

The *Far Above All* Translation of the Bible

2026 Edition

Volume 10

The New Testament Part 2

Based on *The New Testament in the Original Greek*

as compiled by

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Introduction

Please refer to Volume 9 for the Introduction.

Contents

John.....	<placeholder>
Acts of the Apostles.....	<placeholder>
Romans	<placeholder>
1 Corinthians	<placeholder>

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The *Far Above All* Translation of the New Testament

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Volume 10: John, Acts, Romans, 1 Corinthians

VERSE	Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ	ENGLISH	NOTES
John 1:1	Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.	In <i>the</i> beginning was the word, and the word was with God, and <u>the word was God</u> .	the word was God: <i>God</i> is a complement preceding the verb <i>to be</i> , which is why it has no article in Greek. Compare Matt 13:39, John 8:54. The position of <i>God</i> gives it emphasis, which could be expressed by <i>and it is God himself who the word was</i> .
John 1:2	Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.	<u>This</u> word was with God in <i>the</i> beginning.	This: masculine, not a generalizing neuter.
John 1:3	Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν.	Everything came into being through <u>it</u> , and <u>not one single thing</u> that has come into being came into being apart from <u>it</u> .	it (2x): we, with Coverdale and Tyndale, employ the neuter English pronoun standing for <i>the word</i> , and it is not until John 1:10 that we definitely meet the pronoun <i>him</i> as the explanation of an inanimate title. Compare John 1:5. Readers may quote <i>him</i> as a marginal reading by virtue of a flashforward to John 1:14. not one single <i>thing</i> ← <i>not even one (thing)</i> .
John 1:4	Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων,	In <u>it</u> was life, and the life was the light of men,	it: see John 1:3.
John 1:5	καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.	and the light shines in the darkness, and the darkness <u>has not overpowered it</u> .	has not overpowered ← <i>did not overpower</i> . AV differs (<i>comprehended</i>), inasmuch as that word has its modern meaning. VulgC VulgS use <i>comprehendo</i> , which can mean <i>include</i> , <i>seize</i> (as well as <i>perceive</i> , <i>comprehend</i>), so admitting the sense <i>overpower</i> . it: not <i>him</i> . This pronoun, Greek αὐτό, agrees with <i>light</i> , a neuter word in Greek.

John 1:6	Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης.	There was a man sent from God, <i>and</i> his name was <u>John</u> .	John ← <i>Ioannes</i> .
John 1:7	Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.	He came with a view to a testimony, in order to testify about the light, in order that everyone should believe through him.	He ← <i>This (man)</i> , but the demonstrative force is not emphatic.
John 1:8	Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.	That <i>man</i> was not the light, but <i>he came</i> in order to testify about the light.	
John 1:9	Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.	It was the true light, which lights up every man <i>who comes</i> into the world.	It: the reference is via <i>the light</i> to <i>the word</i> , which is Jesus Christ (v. 17), but we use the pronoun <i>it</i> while the figure is <i>light</i> . comes: we take ἐρχόμενον, <i>coming</i> , with ἄνθρωπον, <i>man</i> , not with φῶς, <i>light</i> . On our side are AV and VulgC VulgS (by their Latin masculine accusative participle); against us is NA26, by its punctuation.
John 1:10	Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ᾔγνω.	He was in the world, and the world came into existence through him, <u>but</u> the world did not know <u>him</u> .	but: adversative use of καί. him: the move is made from <i>light</i> to <i>him</i> in this verse (αὐτὸν not αὐτό).
John 1:11	Εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.	He came to his own <i>property</i> , <u>but</u> his own <i>people</i> did not receive him.	<i>property</i> : neuter plural. but: adversative use of καί. <i>people</i> : masculine plural.
John 1:12	Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ.	But <i>as for those who</i> did receive him, he gave them authority to become children of God, <i>that is</i> , to those <i>who</i> believe in his name,	<i>those who</i> (<i>first occurrence in</i> <i>verse</i>) ← <i>as many as</i> .
John 1:13	οἱ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.	who were begotten not by <u>blood</u> , nor by <i>the</i> will of <i>the</i> flesh, nor by <i>the</i> will of <u>man</u> , but by God.	by blood ← <i>out of bloods</i> . man: or <i>husband</i> . Not the usual word for man in general, so specifically excluding the male. Compare the conception of Christ.

John 1:14	Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν - καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός - πλήρης χάριτος καὶ ἀληθείας.	And the word became flesh and <u>dwelt</u> among us, and we beheld his glory, glory as of <i>the</i> only-begotten from <i>the</i> father, full of grace and truth.	dwelt ← <i>encamped, lived in a tent</i> , but not literally, rather emphasizing the temporariness of the human body. Compare σκηνώμα in 2 Pet 1:13-14.
John 1:15	Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγεν λέγων, Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν.	John testified concerning him and <u>cried out</u> , saying, “ <u>This is <i>he</i></u> of whom I said, ‘He <i>who</i> comes after me <u>had existence</u> before me, because he was <u>prior to me</u> .’ ”	cried out ← <i>has cried out</i> . This is <i>he</i> ← <i>This was he</i> . had existence ← <i>has had existence, has been</i> . AV differs (<i>is preferred</i>). prior to ← <i>first of</i> .
John 1:16	Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος.	And we have all received <i>some</i> of his fulness, and <u>grace for grace</u> .	grace for grace: C.H.Welch interprets this as <i>New Testament grace for Old Testament grace</i> . Compare 2 Cor 3:6-7, 2 Cor 3:18.
John 1:17	Ὅτι ὁ νόμος διὰ {RP TR: Μωσέως} [P1904: Μωϋσέως] ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ χριστοῦ ἐγένετο.	For the law was given through <u>Moses</u> , <u>then</u> grace and truth came through Jesus Christ.	Μωσέως, <i>Moses</i> , RP TR F1853=20/20 F1859=6/7 vs. Μωϋσέως, <i>Moiïses</i> , P1904 F1853=0/20 F1859=1/7. <i>then</i> : the Greek has no word at all to join the two clauses (or sentences) in this verse, which in English would be very abrupt. The AV supplies the adversative <i>but</i> , but we wish to avoid such an inference.
John 1:18	Θεὸν οὐδεὶς ἑώρακεν πώποτε· ὁ μονογενὴς υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.	No-one has seen God at any time. <u>It is</u> the only-begotten son, who is in the bosom of the father, <u>who</u> has expounded <i>him</i> .	<i>It is ... who</i> ← <i>... That (one)</i> .
John 1:19	Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ;	And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?”	
John 1:20	Καὶ ὠμολόγησεν, καὶ οὐκ ἠρνήσατο· καὶ ὠμολόγησεν ὅτι Οὐκ εἰμὶ ἐγὼ ὁ χριστός.	And he confessed and did not <u>deny who he really was</u> , and he confessed, “I am not the Christ.”	deny <i>who he really was</i> : or <i>decline (the question)</i> .

John 1:21	Καὶ ἠρώτησαν αὐτόν, Τί οὖν; Ἠλίας εἶ σύ; Καὶ λέγει, Οὐκ εἰμί. Ὁ προφήτης εἶ σύ; Καὶ ἀπεκρίθη, Οὐ.	Then they asked him, “What then? Are you <u>Elijah</u> ?” And he said, “ <i>No</i> , I am not.” – “Are you the prophet ?” And he answered, “No.”	the prophet: A reference to Deut 18:15, Deut 18:18 , quoted in Acts 3:22, Acts 3:23, which shows that “the prophet” is the Messiah, but this is not recognized by the priests and Levites in John 1:25. Elijah ← <i>Elias</i> .
John 1:22	Ἐἶπον οὖν αὐτῷ, Τίς εἶ; Ἵνα ἀποκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς. Τί λέγεις περὶ σεαυτοῦ;	So they said to him, “Who are you? <i>Tell us</i> , so that we <i>can</i> give an answer to those <i>who</i> sent us. What do you say about yourself?”	
John 1:23	Ἔφη, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, εὐθύνετε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.	He said, “ <i>I am The voice of one crying in the desert, ‘Make straight the way of the Lord’</i> , as Isaiah the prophet said.”	Our punctuation agrees with RP P1904 TBS-TR AV, but not HF, who read: <i>crying out, ‘In the desert prepare ...’</i> Isa 40:3.
John 1:24	Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.	Now those <i>who had been</i> sent were from the Pharisees,	
John 1:25	Καὶ ἠρώτησαν αὐτόν, καὶ εἶπον αὐτῷ, Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ χριστός, οὔτε Ἠλίας, οὔτε ὁ προφήτης;	and they questioned him and <u>asked him</u> , “So why do you baptize, if you are not the Christ, nor Elijah, nor the prophet?”	asked him ← <i>said to him</i> .
John 1:26	Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε.	John replied to them and said, “I baptize with water. But in your midst stands <i>he</i> whom you do not know.	
John 1:27	Αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν· οὐ ἐγὼ οὐκ εἰμι ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.	He is the <i>one who</i> comes after me, who <u>had existence</u> before me, the strap of whose sandal I am not worthy to loosen.”	had existence: AV differs, as in John 1:15.
John 1:28	Ταῦτα ἐν {RP P1904: Βηθανία} [TR: Βηθαβαρά] ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.	These <i>things</i> took place in {RP P1904: Bethania} [TR: Bethabara] beyond the Jordan, where John was baptizing.	Βηθανία, <i>Bethania</i> , RP P1904 F1853=14/23 F1859=5/7 vs. Βηθαβαρά, <i>Bethabara</i> , TR F1853=3/23 (Scrivener's d**k**q) F1859=1/7 vs. other spellings, F1853=6/23 F1859=1/7.

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, “ <u>Behold</u> 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. Behold ← <i>See</i> , but the solemnity of the utterance justifies <i>behold</i> . which: our pronoun refers to the title / figure, as in John 1:5.
John 1:30	Οὗτός ἐστιν περὶ οὗ ἐγὼ εἶπον, Ὁπίσω μου ἔρχεται ἄνθρωπος ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.	This is <i>he</i> about whom I said, ‘After me comes a man who <u>had existence</u> before me, because he was <u>prior to</u> me.’	had existence: as in John 1:15. prior to ← <i>first of</i> .
John 1:31	Καγὼ οὐκ ᾔδειν αὐτόν· ἀλλ’ ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων.	And I did not know him, except that he should be manifested to Israel – <u>that is why</u> I came baptizing <u>with</u> water.”	that <i>is</i> why ← <i>on account of this</i> . with: or <i>in</i> .
John 1:32	Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ πνεῦμα καταβαῖνον {RP-text TR: ὥσει} [RP-marg P1904: ὥς] περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ’ αὐτόν.	And John testified, saying, “I have seen the spirit descending <u>like</u> a dove from heaven, and it remained on him.	ὥσει, <i>as (1)</i> , RP-text TR F1853=11/20 F1859=4/7 vs. ὥς, <i>as (2)</i> , RP-marg P1904 F1853=9/20 F1859=3/7.
John 1:33	Καγὼ οὐκ ᾔδειν αὐτόν· ἀλλ’ ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν, Ἐφ’ ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ’ αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.	And I did not know him, except that <i>he</i> <u>who</u> sent me to baptize <u>with</u> water said to me, ‘On <u>whom</u> you see the spirit descending and <u>remaining</u> , that is the <i>one who</i> baptizes with holy spirit.’	he <i>who</i> ← <i>the (one) ... that (one)</i> . with: or <i>in</i> . whom ← <i>whomever</i> . remaining ← <i>remaining on him</i> , which in English is pleonastic. A Hebraism.
John 1:34	Καγὼ ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.	And I have seen <i>it</i> , and I have testified that this is the son of God.”	<i>it</i> : referring to the spirit, or the event in general, rather than the <i>whom</i> of the previous verse (<i>on whom you see the spirit...</i>).
John 1:35	Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο·	On the next day, John was again standing, as <i>were</i> two of his disciples,	

John 1:36	καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει, Ἴδε ὁ ἀμνὸς τοῦ θεοῦ.	and <u>looking at</u> Jesus walking around, he said, “Behold the lamb of God.”	looking at ← <i>having looked at</i> . See Matt 23:20. Behold ← <i>See</i> , as in John 1:29.
John 1:37	Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ.	And the <u>two disciples</u> heard him speaking, and they followed Jesus.	two disciples: Andrew (John 1:40) and probably John, the writer of this gospel himself.
John 1:38	Στραφεὶς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς, ¶ Τί ζητεῖτε; Οἱ δὲ εἶπον αὐτῷ, Ῥαββί - ὃ λέγεται ἐρμηνευόμενον, Διδάσκαλε - ποῦ μένεις;	Jesus then turned round and saw them following, and he said to them, ¶ “What are you looking for?” And they said to him, “Rabbi” – which, translated, <u>is</u> “teacher” – “where are you staying?”	¶ Verse division: in P1904 numbering, John 1:39 begins here, and all subsequent P1904 verse numbers in this chapter are 1 higher than in RP TR. is ← <i>is said, means</i> .
John 1:39	Λέγει αὐτοῖς, Ἔρχεσθε καὶ ἴδετε. Ἦλθον {RP TR: - } [P1904: οὖν] καὶ εἶδον ποῦ μένει· καὶ παρ’ αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα {RP P1904: - } [TR: δὲ] ἦν ὡς δεκάτη.	He said to them, “Come and see.” {RP TR: <i>So</i> } [P1904: <i>So</i>] they went and saw where he was staying, and they remained with him that day. {RP P1904: <i>Now</i> } [TR: <i>Now</i>] it was about <u>the tenth hour</u> .	οὖν, <i>therefore</i> : absent in RP TR F1853=19/20 F1859=7/8 vs. present in P1904 F1853=1/20 (Scrivener's c) F1859=1/8. δὲ, <i>but</i> : absent in RP P1904 F1853=20/20 F1859=7/7 vs. present in TR F1853=0/20 F1859=0/7. tenth hour: <i>4 p.m.</i>
John 1:40	Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ.	Andrew the brother of Simon Peter was one of the two who heard from John and followed <u>him</u> .	him: i.e. <i>Jesus</i> .
John 1:41	Εὗρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ, Εὗρήκαμεν τὸν {RP: Μεσίαν} [P1904 TR: Μεσσίαν] - ὃ ἐστὶν μεθερμηνευόμενον, {RP P1904: - } [TR: ὁ] χριστός.	<u>He</u> found his own brother Simon first, and he said to him, “We have found the <u>Messiah</u> ” – which, translated, is {RP P1904: <i>the</i> } [TR: <i>the</i>] “ <u>Christ</u> ” –	Μεσίαν, <i>Messiah</i> (1), RP F1853=18/20 F1859=7/7 vs. Μεσσίαν, <i>Messiah</i> (2), P1904 TR F1853=2/20 (Scrivener's oy) F1859=0/7. ὁ, <i>the (Christ)</i> : absent in RP P1904 F1853=19/20 F1859=7/7 vs. present in TR F1853=1/20 (Scrivener's g) F1859=0/7. He ← <i>This (man)</i> . Christ ← <i>anointed</i> .

John 1:42	Καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. Ἐμβλέψας {RP-text P1904: - } [RP-marg TR: δὲ] αὐτῷ ὁ Ἰησοῦς εἶπεν, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς, - ὃ ἐρμηνεύεται Πέτρος.	and he brought him to Jesus. Jesus {RP-text P1904: - } [RP-marg TR: then] looked at him and said, “You are Simon the son of Jonah. You will be called Cephas, which, translated, is ‘ <u>P</u> eter.’”	δὲ, <i>but</i> : absent in RP-text P1904 F1853=13/20 F1859=7/8 vs. present in RP-marg TR F1853=7/20 F1859=1/8. Peter ← <i>Rock</i> .
John 1:43	Τῇ ἐπαύριον ἠθέλησεν {RP: - } [P1904 TR: ὁ Ἰησοῦς] ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὕρισκει Φίλιππον, καὶ λέγει αὐτῷ {RP-text: ὁ Ἰησοῦς} [RP-marg P1904 TR: -], Ἀκολουθεῖ 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. 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 1:44	Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδᾶ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.	Now Philip was from Bethsaida, from the city of Andrew and Peter.	
John 1:45	Εὕρισκει Φίλιππος τὸν Ναθαναήλ, καὶ λέγει αὐτῷ, Ὁν ἔγραψεν {RP TR: Μωσῆς} [P1904: Μωϋσῆς] ἐν τῷ νόμῳ καὶ οἱ προφῆται εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ {RP P1904 S1550: Ναζαρέτ} [E1624 S1894: Ναζαρέθ].	Philip found Nathanael, and he said to him, “We have found <i>him of whom Moses</i> in the law, and the prophets, wrote, <i>namely Jesus</i> , the son of Joseph, who <i>is</i> from <u>Nazareth</u> .”	Μωσῆς, <i>Moses</i> , RP TR F1853=17/20 F1859=6/7 vs. Μωϋσῆς, <i>Möyses</i> , P1904 F1853=3/20 (Scrivener's ehp) F1859=1/7. Ναζαρέτ, <i>Nazaret</i> , RP P1904 S1550 F1853=16/20 F1859=3/7 vs. Ναζαρέθ, <i>Nazareth</i> , E1624 S1894 F1853=4/20 (Scrivener's dehy) F1859=4/7.
John 1:46	Καὶ εἶπεν αὐτῷ Ναθαναήλ, Ἐκ {RP P1904 S1550: Ναζαρέτ} [E1624 S1894: Ναζαρέθ] δύναταί τι ἀγαθὸν εἶναι; Λέγει αὐτῷ Φίλιππος, Ἐρχου καὶ ἵδε.	And Nathanael said to him, “Can there be anything good from <u>Nazareth</u> ?” Philip said to him, “Come and see.”	Ναζαρέτ, <i>Nazaret</i> , RP P1904 S1550 F1853=16/20 F1859=3/7 vs. Ναζαρέθ, <i>Nazareth</i> , E1624 S1894 F1853=4/20 (Scrivener's dehy) F1859=4/7.

John 1:47	Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτόν, καὶ λέγει περὶ αὐτοῦ, Ἴδε ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστιν.	Jesus saw Nathanael coming to him and said concerning him, "Look, an Israelite, truly, in whom there is no guile."	
John 1:48	Λέγει αὐτῷ Ναθαναήλ, Πόθεν με γινώσκεις; Ἀπεκρίθη {RP P1904: - } [TR: ὁ] Ἰησοῦς καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σε φίλιππον φωνῆσαι, ὅντα ὑπὸ τὴν συκὴν, εἶδόν σε.	Nathanael said to him, "From where do you know me?" Jesus answered and said to him, "Before Philip called you, I saw you <u>under</u> the fig tree."	ὁ, <i>the (Jesus)</i> : absent in RP P1904 F1853=17/20 F1859=6/8 vs. present in TR F1853=3/20 (Scrivener's ceg) F1859=2/8. under ← <i>being under</i> .
John 1:49	Ἀπεκρίθη Ναθαναήλ καὶ λέγει αὐτῷ, Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ.	Nathanael replied and said to him, "Rabbi, you are the son of God. You are the king of Israel."	
<u>John 1:50</u>	Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὅτι εἶπόν σοι, Εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; Μεῖζω τούτων ὄψει.	Jesus replied and said to him, " <u>Do you believe</u> because I said to you, 'I saw you under the fig tree'? You will see greater <i>things</i> than these."	Do you believe ... : not necessarily a question (as punctuated by RP P1904 TBS- TR); it could be a statement: " <i>Because I said ... you believe.</i> "
John 1:51	Καὶ λέγει αὐτῷ, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεωγμένον, καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.	And he said to him, "Truly, truly, I say to <u>you</u> <i>people</i> , from now <i>on</i> you will see heaven opened and the angels of God ascending and descending on the son of man."	<i>you people</i> ← <i>you (plural)</i> , somewhat unexpectedly in the context.
John 2:1	Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἦν ἡ μητὴρ τοῦ Ἰησοῦ ἐκεῖ.	Then on the third day a wedding took place in Cana in Galilee, and Jesus's mother was there.	
John 2:2	ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.	And both Jesus and his disciples were invited to the wedding.	
John 2:3	Καὶ ὕστερήσαντος οἴνου, λέγει ἡ μητὴρ τοῦ Ἰησοῦ πρὸς αὐτόν, Οἶνον οὐκ ἔχουσιν.	Then when <i>the</i> wine ran out, Jesus's mother said to him, "They haven't got <i>any more</i> wine."	
John 2:4	Λέγει {RP P1904c TR: αὐτῇ} [P1904u: αὐτῷ] ὁ Ἰησοῦς, Τί ἐμοὶ καὶ σοί, γύναι; Οὐπω ἤκει ἡ ὥρα μου.	Jesus said to her, "Madam, what <i>does that</i> <i>matter</i> to me or you? My hour has not yet come."	

John 2:5	Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, Ὁ τι ἂν λέγῃ ὑμῖν, ποιήσατε.	His mother said to the servants, “ <u>Do whatever he says to you.</u> ”	Do whatever he says to you ← <i>Whatever he says to you, do.</i> The same words spoken to Joseph in Gen 41:55.
John 2:6	Ἦσαν δὲ ἐκεῖ ὑδρίαὶ λίθιναι ἐξ κείμεναι κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρητάς δυοῖς ἢ τρεῖς.	Now there were six stone water-jars there, standing according to the cleansing of the Jews, each holding two or three <u>metretres</u> .	metretres: a metrete is about 8 imperial gallons or 36 litres.
John 2:7	Λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς ὑδρίας ὕδατος. Καὶ ἐγέμισαν αὐτὰς ἕως ἄνω.	Jesus said to them, “Fill the water-jars with water.” So they filled them <u>up to the brim</u> .	up to the brim ← <i>as far as high up.</i>
John 2:8	Καὶ λέγει αὐτοῖς, Ἀντλήσατε νῦν, καὶ φέρετε τῷ ἀρχιτρικλίνῳ. Καὶ ἤνεγκαν.	Then he said to them, “Draw <i>some</i> off now and bring <i>it</i> to the catering steward.” So they brought <i>it</i> .	
John 2:9	Ὡς δὲ ἐγεύσατο ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον γεγεννημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν - οἱ δὲ διάκονοι ᾔδεισαν οἱ ἡντληκότες τὸ ὕδωρ - φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλίνος,	But when the catering steward had tasted the water, <i>which had</i> become wine – and he did not know where it was from, but the servants <u>who had drawn off</u> the water knew – the catering steward called the bridegroom,	who <i>had</i> drawn off: 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.
John 2:10	καὶ λέγει αὐτῷ, Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυσθῶσιν, τότε τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.	and he said to him, “Every man first puts <i>out</i> the good wine, and when they <u>have become drunk</u> , then the inferior. <i>But</i> you have kept the good wine until now.”	have become drunk ← <i>become drunk.</i>
John 2:11	Ταύτην ἐποίησεν τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφάνερωσεν τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.	Jesus performed this first of the signs in Cana in Galilee and manifested his glory, and his disciples believed in him.	
John 2:12	Μετὰ τοῦτο κατέβη εἰς Καπερναοὺμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ ἐμείναν οὐ πολλὰς ἡμέρας.	After this, he went down to Capernaum, he and his mother and his brothers and his disciples, and they remained there for <u>a few</u> days.	a few ← <i>not many.</i>

John 2:13	Καὶ ἐγγὺς ἦν τὸ Πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.	And the Jews' Passover was near, and Jesus went up to Jerusalem.	
John 2:14	Καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστεράς, καὶ τοὺς κερματιστάς καθήμενους.	And he found in the temple those <i>who</i> sold oxen and sheep and doves, and the money-changers sitting down,	
John 2:15	Καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας· καὶ τῶν κολλυβιστῶν ἐξέχεεν τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψεν·	and he made a whip from cords, and he drove <i>them</i> all out of the temple, and the sheep and the oxen, and he poured out the small change of the money-changers, and he turned the tables upside down.	
John 2:16	καὶ τοῖς τὰς περιστεράς πωλοῦσιν εἶπεν, Ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου.	And he said to those <i>who were</i> selling doves, “Take these <i>things</i> away from here. Do not make my father's house a house of commerce.”	
John 2:17	Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν, Ὁ ζῆλος τοῦ οἴκου σου {RP P1904: καταφάγεται} [TR: κατέφαγέν] με.	His disciples then remembered that it stands written: “ The zeal of your house {RP P1904: will consume} [TR: has consumed] me. ”	καταφάγεται, <i>will consume</i> , RP P1904 F1853=18/21 F1859=5/7 vs. κατέφαγέν, <i>consumed</i> , TR F1853=3/21 (Scrivener's cg*y) F1859=2/7. AV differs textually. Ps 69:10MT (Ps 69:9AV).
John 2:18	Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;	So the Jews responded and said to him, “What sign do you show us, seeing that you do these <i>things</i> ?”	
John 2:19	Ἀπεκρίθη {RP P1904: - } [TR: ὁ] Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τούτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.	Jesus answered and said to them, “Break up this temple, and in three days I will raise it up.”	ὁ, <i>the (Jesus)</i> : absent in RP P1904 F1853=18/20 F1859=6/8 vs. present in TR F1853=2/20 (Scrivener's cg) F1859=2/8. temple ← <i>sanctuary</i> , but here alluding to the whole temple, though actually referring to his body (John 2:21).

John 2:20	Εἶπον οὖν οἱ Ἰουδαῖοι, Τεσσαράκοντα καὶ ἕξ ἔτεσιν ὠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;	So the Jews said, “This temple was built in forty- six years, and will you raise it up in three days?”	temple: see John 2:19.
John 2:21	Ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.	But he was speaking about the temple of his body.	he ← <i>the former; that (one)</i> . temple: see John 2:19.
John 2:22	Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν {RP P1904: - } [TR: αὐτοῖς]; καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς.	So when he had risen from the dead, his disciples remembered him saying this {RP P1904: - } [TR: to them], and they believed the scripture and the words which Jesus had spoken.	αὐτοῖς, <i>to them</i> : absent in RP P1904 F1853=18/20 F1859=6/7 vs. present in TR F1853=2/20 (Scrivener's dp) F1859=1/7. risen: or <i>had been raised</i> . him saying ← <i>that he had been saying</i> . words ← <i>word</i> .
John 2:23	Ὡς δὲ ἦν ἐν {RP P1904: τοῖς} [TR: -] Ἱεροσολύμοις ἐν τῷ Πάσχα, ἐν τῇ εορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει.	Then when he was in Jerusalem at the Passover, at the festival, many believed in his name when they saw his signs which he performed.	τοῖς, <i>the (Jerusalem)</i> : present in RP P1904 F1853=18/20 F1859=4/7 vs. absent in TR F1853=2/20 (Scrivener's xy) F1859=3/7.
John 2:24	Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας,	But Jesus himself did not entrust himself to them, because he knew everyone,	
John 2:25	καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.	and because he did not need anyone to testify about man, for he knew what was in man.	
John 3:1	Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικοδημος ὄνομα αὐτῷ, ἀρχων τῶν Ἰουδαίων·	Now there was a man of the Pharisees, whose name was Nicodemus, a leader of the Jews.	

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 ἢ σὺ ποιεῖς, ἐὰν μὴ ᾗ 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, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.	Jesus answered and said to him, “Truly, truly, I say to you, unless a person is <u>begotten from above</u> , 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 3:4	Λέγει πρὸς αὐτόν ὁ Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὢν; Μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δευτερον εἰσελθεῖν καὶ γεννηθῆναι;	Nicodemus said to him, “How can a man be <u>born</u> when he is old? Surely he cannot go into his mother's womb a second <i>time</i> and be <u>born again</u> ?”	born (2x): see John 3:3.
John 3:5	Ἀπεκρίθη {RP P1904: - } [TR: ὁ] Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.	Jesus replied, “Truly, truly, I say to you, unless a person is <u>begotten from water and from spirit</u> , he cannot go into the kingdom of God.	ὁ, <i>the (Jesus)</i> : absent in RP P1904 F1853=14/20 F1859=6/7 vs. present in TR F1853=6/20 F1859=1/7. begotten: see John 3:3.

John 3:6	Τὸ {RP P1904 S1550 S1894: γεγεννημένον} [E1624: γεγεννημένον] ἐκ τῆς σαρκὸς σὰρξ ἐστίν· καὶ τὸ {RP P1904 S1550 S1894: γεγεννημένον} [E1624: γεγεννημένον] ἐκ τοῦ πνεύματος πνεῦμά ἐστιν.	That <i>which is</i> {RP P1904 S1550 S1894: <u>begotten</u> } [E1624: <u>born</u>] from flesh is flesh, and that <i>which is</i> {RP P1904 S1550 S1894: <u>begotten</u> } [E1624: <u>born</u>] from spirit is spirit.	First occurrence in verse: γεγεννημένον, <i>having been begotten</i> , RP P1904 S1550 S1894 F1853=16/20 F1859=6/7 vs. γεγεννημένον, <i>having come about, been made, been born</i> , E1624 F1853=4/20 (Scrivener's oqrs) F1859=1/7. AV differs textually. Second occurrence in verse: γεγεννημένον, <i>having been begotten</i> , RP P1904 S1550 S1894 F1853=16/20 F1859=6/7 vs. γεγεννημένον, <i>having come about, been made, been born</i> , E1624 F1853=4/20 (Scrivener's oqrs) F1859=1/7. AV differs textually. begotten (2x): see John 3:3. AV translates <i>born</i> .
John 3:7	Μὴ θαυμάσης ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.	Do not be amazed because I said to you, 'You must be <u>begotten from above</u> .'	begotten: see John 3:3. from above: see John 3:3.
John 3:8	Τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἐρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.	The <u>wind</u> blows where it wishes, and you hear its sound, but you do not know where it comes from or where it is going. So is everyone who <i>has been begotten</i> from the spirit."	wind: the word is πνεῦμα, translated <i>spirit</i> at the end of this verse and generally so, but <i>breath</i> in 2 Thes 2:8. It is cognate with the verb used here for <i>to blow</i> too (πνέω). The ἄ begotten: see John 3:3.
John 3:9	Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέσθαι;	Nicodemus replied and said to him, "How can these <i>things</i> be?"	ἄ regular NT word for wind is ἄνεμος, so this is exceptional usage. It is a pity that there does not seem to be a way to bring out all the force of the Greek analogy in English.
John 3:10	Ἀπεκρίθη {RP P1904: - } [TR: ο] Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἰ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις;	<u>Jesus</u> replied and said to him, "Are you a <u>teacher</u> of Israel, and don't you know these <i>things</i> ?"	ὁ, <i>the (Jesus)</i> : absent in RP P1904 F1853=18/20 F1859=6/7 vs. present in TR F1853=2/20 (Scrivener's cp) F1859=1/7. a teacher ← <i>the teacher</i> . Perhaps denoting seniority, but see Gen 22:9.

John 3:11	Ἀμὴν ἀμὴν λέγω σοι ὅτι ὃ οἶδαμεν λαλοῦμεν, καὶ ὃ ἑωράκαμεν μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε.	Truly, truly, I say to <u>you</u> that we speak what we know, and we testify what we have seen, but <u>you</u> do not receive our testimony.	you (2x): plural, also in the next verse.
John 3:12	Εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς, ἔάν εἶπω ὑμῖν τὰ ἐπουράνια, πιστεύσετε;	If I told you <i>of</i> earthly <i>things</i> , and you do not believe, how <u>can</u> you believe if I tell you <i>of</i> upper-heavenly <i>things</i> ?	can ← <i>will</i> , a Hebraism.
John 3:13	Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ.	And no-one has ascended to heaven except him <i>who</i> came down from heaven, the son of man who <u>was</u> in heaven.	was ← <i>being</i> , in a historic time reference.
John 3:14	Καὶ καθὼς {RP TR: Μωσῆς} [P1904: Μωϋσῆς] ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὕψωθήναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου·	And as <u>Moses lifted up the serpent</u> in the desert, so must the son of man be lifted up,	Μωσῆς, <i>Moses</i> , RP TR F1853=19/20 F1859=6/7 vs. Μωϋσῆς, <i>Moïses</i> , P1904 F1853=1/20 (Scrivener's e) F1859=1/7. Num 21:9.
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 <u>be lost</u> , 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</i> , <i>epoch</i> , <i>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 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' ἵνα ἔχῃ ζωὴν αἰώνιον. [MISC: ἔχει]	For God so loved the world, that he gave his only-begotten son, so that everyone who believes in him should not <u>be</u> lost, but [RP P1904 TR: have] [MISC: he has] age- abiding life.	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 destroy</i> in, e.g., Matt 2:13 (infant Jesus), Matt 10:28 (soul and body). ↯
John 3:17	Οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.	For God did not send his son into the world to judge the world, but so that the world might be saved through him.	↯ The verb means <i>to lose</i> in, e.g., Matt 10:6 (lost sheep, need to be sought), Luke 15:8 (lost drachma, later found again). The verb means <i>to go to waste</i> in John 6:12 (crumbs), and the cognate noun means <i>waste</i> in Matt 26:8 (costly ointment). ↯
John 3:18	Ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.	He <i>who</i> believes in him is not judged, but he <i>who does</i> not believe has already been judged, because he has not believed in the name of the only-begotten son of God.	↯ To translate <i>to destroy</i> here would introduce a contradiction to 1 Tim 4:10. We choose <i>to be lost</i> , so not excluding being found again, as in the verses above. We consider the sense of <i>to go to waste</i> viable too. A different word for <i>destruction</i> , ὄλεθρος, in 2 Thes 1:9.
John 3:19	Αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μαλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα.	And this is the judgment, that the light has come into the world, but men loved darkness more than the light, for their works were evil.	
John 3:20	Πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ.	For everyone who does base <i>things</i> hates the light, and he does not come to the light, so that his works are not <u>shown up</u> .	shown up ← <i>convicted</i> .

John 3:21	Ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερῶθῃ αὐτοῦ τὰ ἔργα, ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.	But he <i>who</i> works the truth comes to the light, so that his works may be made manifest, for they have been carried out <u>in</u> God.”	in: perhaps meaning <i>in the</i> <i>power of</i> .
John 3:22	Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν· καὶ ἐκεῖ διέτριβεν μετ’ αὐτῶν καὶ ἐβάπτιζεν.	After these <i>things</i> , Jesus and his disciples went to the Judean region, and he spent time there with them, and he <u>had some</u> <u>baptizing done</u> .	had some baptizing done ← <i>was baptizing</i> , but here the sense is <i>had some baptizing</i> <i>done</i> , since “Jesus himself did not baptize” (John 4:2). See Matt 2:16 for the causative use of verbs.
John 3:23	Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς τοῦ {RP-text: Σαλήμ}, [RP- marg P1904 TR: Σαλείμ], ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο καὶ ἐβαπτίζοντο.	Now John was also baptizing in the Ainon near <u>Salim</u> , because there <u>was a lot of water</u> there, and <i>people</i> would come and be baptized.	Σαλήμ, <i>Salem</i> , RP-text F1853=14/21 F1859=4/7 vs. Σαλείμ, <i>Saleim</i> , RP-marg P1904 TR F1853=7/21 F1859=3/7. was a lot of water ← <i>were a lot</i> <i>of waters</i> , a Hebraism.
John 3:24	Οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.	For John had not yet been thrown in prison.	
John 3:25	Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ {RP P1904: Ἰουδαίου} [TR: Ἰουδαίων] περὶ καθαρισμοῦ.	<u>Then</u> a dispute arose between <i>some</i> of John's disciples and {RP P1904: a Jew} [TR: <i>some Jews</i>] concerning cleansing.	Ἰουδαίου, <i>a Jew</i> , RP P1904 F1853=18/20 F1859=4/7 vs. Ἰουδαίων, <i>Jews</i> , TR F1853=2/20 (Scrivener's <u>gp</u>) F1859=3/7. Then ← <i>Therefore</i> , but the word has a <i>sequential</i> rather than <i>consequential</i> force here, as is frequently the case in this gospel.
John 3:26	Καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὃς σύ μεμαρτύρηκας, ἵδε οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν.	And they came to John and said to him, “Rabbi, <i>he</i> who was with you on the other side of the Jordan – of whom you have testified – see <i>how</i> <i>he is having people</i> <i>baptized</i> , and all are coming to him.”	he ← <i>this (man)</i> . <i>is having people baptized</i> ← <i>is</i> <i>baptizing</i> , but see John 3:22.
John 3:27	Ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδέν, ἐὰν μὴ ἡ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.	John answered and said, “Man cannot accept anything unless it has been given him from heaven.	

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 3:29	Ὁ ἔχων τὴν νύμφην, νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκώς καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου· αὕτη οὖν ἡ χαρὰ ἣ ἐμὴ πεπλήρωται.	He <i>who</i> has the bride is <i>the</i> bridegroom, but the friend of the bridegroom, who stands and hears him, <u>rejoices greatly</u> on account of the bridegroom's voice. So this joy of mine has been fulfilled.	rejoices greatly ← <i>rejoices in rejoicing</i> .
John 3:30	Ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.	<u>He</u> must increase, but I <i>must</i> decrease.	He ← <i>That (one)</i> .
John 3:31	Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν. Ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστίν, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν.	He <i>who</i> comes from above is above all. He <i>who</i> is of the earth is of the earth and speaks of the earth. He <i>who</i> comes from heaven is above all.	
John 3:32	Καὶ ὃ ἐώρακεν καὶ ἤκουσεν, τοῦτο μαρτυρεῖ· καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.	And what he has seen and heard, <u>that is what</u> he testifies of, but no-one accepts his testimony.	that ← <i>this</i> .
John 3:33	Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθὴς ἐστίν.	He <i>who has</i> accepted his testimony has <u>attested</u> that God is true.	attested ← <i>sealed (with approval)</i> .
John 3:34	Ὁν γὰρ ἀπέστειλεν ὁ θεός, τὰ ῥήματα τοῦ θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θεὸς τὸ πνεῦμα.	For <i>he</i> whom God has sent speaks the words of God. For God does not give the spirit by measure <i>to him</i> .	
John 3:35	Ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.	The father loves the son and has put everything in his hand.	

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] ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν.	He <i>who</i> believes in the son has age-abiding life, but he <i>who does</i> not believe in the son will not see <u>life</u> , 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. life (<i>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 4:1	Ὡς οὖν ἔγνω ὁ κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης -	Now when the Lord came to know that the Pharisees had heard that Jesus was making more disciples, and <u>having them</u> baptized, than John	having <i>them</i> baptized ← <i>baptizing</i> , but see John 3:22, Matt 2:16, and the next verse.
John 4:2	καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβαπτίζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ -	– and yet Jesus himself did not baptize, but his disciples <i>did</i> –	
John 4:3	ἄφηκεν τὴν Ἰουδαίαν, καὶ ἀπῆλθεν {RP P1904: - } [TR: πάλιν] εἰς τὴν Γαλιλαίαν.	he left Judaea and went off to Galilee {RP P1904: - } [TR: again],	πάλιν, <i>again</i> : absent in RP P1904 F1853=18/18 F1859=3/7 vs. present in TR F1853=0/18 F1859=4/7. F1853 and F1859 are very significantly disparate, X2=6.7 PV=1.0%.
John 4:4	Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας.	and he had to cross through Samaria,	
John 4:5	Ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην {RP P1904 S1550 S1894: Συχάρ} [E1624: Σιχάρ], πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ·	so he came to a town in Samaria called <u>Sychar</u> , near the parcel of land which Jacob gave to Joseph his son.	Συχάρ, <i>Sychar</i> , RP P1904 S1550 S1894 F1853=20/20 F1859=5/6 vs. Σιχάρ, <i>Sichar</i> , E1624 F1853=0/20 F1859=1/6.
John 4:6	ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. Ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ. Ὡρα ἦν ὥσει ἕκτη.	Now Jacob's well was there. So Jesus, being tired from the journey, was <u>just</u> sitting at the well. It was about <u>the sixth</u> hour.	just ← <i>thus, in this way</i> . [LS] gives, inter alia, <i>simply, merely</i> . sixth hour: 12 noon.

John 4:7	Ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ· λέγει αὐτῇ ὁ Ἰησοῦς, Δός μοι πιεῖν.	A woman from Samaria came to draw water. Jesus said to her, “ <u>Give me a drink.</u> ”	Give me a drink ← <i>Give me to drink.</i>
John 4:8	Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσιν.	After all, his disciples had gone off into the town to buy <u>food</u> .	food ← <i>foodstuffs.</i>
John 4:9	Λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις, Πῶς σὺ Ἰουδαῖος ὢν παρ’ ἐμοῦ πιεῖν αἰτεῖς, οὐσης γυναικὸς Σαμαρετίτιδος; - Οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις.	So the Samaritan woman said to him, “How come you, being a Jew, are asking me, a <u>Samaritan woman</u> , for a drink?” For Jews have no dealings with Samaritans.	a Samaritan woman ← <i>being a Samaritan woman.</i>
John 4:10	Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Εἰ ᾔδεις τὴν δωρεὰν τοῦ θεοῦ, καὶ τίς ἐστὶν ὁ λέγων σοι, Δός μοι πιεῖν, σὺ ἂν ᾔτησας αὐτόν, καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν.	Jesus answered and said to her, “If you knew the gift of God, and who it was saying to you, ‘Give me a drink’, you would have asked him, and he would have given you living water.”	
John 4:11	Λέγει αὐτῷ ἡ γυνή, Κύριε, οὔτε ἀντλήμα ἔχεις, καὶ τὸ φρέαρ ἐστὶν βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν;	The woman said to him, “Sir, you do not have a bucket, and the well is deep. Where do you <u>get</u> the living water from then?	Sir ← <i>Lord</i> , but the word is used as a polite form of address as well as in recognition of lordship. The Samaritan woman is at this point unaware of Jesus's identity. get ← <i>have.</i>
John 4:12	Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἐπιεν, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ;	Surely you are not greater than our father Jacob who gave us the well, and <i>who</i> drank from it himself, as <i>did</i> his sons, and his cattle.”	
John 4:13	Ἀπεκρίθη {RP P1904: - } [TR: ὁ] Ἰησοῦς καὶ εἶπεν αὐτῇ, Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου, διψήσει πάλιν·	<u>Jesus</u> answered and said to her, “Everyone who drinks this water will be thirsty again.	ὁ, <i>the (Jesus)</i> : absent in RP P1904 F1853=19/20 F1859=5/6 vs. present in TR F1853=1/20 (Scrivener's c) F1859=1/6.

John 4:14	ὃς δ' ἂν πίη ἐκ τοῦ ὕδατος οὐ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ το ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγή ὑδατος ἀλλομένου εἰς ζωὴν αἰώνιον.	Whoever drinks the water which I <u>give</u> him will certainly <u>never</u> thirst, but the water which I <u>give</u> him will become a well of water in him, springing up to age-abiding life.”	give (2x) ← <i>will give</i> . never ← <i>not throughout the age</i> . The thirsting here is not about thirst for water, but a spiritual thirst which is quenched. The effects start in this age and continue in the age of John 3:16.
John 4:15	Λέγει πρὸς αὐτὸν ἡ γυνή, Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ {RP: ἐρχομαι} [P1904 TR: ἐρχωμαι] ἐνθάδε ἀντλεῖν.	The woman said to him, “Sir, give me this water, so that I don't thirst or <i>have to come here to draw water.</i> ”	ἐρχομαι, <i>I come</i> (indicative, non-classical), RP F1853=10/21 F1859=4/6 vs. ἐρχωμαι, <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 4:16	Λέγει αὐτῇ ὁ Ἰησοῦς, Ὑπάγε, φώνησον τὸν ἄνδρα σου, καὶ ἐλθὲ ἐνθάδε.	Jesus said to her, “Go <i>and</i> call your husband, and come <i>back</i> here.”	
John 4:17	Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν, Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς εἶπας ὅτι Ἄνδρα οὐκ ἔχω.	The woman answered and said, “I do not have a husband.” Jesus said to her, “ <u>You are right in saying</u> , ‘I do not have a husband.’”	You are right in saying ← <i>You rightly said</i> .
John 4:18	πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας.	For you have had five husbands, and <i>he</i> whom you now have is not your husband. You have spoken <i>the truth about this.</i> ”	
John 4:19	Λέγει αὐτῷ ἡ γυνή, Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ.	The woman said to him, “Sir, I see that you are a prophet.	
John 4:20	Οἱ πατέρες {RP P1904c TR: ἡμῶν} [P1904u: ὑμῶν] ἐν {RP P1904: τῷ ὄρει τούτῳ} [TR: τούτῳ τῷ ὄρει] προσεκύνησαν· καὶ ὕμεις λέγετε ὅτι ἐν Ἱεροσολύμοις ἔστιν ὁ τόπος ὅπου δεῖ προσκυνεῖν.	Our fathers worshipped <u>on this mountain</u> , and <u>you</u> say that the place where one should worship is in Jerusalem.”	τῷ ὄρει τούτῳ, <i>the mountain + this</i> , RP P1904 F1853=19/20 F1859=6/6 vs. τούτῳ τῷ ὄρει, <i>this + the mountain</i> , TR F1853=1/20 (Scrivener's g) F1859=0/6. on ← <i>in</i> . you: plural.

John 4:21	Λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, πίστευσόν μοι, ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί.	Jesus said to her, “Madam, believe me, <i>the</i> hour is coming when <i>you</i> will worship the father neither in this mountain nor in Jerusalem.	you: plural.
John 4:22	ὑμεῖς προσκυνεῖτε ὃ οὐκ οἶδατε· ἡμεῖς προσκυνούμεν ὃ οἶδμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.	<i>You</i> worship <i>that</i> which <i>you</i> do not know, <i>but</i> we worship <i>that</i> which we know, for salvation is from the Jews.	You ... you: plural.
John 4:23	Ἀλλ’ ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνούντας αὐτόν.	But <i>the</i> hour is coming, and is now, when true worshippers will worship the father in spirit and truth. For indeed the father seeks such <i>people</i> to worship him.”	to worship ← <i>worshipping</i> , which we take as a present participle for a classical future participle of purpose, giving the intention <i>to worship</i> . See Matt 20:20.
John 4:24	Πνεῦμα ὁ θεός· καὶ τοὺς προσκυνούντας αὐτόν, ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.	God <i>is</i> spirit, and those <i>who</i> worship him must worship in spirit and truth.	
John 4:25	Λέγει αὐτῷ ἡ γυνή, Οἶδα ὅτι {RP: Μεσίας} [P1904 TR: Μεσσίας] ἔρχεται - ὁ λεγόμενος χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα.	The woman said to him, “I know that <i>the Messiah</i> is coming, who <i>is</i> called Christ. When <i>he</i> comes, he will <u>clarify</u> everything for us.”	Μεσίας, <i>Messiah</i> (1), RP F1853=17/20 F1859=5/6 vs. Μεσσίας, <i>Messiah</i> (2), P1904 TR F1853=2/20 (Scrivener's bo) F1859=1/6 vs. another spelling, F1853=1/20 (Scrivener's c) F1859=0/6. he ← <i>that (man), the former</i> . clarify ← <i>report</i> .
John 4:26	Λέγει αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι, ὁ λαλῶν σοι.	Jesus said to her, “ <i>I am the</i> <i>one</i> , I <i>who am</i> speaking to you.”	I am: one of the many occurrences of <i>I am</i> in this gospel, referring to Ex 3:14 . See John 18:5, John 18:6.
John 4:27	Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπεν, Τί ζητεῖς; ἢ, Τί λαλεῖς μετ’ αὐτῆς;	Then at this <i>point</i> his disciples came, and they were amazed that he was speaking with a woman. However, no-one said, “What are you looking for?” or, “Why are you speaking with her?”	
John 4:28	Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνή, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις,	The woman then left her water-jar and went away to the town, and she said to the men,	

John 4:29	Δεῦτε, ἴδετε ἄνθρωπον, ὃς εἶπεν μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ χριστός;	“Come <i>and</i> see a man who has told me everything I have done. <u>Could this be</u> the Christ?”	Could this be ← <i>Is this; Isn't this</i> . The particle μήτι can introduce questions pressing for an answer <i>yes</i> (Matt 12:23) or <i>no</i> (Matt 7:16), or it tentatively expect the answer <i>yes</i> , as here.
John 4:30	Ἐξῆλθον {RP: - } [P1904 TR: οὖν] ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.	{RP: They} [P1904 TR: So they] left the town and came to him.	οὖν, <i>therefore</i> : absent in RP F1853=12/20 F1859=4/6 vs. present in P1904 TR F1853=8/20 F1859=2/6.
John 4:31	Ἐν δὲ τῷ μεταξὺ ἡρώτων αὐτόν οἱ μαθηταί, λέγοντες, Ῥαββί, φάγε.	Meanwhile, the disciples prevailed <u>on</u> him, saying, “Rabbi, eat <i>something</i> .”	prevailed on ← <i>were asking</i> .
John 4:32	Ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρώσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἶδατε.	But he said to them, “I have food to eat which you do not know of.”	
John 4:33	Ἦλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους, Μὴ τις ἦνεγκεν αὐτῷ φαγεῖν;	Then the disciples said to each other, “No-one has brought him <i>anything</i> to eat, have they?”	
John 4:34	Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐμὸν βρώμα ἐστίν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον.	Jesus said to them, “My food is that I should do the will of him <i>who</i> sent me, and complete his work.	
John 4:35	Οὐχ ὑμεῖς λέγετε ὅτι Ἔτι {RP P1904: τετράμηνός} [TR: τετράμηνόν] ἐστίν, καὶ ὁ θερισμὸς ἔρχεται; Ἰδοῦ, λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσιν πρὸς θερισμὸν ἤδη.	You say, do you not, ‘It is still <u>four months</u> for the harvest to come’? Behold, I say to you, lift up your eyes and look at the <i>farmlands</i> – they are already white, <i>ready</i> for the harvest.	τετράμηνός, <i>four months</i> (masculine), RP P1904 F1853=18/20 F1859=6/6 vs. τετράμηνόν, <i>four months</i> (neuter), TR F1853=2/20 (Scrivener's ap) F1859=0/6.
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 <u>for</u> age-abiding life, so that the sower and the reaper <u>rejoice</u> 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. for: i.e. <i>saved up for; with a goal of, fulfilled in the form of</i> .

John 4:37	Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν {RP P1904 S1550 E1624: ὁ} [S1894: -] ἀληθινός, ὅτι Ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων.	For in this <i>matter</i> the saying is <u>true</u> , that the sower is one and the reaper another.	ὁ, <i>the (true)</i> : present in RP P1904 S1550 E1624 F1853=16/21 F1859=4/6 vs. absent in S1894 F1853=2/21 (Scrivener's ab) F1859=2/6 vs. verse absent, F1853=3/21 (Scrivener's q*rt) F1859=0/6. RP punctuate so as to have the saying quoted as direct speech; we, with TBS-TR, as indirect speech.
John 4:38	Ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.	I have sent you to reap <i>that</i> which you did not toil over. Others have toiled, but you have entered into their toil.”	
John 4:39	Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν διὰ τὸν λόγον τῆς γυναίκος μαρτυρουσῆς ὅτι Εἶπέν μοι πάντα ὅσα ἐποίησα.	Many of the Samaritans from that town believed in him, on account of the <u>words</u> of the woman <i>who</i> <u>gave this testimony</u> : “He told me everything I have done.”	words ← <i>word</i> . <i>who</i> gave this testimony ← <i>testifying that</i> .
John 4:40	Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν μένειν παρ’ αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.	So when the Samaritans came to him, they asked him to stay with them, and he remained there for two days,	
John 4:41	Καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ,	and many more believed on account of his <u>words</u> .	words ← <i>word</i> .
John 4:42	τῇ τε γυναικὶ ἔλεγον ὅτι Ουκέτι διὰ τὴν σὴν λαλίαν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ χριστός.	And they said to the woman, “ <i>It is</i> no longer on account of your story <i>that</i> we believe, for we have heard <i>him</i> ourselves, and we know that this is truly the saviour of the world, the Christ.”	
John 4:43	Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν.	Then two days later, he went away from there and departed for Galilee.	
John 4:44	Αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατριδι τιμὴν οὐκ ἔχει.	For Jesus himself testified that a prophet does not have honour in his own native land.	

John 4:45	Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.	So when he came to Galilee, the Galileans received him, having seen everything that he had done in Jerusalem at the festival, for they also went to the festival.	
John 4:46	Ἦλθεν οὖν {RP P1904: πάλιν ὁ Ἰησοῦς}, [TR: ὁ Ἰησοῦς πάλιν] εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. Καὶ ἦν τις βασιλικός, οὗ ὁ υἱὸς ἦσθένει ἐν Καπερναούμ.	Then Jesus went to Cana in Galilee again, where he had turned the water into wine. And there was a certain royal <i>official</i> whose son was ill in Capernaum.	πάλιν ὁ Ἰησοῦς, <i>again</i> + Jesus, RP P1904 F1853=15/20 F1859=4/7 vs. ὁ Ἰησοῦς πάλιν, <i>Jesus</i> + <i>again</i> , TR F1853=5/20 F1859=3/7. had turned the water into wine ← <i>made the water wine</i> .
John 4:47	Οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπηλθεν πρὸς αὐτόν, καὶ ἠρώτα αὐτόν ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· {RP-text: ἔμελλεν} [RP-marg P1904 TR: ἤμελλεν] γὰρ ἀποθνήσκειν.	When he 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 he was on the point of dying.	ἔμελλε(ν), <i>he was about to</i> (1), RP-text F1853=11/20 F1859=1/7 vs. ἤμελλε(ν), <i>he was about to</i> (2), 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. he ← <i>this (man)</i> .
John 4:48	Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν, Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε.	Then Jesus said to him, “Unless you see signs and miracles, you won’t believe at all.”	you: plural.
John 4:49	Λέγει πρὸς αὐτόν ὁ βασιλικός, Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.	The royal <i>official</i> said to him, “Lord, come down before my child dies.”	
John 4:50	Λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· ὁ υἱός σου ζῇ. Καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ {RP P1904: ὁ} [TR: -] Ἰησοῦς, καὶ ἐπορεύετο.	Jesus said to him, “Go your way – your son will live.” And the man believed the words which Jesus had said to him, and he went <i>his way</i> .	ὁ, <i>the (Jesus)</i> : present in RP P1904 F1853=19/20 F1859=7/7 vs. absent in TR F1853=1/20 (Scrivener’s k) F1859=0/7. words ← <i>word</i> .
John 4:51	Ἦδη δὲ αὐτοῦ καταβαίνοντος, οἱ δούλοι αὐτοῦ ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν λέγοντες ὅτι Ὁ παῖς σου ζῇ.	And while he was still going down, his servants met him and gave <i>him</i> a report and said, “Your child is alive.”	<i>gave him</i> a report ← <i>reported</i> .

John 4:52	Ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν ἐν ᾗ κομψότερον ἔσχεν. Καὶ εἶπον αὐτῷ ὅτι Χθὲς ὥραν ἐβδόμην ἄφηκεν αὐτὸν ὁ πυρετός.	So he inquired from them the hour when he became better. And they said to him, “Yesterday at the seventh hour the fever left him.”	the seventh hour: <i>1 p.m.</i>
John 4:53	Ἔγνων οὖν ὁ πατήρ ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Ὁ υἱός σου ζῇ· καὶ ἐπίστευσεν αὐτός καὶ ἡ οἰκία αὐτοῦ ὅλη.	So the father knew that <i>it</i> was at the very hour at which Jesus said to him, “Your son <i>will</i> live”, and he and his whole house believed.	the very hour ← <i>that hour</i> .
John 4:54	Τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.	Jesus performed this second sign as he departed from Judaea for Galilee.	this second sign ← <i>again this second sign</i> , πάλιν being pleonastic. Compare Mark 12:4.
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 5:2	Ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ, ἣ ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδα, πεντε στοᾶς ἔχουσα.	Now there is a pool in Jerusalem at the Sheep Gate, which is called in Hebrew Bethesda, and it has five colonnades.	Hebraic ← <i>Hebrew</i> , but we allow for what is now called Aramaic.
John 5:3	Ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν.	In these a very large number of people who were ill were lying down: <i>the blind, the lame, the wizened</i> , awaiting the movement of the water,	very large number of people ← <i>much multitude</i> .

John 5:4	Ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ {RP TR: ἐτάρασεν} [P1904: ἐταράσσετο] τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος, ὑγιὲς ἐγένετο, ᾧ δὴποτε κατειχέτο νοσήματι.	for an angel would come down <u>into the pool</u> at a <u>certain time</u> and {RP TR: disturb the water.} [P1904: the water would be disturbed.] Then the first to go in after the disturbance of the water would be <u>cured of whatever disease he was suffering from</u>.	ἐτάρασεν, <i>would disturb</i> (imperfect active), RP TR F1853=11/20 F1859=5/7 vs. ἐταράσσετο, <i>would be disturbed</i> (imperfect passive), P1904 F1853=9/20 F1859=2/7. into the pool ← <i>in the pool</i>. at a <i>certain time</i>: or <i>from time to time</i>. be cured ← <i>become healthy</i>. So also in various other verses in this chapter. of whatever disease he was suffering from ← <i>by whatever disease he was seized</i>.
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: <u>an</u>] infirm condition for <u>thirty-eight</u> 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. 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. [P1904: an ← <i>his</i>.]
John 5:6	Τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, Θέλεις ὑγιὲς γενέσθαι;	When Jesus saw <u>him</u> lying down, <u>knowing</u> that he had been <i>like that</i> for a long time <u>now</u>, he said to him, “Do you want to <u>be cured</u>?”	him ← <i>this (man)</i>. knowing ← <i>having known</i>. See Matt 23:20. now ← <i>already</i>. be ← <i>become</i>.

John 5:7	Ἀπεκρίθη αὐτῷ ὁ ἄσθενών, Κύριε, ἄνθρωπον οὐκ ἔχω ἵνα, ὅταν ταραχθῇ τὸ ὕδωρ, {RP P1904: βάλη} [TR: βάλλη] με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ καταβαίνει.	The infirm <i>man</i> replied to him, “Sir, I do not have <u>anyone</u> to <u>put</u> me in the pool when the water is disturbed. By the <i>time</i> I go, someone else goes down <i>in</i> before me.”	βάλη, <i>put / throw</i> (aorist, so perfective aspect), RP P1904 F1853=17/20 F1859=4/7 vs. βάλλη, <i>put / throw</i> (present, so imperfective aspect), TR F1853=1/20 (Scrivener's q) F1859=1/7 vs. other readings, F1853=2/20 (Scrivener's ce) F1859=2/7. anyone ← <i>a man</i> .
John 5:8	Λέγει αὐτῷ ὁ Ἰησοῦς, {RP TR: Ἐγείραι} [P1904: Ἐγείρε], ἄρον τὸν {RP TR: κράββατόν} [P1904: κράβαττόν] σου, καὶ περιπάτει.	Jesus said to him, “Get <u>up</u> , 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 ὑγιὴς ὁ ἄνθρωπος, καὶ ἤρεν 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 ἐξεστὶν 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 <u>who restored my health</u> – <u>he said</u> 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 5:12	Ἠρώτησαν οὖν αὐτόν, Τίς ἐστὶν ὁ ἄνθρωπος ὁ εἰπὼν σοι, Ἄρον τὸν {RP TR: κράββατόν} [P1904: κράβαττόν] σου καὶ περιπάτει;	So they asked him, “Who is the man who said to you, ‘Pick up your <u>stretcher</u> and walk’?”	κράββατον, <i>stretcher</i> (1), RP TR F1853=11/20 F1859=3/8 vs. κράβαττον, <i>stretcher</i> (2), P1904 F1853=9/20 F1859=3/8 vs. another spelling, F1853=0/20 F1859=2/8.
John 5:13	Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστίν· ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ.	But he <i>who had been</i> cured did not know who it was, for Jesus had <u>moved aside</u> , as there was a crowd in the place.	moved aside ← <i>beckoned aside</i> . as: causal use of the participle.
John 5:14	Μετὰ ταῦτα εὕρισκε αὐτόν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ, Ἰδε ὑγιής γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ χειρόν {RP-text TR: τί σοι} [RP-marg P1904: σοί τι] γένηται.	After these <i>things</i> , Jesus found him in the temple and said to him, “Look, you have been cured. Don't sin any more, in case <u>something worse</u> happens to <u>you</u> .”	τί σοι, <i>something to you</i> , RP-text TR F1853=14/21 F1859=3/7 vs. σοί τι, <i>to you something</i> , RP-marg P1904 F1853=7/21 F1859=4/7.
John 5:15	Ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας αὐτόν ὑγιή.	The man departed and told the Jews that it was Jesus who <i>had</i> restored <u>his health</u> .	his health ← <i>him healthy</i> .
John 5:16	Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐζητοῦν αὐτόν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.	And for this <i>reason</i> the Jews <u>kept persecuting</u> Jesus and looking for <i>an opportunity</i> to kill him, because he did these <i>things</i> on the Sabbath.	Jews: standing for the Jewish leaders of the time by the figure of synecdoche (of whole for part). Compare the dialogue in John 8, in a restricted area of the temple, the treasury. In John 8:13 the opponents are called Pharisees, and in John 8:22 they are simply called Jews. kept persecuting: iterative imperfect.

John 5:17	Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι.	But Jesus answered them, “My father has been working up to now, and I have been working <i>as well</i> .”	
John 5:18	Διὰ τοῦτο οὖν μάλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυσεν τὸ σάββατον, ἀλλὰ καὶ πατέρα ἰδὼν ἔλεγεν τὸν θεόν, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ.	Then on account of this, the Jews looked <i>all the more</i> for <i>an opportunity</i> to kill him, because not only would he break the Sabbath, but he would also say that God was his own father, making himself equal to God.	Jews: see John 5:16.
John 5:19	Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ’ ἑαυτοῦ οὐδέν, ἐὰν μὴ τι βλέπῃ τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.	So Jesus answered and said to them, “Truly, truly, I say to you, the son can do nothing on his own <i>initiative</i> – <u>only if</u> he sees the father doing something. For whatever <u>he</u> does, <u>so</u> the son does in the same manner.	only if ← <i>unless; if... not</i> . he ← <i>that (one), the former</i> . so ← <i>these (things)</i> .
John 5:20	Ὁ γὰρ πατήρ φιλεῖ τὸν υἱόν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.	For the father loves the son and shows him everything that he himself does, and he will show him works greater than these, so that you may be amazed.	
John 5:21	Ὡς περ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ.	For as the father raises up the dead and makes <i>them</i> alive, so the son <u>for his part</u> makes alive <i>those</i> whom he wishes to,	for his part ← <i>also</i> .
John 5:22	Οὐδὲ γὰρ ὁ πατήρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ.	because <u>the father does not even judge</u> anyone but has given all judgment to the son,	the father does not even judge: or <i>even the father does not judge</i> .
John 5:23	ἵνα πάντες τιμῶσιν τὸν υἱόν, καθὼς τιμῶσιν τὸν πατέρα. Ὁ μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν.	in order that everyone should honour the son, as they honour the father. He <i>who does</i> not honour the son does not honour the father who sent him.	

John 5:24	Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον· καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.	Truly, truly, I say to you that he <i>who</i> hears my word and believes in him <i>who</i> sent me has age-abiding life and <i>will</i> not come into judgment, but has passed from death to life.	
John 5:25	Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νυν ἔστιν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται.	Truly, truly, I say to you that <i>the</i> hour is coming, and is now, when the dead will hear the voice of the son of God, and those <i>who</i> <u>hear</u> <i>it</i> will live.	hear ← <i>have heard</i> . See Matt 23:20.
John 5:26	Ὡςπερ γὰρ ὁ πατήρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκεν καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ.	For as the father has life in himself, so he has granted that the son may also have life in himself,	
John 5:27	καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.	and he has given him authority also to execute judgment, because he is <i>the</i> son of man.	
John 5:28	Μὴ θαυμάζετε τοῦτο· ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ,	Do not be amazed <i>at</i> this, for <i>the</i> hour is coming when all those in tombs will hear his voice,	
John 5:29	καὶ ἐκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ δὲ τὰ φαῦλα πράξαντες, εἰς ἀνάστασιν κρίσεως.	and those <i>who have</i> done good <i>things</i> will go out into <i>the</i> resurrection of life, but those <i>who have</i> done base <i>things</i> to <i>the</i> resurrection of judgment.	
John 5:30	Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἑμαυτοῦ οὐδέν· καθὼς ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δίκαια ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με πατρός.	I cannot do anything on my own <i>initiative</i> . As I hear, I judge, and my judgment is righteous, for I do not seek my will, but the will of the father who sent me.	
John 5:31	Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής.	If I testify concerning myself, my testimony is not <u>true</u> .	true: i.e. <i>valid</i> .
John 5:32	Ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστὶν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.	There is another who testifies concerning me, and I know that the testimony which he testifies concerning me is true.	

John 5:33	Ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ.	You have sent <i>inquirers</i> to John, and he has testified to the truth.	
John 5:34	Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε.	Now I do not accept testimony from <i>men</i> , but I say these <i>things</i> so that you may be saved.	men ← <i>man</i> .
John 5:35	Ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε {RP P1904: ἀγαλλιαθῆναι} [TR: ἀγαλλιασθῆναι] πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ.	He was the lamp burning and shining, and you were pleased to rejoice in his light for a while.	ἀγαλλιαθῆναι, <i>to rejoice</i> (1), RP P1904 F1853=19/21 F1859=5/7 vs. ἀγαλλιασθῆναι, <i>to rejoice</i> (2), TR F1853=2/21 (Scrivener's a*t) F1859=2/7. He ← <i>That (man), The former</i> . his: or <i>its</i> .
John 5:36	Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἃ ἔδωκέν μοι ὁ πατήρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν.	But I have a <u>testimony</u> greater than that of John. For the works which the father gave me to <u>complete</u> , those very works which I do, witness concerning me that the father has sent me.	a testimony ← <i>the testimony</i> . See Gen 22:9. to complete ← <i>to complete them</i> , a Hebraism.
John 5:37	Καὶ ὁ πέμψας με πατήρ, αὐτὸς μεμαρτύρηκεν περὶ ἐμοῦ. Οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος αὐτοῦ ἐωράκατε.	And the father who sent me has himself testified concerning me. You have never heard his voice nor seen his appearance,	
John 5:38	Καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε.	and you did not have his word remaining in you, for you <u>don't believe in him whom he sent</u> .	you don't believe in him whom he sent ← <i>whom the former sent, in the latter you do not believe</i> .
John 5:39	Ἐρευνάτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζῶν αἰώνιον ἔχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ.	You <u>examine</u> the scriptures because you think you have age-abiding life in them. Now <u>they</u> are what testify concerning me,	You examine: AV differs, translating as an imperative, which is grammatically possible. they ← <i>those</i> (agreeing with <i>scriptures</i>).
John 5:40	καὶ οὐ θέλετε ἔλθειν πρὸς με, ἵνα ζῶν ἔχητε.	yet you are not willing to come to me to have life.	
John 5:41	Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω.	I do not <u>accept</u> glory from men,	accept: or <i>receive</i> .
John 5:42	ἀλλ' ἐγνώκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.	but I <u>know</u> you – <i>I know</i> that you do not have the love of God in yourselves.	know ← <i>have known</i> , but also <i>have come to know</i> , from which just <i>know</i> .

John 5:43	Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἐλθῇ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήψετε.	I have come in the name of my father, and you do not receive me. If another comes in his own name, you will receive <u>him</u> .	him ← <i>that (one)</i> .
John 5:44	Πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μονοῦ θεοῦ οὐ ζητεῖτε;	How can you believe, receiving glory from one another, <u>while</u> you do not seek the glory which <i>is</i> from the only God?	while ← <i>and</i> , which can do duty for other conjunctions, under Hebraic influence.
John 5:45	Μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν, {RP TR: Μωσῆς} [P1904: Μωϋσῆς], εἰς ὃν ὑμεῖς ἠλπίκατε.	Do not think that I will accuse you to the father. <u>Moses</u> is the <i>one who is</i> accusing you, in whom you have put your hope.	Μωσῆς, <i>Moses</i> , RP TR F1853=18/20 F1859=6/7 vs. Μωϋσῆς, <i>Moïses</i> , P1904 F1853=2/20 (Scrivener's ep) F1859=1/7.
John 5:46	Εἰ γὰρ ἐπιστεύετε {RP-text TR: Μωσῇ} [P1904: Μωϋσεῖ] [RP-marg: Μωσεῖ], ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἐγραψεν.	For if you believed <u>Moses</u> , you would believe me, for <u>he</u> wrote about me.	Μωσῇ, (<i>believe</i>) <i>Moses (1)</i> , RP-text TR F1853=9/21 F1859=5/8 vs. Μωϋσεῖ, (<i>believe</i>) <i>Moïses</i> , P1904 F1853=1/21 (Scrivener's p) F1859=1/8 vs. Μωσεῖ, (<i>believe</i>) <i>Moses (2)</i> , RP-marg F1853=10/21 F1859=2/8 vs. another spelling, F1853=1/21 (Scrivener's e) F1859=0/8. he ← <i>that (man), the former</i> .
John 5:47	Εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύσετε;	But if you do not believe <u>his writings</u> , how <u>can</u> you believe my words?"	his writings ← <i>the writings of that (one) / of the former</i> . can ← <i>will</i> , a Hebraism.
John 6:1	Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας, τῆς Τιβεριάδος.	After these <i>things</i> , Jesus went away across the sea of Galilee, of Tiberias,	
John 6:2	Καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, ὅτι ἑώραν αὐτοῦ τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.	and a large crowd <u>followed</u> him, because <u>they had seen</u> his signs which <u>he performed</u> on the infirm.	followed ← <i>was following</i> . had seen ← <i>were seeing</i> . performed ← <i>was performing</i> .
John 6:3	Ἀνῆλθεν δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.	Then Jesus went up into the mountain, and he sat there with his disciples.	

John 6:4	Ἦν δὲ ἐγγὺς τὸ Πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων.	Incidentally, the Passover was near, the Jews' festival.	
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</i> eyes and saw that a large crowd was coming to him, and he said to Philip, “From where {RP TR: <u>can</u> we buy} [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 6:6	Τοῦτο δὲ ἔλεγεν πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλεν ποιεῖν.	But he said this <u>to test</u> him, for he himself knew what he was going to do.	to test ← <i>testing</i> , a present participle replacing classical future participle of purpose. See Matt 20:20.
John 6:7	Ἀπεκρίθη αὐτῷ Φίλιππος, Διακοσίων δηναρίων ἄρτοι οὐκ ἄρκουσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχὺ τι λάβῃ.	Philip answered him, “ <u>Two hundred denaries' worth of bread</u> would not suffice for them, so that each of them could take a little.”	Two hundred denaries' <i>worth</i> of bread ← (<i>loaves of</i>) <i>bread</i> of 200 denaries. A denary was a silver coin.
John 6:8	Λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ανδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου,	One of his disciples, Andrew the brother of Simon Peter, said to him,	
John 6:9	Ἔστιν παιδάριον ἐν ᾧδε, {RP TR: ὁ} [P1904: ὅς] ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους;	“There is one little boy here <u>who</u> has five barley loaves and two <i>cooked</i> fish, but what <u>is that</u> for so many?”	ὁ, <i>which</i> (in the context, <i>who</i> ; neuter, grammatically concordant), RP TR F1853=17/20 F1859=6/7 vs. ὅς, <i>who</i> (masculine, according to sense), P1904 F1853=3/20 (Scrivener's bdy) F1859=1/7. is that ← <i>are these</i> .
John 6:10	Εἶπεν δὲ ὁ Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. Ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. {RP-text P1904 TR: Ἀνέπεσον} [RP-marg: Ἀνέπεσαν] οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὥσει πεντακισχίλιοι.	But Jesus said, “Have the men recline.” Now there was a lot of grass in the place. So the men <u>reclined</u> , about five thousand in number.	ἀνέπεσον, <i>they reclined</i> (classical form), RP-text P1904 TR F1853=14/20 F1859=3/7 vs. ἀνέπεσαν, <i>they reclined</i> (non-classical form), RP-marg F1853=5/20 F1859=4/7 vs. another reading, F1853=1/20 (Scrivener's y) F1859=0/7.

John 6:11	Ἔλαβεν δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκεν τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις· ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ᾗθελον.	And Jesus took the loaves and gave thanks, and he distributed <i>them</i> to the disciples, and the disciples <i>distributed them</i> to those reclining. And <i>they did the same</i> with the <i>cooked</i> fish – as much as they wanted.	the same ← <i>likewise</i> .
John 6:12	Ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ, Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπόληται.	And when they were <u>full</u> , he said to his disciples, “Gather the pieces which <i>are</i> left over so that nothing goes to waste.”	full ← <i>filled</i> .
John 6:13	Συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσεν τοῖς βεβρωκόσιν.	So they gathered <i>them</i> and filled twelve baskets of pieces from the five barley loaves <u>which those who had eaten had left over</u> .	which those <i>who had</i> eaten had left over ← <i>which were left over to those who had eaten</i> .
John 6:14	Οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν σημεῖον ὁ Ἰησοῦς, ἔλεγον ὅτι Οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.	Then when the men had seen the sign which Jesus had performed, they said, “This is truly the prophet who <i>was</i> to come into the world.”	
John 6:15	Ἰησοῦς οὖν γινούς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτόν, ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησεν {RP: - } [P1904 TR: <u>πάλιν</u>] εἰς τὸ ὄρος αὐτὸς μόνος.	So Jesus, who knew that they would come and seize him to make him king, withdrew {RP: - } [P1904 TR: <u>again</u>] to the mountain <u>alone</u> .	πάλιν, <i>again</i> : absent in RP F1853=13/21 F1859=4/7 vs. present in P1904 TR F1853=8/21 F1859=3/7. alone ← <i>he alone</i> .
John 6:16	Ὡς δὲ ὀψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν,	Then when evening had come, his disciples went down to the sea,	
John 6:17	καὶ ἐμβάντες εἰς τὸ πλοῖον, ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ. Καὶ σκοτία ἤδη ἐγεγόνει, καὶ οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς.	and they went on board a boat and were going across the sea to Capernaum. Now dark had already fallen, and Jesus had not come to them,	
John 6:18	Ἡ τε θάλασσα ἀνέμου μεγάλου πνέοντος διηγείρετο.	and the sea was being stirred up, with a strong wind blowing.	

John 6:19	Ἐληλακότες οὖν ὡς σταδίους εἴκοσι πέντε ἢ τριάκοντα, θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον· καὶ ἐφοβήθησαν.	Then when they had rowed about <u>twenty-five</u> or <u>thirty</u> stades, they saw Jesus walking on the sea and coming near to the boat, and they were afraid.	twenty-five or thirty stades: about 3 miles (5 km).
John 6:20	Ὁ δὲ λέγει αὐτοῖς, Ἐγὼ εἰμι· μὴ φοβεῖσθε.	But he said to them, “ <u>I am</u> ; do not be afraid.”	I am: we keep this idiom, rather than the more natural <i>It's me</i> , because it is an allusion to Ex 3:14 . Compare John 18:5, John 18:6, and see the examples in the notes.
John 6:21	Ἦθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον· καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπήγον.	Then they were willing to take him into the boat, and immediately the boat came to the <u>place</u> which they were heading for.	place ← <i>land, ground</i> .
John 6:22	Τῇ ἐπαύριον ὁ ὄχλος ὁ ἑστηκὼς πέραν τῆς θαλάσσης, ἰδὼν ὅτι πλοῖάριον ἄλλο οὐκ ᾔην ἐκεῖ εἰ μὴ ἐν ἐκείνῳ εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισηλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖάριον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον -	The next day, the crowd who <i>were</i> standing on the other side of the sea saw that there had been no other boat there, except <u>the one</u> which his disciples had boarded, and that Jesus had not gone with his disciples into the boat, but <i>that</i> his disciples had departed alone,	the one ← <i>that one</i> .
John 6:23	ἄλλα δὲ ᾔλθεν πλοῖάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ κυρίου -	but <i>that</i> boats had come from Tiberias near to the place where they had eaten the bread after the Lord had given thanks.	
John 6:24	ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν {RP P1904: - } [TR: καὶ] αὐτοὶ εἰς τὰ πλοῖα, καὶ ᾔλθον εἰς Καπερναοὺμ, ζητοῦντες τὸν Ἰησοῦν.	So when the crowd saw that Jesus was not there, nor his disciples, they themselves {RP P1904: - } [TR: also] went into the boats and went to Capernaum, looking for Jesus.	καὶ, <i>also</i> : absent in RP P1904 F1853=19/20 F1859=6/7 vs. present in TR F1853=1/20 (Scriveners' s) F1859=1/7.
John 6:25	Καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης, εἶπον αὐτῷ, Ῥαββί, πότε ὧδε γέγονας;	And when they had found him on the other side of the sea, they said to him, “Rabbi, when did you arrive here?”	

John 6:26	Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με, οὐχ ὅτι εἶδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε.	Jesus replied to them and said, "Truly, truly, I say to you, you seek me, not because you saw signs, but because you <u>ate the bread</u> and <u>had your fill</u> ."	ate the bread ← <i>ate from the bread</i> . had your fill ← <i>were fed, filled</i> .
John 6:27	Ἔργαξθε μὴ τὴν βρώσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρώσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ πατήρ ἐσφράγισεν, ὁ θεός.	Work not for the food which perishes, but for the food which endures, <i>leading</i> to age-abiding life, which the son of man will give you. For the father, God, has sealed <u>him</u> ."	him ← <i>this (man)</i> . We take this as a reference to "the son of man".
John 6:28	Εἶπον οὖν πρὸς αὐτόν, Τί {RP P1904 E1624 S1894: ποιῶμεν} [S1550: ποιούμεεν], ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ;	Then they said to him, "What {RP P1904 E1624 S1894: should} [S1550: do] we do to do the works of God?"	ποιῶμεν, <i>should we do</i> , RP P1904 E1624 S1894 F1853=17/20 F1859=6/7 vs. ποιούμεεν, <i>will we do</i> , S1550 F1853=3/20 (Scrivener's hqr) F1859=0/7 vs. another reading, F1853=0/20 F1859=1/7.
John 6:29	Ἀπεκρίθη {RP P1904: - } [TR: ο] Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.	Jesus answered and said to them, "This is the work of God, that you should believe in <i>him</i> whom <u>he</u> has sent."	ὁ, <i>the (Jesus)</i> : absent in RP P1904 F1853=17/22 F1859=6/8 vs. present in TR F1853=5/22 F1859=2/8. he ← <i>that (one), the former</i> .
John 6:30	Εἶπον οὖν αὐτῷ, Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστευσωμέν σοι; Τί ἐργάζῃ;	Then they said to him, "What sign <u>will you perform</u> then for us to see and believe you? What <u>will you perform</u> ?"	<i>will you perform (first occurrence in verse) ← do you do</i> . <i>will you perform (second occurrence in verse) ← do you work</i> .
John 6:31	Οἱ πατέρες ἡμῶν τὸ μάννα ἐφάγον ἐν τῇ ἐρήμῳ, καθὼς ἐστὶν γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.	Our fathers ate manna in the desert, as it stands written: ' He gave them bread from heaven to eat. ' "	Ps 78:24.
John 6:32	Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ {RP TR: Μωσῆς} [P1904: Μωϋσῆς] δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν.	Then Jesus said to them, "Truly, truly, I say to you, <i>it is not Moses who gave</i> you the bread from heaven, but <i>it is</i> my father <i>who</i> gives you the true bread from heaven.	Μωσῆς, <i>Moses</i> , RP TR F1853=19/20 F1859=6/7 vs. Μωϋσῆς, <i>Moïses</i> , P1904 F1853=1/20 (Scrivener's p) F1859=1/7. gave ← <i>has given</i> (but aorist gave in the previous verse). See Matt 2:2.

John 6:33	Ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζῶν διδούς τῷ κόσμῳ.	For the bread of God is <u>he</u> <u>who</u> descends from heaven and gives life to the world.”	he <i>who</i> : or, grammatically, <i>that (bread) which</i> . Perhaps both concepts (true bread and Christ) are present, and unified.
John 6:34	Εἶπον οὖν πρὸς αὐτόν, Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τούτον.	Then they said to him, “Lord, always give us this bread.”	
John 6:35	Εἶπεν δὲ αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με οὐ μὴ πεινάσῃ· καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε.	And Jesus said to them, “I <u>am</u> the bread of life. He <u>who</u> comes to me will not hunger at all, and he <u>who</u> believes in me will not ever thirst at all.	I am: see John 18:5-6.
John 6:36	Ἀλλ’ εἶπον ὑμῖν ὅτι καὶ ἐώρακάτε με, καὶ οὐ πιστεύετε.	But I said to you, ‘ <u>Although</u> you have seen me, <u>you still</u> don’t believe.’	Although: concessive use of καί. you still ← <i>yet you</i> ← <i>and you</i> . Adversative use of καί.
John 6:37	Πάν ὃ δίδωσίν μοι ὁ πατήρ πρὸς ἐμὲ ἔξει· καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω.	Everything that the father gives me will come to me, and I will certainly not <u>cast out</u> him <u>who</u> comes to me.	cast out ← <i>cast out outside</i> .
John 6:38	Ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.	For I have come down from heaven, not to do my will, but the will of him <u>who</u> sent me.	
John 6:39	Τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με πατρός, ἵνα παν ὃ δέδωκεν 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 <u>should not lose</u> <u>any part</u> <u>of anything that he has given me</u> , 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. 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. I should not lose <i>any part</i> of anything that he has given me ← <i>everything that he has given me</i> , <i>I should not lose (any) out of it</i> .

John 6:40	Τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτόν, ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.	And this is the will of him <i>who</i> sent me, that everyone who sees the son and believes in him should have age-abiding life, and <i>that</i> I should raise him up on the last day.”	I: emphatic.
John 6:41	Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν, Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ.	Then the Jews murmured about him, because he had said, “I <u>am</u> the bread which <i>has</i> come down from heaven.”	I am: see John 18:5-6.
John 6:42	Καὶ ἔλεγον, Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; Πῶς οὖν λέγει οὗτος ὅτι Ἐκ τοῦ οὐρανοῦ καταβέβηκα;	And they said, “Is not this Jesus the son of Joseph, whose father and mother we know? How come, then, <u>he</u> says, ‘I have come down from heaven’?”	he ← <i>this (man)</i> .
John 6:43	Ἀπεκρίθη οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Μὴ γογγύζετε μετ’ ἀλλήλων.	So Jesus answered and said to them, “Do not murmur <u>among yourselves</u> .	among yourselves ← <i>with each other</i> .
John 6:44	Οὐδεὶς δύναται ἔλθειν πρὸς με, ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτόν, καὶ ἐγὼ ἀναστήσω αὐτόν {RP: ἐν} [P1904 TR: -] τῇ ἐσχάτῃ ἡμέρᾳ.	No-one can come to me, unless the father who sent me draws him, and I will raise him up <u>on</u> the last day.	ἐν, <i>on (the last day)</i> (strengthening the dative of time when): present in RP F1853=19/21 F1859=6/7 vs. absent in P1904 TR F1853=2/21 (Scrivener's bs*) F1859=1/7.
John 6:45	Ἔστιν γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες διδασκτοὶ θεοῦ. Πᾶς {RP TR: οὖν} [P1904: -] ὁ {RP P1904: ἀκούων} [TR: ἀκούσας] παρὰ τοῦ πατρὸς καὶ μαθὼν, ἔρχεται πρὸς με.	It stands written in the prophets: ‘ And they will all be taught by God. ’ {RP TR: So everyone} [P1904: Everyone] who {RP P1904: hears} [TR: has heard] from the father and has learnt comes to me.	τοῦ, <i>of the (God)</i> : absent in RP P1904 F1853=17/21 F1859=4/7 vs. present in TR F1853=4/21 (Scrivener's ct*xy) F1859=3/7. οὖν, <i>therefore</i> : present in RP TR F1853=20/20 F1859=6/7 vs. absent in P1904 F1853=0/20 F1859=1/7. ἀκούων, <i>hearing</i> , RP P1904 F1853=15/20 F1859=1/7 vs. ἀκούσας, <i>having heard</i> , TR F1853=5/20 F1859=6/7. F1853 and F1859 are very significantly disparate, X2=7.9 PV=0.5%. Isa 54:13, Jer 31:33-34.

John 6:46	Οὐχ ὅτι τὸν πατέρα τις ἑώρακεν, εἰ μὴ ὁ ὢν παρὰ τοῦ θεοῦ, οὗτος ἑώρακεν τὸν πατέρα.	Not that anyone has seen the father, except him <i>who</i> is from God – <i>he</i> has seen the father.	he ← <i>this (man)</i> .
John 6:47	Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, ἔχει ζωὴν αἰώνιον.	Truly, truly, I say to you, he <i>who</i> believes in me has age-abiding life.	
John 6:48	Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.	I <u>am</u> the bread of life.	I am: see John 18:5-6.
John 6:49	Οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον.	Your fathers ate manna in the desert and died.	
John 6:50	Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ.	This is the bread which comes down from heaven, so that a <u>person</u> should eat <u>it</u> and not die.	a person ← <i>someone</i> . it ← <i>out of it</i> . English is averse to a partitive expression (e.g. <i>some of it</i>).
John 6:51	Ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα. Καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω, ἡ σὰρξ μου ἐστίν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.	I <u>am</u> the living bread which came down from heaven. If a person eats <u>this bread</u> , he will live throughout the age. And moreover, the bread which I will give is my flesh, which I will give for the life of the world.”	I am: see John 18:5-6. this bread ← <i>of this bread</i> .
John 6:52	Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες, Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν;	Then the Jews contended with each other, saying, “How can this <i>man</i> give us <i>his</i> flesh to eat?”	
John 6:53	Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πῖντε αὐτοῦ τὸ αἶμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.	So Jesus said to them, “Truly, truly, I say to you, if you do not eat the flesh of the son of man and drink his blood, you do not have life in <u>you</u> .”	you ← <i>yourselves</i> .
John 6:54	Ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἶμα, ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἀναστήσω αὐτὸν {RP-text TR: - } [RP-marg P1904: ἐν] τῇ ἐσχάτῃ ἡμέρᾳ.	He <i>who</i> eats my flesh and drinks my blood has age-abiding life, and I will raise him up <u>on</u> the last day.	ἐν, <i>on (the last day)</i> (strengthening the dative of time when): absent in RP-text TR F1853=13/19 F1859=3/7 vs. present in RP-marg P1904 F1853=6/19 F1859=4/7. eats ← <i>gnaws, nibbles, munches</i> .

John 6:55	Ἡ γὰρ σὰρξ μου ἀληθῶς ἐστὶν βρῶσις, καὶ τὸ αἷμά μου ἀληθῶς ἐστὶν πόσις.	For my flesh is truly food, and my blood is truly drink.	
John 6:56	Ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, καὶ γὰρ ἐν αὐτῷ.	He <i>who</i> eats my flesh and drinks my blood remains in me, and I in him.	eats: see John 6:54.
John 6:57	Καθὼς ἀπέστειλén με ὁ ζῶν πατήρ, καὶ γὰρ ζῶ διὰ τὸν πατέρα· καὶ ὁ τρώγων με, καὶ κεῖνος ζήσεται δι' ἐμέ.	As the living father sent me, so I live because of the father. And <i>as for</i> him <i>who</i> eats me, <u>he</u> will also live because of me.	eats: see John 6:54. he ← <i>that</i> (one). This verse has a very Hebraic flavour, using καὶ, <i>and</i> , three times where classical Greek would use a more descriptive conjunction.
John 6:58	Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα, καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον, {RP-text P1904 TR: ζήσεται} [RP-marg: ζήσει] εἰς τὸν αἰῶνα.	This is the bread which <i>has</i> come down from heaven, not <u>comparable to how</u> your fathers ate the manna and died. He <i>who</i> eats this bread <u>will live</u> throughout the age.”	ζήσεται, <i>will live</i> (deponent future), RP-text P1904 TR F1853=13/19 F1859=2/7 vs. ζήσει, <i>will live</i> (regular future), RP-marg F1853=6/19 F1859=4/7 vs. another reading, F1853=0/19 F1859=1/7. comparable to how ← <i>as</i> .
John 6:59	Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναοῦμ.	He said these <i>things</i> in the synagogue while teaching in Capernaum.	
John 6:60	Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον, Σκληρός ἐστὶν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκοῦειν;	Then many of his disciples <i>who had</i> heard <i>him</i> said, “This <u>speech</u> is hard. Who can listen to <u>him</u> ?”	speech ← <i>word</i> . to him: AV differs (<i>to it</i>), also possible, but not classical. The normal rule, usually observed in ↗
John 6:61	Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδαλίζει;	But Jesus, knowing in himself that his disciples were murmuring about this, said to them, “Does this offend you?”	↳ the NT, is ἀκούω + gen. of person heard, + acc. of thing heard, e.g. Matt 17:5, Matt 12:42.
John 6:62	Ἐὰν οὖν θεωρῇτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;	<i>What</i> , then, if you should see the son of man ascending <i>to</i> where he was before?	
John 6:63	Τὸ πνεῦμά ἐστιν τὸ ζῶποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, πνεῦμά ἐστιν καὶ ζωὴ ἐστίν.	It is the spirit which makes alive; the flesh <u>is of no benefit</u> . The words which I am speaking to you are spirit and are life.	is of no benefit: or <i>does not benefit anything</i> .

John 6:64	Ἄλλ' εἰσὶν ἐξ ὑμῶν τινες οἱ οὐ πιστεύουσιν. Ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς, τίνες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστὶν ὁ παραδώσων αὐτόν.	But there are some of you who <i>do</i> not believe.” For Jesus knew from <i>the</i> beginning who those were who <i>did</i> not believe and who it was who would betray him.	
John 6:65	Καὶ ἔλεγεν, Διὰ τοῦτο εἶρηκα ὑμῖν, ὅτι οὐδεὶς δύναται ἔλθειν πρὸς με, ἐὰν μὴ ἡ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς μου.	And he said, “ <u>This is why</u> I have said to you that no-one can come to me, unless it has been granted to him by my father.”	This <i>is</i> why ← <i>On account of this</i> .
John 6:66	Ἐκ τούτου πολλοὶ ἀπήλθον {RP TR: - } [P1904: ἐκ] τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν.	At this many of his disciples <u>went back</u> and no longer <u>walked</u> with him.	ἐκ, <i>out of</i> : absent in RP TR F1853=18/19 F1859=7/7 vs. present in P1904 F1853=1/19 (Scrivener's x) F1859=0/7. went back ← <i>went away back</i> . walked ← <i>walked around</i> .
John 6:67	Εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα, Μὴ καὶ ὑμεῖς θέλετε υπάγειν;	Then Jesus said to the twelve, “You don't also wish to go away, do you?”	
John 6:68	Ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῤήματα ζωῆς αἰωνίου ἔχεις.	Then Simon Peter replied to him, “Lord, to whom <u>could</u> we go? You have <i>the</i> words of age-abiding life,	could ← <i>can</i> ← <i>will</i> , modal use of the future being a Hebraism.
John 6:69	Καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σύ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος.	and we have believed, and <u>know</u> , that you are the Christ, the son of the living God.”	know: see John 5:42.
John 6:70	Ἀπεκρίθη αὐτοῖς {RP-text P1904 TR: ὁ Ἰησοῦς} [RP-marg: -], Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, καὶ ἐξ ὑμῶν εἷς διάβολος ἐστίν;	{RP-text P1904 TR: Jesus} [RP-marg: He] replied to them, “Did I not choose you twelve? Yet one of you is a devil.”	ὁ Ἰησοῦς, <i>Jesus</i> : present in RP-text P1904 TR F1853=7/19 F1859=6/7 vs. absent in RP-marg F1853=12/19 F1859=1/7.
John 6:71	Ἐλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην· οὗτος γὰρ {RP P1904: ἐμελλεν} [TR: ἤμελλεν] αὐτὸν παραδιδόναι, εἰς ὧν ἐκ τῶν δώδεκα.	He was speaking here of Judas Iscariot, the <i>son</i> of Simon. For this <i>man</i> was <u>going to</u> betray him, <u>being</u> one of the twelve.	ἐμελλε(ν), <i>was about to, was going to (1)</i> , RP P1904 F1853=13/19 F1859=2/7 vs. ἤμελλε(ν), <i>was about to, was going to (2)</i> , TR F1853=6/19 F1859=5/7. being: perhaps concessive, <i>although being</i> .

John 7:1	Καὶ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ᾗθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.	And after <u>that</u> Jesus walked around in Galilee, for he did not wish to walk around in Judaea, because <u>the</u> <u>Jews</u> were looking for <i>a way</i> to kill him.	that ← <i>these (things)</i> . the Jews: i.e. <i>the Jewish religious leadership</i> . See John 5:16.
John 7:2	Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ Σκηνοπηγία.	Now the festival of the Jews, Tabernacles, was near.	
John 7:3	Εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν, καὶ ὑπάγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσωσιν τὰ ἔργα σου ἃ ποιεῖς.	Then his brothers said to him, “Move on from here and go to Judaea, so that your disciples also may see your works which you do,	
John 7:4	Οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. Εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.	for no-one does a thing in secret when he is <u>trying</u> to be <i>known</i> in public himself. If you are doing these <i>things</i> , manifest yourself to the world.”	trying ← <i>seeking</i> .
John 7:5	Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν.	For not even his brothers believed in him.	
John 7:6	Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς οὐπὼ παρέστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστίν ἐτοιμος.	So Jesus said to them, “My time <u>has not yet come</u> . But your time is always <u>at hand</u> .”	has not yet come ← <i>is not yet present</i> . at hand ← <i>ready</i> .
John 7:7	Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστίν.	The world cannot hate you, but it hates me, because I testify about it that its works are evil.	
John 7:8	Ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν ταύτην· ἐγὼ οὐπὼ ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὐπὼ πεπλήρωται.	You go up to this festival. I am not yet going up to this festival, for my time has not yet been fulfilled.”	
John 7:9	Ταῦτα δὲ εἰπὼν αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ.	Then when he had said these <i>things</i> to them, he remained in Galilee.	
John 7:10	Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερώς, ἀλλ’ ὥς ἐν κρυπτῷ.	But when his brothers went up, then he went up to the festival as well – not <u>openly</u> , but as <i>it were</i> in secret.	openly ← <i>manifestly</i> .

John 7:11	Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον, Που ἐστὶν ἐκεῖνος;	Then the Jews looked for him at the festival and said, “Where is that <i>man</i> ?”	
John 7:12	Καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις· οἱ μὲν ἔλεγον ὅτι Ἄγαθός ἐστιν· ἄλλοι {RP P1904: - } [TR: δὲ] ἔλεγον, Οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον.	And there was a lot of murmuring about him among the crowds. Some said, “He is good.” {RP P1904: Others} [TR: But others] said, “No. Rather, he is misleading the crowd.”	δὲ, <i>on the other hand</i> (but not emphatic): absent in RP P1904 F1853=19/19 F1859=6/7 vs. present in TR F1853=0/19 F1859=1/7.
John 7:13	Οὐδεὶς μέντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.	However, no-one spoke freely concerning him for fear of the Jews.	Jews: this must refer to the Jewish leaders, since the attendees, spoken of in this and the previous verse, would be ordinary Jews, fearing their leaders.
John 7:14	Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐδίδασκεν.	Then when the festival was already half way through, Jesus went up to the temple and gave some teaching.	gave some teaching ← <i>was teaching</i> .
John 7:15	Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι λέγοντες, Πῶς οὗτος γράμματα οἶδεν, μὴ μεμαθηκώς;	And the Jews were amazed, and they said, “How come this <i>man</i> knows literature, not having studied <i>it</i> ?”	
John 7:16	Ἀπεκρίθη {RP P1904: οὖν} [TR: -] αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδασχὴ οὐκ ἐστὶν ἐμή, ἀλλὰ τοῦ πέμψαντός με.	{RP P1904: So} [TR: -] Jesus replied to them and said, “My teaching is not mine, but of him <i>who</i> sent me.	οὖν, <i>therefore</i> : present in RP P1904 F1853=17/20 F1859=7/7 vs. absent in TR F1853=3/20 (Scrivener's gs*t) F1859=0/7.
John 7:17	Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδασχῆς, πότερον ἐκ τοῦ θεοῦ ἐστὶν, ἢ ἐγὼ ἀπ’ ἐμαυτοῦ λαλῶ.	If anyone wishes to do his will, he will know about the teaching – whether it is from God or <i>whether</i> I speak on my own initiative.	
John 7:18	Ὁ ἀφ’ ἐαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν, οὗτος ἀληθής ἐστίν, καὶ ἀδικία ἐν αὐτῷ οὐκ ἐστίν.	He <i>who</i> speaks on his own initiative seeks his own glory, but <i>it is</i> he <i>who</i> seeks the glory of him <i>who</i> sent him <i>who</i> is true, and there is no unrighteousness in him.	who ← <i>this (one)</i> .

John 7:19	Οὐ {RP TR: Μωσῆς} [P1904: Μωϋσῆς] δέδωκεν ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; Τί με ζητεῖτε ἀποκτεῖναι;	Did not <u>Moses</u> give you the law? Yet not one of you <u>keeps</u> the law. Why are you looking for <i>a way</i> to kill me?"	Μωσῆς, <i>Moses</i> , RP TR F1853=18/19 F1859=6/7 vs. Μωϋσῆς, <i>Moïses</i> , P1904 F1853=1/19 (Scrivener's p) F1859=1/7. Did not Moses give ← <i>Has not Moses given.</i> keeps ← <i>does.</i>
John 7:20	Ἀπεκρίθη ὁ ὄχλος καὶ εἶπεν, Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι;	The crowd answered and said, "You <u>are possessed</u> by a demon. Who is looking for <i>a way</i> to kill you?"	are possessed by ← <i>have.</i>
John 7:21	Ἀπεκρίθη {RP P1904: - } [TR: ὁ] Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἐν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε.	<u>Jesus</u> answered and said to them, "I have performed one work, and you are all amazed.	ὁ, <i>the (Jesus)</i> : absent in RP P1904 F1853=18/19 F1859=6/7 vs. present in TR F1853=1/19 (Scrivener's p) F1859=1/7.
John 7:22	Διὰ τοῦτο {RP TR: Μωσῆς} [P1904: Μωϋσῆς] δέδωκεν ὑμῖν τὴν περιτομὴν - οὐχ ὅτι ἐκ τοῦ {RP TR: Μωσέως} [P1904: Μωϋσέως] ἐστίν, ἀλλ' ἐκ τῶν πατέρων - καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.	For this <i>reason</i> <u>Moses</u> gave you circumcision – not that it was from <u>Moses' time</u> , but from the fathers' <i>time</i> – and you circumcise a man on a Sabbath.	Μωσῆς, <i>Moses</i> , RP TR F1853=19/19 F1859=5/7 vs. Μωϋσῆς, <i>Moïses</i> , P1904 F1853=0/19 F1859=2/7. Μωσέως, <i>Moses</i> , RP TR F1853=17/19 F1859=5/7 vs. Μωϋσέως, <i>Moïses</i> , P1904 F1853=2/19 (Scrivener's dp) F1859=2/7. gave ← <i>has given.</i>
John 7:23	Εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος {RP TR: Μωσέως} [P1904: Μωϋσέως], ἐμοὶ χολᾷτε ὅτι ὅλον ἄνθρωπον ὑγιῇ ἐποίησα ἐν σαββάτῳ;	If a man receives circumcision on a Sabbath, in order that the law of <u>Moses</u> should not be broken, <i>why</i> are you angry at me because I <u>cured a man in his entirety</u> on the Sabbath?	Μωσέως, <i>of Moses</i> , RP TR F1853=17/19 F1859=5/7 vs. Μωϋσέως, <i>of Moïses</i> , P1904 F1853=2/19 (Scrivener's pt) F1859=2/7. I cured a man in his entirety ← <i>I made a whole man healthy.</i>
John 7:24	Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.	Do not judge by appearance, but judge with a just judgment."	
John 7:25	Ἔλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν, Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι;	Then some of the inhabitants of Jerusalem said, "Isn't this <i>the one</i> whom they are <u>trying</u> to kill?"	trying ← <i>seeking.</i>

John 7:26	Καὶ ἶδε παρρησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λεγουσιν. Μήποτε ἀληθῶς ἐγνώσαν οἱ ἄρχοντες ὅτι οὗτός ἐστὶν ἀληθῶς ὁ χριστός;	And look, he is speaking openly, and they aren't saying anything to him. The leaders really have not <u>established</u> , have they, <u>that</u> this really is the Christ?	established ← <i>got to know</i> , <i>discerned</i> . that: apparently not <i>whether</i> , which is εἰ, so the speaker appears to be a believer that “this is the Christ” at this point, but not so in the next verse. Perhaps several opinions from the crowd are quoted.
John 7:27	Ἀλλὰ τοῦτον οἶδμεν πόθεν ἐστίν· ὁ δὲ χριστὸς ὅταν {RP P1904 S1550 S1894: ἔρχεται} [E1624: ἐρχεται], οὐδεὶς γινώσκει πόθεν ἐστίν.	But <u>we know where this</u> <u>man</u> is from. However, when the Christ comes, no-one <i>will</i> know where he is from.”	ἔρχεται, (<i>when</i>) <i>he comes</i> (classical subjunctive), RP P1904 S1550 S1894 F1853=15/20 F1859=3/7 vs. ἐρχεται, (<i>when</i>) <i>he comes</i> (non-classical indicative), E1624 F1853=4/20 (Scrivener's b*txy) F1859=3/7 vs. other readings, F1853=1/20 (Scrivener's g) F1859=1/7. But we know where this <i>man</i> is from ← <i>But we know this</i> (<i>man</i>), <i>where he is from</i> .
John 7:28	Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, Καὶ μὲ οἶδατε, καὶ οἶδατε πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἐστὶν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἶδατε.	So Jesus shouted out, while teaching in the temple, and he said, “You both know me, and you know where I am from. And <i>yet</i> I have not come on my own <i>initiative</i> , but he <i>who</i> sent me is true, whom you do not know.	
John 7:29	Ἐγὼ {RP P1904: - } [TR: δὲ] οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι, κακεῖνός με ἀπέστειλεν.	{RP P1904: - } [TR: But] I know him, because I am from him, and <u>he</u> sent me.”	δὲ, <i>but</i> : absent in RP P1904 F1853=16/19 F1859=5/7 vs. present in TR F1853=3/19 (Scrivener's gpt) F1859=2/7. he ← <i>that (one), the former</i> .
John 7:30	Ἐζήτουν οὖν αὐτὸν πιάσαι. Καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.	Then they looked for <i>a</i> <i>way</i> to seize him, yet no- one laid a hand on him, because his hour had not yet come.	
John 7:31	Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον ὅτι Ὁ χριστὸς ὅταν ἔλθῃ, μῆτι πλείονα σημεῖα τούτων ποιήσει ἢ ὁ οὗτος ἐποίησεν;	But many of the crowd believed in him and said, “ <u>When the Christ comes</u> , surely he will not do more signs than these which this <i>man</i> has done?”	When the Christ comes: not necessarily implying that it is another who will come, the tenor being <i>When the Christ</i> (<i>in your expectation</i>) <i>comes</i> , ...

John 7:32	Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν {RP P1904: ὑπηρέτας οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς} [TR: οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας] ἵνα πιάσωσιν αὐτόν.	The Pharisees heard the crowd murmuring these <i>things</i> about him, and the Pharisees and senior priests sent officers to seize him.	ὑπηρέτας οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς, <i>officers (as object) + the Pharisees and senior priests (sent)</i> , RP P1904 F1853=13/20 F1859=2/7 vs. οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας, <i>the Pharisees and senior priests (sent) + officers</i> , TR F1853=2/20 (Scrivener's xy) F1859=3/7 vs. 3 other readings, F1853=5/20 F1859=2/7.
John 7:33	Εἶπεν οὖν {RP P1904: - } [TR: αὐτοῖς] ὁ Ἰησοῦς, Ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με.	Then Jesus said {RP P1904: - } [TR: to them], “I <i>will only</i> be a little while with you still, and <i>then</i> I will go away to him <i>who</i> sent me.	αὐτοῖς, <i>to them</i> : absent in RP P1904 F1853=17/19 F1859=3/7 vs. present in TR F1853=2/19 (Scrivener's xy) F1859=4/7.
John 7:34	Ζητήσετε με, καὶ οὐχ εὕρησέτε· καὶ ὅπου εἰμι ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν.	You will look for me, but you will not find <i>me</i> . And where I am, you cannot go.”	
John 7:35	Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς, Πού οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὕρησομεν αὐτόν; Μὴ εἰς τὴν διασποράν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἕλληνας;	Then the Jews said to themselves, “Where is <i>he</i> going to go, such that we won't find him? <i>Is he</i> going to go to the Diaspora among the Greeks and teach the Greeks?”	he ← <i>this (man)</i> . Is he ← <i>Is he (really)</i> By classical standards, the question presses for an answer <i>no</i> , but not necessarily so in NT Greek.
John 7:36	Τίς ἐστὶν οὗτος ὁ λόγος ὃν εἶπεν, Ζητήσετε με, καὶ οὐχ εὕρησέτε· καί, Ὅπου εἰμι ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν;	What <i>does</i> this remark which he said <i>mean</i> , ‘You will look for me, but you will not find <i>me</i> ’, and, ‘Where I am, you cannot go’?”	does ... mean ← <i>is</i> .
John 7:37	Ἐν δὲ τῇ ἑσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς εορτῆς εἰστήκει ὁ Ἰησοῦς καὶ ἔκραξεν, λέγων, Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω.	Now on the last – the great – day of the festival, Jesus stood and shouted, saying, “If anyone is thirsty, let him come to me and drink.	
John 7:38	Ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος.	<i>As regards</i> him <i>who</i> believes in me, as the scripture says, ‘ Rivers of living water will flow from his <u>inside</u>. ’”	Various allusions: Isa 12:3, Isa 55:1, Isa 58:11; Ezek 47:1; Joel 4:18MT (Joel 3:18AV), Zech 13:1, Zech 14:8. inside ← <i>belly</i> .

John 7:39	Τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος {RP-text P1904 TR: οὐ} [RP-marg: ὃ] ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὐπὼ γὰρ ἦν πνεῦμα ἅγιον, ὅτι {RP P1904: - } [TR: ὃ] Ἰησοῦς οὐδέπω ἐδοξάσθη.	He said this referring to the spirit <u>which</u> those <u>who</u> believed in him were about to receive, for there was not yet <i>any</i> holy spirit, because <u>Jesus</u> had not yet been glorified.	οὗ, (<i>of</i>) <u>which</u> (partitive genitive), RP-text P1904 TR F1853=17/19 F1859=6/8 vs. ὃ, <u>which</u> (accusative), RP-marg F1853=2/19 (Scrivener's bl) F1859=2/8. ὃ, <i>the (Jesus)</i> : absent in RP P1904 F1853=18/19 F1859=7/7 vs. present in TR F1853=1/19 (Scrivener's g) F1859=0/7.
John 7:40	Πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον ἔλεγον, Οὗτός ἐστιν ἀληθῶς ὁ προφήτης.	Then many of the crowd who heard the statement said, “This <u>man</u> is truly <u>the prophet</u> .”	the prophet: see John 1:21.
John 7:41	Ἄλλοι ἔλεγον, Οὗτός ἐστιν ὁ χριστός. Ἄλλοι {RP P1904: - } [TR: δὲ] ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ χριστός ἐρχεται;	Others said, “This is the Christ.” Yet {RP P1904: others} [TR: others, though,] said, “No, for surely the Christ does not come from Galilee?”	δὲ, <i>on the other hand (but without emphasis), though</i> : absent in RP P1904 F1853=16/21 F1859=5/7 vs. present in TR F1853=3/21 (Scrivener's q*st) F1859=1/7 vs. section absent, F1853=2/21 (Scrivener's g*y) F1859=1/7.
John 7:42	Οὐχὶ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος {RP P1904: Δαυίδ} [TR: Δαβίδ], καὶ ἀπὸ Βηθλεέμ, τῆς κώμης ὅπου ἦν {RP P1904: Δαυίδ} [TR: Δαβίδ], ὁ χριστὸς ἐρχεται;	Does not the scripture say that the Christ comes from the seed of David, and from Bethlehem, the village where David was? ”	David (2x): on Δαυίδ vs. Δαβίδ, see Matt 1:1. Ps 89:30MT-37MT (Ps 89:29AV-36AV), Ps 132:11, Isa 11:1, Isa 11:10, Jer 23:5, Jer 33:15, Mic 5:1MT (Mic 5:2AV). Does ← <i>Did</i> .
John 7:43	σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι’ αὐτόν.	So a division arose in the crowd on account of him.	
John 7:44	Τινὲς δὲ ἤθελον ἐξ αὐτῶν πιᾶσαι αὐτόν, ἀλλ’ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτόν τὰς χεῖρας.	And some of them wanted to seize him, but no-one laid hands on him.	
John 7:45	Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διὰ τί οὐκ ἡγάγετε αὐτόν;	Then the officers went to the senior priests and Pharisees, and those said to them, “Why did you not bring him <i>here</i> ?”	
John 7:46	Ἀπεκρίθησαν οἱ ὑπηρέται, Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὥς οὗτος ὁ ἄνθρωπος.	The officers replied, “Never did a man speak in such a way as this man <i>did</i> .”	

John 7:47	Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, Μὴ καὶ ὑμεῖς πεπλάνησθε;	Then the Pharisees answered them, “You haven't gone astray too, have you?”	gone astray: or <i>been mislead</i> .
John 7:48	Μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ἐκ τῶν Φαρισαίων;	None of the rulers or of the Pharisees have believed him, have they?	
John 7:49	Ἄλλ’ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπικατάρατοί εἰσιν.	But this crowd who <i>do</i> not know the law are strongly cursed.”	
John 7:50	Λέγει Νικοδῆμος πρὸς αὐτοῦς - ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, εἰς ὧν ἐξ αὐτῶν -	Nicodemus, who <i>had</i> come to him by night, <i>who</i> was one of them, said to them,	
John 7:51	Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ’ αὐτοῦ πρότερον καὶ γινῶ τί ποιεῖ;	“Surely our law does not judge a man if it has not first heard from him and knows what he is doing?”	a man ← <i>the man</i> . See Gen 22:9. has not ... heard ← <i>does not ... hear</i> .
John 7:52	Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; Ἐρεύνησον καὶ ἴδε ὅτι προφῆτης ἐκ τῆς Γαλιλαίας οὐκ ἐγγεγερταί.	They answered and said to him, “You aren't from Galilee too, <i>are you</i> ? Investigate and see: no prophet has arisen from <u>Galilee</u> .”	Galilee: remember that the Lord was born in Bethlehem, as prophesied in Mic 5:1MT (Mic 5:2AV).
John 7:53	Καὶ {RP TR: ἐπορεύθη} [P1904: ἀπῆλθεν] ἕκαστος εἰς τὸν οἶκον αὐτοῦ.	Then each {RP TR: went} [P1904: went away] to his house.	ἐπορεύθη, <i>went</i> , RP TR F1853=9/17 F1859=5/6 vs. ἀπῆλθεν, <i>departed</i> , P1904 F1853=8/17 F1859=1/6. The <i>Pericope de Adultera</i> begins here, and ends with John 8:11. We, with J.W.Burgon and the majority of manuscripts, take the passage to be genuine scripture. The pericope is ↴
John 8:1	Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν.	But Jesus went to the Mount of Olives.	↳ essentially contained in F1853=17/21 and in the latter part 18/22 (absent in a*bxy) F1859=6/7 (absent in H). See [JWB-CC], Appendix I, p.261: 61/73 manuscripts examined contain the pericope.
John 8:2	Ὁρθρου 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 <u>came</u> {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. came ← <i>were coming</i> .

John 8:3	᾿Αγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι {RP TR: πρὸς αὐτὸν} [P1904: -] γυναῖκα {RP TR: ἔν} [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 <u>who had been caught in adultery</u>, and they placed her <u>at the focus of attention</u>,	πρὸς αὐτὸν, <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. ἐν, <i>in</i>, RP TR F1853=5/18 F1859=2/6 vs. ἐπὶ, <i>at</i>, P1904 F1853=13/18 F1859=4/6. A strong disparity (#1) with RP, R=8:18. καταληφθεῖσαν, <i>caught</i> (aorist participle passive), RP F1853=4/18 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 F1859=1/6. A strong disparity (#2) with RP, R=6:16. at the focus of attention ← <i>in midst</i>.
John 8:4	λέγουσιν αὐτῷ, {RP: πειράζοντες} [P1904 TR: -], Διδάσκαλε, αὕτη ἡ γυνὴ {RP: κατελήφθη} [P1904: κατείληπται] [TR: κατειλήφθη] {RP-text: ἐπ' αὐτοφώρῳ} [RP-marg P1904: ἐπ' αὐτοφώρῳ] [TR: ἐπαυτοφώρῳ] μοιχευομένη.	and they said to him, {RP: testing <i>him</i>,} [P1904 TR: -] “Teacher, this woman {RP TR: was caught} [P1904: has been caught] <u>in the act of committing adultery</u>,	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. κατελήφθη, <i>she was caught (1)</i>, RP F1853=2/19 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 F1859=0/7 vs. εἴληπται, <i>she was taken</i>, F1853=4/19 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. ἐπ' αὐτοφώρῳ, RP-text F1853=6/18 (but as one word), ἐπαυτοφώρῳ F1859=5/6 vs. ἐπ' αὐτοφώρῳ, RP-marg P1904 F1853=0/18 (but lump this reading with the following one) F1859=1/6 vs. ἐπαυτοφώρῳ, TR F1853=11/18 F1859=0/6 vs. another reading, F1853=1/18 F1859=0/6. All readings mean <i>in the act</i>. A weak disparity (#3) with RP-text, R=11:13.

John 8:5	{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;	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?"	¶ Verse division: in P1904 numbering, John 8:6 begins here. ἐν δὲ, <i>in</i> + <i>and</i> / <i>but</i>, RP TR F1853=18/18 F1859=5/6 vs. καὶ ἐν, <i>and</i> + <i>in</i>, P1904 F1853=0/18 F1859=1/6. 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. Μωσῆς, <i>Moses</i>, RP-text TR F1853=13/18 F1859=5/6 vs. Μωϋσῆς, <i>Moses</i>, RP-marg P1904 F1853=5/18 F1859=1/6. ἡμῖν, <i>(commanded) 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 F1859=0/6. A weak disparity with RP, R=12:13. 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. 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.

John 8:6	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: -].	But they said this testing him, so that they might have {RP TR: something 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: -].	ἔλεγον, <i>they were saying</i>, RP TR F1853=16/18 F1859=4/6 vs. εἶπον, <i>they said</i>, P1904 F1853=2/18 F1859=2/6. 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 F1859=2/6. 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 F1859=1/6. 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. 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 F1859=0/6. 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 F1859=4/6 vs. another reading, F1853=1/18 F1859=0/6. AV differs textually, but it supplies the RP reading italicized. Compare Num 5:23.

John 8:7	Ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, {RP TR: ἀνακύψας} [P1904: ἀνέκυψε καὶ] εἶπεν {RP TR: πρὸς αὐτοῦς} [P1904: αὐτοῖς], Ὁ ἀναμάρτητος ὑμῶν, {RP-text: πρῶτον} [RP-marg P1904 TR: πρῶτος] {RP-text: ἐπ' αὐτήν τὸν λίθον βαλέτω} [RP-marg: ἐπ' αὐτήν λίθον βαλλέτω] [P1904: βαλέτω λίθον ἐπ' αὐτήν] [TR: τὸν λίθον ἐπ' αὐτῇ βαλέτω].	And when they persisted in asking him, he straightened up and said to them, “Let him <i>who is</i> without sin among you cast a stone at her first.”	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. πρὸς αὐτοῦς, <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. 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 F1859=1/6. 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. In any position: ἐπ' αὐτήν, <i>onto her</i>, RP P1904 F1853=12/19 F1859=5/6 vs. ἐπ' αὐτῇ, <i>on her</i>, TR F1853=7/19 F1859=1/6. 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 F1859=6/6. A disparity (#1) with RP-text, R=10:16.
John 8:8	Καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν.	Then stooping again, he <u>wrote</u> on the ground.	wrote ← <i>was writing</i>.

John 8:9	Οἱ δέ, ἀκούσαντες, {RP TR: καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι} [P1904: -], ἐξήρχοντο εἰς καθ' ἑῖς, 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: οὐσα} [TR: ἐστῶσα].	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</i> up to the last <i>ones</i>]. Then Jesus was left <i>there</i> {RP TR: alone} [P1904: -] with the woman {RP P1904: - } [TR: standing] <u>at the focal point</u>.	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 F1859=2/6. 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. 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%. οὐσα, <i>being</i>, RP P1904 F1853=18/18 F1859=6/6 vs. ἐστῶσα, <i>standing</i>, TR F1853=0/18 F1859=0/6. {RP P1904: at the focal point ← <i>being in middle</i>.} [TR: at the focal point ← <i>in middle</i>.]
John 8:10	Ἐπεὶ ἰδὼν 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;	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?”	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. (<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. 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 F1859=1/6 vs. other readings, F1853=5/18 F1859=3/6. {RP TR: seeing ← <i>having seen</i>. See Matt 23:20.}

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 ἁμαρτανε.	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. 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. 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 8:12	Πάλιν οὖν {RP P1904: αὐτοῖς ὁ Ἰησοῦς} [TR: ὁ Ἰησοῦς αὐτοῖς] ἐλάλησεν λέγων, Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ {RP P1904: περιπατήσῃ} [TR: περιπατήσῃ] ἐν τῇ σκοτίᾳ, ἀλλ’ ἐξεῖ τὸ φῶς τῆς ζωῆς.	Then Jesus spoke to them again and said, “I <u>am</u> the light of the world. He <i>who</i> follows me will certainly not <u>walk</u> in darkness but will have the light of life.”	αὐτοῖς ὁ Ἰησοῦς, <i>to them + Jesus</i> , RP P1904 F1853=15/21 F1859=6/7 vs. ὁ Ἰησοῦς αὐτοῖς, <i>Jesus + to them</i> , TR F1853=0/21 F1859=1/7 vs. five other readings, F1853=6/21 F1859=0/7. περιπατήσῃ, <i>will (not) walk</i> (classical aorist subjunctive), RP P1904 F1853=14/21 F1859=4/7 vs. περιπατήσῃ, <i>will (not) walk</i> (non-classical future indicative), TR F1853=7/21 F1859=3/7. I am: see John 18:5-6.
John 8:13	Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής.	Then the Pharisees said to him, “You are testifying about yourself; your testimony is not true.”	
John 8:14	Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κἂν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου· ὅτι οἶδα πόθεν ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι, {RP TR: καὶ} [P1904: ἡ] ποῦ ὑπάγω.	Jesus answered and said to them, “Even if I testify about myself, my testimony is true, because I know where I came from and where I am going. But you do not know where I come from or where I am going.	καὶ, <i>and, or</i> , RP TR F1853=12/21 F1859=5/8 vs. ἡ, <i>or</i> , P1904 F1853=9/21 F1859=3/8.
John 8:15	Ὑμεῖς κατὰ τὴν σάρκα κρίνετε· ἐγὼ οὐ κρίνω οὐδένα.	You judge according to the flesh, <i>but</i> I do not judge anyone.	

John 8:16	Καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθὴς ἐστίν· ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ.	And if I do judge, my judgment is true, because I am not alone, but <i>it is a case of</i> me and the father who sent me.	
John 8:17	Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθὴς ἐστίν.	And in your law it stands written that the testimony of two men is true.	Deut 19:15.
John 8:18	Ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.	I <u>am</u> the <i>one</i> testifying about myself, and the father who sent me testifies about me <i>too</i> ."	I am: see John 18:5-6.
John 8:19	Ἔλεγον οὖν αὐτῷ, Ποῦ ἐστὶν ὁ πατήρ σου; Ἀπεκρίθη {RP P1904: - } [TR: ὁ] Ἰησοῦς, Οὔτε ἐμὲ οἴδατε, οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἄν.	Then they said to him, "Where is your father?" Jesus answered, "You neither know me nor my father. If you knew me, you would know my father too."	ὁ, <i>the (Jesus)</i> : absent in RP P1904 F1853=17/19 F1859=6/7 vs. present in TR F1853=2/19 (Scrivener's cg) F1859=1/7.
John 8:20	Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίστανεν αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.	Jesus spoke these words in the treasury, while teaching in the temple, but no-one seized him, because his hour had not yet come.	
John 8:21	Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε εἰσελθεῖν.	Then Jesus said to them again, "I am going away, and you will seek me, but you will die in your sin. Where I am going, you cannot go."	
John 8:22	Ἔλεγον οὖν οἱ Ἰουδαῖοι, Μήτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει, Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε εἰσελθεῖν;	Then the Jews said, "Is he going to kill himself, in that he said, 'Where I am going, you cannot go'?"	
John 8:23	Καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τούτου.	And he said to them, "You are of the <i>things</i> below, but I am of the <i>things</i> above. You are of this world; I am not of this world.	
John 8:24	Εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.	So I said to you, 'You will die in your sins.' For if you do not believe that I <u>am</u> , you will die in your sins."	I am: see John 18:5-6.

John 8:25	Ἔλεγον οὖν αὐτῷ, Σὺ τίς εἶ; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν.	Then they said to him, “Who are you?” And Jesus said to them, “ <i>I tell you: the beginning</i> , which I have been telling you <i>all along</i> .”	the beginning: accusative, which could be an adverbial accusative, <i>from the beginning</i> , but we take it as attracted to the accusative after λαλῶ, <i>I say the beginning</i> . Compare the construction in Phil 3:18. Compare for doctrine Col 1:18, Heb 3:14, Rev 1:8. AV differs. all along ← <i>also</i> .
John 8:26	Πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ’ ὁ πέμψας με ἀληθὴς ἐστίν, καὶ ὃ ἤκουσα παρ’ αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον.	I have many <i>things</i> concerning you to say and to judge, but he <i>who</i> sent me is true, and <i>what</i> I hear from him, <i>that</i> I say to the world.”	what ← <i>the (things) which</i> . that ← <i>these (things)</i> .
John 8:27	Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν.	They did not know that he was speaking to them <i>of</i> the father.	
John 8:28	Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ὅταν ὑψώσῃτε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι, καὶ ἀπ’ ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ μου, ταῦτα λαλῶ.	So Jesus said to them, “When you lift up the son of man, then you will know that I <i>am</i> , and <i>that</i> on my own <i>initiative</i> I <i>do not do anything</i> , but as my father has taught me, <i>so</i> I speak.	I am: see John 18:5-6. I do not do anything: there is no classical οὐ to go with οὐδέν. Compare John 10:41. so ← <i>these (things)</i> .
John 8:29	καὶ ὁ πέμψας με μετ’ ἐμοῦ ἐστίν· οὐκ ἀφήκεν με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.	And he <i>who</i> sent me is with me. The father has not left me alone, because I always do the <i>things which are</i> pleasing to him.”	
John 8:30	Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.	As he said these <i>things</i> many believed in him.	
John 8:31	Ἔλεγεν οὖν ὁ Ἰησοῦς, πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς μένητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστέ.	Then Jesus said to the Jews who <i>had</i> believed him, “If you remain in my word, you are truly my disciples,	
John 8:32	καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.	and you will know the truth, and the truth will make you free.”	

John 8:33	Ἰσχυρίσθησαν αὐτῷ, Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι Ἐλεύθεροι γενήσεσθε;	They replied to him, “We are <i>the</i> seed of Abraham, and we have never been slaves to anyone. How come you say, ‘You will be free?’”	
John 8:34	Ἰσχυρίθη αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δούλος ἐστὶν τῆς ἁμαρτίας.	Jesus replied to them, “Truly, truly, I say to you that everyone who commits sin is a slave to sin.	
John 8:35	Ὁ δὲ δούλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.	But the slave does not remain in the house forever. The son remains throughout the age.	forever ... throughout the age: the same expression in Greek. We take the former as colloquial usage and the latter as applicable to an “age” (as in Matt 13:19, Heb 9:26), but extending, of course, beyond that.
John 8:36	Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἐσεσθε.	So if the son makes you free, you will be free indeed.	
John 8:37	Οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτείνειν, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.	I know that you are <i>the</i> seed of Abraham, but you are looking for <i>a way</i> to kill me, because my word does not find room in you.	
John 8:38	Ἐγὼ δὲ ἑώρακα παρὰ τῷ πατρὶ μου, λαλῶ· καὶ ὑμεῖς οὖν ὁ ἑώρακατε παρὰ τῷ πατρὶ ὑμῶν, ποιεῖτε.	I speak <i>of</i> what I have seen with my father. And you consequently do what you have seen with your father.”	
John 8:39	Ἰσχυρίσθησαν καὶ εἶπον αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστίν. Λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε {RP-text P1904: - } [RP-marg TR: ἄν].	They answered and said to him, “Our father is Abraham.” Jesus said to them, “If you were Abraham's children, you would be doing Abraham's works.	ἄν, would (have done) (classically present): absent in RP-text P1904 F1853=12/20 F1859=2/6 vs. present in RP-marg TR F1853=8/20 F1859=3/6 vs. whole clause absent, F1853=0/20 F1859=1/6.
John 8:40	Νῦν δὲ ζητεῖτέ με ἀποκτείνειν, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίησεν.	But now, you are looking for <i>a way</i> to kill me, a man who <u>has</u> spoken to you the truth which I heard from God. Abraham did not do this.	has: first person in Greek (as in <i>I have spoken</i>). This would sound unnatural in English.

John 8:41	ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπον οὖν αὐτῷ, ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα· ἓνα πατέρα ἔχομεν, τὸν θεόν.	You do the works of your father.” Then they said to him, “We were not born from fornication. We have one father: God.”	
John 8:42	Εἶπεν {RP P1904 S1550 E1624: οὖν} [S1894: -] αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπάτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ’ ἐμαυτοῦ ἐλήλυθα, ἀλλ’ ἐκεῖνός με ἀπέστειλεν.	{RP P1904 S1550 E1624: Then} [S1894: -] Jesus said to them, “If God were your father, you would love me, since I came out from God and have come <i>here</i> , for I did not come on my own <i>initiative</i> , but <i>he</i> sent me.	οὖν, <i>therefore</i> : present in RP P1904 S1550 E1624 F1853=11/19 F1859=5/6 vs. absent in S1894 F1853=8/19 F1859=1/6. he ← <i>that (one), the former</i> .
John 8:43	Διὰ τί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; Ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.	Why do you not <u>understand</u> my discourse? Because you are not able to hear my <u>words</u> .	understand ← <i>know</i> . words ← <i>word</i> .
John 8:44	ὑμεῖς ἐκ {RP P1904: τοῦ} [TR: -] πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. Ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ’ ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. Ὅταν λαλήῃ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ.	You <u>stem from your</u> father the devil, and you have a will to carry out the desires of your father. <i>He</i> was a murderer from <i>the</i> beginning, and he does not stand in the truth, because there is no truth in him. When he speaks <u>the lie</u> , he speaks from his own <i>mind</i> , because he is a liar and <i>is</i> the father of it.	τοῦ, <i>of the (father)</i> : present in RP P1904 F1853=14/19 F1859=5/6 vs. absent in TR F1853=5/19 F1859=1/6. stem from ← <i>are out of</i> , as in 1 John 3:12. He ← <i>That (one), The former</i> . the lie: the definite article is present in Greek, perhaps just ↯
John 8:45	Ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι.	But because I speak the truth, you do not believe me.	↳ as is common with abstract nouns, but perhaps in reference to some specific lie, such as that of 1 John 4:3.
John 8:46	Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; Εἰ δὲ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι;	Who among you <i>can</i> convict me of sin? But if I speak <i>the</i> truth, why do you not believe me?	
John 8:47	Ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ.	He <i>who</i> is from God hears the words of God. <u>That is why</u> you do not hear <i>them</i> , because you are not from God.”	That <i>is</i> why ← <i>On account of this</i> .
John 8:48	Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Οὐ καλῶς λέγομεν ἡμεῖς, ὅτι Σαμαρείτης εἶ σύ, καὶ δαιμόνιον ἔχεις;	Then the <u>Jews</u> replied and said to him, “Were we not right in saying, ‘You are a Samaritan, and you <u>are</u> possessed <u>by</u> a demon’?”	Jews: see John 5:16. are possessed by ← <i>have</i> .

John 8:49	Ἐπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με.	Jesus replied, “I <u>am not possessed by</u> a demon, but I honour my father, whereas you dishonour me.	am not possessed by ← <i>do not have</i> .
John 8:50	Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἐστὶν ὁ ζητῶν καὶ κρίνων.	And I do not seek my glory. There is the <i>one who</i> seeks and judges.	
John 8:51	Ἀμὴν ἀμὴν λέγω ὑμῖν, ἔάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.	Truly, truly, I say to you, if a person keeps my word, he will by no means see death <u>throughout the age</u> .”	throughout the age: as such a person does see death in this age, εἰς τὸν αἰῶνα must refer to the (Messianic) age. See John 3:15.
John 8:52	Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ {RP P1904: γεύσῃται} [TR: γεύσεται] θανάτου εἰς τὸν αἰῶνα.	The Jews said to him, “Now <u>we know</u> you <u>are possessed by</u> a demon. Abraham and the prophets died, but you say, ‘If a person keeps my word, he will by no means <u>taste death throughout the age</u> .’”	γεύσῃται, <i>will (not) taste</i> (classical aorist subjunctive), RP P1904 F1853=15/19 F1859=4/6 vs. γεύσεται, <i>will (not) taste</i> (non-classical future indicative), TR F1853=2/19 (Scrivener's cg) F1859=1/6 vs. other readings, F1853=2/19 (Scrivener's ef) F1859=1/6. we know: see John 5:42. are possessed by ← <i>have</i> . throughout the age: see John 8:51.
John 8:53	Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν; Καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν σὺ ποιεῖς;	Are you greater than our father Abraham, who died? The prophets also died. Whom do you make yourself <i>out to be</i> ?”	
John 8:54	Ἐπεκρίθη Ἰησοῦς, Ἐάν ἐγὼ δοξάζω ἑμαυτόν, ἡ δόξα μου οὐδὲν ἐστὶν· ἐστὶν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς {RP: ἡμῶν} [P1904 TR: ὑμῶν] ἐστίν,	Jesus replied, “If I glorify myself, my glory is nothing. It is my father who glorifies me, whom you say {RP: <u>is our God</u> } [P1904 TR: <u>is your God</u>].”	ἡμῶν, <i>our</i> , RP F1853=16/19 F1859=5/7 vs. ὑμῶν, <i>your</i> , P1904 TR F1853=3/19 (Scrivener's bqr) F1859=2/7. AV differs textually. {RP: is our God: perhaps as direct speech, (<i>of whom you say</i>), “ <i>He is our God</i> .”}
John 8:55	καὶ οὐκ ἐγνώκατε αὐτόν· ἐγὼ δὲ οἶδα αὐτόν, καὶ ἔάν εἵπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης· ἀλλ’ οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ.	But you have not come to know him. But I know him. And if I were to say that I do not know him, I would be like you – a liar. But I do know him, and I keep his word.	

John 8:56	Ἀβραὰμ ὁ πατὴρ ὑμῶν ἡγαλλίασατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν, καὶ εἶδεν καὶ ἐχάρη.	Abraham your father was glad to see my day, and he saw <i>it</i> , and he rejoiced.”	
John 8:57	Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν, Πεντήκοντα ἔτη οὐπω ἔχεις, καὶ Ἀβραὰμ ἐώρακας;	Then the Jews said to him, “You are not yet fifty years <i>old</i> , and have you seen Abraham?”	
John 8:58	Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι.	Jesus said to them, “Truly, truly, I say to you, before Abraham came into being, I <u>am</u> .”	I am: see John 18:5-6.
John 8:59	Ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ’ αὐτόν· Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, διελθὼν διὰ μέσου αὐτῶν· καὶ παρῆγεν οὕτως.	Then they took up stones to cast at him. But Jesus <u>hid himself</u> , and he went out of the temple and crossed through <i>the thick</i> of them, and <i>so</i> he passed <i>them</i> by.	hid himself: passive, but this can have a reflexive sense. thick ← <i>midst</i> .
John 9:1	Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς.	And as he passed by, he saw a man <i>who had been</i> blind from <i>his</i> birth.	
John 9:2	Καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, Ῥαββί, τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;	And the disciples questioned him and <u>asked</u> , “Rabbi, who sinned, <i>he</i> or his parents, that he should be born blind?”	asked ← <i>saying</i> . he ← <i>this (man)</i> .
John 9:3	Ἀπεκρίθη {RP P1904: - } [TR: ὁ] Ἰησοῦς, Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ· ἀλλ’ ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.	Jesus <u>replied</u> , “Neither <u>he</u> nor his parents sinned, but <i>it happened</i> in order that the works of God should be manifested in him.	ὁ, <i>the (Jesus)</i> : absent in RP P1904 F1853=17/19 F1859=5/6 vs. present in TR F1853=2/19 (Scrivener's cg) F1859=1/6. he ← <i>this (man)</i> .
John 9:4	Ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρας ἐστίν· ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι.	I must carry out the works of him <i>who</i> sent me while it is day. Night is coming, when no-one can do <i>any</i> work.	
John 9:5	Ὅταν ἐν τῷ κόσμῳ ᾤ, φῶς εἰμι τοῦ κόσμου.	<u>As long as</u> I am in the world, I am <i>the</i> light of the world.”	As long as ← <i>Whenever</i> .
John 9:6	Ταῦτα εἰπὼν, ἔπτυσεν χαμαί, καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισεν τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ,	When he had said these <i>things</i> , he spat on the ground and made clay from the spittle and smeared the clay on the eyes of the blind <i>man</i> ,	

John 9:7	καὶ εἶπεν αὐτῷ, Ὑπάγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ - ὃ ἐρμηνεύεται, Ὑπεσταλμένος. Ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἤλθεν βλέπων.	and he said to him, “Go and wash yourself in the Pool of Siloam”, which, translated, is “Sent.” So he went away and washed himself, and he came <i>back</i> sighted.	sighted ← <i>seeing</i> .
John 9:8	Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν, ἔλεγον, Οὐχ οὗτός ἐστιν ὁ καθημένος καὶ προσαιτῶν;	Then the neighbours and those <i>who had previously seen that he had been blind</i> , said, “Is this not the <i>one who sits and begs?</i> ”	<i>had</i> previously seen that he had been blind ← <i>previously seeing him, that he was blind</i> .
John 9:9	Ἄλλοι ἔλεγον ὅτι Οὗτός ἐστιν ἄλλοι δὲ ὅτι Ὅμοιος αὐτῷ ἐστιν. Ἐκεῖνος ἔλεγεν ὅτι Ἐγὼ εἰμι.	Some said, “This is <i>him</i> .” But others <i>said</i> , “He is like him.” <i>He himself</i> said, “I am <i>he</i> .”	is <i>him</i> : or, if the reader prefers, <i>is he</i> . He himself ← <i>That (one), The former</i> .
John 9:10	Ἐλεγον οὖν αὐτῷ, Πῶς {RP-text P1904 TR: ἀνεώχθησάν} [RP-marg: ἠνεώχθησάν] {RP P1904 S1550 S1894: σου} [E1624: σοι] οἱ ὀφθαλμοί;	Then they said to him, “How were <i>your eyes opened?</i> ”	ἀνεώχθησάν, <i>were opened</i> (double augment), RP-text P1904 TR F1853=13/19 F1859=3/6 vs. ἠνεώχθησάν, <i>were opened</i> (triple augment), RP-marg F1853=6/19 F1859=3/6. σου, <i>your</i> , RP P1904 S1550 S1894 F1853=17/19 F1859=6/6 vs. σοι, <i>to / for you</i> , E1624 F1853=2/19 (Scrivener's ao) F1859=0/6.
John 9:11	Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, Ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν, καὶ ἐπέχρισέν μου τοὺς ὀφθαλμούς, καὶ εἶπέν μοι, Ὑπάγε εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ, καὶ νίψαι. Ἀπελθὼν δὲ καὶ νιψάμενος, ἀνέβλεψα.	<i>He</i> replied and said, “A man called Jesus made clay and anointed my eyes, and he said to me, ‘Go off to the Pool of Siloam and wash yourself.’ So I went off, and when I washed myself, I recovered my sight.”	He ← <i>That (man)</i> .
John 9:12	Εἶπον οὖν αὐτῷ, Ποῦ ἐστιν ἐκεῖνος; Λέγει, Οὐκ οἶδα.	Then they said to him, “Where is <i>he?</i> ” He said, “I don't know.”	he ← <i>that (man), the former</i> .
John 9:13	Ἀγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν.	They brought him <i>who had been blind</i> in the past to the Pharisees.	
John 9:14	Ἦν δὲ σάββατον ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέωξεν αὐτοῦ τοὺς ὀφθαλμούς.	Now it was the Sabbath when Jesus made the clay and opened his eyes.	

John 9:15	Πάλιν οὖν ἡρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεπεν. Ὁ δὲ εἶπεν αὐτοῖς, Πηλὸν {RP P1904: ἐπέθηκεν μου ἐπὶ τοὺς ὀφθαλμούς} [TR: ἐπέθηκεν ἐπὶ τοὺς ὀφθαλμούς μου], καὶ ἐνιψάμην, καὶ βλέπω.	Then the Pharisees also asked him <u>on the same ground</u> how he had recovered his sight. He then said to them, “He placed clay on my eyes, then I washed myself, and <i>now</i> I can see.”	μου ἐπὶ τοὺς ὀφθαλμούς, <i>my + onto the eyes</i> , RP P1904 F1853=19/19 F1859=6/6 vs. ἐπὶ τοὺς ὀφθαλμούς μου, <i>onto the eyes + my</i> , TR F1853=0/19 F1859=0/6. on the same ground ← <i>again</i> , but to translate the ↴
John 9:16	Ἐλεγον οὖν ἐκ τῶν Φαρισαίων τινές, Οὗτος ὁ ἄνθρωπος οὐκ ἐστὶν παρὰ τοῦ θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. Ἄλλοι ἔλεγον, Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; Καὶ σχίσμα ἦν ἐν αὐτοῖς.	Then some of the Pharisees said, “This man is not from God, since he does not keep the Sabbath.” Others said, “How can a sinful man perform such signs?” So there was a division among them.	↳ pleonastic πάλιν that way would change the sense in English (as if this were a repeat questioning by the Pharisees). Compare Matt 12:4.
John 9:17	Λέγουσιν τῷ τυφλῷ πάλιν, Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξεν σου τοὺς ὀφθαλμούς; Ὁ δὲ εἶπεν ὅτι Προφήτης ἐστίν.	They asked the blind <i>man</i> again, “What <u>have you got to say</u> about him, in that he opened your eyes?” And he said, “He is a prophet.”	asked ← <i>said to</i> . have you got to say ← <i>do you say</i> .
John 9:18	Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλεπεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος,	<u>In fact</u> the Jews did not believe concerning him that he had been blind and had recovered his sight until they had called the parents of <u>him</u> <i>who had</i> recovered his sight.	In fact ← <i>Therefore; then</i> . him ← <i>him the (one)</i> . A proleptic pronoun, an Aramaism.
John 9:19	καὶ ἡρώτησαν αὐτοὺς λέγοντες, Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; Πῶς οὖν ἄρτι βλέπει;	And they questioned them and asked, “Is this your son, whom you say was born blind? How come that he <i>can</i> now see?”	asked ← <i>saying</i> .
John 9:20	Ἀπεκρίθησαν {RP P1904: δὲ} [TR: -] αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον, Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη.	{RP P1904: Then his} [TR: His] parents answered them and said, “We know that this is our son, and that he was born blind.	δὲ, <i>but</i> : present in RP P1904 F1853=17/19 F1859=4/6 vs. absent in TR F1853=2/19 (Scrivener's op) F1859=2/6.

John 9:21	πῶς δὲ νῦν βλέπει, οὐκ οἶδαμεν· ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἶδαμεν· αὐτὸς ἡλικίαν ἔχει· αὐτὸν ἐρωτήσατε, αὐτὸς περὶ {RP P1904: ἐαυτοῦ} [TR: αὐτοῦ] λαλήσει.	But <i>as to</i> how he <i>can</i> now see, we don't know, nor do we know who opened his eyes. He is of age; ask him. He will speak <u>for</u> himself.”	ἐαυτοῦ, <i>himself</i>, RP P1904 F1853=17/20 F1859=3/6 vs. αὐτοῦ, <i>him(self)</i>, TR F1853=3/20 (Scrivener's gp*y) F1859=3/6. for ← <i>concerning</i>.
John 9:22	Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβούντο τοὺς Ἰουδαίους· ἦδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ χριστόν, ἀποσυναγωγὸς γένηται.	His parents said these <i>things</i> because they feared the Jews. For the Jews had already decided that if anyone professed that <u>that</u> <i>man</i> was the Christ, he would be excommunicated from the synagogue.	that <i>man</i> ← <i>he</i>. This is not the reflexive pronoun (ἐαυτόν), so the reference is to Jesus (John 9:14). (In NT Greek, the personal pronoun can be used reflexively, but that is not the case here).
John 9:23	Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον ὅτι Ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε.	<u>That</u> <i>is</i> <u>why</u> his parents said, “He is of age; ask him.”	That <i>is</i> why ← <i>On account of this</i>.
John 9:24	Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ, Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλὸς ἐστίν.	So they called the man who had been blind a second <i>time</i>, and they said to him, “Give glory to God. We know that this man is a sinner.”	
John 9:25	Ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν, Εἰ ἁμαρτωλός ἐστιν, οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ὦν, ἄρτι βλέπω.	At which <u>he</u> answered and said, “Whether he is a sinner <i>or not</i>, I don't know. One <i>thing</i> I do know, that <u>although</u> I was blind, I <i>can</i> now see.”	he ← <i>that (man), the former</i>. although: concessive use of the participle.
John 9:26	Εἶπον δὲ αὐτῷ πάλιν, Τί ἐποίησέν σοι; Πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς;	Then they <u>asked</u> him again, “What did he do to you? How did he open your eyes?”	asked ← <i>said to</i>.
John 9:27	Ἀπεκρίθη αὐτοῖς, Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε. Τί πάλιν θέλετε ἀκούειν; Μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;	He replied to them, “I have told you already, but you did not listen. Why do you want to hear <i>it</i> again? You don't want to become his disciples too, do you?”	

John 9:28	Ἐλοιδόρησαν {RP P1904: - } [TR: οὖν] αὐτόν, καὶ εἶπον, Σὺ εἶ μαθητῆς ἐκείνου· ἡμεῖς δὲ τοῦ {RP TR: Μωσεως} [P1904: Μωϋσέως] ἐσμέν μαθηταί.	{RP P1904: They} [TR: Then they] reviled him and said, “You are a disciple of <u>his</u> . But we are disciples of <u>Moses</u> .”	οὖν, <i>therefore</i> : absent in RP P1904 F1853=18/19 F1859=5/6 vs. present in TR F1853=1/19 (Scrivener's y) F1859=1/6. Μωσέως, <i>of Moses</i> , RP TR F1853=18/19 F1859=5/6 vs. Μωϋσέως, <i>of Moïses</i> , P1904 F1853=0/19 F1859=1/6 vs. another spelling, F1853=1/19 (Scrivener's x) F1859=0/6. of his ← <i>of that (man)</i> .
John 9:29	Ἡμεῖς οἶδαμεν ὅτι {RP TR: Μωσῇ} [P1904: Μωϋσεῖ] [MISC: Μωσει] λελάληκεν ὁ θεός· τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν.	We know that God spoke to <u>Moses</u> . But we do not know where this <i>man</i> is from.”	Μωσῇ, <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. Μωσει, <i>to Moïses</i> , F1853=13/20 F1859=3/6. A disparity with RP, R=10:16.
John 9:30	Ἀπεκρίθη ὁ ἄνθρωπος, καὶ εἶπεν αὐτοῖς, Ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἀνέωξέν μου τοὺς ὀφθαλμούς.	The man answered and said to them, “Well, in this <i>matter</i> it is astounding that you do not know where he is from, yet he opened my eyes.	yet: adversative use of καί.
John 9:31	Οἶδαμεν δὲ ὅτι ἁμαρτωλῶν ὁ θεὸς οὐκ ἀκούει· ἀλλ’ ἐάν τις θεοσεβῇς ἡ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει.	Now we know that God does not hear sinners, but if anyone is godly and does his will, he hears <u>him</u> .	him ← <i>this (man)</i> , <i>the latter</i> .
John 9:32	Ἐκ τοῦ αἰῶνος οὐκ ἤκουσθη ὅτι ἤνοιξεν τις ὀφθαλμούς τυφλοῦ γεγεννημένου.	<u>Never</u> has it been heard of that anyone opened <i>the</i> eyes of one born blind.	Never ← <i>Not from the age</i> . See John 3:15.
John 9:33	Εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.	If this <i>man</i> were not from God, he could not do anything.”	
John 9:34	Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; Καὶ ἐξέβαλον αὐτὸν ἔξω.	They replied and said to him, “You were wholly born in sins, and are you teaching us?” And they <u>cast him out</u> .	cast him out ← <i>cast him out outside</i> .
John 9:35	Ἦκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ εὗρων αὐτόν, εἶπεν αὐτῷ, Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ θεοῦ;	Jesus heard that they had cast him out, and he found him, and he <u>asked</u> him, “Do you believe in the son of God?”	asked ← <i>said to</i> .

John 9:36	Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, {RP P1904: Καὶ τίς} [TR: Τίς] ἐστίν, κύριε, ἵνα πιστεῦσω εἰς αὐτόν;	He answered and said, {RP P1904: “So who} [TR: “Who] is <i>that</i> , Lord, so that I may believe in him?”	καὶ, <i>and</i> : present in RP P1904 F1853=19/19 F1859=6/7 vs. absent in TR F1853=0/19 F1859=1/7. He ← <i>That (man), the former.</i>
John 9:37	Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Καὶ ἐώρακας αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν.	Jesus then said to him, “You have seen him, and also he <i>who is</i> talking to you <i>is the one</i> .”	is <i>the one</i> ← <i>that (one) is (him).</i>
John 9:38	Ὁ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ.	Then he said, “I believe, Lord.” And he worshipped him.	
John 9:39	Καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τουτοῦ ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν, καὶ οἱ βλέποντες τυφλοὶ γένωνται.	Then Jesus said, “I have come into this world with a view to judgment – that those <i>who do</i> not see should see, and those <i>who</i> see should become blind.”	
John 9:40	Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ’ αὐτοῦ, καὶ εἶπον αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν;	Now <i>some</i> of the Pharisees who were with him heard these <i>things</i> , and they said to him, “Surely we are not blind too?”	
John 9:41	Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν δὲ λέγετε ὅτι Βλέπομεν· ἡ οὖν ἁμαρτία ὑμῶν μένει.	Jesus said to them, “If you were blind, you would not have sin. But <i>as it is</i> , you say, ‘We see.’ So your sin remains.”	But as <i>it is</i> ← <i>But now.</i>
John 10:1	Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλέπτης ἐστὶν καὶ ληστής.	“Truly, truly, I say to you, <i>he who does</i> not come into the sheepfold through the door, but climbs up from somewhere else, <i>is</i> a thief and a robber.	he <i>who ... is</i> ← <i>the (one) ... that (one) is.</i>
John 10:2	Ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶν τῶν προβάτων.	But he <i>who</i> enters through the door is <i>the</i> shepherd of the sheep.	
John 10:3	Τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα καλεῖ κατ’ ὄνομα, καὶ ἐξάγει αὐτά.	To <i>him</i> the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out.	him ← <i>this (man).</i>

John 10:4	Καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἐμπροσθεν αὐτῶν πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ.	And when he brings out his own sheep, he goes in front of them, and the sheep follow him, because they know his voice.	
John 10:5	Ἄλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ· ὅτι οὐκ οἶδασιν τῶν ἀλλοτρίων τὴν φωνήν.	However, they certainly will not follow a stranger but will flee from him, because they do not know the voice of strangers.”	
John 10:6	Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς.	Jesus spoke this proverb to them, but <u>they</u> did not know what <i>the things</i> that he was saying to them <u>meant</u> .	they ← <i>those (men), the former</i> . meant ← <i>were</i> .
John 10:7	Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων.	Then Jesus spoke to them again <i>and said</i> , “Truly, truly, I say to you, <u>I am</u> the door <u>for the sheep</u> .”	I am: see John 18:5-6. for the sheep ← <i>of the sheep</i> , possessive genitive, giving the sense <i>for the sheep to have (use of)</i> .
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 10:9	Ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν εὐρήσει.	<u>I am</u> the door. If anyone goes in through me, he will be saved, and he will go in and out and will find pasture.	I am: see John 18:5-6.
John 10:10	Ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλεψῇ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζῶν ἐχῶσιν, καὶ περισσὸν ἐχῶσιν.	The thief does not come except to steal and slaughter and destroy. I came in order that they might have life and have <i>it</i> abundantly.	
John 10:11	Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων.	<u>I am</u> the good shepherd. The good shepherd lays down his <u>life</u> for the sheep.	I am: see John 18:5-6. life ← <i>soul</i> .

John 10:12	Ὁ μισθωτὸς δέ, καὶ οὐκ ὢν ποιμὴν, οὐ οὐκ εἰσὶν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησιν τὰ πρόβατα, καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτά, καὶ σκορπίζει τὰ πρόβατα.	But the hired man, <u>so</u> <i>who</i> is not <i>the</i> shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees. Then the wolf seizes them and scatters the sheep.	so ← <i>and</i> , but here inferential, as in Mark 10:26.
John 10:13	Ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἐστίν, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.	The hired man, then, flees, because he is a hired man, and <u>he is not concerned</u> about the sheep.	he is not concerned ← <i>it is not a concern to him</i> .
John 10:14	Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμά, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν.	I <u>am</u> the good shepherd, and I know my <i>own</i> , and I am known by my <i>own</i> .	I am: see John 18:5-6.
John 10:15	Καθὼς γινώσκει με ὁ πατήρ, καὶ γὰρ γινώσκω τὸν πατέρα· καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων.	As the father knows me, I also know the father, and I lay down my <u>life</u> for the sheep.	life ← <i>soul</i> .
John 10:16	Καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἐστὶν ἐκ τῆς αὐλῆς ταύτης· κακεῖνά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν· καὶ γενήσεται μία ποίμνη, εἰς ποιμὴν.	I have other sheep too, <u>which</u> are not of this fold, and I must lead those too, and they will hear my voice, and there will be <i>this</i> : one <u>flock</u> , one shepherd.	which: not <i>who</i> , maintaining the figure of <i>sheep</i> in the pronoun, as in the Greek. flock: AV differs, reading <i>fold</i> , which the Vulgate (<i>ovile</i>) also has.
John 10:17	Διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λαβῶ αὐτήν.	<u>Here is why</u> the father loves me: because I lay down my <u>life</u> , so that I may take it <i>up</i> again.	Here <i>is</i> why ← <i>On account of this</i> . life ← <i>soul</i> .
John 10:18	Οὐδεὶς αἶρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. Ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. Ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρὸς μου.	No-one takes it from me, but I lay it down <u>of my own free will</u> . I have authority to lay it down, and I <u>have authority to take it up again</u> . I received this commandment from my father."	of my own <i>free will</i> ← <i>from myself</i> . I have authority to take it <i>up</i> again: combine with any of Acts 2:32, Acts 3:15, Acts 5:30, Acts 10:40, Acts 13:30, Rom 4:24, 2 Cor 4:14, 1 Pet 1:21 to infer the Deity of Christ.
John 10:19	Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους.	Then a division arose again among the Jews on account of these words.	
John 10:20	Ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν, Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε;	And many of them said, "He <u>is possessed by</u> a demon and is mad. Why do you listen to him?"	is possessed by ← <i>has</i> .

John 10:21	Ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμούς ἀνοίγειν;	Others said, “These words are not <i>those</i> of <i>one</i> possessed by a demon. A demon cannot open <i>the</i> eyes of <i>the</i> blind, can it?”	
John 10:22	Ἐγένετο δὲ τὰ Ἐγκαίνια ἐν {RP: - } [P1904 TR: τοῖς] Ἱεροσολύμοις, καὶ χειμῶν ἦν·	Now it was the <i>festival of</i> <i>the Dedication</i> in Jerusalem, and it was winter,	τοῖς, <i>the (Jerusalem)</i> : absent in RP F1853=19/19 F1859=7/7 vs. present in P1904 TR F1853=0/19 F1859=0/7. A case of collusion between P1904 and TR? Dedication ← <i>Renewals,</i> <i>Rededications</i> . Here, <i>Hanukkah</i> .
John 10:23	καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ {RP: - } [P1904 TR: τοῦ] {RP P1904: Σολομώντος} [TR: Σολομώντος].	and Jesus was walking around in the temple in <u>Solomon's Colonnade</u> .	τοῦ, <i>the (Solomon)</i> : absent in RP F1853=15/19 F1859=7/7 vs. present in P1904 TR F1853=4/19 (Scrivener's bpty) F1859=0/7. Σολομώντος, <i>of Solomon</i> , RP P1904 F1853=13/19 F1859=5/7 vs. Σολομώντος, <i>of Solomon</i> , TR F1853=6/19 F1859=2/7.
John 10:24	Ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ, Ἔως πότε τὴν ψυχὴν ἡμῶν αἵρεις; Εἰ σὺ εἶ ὁ χριστός, εἰπέ ἡμῖν παρρησίᾳ.	Then the Jews gathered round him and said to him, “How long are you <i>going</i> <i>to keep us in suspense</i> ? If you are the Christ, tell us plainly.”	keep us in suspense ← <i>lift our</i> <i>soul</i> .
John 10:25	Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Εἶπον ὑμῖν, καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ·	Jesus replied to them, “I have told you, and you do not believe. <i>It is</i> the works which I do in the name of my father <u>which testify</u> concerning me.	which testify ← <i>these testify</i> .
John 10:26	ἀλλ’ ὑμεῖς οὐ πιστεύετε· οὐ γὰρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν.	But you do not believe, for you are not <u>my sheep</u> , as I told you.	my sheep ← <i>of my sheep</i> .
John 10:27	Τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, καὶ γὰρ γινώσκω αὐτά, καὶ ἀκολουθοῦσιν μοι·	My sheep hear my voice, and I know them, and they follow me.	

John 10:28	καὶ γὰρ ζωὴν αἰώνιον δίδωμι αὐτοῖς· καὶ οὐ μὴ ἀπολῶνται εἰς τὸν αἰῶνα, καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου.	And I give them age-abiding life, and they will certainly not <u>be lost</u> <u>throughout the age</u> , and no-one will snatch them out of my hand.	be lost: see John 3:16. throughout the age: see John 3:15.
John 10:29	Ὁ πατήρ μου ὃς δέδωκέν μοι, μείζων πάντων ἐστίν· καὶ οὐδεὶς δύναται ἄρπάξαι ἐκ τῆς χειρὸς τοῦ πατρὸς μου.	My father, who has given <i>them</i> to me, is greater than all, and no-one can snatch <i>them</i> from my father's hand.	
John 10:30	Ἐγὼ καὶ ὁ πατήρ ἓν ἐσμεν.	I and the father are one.”	
John 10:31	Ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν.	Then the Jews took up stones again to stone him.	
John 10:32	Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς μου· διὰ ποῖον αὐτῶν ἔργων λιθάζετε με;	Jesus replied to them, “I have shown you many good works from my father. On account of <u>which of those works</u> do you stone me?”	which of those works ← <i>which kind of work of those.</i>
John 10:33	Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι λέγοντες, Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν.	The Jews answered him and said, “We are not stoning you for a good work, but for blasphemy, and in that you, being a man, make yourself God.”	
John 10:34	Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, Ἐγὼ εἶπα, Θεοὶ ἐστε;	Jesus answered them, “Is it not written in your law: ‘ I have said, «You are gods» ’?”	Ps 82:6; Isa 41:23. gods: possibly standing for <i>judges</i> , as apparently in Ex 22:8MT (Ex 22:9AV), Ex 22:9MT (Ex 22:10AV). Ironic in Isa 41:23.
John 10:35	Εἰ ἐκείνους εἶπεν θεοὺς, πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο - καὶ οὐ δύναται λυθῆναι ἡ γραφή -	If <u>he</u> called those <i>people</i> to whom the word of God came ‘gods’ – and the scripture cannot be broken –	he ← <i>that (one), the former.</i>
John 10:36	Ὃν ὁ πατήρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε ὅτι βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ θεοῦ εἰμι;	do you say of <i>him</i> whom the father sanctified and sent into the world, ‘You are blaspheming’ because I said, ‘I am <i>the</i> son of God’?	
John 10:37	Εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι·	If I do not do the works of my father, do not believe me,	

John 10:38	εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε· ἵνα γνῶτε καὶ πιστεύσητε ὅτι ἐν ἐμοὶ ὁ πατήρ, καὶ γὰρ ἐν αὐτῷ.	but if I do do <i>them</i> , and if you do not believe me, believe the works, so that you may know and believe that the father <i>is</i> in me and I in him.”	
John 10:39	Ἐξήτουν {RP-text P1904 TR: οὖν} [RP-marg: -] πάλιν {RP TR: αὐτόν πιάσαι} [P1904: πιάσαι αὐτόν]· καὶ ἐξήλθεν ἐκ τῆς χειρὸς αὐτῶν.	{RP-text P1904 TR: Then they} [RP-marg: They] again looked for <i>a way to seize him</i> , but he <u>slipped away</u> , out of their <u>reach</u> .	οὖν, <i>therefore</i> : present in RP-text P1904 TR F1853=13/19 F1859=5/8 vs. absent in RP-marg F1853=6/19 F1859=3/8. αὐτόν πιάσαι, <i>him + to seize</i> , RP TR F1853=14/19 F1859=7/7 vs. πιάσαι αὐτόν, <i>to seize + him</i> , P1904 F1853=5/19 F1859=0/7. slipped away ← <i>went out</i> . reach ← <i>hand</i> .
John 10:40	Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ ἔμεινεν ἐκεῖ.	And he departed again, across the Jordan, to the place where John was first baptizing, and he remained there.	
John 10:41	Καὶ πολλοὶ ἦλθον πρὸς αὐτόν, καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν· πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθὴ ἦν.	And many came to him and said that John did <u>not</u> perform <u>any</u> sign, but <i>that</i> everything John had said about this <i>man</i> had been true.	not ... any: the construction is as in John 8:28.
John 10:42	Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.	And many there believed in him.	
John 11:1	Ἦν δὲ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.	Now there was a certain <i>man who</i> was ill: Lazarus from Bethany, from the village of Mary and Martha her sister.	
John 11:2	Ἦν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρῳ, καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἡσθένει.	Mary, incidentally, was the <i>one who had</i> anointed the Lord with ointment and <i>had</i> wiped his feet <i>dry</i> with her hair, <i>and</i> whose brother Lazarus was ill.	
John 11:3	Ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτόν λέγουσαι, Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ.	So the sisters sent <i>word</i> to him, and they said, “Lord, look, <i>he</i> whom you love is ill.”	

John 11:4	Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς.	Then when Jesus heard <i>it</i> , he said, “This illness is not with death in view, but <i>is</i> for the sake of the glory of God, so that the son of God may be glorified through it.”	
John 11:5	Ἦγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον.	Now Jesus loved Martha and her sister, and Lazarus,	
John 11:6	Ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας.	so when he heard that he was ill, he then remained in the place where he was for two days.	so: consequential; we take it as a deliberate act of delay, for a good reason, on Jesus's part.
John 11:7	Ἐπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἀγωμεν εἰς τὴν Ἰουδαίαν πάλιν.	Then after ~~that~~ he said to the disciples, “Let us go to Judaea again.”	that ← <i>this (thing)</i> .
John 11:8	Λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;	The disciples said to him, “Rabbi, the Jews ~~were~~ <i>only</i> recently looking for a way to stone you, yet are you going there again?”	were <i>only</i> recently ← <i>were now</i> . yet: adversative use of καί.
John 11:9	Ἀπεκρίθη {RP P1904: - } [TR: ὁ] Ἰησοῦς, Οὐχὶ {RP P1904 TR: δώδεκά εἰσιν ὥραι} [MISC: δώδεκα ὥραι εἰσιν] τῆς ἡμέρας; Ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκώπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει.	Jesus replied, “Are there not twelve <u>hours</u> 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. εἰσιν 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 11:10	Ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτί, προσκώπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.	But if a person goes around at night, he stumbles, because the light is not in him.”	
John 11:11	Ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν.	He said these <i>things</i> , and after this he said to them, “Our friend Lazarus has fallen asleep. But I am going <i>along</i> to awaken him.”	
John 11:12	Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ, Κύριε, εἰ κεκοίμηται, σωθήσεται.	Then his disciples said, “Lord, if he has fallen asleep, he will <u>recover</u> .”	recover ← <i>be saved</i> .

John 11:13	Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει.	However, Jesus had spoken about his death, but <u>they</u> thought he was speaking about falling asleep <i>in the sense of natural sleep</i> .	they ← <i>those, the former</i> .
John 11:14	Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ, Λαζαρος ἀπέθανεν.	So Jesus then spoke to them plainly, “Lazarus <u>is dead</u> .”	is dead ← <i>died</i> (aorist).
John 11:15	Καὶ χαίρω δι’ ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἦμην ἐκεῖ· {RP: ἀλλὰ} [P1904 TR: ἀλλ’] ἄγωμεν πρὸς αὐτόν.	And I rejoice on your account, so that you may believe, because I was not there. But let us go to him.”	ἀλλὰ, <i>but</i> (unapocopated), RP F1853=15/18 F1859=6/7 vs. ἀλλ’, <i>but</i> (apocopated), P1904 TR F1853=3/18 (Scrivener's cgh) F1859=1/7.
John 11:16	Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς, Ἀγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ’ αὐτοῦ.	Then Thomas, who <i>is</i> called Didymus, said to <i>his</i> fellow disciples, “Let us go too, so that we may die with him.”	
John 11:17	Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ.	Then when Jesus had arrived, he found that <u>he had already been in the tomb for four days</u> .	he had already been in the tomb for four days ← <i>having already four days in the tomb</i> .
John 11:18	Ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε·	Now Bethany was near Jerusalem, about <u>fifteen stades</u> away.	fifteen stades: about 2 miles (3 km).
John 11:19	καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίας, ἵνα παραμυθῶνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν.	And many of the Jews had gone to <u>the women</u> connected with Martha and Mary to console them about their brother.	the <i>women</i> connected with: AV differs, it being absent, though in TR (and RP, P1904, all F1853, all F1859). But they are absent in 8BCP66,75 VulgC VulgS SyrP.
John 11:20	Ἡ οὖν Μάρθα, ὡς ἤκουσεν ὅτι {RP: - } [P1904 TR: ὁ] Ἰησοῦς ἐρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο.	Then when she heard that <u>Jesus</u> was coming, Martha went to meet him. But Mary was sitting down in the house.	ὁ, <i>the (Jesus)</i> : absent in RP F1853=17/17 F1859=6/7 vs. present in P1904 TR F1853=0/17 F1859=1/7. A case of collusion between P1904 and TR?
John 11:21	Εἶπεν οὖν {RP: - } [P1904 TR: ἡ] Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει.	Then <u>Martha</u> said to Jesus, “Lord, if you had been here, my brother would not have died.”	ἡ, <i>the (Martha)</i> : absent in RP F1853=13/17 F1859=5/7 vs. present in P1904 TR F1853=4/17 (Scrivener's cdeo) F1859=2/7.
John 11:22	Ἀλλὰ καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεόν, δώσει σοι ὁ θεός.	But even now I know that whatever you ask God for, God will give you <i>it</i> .”	
John 11:23	Λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός σου.	Jesus said to her, “Your brother will rise again.”	

John 11:24	Λέγει αὐτῷ Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.	Martha said to him, “I know that he will rise in the resurrection on the last day.”	
John 11:25	Εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμέ, καὶ ἀποθάνῃ, ζήσεται·	Jesus said to her, “I <u>am</u> the resurrection and <u>the</u> life. He <i>who</i> believes in me, even if he dies, he will live.	I am: see John 18:5-6. the life: such abstract nouns do not normally take the article in English, but we make an exception for the sake of the symmetry of the sentence. Compare John 14:6.
John 11:26	καὶ πᾶς ὁ ζῶν καὶ πιστευὼν εἰς ἐμέ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. Πιστεύεις τοῦτο;	And everyone who lives and believes in me will certainly not die throughout the age. Do you believe this?”	
John 11:27	Λέγει αὐτῷ, Ναί, κύριε· ἐγὼ πεπίστευκα, ὅτι σὺ {RP P1904c TR: εἶ} [P1904u: -] ὁ χριστός, ὁ υἱὸς τοῦ θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος.	She said to him, “Yes, Lord, I <u>believe</u> that you are the Christ, the son of God, who <i>should</i> come into the world.”	believe ← <i>have believed, have come to believe</i> . Compare with ἔγνωκα, John 5:42.
John 11:28	Καὶ ταῦτα εἰπούσα ἀπῆλθεν, καὶ ἐφώνησεν Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρα, εἰπούσα, Ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε.	And when she had said these <i>things</i> , she went away and called Mary her sister in secret and said, “The teacher is present and is calling for you.”	
John 11:29	Ἐκείνη ὥς ἤκουσεν, ἐγείρεται ταχύ καὶ ἔρχεται πρὸς αὐτόν.	When <u>she</u> heard <i>that</i> , she got up quickly and went to him.	she ← <i>that (woman), the former</i> .
John 11:30	Οὕτω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ’ ἦν ἐν τῷ τόπῳ ὅπου ὑπῆντησεν αὐτῷ ἡ Μάρθα.	However, Jesus had not yet come to the village, but was in the place where Martha had met him.	
John 11:31	Οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ’ αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγοντες ὅτι Ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ.	So when the Jews who were with her in the house comforting her saw that Mary had quickly got up and gone out, they followed her, and they said, “She is going off to the tomb to weep there.”	

John 11:32	Ἡ οὖν Μαρία, ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδούσα αὐτόν, ἔπεσεν {RP P1904: αὐτοῦ εἰς τοὺς πόδας} [TR: εἰς τοὺς πόδας αὐτοῦ] λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανέν μου ὁ ἀδελφός.	Then when Mary came <i>to</i> where Jesus was, when she saw him, she fell <i>down</i> at his feet and said to him, “Lord, if you had been here, my brother would not have died.”	αὐτοῦ εἰς τοὺς πόδας, <i>his +</i> <i>at the feet</i> , RP P1904 F1853=14/18 F1859=5/7 vs. εἰς τοὺς πόδας αὐτοῦ, <i>at the</i> <i>feet + his</i> , TR F1853=4/18 (Scrivener's bfy) F1859=2/7.
John 11:33	Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν ἑαυτόν,	Then when he saw her weeping, and the Jews who <i>had</i> come with her weeping, Jesus <u>was</u> <u>exasperated</u> in spirit and <u>was disquieted</u> ,	was exasperated ← <i>snorted</i> . was disquieted ← <i>troubled</i> <i>himself</i> .
John 11:34	καὶ εἶπεν, Ποῦ τεθείκατε αὐτόν; Λέγουσιν αὐτῷ, Κύριε, ἔρχου καὶ ἴδε.	and he said, “Where have you put him?” They said to him, “Lord, come and see.”	
John 11:35	Ἐδάκρυσεν ὁ Ἰησοῦς.	Jesus wept.	
John 11:36	Ἔλεγον οὖν οἱ Ἰουδαῖοι, Ἴδε πῶς ἐφίλει αὐτόν.	Then the Jews said, “See how he loved him.”	
John 11:37	Τινὲς δὲ ἐξ αὐτῶν εἶπον, Οὐκ ἡδύνατο οὗτος, ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;	But some of them said, “Could not this <i>man</i> , who opened the eyes of the blind <i>man</i> , have also acted so that this <i>man</i> should not die?”	
John 11:38	Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον. Ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ’ αὐτῷ.	Then, again inwardly <u>exasperated</u> , Jesus went to the tomb. There was a cave, and a stone lay on it.	exasperated ← <i>snorting</i> .
John 11:39	Λέγει ὁ Ἰησοῦς, Ἄρατε τὸν λίθον. Λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τεθνηκότος Μάρθα, Κύριε, ἤδη ὅξει· τεταρταῖος γὰρ ἐστίν.	Jesus said, “Remove the stone.” Martha, the sister of the deceased <i>man</i> , said to him, “Lord, by now he <i>will</i> stink, for <u>he has been</u> <u>dead for four days</u> .”	he <i>has been dead</i> for four days ← he is a “fourth-dayer”.
John 11:40	Λέγει αὐτῇ ὁ Ἰησοῦς, Οὐκ εἶπόν σοι, ὅτι ἔαν πιστεύσης, ὅψει τὴν δόξαν τοῦ θεοῦ;	Jesus said to her, “Did I not say to you that if you believed, you would see the glory of God?”	

John 11:41	Ἦραν οὖν τὸν λίθον, οὗ ἦν ὁ τεθνηκώς κείμενος. Ὁ δὲ Ἰησοῦς ἤρεν τοὺς ὀφθαλμοὺς ἀνω, καὶ εἶπεν, Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου.	So they removed the stone where the deceased was lying. Jesus lifted <i>his</i> eyes upwards and said, “Father, I give thanks to you because you have heard me.	
John 11:42	Ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.	But I knew that you <i>would</i> always hear me. But on account of the crowd standing round, I spoke, so that they might believe that you sent me.”	
John 11:43	Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκράυγασεν, Λάζαρε, δεῦρο ἔξω.	And when he had said these <i>things</i> , he called out in a loud voice, “Lazarus, come out.”	
John 11:44	Καὶ ἐξηλθεν ὁ τεθνηκώς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε αὐτόν, καὶ ἄφετε ὑπάγειν.	And he <i>who had</i> died came out, bound at the legs and the hands with swathing. Also, his face <u>had been</u> wrapped with a sweat-band. Jesus said to them, “Unbind him and let <i>him</i> go.”	had been wrapped ← <i>had been</i> bound.
John 11:45	Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαρίαν καὶ θεασάμενοι ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπίστευσαν εἰς αὐτόν.	Then many of the Jews who <i>had</i> come to Mary and <i>had</i> seen what Jesus had done believed in him.	
John 11:46	Τινὲς δὲ ἐξ αὐτῶν ἀπήλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς.	But some of them went to the Pharisees and told them what Jesus had done.	
John 11:47	Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, Τί ποιοῦμεν; Ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ.	Then the senior priests and the Pharisees convened <i>the</i> Sanhedrin <i>council</i> and said, “What are we doing, seeing that this man is performing many signs?	
John 11:48	Ἐὰν ἀφώμεν αὐτόν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀρῶσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.	If we leave him like this, everyone will believe in him, and the Romans will come and take away both our place and <i>our</i> nation.”	

John 11:49	Εἷς δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, Ὑμεῖς οὐκ οἴδατε οὐδέν,	But a certain one of them, Caiaphas, <i>who was the</i> high priest in that year, said to them, “You do not know anything.	
John 11:50	οὐδὲ διαλογίζεσθε ὅτι συμφέρει ἡμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.	Nor do you consider that it is expedient for us that one man should die for the people so that the whole nation should not perish.”	
John 11:51	Τοῦτο δὲ ἂφ’ ἐαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, προεφήτευσεν ὅτι ἔμελλεν {RP: - } [P1904 TR: ὁ] Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους,	Now he did not say this on his own <i>initiative</i> , but being high priest that year, he prophesied that Jesus was going to die for the nation,	ὁ, <i>the (Jesus)</i> : absent in RP F1853=13/19 F1859=4/7 vs. present in P1904 TR F1853=6/19 F1859=3/7.
John 11:52	καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ’ ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ δισκορπισμένα συναγαγῇ εἰς ἓν.	and not only for the nation, but also so that he should gather into one the children of God who <i>are</i> scattered.	
John 11:53	Ἀπ’ ἐκείνης οὖν τῆς ἡμέρας συνεβουλευσαντο ἵνα ἀποκτείνωσιν αὐτόν.	Then from that day, they deliberated <u>on how to</u> kill him.	on <i>how to</i> ← <i>in order to</i> .
John 11:54	Ἰησοῦς οὖν οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπηλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κακεῖ διέτριβεν μετὰ τῶν μαθητῶν αὐτοῦ.	So Jesus no longer went around openly among the Jews, but went away from there to a <u>region</u> near the desert, to a town called Ephraim, and he spent time there with his disciples.	a region ← <i>the region</i> . See Gen 22:9.
John 11:55	Ἦν δὲ ἐγγὺς τὸ Πάσχα τῶν Ἰουδαίων· καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ Πάσχα, ἵνα ἀγνίσωσιν ἑαυτούς.	Now the Jews' Passover was near, and many went up to Jerusalem from the region before the Passover to purify themselves.	
John 11:56	Ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ’ ἀλλήλων ἐν τῷ ἱερῷ ἑστηκότες, Τί δοκεῖ ὑμῖν; Ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;	Then they looked for Jesus and spoke with each other as they stood in the temple, <i>and they said</i> , “ <u>What do you think?</u> Will he definitely not come to the festival?”	What do you think ← <i>How does it seem to you</i> .

John 11:57	Δεδώκεισαν δὲ καὶ οἱ ἄρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολήν, ἵνα ἔάν τις γνῶ πού ἐστιν, μηνύσῃ, ὥπως πιάσωσιν αὐτόν.	The senior priests and Pharisees <u>on this score</u> had issued a commandment that if anyone knew where he was, he must inform <i>them</i> so that they might seize him.	on this score: translating δὲ, giving it a connective force.
John 12:1	Ὁ οὖν Ἰησοῦς πρὸ ἕξ ἡμερῶν τοῦ Πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκώς, ὃν ἠγειρεν ἐκ νεκρῶν.	So six days before the Passover, Jesus went to Bethany, where Lazarus was, who <i>had</i> died, whom he had raised from <i>the</i> dead.	
John 12:2	Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἷς ἦν τῶν {RP P1904: ἀνακειμένων} [TR: συνανακειμένων] {RP P1904: σὺν} [TR: -] αὐτῷ.	Then they made a meal for him there, and Martha served, and Lazarus was one of those <u>reclining at table</u> with him.	ἀνακειμένων, (<i>of those</i>) <i>reclining</i> , RP P1904 F1853=18/20 F1859=7/7 vs. συνανακειμένων, (<i>of those</i>) <i>jointly-reclining</i> , TR F1853=2/20 (Scrivener's l**g) F1859=0/7. σὺν, <i>with</i> : present in RP P1904 F1853=17/19 F1859=7/7 vs. absent in TR F1853=2/19 (Scrivener's fg) F1859=0/7.
John 12:3	Ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου, ἠλειψεν τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου.	Then Mary took a <i>litra</i> of very costly genuine ointment of spikenard, and she anointed Jesus's feet and wiped his feet <i>dry</i> with her hair. And the house was filled with the scent of the ointment.	litra: about 12 ounces (300 grams).
John 12:4	Λέγει οὖν εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι,	Then one of his disciples, Judas Iscariot, <i>the son</i> of Simon, who <i>was</i> going to betray him, said,	
John 12:5	Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς;	“Why was this ointment not sold for three hundred <u>denaries</u> and <i>the proceeds</i> given to <i>the</i> poor?”	denaries: a denary was a silver coin.

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 <u>he 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. 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. the funds ← <i>the (things) put in</i> .
John 12:7	Εἶπεν οὖν ὁ Ἰησοῦς, "Αφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ενταφιασμοῦ μου τετήρηκεν αὐτό.	<u>Then</u> Jesus said, "Leave her <i>alone</i> . She has <u>kept</u> this with a view to the day of my embalming.	Then: see John 3:25. kept: either in the sense of <i>preserved</i> the ointment, or <i>observed</i> the rite.
John 12:8	Τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἐαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἐχετε.	After all, you always have the poor with you, but you do not always have me."	
John 12:9	"Ἐγὼ οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστίν· καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν.	<u>Then</u> a large crowd of the Jews <u>found out</u> that he was there, and they came not on account of Jesus only, but also to see Lazarus whom he had raised from <i>the dead</i> .	Then: see John 3:25. found out ← <i>knew</i> .
John 12:10	Ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν·	But the senior priests had resolved to kill Lazarus as well,	
John 12:11	ὅτι πολλοὶ δι' αὐτὸν ὑπήγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.	because many of the Jews were withdrawing on account of him and were believing in Jesus.	
John 12:12	Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται {RP P1904: - } [TR: ὁ] Ἰησοῦς εἰς Ἱεροσόλυμα,	The next day, a large crowd who <i>had</i> come to the festival heard that <u>Jesus</u> was coming to Jerusalem,	ὁ, <i>the (Jesus)</i> : absent in RP P1904 F1853=12/19 F1859=4/7 vs. present in TR F1853=7/19 F1859=3/7.

John 12:13	ἔλαβον τὰ βαΐα τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον, Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, {RP P1904: - } [TR: ὁ] βασιλεὺς τοῦ Ἰσραήλ.	and they took branches of palm trees, and they went out to meet him, and they shouted, “Hosanna; Blessed is he who comes in the name of the Lord, {RP P1904: <i>The</i> } [TR: <i>The</i>] king of Israel.”	ὁ, <i>the (king)</i> : absent in RP P1904 F1853=18/19 F1859=7/7 vs. present in TR F1853=1/19 (Scrivener's p) F1859=0/7. Ps 118:25, Ps 118:26. Hosanna: see Matt 21:9.
John 12:14	Εὗρων δὲ ὁ Ἰησοῦς ὄναριον, ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστὶν γεγραμμένον,	Jesus then found a <u>donkey</u> , and he sat on it, as it stands written:	donkey ← <i>little donkey</i> , but the diminutive is not emphatic. No diminutive in the next verse.
John 12:15	Μὴ φοβοῦ, θύγατερ Σιών· ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου.	“Do not fear, daughter of Zion; Behold, your king is coming, Sitting on the foal of a donkey.”	Zech 9:9.
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 12:17	Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ {RP P1904 S1550 S1894: ὅτε} [E1624: ὅτι] τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν.	Then the crowd who were with him {RP P1904 S1550 S1894: when he} [E1624: testified that he had] called Lazarus from the tomb and raised him from <i>the</i> dead {RP P1904 S1550 S1894: gave a testimony} [E1624: -],	ὅτε, <i>when</i> , RP P1904 S1550 S1894 F1853=18/19 F1859=5/7 vs. ὅτι, <i>that</i> , E1624 F1853=1/19 (Scrivener's a) F1859=2/7. Then: see John 3:25.
John 12:18	Διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι {RP TR: ἤκουσεν} [P1904: ἤκουσαν] τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.	<i>which is why the former crowd</i> also went to meet him, because they had <u>heard</u> that he had performed this sign.	ἤκουσε(ν), (<i>it, i.e. the crowd</i>) <i>heard</i> , RP TR F1853=15/19 F1859=5/8 vs. ἤκουσαν, <i>they heard</i> , P1904 F1853=4/19 (Scrivener's agpx) F1859=3/8. <i>which is why</i> ← <i>on account of this</i> . <i>the former crowd</i> : i.e. the crowd of John 12:9, not the crowd of John 12:17.

John 12:19	Οἱ οὖν Φαρισαῖοι εἶπον πρὸς ἑαυτούς, Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπηλθεν.	Then the Pharisees said to each other, “You see that you aren’t making any headway. Look, the world has gone after him.”	to each other: reflexive pronoun (ἑαυτούς) standing for reciprocal pronoun (ἀλλήλους). making any headway ← <i>benefiting (transitive) in any way.</i>
John 12:20	Ἦσαν δέ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἐορτῇ·	Now there were some Greeks among those going up to worship at the festival.	
John 12:21	οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπο Βηθσαιᾶ τῆς Γαλιλαίας, καὶ ἡρώτων αὐτὸν λέγοντες, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.	These then went to Philip, who was from Bethsaida in Galilee, and they appealed to him and said, “Sir, we want to see Jesus.”	then: see John 3:25.
John 12:22	Ἔρχεται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσιν τῷ Ἰησοῦ.	Philip came and told Andrew, and Andrew and Philip in turn told Jesus.	in turn ← <i>again.</i>
John 12:23	Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων, Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.	But Jesus answered them and said, “The hour has come for the son of man to be glorified.	
John 12:24	Ἀμὲν ἀμὲν λέγω ὑμῖν, ἐάν μὴ ὁ κόκκος τοῦ σίτου πεσῶν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐάν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.	Truly, truly, I say to you, if the grain of wheat does not fall to the ground and die, only it remains. But if it dies, it bears much fruit.	
John 12:25	Ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.	He who loves his life will lose it, and he who hates his life in this world will keep it, saved up for age- abiding life.	life (2x) ← <i>soul.</i>
John 12:26	Ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθείτω· καὶ ὅπου εἰμὶ ἐγώ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· καὶ ἐάν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ πατήρ.	If anyone serves me, let him follow me, and where I am, there my servant will be. And if anyone serves me, the father will honour him.	

John 12:27	Νῦν ἡ ψυχὴ μου τετάρακται· καὶ τί εἶπω; Πάτερ, σῶσόν με ἐκ τῆς ώρας ταύτης. Ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.	My soul <u>is troubled</u> now. Well what should I say? <u>‘Father, save me from this hour’?</u> But <i>it is</i> for this <i>that</i> I came, for this hour.	Father, save me from this hour: we have punctuated this as a question; RP P1904 TBS-TR as a statement. is troubled ← <i>has been troubled</i> .
John 12:28	Πάτερ, δόξασόν σου τὸ ὄνομα. Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, καὶ πάλιν δοξάσω.	Father, glorify your name.” <u>Then</u> a voice came from heaven <i>and said</i> , “I both have glorified <i>it</i> and will glorify <i>it</i> again.”	Then: see John 3:25.
John 12:29	Ὁ οὖν ὄχλος ὁ ἐστὼς καὶ ἀκούσας ἔλεγεν βροντὴν γεγονέναι· ἄλλοι ἔλεγον, Ἄγγελος αὐτῷ λελάληκεν.	<u>Then</u> the crowd who <i>were</i> standing <i>by</i> , and had heard <i>it</i> , said that it had thundered. Others said, “An angel has spoken to him.”	Then: see John 3:25.
John 12:30	Ἀπεκρίθη {RP-text: - } [RP-marg P1904 TR: ὁ] Ἰησοῦς καὶ εἶπεν, Οὐ δι’ ἐμε αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι’ ὑμᾶς.	<u>Jesus</u> answered and said, “This voice did not come on my account, but on your account.	ὁ, <i>the (Jesus)</i> : absent in RP-text F1853=10/18 F1859=6/8 vs. present in RP-marg P1904 TR F1853=8/18 F1859=2/8.
John 12:31	Νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω.	Now <i>the</i> judgment of this world is <i>here</i> . Now the ruler of this world will be cast out.	
John 12:32	Κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς εμαυτόν.	And <i>as for</i> me, <u>when</u> I am lifted up from the earth, I will draw all <i>men</i> to myself.”	when ← <i>if</i> , but <i>when</i> also in 1 John 3:2 (<i>when he is made manifest</i>). Apparently John’s peculiar idiom.
John 12:33	Τοῦτο δὲ ἔλεγεν, σημαίνων ποιῶ θάνατον {RP: ἔμελλεν} [P1904 TR: ἤμελλεν] ἀποθνήσκειν.	Now he said this indicating <u>what kind</u> of death he was going to die.	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 12:34	Ἀπεκρίθη αὐτῷ ὁ ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις, {RP P1904: - } [TR: ὅτι] Δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; Τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;	The crowd replied to him, “We have heard from the law that Christ remains throughout the age , so how <i>can</i> you say, ‘The son of man must be lifted up’? Who is this son of man?”	ὅτι, (<i>say</i>) <i>that</i> (introducing indirect or direct speech): absent in RP P1904 F1853=14/19 F1859=5/8 vs. present in TR F1853=5/19 F1859=3/8. Ps 89:37MT (Ps 89:36AV) (taking <i>David’s seed</i> to stand for <i>Christ</i> . See also 2 Sam 7:12, 2 Sam 7:13, 2 Sam 7:14).

John 12:35	Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ὑπομείνετε μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστιν. Περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει.	Then Jesus said to them, "The light is with you for <i>just</i> a little while yet. Walk while you have the light, so that darkness does not overtake you. For he <i>who</i> walks in the darkness does not know where he is going.	For ← <i>And</i> . Causal use of καί.
John 12:36	Ἔως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.	While you have the light, believe in the light, so that you may become sons of <i>the</i> light." Jesus said these <i>things</i> , then he went away and was hidden from them.	
John 12:37	Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος, ἔμπροσθεν αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν·	Although he had performed so many signs in their presence, they did not believe in him,	Although: concessive use of the participle, in a genitive absolute construction.
John 12:38	ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ, ὃν εἶπεν, Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; Καὶ ὁ βραχίον κυρίου τίνι ἀπεκαλύφθη;	so that the word of Isaiah the prophet, which he spoke, might be fulfilled: "Lord, who has believed our <u>account</u>? And to whom has the arm of <i>the</i> Lord been revealed?"	Isa 53:1. account ← <i>thing heard</i> .
John 12:39	Διὰ τοῦτο οὐκ ἠδύναντο πιστεῦειν, ὅτι πάλιν εἶπεν Ἡσαΐας,	For this <i>reason</i> , they were not able to believe, because Isaiah again says,	
John 12:40	Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμούς, καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν· ἵνα μὴ ἴδωσιν τοὺς ὀφθαλμοῖς, καὶ νοήσωσιν τῇ καρδίᾳ, καὶ ἐπιστραφῶσιν, καὶ {RP-text TR: ἰάσωμαι} [RP-marg P1904: ἰάσομαι] αὐτούς.	"He has blinded their eyes And hardened their heart, In order that they should not see with <i>their</i> eyes, And understand with <i>their</i> heart, And repent, And I {RP-text TR: should} [RP-marg P1904: would] heal them."	ἰάσωμαι, <i>should heal</i> , RP-text TR F1853=12/18 (incl. one misspelled) F1859=3/7 vs. ἰάσομαι, <i>will heal</i> , but standing for <i>should heal</i> , RP-marg P1904 F1853=6/18 F1859=4/7. Isa 6:9, Isa 6:10. repent ← <i>be turned around</i> .
John 12:41	Ταῦτα εἶπεν Ἡσαΐας, ὅτε εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.	Isaiah said these <i>things</i> when he saw <i>his</i> glory, and he spoke concerning him.	his: i.e. <i>Christ's</i> (not reflexive).

John 12:42	Ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται.	Nevertheless, however, even many of the rulers believed in him, but they did not confess <i>it</i> on account of the Pharisees, so as not to become excommunicated from the synagogue,	
John 12:43	Ἦγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μάλλον ἢπερ τὴν δόξαν τοῦ θεοῦ.	for they loved the glory of men more <u>than</u> the glory of God.	than: or <i>than even</i> .
John 12:44	Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν, Ὁ πιστεύων εἰς ἐμέ, οὐ πιστεύει εἰς ἐμέ, ἀλλ' εἰς τὸν πέμψαντά με.	Then Jesus shouted out and said, "He <i>who</i> believes in me does not believe in me, but in him <i>who</i> sent me.	
John 12:45	καὶ ὁ θεωρῶν ἐμέ, θεωρεῖ τὸν πέμψαντά με.	And he <i>who</i> sees me sees him <i>who</i> sent me.	
John 12:46	Ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμέ, ἐν τῇ σκοτίᾳ μὴ μείνη.	I have come to the world as a light, so that <u>no-one</u> who believes in me <u>should</u> <u>remain</u> in darkness.	no-one ... should remain ← everyone ... should not remain.
John 12:47	Καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ πιστεύσῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον.	And if anyone hears my words but does not believe, I do not judge him. For I did not come to judge the world, but to save the world.	
John 12:48	Ὁ ἀθετῶν ἐμέ καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.	He <i>who</i> dismisses me and <i>does</i> not accept my words has one judging him: <u>it is</u> <u>the word</u> which I have spoken <u>which will</u> judge him on the last day.	<i>it is</i> the word ... which will ← the word ... that (demonstrative pronoun) will.
John 12:49	Ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα· ἀλλ' ὁ πέμψας με πατήρ, αὐτός μοι ἐντολὴν ἔδωκεν, τί εἴπω καὶ τί λαλήσω.	For I have not spoken on my own <i>initiative</i> , but <u>it is</u> <u>the father</u> who sent me <u>who gave</u> me a commandment <i>as to</i> what I should say and what I should speak.	<i>it is</i> the father ... who gave ← the father ... he (emphatic) gave.
John 12:50	Καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰωνίος ἐστίν· ἃ οὖν λαλῶ ἐγώ, καθὼς εἶρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.	And I know that his commandment <u>means</u> age-abiding life. So <i>as for the things</i> I say, as my father has spoken to me, so I speak."	means ← <i>is</i> .

John 13:1	Πρὸ δὲ τῆς ἑορτῆς τοῦ Πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἐληλυθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἡγάπησεν αὐτούς.	Now before the festival of the Passover, Jesus knew that his hour had come for him to move out of this world to the father, after he had loved his own who <i>were</i> in the world. He loved them to <i>the</i> end.	
John 13:2	Καὶ δείπνου γενομένου, τοῦ διαβόλου ἥδη βεβληκότος εἰς τὴν καρδίαν Ἰουδᾶ Σίμωνος Ἰσκαριώτου ἵνα αὐτὸν παραδῷ,	And when supper had taken place, and the devil had already laid <i>it</i> on the heart of Judas Iscariot, <i>the</i> son of Simon, to betray him,	
John 13:3	εἰδὼς ὁ Ἰησοῦς ὅτι πάντα δέδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξηλθεν καὶ πρὸς τὸν θεὸν ὑπάγει,	Jesus, knowing that the father had committed everything to <u>his</u> responsibility and that he had come out from God, and <i>that</i> he was going to God,	to his responsibility ← <i>to him to the hands.</i>
John 13:4	ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησιν τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν.	got up from the supper and laid <i>aside his</i> garments and took a linen cloth and girded himself.	
John 13:5	Εἶτα βάλλει ὕδωρ εἰς τὸν νιπτήρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος.	Then he put water in the basin and began to wash the disciples' feet and to wipe <i>them</i> with the linen cloth with which he was girded.	
John 13:6	Ἐρχεται οὖν πρὸς Σίμωνα Πέτρον· καὶ λέγει αὐτῷ ἐκεῖνος, Κύριε, σὺ μου νίπτεις τοὺς πόδας;	<u>Then</u> he went to Simon Peter, <u>who</u> said to him, “Lord, are you <i>going to</i> wash my feet?”	Then: see John 3:25. who ← <i>and that (man).</i>
John 13:7	Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὁ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώση δὲ μετὰ ταῦτα.	Jesus replied and said to him, “You do not now know what I am doing, but you will know afterwards.”	
John 13:8	Λέγει αὐτῷ Πέτρος, Οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ’ ἐμοῦ.	Peter said to him, “Don't ever wash my feet at all.” Jesus replied to him, “If I don't wash you, you have no part with me.”	ever ← <i>throughout the age</i> , but used idiomatically here. See John 3:15.

John 13:9	Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν.	Simon Peter said to him, “Lord, <i>wash</i> not just my feet, but also <i>my</i> hands and head.”	
John 13:10	Λέγει αὐτῷ ὁ Ἰησοῦς, Ὁ λελουμένος οὐ χρεῖαν ἔχει ἢ τοὺς πόδας νιψασθαι, ἀλλ’ ἐστὶν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ’ οὐχὶ πάντες.	Jesus said to him, “He <i>who</i> <i>has</i> washed himself does not need <i>anything</i> other than to wash <i>his</i> feet, but is <u>completely</u> clean. And you are clean, but not all <i>of you</i> .”	completely ← <i>complete</i> , an adjective in apposition to the other adjective it qualifies.
John 13:11	Ἦδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν, Οὐχὶ πάντες καθαροὶ ἐστε.	For he knew who <i>was going to</i> betray him. <u>That</u> <i>is why</i> he said, “You are not all clean.”	That <i>is why</i> ← <i>On account of this</i> .
John 13:12	Ὅτε οὖν ἐνιψεν τοὺς πόδας αὐτῶν, καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν, εἶπεν αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν;	Then when he had washed their feet and had taken his garments, he reclined again and said to them, “Do you know what I have done for you?”	
John 13:13	Ὑμεῖς φωνεῖτέ με, Ὁ διδάσκαλος, καὶ Ὁ κύριος· καὶ καλῶς λέγετε, εἰμὶ γὰρ.	You call me ‘the teacher’ and ‘the Lord’, and you say <i>so</i> correctly, for <i>so</i> I am.	We do not capitalize as RP, taking the quoted words as titles rather than direct speech.
John 13:14	Εἰ οὖν ἐγὼ ἐνιψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας.	So if I, the Lord and the teacher, have washed your feet, then you ought to wash each other's feet.	
John 13:15	Ὑπόδειγμα γὰρ {RP TR: ἔδωκα} [P1904: δέδωκα] ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιήτε.	For I <u>have given</u> you an example, so that as I have acted for you, so you should act.	ἔδωκα, <i>I gave</i> , RP TR F1853=10/18 F1859=4/8 vs. δέδωκα, <i>I have given</i> , P1904 F1853=8/18 F1859=4/8. We translate both readings in the English perfect tense.
John 13:16	Ἀμὴν ἀμὴν λέγω ὑμῖν, Οὐκ ἐστὶν δούλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.	Truly, truly, I say to you, a servant is not greater than his <u>master</u> , nor is a <u>messenger</u> greater <u>than</u> <u>him</u> <i>who</i> sent him.	master: same word as <i>lord</i> . messenger: same word as <i>apostle</i> . than him: or, if the reader prefers, <i>than he</i> .
John 13:17	Εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιήτε αὐτά.	If you know these <i>things</i> , blessed are you if you do them.	

John 13:18	Οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελεξάμην· ἀλλ' ἵνα ἡ γρᾶφή πληρωθῇ, Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρνην αὐτοῦ.	I do not speak of all of you. I know <i>those</i> whom I have chosen, but <u>let</u> the scripture be fulfilled: ' He who partakes of bread with me has lifted up his heel against me. '	Ps 41:10MT (Ps 41:9AV). let ← <i>in order that</i> . See Mark 14:49.
John 13:19	Ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα, ὅταν γένηται, πιστεύσητε ὅτι ἐγὼ εἰμι.	From now <i>on</i> I <i>will</i> tell you before <i>a thing</i> takes place, so that when it does take place, you may believe that <u>I am</u> .	I am: see John 18:5-6.
John 13:20	Ἀμὴν ἀμὴν λέγω ὑμῖν, Ὁ λαμβάνων ἐάν τινα πέμψω, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν πέμψαντά με.	Truly, truly, I say to you, if I send someone, he <i>who</i> receives <i>him</i> receives me, and he <i>who</i> receives me receives him <i>who</i> sent me."	
John 13:21	Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησεν καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.	When Jesus had said these <i>things</i> , he was troubled in spirit, and he testified and said, "Truly, truly, I say to you that one of you will betray me."	
John 13:22	Ἔβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταί, ἀπορούμενοι περὶ τίνος λέγει.	<u>Then</u> the disciples looked at each other, at a loss <i>as to</i> whom he was speaking about.	Then: see John 3:25.
John 13:23	Ἦν δὲ ἀνακείμενος εἰς {RP TR: - } [P1904: ἐκ] τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς·	And one of <u>his</u> disciples, <i>he</i> whom Jesus loved, was reclining in the bosom of Jesus's <i>robe</i> .	ἐκ, <i>out of</i> : absent in RP TR F1853=16/18 F1859=5/7 vs. present in P1904 F1853=2/18 (Scrivener's ad) F1859=2/7. <i>robe</i> : see [JWB-CC] p.60.
John 13:24	νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει.	<u>Then</u> Simon Peter made a sign to <i>him</i> , to inquire <i>as to</i> who it might be about whom he spoke.	Then: see John 3:25. him ← <i>this (one)</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 13:26	Ἀποκρίνεται ὁ Ἰησοῦς, Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψας τὸ ψωμίον ἐπιδώσω. Καὶ ἐμβάψας τὸ ψωμίον, δίδωσιν Ἰουδᾶ Σίμωνος Ἰσκαριώτῃ.	Jesus answered, "It is <u>he</u> to whom I will give <i>this</i> morsel <i>of food</i> when I have dipped <i>it</i> ." So he dipped the morsel and gave <i>it</i> to Judas Iscariot, <i>the son</i> of Simon.	he ← <i>that (one)</i> .
John 13:27	Καὶ μετὰ τὸ ψωμίον, τότε εἰσηλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. Λέγει οὖν αὐτῷ ὁ Ἰησοῦς, Ὁ ποιεῖς, ποίησον τάχιον.	And after <i>the incident of the morsel of food</i> , <u>Satan</u> entered into <u>him</u> . Then Jesus said to him, "What you are doing, do quickly."	Satan ← <i>then Satan</i> . him ← <i>that (one)</i> . Then: see John 3:25.
John 13:28	Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ.	But no-one <u>among</u> those reclining knew to what intent he said this to him.	among ← <i>of</i> .
John 13:29	Τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰουδᾶς, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν· ἢ τοῖς πτωχοῖς ἵνα τι δῶ.	For some thought, since Judas had the money-bag, that Jesus said to him, "Buy what we need for the festival", or that he should give something to the poor.	
John 13:30	Λαβὼν οὖν τὸ ψωμίον ἐκεῖνος, εὐθέως ἐξῆλθεν· ἦν δὲ νύξ.	Then <u>he</u> took the morsel <i>of food</i> and went out straightaway. It was, by the way, night.	he ← <i>that (man)</i> .
John 13:31	Ὅτε {RP S1550: - } [P1904 E1624 S1894: οὖν] ἐξῆλθεν, λέγει ὁ Ἰησοῦς, Νὺν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ.	{RP S1550: When} [P1904 E1624 S1894: Then when] he had gone out, Jesus said, "Now the son of man <u>has been glorified</u> , and God <u>has been glorified</u> in him.	οὖν, <i>therefore</i> (but see John 3:25): absent in RP S1550 F1853=15/17 F1859=3/7 vs. present in P1904 E1624 S1894 F1853=2/17 (Scrivener's gy) F1859=4/7. has been glorified (2x) ← <i>was glorified</i> , which is incompatible with <i>now</i> . See Matt 2:2.

John 13:32	Εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν.	If God has been glorified in him, God will also glorify him in himself, and he will immediately glorify him.	
John 13:33	Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι. Ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι Ὃπου ὑπάγω ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι.	Little children, I <i>will</i> be with you for <i>just</i> a little <i>while</i> longer. You will seek me, and as I said to the Jews, 'Where I am going, you cannot go', so I also say to you now.	longer: translating ἔτι. Jews: i.e. <i>the Jewish religious leaders</i> .
John 13:34	Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπάτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπάτε ἀλλήλους.	I give you a new commandment: to love each other – that you also love each other as I have loved you.	
John 13:35	Ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε, εἰν ἀγάπην ἔχετε ἐν ἀλλήλοις.	By this all will know that you are <u>my</u> <u>disciples</u> : <u>by</u> <u>whether</u> you have love among each other."	my disciples ← <i>disciples to me</i> . by whether ← <i>if</i> .
John 13:36	Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ὃπου {RP TR: - } [P1904: ἐγώ] ὑπάγω, οὐ δύνασάι μοι νῦν ἀκολουθῆσαι, ὕστερον δὲ ἀκολουθήσεις μοι.	Simon Peter said to him, "Lord, where are you going?" Jesus replied to him, "Where I <u>am</u> going, you cannot now follow me, but later you will follow me."	ἐγώ, <i>I</i> (emphatic personal pronoun): 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 13:37	Λέγει αὐτῷ {RP: - } [P1904 TR: ὁ] Πέτρος, Κύριε, διὰ τί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; Τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.	<u>Peter</u> said to him, "Lord, why can I not follow you now? I will lay down my <u>life</u> for you."	ὁ, <i>the (Peter)</i> : absent in RP F1853=15/17 F1859=5/8 vs. present in P1904 TR F1853=2/17 (Scrivener's ay) F1859=3/8. life ← <i>soul</i> .
John 13:38	Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; Ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ {RP: φωνήσῃ} [P1904 TR: φωνήσῃ] ἕως οὗ ἀπαρνήσῃ με τρίς.	Jesus replied to him, "Will you lay down your <u>life</u> for me? Truly, truly, I say to you, <i>the</i> cock will certainly not <u>crow</u> until you <u>have denied</u> me three times.	φωνήσῃ, <i>will (not) crow (1)</i> (classical aorist subjunctive), RP F1853=11/17 F1859=4/7 vs. φωνήσῃ, <i>will (not) crow (2)</i> (non-classical future indicative), P1904 TR F1853=6/17 F1859=3/7. life ← <i>soul</i> . have denied ← <i>deny</i> .
John 14:1	Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμέ πιστεύετε.	Do not let your heart be troubled. <u>Believe</u> in God, and believe in me.	Believe: AV differs (<i>ye believe</i>), translating indicatively, which is also possible.

John 14:2	Ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλάι εἰσιν· εἰ δὲ μὴ, εἶπον ἂν ὑμῖν· Πορεύομαι ἐτοιμάσαι τόπον ὑμῖν.	In my father's house there are many residences. If <i>it were</i> not so, I would have told you. I am <u>going there</u> to prepare a place for you.	going <i>there</i> : we supply <i>there</i> to make it clear that the <i>going</i> is of motion, not an auxiliary to the future tense.
John 14:3	Καὶ ἔὰν πορευθῶ, {RP-text RP-marg2: - } [RP-marg P1904 TR: καὶ] {RP P1904 TR: ἐτοιμάσω} [RP-marg2: ἐτοιμάσαι] ὑμῖν τόπον· πάλιν ἐρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἑμαυτόν, ἵνα ὅπου εἰμι ἐγώ, καὶ ὑμεῖς ᾔτε.	And if I go, {RP-text: I will} [RP-marg P1904 TR: and] [RP-marg2: to] prepare a place for {RP-text: you;} [RP-marg RP-marg2 P1904 TR: you,] I <i>will</i> come again and receive you to myself, so that where I am, you also may be.	καὶ, <i>and</i> : absent in RP-text RP-marg2 F1853=12/20 F1859=6/9 vs. present in RP-marg P1904 TR F1853=8/20 F1859=3/9. ἐτοιμάσω, <i>I (will) prepare</i> , subjunctive or future, RP P1904 TR F1853=12/19 F1859=7/9 vs. ἐτοιμάσαι, <i>to prepare</i> , RP-marg2 F1853=7/19 F1859=2/9.
John 14:4	Καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε.	So you know where I am going, <u>and you know the way</u> .”	and you know the way: preparing for the explanation in John 14:6.
John 14:5	Λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· καὶ πῶς δυναμέθα τὴν ὁδὸν εἰδέναι;	Thomas said to him, “Lord, we don't know where you are going. So how can we know the way?”	
John 14:6	Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα, εἰ μὴ δι’ ἐμοῦ.	Jesus said to him, “I <u>am</u> the way, and the truth and <u>the life</u> . No-one comes to the father except through me.	I am: see John 18:5-6. the life: such abstract nouns do not normally take the article in English, but we make an exception for the sake of the symmetry of the sentence. Compare John 11:25.
John 14:7	Εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἐγνώκειτε ἂν· καὶ ἅπ’ ἂρτι γινώσκετε αὐτόν, καὶ ἑώρακατε αὐτόν.	If you had known me, you would have known my father as well. But from now <i>on</i> , you know him, and you have seen him.”	
John 14:8	Λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἄρκει ἡμῖν.	Philip said to him, “Lord, show us the father, and <i>that will</i> be sufficient for us.”	
John 14:9	Λέγει αὐτῷ ὁ Ἰησοῦς, Τοσούτον χρόνον μεθ’ ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με, Φίλιππε; Ὁ ἑώρακώς ἐμέ, ἑώρακεν τὸν πατέρα· καὶ πῶς σὺ λέγεις, Δεῖξον ἡμῖν τὸν πατέρα;	Jesus said to him, “Have I been with you so long, yet you do not <u>know</u> me, Philip? <u>He who has seen</u> me has seen the father. So how <i>can</i> you say, ‘Show us the father’?”	know: see John 5:42. He <i>who has</i> seen: our italicization here indicates the supplying of a finite verb, not a tense change, aorist to perfect, as might be suspected. See the Introduction.

John 14:10	Οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατήρ ἐν ἐμοὶ ἐστίν; Τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, ἅπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατήρ ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα.	Do you not believe that I <i>am</i> in the father, and the father is in me? The words which I say to you, I do not say on my own <i>initiative</i> , but <i>it is the father</i> who remains in me <i>who does</i> the works.	<i>it is the father ... who does ← the father ... he does (emphatic he).</i>
John 14:11	Πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατήρ ἐν ἐμοὶ {RP P1904 S1550 S1894: - } [E1624: ἐστίν]· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι.	Believe me, that I <i>am</i> in the father and the father {RP P1904 S1550 S1894: - } [E1624: <i>is</i>] in me. And if not, believe me on account of the works themselves.	ἐστίν, <i>is</i> (explicitly): absent in RP P1904 S1550 S1894 F1853=17/18 F1859=7/8 vs. present in E1624 F1853=1/18 (Scrivener's b) F1859=1/8.
John 14:12	Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, τὰ ἔργα ἃ ἐγὼ ποιῶ κακεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι.	Truly, truly, I say to you, he <i>who</i> believes in me <i>will</i> also do the works which I do, and he will do greater <i>ones</i> than these, because I am going to my father.	will ← <i>that (man) will</i> .
John 14:13	Καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ.	And whatever you ask in my name, I will do <i>it</i> , so that the father is glorified in the son.	it ← <i>this</i> .
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</i>) <i>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 14:15	Ἐὰν ἀγαπάτέ με, τὰς ἐντολάς τὰς ἐμὰς τηρήσατε.	If you love me, keep my commandments.	
John 14:16	Καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα,	Moreover, I will ask the father, and he will give you <i>another comforter</i> , so that he may remain with you throughout the age:	another ← <i>another (of the same kind)</i> . comforter: same as <i>advocate</i> in 1 John 2:1, being <i>Jesus Christ the righteous</i> .
John 14:17	τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό, οὐδὲ γινώσκει αὐτό. Ὑμεῖς δὲ γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται.	the spirit of truth, which the world cannot receive, because it does not see it or know it. But you know it, because it remains with you and it will be in you.	

John 14:18	Οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς.	I will not leave you <i>as</i> orphans; I <i>will</i> come to you.	
John 14:19	Ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε.	Just a little <i>while</i> and the world <i>will</i> see me no longer, but you <i>will</i> see me. Because I live, you will live also.	Just ← <i>Still</i> .
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, <u>and</u> I in you.	καὶ ἐγὼ, <i>and I</i> (uncontracted), RP F1853=2/19 (Scrivener's <i>bxonce</i>) F1859=2/8 vs. καὶ ἐγὼ, <i>and I</i> (contracted, crasis), P1904 TR F1853=17/19 F1859=6/8. A strong disparity with RP, R=4:25.
John 14:21	Ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ πατρος μου· καὶ ἐγὼ ἀγαπήσω αὐτόν, καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.	He <i>who</i> has my commandments and keeps them – that's who loves me. And he <i>who</i> loves me will be loved by my father, and I will love him, and I will reveal myself to him.”	
John 14:22	Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, Κύριε, {RP P1904: καὶ} [TR: -] τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτόν, καὶ οὐχὶ τῷ κόσμῳ;	Judas, not Iscariot, said to him, “Lord, <u>what has happened</u> {RP P1904: then} [TR: -], in that you are going to reveal yourself to us but not to the world?”	καὶ, <i>and, then</i> : present in RP P1904 F1853=18/18 F1859=7/8 vs. absent in TR F1853=0/18 F1859=1/8. what has happened: AV differs somewhat (<i>how is it</i>).
John 14:23	Ἀπεκρίθη {RP P1904: - } [TR: ὁ] Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν ἐλευσόμεθα, καὶ μονὴν παρ’ αὐτῷ ποιήσομεν.	Jesus replied and said to him, “If anyone loves me, he will keep my word, and my father will love him, and we will come to him, and we will make an abode <u>with</u> him.	ὁ, <i>the (Jesus)</i> : absent in RP P1904 F1853=17/18 F1859=6/8 vs. present in TR F1853=1/18 (Scrivener's c) F1859=2/8. with: in the sense of French <i>chez</i> (<i>≈at</i>). This discourse ends at John 16:16.
John 14:24	Ὁ μὴ ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἐστὶν ἐμός, ἀλλὰ τοῦ πέμψαντός με πατρός.	He <i>who does</i> not love me does not keep my words. And the word which you hear is not mine, but <i>that</i> of the father who sent me.	
John 14:25	Ταῦτα λελάληκα ὑμῖν παρ’ ὑμῖν μένων.	I <i>spoke</i> these <i>things</i> to you when I was staying with you.	I spoke ← <i>I have spoken</i> .

John 14:26	Ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.	But the <u>comforter</u> , the holy spirit, which the father will send in my name, <u>he will</u> teach you everything and will remind you of everything I have said to you.	comforter: same as <i>advocate</i> in 1 John 2:1. he will ← <i>that (one) will</i> (masculine).
John 14:27	Εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. Μὴ ταρασσέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω.	I leave you peace. I give you my peace. I give <i>it</i> to you not as the world gives <i>it</i> . Do not let your heart be troubled, or be afraid.	
John 14:28	Ἰκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. Εἰ ἠγαπατέ με, ἐχάρητε ἂν ὅτι εἶπον, Πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατὴρ μου μείζων μου ἐστίν.	You have heard that I said to you, ‘I am going away, and I <i>will</i> come <i>back</i> to you.’ If you loved me, you would have rejoiced in that I said, ‘I am going to the father’, because the father is greater than I <i>am</i> .	Although the tenses may seem a little strange in this sentence, <i>if you loved me (now), you would have rejoiced (then)</i> , they reflect the formal Greek.
John 14:29	Καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι· ἵνα, ὅταν γένηται, πιστεύσητε.	And now I have spoken to you before <i>it</i> happens, so that when it does happen, you may believe.	
John 14:30	Οὐκέτι πολλὰ λαλήσω μεθ’ ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου {RP P1904: - } [TR: τούτου] ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν·	I will no longer discuss many <i>things</i> with you. For the ruler of {RP P1904: the} [TR: <i>this</i>] world is coming, but he has no <i>hold</i> <u>on</u> me in any way.	τούτου, <i>this</i> : absent in RP P1904 F1853=17/17 F1859=7/8 vs. present in TR F1853=0/17 F1859=1/8. on ← <i>in</i> .
John 14:31	ἀλλ’ ἵνα γινῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατὴρ, οὕτως ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεύθεν.	But <u>let</u> the world know that I love the father, and <i>that</i> as my father commanded me, so I act. Up you get; let us move on from here.	let ← <i>in order that</i> . See Mark 14:49.
John 15:1	Ἐγὼ εἰμι ἡ ἀμπελος ἡ ἀληθινή, καὶ ὁ πατὴρ μου ὁ γεωργός ἐστιν.	I <u>am</u> the true vine, and my father is the cultivator.	I am: see John 18:5-6.
John 15:2	Πάν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό, ἵνα πλείονα καρπὸν φέρῃ.	<i>As for</i> every branch in me <i>which does</i> not bear fruit, he removes it. But <i>as for</i> every <i>one</i> which bears fruit, he <u>prunes</u> it, so that it bears more fruit.	prunes: in other contexts the word means <i>cleanse, purify</i> . See next verse.
John 15:3	Ἦδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν.	You are already <u>clean</u> , because of the word which I have spoken to you.	clean: the Greek word is etymologically related to <i>prunes</i> in the previous verse.

John 15:4	Μείνατε ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν. Καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἄφ' ἑαυτοῦ, ἐὰν μὴ μείνῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μένητε.	Remain in me, and I <i>will</i> in you. As the branch cannot bear fruit by itself, if it does not remain in the vine, so neither <i>can</i> you, if you do not remain in me.	
John 15:5	Ἐγὼ εἰμι ἡ ἀμπελος, ὑμεῖς τὰ κλήματα. Ὁ μένων ἐν ἐμοί, καὶ ἐγὼ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολὺν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.	I <u>am</u> the vine; you <i>are</i> the branches. He <i>who</i> remains in me, and I in him, <u>bears</u> much fruit, because without me you cannot do anything.	I am: see John 18:5-6. bears ← <i>this (one) bears</i> .
John 15:6	Ἐὰν μὴ τις μένῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα, καὶ ἐξηράνθη, καὶ συναγούσιν αὐτὰ καὶ εἰς {RP P1904: τὸ} [TR: -] πῦρ βάλλουσιν, καὶ καίεται.	If anyone does not remain in me, he <u>is thrown out</u> as a branch, and he <u>withers</u> , and <i>people</i> gather them and put <i>them</i> on {RP P1904: the} [TR: a] fire, and they are burnt.	τὸ, <i>the (fire)</i> : present in RP P1904 F1853=15/17 F1859=7/7 vs. absent in TR F1853=2/17 (Scrivener's bg) F1859=0/7. is thrown out ... withers: gnomic aorists.
John 15:7	Ἐὰν μένητε ἐν ἐμοί, καὶ τὰ ῥήματά μου ἐν ὑμῖν μένῃ, ὃ ἐὰν θέλητε {RP TR: αἰτήσεσθε} [P1904: αἰτήσασθε], καὶ γενήσεται ὑμῖν.	If you remain in me, and my words remain in you, <u>ask for</u> whatever you wish, and it will take place for you.	αἰτήσεσθε, <i>ask</i> (future indicative, acting as an imperative), RP TR F1853=12/17 F1859=7/10 vs. αἰτήσασθε, <i>ask</i> (aorist, so perfective aspect), P1904 F1853=5/17 F1859=3/10.
John 15:8	Ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρετε· καὶ γενήσεσθε ἐμοὶ μαθηταί.	This <i>is what</i> my father is glorified by: by you bearing much fruit <u>and so becoming</u> disciples to me.	This <i>is what</i> ← <i>In this</i> . and <i>so</i> becoming ← <i>and you will become</i> .
John 15:9	Καθὼς ἠγάπησέν με ὁ πατήρ, καὶ ἐγὼ ἠγάπησα ὑμᾶς· μένατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.	As my father loved me, so I have loved you. Remain in my love.	
John 15:10	Ἐὰν τὰς ἐντολάς μου τηρήσῃτε, μενεῖτε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρὸς μου τητήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.	If you keep my commandments, you will remain in my love, as I have kept the commandments of my father and remain in his love.	
John 15:11	Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μένῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.	I have said these <i>things</i> to you in order that my joy may remain in you, and your joy may be fulfilled.	

John 15:12	Αὕτη ἐστὶν ἡ ἐντολὴ ἣ ἐμὴ, ἵνα ἀγαπάτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς.	This is my commandment, that you love each other as I have loved you.	
John 15:13	Μεῖζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.	No-one has love greater than this: that someone should lay down his <u>life</u> for his friends.	life ← <i>soul</i> .
John 15:14	Ὑμεῖς φίλοι μου ἐστέ, ἐὰν ποιῇτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν.	You are my friends if you do <u>what</u> I command you.	what ← <i>as much as</i> .
John 15:15	Οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δούλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἵρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου ἐγνώρισα ὑμῖν.	I no longer call you servants, for the servant does not know what his master does. But I have called you friends, because I have informed you of everything that I have heard from my father.	
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 ὁ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, {RP-text P1904 TR: δῶ} [RP-marg: δῶη] 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</i>) <i>he give</i> (aorist subjunctive, classical form), RP-text P1904 TR F1853=5/23 F1859=1/10 vs. δῶη, (<i>that</i>) <i>he give</i> (aorist subjunctive, for δῶη, or aorist optative), 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 15:17	Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπάτε ἀλλήλους.	I charge you with <u>this</u> : that you love each other.	this ← <i>these (things)</i> .
John 15:18	Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.	If the world hates you, <u>know</u> that it hated me before you.	know: AV differs (<i>ye know</i>), translating indicatively.
John 15:19	Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.	If you were of the world, the world would love <i>you</i> as its own. However, since you are not of the world, but I have chosen you out of the world – <u>that is why</u> the world hates you.	that is why ← <i>on account of this</i> .
John 15:20	Μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἐστὶν δούλος μεῖζων τοῦ κυρίου αὐτοῦ. Εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.	Remember the <u>words</u> which I spoke to you. A servant is not greater than his master. If they persecuted me, they will persecute you too. If they kept my word, they will keep yours as well.	words ← <i>word</i> .

John 15:21	Ἐὰν οὖν ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με.	But they will do all these <i>things</i> to you on account of my name, because they do not know him <i>who</i> sent me.	
John 15:22	Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν.	If I had not come and spoken to them, they would have no sin. But now they have no excuse for their sin.	
John 15:23	Ὁ ἐμὲ μισῶν, καὶ τὸν πατέρα μου μισεῖ.	He <i>who</i> hates me also hates my father.	
John 15:24	Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἐωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου.	If I had not done the works among them which no-one else has done, they would have no sin. But <u>as it is</u> they have <u>seen</u> and hated both me and my father.	But as <i>it is</i> ← <i>But now</i> . seen ← <i>both seen</i> .
John 15:25	Ἄλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν ὅτι Ἐμίσησάν με δωρεάν.	But <i>this is</i> so that the word written in their law might be fulfilled: ' They hated me gratuitously. '	Ps 35:19, Ps 69:5MT (Ps 69:4AV).
John 15:26	Ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ.	But when the <u>comforter</u> comes, whom I will send you from the father – the spirit of truth which proceeds from the father – <u>he</u> will testify about me.	comforter: the same word as for <i>advocate</i> in 1 John 2:1. he ← <i>that (one)</i> , masculine, agreeing with <i>comforter</i> , not <i>spirit</i> .
John 15:27	καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἔστε.	But you <u>testify</u> too, because you have been with me from <i>the</i> start.	testify: imperative or indicative, ambiguous in Greek, as in our English.
John 16:1	Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε.	I have told you these <i>things</i> so that you <u>are not offended</u> .	are not offended: or <i>stumble</i> .
John 16:2	Ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξη λατρεῖαν προσφέρειν τῷ θεῷ.	They will excommunicate you from the synagogues, but an hour is coming <u>when</u> everyone who kills you will think he is offering service to God.	when ← <i>in order that</i> , but not always for purpose in NT Greek.
John 16:3	Καὶ ταῦτα ποιήσουσιν {RP P1904: - } [TR: ὑμῖν], ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμὲ.	And they will do these <i>things</i> {RP P1904: - } [TR: to you] because they do not <u>know</u> the father or me.	ὑμῖν, <i>to you</i> : absent in RP P1904 F1853=15/18 F1859=6/8 vs. present in TR F1853=3/18 (Scrivener's agp) F1859=2/8. know: see John 5:42.

John 16:4	Ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ ἡ ὥρα, μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην.	However, I have told you these <i>things</i> so that when the hour comes, you will <u>remember that I told you them</u> . But I did not tell you these <i>things</i> from the start, because I was with you.	remember that I told you them ← <i>remember them, that I told you.</i>
John 16:5	Νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Πού ὑπάγεις;	Now, though, I am going to him <i>who</i> sent me, yet none of you is asking me, 'Where are you going?'	
John 16:6	Ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.	But because I have told you these <i>things</i> , sorrow has filled your heart.	
John 16:7	Ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν· συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω· ἐάν γάρ {RP P1904: ἐγὼ} [TR: -] μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐάν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.	But I tell you the truth: it is advantageous to you for me to depart, since if I do not depart, the comforter will not come to you. But if I go, I will send him to you.	ἐγὼ, <i>I</i> (emphatic): present in RP P1904 F1853=18/18 F1859=7/7 vs. absent in TR F1853=0/18 F1859=0/7.
John 16:8	Καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως·	And when <i>he</i> has come, he will convince the world of sin and of righteousness and of judgment:	he ← <i>that (one)</i> , masculine.
John 16:9	περὶ ἁμαρτίας μέν, ὅτι οὐ πιστευουσιν εἰς ἐμέ·	of sin, because they do not believe in me;	
John 16:10	περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ οὐκέτι θεωρεῖτέ με·	of righteousness, because I am going to my father, and you <i>will</i> see me no more;	
John 16:11	περὶ δὲ κρίσεως, ὅτι ὁ ἀρχὼν τοῦ κόσμου τούτου κεκριται.	of judgment, because the ruler of this world <u>stands judged</u> .	stands judged ← <i>has been judged</i> .
John 16:12	Ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βασιτάζειν ἄρτι.	I still have many <i>things</i> to say to you, but you cannot bear <i>them</i> at present.	
John 16:13	Ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.	But when <i>he</i> comes, the spirit of truth, he will guide you into the whole truth, for he will not speak on his own <i>initiative</i> , but whatever he hears he will say, and he will announce to you <i>things</i> to come.	he ← <i>that (one)</i> , the former, masculine, although in apposition to <i>the spirit</i> (neuter).

John 16:14	Ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν.	He will glorify me, because he will take from what <i>is</i> mine and announce <i>it</i> to you.	He ← <i>That (one), The former.</i>
John 16:15	Πάντα ὅσα ἔχει ὁ πατήρ ἐμὰ ἐστίν· διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ {RP: λαμβάνει} [P1904 TR: λήψεται], καὶ ἀναγγελεῖ ὑμῖν.	Everything that the father has is mine. <u>That is why</u> I said that he {RP: <u>takes</u> } [P1904 TR: <u>will take</u>] from what <i>is</i> mine, and he <u>will announce it</u> to you.	λαμβάνει, <i>takes</i> , RP F1853=14/17 F1859=5/7 vs. λήψεται, <i>will take</i> , P1904 TR F1853=3/17 (Scrivener's dop) F1859=2/7. AV differs textually. Depending on the sense intended, the English tense of direct speech could be subject to a change in indirect speech (<i>he took</i>) following a historic main verb. See Acts 6:1 for the grammatical issue. That <i>is</i> why ← <i>On account of this.</i> {RP: <i>takes</i> : assuming the process continues into the present, or else <i>took</i> .} will announce: assuming the process continues into the present, or else <i>would announce</i> .
John 16:16	Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με, ὅτι {RP: - } [P1904 TR: ἐγὼ] ὑπάγω πρὸς τὸν πατέρα.	<i>Just a little while</i> and you <i>will</i> not see me, and then <u>another</u> little <i>while</i> and you will see me, because <u>I</u> am going to the father.”	ἐγὼ, <i>I</i> (emphatic): absent in RP F1853=17/19 F1859=7/8 vs. present in P1904 TR F1853=2/19 (Scrivener's m*yonce) F1859=1/8. another ← <i>again.</i> This discourse started at John 14:23.
John 16:17	Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστὶν τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καὶ ὅτι Ἐγὼ ὑπάγω πρὸς τὸν πατέρα;	Then <i>some</i> of his disciples said to each other, “What <u>does</u> this that he says to us <u>mean</u> : ‘ <i>Just a little while</i> and you <i>will</i> not see me, and then <u>another</u> little <i>while</i> and you will see me’, and, ‘I am going to the father’?”	does ... mean ← <i>is.</i> another ← <i>again.</i> AV differs (<i>because</i>), taking ὅτι as causal; we, with RP, take it as introducing direct speech, at <i>I am going</i> .
John 16:18	Ἔλεγον οὖν, Τοῦτο τί ἐστὶν ὃ λέγει, τὸ μικρόν; Οὐκ οἶδαμεν τί λαλεῖ.	So they said, “What <u>does</u> this that he said <u>mean</u> : ‘ <i>Just a little while</i> ’? We do not know what he is saying.”	does ... mean ← <i>is.</i>

John 16:19	Ἔγνω οὖν ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με;	Now Jesus knew that they <u>wanted</u> to ask him <i>about it</i> , and he said to them, "Are you discussing this <i>matter</i> with each other because I said, 'Just a little <i>while</i> and you <i>will</i> not see me, and then <u>another</u> little <i>while</i> and you will see me'?"	wanted ← <i>had wanted</i> . But the classical rule that the tense in indirect speech represents the tense in direct speech does not seem to apply here. See also Acts 6:1, Acts 22:2. another ← <i>again</i> .
John 16:20	Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαυσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρησεται· ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.	Truly, truly, I say to you that you will weep and lament, but the world will rejoice. So you will be grieved, but your grief will turn into joy.	
John 16:21	Ἡ γυνὴ ὅταν τίκῃ λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον.	When a woman is in labour, she <u>is in pain</u> , because her hour has come, but when she <u>has given birth</u> to the child, she no longer remembers the suffering because of the joy in that a man has been born <u>in the world</u> .	is in pain ← <i>has grief</i> or <i>pain</i> . has given birth ← <i>gives birth</i> . in the world ← <i>into the world</i> .
John 16:22	Καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδιά, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν.	So you now have grief. But I will see you again and your heart will rejoice, and no-one <i>will</i> take your joy from you.	
John 16:23	Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὅσα ἂν αἰτήσῃτε τὸν πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν.	And on that day you will not ask me anything. Truly, truly, I say to you that whatever you ask of the father in my name, he will give you.	
John 16:24	Ἔως ἄρτι οὐκ ἠτήσατε οὐδέν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη.	Up to now you have not asked for anything in my name. Ask, and you will receive, so that your joy may be fulfilled.	

John 16:25	Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· {RP P1904 S1550 E1624: ἀλλ’} [S1894: -] ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀναγγελῶ ὑμῖν.	I have told you these <i>things</i> in proverbs, {RP P1904 S1550 E1624: but} [S1894: <i>but</i>] <i>the</i> hour is coming when I will no longer speak to you in proverbs, but I will inform you plainly concerning the father.	ἀλλ’, <i>but</i> : present in RP P1904 S1550 E1624 F1853=18/18 F1859=6/7 vs. absent in S1894 F1853=0/18 F1859=1/7.
John 16:26	Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·	On that day you will ask in my name. But I do not say to you that I will ask the father on behalf of you,	
John 16:27	αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμέ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον.	for the father himself loves you because you have loved me and have believed that I came out from God.	
John 16:28	Ἐξῆλθον παρὰ τοῦ πατρὸς, καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν πατέρα.	I came from the father, and I have come into the world. I am leaving the world again, and I am going to the father.”	
John 16:29	Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ἴδε, νῦν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις.	His disciples said to him, “Look, now you are speaking plainly and are not <u>using</u> any proverb.	using ← <i>speaking</i> .
John 16:30	Νῦν οἶδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες.	We now know that you know everything, and don't need anyone to ask you. By this we believe that you have come from God.”	
John 16:31	Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἄρτι πιστεύετε;	Jesus replied to them, “Do you now believe?	
John 16:32	Ἰδοὺ, ἔρχεται ὥρα καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφῆτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατήρ μετ’ ἐμοῦ ἐστίν.	Look <i>the</i> hour is coming, and has now come, for each <i>of you</i> to be scattered to <u>his own home</u> , and for you to leave me alone. Yet I am not alone, because the father is with me.	his own <i>home</i> ← <i>his own</i> (<i>things</i>). Compare John 19:27.

John 16:33	Ταῦτα λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. Ἐν τῷ κόσμῳ θλίψιν {RP S1550: ἔχετε} [P1904 E1624 S1894: ἔξετε]· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.	I have spoken these <i>things</i> to you so that you may have peace in me. In the world, you {RP S1550: - } [P1904 E1624 S1894: will] have tribulation, but be of good courage; I have overcome the world.”	ἔχετε, <i>you have</i> , RP S1550 F1853=14/19 F1859=5/8 vs. ἔξετε, <i>you will have</i> , P1904 E1624 S1894 F1853=3/19 (Scrivener's fd*q) F1859=3/8 vs. other readings, F1853=2/19 (Scrivener's cy) F1859=0/8. AV differs textually.
John 17:1	Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρεν τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, καὶ εἶπεν, Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱός σου δοξάσῃ σε·	Jesus said these <i>things</i> and lifted up his eyes to heaven and said, “Father, the hour has come. Glorify your son, in order that your son may <u>for his part</u> glorify you.	for his part ← <i>also</i> .
John 17:2	καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ, {RP P1904: δώσει} [TR: δώσῃ] αὐτοῖς ζῶην αἰώνιον.	<i>Do this just</i> as you gave him authority <u>over</u> all flesh, <i>which you did</i> so that he should <u>give</u> age-abiding life to <u>the whole of</u> <u>what</u> you have given him.	δώσει, <i>he will give</i> (non-classical future indicative), RP P1904 F1853=15/19 F1859=7/8 vs. δώσῃ, <i>he may give</i> (classical subjunctive), TR F1853=4/19 (Scrivener's cfoxonce) F1859=1/8. over ← <i>of</i> . <i>the whole of what</i> : neuter, but perhaps translate <i>everyone</i> ; see [MZ] §12.
John 17:3	Αὕτη δέ ἐστιν ἡ αἰώνιος ζωή, ἵνα γινώσκωσίν σε τὸν μόνον ἀληθινὸν θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν χριστόν.	And this is age-abiding life, that they should know <u>you, the only true God, and him</u> whom you sent, Jesus Christ.	you, the only true God, and <i>him</i> whom you sent: perhaps omit a comma, giving you, <i>the only true God and (him) whom you sent</i> .
John 17:4	Ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα ὃ δέδωκας μοι ἵνα ποιήσω.	I have glorified you on the earth; I have completed the work which you gave me to do.	
John 17:5	Καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.	And now, glorify me, father, <u>in your presence</u> with the glory which I had with you before the world <u>existed</u> .	in your presence: AV differs somewhat (<i>with thine own self</i>). existed ← <i>was</i> .
John 17:6	Ἐφάνέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον σου τετήρηκασιν.	I have manifested your name to the men you have given me out of the world. They were yours, and you have given them to me, and they have kept your word.	

John 17:7	Νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι, παρὰ σου ἐστίν·	They <u>have come to know</u> now that everything that you have given me is from you,	have come to know ← <i>have known</i> , but with effect lasting into the present.
John 17:8	ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σου ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.	because I have given them the words which you have given me, and they received <i>them</i> , and they truly knew that I came out from you, and they believed that you sent me.	
John 17:9	Ἐγὼ περὶ αὐτῶν ἔρωτῶ· οὐ περὶ τοῦ κόσμου ἔρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσιν·	I make a request for them. I do not make a request for the world, but for <i>those</i> whom you have given me, for they are yours.	
John 17:10	καὶ τὰ ἐμὰ πάντα σὰ ἐστίν, καὶ τὰ σὰ ἐμὰ· καὶ δεδόξασμαι ἐν αὐτοῖς.	And all my <i>possessions</i> are yours, and yours <i>are</i> mine, and I have been glorified by them.	
John 17:11	Καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσιν, καὶ ἐγὼ πρὸς σε ἔρχομαι. Πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, {RP P1904: ᾧ} [TR: οὓς] δέδωκάς μοι, ἵνα ὥσιν ἐν, καθὼς ἡμεῖς.	And I am no longer in the world, but these are in the world, and I am going to you. Holy father, keep {RP P1904: them in your name which} [TR: in your name those whom] you have given me, so that they may be one, as we <i>are</i> .	ᾧ, in / by which, or, by attraction, <i>which</i> , RP P1904 F1853=13/19 F1859=4/9 vs. οὓς, <i>those whom</i> , TR F1853=4/19 (Scrivener's aoqr) F1859=3/9 vs. another reading, F1853=2/19 (Scrivener's <i>xonceyonce</i>) F1859=2/9.
John 17:12	Ὅτε ἦμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι, ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.	When I was with them in the world, I kept them in your name. I have guarded <i>those</i> whom you have given me, and not one of them has <u>been lost</u> , except the son of perdition, so that the scripture might be fulfilled.	been lost: see John 3:16, but here we have a devil (John 6:70), whereas John 3:16 has the context of those native to the world.
John 17:13	Νῦν δὲ πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς.	And now I am going to you, and I say these <i>things</i> in the world so that they may have my joy fulfilled in themselves.	
John 17:14	Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσιν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.	I have given them your word, and the world has hated them, because they are not of the world, as I am not of the world.	

John 17:15	Οὐκ ἔρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.	I do not ask that you remove them from the world, but that you keep them from <u>evil</u> .	evil: or <i>the evil one</i> .
John 17:16	Ἐκ τοῦ κόσμου οὐκ εἰσίν, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμί.	They are not of the world, as I am not of the world.	
John 17:17	Ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀληθείᾳ ἐστίν.	Sanctify them in your truth. Your word is truth.	
John 17:18	Καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.	As you sent me into the world, so I sent them into the world.	
John 17:19	Καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτόν, ἵνα καὶ αὐτοὶ ὥσιν ἡγιασμένοι ἐν ἀληθείᾳ.	And I sanctify myself on behalf of them, so that they too may be sanctified by truth.	by: or <i>in</i> . Instrumental ἐν is quite common, e.g. Luke 1:51 <i>with his arm</i> , James 3:9 <i>with it (the tongue)</i> .
John 17:20	Οὐ περὶ τούτων δὲ ἔρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν {RP P1904: πιστευόντων} [TR: πιστευσόντων] διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ·	But I do not only make request for these, but also for those <i>who</i> {RP P1904: - } [TR: will] believe in me through their word,	πιστευόντων, <i>those who believe</i> , RP P1904 F1853=17/17 F1859=7/7 vs. πιστευσόντων, <i>those who will believe</i> , TR F1853=0/17 F1859=0/7. AV differs textually.
John 17:21	ἵνα πάντες ἐν ὧσιν· καθὼς σύ, πάτερ, ἐν ἐμοί, καὶ γὰρ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ὧσιν· ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας.	so that all may be one, as you, father, <i>are</i> in me, and I in you, so that they too may be one in us, so that the world may believe that you sent me.	
John 17:22	Καὶ ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι, δέδωκα αὐτοῖς, ἵνα ὧσιν ἐν, καθὼς ἡμεῖς ἐν ἐσμεν.	And I have given them the glory which you have given me, so that they may be one, as we are one:	
John 17:23	Ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί, ἵνα ὧσιν τετελειωμένοι εἰς ἓν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας, καὶ ἡγάπησας αὐτούς, καθὼς ἐμὲ ἡγάπησας.	I in them and you in me, so that they may be perfected into one, and so that the world may know that you sent me and loved them as you loved me.	

John 17:24	Πάτερ, οὓς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμί ἐγώ, κάκεινοι ὧσιν μετ' ἐμοῦ· ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν, ἣν {RP-text TR: ἔδωκάς} [RP-marg P1904: δέδωκάς] μοι, ὅτι ἡγάπησας με πρὸ καταβολῆς κόσμου.	Father, I want <i>those</i> whom you have given me <u>also</u> 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</i> <u>overthrow</u> 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 17:25	Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας·	Righteous father, <u>although</u> the world did not know you, yet I knew you, and these knew that you sent me,	although: concessive use of καί. Under Hebraic influence, the word does duty for various other conjunctions.
John 17:26	καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομα σου, καὶ γνωρίσω· ἵνα ἡ ἀγάπη, ἣν ἡγάπησάς με, ἐν αὐτοῖς ᾗ, καὶ ἐν αὐτοῖς.	and I have made your name known to them, and I will make <i>it</i> known, so that the love with which you loved me may be in them, and I in them."	
John 18:1	Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κέδρων, ὅπου ἦν κήπος, εἰς ὃν εἰσηλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.	When he had said these <i>things</i> , Jesus went out with his disciples across the <u>Kidron</u> Brook, where there was a garden, which he and his disciples went into.	Kidron: Greek <i>Kedron</i> , but we align it with the Hebrew name.
John 18:2	Ἦδει δὲ καὶ Ἰούδας, ὁ παραδιδούς αὐτόν, τὸν τόπον· ὅτι πολλάκις συνήχθη {RP-text TR: - } [RP-marg P1904: καὶ] ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.	Now Judas, who <i>would</i> betray him, also knew the place, because Jesus {RP- text TR: - } [RP-marg P1904: too] had often gathered there with his disciples.	καὶ, <i>and (Jesus)</i> : absent in RP- text TR F1853=10/17 F1859=4/7 vs. present in RP- marg P1904 F1853=7/17 F1859=3/7.
John 18:3	Ὁ οὖν Ἰούδας, λαβὼν τὴν σπεῖραν, καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων.	Then Judas, having received a cohort, and officers from the senior priests and Pharisees, went there with torches and lamps and weapons.	
John 18:4	Ἰησοῦς οὖν, εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτόν, ἐξελθὼν εἶπεν αὐτοῖς, Τίνα ζητεῖτε;	Then Jesus, knowing everything that <i>was</i> coming upon him, went out and said to them, "Who are you looking for?"	

John 18:5	Ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ εἰμι. Εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ' αὐτῶν.	They answered him, “Jesus the Nazarene.” Jesus said to them, “ <u>I am</u> <u>he</u> .” And Judas, who <i>would</i> betray him, was also standing with them.	I am <i>he</i> : we keep this idiom, rather than the more natural <i>that's me</i> , because it is an allusion to Ex 3:14 , which explains the reaction of the hearers in the next verse. Other examples of <i>I am</i> given below.
John 18:6	Ὡς οὖν εἶπεν αὐτοῖς ὅτι Ἐγὼ εἰμι, ἀπῆλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί.	Now when he said to them, “ <u>I am</u> <i>he</i> ”, they backed away and fell to the ground.	<i>I am</i> examples (not exhaustively): <i>I am the bread of</i> <i>life</i> (John 6:41), <i>I am the light</i> <i>of the world</i> (John 8:12), <i>before</i> <i>Abraham came into being</i> , <i>I am</i> (John 8:58), <i>I am the door</i> (John 10:7), <i>I am the good</i> <i>shepherd</i> (John 10:11), ⁂
John 18:7	Πάλιν οὖν αὐτοὺς ἐπηρώτησεν, Τίνα ζητεῖτε; Οἱ δὲ εἶπον, Ἰησοῦν τὸν Ναζωραῖον.	So he asked them again, “Who are you looking for?” They then said, “Jesus the Nazarene.”	↳ <i>I am the resurrection and the</i> <i>life</i> (John 11:25), <i>believe that I</i> <i>am</i> (John 13:19); <i>I am the way,</i> <i>the truth and the life</i> (John 14:6), <i>I am the true vine</i> (John 15:1).
John 18:8	Ἀπεκρίθη {RP P1904: - } [TR: ὁ] Ἰησοῦς, Εἶπον ὑμῖν ὅτι ἐγὼ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν·	Jesus replied, “I told you that <u>I am</u> <i>he</i> . So if you are looking for me, let these go.”	ὁ, <i>the (Jesus)</i> : absent in RP P1904 F1853=17/18 F1859=5/7 vs. present in TR F1853=1/18 (Scrivener's c) F1859=2/7. <i>I am</i> : as in John 18:5-6.
John 18:9	ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι Οὓς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.	<i>This was</i> in order that the <u>words</u> which he had said might be fulfilled, “I have not lost any of <i>those</i> whom you have given me.”	words ← <i>word, saying</i> . The words were spoken at John 6:39.
John 18:10	Σίμων οὖν Πέτρος ἔχων μάχαιραν εἰλκυσεν αὐτήν, καὶ ἔπαισεν τὸν τοῦ ἄρχιερέως δούλον, καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν. Ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.	Then Simon Peter, <i>who</i> had a sword, drew it and struck the high priest's servant, and it cut off his right ear. <i>The</i> name of the servant, by the way, was Malchus.	
John 18:11	Εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν {RP TR: μάχαιράν σου} [RP2018 P1904: μάχαιραν] εἰς τὴν θήκην· τὸ ποτήριον ὃ δεδωκέν μοι ὁ πατήρ, οὐ μὴ πῖω αὐτό;	Then Jesus said to Peter, “Put {RP TR: <i>your</i> } [RP2018 P1904: <i>your</i>] sword in <i>its</i> sheath. <u>Shall I</u> <u>in any way not drink the</u> <u>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 RP2018 P1904 F1853=10/18 F1859=4/7. A disparity with RP, R=12:15. <i>Shall I</i> in any way not drink the cup ← <i>The cup, shall I not</i> <i>certainly drink it.</i>

John 18:12	Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος καὶ οἱ υπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτόν,	Then the cohort and the cohort commander and the officers from the Jews seized Jesus and bound him,	cohort commander ← <i>chiliarch</i> , in charge of 1000 men, though a cohort might be 600 strong.
John 18:13	καὶ ἀπήγαγον αὐτὸν πρὸς Ἀνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου.	and they led him away to Annas first, for he was <i>the</i> father-in-law of Caiaphas, who was high priest in that year.	
John 18:14	Ἦν δὲ Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι συμφέρει ἓνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ.	Now Caiaphas was the <i>one</i> <i>who had</i> advised the Jews that it was expedient that one man should perish for the sake of the people.	
John 18:15	Ἦκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, καὶ {RP P1904 S1550 E1624: ὁ} [S1894: -] ἄλλος μαθητῆς. Ὁ δὲ μαθητῆς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισηλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως.	Meanwhile Simon Peter was following Jesus, as <i>was</i> {RP P1904 S1550 E1624: the other} [S1894: another] disciple. Now that disciple was known to the high priest, and he went with Jesus into the high priest's precinct.	ὁ, <i>the (other)</i> : present in RP P1904 S1550 E1624 F1853=17/18 F1859=7/7 vs. absent in S1894 F1853=1/18 (Scrivener's c) F1859=0/7.
John 18:16	ὁ δὲ Πέτρος εἰστήκει πρὸς τὴ θύρᾳ ἔξω. Ἐξῆλθεν οὖν ὁ μαθητῆς ὁ ἄλλος ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπεν τῇ θυρωρῷ, καὶ εἰσήγαγεν τὸν Πέτρον.	But Peter stood at the door outside. Then the other disciple, who was known to the high priest, came out and spoke to the doorkeeper-girl, and she brought Peter in.	Then: see John 3:25.
John 18:17	Λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; Λέγει ἐκεῖνος, Οὐκ εἰμί.	Then the doorkeeper maidservant said to Peter, “Are you not also <i>one</i> of this man's disciples?” He said, “No, I am not.”	He ← <i>That (one)</i> .
John 18:18	Εἰστήκεισαν δὲ οἱ δούλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποικότες, ὅτι ψυχὸς ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἐστῶς καὶ θερμαινόμενος.	Now the servants and the officers were standing <i>there</i> , having made a charcoal fire, because it was cold, and they were warming themselves. And Peter was standing with them, warming himself as well.	warming themselves ... warming himself: middle voice for reflexive pronoun.
John 18:19	Ὁ οὖν ἀρχιερεὺς ῥώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδασκῆς αὐτοῦ.	Then the high priest asked Jesus about his disciples and about his teaching.	

John 18:20	Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐγὼ παρρησίᾳ ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν {RP P1904: - } [TR: τῇ] συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου {RP P1904 S1550 S1894: πάντοτε} [E1624: πάντοθεν] οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν.	Jesus replied to him, “I spoke openly to the world. I always taught in {RP P1904: <i>the</i> } [TR: <i>the</i>] synagogue and in the temple, where the Jews {RP P1904 S1550 S1894: always gather} [E1624: gather from all quarters], and I did not say anything in secret.	τῇ, (<i>in the</i> <i>synagogue</i>): absent in RP P1904 F1853=18/18 F1859=5/7 vs. present in TR F1853=0/18 F1859=2/7. πάντοτε, <i>always</i> , RP P1904 S1550 S1894 F1853=17/18 F1859=4/7 vs. πάντοθεν, <i>from all sides</i> , E1624 F1853=0/18 F1859=0/7 vs. another reading, F1853=1/18 (Scrivener's p) F1859=3/7.
John 18:21	Τί με ἐπερωτᾷς; Ἐπερώτησον τοὺς ἀκηκοότας, τί ἐλάλησα αὐτοῖς· ἴδε, οὗτοι οἶδασιν ἃ εἶπον ἐγώ.	Why are you questioning me? Question those <i>who have</i> heard what I said to them. Look, <u>they</u> know what I said.”	they ← <i>these</i> .
John 18:22	Ταῦτα δὲ αὐτοῦ εἰπόντος, εἷς τῶν ὑπηρετῶν παρεστηκῶς ἔδωκεν ῥάπισμα τῷ Ἰησοῦ, εἰπών, Οὕτως ἀποκρίνη τῷ ἀρχιερεῖ;	When he had said these <i>things</i> , one of the officers standing by gave Jesus a slap <i>in the face</i> and said, “ <u>Is this how you answer</u> the high priest?”	<i>Is this how you answer</i> ← <i>Do you thus answer</i> .
John 18:23	Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;	Jesus replied to him, “If I have said anything wrong, testify concerning the wrong. But if <i>it was</i> right, why are you <u>hitting</u> me?”	hitting ← <i>flaying</i> , but used of beating and flogging.
John 18:24	Ἀπέστειλεν {RP P1904 S1550: - } [E1624 S1894: οὖν] αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.	{RP P1904 S1550: - } [E1624 S1894: Then] Annas sent him bound to Caiaphas the high priest.	οὖν, <i>therefore</i> (but see John 3:25): absent in RP P1904 S1550 F1853=16/18 F1859=7/7 vs. present in E1624 S1894 F1853=2/18 (Scrivener's ap) F1859=0/7.
John 18:25	Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος· εἶπον οὖν αὐτῷ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; Ἠρνήσατο {RP P1904: οὖν} [TR: -] ἐκεῖνος, καὶ εἶπεν, Οὐκ εἰμί.	Meanwhile Simon Peter was standing and <u>warming himself</u> . Then they said to him, “Are you not also <i>one</i> of his disciples?” He {RP P1904: then} [TR: -] denied <i>it</i> and said, “ <i>No</i> , I am not.”	οὖν, <i>therefore</i> : present in RP P1904 F1853=17/18 F1859=5/8 vs. absent in TR F1853=1/18 (Scrivener's p) F1859=3/8. warming himself: middle voice for reflexive pronoun. He ← <i>That (one), The former</i> .
John 18:26	Λέγει εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὢν οὐ ἀπέκοψεν Πέτρος τὸ ὠτίον, Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ’ αὐτοῦ;	One of the high priest's servants, <i>who</i> was a relative of <i>him</i> whose ear Peter had cut off, said, “Did I not see you in the garden with him?”	

John 18:27	Πάλιν οὖν ἡρνήσατο ὁ Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.	Peter <u>then</u> denied <i>it</i> again, and immediately <i>the</i> cock crowed.	then: see John 3:25.
John 18:28	Ἔαγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ {RP-text P1904: πρωΐ} [RP-marg TR: πρωΐα], καὶ αὐτοὶ οὐκ εἰσῆλθον 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 meal.	πρωΐ, <i>early</i> (1), RP-text P1904 F1853=9/20 F1859=5/8 vs. πρωΐα, <i>early</i> (2), RP-marg TR F1853=11/20 F1859=3/8. Nearly a disparity with RP-text, R=15:15. governmental headquarters (2x) ← the Roman <i>praetorium</i> .
John 18:29	Ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτούς, καὶ εἶπεν, Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;	Then Pilate came out to them and said, “What accusation do you bring against this man?”	
John 18:30	Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Εἰ μὴ ἦν οὗτος κακοποιός, οὐκ ἂν σοι παρεδώκαμεν αὐτόν.	They answered and said to him, “If he were not a wrongdoer, we would not have handed him over to you.”	
John 18:31	Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα·	Then Pilate said to them, “You take him and judge him according to your law.” Then the Jews said to him, “It is not permitted for us to kill anyone.”	
John 18:32	ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπεν, σημαίνων ποίῳ θανάτῳ {RP P1904 TR: ἤμελλεν} [RP2018 MISC: ἐμελλεν] ἀποθνήσκειν.	<i>This</i> was so that the word of Jesus, which he spoke, might be fulfilled, <u>indicating what kind of death he was going to die</u> .	ἤμελλεν, <i>he was about to</i> (1), RP P1904 TR F1853=5/18 F1859=5/7 vs. ἐμελλεν, <i>he was about to</i> (2), RP2018 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 18:33	Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, καὶ ἐφώνησεν τὸν Ἰησοῦν, καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;	Then Pilate went into the governmental headquarters again, and he called for Jesus, and he said to him, “Are you the king of the Jews?”	

John 18:34	Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ;	Jesus replied to him, "Are you asking this on your own <i>initiative</i> , or have others told you about me?"	asking ← <i>saying</i> .
John 18:35	Ἀπεκρίθη ὁ Πιλάτος, Μῆτι ἐγὼ Ἰουδαῖός εἰμι; Τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;	Pilate answered, "I am not a Jew, am I? Your people and the senior priests delivered you to me. What have you done?"	
John 18:36	Ἀπεκρίθη {RP P1904: - } [TR: ὁ] Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἀν' οἱ ἐμοὶ ἠγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.	Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my assistants would be contending for me not to be delivered to the Jews. <u>But as it is</u> , my kingdom is not <i>constituted of things</i> here."	ὁ, <i>the (Jesus)</i> : absent in RP P1904 F1853=17/18 F1859=6/7 vs. present in TR F1853=1/18 (Scrivener's c, assuming the hiatus has not already started) F1859=1/7. But as it is ← <i>But now</i> .
John 18:37	Εἶπεν οὖν αὐτῷ ὁ Πιλάτος, Οὐκ οὖν βασιλεὺς εἶ σὺ; Ἀπεκρίθη {RP-text P1904: - } [RP-marg TR: ὁ] Ἰησοῦς, Σὺ λέγεις, ὅτι βασιλεὺς εἰμι ἐγώ. Ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. Πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.	Then Pilate said to him, "So you are a king, then?" Jesus answered, " <i>As you say</i> , I am a king. I was born for the following <i>purpose</i> , and for the following <i>purpose</i> I came into the world: to testify to the truth. Everyone who is of the truth hears my voice."	ὁ, <i>the (Jesus)</i> : absent in RP-text P1904 F1853=10/18 F1859=5/8 vs. present in RP-marg TR F1853=8/18 F1859=3/8. the following <i>purpose</i> (2x) ← <i>this</i> .
John 18:38	Λέγει αὐτῷ ὁ Πιλάτος, Τί ἐστὶν ἀλήθεια; Καὶ τοῦτο εἰπὼν, πάλιν ἐξηλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν αἰτίαν εὗρίσκω ἐν αὐτῷ.	Pilate said to him, "What is truth?" And having said this, he went out again to the Jews, and he said to them, "I find no case <u>against him at all</u> ."	against him ← <i>in him</i> , a Hebraism. Similar usage of ἐν in Acts 25:5. <i>at all</i> : the emphasis comes from the word order and οὐδεμίαν rather than just οὐ. A less emphatic statement at John 19:6.
John 18:39	Ἔστιν δὲ συνήθεια ὑμῖν, ἵνα ἕνα ὑμῖν ἀπολύσω ἐν τῷ Πάσχα· βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων;	Now it is a custom for you that I release one <i>person</i> to you at the Passover. So do you want me to release the king of the Jews to you?"	

John 18:40	Ἐκραύγασαν οὖν πάλιν πάντες, λέγοντες, Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν· ἦν δὲ ὁ Βαραββᾶς ληστής.	Then they all shouted again and said, “Not this <i>one</i> , but Barabbas!” Now Barabbas was a robber.	
John 19:1	Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἔμαστιῶσεν.	So Pilate then took Jesus and <u>had him flogged</u> .	<i>had him flogged</i> ← <i>flogged</i> , causative use. See Matt 2:16.
John 19:2	Καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν,	And the soldiers plaited a crown from thorns, and they put <i>it</i> on his head, and they put a purple robe around him,	
John 19:3	καὶ ἔλεγον, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδουν αὐτῷ ῥαπίσματα.	and they said, “Greetings, O king of the Jews”, and they gave him <i>slaps in the face</i> .	
John 19:4	Ἐξηλθεν οὖν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς, Ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὐρίσκω.	Then Pilate <u>came out</u> again and said to them, “Look, I am bringing him out to you, so that you may know that I find no case <u>against him at all</u> .”	came out ← <i>came out outside</i> . against him: see John 18:38. at all: see John 18:38.
John 19:5	Ἐξηλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. Καὶ λέγει αὐτοῖς, Ἴδε, ὁ ἄνθρωπος.	Then Jesus <u>came out</u> wearing the crown of thorns and the purple robe, and <i>he</i> said to them, “Behold the man!”	came out ← <i>came out outside</i> . he: i.e. <i>Pilate</i> .
John 19:6	Ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες, Σταύρωσον, σταύρωσον {RP P1904: αὐτόν} [TR: -]. Λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν.	<u>Then</u> when the senior priests and officers had seen him, they shouted and said, “Crucify <i>him</i> , crucify {RP P1904: him} [TR: <i>him</i>]!” Pilate said to them, “You take him and crucify <i>him</i> , for I find no case <u>against him</u> .”	αὐτόν, <i>him</i> : present in RP P1904 F1853=17/18 F1859=7/7 vs. absent in TR F1853=1/18 (Scrivener's h*) F1859=0/7. Then: see John 3:25. against him: see John 19:4.

John 19:7	Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἐαυτὸν {RP S1550: υἱὸν θεοῦ} [P1904: θεοῦ υἱὸν] [E1624 S1894: υἱὸν τοῦ θεοῦ] ἐποίησεν.	The Jews replied to him, “We have a law, and he <u>needs</u> to die according to our law, because he has made himself <i>the son of God</i>.”	υἱὸν θεοῦ, <i>son + of God</i>, RP S1550 F1853=11/17 F1859=2/7 vs. θεοῦ υἱὸν, <i>of God + son</i>, P1904 F1853=6/17 F1859=5/7 vs. υἱὸν τοῦ θεοῦ, <i>son + of the God</i>, E1624 S1894 F1853=0/17 F1859=0/7. Scrivener's collation is inconsistent with respect to w. needs ← <i>is indebted, is liable</i>.
John 19:8	Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη,	<u>Then</u> when Pilate heard <u>that</u> statement, he was <i>all the</i> more afraid,	Then: see John 3:25. that ← <i>this</i>.
John 19:9	καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἶ σύ; Ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.	and he went into the <u>governmental headquarters</u> again and said to Jesus, “Where are you from?” But Jesus gave him no answer.	governmental headquarters ← the Roman <i>praetorium</i>.
John 19:10	Λέγει οὖν αὐτῷ ὁ Πιλάτος, Ἐμοὶ οὐ λαλεῖς; Οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπολύσαί σε;	Then Pilate said to him, “<u>Won't</u> you speak to me? Don't you know that I have authority <u>to crucify you</u>, and I have authority to release you?”	Won't ← <i>Don't</i>. to crucify you: i.e. <i>to have you crucified</i>. See Matt 2:16.
John 19:11	Ἀπεκρίθη {RP P1904: - } [TR: ὁ] Ἰησοῦς, Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν· διὰ τοῦτο ὁ παραδιδούς μέ σοι μείζονα ἁμαρτίαν ἔχει.	<u>Jesus</u> replied, “You would have no authority over me <u>at all</u>, if it were not given you from above. <u>That is why</u> he <i>who is</i> betraying me to you has a greater sin.”	ὁ, <i>the (Jesus)</i>: absent in RP P1904 F1853=16/17 F1859=6/8 vs. present in TR F1853=1/17 (Scrivener's k) F1859=2/8. <i>at all</i>: the emphasis comes from οὐδεμίαν rather than just οὐ. Compare John 18:38. That is why ← <i>On account of this</i>.
John 19:12	Ἐκ τούτου ἐζήτηι ὁ Πιλάτος ἀπολύσαι αὐτόν. Οἱ δὲ Ἰουδαῖοι ἔκραζον λέγοντες, Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλεὺς {RP P1904: ἐαυτὸν} [TR: αὐτόν] ποιῶν, ἀντιλέγει τῷ Καίσαρι.	<u>From then on</u> Pilate looked for <i>a way</i> to release him. But the Jews shouted and said, “If you release <u>him</u>, you are not Caesar's friend. Everyone who makes <u>himself</u> king opposes Caesar.”	ἐαυτὸν, <i>himself</i>, RP P1904 F1853=17/17 F1859=6/7 vs. αὐτόν, <i>him</i>, but the sense is <i>himself</i>, TR F1853=0/17 F1859=1/7. From then on ← <i>Out of this</i>. Another possible translation is <i>For this reason</i>. him ← <i>this (man)</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</i> , <i>which</i> in <u>Hebraic</u> is <u>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 19:14	ἦν δὲ Παρασκευὴ τοῦ Πάσχα, ὥρα δὲ {RP-text P1904 TR: ὥσεϊ} [RP-marg: ὥς] ἔκτῃ· καὶ λέγει τοῖς Ἰουδαίοις, Ἴδε, ὁ βασιλεὺς ὑμῶν.	Now it was <i>the Preparation Day</i> of the Passover at <u>about the sixth hour</u> . And he said to the Jews, “Behold your king!”	ὥσεϊ, <i>like (1)</i> , RP-text P1904 TR F1853=10/17 F1859=5/7 vs. ὥς, <i>like (2)</i> , RP-marg F1853=7/17 F1859=2/7. sixth hour: <i>midnight</i> . See [CB] Appendix 165.
John 19:15	Οἱ δὲ ἐκραύγασαν, Ἄρον, ἄρον, σταύρωσον αὐτόν. Λέγει αὐτοῖς ὁ Πιλάτος, Τὸν βασιλέα ὑμῶν σταυρώσω; Ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα.	And they shouted, “ <u>Away with him</u> , away <u>with him</u> . Crucify him.” Pilate said to them, “Should I crucify your king?” The senior priests answered, “We have <u>no king but Caesar</u> .”	Away with him, away with him ← <i>Remove, remove</i> . no king but Caesar: these people did not respect their scriptures, e.g. Ps 10:16, <i>the Lord (יהוה) is king</i> .
John 19:16	Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ. Παρέλαβον δὲ τὸν Ἰησοῦν καὶ {RP P1904: ἤγαγον} [TR: ἀπήγαγον]·	So he <u>then</u> handed him over to them to be crucified. And they took Jesus with <i>them</i> and led <i>him</i> {RP P1904: away} [TR: away].	ἤγαγον, <i>they led</i> , RP P1904 F1853=18/18 F1859=6/7 vs. ἀπήγαγον, <i>they led away</i> , TR F1853=0/18 F1859=1/7. then: see John 3:25.
John 19:17	καὶ βαστάζων τὸν σταυρόν αὐτοῦ ἐξῆλθεν εἰς {RP: τόπον} [P1904 TR: τὸν] λεγόμενον Κρανίου Τόπον, ὃς λέγεται Ἑβραϊστὶ Γολγοθᾶ·	And carrying his cross, he went out {RP: to the place called <i>The</i> } [P1904 TR: to the <i>so</i> called] Place of the 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 19:18	ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο, ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.	where they crucified him, and <u>two others with him</u> <u>on either side</u> , <i>with</i> Jesus in <i>the</i> middle.	two others with him on either side: ambiguous in Greek as to whether there were two others in total (one on either side), or four in total (two on either side). We favour the latter; see [CB] Appendix 164.
John 19:19	Ἐγραψεν δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένος, Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.	And Pilate wrote an inscription and put <i>it</i> on the cross, and it <u>read</u> , “Jesus the Nazarene, The king of the Jews.”	read ← <i>was written</i> .
John 19:20	Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν {RP: ὁ τόπος τῆς πόλεως} [P1904 TR: τῆς πόλεως ὁ τόπος] ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστί, Ἑλληνιστί, Ῥωμαϊστί.	So many of the Jews read this inscription, because <u>the place</u> where Jesus was crucified was <u>near the city</u> . And it was written in <u>Hebraic</u> , Greek and Latin.	ὁ τόπος τῆς πόλεως, <i>the</i> <i>place + of the city</i> , RP F1853=18/18 F1859=6/7 vs. τῆς πόλεως ὁ τόπος, <i>of the</i> <i>city + the place</i> , P1904 TR F1853=0/18 F1859=1/7. A case of collusion between P1904 and TR? Hebraic: perhaps biblical Hebrew, perhaps standing for Aramaic, as in many names and expressions in the New Testament, e.g. John 19:13.
John 19:21	Ἐλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφε, Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι Ἐκεῖνος εἶπεν, Βασιλεὺς εἰμι τῶν Ἰουδαίων.	Then the Jews' senior priests said to Pilate, “Don't write, ‘The king of the Jews’, but, ‘ <u>He</u> said, «I am <i>the</i> king of the Jews.»”	He ← <i>That (one)</i> .
John 19:22	Ἀπεκρίθη ὁ Πιλάτος, “Ὁ γέγραφα, γέγραφα.	Pilate replied, “What I have written, I have written.”	
John 19:23	Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. Ἦν δὲ ὁ χιτὼν {RP: ἄραφος} [P1904 TR: ἄρραφος], ἐκ τῶν ἄνωθεν ὑφαντός δι' ὅλου.	Then, when they had crucified Jesus, the soldiers took his clothes and <u>divided them into four</u> <u>parts</u> , a part for each soldier, and the tunic. But the tunic was <u>seamless</u> , <u>woven from the top in one</u> <u>piece</u> .	ἄραφος, <i>seamless (1)</i> , RP F1853=12/18 F1859=6/7 vs. ἄρραφος, <i>seamless (2)</i> , P1904 TR F1853=6/18 F1859=1/7. divided them into four parts ← <i>made four parts</i> . woven from the top in one piece ← <i>woven from the top</i> <i>through (the) whole</i> .

John 19:24	Εἶπον οὖν πρὸς ἀλλήλους, Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνος ἔσται· ἵνα ἡ γραφὴ πληρωθῇ ἣ λέγουσα, Διεμερίσαντο τὰ ἱμάτιά μου ἐαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. ¶ Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.	So they said to each other, “Let us not split it, but cast lots for it <i>as to</i> whose it will be”, so that the scripture might be fulfilled which says, “ They shared out my clothes among themselves, And for my garment they cast a lot. ” ¶ So the soldiers did these <i>things</i> .	¶ Verse division: in P1904 numbering, John 19:25 begins here. Ps 22:19MT (Ps 22:18AV).
John 19:25	Εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπά, καὶ Μαρία ἡ Μαγδαληνὴ.	But standing at the cross of Jesus were his mother and his mother's sister, Mary the <i>wife</i> of Cleopas, and Mary Magdalene.	<i>wife</i> : or <i>daughter</i> . Cleopas ← <i>Clopas</i> here (a contracted form), but uncontracted <i>Cleopas</i> in Luke 24:18.
John 19:26	Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ, Γύναι, {RP-text TR: ἰδοὺ} [RP-marg P1904: ἴδε] ὁ υἱός σου.	Then Jesus, seeing <i>his</i> mother and the disciple whom he loved standing <i>there</i> , said to his mother, “Madam, {RP-text TR: behold} [RP-marg P1904: see] your son.”	ἰδοὺ, <i>behold</i> , RP-text TR F1853=12/18 F1859=5/10 vs. ἴδε, <i>see</i> , RP-marg P1904 F1853=6/18 F1859=5/10. Then: see John 3:25.
John 19:27	Εἶτα λέγει τῷ μαθητῇ, Ἰδοὺ ἡ μήτηρ σου. Καὶ ἀπ’ ἐκείνης τῆς ὥρας ἔλαβεν {RP P1904: ὁ μαθητὴς αὐτὴν} [TR: αὐτὴν ὁ μαθητὴς] εἰς τὰ ἴδια.	Then he said to the disciple, “Behold your mother.” And from that hour, the disciple took <i>her</i> into <i>his own home</i> .	ὁ μαθητὴς αὐτὴν, <i>the disciple</i> (<i>took</i>) + <i>her</i> , RP P1904 F1853=15/18 F1859=3/9 vs. αὐτὴν ὁ μαθητὴς, <i>her + the</i> <i>disciple (took)</i> , TR F1853=3/18 (Scrivener's bxy) F1859=6/9. F1853 and F1859 are very significantly disparate, X2=6.8 PV=0.9%. his own <i>home</i> ← <i>his own</i> (<i>things</i>), so <i>his care, his home</i> . Compare John 16:32.
John 19:28	Μετὰ τοῦτο {RP: ἰδὼν} [P1904 TR: εἰδὼς] ὁ Ἰησοῦς ὅτι πάντα ἤδη τετέλεσται, ἵνα τελειωθῇ ἡ γραφὴ, 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. εἰδὼς, <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 19:29	Σκεῦος οὖν ἔκειτο ὄξους μεστόν· οἱ δέ, πλήσαντες σπόγγον ὄξους, καὶ ὑσσώπων περιθέντες, προσήνεγκαν αὐτοῦ τῷ στόματι.	Accordingly, a jar full of vinegar was standing <i>there</i> . Then they filled a sponge with vinegar and put <i>it</i> round a hyssop <i>plant</i> and brought it to his mouth .	Ps 69:22MT (Ps 69:21AV) (<i>they gave me vinegar to drink</i>).
John 19:30	Ὅτε οὖν ἔλαβεν τὸ ὄξος ὁ Ἰησοῦς, εἶπεν, Τετέλεσται· καὶ κλίνας τὴν κεφαλὴν, παρέδωκεν τὸ πνεῦμα.	So when Jesus had received the vinegar, he said, “It has been completed”, and, <u>bowing</u> <i>his</i> head, he <u>gave up the</u> <u>ghost</u> .	bowing ← <i>having bowed</i> . See Matt 23:20. gave up the ghost ← <i>gave up</i> <i>the spirit</i> .
John 19:31	Οἱ οὖν Ἰουδαῖοι, {RP P1904 S1550 E1624: - } [S1894: ἐπεὶ Παρασκευὴ ἦν,] ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ {RP P1904 S1550 E1624: ἐπεὶ Παρασκευὴ ἦν} [S1894: -] - ἦν γὰρ μεγάλη ἡ ἡμέρα {RP P1904 S1550 S1894: ἐκείνου} [E1624: ἐκείνη] τοῦ σαββάτου - ἠρώτησαν τὸν Πιλάτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἄρθωσιν.	Then, {RP P1904 S1550 E1624: - } [S1894: since it was <i>the Preparation Day</i> ,] in order that the bodies should not remain on the cross on the Sabbath, {RP P1904 S1550 E1624: since it was <i>the Preparation</i> <i>Day</i> ,} [S1894: -] for that Sabbath day was a high {RP P1904 S1550 S1894: <i>Sabbath</i> } [E1624: <i>day</i>], the Jews asked Pilate for their legs to be broken and for them to be removed.	ἐπεὶ Παρασκευὴ ἦν, <i>as it was</i> <i>the Preparation (Day)</i> : in second position, RP P1904 S1550 E1624 F1853=18/18 F1859=6/7 vs. in first position, S1894 F1853=0/18 F1859=1/7. ἐκείνου, (<i>the day</i>) of that (<i>Sabbath</i>), RP P1904 S1550 S1894 F1853=16/19 F1859=5/8 vs. ἐκείνη, <i>that (day</i> <i>of the Sabbath)</i> , E1624 F1853=3/19 (Scrivener's bpyonce) F1859=3/8. The RP text shows that the day after the Preparation Day, the Passover, ↴
John 19:32	Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ·	So the soldiers came and broke the legs of the first <i>one</i> , and of the other who <i>had been</i> crucified with him,	↳ was called a high <i>Sabbath</i> (not just a high <i>day</i>), confirming [CB] Appendix 165 (<i>The Hours of the Lord's Last</i> <i>Day</i>) that this Sabbath was the Passover, on a Thursday, and not the weekly Sabbath on a Saturday.
John 19:33	ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὥς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη·	but when they came to Jesus, when they saw that he was already dead, they did not break his legs.	
John 19:34	ἀλλ' εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἐνυξεν, καὶ {RP P1904: εὐθέως} [TR: εὐθύς] ἐξηλθεν αἷμα καὶ ὕδωρ.	However, one of the soldiers pierced his rib with <i>his</i> spear, and <u>immediately</u> blood and water came out.	εὐθέως, <i>immediately (1)</i> , RP P1904 F1853=14/18 F1859=5/8 vs. εὐθύς, <i>immediately (2)</i> , TR F1853=4/18 (Scrivener's cdko) F1859=3/8.

John 19:35	Καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ {RP-text: ἀληθινὴ ἐστὶν αὐτοῦ ἡ μαρτυρία} [RP-marg P1904 TR: ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία] [MISC: ἀληθινὴ ἐστὶν ἡ μαρτυρία αὐτοῦ], κακεῖνος οἶδεν ὅτι ἀληθὴ λέγει, ἵνα {RP TR: - } [P1904: καὶ] ὑμεῖς πιστεύσητε.	And he <i>who</i> saw <i>it</i> testified, and <u>his testimony</u> is true, and <u>he knew</u> that he spoke <i>the truth</i> , 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 pyonce) F1859=3/7. he ← <i>that (man)</i> . knew ← <i>knows</i> . <i>the truth</i> ← <i>true (things)</i> .
John 19:36	Ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ, ὅσπου οὐ συντριβήσεται {RP: ἂπ'} [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. ”	ἂπ', <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 19:37	Καὶ πάλιν ἑτέρα γραφὴ λέγει, Ὅψονται εἰς ὃν ἐξεκέντησαν.	And again, another scripture says, “ They shall look at him whom they pierced through. ”	Zech 12:10.
John 19:38	Μετὰ {RP: - } [P1904 TR: δὲ] ταῦτα ἠρώτησεν τὸν Πιλάτον {RP-text P1904: - } [RP-marg TR: ὁ] Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἀρῇ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. Ἦλθεν οὖν καὶ ἤρεν τὸ σῶμα τοῦ Ἰησοῦ.	{RP: After} [P1904 TR: Then after] these <i>things</i> <u>Joseph</u> of Arimathea, <i>who</i> was a disciple of Jesus, asked Pilate (but secretly, for fear of the Jews), that he might remove Jesus's body, and Pilate gave permission. So he went and removed Jesus's body.	δὲ, <i>and</i> : absent in RP F1853=14/18 F1859=2/7 vs. present in P1904 TR F1853=4/18 (Scrivener's qrxy) F1859=5/7. ὁ, <i>the (Joseph)</i> : absent in RP-text P1904 F1853=14/18 F1859=5/7 vs. present in RP-marg TR F1853=4/18 (Scrivener's bdkx) F1859=2/7.

John 19:39	Ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης {RP-text P1904: ὡς} [RP- marg TR: ὡσεὶ] λίτρας ἐκατόν.	And Nicodemus, who <i>had</i> come to Jesus previously by night, also came, carrying a mixture of myrrh and aloes, about one hundred <u>litras</u> <i>in weight</i> .	ὡς, <i>about (1)</i> , RP-text P1904 F1853=17/19 F1859=3/7 vs. ὡσεὶ, <i>about (2)</i> , RP-marg TR F1853=2/19 (Scrivener's aq**) F1859=4/7. litras: a litra was about 12 ounces (300 grams).
John 19:40	Ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ {RP P1904: ἐν} [TR: -] ὀθονίοις μετὰ τῶν ᾠρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν.	Then they took Jesus's body and bound it <u>with</u> linen strips with the scented <i>ointments</i> , as it is <i>the</i> custom of the Jews to embalm.	ἐν, <i>in (linen strips)</i> : present in RP P1904 F1853=17/18 F1859=4/7 vs. absent in TR F1853=1/18 (Scrivener's p) F1859=3/7.
John 19:41	Ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδεπῶ οὐδεὶς ἐτέθη.	Now there was a garden in the place where he was crucified, and in the garden <i>there</i> was a new tomb in which no-one had <u>ever</u> been laid.	ever ← <i>yet</i> .
John 19:42	Ἐκεῖ οὖν διὰ τὴν Παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.	So they placed Jesus there because of the Jews' Preparation <i>Day</i> , because the tomb was nearby.	
John 20:1	Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρῶτῃ, σκοτίας ἐτι οὔσης, εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου.	On the first <i>day</i> of the <u>week</u> , Mary Magdalene went to the tomb early in the morning when it was still dark, and she saw that the stone <i>had been</i> removed from the tomb.	week ← <i>Sabbaths</i> , which we also consider possible, with [CB], counting to the firstfruit, as described in Lev 23:15-17. Compare Matt 28:1, Mark 16:2, Luke 24:1.
John 20:2	Τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν.	So she ran and went to Simon Peter and to the other disciple whom Jesus loved, and she said to them, “They have removed the Lord from the tomb, and we don't know where they have put him.”	
John 20:3	Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἦρχοντο εἰς τὸ μνημεῖον.	Then Peter and the other disciple went out and <u>made their way</u> to the tomb,	Then: see John 3:25. made their way ← <i>were going</i> .
John 20:4	Ἐτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητής προέδραμεν ταχίον τοῦ Πέτρου, καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον,	and the two <i>of them</i> ran together, <u>although</u> the other disciple ran on ahead faster than Peter and arrived at the tomb first.	although: concessive use of καί.

John 20:5	καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν.	And stooping alongside, he saw the linen strips lying <i>there</i> . However, he did not go in.	
John 20:6	Ἔρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα,	Then Simon Peter, following him, arrived, and he went into the tomb and saw the linen strips lying <i>there</i> ,	
John 20:7	καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον.	and the sweat-band which had been on his head, not lying with the linen strips, but wrapped up on its own in a <u>certain</u> place.	a certain ← <i>one</i> .
John 20:8	Τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδεν, καὶ ἐπίστευσεν.	So then the other disciple, who <i>had</i> arrived first, also went into the tomb, and he saw <i>this</i> , and he believed.	
John 20:9	οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.	For they did not yet know the scripture <i>which</i> says that he must <u>rise</u> from <i>the</i> dead.	rise: not <i>be raised</i> here.
John 20:10	Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί.	Then the disciples went <u>back</u> <u>home</u> .	back ← <i>again</i> . home ← <i>to themselves</i> .
John 20:11	Μαρία δὲ εἰστήκει πρὸς {RP-text TR: τὸ μνημεῖον} [RP-marg P1904: τῷ μνημείῳ] κλαίουσα ἔξω· ὥς οὖν ἐκλαιεν, παρέκυψεν εἰς τὸ μνημεῖον,	But Mary stood <u>outside</u> the <u>tomb</u> weeping. Then while she was weeping, she stooped <i>and</i> <i>peered</i> into the tomb,	τὸ μνημεῖον, (<i>at</i>) <i>the tomb</i> (accusative, pregnant use; compare Matt 18:6), RP-text TR F1853=9/19 F1859=4/7 vs. τῷ μνημείῳ, (<i>at</i>) <i>the tomb</i> (dative), RP-marg P1904 F1853=9/19 F1859=2/7 vs. another reading, F1853=1/19 (Scrivener's o) F1859=1/7. outside the tomb ← <i>at the tomb outside</i> .
John 20:12	καὶ θεωρεῖ δύο ἁγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ, καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἐκεῖτο τὸ σῶμα τοῦ Ἰησοῦ.	and she saw two angels in white sitting down, one at the head and one at the feet <i>of</i> where the body of Jesus had lain.	

John 20:13	Καὶ λέγουσιν αὐτῇ ἐκεῖνοι, Γύναι, τί κλαίεις; Λέγει αὐτοῖς, ὅτι Ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.	And <u>they</u> said to her, “Madam, why are you weeping?” She said to them, “Because they have taken my Lord away, and I don’t know where they have put him.”	they ← <i>those, the former</i> .
John 20:14	Καὶ ταῦτα εἰπούσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾔδει ὅτι {RP P1904: - } [TR: ὁ] Ἰησοῦς ἐστίν.	Then when she had said this, she turned <u>round</u> and saw <u>Jesus</u> standing, but she did not know that it was Jesus.	ὁ, <i>the (Jesus)</i> : absent in RP P1904 F1853=17/18 F1859=7/7 vs. present in TR F1853=1/18 (Scrivener’s x) F1859=0/7. round ← <i>back</i> .
John 20:15	Λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, τί κλαίεις; Τίνα ζητεῖς; Ἐκείνη, δοκούσα ὅτι ὁ κηπουρός ἐστίν, λέγει αὐτῷ, Κυριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ {RP P1904: ἔθηκας αὐτόν} [TR: αὐτόν ἔθηκας], καὶ γὰρ αὐτόν ἄρῃ.	Jesus said to her, “Madam, why are you weeping? Who are you looking for?” <u>She</u> , thinking that it was the gardener, said to him, “Sir, if you carried him <u>away</u> , tell me where you <u>put him</u> , and I will remove him.”	ἔθηκας αὐτόν, <i>you put + him</i> , RP P1904 F1853=13/18 F1859=7/7 vs. αὐτόν ἔθηκας, <i>him + you put</i> , TR F1853=5/18 F1859=0/7. She ← <i>That (woman), The former</i> .
John 20:16	Λέγει αὐτῇ ὁ Ἰησοῦς, Μαρία. Στραφεῖσα ἐκείνη λέγει αὐτῷ, Ῥαββουνί - ὃ λέγεται, Διδάσκαλε.	Jesus said to her, “Mary.” <u>She</u> turned <u>round</u> and said to him, “Rabbouni!” which means “teacher”.	She ← <i>That (woman)</i> .
John 20:17	Λέγει αὐτῇ ὁ Ἰησοῦς, Μὴ μου ἅπτου, οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπέ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ θεὸν μου καὶ θεὸν ὑμῶν.	Jesus said to her, “Don’t touch me, for I have not yet ascended to my father. But go to my brothers and say to them, ‘I am ascending to my father, and your father, and my God, and your God.’ ”	
John 20:18	Ἔρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς ὅτι ἐώρακεν τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.	Mary Magdalene went <u>to</u> <u>report</u> to the disciples that she had seen the Lord, and <i>that</i> he had said these <i>things</i> to her.	to report ← <i>reporting</i> , present participle replacing a classical future participle which can denote purpose. See Matt 20:20.

John 20:19	Οὕσης οὖν ὀψίας, τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς, Εἰρήνῃ ὑμῖν.	Then with it being evening on that first day of the <u>week</u> , and the doors where the disciples had gathered being closed for fear of the Jews, Jesus came and stood in <i>their company</i> and said to them, “Peace to you.”	week ← <i>Sabbaths</i> . See John 20:1. company ← <i>midst</i> .
John 20:20	Καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον.	And when he had said this, he showed them his hands and side. So the disciples rejoiced <u>at seeing</u> the Lord.	at seeing ← <i>having seen</i> . See Matt 23:20.
John 20:21	Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν, Εἰρήνῃ ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς.	Then Jesus said to them again, “Peace to you. As the father has sent me, <i>so I too send you out</i> .”	send you: <i>you</i> in the accusative, so not, as might be thought in view of the next verse, <i>send you (holy spirit)</i> here, which would require the dative.
John 20:22	Καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς, Λάβετε πνεῦμα ἅγιον.	And when he had said this, he blew into <i>them</i> , and he said to them, “Receive holy spirit.	
John 20:23	Ἐάν τινων ἀφῇτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς· ἐάν τινων κρατῆτε, κεκράτηνται.	If you forgive the sins of any, <u>their sins are forgiven</u> . If you hold on to <i>the sins</i> of any, <u>they remain held</u> .”	their <i>sins</i> are forgiven ← <i>they (i.e. the sins) are forgiven (to) them</i> . they remain held ← <i>they have been held</i> .
John 20:24	Θωμᾶς δέ, εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ’ αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς.	Now Thomas, one of the twelve, called Didymus, was not with them when Jesus came,	
John 20:25	Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί, Ἐωράκαμεν τὸν κύριον. Ὁ δὲ εἶπεν αὐτοῖς, Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλῃ τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλῃ τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.	so the other disciples said to him, “We have seen the Lord.” But he said to them, “Unless I see the mark of the nails in his hands, and I put my finger in the mark of the nails, and I put my hand in his side, I will definitely not believe.”	

John 20:26	Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἐσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν. Ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, Εἰρήνη ὑμῖν.	Then eight days later, his disciples were again indoors, and Thomas <i>was</i> with them. Jesus came <i>in</i> , <u>although</u> the doors were closed, and he stood in <i>their company</i> , and he said, "Peace to you."	although: concessive use of the participle, in a genitive absolute construction. company ← <i>midst</i> .
John 20:27	Εἶτα λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὧδε, καὶ ἴδε τὰς χειράς μου· καὶ φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευράν μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός.	Then he said to Thomas, "Bring your finger here and see my hands, and <u>stretch out</u> your hand and put <i>it</i> in my side, and do not be unbelieving, but believing."	stretch out ← <i>bring</i> .
John 20:28	Καὶ ἀπεκρίθη {RP P1904: - } [TR: ὁ] Θωμᾶς, καὶ εἶπεν αὐτῷ, Ὁ κύριός μου καὶ ὁ θεός μου.	Then <u>Thomas</u> responded and said to him, "My Lord and my God."	ὁ, <i>the (Thomas)</i> : absent in RP P1904 F1853=16/18 F1859=7/7 vs. present in TR F1853=2/18 (Scrivener's cx. A hiatus in x in John 20:19-31 according to Scrivener's introduction, but x collated in some of these verses. A challenge to F1853) F1859=0/7.
John 20:29	Λέγει αὐτῷ ὁ Ἰησοῦς, Ὅτι ἑώρακάς με, {RP P1904: - } [TR: Θωμᾶ,] πεπίστευκας; Μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.	Jesus said to him, "Because you have seen me, {RP P1904: - } [TR: <u>Thomas</u> ,] you have believed. Blessed <i>are</i> those <i>who have</i> not seen <u>yet</u> <i>have</i> believed."	Θωμᾶ, <i>Thomas</i> : absent in RP P1904 F1853=18/18 F1859=7/7 vs. present in TR F1853=0/18 F1859=0/7. yet: adversative use of καί.
John 20:30	Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ.	To be sure, Jesus performed many other signs too in the presence of his disciples, which have not been written in this book,	
John 20:31	Ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε ὅτι {RP P1904: - } [TR: ὁ] Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.	but these have been written so that you may believe that <u>Jesus</u> is the Christ, the son of God, and that <i>by</i> believing, you may have life through his name.	ὁ, <i>the (Jesus)</i> : absent in RP P1904 F1853=18/18 F1859=6/7 vs. present in TR F1853=0/18 F1859=1/7.

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.
John 21:2	Ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.	Simon Peter and Thomas called Didymus were <u>both</u> <u>there</u> , as <i>were</i> Nathanael from Cana in Galilee, and the <i>sons</i> of Zebedee, and two others of his disciples.	both there ← <i>at the same place, together</i> .
John 21:3	Λέγει αὐτοῖς Σίμων Πέτρος, Ὑπάγω ἀλιεύειν. Λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. Ἐξήλθον καὶ {RP P1904: ἐνέβησαν} [TR: ἀνέβησαν] εἰς τὸ πλοῖον εὐθύς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν.	Simon Peter said to them, “I am going fishing.” They said to him, “We <i>will</i> come <u>along</u> with you.” They departed and immediately went {RP P1904: on board} [TR: up into] the boat, but that night they caught nothing.	ἐνέβησαν, <i>entered</i> , RP P1904 F1853=16/19 F1859=7/8 vs. ἀνέβησαν, <i>went up</i> , TR F1853=3/19 (Scrivener's cox) F1859=1/8. along ← <i>also</i> , which would be pleonastic in English, though not particularly intrusively so here.
John 21:4	Πρωΐας δὲ ἤδη γενομένης ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν.	Then with morning having already broken, Jesus <u>was</u> <u>standing</u> on the shore. The disciples, however, did not know that it was Jesus.	was standing ← <i>stood</i> .
John 21:5	Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Παιδιά, μή τι προσφάγιον ἔχετε; Ἀπεκρίθησαν αὐτῷ, Οὐ.	Then Jesus said to them, “Children, haven't you got any <u>heartly</u> food?” They answered him, “No.”	heartly food ← <i>supplementary food</i> , i.e. tasty, savoury food to go with bread.
John 21:6	Ὁ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὕρήσετε. Ἐβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων.	Then he said to them, “Cast the net on the right <i>hand</i> <u>side</u> of the boat, and you will find <i>some</i> .” So they cast <i>it</i> , and they could no longer haul it up because of the large number of fish.	side ← <i>parts</i> .

John 21:7	Λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, Ὁ κύριός ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν, τὸν ἐπενδύτην διεζώσατο - ἦν γὰρ γυμνός - καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν.	Then that disciple, whom Jesus loved, said to Peter, “It’s the Lord!” Then, when he heard that it was the Lord, Simon Peter girded himself with <i>his</i> cape – for he was naked – and cast himself into the sea.	
John 21:8	Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον - οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ’ ὥς ἀπὸ πηχῶν διακοσίων - σύροντες τὸ δίκτυον τῶν ἰχθύων.	But the other disciples came <u>by boat</u> , for they were not far from land, <u>just</u> about two hundred <u>cubits</u> , dragging the net <u>full</u> of fish.	by boat ← <i>by (means of) the boat.</i> just ← <i>but.</i> cubits: a cubit was about 18 in. or 45 cm.
John 21:9	Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον.	Then when they had disembarked onto land, they saw a charcoal fire set up and fish lying on it, and bread.	
John 21:10	Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνεγκάτε ἀπὸ τῶν ὀπαρίων ὧν ἐπιάσατε νυν.	Jesus said to them, “Bring <i>some</i> of the fish which you have just caught.”	
John 21:11	Ἀνέβη Σίμων Πέτρος, καὶ εἴλκυσεν τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντήκοντα τριῶν καὶ τοσοῦτων ὄντων, οὐκ ἐσχίσθη τὸ δίκτυον.	Simon Peter <u>went on board</u> and hauled the net on land, full with one hundred and fifty-three large fish, yet with so many the net <u>did not tear</u> .	went on board: or (its usual meaning), <i>went up</i> , or <i>went back</i> . The usual word for <i>to go on board</i> is ἐμβαίνω, sometimes with some textual support alongside it for the word used here, ἀναβαίνω (Matt 15:39, John 6:22, John 21:3). did not tear ← <i>was not torn.</i>
John 21:12	Λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε. Οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν, Σὺ τις εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν.	Jesus said to them, “Come <i>and</i> have <i>your</i> breakfast.” But not one of the disciples dared ask him, “ <u>Who</u> are you?” <u>because</u> they knew it was the Lord.	Who: the question would be about deeper things than just the identity, which they knew. because: causal use of the participle.
John 21:13	Ἐρχεται οὖν ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον, καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως.	Then Jesus came and took the bread, and he gave <i>some</i> to them, and the <i>cooked</i> fish likewise.	
John 21:14	Τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγερθεὶς ἐκ νεκρῶν.	This <i>was</i> the third <i>time</i> <u>now</u> that Jesus was manifested to his disciples, after <u>rising</u> from <i>the</i> dead,	now ← <i>already.</i> rising: or <i>being raised.</i>

John 21:15	Ὅτε οὖν ἤριστήσαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεῖον τούτων; Λέγει αὐτῷ, Ναὶ κύριε· σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ, Βόσκει τὰ ἀρνία μου.	then when they had had breakfast, Jesus <u>asked</u> Simon Peter, “Simon, <i>son</i> of Jonah, do you love me more than these?” He said to him, “Yes, Lord, you know that I <u>hold</u> you in <u>affection</u> .” He said to him, “Feed my lambs.”	asked ← <i>said to</i> . hold in affection: we translate φιλέω differently to ἀγαπάω in this passage to bring out the shade of difference.
John 21:16	Λέγει αὐτῷ πάλιν δευτερον, Σίμων Ἰωνᾶ, ἀγαπᾷς με; Λέγει αὐτῷ, Ναὶ κύριε· σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ, Ποίμαινε τὰ πρόβατά μου.	He <u>asked</u> him a <u>second time</u> , “Simon, <i>son</i> of Jonah, do you love me?” He said to him, “Yes, Lord, you know that I <u>hold</u> you in affection.” He said to him, “Tend my sheep.”	asked ← <i>said to</i> . a second <i>time</i> ← <i>again a second time</i> , again being pleonastic. Compare Mark 12:4.
John 21:17	Λέγει αὐτῷ τὸ τρίτον, Σίμων Ἰωνᾶ, φιλεῖς με; Ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με; Καὶ εἶπεν αὐτῷ, Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε. Λέγει αὐτῷ ὁ Ἰησοῦς, Βόσκει τὰ πρόβατά μου.	He <u>asked</u> him a third <i>time</i> , “Simon, <i>son</i> of Jonah, do you hold me in affection?” Peter was grieved that he had <u>asked</u> him a third <i>time</i> , “Do you hold me in affection?”, and he said to him, “Lord, you know everything. You know I hold you in affection.” Jesus said to him, “Feed my sheep.	asked (2x) ← <i>said to</i> .
John 21:18	Ἀμὴν ἀμὴν λέγω σοι, ὅτε ἦς νεώτερος, ἐζώννυες σεαυτὸν, καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χειράς σου, καὶ ἄλλος σε ζώσει, καὶ οἴσει ὅπου οὐ θέλεις.	Truly, truly, I say to you, when you were younger, you used to gird yourself and go around where you wanted. But when you grow old, you will hold out your hands, and another will gird you, and he will take <i>you</i> where you don't want <i>to go</i> .”	
John 21:19	Τοῦτο δὲ εἶπεν, σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν. Καὶ τοῦτο εἰπὼν λέγει αὐτῷ, Ἀκολουθε μοι.	He said this signifying by what kind of death he would glorify God. And when he had said this, he said to him, “Follow me.”	
John 21:20	Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἐστὶν ὁ παραδιδούς σε;	Then Peter turned round and saw the disciple whom Jesus loved following, who had for <u>his part</u> leant back on his breast at the supper and had said, “Lord, who is the <i>one who will</i> betray you?”	for his part ← <i>also</i> .

John 21:21	Τούτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κυριε, οὗτος δε τί;	When Peter saw <u>him</u> , he <u>asked</u> Jesus, “Lord, what <u>about him</u> ?”	him (2x) ← <i>this (man)</i> . asked ← <i>said to</i> .
John 21:22	Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε; Σὺ ἀκολουθεῖ μοι.	Jesus said to him, “If I want him to remain until I come, <u>what has that got to do with you</u> ? You follow me.”	what <i>has that got to do with</i> you ← <i>what (is that) to you</i> .
John 21:23	Ἐξηλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει· καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει· ἀλλ', Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε;	So this saying <u>spread among</u> the brothers that that disciple <i>would</i> not die. <u>But</u> Jesus had not said to him that he <i>would</i> not die, but, “If I want him to remain until I come, what <i>has that got to do with</i> you?”	spread among ← <i>went out to</i> . But: adversative use of καί.
John 21:24	Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα· καὶ οἶδαμεν ὅτι ἀληθὴς ἐστιν ἡ μαρτυρία αὐτοῦ.	This is the disciple who <i>is</i> testifying about these <i>things</i> , and <i>who</i> wrote these <i>things</i> , and we know that his testimony is true.	
John 21:25	Ἔστιν δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. Ἀμήν.	And there are many other <i>things</i> which Jesus did, <i>for</i> which, if they were individually written <i>down</i> , I don't think even the world itself <i>could</i> contain the books which <i>would be</i> written. Amen.	
Acts 1:1	Τὸν μὲν πρῶτον λόγον ἐποιήσαμην περὶ παντῶν, ὃ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν,	I compiled the first account, Theophilus, of everything that Jesus both <u>did and taught from when he began</u>	did and taught <i>from when</i> he began ← <i>began both to do and teach</i> .
Acts 1:2	ἄχρι ἧς ἡμέρας, ἐντειλαμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου οὓς ἐξελέξατο, ἀνελήθη·	up to the day when through holy spirit he instructed the apostles whom he had chosen, and he was taken up,	
Acts 1:3	οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὁπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ.	<i>the apostles</i> to whom he also presented himself alive, after <u>his suffering</u> , with many sure signs, when he was seen by them for forty days, and when he spoke about <i>matters</i> concerning the kingdom of God.	his suffering ← <i>him suffering</i> .

Acts 1:4	Καὶ συναλιζόμενος {RP P1904 S1550 E1624: - } [S1894: μετ' αὐτῶν] παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρός, Ἦν ἠκούσατέ μου·	And when he met up {RP P1904 S1550 E1624: <i>with them</i> } [S1894: <i>with them</i>], he instructed them not to leave Jerusalem, but to wait for the father's promise, "Which", <i>he said</i> , "you have heard from me.	μετ' αὐτῶν, <i>with them</i> : absent in RP P1904 S1550 E1624 F1859=12/12 vs. present in S1894 F1859=0/12. Verbs with a prefix συν- take the preposition σύν, not μετά.
Acts 1:5	ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας.	For John baptized with water, but you will be baptized with holy spirit in <u>not many days' time</u> ."	in not many days' time ← <i>not after these many days</i> .
Acts 1:6	Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν λέγοντες, Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ;	So they met together and <u>asked</u> him and said, "Lord, are you <i>going to</i> restore the kingdom to Israel at this time?"	asked ← <i>were asking</i> , but see Matt 5:2.
Acts 1:7	Εἶπεν δὲ πρὸς αὐτοὺς, Οὐχ ὑμῶν ἐστὶν γινῶναι χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ.	But he said to them, "It is not for you to know <i>the</i> times or seasons which the father has placed <u>under</u> his own authority.	under ← <i>in</i> .
Acts 1:8	Ἀλλὰ λήψεσθε δύναμιν, ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς· καὶ ἔσεσθέ μοι μάρτυρες ἐν τε Ἱερουσαλὴμ, καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἐσχάτου τῆς γῆς.	But you will receive power when the holy spirit comes upon you, and you will be witnesses to me <u>in Jerusalem and in all Judaea and Samaria and as far as the extremity of the land</u> ."	in Jerusalem and ← <i>in both Jerusalem and</i> . extremity of the land: or <i>end of the earth</i> . As the Lord is speaking to the apostles to the circumcision here, the sense must be the former, whereas Paul, the apostle to the Gentiles, covered a much wider geographical area.
Acts 1:9	Καὶ ταῦτα εἰπὼν, βλέπόντων αὐτῶν ἐπήρθη, καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.	And when he had said these <i>things</i> , while they were looking <i>on</i> , he was taken up, and a cloud <u>took</u> him from their <u>sight</u> .	took ← <i>took from underneath</i> . sight ← <i>eyes</i> .
Acts 1:10	Καὶ ὥς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανόν, πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρειστῆκεισαν αὐτοῖς ἐν ἐσθῇτι λευκῇ,	And while they were looking <i>up</i> intently towards <u>heaven</u> as he departed, <u>it became apparent that</u> two men in white clothing were standing next to them,	heaven: or <i>the sky</i> , but the second occurrence in Acts 1:11 militates for <i>heaven</i> . it became apparent that ← <i>and behold</i> .

Acts 1:11	οἱ καὶ εἶπον, "Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; Οὗτος ὁ Ἰησοῦς, ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανόν, οὕτως ἐλεύσεται ὁν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.	who <u>for their part</u> said, "Men of Galilee, why are you standing gazing towards heaven? This Jesus, who <i>has been</i> taken up from you into heaven, will come <i>back in the way</i> you saw him go into heaven."	for their part ← <i>also</i> . in the way ← <i>thus ... (in respect of) the way</i> .
Acts 1:12	Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου Ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ, σαββάτου ἔχον ὁδόν.	Then they returned to Jerusalem from <i>the</i> mountain called Olivet, which is near Jerusalem, <u>being</u> a Sabbath's journey <i>away</i> .	Olivet ← <i>olive grove</i> . The same as <i>the Mount of Olives</i> (Matt 21:1 etc.). being ← <i>having</i> .
Acts 1:13	Καὶ ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερῶον οὗ ἦσαν καταμένοντες, ὃ τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἄνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ Ζηλωτής, καὶ Ἰούδας Ἰακώβου.	And when they had gone in, they went up to the upper room where they were staying, <i>the company being</i> Peter and James and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James <i>the son</i> of Alphaeus, and Simon the Zealot, and Judas <i>the son of</i> James.	<i>the son</i> of James: AV differs (<i>the brother</i>) of James. Compare Luke 6:16.
Acts 1:14	Οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ τῇ δεήσει, σὺν γυναῖξιν καὶ Μαρίας τῇ μητρὶ τοῦ Ἰησοῦ, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.	All these <u>continued</u> resolutely of one mind in prayer and supplication, with <i>the</i> women including Mary the mother of Jesus, and with his brothers.	continued ← <i>were continuing</i> .
Acts 1:15	Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν μαθητῶν εἶπεν - ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἴκοσι -	And in those days Peter stood up in the <u>presence</u> of the disciples and said (and there was a crowd of about one hundred and twenty <u>people in all</u>),	presence ← <i>midst</i> . people ← <i>names</i> . in all ← <i>at the same (place)</i> .
Acts 1:16	"Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν ταυτην, ἣν προεῖπεν τὸ πνεῦμα τὸ ἅγιον διὰ στόματος {RP P1904: Δαυὶδ} [TR: Δαβίδ] περὶ Ἰούδα, τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσιν τὸν Ἰησοῦν.	"Men <i>and</i> brothers, it was necessary that this scripture should be fulfilled, which the holy spirit spoke beforehand through <i>the</i> mouth of David concerning Judas who <u>was</u> guide to those <i>who</i> arrested Jesus,	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. was ← <i>became</i> .

Acts 1:17	Ὅτι κατηριθμημένος ἦν σὺν ἡμῖν, καὶ ἔλαχεν τὸν κληρὸν τῆς διακονίας ταύτης -	because he was counted among us, and he received the <u>office</u> of this ministry.	office ← <i>lot</i> , whence <i>an office</i> <i>received by lot</i> (as opposed to <i>election by voting</i>).
Acts 1:18	Οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ {RP P1904: - } [TR: τοῦ] μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενόμενος ἐλάκησεν μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ.	This <i>man</i> then bought a parcel of land <u>with</u> unrighteous gain, and <u>falling</u> headlong, he burst open <i>in the</i> waist, and all his innards were poured out.	τοῦ, (<i>out of</i>) the (<i>unrighteous</i> <i>gain</i>): absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's <u>o</u>). falling ← <i>having become</i> . See Matt 23:20. We offer a simple scenario which reconciles this verse with Matt 27:5. Judas ↴
Acts 1:19	Καὶ γνωστὸν ἐγένετο πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλήμ, ὥστε κληθῆναι τὸ χωρίον ἐκείνου τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμά, τοῦτ' ἐστίν, χωρίον αἵματος -	And it became known to all the inhabitants of Jerusalem, so that that parcel of land was called in their own dialect 'Aceldama', which <u>means</u> ' <u>Grounds</u> of Blood.'	↳ decided to kill himself by falling on his sword. But it went wrong, and he simply cut ↴ means ← <i>is</i> . <u>Grounds</u> ← <i>parcel, plot (of</i> <i>land)</i> , as above.
Acts 1:20	Γέγραπται γὰρ ἐν βίβλῳ Ψαλμῶν, Γενηθήτω ἡ ἐπαυλὶς αὐτοῦ ερημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ· καί, Τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος.	For it stands written in <i>the</i> book of Psalms: 'Let his dwelling become desolate, And let there be no inhabitant in it' and, 'May another person take his office.'	↳ his abdomen open and his innards came out. Not being dead, he decided to finish himself off by hanging himself. Compare Xenophon's <i>Anabasis</i> , 2:5:33. Ps 69:26MT (Ps 69:25AV), Ps 109:8.
Acts 1:21	Δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ἐν ᾧ εἰσῆλθεν καὶ ἐξηλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς,	Therefore it is necessary that, from the men who <u>have been</u> with us all <i>the</i> time during which the Lord Jesus <u>went about</u> among us,	have been ← <i>went</i> . went about ← <i>went in and went</i> <i>out</i> , so, more formally, <i>consociated</i> .
Acts 1:22	ἀρχάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου, ἕως τῆς ἡμέρας ἧς ἀνελήφθη ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ γενέσθαι σὺν ἡμῖν ἕνα τούτων.	<u>beginning</u> with the baptism of John up to the day on which he was taken up from us, one of these should become a witness to his resurrection with us."	beginning ← <i>having begun</i> . See Matt 23:20.

Acts 1:23	Καὶ ἔστησαν δύο, Ἰωσήφ τὸν καλούμενον {RP TR: Βαρσαβάν} [P1904: Βαρσαββάν], ὃς ἐπεκλήθη Ἰούστος, καὶ Ματθίαν.	And they put two forward: Joseph called {RP TR: Barsabas} [P1904: Barsabbas], who was surnamed Justus, and Matthias.	Βαρσαβᾶν, <i>Barsabas</i> , RP TR F1859=9/13 vs. Βαρσαββᾶν, <i>Barsabbas</i> , P1904 F1859=4/13 (Scrivener's bfgp).
Acts 1:24	Καὶ προσευξάμενοι εἶπον, Σὺ κύριε καρδιογνώστα πάντων, ἀνάδειξον {RP P1904: ὃν ἐξελέξω, ἐκ τούτων τῶν δύο ἓνα} [S1550 E1624: ἐκ τούτων τῶν δύο ἓνα ὃν ἐξελέξω,] [S1894: ἐκ τούτων τῶν δύο ὃν ἓνα ἐξελέξω,]	And they prayed and said, “Lord, you <u>know</u> the heart of everyone. Show plainly <u>the one whom you have chosen</u> of these two,	ὃν ἐξελέξω, ἐκ τούτων τῶν δύο ἓνα, <i>whom you chose + of these two + one</i> , RP P1904 F1859=12/13 (though f with a misspelling) vs. ἐκ τούτων τῶν δύο ἓνα ὃν ἐξελέξω, <i>of these two + one + whom you chose</i> , S1550 E1624 F1859=0/13 vs. ἐκ τούτων τῶν δύο ὃν ἓνα ἐξελέξω, <i>of these two + whom + one + you chose</i> , S1894 F1859=0/13 vs. another reading, F1859=1/13 (Scrivener's k). know ← <i>a knower</i> .
Acts 1:25	λαβεῖν τὸν κλῆρον τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἐξ ἧς παρέβη Ἰούδας, πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον.	to take the <u>office</u> of this <u>apostolic ministry</u> from which Judas <u>fell in transgression</u> so that he went to his own place.”	office ← <i>lot</i> . See Acts 1:17. apostolic ministry ← <i>ministry and apostleship</i> , the whole expression being treated as singular. fell in transgression ← <i>transgressed</i> .
Acts 1:26	Καὶ ἔδωκαν κλήρους αὐτῶν, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν, καὶ συγκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων.	And they gave <i>them</i> their lots, and the lot fell on Matthias, and he was reckoned along with the eleven apostles.	
Acts 2:1	Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς, ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό.	And as the day of Pentecost was coming to an end, they were all of one mind <u>together</u> .	together ← <i>in the same (place)</i> .
Acts 2:2	Καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἤχος ὥσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι.	And suddenly a noise from heaven <u>came</u> like a <u>strong driving blast</u> , and it filled the whole house where they were <u>sitting</u> .	came ← <i>became, took place</i> , but also <i>came</i> . a strong driving blast ← <i>of a strong driven blast</i> . sitting: or <i>staying</i> , as a Hebraism (יָשָׁב).

Acts 2:3	Καὶ ὥφθησαν αὐτοῖς διαμεριζόμεναι γλώσσαι ὡσεὶ πυρός, ἐκάθισέν τε ἐφ' ἓνα ἕκαστον αὐτῶν.	And parting tongues appeared to them, as if of fire, and <i>one</i> rested on each one of them.	rested ← <i>sat</i> , a Hebraism (נָשָׁא).
Acts 2:4	Καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἐτέραις γλώσσαις, καθὼς τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθεγγεσθαι.	And all were filled with holy spirit, and they began to speak in other tongues according to <i>what</i> the spirit gave them to utter.	gave ← <i>was giving</i> , but perhaps denoting repetition.
Acts 2:5	Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς, ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν.	And there were Jews living in Jerusalem, devout men from every nation under heaven.	
Acts 2:6	Γενομένης δὲ τῆς φωνῆς ταύτης, συνῆλθεν τὸ πλῆθος καὶ συνεχύθη, ὅτι ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν.	And when this noise had passed, the crowd gathered and was confused, because each one heard them speaking in his own dialect.	passed ← <i>become, come, taken place</i> .
Acts 2:7	Ἐξίσταντο δὲ πάντες καὶ ἐθαύμαζον, λέγοντες πρὸς ἀλλήλους, Οὐκ ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι;	And all were astonished, and they marvelled and said to each other, “Look <i>at this</i> – aren't all these Galileans who <i>are</i> speaking?”	
Acts 2:8	Καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν;	So how come each of us hears in our own dialect in which we were born?	hears ← <i>we hear</i> .
Acts 2:9	Πάρθοι καὶ Μῆδοι καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν,	Parthians and Medes and Elamites and those <i>who</i> inhabit Mesopotamia, Judaea and Cappadocia, Pontus and Asia,	
Acts 2:10	Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι,	Phrygia and Pamphylia, Egypt and the parts of Libya around Cyrene, and Romans <u>away from home</u> , both Jews and proselytes,	away from home ← <i>at home</i> , but here and Acts 17:21 <i>residing among another people</i> .
Acts 2:11	Κρήτες καὶ Ἀραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ θεοῦ.	Cretans and Arabs – we hear them speaking the magnificent <i>things</i> of God in our <i>own</i> languages.”	

Acts 2:12	Ἐξίσταντο δὲ πάντες καὶ διηπόρουν, ἄλλος πρὸς ἄλλον λέγοντες, Τί ἂν θέλοι τοῦτο εἶναι;	And all were astonished and were at a loss, saying to one another, “Whatever <u>could this mean?</u> ”	could this mean ← <i>would this wish to be.</i>
Acts 2:13	Ἄλλοι δὲ χλευάζοντες ἔλεγον ὅτι Γλεύκους μεμεστωμένοι εἰσίν.	But others, jeering, said, “They are <u>full</u> of new wine.”	are full ← <i>have been filled.</i>
Acts 2:14	Σταθεὶς δὲ Πέτρος σὺν τοῖς ἑνδεκά, ἐπήρην τὴν φωνὴν αὐτοῦ, καὶ ἀπεφθέγγετο αὐτοῖς, Ἄνδρες Ἰουδαῖοι, καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ ἅπαντες, τοῦτο ὑμῖν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου.	But Peter, <u>standing up</u> with the eleven, lifted up his voice and addressed them <i>as follows</i> : “Men, Jews and all dwellers of Jerusalem, let this be known to you and give ear to my words.	standing up ← <i>having stood up.</i> See Matt 23:20.
Acts 2:15	Οὐ γάρ, ὥς ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν· ἔστιν γὰρ ὥρα τρίτη τῆς ἡμέρας·	For these <i>men</i> are not drunk as you suppose, seeing it is <u>the third hour of the day</u> .	third hour of the day: 9 a.m.
Acts 2:16	ἀλλὰ τοῦτό ἐστιν τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ,	But this is that <i>which</i> was spoken through the prophet Joel:	
Acts 2:17	Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ θεός, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα· καὶ προφητεῦσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνιασθήσονται·	‘And it shall <u>come to pass in the last days</u>, Says God, ‘That I will pour out <i>some of my spirit</i> on all flesh, And your sons and your daughters will prophesy, And your youths will see visions, And your old men will dream dreams,	Joel 3:1MT (Joel 2:28AV). come to pass ← <i>be.</i>
Acts 2:18	καὶ γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ προφητεῦσουσιν.	And I will indeed pour out <i>some of my spirit</i> On my servants and on my maidservants In those days, And they will prophesy.	Joel 3:2MT (Joel 2:29AV).

Acts 2:19	Καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἄτμίδα καπνοῦ·	And I will <u>show</u> miracles in heaven above And signs on earth below – Blood and fire and a <u>smoky vapour</u>.	Joel 3:3MT (Joel 2:30AV). show ← give. smoky vapour ← vapour of smoke, a Hebraic genitive.
Acts 2:20	ὁ ἥλιος μεταστραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἢ ἔλθειν τὴν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ·	The sun will be turned into darkness And the moon to blood Before the great and <u>illustrious</u> day of the Lord comes.	Joel 3:4MT (Joel 2:31AV), Joel 4:15MT (Joel 3:15AV). illustrious ← notable, whence distinguished, renowned, illustrious.
Acts 2:21	καὶ ἔσται, πᾶς ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται.	And it will come to pass <i>That everyone who calls on the name of the Lord</i> Will be saved.'	Joel 3:5MT (Joel 2:32AV). everyone ← everyone whoever. Pleonastic, perhaps for emphasis.
Acts 2:22	Ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀπὸ τοῦ θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς δυνάμεσιν καὶ τέρασιν καὶ σημείοις, οἷς ἐποίησεν δι' αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἴδατε,	You Israelite men, hear these words. Jesus the Nazarene, a man from God demonstrated to you by acts of power and miracles and signs which God performed through him in your midst, as you yourselves also know –	
Acts 2:23	τούτον τῇ ὥρισμένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ εκδοτὸν λαβόντες, διὰ χειρῶν ἀνόμων προσπηξαντες ἀνείλετε·	<u>him</u> , delivered up by the <u>deliberate</u> plan and foreknowledge of God, you took and through lawless hands <u>crucified</u> and killed,	him ← this (man). deliberate ← determined, marked out. crucified ← affixed.
Acts 2:24	ὃν ὁ θεὸς ἀνέστησεν, λύσας τὰς ὠδίννας τοῦ θανάτου, καθότι οὐκ ἦν δυνατόν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ.	whom God raised up, <u>abolishing</u> the pains of death, as it was not possible for him to be held by it.	abolishing ← having abolished. See Matt 23:20.
Acts 2:25	{RP P1904: Δαυίδ} [TR: Δαβίδ] γὰρ λέγει εἰς αὐτόν, Προωρώμην τὸν κύριον ἐνώπιόν μου διὰ παντός· ὅτι ἐκ δεξιῶν μου ἔστιν, ἵνα μὴ σαλευθῶ·	For <u>David</u> speaks <i>with reference</i> to him, 'I saw the Lord before me continually, That he was on my right hand side, So that I might not be shaken.	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. Ps 16:8.

Acts 2:26	διὰ τοῦτο εὐφράνθη ἡ καρδία μου, καὶ ἡγαλλιάσατο ἡ γλῶσσά μου· ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι·	On account of this my heart was glad And my tongue rejoiced; Moreover my flesh will dwell in hope.	Ps 16:9.
Acts 2:27	ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾠδου, οὐδὲ δώσεις τὸν ὁσίον σου ἰδεῖν διαφθοράν.	For you will not leave my being in Hades, Nor will you allow your holy one to see decay.	Ps 16:10. being ← <i>soul</i> . in Hades ← <i>to Hades</i> (the place of the dead). Pregnant use of the preposition.
Acts 2:28	Ἐγνώρισάς μοι ὁδοὺς ζωῆς· πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.	You have made <i>the</i> paths of life known to me; You will fill me with joy at your presence.'	Ps 16:11. at ← <i>with</i> . presence ← <i>face</i> .
Acts 2:29	Ἄνδρες ἀδελφοί, ἔξον εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου {RP P1904: Δαυίδ} [TR: Δαβίδ], ὅτι καὶ ἐτελεύτησεν καὶ ἐτάφη, καὶ τὸ μνημα αὐτοῦ ἐστὶν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης.	Men <i>and</i> brothers, I may speak to you frankly about the patriarch <u>David</u> – indeed that he died and was buried and his tomb is among us to this day.	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1.
Acts 2:30	Προφῆτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὄρκῳ ὤμοσεν αὐτῷ ὁ θεός, ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ τὸ κατὰ σάρκα ἀναστήσειν τὸν χριστόν, καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ,	Now since he was a prophet and knew that God had sworn to him by an oath that he would raise up the Christ from <i>the</i> fruit of his loins according to <i>the</i> flesh to sit on his throne,	2 Sam 7:12, 1 Chr 17:11, Ps 89:37MT (Ps 89:36AV). Now ← <i>Therefore</i> . since: causal use of the participle. <i>the</i> fruit of his loins according to <i>the</i> flesh: i.e. <i>his descendants</i> , fulfilled in Mary, the Lord's mother, Matt 1:18-1:25, traced back to David in Luke 3:23-3:31.
Acts 2:31	προϊδὼν ἐλάλησεν περὶ τῆς ἀναστάσεως τοῦ χριστοῦ, ὅτι οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς ᾠδου, οὐδὲ ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν.	<u>foreseeing this</u> , he spoke about the resurrection of Christ: that his being was not left in Hades, nor did his flesh see decay.	Ps 16:10. foreseeing ← <i>having foreseen</i> . See Matt 23:20. being ← <i>soul</i> . in Hades: see Acts 2:27.

Acts 2:32	Τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ θεός, οὐ πάντες ἡμεῖς ἐσμεν μάρτυρες.	God <u>raised up</u> this Jesus, of whom all of us are witnesses.	God raised up: combine this verse with John 10:18 to infer the Deity of Christ.
Acts 2:33	Τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθείς, τὴν τε ἐπαγγελίαν τοῦ ἁγίου πνεύματος λαβὼν παρὰ τοῦ πατρὸς, ἐξέχεεν τοῦτο ὃ νῦν ὑμεῖς βλέπετε καὶ ἀκούετε.	So <u>being exalted</u> at the right hand of God, and having received the promise of the holy spirit from the father, he poured out this which you now see and hear.	being exalted ← <i>having been exalted</i> .
Acts 2:34	Οὐ γὰρ {RP P1904: Δαυὶδ} [TR: Δαβίδ] ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτός, Εἶπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου,	For <u>David</u> has not ascended into the heavens, but he himself says, ‘The Lord said to my Lord, «Sit on my right hand side	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. Ps 110:1.
Acts 2:35	ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.	Until I make your enemies <u>your footstool</u>.»’	Ps 110:1. your footstool ← <i>a footstool of your feet</i> .
Acts 2:36	Ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ, ὅτι {RP P1904 S1550 S1894: καὶ} [E1624: -] κύριον καὶ χριστὸν αὐτὸν ὁ θεὸς ἐποίησεν, τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.	So let <i>the</i> whole house of Israel certainly know that God has made him {RP P1904 S1550 S1894: both} [E1624: -] Lord and Christ – <i>that is</i> , this Jesus, whom you crucified.”	καὶ, <i>and</i> : present in RP P1904 S1550 S1894 F1859=13/13 vs. absent in E1624 F1859=0/13. AV differs somewhat in syntactical structure.
Acts 2:37	Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ, εἶπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους, Τί {RP-text P1904 TR: ποιήσομεν} [RP-marg: ποιήσωμεν], ἄνδρες ἀδελφοί;	And when they heard <i>this</i> , they were <u>pierced</u> in <i>their hearts</i> , and they said to Peter and the rest of the apostles, “What {RP-text P1904 TR: shall we do} [RP-marg: are we to do], men <i>and</i> brothers?”	ποιήσομεν, (<i>what</i>) <i>shall we do</i> , RP-text P1904 TR F1859=8/12 vs. ποιήσωμεν, (<i>what</i>) <i>are we to do</i> (deliberative subjunctive), RP-marg F1859=4/12 (Scrivener's ahkp). pierced ← <i>goaded, pricked</i> . hearts ← <i>heart</i> .
Acts 2:38	Πέτρος δὲ ἔφη πρὸς αὐτοὺς, Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν, καὶ λήψεσθε τὴν δωρεάν τοῦ ἁγίου πνεύματος.	Then Peter said to them, “Repent, and let every <i>one</i> of you be baptized in the name of Jesus Christ for <i>the</i> forgiveness of sins, and you will receive the gift of the holy spirit.	

Acts 2:39	Ἐγὼ γὰρ ἔστιν ἡ ἐπαγγελία, καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσιν τοῖς εἰς μακράν, ὅσους ἂν προσκαλέσῃται κύριος ὁ θεὸς ἡμῶν.	For the promise is to you, and to your children, and to all those <i>who are</i> far away, <u>whomever</u> the Lord our God calls to himself.”	whomever ← <i>however many as</i> .
Acts 2:40	Ἐτέροις τε λόγοις πλείοσιν διεμαρτύρετο καὶ παρεκάλει λέγων, Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολίας ταύτης.	And with <u>very many</u> other words he would <u>testify solemnly</u> and exhort <i>them</i> , saying, “Be saved from this crooked generation.”	very many ← <i>rather many</i> , Greek comparative for superlative. testify solemnly: see Luke 16:28.
Acts 2:41	Οἱ μὲν οὖν ἁσμένως ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν· καὶ προσετέθησαν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὥσει τρισχίλια.	So <i>they</i> gladly received his word and were baptized, and on that day about three thousand <u>people</u> were added <i>to their number</i> .	they: constructed as in Acts 1:6. AV has the more restrictive <i>they that</i> , which is also possible. people ← <i>souls</i> .
Acts 2:42	Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ, καὶ τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς.	And they <u>continued</u> resolutely in the teaching of the apostles and in fellowship, and in the breaking of the bread and in prayers.	continued ← <i>were continuing</i> .
Acts 2:43	Ἐγένετο δὲ πάσῃ ψυχῇ φόβος, πολλά τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγίνετο.	And fear came <u>upon</u> every <u>soul</u> , and many miracles and signs were performed through the apostles.	upon ← <i>to</i> . soul: i.e. <i>person</i> , emphasizing the capacity for feelings.
Acts 2:44	Πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτό, καὶ εἶχον ἅπαντα κοινά,	And all the believers were in the same <i>place</i> , and they had everything in common,	
Acts 2:45	καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ διεμέριζον αὐτὰ πᾶσιν, καθότι ἂν τις χρεῖαν εἶχεν.	and they sold <i>their</i> possessions and belongings and distributed them to everyone according to whatever anyone needed.	
Acts 2:46	Καθ’ ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ’ οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας,	And they resolutely <u>continued</u> daily in unanimity in the temple, breaking bread from house to house, <u>partaking</u> of food with gladness and plainness of heart,	continued ... partaking ← <i>continuing ... partook</i> . A stylistic inversion of participle and main verb.

Acts 2:47	αἰνοῦντες τὸν θεόν, καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. Ὁ δὲ κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ.	praising God, and having favour with all the people. And the Lord would add to the church those who became saved daily.	church: see Matt 16:18. those who became saved: iterative use of the present tense, matching the iterative imperfect would add.
Acts 3:1	Ἐπὶ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερόν ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν {RP P1904: ἐνάτην} [TR: ἐννάτην].	Now Peter and John were going up together to the temple at the hour of prayer – the ninth hour,	ἐνάτην, ninth (1), RP P1904 F1859=6/13 vs. ἐννάτην, ninth (2), TR F1859=7/13 (Scrivener's b*cefkop). A weak disparity with RP, R=7:8. ninth hour: 3 p.m.
Acts 3:2	Καὶ τις ἀνὴρ χλωρὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο· ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην Ὠραίαν, τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερόν.	when a certain man who had been lame from his mother's womb was being carried, a man whom they would put at the door of the temple called “Beautiful” every day, for him to ask for alms from those going into the temple.	
Acts 3:3	Ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιέναι εἰς τὸ ἱερόν, ἡρώτα ἐλεημοσύνην {RP P1904 S1894: - } [S1550 E1624: λαβεῖν].	And when he saw Peter and John about to enter the temple, he asked {RP P1904 S1894: for} [S1550 E1624: to be given] alms.	λαβεῖν, to receive: absent in RP P1904 S1894 F1859=9/12 vs. present in S1550 E1624 F1859=3/12 (Scrivener's bop). [S1550 E1624: to be given ← to receive.]
Acts 3:4	Ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ, εἶπεν, Βλέψον εἰς ἡμᾶς.	But Peter looked at him intently with John and said, “Look at us.”	
Acts 3:5	Ὁ δὲ ἐπεῖχεν αὐτοῖς, προσδοκῶν τι παρ' αὐτῶν λαβεῖν.	So he heeded them, expecting to receive something from them.	
Acts 3:6	Εἶπεν δὲ Πέτρος, Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτό σοι δίδωμι. Ἐν τῷ ὀνόματι Ἰησοῦ χριστοῦ τοῦ Ναζωραίου, {RP-text TR: ἔγειραι} [RP-marg P1904: ἔγειρε] καὶ περιπάτει.	But Peter said, “Silver and gold I don't have, but what I do have, I will give you: in the name of Jesus Christ the Nazarene, get up and walk.”	ἔγειραι, arise (aorist middle), RP-text TR F1859=10/12 vs. ἔγειρε, raise, arise (present active), RP-marg P1904 F1859=2/12 (Scrivener's mp). what ← what ... this.
Acts 3:7	Καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρεν· παραχρῆμα δὲ ἐστερεώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρά.	And taking hold of him by his right hand, he lifted him up, and immediately his feet and his ankles were made firm.	taking hold ← having taken hold. See Matt 23:20.

Acts 3:8	Καὶ ἐξαλλόμενος ἔστη καὶ περιεπάτει, καὶ εἰσῆλθεν σὺν αὐτοῖς εἰς τὸ ἱερόν, περιπατῶν καὶ ἀλλόμενος καὶ αἰνῶν τὸν θεόν.	And he leapt up and stood, and he walked around and went into the temple with them, walking around and leaping and praising God.	
Acts 3:9	Καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα καὶ αἰνούντα τὸν θεόν·	And all the people saw him walking around and praising God,	
Acts 3:10	ἔπεγίνωσκόν τε αὐτὸν ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ Ὠραίᾳ πύλῃ τοῦ ἱεροῦ· καὶ ἐπλήσθησαν θαμβοὺς καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.	and they recognized him – that this was the <i>man</i> who sat for alms at the Beautiful Gate of the temple, and they were filled with astonishment and amazement at what <i>had</i> happened to him.	
Acts 3:11	Κρατοῦντος δὲ τοῦ ἰαθέντος χωλοῦ τὸν Πέτρον καὶ Ἰωάννην, συνέδραμεν πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομώντος, ἐκθαμβοί.	Then while the lame <i>man</i> who <i>had been</i> healed held <i>onto</i> Peter and John, all the people <u>converged on</u> them at <u>what is</u> called Solomon's Portico, greatly astonished.	converged on ← <i>ran together to</i> . what is called Solomon's Portico ← <i>the portico called Solomon's</i> .
Acts 3:12	Ἰδὼν δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν, ἄνδρες Ἰσραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε, ὥς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσιν τοῦ περιπατεῖν αὐτόν;	And when Peter saw <i>this</i> , he answered the people, “ <i>You</i> Israelite men, why are you astonished at this, or why do you look at us <i>so</i> intently as if <i>it were</i> by our own power or godliness <i>that we made</i> him walk?	<i>that we made</i> ← (<i>look at</i>) <i>us having made</i> .
Acts 3:13	Ὁ θεὸς Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ θεὸς τῶν πατέρων ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν· ὃν ὑμεῖς {RP P1904: μέν} [TR: -] παρεδώκατε, καὶ ἡρνήσασθε αὐτὸν κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκεῖνου ἀπολύειν.	The God of Abraham and Isaac and Jacob – the God of our fathers – glorified his <u>servant</u> Jesus, whom you {RP P1904: though} [TR: -] delivered up and <u>disowned</u> in <i>the</i> presence of Pilate, when <i>he</i> had resolved to release <i>him</i> .	μὲν, <i>on the one hand</i> : present in RP P1904 F1859=11/13 vs. absent in TR F1859=2/13 (Scrivener's <u>em</u>). servant: one of Christ's roles, as in Isa 52:13. AV differs, reading <i>son</i> , but this is not the usual word for <i>son</i> . disowned ← <i>denied</i> . he ← <i>that (man)</i> .
Acts 3:14	Ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἡρνήσασθε, καὶ ᾔτησασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν,	But you <u>disowned</u> the holy and righteous <i>one</i> and asked for a man <i>who was</i> a murderer to be granted <i>release</i> to you.	disowned ← <i>denied</i> .

Acts 3:15	τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε· ὃν ὁ θεὸς ἡγείρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρες ἐσμεν.	And you killed the <u>originator</u> of life, <u>whom</u> <u>God</u> <u>raised</u> from <i>the</i> dead, of which we are witnesses.	originator: AV differs, reading <i>Prince</i> , which is also a valid meaning. whom God raised: combine this verse with John 10:18 to infer the Deity of Christ.
Acts 3:16	Καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ, τοῦτον ὃν θεωρεῖτε καὶ οἶδατε ἐστερέωσεν τὸ ὄνομα αὐτοῦ· καὶ ἡ πίστις ἣ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν.	And by faith in his name, his name has given strength to this <i>man</i> whom you see and know, and faith which <i>is</i> through him has given him this <u>clean bill of health</u> in the presence of you all.	clean bill of health ← <i>completeness</i> .
Acts 3:17	Καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν.	And now, brothers, I know you acted in ignorance, as also your rulers <i>did</i> .	
Acts 3:18	Ὁ δὲ θεὸς ἃ προκατήγγειλεν διὰ στόματος πάντων τῶν προφητῶν αὐτοῦ, παθεῖν τὸν χριστόν, ἐπλήρωσεν οὕτως.	But God has in this way fulfilled <i>the things</i> which he declared beforehand through <i>the</i> mouth of all his prophets, <i>namely</i> that Christ should suffer.	
Acts 3:19	Μετανοήσατε οὖν καὶ ἐπιστρέψατε, εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, ὅπως ἂν ἔλθωσιν καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου,	Repent therefore, and return, in order that your sins may be wiped out, <i>and that the</i> times of relief may come <u>from the Lord</u> ,	from the Lord ← <i>from (the) face of the Lord</i> .
Acts 3:20	καὶ ἀποστείλῃ τὸν {RP P1904: προκεχειρισμένον} [TR: προκεκηρυγμένον] ὑμῖν {RP P1904: χριστόν 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. χριστόν 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 bdefkmop). A disparity with RP, R=6:9. AV differs textually.

Acts 3:21	ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων, ὧν ἐλάλησεν ὁ θεὸς διὰ στόματος πάντων {RP: τῶν} [P1904 TR: -] ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος.	whom heaven must <u>receive</u> until <i>the</i> times of <i>the</i> restoration of all <i>things</i> of which God has spoken through <i>the</i> mouth of all his holy prophets of <u>old</u> <u>time</u> .	τῶν, (<i>of</i>) <i>the</i> (<i>holy</i> <i>prophets</i> <i>of</i> <i>him</i>): present in RP F1859=10/13 vs. absent in P1904 TR F1859=3/13 (Scrivener's bce). receive: i.e. <i>retain</i> (<i>received</i>). of old time ← <i>since</i> (<i>the</i>) <i>age</i> .
Acts 3:22	{RP TR: Μωσῆς} [P1904: Μωϋσῆς] μὲν γὰρ πρὸς τοὺς πατέρας εἶπεν ὅτι Προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεός {RP: ἡμῶν} [P1904 TR: ὑμῶν] ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς.	For <u>Moses</u> said to the fathers, ' <i>The Lord</i> { 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>Mōises</i> , P1904 F1859=8/14 (Scrivener's abdgh*lop). A weak disparity (#1) with RP, R=7:9. 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. Deut 18:15, Deut 18:18.
Acts 3:23	Ἔσται δέ, πᾶσα ψυχὴ, ἥτις {RP-text P1904: ἐάν} [RP-marg TR: ἂν] μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ.	And it will come to pass <i>that anyone who does not</i> <i>hear that prophet will be</i> <i>utterly eradicated from</i> <i>the people.</i>'	ἐάν, (<i>who</i>) <i>ever</i> (non-classical form), RP-text P1904 F1859=10/13 vs. ἂν, (<i>who</i>) <i>ever</i> (classical form), RP-marg TR F1859=3/13 (Scrivener's ahk). Deut 18:19 , adapted a little. anyone who does not ← <i>every soul whatever which does not</i> .
Acts 3:24	Καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς, ὅσοι ἐλάλησαν, καὶ {RP-text P1904: κατήγγειλαν} [RP- marg TR: προκατήγγειλαν] τὰς ἡμέρας ταύτας.	Indeed all the prophets from Samuel and those <i>who</i> followed – <u>all who</u> have spoken – also announced these days {RP-text P1904: - } [RP- marg TR: beforehand].	κατήγγειλαν, <i>announced</i> , RP- text P1904 F1859=9/13 vs. προκατήγγειλαν, <i>announced beforehand</i> , RP-marg TR F1859=4/13 (Scrivener's abho). all who ← <i>as many as</i> .

Acts 3:25	ὑμεῖς ἐστε υἱοὶ τῶν προφητῶν, καὶ τῆς διαθήκης ἧς διεθέτο ὁ θεὸς πρὸς τοὺς πατέρας ἡμῶν, λέγων πρὸς Ἀβραάμ, Καὶ {RP P1904: ἐν} [TR: -] τῷ σπέρματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατριάι τῆς γῆς.	You are <i>the</i> sons of the prophets and of the covenant which God made with our fathers, saying to Abraham, ‘ And through your seed all the families of the earth will be blessed. ’	ἐν, <i>in, by</i> , here <i>through</i> (strengthening the dative): present in RP P1904 F1859=13/13 (k being by a later hand) vs. absent in TR F1859=0/13. Gen 12:3, Gen 22:18, Gen 26:4, Gen 28:14.
Acts 3:26	Ἰμῖν πρῶτον ὁ θεός, ἀναστήσας τὸν παῖδα αὐτοῦ Ἰησοῦν, ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς, ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.	God raised up his <u>servant</u> Jesus to you first, and he sent him to <u>bless</u> you by <u>turning</u> each <i>one</i> away from your wicked ways.”	servant: see Acts 3:13. to bless ← <i>blessing</i> , present participle, perhaps standing for a classical future participle of purpose. See Matt 20:20. by turning: instrumental (<i>by, gerundial</i>) rather than temporal (<i>while, adverbial</i>).
Acts 4:1	Λαλούντων δὲ αὐτῶν πρὸς τὸν λαόν, ἐπέστησαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι,	But while they were speaking to the people, the priests and the head guard of the temple and the Sadducees confronted them,	
Acts 4:2	διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαόν, καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν {RP P1904: τῶν} [TR: τὴν ἐκ] νεκρῶν.	and they were exasperated at them teaching the people and proclaiming the resurrection {RP P1904: of the} [TR: out of <i>the</i>] dead in Jesus,	τῶν, <i>of the</i> , RP P1904 F1859=9/14 vs. τὴν ἐκ, <i>which (is) out of</i> , TR F1859=5/14 (Scrivener's beko*p).
Acts 4:3	Καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας, καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον· ἦν γὰρ ἑσπέρα ἤδη.	and they laid hands on them and <u>had <i>them</i> put</u> in custody until the following day, for it was already evening.	had <i>them</i> put: this causative sense comes from the middle voice. Compare Acts 5:18, Acts 5:25, 1 Cor 10:2, 1 Cor 6:11.
Acts 4:4	Πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν· καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἀνδρῶν ὥσει χιλιάδες πέντε.	But many of those <u>hearing</u> the word believed, and the number of men <u>grew to</u> about five thousand.	hearing ← <i>having heard</i> . See Matt 23:20. grew to ← <i>became</i> .
Acts 4:5	Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ {RP TR: - } [P1904: τοὺς] πρεσβυτέρους καὶ γραμματεῖς εἰς Ἱερουσαλήμ,	And it came to pass on the next day that their rulers and <u>elders</u> and scribes gathered <u>in Jerusalem</u> ,	τοὺς, <i>the (elders)</i> : absent in RP TR F1859=8/13 vs. present in P1904 F1859=5/13 (Scrivener's bceop). in Jerusalem ← <i>into Jerusalem</i> . Pregnant usage.

Acts 4:6	καὶ Ἄνναν τὸν ἀρχιερέα, καὶ Καϊάφαν, καὶ Ἰωάννην, καὶ Ἀλέξανδρον, καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ.	with Annas the high priest and Caiaphas and John and Alexander and <u>all</u> who were of the high-priestly <u>family</u> ,	all ← <i>as many as</i> . family: or <i>race, descent</i> .
Acts 4:7	Καὶ στήσαντες αὐτοὺς ἐν {RP: - } [P1904 TR: τῷ] μέσῳ ἐπυνθάνοντο, Ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς;	and they placed them <u>before them</u> and inquired, “By what power or in what name did you do this?”	τῷ, <i>the (midst)</i> : absent in RP F1859=11/14 vs. present in P1904 TR F1859=3/14 (Scrivener's c*ep). before <i>them</i> ← in {RP: - } [P1904 TR: <i>the</i>] midst.
Acts 4:8	Τότε Πέτρος πλησθεὶς πνεύματος ἁγίου εἶπεν πρὸς αὐτούς, Ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσραὴλ,	Then Peter, filled with holy spirit, said to them, “Rulers of the people and elders of Israel,	
Acts 4:9	εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσωσται·	if we today are being examined about <i>the</i> good work <u>on</u> a sick man, by what <i>means</i> <u>he</u> has been <u>cured</u> ,	on ← <i>of</i> (objective genitive). he ← <i>this (man)</i> . cured: or <i>saved</i> .
Acts 4:10	γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ ὀνόματι Ἰησοῦ χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν υγιής.	let it be known to all of you and to all the people of Israel that <i>it is</i> in the name of Jesus Christ the Nazarene, whom you crucified, whom God has raised from <i>the</i> dead – <i>that it is</i> by <u>him</u> – <i>that this man</i> stands here in your presence, healthy.	him ← <i>this (man)</i> .
Acts 4:11	Οὗτός ἐστιν ὁ λίθος ὃς ἐξουθενηθεὶς ὑφ’ ὑμῶν τῶν οἰκοδομούντων, ὃ γενόμενος εἰς κεφαλὴν γωνίας.	<u>He</u> is The stone which was rejected by you builders, But which has become the keystone.	Ps 118:22. He ← <i>This (man)</i> . keystone ← <i>head of (the) corner / angle</i> .

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 <u>neither</u> 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). ὕπὸ 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 4:13	Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν καὶ Ἰωάννου, καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί εἰσιν καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν.	And when they saw the <u>confidence</u> of Peter and John, and when they realized that they were unlettered and laymen, they were amazed, and they recognized that they had been with Jesus.	confidence: or <i>frankness, straightforwardness</i> .
Acts 4:14	Τὸν δὲ ἄνθρωπον βλέποντες σὺν αὐτοῖς ἐστῶτα τὸν τεθεραπευμένον, οὐδὲν εἶχον ἀντεπεῖν.	And <u>since</u> they saw the man who <i>had been</i> healed standing with them, they had nothing to say against <i>it</i> .	since: causal use of the participle.
Acts 4:15	Κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν, {RP P1904: συνέβαλλον} [TR: συνέβαλον] πρὸς ἀλλήλους,	And they ordered them to go out of the Sanhedrin <i>council</i> and <u>conferred</u> with each other,	συνέβαλλον, <i>were conferring</i> , RP P1904 F1859=11/13 vs. συνέβαλον, <i>conferred</i> , TR F1859=2/13 (Scrivener's ck*).
Acts 4:16	λέγοντες, Τί {RP-text P1904 TR: ποιήσομεν} [RP-marg: ποιήσωμεν] τοῖς ἀνθρώποις τούτοις; Ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονεν δι' αὐτῶν, πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρνήσασθαι.	and they said, “What {RP-text P1904 TR: shall} [RP-marg: should] we do to these men? For that an evident sign has taken place through them <i>is</i> manifest to all the inhabitants of Jerusalem, and we cannot deny <i>it</i> ,	ποιήσομεν, (<i>what</i>) <i>shall we do</i> , RP-text P1904 TR F1859=10/12 vs. ποιήσωμεν, (<i>what</i>) <i>are we to do</i> (deliberative subjunctive), RP-marg F1859=2/12 (Scrivener's km).

Acts 4:17	Ἄλλ' ἵνα μὴ ἐπὶ πλείον διανεμηθῇ εἰς τὸν λαόν, ἀπειλῇ {RP-text: ἀπειλησόμεθα} [RP-marg P1904 TR: ἀπειλησώμεθα] 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</i> <u>not</u> to speak any more in this name to <u>any</u> <u>man</u> .”	ἀπειλησόμεθα, <i>we will threaten</i> , RP-text F1859=5/13 (Scrivener's bdek**o) vs. ἀπειλησώμεθα, <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. not ... any man ← <i>no-one of men</i> .
Acts 4:18	Καὶ καλέσαντες αὐτούς, παρήγγειλαν αὐτοῖς τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ.	So they called them and commanded them not to speak out or teach in the name of Jesus at all.	
Acts 4:19	Ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες πρὸς αὐτοὺς εἶπον, Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ θεοῦ ὑμῶν ἀκούειν μάλλον ἢ τοῦ θεοῦ, κρίνατε.	But Peter and John answered and said to them, “Whether it is right in God's sight to hear you rather than God, you judge.	
Acts 4:20	Οὐ δυνάμεθα γὰρ ἡμεῖς, ἅ εἶδομεν καὶ ἠκουσαμεν, μὴ λαλεῖν.	For we cannot <u>refrain from speaking of</u> what we have seen and heard.”	refrain from speaking ← <i>not speak</i> .
Acts 4:21	Οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτούς, μηδὲν εὐρίσκοντες τὸ πῶς {RP P1904: κολάσσονται} [TR: κολάσσονται] αὐτούς, διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον τὸν θεὸν ἐπὶ τῷ γεγονότι.	Then they threatened them <i>some</i> more and released them, not finding any way <u>to have them punished</u> , on account of the people, because everyone was glorifying God for what <i>had</i> happened.	κολάσσονται, <i>they would</i> (→ <i>could</i> , a Hebraism) <i>have (them) punished</i> , RP P1904 F1859=12/12 vs. κολάσσονται, <i>they might have (them) punished</i> , TR F1859=0/12.
Acts 4:22	Ἐτῶν γὰρ ἦν πλειόνων τεσσαράκοντα ὁ ἄνθρωπος ἐφ' ὃν ἐγεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.	For the man on whom this sign of healing had taken place was more than forty years <i>old</i> .	
Acts 4:23	Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἄρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον.	So having been released, they went to their own <i>circle</i> and reported <u>everything</u> that the senior priests and elders had said to them.	everything ← <i>as many (things) as</i> .

Acts 4:24	Οἱ δὲ ἀκούσαντες ὁμοθυμαδὸν ᾤραν φωνὴν πρὸς τὸν θεόν, καὶ εἶπον, Δέσποτα, σὺ {RP TR: ὁ θεὸς} [P1904: -] ὁ ποίησας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς·	And when they heard <i>it</i> , they raised <i>their voices</i> to God in unanimity and said, “Master, you {RP TR: <i>who</i> <i>are</i> God} [P1904: -] who made heaven and the earth and the sea and everything in them,	ὁ θεὸς, <i>God</i> : present in RP TR F1859=12/12 vs. absent in P1904 F1859=0/12. voices ← <i>voice</i> .
Acts 4:25	ὁ διὰ στόματος {RP P1904: Δαυίδ} [TR: Δαβίδ] {RP P1904: - } [TR: τοῦ] παίδος σου εἰπὼν, “Ἰνα τί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά;	you <i>who</i> said through <i>the</i> mouth of <u>David</u> your servant, ‘Why <u>do</u> the nations rage, And the peoples exercise themselves with vain concerns?	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. τοῦ, <i>the (servant of you)</i> : absent in RP P1904 F1859=7/12 vs. present in TR F1859=5/12 (Scrivener's beflo). Ps 2:1. do ← <i>did</i> , perfect tense in Hebrew, frequently translatable by the present tense. rage ← <i>neigh and prance</i> .
Acts 4:26	Παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου, καὶ κατὰ τοῦ χριστοῦ αὐτοῦ·	The kings of the earth have taken a stand, And the rulers have gathered together against the Lord And against his Christ.’	Ps 2:2.
Acts 4:27	συνήχθησαν γὰρ ἐπ’ ἀληθείας ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν ἐχρίσας, Ἡρώδης τε καὶ Πόντιος Πιλάτος, σὺν ἔθνεσιν καὶ λαοῖς Ἰσραὴλ,	For they have truly gathered against your holy <u>servant</u> Jesus, whom you anointed: both Herod and Pontius Pilate, with <i>the</i> Gentiles and <i>the</i> peoples of Israel,	servant: see Acts 3:13, but AV differs (<i>child</i>) here.
Acts 4:28	ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή σου προώρισεν γενέσθαι.	to do whatever your hand and your plan have pre- ordained to take place.	
Acts 4:29	Καὶ τὰ νῦν, κύριε, ἑπίδε ἐπὶ τὰς ἀπειλάς αὐτῶν, καὶ δός τοῖς δούλοις σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον σου,	And <i>as for</i> the present <i>situation</i> , Lord, look at their threats, and allow your servants to speak your word with all confidence,	

Acts 4:30	ἐν τῷ τὴν χειρὰ σου ἐκτείνειν σε εἰς ἴασιν, καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ.	by stretching out your hand for healing and signs and miracles taking place through the name of your holy <u>servant</u> Jesus.”	servant: see Acts 3:13, but AV differs (<i>child</i>) here.
Acts 4:31	Καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν συνηγμένοι, καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου, καὶ ἐλάλουν τὸν λόγον τοῦ θεοῦ μετὰ παρρησίας.	And when they had implored <i>him</i> , the place where they were gathered shook, and all <i>of them</i> were filled with holy spirit, and they <u>spoke</u> the word of God with confidence.	spoke ← <i>were speaking</i> , but here indicating <i>spoke on several occasions</i> . The imperfect tense is maintained up to verse 33.
Acts 4:32	Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδιά καὶ ἡ ψυχὴ μία· καὶ {RP P1904 S1550: οὐδὲ} [E1624 S1894: οὐδ’] εἷς 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 <u>not a single</u> 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). 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 4:33	Καὶ μεγάλη δυνάμει ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ, χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτοὺς.	And the apostles gave a <u>testimony</u> to the resurrection of the Lord Jesus with great power, and <u>they were all greatly esteemed</u> .	a testimony ← <i>the testimony</i> . See Gen 22:9. they were all greatly esteemed ← <i>there was great grace / favour upon them all</i> . The sense of <i>favour</i> occurs in Acts 2:47.
Acts 4:34	Οὐδὲ γὰρ ἐνδεής τις ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἐφερον τὰς τιμὰς τῶν πιπρασκομένων,	For no-one among them was in need, for <u>all</u> who were <i>the</i> owners of land or houses sold <i>them</i> and brought the proceeds of the <i>items</i> sold,	all ← <i>as many as</i> .
Acts 4:35	καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων· διεδίδото δὲ ἐκάστῳ καθότι ἂν τις χρεῖαν εἶχεν.	and they laid <i>them</i> at the feet of the apostles, and they were distributed to each according to whatever anyone needed.	

Acts 4:36	Ἰωσῆς δέ, ὁ ἐπικληθεὶς Βαρνάβας {RP P1904: ἀπό} [TR: ὑπό] τῶν ἀποστόλων - ὁ ἐστίν, μεθερμηνευόμενον, υἱὸς παρακλήσεως - Λευΐτης, Κύπριος τῷ γένει,	And Joses who <i>was</i> surnamed Barnabas <u>by</u> the apostles, which when translated is “Son of Consolation”, a Levite, a Cypriot <u>by birth</u> ,	ἀπό, <i>by</i> (a less usual agent of the passive), RP P1904 F1859=6/12 (Scrivener's adghlm) vs. ὑπό, <i>by</i> (a more usual agent of the passive), TR F1859=6/12 (Scrivener's bcefko). Nearly a disparity with RP, R=7:7. birth ← <i>race</i> , but he was a Levite by hereditary race, and this refers to his native land.
Acts 4:37	ὑπάρχοντος αὐτῷ ἀγροῦ, πωλήσας ἤνεγκεν τὸ χρήμα, καὶ ἔθηκεν παρὰ τοὺς πόδας τῶν ἀποστόλων.	who owned land, sold <i>it</i> , and he brought the proceeds and placed <i>them</i> at the apostles' feet.	
Acts 5:1	Ἄνὴρ δέ τις Ἀνανίας ὀνόματι, σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ, ἐπώλησεν κτήμα,	But a certain man <i>by the</i> name of Ananias, with <u>Sapphira</u> his wife, sold <i>some</i> property,	Sapphira: Greek <i>Sappheira</i> .
Acts 5:2	καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνειδυίας καὶ τῆς γυναικὸς αὐτοῦ, καὶ ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν.	and he put <i>some</i> of the proceeds aside for himself, his wife also knowing <i>about it</i> , and he brought a certain part and placed <i>it</i> at the feet of the apostles.	
Acts 5:3	Εἶπεν δὲ Πέτρος, Ἀνανία, διὰ τί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον, καὶ {RP: νοσφίσασθαί σε} [P1904 TR: νοσφίσασθαι] 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 cdklq). Nearly a disparity with RP, R=7:7.
Acts 5:4	Οὐχὶ μένον σοὶ ἔμενον, καὶ πραθέν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχεν; Τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; Οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ θεῷ.	<u>Something has definitely been kept back</u> for yourself, hasn't it, and when it was sold, <u>didn't you have power to choose?</u> <u>How did you come up with this course of action</u> in your heart? You have not lied to men, but to God.”	has definitely been kept back ← <i>remaining remained</i> . didn't you have power to choose ← <i>was it not in your authority</i> . How did you come up with this course of action ← <i>What that you put this matter</i> . AV differs somewhat in various ways.

Acts 5:5	Ἀκούων δὲ {RP P1904: ὁ} [TR: -] Ἀνανίας τοὺς λόγους τούτους, πεσὼν ἔξεψυξεν· καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.	When <u>Ananias</u> heard these words, he fell <i>down</i> and expired, and a great fear came on all those <i>who</i> heard these <i>things</i> .	ὁ, <i>the (Ananias)</i> : present in RP P1904 F1859=9/12 vs. absent in TR F1859=3/12 (Scrivener's cel).
Acts 5:6	Ἀναστάντες δὲ οἱ νεώτεροι συνέσπειλαν αὐτόν, καὶ ἐξενέγκαντες ἔθαψαν.	Then the <u>young</u> men stood up and wrapped him <i>in a shroud</i> and carried <i>him</i> out and buried <i>him</i> .	young ← <i>younger, quite young</i> .
Acts 5:7	Ἐγένετο δὲ ὡς ὥρων τριῶν διάστημα, καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονός εἰσηλθεν.	And it came to pass after an interval of about three hours <u>that</u> his wife came in, not knowing what <i>had</i> taken place.	that: we take καὶ as the conjunction following ἐγένετο (a common Hebraism), so it is not translated as <i>also</i> here.
Acts 5:8	Ἀπεκρίθη δὲ αὐτῇ ὁ Πέτρος, Εἰπέ μοι, εἰ τοσούτου τὸ χωρίον ἀπέδοσθε; Ἡ δὲ εἶπεν, Naί, τοσούτου.	And Peter <u>said</u> to her, “Tell me did you sell the land <u>for this price</u> ?” And she said, “Yes, <u>for this price</u> .”	said ← <i>answered</i> . There is not necessarily any notion of responding, though one could suggest <i>responding to the situation</i> . for this price (2x) ← <i>for so much</i> .
Acts 5:9	Ὁ δὲ Πέτρος εἶπεν πρὸς αὐτήν, Τί ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ πνεῦμα κυρίου; Ἰδού, οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ, καὶ ἐξοίσουσίν σε.	Then Peter said to her, “How come <u>you agreed</u> to put the spirit of <i>the</i> Lord to the test? Look, the feet of those <i>who have</i> buried your husband <i>are</i> at the door, and they will <i>also</i> carry you out.”	you agreed ← <i>it was agreed by you (plural)</i> .
Acts 5:10	Ἐπεσεν δὲ παραχρῆμα παρὰ τοὺς πόδας αὐτοῦ, καὶ ἔξεψυξεν· εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς.	And immediately she fell at his feet and expired. So when the young men came in, they found her dead, and they carried <i>her</i> out and buried <i>her</i> with her husband.	
Acts 5:11	Καὶ ἐγένετο φόβος μέγας ἐφ’ ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.	And great fear came upon the whole <u>church</u> and on all those <i>who</i> heard these <i>things</i> .	church: see Matt 16:18.

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 πολλά· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ Σολομῶντος.	And many signs and miracles {RP-text P1904 E1624 S1894: were taking place} [RP-marg S1550: took place] among the people by 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). by ← <i>through the hands of</i> , idiom for the agent of the passive.
Acts 5:13	Τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός·	But of <u>the</u> rest, no-one dared <u>to join</u> them, but the people <u>spoke</u> <u>highly</u> of them,	the rest: presumably, in view of the next verse, <i>the non-believing public at large</i> . to join ← <i>to be joined</i> . spoke highly of ← <i>magnified</i> .
Acts 5:14	μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν·	and <i>all the</i> more believers were being added to the Lord – crowds of both men and women –	
Acts 5:15	ὥστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς, καὶ τιθέναι ἐπὶ κλινῶν καὶ {RP TR: κραβάτων} [P1904: κραβαττων], ἵνα ἐρχομένου Πέτρου κἂν ἡ σκία ἐπισκιάσῃ τινὶ αὐτῶν.	<i>and</i> as a result they brought out the sick onto the various streets and put <i>them</i> on beds and stretchers, in order that when Peter came, even <i>just his</i> shadow might <u>be cast</u> <u>on</u> one of them.	κραβάτων, <i>stretchers</i> (1), RP TR F1859=11/12 vs. κραβάττων, <i>stretchers</i> (2), P1904 F1859=0/12 vs. another spelling, F1859=1/12 (Scrivener's c). be cast on ← <i>overshadow</i> .
Acts 5:16	Συνήρχετο δὲ καὶ τὸ πλῆθος τῶν περὶ πόλεων εἰς Ἱερουσαλήμ, φέροντες ἀσθενεῖς καὶ ὄχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες.	And the <u>population</u> of the cities round about also flocked to Jerusalem carrying <i>the</i> ill and <i>those</i> troubled by unclean spirits, and they were all healed.	population ← <i>multitude</i> .
Acts 5:17	Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σύν αὐτῷ - ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων - ἐπλήσθησαν ζήλου,	Then the high priest and all those with him rose up – <i>this</i> being the sect of the Sadducees – and they were full of jealousy,	
Acts 5:18	καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους, καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ.	and they laid their hands on the apostles and <u>had</u> <u>them</u> <u>put</u> in <i>the</i> <u>state</u> prison.	had them put: see Acts 4:3. state ← <i>public</i> .

Acts 5:19	Ἄγγελος δὲ κυρίου διὰ τῆς νυκτὸς ἤνοιξεν τὰς θύρας τῆς φυλακῆς, ἔξαγαγὼν τε αὐτοὺς εἶπεν,	But <i>the</i> angel of <i>the</i> Lord opened the doors of the prison in the night, and he led them out, and he said,	
Acts 5:20	Πορεύεσθε, καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης.	“Go and <u>stand up</u> in the temple and speak all <u>these words of life</u> to the people.”	stand up: imperative use of the participle. these words of life ← <i>the words of this life</i> . A figure of speech, <i>hypallage</i> [CB].
Acts 5:21	Ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερόν, καὶ ἐδίδασκον. Παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ, συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον, ἄχθῆναι αὐτούς.	And when they had heard <i>this</i> , they went at about dawn into the temple and gave teaching. Now when the high priest <u>arrived</u> , and those with him, they convened the Sanhedrin <i>council</i> , and the whole council of elders of the sons of Israel, and they sent to the prison for them to be brought.	arrived: perhaps at his office, somewhere where he was unaware of what was happening in the temple.
Acts 5:22	Οἱ δὲ ὑπηρέται παραγενόμενοι οὐχ εὑρον αὐτοὺς ἐν τῇ φυλακῇ· ἀναστρέψαντες δὲ ἀπήγγειλαν,	But when the attendants arrived, they did not find them in the prison, and they returned and reported back,	
Acts 5:23	λέγοντες ὅτι Τὸ μὲν δεσμωτήριον εὑρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ, καὶ τοὺς φύλακας {RP P1904: - } [TR: ἔξω] ἐστῶτας πρὸ τῶν θυρῶν· ἀνοίξαντες δέ, ἔσω οὐδένα εὑρομεν.	and they said, “We found the prison closed <u>under</u> all security, and the guards standing {RP P1904: - } [TR: <i>outside</i>] in front of the doors, but when we opened <i>them</i> , we found no-one inside.”	ἔξω, <i>outside</i> : absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12. under ← <i>in</i> .
Acts 5:24	Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους ὁ τε ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο.	And when the priest and the head guard of the temple and the senior priests heard these words, they were at a loss concerning them <i>as to</i> what this might <u>turn into</u> .	turn into ← <i>become</i> .

Acts 5:25	Παραγενόμενος δέ τις ἀπήγγειλεν αὐτοῖς {RP P1904: - } [TR: λέγων] ὅτι Ἰδοὺ, οἱ ἄνδρες οὓς ἔθεσθε ἐν τῇ φυλακῇ εἶσιν ἐν τῷ ἱερῷ ἐστῶτες καὶ διδάσκοντες τὸν λαόν.	Then someone arrived and reported back to them {RP P1904: <i>as follows</i> :} [TR: and said,] “We <u>have seen</u> <u>how</u> the men whom <u>you</u> <u>had put</u> in prison are <u>standing</u> in the temple <u>teaching</u> the people.”	λέγων, <i>saying</i> : absent in RP P1904 F1859=11/12 vs. present in TR F1859=1/12 (Scrivener's e). We have seen how ← <i>Behold</i> . you had put: i.e. <i>you caused to be put</i> , from the middle voice (not the pluperfect <i>you had put</i>). See Acts 4:3, Acts 5:18. teaching ← <i>and teaching</i> .
Acts 5:26	Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις ἤγαγεν αὐτούς, οὐ μετὰ βίας, ἐφοβούντο γὰρ τὸν λαόν, ἵνα μὴ λιθασθῶσιν.	Then the head guard went away with the attendants and brought them, not with force, for they feared the people, so as not to be stoned.	
Acts 5:27	Ἀγαγόντες δὲ αὐτούς, ἔστησαν ἐν τῷ συνεδρίῳ. Καὶ ἐπηρώτησεν αὐτούς ὁ ἀρχιερεὺς,	And when they had brought them, they set <i>them</i> in <i>front of</i> the Sanhedrin <i>council</i> . And the high priest questioned them,	
Acts 5:28	λέγων, Οὐ παραγγελία παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνοματι τούτῳ; Καὶ ἰδοὺ πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ’ ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου.	and he said, “Did we not strictly command you not to teach in this name? And <u>you have gone and filled</u> Jerusalem with your teaching, and <u>you are determined</u> to bring the blood of this man on us.”	you have gone and filled ← <i>behold, you have filled</i> . you are determined ← <i>you wish</i> , but here the wish is clearly very strongly felt. The papyri give some justification for “ <i>purpose, intention, not mere will</i> ” [MM]. Perhaps the usage is influenced by βουλεύομαι (passive), <i>to resolve</i> .
Acts 5:29	Ἀποκριθεὶς δὲ {RP P1904: - } [TR: ὁ] Πέτρος καὶ οἱ ἀπόστολοι εἶπον, Πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις.	Then Peter and the <u>apostles answered and said</u> , “It is necessary to obey God rather than men.	ὁ, <i>the (Peter)</i> : absent in RP P1904 F1859=11/12 vs. present in TR F1859=1/12 (Scrivener's e). Then Peter and the apostles answered and said ← <i>Then Peter answered and the apostles said</i> .
Acts 5:30	Ὁ θεὸς τῶν πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε, κρεμάσαντες ἐπὶ ξύλου.	The <u>God of our fathers</u> <u>raised Jesus</u> , whom you laid hands on and hung on wood.	The God of our fathers raised Jesus: combine this verse with John 10:18 to infer the Deity of Christ.

Acts 5:31	Τούτον ὁ θεὸς ἄρχηγόν καὶ σωτῆρα ὑψωσεν τῇ δεξιᾷ αὐτοῦ, δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν.	God has exalted this <i>man</i> as a ruler and saviour at his right <i>hand</i> so as to give repentance to Israel and forgiveness of sins.	
Acts 5:32	Καὶ ἡμεῖς ἐσμεν αὐτοῦ μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ πνεῦμα δὲ τὸ ἅγιον, ὃ ἔδωκεν ὁ θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.	And we are his witnesses of these words, as <i>is</i> the holy spirit which God has given to those <i>who</i> obey him.”	
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> <u>were cut to the quick</u> 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. were cut to the quick ← <i>were being sawn through</i> .
Acts 5:34	Ἀναστὰς δέ τις ἐν τῷ συνεδρίῳ Φαρισαῖος, ὀνόματι Γαμαλιήλ, νομοδιδάσκαλος, τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχὺ τι τοὺς ἀποστόλους ποιῆσαι.	But a certain <i>person</i> in the Sanhedrin <i>council</i> , a Pharisee by <i>the</i> name of Gamaliel, a teacher of the law, respected by all the people, stood up and gave orders to put the apostles outside for a little <i>while</i> .	
Acts 5:35	Εἶπέν τε πρὸς αὐτούς, Ἄνδρες Ἰσραηλῖται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις, τί μέλλετε πράσσειν.	And he said to them, “Men <i>and</i> Israelites, <u>watch out</u> with these men <i>as to</i> what you are going to do.	watch out ← <i>take heed to yourselves</i> .
Acts 5:36	Πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θευδάς, λέγων εἶναί τινα ἑαυτὸν, ᾧ {RP: προσεκλήθη} [P1904: προσεκλήθη] [TR: προσεκολληθη] ἀριθμὸς ἀνδρῶν ὡσεὶ τετρακοσίων· ὃς ἀνηρέθη, καὶ πάντες ὅσοι ἐπειθοντο αὐτῷ διελύθησαν καὶ ἐγένοντο εἰς οὐδέν.	For before these <u>times</u> 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. προσεκλήθη, <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. times ← <i>days</i> .

Acts 5:37	Μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησεν λαὸν ἱκανὸν ὀπίσω αὐτοῦ· καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διεσκορπίσθησαν.	After this <i>man</i> , Judas the Galilean arose in the days of the census, and he caused a considerable number of people to revolt, <i>rallying</i> behind him, yet that <i>man</i> perished, and all those who trusted him were scattered.	
Acts 5:38	Καὶ τὰ νῦν λέγω ὑμῖν, ἀπόστητε ἀπο τῶν ἀνθρώπων τούτων, καὶ ἑσάτε αὐτούς· ὅτι ἂν ἡ ἑξ ἀνθρώπων ἡ βουλὴ {RP: - } [P1904 TR: αὕτη] ἢ τὸ ἔργον τοῦτο, καταλυθήσεται·	And as for the present <i>matters</i> , I say to you, <u>do not get involved</u> with these men, and <u>leave them alone</u> , 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 abcfghl) 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 5:39	εἰ δὲ ἐκ θεοῦ ἐστίν, οὐ δύνασθε καταλῦσαι αὐτό, μήποτε καὶ θεομάχοι εὗρεθῇτε.	but if it is of God, you cannot dissolve it, otherwise you <u>for your part</u> might be found <u>to be opposing God</u> .”	for your part ← <i>also</i> . to be opposing God ← <i>God-fighters</i> .
Acts 5:40	Ἐπείσθησαν δὲ αὐτῷ· καὶ προσκαλεσάμενοι τοὺς ἀποστόλους, δείραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς.	Then they were persuaded by him, and they called the apostles and flogged <i>them</i> and commanded <i>them</i> not to speak in the name of Jesus, and they released them.	

Acts 5:41	Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι ὑπὲρ τοῦ Ἰησοῦ} [RP-marg P1904 TR: αὐτοῦ] κατηξιώθησαν ἄτιμασθῆναι.	So they went away from <i>the encounter with</i> 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. <i>the encounter with</i> ← <i>(the) presence, face, front of.</i>
Acts 5:42	Πᾶσάν τε ἡμέραν, ἐν τῷ ἱερῷ καὶ κατ' οἶκον, οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν χριστόν.	And they did not cease teaching and preaching the gospel of Jesus the Christ in the temple and from house to house every day.	
Acts 6:1	Ἐν δὲ ταῖς ἡμέραις ταύταις, πληθυνόντων τῶν μαθητῶν, ἐγένετο γογγυσμός τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χήραι αὐτῶν.	And in those days as the disciples increased <i>in number</i>, a complaint came from the Greek <i>speakers</i> against the <u>Hebrew speakers</u>, <u>that</u> their widows <u>had been overlooked</u> in the daily ministering <i>to their needs</i>.	Hebrew: the term can include Aramaic. that: or <i>because</i>, in which case the writer (Luke) would consider the grounds of the complaint as a fact. had been overlooked: classical Greek puts indirect speech in the same tense as direct speech, so the direct speech would be <i>were being overlooked</i>, which in an English indirect historic sequence becomes <i>had been overlooked</i>. But ↯

Acts 6:2	Προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν, εἶπον, Οὐκ ἄρεστόν ἐστιν ἡμᾶς, καταλείψαντας τὸν λόγον τοῦ θεοῦ, διακονεῖν τραπέζαις.	And when the twelve had called the <u>company</u> of disciples, they said, “It is not <u>appropriate</u> that we should abandon the word of God and serve at tables.	↳ it is possible that this rule could be relaxed, and that the sense is <i>because their widows were being overlooked</i>. See John 16:19 (ἤθελον), Acts 16:3 (ὑπήρχεν), Acts 22:2 (προσεφώνει) for a similar issue. company ← <i>multitude</i>. appropriate ← <i>pleasing</i>.
Acts 6:3	Ἐπισκέψασθε οὖν, ἄδελφοί, 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</i> -attested 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. c(<i>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 c 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 6:4	Ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν.	But we will continue resolutely in prayer and the <u>ministry</u> of the word.”	ministry: balancing the <i>ministering</i> of Acts 6:1.

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 <u>company</u> , and they chose Stephen, a man <u>full</u> 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 6:6	οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων· καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας.	And they <u>set</u> <i>them</i> before the apostles, who prayed and laid <i>their</i> hands on them.	set ← <i>stood</i> (transitive).
Acts 6:7	Καὶ ὁ λόγος τοῦ θεοῦ ἡϋξάνεν, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα, πολὺς τε ὄχλος τῶν {RP TR: ἱερέων} [P1904: Ἰουδαίων] ὑπήκουον τῇ πίστει.	And the word of God grew and the number of disciples in Jerusalem increased greatly, and a large <u>contingent</u> of the {RP TR: priests} [P1904: Jews] were obedient to the faith.	ἱερέων, <i>priests</i> , RP TR F1859=10/12 vs. Ἰουδαίων, <i>Jews</i> , P1904 F1859=2/12 (Scrivener's eo). contingent ← <i>crowd</i> .
Acts 6:8	Στέφανος δὲ πλήρης πίστεως καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ.	Now Stephen, <i>being</i> full of faith and power, performed great miracles and signs among the people.	
Acts 6:9	Ἀνέστησαν δέ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων, καὶ Κυρηναίων, καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας, συζητοῦντες τῷ Στεφάνῳ.	But some of those of <u>the synagogue of the so-called Libertines</u> rose up, and of <i>the</i> Cyrenians and Alexandrians and those from Cilicia and Asia, disputing with Stephen.	the synagogue of the so-called Libertines ← <i>the so-called synagogue of the Libertines</i> .
Acts 6:10	Καὶ οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει.	But they could not withstand the wisdom and spirit by which he was speaking.	

Acts 6:11	Τότε ὑπέβαλον ἄνδρας λέγοντας ὅτι Ἀκηκόαμεν αὐτοῦ 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 6:12	Συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες συνήρπασαν αὐτόν, καὶ ἤγαγον εἰς τὸ συνέδριον,	And <u>together</u> they stirred up the people and the elders and the scribes, and they accosted <i>him</i> and seized him and led <i>him</i> to the Sanhedrin <i>council</i> .	together: this comes from the prefix συν in the verb.
Acts 6:13	ἔστησάν τε μάρτυρας ψευδεῖς λέγοντας, Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥήματα βλάσφημα λαλῶν κατὰ τοῦ τόπου τοῦ ἁγίου {RP P1904: - } [TR: τούτου] καὶ τοῦ νόμου.	And they set up false witnesses who said, “This man does not stop speaking blasphemous words against {RP P1904: the} [TR: this] holy place and the law.	τούτου, <i>this</i> : absent in RP P1904 F1859=8/12 vs. present in TR F1859=4/12 (Scrivener's dgkm).
Acts 6:14	ἀκηκόαμεν 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 6:15	Καὶ ἀτενίσαντες εἰς αὐτόν ἅπαντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.	And all those sitting in the Sanhedrin <i>council</i> looked intently at him and saw <i>that</i> his face <i>was</i> like <i>the</i> face of an angel.	
Acts 7:1	Εἶπεν δὲ ὁ ἀρχιερεὺς, Εἰ ἄρα ταῦτα οὕτως ἔχει;	Then the high priest said, “Are these <i>things</i> so, then?”	
Acts 7:2	Ὁ δὲ ἔφη, Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. Ὁ θεὸς τῆς δόξης ὥφθη τῷ πατρὶ ἡμῶν Ἀβραάμ ὄντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρράν,	At this he said, “Men, brothers, and fathers, listen. The God of glory appeared to our father Abraham when he was in Mesopotamia before he lived in <u>Haran</u> .	Haran: AV= <i>Charran</i> . The person and place, which are different Hebrew words, are mentioned in Gen 11:31 .
Acts 7:3	καὶ εἶπεν πρὸς αὐτόν, Ἔξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου, καὶ δεῦρο εἰς γῆν ἣν ἂν σοι δείξω.	And he said to him, ‘ Go out of your country and away from your wider family, and come to the land which I will show you. ’	Gen 12:1. wider family ← <i>kinsmen</i> .

Acts 7:4	Τότε ἐξελθὼν ἐκ γῆς Χαλδαίων κατώκησεν ἐν Χαρρὰν· κακεῖθεν, μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετώκησεν αὐτὸν εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε·	Then he went out of <i>the</i> land of the Chaldeans and lived in Haran, and after his father had died, <u>he</u> <u>moved him</u> from there to this country <u>in which</u> you now live.	he moved him: i.e. <i>God moved him</i> . in which ← <i>into which</i> .
Acts 7:5	καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδός· καὶ ἐπηγγείλατο {RP-text P1904: δοῦναι αὐτῷ} [RP-marg TR: αὐτῷ δοῦναι] εἰς κατάσχεσιν αὐτῇν, καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου.	And he did not give him an inheritance in it, not even a footstep, <u>but</u> he promised <u>to give it him as a possession, and to his seed after him</u> , while he <i>still</i> had no child.	δοῦναι αὐτῷ, <i>to give + to him</i> , RP-text P1904 F1859=8/11 vs. αὐτῷ δοῦναι, <i>to him + to give</i> , RP-marg TR F1859=0/11 vs. another reading, F1859=3/11 (Scrivener's ahk). Gen 13:15. but: adversative use of καί.
Acts 7:6	Ἐλάλησεν δὲ οὕτως ὁ θεός, ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἄλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν, ἔτη τετρακόσια.	And God spoke as follows, that <u>his seed would be foreigners in another country, and they would enslave them and treat them badly for four hundred years.</u>	Gen 15:13. foreigners ... them ← <i>dwellers-alongside ... it</i> (<i>it</i> being singular, agreeing with <i>seed</i>), but treated as plural in Greek in the next verse.
Acts 7:7	Καὶ τὸ ἔθνος, ᾧ ἔαν δουλεύσωσιν, κρινῶ ἐγώ, εἶπεν ὁ θεός· καὶ μετὰ ταῦτα ἐξελεύσονται, καὶ λατρεύουσίν μοι ἐν τῷ τόπῳ τούτῳ.	‘And the nation which they will serve I will judge’, said God, ‘and after that they will come out and serve me in this place.’	Gen 15:14, Ex 3:12. that ← <i>these (things)</i> .
Acts 7:8	Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως ἐγέννησεν τὸν Ἰσαάκ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ· καὶ ὁ Ἰσαάκ τὸν Ἰακώβ, καὶ ὁ Ἰακώβ τοὺς δώδεκα πατριάρχας.	And he gave him <i>the</i> covenant of circumcision, and so he begot Isaac and circumcised him on the eighth day, and Isaac <i>begot and did likewise with</i> Jacob, and Jacob <i>begot and did likewise with the</i> twelve patriarchs.	
Acts 7:9	Καὶ οἱ πατριάρχαι ζηλώσαντες τὸν Ἰωσήφ ἀπέδοντο εἰς Αἴγυπτον· καὶ ἦν ὁ θεὸς μετ' αὐτοῦ,	Now the patriarchs were jealous of Joseph, and they sold <i>him</i> into Egypt, <u>but</u> God was with him,	but: adversative use of καί.

Acts 7:10	καὶ ἐξείλετο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραῶ βασιλέως Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ.	and he delivered him from all his tribulations, and he gave him grace and wisdom in the sight of Pharaoh <i>the</i> king of Egypt, and he appointed him governor over Egypt and all his household.	
Acts 7:11	Ἦλθεν δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Αἰγύπτου καὶ Χαναάν, καὶ θλίψις μεγάλη· καὶ οὐχ εὕρισκον χορτάσματα οἱ πατέρες ἡμῶν.	Then a famine came over the whole land of Egypt and Canaan, and great tribulation, and our fathers did not find food.	
Acts 7:12	Ἀκούσας δὲ Ἰακώβ ὄντα σίτα ἐν Αἰγύπτῳ, ἐξαπέστειλεν τοὺς πατέρας ἡμῶν πρῶτον.	But when Jacob heard that there was grain in Egypt, he sent our fathers out <i>the</i> first <i>time</i> .	
Acts 7:13	Καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερὸν ἐγένετο τῷ Φαραῶ τὸ γένος τοῦ Ἰωσήφ.	And the second <i>time</i> Joseph was made known to his brothers, and Joseph's race became apparent to Pharaoh.	
Acts 7:14	Ἀποστείλας δὲ Ἰωσήφ μετεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακώβ, καὶ πᾶσαν τὴν συγγένειαν {RP-text: - } [RP-marg P1904 TR: αὐτοῦ], ἐν ψυχαῖς ἐβδομήκοντα πέντε.	Then Joseph sent <i>them</i> off, <u>calling</u> 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 7:15	Κατέβη δὲ Ἰακώβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν·	And Jacob went down to Egypt, and he himself died, as <i>did</i> our fathers.	

Acts 7:16	καὶ μετετέθησαν εἰς {RP P1904 S1550 E1624: Συχέμ} [S1894: Σιχέμ], καὶ ἐτέθησαν ἐν τῷ μνήματι {RP TR: ὃ} [P1904: ᾧ] ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου παρὰ τῶν υἱῶν {RP P1904 S1550 E1624: Ἐμμόρ} [S1894: Ἐμόρ] τοῦ {RP P1904 S1550 E1624: Συχέμ} [S1894: Σιχέμ].	And <u>they</u> were transferred to <u>Shechem</u>, and they were put in the tomb <u>which</u> Abraham had bought for a sum of money from the sons of Hamor <u>the father</u> of <u>Shechem</u>.	Συχέμ (1), <i>Sychem</i>, RP P1904 S1550 E1624 F1859=11/11 vs. Σιχέμ, <i>Sichem</i>, S1894 F1859=0/11. ὃ, <i>which</i> (classical form), RP TR F1859=7/11 vs. ᾧ, <i>which</i> (less classical, attracted to dative), P1904 F1859=4/11. Ἐμμόρ, <i>Emmor</i>, RP P1904 S1550 E1624 F1859=4/11 vs. Ἐμόρ, <i>Emor</i>, S1894 F1859=3/11 vs. other spellings, F1859=4/11. Συχέμ (2), <i>Sychem</i>, RP P1904 S1550 E1624 F1859=11/11 vs. Σιχέμ, <i>Sichem</i>, S1894 F1859=0/11. they: i.e. <i>those who had died</i>. Hamor: Greek <i>Emmor</i>. <i>father</i>: usually the word <i>son</i> is supplied in this kind of context, but Gen 33:19 shows ↯
Acts 7:17	Καθὼς δὲ ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας {RP TR: ἧς} [P1904: ἧν] ὤμοσεν ὁ θεὸς τῷ Ἀβραάμ, ἠύξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ,	And as the time of the promise <u>which</u> God had sworn to Abraham drew near, the people grew and multiplied in Egypt,	↳ that <i>father</i> should be supplied here, unless Shechem's father and son were both called Hamor. ἧς, <i>of which</i>, RP TR F1859=12/12 vs. ἧν, <i>which</i>, P1904 F1859=0/12.
Acts 7:18	ἄχρι οὗ ἀνέστη βασιλεὺς ἕτερος, ὃς οὐκ ᾔδει τὸν Ἰωσήφ.	until another king arose, who had not known Joseph.	
Acts 7:19	Οὗτος κατασοφισάμενος τὸ γένος ἡμῶν, ἐκάκωσεν τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἐκθετα τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζῶγονεῖσθαι.	This <i>man</i>, <u>contriving</u> to <u>outwit</u> our race, treated our fathers badly by having their babies put out <i>in the open</i> so that they would not survive.	contriving to outwit ← <i>having contrived to outwit</i>. See Matt 23:20.

Acts 7:20	Ἐν ᾧ καιρῷ ἐγεννήθη {RP TR: Μωσῆς} [P1904: Μωϋσῆς], καὶ ἦν ἀστείος τῷ θεῷ ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρός {RP: - } [P1904 TR: αὐτοῦ].	Now in <i>this</i> period Moses was born, and he was <u>extremely good-looking</u>, 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*<u>m</u>) 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 or 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] πάσῃ σοφίᾳ Αἰγυπτίων· ἦν δὲ δυνατός ἐν λόγοις καὶ {RP: - } [P1904 TR: ἐν] ἔργοις.	And Moses was educated in all <i>the</i> wisdom of the Egyptians, and he was <u>capable</u> in words and {RP: - } [P1904 TR: <i>in</i>] 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 7:23	Ὡς δὲ ἐπληροῦτο αὐτῷ τεσσαρακονταετῆς χρόνος, ἀνέβη {RP TR: ἐπὶ} [P1904: εἰς] τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφούς αὐτοῦ τοὺς υἱοὺς Ἰσραήλ.	But when <u>he was coming</u> <u>up to forty years old</u> , the <u>thought occurred to him</u> to attend to his brothers, the sons of Israel.	ἐπὶ, <i>onto</i> , RP TR F1859=12/12 vs. εἰς, <i>into</i> , P1904 F1859=0/12. he was coming up to forty years <i>old</i> ← <i>forty years' time was</i> <i>being fulfilled to him</i> . the thought occurred to him ← <i>it came up into his heart</i> .
Acts 7:24	Καὶ ἰδὼν τινα ἀδικούμενον, ἡμύνατο καὶ {RP TR: ἐποίησεν} [P1904: ἐποίησατο] ἐκδίκησιν τῷ καταπονουμένῳ, πατάξας τὸν Αἰγύπτιον·	And when he saw someone being unjustly treated, he defended and avenged the <i>man who was</i> <i>being harshly dealt with by</i> <u>striking</u> the Egyptian,	ἐποίησεν, <i>did (vengeance)</i> , <i>active</i> , RP TR F1859=12/12 vs. ἐποίησατο, <i>did (vengeance)</i> , <i>middle</i> , P1904 F1859=0/12. by striking: gerundial use of the participle.
Acts 7:25	ἐνόμιζεν δὲ συνιέναι τοὺς ἀδελφούς αὐτοῦ ὅτι ὁ θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν· οἱ δὲ οὐ συνήκαν.	and he thought that his brothers would understand that God, through his <u>action</u> , was giving them <u>deliverance</u> , but they did not understand.	action ← <i>hand</i> , and as a Hebraism, <i>agency</i> . deliverance ← <i>salvation</i> .
Acts 7:26	Τῇ {RP P1904 S1550: τε} [E1624 S1894: δὲ] ἐπιούσῃ ἡμέρᾳ ὥφθη αὐτοῖς μαχομένοις, καὶ συνήλασεν αὐτοὺς εἰς εἰρήνην, εἰπὼν, Ἄνδρες, ἀδελφοί ἐστε ὑμεῖς· ἵνα τί ἀδικεῖτε ἀλλήλους;	{RP P1904 S1550: And} [E1624 S1894: But] on the next day, he appeared to them while they were fighting, and he <u>urged</u> them <i>to make peace</i> <u>together</u> , and he said, 'Men, you are brothers. Why do you wrong each other?'	τε, <i>and; both</i> , RP P1904 S1550 F1859=12/12 vs. δὲ, <i>and / but</i> , E1624 S1894 F1859=0/12. urged ... together ← <i>drove</i> <i>together</i> .
Acts 7:27	Ὁ δὲ ἀδικῶν τὸν πλησίον ἀπώσατο αὐτόν, εἰπὼν, Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' {RP-text TR: ἡμᾶς} [RP- marg P1904: ἡμῶν];	But the <i>one who was</i> doing wrong to his neighbour pushed him away <u>from</u> <u>himself</u> and said, ' Who appointed you a ruler and a judge over us? '	ἡμᾶς, <i>(over) us (1)</i> , RP-text TR F1859=11/13 vs. ἡμῶν, <i>(over) us (2)</i> , RP-marg P1904 F1859=2/13 (Scrivener's m**p). Ex 2:14. from himself: this comes from the middle voice of the verb.
Acts 7:28	Μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνείλες χθές τὸν Αἰγύπτιον;	You don't want to kill me in the way you killed the Egyptian yesterday, do you?	Ex 2:14.

Acts 7:29	Ἐφυγεν δὲ {RP TR: Μωσῆς}, [P1904: Μωϋσῆς] ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν γῇ Μαδιάμ, οὐ ἐγέννησεν υἱοὺς δύο.	But at <u>these words</u> <u>Moses</u> fled and became a foreigner in <i>the</i> land of Midian, where he begot two sons.	Μωσῆς, <i>Moses</i> , RP TR F1859=8/12 vs. Μωϋσῆς, <i>Moïses</i> , P1904 F1859=4/12 (Scrivener's elop). these words ← <i>this word, speech.</i>
Acts 7:30	Καὶ πληρωθέντων ἐτῶν τεσσαράκοντα, ὥφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινὰ ἄγγελος κυρίου ἐν φλογὶ πυρὸς βάτου.	And when forty years <u>had passed</u> , <i>the</i> angel of <i>the</i> Lord appeared to him in the desert of Mount <u>Sinai</u> in <i>the</i> flame of <i>the</i> bush on fire.	had passed ← <i>had been fulfilled.</i> Sinai: Greek <i>Sina</i> . in <i>the</i> flame of <i>the</i> bush on fire ← <i>in flame of fire of bush.</i>
Acts 7:31	Ὁ δὲ {RP TR: Μωσῆς} [P1904: Μωϋσῆς] ἰδὼν ἑθαύμαζεν} [RP-marg TR: ἐθαύμασεν] τὸ ὄραμα· προσερχομένου δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνὴ κυρίου πρὸς αὐτόν,	And <u>Moses</u> saw <i>it</i> and <u>wondered</u> at the sight. And as he approached to investigate, <i>the</i> voice of <i>the</i> Lord came to him <i>and</i> 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 acehko). 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 Ἰσαάκ 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 <u>Moses</u> 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 7:33	Εἶπεν δὲ αὐτῷ ὁ κύριος, Λύσον τὸ ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος ἐν ᾧ ἑστήκας γῆ ἁγία ἐστίν.	But the Lord said to him, ‘Unfasten the <u>sandals</u> on your feet, for the place on which you are standing is holy ground.	Ex 3:5. sandals on ← <i>underbinding of.</i>

Acts 7:34	Ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἠκούσα· καὶ κατέβην ἐξελεῖσθαι αὐτούς· καὶ νῦν δεῦρο, ἀποστελῶ σε εἰς Αἴγυπτον.	I have clearly seen the ill-treatment of my people who are in Egypt, and I have heard their groaning, and I have come down to deliver them. So come on now, I am going to send you to Egypt.'	Ex 3:7, Ex 3:8, Ex 3:10. I have clearly seen ← <i>Seeing I have seen.</i>
Acts 7:35	Τοῦτον τὸν {RP: Μωσῆν} [P1904 TR: Μωϋσῆν] ὃν ἠρνήσαντο εἰπόντες, Τίς σε κατέστησεν ἄρχοντα καὶ δικαστήν; τοῦτον ὁ θεὸς ἄρχοντα καὶ λυτρωτὴν ἀπέστειλεν ἐν χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ.	This Moses, whom they repudiated, saying, 'Who appointed you a ruler and a judge?' is whom God sent as a ruler and deliverer by the agency of the angel who appeared to him in the bush.	Μωσῆν, Moses, RP F1859=3/14 (Scrivener's b*c**m) vs. Μωϋσῆν, Moïses, P1904 TR F1859=11/14 (Scrivener's ab**c*efghklop). A strong disparity with RP, R=3:13. Ex 2:14. <i>is whom</i> ← <i>this (man).</i> <i>agency</i> ← <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 τεσσαρακοντα.	<i>It is he who</i> led them out, having performed miracles and signs in the land of Egypt and in the Red Sea and in the desert for forty years.	Αἰγύπτῳ, Egyptian, RP P1904 F1859=6/12 (Scrivener's hklmop) vs. Αἰγύπτου, of Egypt, TR F1859=6/12 (Scrivener's abcefg). Nearly a disparity with RP, R=7:7. <i>he who</i> ← <i>this (man).</i> {RP P1904: in the land of Egypt} ← <i>in Egyptian land.</i>

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: αὐτοῦ ἀκούσεσθε].	This is <u>Moses</u> who said to the sons of Israel, ‘<i>The Lord</i> {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 vs. absent in F1859=7/13. Nearly a disparity (#1) with RP, R=8:7. Μωσῆς, <i>Moses</i>, RP F1859=2/13 vs. Μωϋσῆς, <i>Moïses</i>, P1904 TR F1859=11/13. A strong disparity (#2) with RP, R=2:13. ἡμῶν, <i>our</i>, RP F1859=8/12 vs. ὑμῶν, <i>your</i>, P1904 TR F1859=3/12 vs. word absent, F1859=1/12. AV differs textually. αὐτοῦ ἀκούσεσθε, <i>you will hear him</i>: absent in RP F1859=7/12 vs. present in P1904 TR F1859=5/12. Nearly a disparity (#3) with RP, R=7:7. AV differs textually. 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 was with</i> 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, <i>oracles</i>, RP-marg P1904 TR F1859=9/12 (Scrivener's abcfghkop). A strong disparity with RP-text, R=3:11. assembly: the Greek word is usually translated <i>church</i>, but see Matt 16:18.
Acts 7:39	ὧς οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ’ ἀπώσαντο, καὶ ἐστράφησαν {RP P1904: τῇ καρδίᾳ} [TR: ταῖς καρδίαις] αὐτῶν εἰς Αἴγυπτον,	but our fathers were unwilling to be obedient to him, <i>and</i> they pushed <i>him</i> aside, and their <u>affections were turned back</u> to Egypt,	τῇ καρδίᾳ, (<i>in</i>) <i>the heart</i>, RP P1904 F1859=11/12 vs. ταῖς καρδίαις, (<i>in</i>) <i>the hearts</i>, TR F1859=1/12 (Scrivener's p). their affections were turned back ← <i>they were turned back in their</i> {RP P1904: <i>heart</i>} [TR: <i>hearts</i>].

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 <i>as for</i> this <u>Moses</u> – who led us out of Egypt – we do not know what has become of him.’	Μωσῆς, <i>Moses</i> , RP TR F1859=2/13 (Scrivener's b*m) vs. Μωϋσῆς, <i>Moïses</i> , P1904 F1859=11/13 (Scrivener's ab**cefgkhlop). A strong disparity with RP, R=3:12. Ex 32:1.
Acts 7:41	Καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν.	And they made a calf in those days and offered a sacrifice to the idol, and they rejoiced in the works of their hands.	
Acts 7:42	Ἔστρεψεν δὲ ὁ θεός, καὶ παρεδῶκεν αὐτοὺς λατρεῦειν τῇ στρατιᾷ τοῦ οὐρανοῦ· καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν, Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι ἐν τῇ τεσσαράκοντα ἐν τῇ ἐρημῳ, οἶκος Ἰσραὴλ;	And God turned <i>away</i> and gave them up to do service to the array of <u>the sky</u> , as it stands written in <i>the</i> book of the prophets: ‘Did you really offer me slaughtered animals and sacrifices for forty years in the desert, O house of Israel?’	Amos 5:25. the sky: or <i>heaven</i> .
Acts 7:43	Καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν {RP-text P1904 TR: Ῥεμφάν} [RP- marg: Ῥεφάν], τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς· καὶ μετοικίω ὑμᾶς ἐπέκεινα Βαβυλῶνος.	And you took up the tent of Moloch And the star of your god {RP-text P1904 TR: Remphan} [RP-marg: Rephan] – Images which you made in order to worship them – So I will deport you <i>to</i> beyond Babylon.	Ῥεμφάν, <i>Remphan</i> , RP-text P1904 TR F1859=6/12 vs. Ῥεφάν, <i>Rephan</i> , RP-marg F1859=1/12 (Scrivener's g) vs. three other spellings, F1859=5/12 (Scrivener's hklop). Amos 5:26, Amos 5:27 , where the city mentioned is <i>Damascus</i> .
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: Μωσῇ} [P1904: Μωϋσῇ], ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἑώρακει.	{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 <u>Moses</u> commanded, to make it according to the model which he had seen.	ἐν, <i>in</i> , <i>among</i> : absent in RP P1904 S1894 F1859=12/13 vs. present in S1550 E1624 F1859=1/13 (Scrivener's k**). Μωσῇ, <i>Moses</i> , RP TR F1859=1/13 (Scrivener's m) vs. Μωϋσῇ, <i>Moïses</i> , P1904 F1859=10/13 (Scrivener's acefgkhlop) vs. other spellings, F1859=2/13 (Scrivener's b*b**). A strong disparity with RP, R=2:11. Ex 25:9, Ex 25:40, Ex 26:30.

Acts 7:45	Ἦν καὶ εἰσῆγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν ἐθνῶν, ὧν ἐξώσεν ὁ θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν, ἕως τῶν ἡμερῶν {RP P1904: Δαυίδ} [TR: Δαβίδ].	And our fathers with Joshua also <u>received</u> it <u>in turn</u> , and they brought <u>it</u> in when they took possession of <i>the country</i> of the nations which God drove out <u>at the advance</u> of our fathers, up to the days of <u>David</u> ,	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. Joshua: AV differs (<i>Jesus</i>). The Greek Ἰησοῦς, <i>Jesus</i> , is the Hellenization of יְהוֹשֻׁעַ, <i>Joshua</i> . See also Heb 4:8. received ... in turn: AV differs (<i>that came after</i>). at the advance of ← <i>from the face or presence of</i> .
Acts 7:46	ὃς εὗρεν χάριν ἐνώπιον τοῦ θεοῦ, καὶ ᾔτήσατο εὐρεῖν σκηνῶμα τῷ θεῷ Ἰακώβ.	who found grace in God's sight, and he asked <u>if he could devise</u> a <u>dwell</u> ing place for the God of Jacob.	if he could devise ← <i>to find</i> , but also <i>to devise</i> [LS], so suggesting <i>to build</i> . dwelling place: or <i>tent, tabernacle</i> .
Acts 7:47	Σολομῶν δὲ ᾠκοδόμησεν αὐτῷ οἶκον.	But Solomon built him a house.	
Acts 7:48	Ἀλλ' οὐχ ὁ ὑψιστος ἐν χειροποιήτοις ναοῖς κατοικεῖ, καθὼς ὁ προφήτης λέγει,	Yet the Most High does not dwell in man-made shrines, as the prophet says,	
Acts 7:49	Ὁ οὐρανὸς μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετέ μοι; λέγει κύριος· ἡ τίς τόπος τῆς καταπαύσεώς μου;	‘Heaven is my throne, But the earth is <u>my footstool</u>. What kind of a house will you build for me?’ Says the Lord, ‘Or what is my resting place?’	Isa 66:1. my footstool ← <i>a footstool of my feet</i> .
Acts 7:50	Οὐχὶ ἡ χεὶρ μου ἐποίησεν ταῦτα πάντα;	Did not my hand make all these <i>things</i>?’	Isa 66:2.
Acts 7:51	Σκληροτράχηλοι καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσίν, ὑμεῖς αἰὶ τῷ πνεύματι τῷ ἁγίῳ ἀντιπίπτετε· ὥς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς.	<i>You</i> stiff-necked and uncircumcised of heart and ears, you always resist the holy spirit. As your fathers <i>did</i> , so <i>do</i> you.	
Acts 7:52	Τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; Καὶ ἀπέκτειναν τοὺς προκαταγγείλαντας περὶ τῆς ἐλεύσεως τοῦ δικαίου, οὗ νῦν ὑμεῖς προδόται καὶ φονεῖς γεγέννησθε·	Which of the prophets did your fathers not persecute? And they killed those <i>who</i> announced the coming of the righteous <i>one</i> beforehand, of whom you have now become <i>the</i> betrayers and murderers –	

Acts 7:53	οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, καὶ οὐκ ἐφυλάξατε.	<i>you</i> who received the law through injunctions of angels, and <i>who</i> did not keep <i>it</i> .”	
Acts 7:54	Ἀκούοντες δὲ ταῦτα, διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ ἔβρυχον τοὺς ὀδόντας ἐπ’ αὐτόν.	But as they heard these <i>things</i> , <u>they were cut to the quick</u> in their hearts, and they gnashed <i>their</i> teeth against him.	they were cut to the quick ← <i>they were being sawn through</i> .
Acts 7:55	Ὑπάρχων δὲ πλήρης πνεύματος ἁγίου, ἀτενίσας εἰς τὸν οὐρανόν, εἶδεν δόξαν θεοῦ, καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ θεοῦ,	But he was full of holy spirit, and looking intently towards heaven, he saw <i>the</i> glory of God, and Jesus standing at <i>the</i> right hand of God,	
Acts 7:56	καὶ εἶπεν, Ἰδοὺ, θεωρῶ τοὺς οὐρανοὺς ἀνεωγμένους, καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν {RP TR: ἐστῶτα τοῦ θεοῦ} [P1904: τοῦ θεοῦ ἐστῶτα].	and he said, “Behold, I see the heavens opened and the son of man standing at <i>the right hand of God</i> .”	ἐστῶτα τοῦ θεοῦ, <i>standing + of God</i> , RP TR F1859=10/11 vs. τοῦ θεοῦ ἐστῶτα, <i>of God + standing</i> , P1904 F1859=0/11 vs. another word order, F1859=1/11 (Scrivener's m).
Acts 7:57	Κράξαντες δὲ φωνῇ μεγάλῃ, συνέσχον τὰ ὦτα αὐτῶν, καὶ ὥρμησαν ὁμοθυμαδὸν ἐπ’ αὐτόν.	Then shouting with a loud voice, they held their ears tight and rushed with one mind against him,	shouting ← <i>having shouted</i> . See Matt 23:20.
Acts 7:58	καὶ ἐκβαλόντες ἔξω τῆς πόλεως, ἐλιθοβολοῦν· 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: <i>their</i> } [P1904 TR: <i>their</i>] 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 7:59	Καὶ ἐλιθοβολοῦν τὸν Στέφανον, ἐπικαλούμενον καὶ λέγοντα, Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμα μου.	So they stoned Stephen, as he made an appeal and said, “Lord Jesus, receive my spirit.”	
Acts 7:60	Θεὶς δὲ τὰ γόνατα, ἔκραξεν φωνῇ μεγάλῃ, Κύριε, μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην. Καὶ τοῦτο εἰπὼν ἐκοιμήθη.	And he knelt and shouted out in a loud voice, “Lord, do not lay this sin <i>to their charge</i> .” And having said this, he fell asleep.	

Acts 8:1	Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναίρεσει αὐτοῦ. ¶ Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις· πάντες {RP P1904: δὲ} [TR: τε] διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας, πλὴν τῶν ἀποστόλων.	And Saul was consentient to his execution. ¶ And it came to pass on that day <i>that there was</i> a great persecution against the <u>church</u> in Jerusalem, and all were scattered among the regions of Judaea and Samaria, except the apostles.	¶ Verse division: in P1904 numbering, Acts 8:1 begins here. δὲ, <i>but</i> , RP P1904 F1859=10/12 vs. τε, <i>and</i> , TR F1859=0/12 vs. another reading, F1859=2/12 (Scrivener's ko). church: see Matt 16:18.
Acts 8:2	Συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς, καὶ {RP TR: ἐποίησαντο} [P1904: ἐποίησαν] κοπετὸν μέγαν ἐπ' αὐτῷ.	Then devout men carried Stephen away <i>to burial</i> and made much lamentation over him.	ἐποίησαντο, <i>made for themselves</i> , RP TR F1859=10/12 vs. ἐποίησαν, <i>made</i> , P1904 F1859=2/12 (Scrivener's kp). <i>to burial</i> : the verb συγκομίζω has this implication in τ
Acts 8:3	Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπορευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακὴν.	But Saul ravaged the <u>church</u> , going into one house after another, and dragging men and women <i>out</i> , he delivered <i>them</i> into prison.	↳ secular writing too, see [LS], though [MM], under <i>συγκομίζω</i> (!), questions this sense here, suggesting simply <i>to recover</i> . church: see Matt 16:18.
Acts 8:4	Οἱ μὲν οὖν διασπαρέντες διήλθον, εὐαγγελιζόμενοι τὸν λόγον.	Now those <i>who were</i> scattered went about preaching the word.	
Acts 8:5	Φίλιππος δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας, ἐκήρυσεν αὐτοῖς τὸν χριστόν.	And Philip went down to a city in Samaria and proclaimed Christ to them.	
Acts 8:6	{RP TR: Προσεῖχόν τε} [P1904: Προσεῖχον δὲ] οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδόν, ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει.	And the crowds paid unanimous attention to the <i>words</i> spoken by Philip when <i>they</i> heard them and saw the signs which he performed.	τε, <i>and</i> , RP TR F1859=9/12 vs. δὲ, <i>but</i> , P1904 F1859=3/12 (Scrivener's ahp).
Acts 8:7	Πολλῶν γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα, βοῶντα {RP P1904: φωνῇ μεγάλῃ} [TR: μεγάλῃ φωνῇ] ἐξήρχετο· πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν.	For <i>the</i> unclean spirits of many who <i>were</i> possessed by <i>them</i> came out, shouting with a <u>loud voice</u> , and many <i>who were</i> paralysed or lame were healed.	φωνῇ μεγάλῃ, <i>voice + loud</i> , RP P1904 F1859=10/12 vs. μεγάλῃ φωνῇ, <i>loud + voice</i> , TR F1859=2/12 (Scrivener's de). <i>were</i> possessed by ← <i>having</i> .
Acts 8:8	Καὶ ἐγένετο χαρὰ μεγάλη ἐν τῇ πόλει ἐκείνῃ.	And there <i>was</i> great joy in that city.	was ← <i>became</i> , <i>came about</i> .

Acts 8:9	Ἀνὴρ δέ τις ὀνόματι Σίμων προὔπηρχεν ἐν τῇ πόλει μαγεύων καὶ ἐξιστῶν τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναι τινα ἐαυτὸν μέγαν·	But a certain man by <i>the</i> name of Simon was long <i>established</i> in the city using magic arts, and astounding the people of Samaria, while saying that he was someone great,	
Acts 8:10	ὧ̃ προσεῖχον {RP: - } [P1904 TR: πάντες] ἀπὸ μικροῦ ἕως μεγάλου, λέγοντες, Οὗτός ἐστιν ἡ δύναμις τοῦ θεοῦ ἡ μεγάλη.	and they {RP: - } [P1904 TR: all] gave heed to him, from small to great, saying, “This <i>man</i> is the great power of God.”	πάντες, <i>all</i> : absent in RP F1859=10/12 vs. present in P1904 TR F1859=2/12 (Scrivener's kp).
Acts 8:11	Προσεῖχον δὲ αὐτῷ, διὰ τὸ ἱκανῶ χρόνῳ ταῖς μαγείαις ἐξεστακέναι αὐτοῦς.	So they gave heed to him because <u>they had been</u> <u>astounded</u> for a long time by <i>his</i> sorceries.	they had been astounded: Greek perfect in form, so present (and ongoing) in sense and intransitive. AV differs; the point is not recognized by AV's transitive <i>had bewitched them</i> .
Acts 8:12	Ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ τὰ περὶ τῆς βασιλείας τοῦ θεοῦ καὶ τοῦ ὀνόματος {RP P1904: - } [TR: τοῦ] Ἰησοῦ χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες.	But when they had believed Philip, <i>who was</i> preaching the <i>things</i> concerning the kingdom of God and the name of <u>Jesus Christ</u> , both men and women were baptized.	τοῦ, <i>the (Jesus Christ)</i> : absent in RP P1904 F1859=11/12 vs. present in TR F1859=1/12 (Scrivener's g).
Acts 8:13	Ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσεν, καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ· θεωρῶν τε {RP P1904 S1894: δυνάμεις καὶ σημεῖα γινόμενα} [S1550 E1624: σημεῖα καὶ δυνάμεις μεγάλας γινόμενας], ἐξίστατο.	And Simon himself also believed, and he was baptized, and he continued resolutely with Philip, and when he saw {RP P1904 S1894: deeds of power and signs} [S1550 E1624: signs and great deeds of power] <u>take place</u> , he was astounded.	δυνάμεις καὶ σημεῖα γινόμενα, <i>deeds of power + and signs taking place (1)</i> , RP P1904 S1894 F1859=8/12 vs. σημεῖα καὶ δυνάμεις μεγάλας γινόμενας, <i>signs + and great deeds of power taking place</i> , S1550 E1624 F1859=3/12 (Scrivener's kmp) vs. δυνάμεις καὶ σημεῖα μεγάλα γινόμενα, <i>deeds of power + and great signs taking place (2)</i> , F1859=1/12 (Scrivener's o).
Acts 8:14	Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι ὅτι δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς τὸν Πέτρον καὶ Ἰωάννην·	And when the apostles in Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them,	
Acts 8:15	οἵτινες καταβάντες προσηύξαντο περὶ αὐτῶν, ὥπως λάβωσιν πνεῦμα ἅγιον·	who went down and prayed for them, that they might receive holy spirit,	

Acts 8:16	οὐπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκός, μόνον δὲ βεβαπτισμένοι ὑπῆρχον 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.
Acts 8:17	Τότε ἐπετίθουν τὰς χεῖρας ἐπ' αὐτούς, καὶ ἐλάβανον πνεῦμα ἅγιον.	Then they laid <i>their</i> hands on them, and they received holy spirit.	in: or into.
Acts 8:18	{RP TR: Θεασάμενος} [P1904: Ἰδὼν] δὲ ὁ Σίμων ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων δίδοται τὸ πνεῦμα τὸ ἅγιον, προσήνεγκεν αὐτοῖς χρήματα,	But when Simon {RP TR: observed} [P1904: saw] that the holy spirit was given by the laying on of the apostles' hands, he offered them money,	θεασάμενος, <i>beholding</i> , RP TR F1859=8/13 vs. ἰδὼν, <i>seeing</i> , P1904 F1859=5/13 (Scrivener's b*dkop).
Acts 8:19	λέγων, Δότε καὶ μοι τὴν ἐξουσίαν ταύτην, ἵνα ὡς {RP P1904 E1624 S1894: εἰς} [S1550: ἅν] ἐπιθῶ τὰς χεῖρας, λαμβάνῃ 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. ἅν, (<i>on whom</i>)ever (classical form), S1550 F1859=7/13 (Scrivener's ab**ghlmo). Nearly a disparity with RP, R=8:8.
Acts 8:20	Πέτρος δὲ εἶπεν πρὸς αὐτόν, Τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς ἀπώλειαν, ὅτι τὴν δωρεάν τοῦ θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι.	But Peter said to him, “May your money <u>perish</u> with you, because you thought <i>you could obtain</i> the gift of God with money.	perish ← <i>be to destruction / waste</i> . <i>you could obtain</i> : we take the verb as deponent and active in sense; AV differs, taking it as passive, for which we would expect κτηθῆναι.
Acts 8:21	Οὐκ ἔστιν σοι μερίς οὐδὲ κλήρος ἐν τῷ λόγῳ τούτῳ. Ἡ γὰρ καρδίᾳ σου οὐκ ἔστιν εὐθεῖα ἐνώπιον τοῦ θεοῦ.	You have no part or inheritance in this matter, for your heart is not upright before God.	
Acts 8:22	Μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήθητι τοῦ θεοῦ, εἰ ἄρα ἀφεθήσεται σοὶ ἡ ἐπίνοια τῆς καρδίας σου.	So repent from this wickedness of yours, and entreat God <i>and see</i> whether then the scheming of your heart will be forgiven you.	
Acts 8:23	Εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε ὄντα.	For I see that you are in <u>bitter gall</u> and bondage to unrighteousness.”	bitter gall ← <i>gall of bitterness</i> , a Hebraic genitive.

Acts 8:24	Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν, Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν {RP TR: κύριον} [P1904: θεόν], ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμέ ὧν εἰρήκατε.	Then Simon answered and said, “You entreat {RP TR: the Lord} [P1904: God] for me that nothing of what you have said should come upon me.”	κύριον, <i>Lord</i> , RP TR F1859=9/12 vs. θεόν, <i>God</i> , P1904 F1859=3/12 (Scrivener's kmo). You ... you: plural.
Acts 8:25	Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ κυρίου, ὑπέστρεψαν εἰς Ἱερουσαλήμ, πολλὰς τε κώμας τῶν Σαμαρειτῶν εὐηγγελίσαντο.	So then, after they had solemnly testified and spoken the word of the Lord, they returned to Jerusalem and preached the gospel to many villages of the Samaritans.	solemnly testified: see Luke 16:28.
Acts 8:26	Ἄγγελος δὲ κυρίου ἐλάλησεν πρὸς Φίλιππον, λέγων, Ἀναστηθι καὶ πορεύου κατὰ μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλήμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος.	And the angel of the Lord spoke to Philip and said, “Arise and go southwards on the road which goes down from Jerusalem to Gaza. It is desolate.”	It ← <i>This</i> , referring to Gaza or the road, in our opinion Gaza being more likely. desolate: we take this as referring to Gaza's spiritual condition.
Acts 8:27	Καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδοὺ, ἀνὴρ Αἰθίοψ εὐνοῦχος δυνάστης Κανδακῆς τῆς βασιλείας Αἰθιοπῶν, ὃς ἦν ἐπὶ πάσης τῆς γᾶς αὐτῆς, ὃς ἐληλυθεὶ προσκυνῆσαι εἰς Ἱερουσαλήμ,	So he arose and went. And he came across an Ethiopian man, a eunuch, an official of Candace, the queen of the Ethiopians, and he was in charge of all her treasure and had come to worship in Jerusalem.	he came across ← <i>behold</i> . Candace: the traditional transliteration. A more modern spelling, indicating a convenient pronunciation, is <i>Kandaké</i> . to worship: classical use of the future participle of purpose.
Acts 8:28	ἦν τε ὑποστρέφων καὶ καθημένος ἐπὶ τοῦ ἅρματος αὐτοῦ, {RP P1904 S1550 E1624: καὶ} [S1894: -] ἀνεγίνωσκεν τὸν προφήτην Ἡσαΐαν.	And he was returning, sitting on his chariot, {RP P1904 S1550 E1624: and} [S1894: <i>and</i>] he was reading the prophet Isaiah.	καὶ, <i>and</i> : present in RP P1904 S1550 E1624 F1859=9/13 vs. absent in S1894 F1859=4/13 (Scrivener's acef).
Acts 8:29	Εἶπεν δὲ τὸ πνεῦμα τῷ Φιλίππῳ, Πρόσελθε καὶ κολλήθητι τῷ ἅρματι τούτῳ.	And the spirit said to Philip, “Go and associate yourself with that chariot.”	associate yourself ← <i>be joined</i> . that ← <i>this</i> .
Acts 8:30	Προσδραμὼν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην Ἡσαΐαν, καὶ εἶπεν, Ἀρά γε γινώσκεις ἃ ἀναγινώσκεις;	And Philip ran up to him and heard him reading the prophet Isaiah, and he said, “Do you actually know what you are reading?”	

Acts 8:31	Ὁ δὲ εἶπεν, Πῶς, γὰρ ἂν δυνάιμην, εἰ μὴ τις ὀδηγήσῃ με; Παρακάλεσέν τε τὸν Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ.	And he said, “Well how <u>can</u> I, unless someone guides me?” And he invited Philip to come up <i>in</i> and sit with him.	can: the “potential” use of the optative, reinforcing the meaning <i>can</i> .
Acts 8:32	Ἡ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν ἦν αὕτη, Ὡς πρόβατον ἐπὶ σφαγὴν ἦχθη, καὶ ὡς ἄμνος ἐναντίον τοῦ κείροντος, αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.	Now the passage of scripture which he was reading was this: “He was led like a sheep to the slaughter, And as a lamb mute before its shearer, So he <u>did</u> not open his mouth.	Isa 53:7. did ← <i>does</i> .
Acts 8:33	Ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἦρθη, τὴν δὲ γεγενῆσθαι αὐτοῦ τίς διηγήσεται; Ὅτι αἱρεται ἀπὸ τῆς γῆς ἡ ζῶη αὐτοῦ.	<i>While he was in his lowly state, His justice was <u>denied</u> <u>him</u>. But who <u>can</u> describe what his posterity is? For his life is taken from the earth.</i>	Isa 53:8. denied him ← <i>removed</i> . can ← <i>will</i> , a Hebraism. posterity ← <i>generation</i> .
Acts 8:34	Ἀποκριθεὶς δὲ ὁ εὐνούχος τῷ Φίλιππῳ εἶπεν, Δεομαί σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο; Περὶ ἑαυτοῦ, ἢ περὶ ἐτέρου τινός;	Then the eunuch answered and said to Philip, “I <u>ask</u> you, who is the prophet saying this about? About himself, or about someone else?”	ask ← <i>entreat, beseech</i> .
Acts 8:35	Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ, καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης, εὐηγγελίσσατο αὐτῷ τὸν Ἰησοῦν.	Then Philip opened his mouth and <u>beginning</u> at this scripture, he preached Jesus to him.	beginning ← <i>having begun</i> . See Matt 23:20.
Acts 8:36	Ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον ἐπὶ τι ὕδωρ· καὶ φησιν ὁ εὐνούχος, Ἰδοὺ, ὕδωρ· τί κωλύει με βαπτισθῆναι;	And as they went along the road, they came to some water, and the eunuch said, “Look, <i>there's some</i> water. What is preventing me from being baptized?”	

Acts 8:37	{RP: - } [P1904 TR: Εἶπε δὲ ὁ Φίλιππος· εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν. Ἀποκριθεὶς δὲ εἶπε· πιστεύω τὸν υἱὸν τοῦ θεοῦ εἶναι τὸν Ἰησοῦν χριστόν.]	{RP: - } [P1904 TR: And Philip said, “If you believe with all <i>your</i> heart, it is permitted.” And he answered and said, “I believe that Jesus Christ is the son of God.”]	Whole verse: absent in RP F1859=12/13 vs. present in P1904 TR F1859=1/13 (Scrivener's e). A case of collusion between P1904 and TR? AV differs textually.
Acts 8:38	Καὶ ἐκέλευσεν στήναι τὸ ἄρμα· καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὃ τε Φίλιππος καὶ ὁ εὐνοῦχος· καὶ ἐβάπτισεν αὐτόν.	And he ordered the chariot to stop, and they both went down to the water, <u>Philip</u> and the <u>eunuch</u> , and he baptized him.	Philip and the eunuch ← <i>both Philip and the eunuch</i> , with a less emphatic <i>both</i> than the earlier occurrence.
Acts 8:39	Ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα κυρίου ἥρπασεν τὸν Φίλιππον· καὶ οὐκ εἶδεν αὐτόν οὐκέτι ὁ εὐνοῦχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων.	And when they came up out of the water, <i>the</i> spirit of <i>the</i> Lord took hold of Philip, and the eunuch didn't see him any more, <u>but</u> he went <i>his</i> way rejoicing.	but ← <i>for</i> , but this particle is not always causal, and apparently not so here. Compare Rom 5:7.
Acts 8:40	Φίλιππος δὲ εὗρέθη εἰς Ἀζωτον· καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας, ἕως τοῦ ἐλθεῖν αὐτόν εἰς Καισάρειαν.	And Philip was found in <u>Azotus</u> , and as he passed through, he preached the gospel to all the cities until he came to Caesarea.	in ← <i>into</i> . Pregnant usage. Azotus: i.e. <i>Ashdod</i> .
Acts 9:1	Ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς μαθητὰς τοῦ κυρίου, προσελθὼν τῷ ἀρχιερεῖ,	But Saul was still breathing <u>threats</u> and murder towards the Lord's disciples, and he went to the high priest,	threats ← <i>of a threat</i> .
Acts 9:2	ἠτήσατο παρ' αὐτοῦ ἐπιστολάς εἰς Δαμασκὸν πρὸς τὰς συναγωγάς, ὅπως ἂν τινὰς εὐρη τῆς ὁδοῦ ὄντας ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλὴμ.	and he asked him for letters <i>to take</i> to Damascus, <i>addressed</i> to the synagogues, <i>authorizing</i> that if he should find <u>anyone of “the way”</u> , both men and women, he should bring <i>them</i> bound to Jerusalem.	anyone of “the way” ← <i>any (plural) being of “the way”</i> . Compare also Isa 35:8.
Acts 9:3	Ἐν δὲ τῷ πορεύεσθαι, ἐγένετο αὐτὸν ἐγγίξειν τῇ Δαμασκῷ· καὶ ἐξαίφνης {RP P1904 S1550 S1894: περιήστραψεν} [E1624: περιστράψεν] αὐτὸν φῶς ἀπὸ τοῦ οὐρανοῦ·	And as <i>he</i> went, it came to pass that he was approaching Damascus, when suddenly light <u>flashed</u> around him from <u>heaven</u> .	περιήστραψε(ν), <i>flashed around</i> (correct spelling), RP P1904 S1550 S1894 F1859=12/13 vs. <u>περίεστραψε(ν)</u> , <i>flashed around</i> (irregular spelling), E1624 F1859=1/13 (Scrivener's g). heaven: or <i>the sky</i> , but see Acts 26:19 (heavenly vision).

Acts 9:4	καὶ πεσὼν ἐπὶ τὴν γῆν, ἤκουσεν φωνὴν λέγουσαν αὐτῷ, Σαούλ, Σαούλ, τί με διώκεις;	And he fell to the ground and heard a voice saying to him, “Saul, Saul, why are you persecuting me?”	
Acts 9:5	Εἶπεν δέ, Τίς εἶ, κύριε; Ὁ δὲ κύριος εἶπεν, Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις· {RP P1904: - } [TR: σκληρόν σοι πρὸς κέντρα λακτίζειν.]	And he said, “Who are you, Lord?” And the Lord said, “I am Jesus, whom you are persecuting. {RP P1904: - } [TR: <i>It is hard for you to kick against the goads.</i> ”]	σκληρόν σοι πρὸς κέντρα λακτίζειν, (<i>It is</i>) <i>hard for you to kick against goads.</i> : absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. AV differs textually. I am: see John 18:5-6.
Acts 9:6	{RP P1904: ἀλλὰ ἀνάστηθι} [TR: Τρέμων τε καὶ θαμβῶν εἶπε, κύριε τί με θέλεις ποιῆσαι; καὶ ὁ κύριος πρὸς αὐτόν, Ἀνάστηθι] καὶ εἰσελθε εἰς τὴν πόλιν, καὶ λαληθήσεται σοι τί σε δεῖ ποιεῖν.	{RP P1904: But get up,} [TR: Both trembling and astounded, he said, “Lord, what do you want me to do?” And the Lord <i>said</i> to him, “Get up] and go to the city and you <u>will be told</u> what you must do.”	ἀλλὰ, <i>but (get up)</i> , RP P1904 F1859=13/13 vs. τρέμων ... πρὸς αὐτόν, <i>Trembling ... to him</i> , TR F1859=0/13. AV differs textually. you will be told ← <i>it will be told to you.</i>
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 9:8	Ἦγέρθη δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς· ἀνεωγμένων {RP P1904: τε} [TR: δὲ] τῶν ὀφθαλμῶν αὐτοῦ, οὐδένα ἔβλεπεν, χειραγωγούντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν.	Then Saul arose from the ground, {RP P1904: and} [TR: <u>but</u>] <u>although</u> his eyes were opened, he saw no-one, and they led him by the hand and brought <i>him</i> to Damascus.	τε, <i>and</i> , RP P1904 F1859=10/13 vs. δὲ, <i>but</i> , TR F1859=3/13 (Scrivener's fmp). although: concessive use of the participle.
Acts 9:9	Καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἐπιεν.	And for three days he was <u>without sight</u> , and he did not eat or drink.	without sight ← <i>not seeing.</i>
Acts 9:10	Ἦν δέ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας, καὶ εἶπεν πρὸς αὐτόν ὁ κύριος ἐν ὁράματι, Ἀνανία. Ὁ δὲ εἶπεν, Ἰδοὺ ἐγώ, κύριε.	Now there was a certain disciple in Damascus by <i>the</i> name of Ananias, and the Lord said to him in a vision, “Ananias”, and he said, “Here I <i>am</i> , Lord.”	
Acts 9:11	Ὁ δὲ κύριος πρὸς αὐτόν, Ἀναστάς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθείαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαύλον ὀνόματι, Ταρσέα· ἰδοὺ γὰρ προσεύχεται,	And the Lord <i>said</i> to him, “ <u>Get up</u> and go to the lane called ‘Straight’ and seek in Judas’s house Saul by name, a <u>Tarsan</u> , for look, he is praying.	Get up: imperatival use of the participle. Tarsan: i.e. <i>inhabitant of Tarsus.</i>

Acts 9:12	καὶ εἶδεν ἐν ὁράματι ἄνδρα ὀνόματι Ἀνανίαν εἰσελθόντα καὶ ἐπιθέντα αὐτῷ χεῖρα, ὥπως ἀναβλεψῇ.	And he has seen in a vision a man by <i>the</i> name of Ananias coming to <i>him</i> and putting <i>his</i> hand on him, so that he may recover his sight.”	
Acts 9:13	Ἀπεκρίθη δὲ {RP P1904: - } [TR: ὁ] Ἀνανίας, Κύριε, ἀκήκοα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησεν τοῖς ἁγίοις σου ἐν Ἱερουσαλὴμ.	And <u>Ananias</u> answered, “Lord, I have heard about this man from many <i>people</i> , how many bad <i>things</i> he has done to your <i>saints</i> in Jerusalem.	ὁ, <i>the</i> (<i>Ananias</i>): absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. saints: see Matt 27:52.
Acts 9:14	καὶ ᾧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων, δηῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου.	And here he has authority from the senior priests to bind all those <i>who</i> call on your name.”	
Acts 9:15	Εἶπεν δὲ πρὸς αὐτὸν ὁ κύριος, Πορεύου, ὅτι σκευὸς ἐκλογῆς μοι ἐστὶν οὗτος, τοῦ βαστάσαι τὸ ὄνομα μου ἐνώπιον ἐθνῶν καὶ βασιλέων, υἱῶν τε Ἰσραὴλ.	But the Lord said to him, “Go, for this <i>man</i> is a <u>chosen instrument</u> of mine to bear my name in the presence of <i>the</i> Gentiles and kings and <i>the</i> sons of Israel.	chosen instrument ← <i>vessel of choice</i> , a Hebraic genitive.
Acts 9:16	ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν.	For I will show him what he must <u>undergo</u> for my name's sake.”	undergo: or <i>suffer</i> .
Acts 9:17	Ἀπῆλθεν δὲ Ἀνανίας καὶ εἰσηλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθείς ἐπ’ αὐτὸν τὰς χεῖρας εἶπεν, Σαοὺλ ἀδελφέ, ὁ κύριος ἀπέσταλκέν με, {RP: - } [P1904 TR: Ἰησοῦς] ὁ ὀφθεῖς σοι ἐν τῇ ὁδῷ ἣ ἦρχου, ὥπως ἀναβλεψῇς καὶ πλησθῇς 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: <i>Jesus</i>] 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 <i>acfo</i> p). Nearly a disparity with RP, R=8:7. AV differs textually.
Acts 9:18	Καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὥσεί λεπίδες, ἀνέβλεπέν τε {RP-text P1904: - } [RP-marg TR: παραχρῆμα,] καὶ ἀναστὰς ἐβαπτίσθη,	And straightaway <i>it was as if</i> scales fell from his eyes, and he {RP-text P1904: - } [RP-marg TR: <i>immediately</i>] recovered his sight, and he rose up and was baptized,	παραχρῆμα, <i>immediately</i> : absent in RP-text P1904 F1859=6/14 (Scrivener's <i>degl*mp</i>) vs. present in RP-marg TR F1859=8/14 (Scrivener's <i>abcfhkl**o</i>). A weak disparity with RP-text, R=7:9. AV differs textually.

Acts 9:19	καὶ λαβὼν τροφήν ἐνίσχυσεν. Ἐγένετο δὲ ὁ Σαῦλος μετὰ τῶν {RP TR: - } [P1904: ὄντων] ἐν Δαμασκῷ μαθητῶν ἡμερας τινάς.	and he took food and gained strength. And Saul was with the disciples {RP TR: - } [P1904: <i>who</i> were] 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 ← <i>became</i> .
Acts 9:20	Καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσεν τὸν {RP TR: χριστόν} [P1904: Ἰησοῦν], ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.	And immediately he preached {RP TR: Christ} [P1904: Jesus] in the synagogues, <i>preaching</i> that this was the son of God.	χριστόν, <i>Christ</i> , RP TR F1859=9/13 vs. Ἰησοῦν, <i>Jesus</i> , P1904 F1859=4/13 (Scrivener's achp).
Acts 9:21	Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ ᾧ δε εἰς τοῦτο {RP P1904: ἐλήλυθεν} [TR: ἐληλύθει] ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς;	And all of those hearing <i>it</i> were amazed, and they said, “Is this not <i>the man</i> who devastated those <i>who</i> call on this name in Jerusalem, and <i>who</i> {RP P1904: has come} [TR: had come] here for <i>the</i> <i>very purpose</i> of bringing them bound to the senior priests?”	ἐλήλυθεν, <i>has come</i> , RP P1904 F1859=12/13 vs. ἐληλύθει, <i>had come</i> , TR F1859=1/13 (Scrivener's o). the <i>very purpose</i> of bringing ← <i>this (purpose): in order that he</i> <i>may lead</i> .
Acts 9:22	Σαῦλος δὲ μάλλον ἐνεδυναμούτο, καὶ συνέχυνεν τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, συμβιβάζων ὅτι οὗτός ἐστιν ὁ χριστός.	But Saul was strengthened further, and he confounded the Jews who lived in Damascus, demonstrating that this was the Christ.	
Acts 9:23	Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν.	But when a fair number of days had passed, the Jews plotted together to eliminate him.	passed ← <i>been filled</i> .
Acts 9:24	Ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλή αὐτῶν. Παρετήρουν τε τὰς πύλας ἡμέρας τε καὶ νυκτός, ὅπως αὐτὸν ἀνέλωσιν.	But their plot became known to Saul. Meanwhile they were guarding the gates closely, by both day and night, so as to eliminate him.	

Acts 9:25	λαβόντες δὲ αὐτὸν οἱ μαθηταὶ νυκτός, καθήκαν διὰ τοῦ τείχους, χαλάσαντες ἐν σπυρίδι.	So the disciples took him by night and let <i>him</i> down, <u>lowering</u> <i>him</i> <u>over</u> the wall in a basket.	lowering ← <i>having lowered</i> . See Matt 23:20. over: or <i>through</i> . Compare 2 Cor 11:33, where the same preposition is used twice, for <i>through</i> a window and then <i>alongside</i> a wall. One is not lowered <i>through</i> a wall, strictly speaking.
Acts 9:26	Παραγενόμενος δὲ ὁ Σαυλος {RP: ἐν} [P1904 TR: εἰς] Ἱερουσαλήμ, ἐπειράτο κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβούντο αὐτόν, μὴ πιστεύοντες ὅτι ἐστὶν μαθητῆς.	Then when Saul arrived <u>in</u> 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 9:27	Βαρνάβας δὲ ἐπιλαβόμενος αὐτόν ἤγαγεν πρὸς τοὺς ἀποστόλους, καὶ διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδεν τὸν κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρησιάσατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ.	But Barnabas took hold of <i>him</i> and led him to the apostles, and he explained to them how on the road he had seen the Lord, and that he had spoken to him, and how in Damascus he had spoken freely in the name of Jesus.	
Acts 9:28	Καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος {RP-text: - } [RP-marg P1904 TR: καὶ ἐκπορευόμενος] {RP-text: εἰς} [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: <u>went about with them in</u>] Jerusalem, ¶ speaking freely in the name of the Lord Jesus,	¶ Verse division: in AV numbering, Acts 9:29 begins here. καὶ ἐκπορευόμενος, <i>and going out</i> : absent in RP-text F1859=6/13 vs. present in RP-marg P1904 TR F1859=6/13 vs. verse absent, F1859=1/13. A weak disparity with RP-text, R=6:8. εἰς, <i>into</i> , RP-text F1859=10/13 vs. ἐν, <i>in</i> , RP-marg P1904 TR F1859=2/13 vs. verse absent, F1859=1/13. [RP-marg P1904 TR: went about with them in ← <i>was going in and going out in.</i>]

Acts 9:29	ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν αὐτὸν ἀνελεῖν.	and he spoke and debated with the Greek speakers, but they set about eliminating him.	
Acts 9:30	Ἐπιγνόντες δὲ οἱ ἀδελφοὶ κατηγάγον αὐτὸν εἰς Καισάρειαν, καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν.	The brothers realized <i>this</i> and brought him down to Caesarea and sent him off to Tarsus.	
Acts 9:31	Αἱ μὲν οὖν ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχον εἰρήνην οἰκοδομουμέναι, καὶ πορευομέναι τῷ φόβῳ τοῦ κυρίου καὶ τῇ παρακλήσει τοῦ ἁγίου πνεύματος ἐπληθύνοντο.	So the <u>churches</u> throughout the whole of Judaea and Galilee and Samaria had peace, and they were built up, and they walked in the fear of the Lord, and they <u>were filled</u> with the comforting of the holy spirit.	churches: see Matt 16:18. were filled: AV differs (<i>were multiplied</i>), but [LS] gives <i>make full</i> for the active.
Acts 9:32	Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδαν.	And it came to pass that Peter, <u>in the course of his travels all around</u> , also went down to the <u>saints</u> who lived at Lydda.	in the course of his travels all around ← <i>going through all</i> . saints: see Matt 27:52.
Acts 9:33	Εὗρεν δὲ ἐκεῖ ἄνθρωπόν τινα Αἰνέαν ὀνόματι, ἐξ ἐτῶν ὀκτῶ κατακείμενον ἐπὶ {RP-text TR: κραββάτῳ} [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 <u>bed</u> for eight years, who was paralysed.	κραββάτῳ, <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. κραβάτῳ, <i>stretcher</i> (3, dative), F1859=1/13 (Scrivener's m). A disparity with RP-marg (zero count).
Acts 9:34	Καὶ εἶπεν αὐτῷ ὁ Πέτρος, Αἰνέα, ἰάταί σε Ἰησοῦς ὁ χριστός· ἀνάστηθι καὶ στρώσον σεαυτῷ. Καὶ εὐθέως ἀνέστη.	And Peter said to him, “Aeneas, Jesus the Christ heals you. Get up and make <i>your bed</i> for yourself.” And immediately he got up.	

Acts 9:35	Καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν {RP: Ἀσάρωνα} [P1904 E1624 S1894: Σάρωνα] [S1550: Σάρωναν], οἵτινες ἐπεστρεψαν ἐπὶ τὸν κύριον.	And all those living in Lydda and Sharon saw him, and they turned to the Lord.	Ἀσάρωνα, <i>Assaron</i> - 3rd declension, RP F1859=6/14 (ab**ghlo) vs. Ἀσάρωνα, <i>Asaron</i> - 3rd declension, F1859=1/14 (Scrivener's e) vs. Ἀσάρωναν, <i>Assaron</i> - 1st declension, F1859=1/14 (Scrivener's f) vs. Σάρωνα, <i>Saron</i> - 3rd declension, P1904 E1624 S1894 F1859=2/14 (Scrivener's <u>dm</u>) vs. Σάρωναν, <i>Saron</i> - 1st declension, 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.
Acts 9:36	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.	Now there was a certain <u>disciple</u> in Joppa by <i>the</i> name of Tabitha, which when translated is “Dorcas”. She was full of good works and alms which she gave.	Ταβηθά, <i>Tabetha</i>, RP F1859=8/13 vs. Ταβιθά, <i>Tabitha</i>, P1904 TR F1859=5/13. Aramaic תַּבִּיטָּה <i>Tebitha</i> [Dalman]; compare Hebrew גַּזֵּל <i>Gazelle</i> or deer in English. Nearly a disparity with RP, R=8:7. disciple ← <i>female disciple</i> (feminine form of the usual word). Dorcas: <i>gazelle</i>. She ← <i>This (woman)</i>. gave ← <i>was doing</i>.
Acts 9:37	Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερώῳ.	And it came to pass in those days that she fell ill and died. Then they washed her and put <i>her</i> in an upper room.	

Acts 9:38	Ἐγγὺς δὲ οὔσης Λύδης τῇ Ἰοππῇ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν {RP: - } [P1904 TR: δύο ἄνδρας] πρὸς αὐτόν, παρακαλοῦντες μὴ ὀκνήσαι διελθεῖν εἰς αὐτῶν.	With Lydda being near Joppa, when the disciples heard that Peter was in <u>that place</u>, they sent {RP: <u>word</u>} [P1904 TR: two men] to him, pleading <i>with him</i> not to hesitate in coming across to them.	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. that <i>place</i> ← <i>it</i>, feminine, the gender of Lydda.
Acts 9:39	Ἀναστὰς δὲ Πέτρος συνήλθεν αὐτοῖς· ὃν παραγενόμενον ἀνήγαγον εἰς τὸ ὑπερῶν, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐποίει μετ' αὐτῶν οὖσα ἡ Δορκάς.	So Peter got up and went with them, and when he arrived, all the widows led him up to the upper room, and they stood by him weeping and showing <i>him</i> all <i>the</i> tunics and clothes which Dorcas used to make when she was with them.	
Acts 9:40	Ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος θεῖς τὰ γόνατα προσήυξατο· καὶ ἐπιστρέψας πρὸς τὸ σῶμα, εἶπεν, {RP: Ταβηθά} [P1904 TR: Ταβιθά], ἀνάστηθι. Ἡ δὲ ἤνοιξεν τοὺς ὀφθαλμοὺς αὐτῆς· καὶ ἰδούσα τὸν Πέτρον, ἀνεκάθισεν.	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.	Ταβηθά, <i>Tabetha</i>, RP F1859=7/13 (Scrivener's adefghk) vs. Ταβιθά, <i>Tabitha</i>, P1904 TR F1859=6/13 (Scrivener's bclmop). 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.
Acts 9:41	Δούς δὲ αὐτῇ χεῖρα, ἀνέστησεν αὐτήν· φωνήσας δὲ τοὺς ἁγίους καὶ τὰς χήρας, παρέστησεν αὐτὴν ζῶσαν.	And <u>giving</u> her <i>his</i> hand, he stood her up, and he called the <u>saints</u> and the widows, and he presented her alive.	giving ← <i>having given</i>. See Matt 23:20. saints: see Matt 27:52.

Acts 9:42	Γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης, καὶ πολλοὶ ἐπίστευσαν ἐπὶ τὸν κύριον.	And it became known throughout the whole of Joppa, and many believed in the Lord.	
Acts 9:43	Ἐγένετο δὲ ἡμέρας ἱκανὰς μείναι αὐτὸν ἐν Ἰόππῃ παρὰ τινι Σίμωνι βυρσεῖ.	And it came to pass that he stayed many days in Joppa with a certain Simon, a tanner.	
Acts 10:1	Ἀνὴρ δέ τις {RP TR: ᾧ} [P1904: -] ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ἑκατοντάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς,	Now {RP TR: there was} [P1904: -] a certain man in Caesarea by <i>the</i> name of Cornelius, a centurion from the so-called Italian cohort,	ᾧν, <i>was</i> : present in RP TR F1859=12/13 vs. absent in P1904 F1859=1/13 (Scrivener's p).
Acts 10:2	εὐσεβὴς καὶ φοβούμενος τὸν θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν τε ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δεόμενος τοῦ θεοῦ διὰ παντός.	<i>who was</i> devout and God-fearing, along with all his household, <i>who gave</i> many alms to the people, and <i>who was</i> continually beseeching God {RP TR: .} [P1904: ,]	gave ← <i>did</i> .
Acts 10:3	Εἶδεν ἐν ὁράματι φανερώς, ὥσεί ὥραν {RP-text P1904: ἐνάτην} [RP-marg TR: ἐννάτην] τῆς ἡμέρας, ἄγγελον τοῦ θεοῦ εἰσελθόντα πρὸς αὐτόν, καὶ εἰπόντα αὐτῷ, Κορνήλιε.	{RP TR: He} [P1904: -] saw <u>clearly</u> in a vision, at about <i>the ninth hour</i> of the day, <i>the</i> angel of God <i>who</i> came to him, and he said to him, “Cornelius.”	ἐνάτην, <i>ninth</i> (1), RP-text P1904 F1859=8/13 vs. ἐννάτην, <i>ninth</i> (2), RP-marg TR F1859=5/13 (Scrivener's cdefo, with explicit <i>non o</i>). clearly ← <i>manifestly</i> . ninth hour: 3 p.m.
Acts 10:4	Ὁ δὲ ἀτενίσας αὐτῷ καὶ ἔμφοβος γενόμενος εἶπεν, Τί ἐστίν, κύριε; Εἶπεν δὲ αὐτῷ, Αἱ προσευχαί σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ἐνώπιον τοῦ θεοῦ.	And he looked at him intently and became fearful and said, “What is it, Lord?” And he said to him, “Your prayers and your alms have gone up as a memorial in the presence of God.	
Acts 10:5	Καὶ νῦν πέμψον εἰς Ἰόππην ἄνδρας, καὶ μετὰπεμψαί Σίμωνα {RP-text P1904: τὸν ἐπικαλούμενον Πέτρον} [RP-marg TR: ὃς ἐπικαλεῖται Πέτρος].	And now, send men to Joppa and send for Simon, who {RP-text P1904: <i>is</i> } [RP-marg TR: <i>is</i>] surnamed Peter.	τὸν ἐπικαλούμενον Πέτρον, <i>the being-surnamed / nicknamed (one) Peter</i> , RP-text P1904 F1859=10/13 vs. ὃς ἐπικαλεῖται Πέτρος, <i>who is surnamed / nicknamed Peter</i> , RP-marg TR F1859=3/13 (Scrivener's <u>ahp</u>).

Acts 10:6	οὗτος ξενίζεται παρά τινι Σίμωνι βυρσεῖ, ὃς ἐστὶν οἰκία παρὰ θάλασσαν· {RP P1904: - } [TR: οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν.]	He is lodging with a certain Simon, a tanner, who has a house by <i>the</i> sea. {RP P1904: - } [TR: <u>H</u> e will tell you what you have to do.]”	οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν, <i>this (man) will tell you what you must do</i> : absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. AV differs textually. [TR: He ← <i>This (man)</i> .]
Acts 10:7	ὥς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν τῷ Κορνηλίῳ, φωνήσας δύο τῶν οἰκετῶν αὐτοῦ, καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ,	And when the angel who <i>was</i> speaking to Cornelius had departed, he called two of his <u>household slaves</u> and a devout soldier <u>from among those who continued resolutely</u> with him,	household slaves: or <i>domestic servants</i> . from among ← <i>of</i> . continued resolutely: as in Acts 1:14. AV differs (<i>waited continually</i>).
Acts 10:8	καὶ ἐξηγησάμενος αὐτοῖς ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην.	and he explained everything to them, and he sent them to Joppa.	
Acts 10:9	Τῇ δὲ ἐπαύριον, ὁδοιπορούντων ἐκείνων καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι, περὶ ὥραν ἕκτην·	Then on the next day those <i>men</i> made their way, and as they approached the city, Peter went up onto the roof to pray, at about <i>the sixth hour</i> .	sixth hour: <i>12 noon</i> .
Acts 10:10	ἐγένετο δὲ πρόσπεινος, καὶ ἤθελεν γεύσασθαι· παρασκευαζόντων δὲ ἐκείνων, ἐπεπεσεν ἐπ’ αὐτὸν ἑκστασις,	And he became very hungry and wanted a <u>taste of food</u> . And as <u>they</u> made <i>their</i> preparations, a trance <u>came</u> over him.	a taste <i>of food</i> ← <i>to taste</i> . they ← <i>those</i> . came ← <i>fell on</i> .
Acts 10:11	καὶ θεωρεῖ τὸν οὐρανὸν ἀνεωγμένον, καὶ καταβαῖνον ἐπ’ αὐτὸν σκεῦός τι ὡς ὀθόνην μεγάλην, τέσσαρσιν ἀρχαῖς δεδεμένον, καὶ καθιέμενον ἐπὶ τῆς γῆς·	And he saw <u>heaven</u> opened, and a certain object descending on him, like a large sheet, tied at <i>the</i> four corners and being lowered down <u>to the earth</u> ,	heaven: this seems more likely than <i>sky</i> , since it is “opened.” Compare Acts 7:56. to ← <i>on</i> , at rest, if taken strictly.
Acts 10:12	ἐν ᾧ ὑπῆρχεν πάντα τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἔρπετα καὶ τὰ πετεινὰ τοῦ οὐρανοῦ.	in which were all the quadrupeds of the earth, and wild animals and reptiles and birds of the sky.	
Acts 10:13	Καὶ ἐγένετο φωνὴ πρὸς αὐτόν, Ἀναστάς, Πέτρε, θύσον καὶ φάγε.	And a voice came to him <i>and said</i> , “Arise, Peter, slaughter and eat.”	Arise: imperatival use of the participle.
Acts 10:14	Ὁ δὲ Πέτρος εἶπεν, Μηδαμῶς, κυριε· ὅτι οὐδέποτε ἐφαγον πᾶν κοινὸν ἢ ἀκάθαρτον.	But Peter said, “By no means, Lord, for I have never eaten <u>anything</u> profane or unclean.”	anything ← <i>everything</i> .

Acts 10:15	Καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτόν, “Ὁ θεὸς ἐκαθάρισεν, σὺ μὴ κοῖνου.	And <i>the</i> voice <i>came</i> to him again, a second <i>time</i> , and <i>it said</i> , “Don’t you <u>call</u> <u>profane</u> what God has <u>declared clean</u> .”	call profane ... declared clean ← <i>made profane ... made clean</i> . Re-accented κοῖνου would be middle voice <i>pronounce profane</i> .
Acts 10:16	Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ πάλιν ἀνελήφθη τὸ σκεῦος εἰς τὸν οὐρανόν.	And this happened three times, and <i>then</i> the object was taken up into heaven again.	
Acts 10:17	Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος τί ἂν εἴῃ τὸ ὄραμα ὃ εἶδεν, καὶ ἰδού, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου, διερωτήσαντες τὴν οἰκίαν Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα,	Now while Peter was at a loss in himself <i>as to</i> what the vision which he had seen might <u>mean</u> , <u>along came</u> the men who <i>had been</i> sent from Cornelius and <i>had</i> asked for Simon’s house, and they stood at the gateway,	mean ← <i>be</i> . along came ← <i>and behold</i> .
Acts 10:18	καὶ φωνήσαντες ἐπυνθάνοντο εἰ Σίμων, ὃ ἐπικαλούμενος Πέτρος, ἐνθάδε ξενίζεται.	and they called <i>out</i> and were inquiring whether Simon surnamed Peter was lodging there.	
Acts 10:19	Τοῦ δὲ Πέτρου {RP P1904: διενθυμουμένου} [TR: ἐνθυμουμένου] περὶ τοῦ ὁράματος, εἶπεν αὐτῷ τὸ πνεῦμα, Ἰδού, ἄνδρες {RP: - } [P1904 TR: τρεῖς] ζητοῦσίν σε.	And while Peter was <u>reflecting</u> on the vision, the spirit said to him, “Look, {RP: <i>some</i> } [P1904 TR: <i>three</i>] men are looking for you.	διενθυμουμένου, <i>reflecting</i> (1), RP P1904 F1859=12/13 vs. ἐνθυμουμένου, <i>reflecting</i> (2), TR F1859=1/13 (Scrivener’s b). τρεῖς, <i>three</i> : absent in RP F1859=10/13 vs. present in P1904 TR F1859=3/13 (Scrivener’s <i>efp</i>).
Acts 10:20	Ἀλλὰ ἀναστὰς κατὰβηθι, καὶ πορεύου σὺν αὐτοῖς, μηδὲν διακρινόμενος· διότι ἐγὼ ἀπέσταλκα αὐτούς.	But get up and go down and go with them, not doubting in any <i>way</i> , because I have sent them.”	
Acts 10:21	Καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας {RP P1904: - } [TR: τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτόν,] εἶπεν, Ἰδού, ἐγὼ εἰμι ὃν ζητεῖτε· τίς ἢ αἰτία δι’ ἣν παρεστέ;	So Peter went down to the men {RP P1904: - } [TR: who <i>had been</i> sent from Cornelius to him] and said, “Look, I am the <i>one</i> you are looking for. What <i>is</i> the reason you <u>are here</u> ?”	τοὺς ἀπεσταλμένους ... πρὸς αὐτόν, <i>sent ... to him</i> : absent in RP P1904 F1859=10/13 vs. present in TR F1859=3/13 (Scrivener’s <i>afm</i>). AV differs textually. are here ← <i>are present</i> .

Acts 10:22	Οἱ δὲ εἶπον, Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν θεόν, μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ.	And they said, “Cornelius, a centurion, a righteous and God-fearing man, <u>respected</u> by the whole nation of the Jews, was oracularly instructed by a holy angel to send for you <i>to come</i> to his house and <i>for him</i> to hear words from you.”	respected ← <i>and attested</i> .
Acts 10:23	Εἰσκαλεσάμενος οὖν αὐτοὺς ἐξενισεν. 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 συνήλθον αὐτῷ.	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.	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. ὁ Πέτρος, <i>Peter</i> : present in RP TR F1859=11/13 vs. absent in P1904 F1859=2/13 (Scrivener's dp). 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?
Acts 10:24	Καὶ τῇ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν. Ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοὺς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους.	And on the next day they went to Caesarea. Now Cornelius was expecting them and had called his relatives and close friends together.	
Acts 10:25	Ὡς δὲ ἐγένετο {RP P1904: του} [TR: -] εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος, πεσὼν ἐπὶ τοὺς πόδας, προσεκύνησεν.	But when it came to Peter <u>going in</u> , Cornelius met him and fell <i>down at his</i> feet and worshipped <i>him</i> .	τοῦ (article with infinitive <i>to go in</i>): present in RP P1904 F1859=11/13 vs. absent in TR F1859=2/13 (Scrivener's gk).
Acts 10:26	Ὁ δὲ Πέτρος αὐτὸν ἤγειρεν λέγων, Ἀνάστηθι· κἀγὼ αὐτὸς ἄνθρωπος εἰμι.	But Peter <u>made him get up</u> , saying, “Get up. I myself am also a man.”	made him get up ← <i>raised him</i> .
Acts 10:27	Καὶ συνομιλῶν αὐτῷ εἰσῆλθεν, καὶ εὕρισκει συνεληλυθότας πολλούς,	Then he talked with him, and he went in, and he found many <u>gathered together</u> .	gathered together ← <i>come together</i> .

Acts 10:28	ἔφη τε πρὸς αὐτούς, ῥγμεῖς ἐπίστασθε ὡς ἀθέμιτον ἐστὶν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἄλλοφυλιν· καὶ ἐμοὶ ὁ θεὸς ἔδειξεν μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον·	And he said to them, “You understand that it is unlawful for a Jewish man to associate with or approach <i>someone</i> of a different <i>race</i> . But God has shown me not to say that any man <i>is</i> common or unclean.	race ← <i>tribe</i> . But: adversative use of καί.
Acts 10:29	διὸ καὶ ἀναντιρρήτως ἦλθον μεταπεμφθεῖς. Πυνθάνομαι οὖν, τίνι λόγῳ μετεπέμψασθέ με.	That <i>is</i> why I came without arguing against it when I was sent for. So I inquire <i>now</i> for what <i>reason</i> you have sent for me.”	That is why ← <i>On account of which, therefore</i> . reason ← <i>word</i> . AV differs, punctuating as a question.
Acts 10:30	Καὶ ὁ Κορνήλιος ἔφη, Ὁ τετάρτης ἡμέρας μεχρι ταύτης τῆς ὥρας ἡμην νηστευων, καὶ τὴν {RP P1904: ἐνάτην} [TR: ἐννάτην] ὥραν προσευχόμενος ἐν τῷ οἴκῳ μου· καὶ ἰδοὺ, ἀνὴρ ἔστη ἐνώπιόν μου ἐν ἐσθῇτι λαμπρᾷ,	And Cornelius said, “Four days ago I was fasting until this hour, and at the <i>ninth</i> hour <i>I was</i> praying in my house, and behold, a man stood opposite me in shining clothing,	ἐνάτην, <i>ninth (1)</i> , RP P1904 F1859=9/13 vs. ἐννάτην, <i>ninth (2)</i> , TR F1859=4/13 (Scrivener's defo). ninth hour: 3 p.m.
Acts 10:31	καὶ φησιν, Κορνήλιε, εἰσηκούσθη σου ἡ προσευχή, καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ θεοῦ.	and he said, ‘Cornelius, your prayer has been heard and your alms have been remembered in the presence of God.	
Acts 10:32	Πέμψον οὖν εἰς Ἰόππην, καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν· ὃς παραγενόμενος λαλήσει σοι.	So send <i>men</i> to Joppa and call for Simon who is surnamed Peter. He is lodging in <i>the</i> house of Simon, a tanner, by <i>the</i> sea, and when he has arrived, he will speak to you.’	He ← <i>This (man)</i> .
Acts 10:33	Ἐξαυτῆς οὖν ἔπεμψα πρὸς σε· σύ τε καλῶς ἐποίησας παραγενόμενος. Νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ θεοῦ παρέσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ θεοῦ.	So I immediately sent <i>men</i> to you, and you have done well in coming. So now all of us are present in God's sight to hear all the <i>things</i> <i>that have been</i> commanded you by God.”	

Acts 10:34	Ἀνοίξας δὲ Πέτρος τὸ στόμα {RP TR: - } [P1904: αὐτοῦ] εἶπεν, Ἐπὶ ἀληθείας καταλαμβάνομαι ὅτι οὐκ ἔστιν προσωπολήπτης ὁ θεός·	Then Peter opened {RP TR: <i>his</i> } [P1904: <i>his</i>] mouth and said, “In truth I understand that God is not <i>one who</i> shows partiality,	αὐτοῦ, <i>his</i> : absent in RP TR F1859=10/13 vs. present in P1904 F1859=3/13 (Scrivener's dko).
Acts 10:35	ἀλλ’ ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην, δεκτός αὐτῷ ἐστιν.	but in every nation he <i>who</i> fears him and works righteousness is acceptable to him.	
Acts 10:36	Τὸν λόγον ὃν ἀπέστειλεν τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ χριστοῦ - οὗτός ἐστιν πάντων κύριος -	<i>You know</i> the word which he sent to the sons of Israel, as he preached peace through Jesus Christ – <i>he</i> is Lord of all –	<i>You know</i> : supplied as a repetition of what is in the next verse. he ← <i>this (man)</i> .
Acts 10:37	ὑμεῖς οἴδατε, τὸ γενόμενον ῥῆμα καθ’ ὅλης τῆς Ἰουδαίας, ἀρχάμενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης·	<i>and you know the course of events</i> which took place throughout all Judaea, beginning with Galilee after the baptism which John preached	the course of events ← <i>word, matter</i> .
Acts 10:38	Ἰησοῦν τὸν ἀπὸ {RP P1904 S1550: Ναζαρέτ} [E1624 S1894: Ναζαρέθ], ὡς ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διῆλθεν εὐεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ θεὸς ἦν μετ’ αὐτοῦ.	– Jesus from <u>Nazareth</u> – how God anointed him with holy spirit and power, who went about doing good works and healing all those <i>who were being</i> overpowered by the devil, because God was with him.	Ναζαρέτ, <i>Nazaret</i> , RP P1904 S1550 F1859=9/13 vs. Ναζαρέθ, <i>Nazareth</i> , E1624 S1894 F1859=4/13 (Scrivener's <u>cek</u> m).
Acts 10:39	Καὶ ἡμεῖς ἐσμεν μάρτυρες παντῶν ὧν ἐποίησεν ἐν τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλὴμ· ὃν {RP P1904: καὶ} [TR: -] ἀνείλον κρεμάσαντες ἐπὶ ξύλου.	And we are witnesses of everything he did in the Jews' country area and in Jerusalem, whom they {RP P1904: also} [TR: -] <u>killed by hanging him</u> on wood.	καὶ, <i>and</i> : present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13. killed ← <i>eliminated</i> . by hanging: gerundial use of the participle.
Acts 10:40	Τοῦτον ὁ θεὸς ἤγειρεν τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι,	<u>Him God raised</u> on the third day, and he <u>appointed</u> him to become manifest,	Him God raised: combine this verse with John 10:18 to infer the Deity of Christ. appointed ← <i>gave</i> .

Acts 10:41	οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσιν τοῖς προκεχειροτονημένοις ὑπὸ τοῦ θεοῦ, ἡμῖν, οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν.	not to all the people, but to witnesses who <i>were</i> chosen beforehand by God, to us who ate and drank with him after he rose from <i>the</i> dead.	
Acts 10:42	Καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ, καὶ διαμαρτύρασθαι ὅτι αὐτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ θεοῦ κριτῆς ζώντων καὶ νεκρῶν.	And he commanded us to preach to the people and to <u>solemnly testify</u> that he is the <i>one who has been</i> designated by God as judge of <i>the</i> living and <i>the</i> dead.	solemnly testify: see Luke 16:28.
Acts 10:43	Τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν, ἅφεςιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστευοντα εἰς αὐτόν.	All the prophets testify to <u>him</u> , that everyone who believes in him receives forgiveness of sins through his name.”	him ← <i>this (one)</i> .
Acts 10:44	Ἐτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον.	While Peter was still speaking these words, the holy spirit fell on all of those <i>who</i> were listening to the word.	
Acts 10:45	Καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοί, ὅσοι συνῆλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου πνεύματος ἐκκέχυται.	And those <u>believers</u> of <i>the</i> circumcision who had come with Peter were amazed that the gift of the holy spirit had also been poured out on the Gentiles,	believers: or <i>faithful (ones)</i> .
Acts 10:46	Ἦκουον γὰρ αὐτῶν λαλοῦντων γλώσσαις, καὶ μεγαλυνόντων τὸν θεόν. Τότε ἀπεκρίθη ὁ Πέτρος,	for they were hearing them speaking in tongues and magnifying God. Then Peter answered,	
Acts 10:47	Μήτι τὸ ὕδωρ κωλύσαι δύναται τις, τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ πνεῦμα τὸ ἅγιον ἔλαβον καθὼς καὶ ἡμεῖς;	“Surely no-one can refuse water, <i>so preventing</i> these <i>people</i> from being baptized – those who have received the holy spirit, as we <u>for our part</u> <i>have</i> .”	for our part ← <i>also</i> .
Acts 10:48	Προσέταξέν τε αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ κυρίου. Τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.	And he commanded them to be baptized in the name of the Lord. Then they asked him to stay on for a few days.	

Acts 11:1	Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ θεοῦ.	And the apostles and the brothers who were throughout Judaea heard that the Gentiles had also received the word of God.	
Acts 11:2	Καὶ ὅτε ἀνέβη Πέτρος εἰς Ἱεροσόλυμα, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς,	And when Peter went up to Jerusalem, those of <i>the</i> circumcision took issue with him,	
Acts 11:3	λέγοντες ὅτι Πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας εἰσῆλθες, καὶ συνέφαγες αὐτοῖς.	saying, “You have gone to men <i>who are</i> <u>uncircumcised</u> and eaten with them.”	are uncircumcised ← <i>have foreskin.</i>
Acts 11:4	Ἀρξάμενος δὲ ὁ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων,	But Peter explained <i>things</i> to them <u>from the beginning</u> , in order, and he said,	from the beginning ← <i>having started.</i> Compare Acts 1:1.
Acts 11:5	Ἐγὼ ἦμην ἐν πόλει Ἰόππῃ προσευχόμενος, καὶ εἶδον ἐν ἑκστάσει ὄραμα, καταβαῖνον σκεὺς τι, ὡς ὀθόνην μεγάλην τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρι ἐμοῦ·	“I was in <i>the</i> city of Joppa, praying. And in a trance I saw a vision, a certain object descending, like a large sheet being let down from heaven by <i>its</i> four corners, and it came <u>down</u> to me,	down to ← <i>as far as.</i>
Acts 11:6	εἰς ἣν ἀτενίσας κατενόουν, καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἔρπετα καὶ τὰ πετεινὰ τοῦ οὐρανοῦ.	and I looked at it intently, and I took careful note, and I saw the quadrupeds of the earth and wild animals and reptiles and birds of the sky.	
Acts 11:7	Ἦκουσα δὲ φωνῆς λεγούσης μοι, Ἀναστάς, Πέτρε, θύσον καὶ φάγε.	And I heard a voice saying to me, ‘ <u>Arise</u> , Peter, slaughter and eat.’	Arise: imperatival use of the participle.
Acts 11:8	Εἶπον δέ, Μηδαμῶς, κύριε· ὅτι πᾶν κοινὸν ἢ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου.	But I said, ‘By no means, Lord, for <u>nothing</u> profane or unclean <u>has ever</u> entered my mouth.’	nothing ... has ever ← <i>everything ... has never.</i>
Acts 11:9	Ἀπεκρίθη δέ μοι φωνὴ ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ, Ἄ ὁ θεὸς ἐκαθάρισεν, σὺ μὴ κοίνου.	Then <i>the</i> voice answered me a second <i>time</i> from heaven: ‘Don’t you call profane what God has <u>declared clean</u> .’	declared clean: see Acts 10:15.
Acts 11:10	Τοῦτο δὲ ἐγένετο ἐπὶ τρίς, καὶ πάλιν ἀνεσπάσθη ἅπαντα εἰς τὸν οὐρανόν.	And this happened three times, and <i>then</i> they were all drawn up again into heaven.	

Acts 11:11	Καὶ ἰδοὺ, ἑξαυτῆς τρεῖς ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ἣ ἤμην, ἀπεσταλμένοι ἀπὸ Καισαρείας πρὸς με.	Then straightaway <u>it so happened that</u> three men <u>came to</u> the house in which I was, having been sent from Caesarea to me.	it so happened that ← <i>behold</i> . came to ← <i>stood at</i> .
Acts 11:12	Εἶπεν δέ μοι τὸ πνεῦμα συνελθεῖν αὐτοῖς, μηδὲν διακρινόμενον. Ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἕξ ἀδελφοὶ οὗτοι, καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός·	And the spirit told me to go with them, not doubting in any <i>way</i> . So these six brothers also went along with me, and we went into the man's house,	
Acts 11:13	Ἀπήγγειλέν τε ἡμῖν πῶς εἶδεν τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα, καὶ εἰπόντα αὐτῷ, Ἀπόστειλον εἰς Ἰόππην ἄνδρας, καὶ μετὰ πεμψαι Σίμωνα, τὸν ἐπικαλούμενον Πέτρον,	and he related to us how he had seen the angel in his house, who stood and said to him, ‘Send men to Joppa and send for Simon who <i>is</i> surnamed Peter,	
Acts 11:14	ὃς λαλήσει ῥήματα πρὸς σε, ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου.	who will speak words to you by which you and all your house will be saved.’	
Acts 11:15	Ἐν δὲ τῷ ἄρξασθαί με λαλεῖν, ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπ’ αὐτούς, ὥσπερ καὶ ἐφ’ ἡμᾶς ἐν ἀρχῇ.	And as I was beginning to speak, the holy spirit fell on them, as <i>it had</i> also <i>done</i> on us in <i>the</i> beginning.	
Acts 11:16	Ἐμνήσθην δὲ τοῦ ῥήματος κυρίου, ὡς ἔλεγεν, Ἰωάννης μεν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ.	And I remembered the word of <i>the</i> Lord when he said, ‘John baptized with water, but you will be baptized with holy spirit.’	The quote is from Acts 1:5.
Acts 11:17	Εἰ οὖν τὴν ἴσην δωρεὰν ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ ἡμῖν, πιστεύσασιν ἐπὶ τὸν κύριον Ἰησοῦν χριστόν, ἐγὼ δὲ τίς ἤμην δυνατὸς κωλύσαι τὸν θεόν;	So if God has given them the <u>same gift as to us who</u> believed in the Lord Jesus Christ, then who was I <u>that</u> I <u>could hinder</u> God?”	same ← <i>equal</i> . as to us ← <i>as also to us</i> (otiose καί). <i>that</i> I could hinder ← powerful to hinder.
Acts 11:18	Ἀκούσαντες δὲ ταῦτα ἡσύχασαν, καὶ ἐδόξαζον τὸν θεόν, λέγοντες, Ἄρα γε καὶ τοῖς ἔθνεσιν ὁ θεὸς τὴν μετάνοιαν ἔδωκεν εἰς ζωὴν.	And when they had heard these <i>things</i> , they quietened down, and they glorified God, saying, “Well then, God has also given the Gentiles repentance <i>leading to life</i> .”	

Acts 11:19	Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ διήλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰουδαίοις.	Now those <i>who were</i> scattered by the tribulation which took place over Stephen went across to <u>Phoenicia</u> and Cyprus and Antioch, not speaking the word to anyone except Jews only.	Phoenicia: AV= <i>Phenice</i> .
Acts 11:20	Ἦσαν δέ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες εἰσελθόντες εἰς Ἀντιόχειαν, ἐλάλουν πρὸς τοὺς Ἑλληνιστάς, εὐαγγελιζόμενοι τὸν κύριον Ἰησοῦν.	But there were some of them, Cypriot and Cyrenian men, who went to Antioch and spoke to the Greek speakers, preaching the Lord Jesus.	
Acts 11:21	Καὶ ἦν χεὶρ κυρίου μετ' αὐτῶν· πολὺς τε ἀριθμὸς πιστεύσας ἐπέστρεψεν ἐπὶ τὸν κύριον.	And <i>the</i> hand of <i>the</i> Lord was with them, and a great number believed and turned to the Lord.	
Acts 11:22	Ἦκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς ἐν Ἱεροσολύμοις περὶ αὐτῶν· καὶ ἐξαπέστειλαν Βαρνάβαν διελθεῖν ἕως Ἀντιοχείας·	And the <u>report</u> concerning them was heard in the ears of the <u>church</u> in Jerusalem, and they sent Barnabas out to go across as far as Antioch,	report ← <i>word</i> . church: see Matt 16:18.
Acts 11:23	ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ θεοῦ ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ κυρίῳ·	who, when he arrived and saw the grace of God, rejoiced, and he encouraged <i>them</i> all in <i>their</i> heart's resolve to remain attached to the Lord,	
Acts 11:24	ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως· καὶ προσετέθη ὄχλος ἱκανὸς τῷ κυρίῳ.	for he was a good man, and full of holy spirit and faith, and a considerable <u>company</u> was added to the Lord.	company ← <i>crowd</i> .
Acts 11:25	Ἐξῆλθεν δὲ εἰς Ταρσὸν ὁ Βαρνάβας ἀναζητησαὶ Σαῦλον,	Then Barnabas went away to Tarsus to seek out Saul,	

Acts 11:26	καὶ εὗρὼν {RP: - } [P1904 TR: αὐτὸν] ἤγαγεν αὐτὸν εἰς Ἀντιόχειαν. ¶ Ἐγένετο δὲ αὐτοὺς συναχθῆναι {RP: - } [P1904 TR: ἐν] τῇ ἐκκλησίᾳ καὶ διδάξαι ὄχλον ἱκανόν, 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 <u>church</u> for a whole year and taught a considerable <u>company</u>, and that the disciples were first called Christians in Antioch.	¶ Verse division: in Scrivener's Elzevir text numbering, Acts 11:26 begins here. αὐτὸν, <i>him</i>: absent in RP F1859=4/12 vs. present in P1904 TR F1859=8/12. A disparity (#1) with RP, R=4:10. ἐν, <i>in</i>: absent in RP F1859=8/13 vs. present in P1904 TR F1859=5/13. Nearly a disparity (#2) with RP, R=8:7. church: see Matt 16:18. company ← <i>crowd</i>.
Acts 11:27	Ἐν ταύταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν.	And in those days prophets came down from Jerusalem to Antioch.	
Acts 11:28	Ἀναστὰς δὲ εἷς ἐξ αὐτῶν ὀνόματι Ἀγαβος, ἐσημάνεν διὰ τοῦ πνεύματος λιμὸν μέγαν μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου Καίσαρος.	And one of them by <i>the</i> name of Agabus arose and indicated through the spirit that there was about to be a great famine over all the world, which indeed came to pass in <i>the time of</i> Claudius Caesar.	
Acts 11:29	Τῶν δὲ μαθητῶν καθὼς {RP: εὐπορεῖτό} [P1904 TR: ἡὐπορεῖτό] τις, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς·	Then according to how any of the disciples <u>prospered</u>, each of them assigned <i>money</i> to send as relief to those brothers living in Judaea,	εὐπορεῖτό, <i>prospered</i> (1), RP F1859=6/12 (Scrivener's abegkl) vs. ἡὐπορεῖτό, <i>prospered</i> (2), P1904 TR F1859=6/12 (Scrivener's cdfhōp). A weak disparity with RP, R=6:8.
Acts 11:30	ὃ καὶ ἐποίησαν, ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.	which they did, sending <i>it</i> to the elders through <i>the</i> <u>agency</u> of Barnabas and Saul.	agency ← <i>hand</i>.
Acts 12:1	Κατ' ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χειρας κακῶσαι τινας τῶν ἀπὸ τῆς ἐκκλησίας.	At <u>about</u> that time Herod the king <u>set about</u> harming certain <i>members</i> of the <u>church</u>,	about: this temporal meaning of κατὰ + accusative is adequately attested; see [LS] B.VII. set about ← <i>laid the hands on</i>. church: see Matt 16:18.

Acts 12:2	Ἀνεῖλεν δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρᾳ.	and he <u>killed</u> James the brother of John by <i>the</i> sword.	killed ← <i>eliminated</i> .
Acts 12:3	Καὶ ἰδὼν ὅτι ἄρεστόν ἐστιν τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον - ἦσαν δὲ {RP P1904: αἱ} [TR: -] ἡμέραι τῶν ἄζύμων -	And <u>seeing</u> that <i>this</i> was pleasing to the Jews, he proceeded to arrest Peter too. Now <i>these</i> were {RP P1904: the} [TR: <i>the</i>] days of the unleavened <i>bread</i> ,	αἱ, <i>the (days)</i> : present in RP P1904 F1859=10/14 (Scrivener's ab**defghkl**p) vs. absent in TR F1859=4/14 (Scrivener's b*cl*o). seeing ← <i>having seen</i> . See Matt 23:20.
Acts 12:4	ὃν καὶ πιάσας ἔθετο εἰς φυλακὴν, παραδοὺς τέσσαρσιν τετραδίοις στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος μετὰ τὸ Πάσχα ἀναγαγεῖν αὐτόν τῷ λαῷ.	and having seized him, he <u>put</u> <i>him</i> in prison and handed <i>him</i> over to four <u>quaternions</u> of soldiers to guard him, wishing to lead him up to the people after the Passover.	put <i>him</i> ← <i>had (him) put</i> . quaternions ← <i>groups of four (soldiers)</i> . There was one quaternion per watch.
Acts 12:5	Ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενης γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν θεὸν ὑπὲρ αὐτοῦ.	So Peter was being guarded in the prison. Meanwhile there was intense prayer taking place by the <u>church</u> to God for him.	church: see Matt 16:18.
Acts 12:6	Ὅτε δὲ ἔμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἣν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν, δεδεμένος ἀλύσεσιν δυσὶν· φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακὴν.	Then when Herod was about to bring him forward, on that night Peter was sleeping between two soldiers, bound by two chains, while guards were guarding the prison in front of the door.	
Acts 12:7	Καὶ ἰδοὺ, ἄγγελος κυρίου ἐπέστη, καὶ φῶς ἐλάμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου, ἤγειρεν αὐτόν λέγων, Ἀνάστα ἐν τάχει. Καὶ ἐξέπεσον αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν.	And behold, <i>the</i> angel of <i>the</i> Lord <u>came up to</u> <i>him</i> , and a light shone in the cell. He <u>prodded</u> Peter's side and made him get up, saying, "Arise quickly." And his chains fell off from <i>his</i> hands.	came up to ← <i>stood at</i> . prodded ← <i>struck</i> .
Acts 12:8	Εἶπέν τε ὁ ἄγγελος πρὸς αὐτόν, Περιζῶσαι καὶ ὑπόδησαι τὰ σανδάλιά σου. Ἐποίησεν δὲ οὕτως. Καὶ λέγει αὐτῷ, Περιβαλοῦ τὸ ἱμάτιόν σου, καὶ ἀκολουθεῖ μοι.	Then the angel said to him, "Gird yourself and put on your sandals." And he did so. Then he said to him, "Put on your cloak and follow me."	

Acts 12:9	Καὶ ἐξελθὼν ἠκολούθει αὐτῷ· καὶ οὐκ ᾔδει ὅτι ἀληθές ἐστιν τὸ γινόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ὄραμα βλέπειν.	And he went out and followed him, but he was not aware that what <i>was</i> taking place through the angel was <u>real</u> , but he thought <i>he</i> was seeing a vision.	real ← <i>true</i> .
Acts 12:10	Διελθόντες δὲ πρώτην φυλακὴν καὶ δευτέραν, ἦλθον ἐπὶ τὴν πύλην τὴν σιδηράν, τὴν φέρουσιν εἰς τὴν πόλιν, ἣτις αὐτομάτῃ ἠνοιχθῇ αὐτοῖς· καὶ ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ.	They passed through <i>the</i> first guard post and <i>the</i> second <i>one</i> and came to the iron gate which led to the city, which <u>opened</u> automatically to them. And they went out and went <u>on</u> <u>down</u> one street, then straightaway the angel <u>departed</u> from him.	opened ← <i>was opened</i> . on down ← <i>forward</i> . departed ← <i>stood aloof</i> .
Acts 12:11	Καὶ ὁ Πέτρος, γενόμενος ἐν ἑαυτῷ, εἶπεν, Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλεν κύριος τὸν ἄγγελον αὐτοῦ, καὶ ἐξείλετό με ἐκ χειρὸς Ἡρώδου καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων.	And Peter, having come to himself, said, “Now I truly know <i>the</i> Lord sent his angel and set me free from Herod's grip and all the expectation of the <u>Jewish</u> people.”	grip ← <i>hand</i> . Jewish ← <i>of the Jews</i> .
Acts 12:12	Συνιδὼν τε ἦλθεν ἐπὶ τὴν οἰκίαν Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι.	And realizing <i>this</i> , he went to the house of Mary the mother of John who <i>is</i> surnamed Mark, where <u>there was a considerable number of people</u> gathered and praying.	there was a considerable number of people ← <i>there were sufficient</i> .
Acts 12:13	Κρούσαντος δὲ {RP TR: τοῦ Πέτρου} [P1904: αὐτοῦ] τὴν θύραν τοῦ πυλῶνος, προσῆλθεν παιδίσκη ὑπακούσαι, ὀνόματι Ῥόδη.	And when {RP TR: Peter} [P1904: he] had knocked <i>on</i> the door of the gate, a girl by <i>the</i> name of Rhoda came to answer <i>it</i> .	τοῦ Πέτρου, <i>Peter</i> , RP TR F1859=10/11 vs. αὐτοῦ, <i>he</i> , P1904 F1859=1/11 (Scrivener's p). gate ← <i>gateway, gate-house</i> .
Acts 12:14	Καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς χαρᾶς οὐκ ᾔνοιξεν τὸν πυλῶνα, εἰσδραμοῦσα δὲ ἀπήγγειλεν ἐστάναι τὸν Πέτρον πρὸ τοῦ πυλῶνος.	And recognizing Peter's voice, she did not open the gate for joy, but ran inside and reported that Peter was standing <u>at</u> the gate.	gate (2x) ← <i>gateway, gate-house</i> . at ← <i>before</i> .
Acts 12:15	Οἱ δὲ πρὸς αὐτὴν εἶπον, Μαίνη. Ἡ δὲ διίσχυριζετο οὕτως ἔχειν. Οἱ {RP P1904: δε} [TR: δ'] ἔλεγον, Ὁ ἄγγελος αὐτοῦ ἐστίν.	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 kl) vs. δ', <i>but, then</i> (unapocopated), TR F1859=9/11. A strong disparity with RP, R=3:10.

Acts 12:16	Ὁ δὲ Πέτρος ἐπέμενεν κρούων· ἀνοίξαντες δὲ εἶδον αὐτόν, καὶ ἐξέστησαν.	But Peter continued to knock. Then they opened up and saw him and were astonished.	
Acts 12:17	Κατασείσας δὲ αὐτοῖς τῇ χειρὶ σιγᾶν, διηγήσατο αὐτοῖς πῶς ὁ κύριος {RP TR: αὐτὸν ἐξήγαγεν} [P1904: ἐξήγαγεν αὐτόν] ἐκ τῆς φυλακῆς. Εἶπεν δέ, Ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα. Καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον.	Then he signalled to them with <i>his</i> hand to be silent, and he explained to them how the Lord <u>had led him</u> out of the prison, and he said, “Tell these <i>things</i> to James and the brothers.” Then he departed and went to another place.	αὐτὸν ἐξήγαγεν, <i>him + he led out</i> , RP TR F1859=10/11 vs. ἐξήγαγεν αὐτόν, <i>he led out + him</i> , P1904 F1859=1/11 (Scrivener's p).
Acts 12:18	Γενομένης δὲ ἡμέρας, ᾗν τάραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο.	And when day came, there was no minor disturbance among the soldiers <i>as to what had become of Peter</i> .	what had become of Peter ← <i>what then Peter had become</i> .
Acts 12:19	Ἡρώδης δὲ ἐπιζητήσας αὐτόν καὶ μὴ εὐρών, ἀνακρίνας τοὺς φύλακας, ἐκέλευσεν ἀπαχθῆναι. Καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καισάρειαν διέτριβεν.	And Herod made a further search for him, and not finding <i>him</i> , he interrogated the guards and ordered <i>them to be led away</i> . Then he went down from Judaea to Caesarea and spent time <i>there</i> .	to be led away: in this context, very probably <i>to execution</i> AV, [MM], [MG], [CB].
Acts 12:20	Ἦν δὲ {RP TR: ὁ} [P1904: -] Ἡρώδης θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· {RP TR: ὁμοθυμαδὸν δὲ} [P1904: ὁμοθυμαδόν τε] παρῆσαν πρὸς αὐτόν, καὶ πείσαντες Βλάστον τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ᾗτουντο εἰρήνην, διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς.	Now Herod was raging against <i>the</i> Tyrians and Sidonians. {RP TR: But} [P1904: And] they <u>had come to him</u> with one mind, and having won over Blastus, who <i>was</i> in charge of the king's bedroom, they asked for peace, because their country was supported by the <u>king's country</u> .	ὁ, <i>the (Herod)</i> : present in RP TR F1859=7/12 vs. absent in P1904 F1859=4/12 (Scrivener's ab*ko) vs. phrase absent, F1859=1/12 (Scrivener's p). δὲ, <i>but</i> , RP TR F1859=9/11 vs. τε, <i>and</i> , P1904 F1859=2/11 (Scrivener's ch). had come to ← <i>were present to</i> . king's ← <i>royal</i> .
Acts 12:21	Τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος ἐσθῆτα βασιλικήν, καὶ καθίσας ἐπὶ τοῦ βήματος, ἐδημηγόρει πρὸς αὐτούς.	And on an appointed day, Herod put on <i>his</i> royal clothes and sat in the <u>courtroom</u> and addressed them.	his: from the middle voice of <i>put on</i> . courtroom ← <i>tribune</i> , a raised platform in a courtroom.

Acts 12:22	Ὁ δὲ δῆμος ἐπεφώνει, {RP-text: Φωνὴ θεοῦ} [RP-marg P1904 TR: Θεοῦ φωνῇ] καὶ οὐκ ἀνθρώπου.	And the people shouted out, “ <i>It’s the voice of God and not of a man!</i> ”	φωνὴ θεοῦ, <i>voice + of (a) god</i> , RP-text F1859=6/11 (Scrivener's befglo) vs. θεοῦ φωνή, <i>of (a) god + voice</i> , RP-marg P1904 TR F1859=4/11 (Scrivener's ahkp) vs. another reading, F1859=1/11 (Scrivener's c). Nearly a disparity with RP-text, R=6:6.
			God: or <i>a god</i> .
Acts 12:23	Παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος κυρίου, ἀνθ’ ὧν οὐκ ἔδωκεν {RP: - } [P1904 TR: τὴν] δόξαν τῷ θεῷ· καὶ γενόμενος σκωληκόβρωτος, ἐξέψυξεν.	And immediately <i>the</i> angel of <i>the</i> Lord struck him because he had not given {RP: - } [P1904 TR: the] glory to God, and he was consumed by worms and expired.	τὴν, <i>the (glory)</i> : absent in RP F1859=8/11 vs. present in P1904 TR F1859=3/11 (Scrivener's aep).
Acts 12:24	Ὁ δὲ λόγος τοῦ θεοῦ ἤϋξανεν καὶ ἐπληθύνετο.	And the word of God grew and increased.	
Acts 12:25	Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν {RP-text: εἰς} [RP-marg: ἀπὸ] [P1904 TR: ἐξ] Ἱερουσαλὴμ, 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 <i>their</i> mission, taking John surnamed Mark with <i>them</i> too.	εἰς, <i>to</i> , RP-text F1859=3/11 (Scrivener's klp) vs. ἀπὸ, <i>from</i> , RP-marg F1859=3/11 (Scrivener's bco) vs. ἐξ, <i>out of, from</i> , P1904 TR F1859=5/11 (Scrivener's aefgh). A disparity (#1) with RP-text, R=3:7. A disparity (#2) with RP-marg, R=3:7. 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 13:1	Ἦσαν δὲ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὔσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, ὃ τε Βαρνάβας καὶ Συμεὼν ὁ {RP TR: καλούμενος} [P1904: ἐπικαλούμενος] Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναὴν τε Ἡρώδου τοῦ τετράρχου συντροφος, καὶ Σαῦλος.	Now there were some prophets and teachers here and there in the <u>church</u> which existed in Antioch: Barnabas, and Simeon surnamed Niger, and Lucius the Cyrenian, and Manaen of common upbringing with Herod the tetrarch, and Saul.	καλούμενος, <i>called</i> , but here <i>surnamed</i> , RP TR F1859=11/12 vs. ἐπικαλούμενος, <i>surnamed</i> , P1904 F1859=1/12 (Scrivener's o).
			church: see Matt 16:18.

Acts 13:2	Λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστευόντων, εἶπεν τὸ πνεῦμα τὸ ἅγιον, Ἐφορίσατε δὴ μοι {RP P1904: τὸν} [TR: τὸν τε] Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς.	And as they were performing service to the Lord and fasting, the holy spirit said, “Set {RP P1904: - } [TR: both] Barnabas and Saul <u>completely</u> apart for me for the work which I have called them <i>to do</i> .”	τε, <i>both</i> : absent in RP P1904 F1859=8/12 vs. present in TR F1859=4/12 (Scrivener's akop). completely: from the particle δῆ.
Acts 13:3	Τότε νηστεύσαντες καὶ προσευξάμενοι καὶ ἐπιθέντες {RP TR: τὰς χεῖρας αὐτοῖς} [P1904: αὐτοῖς τὰς χειρας], ἀπέλυσαν.	Then, after fasting and praying, they laid <i>their hands</i> on them and dismissed <i>them</i> .	τὰς χεῖρας αὐτοῖς, <i>their hands</i> + (on) <i>them</i> , RP TR F1859=9/12 vs. αὐτοῖς τὰς χεῖρας, (on) <i>them</i> + <i>their hands</i> , P1904 F1859=3/12 (Scrivener's bko).
Acts 13:4	Οὗτοι μὲν οὖν, ἐκπεμφθέντες ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, κατήλθον εἰς τὴν Σελεύκειαν· {RP-text: ἐκείθεν 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, <u>and</u> from there they sailed away to Cyprus.	δὲ, <i>but</i> / <i>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 13:5	Καὶ γεγόμενοι ἐν Σαλαμίνι, κατήγγελλον τὸν λόγον τοῦ θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην.	And when they arrived in Salamis, they proclaimed the word of God in the Jews' synagogues. They also had John <i>as</i> an assistant.	
Acts 13:6	Διελθόντες δὲ τὴν νῆσον ἄχρι Πάφου, εὗρον τινα μάγον ψευδοπροφήτην Ἰουδαῖον, ᾧ ὄνομα {RP-text P1904 TR: Βαρίησοῦς} [RP-marg: Βαρίησουν],	When they had crossed the island as far as Paphos, they found a certain magician, a Jewish false prophet, who <i>had the</i> name <u>Barjesus</u> ,	Βαρίησοῦς, <i>Barjesus</i> (nominative, as if supplying ἐστίν), RP-text P1904 TR F1859=3/13 (Scrivener's b*co) vs. Βαρίησουν, <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 13:7	ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. Οὗτος προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον ἐπεζήτησεν ἀκοῦσαι τὸν λόγον τοῦ θεοῦ.	who was with the proconsul Sergius Paulus, an intelligent man. <u>He</u> called for Barnabas and Saul, and he <u>was very keen</u> to hear the word of God.	He ← <i>This (man)</i> . was very keen ← <i>keenly sought</i> .

Acts 13:8	Ἀνθίστατο δὲ αὐτοῖς Ἐλύμας, ὁ μάγος - οὕτως γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ - ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως.	But Elymas the magician – for <u>that</u> <i>is</i> his name when translated – <u>opposed</u> <u>them</u> , attempting to divert the proconsul from the faith.	that ← <i>thus, so</i> . opposed them: i.e. <i>opposed their teaching</i> .
Acts 13:9	Σαῦλος δέ, ὁ καὶ Παῦλος, πλησθεὶς πνεύματος ἁγίου, καὶ ἀτενίσας {RP TR: εἰς} [P1904: πρὸς] αὐτόν	Then Saul, who <i>is</i> also <i>known as</i> Paul, filled with holy spirit, looked intently <u>at</u> him,	εἰς, <i>to (1)</i> , RP TR F1859=12/12 vs. πρὸς, <i>to (2)</i> , P1904 F1859=0/12.
Acts 13:10	εἶπεν, ὦ πλήρης παντὸς δόλου καὶ πάσης ῥαδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφων τὰς ὁδοὺς κυρίου τὰς εὐθείας;	and he said, “ <i>You who are</i> full of all deceit and all fraud, son of <i>the</i> devil, hostile to all righteousness, will you not cease from perverting the straight ways of <i>the</i> Lord?”	
Acts 13:11	Καὶ νῦν ἰδού, χεὶρ {RP P1904: - } [TR: τοῦ] κυρίου ἐπὶ σέ, καὶ ἔσῃ τυφλός, μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ. Παραχρῆμα δὲ {RP TR: ἐπέπεσεν} [P1904: ἐπέσεν] ἐπ’ αὐτὸν ἀχλὺς καὶ σκότος, καὶ περιάγων ἐζητεῖ χειραγωγούς.	And now, behold, <i>the</i> hand of {RP P1904: <i>the</i> } [TR: <i>the</i>] Lord <i>is</i> against you, and you will be blind, not seeing the sun for a time.” And immediately a mist and darkness <u>fell</u> on him, and he <u>went about seeking</u> guides.	τοῦ, (<i>of the</i>): absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12. ἐπέπεσεν, <i>fell upon</i> , RP TR F1859=11/12 vs. ἐπέσεν, <i>fell</i> , P1904 F1859=1/12 (Scrivener's p). went about seeking ← <i>going about sought</i> . A stylistic inversion.
Acts 13:12	Τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονός ἐπίστευσεν, ἐκπλησσόμενος ἐπὶ τῇ διδαχῇ τοῦ κυρίου.	Then having seen what <i>had</i> taken place, the proconsul believed, and he was astonished at the teaching of the Lord.	
Acts 13:13	Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ τὸν Παῦλον ἦλθον εἰς Πέργην τῆς Παμφυλίας. Ἰωάννης δὲ ἀποχωρήσας ἀπ’ αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα.	Then <u>Paul and his</u> <u>company</u> put out <i>to sea</i> from Paphos and went to Perga in Pamphylia. But John took leave of them and returned to Jerusalem.	Paul and his company ← <i>those around Paul</i> , but inclusive of Paul.
Acts 13:14	Αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης, παρεγένοντο εἰς Ἀντιοχείαν τῆς Πισιδίας, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων, ἐκάθισαν.	And they crossed from Perga and arrived in Antioch of Pisidia, and they went into the synagogue on the Sabbath day and sat down.	

Acts 13:15	Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν, ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτούς, λέγοντες, Ὑἱοὶ ἀδελφοί, εἰ ἔστιν λόγος ἐν ὑμῖν παρακλήσεως πρὸς τὸν λαόν, λέγετε.	And after the reading of the law and the prophets, the leaders of the synagogue sent <i>assistants</i> to them, <i>who</i> said, “Men <i>and</i> brothers, <i>if any of you</i> have a word of encouragement to the people, speak <i>up</i> .”	if any of you have ← <i>if there is among you</i> .
Acts 13:16	Ἀναστὰς δὲ Παῦλος, καὶ κατασείσας τὴ χειρὶ, εἶπεν, Ὑἱοὶ Ἰσραηλῖται, καὶ οἱ φοβούμενοι τὸν θεόν, ἀκούσατε.	Then Paul got up and signalled with <i>his</i> hand and said, “Men <i>and</i> Israelites, and you <i>who</i> fear God, listen.	signalled: very probably for <i>quiet</i> , a sense attested in [LS].
Acts 13:17	Ὁ θεὸς τοῦ λαοῦ τούτου {RP: - } [P1904 TR: Ἰσραὴλ] ἐξελέξατο τοὺς πατέρας ἡμῶν, καὶ τὸν λαὸν ὑψώσεν ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ μετὰ βραχίονος ὑψηλοῦ ἐξηγάγεν αὐτοὺς ἐξ αὐτῆς.	The God of this people {RP: - } [P1904 TR: – Israel –] chose our fathers, and he exalted the people during <i>their</i> stay in <i>the</i> land of Egypt, and with a high arm he brought them out of it.	Ἰσραὴλ, <i>Israel</i> : absent in RP F1859=9/12 vs. present in P1904 TR F1859=3/12 (Scrivener's agg). AV differs textually.
Acts 13:18	Καὶ ὡς τεσσαρακονταετὴ χρόνον ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ.	And for about a forty year period he put up with their ways in the desert.	
Acts 13:19	Καὶ καθελὼν ἔθνη ἑπτὰ ἐν γῇ Χαναάν, {RP P1904: κατεκληρονόμησεν} [TR: κατεκληροδότησεν] αὐτοῖς τὴν γῆν αὐτῶν.	And he destroyed seven nations in <i>the</i> land of Canaan, and he gave their land to them as an <u>inheritance</u> .	κατεκληρονόμησεν, <i>bequeathed</i> , RP P1904 F1859=9/12 vs. κατεκληροδότησεν, <i>gave as an inheritance</i> , TR F1859=2/12 (Scrivener's ao) vs. another reading, F1859=1/12 (Scrivener's h). No significant difference in meaning.
Acts 13:20	Καὶ μετὰ ταῦτα, ὡς ἔτεσιν τετρακοσίοις καὶ πεντήκοντα, ἔδωκεν κριτὰς ἕως Σαμουὴλ τοῦ προφήτου.	And <u>for about four hundred and fifty years</u> after <u>that</u> he gave <i>them</i> judges, until Samuel the prophet.	for about four hundred and fifty years: non-classical dative for time how long. that ← <i>these (things)</i> .
Acts 13:21	Κακεῖθεν ᾗτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ θεὸς τὸν Σαοὺλ υἱὸν Κίς, ἀνδρὰ ἐκ φυλῆς Βενιαμὴν, ἔτη τεσσαράκοντα.	Then after that they asked for a king, and God gave them Saul <i>the</i> son of <u>Kish</u> , a man from <i>the</i> tribe of Benjamin, for forty years.	Kish: as in 1 Sam 10:21. Greek and AV, <i>Cis</i> .

Acts 13:22	Καὶ μεταστήσας αὐτόν, ἤγειρεν αὐτοῖς τὸν {RP P1904: Δαυίδ} [TR: Δαβίδ] εἰς βασιλέα, ὃς καὶ εἶπεν μαρτυρήσας, Εὐρον {RP P1904: Δαυίδ} [TR: Δαβίδ] τὸν τοῦ Ἰεσσαί, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου.	Then he removed him and raised up <u>David</u> to them as king, to whom he also gave witness and said, ‘I have found <u>David</u> the <u>son</u> of Jesse to be a man after my heart who will carry out all my <u>will</u>.’	David (2x): on Δαυίδ vs. Δαβίδ, see Matt 1:1. Ps 89:21MT (Ps 89:20AV), Ruth 4:17, 1 Sam 13:14. will ← <i>wills</i>.
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 <u>man</u> 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 εισόδου αὐτοῦ βαπτισμα μετανοίας {RP: τῷ} [P1904 TR: παντὶ τῷ λαῷ] Ἰσραὴλ.	John having proclaimed in <u>advance</u> of <u>his</u> <u>coming</u> the 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 13:25	Ὡς δὲ ἐπλήρου {RP-text P1904 TR: ὁ} [RP-marg: -] Ἰωάννης τὸν δρόμον, ἔλεγεν, Τίνα με ὑπονοεῖτε εἶναι; Οὐκ εἰμὶ ἐγώ. Ἀλλ’ ἰδοὺ, ἔρχεται μετ’ ἐμέ, οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λύσαι.	And as <u>John</u> was completing <i>his</i> course, he said, ‘Who do you think I am? I am not <i>the one</i>. But look, after me is coming <i>one</i> the <u>shoes</u> of <i>whose</i> feet I am not worthy to loosen.’	ὁ, <i>the (John)</i>: present in RP-text P1904 TR F1859=9/12 vs. absent in RP-marg F1859=3/12 (Scrivener's alp). shoes ← <i>shoe, footwear</i>.

Acts 13:26	ἄνδρες ἀδελφοί, υἱοὶ γένους Ἀβραάμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν θεόν, ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἀπεστάλη.	Men <i>and</i> brothers, sons of <i>the</i> stock of Abraham, and those among you who fear God, to you the word of this salvation <u>has been sent</u> .	has been sent ← <i>was sent</i> , but see Matt 2:2.
Acts 13:27	Οἱ γὰρ κατοικοῦντες {RP-text P1904 TR: ἐν} [RP-marg: -] Ἱερουσαλὴμ καὶ οἱ ἄρχοντες αὐτῶν, τοῦτον ἀγνοήσαντες, καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας, κρίναντες ἐπλήρωσαν.	For those <i>who</i> live in Jerusalem and their rulers did not know this <i>man</i> , <u>yet</u> they fulfilled the voices of the prophets – which <i>are</i> read every Sabbath – when they judged <i>him</i> .	ἐν, <i>in</i> : present in RP-text P1904 TR F1859=6/12 (Scrivener's acfglo) vs. absent in RP-marg F1859=6/12 (Scrivener's bdehkp). yet: adversative use of καί. AV differs (<i>nor yet</i>), which does not fit the context.
Acts 13:28	Καὶ μηδεμίαν αἰτίαν θανάτου εὐρόντες, ᾗτήσαντο Πιλάτον ἀναιρεθῆναι αὐτόν.	And <i>despite</i> not <u>finding</u> any grounds for a death <i>penalty</i> , they asked Pilate for him to be <u>executed</u> .	finding ← <i>having found</i> . See Matt 23:20. executed: or <i>eliminated</i> .
Acts 13:29	Ὡς δὲ ἐτέλεσαν {RP P1904: πάντα} [TR: ἅπαντα] τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς μνημεῖον.	And when they had finished <i>doing everything</i> that <i>stood</i> written about him, they took <i>him</i> down from the wood and put <i>him</i> in a tomb.	πάντα, <i>all</i> (1), RP P1904 F1859=11/12 vs. ἅπαντα, <i>all</i> (2), TR F1859=1/12 (Scrivener's e).
Acts 13:30	Ὁ δὲ θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν.	But <u>God raised him</u> from <i>the</i> dead,	God raised him: combine this verse with John 10:18 to infer the Deity of Christ.
Acts 13:31	ὃς ὥφθη ἐπὶ ἡμέρας πλείους τοῖς συναναβάσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλὴμ, οἵτινές εἰσιν μάρτυρες αὐτοῦ πρὸς τὸν λαόν.	and he <u>was seen</u> for <i>many</i> days <i>by</i> those <i>who</i> went up with him from Galilee to Jerusalem, who are witnesses of him to the people.	was seen ... by: or <i>appeared to</i> . many ← <i>more</i> .
Acts 13:32	Καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, ¶ ὅτι ταύτην ὁ θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις αὐτῶν ἡμῖν, ἀναστήσας Ἰησοῦν.	And we preach to you the promise to the fathers which <i>has</i> taken place ¶ – that God has completely fulfilled <i>it</i> to their children – us – <u>in raising up</u> Jesus,	¶ Verse division: in AV numbering, Acts 13:33 begins here. it ← <i>this</i> . in raising up: gerundial use of the participle.
Acts 13:33	ὥς καὶ ἐν τῷ ψαλμῷ τῷ δευτέρῳ γέγραπται, Υἱὸς μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε.	as it also stands written in the second psalm: ‘You are my son; Today I have begotten you.’	Ps 2:7.

Acts 13:34	Ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοντα υποστρέφειν εἰς διαφθοράν, οὕτως εἶρηκεν ὅτι Δώσω ὑμῖν τὰ ὅσια {RP P1904: Δαυίδ} [TR: Δαβίδ] τὰ πιστά.	And in that he raised him from <i>the</i> dead, no longer destined to return to decay, he has spoken as follows: ‘I will give you the faithful <u>sacred</u> <u>things</u> of <u>David</u>.’	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. Isa 55:3. as follows ← <i>thus that</i> . sacred <i>things</i> : In the Masoretic Text of Isa 55:3, <i>kindnesses, mercies</i> (ἱδῆ).
Acts 13:35	Διὸ καὶ ἐν ἑτέρῳ λέγει, Οὐ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.	On account of <u>this</u> he also says in another <i>place</i> , ‘You will not permit your holy <i>one</i> to see decay.’	Ps 16:10. this ← <i>which</i> .
Acts 13:36	{RP P1904: Δαυίδ} [TR: Δαβίδ] μὲν γὰρ ἰδίᾳ γενεᾷ υπηρετήσας τῇ τοῦ θεοῦ βουλῇ ἐκοιμήθη, καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδεν διαφθοράν.	For <u>David</u> , having served his own generation by the will of God, fell asleep and was <u>added to</u> his fathers and saw decay,	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. added to: or <i>laid with</i> .
Acts 13:37	ὃν δὲ ὁ θεὸς ἤγειρεν, οὐκ εἶδεν διαφθοράν.	but <i>he</i> whom God raised up did not see decay.	
Acts 13:38	Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται.	So let it be known to you, men <i>and</i> brothers, that through this <i>man</i> , forgiveness of sins is declared to you,	
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</i> through <u>this <i>man</i></u> everyone who believes is justified from all <i>the things</i> from which you could not be justified by the law of <u>Moses</u> .	Μωϋσέως, <i>Moïses</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.
Acts 13:40	Βλέπετε οὖν μὴ ἐπέλθῃ ἐφ' ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφήταις,	So see <i>to it</i> that what <i>has been</i> spoken <u>by the prophets</u> does not come upon you:	by the prophets: or, if “spoken” stands for what the prophets wrote, <i>in the prophets</i> . Compare Hebrews 1:1.

Acts 13:41	ἴδετε, οἱ καταφρονηταί, καὶ θαυμάσατε, καὶ ἀφανίσθητε· ὅτι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, {RP: - } [P1904 TR: ἔργον] {RP: ὁ } [P1904 TR: ὦ] οὐ μὴ πιστεύσητε, εἰάν τις ἐκδιηγῆται ὑμῖν.	‘Behold, you haughty ones, And be amazed and vanish, For I am carrying out a work in your {RP: days} [P1904 TR: days,] {RP: Which} [P1904 TR: A work which] you certainly <u>would</u> not believe If someone declared it to you.’ ”	ἔργον, <i>a work</i>: absent in RP F1859=9/12 vs. present in P1904 TR F1859=3/12 (Scrivener's aep). ὁ, <i>which</i>, RP F1859=8/12 vs. ω, <i>in which</i> (dative, common with πιστεύω), P1904 TR F1859=4/12 (Scrivener's cdhl). Hab 1:5, somewhat adapted. would ← <i>will</i>.
Acts 13:42	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].	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>.	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. 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 abcdffghkop). A strong disparity (#2) with RP-text, R=2:12. intervening Sabbath: perhaps a midweek day (σάββατον also means <i>week</i>, e.g. Matt 28:1).
Acts 13:43	Λυθείσης δὲ τῆς συναγωγῆς, ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ· οἵτινες προσλαλοῦντες {RP: - } [P1904 TR: αὐτοῖς], ἔπειθον αὐτοὺς {RP TR: ἐπιμένειν} [P1904: προσμένειν] τῇ χάριτι τοῦ θεοῦ.	And when the synagogue <i>gathering</i> had broken up, many of the Jews and the devout proselytes followed Paul and Barnabas, who addressed {RP: <i>them</i>} [P1904 TR: <i>them</i>] and persuaded them to <u>continue</u> in the grace of God.	αὐτοῖς, <i>to them</i>: absent in RP F1859=9/12 vs. present in P1904 TR F1859=3/12 (Scrivener's akp). ἐπιμένειν, <i>to continue</i> (1), RP TR F1859=7/12 vs. προσμένειν, <i>to continue</i> (2), P1904 F1859=5/12 (Scrivener's cdkop).
Acts 13:44	Τῷ {RP P1904: τε} [TR: δὲ] ἐρχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ θεοῦ.	<u>And on the next Sabbath</u>, almost all the city gathered to hear the word of God.	τε, <i>and</i>, RP P1904 F1859=8/12 vs. δὲ, <i>and / but</i>, TR F1859=4/12 (Scrivener's abop).

Acts 13:45	Ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους ἐπλήσθησαν ζήλου, καὶ ἀντέλεγον τοῖς ὑπὸ τοῦ Παύλου λεγομένοις, ἀντιλέγοντες καὶ βλασφημοῦντες.	And when the Jews saw the crowds, they were filled with jealousy, and they spoke against the <i>things</i> being spoken by Paul, contradicting and blaspheming.	
Acts 13:46	Παρρησιασάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπον, Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ θεοῦ. Ἐπειδὴ δὲ ἀπωθεῖσθε αὐτόν, καὶ οὐκ ἄξιους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη.	But speaking <i>out</i> boldly, Paul and Barnabas said, “It was necessary for the word of God to be spoken to you first. But since you discard it and do not judge yourselves worthy of age-abiding life, look, we are turning to the Gentiles.	speaking <i>out</i> boldly ← <i>having spoken out boldly</i> . See Matt 23:20.
Acts 13:47	Οὕτως γὰρ ἐντέταλται ἡμῖν ὁ κύριος, Τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἔσχάτου τῆς γῆς.	For <i>this is what</i> the Lord has commanded us: ‘I have appointed you as a light to the Gentiles, For you to be for salvation As far as the end of the earth.’ ”	Isa 49:6. this <i>is what</i> ← <i>thus</i> . you (2x): singular. to the Gentiles ← <i>of Gentiles</i> . as ... for ← εἰς (introducing a complement) ... εἰς (denoting purpose).
Acts 13:48	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.	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.	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. 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).
Acts 13:49	Διεφέρετο δὲ ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς χώρας.	And the word of the Lord was spread about through <i>the</i> whole of the region.	

Acts 13:50	Οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναίκας καὶ τὰς εὐσημονας καὶ τοὺς πρῶτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν.	But the Jews incited the devout women and <i>those</i> of high standing and the leading <i>men</i> of the city, and they stirred up a persecution against Paul and Barnabas and threw them out of their territories.	
Acts 13:51	Οἱ δὲ ἐκτιναξάμενοι τὸν κονιορτὸν τῶν ποδῶν αὐτῶν ἐπ' αὐτοὺς, ἦλθον εἰς Ἰκόνιον.	But they shook off the dust <u>from</u> their feet against them and went to Iconium.	from ← <i>of</i> .
Acts 13:52	Οἱ δὲ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου.	And the disciples were filled with joy and holy spirit.	
Acts 14:1	Ἐγένετο δὲ ἐν Ἰκονίῳ, κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι οὕτως ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος.	And it came to pass in Iconium that they went in the same <i>way</i> into the Jews' synagogue and spoke in such a way that a <u>large number</u> of both Jews and Greeks believed.	a large number ← <i>much</i> <i>multitude</i> .
Acts 14:2	Οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν.	But the unbelieving Jews stirred up and <u>poisoned</u> the <u>minds</u> of the Gentiles against the brothers.	poisoned ← <i>maltreated</i> . minds ← <i>souls</i> .
Acts 14:3	Ἰκανὸν μὲν οὖν χρόνον διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, {RP P1904: - } [TR: καὶ] διδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν.	And they spent a considerable time speaking out boldly <u>about</u> the Lord, who gave witness to <u>his word of grace</u> , {RP P1904: - } [TR: also] allowing signs and miracles to take place through their hands.	καὶ, <i>and</i> ; <i>also</i> : absent in RP P1904 F1859=9/12 vs. present in TR F1859=3/12 (Scrivener's abp). about: as in John 12:16 (<i>written about him</i>), Mark 6:52 (<i>about the bread</i>), here with connotations of <i>being founded on</i> . his word of grace: or <i>the word of his grace</i> .
Acts 14:4	Ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως· καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις.	So the <u>population</u> of the city was divided, and some <u>sided</u> with the Jews, and some with the apostles.	population ← <i>multitude</i> . sided ← <i>were</i> .

Acts 14:5	Ὡς δὲ ἐγένετο ὁρμή τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἀρχουσιν αὐτῶν, ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς,	But when an assault by both Gentiles and Jews took place with their leaders, <i>intending</i> to maltreat and stone them,	by ← <i>of</i> .
Acts 14:6	συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας, Λύστραν καὶ Δέρβην, καὶ τὴν περίχωρον·	they <u>became aware</u> <i>of it</i> and fled to the Lycaonian cities of Lystra and Derbe and the surrounding area.	became aware ← <i>saw together / saw at a glance</i> .
Acts 14:7	κακεῖ ἦσαν εὐαγγελιζόμενοι.	And there they would preach the gospel.	
Acts 14:8	Καί τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων, ὃς οὐδέποτε {RP P1904 S1550: περιπεπατῆκει} [E1624 S1894: περιεπεπατῆκει].	And a certain man in Lystra, disabled in <i>his</i> feet, was sitting down. He had been lame from his mother's womb and had never walked.	περιπεπατῆκει, <i>had (never) walked around</i> (pluperfect without augment), RP P1904 S1550 F1859=9/12 (Scrivener's b**cefgklo) vs. περιεπεπατῆκει, <i>had (never) walked around</i> (pluperfect with augment), E1624 S1894 F1859=3/12 (Scrivener's ab*p). walked ← <i>walked around</i>.
Acts 14:9	Οὗτος {RP-text P1904: ἤκουσεν} [RP-marg TR: ἤκουεν] τοῦ Παύλου λαλοῦντος· ὃς ἀτενίσας αὐτῷ, καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι,	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,	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 afgklo). A disparity with RP-text, R=5:8. he ← <i>this (man)</i>. seeing ← <i>having seen</i>. See Matt 23:20.

Acts 14:10	εἶπεν μεγάλη τῇ φωνῇ, Ἀνάστηθι ἐπὶ τοὺς πόδας σου {RP-text: ὀρθῶς} [RP-marg P1904 TR: ὀρθός]. Καὶ {RP TR: ἤλλετο} [P1904: ἤλατο] καὶ περιεπάτει.	he said in a loud voice, “Stand up <u>straight</u> on your feet.” And he <u>leapt</u> and walked about.	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. 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.
Acts 14:11	Οἱ δὲ ὄχλοι, ἰδόντες ὃ ἐποίησεν ὁ Παῦλος, ἐπῆραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ λέγοντες, Οἱ θεοὶ ὁμοιωθέντες ἄνθρωποις κατέβησαν πρὸς ἡμᾶς.	But when the crowds saw what Paul had done, they raised their <u>voices</u> and said in Lycaonian, “The gods <u>have taken on human</u> <u>likeness</u> and come down to us.”	voices ← <i>voice</i> . have taken on human likeness ← <i>having been made like men</i> .
Acts 14:12	Ἐκάλουν τε τὸν μὲν Βαρνάβαν, Δία· τὸν δὲ Παῦλον, Ἑρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου.	And they called Barnabas <u>Zeus</u> , and Paul <u>Hermes</u> since he was the spokesman.	Zeus ... Hermes: these are the Greek names. The AV uses the Roman equivalents, <i>Jupiter</i> and <i>Mercurius</i> .
Acts 14:13	Ὁ δὲ ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως αὐτῶν, ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας, σὺν τοῖς ὄχλοις ἠθέλεν θύειν.	And the priest of Zeus's <i>temple</i> , which was in front of their city, brought bulls and garlands to the <u>gates</u> , and along with the crowds he wished to offer sacrifice.	gates ← <i>gateways, gate-houses</i> .
Acts 14:14	Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, διαρρήξαντες τὰ ἱμάτια αὐτῶν, εἰσεπήδησαν εἰς τὸν ὄχλον, κράζοντες	But when the apostles Barnabas and Paul heard <i>this</i> , they tore their clothes and leapt into the crowd, shouting	

Acts 14:15	καὶ λέγοντες, "Ἄνδρες, τί ταῦτα ποιεῖτε; Καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἀνθρώποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ τὸν θεὸν τὸν ζῶντα, ὃς ἐποίησεν τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς·	and saying, "Men, why are you doing these <i>things</i> ? We too are men with similar feelings to you, preaching the gospel to you, that <i>you</i> should turn from these vain <i>things</i> to the living God, who made heaven and earth and the sea and everything that <i>is</i> in them,	
Acts 14:16	ὃς ἐν ταῖς παρωχημέναις γενεαῖς εἴασεν πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν.	who in past generations allowed all the Gentiles to go their <i>own</i> ways.	
Acts 14:17	Καίτοιγε οὐκ ἁμάρτυρον ἑαυτὸν ἀφήκεν ἀγαθοποιῶν, οὐρανόθεν {RP P1904: ὑμῖν} [TR: ἡμῖν] ὑετοὺς 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 <u>sky</u> 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. 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. the sky: or heaven.
Acts 14:18	Καὶ ταῦτα λέγοντες, μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς.	And in saying these <i>things</i> they <u>only</u> <u>just</u> stopped the crowds sacrificing to them.	only just ← <i>scarcely, with difficulty</i> .
Acts 14:19	{RP P1904 TR: Ἐπῆλθον δὲ} [MISC: Διατριβόντων δὲ αὐτῶν καὶ διδασκόντων ἐπῆλθον] ἀπὸ Ἀντιοχείας 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 <u>dragged</u> <i>him</i> outside the city, <u>thinking</u> he had died.	ἐπῆλθον δὲ, <i>and (Jews) arrived</i>, RP P1904 TR F1859=5/12 (Scrivener's ceghl) vs. διατριβόντων δὲ αὐτῶν καὶ διδασκόντων ἐπῆλθον, <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. ἔσυρον, <i>they were dragging</i>, RP TR F1859=9/12 vs. ἔσυραν, <i>they dragged</i>, P1904 F1859=3/12 (Scrivener's bho). thinking ← <i>having thought</i>. See Matt 23:20.

Acts 14:20	Κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν, ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν· καὶ τῇ ἑπαύριον ἐξῆλθεν σὺν τῷ Βαρνάβᾳ εἰς Δέρβην.	But the disciples gathered round him, and he got up and went to the city, and on the next day he departed with Barnabas to Derbe.	
Acts 14:21	Εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἱκανούς, ὑπέστρεψαν εἰς τὴν Λύστραν καὶ Ἰκόνιον καὶ Ἀντιόχειαν,	And they preached the gospel to that city, and when they had made a considerable number of disciples, they returned to Lystra and Iconium and Antioch.	a considerable number ← <i>sufficient, plenty</i> .
Acts 14:22	ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.	And they boosted the <u>morale</u> of the disciples and encouraged <i>them</i> to remain in the faith and <i>said</i> , “We must go through many tribulations into the kingdom of God.”	Punctuation: we introduce direct speech here, because the use of first person in δεῖ ἡμᾶς, <i>we must</i> . Otherwise, the author Luke is including himself in indirect speech, which is not typical of the style of this part of the book; Luke usually remains aloof (though this changes at Acts 20). boosted the morale ← <i>upheld the souls</i> .
Acts 14:23	Χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ’ ἐκκλησίαν {RP TR: ,} [P1904: καὶ] προσευξάμενοι μετὰ νηστειῶν, παρέθεντο αὐτοὺς τῷ κυρίῳ εἰς ὃν {RP TR: πεπιστεύκεισαν} [P1904: πεπιστεύκασι].	And they appointed them elders in each <u>church</u> , and after praying with fastings, they committed them to the Lord in whom <u>they had believed</u> .	καὶ, <i>and</i> : absent in RP TR F1859=10/12 vs. present in P1904 F1859=2/12 (Scrivener's cf). πεπιστεύκεισαν, <i>they had believed</i> , RP TR F1859=10/12 vs. πεπιστεύκασι, <i>they have believed</i> , P1904 F1859=2/12 (Scrivener's ce). appointed ← <i>elected</i> (so by voting, not by lot). church: see Matt 16:18.
Acts 14:24	Καὶ διελθόντες τὴν Πισιδίαν ἦλθον εἰς Παμφυλίαν.	And they passed through Pisidia and came to Pamphylia.	
Acts 14:25	Καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον, κατέβησαν εἰς Ἀττάλειαν·	And they spoke the word in Perga and went down to Attalia.	

Acts 14:26	καὶ ἐκεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν.	And from there they sailed off to Antioch, from where they had been committed to the grace of God for the work which they fulfilled.	committed ← <i>delivered</i> . AV differs, to modern ears at least (<i>recommended</i>).
Acts 14:27	Παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν, ἀνήγγειλαν ὅσα ἐποίησεν ὁ θεὸς μετ' αὐτῶν, καὶ ὅτι ἤνοιξεν τοῖς ἔθνεσιν θύραν πίστεως.	And when they had arrived and gathered the church, they reported on all the things that God had done with them and on the fact that he had opened a door of faith to the Gentiles.	church: see Matt 16:18.
Acts 14:28	Διέτριβον δὲ ἐκεῖ χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.	Then they spent no inconsiderable time there with the disciples.	
Acts 15:1	Καὶ τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας, ἐδίδασκον τοὺς ἀδελφούς ὅτι Ἐὰν μὴ περιτέμνησθε τῷ ἔθει Μωϋσέως, οὐ δύνασθε σωθῆναι.	And certain men came down from Judaea and were teaching the brothers as follows: "Unless you are circumcised in the custom of Moses, you cannot be saved."	as follows ← <i>that</i> . Our translation brings out the fact that the teaching is not endorsed by the writer (Luke).
Acts 15:2	Γενομένης οὖν στάσεως καὶ {RP P1904: ζητήσεως} [TR: συζητήσεως] οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς αὐτούς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινὰς ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ περὶ τοῦ ζητήματος τούτου.	So with a not insignificant standpoint and argument with Paul and Barnabas having arisen against them, they arranged for Paul and Barnabas and some others of their company to go up to the apostles and elders in Jerusalem concerning this dispute.	ζητήσεως, <i>dispute</i> (1), RP P1904 F1859=13/13 vs. συζητήσεως, <i>dispute</i> (2), TR F1859=0/13. standpoint: or <i>dissension</i> . arisen ← <i>taken place</i> . their company ← <i>them</i> . in ← <i>to</i> .
Acts 15:3	Οἱ μὲν οὖν, προπεμφθέντες ὑπὸ τῆς ἐκκλησίας, διήρχοντο τὴν Φοινικὴν καὶ Σαμάρειαν, ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν· καὶ ἐποίουν χαρὰν μεγάλην πᾶσιν τοῖς ἀδελφοῖς.	So they were seen off on their way by the church, and they went through Phoenicia and Samaria, relating the conversion of the Gentiles in detail, and they gave great joy to all the brothers.	church: see Matt 16:18. Phoenicia: AV= <i>Phenice</i> . gave ← <i>made</i> .

Acts 15:4	Παραγενόμενοι δὲ εἰς Ἱερουσαλήμ, ἄπεδεχθησαν 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 <u>church</u> 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. in ← <i>to</i> . church: see Matt 16:18.
Acts 15:5	Ἐξανέστησαν δέ τινες τῶν ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες ὅτι Δεῖ περιτέμνειν αὐτοὺς, παραγγέλλειν τε τηρεῖν τὸν νόμον Μωϋσέως.	Then some of the sect of the Pharisees, <u>believers</u> , <u>stood up</u> , saying, “It is necessary to circumcise them and to command <i>them</i> to keep the law of Moses.”	believers ← <i>having believed</i> . stood up: e.g. from one's seat, not necessarily hostilely.
Acts 15:6	Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου.	Then the apostles and elders gathered together to look <u>into</u> this matter.	into ← <i>concerning</i> .
Acts 15:7	Πολλῆς δὲ συζητήσεως γενομένης, ἀναστὰς Πέτρος εἶπεν πρὸς αὐτοὺς, Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι ἀφ' ἡμερῶν ἀρχαίων ὁ θεὸς ἐν ἡμῖν ἐξελέξατο, διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου, καὶ πιστεῦσαι.	And after much disputing had taken place, Peter stood up and said to them, “Men <i>and</i> brothers, you understand that from <u>early</u> days God made a choice among us that the Gentiles should hear the word of the gospel through my mouth and believe.	early ← <i>old, ancient</i> .
Acts 15:8	Καὶ ὁ καρδιογνώστης θεὸς ἐμαρτύρησεν αὐτοῖς, δοὺς αὐτοῖς τὸ πνεῦμα τὸ ἅγιον, καθὼς καὶ ἡμῖν.	And God, who knows <i>our</i> hearts, witnessed to them <u>by giving</u> them the holy spirit, as <i>he</i> also <i>did</i> to us,	by giving: gerundial use of the participle.
Acts 15:9	καὶ οὐδὲν διέκρινεν μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθάρισας τὰς καρδίας αὐτῶν.	and he did not discriminate between us and them in any <i>respect</i> , and he purified their hearts by faith.	

Acts 15:10	Νῦν οὖν τί πειράζετε τὸν θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι;	So now, why are you putting God to the test, by putting a yoke on the disciples' neck, which neither our fathers nor we were able to bear?	
Acts 15:11	Ἀλλὰ διὰ τῆς χάριτος {RP P1904: τοῦ} [TR: -] κυρίου Ἰησοῦ {RP P1904: - } [TR: χριστοῦ] πιστεύομεν σωθῆναι, καθ' ὃν τρόπον καὶ ἐκεῖνοι.	But <i>it is</i> by the grace of {RP P1904: the} [TR: <i>the</i>] Lord Jesus {RP P1904: - } [TR: Christ] <i>that</i> we believe that <i>we</i> have been saved in the <i>same</i> way <u>that</u> <i>they do</i> .”	τοῦ, (<i>of</i>) <i>the</i> : present in RP P1904 F1859=11/13 vs. absent in TR F1859=2/13 (Scrivener's ce). χριστοῦ, (<i>of</i> ...) <i>Christ</i> : absent in RP P1904 F1859=11/13 vs. present in TR F1859=2/13 (Scrivener's am). AV differs textually. that they <i>do</i> ← <i>also those</i> . One could read <i>that they have (been saved)</i> .
Acts 15:12	Ἐσίγησεν δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβαν καὶ Παύλου ἐξηγουμένων ὅσα ἐποίησεν ὁ θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσιν δι' αὐτῶν.	And the whole <u>company</u> went silent and heard Barnabas and Paul relating in detail all the signs and miracles which God had performed among the Gentiles through them.	company ← <i>multitude</i> .
Acts 15:13	Μετὰ δὲ τὸ σιγῆσαι αὐτοὺς, ἀπεκρίθη Ἰάκωβος λέγων, Ἄνδρες ἀδελφοί, ἀκούσατέ μου·	And after they had become silent, James answered and said, “Men <i>and</i> brothers, listen to me.	
Acts 15:14	Συμεὼν ἐξηγήσατο καθὼς πρῶτον ὁ θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ.	<u>Simeon</u> has described how God first <u>deigned</u> to take a people out of <i>the</i> Gentiles in his name.	Simeon: AV differs (<i>Simon</i>), which could be the intention, but this would be a unique case of such a spelling for Simon except 2 Pet 1:1, and see Acts 13:1. deigned ← <i>observed, visited, meditated</i> .
Acts 15:15	Καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται,	And the words of the prophets agree with this, as it stands written:	

Acts 15:16	Μετὰ ταῦτα ἀναστρέψω, καὶ ἀνοικοδομήσω τὴν σκήνην {RP P1904: Δαυὶδ} [TR: Δαβὶδ] τὴν πεπτωκυῖαν· καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν·	‘After these <i>things</i> I will return And build up the tabernacle of David, <u>Which <i>has</i> fallen down,</u> And I will rebuild its ruins and restore it,	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. Amos 9:11. Which <i>has</i> fallen down: our italicization here indicates the supplying of a finite verb, not a tense change, aorist to perfect, as might be suspected. See the Introduction.
Acts 15:17	ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν κύριον, καὶ πάντα τὰ ἔθνη, ἕφ’ οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ’ αὐτούς, λέγει κύριος ὁ ποιῶν ταῦτα πάντα.	In order that the rest of men might seek out the Lord, <u>Including all the Gentiles</u> <u>Who are called after my name,</u> Says the Lord, Who does all these <i>things.</i>’	Amos 9:12 , but apparently adapted somewhat (not that that need be a problem). Including ← <i>And</i> . Who are called after my name ← <i>On whom my name has been called</i> . See James 2:7.
Acts 15:18	Γνωστὰ ἅπ’ αἰῶνός ἐστιν τῷ θεῷ πάντα τὰ ἔργα αὐτοῦ.	All his works have been known to God <u>since <i>the</i> <i>beginning of time</i></u> .	since <i>the beginning of time</i> ← <i>from an age, or since old time</i> .
Acts 15:19	Διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν θεόν·	Therefore I judge that we should not trouble those <u>Gentiles who are turning</u> to God,	Gentiles ← <i>of the Gentiles</i> . turning: or <i>returning</i> .
Acts 15:20	ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος.	but should <u>w</u> rite to them to refrain from the polluted <i>accompaniments</i> of the idols, and <i>from</i> fornication, and <i>anything</i> strangled, and <i>from</i> blood.	write ← <i>write a letter</i> , the Greek verb being cognate with <i>epistle</i> , the noun occurring in Acts 15:30.
Acts 15:21	{RP P1904: Μωϋσῆς} [TR: Μωσῆς] γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει, ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος.	For <u>Moses</u> from <u>early</u> generations has had those <i>who</i> preach him in various cities, he being read every Sabbath in the synagogues.”	Μωϋσῆς, Moïses , RP P1904 F1859=10/13 vs. Μωσῆς , <i>Moses</i> , TR F1859=3/13 (Scrivener's egh). early ← <i>old</i> .

Acts 15:22	Τότε ἔδοξεν τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν {RP: - } [P1904 TR: τῷ] Παύλῳ καὶ Βαρνάβᾳ, Ἰουδαν 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 <u>selected</u> from <i>among</i> them to Antioch with Paul and Barnabas: Judas who <i>is</i> surnamed Barsabbas, and Silas – leading men among the brothers.	τῷ, (to) the (Paul): absent in RP F1859=9/13 vs. present in P1904 TR F1859=4/13 (Scrivener's acep). Βαρσαββᾶν, Barsabbas, RP-text P1904 F1859=4/13 (Scrivener's bemp) vs. Βαρσαβᾶν, Barsabas, RP-marg TR F1859=9/13. A disparity with RP-text, R=5:10. church: see Matt 16:18. 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 15:23	γράψαντες διὰ χειρὸς αὐτῶν τάδε, Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν, χαίρειν·	They wrote <u>as follows</u> , <i>to be taken by hand</i> personally: “From the apostles and the elders and the brothers to the <u>Gentile</u> brothers throughout Antioch and Syria and Cilicia, greetings.	as follows ← <i>these (things)</i> . by hand personally ← <i>through their hand</i> . AV differs (<i>by them</i>). Gentile ← <i>of (the) Gentiles</i> .
Acts 15:24	ἐπειδὴ ἡκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ἐξελθόντες ἐτάραξαν ὑμᾶς λόγοις, ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον, οἷς οὐ διεστείλαμεθα·	In view of <i>the fact that</i> we have heard that some of us have gone out and disturbed you with words, upsetting your <u>spiritual condition</u> , telling <i>you</i> to be circumcised and to keep the law, to whom we have given no <i>such</i> instructions,	spiritual condition ← <i>souls</i> .
Acts 15:25	ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδόν, ἐκλεξαμένους ἄνδρας πέμψαι πρὸς ὑμᾶς, σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ,	we, <u>reaching unanimity</u> , have decided to send <i>some</i> <u>selected</u> men to you with our beloved Barnabas and Paul,	reaching unanimity ← <i>having become unanimous</i> . selected: see Acts 15:22.
Acts 15:26	ἄνθρωποις παραδεδωκόσιν τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ.	<i>who are men who have committed themselves</i> to the cause of the name of our Lord Jesus Christ.	<i>who have committed themselves</i> ← <i>who have delivered their souls</i> . The grammatical reference is to Barnabas and Paul, not the “selected men”.

Acts 15:27	᾿Απεστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά.	So we have sent Judas and Silas <u>with</u> them <u>to report</u> on the same <i>things</i> <u>verbally</u> .	with ← <i>and</i> . to report ← <i>reporting</i> , but probably replacing a classical future participle of purpose. See Matt 20:20. verbally ← <i>through a word</i> .
Acts 15:28	᾿Εδοξεν γὰρ τῷ ἁγίῳ πνεύματι, καὶ ἡμῖν, μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρους, πλὴν τῶν ἐπιναγκαίως τούτων,	For it seemed good to the holy spirit and to us not to lay <u>anything</u> <u>heavier</u> on you except these <u>necessary</u> <i>things</i> :	anything heavier ← <i>any more weight</i> . necessary ← <i>necessarily</i> .
Acts 15:29	ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ πνικτοῦ καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς, εὖ πράξετε. Ἐρρωσθε.	to refrain from <i>things</i> sacrificed to idols, and blood, and <i>anything</i> strangled, and fornication. If you keep yourselves from these <i>things</i> , you will be doing well. <u>May you be strong</u> .”	If: conditional use of the participle. May you be strong ← <i>Be strong</i> , actually a perfect imperative passive.
Acts 15:30	Οἱ μὲν οὖν ἀπολυθέντες ἦλθον εἰς Ἀντιόχειαν· καὶ συναγαγόντες τὸ πλῆθος, ἐπέδωκαν τὴν ἐπιστολήν.	So these were sent <i>on their way</i> , and they came to Antioch, and when they had gathered the <u>group</u> together, they handed over the epistle.	group ← <i>multitude</i> .
Acts 15:31	᾿Αναγνόντες δέ, ἐχάρησαν ἐπὶ τῇ παρακλήσει.	And when they had read <i>it</i> , they rejoiced over the encouragement.	
Acts 15:32	Ἰούδας {RP P1904 S1550: τε} [E1624 S1894: δὲ] καὶ Σίλας, καὶ αὐτοὶ προφήται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφούς, καὶ ἐπεστήριξαν.	And Judas and Silas, also being prophets themselves, encouraged and invigorated the brothers with <u>many words</u> .	τε, <i>and</i> , RP P1904 S1550 F1859=13/13 (incl. e(<i>tacite</i>)) vs. δὲ, <i>and</i> / <i>but</i> , E1624 S1894 F1859=0/13. many words ← <i>much word, speech</i> .
Acts 15:33	Ποιήσαντες δὲ χρόνον, ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστόλους.	And when they had spent <i>some time there</i> , they were sent <i>on their way</i> with peace from the brothers to the apostles.	
Acts 15:34	{RP: - } [P1904 TR: ᾿Εδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ.]	{RP: - } [P1904 TR: But Silas decided to stay on there.]	᾿Εδοξε δὲ τῷ Σίλᾳ 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 15:35	Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγγελιζόμενοι, μετὰ καὶ ἑτέρων πολλῶν, τὸν λόγον τοῦ κυρίου.	Then Paul and Barnabas spent time in Antioch, teaching and preaching the gospel, with many others also, the word of the Lord.	
Acts 15:36	Μετὰ δέ τινας ἡμέρας εἶπεν Παῦλος πρὸς Βαρνάβαν, Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφούς ἡμῶν κατὰ πάσαν πόλιν, ἐν αἷς κατηγγείλαμεν τὸν λόγον τοῦ κυρίου, πῶς ἔχουσιν.	And after several days Paul said to Barnabas, “Now then, let us return and visit our brothers in every city in which we declared the word of the Lord <i>and see how they are.</i> ”	how they are ← <i>how they have</i> . Idiomatic use of <i>to have</i> with an adverb.
Acts 15:37	Βαρνάβας δὲ ἐβουλεύσατο συμπαραλαβεῖν τὸν Ἰωάννην, τὸν {RP TR: καλούμενον} [P1904: ἐπικαλούμενον] Μάρκον.	And Barnabas had resolved to take John who <i>was</i> {RP TR: called} [P1904: surnamed] Mark with <i>him</i> ,	καλούμενον, <i>named, called</i> , RP TR F1859=9/13 vs. ἐπικαλούμενον, <i>surnamed; nicknamed</i> , P1904 F1859=4/13 (Scrivener's cdkp).
Acts 15:38	Παῦλος δὲ ἡξίου, τὸν ἀποστάντα ἀπ’ αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαραλαβεῖν τοῦτον.	but Paul ~~did not think it proper that they should~~ take this <i>man</i> with <i>them</i> , <i>who had</i> deserted them <i>in</i> Pamphylia and had not accompanied them for the work.	did not think it proper that they should ← <i>thought it worthy not to.</i> in ← <i>from.</i> The reference is to Acts 13:13.
Acts 15:39	Ἐγένετο οὖν παροξυσμός, ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ’ ἀλλήλων, τὸν τε Βαρνάβαν παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς Κύπρον.	So a bitter dispute arose, with the result that they took leave of each other, and that Barnabas took Mark with <i>him</i> and sailed off to Cyprus.	
Acts 15:40	Παῦλος δὲ ἐπιλεξάμενος Σίλαν ἐξῆλθεν, παραδοθεὶς τῇ χάριτι τοῦ θεοῦ ὑπὸ τῶν ἀδελφῶν.	And Paul chose Silas and departed, after being committed to the grace of God by the brothers.	
Acts 15:41	Διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ἐπιστηρίζων τὰς ἐκκλησίας.	And he crossed through Syria and Cilicia, invigorating the <u>churches</u> .	churches: see Matt 16:18.
Acts 16:1	Κατήντησεν δὲ εἰς Δέρβην καὶ Λύστραν· καὶ ἰδου, μαθητὴς τις ἦν ἐκεῖ, ὀνόματι Τιμόθεος, υἱὸς γυναικὸς τινος Ἰουδαίας πιστῆς, πατρὸς δὲ Ἑλλήνος.	And he arrived in Derbe and Lystra, ~~where there~~ <i>was</i> a certain disciple by <i>the</i> name of Timothy, <i>the</i> son of a certain Jewish woman, <i>who was</i> a believer, and a Greek father,	where there was ← <i>and behold, there was there.</i>

Acts 16:2	ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν.	and he was highly regarded by the brothers in Lystra and Iconium.	highly regarded ← <i>attested</i> .
Acts 16:3	Τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν, καὶ λαβὼν περιέτεμεν αὐτόν, διὰ τοὺς Ἰουδαίους, τοὺς ὄντας ἐν τοῖς τόποις ἐκεῖνοις· ἤδεισαν γὰρ ἅπαντες τὸν πατέρα αὐτοῦ, ὅτι Ἕλλην ὑπῆρχεν.	Paul wanted him to come along with him, and he took him and circumcised him on account of the Jews who were in those places, for they all knew that his father was a Greek.	him ← <i>this (man)</i> . along ← <i>out</i> . was: in classical grammar, the meaning is <i>had been</i> , but that seems unlikely here. See Acts 6:1.
Acts 16:4	Ὡς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδουν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν {RP P1904 S1550 S1894: πρεσβυτέρων} [E1624: πρεσβυτέρων] τῶν ἐν Ἱερουσαλήμ.	And as they went through the cities, they delivered decrees to them, to keep, which <i>had been</i> issued by the apostles and the elders in Jerusalem.	πρεσβυτέρων, <i>elders</i> , RP P1904 S1550 S1894 F1859=13/13 vs. πρεσβυτέρων, <i>elders</i> (misspelled), E1624 F1859=0/13. Scrivener does not give variants, which there would surely be if his edition of Elzevir read as ours does, so we assume his edition of Elzevir contains πρεσβυτέρων. issued ← <i>judged</i> .
Acts 16:5	Αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῇ πίστει, καὶ ἐπερίσσευον τῷ ἀριθμῷ καθ' ἡμέραν.	So the churches were consolidated in the faith, and they increased in number daily.	churches: see Matt 16:18. increased ← <i>were abounding</i> .
Acts 16:6	Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ,	But as they passed through Phrygia and the Galatian region, they were prevented by the holy spirit from speaking the word in Asia,	
Acts 16:7	ἔλθόντες κατὰ τὴν Μυσίαν ἐπείραζον κατὰ τὴν Βιθυνίαν πορεύεσθαι· καὶ οὐκ εἶασεν αὐτοὺς τὸ πνεῦμα·	and they came down to Mysia, and they attempted to go down to Bithynia, but the spirit did not allow them,	but: adversative use of καί.
Acts 16:8	παρελθόντες δὲ τὴν Μυσίαν κατέβησαν εἰς Τρωάδα.	and by-passing Mysia they went down to Troas.	
Acts 16:9	Καὶ ὄραμα διὰ τῆς νυκτός ὡφθη τῷ Παύλῳ· ἄνθρωπος τις ἦν Μακεδὼν ἐστῶς, παρακαλῶν αὐτὸν καὶ λέγων, Διαβάς εἰς Μακεδονίαν, βοήθησον ἡμῖν.	Then a vision appeared in the night to Paul – a certain Macedonian man was standing and calling on him and saying, “Cross into Macedonia and help us.”	Cross: imperatival use of the participle.

Acts 16:10	Ὡς δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐξήτησαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν, συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ κύριος εὐαγγελισασθαι αὐτοὺς.	And when he had seen the vision, <u>w</u> e immediately tried to depart for Macedonia, deducing that the Lord had <u>called on</u> us to preach the gospel to them.	we: showing that the author, Luke, is travelling with Paul. Similarly in Acts 20:5 and Acts 27:1. called on ← <i>called to himself</i> . Middle voice.
Acts 16:11	Ἀναχθέντες οὖν ἀπὸ τῆς Τρωάδος, εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῇ {RP TR: τε} [P1904: δέ] ἐπιούσῃ εἰς Νεάπολιν,	So we set sail from Troas and had a straight voyage to Samothrace, <u>and</u> the next <u>day</u> to Neapolis.	τε, <i>and</i> , RP TR F1859=6/13 (Scrivener's defghl) vs. δέ, <i>and / but</i> , P1904 F1859=7/13 (Scrivener's abckmop). 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]· ἦμεν 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</i> colony, and we were in {RP P1904: the city itself} [TR: <i>this city</i>] spending time <i>there</i> for several days.	κολωνεία, <i>colony</i> (1), RP P1904 F1859=7/14 (Scrivener's bcdegph**) vs. κολωνία, <i>colony</i> (2), TR F1859=4/14 (Scrivener's flmo) vs. κωλωνεία, <i>colony</i> (3), 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</i> : the Greek is from the Latin word <i>colonia</i> .
Acts 16:13	Τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω τῆς πόλεως παρὰ ποταμόν, οὗ ἐνομιζέτο προσευχὴ εἶναι, καὶ καθίσαντες ἐλαλούμεν ταῖς συνελθούσαις γυναξίν.	And on the Sabbath day we went out of the city along <i>the</i> river where prayer was customarily <i>held</i> , and we sat down and spoke to the women who <i>were</i> gathered <i>there</i> .	
Acts 16:14	Καί τις γυνὴ ὀνόματι Λυδία, πορφυρόπωλις πόλεως Θυατείρων, σεβομένη τὸν θεόν, ἤκουεν· ἥς ὁ κύριος διήνοιξεν τὴν καρδίαν, προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου.	And a certain woman by <i>the</i> name of Lydia was listening, a seller of purple <i>cloth</i> , of <i>the</i> city of Thyatira, <i>who</i> worshipped God, whose heart the Lord had opened to pay heed to the <i>things</i> spoken by Paul.	

Acts 16:15	Ὡς δὲ ἐβαπτίσθη, καὶ ὁ οἶκος αὐτῆς, παρεκάλεσεν λέγουσα, Εἰ κεκρίκατέ με πιστὴν τῷ κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου, μέινατε. Καὶ παρεβιάσατο ἡμᾶς.	And when she had been baptized, along with her household, she <u>invited</u> us, saying, “If you have judged me to be faithful to the Lord, <u>come</u> and stay in my house.” And she urged us <i>to do so</i> .	invited: or, more strongly, <i>appealed to, pleaded with</i> . come: imperative use of the participle.
Acts 16:16	Ἐγένετο δὲ πορευομένων ἡμῶν εἰς προσευχὴν, παιδίσκην τινὰ ἔχουσαν πνεῦμα Πύθωνος ἄπαντῆσαι ἡμῖν, ἣτις ἐργασίαν πολλὴν παρείχεν τοῖς κυρίοις αὐτῆς, μαντευομένη.	And it came to pass as we were going to prayer that a certain girl <i>who was possessed by a soothsaying spirit</i> met us, and who provided her masters with much business <i>by soothsaying</i> .	was possessed by ← <i>having</i> . a soothsaying spirit ← <i>a spirit of Python</i> . Python was a mythological serpent destroyed by Apollo in the shrine of the oracle at Delphi. by soothsaying: gerundial use of the participle.
Acts 16:17	Αὕτη κατακολουθήσασα τῷ Παύλῳ καὶ {RP-text TR: ἡμῖν} [RP-marg P1904: τῷ Σίλῳ], ἐκραζεν λέγουσα, Οὗτοι οἱ ἄνθρωποι δούλοι τοῦ θεοῦ τοῦ ὑψίστου εἰσίν, οἵτινες καταγγέλλουσιν {RP P1904 S1550 S1894: ἡμῖν} [E1624: ὑμῖν] ὁδὸν σωτηρίας.	<u>She followed</u> Paul and {RP-text TR: us} [RP-marg P1904: Silas] persistently and kept <u>shouting out</u> , “These men are servants of the Most High God, and they are declaring <i>the</i> way of salvation to {RP P1904 S1550 S1894: us} [E1624: you].”	ἡμῖν, (<i>followed</i>) us, RP-text TR F1859=12/13 vs. τῷ Σίλῳ, (<i>followed</i>) Silas, RP-marg P1904 F1859=1/13 (Scrivener's h). ἡμῖν, <i>to us</i> , RP P1904 S1550 S1894: F1859=10/13 (incl. <i>c(tacite)e(tacite)</i>) vs. ὑμῖν, <i>to you</i> , E1624 F1859=3/13 (Scrivener's <u>abo</u>). She ← <i>This (woman)</i> . kept shouting out ← <i>was shouting out, saying</i> , iterative imperfect.
Acts 16:18	Τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. Διαπονηθεὶς δὲ ὁ Παῦλος, καὶ ἐπιστρέψας, τῷ πνεύματι εἶπεν, Παραγγέλλω σοι ἐν τῷ ὀνόματι Ἰησοῦ χριστοῦ, ἐξελθεῖν ἀπ’ αὐτῆς. Καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ.	She <u>kept doing</u> this for many days. Paul, being worn out with annoyance, turned to the spirit and said, “I command you in the name of Jesus Christ to come out of her.” And it came out at <i>that</i> very hour.	Punctuation: we, with P1904, take <i>to the spirit</i> with <i>turned</i> . RP TBS-TR AV take <i>to the spirit</i> with <i>said</i> . Both are possible. So AV differs. kept doing: iterative imperfect.
Acts 16:19	Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν, εἵλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας,	But when her masters saw that the <u>mainstay</u> of their business had come out, they laid hold of Paul and Silas and dragged <i>them</i> to the market place to the governors.	mainstay ← <i>hope</i> .

Acts 16:20	καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς εἶπον, Οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν, Ἰουδαῖοι ὑπάρχοντες,	And they led them to the <u>magistrates</u> and said, “These men are stirring up our city, <u>and</u> , being Jews,	magistrates: also, especially classically, <i>army generals</i> , but classically and frequently in the papyri <i>magistrates</i> dealing with civil matters. and: from καὶ in the next verse.
Acts 16:21	καὶ καταγγέλλουσιν ἔθῃ ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν, Ῥωμαῖοις οὖσιν.	are declaring customs which we are not permitted to adopt or to do, <u>since</u> we are Romans.”	since: causal use of the participle.
Acts 16:22	Καὶ συνεπέστη ὁ ὄχλος κατ’ αὐτῶν, καὶ οἱ στρατηγοὶ περιρρηξάντες αὐτῶν τὰ ἱμάτια ἐκέλευον ῥαβδίξειν.	And the crowd rose up against them together, and the magistrates tore their coats and ordered <u>beating</u> with rods.	beating ← <i>to beat</i> .
Acts 16:23	Πολλὰς τε ἐπιθέντες αὐτοῖς πληγὰς ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν αὐτούς·	And after inflicting many blows on them, they threw <u>them</u> in prison, <u>ordering</u> the prison guard to guard them securely,	ordering ← <i>having ordered</i> . See Matt 23:20.
Acts 16:24	ὅς, παραγγελίαν τοιαύτην εἰληφώς, ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν, καὶ τοὺς πόδας αὐτῶν ἡσφαλίσατο εἰς τὸ ξύλον.	and he accepted such a charge and put them in the <u>innermost</u> prison <u>area</u> and secured their feet <u>in stocks</u> .	innermost ← <i>inner</i> . in stocks ← <i>to the wood</i> .
Acts 16:25	Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνουν τὸν θεόν, ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμιοι·	Now at around midnight, Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them,	
Acts 16:26	ἄφνω δὲ σεισμός ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμωτηρίου· ἀνεῴχθησάν τε παραχρημα αἱ θύραι πάσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη.	when suddenly a <u>heavy</u> <i>earthquake</i> took place, so that the foundations of the prison were shaken, and immediately all the doors were opened, and everyone's shackles became detached.	heavy ← <i>great</i> .
Acts 16:27	Ἐξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεωγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν, ἔμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγῆναι τοὺς δεσμίους.	The prison guard <u>was</u> awoken from his sleep, and when he saw that the doors of the prison were open, he drew <u>his</u> sword and was going to kill himself, thinking that the prisoners had escaped.	was ← <i>having become</i> . his: from the middle voice of <i>drew</i> .

Acts 16:28	Ἐφώνησεν δὲ φωνῇ μεγάλη ὁ Παῦλος λέγων, Μηδὲν πράξης σεαυτῷ κακόν· ἅπαντες γὰρ ἐσμεν ἐνθάδε.	But Paul shouted in a loud voice and said, “Don't do yourself <i>any</i> harm, for we are all here.”	
Acts 16:29	Αἰτήσας δὲ φῶτα εἰσεπήδησεν, καὶ ἔντρομος γινόμενος προσέπεσεν τῷ Παύλῳ καὶ τῷ Σίλῳ,	Then he asked for <u>light</u> and <u>rushed</u> in, and <u>with trembling</u> he fell <u>down</u> at Paul and Silas,	light ← <i>lights</i> . rushed ← <i>leapt</i> . with trembling ← <i>having become trembling</i> .
Acts 16:30	καὶ προαγαγὼν αὐτοὺς ἔξω ἐφῆ, Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;	and he <u>led them out</u> and said, “Gentlemen, what must I do to be saved?”	led them out ← <i>led them forward (to) outside</i> .
Acts 16:31	Οἱ δὲ εἶπον, Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν χριστόν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου.	And they said, “Believe in the Lord Jesus Christ, and you and your household will be saved.”	
Acts 16:32	Καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ κυρίου, καὶ πᾶσιν τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ.	And they spoke the word of the Lord to him and to all those in his house.	
Acts 16:33	Καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτός καὶ οἱ αὐτοῦ πάντες παραχρῆμα.	Then he took them along at that hour of the night and washed <u>their wounds</u> , and he was immediately baptized, as <i>were</i> all those of his <i>family</i> .	<i>their wounds</i> ← <i>from their wounds</i> .
Acts 16:34	Ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ παρέθηκεν τράπεζαν, καὶ {RP P1904: ἡγαλλιάτο} [TR: ἡγαλλιάσατο] πανοικί πεπιστευκῶς τῷ θεῷ.	And he led them up to his house, and he served <i>them</i> a <u>meal</u> , and he <u>rejoiced</u> with all <i>his</i> household, having believed in God.	ἡγαλλιάτο, <i>was rejoicing</i> , RP P1904 F1859=8/13 (Scrivener's bdegkhmo, but dk with rough breathing) vs. ἡγαλλιάσατο, <i>rejoiced</i> , TR F1859=5/13 (Scrivener's acflp). meal ← <i>table</i> . Compare the English use of <i>dish</i> (metonymy of adjunct / subject).
Acts 16:35	Ἡμέρας δὲ γενομένης, ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους λέγοντες, Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους.	After a day had passed, the magistrates sent the <u>lictors</u> and said, “Release those men.”	lictors: attendants / bodyguards of magistrates, carrying rods of office.

Acts 16:36	Ἀπήγγειλεν δὲ ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον ὅτι Ἀπεστάλκασιν οἱ στρατηγοί, ἵνα ἀπολυθῇτε· νῦν οὖν ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ.	And the prison guard reported these words to Paul <i>as follows</i> : “The magistrates have sent <i>word</i> that you should be released. So <i>depart</i> now and go in peace.”	depart: imperative use of the participle.
Acts 16:37	Ὁ δὲ Παῦλος ἔφη πρὸς αὐτοὺς, 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 <i>flogged</i> us when we were uncondemned, in public, <i>although</i> we are Roman <i>citizens</i> , and they threw <i>us</i> in prison. And now, are they <i>going to</i> <i>expel us</i> in secret? <i>Not</i> <i>likely!</i> Rather, let them <i>come</i> 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 ghl) 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</i> <i>us</i> . Not likely!: English idiom (the Greek being idiomatic) for <i>Certainly not!</i> come: imperative use of the participle.
Acts 16:38	Ἀνήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδούχοι τὰ ῥήματα ταῦτα· καὶ ἐφοβήθησαν ἀκούσαντες ὅτι Ῥωμαῖοί εἰσιν,	And the lictors reported these words to the magistrates, and they became afraid when they heard that they were Romans,	
Acts 16:39	καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἐξαγαγόντες ἡρώτων ἐξελεῖν τῆς πόλεως.	and they came and apologized to them profusely, then they conducted <i>them</i> out and asked <i>them</i> to leave the city.	
Acts 16:40	Ἐξελθόντες δὲ ἐκ τῆς φυλακῆς εἰσηλθον {RP P1904: πρὸς} [TR: εἰς] τὴν Λυδίαν· καὶ ἰδόντες τοὺς ἀδελφούς, παρεκάλεσαν αὐτούς, καὶ ἐξηλθον.	So they came out of the prison and went to Lydia's <i>house</i> , and they saw the brothers <i>there</i> and encouraged them, and they departed <i>again</i> .	πρὸς, <i>to (1)</i> , RP P1904 F1859=12/13 vs. εἰς, <i>to (2)</i> , TR F1859=1/13 (Scrivener's e).

Acts 17:1	Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολλωνίαν, ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν ἡ συναγωγή τῶν Ἰουδαίων.	And they travelled through Amphipolis and Apollonia and came to Thessalonica, where there was a Jewish synagogue.	a Jewish synagogue ← <i>the synagogue of the Jews</i> . See Gen 22:9.
Acts 17:2	κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθεν πρὸς αὐτοὺς, 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 he debated 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 17:3	διανοίγων καὶ παρατιθέμενος, ὅτι Τὸν χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι Οὗτός ἐστιν ὁ χριστὸς Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν.	expounding and explaining as follows: “Christ had to suffer and rise from the dead”, and, “This is who the Christ is: Jesus, whom I declare to you.”	as follows ← <i>that</i> , but ὅτι is also a particle introducing direct speech.
Acts 17:4	Καί τινες ἐξ αὐτῶν ἐπείσθησαν, καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλᾳ, τῶν τε σεβομένων Ἑλλήνων πολὺ πλῆθος, γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι.	And some of them were persuaded and were assigned to Paul and Silas, as were a very large number of the devout Greeks and not an insignificant number of the leading women.	assigned: or <i>allotted</i> , for care and teaching. very large number ← <i>much multitude</i> . an insignificant number ← <i>few</i> .

Acts 17:5	{RP P1904: Προσλαβόμενοι} [TR: Ζηλώσαντες] δέ {RP: οἱ Ἰουδαῖοι οἱ ἀπειθοῦντες} [P1904 TR: οἱ ἀπειθοῦντες Ἰουδαῖοι], {RP P1904: - } [TR: καὶ προσλαβόμενοι] τῶν ἀγοραίων τινὰς ἄνδρας πονηροὺς, καὶ ὀχλοποιήσαντες, ἐθορύβουν τὴν πόλιν· ἐπιστάντες τε τῇ οἰκίᾳ Ἰάσονος, ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον.	But <u>the unbelieving Jews</u> {RP P1904: - } [TR: <u>were jealous and</u>] <u>recruited</u> some good-for-nothing men from those <i>who</i> hang around the market area, and when they had collected a crowd, they brought the city into uproar and took a stand at Jason's house and tried to bring them to the people.	προσλαβόμενοι, <i>recruiting</i>, RP P1904 F1859=8/13 vs. ζηλώσαντες, <i>having been zealous</i>, TR F1859=5/13. For witnesses to προσλαβόμενοι in another position, see below. AV differs textually. οἱ Ἰουδαῖοι οἱ ἀπειθοῦντες, <i>the Jews + the unbelieving (ones)</i>, RP F1859=8/13 vs. οἱ ἀπειθοῦντες Ἰουδαῖοι, <i>the unbelieving Jews</i>, P1904 TR F1859=3/13 vs. another reading, F1859=1/13 vs. absence of ἀπειθοῦντες, <i>unbelieving</i>, F1859=1/13. καὶ προσλαβόμενοι, <i>and recruiting</i>: absent in RP P1904 F1859=9/13 (Scrivener's bdefghlmo) vs. present in TR F1859=3/13 vs. another reading, F1859=1/13.
Acts 17:6	Μὴ εὐρόντες δὲ αὐτοὺς, ἔσυρον τὸν Ἰάσονα καὶ τινὰς ἀδελφούς ἐπὶ τοὺς πολιτάρχας, βοῶντες ὅτι Οἱ τὴν οἰκουμένην ἀναστατώσαντες, οὗτοι καὶ ἐνθάδε παρέεισιν,	But <u>as</u> they did not find them, they dragged Jason and some brothers to the city rulers, shouting, “Those who have upset the world <i>are</i> these present <u>right</u> here,	as: causal use of the participle. right: the force of this word comes from καὶ and its unusual position.
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 <u>are doing things</u> contrary to the decrees of Caesar, <u>saying that there is another king – Jesus.”</u>	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). 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 17:8	Ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα.	And they stirred up the crowd and the rulers of the city, <u>who</u> <u>heard</u> these things.	<i>who</i> heard ← <i>hearing</i> . A translation of <i>as they heard</i> would reflect the contemporaneity, but it would leave an unwanted association <i>they stirred up ... as they</i> , the two <i>theys</i> being different.
Acts 17:9	Καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν, ἀπέλυσαν αὐτούς.	Then they took <u>bail</u> from Jason and the <u>others</u> , and they released them.	bail ← <i>the sufficient (thing)</i> . The meaning <i>bail, security</i> is common in the papyri [MM]. others ← <i>rest</i> .
Acts 17:10	Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέροϊαν· οἵτινες παραγενόμενοι εἰς τὴν συναγωγὴν {RP P1904: ἀπήεσαν τῶν Ἰουδαίων} [TR: τῶν Ἰουδαίων ἀπήεσαν].	And the brothers immediately during the night sent Paul and Silas away to Berea, who, when they arrived, <u>went</u> to the <u>Jews'</u> synagogue.	ἀπήεσαν τῶν Ἰουδαίων, <i>went away + of the Jews</i> , RP P1904 F1859=9/13 vs. τῶν Ἰουδαίων ἀπήεσαν, <i>of the Jews + went away</i> , TR F1859=4/13 (Scrivener's akmp).
Acts 17:11	Οὗτοι δὲ ᾗσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν ἀνακρίνοντας τὰς γραφάς, εἰ ἔχοι ταῦτα οὕτως.	Now these were more noble-minded than those in Thessalonica, and they received the word with all readiness, closely examining the scriptures daily <i>to see</i> whether these things were so.	
Acts 17:12	Πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι.	So many of them believed, as <i>did</i> not a few of the Greek women of high standing, and men.	
Acts 17:13	Ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ θεοῦ, ᾗλθον κακεὶ σαλεύοντες τοὺς ὄχλους.	But when the Jews from Thessalonica came to know that the word of God had also been declared in Berea by Paul, they came there too and stirred up the crowds.	
Acts 17:14	Εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν· ὑπέμενον δὲ ὁ τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ.	And then immediately the brothers sent Paul out <u>so</u> <u>that</u> <u>he</u> <u>could</u> go in the direction of the sea. But both Silas and Timothy stayed there.	so that he <i>could</i> go ← <i>to go</i> .

Acts 17:15	Οἱ δὲ καθιστῶντες τὸν Παῦλον, ἤγαγον αὐτὸν ἕως Ἀθηνῶν· καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσιν πρὸς αὐτόν, ἐξήεσαν.	And they conducted Paul and brought him to Athens, then having received an instruction for Silas and Timothy to come to him as quickly as possible, they departed.	for ← <i>to</i> .
Acts 17:16	Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοῦς τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ, θεωροῦντι κατείδωλον οὔσαν τὴν πόλιν.	And in Athens, while Paul was waiting for them, his spirit in him was exasperated when he saw <i>how</i> the city was given to idolatry.	
Acts 17:17	Διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας.	So he discussed with the Jews and devout <i>people</i> in the synagogue, and every day with those <i>who</i> happened to be around in the market place.	
Acts 17:18	Τινὲς δὲ {RP: καὶ} [P1904 TR: -] τῶν Ἐπικουρείων καὶ τῶν {RP-text P1904: Στωϊκῶν} [RP-marg TR: Στωϊκῶν] φιλοσόφων συνέβαλλον αὐτῷ. Καὶ τινες ἔλεγον, Τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν; Οἱ δὲ, 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 <i>in conversation</i> , and some said, “What could this <u>amateur</u> be getting at?” But others <i>said</i> , “He seems to be a propounder of foreign deities.” <i>This was</i> 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. Στωϊκῶν, <i>Stoics</i> (classically poetic), RP-text P1904 F1859=4/13 vs. Στωϊκῶν, <i>Stoics</i> (classically standard), RP-marg TR F1859=9/13. A disparity (#1) with RP-text, R=5:10. εὐηγγελίζετο, <i>he was preaching</i> , RP F1859=6/13 vs. εὐηγγελίζετο αὐτοῖς, <i>he was preaching + to them</i> , P1904 F1859=6/13 vs. αὐτοῖς εὐηγγελίζετο, <i>to them + he was preaching</i> , TR F1859=1/13. A weak disparity (#2) with RP, R=6:7. amateur ← <i>seed-picker</i> . be getting at ← <i>mean to say</i> .
Acts 17:19	Ἐπιλαβόμενοί τε αὐτοῦ, ἐπὶ τὸν Ἄρειον πάγον ἤγαγον λέγοντες, Δυνάμεθα γινῶναι, τίς ἡ καινὴ αὕτη ἥ ὑπὸ σοῦ λαλουμένη διδασχῇ;	And they took him along with <i>them</i> and brought <i>him</i> to <u>Ares Hill</u> and said, “May we know what this new teaching <i>is</i> which <i>is</i> being spoken by you?	Ares Hill: or, with the Roman name for the god, <i>Mars Hill</i> . The great council of the Athenians was held here [CB].

Acts 17:20	Ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν· βουλόμεθα οὖν γνῶναι, τί ἂν θέλοι ταῦτα εἶναι -	For you are bringing some strange <i>ideas</i> to our ears. So we wish to know what these <i>things</i> mean.”	ears ← <i>hearing</i> , but a plural word in Greek.
Acts 17:21	Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν τι καὶ ἀκούειν καινότερον.	For all the Athenians and the foreigners living away from home would spend their leisure time in nothing other than talking or hearing <i>about</i> something <i>new</i> .	new ← <i>newer</i> .
Acts 17:22	Σταθεὶς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου ἔφη, Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὥς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ.	So Paul, standing before the Ares Hill <i>council</i> said, “ <u>M</u> en of <u>A</u> thens, I see, apparently, that you <i>are</i> <u>v</u> ery <u>r</u> e <u>v</u> erent to the gods in all <i>respects</i> .	before ← <i>in the midst of</i> . Men of Athens ← <i>Athenian men</i> . very reverent ← <i>rather reverent</i> , Greek comparative for superlative.
Acts 17:23	Διερχόμενος γάρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν, εὗρον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο, Ἀγνώστῳ θεῷ. Ὅν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν.	For as I passed through and looked at your objects of worship, I also found an altar on which had been inscribed: ‘To an unknown god.’ Now <i>him</i> whom you worship in ignorance, I <u>d</u> ec <u>l</u> are to you.	I declare ← <i>I declare this (one)</i> .
Acts 17:24	Ὁ θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος, οὐρανοῦ καὶ γῆς κύριος ὑπάρχων, οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ,	God, who made the universe and everything in it – <i>he</i> being Lord of heaven and earth – does not dwell in shrines made by hands,	he ← <i>this (one)</i> .
Acts 17:25	οὐδὲ ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται, προσδεόμενός τινος, αὐτὸς διδούς πᾶσιν ζωὴν καὶ πνοήν {RP P1904 S1550: κατὰ} [E1624 S1894: καὶ τὰ] πάντα·	nor is he served by human hands <i>as if</i> he lacked anything, but he himself gives life and breath {RP P1904 S1550: in all <i>respects</i> } [E1624 S1894: and everything] to all.	κατὰ, <i>in respect of; according to</i> , RP P1904 S1550 F1859=12/13 vs. καὶ τὰ, <i>and the</i> , E1624 S1894 F1859=1/13 (Scrivener's p, which joins this with the next verse). as if: suggestive-unreal use (compare conditional use) of the participle.

Acts 17:26	ἐποίησέν τε ἐξ ἑνὸς αἱματος πᾶν ἔθνος ἀνθρώπων, κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς, ὀρίσας {RP P1904: προστεταγμένους} [TR: προτεταγμένους] καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν·	And he made every nation of men from one blood, so as to dwell on all the surface of the earth, and he set {RP P1904: appointed} [TR: pre-arranged] times and the borders of their territory,	προστεταγμένους, <i>appointed</i> , RP P1904 F1859=9/13 vs. προτεταγμένους, <i>pre-arranged</i> , TR F1859=4/13 (Scrivener's abfk). We remark that <i>blood</i> , absent in NA26, scores as follows: αἷματος, <i>blood</i> : present in RP P1904 TR F1859=11/13 vs. absent in F1859=2/13 (Scrivener's ep).
Acts 17:27	ζητεῖν τὸν κύριον, εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὗροιεν, {RP P1904: καί γε} [TR: καίτοιγε] οὐ μακρὰν ἀπὸ ἐνὸς ἐκάστου ἡμῶν υπάρχοντα.	so that <i>they</i> should seek the Lord, <i>to see</i> if they might possibly feel their way to him and find <i>him</i> , {RP P1904: and at any rate} [TR: and yet] he is not far from <u>any</u> one of us.	καί γε, <i>and at any rate</i> , RP P1904 F1859=12/13 vs. καίτοιγε, <i>and yet</i> , TR F1859=1/13 (Scrivener's a). possibly: this comes from ἄρα γε. any ← <i>each</i> , the change being occasioned by the negative.
Acts 17:28	Ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἔσμεν· ὡς καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασιν, Τοῦ γὰρ καὶ γένος ἔσμεν.	For in him we live and move and exist, as also some of your poets have said, 'For we too are his <u>kindred</u> .'	of your poets ← <i>of the poets with you</i> . kindred ← <i>race</i> .
Acts 17:29	Γένος οὖν υπάρχοντες τοῦ θεοῦ, οὐκ ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον.	So <u>since</u> we are <i>the kindred</i> of God, we should not think the divine <i>essence</i> is like gold or silver or stone or a sculpture <u>from the</u> craftsmanship and <i>the ponderings</i> of man.	since: causal use of the participle. kindred ← <i>race</i> . from ← <i>of</i> . ponderings ← <i>pondering</i> .
Acts 17:30	Τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεός, τὰ νῦν παραγγέλλει τοῖς ἀνθρώποις πᾶσιν πανταχοῦ μετανοεῖν·	And so <u>although</u> God turned a blind eye throughout the times of ignorance, <u>in these times</u> he commands all men everywhere to repent.	although: concessive use of the participle. in these times ← (<i>in respect of the now (times)</i>).
Acts 17:31	διότι ἔστησεν ἡμέραν, ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὥρισεν, πίστιν παρασχὼν πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν.	For he has appointed a day on which he is going to judge the world in righteousness, through a man whom he has appointed, having provided <u>assurance</u> to all <u>by resurrecting</u> him from <i>the dead</i> ."	assurance ← <i>faith</i> . by resurrecting: gerundial use of the participle.

Acts 17:32	Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν, οἱ μὲν ἐχλεύαζον· οἱ δὲ εἶπον, Ἀκουσόμεθα σου πάλιν περὶ τούτου.	And when they heard “resurrection of <i>the</i> dead”, some scoffed, but some said, “We will hear you again on this <i>matter</i> .”	
Acts 17:33	Καὶ οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν.	And so Paul departed from their <u>company</u> .	company ← <i>midst</i> .
Acts 17:34	Τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ, ἐπίστευσαν· ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης, καὶ γυνὴ ὀνόματι Δάμαρις, καὶ ἕτεροι σὺν αὐτοῖς.	But some men stuck with him and believed, among whom <i>were</i> <u>Dionysius</u> the Ares Hill council member, <u>and a woman</u> by <i>the</i> name of Damaris and others with them.	Dionysius ... and a woman ← <i>both Dionysius ... and a woman</i> .
Acts 18:1	Μετὰ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον.	After <u>this</u> Paul left Athens and went to Corinth.	this ← <i>these (things)</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 χωρῖζεσθαι πάντα τοὺς Ἰουδαίους {RP TR: ἐκ} [P1904: ἀπὸ] τῆς Ῥώμης, προσῆλθεν αὐτοῖς·	And he found a certain Jew by <i>the</i> name of Aquila, a Pontian by <u>descent</u> , <i>who had</i> just come from Italy, and Priscilla his wife (because Claudius <u>had decreed</u> that all the Jews <i>must</i> depart from Rome), and he went up to them,	τεταχέναι, <i>to have decreed</i> (1), RP-text F1859=3/12 (Scrivener's fkm) vs. διατεταχέναι, <i>to have decreed</i> (2), RP-marg P1904 TR F1859=7/12 (Scrivener's bceghlo) vs. προστεταχέναι, <i>to have decreed</i> (3), F1859=2/12 (Scrivener's ad). A disparity (#1) with RP-text, R=3:9. ἐκ, <i>out of</i> , RP TR F1859=5/12 (Scrivener's cefhl) vs. ἀπὸ, <i>from</i> , P1904 F1859=7/12 (Scrivener's abdgkmo). A weak disparity (#2) with RP, R=6:8. descent ← <i>race</i> , but as he was of the Jewish race, the sense here is of the region of his forebears.
Acts 18:3	καὶ διὰ τὸ ὁμότεχνον εἶναι, {RP TR: ἔμενευ} [P1904: ἔμεινευ] παρ' αὐτοῖς καὶ εἰργάζετο· ἦσαν γὰρ σκηνοποιοὶ {RP-text TR: τὴν τέχνην} [RP-marg P1904: τῇ τέχνῃ].	and since they were of the same trade, <u>he remained</u> with them and did some work, for they were tent-makers <u>by trade</u> .	ἔμενευ, <i>he was remaining</i> , RP TR F1859=11/12 vs. ἔμεινευ, <i>he remained</i> , P1904 F1859=1/12 (Scrivener's m). τὴν τέχνην, <i>in respect of trade</i> , RP-text TR F1859=9/12 vs. τῇ τέχνῃ, <i>by trade</i> , RP-marg P1904 F1859=3/12 (Scrivener's cgl).

Acts 18:4	Διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ παν σάββατον, ἐπειθὲν τε Ἰουδαίους καὶ Ἕλληνας.	And he was in discussion in the synagogue every Sabbath, and he <u>tried to persuade</u> Jews and Greeks.	tried to persuade: conative imperfect.
Acts 18:5	Ὡς δὲ κατήλθον ἀπὸ τῆς Μακεδονίας ὁ τε Σίλας καὶ ὁ Τιμόθεος, συνείχετο τῷ πνεύματι ὁ Παῦλος, διαμαρτυρούμενος τοῖς Ἰουδαίοις τὸν χριστὸν Ἰησοῦν.	And when both Silas and Timothy had come down from Macedonia, Paul was pressed <u>in spirit</u> , and he <u>testified solemnly</u> to the Jews <u>that the Christ was Jesus</u> .	in spirit ← <i>in the spirit</i> . testified solemnly: see Luke 16:28. the Christ was Jesus: so answering the question <i>Who is the Christ (Messiah)?</i> AV differs, reading <i>that Jesus was Christ</i> , so answering the question, <i>Who is Jesus?</i> We regard the sentence as ending with an understood εἶναι, <i>to be</i> , so the complement, preceding this, will be the word without the article, <i>Jesus</i> , and the word with the article, <i>Christ</i> , will be the subject, by a rule also applicable to John 1:1.
Acts 18:6	Ἀντιτασσομένων δὲ αὐτῶν καὶ βλασφημούντων, ἐκτιναξάμενος τὰ ἱμάτια, εἶπεν πρὸς αὐτούς, Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν· καθαρὸς ἐγώ· ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι.	But <u>since</u> they took an opposing standpoint and blasphemed, he shook out <u>his</u> clothes and said to them, “Your blood <u>be</u> on your head. I <u>am clear of responsibility</u> . From now <u>on</u> I will go to the Gentiles.”	since: causal use of the participle. clear of responsibility ← <i>clean, pure</i> . Paul continued to go to the synagogues first, then also to the Gentiles.
Acts 18:7	Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι Ἰούστου, σεβομένου τὸν θεόν, οὗ ἡ οἰκία ἦν συνομορούσα τῇ συναγωγῇ.	And <u>moving on</u> from there he went to <u>the</u> house of a certain <u>man</u> by <u>the</u> name of Justus, <u>who</u> worshipped God, whose house abutted on the synagogue.	moving on: having moved on. See Matt 23:20.
Acts 18:8	Κρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσεν τῷ κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον καὶ ἐβαπτίζοντο.	But Crispus the leader of the synagogue believed in the Lord with the whole of his household, and many of the Corinthians <u>heard and believed and were baptized</u> .	heard and believed and were baptized ← <i>hearing would believe and be baptized</i> (present participle and the imperfect tense twice).
Acts 18:9	Εἶπεν δὲ ὁ κύριος δι’ ὄραματος ἐν νυκτὶ τῷ Παύλῳ, Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσης·	Then the Lord said to Paul through a vision at night, “Do not be afraid, but speak <u>out</u> and do not be silent,	

Acts 18:10	διότι ἐγὼ εἶμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεται σοὶ τοῦ κακῶσαί σε· διότι λαὸς ἐστὶν μοι πολὺς ἐν τῇ πόλει ταύτῃ.	for I am with you and no-one will attack you so as to harm you, for I have <u>many</u> people in this city.”	many people ← <i>much people</i> , so suggesting emphasis on the group rather than the individuals, <i>a numerous people</i> .
Acts 18:11	Ἐκάθισέν τε ἐνιαυτὸν καὶ μῆνας ἕξ, διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ θεοῦ.	And he <u>remained</u> <i>there</i> for a year and six months teaching the word of God among them.	remained ← <i>sat</i> , a Hebraism (שָׁב).
Acts 18:12	Γαλλίωνος δὲ ἀνθυπατευοντος τῆς Ἀχαΐας, κατεπεστήσαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα,	But while Gallio was proconsul of <u>Achaea</u> , the Jews unanimously rose up against Paul and led him to the <u>court</u> ,	Achaea: or <i>Achaia</i> , with AV. Also in Acts 18:27 and Paul's epistles. court: see Acts 12:21.
Acts 18:13	λέγοντες ὅτι Παρὰ τὸν νόμον οὗτος ἀναπείθει τοὺς ἀνθρώπους σέβεσθαι τὸν θεόν.	saying, “This <i>man</i> is inciting men to worship God <i>in a way</i> contrary to the law.”	
Acts 18:14	Μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα, εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους, Εἰ μὲν οὖν ἦν ἀδίκημά τι ἢ ῥαδιούργημα πονηρόν, ὥς Ἰουδαῖοι, κατὰ λόγον ἂν ἤνεσχόμην ὑμῶν·	And as Paul was about to open <i>his</i> mouth, Gallio said to the Jews, “Now if it had been some wrongdoing or nefarious <u>malpractice</u> , O Jews, I would have accepted your <u>charge as reasonable</u> ,	malpractice: or <i>recklessness</i> . The root sense is <i>easy work</i> , which could include <i>fraud</i> . as reasonable ← <i>according to word or reason</i> .
Acts 18:15	εἰ δὲ ζήτημά ἐστιν περὶ λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ’ ὑμᾶς, ὁψεσθε αὐτοί· κριτὴς γὰρ ἐγὼ τούτων οὐ βούλομαι εἶναι.	but if it is a dispute about a word and names and your law, see <i>to it</i> yourselves. For I do not wish to be a judge of these <i>things</i> .”	
Acts 18:16	Καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος.	And he <u>dismissed</u> them from the court.	dismissed ← <i>expelled, drove out</i> . Quite a strong word.

Acts 18:17	Ἐπιλαβόμενοι δὲ πάντες οἱ Ἕλληνες Σωσθένην τὸν ἀρχισυνάγωγον ἐτυπτον ἔμπροσθεν τοῦ βήματος. Καὶ οὐδὲν τούτων τῷ Γαλλίῳνι {RP: ἔμελλεν} [P1904 TR: ἔμελεν].	And all the Greeks took hold of Sosthenes the leader of the synagogue and beat <i>him</i> in the presence of the court. But {RP: none of these <i>things</i> was <u>a matter for proceeding to Gallio</u>} [P1904 TR: these things were not of concern to Gallio at all].	ἔμελλεν, <i>was about to</i>; <i>was a scruple</i> (1), RP F1859=8/12 (Scrivener's adefgklm) vs. ἔμελεν, <i>was of concern</i>, P1904 TR F1859=3/12 (Scrivener's bho) vs. ἤμελλεν, <i>was about to</i>; <i>was a scruple</i> (2), F1859=1/12 (Scrivener's c). In RP: <i>was a matter for proceeding</i> ← <i>was about to</i>. Perhaps ἔμελλεν is a variant spelling of (not necessarily a scribal error for) ἔμελεν, because the usual meaning <i>was about to</i> does not fit well with the syntax or sense of the sentence. See textually Mark 12:14, John 12:6. However, we have attempted a translation of the ↯ ↳ ordinary μέλλω. The basic sense is <i>spend future time</i>. See μέλλω in [LS] II.1, <i>delay, put off, hesitate, scruple</i>, and our Rev 10:7 <i>proceed</i>, Acts 22:16 <i>delay</i>. <i>who had had his head shaved</i>: or <i>who had shaved his head</i>. Cenchreae: In the AV, <i>Cenchrea</i>. In Wikipedia, <i>Cenchreae</i>. had made ← <i>was having</i>.
Acts 18:18	Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανάς, τοῖς ἀδελφοῖς ἀποταξάμενος, ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, κειράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς· εἶχεν γὰρ εὐχὴν.	And Paul stayed on several days more, then he bade farewell to the brothers and sailed away to Syria, and with him <i>were</i> Priscilla and Aquila, <u>who had had his head shaved</u> in Cenchreae, for he <u>had made</u> a vow.	had made ← <i>was having</i>.
Acts 18:19	Κατήντησεν δὲ εἰς Ἔφεσον, {RP-text: καὶ ἐκείνους} [RP-marg P1904 TR: κάκεινους] κατέλιπεν αὐτοῦ· αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν διελέχθη τοῖς Ἰουδαίοις.	And he reached Ephesus and left <i>those</i> there, while he himself went to the synagogue and had a discussion with the Jews.	καὶ ἐκείνους, <i>and those</i> (without crasis), RP-text F1859=8/12 (Scrivener's bdefglmo) vs. κάκεινους, <i>and those</i> (with crasis), RP-marg P1904 TR F1859=3/12 (Scrivener's ach) vs. another reading, F1859=1/12 (Scrivener's k).
Acts 18:20	Ἐρωτώντων δὲ αὐτῶν ἐπὶ πλεῖονα χρόνον μείναι παρ' αὐτοῖς, οὐκ ἐπένευσεν·	But when they asked <i>him</i> to stay with them <u>longer</u>, he did not <u>assent</u>,	longer ← <i>for more time</i>. assent ← <i>nod assent</i>.

Acts 18:21	{RP TR: ἀλλ'} [P1904: ἀλλὰ] ἀπετάξατο αὐτοῖς εἰπὼν, Δεῖ με πάντως τὴν εὐορτίην τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα· πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς, τοῦ θεοῦ θελοντος. {RP: Ἀνήχθη} [P1904 TR: Καὶ ἀνήχθη] ἀπὸ τῆς Ἐφέσου,	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.	ἀλλ', <i>but</i> (<i>apocopated</i>), RP TR F1859=4/10 (Scrivener's aehm) vs. ἀλλὰ, <i>but</i> (<i>unapocopated</i>), P1904 F1859=6/10 (Scrivener's bcfgko). A weak disparity (#1) with RP, R=5:7. καὶ, <i>and</i> : absent in RP F1859=1/10 (Scrivener's a) vs. present in P1904 TR F1859=9/10 (Scrivener's bcefgkhmo). A strong disparity (#2) with RP, R=1:11. again: interestingly, English accepts this pleonasm of πάλιν here (unlike the usage in Mark 12:4, John 4:54).
Acts 18:22	καὶ κατελθὼν εἰς Καισάρειαν, ἀναβὰς καὶ ἄσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν.	And he landed at Caesarea, and he <u>went up</u> and greeted the <u>church</u> , and he came down to Antioch.	went up: an expression suggesting <i>to Jerusalem</i> . Compare e.g. Matt 20:17, Mark 10:32, Mark 15:41, Luke 2:42, Luke 18:31, Luke 19:28, John 2:13, John 5:1, John 11:55, Acts 11:2, Acts 13:31. church: see Matt 16:18.
Acts 18:23	Καὶ ποιήσας χρόνον τινὰ ἐξῆλθεν, διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας τοὺς μαθητάς.	And he spent some time <i>there</i> , then he departed and crossed through, in sequence, the Galatian region and Phrygia, invigorating all the disciples.	
Acts 18:24	Ἰουδαῖος δέ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἐφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς.	And a certain Jew by <i>the</i> name of Apollos, an Alexandrian by <u>descent</u> , an erudite man, being <u>masterful</u> in the scriptures, came down to Ephesus.	descent ← <i>race</i> . See Acts 18:2. masterful ← <i>powerful</i> .
Acts 18:25	Οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου, καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ κυρίου, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου·	He had been taught the way of the Lord verbally, and being fervent in the spirit, he spoke and taught the <i>matters</i> concerning the Lord accurately, <u>although</u> he only knew the baptism of John.	although: concessive use of the participle.

Acts 18:26	οὗτός τε ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ. Ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρίσκιλλα, προσελάβοντο αὐτόν, καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν {RP TR: τοῦ θεοῦ ὁδόν} [P1904: ὁδὸν τοῦ θεοῦ].	And <u>he</u> began to speak boldly in the synagogue. And when Aquila and Priscilla heard him, they took him <u>aside</u> and explained the <u>way of God</u> to him more accurately.	τοῦ θεοῦ ὁδόν, <i>of God + way</i>, RP TR F1859=5/10 (Scrivener's befhō) vs. ὁδὸν τοῦ θεοῦ, <i>way + of God</i>, P1904 F1859=3/10 (Scrivener's ckm) vs. other readings, F1859=2/10 (Scrivener's ag). he ← <i>this (man)</i>. aside ← <i>to (themselves)</i>.
<i>Acts 18:27</i>	Βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσιν διὰ τῆς χάριτος·	And as he wished to cross over to Achaea, the brothers urged <u>him</u> on and wrote to the disciples to receive him. And when he arrived, he contributed much to those <i>who had</i> believed, through grace.	him: referring to Apollos, but it is possible that the inferred object of προτρεψάμενοι is to be referred to the disciples, requiring re-casting the sentence, as in the AV (so AV differs). The case for <i>him</i> is as follows. (1) Although the sentence begins with a genitive absolute where classical Greek would have a concordant participle in the accusative, the genitive absolute is frequently used non-absolutely in the NT, e.g. Matt 1:18. (2) The sense <i>urge on</i> best fits the existing enthusiasm of Apollos. (3) [CB] regards ↯
<u><i>Acts 18:28</i></u>	εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο δημοσίᾳ, ἐπιδεικνύς διὰ τῶν γραφῶν εἶναι τὸν χριστὸν Ἰησοῦν.	For he vigorously <u>and thoroughly</u> refuted the Jews, publicly demonstrating through the scriptures that <u>the Christ was Jesus</u>.	↯, the word order as favouring this sense. We would argue that the object of προτρεψάμενοι, not being explicit, is likely, on stylistic rather than grammatical grounds, to have already been mentioned. Punctuation: we translate for a comma following διακατηλέγχετο; RP TBS-TR punctuate for <i>refuting publicly</i>. thoroughly: from the prefix διακατα- in the verb. the Christ was Jesus: see Acts 18:5.

Acts 19:1	Ἐγένετο δέ, ἐν τῷ τὸν Ἀπολλῷ εἶναι ἐν Κορίνθῳ, Παῦλον διελθόντα τὰ ἄνωτερικὰ μέρη ἐλθεῖν εἰς Ἔφεσον· καὶ {RP TR: εὐρών τινας μαθητὰς} [P1904: εὐρών μαθητὰς τινας]	And it came to pass while Apollos was in Corinth that Paul crossed through the upper regions and came to Ephesus, and he found <u>some</u> disciples,	τινας μαθητὰς, <i>some</i> + <i>disciples</i> , RP TR F1859=10/10 vs. μαθητὰς τινας, <i>disciples</i> + <i>some</i> , P1904 F1859=0/10.
Acts 19:2	εἶπεν πρὸς αὐτούς, Εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; Οἱ δὲ εἶπον πρὸς αὐτόν, Ἄλλ' οὐδὲ εἰ πνεῦμα ἅγιόν ἐστιν, ἠκούσαμεν.	and he <u>asked</u> <u>them</u> , “Did you receive holy spirit when you believed?” And they said to him, “ <u>No</u> , we have not even heard whether holy spirit <u>exists</u> .”	exists: according to classical accentuation rules, when the sense is <i>exists</i> , the accentuation should be ἅγιον ἐστιν, but none of RP, P1904, TBS-TR accent that way. An accentuation divergence from RP (and others). asked them ← <i>said to them</i> . No ← <i>But</i> .
Acts 19:3	Εἶπέν τε πρὸς αὐτούς, Εἰς τί οὖν ἐβαπτίσθητε; Οἱ δὲ εἶπον, Εἰς τὸ Ἰωάννου βάπτισμα.	And he <u>asked</u> <u>them</u> , “ <u>With</u> what were you baptized, then?” And they said, “ <u>With</u> the baptism of John.”	asked them ← <i>said to them</i> . With (2x) ← <i>Into</i> .
Acts 19:4	Εἶπεν δὲ Παῦλος, Ἰωάννης μὲν ἐβάπτισεν βάπτισμα μετανοίας, τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσιν, τοῦτ' ἐστιν, εἰς τὸν {RP TR: χριστὸν Ἰησοῦν} [P1904: Ἰησοῦν χριστόν].	Then Paul said, “John baptized <i>with the</i> baptism of repentance, telling the people to believe in the <i>one</i> coming after him, that is in {RP TR: Christ Jesus} [P1904: Jesus Christ].”	χριστὸν Ἰησοῦν, <i>Christ</i> + <i>Jesus</i> , RP TR F1859=10/10 vs. Ἰησοῦν χριστόν, <i>Jesus</i> + <i>Christ</i> , P1904 F1859=0/10.
Acts 19:5	Ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.	And when they heard <i>this</i> , they were baptized in the name of the Lord Jesus.	
Acts 19:6	Καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθεν τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ἐλάλουν τε γλώσσαις καὶ προεφήτευον.	Then when Paul laid <i>his</i> hands on them, the holy spirit came on them, and they <u>spoke</u> in tongues and <u>prophesied</u> .	spoke ... prophesied ← <i>were speaking ... were prophesying</i> .
Acts 19:7	Ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ δεκαδύο.	And there were about twelve <u>of these</u> men <u>in total</u> .	these ← <i>the</i> . in total ← <i>all</i> .

Acts 19:8	Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν ἐπαρρησιάζετο, ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ πείθων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ.	And he went to the synagogue and spoke boldly for three months, discussing and persuading <i>them of matters</i> concerning the kingdom of God.	P1904 punctuates so as to associate <i>for three months</i> with <i>spoke boldly</i> ; we, with RP TBS-TR associate it with <i>discussing and persuading</i> .
Acts 19:9	Ὡς δέ τινες ἔσκληρύνοντο καὶ ἠπείθουν, κακολογούντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστάς ἀπ' αὐτῶν ἀφώρισεν τοὺς μαθητάς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου τινός.	But when some became hardened and disbelieved, <i>and when</i> they denigrated “the way” in the presence of the <u>community</u> , he withdrew from them and separated the disciples <i>from them</i> , holding discussions daily in the lecture room of a certain Tyrannus.	community ← <i>multitude</i> .
Acts 19:10	Τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ κυρίου Ἰησοῦ, Ἰουδαίους τε καὶ Ἕλληνας.	This took place for two years, resulting in all those living in Asia hearing the word of the Lord Jesus – both Jews and Greeks.	
Acts 19:11	Δυνάμεις τε οὐ τὰς τυχούσας ἐποίει ὁ θεὸς διὰ τῶν χειρῶν Παύλου,	And God performed deeds of power of <u>no ordinary sort</u> through the hands of Paul,	no ordinary <i>sort</i> ← <i>not having happened by chance</i> .
Acts 19:12	ὥστε καὶ ἐπὶ τοῖς ἀσθενούντας ἐπιφέρεισθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τὰ τε πνεύματα τὰ πονηρὰ ἐξέρχεσθαι ἀπ' αὐτῶν.	so that even sweat-bands or gowns <i>which had been in contact with him</i> were brought <i>and put</i> on the sick, and the diseases were removed from them, and evil spirits came out of them.	<i>which had been</i> in contact with him ← <i>from his skin</i> .
Acts 19:13	Ἐπεχείρησαν δέ τινες ἀπὸ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ κυρίου Ἰησοῦ, λέγοντες, Ὁρκίζομεν ὑμᾶς τὸν Ἰησοῦν ὃν ὁ Παῦλος κηρύσσει.	Then some of the roaming Jewish exorcists took it in hand to name the name of the Lord Jesus over those <u>possessed by</u> the evil spirits, and they said, “We adjure you by Jesus, whom Paul proclaims.”	possessed by ← <i>having</i> .
Acts 19:14	Ἦσαν δέ τινες υἱοὶ Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ οἱ τοῦτο ποιοῦντες.	And there were a certain seven sons of Sceva, a senior Jewish priest, doing this.	

Acts 19:15	Ἐποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπεν, Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι· ὑμεῖς δὲ τίνας ἐστέ;	And the evil spirit answered and said, “I know Jesus, and I am well acquainted with Paul, but <i>as for you</i> , who are <i>you</i> ?”	you (2x): plural.
Acts 19:16	Καὶ ἐφαλλόμενος ἐπ’ αὐτοὺς ὁ ἄνθρωπος ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, καὶ {RP: κατακυριεύσαν} [P1904 TR: κατακυριεύσας] αὐτῶν, ἵσχυσεν κατ’ αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου.	And the man in whom the evil spirit was leapt on them and <u>overpowered</u> them, and he prevailed over them, with the result that <i>they only</i> escaped from that house naked and wounded.	κατακυριεύσαν, <i>having overpowered</i> (neuter), RP F1859=6/11 (Scrivener's dfghkm) vs. κατακυριεύσας, <i>having overpowered</i> (masculine), 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.
Acts 19:17	Τοῦτο δὲ ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλήσιν τοῖς κατοικοῦσιν τὴν Ἔφεσον, καὶ ἐπέπεσεν φόβος ἐπὶ πάντας αὐτοὺς, καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.	And this became known to all <i>the</i> Jews and Greeks who <i>were</i> living in Ephesus, and a fear fell on them all, and the name of the Lord Jesus was magnified.	
Acts 19:18	Πολλοὶ τε τῶν πεπιστευκότων ἤρχοντο, ἐξομολογούμενοι, καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν.	And many of those <i>who had</i> believed came confessing and <u>admitting</u> their practices.	admitting ← <i>reporting</i> .
Acts 19:19	Ἰκανοὶ δὲ τῶν τὰ περίεργα πραξάντων συνενέγκαντες τὰς βίβλους κατέκαιον ἐνώπιον πάντων· καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εὗρον ἄργυρίου μυριάδας πέντε.	And a considerable number of those <i>who had</i> engaged in <u>superstitious practices</u> collected <i>their</i> books and burned <i>them</i> up in the presence of everyone, and they added up the value of them and found <i>that it came to</i> fifty thousand <i>pieces</i> of silver.	superstitious <i>practices</i> : or <i>magic</i> .
Acts 19:20	Οὕτως κατὰ κράτος ὁ λόγος τοῦ κυρίου ἠύξανεν καὶ ἵσχυεν.	In this way the word of the <u>Lord</u> increased strongly and prevailed.	Lord: AV differs, reading <i>God</i> , but none of our editions reads <i>God</i> , and of Scrivener's manuscripts collated, only one, k, reads <i>God</i> .

Acts 19:21	Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι, διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν, πορεύεσθαι εἰς Ἱερουσαλὴμ, εἰπὼν ὅτι Μετὰ τὸ γενέσθαι με ἐκεῖ, δεῖ με καὶ Ῥώμην ἰδεῖν.	And when these <i>things</i> had been completed, Paul <u>resolved</u> that, after he had gone across Macedonia and Achaea, he would go to Jerusalem, and he said, “After I arrive there, I must also see Rome.”	resolved ← <i>put for himself in the spirit</i> , so <i>laid to heart</i> . Middle voice.
Acts 19:22	Ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἑραστον, αὐτὸς ἐπέσχεν χρόνον εἰς τὴν Ἀσίαν.	Then he sent two of those <i>who were</i> assisting him, Timothy and Erastus, to Macedonia, but he himself stayed on for a while <u>in Asia</u> .	in Asia ← <i>to Asia</i> . Pregnant usage.
Acts 19:23	Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκείνον ταραχος οὐκ ὀλίγος περὶ τῆς οδοῦ.	And a not <u>insignificant</u> disturbance took place at <u>about</u> that time concerning “the way”.	insignificant ← <i>little</i> . about: see Acts 12:1.
Acts 19:24	Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, παρειχετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην.	For a certain Demetrius by name, a silversmith, who made silver shrines <u>to Artemis</u> , provided the craftsmen with no small amount of work,	to ← <i>of</i> . Artemis: the Roman goddess Diana.
Acts 19:25	οὓς συναθροίσας, καὶ τοὺς περὶ τὰ τοιαῦτα ἔργατας, εἶπεν, ἄνδρες, ἐπιστάσθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν ἐστίν.	and he gathered them together, including the workmen connected with such <i>things</i> , and he said, “Men, you understand that our prosperity <u>comes</u> from this trade.	comes ← <i>is</i> .
Acts 19:26	Καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας, ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶν θεοὶ οἱ διὰ χειρῶν γινόμενοι.	And you see and hear that not only in Ephesus, but in almost all Asia, this Paul has persuaded a considerable <u>number of people</u> and caused <i>them</i> to change their position, saying that there are no gods <u>made</u> by hands.	number of people ← <i>crowd</i> . made ← <i>being made</i> .

Acts 19:27	Οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἔλθειν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς {RP-text: ἱερὸν Ἀρτέμιδος} [RP-marg P1904 TR: Ἀρτέμιδος 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.	And not only is this line <i>of business of ours</i> in danger of coming into disrepute, but also the <u>temple of the great goddess Artemis</u> is in <i>danger</i> of being considered <u>worthless</u>, and also her magnificence of being destroyed – <i>Artemis</i> whom the whole of Asia and the world worships.”	ἱερὸν Ἀρτέμιδος, <i>temple + of Artemis</i>, RP-text F1859=5/11 vs. Ἀρτέμιδος ἱερὸν, <i>of Artemis + temple</i>, RP-marg P1904 TR F1859=6/11. A disparity (#1) with RP-text, R=5:8. οὐθὲν, <i>nothing</i> (1), RP P1904 F1859=2/11 vs. οὐδὲν, <i>nothing</i> (2), TR F1859=9/11. A strong disparity (#2) with RP, R=2:11. δὲ, <i>and / but</i>, RP S1550 F1859=8/11 vs. τε, <i>and; both</i>, P1904 E1624 S1894 F1859=1/11 vs. word absent, F1859=2/11. of ours: or to us, i.e. to our detriment (dative of disadvantage). Artemis: see Acts 19:24. worthless ← <i>nothing</i>.
Acts 19:28	Ἀκούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ, ἔκραζον λέγοντες, Μεγάλη ἡ Ἀρτεμις Ἐφεσίων.	When they heard <i>this</i>, they became full of anger and shouted, saying, “Great is Artemis of <i>the</i> Ephesians!”	
Acts 19:29	Καὶ ἐπλήσθη ἡ πόλις ὅλη {RP P1904: τῆς} [TR: -] συγχύσεως· ὡρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ Ἀρίσταρχον Μακεδόνας, συνεκδήμους {RP P1904: -} [TR: τοῦ] Παύλου.	And the whole city was filled with <u>confusion</u>, and they rushed with one mind to the theatre, and they rounded up Gaius and Aristarchus, Macedonians, travelling companions of <u>Paul</u>.	τῆς, (<i>of, with</i>) <i>the (confusion)</i>: present in RP P1904 F1859=9/11 vs. absent in TR F1859=2/11 (Scrivener's ek). τοῦ, (<i>of</i>) <i>the (Paul)</i>: absent in RP P1904 F1859=10/11 vs. present in TR F1859=1/11 (Scrivener's e).
Acts 19:30	Τοῦ δὲ Παύλου βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἶων αὐτὸν οἱ μαθηταί.	And whereas Paul wanted to go to <u>the people at large</u>, the disciples did not allow him.	the people <i>at large</i>: or <i>the legislative assembly</i>, but this word (δῆμος), is not the word used for the legislative assembly in Acts 19:32, Acts 19:39, Acts 19:41 (ἐκκλησία), and the δῆμος of Acts 19:33 is hardly a formal institution.

Acts 19:31	Τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτόν, παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον.	And also some of the rulers of Asia, <u>since</u> they were friendly towards him, sent <i>messengers</i> to him, and they exhorted <i>him</i> not to <u>venture</u> into the theatre.	since: causal use of the participle. venture ← <i>give himself</i> .
Acts 19:32	Ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον· ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν τίνος ἐνεκεν συνεληλύθεισαν.	So some were shouting one <i>thing</i> , and some another. For the <i>legislative assembly</i> was in confusion, and most did not know on account of what they had gathered together.	<i>legislative</i> assembly: in the NT the word is usually the called-out believers, the <i>church</i> (see Matt 16:18), but here it has its classical meaning of the <i>legislative assembly</i> . See also Acts 19:39.
Acts 19:33	Ἐκ δὲ τοῦ ὄχλου προεβίβασαν Ἀλέξανδρον, {RP S1550: προβαλόντων} [P1904 E1624 S1894: προβαλλόντων] αὐτόν τῶν Ἰουδαίων. Ὁ δὲ Ἀλέξανδρος, κατασείσας τὴν χεῖρα, ᾔθελεν ἀπολογεῖσθαι τῷ δήμῳ.	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,	προβαλόντων, <i>they having proposed</i> , RP S1550 F1859=6/12 (Scrivener's b**c(tacite)e(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.
Acts 19:34	{RP P1904: Ἐπιγνόντες} [TR: Ἐπιγνόντων] δὲ ὅτι Ἰουδαῖός ἐστιν, φωνή ἐγένετο μία ἐκ πάντων ὡς ἐπὶ ὥρας δύο κρᾶζόντων, Μεγάλη ἡ Ἀρτεμις Ἐφεσίων.	but when they realized he was a Jew, there arose one call from all <i>of them</i> , and they shouted for about two hours, “Great is <i>Artemis</i> of the Ephesians.”	ἐπιγνόντες, <i>having recognized</i> (pendent nominative, not resumed), RP P1904 F1859=8/11 vs. ἐπιγνόντων, <i>having recognized</i> (genitive absolute, without pronoun, rather than concordant with a distant genitive), TR F1859=3/11 (Scrivener's <u>abo</u>). Artemis: see Acts 19:24.
Acts 19:35	Κατασείλας δὲ ὁ γραμματεὺς τὸν ὄχλον φησίν, Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἀνθρωπος ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγάλης θεᾶς Ἀρτέμιδος καὶ τοῦ Διοπετοῦς;	Then the <u>town clerk</u> restrained the crowd and said, “Men of Ephesus, after all, what man is there who does not know that the city of the Ephesians is <i>the custodian of the temple</i> of the great goddess <i>Artemis</i> , and of the <i>image of Zeus</i> fallen from above.	town clerk: same word as <i>scribe</i> in Matt 2:4 etc. custodian of the temple: AV differs somewhat (<i>worshippers</i>). Artemis: see Acts 19:24. Zeus: AV= <i>Jupiter</i> , the Roman name.

Acts 19:36	Ἐναντιρρήτων οὖν ὄντων τούτων, δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν, καὶ μηδὲν προπετές {RP P1904: πράσσειν} [TR: πράττειν].	So <u>since</u> these <i>things</i> are irrefutable, you must <u>exercise restraint</u> and not do anything rash.	πράσσειν, <i>to do</i> (1), RP P1904 F1859=10/11 vs. πράττειν, <i>to do</i> (2), TR F1859=1/11 (Scrivener's m). since: causal use of the participle. exercise restraint ← <i>exist having been restrained</i> .
Acts 19:37	Ἦγάγετε γὰρ τοὺς ἄνδρας τούτους, οὐτε ἱεροσύλους οὐτε βλασφημούντας τὴν {RP: θεὸν} [P1904 TR: θεᾶν] ὑμῶν.	For you have brought these men <i>here</i> , <i>but they</i> are not temple plunderers or blasphemers of your <u>goddess</u> .	θεὸν, <i>god</i> , RP F1859=8/12 vs. θεᾶν, <i>goddess</i> , P1904 TR F1859=4/12 (Scrivener's ab*co). The definite article shows the sense is <i>goddess</i> in either case.
Acts 19:38	Εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται {RP P1904: ἔχουσιν πρὸς τινα λόγον}, [TR: πρὸς τινα λόγον ἔχουσιν], ἀγοραῖοι ἄγονται, καὶ ἀνθυπατοὶ εἰσὶν· ἐγκαλείτωσαν ἀλλήλοις.	So then, if Demetrius and the craftsmen with him have a <u>charge against anyone</u> , <i>the courts are functional</i> and there are proconsuls <i>available</i> – let them charge one another.	ἔχουσιν πρὸς τινα λόγον, <i>they have + against anyone a charge</i> , RP P1904 F1859=11/11 vs. πρὸς τινα λόγον ἔχουσιν, <i>against anyone a charge + they have</i> , TR F1859=0/11. charge ← <i>word</i> . are functional ← <i>are being conducted</i> .
Acts 19:39	Εἰ δέ τι περὶ ἑτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται.	But if you are seeking something relating to other <i>matters</i> , it will be settled in the <u>legislative assembly</u> .	legislative assembly: see Acts 19:32, but here with an explicit word for <i>legislative</i> .
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: <u>although</u> } [P1904: <u>while</u>] 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. 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. {RP TR: although: concessive} [P1904: while: contrastive] use of the participle.
Acts 19:41	Καὶ ταῦτα εἰπὼν, ἀπέλυσεν τὴν ἐκκλησίαν.	And when he had said these <i>things</i> , he dismissed the <u>legislative assembly</u> .	<i>legislative assembly</i> : see Acts 19:32.

Acts 20:1	Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον, προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητάς, καὶ ἀσπασάμενος, ἔξηλθεν πορευθῆναι εἰς {RP TR: τὴν} [P1904: -] Μακεδονίαν.	And after the uproar had ceased, Paul called for the disciples, and when he had wished <u>them well</u> , 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. wished <i>them well</i> ← <i>greeted</i> , but also used for saying goodbye.
Acts 20:2	Διελθὼν δὲ τὰ μέρη ἐκείνα, καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ἑλλάδα.	And when he had crossed through those parts and encouraged them with many a word, he went to Greece.	
Acts 20:3	Ποιήσας τε μῆνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακεδονίας.	And after spending three months <i>there</i> , when a plot <u>was hatched</u> by the Jews against him when he was about to set sail for Syria, <u>he decided</u> to return through Macedonia.	was hatched ← <i>came into being</i> . he decided ← <i>the opinion came about</i> .
Acts 20:4	Συνείπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος Βεροιοῖος· Θεσσαλονικέων δέ, Ἀρίσταρχος καὶ Σεκούνδος, καὶ Γάϊος Δερβαῖος, καὶ Τιμόθεος· Ἀσιανοὶ δέ, Τυχικὸς καὶ Τρόφιμος.	And Sopater, a Berean, accompanied him as far as Asia, as <i>did</i> Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and <i>the</i> Asians Tychicus and Trophimus.	Sopater ← <i>Sopatros</i> , this being the nominative of the name itself, but as the sense is <i>saviour of the father</i> , the English name is traditionally adjusted to the nominative of <i>father</i> , giving <i>Sopater</i> .
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 20:6	Ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἡμέρων ἀπὸ Φιλίππων, καὶ ἦλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρι ἡμερῶν πέντε, οὐ διετρίψαμεν ἡμέρας ἑπτὰ.	And after the days of the unleavened <i>bread</i> , we sailed away from Philippi and came to them in Troas in five days, where we spent seven days.	

Acts 20:7	Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνηγμένων τῶν μαθητῶν {RP P1904: - } [TR: τοῦ] κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς, μέλλων ἐξιέναι τῇ ἐπαύριον, παρέτεινεν τε τὸν λόγον μέχρι μεσονυκτίου.	And on <u>the first of the</u> <u>Sabbaths</u> when the disciples had gathered together to <u>break</u> bread, Paul held a discussion with them, intending to depart on the next day, and he prolonged the <u>discussion</u> up to midnight.	τοῦ, <i>to (break bread)</i> (strengthening the infinitive): absent in RP P1904 F1859=11/11 vs. present in TR F1859=0/11. the first of the Sabbaths: AV differs (<i>first day of the week</i>). From [CB]: The first day for reckoning the seven Sabbaths to Pentecost. It depended upon the harvest (Deut 16:9) and was always on the morrow of the weekly Sabbath when the wave sheaf was presented (Lev 23:15). In John 20:1, this was the fourth day after the crucifixion, “the Lord’s Passover.” discussion ← <i>word</i> .
Acts 20:8	Ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερώῳ οὗ {RP P1904: ἦμεν} [TR: ἦσαν] συνηγμένοι.	And there was a considerable number of lamps in the upper room where {RP P1904: we} [TR: they] were gathered.	ἦμεν, <i>we were</i> , RP P1904 F1859=9/11 vs. ἦσαν, <i>they</i> <i>were</i> , TR F1859=2/11 (Scrivener’s ck). AV differs textually.
Acts 20:9	Καθήμενος δέ τις νεανίας ὀνόματι Εὐτυχὸς ἐπὶ τῆς θυρίδος, καταφερόμενος ὑπνῷ βαθεῖ, διαλεγόμενου τοῦ Παύλου ἐπὶ πλείον, κατενεχθεὶς ἀπὸ τοῦ ὑπνίου ἐπεσεν ἀπὸ τοῦ τριστέγου κάτω, καὶ ἦρθη νεκρός.	Now a certain young man by <i>the</i> name of Eutychus was sitting at the window, and he was weighed down by deep sleepiness, while Paul was <i>all the</i> more engaged in discussion, and when he was <i>finally</i> overcome by the sleepiness, he fell down from the third storey and was taken up dead.	
Acts 20:10	Καταβὰς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ, καὶ συμπεριλαβὼν εἶπεν, Μὴ θορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν.	But Paul went down and fell on him and embraced <i>him</i> and said, “Do not be alarmed, for his <u>life</u> is in him.”	life ← <i>soul</i> .
Acts 20:11	Ἀναβὰς δὲ καὶ κλάσας ἄρτον καὶ γευσάμενος, ἐφ’ ἱκανόν τε ὁμιλήσας ἄχρι αὐγῆς, οὕτως ἐξῆλθεν.	And he went <u>upstairs</u> and broke bread, and he had a taste <i>of it</i> , and he talked for a <u>long time</u> – until daybreak – and <u>then</u> he departed.	long ← <i>sufficient</i> . then ← <i>thus</i> .

Acts 20:12	Ἦγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως.	And they brought the boy <i>in</i> alive, and they were comforted in no <u>small</u> measure.	small ← <i>moderate</i> .
Acts 20:13	Ἡμεῖς δέ, {RP: προσελθόντες} [P1904 TR: προελθόντες] ἐπὶ τὸ πλοῖον, ἀνήχθημεν εἰς τὴν Ἀσσον, ἐκειθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον· οὕτως γὰρ ἦν διατεταγμένος, μέλλων αὐτὸς πεζεῦειν.	And we {RP: arrived <i>and</i> went} [P1904 TR: went on ahead] on board the ship and set sail to Assos, and from there we planned to take Paul on board, for <u>that is how he had made arrangements</u> , he himself having the intention to go <i>there</i> on foot.	προσελθόντες, <i>having approached, gone there</i> , RP F1859=7/11 (Scrivener's efghkmo) vs. προελθόντες, <i>having gone on ahead</i> , P1904 TR F1859=3/11 (Scrivener's abd) vs. another reading, F1859=1/11 (Scrivener's c). Compare Acts 20:5. that <i>is</i> how he had made arrangements ← <i>thus he had made arrangements for himself</i> (middle voice).
Acts 20:14	Ὡς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἀσσον, ἀναλαβόντες αὐτὸν ἦλθομεν εἰς Μιτυλήνην.	And when he met us in Assos, we took him on board, and we went to Mitylene.	
Acts 20:15	Κἀκεῖθεν ἀποπλεύσαντες, τῇ ἐπιούσῃ κατηντήσαμεν ἀντικρὺ Χίου· τῇ δὲ ἑτέρᾳ παρεβάλομεν εἰς Σάμον· καὶ μέιναντες ἐν {RP TR: Τρωγυλλίῳ} [P1904: Τρωγυλίῳ], τῇ ἐχομένῃ ἦλθομεν εἰς Μίλητον.	And from there on the next <i>day</i> we sailed off and <u>skirted round</u> Chios, and on the <i>day</i> after we crossed over <u>past</u> Samos, and we stayed in <u>Trogyllium</u> , and on the <i>day</i> after <i>that</i> we went to Miletus.	Τρωγυλλίῳ, <i>Trogyllium</i> , RP TR F1859=0/12 vs. Τρωγυλίῳ, <i>Trogylium</i> (but we retain the traditional English spelling), P1904 F1859=1/12 vs. Τρογυλίῳ, <i>Trogylium</i> , F1859=5/12 vs. other spellings, F1859=5/12 vs. phrase absent, F1859=1/12. A disparity with RP, R=1:5. 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. skirted round ← <i>reached opposite</i> . past ← <i>to</i> .
Acts 20:16	Ἐκρινεν γὰρ ὁ Παῦλος παραπλεύσαι τὴν Ἐφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδεν γὰρ, εἰ δυνατόν ἦν αὐτῷ, τὴν ἡμέραν τῆς Πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα.	For Paul had decided to sail past Ephesus so that he would not <u>end up spending time</u> in Asia. For he was eager, if it was possible for him, to be <u>in Jerusalem</u> on the day of Pentecost.	end up ← <i>happen to him</i> . spending time: or <i>wasting time</i> . in Jerusalem ← <i>to Jerusalem</i> . Pregnant use.

Acts 20:17	Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἔφεσον μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας.	And from Miletus he sent <u>word</u> to Ephesus, and he sent for the elders of the <u>church</u> .	church: see Matt 16:18.
Acts 20:18	Ὡς δὲ παρεγένοντο πρὸς αὐτόν, εἶπεν αὐτοῖς, Ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην,	And when they had come to him, he said to them, "You know from <i>the</i> first day on which I <u>set foot</u> on Asia, how I was with you all the time,	set foot ← <i>stepped</i> .
Acts 20:19	δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινοφροσύνης καὶ πολλῶν δακρύων καὶ πειρασμῶν τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων·	serving the Lord with all humility and many tears and trials which befell me through the plots of the Jews,	
Acts 20:20	ὥς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους,	how I did not <u>keep back anything profitable</u> – <i>not refraining</i> from informing you and teaching you in public and from house to house,	keep back: or <i>shirk</i> . anything profitable ← <i>the profitable (things)</i> .
Acts 20:21	διαμαρτυρούμενος Ἰουδαίοις τε καὶ Ἑλλήσιν τὴν εἰς τὸν θεὸν μετάνοιαν, καὶ πίστιν τὴν εἰς τὸν κύριον ἡμῶν Ἰησοῦν {RP: - } [P1904 TR: χριστόν].	<u>solemnly testifying</u> 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 adfklmo). A disparity with RP, R=5:9. AV differs textually. solemnly testifying: see Luke 16:28.
Acts 20:22	Καὶ νῦν ἰδού, ἐγὼ δεδεμένος τῷ πνεύματι πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ εἰδώς,	And now, look, I am going bound in the spirit to Jerusalem, not knowing what <i>things</i> will befall me <u>there</u> ,	there ← <i>in it</i> .
Acts 20:23	πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεται λέγον ὅτι δεσμά με καὶ θλίψεις μένουσιν.	except that the holy spirit <u>solemnly testifies</u> from city to city, saying that bonds and afflictions await me.	solemnly testifies: see Luke 16:28.

Acts 20:24	Ἐὰν οὐδενὸς λόγον ποιούμαι, οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν ἐμαυτῷ, ὡς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς, καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ.	But I consider <i>it</i> a matter of no <i>concern</i> , nor do I hold my <u>life</u> dear to myself, so long as I complete my course with joy, and the ministry which I received from the Lord Jesus, to <u>give</u> a <u>solemn witness</u> of the gospel of the grace of God.	life ← <i>soul</i> . give a solemn witness: or <i>solemnly testify</i> . See Luke 16:28.
Acts 20:25	Καὶ νῦν ἰδού, ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς διήλθον κηρύσσων τὴν βασιλείαν τοῦ θεοῦ.	And now, look, I know that <u>none</u> of you, among whom I went about proclaiming the kingdom of God, will see my face any longer,	none of you ... will ← <i>you all</i> ... <i>will not</i> .
Acts 20:26	{RP-text: Διότι} [RP-marg P1904 TR: Διὸ] μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ, ὅτι καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων.	<u>which is why</u> I <u>testify</u> to you on this very day that I <u>am 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. testify: see Luke 16:28. clear ← <i>clean</i> .
Acts 20:27	Οὐ γὰρ ὑπέστειλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν πασαν τὴν βουλὴν τοῦ θεοῦ.	For I have not <u>refrained</u> <u>from</u> declaring the whole will of God to you.	refrained from: or <i>shirked</i> .
Acts 20:28	Προσέχετε οὖν ἑαυτοῖς, καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἐθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν {RP P1904: τοῦ κυρίου καὶ θεοῦ} [TR: τοῦ θεοῦ], ἣν περιεποιήσατο διὰ τοῦ ἰδίου αἵματος.	So take heed for yourselves and the whole flock, over which the holy spirit has appointed you overseers, to shepherd the <u>church</u> of {RP P1904: the Lord and God} [TR: God], which he acquired through his own blood.	τοῦ κυρίου καὶ θεοῦ, <i>of the Lord and God</i> , RP P1904 F1859=9/12 vs. τοῦ θεοῦ, <i>of God</i> , TR F1859=2/12 (Scrivener's ce) vs. τοῦ κυρίου, <i>of the Lord</i> , F1859=1/12 (Scrivener's a). AV differs textually. church: see Matt 16:18.

Acts 20:29	Ἐγὼ γὰρ οἶδα τοῦτο, ὅτι εἰσελεύσονται μετὰ τὴν ἀφίξίν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου·	For I know this, that after my <u>departure</u> , <u>savage</u> wolves will come to you, not sparing the flock.	departure ← <i>arrival</i> . The verb (ἀφικνέομαι) often suggests the whole journey, i.e. departure and arrival. [MM] quotes [Josephus, <i>Antiquities</i> II.18], where the sense is <i>departure</i> , and it is so translated by H.St.J.Thackeray. savage ← <i>heavy</i> , but also <i>grievous, violent</i> .
Acts 20:30	καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες, λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν.	And <u>from within your company</u> men will arise, saying perverse <i>things</i> in order to draw away the disciples after them.	from within your <i>company</i> ← <i>out of you yourselves</i> .
Acts 20:31	Διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ δακρύων νουθετῶν ἕνα ἕκαστον.	Be watchful, therefore, remembering that for three years, night and day, I did not stop warning each one <i>of you</i> with tears.	
Acts 20:32	Καὶ τὰ νῦν παρατίθεμαι ὑμᾶς, ἀδελφοί, τῷ θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ἐποικοδομῆσαι, καὶ δοῦναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πάσιν.	And regarding present <i>matters</i> , brothers, I commit you to God and <u>his word of grace which is</u> able to build <i>you</i> up and give you an inheritance among all those <i>who have been sanctified</i> .	his word of grace: or <i>the word of his grace</i> . which: or (God) <i>who</i> .
Acts 20:33	Ἀργυρίου ἢ χρυσοῦ ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα.	I have not coveted anyone's gold or silver or clothing.	
Acts 20:34	Αὐτοὶ {RP P1904: - } [TR: δὲ] γινώσκετε ὅτι ταῖς χρεῖαῖς μου καὶ τοῖς οὐσιν μετ' ἐμοῦ ὑπηρετήσαν αἱ χεῖρες αὐταί.	{RP P1904: You} [TR: And you] yourselves know that these hands served my needs and <i>the needs</i> of those <i>who</i> were with me.	δὲ, and / but: absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12.

Acts 20:35	Πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτως κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε {RP TR: τῶν λόγων} [P1904: τὸν λόγον] τοῦ κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπεν, Μακάριόν ἐστιν {RP P1904: μάλλον διδόναι} [TR: διδόναι μάλλον] ἢ λαμβάνειν.	I have set you an example <i>in all respects, showing you that <u>this is how</u> you must toil to help those <u>who</u> are <u>weak</u>, and to remember the {RP TR: words} [P1904: word] of the Lord Jesus as he himself said, ‘It is <u>more</u> blessed to <u>give</u> than to receive.’ ”</i>	τῶν λόγων, <i>the words</i> (genitive plural), RP TR F1859=7/13 vs. τὸν λόγον, <i>the word</i> (accusative singular), P1904 F1859=5/13 (Scrivener's ad**efk) vs. τοῦ λόγου, <i>the word</i> (genitive singular), F1859=1/13 (Scrivener's h). Both grammatical cases are classically acceptable. μάλλον διδόναι, <i>than + to give</i> , RP P1904 F1859=8/12 vs. διδόναι μάλλον, <i>to give + than</i> , TR F1859=4/12 (Scrivener's aemo). this is how ← <i>thus</i> . weak: or <i>ill</i> .
<u>Acts 20:36</u>	Καὶ ταῦτα εἰπὼν, θεὶς τὰ γόνατα αὐτοῦ, συν πασιν αὐτοῖς προσηύξατο.	And when he had said these <i>things</i> , he knelt down with all of them and prayed.	Punctuation: we associate <i>with</i> all with <i>knelt down</i> ; RP TBS-TR AV with <i>prayed</i> . Compare Acts 21:5. So AV differs.
Acts 20:37	Ἰκανὸς δὲ ἐγένετο κλαυθμὸς πάντων· καὶ ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου κατεφίλουν αὐτόν,	And there was considerable weeping <i>by</i> all <i>of them</i> , and they fell <u>round</u> Paul's neck and kissed him,	by ← <i>of</i> . round ← <i>on</i> .
Acts 20:38	ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει, ὅτι οὐκέτι μέλλουσιν τὸ πρόσωπον αὐτοῦ θεωρεῖν. Προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.	feeling grief most of all at the <u>words</u> which he had spoken, that they would not see his face any more. Then they escorted him to the ship.	words ← <i>word, speech</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 (1)</i> , RP TR F1859=2/12 (Scrivener's <u>lm</u> , but with acute accent) vs. Κῶ, <i>Cos (2)</i> , P1904 F1859=10/12. A strong disparity with RP, R=3:11. Cos: AV= <i>Coos</i> . sailed ← <i>ran</i> .
Acts 21:2	καὶ εὗρόντες πλοῖον διαπερῶν εἰς Φοινίκην, ἐπιβάντες ἀνήχθημεν.	and when we found a ship crossing to <u>Phoenicia</u> , we went on board and set sail.	Phoenicia: AV= <i>Phenicia</i> .

Acts 21:3	{RP P1904 E1624: Ἀναφανέντες} [S1550 S1894: Ἀναφανάντες] δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτὴν εὐώνυμον, ἐπλέομεν εἰς Συρίαν, καὶ κατηχθήμεν εἰς Τύρον· ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν γόνον.	Then {RP P1904 E1624: we came in sight of} [S1550 S1894: we sighted] Cyprus, and leaving it behind on <i>the port side</i> , we sailed to Syria and landed <u>at Tyre</u> , for that is where the ship <i>was to unload its</i> cargo.	ἀναφανέντες, <i>having come in sight of</i> (aorist passive, deponent), RP P1904 E1624 F1859=8/13 (Scrivener's a*dfghklm) vs. ἀναφανάντες, <i>having sighted</i> (aorist active), S1550 S1894 F1859=5/13 (Scrivener's a**bc(tacite)e(tacite)o). at Tyre ← <i>to Tyre</i> . Pregnant use.
Acts 21:4	Καὶ ἀνευρόντες {RP S1550: - } [P1904 S1550 E1624: τοὺς] μαθητάς, ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ· οἵτινες τῷ Παυλῷ ἔλεγον διὰ τοῦ πνεύματος, μὴ ἀναβαίνειν εἰς {RP TR: Ἱερουσαλήμ} [P1904: Ἱεροσόλυμα].	And when we had sought out {RP S1550: <i>the</i> } [P1904 S1550 E1624: <i>the</i>] disciples, we stayed on there for seven days, and they told Paul through the spirit not to go up to <u>Jerusalem</u> .	τοὺς, <i>the (disciples)</i> : absent in RP S1550 F1859=10/12 vs. present in P1904 S1550 E1624 F1859=2/12 (Scrivener's am). Ἱερουσαλήμ, <i>Jerusalem (1)</i> , RP TR F1859=10/12 vs. Ἱεροσόλυμα, <i>Jerusalem (2)</i> , P1904 F1859=2/12 (Scrivener's ak).
Acts 21:5	Ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάντων σὺν γυναίξιν καὶ τέκνοις ἕως ἔξω τῆς πόλεως· καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν προσηυξάμεθα.	Then when it came to pass that <u>we had come to the end of the days</u> , we departed and <u>moved on</u> , while <i>they</i> all with wives and children escorted us as far as outside the city, and we knelt down on the shore and prayed.	we had come to the end of the days ← <i>we had ended the days</i> . More colloquially, <i>our time was up</i> . moved on ← <i>went, travelled</i> .
Acts 21:6	Καὶ ἀσπασάμενοι ἀλλήλους, ἐπέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια.	We bade each other farewell and embarked on the ship, and <u>they</u> returned to their <u>homes</u> .	they ← <i>those (people)</i> . <i>homes</i> ← <i>own (things, neuter)</i> .
Acts 21:7	Ἡμεῖς δέ, τὸν πλοῦν διανύσαντες ἀπὸ Τύρου, κατηντήσαμεν εἰς Πτολεμαῖδα, καὶ ἀσπασάμενοι τοὺς ἀδελφούς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς.	And <i>as for</i> us, we completed <i>our</i> voyage from Tyre and reached Ptolemais, <i>where</i> we greeted the brothers and stayed one day with them.	

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 ἐπτά, 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 went into the house of Philip the evangelist, {RP P1904: who} [TR: who] was <i>one</i> of the <i>seven</i> , 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 cehk). ἦλθον, <i>they went</i> , RP-text S1550 F1859=3/12 (Scrivener's glm) 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. τοῦ, <i>the (one)</i> : absent in RP P1904 F1859=11/12 vs. present in TR F1859=1/12 (Scrivener's a). the seven: see Acts 6:3-6:6.
Acts 21:9	Τούτῳ δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες προφητευσαι.	Now <i>he</i> had four daughters <i>who were</i> virgins, <i>who</i> prophesied.	he ← <i>this (man)</i> .
Acts 21:10	Ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλείους, κατήλθεν τις ἀπὸ τῆς Ἰουδαίας προφήτης ὀνόματι Ἀγαβος.	And as we were staying on for <i>many</i> days, a certain prophet by <i>the</i> name of Agabus came down from Judaea.	many ← <i>more</i> .
Acts 21:11	Καὶ ἐλθὼν πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δῆσας τε αὐτοῦ {RP P1904: τοὺς πόδας καὶ τὰς χεῖρας} [TR: τὰς χεῖρας καὶ τοὺς πόδας] εἶπεν, Τάδε λέγει τὸ πνεῦμα τὸ ἅγιον, Τὸν ἀνδρὰ οὗ ἐστὶν ἡ ζώνη αὕτη, οὕτως δῆσουσιν {RP TR: ἐν} [P1904: εἰς] Ἱερουσαλὴμ οἱ Ἰουδαῖοι, καὶ παραδωσουσιν εἰς χεῖρας ἐθνῶν.	And he came to us and took Paul's belt and bound his {RP P1904: feet and hands} [TR: hands and feet] and said, "The holy spirit says this: 'In this way the Jews will bind <i>in</i> Jerusalem the man whose belt this is, and they will hand <i>him</i> over to <i>the</i> hands of <i>the</i> Gentiles.' "	τοὺς πόδας καὶ τὰς χεῖρας, <i>the feet + and the hands</i> , RP P1904 F1859=9/13 (Scrivener's a**befghklo) vs. τοὺς χεῖρας καὶ τὰς πόδας, <i>the hands + and the feet</i> , TR F1859=4/13 (Scrivener's a*cdm). ἐν, <i>in</i> , RP TR F1859=11/12 vs. εἰς, <i>into</i> , and by pregnant use, <i>in</i> , P1904 F1859=1/12 (Scrivener's e).
Acts 21:12	Ὡς δὲ ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι, τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλὴμ.	And when we heard <i>that</i> , both we and the locals exhorted him not to go up to Jerusalem.	that ← <i>these (things)</i> .

Acts 21:13	᾿Απεκρίθη {RP P1904: τε} [TR: δε] ὁ Παῦλος, Τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν; Ἐγὼ γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλὴμ ἐτοίμως ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου Ἰησοῦ.	{RP P1904: Then} [TR: But] Paul answered, “What are you doing, weeping and breaking my heart? For I am ready not only to be bound, but also to die in Jerusalem for the sake of the name of the Lord Jesus.”	τε, <i>and</i> , RP P1904 F1859=7/12 vs. δε, <i>and / but</i> , TR F1859=4/12 (Scrivener's abco) vs. word absent, F1859=1/12 (Scrivener's e).
Acts 21:14	Μὴ πειθομένου δὲ αὐτοῦ, ἡσυχάσαμεν εἰπόντες, Τὸ θέλημα τοῦ κυρίου {RP TR: γενέσθω} [P1904: γινέσθω].	And as he was not persuaded, we desisted and said, “Let the will of the Lord <u>come to pass</u> .”	γενέσθω, <i>let it come to pass</i> (aorist, so perfective aspect), RP TR F1859=8/12 vs. γινέσθω, <i>let it come to pass</i> (present, so imperfective aspect), P1904 F1859=4/12 (Scrivener's fgmo).
Acts 21:15	Μετὰ δὲ τὰς ἡμέρας ταύτας {RP P1904: ἐπισκευασάμενοι} [TR: ἀποσκευασάμενοι] ἀνεβαίνομεν εἰς Ἱερουσαλὴμ.	So after those days we {RP P1904: made our preparations} [TR: packed] and went up to Jerusalem.	ἐπισκευασάμενοι, <i>having made preparations</i> , RP P1904 F1859=9/12 vs. ἀποσκευασάμενοι, <i>having packed</i> , TR F1859=2/12 (Scrivener's ce) vs. another reading, F1859=1/12 (Scrivener's a).
Acts 21:16	Συνῆλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν, Μνάσωνί τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ.	<i>Some</i> of the disciples from Caesarea also went with us, and they brought a certain Mnason, a Cypriot, <i>along with them</i> , who was a disciple of long standing, with whom we were to lodge.	
Acts 21:17	Γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσμένως ἐδέξαντο ἡμᾶς οἱ ἀδελφοί.	And when we arrived in Jerusalem, the brothers received us gladly.	
Acts 21:18	Τῇ δὲ ἐπιούσῃ εἰσῆει ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες τε παρεγένοντο οἱ πρεσβύτεροι.	Then on the next <i>day</i> Paul went with us into James's <i>house</i> , and all the elders were present.	
Acts 21:19	Καὶ ἀσπασάμενος αὐτούς, ἐξηγείτο καθ' ἓν ἕκαστον ὧν ἐποίησεν ὁ θεὸς ἐν τοῖς ἔθνεσιν διὰ τῆς διακονίας αὐτοῦ.	And he greeted them and related each <i>thing</i> one by one of what God had done among the Gentiles through his ministry.	

Acts 21:20	Οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν κύριον, {RP: εἰπόντες} [P1904 TR: εἰπόν τε] αὐτῷ, Θεωρεῖς, ἀδελφέ, πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευκότων· καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσιν·	And those <u>listening</u> glorified the Lord, <u>and</u> <u>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 ceghm) vs. εἰπόν τε, <i>and they</i> <i>said</i> , P1904 TR F1859=7/12 (Scrivener's abdfklo). A disparity with RP, R=5:9. listening ← <i>having heard</i> . See Matt 23:20. 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. 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 ἔθεσιν περιπατεῖν.	But they have been instructed concerning you that you teach all the Jews who <i>are</i> among the Gentiles deflection 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 21:22	Τί οὖν ἐστίν; Πάντως δεῖ πλήθος συνελθεῖν· ἀκούσονται γὰρ ὅτι ἐλήλυθας.	So which <i>way</i> is it? At all events, <u>the community</u> must gather, for they will hear that you have come.	community ← <i>multitude</i> .
Acts 21:23	Τοῦτο οὖν ποίησον ὅ σοι λέγομεν· εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν·	So do this that we are telling you. We have four men <u>who have taken</u> a vow on themselves.	<i>who have taken</i> ← <i>having</i> .
Acts 21:24	τούτους παραλαβὼν ἀγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς, ἵνα ξυρήσωνται τὴν κεφαλὴν, καὶ γνῶσιν πάντες ὅτι ὦν κατήχνηται περὶ σοῦ οὐδέν ἐστιν, ἀλλὰ στοιχεῖς καὶ αὐτὸς τὸν νόμον φυλάσσων.	<u>Take</u> these with <i>you</i> and <u>purify yourself</u> with them, and pay expenses on their behalf so that they may shave <i>their heads</i> and everyone may know that there is <u>no basis in the</u> <i>things</i> about which they have been instructed concerning you, but <i>that</i> you yourself also walk according to regulation and keep the law.	Take: imperative use of the participle. purify yourself: passive for reflexive. heads ← <i>head</i> . no basis ← <i>nothing</i> .

Acts 21:25	Περὶ δὲ τῶν πεπιστευκότων ἔθνῶν ἡμεῖς ἐπεστείλαμεν, κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτοὺς, εἰ μὴ φυλάσσεσθαι αὐτοὺς τὸ τε εἰδωλόθυτον καὶ τὸ αἷμα καὶ πνικτὸν καὶ πορνείαν.	And concerning the Gentiles <u>who have believed</u> , we have sent a <u>letter</u> , <u>since</u> we <u>judge</u> that they should keep no such <i>thing</i> , except to keep themselves from <i>anything</i> sacrificed to idols, and blood, and <i>anything</i> strangled, and fornication.”	who <i>have</i> believed: see Acts 21:20. letter: or <i>commandment</i> . since: causal use of the participle. judge ← <i>judged</i> . See Matt 23:20.
Acts 21:26	Τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας, τῇ ἔχομενῃ ἡμέρᾳ σὺν αὐτοῖς ἄγνισθéis εἰσῆει εἰς τὸ ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἁγνισμοῦ, ἕως οὗ προσηνέχθη ὑπὲρ ἑνὸς ἐκάστου αὐτῶν ἡ προσφορά.	Then Paul took the men with <i>him</i> , and on the next day he <u>purified himself</u> with them, and he went into the temple giving notice of the completion of the days of <i>their</i> purification, <i>the purification lasting</i> until the offering had been made for each one of them.	purified himself: passive for reflexive.
Acts 21:27	Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον πάντα τὸν ὄχλον, καὶ ἐπέβαλον τὰς χεῖρας ἐπ’ αὐτόν,	But as the seven days were about to be completed, the Jews from Asia saw him in the temple, and they stirred up all the crowd, and they laid hands on him,	
Acts 21:28	κράζοντες, Ἄνδρες Ἰσραηλῖται, βοηθεῖτε. Οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχοῦ διδάσκων· ἔτι τε καὶ Ἕλληνας εἰσήγαγεν εἰς τὸ ἱερόν, καὶ κεκοίνωκεν τὸν ἅγιον τόπον τούτον.	shouting, “Men <i>and</i> Israelites, help. This is the man who <i>is</i> teaching everyone everywhere <i>things</i> against the people and the law and this place. Moreover he has brought Greeks into the temple and has profaned this holy place.”	
Acts 21:29	Ἦσαν γὰρ {RP P1904: ἑωρακότες} [TR: προεωρακότες] Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερόν εἰσήγαγεν ὁ Παῦλος.	For they had {RP P1904: - } [TR: previously] seen Trophimus the Ephesian in the city with him, whom they supposed Paul had brought into the temple.	ἑωρακότες, <i>having seen</i> , RP P1904 F1859=8/12 vs. προεωρακότες, <i>having seen beforehand</i> , TR F1859=4/12 (Scrivener's abco).

Acts 21:30	Ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ Παύλου εἶλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ εὐθέως ἐκλείσθησαν αἱ θύραι.	And the whole city was <u>stirred up</u> , and a rally of the people took place, and they seized Paul and dragged him out of the temple, and immediately the gates were closed.	stirred up ← <i>moved</i> .
Acts 21:31	Ζητούντων δὲ αὐτὸν ἀποκτείνειν, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπειρῆς, ὅτι ὅλη συγκέχυται Ἱερουσαλήμ·	And while <i>they</i> tried to <i>find a way</i> to kill him, a report came to the commander of the cohort that <i>the</i> whole of Jerusalem <u>was in turmoil</u> ,	was in turmoil ← <i>had been confused</i> .
Acts 21:32	ὃς ἑξαυτῆς παραλαβὼν στρατιώτας καὶ ἑκατοντάρχους, κατέδραμεν ἐπ' αὐτούς· οἱ δέ, ἰδόντες τὸν χιλιάρχον καὶ τοὺς στρατιώτας, ἐπαυσαντο τύπτοντες τὸν Παῦλον.	and he immediately took soldiers with <i>him</i> and centurions and ran down to them. And when they saw the cohort commander and the soldiers, they stopped beating Paul.	
Acts 21:33	{RP P1904: Ἐγγίσας δὲ} [TR: Τότε ἐγγίσας] ὁ χιλιάρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσεν δεθῆναι ἀλύσειν δυσὶν· καὶ ἐπυνθάνετο τίς ἂν εἴη, καὶ τί ἐστὶν πεποιηκώς.	Then the cohort commander approached and seized him and ordered <i>him</i> to be bound with two chains, and he inquired who he was and what he had done.	ἐγγίσας δὲ, <i>but having approached</i> , RP P1904 F1859=9/12 vs. τότε ἐγγίσας, <i>then having approached</i> , TR F1859=3/12 (Scrivener's acm).
Acts 21:34	Ἄλλοι δὲ ἄλλο τι ἐβόων ἐν τῷ ὄχλῳ· μὴ δυνάμενος δὲ γινῶναι τὸ ἀσφαλές διὰ τὸν θόρυβον, ἐκέλευσεν ἀγεσθαι αὐτὸν εἰς τὴν παρεμβολήν.	Now various <i>people</i> in the crowd were shouting various <i>things</i> , and <u>since</u> he could not <u>find out</u> <u>exactly what was going on</u> because of the disturbance, he ordered him to be brought to the camp.	since: causal use of the participle. · find out ← <i>know</i> . · exactly what was going on ← <i>the certainty</i> .
Acts 21:35	Ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμούς, συνέβη βασιτάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου.	And when he came to the steps, <u>it was necessary</u> for him to be carried by the soldiers because of the violence of the crowd.	it was necessary ← <i>it happened</i> . There appears to be a sense of need or cause here, a reason being given, <i>because of the violence</i> . Yet no causality is indicated for συμβαίνω in [LS] or [MM].
Acts 21:36	Ἦκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κράζον, Αἶρε αὐτόν.	For the mob of the people was following, shouting, " <u>Away with him!</u> "	Away with ← <i>Remove</i> .

Acts 21:37	Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος λέγει τῷ χιλιάρχῳ, Εἰ ἔξεστίν μοι εἰπεῖν {RP: - } [P1904 TR: τι] 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?”	τι, <i>something; anything</i> : absent in RP F1859=5/12 (Scrivener's dfghl) vs. present in P1904 TR F1859=7/12 (Scrivener's abckmo). A disparity with RP, R=5:9. speak ← know.
Acts 21:38	Οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώνσας καὶ ἑξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχίλους ἄνδρας τῶν σικαρίων;	So you are not the Egyptian who a <u>while ago</u> caused a revolt and led the four thousand <u>cut-throats</u> into the desert?”	a while ago ← before these days. cut-throats ← men of the knifers.
Acts 21:39	Εἶπεν δὲ ὁ Παῦλος, Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος, Ταρσεύς τῆς Κιλικίας, οὐκ ἀσήμου πόλεως πολίτης; δέομαι δέ σου, ἐπίτρεψόν μοι λαλῆσαι πρὸς τὸν λαόν.	Then Paul said, “I am a Jew of <u>Tarsus</u> of Cilicia, a citizen of a city <i>which is</i> not insignificant. And I ask you, permit me to speak to the people.”	of Tarsus ← a Tarsean.
Acts 21:40	Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἑστὼς ἐπὶ τῶν ἀναβαθμῶν κατέσεισεν τῇ χειρὶ τῷ λαῷ πολλῆς δὲ σιγῆς γενομένης, {RP: προσεφώνει} [P1904 TR: προσεφώνησε] τῇ Ἑβραϊδὶ 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, <u>he addressed them</u> 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 22:1	Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκουσατέ μου τῆς πρὸς ὑμᾶς {RP P1904: νυνὶ} [TR: νῦν] ἀπολογίας.	“Men <i>and</i> brothers, and fathers, hear my <u>present</u> defence to you.”	νυνὶ, <i>now (1)</i> , RP P1904 F1859=10/12 vs. νῦν, <i>now (2)</i> , TR F1859=2/12 (Scrivener's af).
Acts 22:2	Ἀκούσαντες δὲ ὅτι τῇ Ἑβραϊδὶ διαλέκτῳ προσεφώνει αὐτοῖς, μᾶλλον παρέσχον ἡσυχίαν. Καὶ φησιν,	And when they heard that <u>he was addressing</u> them in the <u>Hebrew</u> language, they <u>kept</u> <i>all the</i> more quiet. And he said,	he was addressing: relaxing a classical rule, <i>he had been addressing</i> . See Acts 6:1. Hebrew: see Acts 21:40. kept ← provided.

Acts 22:3	Ἐγὼ μὲν εἰμι ἄνθρωπος Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλίου, πεπαιδευμένος κατὰ ἀκριβειαν τοῦ πατρῷου νόμου, ζηλωτὴς ὑπάρχων τοῦ θεοῦ, καθὼς πάντες ὑμεῖς ἐστε σήμερον·	“I am a Jewish man <i>who</i> was born in Tarsus of Cilicia but brought up in this city at the feet of Gamaliel, educated according to <i>the</i> exactness of the ancestral law, being a zealot <u>for</u> God, as all of you are today,	for ← <i>of</i> .
Acts 22:4	ὅς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδούς εἰς φυλακὰς ἀνδρας τε καὶ γυναῖκας.	and I pursued this way <u>as far as</u> death, binding and committing both men and women to prison,	as far as death: it appears that Paul did the binding and sending to prison and others did the sentencing, which in some cases was to death. See Acts 9:2.
Acts 22:5	Ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, καὶ πάν τὸ πρεσβυτέριον· παρ’ ὧν καὶ ἐπιστολὰς δεξιόμενος πρὸς τοὺς ἀδελφούς, εἰς Δαμασκὸν ἐπορεύομην, ἄξων καὶ τοὺς ἐκεῖσε ὄντας δεδεμένους εἰς Ἱερουσαλὴμ, ἵνα τιμωρηθῶσιν.	as the high priest also testifies to me, as <i>does</i> the whole council of elders, from whom I also received letters <i>addressed to the</i> brothers, and I went to Damascus <u>in order to</u> also <u>bring</u> those there bound to Jerusalem for them to be <u>punished</u> .	the brothers: in this case, the brothers of the council of elders, the Jewish authorities in Damascus. in order to ... bring: classical future participle of purpose. punished ← <i>avenged</i> .
Acts 22:6	Ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ, περὶ μεσημβρίας, ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιαστράψαι φῶς ἱκανὸν περὶ ἐμέ.	But it came to pass as I was going along and approaching Damascus at about midday, that suddenly a <u>bright</u> light from <u>heaven</u> flashed around me.	bright ← <i>sufficient</i> . heaven: or <i>the sky</i> , but see Acts 26:19 (heavenly vision).
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 22:8	Ἐγὼ δὲ ἀπεκρίθην, Τίς εἶ, κύριε; Εἶπέν τε πρὸς με, Ἐγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις.	And I answered, ‘Who are you, Lord?’ And he said to me, ‘I <u>am</u> Jesus the Nazarene whom you are persecuting.’	I am: emphatic, as in John 18:5.

Acts 22:9	Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο, καὶ ἐμφοβοὶ ἐγένοντο· τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι.	And the <i>people who</i> were with me saw the light and became fearful, but they did not hear the voice of him <i>who was</i> speaking to me.	
Acts 22:10	Εἶπον δέ, Τί ποιήσω, κύριε; Ὁ δὲ κύριος εἶπεν πρὸς με, Ἀναστὰς πορεύου εἰς Δαμασκόν· κακεῖ σοι λαληθήσεται περὶ πάντων ὧν τέτακται σοι ποιῆσαι.	And I said, ‘What am I to do, Lord?’ And the Lord said to me, ‘ <u>Get up</u> and go to Damascus and there you <u>will be told</u> about all <i>the things</i> that have been appointed for you to do.’	Get up: imperatival use of the participle. you will be told ← <i>it will be told to you.</i>
Acts 22:11	Ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου, χειραγωγούμενος ὑπὸ τῶν συνόντων μοι, ἦλθον εἰς Δαμασκόν.	But as I <i>could</i> not see because of <u>that dazzling light</u> , I came to Damascus being led by the hand by those <i>who</i> were with me.	that dazzling light ← <i>the glory of that light</i> , a Hebraic genitive.
Acts 22:12	Ἀνανίας δέ τις, ἀνὴρ {RP P1904 TR: εὐσεβῆς} [MISC: εὐλαβῆς] κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικοῦντων {RP TR: -} [P1904: ἐν Δαμασκῶ] Ἰουδαίων,	And a certain Ananias, a man <i>who was</i> <u>devout</u> according to the law, <u>held in high regard</u> by all the {RP TR: Jewish inhabitants} [P1904: Jews <i>who 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 Δαμασκῶ, <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. <u>held in high regard</u> ← <i>attested.</i>
Acts 22:13	ἔλθὼν πρὸς με καὶ ἐπιστὰς εἶπέν μοι, Σαοὺλ ἀδελφέ, ἀνάβλεψον. Καγὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν.	came to me and stood by <i>me</i> and said to me, ‘Brother Saul, recover your sight.’ And at <i>that</i> very hour I recovered my sight <u>and looked up</u> at him.	<i>and looked up</i> : this sense is also present in ἀνέβλεψα, <i>I recovered my sight</i> . Perhaps a play on words.
Acts 22:14	Ὁ δὲ εἶπεν, Ὁ θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γινῶναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν δίκαιον, καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ.	And he said, ‘The God of our fathers has appointed you to know his will and to see the just <i>one</i> and to hear a sound from his mouth,	
Acts 22:15	Ὅτι ἔση μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους ὧν ἑώρακας καὶ ἤκουσας.	because you will be a witness to him towards all men of what you have seen and heard.	

Acts 22:16	Καὶ νῦν τί μέλλεις; Ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα τοῦ κυρίου.	And now, why do you delay? <u>Get up</u> and have yourself baptized and <u>wash away</u> your sins, <u>calling</u> upon the name of the Lord.’	Get up: imperative use of the participle. wash away: middle voice, as for washing oneself, but not for washing others. calling ← <i>having called</i> . See Matt 23:20.
Acts 22:17	Ἐγένετο δέ μοι ὑποστρέψαντι εἰς Ἱερουσαλήμ, καὶ προσευχομένου μου ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἔκστασει,	And it happened that when I had returned to Jerusalem and was praying in the temple, that I went into a trance,	
Acts 22:18	καὶ ἰδεῖν αὐτὸν λέγοντά μοι, Σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ Ἱερουσαλήμ· διότι οὐ παραδέξονται σου τὴν μαρτυρίαν περὶ ἐμοῦ.	and I saw <u>him</u> <u>saying</u> to me, ‘Hurry up and depart from Jerusalem quickly, because they will not receive your witness concerning me.’	him saying: i.e. <i>the Lord saying</i> .
Acts 22:19	Κἀγὼ εἶπον, Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ·	And I said, ‘Lord, they know that I used to imprison and flog those <i>who</i> believed in you <i>as I went</i> from synagogue to synagogue.	
Acts 22:20	καὶ ὅτε ἐξεχείτο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευδοκῶν τη ἀναιρέσει αὐτοῦ, {RP-text: - } [RP-marg P1904 TR: καὶ] φυλάσσω 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 22:21	Καὶ εἶπεν πρὸς με, Πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε.	And he said to me, ‘Get going, for I will send you to Gentiles a long way off.’ ”	

Acts 22:22	Ἦκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἤεραν τὴν φωνὴν αὐτῶν λέγοντες, Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον· οὐ γὰρ {RP P1904: καθῆκεν} [TR: καθῆκον] αὐτὸν ζῆν.	And they heard him as far as this word, then they raised their <u>voices</u> and said, “Remove a <i>man</i> like <i>this</i> from <i>the face of the earth</i> , for it {RP P1904: <i>is</i> } [TR: <i>is</i>] not proper that he should live.”	καθῆκεν, <i>it is fitting</i> (imperfect, strengthening the sense of “ought”), RP P1904 F1859=9/11 vs. καθῆκον, <i>it is fitting</i> (neuter participle), TR F1859=0/11 vs. καθῆκει, <i>it is fitting</i> (present), F1859=2/11 (Scrivener's ae). (The classical verb is προσήκει.) AV differs textually. voices ← <i>voice</i> .
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 ἀέρα,	And as they <u>were shouting</u> and <u>throwing their coats off</u> and throwing dust into the air,	κραζόντων, <i>shouting</i> (1), RP-text F1859=5/11 (Scrivener's ceglo) vs. κραυγαζόντων, <i>shouting</i> (2), 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. 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 22:24	ἐκέλευσεν αὐτὸν ὁ χιλιάρχος ἄγεσθαι εἰς τὴν παρεμβολήν, εἰπὼν μαστιξὶν ἀνετάζεσθαι αὐτόν, ἵνα ἐπιγνῶ δι’ ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ.	the cohort commander ordered him to be brought into the camp, ordering him to be interrogated with whips, so that he might ascertain <u>the reason why</u> they clamoured like that against him.	the reason why ← <i>for what reason</i> .
Acts 22:25	Ὡς δὲ {RP-text S1550 E1624: προέτεινεν} [RP-marg P1904 S1894: προέτειναν] αὐτὸν τοῖς ἱμάσιν, εἶπεν πρὸς τὸν ἐστῶτα ἐκατόνταρχον ὁ Παῦλος, Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίζειν;	And when {RP-text S1550 E1624: he} [RP-marg P1904 S1894: they] had stretched him out, <i>bound</i> with thongs, Paul said to the centurion who <i>was</i> standing <i>by</i> , “Is it permitted for you to whip a man <i>who is</i> a Roman, and <i>who has</i> not <i>been</i> condemned?”	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 22:26	Ἀκούσας δὲ ὁ ἑκατόνταρχος, προσελθὼν ἀπήγγειλεν τῷ χιλιάρχῳ λέγων, “Ὁρα τί μέλλεις ποιεῖν· ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστιν.	And when the centurion heard <i>it</i> , he went and told the cohort commander and said, “Watch what you are about to do. For this man is a Roman.”	
Acts 22:27	Προσελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ, Λέγε μοι, εἰ σὺ Ῥωμαῖος εἶ; Ὁ δὲ ἐφη, Ναί.	Then the cohort commander came and said to him, “Tell me, are you a Roman?” And he said, “Yes.”	
Acts 22:28	Ἀπεκρίθη τε ὁ χιλιάρχος, Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἔκτησάμην. Ὁ δὲ Παῦλος ἔφη, Ἐγὼ δὲ καὶ γεγέννημαι.	And the cohort commander answered, “I obtained this citizenship for a large sum <i>of money</i> .” Then Paul said, “But I was born <i>with it</i> .”	
Acts 22:29	Εὐθέως οὖν ἀπέστησαν ἀπ’ αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν. Καὶ ὁ χιλιάρχος δὲ ἐφοβήθη, ἐπιγνούς ὅτι Ῥωμαῖός ἐστιν, καὶ ὅτι ἦν αὐτὸν δεδεκώς.	So those <i>who were</i> going to interrogate him immediately stood back from him, and the cohort commander was afraid, as <u>he had ascertained</u> that he was a Roman, and he had bound him.	as he had ascertained: causal use of the participle.
Acts 22:30	Τῇ δὲ ἐπαύριον βουλόμενος γινῶναι τὸ ἀσφαλές, τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδαίων, ἔλυσε αὐτὸν ἀπὸ τῶν δεσμῶν, καὶ ἐκέλευσε ἐλθεῖν τοὺς ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον αὐτῶν, καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς.	And the next day, wishing to know the <u>details</u> of what he <u>was being accused of</u> by the Jews, he released him from <i>his</i> bonds and ordered the senior priests and the whole of their Sanhedrin <i>council</i> to come, and he brought Paul down and stood <i>him</i> before them.	details ← <i>certainty</i> . was being accused of: the tense of English indirect speech (Greek present).
Acts 23:1	Ἀτενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν, Ἄνδρες ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ θεῷ ἄχρι ταύτης τῆς ἡμέρας.	And Paul looked at the Sanhedrin <i>council</i> intently and said, “Men <i>and</i> brothers, I have lived as a citizen with a <u>fully clear</u> conscience before God up to this day.”	fully clear ← <i>all good</i> .
Acts 23:2	Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξεν τοῖς παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα.	But Ananias the high priest ordered those standing by him to strike his mouth.	

Acts 23:3	Τότε ὁ Παῦλος πρὸς αὐτὸν εἶπεν, Τύπτειν σε μέλλει ὁ θεός· τοῖχε κεκονιαμένε· καὶ σὺ κάθη κρίνων με κατὰ τὸν νόμον, καὶ παρانونῶν κελεύεις με τύπτεσθαι;	Then Paul said to him, “God will strike you, <i>you</i> whitewashed wall. And you sit judging me according to the law, but you order me to be struck, acting contrary to the law.”	
Acts 23:4	Οἱ δὲ παρεστῶτες εἶπον, Τὸν ἀρχιερέα τοῦ θεοῦ λοιδορεῖς;	Then those standing around said, “Do you insult the high priest of God?”	
Acts 23:5	Ἔφη τε ὁ Παῦλος, Οὐκ ᾔδειν, ἀδελφοί, ὅτι ἐστὶν ἀρχιερέως· γέγραπται γάρ, Ἄρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς.	Then Paul said, “I did not know, brothers, that it was <i>the</i> high priest. For it stands written: ‘ You shall not speak ill of the ruler of your people. ’ ”	Ex 22:27MT (Ex 22:28AV). The reason Paul did not know that it was the high priest is probably because he had very poor eyesight. See 2 Cor 12:7, Gal 4:15, Gal 6:11.
Acts 23:6	Γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ἐστὶν Σαδδουκαίων, τὸ δὲ ἕτερον Φαρισαίων, ἔκραξεν ἐν τῷ συνεδρίῳ, Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίου· περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι.	Then Paul, <u>knowing</u> that one part was of <i>the</i> Sadducees and the other Pharisees, shouted out in the Sanhedrin <i>council</i> , “Men <i>and</i> brothers, I am a Pharisee, <i>the</i> son of a Pharisee. For <i>the hope and the resurrection</i> of <i>the</i> dead I am being judged.”	knowing ← <i>having known</i> . See Matt 23:20. <i>the hope and the resurrection</i> : according to [CB], [MG] hendiadys, so standing for <i>the hope of the resurrection</i> .
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: <u>with</u> 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 bckmo have minor variations. A strong disparity with RP-text, R=0:13. AV differs textually. {RP-text: with ← <i>of</i> .} 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</i> Sadducees say that there is no resurrection, nor {RP TR: even} [P1904: -] angel, nor spirit, but <i>the</i> Pharisees 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. all of these ← <i>both</i> .

Acts 23:9	Ἐγένετο δὲ κραυγὴ μεγάλη· καὶ ἀναστάντες οἱ γραμματεῖς τοῦ μέρους τῶν Φαρισαίων διεμάχοντο λέγοντες, Οὐδὲν κακὸν εὕρισκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος, μὴ θεομαχῶμεν.	And loud shouting <u>arose</u> , and the scribes of the faction of the Pharisees stood up and strove, and they said, “We do not find anything wrong in this man. And if a spirit or angel has spoken to him, let us not fight God.”	arose ← <i>became, came about</i> .
Acts 23:10	Πολλῆς δὲ γενομένης στάσεως, εὐλαβηθεὶς ὁ χιλιάρχος μὴ διασπασθῇ ὁ Παῦλος ὑπ’ αὐτῶν, ἐκέλευσεν τὸ στράτευμα {RP P1904: καταβῆναι} [TR: καταβάν] {RP P1904: καὶ} [TR: -] ἄρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε εἰς τὴν παρεμβολήν.	And when a lot of contention arose, the cohort commander saw to it that Paul should not be torn apart by them, and he ordered the army to <u>come down and seize him and take him away from them</u> and to bring <i>him</i> to the camp.	καταβῆναι, <i>to come down</i> , RP P1904 F1859=10/12 vs. καταβάν, <i>having come down</i> , TR F1859=2/12 (Scrivener's ap). καὶ, <i>and</i> : present in RP P1904 F1859=10/12 vs. absent in TR F1859=2/12 (Scrivener's ap). away from them ← <i>out of their midst</i> .
Acts 23:11	Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ κύριος εἶπεν, Θάρσει Παῦλε· ὥς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλήμ, οὕτως σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.	The following night the Lord <i>came and</i> stood by him and said, “Take courage, Paul, for as you <u>bore solemn witness</u> to the <i>things</i> concerning me in Jerusalem, so you must bear witness <u>in Rome</u> .”	bore solemn witness: this verse links the meanings of διαμαρτύρομαι and μαρτυρέω (unquestionably <i>bear witness / testify</i>). See Luke 16:28. in Rome ← <i>to Rome</i> . Pregnant use.
Acts 23:12	Γενομένης δὲ ἡμέρας, ποιήσαντες τινες τῶν Ἰουδαίων συστροφὴν, ἀνεθεμάτισαν ἑαυτοὺς, λέγοντες μὴτε φαγεῖν μὴτε πιεῖν ἕως οὐ ἀποκτείνωσιν τὸν Παῦλον.	And when day had <u>broken</u> , some of the Jews made an alliance and bound themselves with a curse, saying that <i>they</i> would neither eat nor drink until they had killed Paul.	broken ← <i>become, come</i> .
Acts 23:13	Ἦσαν δὲ πλείους τεσσαράκοντα οἱ ταύτην τὴν συνωμοσίαν πεποιηκότες·	And there were more than forty who engaged in this conspiracy.	
Acts 23:14	οἵτινες προσελθόντες τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις εἶπον, Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς, μηδενὸς γεύσασθαι ἕως οὐ ἀποκτείνωμεν τὸν Παῦλον.	And they went to the senior priests and the elders and said, “We have <u>absolutely</u> bound ourselves with a curse, that <i>we</i> will not taste anything until we have killed Paul.	absolutely ← <i>with a curse</i> , reinforcing the cognate verb; a Hebraism.

Acts 23:15	Νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ συν τῷ συνεδρίῳ, ὅπως αὐρίον {RP-text P1904 TR: αὐτὸν καταγάγη} [RP-marg: καταγάγη αὐτὸν] πρὸς ὑμᾶς, ὡς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δέ, πρό τοῦ ἐγγίσαι αὐτόν, ἐτοιμοὶ ἐσμεν τοῦ ἀνελεῖν αὐτόν.	So <u>for your part</u> , give a plain message to the cohort commander, with the Sanhedrin <i>council</i> , to the intent that <u>he brings him down</u> to you tomorrow, as if you intend to investigate more precisely the <i>matters</i> concerning him. Then <u>for our part</u> , we are prepared to eliminate him before he comes near.”	αὐτὸν καταγάγη, <i>him + bring down</i> , RP-text P1904 TR F1859=7/13 (incl. e misspelled) vs. καταγάγη αὐτόν, <i>bring down + him</i> , RP-marg F1859=6/13 (Scrivener's aghkmp). for your part ← <i>now you (emphatic)</i> . for our part, we ← <i>we (emphatic)</i> .
Acts 23:16	Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου {RP P1904 S1550: τὸ ἔνεδρον} [E1624 S1894: τὴν ἐνέδραν], παραγενόμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολήν, ἀπήγγειλεν τῷ Παύλῳ.	But the son of Paul's sister heard <i>about the ambush plot</i> , and he went to the camp and went in and told Paul.	τὸ ἔνεδρον, <i>the ambush (1)</i> , RP P1904 S1550 F1859=9/13 (incl. e(tacite)) vs. τὴν ἐνέδραν, <i>the ambush (2)</i> , E1624 S1894 F1859=4/13 (Scrivener's <u>ackp</u>).
Acts 23:17	Προσκαλεσάμενος δὲ ὁ Παῦλος ἓνα τῶν ἑκατοντάρχων ἔφη, Τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλιάρχον· ἔχει γάρ τι ἀπαγγεῖλαι αὐτῷ.	Then Paul called one of the centurions and said, “Take this young man to the cohort commander, for he has something to report to him.”	
Acts 23:18	Ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγεν πρὸς τὸν χιλιάρχον, καὶ φησιν, Ὁ δέσμμιος Παῦλος, προσκαλεσάμενός με ἠρώτησεν τοῦτον τὸν νεανίαν ἀγαγεῖν πρὸς σε, ἔχοντά τι λαλῆσαι σοι.	So he took him with <i>him</i> and brought <i>him</i> to the cohort commander and said, “The prisoner Paul called for me and asked <i>me</i> to bring this young man to you, <i>who</i> has something to say to you.”	
Acts 23:19	Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος, καὶ ἀναχωρήσας κατ’ ἰδίαν ἐπυνθάνετο, Τί ἐστὶν ὃ ἔχεις ἀπαγγεῖλαί μοι;	Then the cohort commander took him by the hand and went aside privately and inquired, “What is it that you have to report to me?”	

Acts 23:20	Εἶπεν δὲ ὅτι Οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαι σε, ὅπως αὐριον εἰς τὸ συνέδριον καταγάγῃς τὸν Παῦλον, ὥς {RP-text: μέλλοντά} [RP-marg TR: μέλλοντές] [P1904: μελλόντων] τι ἄκριβέστερον 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 <i>you</i>), 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 ٣
Acts 23:21	Σὺ οὖν μὴ πεισθῇς αὐτοῖς· ἐνεδρεύουσιν γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα, οἵτινες ἀνεθεμάτισαν ἐαυτοὺς μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀνέλωσιν αὐτόν· καὶ νῦν ἑτοιμοί εἰσιν προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν.	So don't you be persuaded by them. For more than forty men of theirs are making an ambush for him, and they have bound themselves with a curse neither to eat nor drink until they have eliminated him, and now they are ready, expecting your promise.”	٤ view of Acts 23:15, μέλλοντές, <i>they being about to</i> , makes better sense.
Acts 23:22	Ὁ μὲν οὖν χιλιάρχος ἀπέλυσεν τὸν νεανίαν, παραγγείλας Μηδενὶ ἐκλαλῆσαι ὅτι ταῦτα ἐνεφάνισας πρὸς με.	So the cohort commander sent the young man away, having given <i>this</i> instruction, “Do not <u>divulge</u> to anyone <i>the fact</i> <i>that</i> you have reported <u>this</u> <u>to me</u> .”	divulge: the infinitive as an imperative, unless re-accented as ἐκλάλῃσαι, middle imperative. this to me ← <i>these (things) to me</i> .
Acts 23:23	Καὶ προσκαλεσάμενος δύο τινὰς τῶν ἐκατοντάρχων εἶπεν, Ἑτοιμάσατε στρατιώτας διακοσίους ὅπως πορευθῶσιν ἕως Καισαρείας, καὶ ἵππεις ἑβδομήκοντα, καὶ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός·	And he called for a certain two of the centurions and said, “Prepare two hundred soldiers to go to Caesarea, and seventy horsemen, and two hundred <u>spearmen to be ready</u> at the <u>third hour</u> <u>of the night</u> ,	to ← <i>as far as</i> . spearmen ← <i>right-handed takers</i> . to be ready at ← <i>from</i> . This sense follows from <i>prepare</i> above. The operation was to take place by night. third hour of the night: 9 p.m.
Acts 23:24	κτῆνη τε παραστήσαι, ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσιν πρὸς Φήλικα τὸν ἡγεμόνα·	and to provide <i>pack</i> animals, to mount Paul on and bring <i>him</i> safely through to Felix the governor”,	

Acts 23:25	γράψας ἐπιστολὴν περιέχουσιν τὸν τύπον τούτον·	and he wrote a letter comprising the following content:	the following ← <i>this</i> .
Acts 23:26	Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι χαίρειν.	“From Claudius Lysias to the most excellent governor Felix, greetings.	
Acts 23:27	Τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰουδαίων, καὶ μέλλοντα ἀναιρεῖσθαι ὑπ’ αὐτῶν, ἐπιστάς σὺν τῷ στρατεύματι ἐξειλόμην αὐτόν, μαθὼν ὅτι Ῥωμαῖός ἐστιν.	I intervened with the army and rescued this man, having learned that he was a Roman <i>citizen</i> , when he had been seized by the Jews and was about to be eliminated by them,	
Acts 23:28	Βουλόμενος δὲ γνῶναι τὴν αἰτίαν δι’ ἣν ἐνεκάλουν αὐτῷ, κατήγαγον αὐτόν εἰς τὸ συνέδριον αὐτῶν·	and wishing to know the reason why they were bringing a charge against him, I brought him down to their Sanhedrin <i>council</i> ,	
Acts 23:29	ὃν εὗρον 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: <i>but</i>] not in any <u>way</u> <u>under</u> a charge worthy of death or bonds.	δὲ, <i>and</i> / <i>but</i> : absent in RP F1859=6/13 (Scrivener's beg-hop) vs. present in P1904 TR F1859=7/13 (Scrivener's acdfklm). A disparity with RP, R=6:9. under ← <i>having, holding</i> .
Acts 23:30	Μηνυθείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἐσεσθαι ὑπὸ τῶν Ἰουδαίων, ἐξαυτῆς ἐπεμψα πρὸς σε, παραγγείλας καὶ τοῖς κατηγοροῖς λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ. Ἐρρωσο.	And when a plot against the man by the Jews had been disclosed to me <i>which was</i> about to take place, I immediately <u>sent word</u> to you, also instructing his accusers to state the <i>charges</i> against him in your presence. <u>Farewell</u> .”	sent <i>word</i> : Lysias also sent Paul. Farewell ← <i>Have strength</i> . A perfect tense imperative. Another in Mark 4:39.
Acts 23:31	Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διατεταγμένον αὐτοῖς, ἀναλαβόντες τὸν Παῦλον, ἤγαγον διὰ τῆς νυκτὸς εἰς τὴν Ἀντιπατρίδα.	So the soldiers took Paul <i>with them</i> , according to their <u>orders</u> , and they brought <i>him</i> by night to Antipatris.	orders ← <i>(thing) commanded</i> .
Acts 23:32	Τῇ δὲ ἐπαύριον ἑάσαντες τοὺς ἵππεῖς πορεύεσθαι σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν παρεμβολήν·	And the next day, <u>they left it to</u> the horsemen to go with him, and they returned to the camp.	they: i.e. <i>the soldiers who were not horsemen</i> . left <i>it to</i> ← <i>allowed</i> .

Acts 23:33	οἵτινες εἰσελθόντες εἰς τὴν Καισάρειαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι, παρέστησαν καὶ τὸν Παῦλον αὐτῷ.	And when <u>they</u> had arrived <u>in</u> Caesarea, they handed over the letter to the governor, and they also presented Paul to him.	they: i.e. <i>the horsemen</i> . arrived in ← <i>entered</i> .
Acts 23:34	Ἀναγνούς δὲ ὁ ἡγεμὼν, καὶ ἐπερωτήσας ἐκ ποίας ἐπαρχίας ἐστίν, καὶ πυθόμενος ὅτι ἀπὸ Κιλικίας,	Then the governor read <i>it</i> and asked what province he was from, and he ascertained that <i>he was</i> from Cilicia.	
Acts 23:35	Διακούσομαί σου, ἔφη, ὅταν καὶ οἱ κατήγοροι σου παραγέινωνται. Ἐκέλευσέν τε αὐτὸν ἐν τῷ πραιτωρίῳ {RP: - } [P1904 TR: τοῦ] Ἡρώδου φυλάσσεσθαι.	He said, "I will hold your hearing when your accusers also arrive." And he ordered him to be guarded in <u>Herod's official residence</u> .	τοῦ, <i>of the (Herod)</i> : absent in RP F1859=9/13 vs. present in P1904 TR F1859=4/13 (Scrivener's chmp). official residence: the Roman <i>praetorium</i> .
Acts 24:1	Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας μετὰ τῶν πρεσβυτέρων καὶ ῥήτορος Τερτύλλου τινός, οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου.	And five days afterwards Ananias the high priest came down with the elders and a certain orator, Tertullus, and they explained <i>the charge</i> against Paul to the governor.	
Acts 24:2	Κληθέντος δὲ αὐτοῦ, ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λεγων, ¶ Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ κατορθωμάτων γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας,	And when he had been called, Tertullus began to make the accusation, and he said, ¶ "We have enjoyed a <u>very peaceful time thanks to you</u> , and through your foresight sound undertakings are being accomplished to <i>the benefit of</i> this nation,	¶ Verse division: in P1904 S1550 E1624 numbering, Acts 24:3 begins here. a very peaceful time ← <i>much peace</i> . thanks to ← <i>through</i> .
Acts 24:3	πάντη τε καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε Φῆλιξ, μετὰ πάσης εὐχαριστίας.	<i>which</i> in every way and in every place, most excellent Felix, we acknowledge with <u>much</u> gratitude.	much ← <i>all</i> .
Acts 24:4	Ἵνα δὲ μὴ ἐπὶ πλεῖόν σε ἐγκόπτω, παρακαλῶ ἀκούσαι σε ἡμῶν συντόμως τῇ σῇ ἐπιεικείᾳ.	Now so that I do not hold you up further, I entreat you to hear us <u>briefly</u> in your equitable way.	briefly ← <i>concisely</i> .
Acts 24:5	Εὗρόντες γὰρ τὸν ἄνδρα τούτον λοιμόν, καὶ κινούμεντα στάσιν πᾶσιν τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην τε τῆς τῶν Ναζωραίων αἰρέσεως·	For we found this man <i>to be</i> a pest, and <i>to be</i> stirring up a revolt among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes,	

Acts 24:6	ὃς καὶ τὸ ἱερόν ἐπείρασεν βεβηλῶσαι· 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</u> <i>him</i> out of our hands with great force,]	Παρελθὼν ... ἀπήγαγε, <i>But Lysias ... 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 δυνήσῃ, 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 24:9	{RP P1904: Συνεπέθεντο} [TR: Συνέθεντο] δὲ καὶ οἱ Ἰουδαῖοι, φάσκοντες ταῦτα οὕτως ἔχειν.	And the Jews also {RP P1904: joined in} [TR: endorsed] the attack, alleging that these <i>things</i> were so.	συνεπέθεντο, <i>joined in</i> , RP P1904 F1859=10/13 vs. συνέθεντο, <i>agreed</i> , TR F1859=3/13 (Scrivener's beo).

Acts 24:10	Ἀπεκρίθη δὲ ὁ Παῦλος, νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν, Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος, εὐθυμότερον τὰ περὶ ἐμαυτοῦ ἀπολογούμεαι,	Then, when the governor had signalled to him that he <i>should</i> speak, Paul answered, “Knowing that you have been a judge over this people for many years, I make a defence of the <i>charges</i> concerning me in <u>very good spirits</u> ,	over ← <i>to</i> . in very good spirits ← <i>more in a good mood</i> (no literal word <i>spirits</i>). The word <i>very</i> comes from the comparative degree of the adjective (εὐθυμότερον). Greek comparative (more → quite) for superlative (most → very).
Acts 24:11	δυναμένου σου γινῶναι ὅτι οὐ πλείους εἰσὶν μοι ἡμέραι {RP P1904: - } [TR: ἡ] δεκαδύο, ἀφ’ ἧς ἀνέβην προσκυνήσων {RP TR: ἐν} [P1904: εἰς] Ἱερουσαλήμ.	while you <u>may</u> know that it is no more {RP P1904: <i>than</i> } [TR: <i>than</i>] twelve days since I went up {RP TR: <u>to worship</u> in Jerusalem} [P1904: <u>to</u> Jerusalem <u>to worship</u>].	ἡ, <i>than</i> : absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's e). ἐν, <i>in</i> , RP TR F1859=11/14 vs. εἰς, <i>to</i> (or, pregnantly, <i>in</i>), P1904 F1859=3/14 (Scrivener's a**dp). may ← <i>can</i> . it is ← <i>there are to me</i> . to worship: classical future participle of purpose.
Acts 24:12	καὶ οὔτε ἐν τῷ ἱερῷ εὗρόν με πρὸς τινὰ διαλεγόμενον ἢ ἐπισύστασιν ποιοῦντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς, οὔτε κατὰ τὴν πόλιν.	Now they did not find me in the temple disputing with anyone or <u>causing</u> a <u>popular</u> riot, either in the synagogues or around the city.	causing ← <i>making</i> . popular ← <i>of a crowd</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</u> me concerning} [P1904 E1624 S1894: <u>substantiate</u>] <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(<i>tacite</i>)fglm) vs. absent in P1904 E1624 S1894 F1859=8/13 (Scrivener's abdehkop, <u>aekop</u>). A disparity with RP, R=6:10. {RP S1550: <u>incriminate</u> ← <i>set beside, prove, show</i> .}

Acts 24:14	Ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν, οὕτως λατρεύω τῷ πατρώῳ θεῷ, πιστεύων πασὶν 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</i> <i>which are</i> according to the law and {RP S1550 S1894: <i>which stand</i> written by} [P1904: <i>which</i> <i>stand written in</i>] [E1624: <i>stand written in</i>] the prophets,	words below absent, RP S1550 S1894 F1859=6/13 (Scrivener's adfghl) vs. τοῖς ἐν, <i>the (things)</i> <i>in (the prophets)</i> , P1904 F1859=7/13 (Scrivener's beckmop) vs. ἐν, <i>in (the</i> <i>prophets)</i> , E1624 F1859=0/13. A weak disparity with RP, R=7:8. sectarian ← <i>a sect.</i>
Acts 24:15	ἐλπίδα ἔχων εἰς τὸν θεόν, ἣν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἔσεσθαι νεκρῶν, δικαίων τε καὶ ἀδίκων.	having a hope in God, which these <i>people</i> themselves also expect – that there will be a resurrection of <i>the</i> dead, both <i>the</i> just and <i>the</i> unjust.	
Acts 24:16	Ἐν τούτῳ {RP TR: δὲ} [P1904: δὲ καὶ] αὐτὸς ἄσκῳ, ἀπρόσκοπον συνείδησιν {RP: ἔχων} [P1904 TR: ἔχειν] πρὸς τὸν θεὸν καὶ τοὺς ἀνθρώπους διὰ παντός·	And I myself {RP TR: - } [P1904: also] <i>am at pains</i> 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. ἔχων, <i>having</i> , RP F1859=11/13 vs. ἔχειν, <i>to have</i> , P1904 TR F1859=2/13 (Scrivener's dp). <i>am at pains</i> ← <i>practise (as a</i> <i>skill), train.</i>
Acts 24:17	Δι’ ἐτῶν δὲ πλειόνων παρεγενόμεν ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου καὶ προσφοράς·	And after many years I came <i>to give</i> alms to my nation, and <i>to offer</i> sacrifices.	to give ← <i>about to do</i> , a classical future participle of purpose.

Acts 24:18	ἐν οἷς εὗρόν με ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδέ μετὰ θορύβου, τινὲς {RP P1904 E1624 S1894: - } [S1550: δὲ] ἀπὸ τῆς Ἀσίας Ἰουδαῖοι·	{RP P1904 E1624 S1894: During} [S1550: <u>And</u> <u>during</u>] these <i>undertakings</i> certain Jews from Asia found me purified in the temple, not with a crowd or with a disturbance,	δὲ, <i>and / but</i> : absent in RP P1904 E1624 S1894 F1859=12/13 vs. present in S1550 F1859=1/13 (Scrivener's e).
Acts 24:19	οὓς {RP S1550: δεῖ} [P1904 E1624 S1894: εἴδει] ἐπὶ σου παρῆναι καὶ κατηγορεῖν εἰ τι ἔχοιεν πρὸς με.	who {RP S1550: ought to be present} [P1904 E1624 S1894: <u>ought to have been</u> <u>present</u>] 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. εἴδει, <i>it was</i> <i>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. [P1904 E1624 S1894: ought to have been present: the past time reference comes from the verb <i>ought</i> , not the infinitive following.] should have ← <i>were to have</i> , taking the view that the charges are hypothetical.
Acts 24:20	Ἡ αὐτοὶ οὗτοι εἰπάτωσαν, {RP P1904: τί} [TR: εἰ τι] εὗρον ἐν ἐμοὶ ἀδίκημα, στάντος μου ἐπὶ τοῦ συνεδρίου,	or let these themselves {RP P1904: say what wrongdoing they found} [TR: speak if they found any wrongdoing] in me when I stood before the Sanhedrin <i>council</i> ,	εἰ, <i>whether, if</i> : absent in RP P1904 F1859=11/13 vs. present in TR F1859=2/13 (Scrivener's ac).
Acts 24:21	ἢ περὶ μιᾶς ταύτης φωνῆς, ἧς ἐκραξα ἐστὼς ἐν αὐτοῖς, ὅτι Περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ὑφ' ὑμῶν.	or concerning this one expression which I exclaimed when I stood among them: 'I am being judged by you today concerning <i>the</i> resurrection of <i>the</i> dead.' "	
Acts 24:22	Ἀκούσας δὲ ταῦτα ὁ Φηλιξ ἀνεβάλετο αὐτούς, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπών, Ὅταν Λυσίας ὁ χιλίαρχος καταβῇ, διαγνωσόμεαι τὰ καθ' ὑμᾶς·	Then when Felix had heard these <i>things</i> , he postponed <i>their hearing</i> , knowing the <i>reports</i> about "the way" <u>in quite some</u> <u>detail</u> , and he said, "When Lysias the cohort commander comes down, I will investigate <i>your</i> <i>case</i> ."	their <i>hearing</i> ← <i>them</i> . in quite some detail ← <i>more /</i> <i>rather accurately</i> . your: plural.

Acts 24:23	διαταξάμενός τε τῷ ἐκατοντάρχῃ τηρεῖσθαι τὸν Παῦλον, εἶναι τε ἀνεσιν, καὶ μηδὲνα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν ἢ προσέρχεσθαι αὐτῷ.	And he ordered the centurion that Paul should be guarded and have privileges, and not to prevent any of his own people from attending to him or coming to him.	privileges ← <i>dispensation, exemption, relaxation (of the rules)</i> .
Acts 24:24	Μετὰ δὲ ἡμέρας τινάς, παραγενομένου ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ γυναικὶ {RP: - } [P1904 TR: αὐτοῦ] οὕσῃ Ἰουδαίᾳ, 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: <i>his</i>] wife, <i>who</i> was Jewish, and he sent for Paul and heard him about faith in Christ {RP P1904 TR: - } [MISC: <i>Jesus</i>].	αὐτοῦ, <i>his</i> : absent in RP F1859=11/13, of which Scrivener's abkmo read τῇ ἰδίᾳ γυναικὶ, <i>his own wife</i> vs. present in P1904 TR F1859=2/13 (Scrivener's dp). 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 24:25	Διαλεγόμενου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος ἔσεσθαι, ἐμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη, Τὸ νῦν ἔχον πορεύου· καιρὸν δὲ μεταλαβὼν μετακαλέσομαί σε·	And while he was debating about righteousness and self-control and the judgment which <i>is to</i> <i>come</i> , Felix became fearful and answered, “For the present, go <i>your way</i> , but I will take an opportunity and call for you.”	to come ← <i>going to be</i> .
Acts 24:26	ἅμα {RP: - } [P1904 TR: δὲ] καὶ ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου, ὅπως λύσῃ αὐτόν· διὸ καὶ πυκνότερον αὐτόν μεταπεμπόμενος ὠμίλει αὐτῷ.	And at the same time he {RP: - } [P1904 TR: <i>also</i>] hoped that money would be given to him by Paul for him to release him, and for that <i>reason</i> he quite often sent for him and held conversations with him.	δὲ, <i>and / but</i> : absent in RP F1859=13/13 vs. present in P1904 TR F1859=0/13. A case of collusion between P1904 and TR?
Acts 24:27	Διετίας δὲ πληρωθείσης, ἔλαβεν διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον· θέλων {RP TR: τε} [P1904: δὲ] {RP TR: χάριτας} [P1904: χάριν] καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ κατέλιπεν τὸν Παῦλον δεδεμένον.	Then after two full years had passed, Felix <i>was</i> succeeded by Porcius Festus. {RP TR: <i>And</i> } [P1904: <i>But</i>] Felix, wishing to do the Jews a <u>favour</u> , left Paul bound.	τε, <i>and</i> , RP TR F1859=10/15 (Scrivener's bcdeghkl**op**) vs. δὲ, <i>but</i> , P1904 F1859=5/15 (Scrivener's afl*mp*). χάριτας, <i>favours</i> , RP TR F1859=10/13 vs. χάριν, <i>a</i> <i>favour</i> (1), P1904 F1859=2/13 (Scrivener's ck) vs. χάριτα, <i>a</i> <i>favour</i> (2), F1859=1/13 (Scrivener's p). was succeeded by ← <i>took a</i> <i>successor</i> .

Acts 25:1	Φῆστος οὖν ἐπιβάς τῇ ἐπαρχίᾳ, μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας.	So Festus <u>took up office</u> as <u>governor</u> , and three days later he went up to Jerusalem from Caesarea.	took up office as governor: ἐπιβαίνω, classically <i>to go upon</i> , is attested in the secular papyri as <i>take up office</i> [MM]. ἐπαρχία is given as <i>government of a province</i> in [LS], but it is <i>province</i> in Acts 23:34. The meaning of the whole clause could be <i>set foot on / arrived in the province</i> .
Acts 25:2	Ἐνεφάνισαν δὲ αὐτῷ ὁ ἀρχιερεὺς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτόν,	And the high priest and the <u>highest-ranking</u> Jews made <u>their position</u> against Paul clear to him, and they appealed to him,	highest-ranking ← <i>first, foremost</i> .
Acts 25:3	αἰτούμενοι χάριν κατ' αὐτοῦ, ὅπως μεταπέμψῃται αὐτὸν εἰς Ἱερουσαλήμ, ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν.	asking for a favour against <u>the man</u> , that he would send for him <i>to come</i> to Jerusalem, while they laid an ambush so as to eliminate him on the way.	the <i>man</i> ← <i>him</i> . This sentence (starting at the previous verse) makes use of the Greek pronoun for <i>him</i> to refer to both Festus (twice) and Paul (three times). Our translation here helps clarify the antecedent.
Acts 25:4	Ὁ μὲν οὖν Φῆστος ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον ἐν Καισαρείᾳ, ἐαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι.	However, Festus answered that Paul was being kept at Caesarea, and he himself was going to depart shortly.	
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: <i>irregular</i>] 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. come down together: imperative use of the participle. The √
Acts 25:6	Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας {RP P1904 TR: - } [MISC: οὐ] πλείους ἢ δέκα, καταβάς εἰς Καισάρειαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσεν τὸν Παῦλον ἄχθῃναι.	Then he spent {RP P1904 TR: - } [MISC: no] more than ten days among them, and when he had come <i>back</i> down to Caesarea, on the following day he took <i>his</i> seat in the court and ordered Paul to be brought.	√, verb is used of motion away from Jerusalem. οὐ, <i>no (more than)</i> : absent in RP P1904 TR F1859=7/14 (Scrivener's a*cfghkl) vs. present in F1859=7/14 (Scrivener's a**bdemop).

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, ὃ οὐκ ἴσχυον ἀποδείξαι,	And when he arrived, the Jews who <i>had</i> come down from Jerusalem stood round about, bringing many serious <u>charges</u> 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 25:8	ἀπολογουμένου αὐτοῦ ὅτι Οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὔτε εἰς τὸ ἱερόν, οὔτε εἰς Καίσαρά τι ἥμαρτον.	whereas he stated in his defence, “I have neither offended against the law of the Jews nor against the temple nor against Caesar in any <i>respect</i> .”	
Acts 25:9	Ὁ Φῆστος δὲ {RP TR: τοῖς Ἰουδαίοις θέλων} [P1904: θέλων τοῖς Ἰουδαίοις] χάριν καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπεν, Θέλεις εἰς {RP TR: Ἱεροσόλυμα} [P1904: Ἱερουσαλήμ] ἀναβάς, ἐκεῖ περὶ τούτων κρίνεσθαι ἐπ’ ἐμοῦ;	But Festus, <u>wishing to do the Jews a favour</u> , answered and said to Paul, “Are you willing to go up to <u>Jerusalem</u> and to be judged on these <i>matters</i> by me there?”	τοῖς Ἰουδαίοις θέλων, <i>for the Jews + wishing</i> , RP TR F1859=9/13 vs. θέλων τοῖς Ἰουδαίοις, <i>wishing + for the Jews</i> , P1904 F1859=4/13 (Scrivener's ckmp). Ἱεροσόλυμα, <i>Jerusalem</i> (1), RP TR F1859=13/13 vs. Ἱερουσαλήμ, <i>Jerusalem</i> (2), P1904 F1859=0/13.
Acts 25:10	Εἶπεν δὲ ὁ Παῦλος, Ἐπὶ τοῦ βήματος Καίσαρος ἔστώς εἰμι, οὐ με δεῖ κρίνεσθαι. Ἰουδαίους οὐδὲν ἠδίκησα, ὥς καὶ σὺ κάλλιον ἐπιγινώσκεις.	Then Paul said, “I stand in Caesar's court where I should be judged. I have not wronged the Jews, as you <u>for your part</u> know <u>very well</u> .”	for your part ← <i>also</i> . very well ← <i>better</i> , Greek comparative for superlative.
Acts 25:11	Εἰ μὲν γὰρ ἄδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτούμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν ἔστιν ὧν οὗτοι κατηγοροῦσίν μου, οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι. Καίσαρα επικαλούμαι.	So if I am in the wrong, and I have done anything deserving death, I do not ask for the death <i>penalty</i> to be lifted, but if <i>the things</i> which these <i>people</i> accuse me of are nothing, no-one can hand me over to them as a favour. I appeal to Caesar.”	
Acts 25:12	Τότε ὁ Φῆστος συλλαλήσας μετὰ τοῦ συμβουλίου ἀπεκρίθη, Καίσαρα ἐπικέκλησαι; Ἐπὶ Καίσαρα πορεύσῃ.	Then Festus conferred with the council and replied, “You have appealed to Caesar; to Caesar you shall go.”	RP, AV punctuate <i>You have appealed to Caesar</i> as a question.

Acts 25:13	Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη κατήντησαν εἰς Καيسάρειαν, {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*I*m) vs. ἀσπασόμενοι, <i>to greet</i> (classical future participle denoting purpose), RP-marg P1904 TR F1859=12/15 (Scrivener's abcdefghk**l**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, Ἄνὴρ τίς ἐστὶν καταλειμμένος ὑπὸ Φήλικος δέσμιος,	And when {RP-text: he} [RP-marg P1904 TR: they] had spent several days there, Festus set Paul's case 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. Paul's case ← <i>the (case)</i> <i>against Paul</i> , as alleged.
Acts 25:15	περὶ οὗ, γενομένου μου εἰς Ἱεροσόλυμα, ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ δίκην.	concerning whom when I was in Jerusalem the senior priests and elders of the Jews explained a case, asking for a penalty against him.	in Jerusalem ← <i>to Jerusalem</i> . Pregnant use.
Acts 25:16	Πρὸς οὓς ἀπεκρίθην, ὅτι οὐκ ἐστὶν ἔθος Ῥωμαίοις χαρίζεσθαι τινα ἀνθρώπον εἰς ἀπώλειαν, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγοροὺς, τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος.	And I replied to them that it is not <i>the</i> custom for Romans to hand over any man to <i>the death</i> penalty before the accused has the accusers face to face, and he receives an opportunity for defence concerning the accusation.	<i>the death penalty</i> ← <i>destruction</i> .
Acts 25:17	Συνελθόντων οὖν αὐτῶν ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ ἐξῆς καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσα ἀχθῆναι τὸν ἄνδρα·	So they gathered here, and I made no delay and held a sitting in the court the next day, and I ordered the man to be brought in.	and held a sitting ← <i>having sat</i> .
Acts 25:18	περὶ οὗ σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν ἐπέφερον ὧν ὑπενόουν ἐγώ,	But the accusers stood there and did not make any accusation concerning him of <i>the kind</i> which I suspected,	
Acts 25:19	ζητήματα δέ τινα περὶ τῆς ἰδίας δεισιδαιμονίας εἶχον πρὸς αὐτόν, καὶ περί τινος Ἰησοῦ τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν.	but they had some dispute about their own religion against him, and about a certain Jesus, <i>who had</i> died, whom Paul was asserting to be alive.	dispute ← <i>points at issue</i> , <i>seekings</i> .

Acts 25:20	᾽Απορούμενος δὲ ἐγὼ {RP P1904: - } [TR: εἰς] τὴν περὶ τούτου ζήτησιν, ἔλεγον, εἰ βούλοιτο πορεύεσθαι εἰς {RP TR: Ἱερουσαλήμ} [P1904: Ἱεροσόλυμα], κακεῖ κρίνεσθαι περὶ τούτων.	And as I was at a loss in the dispute concerning this <i>man</i> , I asked if he wished to go to Jerusalem 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 bdeflop) vs. present in TR F1859=6/13 (Scrivener's acghkm). Nearly a disparity with RP, R=8:7. Ἱερουσαλήμ, <i>Jerusalem</i> (1), RP TR F1859=9/13 vs. Ἱεροσόλυμα, <i>Jerusalem</i> (2), P1904 F1859=4/13 (Scrivener's ckmp). as I was at a loss: causal use of the participle.
Acts 25:21	Τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτόν, ἕως οὗ πέμψω αὐτόν πρὸς Καίσαρα.	But when Paul appealed that he should be guarded <i>awaiting</i> Augustus's decision, I ordered him to be guarded until I send him to Caesar.”	awaiting ← <i>until, for</i> .
Acts 25:22	᾽Αγρίππας δὲ πρὸς τὸν Φῆστον ἔφη, Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκούσαι. Ὁ δέ, Αὐριον, φησίν, ἀκούσῃ αὐτοῦ.	Then Agrippa said to Festus, “I myself would also like to hear the man.” “Tomorrow”, he then said, “you will hear him.”	
Acts 25:23	Τῇ οὖν ἐπαύριον, ἐλθόντος τοῦ ᾽Αγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον, σὺν τε τοῖς χιλιάρχοις καὶ ἀνδράσιν τοῖς κατ’ ἐξοχὴν οὖσιν τῆς πόλεως, καὶ κελεύσαντος τοῦ Φῆστου, ἦχθη ὁ Παῦλος.	So the next day Agrippa and Bernice came with much pomp, and they went to the audience hall with the cohort commanders and the prominent men of the city, and at Festus's command Paul was brought <i>in</i> .	
Acts 25:24	Καὶ φησιν ὁ Φῆστος, ᾽Αγρίππα βασιλεῦ, καὶ πάντες οἱ συμπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε τούτον περὶ οὗ παν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἐν τε Ἱεροσόλυμοις καὶ ἐνθάδε, ἐπιβοῶντες μὴ δεῖν ζῆν αὐτὸν μηκέτι.	And Festus said, “King Agrippa and all you gentlemen who are present with us, you see this <i>man</i> concerning whom the whole multitude of Jews prevailed on me in Jerusalem and here, shouting out that he should no longer live.	

Acts 25:25	Ἐγὼ δὲ καταλαβόμενος μὴδὲν ἄξιον θανάτου αὐτὸν πεπραχέναι, καὶ αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστόν, ἔκρινα πέμπειν αὐτόν.	But I <u>do not detect</u> that he <u>has done anything</u> worthy of death, and as <u>he</u> himself has appealed to Augustus, I have decided to send him.	I do not detect that he has done anything ← <i>having detected that he has done nothing</i> , which under strict logic is different, but the expression is idiomatic. he ← <i>this (man)</i> .
Acts 25:26	Περὶ οὗ ἁσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω. Διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν, καὶ μαλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης σχῶ τι γράψαι.	<i>But</i> I have nothing specific about him to write to the sovereign, <u>which is why</u> I have produced him before you, and especially before you, King Agrippa, so that when an interrogation has taken place, I might have something to write.	which is why ← <i>on account of which</i> .
Acts 25:27	Ἄλογον γάρ μοι δοκεῖ, πέμποντα δέσμιον, μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημάναι.	For it seems to me <i>to be</i> unreasonable <u>when sending</u> a prisoner not also to indicate the charges against him."	when sending: the accusative is surprising, but compare Heb 2:10, 1 Tim 6:17 - 1 Tim 6:18.
Acts 26:1	Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη, Ἐπιτρέπεταί σοι ὑπὲρ σεαυτοῦ λέγειν. Τότε ὁ Παῦλος {RP TR: ἀπελογεῖτο, ἐκτείνας τὴν χεῖρα} [P1904: ἐκτείνας τὴν χεῖρα ἀπελογεῖτο],	Then Agrippa said to Paul, "It is permitted for you to speak for yourself." Then Paul <u>stretched out his hand and spoke in his defence</u> .	ἀπελογεῖτο, ἐκτείνας τὴν χεῖρα, <i>was defending himself + having stretched out the hand</i> , RP TR F1859=10/13 vs. ἐκτείνας τὴν χεῖρα ἀπελογεῖτο, <i>having stretched out the hand + was defending himself</i> , P1904 F1859=3/13 (Scrivener's kmp).
Acts 26:2	Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἡγημαὶ ἐμαυτὸν μακάριον {RP P1904: ἐπὶ σοῦ μέλλων ἀπολογεῖσθαι} [TR: μέλλων ἀπολογεῖσθαι ἐπὶ σοῦ] σήμερον·	"King Agrippa, I consider myself fortunate <u>to be in a position to make my defence before you</u> today concerning everything that I have been accused of by the Jews,	ἐπὶ σοῦ μέλλων ἀπολογεῖσθαι, <i>before you + being about to defend myself</i> , RP P1904 F1859=11/13 vs. μέλλων ἀπολογεῖσθαι ἐπὶ σοῦ, <i>being about to defend myself + before you</i> , TR F1859=0/13 vs. another word order, F1859=2/13 (Scrivener's mp). to be in a position ← <i>being about to</i> .

Acts 26:3	μάλιστα γνώστην ὄντα σε {RP P1904 S1550 E1624: - } [S1894: εἰδῶς] πάντων τῶν κατὰ Ἰουδαίους {RP-text: ἡθῶν} [RP-marg P1904 TR: ἔθων] τε καὶ ζητημάτων· διὸ δέομαί σου, μακροθύμως ἀκούσαί μου.	especially as {RP P1904 S1550 E1624: - } [S1894: <i>I know that</i>] you are an expert in all the <u>customs</u> and disputes among <i>the</i> Jews. So I ask you to hear me patiently.	εἰδῶς, <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). ἡθῶν, <i>customs</i> (lengthened form, also classical), RP-text F1859=5/13 (Scrivener's adfgm, d with rough breathing) vs. ἔθων, <i>customs</i> (standard classical form), RP-marg P1904 TR F1859=8/13 (Scrivener's abcehklop). A disparity with RP-text, R=5:10.
Acts 26:4	Τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν Ἱεροσολύμοις, ἴσασιν πάντες οἱ Ἰουδαῖοι,	Now all the Jews know my way of life from <i>my</i> youth, which from <i>the</i> start was led among my people in Jerusalem.	
Acts 26:5	προγινώσκοντές με ἄνωθεν, ἔαν θέλωσιν μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος.	They have <u>known</u> me from <i>the</i> beginning – <u>perhaps they would care to testify</u> – that I lived according to the strictest sect of our religion, <i>as</i> a Pharisee.	known ← <i>known beforehand</i>. perhaps they would care to testify ← <i>if they wish to testify</i>. If the subjunctive stands for the classical optative, it expresses a stronger wish by Paul, <i>if only they were willing to testify</i>.
Acts 26:6	Καὶ νῦν ἐπ' ἐλπίδι τῆς πρὸς τοὺς πατέρας ἐπαγγελίας γενομένης ὑπὸ τοῦ θεοῦ ἔστηκα κρινόμενος,	And now I stand being judged for <i>the</i> hope of the promise which <i>was</i> made by God to the fathers,	
Acts 26:7	εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενεῖα νύκτα καὶ ἡμέραν λατρεῦον ἐλπίζει καταντῆσαι· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ Ἀγρίππα, ὑπὸ {RP: - } [P1904 TR: τῶν] Ἰουδαίων.	to which our twelve tribes hope to attain, serving strenuously night and day. And concerning <u>this</u> hope I <u>have been indicted</u>, King Agrippa, by {RP: <i>the</i>} [P1904 TR: <i>the</i>] Jews.	τῶν, (<i>of the</i>): absent in RP F1859=12/13 vs. present in P1904 TR F1859=1/13 (Scrivener's l). A case of collusion between P1904 and TR? this ← <i>which</i> (relative adjective). have been indicted ← <i>am being indicted</i>.
Acts 26:8	Τί ἄπιστον κρίνεται παρ' ὑμῖν, εἰ ὁ θεὸς νεκροὺς ἐγείρει;	Why <u>should it be</u> judged incredible with <u>you</u> if God raises <i>the</i> dead?	should it be ← <i>is it</i>. you: plural, so not just speaking to Agrippa.

Acts 26:9	Ἐγὼ μὲν οὖν ἔδοξα ἑμαυτῷ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δειν πολλὰ ἐναντία πράξαι·	Now I decided for myself that it was necessary to do many <i>things</i> in opposition to the name of Jesus the Nazarene,	
Acts 26:10	ὃ 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 to be executed</u> , I voted against <u>them</u> .	ἐν, in: absent in RP TR F1859=7/13 vs. present in P1904 F1859=6/13 (Scrivener's bekmp). Nearly a disparity with RP, R=8:7. duly ← <i>also</i> . saints: see Matt 27:52. {RP TR: in ← to.} when they were <i>liable</i> to be executed ← <i>they being killed / eliminated</i> .
Acts 26:11	Καὶ κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτούς, ἠνάγκαζον βλασφημεῖν· περισσῶς τε ἑμμαινόμενος αὐτοῖς, ἐδίωκον ἕως καὶ εἰς τὰς ἔξω πόλεις.	And I <u>punished</u> them in all the synagogues many times, and I compelled <u>them</u> to blaspheme, and being exceedingly mad at them, I persecuted <u>them</u> even to cities <u>abroad</u> .	punished ← <i>took vengeance on</i> . abroad ← <i>outer, outlying</i> .
Acts 26:12	Ἐν οἷς καὶ πορευόμενος εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς παρὰ τῶν ἀρχιερέων,	And in these <i>circumstances</i> , when I was going to Damascus with authority and a commission from the senior priests,	
Acts 26:13	ἡμέρας μέσης, κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου, περιλάμψαν με φῶς καὶ τοὺς συν ἔμοι πορευομένους.	at midday on <i>my</i> way, I saw, <i>O</i> king, a light from heaven, <u>brighter than</u> the sun, <u>flash</u> around me and those travelling with me.	brighter than ← <i>more than the brightness of</i> . flash ← <i>having flashed</i> . See Matt 23:20.
Acts 26:14	Πάντων δὲ καταπεσόντων ἡμῶν εἰς τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν πρὸς με καὶ λέγουσαν τῇ Ἑβραϊδὶ διαλέκτῳ, Σαούλ, Σαούλ, τί με διώκεις; Σκληρόν σοι πρὸς κέντρα λακτιζεῖν.	And when we had all fallen down on the ground, I heard a voice which spoke to me and said in the <u>Hebrew</u> language, 'Saul, Saul, why are you persecuting me? <i>It is hard</i> for you to kick against <i>the</i> goads.'	Hebrew: the term can include Aramaic.

Acts 26:15	Ἐγὼ δὲ εἶπον, Τίς εἶ, κύριε; Ὁ δὲ εἶπεν, Ἐγὼ εἰμι Ἰησοῦς ὃν συ διώκεις.	Then I said, ‘Who are you, Lord?’ And he said, ‘I <u>am</u> Jesus, whom you are persecuting.	I am: see John 18:5-6.
Acts 26:16	Ἀλλὰ ἀνάστηθι, καὶ στήθι ἐπὶ τοὺς πόδας σου· εἰς τοῦτο γὰρ ὥφθην σοι, προχειρίσασθαί σε ὑπηρέτην καὶ μάρτυρα ὧν τε εἶδες ὧν τε ὀφθήσομαί σοι,	But get up and stand on your feet. For I have appeared to you for this: to appoint you <i>as</i> a servant and witness to both <i>the</i> <i>things</i> you have seen and the <i>things</i> in which I will be evident to you,	
Acts 26:17	ἐξαिरούμενός σε ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὓς {RP P1904: ἐγὼ} [TR: νῦν] σε ἀποστέλλω,	rescuing you from the people and the Gentiles to whom I am {RP P1904: - } [TR: now] sending you,	ἐγὼ, <i>I</i> (emphatic), RP P1904 F1859=11/13 vs. νῦν, <i>now</i> , TR F1859=0/13 vs. word absent, F1859=2/13 (Scrivener's ce).
Acts 26:18	ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, {RP P1904 S1550 E1624: τοῦ} [S1894: καὶ] {RP-text: ὑποστρέψαι} [RP-marg P1904 TR: ἐπιστρέψαι] [MISC: ἀποστρέψαι] ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν θεόν, τοῦ λαβεῖν αὐτοὺς ἀφεσιν ἁμαρτιῶν, καὶ κληρὸν ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ.	to open their eyes, {RP P1904 S1550 E1624: - } [S1894: and] to <u>turn</u> <i>them</i> from darkness to light and <i>from</i> 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. 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)</i> (3), F1859=6/13 (Scrivener's bcmop). Nearly a disparity with RP-text, R=6:6.
Acts 26:19	Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθῆς τῇ οὐρανίῳ ὁπτασίᾳ,	In <u>view of which</u> , King Agrippa, I have not <u>been</u> disobedient to the heavenly vision,	In view of which ← <i>Whence</i> . been ← <i>become</i> .
Acts 26:20	ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον καὶ Ἱεροσολύμοις, εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἐθνεσιν, {RP S1550: ἀπαγγέλλων} [P1904: ἀπαγγέλλω] [E1624 S1894: ἀπήγγελλον] μετανοεῖν, καὶ ἐπιστρέφειν ἐπὶ τὸν θεόν, ἄξια τῆς μετανοίας ἔργα πράσσοντας.	but I <u>preached</u> to those in Damascus first, and <i>then</i> to <i>those in</i> 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 ἐπειρώντο διαχειρίσασθαι.	On account of these <i>things</i> the Jews arrested me in the temple and tried to do away with me.	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 bdfghklo) vs. other readings, F1859=2/14 (Scrivener's a*c). A strong disparity with RP-text, R=3:11.
Acts 26:22	Ἐπικουρίας οὖν τυχὼν τῆς παρὰ τοῦ θεοῦ, ἀχρι τῆς ἡμέρας ταύτης ἔσθηκα {RP P1904: μαρτυρούμενος} [TR: μαρτυρούμενος] μικρῶ τε καὶ μεγάλῳ, οὐδὲν ἔκτος λέγων ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων {RP TR: γίνεσθαι} [P1904: γένεσθαι] καὶ {RP P1904: Μωϋσῆς} [TR: Μωσῆς],	So having obtained help from God up to this day, I stand {RP P1904: witnessing to} [TR: reputed by] both small and great, not saying anything outside of what the prophets and Moses said would take place,	μαρτυρούμενος, <i>testifying</i> , RP P1904 F1859=9/13 vs. μαρτυρούμενος, <i>being testified</i> , TR F1859=4/13 (Scrivener's aefg). γίνεσθαι, <i>to take place</i> (present, so imperfective aspect), RP TR F1859=13/13 vs. γένεσθαι, <i>to take place</i> (aorist, so perfective aspect), P1904 F1859=0/13. Μωϋσῆς, <i>Moïses</i> , RP P1904 F1859=9/13 vs. Μωσῆς, <i>Moses</i> , TR F1859=4/13 (Scrivener's efgk). Punctuation: we associate <i>up to this day</i> differently from RP, AV. So AV differs.
Acts 26:23	εἰ παθητὸς ὁ χριστός, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς ἐθνεσιν.	as to whether Christ was to suffer, as to whether he as the first of the resurrection of the dead should proclaim light to the people and to the Gentiles.”	
Acts 26:24	Ταῦτα δὲ αὐτοῦ ἀπολογουμένου, ὁ Φῆστος μεγάλη τῇ φωνῇ ἔφη, Μαίνη, Παῦλε· τὰ πολλὰ σε γράμματα εἰς μανίαν περιτρέπει.	And as he said these <i>things</i> in his defence, Festus said in a loud voice, “You are mad, Paul. Much learning is reducing you to madness.”	Much learning ← <i>The many letters</i> . reducing ← <i>turning around</i> .
Acts 26:25	Ὁ δέ, Οὐ μαίνομαι, φησίν, κράτιστε Φῆστε, {RP P1904: ἀλλὰ} [TR: ἀλλ’] ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι.	But he said, “I am not mad, most excellent Festus, but I speak words of truth and sanity in my defence.	ἀλλὰ, <i>but</i> (unapocopated), RP P1904 F1859=11/13 vs. ἀλλ’, <i>but</i> (apocopated), TR F1859=2/13 (Scrivener's eh). speak ← <i>enunciate</i> .

Acts 26:26	Ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς, πρὸς ὃν καὶ παρρησιαζόμενος λαλῶ· λανθάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν· οὐ {RP: γὰρ} [P1904 TR: γάρ ἐστιν] ἐν γωνίᾳ πεπραγμένον τοῦτο.	For the king has understanding of these <i>things</i> , and I speak freely to him. For I am not persuaded that any of these <i>things</i> escape his notice. For this {RP: <i>has</i> } [P1904 TR: <i>has</i>] not been done in a corner.	ἐστιν, <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 26:27	Πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; Οἶδα ὅτι πιστεύεις.	King Agrippa, do you believe the prophets? I know you believe.”	
Acts 26:28	Ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον ἔφη, Ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι.	Then Agrippa said to Paul, “ <u>In</u> <u>brief</u> , you are persuading me to become a Christian.”	In brief ← <i>In a little</i> . [LS] gives <i>within small compass, in a short time</i> . [MM] gives <i>in a short time</i> . Compare Eph 3:3. AV differs, reading <i>almost</i> , which is possible, supported by [JWB-RR] p.151.
Acts 26:29	Ὁ δὲ Παῦλος εἶπεν, Εὐξαίμην ἂν τῷ θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ οὐ μόνον σε, ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σήμερον, γενέσθαι τοιούτους ὅποιος κἀγὼ εἰμι, παρεκτός των δεσμῶν τούτων.	Then Paul said, “I could <u>wish</u> to God that not only you but also all those <i>who</i> hear me today would both in brief and <u>at length</u> become such as I <u>am</u> , except for these bonds.”	wish ← <i>vow</i> . at length ← <i>in much</i> . I am ← <i>I also am, I for my part am</i> .
Acts 26:30	Καὶ ταῦτα εἰπόντος αὐτοῦ, ἀνέστη ὁ βασιλεὺς καὶ ὁ ἡγεμὼν, ἡ τε Βερνίκη, καὶ οἱ συγκαθημένοι αὐτοῖς·	And when he had said these <i>things</i> , the king stood up, as <i>did</i> the governor and Bernice and those sitting with them.	
Acts 26:31	καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους, λέγοντες ὅτι Οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πράσσει ὁ ἄνθρωπος οὗτος.	And they withdrew and spoke to each other, saying, “This man <u>has</u> <u>done</u> nothing deserving death or bonds.”	has done ← <i>is doing</i> .
Acts 26:32	Ἀγρίππας δὲ τῷ Φῆστῳ ἔφη, Ἀπολελύσθαι ἐδυνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ ἐπεκέκλητο Καίσαρα.	Then Agrippa said to Festus, “This man could have been released if he had not appealed to Caesar.”	

Acts 27:1	Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδουν τὸν τε Παῦλον καὶ τινὰς ἑτέρους δεσμώτας ἑκατοντάρχῃ, ὀνόματι Ἰουλίῳ, σπειρης Σεβαστῆς.	Now when it had been <u>decided</u> that we should sail to Italy, they handed Paul and some other prisoners over to a centurion by <i>the</i> name of Julius, of <i>the</i> Augustan cohort.	decided ← <i>judged</i> .
Acts 27:2	Ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῷ, μέλλοντες πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους, ἠμῖν Ἀριστάρχου Μακεδόνας Θεσσαλονικέως.	So we embarked on an Adramyttian ship, <u>intending</u> to sail to <u>places along the coast of Asia</u> , and we put out to sea, there being Aristarchus a Macedonian of Thessalonica with us.	intending: in agreement with <i>we</i> , not <i>the ship</i> . A freer translation would be <i>with destination</i> . to places along <i>the coast of Asia</i> : or <i>to various places in Asia</i> .
Acts 27:3	Τῇ τε ἑτέρᾳ κατήχθημεν εἰς Σιδῶνα· φιланθρωπῶς τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος ἐπέτρεψεν πρὸς {RP P1904 S1894: τοὺς} [S1550 E1624: -] φίλους πορευθέντα ἐπιμελείας τυχεῖν.	On the next <i>day</i> we put in at <u>Sidon</u> , and Julius treated Paul in a kindly way, and he permitted <i>him</i> to go to <i>his friends</i> to receive <i>their</i> care.	τοὺς, <i>the (friends)</i> : present in RP P1904 S1894 F1859=10/13 vs. absent in S1550 E1624 F1859=3/13 (Scrivener's ceo). at Sidon ← <i>at Sidon</i> . Pregnant use.
Acts 27:4	Κακεῖθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον, διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους.	And from there we put out to sea and sailed in the lee of Cyprus, because the winds were against <i>us</i> .	
Acts 27:5	Τό τε πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες, κατήλθομεν εἰς Μύρα τῆς Λυκίας.	And when we had sailed across the high sea off Cilicia and Pamphylia, we put in at Myra in Lycia.	
Acts 27:6	Κακεῖ εὐρὼν ὁ {RP TR: ἑκατόνταρχος} [P1904: ἑκατοντάρχης] πλοῖον Ἀλεξανδρινὸν πλεόν εἰς τὴν Ἰταλίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐτό.	And there the <u>centurion</u> found an Alexandrian ship sailing to Italy, and he had us embark on it.	ἑκατόνταρχος, <i>centurion (1)</i> , RP TR F1859=12/13 vs. ἑκατοντάρχης, <i>centurion (2)</i> , P1904 F1859=1/13 (Scrivener's p).
Acts 27:7	Ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες, καὶ μόλις γενόμενοι κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην.	And after we had been sailing slowly for several days and had hardly reached being opposite <u>Cnidus</u> , the wind not allowing us to proceed, we sailed in the lee of Crete, <i>passing</i> opposite Salmone.	Cnidus: more commonly nowadays, <i>Knidos</i> .

Acts 27:8	μόλις τε παραλεγόμενοι αὐτὴν ἤλθομεν εἰς τόπον τινὰ καλούμενον Καλοῦς Λιμένας, ὃς ἐγγὺς ἦν πόλις Λασαία.	Then sailing past it with difficulty, we came to a certain place called Fair Havens, which <i>the</i> town of Lasea was near to.	
Acts 27:9	Ἰκανοῦ δὲ χρόνου διαγενομένου, καὶ ὄντος ἤδη ἐπισφαλούς τοῦ πλοός, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι, παρήνει ὁ Παῦλος	After a considerable time had elapsed, and <u>sailing</u> was already dangerous (considering even the <u>fast</u> had already passed), Paul gave some advice,	sailing ← <i>the voyage</i> . fast: atonement fast, which takes place at about the start of October.
Acts 27:10	λέγων αὐτοῖς, ἄνδρες, θεωρῶ ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας, οὐ μόνον τοῦ {RP: φορτίου} [P1904 TR: φόρτου] καὶ τοῦ πλοίου ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν, μέλλειν ἐσεσθαι τὸν πλοῦν.	and he said to them, “Men, I see that the voyage is going to be with damage and much loss, not only to the <u>cargo</u> and the ship, but also to our <u>lives</u> .”	φορτίου, <i>cargo</i> (diminutive form, not to be emphasized), RP F1859=10/14 vs. φόρτου, <i>cargo</i> , P1904 TR F1859=4/14 (Scrivener's bc*ho). lives ← <i>souls</i> .
Acts 27:11	Ὁ δὲ {RP-text P1904: ἑκατοντάρχης} [RP-marg TR: ἑκατονταρχος] τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπέθετο μᾶλλον ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις.	But the <u>centurion</u> was more persuaded by the <u>captain</u> and the ship owner than by the <i>things</i> said by Paul.	ἑκατοντάρχης, <i>centurion</i> (1), RP-text P1904 F1859=8/13 (incl. p with smooth breathing) vs. ἑκατόνταρχος, <i>centurion</i> (2), RP-marg TR F1859=5/13 (Scrivener's acehk). A spelling change in RP-text and most of our witnesses compared to Acts 27:6. captain: or <i>steersman</i> .
Acts 27:12	Ἐνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ πλείους ἔθεντο βουλὴν ἀναχθῆναι κάκειθεν, εἴ πως δύναιντο καταντήσαντες εἰς Φοίνικα παραχειμασαι, λιμένα τῆς κρήτης βλέποντα κατὰ λίβα καὶ κατὰ χώρον.	And as the port was <u>unsuitable</u> for wintering, the majority took a decision to put out to sea, and from there to reach, if they <u>possibly</u> could, <u>Phenice</u> , to winter <i>there</i> , a port in Crete facing south-west and north-west.	as the port was unsuitable: causal use of the participle. possibly ← <i>somehow</i> . Phenice: modern maps show the site as <i>Foinikas</i> or <i>Finix</i> ; [CB] gives <i>L(o)utro(n)</i> , a nearby village. in ← <i>of</i> .
Acts 27:13	Ὑποπνεύσαντος δὲ νότου, δόξαντες τῆς προθέσεως κεκρατηκέναι, ἄραντες ἄσσον παρελέγοντο τὴν Κρήτην.	And as a south <i>wind</i> was blowing gently, and <u>thinking</u> that they had secured <i>their</i> objective, they <u>weighed anchor</u> and sailed <u>very close</u> to Crete.	thinking ← <i>having thought</i> . See Matt 23:20. weighed anchor: i.e. <i>raised the anchor</i> . very close ← <i>rather close</i> , Greek comparative for superlative.

Acts 27:14	Μετ' οὐ πολὺ δὲ ἔβαλεν κατ' αὐτῆς ἄνεμος τυφωνικός, ὃ καλούμενος Εὐροκλύδων·	But not long afterwards, a tempestuous wind called Euroclydon swept against it.	it: i.e. <i>Crete</i> .
Acts 27:15	συναρπασθέντος δὲ τοῦ πλοίου, καὶ μὴ δυναμένου ἄντοφθαλμῆιν τῷ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα.	As the ship was caught up and not able to make headway against the wind, we gave up and <u>allowed ourselves to be carried along</u> .	As the ship was caught up: causal use of the participle. allowed ourselves to be carried along ← <i>were carried along</i> , but our translation is justified by the voice (middle / passive) and the context set by ἐπιδόντες.
Acts 27:16	Νησίον δέ τι ὑποδραμόντες καλούμενον Κλαύδην μόλις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης·	And when we had run into the lee of a small island called <u>Clauda</u> , we were barely able to <u>keep control</u> of the tender.	Clauda: the modern name is <i>Gavdos</i> . to keep control ← <i>to become / be in control</i> .
Acts 27:17	ἦν ἄραντες, βοηθείαις ἐχρώντο, υποζωννύντες τὸ πλοῖον· φοβούμενοί τε μὴ εἰς τὴν {RP: Σύρτην} [P1904 TR: Σύρτιν] ἐκπέσωσιν, χαλάσαντες τὸ σκεῦος, οὕτως ἐφέροντο.	And they hoisted it <i>aboard</i> and applied reinforcements by <u>undergirding</u> the ship. And being afraid that they would run aground in the <u>Syrtis</u> , they lowered the tackling and were carried along like that.	Σύρτην, <i>Syrtes</i> , RP F1859=9/13 vs. Σύρτιν, <i>Syrtis</i> , P1904 TR F1859=4/13 (Scrivener's bh**o**p). Scrivener's k is excluded, as it is unclear. by undergirding: gerundial use of the participle. The Syrtis is a sandbank.
Acts 27:18	Σφοδρῶς δὲ χειμαζομένων ἡμῶν, τῇ ἐξῆς ἐκβολὴν ἐποιούντο·	And on the next <i>day</i> , when we were severely tossed by the storm, they jettisoned <i>some cargo</i> .	
Acts 27:19	καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν.	And on the third <i>day</i> , we cast the ship's tackling <i>overboard</i> with <i>our</i> own hands.	
Acts 27:20	Μήτε δὲ ἡλίου μήτε ἄστρων ἐπιφαίνοντων ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περιηρεῖτο πᾶσα ἐλπίς τοῦ σωζέσθαι ἡμᾶς.	And <u>since</u> neither <i>the</i> sun nor <i>the</i> stars were <u>visible</u> for many days, with a not inconsiderable storm raging, from that time all hope of us being saved was <u>lost</u> .	since: causal use of the participle. visible ← <i>shining on</i> . lost ← <i>removed from around (us)</i> .

Acts 27:21	Πολλῆς δὲ ἀσιτίας ὑπαρχούσης, τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν, Ὑδεῖ μὲν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδήσαι τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν.	And <u>a</u> fter much abstinence from food, Paul then stood up <u>i</u> n <u>w</u> ith <u>t</u> hem and said, “Men, you should have <u>d</u> one <u>w</u> hat I <u>s</u> aid by not putting out to sea from Crete and running up this damage and loss.	after ← <i>there being</i> , a temporal use of the participle being justified by τότε, <i>then</i> , following. in with them ← <i>in (the) midst of them</i> . done what I said ← <i>obeyed me</i> .
Acts 27:22	Καὶ τὰ νῦν παραινῶ ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου.	And <i>a</i> s for the present <i>s</i> ituation, I exhort you to be in good spirits, for there will be no loss of <u>l</u> ife among you, except for the ship.	life ← <i>soul</i> .
Acts 27:23	Παρέστη γάρ μοι {RP: ταύτη τη νυκτὶ} [P1904 TR: τη νυκτὶ ταύτῃ] ἄγγελος τοῦ θεοῦ, οὗ εἰμι, ᾧ καὶ λατρεύω,	For <i>t</i> he angel of God, whose I am, and whom I serve, stood by me <u>t</u> his <u>n</u> ight,	ταύτη τῇ νυκτὶ, <i>this + night</i> , RP F1859=12/12 vs. τῇ νυκτὶ ταύτῃ, <i>night + this</i> , P1904 TR F1859=0/12. A case of collusion between P1904 and TR?
Acts 27:24	λέγων, Μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ παραστήναι· καὶ ἰδοῦ, κεχάρισται σοι ὁ θεὸς παντας τοὺς πλέοντας μετὰ σοῦ.	and he said, ‘Do not be afraid, Paul. You must stand before Caesar. And look, God has kindly given you all those <i>who are</i> sailing with you.’	
Acts 27:25	Διὸ εὐθυμεῖτε ἄνδρες· πιστεύω γὰρ τῷ θεῷ ὅτι οὕτως ἔσται καθ’ ὃν τρόπον λελάληταί μοι.	So, men, be in good spirits, for I believe God that it will be so, <u>j</u> ust <u>a</u> s it was <u>s</u> po <u>k</u> en to me.	<i>just as</i> ← <i>according to the way that</i> . was spoken ← <i>has been spoken</i> . This tense accommodation is the reverse of the situation in Matt 2:2.
Acts 27:26	Εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν.	And we must run aground at a certain island.”	at ← <i>to</i> . Pregnant use.
Acts 27:27	Ὡς δὲ τεσσαρεσκαίδεκάτῃ νυξ ἐγένετο, διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ, κατὰ μέσον τῆς νυκτός ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν·	And when it was <i>t</i> he fourteenth night of us being driven about in the Adriatic, at about midnight, the sailors suspected that <u>t</u> hey <u>w</u> ere <u>a</u> pproaching <u>l</u> and.	they were approaching land ← <i>some region was approaching them</i> .

Acts 27:28	καὶ βολίσαντες εὗρον ὀργυίας εἴκοσι· βραχὺ δὲ διαστήσαντες, καὶ πάλιν βολίσαντες, εὗρον ὀργυίας δεκαπέντε·	And when they took soundings, they found <i>the depth to be</i> twenty fathoms, and after leaving a short interval, when they took soundings again, they found <i>the depth to be</i> fifteen fathoms.	fathoms (2x): a fathom is about 6 feet (1.8 m).
Acts 27:29	φοβούμενοί τε μήπως εἰς τραχεῖς τόπους {RP P1904 S1894: ἐκπέσωμεν} [S1550 E1624: ἐκπέσωσιν], ἐκ πρύμνης, ῥίψαντες ἄγκυρας τέσσαρας, ἤυχοντο ἡμέραν γενέσθαι.	And fearing that {RP P1904 S1894: we} [S1550 E1624: they] might run up against rocky places, they cast four anchors from <i>the</i> stern, and they prayed for day to come.	ἐκπέσωμεν, <i>we might fall out,</i> run up, RP P1904 S1894 F1859=8/12 vs. ἐκπέσωσιν, <i>they might fall out, run up,</i> S1550 E1624 F1859=4/12 (Scrivener's cdfp).
Acts 27:30	Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλασάντων τὴν σκάφην εἰς τὴν θαλάσσαν, προφάσει ὥς ἐκ πῶρας μελλόντων ἀγκυρας ἐκτείνειν,	But when the sailors <u>tried</u> to <u>abandon</u> the ship and had lowered the tender into the sea, under pretext of being about to stretch out anchor <i>lines</i> from <i>the</i> bow,	tried ← <i>sought</i> . abandon ← <i>flee out of</i> .
Acts 27:31	εἶπεν ὁ Παῦλος τῷ ἐκατοντάρχη καὶ τοῖς στρατιώταις, Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε.	Paul said to the centurion and the soldiers, “Unless these <i>men</i> remain in the ship, you cannot be saved.”	
Acts 27:32	Τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης, καὶ εἶασαν αὐτὴν ἐκπεσεῖν.	Then the soldiers cut the cords of the tender free and let it drop.	
Acts 27:33	Ἄχρι δὲ οὗ {RP-text: ἤμελλεν} [RP-marg P1904 TR: ἔμελλεν] ἡμέρα γίνεσθαι, παρεκάλει ὁ Παῦλος ἀπαντας μεταλαβεῖν τροφῆς, λέγων, Τεσσαρεσκαὶ δεκάτην σήμερον ἡμέραν προσδοκῶντες ἄσιτοι διατελεῖτε, μηδὲν προσλαβόμενοι.	Then <u>while</u> day was on the <u>point of breaking</u> , Paul encouraged everyone to partake of food, saying, “Today <i>is the</i> fourteenth day that you <u>have been</u> without food, <u>waiting in</u> <u>suspense</u> , not taking any.	ἤμελλεν, <i>was about to (1)</i> , RP- text F1859=3/12 (Scrivener's clp) vs. ἔμελλεν, <i>was about to</i> (2), RP-marg P1904 TR F1859=9/12 (Scrivener's abdfghkmo). Both forms are classical. A strong disparity with RP-text, R=3:11. while ← <i>up till when</i> . have been ← <i>continue</i> . waiting in suspense ← <i>expecting</i> .

Acts 27:34	Διὸ παρακαλῶ ὑμᾶς {RP TR: προσλαβεῖν} [P1904: μεταλαβεῖν] τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενος γὰρ ὑμῶν θριξ̄ 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 27:35	Εἰπὼν δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστησεν τῷ θεῷ ἐνώπιον πάντων· καὶ κλάσας ἤρξατο ἐσθίειν.	And when he had said these <i>things</i> , he took bread and thanked God in the presence of everyone and broke <i>it</i> and began to eat.	
Acts 27:36	Εὐθυμοὶ δὲ γενόμενοι πάντες καὶ αὐτοὶ προσελάβοντο τροφῆς.	Then <i>they</i> all became cheerful, and they took food themselves too.	
Acts 27:37	Ἦμεν δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαί, διακόσιαι ἑβδομήκοντα ἕξ.	Now <u>there were two hundred and seventy-six of us in the ship in all.</u>	there were 276 of us in the ship in all ← <i>we were in the ship all the souls 276.</i>
Acts 27:38	Κορεσθέντες δὲ {RP-text: τῆς} [RP-marg P1904 TR: -] τροφῆς ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σίτον εἰς τὴν θάλασσαν.	And <u>when they had had their fill of food</u> , they lightened the ship by jettisoning 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. when they had had their fill ← <i>having been satiated.</i> by jettisoning: gerundial use of the participle.
Acts 27:39	Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον· κόλπον δὲ τινα κατενόουν ἔχοντα αἰγιαλόν, εἰς ὃν ἐβουλεύσαντο, εἰ {RP: δυνατόν} [P1904 TR: δύναιντο], ἐξῶσαι τὸ πλοῖον.	And when day had come, they did not recognize the land, but they noticed a certain bay <i>which</i> had a beach, on which they resolved to drive the ship <i>ashore</i> , if {RP: possible} [P1904 TR: they could].	δυνατόν, <i>possible</i> , RP F1859=11/13 (Scrivener's abcd fghklm**o) vs. δύναιντο, <i>they could</i> , P1904 TR F1859=2/13 (Scrivener's m*p).

Acts 27:40	Καὶ τὰς ἀγκύρας περιελόντες εἷων εἰς τὴν θάλασσαν, ἀμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων· καὶ ἐπάραντες τὸν {RP TR: ἄρτέμονα} [P1904: ἄρτέμωνα] τῇ πνεοῦσῃ κατείχον εἰς τὸν αἰγιαλόν.	And <u>they slipped anchors</u> and committed <i>everything</i> to the sea, while at the same time they loosened the <u>connections</u> to the rudders and hoisted the <u>foresail</u> to the <u>prevailing wind</u> and brought <i>the ship</i> to the beach.	ἄρτέμονα, <i>foresail</i> (1), RP TR F1859=5/14 (Scrivener's b*<u>h</u>km*o) vs. ἄρτέμωνα, <i>foresail</i> (2), P1904 F1859=9/14 (Scrivener's ab**cdfglm**p). A disparity with RP, R=6:10. they slipped anchors: i.e. they untied or disconnected the anchor lines from the ship and abandoned the anchors. connections to ← <i>yokings of</i>. Or, with [CB], <i>lashings of</i>. prevailing wind ← <i>blowing (breeze)</i> (αὔρα understood).
Acts 27:41	Περιπεσόντες δὲ εἰς τόπον διθάλασσον ἐπώκειλαν τὴν ναῦν· καὶ ἡ μὲν πῶρα ἐρείσασα ἐμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων.	So they were wrecked at a <u>place with sea on two sides</u>, and they ran the ship aground, and the prow became stuck and remained motionless, but the stern <u>began to be broken up</u> by the force of the waves.	a place with sea on two sides: so apparently a <i>bar</i>, not joined to the mainland. began to be broken up: inceptive imperfect, but not necessarily so. Compare Luke 5:3, and the inceptive aorist in, e.g., Matt 27:35.
Acts 27:42	Τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο ἵνα τοὺς δεσμώτας ἀποκτείνωσιν, μή τις ἐκκολυμβήσας {RP: διαφύγη} [P1904 TR: διαφύγοι].	Then a decision was made by the soldiers to kill the prisoners in case anyone should swim away and <u>escape</u>.	διαφύγη, <i>escape</i> (non-classical subjunctive, almost universally so in NT), RP F1859=10/12 vs. διαφύγοι, <i>escape</i> (classical optative), P1904 TR F1859=2/12 (Scrivener's km).
Acts 27:43	Ὁ δὲ {RP TR: ἐκατόνταρχος} [P1904: ἐκατοντάρχης], βουλόμενος διασῶσαι τὸν Παῦλον, ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, ἐκέλευσέν τε τοὺς δυναμένους κολυμβᾶν ἀπορρίψαντας πρῶτους ἐπὶ τὴν γῆν ἐξιέναι·	But the <u>centurion</u>, wishing to save Paul, prevented them from <i>carrying out</i> <i>their</i> intention and ordered those <i>who</i> could swim to jump overboard first and get to land,	ἐκατόνταρχος, <i>centurion</i> (1), RP TR F1859=9/12 vs. ἐκατοντάρχης, <i>centurion</i> (2), P1904 F1859=3/12 (Scrivener's dmp).
Acts 27:44	καὶ τοὺς λοιπούς, οὓς μὲν ἐπὶ σανίσιν, οὓς δὲ ἐπὶ τινων τῶν ἀπὸ τοῦ πλοίου. Καὶ οὕτως ἐγένετο πάντα διασωθῆναι ἐπὶ τὴν γῆν.	then the remainder, some on planks, others on <u>various parts of</u> the ship. And in this way it <i>so</i> happened that all came safely through onto land.	various <i>parts of</i> ← <i>some (things) from</i>.

Acts 28:1	Καὶ διασωθέντες, τότε ἐπέγνωσαν ὅτι Μελίτη ἡ νῆσος καλεῖται.	Then, having come safely through, they learned that the island was called <u>Malta</u> .	Malta: Greek <i>Melité</i> ; AV= <i>Melita</i> .
Acts 28:2	Οἱ δὲ βάρβαροι παρεῖχον οὐ τὴν τυχούσαν φιλανθρωπίαν ἡμῖν· ἀνάψαντες γὰρ πυρὰν, προσελάβοντο πάντας ἡμᾶς, διὰ τὸν ὑετὸν τὸν ἐφeskτώτα, καὶ διὰ τὸ ψυχρός.	Now the <u>barbarians</u> showed us <u>extraordinary</u> kindness, for they lit a fire and welcomed all of us because of the rain which <i>had</i> come on and because of the cold.	barbarians: i.e. <i>natives</i> , but making a contrast with the <i>Romans</i> . extraordinary ← <i>not the ordinary</i> .
Acts 28:3	Συστρέψαντος δὲ τοῦ Παύλου φρυγάνων πλήθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα {RP TR: ἐκ} [P1904: ἀπό] τῆς θερμῆς {RP-text P1904: διεξελθοῦσα} [RP-marg TR: ἐξελθοῦσα] καθήψεν τῆς χειρὸς αὐτοῦ.	And when Paul had gathered a mass of firewood and put <i>it</i> on the fire, a viper <u>came out</u> {RP TR: of} [P1904: <u>because of</u>] the heat and fastened <i>itself</i> onto his hand.	ἐκ, <i>out of, because of</i> , RP TR F1859=7/12 vs. ἀπό, <i>from, because of</i> , P1904 F1859=5/12 (Scrivener's bckop). διεξελθοῦσα, <i>having come out through</i> , RP-text P1904 F1859=7/12 (Scrivener's adfgklo) vs. ἐξελθοῦσα, <i>having come out</i> , RP-marg TR F1859=5/12 (Scrivener's bchmp). Any of the readings above could ↴
Acts 28:4	Ὡς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους, Πάντως φονεὺς ἐστὶν ὁ ἀνθρωπος οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ Δίκη ζῆν οὐκ εἶασεν.	And when the barbarians saw the wild beast hanging from his hand, they said to one another, “This man is no doubt a murderer, whom Justice has not allowed to live, <u>although</u> he was saved from the sea.”	↳ be translated <i>came out of</i> or <i>came out because of</i> (ἀπό = <i>because of</i> in Acts 22:11, ἐκ = <i>because of</i> in Rev 16:10), and we feel that <i>because of</i> is more likely here for the preposition ἀπό, since it is not cognate with the verbal prefix. although: concessive use of the participle.
Acts 28:5	Ὁ μὲν οὖν, ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ, ἔπαθεν οὐδὲν κακόν.	Now he shook off the beast into the fire and suffered no harm,	
Acts 28:6	Οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι ἢ καταπίπτειν ἄφνω νεκρόν· ἐπὶ πολὺ δὲ αὐτῶν προσδοκῶντων, καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι ἔλεγον θεὸν αὐτὸν εἶναι.	but they expected him to become inflamed or to suddenly fall down dead, but after they <u>had been in expectation</u> for a long <u>time</u> , and <u>seen</u> nothing untoward <u>happen</u> to him, they changed their minds and said that he was a god.	had been in expectation ← <i>expecting</i> . seen ← <i>seeing</i> . happen ← <i>happening</i> .

Acts 28:7	Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκείνον ὑπῆρχεν χωρία τῷ πρώτῳ τῆς νήσου, ὃν ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς τρεῖς ἡμέρας φιλοφρόνως ἐξένισεν.	And in the neighbourhood of that place was <i>the</i> estate of the principal <i>man</i> of the island, by <i>the</i> name of Publius, who received us for three days and lodged us in a friendly way.	
Acts 28:8	Ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ {RP TR: δυσεντερίᾳ} [P1904: δυσεντερίῳ] συνεχόμενον κατακείσθαι· πρὸς ὃν ὁ Παῦλος προσευξάμενος, {RP TR: - } [P1904: καὶ] ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἰάσατο αὐτόν.	Now it came to pass that the father of Publius was lying <i>sick</i> , afflicted with fever and dysentery, and Paul went to him and prayed and laid hands on him and cured him.	δυσεντερίᾳ, <i>dysentery</i> (1), RP TR F1859=11/12 vs. δυσεντερίῳ, <i>dysentery</i> (2), P1904 F1859=1/12 (Scrivener's m). καὶ, <i>and (laid hands)</i> : absent in RP TR F1859=10/12 vs. present in P1904 F1859=2/12 (Scrivener's ak).
Acts 28:9	Τούτου οὖν γενομένου, καὶ οἱ λοιποὶ οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ προσήρχοντο καὶ ἐθεραπεύοντο·	And when this had taken place, the rest on the island who had sicknesses also came forward and were cured.	
Acts 28:10	οἳ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τὴν χρεῖαν.	And they also honoured us with many honours, and when <i>we</i> set sail, they supplied <i>us</i> with <u>what was needed</u> .	supplied ← <i>put on (board the ship)</i> . what was needed ← <i>the (things) for the need</i> .
Acts 28:11	Μετὰ δὲ τρεῖς μῆνας {RP-text: ἤχθημεν} [RP-marg P1904 TR: ἀνήχθημεν] ἐν πλοίῳ παρακεχειμακότι ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, παρασήμερ Διοσκοῦροις.	And after three months, <u>we set sail</u> in a ship <i>which had wintered</i> on the island – an Alexandrian <i>one</i> with <i>the</i> ensign of <u>C</u> astor and <u>P</u> ollux.	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. Castor and Pollux ← <i>Zeus-sons, the Roman Gemini (Twins)</i> .
Acts 28:12	Καὶ καταχθέντες εἰς Συρακούσας ἐπεμείναμεν ἡμέρας τρεῖς·	Then we put in at <u>Syracuse</u> and remained <i>there</i> for three days.	at Syracuse ← <i>to Syracuse</i> . Pregnant use.

Acts 28:13	ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον, καὶ μετὰ μίαν ἡμέραν ἐπιγενομένου νότου, δευτεριοὶ ἦλθομεν εἰς Ποτιόλους·	From there we sailed round and reached Rhegium, and one day later, when a south wind sprang up, we came to Puteoli on the second day,	sailed round ← <i>went round</i> . Possibly tacking, which ancient ships could do in a limited way (but, with fixed square rigging and no fixed keel, not into the wind?). Hardly likely to be sailing clockwise round Sicily, as it would require an amazing ↴ on the second day ← (<i>as</i>) <i>second-dayers</i> . A four-dayer in John 11:39.
Acts 28:14	οὗ εὐρόντες ἀδελφοί, παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτὰ· καὶ οὕτως εἰς τὴν Ῥώμην ἦλθομεν.	where we found <i>some</i> brothers, and we were invited to stay with them for seven days, and in this way we went to Rome.	↳ combination of winds, which is not mentioned. There is a slight curve in the coast from Syracuse to Rhegium, which probably best explains the word.
Acts 28:15	Κακεῖθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν, ἐξῆλθον εἰς ἀπάντησιν ἡμῖν ἄχρι Ἀππίου Φόρου καὶ Τριῶν Ταβερνῶν· οὓς ἰδὼν ὁ Παῦλος, εὐχαριστήσας τῷ θεῷ, ἔλαβεν θάρσος.	And when the brothers from that place heard about our <i>circumstances</i> , they came out to meet us at the Appian Way Forum and the Three Taverns, and when Paul saw them, he gave thanks to God and took courage.	at ← <i>as far as</i> . Appian Way Forum: AV differs (<i>Appii forum</i>), retaining the Latin.
Acts 28:16	Ὅτε δὲ ἦλθομεν εἰς Ῥώμην, ὃ {RP TR: ἑκατόνταρχος} [P1904: ἑκατοντάρχης] παρέδωκεν τοὺς δεσμίους τῷ {RP-text P1904 TR: στρατοπεδάρχη} [RP-marg: στρατοπεδάρχω]· τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ' ἑαυτόν, σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.	And when we came to Rome, the centurion handed over the prisoners to the military commander, but it was permitted for Paul to remain by himself with the soldier guarding him.	ἑκατόνταρχος, <i>centurion</i> (1), RP TR F1859=11/12 vs. ἑκατοντάρχης, <i>centurion</i> (2), P1904 F1859=0/12 vs. clause containing this word absent, F1859=1/12 (Scrivener's p). στρατοπεδάρχη, <i>to the military commander</i> (1), RP-text P1904 TR F1859=9/12 (Scrivener's abcdfg**hop) vs. στρατοπεδάρχῳ, <i>to the military commander</i> (2), RP-marg F1859=3/12 (Scrivener's g*lm + k?). Scrivener's k is excluded, as it is doubtful.

Acts 28:17	Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι τὸν Παῦλον τοὺς ὄντας τῶν Ἰουδαίων πρῶτους· συνελθόντων δὲ αὐτῶν, ἔλεγεν πρὸς αὐτοὺς, Ἐγὼ οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσιν τοῖς πατρώοις, δέσμιος ἐξ Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων·	And it came to pass after three days that Paul <u>called the prominent Jews together</u> , and when they had gathered together, he said to them, “Men <i>and</i> brothers, I have done nothing against the people or the ancestral customs, but I have been delivered <i>as</i> a prisoner from Jerusalem into the hands of the Romans,	called the prominent Jews together ← <i>called those of the Jews being prominent together to himself.</i>
Acts 28:18	οἵτινες ἀνακρίναντές με ἐβούλοντο ἀπολύσαι, διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί.	who after interrogating me wanted to release <i>me</i> because there was no cause for a death <i>penalty</i> <u>against me</u> .	against me: or <i>in me</i> , i.e. <i>in my actions</i> .
Acts 28:19	Ἀντιλεγόντων δὲ τῶν Ἰουδαίων, ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα, οὐχ ὥς τοῦ ἔθνους μου ἔχων τι κατηγορησάμεν.	But <u>since</u> the Jews spoke against <i>me</i> , I was compelled to appeal to Caesar, not that I had anything to accuse my nation of.	since: causal use of the participle.
Acts 28:20	Διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλήσαι· ἐνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην περικείμεναι.	So for this reason I requested to see you and to address <i>you</i> , for I have this chain round me for the sake of the hope of Israel.”	
Acts 28:21	Οἱ δὲ πρὸς αὐτὸν εἶπον, Ἡμεῖς οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησεν τι περὶ σοῦ πονηρόν.	Then they said to him, “We have neither received letters about you from Judaea, nor has anyone of the brothers come and reported or said anything bad about you.	
Acts 28:22	Ἀξιοῦμεν δὲ παρὰ σοῦ ἀκούσαι ἃ φρονεῖς· περὶ μὲν γὰρ τῆς αἵρέσεως ταύτης γνωστόν ἐστιν ἡμῖν ὅτι πανταχοῦ ἀντιλέγεται.	We consider <i>it</i> proper to hear from you what you think. For concerning this sect, it is known to us that it is spoken against everywhere.”	

Acts 28:23	Ταξάμενοι δὲ αὐτῷ ἡμέραν, ἦκον πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες· οἷς ἐξετίθετο διαμαρτυρόμενος 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, <u>testifying solemnly</u> to the kingdom of God, persuading them of the <i>things</i> concerning Jesus from both the law of <u>Moses</u> 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. Μωϋσέος, <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 ↯ testifying solemnly: see Luke 16:28.
Acts 28:24	Καὶ οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστουν.	And some were persuaded by the <i>things</i> said, but others disbelieved.	↳ comparatives can mean <i>rather, quite</i>, and [MM] gives an example. Compare 2 Cor 9:2. Also, in the NT the comparative often stands for the superlative, which can mean <i>very</i>.
Acts 28:25	Ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους, ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἓν, ὅτι Καλῶς τὸ πνεῦμα τὸ ἅγιον ἐλάλησεν διὰ Ἡσαΐου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν,	And being at variance with each other, they separated, after Paul had <u>made one remark</u>: “The holy spirit spoke well through Isaiah the prophet to our fathers,	made one remark ← <i>spoken one word / thing</i>.
Acts 28:26	λέγον, Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ {RP P1904: εἰπόν} [TR: εἰπέ], Ἄκοῃ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε·	saying, ‘Go to this people and say, «You will definitely hear But certainly not understand, And you will definitely see But certainly not perceive,	εἰπόν, <i>say</i> (imperative from mixed aorist εἶπα), or theoretically <i>it having said</i>; <i>saying</i> (neuter participle), RP P1904 F1859=10/11 (Scrivener's abdfghlmop + k?) vs. εἰπέ, <i>say</i> (regular strong aorist imperative), TR F1859=1/11 (Scrivener's c). Scrivener's k not included, as it is doubtful. Isa 6:9.

Acts 28:27	ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὤσιν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμυσαν· μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς, καὶ τοῖς ὤσιν 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 <u>obtuse</u>, And with <i>their</i> ears they hear in a <u>dull</u> 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: <u>would</u>} [RP-marg TR: <u>should</u>] 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 abcd fg**h k m o p, 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.}
Acts 28:28	Γνωστὸν οὖν ἔστω ὑμῖν, ὅτι τοῖς ἔθνεσιν ἀπεστάλη {RP TR: - } [P1904: τοῦτο] τὸ σωτήριον τοῦ θεοῦ, αὐτοὶ καὶ ἀκούσονται.	So let it be known to you that {RP TR: the} [P1904: <i>this</i>] salvation of God <u>has been sent</u> to the Gentiles, and they will hear <i>it</i> .”	τοῦτο, <i>this</i> : absent in RP TR F1859=10/12 vs. present in P1904 F1859=2/12 (Scrivener's cp). has been sent ← <i>was sent</i> , but see Matt 2:2. This is the start of a Gentile ↗
Acts 28:29	Καὶ ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν.	And when he had said these <i>things</i> , the Jews departed, holding a lot of debate among themselves.	↳ dispensation, expounded in Paul's prison epistles, especially Ephesians and Colossians. See Eph 3:9 (dispensation of the mystery).
Acts 28:30	Ἦμεινεν δὲ ὁ Παῦλος διετίαν ὅλην ἐν ἰδίῳ μισθώματι, καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτόν,	Then Paul remained for a full two years in his own hired house, and he received all those <i>who</i> came to him,	
Acts 28:31	κηρύσσων τὴν βασιλείαν τοῦ θεοῦ, καὶ διδάσκων τὰ περὶ τοῦ κυρίου Ἰησοῦ χριστοῦ, μετὰ πάσης παρρησίας, ἀκωλύτως.	proclaiming the kingdom of God and teaching the <i>things</i> concerning the Lord Jesus Christ, with all frankness, unhindered.	
Rom 1:1	Παῦλος, δοῦλος Ἰησοῦ χριστοῦ, κλητὸς ἀπόστολος, ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ,	<i>From</i> Paul, a servant of Jesus Christ, a called apostle, separated to <i>the</i> gospel of God,	

Rom 1:2	ὁ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις,	which he promised beforehand through his prophets in <i>the</i> holy scriptures,	
Rom 1:3	περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ γενομένου ἐκ σπέρματος {RP P1904: Δαυὶδ} [TR: Δαβὶδ] κατὰ σάρκα,	concerning his son, who descended from <i>the</i> seed of David according to <i>the</i> flesh,	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. descended from ← <i>became / came out of</i> . Christ descended from David in Mary's line, Luke 3:23 - 3:38. AV's <i>Jesus Christ our Lord</i> is taken from the next verse.
Rom 1:4	τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει, κατὰ πνεῦμα ἁγιωσύνης, ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν,	who <i>was</i> marked out <i>as the</i> son of God with power according to <i>the</i> spirit of holiness by resurrection of <i>the</i> dead – of <u>J</u> esus <u>C</u> hrist our <u>L</u> ord –	AV transposes <i>Jesus Christ our Lord</i> into the previous verse.
Rom 1:5	δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πασὶν τοῖς ἔθνεσιν, ὑπὲρ τοῦ ὀνόματος αὐτοῦ,	through whom we have received grace and an apostleship for obedience in faith among all the Gentiles for <i>the cause of</i> his name,	for obedience in ← <i>into obedience of</i> .
Rom 1:6	ἐν οἷς ἐστέ καὶ ὑμεῖς, κλητοὶ Ἰησοῦ χριστοῦ.	among whom you are also – <i>being a</i> called <i>people</i> of Jesus Christ –	
<u>Rom 1:7</u>	πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἁγίοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.	to all those <i>who</i> are in Rome, God's beloved, called <i>as</i> saints, grace to you and peace from God our father and <u>L</u> ord, Jesus Christ.	saints: see Matt 27:52. Lord: no article in the Greek in Rom 1:7, 1 Cor 1:3, 2 Cor 1:2, Gal 1:3, Eph 1:2, Eph 5:5 (Christ), Eph 6:23, Phil 1:2, Col 1:2, 1 Thes 1:1, 2 Thes 1:1, 2 Thes 1:2, 2 Thes 1:12, 1 Tim 1:1, 1 Tim 5:21, Titus 1:4, Titus 2:13 (saviour), Phmon 1:3, James 1:1, 2 Pet 1:1 (saviour), Jude 1:4. We repunctuate; AV differs. We ↴
Rom 1:8	Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ χριστοῦ ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ.	Firstly, I give thanks to my God through Jesus Christ for all of you, in that your faith is proclaimed in the whole world.	↳ take the construction “θεὸς καὶ noun-without-article” to equate θεὸς and that noun, or to express a quality or role of θεὸς. This can be regarded as either the application ↴

Rom 1:9	Μάρτυς γάρ μου ἔστιν ὁ θεός, ὃ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνεῖαν ὑμῶν ποιούμεαι,	For God is my witness, whom I serve in my spirit in <i>the cause of</i> the gospel of his son, as <i>to how</i> I ceaselessly make mention of you,	↳ of Granville Sharp rule 1 but with the ὁ of ὁ θεός elided (as is often the case), or as an exception to rule 5, as exemplified by 1 Cor 1:24. Compare also Rev 20:2 (devil and Satan).
Rom 1:10	πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος, εἰ πως ἤδη ποτέ εὐοδωθήσομαι ἐν τῷ θελήματι τοῦ θεοῦ ἐλθεῖν πρὸς ὑμᾶς.	always on <i>the occasions of</i> my prayers asking that I might by some means, sometime, at last, by the will of God, have a prosperous journey and come to you.	
Rom 1:11	Ἐπιποθῶ γάρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν, εἰς τὸ στηριχθῆναι ὑμᾶς,	For I yearn to see you, in order that I may share some spiritual gift with you for you to be strengthened,	
Rom 1:12	τοῦτο δέ ἐστιν, συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ.	that is <i>to say, for me</i> to be encouraged along with you through each other's faith, both yours and mine.	
Rom 1:13	Οὐ θέλω δὲ ὑμᾶς ἄγνοεῖν, ἀδελφοί, ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς - καὶ ἐκωλύθην ἄχρι τοῦ δεῦρο - ἵνα {RP P1904: τινὰ καρπὸν} [TR: καρπὸν τινὰ] σχῶ καὶ ἐν ὑμῖν, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν.	But I do not want you to be unaware, brothers, that I often planned to come to you (but I have been prevented up to now) so that I might also <u>bear some fruit</u> among you as indeed among the rest of the Gentiles.	τινὰ καρπὸν, <i>some + fruit</i> , RP P1904 F1859=12/12 vs. καρπὸν τινὰ, <i>fruit + some</i> , TR F1859=0/12. but (<i>second occurrence in verse</i>): adversative use of καί. bear ← <i>have</i> .
Rom 1:14	Ἑλλῆσίν τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί·	I am a debtor to both Greeks and barbarians, to both wise and foolish –	
Rom 1:15	οὕτως τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι.	<u>that is the nature of my eagerness</u> to preach the gospel to you in Rome also.	that is <i>the nature of</i> my eagerness ← <i>thus the according-to-me eagerness</i> .
Rom 1:16	Οὐ γὰρ ἔπαισχύνομαι τὸ εὐαγγέλιον τοῦ χριστοῦ· δύναμις γὰρ θεοῦ ἔστιν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι.	For I am not ashamed of the gospel of Christ. For it is <i>the</i> power of God for salvation to everyone who believes, to <i>the Jew</i> first and also to <i>the Greek</i> .	

Rom 1:17	Δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται, Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.	For in it <i>the</i> righteousness of God is revealed, by <u>faith</u> , <u>in faith</u> , as it stands written: “ And the righteous shall live by <u>faith</u>. ”	Hab 2:4. it: neuter, referring to the gospel. by faith (2x) ← <i>out of faith</i> . in faith ← <i>into faith</i> .
Rom 1:18	᾿Αποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ’ οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων·	For God's anger is revealed from heaven on all ungodliness and injustice of men who suppress the truth in injustice,	
Rom 1:19	διότι τὸ γνωστὸν τοῦ θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ γὰρ θεὸς αὐτοῖς ἐφάνερωσεν.	because what can be known about God is evident among them, for God has manifested <i>it</i> to them.	
Rom 1:20	Τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοούμενα καθοράται, ἥ τε αἰδῖος αὐτοῦ δύναμις καὶ θεϊότης, εἰς τὸ εἶναι αὐτοῦς ἀναπολογήτους·	For the invisible <i>attributes</i> of him, from <i>the</i> creation of <i>the</i> world, are understood and caught sight of in the things made: his perpetual power and Deity, so that they are without <u>excuse</u> ,	excuse ← <i>defence</i> .
Rom 1:21	διότι γνόντες τὸν θεόν, οὐχ ὡς θεὸν ἐδόξασαν ἢ εὐχαρίστησαν, ἀλλ’ ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδιά.	because <u>although</u> they knew God, they did not glorify <i>him</i> as God or give thanks, but they became vain in their reasonings, and their undiscerning heart was darkened.	although: concessive use of the participle.
Rom 1:22	Φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν,	Asserting that <i>they</i> were wise, they became foolish,	
Rom 1:23	καὶ ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν.	and they changed the glory of indefectible God into a <u>likeness</u> , an image of perishable man and birds and quadrupeds and <u>reptiles</u> .	a likeness, an image ← <i>a likeness of an image</i> . reptiles ← <i>creeping (things)</i> . [LS] gives <i>reptiles</i> but not <i>insects</i> , though they are not necessarily excluded.
Rom 1:24	Διὸ καὶ παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν {RP TR: ἑαυτοῖς} [P1904: αὐτοῖς]·	This <u>is</u> <u>why</u> God has delivered them up to uncleanness in the desires of their hearts, so that their bodies are dishonoured among {RP TR: themselves} [P1904: them].	ἑαυτοῖς, <i>themselves</i> , RP TR F1859=12/12 vs. αὐτοῖς, <i>them</i> , P1904 F1859=0/12. This is why ← <i>On account of which</i> .

Rom 1:25	οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν.	And they exchanged the truth of God for the lie, and they worshipped and served <u>creation</u> more than the creator, who is blessed throughout the ages. Amen.	creation: AV differs (<i>the creature</i>).
Rom 1:26	Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη ἀτιμίας· αἱ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν·	For this <i>reason</i> God delivered them up to <u>dishonourable passions</u> . For their <u>women</u> also exchanged the natural <u>way of things</u> for one <i>which is</i> against nature,	dishonourable passions ← <i>passions of dishonour</i> , a Hebraic genitive. women ← <i>females</i> . way of things ← <i>use; usefulness; intimacy</i> . Also in Rom 1:27.
Rom 1:27	ὁμοίως {RP TR: τε} [P1904: δὲ] καὶ οἱ {RP S1550: ἄρρενες} [P1904 E1624 S1894: ἄρσενες], ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσιν τὴν ἀσχημοσύνην κατεργαζόμενοι, καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.	and similarly the <u>men</u> also abandoned the natural way of things of the <u>woman</u> and burned in their lust for each other, males practising with males that <i>which is</i> indecent, and receiving the <u>inevitable consequence</u> of their error among themselves.	τε, <i>and</i> , RP TR F1859=7/13 vs. δὲ, <i>and / but</i> , P1904 F1859=2/13 (Scrivener's dl) vs. word absent, F1859=4/13 (Scrivener's a*bho). ἄρρενες, <i>males</i> (a later Attic form), RP S1550 F1859=11/12 vs. ἄρσενες, <i>males</i> (classical form), P1904 E1624 S1894 F1859=1/12 (Scrivener's c). men ← <i>males</i> . woman ← <i>female</i> . inevitable consequence ← <i>recompense which was necessary</i> .
Rom 1:28	Καὶ καθὼς οὐκ ἔδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα,	And <i>just</i> as they did not think <i>it fit</i> to <u>acknowledge</u> God, God delivered them up to a discredited mentality, so as to do <i>things which are</i> not fitting,	acknowledge ← <i>hold in acknowledgment</i> .
Rom 1:29	πεπληρωμένους πάσῃ ἀδικίᾳ, πορνείᾳ, πονηρίᾳ, πλεονεξίᾳ, κακίᾳ· μεστοὺς φθόνου, φόνου, ἐριδος, δόλου, κακοηθείας· ψιθυριστάς,	being filled with all unrighteousness, fornication, wickedness, <u>fraud</u> , malice; <i>being</i> full of envy, murder, strife, deceit, malignity – whisperers,	fraud: or <i>covetousness, greed</i> . See 1 Cor 5:10.

Rom 1:30	καταλάλους, θεοστυγεῖς, ὑβριστάς, ὑπερηφάνους, ἀλαζόνας, ἐφευρετάς κακῶν, γονευσὶν ἀπειθεῖς,	slanderers, <u>haters of God</u> , insolent, arrogant, boasters, inventors of evil <i>things</i> , disobedient to parents,	haters of God: [LS] differs (<i>hated of God</i>), obsolete English for (<i>hated by God</i>). Similarly [CB] (<i>hateful to God</i>). But θεο- is the object in θεοσεβής (<i>honouring God</i>) and θεομάχος (<i>fighting God</i>). It is the subject in θεοδίδακτος (<i>God-taught</i>).
Rom 1:31	ἄσυνέτους, ἄσυνθέτους, ἄστοργους, ἀσπόνδους, ἀνελεημονας·	without understanding, without <u>loyalty</u> , without affection, implacable, merciless,	loyalty ← <i>allegiance</i> , but here <i>faithfulness in an allegiance</i> .
Rom 1:32	οἵτινες τὸ δικαίωμα τοῦ θεοῦ ἐπιγνόντες, ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσὶν, οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσιν τοῖς πράσσουσιν.	who, <u>although</u> they are <u>well aware of</u> the decree of God, that those <i>who</i> do such <i>things</i> are worthy of death, not only do they do them, but they also approve of those <i>who</i> do <i>them</i> .	although: concessive use of the participle. are well aware of ← <i>recognized, acknowledged</i> . See Matt 23:20. The rest of the sentence is in the present tense.
Rom 2:1	Διὸ ἀναπολόγητος εἶ, ὧ ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις, τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων.	Therefore you are without <u>excuse</u> , O man – everyone who judges. For in <i>the way</i> that you judge another, you condemn yourself. For you <i>who</i> judge do the same <i>things</i> .	excuse ← <i>defence</i> .
Rom 2:2	Οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ θεοῦ ἐστὶν κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.	But we know that God's judgment is according to truth on those <i>who</i> do such <i>things</i> .	
Rom 2:3	Λογίζῃ δὲ τοῦτο, ὧ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ θεοῦ;	Do you think this, O man who judges those <i>who</i> do such <i>things</i> , <u>although</u> you do them <i>yourself</i> : that you will escape God's judgment?	although: concessive use of the participle.
Rom 2:4	Ἡ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετανοίαν σε ἄγει;	Or do you look down on the riches of his kindness and forbearance and longsuffering, being ignorant <i>of the fact</i> that the kindness of God leads you to repentance?	

Rom 2:5	Κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλυψεως {RP P1904: καὶ} [TR: -] δικαιοκρισίας τοῦ θεοῦ,	But you, with your obduracy and unrepentant heart, are storing up wrath for yourself on <i>the</i> day of wrath and revelation {RP P1904: and} [TR: of] <i>the</i> righteous judgment of God,	καὶ, <i>and</i> : absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12.
Rom 2:6	ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ·	who will render to each person according to his works,	Ps 62:13MT (Ps 62:12AV). See also Jer 17:10, Jer 32:19.
Rom 2:7	τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν, ζῶν ἀιώνιον·	to some in accordance with <i>their</i> patience in good work, seeking glory and honour and <u>incorruptibility</u> : age-abiding life;	incorruptibility: or <i>indefectibility</i> ; compare Rom 1:23, 1 Tim 1:17. AV differs (<i>immortality</i>).
Rom 2:8	τοῖς δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσιν μὲν τῇ ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ, θυμὸς καὶ ὀργή,	but to those <i>who are</i> of contention, and <u>disobedient</u> to the truth, and trusting in unrighteousness: wrath and anger,	disobedient to: or <i>disbelieving of</i> .
Rom 2:9	θλίψις καὶ στενοχωρία, ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν, Ἰουδαίου τε πρῶτον καὶ Ἑλληνος·	tribulation and anguish on <u>the mind of every man</u> who perpetrates evil, of <i>the Jew</i> first, and also of <i>the Greek</i> ;	Greek: AV differs, reading <i>Gentile</i> , but none of our editions or Scrivener's manuscripts collated support <i>Gentile</i> . <i>the mind of every man</i> ← <i>every soul of a man</i> .
Rom 2:10	δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι·	but glory and honour and peace to everyone who does good, to <i>the Jew</i> first and also to <i>the Greek</i> .	
Rom 2:11	οὐ γάρ ἐστιν προσωποληψία παρὰ τῷ θεῷ.	For there is no partiality with God.	
Rom 2:12	Ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολούνται· καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται·	For <u>those who</u> have sinned without the law will also <u>die</u> without the law. And <u>those who</u> have sinned in <i>the law</i> will be judged by <i>the law</i> ,	<i>those who (2x)</i> ← <i>as many as</i> . <i>die</i> ← <i>perish</i> . The “law” in scripture is the law of Moses in the Old Testament.

Rom 2:13	οὐ γὰρ οἱ ἄκροαταὶ τοῦ νόμου δίκαιοι παρὰ τῷ θεῷ, ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιωθήσονται.	for <i>it is</i> not the hearers of the law <i>who are</i> just with God, but <i>it is</i> the doers of the law <i>who</i> will be justified.	
Rom 2:14	Ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῇ, οὗτοι, νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσὶν νόμος·	For when <i>the</i> Gentiles, who <i>do</i> not have <i>the</i> law, carry out by nature the <i>requirements</i> of the law, <u>they</u> , <u>although</u> not having <i>the</i> law, are a law to themselves,	they ← <i>these</i> . although: concessive use of the participle.
Rom 2:15	οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυροῦσης αὐτῶν τῆς συνειδήσεως, καὶ μετὰ ἄλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων,	who demonstrate the work of the law, <i>a work</i> written in their hearts, while their conscience bears witness also, while <i>their</i> reasonings accuse or else defend <u>each other</u> –	each other: we take ἄλλήλων with κατηγορούντων; others, with μετὰ ἑὐ (with one another).
Rom 2:16	ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιόν μου, διὰ Ἰησοῦ χριστοῦ.	<i>this judgment being</i> on the day when God <u>judges</u> the secret <i>things</i> of men according to my gospel through Jesus Christ.	judges ← <i>will judge</i> , the explicit future tense not being required in English here.
Rom 2:17	Ἴδε σὺ Ἰουδαῖος ἐπινομάζῃ, καὶ ἐπαναπαύῃ τῷ νόμῳ, καὶ καυχᾶσαι ἐν θεῷ,	Look, you are called a Jew, and you rely on the law and boast in God,	
Rom 2:18	καὶ γινώσκεις τὸ θέλημα, καὶ δοκιμάζεις τὰ διαφέροντα, κατηχούμενος ἐκ τοῦ νόμου,	and you know <i>his</i> will, and you <u>scrutinize the things that differ</u> , being taught from the law,	scrutinize the <i>things that</i> differ. AV differs, reading <i>approve the things that are more excellent</i> , which is also possible. Compare Phil 1:10.
Rom 2:19	πέποιθας τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει,	and you trust yourself to be a guide of <i>the</i> blind, a light to those in darkness,	
Rom 2:20	παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ·	<i>as</i> an instructor of <i>the</i> foolish, a teacher of infants, having the formulation of the knowledge and the truth <i>found</i> in the law.	
Rom 2:21	ὁ οὖν διδάσκων ἕτερον, σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν, κλέπτεις;	So you <i>who</i> teach another, do you not teach yourself? You <i>who</i> preach not to steal, do you steal?	

Rom 2:22	Ὁ λέγων μὴ μοιχεύειν, μοιχεύεις; Ὁ βδελυσσόμενος τὰ εἰδωλα, ἱεροσυλεῖς;	You <i>who</i> tell <i>people</i> not to commit adultery, do you commit adultery? You <i>who</i> abominate idols, do you steal sacred <i>items</i> ?	
Rom 2:23	Ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεὸν ἀτιμάζεις;	You who boast in <i>the</i> law, do you through <i>your</i> transgression of the law dishonour God?	
Rom 2:24	Τὸ γὰρ ὄνομα τοῦ θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγραπται.	“For the name of God is blasphemed because of you among the Gentiles”, as it stands written.	See Ezek 36:20-21, Ezek 36:23, Isa 52:5.
Rom 2:25	Περιτομὴ μὲν γὰρ ὠφελεῖ, ἐὰν νόμον πράσσης· ἐὰν δὲ παραβάτης νόμου ᾖ, ἡ περιτομή σου ἀκροβυστία γέγονεν.	For circumcision is indeed of benefit if you carry out <i>the</i> law, but if you are a transgressor of <i>the</i> law, your circumcision has become <u>uncircumcision</u> .	uncircumcision ← <i>foreskin</i> .
Rom 2:26	Ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσσει, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται;	So if the <u>uncircumcision</u> keeps the ordinances of the law, will not his <u>uncircumcision</u> be considered <i>as</i> circumcision?	uncircumcision (2x): see Rom 2:25.
Rom 2:27	Καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία, τὸν νόμον τελούσα, σὲ τὸν διὰ γραμματος καὶ περιτομῆς παραβάτην νόμου;	And will <i>not</i> <u>uncircumcision</u> by nature, if it fulfils the law, judge you a transgressor of <i>the</i> law, <u>despite your written word</u> and circumcision?	uncircumcision: see Rom 2:25. if: conditional use of the participle. despite ← <i>through</i> , but the word is capable of expressing concessive circumstances. Compare Rom 4:11 and perhaps 1 Cor 1:21. written word ← <i>letter, writing</i> . Compare 2 Cor 3:6.
Rom 2:28	Οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαίος ἐστίν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή·	For <i>it</i> is not he <i>who</i> is openly <i>so who</i> is a Jew, nor he <i>who</i> is openly circumcision in <i>the</i> flesh,	
Rom 2:29	ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας ἐν πνεύματι, οὐ γραμματι· οὐ ὁ ἐπαινος οὐκ ἐξ ἀνθρώπων, ἀλλ' ἐκ τοῦ θεοῦ.	but he <i>who</i> is a Jew in secret, and <i>is the</i> circumcision of <i>the</i> heart by spirit, not by <i>the</i> <u>written word</u> , <i>one</i> whose praise <i>is</i> not from men but from God.	written word: see Rom 2:27.

Rom 3:1	Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς;	What, then, <i>is special</i> about the Jew? Or what <i>is</i> the benefit to the circumcision?	special ← <i>extraordinary</i> . to ← <i>of</i> .
Rom 3:2	Πολὺ κατὰ πάντα τρόπον· πρῶτον μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ.	Much in every respect. Firstly, then, because <u>the oracles of God were entrusted to him</u> .	the oracles of God were entrusted to him: or they were entrusted (with) the oracles of God.
Rom 3:3	Τί γὰρ εἰ ἡπίστησάν τινες; Μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ καταργήσει;	For what if some have disbelieved? Their disbelief does not make God's <u>faithfulness</u> void, does it?	faithfulness ← <i>faith</i> .
Rom 3:4	Μὴ γένοιτο· γινέσθω δὲ ὁ θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται, Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ {RP-text TR: νικήσης} [RP-marg P1904: νικήσεις] 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.”	νικήσης, <i>you may conquer; be vindicated</i> , RP-text TR F1859=11/12 vs. νικήσεις, <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 3:5	Εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησιν, τί ἐροῦμεν; Μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων τὴν ὀργήν; - κατὰ ἄνθρωπον λέγω -	And if our unrighteousness commends <i>the</i> righteousness of God, what shall we say? Surely God, who brings wrath, <i>is</i> not unjust? I speak humanly.	
Rom 3:6	Μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ θεὸς τὸν κόσμον;	May it not be <i>so</i> . Otherwise, how will God judge the world?	
Rom 3:7	Εἰ γὰρ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἐτι καὶ γὰρ ὡς ἁμαρτωλὸς κρίνομαι;	For if God's truth has abounded to his glory in <i>the face of</i> my untruth, why am I <u>for my part</u> still judged as a sinner?	for my part ← <i>also</i> .
Rom 3:8	Καὶ μὴ - καθὼς βλασφημούμεθα, καὶ καθὼς φασίν τινες ἡμᾶς λέγειν - ὅτι Ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθὰ; Ὡν τὸ κρίμα ἐνδικόν ἐστιν.	- and not according to <i>how</i> we are slanderously spoken of, and according to <i>what</i> some also claim that we say, <i>namely</i> , “Let us do evil <i>things</i> so that good <i>things</i> may come”, whose judgment is merited.	We regard ποιήσωμεν as cohortative rather than deliberative, and punctuate accordingly. RP P1904 and TBS-TR seem to regard the verb as deliberative, <i>Shall we do evil things ...?</i> though a different question might be intended: <i>Why am I not judged as (saying), “...”?</i>

Rom 3:9	Τί οὖν; Προεχόμεθα; Οὐ πάντως· προητιασάμεθα γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι,	What then? Are we superior? Not at all. For we have already made the charge that both Jews and Greeks are all under sin.	
Rom 3:10	καθὼς γέγραπται {RP-text P1904 TR: ὅτι} [RP-marg: -] Οὐκ ἔστιν δίκαιος οὐδὲ εἷς·	As it stands <u>written</u> : “ Not even one is righteous. ”	ὅτι, <i>that</i> (introducing indirect or direct speech): present in RP-text P1904 TR F1859=8/12 vs. absent in RP-marg F1859=4/12 (Scrivener's achl). Ps 14:1, Ps 53:2MT (Ps 53:1AV), Eccl 7:20.
Rom 3:11	οὐκ ἔστιν ὁ συνιῶν, οὐκ ἔστιν ὁ ἐκζητῶν τὸν θεόν·	There is no-one who understands; There is no-one who seeks God.	Ps 14:2, Ps 53:3MT (Ps 53:2AV).
Rom 3:12	πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν· οὐκ ἔστιν ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἐνός·	All have turned aside; They have become altogether useless. There is no-one <i>who</i> shows kindness – There is not even one.	Ps 14:3, Ps 53:4MT (Ps 53:3AV).
Rom 3:13	τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιούσαν· ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν·	Their throat <i>is</i> an open sepulchre; With their tongues <u>they have been</u> deceitful; Vipers' venom <i>is</i> under their lips,	Ps 5:10MT (Ps 5:9AV), Ps 140:4MT (Ps 140:3AV). they have been deceitful ← <i>they were deceitful</i> , an Alexandrian dialectical form, as in Ps 5:9 LXX.
Rom 3:14	ῶν τὸ στόμα ἄρας καὶ πικρίας γεμει·	Whose mouth is full of cursing and bitterness.	Ps 10:7.
Rom 3:15	ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα·	Their feet <i>are</i> <u>swift</u> to shed blood.	Isa 59:7. swift ← <i>sharp</i> .
Rom 3:16	σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν,	Ruin and hardship <i>are</i> in their ways,	Isa 59:7.
Rom 3:17	καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν·	But <u>they do not know</u> <i>the way of peace.</i>	Isa 59:8. they do not know ← <i>they have not known</i> , but the sense can be <i>they have not come to know</i> , from which <i>they do not know</i> .
Rom 3:18	οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.	There is no fear of God before their eyes.”	Ps 36:2MT (Ps 36:1AV).

Rom 3:19	Οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῇ, καὶ ὑπόδικος γενηται πᾶς ὁ κόσμος τῷ θεῷ·	But we know that whatever the law says, it speaks to those <i>who are under</i> the law, so that every mouth may be stopped up, and the whole world may be accountable to God,	under ← <i>in</i> .
Rom 3:20	διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ· διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.	because no flesh will be justified by <i>the</i> works of <i>the</i> law before him, for through <i>the</i> law is acknowledgment of sin.	
Rom 3:21	Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν·	But now <i>the</i> righteousness of God has been made manifest without <i>the</i> law, testified to by the law and the prophets –	
Rom 3:22	δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ἰησοῦ χριστοῦ εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας· οὐ γὰρ ἔστιν διαστολή·	<i>the</i> righteousness of God through faith <i>in</i> Jesus Christ for all and on all who believe, for there is no distinction,	in ← <i>of</i> . This could be a subjective genitive (faith which Jesus Christ has shown) or objective (the believers' faith in Jesus Christ), or it could have a suggestion of both. Our translation inclines towards the objective genitive.
Rom 3:23	πάντες γὰρ ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ,	for all have sinned and fall short of the glory of God,	
Rom 3:24	δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν χριστῷ Ἰησοῦ·	being justified freely by his grace through the redemption which <i>is</i> in Christ Jesus,	
Rom 3:25	ὃν προέθετο ὁ θεὸς ἱλαστήριον, διὰ τῆς πίστεως, ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων,	whom God appointed <i>as</i> a propitiation through faith in his blood, as a demonstration of his righteousness, for the sake of the remission of previously committed sins,	
Rom 3:26	ἐν τῇ ἀνοχῇ τοῦ θεοῦ· ¶ πρὸς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιούντα τὸν ἐκ πίστεως Ἰησοῦ.	in God's forbearance, ¶ as a demonstration of his righteousness at the present time, with a view to him being just and a justifier of him <i>who is a partaker of faith in</i> Jesus.	¶ Verse division: in AV numbering, Rom 3:26 begins here. of faith ← <i>out of</i> faith. in Jesus ← <i>of</i> Jesus. See Rom 3:22.

Rom 3:27	Ποῦ οὖν ἡ καύχησις; Ἐξεκλείσθη. Διὰ ποίου νόμου; Τῶν ἔργων; Οὐχί, ἀλλὰ διὰ νόμου πίστεως.	So where <i>is</i> boasting? It is excluded. By <u>what</u> law? <i>That</i> of works? No, rather by <i>the</i> law of faith.	what ← <i>what kind of</i> .
Rom 3:28	Λογιζόμεθα οὖν πίστει δικαιούσθαι ἄνθρωπον, χωρὶς ἔργων νόμου.	We conclude therefore that man is justified by faith apart from works of <i>the</i> law.	
Rom 3:29	Ἡ Ἰουδαίων ὁ θεὸς μόνον; Οὐχὶ δὲ καὶ ἐθνῶν; Ναὶ καὶ ἐθνῶν.	Or <i>is</i> God <i>God</i> of <i>the</i> Jews only? <i>Is he</i> not also of <i>the</i> Gentiles? Yes, of <i>the</i> Gentiles too,	
Rom 3:30	ἐπεὶ περ εἷς ὁ θεός, ὃς δικαιώσει περιτομὴν ἐκ πίστεως, καὶ ἀκροβυστίαν διὰ τῆς πίστεως.	seeing that God, who will justify circumcision by faith and <u>uncircumcision</u> through faith, <i>is</i> one.	uncircumcision: see Rom 2:25.
Rom 3:31	Νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; Μὴ γένοιτο· ἀλλὰ νόμον ἱστώμεν.	Do we make <i>the</i> law void through faith? <u>Far from it</u> . Rather, <u>we establish the</u> law.	Far from it ← <i>May it not become / be</i> . we establish: present indicative of ἱστάω, or subjunctive of ἱστήμι, <i>let us establish</i> .
Rom 4:1	Τί οὖν ἐροῦμεν Ἀβραάμ τὸν πατέρα ἡμῶν εὐρηκέναι κατὰ σάρκα;	What then shall we say Abraham our father has found with respect to <i>the</i> flesh?	
Rom 4:2	Εἰ γὰρ Ἀβραάμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, ἀλλ' οὐ πρὸς τὸν θεόν.	For if Abraham was justified by works, he has a <i>reason</i> to boast, but not to God.	
Rom 4:3	Τί γὰρ ἡ γραφὴ λέγει; Ἐπίστευσεν δὲ Ἀβραάμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.	For what does the scripture say? “Now Abraham believed God, and it was imputed to him as righteousness.”	Gen 15:6.
Rom 4:4	Τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ {RP P1904: - } [TR: τὸ] ὀφείλημα.	And the wages <i>due</i> to the workman are not considered as <i>being</i> of grace, but as a <u>debt</u> .	τὸ, <i>the (debt)</i> : absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12.
Rom 4:5	Τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιούντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην.	But for one <i>who does</i> not work, but <i>who</i> believes in him <i>who</i> justifies the ungodly, his faith is counted as righteousness.	

Rom 4:6	Καθάπερ καὶ {RP P1904: Δαυίδ} [TR: Δαβίδ] λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου, ᾧ ὁ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων,	As indeed <u>David</u> also says <i>of</i> the blessedness of the man to whom God imputes righteousness, apart from works,	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1.
Rom 4:7	Μακάριοι ὧν ἀφέθησαν αἱ ἁνομίαι, καὶ ὧν ἔπεκαλύφθησαν αἱ ἁμαρτίαι.	“Blessed <i>are</i> they whose lawless deeds have been forgiven And whose sins have been covered over.	Ps 32:1.
Rom 4:8	Μακάριος ἄνθρωπος οὗ μὴ λογίσσεται κύριος ἁμαρτίαν.	Blessed <i>is the</i> man To whom <i>the</i> Lord will not impute sin at all.”	Ps 32:2.
Rom 4:9	Ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; Λέγομεν γὰρ ὅτι Ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην.	So <i>is</i> this blessedness on the circumcision or also on the <u>uncircumcision</u> ? For we say, “Faith was imputed to Abraham as righteousness.”	uncircumcision: see Rom 2:25.
Rom 4:10	Πῶς οὖν ἐλογίσθη; Ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; Οὐκ ἐν περιτομῇ, ἀλλ’ ἐν ἀκροβυστίᾳ.	How then was it imputed? <i>To him</i> when he was in circumcision or in <u>uncircumcision</u> ? Not in circumcision but in <u>uncircumcision</u> .	uncircumcision (2x): see Rom 2:25.
Rom 4:11	καὶ σημεῖον ἔλαβεν περιτομῆς, σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ· εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι’ ἀκροβυστίας, εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην.	And he received <i>the</i> sign of circumcision, a seal of the righteousness of faith which <i>was</i> in <u>uncircumcision</u> , so that he should be the father of all those <i>who</i> believe <u>despite</u> <u>uncircumcision</u> , with a view to righteousness being imputed to them also,	uncircumcision (2x): see Rom 2:25. despite ← <i>through</i> . See Rom 2:27.
Rom 4:12	καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς ἰχνεσιν {RP: τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ} [P1904 TR: τῆς ἐν τῇ ἀκροβυστίᾳ πίστεως] τοῦ πατρὸς ἡμῶν Ἀβραάμ.	and <i>the</i> father of <i>the</i> circumcision, not to those of <i>the</i> circumcision only, but also to those <i>who</i> march in the <u>footsteps</u> of our father Abraham's <u>faith</u> , <u>which was</u> in <u>uncircumcision</u> .	τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, <i>the faith + the in the uncircumcision</i> , RP F1859=10/12 (with minor variations in a**bgko) vs. τῆς ἐν τῇ ἀκροβυστίᾳ πίστεως, <i>the + in the uncircumcision + faith</i> , P1904 TR F1859=2/12 (Scrivener's dm). footsteps ← <i>tracks</i> . uncircumcision: see Rom 2:25.

Rom 4:13	Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως.	For the promise to Abraham or to his seed <i>was</i> not through <i>the</i> law, that he should be heir to the world, but <i>it was</i> through <i>the</i> righteousness of faith.	
Rom 4:14	Εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ πίστις, καὶ κατήργηται ἡ ἐπαγγελία·	For <u>if</u> those of <i>the</i> law <i>were</i> heirs, faith <i>would</i> have been made void, and the promise <i>would</i> have been <u>invalidated</u> .	if: clearly an unreal condition, without ἄν, as in Rom 7:7. invalidated ← <i>nullified</i> .
Rom 4:15	ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὐ γὰρ οὐκ ἔστιν νόμος, οὐδὲ παράβασις.	for the law engenders wrath, for where there is no law, neither <i>is there</i> transgression.	
Rom 4:16	Διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ, ὅς ἐστιν πατὴρ πάντων ἡμῶν -	<u>Here is why</u> <i>it is</i> of faith: so that <i>it is</i> by grace, in order that the promise <i>be</i> secure for all the seed, not only to that of the law, but also to that of Abraham's faith, who is <i>the</i> father of us all,	Here is why ← <i>On account of this</i> .
Rom 4:17	καθὼς γέγραπται ὅτι Πατέρα πολλῶν ἐθνῶν τέθεικά σε - κατέναντι οὗ ἐπίστευσεν θεοῦ, τοῦ ζωοποιούντος τοὺς νεκρούς, καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα.	as it stands written: “ I have appointed you a father of many nations ”, in the sight of God, whom he believed, who makes the dead alive and calls the <i>things</i> not <u>in existence</u> to <u>exist</u> .	Gen 17:5. in existence ← <i>being, existing</i> . to exist ← <i>as being, existing</i> .
Rom 4:18	“Ὃς παρ’ ἐλπίδα ἐπ’ ἐλπίδι ἐπίστευσεν, εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ εἰρημένον, οὕτως ἔσται τὸ σπέρμα σου.	And he against hope <i>but</i> in hope believed, so that he became the father of many nations according to what <i>had been</i> spoken: “ So shall your seed be. ”	Gen 15:5.
Rom 4:19	Καὶ μὴ ἀσθενήσας τῇ πίστει, οὐ κατενόησεν τὸ ἑαυτοῦ σῶμα ἥδη νεκρωμένον - ἑκατονταέτης που ὑπάρχων - καὶ τὴν νέκρωσιν {RP TR: τῆς} [P1904: -] μήτρας Σάρρας·	And not <u>being</u> weak in faith, he did not consider his own body, <i>which was</i> by that time dead, he being about one hundred years <i>old</i> , or the deadness <u>of</u> Sarah's womb,	τῆς, <i>of the</i> : present in RP TR F1859=11/12 vs. absent in P1904 F1859=1/12 (Scrivener's m). being ← <i>having been</i> . See Matt 23:20.

Rom 4:20	εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλ' ἐνεδυναμώθη τῇ πίστει, δούς δόξαν τῷ θεῷ,	and he did not hesitate at God's promise in disbelief, but he was strengthened in faith, and he gave glory to God,	
Rom 4:21	καὶ πληροφορηθεὶς ὅτι ὁ ἐπηγγέλται, δυνατός ἐστιν καὶ ποιῆσαι.	and he was fully convinced that <u>what he had promised</u> , he was also able to do,	what he had promised: deponent middle, as in all similar occurrences, but theoretically also passive, <i>what had been promised</i> .
Rom 4:22	Διὸ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.	<u>which is also why it was imputed to him as righteousness</u> .	Gen 15:6. which is also why ← <i>on account of which also</i> .
Rom 4:23	Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον, ὅτι ἐλογίσθη αὐτῷ·	But it was not written for his sake alone that it was imputed to him,	
Rom 4:24	ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγεύραντα Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν,	but also for our sakes, to whom it is going to be imputed – to us <i>who</i> believe in <u>him who raised Jesus</u> our Lord from <i>the</i> dead,	him <i>who</i> raised Jesus: combine this verse with John 10:18 to infer the Deity of Christ.
Rom 4:25	ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἡγέρθη διὰ τὴν δικαίωσιν ἡμῶν.	who was delivered on account of our transgressions and raised on account of our justification.	
Rom 5:1	Δικαιωθέντες οὖν ἐκ πίστεως, εἰρήνην {RP-text P1904 TR: ἔχομεν} [RP-marg: ἔχωμεν] πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ,	Having been justified therefore by faith, {RP-text P1904 TR: we have} [RP-marg: let us have] peace with God through our Lord Jesus Christ,	ἔχομεν, <i>we have</i> , RP-text P1904 TR F1859=10/13 (Scrivener's abcdgh**kln) vs. ἔχωμεν, <i>let us have</i> (hortatory subjunctive), RP-marg F1859=3/13 (Scrivener's fh*m).
Rom 5:2	δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην ἐν ᾗ ἐστήκαμεν, καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ.	through whom we have also obtained access by faith into this grace in which we stand, and we exult in <i>the</i> hope of the glory of God.	
Rom 5:3	Οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται,	And not only <i>so</i> , but we also exult in tribulations, knowing that tribulation produces patience;	
Rom 5:4	ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα·	and patience, proven character; and proven character, hope.	

Rom 5:5	ἡ δὲ ἐλπίς οὐ καταισχύνει, ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις, ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.	Now hope does not cause shame, because the love of God has been poured out in our hearts by holy spirit which <i>has been</i> given to us.	
Rom 5:6	Ἔτι γὰρ χριστός, ὄντων ἡμῶν ἀσθενῶν, κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν.	For while we were still weak, Christ at <i>the</i> due time died for <i>the</i> ungodly.	
Rom 5:7	Μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν.	For scarcely will anyone die for a righteous <i>person</i> . Yet for a good <i>person</i> someone <i>might</i> perhaps even dare to die.	Yet ← <i>For</i> . See Acts 8:39.
Rom 5:8	Συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεός, ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν.	But God commends his own love to us, because while we were still sinners, Christ died for us.	
Rom 5:9	Πολλῷ οὖν μᾶλλον, δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς.	So having been <u>all</u> <i>the</i> <u>more</u> justified now by his blood, we shall be saved from <u>wrath</u> by him.	all <i>the</i> more ← <i>by much more</i> . wrath ← <i>the wrath</i> . See Gen 22:9.
Rom 5:10	Εἰ γὰρ ἐχθροὶ ὄντες καταλλαγῆμεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῷ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ.	For if when <i>we</i> were hostile, we were reconciled to God through the death of his son, how much more, having been reconciled, shall we be saved by his life!	
Rom 5:11	οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.	And not only <i>so</i> , but <i>we</i> also exult in God through our Lord, Jesus Christ, through whom we have now received <u>reconciliation</u> .	reconciliation ← <i>the reconciliation</i> . See Gen 22:9.
Rom 5:12	Διὰ τοῦτο, ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διηλθεν, ἐφ' ᾧ πάντες ἥμαρτον -	<u>This is why</u> , just as sin came into the world through one man, and through sin, death, so also death passed on to all men, seeing that all have sinned,	This <i>is</i> why ← <i>On account of this</i> .
Rom 5:13	ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ· ἁμαρτία δὲ οὐκ ἐλλογεῖται, μὴ ὄντος νόμου.	for <u>even</u> <u>before</u> <i>the</i> law sin was in <i>the</i> world, but sin is not indicted when there is no law.	<i>even</i> before ← <i>until</i> , but also after the law, though with a change of circumstances.

Rom 5:14	Ἦ ἀλλ' ἐβασίλευσεν 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 <u>Moses</u> , including 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</i> (1), RP-text P1904 F1859=4/13 (Scrivener's h**kmn) vs. Μωσέως, <i>Moses</i> , RP-marg TR F1859=4/13 (Scrivener's bcdo) vs. Μωϋσέος, <i>Moïses</i> (2), F1859=5/13 (Scrivener's afgh*I). Nearly a disparity with RP-text, R=5:5. including ← <i>also</i> . depiction: the AV's <i>figure</i> , and ↯
Rom 5:15	Ἦ ἀλλ' οὐχ ὥς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα. Εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ μάλλον ἢ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν.	But the act of grace <i>is</i> not as the transgression <i>is</i> . For if in the transgression of one <i>person</i> , many have died, how much more has the grace of God, and the gift in grace which <i>is</i> <u>from</u> one man Jesus Christ, abounded to many!	↳ in commentaries often <i>type</i> , e.g. Ada R. Habershon's <i>A Study of the Types</i> . Adam is of course real, while in his life depicting Christ in a limited way. as ← <i>as also</i> (otiose καί). The Greek emphasizes the (negated) balance with ὥς ... οὕτως καί, <i>as ... as also</i> , whereas in English, a single <i>as</i> is sufficient. from ← <i>of</i> .
Rom 5:16	Καὶ οὐχ ὥς δι' ἐνὸς ἁμαρτήσαντος, τὸ δώρημα· τὸ μὲν γὰρ κρίμα ἐξ ἐνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα.	And the gift <i>is</i> not just <u>subsequent</u> to one <i>person</i> having sinned. For the judgment <u>on</u> one <i>person</i> led to condemnation, but the act of grace <i>ensuing</i> from many transgressions led to justification.	just ← <i>as</i> . <i>subsequent</i> to ← <i>through</i> . The preposition διὰ + genitive is apparently also resultant in Rom 8:3. on ← <i>from</i> .
Rom 5:17	Εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἐνός, πολλῶ μάλλον οἱ τὴν περισσεΐαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσιν διὰ τοῦ ἐνός Ἰησοῦ χριστοῦ.	For if death <u>started</u> <u>reigning</u> by the transgression of one <i>man</i> – through the one – how much more will those <i>who</i> receive the abundance of grace and the gift of righteousness reign in life through one <i>man</i> , Jesus Christ!	started reigning: inceptive aorist.

Rom 5:18	Ἔτι οὖν ὡς δι' ἑνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατὰκριμα, οὕτως καὶ δι' ἑνὸς δικαίωματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς.	So then, as by <u>one transgression sentence</u> came on all men <u>leading</u> to condemnation, so also by <u>one righteous act the gift</u> came to all men <u>leading</u> to justification <u>which is</u> life.	one transgression ... one righteous act: or (the) transgression of one (man) ... (the) righteous act of one (man). which is ← of (epexegetic genitive), or more precisely the kind of justification which is evidenced by life.
Rom 5:19	Ὡς περὶ γὰρ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι κατασταθήσονται οἱ πολλοί.	For as through the disobedience of one man <u>many</u> were established as sinners, so also through the obedience of one <u>many</u> will be established as righteous.	many ... many: showing that the word can stand for <i>all</i> . See also Mark 5:9.
Rom 5:20	Νόμος δὲ παρεισηλθεν, ἵνα πλεονάσῃ τὸ παράπτωμα· οὐ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις.	Then <i>the</i> law came along, so that transgression should <u>abound</u> , but where sin <u>abounded</u> , grace superabounded,	abound: not to cause increase, but to show up the existing extent.
Rom 5:21	ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον, διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν.	so that as sin reigned by death, so also grace might reign through righteousness <i>leading</i> to age-abiding life through Jesus Christ our Lord.	
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 6:2	Μὴ γένοιτο. Οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ;	<u>Far from it!</u> How shall we who have died to sin <u>go on living</u> in it?	Far from it ← <i>May it not become / be.</i> go on living ← <i>still live.</i>

Rom 6:3	Ἦ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν;	Or do you not know that as many of us as have been baptized into <u>Christ Jesus</u> have been baptized into his death?	Christ Jesus: AV differs in word order, <i>Jesus Christ</i> .
Rom 6:4	Συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον· ἵνα ὡς περ ἡγέρθη χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν.	Therefore we have been <u>buried</u> with him through baptism into death, in order that as Christ rose from <i>the</i> dead by the glory of the father, so we too should walk in newness of life.	buried: or <i>entombed</i> (and the Lord was put in a tomb).
Rom 6:5	Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα·	For if we have <u>been made of a joint nature</u> in the likeness of his death, <u>then</u> we shall also be <i>in the likeness</i> of his resurrection,	been made of a joint nature ← <i>become jointly grown, been jointly begotten</i> . then ← <i>but</i> . Compare 2 Cor 13:4.
Rom 6:6	τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ·	knowing this, that our old man was jointly crucified, in order that the body of sin might be put out of action, so that we should no longer serve sin.	
Rom 6:7	ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας.	For he <i>who has</i> died has been <u>cleared</u> of sin.	cleared ← <i>justified</i> .
Rom 6:8	Εἰ δὲ ἀπεθάνομεν σὺν χριστῷ, πιστεύομεν ὅτι καὶ συζηήσομεν αὐτῷ·	So if we died with Christ, we believe we shall also live with him,	
Rom 6:9	εἰδότες ὅτι χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκέτι κυριεύει.	knowing that Christ, having been raised from <i>the</i> dead, no longer dies; death no longer has dominion over him.	
Rom 6:10	Ὁ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὁ δὲ ζῇ, ζῇ τῷ θεῷ.	For <i>as regards the fact that</i> he died, he died to sin <u>once and for all</u> , but <i>as regards the fact that</i> he is alive, he is alive to God.	once and for all: see Heb 7:27.
Rom 6:11	Οὕτως καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μὲν εἶναι τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ θεῷ ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.	Likewise, you also count yourselves to be dead to sin, but living to God in <u>Christ Jesus</u> our Lord.	Christ Jesus: AV differs in word order, <i>Jesus Christ</i> .

Rom 6:12	Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ·	Do not let sin reign in your mortal body by <u>obeying</u> it in its desires.	obeying it: i.e. <i>obeying sin</i> .
Rom 6:13	μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ· ἀλλὰ παραστήσατε ἑαυτοὺς τῷ θεῷ ὡς ἐκ νεκρῶν ζώντας, καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ θεῷ.	And do not put your members <i>as</i> weapons of iniquity at the disposal of sin, but put yourselves at the disposal of God, as <i>being</i> living from <i>the</i> dead, and your members <i>as</i> weapons of righteousness at the disposal of God.	
Rom 6:14	Ἡ ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γάρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν.	For sin shall not have dominion over you, for you are not under <i>the</i> law, but under grace.	
Rom 6:15	Τί οὖν; Ἀμαρτήσομεν, ὅτι οὐκ ἐσμὲν ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν; Μὴ γένοιτο.	What then? Shall we sin because we are not under <i>the</i> law, but under grace? <u>Far from it.</u>	Far from it ← <i>May it not become / be.</i>
<u>Rom 6:16</u>	Οὐκ οἶδατε ὅτι ὡς παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δούλοι ἐστε ᾧ ὑπακούετε, ἥτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην;	Do you not know that to whom you put yourselves at the disposal of <i>as</i> slaves in obedience – to <i>him</i> whom you obey – you are slaves, whether of sin <i>resulting</i> in death or of obedience <i>resulting</i> in righteousness?	Punctuation: we have separated out <i>to him whom you obey</i> as a parenthetic summary of the previous clause, a division which is not apparent in RP P1904 or TBS-TR punctuation.
Rom 6:17	Χάρις δὲ τῷ θεῷ, ὅτι ἦτε δούλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδασκαλίας·	But <u>thanks be</u> to God, because you were slaves of sin, but you have been obedient from <i>the</i> heart to the form of doctrine to which you were committed.	thanks ← <i>grace</i> . The usual word for thanks, εὐχαριστία, e.g. 1 Tim 4:4, is cognate with the word for grace, χάρις.
Rom 6:18	ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ.	But having been set free from sin, you have become <u>servants of</u> righteousness.	servants of ← <i>enslaved to</i> .

Rom 6:19	Ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν· ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δούλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δούλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν.	I speak humanly on account of the weakness of your flesh. For as you have <i>in the past</i> put your members in service to immorality and lawlessness, <i>resulting</i> in lawlessness, so now put your members in service to righteousness, <i>resulting</i> in sanctification.	
Rom 6:20	Ὅτε γὰρ δούλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ.	For when you were slaves of sin, you were <u>free</u> <i>in regard</i> to righteousness.	free: the opposite of <i>servant</i> / <i>slave</i> .
Rom 6:21	Τίνα οὖν καρπὸν εἶχετε τότε ἐφ' οἷς νῦν ἐπαισχύνεσθε; Τὸ γὰρ τέλος ἐκείνων θάνατος.	So what fruit did you then have from the <i>things</i> of which you are now ashamed? For the result of those <i>things</i> is death.	
Rom 6:22	Νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον.	But now, having been set free from sin, and having been made servants to God, you have your fruit in sanctification, and the result, <i>which</i> is age-abiding life.	
Rom 6:23	Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.	For the wages of sin <i>are</i> death, but the gift of God <i>is</i> age-abiding life in <u>Christ Jesus</u> our Lord.	Christ Jesus: AV differs in word order, <i>Jesus Christ</i> .
Rom 7:1	Ἡ ἀγνοεῖτε, ἀδελφοί - γινώσκουσιν γὰρ νόμον λαλῶ - ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ;	Or are you unaware, brothers – for I speak to <i>those who</i> know <i>the</i> law – that the law rules over man as long as he is alive?	
Rom 7:2	Ἡ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεσται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ {RP P1904 S1550 S1894: νόμου τοῦ} [E1624: -] ἀνδρός.	For a <u>married</u> woman is bound by <i>the</i> law to <i>her</i> husband while he is alive, but if the husband dies, she <u>is released</u> from {RP P1904 S1550 S1894: the law of the} [E1624: <i>her</i>] husband.	νόμου τοῦ, <i>law of the</i> : present in RP P1904 S1550 S1894 F1859=12/12 (incl. c(<i>tacite</i>)) vs. absent in E1624 F1859=0/12. married: literally, <i>under</i> / <i>subject to a husband</i> . is released ← <i>has been annulled</i> / <i>abolished</i> .

Rom 7:3	Ἔσται οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίζει, ἔαν γένηται ἀνδρὶ ἑτέρῳ· ἔαν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρῃ ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα, γενομένην ἀνδρὶ ἑτέρῳ.	So she will be <u>called</u> an adulteress if she becomes <u>the wife</u> of another <u>man</u> while the husband is alive. But if the husband dies, she is free from the law, so that she is not an adulteress if <u>she becomes the wife</u> of another <u>man</u> .	be called ← <i>transact</i> , then later <i>be styled</i> , <i>bear the title of</i> . man (2x) ← <i>husband</i> . if she becomes: conditional use of the participle. AV differs (<i>though ...</i>), concessive use, which is also possible.
Rom 7:4	Ὡστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ θεῷ.	So, my brothers, you too <u>have died</u> to the law through the body of Christ so as to become <i>subject</i> to another, him <i>who has been</i> raised from <i>the</i> dead, so that we may bear fruit to God.	have died ← <i>were put to death</i> .
Rom 7:5	Ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφορήσαι τῷ θανάτῳ.	For when we were in the flesh, the <u>sinful passions</u> <u>defined by</u> the law were active in our members so as to produce fruit to death.	sinful passions ← <i>passions of sin</i> , a Hebraic genitive. <i>defined by</i> ← <i>through</i> .
Rom 7:6	Νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, {RP P1904 S1550: ἀποθανόντες} [E1624 S1894: ἀποθανόντος] ἐν ᾧ κατειχόμεθα, ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, καὶ οὐ παλαιότητι γράμματος.	But now, we have been <u>released</u> from the law, and {RP P1904 S1550: we have died <i>to that</i> by which we were being held} [E1624 S1894: that by which we were being held <i>having died</i>], so that we should serve in newness of spirit and not in <i>the</i> oldness of <i>the letter</i> .	ἀποθανόντες, (we) <i>having died</i> , RP P1904 S1550 F1859=12/12 vs. ἀποθανόντος, (it / he) <i>having died</i> , E1624 S1894 F1859=0/12. released ← <i>annulled / abolished</i> . letter: i.e. <i>the law of Moses</i> .
Rom 7:7	Τί οὖν ἐροῦμεν; Ὁ νόμος ἁμαρτία; Μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνω, εἰ μὴ διὰ νόμου· τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν, εἰ μὴ ὁ νόμος ἐλεγεν, Οὐκ ἐπιθυμήσεις·	What, then, shall we say? <i>Is the law sin?</i> <u>Far from it</u> . But I would not have known sin, except through <i>the</i> law. For indeed I would not have known covetousness if <u>the law had not said</u> , “ You shall not covet. ”	Ex 20:17, Deut 5:21. Far from it ← <i>May it not become / be</i> . if the law had not said ← <i>if the law did not say</i> , an unreal condition, without ἄν. classically admitting a present time frame.

Rom 7:8	ἄφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατεργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν· χωρὶς γὰρ νόμου ἁμαρτία νεκρά.	And sin, having seized <i>the</i> opportunity through the commandment, engendered in me all <i>sorts of</i> covetousness. For without <i>the</i> law, sin is dead.	
Rom 7:9	Ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον·	And I was alive without <i>the</i> law at one time. But when the commandment came, sin <u>came to life</u> , but I died,	came to life ← <i>came back to life</i> .
Rom 7:10	καὶ εὗρέθη μοι ἡ ἐντολή ἡ εἰς ζωὴν, αὕτη εἰς θάνατον·	and the <u>very commandment leading to life was found</u> by me to lead to death,	the very commandment <i>leading</i> to life was found ← <i>the commandment leading to life, this was found</i> .
Rom 7:11	ἡ γὰρ ἁμαρτία ἄφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέν με, καὶ {RP TR: δι'} [P1904: διὰ] αὐτῆς ἀπέκτεινεν.	for sin seized <i>the</i> opportunity through the commandment, and it deceived me and killed <i>me</i> through <u>that</u> .	δι', <i>through (apocopated)</i> , RP TR F1859=12/12 vs. διὰ, <i>through (unapocopated)</i> , P1904 F1859=0/12. that ← <i>it</i> . We take the antecedent to be <i>the commandment</i> .
Rom 7:12	Ὡστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολή ἁγία καὶ δίκαια καὶ ἀγαθή.	And so the law <i>is</i> holy, and the commandment holy and righteous and good.	
Rom 7:13	Τὸ οὖν ἀγαθὸν ἐμοὶ γέγονεν θάνατος; Μὴ γένοιτο. Ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον - ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς.	So did that <i>which</i> was good become death to me? <u>Far from it</u> . But sin <i>did</i> , in order that it might be shown up <i>as</i> sin, engendering death to me through that <i>which</i> is good – in order that sin might become exceedingly sinful through the commandment.	Far from it ← <i>May it not become / be</i> .
Rom 7:14	Οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σαρκικός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν.	For we know that the law is spiritual, but I am carnal, sold under sin.	

Rom 7:15	Ὁ γὰρ κατεργάζομαι, οὐ γινώσκω· οὐ γὰρ ὁ θέλω, τοῦτο πράσσω· ἀλλ' ὁ μισῶ, τοῦτο ποιῶ.	For I do not <u>approve of</u> what I do. For <i>it is not the case that</i> I do what I want <i>to do</i> , but what I hate – <i>that is what</i> I do.	approve of ← <i>know</i> . [CB] has <i>approve</i> , though it is not a meaning given by [LS], [MG] (<i>realize</i>), [WB] (<i>decide</i>) or [MM]. There are three different words for <i>do</i> in the Greek, but it is hard to ↗
Rom 7:16	Εἰ δὲ ὁ οὐ θέλω, τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός.	And if I do what I do not wish <i>to do</i> , I assent to the law that <i>it is</i> good.	↳ identify and express any difference in shade of meaning. Perhaps more literally κατεργάζομαι = <i>work at</i> , πράσσω = <i>practise</i> , ποιέω = <i>do</i> . These verbs also occur in the next few verses.
Rom 7:17	Νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ οἰκουσα ἐν ἐμοὶ ἁμαρτία.	But now <i>it is</i> no longer I <i>who</i> do it, but the sin which dwells in me.	
Rom 7:18	Οἶδα γὰρ ὅτι οὐκ οἶκεῖ ἐν ἐμοί, τοῦτ' ἔστιν ἐν τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ θελεῖν παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐχ εὐρίσκω.	For I know that there does not dwell in me – that is, in my flesh – <i>anything</i> good. For willing <i>a thing</i> is <u>readily available</u> to me, but doing that <i>which is</i> good <u>escapes me</u> .	is readily available ← <i>lies alongside</i> . escapes me ← <i>I do not find</i> .
Rom 7:19	Οὐ γὰρ ὁ θέλω, ποιῶ ἀγαθόν· ἀλλ' ὁ οὐ θέλω κακόν, τοῦτο πράσσω.	For I do not do <i>the</i> good that I wish <i>to do</i> , but <i>as for</i> the evil that I do not wish <i>to do</i> – <i>that is what</i> I do.	
Rom 7:20	Εἰ δὲ ὁ οὐ θέλω ἐγώ, τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ οἰκουσα ἐν ἐμοὶ ἁμαρτία.	Now if I do <i>that</i> which I do not wish <i>to do</i> , <i>it is</i> no longer I <i>who</i> do it, but the sin which dwells in me.	
Rom 7:21	Εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν παράκειται.	So I find the <u>principle</u> for me, who <u>would like</u> to do that <i>which is</i> good, that evil <u>besets</u> me.	principle ← <i>law</i> . would like ← <i>wants</i> . besets ← <i>lies alongside</i> .
Rom 7:22	Συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἐσω ἄνθρωπον·	For I delight in the law of God from <i>the perspective of</i> the inward man.	

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, in (the law): 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 7:24	Ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ρύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;	Miserable man <i>that I am!</i> Who will rescue me from this <u>mortal body</u> ?	mortal body ← <i>body of death</i> , a Hebraic genitive.
Rom 7:25	Εὐχαριστῶ τῷ θεῷ διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν. Ἀρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῖ δουλεύω νόμῳ θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας.	I thank God <i>that it is</i> through Jesus Christ our Lord. So then, I myself serve <i>the</i> law of God with my mind, but <i>the</i> law of sin with the flesh.	
Rom 8:1	Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν χριστῷ Ἰησοῦ, μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα.	So <i>there is</i> now no condemnation of those in Christ Jesus, who <i>do</i> not walk according to <i>the</i> flesh, but according to <i>the</i> spirit.	
Rom 8:2	Ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν χριστῷ Ἰησοῦ ἠλευθέρωσέν με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.	For the law of the spirit of life in Christ Jesus has freed me from the law of sin and death.	
Rom 8:3	Τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί·	For what <i>was</i> impossible <u>with</u> the law, in that it was weak <u>as a result of</u> the flesh, God <i>did</i> , having sent his own son in <i>the</i> likeness of <u>sinful flesh</u> , and concerning sin he condemned sin in the flesh,	with ← <i>of</i> . as a result of ← <i>through</i> . sinful flesh ← <i>flesh of sin</i> , a Hebraic genitive. Flesh and sin are associated in natural sinful man, which we feel is ↯
Rom 8:4	ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα.	in order that the righteous decree of the law might be fulfilled in us who walk not according to <i>the</i> flesh but according to <i>the</i> spirit.	↳ the sense of <i>flesh of sin</i> , though Christ breaks that association, yet bearing man's sin. [CB] translates (<i>likeness of</i>) <i>sin's flesh</i> , so as to ↯

Rom 8:5	Οἱ γὰρ κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν· οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος.	For those <i>who</i> are according to <i>the</i> flesh concentrate on the <i>interests</i> of the flesh, but those <i>who</i> are according to <i>the</i> spirit <i>concentrate on the interests</i> of the spirit.	↳ avoid any association of Christ's flesh with sin, but this leaves the strange concept of sin <i>having</i> flesh. Angels also sinned (2 Pet 2:4), presumably initially when not in the flesh.
Rom 8:6	Τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος· τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη·	For the mindset of the flesh <i>is on a par with</i> death, but the mindset of the spirit <i>is on a par with</i> life and peace.	
Rom 8:7	διότι τὸ φρόνημα τῆς σαρκὸς ἐχθρὰ εἰς θεόν, τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται·	For the mindset of the flesh <i>is hostile</i> to God, for it is not subject to the law of God, nor indeed can it <i>be</i> ,	hostile ← <i>hostility</i> .
Rom 8:8	οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρέσαι οὐ δύνανται.	and those <i>who</i> are in <i>the</i> flesh cannot please God.	
Rom 8:9	Ἐμεῖς δὲ οὐκ ἔστε ἐν σαρκί, ἀλλ' ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. Εἰ δέ τις πνεῦμα χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.	But you are not in <i>the</i> flesh, but in <i>the</i> spirit, <u>assuming</u> the spirit of God dwells in you. But if anyone does not have <i>the</i> spirit of Christ, <u>he</u> is not <i>one</i> of his.	assuming ← <i>if indeed</i> . he ← <i>this (one)</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 <u>because of</u> 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 8:11	Εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν, διὰ {RP P1904 S1550: τὸ ἐνοικεῖν αὐτοῦ πνεῦμα} [E1624 S1894: τοῦ ἐνοικεῖντος αὐτοῦ πνεύματος] ἐν ὑμῖν.	And if the spirit of him <i>who</i> raised Jesus from <i>the</i> dead dwells in you, he <i>who</i> raised Christ from <i>the</i> dead will also give life to your mortal bodies {RP P1904 S1550: <i>on account of</i> } [E1624 S1894: <i>through</i>] his spirit which dwells in you.	τὸ ἐνοικεῖν αὐτοῦ πνεῦμα, (<i>on account of</i>) his indwelling spirit, RP P1904 S1550 F1859=9/12 (Scrivener's bc(tacite)fghkln) vs. τοῦ ἐνοικεῖντος αὐτοῦ πνεύματος, (<i>through</i>) his indwelling spirit, E1624 S1894 F1859=3/12 (Scrivener's <u>adm</u>).

Rom 8:12	Ἔρα οὖν, ἀδελφοί, ὀφείλεται ἐσμέν, οὐ τῇ σαρκί, τοῦ κατὰ σάρκα ζῆν·	So then, brothers, we are debtors, <i>but</i> not to the flesh, to live according to <i>the</i> flesh,	
Rom 8:13	εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε.	for if you live according to <i>the</i> flesh, you <u>are going to</u> die. But if you mortify the deeds of the body <u>through</u> <i>the</i> spirit, you will live.	are going to: not the future tense, but from the verb μέλλω, so possibly <i>are about to, are destined to</i> or even in this context <i>are doomed to</i> . through: dative of instrument.
Rom 8:14	Ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ θεοῦ.	For <i>those</i> who are led by <i>the</i> spirit of God <u>are</u> <i>the</i> sons of God.	<i>those</i> who ... are ← <i>as many as ... these are</i> .
Rom 8:15	Οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλ' ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κρᾶζομεν, Ἀββᾶ, ὁ πατήρ.	For you have not received <i>the</i> spirit of bondage again, <i>leading</i> to fear, but you have received <i>the</i> spirit of adoption, by which we cry, “ <u>Abba</u> , father.”	Abba ← <i>Father</i> (Aramaic, determined state, used as the vocative).
Rom 8:16	Αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι ἐσμέν τέκνα θεοῦ·	The spirit itself bears joint witness with our spirit that we are children of God.	
Rom 8:17	εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν θεοῦ, συγκληρονόμοι δὲ χριστοῦ· εἴπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶμεν.	And if children, <i>then</i> also heirs, God's heirs at that, and Christ's joint heirs, if indeed we jointly suffer, in order also for us to be jointly glorified.	Punctuation: the meaning of this sentence, especially the scope of the apodosis to the conditional, could be changed somewhat by replacing one of the commas by a semicolon. We leave a neutral interpretation with our commas in our translation, but we have a leaning towards a longer break after <i>God's heirs at that</i> .
Rom 8:18	Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσιν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.	For I <u>do not consider</u> the sufferings of the present time <u>worthy compared</u> to the coming glory <i>which is</i> to be revealed to us.	do not consider ... worthy ← <i>consider ... not worthy</i> .
Rom 8:19	Ἡ γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ ἀπεκδέχεται.	For the eager expectation of <u>creation</u> awaits the revelation of the sons of God.	creation: AV differs (<i>creature</i>).
Rom 8:20	Τῇ γὰρ ματαιότητι ἣ κτίσις ὑπετάγη, οὐχ ἐκούσα, ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐπ' ἐλπίδι·	For <u>creation</u> was subject to futility, not willingly, but on account of him <i>who</i> did the subjecting, <i>but</i> in hope	creation: AV differs (<i>creature</i>).

Rom 8:21	ὅτι καὶ αὕτῃ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ.	that also <u>creation</u> itself will be delivered from the bondage of decay into the <u>glorious freedom</u> of the children of God.	creation: AV differs (<i>creature</i>). glorious freedom ← <i>freedom of glory</i> , a Hebraic genitive.
Rom 8:22	Οἶδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν.	For we know that the whole of creation has been groaning and suffering labour pains together up to now.	
Rom 8:23	Οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες, καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στεναζόμεν, υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.	And not only <i>that</i> , but also those who have the firstfruit of the spirit, and we ourselves also groan <u>inwardly</u> while awaiting the adoption – the redemption of our body.	inwardly ← <i>in ourselves</i> .
Rom 8:24	Τῇ γὰρ ἐλπίδι ἐσώθημεν· ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τις, τί καὶ ἐλπίζει;	For we have been saved by hope. Now hope <i>which is</i> seen is not hope. For what someone sees, <i>in</i> what way does he also hope <i>for it</i> ?	
Rom 8:25	Εἰ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.	But if we hope for <i>that</i> which we do not see, we await <i>it</i> with patience.	
Rom 8:26	Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται ταῖς ἀσθενείαις ἡμῶν· τὸ γὰρ τί {RP P1904: προσευξόμεθα} [TR: προσευξώμεθα] καθὼς δεῖ, οὐκ οἶδαμεν, ἀλλ' αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν στεναγμοῖς ἀλαλητοῖς·	And likewise, the spirit also helps <i>counter</i> our weaknesses. For we do not know in what way {RP P1904: we shall pray} [TR: we should pray] – as we ought to – but the spirit itself intercedes for us with unutterable sighings.	προσευξόμεθα, <i>we shall pray</i> , RP P1904 F1859=12/12 vs. προσευξώμεθα, <i>we should pray</i> (deliberative subjunctive), TR F1859=0/12.
Rom 8:27	ὁ δὲ ἐρευνῶν τὰς καρδίας οἶδεν τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.	And he <i>who</i> searches hearts knows what the mindset of the spirit <i>is</i> , because it intercedes for <i>the saints</i> in God's way.	Jer 17:10, Jer 20:12. See also Rev 2:23. saints: see Matt 27:52.
Rom 8:28	Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν.	And we know that for those <i>who</i> love God, all <i>things</i> work together for good, for those <i>who</i> are called according to <i>his</i> purpose,	

Rom 8:29	Ὅτι οὓς προέγνω, καὶ προώρισεν συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς·	that <i>those</i> whom he knew beforehand, he also predestined <i>to be</i> conformed to the likeness of his son, so that he should be <i>the</i> firstborn among many brothers;	
Rom 8:30	οὓς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν· καὶ οὓς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν· οὓς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.	and those whom he predestined, he also called; and those whom he called, he also justified; and those whom he justified, he also glorified.	
Rom 8:31	Τί οὖν ἐροῦμεν πρὸς ταῦτα; Εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;	What, then, shall we say to these <i>things</i> ? If God <i>is</i> for us, who <i>is</i> against us?	
Rom 8:32	Ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται;	<i>He</i> who <u>for his part</u> did not spare his own son but delivered him up for all of us, how will he not with him also make a gift of all <i>things</i> to us?	for his part ← <i>also</i> .
Rom 8:33	Τίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ; Θεὸς ὁ δικαίων·	Who <u>can</u> bring a charge against God's chosen <i>ones</i> ? God <i>is</i> the <i>one</i> who justifies.	can ← <i>will</i> , a Hebraism.
Rom 8:34	τίς ὁ κατακρίνων; Χριστὸς ὁ ἀποθανών, μαλλον δὲ καὶ ἐγερθεὶς, ὃς καὶ ἔστιν ἐν δεξιᾷ τοῦ θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν.	Who <i>is</i> the accuser? Christ <i>is</i> the <i>one</i> who died, or rather, <i>who</i> was also raised, who is also at <i>the</i> right <i>hand</i> of God, who also intercedes for us.	
Rom 8:35	Τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ χριστοῦ; Θλίψις, ἡ στενοχωρία, ἡ διωγμός, ἡ λιμός, ἡ γυμνότης, ἡ κίνδυνος, ἡ μάχαιρα;	Who <u>can</u> separate us from the love of Christ? <i>Can</i> tribulation or anguish or persecution or famine or <u>destitution</u> or danger or <i>the</i> sword?	can ← <i>will</i> , a Hebraism. destitution ← <i>nakedness</i> .
Rom 8:36	Καθὼς γέγραπται ὅτι {RP: Ἐνεκεν} [P1904 TR: Ἐνεκά] σου θανατούμεθα ὅλην τὴν ἡμέραν· ἐλογίσθημεν ὡς πρόβατα σφαγῆς.	As it stands written: “For your sake we are killed all day long. We have been considered as sheep for slaughter.”	ἐνεκέν, <i>for your sake</i> (1), RP F1859=2/12 (Scrivener's mn) vs. ἐνεκά, <i>for your sake</i> (2), P1904 TR F1859=10/12 (Scrivener's abcd fghklo). A strong disparity with RP, R=2:12. Ps 44:23MT (Ps 44:22AV).
Rom 8:37	Ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς.	But in all these <i>things</i> we do more than conquer through him <i>who</i> loved us.	

Rom 8:38	Πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι οὔτε ἀρχαὶ οὔτε δυνάμεις οὔτε ἐνεστῶτα οὔτε μέλλοντα	For I have been persuaded that neither death nor life, nor angels, nor dominions nor powers, nor <i>things</i> present or future,	
Rom 8:39	οὔτε ὕψωμα οὔτε βάθος οὔτε τις κτίσις ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.	nor height nor depth, nor any other <u>creation</u> will be able to separate us from the love of God which <i>is</i> in Christ Jesus our Lord.	creation: AV differs (<i>creature</i>).
Rom 9:1	Ἀλήθειαν λέγω ἐν χριστῷ, οὐ ψεύδομαι, συμμαρτυροῦσής μοι τῆς συνειδήσεώς μου ἐν πνεύματι ἁγίῳ,	I am speaking <i>the</i> truth in Christ – I am not lying – with my conscience jointly bearing me witness by holy spirit,	
Rom 9:2	ὅτι λύπη μοι ἐστὶν μεγάλη, καὶ ἀδιάλειπτος ὁδύνη τῇ καρδίᾳ μου.	that I have great sorrow and continual distress <u>in</u> my heart.	in ← <i>to</i> .
Rom 9:3	{RP: Εὐχόμεν} [P1904 TR: <u>Ἡ</u> υχόμεν] γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα·	For I <u>could</u> <u>vow</u> 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</i> vow, RP F1859=4/12 (Scrivener's ckl ⁿ) vs. <u>ἡ</u> υχόμεν, <i>I could</i> vow, 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 9:4	οἵτινές εἰσιν Ἰσραηλῖται, ὧν ἡ υἰοθεσία καὶ ἡ δόξα καὶ αἱ διαθήκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι,	who are Israelites, who <i>have</i> the adoption and the glory and the covenants and the instituting of the law and the <u>service</u> and the promises,	service: i.e. <i>temple service</i> in particular.
Rom 9:5	ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ χριστὸς τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων, θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν.	of whom the fathers <i>are</i> , and from whom Christ <i>is</i> as regards <i>the</i> flesh, who is above all, God blessed throughout the ages. Amen.	
Rom 9:6	Οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ. Οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ·	But <i>it is</i> not so that the word of God has failed. For <i>it is</i> not all those of Israel <u>who</u> <i>are</i> Israel,	who ← <i>these</i> .

Rom 9:7	οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραάμ, πάντες τέκνα· ἀλλ' Ἐν Ἰσαάκ κληθήσεται σοι σπέρμα.	nor <i>is it so</i> that because they are <i>the</i> seed of Abraham, <i>they are</i> all children, but, “ In the line of Isaac your seed will be called. ”	Gen 21:12. called: i.e. <i>acknowledged</i> .
Rom 9:8	Τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς σαρκός, ταῦτα τέκνα τοῦ θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα.	This <u>means</u> <i>that it is</i> not the children of the flesh <u>who are</u> the children of God, but <i>rather that</i> the children of the promise are counted as seed.	means ← <i>is</i> . who ← <i>these</i> .
Rom 9:9	Ἐπαγγελίας γὰρ ὁ λόγος οὗτος, Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάρρᾳ υἱός.	For this <i>is</i> the word of promise: “ At this time I will come, and Sarah will have a son. ”	Gen 18:14.
Rom 9:10	Οὐ μόνον δέ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα, Ἰσαάκ τοῦ πατρὸς ἡμῶν -	And not only <i>this</i> , but Rebecca also conceived from one <i>man</i> , Isaac our father,	
Rom 9:11	μήπω γὰρ γεννηθέντων, μηδὲ πραξάντων τι ἀγαθὸν ἢ κακόν, ἵνα ἡ κατ' ἐκλογὴν {RP: πρόθεσις τοῦ θεοῦ} [P1904 TR: τοῦ θεοῦ πρόθεσις] μένη, οὐκ ἐξ ἔργων, ἀλλ' ἐκ τοῦ καλοῦντος,	for while <i>they</i> had not yet been born and had not done anything good or bad (so that <u>the purpose of God</u> should stand by choice, not of works, but by him <i>who</i> does the calling)	πρόθεσις τοῦ θεοῦ, <i>purpose + of God</i> , RP F1859=12/12 vs. τοῦ θεοῦ πρόθεσις, <i>of God + purpose</i> , P1904 TR F1859=0/12. A case of collusion between P1904 and TR? stand ← <i>remain</i> . by ← <i>out of</i> , ἐκ being used to match the preposition in <i>not of works</i> .
Rom 9:12	{RP TR: ἐρρήθη} [P1904: ἐρρέθη] αὕτη 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 9:13	Καθὼς γέγραπται, Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαὺ ἐμίσησα.	As it stands written: “ I have loved Jacob, but I have hated Esau. ”	Mal 1:2, Mal 1:3. See also for the linguistic usage Deut 21:15.

Rom 9:14	Τί οὖν ἐροῦμεν; Μὴ ἀδικία παρὰ τῷ θεῷ; Μὴ γένοιτο.	What, then, shall we say? Surely <i>there</i> is no injustice with God? May it not be <i>so</i> .	
Rom 9:15	Τῷ γὰρ {RP-text P1904: Μωϋσῇ} [RP-marg TR: Μωσῇ] λέγει, Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτερήσω ὃν ἂν οἰκτείρω.	For he says to Moses, “ I will show mercy to whomever I <i>will</i> show mercy, and I will have compassion on whomever I <i>will</i> have compassion. ”	Μωϋσῇ, <i>Moïses</i> , RP-text P1904 F1859=9/12 vs. Μωσῇ, <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 9:16	Ἄρα οὖν οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεούντος θεοῦ.	So then, <i>it is</i> not <i>a matter</i> of him <i>who</i> wishes, nor of him <i>who</i> runs, but of God who shows mercy.	
Rom 9:17	Λέγει γὰρ ἡ γραφή τῷ Φαραῶ ὅτι Εἰς αὐτὸ τοῦτο ἐξήγειρά σε, ὥπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου, καὶ ὥπως διαγγεῖται τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.	For the scripture says to Pharaoh, “ I raised you up for this very <i>thing</i>: that I might show my power by <i>means</i> of you, and so that my name might be proclaimed in all the <u>earth</u>. ”	Ex 9:16. earth: or <i>land</i> .
Rom 9:18	Ἄρα οὖν ὃν θέλει ἐλεεῖ· ὃν δὲ θέλει σκληρύνει.	So he has mercy on whom he wishes, and he hardens whom he wishes.	
Rom 9:19	Ἐρεῖς οὖν μοι, Τί ἔτι μεμφεται; Τῷ {RP P1904 S1550 S1894: γὰρ} [E1624: -] βουλήματι αὐτοῦ τίς ἀνθέστηκεν;	Then you will say to me, “Why does he blame <i>anyone</i> then? {RP P1904 S1550 S1894: For who} [E1624: Who] is <u>withstanding</u> his will?”	γὰρ, <i>for</i> : present in RP P1904 S1550 S1894 F1859=12/12 (incl. c(<i>tacite</i>)) vs. absent in E1624 F1859=0/12. then ← <i>still, yet</i> . is withstanding: perhaps, non-classically, ≈ AV, <i>has withstood</i> .
Rom 9:20	Μενοῦνγε, ὦ ἄνθρωπε, σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ; Μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, Τί με ἐποίησας οὕτως;	Rather, O man, who are you to answer back to God? Will the artefact say to the fashioner, “Why did you make me like this?”	Isa 29:16, Isa 45:9. Will: the particle μή puts pressure for an answer of <i>no</i> , classically at least, but we do not consider that this needs emphasizing here.

Rom 9:21	Ἡ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκευος, ὃ δὲ εἰς ατιμίαν;	Or does the potter not have the power over the clay to make from the same lump one vessel <u>having honour</u> , but another <u>lacking honour</u> ?	having honour ← <i>for honour</i> . lacking honour ← <i>for lack of honour</i> , or <i>for dishonour</i> .
Rom 9:22	Εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργήν, καὶ γνωρίσαι τὸ δυνατόν αὐτοῦ, ἠνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν·	So <i>what</i> if God, wishing to show anger and to make his power known, endured with much longsuffering <i>the</i> vessels of wrath, prepared for <u>destruction</u> ,	destruction: or <i>loss</i> , <i>waste</i> .
Rom 9:23	καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους, ἃ προητοίμασεν εἰς δόξαν,	and <i>acted</i> in order that he might make the riches of his glory known on vessels of mercy, which he prepared beforehand for glory –	
Rom 9:24	οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν;	us whom he called, not only out of <i>the</i> Jews, but also out of <i>the</i> Gentiles.	
Rom 9:25	Ὡς καὶ ἐν τῷ Ὠσηὲ λέγει, Καλέσω τὸν οὐ λαόν μου λαόν μου· καὶ τὴν οὐκ ἡγαπημένην ἡγαπημένην.	As <u>he</u> also says in <u>Hosea</u> , “I will call those <i>who</i> are not my people ‘My people’, And her <i>who</i> was not beloved ‘Beloved.’	Hos 1:9, Hos 2:1MT (Hos 1:10AV). he: or <i>it</i> . Hosea: Greek and AV, <i>Osee</i> .
Rom 9:26	Καὶ ἔσται, ἐν τῷ τόπῳ οὗ {RP TR: ἐρρήθη} [P1904: ἐρρέθη] αὐτοῖς, Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζώντος.	And it will be <i>the case</i> 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 <u>abgmo</u>) 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 9:27	Ἡσαΐας δὲ κρᾶζει ὑπὲρ τοῦ Ἰσραὴλ, Ἐὰν ᾗ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατὰλειμμα σωθήσεται·	And Isaiah cries out concerning Israel, “ <i>Even if the number of the sons of Israel Is like the sand of the sea, The remnant will be saved.</i> ”	Isa 10:22.
Rom 9:28	λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ· ὅτι λόγον συντετμημένον ποιήσει κύριος ἐπὶ τῆς γῆς.	For he will conclude <i>the</i> matter And <u>make decrees</u> in righteousness, Because <i>the</i> Lord will carry out <i>the</i> pronouncement Which has been <u>decreed</u> on the earth.”	Isa 10:22, Isa 10:23. make decrees ... decreed ← <i>cut, cut short</i> , but by a Hebraism (גזר, ברר, חקק, קצר) decrees and covenants are “cut”. AV differs, not having the metaphorical sense.
Rom 9:29	Καὶ καθὼς προείρηκεν Ἡσαΐας, Εἰ μὴ κύριος Σαβαώθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρα ἂν ὠμοιώθημεν.	And as Isaiah foretold, “ <i>If the Lord of <u>hosts</u> had not left us a seed, We would have become like Sodom, And we would have been made to resemble Gomorrah.</i> ”	Isa 1:9. hosts: or <i>armies</i> , which could be of angels.
Rom 9:30	Τί οὖν ἐροῦμεν; Ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην, κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως·	What, then, shall we say? – That <i>the</i> Gentiles who <i>do</i> not pursue righteousness have attained righteousness, and righteousness out of faith <u>at that</u> .	<i>at that</i> : this sense is implied by the particle δέ in this sentence.
Rom 9:31	Ἰσραὴλ δέ, διώκων νόμον δικαιοσύνης, εἰς νόμον δικαιοσύνης οὐκ ἔφθασεν.	But Israel, pursuing <i>the</i> law of righteousness, has not <u>come up to the standard of the law of righteousness</u> .	come up to <i>the standard of</i> ← <i>anticipated, come beforehand, overtaken</i> .
Rom 9:32	Διὰ τί; Ὅτι οὐκ ἐκ πίστεως, ἀλλ’ ὡς ἐξ ἔργων νομοῦ· προσεκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος,	How come? Because <i>they pursued it</i> not out of faith <u>but</u> out of works of <i>the</i> law. For they stumbled at the stumbling <u>block</u> ,	but ← <i>but as</i> . block ← <i>stone</i> .

Rom 9:33	καθὼς γέγραπται, Ἴδου τίθημι ἐν Σιών λίθον προσκόμματος καὶ πέτραν σκανδάλου· καὶ πᾶς ὁ πιστεύων ἐπ’ αὐτῷ οὐ καταισχυνηθήσεται.	as it stands written: “Behold, I put a stumbling <u>block</u> in <u>Zion</u>. And a rock of offence, But <u>no-one</u> who believes in it <u>Will</u> be put to shame.”	Isa 8:14, Isa 28:16. See also Ps 118:22. block ← <i>stone</i> . Zion: Greek and AV, <i>Sion</i> . no-one ... Will ← <i>everyone ... Will not</i> .
Rom 10:1	Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις ἡ πρὸς τὸν θεὸν ὑπὲρ τοῦ Ἰσραὴλ ἐστὶν εἰς σωτηρίαν.	Brothers, my heart's desire and supplication to God for Israel is for salvation.	desire ← <i>goodwill</i> .
Rom 10:2	Μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον θεοῦ ἔχουσιν, ἀλλ’ οὐ κατ’ ἐπίγνωσιν.	For I testify to them that they have a zeal for God, but not according to <u>knowledge</u> .	knowledge: or <i>acknowledgment</i> .
Rom 10:3	Ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν δικαιοσύνην ζητοῦντες στήσαι, τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν.	For they are ignorant of God's righteousness, and, seeking to establish their own righteousness, they have not <u>submitted</u> to God's righteousness.	submitted ← <i>been subjected</i> , being passive, but also simply intransitive, <i>submitted</i> .
Rom 10:4	Τέλος γὰρ νόμου χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.	For Christ <i>is the objective of the law leading to</i> righteousness to everyone who believes.	objective ← <i>end</i> .
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 <u>Moses</u> describes the righteousness which <i>is</i> of the law, that the man who does the <u>requirements</u> will live by them.	Μωϋσῆς, Moïses , RP P1904 F1859=6/12 (Scrivener's bcfkmo) vs. Μωσῆς, Moses , TR F1859=6/12 (Scrivener's adghln). Nearly a disparity with RP, R=7:7. Lev 18:5. the requirements ← <i>them (neuter)</i> .
Rom 10:6	Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει, Μὴ εἴπῃς ἐν {RP P1904 S1550 S1894: τῇ} [E1624: -] καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν οὐρανόν; - τοῦτ’ ἐστὶν χριστὸν καταγαγεῖν -	But the righteousness which <i>is</i> of faith speaks like this: “Do not say in <u>your heart</u>, ‘Who will go up to heaven?’” – that is, to bring Christ down –	τῇ, <i>the (with “of you” = your)</i> : present in RP P1904 S1550 S1894 F1859=11/12 (incl. c(tacite)) vs. absent in E1624 F1859=1/12 (Scrivener's b). Deut 30:12.
Rom 10:7	ἢ, Τίς καταβήσεται εἰς τὴν ἄβυσσον; - τοῦτ’ ἐστὶν χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.	“or, ‘Who will go down to the abyss?’” – that is, to bring Christ up from <i>the</i> dead.	Deut 30:13.

Rom 10:8	Ἄλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμα ἐστίν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου· τοῦτ' ἐστὶν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν·	But what does it say? “The word is near to you, in your mouth and in your heart” – that is, the word of faith which we proclaim,	Deut 30:14.
Rom 10:9	ὅτι ἐὰν ὁμολογήσης ἐν τῷ στόματί σου κύριον Ἰησοῦν, καὶ πιστεύσης ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ·	that if you confess <i>the</i> Lord Jesus with your mouth, and you believe in your heart that God raised him from <i>the</i> dead, you will be saved.	
Rom 10:10	καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.	For <i>one</i> believes with <i>the</i> heart leading to righteousness, and confesses with <i>the</i> mouth leading to salvation.	<i>one</i> believes ... confesses ← <i>it is believed ... it is confessed.</i>
Rom 10:11	Λέγει γὰρ ἡ γραφή, Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνηθήσεται.	For the scripture says, “No-one who believes in him will be put to shame.”	Isa 28:16. No-one ... will ← <i>Everyone ... will not.</i>
Rom 10:12	Οὐ γάρ ἐστιν διαστολὴ Ἰουδαίου τε καὶ Ἑλλήνος· ὁ γὰρ αὐτὸς κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν.	For there is no distinction between Jew and Greek; for the same <i>one is</i> Lord of all, being rich towards all those <i>who</i> call on him.	
Rom 10:13	Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται.	For everyone who calls on the name of <i>the</i> Lord will be saved.	Joel 3:5MT (Joel 2:32AV). everyone who ← <i>everyone whoever</i> . Pleonastic, perhaps for emphasis.
Rom 10:14	Πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; Πῶς δὲ πιστεύσουσιν οὗ οὐκ ἤκουσαν; Πῶς δὲ ἀκούσουσιν χωρὶς κηρύσσοντος;	How, then, will they call on <i>him</i> in whom they have not believed? And how will they believe in <i>him</i> whom they have not heard? And how will they hear without <i>one who</i> does the proclaiming?	
Rom 10:15	Πῶς δὲ κηρύξουσιν ἐὰν μὴ ἀποσταλῶσιν; Καθὼς γέγραπται, Ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων τὰ ἀγαθὰ.	And how will they do the proclaiming if they are not sent? As it stands written: “How beautiful are the feet Of those <i>who</i> preach the gospel of peace, Of those <i>who</i> preach the gospel of good things!”	Isa 52:7.

Rom 10:16	Ἐπὶ πάντες ὡς εὐαγγελίῳ. Ἡσαΐας γὰρ λέγει, Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;	But not all have responded to the gospel. For Isaiah says, “ Lord, who has believed our account? ”	Isa 53:1. responded to ← <i>obeyed</i> . account ← <i>thing heard</i> .
Rom 10:17	Ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος θεοῦ.	So faith <i>comes</i> from an <u>announcement heard</u> , and the announcement <i>comes</i> through <i>the</i> word of God.	announcement heard ← <i>thing heard</i> .
Rom 10:18	Ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν; Μενούνγε· εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ περάτα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.	But I say, “Have they not heard?” <i>They</i> certainly <i>have</i> – Their speech went out into all the earth, And their words to the ends of the world.	Ps 19:5MT (Ps 19:4AV). earth: or <i>land</i> .
Rom 10:19	Ἀλλὰ λέγω, μὴ οὐκ ἔγνων Ἰσραὴλ; Πρῶτος {RP P1904: Μωϋσῆς} [TR: Μωϋσῆς] λέγει, Ἐγὼ παράζηλώσω ὑμᾶς ἐπὶ οὐκ ἔθνει, ἐπὶ ἔθνει ἄσυνέτῳ παροργισῶ ὑμᾶς.	But I say, “Did Israel not know?” Firstly, <u>Moses</u> says, “ I will provoke you to jealousy by a non- nation, By a foolish nation I will provoke you to anger. ”	Μωϋσῆς, <i>Mouïses</i> , RP P1904 F1859=10/13 vs. Μωϋσῆς, <i>Moses</i> , TR F1859=3/13 (Scrivener's g** <u>hn</u>). Deut 32:21.
Rom 10:20	Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει, Εὐρέθην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν.	But Isaiah shows boldness and says, “ I have been found By those who were not seeking me; I have become evident To those who were not inquiring after me. ”	Isa 65:1.
Rom 10:21	Πρὸς δὲ τὸν Ἰσραὴλ λέγει, Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.	But to Israel he says, “ All day long I have stretched out my hands To a disbelieving and refractory people. ”	Isa 65:2. disbelieving: or, possibly, <i>disobedient</i> , but clearly <i>disbelieving</i> in John 3:36.
Rom 11:1	Λέγω οὖν, μὴ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ; Μὴ γένοιτο. Καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμί, ἐκ σπερματος Ἀβραάμ, φυλῆς Βενιαμίν.	So I say, “Surely God has not rejected his people?” May it not be <i>so</i> . For I also am an Israelite, of <i>the</i> seed of Abraham, of <i>the</i> tribe of Benjamin.	

Rom 11:2	Οὐκ ἠπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω. Ἡ οὐκ οἶδατε ἐν Ἡλίας τί λέγει ἡ γραφή; Ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραήλ, λέγων,	God has not rejected his people whom he knew beforehand. Or do you not know what the scripture says in <i>the passage about Elijah</i> , when he intercedes to God against Israel, and says,	Punctuation: RP P1904 TBS-TR close the question at γραφή. RP, but not P1904 or TBS-TR, capitalizes the next word. We conclude the question at the end of verse 3. Ps 94:14 , slightly adapted. Elijah ← <i>Elias</i> .
Rom 11:3	Κύριε, τοὺς προφῆτας σου ἀπέκτειναν, καὶ τὰ θυσιαστήριά σου κατέσκαψαν· καὶ γὰρ ὑπελείφθην μόνος, καὶ ζητοῦσιν τὴν ψυχὴν μου.	“Lord, they have killed your prophets and demolished your altars, and I am left remaining on my own, and they seek my <u>life</u>”?	1 Ki 19:10, 1 Ki 19:14. life ← <i>soul</i> .
Rom 11:4	Ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; Κατέλιπον ἑμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνου τῇ Βάαλ.	But what does the oracle say to him? – “I have kept myself seven thousand men who have not bowed the knee to <u>Baal</u>.”	1 Ki 19:18. Baal: [MG] explains the feminine as through the custom of reading the execrable name as <i>bosheth</i> (בושה), LXX αἰσχύνη (shame), both of which are feminine.
Rom 11:5	Οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λείμμα κατ’ ἐκλογὴν χάριτος γέγονεν.	So in this way even at the present time a remnant <u>exists</u> by a <u>gracious choice</u> .	exists ← <i>has become, has come</i> . gracious choice ← <i>choice of grace</i> , a Hebraic genitive.
Rom 11:6	Εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων· ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις. Εἰ δὲ ἐξ ἔργων, οὐκέτι ἐστὶν χάρις· ἐπεὶ τὸ ἔργον οὐκέτι ἐστὶν ἔργον.	And if by grace, <i>then</i> no longer by works, <i>for</i> then grace is no longer grace. But if by works, <i>then</i> it is no longer grace, <i>for</i> then the work is no longer work.	
Rom 11:7	Τί οὖν; Ὁ ἐπιζητεῖ Ἰσραὴλ, {RP P1904: τουτο} [TR: τούτου] οὐκ ἐπέτυχεν, ἡ δὲ ἐκλογὴ ἐπέτυχεν, οἱ δὲ λοιποὶ ἐπωρώθησαν·	What <i>is the case</i> then? What Israel is seeking it has not <u>obtained</u> , but <u>those chosen</u> did obtain <i>it</i> , whereas the rest became <u>hardened</u> .	τούτο, <i>this</i> (accusative, with <i>obtained</i> , perhaps attracted by ὁ), RP P1904 F1859=9/13 vs. τούτου, <i>this</i> (genitive, the usual case after ἐπιτυχάνω), TR F1859=4/13 (Scrivener's dghl**). obtained ← <i>obtained this</i> . those chosen ← <i>the choice</i> . hardened: AV differs somewhat (<i>blinded</i>).

Rom 11:8	καθὼς γέγραπται, "Ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως, ὁφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας.	As it stands written: "God gave them a slumbering spirit – Eyes not for seeing And ears not for hearing", <i>which holds up to this day.</i>	Isa 29:10; Isa 6:9. See also Ezek 12:2.
Rom 11:9	Καὶ {RP P1904: Δαυὶδ} [TR: Δαβίδ] λέγει, Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν, καὶ εἰς σκάνδαλον, καὶ εἰς ἀνταπόδομα αὐτοῖς·	And David says, "<u>Make their table</u> <u>become</u> a snare And a <u>trap</u>, And a <u>stumbling</u> <u>block</u> And a <u>requital to</u> <u>them</u>;	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. Ps 69:23MT (Ps 69:22AV). Make their table become ← <i>Their table must be made</i> , third person passive imperative (not optative). trap ← <i>hunt</i> .
Rom 11:10	σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διὰ παντὸς σύγκαμψον.	<u>Make their eyes</u> <u>darkened</u> So as not to see, And <u>bend their back</u> <u>continually</u>."	Ps 69:24MT (Ps 69:23AV). Make their eyes darkened ← <i>Their eyes must be darkened</i> , third person passive imperative, as in the previous verse. bend: second person active imperative.
Rom 11:11	Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσιν; Μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλώσαι αὐτούς.	So I say, "Did they stumble in order that they might fall?" Far <u>from</u> it. But by their <u>fall</u> <i>there is</i> salvation to the Gentiles, so as to provoke them to jealousy.	Far from it ← <i>May it not become / be</i> . fall ← <i>transgression, falling aside</i> , cognate with <i>fall</i> .
<u>Rom 11:12</u>	Εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμος, καὶ τὸ ἥττημα αὐτῶν πλούτος ἐθνῶν, πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν;	Now if their <u>fall</u> <i>is the</i> world's richness, and their <u>decline</u> <i>is the</i> richness of <i>the</i> Gentiles, how much more <i>is</i> their fulness!	We punctuate as an exclamation; RP P1904 TBS- TR as a question. fall: see Rom 11:11. decline ← <i>worsening</i> .
Rom 11:13	Ὑμῖν γὰρ λέγω τοῖς ἔθνεσιν. Ἐφ' ὅσον μεν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω·	For I speak to you Gentiles. Insofar as I am an apostle of <i>the</i> Gentiles, I glorify my ministry,	
Rom 11:14	εἴ πως παραζηλώσω μου τὴν σάρκα, καὶ σώσω τινάς ἐξ αὐτῶν.	<i>seeing</i> if somehow I <u>can</u> provoke <i>those of</i> my flesh to jealousy and save some of them.	can ← <i>will</i> , a Hebraism.

Rom 11:15	Εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἡ πρόσληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν;	For if <u>casting them aside</u> is the reconciliation of the world, what <i>is</i> the acceptance <i>of them</i> , if not life from <i>the</i> dead?	casting them aside ← <i>the casting away of them</i> . We feel that <i>casting aside</i> avoids the definitive suggestion of <i>casting away</i> , which, in view of the later <i>acceptance</i> in this verse (and as prophesied abundantly in the Old Testament) is inappropriate.
Rom 11:16	Εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι.	And if the firstfruit <i>is</i> holy, so <i>is</i> the <u>bulk</u> . And if the root <i>is</i> holy, so <i>are</i> the branches.	bulk ← <i>dough, paste, lump</i> .
Rom 11:17	Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἄγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ συγκοινωνὸς τῆς ῥίζης καὶ τῆς πιότητος τῆς ἐλαίας ἐγένου,	But if some of the branches have been broken off, and you, being a wild olive, have been grafted into them and have become a joint partaker of the root and the fatness of the olive tree,	
Rom 11:18	μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάξεις, ἀλλ' ἡ ῥίζα σέ.	do not boast over the branches. And if you do boast, <i>consider that it is</i> not you <i>who</i> support the root, but the root you.	
Rom 11:19	Ἐρεῖς οὖν, Ἐξεκλάσθησαν {RP: - } [P1904 TR: οἱ] κλάδοι, ἵνα ἐγὼ ἐγκεντρισθῶ.	<u>Then suppose you should</u> say, “{RP: <i>Some</i> } [P1904 TR: <i>The</i>] branches were broken off so that I might be grafted in.”	οἱ, <i>the (branches)</i> : absent in RP F1859=9/12 vs. present in P1904 TR F1859=3/12 (Scrivener's <u>hco</u>). Then suppose you should ← <i>You will say therefore</i> .
Rom 11:20	Καλῶς· τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἑστήκας. Μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ·	Well <i>now</i> , they were broken off because of unbelief, but you stand by faith. Do not be high-minded, but be fearful.	
Rom 11:21	εἰ γὰρ ὁ θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, μήπως οὐδέ σου {RP P1904: φείσεται} [TR: φείσεται].	For if God did not spare the natural branches, maybe he <u>will</u> not spare you either.	φείσεται, <i>he will spare</i> (future indicative), RP P1904 F1859=12/12 vs. φείσεται, <i>he may spare</i> (aorist subjunctive), TR F1859=0/12.
Rom 11:22	Ἴδε οὖν χρηστότητα καὶ ἀποτομίαν θεοῦ· ἐπὶ μὲν τοὺς πεσόντας, ἀποτομίαν· ἐπὶ δέ σε, χρηστότητα, ἐὰν ἐπιμείνης τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκκοπήσῃ.	So see <i>the</i> kindness and severity of God: severity towards those <i>who have</i> fallen, but kindness to you, if you remain in the kindness, otherwise you will also be cut off.	

Rom 11:23	Καὶ ἐκεῖνοι δέ, ἐὰν μὴ ἐπιμείνωσιν τῇ ἀπιστίᾳ, ἐγκεντρίσθονται· δυνατός {RP P1904: γὰρ ὁ θεός ἐστιν} [TR: γὰρ ἐστὶν ὁ θεός] πάλιν ἐγκεντρίσαι αὐτούς.	And <u>they</u> too, if they do not remain in unbelief, will be grafted in. For God is able to graft them in again.	ὁ θεός 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 ← <i>those</i> .
Rom 11:24	Εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου, καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον, πόσω μᾶλλον οὗτοι, οἱ κατὰ φύσιν, ἐγκεντρίσθονται τῇ ἰδίᾳ ἐλαίᾳ;	For if you were cut out from the naturally wild olive and were unnaturally grafted in to <i>the</i> fine olive, how much more <u>can</u> these, the natural <i>branches</i> , be grafted into their own olive tree!	We punctuate as an exclamation; RP P1904 TBS-TR as a question. can ← <i>will</i> , a Hebraism.
Rom 11:25	Οὐ γὰρ θέλω ὑμᾶς ἄγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ᾗτε παρ' ἑαυτοῖς φρόνιμοι, ὅτι πῶρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν, ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσελθῇ.	For I do not want you to be ignorant, brothers, of this mystery, so that you are not clever in your own <i>estimation</i> : that hardness in part has taken place with Israel, <i>and it will remain</i> until the fulness of the Gentiles has come in.	
Rom 11:26	καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται· καθὼς γέγραπται, Ἦξει ἐκ Σιών ὁ ρυόμενος, καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ·	And in this way all Israel will be saved, as it stands written: “The deliverer will come out of Zion And will turn <u>ungodliness</u> away from Jacob,	Isa 59:20. ungodliness ← <i>ungodlinesses</i> , suggesting <i>acts of ungodliness</i> .
Rom 11:27	καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἀμαρτίας αὐτῶν.	And this is <u>my covenant</u> with them When I take away their sins.”	Isa 27:9, Isa 59:21. my covenant ← <i>the covenant from alongside me</i> .
Rom 11:28	Κατὰ μὲν τὸ εὐαγγέλιον, ἐχθροὶ δι' ὑμᾶς· κατὰ δὲ τὴν ἐκλογὴν, ἀγαπητοὶ διὰ τοὺς πατέρας.	Now in relation to the gospel <i>they are</i> hostile for your sake, but in relation to the choice <i>they are</i> beloved for the sake of the fathers.	
Rom 11:29	Ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλήσις τοῦ θεοῦ.	For the gracious gifts and the calling of God <i>are</i> irrevocable.	
Rom 11:30	Ὡςπερ γὰρ καὶ ὑμεῖς ποτὲ ἠπειθήσατε τῷ θεῷ, νῦν δὲ ἡλεήθητε τῇ τούτων ἀπειθείᾳ·	For just as <u>you once</u> did not believe God, but now have received mercy in <u>their</u> unbelief,	you once ← <i>you also once</i> . their ← <i>of these</i> .

Rom 11:31	οὕτως καὶ οὗτοι νῦν ἠπειθήσαν, τῷ {RP P1904 S1550 S1894: ὑμετέρῳ} [E1624: ἡμετέρῳ] ἐλέει ἵνα καὶ αὐτοὶ ἐλεηθῶσιν·	so also have these not believed <i>either</i> , in the mercy <i>shown</i> to {RP P1904 S1550 S1894: you} [E1624: us], in order that they too may receive mercy.	ὑμετέρῳ, <i>to your (mercy)</i> , RP P1904 S1550 S1894 F1859=12/13 (incl. c(<i>tacite</i>)) vs. ἡμετέρῳ, <i>to our (mercy)</i> , E1624 F1859=1/13 (Scrivener's m*).
Rom 11:32	συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπειθειαν, ἵνα τοὺς πάντας ἐλεήσῃ.	For God has shut everyone up in unbelief in order that he may show everyone mercy.	
Rom 11:33	Ὡ βάθος πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ. Ὡς ἀνεξερευνήτα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.	Oh depth of God's <u>riches</u> and wisdom and knowledge, how unsearchable his judgments <i>are</i> and untraceable his ways <i>are</i> !	riches and: AV differs somewhat (<i>riches ... of</i>).
Rom 11:34	Τίς γὰρ ἔγνω νοῦν κυρίου; Ἥ τίς σύμβουλος αὐτοῦ ἐγένετο;	For who has known the mind of the Lord? Or who has been his counsellor?	Isa 40:13.
Rom 11:35	Ἥ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ;	Or who has given him anything beforehand, And <u>it will be repaid to him</u>?	Job 41:3MT (Job 41:11AV). it will be repaid to him: or <i>he will be repaid by him</i> .
Rom 11:36	Ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.	For all <i>things are</i> from him and through him and <i>destined</i> for him. To him <i>be</i> glory throughout the ages. Amen.	
Rom 12:1	Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ, παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ θεῷ, τὴν λογικὴν λατρείαν ὑμῶν,	So I exhort you, brothers, <i>being moved</i> by the mercies of God, to present your bodies <i>as</i> a living sacrifice, a holy <i>one</i> , pleasing to God, <i>as</i> your rational service,	

Rom 12:2	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.	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 <i>is</i> , what <i>is</i> good and pleasing and perfect.	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. 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 abdfhl ~~mn~~ o**), Scrivener's o* is excluded as it is doubtful. A disparity (#2) with RP-text, R=4:10.
Rom 12:3	Λέγω γάρ, διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστω ὡς ὁ θεὸς ἐμέρισεν μέτρον πίστεως.	For by the grace which <i>has been</i> given to me, I am telling everyone among you not to be <u>high-minded</u> above how <i>you</i> should be minded, but to be minded to be sober-minded, as God has apportioned a measure of faith to each <i>one</i> .	high-minded (etc.): although this verse may not sound very elegant in English, it is close to the Greek and is perhaps a play on words: ὑπερφρονεῖν ... φρονεῖν ... φρονεῖν ... σωφρονεῖν.
Rom 12:4	Καθάπερ γάρ ἐν ἐνὶ σώματι μέλη πολλὰ ἔχομεν, τὰ δε μέλη πάντα οὐ τὴν αὐτὴν ἔχει πράξιν·	For as we have many members in one body, but not all members have the same function,	
Rom 12:5	οὕτως οἱ πολλοὶ ἐν σώμα ἔσμεν ἐν χριστῷ, ὃ δὲ καθ' εἷς ἀλλήλων μέλη.	so, <i>being</i> many, we are one body in Christ, but individually members of each other.	
Rom 12:6	Ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα, εἴτε προφητεῖαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως·	And we have different gracious gifts according to the grace given to us, whether prophecy, according to the proportion of <i>our</i> faith,	
Rom 12:7	εἴτε διακονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ·	whether a ministry, in the ministry, or whether <i>as</i> a teacher, in education,	

Rom 12:8	εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει· ὁ μεταδιδούς, ἐν ἀπλότῃ· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἰλαρότῃ.	or whether <i>as</i> one <i>who</i> encourages, with encouragement; a sharer, with generosity; one <i>who</i> presides, with diligence; one <i>who</i> shows mercy, with cheerfulness.	
Rom 12:9	Ἡ ἀγάπη ἀνυπόκριτος. Ἀποστυγοῦντες τὸ πονηρόν, κολλώμενοι τῷ ἀγαθῷ.	Love is unpretentious. <i>Let us</i> abhor evil, clinging to goodness,	
Rom 12:10	Τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι· τῇ τιμῇ ἀλλήλους προηγούμενοι·	showing tender affection to each other in brotherly love, guiding each other with honour,	guiding: AV differs, to modern ears at least (<i>preferring</i>).
Rom 12:11	τῇ σπουδῇ μὴ ὀκνηροί· τῷ πνεύματι ζέοντες· τῷ {RP P1904 E1624 S1894: κυρίῳ} [S1550: καιρῷ] δουλεύοντες·	with diligence, not <i>being</i> slack, being fervent in the spirit, serving the {RP P1904 E1624 S1894: Lord} [S1550: season],	κυρίῳ, <i>Lord</i> , RP P1904 E1624 S1894 F1859=12/12 vs. καιρῷ, <i>time, season</i> , S1550 F1859=0/12.
Rom 12:12	τῇ ἐλπίδι χαίροντες· τῇ θλίψει ὑπομένοντες· τῇ προσευχῇ προσκαρτεροῦντες·	rejoicing in hope, being patient in tribulation, persevering in prayer,	
Rom 12:13	ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες· τὴν φιλοξενίαν διώκοντες.	contributing to the needs of the <i>saints</i> , pursuing hospitality.	saints: see Matt 27:52.
Rom 12:14	Εὐλογεῖτε τοὺς διώκοντας ὑμᾶς· εὐλογεῖτε, καὶ μὴ καταράσθε.	Bless those <i>who</i> persecute you. Bless and do not curse.	
Rom 12:15	Χαίρειν μετὰ χαιρόντων, καὶ κλαίειν μετὰ κλαιόντων.	Rejoice with <i>those who</i> are rejoicing, and weep with <i>those who</i> are weeping.	
Rom 12:16	Τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες. Μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγομένοι. Μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.	<i>Be</i> of the same mind towards each other. Do not be high-minded, but sympathize with those <i>who</i> are low-ranking. Do not become wise-minded in your own estimation.	Prov 3:7. wise-minded ← (<i>right-, prudent-</i>) minded. Compare the play on words in Rom 12:3. your own estimation ← yourselves.
Rom 12:17	Μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες. Προνοοῦμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων.	<u>Let no-one render</u> evil for evil. Have a predisposition for good things in the presence of all men.	Prov 3:4 (allusion). Let no-one render: imperative use of the participle.

Rom 12:18	Εἰ δυνατόν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες.	If <i>it is</i> possible, <u>as much as you can</u> , be peaceable with all men.	as much as you <i>can</i> ← <i>what (is) out of you</i> .
Rom 12:19	Μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ· γέγραπται γάρ, Ἐμοὶ ἐκδικησὶς, ἐγὼ ἀνταποδώσω, λέγει κύριος.	Do not take revenge on each other , beloved, but <u>leave room for anger</u> , for it stands written: “Vengeance is mine. I will repay” , says <i>the</i> Lord.	Deut 32:35 . See also Prov 20:22, Prov 24:29, Prov 25:22 . leave ← <i>give</i> . anger: i.e. <i>God's anger</i> , as noted by [CB], [MG].
Rom 12:20	Ἐὰν οὖν πεινᾷ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν, ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.	“So if your enemy is hungry, Feed him. If he is thirsty, Give him a drink. For <u>by doing this</u> You will heap fiery coals on his head.”	Prov 25:21, Prov 25:22 . by doing: gerundial use of the participle. fiery coals ← <i>coals of fire</i> , a Hebraic genitive.
Rom 12:21	Μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νικά ἐν τῷ ἀγαθῷ τὸ κακόν.	Do not be conquered by evil, but conquer evil with goodness.	
Rom 13:1	Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω· οὐ γάρ ἐστὶν ἐξουσία εἰ μὴ {RP P1904: ὑπὸ} [TR: ἀπὸ] θεοῦ, αἱ δὲ οὖσαι ἐξουσίαι ὑπὸ τοῦ θεοῦ τεταγμέναι εἰσίν.	Let every <u>person</u> be subject to <u>supreme authorities</u> . For there is no authority {RP P1904: unless <i>appointed</i> by} [TR: <i>except from</i>] God, and the existing authorities have been appointed by God,	ὑπὸ, <i>by</i> (the usual agent of the passive), RP P1904 F1859=12/12 vs. ἀπὸ, <i>by</i> , or an exceptional agent of the passive, TR F1859=0/12. person ← <i>soul</i> . supreme authorities: Refuting the absolute universal application of Romans 13:1-5 to <i>civil authorities</i> are e.g. Acts 5:29 (obey God rather than men), Rev 16:2 (obey the beast?), and ↯
Rom 13:2	Ὡστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, τῇ τοῦ θεοῦ διαταγῇ ἀνθέστηκεν· οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λήψονται.	so that he <i>who</i> opposes authority is resisting God's ordinance, and those <i>who</i> resist will bring judgment <u>on</u> themselves.	↳ WW2 history (the holocaust). After Acts 28:28 we have the present Gentile dispensation expounded primarily in Ephesians and Colossians, in which the injunctions of Romans 13:1-5 are not necessarily applicable, and Paul rather <i>appeals</i> , without a rod, to his readers to live a godly life. Compare Heb 13:7. We are somewhat ↯ on ← <i>to</i> .

Rom 13:3	Οἱ γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ τῶν κακῶν. Θέλεις δὲ μὴ φοβέσθαι τὴν ἐξουσίαν; Τὸ ἀγαθὸν ποίει, καὶ ἕξεις ἑπαινον ἐξ αὐτῆς·	For rulers are not a terror to good works, but to bad <i>ones</i> . Now do you wish not to fear authority? Do what <i>is</i> good, and you will have commendation <u>for</u> it,	↳ doubtful about Otis Q. Sellers' suggestion that the <i>supreme authorities</i> are the <i>apostles</i>, appointed by God. But it is true that up to Acts 28:28 they had tremendous authority, over the sick, over the dishonest, over a magician (Elymas) etc. In any case, civil injunctions should be observed where they do not contravene God's injunctions. for ← <i>from</i>.
Rom 13:4	θεοῦ γὰρ διάκονός ἐστίν σοι εἰς τὸ ἀγαθόν. Ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ· θεοῦ γὰρ διάκονός ἐστιν, {RP TR: ἔκδικος εἰς ὀργὴν} [P1904: εἰς ὀργὴν ἔκδικος] τῷ τὸ κακὸν πράσσοντι.	for it is an <u>instrument</u> of God <i>which applies</i> to you to good <i>purpose</i> . But if you do what <i>is</i> wrong, <i>then</i> fear, for it does not bear the sword for nothing, for it is an <u>instrument</u> of God {RP TR: , an avenger in wrath} [P1904: for wrath – an avenger] on him <i>who</i> does wrong.	ἔκδικος εἰς ὀργὴν, <i>an avenger</i> + <i>for / in wrath</i>, RP TR F1859=6/12 (Scrivener's adghlm) vs. εἰς ὀργὴν ἔκδικος, <i>for / in wrath</i> + <i>an avenger</i>, P1904 F1859=6/12 (Scrivener's bcfnko). Nearly a disparity with RP, R=7:7. 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. instrument (2x) ← <i>servant</i>.
Rom 13:5	Διὸ ἀνάγκη {RP P1904 S1550 S1894: ὑποτάσσεσθαι} [E1624: προτάσσεσθαι], οὐ μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συνείδησιν.	So <i>it is necessary</i> to be {RP P1904 S1550 S1894: subject} [E1624: appointed beforehand] not only on account of the wrath, but also on account of <i>one's</i> conscience.	ὑποτάσσεσθαι, <i>to be subject</i>, RP P1904 S1550 S1894 F1859=11/12 vs. προτάσσεσθαι, <i>to be appointed beforehand</i>, E1624 F1859=1/12 (Scrivener's m). <i>it is necessary</i> ← <i>(there is) necessity</i>.
Rom 13:6	Διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε· λειτουργοὶ γὰρ θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο προσκαρτεροῦντες.	So in view of this, pay <i>your</i> taxes also. For they are God's ministers persevering with <u>this very thing</u> .	this very <i>thing</i> : i.e. <i>being God's ministers</i> , we presume.
Rom 13:7	Ἀπόδοτε οὖν πᾶσιν τὰς ὀφειλάς· τῷ τὸν φόρον τὸν φόρον· τῷ τὸ τέλος τὸ τέλος· τῷ τὸν φόβον τὸν φόβον· τῷ τὴν τιμὴν τὴν τιμὴν.	So pay to everyone <u>what is due</u> – tax to whom tax <i>is due</i> , levies to whom levies <i>are due</i> , fear to whom fear <i>is due</i> , honour to whom honour <i>is due</i> .	what <i>is due</i> ← <i>the debts</i> .

Rom 13:8	Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀγαπᾶν ἀλλήλους· ὁ γὰρ ἀγαπῶν τὸν ἕτερον, νόμον πεπλήρωκεν.	Don't owe anyone anything except to love one another, for he <i>who</i> loves another has fulfilled <i>the</i> law.	
Rom 13:9	Τὸ γάρ, Οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, {RP-text P1904: - } [RP-marg TR: οὐ ψευδομαρτυρήσεις,] οὐκ ἐπιθυμήσεις, καὶ εἰ τις ἑτέρα ἐντολή, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται, ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς {RP P1904: σεαυτόν} [TR: ἑαυτόν].	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.”	οὐ ψευδομαρτυρήσεις, <i>you shall not give false witness</i> : absent in RP-text P1904 F1859=3/12 (Scrivener's cgl) vs. present in RP-marg TR F1859=9/12 (Scrivener's adfhkmno). A disparity (#1) with RP-text, R=4:10. AV differs textually. σεαυτόν, <i>yourself</i> (classical form), RP P1904 F1859=6/13 (Scrivener's bcdg*ho, though g* reads σαυτόν) vs. ἑαυτόν, <i>yourself</i> (non-classical third person pronoun for second), TR F1859=7/13 (Scrivener's afg**klmn). A weak disparity (#2) with RP, R=7:8. 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].
Rom 13:10	Ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.	Love does not inflict harm on <i>one's</i> neighbour. Therefore love <i>is the</i> fulness of <i>the</i> law.	
Rom 13:11	Καὶ τοῦτο, εἰδότες τὸν καιρόν, ὅτι ὥρα ἡμᾶς ἤδη ἐξ ὕπνου ἐγερθῆναι· νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν.	And <i>there is</i> this, <u>while</u> <u>we know</u> the time, that <i>the</i> hour <i>is</i> already <i>here</i> for us to be roused from sleep. For our salvation <i>is</i> now nearer than when we believed.	while we know: temporal use of the participle.
Rom 13:12	Ἡ νὺξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν· αποθώμεθα οὖν τὰ ἔργα τοῦ σκοτους, καὶ ἐνδυσώμεθα τὰ ὅπλα τοῦ φωτός.	The night is advanced; the day has drawn near. So let us put away the works of darkness and put on the armour of light.	

Rom 13:13	Ὡς ἐν ἡμέρᾳ, εὐσχημόνως περιπατήσωμεν, μὴ κῶμοις καὶ μέθαις, μὴ κοιταῖς καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ.	Let us walk decently as in <i>the</i> day, not with orgies and in drunkenness, not in <u>promiscuity</u> and <u>licentiousness</u> , not in strife and jealousy,	promiscuity and licentiousness ← <i>promiscuities and licentiousnesses.</i>
Rom 13:14	Ἀλλ' ἐνδύσασθε τὸν κύριον Ἰησοῦν χριστόν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιείσθε, εἰς ἐπιθυμίας.	but put on the Lord Jesus Christ, and do not indulge in the predisposition of the flesh in <i>its</i> desires.	
Rom 14:1	Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς διακρίσεις διαλογισμῶν.	Receive him <i>who</i> is weak in faith, <i>but</i> not <i>by getting involved in arbitrating in arguments.</i>	arbitrating in arguments ← <i>arbitrations of arguments.</i>
Rom 14:2	Ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει.	One <i>person</i> believes in eating everything; another <i>who</i> is weak eats vegetables.	
Rom 14:3	Ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω, καὶ ὁ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω· ὁ θεὸς γὰρ αὐτὸν προσελαβετο.	Let him <i>who</i> eats <i>something</i> not despise him <i>who</i> does not eat <i>it</i> , nor he <i>who</i> does not eat <i>something</i> judge him <i>who</i> does eat <i>it</i> . For God has accepted him.	
Rom 14:4	Σὺ τίς εἶ ὁ κρίνων ἄλλότριον οἰκέτην; Τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει. Σταθήσεται δέ· δυνατὸς γὰρ ἐστὶν ὁ θεὸς στήσαι αὐτόν.	Who are you <u>to</u> judge another <i>person's</i> servant? He stands or falls <i>serving</i> his own master. But he will be upheld, for God is able to uphold him.	to judge ← <i>the (one) judging.</i>
Rom 14:5	Ὃς μὲν κρίνει ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν. Ἐκαστος ἐν τῷ ἰδίῳ νοῖ πληροφορεῖσθω.	One <i>person</i> judges <i>one</i> day against another, while another judges each day. Let each <i>one</i> be completely sure in his own mind.	

Rom 14:6	Ὁ φρονῶν τὴν ἡμέραν, κυρίῳ φρονεῖ· καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, κυρίῳ οὐ φρονεῖ. {RP P1904: Καὶ ὁ} [TR: Ὁ] ἐσθίων κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ θεῷ· καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ θεῷ.	He <i>who</i> considers the day considers <i>it</i> to <i>the honour of the Lord</i> , and he <i>who</i> ignores the day ignores <i>it</i> to <i>the honour of the Lord</i> . {RP P1904: And he} [TR: He] <i>who</i> eats <i>something</i> , eats <i>it</i> to <i>the honour of the Lord</i> , for he gives thanks to God. And he <i>who</i> <u>refrains from eating something</u> <u>refrains from eating it also to the honour of the Lord</u> , and he gives God thanks.	καὶ, <i>and</i> : present in RP P1904 F1859=12/12 vs. absent in TR F1859=0/12. refrains from eating (2x) ← <i>does not eat</i> .
Rom 14:7	Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει.	For none of us <u>lives for</u> himself, and no-one dies for himself.	lives for: or, [MG], <i>is accountable to</i> .
Rom 14:8	Ἐάν τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν· ἐάν τε ἀποθνήσκωμεν, τῷ κυρίῳ ἀποθνήσκωμεν· ἐάν τε οὖν ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τοῦ κυρίου ἐσμεν.	For if we live, we live to the Lord, or if we die, we die to the Lord. So whether we live or whether we die, we are the Lord's.	
Rom 14:9	Εἰς τοῦτο γὰρ χριστὸς καὶ ἀπέθανεν καὶ ἀνέστη καὶ {RP P1904: ἐζήσεν} [TR: ἀνέζησεν], ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.	For <i>it is</i> for this <i>reason</i> that Christ both died and rose and {RP P1904: came to life} [TR: <i>came back to life</i>]: in order that he might be Lord of both <i>the dead</i> and <i>the living</i> .	ἐζήσεν, <i>he came to life</i> , RP P1904 F1859=12/12 vs. ἀνέζησεν, <i>he came back to life</i> , TR F1859=0/12.
Rom 14:10	Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; Ἡ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; Πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ χριστοῦ.	And why do you judge your brother? Or again, why do you despise your brother? For we will all stand at <u>Christ's court</u> .	Christ's court: compare 2 Cor 5:10. NA26's <i>God's court</i> has no support from F1859.
Rom 14:11	Γέγραπται γάρ, Ζῶ ἐγώ, λέγει κύριος· ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ.	For it stands written: “ <i>‘As I live’, says the Lord, ‘To me every knee shall bow, And every tongue will confess to God.’</i> ”	Isa 45:23.
Rom 14:12	Ἄρα οὖν ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ θεῷ.	So then, each of us will give an account of himself to God.	

Rom 14:13	Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μάλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον.	So let us no longer judge each other, but judge this rather: not to put a stumbling block or a <i>cause of offence</i> in <u>your brother's way</u> .	in <i>your</i> brother's way ← <i>to the brother</i> .
Rom 14:14	Οἶδα καὶ πέπεισμαι ἐν κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι' {RP P1904: αὐτοῦ} [TR: ἑαυτοῦ]· εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκεῖνῳ κοινόν.	I know and have been persuaded by <i>the</i> Lord Jesus that nothing <i>is</i> profane of <u>itself</u> , except that to anyone <i>who</i> considers something to be profane, to <u>him</u> <i>it is</i> profane.	αὐτοῦ, <i>of it</i> (but standing for the reflexive pronoun), RP P1904 F1859=10/12 vs. ἑαυτοῦ, <i>of itself</i> , TR F1859=2/12 (Scrivener's dm). him ← <i>that (person)</i> .
Rom 14:15	Εἰ δὲ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς. Μὴ τῷ βρῶματί σου ἐκείνον ἀπόλλυε, ὑπὲρ οὗ χριστὸς ἀπέθανεν.	And if your brother grieves on account of food, you no longer walk lovingly. Do not by your food lose <u>him</u> for whom Christ died.	him ← <i>that (person)</i> .
Rom 14:16	Μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν·	So do not let your good <i>behaviour</i> be <u>slandered</u> ,	slandered ← <i>blasphemed</i> .
Rom 14:17	οὐ γάρ ἐστιν ἡ βασιλεία τοῦ θεοῦ βρῶσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ.	for the kingdom of God is not food and drink, but righteousness and peace and joy <u>by</u> holy spirit.	by: or <i>in</i> .
Rom 14:18	Ὁ γὰρ ἐν τούτοις δουλεύων τῷ χριστῷ εὐάρεστος τῷ θεῷ, καὶ δόκιμος τοῖς ἀνθρώποις.	For he <i>who</i> serves Christ in these <i>matters</i> <i>is</i> pleasing to God and approved of by men.	
Rom 14:19	Ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν, καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους.	So then, let us pursue the <i>things that pertain</i> to peace and to each other's edification.	
Rom 14:20	Μὴ ἔνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ. Πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ πρόσκομματος ἐσθίοντι.	Do not undo the <u>work</u> for <u>God</u> on account of food. <i>All things are</i> clean, but <i>it is</i> wrong for the man who eats with offence <i>to do so</i> .	work for God ← <i>work of God</i> , objective genitive.
Rom 14:21	Καλὸν τὸ μὴ φαγεῖν κρέα, μηδὲ πιεῖν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει ἢ σκανδαλίζεται ἢ ἀσθενεῖ.	<i>It is</i> good not to eat meat or drink wine or <i>to consume anything</i> at which your brother stumbles or is offended or <u>falters</u> .	falters ← <i>is weak</i> .

Rom 14:22	Σὺ πίστιν ἔχεις; Κατὰ {RP P1904: σεαυτὸν} [TR: <i>σαυτὸν</i>] ἔχε ἐνώπιον τοῦ θεοῦ. Μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει.	Do you have faith? Have it as <u>your own</u> in God's sight. Blessed <i>is</i> he <i>who</i> <i>does</i> not judge himself in what he approves of.	σεαυτὸν, <i>your own</i> (1), RP P1904 F1859=6/12 (Scrivener's cglkno) vs. <i>σαυτὸν</i> , <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 14:23	Ὁ δὲ διακρινόμενος, ἐὰν φάγῃ, κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὁ οὐκ ἐκ πίστεως, ἁμαρτία ἐστίν.	But he <i>who is</i> in two minds <u>stands condemned</u> if he eats <i>like that</i> , because <i>it is</i> not based on faith. Indeed everything that <i>is</i> not based on faith is a sin.	stands condemned ← <i>has been condemned</i> . Compare our <i>it stands</i> written for γέγραπται.
Rom 14:24	¶ {RP P1904: Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰώνιαις σεσιγημένους,} [TR: -]	¶ {RP P1904: To him <i>who is</i> able to establish you according to my gospel and the proclaiming of Jesus Christ by revelation of a mystery, kept silent <u>in past durations of the ages</u> ,} [TR: -]	¶ Verse division: in TR, Rom 14:24-26 are at Rom 16:25-27. Whole verse: present here in RP P1904 F1859=12/12 vs. present in Rom 16:25 in TR F1859=0/12. It is not clear to us whether f** contains the verses at Rom 16:25, but f** margin supports f*. See Rom 16:25-27 for textual variations in the verses. AV differs textually. {RP P1904: in <i>past durations</i> of the ages ← <i>in age-abiding times</i> .}
Rom 14:25	¶ {RP P1904: φανερωθέντος δὲ νῦν, διὰ τε γραφῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ, εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος,} [TR: -]	¶ {RP P1904: but <i>which is</i> now made manifest, through prophetic scriptures on command of age-abiding God, for obedience <u>to</u> faith, having been made known to all the nations,} [TR: -]	¶ Verse division: see Rom 14:24. to ← <i>of</i> .
Rom 14:26	¶ {RP P1904: μόνῳ σοφῷ θεῷ, διὰ Ἰησοῦ χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰώνας. Ἀμήν.} [TR: -]	¶ {RP P1904: to God <i>the</i> only wise <i>one</i> , through Jesus Christ, <u>to him</u> <i>be</i> glory throughout the ages. Amen.} [TR: -]	¶ Verse division: see Rom 14:24. {RP P1904: him ← <i>whom</i> .}
Rom 15:1	Ὅφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνατῶν βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν.	Now we <i>who are</i> able should bear the weaknesses of those <i>who are</i> unable to, and we <i>should</i> not please ourselves.	

Rom 15:2	Ἐκαστος {RP P1904: - } [TR: γὰρ] ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν.	{RP P1904: Let} [TR: For let] each <i>one</i> of us please <i>his</i> neighbour in what <i>is</i> right for edification.	γὰρ, <i>for</i> : absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12.
Rom 15:3	Καὶ γὰρ ὁ χριστὸς οὐχ ἑαυτῷ ἤρεσεν, ἀλλὰ, καθὼς γέγραπται, Οἱ ὀνειδισμοὶ τῶν ὀνειδίζοντων σε ἐπέπεσον ἐπ' ἐμέ.	For indeed, Christ did not please himself, but as it stands written: “ The reproaches of those <i>who</i> reproach you have fallen on me. ”	Ps 69:10MT (Ps 69:9AV).
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 <i>all 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 15:5	Ὁ δὲ θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δώῃ ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ χριστὸν Ἰησοῦν.	May the God of patience and encouragement give you the same mindset among each other, in accordance with Christ Jesus,	
Rom 15:6	ἵνα ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε τὸν θεὸν καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ.	so that you glorify the God and father of our Lord Jesus Christ in unanimity <i>and in unison</i> .	in unison ← <i>with one mouth</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 15:8	Λέγω δέ, {RP P1904: χριστὸν Ἰησοῦν} [TR: Ἰησοῦν χριστὸν] διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων.	Now I say that {RP P1904: Christ Jesus} [TR: Jesus Christ] has become a minister of <i>the</i> circumcision for God's truth, to confirm the <u>promises</u> to the fathers,	χριστὸν Ἰησοῦν, <i>Christ + Jesus</i> , RP P1904 F1859=10/12 vs. Ἰησοῦν χριστὸν, <i>Jesus + Christ</i> , TR F1859=2/12 (Scrivener's bo). AV differs textually. promises to ← <i>promises of</i> , objective genitive.

Rom 15:9	τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν, καθὼς γέγραπται, Διὰ τοῦτο ἑξομολογήσομαί σοι ἐν ἔθνεσιν, {RP TR: - } [P1904: κύριε,] καὶ τῷ ὀνόματί σου ψαλῶ.	and for the Gentiles to glorify God for <i>his</i> mercy, as it stands written: “On account of this I will confess you among <i>the</i> Gentiles, {RP TR: - } [P1904: <i>O</i> Lord,] And I will sing praises to your name.”	κύριε, <i>O Lord</i> : absent in RP TR F1859=10/12 vs. present in P1904 F1859=2/12 (Scrivener's ch). 2 Sam 22:50, Ps 18:50MT (Ps 18:49AV).
Rom 15:10	Καὶ πάλιν λέγει, Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.	And again he says, “Rejoice, <i>you</i> Gentiles, With his people.”	Deut 32:43.
Rom 15:11	Καὶ πάλιν, Αἰνεῖτε τὸν κύριον πάντα τὰ ἔθνη, καί, Ἐπαινέσατε αὐτὸν πάντες οἱ λαοί.	And again, “Praise the Lord, all <i>you</i> Gentiles” and, “Laud him, all <i>you</i> peoples.”	Ps 117:1.
Rom 15:12	Καὶ πάλιν Ἡσαΐας λέγει, Ἔσται ἡ ῥίζα τοῦ Ἰεσσαί, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν· ἐπ’ αὐτῷ ἔθνη ἐλπιούσιν.	And again, Isaiah says, “There will be the root of Jesse And the <i>one</i> who rises to rule over <i>the</i> Gentiles. In him <i>the</i> Gentiles will hope.”	Isa 11:10. And (<i>second occurrence in verse</i>): conjoining two descriptions of the same person (Christ).
Rom 15:13	Ὁ δὲ θεὸς τῆς ἐλπίδος πληρῶσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεῦειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι, ἐν δυνάμει πνεύματος ἁγίου.	Now may the God of hope fill you with all joy and peace in believing, so that you abound in the hope, by <i>the</i> power of holy spirit.	
Rom 15:14	Πέπεισμαι δέ, ἄδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ {RP: ἄλλους} [P1904 TR: ἀλλήλους] νουθετεῖν.	And I am convinced, my brothers, I my very self, concerning you, that you yourselves too are full of goodness <i>and</i> are filled with all knowledge, <i>and that you are</i> able also to advise {RP: others} [P1904 TR: each other].	ἄλλους, <i>others</i> , RP F1859=11/11 (Scrivener's abcdghklmno + f?) vs. ἀλλήλους, <i>each other</i> , P1904 TR F1859=0/11. Scrivener's f is excluded as it is doubtful. A case of collusion between P1904 and TR? AV differs textually.

Rom 15:15	Τολμηρότερον δὲ ἔγραψα ὑμῖν, ἀδελφοί, ἀπὸ μέρους, ὥς ἐπαναμιμνήσκων ὑμᾶς, διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ θεοῦ,	Now I have written rather boldly to you, brothers, <u>on occasion</u> , as <u>one</u> reminding you, on account of the grace given to me by God	on occasion ← <i>from part, partly; from several (times)</i> . The same expression as <i>for a while</i> in Rom 15:24.
Rom 15:16	εἰς τὸ εἶναί με λειτουργὸν Ἰησοῦ χριστοῦ εἰς τὰ ἔθνη, ἱεουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ.	for me to be a minister of Jesus Christ to the Gentiles, sacredly ministering the gospel of God, in order that the Gentiles' offering might be acceptable, sanctified by holy spirit.	
Rom 15:17	Ἔχω οὖν καύχησιν ἐν χριστῷ Ἰησοῦ τὰ πρὸς {RP P1904: τὸν} [TR: -] θεόν.	So I have exultation in <u>Christ Jesus in respect of matters</u> pertaining to <u>God</u> .	τὸν, <i>the (God)</i> : present in RP P1904 F1859=11/12 vs. absent in TR F1859=1/12 (Scrivener's b). Christ Jesus: AV differs in word order, <i>Jesus Christ</i> .
Rom 15:18	Οὐ γὰρ τολμήσω λαλεῖν τι ὧν οὐ κατειργάσατο χριστὸς δι' ἐμοῦ, εἰς υπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ,	For I will not dare to speak <u>of anything other than of the things</u> which Christ accomplished through me in <u>the cause of obedience of the Gentiles</u> in word and deed,	other than ← <i>which ... not</i> . obedience of the Gentiles: subjective genitive (the Gentiles obey).
Rom 15:19	ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος θεοῦ· ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ χριστοῦ·	by <i>the</i> power of signs and miracles, by <i>the</i> power of God's spirit, so that <i>I</i> have completed the <i>proclamation</i> of the gospel of Christ from Jerusalem and round about as far as Illyricum,	
Rom 15:20	οὕτως δὲ φιλοτιμούμενον εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη χριστός, ἵνα μὴ ἐπ' ἄλλοτριον θεμέλιον οἰκοδομῶ·	in this way being particular not to preach the gospel where Christ has been named, so that I do not build on another's foundation,	

Rom 15:21	ἀλλά, καθὼς γέγραπται, Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὅψονται· καὶ οἱ οὐκ ἀκηκόασιν συνήσουσιν.	but as it stands written: <u>“Those to whom no announcement about him was made</u> Shall see, And those who have not heard Will understand.”	Isa 52:15. no announcement about him was made ← <i>it has not been announced about him.</i>
Rom 15:22	Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς·	And <u>this is also why</u> I <u>was prevented in many ways</u> from coming to you,	this is also why ← <i>on account of which also.</i> was prevented ← <i>was being hindered, impeded.</i>
Rom 15:23	νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασιν τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτών,	but now, no longer having an opportunity in these regions, but having had a longing to come to you for many years,	
Rom 15:24	ὥς ἂν πορεύωμαι εἰς τὴν Σπανίαν, ἐλεύσομαι πρὸς ὑμᾶς· ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ, ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.	as soon as I go to Spain, I will come to you. For I hope to see you as I pass through and to be sent on <u>my way</u> there by you, if I may first <u>enjoy your company</u> for a while.	enjoy your company ← <i>be satiated.</i> for a while ← <i>from part, partly.</i> The same expression as <i>on occasion</i> in Rom 15:15. AV differs (<i>somewhat</i>).
Rom 15:25	Νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ, διακονῶν τοῖς ἁγίοις.	But now I am going to Jerusalem <u>to minister</u> to the <u>saints</u> .	to minister ← <i>ministering</i> , present participle for classical future participle of purpose. saints: see Matt 27:52.
Rom 15:26	Εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλὴμ.	For Macedonia and Achaëa were pleased to make a certain contribution for the poor among the <u>saints</u> in Jerusalem.	saints: see Matt 27:52.
Rom 15:27	Εὐδόκησαν γὰρ, καὶ ὀφειλέται αὐτῶν εἰσιν. Εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.	For <u>they were pleased</u> , and <u>they are their debtors</u> . For if the Gentiles had a share in their spiritual <u>benefits</u> , they <u>conversely</u> have a duty to minister to them in <u>material matters</u> .	they were pleased, and they are their debtors: i.e. <i>the Macedonians were pleased and the Macedonians are the Jerusalemites' debtors.</i> conversely ← <i>also</i> . The conjunction καὶ often has a sense of reciprocity. material ← <i>carnal</i> .

Rom 15:28	Τοῦτο οὖν ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι' ὑμῶν εἰς τὴν Σπανίαν.	So <u>when I have completed</u> this and have <u>sealed the transfer of these proceeds</u> to them, I will depart <u>passing through your way</u> for Spain.	when I have completed: temporal use of the participle. sealed: or <i>assured</i> . these proceeds ← <i>this fruit</i> .
Rom 15:29	Οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι εὐλογίας τοῦ εὐαγγελίου τοῦ χριστοῦ ἐλεύσομαι.	And I know that <u>when I come</u> to you, I will come in <i>the</i> fulness of <i>the</i> blessing of the gospel of Christ.	when I come: temporal use of the participle.
Rom 15:30	Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος, συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν·	And I encourage you, brothers, through our Lord Jesus Christ, and through the love of the spirit, to jointly strive with me in prayers to God for me,	
Rom 15:31	ἵνα ῥυθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ, καὶ ἵνα ἡ διακονία μου ἢ εἰς Ἱερουσαλήμ εὐπρόσδεκτος γένηται τοῖς ἀγίοις·	in order that I may be delivered from those <i>who</i> in Judaea do not believe, and that my ministry in <u>Jerusalem</u> may be well-received by the <u>saints</u> ,	in Jerusalem ← <i>into Jerusalem</i> . Pregnant use. saints: see Matt 27:52.
Rom 15:32	ἵνα ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ θελήματος θεοῦ, καὶ συναναπαύσωμαι ὑμῖν.	in order that I may come to you with joy through <i>the</i> will of God and may refresh myself with you.	
Rom 15:33	Ὁ δὲ θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν. Ἀμήν.	<i>May the God of peace be with you all. Amen.</i>	
Rom 16:1	Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὗσαν διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς·	I commend to you <u>Phoebe</u> our sister, <i>who</i> is a minister of the <u>church</u> which <i>is</i> in Cenchrea,	Phoebe: AV= <i>Phebe</i> . church: see Matt 16:18.
Rom 16:2	ἵνα αὐτὴν προσδέξησθε ἐν κυρίῳ ἀξίως τῶν ἁγίων, καὶ παραστήτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρηζῇ πράγματι· καὶ γὰρ αὐτὴ προστάτις πολλῶν ἐγενήθη, καὶ αὐτοῦ ἐμοῦ.	so that you welcome her in <i>the</i> Lord, in a way worthy of the <u>saints</u> , and that you stand by her in whatever matter she needs from you, for indeed she has been a patroness to many, including myself.	saints: see Matt 27:52.

Rom 16:3	Ἀσπάσασθε {RP-text: Πρίσκαν} [RP-marg P1904 TR: Πρίσκιλλαν] καὶ Ἀκύλαν τοὺς συνεργούς 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.
Rom 16:4	οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν·	who have risked their own necks for my life, to whom not only I, but also all the churches of the Gentiles give thanks,	necks ← <i>throats</i> . life ← <i>soul</i> . churches: see Matt 16:18.
Rom 16:5	καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. Ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὃς ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας εἰς χριστόν.	and greet the church in various homes of theirs. Greet Epaenetus my beloved, who is <i>the</i> firstfruit of Achaea in Christ.	church: see Matt 16:18.
Rom 16:6	Ἀσπάσασθε Μαριάμ, ἣτις πολλὰ ἐκοπίασεν εἰς ἡμᾶς.	Greet Mary, who has toiled a lot for us.	
Rom 16:7	Ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου, οἵτινες εἰσὶν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἱ καὶ πρὸ ἐμοῦ γεγόνασιν ἐν χριστῷ.	Greet Andronicus and Junia my kinsmen and my fellow captives, who are outstanding among the apostles, who were also in Christ before me.	Junia ← <i>Junias</i> , a masculine name, but possibly feminine <i>Junia</i> [WB]. were ← <i>have become</i> .
Rom 16:8	Ἀσπάσασθε Ἀμπλίαν τὸν ἀγαπητόν μου ἐν κυρίῳ.	Greet Amplias, my beloved in <i>the</i> Lord.	
Rom 16:9	Ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν χριστῷ, καὶ Στάχυν τὸν ἀγαπητόν μου.	Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.	Urbanus: AV= <i>Urbane</i> .
Rom 16:10	Ἀσπάσασθε Ἀπελλὴν τὸν δόκιμον ἐν χριστῷ. Ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου.	Greet Apelles, who is proven in Christ. Greet those of <i>the household of</i> Aristobulus.	
Rom 16:11	Ἀσπάσασθε {RP P1904: Ἡρωδίωνα} [TR: Ἡροδίωνα] τὸν συγγενὴ μου. Ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου, τοὺς ὄντας ἐν κυρίῳ.	Greet Herodion, my kinsman. Greet those of <i>the household of</i> Narcissus, who are in <i>the</i> Lord.	Ἡρωδίωνα, <i>Herodion</i> (1), RP P1904 F1859=11/12 (incl. <i>c(tacite)</i>) vs. Ἡροδίωνα, <i>Herodion</i> (2), TR F1859=0/12 vs. apparently another reading, F1859=1/12, Scrivener's g, but it is doubtful.

Rom 16:12	Ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν κυρίῳ. Ἀσπάσασθε Περσίδα τὴν ἀγαπητήν, ἥτις πολλὰ ἐκοπίασεν ἐν κυρίῳ.	Greet Tryphaena and Tryphosa, who <i>are</i> toiling in <i>the</i> Lord. Greet Persis the beloved, who has toiled a lot in <i>the</i> Lord.	Tryphaena: AV= <i>Tryphena</i> .
Rom 16:13	Ἀσπάσασθε Ῥούφον τὸν ἐκλεκτὸν ἐν κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.	Greet Rufus, who <i>is</i> <u>eminent</u> in <i>the</i> Lord, and his mother, and mine.	eminent ← <i>chosen, select</i> , apparently going well beyond the starting point in Christ (Heb 6:1).
Rom 16:14	Ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμαν, Πατρόβαν, Ἑρμῆν, καὶ τοὺς σὺν αὐτοῖς ἀδελφούς.	Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes and the brothers with them.	
Rom 16:15	Ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους.	Greet Philologus and Julia, Nereus and his sister, and Olympas and all the <u>saints</u> who <i>are</i> with them.	saints: see Matt 27:52.
Rom 16:16	Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τοῦ χριστοῦ.	Greet each other with a holy kiss. The <u>churches</u> of Christ greet you.	churches: see Matt 16:18.
Rom 16:17	Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα, παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε, ποιοῦντας· καὶ ἐκκλίνετε ἀπ' αὐτῶν.	And I exhort you, brothers, to look out for those <i>who</i> cause dissensions and offences contrary to the teaching which you have learned, and turn away from them.	
Rom 16:18	Οἱ γὰρ τοιοῦτοι τῷ κυρίῳ ἡμῶν Ἰησοῦ χριστῷ οὐ δουλεύουσιν, ἀλλὰ τῇ ἐαυτῶν κοιλίᾳ· καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων.	For suchlike do not serve our Lord Jesus Christ, but their own belly, and they deceive the hearts of the naive through smooth speech and fine language.	
Rom 16:19	Ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο. Χαίρω οὖν τὸ ἐφ' ὑμῖν· θέλω δὲ ὑμᾶς σοφούς μὲν εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν.	For your obedience has reached everyone. So I rejoice over you. And I want you to be wise with respect to good, but untainted with respect to evil.	

Rom 16:20	Ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανὰν ὑπὸ τοῦς πόδας ὑμῶν ἐν τάχει. Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μεθ' ὑμῶν. {RP P1904 S1550: - } [E1624 S1894: Ἀμήν.]	And the God of peace will crush Satan under your feet quickly. The grace of our Lord Jesus Christ <i>be</i> with you. {RP P1904 S1550: - } [E1624 S1894: Amen.]	ἀμήν, <i>amen</i> : absent in RP P1904 S1550 F1859=11/13 vs. present in E1624 S1894 F1859=2/13 (Scrivener's ah). AV differs textually. quickly: AV differs, reading <i>shortly</i> , which is also possible.
Rom 16:21	Ἀσπάζονται ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου.	Timothy, my fellow worker, and Lucius and Jason and Sosipater my kinsmen greet you.	Sosipater ← <i>Sosipatros</i> . Compare the anglicization of a similar name in Acts 20:4.
Rom 16:22	Ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος, ὁ γράψας τὴν ἐπιστολὴν, ἐν κυρίῳ.	I Tertius, who wrote <i>out</i> the epistle, greet you in <i>the</i> Lord.	
Rom 16:23	Ἀσπάζεταιται ὑμᾶς Γάϊος ὁ ξένος μου καὶ τῆς ἐκκλησίας ὅλης. Ἀσπάζεταιται ὑμᾶς Ἑραστός ὁ οἰκονόμος τῆς πόλεως, καὶ Κουαρτός ὁ ἀδελφός.	Gaius, my host – and <i>host</i> of the whole church – greets you. Erastus, the steward of the city greets you, as <i>does</i> Quartus, <i>our</i> brother.	church: see Matt 16:18.
Rom 16:24	Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.	The grace of our Lord Jesus Christ <i>be</i> with all of you. Amen.	This is the true ending of the epistle, as it has Paul's valedictory sign. See 2 Thes 3:17-18.
Rom 16:25	¶ {RP P1904: - } [TR: Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγελίον μου καὶ τὸ κήρυγμα Ἰησοῦ χριστοῦ, κατὰ ἀποκαλύψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου,]	¶ {RP P1904: - } [TR: To him <i>who is</i> able to establish you according to my gospel and the proclaiming of Jesus Christ by revelation of a mystery, kept silent in <i>past durations of the ages</i> ,]	¶ Verse division: in RP, P1904, Rom 16:25-27 are at Rom 14:24-26. AV differs textually. For witness support for the location of these verses, see Rom 14:24. [TR: in <i>past</i> durations of the ages ← in <i>age-abiding times</i> .]
Rom 16:26	¶ {RP P1904: - } [TR: φανερωθέντος δὲ νῦν, διὰ τε γραφῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ, εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος,]	¶ {RP P1904: - } [TR: but <i>which is</i> now made manifest, through prophetic scriptures on command of age-abiding God, for obedience to faith, having been made known to all the nations,]	¶ Verse division: see Rom 16:25. to ← <i>of</i> .

Rom 16:27	¶ {RP P1904: - } [TR: μόνω σοφῶ θεῷ, διὰ Ἰησοῦ χριστοῦ,] {RP P1904: - } [S1550 E1624: ᾧ] [S1894: -] {RP P1904: - } [TR: ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.]	¶ {RP P1904: - } [TR: to God <i>the</i> only wise <i>one</i> , through Jesus Christ] {RP P1904: - } [S1550 E1624: , to <u>him</u>] [S1894: -] {RP P1904: - } [TR: <i>be</i> glory throughout the ages. Amen.]	¶ Verse division: see Rom 16:25. ᾧ, <i>to whom</i> : present in RP P1904 (in Rom 14:26) S1550 E1624 F1859=12/12 vs. absent in S1894 F1859=0/12. Scrivener's e is in a hiatus in Rom 14, and it does not contain the verse in Rom 16. [S1550 E1624: him ← <i>whom</i> .]
1 Cor 1:1	Παῦλος κλητὸς ἀπόστολος Ἰησοῦ χριστοῦ διὰ θελήματος θεοῦ, καὶ Σωσθένης ὁ ἀδελφός,	<i>From</i> Paul, a called apostle of Jesus Christ by <i>the</i> will of God, and Sosthenes <i>our</i> brother,	
1 Cor 1:2	τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὐσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν χριστῷ Ἰησοῦ, κλητοῖς ἀγίοις, σὺν πάνσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν τε καὶ ἡμῶν·	to the church of God which is in Corinth, to <i>those</i> sanctified in Christ Jesus, called to <i>be</i> saints, with all those <i>who</i> call on the name of our Lord Jesus Christ in every place of both theirs and ours,	church: see Matt 16:18. saints: see Matt 27:52. The verse could be read as ... (<i>who</i>) in every place call on the name of our Lord Jesus Christ, both theirs and ours, as in AV, so AV differs.
<u>1 Cor 1:3</u>	χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.	grace to you, and peace from God our father and <u>Lord</u> , Jesus Christ.	Lord: no article in the Greek. See Rom 1:7, showing why we repunctuate; AV differs.
1 Cor 1:4	Εὐχαριστῶ τῷ θεῷ μου παντοτε περὶ ὑμῶν, ἐπὶ τῇ χάριτι τοῦ θεοῦ τῇ δοθείσῃ ὑμῖν ἐν χριστῷ Ἰησοῦ·	I thank my God always on your behalf for the grace of God which <i>has been</i> given to you in <u>Christ</u> <u>Jesus</u> ,	Christ Jesus: AV differs in word order, <i>Jesus Christ</i> .
1 Cor 1:5	ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει,	because you have been enriched in <u>him</u> in everything, in <u>all speech</u> and <i>in</i> all knowledge,	in him: scripture recognizes the concepts of being “in Christ” and “in Adam” and their characteristics (1 Cor 15:22). all speech: or <i>every word</i> .
1 Cor 1:6	καθὼς τὸ μαρτύριον τοῦ χριστοῦ ἐβεβαιώθη ἐν ὑμῖν·	in accordance with <i>the fact that</i> the testimony of Christ has been confirmed in you,	
1 Cor 1:7	ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ,	so that you are not lacking in any gracious gift, as you await the <u>revelation</u> of our Lord Jesus Christ,	revelation: AV differs somewhat (<i>coming</i>).

1 Cor 1:8	ὅς καὶ βεβαιώσει ὑμᾶς ἕως τέλους, ἀνεκλήτους ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ.	who will also <u>secure</u> you up to <i>the</i> end, irreproachable on the day of our Lord Jesus Christ.	secure ← <i>confirm</i> , as in 1 Cor 1:6, but we wish to avoid any association with the rite or sacrament of “ <i>confirmation</i> ” as practised by some established churches. The securing is done by Christ without human intervention. For the place of ordinances in the present dispensation, see Col 2:20.
1 Cor 1:9	Πιστὸς ὁ θεός, δι’ οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν.	God, by whom you were called into fellowship with his son Jesus Christ our Lord, <i>is</i> faithful.	with ← <i>of</i> .
1 Cor 1:10	Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ᾗ ἐν ὑμῖν σχίσματα, ᾗτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῖ καὶ ἐν τῇ αὐτῇ γνώμῃ.	And I exhort you, brothers, in the name of our Lord Jesus Christ, that you all <u>speak with one voice</u> , and <i>that</i> there should not be <i>any</i> divisions among you, and <i>that</i> you should be equipped with the same mind and with the same purpose.	speak with one voice ← <i>speak the same (thing)</i> .
1 Cor 1:11	Ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης, ὅτι ἐριδες ἐν ὑμῖν εἰσιν.	For concerning you, my brothers, it has been shown to me by those of Chloe's <i>household</i> that there are controversies among you.	
1 Cor 1:12	Λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει, Ἐγὼ μὲν εἰμι Παύλου, Ἐγὼ δὲ Ἀπολλῶ, Ἐγὼ δὲ Κηφᾶ, Ἐγὼ δὲ χριστοῦ.	And I <u>mean</u> this, that each of you is saying, “I am of <i>the school of Paul</i> ”, and, “I of Apollos”, and, “I of Cephas”, and, “I of Christ.”	mean ← <i>say</i> .
1 Cor 1:13	Μεμέρισται ὁ χριστός; Μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε;	Is <u>Christ divided</u> ? Paul was not crucified for you, <i>was he</i> ? Or were you baptized in Paul's name?	Is Christ divided ← <i>Has Christ been divided</i> .
1 Cor 1:14	Εὐχαριστῶ τῷ θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον καὶ Γάϊον·	I thank God that I did not baptize any of you except Crispus and Gaius,	
1 Cor 1:15	ἵνα μὴ τις εἴπῃ ὅτι εἰς τὸ ἑμὸν ὄνομα ἐβάπτισα.	so that no-one should say that I baptized in my own name.	

1 Cor 1:16	Ἐβάπτισα δὲ καὶ τὸν Στεφανά οἶκον· λοιπὸν οὐκ οἶδα εἰ τίνα ἄλλον ἐβάπτισα.	But I also baptized the household of Stephanas. Other <i>than that</i> , I do not know whether I baptized anyone else.	
1 Cor 1:17	Οὐ γὰρ ἀπέστειλέν με χριστὸς βαπτίζειν, ἀλλ' εὐαγγελίσεσθαι· οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ χριστοῦ.	For Christ did not send me to baptize, but to preach the gospel, not in <u>linguistic wisdom</u> , so that the cross of Christ should not be made void.	linguistic wisdom ← <i>wisdom of a word</i> .
1 Cor 1:18	Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν, τοῖς δὲ σωζομένοις ἡμῖν δύναμις θεοῦ ἐστίν.	For the word of the cross is foolishness to those <i>who are on the road</i> to <u>perdition</u> , but to us who <i>are being saved</i> , it is <i>the</i> power of God.	perdition: or <i>waste</i> . <i>are being saved</i> : either in an ongoing sense, as in 1 Cor 15:2, or iterative use, one person after another becoming saved, as in Acts 2:47.
1 Cor 1:19	Γέγραπται γάρ, Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω.	For it stands written: “I will demolish the wisdom of the wise And dismiss the intelligence of the intellectuals.”	Isa 29:14.
1 Cor 1:20	Ποῦ σοφός; Ποῦ γραμματεὺς; Ποῦ συζητητὴς τοῦ αἰῶνος τούτου; Οὐχὶ ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου τούτου;	<u>Where is the wise man?</u> <u>Where is the scribe?</u> <u>Where is the debater</u> of this age? Has not God rendered the wisdom of this world foolish?	Where <i>is</i> (3x): the sense is probably <i>Where does he stand?</i>
1 Cor 1:21	Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν θεόν, εὐδοκήσεν ὁ θεὸς διὰ τῆς μωρίας τοῦ κηρυγματος σῶσαι τοὺς πιστεύοντας.	For since the world, in the wisdom of God, did not know God through <i>its</i> wisdom, it pleased God to save those <i>who</i> believe <u>through</u> the foolishness of the proclamation <i>of the gospel</i> .	through: or <i>despite</i> . Compare Rom 2:27, Rom 4:11.
1 Cor 1:22	Ἐπειδὴ καὶ Ἰουδαῖοι σημεῖον αἰτοῦσιν, καὶ Ἕλληνες σοφίαν ζητοῦσιν·	Indeed <i>so</i> , seeing that <i>the</i> Jews ask for a sign, and <i>the</i> Greeks seek wisdom,	This verse is another answer to the question asked in 1 Cor 1:20.
1 Cor 1:23	ἡμεῖς δὲ κηρύσσομεν χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, Ἕλλησιν δὲ μωρίαν·	while we proclaim Christ crucified, a stumbling block to <i>the</i> Jews, and foolishness to <i>the</i> Greeks,	

1 Cor 1:24	αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησιν, χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν.	but to those themselves <i>who are</i> called, both Jews and Greeks, Christ <i>the</i> power of God and <i>the</i> wisdom of God,	
1 Cor 1:25	Ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστίν, καὶ τὸ ἀσθενές τοῦ θεοῦ ἰσχυρότερον τῶν ἀνθρώπων ἐστίν.	because the foolishness of God is wiser than men, and the weakness of God is stronger than men.	
1 Cor 1:26	Βλέπετε γὰρ τὴν κλήσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς·	For you see your calling, brothers, <i>and</i> that not many <i>who are</i> wise according to <i>the</i> flesh, that not many <i>who are</i> powerful, that not many <i>who are</i> of noble birth, <i>are</i> <i>called</i> ,	
1 Cor 1:27	ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα τοὺς σοφοὺς καταισχύνῃ· καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα καταισχύνῃ τὰ ἰσχυρά·	but God has chosen the foolish <i>things</i> of the world, in order that he might put <i>the</i> wise to shame, and God has chosen the weak <i>things</i> of the world, in order that he might put the strong <i>things</i> to shame,	the wise: masculine, so <i>people</i> here, not <i>things</i> as elsewhere in this verse.
1 Cor 1:28	καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ θεός, καὶ τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ·	and God has chosen the ignoble <i>things</i> of the world, and the despised <i>things</i> , and the nonexistent <i>things</i> , in order to nullify the existing <i>things</i> ,	nonexistent: perhaps standing for <i>vacuous</i> , or for <i>invisible</i> .
1 Cor 1:29	ὅπως μὴ {RP P1904 S1550 S1894: καυχήσῃται} [E1624: καυχήσεται] πάντα σὰρξ ἐνώπιον {RP P1904: τοῦ θεοῦ} [TR: αὐτοῦ].	in order that no flesh <u>should boast</u> in {RP P1904: God's} [TR: his] presence.	καυχήσῃται, <i>should boast</i> (classical aorist middle subjunctive), RP P1904 S1550 S1894 F1859=10/13 vs. καυχήσεται, <i>will boast</i> (non- classical future middle indicative), E1624 F1859=3/13 (Scrivener's <u>hno</u>). τοῦ θεοῦ, <i>of God</i> , RP P1904 F1859=13/13 vs. αὐτοῦ, <i>of</i> <i>him</i> , TR F1859=0/13. AV differs textually.

1 Cor 1:30	Ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν χριστῷ Ἰησοῦ, ὃς ἐγενήθη ἡμῖν σοφία ἀπὸ θεοῦ, δικαιοσύνη τε καὶ ἁγιασμός, καὶ ἀπολύτρωσις·	But <u>by</u> virtue of him you are in Christ Jesus, who became our wisdom from God, both righteousness and holiness, and redemption,	by virtue of ← <i>out of</i> .
1 Cor 1:31	ἵνα, καθὼς γέγραπται, Ὁ καυχώμενος, ἐν κυρίῳ καυχάσθω.	in order that, as it stands written: “ Let him <i>who</i> boasts boast in the Lord. ”	Jer 9:23MT (Jer 9:24AV) , adapted a little.
1 Cor 2:1	Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ κατ’ ὑπεροχὴν λόγου ἢ σοφίας καταγγελλων ὑμῖν τὸ μαρτύριον τοῦ θεοῦ.	And <i>as for</i> me, when I came to you, brothers, I did not come in <u>extravagance</u> of speech or wisdom when I proclaimed the testimony of God to you.	extravagance ← <i>pre-eminence, over-topping</i> .
1 Cor 2:2	Οὐ γὰρ ἔκρινα τοῦ εἰδέναι τι ἐν ὑμῖν, εἰ μὴ Ἰησοῦν χριστόν, καὶ τούτον ἐσταυρωμένον.	For I decided not to know anything among you except Jesus Christ, and <u>him</u> crucified.	him ← <i>this (man)</i> .
1 Cor 2:3	Καὶ ἐγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς.	And I <u>came to</u> you in weakness and in fear and in much trembling.	came to ← <i>became to</i> , but with πρὸς, <i>came to</i> . AV differs (<i>was with</i>).
1 Cor 2:4	Καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ’ ἐν ἀποδείξει πνεύματος καὶ δυνάμεως·	And my speech and my proclamation <i>were</i> not with persuasive words of human wisdom, but in an exhibition of spirit and power,	
1 Cor 2:5	ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀλλ’ ἐν δυνάμει θεοῦ.	in order that your faith should not be in men's wisdom, but in <i>the</i> power of God.	
1 Cor 2:6	Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου, τῶν καταργουμένων·	But we speak wisdom among those <i>who are</i> complete – wisdom not of this age, nor of the rulers of this age, who <i>are being</i> brought to nothing,	
1 Cor 2:7	ἀλλὰ λαλοῦμεν σοφίαν θεοῦ ἐν μυστηρίῳ, τὴν ἀποκεκρυμμένην, ἣν προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν·	but we speak God's wisdom in a mystery, <i>wisdom which has been</i> hidden, which God pre-ordained before the ages for our glory,	

1 Cor 2:8	ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἐγνώκεν· εἰ γὰρ ἐγνώσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν·	which none of the rulers of this age has known, for if they had known, they would not have crucified the Lord of glory.	which: the antecedent is “wisdom” (feminine), not “mystery” (neuter), nor, as the context shows, “glory” (feminine).
1 Cor 2:9	ἀλλὰ καθὼς γέγραπται, Ὁ ὀφθαλμὸς οὐκ εἶδεν, καὶ οὐς οὐκ ἤκουσεν, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν.	But, as it stands written: “What the eye has not seen And the ear has not heard And what has not arisen in the heart of man Are what God has prepared For those who love him.”	Isa 64:3MT (Isa 64:4AV).
1 Cor 2:10	Ἡμῖν δὲ ὁ θεὸς ἀπεκάλυψεν διὰ τοῦ πνεύματος αὐτοῦ· τὸ γὰρ πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ θεοῦ.	And God has revealed <i>them</i> to us through his spirit. For the spirit inquires about all <i>things</i> , including the deep <i>things</i> of God.	
1 Cor 2:11	Τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; Οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ.	For who among men knows the <i>concerns</i> of man, except the spirit of man which <i>is</i> in him? And likewise, no-one knows the <i>concerns</i> of God except the spirit of God.	among ← <i>of</i> .
1 Cor 2:12	Ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν.	But we have not received the spirit of the world, but the spirit which <i>is from</i> God, in order that we might know the <i>things</i> graciously given to us by God.	from ← <i>out of</i> .

1 Cor 2:13	“Α καὶ λαλοῦμεν, οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ’ ἐν διδακτοῖς πνεύματος ἁγίου, πνευματικοῖς πνευματικὰ συγκρίνοντες.	And we also speak <i>of</i> these <i>things</i> , not with <u>subject matter taught by human wisdom</u> , but with <u>subject matter taught by holy spirit</u> , as we <u>compare spiritual things with spiritual things</u> .	One could repunctuate by moving the second comma to after πνευματικοῖς, giving ... <i>but with spiritual subject matter taught by holy spirit, as we compare spiritual things</i> . subject matter taught by human wisdom ← <i>taught words of human wisdom</i> . subject matter taught by holy spirit ← <i>taught (things) of holy spirit</i> . compare spiritual <i>things</i> with spiritual <i>things</i> : we ↗
1 Cor 2:14	Ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ· μωρία γὰρ αὐτῷ ἐστίν, καὶ οὐ δύναται γινῶναι, ὅτι πνευματικῶς ἀνακρίνεται.	But <i>the natural</i> man does not receive the <i>things</i> of the spirit of God, for they are foolishness to him, and he cannot know <i>them</i> because they are <u>spiritually evaluated</u> .	↳ take this to mean <i>compare one scripture with another</i> . Compare this scripture, for example, with Phil 1:10 and 2 Tim 2:15. natural ← <i>of the soul, “soulical”</i> . evaluated ← <i>examined</i> .
1 Cor 2:15	Ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα, αὐτὸς δὲ ὑπ’ οὐδενὸς ἀνακρίνεται.	But the spiritual <i>person</i> <u>evaluates</u> everything, but he himself is not <u>evaluated</u> by anyone.	evaluates ... evaluated ← <i>examines ... examined</i> .
1 Cor 2:16	Τίς γὰρ ἔγνω νοῦν κυρίου, ὃς συμβιβάσει αὐτόν; Ἡμεῖς δὲ νοῦν χριστοῦ ἔχομεν.	For who has known the mind of the Lord And <u>can</u> instruct him? But we have <i>the</i> mind of Christ.	Isa 40:13. can ← <i>will</i> , a Hebraism.
1 Cor 3:1	Καὶ ἐγώ, ἀδελφοί, οὐκ ἠδυνήθην {RP P1904: ὑμῖν λαλῆσαι} [TR: λαλῆσαι ὑμῖν] ὡς πνευματικοῖς, ἀλλ’ ὡς σαρκικοῖς, ὡς νηπίοις ἐν χριστῷ.	Yet I <i>myself</i> , brothers, was not able to <u>speak to you</u> as <u>one does to spiritual people</u> , but <u>only as one does to carnal people</u> , as to infants in Christ.	ὑμῖν λαλῆσαι, <i>to you + to speak</i> , RP P1904 F1859=10/13 vs. λαλῆσαι ὑμῖν, <i>to speak + to you</i> , TR F1859=3/13 (Scrivener's <i>dkm</i>).

1 Cor 3:2	Γάλα ὑμᾶς ἐπότισα, καὶ οὐ βρώμα· οὕπω γὰρ {RP: ἐδύνασθε} [P1904 TR: ἡδύνασθε], ἀλλ' οὔτε ἔτι νῦν δύνασθε·	I have given you milk to drink <u>rather than</u> food, for you were not yet <u>able to take it</u> , and even now you still can't,	ἐδύνασθε, <i>you were able (1)</i> , RP F1859=8/13 vs. ἡδύνασθε, <i>you were able (2)</i> , P1904 TR F1859=5/13 (Scrivener's acdkn, though k misspelled and n with rough breathing). Nearly a disparity with RP, R=8:7. rather than ← <i>and not</i> .
1 Cor 3:3	ἔτι γὰρ σαρκικοί ἐστε· ὅπου γὰρ ἐν ὑμῖν ζήλος καὶ ἐρις καὶ διχοστασίαι, οὐχὶ σαρκικοί ἐστε, καὶ κατὰ ἄνθρωπον περιπατεῖτε;	for you are still carnal, for where <i>there is</i> rivalry among you, and strife, and dissensions, are you not carnal and do you <i>not</i> walk according to man?	
1 Cor 3:4	Ὅταν γὰρ λέγῃ τις, Ἐγὼ μὲν εἰμι Παύλου, ἕτερος δέ, Ἐγὼ Ἀπολλῶ, οὐχὶ σαρκικοί ἐστε;	For whenever a person says, “I am of Paul”, and another, “I am of Apollos”, are you not carnal?	
1 Cor 3:5	Τίς οὖν ἐστὶν Παῦλος, τίς δὲ Ἀπολλῶς, ἀλλ' ἡ διάκονοι δι' ὧν ἐπιστεύσατε, καὶ ἐκάστω ὡς ὁ κύριος ἔδωκεν;	Well who is Paul, and who <i>is</i> Apollos, but <u>ministers</u> through whom <u>you came to believe</u> , and each <i>has a ministry</i> according to <i>what</i> the Lord gave <i>him</i> ?	ministers: in the sense of <i>servant, those who supply needs</i> . you came to believe: inceptive aorist.
1 Cor 3:6	Ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλ' ὁ θεὸς ἡύξανεν.	I planted, Apollos watered, but God gave the growth.	
1 Cor 3:7	Ὡστε οὔτε ὁ φυτεύων ἐστὶν τι, οὔτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων θεός.	So neither he <i>who</i> plants nor he <i>who</i> waters is anything, but God who gives the growth.	
1 Cor 3:8	Ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἐν εἰσὶν ἕκαστος δὲ τὸν ἴδιον μισθὸν λήψεται κατὰ τὸν ἴδιον κόπον.	But he <i>who</i> plants and he <i>who</i> waters are <u>one agency</u> . And each will receive his own reward according to his own labour.	one <i>agency</i> : neuter numeral, so from <i>one (thing)</i> .
1 Cor 3:9	Θεοῦ γὰρ ἐσμεν συνεργοί· θεοῦ γεωργίον, θεοῦ οἰκοδομὴ ἐστε.	For we are God's co-workers; you are God's cultivated field – God's building.	
1 Cor 3:10	Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθείσαν μοι, ὡς σοφὸς ἀρχιτέκτων θεμέλιον τέθεικα, ἄλλος δὲ ἐποικοδομεῖ. ἕκαστος δὲ βλέπετω πῶς ἐποικοδομεῖ.	I have laid a foundation as a wise master-builder, according to the grace of God given to me, and another is building on <i>it</i> . But let each <i>one</i> watch how he builds on <i>it</i> .	

1 Cor 3:11	Θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς ἐστιν Ἰησοῦς {RP P1904: - } [TR: ο] χριστός.	For no-one can lay <i>any</i> other foundation than the <i>one which has been laid</i> , which is Jesus {RP P1904: - } [TR: the] Christ.	ὁ, <i>the</i> : absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13.
1 Cor 3:12	Εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον τοῦτον χρυσόν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην,	But if anyone builds gold, silver, precious stones, wood, hay, <i>or</i> straw on this foundation,	
1 Cor 3:13	ἐκάστου τὸ ἔργον φανερόν γενήσεται· ἡ γὰρ ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ ἐκάστου τὸ ἔργον ὅποιόν ἐστιν τὸ πῦρ δοκιμάσει.	each <i>person's</i> work will become manifest. For the day will show <i>it</i> , because it <i>will</i> be revealed by fire. And the fire will prove what kind of work each <i>person's</i> is.	
1 Cor 3:14	Εἴ τινος τὸ ἔργον μένει ὃ {RP: ἐποικοδόμησεν} [P1904 TR: ἐπωκοδόμησε], μισθὸν λήψεται.	If anyone's work which <u>he has built on remains</u> , 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 3:15	Εἴ τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται· αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός.	If anyone's work is burnt up, he will suffer loss, but he himself will be saved, but <u>this is how</u> : as through fire.	is ← <i>will be</i> , but English avoids the future tense in the protasis of conditional sentences. this is how ← <i>thus</i> .
1 Cor 3:16	Οὐκ οἶδατε ὅτι ναὸς θεοῦ ἐστε, καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν;	Do you not know that you are <i>the</i> sanctuary of God and <i>that</i> the spirit of God dwells in you?	
1 Cor 3:17	Εἴ τις τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ τοῦτον ὁ θεός· ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιος ἐστιν, οἳτινές ἐστε ὑμεῖς.	If anyone spoils the sanctuary of God, God will spoil <u>him</u> . For the sanctuary of God is holy, <u>which is what</u> you are.	him ← <i>this (one)</i> . which is <i>what</i> you are ← <i>who you are</i> . An inanimate antecedent but animate relative pronoun, also discordant in number. English uses an inanimate relative pronoun in such cases.

1 Cor 3:18	Μηδεὶς ἑαυτὸν ἑξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα γένηται σοφός.	Let no-one deceive himself. If anyone among you considers <i>himself</i> to be wise in this age, let him become foolish, in order that he may become wise.	
1 Cor 3:19	Ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ θεῷ ἐστίν. Γέγραπται γάρ, Ὁ δρασσομένης τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν.	For the wisdom of this world is foolishness with God. For it stands written: “He catches the wise in their own cunning.”	Job 5:13. in: or <i>by</i> or <i>with</i> .
1 Cor 3:20	Καὶ πάλιν, Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶν μάταιοι.	And again: “The Lord knows the reasonings of the wise – that they are vain.”	Ps 94:11.
1 Cor 3:21	Ὡστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστίν,	So let no-one among men boast, for all <i>things</i> are yours,	among men boast: AV differs (<i>glory in men</i>), also possible.
1 Cor 3:22	εἴτε Παῦλος, εἴτε Ἀπολλῶς, εἴτε Κηφᾶς, εἴτε κόσμος, εἴτε ζωὴ, εἴτε θάνατος, εἴτε ἐνεστώτα, εἴτε μέλλοντα· πάντα ὑμῶν ἐστίν,	whether Paul or Apollos or Cephas or <i>the</i> world or life or death, whether present or future – everything is yours,	yours: plural <i>you</i> .
1 Cor 3:23	ὑμεῖς δὲ χριστοῦ, χριστὸς δὲ θεοῦ.	and you <i>are</i> Christ's, and Christ <i>is</i> God's.	
1 Cor 4:1	Οὕτως ἡμᾶς λογιζέσθω ἀνθρώπος, ὡς ὑπηρέτας χριστοῦ καὶ οἰκονόμους μυστηρίων θεοῦ.	In this way let a man consider us as servants of Christ and stewards of <i>the</i> mysteries of God.	
1 Cor 4:2	Ὁ δὲ λοιπὸν, ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστὸς τις εὑρεθῇ.	Moreover it is required in stewards that a person is found <i>to be</i> faithful.	required ← <i>inquired into</i> ; <i>sought</i> .
1 Cor 4:3	Ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἑμαυτὸν ἀνακρίνω.	And it is <i>the</i> least of my concerns that I should be examined by you or by <i>the</i> probings of the day of man. But neither do I examine myself.	my ← <i>to me</i> .
1 Cor 4:4	Οὐδὲν γὰρ ἑμαυτῷ σύννοιδά, ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι· ὁ δὲ ἀνακρίνων με κύριός ἐστιν.	For I am not conscious of anything against myself, but I do not stand justified by <i>that</i> . And he <i>who</i> examines me is <i>the</i> Lord.	against myself: AV differs (<i>by myself</i>). that ← <i>this</i> .

1 Cor 4:5	Ὡστε μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ φωτίσει τὰ κρυπτά τοῦ σκότους, καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ ἀπὸ τοῦ θεοῦ.	As a result, do not judge anything before <i>its</i> time, until the Lord comes, who will also bring the hidden <i>things</i> of darkness to light, and he will make the motives of <i>people's</i> hearts manifest, and then each <i>one</i> will have praise from God.	
1 Cor 4:6	Ταῦτα δέ, ἀδελφοί, μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλῶ δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ὃ γέγραπται φρονεῖν, ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ ἐτέρου.	And, brothers, I have applied these <i>things</i> to myself and Apollos on your account, so that you <i>who are</i> among us might learn not to speculate beyond what stands written, so that you aren't <u>self-opinionated</u> – one <i>person</i> above another to <i>the detriment</i> of someone else.	self-opinionated ← <i>puffed up</i> .
1 Cor 4:7	Τίς γάρ σε διακρίνει; Τί δέ ἔχεις ὃ οὐκ ἔλαβες; Εἰ δέ καὶ ἔλαβες, τί καυχᾶσαι ὥς μὴ λαβών;	For who <u>gives you distinct characteristics</u> ? And what do you possess that you did not receive? But if you received <i>it</i> , why do you boast as if you didn't receive <i>it</i> ?	gives you distinct characteristics ← <i>distinguishes you</i> . But if: there is a sense of contrariety, <i>But if on the other hand</i> . Compare 2 Cor 4:3.
1 Cor 4:8	Ἦδη κεκορεσμένοι ἐστέ, ἤδη ἐπλούτησατε, χωρὶς ἡμῶν ἐβασίλευσατε· καὶ ὀφελόν γε ἐβασίλευσατε, ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν.	You have already become satiated, you have already become rich, you have <u>started reigning</u> without us – and if only you really had <u>started reigning</u> , so that we too might reign with you.	started reigning (2x): inceptive aorist.
1 Cor 4:9	Δοκῶ γὰρ ὅτι ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὥς ἐπιθανατίους· ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ, καὶ ἀγγέλοις, καὶ ἀνθρώποις.	For I consider that God has exhibited us, the apostles, last, as <i>people</i> under sentence of death, because we have become a spectacle to the world and to angels and to men.	
1 Cor 4:10	Ἡμεῖς μωροὶ διὰ χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἐνδοξοί, ἡμεῖς δὲ ἄτιμοι.	We <i>are</i> foolish for the sake of Christ, whereas you <i>are</i> wise in Christ. We <i>are</i> weak, whereas you <i>are</i> strong. You <i>are</i> esteemed, whereas we <i>are without honour</i> .	without honour: or <i>dishonoured</i> .

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 been poorly clothed and have been knocked about 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 4:12	καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι εὐλογοῦμεν· διωκόμενοι ἀνεχόμεθα·	and we have been toiling, working with our own hands. When <u>railed at</u> , we bless; when persecuted, we endure;	
1 Cor 4:13	βλασφημούμενοι παρακαλούμεν· ὥς περὶ καθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίφημα ἕως ἄρτι.	when slandered, we speak in good cheer. We have become like <i>the scum of the world</i> – <i>the offscouring of all sorts</i> – up to the present <i>time</i> .	
1 Cor 4:14	Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ' ὥς τέκνα μου ἀγαπητὰ νουθετῶ.	I do not write these <i>things to put you to shame</i> , but I warn <i>you about it</i> as my beloved children.	to put you to shame: a present participle for a classical future participle of purpose.
1 Cor 4:15	Ἐὰν γὰρ μυρίους παιδαγωγούς ἔχητε ἐν χριστῷ, ἀλλ' οὐ πολλούς πατέρας· ἐν γὰρ χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.	For <i>even if you had</i> ten thousand tutors in Christ, <i>you still would not have</i> many fathers. For I have begotten you in Christ Jesus through the gospel.	if you had: an unreal condition, but in view of the negative apodosis, it need not be emphasized in English with <i>if you were to have</i> .
1 Cor 4:16	Παρακαλῶ οὖν ὑμᾶς, μιμηταὶ μου γίνεσθε.	So I exhort you: be imitators of me.	
1 Cor 4:17	Διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὃς ἐστὶν τέκνον μου ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου τὰς ἐν χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω.	For this <i>reason</i> I have sent you Timothy, who is a beloved child of mine, and faithful in <i>the Lord</i> , and who will remind you of my ways in Christ – how I teach everywhere in every <u>church</u> .	church: see Matt 16:18.
1 Cor 4:18	Ὅς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς ἐφυσιώθησαν τινες.	Some <i>of you</i> are <u>complacent</u> , as though I were not coming to you.	complacent ← <i>puffed up</i> .

1 Cor 4:19	Ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἔαν ὁ κύριος, θελήσῃ, καὶ γινώσσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν δύναμιν.	And I will come to you <u>quickly</u> , if the Lord wishes <u>it</u> , and get to know not the <u>talk</u> of those <u>who are complacent</u> , but the power,	quickly: or <i>soon</i> . talk ← <i>word</i> . complacent ← <i>puffed up</i> .
1 Cor 4:20	Οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ, ἀλλ' ἐν δυνάμει.	for the kingdom of God is not in <u>talk</u> but in power.	talk ← <i>word</i> .
1 Cor 4:21	Τί θέλετε; Ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματι τε πραότητος;	What do you want? For me to come to you with a rod, or in love and a spirit of meekness?	
1 Cor 5:1	Ὡς ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία, ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν ὀνομάζεται, ὥστε γυναικῶν τινὰ τοῦ πατρὸς ἔχειν.	It is heard – <u>very much so</u> – <u>that there is</u> fornication among you, and fornication of such a kind that is not even named among the Gentiles, that someone should have <u>his father's wife</u> .	very much so ← <i>altogether</i> . This word is easier to translate when with a negative, e.g. Matt 5:34, <i>not at all</i> . Our word order and dashes are to prevent reading as <i>It is very-much so-heard that ...</i> . father's wife: presumably not the man's mother, but a subsequent wife of the father, so a <i>stepmother</i> .
1 Cor 5:2	Καὶ ὑμεῖς πεφυσιωμένοι ἐστέ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἐξαρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας.	And you are <u>complacent</u> and have not rather mourned, so that he <u>who</u> committed this act should be removed <u>from your company</u> .	complacent ← <i>puffed up</i> . from your company ← <i>from your midst</i> .
1 Cor 5:3	Ἐγὼ μὲν γὰρ ὡς ἄπῶν τῷ σωματι παρῶν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρῶν, τὸν οὕτως τοῦτο κατεργασάμενον,	Well I, being absent in the body but present in the spirit, have already reached a decision on him <u>who actually did this</u> , as if I were present,	actually did this ← <i>did this thus</i> .
1 Cor 5:4	ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος, σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ,	in the name of our Lord Jesus Christ, while you are gathered together (as <i>is</i> my spirit) with the power of our Lord Jesus Christ,	
1 Cor 5:5	παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου Ἰησοῦ.	to deliver a <i>man</i> like this to Satan, for destruction of the flesh, in order that the spirit might be saved on the day of the Lord Jesus.	

1 Cor 5:6	Οὐ καλὸν τὸ καύχημα ὑμῶν. Οὐκ οἶδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοί;	Your boasting <i>is</i> not a good <i>thing</i> . Do you not know that a little leaven leavens the whole lump?	
1 Cor 5:7	Ἐκκαθάρατε {RP-text: - } [RP-marg P1904 TR: οὖν] τὴν παλαιὰν ζύμην, ἵνα ᾦτε 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 <u>has</u> been <u>sacrificed</u> for us – Christ –	οὖν, <i>therefore, so</i> : absent in RP-text F1859=1/12 (Scrivener's I) vs. present in RP-marg P1904 TR F1859=11/12. A strong disparity with RP-text, R=1:13. 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 5:8	ὥστε ἐορτάζωμεν, μὴ ἐν ζύμῃ παλίας, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἄζυμοις εἰλικρινείας καὶ ἀληθείας.	so let us keep the feast, not in old leaven, nor in leaven of wickedness and evil, but in unleavened <i>bread</i> of sincerity and truth.	
1 Cor 5:9	Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις·	I <u>have written</u> to you in the epistle not to associate with fornicators,	I have written ← <i>I wrote</i> , the sense being <i>I have written in this epistle</i> (1 Cor 5:1-2).
1 Cor 5:10	καὶ οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ τοῖς πλεονέκταις, ἢ ἄρπαξιν, ἢ εἰδωλόλατραις· ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν.	and not at all with the fornicators <u>of this world</u> , or with the <u>fraudsters</u> , or <i>the</i> rapacious or idolaters, since then you would have to depart from the world.	of this world: [MG] explains as the non-Christians. fraudsters: or <i>covetous</i> . In 1 Thes 4:6, the cognate verb is clearly <i>to defraud</i> , a meaning included in [LS]. This better matches the other vices associated with the πλεονέκται, which typically involve some physical action, not just a mental state.

1 Cor 5:11	{RP P1904: Νῦν} [TR: Νυνὶ] δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι, ἐάν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος, ἢ πλεονέκτης, ἢ εἰδωλολατρης, ἢ λοίδορος, ἢ μεθύσος, ἢ ἄρπαξ· τῷ τοιούτῳ μηδὲ συνεσθίειν.	And I have written to you <u>now</u> not to <u>associate with anyone</u> if he <u>is</u> called a brother, <i>but who</i> is a fornicator or a <u>fraudster</u> or an idolater or is abusive or drunk or rapacious, and not to eat with such a <i>person</i> .	vῦν, <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. associate with <i>anyone</i> if he is called ← <i>associate if anyone (is) called</i> . fraudster: or <i>covetous person</i> . See 1 Cor 5:10.
1 Cor 5:12	Τί γάρ μοι καὶ τοὺς ἔξω κρίνειν; Οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε;	But what <i>business is it</i> of mine to also judge <u>those outside</u> ? <i>Is it</i> not those inside <i>whom</i> you judge?	those outside: i.e. <i>the non-Christians</i> .
1 Cor 5:13	Τοὺς δὲ ἔξω ὁ θεὸς κρίνει. Καὶ ἔξαρείτε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.	But God will judge those outside. However, you shall remove the wicked <i>person</i> from <u>your own group</u> .	your own <i>group</i> ← <i>yourselves</i> .
1 Cor 6:1	Τολμᾷ τις ὑμῶν, πράγμα ἔχων πρὸς τὸν ἕτερον, κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων;	Does anyone among you dare, if you have a case against another, to go to law before the unjust, and not before the <u>saints</u> ?	if: conditional use of the participle. saints: see Matt 27:52.
1 Cor 6:2	Οὐκ οἶδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινούσιν; Καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων;	Do you not know that the <u>saints</u> will judge the world? And <i>that</i> if the world is judged by you, <i>then you are unsuited for the least of the courts</i> ?	saints: see Matt 27:52. you are unsuited for ← <i>you are unworthy of</i> . The sense is <i>you don't belong in</i> (because you have a higher calling than a worldly court). AV differs, reading <i>are ye unworthy to judge the smallest matters?</i> . But there is no second interrogative word, and a κριτήριον can be a <i>court</i> , as in James 2:6.

1 Cor 6:3	Οὐκ οἶδατε ὅτι ἀγγέλους κρινούμεν; Μήτι γε βιωτικά;	Do you not know that we shall judge angels? So <u>surely not commonplace matters!</u>	surely not: this is the sense of μήτι, as in Matt 26:22, Mark 4:21, Mark 14:19, Luke 6:39, John 7:31, John 18:35, James 3:11. We thus retain the line of reasoning set out in the notes to 1 Cor 6:2 that the “saints” (i.e. <i>believers</i>) should not be occupied with these commonplace matters. AV differs. commonplace ← <i>pertaining to (everyday) life.</i>
1 Cor 6:4	Βιωτικά μὲν οὖν κριτήρια ἔαν ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε.	So if you have <u>commonplace</u> court <i>cases</i> , appoint those <i>who are considered nobodies</i> in the <u>church</u> .	commonplace: see 1 Cor 6:3. considered nobodies ← <i>considered nothing</i> . The line of reasoning set out in 1 Cor 6:2 continues: you have better things to do than go to court, and the least of you can do the judging. church: see Matt 16:18.
1 Cor 6:5	Πρὸς ἐντροπὴν ὑμῖν λέγω. Οὕτως οὐκ {RP P1904: ἐνι} [TR: ἔστιν] ἐν ὑμῖν σοφὸς οὐδὲ εἷς, ὃς δυνήσεται διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ,	I speak to your shame. <u>Is</u> there not even one wise <i>person</i> among you, <u>then</u> , who will be able to judge between <u>one of his</u> <u>brothers</u> and another,	ἐνι, <i>there is in that place</i> , RP P1904 F1859=12/13 (incl. k with rough breathing) vs. ἔστιν, <i>there is</i> , TR F1859=1/13 (Scrivener's <u>m</u>). then: this comes from οὕτως, <i>in this way</i> . one of his brothers ← <i>his brother</i> .
1 Cor 6:6	ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων;	<u>while instead</u> a brother goes to law with a brother, and that before unbelievers?	while <i>instead</i> ← <i>but</i> .

1 Cor 6:7	ἤδη μὲν οὖν ὅλως ἥττημα {RP P1904: - } [TR: ἐν] ὑμῖν ἐστίν, ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν. Διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε; Διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε;	So you are already wholly <u>at fault</u> in that you have lawsuits with <u>each other</u>. Why do you not rather <u>suffer the injustice</u>? Why do you not rather <u>suffer being defrauded</u>?	ἐν, among, giving you are: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. you are ... at fault ← {RP P1904: among} [TR: to] you there is a defeat. each other ← yourselves. Reflexive for reciprocal. suffer the injustice ... suffer being defrauded ← be wronged ... be defrauded.
1 Cor 6:8	Ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ ταῦτα ἀδελφούς.	But you commit injustice and perpetrate fraud, and against brothers <u>at that</u>.	at that ← these (things).
1 Cor 6:9	Ἡ οὐκ οἶδατε ὅτι ἄδικοι βασιλείαν θεοῦ οὐ κληρονομήσουσιν; Μὴ πλανᾶσθε· οὔτε πόρνοι, οὔτε εἰδωλόατραι, οὔτε μοιχοί, οὔτε μαλακοί, οὔτε ἀρσενοκοῖται,	Or do you not know that <i>the</i> unjust will not inherit <i>the</i> kingdom of God? Do not <u>be led astray</u>: neither fornicators nor idolaters nor adulterers nor the effeminate, nor men who lie with men,	be led astray: or go astray.
1 Cor 6:10	οὔτε {RP P1904: πλεονέκται, οὔτε κλέπται} [TR: κλέπται, οὔτε πλεονέκται], οὔτε μέθυσοι, οὐ λοῖδοροι, οὐχ ἄρπαγες, βασιλείαν θεοῦ οὐ κληρονομήσουσιν.	nor {RP P1904: <u>fraudsters</u>, nor thieves} [TR: thieves, nor <u>fraudsters</u>], nor drunkards, nor the abusive, nor the rapacious will inherit <i>the</i> kingdom of God.	πλεονέκται, οὔτε κλέπται, <i>fraudsters + nor thieves</i>, RP P1904 F1859=10/13 vs. κλέπται, οὔτε πλεονέκται, <i>thieves + nor fraudsters</i>, TR F1859=2/13 (Scrivener's am) vs. another reading, F1859=1/13 (Scrivener's k). fraudsters: or the covetous. See 1 Cor 5:10.

1 Cor 6:11	Καὶ ταῦτά τινες ἦτε· ἅλλὰ ἀπελούσασθε, ἅλλὰ ἡγιασθήτε, {RP TR: ἅλλ'} [P1904: ἅλλὰ] ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ, καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.	And <u>so</u> were some of you. But <u>you have had yourselves washed, and you have been sanctified, and you have been justified</u> in the name of the Lord Jesus and by the spirit of our God.	ἅλλ', <i>but</i> (apocopated), RP TR F1859=8/13 (Scrivener's ac (and the rest?)) vs. ἅλλὰ, <i>but</i> (unapocopated), P1904 F1859=5/13 (Scrivener's bklno). Scrivener's reference edition appears to read ἅλλὰ. so ← <i>these (things)</i> . you have had yourselves washed: this sense comes from the middle voice. See Acts 4:3. and (2x) ← <i>but</i> . Greek repeats the ⚭
1 Cor 6:12	Πάντα μοι ἔξεστιν, ἅλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἅλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τινος.	Everything is permitted me, but not everything is profitable. Everything is permitted me, but I will not be put under authority by anyone.	⚭ adversative conjunction <i>but</i> , whereas in English a subsequent <i>but</i> is either unnatural or stands in opposition to the previous <i>but</i> (rather than the main clause). Compare Titus 1:15.
1 Cor 6:13	Τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. Τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἅλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σωματι·	Food for the stomach and the stomach for food – but God will bring <u>both of these</u> to nothing. And the body <i>is</i> not for fornication, but for the Lord, and the Lord <i>is</i> for the body.	both of these ← <i>both this (i.e. the stomach) and these (i.e. the food)</i> .
1 Cor 6:14	ὁ δὲ θεὸς καὶ τὸν κύριον ἡγειρεν καὶ {RP P1904 S1550 S1894: ἡμᾶς} [E1624: ὑμᾶς] ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ.	And God <u>has raised the Lord, and he will also raise us</u> [E1624: you] through his power.	ἡμᾶς, <i>us</i> , RP P1904 S1550 S1894 F1859=13/13 (incl. <i>c(tacite)</i>) vs. ὑμᾶς, <i>you</i> , E1624 F1859=0/13. has ... and he will also ← <i>both has ... and will</i> .
1 Cor 6:15	Οὐκ οἶδατε ὅτι τὰ σώματα ὑμῶν μέλη χριστοῦ ἐστίν; Ἄρα οὖν τὰ μέλη τοῦ χριστοῦ ποιήσω πόρνης μέλη; Μὴ γένοιτο.	Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make <i>them the</i> members of a prostitute? May it not be so!	
1 Cor 6:16	{RP-text: Οὐκ} [RP-marg P1904 TR: Ἡ οὐκ] οἶδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ ἐν σῶμά ἐστιν; Ἔσονται γάρ, φησίν, οἱ δύο εἰς σάρκα μίαν.	{RP-text: Do} [RP-marg P1904 TR: Or do] you not know that he <i>who is</i> joined to a prostitute is one body? “For the two”, he says, “will be one flesh.”	ἦ, <i>or</i> : absent in RP-text F1859=11/14 vs. present in RP-marg P1904 TR F1859=3/14 (Scrivener's a* <u>hm</u>). Gen 2:24.

1 Cor 6:17	Ὁ δὲ κολλώμενος τῷ κυρίῳ ἐν πνεύμα ἔστιν.	But he <i>who is</i> joined to the Lord is one spirit.	
1 Cor 6:18	Φεύγετε τὴν πορνείαν. Πάν ἁμάρτημα ὃ ἔαν ποιήσῃ ἄνθρωπος ἐκτὸς τοῦ σώματος ἔστιν· ὃ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει.	Flee fornication. <u>Whatever</u> sin a man commits is <u>separate from</u> the body. But he <i>who</i> fornicates sins <u>against</u> his own body.	Whatever ← <i>Every whatever</i> . separate from ← <i>outside</i> . against: or <i>in</i> . The Greek gives a good contrast: <i>outside</i> and <i>inside</i> the body, but the prepositions also have a wider scope.
1 Cor 6:19	Ἡ οὐκ οἶδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἔστιν, οὗ ἔχετε ἀπὸ θεοῦ; Καὶ οὐκ ἐστὲ ἑαυτῶν,	Or do you not know that your body is <i>the</i> sanctuary of the holy spirit in you, which you have from God? And you are not your own,	
1 Cor 6:20	ἡγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν, καὶ ἐν τῷ πνεύματι ὑμῶν, ἅτινά ἐστιν τοῦ θεοῦ.	for you have been bought at a price. Glorify God, therefore, in your body and in your spirit, which are God's.	
1 Cor 7:1	Περὶ δὲ ὧν ἐγράψατέ μοι, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι.	Now concerning the <i>things</i> about which you wrote to me, <i>it is</i> good for a man not to touch a woman.	
1 Cor 7:2	Διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἔχετω, καὶ ἕκαστη τὸν ἴδιον ἄνδρα ἔχετω.	But because of <i>the danger of</i> fornication, let each <i>man</i> have his own wife, and each <i>woman</i> have her own husband.	
1 Cor 7:3	Τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλομένην εὐνοίαν ἀποδιδότω· ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρὶ.	Let the husband fulfil the romance due to the wife, and similarly also the wife to <i>her</i> husband.	
1 Cor 7:4	Ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνὴρ· ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ἡ γυνή.	<i>It is</i> not the wife <i>who</i> has authority over her own body, but the husband. And <u>similarly</u> , neither <i>is it</i> the man <i>who</i> has authority over his own body, but the wife.	similarly ← <i>similarly also</i> (otiose καί).

1 Cor 7:5	Μὴ ἀποστερεῖτε ἀλλήλους, εἰ μὴ τι ἂν ἐκ συμφώνου πρὸς καιρὸν, ἵνα σχολάζητε τῇ νηστείᾳ καὶ τῇ προσευχῇ, καὶ πάλιν ἐπὶ τὸ αὐτὸ {RP P1904 S1550 S1894: συνέρχησθε} [E1624: συνέρχεσθε], ἵνα μὴ πειράξῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν.	Do not withhold from one another, except perhaps in agreement for a while, in order that you may be at leisure for fasting and {RP P1904 S1550 S1894: prayer, and come together} [E1624: prayer. And come together] again, so that Satan does not tempt you through <u>lack of control on your part</u> .	συνέρχησθε, <i>come together</i> (subjunctive, part of the purpose clause), RP P1904 S1550 S1894 F1859=10/13 vs. συνέρχεσθε, <i>come together</i> (imperative), E1624 F1859=3/13 (Scrivener's <u>ach</u>). lack of control on your part ← <i>your lack of control</i> . Subjective genitive.
1 Cor 7:6	Τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ' ἐπιταγὴν.	But I say this <u>sympathetically</u> , not by commandment.	sympathetically ← <i>according to fellow feeling</i> .
1 Cor 7:7	Θέλω γὰρ πάντας ἀνθρώπους εἶναι ὡς καὶ ἑμαυτόν· ἀλλ' ἕκαστος ἴδιον χάρισμα ἔχει ἐκ θεοῦ, ὃς μὲν οὕτως, ὃς δὲ οὕτως.	For I wish that all men were <u>as</u> I myself <u>am</u> , but each has his own gracious gift from God – one <u>of this kind</u> , one <u>of that kind</u> .	as ← <i>as also</i> (otiose καί). of this kind ... of that kind ← <i>thus ... thus</i> .
1 Cor 7:8	Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἐστὶν ἔαν μείνωσιν ὡς καὶ ἐγώ.	But I say to those <i>who are</i> unmarried and to the widows, <i>that</i> it is good for them if they remain <u>as</u> I <u>am</u> .	as ← <i>as also</i> (otiose καί).
1 Cor 7:9	Εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν· κρεῖσσον γάρ ἐστιν γαμῆσαι ἢ πυροῦσθαι.	But if they <i>cannot</i> control themselves, let them marry. For it is better to marry than to be ardently desirous.	
1 Cor 7:10	Τοῖς δὲ γεγαμηκόσιν παραγγέλλω, οὐκ ἔχω, ἀλλ' ὁ κύριος, γυναικα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι·	And to those married, I command, <i>though</i> not I, but the Lord, that a woman should not <u>separate</u> from <u>her</u> husband.	separate ← <i>be separated</i> , but apparently a command to the woman, the command to the husband following.
1 Cor 7:11	ἔαν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος, ἢ τῷ ἀνδρὶ καταλλαγήτω - καὶ ἄνδρα γυναῖκα μὴ ἀφίεναι.	But if she does <u>separate</u> , let her remain unmarried, or let her be reconciled to <i>her</i> husband. And <i>I</i> <i>command</i> a husband not to divorce <i>his</i> wife.	separate: see 1 Cor 7:10.
1 Cor 7:12	Τοῖς δὲ λοιποῖς ἐγὼ λέγω, οὐχ ὁ κύριος· εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον, καὶ αὕτη συνευδοκεῖ οἶκεῖν μετ' αὐτοῦ, μὴ ἀφίετω αὐτήν.	And to the rest, I, not the Lord, speak. If any brother has an unbelieving wife, and she consents to live with him, let him not divorce her.	

1 Cor 7:13	Καὶ γυνὴ {RP TR: ἡ τις} [P1904: εἴ τις] ἔχει ἄνδρα ἄπιστον, καὶ αὐτὸς συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφιέτω αὐτόν.	And {RP TR: <i>as for</i> a wife who} [P1904: <i>if any wife</i>] has an unbelieving husband, and he consents to live with her, let her not divorce him.	ἡ τις, <i>who</i> , RP TR F1859=11/14 vs. εἴ τις, <i>if anyone</i> , P1904 F1859=3/14 (Scrivener's b*hk).
1 Cor 7:14	Ἅγιάσται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡγιάσται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀνδρὶ· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν, νῦν δὲ ἁγία ἐστίν.	For the unbelieving husband has been sanctified by the wife, and the unbelieving wife has been sanctified by the husband, since otherwise your children would be unclean, <u>but as it is</u> , they are holy.	but as <i>it is</i> ← <i>but now</i> .
1 Cor 7:15	Εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω. Οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιοῦτοις· ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ θεός.	But if the unbelieving spouse separates, let <u>him</u> be separate. A brother or sister <u>is not tied down</u> in such cases. And God has called us in peace.	him ← <i>him / her</i> , a singular but genderless form. The <i>unbelieving spouse</i> is masculine in form but is probably a generality referring to either sex. is not tied down ← <i>has not been enslaved</i> .
1 Cor 7:16	Τί γὰρ οἶδας, γυναῖ, εἰ τὸν ἄνδρα σώσεις; Ἡ τί οἶδας, ἀνερ, εἰ τὴν γυναῖκα σώσεις;	For how do you know, <i>you</i> wife, whether you will save <i>your</i> husband? Or how do you know, <i>you</i> husband, whether you will save <i>your</i> wife?	
1 Cor 7:17	Εἰ μὴ ἐκάστω ὡς ἐμέρισεν ὁ θεός, ἕκαστον ὡς κέκληκεν ὁ κύριος, οὕτως περιπατεῖτω. Καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι.	But as God has distributed to everyone – as the Lord has called everyone – so let him walk. And <u>this is what</u> I command in all the <u>churches</u> .	this <i>is what</i> ← <i>thus</i> . churches: see Matt 16:18.
1 Cor 7:18	Περιτετμημένος τις ἐκλήθη; Μὴ ἐπισπάσθω. Ἐν ἀκροβυστία τις ἐκλήθη; Μὴ περιτεμενέσθω.	Is anyone <i>who is</i> circumcised called? Let him not <u>screen his circumcision</u> . Is anyone in <u>uncircumcision</u> called? Let him not be circumcised.	screen <i>his circumcision</i> ← <i>draw onto</i> , perhaps by surgery. uncircumcision: see Rom 2:25.
1 Cor 7:19	Ἡ περιτομὴ οὐδέν ἐστιν, καὶ ἡ ἀκροβυστία οὐδέν ἐστιν, ἀλλὰ τήρησις ἐντολῶν θεοῦ.	Circumcision isn't anything, nor is <u>uncircumcision</u> anything, but <i>rather</i> keeping <i>the</i> commandments of God <i>is quite something</i> .	uncircumcision: see Rom 2:25.
1 Cor 7:20	Ἐκαστος ἐν τῇ κλήσει ἣ ἐκλήθη, ἐν ταύτῃ μενέτω.	Let each person remain in <u>the particular</u> calling in which he is called.	the ← <i>that</i> .

1 Cor 7:21	Δούλος ἐκλήθης; Μή σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μάλλον χρήσαι.	Have you, <i>as</i> a slave, been called? Don't let it be a concern to you. But even so, if you can become free, <i>it is</i> preferable to <u>make use of it</u> .	to make use: middle imperative (<i>make use</i>), but possibly an active infinitive; compare Luke 11:5 (<i>lend</i>).
1 Cor 7:22	Ὁ γὰρ ἐν κυρίῳ κληθεὶς δούλος, ἀπελεύθερος κυρίου ἐστίν· ὁμοίως καὶ ὁ ἐλεύθερος κληθεὶς, δούλος ἐστὶν χριστοῦ.	For the slave who <i>has been</i> called in <i>the</i> Lord is <i>the</i> Lord's freedman. Likewise too, the called free <i>man</i> is Christ's servant.	
1 Cor 7:23	Τιμῆς ἡγοράσθητε· μὴ γίνεσθε δούλοι ἀνθρώπων.	You have been bought at a price; do not become slaves of men.	
1 Cor 7:24	Ἐκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ {RP: - } [P1904 TR: τῷ] θεῷ.	Brothers, let everyone remain with <u>God</u> in the <i>circumstances</i> in which he has been called.	τῷ, <i>the (God)</i> : absent in RP F1859=11/13 vs. present in P1904 TR F1859=2/13 (Scrivener's <u>ek</u>). the ← <i>that (one)</i> .
1 Cor 7:25	Περὶ δὲ τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω· γνώμην δὲ δίδωμι ὡς ἡλεημένος ὑπὸ κυρίου πιστός εἶναι.	Now concerning virgins, I do not have a commandment <u>from</u> <i>the</i> Lord, but I give <i>my</i> opinion as <i>one who has</i> received mercy from <i>the</i> Lord, so as to be faithful.	from ← <i>of</i> .
1 Cor 7:26	Νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι.	So I consider this to be right, on account of the present constrained circumstances: that <i>it is</i> right for a man to <u>stay as he is</u> .	stay as <i>he is</i> ← <i>be thus</i> . The sense of this is given in the next verse.
1 Cor 7:27	Δέδεσαι γυναικί; Μὴ ζητεῖ λύσιν. Λέλυσαι ἀπὸ γυναικός; Μὴ ζητεῖ γυναῖκα.	<u>Are you bound</u> to a wife? Do not seek dissolution. Have you been released from a wife? Do not seek a wife.	Are you bound ← <i>Have you been bound</i> , but with emphasis on the present state of being bound.
1 Cor 7:28	Ἐὰν δὲ καὶ γήμης, οὐχ ἥμαρτες· καὶ ἐὰν γήμη ἡ παρθένος, οὐχ ἥμαρτεν. Θλίψιν δὲ τῇ σαρκὶ ἔξουσιν οἱ τοιοῦτοι· ἐγὼ δὲ ὑμῶν φείδομαι.	But even if you do marry, you have not sinned. And if a virgin marries, she has not sinned. However, such will have tribulation in the flesh. But I spare you.	

1 Cor 7:29	Τοῦτο δέ φημι, ἀδελφοί, {RP P1904 S1550: - } [E1624 S1894: ὅτι] ὁ καιρὸς συνεσταλμένος· τὸ λοιπὸν ἐστὶν ἵνα καὶ {RP P1904 S1550 S1894: οἱ} [E1624: -] ἔχοντες γυναικας ὡς μὴ ἔχοντες ὦσιν·	And I say this, {RP P1904 S1550: brothers: the} [E1624 S1894: brothers, that the] time <i>has</i> drawn on. From now on it is for even {RP P1904 S1550 S1894: those} [E1624: <i>those</i>] who have wives to be as if they do not have <i>wives</i> ,	ὅτι, <i>that</i> : absent in RP P1904 S1550 F1859=9/13 (incl. <i>c(tacite)</i>) vs. present in E1624 S1894 F1859=4/13 (Scrivener's dehl). οἱ, <i>the, those (having)</i> : present in RP P1904 S1550 S1894 F1859=13/13 (incl. <i>c(tacite)</i>) vs. absent in E1624 F1859=0/13.
1 Cor 7:30	καὶ οἱ κλαίοντες, ὡς μὴ κλαίοντες· καὶ οἱ χαίροντες, ὡς μὴ χαίροντες· καὶ οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες·	and <i>for</i> those <i>who</i> weep <i>to be</i> as if they do not weep, and <i>for</i> those <i>who</i> rejoice <i>to be</i> as if they do not rejoice, and <i>for</i> those <i>who</i> make purchases <i>to be</i> as if they <i>don't</i> possess <i>anything</i> ,	
1 Cor 7:31	καὶ οἱ χρῶμενοι τῷ κόσμῳ τούτῳ, ὡς μὴ καταχρῶμενοι· παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου.	and <i>for</i> those <i>who</i> use this world <i>to be</i> as if they don't exploit <i>it</i> , for the system of this world is passing away.	
1 Cor 7:32	Θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. Ὁ ἀγαμος μεριμνᾷ τὰ τοῦ κυρίου, πῶς ἀρέσει τῷ κυρίῳ·	And I would like you to be free from anxiety. He <i>who is</i> not married cares about the <i>affairs</i> of the Lord, <i>about</i> how he <i>can</i> please the Lord,	can ← <i>will</i> , a Hebraism.
1 Cor 7:33	ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῇ γυναικί.	but he <i>who is</i> married cares about the <i>affairs</i> of the world, <i>about</i> how he <i>can</i> please <i>his</i> wife.	can ← <i>will</i> , a Hebraism.
1 Cor 7:34	Μεμέρισται {RP P1904: καὶ} [TR: -] ἡ γυνὴ καὶ ἡ παρθένος. Ἡ ἀγαμος μεριμνᾷ τὰ τοῦ κυρίου, ἵνα ἡ ἀγία καὶ σώματι καὶ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῷ ἀνδρί.	There <i>is</i> {RP P1904: also} [TR: -] a distinction between a <i>married</i> woman and a virgin. An unmarried <i>woman</i> cares about the <i>affairs</i> of the Lord, in order that she may be holy in both body and spirit. But the married <i>woman</i> cares about the <i>affairs</i> of the world, <i>about</i> how she <i>can</i> please <i>her</i> husband.	καὶ, <i>and / also</i> : present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13. There is {RP P1904: also} [TR: -] a distinction ← <i>It has been divided</i> . can ← <i>will</i> , a Hebraism.

1 Cor 7:35	Τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν συμφέρον λέγω· οὐχ ἵνα βροχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὐσχημον καὶ {RP TR: εὐπρόσεδρον} [P1904: εὐπάρεδρον] τῷ κυρίῳ ἀπερισπάστως.	And I say this for the benefit of yourselves, not in order to put a noose round you, but for the sake of what <i>is</i> seemly and with <u>willing devotion</u> to the Lord without distraction.	εὐπρόσεδρον, <i>properly attentive</i> (1), RP TR F1859=11/13 vs. εὐπάρεδρον, <i>properly attentive</i> (2), P1904 F1859=1/13 (Scrivener's m) vs. another reading, F1859=1/13 (Scrivener's o).
1 Cor 7:36	Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν ἡ ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποιείτω· οὐχ ἁμαρτάνει· γαμείτωσαν.	But if anyone thinks he is behaving in an improper way towards his virgin <i>daughter</i> , if she is passing the prime <i>of life</i> , and <i>if he thinks</i> it has to be this way, let him do what he wishes – he is not sinning – <u>let <i>such virgins</i> marry</u> .	let <i>such virgins</i> marry ← <i>let them marry</i> , i.e. let the virgins marry their suitors, as approved by their fathers. Perhaps just referring to the one virgin and her suitor.
1 Cor 7:37	Ὅς δὲ ἔστηκεν ἐδραῖος ἐν τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν τῇ καρδίᾳ αὐτοῦ, τοῦ τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιεῖ.	But <i>he</i> who stands steadfast in <i>his</i> heart, not <u>being under</u> compulsion, but <i>who</i> has control over his own will, and <i>who</i> <u>has so decided</u> in his heart to keep his virgin <i>daughter at home</i> – he does well.	being under ← <i>having</i> . has so decided ← <i>has decided this</i> .
1 Cor 7:38	Ὡστε καὶ ὁ ἐγαμίζων καλῶς ποιεῖ· ὁ δὲ μὴ ἐγαμίζων κρεῖσσον ποιεῖ.	So that he <i>who</i> gives <i>her</i> in marriage also does well, but he <i>who does</i> not give <i>her</i> in marriage does better.	
1 Cor 7:39	Γυνὴ δέδεταί νόμῳ ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ {RP: καὶ} [P1904 TR: -] κοιμηθῇ ὁ ἀνὴρ {RP: -} [P1904 TR: αὐτῆς], ἐλευθέρα ἐστὶν ὡς θέλει γαμηθῆναι, μόνον ἐν κυρίῳ.	<i>The</i> wife is bound by <i>the</i> law as long as her husband is alive. But <i>if</i> {RP: <i>her</i> } [P1904 TR: <i>her</i>] husband falls asleep, she is free to <u>marry</u> whom she wishes, except that <i>it must be</i> in <i>the</i> Lord.	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 cdgk ~~mn~~). A weak disparity with RP, R=7:8. αὐτῆς, <i>her</i> : absent in RP F1859=11/13 vs. present in P1904 TR F1859=2/13 (Scrivener's <u>am</u>). to marry ← <i>to be married to</i> .
1 Cor 7:40	Μακαριωτέρα δὲ ἐστὶν ἐὰν οὕτως μείνη, κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ καγὼ πνεῦμα θεοῦ ἔχειν.	But she is more blessed if she remains <u>as <i>she is</i></u> , in my opinion. And I also consider that I have <i>the</i> spirit of God.	as <i>she is</i> ← <i>thus</i> .

1 Cor 8:1	Περὶ δὲ τῶν εἰδωλοθύτων, οἶδαμεν ὅτι πάντες γινώσιν ἔχομεν. Ἡ γυνῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ.	Now concerning <i>things</i> offered to idols, we know that we all have knowledge. Knowledge puffs <i>a person</i> up, whereas love edifies.	
1 Cor 8:2	Εἰ δέ τις δοκεῖ εἰδέναι τι, οὐδέπω οὐδὲν ἔγνωκεν καθὼς δεῖ γινῶναι·	And if anyone thinks he <u>knows</u> anything, he has not yet <u>come to knowledge</u> of anything in the way it is necessary to <u>know it</u> .	knows ... come to knowledge ... know: the first verb of knowing is of instinctive knowing; the second two are of acquired knowledge.
1 Cor 8:3	εἰ δέ τις ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ.	But if anyone loves God, <u>he is known</u> by him.	he is known ← <i>this (one)</i> has been known, but with emphasis on the present state of being known in an ongoing way. The verb of knowing is of acquired knowledge.
1 Cor 8:4	Περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων, οἶδαμεν ὅτι οὐδὲν εἰδωλὸν ἐν κόσμῳ, καὶ ὅτι οὐδεὶς θεὸς ἕτερος εἰ μὴ εἷς.	Concerning food <i>which has been</i> offered to idols, then, we know that <i>there is</i> no <i>self-existent</i> idol in the universe, and that <i>there is</i> <u>no other God besides the one</u> .	no other God besides <i>the</i> one ← <i>no other God except one</i> . What is acceptable pleonastic usage in Greek gives the impression in English of one other god besides the true God, so we adapt our translation accordingly. Another case of pleonastic usage in Mark 12:4.
1 Cor 8:5	Καὶ γὰρ εἴπερ εἰσὶν λεγόμενοι θεοί, εἴτε ἐν οὐρανῷ εἴτε ἐπὶ {RP-text: - } [RP-marg P1904 TR: τῆς] γῆς· ὥσπερ 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 8:6	ἀλλ' ἡμῖν εἷς θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς κύριος Ἰησοῦς χριστός, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ.	yet to us <i>there is</i> one God, the father, <u>from</u> whom all <i>things come</i> , including us for him, and one Lord Jesus Christ, through whom all <i>things come</i> , including us through him.	from ← <i>out of</i> .

1 Cor 8:7	Ἐὰν οὐκ ἐν πάσιν ἡ γνώσις· τινὲς δὲ τῇ συνειδήσει τοῦ εἰδωλοῦ ἕως ἄρτι ὡς εἰδωλόθυτον ἐσθίουσιν, καὶ ἡ συνείδησις αὐτῶν ἀσθενὴς οὕσα μολύνεται.	But knowledge <i>is</i> not <i>prevalent</i> among all. And some <u>still</u> eat <u>that which has been</u> offered to idols with consciousness of the idol, and their conscience, being weak, is defiled.	still ← <i>up to now</i> . that <i>which has been</i> offered to idols ← <i>as that which has been offered to idols</i> . The word ὡς seems to be redundant, though it could originate from the <i>manner</i> of eating. See Luke 2:37. An alternative translation of the verse is ... <i>but some still have consciousness of an idol when they eat that which has been offered to an idol</i> ...
1 Cor 8:8	Βρῶμα δὲ ἡμᾶς οὐ παρίστησιν τῷ θεῷ· οὔτε γὰρ ἐὰν φάγωμεν περισσεύομεν, οὔτε ἐὰν μὴ φάγωμεν ὑστερούμεθα.	But food does not commend us to God. For neither if we eat <u>do we</u> gain <i>anything</i> , nor if we do not eat <u>do we</u> lose <i>anything</i> .	do we gain <i>anything</i> ← <i>do we abound, have surplus</i> . do we lose <i>anything</i> ← <i>do we lack, fall short</i> . With eating and fasting one may gain or lose weight, but one does not gain or lose commendation to God this way.
1 Cor 8:9	Βλέπετε δὲ μήπως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενοῦσιν.	But watch out that this <u>warrant</u> of yours does not become a cause of stumbling to those <i>who are</i> weak.	warrant: a warrant to eat whatever you wish.
1 Cor 8:10	Ἐὰν γὰρ τις ἴδῃ σε τὸν ἔχοντα γνώσιν ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθута ἐσθίειν;	For if anyone sees you – you <i>who</i> have knowledge – reclining <i>at table</i> in an idolatrous temple, will not his conscience, with him being weak, be <u>indoctrinated</u> with the <i>matter</i> of eating <i>things</i> offered to idols?	indoctrinated ← <i>built, edified</i> .
1 Cor 8:11	Καὶ ἀπολείται ὁ ἀσθενὴς ἀδελφός ἐπὶ τῇ σῇ γνώσει, δι' ὃν χριστὸς ἀπέθανεν;	And the weak brother, for whose sake Christ died, will be lost <u>when confronted with</u> your knowledge.	We, with P1904, punctuate as a statement (because no οὐχὶ as in the previous verse, which pressurizes for an answer of <i>yes</i>); RP TBS-TR punctuate as a question. <i>when confronted with</i> ← <i>at</i> .
1 Cor 8:12	Οὕτως δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφούς, καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν, εἰς χριστὸν ἁμαρτάνετε.	And in this way, in sinning against the brothers and wounding their weak conscience, you <u>would be</u> sinning against Christ.	would be ← <i>are</i> . By this stage in the argument, we take the situation as hypothetical.

1 Cor 8:13	Διόπερ εἰ βρώμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.	<u>That is why</u> if food causes offence to my brother, I certainly will <u>never</u> eat meat, in order not to cause offence to my brother.	That is why ← <i>On account of this.</i> never ← <i>not ... throughout the age.</i>
1 Cor 9:1	Οὐκ εἰμὶ ἀπόστολος; Οὐκ εἰμὶ ἐλεύθερος; Οὐχὶ Ἰησοῦν χριστὸν τὸν κύριον ἡμῶν ἐώρακα; Οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν κυρίῳ;	Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in <i>the</i> Lord?	
1 Cor 9:2	Εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμι· ἡ γὰρ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν κυρίῳ.	If I am not an apostle to others, at least I am to you. For you in <i>the</i> Lord are the seal of my apostleship.	
1 Cor 9:3	Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν αὕτη ἐστίν.	My defence to those <i>who</i> examine me is <u>as follows</u> .	as follows ← <i>this.</i>
1 Cor 9:4	Μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν;	Do we not have authority to eat and drink?	
1 Cor 9:5	Μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὥς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ κυρίου, καὶ Κηφᾶς;	Do we not have authority to take a sister-lady around <u>as</u> the other apostles and the brothers of the Lord <i>do</i> , and Cephas <i>does</i> ?	as ← <i>as also</i> (otiose καί).
1 Cor 9:6	Ἡ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι;	Or <i>is it</i> only <u>Barnabas and I</u> <i>who</i> do not have a warrant not to work?	Barnabas and I ← <i>I and Barnabas.</i>
1 Cor 9:7	Τίς στρατεύεται ἰδίῳις ὀψωνίοις ποτέ; Τίς φυτεύει ἀμπελῶνα, καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει; Ἡ τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει;	Who ever serves as a soldier at his own expense? Who plants a vineyard and does not eat from its fruit? Or who tends a flock and does not eat from the milk of the flock?	
1 Cor 9:8	Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ; Ἡ οὐχὶ καὶ ὁ νόμος ταῦτα λέγει;	Do I <u>just</u> say these <i>things</i> on a human level? Or does the law not say these <i>things</i> too?	just: this word brings out the pressure for an answer of “no” to the question, as exerted by μή.

1 Cor 9:9	Ἐν γὰρ τῷ {RP-text: Μωϋσέως} [RP-marg P1904 TR: Μωσέως] νόμῳ γέγραπται, Οὐ φιμώσεις βουν ἁλοῶντα. Μὴ τῶν βοῶν μέλει τῷ θεῷ;	For in the law of <u>Moses</u> it stands written: “You shall not muzzle an ox which threshes.” Is <u>God</u> 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. Deut 25:4. Is God really concerned ← <i>Is it really a concern to God.</i>
1 Cor 9:10	Ἡ δὲ ἡμᾶς πάντως λέγει; Δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἄροτριῶν ἄροτριᾶν, καὶ ὁ ἁλοῶν τῆς ἐλπίδος αὐτοῦ μετέχειν ἐπ' ἐλπίδι.	Or does he say <i>it</i> entirely for our sakes? Well, it was written for our sakes, because he <i>who</i> ploughs should plough in hope, and he <i>who</i> threshes in hope <i>should</i> have a share of his hope.	
1 Cor 9:11	Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικά θερίσομεν;	If we have sown spiritual <i>things</i> for you, <i>is it anything extraordinary</i> if we reap your material <i>things</i> ?	extraordinary ← <i>great</i> . Colloquially, <i>a big deal</i> . reap your material <i>things</i> ← <i>shall reap your carnal (things)</i> , i.e. receive a wage from you.
1 Cor 9:12	Εἰ ἄλλοι τῆς ἐξουσίας ὑμῶν μετέχουσιν, οὐ μάλλον ἡμεῖς; Ἄλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν, ἵνα μὴ ἐγκοπὴν τινα δώμεν τῷ εὐαγγελίῳ τοῦ χριστοῦ.	If others share in <i>this</i> authority over <u>you</u> , should not we <i>all the</i> more? But we have not used this authority; rather, we endure all <i>things</i> , in order not to <u>create</u> any hindrance to the gospel of Christ.	over you ← <i>of you</i> , an objective genitive. create ← <i>give</i> .
1 Cor 9:13	Οὐκ οἶδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι ἐκ τοῦ ἱεροῦ ἐσθίουσιν, οἱ τῷ θυσιαστηρίῳ προσεδρεύοντες τῷ θυσιαστηρίῳ συμμερίζονται;	Do you not know that those <i>who</i> work on holy <i>matters</i> eat from <i>the income</i> of the temple, and <i>that</i> those <i>who</i> officiate at the altar take a share in <i>the sacrifices</i> of the altar?	
1 Cor 9:14	Οὕτως καὶ ὁ κύριος διέταξεν τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου ζῆν.	In this way the Lord also made provision for those <i>who</i> proclaim the gospel to live from the gospel.	

1 Cor 9:15	Ἐγὼ δὲ οὐδενὶ ἐχρησάμην τούτων· οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτως γένηται ἐν ἐμοί· καλὸν γάρ μοι μάλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα τις κενώσῃ.	But I have not used any of these <i>things</i> , and I have not written these <i>things</i> , in order for them to be <u>forgone</u> like that in my case. For <i>it is better</i> for me to die <u>than</u> that anyone should make my exultation void.	<i>forgone</i> like that: i.e. <i>with his rights not exercised</i> . better ... than ← <i>good ... rather than</i> . Positive for comparative, a Hebraism.
1 Cor 9:16	Ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν μοι καύχημα· ἀνάγκη γάρ μοι ἐπικεῖται· οὐαὶ δέ μοι ἐστίν, ἐὰν μὴ εὐαγγελίζωμαι.	For if I preach the gospel, I do not have <u>anything to glory about</u> , for necessity <u>constrains</u> me. But <u>woe is me</u> if I do not preach the gospel.	anything to glory about ← <i>a boast</i> . constrains ← <i>lies on</i> . woe is me ← <i>woe to me</i> .
1 Cor 9:17	Εἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι.	For if I do this willingly, I have a reward. But if unwillingly, <i>then</i> I have <i>still</i> been entrusted with a <u>stewardship</u> .	stewardship: or <i>dispensation</i> .
1 Cor 9:18	Τίς οὖν μοί ἐστιν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον τοῦ χριστοῦ, εἰς τὸ μὴ καταχρησασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ.	So what is my reward? That in preaching the gospel I may present the gospel of Christ without expense <i>being incurred</i> , so as not to exploit my authority with the gospel.	
1 Cor 9:19	Ἐλεύθερος γὰρ ὢν ἐκ πάντων, πᾶσιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω.	For <u>although</u> I am free from all, I have made myself a slave to all, so as to win over the greater number of <i>people</i> .	although: concessive use of the participle.
1 Cor 9:20	Καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω·	And I became as a Jew to the Jews, in order to win over <i>the</i> Jews; to those under <i>the</i> law <i>I became</i> as <i>one</i> under <i>the</i> law, in order that I might win over those under <i>the</i> law;	
1 Cor 9:21	τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὢν ἄνομος θεῷ ἀλλ' ἐννομος χριστῷ, ἵνα κερδήσω ἀνόμους.	to those <i>who are</i> without the law <i>I became</i> as <i>one</i> without the law (not being without the law to God, but subject in the law to Christ), in order that I might win over those without the law.	

1 Cor 9:22	Ἐγενόμην τοῖς ἀσθενέσιν ὥς ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω. Τοῖς πᾶσιν γέγονα τὰ πάντα, ἵνα πάντως τινὰς σώσω.	To the weak I became as <i>one</i> weak, in order to win over the weak. I have become all <i>sorts of things</i> to all <i>kinds of people</i> , in order to save some in all <i>sorts of ways</i> .	
1 Cor 9:23	Τοῦτο δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκαινωνός αὐτοῦ γένωμαι.	I do this on account of the gospel, in order that I may <u>be</u> a fellow sharer of it.	be: or <i>become</i> .
1 Cor 9:24	Οὐκ οἶδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον; Οὕτως τρέχετε, ἵνα καταλάβητε.	Do you not know that those <i>who</i> run in a stadium all run, but <i>only</i> one receives the prize? Run so as to win!	
1 Cor 9:25	Πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεῦται· ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἀφθαρτον.	Every contestant exerts himself in every <i>way</i> . So <u>they</u> <i>do it</i> in order to obtain a perishable crown, but we <i>for</i> an imperishable <i>one</i> .	they ← <i>those</i> .
1 Cor 9:26	Ἐγὼ τοίνυν οὕτως τρέχω ὥς οὐκ ἀδήλως· οὕτως πυκτεύω, ὥς οὐκ ἄερα δέρων·	So then, I run like that, <u>not falteringly</u> . I box like that, <u>not beating</u> the air,	not falteringly ... not beating ← <i>as not uncertainly ... as not beating</i> . Two cases of a redundant ὥς; see Luke 2:37.
1 Cor 9:27	ἀλλ' {RP TR: ὑπωπιάζω} [P1904: ὑποπιᾶζω] μου τὸ σῶμα καὶ δουλαγωγῶ, μήπως, ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένωμαι.	but I <u>deal severely with</u> my body and bring <i>it</i> into subjection, in case, having proclaimed <i>this</i> to others, I myself <u>become disqualified</u> .	ὑπωπιάζω, <i>I strike under the eye, deal severely (1)</i> , RP TR F1859=8/15 vs. ὑποπιᾶζω, <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. deal severely with ← <i>strike under the eye</i> . become disqualified: the context indicates <i>for the prize</i> .
1 Cor 10:1	Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν, καὶ πάντες διὰ τῆς θαλάσσης διηλθον,	And, brothers, I do not want you to be ignorant of <i>the fact</i> that our fathers were all under the cloud, and all passed through the sea.	

1 Cor 10:2	καὶ πάντες εἰς τὸν {RP P1904: Μωϋσῆν} [TR: Μωσῆν] ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ,	And they all <u>had themselves baptized</u> into <u>Moses</u> in the cloud and in the sea,	Μωϋσῆν, <i>Moïses</i> , RP P1904 F1859=10/12 vs. Μωσῆν, <i>Moses</i> , TR F1859=2/12 (Scrivener's <u>dn</u>). had themselves baptized: this sense comes from the middle voice. See Acts 4:3.
1 Cor 10:3	καὶ πάντες τὸ αὐτὸ βρῶμα πνευματικὸν ἔφαγον,	and they all ate the same spiritual food,	
1 Cor 10:4	καὶ πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπινον· ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας· ἡ δὲ πέτρα ἦν ὁ χριστός.	and they all drank the same spiritual drink, for they drank from a spiritual rock following <i>them</i> , and the rock was Christ.	
1 Cor 10:5	Ἄλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ θεός· κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.	But God was not pleased with most of them, <u>as is evidenced by how</u> they were strewn around in the desert.	as <i>is evidenced by how</i> ← <i>for</i> , but it is not the cause that is given, but the consequence which demonstrates the original assertion of the main clause.
1 Cor 10:6	Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κάκεινοι ἐπεθύμησαν.	But these <i>things</i> <u>were depictions for us</u> , so that we should not be <u>intent on</u> evil <i>things</i> , as they <u>for their part were intent</u> .	were ← <i>became</i> . depictions: compare Rom 5:14. for us ← <i>our, of us</i> . intent on ... were intent ← <i>desirers of ... desired</i> . for their part ← <i>also</i> .
1 Cor 10:7	Μηδὲ εἰδωλόλατραι γίνεσθε, καθὼς τινες αὐτῶν {RP: ὡσπερ} [P1904 TR: ὡς] γέγραπται, Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίζειν.	And do not become idolaters, as some of them <i>did</i> , {RP: as indeed} [P1904 TR: as] it stands written: “The people sat down to eat and drink, and they stood up to make sport.”	ὡσπερ, <i>as</i> (strengthened form), RP F1859=10/12 vs. ὡς, <i>as</i> , P1904 TR F1859=2/12 (Scrivener's <u>dk</u>). Ex 32:6.
1 Cor 10:8	Μηδὲ πορνεύωμεν, καθὼς τινες αὐτῶν ἐπόρνευσαν, καὶ ἐπεσον ἐν μιᾷ ἡμέρᾳ ἑικοσι τρεῖς χιλιάδες.	And let us not fornicate, as some of them fornicated, and twenty-three thousand fell in one day.	
1 Cor 10:9	Μηδὲ ἐκπειράζωμεν τὸν χριστόν, καθὼς καὶ τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφειν ἀπώλοντο.	And let us not put Christ to the test, <u>as</u> some of them put <i>him</i> to the test and were destroyed by the serpents.	as ← <i>as also</i> (otiose καί). <i>him</i> : this ellipsis is justified considering 1 Cor 10:4.

1 Cor 10:10	Μηδὲ γογγύζετε, καθὼς καὶ τινες αὐτῶν ἐγόγγυσαν, καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ.	And do not grumble, as some of them grumbled and were killed by the destroyer.	as ← <i>as also</i> (otiose καί). There is a certain sense of <i>for their part</i> , which we use occasionally, but not here.
1 Cor 10:11	Ταῦτα δὲ πάντα τύποι συνέβαινον ἐκείνοις· ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντησεν.	Now all these <i>things</i> happened to those <i>people as</i> depictions, but they have been written as a warning <u>to us</u> , on whom the ends of the ages have converged.	to us ← <i>of us</i> , objective genitive (they warn us).
1 Cor 10:12	Ὡστε ὁ δοκῶν ἐστάναι, βλεπέτω μὴ πέσῃ.	So he <i>who</i> thinks he is standing, let him watch out that he does not fall.	
1 Cor 10:13	Πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν, τοῦ δύνασθαι ὑμᾶς ὑπενεγκεῖν.	<u>Temptation</u> has not <u>got a grip on</u> you, except for <i>the human kind</i> . But God <i>is</i> faithful, and he will not allow you to be tempted beyond what you can <i>take</i> , but <i>rather</i> will also <u>fashion the outcome</u> with the temptation so that you can endure <i>it</i> .	Temptation: or <i>Putting to the test</i> . got a grip on ← <i>taken, seized</i> . fashion the outcome or <i>make an escape route</i> . “Outcome” in Heb 13:7.
1 Cor 10:14	Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς {RP TR: εἰδωλολατρείας} [P1904: εἰδωλολατρίας].	Therefore, my beloved, flee from <u>idolatry</u> .	εἰδωλολατρείας, <i>idolatry</i> (1), RP TR F1859=3/13 (Scrivener's h*mn) vs. εἰδωλολατρίας, <i>idolatry</i> (2), P1904 F1859=9/13 (Scrivener's abcd fgh**lo) vs. another spelling, F1859=1/13 (Scrivener's k). A disparity with RP, R=4:10.
1 Cor 10:15	Ὡς φρονίμοις λέγω, κρίνατε ὑμεῖς ὃ φημι.	I speak as to <i>the prudent</i> ; judge <i>for</i> yourselves what I say.	
1 Cor 10:16	Τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία τοῦ αἵματος τοῦ χριστοῦ ἐστίν; Τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ χριστοῦ ἐστίν;	The cup of blessing which we bless – is it not fellowship with the blood of Christ? <u>The bread</u> which we break – is it not fellowship with the body of Christ?	The bread: inverse attraction (antecedent takes its case from the relative pronoun).
1 Cor 10:17	Ὅτι εἷς ἄρτος, ἐν σῶμα, οἱ πολλοὶ ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν.	Because <i>although</i> many, we are one loaf of bread, one body – for we all partake of one loaf of bread.	

1 Cor 10:18	Βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχὶ οἱ ἐσθίωντες τὰς θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν;	Look at Israel according to <i>the</i> flesh. Are not those <i>who</i> eat the sacrifices <u>involved with</u> the altar?	involved with ← <i>partners of</i> , or <i>in fellowship with</i> .
1 Cor 10:19	Τί οὖν φημι; Ὅτι εἰδωλὸν τί ἐστίν; ἢ ὅτι εἰδωλόθυτόν τί ἐστίν;	What, then, do I say? That an idol is anything? Or that <i>that which</i> is offered to an idol is anything?	
1 Cor 10:20	Ἄλλ' ὅτι ἃ θύει τὰ ἔθνη, δαιμονίοις θύει, καὶ οὐ θεῶ· οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι.	<i>No</i> , but <i>I say</i> that what the Gentiles offer, they offer to demons and not to God , and I do not want you to become <u>involved with</u> the demons.	Deut 32:17. involved with ← <i>partners of</i> , or <i>in fellowship with</i> .
1 Cor 10:21	Οὐ δύνασθε ποτήριον κυρίου πίνειν καὶ ποτήριον δαιμονίων· οὐ δύνασθε τραπέζης κυρίου μετέχειν καὶ τραπέζης δαιμονίων.	You cannot drink <i>the</i> cup of <i>the</i> Lord <u>as well as</u> <i>the</i> cup of demons. You cannot partake of <i>the</i> Lord's table and of <i>the</i> demons' table.	as well as ← <i>and</i> .
1 Cor 10:22	Ἡ παραζηλοῦμεν τὸν κύριον; Μὴ ἰσχυρότεροι αὐτοῦ ἐσμέν;	Or do we provoke the Lord to jealousy? Are we really stronger <u>than him</u> ?	than him: or, if the reader prefers, <i>than he</i> .
1 Cor 10:23	Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει. Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ.	Everything is permitted me, but not everything is profitable. Everything is permitted me, but not everything edifies.	
1 Cor 10:24	Μηδεὶς τὸ ἑαυτοῦ ζητείτω, ἀλλὰ τὸ τοῦ ἑτέρου ἕκαστος.	Let no-one seek his own <i>interest</i> , but <i>rather</i> let each <i>seek that</i> of another.	
1 Cor 10:25	Πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε, μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν.	Eat <u>anything</u> that <i>is</i> sold in the meat-market, not inquiring in any <i>way</i> for conscience's sake.	anything ← <i>everything</i> .
1 Cor 10:26	Τοῦ γὰρ κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.	For the earth is the Lord's and the fulness of it.	Ps 24:1.
1 Cor 10:27	Εἰ δέ τις καλεῖ ὑμᾶς τῶν ἀπίστων, καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν.	If any of the unbelievers invites you round and you wish to go, eat everything laid before you, not inquiring in any <i>way</i> for conscience's sake.	

1 Cor 10:28	Ἐὰν δέ τις ὑμῖν εἴπῃ, Τοῦτο εἰδωλόθυτόν ἐστιν, μὴ ἐσθίετε δι' ἐκεῖνον τὸν μηνύσαντα καὶ τὴν συνείδησιν· Τοῦ γὰρ κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.	But if anyone says to you, “This has been offered to idols”, do not eat <i>it</i> , on account of <u>him</u> who informed <i>you</i> and conscience. For the earth is the Lord's and the fulness of it.	Ps 24:1. him ← <i>that (one)</i> .
1 Cor 10:29	Συνείδησιν δὲ λέγω, οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου· ἵνα τί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως;	And I don't mean your own conscience, but that of the other. For why <u>should</u> my freedom <u>be</u> judged by <u>another's</u> <u>conscience</u> ?	should ... be ← <i>is</i> . another's conscience ← <i>another conscience</i> .
1 Cor 10:30	Εἰ {RP P1904: - } [TR: δὲ] ἐγὼ χάριτι μετέχω, τί βλασφημούμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ;	{RP P1904: If} [TR: And if] I partake in gratitude, why <u>should</u> <u>I</u> be vilified for that for which I give thanks?	δὲ, <i>and / but</i> : absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. should I be ← <i>am</i> . Paul, being under grace, may give thanks for, and eat, anything, but he is liable to be vilified for it.
1 Cor 10:31	Εἴτε οὖν ἐσθίετε, εἴτε πίνετε, εἴτε τι ποιεῖτε, πάντα εἰς δόξαν θεοῦ ποιεῖτε.	So whether you eat or whether you drink or whether you do anything, do everything to <i>the</i> glory of God.	
1 Cor 10:32	Ἀπρόσκοποι γίνεσθε καὶ Ἰουδαίοις καὶ Ἕλλησιν καὶ τῇ ἐκκλησίᾳ τοῦ θεοῦ·	Be inoffensive to both Jews and Greeks <u>as well as</u> to the <u>church</u> of God,	as well as: this phrase is justified by the first καὶ; English lacks an equivalent of the emphatic “both” when more than two items are conjoined. church: see Matt 16:18.
1 Cor 10:33	καθὼς καὶ γὰρ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἑμαυτοῦ συμφέρον, ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσιν.	as I also please everyone <i>in respect of</i> all <i>things</i> , not seeking my own benefit, but that of the many, so that they may be saved.	
1 Cor 11:1	Μιμηταί μου γίνεσθε, καθὼς καὶ γὰρ χριστοῦ.	<u>Be</u> imitators of me, as <u>I <i>am</i></u> of Christ.	Be ← <i>Become</i> . <u>I am</u> ← <i>I also</i> (otiose καί).
1 Cor 11:2	Ἐπαινῶ δὲ ὑμᾶς, ἀδελφοί, ὅτι πάντα μου μέμνησθε, καὶ καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις κατέχετε.	But I praise you, brothers, because you remember me <i>in all respects</i> , and you hold on to the traditions as I handed <i>them</i> down to you.	

1 Cor 11:3	Θέλω δὲ ὑμᾶς εἰδέναι, ὅτι παντὸς ἀνδρός ἡ κεφαλὴ ὁ χριστός ἐστιν· κεφαλὴ δὲ γυναικός, ὁ ἀνὴρ· κεφαλὴ δὲ χριστοῦ, ὁ θεός.	And I want you to know that Christ is the head of every man, and <i>that the</i> head of <i>the</i> wife is the husband, and <i>that the</i> head of Christ <i>is</i> God.	
1 Cor 11:4	Πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων, κατὰ κεφαλῆς ἔχων, καταισχύνει τὴν κεφαλὴν αὐτοῦ.	Every man praying or prophesying with <i>the</i> head covered dishonours his head.	
1 Cor 11:5	Πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτω τῇ κεφαλῇ, καταισχύνει τὴν κεφαλὴν ἑαυτῆς· ἐν γὰρ ἐστὶν καὶ τὸ αὐτὸ τῇ ἐξυρμημένῃ.	But every woman praying or prophesying with the head <u>uncovered</u> dishonours her head. For she <u>and one shaven</u> are <u>one and the same</u> .	uncovered: or <i>unveiled</i> [CB]. and one shaven ← <i>to one shaven</i> , suggesting <i>when likened to one shaven</i> . one and the same: Greek uses neuter forms here.
1 Cor 11:6	Εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυράσθαι, κατακαλυπτέσθω.	For if a woman is not covered, let her have her hair cut. And if having her hair cut or being shaven is dishonouring to a woman, let her be covered.	
1 Cor 11:7	Ἄνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα θεοῦ ὑπάρχων· γυνὴ δὲ δόξα ἀνδρός ἐστίν.	For indeed a man should not <u>cover his head</u> , <u>since</u> he is <i>the</i> image and glory of God, but a woman is <i>the</i> glory of a man.	cover <i>his</i> head: middle voice, or passive <i>be covered (in respect of) the head</i> . since: causal use of the participle.
1 Cor 11:8	Οὐ γὰρ ἐστὶν ἀνὴρ ἐκ γυναικός, ἀλλὰ γυνὴ ἐξ ἀνδρός·	For <i>the</i> man is not from <i>the</i> woman, but <i>the</i> woman <i>is</i> from <i>the</i> man.	
1 Cor 11:9	καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα·	For indeed, man was not created for the sake of the woman, but <i>the</i> woman for the sake of the man.	
1 Cor 11:10	διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους.	On account of this, the woman should have authority over <i>her</i> head, because of the angels.	Angels also mentioned in 1 Cor 4:9.
1 Cor 11:11	Πλὴν οὔτε ἀνὴρ χωρὶς γυναικός, οὔτε γυνὴ χωρὶς ἀνδρός, ἐν κυρίῳ.	Except that <i>there is</i> neither man without woman, nor woman without man, in <i>the</i> Lord.	

1 Cor 11:12	Ὡςπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναικός, τὰ δὲ πάντα ἐκ τοῦ θεοῦ.	For just as the woman <i>is</i> from the man, <i>so is</i> the man through the woman, but everything <i>is</i> from God.	so ← <i>so also</i> (otiose καί).
1 Cor 11:13	Ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶν γυναῖκα ἀκατακάλυπτον τῷ θεῷ προσεύχεσθαι;	Judge among yourselves. Is it becoming for a woman to pray to God uncovered?	
1 Cor 11:14	Ἡ οὐδὲ αὕτῃ ἡ φύσις διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν ἂν κομᾷ, ατιμία αὐτῷ ἐστίν;	Or does not even nature itself teach you that if a man lets his hair grow, it is <u>to his dishonour</u> ?	to his dishonour ← <i>a dishonour to him</i> .
1 Cor 11:15	Γυνὴ δὲ ἂν κομᾷ, δόξα αὐτῇ ἐστίν. Ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται {RP: - } [P1904 TR: αὕτῃ].	But that if a woman lets her hair grow, it is <u>to her honour</u> . For hair has been given {RP: - } [P1904 TR: <u>to her</u>] instead of a <u>headdress</u> .	αὕτῃ, <i>to her</i> : absent in RP F1859=4/13 (Scrivener's ehl) 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). Punctuation: P1904, but not RP TBS-TR, has a question: <i>is it to her honour? Or that it is to her honour?</i> to her honour ← <i>an honour to her</i> . <u>headdress</u> : or <i>cloak</i> .
1 Cor 11:16	Εἰ δέ τις δοκεῖ φιλόνηκος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ θεοῦ.	But if anyone is inclined to be contentious, we do not have <i>any</i> such custom, and neither <i>do</i> the <u>churches</u> of God.	churches: see Matt 16:18.
1 Cor 11:17	Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινώ, ὅτι οὐκ εἰς τὸ κρεῖττον ἀλλ' εἰς τὸ ἥττον συνέρχεσθε.	Now as I advocate this, I don't praise <i>you</i> , because you meet together not for the better but for the worse.	

1 Cor 11:18	Πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν {RP P1904: - } [TR: τῇ] ἐκκλησίᾳ, ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν, καὶ μέρος τι πιστεύω.	For firstly, I hear that when you come together in {RP P1904: <i>the</i> } [TR: <i>the</i>] church, there are divisions among you and to some extent I believe it.	τῇ, <i>the</i> : absent in RP P1904 F1859=9/11 vs. present in TR F1859=2/11 (Scrivener's gh). Punctuation: one could take in the church with there are divisions. church: see Matt 16:18. to some extent ← (in respect of) a certain part.
1 Cor 11:19	Δεῖ γὰρ καὶ αἰρέσεις ἐν ὑμῖν εἶναι, ἵνα οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν.	For there must indeed be sects among you, in order that those <i>who are</i> approved might be made evident among you.	
1 Cor 11:20	Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτό, οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν.	So when you meet together in one place, there is no question of eating the Lord's supper.	one ← <i>the same</i> .
1 Cor 11:21	Ἐκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὅς μὲν πεινᾷ, ὅς δὲ μεθυεῖ.	For each person first grabs his own supper when eating, and one goes hungry, while another becomes drunk.	first grabs ← <i>takes beforehand</i> .
1 Cor 11:22	Μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; Ἡ τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας; Τί ὑμῖν εἶπω; Ἐπαινέσω ὑμᾶς ἐν τούτῳ; Οὐκ ἐπαινῶ.	For do you not have houses for eating and drinking in? Or do you despise the church of God, and do you <i>not</i> put those <i>who do</i> not have <i>anything</i> to shame? What am I to say to you? Am I to praise you in this <i>matter</i> ? I do not praise <i>you</i> .	church: see Matt 16:18.
1 Cor 11:23	Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδίδοτο ἔλαβεν ἄρτον,	For I had received from the Lord <i>that which</i> I passed on to you, that the Lord Jesus took bread on the night <i>when</i> he was betrayed.	which ← <i>which also</i> (otiose καί). when ← <i>on which</i> .
1 Cor 11:24	καὶ εὐχαριστήσας ἔκλασεν, καὶ εἶπεν, Λάβετε, φάγετε, Τοῦτό μου ἔστιν τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλῶμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.	And when he had given thanks, he broke <i>it</i> and said, "Take <i>it and</i> eat <i>it</i> . This <i>is</i> my body <i>which is</i> broken for you. Do this in remembrance of me",	is: i.e. <i>represents</i> .

1 Cor 11:25	Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δειπνήσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἑμῷ αἵματι· τοῦτο ποιεῖτε, ὅσάκις ἂν πίνητε, εἰς τὴν ἑμὴν ἀνάμνησιν.	similarly also saying <i>of</i> the cup after having supper, “This cup is the new covenant by my blood. Do this, <i>and every time</i> you drink, <i>let it be</i> in remembrance of me.”	every time ← <i>as often as</i> .
1 Cor 11:26	Ὅσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον τοῦ κυρίου καταγγέλλετε ἄχρι οὗ ἂν ἔλθῃ.	For until he comes, <u>every time</u> you eat this bread and drink this cup, you proclaim the Lord's death.	every time ← <i>as often as</i> .
1 Cor 11:27	Ὡστε ὃς ἂν ἐσθίῃ τὸν ἄρτον τοῦτον ἢ πίνῃ τὸ ποτήριον τοῦ κυρίου ἀναξίως {RP: τοῦ κυρίου} [P1904 TR: -], ἐνοχος ἐσται 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. 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 11:28	Δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω, καὶ ἐκ τοῦ ποτηρίου πινέτω.	Let a man test himself then, and let him eat from the bread and drink from the cup in this way.	
1 Cor 11:29	Ὁ γὰρ ἐσθίων καὶ πίνων ἀναξίως, κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα τοῦ κυρίου.	For he <i>who</i> eats and drinks unworthily eats and drinks judgment <u>on himself</u> , not discerning the body of the Lord.	on himself ← <i>to himself</i> .
1 Cor 11:30	Διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι, καὶ κοιμῶνται ἱκανοί.	<u>This is why</u> there are many weak and sick among you, and a <u>fair number</u> are falling asleep.	This is why ← <i>On account of this</i> . a fair number ← <i>sufficient</i> .
1 Cor 11:31	Εἰ γὰρ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα.	For if we were examining ourselves, we would not be being judged.	

1 Cor 11:32	Κρινόμενοι δέ, ὑπὸ {RP TR: - } [P1904: τοῦ] κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν.	But when we are judged, we are disciplined by {RP TR: <i>the</i> } [P1904: <i>the</i>] Lord in order that we should not be condemned with the world.	τοῦ, <i>of the</i> : absent in RP TR F1859=11/12 vs. present in P1904 F1859=1/12 (Scrivener's m). Punctuation: one could repunctuate so as to take <i>by the Lord</i> with <i>are judged</i> rather than <i>are disciplined</i> .
1 Cor 11:33	Ὡστε, ἀδελφοί μου, συνεργόμενοι εἰς τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε.	So, my brothers, when we meet together to eat, <u>wait for each other</u> .	wait for each other: the opposite of the grabbing first of 1 Cor 11:21. The sense could be <i>take it in turns</i> without trying to get in first.
1 Cor 11:34	Εἰ δέ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω· ἵνα μὴ εἰς κρίμα συνέρχησθε. Τὰ δὲ λοιπὰ, ὡς ἂν ἐλθῶ, διατάξομαι.	And if anyone is <u>famished</u> , let him eat at home, so that you do not meet <i>bringing on</i> judgment. As for the remaining <i>matters</i> , when I come, I will sort <i>them</i> out.	famished ← <i>hungry</i> , but the sense is <i>ravenous</i> with intention to abuse the Lord's supper, as an opportunity to guzzle. <i>bringing on</i> ← <i>to</i> .
1 Cor 12:1	Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἄγνοεῖν.	Now concerning spiritual <i>gifts</i> , brothers, I do not want you to be ignorant.	
1 Cor 12:2	Οἴδατε ὅτι {RP P1904: ὅτε} [TR: -] ἔθνη ἦτε πρὸς τὰ εἰδωλὰ τὰ ἄφωνα, ὡς ἂν ἤγεσθε, ἀπαγόμενοι.	You know {RP P1904: <u>how</u> , when you were pagans,} [TR: <i>that you were pagans and how</i>] you were being <u>drawn</u> and led away to mute idols.	ὅτε, <i>when</i> : present in RP P1904 F1859=8/12 vs. absent in TR F1859=4/12 (Scrivener's <u>bdlm</u>). {RP P1904: <i>how</i> ← <i>that</i> , but reinforced later by ὡς, <i>how</i> .} <i>drawn</i> ← <i>led</i> .
1 Cor 12:3	Διὸ γνωρίζω ὑμῖν, ὅτι οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν λέγει Ἀνάθεμα Ἰησοῦν· καὶ οὐδεὶς δύναται εἰπεῖν, Κύριον Ἰησοῦν, εἰ μὴ ἐν πνεύματι ἁγίῳ.	So I am making <i>it</i> known to you that no-one speaking in <i>the</i> spirit of God says, “Jesus <i>is</i> a curse”, and no-one can say, “Jesus <i>is</i> Lord”, except by holy spirit.	Punctuation: the Greek is indirect speech (accusative and understood infinitive εἶναι), but RP represent it as direct speech by their capitalization. A punctuation divergence from RP.
1 Cor 12:4	Διαιρέσεις δὲ χαρισμάτων εἰσὶν, τὸ δὲ αὐτὸ πνεῦμα.	Now there are varieties of gracious gifts, but <i>it is</i> the same spirit <i>involved</i> .	
1 Cor 12:5	Καὶ διαιρέσεις διακονιῶν εἰσὶν, καὶ ὁ αὐτὸς κύριος.	And there are varieties of ministries, but the same Lord <i>is involved</i> .	
1 Cor 12:6	Καὶ διαιρέσεις ἐνεργημάτων εἰσὶν, ὁ δὲ αὐτός ἐστιν θεός, ὁ ἐνεργῶν τὰ πάντα ἐν πάσιν.	And there are varieties of activities, but it is the same God who activates everything in everyone.	

1 Cor 12:7	Ἐκάστῳ δὲ δίδεται ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον.	But manifestation of the spirit is given to each <i>person</i> to be a benefit.	
1 Cor 12:8	ᾧ μὲν γὰρ διὰ τοῦ πνεύματος δίδεται λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως, κατὰ τὸ αὐτὸ πνεῦμα·	For to one a word of wisdom is given through the spirit, whereas to another <i>it is</i> a word of knowledge according to the same spirit,	
1 Cor 12:9	ἐτέρῳ δὲ πίστις, ἐν τῷ αὐτῷ πνεύματι· ἄλλῳ δὲ χαρίσματα ἰαμάτων ἐν τῷ αὐτῷ πνεύματι·	and to another <i>it is</i> faith by the same spirit, while to another <i>it is</i> gracious gifts of healing by the same spirit,	
1 Cor 12:10	ἄλλῳ δὲ ἐνεργήματα δυνάμεων, ἄλλῳ δὲ προφητεία, ἄλλῳ δὲ διακρίσεις πνευμάτων, ἐτέρῳ δὲ γένη γλωσσῶν, ἄλλῳ δὲ ἐρμηνεῖα γλωσσῶν·	and to <i>yet</i> another <i>the working</i> of deeds of power, and to another prophecy, and to another discernings of spirits, and to another <i>various</i> kinds of tongues, and to another <i>the</i> interpretation of tongues.	working ← <i>workings</i> .
1 Cor 12:11	πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται.	One and the same spirit <u>is active in</u> all these <i>things</i> , apportioning to each individually as it wishes.	is active in: compare Eph 1:11.
1 Cor 12:12	Καθάπερ γὰρ τὸ σῶμα ἐν ἑστίν, καὶ μέλη ἔχει πολλά, πάντα δὲ τὰ μέλη τοῦ σώματος τοῦ ἐνός, πολλά ὄντα, ἐν ἑστίν σῶμα· οὕτως καὶ ὁ χριστός.	For as the body is one and has many parts, and all the parts <i>are</i> of the one body, <i>yet</i> are many, <i>whereas the</i> body is one, so also <i>is</i> Christ.	
1 Cor 12:13	Καὶ γὰρ ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δούλοι εἴτε ἐλεύθεροι· καὶ πάντες εἰς ἐν πνεῦμα ἐποτίσθημεν.	For indeed, we have all been baptized by one spirit into one body, whether Jews or Greeks, whether slaves or free, and we have all been given drink <u>at one spirit</u> .	at one spirit ← <i>to one spirit</i> (pregnant use); as at a fountain, as noted by [CB].
1 Cor 12:14	Καὶ γὰρ τὸ σῶμα οὐκ ἑστίν ἐν μέρος ἀλλὰ πολλά.	For indeed, the body is not one part, but many.	
1 Cor 12:15	Ἐὰν εἴπῃ ὁ πούς, “Ὅτι οὐκ εἰμὶ χεῖρ, οὐκ εἰμὶ ἐκ τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ ἑστίν ἐκ τοῦ σώματος;	If the foot says, “Because I am not a hand, I am not of the body”, surely <i>it is</i> not so, <i>that</i> on account of this, it is not <i>part</i> of the body?	

1 Cor 12:16	Καὶ ἂν εἴπῃ τὸ οὖς, ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;	And if the ear says, “Because I am not an eye, I am not of the body”, surely <i>it is not so, that</i> on account of this, it is not <i>part</i> of the body?	
1 Cor 12:17	Εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή; Εἰ ὅλον ἀκοή, ποῦ ἡ ὀσφρησις;	If the whole body <i>were</i> an eye, where <i>would</i> hearing <i>be</i> ? If <i>it were</i> all hearing, where <i>would</i> the sense of smell <i>be</i> ?	
1 Cor 12:18	Νυνὶ δὲ ὁ θεὸς ἔθετο τὰ μέλη ἐν ἑκάστων αὐτῶν ἐν τῷ σώματι, καθὼς ἠθέλησεν.	<u>But as it is</u> , God has appointed the parts – each one of them – in the body as he wished.	But as it is ← But now.
1 Cor 12:19	Εἰ δὲ ἦν τὰ πάντα ἐν μέλος, ποῦ τὸ σῶμα;	But if all were one part, where <i>would</i> the body <i>be</i> ?	
1 Cor 12:20	Νῦν δὲ πολλὰ μὲν μέλη, ἐν δὲ σῶμα.	<u>But as it is</u> , there are many parts and one body.	But as it is ← But now.
1 Cor 12:21	Οὐ δύναται δὲ {RP: ὁ} [P1904 TR: -] ὀφθαλμός εἰπεῖν τῇ χειρί, Χρείαν σου οὐκ ἔχω· ἢ πάλιν ἡ κεφαλὴ τοῖς ποσίν, Χρείαν ὑμῶν οὐκ ἔχω.	And {RP: the} [P1904 TR: an] eye cannot say to the hand, “I don’t need you”, or again the head to the feet, “I don’t need you.”	ὁ, <i>the (eye)</i> : present in RP F1859=9/12 vs. absent in P1904 TR F1859=3/12 (Scrivener’s echo).
1 Cor 12:22	Ἀλλὰ πολλῷ μᾶλλον τὰ δοκούντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστιν·	But how much more are those parts of the body which seem <i>to be</i> weaker necessary,	
1 Cor 12:23	καὶ ἃ δοκοῦμεν {RP P1904 S1550 S1894: ἀτιμότερα} [E1624: ἀτιμώτερα] εἶναι τοῦ σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν· καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει·	so that <i>as for</i> those <i>parts</i> of the body which we consider to be <u>less honoured</u> , we invest <u>them</u> with <i>all the</i> more copious honour. Then our uncomely <i>parts</i> have more copious comeliness,	ἀτιμότερα, <i>less honoured; not honoured</i> (classical form, short ο after long syllable, long ι), RP P1904 S1550 S1894 F1859=8/12 vs. ἀτιμώτερα, <i>less honoured; not honoured</i> (non-classical form), E1624 F1859=4/12 (Scrivener’s bcfm). them ← <i>these</i> .
1 Cor 12:24	τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρείαν ἔχει· ἀλλ’ ὁ θεὸς συνεκέρασεν τὸ σῶμα, τῷ ὑστεροῦντι περισσοτέραν δόυσ τιμὴν,	while our comely <i>parts</i> do not need <i>redress</i> . But God composed the body, and he gave more copious honour to that <i>which</i> lacked <i>it</i> ,	

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</i> the same way.	σχίσματα, <i>divisions</i> , RP F1859=7/12 (Scrivener's abcdegk) vs. σχίσμα, <i>division</i> , P1904 TR F1859=5/12 (Scrivener's fhlmno). Nearly a disparity with RP, R=7:7.
1 Cor 12:26	Καὶ εἴτε πάσχει ἐν μέλος, συμπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται ἐν μέλος, συγχαίρει πάντα τὰ μέλη.	And if one part suffers, all the parts suffer with <i>it</i> ; if one part is glorified, all the parts rejoice with <i>it</i> .	
1 Cor 12:27	ὑμεῖς δὲ ἐστε σῶμα χριστοῦ, καὶ μέλη ἐκ μέρους.	And you are a <u>b</u> ody of Christ, and members <u>i</u> ndividually.	a body: one could justify <i>the body</i> on grammatical grounds – the word <i>the</i> often needs supplying in phrases like this – but consider John 10:16, <i>other sheep too, which are not of this fold</i> , and consider the body of Ephesians and Colossians where no distinctions in the parts are mentioned. individually ← <i>out of a part</i> , so perhaps <i>in a role</i> . We speak of a <i>part</i> or <i>role</i> in a play.
1 Cor 12:28	Καὶ οὓς μὲν ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δευτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, εἶτα χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν.	And God appointed some in the <u>ch</u> urch: firstly, apostles; secondly, prophets; thirdly, teachers; then <i>workers of deeds of power</i> ; then <i>those with gracious gifts of healing, help, guidance and various kinds of tongues</i> .	church: see Matt 16:18. help, guidance ← <i>helps, guidances</i> .
1 Cor 12:29	Μὴ πάντες ἀπόστολοι; Μὴ πάντες προφῆται; Μὴ πάντες διδάσκαλοι; Μὴ πάντες δυνάμεις;	<i>Are all apostles? Are all prophets? Are all teachers? Are all workers of deeds of power?</i>	These questions pressure for an answer of <i>no</i> .
1 Cor 12:30	Μὴ πάντες χαρίσματα ἔχουσιν ἰαμάτων; Μὴ πάντες γλωσσῶν λαλοῦσιν; Μὴ πάντες διερμηνεύουσιν;	Do all have gracious gifts of healing? Do all speak in tongues? Do all interpret?	
1 Cor 12:31	Ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείττονα. Καὶ ἐτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.	Be zealous for the <u>b</u> est gracious gifts. And yet I show you a superior way.	best ← <i>better</i> , Greek comparative for superlative; compare Luke 7:28.

1 Cor 13:1	Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἁγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἤχων ἢ κύμβαλον ἀλαλάζον.	If I speak in the languages of men and of the angels, but I do not have love, I <u>am</u> sounding copper or a clanging cymbal.	I am ← <i>I have become</i> .
1 Cor 13:2	Καὶ ἔὰν ἔχω προφητεῖαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἔὰν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, {RP S1550: οὐθέν} [P1904 E1624 S1894: οὐδέν] εἰμι.	And if I have prophecy and know all the mysteries and <i>have</i> all knowledge, and if I have all faith so as to move mountains, but <i>if</i> I do not have love, I am <u>nothing</u> .	οὐθέν, <i>nothing</i> (1), RP S1550 F1859=10/12 vs. οὐδέν, <i>nothing</i> (2), P1904 E1624 S1894 F1859=2/12 (Scrivener's <u>dm</u>).
1 Cor 13:3	Καὶ ἔὰν {RP P1904 S1550 S1894: ψωμίσω} [E1624: ψωμίζω] πάντα τὰ υπάρχοντά μου, καὶ ἔὰν παραδῶ τὸ σῶμά μου ἵνα {RP-text TR: καυθήσωμαι} [RP-marg P1904: καυθήσομαι], ἀγάπην δὲ μὴ ἔχω, οὐδέν ὠφελοῦμαι.	And if I distribute food <u>from the proceeds of</u> all my belongings, and if I deliver my body to be <u>burned</u> , 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 <u>ab*eglmo</u>) vs. καυθήσομαι, <i>I am burned</i> (future indicative), RP-marg P1904 F1859=6/13 (Scrivener's <u>b**cdfhk</u>). Nearly a disparity with RP-text, R=8:7.
1 Cor 13:4	Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ ζηλοῖ· ἡ ἀγάπη οὐ περπερεύεται, οὐ φυσιοῦται,	Love is longsuffering; it is kind. Love is not jealous. Love does not vaunt itself; it does not become puffed up.	
1 Cor 13:5	οὐκ ἄσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογιζέται τὸ κακόν,	It does not behave in an unseemly way, it does not seek its own <i>interests</i> , it is not provoked; it does not keep an account of evil.	
1 Cor 13:6	οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ,	It does not rejoice over injustice, but rejoices with truth.	
1 Cor 13:7	πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει.	It bears all <i>things</i> , it believes all <i>things</i> , it puts hope in all <i>things</i> ; it endures all <i>things</i> .	

1 Cor 13:8	Ἡ ἀγάπη οὐδέποτε ἐκπίπτει· εἴτε δὲ προφητεῖαι, καταργηθήσονται· εἴτε γλῶσσαι, παύσονται· εἴτε γνῶσις, καταργηθήσεται.	Love never fails. But if <i>there are gifts of</i> prophecies, they will be abolished. And if <i>there are</i> tongues, they will cease. And if <i>there is</i> knowledge, it will cease <i>to be applicable</i> .	
1 Cor 13:9	Ἐκ μέρους {RP P1904: δὲ} [TR: γὰρ] γινώσκουμεν, καὶ ἐκ μέρους προφητεύομεν·	{RP P1904: But} [TR: For] we know in part, and we prophesy in part.	δὲ, <i>and, but</i> , RP P1904 F1859=11/12 vs. γὰρ, <i>for</i> , TR F1859=1/12 (Scrivener's m).
1 Cor 13:10	ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται.	But when the culmination arrives, then that <i>which is</i> in part will be abolished.	
1 Cor 13:11	Ὅτε ἦμην νήπιος, ὡς νήπιος ἐλάλουν, ὡς νηπιος ἐφρόνουν, ὡς νηπιος ἐλογιζόμην· ὅτε δὲ γεγونا ἄνθρωπος, κατήργηκα τὰ τοῦ νηπίου.	When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. But since I have become a man, I have done away with childish <i>things</i> .	
1 Cor 13:12	Βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνιγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγινώσκω καθὼς καὶ ἐπεγνώσθη.	For now we see through a mirror enigmatically, but then <i>it will be</i> face to face. At present I know in part, but then I will <u>know</u> as I am also <u>known</u> .	know ... known: or <i>acknowledge ... acknowledged</i> .
1 Cor 13:13	Νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μέζων δὲ τούτων ἡ ἀγάπη.	And now there remain faith, hope <i>and</i> love – these three <i>things</i> . But <u>the greatest</u> of these <i>is</i> love.	greatest ← <i>greater</i> , Greek comparative for superlative.
1 Cor 14:1	Διώκετε τὴν ἀγάπην· ζηλοῦτε δὲ τὰ πνευματικά, μάλλον δὲ ἵνα προφητεύητε.	Pursue love, and be zealous for the spiritual <i>gifts</i> – preferably that you may prophesy.	
1 Cor 14:2	Ὁ γὰρ λαλῶν γλῶσση οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ τῷ θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια.	For he <i>who</i> speaks in a tongue does not speak to men, but to God. For no-one <u>understands him</u> ; rather, he speaks mysteries by <i>the</i> spirit.	understands ← <i>hears</i> .
1 Cor 14:3	Ὁ δὲ προφητεύων ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν.	But he <i>who</i> prophesies speaks edification and encouragement and consolation to men.	

1 Cor 14:4	Ὁ λαλῶν γλώσση ἑαυτὸν οἰκοδομεῖ, ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ.	He <i>who</i> speaks in a tongue edifies himself, but he <i>who</i> prophesies edifies <i>the church</i> .	church: see Matt 16:18.
1 Cor 14:5	Θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μάλλον δὲ ἵνα προφητεύητε· μείζων γὰρ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτός ἐῖ μὴ {RP P1904: διερμηνεύει} [TR: διερμηνεύη], ἵνα ἡ ἐκκλησία οἰκοδομῇ λάβῃ.	I <u>would like</u> you all to speak in tongues, but more so that you should prophesy. For he <i>who</i> prophesies <i>is</i> greater than he <i>who</i> speaks in tongues, unless <u>he interprets</u> , so that the <i>church</i> receives edification.	διερμηνεύει, <i>he interprets</i> (non-classical present indicative), RP P1904 F1859=9/12 vs. διερμηνεύη, <i>he interprets</i> (classical present subjunctive), TR F1859=2/12 (Scrivener's emn) vs. another reading, F1859=1/12 (Scrivener's c). would like ← <i>want</i> . church: see Matt 16:18.
1 Cor 14:6	Νυνὶ δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ ἐν προφητείᾳ ἢ ἐν διδασκαλίᾳ;	And now, brothers, if I come to you speaking in tongues, how will I benefit you, unless I speak to you either in <i>the form of</i> revelation or in knowledge, or in prophecy or in teaching?	
<u>1 Cor 14:7</u>	Ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλός, εἴτε κιθάρα, ἐὰν διαστολὴν τοῖς φθόγγοις μὴ {RP P1904: διδῶ} [TR: δῶ], πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον;	<u>Likewise</u> , when inanimate <i>objects</i> give sound, whether <i>the</i> flute or <i>the</i> harp, if they do not <u>show</u> a distinction in the tones, how will the flute-playing or harp-playing <i>tune</i> be identified?	διδῶ, <i>they (neuter) give</i> : present (but iota subscript wanting), RP P1904 F1859=11/12 vs. δῶ, <i>they (neuter) give</i> , aorist, TR F1859=1/12 (Scrivener's f). An iota subscript divergence from RP. Likewise: for our translation (though not in the RP Greek text) we have re-accented ὅμως, <i>nevertheless</i> , to ὁμῶς, <i>likewise</i> . An accentuation divergence from RP P1904 TBS-TR. AV differs (<i>and even</i>). We ↯ show ← <i>give</i> .
1 Cor 14:8	Καὶ γὰρ ἐὰν ἄδηλον φωνὴν σάλπιγξ δῶ, τίς παρασκευάζεται εἰς πόλεμον;	For indeed, if a trumpet gives an unclear sound, who will prepare himself for war?	↯, make the same accent change in Gal 3:15 (see our note there), but not in John 12:42.

1 Cor 14:9	Οὕτως καὶ ὑμεῖς διὰ τῆς γλώσσης εἰ μὴ εὐσημον λόγον δώτε, πῶς γνωσθήσεται τὸ λαλούμενον; Ἔσεσθε γὰρ εἰς ἄερα λαλοῦντες.	So you too, if you do not give clear speech through the tongue, how will that <i>which is spoken</i> be understood? For you will <i>just</i> be speaking into <i>the</i> air.	
1 Cor 14:10	Τοσαῦτα, εἰ τύχοι, γένη φωνῶν ἐστὶν ἐν κόσμῳ καὶ οὐδὲν {RP P1904 S1550 E1624: αὐτῶν} [S1894: -] ἄφωνον.	<u>Now for all <i>the</i> kinds of languages <i>which</i> <i>there</i> might be in the world, not one {RP P1904 S1550 E1624: of them} [S1894: -] is meaningless.</u>	αὐτῶν, <i>of them</i> : present in RP P1904 S1550 E1624 F1859=11/12 vs. absent in S1894 F1859=1/12 (Scrivener's d). <i>Now for all <i>the</i> kinds of languages which there might be ← So many, if it were to chance, kinds of voices there are.</i> not ← <i>and / yet not.</i>
1 Cor 14:11	Ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος, καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος.	So if I do not know the force of the sound, I will be to him <i>who is</i> speaking a <u>barbarian</u> , and he <i>who is</i> speaking <i>will be</i> a barbarian to me.	a barbarian: one might have expected ὥς here, <i>like a barbarian</i> – the converse of the redundant ὥς of Luke 2:37 etc.
1 Cor 14:12	Οὕτως καὶ ὑμεῖς, ἐπεὶ ζηλωταί ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε.	So you too, since you are zealots for <u>spiritual gifts</u> , seek <i>them</i> so that you may excel in the edification of the <u>church</u> .	spiritual <i>gifts</i> ← <i>spirits</i> . church: see Matt 16:18.
1 Cor 14:13	Διόπερ ὁ λαλῶν γλώσση προσευχέσθω ἵνα διερμηνεύῃ.	So let him <i>who</i> speaks in a tongue pray that <u>he</u> may interpret.	he: or <i>one</i> ; the roles are separated in 1 Cor 12:10, but not necessarily so here.
1 Cor 14:14	Ἐὰν γὰρ προσεύχωμαι γλώσση, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστιν.	For if I pray in a tongue, my spirit prays, but my mind is without fruit.	
1 Cor 14:15	Τί οὖν ἐστίν; Προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοί· ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ {RP P1904 S1550 S1894: τῷ} [E1624: -] νοί.	What is <i>the issue</i> then? I will pray in the spirit, and I will also pray in <i>my</i> mind. I will sing psalms in the spirit, and I will also sing psalms in <i>my</i> mind.	τῷ, <i>the (mind)</i> : present in RP P1904 S1550 S1894 F1859=11/12 vs. absent in E1624 F1859=0/12 vs. whole clause absent, F1859=1/12 (Scrivener's d).

1 Cor 14:16	Ἐπεὶ ἂν εὐλογῇς τῷ πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς ἔρει τὸ Ἀμήν ἐπὶ τῇ σῇ εὐχαριστίᾳ, ἐπειδὴ τι λεγεις οὐκ οἶδεν;	Otherwise, if you bless in the spirit, how will he <i>who</i> occupies the place of the layman say “Amen” to your thanksgiving, since he does not know what you are saying?	
1 Cor 14:17	Σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἀλλ’ ὁ ἕτερος οὐκ οἰκοδομεῖται.	For you give thanks well, but the other person is not edified.	
1 Cor 14:18	Εὐχαριστῶ τῷ θεῷ μου, πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶν·	I give thanks to my God <i>that</i> I speak in tongues more than all of you,	
1 Cor 14:19	ἀλλ’ ἐν ἐκκλησίᾳ θέλω πέντε λόγους διὰ τοῦ νοός μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ.	but in <i>the church</i> I would <i>rather</i> speak five words <i>mindfully</i> , so that I <i>might</i> instruct others, than ten thousand words in a tongue.	church: see Matt 16:18. mindfully ← <i>through my mind</i> . might ← <i>might also, might for my part</i> (otiose καί).
1 Cor 14:20	Ἀδελφοί, μὴ παιδίᾳ γίνεσθε ταῖς φρεσίν· ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσίν τέλειοι γίνεσθε.	Brothers, do not <i>be</i> children in mentality. However, act like an infant with regard to evil, but become fully mature in mentality.	be ← <i>become</i> .
1 Cor 14:21	Ἐν τῷ νόμῳ γέγραπται ὅτι Ἐν ἑτερογλώσσοις καὶ ἐν χεῖλεσιν ἑτέροις λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ’ οὕτως εἰσακούσονται μου, λέγει κύριος.	In the law it stands written: “By those of another language And by foreign lips I will speak to this people, And not even in this way will they listen to me, Says the Lord.”	Isa 28:11, Isa 28:12.
1 Cor 14:22	Ὡστε αἱ γλώσσαι εἰς σημεῖόν εἰσιν, οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις· ἡ δὲ προφητεία, οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς πιστεύουσιν.	So <i>tongues</i> are a sign not to those <i>who</i> believe, but to unbelievers. But prophecy <i>is</i> not for unbelievers, but for believers.	tongues: presumably when the tongues are the languages of the unbelievers, as in Acts 2:6.
1 Cor 14:23	Ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτό, καὶ πάντες γλώσσαις λαλῶσιν, εἰσέλθωσιν δὲ ἰδιώται ἢ ἀπιστοί, οὐκ ἐροῦσιν ὅτι μαίνεσθε;	So if the whole <i>church</i> meets together and all speak in <i>tongues</i> , and laymen or unbelievers come in, will they not say that you are mad?	church: see Matt 16:18. tongues: presumably here when the tongues are <i>not</i> the languages of the unbelievers, uninterpreted, and everything is disorderly.

1 Cor 14:24	Ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δέ τις ἀπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων,	But if all prophesy, and some unbeliever or layman comes in, he is confronted by all – he is challenged by all.	
1 Cor 14:25	καὶ οὕτως τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερά γίνεται· καὶ οὕτως πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ θεῷ ἁπαγγέλλων ὅτι Ὁ θεὸς ὄντως ἐν ὑμῖν ἐστίν.	And in this way the secret <i>things</i> of his heart become manifest, and so he will fall face down and worship God, declaring that God really is among you.	RP punctuates for direct speech; we, with TBS-TR, for indirect speech.
1 Cor 14:26	Τί οὖν ἐστίν, ἀδελφοί; Ὅταν συνέρχησθε, ἕκαστος ὑμῶν ψαλμὸν ἔχει, διδασχὴν ἔχει, γλῶσσαν ἔχει, ἀποκάλυψιν ἔχει, ἐρμηνείαν ἔχει. Πάντα πρὸς οἰκοδομὴν {RP P1904: γινέσθω} [TR: γενέσθω].	What is <i>the issue</i> then, brothers? Whenever you meet, each of you has a psalm – has teaching, has a tongue, has revelation, has interpretation. Let everything <u>be</u> for edification.	γινέσθω, <i>let it be</i> (present, so imperfective aspect), RP P1904 F1859=12/12 vs. γενέσθω, <i>let it be</i> (aorist, so perfective aspect), TR F1859=0/12.
1 Cor 14:27	Εἴτε γλῶσση τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεις, καὶ ἀνὰ μέρος, καὶ εἰς διερμηνευέτω·	And if anyone speaks in a tongue, <i>let it be</i> two on an occasion or at most three, and in turn, and let one interpret,	
1 Cor 14:28	Ἐὰν δὲ μὴ ᾖ διερμηνευτής, σιγάτω ἐν ἐκκλησίᾳ· ἑαυτῷ δὲ λαλείτω καὶ τῷ θεῷ.	but if there is no interpreter, let him be silent in <i>the church</i> , and let him speak to himself and to God.	church: see Matt 16:18.
1 Cor 14:29	Προφῆται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν.	However, let two or three prophets speak, and let the others <u>use their</u> <u>discernment</u> .	use their discernment ← <i>discern</i> .
1 Cor 14:30	Ἐὰν δὲ ἄλλω {RP P1904c TR: ἀποκαλυφθῇ} [P1904u: ἀποκακαλυφθῇ] καθημένῳ, ὁ πρῶτος σιγάτω.	And if <i>anything</i> is revealed to anyone else sitting <i>there</i> , let the first <i>one</i> be silent.	
1 Cor 14:31	Δύνασθε γὰρ καθ' ἓνα πάντες προφητεύειν, ἵνα πάντες μανθάνωσιν, καὶ πάντες παρακαλῶνται·	For you can all prophesy one by one, so that all learn and all are encouraged.	
1 Cor 14:32	καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται.	And <i>the spiritual gifts</i> of <i>the</i> prophets are <u>under</u> <u>control of the</u> prophets.	spiritual <i>gifts</i> ← <i>spirits</i> , as in 1 Cor 14:12. under control of ← <i>subject to</i> .

1 Cor 14:33	Οὐ γάρ ἐστιν 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 <u>churches</u> of the <u>saints</u> .	¶ 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.
1 Cor 14:34	Αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γάρ ἐπιτέτραπται αὐταῖς λαλεῖν, ἀλλ' ὑποτάσσεσθαι, καθὼς καὶ ὁ νόμος λέγει.	Let your women in the <u>churches</u> be silent. For <u>it is not permitted</u> for them to speak, but to be in subjection, as the law also says.	churches: see Matt 16:18. it is not permitted ← <i>it has not been permitted</i> . The reference to being in subjection is Gen 3:16 .
1 Cor 14:35	Εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστιν γυναῖξιν ἐν ἐκκλησίᾳ λαλεῖν.	But if they wish to learn something, let them ask their own husbands at home, for it is shameful for women to speak in <u>church</u> .	church: see Matt 16:18.
1 Cor 14:36	Ἡ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξηλθεν; Ἡ εἰς ὑμᾶς μόνους κατήντησεν;	<u>Now was it</u> from you <i>that</i> the word of God went out? Or <i>was it</i> to you alone <i>that it came</i> ?	Now ← <i>Or</i> . came ← <i>came down to meet</i> .
1 Cor 14:37	Εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικός, ἐπιγινώσκτω ὃ γράφω ὑμῖν, ὅτι {RP: - } [P1904 TR: τοῦ] κυρίου εἰσὶν ἐντολαί.	If anyone considers <i>himself</i> to be a prophet or spiritual <i>person</i> , let him acknowledge that what I write to you is <i>the Lord's</i> commandments.	τοῦ, <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?
1 Cor 14:38	Εἰ δέ τις ἄγνοεῖ, ἄγνοεῖτω.	But if anyone is ignorant <i>of them</i> , let him be ignorant.	
1 Cor 14:39	Ὡστε, ἀδελφοί, ζηλοῦτε τὸ προφητεῦειν, καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε·	So, brothers, be zealous about prophesying, and do not prevent speaking in tongues.	
1 Cor 14:40	πάντα εὐσημόνως καὶ κατὰ τάξιν γινέσθω.	Let everything take place decently and in an orderly way.	

1 Cor 15:1	Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε,	Now I am making known to you, brothers, the gospel which I preached to you, which you also received, and in which you stand,	
1 Cor 15:2	δι' οὗ καὶ σώζεσθε· τίνι λόγῳ εὐηγγελισάμην ὑμῖν, εἰ κατέχετε, ἐκτός εἰ μὴ εἰκῇ ἐπιστεύσατε.	by which you are also being saved, if you hold on to the words with which I preached the gospel to you, unless you have come to believe in vain.	words ← word.
1 Cor 15:3	Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς·	For I have passed on to you in <i>the first place that</i> which I <i>for my part</i> received, <i>namely</i> that Christ died for our sins according to the scriptures,	for my part ← also. The conjunction καὶ often has a sense of reciprocity or parallelism.
1 Cor 15:4	καὶ ὅτι ἐτάφη· καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς·	and that he was <u>buried</u> and that <u>he was raised</u> on the third day according to the scriptures,	buried: or <i>entombed</i> (and the Lord was put in a tomb). he was raised ← <i>he has been raised</i> , or <i>he has risen</i> .
1 Cor 15:5	καὶ ὅτι ὤφθη Κηφᾶ, εἴτα τοῖς δώδεκα·	and that he was seen by Cephas, then by the twelve.	
1 Cor 15:6	ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείους μένουσιν ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμήθησαν·	After that he was seen by more than five hundred brothers at once, of whom the majority remain to the present time, but <u>some</u> have fallen asleep.	some ← <i>some also</i> (otiose καί).
1 Cor 15:7	ἔπειτα ὤφθη Ἰακώβῳ, εἴτα τοῖς ἀποστόλοις πᾶσιν·	Then he was seen by James, then by all the apostles,	
1 Cor 15:8	ἔσχατον δὲ πάντων, ὥσπερ ἐγὼ ἐκτρώματι, ὤφθη καὶ μοί.	and last of all he was also seen by me, one untimely <u>born</u> , as <i>it were</i> .	born: i.e. <i>born from above / again</i> (John 3:3), or, [MG], <i>born into the family of apostles</i> .
1 Cor 15:9	Ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ θεοῦ.	For I am the least of the apostles, and I am not fit to be called an apostle, because I persecuted the <u>church</u> of God,	church: see Matt 16:18.

1 Cor 15:10	Χάριτι δὲ θεοῦ εἰμι ὃ εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμέ ου κενὴ ἐγενήθη, ἀλλὰ περισσότερον αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δέ, ἀλλ' ἡ χάρις τοῦ θεοῦ ἡ σὺν ἐμοί.	but by <i>the</i> grace of God I am what I am, and his grace towards me has not been <i>in</i> vain, but I have toiled more inordinately <u>than them</u> all, yet not I, but the grace of God which <i>is</i> with me.	than them: or, if the reader prefers, <i>than they</i> .
1 Cor 15:11	Εἴτε οὖν ἐγώ, εἴτε ἐκεῖνοι, οὕτως κηρύσσομεν καὶ οὕτως ἐπιστεύσατε.	So whether <i>it is</i> I or <u>they</u> , <u>this <i>is what</i></u> we preach, and <u>this <i>is what</i></u> you have believed.	they ← <i>those</i> . this is what (2x) ← <i>thus</i> .
1 Cor 15:12	Εἰ δὲ χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσιν τινες ἐν ὑμῖν ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν;	But if Christ is preached, <i>namely</i> that he has been raised from <i>the</i> dead, how <i>is it that</i> some among you say that there is no resurrection of <i>the</i> dead?	
1 Cor 15:13	Εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ χριστὸς ἐγήγερται·	Now if there is no resurrection of <i>the</i> dead, then neither has Christ been raised.	
1 Cor 15:14	εἰ δὲ χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα ἡμῶν, κενὴ δὲ καὶ ἡ πίστις ὑμῶν.	And if Christ has not been raised, then our preaching <i>is</i> vacuous, and your faith <i>is</i> also vacuous.	
1 Cor 15:15	Εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ ὅτι ἤγειρεν τὸν χριστόν, ὃν οὐκ ἤγειρεν, εἰπερ ἄρα νεκροὶ οὐκ ἐγείρονται.	And we are also found <i>to be</i> false witnesses of God, because we have testified against God, that he raised Christ, whom he did not raise, <u>if <i>the</i> dead <u>really</u> are</u> not raised.	if ... really ← <i>if indeed therefore</i> .
1 Cor 15:16	Εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ χριστὸς ἐγήγερται·	For if <i>the</i> dead are not raised, neither has Christ been raised,	
1 Cor 15:17	εἰ δὲ χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν· ἔτι ἔστε ἐν ταῖς ἁμαρτίαις ὑμῶν.	and if Christ has not been raised, your faith <i>is</i> futile; you are still in your sins.	
1 Cor 15:18	Ἄρα καὶ οἱ κοιμηθέντες ἐν χριστῷ ἀπώλοντο.	In that case those <i>who have</i> fallen asleep in Christ have also perished.	
1 Cor 15:19	Εἰ ἐν τῇ ζωῇ ταύτῃ ἡλπιότες ἐσμεν ἐν χριστῷ μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν.	If we have only hoped in Christ <u>for this life</u> , we are the <u>most pitiable</u> of all men.	for ← <i>in</i> , a reference to the period where the hope applies. most pitiable ← <i>more pitiable</i> , Greek comparative for superlative.

1 Cor 15:20	Νυνὶ δὲ χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων ἐγένετο.	But <u>as it is</u> , Christ has been raised from <i>the</i> dead. He has become <i>the</i> firstfruit of <u>those who have fallen asleep</u> .	But as it is ← <i>But now</i> . those who have fallen asleep: on the italicization of <i>have</i> , see Acts 21:20.
1 Cor 15:21	Ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν.	For since death <i>came</i> through a man, <i>the</i> resurrection of <i>the</i> dead also <i>came</i> through a man.	
1 Cor 15:22	Ὡςπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ χριστῷ πάντες ζωοποιηθήσονται.	For as in Adam all die, so in Christ all will be made alive.	so ← <i>so also</i> (otiose καί).
1 Cor 15:23	Ἐκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ χριστός, ἔπειτα οἱ {RP: τοῦ} [P1904 TR: -] χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.	But each in his own order. Christ <i>the</i> firstfruit, then those of <u>Christ</u> at his coming.	τοῦ, <i>of the (Christ)</i> : present in RP F1859=12/12 vs. absent in P1904 TR F1859=0/12. A case of collusion between P1904 and TR?
1 Cor 15:24	Εἶτα τὸ τέλος, ὅταν παραδῷ τὴν βασιλείαν τῷ θεῷ καὶ πατρί, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν.	Then the end <i>comes</i> , when he delivers the kingdom to <i>him who is</i> God and father, when he abolishes all rule and all authority and power.	
1 Cor 15:25	Δεῖ γὰρ αὐτὸν βασιλεύειν, ἄχρι οὗ ἂν θῇ πάντας τοὺς ἐχθροὺς ὑπο τοὺς πόδας αὐτοῦ.	For he must reign until he has put all the enemies under his feet .	Ps 8:7MT (Ps 8:6AV).
1 Cor 15:26	Ἦσχατος ἐχθρὸς καταργεῖται ὁ θάνατος.	<i>The last enemy which will be abolished is</i> death.	
1 Cor 15:27	Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. Ὅταν δὲ εἴπῃ ὅτι Πάντα ὑποτέτακται, δηλὸν ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα.	For he has put everything in subjection under his feet . And when he says, “Everything has been subjected”, <i>it is</i> evident that <i>it is</i> with the exception of him <i>who</i> made everything subject to him.	Ps 8:7MT (Ps 8:6AV).
1 Cor 15:28	Ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾗ ὁ θεὸς τὰ πάντα ἐν πασίν.	And when everything has been subjected to him, then the son himself will be subjected to him <i>who</i> subjected everything to him, in order that <u>God</u> may be all in all.	God: it does not say “ <i>the father</i> ”, as we have seen this verse misquoted (see internet).

1 Cor 15:29	Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; Εἰ ὅλως νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ τῶν νεκρῶν;	For otherwise, what will they <u>who are baptized for the dead</u> do? If <u>the dead</u> are not raised at all, <u>why</u> are they <u>baptized for the dead</u> ?	baptized for the dead (2x): this is the plain meaning, but it does not imply endorsement of the practice, and it is noteworthy that the pronoun <i>they</i> is used, not <i>you</i> . why ← <i>why also</i> (otiose καί).
1 Cor 15:30	Τί καὶ ἡμεῖς κινδυνεύομεν πάσαν ὥραν;	And why do we endanger ourselves <u>all the time</u> ?	all <i>the time</i> ← <i>every hour</i> .
1 Cor 15:31	Καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν {RP P1904 E1624 S1894: ὑμετέραν} [S1550: ἡμετέραν] καύχῃσιν, ἣν ἔχω ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.	I die every day, <i>I swear</i> by the exultation over {RP P1904 E1624 S1894: you} [S1550: us] which I have in Christ Jesus our Lord.	ὑμετέραν, (<i>over</i>) you, your, RP P1904 E1624 S1894 F1859=8/12 (Scivener's bcd ^{ef} glo) vs. ἡμετέραν, (<i>over</i>) us, our, S1550 F1859=3/12 (Scivener's akm) vs. initial letter erased, F1859=1/12 (Scivener's h).
1 Cor 15:32	Εἰ κατὰ ἄνθρωπον ἐθνηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος, εἰ νεκροὶ οὐκ ἐγείρονται; Φάγωμεν καὶ πίνωμεν, αὐριον γὰρ ἀποθνήσκομεν.	If I, humanly <i>speaking</i> , have done battle with wild beasts in Ephesus, what advantage <i>do I have</i> if <i>the dead</i> are not raised? Then let us eat and drink, for tomorrow we die.	Isa 22:13.
1 Cor 15:33	Μὴ πλανᾶσθε· Φθείρουσιν ἡθῆ {RP P1904: χρηστὰ} [TR: χρήσθ'] ὁμιλίας κακαί.	Do not be <u>led astray</u> : bad <u>company</u> corrupts <u>good</u> habits.	χρηστὰ, <i>good</i> (unapocopated), RP P1904 F1859=12/12 vs. χρήσθ', <i>good</i> (apocopated), TR F1859=0/12. be led astray: or <i>go astray</i> . company ← <i>companies</i> .
1 Cor 15:34	Ἐκνήψατε δικαίως καὶ μὴ ἁμαρτάνετε· ἄγνωσίαν γὰρ θεοῦ τινὲς ἔχουσιν· πρὸς ἐντροπὴν ὑμῖν λέγω.	Sober up, <u>as is right</u> , and do not sin. For some are ignorant of God. I speak <u>to your shame</u> .	as is right ← <i>righteously</i> . to your shame ← <i>to you for shame</i> .
1 Cor 15:35	Ἄλλ' ἔρεῖ τις, Πῶς ἐγείρονται οἱ νεκροί; Ποίῳ δὲ σώματι ἔρχονται;	But someone will say, “How are the dead raised? And with what kind of body <i>will</i> they come?”	
1 Cor 15:36	Ἄφρον, σὺ ὁ σπείρεις, οὐ ζωοποιεῖται ἂν μὴ ἀποθάνῃ.	<i>You</i> fool, what you sow – surely it does not give life unless it dies?	
1 Cor 15:37	καὶ ὁ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σίτου ἢ τινος τῶν λοιπῶν.	And what you sow – you do not sow the body which will come, but a bare seed, whether it happens to be of wheat or of some other <i>crop</i> .	

1 Cor 15:38	ὁ δὲ θεὸς αὐτῷ δίδωσιν σῶμα καθὼς ἠθέλησεν, καὶ ἐκάστω τῶν σπερμάτων τὸ ἴδιον σῶμα.	But God gives it a body as he has willed, <i>that is</i> , to each <i>kind of</i> seed, its own body.	
1 Cor 15:39	Οὐ πάντα σὰρξ ἡ αὐτὴ σὰρξ· ἀλλὰ ἄλλη μὲν {RP P1904: - } [TR: σὰρξ] ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ ἰχθύων, ἄλλη δὲ {RP TR: πτηνῶν} [P1904: πετεινῶν].	Not all flesh <i>is</i> the same flesh, but <i>there is</i> one <i>kind</i> {RP P1904: - } [TR: of flesh] for men, but another <i>kind</i> of flesh for cattle, and another for fish, and another for birds.	σὰρξ, <i>flesh</i> : absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12. πτηνῶν, <i>feathered, bird</i> , RP TR F1859=12/12 vs. πετεινῶν, <i>able to fly, bird</i> , P1904 F1859=0/12.
1 Cor 15:40	Καὶ σώματα ἑπουράνια, καὶ σώματα ἐπίγεια· ἀλλ' ἑτέρα μὲν ἡ τῶν ἑπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων.	And <i>there are</i> upper-heavenly bodies and earthly bodies, but the glory of the upper-heavenly <i>ones is of</i> one <i>kind</i> , whereas that of the earthly <i>ones is of</i> another <i>kind</i> .	
1 Cor 15:41	Ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ.	<i>The</i> glory of <i>the</i> sun <i>is</i> of one <i>kind</i> , and <i>the</i> glory of <i>the</i> moon <i>is</i> of another <i>kind</i> , and <i>the</i> glory of <i>the</i> stars <i>is</i> of yet another <i>kind</i> , for <i>one</i> star differs from <i>another</i> star in glory.	
1 Cor 15:42	Οὕτως καὶ ἡ ἀνάστασις τῶν νεκρῶν. Σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ·	So <i>is</i> also the resurrection of the dead. It is sown in perishability; it is raised in indefectibility.	
1 Cor 15:43	σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει·	It is sown in dishonour; it is raised in glory. It is sown in weakness; it is raised in power.	
1 Cor 15:44	σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν. Ἔστιν σῶμα ψυχικόν, καὶ ἔστιν σῶμα πνευματικόν.	It is sown <i>as</i> a <u>natural</u> body; it is raised <i>as</i> a spiritual body. There is a <u>natural</u> body, and there is a spiritual body.	natural (2x) ← <i>of the soul</i> , “soulical”.
1 Cor 15:45	Οὕτως καὶ γέγραπται, Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν. Ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν.	So it also stands written: “The first man Adam became a living soul.” The last Adam – a life-giving spirit.	Gen 2:7. soul: or <i>being</i> . Adam did not <i>have</i> a soul; he <i>was</i> a soul, and he died. The scriptural soul is not immortal; see Ezek 18:4, Ezek 18:20.

1 Cor 15:46	Ἄλλ' οὐ πρῶτον τὸ πνευματικόν, ἀλλὰ τὸ ψυχικόν, ἐπειτα τὸ πνευματικόν.	But the spiritual <i>was</i> not first, but the natural, then <i>came</i> the spiritual.	natural ← <i>of the soul</i> , “soulical”.
1 Cor 15:47	Ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ δεύτερος ἄνθρωπος ὁ κύριος ἐξ οὐρανοῦ.	The first man <i>was</i> of <i>the</i> earth – of dust. The second man <i>is</i> the Lord from heaven.	
1 Cor 15:48	Οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί, καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι·	As the <i>one</i> of dust <i>was</i> , so also <i>are</i> those of dust. And as the upper-heavenly <i>one is</i> , so also <i>are</i> the upper-heavenly <i>ones</i> .	
1 Cor 15:49	καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα του χοϊκοῦ, {RP: φορέσωμεν} [P1904 TR: φορέσομεν] καὶ τὴν εἰκόνα τοῦ ἐπουρανοῦ.	And <i>just</i> as we bore the image of the <i>one</i> of dust, so also {RP: let us bear} [P1904 TR: we shall bear] the image of the upper-heavenly <i>one</i> .	φορέσωμεν, <i>let us bear</i> (hortatory subjunctive), RP F1859=9/12 vs. φορέσομεν, <i>we shall bear</i> , P1904 TR F1859=3/12 (Scrivener's acg).
1 Cor 15:50	Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομήσαι οὐ δύνανται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ.	And I say this, brothers, that flesh and blood cannot inherit <i>the</i> kingdom of God, nor does perishability inherit indefectibility.	
1 Cor 15:51	Ἴδού, μυστήριον ὑμῖν λέγω· πάντες μὲν οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα,	Look, I <i>will</i> tell you a mystery. We will not all fall asleep, but we will all be changed,	
1 Cor 15:52	ἐν ἁτόμῳ, ἐν ῥίπῃ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίζει γάρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι, καὶ ἡμεῖς ἀλλαγησόμεθα.	in an unsplittable <i>instant</i> , in <i>the</i> twinkling of an eye, at the last trumpet-call. For the trumpet will sound, and the dead will be raised <i>as</i> indefectible, and we will be changed.	
1 Cor 15:53	Δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.	For this perishable <i>state</i> must put on indefectibility, and this mortal <i>state</i> must put on immortality.	

1 Cor 15:54	Ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσῃται ἀθανασία, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος, Κατεπόθη ὁ θάνατος εἰς νίκος.	And when this perishable <i>state</i> puts on indefectibility, and this mortal <i>state</i> puts on immortality, then the word which <i>stands</i> written will <u>apply</u> : “Death has been swallowed up in victory.”	Isa 25:8. apply ← <i>happen</i> .
1 Cor 15:55	Ποῦ σου, Θάνατε, τὸ κέντρον; Ποῦ σου, Ἄδη, τὸ νίκος;	“Where, O death, is your sting? Where, O <u>Hades</u>, is your victory?”	Hos 13:14. Hades: the place of the dead. The AV's <i>grave</i> also conveys the sense well.
1 Cor 15:56	Τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία· ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος·	The sting of death <i>is</i> sin, and the power of sin <i>is</i> the law.	
1 Cor 15:57	τῷ δὲ θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νίκος διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ.	But thanks <i>be</i> to God, who gives us the victory through our Lord Jesus Christ.	
1 Cor 15:58	Ὡστε, ἀδελφοί μου ἀγαπητοί, ἐδραιοί γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν κενὸς ἐν κυρίῳ.	So then, my beloved brothers, be firmly seated, steadfast, always abounding in the Lord's work, knowing that your labour is not <i>in</i> vain <u>with the Lord</u> .	with ← <i>in</i> .
1 Cor 16:1	Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους, ὡς περ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε.	Now concerning the collection for the <u>saints</u> : as I instructed the <u>churches</u> of Galatia, <u>you do the same</u> .	saints: see Matt 27:52. churches: see Matt 16:18. you do the same ← <i>so you do as well</i> .
1 Cor 16:2	Κατὰ μίαν σαββάτων ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω, θησαυρίζων ὃ τι ἂν εὐδῶται, ἵνα μή, ὅταν ἔλθω, τότε λογίαι γίνωνται.	On each first <i>day</i> of the <u>week</u> let each <i>one</i> of you put <i>something</i> <u>aside</u> , and <u>contribute to the treasury</u> whatever <i>accords with</i> how he is prospering, so that there will not be collections when I come.	week ← <i>Sabbath</i> . aside ← <i>alongside himself</i> . contribute to the treasury ← <i>treasure up</i> .
1 Cor 16:3	Ὅταν δὲ παραγένωμαι, οὓς ἐάν δοκιμάσητε δι' ἐπιστολῶν, τούτους πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ·	But when I arrive, I will send <u>whomever</u> you <u>recommend in writing</u> to take your gracious gift to Jerusalem.	whomever ← <i>whomever ... these</i> (so plural). recommend in writing ← <i>approve through letters</i> .

1 Cor 16:4	ἐὰν δὲ ᾗ ἄξιον τοῦ καμῆ πορεύεσθαι, σὺν ἐμοὶ πορεύσονται.	And if it is appropriate that I too should go, they <u>can</u> go with me.	can ← <i>will</i> , a Hebraism.
1 Cor 16:5	Ἐλεύσομαι δὲ πρὸς ὑμᾶς, ὅταν Μακεδονίαν διέλθω· Μακεδονίαν γὰρ διέρχομαι·	And I will come to you, when I cross Macedonia, for I am crossing Macedonia.	
1 Cor 16:6	πρὸς ὑμᾶς δὲ τυχὸν παραμενῶ, ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς με προπεμψητε οὗ ἐὰν πορεύωμαι.	It may be that I will stay with you, or even that I will spend the winter <i>with you</i> , so that you may send me on <i>my way to</i> wherever I am going.	
1 Cor 16:7	Οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω δὲ χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς, ἐὰν ὁ κύριος ἐπιτρέπη.	I do not want to see you in passing now, but I hope to stay on with you for some time, if the Lord permits.	
1 Cor 16:8	Ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς Πεντηκοστῆς·	And I will stay on in Ephesus, until Pentecost.	
1 Cor 16:9	θύρα γάρ μοι ἀνέωγεν μεγάλη καὶ ἐνεργής, καὶ ἀντικείμενοι πολλοί.	For a <u>very auspicious door</u> stands open for me, <i>but</i> also many adversaries.	very auspicious door ← <i>great and effective door</i> , referring to the place to which the door leads.
1 Cor 16:10	Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον κυρίου ἐργάζεται ὡς {RP TR: καὶ ἐγώ} [P1904: καγώ].	Now if Timothy comes, see that he <u>feels</u> at ease with you, for he carries out the work of <i>the</i> Lord, <u>as I do</u> .	καὶ ἐγώ, as <i>I (do)</i> (unapocopated), RP TR F1859=12/13 vs. καγώ, as <i>I (do)</i> (apocopated), P1904 F1859=1/13 (Scrivener's n). feels ← <i>becomes</i> . as ← <i>as also</i> (otiose καί).
1 Cor 16:11	Μὴ τις οὖν αὐτὸν ἐξουθενήσῃ· προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς με· ἐκδεχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.	So do not let anyone <u>make light</u> of him. And send him on <i>his way</i> in peace, so that he may come to me, for I am expecting him with the brothers.	make light ← <i>make nothing</i> .
1 Cor 16:12	Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.	And concerning <i>our</i> brother Apollos, I have greatly encouraged him to come to you with the brothers. But it was not <i>his</i> will at all to come now, but he will come when <u>there is a good opportunity</u> .	there is a good opportunity: or <i>he has a good opportunity</i> .

1 Cor 16:13	Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε.	Be watchful, stand <i>firm</i> in the faith, show yourselves men, show yourselves strong.	
1 Cor 16:14	Πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.	Let all your <i>deeds</i> be done in love.	
1 Cor 16:15	Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί - οἶδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαιᾶς, καὶ εἰς διακονίαν τοῖς ἀγίοις ἔταξαν ἑαυτοὺς -	And I urge you, brothers – you know the household of Stephanas, <u>how</u> he is <i>the</i> firstfruit of Achaea, and <i>how</i> they appointed themselves to <i>the</i> ministry of the <u>saints</u> –	how ← <i>that</i> . appointed: AV differs (<i>addicted</i>), apparently through dislike of self-appointment to the ministry, since the AV has <i>appointed</i> for this verb in Matt 28:16, Acts 22:10, Acts 28:23, and <i>ordained</i> in Acts 13:48, Rom 13:1. saints: see Matt 27:52.
1 Cor 16:16	ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις, καὶ παντὶ τῷ συνεργούντι καὶ κοπιῶντι.	that you too be subject to <u>people like this</u> and to every co-worker and <i>everyone who</i> labours.	people like this ← <i>such</i> .
1 Cor 16:17	Χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φουρτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ ὑμῶν ὑστέρημα οὗτοι ἀνεπληρώσαν.	And I rejoice at the presence of Stephanas and Fortunatus and Achaichus, in that these <i>men</i> have supplied what you lacked.	
1 Cor 16:18	Ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν· ἐπιγινώσκετε οὖν τοὺς τοιούτους.	For they gave rest to my spirit and yours. So do acknowledge such <i>folk</i> .	
1 Cor 16:19	Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας· ἀσπάζονται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκιλλα, σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ.	The <u>churches</u> in Asia greet you. Aquila and Priscilla greet you <u>profoundly</u> in <i>the</i> Lord, as <i>does</i> the <u>church</u> in <u>their various houses</u> .	churches ... church: see Matt 16:18. profoundly ← <i>very much</i> (adverbial neuter plural). in their various houses: κατὰ + accusative singular, as in Luke 8:4 [AnLx]. AV differs (<i>in their house</i>), as [MG], which is also possible.
1 Cor 16:20	Ἀσπάζονται ὑμᾶς οἱ ἀδελφοί πάντες. Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.	All the brothers greet you. Greet each other with a holy kiss.	
1 Cor 16:21	Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου.	<i>Here is</i> the greeting of Paul with my <i>own</i> hand.	

1 Cor 16:22	Εἴ τις οὐ φιλεῖ τὸν κύριον Ἰησοῦν χριστόν, ἦτω ἀνάθεμα. Μαράν ἀθά.	If anyone does not love the Lord Jesus Christ, let him be a curse. <u>Ma</u> <u>ra</u> <u>na</u> <u>tha</u> .	Maranatha ← <i>Our Lord, come</i> (Aramaic, ܡܪܢܬܐ [Dalman]). AV differs in sense, omitting our immediately preceding full stop.
1 Cor 16:23	Ἡ χάρις τοῦ κυρίου Ἰησοῦ χριστοῦ μεθ' ὑμῶν.	The grace of the Lord Jesus Christ <i>be</i> with you.	
1 Cor 16:24	Ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν χριστῷ Ἰησοῦ. Ἀμήν.	<i>May</i> my love <i>be</i> with all of you in Christ Jesus. Amen.	