

The *Far Above All* Translation of the Bible

2026 Edition

Volume 11

The New Testament Part 3

Based on *The New Testament in the Original Greek*

as compiled by

Maurice A. Robinson and William G. Pierpont

Introduction, Translation and Notes by

Graham G. Thomason

Published by <placeholder>

ISBN <placeholder>

Library of Congress Cataloguing-in-Publication Data

<placeholder>

Copyright

For full copyright statements, please refer to Volume 9. In summary:

- The **Greek text** is the Robinson-Pierpont 2005 Byzantine Textform, available from byztxt.com/downloads.html. The copyright statement includes this: *Copyright © 2005 by Robinson and Pierpont. Anyone is permitted to copy and distribute this text or any portion of this text. It may be incorporated in a larger work ...*
- The **translation and notes** were made by Graham G. Thomason.
- The **SBL Hebrew font** is from www.sbl-site.org/default.aspx. Payment will be made as the work goes into print. The **GGTEphesian font** was made by Graham G. Thomason.
- The **cover design** was made by Fiona Allison.

Introduction

Please refer to Volume 9 for the Introduction.

Contents

2 Corinthians	<placeholder>
Galatians	<placeholder>
Ephesians	<placeholder>
Philippians	<placeholder>
Colossians	<placeholder>
1 Thessalonians.....	<placeholder>
2 Thessalonians.....	<placeholder>
1 Timothy.....	<placeholder>
2 Timothy.....	<placeholder>
Titus	<placeholder>
Philemon.....	<placeholder>
Hebrews	<placeholder>
James	<placeholder>
1 Peter.....	<placeholder>
2 Peter.....	<placeholder>
1 John.....	<placeholder>
2 John.....	<placeholder>
3 John.....	<placeholder>
Jude.....	<placeholder>
Revelation.....	<placeholder>

Corrigenda

We aim to maintain corrigenda on www.FarAboveAll.com. This page can be used to note them.

The *Far Above All* Translation of the New Testament

Version 0.94.156, 29 May 2026

Volume 11: 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, Revelation

VERSE	Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ	ENGLISH	NOTES
2 Cor 1:1	Παῦλος ἀπόστολος Ἰησοῦ χριστοῦ δια θελήματος θεοῦ, καὶ Τιμοθεὸς ὁ ἀδελφός, τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσιν τοῖς οὔσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ·	<i>From</i> Paul, an apostle of Jesus Christ by <i>the</i> will of God, and Timothy the brother, to the church of God which is in Corinth, with all the saints who are in the whole of Achaea,	church: see Matt 16:18. saints: see Matt 27:52.
<u>2 Cor 1:2</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.
2 Cor 1:3	Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ θεὸς πάσης παρακλήσεως,	Blessed <i>be</i> the God and father of our Lord Jesus Christ, the father of mercies and God of all comfort,	
2 Cor 1:4	ὁ παρακαλῶν ἡμᾶς {RP TR: ἐπὶ} [P1904: ἐν] πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δυνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει, διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ.	who comforts us {RP TR: at} [P1904: in] every tribulation of ours, so that we can comfort those in any tribulation, through the comfort with which we ourselves are comforted by God.	ἐπὶ, <i>at</i> , <i>in</i> , RP TR F1859=10/12 vs. ἐν, <i>in</i> , P1904 F1859=2/12 (Scrivener's ln). any ← <i>every</i> .
2 Cor 1:5	Ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ χριστοῦ εἰς ἡμᾶς, οὕτως διὰ {RP: τοῦ} [P1904 TR: -] χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν.	For as the sufferings of Christ abound towards us, so also our comfort abounds through Christ.	τοῦ, <i>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?

2 Cor 1:6	Εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν· {RP P1904: καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας} [TR: εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· ¶ καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν].	And if we are in tribulation, <i>it is</i> for your comfort and salvation, which <i>is</i> effective in endurance of the same sufferings which we also suffer. {RP P1904: And our hope for you <i>is</i> firm, and if we are comforted, <i>it is</i> for your comfort and salvation} [TR: And if we are comforted, <i>it is</i> for your comfort and salvation, ¶ and our hope for you <i>is</i> firm],	¶ Verse division: in AV numbering (and some TR editions), 2 Cor 1:7 begins here. καὶ ... ὑμῶν· εἴτε ... σωτηρίας, <i>and our hope ... is firm; or if we are comforted ... salvation</i> , RP P1904 F1859=11/12 (Scrivener's abcefgghklno, with variations in ao*) vs. εἴτε ... σωτηρίας· καὶ ... ὑμῶν, <i>or if we are comforted ... salvation; and our hope ... is firm</i> , TR F1859=0/12 vs. another ordering, F1859=1/12 (Scrivener's m). This is a movement of text, not a change to any of the words within RP P1904 TR.
2 Cor 1:7	εἰδότες ὅτι ὥσπερ κοινωνοί ἐστε τῶν παθημάτων, οὕτως καὶ τῆς παρακλήσεως.	knowing that as you are partakers of the sufferings, so <i>are you</i> also of the comfort.	
2 Cor 1:8	Οὐ γὰρ θέλομεν ὑμᾶς ἄγνοειν, ἀδελφοί, ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἡμῖν ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ἐβαρῆθημεν ὑπὲρ δύναμιν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν.	For we do not wish you to be ignorant, brothers, of our tribulation which came on us in Asia, because we were exceedingly weighed down beyond <i>our</i> ability <i>to cope</i> , so that we even despaired of <u>surviving</u> .	surviving ← <i>living</i> .
2 Cor 1:9	Ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς ἀλλ' ἐπὶ τῷ θεῷ τῷ ἐγείροντι τοὺς νεκρούς·	But we ourselves have had the sentence of death in ourselves so that we should not be trusting in ourselves, but in God who raises the dead,	
2 Cor 1:10	ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς καὶ ρύεται, εἰς ὃν ἠλπικαμεν ὅτι καὶ ἔτι ρύσεται,	who has rescued us from so great a death, and <i>who</i> is rescuing <i>us</i> , in whom we have put our hope that he will also rescue still,	

2 Cor 1:11	συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ {RP: ὑμῶν} [P1904 TR: ἡμῶν].	while you also support <i>us</i> by <i>your</i> supplication for us, so that thanks may be offered for the favour <i>shown</i> to us by many <u>i</u> n <u>i</u> <u>d</u> i <u>v</u> i <u>d</u> u <u>a</u> l <u>s</u> , through many <u>t</u> ri <u>b</u> u <u>l</u> a <u>t</u> i <u>o</u> n <u>s</u> , on {RP: your} [P1904 TR: our] behalf.	ὑμῶν, (<i>of</i>) <i>you</i> , RP F1859=8/14 (Scrivener's ce**fghlmn) vs. ἡμῶν, (<i>of</i>) <i>us</i> , P1904 TR F1859=5/14 (Scrivener's ade*ko) vs. another reading, F1859=1/14 (Scrivener's b, though we do not fully understand Scrivener here). Nearly a disparity with RP, R=8:7. AV differs textually. individuals ← <i>faces</i> . <i>tribulations</i> ← (<i>things</i>), if neuter; or if masculine, (<i>people</i>), as AV; or if feminine, (<i>journeys / ways</i>). So AV differs.
2 Cor 1:12	Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἀπλότητι καὶ εἰλικρινείᾳ θεοῦ, οὐκ ἐν σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς.	For our exultation is this: the witness of our <u>c</u> o <u>n</u> s <u>c</u> i <u>e</u> n <u>c</u> e <u>s</u> – that we have conducted ourselves in <u>g</u> o <u>d</u> l <u>y</u> <u>s</u> i <u>m</u> p <u>l</u> i <u>c</u> i <u>t</u> y and <u>s</u> i <u>n</u> c <u>e</u> r <u>i</u> t <u>y</u> , not in fleshly wisdom, but in <i>the</i> grace of God, in the world and <i>all the</i> more towards you.	consciences ← <i>conscience</i> . godly simplicity and sincerity ← <i>simplicity and sincerity of God</i> , a Hebraic genitive.
2 Cor 1:13	Οὐ γὰρ ἄλλα γράφομεν ὑμῖν, ἀλλ' ἣ ἃ ἀναγινώσκετε ἢ καὶ ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι καὶ ἕως τέλους ἐπιγνώσεσθε·	For we do not write to you <i>any</i> other <i>things</i> than either what you read or acknowledge, and I hope that you will also <i>continue</i> to acknowledge <i>them</i> until <i>the</i> end,	
2 Cor 1:14	καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἐσμέν, καθάπερ καὶ ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ κυρίου Ἰησοῦ.	as you have also acknowledged us in part, that we are your pride, <u>a</u> s <u>i</u> n <u>d</u> e <u>e</u> d you <i>are</i> ours, on the day of the Lord Jesus.	pride ← <i>boasting</i> . Perhaps <i>exultation</i> here. as indeed ← <i>as indeed also</i> .

2 Cor 1:15	Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην {RP: ἐλθεῖν πρὸς ὑμᾶς} [P1904 TR: πρὸς ὑμᾶς ἐλθεῖν] {RP: τὸ} [P1904 TR: -] πρότερον, ἵνα δευτέραν χάριν ἔχητε·	And I wanted to come to you in this confidence before, so that you might have a second benefit,	ἐλθεῖν πρὸς ὑμᾶς, <i>to come + to you</i> , RP F1859=10/13 (Scrivener's bcdefgklno) vs. πρὸς ὑμᾶς ἐλθεῖν, <i>to you + to come</i> , P1904 TR F1859=1/13 (Scrivener's h) vs. other readings, F1859=2/13 (Scrivener's am). A case of collusion between P1904 and TR? τὸ, <i>the</i> (an optional part of the idiom for <i>before</i>): present in RP F1859=10/13 (Scrivener's bcdefgklno) vs. absent in P1904 TR F1859=3/13 (Scrivener's ahm). benefit ← <i>grace</i> .
2 Cor 1:16	καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν.	and to cross through your way to Macedonia, and to come to you again from Macedonia, and to be sent on by you to Judaea.	your way ← <i>you</i> .
2 Cor 1:17	Τοῦτο οὖν {RP TR: βουλευόμενος} [P1904: βουλόμενος], μὴ τι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; Ἡ ἃ βουλευομαι, κατὰ σάρκα βουλευομαι, ἵνα ἡ παρ' ἐμοὶ τὸ Ναί, ναὶ καὶ τὸ Οὐ, οὐ;	Now then, when I {RP TR: resolved} [P1904: wanted] to do this, did I indulge in frivolity at all? Or the things I resolve to do – do I resolve to do them according to the flesh, so that it is, “Yes, yes” one day and, “No, no” another day with me?	βουλευόμενος, <i>resolving</i> , RP TR F1859=8/13 vs. βουλόμενος, <i>wishing</i> , P1904 F1859=5/13 (Scrivener's achmo). at all: this brings out the pressure (from μὴ τι) for a negative answer to the question.
2 Cor 1:18	Πιστὸς δὲ ὁ θεός, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐγένετο Ναὶ καὶ Οὐ.	But as God is faithful, our word to you was not, “Yes” one day and, “No” another day.	Punctuation: we have translated as if the Greek were capitalized as Ναὶ καὶ Οὐ, in harmony with the previous verse, so changing what is in direct speech.
2 Cor 1:19	Ὁ γὰρ τοῦ θεοῦ υἱὸς Ἰησοῦς χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο Ναὶ καὶ Οὐ, ἀλλὰ Ναὶ ἐν αὐτῷ γέγονεν.	For the son of God, Jesus Christ, who was proclaimed among you by us, by me and Silvanus and Timothy, was not, “Yes” and, “No”, but in him was, “Yes.”	

2 Cor 1:20	Ὅσαι γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τὸ Ναί, καὶ ἐν αὐτῷ τὸ Ἀμήν, τῷ θεῷ πρὸς δόξαν δι' ἡμῶν.	For <i>as regards</i> all God's promises, in him <i>is</i> "Yes" and in him <i>is</i> "Amen", with a view to glory to God through us.	all ← <i>as many (as there are)</i> .
2 Cor 1:21	Ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς χριστόν, καὶ χρίσας ἡμᾶς, θεός,	Now he <i>who</i> confirms us with you into Christ, and <i>who</i> has anointed us, <i>is</i> God,	
2 Cor 1:22	ὁ καὶ σφραγισάμενος ἡμᾶς, καὶ δοὺς τὸν ἀρραβῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν.	who <i>has</i> also sealed us to himself and given the pledge of the spirit in our hearts.	
2 Cor 1:23	Ἐγὼ δὲ μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τῇ ἐμῇ ψυχῇ, ὅτι φοιδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον.	And I call on God <i>as</i> a witness to my <u>soul</u> that I <u>had stopped coming</u> to Corinth <u>to spare</u> you.	soul: i.e. <i>self, life</i> . had stopped coming ← <i>came no longer</i> . to spare ← <i>sparing</i> , present participle for classical future participle of purpose.
2 Cor 1:24	Οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν· τῇ γὰρ πίστει ἐστήκατε.	Not that we lord it over your faith, but we are co-workers of your joy, for you stand by faith.	
2 Cor 2:1	Ἐκρίνα δὲ ἐμαυτῷ τοῦτο, τὸ μὴ πάλιν {RP: ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν} [P1904: ἐν λύπῃ ἐλθεῖν πρὸς ὑμᾶς] [TR: ἐλθεῖν ἐν λύπῃ πρὸς ὑμᾶς].	And I <u>resolved on</u> this: not <u>to come to you</u> again in <u>grief</u> .	ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν, <i>in grief + to you + to come</i> , RP F1859=13/13 vs. ἐν λύπῃ ἐλθεῖν πρὸς ὑμᾶς, <i>in grief + to come + to you</i> , P1904 F1859=0/13 vs. ἐλθεῖν ἐν λύπῃ πρὸς ὑμᾶς, <i>to come + in grief + to you</i> , TR F1859=0/13. I resolved on ← <i>I decided on ... for myself</i> .
2 Cor 2:2	Εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ἐστὶν ὁ εὐφραίνων με, εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ;	For if I am causing you grief, then <u>who can</u> cheer me up except him <i>who is</i> grieving because of me?	who ← <i>who is it who</i> .
2 Cor 2:3	Καὶ ἔγραψα ὑμῖν τοῦτο αὐτό, ἵνα μὴ ἐλθὼν λύπην ἔχω ἀφ' ὧν ἔδει με χαίρειν, πεποιθὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν.	And I wrote this very <i>thing</i> to you, so that I would not have grief when I came from those <i>people</i> over whom I should have rejoiced, trusting in you all that my joy is <i>that</i> of you all.	

2 Cor 2:4	Ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρῦων, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.	For I wrote to you from much tribulation and distress of heart, with many tears, not that you should grieve, but that you should know the love which I have <u>most</u> <u>profusely</u> towards you.	most profusely ← <i>more profusely</i> , Greek comparative for superlative.
2 Cor 2:5	Εἰ δέ τις λελύπηκεν, οὐκ ἐμέ λελύπηκεν, {RP P1904: ἀλλὰ} [TR: ἀλλ'] ἀπὸ μέρους· ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς.	But if anyone has caused grief, he has not caused me grief, <u>except for a while</u> , so that I do not weigh down <i>on</i> you all.	ἀλλὰ, <i>but</i> (unapocopated), RP P1904 F1859=13/13 vs. ἀλλ', <i>but</i> (apocopated), TR F1859=0/13. for a while: as in Rom 15:24, or <i>in part</i> .
2 Cor 2:6	Ἰκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειονῶν·	The <u>censure</u> which is <u>given</u> by the majority is <u>sufficient</u> for such a <i>man</i> ,	The censure ← <i>This censure</i> . sufficient ← <i>sufficiency</i> (neuter adjective).
2 Cor 2:7	ὥστε τοῦναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, μήπως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος.	so that on the contrary rather, you show grace and give encouragement, in case such a <i>man</i> should in any way be <u>overwhelmed</u> by too much grief.	overwhelmed ← <i>swallowed up</i> .
2 Cor 2:8	Διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην.	So I encourage you to assure <i>him</i> of <i>your</i> love of him.	
2 Cor 2:9	Εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε.	For I wrote to this <i>effect</i> , that I should know your <u>proven character</u> – whether you are obedient in all <i>things</i> .	proven character ← <i>test, trial</i> .
2 Cor 2:10	Ὡς δέ τι χαρίζεσθε, καὶ ἐγώ· καὶ γὰρ ἐγώ εἰ τι κεχάρισμαι, ὡς κεχάρισμαι, δι' ὑμᾶς ἐν προσώπῳ χριστοῦ,	<u>If you forgive anyone</u> anything, so <i>do</i> I. And indeed <u>if I have forgiven anyone anything</u> , I <u>forgave him</u> because of you in <i>the</i> presence of Christ,	<i>If you forgive anyone</i> ← <i>Whom you forgive</i> . if I have forgiven <i>anyone</i> anything, I forgave him ← <i>if I have forgiven anything, whom I have forgiven</i> .
2 Cor 2:11	ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ· οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.	so that we might not be taken advantage of by Satan, for we are not ignorant of his intentions.	
2 Cor 2:12	Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ, καὶ θύρας μοι ἀνεωγμένης ἐν κυρίῳ,	And when I came to Troas for <i>the purpose</i> of the gospel of Christ, and a door was opened to me in <i>the</i> Lord,	

2 Cor 2:13	οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου, τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου· ἀλλὰ ἀποταξαμένος αὐτοῖς ἐξῆλθον εἰς Μακεδονίαν.	I did not have peace of <u>mind</u> , because I did not find Titus my brother, but I took leave of them and departed for Macedonia.	peace of mind ← <i>abatement of my spirit</i> .
2 Cor 2:14	Τῷ δὲ θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ χριστῷ, καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανερουντι δι' ἡμῶν ἐν παντὶ τόπῳ.	But thanks <i>be</i> to God, who always leads us in triumph in Christ, and <i>who</i> makes the scent of knowledge of him manifest through us in every place.	
2 Cor 2:15	Ὅτι χριστοῦ εὐωδία ἔσμεν τῷ θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις·	For we are a sweet smell of Christ to God among those <i>on the road</i> to being saved and among those <i>who are on the road to perdition</i> :	perdition: or <i>waste</i> .
2 Cor 2:16	οἷς μὲν ὁσμὴ θανάτου εἰς θάνατον, οἷς δὲ ὁσμὴ ζωῆς εἰς ζωὴν. Καὶ πρὸς ταῦτα τίς ἰκανός;	to some a savour of death <i>leading</i> to death, to others a savour of life <i>leading</i> to life. And who <i>is</i> <u>worthy</u> of these <i>things</i> ?	worthy ← <i>sufficient</i> . Compare Luke 7:6.
2 Cor 2:17	Οὐ γάρ ἐσμεν ὥς οἱ {RP-text P1904: λοιποὶ} [RP-marg TR: πολλοί], καπηλεύοντες τὸν λόγον τοῦ θεοῦ· ἀλλ' ὥς ἐξ εἰλικρινείας, ἀλλ' ὥς ἐκ θεοῦ, κατενώπιον τοῦ θεοῦ, ἐν χριστῷ λαλοῦμεν.	For we are not as {RP-text P1904: <u>others</u> } [RP-marg TR: many] who <u>corrupt</u> the word of God, but <i>we are sincere</i> , and we speak in Christ, as from God, in the presence of God.	λοιποί, (<i>the</i>) <i>rest</i> , RP-text P1904 F1859=7/13 (Scrivener's defghln) vs. πολλοί, (<i>the</i>) <i>many</i> , RP-marg TR F1859=6/13 (Scrivener's abckmo). Nearly a disparity with RP-text, R=8:7. AV differs textually. {RP-text P1904: others ← <i>the rest</i> .} corrupt: or <i>make a trade of</i> , or, with [CB], [MG], <i>adulterate</i> . sincere ← <i>as of sincerity</i> .
2 Cor 3:1	Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν; {RP P1904 S1550 E1624: Εἰ} [S1894: Ἦ] μὴ χρῆζομεν, ὥς τινες, συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν συστατικῶν;	Are we starting to commend ourselves again? {RP P1904 S1550 E1624: Do} [S1894: Or do] we really need, as some <i>do</i> , commendatory epistles <i>to be sent</i> to you, or commendations from you?	εἰ, <i>if</i> ; <i>particle introducing a question</i> , a Hebraism (ⲙⲰ), RP P1904 S1550 E1624 F1859=10/13 vs. ἦ, <i>or</i> , S1894 F1859=3/13 (Scrivener's afm).

2 Cor 3:2	Ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστέ, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων·	You are our epistle, inscribed on our hearts, known and read by all men.	
2 Cor 3:3	φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ πνευματι θεοῦ ζώντος, οὐκ ἐν πλαξὶν λιθίναις, {RP S1550 S1894: ἀλλ' } [P1904 E1624: ἀλλὰ] ἐν πλαξὶν {RP P1904: καρδίαις} [TR: καρδίας] σαρκιναις.	<i>You are</i> manifested that you are an epistle of Christ ministered by us, written not with <u>ink</u> , but with <i>the</i> spirit of <i>the</i> living God, not on stone tablets, but on {RP P1904: tablets <i>which are</i> fleshly hearts} [TR: fleshly tablets of <i>the</i> heart].	ἀλλ', <i>but</i> (apocopated), RP S1550 S1894 F1859=8/13 (Scrivener's adfklmno) vs. ἀλλὰ, <i>but</i> (unapocopated), P1904 E1624 F1859=5/13 (Scrivener's bcegh). καρδίαις, (<i>on</i>) hearts, RP P1904 F1859=7/13 (Scrivener's adfhln) vs. καρδίας, <i>of a heart</i> , TR F1859=6/13 (Scrivener's bceghkm). Nearly a disparity with RP, R=8:7, but note the correspondence in Scrivener's witnesses with the previous variation (only h migrates). ink ← <i>black</i> .
2 Cor 3:4	Πεποιθήσιν δὲ τοιαύτην ἔχομεν διὰ τοῦ χριστοῦ πρὸς τὸν θεόν·	And we have such confidence through Christ <u>in</u> God.	in ← <i>towards</i> .
2 Cor 3:5	οὐχ ὅτι ἱκανοὶ ἐσμεν ἅψ' ἑαυτῶν λογίσασθαι τι ὥς ἐξ ἑαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ·	Not that we are qualified to credit anything as <i>being</i> of ourselves, but our qualification <i>is</i> from God,	
2 Cor 3:6	ὃς καὶ ἰκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος, ἀλλὰ πνεύματος· τὸ γὰρ γράμμα {RP: ἀποκτένει} [P1904: ἀποκτέννει] [TR: ἀποκτείνει], τὸ δὲ πνεῦμα ζωοποιεῖ.	who has also qualified us <i>as</i> ministers of a new covenant, not of a <u>letter</u> but of spirit. For the <u>letter</u> kills, but the spirit gives life.	ἀποκτένει, <i>kills</i> (1), RP F1859=8/14 (Scrivener's acghkm*no) vs. ἀποκτέννει, <i>kills</i> (2), P1904 F1859=4/14 (Scrivener's eflm**) vs. ἀποκτείνει, <i>kills</i> (3), TR F1859=2/14 (Scrivener's bd). All three forms (as accented) are in the present tense. letter (2x): a letter of the alphabet, referring to the old covenant of the law of Moses written on stone tablets.

2 Cor 3:7	Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασιν, ἐντετυπωμένη ἐν λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον {RP P1904: Μωϋσέως} [TR: Μωσέως] διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ, τὴν καταργουμένην,	But if the ministry of death, engraved in letters on stones, was in glory, so that the sons of Israel could not look straight at Moses' face, because of the glory of his face – <i>a glory to be abolished</i> –	Μωϋσέως, <i>of Moïses</i> , RP P1904 F1859=5/13 (Scrivener's bekmn) vs. Μωσέως, <i>of Moses</i> , TR F1859=2/13 (Scrivener's ac) vs. Μωϋσέος, <i>of Moses</i> , F1859=6/13 (Scrivener's dfghlo). Nearly a disparity with RP, R=6:6. Punctuation: we, with AV, associate <i>in letters</i> with <i>engraved</i> , RP TBS-TR with <i>ministry of death</i> . P1904 leaves the question open. to be abolished: or <i>being abolished</i> .
2 Cor 3:8	πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ;	how much more will the ministry of the spirit be in glory!	We punctuate as an exclamation; RP P1904 TBS-TR as a question. Compare the next verse.
2 Cor 3:9	Εἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, πολλῶ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης ἐν δόξῃ.	For if the ministry of condemnation <i>is</i> glory, how much more does the ministry of righteousness abound in glory!	
2 Cor 3:10	Καὶ γὰρ {RP: οὐ} [P1904 TR: οὐδὲ] δεδοξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει, ἕνεκεν τῆς ὑπερβαλλούσης δόξης.	For indeed, {RP: that <i>which has been glorified</i> has not been glorified} [P1904 TR: not even that <i>which has been glorified</i> has been glorified] in this respect, because of the exceeding glory.	οὐ, <i>not</i> , RP F1859=12/13 vs. οὐδὲ, <i>not even</i> , P1904 TR F1859=1/13 (Scrivener's h). A case of collusion between P1904 and TR? respect ← <i>part</i> . The glory is too much to behold for now.
2 Cor 3:11	Εἰ γὰρ τὸ καταργούμενον, διὰ δόξης, πολλῶ μᾶλλον τὸ μένον, ἐν δόξῃ.	For if that <i>which is being abolished was with glory</i> , how much more <i>will</i> that <i>which remains be</i> in glory!	with glory ← <i>through glory</i> , but here of attendant circumstances [MG].
2 Cor 3:12	Ἔχοντες οὖν τοιαύτην ἐλπίδα, πολλῇ παρρησίᾳ χρῶμεθα·	Having therefore such a hope, we make use of much freedom of speech,	
2 Cor 3:13	καὶ οὐ καθάπερ {RP P1904: Μωϋσῆς} [TR: Μωσῆς] ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου·	and <i>are</i> not as <i>Moses</i> , who put a covering on his face in order that the sons of Israel should not look straight at the result of that <i>which is being abolished</i> .	Μωϋσῆς, <i>Moïses</i> , RP P1904 F1859=13/14 vs. Μωσῆς, <i>Moses</i> , TR F1859=1/14 (Scrivener's b*). result ← <i>end</i> , or perhaps <i>whole</i> , by a Hebraism (הַכֹּל).

2 Cor 3:14	ἀλλ' ἐπωρώθη τὰ νοήματα αὐτῶν· ἄχρι γάρ τῆς σήμερον τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει μὴ ἀνακαλυπτόμενον, {RP TR: ὅ τι} [P1904: ὅτι] ἐν χριστῷ καταργεῖται.	But their thoughts were hardened. For up to today the same covering remains unremoved at the reading of the old covenant, {RP TR: it <i>being</i> a <i>covering</i> which} [P1904: <i>because it</i>] is being abolished in Christ.	ὅ τι, (<i>a thing</i>) which, RP TR F1859=7/13 (Scrivener's abcdefk) vs. ὅτι, <i>because</i> , P1904 F1859=6/13 (Scrivener's ghlmno). Nearly a disparity with RP, R=8:7. The distinction was probably not visible in the archetype, as spaces were scarcely employed (we presume). The combination ὅ τι, when not followed by an indeterminate particle such as ἄν, is rare (only here and John 8:25).
2 Cor 3:15	Ἀλλ' ἕως σήμερον, ἥνίκα ἀναγινώσκεται {RP P1904: Μωϋσῆς} [TR: Μωσῆς], κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κείται.	But up to today, when <u>Moses</u> is read, a covering lies over their heart.	Μωϋσῆς, <i>Mōïses</i> , RP P1904 F1859=10/14 vs. Μωσῆς, <i>Moses</i> , TR F1859=4/14 (Scrivener's b**cdh).
2 Cor 3:16	Ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς κύριον, περιαιρεῖται τὸ κάλυμμα.	But <u>when</u> <u>it</u> turns to <i>the</i> Lord, the covering <i>will</i> be removed.	when ← <i>whenever</i> . it: i.e. <i>their heart</i> .
2 Cor 3:17	Ὁ δὲ κύριος τὸ πνεῦμά ἐστιν· οὐ δὲ τὸ πνεῦμα κυρίου, ἐκεῖ ἐλευθερία.	And the Lord is the spirit; where the spirit of <i>the</i> Lord <u>is</u> , <u>there</u> <u>there is</u> <u>freedom</u> .	there <i>there is</i> freedom: the sense is: <i>in that place there is freedom</i> . The two occurrences of <i>there</i> are intentional.
2 Cor 3:18	Ἡμεῖς δὲ πάντες, ἀνακεκαλυμμένοι προσώπῳ τὴν δόξαν κυρίου κατοπτριζόμενοι, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ κυρίου πνεύματος.	But we all with uncovered face, reflecting the glory of <i>the</i> Lord, are being transformed into the same image, <u>from</u> <u>glory</u> <u>to</u> <u>glory</u> , <i>such as comes</i> from <i>the</i> spirit of <i>the</i> Lord.	from glory to glory: i.e. <i>from old covenant glory to new covenant glory</i> . Compare John 1:16, 2 Cor 3:6-7.
2 Cor 4:1	Διὰ τοῦτο ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἡλεήθημεν, οὐκ ἐκκακούμεν·	For this <i>reason</i> , having this ministry according to how we have received mercy, we are not faint-hearted,	

2 Cor 4:2	{RP: ἀλλὰ} [P1904 TR: ἀλλ'] ἀπειπάμεθα τὰ κρυπτά τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ μηδὲ δολοῦντες τὸν λόγον τοῦ θεοῦ, ἀλλὰ τῇ φανερῶσει τῆς ἀληθείας συνιστῶντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ θεοῦ.	but we have renounced <u>shameful hidden things</u> , not going about in craftiness, nor handling the word of God deceitfully, but in manifestation of the truth, commending ourselves to <u>every man's conscience</u> before God.	ἀλλὰ, <i>but</i> (unapocopated), RP F1859=9/13 vs. ἀλλ', <i>but</i> (apocopated), P1904 TR F1859=4/13 (Scrivener's abmo). shameful hidden <i>things</i> ← <i>hidden (things) of shame</i> , a Hebraic genitive. every man's conscience ← <i>every conscience of men</i> .
2 Cor 4:3	Εἰ δὲ καὶ ἔστιν κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἔστιν κεκαλυμμένον·	But if on the other hand our gospel is veiled, it is veiled among those <u>who are on the road to perdition</u> ,	<i>who are on the road to perdition: or to waste. Alternatively by those (things) which are passing away</i> , taking ἐν as instrumental, showing the old covenant being used to blind people to the new covenant. Then continue with <i>by which the god ...</i> in 2 Cor 4:4.
2 Cor 4:4	ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων, εἰς τὸ μὴ αὐγάσαι αὐτοῖς τὸν φωτισμὸν τοῦ εὐαγγελίου {RP P1904 S1550 S1894: τῆς} [E1624: τὸν] δόξης τοῦ χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ.	among whom the god of this age has blinded the minds of those <i>who do not believe</i> , so that the light of the {RP P1904 S1550 S1894: <u>glorious gospel</u> } [E1624: <u>gospel, the light of glory</u>] of Christ, who is <i>the</i> image of God, does not shine on them.	τῆς, <i>of the (glory)</i> , RP P1904 S1550 S1894 F1859=13?/13 vs. τὸν, <i>the (light which is)</i> , E1624 F1859=0?/13. Scrivener does not give variants, which strongly suggests that his edition of Elzevir reads τῆς, or that he misread the τ-double-grave abbreviation for τὸν. {RP P1904 S1550 S1894: <u>glorious gospel</u> ← <i>gospel of the glory</i> , a Hebraic genitive.}
2 Cor 4:5	Οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ χριστὸν Ἰησοῦν κύριον· ἑαυτοὺς δὲ δούλους ὑμῶν διὰ Ἰησοῦν.	For we do not proclaim ourselves, but Christ Jesus <i>the</i> Lord, yet ourselves <i>as</i> your servants for the sake of Jesus.	
2 Cor 4:6	Ὅτι ὁ θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, ὅς ἐλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ Ἰησοῦ χριστοῦ.	For <i>it</i> is God, who commanded light to shine from darkness, who has shone in our hearts for the enlightenment of knowledge of the glory of God in <i>the</i> face of Jesus Christ.	

2 Cor 4:7	Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὅστροκίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἧ τοῦ θεοῦ, καὶ μὴ ἐξ ἡμῶν·	And we have this treasure in earthen vessels, so that the immensity of the power should be of God and not of ourselves:	
2 Cor 4:8	ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι· ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι·	in every <i>respect</i> oppressed but not in straits, at a loss but not at a total loss,	
2 Cor 4:9	διωκόμενοι, ἀλλ' οὐκ ἐγκαταλείπομενοι· καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι·	persecuted, but not deserted, struck down, but not <u>losing our lives</u> ,	losing our lives ← <i>perishing</i> .
2 Cor 4:10	πάντοτε τὴν νέκρωσιν τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ.	always carrying around in the body the dying of the Lord Jesus, <u>in order that</u> the life of Jesus might be made manifest in our body.	in order that ← <i>in order that also</i> (otiose καί).
2 Cor 4:11	Ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν.	For we who <i>are</i> alive are continually delivered to death on account of Jesus, in order that <u>on the other hand</u> the life of Jesus might be made manifest in our mortal flesh.	on the other hand ← <i>also</i> .
2 Cor 4:12	Ὡστε ὁ μὲν θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν.	So that death is at work in us, but life in you.	This verse is explained by the previous verse.
2 Cor 4:13	Ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον, Ἐπίστευσα, διὸ ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν·	But having the same spirit of faith according to what <i>stands</i> written: “ I have believed, therefore I have spoken ”, we also believe and therefore also speak,	Ps 116:10.
2 Cor 4:14	εἰδότες ὅτι ὁ ἐγείρας τὸν κύριον Ἰησοῦν καὶ ἡμᾶς διὰ Ἰησοῦ ἐγερεῖ, καὶ παραστήσει σὺν ὑμῖν.	knowing that <u>he who</u> raised the Lord Jesus will also raise us through Jesus and present <i>us</i> with you.	he <i>who</i> raised: combine this verse with John 10:18 to infer the Deity of Christ.
2 Cor 4:15	Τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ.	For all <i>things are</i> for your sake, so that grace, having increased with <u>many people</u> , may cause thanksgiving to abound to the glory of God.	many ← <i>more</i> , Greek comparative for positive. AV differs in structure, giving <i>through the thanksgiving of many</i> .

2 Cor 4:16	Διὸ οὐκ ἐκκακοῦμεν, ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἀνθρώπος διαφθείρεται, ἀλλ' ὁ ἔσωθεν ἀνακαινύεται ἡμέρα καὶ ἡμέρα.	For this <i>reason</i> we are not faint-hearted, and even though our outward man is perishing, our inward <i>man</i> is renewed day by day.	
2 Cor 4:17	Τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δοξῆς κατεργάζεται ἡμῖν,	For the momentary light weight of our tribulation works for us an age-abiding weight of glory <i>which is exceedingly exceeding</i> ,	exceedingly exceeding ← <i>exceedingly in excess</i> . Although unusual English, this gives the flavour of the Greek, καθ' ὑπερβολὴν εἰς ὑπερβολὴν.
2 Cor 4:18	μὴ σκοποῦντων ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα πρόσκαιρα· τὰ δὲ μὴ βλεπόμενα αἰώνια.	while we do not look to the <i>visible things</i> , but the <i>invisible things</i> . For the <i>visible things</i> are temporary, but the <i>invisible things</i> are age-abiding.	visible ... invisible (2x) ← (being) seen ... not (being) seen.
2 Cor 5:1	Οἶδαμεν γὰρ ὅτι ἔάν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκηνοῦ καταλυθῇ, οἰκοδομὴν ἐκ θεοῦ ἐχομεν, οἰκίαν ἀχειροποίητον, αἰώνιον ἐν τοῖς οὐρανοῖς.	For we know that if <u>our earthly tent-house</u> is dissolved, we have a building from God, an age-abiding house in the heavens, not made by hands.	our earthly tent-house ← <i>our earthly house of the tent</i> , i.e. <i>our mortal body</i> .
2 Cor 5:2	Καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες·	For indeed, we groan in this <i>respect</i> , longing to <u>put on</u> our dwelling from heaven,	put on ← <i>put on over</i> (as an outer garment).
2 Cor 5:3	εἴγε καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὑρεθισόμεθα.	and then if <u>clothed</u> , we will not be found naked.	clothed ← <i>having put clothes on</i> (middle not passive, but perhaps not to be pressed).
2 Cor 5:4	Καὶ γὰρ οἱ ὄντες ἐν τῷ σκηνεῖ στενάζομεν βαρούμενοι· {RP P1904 E1624 S1894: ἐφ' ᾧ} [S1550: ἐπειδὴ] οὐ θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς.	And indeed, being in the tent, we groan, weighed down {RP P1904 E1624 S1894: because} [S1550: since] we do not wish to take clothes off, but to <u>put clothes on</u> , so that that <i>which is mortal</i> is swallowed up by life.	ἐφ' ᾧ, <i>because</i> (strongly causal), RP P1904 E1624 S1894 F1859=13/13 vs. ἐπειδὴ, <i>since, considering</i> , S1550 F1859=0/13. We interpret Scrivener's “ἐφ' ᾧ (<i>pro Millii</i> ἐπειδὴ) c” as meaning that the reference text against which codex c was collated is Mill's text, reading ἐπειδὴ, whereas c reads ἐφ' ᾧ. put clothes on ← <i>put on over</i> , as in 2 Cor 5:2.

2 Cor 5:5	Ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο θεός, ὁ καὶ δοὺς ἡμῖν τὸν ἄρραβῶνα τοῦ πνεύματος.	But he <i>who has</i> prepared us for this very <i>thing is</i> God, who <i>has</i> also given us the pledge: <u>the spirit</u> .	the spirit ← <i>of the spirit</i> (epexegetic genitive).
2 Cor 5:6	Θαρροῦντες οὖν πάντοτε, καὶ εἰδότες ὅτι ἐνδημούντες ἐν τῷ σώματι ἐκδημούμεν ἀπὸ τοῦ κυρίου -	So <i>we are</i> always of good courage, also knowing that <u>although</u> we are at home in the body, we are away from home, <i>being</i> away from the Lord -	although: concessive use of the participle.
2 Cor 5:7	διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἶδους -	for we walk by faith, not by <u>sight</u> -	sight ← <i>visible shape</i> .
2 Cor 5:8	θαρροῦμεν δέ, καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος, καὶ ἐνδημῆσαι πρὸς τὸν κύριον.	but we are of good courage, and we would rather be away from home out of the body and be at home with the Lord.	
2 Cor 5:9	Διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημούντες, εἴτε ἐκδημούντες, εὐάρεστοι αὐτῷ εἶναι.	<u>This is also why</u> , whether at home or away from home, we aspire to be pleasing to him.	This is also why ← <i>On account of which also</i> .
2 Cor 5:10	Τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἐμπροσθεν τοῦ βήματος τοῦ χριστοῦ, ἵνα κομισθῇ ἐκαστος τὰ διὰ τοῦ σώματος, πρὸς ᾧ ἔπραξεν, εἴτε ἀγαθόν, εἴτε κακόν.	For we must all be manifested before <u>Christ's court</u> , in order that each should receive <i>what is due</i> for <u>the things</u> he did <u>in the body</u> , whether a good or bad <i>thing</i> .	Christ's court: compare Rom 14:10. the things ← <i>the (things) in relation to which</i> . in the body: or <i>through the body</i> .
2 Cor 5:11	Εἰδότες οὖν τὸν φόβον τοῦ κυρίου ἀνθρώπους πείθομεν, θεῷ δὲ πεφανερῶμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι.	So knowing the fear of the Lord, we persuade men, but we have been manifested to God, and I hope <i>we</i> have also been manifested in your consciences.	
2 Cor 5:12	Οὐ γὰρ πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν, ἵνα ἐχητε πρὸς τοὺς ἐν προσώπῳ καυχωμένους καὶ οὐ καρδίᾳ.	For we do not commend ourselves to you again, but we give you an occasion for boasting on our behalf, so that you may have <i>something in answer</i> to those <i>who</i> boast <u>superficially</u> but not <i>in the heart</i> .	superficially ← <i>in face</i> .

2 Cor 5:13	Εἴτε γὰρ ἐξέστημεν, θεῶ· εἴτε σωφρονούμεν, ὑμῖν.	For if <u>we are beside ourselves</u> , <i>it is</i> for God, and if we are of sound mind, <i>it is</i> for you.	we are beside ourselves: aorist, but present in meaning.
2 Cor 5:14	Ἡ γὰρ ἀγάπη τοῦ χριστοῦ συνέχει ἡμᾶς, κρίναντας τοῦτο, ὅτι {RP-text P1904 TR: εἰ} [RP-marg: -] εἷς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον·	For the love of Christ constrains us, <u>as we conclude as follows</u> , that {RP-text P1904 TR: if} [RP-marg: -] one died for all, {RP-text P1904 TR: then} [RP-marg: so] <u>all <i>must have</i> died</u> ,	εἰ, <i>if</i> : present in RP-text P1904 TR F1859=9/13 vs. absent in RP-marg F1859=4/13 (Scrivener's deln). as we conclude ← <i>having concluded</i> . See Matt 23:20. as follows ← <i>this</i> . all <i>must have</i> died: perhaps viewed from an end-time perspective, or perhaps referring to the mortal condition of natural man.
2 Cor 5:15	καὶ ὑπὲρ πάντων ἀπέθανεν ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι.	and he died for all, in order that those living should no longer live for themselves, but for him <u>who</u> died for them and <u>was raised again</u> .	<i>was raised again</i> : this is English idiom to avoid an abrupt end to the sentence. Obviously, we do not mean <i>was raised a second or another time</i> . The word <i>again</i> here means <i>in a previously experienced condition</i> [Collins Dictionary, 1979], i.e. alive (though not in the same body). Compare a sentence such as <i>He went out and came back again</i> .
2 Cor 5:16	Ὡστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν κατὰ σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν.	<i>The result is</i> that from now on we <u>know</u> no-one according to <i>the</i> flesh. And even if we have <u>known</u> Christ according to <i>the</i> flesh, yet now we no longer <u>know</u> <i>him that way</i> ,	know ... known ... know. The first is of instinctive knowledge; the others are of acquired knowledge.
2 Cor 5:17	Ὡστε εἴ τις ἐν χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρήλθεν, ἰδοὺ, γέγονεν {RP-text P1904 TR: καινὰ τὰ πάντα} [RP-marg: τὰ πάντα καινὰ].	with the result that if anyone <i>is</i> in Christ, <i>he is</i> a new <u>creation</u> – the old <i>things</i> have passed away. Behold, <u>all things</u> have become <u>new</u> .	καινὰ τὰ πάντα, <i>new + everything</i> , RP-text P1904 TR F1859=8/13 vs. τὰ πάντα καινὰ, <i>everything + new</i> , RP-marg F1859=5/13 (Scrivener's bdfko). creation: AV differs (<i>creature</i>).

2 Cor 5:18	Τὰ δὲ πάντα ἐκ τοῦ θεοῦ, τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Ἰησοῦ χριστοῦ, καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς·	And all <i>things</i> are from God, who <i>has</i> reconciled us to himself through Jesus Christ and has given us the ministry of reconciliation,	
2 Cor 5:19	ὥς ὅτι θεὸς ἦν ἐν χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ {RP P1904 S1550 S1894: θέμενος} [E1624: θήμενος] ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.	in that God was in Christ reconciling <i>the</i> world to himself, not imputing their transgressions to them, and he <u>has placed</u> the word of reconciliation among us to <u>his own ends</u> .	θέμενος, <i>having placed</i> (middle voice), RP P1904 S1550 S1894 F1859=13/13 (incl. c(<i>tacite</i>)) vs. θήμενος, <i>having placed</i> (middle voice, misspelled), E1624 F1859=0/13. to his own ends: this comes from the middle voice of the verb.
2 Cor 5:20	Ἐπεὶ χριστοῦ οὖν πρεσβευομεν, ὥς τοῦ θεοῦ παρακαλούντος δι' ἡμῶν· δεόμεθα ὑπὲρ χριστοῦ, καταλλάγητε τῷ θεῷ.	So we are ambassadors for Christ, as if God pleads through us. We implore <i>you</i> on Christ's behalf, be reconciled to God.	
2 Cor 5:21	Τὸν γὰρ μὴ γνόντα ἁμαρτίαν, ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς {RP P1904: γενώμεθα} [TR: γινώμεθα] δικαιωσύνῃ θεοῦ ἐν αὐτῷ.	For he made him <i>who</i> knew no sin <i>to be</i> <u>sin</u> for our sakes, in order that <u>we might become the</u> righteousness of God in him.	γενώμεθα, <i>we might become</i> (aorist subjunctive, so perfective aspect), RP P1904 F1859=11/14 vs. γινώμεθα, <i>we might become</i> (present subjunctive, so imperfective aspect), TR F1859=1/14 (Scrivener's h) vs. another reading, probably a misspelling of the aorist subjunctive, F1859=2/14 (Scrivener's b*c). sin: standing for <i>a sin-offering</i> ; compare Gen 4:7.
2 Cor 6:1	Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς -	And <i>as</i> co-workers we also exhort <i>you</i> not to receive the grace of God in vain -	

2 Cor 6:2	λέγει γάρ, Καιρῷ δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι· ἰδοὺ, νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ, νῦν ἡμέρα σωτηρίας -	for he says, “At an acceptable time I heard you, And on the day of salvation I helped you.” <u>Behold</u> , <i>the time is</i> now most acceptable; behold, now <i>is the</i> day of salvation –	Isa 49:8. Behold (etc.): the main verb of this long sentence is <i>we are alive</i> in 2 Cor 6:9.
2 Cor 6:3	μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν, ἵνα μὴ μωμηθῇ ἡ διακονία·	not giving any offence in anything, so that the ministry is not faulted,	
2 Cor 6:4	ἀλλ’ ἐν παντὶ συνιστῶντες ἑαυτοὺς ὡς θεοῦ διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις,	but in everything commending ourselves as servants of God, with much endurance in tribulations, in constrained circumstances, in <u>hardships</u> ,	hardships ← <i>straits</i> .
2 Cor 6:5	ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις,	in stricken circumstances, in imprisonments, in commotions, in toils, in sleeplessness, in fastings,	
2 Cor 6:6	ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν πνεύματι ἁγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ,	in purity, in knowledge, in longsuffering, in kindness, in holy spirit, in unfeigned love,	
2 Cor 6:7	ἐν λόγῳ ἀληθείας, ἐν δυνάμει θεοῦ, διὰ τῶν ὀπλῶν τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν,	in <i>the</i> word of truth, in <i>the</i> power of God through the right and left <i>hand</i> <u>armour</u> of righteousness,	armour: or <i>arms</i> . Compare Eph 6:11. Spiritual arms, but a reference to offensive and defensive arms by analogy to the Greek and Roman soldiers who had a sword or spear in their right hand and a shield in their left hand.
2 Cor 6:8	διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι καὶ ἀληθεῖς·	through glory and dishonour, through defamations and acclamations, <i>defamed as</i> deceivers and <i>acclaimed as</i> tellers of the truth,	
2 Cor 6:9	ὡς ἀγνοούμενοι, καὶ ἐπιγινωσκόμενοι· ὡς ἀποθνήσκοντες, καὶ ἰδοὺ, ζῶμεν· ὡς παιδεύόμενοι, καὶ μὴ θανατούμενοι·	as unrecognized and <i>as</i> recognized, as dying, but look, we are alive, as being chastised but not put to death,	

2 Cor 6:10	ὥς λυπούμενοι, ἀεὶ δὲ χαίροντες· ὥς πτωχοί, πολλοὺς δὲ πλουτίζοντες· ὥς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες.	as grieving <u>but</u> always rejoicing, as poor <u>but</u> enriching many, as having nothing <u>but</u> possessing everything.	but: adversative use of καί.
2 Cor 6:11	Τὸ στόμα ἡμῶν ἀνέωγεν πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδιά ἡμῶν πεπλάτνται.	Our <u>communication</u> stands open to you, <i>you</i> Corinthians; our heart stands wide <i>open</i> .	communication ← <i>mouth</i> .
2 Cor 6:12	Οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν.	You <i>need</i> not be under strain <u>as far as we are concerned</u> , but you are under strain in your <u>feelings from your side</u> .	as far as we are concerned ← <i>among us</i> . feelings ← <i>bowels</i> .
2 Cor 6:13	Τὴν δὲ αὐτὴν ἀντιμισθίαν - ὥς τέκνοις λέγω - πλατύνθητε καὶ ὑμεῖς.	<u>Show yourselves wide open</u> as well – I speak as to children – <i>so we have the same mutual benefit</i> .	Show yourselves wide open ← <i>Be widened</i> . mutual benefit ← <i>recompense in exchange</i> .
2 Cor 6:14	Μὴ γίνεσθε ἑτεροζυγούντες ἀπίστοις· τίς γὰρ μετοχὴ δικαιοσύνη καὶ ἀνομία; Τίς δὲ κοινωνία φωτὶ πρὸς σκότος;	Do not be disparately yoked to unbelievers, for what partnership <i>do</i> righteousness and lawlessness <i>have</i> ? And what fellowship <i>does</i> light <i>have</i> with darkness?	
2 Cor 6:15	Τίς δὲ συμφώνησις χριστῷ πρὸς {RP S1550: Βελίαρ} [P1904 E1624 S1894: Βελίαλ]; Ἡ τίς μερὶς πιστῷ μετὰ ἀπίστου;	And what agreement <i>does</i> Christ <i>have</i> with Belial? Or what part <i>does</i> a believer <i>have</i> with an unbeliever?	Βελίαρ, <i>Beliar</i> , RP S1550 F1859=12/13 vs. Βελίαλ, <i>Belial</i> , P1904 E1624 S1894 F1859=0/13 vs. Βελίαν, <i>Belian</i> , F1859=1/13 (Scrivener's n). A case of collusion between P1904 and some editions of TR? The Hebrew is בִּלְיָאֵל, <i>Beliyaal</i> (<i>useless</i>).
2 Cor 6:16	Τίς δὲ συγκατάθεσις ναῶ θεοῦ μετὰ εἰδώλων; Ὑμεῖς γὰρ ναὸς θεοῦ ἐστε ζώντος, καθὼς εἶπεν ὁ θεὸς ὅτι Ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω· καὶ ἔσομαι αὐτῶν θεός, καὶ αὐτοὶ ἔσονται μοι λαός.	And what compatibility <i>is there</i> between <i>the</i> sanctuary of God and idols? For you are <i>the</i> sanctuary of <i>the</i> living God, as God has said, “ I will dwell among them And walk among them, And I will be their God, And they will be my people. ”	Ex 29:45, Lev 26:12, Jer 30:22, Jer 31:1, Jer 32:38, Ezek 37:27, Hos 2:25MT (Hos 2:23AV), Zech 8:8.

2 Cor 6:17	Διό, {RP TR: Ἐξέλθετε} [P1904: Ἐξέλθατε] ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει κύριος, καὶ ἀκαθάρτου μὴ ἅπτεσθε· καὶ γὰρ εἰσδέξομαι ὑμᾶς,	So “Go away from them And be separate”, Says the Lord, “And do not touch anything unclean, and I will receive you,	ἐξέλθετε, <i>go out (classical form)</i> , RP TR F1859=13/13 vs. ἐξέλθατε, <i>go out (non-classical form)</i> , P1904 F1859=0/13. Isa 52:11. away from them ← <i>from their midst</i> .
2 Cor 6:18	καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἐσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει κύριος παντοκράτωρ.	And I will be a father to you, And you will be sons and daughters to me”, says <i>the</i> Lord Almighty.	2 Sam 7:14, 1 Chr 17:13.
2 Cor 7:1	Ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, καθарίσωμεν ἑαυτοὺς ἀπὸ παντός μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἁγιωσύνην ἐν φόβῳ θεοῦ.	So having these promises, beloved, let us cleanse ourselves from every defilement of flesh and spirit, bringing sanctification to completion in <i>the</i> fear of God.	
2 Cor 7:2	Χωρήσατε ἡμᾶς· οὐδένα ἥδικησαμεν, οὐδένα ἐφθειράμεν, οὐδένα ἐπλεονεκτήσαμεν.	<u>Make room</u> for us; we have not wronged anyone, we have not corrupted anyone, we have not defrauded anyone.	Make room: i.e. <i>in your hearts</i> .
2 Cor 7:3	Οὐ πρὸς κατάκρισιν λέγω· προεῖρηκα γάρ, ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστὲ εἰς τὸ συναποθανεῖν καὶ συζῆν.	I do not say <i>this</i> as an accusation. For I have said before that you are in our hearts in dying with <i>us</i> and <i>in</i> living with <i>us</i> .	
2 Cor 7:4	Πολλή μοι παρρησία πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπληρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.	I <i>have</i> great freedom of speech towards you; I <i>have</i> great exultation over you. I have been filled with comfort – I <u>superabound in joy at all our tribulation</u> .	I superabound in joy at all our tribulation: perhaps this is explained by Acts 5:41, Phil 3:10, 2 Tim 3:12. The word ἐπὶ + dative gives grounds for an emotion and is not concessive.
2 Cor 7:5	Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν, ἀλλ’ ἐν παντὶ θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι.	For indeed, when we went to Macedonia, our flesh had no <u>respite</u> , but we suffered tribulation in every way – <u>strife</u> externally, fears internally.	respite ← <i>abatement, relaxation</i> . strife ← <i>strifes</i> .

2 Cor 7:6	Ἰδού γάρ, αὐτὸ τοῦτο, τὸ κατὰ θεὸν λυπηθῆναι ὑμᾶς, πόσῃν κατειργάσατο ὑμῖν σπουδὴν, ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, {RP P1904: ἀλλὰ} [TR: ἀλλ'] ἐκδίκησιν. Ἐν παντὶ συνεστήσατε ἑαυτοὺς ἀγνοῦς εἶναι ἐν τῷ πράγματι.	But he, God, who comforts the <u>downcast</u> , has comforted us with the <u>arrival</u> of Titus.	downcast ← <i>lowly</i> , but also <i>dejected</i> [LS]. arrival: or <i>presence</i> .
2 Cor 7:7	οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ᾗ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με μαλλον χαρῆναι.	And not only with his arrival, but also in the comfort with which he had been comforted about you, as he related to us your longing, your lamentation, your zeal for me, with the result that I rejoiced <i>all the</i> more.	
2 Cor 7:8	Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι, εἰ καὶ μετεμελόμην· βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη, εἰ καὶ πρὸς ὥραν, ἐλύπησεν ὑμᾶς.	For even if I have grieved you with <i>my</i> epistle, I do not have regret <i>now</i> , even if I did have regret. For I see that that epistle grieved you, even if <i>it was just</i> for a <u>while</u> .	while ← <i>hour</i> .
2 Cor 7:9	Νῦν χαίρω, οὐχ ὅτι ἐλυπηθῆτε, ἀλλ' ὅτι ἐλυπηθῆτε εἰς μετάνοιαν· ἐλυπηθῆτε γὰρ κατὰ θεόν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν.	I rejoice now, not because you grieved, but in that you grieved <i>resulting</i> in repentance. For you grieved in a godly way, so that you were not hurt through us in any <i>way</i> .	
2 Cor 7:10	Ἡ γὰρ κατὰ θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον κατεργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται.	For godly grief engenders repentance <i>leading</i> to salvation without regrets. But worldly grief engenders death.	
2 Cor 7:11	Ἰδοὺ γάρ, αὐτὸ τοῦτο, τὸ κατὰ θεὸν λυπηθῆναι ὑμᾶς, πόσῃν κατειργάσατο ὑμῖν σπουδὴν, ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, {RP P1904: ἀλλὰ} [TR: ἀλλ'] ἐκδίκησιν. Ἐν παντὶ συνεστήσατε ἑαυτοὺς ἀγνοῦς εἶναι ἐν τῷ πράγματι.	For <u>as regards</u> this very <i>thing</i> – your godly grieving – <u>see</u> how much eagerness it has engendered for you, <u>and</u> <i>also</i> defence of the case, <u>and</u> indignation, <u>and</u> fear, <u>and</u> longing, <u>and</u> zeal <u>and</u> vindication! In every <i>respect</i> you proved yourselves to be pure in the matter.	ἀλλὰ, <i>but</i> (unapocopated), RP P1904 F1859=6/13 (Scrivener's abdfmo) vs. ἀλλ', <i>but</i> (apocopated), TR F1859=7/13 (Scrivener's ceghklñ). A weak disparity with RP, R=7:8. as regards ... see ← <i>behold</i> . and (6x) ← <i>but</i> .

2 Cor 7:12	Ἦρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ {RP-text P1904 TR: εἶνεκεν} [RP-marg: ἔνεκεν] τοῦ ἀδικήσαντος, οὐδὲ {RP-text P1904 TR: εἶνεκεν} [RP-marg: ἔνεκεν] τοῦ ἀδικηθέντος, ἀλλ' {RP-text P1904 TR: εἶνεκεν} [RP-marg: ἔνεκεν] τοῦ φανερωθῆναι τὴν σπουδὴν {RP P1904 S1550: ὑμῶν} [E1624 S1894: ἡμῶν] τὴν ὑπὲρ {RP P1904 S1550: ἡμῶν} [E1624 S1894: ὑμῶν] πρὸς ὑμᾶς ἐνώπιον τοῦ θεοῦ.	Consequently, although I wrote to you, <i>it was not on account of anyone</i> doing wrong, or on account of <i>anyone</i> suffering wrong, but on account of {RP P1904 S1550: your} [E1624 S1894: our] eagerness towards {RP P1904 S1550: us} [E1624 S1894: you] to be manifested to you in the sight of God.	First and second occurrence in verse: εἶνεκεν, <i>on account of</i> (1), RP-text P1904 TR F1859=9/13 vs. ἔνεκεν, <i>on account of</i> (2), RP-marg F1859=4/13 (Scrivener's adfk). The third occurrence is as above except that Scrivener's l defects to εἶνεκα. ὑμῶν, <i>your</i>, RP P1904 S1550 F1859=12/13 vs. ἡμῶν, <i>our</i>, E1624 S1894 F1859=1/13 (Scrivener's d). AV differs textually. ἡμῶν, <i>our</i>, RP P1904 S1550 F1859=12/13 vs. ὑμῶν, <i>your</i>, E1624 S1894 F1859=1/13 (Scrivener's d). AV differs textually.
2 Cor 7:13	Διὰ τοῦτο παρακεκλήμεθα. Ἐπὶ {RP-text P1904: δὲ} [RP-marg TR: -] τῇ παρακλήσει ὑμῶν {RP-text P1904: - } [RP-marg TR: ⋅] περισσοτέρως {RP-text P1904: - } [RP-marg TR: δέ] μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπεπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν.	For this <i>reason</i> we have been comforted. {RP-text P1904: But we} [RP-marg TR: We] rejoiced at your encouragement {RP-text P1904: - } [RP-marg TR: – but] <i>all the more</i> exuberantly at the joy of Titus, in that his spirit was refreshed by you all.	First δὲ, <i>but</i>: absent in RP-text P1904 F1859=0/13 vs. present in RP-marg TR F1859=12/13 vs. another reading, F1859=1/13. A strong disparity (#1) with RP-text, R=1:13. Second δὲ, <i>but</i>: absent in RP-text P1904 F1859=1/13 (Scrivener's e) vs. present in RP-marg TR F1859=11/13 vs. another reading, F1859=1/13. A strong disparity (#2) with RP-text, R=2:12. Punctuation: TBS-TR, AV, but not RP P1904, have no pause after παρακεκλήμεθα, <i>we have been comforted</i>, and associate <i>at your encouragement</i> with the preceding words. So AV differs.
2 Cor 7:14	Ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατησχύνθην· ἀλλ' ὥς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτως καὶ ἡ καύχησις ἡμῶν ἡ ἐπὶ Τίτου ἀληθεια ἐγενήθη.	So <u>if</u> I have boasted to him about you in anything, I have not been put to shame, but <i>just</i> as we spoke everything in truth to you, <u>so</u> <u>our</u> boasting before Titus has been <u>true</u>.	So if ← <i>Because if</i>. so our ← <i>so also our</i> (otiose καί). true ← <i>truth</i>.

2 Cor 7:15	Καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστίν, ἀναμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν.	And his <u>affections</u> are most exuberantly towards you, as he remembers the obedience of all of you – how you received him with fear and trembling.	affections ← <i>bowels</i> .
2 Cor 7:16	Χαίρω {RP P1904 S1550: - } [E1624 S1894: οὖν] ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.	{RP P1904 S1550: - } [E1624 S1894: So] I rejoice that in everything I have confidence in you.	οὖν, <i>therefore</i> : absent in RP P1904 S1550 F1859=12/13 (incl. c(<i>tacite</i>)) vs. present in E1624 S1894 F1859=1/13 (Scrivener's <u>m</u>).
2 Cor 8:1	{RP TR: Γνωρίζομεν} [P1904: Γνωρίζω] δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας·	And, brothers, {RP TR: we} [P1904: I] make known to you the grace of God <u>which has been given</u> among the <u>churches</u> of Macedonia,	γνωρίζομεν, <i>we make known</i> , RP TR F1859=11/13 vs. γνωρίζω, <i>I make known</i> , P1904 F1859=2/13 (Scrivener's ch). which <i>has been</i> given: our italicization here indicates the supplying of a finite verb, not a tense change, aorist to perfect, as might be suspected. churches: see Matt 16:18.
2 Cor 8:2	ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσεια τῆς χαρᾶς αὐτῶν καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸν πλοῦτον τῆς ἀπλότητος αὐτῶν.	for with a great trial in affliction, their exuberance of joy and their deep poverty abounded to the riches of their <u>generosity</u> .	generosity ← <i>singleness</i> , but also <i>liberality</i> .
2 Cor 8:3	Ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ ὑπὲρ δύναμιν αὐθαίρετοι,	For I testify that <i>they</i> acted voluntarily, according to <i>their</i> means, and beyond <i>their</i> means,	
2 Cor 8:4	μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν, τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἀγίους {RP P1904: - } [TR: δέξασθαι ἡμᾶς]·	<i>and</i> with much entreaty, imploring us {RP P1904: <i>in respect of</i> } [TR: <i>that we should receive</i>] the grace and the fellowship of the ministry to the <u>saints</u> ,	δέξασθαι ἡμᾶς, (<i>of</i>) <i>us receiving</i> : absent in RP P1904 F1859=10/14 (Scrivener's ab*defglmno) vs. present in TR F1859=3/14 (Scrivener's b**hk) vs. another reading, F1859=1/14 (Scrivener's c). AV differs textually. saints: see Matt 27:52.
2 Cor 8:5	καὶ οὐ καθὼς ἠλπίσαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ, καὶ ἡμῖν διὰ θελήματος θεοῦ,	and not as we had <u>expected</u> , but they gave themselves firstly to the Lord, and to us, through <i>the</i> will of God,	expected ← <i>hoped</i> . Both senses are present in derivatives of the Hebrew root קִיּ.

2 Cor 8:6	εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, ἵνα καθὼς προενήρξατο, οὕτως καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην.	for us to <u>exhort</u> Titus, that <u>just</u> as he began before, <u>so</u> he should bring this grace towards you to a conclusion as well.	exhort: AV differs somewhat, but within the semantic range, (<i>desired</i>). so ← <i>so also</i> (otiose καί).
2 Cor 8:7	Ἄλλ' ὥσπερ ἐν παντὶ περισσεύετε, πίστει, καὶ λόγῳ, καὶ γνώσει, καὶ πάσῃ σπουδῇ, καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε.	But as you abound in everything – in faith and word, and knowledge and all eagerness and in the love <u>from your side</u> among us – may you also abound in this grace.	from your <i>side</i> ← <i>out of you</i> .
2 Cor 8:8	Οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἐτέρων σπουδῆς καὶ τὸ τῆς {RP P1904 S1550 S1894: ὑμετέρας} [E1624: ἡμετέρας] ἀγάπης γνήσιον δοκιμάζων.	I do not speak by commandment, but <i>moved</i> by the eagerness of others and <i>as one</i> approving the sincerity of {RP P1904 S1550 S1894: your} [E1624: our] love.	ὑμετέρας, <i>of your</i> , RP P1904 S1550 S1894 F1859=13/15 (Scrivener's a* (<i>or a**</i>) bc(tacite)defghk**lmno) vs. ἡμετέρας, <i>of our</i> , E1624 F1859=2/15 (Scrivener's a** (<i>or a*</i>) k*).
2 Cor 8:9	Γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσεν, πλούσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε.	For you know the grace of our Lord Jesus Christ – <u>how</u> on your account he became poor, <u>though</u> being rich, in order that you by <u>his</u> poverty might become rich.	how ← <i>that</i> . though: concessive use of the participle. his ← <i>of that (man)</i> .
2 Cor 8:10	Καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο γὰρ ὑμῖν συμφέρει, οἷτινες οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν προενήρξασθε ἀπὸ περυσί.	And I give <i>my</i> opinion in <u>this matter</u> . For this is expedient for you, who last year <u>took the lead</u> not only in taking action, but also in having the will.	took the lead ← <i>started before</i> .
2 Cor 8:11	Νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως, καθάπερ ἡ προθυμία τοῦ θέλειν, οὕτως καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν.	And now, complete the execution <i>of it</i> , so that as your enthusiasm <i>was</i> <u>when you made your mind up</u> , <u>so</u> the completion <i>may be</i> , <u>your resources permitting</u> .	when you made your mind up ← <i>of wishing</i> . so ← <i>so also</i> (otiose καί). <i>your resources permitting</i> ← <i>out of the having</i> .
2 Cor 8:12	Εἰ γὰρ ἡ προθυμία πρόκειται, καθὼς ἂν ἔχη τις, εὐπρόσδεκτος, οὐ καθὼς οὐκ ἔχει.	For if the enthusiasm is present, <i>it is</i> <u>appreciated when judged against one's means</u> , not <u>when judged against something beyond one's means</u> .	appreciated ← <i>well acceptable</i> . when <i>judged</i> against one's means ← <i>according to if one has (something)</i> . when <i>judged</i> against something beyond one's means ← <i>according to (what) he does not have</i> .

2 Cor 8:13	Οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν δὲ θλίψις· ¶ ἀλλ' ἐξ ἰσότητος, ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα,	For <i>it</i> is not in order that others <i>may have</i> ease, while you <i>have</i> tribulation, ¶ but <i>it is on the basis</i> of equality. At the present time, your surplus <i>is a supply</i> to <u>their</u> lack,	¶ Verse division: in AV and some TR editions, 2 Cor 8:14 begins here. their ← <i>of the former</i> .
2 Cor 8:14	ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα· ὅπως γένηται ἰσότης,	so that <u>their</u> surplus might also become <i>a supply</i> to your lack, so that there may be equality,	their ← <i>of the former</i> .
2 Cor 8:15	καθὼς γέγραπται, Ὁ τὸ πολὺ, οὐκ ἐπλεόνασεν· καὶ ὁ τὸ ὀλίγον, οὐκ ἡλαττόνησεν.	as it stands written: “ He <i>who had much</i> did not have surplus, and he <i>who had little</i> did not suffer a lack. ”	Ex 16:18.
2 Cor 8:16	Χάρις δὲ τῷ θεῷ τῷ διδόντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου.	And thanks <i>be</i> to God, who <i>is</i> putting the same concern for you in the heart of Titus.	
2 Cor 8:17	Ὅτι τὴν μὲν παράκλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων, αὐθαίρετος ἐξῆλθεν πρὸς ὑμᾶς.	For he has received encouragement, and being <u>very eager</u> , he departed for you of his own accord.	very eager ← <i>more eager, quite eager</i> , Greek comparative for superlative.
2 Cor 8:18	Συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφόν, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν.	And we have sent the brother with him, who <i>has</i> a good reputation <u>for</u> the gospel throughout all the <u>churches</u> ,	for ← <i>in, with</i> . churches: see Matt 16:18.
2 Cor 8:19	οὐ μόνον δέ, ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέδημος ἡμῶν σὺν τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν πρὸς τὴν αὐτοῦ τοῦ κυρίου δόξαν καὶ προθυμίαν {RP P1904: ἡμῶν} [TR: ὑμῶν].	and not only <i>so</i> , but he was also elected by the <u>churches</u> <i>as</i> our travelling companion, <i>collaborating</i> in this grace being ministered by us for the glory of the Lord himself and {RP P1904: <i>as an outlet for our</i> } [TR: <i>to stimulate your</i>] enthusiasm,	ἡμῶν, <i>our</i> , RP P1904 F1859=12/13 vs. ὑμῶν, <i>your</i> , TR F1859=1/13 (Scrivener's d). AV differs textually. churches: see Matt 16:18.
2 Cor 8:20	στελλόμενοι τοῦτο, μή τις ἡμᾶς μωμήσῃται ἐν τῇ ἀδρότῃ ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν.	avoiding this: that anyone should <i>have cause to</i> blame us in this <u>tremendous project</u> which <i>is</i> being <u>undertaken</u> by us,	tremendous <i>project</i> ← <i>strength, full growth</i> . undertaken ← <i>ministered</i> .

2 Cor 8:21	προνοούμενοι καλὰ οὐ μόνον ἐνώπιον κυρίου ἀλλὰ καὶ ἐνώπιον ἀνθρώπων.	as we concern ourselves with <i>things that are</i> right not only in the sight of <i>the</i> Lord, but also in the sight of men.	
2 Cor 8:22	Συνεπέψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλακίς σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον, πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς.	And we have sent our brother with them, whom we have often proved to be eager in many <i>matters</i> , and <i>who is</i> now much more eager, with much <u>confidence</u> in you.	confidence: AV differs as to who has the confidence.
2 Cor 8:23	Εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα χριστοῦ.	If <i>anyone inquires</i> about Titus, <i>he is</i> my partner and co-worker for you, or if our brothers <i>are inquired about</i> , they are apostles of <i>the churches</i> – the glory of Christ.	churches: see Matt 16:18.
2 Cor 8:24	Τὴν οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν, εἰς αὐτοὺς ἐνδείξασθε {RP P1904: - } [TR: καὶ] εἰς πρόσωπον τῶν ἐκκλησιῶν.	So give them a <u>display</u> of your love, and of our exultation over you, {RP P1904: - } [TR: <i>and this</i>] in <i>the sight</i> of the <u>churches</u> .	καὶ, <i>and</i> : absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. give ... a display ← <i>show the showing, give proof (of what is one's own – middle voice)</i> . churches: see Matt 16:18.
2 Cor 9:1	Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους περισσὸν μοί ἐστιν τὸ γράφειν ὑμῖν·	For concerning the <u>relief</u> to the <u>saints</u> , it is superfluous for me to write to you,	relief ← <i>ministry</i> , but here <i>relief</i> , as in Acts 11:29. The context is also set by 2 Cor 9:5 - 9:7. saints: see Matt 27:52.
2 Cor 9:2	οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν, ὅτι Ἀχαΐα παρεσκεύασται ἀπὸ πέρυσι· καὶ ὁ ἐξ ὑμῶν ζήλος ἡρέθισεν τοὺς πλείονας.	for I know your enthusiasm, and I boast about it to <i>the</i> Macedonians on your behalf, in that Achaea has been prepared since last year, and the zeal from your <i>side</i> has stimulated quite a <u>few of them</u> .	quite a few ← <i>more, the greater part</i> , but comparatives can mean <i>rather, quite</i> , and [MM] gives an example. Compare Acts 28:23.
2 Cor 9:3	Ἐπεψα δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ· ἵνα, καθὼς ἔλεγον, παρεσκευασμένοι ᾔητε·	And I sent the brothers <i>there</i> , so that our boasting about you should not go <u>unheard</u> in this matter – so that, as I said, you are <u>prepared</u> –	go unheard ← <i>be emptied, be made of no effect</i> . prepared ← <i>having been prepared</i> .

2 Cor 9:4	μήπως, ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακεδόνες καὶ εὕρωσιν ὑμᾶς ἀπαρασκευάστους, καταισχυνθῶμεν ἡμεῖς - ἵνα μὴ λέγωμεν ὑμεῖς - ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως.	so that, if <i>any</i> Macedonians come with me and find you unprepared, we – so that we don't say “you” – are not put to shame by these grounds of boasting.	
2 Cor 9:5	Ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι τοὺς ἀδελφούς, ἵνα προέλθωσιν εἰς ὑμᾶς, καὶ προκαταρτίσωσιν τὴν προκατηγγελεμένην εὐλογίαν ὑμῶν, ταύτην ἐτοίμην εἶναι, οὕτως ὥς εὐλογίαν καὶ μὴ {RP P1904: ὥς} [TR: ὥσπερ] πλεονεξίαν.	So I considered <i>it</i> necessary to encourage the brothers to go on ahead to you and finalize your <u>donation</u> beforehand, which <i>was</i> announced in advance, so that it should be ready, so as a blessing, not as <i>a matter of</i> <u>meanness</u> .	ὥς, <i>as</i> , RP P1904 F1859=11/13 vs. ὥσπερ, <i>as</i> (strengthened form), TR F1859=2/13 (Scrivener's bl). donation ← <i>blessing</i> . [LS] gives a meaning of <i>alms</i> , citing Pindar (ca. 500 BC). We retain the fundamental sense <i>blessing</i> in the second occurrence in the verse, as Paul uses the word in the two senses, playing on the word. In 1 Sam 30:26, בְּרָכָה, usually <i>blessing</i> , is used of a gift. it ← <i>this</i> . meanness ← <i>covetousness, greed, so reluctant, stingy giving</i> . Paul is ↯
2 Cor 9:6	Τοῦτο δέ, ὁ σπείρων φειδομένως, φειδομένως καὶ θερίσει· καὶ ὁ σπείρων ἐπ' εὐλογίαις, ἐπ' εὐλογίαις καὶ θερίσει.	And <i>I say</i> this: he <i>who</i> sows sparingly will also reap sparingly, and he <i>who</i> sows <u>generously</u> will also reap <u>generously</u> .	↳ asking the Corinthians to have their donation ready, so he doesn't have to go round cap in hand collecting it, saying, “Come on, don't change your mind, don't be stingy.” generously (2x) ← <i>blessedly</i> .
2 Cor 9:7	Ἐκαστος καθὼς προαίρειται τῇ καρδίᾳ· μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· ἱλαρὸν γὰρ δότῃν ἀγαπᾷ ὁ θεός.	Each <i>person should</i> give as he <u>has decided</u> beforehand in <i>his</i> heart, not grudgingly or under constraint, for God loves a cheerful giver .	Prov 22:9 , adapted. has decided ← <i>decides</i> .
2 Cor 9:8	Δυνατὸς δὲ ὁ θεὸς πᾶσαν χάριν περισσεύσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύετε εἰς πᾶν ἔργον ἀγαθόν·	For God <i>is</i> able to make all grace abound to you, in order that you, always being entirely self-sufficient in everything, might <u>have something left over</u> for every good work.	have something left over ← <i>abound; be surplus</i> .

2 Cor 9:9	καθὼς γέγραπται, Ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.	As it stands written: “He has distributed; He has given to the poor. His righteousness remains throughout the age.”	Ps 112:9.
2 Cor 9:10	Ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπεύροντι, καὶ ἄρτον εἰς βρώσιν χορηγῆσαι, καὶ πληθύναι τὸν σπόρον ύμων, καὶ αὐξήσαι τὰ {RP P1904: γενήματα} [TR: γεννήματα] τῆς δικαιοσύνης ύμων·	Now may he <i>who</i> supplies seed to the sower also supply bread for food, and may he multiply your seed sown and increase the yield of your <u>righteousness.</u>	γενήματα, <i>that which comes into being, produce</i> (1- non- classical spelling, as if from γίνομαι), RP P1904 F1859=11/13 vs. γεννήματα, <i>that which is begotten, produce</i> (2- classical spelling, from γεννάω), TR F1859=2/13 (Scrivener's ck). Compare Luke 12:18. Isa 55:10. yield of your righteousness: subjective genitive of <i>righteousness</i> , what your righteousness yields.
2 Cor 9:11	ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἀπλότητα, ἥτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν τῷ θεῷ.	as <i>you</i> become rich in every <i>respect</i> , in all <u>generosity</u> , which engenders thanksgiving to God through us.	generosity ← <i>simplicity</i> . [LS] gives <i>liberality</i> . See James 1:5 for the adverb.
2 Cor 9:12	Ὅτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ ύστερήματα τῶν ἁγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ θεῷ·	For <u>administering</u> this service not only supplies the <u>saints'</u> lack, but also abounds to God through much thanksgiving,	administering ← <i>the ministry of</i> . saints': see Matt 27:52.
2 Cor 9:13	διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ύμων εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ, καὶ ἀπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας·	as they glorify God through the tried character of this <u>service acquired</u> in subjection to <u>your</u> <u>profession of the gospel</u> of Christ, and for <i>the</i> <u>generosity</u> in contributing to them and to all,	service ← <i>ministry</i> . your profession: AV differs in the function of these words in the sentence. of the gospel ← <i>into the gospel</i> . generosity: see 2 Cor 9:11.

2 Cor 9:14	καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν ἐπιποθούντων ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ θεοῦ ἐφ' ὑμῖν.	while <u>they</u> also <u>long</u> for you in supplication for you on account of the exceeding grace of God <i>bestowed</i> on you.	while they ... long: we take αὐτῶν ἐπιποθούντων as genitive absolute. AV differs ([<i>prayer</i>] for you which long).
2 Cor 9:15	Χάρις δὲ τῷ θεῷ ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ.	Thanks <i>be</i> to God for his <u>in</u> describable gift.	Thanks ← <i>And grace</i> . See Rom 6:17. indescribable ← <i>ineffable</i> .
2 Cor 10:1	Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πρᾶότητος καὶ ἐπιεικείας τοῦ χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινός ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς.	Now I Paul myself <u>call</u> <u>upon</u> you, through the meekness and fairness of Christ – <i>I</i> who <i>am</i> lowly <i>when</i> face to face among you, but being absent, I have confidence in you –	call upon: the next verse gives the appeal.
2 Cor 10:2	δέομαι δέ, τὸ μὴ παρῶν θαρρήσαι τῇ πεποιθήσει ἢ λογίζομαι τολμήσαι ἐπὶ τινὰς τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας.	and I appeal <i>to you</i> that when <u>I am</u> <u>present</u> , I do not <i>have to</i> be <u>audacious</u> , in the <u>confidence</u> which I count on, <u>to stand up to</u> some who consider us to be walking according to <i>the flesh</i> .	I am present: nominative subject of an infinitive. Perhaps one could justify <i>I, when not present, beseech (you) to be audacious ... for (you) to stand up etc.</i> audacious: cognate with <i>confidence</i> in 2 Cor 10:1. confidence: not lexically cognate with <i>confidence</i> in 2 Cor 10:1, but the word links the two verses. to stand up to ← <i>dare, be daring</i> .
2 Cor 10:3	Ἐν σαρκὶ γὰρ περιπατοῦντες, οὐ κατὰ σάρκα στρατευόμεθα -	For <u>although</u> we walk in <i>the flesh</i> , we do not serve as soldiers according to <i>the flesh</i> –	although: concessive use of the participle.
2 Cor 10:4	τὰ γὰρ ὄπλα τῆς στρατείας ἡμῶν οὐ σαρκικά, ἀλλὰ δυνατὰ τῷ θεῷ πρὸς καθάρσεις ὀχυρωμάτων -	for the weapons of our campaign <i>are</i> not fleshly, but <i>are extremely</i> powerful in demolishing strongholds –	extremely ← <i>to God</i> . Compare Acts 7:20.
2 Cor 10:5	λογισμοὺς καθαιροῦντες καὶ παν ὑψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ χριστοῦ,	as we demolish <u>arguments</u> , and all arrogance exalted against knowledge of God, and as we take every thought captive to obedience to Christ,	arguments ← <i>reasonings</i> .

2 Cor 10:6	καὶ ἐν ἐτοιμῷ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.	and as we are ready to avenge all disobedience, <u>when</u> your obedience is made complete.	when ← <i>whenever</i> .
2 Cor 10:7	Τὰ κατὰ πρόσωπον βλέπετε; Εἰ τις πέποιθεν ἐαυτῷ χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἀφ' ἐαυτοῦ, ὅτι καθὼς αὐτὸς χριστοῦ, οὕτως καὶ ἡμεῖς χριστοῦ.	Do you look at the <i>things that are</i> before your eyes? If anyone is <u>convinced</u> that he is Christ's, let <u>him</u> <u>consider this</u> again: that <i>just as he is</i> Christ's, so also <i>are we</i> Christ's.	Do you look: or imperative, <i>Look</i> . eyes ← <i>face</i> . is convinced ← <i>trusts himself</i> . let him consider this ← <i>let him reason this from himself</i> .
2 Cor 10:8	Ἐάν τε γὰρ καὶ περισσώτερόν τι καυχώσωμαι περὶ τῆς ἐξουσίας ἡμῶν - ἧς ἔδωκεν ὁ κύριος ἡμῖν εἰς οἰκοδομήν, καὶ οὐκ εἰς καθάρεισιν ὑμῶν - οὐκ αἰσχυνθήσομαι.	For even if I should boast somewhat exceedingly about our authority – which the Lord gave us for <i>your</i> edification and not for your demolition – I shall not be ashamed,	
2 Cor 10:9	ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν.	in order that I should not seem, as <i>it were</i> , to terrify you with the epistles.	
2 Cor 10:10	Ὅτι, Αἱ μὲν ἐπιστολαί, φησί, βαρεῖαι καὶ ἰσχυραί· ἡ δὲ παρουσία τοῦ σώματος ἀσθενής, καὶ ὁ λόγος ἐξουθενημένος.	For, “The epistles”, they <u>say</u> , “ <i>are</i> weighty and forcible, but <i>his</i> presence in the body <i>is</i> weak, and <i>his</i> speech <i>is</i> <u>deplorable</u> .”	they say ← <i>(one) says</i> . Impersonal usage. deplorable ← <i>made nothing</i> .
2 Cor 10:11	Τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἳ οἱ ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ.	Let such a <i>person</i> consider this: that as we are in word through epistles when we are absent, <i>so we are</i> in deed when <i>physically</i> present.	so ← <i>so also</i> (otiose καί).
2 Cor 10:12	Οὐ γὰρ τολμῶμεν ἔγκριναι ἢ συγκρίναι ἑαυτοὺς τισιν τῶν ἑαυτοὺς συνιστανόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες, καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς, οὐ συνιοῦσιν.	For we are not <i>so</i> bold as to reckon ourselves among – or compare ourselves with – some of those <i>who</i> commend themselves. But they <i>who</i> measure themselves <u>by their own standards</u> and compare themselves <u>with each other</u> do not show understanding.	by their own <i>standards</i> ← <i>with themselves</i> . with each other ← <i>with themselves</i> . Reflexive pronoun (ἑαυτοῦς) standing for reciprocal pronoun (ἀλλήλους). Compare John 12:19.

2 Cor 10:13	Ἡμεῖς δὲ οὐχὶ εἰς τὰ ἄμετρα καυχήσόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος οὗ ἐμερίσεν ἡμῖν ὁ θεός, μέτρου, ἐφικέσθαι ἄχρι καὶ ὑμῶν.	But we will not boast <u>outside our limits</u> , but within the <u>limits</u> of the <u>area</u> which God has apportioned us – <u>limits</u> reaching you as well.	outside <i>our</i> limits ← <i>in off-limits, unmeasuredly</i> . limits (2x) ← <i>measure</i> . area ← <i>rule</i> (as in Gal 6:16).
2 Cor 10:14	Οὐ γὰρ ὥς μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτείνομεν ἑαυτοὺς· ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ χριστοῦ.	For we are not overstretching ourselves as if we <u>did</u> not reach as far as you <i>previously</i> , for we have <u>been quick in coming</u> to you as well with the gospel of Christ.	did ← <i>do</i> , but an unreal comparison, requiring a past tense in English. <i>previously</i> : an earlier visit is mentioned in 2 Cor 1:16, 2 Cor 2:1, 2 Cor 12:14. been quick: or <i>been first</i> .
2 Cor 10:15	οὐκ εἰς τὰ ἄμετρα καυχώμενοι, ἐν ἄλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες, αὐξανομένης τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς περισσείαν,	We do not boast <u>outside our limits</u> , in <i>the</i> labours of others, but we do have hope, as your faith grows, that <i>our labour will greatly grow in stature</i> among you within our <u>area</u> ,	outside <i>our</i> limits: see 2 Cor 10:13. greatly grow in stature ← <i>be made great to abundance</i> . area: see 2 Cor 10:13.
2 Cor 10:16	εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἄλλοτρίῳ κανόνι εἰς τὰ ἔτοιμα καυχῆσασθαι.	<i>progressing</i> to preaching the gospel in <i>places</i> beyond your <i>region</i> , but not <i>to do so</i> in another's <u>area</u> , so boasting about <i>places</i> already <i>evangelized</i> .	area: see 2 Cor 10:13.
2 Cor 10:17	Ὁ δὲ καυχώμενος, ἐν κυρίῳ καυχάσθω.	But let him <i>who</i> boasts boast in <i>the</i> Lord.	Jer 9:23MT (Jer 9:24AV).
2 Cor 10:18	Οὐ γὰρ ὁ ἑαυτὸν συνιστῶν, ἐκεῖνός ἐστιν δόκιμος, ἀλλ' ὃν ὁ κύριος συνίστησιν.	For <i>it</i> is not he <i>who</i> commends himself <u>who</u> is approved, but <i>he</i> whom the Lord commends.	who ← <i>that (one)</i> .

2 Cor 11:1	Ὅφελον {RP P1904 S1550 S1894: ἀνείχεσθέ} [E1624: ἡνείχεσθέ] μου {RP P1904 S1550 S1894: μικρόν τι} {RP P1904 S1550 S1894: τῇ ἀφροσύνῃ} [E1624: τῆς ἀφροσύνης]: ἀλλὰ καὶ ἀνέχεσθέ μου.	If only you would bear with me for a short time {RP P1904 S1550 S1894: in} [E1624: of] foolishness. But actually, you do bear with me.	ἀνείχεσθέ, <i>you would bear</i> (imperfect, single augment), RP P1904 S1550 S1894 F1859=11/14 vs. ἡνείχεσθέ, <i>you would bear</i> (imperfect, double augment, also acceptable classically), E1624 F1859=0/14 vs. other readings, F1859=3/14. τι, <i>any, some</i>: absent in RP P1904 S1550 S1894 F1859=12/13 vs. present in E1624 F1859=1/13. τῇ ἀφροσύνῃ, <i>in foolishness</i>, RP P1904 S1550 S1894 F1859=11/13 vs. τῆς ἀφροσύνης, <i>of foolishness</i>, E1624 F1859=2/13.
2 Cor 11:2	Ζηλῶ γὰρ ὑμᾶς θεοῦ ζηλῶ· ἡρμοσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνὴν παραστήσαι τῷ χριστῷ.	For I am zealous for you with a tremendous zeal, for I have betrothed you to one man, so as to present you as a chaste virgin to Christ.	a tremendous zeal ← a zeal of God. See Acts 7:20.
2 Cor 11:3	Φοβοῦμαι δὲ μήπως ὡς ὁ ὄφεις Εὐάν ἐξηπάτησεν ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτως φθάρῃ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος τῆς εἰς τὸν χριστόν.	But I fear that, as the serpent deceived Eve with his trickery, so your minds may be drawn away to corruption from the simplicity which is in Christ.	drawn away to corruption ← corrupted.
2 Cor 11:4	Εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς {RP-text TR: ἡνείχεσθε} [RP-marg P1904: ἀνείχεσθε].	For if he who is coming proclaims another Jesus, whom we have not proclaimed, or you receive a different spirit, which you have not received, or if you accept a different gospel, which you have not accepted, then <u>that's a fine way to bear up!</u>	ἡνείχεσθε, <i>you were bearing up</i> (double augment), RP-text TR F1859=9/14 (Scrivener's ab**cdhklmn) vs. ἀνείχεσθε, <i>you were bearing up</i> (single augment), RP-marg P1904 F1859=5/14 (Scrivener's b*efgo). that's a fine way to bear up ← you were bearing up well. Ironic.
2 Cor 11:5	Λογίζομαι γὰρ μηδὲν ὑστερηκεῖν τῶν ὑπὲρ λίαν ἀποστόλων.	For I consider myself in no way to have fallen short of the most superlative apostles.	most superlative: the Greek supports a pleonastic translation. Compare Shakespeare's <i>most unkindest cut</i>. See also Eph 3:8.

2 Cor 11:6	Εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τη γνώσει· ἀλλ' ἐν παντὶ φανερωθέντες ἐν πᾶσιν εἰς ὑμᾶς.	And even if <i>we are</i> an amateur in speech, <i>we are</i> <u>not</u> in knowledge, <u>for</u> <i>we</i> have been <u>made known</u> to you in every <i>respect</i> and in all <i>regards</i> .	<i>we are</i> not ← <i>but not</i> . for ← <i>but</i> . made known ← <i>made manifest</i> .
2 Cor 11:7	Ἡ ἁμαρτίαν ἐποίησα ἑμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν;	Or have I committed a sin in lowering myself so that you might be exalted, because I have preached the gospel of God to you freely?	
2 Cor 11:8	Ἄλλας ἐκκλησίας ἐσύλησα, λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν.	I have plundered other <u>churches</u> , taking pay <u>from them</u> for your <u>relief</u> ,	Punctuation: perhaps this verse is a question: <i>Have I plundered ...?</i> Otherwise, it is a jocular way of saying that other churches have supported this relief. churches: see Matt 16:18. relief: see 2 Cor 9:1.
2 Cor 11:9	καὶ παρὼν πρὸς ὑμᾶς καὶ ὑστερηθεὶς, οὐ κατενάρκησα οὐδενός· τὸ γὰρ ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοί, ἐλθόντες ἀπὸ Μακεδονίας· καὶ ἐν παντὶ ἀβαρῇ ὑμῖν ἑμαυτὸν ἐτήρησα καὶ τηρήσω.	and when I was present with you and having run short, I did not press heavily on anyone, for the brothers <i>who</i> came from Macedonia made up for my shortage, and I guarded – and will guard – myself against <i>being</i> a burden to you in <u>any way</u> .	any ← <i>every</i> .
2 Cor 11:10	Ἔστιν ἀλήθεια χριστοῦ ἐν ἐμοί, ὅτι ἡ καυχησις αὕτη οὐ {RP P1904 E1624 S1894: φραγίσεται} [S1550: σφραγίσεται] εἰς ἐμὲ ἐν τοῖς κλίμασιν τῆς Ἀχαΐας.	<i>As</i> the truth of Christ is in me, <i>so</i> this boasting will not be {RP P1904 E1624 S1894: stifled} [S1550: sealed up] <u>with me</u> in the regions of Achaea.	φραγίσεται, <i>will be fenced in, hemmed in, barred</i> , RP P1904 E1624 S1894 F1859=12/13 (incl. k misspelled, <u>c</u> , i.e. explicitly, not <i>tacite</i>) vs. σφραγίσεται, <i>will be sealed</i> , S1550 F1859=1/13 (Scrivener's d). with me ← <i>against me</i> , but the sense is <i>from my side letting it happen against me</i> .
2 Cor 11:11	Διὰ τί; Ὅτι οὐκ ἀγαπῶ ὑμᾶς; Ὁ θεὸς οἶδεν.	Why? Because I don't love you? <u>God knows the truth</u> .	God knows <i>the truth</i> : we supply the ellipsis to avoid what could otherwise be taken as an uncouth English idiom in this context (but not so in 2 Cor 12:2 and 2 Cor 12:3).

2 Cor 11:12	Ὁ δὲ ποιῶ, καὶ ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελόντων ἀφορμὴν, ἵνα ἐν ᾧ καυχῶνται, εὑρεθῶσιν καθὼς καὶ ἡμεῖς.	And this I do, and will do, in order to eliminate <i>any</i> opportunity for those wanting an opportunity to be found <u>as equal to us</u> in what they boast of.	as equal to us ← <i>also like us</i> .
2 Cor 11:13	Οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς ἀποστόλους χριστοῦ.	For such <i>people are</i> false apostles, deceitful workers, <u>transforming themselves</u> into apostles of Christ.	transforming themselves: middle or passive for reflexive. Compare 2 Cor 12:7.
2 Cor 11:14	Καὶ οὐ θαυμαστόν· αὐτὸς γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός.	And <i>it is</i> not a <i>thing</i> to marvel at, for Satan himself <u>transforms himself</u> into an angel of light.	transforms himself: see 2 Cor 11:13.
2 Cor 11:15	Οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης, ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.	So <i>it is</i> not a great <i>thing</i> then if his servants also <u>transform themselves</u> , as if <i>they were</i> servants of righteousness, whose end will be according to their works.	transform themselves: see 2 Cor 11:13. Note how fallen angels are judged by their works.
2 Cor 11:16	Πάλιν λέγω, μή τίς με δόξη ἄφρονα εἶναι· εἰ δὲ μήγε, κἂν ὡς ἄφρονα δεξασθέ με, ἵνα {RP P1904: καγὼ μικρόν τι} [TR: μικρόν τι καγὼ] καυχώσωμαι.	Again I say <i>it</i> , in case anyone considers me to be foolish. Otherwise, receive me even as a fool, so that <u>I too have some small grounds</u> for boasting.	καγὼ μικρόν τι, <i>I too + some small</i> , RP P1904 F1859=13/13 vs. μικρόν τι καγὼ, <i>some small + I too</i> , TR F1859=0/13.
2 Cor 11:17	Ὁ λαλῶ, οὐ λαλῶ κατὰ κύριον, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως.	What I say, I do not say <u>from the Lord's perspective</u> , but as <i>it were</i> in foolishness, on these <u>boastful grounds</u> .	from the Lord's perspective ← <i>according to (the) Lord</i> . boastful grounds ← <i>grounds of boasting</i> , a Hebraic genitive.
2 Cor 11:18	Ἐπεὶ πολλοὶ καυχῶνται κατὰ τὴν σάρκα, καγὼ καυχήσομαι.	Since many boast according to the flesh, I too will boast.	
2 Cor 11:19	Ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων, φρόνιμοι ὄντες.	For you bear with fools <u>courteously</u> , being wise <i>yourselves</i> .	courteously ← <i>pleasantly, in a well-disposed way</i> .

2 Cor 11:20	Ἀνέχεσθε γάρ, εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαιρεται, εἴ τις ὑμᾶς εἰς πρόσωπον δερει.	For you bear up if anyone domineers over you, if anyone <u>exploits</u> you, if anyone <u>arrests</u> you, if anyone <u>is overbearing</u> , if anyone <u>hits</u> you on <i>the</i> face.	exploits ← <i>devours</i> . arrests ← <i>takes</i> , but the word is used in the temple inscription forbidding Gentile entry – see [MM]. [MG] suggests <i>takes advantage of</i> . is overbearing ← <i>is lifted up</i> . hits ← <i>flays</i> .
2 Cor 11:21	Κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἡσθενήσαμεν· ἐν ᾧ δ' ἂν τις τολμᾷ - ἐν ἄφροσύνῃ λέγω - τολμῶ καγῶ.	I speak to <i>my</i> shame, as if we were taken ill. And in whatever <i>way</i> someone might be daring – I speak in foolishness – I <i>myself</i> am daring too.	
2 Cor 11:22	Ἑβραῖοί εἰσιν; Καγῶ. Ἰσραηλιταί εἰσιν; Καγῶ. Σπέρμα Ἀβραάμ εἰσιν; Καγῶ.	Are they Hebrews? I <i>am</i> too. Are they Israelites? I <i>am</i> too. Are they <i>the</i> seed of Abraham? I <i>am</i> too.	
2 Cor 11:23	Διάκονοι χριστοῦ εἰσιν; - παραφρονῶν λαλῶ - ὑπὲρ ἐγώ· ἐν κόποις περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν φυλακαῖς περισσοτέρως, ἐν θανάτοις πολλάκις,	Are they ministers of Christ? – I speak <i>as if</i> deranged – I <i>go</i> further: in labours more prolifically, in beatings more exceedingly, in imprisonments more frequently, in <i>situations in</i> <i>danger of</i> death, often;	
2 Cor 11:24	ὑπὸ Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον.	five times I received forty minus one <i>lashes</i> from <i>the</i> Jews,	
2 Cor 11:25	Τρὶς {RP: ἔραβδίσθην} [P1904 TR: ἔρραβδίσθην], ἅπαξ ἐλιθάσθην, τρὶς ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα·	three times I was <u>beaten</u> <u>with sticks</u> , once I was stoned, three times I was shipwrecked, <i>and</i> I have spent a night and a day in the deep;	ἐραβδίσθην, <i>I was beaten</i> <i>with sticks</i> (without the classical doubling of the p after the augment), RP F1859=8/13 vs. ἐρραβδίσθην, <i>I was beaten</i> <i>with sticks</i> (with the classical doubling of the p), P1904 TR F1859=5/13 (Scrivener's beghl). Nearly a disparity with RP, R=8:7.

2 Cor 11:26	ὁδοιπορίαις πολλάκις, κινδύνοις ποταμῶν, κινδύνοις ληστῶν, κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἐθνῶν, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἔρημίᾳ, κινδύνοις ἐν θαλάσῃ, κινδύνοις ἐν ψευδαδέλφοις·	in travels often, in dangers of rivers, in dangers of robbers, in dangers from <i>my</i> race, in dangers from <i>the</i> Gentiles, in dangers in <i>the</i> city, in dangers in <i>the</i> desert, in dangers at sea, in dangers among false brothers;	
2 Cor 11:27	ἐν κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψυχῇ καὶ γυμνότητι.	in toil and hardship, in sleepless nights often, in hunger and thirst, in fastings often, in cold and nakedness.	
2 Cor 11:28	Χωρὶς τῶν παρεκτός, ἡ ἐπισυστασίς μου ἢ καθ' ἡμέραν, ἡ μεριμνα πασῶν τῶν ἐκκλησιῶν.	Apart from <i>all</i> else, <i>there</i> is my daily mental turmoil: the care of all the <u>churches</u> .	<i>all</i> else ← (things) external / (things) besides. churches: see Matt 16:18.
2 Cor 11:29	Τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; Τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυρουμεαί;	Who is ill, and I am not ill <i>with him</i> ? Who is offended, and I am not ablaze <i>with indignation</i> ?	
2 Cor 11:30	Εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου καυχήσομαι.	If it is necessary to boast, I will boast of the <i>things</i> concerning my ills.	
2 Cor 11:31	Ὁ θεὸς καὶ πατὴρ τοῦ κυρίου {RP: - } [P1904 TR: ἡμῶν] Ἰησοῦ χριστοῦ οἶδεν, ὃ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι.	The God and father of {RP: <i>the</i> } [P1904 TR: <i>our</i>] Lord Jesus Christ, who is blessed throughout the ages, knows that I do not lie.	ἡμῶν, <i>our</i> : absent in RP F1859=6/13 (Scrivener's eghlmn) vs. present in P1904 TR F1859=7/13 (Scrivener's abcdfko). A disparity with RP, R=6:9. AV differs textually.
2 Cor 11:32	Ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν Δαμασκηνῶν πόλιν, πιάσαι με θέλων·	In Damascus the governor <u>under</u> King Aretas was guarding the city of the Damascenes, wishing to lay hold of me,	under ← <i>of</i> .
2 Cor 11:33	καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλασθὴν διὰ τοῦ τείχους καὶ ἐξεφυγον τὰς χειρας αὐτοῦ.	but through a window I was lowered in a basket <u>alongside</u> the wall, and I escaped his <u>clutches</u> .	alongside: see Acts 9:25. clutches ← <i>hands</i> .
2 Cor 12:1	Καυχᾶσθαι δὲ οὐ συμφέρει μοι· ἐλεύσομαι γὰρ εἰς ὀπτασίας καὶ ἀποκαλύψεις κυρίου.	Boasting is actually of no advantage to me, for I will enter into visions and revelations of <i>the</i> Lord.	

2 Cor 12:2	Οἶδα ἄνθρωπον ἐν χριστῷ πρὸ ἑτῶν δεκατεσσάρων - εἴτε ἐν σώματι οὐκ οἶδα· εἴτε ἐκτὸς τοῦ σώματος οὐκ οἶδα· ὁ θεὸς οἶδεν - ἄρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ.	I <u>know</u> a man in Christ – whether in <i>the</i> body, I don't know, or whether out of the body, I don't know, God knows – <u>who</u> fourteen years ago <i>was</i> caught up as far as <i>the</i> third heaven.	I know: AV differs (<i>I knew</i>). who ← <i>such a (one)</i> .
2 Cor 12:3	Καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον - εἴτε ἐν σώματι, εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα· ὁ θεὸς οἶδεν -	And I know <u>this</u> man – whether in <i>the</i> body or out of the body, I don't know, God knows –	this ← <i>such a</i> .
2 Cor 12:4	ὅτι ἤρπαγην εἰς τὸν παράδεισον, καὶ ἤκουσεν ἄρρητα ῥήματα, ἃ οὐκ ἔξον ἄνθρωπῳ λαλήσαι.	<u>how</u> he was caught up in Paradise and heard unspeakable words, which it is not permitted for man to speak.	how ← <i>that</i> .
2 Cor 12:5	Ὑπὲρ τοῦ τοιούτου καυχῆσομαι· ὑπὲρ δὲ ἑμαυτοῦ οὐ καυχῆσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις μου·	I will boast about <i>such a person</i> , but I will not boast about myself except in my weaknesses.	
2 Cor 12:6	ἐὰν γὰρ θελήσω καυχῆσασθαι, οὐκ ἔσομαι ἄφρων· ἀλήθειαν γὰρ ἔρω· φείδομαι δέ, μὴ τις εἰς ἐμὲ λογίσσεται ὑπὲρ ὃ βλέπει με, ἢ ἀκούει τι ἐξ ἐμοῦ.	For <i>even if I were to want</i> to boast, I would not be a fool, for I would speak the truth. But I will <u>restrain myself</u> in case anyone should consider me <i>to be</i> above what he observes me <i>to be</i> , or <u>what</u> he hears from me.	if I were to want: constructed as if a real condition. restrain myself ← <i>spare</i> . what (he hears) ← <i>anything</i> .
2 Cor 12:7	Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος Σαταν, ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι.	And so that I do not <u>exalt myself in the special nature</u> of revelations, a <u>thorn in the flesh</u> has been given to me – a messenger of Satan – to harass me so that I do not <u>exalt myself</u> .	exalt myself (2x): middle or passive for reflexive. Compare 2 Cor 11:13. in the special nature: AV differs (<i>above measure</i>). a thorn in the flesh: perhaps referring to his eyes; compare Acts 23:5, Gal 4:15, Gal 6:11.
2 Cor 12:8	Ὑπὲρ τούτου τρίς τὸν κύριον παρεκάλεσα ἵνα ἀποστῇ ἀπ' ἐμοῦ.	I pleaded with the Lord three times about this, that it might depart from me.	

2 Cor 12:9	Καὶ εἶρηκέν μοι, ὅτι Ἀρκεῖ σοὶ ἡ χάρις μου· ἡ γὰρ δύναμις μου ἐν ἀσθενείᾳ τελειοῦται. Ἡδιστα οὖν μάλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ’ ἐμέ ἡ δύναμις τοῦ χριστοῦ.	And he said to me, “My grace is sufficient for you. For my strength is brought to completion in weakness.” So I will <u>most gladly</u> boast rather in my weaknesses, so that the power of Christ may reside on me.	said ← <i>has said</i> , giving a sense of finality about the matter. most gladly ← <i>most sweetly</i> .
2 Cor 12:10	Διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς, ἐν στενοχωρίαις, ὑπὲρ χριστοῦ· ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.	Therefore I am content in weaknesses, in maltreatment, in constrained circumstances, in persecution, in straits, for Christ's sake. For <u>it is when I am weak that I am strong</u> .	<i>it is</i> when I am weak <i>that</i> I am strong ← <i>when I am weak, then I am strong</i> .
2 Cor 12:11	Γέγονα ἄφρων καυχώμενος· ὑμεῖς με ἠναγκασάτε· ἐγὼ γὰρ ὡφείλον ὑφ’ ὑμῶν συνίστασθαι· οὐδὲν γὰρ ὑστέρησα τῶν ὑπὲρ λίαν ἀποστόλων, εἰ καὶ οὐδέν εἰμι.	I have become foolish in boasting. You <u>forced it on me</u> , for I should have been commended by you. For in no way have I fallen short of the <u>most superlative</u> apostles, even if I am nothing.	forced <i>it on me</i> ← <i>compelled me</i> . most superlative: see 2 Cor 11:5.
2 Cor 12:12	Τὰ μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, ἐν σημείοις καὶ τέρασιν καὶ δυνάμεσιν.	The signs of the apostle were performed among you with all endurance, with signs and miracles and deeds of power.	
2 Cor 12:13	Τί γὰρ ἔστιν ὃ ἡττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; Χαρίσασθέ μοι τὴν ἀδικίαν ταύτην.	For <u>in what way</u> were you inferior to the other churches, if not in that I myself did not press heavily on you? Forgive me this wrong.	in what way ← <i>what is it in respect of which</i> . churches: see Matt 16:18.
2 Cor 12:14	Ἰδού, τρίτον ἐτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω ὑμῶν· οὐ γὰρ ζητῶ τὰ ὑμῶν, {RP P1904: ἀλλὰ} [TR: ἀλλ’] ὑμᾶς· οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσιν θησαυρίζειν, ἀλλ’ οἱ γονεῖς τοῖς τέκνοις.	Look, I am prepared to come to you a third time, and I will not press heavily on you. For I do not seek what <i>is</i> yours, <u>but</u> you. For <i>it is</i> not that children ought to save up for <i>their</i> parents, but parents for <i>their</i> children.	ἀλλὰ, <i>but</i> (unapocopated), RP P1904 F1859=7/13 (Scrivener's adefkmn) vs. ἀλλ’, <i>but</i> (apocopated), TR F1859=6/13 (Scrivener's bcghlo). Nearly a disparity with RP, R=8:7.

2 Cor 12:15	Ἐγὼ δὲ ἡδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν, εἰ καὶ περισσότερως ὑμᾶς ἀγαπῶν, ἥ ττον ἀγαπῶμαι.	For I will very gladly spend <i>money</i> and be spent for yourselves, even if the more intensely I love you, the less I am loved.	gladly ← <i>sweetly</i> . yourselves ← <i>your souls</i> .
2 Cor 12:16	Ἔστω δέ, ἐγὼ οὐ κατεβάρησα ὑμᾶς· ἀλλ' ὑπάρχων πανούργος, δόλω ὑμᾶς ἔλαβον.	Well so be it: "I have not weighed you down, but being crafty, I have taken you <i>in</i> with deceit."	This verse is ironic. Paul uses the words of his opponents (though adapted to the grammatical first person) which we make clear by our punctuation. See 2 Cor 6:8, 2 Cor 11:9, Rom 3:8.
2 Cor 12:17	Μὴ τίνα ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς;	I did not defraud you through any of those I sent to you, did I?	
2 Cor 12:18	Παρεκάλεσα Τίτον, καὶ συναπέστειλα τὸν ἀδελφόν· μή τι ἐπλεονέκτησεν ὑμᾶς Τίτος; Οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; Οὐ τοῖς αὐτοῖς ἴχνεσιν;	I exhorted Titus and sent a brother with <i>him</i> . Surely Titus did not defraud you in any <i>respect</i> ? Did we not walk in the same spirit? <i>Was it</i> not in the same tracks?	We have translated μή τι as an interrogative word + an indefinite pronoun. If μή τι is taken as one interrogative word, the sense is simply <i>surely Titus did not defraud you?</i> a brother ← <i>the brother</i> . Possibly (<i>his</i>) brother. But see Gen 22:9.
2 Cor 12:19	Πάλιν δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; Κατενώπιον τοῦ θεοῦ ἐν χριστῷ λαλούμεν· τὰ δὲ πάντα, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς.	Do you again think we are defending ourselves to you? We speak in the presence of God in Christ, and all these <i>things</i> , <i>my</i> beloved, <i>are</i> for your edification.	
2 Cor 12:20	Φοβοῦμαι γάρ, μήπως ἐλθὼν οὐχ οἶους θέλω εὔρω ὑμᾶς, καὶ γὰρ εὔρεθῶ ὑμῖν οἶον οὐ θέλετε· μήπως ἔρεις, ζήλοι, θυμοί, ἐριθιαι, καταλαλιαί, ψιθυρισμοί, φυσιώσεις, ἀκαταστασίαι·	For I am afraid that, if I come, I will not find you as I wish, and I will be found by you not as you wish – that <i>there will be</i> rivalries, jealousies, angry exchanges, strife-ridden situations, backbitings, gossip, conceit, acts of disorder –	if: conditional use of the participle.

2 Cor 12:21	μὴ πάλιν ἐλθόντα με {RP-text: ταπεινώσει} [RP-marg P1904 TR: ταπεινώσῃ] ὁ θεός μου πρὸς ὑμᾶς, καὶ πειθήσω πολλοὺς τῶν προημαρτηκότων, καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ἣ ἔπραξαν.	{RP-text: surely my God will not humble me before you when I come again, and I shall not} [RP-marg P1904 TR: may my God not humble me before you when I come again, and I should] mourn many of those <i>who</i> sinned previously and have not repented of their uncleanness and fornication and debauchery which they have committed.	ταπεινώσει, <i>he will humble</i> (future, non-classical if it is a conjunction after φοβοῦμαι) RP-text F1859=5/12 (Scrivener's dfgkn + c?) vs. ταπεινώσῃ, <i>he will humble</i> (classical aorist subjunctive), RP-marg P1904 TR F1859=7/12 (Scrivener's abehlmo). Scrivener's c is excluded as it is doubtful. A disparity with RP-text, R=5:9. The word μὴ could be taken as a repeated conjunction after φοβοῦμαι in the previous verse: (<i>and</i>) <i>that my God will humble me</i>
2 Cor 13:1	Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς. Ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα.	I am coming to you this third <i>time</i> . Every matter shall be established at <u>the attestation</u> of two or three witnesses.	Deut 19:15. attestation ← <i>mouth</i> .
2 Cor 13:2	Προεῖρηκα καὶ προλέγω, ὥς παρῶν τὸ δεύτερον, καὶ ἀπὼν νῦν γράφω τοῖς προημαρτηκόσιν καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν, οὐ φείσομαι·	I have spoken beforehand, and I am speaking beforehand, as when I was present on the second <i>occasion</i> , and being now absent, I am writing to those <i>who</i> previously sinned, and all the others, that if I come again, I will not spare <i>you</i> ,	
2 Cor 13:3	ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλούντος χριστοῦ, ὅς εἰς ὑμᾶς οὐκ ἄσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν·	since you seek a proof of Christ who speaks <u>in me</u> , who is not weak towards you, but is powerful <u>in you</u> .	in me: or <i>by</i> (agent). in you: or <i>among you</i> . Christ “in” Paul in Gal 2:20.
2 Cor 13:4	καὶ γὰρ εἰ ἐσταυρώθη ἐξ ἁσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως θεοῦ. Καὶ γὰρ {RP P1904 S1550: - } [E1624 S1894: καὶ] ἡμεῖς ἁσθενούμεν ἐν αὐτῷ, ἀλλὰ ζήσόμεθα σὺν αὐτῷ ἐκ δυνάμεως θεοῦ εἰς ὑμᾶς.	For in fact, if he was crucified through weakness, <u>then</u> he lives through <i>the</i> power of God. And indeed, we are {RP P1904 S1550: - } [E1624 S1894: also] weak in him, but we shall live with him through <i>the</i> power of God towards you.	καὶ, <i>also</i> : absent in RP P1904 S1550 F1859=11/13 (incl. c(<i>tacite</i>)) vs. present in E1624 S1894 F1859=2/13 (Scrivener's fg). then ← <i>but</i> . Compare Rom 6:5.

2 Cor 13:5	Ἐαυτοὺς πειράζετε εἰ ἔστε ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε. Ἡ οὐκ ἐπιγινώσκετε ἑαυτοὺς, ὅτι Ἰησοῦς χριστὸς ἐν ὑμῖν ἔστιν; εἰ μή τι ἀδόκιμοί ἔστε.	Examine yourselves <i>as to</i> whether you are in the faith – test yourselves. Or do you not <u>realize</u> that Jesus Christ is <u>in</u> you? – unless, <i>that is</i> , you are unauthenticated in some <i>way</i> .	realize ← <i>acknowledge yourselves</i> . in: or <i>among</i> . See 2 Cor 13:3, Gal 2:20.
2 Cor 13:6	Ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμέν ἀδόκιμοι.	And I hope that you will know that we are not unauthenticated.	
2 Cor 13:7	Εὐχομαι δὲ πρὸς τὸν θεόν, μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν, οὐχ ἵνα ἡμεῖς δοκιμοὶ φανώμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὦμεν.	And I pray to God that you <i>will</i> do nothing wrong, not so that we appear authenticated, but so that you do what <i>is</i> right, whereas we should be as <i>it were</i> unauthenticated.	pray ← <i>vow</i> , but sometimes for προσεύχομαι <i>pray</i> .
2 Cor 13:8	Οὐ γὰρ δυνάμεθα τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας.	For we cannot <i>do</i> anything against the truth, <u>only</u> for the truth.	only ← <i>but</i> .
2 Cor 13:9	Χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενώμεν, ὑμεῖς δὲ δυνατοὶ ᾗτε· τοῦτο δὲ καὶ εὐχόμεθα, τὴν ὑμῶν καταρτισιν.	For we rejoice whenever we are weak, but you are strong. But this we also <u>pray</u> for: your <u>restoration</u> .	pray: see 2 Cor 13:7. restoration: AV differs somewhat (<i>perfection</i>).
2 Cor 13:10	Διὰ τοῦτο ταῦτα ἀπὼν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρῆσμαι, κατὰ τὴν ἐξουσίαν ἣν ἔδωκέν μοι ὁ κύριος εἰς οἰκοδομήν, καὶ οὐκ εἰς καθαίρεσιν.	On this <i>account</i> I, being absent, am writing these <i>things</i> , so that when I am present I <i>shall</i> not <i>have to</i> deal <i>with matters</i> severely, according to the authority which the Lord gave me for edification and not for demolition.	
2 Cor 13:11	Λοιπὸν, ἀδελφοί, χαίρετε· καταρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν.	Finally, brothers, rejoice, <u>amend your ways</u> , be encouraged, <u>be of one mind</u> , be peaceful, and the God of love and peace will be with you.	amend <i>your ways</i> : AV differs somewhat (<i>be perfect</i>). be of one mind ← <i>be the same minded</i> .
2 Cor 13:12	Ἀσπάσασθε ἀλλήλους ἐν ἀγίῳ φιλήματι. ¶	Greet each other with a holy kiss. ¶	¶ Verse division: in P1904 E1624 numbering, our (with RP S1550 S1894) 2 Cor 13:12 and 2 Cor 13:13 are one verse (2 Cor 13:12), and our 2 Cor 13:14 is numbered 2 Cor 13:13.

2 Cor 13:13	῾Ασπάζονται ὑμᾶς οἱ ἅγιοι πάντες.	All the <u>saints</u> greet you.	saints: see Matt 27:52.
2 Cor 13:14	Ἡ χάρις τοῦ κυρίου Ἰησοῦ χριστοῦ, καὶ ἡ ἀγάπη τοῦ θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν. Ἀμήν.	The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the holy spirit, <i>be</i> with you all. Amen.	
Gal 1:1	Παῦλος ἀπόστολος οὐκ ἂπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ χριστοῦ, καὶ θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν,	<i>From</i> Paul, an apostle, not from men, nor <u>through</u> man, but <u>through</u> Jesus Christ and God <i>the</i> father who raised him from <i>the</i> dead,	through (2x): i.e. <i>through the appointment of</i> .
Gal 1:2	καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας·	and all the brothers with me, to the <u>churches</u> of Galatia,	churches: see Matt 16:18.
<u>Gal 1:3</u>	χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς, καὶ κυρίου ἡμῶν Ἰησοῦ χριστοῦ,	grace to you, and peace, from God <i>the</i> father and <u>Lord</u> of ours, Jesus Christ,	Lord: no article in the Greek. See Rom 1:7, showing why we repunctuate; AV differs.
Gal 1:4	τοῦ δόντος ἑαυτὸν {RP: περὶ} [P1904 TR: ὑπὲρ] τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξεληται ἡμᾶς ἐκ τοῦ ἐνεστώτος αἰῶνος πονηροῦ, κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν·	who gave himself for our sins, in order to deliver us out of the present evil age, according to the will of our God and father,	περὶ, <i>concerning, for</i> , RP F1859=6/13 vs. ὑπὲρ, <i>on behalf of, for</i> , P1904 TR F1859=7/13. A disparity with RP, R=6:9. for: the sense is as <i>a propitiation for</i> , as in 1 John 2:2 in full.
Gal 1:5	ὣ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.	to whom <i>may there be</i> glory throughout the durations of the ages. Amen.	
Gal 1:6	Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλεσαντος ὑμᾶς ἐν χάριτι χριστοῦ εἰς ἕτερον εὐαγγέλιον·	I am astonished that you are so quickly switching from him <i>who</i> called you in <i>the</i> grace of Christ to another gospel,	
Gal 1:7	ὃ οὐκ ἔστιν ἄλλο, εἰ μὴ τινές εἰσιν οἱ ταρασσόντες ὑμᾶς καὶ θέλοντες μεταστρεψαὶ τὸ εὐαγγέλιον τοῦ χριστοῦ.	<u>while there is no other</u> , except that there are some who <i>are</i> troubling you and wishing to distort the gospel of Christ.	while there is no other ← <i>which other there is not or which is not another (real one)</i> .

Gal 1:8	Ἐὰν καὶ ἂν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ {RP-text P1904 TR: εὐαγγελίζεται} [RP-marg: εὐαγγελίζεται] ὑμῖν παρ' ὃ εὐαγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω.	But even if we or an angel from heaven <u>preach a gospel</u> to you contrary to <i>that</i> which we have preached to you, let him be <u>accursed</u> .	εὐαγγελίζεται, <i>preaches</i> (classical subjunctive), RP-text P1904 TR F1859=9/13 vs. εὐαγγελίζεται, <i>preaches</i> (non-classical indicative), RP-marg F1859=3/13 (Scrivener's ckn) vs. another reading, F1859=1/13 (Scrivener's d). preach ← <i>preaches</i> (third person singular). The word implies a <i>gospel</i> . accursed ← <i>an accursed thing; a curse</i> .
Gal 1:9	Ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.	As we have said before, and I say again now, if anyone preaches a gospel to you contrary to <i>that</i> which you received, let him be <u>accursed</u> .	accursed: see Gal 1:8.
Gal 1:10	Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν; Ἡ ζήτησὶς ἀνθρώποις ἀρέσκειν; Εἰ γὰρ ἔτι ἀνθρώποις ἡρεσκον, χριστοῦ δοῦλος οὐκ ἂν ἦμην.	For do I now persuade men, or God? Or do I <u>aim</u> to please men? Well, if I were still <u>trying to please</u> men, I would not be a servant of Christ.	aim ← <i>seek</i> . trying to please: conative imperfect.
Gal 1:11	Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἐστὶν κατὰ ἄνθρωπον.	But I am making known to you, brothers, that the gospel which <i>was</i> preached by me is not <u>according to man</u> ,	according to man: i.e. <i>according to man's doctrines</i> .
Gal 1:12	Οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, οὔτε ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ χριστοῦ.	for I neither received it from man, nor was I taught <i>it</i> , but <i>it came</i> through Jesus Christ's revelation.	
Gal 1:13	Ἦκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ, καὶ ἐπόρθουν αὐτήν·	For you have heard of my <u>previous</u> manner of life in Judaism, <u>how</u> I used to persecute the <u>church</u> of God <u>wantonly</u> and ravage it,	previous ← <i>at one time</i> . how ← <i>that</i> . church: see Matt 16:18. wantonly ← <i>exceedingly</i> .

Gal 1:14	καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτῆς ὑπάρχων τῶν πατρικῶν μου παραδόσεων.	and <i>how</i> I progressed in Judaism beyond many contemporaries of my race, being exceedingly zealous for the traditions of my fathers.	exceedingly zealous for ← <i>excessively a zealot of.</i>
Gal 1:15	Ὅτε δὲ εὐδόκησεν ὁ θεὸς ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ,	But when God, who set me apart from my mother's womb and called <i>me</i> through his grace, was pleased	
Gal 1:16	ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοὶ ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἱματι·	to reveal his son within me – in order that I should preach him among the Gentiles – I <u>immediately</u> <i>made a point of not consulting</i> with flesh and blood,	immediately <i>made a point of</i> not consulting ← <i>immediately did not consult</i> . Note that this is a different nuance to <i>did not immediately consult</i> .
Gal 1:17	οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρό ἐμου ἀποστόλους, {RP P1904: ἀλλὰ} [TR: ἀλλ'] ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.	nor did I go up to Jerusalem to the apostles who <i>were</i> before me, <u>but</u> I went away into Arabia and returned again to Damascus.	ἀλλὰ, <i>but</i> (unapocopated), RP P1904 F1859=12/13 vs. ἀλλ', <i>but</i> (apocopated), TR F1859=1/13 (Scrivener's d).
Gal 1:18	Ἐπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Πέτρον, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε.	Then after three years I went up to Jerusalem to acquaint <i>myself</i> with Peter, and I remained with him for fifteen days,	
Gal 1:19	Ἄτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου.	but I did not see <i>any</i> other of the apostles except James, the Lord's brother.	
Gal 1:20	Ἄ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ θεοῦ ὅτι οὐ ψεύδομαι.	Now <i>with respect to</i> what I am writing to you, look, <i>I swear</i> before God that I am not lying.	
Gal 1:21	Ἐπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας.	Then I went to the districts of Syria and Cilicia,	
Gal 1:22	Ἦμην δὲ ἀγνωστέος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν χριστῷ·	and I was unknown by sight to the churches of Judaea which <i>are</i> in Christ,	churches: see Matt 16:18.

Gal 1:23	μόνον δὲ ἀκούοντες ᾗσαν ὅτι ὁ διώκων ἡμᾶς ποτέ, νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρθει.	except that they kept hearing, “He <i>who</i> persecuted us at one time is now preaching the faith which <u>previously</u> he ravaged.”	previously ← <i>at one time</i> .
Gal 1:24	Καὶ ἐδόξαζον ἐν ἐμοὶ τὸν θεόν.	And they glorified God because of me.	
Gal 2:1	Ἔπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρνάβα, συμπαραλαβὼν καὶ Τίτον·	Then after fourteen years I went up to Jerusalem again with Barnabas, <u>taking</u> Titus along too,	taking ← <i>having taken</i> , a good example of a contemporaneous aorist participle. Compare Matt 23:20.
Gal 2:2	ἀνέβην δὲ κατὰ ἀποκαλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ’ ἰδίαν δὲ τοῖς δοκοῦσιν, μήπως εἰς κενὸν τρέχω ἢ ἔδραμον.	and I went up by revelation, and I put the gospel which I proclaim among the Gentiles to them, but privately to those <i>who are</i> held in regard, so that I might not run or have run in vain.	
Gal 2:3	Ἀλλ’ οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην ὢν, ἠναγκάσθη περιτμηθῆναι·	Moreover, Titus, who <i>was</i> with me, <u>although</u> he was a Greek, was <u>not</u> compelled to be circumcised <u>at all</u> ,	although: concessive use of the participle. not ... at all ← <i>not even</i> , but the word can simply be a negative, somewhat stronger than just οὐ.
Gal 2:4	διὰ δὲ τοῦς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπεῖσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσωσιν·	but <i>we watched out</i> because of the false brothers who <i>had been</i> brought in surreptitiously, who had come in stealthily to spy out our freedom which we have in Christ Jesus, in order to enslave us <u>to themselves</u> ,	to themselves: from the middle voice of the verb.
Gal 2:5	οἷς οὐδὲ πρὸς ὥραν εἵξαμεν τὴν ὑποταγὴν, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς.	to whom we did not yield in submission even for an hour, in order that the truth of the gospel might maintain its ground for you.	

Gal 2:6	Ἐὰν δὲ τῶν δοκούντων εἶναι τι - ὅποιοι ποτε ἦσαν οὐδὲν μοι διαφέρει· πρόσωπον θεοῦ ἀνθρώπου οὐ λαμβάνει - ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο·	Then of those considered to be of importance – whatever they once were doesn't make any difference to me; God does not <u>show partiality to anyone</u> – for those <u>who were</u> held in high regard did not contribute anything as far as I'm concerned,	of importance ← <i>something</i> . show partiality <i>to anyone</i> ← <i>take (the) face of a man</i> . as far as I'm concerned ← <i>to / for me</i> . We take it as dative of reference rather than an indirect object or dative of advantage. The main clause in this long ↴
Gal 2:7	ἀλλὰ τοῦναντίον, ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς -	but on the contrary, when they saw that I had been entrusted with the gospel of the <u>uncircumcision</u> , as Peter <i>with that</i> of the circumcision	↳ sentence is <i>of those considered to be of importance, James and Cephas and John gave ... (Gal 2:9)</i> . uncircumcision: see Rom 2:25.
Gal 2:8	ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς, ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη -	(for he <i>who had been</i> active in Peter for the apostleship of the circumcision had also been active in me for the Gentiles),	
Gal 2:9	καὶ γινόντες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στύλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας, ἵνα ἡμεῖς {RP-text: μὲν} [RP-marg P1904 TR: -] εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομὴν·	and <u>when they knew</u> the grace which <i>had been</i> given to me, <i>of these people</i> James and Cephas and John, who <i>were</i> considered to be pillars, gave me and Barnabas <i>the right hand</i> of fellowship, so that <u>we should go</u> to the Gentiles, and they to the circumcision,	μὲν, (we) on the one hand: present in RP-text F1859=6/14 vs. absent in RP-marg P1904 TR F1859=8/14. A disparity with RP-text, R=6:10. when they knew: we regard γινόντες, as ἰδόντες in Gal 2:7, as referring back to all in Gal 2:6, not forward to just James and Cephas and John. <i>of these people</i> : we supply this phrase as a clear clause divider in this long sentence, thus preventing misreading such as <i>given to me, James and Cephas ...</i> right hand ← <i>right hands</i> .
Gal 2:10	μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.	only <i>saying</i> that we should remember the poor, just a <i>thing</i> which I <u>indeed made</u> a point of doing.	indeed ← <i>also</i> . made a point of doing ← <i>was diligent (aorist) to do (aorist)</i> .

Gal 2:11	Ὅτε δὲ ἦλθεν Πέτρος εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν.	But when Peter came to Antioch, I opposed him to <i>his</i> face, because he was at fault,	
Gal 2:12	Πρὸ τοῦ γὰρ ἔλθειν τινὰς ἀπὸ Ἰακώβου, μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστελλεν καὶ ἀφώριζεν ἑαυτόν, φοβούμενος τοὺς ἐκ περιτομῆς.	because prior to some <i>others</i> coming from James, he was eating with the Gentiles. But when they came, he <u>set about drawing away</u> and separating himself, fearing those of <i>the</i> circumcision,	set about drawing away: inceptive imperfect.
Gal 2:13	Καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει.	and the remaining Jews also joined him in the hypocrisy, so that <u>even</u> Barnabas was <u>actually</u> led away with <i>them</i> by their hypocrisy.	even ← <i>also</i> . actually: from the indicative verb (as opposed to the less emphatic infinitive construction).
Gal 2:14	Ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσιν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Πέτρῳ ἔμπροσθεν παντῶν, Εἰ σύ, Ἰουδαῖος ὑπάρχων, ἐθνικῶς ζῆς καὶ οὐκ Ἰουδαϊκῶς, τί τὰ ἔθνη ἀναγκάζεις Ἰουδαῖζειν;	But when I saw that they were not progressing straight towards the truth of the gospel, I said to Peter in the presence of <i>them</i> all, "If you, being a Jew, live in the Gentile way and not in the Jewish way, why do you compel the Gentiles to act in the Jewish way?"	Punctuation: the direct speech which we close here could extend to verse 17 or verse 21.
Gal 2:15	Ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἀμαρτωλοί,	We <i>are</i> Jews by nature and not sinners of Gentile <i>stock</i> ,	
Gal 2:16	εἰδότες {RP TR: - } [P1904: δὲ] ὅτι οὐ δικαιούται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ χριστοῦ, καὶ ἡμεῖς εἰς χριστὸν Ἰησοῦν ἐπιστεῦσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου· διότι οὐ δικαιωθήσεται ἐξ ἔργων νόμου πᾶσα σὰρξ.	{RP TR: <i>and</i> } [P1904: <i>and</i>] <i>we are</i> aware that a man is not justified by works of <i>the</i> law but by faith in Jesus Christ, and we have believed in <u>Christ</u> Jesus, in order to be justified through faith in Christ and not by works of <i>the</i> law, because no flesh will be justified by works of <i>the</i> law.	δὲ, <i>but</i> : absent in RP TR F1859=12/13 vs. present in P1904 F1859=0/13 vs. οὖν, <i>therefore</i> , F1859=1/13 (Scrivener's f). in (2x) ← <i>of</i> , which we take as an objective genitive. Christ Jesus: AV differs in word order, <i>Jesus Christ</i> .
Gal 2:17	Εἰ δέ, ζητοῦντες δικαιωθῆναι ἐν χριστῷ, εὗρέθημεν καὶ αὐτοὶ ἀμαρτωλοί, ἄρα χριστὸς ἀμαρτίας διάκονος; Μὴ γένοιτο.	But if while we seek to be justified in Christ, we ourselves are <u>for our part identified as</u> sinners, <i>is</i> then Christ a minister of sin? <u>Far from it!</u>	for our part ← <i>also</i> . identified ← <i>found</i> . Far from it ← <i>May it not become / be</i> .

Gal 2:18	Εἰ γὰρ ἃ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἑμαυτὸν συνίστημι.	For if I rebuild those <i>things</i> which I demolished, I countenance myself as a transgressor.	
Gal 2:19	Ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα θεῷ ζήσω.	For I through <i>the</i> law <u>have</u> <u>died</u> to <i>the</i> law in order that I might live to God.	have died ← <i>died</i> , but see Matt 2:2.
Gal 2:20	Χριστῷ συνεσταύρωμαι· ζῶ δέ, οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ χριστός· ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ, τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.	I have been crucified with Christ. I live, but no longer I, but Christ lives in me. The <i>life</i> I now <u>lead</u> in <i>the</i> flesh, I <u>lead</u> in <u>faith</u> in the son of God, who loved me and gave himself for me.	lead (2x) ← <i>live</i> . faith in ← <i>faith of</i> , as in Gal 2:16.
Gal 2:21	Οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα χριστὸς δωρεὰν ἀπέθανεν.	I am not setting aside the grace of God, for if righteousness <i>is</i> through <i>the</i> law, then Christ died in vain.	
Gal 3:1	Ὡ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν τῇ ἀληθείᾳ μὴ πείθεσθαι, οἷς κατ' ὀφθαλμοὺς Ἰησοῦς χριστὸς προεγράφη ἐν ὑμῖν ἐσταυρωμένος;	O foolish Galatians, who has spellbound you into not <u>obeying</u> the truth, <i>you</i> before whose eyes Jesus Christ was exhibited, crucified among you?	obeying: or <i>believing</i> .
Gal 3:2	Τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς πίστεως;	I just want to learn this from you: did you receive the spirit by works of <i>the</i> law or by <u>heeding</u> <u>the principle of faith</u> ?	by heeding <i>the principle of</i> faith ← <i>out of a report of faith</i> .
Gal 3:3	Οὕτως ἀνόητοί ἐστε; Ἐναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελείσθε;	Are you so foolish? Having started in <i>the</i> spirit are you now <i>going to</i> finish in <i>the</i> flesh?	
Gal 3:4	Τοσαῦτα ἐπάθετε εἰκῇ; Εἶγε καὶ εἰκῇ.	Have you suffered so <u>much</u> in vain? – if <i>it was</i> in vain, <u>at least</u> .	so much ← <i>so many (things)</i> . at least: this comes from the suffix γε, with καὶ contributing to the idiom.
Gal 3:5	Ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου, ἢ ἐξ ἀκοῆς πίστεως;	So he <i>who</i> provides you with the spirit, and <i>who</i> works deeds of power among you, <i>is it all</i> by works of <i>the</i> law or by heeding <i>the principle of</i> faith?	

Gal 3:6	Καθὼς Ἀβραάμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.	<i>Just as Abraham believed God, and it was imputed to him as righteousness,</i>	Punctuation: this verse is only the start of a sentence; the principal clause is in the next verse. Gen 15:6.
Gal 3:7	Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοί εἰσιν υἱοὶ Ἀβραάμ.	so know that <i>it is</i> those <i>who are</i> of faith <i>who are</i> the sons of Abraham,	who ← <i>these</i> .
Gal 3:8	Προϊδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ θεός, προεηγγελίσατο τῷ Ἀβραάμ ὅτι {RP P1904 S1550: Ἐνευλογηθήσονται} [E1624 S1894: Ἐυλογηθήσονται] ἐν σοὶ πάντα τὰ ἔθνη.	and the scripture, having foreseen that God <i>would</i> justify the Gentiles by faith, proclaimed the gospel beforehand to Abraham <i>and said</i> , “ All the Gentiles will be blessed through you ”,	ἐνευλογηθήσονται, <i>would be blessed in</i> (compound verb in addition to preposition), RP P1904 S1550 F1859=11/13 (incl. c(<i>tacite</i>)) vs. εὐλογηθήσονται, <i>would be blessed</i> , E1624 S1894 F1859=2/13 (Scrivener's hn). Gen 12:3, Gen 22:18. through ← <i>in</i> .
Gal 3:9	Ὡστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ.	so that those <i>who are</i> of faith are blessed with faithful Abraham.	of ← <i>out of</i> .
Gal 3:10	Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσίν, ὑπὸ κατάραν εἰσίν· γέγραπται γάρ, Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά.	For all who are of works of <i>the</i> law are under a curse, for it stands written: “ Cursed is everyone who does not remain in all the things written in the book of the law, to do them. ”	Deut 27:26. all ← <i>as many as</i> .
Gal 3:11	Ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ, δῆλον· ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται·	But that no-one is justified with God by <i>the</i> law is clear, because the righteous shall live by faith.	Hab 2:4.
Gal 3:12	ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ’ ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς.	However, the law is not by faith, but the man who does the requirements will live by them.	RP TBS-TR make the quotation direct speech; we and P1904 take it as indirect speech. Lev 18:5. the requirements ← <i>them</i> (<i>neuter</i>).

Gal 3:13	Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρᾳ· γέγραπται γάρ, Ἐπικατάρατος πᾶς ὁ κρεμᾶμενος ἐπὶ ξύλου·	Christ has redeemed us from the curse of the law, having become a curse for our sakes. For it stands written: “ Cursed is everyone who hangs on wood ”,	Deut 21:23. hangs ← <i>is hung, is suspended.</i>
Gal 3:14	ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γενηται ἐν χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως.	<i>this being</i> in order that the blessing of Abraham might come to the Gentiles by Christ Jesus, so that we might receive the promise of the spirit through faith.	by ← <i>in.</i> Christ Jesus: AV differs in word order, <i>Jesus Christ</i> .
<u>Gal 3:15</u>	Ἀδελφοί, κατὰ ἄνθρωπον λέγω· ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται.	Brothers, I speak humanly: <i>it is just like the way</i> no-one annuls or adds to a man's covenant <i>which has been</i> confirmed.	<i>it is just like the way</i> : For our translation (though not in our reproduction of the RP Greek text) here and 1 Cor 14:7, but not John 12:42, we re-accent the Greek as ὁμῶς, <i>likewise</i> , so not ὅμως, <i>although</i> , <i>nevertheless</i> . RP P1904 and TBS-TR differ, but given that the original Greek was unaccented (we presume), we supply accents as seems most consistent with the syntax and context. AV differs (<i>though it be but a man's covenant ...</i>), which introduces an artificial apodosis to the concessive clause and strains the accusative διαθήκην. An accentuation divergence from RP P1904 TBS-TR.
Gal 3:16	Τῷ δὲ Ἀβραάμ {RP TR: ἐρρήθησαν} [P1904: ἐρρεθησαν] αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ. Οὗ λέγει, Καὶ τοῖς σπέρμασιν, ὥς ἐπὶ πολλῶν, ἀλλ' ὥς ἐφ' ἑνός, Καὶ τῷ σπέρματί σου, ὅς ἐστιν χριστός.	Now the <u>promises were</u> <u>made</u> to Abraham and his seed. It does not say, “And to the seeds”, as <i>speaking</i> of many, but as <i>speaking</i> of one, “ And to your seed ”, <u>which</u> is Christ.	ἐρρήθησαν, <i>were spoken</i> (classical spelling), RP TR F1859=8/13 vs. ἐρρέθησαν, <i>were spoken</i> (non-classical spelling), P1904 F1859=4/13 (Scrivener's cefh) vs. another spelling, F1859=1/13 (Scrivener's d). Gen 21:12. promises: note the plural. The promise expounded by Paul here does not exclude other promises, which ⁂ which ← <i>who</i> .

Gal 3:17	Τοῦτο δὲ λέγω, διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ εἰς χριστὸν ὁ μετὰ ἔτη τετρακόσια καὶ τριάκοντα γεγονώς νόμος οὐκ ἄκυροί, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.	And I say this: <i>the</i> law, which came four hundred and thirty years afterwards, does not annul a covenant confirmed beforehand by God <u>until</u> Christ, <i>an annulment which would</i> break the promise.	↳ certainly involve Abraham's natural seed, as in, e.g., Gen 12:2, where Abraham is to be made a great nation, and Gen 15:5, where the seed is as innumerable as the stars. See also Luke 1:55, referring to <i>the fathers</i> . until ← <i>into</i> , but also <i>until</i> , <i>up to</i> , as in Eph 1:14 (also AV), Gal 3:23, 1 Thes 4:15, 2 Tim 1:12, 2 Pet 3:7. which would ← <i>to (the intent of)</i> .
Gal 3:18	Εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκετι ἐξ {RP P1904c TR: ἐπαγγελίας} [P1904u: ἐπαγγελίας]· τῷ δὲ Ἀβραάμ δι' ἐπαγγελίας κεχαρισται ὁ θεός.	For if the inheritance <i>is</i> by <i>the</i> law, <i>it is</i> no longer by a promise. But God has bestowed a gift on Abraham through a promise.	
Gal 3:19	Τί οὖν ὁ νόμος; Τῶν παραβάσεων χάριν προσετέθη, ἄχρι οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπηγγέλται, διαταγείς δι' ἁγγέλων ἐν χειρὶ μεσίτου.	What <i>about</i> the law, then? It was added on account of transgressions, until the seed should come <i>to him</i> to whom the promise was made, <i>the law</i> having been ratified by angels through <i>the agency</i> of a mediator.	agency ← <i>hand</i> .
Gal 3:20	Ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ θεὸς εἰς ἔστιν.	Now the mediator is not of one <i>party or the other</i> , but God is one <i>of the parties</i> .	
Gal 3:21	Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ θεοῦ; Μὴ γένοιτο. Εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὥτως ἂν ἐκ νόμου ἦν ἡ δικαιοσύνη.	<i>Is</i> then the law contrary to the promises of God? <u>Far from it</u> . For if a law had been given which <i>was</i> able to give life, then righteousness really would have been by <i>the</i> law.	Far from it ← <i>May it not become / be</i> .
Gal 3:22	Ἀλλὰ συνέκλεισεν ἡ γραφή τὰ πάντα ὑπο ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ χριστοῦ δοθῇ τοῖς πιστευουσιν.	But the scripture has concluded everything under sin, in order that the promise by faith <u>in</u> Jesus Christ might be given to those <i>who</i> believe,	in ← <i>of</i> , as in Gal 2:16.

Gal 3:23	Πρὸ {RP TR: τοῦ δὲ} [P1904: δὲ τοῦ] ἔλθειν τὴν πίστιν, ὑπὸ νόμον ἐφρουρούμεθα, συγκεκλεισμένοι εἰς τὴν μέλλουσάν πίστιν ἀποκαλυφθῆναι.	whereas before faith had come, we were kept under <i>the</i> law, <u>held in check</u> until the coming <i>principle</i> of faith should be revealed.	τοῦ δὲ, <i>the (faith) + but</i> , RP TR F1859=11/14 vs. δὲ τοῦ, <i>but + the (faith)</i> , P1904 F1859=1/14 (Scrivener's g) vs. another reading, F1859=2/14 (Scrivener's ad*). held in check ← <i>shut up, confined.</i>
Gal 3:24	Ὡστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν.	So as a result, the law became our <u>educator</u> to Christ, in order that we should be justified by faith.	educator: in earlier usage, <i>a guardian, an escort to school</i> ; later the <i>tutor</i> himself.
Gal 3:25	Ἐλθούσης δὲ τῆς πίστεως, οὐκέτι ὑπὸ παιδαγωγόν ἔσμεν.	But now that faith has come, we are no longer under an <u>educator</u> .	educator: see Gal 3:24.
Gal 3:26	Πάντες γὰρ υἱοὶ θεοῦ ἐστὲ διὰ τῆς πίστεως ἐν χριστῷ Ἰησοῦ.	For you are all sons of God through faith in Christ Jesus.	
Gal 3:27	Ὅσοι γὰρ εἰς χριστόν ἐβαπτίσθητε, χριστόν ἐνεδύσασθε.	For <u>any of you who</u> have been baptized into Christ have put on Christ.	any of you who ← <i>as many as ... you.</i>
Gal 3:28	Οὐκ ἐνὶ Ἰουδαίῳ οὐδὲ Ἕλλην, οὐκ ἐνὶ δούλῳ οὐδὲ ἐλεύθερος, οὐκ ἐνὶ ἄρσεν καὶ θήλῃ· πάντες γὰρ ὑμεῖς εἰς ἐστὲ ἐν χριστῷ Ἰησοῦ.	There is neither Jew nor Greek, there is neither slave nor free <i>man</i> , there is neither male nor female, for you are all one in Christ Jesus.	
Gal 3:29	Εἰ δὲ ὑμεῖς χριστοῦ, ἄρα τοῦ Ἀβραάμ σπέρμα ἐστέ, καὶ κατ' ἐπαγγελίαν κληρονόμοι.	And if you <i>are</i> of Christ, then you are Abraham's seed and heirs according to <i>the</i> promise.	
Gal 4:1	Λέγω δέ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιος ἐστίν, οὐδὲν διαφέρει δούλου, κύριος πάντων ὢν.	Now I say <i>that</i> as long as the heir is a <u>child</u> , he is in no <i>way</i> different to a slave, <u>although</u> he may be lord of all,	child ← <i>infant</i> , literally <i>not yet able to speak</i> , but presumably extending into later childhood. although: concessive use of the participle.
Gal 4:2	ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶν καὶ οἰκονόμους, ἄχρι τῆς προθεσμίας τοῦ πατρὸς.	but he is under guardians and custodians until the <i>day</i> appointed beforehand by the father.	
Gal 4:3	Οὕτως καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι.	So we too, when we were children, were enslaved under the rudiments of the world.	

Gal 4:4	ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον,	But when the fulness of time had come, God sent out his son, <u>born</u> of a woman, <u>born</u> under <i>the</i> law,	born (2x): not the usual word for <i>born</i> in the NT (γεννάω → γεγεννημένος or γεννηθείς), but from γίνομαι, a word often meaning <i>come, become, be made</i> .
Gal 4:5	ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υιοθεσίαν ἀπολάβωμεν.	to redeem those under <i>the</i> law, so that we might receive the <u>adoption</u> ,	adoption: or <i>sonship</i> .
Gal 4:6	Ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν, κρᾶζον, Ἀββᾶ, ὁ πατήρ.	and in that you are sons, God has sent the spirit of his son into your hearts, crying out, “ <u>Abba</u> , father”,	Abba ← <i>Father</i> (Aramaic, determined state, used as the vocative).
Gal 4:7	Ὡστε οὐκέτι εἰ δούλος, ἀλλ’ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος θεοῦ διὰ χριστοῦ.	so that you are no longer a slave but a son, and if a son, then an heir of God's through Christ.	
Gal 4:8	Ἀλλὰ τότε μέν, οὐκ εἰδότες θεόν, ἐδουλεύσατε τοῖς μὴ φύσει οὐσιν θεοῖς·	But at that time, when you did not know God, you served gods who by nature do not exist.	
Gal 4:9	νῦν δέ, γνόντες θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεῦειν θέλετε;	But now that you <u>do know</u> God, or rather <u>are known</u> by God, how <i>can</i> you turn again to the powerless and weak rudiments which you wish to serve all over again?	do know ... are known: aorist participles, but in NT may refer to a present timeframe (as in Matt 23:20).
Gal 4:10	Ἡμέρας παρατηρεῖσθε, καὶ μῆνας, καὶ καιροὺς, καὶ ἐνιαυτούς.	You <u>wrongly observe</u> days and months and seasons and years.	wrongly observe: either <i>observe, though you shouldn't</i> , or <i>minutely observe (whether it is right to observe at all or not)</i> . [JWB-II] p.xxii translates <i>misobserve</i> .
Gal 4:11	Φοβοῦμαι ὑμᾶς, μήπως εἰκὴ κεκοπίακα εἰς ὑμᾶς.	I <u>fear for</u> you, that I may have toiled for you in vain.	I fear for you ← <i>I fear you</i> .
Gal 4:12	Γίνεσθε ὡς ἐγώ, ὅτι καὶ γὰρ ὡς ὑμεῖς, ἀδελφοί, δεομαι ὑμῶν. Οὐδέν με ἡδικήσατε·	Be like me, for I <u>was also</u> as you <u>are</u> , brothers, I beseech you. You haven't wronged me in any way.	<i>was also as you are</i> : or <i>am as you were</i> , or perhaps <i>am as you ought to be</i> , or <i>am human as you are</i> .
Gal 4:13	οἶδατε δὲ ὅτι δι’ ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον.	And you know that I preached the gospel to you the first <u>time on account of</u> a <u>physical ailment</u> .	on account of: perhaps <i>during, at the time of</i> . a physical ailment ← <i>a weakness of the flesh</i> .

Gal 4:14	Καὶ τὸν πειρασμόν μου τὸν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλ' ὡς ἄγγελον θεοῦ ἐδέξασθέ με, ὡς χριστὸν Ἰησοῦν.	And you did not disdain <u>my physical trial</u> , nor did you <u>eject me</u> , but you received me like <u>an angel</u> of God, as Christ Jesus <u>even</u> .	my physical trial ← <i>my trial in my flesh</i> . eject ← <i>spit out</i> . an angel: or <i>messenger</i> .
Gal 4:15	Τίς οὖν ἦν ὁ μακαρισμὸς ὑμῶν; Μαρτυρῶ γὰρ ὑμῖν ὅτι, εἰ δυνατόν, τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἂν ἐδώκατέ μοι.	What then was your blessing? For I bear witness that if <i>it had been</i> possible you would have plucked out your eyes and given <i>them</i> to me.	There is reason to believe Paul's eyesight was very poor: Acts 23:5, 2 Cor 12:7, Gal 6:11.
Gal 4:16	Ὡστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν;	Have I as a result become your enemy <u>by telling</u> you the truth?	by telling: gerundial use of the participle.
Gal 4:17	Ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλῆσαι {RP P1904 S1550 S1894: ὑμᾶς} [E1624: ἡμᾶς] θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε.	<u>There are those who</u> are zealous for you in a way <i>which is</i> not good. Rather, they wish to <u>isolate</u> {RP P1904 S1550 S1894: you} [E1624: us] so that you should be zealous for them.	ὑμᾶς, <i>you</i> , RP P1904 S1550 S1894 F1859=13/13 vs. ἡμᾶς, <i>us</i> , E1624 F1859=0/13. <i>There are those who</i> ← <i>They</i> . isolate ← <i>exclude</i> , either from Paul, or from his gospel.
Gal 4:18	Καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναι με πρὸς ὑμᾶς.	But <i>it is</i> good to be impelled by zeal for a good <i>thing</i> at all times, and not only while I am present with you,	RP TBS-TR AV end the sentence at this verse, not at Gal 4:19. We, with P1904, take Gal 4:19 with this verse and end the sentence there. So AV differs.
Gal 4:19	Τεκνία μου, οὓς πάλιν ὠδίνω, ἄχρι οὗ μορφωθῇ χριστὸς ἐν ὑμῖν,	my little children, <i>you</i> with whom I am again in labour, until Christ <u>takes shape</u> in you.	Punctuation: see previous verse. <i>takes shape</i> ← <i>is formed, is given shape</i> .
Gal 4:20	ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀπορούμαι ἐν ὑμῖν.	And I <u>could wish</u> to be present with you now, and to change my tone, because I am at a loss with you.	<i>could wish</i> ← <i>was wishing</i> , but we take it as a potential clause without ἄν. Compare Rom 9:3.
Gal 4:21	Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε;	Tell me, you <i>who</i> wish to be under <i>the law</i> , do you not hear <i>what</i> the law <i>says</i> ?	
Gal 4:22	Γέγραπται γάρ, ὅτι Ἀβραὰμ δυο υἱοὺς ἔσχεν· ἓνα ἐκ τῆς παιδίσκης, καὶ ἓνα ἐκ τῆς ἐλευθέρας.	For it stands written that Abraham had two sons, one from the maidservant and one from the free <i>woman</i> .	

Gal 4:23	Ἄλλ' ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται, ὁ δὲ ἐκ τῆς ἐλευθέρης διὰ τῆς ἐπαγγελίας.	But while he <i>who</i> was from the maidservant was born according to <i>the</i> flesh, he <i>who</i> was from the free <i>woman</i> , was born through the promise.	
Gal 4:24	Ἔτινά ἐστιν ἀλληγορούμενα· αὗται γὰρ εἰσιν {RP P1904: - } [TR: αἱ] δύο διαθήκαι· μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννώσα, ἥτις ἐστὶν Ἀγάρ.	Now these <i>things</i> are allegorical. For these two <i>women</i> represent {RP P1904: - } [TR: the] two covenants, one from Mount Sinai, giving birth into bondage, and she is Hagar.	αἱ, <i>the (two)</i> : absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. represent ← <i>are</i> .
Gal 4:25	Τὸ γὰρ Ἀγάρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλὴμ, δουλεύει δὲ μετὰ τῶν τέκνων αὐτῆς.	For Hagar represents Mount Sinai in Arabia, and corresponds to Jerusalem of the present, and she is in bondage with her children.	represents ← <i>is</i> .
Gal 4:26	Ἡ δὲ ἄνω Ἱερουσαλὴμ ἐλευθέρᾳ ἐστίν, ἥτις ἐστὶν μήτηρ πάντων ἡμῶν.	But Jerusalem of above is free, and she is the mother of us all.	
Gal 4:27	γέγραπται γάρ, Εὐφράνθητι, στείρα, ἣ οὐ τίκτους· ῥῆξον καὶ βόησον, ἣ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.	For it stands written: “Rejoice, <i>you who are</i> barren And <i>cannot</i> give birth; Break out and cry out, <i>You who cannot</i> go into labour, Because the children of the desolate <i>will be</i> many more Than those of her <i>who</i> has a husband.”	Isa 54:1.
Gal 4:28	Ἡμεῖς δέ, ἀδελφοί, κατὰ Ἰσαάκ, ἐπαγγελίας τέκνα ἐσμέν.	And we, brothers, are children of <i>the</i> promise, consistently with Isaac.	consistently with Isaac ← <i>Isaac-wise</i> . Periphrasis for an adverb.
Gal 4:29	Ἄλλ' ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκεν τὸν κατὰ πνεῦμα, οὕτως καὶ νῦν.	But as at that time the <i>one</i> born according to <i>the</i> flesh persecuted the <i>one</i> according to <i>the</i> spirit, so <i>it is</i> now too.	

Gal 4:30	Ἐὰν τί λέγει ἡ γραφή; Ἐκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς, οὐ {RP TR: γὰρ μὴ} [P1904: μὴ γάρ] {RP TR: κληρονομῇ} [P1904: κληρονομήσει] ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας.	But what does the scripture say? “ Cast out the maidservant and her son. For the son of the maidservant will certainly not have any inheritance with the son of the free woman. ”	γὰρ μὴ, <i>for + not</i> , RP TR F1859=12/13 vs. μὴ γὰρ, <i>not + for</i> , P1904 F1859=0/13 vs. another reading, F1859=1/13 (Scrivener's m). κληρονομήσει, <i>will inherit</i> (classical subjunctive), RP TR F1859=11/14 vs. κληρονομήσει, <i>will inherit</i> (non-classical future indicative), P1904 F1859=3/14 (Scrivener's k*mn). Gen 21:10.
Gal 4:31	Ἄρα, ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας.	So then, brothers, we are not children of a maidservant, but of the free woman.	
Gal 5:1	Τῇ ἐλευθερίᾳ οὗ ἡ χριστὸς ἡμᾶς ἠλευθέρωσεν, στήκετε, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.	Stand, therefore, in the freedom in which Christ has made us free, and do not be held again by the yoke of bondage.	
Gal 5:2	Ἴδε, ἐγὼ Παῦλος λέγω ὑμῖν, ὅτι ἐὰν περιτέμνησθε, χριστὸς ὑμᾶς οὐδὲν ὠφελήσει.	Look, I Paul say to you that if you become circumcised, Christ will not benefit you in any way.	
Gal 5:3	Μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.	And I testify again to every man <i>who</i> undergoes circumcision that he is a debtor to carry out the whole law.	testify: see Luke 16:28.
Gal 5:4	Κατηργήθητε ἀπὸ τοῦ χριστοῦ, οἵτινες ἐν νόμῳ δικαιοῦσθε· τῆς χάριτος {RP-text P1904 TR: ἐξεπέσατε} [RP-marg: ἐξεπέσετε].	You who are justified by <i>the</i> law have become disconnected from Christ; <u>you have fallen away from grace.</u>	ἐξεπέσατε, <i>you fell</i> (non-classical weak aorist), RP-text P1904 TR F1859=4/14 (Scrivener's b* <u>lno</u>) vs. ἐξεπέσετε, <i>you fell</i> (classical strong aorist), RP-marg F1859=10/14. A disparity with RP-text, R=6:10.
Gal 5:5	Ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα.	For we by <i>the</i> spirit await <i>the</i> hope of righteousness from faith.	

Gal 5:6	Ἐν γὰρ χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη.	For in <u>Christ Jesus</u> neither does <u>circumcision</u> effect anything, nor <u>uncircumcision</u> , but faith <u>put in action</u> through love <i>does</i> .	Christ Jesus: AV differs in word order, <i>Jesus Christ</i> . uncircumcision: see Rom 2:25. put in action ← <i>worked in</i> .
Gal 5:7	Ἐτρέχετε καλῶς· τίς ὑμᾶς {RP P1904: ἐνέκοψεν} [TR: ἀνέκοψεν] τῇ ἀληθείᾳ μὴ πείθεσθαι;	You were running well. Who has {RP P1904: <u>undermined</u> you in} [TR: <u>stopped</u> you from] obeying the truth?	ἐνέκοψεν, <i>hindered</i> , RP P1904 F1859=13/13 vs. ἀνέκοψεν, <i>stopped</i> , TR F1859=0/13. {RP P1904: undermined ← <i>hindered, thwarted [LS]; impeded</i> (so not quite as strong as <i>prevented</i>).}
Gal 5:8	Ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς.	<u>That</u> persuasion <i>is</i> not from the <i>one who</i> <u>called</u> you.	That ← <i>The</i> . called ← <i>(is) calling</i> , but the backdrop is a past tense context.
Gal 5:9	Μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοί.	A little leaven leavens the whole lump.	
Gal 5:10	Ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ, ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταρασσὼν ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἂν ᾖ.	I trust in you through <i>the</i> Lord that you have no other frame of mind, but he <i>who is</i> subverting you will bear <i>his</i> judgment, whoever he is.	
Gal 5:11	Ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; Ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ.	And <i>as for</i> me, brothers, if I still preach circumcision, why am I still being persecuted? In that case the offensiveness of the cross would have been made inapplicable.	
Gal 5:12	Ὅφελον καὶ ἀποκόψονται οἱ ἀναστατούντες ὑμᾶς.	If only those <i>who are</i> unsettling you would <u>dismember themselves</u> !	dismember themselves ← <i>cut themselves off</i> or <i>be cut off</i> , as AV, or <i>smite the breast</i> ; [MG] has <i>have themselves castrated</i> . So AV differs somewhat. We take our ↴
Gal 5:13	Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις.	For you were called on <i>the basis of</i> freedom, brothers – only <i>do not use</i> freedom as an opportunity for the flesh, but serve one another with love.	↳ translation from [CB], which refers to a rite practiced in the Phrygian worship of Cybele, where self-castration was practised.

Gal 5:14	Ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πληροῦται, ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς {RP TR: ἑαυτόν} [P1904: σεαυτόν].	For the whole law is fulfilled in one saying, in, “You shall love your neighbour as yourself.”	ἑαυτόν, <i>self</i> (non-classical third person for second person reflexive pronoun), RP TR F1859=7/13 vs. σεαυτόν, <i>yourself</i> (classical second person), P1904 F1859=6/13. Nearly a disparity with RP, R=8:7.
			Lev 19:18.
Gal 5:15	Εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ {RP TR: ὑπὸ} [P1904: ὑπ’] ἀλλήλων ἀναλωθῇτε.	But if you bite and devour one another, watch <i>out</i> that you are not destroyed by one another.	ὑπὸ, <i>by</i> (<i>unapocopated</i>), RP TR F1859=10/13 vs. ὑπ’, (<i>apocopated</i>), P1904 F1859=3/13 (Scrivener's agm).
Gal 5:16	Λέγω δέ, πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.	And I say, walk in <i>the</i> spirit and do not fulfil a desire of <i>the</i> flesh at all.	
Gal 5:17	Ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκὸς· ταῦτα δὲ ἀντίκειται ἀλλήλοις, ἵνα μὴ ἃ ἂν θέλητε, ταῦτα ποιῇτε.	For the flesh has desires against the spirit, and the spirit against the flesh; these are in opposition to each other, so that <i>it is</i> not <i>what</i> you want to do <i>that</i> you do.	what ← <i>whatever ... these (things)</i> . that ← <i>these (things)</i> .
Gal 5:18	Εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστέ ὑπὸ νόμον.	But if you are led by <i>the</i> spirit, you are not under <i>the</i> law.	
Gal 5:19	Φανερά δὲ ἐστὶν τὰ ἔργα τῆς σαρκὸς, ἅτινά ἐστιν μοιχεία, πορνεία, ἀκαθαρσία, ἀσέλγεια,	And the works of the flesh are evident; they are adultery, fornication, uncleanness, licentiousness,	
Gal 5:20	{RP TR: εἰδωλολατρεία} [P1904: εἰδωλολατρία], φαρμακεία, ἔχθραι, ἔρεις, ζήλοι, θυμοί, ἐριθίαι, διχοστασίαι, αἰρέσεις,	idolatry, sorcery, enmities, strifes, rivalries, rage, contentions, dissensions, factions,	εἰδωλολατρεία, <i>idolatry</i> (1), RP TR F1859=4/14 (Scrivener's a*emn) vs. εἰδωλολατρία, <i>idolatry</i> (2), P1904 F1859=10/14. A disparity with RP, R=5:11.
Gal 5:21	φθόνοι, φόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις· ἃ προλέγω ὑμῖν, καθὼς καὶ προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν.	envyings, murders, drunkenness, orgies and similar <i>things</i> to these, which I am telling you about beforehand as I have also told you before, <i>namely</i> that those <i>who</i> do such <i>things</i> will not inherit <i>the</i> kingdom of God.	

Gal 5:22	Ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις,	But the fruit of the spirit is love, joy, peace, longsuffering, kindness, goodness, faith,	
Gal 5:23	πρᾶότης, ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος.	meekness, self-control. Against such <i>things</i> there is no law.	We deliberately retain the asyndeton in English for its (solemnizing, emotive) effect.
Gal 5:24	Οἱ δὲ τοῦ χριστοῦ, τὴν σὰρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις.	And those <i>who are</i> Christ's have crucified the flesh with <i>its</i> passions and <i>its</i> desires.	
Gal 5:25	Εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν.	If we live in <i>the</i> spirit, let us also march in line with <i>the</i> spirit.	
Gal 5:26	Μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.	Let us not become vainglorious, challenging one another, envying one another.	As in Gal 5:23, we deliberately retain the asyndeton.
Gal 6:1	Ἀδελφοί, ἔάν καὶ προληφθῇ ἄνθρωπος ἐν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πρᾶότητος, σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῆς.	Brothers, if, even so, a man is <u>caught</u> up in some transgression, you who <i>are</i> spiritual restore such a <i>person</i> in a spirit of meekness, watching yourself, in case you too are tempted.	caught up: or <i>caught up unexpectedly / by surprise</i> , but this sense is not clearly supported by the example in [MM].
Gal 6:2	Ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ χριστοῦ.	Bear each other's <u>burdens</u> , and fulfil in this way the law of Christ.	burdens ← <i>weights</i> , the sense being, we suggest, <i>life's troubles</i> . Compare Gal 6:5.
Gal 6:3	Εἰ γὰρ δοκεῖ τις εἶναί τι, μηδὲν ὢν, ἐαυτὸν φρεναπατᾷ·	For if anyone thinks he is something <i>important</i> when he is nothing, he is deluding himself,	
Gal 6:4	τὸ δὲ ἔργον ἑαυτοῦ δοκιμάζετω ἕκαστος, καὶ τότε εἰς ἐαυτὸν μόνον τὸ καύχημα ἔξει, καὶ οὐκ εἰς τὸν ἕτερον.	but let each <i>one</i> test his own work, and then he will have <u>something to be proud of</u> on his own <i>account</i> only, and not on <i>that</i> of another.	something to be proud of ← <i>boasting</i> .
Gal 6:5	Ἐκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.	For every <i>person</i> will bear <i>responsibility</i> for his own <u>workload</u> .	<i>workload</i> : or <i>burden</i> (e.g. as borne by a beast of burden). Compare Gal 6:2 (AV translates <i>burden</i> in both verses). The context from Gal 6:4 justifies the words we supply here.

Gal 6:6	Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχούντι ἐν πάσιν ἀγαθοῖς.	And let him <i>who has</i> the word imparted <i>to him</i> share with him <i>who</i> imparts <i>it</i> in all good <i>things</i> .	
Gal 6:7	Μὴ πλανᾶσθε, θεὸς οὐ μυκτηρίζεται· ὁ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει.	Do not be <u>led astray</u> ; God is not mocked. For whatever a man sows, that he will <u>by the same token</u> reap.	be led astray: or <i>go astray</i> . by the same token ← <i>also</i> .
Gal 6:8	Ὅτι ὁ σπείρων εἰς τὴν σάρκα ἐαυτοῦ, ἐκ τῆς σαρκὸς θερίσει φθοράν· ὁ δὲ σπείρων εἰς τὸ πνεῦμα, ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.	For he <i>who</i> sows in his own flesh will reap corruption from <i>his</i> flesh, but he <i>who</i> sows in the spirit will reap age- abiding life from the spirit.	
Gal 6:9	Τὸ δὲ καλὸν ποιοῦντες μὴ ἐκκακῶμεν· καιρῷ γὰρ ἰδίῳ θερίσομεν, μὴ ἐκλυόμενοι.	And let us not be weary as we do good. For in <i>our</i> own time we will reap, <u>providing</u> we do not flag.	providing: conditional use of the participle.
Gal 6:10	Ἄρα οὖν ὥς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.	So then, when we have an opportunity, let us <u>do good</u> <u>work</u> towards all, especially to those of the household of the faith.	do good work ← <i>work good</i> .
Gal 6:11	Ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί.	See with what large letters I have written to you in my own hand!	This is consistent with Paul having very poor eyesight; see Acts 23:5, 2 Cor 12:7, Gal 4:15.
Gal 6:12	Ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα μὴ τῷ σταυρῷ τοῦ χριστοῦ διώκωνται.	<u>Those who</u> wish to make a good showing in <i>the</i> flesh <i>are the ones who</i> are compelling you to be circumcised, <i>but</i> only so as not to be persecuted for the cross of Christ.	<i>Those who</i> ← <i>As many as ...</i> <i>these</i> .
Gal 6:13	Οὐδὲ γὰρ οἱ {RP P1904: περιτετμημένοι} [TR: περιτεμνόμενοι] αὐτοὶ νόμον φυλάσσουσιν, ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῶνται.	For those <i>who</i> {RP P1904: have been} [TR: are] circumcised themselves do not even keep <i>the</i> law, yet they want you to be circumcised so that they may boast about your flesh.	περιτετμημένοι, <i>having been</i> <i>circumcised</i> (perfect participle), RP P1904 F1859=10/13 vs. περιτεμνόμενοι, <i>being</i> <i>circumcised</i> (present participle), TR F1859=3/13 (Scrivener's dhl).

Gal 6:14	Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ· δι' οὗ ἔμοι κόσμος ἐσταύρωται, καὶ γὰρ ἐγὼ τῷ κόσμῳ.	But <u>far</u> <u>be</u> <u>it</u> <u>from</u> <u>me</u> to boast except in the cross of our Lord Jesus Christ, through whom <i>the</i> world has been crucified to me, and I to the world.	far be it from me ← <i>let it not be for me.</i>
Gal 6:15	Ἐν γὰρ χριστῷ Ἰησοῦ οὔτε περιτομὴ τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις.	For in Christ Jesus neither does circumcision effect anything nor <i>does</i> <u>uncircumcision</u> , but a new <u>creation</u> <i>does</i> .	uncircumcision: see Rom 2:25. creation: AV differs (<i>creature</i>).
Gal 6:16	Καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτούς, καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ.	And <i>for</i> <u>all</u> who <u>march</u> by this rule, <i>may there be</i> peace and mercy on them and on the Israel of God.	all ← <i>as many as</i> . march ← <i>shall march</i> (future tense).
Gal 6:17	Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.	From now on let no-one cause me trouble, for I bear the marks of the Lord Jesus on my body.	
Gal 6:18	Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. Ἀμήν.	The grace of our Lord Jesus Christ <i>be</i> with your spirit, brothers. Amen.	
Eph 1:1	Παῦλος, ἀπόστολος Ἰησοῦ χριστοῦ διὰ θελήματος θεοῦ, τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν χριστῷ Ἰησοῦ·	<i>From</i> Paul, an apostle of Jesus Christ, through <i>the</i> will of God, to the <u>saints</u> who are in Ephesus and <i>the</i> faithful in Christ Jesus,	Granville Sharp rule 1 equates <i>the saints who are in Ephesus</i> with <i>the faithful in Christ Jesus</i> , but the intervening <i>who are in Ephesus</i> may disjoin the connection. saints: see Matt 27:52.
<u>Eph 1:2</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.

Eph 1:3	Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ τοῖς ἐπουρανίοις {RP P1904 E1624 S1894: ἐν} [S1550: -] χριστῷ·	Blessed <i>be</i> the God and father of our Lord Jesus Christ, <u>who</u> <i>has</i> blessed us with every spiritual blessing in the upper-heavenly <i>places</i> {RP P1904 E1624 S1894: in} [S1550: to] Christ,	ἐν, <i>in</i> (<i>Christ</i>): present in RP P1904 E1624 S1894 F1859=11/13 vs. absent in S1550, F1859=0/13 vs. other readings, F1859=2/13 (Scrivener's oc). We do not understand Scrivener's “ἐν χριστῷ c”. We have verified that it is the reading of Scrivener's c. A challenge to F1859. who: this refers grammatically to <i>God</i> , not to <i>Lord Jesus Christ</i> .
Eph 1:4	καθὼς {RP TR: - } [P1904: καὶ] ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἁμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ,	according to <i>how</i> he {RP TR: - } [P1904: also] chose us in him before <i>the overthrow</i> of <i>the</i> world, for us to be holy and <u>without blemish</u> in his presence in love,	καὶ, <i>also</i> : absent in RP TR F1859=13/13 vs. present in P1904 F1859=0/13. overthrow: AV differs; see Matt 13:35. without blemish: classically <i>blameless</i> , but the word is used of a lamb (so <i>without blemish</i>) in 1 Pet 1:19. We translate the related word ἄμεμπτος by <i>blameless</i> . For the word ἁμώμητος, [LS] gives <i>unblamed</i> , <i>blameless</i> , but the word is closer to ἁμωμος, and we translate <i>unblemished</i> in Phil 2:15.
Eph 1:5	προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ,	having appointed us beforehand for adoption through Jesus Christ to <u>him</u> , according to the good pleasure of his will,	him: rather than the AV's <i>himself</i> , because not reflexive in Greek. Compare Eph 1:4, Eph 1:9. So AV differs.
Eph 1:6	εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, ἐν ᾗ ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ·	to <i>the</i> praise of <u>his</u> glorious <u>grace</u> , with which he showed us grace in the beloved,	of his glorious grace ← <i>of the glory of the grace of him</i> , a reverse Hebraic genitive.
Eph 1:7	ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ,	in whom we have <u>redemption</u> through his blood, the forgiveness of transgressions, according to the richness of his grace,	redemption ← <i>the redemption</i> , there only being one. But see Gen 22:9.

Eph 1:8	ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει,	with which he abounded to us in all wisdom and thoughtfulness,	
Eph 1:9	γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν προέθετο ἐν αὐτῷ	having made known to us the mystery of his will, according to his good pleasure, <i>good pleasure</i> which he planned in <u>him</u> ,	him: reference to Christ (v.5), because not reflexive (i.e. not <i>himself</i>), though it could grammatically refer to <i>mystery</i> (→ <i>it</i>).
Eph 1:10	εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ χριστῷ, {RP P1904: τὰ} [TR: τὰ τε] {RP P1904: ἐπὶ} [TR: ἐν] τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς·	with a view to <i>the</i> dispensation of the fulness of times, to head up all <i>things</i> in Christ, {RP P1904: those} [TR: both those] {RP P1904: above} [TR: in] the heavens and those on the earth,	τε, <i>both</i> : absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's m). ἐπὶ, <i>on, in, over, above</i> , RP P1904 F1859=7/13 vs. ἐν, <i>in</i> , TR F1859=6/13. Nearly a disparity with RP, R=8:7. AV differs textually.
Eph 1:11	ἐν αὐτῷ, ¶ ἐν ᾧ καὶ ἐκκληρώθημεν προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργούντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ,	in him ¶ in whom we also <u>have been appointed as an inheritance</u> , having been appointed beforehand according to <i>the</i> plan of him <i>who is active in</i> all <i>things</i> according to the resolve of his will,	¶ Verse division: in AV numbering, Eph 1:11 begins here. have been appointed as an inheritance ← <i>were appointed by lot</i> , i.e. we are God's inheritance. AV differs (<i>we have obtained an inheritance</i>), also possible, and in itself also true (Eph 1:14). Supporting our translation are [CHW-IHP] pp.145-147, [JBR], [LS], [MM], [MG]. <i>is active in: or works in.</i> English ↴
Eph 1:12	εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον {RP P1904: - } [TR: τῆς] δόξης αὐτοῦ, τοὺς προηλπικότες ἐν τῷ χριστῷ·	that we should be <i>the</i> praise of his glory, <i>we</i> who put our hope in Christ previously,	↳ gets the word <i>energize</i> from this Greek word. The verb or noun also in Eph 1:19, Eph 1:20, Eph 2:2, Eph 3:7, Eph 3:20, Eph 4:16 and ↴ τῆς, <i>of the (glory)</i> : absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's h).

Eph 1:13	ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ,	in whom you too <i>put your hope</i> after you had heard the word of truth, the gospel of your salvation, in whom also after you believed, you were sealed by the holy spirit of promise,	↳ in other epistles. We generally translate <i>exert</i> when there is another word for power or strength. In Col 1:29 we translate <i>invigorate</i> . Compare δυναμώω <i>to empower</i> , κραταιόω <i>to give might, strengthen</i> , and ἰσχύω <i>to be strong</i> .
Eph 1:14	ὃς ἐστὶν ἄρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἐπαινον τῆς δόξης αὐτοῦ.	and <u>he</u> is <i>the</i> guarantee of our inheritance, until <i>the</i> redemption of the special possession, to <i>the</i> praise of his glory.	and he: AV differs, to modern ears at least (<i>which</i>). This is misleading, as the reference is neither to AV's <i>holy Spirit</i> (<i>neuter</i>), nor <i>promise</i> (<i>feminine</i>).
Eph 1:15	Διὰ τοῦτο καὶ γὰρ, ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους,	On account of this, I too, having heard of your faith in the Lord Jesus and love towards all the <u>saints</u> ,	saints: see Matt 27:52.
Eph 1:16	οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνησθὲν ὑμῶν ποιοῦμενος ἐπὶ τῶν προσευχῶν μου·	do not cease to give thanks for you, making mention of you on <i>the occasions of</i> my prayers,	
Eph 1:17	ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ὁ πατὴρ τῆς δόξης, δώῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψῃ, ἐν ἐπιγνώσει αὐτοῦ·	that the God of our Lord Jesus Christ, the father of glory, may give you a spirit of wisdom and revelation in acknowledgment of him,	

Eph 1:18	πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς {RP P1904: καρδίας} [TR: διανοίας] ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις,	<i>and give you eyes of your</i> {RP P1904: heart} [TR: understanding] <i>which have been enlightened</i> , so that you may know what the hope of his calling is, and what the wealth of the glory of his inheritance in <u>holy places</u> is,	καρδίας <i>heart</i> , RP P1904 F1859=12/13 VulgC VulgS SyrP (but [GML] renders <i>understanding</i>) vs. διανοίας <i>understanding</i> , TR F1859=1/13 (Scrivener's d). AV differs textually. eyes ... <i>which have been enlightened</i> : AV differs. Alternatives: (1) <i>that (you) may be enlightened in respect of the eyes</i> (supplying εἰς τὸ εἶναι ὑμᾶς at the start); (2) <i>the eyes ... having been enlightened</i> (accusative absolute, as AV; compare Acts 26:3). in <u>holy places</u> : this may mean <i>the sanctuary</i> . See Heb 9:2-3. AV differs (<i>in the saints</i>).
Eph 1:19	καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας, κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ	and what the exceeding greatness of his power <i>is</i> in us who believe, according to the action of <u>his strong might</u> ,	in ← <i>into</i> . Pregnant use; compare Matt 18:6. his strong might ← <i>the might of his strength</i> , a Hebraic genitive.
Eph 1:20	ἣν ἐνήργησεν ἐν τῷ χριστῷ, ἐγείρας αὐτὸν ἐκ {RP: των} [P1904 TR: -] νεκρῶν, καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις,	which he exerted in Christ, <u>when he raised him</u> from {RP: the} [P1904 TR: <i>the</i>] dead and seated <i>him</i> at his right hand in the upper-heavenly places,	τῶν, <i>the (dead)</i> : present in RP F1859=8/13 vs. absent in P1904 TR F1859=5/13 (Scrivener's acfkm). Nearly a disparity with RP, R=8:7. when he raised ← <i>having raised</i> . See Matt 23:20.
Eph 1:21	ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι·	far above all rule and authority and power and dominion, and every name <i>which is</i> named, not only in this age, but also in the <i>one</i> to come,	
Eph 1:22	καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ,	and <i>when he put everything in subjection under his feet</i> and made him head over all <u>things</u> to the <u>church</u> ,	Ps 8:7MT (Ps 8:6AV) . church: see Matt 16:18 and the next verse.

Eph 1:23	ἥτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ {RP P1904: τὰ} [TR: -] πάντα ἐν πᾶσιν πληρουμένου.	which is his body, the fulness of him <i>who</i> fills <u>all</u> in all <u>for himself</u> ,	τὰ, <i>the (all)</i> : present in RP P1904 F1859=12/13 vs. absent in TR F1859=1/13 (Scrivener's e). for himself: from the middle voice of the verb.
<i>Eph 2:1</i>	Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἀμαρτίαις,	<u>including you</u> <i>who</i> are dead to <u>transgressions and sins</u> ,	It is not clear what verb / preposition καὶ ὑμᾶς, <i>including you</i> , is the object of. Possibilities are: - εἰς, <i>in</i> , v.1:19. - πληρουμένου, (<i>who</i>) <i>fills</i> , v.1:23. - συνεζωοποίησεν, (<i>he</i>) <i>made alive</i> , v.2:5. (The AV supplies <i>hath He quickened</i> .) - Perhaps this is just an accusative of respect: <i>Now what follows concerns you who are...</i> to transgressions and sins ← <i>to the transgressions and the sins</i> . AV differs (<i>in transgressions and sins</i>), ↗
Eph 2:2	ἐν αἷς ποτὲ περιεπατήσατε κατὰ τὸν αἰῶνα του κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας του ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργούντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας·	in which you once walked, according to the age of this world, according to the ruler of the authority of the air, of the spirit which <i>is</i> now active in the sons of <u>disobedience</u> ,	↳ which is inaccurate; the dative is as in Rom 6:2 and Rom 6:11, where the AV correctly translates <i>dead to sin ... dead unto sin</i> . The issue is repeated in Eph 2:5. disobedience: or <i>disbelief</i> .
Eph 2:3	ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημεν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ ἦμεν τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποί·	among whom we all also once had our mode of life, in the desires of our flesh, doing the <u>will</u> of the flesh, and of the <u>mind</u> , and we were children of wrath by nature, as the rest <i>are</i> too,	will ← <i>wills</i> . mind ← <i>minds</i> .
Eph 2:4	ὁ δὲ θεός, πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἡγάπησεν ἡμᾶς,	but God, being rich in mercy, on account of his <u>great</u> love <i>with</i> which he loved us,	great ← <i>much</i> .

Eph 2:5	καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν συνεζωοποίησεν τῷ χριστῷ - χάριτί ἐστε σεσωσμένοι -	made us, being <u>dead to transgressions</u> , alive together with Christ – you have been saved by grace –	dead to transgressions: AV differs, as in Eph 2:1.
Eph 2:6	καὶ συνήγειρεν, καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν χριστῷ Ἰησοῦ·	and he raised <i>us</i> together and seated <i>us</i> together in the upper-heavenly <i>places</i> in Christ Jesus,	
Eph 2:7	ἵνα ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις τὸν ὑπερβάλλοντα πλούτον τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν χριστῷ Ἰησοῦ·	that in the ages to come he might exhibit the exceeding richness of his grace in kindness to us in Christ Jesus,	
Eph 2:8	τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως, καὶ τοῦτο οὐκ ἐξ ὑμῶν· θεοῦ τὸ δῶρον·	for you have been saved by grace, through faith, and <u>this</u> <i>is</i> not of yourselves; <i>it is</i> the gift of God,	this: the word <i>this</i> does not grammatically agree with <i>faith</i> or <i>grace</i> , which are feminine. It is neuter, and so refers to a whole principle or system.
Eph 2:9	οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχῇται.	not of works, so that no-one should boast,	
Eph 2:10	Αὐτοῦ γὰρ ἔσμεν ποίημα, κτισθέντες ἐν χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ θεός, ἵνα ἐν αὐτοῖς περιπατήσωμεν.	for we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, to the intent that we should walk in them.	
Eph 2:11	Διὸ μνημονεύετε ὅτι ὑμεῖς ποτὲ τὰ ἔθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου,	Therefore remember that you <i>who were</i> once Gentiles in <i>the</i> flesh, called <u>uncircumcision</u> by <u>those</u> called circumcision in <i>the</i> flesh, <i>circumcision</i> made by hands,	uncircumcision: see Rom 2:25. See Col 2:11 for a circumcision made without hands. those ← <i>the</i> .
Eph 2:12	ὅτι ἦτε ἐν τῷ καιρῷ ἐκείνῳ χωρὶς χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες, καὶ ἄθεοι ἐν τῷ κόσμῳ.	that you were at that time without Christ, alienated from the citizenship of Israel and strangers to the covenants of the promise, not having <i>any</i> hope and without God in the world,	
Eph 2:13	Νυνὶ δὲ ἐν χριστῷ Ἰησοῦ ὑμεῖς οἱ ποτὲ ὄντες μακρὰν ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ χριστοῦ.	but now in Christ Jesus you who were once far off have been made near by the blood of Christ,	

Eph 2:14	Αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερά ἐν, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας,	for he is our peace, who made both one and demolished the middle wall of partition,	
Eph 2:15	τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν, καταργήσας· ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καινὸν ἄνθρωπον, ποιών εἰρήνην,	having abolished the enmity by his flesh, the law of the commandments in ordinances, in order that he might create the two in himself into one new man, making peace,	
Eph 2:16	καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ·	and reconcile both in one body to God through the cross, <u>having eradicated</u> the enmity by it.	reconcile: this word has a prefix (ἀπο-) which can be intensifying, so it could be translated <i>thoroughly reconcile</i> , or the prefix could convey the notion of <i>back, restored</i> , giving <i>reconcile again</i> , in the sense of being back to before the enmity. having eradicated ← <i>having killed</i> .
Eph 2:17	καὶ ἔλθων εὐηγγελίσαστο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ τοῖς ἐγγύς·	And he came and preached peace to you who were far off and to those who were near ,	Isa 57:19.
Eph 2:18	ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα.	for through him both <i>of us</i> have access by one spirit to the father.	
Eph 2:19	Ἦρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ συμπολίται τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ,	So then, you are no longer strangers and foreigners, but joint citizens <u>of the holy places</u> and <i>are</i> God's household residents,	of the holy <i>places</i> : genitive. AV differs (<i>with the saints</i>).
Eph 2:20	ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὃς τοῦ ἀκρογωνιαίου αὐτοῦ Ἰησοῦ χριστοῦ,	built on the foundation of the apostles and prophets, Jesus Christ himself being <u>the keystone</u> ,	Ps 118:22. keystone ← <i>main corner / angle</i> .
Eph 2:21	ἐν ᾧ πάντα {RP P1904: - } [TR: ἡ] οἰκοδομῇ συναρμολογουμένη αὖξει εἰς ναὸν ἅγιον ἐν κυρίῳ,	in whom {RP P1904: every building} [TR: the whole building], <i>as it is</i> fitted together, grows into a holy sanctuary in <i>the</i> Lord,	ἡ, <i>the (whole building)</i> : absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. AV differs textually.

Eph 2:22	ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ ἐν πνεύματι.	in whom you also are being built together into a dwelling place of God in spirit.	
Eph 3:1	Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν,	For this reason, I Paul the prisoner of Christ Jesus for you, the Gentiles, <i>say</i> <i>that</i> ,	There is no obvious main verb whose subject is <i>I Paul</i> , but it can be a pending nominative picked up by <i>To me</i> in verse 8. Christ Jesus: AV differs in word order, <i>Jesus Christ</i> .
Eph 3:2	εἴγε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς,	if indeed you have heard of the dispensation of the grace of God which <i>has</i> <i>been given</i> to me for you,	if indeed: the apodosis to the condition is in Eph 3:13. <i>has been given</i> ← <i>was given</i> . for ← <i>into, (destined) for</i> .
Eph 3:3	ὅτι κατὰ ἀποκάλυψιν ἐγνώρισέν μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ,	<i>namely</i> that by revelation he made the mystery known to me, as I wrote before briefly,	
Eph 3:4	πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ χριστοῦ	<u>in the light of which</u> by <u>reading</u> you can appreciate my understanding of the mystery of Christ,	in the light of which ← <i>towards which</i> (no word for literal <i>light</i>). by reading: gerundial use of the participle. of ← <i>in</i> .
Eph 3:5	ὃ {RP P1904: - } [TR: ἐν] ἐτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὥς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι	which was not made known {RP P1904: to other generations,} [TR: <i>in other generations</i>] to the sons of men, as it has now been revealed to his holy apostles and prophets by spirit,	ἐν, <i>in</i> : absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12.
Eph 3:6	εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμετοχα τῆς ἐπαγγελίας αὐτοῦ ἐν τῷ χριστῷ, διὰ τοῦ εὐαγγελίου,	that the Gentiles should be joint heirs and a joint body, and joint partakers of his promise in Christ through the gospel,	
Eph 3:7	οὗ ἐγενόμην διάκονος κατὰ τὴν δωρεάν τῆς χάριτος τοῦ θεοῦ, τὴν δοθείσαν μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ.	of which I have become a minister by the gift of the grace of God which <i>was</i> given to me by the exertion of his power,	minister: in the sense of <i>servant, one who supplies</i> <i>needs</i> . by (2x) ← <i>according to</i> .

Eph 3:8	Ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων {RP: - } [P1904 TR: τῶν] ἁγίων ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸν ἀνεξιχνίαστον πλοῦτον τοῦ χριστοῦ,	to me, the <u>very least</u> of all {RP: - } [P1904 TR: the] <u>saints</u>, this grace was given: to preach among the Gentiles the untraceable richness of Christ,	τῶν, (<i>of all</i>) <i>the</i>: absent in RP F1859=12/12 vs. present in P1904 TR F1859=0/12. A case of collusion between P1904 and TR? very least ← <i>leastest</i>, a comparative ending (which can stand for a superlative) to an already superlative adjective. saints: see Matt 27:52.
Eph 3:9	καὶ φωτίσαι πάντας τίς ἡ {RP P1904: οἰκονομία} [TR: κοινωνία] τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ τῷ τὰ πάντα κτίσαντι διὰ Ἰησοῦ χριστοῦ,	and to enlighten everyone <i>as to</i> what the {RP P1904: dispensation} [TR: fellowship] of the mystery <i>is</i>, which <i>was hidden</i> from the ages in God, who created all <i>things</i> through Jesus Christ,	οἰκονομία, <i>dispensation</i>, RP P1904 F1859=11/13 vs. κοινωνία, <i>fellowship</i>, TR F1859=1/13 (Scrivener's e) vs. κονομία (a misspelling probably from an exemplar reading οἰκονομία, <i>dispensation</i>), F1859=1/13 (Scrivener's k*). AV differs textually. RP HF on the Majority Text side and NA26 and other critical editions attest to a <i>dispensation of the mystery</i>. <i>was hidden: having been hidden.</i>
Eph 3:10	ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποικίλος σοφία τοῦ θεοῦ,	in order that the <u>intricate</u> wisdom of God might now be made known to the realms and the authorities in the upper-heavenly <i>places</i> through the <u>church</u>,	intricate ← <i>much variegated</i>. church: see Matt 16:18.
Eph 3:11	κατὰ πρόθεσιν τῶν αἰώνων ἣν ἐποίησεν ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν·	according to <i>the</i> purpose of the ages which he <u>accomplished</u> in Christ Jesus our Lord,	accomplished ← <i>made</i>. AV differs somewhat, reading <i>purposed</i>, which is possible, given the preceding word πρόθεσις.
Eph 3:12	ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ.	in whom we have assurance and access in confidence through <u>his faithfulness</u>,	his faithfulness ← <i>faith of him</i>, which we take as a subjective genitive. An objective genitive, which is also possible, would mean <i>faith in him</i>, but context and the definite article τῆς militate for the subjective genitive.

Eph 3:13	Διὸ αἰτούμαι μὴ ἐκκακεῖν ἐν ταῖς θλίψεσιν μου ὑπὲρ ὑμῶν, ἥτις ἐστὶν δόξα ὑμῶν.	then I ask <i>you</i> not to lose heart in my tribulations for you, <u>which are</u> your glory.	then ← <i>therefore</i> , introducing the apodosis to the conditional clause started at Eph 3:2. Compare Hebrew הֲלֵךְ ... מִסֵּה in Jer 5:2, Jer 23:38. which are: the relative ἥτις, <i>which</i> and verb (literally: <i>is</i>) agree ↴
Eph 3:14	Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ,	For this reason I bow my knees to the father of our Lord Jesus Christ,	↳ with the complement <i>glory</i> , not the antecedent <i>tribulations</i> . This is probably a case of attraction of the relative pronoun to the complement, which is unusual in the NT. Compare Col 1:27.
Eph 3:15	ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται,	from whom every family in <i>the</i> heavens and on earth is named,	
Eph 3:16	ἵνα δώῃ ὑμῖν, κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ, δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον,	that he may grant you, according to the richness of his glory, to be strengthened by power through his spirit <u>in</u> the inner man,	in ← <i>into</i> . Pregnant use; compare Matt 18:6.
Eph 3:17	κατοικῆσαι τὸν χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν·	that Christ may dwell through faith in your hearts,	
Eph 3:18	ἐν ἀγάπῃ ἑρριζωμένοι καὶ τεθεμελιωμένοι ¶ ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἁγίοις τί τὸ πλάτος καὶ μήκος καὶ βάθος καὶ ὕψος,	that you, being rooted and founded in love, ¶ may have strength to comprehend with all the <u>saints</u> what the breadth and length and depth and height <i>are</i> ,	¶ Verse division: in TR and AV numbering, Eph 3:18 begins here, the English <i>that</i> you requiring moving (→ <i>that</i> you may have strength). saints: see Matt 27:52.
Eph 3:19	γινῶναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ.	and to know the love of Christ, which surpasses knowledge, in order that you may be filled to <i>the extent of</i> all the fulness of God.	
Eph 3:20	Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπὲρ ἐκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν,	To him <i>who is</i> able to do superabundantly beyond everything which we ask or conceive of, according to the power exerted in us,	

Eph 3:21	αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ἐν χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰῶνων. Ἀμήν.	to him <i>be</i> glory in the <u>church</u> by Christ Jesus in all the generations of the age of the ages. Amen.	church: see Matt 16:18.
Eph 4:1	Παρακαλῶ οὖν ὑμᾶς ἐγώ, ὁ δέσμιος ἐν κυρίῳ, ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε,	I, the prisoner in <i>the</i> Lord, appeal to you therefore to walk worthy of the calling with which you have been called,	
Eph 4:2	μετὰ πάσης ταπεινοφροσύνης καὶ πραότητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ,	with all humility and meekness, with longsuffering, forbearing one another in love,	
Eph 4:3	σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης.	making an effort to guard the unity of the spirit in the <u>bond</u> of peace.	bond ← <i>joint bond</i> .
Eph 4:4	Ἐν σῶμα καὶ ἐν πνεύμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν.	<i>There is</i> one body and one spirit, even as you <u>for your part have been called</u> in one hope of your calling,	for your part ← <i>also</i> . have been called ← <i>were called</i> .
Eph 4:5	εἷς κύριος, μία πίστις, ἓν βάπτισμα,	one Lord, one faith, one baptism,	
Eph 4:6	εἷς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πάσιν {RP P1904: ἡμῖν} [TR: ὑμῖν].	one God and father of all, who is above all, and through all, and in {RP P1904: us} [TR: you] all.	ἡμῖν, <i>us</i> , RP P1904 F1859=11/12 vs. ὑμῖν, <i>you</i> , TR F1859=1/12 (Scrivener's k). AV differs textually.
Eph 4:7	Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ χριστοῦ.	To each one of us, then, grace was given according to the measure of the gift of Christ.	
Eph 4:8	Διὸ λέγει, Ἀναβὰς εἰς ὕψος ἡχμαλώτευσεν αἰχμαλωσίαν, καὶ ἔδωκεν δόματα τοῖς ἀνθρώποις.	Therefore he says, “When he ascended on high, He took captivity captive And gave gifts to men.”	Ps 68:19MT (Ps 68:18AV). See also Judg 5:12.
Eph 4:9	Τὸ δέ, Ἀνέβη, τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη πρῶτον εἰς τὰ κατώτερα μέρη τῆς γῆς;	Now <i>the word</i> “he ascended” – what <u>does it mean</u> but that he <u>also</u> first descended to the <u>lowest</u> parts of the earth?	does it mean ← <i>is (it)</i> . lowest ← <i>lower</i> . Comparative for superlative.

Eph 4:10	Ὁ καταβάς, αὐτός ἐστιν καὶ ὁ ἀναβάς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα.	He <i>who</i> descended is himself also he <i>who</i> ascended far above all the heavens, in order to fill all <i>things</i> ,	
Eph 4:11	Καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφῆτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους,	and he himself appointed some <i>to be</i> apostles, some <i>to be</i> prophets, some <i>to be</i> evangelists, some <i>to be</i> pastors and teachers,	pastors ← <i>shepherds</i> .
Eph 4:12	πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ χριστοῦ·	for the equipping of the saints for <i>the</i> work of <i>the</i> ministry, for <i>the</i> building up of the body of Christ,	saints: see Matt 27:52.
Eph 4:13	μέχρι καταντήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ χριστοῦ·	until we all attain the unity of the faith and of acknowledgment of the son of God, to a perfect man, to <i>the</i> measure of <i>the</i> stature of the fulness of Christ,	
Eph 4:14	ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν {RP-text P1904 TR: μεθοδείαν} [RP-marg: μεθοδίαν] τῆς πλάνης·	in order no longer to be infants, tossed by waves and carried about by every wind of doctrine, by the sleight of hand of men, by roguery intent on <u>deceitful</u> <u>craftiness</u> ,	μεθοδείαν, <i>craftiness</i> (1), RP-text P1904 TR F1859=9/12 vs. μεθοδίαν, <i>craftiness</i> (2), RP-marg F1859=3/12 (Scrivener's emn). deceitful craftiness ← <i>craftiness of deceit</i> , a Hebrew genitive.
Eph 4:15	ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, ὁ χριστός,	but <i>rather</i> that we, <u>proceeding with the truth</u> in love, may grow up <i>in respect of</i> all <i>things</i> to <i>him</i> who is the head, Christ,	proceeding with the truth: a single verb of root <i>truth</i> in Greek.
Eph 4:16	ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβασόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας, κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους, τὴν αὐξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.	from whom the whole body, being fitted together and joined up by every sustaining joint <u>with</u> invigoration <u>appropriate to</u> each <u>individual</u> part, brings about increase of the body to <i>the</i> edification of itself in love.	with ← <i>according to</i> . appropriate to ← <i>in measure of</i> . individual ← <i>one</i> .

Eph 4:17	Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ λοιπὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν,	This, therefore, I say and urge in <i>the</i> Lord, that you should no longer walk as <u>other</u> Gentiles walk, in <i>the</i> vanity of their mind,	other ← <i>the remaining; the rest of</i> .
Eph 4:18	ἐσκοτισμένοι τῇ διανοίᾳ, ὄντες ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ διὰ τὴν ἀγνοίαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν·	darkened in <i>their</i> understanding, being alienated from the life of God on account of the ignorance which is within them, <i>and</i> on account of the <u>hardness</u> of their <u>heart</u> s,	hardness: AV differs, reading <i>blindness</i> , which may not rest on a textual issue; it may be a looser translation, but it follows VulgC VulgS (caecitatem). hearts ← <i>heart</i> .
Eph 4:19	οἵτινες ἀπηλγνότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ, εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.	who, being <u>desensitized</u> , have given themselves over to debauchery, intent on a pursuit of all uncleanness with <u>greed</u> .	being desensitized ← <i>having desensitized</i> . greed: or <i>fraudulence</i> . See 1 Cor 5:10.
Eph 4:20	Ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν χριστόν,	But you have not learned Christ like that,	
Eph 4:21	εἴγε αὐτὸν ἤκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ·	if at any rate you have heard him and have been taught in <i>accordance with</i> him, as <i>the truth</i> is in Jesus,	
Eph 4:22	ἀποθέσθαι ὑμᾶς, κατὰ τὴν προτέραν ἀναστροφὴν, τὸν παλαιὸν ἄνθρωπον, τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης·	that you should put away the old man <u>of your</u> former conduct, who <i>is</i> corrupt <u>with his</u> <u>deceitful</u> <u>desires</u> ,	of ← <i>according to</i> . with ← <i>according to</i> . deceitful desires ← <i>desires of deceit</i> , a Hebraic genitive.
Eph 4:23	ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν,	and that <i>you</i> should be renewed <u>by</u> the spirit of your mind,	by ← <i>to, for, or by</i> (agent or instrument of the passive, dative).
Eph 4:24	καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.	and put on the new man, who <u>is</u> <u>created</u> in accordance with God in righteousness and <u>true</u> <u>holiness</u> .	<i>is</i> created ← <i>having been created</i> (aorist). true holiness ← <i>holiness of truth</i> , which we take as a Hebraic genitive.
Eph 4:25	Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἑκαστος μετὰ τοῦ πλησίον αὐτοῦ· ὅτι ἐσμὲν ἀλλήλων μέλη.	Therefore, having put away the lie, speak the truth, each <i>one</i> with his neighbour , for we are members of one another.	Zech 8:16.

Eph 4:26	Ὁργίζεσθε καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν·	Stand in awe and do not sin. Don't let the sun go down on your anger,	Ps 4:5MT (Ps 4:4AV). Stand in awe and do not sin: AV differs (<i>be ye angry and sin not</i>). By classical Greek standards, Eph 4:26a does read <i>Be angry and do not sin</i> , but such a translation is totally incompatible with the rest of the verse and Eph 4:31, Col 3:8, Ps 37:8 etc., which is why we also reject the idea of man's righteous anger, or 𐤀
Eph 4:27	{RP P1904: μηδὲ} [TR: μήτε] δίδοτε τόπον τῷ διαβόλῳ.	<u>nor</u> give the devil <i>any</i> room.	𐤀 temporary anger, or anger through infirmity. We take Eph 4:26a as a Semitic-Greek translation of Ps 4:5MT (Ps 4:4AV), as in (perhaps from) the Septuagint. The Hebrew 𐤀 μηδὲ, <i>nor</i> ; <i>not even</i> , RP P1904 F1859=9/12 vs. μήτε, <i>and not</i> , TR F1859=3/12 (Scrivener's abe). No difference in our English.
Eph 4:28	Ὁ κλέπτων μηκέτι κλεπτέτω· μάλλον δὲ κοπιᾷτω, ἐργαζόμενος τὸ ἀγαθὸν ταῖς χερσίν, ἵνα ἔχη μεταδιδόναι τῷ χρεῖαν ἔχοντι.	Let him <i>who</i> steals steal no more, but rather labour, working <i>at what is</i> good with <i>his</i> hands, in order that he may have <i>something</i> to share with him <i>who</i> is in need.	𐤀 is 𐤀𐤁𐤏𐤏𐤁𐤀𐤁𐤏𐤁𐤀𐤁𐤏𐤁𐤀, <i>tremble</i> ↔ <i>stand in awe</i> ↔ <i>be</i> <i>temperamentally affected</i> ↔ ὀργίζεσθε, <i>and do not sin</i> . Similarly Gen 45:24 𐤀𐤁𐤏𐤏𐤁𐤀𐤁𐤏𐤁𐤀, <i>do not be perturbed</i> . Compare “Fear and trembling” in Phil 2:12. Compare also Heb 12:28. It is curious that the Hebrew 𐤀𐤁𐤏 and the Greek ὀργίζομαι have the same fundamental consonants.
Eph 4:29	Πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῶ χάριν τοῖς ἀκούουσιν.	Let no corrupt word come out of your mouth, <u>but</u> <u>rather</u> some good <i>word</i> for edification of what <i>is</i> needful, in order that it may give grace to those hearing <i>it</i> ,	but rather ← <i>but if / but that</i> . Perhaps a Hebraism (אם כֵּן).
Eph 4:30	Καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.	and do not grieve the holy spirit of God, with which you have been sealed <u>for</u> <i>the</i> day of redemption.	for: or <i>until</i> ; literally: <i>into</i> .

Eph 4:31	Πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν, συν πάσῃ κακίᾳ·	Let all bitterness and rage and anger and clamour and blasphemy be put away from you, along with all malice,	
Eph 4:32	γίνεσθε δὲ εἰς ἀλλήλους χρηστοί, εὐσπλαγχνοί, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ θεὸς ἐν χριστῷ ἐχαρίσατο {RP P1904: ἡμῖν} [TR: ὑμῖν].	but be kind to each other, compassionate, <u>forgiving one another</u> as God has <u>for his part forgiven</u> {RP P1904: us} [TR: you] in Christ.	ἡμῖν, <i>us</i>, RP P1904 F1859=10/12 vs. ὑμῖν, <i>you</i>, TR F1859=2/12 (Scrivener's <i>hm</i>). AV differs textually. forgiving ... forgiven: or <i>dealing ... dealt kindly with</i>. one another ← <i>yourselves</i>, but this is the reflexive pronoun for the reciprocal. for his part ← <i>also</i>.
Eph 5:1	Γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ, ὡς τέκνα ἀγαπητά·	So be imitators of God, as beloved children,	
Eph 5:2	καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ χριστὸς ἡγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς ὁσμὴν εὐωδίας.	and walk in love, as also Christ loved us and gave himself up on our behalf <i>as</i> an offering and sacrifice to God <i>as</i> a sweet scent.	as ← <i>into</i> .
Eph 5:3	Πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίοις·	But <i>as for</i> fornication and all uncleanness or <u>fraud</u> , let <u>them</u> not even be named among you, as is fitting for <u>saints</u> ,	fraud: or <i>covetousness</i>. See 1 Cor 5:10. them ← <i>it</i>. saints: see Matt 27:52.
Eph 5:4	καὶ αἰσχροτύχη, καὶ μωρολογία, ἢ εὐτραπεία, τὰ οὐκ ἀνηκοντα· ἀλλὰ μᾶλλον εὐχαριστία.	nor disgracefulness and foolish talk or jesting, which <i>are</i> not fitting, but rather giving of thanks,	

Eph 5:5	Τοῦτο γάρ ἐστε γινώσκοντες, ὅτι πᾶς πόρνος, ἢ ἀκάθαρτος, ἢ πλεονέκτης, ὅς ἐστιν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ χριστοῦ καὶ θεοῦ.	for <u>be aware</u> of this, that no fornicator, or unclean person, or <u>fraudster</u> , who is an idolater, has an inheritance in the kingdom of <u>Christ and God</u> .	be aware: AV differs somewhat, reading <i>ye know</i> , indicative, which is also possible. fraudster: or <i>covetous person, avaricious person</i> . See 1 Cor 5:10. of Christ and God: according to the Granville Sharp rule, one article for two nouns unifies them. See Rom 1:7. AV differs (<i>of Christ and of God</i>).
Eph 5:6	Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.	Let no-one deceive you with vain words, for on account of such <i>things</i> the wrath of God comes on the sons of disobedience.	
Eph 5:7	Μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν·	Therefore do not be joint <u>partakers of these things</u> ,	partakers of these <i>things</i> : AV differs, reading <i>partakers with them</i> , which is possible, but we take the genitive as denoting ∟
Eph 5:8	ἦτε γάρ ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ· ὥς τέκνα φωτὸς περιπατεῖτε -	for you were once darkness, but <i>are</i> now light in <i>the</i> Lord; walk as children of light	∟ what is partaken of, as in verse 3:6. Also, we would expect a dative for the joint partaker after a verb compounded with σύν.
Eph 5:9	ὁ γὰρ καρπὸς τοῦ πνεύματος ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ -	(for the fruit of the spirit <i>is</i> in all goodness and righteousness and truth),	
Eph 5:10	δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ κυρίῳ·	as <i>you</i> test what is well-pleasing to the Lord.	
Eph 5:11	καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκαρποῖς τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε·	And do not have fellowship with the unfruitful works of darkness, but rather <i>censure them</i> too.	
Eph 5:12	τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν αἰσχρόν ἐστιν καὶ λέγειν.	For it is a shame even to speak <i>of the things which</i> are done by them in secret.	
Eph 5:13	Τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦται· πᾶν γὰρ τὸ φανερούμενον φῶς ἐστίν.	But all the <i>things which</i> are censured by the light are made manifest. For everything that <u>makes manifest</u> is light.	makes manifest: We take φανερούμενον as the middle voice, so literally <i>makes manifest for itself</i> . It is also passive in form, i.e. <i>is made manifest</i> , which seems less logical.

Eph 5:14	Διὸ λέγει, {RP P1904: "Ἐγείρε} [TR: "Ἐγείραι], ὁ καθευδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφάνῃ σοι ὁ χριστός.	Therefore he says, "Awake, <u>you who are asleep</u>, And arise from the dead, And Christ will shine on you."	ἔγειρε, <i>arise; awake</i> (present active), RP P1904 HF F1859=2/12 (Scrivener's en) vs. ἐγείραι, <i>arise; awake</i> (aorist middle), TR F1859=10/12. A strong disparity with RP, R=3:11. Isa 60:1, Isa 60:2 (allusion). you: <i>singular</i> , from the verb.
Eph 5:15	Βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε, μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοί,	See then <u>that</u> you walk circumspectly, not as unwise <i>folk</i> , but as wise,	that ← <i>how</i> .
Eph 5:16	ἐξαγοραζόμενοι τὸν καιρόν, ὅτι αἱ ἡμέραι πονηραὶ εἰσιν.	buying up the time, because the days are evil.	
Eph 5:17	Διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνιέντες τί τὸ θέλημα τοῦ κυρίου.	On account of this, do not become foolish, but understanding what the will of the Lord <i>is</i> .	
<i>Eph 5:18</i>	Καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστὶν ἀσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι,	And do not become drunk with wine, in which is <u>dissipation</u> , but be filled <u>with</u> <i>the</i> spirit,	dissipation: or <i>wastefulness</i> . Etymologically, the word means <i>lack of safety / salvation</i> . with: ἐν + dative, i.e. <i>with content consisting of</i> , or perhaps: <i>by (agent / instrument of)</i> . Content of filling is usually denoted by the genitive. Content is denoted by the plain dative in 2 Cor 7:4. For the fruit of the spirit see Eph 5:9 and Gal 5:22-23.
<i>Eph 5:19</i>	λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ,	speaking to <u>each other</u> in psalms and hymns and spiritual songs, singing and playing a melody in your heart to the Lord,	to each other: we tentatively take ἑαυτοῖς, the reflexive pronoun, literally <i>to yourselves (individually)</i> , as standing for ἀλλήλοις, the reciprocal pronoun, <i>to each other</i> . Even in classical Greek, this was common (see [TYAG], under the heading <i>Reflexive and reciprocal pronouns</i>). An ↯

Eph 5:20	εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ τῷ θεῷ καὶ πατρί,	always giving thanks for all <i>things</i> in the name of our Lord Jesus Christ to him <i>who is</i> God and father,	↳ indisputable example is Eph 4:32 (<i>forgiving each other</i>). See also Col 3:13, Col 3:16. The AV's <i>to yourselves</i> suggests the individual sense, but it is ambiguous. See also John 12:19.
Eph 5:21	ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ {RP-text P1904: χριστοῦ} [RP-marg TR: θεοῦ].	submitting to each other in the fear {RP-text P1904: of Christ} [RP-marg TR: of God].	χριστοῦ, <i>of Christ</i> , RP-text P1904 HF-Mpt-app SyrP VulgC VulgS F1859=4/12 (Scrivener's cfkm) vs. θεοῦ, <i>of God</i> , RP-marg TR HF-Mpt-text F1859=8/12. A disparity with RP-text, R=5:9. AV differs textually.
Eph 5:22	Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν υποτάσσεσθε, ὡς τῷ κυρίῳ.	You wives, submit to your own husbands, as to the Lord,	
Eph 5:23	Ὅτι {RP: - } [P1904 TR: ὁ] ἀνὴρ ἐστὶν κεφαλὴ τῆς γυναικός, ὡς καὶ ὁ χριστὸς κεφαλὴ τῆς ἐκκλησίας, καὶ αὐτὸς ἐστὶν σωτὴρ τοῦ σώματος.	for {RP: a} [P1904 TR: the] husband is the head of the wife, as Christ is the head of the church, as he is the saviour of the body.	ὁ, <i>the (husband)</i> : absent in RP F1859=9/12 vs. present in P1904 TR F1859=3/12 (Scrivener's blo). church: see Matt 16:18.
Eph 5:24	Ἀλλ' ὥσπερ ἡ ἐκκλησία ὑποτάσσεται τῷ χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν παντί.	But as the church submits to Christ, so should wives do to their own husbands in every respect.	church: see Matt 16:18. so ← <i>so also</i> (otiose καί).
Eph 5:25	Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας ἑαυτῶν, καθὼς καὶ ὁ χριστὸς ἠγάπησεν τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς.	Husbands, love your own wives, as also Christ loved the church and gave himself up for it,	church: see Matt 16:18.
Eph 5:26	ἵνα αὐτὴν ἀγιάσῃ, καθάρισας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι,	in order that he might sanctify it, having cleansed it by the water-laver: by the word,	water-laver ← <i>washing place of the water</i> .
Eph 5:27	ἵνα παραστήσῃ αὐτὴν ἑαυτῷ ἐνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσαν σπῖλον ἢ ρυτίδα ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ἡ ἀγία καὶ ἄμωμος.	in order that he might present the church to himself as glorious, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.	the church ← <i>the church itself</i> (αὐτὴν is in the predicative position), or, taking the pronoun as proleptic and appositional, <i>it ... the church</i> . See Matt 16:18.

Eph 5:28	Οὕτως ὁφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα. Ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ·	In this way husbands ought to love their own wives as their own bodies. He <i>who</i> loves his own wife loves himself,	
Eph 5:29	οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλ' ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ κύριος τὴν ἐκκλησίαν·	for no-one ever hated his own flesh, but <i>everyone</i> nourishes and cherishes it as the Lord <u>for his part</u> <i>does</i> the <u>church</u> ,	for his part ← <i>also</i> . church: see Matt 16:18.
Eph 5:30	ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ.	for we are members of his body, of his flesh and of his bones.	
Eph 5:31	Ἀντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.	For this reason a man will leave his father and mother, and he will cleave to his wife, and the two will be one flesh.	Gen 2:24.
Eph 5:32	Τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς χριστὸν καὶ εἰς τὴν ἐκκλησίαν.	This mystery is great, but I speak <u>concerning</u> Christ and <u>concerning</u> the <u>church</u> .	concerning (2x) ← <i>into</i> , but here replacing περί + gen., as in Acts 2:25, Rom 16:19. church: see Matt 16:18.
Eph 5:33	Πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν· ἡ δὲ γυνὴ ἵνα φοβῇται τὸν ἄνδρα.	But still, let each of you individually so love his wife as himself, but let the wife <i>see</i> that she <u>reveres</u> <i>her</i> husband.	reveres ← <i>fears</i> .
Eph 6:1	Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν κυρίῳ· τοῦτο γάρ ἐστιν δίκαιον.	Children, obey your parents in <i>the</i> Lord, for <u>that</u> is right.	that ← <i>this</i> .
Eph 6:2	Τίμα τὸν πατέρα σου καὶ τὴν μητέρα ἣτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ,	Honour your father and your mother, which is the first commandment with a promise,	Ex 20:12, Deut 5:16.
Eph 6:3	ἵνα εὖ σοι γένηται, καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.	so that it may be well with you and so that you may live long on the earth.	Ex 20:12, Deut 5:16.
Eph 6:4	Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ κυρίου.	And fathers, do not provoke your children, but bring them up in <i>the</i> education and admonition of <i>the</i> Lord.	

Eph 6:5	Οἱ δούλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα, μετὰ φόβου καὶ τρόμου, ἐν ἀπλότητι τῆς καρδίας ὑμῶν, ὡς τῷ χριστῷ·	Servants, obey your masters according to <i>the</i> flesh with fear and trembling in <u>your single-mindedness</u> , as to Christ,	your single-mindedness ← <i>singleness of your heart</i> .
Eph 6:6	μὴ κατ' {RP TR: ὀφθαλμοδουλείαν} [P1904: ὀφθαλμοδουλίαν] ὡς ἀνθρωπάρεσκοι, ἀλλ' ὡς δούλοι τοῦ χριστοῦ, ποιουντες τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς,	not in the manner of <u>eye-service</u> as men-pleasers, but as servants of Christ, doing the will of God from <i>the heart</i> ,	ὀφθαλμοδουλείαν, <i>eye-service (1)</i> , RP TR F1859=7/13 vs. ὀφθαλμοδουλίαν, <i>eye-service (2)</i> , P1904 F1859=6/13. Nearly a disparity with RP, R=8:7. heart ← <i>soul</i> .
Eph 6:7	μετ' εὐνοίας δουλεύοντες {RP P1904 S1894: ὡς} [S1550 E1624: -] τῷ κυρίῳ καὶ οὐκ ἀνθρώποις·	serving with goodwill, {RP P1904 S1894: as} [S1550 E1624: -] to the Lord and not to men,	ὡς, <i>as</i> : present in RP P1904 S1894 F1859=5/13 vs. absent in S1550 E1624 F1859=8/13. A weak disparity with RP, R=7:9.
Eph 6:8	εἰδότες ὅτι ὃ ἑάν τι ἕκαστος ποιήσῃ ἀγαθόν, τοῦτο κομίζεται παρὰ τοῦ κυρίου, εἴτε δούλος, εἴτε ἐλεύθερος.	knowing that whatever good each <i>one</i> does, he will <u>receive</u> it from the Lord, whether <i>he is</i> a slave or a free <i>man</i> .	receive it ← <i>receive this</i> .
Eph 6:9	Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, ἀνιέντες τὴν ἀπειλήν· εἰδότες ὅτι καὶ ὑμῶν αὐτῶν ὁ κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωποληψία οὐκ ἔστιν παρ' αὐτῷ.	And masters, act in the same way to them, forbearing threatening, knowing that your own <u>master for his part</u> is in <i>the</i> heavens, and there is no partiality with him.	master ← <i>lord</i> . We do not capitalize here because the word is used obliquely. for his part ← <i>also</i> .
Eph 6:10	Τὸ λοιπόν, ἀδελφοί μου, ἐνδυναμούσθε ἐν κυρίῳ, καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ.	Finally, my brothers, be empowered in <i>the</i> Lord and in the might of his strength.	
Eph 6:11	Ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδείας τοῦ διαβόλου.	Put on the full armour of God <u>so as to be able</u> to stand against the <u>crafty ways</u> of the devil,	so as to be able ← <i>for your being able</i> . crafty ways ← <i>craftinesses</i> .

Eph 6:12	Ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλῃ πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.	for we do not wrestle against <u>flesh and blood</u> , but against realms, against authorities, against the world-rulers of <u>this dark age</u> , against spiritual <u>forces</u> of wickedness in the upper-heavenly <u>places</u> .	flesh and blood ← <i>blood and flesh</i> , our rendering being the English idiom, as used by Tyndale and the AV. of this dark age ← <i>of the darkness of this age</i> . A reverse Hebraic genitive, with the nomen regens as the adjective. Compare Heb 10:27, Heb 11:34.
Eph 6:13	Διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ ἀπαντὰ κατεργασάμενοι στήναι.	On account of this, take up the full armour of God in order that you may be able to withstand on the evil day, and having done everything, to stand.	
Eph 6:14	Στήτε οὖν περιζωσάμενοι τὴν ὀσφύν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης,	Stand, therefore, having girded your loins with truth, and having put on the breastplate of righteousness,	
Eph 6:15	καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης·	and with your feet shod with readiness of the gospel of peace,	
Eph 6:16	ἐπὶ πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνησέσθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι.	above all having taken up the shield of faith with which you will be able to extinguish all the fiery darts of the wicked one,	
Eph 6:17	Καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου {RP: δέξασθαι} [P1904 TR: δέξασθε], καὶ τὴν μάχαιραν τοῦ πνεύματος, ὃ ἔστιν ῥῆμα θεοῦ·	and {RP: to take} [P1904 TR: take] the helmet of salvation , and the sword of the spirit, <u>the spirit</u> being <u>the</u> word of God,	δέξασθαι, <i>to take</i> , RP F1859=11/12 vs. δέξασθε, <i>take</i> , singular (!), P1904 TR F1859=1/12 (Scrivener's k). A case of collusion between P1904 and TR? Isa 59:17. <i>the spirit</i> being ← <i>which is</i> , but ↯
Eph 6:18	διὰ πάσης προσευχῆς καὶ δεήσεως προσευχομενοὶ ἐν παντὶ καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων,	with all prayer and supplication, praying on every occasion in spirit, and being watchful to this very <u>end</u> in all perseverance and supplication for all the <u>saints</u> ,	↳ in English this would be ambiguous as to the antecedent (sword or spirit?), whereas the neuter relative pronoun in Greek indicates that the antecedent is <i>the spirit</i> . saints: see Matt 27:52.

Eph 6:19	καὶ ὑπὲρ ἐμοῦ, ἵνα μοι {RP P1904: δοθῇ} [TR: δοθείη] λόγος ἐν ἀνοίξει τοῦ στόματός μου ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου,	and for me, that <u>speech</u> be given to me when I open my mouth, to make known frankly the mystery of the gospel,	δοθῇ, <i>may be given</i> (subjunctive), RP P1904 F1859=12/12 vs. δοθείη, <i>may be given</i> (optative), TR F1859=0/12. speech ← (a) word.
Eph 6:20	ὑπὲρ οὗ πρεσβεύω ἐν ἁλυσει, ἵνα ἐν αὐτῷ παρρησιάσωμαι, ὥς δεῖ με λαλήσαι.	for <u>which</u> I am an ambassador in a chain, that I may speak of <u>it</u> frankly as I ought to speak,	which ... of it ← <i>which ... in it</i> . Masculine or neuter, referring to <i>the gospel</i> , or, [CB], <i>the mystery</i> .
Eph 6:21	Ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ, τί πράσσω, πάντα ὑμῖν γνωρίσει Τυχικός ὁ ἀγαπητὸς ἀδελφός καὶ πιστὸς διάκονος ἐν κυρίῳ·	but in order that you too may know my <i>affairs</i> – <u>what</u> I am doing – Tychichus the beloved brother and faithful <u>minister</u> in the Lord will make all known to you,	what: AV differs, reading <i>how</i> , which is also possible. minister: in the sense of <i>servant, one who supplies needs</i> .
Eph 6:22	ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.	whom I have sent to you for this very <i>thing</i> , that you may know our <i>circumstances</i> , and <i>so that</i> he may encourage your hearts.	
<u>Eph 6:23</u>	Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ χριστοῦ.	Peace <i>be</i> to the brothers and love with faith from God <i>the</i> father and <u>Lord</u> , Jesus Christ.	Lord: no article in the Greek. See Rom 1:7, showing why we repunctuate; AV differs.
Eph 6:24	Ἡ χάρις μετὰ πάντων τῶν ἀγαπῶντων τὸν κύριον ἡμῶν Ἰησοῦν χριστὸν ἐν ἀφθαρσίᾳ. {RP P1904 S1550 E1624: Ἀμήν.} [S1894: -]	Grace <i>be</i> with all those <i>who</i> love our Lord Jesus Christ in <u>integrity</u> . {RP P1904 S1550 E1624: Amen.} [S1894: -]	ἀμήν, <i>amen</i> : present in RP P1904 S1550 E1624 F1859=12/12 vs. absent in S1894 F1859=0/12. <u>integrity</u> ← <i>indefectibility</i> .
Phil 1:1	Παῦλος καὶ Τιμόθεος, δούλοι Ἰησοῦ χριστοῦ, πᾶσιν τοῖς ἁγίοις ἐν χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλιπποῖς, σὺν ἐπισκόποις καὶ διακόνοις·	<i>From</i> Paul and Timothy, servants of Jesus Christ, to all the <u>saints</u> in Christ Jesus who are in Philippi, with <i>the</i> <u>overseers</u> and <u>ministers</u> ,	saints: see Matt 27:52. overseers: or, etymologically, <i>bishops</i> . ministers: or <i>assistants</i> . Etymologically, <i>deacons</i> .
<u>Phil 1:2</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.
Phil 1:3	Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνηαῖ ὑμῶν,	I give thanks to my God at every mention of you,	

Phil 1:4	πάντοτε ἐν πάσῃ δεήσῃ μου ὑπὲρ πάντων ὑμῶν μετὰ χαράς τὴν δέησιν ποιούμενος,	always, in every request of mine, making the request for all of you with joy,	
Phil 1:5	ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον, ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νυν·	for your fellowship in the gospel from <i>the</i> first day up to now,	
Phil 1:6	πεποιθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελεῖσθαι ἄχρι ἡμέρας {RP: χριστοῦ Ἰησοῦ} [P1904 TR: Ἰησοῦ χριστοῦ].	confident of this very <i>thing</i> , that he <i>who</i> started a good work in you will be completing <i>it</i> until <i>the</i> day of {RP: Christ Jesus} [P1904 TR: Jesus Christ],	χριστοῦ Ἰησοῦ, <i>Christ + Jesus</i> , RP F1859=4/12 (Scrivener's cekn) VulgC VulgS vs. Ἰησοῦ χριστοῦ, <i>Jesus + Christ</i> , P1904 TR F1859=8/12 SyrP. A disparity with RP, R=4:10. AV differs textually.
Phil 1:7	καθὼς ἐστὶν δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε τοῖς δεσμοῖς μου καὶ {RP P1904: ἐν} [TR: -] τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου, συγκαινωνοὺς μου τῆς χάριτος πάντας ὑμᾶς ὄντας.	and it is right for me to think this of all of you <u>like this</u> , because I have you in <i>my</i> heart, in both my bonds and {RP P1904: in} [TR: -] the defence and confirmation of the gospel, you all being fellow sharers of my grace.	ἐν, <i>in (the defence)</i> : present in RP P1904 F1859=12/12 vs. absent (so plain dative, or spanned by the previous ἐν) in TR F1859=0/12. No difference in our English. and ... like this ← <i>according as ...</i>
Phil 1:8	Μάρτυς γάρ μοι ἐστὶν ὁ θεός, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Ἰησοῦ χριστοῦ.	For God is my witness how I long for all of you in <i>the</i> <u>compassion</u> of Jesus Christ,	compassion ← <i>bowels</i> .
Phil 1:9	Καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἐτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει,	and I pray for this, that your love may abound still more and more in acknowledgment and every insight,	
<i>Phil 1:10</i>	εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ᾗτε εἰλικρινεῖς καὶ ἀπροσκοποὶ εἰς ἡμέραν χριστοῦ,	so that you <u>scrutinize the things that differ</u> , in order that you may be sincere and inoffensive up to <i>the</i> day of Christ,	scrutinize the <i>things that</i> differ: compare AV margin (<i>test the things that differ</i>). AV differs in the main text, <i>approve the things that are excellent</i> ; this is possible in the sense of <i>approve after scrutinizing the things that are better</i> .

Phil 1:11	πεπληρωμένοι καρπῶν δικαιοσύνης τῶν διὰ Ἰησοῦ χριστοῦ, εἰς δόξαν καὶ ἔπαινον θεοῦ.	having been filled with <i>the</i> fruits of righteousness which <i>are</i> through Jesus Christ, to <i>the</i> glory and praise of God.	
Phil 1:12	Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν.	But I wish you to know, brothers, that my <i>circumstances</i> have rather led to progress of the gospel,	led ← <i>come</i> .
Phil 1:13	ὥστε τοὺς δεσμούς μου φανεροὺς ἐν χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πάσιν,	so that my bonds on account of Christ have become well-known in all the governmental offices and all the other <i>places</i> ,	on account of ← <i>in</i> . well-known ← <i>manifest</i> . governmental offices ← the Roman <i>praetorium</i> .
<u>Phil 1:14</u>	καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν κυρίῳ, πεποιθότας τοῖς δεσμοῖς μου, περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν.	and <i>so that</i> most of the brothers, trusting in <i>the</i> Lord, because of my bonds, dare more than ever to speak the word fearlessly.	RP TBS-TR AV punctuate and associate words so as to read <i>brothers in the Lord, trusting in my bonds</i> . So AV differs. P1904 is non-committal, not having a comma. Our punctuation associates <i>trusting</i> ↴
Phil 1:15	Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν χριστὸν κηρύσσουσιν.	Some, however, preach Christ through envy and rivalry, but others also through goodwill.	↳ with <i>in the Lord</i> (Greek ἐν + dative, as in Phil 2:24, Phil 3:3). The dative of τοῖς δεσμοῖς, <i>because of my bonds</i> , is dative of cause, as in Rom 11:20.
Phil 1:16	οἱ μὲν ἐξ ἐριθείας τὸν χριστὸν καταγγέλλουσιν, οὐχ ἄγνως, οἰόμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου.	Some proclaim Christ out of <u>self-interest</u> , not with pure motives, thinking to bring affliction on <i>top of</i> my bonds,	self-interest: or <i>contention</i> .
Phil 1:17	οἱ δὲ ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κείμεαι.	whereas others <i>do it</i> out of love, knowing that I am put <i>here</i> for <i>the</i> defence of the gospel.	
Phil 1:18	Τί γάρ; Πλὴν παντὶ τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, χριστὸς καταγγέλλεται· καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι.	So what? As long as, in <u>one way or another</u> , whether by pretence or in truth, Christ is proclaimed. And in this I rejoice, and <i>not only so</i> , but I will rejoice.	in one way or another ← <i>in each way</i> .

Phil 1:19	Οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως, καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ χριστοῦ,	For I am aware that this, <u>you know</u> , will turn out to salvation through your supplication and <i>the</i> support of the spirit of Jesus Christ,	you know: we take μοι as an “ethic dative”, which is used to attract the attention of the person addressed. Paul’s salvation is not in question; compare 3:11. AV differs (<i>my</i> <i>salvation</i>).
Phil 1:20	κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι, ἀλλ’ ἐν πάσῃ παρρησίᾳ, ὥς πάντοτε, καὶ νῦν μεγαλυνθήσεται χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.	according to my earnest expectation and hope, that I shall not be ashamed of anything, but <i>that</i> in all frankness, <u>now</u> as always, Christ will be magnified by my body whether through life or through death.	now ← <i>and now</i> .
Phil 1:21	Ἐμοὶ γὰρ τὸ ζῆν, χριστός· καὶ τὸ ἀποθανεῖν, κέρδος.	Because for me to live <i>means</i> Christ, and to die <i>is</i> gain.	
Phil 1:22	Εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου· καὶ τί αἰρήσομαι οὐ γνωρίζω.	But if to live in <i>the</i> flesh <u>means</u> I <u>have</u> the fruit of <i>my</i> work, then what I will choose, I <u>cannot</u> tell.	<i>means</i> I have ← <i>this to me</i> . cannot ← <i>do not</i> , a Hebraism. tell ← <i>make known</i> .
Phil 1:23	Συνέχομαι {RP P1904: δὲ} [TR: γὰρ] ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι καὶ σὺν χριστῷ εἶναι, πολλῶ {RP S1550 S1894: - } [P1904 E1624: γὰρ] μᾶλλον κρείσσον·	{RP P1904: But} [TR: For] I am squeezed by the two, having a desire to depart and be with Christ, {RP S1550 S1894: <i>which</i> <i>is</i> } [P1904 E1624: <i>for it</i> <i>is</i>] far better,	συνέχομαι δὲ, <i>but I am</i> <i>squeezed</i> , RP P1904 F1859=12/12 vs. συνέχομαι γὰρ, <i>for I am squeezed</i> , TR F1859=0/12. γὰρ (after πολλῶ), <i>for</i> : absent in RP S1550 S1894 F1859=11/12 vs. present in P1904 E1624 F1859=1/12 (Scrivener’s f). squeezed ← <i>enclosed</i> . depart: see 2 Tim 4:6.
Phil 1:24	τὸ δὲ ἐπιμένειν ἐν τῇ σαρκὶ ἀναγκαιότερον δι’ ὑμᾶς.	but to remain in the flesh <i>is the</i> more necessary on your account,	
Phil 1:25	Καὶ τοῦτο πεποιθὼς οἶδα ὅτι μενῶ, καὶ συνπαραμενῶ πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως,	and being convinced of this, I know that I shall remain and stay along with all of you for your progress and joy <u>in</u> the faith,	in ← <i>of</i> .

Phil 1:26	ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν χριστῷ Ἰησοῦ ἐν ἐμοί, διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.	so that your exultation may abound in <u>Christ Jesus</u> because of me through my presence again with you.	Christ Jesus: AV differs in word order, <i>Jesus Christ</i> . because of ← <i>in</i> , but also causal, as in Mark 6:3, 1 Pet 4:14.
Phil 1:27	Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδῶν ὑμᾶς, εἴτε ἀπών, ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὶ πνεύματι, μιᾷ ψυχῇ συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου,	Only conduct yourselves as citizens worthy of the gospel of Christ, so that whether I come and see you or whether I am absent, I may hear of your <i>affairs</i> , that you are standing in one spirit, striving together with one <u>mind</u> for the faith of the gospel,	mind ← <i>soul</i> .
Phil 1:28	καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων· ἥτις αὐτοῖς μὲν ἐστὶν ἐνδειξις ἀπωλείας, ὑμῖν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ·	and not being alarmed by anything <i>done</i> by <i>your</i> adversaries, which is an indication to them of <u>perdition</u> , but to you of salvation, and that from God.	alarmed ← <i>startled</i> . perdition: or <i>waste</i> .
Phil 1:29	ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν·	For <i>it</i> is granted to you concerning Christ not only to believe in him, but also <u>to suffer</u> for his sake,	to suffer: compare Phil 3:10.
Phil 1:30	τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον {RP P1904 S1894: εἶδετε} [S1550 E1624: ἴδετε] ἐν ἐμοί, καὶ νῦν ἀκούετε ἐν ἐμοί.	having the same struggle which you <u>saw</u> in me and now hear <i>is</i> in me.	εἶδετε, <i>you saw</i> (indicative), RP P1904 S1894 F1859=10/13 vs. ἴδετε, <i>see</i> (imperative, but more probably an indicative with a lost augment), S1550 E1624 F1859=3/13 (Scrivener's <i>dmn</i>).
Phil 2:1	Εἴ τις οὖν παράκλησις ἐν χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ {RP P1904: τις} [TR: <i>τινα</i>] σπλάγχνα καὶ οἰκτιρμοί,	If, therefore, <i>there is</i> any comfort in Christ, if <i>there is</i> any consolation from love, if <i>there is</i> any fellowship of <i>the</i> spirit, if <i>there is</i> <u>any</u> compassion and mercy,	τις, <i>any</i> (masculine / feminine singular, as if σπλάγχνα is feminine singular), RP P1904 F1859=8/13 vs. <i>τινα</i> , <i>any</i> (neuter plural, classically correct), TR F1859=0/13 vs. <i>τι</i> , <i>any</i> (neuter singular, as if σπλάγχνα is third declension), F1859=5/13.
Phil 2:2	πληρώσατέ μου τὴν χαράν, ἵνα τὸ αὐτὸ φρονήτε, τὴν αὐτὴν ἀγάπην ἔχοντες, συμψυχοί, τὸ ἐν φρονούντες·	make my joy full, by <u>being likeminded</u> , having the same love, <i>being</i> of <u>one mind</u> , having your thoughts on the one <i>thing</i> ,	by being likeminded ← <i>that you think the same</i> . of one mind ← <i>of one soul</i> .

Phil 2:3	μηδὲν κατὰ ἐριθείαν ἢ κενοδοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν·	nothing <i>being</i> through <u>self-interest</u> or vainglory, but in lowliness of mind, considering each other more important than <u>yourselves</u> .	self-interest: or <i>contention</i> . yourselves: AV differs in formulation, <i>themselves</i> , but as NT Greek does not distinguish the grammatical person in an instance like this, <i>yourselves</i> is fully admissible, and it is in line with the verbal forms.
Phil 2:4	μὴ τὰ ἑαυτῶν ἕκαστος σκοπεῖτε, ἀλλὰ καὶ τὰ ἑτέρων ἕκαστος.	Let everyone look not to his <i>own interests</i> , but also each <i>one</i> to the <i>interests</i> of others.	
Phil 2:5	Τοῦτο γὰρ φρονεῖσθω ἐν ὑμῖν ὃ καὶ ἐν χριστῷ Ἰησοῦ·	<u>So have this frame of mind</u> in you, which <i>is</i> also in Christ Jesus,	So have this frame of mind ← <i>For let this be thought</i> .
Phil 2:6	ὃς ἐν μορφῇ θεοῦ ὑπάρχων, οὐχ ἄρπαγμόν ἡγήσατο τὸ εἶναι ἴσα θεῷ,	who, existing in <i>the</i> form of God, did not consider being <u>equal</u> to God <i>to be misappropriation</i> ,	equal ← <i>equally</i> (neuter plural as adverb). misappropriation: the Greek word has connotations of plundering.
Phil 2:7	ἀλλ' ἑαυτὸν ἐκένωσεν, μορφήν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος·	yet he emptied himself, having taken <i>on the status</i> of a servant, having <u>come</u> in <i>the appearance</i> of men,	status ← <i>form</i> . come ← <i>become</i> , but also often <i>arrive</i> . AV differs (<i>was made</i>), perhaps under Vulgate influence (<i>factus</i>). appearance ← <i>likeness</i> .
Phil 2:8	καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτόν, γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.	and having been found in appearance as a man, he humbled himself, and he became obedient to <i>the extent of</i> death, and <i>the</i> death of <i>the</i> cross at that,	
Phil 2:9	Διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν, καὶ ἔχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα·	<u>which is why</u> God has also greatly exalted him and has granted him a name above every name,	which <i>is</i> why ← <i>on account of which</i> .
Phil 2:10	ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων,	so that at the name of Jesus every knee should bow , in the <u>upper-heavens and on earth and underground</u> ,	Isa 45:23. in ← <i>of</i> . on ← <i>of</i> . upper-heavens etc.: in more elevated style, <i>super-celestial</i> , and <i>terrestrial</i> , and <i>subterranean</i> .

Phil 2:11	καὶ πάντα γλῶσσα ἑξομολογήσεται ὅτι κύριος Ἰησοῦς χριστός, εἰς δόξαν θεοῦ πατρός.	and every tongue confess that Jesus Christ <i>is</i> Lord, to <i>the</i> glory of God <i>the</i> father.	Isa 45:23. Lord: or <i>the Lord</i> , where if we supply in the mind the verb <i>to</i> <i>be</i> after κύριος, the definite article with κύριος is dropped because the complement precedes the verb.
Phil 2:12	Ὡστε, ἀγαπητοί μου, καθὼς παντοτε ὑπκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ νῦν πολλῶ μάλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε·	So, my beloved, as you have always obeyed, not only <u>in my presence</u> , but now much more in my absence, <u>work out</u> your own salvation with fear and trembling,	in my presence ← <i>as in my</i> <i>presence</i> . Redundant ὡς; see Luke 2:37. work out: the “outworking”, with connotations of <i>putting to</i> <i>use, applying</i> . [LS] give inter alia <i>work up for use</i> .
Phil 2:13	ὁ θεὸς γὰρ ἔστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.	for God is the <i>one who is</i> active in you, both to will and to be active for <i>his</i> good pleasure.	
Phil 2:14	Πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν,	Do everything without grumbings and disputes,	
Phil 2:15	ἵνα γένησθε ἄμεμπτοι καὶ ἄκέραιοι, τέκνα θεοῦ ἁμώμητα ἐν μέσῳ γενεᾶς σκολίας καὶ δυστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ,	in order that you may <u>be</u> blameless and <u>unspoiled</u> , <u>unblemished</u> children of God in <i>the</i> midst of a crooked and perverted generation, among whom you shine as lights in <i>the</i> world,	be: or <i>become</i> . unspoiled ← <i>unmixed</i> . unblemished: see Eph 1:4.
Phil 2:16	λόγον ζωῆς ἐπέχοντες, εἰς καυχῆμα ἑμοί εἰς ἡμέραν χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον, οὐδὲ εἰς κενὸν ἐκοπίασα.	presenting <i>the</i> word of life, to my exultation on <i>the</i> day of Christ, in that I did not run in vain nor did I toil in vain.	
Phil 2:17	Ἀλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πάνσιν ὑμῖν·	But even if I am <u>poured</u> <u>out</u> on the offering and ministering of your faith, I rejoice and jointly rejoice with you all.	poured out: the word is used of libations.
Phil 2:18	τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι.	In the same way, <u>rejoice</u> , yourselves too, and jointly <u>rejoice</u> with me.	rejoice (2x): the AV translates as the indicative, or ambiguously; we as an imperative (in both cases).

Phil 2:19	Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ, Τιμόθεον ταχέως πέμψαι ὑμῖν, ἵνα καὶ γὰρ εὐψυχῶ, γνοὺς τὰ περὶ ὑμῶν.	But I hope in <i>the</i> Lord Jesus to send Timothy to you <u>soon</u> , so that I may <u>be</u> of <u>good</u> <u>courage</u> , when I have got to know your <i>affairs</i> ,	soon ← <i>quickly</i> . be of good courage ← <i>be of good soul</i> .
Phil 2:20	Οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει.	for I have no-one <u>likeminded</u> , who will sincerely care about your <i>affairs</i> .	likeminded ← <i>of like soul</i> .
Phil 2:21	Οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ {RP P1904: - } [TR: τοῦ] χριστοῦ Ἰησοῦ.	For all seek their own <i>interests</i> , not those of <u>Christ Jesus</u> .	τοῦ, (<i>of the (Christ)</i>): absent in RP P1904 F1859=7/13 vs. present in TR F1859=6/13. Nearly a disparity with RP, R=8:7. Christ Jesus: AV differs in word order, <i>Jesus Christ</i> .
Phil 2:22	Τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον, σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον.	But <u>get to know</u> his trustworthiness, <u>because</u> as a child with <i>his</i> father he has served with me in <i>the cause of</i> the gospel.	get to know ... because: AV differs, translating as an indicative, (<i>ye know ... that</i>), which is also possible.
Phil 2:23	Τοῦτον μὲν οὖν ἐλπίζω πέμψαι, ὡς ἂν ἀπιδῶ τὰ περὶ ἐμέ, ἐξαυτῆς.	So I hope to send <u>him</u> <u>just as soon as</u> I see to my <i>affairs</i> ,	him ← <i>this (man)</i> . just ← <i>immediately</i> (ἐξαυτῆς). as soon as ← <i>whenever</i> .
Phil 2:24	πέποιθα δὲ ἐν κυρίῳ, ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι.	but I trust in <i>the</i> Lord that I myself will also come soon.	
Phil 2:25	Ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον, καὶ λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς.	However, I considered <i>it</i> necessary to send Epaphroditus to you, my brother and fellow worker and fellow soldier, but your apostle, and <u>minister</u> of my needs,	minister: in the sense of <i>servant, one who supplies needs</i> .
Phil 2:26	ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονῶν, διότι ἤκουσατε ὅτι ἡσθένησεν.	since he was longing for you all, and he was in distress, because you had heard that he <u>was</u> <u>ill</u> ,	was ill: AV differs (<i>had been sick</i>), following strict classical usage, but people are in distress when a friend is ill, not when he has recovered. Compare Acts 6:1.

Phil 2:27	καὶ γὰρ ἡσθένησεν παραπλήσιον {RP TR: θανάτω} [P1904: θανάτου], {RP: ἀλλὰ} [P1904 TR: ἀλλ'] ὁ θεὸς αὐτὸν ἡλέησεν, οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ {RP P1904: λύπην} [TR: λύπη] σχῶ.	for he did indeed fall <i>so</i> ill <i>that he was</i> near to <u>death</u> , <u>but</u> God had mercy on him, and not only him, but me also, so that I should not have grief upon grief,	θανάτω, <i>to death</i> , RP TR F1859=12/13 vs. θανάτου, <i>of death, but treated as the genitive after the improper preposition</i> παραπλήσιον, P1904 F1859=1/13 (Scrivener's l). No difference in our English. ἀλλὰ, <i>but</i> (unapocopated form), RP F1859=3/13 (Scrivener's cen) vs. ἀλλ', <i>but</i> (apocopated form), P1904 TR F1859=10/13. A strong disparity with RP, R=3:12. λύπην, <i>grief</i> (accusative), RP P1904 F1859=8/14 vs. λύπη, <i>grief</i> (dative), TR F1859=6/14 (Scrivener's <u>abckl**o</u>).
Phil 2:28	Σπουδαιοτέρως οὖν ἐπεμψα αὐτόν, ἵνα, ἰδόντες αὐτόν πάλιν, χαρήτε, καγὼ ἀλυπότερος ὦ.	so I sent him with greater earnest, so that when you saw him again, you would rejoice, and I would be somewhat relieved from sorrow.	
Phil 2:29	Προσδέχεσθε οὖν αὐτὸν ἐν κυρίῳ μετὰ πάσης χαρας, καὶ τοὺς τοιούτους ἐντίμους ἔχετε·	Receive him therefore in <i>the</i> Lord with all joy, and hold such in honour,	
Phil 2:30	ὅτι διὰ τὸ ἔργον τοῦ χριστοῦ μέχρι θανάτου ἡγγισεν, παραβουλευσάμενος τῇ ψυχῇ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.	because for the work of Christ he came near to death, not having regarded <u>his</u> <u>life</u> , so that he could make up for <u>the thing that was missing</u> in your service towards me.	his: from the middle voice of <i>regarded</i> . life ← <i>soul</i> . the thing <i>that was</i> missing: i.e. <i>their personal presence</i> [CB].
Phil 3:1	Τὸ λοιπόν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ. Τὰ αὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές.	Finally, my brothers, rejoice in <i>the</i> Lord. <i>It is</i> not troublesome for me to write the same <i>things</i> to you, and for you <i>it is</i> a safeguard.	
Phil 3:2	Βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν·	Beware of dogs, beware of <u>evil workers</u> , beware of the <u>scission</u> ,	evil workers ← <i>the evil workers</i> . See Gen 22:9. scission: self-mutilation. We choose a word similar to <i>circumcision</i> so as to reflect the similarity in the Greek words.

Phil 3:3	ἡμεῖς γάρ ἐσμεν ἡ περιτομή, οἱ πνεύματι {RP P1904: θεοῦ} [TR: θεῷ] λατρεῦοντες, καὶ καυχώμενοι ἐν χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποιθότες·	for we are the circumcision, those <i>who</i> {RP P1904: serve by the spirit of God} [TR: serve God in spirit], and <i>who</i> exult in Christ Jesus, and <i>who</i> do not trust in the flesh,	πνεύματι θεοῦ, (serve) by the spirit of God, or (less credibly): (serve) the spirit of God, RP P1904 F1859=13/13 vs. πνεύματι θεῷ, (serve) God in spirit, TR SyrP VulgC VulgS F1859=0/13. AV differs textually.
Phil 3:4	καίπερ ἐγὼ ἔχων πεποιθήσιν καὶ ἐν σαρκί· εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον·	although I have <i>grounds</i> for trust in the flesh too. If anyone else thinks he <i>can</i> trust in the flesh, I <i>can</i> do so more:	
Phil 3:5	περιτομὴ ὀκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς Βενιαμίν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος,	<u>circumcised on the eighth day</u> , of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, as to the law, a Pharisee,	circumcised on the eighth day ← (in respect of) circumcision, (an) eighth-day (man).
Phil 3:6	κατὰ ζῆλον διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος.	zealously persecuting the <u>church</u> , while being blameless as regards the righteousness which is in the sphere of the law,	church: see Matt 16:18. being ← having become. See Matt 23:20.
Phil 3:7	Ἄλλ' ἅτινα ἦν μοι κέρδη, ταῦτα ἤγημαι διὰ τὸν χριστὸν ζημίαν.	but whatever <i>things</i> were gains to me, those I <u>consider</u> a loss because of Christ –	consider ← have considered.
Phil 3:8	Ἄλλὰ {RP: μὲν οὖν} [P1904 TR: μενούγγε] καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερεχόν τῆς γνώσεως χριστοῦ Ἰησοῦ τοῦ κυρίου μου· δι' ὃν τὰ πάντα ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα εἶναι, ἵνα χριστὸν κερδήσω,	and <u>indeed</u> I even count everything to be a loss by reason of the pre-eminence of knowledge of Christ Jesus my Lord, for whom I have suffered the loss of everything, and I <u>count them</u> dung in order that I may gain Christ,	μὲν οὖν, indeed; rather (1), RP F1859=9/13 vs. μενούγγε, indeed; rather (2), P1904 TR F1859=4/13 (Scrivener's bkmo). I count them ← I count them to be.
Phil 3:9	καὶ εὑρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ πίστεως χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει·	and that I may be found in him, not having my own righteousness which is from the law, but that <i>which</i> is through faith in <u>Christ</u> , the righteousness from God based on faith,	in Christ ← of Christ, which we take to be an objective genitive. Compare Rom 3:22.
Phil 3:10	τοῦ γινῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ, συμμορφούμενος τῷ θανάτῳ αὐτοῦ,	so as to know him and the power of his resurrection and the fellowship of his <u>sufferings</u> , being conformed to his death,	sufferings: compare Phil 1:29.

Phil 3:11	εἴ πως καταντήσω εἰς τὴν ἑξανάστασιν τῶν νεκρῶν.	if somehow I can attain to the <u>out-resurrection</u> of the dead.	out-resurrection (ἑξανάστασις: a word distinguished from the usual word for resurrection, ἀνάστασις). Compare Heb 11:35 (a better resurrection).
Phil 3:12	Οὐχ ὅτι ἤδη ἔλαβον, ἢ ἤδη τετελείωμαι· διώκω δέ, εἰ καὶ καταλάβω ἐφ' ᾧ καὶ κατελήφθην ὑπὸ τοῦ χριστοῦ Ἰησοῦ.	Not that I have already reached <i>it</i> , or have already reached perfection, but I pursue <i>it</i> <u>aspiring</u> to take hold of <i>that</i> for which I have been taken hold of by Christ Jesus.	<i>aspiring</i> to ← <i>if also that I may</i> , with a sense of <i>if only</i> .
Phil 3:13	Ἀδελφοί, ἐγὼ ἑμαυτὸν {RP-text TR: οὐ} [RP-marg P1904: οὐπω] λογίζομαι κατειληφέναι· ἐν δέ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος,	Brothers, I do {RP-text TR: not} [RP-marg P1904: not yet] consider myself to have taken hold, but one <i>thing I do</i> , forgetting the <i>things that</i> <i>are</i> behind, and forging ahead towards the <i>things</i> <i>that are</i> in front:	οὐ, <i>not</i> , RP-text TR F1859=9/14 vs. οὐπω, <i>not yet</i> , RP-marg P1904 F1859=5/14.
Phil 3:14	κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον τῆς ἄνω κλησεως τοῦ θεοῦ ἐν χριστῷ Ἰησοῦ.	I press on <u>expressly</u> towards the prize of the calling <i>on</i> high of God in Christ Jesus.	expressly: or <i>designedly</i> ; lit: <i>according to a mark / goal</i> (adverbial use of κατὰ, rather than <i>towards</i> as a synonym for πρός or εἰς).
Phil 3:15	Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν· καὶ εἴ τι ἐτέρως φρονεῖτε, καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει·	Let us therefore, <u>inasmuch</u> <u>as we are</u> perfect, have this frame of mind. However, if you take a different view of anything, God will reveal this to you too.	inasmuch as <i>we are</i> perfect ← <i>as many as (are) perfect</i> . We suggest that ὅσοι is best translated adverbially, (<i>to the degree of</i>) <i>as many / much as</i> → <i>inasmuch as</i> . Perfection not yet reached in v.12.
Phil 3:16	πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν κανόνι, τὸ αὐτὸ φρονεῖν.	But whatever <i>stage</i> we have reached, <i>let us</i> keep to the same line and hold to the same frame of mind.	
Phil 3:17	Συμμιμηταί μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτως περιπατοῦντας, καθὼς ἔχετε τύπον ἡμᾶς.	Be imitators together of me, brothers, and look to those <i>who</i> walk this way, as you have us <i>as</i> an example.	Be ← <i>Become</i> .
Phil 3:18	Πολλοὶ γὰρ περιπατοῦσιν, οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ χριστοῦ·	For many walk, <i>about</i> whom I have often told you, and now <u>tell you</u> weeping, <i>that they are</i> the enemies of the cross of Christ,	tell <i>you</i> : followed by an accusative eliding the infinitive, as in John 8:25.

Phil 3:19	ὣν τὸ τέλος ἀπώλεια, ὣν ὁ θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονούντες.	whose end <i>is</i> loss, whose god <i>is</i> <i>their</i> belly, and whose glory <i>is</i> in their shame, who have in mind earthly <i>things</i> ,	loss: see John 3:16.
Phil 3:20	Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτήρα ἀπεκδεχόμεθα, κύριον Ἰησοῦν χριστόν·	for our citizenship is in <i>the</i> heavens, from <i>where</i> we also await a saviour, <i>the</i> Lord Jesus Christ,	where: we take the word οὗ as the relative adverb, <i>where</i> , as in Col 2:19, Matt 2:9, not as a relative pronoun.
Phil 3:21	ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, εἰς τὸ γεέσθαι αὐτὸ σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξει {RP TR: ἑαυτῷ} [P1904: αὐτῷ] τὰ πάντα.	who will transform our <u>lowly</u> <u>body</u> , so that it becomes conformant to his <u>glorious</u> <u>body</u> according to the force by which he is also able to subdue everything to <u>himself</u> .	ἑαυτῷ, <i>to himself</i> , RP TR F1859=10/14 vs. αὐτῷ, <i>to him</i> , P1904 F1859=4/14 (Scrivener's b*fko). No difference in our English. lowly / glorious body ← <i>body of lowliness / glory</i> , Hebraic genitives.
Phil 4:1	Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτως στήκετε ἐν κυρίῳ, ἀγαπητοί.	So then, my brothers, beloved and longed for, my joy and crown, take <u>this stand</u> in <i>the</i> Lord, <i>my</i> beloved.	take this stand ← <i>stand thus</i> .
Phil 4:2	{RP P1904 E1624 S1894: Εὐδοίαν} [S1550: Εὐδοίαν] παρακαλῶ, καὶ Συντύχην παρακαλῶ, τὸ αὐτὸ φρονεῖν ἐν κυρίῳ.	I exhort <u>Euodias</u> and I exhort <u>Syntychē</u> to be of the same frame of mind in <i>the</i> Lord.	Εὐδοίαν, <i>Euodias</i> (1), RP P1904 E1624 S1894 F1859=12/13 vs. Εὐδοίαν, <i>Euodias</i> (2), S1550 F1859=1/13 (Scrivener's k). Euodias and Syntychē: feminine names.
Phil 4:3	{RP P1904: Ναί,} [TR: Καὶ] ἐρωτῶ καὶ σε, σύζυγε γνήσιε, συλλαμβάνου αὐταῖς, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι, μετὰ καὶ Κλήμεντος, καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.	{RP P1904: Yes,} [TR: Ἀνδ] I ask you too, <i>my</i> genuine yokefellow, help <u>these women</u> who strove with me in the gospel, with Clement also, and my <u>other</u> co-workers, whose names <i>are</i> in <i>the</i> book of life .	ναὶ, <i>yes</i> , RP P1904 F1859=12/13 vs. καὶ, <i>and</i> , TR F1859=1/13 (Scrivener's h). Ps 69:29MT (Ps 69:28AV), Dan 12:1, Ex 32:32. these women ← <i>them</i> . other ← <i>remaining</i> .
Phil 4:4	Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε.	Rejoice in <i>the</i> Lord always; again I will say <i>it</i> : rejoice.	
Phil 4:5	Τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. Ὁ κύριος ἐγγύς.	Let your equitableness be known to all men. The Lord <i>is</i> nearby.	

Phil 4:6	Μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντί τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν θεόν.	Do not be anxious about anything, but let your requests in every <i>matter</i> be known to God in all prayer and supplication with thanksgiving.	
Phil 4:7	Καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν χριστῷ Ἰησοῦ.	And the peace of God, which surpasses all understanding, will guard your hearts and your thoughts in Christ Jesus.	
Phil 4:8	Τὸ λοιπόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά, ὅσα προσφιλῆ, ὅσα εὐφήμα, εἴ τις ἀρετὴ καὶ εἴ τις ἐπαινος, ταῦτα λογίζεσθε.	Finally, brothers, <u>whatever</u> <u>is</u> true, <u>whatever is</u> <u>noble</u> , <u>whatever is</u> right, <u>whatever is</u> pure, <u>whatever is</u> kindly, <u>whatever is</u> laudable – if <i>there is</i> any virtue, and if <i>there is</i> any praise: take account of these <i>things</i> .	whatever is ← <i>whatever (things) are</i> (throughout the verse). noble: or <i>revered, worthy of reverence</i> .
Phil 4:9	Ἄ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἶδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.	And <i>the things</i> which you have learned and received and heard and seen in me, <u>do</u> , and the God of peace will be with you.	do ← <i>do these</i> .
Phil 4:10	Ἐχάρην δὲ ἐν κυρίῳ μεγάλως, ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ ἐφρονεῖτε, ἡκαιρεῖσθε δέ.	But I rejoiced in <i>the</i> Lord greatly because you have at last <u>revived</u> your <u>thoughts</u> on behalf of me. And on this <i>point</i> , you did consider <i>me</i> , but you lacked opportunity.	revived ← <i>sprouted up again</i> , perhaps transitive here; otherwise, intransitive followed by an accusative of respect. thoughts ← <i>thinking</i> , lit. <i>to think</i> .
Phil 4:11	Οὐχ ὅτι καθ' ὑστέρησιν λέγω· ἐγὼ γὰρ ἔμαθον, ἐν οἷς εἰμί, αὐταρκεῖς εἶναι.	Not that I speak from a lack <i>of anything</i> , for I have learned to be <u>independent</u> of <i>the circumstances</i> in which I <u>find myself</u> .	independent ← <i>self-sufficient</i> . AV differs somewhat (<i>content</i>), so emotionally independent of circumstances. find myself ← <i>am</i> .

Phil 4:12	Οἶδα {RP P1904 S1894: καὶ} [S1550 E1624: δὲ] ταπεινούσθαι, οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πάσιν μεμύημαι καὶ χορτάζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι.	{RP P1904 S1894: And} [S1550 E1624: But] I know <i>what it means</i> to be brought low, and I also know <i>what it means</i> to have more than enough. In each and every <i>circumstance</i> I have <u>learned the secret</u> of both being fed and going hungry, and of having more than enough and of lacking <i>things</i> .	καὶ, <i>and</i> , RP P1904 S1894 F1859=9/13 vs. δὲ, <i>but</i> , S1550 E1624 F1859=4/13 (Scrivener's bdef). learned the secret ← <i>been initiated</i> .
Phil 4:13	Πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με χριστῷ.	I have strength for all <i>things</i> through Christ who empowers me.	
Phil 4:14	Πλὴν καλῶς ἐποιήσατε συγκοινωνήσαντές μου τῇ θλίψει.	But still, you have done well in sharing fellowship with <i>me</i> in my affliction.	
Phil 4:15	Οἴδατε δὲ καὶ ὑμεῖς, Φιλιππησίοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξηλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινωνήσεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνοι·	But you Philippians also know that in <i>the</i> beginning of the gospel, when I came out of Macedonia, no <u>church contributed</u> to me in settlement of debit and credit except you alone,	church: see Matt 16:18. contributed: AV differs, to modern ears at least (<i>communicated</i>).
Phil 4:16	ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δις εἰς τὴν χρεῖαν μοι ἐπέμψατε.	for even in Thessalonica you <u>more than once</u> sent me <i>something</i> towards <i>my</i> needs.	more than once ← <i>both once and twice</i> .
Phil 4:17	Οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν.	Not that I seek a gift, but I seek fruit which <i>will</i> accrue to your account.	
Phil 4:18	Ἀπέχω δὲ πάντα καὶ περισσεύω· πεπλήρωμαι, δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὅσμην εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ θεῷ.	But I have received everything in full and have surplus. I have been fully supplied, having received via Epaphroditus the <i>things</i> from you, a sweet scent, an acceptable sacrifice, pleasing to God.	
Phil 4:19	Ὁ δὲ θεὸς μου πληρώσει πᾶσαν χρεῖαν ὑμῶν κατὰ τὸν πλοῦτον αὐτοῦ ἐν δόξῃ, ἐν χριστῷ Ἰησοῦ.	And my God will fully supply every need of yours according to his riches in glory in Christ Jesus.	

Phil 4:20	Τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.	Now to <u>the</u> <u>God</u> and <u>father</u> of <u>ours</u> <i>be</i> glory <u>throughout</u> <u>the</u> <u>durations</u> of <u>the</u> <u>ages</u> . Amen.	the God and father of ours: or <i>God and our father</i> , but we take <i>our</i> as probably spanning both nouns since the definite article is not repeated (Granville Sharp rule). throughout the durations of the ages ← <i>throughout the ages of the ages</i> .
Phil 4:21	Ἀσπάσασθε πάντα ἅγιον ἐν χριστῷ Ἰησοῦ. Ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί.	Greet every <u>saint</u> in Christ Jesus. The brothers with me greet you.	saint: see Matt 27:52.
Phil 4:22	Ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας.	All the <u>saints</u> greet you, but especially those of Caesar's household.	saints: see Matt 27:52.
Phil 4:23	Ἡ χάρις τοῦ κυρίου {RP P1904: - } [TR: ἡμῶν] Ἰησοῦ χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.	The grace of {RP P1904: the} [TR: our] Lord Jesus Christ <i>be</i> with you all. Amen.	ἡμῶν, (of) <i>our</i> (Lord): absent in RP P1904 F1859=8/13 vs. present in TR F1859=5/13 (Scrivener's adfkl).
Col 1:1	Παῦλος ἀπόστολος Ἰησοῦ χριστοῦ διὰ θελήματος θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός,	<i>From</i> Paul, an apostle of Jesus Christ by <i>the</i> will of God, and Timothy <i>our</i> brother,	
<u>Col 1:2</u>	τοῖς ἐν {RP P1904 S1550: Κολασσαῖς} [E1624 S1894: Κολοσσαῖς] ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.	to the <u>saints</u> and faithful brothers in Christ in <u>Colossae</u> , grace to you, and peace from God our father and <u>Lord</u> , Jesus Christ.	Κολασσαῖς, <i>Colossae</i> (but spelled Colassae), RP P1904 S1550 F1859=10/14 vs. Κολοσσαῖς, <i>Colossae</i> , E1624 S1894 F1859=3/14 (Scrivener's efn) vs. another spelling, F1859=1/14 (Scrivener's d*). AV= <i>Colosse</i> . saints: see Matt 27:52. Lord: no article in the Greek. See Rom 1:7, showing why we repunctuate; AV differs.
Col 1:3	Εὐχαριστοῦμεν τῷ θεῷ καὶ πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, πάντοτε περὶ ὑμῶν προσευχόμενοι,	We give thanks to the God and father of our Lord Jesus Christ, praying for you always,	
Col 1:4	ἀκούσαντες τὴν πίστιν ὑμῶν ἐν χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους,	having heard of your faith in Christ Jesus and <i>your</i> love towards all the <u>saints</u> ,	saints: see Matt 27:52.

Col 1:5	διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου,	because of the hope which <i>is</i> reserved for you in the heavenly <i>places</i> , <u>which</u> you have heard of before, in the word of truth of the gospel,	which (<i>second occurrence in verse</i>): agrees with <i>hope</i> .
Col 1:6	τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ, καὶ ἔστιν καρποφορούμενον {RP-text P1904: καὶ αὐξανόμενον} [RP-marg TR: -], καθὼς καὶ ἐν ὑμῖν ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ·	which <i>has</i> come to you, as also in all the world, and is <u>bearing fruit</u> {RP-text P1904: and increasing} [RP-marg TR: -], as <i>it has been doing</i> among you too, from the day <i>when</i> you heard and acknowledged the grace of God in truth,	καὶ αὐξανόμενον, <i>and increasing</i> : present in RP-text P1904 VulgC VulgS SyrP F1859=4/13 (Scrivener's ahmo) vs. absent in RP-marg TR F1859=9/13. A disparity with RP-text, R=5:10. AV differs textually. bearing fruit: middle voice (<i>is bearing fruit for itself, has fruit borne</i>). It agrees with <i>gospel</i> here. In Col 1:10 the voice of the same verb is active and the word agrees with <i>you</i> .
Col 1:7	καθὼς καὶ ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὅς ἐστιν πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ χριστοῦ,	as you have also learned from Epaphras our beloved fellow servant, who is a faithful minister of Christ for your sakes,	
Col 1:8	ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι.	who also <u>told</u> us of your love in spirit.	told ← <i>showed, disclosed to</i> .
Col 1:9	Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας ἠκούσαμεν, οὐ παύομεθα ὑπὲρ ὑμῶν προσευχόμενοι, καὶ αἰτούμενοι ἵνα πληρωθῇτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ,	On account of this, we too, from the day we heard <i>it</i> , do not cease praying for you and asking that you be filled with acknowledgment of his will in all wisdom and spiritual understanding,	
Col 1:10	περιπατῆσαι ὑμᾶς ἀξίως τοῦ κυρίου εἰς πάσαν ἀρέσκειαν, ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι εἰς τὴν ἐπίγνωσιν τοῦ θεοῦ·	that you should walk worthy of the Lord, <u>so as to be pleasing in all respects</u> , bearing fruit in every good work and growing in acknowledgment of God,	so as to <i>be</i> pleasing in all respects ← <i>to all pleasing or to all desire to please</i> . Punctuation: one could alternatively take <i>in every good work</i> with <i>to be pleasing</i> .
Col 1:11	ἐν πάσῃ δυνάμει δυνατούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ, εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς·	being empowered with all power according to his <u>glorious might</u> , with a view to all patience and longsuffering, with joy,	glorious might ← <i>might of glory</i> , a Hebraic genitive.

Col 1:12	εὐχαριστοῦντες τῷ {RP TR: - } [P1904: θεῷ καὶ] πατρὶ τῷ ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί,	giving thanks to {RP TR: the} [P1904: God and <i>the</i>] father, who <i>has</i> made us fit for the share of the inheritance of the <u>saints</u> in light,	θεῷ καὶ, <i>God and</i> : absent in RP TR VulgS F1859=8/13 vs. present in P1904 SyrP F1859=4/13 (Scrivener's bgko) vs. θεῷ, <i>God</i> , VulgC (without <i>and</i>) F1859=1/13 (Scrivener's m). saints: or <i>holy places</i> . See also Matt 27:52, Eph 2:19.
Col 1:13	ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκοτους, καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ,	who has delivered us from the authority of darkness and has transferred <i>us</i> into the kingdom of <u>his</u> <u>beloved son</u> ,	his beloved son ← <i>the son of his love</i> , a Hebraic genitive.
Col 1:14	ἐν ᾧ ἔχομεν τὴν ἀπολυτρωσιν {RP-text P1904: - } [RP-marg TR: διὰ τοῦ αἵματος αὐτοῦ], τὴν ἀφεσιν τῶν ἁμαρτιῶν·	in whom we have redemption {RP-text P1904: - } [RP-marg TR: through his blood], the remission of sins,	διὰ τοῦ αἵματος αὐτοῦ, (<i>redemption</i>) <i>through his blood</i> : absent in RP-text P1904 HF-Mpt-text VulgS SyrP F1859=6/13 vs. present in RP-marg TR HF-Mpt-app VulgC F1859=7/13. [WP] claims 60% of manuscripts support the reading. A weak disparity with RP-text, R=7:8. AV differs textually. The ↯
Col 1:15	ὃς ἔστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως·	who is <i>the</i> image of the invisible God, <i>the</i> firstborn of all <u>creation</u> ,	↳ phrase <i>through his blood</i> , if absent in the original, is an importation from Eph 1:7. creation: AV differs (<i>creature</i>).
Col 1:16	ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαί, εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἐκτίσται·	because everything was created by him – the <i>things</i> in the heavens and the <i>things</i> on <u>earth</u> , the visible <i>things</i> and the invisible <i>things</i> , whether thrones or dominions or realms or authorities – everything <u>was created</u> through him and for him.	earth ← <i>the earth</i> . was created (<i>second occurrence in verse</i>) ← <i>has been created</i> .
Col 1:17	καὶ αὐτός ἐστιν πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν.	Indeed he is before all <i>things</i> , and everything holds together by him,	
Col 1:18	Καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας· ὃς ἐστιν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πάσιν αὐτὸς πρωτεύων·	and he is the head of the body – the <u>church</u> ; and he is <i>the beginning</i> , <i>the</i> firstborn from the dead, in order that he himself might become pre-eminent in all <i>matters</i> ,	church: see Matt 16:18. beginning: see John 8:25.

Col 1:19	ὅτι ἐν αὐτῷ εὐδόκησεν πάν τὸ πλήρωμα κατοικῆσαι,	for it was well-pleasing for all the fulness to dwell in him,	
Col 1:20	καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, δι' αὐτοῦ, εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ {RP: ἐπὶ} [P1904 TR: ἐν] τοῖς οὐρανοῖς.	and through him to reconcile all <i>things</i> to himself, having made peace through the blood of his cross, through him, whether <i>they are things</i> on <u>earth</u> or <i>things</i> <u>in</u> the heavens.	ἐπὶ, <i>on</i> (though we translate <i>in</i>), RP F1859=5/13 vs. ἐν, <i>in</i> , P1904 TR F1859=8/13. A disparity with RP, R=5:10. reconcile: see Eph 2:16. earth ← <i>the earth</i> .
Col 1:21	Καὶ ὑμᾶς ποτὲ ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς, νυνὶ δὲ ἀποκατηλλάξεν	You too, <i>who</i> were once alienated and hostile in <i>your</i> mind in evil works, he has now reconciled	
Col 1:22	ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου, παραστήσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ.	in his body of flesh through death, to present you holy and unblemished and unimpeachable in his presence,	
Col 1:23	εἴγε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἐδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ τῇ κτίσει τῇ ὑπὸ τὸν οὐρανόν, οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος.	if, <u>that is</u> , you remain in the faith, founded and stable, and you <i>are</i> not moved from the hope of the gospel which you have heard, which <i>was</i> proclaimed in <u>the whole</u> <u>of the creation</u> under heaven, <u>of which</u> I Paul have become a minister.	that is: from the affirmative -γε ἐν εἴγε. the whole of the creation: AV differs (<i>every creature</i>). of which: the antecedent is <i>the</i> <i>gospel</i> .
Col 1:24	{RP P1904 S1550 E1624: Νῦν} [S1894: Ὅς νῦν] χαίρω ἐν τοῖς {RP: παθήμασιν} [P1904 TR: παθημασί μου] ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστὶν ἡ ἐκκλησία·	I {RP P1904 S1550 E1624: - } [S1894: who] now rejoice in {RP: - } [P1904 TR: my] sufferings for your sakes, and I contribute <i>my share</i> to what <i>is</i> lacking <u>among</u> the tribulations of Christ, in my flesh, for the sake of his body, which is the <u>church</u> ,	ὅς, (<i>I who</i>): absent in RP P1904 S1550 E1624 F1859=13/13 vs. present in S1894 F1859=0/13. μου, <i>my (sufferings)</i> : absent in RP F1859=7/13 vs. present in P1904 TR F1859=6/13. A weak disparity with RP, R=7:8. among ← <i>of</i> . church: see Matt 16:18.

Col 1:25	ἧς ἐγενόμην ἐγὼ διάκονος, κατὰ τὴν οἰκονομίαν τοῦ θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς, πληρῶσαι τὸν λόγον τοῦ θεοῦ,	of which I have become a <u>minister</u> , according to the dispensation of God which was given to me for you, to <u>fill</u> the word of God –	minister: in the sense of <i>servant, one who supplies needs</i> . fill: or <i>fulfil</i> , but this epistle is about <i>fulness</i> rather than <i>fulfilment</i> .
Col 1:26	τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν· νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ,	the mystery which was hidden away from the ages and from the generations, but now has been made manifest to his <u>saints</u> ,	saints: see Matt 27:52.
Col 1:27	οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι {RP: τί το} [P1904 TR: τίς ὁ] πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὅς ἐστιν χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης·	to whom God wished to make known <u>what the richness is</u> of the glory of this mystery among the Gentiles, <u>which is Christ</u> in you, the hope of glory,	τί τὸ, <i>what the (richness is)</i> (neuter), RP F1859=8/13 vs. τίς ὁ, <i>what the (richness is)</i> (masculine), P1904 TR F1859=5/13 (Scrivener's bfhko). Nearly a disparity with RP, R=8:7. among ... in: the Greek same word in each case. Compare Matt 2:6, ἐν = among (the governmental towns). But compare also Eph 3:17 ἐν = in (your hearts). which: in RP the relative (ὅς) does ↴
Col 1:28	ὃν ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον, καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν χριστῷ Ἰησοῦ·	whom we proclaim, admonishing every man, and teaching every man in all wisdom, in order that we may present every man perfect in Christ Jesus,	↳ not agree with <i>richness</i> (τὸ πλοῦτος). This leaves RP with no concordant antecedent, so we assume the relative pronoun has been attracted to the gender of its complement (Christ) and has a generalizing antecedence. Compare Eph 3:13. P1904 TR could have <i>richness</i> as an antecedent.
Col 1:29	εἰς ὃ καὶ κοπιῶ, ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ, τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.	for which I also labour, striving according to his invigoration which invigorates me with power.	
Col 2:1	Θέλω γὰρ ὑμᾶς εἰδέναι ἥλίκον ἀγῶνα ἔχω περὶ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι οὐχ ἐωράκασιν τὸ πρόσωπόν μου ἐν σαρκί,	For I want you to know how great a struggle I have concerning you and those in Laodicea and <u>all others who</u> have not seen my face in <i>the</i> flesh,	all others who ← <i>as many as</i> .

Col 2:2	ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, συμβιβασθέντων ἐν ἀγάπῃ, καὶ εἰς πάντα πλοῦτον τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ θεοῦ καὶ πατρὸς καὶ τοῦ χριστοῦ,	<i>and I want</i> their hearts to be comforted, <u>united</u> in love, and <i>to be leading</i> to all <i>the</i> richness of the full assurance <u>which comes</u> <u>with</u> understanding, <i>leading on</i> to acknowledgment of the mystery of God and of <i>the</i> father and of Christ,	united ← <i>assembled</i> ; compare Col 2:19. <i>which comes</i> with ← <i>of</i> .
Col 2:3	ἐν ᾧ εἰσὶν πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι.	in whom all the treasures of wisdom and knowledge are hidden.	
Col 2:4	Τοῦτο δὲ λέγω, ἵνα μή τις ὑμᾶς παραλογίζεται ἐν πιθανολογίᾳ.	But I say this so that no-one should mislead you with persuasive arguments,	
Col 2:5	Εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμί, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν, καὶ τὸ στερέωμα τῆς εἰς χριστὸν πίστεως ὑμῶν.	for although I am absent in the flesh, yet in the spirit I am with you, rejoicing and observing your orderliness and the steadfastness of your faith in Christ.	
Col 2:6	Ὡς οὖν παρελάβετε τὸν χριστὸν Ἰησοῦν τὸν κύριον, ἐν αὐτῷ περιπατεῖτε,	Therefore, <i>just</i> as you have <u>received</u> Christ Jesus the Lord, <i>so</i> walk <u>in him</u> ,	received: this word has connotations of <i>receiving as an ally, admitting into one's personal sphere</i> . in him: compare the many occurrences of <i>in Christ</i> .
Col 2:7	ῥριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ, καὶ βεβαιούμενοι ἐν τῇ πίστει, καθὼς ἐδιδάχθητε, περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ.	<u>being rooted</u> and <u>built up</u> in him, and <u>established</u> in the faith as you have been taught, abounding in it with thanksgiving.	being rooted ... built up ← <i>having been rooted ... being built up</i> . established: or <i>confirmed</i> , in the sense of <i>firmed up</i> , not in the sense of an ordinance.
Col 2:8	Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ οὐ κατὰ χριστόν·	Watch out that no-one <u>carries you away</u> through philosophy and vain deceit, according to the tradition of men, according to the rudiments of the world and not according to Christ,	carries you away: the word has connotations of <i>as plunderer's booty</i> .
Col 2:9	ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς,	for in him all the fulness of the Godhead dwells <i>bodily</i> ,	

Col 2:10	καὶ ἔστε ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας·	and you are <u>complete</u> in him, who is the head of every realm and authority,	complete: or <i>filled, fulfilled</i> .
Col 2:11	ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος τῶν ἁμαρτιῶν τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ χριστοῦ,	in whom you have also been circumcised with a circumcision made without hands by the divesting of the <u>sinful</u> <u>fleshly</u> <u>body</u> by the circumcision of Christ,	sinful fleshly body ← <i>of the body of the sins of the flesh</i> , Hebraic genitives.
Col 2:12	συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι, ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ θεοῦ, τοῦ ἐγείραντος αὐτὸν ἐκ τῶν νεκρῶν.	being <u>buried</u> with him in baptism, <u>by</u> <u>whom</u> you were also jointly raised through faith in the exertion <i>of power</i> <u>from</u> God, who raised him from the dead.	buried: or <i>entombed</i> (and the Lord was put in a tomb). by whom ← <i>in whom / which</i> , but used for the agent of the passive in Rom 14:14, 1 Cor 6:2, Col 1:16. from ← <i>of</i> .
Col 2:13	Καὶ ὑμᾶς, νεκροὺς ὄντας ἐν τοῖς παραπτώμασιν καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, {RP P1904 S1894: συνεζωποίησεν} [S1550 E1624: συνεζωποίησεν] {RP P1904: ὑμᾶς} [TR: -] σὺν αὐτῷ, χαρισάμενος {RP P1904 S1550: ἡμῖν} [E1624 S1894: ὑμῖν] πάντα τὰ παραπτώματα,	And {RP P1904: <i>as for</i> } [TR: -] you, <u>who</u> were dead <u>in the transgressions</u> and the <u>uncircumcision</u> of your flesh, <u>he jointly made</u> {RP P1904: you} [TR: -] <u>alive</u> with him, having forgiven {RP P1904 S1550: us} [E1624 S1894: you] all of {RP P1904 S1550: <i>our</i> } [E1624 S1894: <i>your</i>] transgressions,	συνεζωποίησεν, <i>he made alive</i> (1), RP P1904 S1894 F1859=12/13 vs. συνεζωποίησεν, <i>he made alive</i> (2), S1550 E1624 F1859=0/13 vs. another spelling, F1859=1/13 (Scrivener's f). Scrivener (1859) marks S1550 E1624 as <i>in error</i> . ὑμᾶς, (<i>he made</i>) you (<i>alive</i>): present in RP P1904 F1859=7/14 vs. absent in TR F1859=2/14 (Scrivener's bc) vs. ἡμᾶς, F1859=5/14. ἡμῖν, (<i>forgiven</i>) us, RP P1904 S1550 F1859=9/14 vs. ὑμῖν, (<i>forgiven</i>) you, E1624 S1894 F1859=5/14 (Scrivener's a*cdem). AV differs textually. in the transgressions: unlike ↴ uncircumcision: see Rom 2:25.

Col 2:14	ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν· καὶ αὐτὸ {RP TR: ἦρκεν} [P1904: ἦρεν] ἐκ τοῦ μέσου, προσηλώσας αὐτὸ τῷ σταυρῷ·	having blotted out the <u>w</u> riting <i>attesting</i> to ordinances, which <i>was</i> against us, which was in opposition to us and which he {RP TR: has removed} [P1904: removed] from <i>our</i> midst, having nailed it to the cross.	↳ Rom 6:2, Rom 6:11, Eph 2:1, Eph 2:5, we have ἐν, <i>in</i> , here. It is present in RP P1904 TR VulgC VulgS SyrP F1859=8/13 vs. absent in F1859=5/13 [WP]. An examination of ϣ ἦρκεν, <i>has removed</i> , RP TR F1859=6/13 vs. ἦρεν, <i>removed</i> , P1904 F1859=7/13. A weak disparity with RP, R=7:8. writing ← <i>handwriting</i> .
Col 2:15	ἄπεκδυσάμενος τὰς ἄρχας καὶ τὰς ἐξουσίας, ἐδειγμάτισεν ἐν παρρησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ.	Having stripped the realms and the authorities, he made an example <i>of</i> <i>them</i> openly, <i>and</i> he triumphed over them by <i>means of it</i> .	↳ almost all manuscripts gives 319:272 in favour of <i>in</i> ; see our study. We take ἐν as genuine and relate ὄντας to the time frame of the main verb συνεζωοποίησεν, aorist, giving (<i>who</i>) <i>were</i> . It is conceivable that the ἐν simply intensifies the dative, as in 1 Cor 14:11 (<i>to me</i>). it: i.e. <i>the cross</i> .
Col 2:16	Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει, ἢ ἐν μέρει ἑορτῆς ἢ νομηνίας ἢ σαββάτων·	So let no-one judge you in food or in drink or in <u>partaking</u> of a festival or of a <u>new moon</u> <i>celebration</i> or of <u>Sabbaths</u> ,	partaking ← <i>part</i> . new moon: or <i>new month</i> . Sabbaths ← perhaps standing for <i>High Sabbath</i> .
Col 2:17	ἃ ἔστιν σκιὰ τῶν μελλόντων, τὸ δὲ σῶμα {RP P1904: - } [TR: τοῦ] χριστοῦ.	which are a shadow of <i>things</i> to come, whereas the reality <u>belongs to</u> <u>Christ</u> .	τοῦ, <i>of the (Christ)</i> (but we translate <i>Christ</i>): absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's m). reality ← <i>body, substance</i> (in contrast to a shadow). <i>belongs to</i> ← (<i>is</i>) <i>of</i> .
Col 2:18	Μηδεὶς ὑμᾶς καταβραβεύετω θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ μη ἐώρακεν ἐμβατεύων, εἰκὴ φυσιοῦμενος ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ,	Let no-one defraud you of your prize, while he exercises his will in humility and worshipping of angels, intruding into <i>things</i> which he has not seen, vainly puffed up by <u>his fleshly mind</u> ,	his fleshly mind ← <i>the mind of</i> <i>his flesh</i> , a Hebraic genitive.

Col 2:19	καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα, διὰ τῶν ἁφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβαζόμενον, αὖξει τὴν αὐξησιν τοῦ θεοῦ.	and not holding onto the head, from where the whole body, supplied and <u>united</u> by joints and bands, grows <i>with</i> growth <u>from</u> God.	Many words in this verse also in Eph 4:16. united ← <i>assembled</i> ; compare Col 2:2. from ← <i>of</i> .
Col 2:20	Εἰ {RP: - } [P1904 TR: οὖν] ἀπεθάνετε σὺν {RP: - } [P1904 TR: τῷ] χριστῷ, ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε,	{RP: If} [P1904 TR: If, therefore,] you have died with Christ to the rudiments of the world, why, as <i>though</i> living in the world, are you imposed upon with ordinances?	οὖν, <i>therefore</i> : absent in RP VulgS F1859=2/13 (Scrivener's dk) vs. present in P1904 TR VulgC SyrP F1859=11/13. A strong disparity with RP, R=2:13. τῷ, (<i>died with</i>) the (Christ): absent in RP F1859=12/13 vs. present in P1904 TR F1859=1/13 (Scrivener's k). A case of collusion between P1904 and TR? to ← <i>away from</i> .
Col 2:21	Μὴ ἅψη, μηδὲ γεύσῃ, μηδὲ θίγῃς -	– “Do not touch, and do not taste, and do not handle”,	
Col 2:22	ἃ ἔστιν πάντα εἰς φθορὰν τῇ ἀποχρήσει - κατὰ τὰ ἐντάλματα καὶ διδασκαλίαις τῶν ἀνθρώπων;	which are all <i>destined</i> for decay with falling into disuse, <i>these being</i> after the commandments and teachings of men,	
Col 2:23	Ἡ ἁτινὰ ἔστιν λόγον μὲν ἔχοντα σοφίας ἐν {RP TR: ἐθελοθρησκείᾳ} [P1904: ἐθελοθρησκίᾳ] καὶ ταπεινοφροσύνη καὶ ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινὶ πρὸς πλησμονὴν τῆς σαρκός.	which indeed have a reputation for wisdom in <u>self-willed worship</u> and humility and austerity of <i>the</i> body, <u>but not of any value for satisfying the flesh</u> .	ἐθελοθρησκείᾳ, <i>self-willed worship</i> (1), RP TR F1859=10/13 vs. ἐθελοθρησκίᾳ, <i>self-willed worship</i> (2), P1904 F1859=3/13 (Scrivener's egl). not of any value for satisfying the flesh: perhaps supply <i>being</i> , giving <i>not of any value, (being) for satisfying the flesh</i> .
Col 3:1	Εἰ οὖν συνηγέρθητε τῷ χριστῷ, τὰ ἄνω ζητεῖτε, οὗ ὁ χριστός ἐστιν ἐν δεξιᾷ τοῦ θεοῦ καθημένος.	If, then, you have been raised with Christ, seek the <i>things</i> above, where Christ is, seated on <i>the</i> right <i>hand</i> of God.	
Col 3:2	Τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς.	Set your mind on the <i>things</i> above, not on the <i>things</i> on the earth,	

Col 3:3	᾿Απεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ χριστῷ ἐν τῷ θεῷ.	for you have died, and your life has been hidden with Christ in God.	
Col 3:4	Ὅταν ὁ χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.	When Christ, <i>who is</i> our life, is manifested, then you also will be manifested with him in glory.	
Col 3:5	Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἣτις ἐστὶν {RP TR: εἰδωλολατρεία} [P1904: εἰδωλολατρία],	So mortify your members which <i>are</i> on the earth: fornication, uncleanness, passion, evil desire, and <u>fra</u> ud, which is <u>idol</u> atry,	εἰδωλολατρεία, <i>idolatry</i> (1), RP TR F1859=6/14 vs. εἰδωλολατρία, <i>idolatry</i> (2), P1904 F1859=7/14 vs. another spelling, F1859=1/14 (Scrivener's d*). A weak disparity with RP, R=7:8. fraud: or <i>covetousness, greed</i> . See 1 Cor 5:10.
Col 3:6	δι' ἧς ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας·	on account of which the wrath of God comes on the sons of disobedience,	
Col 3:7	ἐν οἷς καὶ ὑμεῖς περιεπατήσατε ποτε, ὅτε ἐζητε ἐν αὐτοῖς.	<u>in which</u> you once walked, when you lived <u>in the way of them</u> ,	in which (ref. the items in Col 3:5): or <i>among whom</i> (ref. sons of disobedience). <i>in the way of them: or among them.</i>
Col 3:8	Νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργὴν, θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν·	but now, you too, put all <i>these</i> aside: anger, rage, evil, blasphemy <i>and</i> obscenity from your mouth.	
Col 3:9	μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ,	Do not lie to one another, having taken off the old man with his practices,	
Col 3:10	καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν·	and having put on the new <i>man</i> , who <i>is</i> renewed, <i>leading</i> to <u>know</u> ledge in accordance with the image of him <i>who</i> created him,	knowledge: or <i>acknowledgment</i> .
Col 3:11	ὅπου οὐκ ἔστι Ἕλλην καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος· ἀλλὰ τὰ πάντα καὶ ἐν πάσιν χριστός.	where there is neither Greek nor Jew, circumcision nor <u>uncircumcision</u> , barbarian, Scythian, slave <i>nor</i> free <i>man</i> , but Christ, <i>who is</i> all and in all.	uncircumcision ← <i>foreskin</i> .

Col 3:12	Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ θεοῦ, ἅγιοι καὶ ἡγαπημένοι, σπλαγχνα {RP-text P1904: οἰκτιρμοῦ} [RP-marg TR: οἰκτιρμῶν], χρηστότητα, ταπεινοφροσύνην, πραότητα, μακροθυμίαν·	Put on, therefore, as the elect of God, holy and beloved, <u>compassionate feelings</u> , kindness, humility, meekness, longsuffering,	οἰκτιρμοῦ, <i>of compassion</i> , RP-text P1904 F1859=8/13 (one misspelled) vs. οἰκτιρμῶν, <i>of compassions</i> , RP-marg TR F1859=5/13. compassionate feelings ← <i>bowels of compassion</i> .
Col 3:13	ἀνεχόμενοι ἀλλήλων, καὶ χαριζόμενοι ἑαυτοῖς, ἕαν τις πρὸς τινα ἔχη μομφήν· καθὼς καὶ ὁ χριστὸς ἔχαρίσατο ὑμῖν, οὕτως καὶ ὑμεῖς·	bearing up with each other, and forgiving <u>one another</u> if anyone has a complaint against anyone. And as Christ also has forgiven you, so also <i>you should do</i> .	one another ← <i>yourselves</i> , but this is the reflexive pronoun for the reciprocal.
Col 3:14	ἐπὶ πάνσιν δὲ τούτοις τὴν ἀγάπην, ἣτις ἐστὶν συνδεσμος τῆς τελειότητος.	But above all these <i>things</i> , <u>put on</u> love, which is <i>the bond</i> of perfection,	bond ← <i>joint bond</i> .
Col 3:15	Καὶ ἡ εἰρήνη τοῦ θεοῦ βραβεύετω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι· καὶ εὐχάριστοι γίνεσθε.	and may the peace of God preside in your hearts, to which you have also been called in one body. And do <u>be</u> thankful.	be ← <i>become</i> .
Col 3:16	Ὁ λόγος τοῦ χριστοῦ ἐνοικείτω ἐν ὑμῖν πλουσίως ἐν πάσῃ σοφίᾳ· διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς, ψαλμοῖς, καὶ ὕμνοις, καὶ ᾠδαῖς πνευματικαῖς, ἐν χάριτι ᾄδοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ.	May the word of Christ dwell in you richly, in all wisdom, as you teach and admonish <u>each other</u> in psalms and hymns and spiritual songs, singing with grace in your heart to the Lord.	each other ← <i>yourselves</i> , but this is the reflexive pronoun for the reciprocal, as in Col 3:13.
Col 3:17	Καὶ πᾶν ὃ τι ἂν ποιῇτε, ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ καὶ πατρὶ δι' αὐτοῦ.	Also, <u>everything</u> you do, in word or deed, <i>do it</i> all in <i>the</i> name of <i>the</i> Lord Jesus, giving thanks to God and <i>the</i> father through him.	everything ← <i>everything whatever thing (it might be)</i> .
Col 3:18	Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς {RP TR: ἰδίοις} [P1904: -] ἀνδράσιν, ὡς ἀνῆκεν ἐν κυρίῳ.	Wives, submit to your {RP TR: own} [P1904: -] husbands, as is fitting in <i>the</i> Lord.	ἰδίοις, <i>own</i> : present in RP TR F1859=10/14 vs. absent in P1904 F1859=4/14 (Scrivener's cd*ek).
Col 3:19	Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας, καὶ μὴ πικραίνεσθε πρὸς αὐτάς.	Husbands, love <i>your</i> wives and do not be bitter towards them.	

Col 3:20	Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν κατὰ πάντα· τοῦτο γάρ ἐστιν εὐάρεστον {RP: ἐν}, [P1904 TR: τῷ] κυρίῳ.	Children, obey <i>your</i> parents in everything, for this is pleasing {RP: with <i>the</i> } [P1904 TR: to the] Lord.	ἐν, <i>in</i> ; <i>with</i> , RP F1859=7/13 vs. τῷ, <i>to the</i> , P1904 TR F1859=6/13 (Scrivener's acdhko). A weak disparity with RP, R=7:8.
Col 3:21	Οἱ πατέρες, μὴ ἔρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμώσιν.	Fathers, do not provoke your children, so that they do not become disheartened.	
Col 3:22	Οἱ δούλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν {RP TR: ὀφθαλμοδουλείαις} [P1904: ὀφθαλμοδουλίαις] ὥς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἀπλότῃ καρδίᾳ, φοβούμενοι τὸν θεόν·	Servants, obey <i>your</i> masters according to <i>the</i> flesh in everything, not in eye-service, as men-pleasers, but in single-mindedness, fearing God,	ὀφθαλμοδουλείαις, <i>eye-service (1)</i> , RP TR F1859=7/14 vs. ὀφθαλμοδουλίαις, <i>eye-service (2)</i> , P1904 F1859=6/14 vs. ὀφθαλμοδουλείαι, F1859=1/14 (Scrivener's k). Nearly a disparity with RP, R=8:7.
			Servants: or <i>Slaves</i> .
			single-mindedness ← <i>singleness of heart</i> .
Col 3:23	καὶ πᾶν ὃ τι ἐὰν ποιήτε, ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις·	and whatever you do, do <i>it</i> wholeheartedly, as to the Lord, and not to men,	wholeheartedly ← <i>out of the soul</i> .
Col 3:24	εἰδότες ὅτι ἀπὸ κυρίου {RP: λήψεσθε} [P1904 TR: ἀπολήψεσθε] τὴν ἀνταπόδοσιν τῆς κληρονομίας· τῷ γὰρ κυρίῳ χριστῷ δουλεύετε.	knowing that you will {RP: receive} [P1904 TR: receive back] from <i>the</i> Lord the reward of the inheritance, for you serve the Lord Christ,	λήψεσθε, <i>you will receive</i> , RP F1859=8/14 vs. ἀπολήψεσθε, <i>you will receive back</i> , P1904 TR F1859=5/14 vs. ἀπολήψασθε, <i>you will receive back</i> (misspelled future?), F1859=1/14 (Scrivener's d). Nearly a disparity with RP, R=8:7.
Col 3:25	Ὁ δὲ ἀδικῶν κομιεῖται ὃ ἠδίκησεν· καὶ οὐκ ἔστιν προσωποληψία.	but he <i>who</i> does wrong will be requited for what he has done wrong, and there is no partiality.	
Col 4:1	Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν οὐρανοῖς.	Masters, render to your servants that <i>which is</i> just and fair, knowing that you too have a master in <i>the</i> heavens.	servants: or <i>slaves</i> .
Col 4:2	Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν ευχαριστίᾳ·	Persevere in prayer, being watchful in it with thanksgiving,	

Col 4:3	προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλήσαι τὸ μυστήριον τοῦ χριστοῦ, δι' ὃ καὶ δέδεμαι·	praying together for us too, that God may open to us a door for the word, <i>for me</i> to speak of the mystery of Christ, on account of which I <u>am</u> also bound,	am ← <i>have been</i> .
Col 4:4	ἵνα φανερώσω αὐτό, ὥς δεῖ με λαλήσαι.	that I may make it manifest as I ought to speak.	
Col 4:5	Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι.	Walk in wisdom with respect to those outside, <u>taking advantage of the opportunity</u> .	taking advantage of the opportunity ← <i>buying up the season</i> .
Col 4:6	Ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἀλατι ἡρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι.	<i>Let</i> your speech always be with grace, seasoned with salt, so that you may know how to answer each <i>person</i> .	
Col 4:7	Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικός, ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος ἐν κυρίῳ·	Tychicus the beloved brother and faithful <u>minister</u> and fellow servant in <i>the</i> Lord will make all my <i>affairs</i> known to you,	minister: in the sense of <i>servant, one who supplies needs</i> .
Col 4:8	ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶ τὰ περὶ ὑμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν·	whom I have sent to you for this very <i>purpose</i> : that he may know your <i>circumstances</i> and encourage your hearts,	
Col 4:9	σὺν Ὀνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὃς ἐστὶν ἐξ ὑμῶν. Πάντα ὑμῖν γνωριούσιν τὰ ὧδε.	with Onesimus the faithful and beloved brother who is <i>one</i> of you. They will make all the <i>things going on</i> here known to you.	
Col 4:10	Ἀσπάζεταιται ὑμᾶς Ἀρίσταρχος ὁ συναιχμαλωτὸς μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολὰς - ἐὰν ἔλθῃ πρὸς ὑμᾶς, δεξασθε αὐτόν·	Aristarchus my fellow <u>prisoner</u> greets you, as <i>does</i> Mark the cousin of Barnabas concerning whom you have received instructions. If he comes to you, receive him,	prisoner ← <i>captive</i> .
Col 4:11	καὶ Ἰησοῦς ὁ λεγόμενος Ἰουστὸς, οἱ ὄντες ἐκ περιτομῆς; οὗτοι μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία.	and Jesus who <i>is</i> called Justus, these being of <i>the</i> circumcision; only these <i>are my</i> fellow workers for the kingdom of God, who have become a consolation to me.	

Col 4:12	᾿Ασπάζεταιται ὑμᾶς Ἐπαφράς ὁ ἐξ ὑμῶν, δούλος χριστοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα στήτε τέλειοι καὶ πεπληρωμένοι ἐν παντὶ θελήματι τοῦ θεοῦ.	Epaphras, who <i>is one</i> of you, a servant of Christ, greet ^s you, always contending for your sakes in prayers, so that you may stand perfect and <u>fulfilled</u> in all <i>the</i> will of God,	fulfilled: or, with AV, <i>complete</i> . See Col 2:10.
Col 4:13	Μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει ζῆλον πολὺν ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει.	for I bear him witness that he has a great zeal for you, and for those in Laodicea and for those in Hierapolis.	
Col 4:14	᾿Ασπάζεταιται ὑμᾶς Λουκάς ὁ ἰατρός ὁ ἀγαπητός, καὶ Δημάς.	Luke the beloved doctor greet ^s you, as <i>does</i> Demas.	
Col 4:15	᾿Ασπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελφούς, καὶ Νυμφᾶν, καὶ τὴν κατ' οἶκον αὐτοῦ ἐκκλησίαν.	Greet the brothers in Laodicea and Nymphas and the <u>church</u> at his house,	church: see Matt 16:18.
Col 4:16	Καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῖν ἡ ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ {RP: Λαοδικαίων} [P1904 TR: Λαοδικέων] ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνῶτε.	and when <u>this</u> epistle is read among you, <u>arrange</u> for it to be read in the <u>church</u> of the <u>Laodiceans</u> too and that you also read the <i>one</i> from Laodicea,	Λαοδικαίων, <i>of the</i> <i>Laodiceans</i> (1), RP F1859=3/13 (Scrivener's fgn) vs. Λαοδικέων, <i>of the</i> <i>Laodiceans</i> (2), P1904 TR F1859=10/13. A strong disparity with RP, R=3:12. this ← <i>the</i> . arrange ← <i>do</i> . church: see Matt 16:18.
Col 4:17	Καὶ εἶπατε Ἀρχίππῳ, Βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν κυρίῳ, ἵνα αὐτὴν πληροῖς.	and say to Archippus, “See to the ministry which you received <u>in the</u> Lord – that you fulfil it.”	in: perhaps covering <i>in the</i> <i>sphere / service / power of</i> .
Col 4:18	Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. Μνημονεύετε μου τῶν δεσμῶν. Ἡ χάρις μεθ' ὑμῶν. Ἀμήν.	The greeting of Paul in <u>my</u> <u>own handwriting</u> . Remember my bonds. Grace <i>be</i> with you. Amen.	my own handwriting ← <i>my</i> <i>own hand</i> . Paul, having poor eyesight, used a scribe, but he wrote the greeting himself. See Gal 6:11 and the note there.
<u>1 Thes</u> <u>1:1</u>	Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρί, καὶ κυρίῳ Ἰησοῦ χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.	<i>From</i> Paul and Sylvanus and Timothy, to the <u>church</u> of the Thessalonians in God <i>the</i> father and <u>Lord</u> , Jesus Christ, grace to you, and peace from God our father and <u>Lord</u> , Jesus Christ.	church: see Matt 16:18. Lord (2x): no article in the Greek. See Rom 1:7, showing why we repunctuate; AV differs.

1 Thes 1:2	Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν, μνησίαν ὑμῶν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν,	We constantly thank God for all of you, making mention of you on <i>the</i> <i>occasions</i> of our prayers,	
1 Thes 1:3	ἀδιαλείπτως μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως, καὶ τοῦ κόπου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν·	as we continually remember your work of faith, and labour of love, and patience for the hope of our Lord Jesus Christ before our God and Father,	for ← <i>of</i> .
1 Thes 1:4	εἰδότες, ἀδελφοὶ ἡγαπημένοι ὑπὸ θεοῦ, τὴν ἐκλογὴν ὑμῶν·	knowing, brothers, <i>you</i> <i>who are loved</i> by God, your election,	<i>who are loved</i> ← <i>having been</i> <i>loved</i> . AV differs in word association (<i>your election of God</i>).
1 Thes 1:5	ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει, καὶ ἐν πνεύματι ἀγίῳ, καὶ ἐν πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἷοι ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς.	because our gospel did not come to you in word alone, but rather in power and in holy spirit, and with much conviction, knowing as <i>you do</i> what kind of <i>people</i> we were among you for your sakes.	
1 Thes 1:6	Καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς πνεύματος ἀγίου,	Then you became imitators of us and of the Lord, having received the word in great tribulation with joy <u>derived from</u> holy spirit,	derived from ← <i>of</i> (subjective genitive).
1 Thes 1:7	ὥστε γενέσθαι ὑμᾶς τύπους πᾶσιν τοῖς πιστευουσιν ἐν τῇ Μακεδονίᾳ καὶ {RP TR: - } [P1904: ἐν] τῇ Ἀχαΐᾳ.	<u>the result being that</u> you became examples to all those in Macedonia and {RP TR: - } [P1904: in] Achaëa who believe.	ἐν, <i>in</i> : absent in RP TR F1859=12/13 vs. present in P1904 F1859=1/13 (Scrivener's k). the result being that ← <i>so that</i> .

1 Thes 1:8	Ἐφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ {RP P1904: ἐν τῇ} [TR: -] Ἀχαΐᾳ, ἀλλὰ καὶ ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς τὸν θεὸν ἐξεληλύθεν, ὥστε μὴ χρεῖαν ἡμᾶς ἔχειν λαλεῖν τι.	For the word of the Lord <u>has been blazed abroad</u> by you, not only in Macedonia and {RP P1904: in} [TR: -] Achaea, but your faith towards God has also <u>spread</u> everywhere, so that we don't need to <u>make any comment</u> ,	ἐν τῇ, <i>in the</i> : present in RP P1904 F1859=8/13 vs. absent in TR F1859=2/13 (Scrivener's cm) vs. τῇ, <i>the</i> , F1859=3/13 (Scrivener's fko). has been blazed abroad ← <i>has been sounded out</i> . by ← <i>from</i> . spread ← <i>gone out</i> . make any comment ← <i>say anything</i> .
1 Thes 1:9	Αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὁποῖαν εἴσοδον {RP P1904 S1894: ἔσχομεν} [S1550 E1624: ἔχομεν] πρὸς ὑμᾶς, καὶ πῶς ἐπεστρεψάτε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων, δουλεύειν θεῷ ζῶντι καὶ ἀληθινῷ,	for they themselves report back about us on what kind of approach we {RP P1904 S1894: took} [S1550 E1624: take] <u>with</u> you, and how you turned to God from the idols, to serve <i>the</i> living and true God,	ἔσχομεν, <i>we had</i> , RP P1904 S1894 F1859=13/13 vs. ἔχομεν, <i>we have</i> , S1550 E1624 F1859=0/13. with ← <i>towards</i> .
1 Thes 1:10	καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἡγείρειν ἐκ {RP P1904: τῶν} [TR: -] νεκρῶν, Ἰησοῦν, τὸν ρυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.	and to await his son from the heavens, whom he raised from {RP P1904: the} [TR: <i>the</i>] dead, Jesus, who saves us from the coming wrath.	τῶν, (<i>from</i>) <i>the</i> (<i>dead</i>): present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13.
1 Thes 2:1	Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν·	For you yourselves know, brothers, our approach <u>with</u> you – that it has not been <i>in vain</i> –	with ← <i>towards</i> .
1 Thes 2:2	ἀλλὰ {RP P1904: - } [TR: καὶ] προπαθόντες καὶ ὑβρισθέντες, καθὼς οἴδατε, ἐν Φιλίπποις, ἐπαρρησιασάμεθα ἐν τῷ θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ ἐν πολλῷ ἀγῶνι.	but, <u>although</u> we had {RP P1904: - } [TR: both] suffered before and had been spitefully treated, as you know, in Philippi, we spoke out frankly in our God, so as to propound to you the gospel of God, amid much <u>opposition</u> .	καὶ, <i>and</i> : absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. although: concessive use of the participle. opposition: or <i>struggling</i> .
1 Thes 2:3	Ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, οὔτε ἐν δόλῳ·	For our appeal <i>did</i> not <i>stem</i> from error or from uncleanness, nor <i>was it</i> in deceit,	

1 Thes 2:4	ἀλλὰ καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, οὕτως λαλοῦμεν, οὐχ ὡς ἄνθρωποις ἀρέσκοντες, ἀλλὰ τῷ θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν.	but <i>it is</i> according to how we have been approved of by God to be entrusted with the gospel that we speak, not <i>in</i> pleasing men, but God, who <i>tests</i> our hearts.	in ← <i>as</i> . tests: with a view to approval or disapproval. The same root word as for <i>approved</i> above.
1 Thes 2:5	Οὔτε γάρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε, οὔτε ἐν προφάσει πλεονεξίας· θεὸς μάρτυς·	For neither were we at any time <i>involved</i> in a word of flattery, as you know, nor in a pretext for <i>greed</i> – God <i>is</i> a witness –	<i>greed</i> : or <i>fraudulence</i> . See 1 Cor 5:10.
1 Thes 2:6	οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε {RP P1904: ἀπό} [TR: ἀπ'] ἄλλων, δυνάμενοι ἐν βάρει εἶναι, ὡς χριστοῦ ἀπόστολοι,	nor <i>did</i> we seek glory from men, either from you, or <i>from</i> others, <i>since</i> as apostles of Christ we could have <i>behaved</i> with gravity,	ἀπό, <i>from</i> (unapocopated), RP P1904 F1859=12/13 vs. ἀπ', <i>from</i> (apocopated), TR F1859=1/13 (Scrivener's m). since: causal use of the participle. behaved ← <i>been</i> .
1 Thes 2:7	ἀλλ' ἐγενήθημεν ἥπιοι ἐν μέσῳ ὑμῶν ὡς ἂν τροφὸς θάλπη τὰ ἑαυτῆς τέκνα·	but we were gentle <i>when</i> in your <i>company</i> , as a nursing-mother would cherish her own children.	company ← <i>midst</i> .
1 Thes 2:8	οὕτως, {RP P1904: ὁμιρομένοι} [TR: ἰμειρόμενοι] ὑμῶν, εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυχὰς, διότι ἀγαπητοὶ ἡμῖν γεγένησθε.	So, <i>longing</i> for you, we were glad to share with you not only the gospel of God, but also our own <i>selves</i> , because you had become dear to us.	ὁμειρόμενοι, <i>longing for</i> (non-classical form), RP P1904 F1859=4/13 (Scrivener's demn) vs. ἰμειρόμενοι, <i>longing for</i> (classical form), TR F1859=6/13 vs. other spellings similar to ὁμειρόμενοι, F1859=2/13 (Scrivener's kf) vs. other spellings similar to ἰμειρόμενοι, F1859=1/13 (Scrivener's c). A weak disparity with RP, R=5:7 (or, less rigorously, R=7:8). selves ← <i>souls</i> .
1 Thes 2:9	Μνημονεύετε γάρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς γάρ καὶ ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν, ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ.	For you remember, brothers, our labour and toil, for we worked night and day so as not to burden <i>any</i> of you when we proclaimed the gospel of God to you.	We have inverted the function of the main verb (ἐκηρύξαμεν) and subordinate participle (ἐργαζόμενοι) for the sake of the English. <i>any</i> : singular.

1 Thes 2:10	ὑμεῖς μάρτυρες καὶ ὁ θεός, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν·	You <i>are</i> witnesses, and God <i>too</i> , how <u>devoutly</u> and justly and blamelessly we <u>behaved towards</u> you who believe,	devoutly ← <i>sacredly</i> , but also <i>devoutly</i> when applied to persons. behaved towards ← <i>became to</i> .
1 Thes 2:11	καθάπερ οἶδατε ὡς ἓνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι	as you know: how we encouraged and comforted you, each one of you, as a father his own children,	
1 Thes 2:12	καὶ {RP P1904: μαρτυρόμενοι} [TR: μαρτυρούμενοι], ¶ εἰς τὸ περιπατήσαι ὑμᾶς ἀξίως τοῦ θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.	and <i>how</i> we {RP P1904: urged} [TR: were borne witness to] ¶ that you should walk worthy of God, who called you into his own kingdom and glory.	¶ Verse division: in AV numbering, 2 Thes 2:12 begins here. μαρτυρόμενοι, <i>urging</i> , RP P1904 F1859=10/14 vs. μαρτυρούμενοι, <i>being borne witness to</i> , TR F1859=4/14 (Scrivener's ahl*m).
1 Thes 2:13	Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ θεοῦ, ἐδέξασθε οὐ λόγον ἀνθρώπων, ἀλλὰ καθὼς ἔστιν ἀληθῶς, λόγον θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν.	On account of this, we also thank God continually, because when you received <i>the reported word</i> of God from us, you accepted <i>it</i> not <i>as the</i> word of men, but as it truly is, <i>the</i> word of God, who is also active in you who believe.	reported word ← <i>word of report</i> , a Hebraic genitive.
1 Thes 2:14	ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ θεοῦ τῶν οὕσων ἐν τῇ Ἰουδαίᾳ ἐν χριστῷ Ἰησοῦ· ὅτι {RP P1904: τὰ αὐτὰ} [TR: ταῦτα] ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων,	For you became imitators, brothers, of the <u>churches</u> of God which are in Judaea in Christ Jesus, in that you too suffered the <u>same things done by people</u> of your own <u>community</u> , just as they <u>for their part suffered things done by the Jews</u> ,	τὰ αὐτὰ, <i>the same</i> (without crasis), RP P1904 F1859=13/13 vs. ταῦτα, <i>the same</i> (with crasis), TR F1859=0/13. The coronis on ταῦτα is omitted in TBS-TR. churches: see Matt 16:18. community ← <i>tribe-in-common</i> . for their part ← <i>also</i> . Jews: see John 5:16, and note that Gentiles and Jews are equally culpable in this verse.

1 Thes 2:15	τῶν καὶ τὸν κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς ἰδίους προφήτας, καὶ {RP P1904 E1624 S1894: ἡμᾶς} [S1550: ὑμᾶς] ἐκδιωξάντων, καὶ θεῷ μὴ ἄρεσκόντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων,	who also killed the Lord Jesus and their own prophets, and <i>who</i> drove {RP P1904 E1624 S1894: us} [S1550: you] out, and <i>who</i> do not please God, and <i>who</i> are opposed to all men,	ἡμᾶς, <i>us</i>, RP P1904 E1624 S1894 F1859=13/13 vs. ὑμᾶς, <i>you</i>, S1550 F1859=0/13. Four views of the crucifixion: • God did not spare his own son, Rom 8:32. • Christ laid down his life, John 10:17. • Gentile responsibility, Mark 15:15. • Jewish responsibility, this verse. Two views of the ἄ
1 Thes 2:16	κωλυόντων ἡμᾶς τοῖς ἔθνεσιν λαλήσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε· ἔφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.	preventing us from speaking to the Gentiles in order that they might be saved, so that <i>they</i> constantly bring their sins to completion; indeed <i>wrath</i> has come upon them in <i>the</i> end.	ἄ resurrection: • I [Christ] lay down my life, so that I may take it up again, John 10:17. • But God raised him [Christ] from the dead, Acts 13:30. wrath: or <i>the wrath</i>. The Greek definite article is normally used with abstract nouns whether logically determined or not.
1 Thes 2:17	Ἡμεῖς δέ, ἀδελφοί, {RP P1904 S1550 S1894: ἀπορφανισθέντες} [E1624: ἀποφανισθέντες] ἀφ' ὑμῶν πρὸς καιρὸν ὥρας, προσώπῳ οὐ καρδίᾳ, περισσοτέρως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ·	But we, brothers, <u>having been bereft</u> of you <u>for a short time</u>, in presence, not in heart, endeavoured <u>most strenuously</u> to see your face, with much longing,	ἀπορφανισθέντες, <i>bereft</i>, RP P1904 S1550 S1894 F1859=13/13 (incl. c(<i>tacite</i>)) vs. ἀποφανισθέντες, <i>bereft</i> (misspelled), E1624 F1859=0/13. On <i>tacite</i>, see Acts 6:3. for a short time ← <i>to a season of an hour</i>. most strenuously ← <i>more extraordinarily</i>, Greek comparative for superlative.
1 Thes 2:18	διὸ ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ Ἀπᾶξ καὶ δῖς, καὶ ἐνεκοσμεν ἡμᾶς ὁ Σατανᾶς.	<u>which is why</u> we wished to come to you, <i>that is</i>, me, Paul, <u>more than once</u>, but Satan hindered us.	which is why ← <i>on account of which</i>. more than once ← <i>both once and twice</i>.

1 Thes 2:19	Τίς γὰρ ἡμῶν ἐλπίς ἢ χαρὰ ἢ στέφανος καυχήσεως; Ἡ οὐχὶ καὶ ὑμεῖς, ἔμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ {RP: - } [P1904 TR: χριστοῦ] ἐν τῇ αὐτοῦ παρουσίᾳ;	For what <i>is</i> our hope or joy or crown of exultation? <u>Is it anything</u> but you in the presence of our Lord Jesus {RP: - } [P1904 TR: Christ] at his coming?	χριστοῦ, <i>Christ</i> : absent in RP F1859=4/13 (Scrivener's dehl) vs. present in P1904 TR F1859=9/13. A disparity with RP, R=4:11. AV differs textually. <i>Is it anything but</i> ← <i>Or not also</i> .
1 Thes 2:20	Ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ {RP TR: ἡ} [P1904: -] χαρά.	For you are our glory and joy.	ἡ, <i>the (joy)</i> : present in RP TR F1859=13/13 vs. absent in P1904 F1859=0/13.
1 Thes 3:1	Διὸ μηκέτι στέγοντες, εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι,	So when we <i>could</i> no longer endure, we agreed to be left in Athens alone,	
1 Thes 3:2	καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν καὶ διάκονον τοῦ θεοῦ καὶ συνεργὸν ἡμῶν ἐν τῷ εὐαγγελίῳ τοῦ χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλεῖσαι ὑμᾶς περὶ τῆς πίστεως ὑμῶν,	and we sent Timothy our brother and servant of God and our co-worker in the gospel of Christ, in order to strengthen you and encourage you concerning your faith,	
1 Thes 3:3	{RP P1904: τὸ} [TR: τῷ] μηδένα σαίνεισθαι ἐν ταῖς θλίψεσιν ταύταις· αὐτοὶ γὰρ οἶδατε ὅτι εἰς τοῦτο κειμεθα.	<u>so that</u> no-one should be disturbed by these afflictions. After all, you yourselves know that <u>this is what</u> we are <u>destined for</u> .	τὸ, <i>that</i> (nominative article before infinitive), RP P1904 F1859=10/14 vs. τῷ, <i>for that</i> (dative article before infinitive), TR F1859=2/14 (Scrivener's ac) vs. other readings, F1859=2/14 (Scrivener's b*1). <i>this is what</i> we are destined for ← <i>for this we are destined</i> .
1 Thes 3:4	Καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἶδατε.	For indeed, when we were with you, we would tell you in advance that we would be afflicted, as it <u>duly</u> turned out, which you know.	duly ← <i>also</i> .
1 Thes 3:5	Διὰ τοῦτο καὶ γὰρ, μηκέτι στέγων, ἐπέμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μήπως ἐπείρασεν ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν.	<u>This is why</u> when I could no longer endure either, I sent <i>inquirers</i> to find out <i>about</i> your faith, <i>as to</i> whether the tempter has tempted you, and our toil <u>had been</u> in vain.	<i>This is why</i> ← <i>On account of this</i> . had been: taking the aorist subjunctive as NT Greek for the classical optative; otherwise, <i>might be</i> .

1 Thes 3:6	Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἅφ' ὑμῶν, καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μνησίαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς·	But now that Timothy has come to us from you and brought us good news about your faith and love, and that you <u>always</u> have fond memories of us, and long to see us, <u>as we do</u> you,	Punctuation: by moving the comma after πάντοτε back one word, as in P1904, the word <i>always</i> could be associated with <i>long to see us</i> . as we ← <i>as we also</i> (otiose καί).
1 Thes 3:7	διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν ἐπὶ πάσῃ τῇ θλίψει καὶ ἀνάγκῃ ἡμῶν διὰ τῆς ὑμῶν πίστεως·	<u>it is with good reason</u> that we have been encouraged, brothers, about you in all our affliction and distress, by your faith.	<i>it is</i> with good reason that ← <i>on account of this</i> , but the English syntax is necessitated by <i>But now that...</i> at the start of the sentence.
1 Thes 3:8	ὅτι νῦν ζῶμεν, ἐὰν ὑμεῖς {RP: στήκετε} [P1904 TR: στήκητε] ἐν κυρίῳ.	For now we live, if you <u>stand fast</u> in the Lord.	στήκετε, <i>you stand</i> (non- classical indicative), RP F1859=10/14 vs. στήκητε, <i>you stand</i> (classical subjunctive), P1904 TR F1859=4/14 (Scrivener's b**ceh).
1 Thes 3:9	Τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ θεῷ ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ ἣ χαίρομεν δι' {RP P1904c TR: ὑμᾶς} [P1904u: ἡμᾶς] ἐμπροσθεν τοῦ θεοῦ ἡμῶν,	For what thanks can we return to God concerning you for all the joy with which we rejoice on your account before our God,	
1 Thes 3:10	νυκτὸς καὶ ἡμέρας ὑπὲρ ἐκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν;	night and day pleading most earnestly <i>to be able</i> to see your face and to rectify the shortcomings of your faith?	
1 Thes 3:11	Αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν, καὶ ὁ κύριος ἡμῶν Ἰησοῦς χριστός, κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς·	Now may our God and father himself, and our Lord Jesus Christ, <u>guide</u> our way towards you.	guide: singular, so consistent with the Deity of Christ.
1 Thes 3:12	ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς,	And may the Lord cause you to increase and abound in love towards each other and towards everyone, as we <u>for our</u> <u>part</u> <i>do</i> towards you,	for our part ← <i>also</i> .

1 Thes 3:13	εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἀγιωσύνῃ, ἐμπροσθεν τοῦ θεοῦ καὶ πατρός ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ.	in order to strengthen your hearts <i>as</i> blameless in holiness before our God and father at the coming of our Lord Jesus Christ with all his <u>holy ones</u> .	holy <i>ones</i> : angels or saints. See Matt 27:52.
1 Thes 4:1	{RP-text: Λοιπὸν} [RP-marg P1904 TR: Τὸ λοιπὸν] οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν θεῷ, ἵνα περισσεύητε μᾶλλον.	Finally, then, brothers, we ask you and encourage <i>you</i> in <i>the</i> Lord Jesus, to abound <i>yet</i> more in the way you received from us <i>about</i> how you need to walk and <i>how</i> to please God.	τὸ, <i>the</i> (part of the idiom for <i>finally</i>): absent in RP-text F1859=8/13 vs. present in RP-marg P1904 TR F1859=5/13. Nearly a disparity with RP-text, R=8:7. Finally ← (<i>As for</i>) <i>the rest</i> .
1 Thes 4:2	Οἴδατε γὰρ τίνας παραγγελίας ἔδωκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ.	For you know what instructions we gave you through the Lord Jesus.	
1 Thes 4:3	Τοῦτο γάρ ἐστιν θέλημα τοῦ θεοῦ, ὁ ἁγιασμός ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας·	For this is <i>the</i> will of God – your sanctification – that you abstain from fornication,	
1 Thes 4:4	εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ,	that each of you should know how to control his own vessel in sanctification and honour,	vessel: i.e. <i>body</i> here.
1 Thes 4:5	μὴ ἐν πάθει ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν θεόν·	not in <u>passions</u> of lust, as <u>for their part</u> the Gentiles, who <i>do</i> not know God, <i>do</i> ,	passions ← <i>passion</i> . for their part ← <i>also</i> .
1 Thes 4:6	τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ· διότι ἕκδικος ὁ κύριος περὶ πάντων τούτων, καθὼς καὶ {RP-text P1904: προείπομεν} [RP-marg TR: προείπαμεν] ὑμῖν καὶ διεμαρτυράμεθα.	not to transgress or defraud one's brother in business, for the Lord is an avenger concerning all these <i>things</i> , as indeed we <u>have told you before</u> and have <u>testified solemnly</u> .	προείπομεν, <i>told before</i> (classical form), RP-text P1904 F1859=11/13 vs. προείπαμεν, <i>told before</i> (non-classical form), RP-marg TR F1859=2/13 (Scrivener's <u>no</u>). testified solemnly: see Luke 16:28.
1 Thes 4:7	Οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ, ἀλλ' ἐν ἁγιασμῷ.	For God did not call us with a view to uncleanness, but <u>to</u> sanctification.	to: or <i>in</i> .

1 Thes 4:8	Τοιγαροῦν ὁ ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ, ἀλλὰ τὸν θεὸν τὸν καὶ δόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς {RP P1904: ὑμᾶς} [TR: ἡμᾶς].	Consequently, he <i>who is</i> disregardful is not disregarding man, but God, who also gave his holy spirit to {RP P1904: you} [TR: us].	ὑμᾶς, <i>you</i> , RP P1904 F1859=12/13 vs. ἡμᾶς, <i>us</i> , TR F1859=1/13 (Scrivener's c). AV differs textually.
1 Thes 4:9	Περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν ἔχετε γράφειν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς θεοδιδάκτοί ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους·	But concerning brotherly love, you do not need <i>me</i> to write to you, for you yourselves have been taught by God to love one another,	
1 Thes 4:10	καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφούς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ· Παρακαλούμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον,	for in fact you do <u>this</u> to all the brothers who <i>are</i> in the whole of Macedonia. And we encourage you, brothers, to abound more <i>still</i> ,	this ← <i>it</i> .
1 Thes 4:11	καὶ φιλοτιμεῖσθαι ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια, καὶ ἐργάζεσθαι ταῖς ἰδίαις χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν·	and to be particular about living quietly and attending to your own <i>affairs</i> and working with your own hands, as we have commanded you,	
1 Thes 4:12	ἵνα περιπατῇτε εὐσχημόνως πρὸς τοὺς ἔξω, καὶ μηδενὸς χρεῖαν ἔχητε.	so that you <u>behave</u> decently towards those outside and <i>so that</i> you do not lack anything.	behave ← <i>walk</i> .
1 Thes 4:13	Οὐ {RP P1904: θέλομεν} [TR: θέλω] δὲ ὑμᾶς ἄγνοειν, ἀδελφοί, περὶ τῶν κεκοιμημένων, ἵνα μὴ λυπήσθε, καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.	But {RP P1904: we} [TR: I] do not wish you to be ignorant brothers, concerning those <i>who</i> have fallen asleep, so that you do not grieve <u>as</u> the rest <i>do</i> , who have no hope.	θέλομεν, <i>we wish</i> , RP P1904 F1859=12/13 vs. θέλω, <i>I wish</i> , TR F1859=1/13 (Scrivener's d). as ← <i>as also</i> (otiose καί).
1 Thes 4:14	Εἰ γὰρ πιστεύομεν ὅτι Ἰησοὺς ἀπέθανεν καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει συν αὐτῷ.	For if we believe that Jesus died and rose <i>again</i> , so also will God <u>bring back</u> those <i>who have fallen asleep, through Jesus</i> , with him.	bring back ← <i>lead</i> . fallen asleep, through Jesus: or <i>fallen asleep in Jesus</i> , the sense of AV. So AV differs.
1 Thes 4:15	Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου, οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας.	For we say this to you by <i>the</i> word of <i>the</i> Lord, that we who <i>are</i> alive – who survive up to the coming of the Lord – will certainly not precede those <i>who have</i> fallen asleep,	

1 Thes 4:16	ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπιγγι θεοῦ, καταβησεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν χριστῷ ἀναστήσονται πρῶτον·	because the Lord himself will descend from heaven <u>on command</u> , at the voice of the archangel and with the sound of the trumpet of God, and the dead in Christ will rise first,	on command: or <i>by a summons</i> , or <i>with exhortation</i> . AV differs somewhat (<i>with a shout</i>).
1 Thes 4:17	ἔπειτα ἡμεῖς οἱ ζῶντες, οἱ περιλειπομένοι, ἅμα σὺν αὐτοῖς ἁρπαγισομεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἅερα· καὶ οὕτως πάντοτε σὺν κυρίῳ ἔσόμεθα.	then we who <i>are</i> alive, who survive, will be caught up together with them in clouds to meet the Lord <u>in the air</u> , and in this way we will always be with <i>the</i> Lord.	in <i>the</i> air ← <i>to the air</i> . Pregnant use.
1 Thes 4:18	Ὡστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.	So encourage one another with these words.	
1 Thes 5:1	Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρεῖαν ἔχετε ὑμῖν γράφεσθαι.	Now concerning <i>the</i> times and seasons, brothers, you don't need <i>anything</i> to be written to you,	
1 Thes 5:2	Αὐτοὶ γὰρ ἀκριβῶς οἶδατε ὅτι ἡ ἡμέρα κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἔρχεται·	for you yourselves know <u>perfectly well</u> that <u>the way</u> the day of <i>the</i> Lord comes <i>is</i> like a thief in <i>the</i> night.	perfectly well ← <i>accurately</i> . the way ← <i>thus</i> . the day of <i>the</i> Lord: see Rev 1:10.
1 Thes 5:3	ὅταν γὰρ λέγωσιν, Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὀλεθρος, ὥσπερ ἡ ὥδιν τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγωσιν.	For <u>when</u> they say, “Peace and safety”, then sudden destruction <i>will</i> come upon them, like the birth pains on her <i>who</i> is <u>with child</u> , and they will by no means escape.	when ← <i>whenever</i> , but also classically sometimes simply <i>when</i> . with child ← <i>having in belly</i> .
1 Thes 5:4	Ὑμεῖς δέ, ἀδελφοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτῃς καταλάβῃ·	But you, brothers, are not in darkness, that the day should overtake you like a thief.	
1 Thes 5:5	πάντες ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας· οὐκ ἐσμέν νυκτός οὐδὲ σκότους·	You are all sons of light and sons of <i>the</i> day. We are not of night or darkness.	
1 Thes 5:6	ἄρα οὖν μὴ καθεύδωμεν ὥς καὶ οἱ λοιποί, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν.	So then, let us not sleep as the rest <i>do</i> , but let us be watchful and sober.	

1 Thes 5:7	Οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν· καὶ οἱ μεθυσκόμενοι, νυκτὸς μεθύουσιν.	For those <i>who</i> sleep sleep at night, and those <i>who</i> become drunk are drunk at night.	
1 Thes 5:8	{RP TR: Ἡμεῖς} [P1904: Ὑμεῖς] δέ, ἡμέρας ὄντες, νηφώμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης, καὶ περικεφαλαίαν, ἐλπίδα σωτηρίας.	But {RP TR: let us <i>who</i> } [P1904: since you] are of the day {RP TR: - } [P1904: , let us] be sober, having put on a breastplate of faith and love, and a helmet, a hope of salvation,	ἡμεῖς, <i>we</i> , RP TR F1859=12/13 vs. ὑμεῖς, <i>you</i> , P1904 F1859=1/13 (Scrivener's a).
1 Thes 5:9	Ὅτι οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργήν, ἀλλ' εἰς περιποίησιν σωτηρίας διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ,	because God has not appointed us to wrath, but <i>to be</i> an acquisition of salvation through our Lord Jesus Christ,	
1 Thes 5:10	τοῦ ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα, εἴτε {RP-text P1904 TR: γρηγορώμεν} [RP-marg: γρηγορούμεν] εἴτε {RP P1904 TR: καθεύδωμεν} [MISC: καθεύδομεν], ἀμα σὺν αὐτῷ ζήσωμεν.	who died for our sakes, to the intent that whether <u>we are watchful</u> or whether <u>we sleep</u> , we will live together with him.	γρηγορώμεν, <i>we are watchful</i> (non-classical subjunctive), RP-text P1904 TR F1859=8/13 (Scrivener's adefklmn) vs. γρηγορούμεν, <i>we are watchful</i> (classical indicative), RP-marg F1859=5/13 (Scrivener's bcgho). καθεύδωμεν, <i>we sleep</i> (non-classical subjunctive), RP P1904 TR F1859=4/13 (Scrivener's aden) vs. καθεύδομεν, <i>we sleep</i> (classical indicative), F1859=9/13 (Scrivener's bcfghklmo). A disparity with RP, R=6:9. Summary of verbs in ↗
1 Thes 5:11	Διὸ παρακαλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἷς τὸν ἕνα, καθὼς καὶ ποιεῖτε.	So encourage each other and edify one another, as indeed you do.	↳ cited manuscripts: subj twice: P1904 TR aden subj + indic: fklm indic twice: bcgho indic + subj: none The subjunctive is perhaps attracted by ἵνα. In combination, the RP-text reading just has the majority here.

1 Thes 5:12	Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν, καὶ προϊστάμενους ὑμῶν ἐν κυρίῳ, καὶ νουθετοῦντας ὑμᾶς,	But we ask you, brothers, to <u>acknowledge</u> those among you <i>who</i> toil, and your overseers in <i>the</i> Lord and <i>those who</i> admonish you,	acknowledge ← <i>know</i> .
1 Thes 5:13	καὶ {RP P1904 TR: ἡγεῖσθαι} [MISC: ἡγεῖσθε] αὐτοὺς ὑπὲρ ἐκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν. Εἰρηνεύετε ἐν ἑαυτοῖς.	and {RP P1904 TR: to} [MISC: -] esteem them most exceedingly in love on account of their work. Be at peace among yourselves.	ἡγεῖσθαι, <i>to esteem</i> , RP P1904 TR F1859=5/13 (Scrivener's <i>achno</i>) vs. ἡγεῖσθε, <i>esteem!</i> , F1859=8/13. A weak disparity with RP, R=7:8.
1 Thes 5:14	Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντεχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας.	And we beseech you, brothers, warn those <i>who are</i> unruly, comfort the <u>faint-hearted</u> , support the weak, be longsuffering towards all.	faint-hearted ← <i>faint-souled</i> .
1 Thes 5:15	Ὅρατε μὴ τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδῶ· ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς πάντας.	See <i>to it</i> that no-one returns evil for evil to anyone, but always pursue goodness, both to each other and to everyone.	
1 Thes 5:16	Πάντοτε χαίρετε·	Rejoice at all times,	
1 Thes 5:17	ἀδιαλείπτως προσεύχεσθε·	pray continually;	
1 Thes 5:18	ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα θεοῦ ἐν χριστῷ Ἰησοῦ εἰς ὑμᾶς.	give thanks in all <i>situations</i> . For that <i>is the</i> will of God in Christ Jesus for you.	
1 Thes 5:19	Τὸ πνεῦμα μὴ σβέννυτε·	Do not quench the spirit,	
1 Thes 5:20	προφητείας μὴ ἐξουθενεῖτε·	do not denigrate prophecies,	
1 Thes 5:21	πάντα {RP P1904: δὲ} [TR: -] {RP-text P1904 TR: δοκιμάζετε} [RP-marg: δοκιμάζοντες]· τὸ καλὸν κατεχετε·	{RP-text P1904: but test everything;} [RP-marg: but <i>through</i> testing everything,] [TR: test everything,] hold fast to that <i>which is</i> good.	δὲ, <i>but</i> : present in RP P1904 F1859=9/14 vs. absent in TR F1859=5/14 (Scrivener's b*cfgk). δοκιμάζετε, <i>test!</i> , RP-text P1904 TR F1859=6/15 (Scrivener's d**ehl*mn) vs. δοκιμάζοντες, <i>testing</i> , RP-marg F1859=8/15 vs. another reading, doubtful, F1859=1/15 (Scrivener's ?d*). Nearly a disparity with RP-text, R=8:8.

1 Thes 5:22	ἀπὸ παντός εἶδους πονηροῦ ἀπεχεσθε.	Avoid any semblance of evil.	any ← <i>every</i> .
1 Thes 5:23	Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὅλοτελεῖς· καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμεμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ τηρηθεῖη.	And may the God of peace himself sanctify you <i>to</i> <i>become</i> complete, and may the whole of your spirit and <u>being</u> and body be kept blameless at the coming of our Lord Jesus Christ.	being ← <i>soul</i> .
1 Thes 5:24	Πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.	He <i>who</i> calls you <i>is</i> faithful, and he will also perform <i>it</i> .	
1 Thes 5:25	Ἀδελφοί, προσεύχεσθε περὶ ἡμῶν.	Brothers, pray for us.	
1 Thes 5:26	Ἀσπάσασθε τοὺς ἀδελφούς πάντας ἐν φιλήματι ἁγίῳ.	Greet all the brothers with a holy kiss.	
1 Thes 5:27	Ὁρκίζω ὑμᾶς τὸν κύριον, ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσιν τοῖς ἁγίοις ἀδελφοῖς.	I adjure you by the Lord that the epistle be read to all the holy brothers.	
1 Thes 5:28	Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μεθ' ὑμῶν. Ἀμήν.	The grace of our Lord Jesus Christ <i>be</i> with you. Amen.	
<u>2 Thes</u> <u>1:1</u>	Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ ἡμῶν καὶ κυρίῳ Ἰησοῦ χριστῷ·	<i>From</i> Paul and Sylvanus and Timothy to the <u>church</u> of <i>the</i> Thessalonians in God our father and <u>Lord</u> , Jesus Christ,	church: see Matt 16:18. Lord: no article in the Greek. See Rom 1:7, showing why we repunctuate; AV differs.
<u>2 Thes</u> <u>1:2</u>	χάρις ὑμῖν καὶ εἰρήνη ἀπο 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.
2 Thes 1:3	Εὐχαριστεῖν ὀφείλομεν τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν εἰς ἀλλήλους·	We have a debt to always be giving thanks to God for you, brothers, as is <u>befitting</u> , because your faith is increasing exceedingly, and the love of each one of you all towards one another is growing,	befitting ← <i>worthy</i> .

2 Thes 1:4	ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν καυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν πασὶν τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε·	with the result that we ourselves boast in you, in the churches of God, for your patience and faith in all your persecutions and in the tribulations which you endure,	churches: see Matt 16:18.
2 Thes 1:5	ἔνδειγμα τῆς δικαίας κρίσεως τοῦ θεοῦ, εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ θεοῦ, ὑπὲρ ἧς καὶ πάσχετε·	which is evidence of the righteous judgment of God, to the intent that you are considered worthy of the kingdom of God, concerning which you also undergo suffering,	
2 Thes 1:6	εἴπερ δίκαιον παρὰ θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν,	since it is a righteous thing with God to retribute those who inflict affliction on you,	since ← if indeed, but here assuming the truth of the protasis. to retribute those who inflict affliction on you: or to retribute tribulation to those who afflict you, ≈ AV, so AV differs, depending ↴
2 Thes 1:7	καὶ ὑμῖν τοῖς θλιβομένοις ἀνεσθαι μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ,	and to give you who are afflicted relief with us at the revelation of the Lord Jesus from heaven with his mighty angels,	↳ on whether θλίψιν is taken as cognate accusative of θλίβουσιν or the object of ἀνταποδοῦναι. mighty angels ← angels of power, a Hebraic genitive.
2 Thes 1:8	ἐν πυρὶ φλογός, διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσιν θεόν, καὶ τοῖς μὴ ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ κυρίου ἡμῶν Ἰησοῦ {RP-text: - } [RP-marg P1904 TR: χριστοῦ]·	with flaming fire, taking vengeance on those who do not know God, and those who do not obey the gospel of our Lord Jesus {RP-text: - } [RP-marg P1904 TR: Christ],	χριστοῦ, (of) Christ: absent in RP-text F1859=7/13 vs. present in RP-marg P1904 TR F1859=6/13. A weak disparity with RP-text, R=7:8. AV differs textually. flaming fire ← fire of flame, a Hebraic genitive.
2 Thes 1:9	οἵτινες δίκην τίσουσιν, ὅλεθρον αἰώνιον ἀπὸ προσώπου τοῦ κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ,	who will pay the penalty: age-abiding destruction away from the presence of the Lord and from the glory of his might,	

2 Thes 1:10	ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ, καὶ θαυμασθῆναι ἐν πᾶσιν τοῖς {RP P1904: πιστεύουσιν} [TR: πιστεύουσιν] ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς ἐν τῇ ἡμέρᾳ ἐκείνῃ.	when he comes to be glorified among his <u>saints</u> and to be looked at with wonder among all those <u>who</u> {RP P1904: have believed} [TR: believe] (because our witness to you was believed), on that day.	πιστεύσασιν, <i>who have believed</i> (dative), RP P1904 F1859=11/13 vs. πιστεύουσιν, <i>who believe</i> (dative), TR F1859=2/13 (Scrivener's af). AV differs textually. saints: see Matt 27:52.
2 Thes 1:11	Εἰς ὃ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ θεὸς ἡμῶν, καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πιστεως ἐν δυνάμει·	And in view of this we also pray at all times concerning you, that our God may make you worthy of the calling and fulfil every resolve of goodness and work of faith with power,	
<u>2 Thes 1:12</u>	ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ {RP-text: - } [RP-marg P1904 TR: χριστοῦ] ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.	so that the name of our Lord Jesus {RP-text: - } [RP-marg P1904 TR: Christ] may be glorified <u>in you</u> , and you in him, according to the grace of our God and <u>Lord</u> , Jesus Christ.	χριστοῦ, <i>Christ</i> (genitive): absent in RP-text F1859=9/13 vs. present in RP-marg P1904 TR F1859=4/13 (Scrivener's bcfh). AV differs textually. in you: or <i>among you</i> , but the following ἐν αὐτῷ, balancing the first ἐν, only admits <i>in</i> or possibly <i>by</i> (one cannot have <i>among</i> with the singular <i>him</i>). See 2 Cor 13:3, Gal 2:20. Lord (<i>second occurrence in verse</i>): no article in the Greek. See Rom 1:7, showing why we repunctuate; AV differs.
2 Thes 2:1	ῥωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν,	And we ask you, brothers concerning the coming of our Lord Jesus Christ and our gathering up to him,	
2 Thes 2:2	εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοός, μήτε θροεῖσθαι, μήτε διὰ {RP TR: - } [P1904: τοῦ] πνεύματος, μήτε διὰ λόγου, μήτε δι' ἐπιστολῆς ὥς δι' ἡμῶν, ὥς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ χριστοῦ·	for you not to be quickly shaken from a <i>sound</i> mind, nor to be troubled either through {RP TR: a } [P1904: the] spirit or a saying or an epistle supposedly from us, <u>claiming that</u> the day of Christ is <u>immediately at hand</u> .	τοῦ, <i>the</i> : absent in RP TR F1859=13/13 vs. present in P1904 F1859=0/13. claiming that ← <i>as if</i> . <i>immediately at hand</i> : ἐνέστηκεν can mean <i>at hand</i> or actually <i>beginning, arising</i> [LS].

2 Thes 2:3	μή τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδέν᾽ αὐτόν· ὅτι ἐάν μὴ ἐλθῇ ἡ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἁμαρτίας, ὁ υἱὸς τῆς ἀπωλείας,	Let no-one deceive you in any way, because <i>it will not come until</i> the apostasy <u>has come</u> first and the man of sin is revealed, the son of perdition,	until ← <i>unless</i> . has come ← <i>comes</i> .
2 Thes 2:4	ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ {RP P1904 S1550 E1624: πάντα} [S1894: πᾶν τὸ] λεγόμενον θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ ὡς θεὸν καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶν θεός.	who <i>is</i> opposed and self-exalted against <u>everything</u> called God, or object of worship, so that he sits as God in the sanctuary of God, <u>putting himself forward as</u> God.	πάντα, <i>all (things)</i> , RP P1904 S1550 E1624 F1859=13/13 vs. πᾶν τὸ, <i>everything</i> , S1894 F1859=0/13. putting himself forward as ← <i>exhibiting himself that he is</i> .
2 Thes 2:5	Οὐ μνημονεύετε ὅτι ἔτι ὦν πρὸς ὑμᾶς, ταῦτα ἔλεγον ὑμῖν;	Do you not remember that when I was still with you, I used to tell you these <i>things</i> ?	
2 Thes 2:6	Καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ.	And now you know the restraining <i>factor</i> in him being revealed in his own time.	
2 Thes 2:7	Τὸ γὰρ μυστήριον ἥδη ἐνεργεῖται τῆς ἀνομίας· μόνον ὁ κατέχων ἄρτι, ἕως ἐκ μέσου γένηται,	For the mystery of lawlessness is already at work, except that <i>there is the one who is</i> currently doing the restraining until he <u>emerges</u> from the <u>arena</u> .	emerges ← <i>becomes, comes</i> . AV differs (<i>be taken</i>). But the antichrist must emerge, not be removed, before the coming of the Lord. arena ← <i>midst</i> .
2 Thes 2:8	καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ κύριος ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ.	And then the lawless <i>one</i> will be revealed, whom the Lord will destroy with the <u>breath</u> of his mouth and will annihilate at the <u>manifestation</u> of his coming,	breath: the usual word for <i>spirit</i> , but also <i>wind</i> in John 3:8. manifestation: AV differs somewhat (<i>brightness</i>).
2 Thes 2:9	οὗ ἐστὶν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασιν ψεύδους,	<i>him</i> whose coming is <u>with Satanic</u> energizing, with all <i>kinds of</i> power and signs and <u>lying</u> miracles,	with ← <i>according to</i> . Satanic ← <i>Satan's</i> . lying ← <i>of falsehood</i> , so not an adjective concordant with <i>miracles</i> , and possibly referring to the power and signs too. These miracles ↯

2 Thes 2:10	καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας ἐν τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς.	and with all <i>kinds of</i> unjust deceit among those <i>who are on the road to</i> being lost, because they did not receive the love of the truth, <i>which was</i> for them to be saved.	↳ are not false in the sense that nothing miraculous really happens; they really do happen but are with a fraudulent aim (of authenticating the <i>lawless one</i> as from God). unjust deceit ← <i>deceit of injustice</i> , a Hebraic genitive.
2 Thes 2:11	Καὶ διὰ τοῦτο πέμψει αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει·	And for this <i>reason</i> God will send them a <i>deluding force</i> so that they believe the lie,	deluding force ← <i>force of straying</i> , a Hebraic genitive.
2 Thes 2:12	ἵνα κριθῶσιν πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκήσαντες ἐν τῇ ἀδικίᾳ.	in order that all those <i>who have</i> not believed the truth, but taken satisfaction in unrighteousness, may be judged.	
2 Thes 2:13	Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί ἡγαπημένοι ὑπὸ κυρίου, ὅτι εἴλετο ὑμᾶς ὁ θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος, καὶ πίστει ἀληθείας·	But we have a debt to give thanks to God at all times for you, brothers, loved by <i>the</i> Lord, in that God chose you from <i>the</i> beginning with a goal of salvation, with sanctification of <i>the</i> spirit and <i>with</i> faith <i>in</i> the truth.	in ← <i>of</i> .
2 Thes 2:14	εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ.	And <i>to this</i> he called you through our gospel: <i>to be</i> a glorious acquisition of our Lord Jesus Christ.	And to this ← <i>To which</i> , but the <i>which</i> is neuter and does not refer to any noun in the vicinity, so it is a generalizing concept. to be ← <i>to, for</i> . a glorious acquisition ← <i>an acquisition of the glory</i> , a Hebraic genitive.
2 Thes 2:15	Ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε, εἴτε διὰ λόγου, εἴτε δι' ἐπιστολῆς ἡμῶν.	So then, brothers, stand <i>firm</i> and hold to the traditions which you have been taught, whether by <i>spoken</i> word or by our epistle.	

2 Thes 2:16	Αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς χριστός, καὶ ὁ θεὸς καὶ πατὴρ ἡμῶν ὁ ἀγαπήσας ἡμᾶς, καὶ δοὺς παρακλήσιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι,	And may our Lord himself, Jesus Christ, and our God and father who loved us and gave age- abiding encouragement and good hope by grace	
2 Thes 2:17	παρακαλέσαι ὑμῶν τὰς καρδίας, καὶ στηρίξαι ὑμᾶς ἐν παντὶ λόγῳ καὶ ἐργῳ ἀγαθῷ.	encourage your hearts and strengthen you in every good word and deed.	
2 Thes 3:1	Τὸ λοιπὸν, προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ καὶ δοξάζεται, καθὼς καὶ πρὸς ὑμᾶς,	Finally, brothers, pray for us, so that the word of the Lord may run <i>its course</i> and be glorified, as also with you,	
2 Thes 3:2	καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις.	and that we may be delivered from perverse and wicked men, for not all <i>have</i> the faith.	
2 Thes 3:3	Πιστὸς δὲ ἐστὶν ὁ κύριος, ὃς στηρίξει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ.	But the Lord is faithful, and he will strengthen you and protect <i>you</i> from <u>evil</u> .	evil: or <i>the evil one</i> .
2 Thes 3:4	Πεποιθήσαμεν δὲ ἐν κυρίῳ ἐφ' ὑμᾶς, ὅτι ἅ παραγγέλλομεν ὑμῖν, καὶ ποιεῖτε καὶ ποιήσετε.	And we trust in <i>the</i> Lord concerning you, that you <u>do</u> , and <u>will do</u> , <i>the things</i> that we charge you with.	do, and will do ← <i>both do and will do</i> .
2 Thes 3:5	Ὁ δὲ κύριος κατευθῆναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ θεοῦ, καὶ εἰς {RP P1904 S1894: τὴν} [S1550 E1624: -] ὑπομονὴν τοῦ χριστοῦ.	Now may the Lord direct your hearts to the <u>love of</u> <u>God</u> and to <u>patience in</u> <u>waiting</u> for Christ.	τὴν, <i>the (patience)</i> : present in RP P1904 S1894 F1859=13/13 vs. absent in S1550 E1624 F1859=0/13. love of God: presumably an objective genitive (us loving God), rather than subjective (God loving us), which balances the objective genitive below, though either is possible, and there could be a hint of both. patience <i>in waiting</i> for Christ ← <i>patience of Christ</i> : an ↯

2 Thes 3:6	Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἁτάκτως περιπατοῦντος, καὶ μὴ κατὰ τὴν παράδοσιν ἣν {RP P1904: παρέλαβον} [TR: παρέλαβεν] παρ' ἡμῶν.	And we command you, brothers, in <i>the</i> name of our Lord Jesus Christ, that you shun every brother <i>who behaves</i> in a disorderly way and not according to the tradition which {RP P1904: they} [TR: he] received from us.	↳ objective genitive (we wait patiently for Christ), rather than subjective (Christ is patient with us), given the context of Christ's coming (2 Thes 2:8). παρέλαβον, <i>they received</i> , RP P1904 F1859=13/13 vs. παρέλαβεν, <i>he received</i> , TR F1859=0/13. behaves ← <i>walks round</i> .
2 Thes 3:7	Αὐτοὶ γὰρ οἶδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς· ὅτι οὐκ ἡτακτήσαμεν ἐν ὑμῖν,	For you yourselves know how it is necessary to imitate us, because we did not behave in a disorderly way among you.	
2 Thes 3:8	οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρὰ τινος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ, νύκτα καὶ ἡμέραν ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαι τίνα ὑμῶν.	And we did not eat bread from anyone without payment, but we worked night and day with toil and hard work, so as not to be a burden to <u>any</u> of you.	any: singular.
2 Thes 3:9	οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον δώμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς.	Not that we don't have authority, but so that we make ourselves an example to you, for <i>you</i> to imitate us.	
2 Thes 3:10	Καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω.	For indeed, when we were with you, we commanded you this: that if anyone was unwilling to work, that he should not eat either,	
2 Thes 3:11	Ἀκούομεν γὰρ τινὰς περιπατοῦντας ἐν ὑμῖν ἁτάκτως, μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους.	for we hear that some <i>behave</i> in a disorderly way among you, not doing any work, but fussing around.	behave ← <i>walk</i> .
2 Thes 3:12	Τοῖς δὲ τοιούτοις παραγγέλλομεν καὶ παρακαλοῦμεν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν ἑαυτῶν ἄρτον ἐσθίωσιν.	And we command such and exhort <i>them</i> through our Lord Jesus Christ, that they work quietly and eat their own bread.	
2 Thes 3:13	Ὑμεῖς δέ, ἀδελφοί, μὴ ἐκκακησῃτε καλοποιοῦντες.	But you, brothers, do not lose heart in doing good.	

2 Thes 3:14	Εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε, καὶ μὴ συναναμίγνυσθε αὐτῷ, ἵνα ἐντραπή,	And if anyone does not obey our <u>injunction</u> through the epistle, take note of <u>him</u> and do not associate with him, so that he may be ashamed,	injunction ← <i>word</i> . of him ← <i>of this (one)</i> .
2 Thes 3:15	καὶ μὴ ὡς ἐχθρὸν ἡγείσθε, ἀλλὰ νουθετεῖτε ὡς ἀδελφόν.	yet do not consider <i>him</i> as an enemy, but admonish <i>him</i> as a brother.	
2 Thes 3:16	Αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης δώῃ ὑμῖν τὴν εἰρηνὴν διὰ παντός ἐν παντὶ τρόπῳ. Ὁ κύριος μετὰ πάντων ὑμῶν.	And may the Lord of peace himself give you peace at all times in every way. The Lord <i>be</i> with you all.	
2 Thes 3:17	Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὃ ἐστὶν σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτως γράφω.	The greeting of Paul by my own hand, which is a sign in every epistle – I write like this.	All Paul's valedictory greetings, including in Hebrews, have <i>grace ... (be)</i> , so authenticating Hebrews. Of the other ↴
2 Thes 3:18	Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.	The grace of our Lord Jesus Christ <i>be</i> with you all. Amen.	↳ epistles, only 2 Peter (after mentioning Paul's epistles) has <i>grace</i> , but in a different construction.
<u>1 Tim 1:1</u>	Παῦλος ἀπόστολος Ἰησοῦ χριστοῦ κατ' ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν, καὶ κυρίου Ἰησοῦ χριστοῦ τῆς ἐλπίδος ἡμῶν,	<i>From</i> Paul, an apostle of Jesus Christ by command of God our saviour and <u>Lord</u> , Jesus Christ our hope,	Lord: no article in the Greek. See Rom 1:7, showing why we repunctuate; AV differs.
1 Tim 1:2	Τιμοθέε γνησίῳ τέκνῳ ἐν πίστει· χάρις, ἔλεος, εἰρήνη ἀπο θεοῦ πατρὸς ἡμῶν καὶ {RP P1904 S1550 E1624: χριστοῦ Ἰησοῦ} [S1894: Ἰησοῦ χριστοῦ] τοῦ κυρίου ἡμῶν.	to Timothy, a <u>genuine</u> child in faith, grace, mercy <i>and</i> peace from God our father and {RP P1904 S1550 E1624: Christ Jesus} [S1894: Jesus Christ] our Lord.	χριστοῦ Ἰησοῦ, <i>Christ + Jesus</i> , RP P1904 S1550 E1624 F1859=12/13 vs. Ἰησοῦ χριστοῦ, <i>Jesus + Christ</i> , S1894 F1859=1/13 (Scrivener's m, which has a rather different context). AV differs textually. genuine: AV differs somewhat (<i>my own</i>).
1 Tim 1:3	Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶν μὴ ἑτεροδιδασκαλεῖν,	<i>I write</i> in the vein of <i>when</i> I appealed to you to stay on in Ephesus, when I was on my way to Macedonia, in order that you might command some not to teach <u>extraneous</u> doctrines,	extraneous ← <i>other (of a different kind)</i> .

1 Tim 1:4	μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ὑπεράνωτοις, αἵτινες ζητήσεις παρέχουσιν μᾶλλον ἢ {RP P1904 S1550: οἰκονομίαν} [E1624 S1894: οἰκοδομίαν] θεοῦ τὴν ἐν πίστει.	nor to heed fables or interminable genealogies, which give rise to <u>disputes</u> rather than {RP P1904 S1550: a dispensation} [E1624 S1894: edification] of God in faith.	οἰκονομίαν, <i>dispensation</i> , RP P1904 S1550 F1859=13/13 (incl. <i>c(tacite)</i>) vs. οἰκοδομίαν, <i>building</i> , <i>edification</i> , E1624 S1894 F1859=0/13. AV differs from us, following E1624. AV differs textually. disputes ← <i>inquiries</i> , where participants debate and dispute.
1 Tim 1:5	Τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου·	And the goal of the commandment is love from a pure heart and a <u>clear</u> conscience and unfeigned faith,	clear ← <i>good</i> .
1 Tim 1:6	ὧν τινὲς ἀστοχήσαντες ἐξετράπησαν εἰς ματαιολογίαν,	from which <i>things</i> some have <u>deviated</u> and have <u>turned away</u> to idle talk,	deviated ← <i>missed the mark</i> . turned away: or <i>been turned</i> <i>away</i> .
1 Tim 1:7	θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἅ λέγουσιν, μήτε περὶ τίνων διαβεβαιούνται.	wanting to be teachers of the law, <i>but</i> understanding neither what they say nor <i>things</i> <u>pertaining to</u> what they assert.	pertaining to ← <i>concerning</i> .
1 Tim 1:8	Οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἔάν τις αὐτῷ νομίμως χρήται,	And we know that the law <i>is</i> good, if a person uses it legitimately,	
1 Tim 1:9	εἰδὼς τοῦτο, ὅτι δικαίῳ νόμῳ οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἄσεβέσιν καὶ ἁμαρτωλοῖς, ἄνοσίοις καὶ βεβήλοις, {RP-text P1904: πατρολώαις} [RP- marg TR: πατραλώαις] καὶ {RP-text P1904: μητρολώαις} [RP-marg TR: μητραλώαις], ἀνδροφόνοις,	knowing this, that <i>the</i> law has not been instituted for a righteous <i>person</i> , but for <i>the</i> lawless and unruly, for <i>the</i> ungodly and for sinners, for <i>the</i> irreverent and profane, for <i>those who</i> commit <u>patricide</u> and <u>matricide</u> , for murderers,	πατρολώαις, <i>for patricides</i> (1a), RP-text P1904 F1859=5/13 vs. πατρολόαις, <i>for patricides</i> (1b), F1859=1/13 vs. πατραλώαις, <i>for patricides</i> (2a), RP-marg TR F1859=1/13 vs. πατραλοῖαις, <i>for patricides</i> (2b), F1859=4/13 vs. two similar, F1859=2/13. μητρολώαις, <i>for matricides</i> (1a), RP-text P1904 F1859=7/13 vs. μητρολόαις, <i>for matricides</i> (1b), F1859=1/13 vs. μητρολοῖαις, <i>for matricides</i> (1c), F1859=1/13 vs. two similar, F1859=2/13. A disparity with RP-marg (low count).

1 Tim 1:10	πόρνοις, ἄρσενοκοίταις, ἀνδραποδισταῖς, ψεύσταις, ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται,	for fornicators, homosexuals, kidnappers, liars, perjurers, and anything else there might be contrary to sound doctrine,	homosexuals ← (male) liars with male. anything else there might be ← if there is anything else. As a conditional clause, it does not have an explicit apodosis.
1 Tim 1:11	κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ, ὃ ἐπιστεύθην ἐγώ.	according to the glorious gospel of the blessed God, with which I have been entrusted.	glorious gospel ← gospel of the glory, a Hebraic genitive.
1 Tim 1:12	Καὶ χάριν ἔχω τῷ ἐνδυναμώσαντί με χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ὅτι πιστόν με ἠγήσατο, θέμενος εἰς διακονίαν,	And I am thankful to him who empowered me, to Christ Jesus our Lord, in that he considered me faithful and appointed me to a ministry,	
1 Tim 1:13	τὸν πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν· {RP: ἀλλὰ} [P1904 TR: ἀλλ'] ἠλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ·	me, who was formerly a blasphemer and persecutor and an impudent person, but I received mercy, because I acted in ignorance and unbelief,	ἀλλὰ, but (unapocopated), RP F1859=13/13 vs. ἀλλ', but (apocopated), P1904 TR F1859=0/13. A case of collusion between P1904 and TR? I acted in ignorance and unbelief ← unknowing I acted in unbelief.
1 Tim 1:14	ὑπερεπλεόνασεν δὲ ἡ χάρις τοῦ κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν χριστῷ Ἰησοῦ.	and the grace of our Lord superabounded with faith, and love which is in Christ Jesus.	which is: it is the definite article acting as a relative pronoun which designates a singular antecedent, whence is, not are.
1 Tim 1:15	Πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἅγιος, ὅτι χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ·	The saying is faithful and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost.	
1 Tim 1:16	ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα ἐν ἐμοὶ πρῶτῳ ἐνδείξηται Ἰησοῦς χριστὸς τὴν πᾶσαν μακροθυμίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεῦειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον.	But I received mercy on account of this: that in me first Jesus Christ should show all longsuffering, as a model for those who will believe in him, resulting in age-abiding life.	for ← of.

1 Tim 1:17	Τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἄοράτῳ, μόνῳ σοφῷ θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.	Now to the king of the ages, indefectible, invisible, <i>the</i> only wise God, <i>be</i> honour and glory throughout the durations of the ages. Amen.	
1 Tim 1:18	Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σέ προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν,	I commit this command to you, Timothy, <i>my</i> child, according to the prophecies which <i>have</i> led in your direction, that by <i>means of</i> them you should fight the good fight,	led in your direction ← <i>led forward up to you.</i>
1 Tim 1:19	ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἣν τινες ἀπώσάμενοι περὶ τὴν πίστιν ἐναυάγησαν·	having faith and a clear conscience, which some have rejected, and they have suffered shipwreck in respect of <i>their</i> faith,	clear ← <i>good.</i>
1 Tim 1:20	ᾧν ἐστὶν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ, ἵνα παιδευθῶσιν μὴ βλασφημεῖν.	among whom are Hymenaeus and Alexander, whom I have delivered to Satan in order that they may be taught not to blaspheme.	among ← <i>of.</i>
1 Tim 2:1	Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων·	So I exhort <i>you</i> first of all to make pleas, prayers, intercessions, thanks, for all men,	
1 Tim 2:2	ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἡρεμον καὶ ἡσυχίον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.	for kings and all those in high positions, so that we may lead a quiet and calm life in all godliness and solemnity,	in ← <i>being in.</i>
1 Tim 2:3	Τοῦτο γὰρ καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν θεοῦ,	for this <i>is</i> good and acceptable in the sight of our saviour, God,	
1 Tim 2:4	ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.	who wants all men to be saved and to come to acknowledgment of <i>the</i> truth.	
1 Tim 2:5	Εἷς γὰρ θεός, εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων, ἄνθρωπος χριστὸς Ἰησοῦς,	For <i>there is</i> one God, and one mediator between God and men, <i>the</i> man Christ Jesus,	between ← <i>of.</i>
1 Tim 2:6	ὁ δούς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίῳις,	who gave himself <i>as</i> a ransom for all, the testimony at <i>its own particular time,</i>	at its own <i>particular</i> time ← <i>at its own seasons.</i>

1 Tim 2:7	εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος· ἀληθεῖαν λέγω ἐν χριστῷ, οὐ ψεύδομαι· διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ.	to <u>which</u> I have been appointed a herald and apostle – I speak the truth in Christ; I am not lying – a teacher of <i>the</i> Gentiles in faith and truth.	which: neuter, so it could refer to <i>ransom</i> , but it is probably generalizing (compare 2 Thes 2:14).
1 Tim 2:8	Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας, χωρὶς ὀργῆς καὶ διαλογισμοῦ.	So I wish for men everywhere to pray, lifting up holy hands without anger <u>or</u> argument,	or: disjunctive use of καί. argument: AV differs somewhat (<i>doubting</i>).
1 Tim 2:9	Ὡσαύτως καὶ τὰς γυναῖκας ἐν καταστολῇ κοσμίῳ, μετὰ αἰδοῦς καὶ σωφροσύνης, κοσμεῖν ἑαυτάς, μὴ ἐν πλεγμασίν, ἢ χρυσῷ, ἢ μαργαρίταις, ἢ ἱματισμῷ πολυτελεῖ,	and for women <u>similarly</u> to adorn themselves in discreet dress, with modesty and sobriety, not with braids or gold or pearls or extravagant clothes,	similarly ← <i>similarly also</i> (otiose καί).
1 Tim 2:10	ἀλλ' ὃ πρέπει γυναῖξιν ἐπαγγελλομέναις θεοσεβειαν, δι' ἔργων ἀγαθῶν.	but – which is fitting for women who <u>profess</u> godliness – with good works.	profess ← <i>promise</i> , but in the middle voice also <i>profess</i> .
1 Tim 2:11	Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ.	A woman should learn <u>quietly</u> and <u>most</u> <u>submissively</u> ,	quietly ← <i>in quietness</i> . most submissively ← <i>in all submission</i> .
1 Tim 2:12	Γυναικὶ δὲ διδάσκειν οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἄνδρός, ἀλλ' εἶναι ἐν ἡσυχίᾳ.	and I do not allow a woman to teach, nor to dominate <i>her</i> husband, but to be <u>quiet</u> .	quiet ← <i>in stillness</i> .
1 Tim 2:13	Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὐά.	For Adam was formed first, then Eve,	
1 Tim 2:14	καὶ Ἀδὰμ οὐκ ἡπατήθη, ἡ δὲ γυνὴ ἀπατηθεῖσα ἐν παραβάσει γέγονεν.	and Adam was not deceived, but the woman was deceived and came to be in transgression,	
1 Tim 2:15	σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης.	but she will be saved <u>throughout</u> childbearing, if they remain in faith and love and sanctification with sobriety.	throughout: or <i>by means of</i> . An allusion to Gen 3:16 .
1 Tim 3:1	Πιστὸς ὁ λόγος· εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ.	The saying <i>is</i> faithful: “If anyone aspires to <i>the position</i> of an <u>overseer</u> , he desires a good work.”	overseer: see Phil 1:1.

1 Tim 3:2	Δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, {RP S1550: νηφάλεον} [P1904 E1624 S1894: νηφάλιον], σώφρονα, κόσμιον, φιλόξενον, διδακτικόν·	An <u>overseer</u> , then, must be unimpeachable, <i>the</i> husband of one wife, <u>sober</u> , temperate, well-behaved, hospitable, with aptitude for teaching,	νηφάλεον, <i>sober</i> (1), RP S1550 F1859=4/13 (Scrivener's aefn) vs. νηφάλιον, <i>sober</i> (2), P1904 E1624 S1894 F1859=6/13 (Scrivener's bcghkl) vs. νηφάλειον, <i>sober</i> (3), F1859=1/13 (Scrivener's m) vs. νηφάλαιον, <i>sober</i> (4), F1859=2/13 (Scrivener's do). A disparity with RP, R=5:8. overseer: etymologically <i>bishop</i> .
1 Tim 3:3	μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδη, ἀλλ' ἐπεικῇ, ἄμαχον, ἀφιλάργυρον·	not over-fond of wine, not violent, not shamefully greedy of gain, but equitable, <u>peaceable</u> , not a lover of money,	peaceable ← <i>non-combative</i> .
1 Tim 3:4	τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πασης σεμνότητος.	taking charge of his own household well, keeping <i>his</i> children in subjection <u>most solemnly</u> .	most solemnly ← <i>with all solemnity</i> .
1 Tim 3:5	Εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν, πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται;	But if a person does not know how to take charge of his own household, how <u>can</u> he take care of <i>the church</i> of God?	can ← <i>will</i> , a Hebraism. church: see Matt 16:18.
1 Tim 3:6	Μὴ νεόφυτον, ἵνα μὴ τυφωθείς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου.	Not a newcomer, in case <u>his imagination runs away with him</u> and he falls into <i>the condemnation</i> of the devil.	his imagination runs away with him ← <i>he is enveloped in vapour</i> . condemnation: or <i>judgment</i> .
1 Tim 3:7	Δεῖ δὲ αὐτὸν καὶ μαρτυρίαν καλὴν ἔχειν ἀπο τῶν ἔξωθεν, ἵνα μὴ εἰς ὀνειδισμόν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου.	And he must also have a good reputation with those outside, so that he does not fall into <u>disrepute</u> or a snare of the devil.	disrepute ← <i>reproach</i> . or: disjunctive use of καί.
1 Tim 3:8	Διακόνους ὡσαύτως σεμνοὺς, μὴ διλόγους, μὴ οἴνω πολλῷ προσέχοντας, μὴ αἰσχροκερδεις,	Likewise, <u>ministers must be solemn</u> , not equivocal, not <u>heavy drinkers of wine</u> , not shamefully greedy of gain,	ministers: etymologically <i>deacons</i> . heavy drinkers of wine ← <i>devoted to much wine, intent on much wine</i> .
1 Tim 3:9	ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει.	keeping the mystery of the faith with a <u>clear</u> conscience.	clear ← <i>pure</i> .

1 Tim 3:10	Καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἴτα διακονεῖτωσαν, ἀνέγκλητοι ὄντες.	And let these be put to the test first, then let them minister, when they are <i>found to be</i> irreproachable.	
1 Tim 3:11	Γυναῖκας ὡσαύτως σεμνάς, μὴ διαβόλους, {RP S1550: νηφαλέους} [P1904 E1624 S1894: νηφαλίους], πιστάς ἐν πασιν.	Similarly, <i>their</i> wives <i>must be</i> solemn, not slandorous, <u>sober</u> , faithful in everything.	νηφαλέους, <i>sober</i> (1), RP S1550 F1859=5/14 (Scrivener's el*mno) vs. νηφαλίους, <i>sober</i> (2), P1904 E1624 S1894 F1859=6/14 (Scrivener's bcghkl**) vs. νηφαλέας, <i>sober</i> (3), F1859=1/14 (Scrivener's a) vs. νηφαλαίους, <i>sober</i> (4), F1859=2/14 (Scrivener's df). A weak disparity with RP, R=6:8.
1 Tim 3:12	Διάκονοι ἔστωσαν μιᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων.	<u>Ministers</u> must be <i>the</i> husbands of one wife, properly in charge of <i>their</i> children and their own households.	Ministers: etymologically <i>Deacons</i> .
1 Tim 3:13	Οἱ γὰρ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν περιποιούνται, καὶ πολλὴν παρρησίαν ἐν πίστει τῇ ἐν χριστῷ Ἰησοῦ.	For those <i>who minister</i> well acquire good standing for themselves, and much assurance in faith in Christ Jesus.	minister ← <i>ministered</i> . See Matt 23:20.
1 Tim 3:14	Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρὸς σε τάχιον·	I write these <i>things</i> to you hoping to come to you <u>very soon</u> .	very soon ← <i>more quickly</i> .
<u>1 Tim 3:15</u>	ἂν δὲ βραδύνω, ἵνα εἰδῇς πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι, ἣτις ἐστὶν ἐκκλησία θεοῦ ζῶντος, στύλος καὶ ἐδραῖωμα τῆς ἀληθείας.	But if I take a long time, <i>I</i> <i>have written</i> in order that you may know how <i>you</i> should behave in <i>the</i> house of God, which is <i>the</i> <u>church</u> of <i>the</i> living God. A pillar and base of the truth,	We have punctuated this verse so as to link <i>a pillar</i> ... with the next verse. church: see Matt 16:18.

1 Tim 3:16	Καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον· θεὸς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.	and confessedly great, is the mystery of godliness: God was manifested in <i>the</i> flesh, justified in <i>the</i> spirit, seen by angels, preached among <i>the</i> Gentiles, believed on in <i>the</i> world <i>and</i> taken up in glory.	No textual issue among Scrivener's witnesses. We have examined all manuscripts and 561 indisputably read θεός <i>God</i> , and at most 11 read ὅς <i>he who</i> . See also our Introduction. For a wider study, see [JWB-RR], pp.425-520. For the evidence regarding codex C, see the facsimile in [FHAS-PI, vol.1, plate X, p.120]. See our textual studies on www.FarAboveAll.com .
1 Tim 4:1	Τὸ δὲ πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς πίστεως, προσέχοντες πνεύμασιν πλάνοις καὶ διδασκαλίαις δαιμονίων,	Now the spirit expressly says that in <i>the</i> latter times some will apostatize from the faith and give heed to misleading spirits and teachings of demons,	
1 Tim 4:2	ἐν ὑποκρίσει ψευδολόγων, {RP TR: κεκαυτηριασμένων} [P1904: κεκαυστηριασμένων] τὴν ἰδίαν συνείδησιν,	with <i>the</i> hypocrisy of liars <u>whose own consciences have been seared</u> ,	κεκαυτηριασμένων, <i>seared (1)</i> , RP TR F1859=9/13 vs. κεκαυστηριασμένων, <i>seared (2)</i> , P1904 F1859=2/13 (Scrivener's mo) vs. other spellings, F1859=2/13 (Scrivener's dh*). whose own consciences <i>have been seared</i> ← <i>seared (in respect of) the own conscience</i> .
1 Tim 4:3	κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ θεὸς ἔκτισεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσιν τὴν ἀλήθειαν.	forbidding to marry, <i>ordering</i> to abstain from foodstuffs which God created to be partaken of with thanks by those <i>who are</i> faithful and <i>have</i> acknowledged the truth.	
1 Tim 4:4	Ὅτι πᾶν κτίσμα θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον, μετὰ εὐχαριστίας λαμβανόμενον·	For every creature of God <i>is</i> good, and <i>it is</i> by <u>no means</u> to be rejected <u>if</u> it is received with thanksgiving,	by no means ← (<i>in respect of</i>) <i>nothing</i> . if: conditional use of the participle.
1 Tim 4:5	ἀγιάζεται γὰρ διὰ λόγου θεοῦ καὶ ἐντεύξεως.	for it is sanctified through <i>the</i> word of God and entreaty.	

1 Tim 4:6	Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς καλὸς ἔση διάκονος Ἰησοῦ χριστοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως, καὶ τῆς καλῆς διδασκαλίας ἣ παρηκολούθηκας.	If you propose these <i>things</i> to the brothers, you will be a good minister of Jesus Christ, nourished by the words of the faith and of good doctrine which you have followed closely.	If: conditional use of the participle.
1 Tim 4:7	Τοὺς δὲ βεβήλους καὶ γραῶδεις μύθους παραιτοῦ. Γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν·	But reject profane and old wives' tales and exercise yourself <i>rather</i> to godliness.	
1 Tim 4:8	ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος· ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμος ἐστίν, {RP TR: ἐπαγγελίαν} [P1904: ἐπαγγελίας] ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.	For physical exercise is beneficial in a minor <i>matter</i> , but godliness is beneficial in all <i>respects</i> , having <i>the</i> {RP TR: promise} [P1904: promises] of present and future life.	ἐπαγγελίαν, <i>promise</i> , RP TR F1859=4/12 (Scrivener's acfk) vs. ἐπαγγελίας, <i>promises</i> , P1904 F1859=8/12. A disparity with RP, R=5:9.
1 Tim 4:9	Πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος.	The saying <i>is</i> faithful and worthy of all acceptance.	“The saying” is presumably what follows, as in 1 Tim 1:15, 1 Tim 3:1, though the previous verse also reads rather like a saying.
1 Tim 4:10	Εἰς τοῦτο γὰρ καὶ κοπιῶμεν καὶ ὀνειδίζομεθα, ὅτι ἡλπίκαμεν ἐπὶ θεῷ ζῶντι, ὃς ἐστὶν σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.	For we also toil for this and are reproached, because we have put hope in <i>the</i> living God, who is <i>the</i> saviour of <u>all</u> <u>m</u> en, <u>e</u> specially <u>b</u> elievers.	all men: it does not say fallen angels or their offspring are included, or salvation by works, or salvation outside of Christ, or that all men are saved in a uniform way. Nor does it say “potentially saved”. For a possible mechanism for the non-believing part, see 1 Pet 4:6. especially: as in Gal 6:10. believers: or <i>(the) faithful</i> .
1 Tim 4:11	Παράγγελλε ταῦτα καὶ δίδασκε.	Command these <i>things</i> and teach <i>them</i> .	
1 Tim 4:12	Μηδεὶς σου τῆς νεότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πνεύματι, ἐν πίστει, ἐν ἀγνεΐᾳ.	Let no-one despise your youth, but become a model <u>f</u> or believers, in word, in behaviour, in love, in spirit, in faith, in purity.	for ← <i>of</i> .
1 Tim 4:13	Ἔως ἔρχομαι, πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ.	Until I come, pay attention to reading, to encouragement, to teaching.	

1 Tim 4:14	Μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ προφητείας μετα ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου.	Do not neglect the gracious gift in you, which was given to you through prophecy with laying on of hands of the council of elders.	
1 Tim 4:15	Ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα σου ἡ προκοπή φανερά ᾖ ἐν πάσιν.	Concern yourself with these <i>things</i> , be <i>immersed</i> in these <i>things</i> , so that your progress may be evident <u>among</u> all.	among all: or <i>in all respects</i> .
1 Tim 4:16	Ἐπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ. Ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.	Attend to yourself and the teaching. Continue with them, for in doing this you will save both yourself and those <i>who</i> hear you.	
1 Tim 5:1	Πρεσβυτέρῳ μὴ ἐπιπλήξης, ἀλλὰ παρακάλει ὡς πατέρα· νεωτέρους, ὡς ἀδελφούς·	Do not rebuke an elder, but treat <i>him</i> as a father, <i>and</i> younger <i>men</i> as brothers,	
1 Tim 5:2	πρεσβυτέρας, ὡς μητέρας· νεωτέρας, ὡς ἀδελφάς, ἐν πάσῃ ἀγνείᾳ.	elder women as mothers, younger <i>women</i> as sisters, in total purity.	
1 Tim 5:3	Χήρας τίμα τὰς ὄντως χήρας.	Honour widows who really <i>are</i> widows.	
1 Tim 5:4	Εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις· τοῦτο γάρ ἐστιν {RP: - } [P1904 TR: καλὸν καὶ] ἀπόδεκτον ἐνώπιον τοῦ θεοῦ.	But if any widow has children or descendants, let them first learn to treat their own house reverently and to return what <i>is</i> due to <i>their</i> forebears, for that is {RP: - } [P1904 TR: right and] acceptable in the sight of God.	καλὸν καὶ, <i>good and</i> : absent in RP F1859=9/12 vs. present in P1904 TR F1859=3/12 (Scrivener's <u>dmo</u>).
1 Tim 5:5	Ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἡλπικεν ἐπὶ τὸν θεόν, καὶ προσμένει ταῖς δεήσεσιν καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας.	But she <i>who</i> really <i>is</i> a widow and <i>has been</i> forsaken has put her hope in God and continues in supplications and prayers night and day,	
1 Tim 5:6	Ἡ δὲ σπαταλῶσα, ζῶσα τέθνηκεν.	whereas she <i>who</i> lives lewdly <u>is dead</u> while alive.	is dead ← <i>has died</i> , so is in a state of being dead.
1 Tim 5:7	Καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίληπτοι ὦσιν.	Command these <i>things</i> too, so that they may be unimpeachable.	

1 Tim 5:8	Εἰ δέ τις τῶν ἰδίων καὶ μάλιστα τῶν οἰκείων οὐ προνοεῖ, τὴν πίστιν ἥρνηται, καὶ ἔστιν ἀπίστου χειρῶν.	But if anyone does not provide for his own, and especially for those of <i>his own</i> household, he has denied the faith and is worse than an unbeliever.	
1 Tim 5:9	Χήρα καταλεγέσθω μὴ ἔλαττον ἑτῶν ἑξήκοντα, γεγονυῖα ἐνὸς ἀνδρὸς γυνή,	Do not let a widow less than sixty years <i>old</i> be enlisted, <i>but one who</i> was a wife of one man,	
1 Tim 5:10	ἐν ἔργοις καλοῖς, μαρτυρουμένη, εἰ ἔτεκνοτρόφησεν, εἰ ἐξενοδόχησεν, εἰ ἀγίων πόδας ἐνιψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν.	reputed for good works, if she has brought up children, if she has been hospitable, if she has washed <i>the</i> feet of the <i>saints</i> , if she has helped <i>the</i> afflicted, if she has engaged in every good work.	saints: see Matt 27:52.
1 Tim 5:11	Νεωτέρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσιν τοῦ χριστοῦ, γαμεῖν θέλουσιν,	But decline younger widows, for when they turn restive against Christ, they <i>will</i> want to marry,	
1 Tim 5:12	ἔχουσαι κρίμα, ὅτι τὴν πρώτην πίστιν ἠθέτησαν.	incurring judgment, because they set aside <i>their</i> initial faith,	
1 Tim 5:13	Ἄμα δὲ καὶ ἄργαὶ μαυθάνουσιν, περιερχόμεναι τὰς οἰκίας, οὐ μόνον δὲ ἄργαί, ἀλλὰ καὶ φλύαροι καὶ περίεργοι, λαλοῦσαι τὰ μὴ δεόντα.	while at the same time they idly learn, as they go round houses, and not only idly, but also <i>as</i> gossipmongers and busybodies, saying <i>things which</i> they ought not.	
1 Tim 5:14	Βούλομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν.	So I want the younger women to marry, have children, be mistress of a house, not to give any opportunity to the adversary <u>on account of</u> <u>abuse</u> ,	on account of abuse: AV differs (<i>to speak reproachfully</i>), so differing in who is abusive.
1 Tim 5:15	Ἦδη γάρ τινες ἑξετράπησαν ὀπίσω τοῦ Σατανᾶ.	for some have already turned aside after Satan.	
1 Tim 5:16	Εἴ τις πιστὸς ἢ πιστὴ ἔχει χήρας, ἐπαρκείτω αὐταῖς, καὶ μὴ βαρεῖσθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.	If any <i>man</i> or <i>woman</i> believer <u>has</u> <u>widows</u> , let him help them, and don't let the <u>church</u> be burdened, so that it <i>can</i> help the real widows.	has widows: i.e. under his or her care. church: see Matt 16:18.

1 Tim 5:17	Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ.	Let the elders who <i>have</i> taken charge well be considered worthy of double honour, especially those <i>who</i> toil in word and teaching,	
1 Tim 5:18	Λέγει γὰρ ἡ γραφή, Βοῦν ἁλωῶντα οὐ φιμώσεις· καί, "Ἄξιός ἐστι ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.	for the scripture says, "You shall not muzzle <i>the ox that threshes</i>" , and, "The worker <i>is</i> worthy of his wages."	Deut 25:4. For the second quote, see Matt 10:10.
1 Tim 5:19	Κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδεχού, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων.	Do not accept an accusation against an elder except on <i>the basis of</i> two or three witnesses.	
1 Tim 5:20	Τοὺς ἁμαρτάνοντας ἐνώπιον πάντων ἔλεγε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν.	Censure sinners in the presence of everyone, in order that <u>others</u> also may have fear.	others ← <i>the rest</i> .
<u>1 Tim 5:21</u>	Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ κυρίου Ἰησοῦ χριστοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξης χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ {RP P1904: πρόσκλησιν} [TR: πρόσκλησιν].	I solemnly urge <i>you</i> before God and Lord, Jesus Christ, and the elect angels, that you should keep these <i>things</i> without prejudice, not acting in any <i>respect</i> with <u>partiality</u> .	πρόσκλησιν, <i>partiality</i> (1), but more commonly <i>summons</i> , RP P1904 F1859=11/13 vs. πρόσκλησιν, <i>partiality</i> (2), TR F1859=2/13 (Scrivener's ch). Lord: no article in the Greek. See Rom 1:7, showing why we repunctuate; AV differs. Note the article with <i>elect angels</i> .
1 Tim 5:22	Χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἁμαρτίαις ἁλλοτρίαις· σεαυτὸν ἄγνόν τηρεῖ.	<u>Don't be hasty laying hands</u> on anyone, and do not share in other people's sins; keep yourself pure.	Don't be hasty laying hands ← <i>Do not hastily lay hands</i> . Not a sanction for laying hands without haste.
1 Tim 5:23	Μηκέτι ὑδροπότει, ἀλλ' οἶνω ὀλίγῳ χρῶ, διὰ τὸν στόμαχόν σου καὶ τὰς πυκνάς σου ἀσθενείας.	Don't <i>just</i> drink water any longer, but use a little wine on account of your stomach and your frequent ailments.	This verse is a dispensational marker, because guaranteed healing (as in James 5:14) and immediate evidential miracles (as in Acts 14:9-10) are not operative in Paul's prison ministry. See also 2 Tim 4:20. But quiet divine intervention is possible, as in Phil 2:25-26.
1 Tim 5:24	Τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί εἰσιν, προάγουσαι εἰς κρίσιν· τισὶν δὲ καὶ ἐπακολουθοῦσιν.	The sins of some men are evident beforehand, preceding <i>them</i> to judgment, whereas <u>others</u> <i>have</i> sins following <i>them</i> .	others ← <i>others also</i> .

1 Tim 5:25	Ὡσαύτως καὶ τὰ καλὰ ἔργα πρόδηλά ἐστιν· καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ {RP P1904: δύνανται} [TR: δύνανται].	Similarly too, the good works are evident beforehand, whereas the <i>works that</i> are otherwise <u>cannot remain hidden</u> .	δύνανται, <i>they can</i> (non- classical form for neuter plural subject), RP P1904 F1859=9/13 vs. δύνανται, <i>they can</i> (classical form), TR F1859=4/13 (Scrivener's egkm). remain hidden ← <i>lie hidden</i> .
1 Tim 6:1	Ὅσοι εἰσὶν ὑπὸ ζυγὸν δούλοι, τοὺς ἰδίους δεσπότας πάσης τιμῆς ἀξίους ἡγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ θεοῦ καὶ ἡ διδασκαλία βλασφημῇται.	Let <u>all</u> who are slaves, under a yoke, consider their own masters worthy of all honour, so that the name of God and the doctrine are not blasphemed.	all ← <i>as many as</i> .
1 Tim 6:2	Οἱ δὲ πιστοὺς ἔχοντες δεσπότας μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοί εἰσιν· ἄλλα μᾶλλον δουλευέτωσαν, ὅτι πιστοὶ εἰσιν καὶ ἀγαπητοὶ οἱ τῆς ευεργεσίας ἀντιλαμβανόμενοι. ¶ Ταῦτα δίδασκε καὶ παρακάλει.	And let those <i>who</i> have believing masters not despise <i>them</i> , because they are brothers, but let them rather serve <i>them</i> , because those <i>who are</i> <u>benefited by</u> good work are believers and beloved. ¶ Teach and encourage these <i>things</i> .	¶ Verse division: in P1904 numbering, 1 Tim 6:3 begins here. are benefited by: referring to the masters. If the persons referred to are the slaves, then the meaning must be <i>partake of</i> , which is a common meaning of the verb.
1 Tim 6:3	Εἴ τις ἑτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ὑγιαίνουσιν λόγοις, τοῖς τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ,	If anyone teaches another doctrine and does not adhere to sound words – those of our Lord Jesus Christ – and to the godly doctrine,	
1 Tim 6:4	τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεων καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημῖαι, ὑπόνοιαι πονηραί,	<u>he has let his imagination run away with him</u> and understands nothing, but <i>is</i> delirious concerning inquiries and controversies from which arise envy, strife, blasphemies, malevolent suppositions,	he has let his imagination run away with him ← <i>he has been enveloped in vapour</i> , as in 1 Tim 3:6.

1 Tim 6:5	{RP: διαπατριβαῖ} [P1904 TR: παραδιατριβαῖ] διεφθαρμένων ἀνθρώπων τὸν νοῦν, καὶ ἄπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν. Ἀφίστασο ἀπὸ τῶν τοιούτων.	vain arguments of men corrupt in mind and devoid of the truth, who reckon godliness to be a means of gain. Do not associate with such.	διαπατριβαῖ, violent contention; useless disputation (1), RP F1859=10/13 vs. παραδιατριβαῖ, violent contention; useless disputation (2), P1904 TR F1859=1/13 (Scrivener's b) vs. another reading, F1859=2/13 (Scrivener's dl). A case of collusion between P1904 and TR? godliness to be a means of gain: AV differs (<i>gain is godliness</i>). Do not associate with ← <i>Stand away from</i> .
1 Tim 6:6	Ἔστιν δὲ πορισμὸς μέγας ἢ εὐσέβεια μετὰ αὐταρκείας·	But godliness with independence is an important means of gain.	with independence: or with self-sufficiency. The sense appears to be without ulterior motives, in its own right.
1 Tim 6:7	οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, δῆλον ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα·	For we brought nothing into the world, and it is clear that we cannot take anything out either.	
1 Tim 6:8	ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα τούτοις ἀρκεσθῆσόμεθα.	Provided we have sustenance and shelter, we shall be satisfied with these.	Provided: conditional use of the participle. shelter: AV differs somewhat, raiment, which we take for granted as available in some form, and consider <i>shelter</i> a necessity in winter storms.
1 Tim 6:9	Οἱ δὲ βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα καὶ ἐπιθυμίας πολλὰς, ἀνοήτους καὶ βλαβεράς, αἵτινες βυθίζουσιν τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν.	But those who wish to become rich fall into temptation and a snare and many senseless and harmful desires, which sink men into destruction and ruin.	
1 Tim 6:10	Ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία· ἧς τινὲς ορεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως, καὶ ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς.	For love of money is a root of all the evils, a root which some, by striving for it, have strayed from the faith and have pierced themselves all over with many pangs of pain.	by striving: gerundial use of the participle.

1 Tim 6:11	Σὺ δέ, ὦ ἄνθρωπε τοῦ θεοῦ, ταῦτα φεύγε· δίδωκε δὲ δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονήν, πραότητα.	But you, O man of God, flee from these <i>things</i> , and pursue righteousness, godliness, faith, love, patience, meekness.	
1 Tim 6:12	Ἀγωνίζου τὸν καλὸν ἄγωνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν {RP: - } [P1904 TR: καὶ] ἐκλήθης, καὶ ὡμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.	Contend <i>in</i> the good contest of faith, take hold of age-abiding life, to which you were {RP: - } [P1904 TR: also] called, having also confessed the good confession in the presence of many witnesses.	καὶ, <i>also</i> : absent in RP F1859=7/14 (Scrivener's abcefgk) vs. present in P1904 TR F1859=7/14 (Scrivener's dhlmnoζ). A weak disparity with RP, R=7:9.
1 Tim 6:13	Παραγγέλλω σοι ἐνώπιον τοῦ θεοῦ τοῦ ζωοποιούντος τὰ πάντα, καὶ χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν,	I command you in the sight of God, who makes everything alive, and Christ Jesus, who testified the good confession before Pontius Pilate,	
1 Tim 6:14	τηρήσαί σε τὴν ἐντολὴν ἄσπιλον, ἀνεπίληπτον, μέχρι τῆς ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ,	to keep the commandment spotlessly, unimpeachably, until the appearing of our Lord Jesus Christ,	
1 Tim 6:15	ἦν καιροῖς ἰδίους δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων, καὶ κύριος τῶν κυριευόντων,	which in his own <u>time</u> the blessed and only potentate, the king of those that reign, and Lord of those that rule, will display,	time ← <i>seasons</i> .
1 Tim 6:16	ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται· ὡς τιμὴ καὶ κράτος αἰώνιον. Ἀμήν.	who alone has immortality, dwelling in unapproachable light, whom no-one <u>among</u> men has seen or can see, to whom <i>be</i> honour and age-abiding might. Amen.	among ← <i>of</i> .
1 Tim 6:17	Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε, μὴ ὑψηλοφρονεῖν, μηδὲ ἡλπικέναι ἐπὶ πλούτου ἀδηλότητι, ἀλλ' ἐν τῷ θεῷ τῷ ζῶντι, τῷ παρέχοντι ἡμῖν {RP P1904: πάντα πλουσίως} [TR: πλουσίως πάντα] εἰς ἀπόλαυσιν·	Command those <i>who are</i> rich in the present age not to be haughty, nor <u>to put hope</u> in the uncertainty of wealth, but in the living God, who <u>richly</u> provides us with <u>everything</u> for <i>our</i> enjoyment,	πάντα πλουσίως, <i>everything</i> + <i>richly</i> , RP P1904 F1859=13/13 vs. πλουσίως πάντα, <i>richly</i> + <i>everything</i> , TR F1859=0/13. to put hope ← <i>to have put hope</i> .

1 Tim 6:18	ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικούς,	to do good, to be rich in good works, to be <u>generous</u> , willing to <u>share</u> ,	generous: an accusative where a dative might be expected, as in Acts 25:27, Heb 2:10. to share: AV differs, to modern ears at least (<i>to communicate</i>).
1 Tim 6:19	ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς αἰωνίου ζωῆς.	treasuring up for themselves a good foundation for the future, in order that they might take hold of age-abiding life.	
1 Tim 6:20	ὦ Τιμόθεε, τὴν {RP: παραθήκην} [P1904 TR: παρακαταθήκην], φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κenoφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως.	Timothy, guard the <u>deposit</u> , avoiding profane vain talk and contradictions of <u>science</u> falsely so called,	παραθήκην, <i>deposit, thing entrusted (1)</i> , RP F1859=7/13 (Scrivener's acdehmn) vs. παρακαταθήκην, <i>deposit, thing entrusted (2)</i> , P1904 TR F1859=6/13 (Scrivener's bfgklo). A weak disparity with RP, R=7:8. science: or <i>knowledge</i> . VulgC VulgS have <i>scientia</i> , from which perhaps the AV's <i>science</i> , which seems so appropriate in our day too.
1 Tim 6:21	ἦν τινες ἐπαγγελλόμενοι περὶ τὴν πίστιν ἡστόχησαν. Ἡ χάρις μετὰ σοῦ. Ἀμήν.	which some, while <u>professing it</u> , have deviated concerning the faith. Grace <i>be</i> with you. Amen.	professing: see 1 Tim 2:10.
2 Tim 1:1	Παῦλος, ἀπόστολος {RP TR: Ἰησοῦ χριστοῦ} [P1904: χριστοῦ Ἰησοῦ] διὰ θελήματος θεοῦ, κατ' ἐπαγγελίαν ζωῆς τῆς ἐν χριστῷ Ἰησοῦ,	<i>From</i> Paul, an apostle of {RP TR: Jesus Christ} [P1904: Christ Jesus] through <i>the</i> will of God, according to <i>the</i> promise of life which <i>is</i> in Christ Jesus,	Ἰησοῦ χριστοῦ, <i>Jesus + Christ</i> , RP TR F1859=9/13 vs. χριστοῦ Ἰησοῦ, <i>Christ + Jesus</i> , P1904 F1859=4/13 (Scrivener's degn).
2 Tim 1:2	Τιμοθέω ἀγαπητῷ τέκνῳ χάρις, ἐλεος, εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.	to Timothy, beloved child, grace, mercy <i>and</i> peace from God <i>the</i> father and Christ Jesus our <u>Lord</u> .	Lord: the construction here is not quite parallel to 1 Tim 1:1 (position of ἡμῶν).
2 Tim 1:3	Χάριν ἔχω τῷ θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνηΐαν ἐν ταῖς δεήσεσίν μου νυκτὸς καὶ ἡμέρας,	I thank God, whom I serve <u>following my</u> forebears with a <u>clear</u> conscience when I ceaselessly <u>remember</u> you in my supplications night and day,	following ← <i>from, since</i> . clear ← <i>pure</i> . remember ← <i>have remembrance of</i> .

2 Tim 1:4	ἐπιποθῶν σε ἰδεῖν, μνησμένος σου τῶν δακρυῶν, ἵνα χαράς πληρωθῶ,	longing to see you, <u>remembering</u> your tears, so that I may be filled with joy,	remembering: grammatically perfect tense in form, but present in sense (also classically so).
2 Tim 1:5	ὑπόμνησιν λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἣτις ἐνώκησεν πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι καὶ τῇ μητρί σου {RP P1904 E1624 S1894: Εὐνίκη} [S1550: Εὐνείκη], πέπεισμαι δὲ ὅτι καὶ ἐν σοί.	as I recall the unfeigned faith which <i>is</i> in you, which first dwelt in your grandmother Lois, and your mother <u>Eunice</u> , and, I am persuaded, also in you.	Εὐνίκη, <i>Eunice</i> (1), RP P1904 E1624 S1894 F1859=5/13 vs. Εὐνείκη, <i>Eunice</i> (2), S1550 F1859=7/13 vs. Εὐνήκη, <i>Eunice</i> (3), F1859=1/13 (Scrivener's f). A weak disparity with RP, R=7:8.
2 Tim 1:6	Δι' ἣν αἰτίαν ἀναμιμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου.	And for this reason I remind you to rekindle the gracious gift of God which is in you through the laying on of my hands,	
2 Tim 1:7	Οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ.	for God has not given us a spirit of timidity, but of power and love and moderation.	
2 Tim 1:8	Μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον τοῦ κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ· ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν θεοῦ,	So do not be ashamed of the testimony <u>about</u> our Lord nor of me his prisoner, but partake of the suffering for the gospel according to <i>the</i> power of God,	about ← <i>of</i> . We take this as an objective genitive (Paul and Timothy do the testifying), though it could be subjective (the testimony that the Lord gave). As the testimony is not given to the Lord (but to the general public, we presume), it would also be ambiguous to translate by the word <i>to</i> .
2 Tim 1:9	τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγία, οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαν πρόθεσιν καὶ χάριν τὴν δοθεῖσαν ἡμῖν ἐν χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων,	who <i>has</i> saved us and called <i>us</i> with a holy calling, not according to our works, but according to his own purpose, and grace which <i>was</i> given to us in Christ Jesus before <u>the durations of the ages</u> ,	<i>the durations of the ages</i> ← <i>age-abiding times</i> .
2 Tim 1:10	φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ χριστοῦ, καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζῶην καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου,	but <i>which has</i> now <i>been</i> made manifest through the appearing of our saviour Jesus Christ, who <i>has</i> abolished death and brought life and <u>indefectibility</u> to light through the gospel,	indefectibility: AV differs (<i>immortality</i>).

2 Tim 1:11	εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος ἐθνῶν.	for <i>the cause of</i> which I have been appointed a preacher and apostle and teacher of <i>the</i> Gentiles.	preacher ← <i>herald</i> , <i>proclaimer</i> .
2 Tim 1:12	Δι' ἣν αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι· οἶδα γὰρ ὃ πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατός ἐστὶν τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.	<i>And</i> for this reason I suffer these <i>things</i> too, but I am not ashamed, for I know in whom I have believed, and I <u>am persuaded</u> that he is able to keep my entrusted deposit up to that day.	am persuaded ← <i>have been</i> <i>persuaded</i> .
2 Tim 1:13	Ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων ὧν παρ' ἐμοῦ ἤκουσας, ἐν πίστει καὶ ἀγάπῃ τῇ ἐν χριστῷ Ἰησοῦ.	Hold on to <i>the</i> model of sound words which you have heard from me, in faith, and love which <i>is</i> in Christ Jesus.	
2 Tim 1:14	Τὴν καλὴν {RP P1904: παραθήκην} [TR: παρακαταθήκην] φύλαξον διὰ πνεύματος ἁγίου τοῦ ἐνοικούντος ἐν ἡμῖν.	Guard the good <u>entrusted</u> <u>deposit</u> through <i>the</i> holy spirit dwelling in us.	παραθήκην, <i>thing entrusted</i> , <i>deposit (1)</i> , RP P1904 F1859=10/13 vs. παρακαταθήκην, <i>thing</i> <i>entrusted, deposit (2)</i> , TR F1859=3/13 (Scrivener's bkg). Scrivener's Elzevir text appears to read παραθήκην, since he gives παρακαταθήκην as the variant. Compare 1 Tim 6:20, noting that Scrivener's bkg read παρακαταθήκην there too. AV differs, supplying <i>unto</i> <i>thee</i> .
2 Tim 1:15	Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστὶν {RP: Φύγελος} [P1904 TR: Φύγελλος] καὶ Ἑρμογένης.	You know this, that all those in Asia have turned away from me, among whom are <u>Phygellus</u> and Hermogenes.	Φύγελος, <i>Phygelus</i> , RP F1859=4/14 (Scrivener's cemn) vs. Φύγελλος, <i>Phygellus</i> , P1904 TR F1859=8/14 vs. other spellings, F1859=2/14 (Scrivener's lo*). In our English, we retain the traditional spelling of the name, which also appears to have good manuscript support. A disparity with RP, R=4:10.

2 Tim 1:16	Δῶῃ ἔλεος ὁ κύριος τῷ ᾽Ονησιφόρου οἴκῳ· ὅτι πολλάκις με ἀνέψυξεν, καὶ τὴν ἀλυσίν μου οὐκ {RP P1904: ἐπαισχύνθη} [TR: ἐπαισχύνθη],	May the Lord <u>show</u> mercy to the house of Onesiphorus, because he often refreshed me and was not <u>ashamed</u> of my chain,	ἐπαισχύνθη, <i>he was ashamed</i> (non-classical aorist without augment), RP P1904 F1859=6/14 vs. ἐπαισχύνθη, <i>he was ashamed</i> (classical aorist with augment), TR F1859=8/14. A weak disparity with RP, R=7:9. show ← <i>give</i> .
2 Tim 1:17	ἀλλὰ γενόμενος ἐν Ῥώμῃ, σπουδαιότερον ἐζήτησέν με καὶ εὗρεν -	but when he arrived in Rome, he sought me <u>very</u> <u>diligently</u> and found <i>me</i> .	very diligently ← <i>quite</i> <i>diligently</i> , Greek comparative for superlative.
2 Tim 1:18	δῶῃ αὐτῷ ὁ κύριος εὐρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ - καὶ ὅσα ἐν ᾽Εφέσω διηκόνησεν, βέλτιον σὺ γινώσκεις.	May the Lord let him find mercy from <i>the</i> Lord on that day. You also know <u>very well</u> in how many ways he ministered in Ephesus.	very well ← <i>quite well</i> , Greek comparative for superlative.
2 Tim 2:1	Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν χριστῷ Ἰησοῦ.	You then, my child, be strengthened in the grace which <i>is</i> in Christ Jesus,	
2 Tim 2:2	Καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἐτέρους διδάξαι.	and commit <i>the things</i> which you have heard from me through many witnesses to faithful men who will be <u>competent</u> to teach others too.	competent ← <i>sufficient</i> .
2 Tim 2:3	Σὺ οὖν κακοπάθησον ὡς καλὸς στρατιώτης Ἰησοῦ χριστοῦ.	So then, suffer affliction like a good soldier of Jesus Christ.	
2 Tim 2:4	Οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ.	No-one serving as a soldier gets entangled in the affairs of <i>civilian</i> life, in order that he may please the <i>one who</i> enlisted <i>him</i> as a soldier.	
2 Tim 2:5	Ἐὰν δὲ καὶ ἀθλήῃ τις, οὐ στεφανοῦται ἢ ἂν μὴ νομίμως ἀθλήσῃ.	And if anyone contends, he <u>does not win a crown</u> unless he contends legitimately.	does not win a crown ← <i>is not</i> <i>crowned</i> .
2 Tim 2:6	Τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν.	The farmer who labours must <i>be the</i> first to partake of the fruits.	
2 Tim 2:7	Νόει ἃ λέγω· δῶῃ γάρ σοι ὁ κύριος σύνεσιν ἐν πάσιν.	Consider <i>the things</i> I am saying, <u>and may</u> the Lord give you understanding in all <i>matters</i> .	and may ← <i>for may</i> .

2 Tim 2:8	Μνημόνευε Ἰησοῦν χριστὸν ἐξηγερμένον ἐκ νεκρῶν, ἐκ σπέρματος {RP P1904: Δαυίδ} [TR: Δαβίδ], κατὰ τὸ εὐαγγέλιόν μου·	Remember that Jesus Christ of <i>the</i> seed of David <i>has been</i> raised from <i>the</i> dead according to my gospel,	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1.
2 Tim 2:9	ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν, ὡς κακούργος· ἀλλ' ὁ λόγος τοῦ θεοῦ οὐ δέδεταί.	on account of which I suffer affliction, even of bonds like a criminal. But the word of God has not been bound.	
2 Tim 2:10	Διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν τῆς ἐν χριστῷ Ἰησοῦ, μετὰ δόξης αἰωνίου.	Therefore I endure all <i>things</i> for the sake of the elect, in order that they also may obtain salvation in Christ Jesus with age-abiding glory.	
2 Tim 2:11	Πιστὸς ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν·	The saying <i>is</i> faithful: “For if we <u>have died</u> <u>with him</u> , We shall also <u>live with him</u> .”	have died with <i>him</i> ← <i>jointly died</i> . live with <i>him</i> ← <i>jointly live</i> .
2 Tim 2:12	εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν· εἰ ἄρνούμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς·	If we endure, We shall also <u>reign with him</u> . If we deny <i>him</i> , <u>He</u> too will deny us.	reign with <i>him</i> ← <i>jointly reign</i> . He ← <i>That (one), the former</i> .
2 Tim 2:13	εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει· ἀρνήσασθαι ἑαυτὸν οὐ δύναται.	If we do not believe, <u>He</u> remains faithful; He cannot deny himself.”	He ← <i>That (one), The former</i> .
2 Tim 2:14	Ταῦτα ὑπομίμησκε, διαμαρτυρόμενος ἐνώπιον τοῦ κυρίου μὴ λογομαχεῖν εἰς οὐδὲν χρησίμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων.	Make mention of these <i>things</i> , solemnly urging in the presence of the Lord not to dispute about words serving no useful <i>purpose</i> , <i>so</i> subverting those listening.	so ← <i>at</i> . An expression of result.
2 Tim 2:15	Σπούδασον σεαυτὸν δόκιμον παραστήσαι τῷ θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.	Be studious to present yourself approved to God, a workman with no cause for shame, <u>rightly dividing</u> the word of truth.	rightly dividing ← <i>straightly / properly cutting</i> .
2 Tim 2:16	Τὰς δὲ βεβήλους κενοφωνίας περιστάσο· ἐπὶ πλείον γὰρ προκόψουσιν ἀσεβείας,	But shun profane empty <u>talk</u> , for it will <i>serve to</i> advance ungodliness <i>even</i> more,	talk ← <i>talks</i> .

2 Tim 2:17	καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔξει· ὧν ἐστὶν Ὑμέναιος καὶ Φιλητός·	and their <u>w</u> ords will <u>s</u> pread like gangrene, <u>a</u> mong whom are Hymenaeus and Philetus,	words ← <i>word, thing said.</i> spread ← <i>have feeding ground.</i> among ← <i>of.</i>
2 Tim 2:18	οἵτινες περὶ τὴν ἀλήθειαν ἡστούχησαν, λέγοντες τὴν ἀνάστασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσιν τὴν τινῶν πίστιν.	who have missed the mark concerning the truth, saying that the resurrection has already taken place, and they are overturning the faith of some.	
2 Tim 2:19	Ὁ μέντοι στερεὸς θεμέλιος τοῦ θεοῦ ἐστῆκεν, ἔχων τὴν σφραγίδα ταύτην, Ἔγνω κύριος τοὺς ὄντας αὐτοῦ, καὶ, Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα {RP P1904: κυρίου} [TR: χριστοῦ].	However, the firm foundation of God stands, having this seal: the Lord knows those <i>who</i> are his. And let everyone who names the name of {RP P1904: <i>the Lord</i> } [TR: <i>Christ</i>] avoid iniquity.	κυρίου, <i>of the Lord</i> , RP P1904 F1859=11/13 vs. χριστοῦ, <i>of Christ</i> , TR F1859=2/13 (Scrivener's ce). AV differs textually. Num 16:5. [CB] considers the subsequent sentence possibly to be an allusion to Num 16:26.
2 Tim 2:20	Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμὴν, ἃ δὲ εἰς ἀτιμίαν.	But in a great house there are not only gold and silver vessels, but also wooden <i>ones</i> and earthenware <i>ones</i> , and some <i>are</i> for honour and others for <u>use without honour</u> .	<i>use without honour</i> ← <i>dishonour, disgrace</i> , but more probably <i>lack of honour</i> here, i.e. <i>ordinary use</i> . AV differs (<i>dishonour</i>).
2 Tim 2:21	Ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν, ἡγιασμένον, καὶ εὐχρηστον τῷ δεσπότῃ, εἰς παν ἔργον ἀγαθὸν ἡτοιμασμένον.	Therefore, if anyone thoroughly cleanses himself from these <i>things</i> , he will be a vessel for honour, sanctified and useful to the master, prepared for every good work.	
2 Tim 2:22	Τὰς δὲ νεωτερικὰς ἐπιθυμίας φευγε· δίωκε δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην, μετὰ τῶν ἐπικαλουμένων τὸν κύριον ἐκ καθαρᾶς καρδίας.	Flee youthful lusts, but pursue righteousness, faith, love <i>and</i> peace with those <i>who</i> call on the Lord from a pure heart.	
2 Tim 2:23	Τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννώσιν μάχας.	But decline foolish and ill-informed inquiries, knowing that they give rise to strifes.	

2 Tim 2:24	Δοῦλον δὲ κυρίου οὐ δεῖ μάχεσθαι, ἀλλ' ἥπιον εἶναι πρὸς πάντας, διδασκτικόν, ἀνεξίκακον,	And a servant of <i>the</i> Lord must not strive, but he <i>must</i> be gentle to all, apt to teach, forbearing,	
2 Tim 2:25	ἐν πραότητι παιδεύοντα τοὺς ἀντιδιατιθεμένους· μήποτε δῶ αὐτοῖς ὁ θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας,	in meekness teaching those <i>who</i> offer opposition, <u>for the</u> <u>possibility</u> that God gives them repentance <i>leading</i> to acknowledgment of <i>the</i> truth,	for the possibility that ← <i>lest</i> .
2 Tim 2:26	καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐξωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκεῖνου θέλημα.	and <i>that</i> they regain a sober mind from the snare of the devil, having been taken alive by him at his will.	
2 Tim 3:1	Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί.	And know this, that in <i>the</i> last days <u>difficult</u> times will set in,	difficult: or <i>harsh</i> , or <i>dangerous</i> , as in Matt 8:28.
2 Tim 3:2	Ἔσονται γὰρ οἱ ἄνθρωποι φίλαυτοι, φιλάργυροι, ἀλαζόνες, υπερήφανοι, βλάσφημοι, γονεῦσιν ἀπειθεῖς, αχάριστοι, ἀνόσιοι,	for men will be selfish, money-loving, braggarts, arrogant, blasphemous, disobedient to parents, ungrateful, unholy,	
2 Tim 3:3	ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνημεροὶ, ἀφιλάγαθοι,	lacking natural affection, <u>implacable</u> , slanderous, intemperate, <u>wild</u> , despisers of good,	implacable: AV differs somewhat, <i>trucebreakers</i> , but the root meaning is <i>not</i> <i>entering into a truce</i> . wild ← <i>not tame</i> .
2 Tim 3:4	προδόται, προπετεῖς, τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι,	traitors, reckless, <u>crazed</u> , lovers of pleasure more than lovers of God,	crazed ← <i>enveloped in vapour</i> .
2 Tim 3:5	ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἡρνημένοι· καὶ τούτους ἀποτρέπου.	having a form of godliness, but having denied the power of it. From these also turn away.	

2 Tim 3:6	Ἐκ τούτων γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας, καὶ {RP TR: αἰχμαλωτεύοντες} [P1904: αἰχμαλωτίζοντες] {RP P1904: - } [TR: τὰ] γυναικάρια σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις,	For <u>among them</u> are those <u>who</u> slip into houses and <u>captive</u> silly women <u>who are loaded</u> with sins and led <u>along</u> by various desires,	αἰχμαλωτεύοντες, <i>taking captive</i> (1), RP TR F1859=8/14 vs. αἰχμαλωτίζοντες, <i>taking captive</i> (2), P1904 F1859=6/14. τὰ, <i>the (silly women)</i> : absent in RP P1904 F1859=9/13 vs. present in TR F1859=4/13 (Scrivener's adfo). among them ← <i>out of these</i> . <i>who are loaded</i> ← <i>having been loaded</i> , referring ↗
2 Tim 3:7	πάντοτε μαθάνοντα, καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα.	always learning but never able to come to acknowledgment of <i>the</i> truth.	↳ to the silly women. See Matt 23:20, though here a perfect participle.
2 Tim 3:8	Ὅν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέστησαν {RP: Μωϋσῇ} [P1904 TR: Μωϋσεῖ], οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν.	And in <i>the</i> way in which <u>Jannes</u> and <u>Jambres</u> resisted <u>Moses</u> , so these also are resisting the truth, <i>being</i> men of depraved mind, unfit in respect of the faith.	Μωϋσῇ, <i>Moses</i> , RP F1859=9/13 vs. Μωϋσεῖ, <i>Moïses</i> , P1904 TR F1859=4/13 (Scrivener's clmo). Jannes and Jambres: according to [CB], the magicians of Ex 7:11.
2 Tim 3:9	Ἄλλ' οὐ πρόκοψουσιν ἐπὶ πλεῖον· ἡ γὰρ ἄνοια αὐτῶν ἐκδηλος ἔσται πᾶσιν, ὥς καὶ ἡ ἐκείνων ἐγένετο.	But they will not get very far, for their folly will be evident to all, as <u>was</u> that of <u>the above-mentioned</u> .	was ← <i>became</i> . the above-mentioned ← <i>those, the former</i> , i.e. <i>Jannes and Jambres</i> .
2 Tim 3:10	Σὺ δὲ παρηκολούθηκάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ,	But you have closely followed my doctrine, way of life, purpose, faith, longsuffering, love, endurance,	
2 Tim 3:11	τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι {RP TR: ἐγένετο} [P1904: ἐγένοντο] ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις, οἷους διωγμοὺς ὑπήνεγκα· καὶ ἐκ πάντων με ἐρρύσατο ὁ κύριος.	persecutions, sufferings, such as <u>happened</u> to me in Antioch, in Iconium, in Lystra. <u>But I endured such persecutions</u> , and the Lord rescued me from <i>them</i> all.	ἐγένετο, <i>happened</i> (classical form), RP TR F1859=13/13 vs. ἐγένοντο, <i>happened</i> (non-classical form), P1904 F1859=0/13. But I endured such persecutions ← <i>Which such persecutions I endured</i> , where the relative adjective, its ↗

2 Tim 3:12	Καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν χριστῷ Ἰησοῦ διωχθήσονται.	Now all who wish to live in a godly way in Christ Jesus will be persecuted,	↳ nature as a qualitative correlative, and the leading accusative all render the literal English rather stilted, though elegant in Greek.
2 Tim 3:13	Πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώμενοι.	and wicked men and cheats will go on <i>from bad</i> to worse, leading astray and going astray.	
2 Tim 3:14	Σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστῶθης, εἰδὼς παρὰ τίνος ἔμαθες,	But <u>you remain</u> in those <i>things</i> which you have learned and have been assured of, knowing from whom you learned <i>them</i> .	you remain: imperative.
2 Tim 3:15	καὶ ὅτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἶδας, τὰ δυνάμενα σε σοφίσει εἰς σωτηρίαν διὰ πίστεως τῆς ἐν χριστῷ Ἰησοῦ.	And from <u>childhood</u> you have known the holy scriptures, which <i>are</i> able to make you wise <u>in</u> salvation through faith which <i>is</i> in Christ Jesus.	childhood ← <i>babyhood</i> , classically also even the time in the womb. in: or <i>for</i> .
2 Tim 3:16	Πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ·	Every scripture <i>is</i> inspired by God, and <i>is</i> useful for doctrine, for reproof, for correction, for instruction in righteousness,	
2 Tim 3:17	ἵνα ἄρτιος ᾦ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.	so that the man of God may be competent, fully equipped for every good work.	
2 Tim 4:1	Διαμαρτύρομαι οὖν ἐγὼ ἐνώπιον τοῦ θεοῦ, καὶ τοῦ κυρίου Ἰησοῦ χριστοῦ, τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς, κατὰ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ,	I solemnly implore <i>you</i> therefore in the presence of God and the <u>Lord</u> Jesus Christ, who will judge <i>the</i> living and <i>the</i> dead at his appearing and his kingdom:	the Lord: unlike Rom 1:7 and the applicable verses mentioned there, there is the definite article in Greek preceding <i>Lord</i> here (also preceding <i>God</i>).
2 Tim 4:2	κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως, ἀκαίρως, ἔλεγξον, ἐπιτίμησον, παρακαλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ.	preach the word, take your stand in season, out of season; reprove, rebuke, comfort, with all longsuffering and doctrine.	

2 Tim 4:3	Ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαίνουσας διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἐπιθυμίας τὰς ἰδίας ἑαυτοῖς ἐπισωρεύουσιν διδασκάλους, κνηθόμενοι τὴν ἀκοήν·	For <i>the</i> time will come when they will not put up with sound doctrine, but they will heap upon themselves teachers according to their own desires, having <i>their ears tickled</i> ,	ears ← <i>hearing</i> . tickled: AV differs somewhat (<i>itching</i>).
2 Tim 4:4	καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοήν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται.	and they will turn away from <i>giving</i> a hearing to the truth, and they will turn aside to <i>fables</i> .	fables ← <i>the fables</i> .
2 Tim 4:5	Σὺ δὲ νῆφε ἐν πᾶσιν, κακοπάθησον, ἔργον ποιήσον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον.	But you be sober in all <i>things</i> , suffer afflictions, carry out the work of an evangelist, bring your ministry to fulfilment,	
2 Tim 4:6	Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφেষτηκεν.	for I am already being poured out, and the time of my <i>departure</i> is at hand.	departure ← <i>freeing up</i> (from the constraints of this life). The verb occurs in Phil 1:23.
2 Tim 4:7	Τὸν ἀγῶνα τὸν καλὸν ἠγωνίσμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα·	I have <i>fought the good fight</i> , I have completed <i>my</i> course; I have kept the faith.	fought the good fight ← <i>contended the good contest</i> .
2 Tim 4:8	λοιπόν, ἀπόκειται μοι ὁ τῆς δικαιοσύνης στεφανός, ὃν ἀποδώσει μοι ὁ κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτὴς· οὐ μόνον δὲ ἐμοί, ἀλλὰ καὶ πᾶσιν τοῖς ἠγαπηκόσιν τὴν ἐπιφάνειαν αὐτοῦ.	<i>Finally</i> , there is the crown of righteousness laid up for me which the Lord, the righteous judge, will <i>give</i> me on that day. And not only to me, but also to all those <i>who have</i> loved his appearing.	Finally: or <i>Henceforth</i> . give ← <i>give as due</i> .
2 Tim 4:9	Σπούδασον ἐλθεῖν πρὸς με ταχέως·	Make an effort to come to me quickly.	
2 Tim 4:10	Δημᾶς γάρ με ἐγκατέλιπεν, ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλονίκην· Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν.	For Demas has left me, having loved the present age, and he has gone to Thessalonica; Crescens to Galatia; Titus to Dalmatia.	
2 Tim 4:11	Λουκᾶς ἐστὶν μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ· ἐστὶν γὰρ μοι εὐχρηστος εἰς διακονίαν.	Only Luke is with me. Take Mark and bring <i>him</i> with you, for he is very useful to me for <i>the</i> ministry.	
2 Tim 4:12	Τυχικὸν δὲ ἀπέστειλα εἰς Ἐφεσον.	But I have sent Tychicus to Ephesus.	

2 Tim 4:13	Τὸν {RP-text E1624 S1894: φελόνην} [RP-marg P1904 S1550: φαιλόνην] ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας.	When you come, bring the <u>cloak</u> with you which I left behind in Troas with Carpus, and the books, especially the parchments.	φελόνην, <i>cloak</i> (1), RP-text E1624 S1894 F1859=5/13 (Scrivener's achkl**) vs. φαιλόνην, <i>cloak</i> (2), RP-marg P1904 S1550 F1859=5/13 (Scrivener's begl*o) vs. other spellings, F1859=3/13 (Scrivener's fmn). A weak disparity with RP-text, R=6:7.
2 Tim 4:14	Ἀλέξανδρος ὁ χαλκεὺς πολλὰ μοι κακὰ ἐνεδείξατο· ἀποδώῃ αὐτῷ ὁ κύριος κατὰ τὰ ἔργα αὐτοῦ·	Alexander the coppersmith has <u>done</u> me much harm – may the Lord requite him according to his works.	done ← <i>shown</i> .
2 Tim 4:15	ὃν καὶ σὺ φυλάσσου, λίαν γὰρ ἀνθέστηκεν τοῖς ημετέροις λόγοις.	And you too be on your guard for him, for he is <u>very much opposed</u> to our words.	is very much opposed to: present time frame from the perfect of a compound of ἵστημι (AV differs, overlooking this).
2 Tim 4:16	Ἐν τῇ πρώτῃ μου ἀπολογία οὐδεὶς μοι συμπαραγέμετο, ἀλλὰ πάντες με ἐγκατέλιπον· μὴ αὐτοῖς λογισθεῖη.	In my first defence, no-one stood in support of me, but everyone left me. May it not be <u>held against</u> them.	held against ← <i>reckoned to</i> .
2 Tim 4:17	Ὁ δὲ κύριός μοι παρέστη, καὶ ἐνεδυνάμωσέν με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ, καὶ ἀκούσῃ πάντα τὰ ἔθνη· καὶ ἐρρύσθην ἐκ στόματος λέοντος.	But the Lord was present with me and strengthened me in order that through me the preaching might <u>be fulfilled</u> , and all the Gentiles might hear. And I was rescued out of <i>the</i> mouth of <i>the</i> lion.	be fulfilled: AV differs somewhat (<i>be fully known</i>). In 2 Tim 4:5 we translate <i>bring to fulfilment</i> .
2 Tim 4:18	Καὶ ῥύσεται με ὁ κύριος ἀπὸ παντὸς ἐργου πονηροῦ, καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.	And the Lord will deliver me from every evil work and will save <i>me for entry</i> into his upper-heavenly kingdom. To him <i>be</i> glory throughout the durations of the ages. Amen.	
2 Tim 4:19	Ἀσπασαι Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησιφόρου οἶκον.	Greet Prisca and Aquila and the household of Onesiphorus.	
2 Tim 4:20	Ἐραστός ἐμεινεν ἐν Κορίνθῳ· Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενούντα.	Erastus remained in Corinth, but I left Trophimus ailing in Miletum.	This verse is a dispensational marker, because guaranteed healing (as in James 5:14) and immediate evidential miracles (as in Acts 14:9-10) are ↯

2 Tim 4:21	Σπούδασον πρὸ χειμῶνος ἐλθεῖν. Ἀσπάζεται σε Εὐβουλος, καὶ Πούδης, καὶ Λίνος, καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες.	Make an effort to come before winter. Eubulus and Pudens and Linus and Claudia and all the brothers greet you.	↳ not operative in Paul's prison ministry. See also 1 Tim 5:23. But quiet divine intervention is possible, as in Phil 2:25-26.
2 Tim 4:22	Ὁ κύριος Ἰησοῦς χριστὸς μετὰ τοῦ πνεύματός σου, Ἡ χάρις μεθ' ὑμῶν. Ἀμήν.	The Lord Jesus Christ <i>be</i> with your spirit. Grace <i>be</i> with you. Amen.	
Titus 1:1	Παῦλος, δούλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ χριστοῦ, κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν,	<i>From</i> Paul, a servant of God, and an apostle of Jesus Christ, according to <i>the</i> faith of God's elect and acknowledgment of <i>the</i> truth which <i>is</i> in accordance with godliness,	
Titus 1:2	ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς θεὸς πρὸ χρόνων αἰωνίων,	in hope of age-abiding life (which God, who <i>does</i> not lie, promised before <u>the</u> <u> durations of the ages</u>	<i>the</i> durations of <i>the</i> ages ← <i>age-abiding times</i> .
Titus 1:3	ἐφάνέρωσεν δὲ καιροῖς ἰδίοις τὸν λόγον αὐτοῦ ἐν κηρύγματι ὃ ἐπιστεύθη ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν θεοῦ,	and made his word manifest in his own seasons by <i>the</i> preaching <i>of</i> that with which I have been entrusted according to <i>the</i> commandment of <u>God our saviour</u>),	God our saviour in Titus 1:3, Titus 2:10, Titus 3:4. Christ our saviour in Titus 1:4 Titus 2:13, Titus 3:6.
<u>Titus</u> <u>1:4</u>	Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν· χάρις, ἐλεος, εἰρήνη ἀπὸ θεοῦ πατρὸς, καὶ κυρίου Ἰησοῦ χριστοῦ τοῦ σωτῆρος ἡμῶν.	to Titus, a genuine child <u>in</u> a shared faith, grace, mercy <i>and</i> peace from God <i>the</i> father and Lord, Jesus Christ our saviour.	in ← <i>according to</i> . Lord: no article in the Greek. See Rom 1:7, showing why we repunctuate; AV differs.
Titus 1:5	Τούτου χάριν κατέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃ, καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς ἐγὼ σοι διεταξάμην·	I left you in Crete for this reason: so that you might put the remaining <i>things</i> in order, and appoint elders in various cities, as I instructed you,	
Titus 1:6	εἴ τίς ἐστιν ἀνέγκλητος, μιάς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα.	<i>to see if anyone</i> is unimpeachable, a husband of one wife, having believing children <i>who are</i> not culpable of <u>irresponsibility</u> or <i>are</i> unruly,	anyone: i.e. <i>any candidate</i> <i>elder</i> . irresponsibility ← <i>wastefulness, extravagance</i> .

Titus 1:7	Δεῖ γὰρ τὸν ἐπίσκοπον ἀνεγκλητον εἶναι, ὡς θεοῦ οἰκονόμον· μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ,	because an <u>overseer</u> must be unimpeachable, as a steward of God's, not presumptuous, not irascible, not over-fond of wine, not violent, not shamefully greedy of gain,	overseer: see Phil 1:1.
Titus 1:8	ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ,	but hospitable, loving good, temperate, just, <u>devout</u> , self-controlled,	devout ← <i>sacred</i> , but when applied to persons, it can mean <i>devout</i> .
Titus 1:9	ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾦ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ, καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.	holding fast to the <u>faithful doctrinal word</u> in order that he may be <u>competent</u> to both give encouragement in sound teaching and to refute those <i>who</i> contradict it.	the faithful doctrinal word ← <i>doctrine of the faithful word</i> . competent ← <i>powerful</i> .
Titus 1:10	Εἰσὶν γὰρ πολλοὶ καὶ ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ περιτομῆς,	For there are many also <i>who are</i> unruly, idle talkers and <u>deluders</u> , especially <u>those of the circumcision</u> ,	deluders ← <i>mind-deceivers</i> . those of the circumcision: see John 5:16.
Titus 1:11	οὓς δεῖ ἐπιστομίζειν· οἵτινες ὅλους οἴκους ἀνατρέπουσιν, διδάσκοντες ἅ μὴ δεῖ, αἰσχροῦ κέρδους χάριν.	who need to be silenced, the kind who overturn whole households, teaching <i>things</i> which they should not, for the sake of shameful gain.	
Titus 1:12	Εἶπεν τις ἐξ αὐτῶν, ἴδιος αὐτῶν προφήτης, Κρήτες ἀεὶ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί.	A certain one of them, a prophet of their own, said, "The Cretans <i>have</i> always <i>been</i> liars, wicked beasts, idle <u>gluttons</u> ."	gluttons ← <i>stomachs</i> .
Titus 1:13	Ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. Δι' ἣν αἰτίαν ἔλεγε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει,	This testimony is true. For this reason censure them sharply, in order that they may be sound in the faith,	
Titus 1:14	μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις, καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν ἀλήθειαν.	not heeding Judaic fables, or commandments of men <u>who are turning away from the truth</u> .	turning away from the truth ← <i>turning the truth away on themselves</i> (middle voice, transitive).

Titus 1:15	Πάντα μὲν καθαρὰ τοῖς καθαροῖς· τοῖς δὲ {RP TR: μεμιασμένοις} [P1904: μεμιασμένοις] καὶ ἀπίστοις οὐδὲν καθαρὸν· ἀλλὰ μεμιάνται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις.	Everything <i>is</i> clean to the clean, but to the <u>defiled</u> and unbelievers nothing <i>is</i> clean, and <i>even</i> both their mind and conscience <u>are</u> <u>defiled</u> .	μεμιασμένοις, <i>to the defiled</i> (classical), RP TR F1859=11/13 vs. μεμιασμένοις, <i>to the defiled</i> (non-classical), P1904 F1859=0/13 vs. μεμιασμένοις, <i>to the defiled</i> (also classical), F1859=2/13 (Scrivener's df). are defiled ← <i>have been defiled</i> , with emphasis on the current state.
Titus 1:16	Θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἄρνούνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.	They profess to know God, but by their works they deny <i>it</i> , being abominable and disobedient, and unqualified for <u>any</u> good work.	any ← <i>every</i> .
Titus 2:1	Σὺ δὲ λάλει ἃ πρέπει τῇ υγιαινούσῃ διδασκαλίᾳ·	But you <u>say</u> what befits sound doctrine,	say: imperative.
Titus 2:2	πρεσβύτας {RP-text: νηφαλέους} [RP-marg P1904 TR: νηφαλίους] εἶναι, σεμνοὺς, σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ·	that elderly men be <u>sober</u> , solemn, temperate, sound in the faith, in love, in patience.	νηφαλέους, <i>sober</i> (1), RP-text F1859=5/13 (Scrivener's aelmn + b*?) vs. νηφαλίους, <i>sober</i> (2), RP-marg P1904 TR F1859=5/13 (Scrivener's b**cghk) vs. νηφαλαίους, <i>sober</i> (3), F1859=3/13 (Scrivener's dfo). Scrivener's b* is excluded as it is doubtful. A weak disparity with RP-text, R=5:7.
Titus 2:3	πρεσβύτιδας ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς, μὴ διαβόλους, μὴ οἶνω πολλῷ δεδουλωμένους, καλοδιδασκάλους,	Elderly women <i>should</i> likewise <i>be</i> reverent in comportment, not slanderous, not addicted to much wine, teachers of what is decent,	
Titus 2:4	ἵνα σωφρονίζωσιν τὰς νέας φιλόανδρους εἶναι, φιλοτέκνους,	so that they <u>impart</u> to young <i>women</i> a <u>temperate way in which</u> to love their husbands, to love their children,	impart ... a temperate way ← <i>make temperate</i> . AV differs somewhat in the function of this verb.
Titus 2:5	σώφρονας, ἀγνάς, οἰκουρούς, ἀγαθὰς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημῇται·	<i>to be</i> temperate, pure, keepers of the home, good, subject to their own husbands, so that the word of God is not <u>ill-spoken</u> <u>of</u> .	ill-spoken of ← <i>blasphemed, slandered</i> .

Titus 2:6	τοὺς νεωτέρους ὥσαύτως παρακάλει σωφρονεῖν·	Likewise, exhort younger <i>men</i> to be temperate,	
Titus 2:7	περὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ἀδιαφθορίαν, σεμνότητα, {RP P1904 S1550 S1894: ἀφθαρσίαν,} [E1624: -]	in all <i>respects</i> showing yourself a model of good works, <i>showing</i> integrity in teaching, solemnity, {RP P1904 S1550 S1894: incorruptibility,} [E1624: -]	ἀφθαρσίαν, <i>indefectibility</i> , <i>incorruptibility</i> : present in RP P1904 S1550 S1894 F1859=13/13 (incl. c(<i>tacite</i>)) vs. absent in E1624 F1859=0/13.
Titus 2:8	λόγον ὑγιῆ, ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ, μηδὲν ἔχων περὶ {RP P1904: ἡμῶν} [TR: ὑμῶν] λέγειν φαῦλον.	sound speech, <i>being</i> incontrovertible, in order that <i>whoever is</i> opposed might be ashamed, having nothing base to say about {RP P1904: us} [TR: you].	ἡμῶν, <i>us</i> , RP P1904 F1859=12/13 vs. ὑμῶν, <i>you</i> , TR F1859=1/13 (Scrivener's h). AV differs textually. whoever ← <i>he who</i> , but followed by a subjunctive, so indeterminate.
Titus 2:9	Δούλους ἰδίους δεσπόταις ὑποτάσσεσθαι, ἐν πάσιν εὐαρέστους εἶναι, μὴ ἀντιλέγοντας,	<i>Exhort</i> servants to be subject to their own masters, to be pleasing in every <i>way</i> , not answering back,	
Titus 2:10	μὴ νοσφιζομένους, ἀλλὰ πίστιν πασαν ἐνδεικνυμένους ἀγαθὴν, ἵνα τὴν διδασκαλίαν τοῦ σωτῆρος {RP P1904 E1624 S1894: ἡμῶν} [S1550: ὑμῶν] θεοῦ κοσμῶσιν ἐν πάσιν.	not pilfering, but showing all good faith so that they may adorn the teaching of God {RP P1904 E1624 S1894: our} [S1550: your] saviour in all <i>things</i> .	ἡμῶν, <i>our</i> , RP P1904 E1624 S1894 F1859=13/13 vs. ὑμῶν, <i>your</i> , S1550 F1859=0/13.
Titus 2:11	Ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις,	For the grace of God has come into view, <u>which</u> <u>brings salvation</u> to all men,	which brings salvation: an adjective, “ <i>salvationary</i> ”. AV differs, associating to <i>all</i> <i>men</i> with <i>hath appeared</i> .
Titus 2:12	παιδεύουσα ἡμᾶς ἵνα, ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι,	teaching us that having denied ungodliness and worldly desires we should live temperately and righteously and in a godly way in this present age,	
Titus 2:13	προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ χριστοῦ,	awaiting the blessed hope and appearing of the glory of <u>the great God and</u> <u>saviour of ours</u> , <u>Jesus</u> <u>Christ</u> ,	the great God and saviour of ours, Jesus Christ: by a Granville Sharp rule, the non- repetition of the article after the copulative equates <i>God our</i> <i>saviour</i> and <i>Jesus Christ</i> . See Rom 1:7; AV differs.

Titus 2:14	ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθαρίσῃ ἑαυτῷ λαὸν περιουσιον, ζηλωτὴν καλῶν ἔργων.	who gave himself on behalf of us in order that he might redeem us from all lawlessness, and <i>that</i> he might purify for himself a special people, zealous of good works.	
Titus 2:15	Ταῦτα λάλει, καὶ παρακάλει, καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς. Μηδεὶς σου περιφρονεῖτω.	Speak these <i>things</i> , and exhort and censure with all <u>authority</u> . Let no-one be presumptuous about you.	authority ← <i>commandment</i> .
Titus 3:1	ὑπομίμησκε αὐτοὺς ἀρχαῖς καὶ ἐξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοίμους εἶναι,	Remind them to be subject to <u>rulers and authorities</u> , to obey <i>them</i> , to be <i>ready</i> for every good work,	rulers and authorities: compare Rom 13:1 (and the note there).
Titus 3:2	μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπεικεῖς, πᾶσαν ἐνδεικνυμένους πρᾶξι πρὸς πάντας ἀνθρώπους.	not to <u>slander</u> anyone, to be <u>peaceable</u> , equitable, showing all meekness to all men.	slander ← <i>blaspheme</i> , but also <i>slander</i> . peaceable ← <i>non-combative</i> .
Titus 3:3	Ἡμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διαγοντες, στυγητοί, μισοῦντες ἀλλήλους.	For we too were once without sense, <u>disobedient</u> , erring, serving various lusts and pleasures, spending <i>life</i> in wickedness and envy, detestable, hating one another.	disobedient: or <i>disbelieving</i> , which the cognate verb often means.
Titus 3:4	Ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν θεοῦ,	But when the kindness and love for mankind of God our saviour <u>came into view</u> ,	came into view ← <i>was displayed</i> .
Titus 3:5	οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸν αὐτοῦ ἔλεον ἔσωσεν ἡμᾶς, διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου,	not <u>by works</u> of righteousness which we did, but <i>it is by his mercy that</i> he saved us, through <u>regenerative washing</u> and renewing by <u>holy spirit</u> ,	by works ← <i>out of works</i> . by his mercy ← <i>according to his mercy</i> . regenerative washing ← <i>washing of regeneration</i> , a Hebraic genitive. by holy spirit ← <i>of holy spirit</i> .
Titus 3:6	οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως, διὰ Ἰησοῦ χριστοῦ τοῦ σωτῆρος ἡμῶν,	which he poured out on us richly through Jesus Christ our saviour,	

Titus 3:7	ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι, κληρονομοὶ γενώμεθα κατ' ἐλπίδα ζωῆς αἰωνίου.	in order that we, having been justified by <u>his</u> grace, should become heirs according to <u>the</u> hope of age-abiding life.	his ← <i>of that (one)</i> .
Titus 3:8	Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαί σε διαβεβαιούσθαι, ἵνα φροντίζωσιν καλῶν ἔργων προΐστασθαι οἱ πεπιστευκότες {RP: - } [P1904 TR: τῷ] θεῷ. Ταῦτά ἐστιν τὰ καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις.	The saying <i>is</i> faithful, and I want you to insist on these <i>things</i> : that those <i>who have</i> believed in <u>God</u> make a point of giving priority to good works. These are the good and beneficial <i>things</i> to men.	τῷ, (<i>in</i>) <i>the (God)</i> : absent in RP F1859=0/13 vs. present in P1904 TR F1859=13/13. A strong disparity with RP, R=0:15. HF, NA26 agree with RP. Yet Scrivener is correct! We have verified all of Scrivener's manuscripts except the lectionary z: all have τῷ. But ↴
Titus 3:9	μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας νομικὰς περιίστασο· εἰσὶν γὰρ ἀνωφελεῖς καὶ μάταιοι.	And avoid fatuous inquiries and genealogies and quarrels and legal battles, for they are unprofitable and vain.	↳ we note the absence of τῷ in some manuscripts, e.g. GA 3, 5, 51.
Titus 3:10	Αἵρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νοουθεσίαν παραιτοῦ,	After <i>the</i> first and second warning, repudiate a heretical man,	
Titus 3:11	εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος, καὶ ἀμαρτάνει, ὧν αὐτοκατάκριτος.	knowing that such <i>a one</i> has been subverted and is sinning, being self-condemned.	
Titus 3:12	Ὅταν πέμψω Ἀρτεμᾶν πρὸς σε ἢ Τυχικόν, σπουδασον ἐλθεῖν πρὸς με εἰς Νικόπολιν· ἐκεῖ γὰρ κέκρικα παραχειμάσαι.	When I send Artemas or Tychicus to you, make haste to come to me in Nicopolis, for I have decided to spend the winter there.	
Titus 3:13	Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶ σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπη.	Send Zenas the lawyer and Apollos on <i>their way</i> expeditiously, so that nothing may be lacking to them.	
Titus 3:14	Μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προΐστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὦσιν ἄκαρποι.	And let our <i>people</i> also learn to give priority to good works to <u>alleviate</u> pressing needs, so that they are not unfruitful.	to <i>alleviate</i> ← <i>for</i> .
Titus 3:15	Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες. Ἀσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. Ἡ χάρις μετὰ πάντων ὑμῶν. Ἀμήν.	All those with me greet you. Greet those <i>who</i> love us in <i>the</i> faith. Grace <i>be</i> to you all. Amen.	

Phmon 1:1	Παῦλος δέσμιος χριστοῦ Ἰησοῦ, καὶ Τιμόθεος ὁ ἀδελφός, Φιλημονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν,	<i>From Paul, a prisoner of Christ Jesus, and Timothy the brother, to Philemon, our beloved and fellow worker,</i>	Christ Jesus: AV differs in word order, <i>Jesus Christ</i> .
Phmon 1:2	καὶ Ἀπφία τῇ ἀγαπητῇ, καὶ Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν, καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ·	and to beloved Apphia and Archippus our fellow soldier, and the church which <i>is</i> at your house,	church: see Matt 16:18. Just a house-group.
<u>Phmon</u> <u>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 Lord, Jesus Christ.	Lord: no article in the Greek. See Rom 1:7, showing why we repunctuate; AV differs.
<u>Phmon</u> <u>1:4</u>	Εὐχαριστῶ τῷ θεῷ μου, πάντοτε μνεῖάν σου ποιούμενος ἐπὶ τῶν προσευχῶν μου,	I thank my God, always making mention of you on <i>the occasions of</i> my prayers,	Punctuation: one could associate <i>always</i> with <i>I thank my God</i> .
Phmon 1:5	ἀκούων σου τὴν ἀγάπην, καὶ τὴν πίστιν ἣν ἔχεις πρὸς τὸν κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἀγίους,	when I hear of your love and faith which you have for the Lord Jesus and for all the saints,	saints: see Matt 27:52.
Phmon 1:6	ὥπως ἡ κοινωνία τῆς πίστεως σου ἐνεργῆς γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν {RP P1904: ἡμῖν} [TR: ὑμῖν] εἰς χριστὸν Ἰησοῦν.	<i>praying</i> that the fellowship of your faith may <i>be</i> effective in acknowledgment of everything good among {RP P1904: us} [TR: <i>you</i>] in <i>the cause of</i> Christ Jesus.	ἡμῖν, <i>us</i> , RP P1904 F1859=9/13 vs. ὑμῖν, <i>you</i> , TR F1859=4/13 (Scrivener's chmo). AV differs textually. be ← <i>become</i> .
Phmon 1:7	{RP P1904 S1550: Χάριν} [E1624 S1894: Χαράν] γάρ ἔχομεν πολλὴν καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν ἀγίων ἀναπέπναιται διὰ σοῦ, ἀδελφέ.	For we have {RP P1904 S1550: much gratitude} [E1624 S1894: great joy] and encouragement at your love, because the inner hearts of the saints have been refreshed through you, brother,	χάριν, <i>grace; gratitude</i> , RP P1904 S1550 F1859=11/13 (incl. <i>c(tacite)</i>) vs. χαράν, <i>joy</i> , E1624 S1894 F1859=2/13 (Scrivener's ao). AV differs textually. inner hearts ← <i>bowels</i> . saints: see Matt 27:52.
Phmon 1:8	Διὸ πολλὴν ἐν χριστῷ παρρησίαν ἔχων ἐπιτάσσειν σοι τὸ ἀνήκον,	<i>which is why</i> , although I have much frankness in Christ in instructing you <i>about what is fit and proper</i> ,	<i>which is why</i> ← <i>on account of which</i> . although: concessive use of the participle, introducing a contrast between instructing and exhorting.

Phmon 1:9	διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ, τοιοῦτος ὢν ὡς Παῦλος πρεσβύτες, νυνὶ δὲ καὶ δεσμιος Ἰησοῦ χριστοῦ.	yet for love's sake, I exhort <i>you</i> – being such as <i>I am</i> , Paul <i>the aged</i> , and now also <i>the prisoner</i> of Jesus Christ –	yet ← <i>rather</i> .
Phmon 1:10	Παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς μου, Ὀνήσιμον,	I exhort you concerning my own child, whom I begot in my bonds, Onesimus,	
Phmon 1:11	τόν ποτέ σοι ἄχρηστον, νυνὶ δὲ σοὶ καὶ ἐμοὶ εὐχρηστον, ὃν ἀνέπεμψα·	who <i>was</i> at one time useless to you, but <i>is</i> now <u>really</u> useful to you and me, whom I have sent back –	really: from the prefix εὐ.
Phmon 1:12	σὺ δὲ αὐτόν, τοῦτ' ἔστιν τὰ ἐμὰ σπλάγχνα, προσλαβοῦ·	now <i>would</i> you receive him, that is <i>to say</i> my own <u>inner heart</u> ,	inner heart ← <i>bowels</i> .
Phmon 1:13	ὃν ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σου διακονῇ μοι ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου·	whom I would have liked to hold on to for myself, in order that instead of you he might minister to me in the bonds of the gospel,	
Phmon 1:14	χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθόν σου ᾖ, ἀλλὰ κατὰ ἐκούσιον.	but I did not want to do anything without your opinion, so that your good <i>deed</i> would not be as <i>it</i> <i>were</i> under compulsion, but of free will.	
Phmon 1:15	Τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν, ἵνα αἰώνιον αὐτόν ἀπέχῃς·	For perhaps he absconded for a while <u>for this reason</u> : that you should receive him back <u>permanently</u> ,	for this <i>reason</i> : not a conscious reason in Onesimus's mind, but a reason in God's plan. permanently ← (as) <i>age-</i> <i>abiding</i> .
Phmon 1:16	οὐκέτι ὡς δοῦλον, ἀλλ' ὑπὲρ δοῦλον, ἀδελφὸν ἀγαπητόν, μάλιστα ἐμοί, πόσω δὲ μᾶλλον σοὶ καὶ ἐν σαρκὶ καὶ ἐν κυρίῳ.	no longer as a slave, but above a slave, a beloved brother, especially to me, and how much more to you, <i>with him</i> both in <i>the</i> flesh and in <i>the</i> Lord.	
Phmon 1:17	Εἰ οὖν {RP P1904: με} [TR: ἐμέ] ἔχεις κοινωνόν, προσλαβοῦ αὐτόν ὡς ἐμέ.	So if you consider <u>me</u> as a partner, receive him as <i>you</i> <i>would</i> me.	με, <i>me</i> (not emphatic), RP P1904 F1859=11/13 vs. ἐμέ, <i>me</i> (emphatic), TR F1859=2/13 (Scrivener's af).
Phmon 1:18	Εἰ δέ τι ἡδίκησέν σε ἢ ὀφείλει, τοῦτο ἐμοὶ ἐλλόγει·	And if he has wronged you <i>in any matter</i> or owes you <i>anything</i> , reckon <u>that</u> to me.	that ← <i>this</i> .

Phmon 1:19	ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρί, ἐγὼ ἀποτίσω· ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτὸν μοι προσοφείλεις.	I Paul have written with my own hand, “I will repay” – not to mention to you that you are <u>for your</u> <u>part</u> indebted to me for your own self.	for your part ← <i>also</i> .
Phmon 1:20	Ναί, ἀδελφέ, ἐγὼ σου ὀναίμην ἐν κυρίῳ· ἀνάπαυσόν μου τὰ σπλάγχνα ἐν κυρίῳ.	Yes, brother, let me have the <u>benefit</u> of you <i>being</i> in <i>the</i> Lord: refresh my <u>inner</u> <u>heart</u> in <i>the</i> Lord.	benefit: a play on words as in Greek it is cognate with “Onesimus”. inner heart ← <i>bowels</i> .
Phmon 1:21	Πεποιθὼς τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ὃ λέγω ποιήσεις.	Trusting in your obedience, I have written to you knowing that you will even do more than what I say.	
Phmon 1:22	Ἐμα δὲ καὶ ἐτοίμαξέ μοι ξενίαν· ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν.	At the same time, also prepare me a guest-room, for I hope that through your prayers I will be granted <i>release</i> to <u>you</u> .	you: plural.
Phmon 1:23	{RP TR: Ἀσπάζονται} [P1904: Ἀσπάζεται] σε Ἐπαφρᾶς ὁ συναιχμαλωτός μου ἐν χριστῷ Ἰησοῦ,	Epaphras my fellow prisoner in Christ Jesus {RP TR: ¶, } [P1904: greet you,]	{RP TR: ¶ Verse division: our English re-arranges the word order of Phmon 1:23-24 across the Greek verse boundary. ἀσπάζονται, (<i>they</i>) <i>greet</i> , RP TR F1859=12/13 vs. ἀσπάζεται, (<i>he</i>) <i>greet</i> s, P1904 F1859=1/13 (Scrivener’s m).
Phmon 1:24	Μάρκος, Ἀρίσταρχος, Δημάς, Λουκάς, οἱ συνεργοί μου.	{RP TR: ¶ Marcus, Aristarchus, Demas <i>and</i> Luke, my fellow workers, greet you.} [P1904: <i>as do</i> Marcus, Aristarchus, Demas <i>and</i> Luke, my fellow workers.]	{RP TR: ¶ Verse division: see Phmon 1:23.} The apparent textual issue is just an accommodation to the sentence structure of the previous verse.
Phmon 1:25	Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν. Ἀμήν.	The grace of our Lord Jesus Christ <i>be</i> with your spirit. Amen.	

Heb 1:1	Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις, ¶ ἐπ' {RP P1904: ἐσχάτου} [TR: ἐσχάτων] τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ,	God, who in time past spoke in many <u>stages</u> and in many ways to the fathers by the prophets, ¶ has spoken {RP P1904: at <i>the</i> end of these days} [TR: in these last days] to us by <i>his</i> son,	¶ Verse division: in AV numbering, Heb 1:2 begins here. ἐσχάτου, (<i>at the</i>) <i>end</i> (<i>of these days</i>), RP P1904 F1859=12/13 (incl. 2 misspelled) vs. ἐσχάτων, (<i>in these</i>) <i>last</i> (<i>days</i>), TR F1859=1/13 (Scrivener's I). The epistle begins, by a near-perfect anagram, <i>Paul an apostle cryptically</i> (Παῦλος ἀπόστολος κρυπτῶς). stages ← <i>portions</i> . AV differs somewhat (<i>times</i>).
Heb 1:2	ὃν ἔθηκεν κληρονόμον πάντων, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν,	whom he has appointed heir of all <i>things</i> , through whom also <u>he made the ages</u> ,	he made the ages: so <i>time</i> is part of creation as much as <i>space</i> and <i>matter</i> . All three are linked in general relativity. Compare Heb 11:3.
Heb 1:3	ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, δι' ἑαυτοῦ καθαρισμόν ποιησάμενος τῶν ἀμαρτιῶν ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς,	who being <i>the</i> radiance of <i>his</i> glory and <i>the</i> impressed image of his essence, and upholding everything by <u>his powerful word</u> , after he had through <u>his own doing</u> brought about the cleansing of our sins, sat down at <i>the</i> right <u>hand</u> of the majesty <u>on high</u> .	his powerful word ← <i>the word of his power</i> , a Hebraic genitive. his own <i>doing</i> ← <i>through himself</i> . on high ← <i>in high</i> (<i>places, realms</i>).
Heb 1:4	τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων, ὥς διαφωρότερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα.	And <u>to the extent</u> to which he became better than the angels, he has inherited a more excellent name <u>than them</u> .	to the extent ← <i>by the amount of difference</i> . than them: or, if the reader prefers, <i>than they</i> .
Heb 1:5	Τίτι γὰρ εἶπέν ποτε τῶν ἀγγέλων, Υἱὸς μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε; Καὶ πάλιν, Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;	For to whom of the angels has he said at any time, “You are my son; Today I have begotten you”? Or again, “I will be a father to him, And he will be a son to me”?	Ps 2:7. Also quoted in Acts 13:33 where the context is Christ's resurrection, not his conception or birth in the flesh. That could be the context here too. 2 Sam 7:14, 1 Chr 17:13.

Heb 1:6	Ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην λέγει, Καὶ προσκυνήσάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ.	And when again he brings the firstborn into the world, he says, “And let all the angels of God worship him.”	The quote is as Deut 32:43 in the Septuagint , but not the Masoretic Hebrew. The Dutch <i>Statenvertaling</i> refers this quote (or allusion) to Ps 97:7 (<i>Worship him all you “gods”</i>).
Heb 1:7	Καὶ πρὸς μὲν τοὺς ἁγγέλους λέγει, Ὁ ποιῶν τοὺς ἁγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα·	And to the angels he says, “He <i>who</i> makes his angels spirits And his servants a <u>fiery flame</u>”,	Ps 104:4. fiery flame ← <i>flame of fire</i> , a Hebraic genitive.
Heb 1:8	πρὸς δὲ τὸν υἱόν, Ὁ θρόνος σου, ὁ θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος· ῥάβδος ἐυθύτητος ἡ ῥάβδος τῆς βασιλείας σου.	but to the son, “Your throne, O God, <i>is</i> throughout the duration of the age. The sceptre of your kingdom is an <u>upright sceptre</u>.	Ps 45:7MT (Ps 45:6AV). an upright sceptre ← <i>a sceptre of uprightness</i> , a Hebraic genitive.
Heb 1:9	Ἠγάπησας δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέν σε ὁ θεός, ὁ θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.	You have loved righteousness and hated lawlessness. <u>That is why</u> God, your God, Has anointed you with the oil of gladness, <u>More than</u> your fellow men”,	Ps 45:8MT (Ps 45:7AV). That is why ← <i>On account of this</i> . More than: or <i>rather than</i> .
Heb 1:10	Καί, Σὺ κατ’ ἀρχάς, κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί·	and, “You, at the beginning, Lord, founded the earth, And the heavens are the works of your hands.	Ps 102:26MT (Ps 102:25AV).
Heb 1:11	αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται,	They will perish, But you remain, And they will all become old like a garment,	Ps 102:27MT (Ps 102:26AV).
Heb 1:12	καὶ ὥσει περιβόλαιον ἐλίξεις αὐτούς, καὶ ἀλλαγῇσονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.	And you will roll them up like a cloak, And they will be changed, But you are the same, And your years will not fail.”	Isa 34:4, Ps 102:27MT (Ps 102:26AV), Ps 102:28MT (Ps 102:27AV).

Heb 1:13	Πρὸς τίνα δὲ τῶν ἀγγέλων εἰρήκην ποτε, καθοῦ ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;	But to which of the angels has he ever said, “Sit on my right hand side Until I make your enemies <u>your</u> <u>footstool</u>”?	Ps 110:1. your footstool ← <i>a footstool of your feet.</i>
Heb 1:14	Οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;	Are they not all ministering spirits, <u>sent</u> for service for the sake of those <i>who are</i> going to inherit salvation?	sent ← <i>being sent</i> , present participle.
Heb 2:1	Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσιν, μήποτε παραρρῶμεν.	<u>This is why</u> we should pay attention <u>all the more</u> to the <i>things</i> heard: so that <u>we</u> do not at any time <u>drift away</u> .	<u>This is why</u> ← <i>On account of this.</i> <i>all the more</i> ← <i>more abundantly.</i> we ... drift away: AV differs (<i>let them slip</i>), not recognizing the root aorist as intransitive [TYAG], p.87.
Heb 2:2	Εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν,	For if the word spoken by angels came to be <u>inviolable</u> , and every transgression and disobedience received legitimate retribution,	inviolable ← <i>firm, steadfast.</i>
Heb 2:3	πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας; Ἦτις, ἀρχὴν λαβούσα λαλεῖσθαι διὰ τοῦ κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη,	how shall we escape <u>if</u> we <u>neglect</u> so great a salvation, which started to be spoken <i>about</i> by the Lord and was confirmed to us by those <i>who</i> heard <i>it</i> ,	if: conditional use of the participle. <i>neglect</i> ← <i>neglected</i> , but see Matt 23:20.
Heb 2:4	συνεπιμαρτυροῦντος τοῦ θεοῦ σημείοις τε καὶ τέρασιν, καὶ ποικίλαις δυνάμεσιν, καὶ πνεύματος ἁγίου μερισμοῖς, κατὰ τὴν αὐτοῦ θέλησιν.	while God bore additional witness with <i>them</i> by signs and miracles and various deeds of power and by distributions of holy spirit, according to his will?	
Heb 2:5	Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν.	For he has not made the world which <i>is</i> to come, about which we speak, subject to angels,	

Heb 2:10	Ἔπρεπεν γὰρ αὐτῷ, δι' ὃν τὰ πάντα, καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαθόντα, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.	For it was fitting for him, for whose sake everything <i>exists</i> , and by whom everything <i>exists</i> , <u>who led</u> many sons to glory, to bring <u>the institutor</u> of their salvation to perfection through sufferings.	who led: the antecedent is grammatically not the <i>him</i> of <i>fitting for him</i> , but the consequent understood subject of τελειῶσαι to bring to perfection. But perhaps an accusative where a dative might be expected, as in Acts 25:27, 1 Tim 6:17 - 1 Tim 6:18. the institutor: i.e. <i>himself</i> .
Heb 2:11	Ὁ τε γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι, ἕξ ἑνὸς πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφούς αὐτοὺς καλεῖν,	For he <i>who</i> sanctifies and those <i>who are</i> sanctified <i>are</i> all of one, and for this reason he is not ashamed to call them brothers,	
Heb 2:12	λέγων, Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε.	and he says, “I will declare your name to my brothers; In the heart of the assembly. I will sing praises to you.”	Ps 22:23MT (Ps 22:22AV). heart ← <i>midst</i> . assembly ← <i>church</i> ← <i>outcalling</i> . See Matt 16:18.
Heb 2:13	Καὶ πάλιν, Ἐγὼ ἔσομαι πεποιθώς ἐπ' αὐτῷ. Καὶ πάλιν, Ἴδου ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ θεός.	And again, “I will be confident in him.” And again, “Here am I And the children whom God has given me.”	2 Sam 22:3, Ps 18:3MT (Ps 18:2AV); Isa 8:18.
Heb 2:14	Ἐπεὶ οὖν τὰ παιδία κεκοινωνήκεν σαρκὸς καὶ αἵματος, καὶ αὐτὸς παραπλησίως μετέσχευ τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἔστιν τὸν διάβολον,	Now since the children <u>are constituted of</u> flesh and blood, so he likewise partook of the same, in order that through death he might nullify him <i>who</i> has the power of death, that is, the devil,	are constituted of ← <i>have had a share in, have had commonality with</i> .
Heb 2:15	καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντός τοῦ ζῆν ἐνοχοὶ ἦσαν δουλείας.	and release <u>them</u> – <u>all those who</u> through fear of death throughout <i>their</i> whole life were subject to enslavement.	them ← <i>these</i> . all those who ← <i>as many as</i> .
Heb 2:16	Οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραάμ ἐπιλαμβάνεται.	For he <u>did not</u> , of course, <u>take on kinship with</u> angels, but <u>took on the</u> seed of Abraham.	did not ... take on ... took on: the verbs are in the present tense (vivid present for past).

Heb 2:17	Ὅθεν ὥφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεημων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν, εἰς τὸ ἰλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ.	Hence he needed to become like <i>his</i> brothers in all <i>respects</i> in order to become a merciful and faithful high priest of <i>things relating</i> to God, to expiate the sins of the people.	
Heb 2:18	Ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι.	For in that he himself has suffered, having been put to the test, he is able to help those undergoing testing.	put to the test: or <i>tempted</i> . testing: or <i>temptation</i> , ≈ AV, so AV differs.
Heb 3:1	Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν {RP P1904: Ἰησοῦν χριστὸν} [TR: χριστὸν Ἰησοῦν],	In view of which, holy brothers, partakers of the upper-heavenly calling, consider the apostle and high priest of our confession, {RP P1904: Jesus Christ} [TR: Christ Jesus],	Ἰησοῦν χριστὸν, <i>Jesus + Christ</i> , RP P1904 F1859=13/13 vs. χριστὸν Ἰησοῦν, <i>Christ + Jesus</i> , TR F1859=0/13. AV differs textually.
Heb 3:2	πιστὸν ὄντα τῷ {RP P1904c TR: ποιήσαντι} [P1904u: ποιήσασιν] αὐτόν, ὡς καὶ {RP P1904: Μωϋσῆς} [TR: Μωσῆς] ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ.	who was faithful to him who appointed him, as <u>Moses</u> was in all his house.	Μωϋσῆς, <i>Moïses</i> , RP P1904 F1859=12/13 vs. Μωσῆς, <i>Moses</i> , TR F1859=1/13 (Scrivener's d). as ← <i>as also</i> (otiose καί).
Heb 3:3	Πλείονος γὰρ δόξης οὗτος παρὰ {RP P1904: Μωϋσῆν} [TR: Μωσῆν] ἡξίωται, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν.	For this <i>man</i> has been considered worthy of more glory than <u>Moses</u> , inasmuch as the <i>one who</i> constructed a house has more honour than the house <i>itself</i> .	Μωϋσῆν, <i>Moïses</i> , RP P1904 F1859=10/13 vs. Μωσῆν, <i>Moses</i> , TR F1859=3/13 (Scrivener's <u>dkm</u>).
Heb 3:4	Πᾶς γὰρ οἶκος κατασκευάζεται ὑπὸ τινος· ὁ δὲ τὰ πάντα κατασκευάσας θεός.	For every house is constructed by someone, but he <i>who</i> constructed everything <i>is</i> God.	
Heb 3:5	Καὶ {RP P1904: Μωϋσῆς} [TR: Μωσῆς] μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομένων.	And <u>Moses</u> was indeed faithful in all his house as a servant, as a testimony of <i>things which</i> would be spoken about,	Μωϋσῆς, <i>Moïses</i> , RP P1904 F1859=11/14 vs. Μωσῆς, <i>Moses</i> , TR F1859=3/14 (Scrivener's ad* <u>m</u>).
Heb 3:6	χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ· οὐ οἶκός ἐσμεν ἡμεῖς, ἐάνπερ τὴν παρρησίαν καὶ τὸ καυχῆμα τῆς ἐλπίδος μέχρι τέλους βεβαίαν κατάσχωμεν.	but Christ <i>was faithful</i> as a son over his house, and we are of that house, if, <u>that is to say</u> , we hold fast to the firm confidence and boast of hope to <i>the</i> end.	that is to say: from the affirmative -περ in ἐάνπερ.

Heb 3:7	Διό, καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,	For that <i>reason</i> – as the holy spirit says, “ T oday, if you <u>h</u> eed <u>h</u> is voice,	Ps 95:7. heed ← <i>hear</i> .
Heb 3:8	μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ,	Do not harden your hearts As in the provocation, <u>A</u> s <u>o</u> n the day of testing in the desert,	Ps 95:8. As on ← <i>According to</i> .
Heb 3:9	οὐ ἐπείρασάν με οἱ πατέρες ὑμῶν, ἐδοκίμασαν με, καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη.	Where your fathers put me to the proof And tested me And saw my works for forty years –	Ps 95:9, Ps 95:10.
Heb 3:10	Διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ, καὶ εἶπον, Αἰὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου·	For that <i>reason</i> I became angry with that generation, And I said, ‘They are always erring in <i>their</i> heart, And they do not know my ways.’	Ps 95:10.
Heb 3:11	ὥς ὥμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.	<u>S</u> o I swore in my anger, ‘<u>T</u>hey <u>s</u>hall <u>c</u>ertainly <u>n</u>ot enter into my rest.’ ”	Ps 95:11. So: or <i>As</i> . They shall certainly not ← <i>If</i> , a Hebraism, וְאִם , as an oath formula: if ... may God do this (harm) to me and add this (harm) to me (compare 2 Sam 3:35).
Heb 3:12	Βλέπετε, ἀδελφοί, μήποτε ἔσται ἐν τινὶ ὑμῶν καρδίᾳ πονηρὰ ἀπιστίας ἐν τῷ ἀποστήναι ἀπὸ θεοῦ ζῶντος·	Watch out, brothers, in case there <u>i</u> s in <u>a</u> ny of you an evil heart of unbelief in defecting from <i>the</i> living God.	is ← <i>will be</i> , future for present subjunctive after μήποτε. any: singular.

Heb 3:13	ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρι οὗ τὸ σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ {RP P1904: ἐξ ὑμῶν τις} [TR: τις ἐξ ὑμῶν] ἀπάτη τῆς ἁμαρτίας·	But comfort <u>each other</u> every day as long as it is called “today”, in order that not <u>one of you</u> be hardened by <u>sinful deceit</u> .	ἐξ ὑμῶν τις, <i>of you + anyone</i> , RP P1904 F1859=12/13 vs. τις ἐξ ὑμῶν, <i>anyone + of you</i> , TR F1859=1/13 (Scrivener's <u>m</u>). each other ← <i>yourselves</i> , but this is the reflexive pronoun doing duty for the reciprocal pronoun ἀλλήλους. sinful deceit ← <i>deceit of sin</i> , a Hebraic genitive.
Heb 3:14	μέτοχοι γὰρ γεγόναμεν τοῦ χριστοῦ, ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν·	For we have become partakers of Christ, if, <u>that</u> <u>is to say</u> , we hold on to the <u>origin of our entitlement</u> firmly to <i>the end</i> ,	that is to say: from the affirmative -περ in ἐάνπερ. origin ← <i>beginning</i> . Perhaps a reference to Christ, as in John 8:25, Rev 1:8. entitlement: AV differs (<i>confidence</i>). The secular papyri have ↯
Heb 3:15	ἐν τῷ λέγεσθαι, Σήμερον ἐάν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνετε τὰς καρδίας ὑμῶν, ὥς ἐν τῷ παραπικρασμῷ.	with it being said, “Today, if you will heed his voice, Do not harden your hearts As in the provocation.”	↳ the meaning of <i>property</i> , <i>valuation of property</i> , <i>declaration of property</i> , in view of which [MM] proposes <i>title-deed</i> for ὑπόστασις in Heb 11:1. Ps 95:7, Ps 95:8. heed ← <i>hear</i> .

Heb 3:16	{RP-text TR: Τινές} [RP-marg P1904: Τίνες] γὰρ ἀκούσαντες παρεπίκραναν, ἀλλ' οὐ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ {RP: Μωϋσέως.} [P1904: Μωϋσέως;] [TR: Μωσέως.]	{RP-text TR: For <u>some</u> on hearing it were provocative, but not all who came out of Egypt under <u>Moses' leadership were.</u> } [RP-marg: For <u>who</u> on hearing it were provocative? But not all who came out of Egypt under <u>Moses' leadership were.</u>] [P1904: For <u>who</u> on hearing it were provocative? Was it not all who came out of Egypt under <u>Moses' leadership?</u>]	τινές, <i>some</i> , RP-text TR F1859=3/13 (Scrivener's <u>mno</u>) vs. τίνες, <i>who?</i> , RP-marg P1904 F1859=1/13 (Scrivener's o) vs. unmarked accent or unclear (we presume), F1859=9/13. Μωϋσέως, <i>Moïses</i> , RP P1904 F1859=2/13 (Scrivener's kn) vs. Μωσέως, <i>Moses</i> , TR F1859=4/13 (Scrivener's cdem) vs. Μωϋσέος, <i>Moïses</i> , RP P1904 F1859=7/13 (Scrivener's abfghlo). A disparity with RP, R=3:8. Various punctuations make either clause a statement or question.
Heb 3:17	Τίσιν δὲ προσώχθισεν τεσσαράκοντα ἔτη; Οὐχὶ τοῖς ἁμαρτήσασιν, ὧν τὰ κῶλα ἐπεσεν ἐν τῇ ἐρήμῳ;	And with whom was he angry for forty years? Was it not with those <i>who</i> sinned, whose <u>corpses</u> fell in the desert?	corpses ← <i>limbs</i> .
Heb 3:18	Τίσιν δὲ ὥμοσεν μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς ἀπειθήσασιν;	And to whom did he swear that they would not enter into his rest, if not those <i>who</i> disbelieved?	
Heb 3:19	Καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν.	And we see that they were unable to enter in on account of disbelief.	
Heb 4:1	Φοβηθῶμεν οὖν μήποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ, δοκῇ τις ἐξ ὑμῶν ὑστερηκεῖν.	So let us fear in case, <u>although</u> a promise of going in to his rest remains <i>open</i> , any <i>one</i> of you should appear to have failed <i>to obtain it</i> .	although: concessive use of the participle.

Heb 4:2	Καὶ γὰρ ἔσμεν εὐηγγελισμένοι, καθάπερ κάκεινοι· ἀλλ’ οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ {RP P1904: συγκεκραμένους} [TR: συγκεκραμένος] τη πίστει τοῖς ἀκούσασιν.	For indeed, we are <i>those</i> <i>who have</i> had the gospel preached to us, as also <i>are</i> <i>they</i> . But the word <u>heard</u> did not benefit <u>them</u> {RP P1904: <u>because</u> they were not united} [TR: <u>because</u> it was not united] in faith with those <i>who had</i> <u>heeded it</u> .	συγκεκραμένους, (<i>them</i>) <i>not</i> <i>being mixed / united</i> , RP P1904 F1859=8/13 vs. συγκεκραμένος, (<i>the word</i>) <i>not being mixed / united</i> , TR F1859=5/13 (Scrivener's dkl*mn). AV differs textually. they (<i>first occurrence in verse</i>) ← <i>those</i> . heard ← <i>of the hearing</i> . them ← <i>those</i> . because: causal use of the participle. heeded ← <i>heard</i> , but the implication is <i>heard with faith</i> .
Heb 4:3	Εἰσερχόμεθα γὰρ εἰς τὴν καταπαυσιν οἱ πιστεύσαντες, καθὼς εἴρηκεν, Ὡς ὡμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου· καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων.	For we <i>who have</i> believed are entering into the rest, as he has said, “ As I have sworn in my anger, ‘ <u>They shall certainly</u> <u>not enter into my</u> <u>rest</u>’ ”, and yet the works <u>were</u> <u>completed</u> after <i>the</i> <u>overthrow</u> of <i>the</i> world.	Ps 95:11. They shall certainly not: see Heb 3:11. were completed ← <i>took place</i> . overthrow: AV differs; see Matt 13:35.
Heb 4:4	Εἴρηκεν γὰρ που περὶ τῆς ἐβδόμης οὕτως, Καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ.	For he has spoken in a certain place concerning the seventh <i>day</i> as follows: “ And God rested on the seventh day from all his works. ”	Gen 2:2. as follows ← <i>thus</i> .
Heb 4:5	καὶ ἐν τούτῳ πάλιν, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.	And in this <i>context</i> again, “ <u>They shall certainly</u> <u>not enter into my</u> <u>rest.</u>”	Ps 95:11. They shall certainly not: see Heb 3:11.
Heb 4:6	Ἐπεὶ οὖν ἀπολείπεται τινάς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι’ ἀπειθειαν,	Since therefore <i>the fact</i> remains that some are entering into it, but those <i>who</i> first had the gospel preached to them did not enter <i>into it</i> , through disbelief,	

Heb 4:7	πάλιν τινὰ ὀρίζει ἡμέραν, Σήμερον, ἐν {RP P1904: Δαυίδ} [TR: Δαβίδ] λέγων, μετὰ τοσούτον χρόνον, καθὼς εἴρηται, Σήμερον ἂν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν.	he has again <u>appointed</u> a certain day, “today”, speaking by <i>means of</i> David, after so much time, as has been said, “Today, if you will <u>heed</u> his voice, Do not harden your hearts.”	appointed ← <i>appoints</i> . David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. Ps 95:7, Ps 95:8. heed ← <i>hear</i> .
Heb 4:8	Εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας.	For if Joshua had given them rest, he would not be speaking about another day after these <i>events</i> .	Joshua: AV differs (<i>Jesus</i>). The Greek Ἰησοῦς, <i>Jesus</i> , is the Hellenization of Ἰησοῦ, <i>Joshua</i> . See also Acts 7:45.
Heb 4:9	Ἄρα ἀπολείπεται σαββατισμός τῷ λαῷ τοῦ θεοῦ.	Consequently, there remains a Sabbatical rest to the people of God.	
Heb 4:10	Ὁ γὰρ εἰσελθὼν εἰς τὴν κατὰπαυσιν αὐτοῦ καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὥσπερ ἀπὸ τῶν ἰδίων ὁ θεός.	For he <i>who has</i> entered into his rest has also himself rested from his works, as God <i>has</i> from his own.	
Heb 4:11	Σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατὰπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας.	Let us be eager, therefore, to enter into that rest, in case anyone should fall in the same example of unbelief.	
Heb 4:12	Ζῶν γὰρ ὁ λόγος τοῦ θεοῦ, καὶ ἐνεργής, καὶ τομώτερος ὑπὲρ πάσαν μάχαιραν δίστομον, καὶ διϊκνύμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας.	For the word of God <i>is</i> living and effective and sharper than <u>any</u> double-edged sword and reaches as far as dividing both <u>soul and spirit</u> , both joints and marrow, and <i>is</i> discerning of thoughts and intentions of <i>the</i> heart.	any ← <i>every</i> . soul and spirit: i.e. <i>what makes a man alive physically and mentally</i> .
Heb 4:13	Καὶ οὐκ ἔστιν κτίσις ἀφανὴς ἐνώπιον αὐτοῦ· πάντα δὲ γυμνὰ καὶ τετραχλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ πρὸς ὃν ἡμῖν ὁ λόγος.	For there is <u>nothing</u> <u>created</u> <i>which is</i> out of sight before him, but everything <i>is</i> <u>laid open</u> to his eyes, with whom <u>we must reckon</u> .	nothing created ← <i>no creation</i> . AV differs (<i>neither is there any creature</i>). laid open ← <i>throat-exposed</i> . we must reckon ← <i>to us (is) the account or word</i> .
Heb 4:14	Ἔχοντες οὖν ἀρχιερέα μεγαν, διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς ὁμολογίας.	Therefore, <u>seeing</u> we have a great high priest <i>who has</i> passed through the heavens, Jesus, the son of God, let us hold fast to <i>our</i> confession.	seeing: causal use of the participle.

Heb 4:15	Οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθεῖν ταῖς ἀσθενείαις ἡμῶν, {RP P1904 S1550: πεπειραμένον} [E1624 S1894: πεπειρασμένον] δὲ κατὰ πάντα καθ' ὁμοιότητα, χωρὶς ἁμαρτίας.	For we do not have a high priest who cannot sympathize with our weaknesses, but <i>one who has been tested in all respects like us</i> , but without sin.	πεπειραμένον, <i>having been tested</i> (1), RP P1904 S1550 F1859=12/12 (incl. c(<i>tacite</i>)) vs. πεπειρασμένον, <i>having been tested</i> (2), E1624 S1894 F1859=0/12. tested: or <i>tempted</i> . like us ← <i>according to likeness</i> .
Heb 4:16	Προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεον, καὶ χάριν εὕρωμεν εἰς εὐκαιρον βοήθειαν.	So let us approach the throne of grace with confidence, in order that we may receive mercy and find grace as a timely help.	
Heb 5:1	Πᾶς γὰρ ἀρχιερεὺς, ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν.	For every high priest taken from among men is appointed for men <i>concerning matters</i> pertaining to God, in order to offer both gifts and sacrifices for sins,	
Heb 5:2	μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσιν καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περικεῖται ἀσθένειαν.	being able to bear ~~to some~~ <u>degree</u> with those <i>who are</i> ignorant and <i>are</i> going astray, since he himself is beset by weakness,	to some degree ← <i>in a measure; moderately</i> .
Heb 5:3	καὶ διὰ ταύτην ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτως καὶ περὶ ἑαυτοῦ, προσφέρειν ὑπὲρ ἁμαρτιῶν.	and on account of this, <i>just as he needs</i> to make <i>offering</i> for sins on behalf of the people, so also he needs to on behalf of himself.	
Heb 5:4	Καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ {RP P1904: - } [TR: ὁ] καλούμενος ὑπὸ τοῦ θεοῦ, καθάπερ καὶ {RP P1904: - } [TR: ὁ] Ἀαρών.	And <i>it is</i> not to oneself <i>that</i> anyone takes the honour, but {RP P1904: <i>he is</i> } [TR: <i>it is the one</i>] called by God, as <u>Aaron</u> was as well.	ὁ, <i>the (one called)</i> : absent in RP P1904 F1859=7/12 vs. present in TR F1859=5/12. ὁ, <i>the (Aaron)</i> : absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12.
Heb 5:5	Οὕτως καὶ ὁ χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γεννηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτόν, Υἱός μου εἰ σύ, ἐγὼ σημερον γεγέννηκά σε.	So also Christ did not glorify himself in becoming a high priest, but <i>it happened by him who</i> said to him, “You are my son; Today I have begotten you.”	Ps 2:7. See also Heb 1:5, Acts 13:33.

Heb 5:6	Καθὼς καὶ ἐν ἑτέρῳ λέγει, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.	As he also says in another <i>place</i> , “ You are a priest throughout the age According to the order of Melchizedek. ”	Ps 110:4. Melchizedek also mentioned in Gen 14:18 . In the NT, the AV spelling is <i>Melchisedec</i> , following the Greek.
Heb 5:7	Ὅς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σῶζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρῦων προσενεγκας, καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας,	And in the days of his flesh he <u>made</u> supplications and entreaties with loud cries and tears to him <i>who was</i> able to save him from death, and <u>he was heard</u> because of <i>his</i> devoutness,	made ← <i>offered</i> . he <i>was</i> heard: we take the event to refer to Luke 22:42-45 where Christ was delivered from an untimely cup – a deadly attack of some kind – which would have pre-empted and precluded the crucifixion. The apparatus of NA26 quotes Harnack who conjecturally emends the text by making it read <i>he was not heard</i> , without any ↯
Heb 5:8	καίπερ ὧν υἱός, ἔμαθεν ἀφ’ ὧν ἔπαθεν τὴν ὑπακοήν,	and although he was a son, <u>he learned obedience</u> through <i>the things</i> he suffered,	↳ manuscript support at all, which would destroy this important and interesting explanation of the event, so portraying the Lord as attempting to chicken out of the great work which he willingly came to undertake for our sakes. What kind of an ↯ he learned obedience: i.e. <i>learned what it was like to be obedient in practice</i> . Christ was certainly not naturally disobedient.
Heb 5:9	καὶ τελειωθείς ἐγένετο τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἷτιος σωτηρίας αἰωνίου.	and when he had come to completion, he became <i>the</i> source of age-abiding salvation to all those <i>who</i> obey him,	↳ example would that be for us to follow (1 Pet 2:21)? NA26 and Westcott and Hort furthermore discredit Luke 22:43-44 by their double square brackets, which wrecks the whole wonderful account, and the verses are absent or cast doubt upon in the modern versions based on that type of text.
Heb 5:10	προσαγορευθεὶς ὑπὸ τοῦ θεοῦ ἄρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.	and he <i>was</i> designated by God <i>to be the</i> high priest according to the order of <u>Melchizedek</u> ,	Melchizedek: see Heb 5:6.

Heb 5:11	Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμηνευτος λέγειν, ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς.	concerning whom we <i>have</i> many a word to say, <u>although it is hard to get the meaning across</u> , since you have become dull of hearing.	although: concessive use of καί. hard to get the meaning across ← <i>hard to interpret</i> , i.e. <i>hard for the hearers to interpret</i> . AV differs somewhat (<i>hard to be uttered</i>).
Heb 5:12	Καὶ γὰρ ὀφείλοντες εἶναι διδασκαλοὶ διὰ τὸν χρόνον, πάλιν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ· καὶ γεγόνατε χρεῖαν ἔχοντες γάλακτος, καὶ οὐ στερεᾶς τροφῆς.	For indeed, <u>although</u> you should be teachers by <i>this</i> time, you again need <i>someone</i> to teach you what the basics of the starting <i>point</i> of the oracles of God <i>are</i> , and you have come to need milk, and not solid food.	although: concessive use of the participle.
Heb 5:13	Πᾶς γὰρ ὁ μετέχων γάλακτος ἀπειρος λόγου δικαιοσύνης· νηπιος γὰρ ἔστιν.	For everyone who partakes of milk <i>is</i> inexperienced in <i>the</i> word of righteousness, for he is an infant,	
Heb 5:14	Τελείων δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἐξιν τὰ αἰσθητήρια γεγυμνασμένα ἔχοντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.	but solid food is <i>appropriate</i> for <i>those who are</i> complete, who have senses <i>which have been</i> exercised through practice, <i>leading</i> to discernment of both good and evil.	
Heb 6:1	Διό, ἀφέντες τὸν τῆς ἀρχῆς τοῦ χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερώμεθα, μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ θεόν,	That <i>is</i> why, <u>leaving</u> the <u>instruction on the starting point</u> of Christ, let us be brought along to perfection, not again laying a foundation of repentance from dead works, and of faith towards God,	leaving ← <i>having left</i> . See Matt 23:20. instruction on ← <i>word of</i> . starting <i>point</i> : AV differs, to modern ears at least (<i>principles</i>).
Heb 6:2	βαπτισμῶν διδαχῆς, ἐπιθέσεως τε χειρῶν, ἀναστάσεως τε νεκρῶν, καὶ κρίματος αἰωνίου.	of <i>the</i> doctrine of baptisms and of laying on of hands, of resurrection of <i>the</i> dead and of age-abiding judgment.	All the things mentioned are dependent on <i>a foundation of</i> (Heb 6:1), and so are all part of the foundational layer from which the exhortation is to move on.

Heb 6:3	Καὶ τοῦτο {RP: ποιήσωμεν} [P1904 TR: ποιήσομεν], ἔάνπερ ἐπιτρέπη ὁ θεός.	And {RP: let us do this} [P1904 TR: this we will do], if indeed God allows it.	ποιήσωμεν, <i>let us do</i> , RP F1859=4/12 (Scrivener's dlnο) vs. ποιήσομεν, <i>we shall do</i> , P1904 TR F1859=7/12 vs. verse absent, F1859=1/12 (Scrivener's m). A disparity with RP, R=4:9.
Heb 6:4	Ἄδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσάμενους τε τῆς δωρεᾶς τῆς ἐπουρανίου, καὶ μετόχους γεννηθέντας πνεύματος ἁγίου,	For <i>it is impossible for</i> those <i>who have once been</i> enlightened and <i>who have</i> tasted the upper-heavenly gift, and <i>who have</i> become partakers of holy spirit,	
Heb 6:5	καὶ καλὸν γευσάμενους θεοῦ ῥῆμα, δυνάμεις τε μέλλοντος αἰῶνος,	and <i>who have</i> tasted the good word of God and the powers of an age to come,	
Heb 6:6	καὶ παραπεσόντας, πάλιν ἀνακαίνιζεν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ παραδειγματίζοντας.	and <i>who have</i> fallen away, to <u>renew</u> <i>them</i> to repentance, <u>because</u> they crucify the son of God to themselves again and make an example <i>of him</i> .	renew ← <i>renew again</i> , but πάλιν is pleonastic, as in Mark 12:5. because: causal use of the participle.
Heb 6:7	Γῇ γὰρ ἡ πιούσα τὸν ἐπ' αὐτῆς πολλάκις ἐρχόμενον ὕετον, καὶ τίκτουσα βοτάνην εὖθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ θεοῦ.	For land which <i>has</i> drunk the rain which often <u>falls</u> on <i>it</i> and produces <u>plants</u> which are useful to those by whom <u>it is</u> <u>farmed</u> shares in blessing from God,	falls ← <i>comes</i> . plants ← <i>grass, a plant</i> , so <i>plant life</i> . it is farmed ← <i>it is also farmed</i> . Otiose καί.
Heb 6:8	ἐκφέρουσα δὲ ἄκάνθας καὶ τριβόλους, ἀδόκιμος, καὶ κατάρας ἐγγύς, ἥς τὸ τέλος εἰς καύσιν.	but <i>land</i> which produces thorn bushes and thistles <i>is</i> rejected and <i>is</i> close to a curse, the <u>fate</u> of which <i>is</i> burning.	fate ← <i>end</i> .
Heb 6:9	Πεπείσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ {RP: κρείσσονα} [P1904 TR: κρείττονα] καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτως λαλούμεν.	But, beloved, we have been persuaded <i>of better things</i> concerning you, and <i>things following on</i> <u>from</u> salvation, even though we speak this way,	κρείσσονα, <i>better (things) (1)</i> , RP F1859=4/13 (Scrivener's bfln) vs. κρείττονα, <i>better (things) (2)</i> , P1904 TR F1859=7/13 (Scrivener's a*cdghkm) vs. other spellings, F1859=2/13 (Scrivener's a**o). A disparity with RP, R=4:9. following on from ← <i>clinging to, following closely</i> .

Heb 6:10	οὐ γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν, καὶ τοῦ κόπου τῆς ἀγάπης ἧς {RP P1904 S1550 E1624: ἐνεδείξασθε} [S1894: ἐνδείξασθε] εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες.	for God is not unrighteous, forgetting your work and toil in the love which you have shown for the sake of his name, having ministered to the saints, and are still ministering.	ἐνεδείξασθε, <i>you showed</i> , RP P1904 S1550 E1624 F1859=10/12 vs. ἐνδείξασθε, <i>you showed</i> (misspelled), or <i>show!</i> , S1894 F1859=0/12 vs. other readings, F1859=2/12 (Scrivener's do). in the love ← <i>of the love</i> . saints: see Matt 27:52.
Heb 6:11	Ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφάναν τῆς ἐλπίδος ἄχρι τέλους.	And we long that each of you should show the same eagerness for the full assurance of <i>your</i> hope up to the end,	
Heb 6:12	ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας.	so that you do not become slothful, but imitators of those <i>who</i> through faith and forbearance inherit the promises.	
Heb 6:13	Τῷ γὰρ Ἀβραάμ ἐπαγγειλάμενος ὁ θεός, ἐπεὶ κατ' οὐδενός εἶχεν μείζονος ὁμόσαι, ὥμοσεν καθ' ἑαυτοῦ,	For when God made a promise to Abraham, since he had nothing greater by which to swear, he swore by himself,	
Heb 6:14	λέγων, Ἡ μὲν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε.	and he said, “ I will truly greatly bless you and greatly multiply you. ”	Gen 22:17. greatly bless ← <i> blessing I will bless</i> . greatly multiply ← <i> multiplying I will multiply</i> .
Heb 6:15	Καὶ οὕτως, μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας.	And in this way after being very patient, he obtained the promise.	
Heb 6:16	Ἄνθρωποι μὲν γὰρ κατὰ τοῦ μείζονος ὁμνύουσιν, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὄρκος.	For men swear by something greater, and the oath <i>is the</i> end of all controversy for them, as a confirmation.	
Heb 6:17	Ἐν ᾧ περισσότερον βουλόμενος ὁ θεός ἐπιδειξαι τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἐμεσίτευσεν ὄρκῳ,	And so God, wishing to show the unchangeableness of his will <i>all the more forcibly</i> to the heirs of the promise, intervened with an oath,	And so ← <i> In which (context), by which (reasoning)</i> . forcibly ← <i> abundantly</i> .

Heb 6:18	ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψευσασθαι θεόν, ἰσχυράν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος·	in order that through two unchangeable things, in which <i>it is</i> impossible for God to lie, we may have a robust encouragement, we <i>who have</i> fled to lay hold of the hope that lies before <i>us</i> ,	The “two unchangeable things” are God's promise (Heb 6:13) and his oath (Heb 6:13 - 6:17), as noted by [CB].
Heb 6:19	ἣν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλὴ τε καὶ βεβαίαν, καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος·	which we have as a <u>safe</u> and <u>firm</u> anchor for <i>our</i> <u>life</u> , which also enters into the inside <i>area</i> <u>behind</u> the veil,	safe and firm ← <i>both safe and firm</i> . life ← <i>soul</i> . Compare in Rev 16:3. behind ← <i>of</i> .
Heb 6:20	ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσηλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδέκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.	where Jesus went in <i>as</i> a forerunner for us, having become a high priest according to the order of <u>Melchizedek</u> throughout the age.	Melchizedek: see Heb 5:6.
Heb 7:1	Οὗτος γὰρ ὁ Μελχισεδέκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ θεοῦ {RP P1904 S1550 S1894: τοῦ} [E1624; -] ὑψίστου, ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλεῶν καὶ εὐλογήσας αὐτόν,	For this Melchizedek – king of Salem , a priest of the <u>Most High</u> God, who met Abraham returning from the slaughter of the kings and blessed him,	τοῦ, <i>the</i> : present in RP P1904 S1550 S1894 F1859=12/12 (incl. <i>c(tacite)</i>) vs. absent in E1624 F1859=0/12. Gen 14:18 . See also Heb 5:6.
Heb 7:2	ὧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ - πρῶτον μὲν ἐρμηνευόμενος βασιλεὺς δικαιοσύνης, ἐπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὃ ἐστὶν βασιλεὺς εἰρήνης·	to whom also Abraham apportioned a tenth <i>part</i> of everything, <i>who is</i> firstly, by translation, “King of Righteousness”, and then also “King of Salem”, which <u>means</u> “King of Peace;”	means ← <i>is</i> .
Heb 7:3	ἄπατωρ, ἀμήτωρ, ἄγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, ἄφωμοιωμένος δὲ τῷ υἱῷ τοῦ θεοῦ - μένει ἱερεὺς εἰς τὸ διηνεκές.	without father, without mother, without genealogy, having neither beginning of days, nor end of life, but <u>being like</u> the son of God – remains a priest <u>perpetually</u> .	being like ← <i>having been made like</i> . perpetually: or <i>continuously</i> , but the former fits the context here. Probably distinct from ἀδιαλείπτως.
Heb 7:4	Θεωρεῖτε δὲ πηλίκος οὗτος, ὧ καὶ δεκάτην Ἀβραάμ ἔδωκεν ἐκ τῶν ἀκροθιγίων ὁ πατριάρχης.	So you see how great this <i>man is</i> , to whom Abraham the patriarch <u>for his part</u> gave a tenth of the finest produce.	for his part ← <i>also</i> .

Heb 7:5	Καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τοῦτ' ἐστὶν τοὺς ἀδελφούς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος Ἀβραάμ·	And those <i>who are</i> of the sons of Levi receive the priesthood, and they have a commandment to tithe the people according to the law, that is their brothers, although they have come from the loins of Abraham,	
Heb 7:6	ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκεν τὸν Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκεν.	but he <i>who</i> had no genealogy from them <u>tithed</u> Abraham, and he <u>blessed</u> him <i>who</i> had the promises.	tithed ... blessed: perfect tense in Greek, but hardly translatable as such in English. The same applies to many other verbs in this epistle and Revelation, Heb 11:17, Rev 19:3 being notable, but we do not necessarily remark on such cases. This tense accommodation is the reverse of the situation in Matt 2:2.
Heb 7:7	Χωρὶς δὲ πάσης ἀντιλογίας, τὸ ἐλάττω ὑπὸ τοῦ κρείττονος εὐλογεῖται.	Now without <u>any</u> contradiction, the lesser is blessed by the <u>greater</u> .	any ← <i>every</i> . greater ← <i>better</i> .
Heb 7:8	Καὶ ὥδε μὲν δεκάτας ἀποθησκόντες ἄνθρωποι λαμβάνουσιν· ἐκεῖ δέ, μαρτυρούμενος ὅτι ζῇ.	And <u>in one case</u> dying men receive tithes, but <u>in</u> <u>the other case it is one</u> <u>who is</u> borne witness to that he is living.	in one case ... in the other case ← <i>here ... there</i> (contrasting the Levitical and Melchizedekal priesthoods).
Heb 7:9	Καί, ὥς ἔπος εἰπεῖν, διὰ Ἀβραάμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκάτῳται·	And, so to speak, Levi who receives tithes has also been tithed through Abraham,	
Heb 7:10	ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν, ὅτε συνήνητησεν αὐτῷ ὁ Μελχισεδέκ.	for he was still in the loins of <i>his</i> father when <u>Melchizedek</u> met him.	Melchizedek: see Heb 5:6.
Heb 7:11	Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευϊτικῆς ἱερωσύνης ἦν - ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθέτητο - τίς ἔτι χρεῖα, κατὰ τὴν τάξιν Μελχισεδέκ ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι;	Now if perfection were through the Levitical priesthood – for under it the people had been placed under a law – what need <i>would there still be</i> for another priest to arise according to the order of <u>Melchizedek</u> , and not to be called according to the order of Aaron?	Melchizedek: see Heb 5:6.

Heb 7:12	Μετατιθεμένης γὰρ τῆς ἱερωσύνης, ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται.	Seeing <u>that</u> the priesthood is changing, a change in <i>the</i> law is also necessarily taking place.	Seeing that: causal use of the participle, in a genitive absolute construction.
Heb 7:13	Ἐφ' ὃν γὰρ λέγεται ταῦτα, φυλῆς ἐτέρας μετέσχηκεν, ἀφ' ἧς οὐδεὶς προσέσχηκεν τῷ θυσιαστηρίῳ.	For these <i>things</i> speak about <i>him</i> who belongs to a different tribe, of which no-one has devoted himself to the altar.	
Heb 7:14	Πρόδηλον γὰρ ὅτι ἐξ Ἰούδα ἀνατεταλκεν ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν οὐδὲν περὶ ἱερωσύνης {RP P1904: Μωϋσῆς} [TR: Μωσῆς] ἐλάλησεν.	For <i>it is</i> evident that our Lord sprang from Judah, a tribe about which <u>Moses</u> did not say anything concerning priesthood.	Μωϋσῆς, <i>Moses</i> , RP P1904 F1859=12/12 vs. Μωσῆς, <i>Moses</i> , TR F1859=0/12.
Heb 7:15	Καὶ περισσότερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισεδέκ ἀνίσταται ἱερεὺς ἕτερος,	And it is <i>all the</i> more abundantly evident if another priest arises, after the likeness of <u>Melchizedek</u> ,	Melchizedek: see Heb 5:6.
Heb 7:16	ὃς οὐ κατὰ νόμον ἐντολῆς σαρκικῆς γέγονεν, ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου.	who <u>was not appointed</u> according to a fleshly legal commandment, but according to <i>the</i> power of indissoluble life.	was not appointed ← <i>has not been made, brought about</i> , as in Heb 7:20, Heb 7:23, but unlike Heb 5:1, Heb 7:28, Heb 8:3 which have a more specific verb for <i>to appoint</i> .
Heb 7:17	μαρτυρεῖ γὰρ ὅτι Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.	For he testifies, “You are a priest throughout the age According to the order of Melchizedek.”	Ps 110:4. Melchizedek also mentioned in Gen 14:18 . See also Heb 5:6.
Heb 7:18	Ἀθέτησις μὲν γὰρ γίνεται προαγωγῆς ἐντολῆς, διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές.	For an annulment of <i>the</i> preceding commandment is taking place because of its weakness and unprofitableness.	
Heb 7:19	οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, ἐπεισαγωγὴ δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ θεῷ.	For the law perfected nothing, but the introduction of a better hope <i>did</i> , through which we approach God.	
Heb 7:20	Καὶ καθ' ὅσον οὐ χωρὶς ὀρκωμοσίας - ¶ οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες,	Inasmuch as <i>it is</i> not without swearing an oath – ¶ for the priests are <u>appointed</u> without <i>the</i> swearing of an oath,	¶ Verse division: in AV numbering, Heb 7:21 begins here. appointed ← <i>made, brought about</i> .

Heb 7:21	ὁ δὲ μετὰ ὀρκωμοσίας, διὰ τοῦ λέγοντος πρὸς αὐτόν, Ὁμοσεν κύριος καὶ οὐ μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ -	but he <i>was appointed</i> with <i>the</i> swearing of an oath, <u>by saying</u> to him, “The Lord has sworn And will not change his mind, ‘You are a priest throughout the age According to the order of Melchizedek’ ” –	Ps 110:4. Melchizedek also mentioned in Gen 14:18 . See also Heb 5:6. by saying ← <i>by the (one) saying.</i>
Heb 7:22	κατὰ τοσοῦτον κρείττονος διαθήκης γέγονεν ἑγγυος Ἰησοῦς.	so Jesus has become <i>the</i> security of a better covenant.	so ← <i>by so much</i> , the corollary to <i>inasmuch</i> (Heb 7:20).
Heb 7:23	Καὶ οἱ μὲν πλείονές εἰσιν γεγονότες ἱερεῖς, διὰ τὸ θανάτῳ κωλυέσθαι παραμένειν·	And additional priests were <u>appointed</u> because they were prevented by death from continuing,	appointed ← <i>made, brought about.</i>
Heb 7:24	ὁ δέ, διὰ τὸ μένειν αὐτόν εἰς τὸν αἰῶνα, ἀπαράβατον ἔχει τὴν ἱερωσύνην.	but he, because he remains throughout the age, has an <u>intransmissible</u> priesthood.	intransmissible: AV differs somewhat (<i>unchangeable</i>).
Heb 7:25	Ὅθεν καὶ σώζειν εἰς τὸ παντελές δύναται τοὺς προσερχομένους δι’ αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.	<u>And on this ground</u> he is able also to save those <i>who</i> come through him to God completely, <u>as</u> he is always alive to intercede for them.	And on this ground ← <i>Whence.</i> as: causal use of the participle.
Heb 7:26	Τοιοῦτος γὰρ ἡμῖν ἐπρεπεν ἀρχιερεὺς, ὁσίος, ἄκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος·	For such a high priest was fitting for us: holy, free from wrongdoing, undefiled, separate from sinners and having become higher than the heavens,	
Heb 7:27	ὃς οὐκ ἔχει καθ’ ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν, ἐπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ, ἑαυτὸν ἀνενεγκας.	who does not need each day, as the high priests <i>do</i> , first to offer sacrifices for their own sins, then <i>for</i> those of the people, <u>since</u> he did this <u>once and for all</u> when he offered himself.	since ← <i>for.</i> once and for all: i.e. <i>once, and then that has done the job permanently.</i> (We wish to avoid any misunderstanding of this English idiom.) The definitive sense <i>and for all</i> is implied by the strengthening prefix ἐφ-.

Heb 7:28	Ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς, ἔχοντας ἀσθενειαν· ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ τὸν νόμον, υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.	For the law appoints men <i>as</i> priests having weakness, but the word of the swearing of an oath which <i>came</i> after the law appoints a son who has been brought to perfection throughout the age.	
Heb 8:1	Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις· τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλowsύνης ἐν τοῖς οὐρανοῖς,	Now <i>the</i> essence of the <i>things</i> spoken of is that we have a high priest of such a kind, who sat down at <i>the</i> right <i>hand</i> of the throne of majesty in the heavens,	
Heb 8:2	τῶν ἁγίων λειτουργός, καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἐπηξεν ὁ κύριος, καὶ οὐκ ἄνθρωπος·	a minister of the <u>sanctuary</u> and of the true tabernacle, which the Lord pitched and not man.	sanctuary: or <i>holy things</i> , or <i>holy people</i> . See Eph 1:18, Eph 2:19.
Heb 8:3	πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὃ προσενέγκῃ.	For every high priest is appointed to offer both gifts and sacrifices. Hence <i>it is</i> necessary that this <i>one</i> also has something to offer.	
Heb 8:4	Εἰ μὲν γὰρ ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων τῶν ἱερέων τῶν προσφερόντων κατὰ τὸν νόμον τὰ δῶρα,	For if he were on earth, he would not be a priest, <u>seeing that</u> there are priests who offer gifts according to the law,	seeing that: causal use of the participle.
Heb 8:5	οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων, καθὼς κεκρημάτισται {RP P1904: Μωϋσῆς} [TR: Μωσῆς] μέλλων ἐπιτελεῖν τὴν σκηνήν, Ὅρα, γὰρ φησιν, {RP P1904: ποιήσεις} [TR: ποιήσης] πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει.	who minister by example and foreshadowing of upper-heavenly <i>things</i> , as <u>Moses</u> was oracularly instructed when he was about to take the tabernacle through to completion. For he said, “{RP P1904: Look, you shall make } [TR: See that you make] everything according to the model shown to you <u>on</u> the mountain. ”	Μωϋσῆς, <i>Mouïses</i> , RP P1904 F1859=10/11 vs. Μωσῆς, <i>Moses</i> , TR F1859=1/11 (Scrivener's <u>m</u>). ποιήσεις, <i>you will make</i> , RP P1904 F1859=11/11 vs. ποιήσης, <i>that you make</i> (subjunctive), TR F1859=0/11. Ex 25:9, Ex 25:40, Ex 26:30. on ← <i>in</i> , but also <i>upon</i> .

Heb 8:6	Νυνὶ δὲ διαφορωτέρας {RP: τέτυχεν} [P1904 TR: τέτευχεν] λειτουργίας, ὅσω καὶ κρείττονός ἐστιν διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.	But now he has obtained a more excellent ministry <u>inasmuch as</u> he is also a mediator of a better covenant, which has been drawn up on <i>the basis of</i> better promises.	τέτυχεν, <i>he has obtained</i> (non-classical form), RP F1859=0/12 vs. τέτευχεν, <i>he has obtained</i> (late classical form), P1904 TR F1859=10/12 (Scrivener's b**cfghklmno) vs. τέτυχηκε(ν), <i>he has obtained</i> (classical form), F1859=2/12 (Scrivener's ab*). A strong disparity with RP, R=0:12. We have verified Scrivener's cfhk. <u>inasmuch as</u> ← <i>by the same amount as.</i>
Heb 8:7	Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος.	For if that first <i>one</i> were faultless, no place would be sought for a second <i>one</i>.	
Heb 8:8	Μεμφόμενος γὰρ αὐτοῖς λέγει, Ἰδοὺ, ἡμέραι ἔρχονται, λέγει κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν.	For finding fault with <u>those people</u>, he says, “‘Behold, the days are coming’, says the Lord, ‘when I will thoroughly bring a new covenant about with the house of Israel and with the house of Judah,	Jer 31:31. those <i>people</i> ← <i>them</i> (masculine; possibly neuter), but we cannot translate “them”, as in English the word would appear to refer to the covenants (feminine in Greek), which would make it look as though the second covenant were faulty.
Heb 8:9	οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαβομένου {RP P1904 S1550 S1894: μου} [E1624: -] τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνεμείναν ἐν τῇ διαθήκῃ μου, καὶ γὰρ ἡμέλησα αὐτῶν, λέγει κύριος.	not according to the covenant which I made with their fathers on the day when I took them by their hand to lead them out of the land of Egypt, since they did not remain in my covenant, and I let <u>them have their way</u>’, says the Lord.	μου, <i>I</i> (in the genitive): present in RP P1904 S1550 S1894 F1859=11/12 (incl. c(<i>tacite</i>) and m** of a recent hand) vs. absent in E1624 F1859=1/12 (Scrivener's m*). let them have their way: or <i>disregarded them</i>, or <i>disdained them</i>. Jer 31:32.
Heb 8:10	“Ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει κύριος, διδούς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς· καὶ ἔσομαι αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν.	‘For this is the covenant which I will make with the house of Israel, after those days’, says the Lord: ‘I will put my laws in their mind, and I will write them on their hearts, and I will be God to them, and they will be a people to me.	Jer 31:33. I will put: temporal use of the participle, taking its time frame from the main verb (I will write ... on).

Heb 8:11	Καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν {RP P1904: πολίτην} [TR: πλησίον] αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων, Γνωῖθι τὸν κύριον· ὅτι πάντες εἰδήσουσίν με, ἀπὸ μικροῦ αὐτῶν εἰς μεγάλου αὐτῶν.	And <u>not</u> <u>a</u> <u>single</u> <u>one</u> <u>of</u> <u>them</u> <u>will</u> <u>have</u> <u>to</u> <u>teach</u> <u>his</u> {RP P1904: <i>fellow citizen</i> } [TR: <i>neighbour</i>] <u>at</u> <u>all</u> , <u>nor</u> <u>a</u> <u>single</u> <u>one</u> <u>of</u> <u>them</u> <u>his</u> <u>brother</u> , saying, « <u>Know</u> <u>the</u> <u>Lord</u> », <u>because</u> <u>all</u> <u>will</u> <u>know</u> <u>me</u> , <u>from</u> <u>the</u> <u>least</u> <u>of</u> <u>them</u> <u>to</u> <u>the</u> <u>greatest</u> <u>of</u> <u>them</u> ,	πολίτην, <i>citizen</i> , RP P1904 F1859=7/11 vs. πλησίον, <i>neighbour</i> , TR F1859=4/11 (Scrivener's acfh). Jer 31:34. not ... <i>nor</i> a single one of them (two occurrences) ← <i>each</i> ... <i>not</i> . least ... greatest ← <i>small</i> ... <i>great</i> . Positive degree for superlative.
Heb 8:12	“Ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.	<u>because</u> <u>I</u> <u>will</u> <u>be</u> <u>propitious</u> <u>with</u> <u>their</u> <u>wrongdoings</u> , <u>and</u> <u>I</u> <u>will</u> <u>no</u> <u>longer</u> <u>remember</u> <u>their</u> <u>sins</u> <u>and</u> <u>their</u> <u>lawless</u> <u>deeds</u> <u>at</u> <u>all</u> .”	Jer 31:34.
Heb 8:13	Ἐν τῷ λέγειν, Καινὴν, πεπαλαίωκεν τὴν πρώτην. Τὸ δὲ παλαιούμενον καὶ γηράσκον, ἐγγὺς ἀφανισμού.	In saying “new”, he has made the first obsolete. Now that <i>which is</i> obsolete and ageing <i>is on</i> <u>the</u> <u>point</u> <u>of</u> vanishing.	on the point of ← <i>close to</i> .
Heb 9:1	Εἶχεν μὲν οὖν καὶ ἡ πρώτη {RP S1894: - } [P1904 S1550 E1624: σκηνή] δικαιώματα λατρείας, τό τε ἅγιον κοσμικόν.	The first {RP S1894: <i>one</i> } [P1904 S1550 E1624: <i>tabernacle</i>] did indeed have ordinances of <i>religious</i> service and the worldly <i>sanctuary</i> .	σκηνή, <i>tent, tabernacle</i> : absent in RP S1894 F1859=3/12 (Scrivener's hln*) vs. present in P1904 S1550 E1624 F1859=9/12 (incl. n**, a recent hand in the margin). A disparity with RP, R=4:11. {RP S1894: <i>one</i> : there is no nearby noun connected with the word <i>first</i> , and a forward reference to <i>tabernacle</i> (Heb 9:2) is possible, as is <i>covenant</i> (Heb 8:10), implicitly resumed by the feminine <i>new</i> and <i>first</i> in Heb 8:13. But the word <i>tabernacle</i> could be in the original text.} sanctuary ← <i>holy (thing)</i> , here the neuter singular (though usually plural, as in Heb 8:2, Heb 9:2).

Heb 9:2	Σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη, ἐν ᾗ ἡ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἧτις λέγεται ἅγια.	For the first tabernacle was fitted out in which <i>there was</i> the lampstand and the table and the exhibition of the <i>showbread</i> , which is called <i>the</i> sanctuary.	We establish some terminology here and in the next verse. The plural ἅγια is the <i>sanctuary</i> . The polyptoton ἅγια ἁγίων is the <i>holy of holies</i> .
Heb 9:3	Μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη ἅγια ἁγίων,	But after the second veil <i>is the</i> tabernacle which <i>is</i> called <i>the</i> holy of holies,	
Heb 9:4	χρυσοῦν ἔχουσα θυμιατήριον, καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος χρυσεῖ ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς διαθήκης·	having a golden censer and the ark of the covenant, overlaid on all sides with gold, in which <i>is</i> a golden jar containing the manna, and Aaron's rod which budded, and the tablets of the covenant.	
Heb 9:5	ὑπεράνω δὲ αὐτῆς Χερουβὶμ δόξης κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστιν νυν λέγειν κατὰ μέρος.	And above it <i>are the cherubim</i> of glory overshadowing the <u>atonement cover</u> , concerning <u>whom</u> it is not now <i>possible</i> to speak particularly.	cherubim ... whom: grammatically neuter, seen by the participle <i>overshadowing</i> , though our relative pronoun <i>whom</i> represents them as for persons. atonement cover ← <i>atonement place</i> .
Heb 9:6	Τούτων δὲ οὕτως κατεσκευασμένων, εἰς μὲν τὴν πρώτην σκηνὴν διὰ παντός εἰσίσαισι οἱ ἱερεῖς, τὰς λατρείας ἐπιτελοῦντες·	And with these <i>things</i> fitted out in this way, the priests continually <i>go</i> into the first tabernacle, carrying out the <i>religious</i> services,	go ← <i>will go</i> , classically, but present in sense in this passage as are the other finite verbs.
Heb 9:7	εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἄρχιερεὺς, οὐ χωρὶς αἱματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων·	but the high priest alone <i>goes</i> into the second <i>tabernacle</i> once a year, not without blood, which he offers for himself and <i>for</i> the sins of ignorance of the people,	
Heb 9:8	τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδόν, ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν·	the holy spirit demonstrating this: that the way of the sanctuary has not yet been made manifest <i>since</i> the first tabernacle is still standing,	since: causal use of the participle.

Heb 9:9	ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ὃν δῶρά τε καὶ θυσίαι προσφέρονται, μὴ δυνάμεναι κατὰ συνειδησιν τελειῶσαι τὸν λατρεύοντα,	which <i>is</i> a figure <i>pointing</i> to the present time, in accordance with which gifts and sacrifices are offered <i>which are</i> not able to make the officiator perfect as pertaining to <i>the</i> conscience,	
Heb 9:10	μόνον ἐπὶ βρώμασιν καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς καὶ δικαιώμασιν σαρκός, μέχρι καιροῦ διορθώσεως ἐπικείμενα.	just <i>being</i> based on <u>food</u> and <u>drink</u> and various baptisms and <u>carnal</u> statutes, imposed <i>on them</i> until <i>the</i> time of reform.	food and drink: plural, so strictly <i>foodstuffs and beverages</i> . carnal statutes ← <i>statutes of flesh</i> , a Hebraic genitive.
Heb 9:11	Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν, διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς, οὐ χειροποιήτου, τοῦτ' ἐστίν, οὐ ταύτης τῆς κτίσεως,	But <i>now</i> Christ has come <i>as</i> high priest of good <i>things</i> to come, through a greater and <u>more perfect</u> tabernacle, not made with hands, that is <i>to say</i> , not of this <u>creation</u> ,	more perfect: i.e. <i>perfect for a higher sphere</i> . creation: AV differs somewhat (<i>building</i>).
Heb 9:12	οὐδὲ δι' αἵματος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν λυτρωσιν {RP P1904 S1550 S1894: εὐράμενος} [E1624: εὐρόμενος].	and not through <i>the</i> blood of goats and calves, but <i>it is</i> through his own blood <i>that</i> he went into the sanctuary <u>once and for all</u> , having <u>made himself</u> an age-abiding redemption.	εὐράμενος, <i>having found / made himself</i> (non-classical form), RP P1904 S1550 S1894 F1859=11/12 vs. εὐρόμενος, <i>having found / made himself</i> (classical form), E1624 F1859=1/12 (Scrivener's e). once and for all: see Heb 7:27. made himself ← <i>found for himself</i> , but also <i>made himself</i> [LS].
Heb 9:13	Εἰ γὰρ τὸ αἶμα ταύρων καὶ τράγων, καὶ σποδὸς δαμάλεως ραντίζουσα τοὺς κεκοινωμένους, ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα,	For if the blood of bulls and goats, and <i>the</i> ashes of a heifer, sprinkled <i>on</i> the defiled, <u>sanctify</u> for the purity of the flesh,	Punctuation: our second comma is not as RP. sanctify ← <i>sanctifies</i> , agreeing with one of the two singular subjects, <i>the blood</i> or <i>the ashes</i> .

Heb 9:14	πόσῳ μᾶλλον τὸ αἷμα τοῦ χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσηνεγκεν ἄμωμον τῷ θεῷ, καθαριεῖ τὴν συνείδησιν ὑμῶν ἀπὸ νεκρῶν ἔργων, εἰς τὸ λατρεύειν θεῷ ζώντι;	how much more will the blood of Christ, who through age-abiding spirit offered himself unblemished to God, purify your conscience from dead works, <i>for you</i> to serve <i>the</i> living God!	We punctuate as an exclamation; RP P1904 TBS- TR as a question.
Heb 9:15	Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ὅπως, θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας.	And because of this he is <i>the</i> mediator of a new covenant, so that, <i>his</i> death having taken place as a ransom for the transgressions under the first covenant, those <i>who</i> <i>have been</i> called might receive the promise of the age-abiding inheritance.	
Heb 9:16	Ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεισθαι τοῦ διαθεμένου.	For where <i>there is</i> a covenant, <i>the</i> death of the testator must necessarily <u>be announced</u> .	be announced ← <i>be brought</i> , i.e. <i>word be brought</i> .
Heb 9:17	Διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μήποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος.	For a testament <i>is</i> <u>applicable</u> <i>on the basis of</i> <i>the deceased</i> , since it is never in force while the testator is alive,	applicable ← <i>firm</i> . deceased ← <i>dead</i> (plural).
Heb 9:18	Ὅθεν οὐδ' ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται.	<u>on which grounds</u> the first <i>covenant</i> was not inaugurated without blood either.	on which grounds ← <i>whence</i> .
Heb 9:19	Λαληθείσης γὰρ πάσης ἐντολῆς κατὰ {RP TR: - } [P1904: τὸν] νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τράγων, μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου, αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐρράντισεν,	For when <i>the</i> whole <i>body</i> <i>of</i> commandments according to {RP TR: <i>the</i> } [P1904: <i>the</i>] law under Moses had been stated to all the people, he took the blood of the calves and goats with water and scarlet wool and hyssop, and he sprinkled both the book itself and the whole people,	τὸν, <i>the</i> : absent in RP TR F1859=10/12 vs. present in P1904 F1859=2/12 (Scrivener's gk).
Heb 9:20	λέγων, Τοῦτο τὸ αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ θεός.	saying, “ This is the blood of the covenant which God commanded you. ”	Ex 24:8.
Heb 9:21	Καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐρράντισεν.	And he likewise sprinkled the tabernacle and all the equipment for the service <u>with blood</u> .	with blood ← (<i>rendered</i>) <i>by</i> <i>the blood</i> .

Heb 9:22	Καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ γίνεταί ἀφεσις.	And almost everything is purified by blood according to the law, and without <i>the</i> shedding of blood forgiveness does not take place.	
Heb 9:23	Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς, τούτοις καθαρῖζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττοσιν θυσίαις παρὰ ταύτας.	So <i>it was</i> necessary that the figures of <i>things</i> in the heavens should be purified by these <i>means</i> , but the upper-heavenly <i>things</i> themselves by better sacrifices than these.	
Heb 9:24	Οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλθεν ὁ χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν.	For Christ did not enter into a sanctuary made with hands, <i>which is</i> a prefiguration of the true <i>one</i> , but into heaven itself, to be exhibited now in the presence of God for our sakes.	true <i>one</i> : i.e. <i>true sanctuary</i> (though plural in Greek, as <i>sanctuary</i> is plural).
Heb 9:25	οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτὸν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἄλλοτρίῳ.	And not in order to offer himself repeatedly, as <i>when</i> the high priest enters into the sanctuary each year with blood <i>which is</i> not his,	
Heb 9:26	ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν ἁμαρτίας δια τῆς θυσίας αὐτοῦ πεφανέρωται.	since <i>then</i> he would have had to suffer repeatedly since <i>the overthrow</i> of <i>the</i> world. But now he has been manifested once for <i>the</i> consummation of the ages to annul sin by the sacrifice of himself.	overthrow: AV differs; see Matt 13:35.
Heb 9:27	Καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις.	And <i>just</i> as it is the destiny for men to die once, and after this <i>the</i> judgment,	
Heb 9:28	οὕτως {RP P1904: καὶ} [TR: -] ὁ χριστός, ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις, εἰς σωτηρίαν.	so {RP P1904: too} [TR: -] Christ, having been offered once in order to <u>take upon himself</u> <i>the</i> sins of many, will appear a second <i>time</i> without sin to those <i>who</i> eagerly await him for salvation.	καὶ, <i>also</i> : present in RP P1904 F1859=12/13 vs. absent in TR F1859=1/13 (Scrivener's b). take upon himself ← <i>bring up</i> , but also <i>take upon himself</i> [LS].

Heb 10:1	Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς προσφέρουσιν εἰς τὸ διηκεές, οὐδέποτε {RP: δύνανται} [P1904 TR: δύνανται] τοὺς προσερχομένους τελειῶσαι.	For {RP: <u>seeing that</u> the law has a shadow of the good <i>things</i> to come, <i>but</i> not the image itself of the things, they} [P1904 TR: the law, having a shadow of the good <i>things</i> to come, <i>but not being</i> the image itself of the things,] can never – with the same sacrifices which they offer every year perpetually – perfect those <i>who</i> draw near.	δύνανται, <i>they (the same sacrifices) can (not)</i> , RP F1859=8/16 (incl. a**) vs. δύνανται, <i>it (the law) can (not)</i> , P1904 TR F1859=7/16 (incl. b**l**) vs. word absent, F1859=1/16 (Scrivener's k). A weak disparity with RP, R=8:9. AV differs textually. {RP: seeing that: causal use of the participle.}
Heb 10:2	Ἐπεὶ {RP P1904 S1550 S1894: οὐκ} [E1624: -] ἂν ἐπαύσαντο προσφερόμεναι, διὰ τὸ μηδεμίαν ἔχειν ἐτι συνειδησιν ἁμαρτιῶν τοὺς λατρεύοντας, ἅπαξ κεκαθαρμένους;	For in that case, {RP P1904 S1550 S1894: would they not} [E1624: they would have] have stopped being offered, because the ministers would not have <i>any</i> consciousness of sins any more, having been purified <i>that</i> one time {RP P1904 S1550 S1894: ?} [E1624: .]	οὐκ, <i>not</i> : present in RP P1904 S1550 S1894 F1859=11/13 vs. absent in E1624 F1859=2/13 (Scrivener's ac). Given the context, the presence of the negative makes the sentence interrogative.
Heb 10:3	Ἄλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτὸν.	But by those <i>sacrifices</i> <i>there is</i> a reminder of sins every year.	those <i>sacrifices</i> ← <i>them</i> .
Heb 10:4	Ἄδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας.	For <i>it is</i> impossible for <i>the</i> blood of bulls and goats to remove sins,	
Heb 10:5	Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει, Θυσίαν καὶ προσφοράν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι.	<i>which is why</i> , on coming into the world, he says, “You did not desire sacrifice and offering, But you have prepared a body for me.	Ps 40:7MT (Ps 40:6AV). <i>which is why</i> ← <i>on account of which</i> .
Heb 10:6	ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας.	You did not take pleasure in burnt offerings and sin-offerings.	Ps 40:7MT (Ps 40:6AV).

Heb 10:7	τότε εἶπον, Ἰδοῦ, ἤκω - ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ - τοῦ ποιῆσαι, ὁ θεός, τὸ θέλημά σου.	Then I said, ‘Behold, I have come – In the <u>scroll</u> of the book it stands written concerning me – To do your will, O God.’ ”	Ps 40:8MT (Ps 40:7AV). scroll: or <i>chapter</i> . The Hebrew reads <i>scroll</i> (סֵפֶר).
Heb 10:8	Ἀνώτερον λέγων ὅτι Θυσίαν καὶ προσφοράν καὶ ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας, οὐδὲ εὐδόκησας - αἵτινες κατὰ τὸν νόμον προσφέρονται -	Having said above, “You did not desire or take pleasure in sacrifice and offering And burnt offerings and offerings for sin” – which are offered according to the law –	Ps 40:7MT (Ps 40:6AV). Having said ← <i>Saying</i> .
Heb 10:9	τότε εἶρηκεν, Ἰδοῦ, ἤκω τοῦ ποιῆσαι, ὁ θεός, τὸ θέλημά σου. Ἀναιρεῖ τὸ πρῶτον, ἵνα τὸ δεύτερον στήσῃ.	he then said, “Behold, I have come to do your will, O God.” <i>So</i> he removes the first in order to establish the second.	Ps 40:8MT (Ps 40:7AV), Ps 40:9MT (Ps 40:8AV).
Heb 10:10	Ἐν ᾧ θελήματι ἡγιασμένοι ἐσμέν, {RP S1550: οἱ} [P1904 E1624 S1894: -] διὰ τῆς προσφοράς τοῦ σώματος {RP: - } [P1904 TR: τοῦ] Ἰησοῦ χριστοῦ ἐφάπαξ.	And by this will we have been sanctified {RP S1550: , we <i>who are so</i> } [P1904 E1624 S1894: -] through the offering of the body of <u>Jesus Christ</u> <u>once</u> <u>and for all</u> .	οἱ, <i>the, those who (through the offering)</i> : present in RP S1550 F1859=12/14 (incl. c(<i>tacite</i>)) vs. absent in P1904 E1624 S1894 F1859=2/14 (Scrivener's a*k). τοῦ, <i>the (Jesus Christ)</i> : absent in RP F1859=13/13 vs. present in P1904 TR F1859=0/13. A case of collusion between P1904 and TR? once <i>and for all</i> : see Heb 7:27.
Heb 10:11	Καὶ πᾶς μὲν ἱερεὺς ἑστήκεν καθ’ ἡμέραν λειτουργῶν, καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας.	Also, every priest stands every day ministering and repeatedly offering the same sacrifices, which can never remove sins,	

Heb 10:12	αὐτὸς δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκές, ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ,	but he offered one sacrifice for sins and sat down at <i>the</i> right <i>hand</i> of God uninterruptedly,	Punctuation: we translate as for a comma before εἰς τὸ διηνεκές, <i>uninterruptedly</i> , <i>continuously</i> , so associating it with Christ's sitting down. The context is the contrast to priests who could never sit down for long. RP TBS-TR, by placing the comma after εἰς τὸ διηνεκές, associate it with offering one sacrifice for sins, which ↯
Heb 10:13	τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ.	from <u>then on</u> waiting until his enemies are made <u>his</u> <u>footstool</u> .	↳ would require translating εἰς τὸ διηνεκές by e.g. <i>for</i> <i>perpetuity</i> , which is possible – compare Heb 7:3. P1904 does not ↯ from then on ← (<i>with respect</i> <i>to</i>) <i>the rest</i> . his footstool ← <i>a footstool of</i> <i>his feet</i> .
Heb 10:14	Μιᾷ γὰρ προσφορᾷ τετελειωκεν εἰς τὸ διηνεκές τοὺς ἁγιαζομένους.	For by one offering he has made those <i>who are being</i> sanctified perfect perpetually.	↳ use a comma. Agreeing with us are the Bishop's Bible of 1568 and the 1638 edition of the AV, but not the 1611 edition of the AV, so AV differs. See [CB].
Heb 10:15	Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ προειρηκεῖναι,	And the holy spirit also witnesses to us, for <i>this is</i> after <u>saying</u> beforehand,	saying ← <i>having said</i> , which would be pleonastic in English following the word “after”.
Heb 10:16	Αὕτη ἡ διαθήκη ἦν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας, λέγει κύριος, διδούς νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τῶν διανοιῶν αὐτῶν ἐπιγράψω αὐτούς·	“This is the covenant which I will make with them after those days”, says <i>the</i> Lord: “<u>I will put</u> <u>my laws in their hearts</u>, and I will write them in their minds,	Jer 31:33. I will put: see Heb 8:10.
Heb 10:17	καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.	and I will no longer remember their sins and their lawless deeds at all.”	Jer 31:34.
Heb 10:18	Ὅπου δὲ ἄφεσις τούτων, οὐκέτι προσφορά περὶ ἁμαρτίας.	Now where <i>there is</i> forgiveness of these, <i>there</i> is no longer offering for sin.	

Heb 10:19	ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἰσοδὸν τῶν ἁγίων ἐν τῷ αἵματι {RP TR: - } [P1904: τοῦ] Ἰησοῦ,	So, brothers, <u>considering</u> we have confidence to <u>enter</u> into the sanctuary by the blood of <u>Jesus</u> ,	τοῦ, <i>the (Jesus)</i> : absent in RP TR F1859=13/14 vs. present in P1904 F1859=1/14 (Scrivener's z). considering: causal use of the participle. to enter ← <i>to the entrance</i> .
Heb 10:20	ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν, διὰ τοῦ καταπετάσματος, τοῦτ' ἔστιν, τῆς σαρκὸς αὐτοῦ,	<i>through an entrance</i> which he inaugurated for us <i>as</i> a fresh and living way, through the veil, that is, <i>through</i> his flesh,	<i>through an entrance</i> : the relative pronoun could alternatively theoretically refer back to <i>confidence</i> , or forward to <i>fresh and living way</i> .
Heb 10:21	καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ θεοῦ,	and <i>considering</i> we have a <u>great priest</u> over the house of God,	great priest: not the term used for <i>high priest</i> , though the AV translates that way. So AV differs somewhat.
Heb 10:22	προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως, ἔρραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς, καὶ λελουμένοι τὸ σῶμα ὕδατι καθαρῷ·	let us approach with a true heart in full assurance of faith, having been sprinkled <i>in respect of the</i> <u>heart</u> from a <u>guilty</u> conscience and washed as regards the body in pure water.	the heart ← <i>the hearts</i> . guilty ← <i>bad</i> , to accord with English idiom.
Heb 10:23	κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ, πιστὸς γὰρ ὁ ἐπαγγειλάμενος·	Let us hold on to the confession of <i>our</i> <u>hope</u> unwaveringly, for he <i>who</i> promised <i>is</i> faithful.	hope: AV differs, reading <i>faith</i> , but none of our editions or Scrivener's manuscripts reads the Greek word for <i>of faith</i> , πίστεως, which occurs in the previous verse.
Heb 10:24	καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων,	And let us take notice of one another as a stimulus to love and good works,	
Heb 10:25	μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ παρακαλοῦντες, καὶ τοσοῦτῳ μᾶλλον, ὅσω βλέπετε ἐγγίζουσιν τὴν ἡμέραν.	not abandoning our own <u>episynagogue gathering</u> , as <i>is</i> the custom of some, but encouraging <i>each</i> <i>other</i> , and <u>all the more</u> so as you see the day approaching.	episynagogue <i>gathering</i> ← <i>episynagogue</i> , an elevated derivative of the word for <i>synagogue</i> , appropriate to the addressees of this epistle: the <i>Hebrews</i> . all the more ← <i>by so much</i> <i>more</i> .
Heb 10:26	ἔκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία,	For <i>if</i> we deliberately sin after receiving <u>knowledge</u> of the truth, there no longer remains a sacrifice for sins,	<i>if</i> : conditional use of the participle. knowledge: or <i>acknowledgment</i> .

Heb 10:27	φοβερὰ δέ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζήλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους.	but a certain fearful expectation of judgment and a <u>zealous fire</u> <i>which is</i> about to devour those <i>who are in opposition</i> .	zealous fire ← <i>zeal of fire</i> , a reverse Hebraic genitive, with the nomen regens as the adjective. Compare Eph 6:12, Heb 11:34.
Heb 10:28	Ἀθετήσας τις νόμον {RP-text P1904: Μωϋσέως} [RP-marg TR: Μωσέως] χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν ἀποθνήσκει·	Anyone <i>who lays aside the law of Moses on the testimony of two or three witnesses</i> dies without mercy.	Μωϋσέως, <i>Moïses</i> , RP-text P1904 F1859=5/14 (Scrivener's demno) vs. Μωσέως, <i>Moses</i> , RP-marg TR F1859=6/14 (Scrivener's abcgkz) vs. Μωϋσέος, <i>Moses</i> , F1859=3/14 (Scrivener's fh1). A weak disparity with RP-text, R=6:7. lays aside ← <i>has laid aside</i> .
Heb 10:29	πόσω, δοκεῖτε, χείρονος ἄξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγισάμενος ἐν ᾧ ἡγιάσθη, καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας;	Of how much worse punishment do you think he <i>who tramples</i> on the son of God will be considered worthy, and <i>who considers</i> profane the blood of the covenant in which he was sanctified, and <i>who insults</i> the spirit of grace?	tramples ← <i>trampled</i> . See Matt 23:20. considers ← <i>considered</i> . See Matt 23:20. insults ← <i>insulted</i> . See Matt 23:20.
Heb 10:30	Οἶδαμεν γὰρ τὸν εἰπόντα, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει κύριος· καὶ πάλιν, κύριος κρινεῖ τὸν λαὸν αὐτοῦ.	For we know him <i>who has said, “Vengeance is mine, I will repay,”</i> says <i>the Lord</i> , and again, “ <i>The Lord will judge his people.</i> ”	Deut 32:35, Deut 32:36.
Heb 10:31	Φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας θεοῦ ζώντος.	<i>It is</i> a fearful <i>matter</i> to fall into <i>the hands of the living God</i> .	
Heb 10:32	Ἀναμιμνήσκεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἀθλήσιν ὑπεμείνατε παθημάτων·	But remember the former days, in which you <i>were</i> enlightened and endured a great struggle <i>full of</i> sufferings.	
Heb 10:33	τοῦτο μὲν, ὀνειδισμοῖς τε καὶ θλίψεσιν θεατριζόμενοι· τοῦτο δέ, κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων γεννηθέντες.	Sometimes <i>you were</i> made a gazing stock with reproaches and afflictions, whereas at other times you <u>made common cause with those who had that mode of life</u> .	made common cause with ← <i>became in common with</i> . <i>who</i> had that mode of life ← <i>(who) having lived / having conducted themselves thus</i> , i.e. <i>(who) endured a struggle and suffered</i> .

Heb 10:34	Καὶ γὰρ τοῖς δεσμοῖς μου συνεπαθήσατε, καὶ τὴν ἄρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρὰς προσεδέξασθε, γινώσκοντες ἔχειν {RP: - } [P1904 TR: ἐν] ἑαυτοῖς κρεῖττονα ὑπαρξιν ἐν οὐρανοῖς καὶ μένουσαν.	For indeed you sympathized with my bonds, and you accepted the confiscation of your property with joy, knowing that you have {RP: for} [P1904 TR: among] yourselves better and permanent property in <i>the</i> heavens.	ἐν, <i>in</i> : absent in RP F1859=9/13 vs. present in P1904 TR F1859=4/13 (Scrivener's degk).
Heb 10:35	Μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν, ἥτις ἔχει μισθαποδοσίαν μεγάλην.	So do not discard your confidence, which has a great reward.	
Heb 10:36	Ὑπομονῆς γὰρ ἔχετε χρεῖαν, ἵνα τὸ θελημα τοῦ θεοῦ ποιήσαντες κομίσησθε τὴν ἐπαγγελίαν.	For you need patience, in order that when you have done the will of God, you receive the promise.	
Heb 10:37	Ἔτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἤξει, καὶ οὐ χρονιεῖ.	For in just a very little <i>while he who is to come will come and will not delay.</i>	Dan 7:13, Hagg 2:7, Hab 2:3. is to come ← <i>is coming.</i>
Heb 10:38	Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται· καὶ ἐὰν υποστείληται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.	And the righteous shall live by faith , but if he draws back, my <u>being</u> shall not be pleased with him.	Hab 2:4. being ← <i>soul.</i>
Heb 10:39	Ἡμεῖς δὲ οὐκ ἔσμεν υποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.	But we are not <i>ones to draw back leading to loss</i> , but <i>we are</i> of faith, <i>leading to the preservation of one's being.</i>	to draw back ← <i>of drawing back.</i> loss: see John 3:16. one's being ← <i>soul.</i>
Heb 11:1	Ἔστιν δὲ πίστις, ἐλπιζομένων υπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων.	Now faith is <i>the</i> entitlement to <i>things</i> hoped for, <i>the conviction</i> of matters not seen.	conviction: i.e. <i>being convinced</i> (not <i>condemnation</i>). Perhaps here a <i>claim</i> .
Heb 11:2	Ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.	For by <i>it</i> the elders were attested to.	it ← <i>this.</i>
Heb 11:3	Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι.	By faith we understand that the ages have been arranged by <i>the</i> word of God, in <i>such a way</i> that the <i>things</i> seen did not come about from <i>things</i> appearing <i>automatically.</i>	arranged: or <i>rearranged</i> . On the making of the ages, compare Heb 1:2.

Heb 11:4	Πίστει πλείονα θυσίαν ἢ Ἀβελ παρὰ Κάιν προσήμενεν τῷ θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι δικαίος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ θεοῦ· καὶ δι' αὐτῆς ἀποθανὼν ἔτι {RP P1904 S1550 E1624: λαλεῖται} [S1894: λαλεῖ].	By faith Abel offered a greater sacrifice to God than Cain, through which he was attested to be righteous, God <u>himself</u> testifying about <u>his</u> gifts, and through it, <u>although</u> he has died, {RP P1904 S1550 E1624: he is still adduced} [S1894: he still speaks].	λαλεῖται, <i>is spoken of</i> , RP P1904 S1550 E1624 F1859=12/14 vs. λαλεῖ, <i>speaks</i> , S1894 F1859=1/14 (Scrivener's a**) vs. another reading, F1859=1/14 (Scrivener's o). AV differs textually, following S1894. himself ... <i>his</i> : either, but not both, of these words could come from the one occurrence of αὐτοῦ. AV differs from our choice, not having "himself". although: concessive use of the participle.
Heb 11:5	Πίστει Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ εὕρισκετο, διότι μετέθηκεν αὐτὸν ὁ θεός· πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ μεμαρτύρηται εὐηρεστήκεναι τῷ θεῷ·	By faith Enoch was translated so as not to see death, and he was not found <i>anywhere</i> , because God had translated him. After all, before his translation he had been attested to have pleased God.	
Heb 11:6	χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστήσαι· πιστεῦσαι γὰρ {RP P1904c TR: δεῖ} [P1904u: δὴ] τὸν προσερχόμενον τῷ θεῷ, ὅτι ἔστιν, καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται.	But without faith, <i>it is</i> impossible to please <i>him</i> . For he <i>who</i> approaches God must believe that he exists and <i>that</i> he <i>is</i> a rewarder of those <i>who</i> seek him out.	is ← <i>becomes</i> .
Heb 11:7	Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατεσκεύασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ· δι' ἧς κατέκρινεν τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.	By faith Noah, having been oracularly warned about <i>things</i> not yet seen, took devout heed and prepared an ark for <i>the</i> safety of his household, by which he condemned the world and became an heir to righteousness which <i>is</i> by faith.	

Heb 11:8	Πίστει καλούμενος Ἀβραάμ ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον ὃν {RP TR: ἤμελλεν} [P1904: ἔμελλεν] λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἐρχεται.	By faith Abraham, when he was called, obeyed in going out to the place which he was to receive as an inheritance, and he went out not knowing where he was going.	ἤμελλε(ν), <i>he was going to</i> (1), RP TR F1859=6/13 (Scrivener's dhlmno) vs. ἔμελλε(ν), <i>he was going to</i> (2), P1904 F1859=7/13 (Scrivener's abcefgk). A weak disparity with RP, R=7:8, all the more of a disparity with the weaker manuscripts on the side of RP (hm weak?).
Heb 11:9	Πίστει παρώκησεν εἰς {RP-text: - } [RP-marg P1904 TR: τὴν] γῆν τῆς ἐπαγγελίας, ὥς ἁλλοτρίαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ, τῶν συγκαληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς.	By faith he lived as an emigrant in {RP-text: <i>the</i> } [RP-marg P1904 TR: <i>the</i>] land of the promise as <i>in</i> a foreign <i>land</i> , <i>living</i> in tents with Isaac and Jacob, the fellow heirs of the same promise.	τὴν, <i>the</i> : absent in RP-text F1859=8/15 vs. present in RP-marg P1904 TR F1859=7/15 (Scrivener's a**b**flmno). A weak disparity with RP-text, R=8:9. living ← <i>having lived</i> . See Matt 23:20.
Heb 11:10	ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἐχούσαν πόλιν, ἧς τεχνίτης καὶ δημιουργός ὁ θεός.	For he was waiting for the city which has foundations, <u>whose architect and craftsman is God</u> .	whose architect and craftsman <i>is</i> God ← <i>of which God is the architect and craftsman</i> , observing what is strictly subject and complement.
Heb 11:11	Πίστει καὶ αὐτὴ Σάρρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν, καὶ παρὰ καιρὸν ἡλικίας ἔτεκεν, ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγειλάμενον.	By faith Sarah herself also received power to <u>conceive</u> seed, and when past the prime of life she gave birth, because she considered him <i>who</i> made the promise faithful,	conceive: classically, the cognate verb is used of sowing seed by throwing it down.
Heb 11:12	Διὸ καὶ ἅψ' ἐνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ {RP P1904: ὥς} [TR: ὥσεϊ] {RP P1904: ἧ} [TR: -] ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης ἡ ἀναρίθμητος.	which <i>is</i> also <i>why</i> there were begotten from one – <i>who was in</i> these respects <i>considered</i> dead – <i>as many as the stars of the sky in abundance and as</i> {RP P1904: <i>the</i> } [TR: <i>the</i>] sand of the sea-shore <i>which is uncountable</i> .	ὥς, <i>as</i> (1), RP P1904 F1859=12/13 vs. ὥσεϊ, <i>as</i> (2), TR F1859=1/13 (Scrivener's c). ἡ, <i>the</i> (sand): present in RP P1904 F1859=12/13 vs. absent in TR F1859=1/13 (Scrivener's c). Gen 15:5, Gen 22:17, Gen 26:4, Ex 32:13. which <i>is</i> also <i>why</i> ← <i>on account of which</i> also.

Heb 11:13	Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες, {RP P1904: - } [TR: καὶ πεισθέντες,] καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς.	In faith these all died, not having received the promises, but having seen them from afar, {RP P1904: - } [TR: and having been persuaded of <i>them</i> ,] and having embraced <i>them</i> , and they confessed that they were foreigners and outsiders on the earth.	καὶ πεισθέντες, <i>and having been persuaded</i> : absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's c). AV differs textually. Gen 23:4, Ex 2:22, Ps 39:13MT (Ps 39:12AV), 1 Chr 29:15.
Heb 11:14	Οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσιν.	For those <i>who</i> say such <i>things</i> make it plain that they seek a homeland.	
Heb 11:15	Καὶ εἰ μὲν ἐκείνης ἐμνημόνευον ἀφ' ἧς ἐξῆλθον, εἶχον ἂν καιρὸν ἀνακάμψαι.	And if they had <u>kept thinking back</u> to <u>where</u> they had come out from, they would have had an opportunity to turn back.	kept thinking back: iterative imperfect, overriding the present timeframe of an unreal condition. where ← <i>that (place) from which</i> .
Heb 11:16	{RP P1904: Νῦν} [TR: Νυνὶ] δὲ κρείττονος ὀρέγονται, τοῦτ' ἔστιν, ἐπουρανίου· διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεός, θεὸς ἐπικαλεῖσθαι αὐτῶν· ἡτοίμασεν γὰρ αὐτοῖς πόλιν.	But as <i>it is</i> , they aspire to a better <i>homeland</i> , that is <i>to say</i> , an upper-heavenly <i>one</i> . For that <i>reason</i> God is not ashamed of them to be called their God, for he has prepared a city for them.	νῦν, <i>now (1)</i> , RP P1904 F1859=10/13 vs. νυνὶ, <i>now (2)</i> , TR F1859=3/13 (Scrivener's deg). as <i>it is</i> ← <i>now</i> .
Heb 11:17	Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενὴ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος,	By faith Abraham <u>offered</u> Isaac when he was tested, and having received the promises, he was <u>in the process of offering</u> <i>his</i> only-begotten <i>son</i> ,	offered ← <i>has offered</i> , perhaps conveying the notion of <i>stands as having offered</i> , but the perfect for the aorist occurs elsewhere in this epistle (e.g. Heb 7:6, Heb 10:9, Heb 11:28). in the process of offering: imperfect tense, with a flavour of the conative imperfect was <i>trying to offer</i> , or was <i>ready to offer</i> . Abraham had already drawn the knife, Gen 22:10 .
Heb 11:18	πρὸς ὃν ἐλαλήθη, ὅτι Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα·	to whom it had been said, “Your seed will be called in the line of Isaac.”	Gen 21:12. called: i.e. <i>acknowledged</i> .

Heb 11:19	λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατός ὁ θεός· ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο.	And he had considered that God <i>was</i> able even to raise <i>him</i> from <i>the</i> dead, from where he <u>duly</u> got him <u>back</u> in a symbolic way.	duly ← <i>also</i> . back: this comes from the middle voice in ἐκομίσατο.
Heb 11:20	Πίστει περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἡσαῦ.	By faith Isaac blessed Jacob and Esau concerning <i>things</i> to come.	
Heb 11:21	Πίστει Ἰακώβ ἀποθνήσκων ἑκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησεν, καὶ προσεκυνήσεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.	By faith Jacob, when dying, blessed each of the sons of Joseph and worshipped <i>leaning</i> on the top of his staff.	
Heb 11:22	Πίστει Ἰωσήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσεν, καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.	By faith Joseph, when dying, made mention of the exodus of the sons of Israel and gave commandment concerning his bones.	
Heb 11:23	Πίστει {RP P1904: Μωϋσῆς} [TR: Μωσῆς] γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστεῖον τὸ παιδίον· καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως.	By faith when he was born, <u>Moses</u> was hidden for three months by his <u>parents</u> , because they saw that the child <i>was</i> <u>good-looking</u> , and they did not fear the king's edict.	Μωϋσῆς, <i>Moïses</i> , RP P1904 F1859=13/13 vs. Μωσῆς, <i>Moses</i> , TR F1859=0/13. parents ← <i>fathers</i> . good-looking ← <i>town-bred</i> or <i>fair</i> , as in Acts 7:20. AV differs, to modern ears at least (<i>proper</i>).
Heb 11:24	Πίστει {RP P1904: Μωϋσῆς} [TR: Μωσῆς] μέγας γενόμενος ἤρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραώ,	By faith <u>Moses</u> , when he had <u>grown up</u> , refused to be called <i>the</i> son of Pharaoh's daughter,	Μωϋσῆς, <i>Moïses</i> , RP P1904 F1859=13/13 vs. Μωσῆς, <i>Moses</i> , TR F1859=0/13. grown up: or <i>become great</i> .
Heb 11:25	μᾶλλον ἐλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν·	<u>choosing</u> rather to be ill-treated with the people of God than to have short-lived enjoyment of sin,	choosing ← <i>having chosen</i> . See Matt 23:20.
Heb 11:26	μείζονα πλοῦτον ἡγήσάμενος τῶν {RP P1904: Αἰγύπτου} [TR: ἐν Αἰγύπτῳ] θησαυρῶν τὸν ὀνειδισμόν τοῦ χριστοῦ· ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν.	<u>considering</u> the reproach of Christ greater wealth than the treasures {RP P1904: of} [TR: in] Egypt, for he had the reward in view.	Αἰγύπτου, <i>of Egypt</i> , RP P1904 F1859=4/13 (Scrivener's <i>efhn</i>) vs. ἐν Αἰγύπτῳ, <i>in Egypt</i> , TR F1859=9/13 (incl. Αἰ-, <i>kmo</i>). A disparity with RP, R=5:10. considering ← <i>having considered</i> . See Matt 23:20.

Heb 11:27	Πίστει κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον ὡς ὁρῶν ἐκαρτέρησεν.	By faith he left Egypt, not <u>fearing</u> the anger of the king, for he was steadfast <u>in the invisible one</u> as if <u>seeing him</u> .	fearing ← <i>having feared</i> . See Matt 23:20. in the invisible <i>one</i> as if seeing <i>him</i> : or as if seeing the invisible (<i>one</i>).
Heb 11:28	Πίστει πεποίηκεν τὸ Πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγῃ αὐτῶν.	By faith he kept the Passover and the pouring of blood, so that the destroyer of the firstborn should not touch them.	
Heb 11:29	Πίστει διέβησαν τὴν Ἐρυθρὰν θάλασσαν ὡς διὰ ξηρᾶς· ἥς πείραν λαβόντες οἱ Αἱγύπτιοι κατεπόθησαν.	By faith they crossed the Red Sea as if <i>crossing</i> on dry <i>land</i> , but when the Egyptians tried it, they were swallowed up.	
Heb 11:30	Πίστει τὰ τεῖχη Ἱεριχῶ ἔπεσεν, κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας.	By faith the walls of Jericho fell after they had been surrounded for seven days.	
Heb 11:31	Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασιν, δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης.	By faith Rahab the prostitute did not perish with those <i>who</i> disbelieved, <u>because</u> she received the spies in peace.	because: causal use of the participle.
Heb 11:32	Καὶ τί ἔτι λέγω; Ἐπιλείψει γὰρ με διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ τε καὶ Σαμψών καὶ Ἰεφθάε, {RP P1904: Δαυίδ} [TR: Δαβίδ] τε καὶ Σαμουὴλ καὶ τῶν προφητῶν·	And what more <i>can</i> I say? For time is <u>insufficient</u> for me to go into detail about Gideon, Barak and Samson and <u>Jephthah</u> , <u>David</u> and Samuel and the prophets,	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. is insufficient ← <i>will fail</i> . Jephthah: Greek <i>Iephthae</i> .
Heb 11:33	οἱ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων,	who through faith prevailed over kingdoms, practised righteousness, attained promises; <u>stopped up</u> the mouths of lions.	stopped up ← <i>fenced in</i> .
Heb 11:34	ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἐκλιναν ἄλλοτρίων.	They quenched <u>powerful fire</u> , they <u>escaped the</u> blade of <i>the</i> sword, they were strengthened <u>in weakness</u> , they became strong in battle; they made foreigners' encampments give way.	powerful fire ← <i>power of fire</i> . A reverse Hebraic genitive, with the nomen regens as the adjective. Compare Eph 6:12, Heb 10:27. escaped ← <i>fled</i> . in weakness ← <i>from weakness</i> .

Heb 11:35	Ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν·	Women received their dead <i>back</i> by resurrection; others were <u>beaten to death</u> but did not accept deliverance, in order that they might attain to a better resurrection,	by ← <i>out of</i> , but instrumental as in Heb 10:38, Matt 1:3, Rev 2:11, Rev 9:2. beaten to death: perhaps not always <i>to death</i> , but so [LS].
Heb 11:36	ἕτεροι δὲ ἐμπαυγμῶν καὶ μαστίγων πείραν ἔλαβον, ἐτι δὲ δεσμῶν καὶ φυλακῆς·	whereas others received a trial of jeerings and <i>lashes of the whip</i> , even of bonds and imprisonment.	
Heb 11:37	ἐλιθάσθησαν, ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον· περιήλθον ἐν μηλωταῖς, ἐν αἰγείοις δερμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι -	They were stoned, they were sawn <i>apart</i> , they underwent trials, they died in <i>cases of</i> murder by <i>the</i> sword; they went about in sheepskins, in goatskins, destitute, afflicted, ill-treated –	
Heb 11:38	ᾧν οὐκ ἦν ἄξιος ὁ κόσμος - ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς.	of whom the world was not worthy – wandering in desert <i>places</i> and mountains and caves and the crevices of the world.	
Heb 11:39	Καὶ οὗτοι πάντες, μαρτυρηθέντες διὰ τῆς πίστεως, οὐκ ἔκομίσαντο τὴν ἐπαγγελίαν,	And these were all attested to through <i>their</i> faith, but they did not receive the promise,	
Heb 11:40	τοῦ θεοῦ περὶ ἡμῶν κρείττον τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.	God having provided something better for us in order that they should not be brought to perfection without us.	
Heb 12:1	Τοιγαροῦν καὶ ἡμεῖς, τοσούτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα,	Consequently, <i>as regards</i> us too, having such a great cloud of witnesses surrounding us, <u>let us dispose of</u> every burden and of sin which easily besets <i>us</i> and run with patience the <u>race</u> which lies ahead of us,	let us dispose of: cohortative use of the participle. race ← <i>contest, struggle</i> .

Heb 12:2	ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς, ἀντὶ τῆς προκειμένης αὐτῷ χαράς, ὑπέμεινεν σταυρόν, αἰσχύνης καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ {RP P1904: κεκάθικεν} [TR: ἐκάθισεν].	turning our sights to the originator and finisher of faith, Jesus, who over against the joy which lay ahead of him, endured <i>the</i> cross, <u>despising</u> <i>the</i> shame, and <i>who</i> {RP P1904: has sat down} [TR: sat down] at <i>the</i> right <i>hand</i> of the throne of God.	κεκάθικεν, <i>has sat down</i> , RP P1904 F1859=12/12 (incl. 3 misspelled) vs. ἐκάθισεν, <i>sat down</i> , TR F1859=0/12. turning ← <i>turning away</i> . despising ← <i>having despised</i> . See Matt 23:20.
Heb 12:3	Ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς αὐτὸν ἀντιλογίαν, ἵνα μὴ κάμῃτε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.	For consider him <i>who has</i> endured such opposition towards himself by sinners, so that you do not flag and become <u>faint-hearted</u> .	faint-hearted ← <i>faint in your souls</i> .
Heb 12:4	Οὐπω μέχρι αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι.	You have not yet resisted to the point of <i>shedding your</i> blood in struggling against <u>sin</u> .	sin: the context of the previous verse suggests <i>sin of others in their hostility towards you</i> .
Heb 12:5	καὶ ἐκλέλησθε τῆς παρακλήσεως, ἣτις ὑμῖν ὡς υἱοῖς διαλέγεται, Υἱέ μου, μὴ ὀλιγώρει παιδείας κυρίου, μηδὲ ἐκλύου ὑπὲρ αὐτοῦ ἐλεγχόμενος.	And you have completely forgotten the exhortation which <u>treats</u> you as sons, “My son, do not make light of the discipline of the Lord, Nor lose heart when you are reproved by him.	Prov 3:11. treats ← <i>discusses, argues with</i> .
Heb 12:6	ὃν γὰρ ἀγαπᾷ κύριος παιδεύει· μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.	For whom <i>the</i> Lord loves, He disciplines, And he scourges every son whom he receives.”	Prov 3:12, adapted.
Heb 12:7	{RP-text: Εἰς} [RP-marg P1904 TR: Εἰ] παιδεῖαν ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεός· τίς γὰρ ἐστὶν υἱὸς ὃν οὐ παιδεύει πατὴρ;	{RP-text: Be patient in <u>being disciplined</u> when} [RP-marg P1904 TR: If you are patient in <u>being disciplined, then</u>] God deals with you as with sons, for what <i>kind of a</i> son is it whom <i>the</i> father does not discipline?	εἰς, <i>in, for</i> , RP-text F1859=3/13 (Scrivener's l*mo) vs. εἰ, <i>if</i> , RP-marg P1904 TR F1859=10/13 (Scrivener's abcdefghkl**). A strong disparity with RP-text, R=3:12. being disciplined (2x) ← <i>discipline</i> .

Heb 12:8	Εἰ δὲ χωρὶς ἔστε παιδείας, ἧς μέτοχοι γεγονάσιν πάντες, ἄρα νόθοι ἔστε καὶ οὐχ υἱοί.	For if you <u>were to be</u> without discipline, of which you have all become partakers, <u>you would then be</u> illegitimate children and not sons.	were to be ← <i>are</i> , but this is clearly a hypothetical condition. you would then be ← <i>you are</i> . With different accentuation (ἄρα, as in Luke 18:8), this would read <i>would you not be ...?</i>
Heb 12:9	Εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἶχομεν παιδευτάς, καὶ {RP P1904 S1550 S1894: ἐντρεπόμεθα} [E1624: ἐντρεπόμεθα]· οὐ πολλῶ μάλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων, καὶ ζήσομεν;	Then <i>again</i> , we had our fathers in the flesh <i>as</i> educators, and we {RP P1904 S1550 S1894: respected} [E1624: respect] <i>them</i> . Shall we not much more submit to the father of spirits and live?	ἐντρεπόμεθα, <i>we were respecting</i> , RP P1904 S1550 S1894 F1859=12/12 (incl. <i>c(tacite)</i>) vs. ἐντρεπόμεθα, <i>we respect</i> , E1624 F1859=0/12.
Heb 12:10	Οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαίδευον· ὁ δὲ ἐπὶ τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ.	For they for a few days disciplined <i>us</i> according to what seemed right to them, but he for what <i>is</i> beneficial for <i>our</i> partaking of his holiness.	
Heb 12:11	Πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαράς εἶναι, ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης.	Now no discipline seems to be <i>a matter</i> of joy at the time, but of grief, but later it yields peaceful fruit of righteousness to those exercised by it.	
Heb 12:12	Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε·	So straighten up drooping hands and infirm knees ,	Isa 35:3. infirm ← <i>paralysed</i> .
Heb 12:13	καὶ τροχιάς ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χῶλὸν ἐκτραπῇ, ἰαθῇ δὲ μάλλον.	and make straight <u>paths with your feet</u> , so that a lame <i>member</i> is not <u>put out of joint</u> , but rather is healed.	paths ← <i>wheel tracks</i> ← <i>wheels</i> . The sense might be <i>make paths straight</i> . with your feet: AV differs (<i>for your feet</i>). put out of joint: or <i>turned off course</i> .
Heb 12:14	Εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ἁγιασμόν, οὐ χωρὶς οὐδεὶς ὄψεται τὸν κύριον·	Pursue peace with everyone, and sanctification, without which no-one will see the Lord,	

Heb 12:15	ἐπισκοποῦντες μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ θεοῦ· μή τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῇ, καὶ διὰ ταύτης μιανθῶσιν πολλοί·	watching out that no-one <i>is</i> missing the grace of God, in order that no root of bitterness grows up and causes disquiet, and many become defiled through <u>it</u> ,	it ← <i>this</i> .
Heb 12:16	μή τις πόρνος, ἢ βεβηλος, ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μίας ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ.	and that <i>there is</i> no fornicator, or profane <i>person</i> like Esau who for one meal sold his birthright .	Gen 25:33. birthright ← <i>birthrights</i> .
Heb 12:17	Ἵστε γὰρ ὅτι καὶ μετέπειτα, θέλων κληρονομήσαι τὴν εὐλογίαν, ἀπεδοκιμάσθη· μετανοίας γὰρ τόπον οὐχ εὔρεν, καίπερ μετὰ δακρῦων ἐκζητήσας αὐτήν.	For you know that also later on, when he <u>wanted to inherit</u> the blessing, he was <u>rejected</u> , for he found no room for a change of mind, although he sought it <u>earnestly</u> with tears.	wanted to inherit: AV differs, to modern ears at least (<i>would have inherited</i>). rejected ← <i>rejected as unfit, disqualified</i> . earnestly: from the intensifying prefix ἐκ in the verb ἐκζητέω.
Heb 12:18	Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ ὄρει, καὶ κεκαυμένῳ πυρί, καὶ γνόφῳ, καὶ σκότῳ, καὶ θυέλλῃ,	For you have not come to <u>the tangible mountain</u> which <i>has been</i> burnt with fire, and to gloom and darkness and storm,	tangible ← <i>being touched</i> . mountain: i.e. <i>Sinai</i> .
Heb 12:19	καὶ σάλπιγγος ἤχῳ, καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκουσαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς λόγον·	or to <i>the</i> sounding of the trumpet and <i>the</i> sound of words. And those <i>who</i> heard it pleaded that not a word <u>should be spoken</u> to <u>them</u> again.	should be <i>spoken</i> to them again ← <i>to be added to them</i> , a Hebraism (הֵיבִיחַ, <i>to add, to do again</i>).
Heb 12:20	οὐκ ἔφερον γὰρ τὸ διαστελλόμενον, Ἐὰν θηρίον θίγῃ τοῦ ὄρους, λιθοβοληθήσεται {RP P1904: - } [TR: ἢ βολίδι κατατοξευθήσεται]·	For they <i>could</i> not bear what <i>was</i> ordered: “If even a wild animal touches the mountain, it shall be stoned {RP P1904: - } [TR: or struck down with a lance].”	ἢ βολίδι κατατοξευθήσεται, <i>or be shot down by a missile</i> : absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's o). AV differs textually. Ex 19:13. The TR reading is in Ex 19:13, but it has minimal NT support. [TR: lance ← <i>javelin</i> , suggesting killing from a distance.]

Heb 12:21	καί, οὕτως φοβερὸν ἦν τὸ φανταζόμενον, {RP P1904: Μωϋσῆς} [TR: Μωσῆς] εἶπεν, Ἐκφοβὸς εἶμι καὶ ἔντρομος.	And the spectacle was so fearful <i>that</i> Moses said, “I am terrified and trembling.”	Μωϋσῆς, <i>Moïses</i> , RP P1904 F1859=13/13 vs. Μωσῆς, <i>Moses</i> , TR F1859=0/13. Not a direct OT quote, but Deut 9:19 mentions Moses' fear in a different context.
Heb 12:22	Ἀλλὰ προσεληλύθατε Σιών ὄρει, καὶ πόλει θεοῦ ζώντος, Ἱερουσαλήμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων,	But you have come to Mount Zion and <i>the</i> city of <i>the</i> living God, <i>the</i> upper-heavenly Jerusalem, and myriads of angels,	
Heb 12:23	πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων ἐν οὐρανοῖς ἀπογεγραμμένων, καὶ κριτῇ θεῷ πάντων, καὶ πνεύμασιν δικαίων τετελειωμένων,	to <i>the</i> assembly and <u>church</u> of <i>the</i> firstborn <i>who have been</i> recorded in <i>the</i> heavens, and to God <i>the</i> judge of everyone, and to <i>the</i> spirits of righteous <i>men</i> made perfect,	church: see Matt 16:18. firstborn: plural.
Heb 12:24	καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ {RP P1904: κρείττον} [TR: κρείττονα] λαλοῦντι παρὰ {RP P1904 S1550 E1624: τὸν} [S1894: τὸ] Ἀβελ.	and to <i>the</i> mediator of a new covenant, Jesus, and to <u>sprinkled blood</u> speaking of <i>something</i> better than {RP P1904 S1550 E1624: - } [S1894: that of] Abel.	κρείττον, <i>something better</i> , RP P1904 F1859=13/13 vs. κρείττονα, <i>better (things)</i> , TR F1859=0/13. τὸν, <i>the (Abel)</i> , RP P1904 S1550 E1624 F1859=11/14 vs. τὸ, <i>that (of Abel)</i> , S1894 F1859=3/14 (Scrivener's b**hj). sprinkled blood ← <i>blood of sprinkling</i> .
Heb 12:25	Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα. Εἰ γὰρ ἐκεῖνοι οὐκ ἔφυγον, τὸν ἐπὶ {RP: - } [P1904 TR: τῆς] γῆς παραιτησάμενοι χρηματίζοντα, πολλῶ μάλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι·	See that you do not disregard him <i>who</i> speaks. For if those <i>who</i> disregarded him <i>who</i> gave oracular instructions on {RP: - } [P1904 TR: the] earth did not <u>escape</u> , how much more <i>will this apply to us</i> if we turn away from him <i>who instructs</i> from <i>the</i> heavens,	τῆς, <i>the</i> : absent in RP F1859=13/13 vs. present in P1904 TR F1859=0/13. A case of collusion between P1904 and TR? escape ← <i>flee</i> . if: conditional use of the participle.
Heb 12:26	οὗ ἢ φωνὴ τὴν γῆν ἐσάλευσεν τότε, νῦν δὲ ἐπήγγελλται, λέγων, Ἐτι ἅπαξ ἐγὼ σείω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν.	whose voice shook the world at that time, but has now made a promise, saying, “ Yet one more time will I shake not only the earth, but also heaven. ”	Hagg 2:6.

Heb 12:27	Τὸ δέ, Ἐτι ἅπαξ, δηλοῖ τῶν σαλευομένων τὴν μετάρθεσιν, ὡς πεποιτημένων, ἵνα μείνη τὰ μὴ σαλευόμενα.	And the <i>phrase</i> “ Yet one more time ” indicates the removal of the <i>things shaken</i> , that is, the things physically made, in order that the things not shaken should remain.	Hagg 2:6.
Heb 12:28	Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες, ἔχωμεν χάριν, δι’ ἧς {RP: λατρεύομεν} [P1904 TR: λατρεύωμεν] εὐαρέστως τῷ θεῷ μετὰ αἰδοῦς καὶ εὐλαβείας·	So let us have grace, <u>seeing that</u> we are receiving an unshakeable kingdom, {RP: through which we serve God in a pleasing way} [P1904 TR: and let us serve God in a pleasing way through it], with reverence and veneration,	λατρεύομεν, <i>we serve</i> , RP F1859=11/13 vs. λατρεύωμεν, <i>we may serve</i> , P1904 TR F1859=2/13 (Scrivener's fl). AV differs textually. seeing that: causal use of the participle.
Heb 12:29	καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκον.	for indeed our God <i>is</i> a consuming fire.	
Heb 13:1	Ἡ φιλαδελφία μενέτω.	Let brotherly love continue.	
Heb 13:2	Τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε· διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους.	Do not forget hospitality to strangers. For through this some have been host to angels without knowing <i>it</i> .	
Heb 13:3	Μιμνήσκεσθε τῶν δεσμίων, ὡς συνδεδεμένοι· τῶν κακουχουμένων, ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.	Remember prisoners as if <i>you were fellows-in-bonds</i> , and those who are ill-treated as if you yourselves were in <i>their</i> body.	fellows-in-bonds ← <i>jointly bound</i> .
Heb 13:4	Τίμιος ὁ γάμος ἐν πᾶσιν, καὶ ἡ κοίτη ἀμίαντος· πόρνους δὲ καὶ μοιχοὺς κρινεῖ ὁ θεός.	<i>Let marriage be honourable in every respect</i> , and the marriage-bed undefiled, but God will judge fornicators and adulterers.	

Heb 13:5	Ἀφιλάργυρος ὁ τρόπος, ἀρκοῦμενοι τοῖς παροῦσιν· αὐτὸς γὰρ εἶρηκεν, Οὐ μὴ σε ἄνω, οὐδ' οὐ μὴ σε {RP: ἐγκαταλείπω} [P1904 TR: ἐγκαταλίπω].	Let <i>your way of life</i> not be avaricious, being content with <u>what you have</u> , for he himself said, “I will certainly not desert you nor forsake you.”	ἐγκαταλείπω, <i>leave</i> (present subjunctive, so imperfective aspect), RP F1859=6/13 (Scrivener's cdfkmo) vs. ἐγκαταλίπω, <i>leave</i> (aorist subjunctive, so perfective aspect), P1904 TR F1859=7/13 (Scrivener's abeghl). A disparity with RP, R=6:9. Deut 31:6, Josh 1:5. what you have ← <i>(things) present.</i>
Heb 13:6	Ὡστε θαρροῦντας ἡμᾶς λέγειν, Κύριος ἐμοὶ βοηθός, καὶ οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος.	As a result we <i>can</i> be of good courage and say, “The Lord is my helper, And I shall not be afraid Of what man <u>might</u> do to me.”	Ps 56:5MT (Ps 56:4AV), Ps 118:6. might do ← <i>will do.</i>
Heb 13:7	Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ θεοῦ· ὧν ἀναθεωροῦντες τὴν ἑκβασιν τῆς ἀναστροφῆς, μιμεῖσθε τὴν πίστιν.	Remember <u>your leaders</u> , who spoke the word of God to you, and in closely examining <u>the outcome of their behaviour</u> , imitate <i>their</i> faith.	your leaders: see Rom 13:1. the outcome of their behaviour ← <i>their outcome of behaviour.</i>
Heb 13:8	Ἰησοῦς χριστὸς χθὲς καὶ σήμερον ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας.	Jesus Christ, the same yesterday, and today, and throughout the ages.	
Heb 13:9	Διδαχαῖς ποικίλαις καὶ ξέναις μὴ {RP P1904: παραφερεσθε} [TR: περιφέρεσθε]· καλὸν γὰρ χάριτι βεβαιουῖσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες.	Do not be <u>diverted</u> by <u>various foreign</u> doctrines. For <i>it is</i> good for the heart to be confirmed by grace, not by food, by which those <i>who have embraced such doctrines</i> have not been benefited.	παραφέρεσθε, <i>be diverted</i> (connotation of a different destination), RP P1904 F1859=8/13 vs. περιφέρεσθε, <i>be diverted</i> (connotation of a different route), TR F1859=5/13. Compare Jude 1:12. various foreign ← <i>various and foreign.</i> embraced ← <i>walked around (in).</i>
Heb 13:10	Ἔχομεν θυσιαστήριον, ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες.	We have an altar <u>from</u> which those <i>who</i> serve the tabernacle have no authority to eat.	from ← <i>out of.</i>

Heb 13:11	Ὡν γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς.	For the <u>bodies of animals</u> whose <u>blood</u> is brought into the sanctuary by the high priest for the <u>sin-offering</u> <u>are burnt</u> outside the camp,	the bodies of animals whose blood ... are burnt ← <i>of which animals the blood ... of these the bodies are burnt</i> .
Heb 13:12	Διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης ἔπαθεν.	<u>which is why</u> Jesus for his part, in order that he might sanctify the people through his own blood, suffered outside the gate.	which is why ← <i>on account of which</i> . for his part ← <i>also</i> .
Heb 13:13	Τοίνυν ἔξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς, τὸν ὀνειδισμόν αὐτοῦ φέροντες.	So, then, let us go out to him, outside the camp, bearing his <u>reproach</u> .	his reproach: objective genitive (they reproached him).
Heb 13:14	Οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν.	For we do not have a permanent city here, but we <u>keenly</u> seek the <i>one</i> which <i>is</i> to come.	keenly: this comes from the prefix ἐπι in the verb, which indicates <i>seeking with longing or zeal</i> .
Heb 13:15	Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως διὰ παντὸς τῷ θεῷ, τοῦτ' ἔστιν, καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ.	So let us offer a sacrifice of praise through him to God continually, that is <i>to say</i> , the fruit of <i>our</i> lips confessing his <u>name</u> .	his name ← <i>to his name</i> .
Heb 13:16	Τῆς δὲ εὐποιίας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ θεός.	But do not forget well-doing and fellowship, for God is pleased with such sacrifices.	
Heb 13:17	Πείθεσθε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπείκετε· αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδωσοντες· ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν, καὶ μὴ στενάζοντες· ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο.	Obey your <u>leaders</u> and comply <i>with them</i> , for they keep watch over your <u>very beings</u> , <u>since</u> they <u>must</u> render an account. <i>Comply</i> in order that they may do that with joy, and not sighing, for that <i>would be</i> unprofitable to you.	your leaders: see Rom 13:1. very beings ← <i>souls</i> . since: causal use of the participle, though the word ὡς also conveys some notion of causality. must ← <i>will</i> , a Hebraism.
Heb 13:18	Προσεύχεσθε περὶ ἡμῶν· πεποιθάμεν γὰρ ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πασὶν καλῶς θέλοντες ἀναστρέφестhai.	Pray for us, for we trust that we have a <u>clear</u> conscience, <u>seeing</u> we want to conduct ourselves well in all <i>circumstances</i> .	clear ← <i>good, fine</i> . seeing: causal use of the participle.
Heb 13:19	Περισσότερως δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.	And I encourage <i>you</i> to do this <i>all the more</i> , so that I may be restored to you <u>very quickly</u> .	very quickly ← <i>more quickly, rather quickly</i> , Greek comparative for superlative.

Heb 13:20	Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἱματι διαθήκης αἰωνίου, τὸν κύριον ἡμῶν Ἰησοῦν,	And may the God of peace, who brought up the great shepherd of the sheep from <i>the</i> dead, our Lord Jesus, by <i>the</i> blood of an age-abiding covenant,	
Heb 13:21	καταρτίσαι ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ, διὰ Ἰησοῦ χριστοῦ· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.	equip you in every good work for doing his will, when he does <u>in</u> you what <i>is</i> pleasing in his sight through Jesus Christ, to whom <i>be</i> glory throughout the durations of the ages. Amen.	equip: in some contexts, <i>mend</i> , <i>adapt</i> , as in Matt 4:21. Perhaps a hint of readjustment here too. in: or <i>among</i> .
Heb 13:22	Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνεχεσθε τοῦ λόγου τῆς παρακλήσεως· καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν.	And I exhort you, brothers, bear with the word of encouragement, for in fact I have written a letter to you <i>rather</i> <u>concisely</u> .	<i>rather</i> concisely ← <i>through short (things)</i> .
Heb 13:23	Γινώσκετε τὸν ἀδελφὸν Τιμόθεον ἀπολελυμένον, μεθ' οὗ, ἐὰν τάχιον ἐρχεται, ὁψομαι ὑμᾶς.	Be <u>informed</u> that <i>our</i> brother Timothy has been released, with whom, if he comes <u>quickly</u> , I will see you.	Be informed ← <i>Know</i> . quickly ← <i>more quickly, quite quickly</i> .
Heb 13:24	Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν, καὶ πάντας τοὺς ἁγίους. Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.	Greet all your leaders and all the <u>saints</u> . Those from Italy greet you.	saints: see Matt 27:52.
Heb 13:25	Ἡ χάρις μετὰ πάντων ὑμῶν. Ἀμήν.	Grace <i>be</i> with you all. Amen.	This is Paul's valedictory greeting, authenticating Paul's authorship. See 2 Thes 3:17-18.
<u>James 1:1</u>	Ἰάκωβος, θεοῦ καὶ κυρίου Ἰησοῦ χριστοῦ δούλος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ, χαιρεῖν.	<i>From</i> <u>James</u> , a servant of God and <u>Lord</u> , Jesus Christ, to the twelve tribes in the Diaspora, greetings.	James ← Ἰάκωβος, <i>Jacob</i> . Lord: no article in the Greek. See Rom 1:7, showing why we repunctuate; AV differs.
James 1:2	Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε ποικίλοις,	My brothers, consider <i>it</i> all joy when you fall into various trials,	
James 1:3	γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν·	knowing that the testing of your faith produces patience,	

James 1:4	ἡ δὲ ὑπομονὴ ἔργον τέλειον ἔχέτω, ἵνα ᾗτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λειπόμενοι.	and let patience have a <u>perfect result</u> , so that you may be perfect and complete, not lacking <u>anything</u> .	perfect result ← <i>complete work</i> . anything ← <i>in anything</i> .
James 1:5	Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτέτω παρὰ τοῦ διδόντος θεοῦ πᾶσιν ἁπλῶς, καὶ {RP P1904: οὐκ} [TR: μὴ] ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ.	But if anyone among you lacks wisdom, let him ask from God, who gives <u>generously</u> to all, and <u>not begrudgingly</u> , and it will be given to him.	οὐκ, <i>not</i> (classical usage), RP P1904 F1859=6/12 (Scrivener's dfhjlm) vs. μὴ, <i>not</i> (non-classical usage, common in NT), TR F1859=6/12. Nearly a disparity with RP, R=7:7, the more of a disparity with the weaker manuscripts on the side of RP (hm weak?). generously: classically, <i>simply, plainly, openly, frankly</i> [LS]. [MG] gives <i>without discrimination</i> , which ↯
James 1:6	Αἰτέτω δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμενος εἰσικεν κλυδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ.	And let him ask in faith, not doubting in any <i>way</i> , for he <i>who</i> doubts is like a wave of <i>the</i> sea driven by the wind and tossed about.	↳ is in agreement with usage in the secular papyri, which have an emphatic <i>whoever</i> . But the word seems to be defined in this verse as the opposite of ὀνειδίζων, <i>reproachingly, begrudgingly</i> . See 2 Cor 9:11 for the noun.
James 1:7	Μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος ὅτι λήψεται τι παρὰ τοῦ κυρίου.	For let that man not think that he will receive anything from the Lord.	
James 1:8	Ἄνὴρ δίψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.	A man in two minds <i>is</i> unstable in all his ways.	
James 1:9	Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ.	And let a <u>lowly brother</u> boast in his <u>high position</u> ,	a lowly brother ← <i>the lowly brother</i> . See Gen 22:9. high position ← <i>height</i> .
James 1:10	ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ ὅτι ὡς ἄνθος χόρτου παρελεύσεται.	but a rich <i>one</i> in his <u>low position</u> , because he will pass away like a herbaceous flower.	low position ← <i>lowliness</i> .

James 1:11	Ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι, καὶ ἐξηράνεν τὸν χορτόν, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν, καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.	For the sun <u>rises</u> with burning heat, and it dries up the vegetation and its flower withers, and the comeliness of its appearance is lost. In this way the rich man will also fade in his <u>pursuits</u> .	rises ← <i>rose</i> . Similarly <i>dries</i> <i>up, withers, is lost</i> . We take these to be gnomic aorists. pursuits ← <i>journeyings</i> (through life).
James 1:12	Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν· ὅτι δόκιμος γενομένος λήψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ κύριος τοῖς ἀγαπῶσιν αὐτόν.	Blessed <i>is the</i> man who endures a trial, because <i>if</i> he is approved he will receive the crown of life, which the Lord promised to those <i>who</i> love him.	if: conditional use of the participle.
James 1:13	Μηδεὶς πειραζόμενος λεγέτω ὅτι Ἀπὸ {RP P1904: - } [TR: τοῦ] θεοῦ πειράζομαι· ὁ γὰρ θεὸς ἀπειραστός ἐστίν κακῶν, πειράζει δὲ αὐτὸς οὐδένα·	Let no-one <i>who is being</i> <u>tempted</u> say, “I am being <u>tempted</u> by God.” For God is incapable of being <u>tempted</u> by <i>things that are</i> wrong, and he does not <u>tempt</u> anyone,	τοῦ, <i>the (God)</i> : absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12. tempted ... tempted ... tempted ... tempt: the same Greek word does duty for <i>to</i> <i>test</i> and <i>to tempt</i> , so the context must decide.
James 1:14	ἕκαστος δὲ πειράζεται, ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελλοόμενος καὶ δελεαζόμενος.	but everyone is tempted when he is drawn away by his own desire and is enticed,	
James 1:15	Εἴτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν· ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον.	then when desire has conceived, it bears sin, and sin, when it has been brought to full maturity, <u>engenders</u> death.	engenders: if the verb is from ἀποκυέω, as in James 1:18, one would expect the accentuation to be ἀποκυεῖ. An accentuation divergence from RP P1904 TBS-TR HF NA26, but not [AnLx].
James 1:16	Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί.	Do not go astray, my beloved brothers.	
James 1:17	Πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἀνωθέν ἐστίν, καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ὧ οὐκ ἐνι παραλλαγῇ, ἢ τροπῇς ἀποσκίασμα.	Every good <i>act of</i> giving and every perfect gift is from above and comes down from the father of lights, with whom there is no variation or shadow of change.	
James 1:18	Βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων.	Having willed <i>it</i> , he brought us forth by <i>the</i> word of truth, so that we should be a kind of firstfruit of his creatures.	

James 1:19	Ὡστε, ἀδελφοί μου ἀγαπητοί, ἔστω πᾶς ἄνθρωπος ταχύς εἰς τὸ ἀκουσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργὴν·	So, my beloved brothers, let every man be quick to hear, slow to speak, slow to <u>anger</u> ,	to anger ← <i>into anger</i> . Preposition + noun, unlike the preceding infinitives.
James 1:20	ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐ κατεργάζεται.	for man's anger does not accomplish God's righteousness.	
James 1:21	Διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεῖαν κακίας, ἐν πραΰτητι δέξασθε τὸν ἐμφυτον λόγον, τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.	On account of which, <u>set aside</u> all sordidness and <u>remains</u> of wickedness, and accept with meekness the implanted word which <i>is</i> able to save your <u>lives</u> .	Punctuation: P1904 does not have any commas in this verse, so it allows for associating <i>with meekness</i> with <i>set aside</i> ... set aside: imperatival use of the participle. remains ← <i>surplus</i> . lives ← <i>souls</i> .
James 1:22	Γίνεσθε δὲ ποιηταὶ λόγου, καὶ μὴ μόνον ἀκροαταί, παραλογιζόμενοι ἑαυτοὺς.	And become doers of <i>the</i> word and not just hearers, deluding yourselves.	
James 1:23	Ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητής, οὗτος ὅμοιος ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ·	For if a person is a hearer of <i>the</i> word but not a doer, <u>he</u> is like a man <i>who</i> takes note in a mirror of <u>the face he is endowed with</u> ,	he ← <i>this (man)</i> . the face he is endowed with ← <i>the face of his genesis (origin, lineage)</i> .
James 1:24	κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν, καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν.	for he <u>takes</u> note of himself and <u>goes off</u> , and immediately <u>forgets</u> what kind <i>of a person</i> he <u>is</u> .	takes ... goes off ... forgets ... is: aorist ... perfect ... aorist ... imperfect (gnomic past tenses in Greek).
James 1:25	Ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν της ἐλευθερίας καὶ παραμείνας, οὗτος οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητῆς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἐσται.	But he <i>who surveys the</i> completed law of freedom, and <i>who stands</i> his ground, <u>such a person</u> <u>is</u> not a <u>forgetful hearer</u> , but a doer of work; blessed <u>he</u> will be when he does <i>it</i> .	surveys ... stands ... is: gnomic aorists, as in the previous verse; “surveys” ← <i>stooped to look into</i> ; “is” ← <i>having become</i> . See Matt 23:20. such a person ← <i>this (man)</i> . forgetful hearer ← <i>hearer of forgetfulness</i> , a Hebraic genitive. he (<i>second occurrence in verse</i>) ← <i>this (man)</i> .

James 1:26	Εἴ τις δοκεῖ θρησκος εἶναι ἐν ὑμῖν, μὴ χαλινάγων γλῶσσαν αὐτοῦ, {RP: ἀλλὰ} [P1904 TR: ἀλλ'] ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία.	If any <i>man</i> among you considers <i>himself</i> to be religious but <u>cannot</u> <u>bridle</u> his tongue, and he deceives his heart, <u>his</u> religious observance <i>is in</i> vain.	ἀλλὰ, <i>but</i> (unapocopated), RP F1859=8/12 vs. ἀλλ', <i>but</i> (apocopated), P1904 TR F1859=4/12 (Scrivener's achm). We translate <i>and</i>, as the adversativity has already been introduced. cannot bridle ← <i>not bridling</i>. Participles can express flexible modalities such as this. his ← <i>of this (man)</i>.
James 1:27	Θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ {RP: - } [P1904 TR: τῷ] θεῷ καὶ πατρὶ αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.	Pure and undefiled religious observance with God and <i>the</i> father is this: to <u>look after</u> orphans and widows in their affliction; to keep oneself untainted <u>by</u> the world.	τῷ, <i>the (God)</i>: absent in RP F1859=11/13 vs. present in P1904 TR F1859=2/13 (Scrivener's ae). God and <i>the</i> father: or (<i>the</i>) <i>God and father</i>, but the Greek is distinct from James 3:9. look after ← <i>watch over, visit</i>, but in the context of <i>helping</i>, as a Hebraism; compare Ruth 1:6. by ← <i>from</i>.
James 2:1	Ἀδελφοί μου, μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ τῆς δόξης.	My brothers, do not hold the faith of our <u>Lord Jesus Christ of glory</u> with partiality.	Lord Jesus Christ of glory: or, by a Hebraic genitive, <i>glorious Lord Jesus Christ</i>.
James 2:2	Ἐὰν γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν ἄνθρωπος χρυσοδακτύλιος ἐν ἐσθῇτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ρυπαρᾷ ἐσθῇτι,	For if a man with golden rings on his fingers in magnificent clothing goes into your synagogue, and a poor man in filthy clothes also goes in,	
James 2:3	καὶ ἐπιβλέψῃτε ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπράν, καὶ εἶπτε αὐτῷ, Σὺ κάθου ὧδε καλῶς, καὶ τῷ πτωχῷ εἶπτε, Σὺ στηθὶ ἐκεῖ, ἢ, Κάθου ὧδε ὑπὸ τὸ ὑποπόδιόν μου.	and you look favourably on the <i>one</i> wearing magnificent clothing, and you say to him, “You sit here <u>in a good place</u>”, and you say to the poor <i>man</i>, “You stand there”, or, “Sit here under my footstool”,	in a good place ← <i>well</i>, perhaps <i>comfortably</i>.

James 2:4	καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς, καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;	then <u>do you not make a distinction in your minds</u> , and have you not become judges <u>with</u> evil reasonings?	do you not make a distinction in your minds ← <i>have you not been partial in yourselves.</i> with ← <i>of.</i>
James 2:5	Ἀκούσατε, ἀδελφοί μου ἀγαπητοί. Οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου {RP P1904: - } [TR: <u>τούτου</u>] πλουσίου ἐν πίστει, καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν;	My beloved brothers, listen. Has not God chosen the poor of {RP P1904: the} [TR: <u>this</u>] world, rich in faith, and heirs to the kingdom which he promised to those <i>who</i> love him?	τούτου, <i>this</i> : absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12. to ← <i>of.</i>
James 2:6	Ὑμεῖς δὲ ἡτιμάσατε τὸν πτωχόν. Οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια;	But you despised the poor <i>man</i> . Do not the rich exercise power over you, and do they not drag you to <i>the</i> law courts?	
James 2:7	Οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς;	Do they not blaspheme the good <u>name which you are called after</u> ?	Amos 9:12 (מִי שֶׁנִּקְרָא אַחֲרָיָהּ). name which you <i>are</i> called after ← <i>name which (was) called on over you</i> . [MG] interprets as God giving his name to his people. See also Gen 48:16, Deut 28:10, 2 Sam 12:28, Isa 63:19, Jer 14:9, Amos 9:12, Acts 15:17.
James 2:8	Εἰ μέντοι νόμον τελεῖτε βασιλικόν, κατὰ τὴν γραφὴν, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε.	If, however, you keep <i>the</i> royal law according to the scripture, “ You shall love your neighbour as yourself ”, you do well.	Lev 19:18.
James 2:9	εἰ δὲ προσωποληπτεῖτε, ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.	But if you show partiality, you commit a sin, being convicted under the law as transgressors.	
James 2:10	Ὅστις γὰρ ὅλον τὸν νόμον {RP TR: τηρήσει, πταίσει} [P1904: τηρήσῃ, πταίσῃ] δὲ ἐν ἐνί, γέγονεν πάντων ἐνοχος.	For whoever <u>keeps</u> the whole law but <u>stumbles</u> at one <i>point becomes</i> culpable of everything.	τηρήσει, πταίσει, <i>will keep, (but) will stumble</i> (classical future indicative), RP TR F1859=12/12 vs. τηρήσῃ, πταίσῃ, <i>keeps, stumbles</i> (non-classical subjunctive, as if after ὅς ᾗ), P1904 F1859=0/12. becomes ← <i>has become.</i>

James 2:11	Ὁ γὰρ εἰπὼν, Μὴ {RP: μοιχεύσεις} [P1904 TR: μοιχεύσης], εἶπεν καί, Μὴ {RP: φονεύσεις} [P1904 TR: φονεύσης]· εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δέ, γέγονας παραβάτης νόμου.	For he <i>who</i> said, “You shall not commit adultery”, also said, “You shall not commit murder.” And if you do not commit adultery, but you do commit murder, you <u>become</u> culpable of <i>breaking the law</i>.	μοιχεύσεις, (<i>do not</i>) <i>commit adultery</i> (non-classical future indicative), RP F1859=1/12 (Scrivener's k) vs. μοιχεύσης, (<i>do not</i>) <i>commit adultery</i> (classical aorist subjunctive), P1904 TR F1859=8/12 vs. other readings, F1859=3/12 (Scrivener's acf). A strong disparity (#1) with RP, R=1:10. φονεύσεις, (<i>do not</i>) <i>commit murder</i> (non-classical future indicative), RP F1859=1/12 (Scrivener's k) vs. φονεύσης, (<i>do not</i>) <i>commit murder</i> (classical aorist subjunctive), P1904 TR F1859=9/12 vs. other readings, F1859=2/12 (Scrivener's ac). A strong disparity (#2) with RP, R=1:11. Ex 20:13-14, Deut 5:17-18. become ← <i>have become</i>.
James 2:12	Οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε, ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι.	Speak this way, and act this way, as <i>people who are</i> going to be judged by <i>the law of freedom</i>.	
James 2:13	Ἡ γὰρ κρίσις {RP P1904: ἀνέλεος} [TR: ἀνίλεως] τῷ μὴ ποιήσαντι ἔλεος· {RP P1904: - } [TR: καὶ] κατακαυχᾶται {RP: ἔλεον} [P1904 TR: ἔλεος] κρίσεως.	For judgment on him <i>who does</i> not show mercy is <u>merciless</u>. {RP P1904: <u>Mercy</u>} [TR: <u>But mercy</u>] <u>overrides</u> judgment.	ἀνέλεος, <i>merciless</i> (1), RP P1904 F1859=7/14 vs. ἀνίλεως, <i>merciless</i> (2), TR F1859=3/14 vs. other readings, F1859=4/14. ἔλεον, <i>mercy</i> (non-classical – unique to this verse? – τὸ ἔλεον -ου), RP F1859=8/12 vs. ἔλεος, <i>mercy</i> (non-classical τὸ ἔλεος -ους, as in the previous occurrence), P1904 TR F1859=4/12. The classical form is ὁ ἔλεος -ου. καὶ, <i>and / but</i>: absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12. overrides ← <i>boasts down on, vaunts itself over</i>.

James 2:14	Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν, ἔργα δὲ μὴ ἔχῃ; Μὴ δύναται ἡ πίστις σώσαι αὐτόν;	My brothers, what <i>is</i> the benefit if someone says he has faith, but he does not have works? Can his faith really save him?	
James 2:15	Ἐὰν δὲ ἀδελφὸς ἡ ἀδελφὴ γυμνοὶ ὑπάρχωσιν καὶ λειπομένοι ὥσιν τῆς ἐφημέρου τροφῆς,	And if a brother or sister <u>is</u> unclothed, and <u>he</u> <u>lacks</u> daily food,	is ... he lacks ← <i>are ... they lack</i> . But in the next verse we accept the plural in our English. In Hebrew two disjoined singular nouns may take a plural verb, e.g. Deut 22:4 and Modern Hebrew.
James 2:16	εἶπῃ δέ τις αὐτοῖς ἐξ ὑμῶν, Ὑπαγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δώτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος;	and one of you says to them, “Go off in peace, warm yourselves and feed yourselves”, but you do not give them provisions for the body, what <i>is</i> the benefit?	
James 2:17	Οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔργα ἔχῃ, νεκρά ἐστίν καθ’ ἑαυτήν.	So <i>is</i> faith too. If it does not have works, it is in itself dead.	
James 2:18	Ἀλλ’ ἐρεῖ τις, Σὺ πίστιν ἔχεις, καὶ γὰρ ἔργα ἔχω· δεῖξόν μοι τὴν πίστιν σου {RP P1904 S1550 E1624: ἐκ} [S1894: χωρὶς] τῶν ἔργων σου, καὶ γὰρ δεῖξω σοὶ ἐκ τῶν ἔργων μου τὴν πίστιν μου.	But someone will say, “You have faith, and I have works.” Show me your faith {RP P1904 S1550 E1624: by} [S1894: without] your works, and I will show you by my works my faith.	ἐκ, <i>out of / by (your works)</i> , RP P1904 S1550 E1624 F1859=10/12 vs. χωρὶς, <i>without (your works)</i> , S1894 F1859=2/12 (Scrivener’s am). AV differs textually.
James 2:19	Σὺ πιστεύεις ὅτι ὁ θεὸς εἷς ἐστίν· καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν, καὶ φρίσσουσιν.	You believe that God is one. You do well. <i>But</i> the demons also believe <i>that</i> , yet they shudder.	
James 2:20	Θέλεις δὲ γινῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστίν;	Now are you willing to know, O vain man, that faith without <u>works</u> is dead?	works ← <i>the works</i> , perhaps suggesting that the works are specific to the faith in some way. But see Gen 22:9.
James 2:21	Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενεγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον;	Abraham our father – was he not justified by works <u>when he had offered</u> his son Isaac on the altar?	when he had offered: because of Abraham’s intention, God counted the offering as having taken place. Compare Heb 11:17.
James 2:22	Βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη;	Do you see that faith was at work with his works, and by his works <i>his</i> faith was made complete?	

James 2:23	Καὶ ἐπληρώθη ἡ γραφή ἣ λέγουσα, Ἐπίστευσεν δὲ Ἀβραάμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ φίλος θεοῦ ἐκλήθη.	And the scripture was fulfilled which says, “ And Abraham believed God, and it was imputed to him as righteousness ”, and he was called <i>the friend of God</i> .	Gen 15:6, 2 Chr 20:7, Isa 41:8.
James 2:24	Ὅρατε τοίνυν ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνον.	So then, you see that a man is justified by works and not by faith alone.	
James 2:25	Ὅμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, υποδεξαμένη τοὺς ἀγγέλους, καὶ ἐτέρᾳ ὁδῷ ἐκβαλοῦσα;	And likewise, was not Rahab the prostitute justified by works too, <u>lodging</u> the messengers and <u>sending</u> them away by a different route?	lodging ... sending ← <i>having lodged ... having sent</i> . See Matt 23:20.
James 2:26	Ὡς περ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστιν, οὕτως καὶ ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστιν.	For as the body without <u>breath</u> is dead, so is faith without works dead.	breath: or <i>spirit</i> .
James 3:1	Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μείζον κρίμα ληψόμεθα.	My brothers, do not become teachers <u>in large numbers</u> , knowing that <i>as teachers</i> we will receive a <u>more severe judgment</u> .	in large numbers ← <i>many</i> . more severe ← <i>greater</i> . judgment: AV differs (<i>condemnation</i>).
James 3:2	Πολλὰ γὰρ πταίμεν ἅπαντες. Εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἄνθρωπος, δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα.	For we all stumble <i>in many respects</i> . If anyone does not stumble in word, <u>he is</u> a perfect man, capable of bridling <i>his</i> whole body too.	he ← <i>this</i> .
James 3:3	{RP P1904: Ἴδε} [TR: Ἰδοὺ], τῶν ἵππων τοὺς χαλινούς εἰς τὰ στόματα βάλλομεν πρὸς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μεταγομεν.	<u>Look</u> , we place bits in horses' mouths, so that they obey us, and we steer the whole of their body.	Ἴδε, <i>see</i> , RP P1904 F1859=8/12 vs. ἰδοὺ, <i>behold</i> , TR F1859=1/12 (Scrivener's f) vs. another reading, F1859=2/12 (Scrivener's lm) vs. word absent, F1859=1/12 (Scrivener's o).
James 3:4	Ἰδοὺ, καὶ τὰ πλοῖα, τηλικαῦτα ὄντα, καὶ ὑπὸ σκληρῶν ἀνέμων ἐλαυνόμενα, μεταγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου ἂν ἡ ὁρμὴ τοῦ εὐθύνοντος βούληται.	And look at <i>how</i> ships too, <i>which</i> are so large, and are driven by strong winds, are steered by a very small rudder, wherever the helmsman's <u>spur of the moment</u> wishes.	spur of the moment ← <i>onset, impulse</i> .

James 3:5	Οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστίν, καὶ μεγαλαυχεῖ. Ἰδοὺ, ὀλίγον πῦρ ἥλικην ὕλην ἀνάπτει.	So also the tongue is a small member, but it boasts greatly. See <i>how</i> great a forest a little fire sets alight!	
James 3:6	Καὶ ἡ γλῶσσα πῦρ, ὃ κόσμος τῆς ἀδικίας· οὕτως ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα, καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς γεέννης.	And the tongue <i>is</i> a fire, a world of injustice. In this way the tongue is appointed among our members <i>as</i> the <i>one that</i> defiles the whole body and sets the cycle of nature alight, and <i>is itself</i> set alight by <i>Gehenna</i> .	a world ← <i>the world</i> . See Gen 22:9. Gehenna: see Matt 5:22.
James 3:7	Πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ ἐναλίων, δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ.	For every kind of wild animal and bird, and reptile and marine creature <u>can be</u> tamed and has been tamed by <u>mankind</u> ,	can be ← <i>is</i> . mankind ← <i>human nature / kind</i> .
James 3:8	τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι· ἀκατάσχετον κακόν, μεστὴ τοῦ θανατηφόρου.	but no-one <u>among</u> men can tame the tongue. <i>It is</i> uncheckable wickedness, full of deadly venom.	among ← <i>of</i> .
James 3:9	Ἐν αὐτῇ εὐλογοῦμεν τὸν θεὸν καὶ πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας.	With it we bless the God and father, yet with it we curse men who <i>have been</i> made in <i>the</i> likeness of God.	yet: adversative use of καί.
James 3:10	ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ καταρα. Οὐ χρη, ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι.	From the same mouth come blessing and cursing. My brothers, these <i>things</i> should not be this way.	
James 3:11	Μήτις ἡ πηγὴ ἐκ τῆς αὐτῆς ὁπῆς βρῦει τὸ γλυκὺ καὶ τὸ πικρὸν;	Does a source from the same opening <u>ever</u> gush with <u>fresh</u> and bitter <u>water</u> ?	ever: expressing the pressure exerted by μήτις for a negative answer to the question. fresh ← <i>sweet</i> . This is also Hebrew idiom (Ex 15:25).
James 3:12	Μὴ δύνανται, ἀδελφοί μου, συκὴ ἐλαίας ποιῆσαι, ἢ ἄμπελος συκα; Οὕτως οὐδεμία πηγὴ ἄλκον καὶ γλυκὺ ποιῆσαι ὕδωρ.	My brothers, can a fig tree <u>possibly</u> produce olives, or a vine figs? In this way no source <i>can</i> produce salt and <u>fresh</u> water.	possibly: expressing the pressure exerted by μή for a negative answer to the question. fresh ← <i>sweet</i> .

James 3:13	Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; Δειξάτω ἐκ τῆς καλῆς ἀνατροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας.	Who <i>is</i> wise and understanding among you? Let him show his works by <i>his</i> good behaviour with <i>the</i> meekness of wisdom.	
James 3:14	Εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας.	And if you have bitter jealousy and strife in your heart, do not affront or belie the truth.	
James 3:15	Οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη, ἀλλ' ἐπίγειος, ψυχικὴ, δαιμονιώδης.	<u>That</u> <i>kind of</i> wisdom does not descend from above, but <i>is</i> earthly, <u>natural</u> , demonic.	That ← <i>This</i> . natural ← <i>of the soul</i> , "soulical".
James 3:16	Ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα.	For where <i>there is</i> jealousy and strife, there <i>there is</i> disorder and every <i>kind of</i> base deed.	
James 3:17	Ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστιν, ἔπειτα εἰρηνικὴ, ἐπιεικής, εὐπειθής, μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ ἀνυποκριτος.	But wisdom from above is, <i>in the first instance</i> , pure, then peaceful, equitable, reasonable, full of mercy and good <u>fruit</u> , impartial, and <u>unpretentious</u> .	fruit ← <i>fruits</i> . unpretentious ← <i>not hypocritical</i> .
James 3:18	Καρπὸς δὲ τῆς δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.	And <i>the</i> fruit of righteousness is sown in peace by those <i>who</i> make peace.	
James 4:1	Πόθεν πόλεμοι καὶ μάχαι ἐν ὑμῖν; Οὐκ ἐντεύθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν;	Where <i>do</i> battles and fights among you <i>come</i> from? <i>Is it</i> not from this: from your pleasures that war in your members?	
James 4:2	Ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεῦετε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε, {RP TR: - } [P1904: καὶ] οὐκ ἔχετε {RP P1904: - } [TR: δὲ] διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς·	<u>You have</u> <u>desires</u> , <u>but</u> <u>you</u> <u>don't obtain</u> <u>them</u> . You kill and covet, but you cannot attain <i>them</i> . You fight and wage war, {RP: <i>but</i> } [P1904 TR: <u>but</u>] you do not obtain <i>them</i> , because you do not ask.	καὶ, <i>and</i> : absent in RP TR F1859=7/14 vs. present in P1904 F1859=7/14 (2 being from a second hand). Nearly a disparity with RP, R=8:8. δὲ, <i>but</i> : absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12. You have desires, but you don't obtain <i>them</i> ← <i>You desire, but you do not have</i> . The use of <i>have</i> here ↴

James 4:3	αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτείσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε.	You ask, but you do not receive, because you ask wrongly – that you may spend <i>it</i> on your pleasures.	↳ differs in Greek and English idiom. In Greek it has the sense of <i>getting hold of</i> , from which <i>obtaining</i> , whereas in English to <i>have</i> a <i>desire</i> is used of the thought but not its fulfilment.
James 4:4	Μοιχοὶ καὶ μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἐχθρὰ τοῦ θεοῦ ἐστίν; Ὃς ἂν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ καθίσταται.	<i>You</i> adulterers and adulteresses, do you not know that friendship <u>with</u> the world is hostility <u>to</u> God? So whoever wishes to be a friend of the world sets himself up <i>as</i> an enemy of God.	with ← <i>of</i> . to ← <i>of</i> .
James 4:5	Ἦ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει; Πρὸς φθόνον ἐπιποθεὶ τὸ πνεῦμα ὃ κατῴκησεν ἐν ἡμῖν.	Or do you think that the scripture speaks vacuously? The spirit which <u>dwells</u> in us yearns <i>with proneness</i> to envy.	RP punctuates differently to TBS-TR P1904 AV, which read <i>Or do you think that the scripture vacuously says, "...</i> " In any case, as [CB] comments, the general testimony of scripture supports the assertion. See Gen 6:5, Gen 8:21, Jer 17:9, John 2:25 . dwells ← <i>dwelt</i> . A gnomic aorist.
James 4:6	Μεῖζονα δὲ δίδωσιν χάριν· διὸ λέγει, Ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.	But he gives a greater grace. <u>That is why</u> he says, “God opposes the arrogant But gives grace to the lowly.”	Prov 3:34. That <i>is</i> why ← <i>On account of which</i> .
James 4:7	ὑποτάγητε οὖν τῷ θεῷ· ἀντίστητε {RP-text: δὲ} [RP-marg P1904 TR: -] τῷ διαβόλῳ, καὶ φεύξεται ἀφ’ ὑμῶν.	So be subject to God {RP-text: and} [RP-marg P1904 TR: ;] oppose the devil, and he will flee from you.	δὲ, <i>and</i> / <i>but</i> : present in RP-text F1859=8/12 vs. absent in RP-marg P1904 TR F1859=4/12 (Scrivener's fhjk).
James 4:8	Ἐγγίσατε τῷ θεῷ, καὶ ἐγγίει ὑμῖν· καθαρίσατε χεῖρας, ἁμαρτωλοί, καὶ ἀγνίσατε καρδίας, δίψυχοι.	Approach God, and he will approach you. Cleanse <i>your</i> hands, <i>you</i> sinners, and purify <i>your</i> hearts, <i>you who are</i> in two minds.	
James 4:9	Ταλαιπωρήσατε καὶ πενθήσατε· ὁ γέλως ὑμῶν εἰς πένθος μεταστραφῆτω, καὶ ἡ χαρὰ εἰς κατήφειαν.	Suffer hardship and mourn and weep. Let your laughter be changed into mourning, and <i>your</i> joy to gloom.	

James 4:10	Ταπεινώθητε ἐνώπιον τοῦ κυρίου, καὶ ὑψώσει ὑμᾶς.	Be <u>h</u> umbl <u>e</u> d before the Lord, and he will exalt you.	Be humbled: or <i>Humble yourselves</i> , grammatically passive, but possibly reflexive in sense.
James 4:11	Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί. Ὁ καταλαλῶν ἀδελφοῦ, καὶ κρίνων τὸν ἀδελφόν αὐτοῦ, καταλαλεῖ νόμου, καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητῆς νόμου, ἀλλὰ κριτῆς.	Do not speak ill of each other, brothers. He <i>who</i> speaks ill of a brother and judges his brother speaks ill of <i>the</i> law and judges <i>the</i> law. If you judge <i>the</i> law, you are not a doer of <i>the</i> law, but a judge.	
James 4:12	Εἷς ἐστὶν ὁ νομοθέτης {RP TR: - } [P1904: καὶ κριτῆς], ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ {RP P1904: δὲ} [TR: -] τίς εἶ ὃς κρίνεις τὸν ἕτερον;	There is one lawgiver {RP TR: - } [P1904: and judge], who <i>is</i> able to save and destroy. {RP P1904: But who} [TR: Who] are you who judge another?	καὶ κριτῆς, <i>and judge</i> : absent in RP TR F1859=5/12 (Scrivener's cdfkl) vs. present in P1904 F1859=7/12 (with a variation in ο). A weak disparity with RP, R=6:8. δὲ, <i>but</i> : present in RP P1904 F1859=7/12 vs. absent in TR F1859=5/12.
James 4:13	Ἄγε νῦν οἱ λέγοντες, Σήμερον {RP P1904 S1550: καὶ} [E1624 S1894: ἢ] αὔριον {RP S1550: πορευσώμεθα} [P1904 E1624 S1894: πορευσόμεθα] εἰς τήνδε τὴν πόλιν, καὶ {RP S1550: ποιήσωμεν} [P1904 E1624 S1894: ποιήσομεν] ἐκεῖ ἐνιαυτὸν ἓνα, καὶ {RP S1550: ἐμπορευσώμεθα} [P1904 E1624 S1894: ἐμπορευσόμεθα], καὶ {RP S1550: κερδήσωμεν} [P1904 E1624 S1894: κερδήσομεν].	Come now, you <i>who</i> say, “Today {RP P1904 S1550: and} [E1624 S1894: or] tomorrow {RP S1550: let us go} [P1904 E1624 S1894: we will go] to this city, and <u>s</u> pend one year there and <u>t</u> rade and <u>m</u> ake a <u>p</u> rofit”,	καὶ, <i>and</i> , RP P1904 S1550 F1859=11/12 vs. ἢ, <i>or</i> , E1624 S1894 F1859=0/12 vs. word absent, F1859=1/12. πορευσώμεθα, <i>let us go</i> , RP S1550 F1859=8/13 vs. πορευσόμεθα, <i>we will go</i> , P1904 E1624 S1894 F1859=5/13. ποιήσωμεν, <i>let us spend (time)</i> , RP S1550 F1859=10/12 vs. ποιήσομεν, <i>we will spend (time)</i> , P1904 E1624 S1894 F1859=2/12. ἐμπορευσώμεθα, <i>let us trade</i> , RP S1550 F1859=10/13 vs. ἐμπορευσόμεθα, <i>we will trade</i> , P1904 E1624 S1894 F1859=3/13. κερδήσωμεν, <i>let us make a profit</i> , RP S1550 F1859=10/12 vs. κερδήσομεν, <i>we will make a profit</i> , P1904 E1624 S1894 F1859=2/12.

James 4:14	οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὐρίου. Ποία γὰρ ἡ ζωὴ ὑμῶν; Ἀτμὶς {RP-text P1904: γὰρ ἔσται} [RP-marg TR: γὰρ ἔστιν] ἢ πρὸς ὀλίγον φαινομένη, ἔπειτα δὲ {RP P1904: καὶ} [TR: -] ἀφανιζομένη.	you who do not understand what “tomorrow” means. What kind of a life do you have, then? For it {RP-text P1904: will be} [RP-marg TR: is] a vapour which makes an appearance for a short time, but then {RP P1904: in turn} [TR: -] it vanishes.	ἔσται, <i>will be</i> , RP-text P1904 F1859=6/12 (incl. d misspelled) vs. ἔστιν, <i>is</i> , RP-marg TR F1859=6/12. Nearly a disparity with RP-text, R=7:7. καὶ, <i>also</i> : present in RP P1904 F1859=8/12 vs. absent in TR F1859=4/12 (Scrivener's achl). {RP: in turn ← <i>also</i> .}
James 4:15	Ἀντὶ τοῦ λέγειν ὑμᾶς, Ἐὰν ὁ κύριος θελήσῃ, καὶ {RP S1550 E1624: ζήσωμεν} [P1904 S1894: ζήσομεν], καὶ {RP S1550: ποιήσωμεν} [P1904 E1624 S1894: ποιήσομεν] τοῦτο ἢ ἐκεῖνο.	You say that instead of saying, “If the Lord wills, {RP S1550 E1624: let us live} [P1904 S1894: we will live] and also do this or that.”	ζήσωμεν, <i>let us live</i> , RP S1550 E1624 F1859=8/12 vs. ζήσομεν, <i>we will live</i> , P1904 S1894 F1859=4/12 (Scrivener's cdkl). AV differs textually. ποιήσωμεν, <i>let us do</i> , RP S1550 F1859=8/12 vs. ποιήσομεν, <i>we will do</i> , P1904 E1624 S1894 F1859=4/12 (Scrivener's cdkl).
James 4:16	Νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν· πᾶσα καύχησις τοιαύτη πονηρὰ ἐστίν.	But at present you boast in your pretensions. Every such boast is wrong.	
James 4:17	Εἰδότες οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστίν.	So to <i>him who</i> knows how to do good but <i>does</i> not do it, to him it is a sin.	
James 5:1	Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις.	Come now, you rich, weep and wail over your hardships which come upon you.	wail: imperative use of the participle.
James 5:2	Ὁ πλοῦτος ὑμῶν σέσηπεν, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν·	Your riches have rotted, and your clothes have become moth-eaten.	
James 5:3	ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατΐεται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται, καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ. Ἐθσαυρίσατε ἐν ἐσχάταις ἡμέραις.	Your gold and silver have become corroded, and their tarnish will be a testimony to you, and it will consume your flesh as fire does. You treasured this up in the latter days.	in the latter days: AV differs (for the last days). [MG] explains as <i>implying already here</i> . Compare James 5:8. James may have written “in the last days”, but the prophetic clock has stopped while the current Gentile

James 5:4	Ἰδοῦ, ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν, ὁ ἀπεστερημένος ἀφ' ὑμῶν, κράζει· καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα κυρίου Σαβαῶθ εἰσεληλύθασιν.	Look, the wages of the workers who harvested your farms, <i>wages</i> which <i>have been</i> withheld by you, shout out, and the cries of the reapers have come to the ears of <i>the</i> Lord of <u>h</u> osts.	↳ dispensation of the mystery (Eph 3:9) runs. See also Acts 28:28. The prophetic clock is again ticking in Rev 1:3, Rev 22:10. hosts: or <i>armies</i> , which could be of angels.
James 5:5	Ἐτρυφήσατε ἐπὶ τῆς γῆς καὶ ἐσπαταλήσατε· ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς.	You have lived extravagantly on the earth and have behaved wantonly; you have fed your hearts as on <i>the</i> day of slaughter.	
James 5:6	Κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον· οὐκ ἀντιτάσσεται ὑμῖν.	You have condemned, you have murdered <u>the innocent</u> ; he does not resist you.	the innocent: singular.
James 5:7	Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ κυρίου. Ἰδοῦ, ὁ γεωργὸς ἐκδέχεται τὸν τιμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' {RP: αὐτόν} [P1904 TR: αὐτῷ], ἕως {RP P1904: - } [TR: ἄν] λαβῆ ὑετὸν πρῶτον καὶ ὀψιμον.	So be longsuffering, brothers, until the coming of the Lord. Look, the farmer waits for the precious fruit of the land, being longsuffering <u>for it</u> <u>until</u> he receives <i>the</i> early and late rain.	αὐτόν, (<i>for</i>) it (1 - accusative), RP F1859=6/12 vs. αὐτῷ, (<i>for</i>) it (2 - dative), P1904 TR F1859=6/12. A weak disparity (#1) with RP, R=6:8. ἄν (particle indicating contingency, classical usage): absent in RP P1904 F1859=4/12 (Scrivener's djkl) vs. present in TR F1859=8/12. A disparity (#2) with RP, R=5:9.
James 5:8	Μακροθυμήσατε καὶ ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ κυρίου ἥγγικεν.	So you too be longsuffering, make your hearts resolute, because the coming of the Lord has drawn near.	
James 5:9	Μὴ στενάζετε κατ' ἀλλήλων, ἀδελφοί, ἵνα μὴ {RP P1904: κριθῆτε} [TR: κατακριθῆτε]· ἰδοῦ, {RP P1904 S1894: ὁ} [S1550 E1624: -] κριτῆς πρὸ τῶν θυρῶν ἔστηκεν.	Brothers, do not criticize each other, in order that you should not be {RP P1904: judged} [TR: condemned]. Look, {RP P1904 S1894: the} [S1550 E1624: <i>the</i>] judge is standing at the doors.	κριθῆτε, <i>that you may be judged</i> , RP P1904 F1859=12/12 vs. κατακριθῆτε, <i>that you may be condemned</i> , TR F1859=0/12. AV differs textually. ὁ, <i>the (judge)</i> : present in RP P1904 S1894 F1859=12/12 vs. absent in S1550 E1624 F1859=0/12. criticize ← <i>sigh against</i> .

James 5:10	Ἐπόδειγμα λάβετε, {RP P1904: ἀδελφοί μου, τῆς κακοπαθείας} [TR: τῆς κακοπαθείας, ἀδελφοί μου], καὶ τῆς μακροθυμίας, τοὺς προφήτας οἱ ἐλάλησαν τῷ ὀνόματι κυρίου.	Take <i>as</i> an example of <i>ill-plight</i> and <i>longsuffering</i> , <i>my brothers</i> , the prophets, who spoke in the name of <i>the Lord</i> .	ἀδελφοί μου, τῆς κακοπαθείας, <i>my brothers + of ill-plight</i> , RP P1904 F1859=12/12 (but ach lack μου) vs. τῆς κακοπαθείας, ἀδελφοί μου, <i>of ill-plight + my brothers</i> , TR F1859=0/12.
James 5:11	Ἴδού, μακαρίζομεν τοὺς ὑπομένοντας· τὴν ὑπομονὴν Ἰωβ ἠκούσατε, καὶ τὸ τέλος κυρίου {RP-text: ἴδετε} [RP-marg P1904 TR: εἴδετε], ὅτι πολὺσπλαγχνὸς ἐστὶν {RP: - } [P1904 TR: ὁ κύριος] καὶ οἰκτίρμων.	Look, we deem blessed those <i>who</i> endure. You have heard of the patience of Job, and {RP-text: look at} [RP-marg P1904 TR: have seen] <i>the Lord's result</i> : that {RP: he} [P1904 TR: the Lord] is of great pity and <i>is</i> compassionate.	ἴδετε, <i>see!</i> , RP-text F1859=3/12 (Scrivener's jkm) vs. εἴδετε, <i>you saw</i> , RP-marg P1904 TR F1859=9/12. A strong disparity with RP-text, R=3:11. AV differs textually. ὁ κύριος, <i>the Lord</i> : absent in RP F1859=12/12 vs. present in P1904 TR F1859=0/12. A case of collusion between P1904 and TR? AV differs textually, and with a translational difference (<i>condemnation</i>). result ← <i>end</i> .
James 5:12	Πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε, μήτε τὸν οὐρανὸν, μήτε τὴν γῆν, μήτε ἄλλον τινὰ ὄρκον· ἦτω δὲ ὑμῶν τὸ ναί, ναί, καὶ τὸ οὐ, οὐ· ἵνα μὴ {RP P1904 S1550: εἰς ὑπόκρισιν} [E1624 S1894: ὑπὸ κρίσιν] πέσητε.	But above all, my brothers, do not swear, either by heaven or by the earth, or any other oath, but let your “yes” be yes and <i>your</i> “no” be no, so that you do not fall {RP P1904 S1550: into hypocrisy} [E1624 S1894: under judgment].	εἰς ὑπόκρισιν, <i>into hypocrisy</i> , RP P1904 S1550 F1859=12/12 (<i>c(tacite)</i> ; o misspelled) vs. ὑπὸ κρίσιν, <i>under judgment</i> , E1624 S1894 F1859=0/12. AV differs textually.
James 5:13	Κακοπαθεῖ τις ἐν ὑμῖν; Προσευχέσθω. Εὐθυμεῖ τις; Ψαλλέτω.	Is anyone among you suffering affliction? Let him pray. Is anyone of good cheer? Let him sing psalms.	
James 5:14	Ἄσθενεῖ τις ἐν ὑμῖν; Προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ’ αὐτόν, ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ κυρίου.	Is anyone among you ill? Let him call for the elders of the church, and let them pray over him, having anointed him with olive oil in the name of the Lord,	church: see Matt 16:18.

James 5:15	καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν καμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ κύριος· κάν ἁμαρτίας ἣ πεποιηκώς, ἀφεθήσεται αὐτῷ.	and the <u>faithful</u> <u>prayer</u> will save him <i>who is</i> ailing, and the Lord will raise him up, and if he has committed sins, <u>it</u> will be forgiven him.	faithful prayer ← <i>vow of faith</i> . it: singular, so the act (a singular concept) of committing sins (plural).
James 5:16	Ἐξομολογεῖσθε ἀλλήλοις τὰ παραπτώματα, καὶ εὐχεσθε ὑπὲρ ἀλλήλων, ὥπως ἰαθῆτε. Πολύ ἰσχύει δέησις δικαίου ἐνεργουμένη.	Confess <i>your</i> transgressions to each other, and pray for each other that you may be healed. <i>The</i> vigorous entreaty of a righteous <i>person</i> is very effective.	
James 5:17	Ἡλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προσήξατο τοῦ μὴ βρέξαι· καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ.	<u>Elijah</u> was a man of feelings like <u>ours</u> , and he prayed earnestly for it not to rain, and it did not rain on the land for three years and six months.	Elijah ← <i>Elias</i> . ours ← <i>us</i> . The sense is that he had like feelings.
James 5:18	Καὶ πάλιν προσήξατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκεν, καὶ ἡ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς.	And he prayed again, and heaven gave rain and the land sprouted its fruit.	
James 5:19	Ἀδελφοί, ἔάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας, καὶ ἐπιστρέψῃ τις αὐτόν,	Brothers, if anyone among you strays from the truth, and someone turns him back,	
James 5:20	γινώσκέτω ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν ἐκ θανάτου, καὶ καλύψει πληθὸς ἁμαρτιῶν.	let him know that he <i>who</i> turns a sinner back from <i>the</i> error of his way will save a <u>soul</u> from death and cover a multitude of sins.	soul: i.e. <i>person</i> . The verse refutes the doctrine of immortality of the soul.
1 Pet 1:1	Πέτρος, ἀπόστολος Ἰησοῦ χριστοῦ, ἐκλεκτοῖς παρεπιδήμοις διασποράς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας,	<i>From</i> Peter, an apostle of Jesus Christ, to <i>the</i> <u>elect</u> <i>who are</i> <u>outsiders</u> <i>belonging to the</i> Diaspora of Pontus, Galatia, Cappadocia, Asia and Bithynia,	elect: AV places this in the next verse. outsiders: or <i>emigrants</i> . Compare Heb 11:13. <i>belonging to</i> ← <i>of</i> .
1 Pet 1:2	κατὰ πρόγνωσιν θεοῦ πατρός, ἐν ἁγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ ραντισμὸν αἵματος Ἰησοῦ χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθεῖη.	<i>elect</i> according to <i>the</i> foreknowledge of God <i>the</i> father, in sanctification of <i>the</i> spirit, <u>in</u> obedience and sprinkling of <i>the</i> blood of Jesus Christ, grace to you, and <u>may</u> <u>peace be plentiful</u> .	in (obedience etc.) ← <i>into, for</i> . may peace be plentiful ← <i>may</i> <i>peace be made plentiful</i> , reminiscent of Dan 3:31MT (Dan 4:1AV), Dan 6:26MT (Dan 6:25AV).

1 Pet 1:3	Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας {RP P1904 S1550 S1894: ἡμᾶς} [E1624: ὑμᾶς] εἰς ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησοῦ χριστοῦ ἐκ νεκρῶν,	Blessed <i>be</i> the God and father of our Lord Jesus Christ, who according to his great mercy bore {RP P1904 S1550 S1894: us} [E1624: you] again into a living hope through <i>the</i> resurrection of Jesus Christ from <i>the</i> dead,	ἡμᾶς, <i>us</i> , RP P1904 S1550 S1894 F1859=11/11 (incl. <i>c(tacite)</i>) vs. ὑμᾶς, <i>you</i> , E1624 F1859=0/11.
1 Pet 1:4	εἰς κληρονομίαν ἀφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς {RP P1904 S1894: ὑμᾶς} [S1550 E1624: ἡμᾶς],	into an incorruptible and undefiled and unfading inheritance reserved in <i>the</i> heavens for {RP P1904 S1894: you} [S1550 E1624: us],	ὑμᾶς, <i>us</i> , RP P1904 S1894 F1859=11/12 vs. ἡμᾶς, <i>you</i> , S1550 E1624 F1859=1/12 (Scrivener's c).
1 Pet 1:5	τοὺς ἐν δυνάμει θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτηρίαν ἐτοιμὴν ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ.	who <i>are</i> guarded by <i>the</i> power of God through faith, for a salvation <i>which</i> <i>is</i> ready to be revealed in <i>the</i> latter time.	
1 Pet 1:6	Ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι, εἰ δέον ἐστίν, λυπηθέντες ἐν ποικίλοις πειρασμοῖς,	And <u>in</u> this <i>inheritance</i> you rejoice, <i>although</i> for a short <i>time</i> now, if it is necessary, <u>you</u> <i>grieve</i> with various trials,	And in this <i>inheritance</i> ← <i>In</i> <i>which</i> . The antecedent of <i>which</i> is <i>inheritance</i> from verse 4 since a masculine or neuter noun is required (or possibly a generalizing concept). you grieve ← <i>having grieved</i> . See Matt 23:20.

1 Pet 1:7	ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολὺ {RP TR: τιμιώτερον} [P1904: τιμότερον] χρυσίου τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζομένου, εὐρεθῇ εἰς ἔπαινον καὶ τιμὴν καὶ {RP: εἰς} [P1904 TR: -] δόξαν ἐν ἀποκαλύψει Ἰησοῦ χριστοῦ·	in order that the tested character of your faith might be found <i>to be</i> much <u>more precious</u> than gold which perishes, even if tested by fire, for praise and honour and {RP: for} [P1904 TR: -] glory at <i>the</i> revelation of Jesus Christ,	τιμιώτερον, <i>more precious</i> (classical form), RP TR F1859=6/12 vs. τιμότερον, <i>more precious</i> (classical form when with πολὺ adjoined), P1904 F1859=6/12 (Scrivener's bdjkm). Nearly a disparity (#1) with RP, R=7:7. εἰς (preposition denoting apposition): present in RP F1859=3/12 (Scrivener's fgj) vs. absent in P1904 TR F1859=9/12. A strong disparity (#2) with RP, R=3:11. RP AV associate <i>might be found</i> with <i>for praise and honour</i>. So AV differs punctuationally. if: conditional use of the participle.
1 Pet 1:8	ὃν οὐκ {RP P1904 S1550 E1624: εἰδότες} [S1894: ἰδόντες] ἀγαπάτε, εἰς ὃν ἄρτι μὴ ὀρῶντες, πιστεύοντες δέ, ἀγαλλιάσθε χαρὰ ἀνεκλαλήτῳ καὶ δεδοξασμένῳ,	whom, although you {RP P1904 S1550 E1624: do not know} [S1894: have not seen] <i>him</i>, you love, in whom, <u>altho<u>u</u>gh</u> you do not see <i>him</i> now, you believe and rejoice with inexpressible and <u>glor<u>i</u>ous</u> joy,	εἰδότες, <i>knowing</i>, RP P1904 S1550 E1624 F1859=10/13 vs. ἰδόντες, <i>having seen</i>, S1894 F1859=2/13 (Scrivener's jo) vs. another reading, F1859=1/13 (Scrivener's b*). AV differs textually. although: concessive use of the participle. glorious ← <i>glorified</i>.
1 Pet 1:9	κομιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν, σωτηρίαν ψυχῶν.	as <i>you</i> acquire the goal of your faith, <i>the</i> salvation of <i>your</i> beings,	beings ← <i>souls</i>.
1 Pet 1:10	Περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες·	a salvation about which <i>the</i> prophets – who prophesied about grace <i>destined</i> for you – inquired and investigated,	

1 Pet 1:11	ἐρευνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα χριστοῦ, προμαρτυρόμενον τὰ εἰς χριστὸν παθήματα, καὶ τάς μετὰ ταῦτα δόξας.	investigating at what time <u>and</u> under <u>what</u> circumstances the spirit of Christ in them was indicating, as it testified beforehand of the sufferings <i>destined</i> for Christ, and the glories after <u>that</u> .	and ← <i>or</i> . what circumstances ← <i>what</i> <i>kind of time</i> , καιρὸν being translated again because the two Greek interrogatives (τίνα and ποῖον) give rise to relative adjectives in English (<i>what</i> and <i>under what</i>), which are not sufficiently compatible to qualify the same noun. that ← <i>these (things)</i> .
1 Pet 1:12	Οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς, {RP P1904: ὑμῖν} [TR: ἡμῖν] δὲ διηκόνουν αὐτά, ἃ νυν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς ἐν πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.	And to these <i>prophets</i> it was revealed that they were ministering not to themselves, but to {RP P1904: you} [TR: us], the <i>things</i> which have now been announced to you through those <i>who</i> preached the gospel to you by <i>the</i> holy spirit, <i>which</i> was sent from heaven, <i>things</i> into which angels desire to <u>look</u> .	ὑμῖν, to you, RP P1904 F1859=8/12 vs. ἡμῖν, to us, TR F1859=4/12 (Scrivener's bdlo). AV differs textually. And to these <i>prophets</i> ← To <i>whom</i> . look ← <i>peep</i> .
1 Pet 1:13	Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας, ὑμῶν, νήφοντες, τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ χριστοῦ.	Therefore, <u>gird up</u> the loins of your mind, <u>be</u> <u>sober</u> , and put hope absolutely in the grace which <i>is being brought</i> to you by revelation of Jesus Christ,	gird up ... be sober: imperatival use of the participle. <i>is being brought</i> : perhaps standing for (<i>will be</i>) brought, i.e. at your resurrection.
1 Pet 1:14	ὥς τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις,	as obedient <u>children</u> , not being conformed to the former desires <i>you had</i> in your ignorance,	obedient children ← <i>children</i> <i>of obedience</i> , a Hebraic genitive.
1 Pet 1:15	ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε.	but <i>just</i> as he <i>who</i> called you <i>is</i> holy, so you yourselves <u>be</u> holy in every <i>aspect of</i> behaviour.	be: or <i>become</i> .

1 Pet 1:16	διότι γέγραπται, Ἅγιοι {RP P1904: γίνεσθε} [TR: γένεσθε], ὅτι ἐγὼ ἁγίος εἰμι.	For it stands written: “ Be holy, for I am holy. ”	γίνεσθε, <i>become</i> (present, so imperfective aspect), RP P1904 F1859=5/13 (Scrivener's b**hjk ^m) vs. γένεσθε, <i>become</i> (aorist, so perfective aspect), TR F1859=6/13 (Scrivener's b*cf ^g lo) vs. another reading, F1859=2/13 (Scrivener's ad). A weak disparity with RP, R=6:7. Lev 11:44, Lev 11:45, Lev 19:2.
1 Pet 1:17	Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε·	And if you call on <i>the</i> father, who judges impartially according to each <i>person's</i> work, then conduct yourselves with fear in the time of your stay <i>here</i> ,	
1 Pet 1:18	εἰδότες ὅτι οὐ φθαρτοῖς, ἄργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαιίας ὑμῶν ἀναστροφῆς πατροπαραδότου,	knowing that you were not redeemed by perishable <i>things</i> , silver or gold, from your vain comportment <i>as</i> handed down from the fathers,	
1 Pet 1:19	ἀλλὰ τιμίῳ αἵματι ὥς ἀμνοῦ ἀμώμου καὶ ἀσπίλου χριστοῦ,	but by precious blood as of a lamb without blemish and without spot – of Christ –	
1 Pet 1:20	προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ’ ἐσχάτων τῶν χρόνων δι’ ὑμᾶς,	<i>who was appointed beforehand</i> before <i>the overthrow</i> of <i>the</i> world, but in <i>the latter times</i> made manifest on your account,	appointed beforehand ← <i>known beforehand</i> . overthrow: AV differs; see Matt 13:35. the latter times: see James 5:3.
1 Pet 1:21	τοὺς δι’ αὐτοῦ πιστεύοντας εἰς θεόν, τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν, καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.	you <i>who</i> through him believe in <u>God</u> , <u>who</u> <u>raised</u> <u>him</u> from <i>the</i> dead and gave him glory, so that your faith and hope should be in God.	God, who raised him: combine this verse with John 10:18 to infer the Deity of Christ.

1 Pet 1:22	Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας διὰ πνεύματος εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ καθαρᾶς καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς·	Now that you have purified your <u>inner selves</u> by obedience to the truth through <i>the spirit leading</i> to unfeigned brotherly love, love each other intensely from a pure heart,	inner selves ← <i>souls</i> .
1 Pet 1:23	ἀναγεγεννημένοι οὐκ ἐκ σπορας φθαρτῆς, ἀλλὰ ἀφθάρτου, διὰ λόγου ζώντος θεοῦ καὶ μένοντος εἰς τὸν αἰῶνα.	having been begotten again, not from perishable seed, but from imperishable, through <i>the</i> living word of God, <i>which</i> also remains throughout the age.	The words could be grammatically regrouped to give <i>the word of the living</i> <i>God, who also remains</i> <i>throughout the age</i> , but the following verses militate against that.
1 Pet 1:24	Διότι, Πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου. Ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν·	For All flesh is as grass, And all glory of man is like a herbaceous flower. The grass dries up, And its flower withers,	Isa 40:6, Isa 40:7, Isa 40:8. grass (2x): standing for flowering vegetation, since grass does not have a prominent flower.
1 Pet 1:25	τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα. Τοῦτο δέ ἐστίν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.	But the word of <i>the</i> Lord Remains throughout the age. And this is the word which <i>has been</i> preached to you.	Isa 40:8.
1 Pet 2:1	Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας καταλαλιᾶς,	So put <i>aside</i> all wickedness and all deceit and hypocrisies and envyings and all slandering,	put aside: imperatival use of the participle.
1 Pet 2:2	ὡς ἄρτιγέννητα βρέφη, τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῇτε {RP TR: - } [P1904: εἰς σωτηρίαν],	and, like new-born babies, long for the genuine word- based milk in order that you may increase by <i>means of it</i> {RP TR: - } [P1904: <i>on the road to</i> <i>salvation</i>],	εἰς σωτηρίαν, <i>on the road to</i> <i>salvation</i> : absent in RP TR F1859=5/12 (Scrivener's cdfkl) vs. present in P1904 F1859=7/12 (Scrivener's abghjmo). A weak disparity with RP, R=6:8, all the weaker with the weaker manuscripts against the side of RP (hm weak?).
1 Pet 2:3	εἴπερ ἐγεύσασθε ὅτι χρηστὸς ὁ κύριος·	assuming you have tasted that the Lord is kindly disposed.	Ps 34:9MT (Ps 34:8AV).

1 Pet 2:4	πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδεδοκιμασμένον, παρὰ δὲ θεῷ ἐκλεκτόν, ἐντιμον,	And come to him, a living stone, rejected by men, but with God select <i>and</i> <u>honoured</u> ,	honoured: AV differs somewhat, <i>precious</i> , which is also possible.
1 Pet 2:5	καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικός, ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους τῷ θεῷ διὰ Ἰησοῦ χριστοῦ.	while you yourselves are built up as living stones, <i>as</i> a spiritual house, a holy priesthood, in order to bring spiritual sacrifices acceptable to God through Jesus Christ.	
1 Pet 2:6	{RP P1904: Διότι} [TR: Διὸ καὶ] περιέχει ἐν τῇ γραφῇ, Ἰδοὺ, τίθημι ἐν Σιὼν λίθον ἄκρογωνιαῖον, ἐκλεκτόν, ἐντιμον· καὶ ὁ πιστεύων ἐπ’ αὐτῷ οὐ μὴ καταισχυνθῇ.	{RP P1904: Therefore} [TR: And therefore] it <u>says</u> in the scripture, “ Behold, I place in Zion a cornerstone, Select <i>and</i> <u>honoured</u>, And he <i>who</i> believes in him Will certainly not be put to shame. ”	διότι, <i>because</i> , RP P1904 F1859=11/12 vs. διὸ καὶ, <i>and therefore</i> , TR F1859=1/12 (Scrivener's b). Isa 28:16. says ← <i>encompasses,</i> <i>comprises</i> . honoured: AV differs somewhat, <i>precious</i> , which is also possible.
1 Pet 2:7	Ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν· ἀπειθοῦσιν δὲ, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας,	So you <u>who believe</u> <u>have</u> <u>the honour</u> , but to those <i>who do not believe, the scripture says,</i> “ <i>The stone which the builders rejected Is <u>what</u> has become the <u>keystone</u></i> ”,	Ps 118:22. you who believe <i>have</i> the honour: AV differs (<i>unto you ... which believe, he is precious</i>). <i>Is what</i> ← <i>This</i> . keystone ← <i>head of (the) corner / angle</i> .
1 Pet 2:8	καί, Λίθος προσκόμματος καὶ πέτρα σκανδάλου· ¶ οἱ προσκόπτουσιν τῷ λόγῳ ἀπειθῶντες· εἰς ὃ καὶ ἐτέθησαν.	and, “ A stumbling stone and a rock of offence. ” ¶ And they stumble at the word <i>in</i> <u>disbelieving</u> , to which they <u>for their part</u> were appointed.	¶ Verse division: in P1904 numbering, 1 Pet 2:8 begins here. Isa 8:14. <i>in</i> disbelieving: AV differs (<i>being disobedient</i>), but better taken as balancing <i>those who believe</i> . for their part ← <i>also</i> .

1 Pet 2:9	ὑμεῖς δὲ γένος ἐκλεκτόν, βασιλείον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς·	But you <i>are</i> an elect race, a royal priesthood, a holy nation, a people <i>destined to be</i> a special possession, in order that you should proclaim the virtues of him <i>who</i> called you out of darkness into his wondrous light	special possession: AV differs somewhat (<i>peculiar people</i>).
1 Pet 2:10	οἱ ποτε οὐ λαός, νῦν δὲ λαός θεοῦ· οἱ οὐκ ἡλεημένοι, νῦν δὲ ἐλεηθέντες.	– you <i>who were</i> at one time not a people , but <i>are</i> now God's people , who <i>were</i> not shown mercy , but <i>have</i> now been shown mercy .	Hos 1:6, Hos 2:1MT (Hos 1:10AV), Hos 2:3MT (Hos 2:1AV) . (Lo-) ruhamah means (<i>not</i>) shown mercy.
1 Pet 2:11	Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους, {RP TR: ἀπέχεσθαι} [P1904: ἀπέχεσθαι] τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς·	Beloved, I exhort <i>you</i> as foreigners and outsiders {RP TR: to abstain} [P1904: , abstain] from fleshly desires which are at war with the <u>inner self</u> ,	ἀπέχεσθαι, <i>to abstain</i> , RP TR F1859=9/14 vs. ἀπέχεσθε, <i>abstain</i> (imperative), P1904 F1859=5/14 (Scrivener's c**fhj*o). inner self ← <i>soul</i> .
1 Pet 2:12	τὴν ἀναστροφὴν ὑμῶν {RP P1904: ἔχοντες καλὴν ἐν τοῖς ἔθνεσιν} [TR: ἐν τοῖς ἔθνεσιν ἔχοντες καλὴν], ἵνα, ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων, ἐποπτεύσαντες, δοξάσωσιν τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.	<u>keeping your conduct good among the Gentiles</u> , so that in a <i>situation</i> where they slander you as if <i>you were</i> evildoers, they may from <u>observing your</u> good works glorify God on the day of visitation.	ἔχοντες καλὴν ἐν τοῖς ἔθνεσιν, <i>keeping good + among the Gentiles</i> , RP P1904 F1859=10/12 vs. ἐν τοῖς ἔθνεσιν ἔχοντες καλὴν, <i>among the Gentiles + keeping good</i> , TR F1859=1/12 (Scrivener's m) vs. another reading, F1859=1/12 (Scrivener's a). keeping ← <i>having</i> . observing ← <i>having observed</i> . See Matt 23:20.
1 Pet 2:13	ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον· εἴτε βασιλεῖ, ὡς ὑπερέχοντι·	So be subject to every human <u>institution</u> on account of the Lord, whether to a king, <u>having supremacy</u> ,	institution ← <i>creation</i> . having supremacy ← <i>as having supremacy</i> . See Luke 2:37 (redundant ὡς). On the applicability of this verse, see Rom 13:1 and the note there.

1 Pet 2:14	εἴτε ἡγεμόσιν, ὥς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν {RP: - } [P1904 TR: μέν] κακοποιῶν, ἔπαινον δὲ ἀγαθοποιῶν.	or whether to leaders, <i>who are sent by him for punishment</i> {RP: - } [P1904 TR: -] of evildoers, but <i>for</i> praise of welldoers,	μὲν, <i>on the one hand</i> : absent in RP F1859=5/12 (Scrivener's dgklm) vs. present in P1904 TR F1859=7/12. We leave the word, where present, untranslated. A disparity with RP, R=5:9. punishment: or <i>vengeance</i> .
1 Pet 2:15	Ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ, ἀγαθοποιούντας φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν.	for <u>this</u> is the will of God, that welldoers should muzzle the ignorance of foolish men,	this ← <i>thus</i> .
1 Pet 2:16	ὥς ἐλεύθεροι, καὶ μὴ ὥς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὥς δούλοι θεοῦ.	as free <i>men</i> , and not as <i>ones</i> having freedom <i>as</i> a cover for wrongdoing, but as servants of God.	
1 Pet 2:17	Πάντας τιμήσατε. Τὴν ἀδελφότητα {RP: ἀγαπήσατε} [P1904 TR: ἀγαπάτε]. Τὸν θεὸν φοβείσθε. Τὸν βασιλέα τιμάτε.	Honour everyone. <u>Love</u> the brotherhood. Fear God. Honour the king.	ἀγαπήσατε, <i>love!</i> (aorist, so perfective aspect), RP F1859=5/12 (Scrivener's ghklm) vs. ἀγαπάτε, <i>love!</i> (present, so imperfective aspect), P1904 TR F1859=7/12. A disparity with RP, R=5:9.
1 Pet 2:18	Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ τοῖς σκολιοῖς.	Household servants, <u>be</u> <u>subject</u> to <i>your</i> masters with all fear, not only to the good and fair <i>ones</i> , but also to the unfair <i>ones</i> .	<i>be</i> subject: imperative use of the participle.
1 Pet 2:19	Τοῦτο γὰρ χάρις, εἰ διὰ συνείδησιν θεοῦ ὑποφέρει τις λύπας, πάσχων ἀδίκως.	For this <i>is</i> grace: if anyone bears grievous things, suffering unjustly, on account of a consciousness of God.	
1 Pet 2:20	Ποῖον γὰρ κλέος, εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; Ἀλλ' εἰ ἀγαθοποιούντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ θεῷ.	For what kind of credit <i>is it</i> if, when you sin and are knocked about, you endure <i>it</i> ? But if when you do good and suffer, you endure, <i>then this is grace in the estimation of</i> God.	grace: AV differs somewhat (<i>acceptable</i>). in the estimation of ← <i>alongside</i> .

1 Pet 2:21	Εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ χριστὸς ἔπαθεν ὑπὲρ {RP P1904 S1550 S1894: ἡμῶν} [E1624: ὑμῶν], {RP P1904 E1624: ὑμῖν} [S1550 S1894: ἡμῖν] ὑπολιμπάνων ὑπογραμμόν, ἵνα ἑπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ·	For you were called to this <i>end</i> , seeing that Christ also suffered on {RP P1904 S1550 S1894: our} [E1624: your] behalf leaving {RP P1904 E1624: you} [S1550 S1894: us] an example, that you should follow the footsteps of him	ἡμῶν, <i>us</i> , RP P1904 S1550 S1894 F1859=7/12 (Scrivener's adfhjlo) vs. ὑμῶν, <i>you</i> , E1624 F1859=5/12 (Scrivener's bcgkm). ὑμῖν, <i>for you</i> , RP P1904 E1624 F1859=11/12 vs. ἡμῖν, <i>for us</i> , S1550 S1894 F1859=1/12 (Scrivener's d). AV differs textually.
1 Pet 2:22	ὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὗρέθη δόλος ἐν τῷ στόματι αὐτοῦ·	Who did not commit sin, Nor was <i>any</i> deceit found in his mouth,	Isa 53:9.
1 Pet 2:23	ὃς λοιδορούμενος οὐκ ἀντελοιδορεῖ, πάσχων οὐκ ἠπείλει, παρεδίδου δὲ τῷ κρίνοντι δικαίως·	who, when railed at, did not rail back; when suffering, did not make threats, but committed <u>himself</u> to him <i>who</i> judges righteously,	An allusion to Isa 53:7 . himself: from the middle voice (for reflexive pronoun).
1 Pet 2:24	ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνῆνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα, ταῖς ἁμαρτίαις ἀπογενόμενοι, τῇ δικαιοσύνῃ ζήσωμεν· οὐ τῷ μῶλωπι αὐτοῦ ἰάθητε.	who himself took up our sins in his body on the wood, in order that we, <u>having died</u> to sins, should live to righteousness: By whose <u>weal</u> you were healed.	Isa 53:5. The verse also alludes to Isa 53:4 . having died: or <i>having been removed</i> , but the contrast is with <i>should live</i> . weal: or <i>welt</i> , the linear scar or bruise after, e.g., flogging or whipping.
1 Pet 2:25	Ἦτε γὰρ ὡς πρόβατα πλανώμενα· ἀλλ' ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.	For you were like sheep going astray, but you have now returned to the shepherd and overseer of your <u>beings</u> .	Isa 53:6. beings ← <i>souls</i> .
1 Pet 3:1	Ὅμοίως, αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα, καὶ εἴ τινες ἀπειθούσιν τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀνατροφῆς ἀνευ λόγου {RP P1904: κερδηθήσονται} [TR: κερδηθήσωνται],	Likewise, you wives, <u>submit</u> to your own husbands, so that even if some <u>disbelieve</u> the word, they {RP P1904: will} [TR: may] be won over through the conduct of <i>their</i> wives without <i>the</i> word,	κερδηθήσονται, <i>will be won over</i> (non-classical future indicative), RP P1904 F1859=8/13 vs. κερδηθήσωνται, <i>may be won over</i> (non-classical future[!]) subjunctive), TR F1859=5/13 (Scrivener's ab*gjo). submit: imperative use of the participle. disbelieve: AV differs (<i>obey not</i>), also possible.

1 Pet 3:2	ἐποπτεύσαντες τὴν ἐν φόβῳ ἀγνὴν ἀναστροφὴν ὑμῶν.	as <u>they observe</u> your reverent conduct in fear.	as they observe ← <i>having observed</i> . See Matt 23:20.
1 Pet 3:3	Ἵν' ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν, καὶ περιθέσεως χρυσίων, ἢ ἐνδύσεως ἱματίων κόσμος·	And let <i>your</i> adorning not be <i>the</i> exterior plaiting of hair and putting on of gold or wearing of garments,	
1 Pet 3:4	ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, ἐν τῷ ἀφθάρτῳ τοῦ πραέος, καὶ ἡσυχίου πνεύματος, ὁ ἐστὶν ἐνώπιον τοῦ θεοῦ πολυτελής.	but the hidden man of the heart, with the indefectibility of the meek and quiet spirit, <u>which</u> is very valuable in God's sight.	which: agreeing with <i>spirit</i> , or generalizing the preceding concepts.
1 Pet 3:5	Οὕτως γάρ ποτε καὶ αἱ ἁγίαι γυναῖκες αἱ ἐλπίζουσαι ἐπὶ {RP: - } [P1904 TR: τὸν] θεὸν ἐκόσμου ἐαυτάς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν·	For in this way in the past also holy women – who put their hope in <u>God</u> – adorned themselves, being subject to their own husbands,	τὸν, <i>the (God)</i> : absent in RP F1859=4/12 (Scrivener's bdmo) vs. present in P1904 TR F1859=8/12. A disparity with RP, R=4:10.
1 Pet 3:6	ὥς Σάρρα ὑπήκουσεν τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα, ἧς ἐγενήθητε τέκνα, ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.	<i>just as</i> Sarah obeyed Abraham, calling him lord, of whom you <u>are</u> children, <i>and these women</i> <i>were doers of good works</i> and did not fear any <u>intimidation</u> .	are ← <i>became</i> . doers of good works: we refer ἀγαθοποιοῦσαι to the holy women of 1 Pet 3:5; AV differs, referring them to the daughters of Sarah, which is also possible. intimidation: AV differs somewhat (<i>amazement</i>).
1 Pet 3:7	Οἱ ἄνδρες ὁμοίως, συνοικοῦντες κατὰ γνώσιν, ὥς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ ἀπονέμοντες τιμὴν, ὥς καὶ συγκληρονόμοι χάριτος ζωῆς, εἰς τὸ μὴ {RP P1904: ἐγκόπτεσθαι} [TR: ἐκκόπτεσθαι] τὰς προσευχὰς ὑμῶν.	Husbands likewise, live with <i>them</i> in accordance with <i>your</i> knowledge, <u>bestowing</u> honour on the weaker feminine vessel, since you <i>are</i> also joint heirs to <i>the</i> gracious gift of life, so that your prayers may not be {RP P1904: impeded} [TR: cut off].	ἐγκόπτεσθαι, <i>be impeded</i> , RP P1904 F1859=4/12 (Scrivener's djkl) vs. ἐκκόπτεσθαι, <i>be cut out, cut off</i> , TR F1859=7/12 vs. ἐνκόπτεσθαι, <i>be impeded</i> (misspelled), F1859=1/12 (Scrivener's c). A disparity with RP, R=5:8, or a weak disparity, R=6:8 if the misspelling is counted. bestowing ← <i>as bestowing</i> . See Luke 2:37 (redundant ὥς).
1 Pet 3:8	Τὸ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὐσπλαγχνοί, φιλόφρονες·	Finally, <i>be</i> all of one mind, sympathetic, having brotherly love, compassionate, kindly minded,	

1 Pet 3:9	μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας· τοῦναντίον δὲ εὐλογοῦντες, εἰδότες ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογίαν κληρονομήσητε.	not repaying evil for evil, or abuse for abuse, but rather on the contrary giving blessing, knowing that you were called for this, in order that you may inherit blessing.	
1 Pet 3:10	Ὁ γὰρ θέλων ζῶην ἀγαπᾶν, καὶ ἰδεῖν ἡμέρας ἀγαθᾶς, παυσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ, καὶ χεῖλη αὐτοῦ τοῦ μὴ λαλησαι δόλον·	For let him <i>who</i> wishes to love life And see good days Restrain his tongue from evil And his lips from speaking deceit.	Ps 34:13MT, Ps 34:14MT (Ps 34:12AV, Ps 34:13AV).
1 Pet 3:11	ἐκκλινάτω ἀπὸ κακοῦ, καὶ ποιησάτω ἀγαθόν· ζητησάτω εἰρήνην, καὶ διωξάτω αὐτήν.	Let him turn away from evil And do good. Let him seek peace And pursue it.	Ps 34:15MT (Ps 34:14AV).
1 Pet 3:12	Ὅτι {RP P1904: - } [TR: οἱ] ὀφθαλμοὶ κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν· πρόσωπον δὲ κυρίου ἐπὶ ποιοῦντας κακά.	For {RP P1904: <i>The</i> } [TR: <i>The</i>] eyes of the Lord are fixed on the righteous, And his ears are directed to their entreaties, But the face of the Lord is set against Those who do evil.	οἱ, <i>the (eyes)</i> : absent in RP P1904 F1859=10/12 vs. present in TR F1859=2/12 (Scrivener's cj). Ps 34:16MT, Ps 34:17MT (Ps 34:15AV, Ps 34:16AV).
1 Pet 3:13	Καὶ τίς ὁ κακώσων ὑμᾶς, ἐὰν τοῦ ἀγαθοῦ μιμηταὶ γένησθε;	And <u>who will</u> do you harm, if you become imitators of <u>him who</u> is good?	who will ← <i>who (is) he (who) will</i> . him <i>who</i> : AV differs, reading <i>that which</i> , but one normally imitates a <i>person</i> rather than a <i>thing</i> . An exception in 3 John 1:11.
1 Pet 3:14	Ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι· τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ ταραχθῆτε·	But even if you were to suffer on account of righteousness, <i>you would be blessed. And do not fear their fearsomeness, nor be disturbed.</i>	Isa 8:12. fearsomeness ← <i>fear their fear</i> , i.e. <i>their show of being fearsome</i> . Subjective genitive, relating to <i>causing fear</i> .

1 Pet 3:15	κύριον δὲ τὸν θεὸν ἁγιάσατε ἐν ταῖς καρδίαις ὑμῶν· ἐτοιμοὶ δὲ αἰεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, μετὰ πραύτητος καὶ φόβου·	And sanctify the Lord God in your hearts, <i>being</i> always ready to give a defence to everyone who asks you for an account of the hope in you, <i>doing it</i> with meekness and fear,	Isa 8:13.
1 Pet 3:16	συνείδησιν ἔχοντες ἀγαθὴν, ἵνα, ἐν ᾧ {RP-text P1904: καταλαλοῦσιν} [RP-marg TR: καταλαλῶσιν] ὑμῶν ὡς κακοποιῶν, καταισχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν χριστῷ ἀναστροφὴν.	having a clear conscience so that in <i>the matter</i> for which they {RP-text P1904: - } [RP-marg TR: may] vilify you as an evildoer, those <i>who</i> treat <i>you</i> spitefully for your good conduct in Christ might be put to shame.	καταλαλοῦσιν, <i>they vilify</i> , RP-text P1904 F1859=4/13 (Scrivener's b**dfh) vs. καταλαλῶσιν, <i>they may vilify</i> (subjunctive, perhaps suggesting “whatever”, perhaps attracted by ἵνα), RP- marg TR F1859=6/13 vs. other readings, F1859=3/13 (Scrivener's acj). A weak disparity with RP-text, R=5:7.
1 Pet 3:17	Κρεῖττον γὰρ ἀγαθοποιούντας, εἰ {RP P1904: θέλοι} [TR: θέλει] τὸ θέλημα τοῦ θεοῦ, πάσχειν, ἢ κακοποιούντας.	For <i>it is</i> better for welldoers to suffer than evildoers, if the will of God {RP P1904: should <i>so</i> wish} [TR: <i>so</i> wishes].	θέλοι, <i>should wish, were to wish</i> (potential condition), RP P1904 F1859=11/12 vs. θέλει, <i>wishes</i> , TR F1859=0/12 vs. word absent, F1859=1/12 (Scrivener's l).
1 Pet 3:18	Ὅτι καὶ χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἐπάθεν, δίκαιος ὑπὲρ ἀδίκων, ἵνα {RP: ὑμᾶς} [P1904 TR: ἡμᾶς] προσάγῃ τῷ θεῷ, θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ {RP P1904: - } [TR: τῷ] πνεύματι,	For Christ also suffered for sins once, <i>the</i> just for <i>the</i> unjust, in order that he might bring {RP: you} [P1904 TR: us] to God, <i>he</i> ~~having been put to death~~ <i>in the flesh</i> but made alive by {RP P1904: <i>the</i> } [TR: <i>the</i>] spirit,	ὑμᾶς, <i>you</i> , RP F1859=5/12 (Scrivener's abjmo) vs. ἡμᾶς, <i>us</i> , P1904 TR F1859=7/12. A disparity with RP, R=5:9. AV differs textually. τῷ, <i>the (spirit)</i> : absent in RP P1904 F1859=11/12 vs. present in TR F1859=1/12 (Scrivener's g). <i>he</i> having been put to death: the grammatical antecedent of <i>he</i> is <i>Christ</i> . AV differs, potentially, as the antecedent could be read as <i>God</i> or <i>us</i> . by: or <i>in</i> .
1 Pet 3:19	ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν,	<u>by which</u> he also went and made proclamations to the spirits in prison,	by which: or <i>in which</i> , or <i>while</i> .

1 Pet 3:20	ἀπειθήσασιν ποτε, ὅτε {RP P1904: ἀπεξεδέχετο} [TR: ἀπαξ ἐξεδέχετο] ἡ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε, κατασκευαζομένης κιβωτοῦ, εἰς ἣν ὀλίγαι, τοῦτ' ἔστιν ὀκτὼ ψυχαί, δισώθησαν δι' ὕδατος·	who at one time were disobedient, when the longsuffering of God waited {RP P1904: - } [TR: once] in the days of Noah, while an ark was prepared, in which a few – that is eight people – were saved through water.	ἀπεξεδέχετο, waited (the prefixes add intensity), RP P1904 F1859=11/12 vs. ἀπαξ ἐξεδέχετο, waited once, TR F1859=0/12 vs. another reading, F1859=1/12 (Scrivener's m). AV differs textually. were disobedient: or <i>disbelieved</i> – the warning of the flood was <i>disbelieved</i>. people ← <i>souls</i>. through water: the water saved Noah and his family from the progeny of the (fallen) spirits of 1 Pet 3:19, i.e. the Nephilim of Gen 6:4. See also Num 13:33.
1 Pet 3:21	{RP P1904 S1550: ὃ} [E1624 S1894: ᾧ] {RP P1904: ἀντίτυπον νῦν καὶ ἡμᾶς} [TR: καὶ ἡμᾶς ἀντίτυπον νῦν] σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ρύπου, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν, δι' ἀναστάσεως Ἰησοῦ χριστοῦ,	And {RP P1904 S1550: this as} [E1624 S1894: in this] a counterpart also now saves us, <i>that is</i>, baptism, not <i>the</i> putting away of <i>the</i> filth of <i>the</i> flesh, but <i>the</i> quest for a clear conscience towards God, through <i>the</i> resurrection of Jesus Christ,	ὃ, <i>which</i>, RP P1904 S1550 F1859=7/12 (Scrivener's acfhjkm) vs. ᾧ, <i>to which</i>, E1624 S1894 F1859=5/12 (Scrivener's bdglo). ἀντίτυπον νῦν καὶ ἡμᾶς, <i>a counterpart now + also us</i>, RP P1904 F1859=9/12 (Scrivener's bdfghjkl, though bo read ἡμᾶς) vs. καὶ ἡμᾶς ἀντίτυπον νῦν, <i>also us + a counterpart now</i>, TR F1859=3/12 (Scrivener's acm, though cm read ἡμᾶς). quest for ← <i>inquiry of</i>. AV differs somewhat (<i>answer of</i>).
1 Pet 3:22	ὃς ἔστιν ἐν δεξιᾷ τοῦ θεοῦ, πορευθεὶς εἰς οὐρανόν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.	who is at <i>the</i> right <i>hand</i> of God, having gone to heaven, while angels and authorities and powers have been made subject to him.	
1 Pet 4:1	Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκί, καὶ ὑμεῖς τὴν αὐτὴν ἐννοιαν ὀπλίσασθε· ὅτι ὁ παθὼν ἐν σαρκί, πέπαυται ἁμαρτίας·	So <i>with</i> Christ having suffered on our behalf <i>in the</i> flesh, you arm yourselves too with the same mind, for he <i>who has</i> suffered in <i>the</i> flesh has ceased from sin,	in (<i>first occurrence in verse</i>): ← <i>to</i> or <i>for</i>, or perhaps <i>by</i>.

1 Pet 4:2	εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις, ἀλλὰ θελήματι θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιώσαι χρόνον.	<i>resulting in him</i> living the rest of <i>his</i> time in <i>the</i> flesh no longer in <u>man's</u> desires, but in <i>the</i> will of God.	man's ← <i>men's</i> , but not particularly gender-specific.
1 Pet 4:3	Ἄρκετός γάρ {RP-text TR: ἡμῖν} [RP-marg P1904: ὑμῖν] ὁ παρεληλυθὼς χρόνος τοῦ βίου τὸ θέλημα τῶν ἐθνῶν κατεργάσασθαι, πεπορευμένους ἐν ἄσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις, καὶ ἀθεμίτοις {RP TR: εἰδωλοατρείαις} [P1904: εἰδωλοατρίαις].	For the past <u>phase</u> of life <i>is</i> sufficient for {RP-text TR: us} [RP-marg P1904: you] in carrying out the will of <i>the</i> Gentiles, for {RP-text TR: us} [RP-marg P1904: you] to have walked in debaucheries, lusts, drunkenness with wine, orgies, drinking bouts and <u>forbidden</u> idolatries,	ἡμῖν, <i>for us</i> , RP-text TR F1859=6/12 vs. ὑμῖν, <i>for you</i> , RP-marg P1904 F1859=5/12 vs. word absent, F1859=1/12 (Scrivener's d). Nearly a disparity (#1) with RP-text, R=7:6. εἰδωλοατρείαις, (<i>in</i>) idolatries (1), RP TR F1859=2/13 (Scrivener's b*k) vs. εἰδωλοατρίαις, (<i>in</i>) idolatries (2), P1904 F1859=11/13. A strong disparity (#2) with RP, R=3:12. phase ← <i>time</i> . forbidden ← <i>not laid down (by law)</i> , with ↯
1 Pet 4:4	ἐν ᾧ ξενίζονται, μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦντες.	at which they are surprised when you don't go along with <i>them</i> to the same burst of excess, while they blaspheme,	↳ the understanding that things like this which are not sanctioned are disallowed. AV differs somewhat (<i>abominable</i>). go ← <i>run</i> .
1 Pet 4:5	οἱ ἀποδώσουσιν λόγον τῷ ἐτοίμως ἔχοντι κρίναι ζῶντας καὶ νεκρούς.	<i>they</i> who will render an account to him <i>who</i> is ready to judge <i>the</i> living and <i>the</i> dead.	
1 Pet 4:6	Εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη, ἵνα κριθῶσιν μὲν κατὰ ἀνθρώπους σαρκί, ζῶσιν δὲ κατὰ θεὸν πνεύματι.	For to this <i>end</i> the gospel was also preached to <i>the</i> dead: that they might be judged according to men in <i>the</i> flesh but live according to God in <i>the</i> spirit.	
1 Pet 4:7	Πάντων δὲ τὸ τέλος ἤγγικεν· σωφρονήσατε οὖν καὶ νήψατε εἰς {RP P1904 TR: τὰς} [MISC: -] προσευχάς.	But the end of all <i>things</i> has drawn near. So be sober-minded and abstemious for <i>the benefit</i> of {RP P1904 TR: <i>your</i> } [MISC: -] prayers.	τὰς, <i>the</i> : present in RP P1904 TR F1859=7/13 (Scrivener's ab**fghlm) vs. absent in F1859=6/13 (Scrivener's b*cdjko).

1 Pet 4:8	πρὸ πάντων δὲ τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι {RP S1550: - } [P1904 E1624 S1894: ἡ] ἀγάπη καλύψει πλήθος ἁμαρτιῶν·	And above all have intense love towards <u>one another</u> , because love will cover a multitude of sins .	ἡ, <i>the (love)</i> : absent in RP S1550 F1859=6/12 (Scrivener's cdjkl) vs. present in P1904 E1624 S1894 F1859=6/12 (Scrivener's abfghm). A weak disparity with RP, R=7:8. Prov 10:12. one another: reflexive pronoun for reciprocal.
1 Pet 4:9	φιλόξενοι εἰς ἀλλήλους ἀνευ γογγυσμῶν·	<i>Be</i> hospitable to <u>each other</u> without murmurings.	to each other: the classical reciprocal pronoun. Contrast the next verse.
1 Pet 4:10	ἕκαστος καθὼς ἔλαβεν χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος θεοῦ·	<i>Just</i> as each has received a gracious gift, <i>so</i> <u>serve each other</u> with it, like good stewards of <i>the</i> many-facetted grace of God.	serve: imperatival use of the participle. each other: reflexive pronoun for reciprocal pronoun. Contrast the previous verse.
1 Pet 4:11	εἴ τις λαλεῖ, ὡς λόγια θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος {RP P1904: ὡς} [TR: ἡς] χορηγεῖ ὁ θεός· ἵνα ἐν πασιν δοξάζεται ὁ θεὸς διὰ Ἰησοῦ χριστοῦ, ᾧ ἔστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.	If anyone speaks, <i>let it be</i> as oracles of God. If anyone ministers, <i>let it be</i> as from {RP P1904: strength as} [TR: <i>the strength which</i>] God provides, in order that God should be glorified in all <i>things</i> through Jesus Christ, who has the glory and the power throughout the durations of the ages. Amen.	ὡς, <i>as (God provides)</i> , RP P1904 F1859=7/13 (Scrivener's b*dfjlm) vs. ἡς, <i>which (God provides)</i> , TR F1859=6/13 (Scrivener's ab**cghk). Nearly a disparity with RP, R=8:7.
1 Pet 4:12	Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένη, ὡς ξένου ὑμῖν συμβαίνοντος·	Beloved, do not be surprised at the <u>trial by fire</u> in you <i>which</i> takes place to test you, as if <i>something</i> strange is happening to you,	<i>trial by fire</i> ← <i>burning</i> . in you: or <i>among you</i> .
1 Pet 4:13	ἀλλὰ {RP P1904 S1550 S1894: καθὼς} [E1624: καθὼς] κοινωνεῖτε τοῖς τοῦ χριστοῦ παθήμασιν, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῇτε ἀγαλλιωμένοι.	but <i>insofar</i> as you have a share in the sufferings of Christ, rejoice, so that at the revelation of his glory, you <u>in turn</u> may rejoice and be jubilant.	καθὼς, <i>insofar as (1)</i> , RP P1904 S1550 S1894 F1859=12/12 (incl. c(tacite)) vs. καθὼς, <i>insofar as (2)</i> , E1624 F1859=0/12. in turn ← <i>also</i> .

1 Pet 4:14	Εἰ ὀνειδίζεσθε ἐν ὀνόματι χριστοῦ, μακάριοι· ὅτι τὸ τῆς δόξης {RP TR: - } [P1904: καὶ δυνάμεως] καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται· κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται.	If you are reproached on account of <i>the</i> name of Christ, <i>you are</i> blessed, because the spirit of glory {RP TR: - } [P1904: and power] and of God rests on you. From their perspective he is blasphemed, but from your perspective he is glorified.	καὶ δυνάμεως, <i>and power</i> : absent in RP TR F1859=8/12 vs. present in P1904 F1859=4/12 (Scrivener's acgk).
1 Pet 4:15	Μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεύς, ἢ κλέπτης, ἢ κατακοπιός, ἢ ὡς ἀλλοτριοεπίσκοπος·	But do not let anyone of you suffer as a murderer or thief or evildoer or as a busybody.	But ← <i>For</i> .
1 Pet 4:16	εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνέσθω, δοξάζετω δὲ τὸν θεὸν ἐν τῷ μέρει τούτῳ.	But if <i>anyone suffers</i> as a Christian, let him not be ashamed, but let him glorify God in this respect.	
1 Pet 4:17	Ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ θεοῦ εὐαγγελίῳ;	For <i>it is</i> time for judgment to begin from the house of God; and if first with us, what <i>will be</i> the end of those <i>who disbelieve</i> the gospel of God?	with ← <i>from</i> . disbelieve: AV differs (<i>obey not</i>). Compare 1 Pet 2:8.
1 Pet 4:18	Καὶ εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἀμαρτωλὸς πού φανεῖται;	And if the righteous <i>person</i> is scarcely saved, where will the ungodly and sinful <i>person</i> appear?	
1 Pet 4:19	Ὡστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ, ὡς πιστῶ κτιστῇ παρατιθέσθωσαν τὰς ψυχὰς {RP P1904: αὐτῶν} [TR: εαυτῶν] ἐν ἀγαθοποιίᾳ.	So also let those <i>who</i> suffer according to God's will commit their {RP P1904: - } [TR: own] <i>lives</i> <i>to him</i> in well-doing, as to a faithful creator.	αὐτῶν, <i>their</i> , RP P1904 F1859=11/12 vs. εαυτῶν, <i>their own</i> , TR F1859=1/12 (Scrivener's <u>m</u>). lives ← <i>souls</i> .
1 Pet 5:1	Πρεσβυτέρους τοὺς ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός·	I exhort <i>the</i> elders among you, <i>as</i> a fellow elder and witness to the sufferings of Christ, and also <i>as</i> a partaker of the coming glory which <i>will be</i> revealed:	
1 Pet 5:2	ποιμάνετε τὸ ἐν ὑμῖν ποιμνιον τοῦ θεοῦ, ἐπισκοποῦντες μὴ ἀναγκαστῶς, ἀλλ' ἐκουσίως· μὴ δὲ αἰσχροκερδῶς, ἀλλὰ προθύμως·	tend the flock of God among you, overseeing <i>it</i> not under compulsion, but willingly, and not in a way <i>which is</i> shamefully greedy of gain, but wholeheartedly,	

1 Pet 5:3	{RP: μηδὲ} [P1904 TR: μηδ'] ὥς κατακυριεύοντες τῶν κληρῶν, ἀλλὰ τυποὶ γινόμενοι τοῦ ποιμνίου.	and not lording it over <u>those assigned to you</u> , but being models <u>for</u> the flock.	μηδὲ, <i>and not</i> (unapocopated), RP F1859=3/12 (Scrivener's ghl) vs. μηδ', <i>and not</i> (apocopated), P1904 TR F1859=9/12. A strong disparity with RP, R=3:11. those assigned ← <i>the allotments</i> . AV differs somewhat (<i>heritage</i>). for ← <i>of</i> .
1 Pet 5:4	Καὶ φανερωθέντος τοῦ ἀρχιποίμενος, κομειῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.	Then when the chief shepherd appears, you will obtain the unfading crown of glory.	appears ← <i>has appeared</i> . See Matt 23:20.
1 Pet 5:5	Ὅμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις· πάντες δὲ ἀλλήλοις ὑποτασσόμενοι, τὴν ταπεινοφροσύνην ἐγκομβώσασθε· ὅτι ὁ θεὸς ὑπερηφάνους ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.	Similarly <i>you</i> younger ones, be subject to <i>the</i> elders, and, all being subject to each other, gird yourselves with humility, for God opposes <i>the</i> arrogant But gives grace to <i>the</i> lowly.	Prov 3:34.
1 Pet 5:6	Ταπεινώθητε οὖν ὑπὸ τῇ κραταίᾳ χεὶρᾳ τοῦ θεοῦ, ἵνα ὑμᾶς υψώσῃ ἐν καιρῷ,	So <u>be humbled</u> under the strong hand of God, in order that he might exalt you in due course,	be humbled: see James 4:10.
1 Pet 5:7	πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρρίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.	having cast every concern of yours on him, for <u>he cares about you</u> .	he cares about you ← <i>it is a care to him about you</i> .
1 Pet 5:8	Νήψατε, γρηγορήσατε· ὁ ἀντίδικος ὑμῶν διάβολος, ὡς λέων ὠρυόμενος, περιπατεῖ ζητῶν τίνα καταπίῃ·	Be sober, keep watch {RP P1904: - } [TR: ὅτι] ὁ your adversary <i>the</i> devil walks around like a roaring lion, seeking anyone he <u>can devour</u> .	ὅτι, <i>because</i> : absent in RP P1904 F1859=8/12 vs. present in TR F1859=4/12 (Scrivener's achm). devour ← <i>swallow up</i> ← <i>drink down</i> .
1 Pet 5:9	ὣ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.	Resist him, <i>being</i> steadfast in the faith, knowing that the same <i>kinds</i> of sufferings are <u>inflicted</u> on your brotherhood in the world.	inflicted ← <i>accomplished</i> .

1 Pet 5:10	Ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας {RP P1904: ὑμᾶς} [TR: ἡμᾶς] εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν χριστῷ Ἰησοῦ, ὀλίγον παθόντας αὐτὸς {RP TR: καταρτίσαι} [P1904: καταρτίσει] ὑμᾶς, {RP P1904: στηρίξει} [TR: στηρίξει], {RP P1904: σθενώσει} [TR: σθενώσει], {RP P1904: θεμελιώσει} [TR: θεμελιώσει].	And {RP TR: may} [P1904: -] the God of all grace himself – who <i>has</i> called {RP P1904: you} [TR: us] into his age-abiding glory in Christ Jesus, {RP TR: - } [P1904: will,] after you have suffered for a little <i>while</i> – restore you, and {RP P1904: he will} [TR: may he] fortify, strengthen <i>and establish you</i>.	ὑμᾶς, <i>you</i>, RP P1904 F1859=9/12 vs. ἡμᾶς, <i>us</i>, TR F1859=3/12. AV differs textually. καταρτίσαι, <i>may he restore</i>, RP TR F1859=11/12 vs. καταρτίσει, <i>he will restore</i>, P1904 F1859=1/12. στηρίξει, <i>he will fortify</i>, RP P1904 F1859=8/13 vs. στηρίξει, <i>may he fortify</i>, TR F1859=5/13. σθενώσει, <i>he will strengthen</i>, RP P1904 F1859=8/13 vs. σθενώσει, <i>may he strengthen</i>, TR F1859=5/13. θεμελιώσει, <i>he will establish</i>, RP P1904 F1859=8/13 vs. θεμελιώσει, <i>may he establish</i>, TR F1859=5/13. AV differs textually.
1 Pet 5:11	Αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.	To him <i>be</i> glory and power throughout the durations of the ages. Amen.	
1 Pet 5:12	Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθὴ χάριν τοῦ θεοῦ εἰς ἣν ἐστήκατε.	I have written to <u>you</u> in a few <i>words</i> via Silvanus, the faithful brother, as I consider <i>him</i>, exhorting and testifying that this is <i>the</i> true grace of God in which you stand.	to you: or, associating with “faithful brother”, <i>for you</i>.
1 Pet 5:13	Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτή, καὶ Μάρκος ὁ υἱός μου.	The <i>Diaspora</i> in Babylon, jointly elect, greets you, as <i>does</i> <u>Mark</u> my son.	<i>Diaspora</i>: in structural balance with the elect Diaspora of 1 Pet 1:1. AV differs, supplying <i>church</i>. Mark: AV= <i>Marcus</i>.
1 Pet 5:14	Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. Εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν χριστῷ Ἰησοῦ. Ἀμήν.	Greet each other with a <u>loving kiss</u>. Peace to all of you who <i>are</i> in Christ Jesus. Amen.	loving kiss ← <i>kiss of love</i>, a Hebraic genitive.

<u>2 Pet</u> <u>1:1</u>	{RP P1904 S1550 E1624: Συμεών} [S1894: Σίμων] Πέτρος, δούλος καὶ ἄποστολος Ἰησοῦ χριστοῦ, τοῖς ἰσότημον ἡμῖν λαχοῦσιν πίστιν ἐν δικαιοσυνῇ τοῦ θεοῦ ἡμῶν καὶ σωτῆρος {RP P1904 S1550: - } [E1624 S1894: ἡμῶν] Ἰησοῦ χριστοῦ.	<i>From</i> Simon Peter, a servant and apostle of Jesus Christ, to those <i>who have</i> obtained equally precious faith to ours in <i>the</i> righteousness of our God and {RP P1904 S1550: - } [E1624 S1894: our] saviour, Jesus Christ,	Συμεών, <i>Symeon</i> (but we translate <i>Simon</i>), RP P1904 S1550 E1624 F1859=9/13 vs. Σίμων, <i>Simon</i> , S1894 F1859=4/13 (Scrivener's a*clm). ἡμῶν, <i>our</i> : absent in RP P1904 S1550 F1859=12/12 (incl. c(<i>tacite</i>)) vs. present in E1624 S1894 F1859=0/12. of our God and saviour, Jesus Christ: no article with <i>saviour</i> in the Greek. See Rom 1:7, showing why we repunctuate; AV differs.
2 Pet 1:2	χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ θεοῦ, καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν.	grace to you, and peace be plentiful in <i>the</i> acknowledgment of God and Jesus our Lord,	peace be plentiful: see 1 Pet 1:2.
2 Pet 1:3	ὥς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης, διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς.	since his divine power has bestowed on us everything pertaining to life and godliness, through acknowledgment of him <i>who</i> called us through glory and virtue,	through (<i>second occurrence in verse</i>): perhaps making adverbs, <i>gloriously and virtuously</i> , though translating so would conceal <i>glory and virtue</i> as the most likely antecedent to ὧν in the next verse. The word διὰ + genitive makes an adverb in Heb 13:22.
2 Pet 1:4	δι' ὧν τὰ {RP P1904: τίμια ἡμῖν καὶ μέγιστα} [TR: μεγίστα ἡμῖν καὶ τίμια] ἐπαγγέλματα δεδωρηται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθοράς.	<i>qualities</i> through which {RP P1904: precious and very great} [TR: very great and precious] promises have been given to us, in order that through these you might become partakers of divine nature, having fled from the corruption in <i>the</i> world, <i>which is</i> driven by covetousness.	τίμια ἡμῖν καὶ μέγιστα, <i>precious + to us + and very great</i> , RP P1904 F1859=9/12 vs. μέγιστα ἡμῖν καὶ τίμια, <i>very great + to us + and precious</i> , TR F1859=0/12 vs. other readings, F1859=3/12 (Scrivener's acm).
2 Pet 1:5	Καὶ αὐτὸ τοῦτο δέ, σπουδὴν πᾶσαν παρεισενέγκαντες, ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν,	And for this very <i>reason</i> , while bringing all zeal to bear, supply virtue in your faith, and in <i>your</i> virtue, knowledge,	bringing ← <i>having brought</i> . See Matt 23:20.

2 Pet 1:6	ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατεῖᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν,	and in <i>your</i> knowledge, self-control, and in <i>your</i> self-control, endurance, and in <i>your</i> endurance, godliness,	
2 Pet 1:7	ἐν δὲ τῇ εὐσεβείᾳ τὴν {RP P1904 S1550 S1894: φιλαδελφίαν} [E1624: φλιαδελφίαν], ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην.	and in <i>your</i> godliness, brotherly affection , and in <i>your</i> brotherly affection, love.	φιλαδελφίαν, <i>brotherly love</i> , RP P1904 S1550 S1894 F1859=12/12 vs. φλιαδελφίαν, <i>brotherly love</i> (misspelled), E1624 F1859=0/12.
2 Pet 1:8	Ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα, οὐκ ἄργους οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ ἐπίγνωσιν.	For <u>if</u> these <i>things</i> belong to you and abound, they establish <i>you as</i> neither inactive nor unfruitful in the acknowledgment of our Lord Jesus Christ.	if: conditional use of the participle.
2 Pet 1:9	Ὡ γὰρ μὴ πάρεστιν ταῦτα, τυφλὸς ἐστίν, μυωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλοι αὐτοῦ ἀμαρτιῶν.	For <u>he who lacks these things</u> is blind, short-sighted, <u>oblivious</u> of the cleansing of his past sins.	<i>he</i> who lacks these <i>things</i> ← <i>to whom these (things) are not present</i> . oblivious ← <i>having received oblivion</i> .
2 Pet 1:10	Διὸ μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε·	Therefore, brothers, be eager rather to make your calling and election steadfast. For <u>if</u> you do these <i>things</i> , you will certainly never stumble.	if: conditional use of the participle.
2 Pet 1:11	οὕτως γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ χριστοῦ.	For <u>this is how</u> the way into the age-abiding kingdom of our Lord and saviour Jesus Christ will be richly supplied to you.	this <i>is how</i> ← <i>thus</i> .
2 Pet 1:12	Διὸ οὐκ ἀμελήσω {RP P1904: ἀεὶ ὑμᾶς} [TR: ὑμᾶς ἀεὶ] ὑπομιμνήσκω περὶ τούτων, καί περ εἰδότας, καὶ ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ.	<u>This is why</u> I will not be negligent in <u>always reminding you</u> about these <i>things</i> , although you know <i>them</i> and <i>have been</i> confirmed in the present truth.	ἀεὶ ὑμᾶς, <i>always + you</i> , RP P1904 F1859=9/12 vs. ὑμᾶς ἀεὶ, <i>you + always</i> , TR F1859=3/12 (Scrivener's ack). This <i>is why</i> ← <i>On account of which</i> .
2 Pet 1:13	Δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει·	And I consider <i>it a</i> righteous <i>matter</i> , as long as I am in this <u>tent</u> , to rouse you in reminding <i>you</i> ,	tent: i.e. <i>mortal body</i> .

2 Pet 1:14	εἰδὼς ὅτι ταχινὴ ἐστὶν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ κύριος ἡμῶν Ἰησοῦς χριστὸς ἐδήλωσεν μοι.	knowing that I <u>shall</u> <u>imminently</u> <u>be</u> <u>divesting</u> <u>myself</u> <u>of</u> <u>my</u> <u>tent</u> , as indeed our Lord Jesus Christ has shown me.	I shall imminently be divesting myself of my tent ← <i>the disposal of my tent is imminent.</i>
2 Pet 1:15	Σπουδάσω δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἐξοδὸν τὴν τούτων μνήμην ποιεῖσθαι.	And I will also be eager to always have you making remembrance of these <i>things</i> after my <u>departure</u> .	departure ← <i>exodus</i> .
2 Pet 1:16	Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γεννηθέντες τῆς ἐκείνου μεγαλειότητος.	For we have not made known to you the power and coming of our Lord Jesus Christ <u>by following</u> sophisticated fables, but <u>as having been</u> eye-witnesses of <u>his</u> majesty.	by following ← <i>having followed</i> . See Matt 23:20. Gerundial use of the participle. having been ← <i>having become</i> . his ← <i>of that (one)</i> .
2 Pet 1:17	Λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιαύσδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδόκησα·	For he received honour and glory from God <i>the</i> father when an utterance was delivered to him, such as <i>is from</i> magnificent glory, <i>saying</i> , “This is my beloved son, with whom I am very pleased”,	from ← <i>by</i> . The quote (“This is my beloved son ...”) is in the gospels at Matt 3:17, Matt 17:5, Mark 9:7, Luke 9:35.
2 Pet 1:18	καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθείσαν, σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ.	and we heard this utterance transmitted from heaven when we were with him <u>on</u> the holy mountain.	on ← <i>in</i> , but not as strong as <i>inside</i> .
2 Pet 1:19	Καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ὡς καλῶς ποιεῖτε προσέχοντες, ὥς λύχνῳ φαίνοντι ἐν ἀσχημῶ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ, καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν·	Yet we have <i>the more</i> <u>steadfast</u> prophetic word whereby you do well <u>if</u> you heed <i>it</i> , like a lamp shining in a drab place until <i>the</i> day dawns and <i>the</i> <u>light-bearer</u> rises in your hearts,	more steadfast: because the written word is more durable and complete than Peter's recollection of the events, and it remains first-hand information in our day. if: conditional use of the participle. light-bearer: AV differs somewhat (<i>day star</i>).
2 Pet 1:20	τοῦτο πρῶτον γινώσκοντες, ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται.	knowing this first <i>of all</i> , that no prophecy of scripture comes about <u>as a</u> <u>private</u> <u>deed</u> .	as a private deed ← <i>of a private releasing, of its own discharge</i> (e.g. of a financial obligation [MM]). Perhaps <i>by issuing itself</i> .

2 Pet 1:21	Οὐ γὰρ θελήματι ἀνθρώπου ἤνέχθη ποτὲ προφητεία, ἀλλ' ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν {RP P1904 S1894: - } [S1550 E1624: οἱ] ἅγιοι θεοῦ ἄνθρωποι.	For prophecy was never produced by <i>the</i> will of man, but <i>when</i> {RP P1904 S1894: - } [S1550 E1624: <i>the</i>] holy men of God spoke <i>as they were</i> borne along by holy spirit.	οἱ, <i>the (holy men)</i> : absent in RP P1904 S1894 F1859=11/12 vs. present in S1550 E1624 F1859=1/12 (Scrivener's a).
2 Pet 2:1	Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἰρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσποτὴν ἀρνούμενοι, ἐπάγοντες ἐαυτοῖς ταχινὴν ἀπώλειαν.	But there <u>were</u> also false prophets among the people, <i>just</i> as there will also be false teachers among you, who will surreptitiously introduce <u>destructive heresies</u> , also denying the master who bought <u>them</u> , bringing swift destruction on themselves.	were ← <i>became, came about</i> . This is balanced by the ordinary verb <i>to be</i> in the next clause. destructive heresies ← <i>heresies of destruction</i> , a Hebraic genitive. them: we take this as referring to <i>the people</i> , rather than <i>the</i> <i>false prophets</i> .
2 Pet 2:2	Καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς {RP P1904: ἀσελγείαις} [TR: ἀπωλείαις], δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται.	And many will follow their {RP P1904: debaucheries} [TR: <u>destructive ways</u>], on account of whom the way of the truth will be blasphemed.	ἀσελγείαις, <i>licentiousnesses</i> , <i>debaucheries</i> , RP P1904 F1859=12/12 vs. ἀπωλείαις, <i>destructivenesses</i> , TR F1859=0/12. AV differs textually.
2 Pet 2:3	Καὶ ἐν πλεονεξία πλαστοῖς λόγοις ὑμᾶς ἐμπορεύονται· οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ {RP P1904: νυστάξει} [TR: νυστάζει].	And <i>prompted</i> by greed, they will make merchandise of you with fabricated words – <i>they</i> for whom judgment from long ago does not lie idle, and whose destruction {RP P1904: will} [TR: <u>does</u>] not slumber.	νυστάξει, <i>will not slumber</i> , RP P1904 F1859=7/13 (Scrivener's hklmo) vs. νυστάζει, <i>does not slumber</i> , TR F1859=6/13 (Scrivener's abcefg). Doubting Scrivener's alphabetic sequences, we read ξ in abcefg(?)hklmo, and ζ in dp(?). greed or <i>fraudulence</i> . See 1 Cor 5:10.

2 Pet 2:4	Εἰ γὰρ ὁ θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἔφείσατο, ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν {RP P1904: τηρουμένους} [TR: τετηρημένους].	For if God did not spare angels who sinned but consigned <i>them</i> to Tartarus in chains of underworld gloom <u>under</u> <u>guard</u> , and he <u>delivered</u> <i>them</i> to judgment,	τηρουμένους, <i>being guarded / reserved</i> , RP P1904 F1859=12/13 vs. τετηρημένους, <i>having been guarded / reserved</i> , TR F1859=1/13 (Scrivener's b). if: the apodosis to this clause starts in verse 9. This necessitates retaining a long sentence. delivered: AV differs somewhat, associating the word with <i>into chains</i> .
2 Pet 2:5	καὶ ἀρχαίου κόσμου οὐκ ἔφείσατο, {RP-text P1904: ἀλλὰ} [RP-marg TR: ἀλλ'] ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν, κατακλυσμὸν κόσμῳ ἄσεβων ἐπάξας.	and he did not spare <i>the</i> old world, <i>but</i> he did preserve Noah <i>in a</i> <i>company of eight</i> , a preacher of righteousness, when he brought a flood onto a world of <i>the</i> ungodly,	ἀλλὰ, <i>but</i> (unapocopated), RP-text P1904 F1859=3/13 (Scrivener's gjl) vs. ἀλλ', <i>but</i> (apocopated), RP-marg TR F1859=10/13 (Scrivener's abcdfhkmno). A disparity with RP-text, R=4:11. Noah <i>in a company of eight</i> ← <i>Noah (as) eighth</i> . preacher: or <i>herald</i> .
2 Pet 2:6	καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας καταστροφή κατέκρινεν, ὑπόδειγμα μελλόντων ἄσεβεῖν τεθεικώς.	and as he reduced <i>the</i> cities of Sodom and Gomorrah to ashes, he condemned <i>them</i> with a <u>downfall</u> , <u>making</u> an example for <i>those who</i> intend to be ungodly,	downfall ← <i>overturning</i> , also used classically and in the secular papyri of <i>death</i> . making ← <i>having set</i> . See Matt 23:20, though here a perfect participle.
2 Pet 2:7	καὶ δίκαιον Λῶτ, καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἄσελγείᾳ ἀναστροφῆς, ἐρρύσατο.	and he delivered righteous Lot <i>who was</i> worn down by the behaviour of <i>those</i> unprincipled <i>individuals</i> in <i>their</i> debauchery,	those ← <i>the</i> .
2 Pet 2:8	βλέμματι γὰρ καὶ ἄκοῃ ὁ δίκαιος, ἐγκατοικῶν ἐν αὐτοῖς, ἡμέραν ἕξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἐργοῖς ἐβασάνιζεν.	for he <i>who was</i> righteous, dwelling among them, at the sight and sound of <i>them</i> tortured <i>his</i> righteous <u>mind</u> day after day at <i>their</i> lawless deeds –	tortured <i>his</i> righteous mind ← <i>tortured a righteous soul</i> , perhaps meaning <i>allowed himself to feel the full affront to his moral sense</i> . The tenor is more active on Lot's part than <i>was tortured</i> .

2 Pet 2:9	οἶδεν κύριος εὐσεβεῖς ἐκ {RP P1904 S1550 E1624: πειρασμοῦ} [S1894: πειρασμῶν] ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν·	<i>if so</i> – then the Lord knows how to deliver the godly from {RP P1904 S1550 E1624: temptation} [S1894: temptations], and to guard the unrighteous up to the day of judgment to be punished,	πειρασμοῦ, <i>temptation</i> , RP P1904 S1550 E1624 F1859=10/13 vs. πειρασμῶν, <i>temptations</i> , S1894 F1859=3/13 (Scrivener's <i>ahm</i>). <i>if so</i> : resuming from verse 4. to be punished ← <i>being punished</i> . Perhaps standing for a classical future participle of purpose. See Matt 20:20.
2 Pet 2:10	μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομένους, καὶ κυριότητος καταφρονούντας. Τολμηταί, αὐθάδεις, δόξας οὐ τρέμουσιν βλασφημούντες·	and especially those walking after the flesh with depraved desires, also despising lordship. Daring they are, presumptuous, not afraid to blaspheme those in glory,	with depraved desires ← <i>in desire of defilement</i> . those in glory ← <i>glories, glorifications</i> . [MG] interprets as the good angels. Angels good and fallen are a theme in this chapter, the progeny of the fallen ones being ↴
2 Pet 2:11	ὅπου ἄγγελοι, ἰσχυροὶ καὶ δυνάμει μείζονες ὄντες, οὐ φέρουσιν κατ' αὐτῶν παρὰ κυρίῳ βλάσφημον κρίσιν.	where angels, being greater in strength and power, do not pronounce a defamatory judgment against them before the Lord.	↳ the Nephilim of Num 13:33 and Gen 6:4 (note Noah in 2 Pet 2:5). Compare Jude 1:6.
2 Pet 2:12	Οὗτοι δέ, ὥς ἄλογα ζῶα φυσικὰ {RP P1904 S1550 S1894: γεγεννημένα} [E1624: γεγεννημένα] εἰς ἄλωσιν καὶ φθοράν, ἐν οἷς ἄγνοοῦσιν βλασφημούντες, ἐν τῇ φθορᾷ αὐτῶν καταφθαρήσονται,	But these, like unreasoning animals in the order of nature, {RP P1904 S1550 S1894: born} [E1624: begotten] to capture and to corrupt, who blaspheme against those they do not understand, will be utterly destroyed in their own corruption,	γεγεννημένα, <i>born</i> , RP P1904 S1550 S1894 F1859=11/13 vs. γεγεννημένα, <i>begotten</i> , E1624 F1859=2/13 (Scrivener's <i>am</i>). in the order of nature ← <i>natural</i> , implying being bound to the physical universe, in contrast to the angelic realm proper. to capture and to corrupt ← <i>for capture and corruption</i> . We ↴
2 Pet 2:13	κομιοῦμενοι μισθὸν ἀδικίας, ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν, σπῖλοι καὶ μωμοί, ἐντρυφῶντες ἐν ταῖς ἀπαταῖς αὐτῶν συνευωχούμενοι ὑμῖν,	who will receive the wages of iniquity in full, since they consider running riot in the daytime a pleasure. They are stains and blemishes, revelling in their deceits as they feast with you,	↳ interpret this as something active; AV differs (<i>to be taken and destroyed</i>), passive. in full: κομίζομαι can mean <i>to receive in full</i> . since: causal use of the participle.

2 Pet 2:14	ὀφθαλμοὺς ἔχοντες μεστους μοιχαλίδος καὶ ἀκαταπαύστους, ἀμαρτίας, δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην {RP P1904: πλεονεξίας} [TR: πλεονεξίας] ἔχοντες, κατάρας τέκνα·	having eyes full of an adulteress and <i>being</i> unceasing in sin, enticing unstable <u>people</u>, having a heart practised in <u>fraud</u>, <u>cursed children</u>;	πλεονεξίας, <i>greed / fraud</i> (accusative of respect, or possibly genitive as with verbs of filling), RP P1904 F1859=9/13 vs. πλεονεξίας, <i>in greeds</i>, TR F1859=4/13 (Scrivener's abfj). people ← <i>souls</i>. in fraud: or <i>in covetousness</i>, <i>greed</i>. See 1 Cor 5:10. cursed children ← <i>children of</i> <i>a curse</i>.
2 Pet 2:15	καταλιπόντες {RP P1904: - } [TR: τὴν] εὐθεῖαν ὁδὸν ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βοσόρ, ὃς μισθὸν ἀδικίας ἠγάπησεν,	abandoning {RP P1904: <i>the</i>} [TR: <i>the</i>] straight way, they have gone astray, following the way of Balaam the <i>son</i> of Beor, who loved <i>the</i> wages of iniquity,	τὴν, <i>the (straight way)</i>: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. Beor: Greek, <i>Bosor</i>, σ transliterating ν.
2 Pet 2:16	ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας· ὑποζύγιον ἄφωνον, ἐν ἀνθρώπου φωνῇ φθεγξάμενον, ἐκώλυσεν τὴν τοῦ προφήτου παραφρονίαν.	and <i>who</i> suffered <i>the</i> conviction of his own transgression, when a mute beast of burden, <u>speaking</u> with a human voice, thwarted the <u>deranged intention</u> of the prophet.	speaking ← <i>having spoken</i>. See Matt 23:20. deranged intention ← <i>derangement</i>.
2 Pet 2:17	Οὗτοί εἰσιν πηγαὶ ἄνυδροι, νεφέλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.	These <i>individuals</i> are sources without water, clouds driven by a tempest, for whom the underworld gloom of darkness throughout <i>the</i> age is reserved.	
2 Pet 2:18	Ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι, δελεάζουσιν ἐν ἐπιθυμίαις σαρκός, {RP P1904 S1550: - } [E1624 S1894: ἐν] ἀσελγείαις, τοὺς ὄντως ἀποφυγόντας τοὺς ἐν πλάνῃ ἀναστρεφομένους,	For they speak <u>bombastically vain words</u> <i>as</i> they entice – with lusts of <i>the flesh</i> {RP P1904 S1550: <i>and</i>} [E1624 S1894: <i>with</i>] debaucheries – those <i>who</i> actually had fled from those <i>who</i> conduct themselves in error.	ἐν, <i>in, by, with (debauchery)</i> (strengthening the dative of instrument): absent in RP P1904 S1550 F1859=9/13 (incl. <i>c(tacite)</i>) vs. present in E1624 S1894 F1859=4/13 (Scrivener's adho). bombastically vain words ← <i>immoderate (things) of vanity</i>.

2 Pet 2:19	ἐλευθερίαν αὐτοῖς, ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ὥ γάρ τις ἡττήται, τούτῳ καὶ δεδούλωται.	While they promise them freedom, they themselves are servants of corruption. For one <u>is</u> brought into slavery by <u>any</u> one to whom one <u>y</u> ields.	is ← <i>has been</i> . anyone ← <i>this (one)</i> . yields ← <i>has yielded or has been defeated</i> .
2 Pet 2:20	Εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου καὶ σωτήρος Ἰησοῦ χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες ἡττῶνται, γέγονεν αὐτοῖς τὰ εσχάτα χείρονα τῶν πρώτων.	For if having fled the defilements of the world in acknowledgment of the Lord and saviour Jesus Christ, they again become entangled by these <i>things</i> and yield <i>to them</i> , their final <i>state</i> <u>is</u> <u>then</u> worse than <i>their</i> first <i>one</i> .	is then ← <i>has become</i> .
2 Pet 2:21	Κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης, ἢ ἐπιγνοῦσιν ἐπιστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς.	For it would have been better for them not to have acknowledged the way of righteousness than for them having acknowledged <i>it</i> to turn aside from the holy commandment handed down to them.	
2 Pet 2:22	Συμβέβηκεν δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας, Κυνὸν ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα, καὶ ὕς λουσαμένη εἰς κύλισμα βορβόρου.	And the <i>enactment</i> of the true proverb has happened to them: a dog which has returned to its own vomit , and a washed sow to wallowing in <i>the</i> mud.	Prov 26:11.
2 Pet 3:1	Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῇ διάνοιαν,	Beloved, I am writing this <i>second of my</i> epistles to you <u>now</u> , in <u>which</u> I am stirring your honest mind with a reminder,	second <i>of my</i> epistles ← <i>second epistle</i> . We introduce a plural here for the sake of the relative pronoun which follows (αἷς). now ← <i>already</i> . which: plural, so referring to both epistles.
2 Pet 3:2	μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων {RP P1904: ὑμῶν} [TR: ἡμῶν] ἐντολῆς τοῦ κυρίου καὶ σωτήρος·	to remember the words spoken before by the holy prophets, and {RP P1904: your} [TR: <u>our</u>] <u>apostolic</u> command <u>from</u> the Lord and saviour,	ὑμῶν, <i>your</i> , RP P1904 F1859=10/13 vs. ἡμῶν, <i>our</i> , TR F1859=3/13 (Scrivener's ajk). Objective and subjective genitive respectively. AV differs textually. apostolic ← <i>of the apostles</i> . from ← <i>of</i> .

2 Pet 3:3	τοῦτο πρῶτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ' {RP TR: ἐσχάτου} [P1904: ἐσχάτων] τῶν ἡμερῶν ἐμπαίκεται, κατὰ τὰς ἰδίας {RP P1904: ἐπιθυμίας αὐτῶν} [TR: αὐτῶν ἐπιθυμίας] πορευόμενοι,	knowing this first <i>of all</i> , that in <i>the latter</i> days scoffers will come walking after <i>their own</i> <i>desires</i> .	ἐσχάτου, <i>last</i> (singular), RP TR F1859=8/13 vs. ἐσχάτων, <i>last</i> (plural), P1904 F1859=5/13 (Scrivener's adhkl). ἐπιθυμίας αὐτῶν, <i>desires</i> + <i>their</i> , RP P1904 F1859=12/14 vs. αὐτῶν ἐπιθυμίας, <i>their</i> + <i>desires</i> , TR F1859=2/14 (Scrivener's am**).
2 Pet 3:4	καὶ λέγοντες, Ποῦ ἔστιν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; Ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτίσεως.	and saying, "Where is the promise of his coming? For since the fathers fell asleep, everything has been continuing this way from <i>the</i> beginning of creation."	
2 Pet 3:5	Λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι οὐρανοὶ ἦσαν ἐκπαλαι, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα, τῷ τοῦ θεοῦ λόγῳ,	For they willingly ignore <i>the fact</i> that <i>the</i> heavens have been in existence from long ago, and land <i>came</i> out of water and through water, and it holds together by the word of God,	Punctuation: we, with P1904 have changed the word association slightly by moving the comma. Under RP TBS- TR AV punctuation, we would read <i>and land came out of</i> <i>water; and it holds together</i> <i>through water; by the word of</i> <i>God</i> . So AV differs.
2 Pet 3:6	δι' ὧν ὁ τότε κόσμος ὑδατι κατακλυσθεὶς ἀπώλετο·	<u>by which means</u> the world of that time was flooded with water and perished.	by which <i>means</i> : the relative pronoun is plural.
2 Pet 3:7	οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ {RP P1904 E1624 S1894: τῷ} [S1550: -] {RP P1904 S1550: αὐτοῦ} [E1624 S1894: αὐτῷ] λόγῳ τεθησαυρισμένοι εἰσίν, πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.	But the present heavens and earth, by {RP P1904 S1550: his} [E1624 S1894: the same] word, are kept in store, reserved to fire until <i>the</i> day of judgment and destruction of the ungodly men.	τῷ, (definite article, part of the construction for <i>same</i>): present in RP P1904 E1624 S1894 F1859=13/13 vs. absent in S1550 F1859=0/13. αὐτοῦ, <i>his</i> , RP P1904 F1859=13/14 vs. αὐτῷ, <i>the</i> <i>same</i> , TR F1859=1/14 (Scrivener's a*). AV differs textually.
2 Pet 3:8	Ἐν δὲ τούτῳ μὴ λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα παρὰ κυρίῳ ὥς χίλια ἔτη, καὶ χίλια ἔτη ὥς ἡμέρα μία.	Let not one of you fail to notice this one <i>fact</i> , beloved, that one day with <i>the Lord is as a thousand</i> years, and a thousand years are as one day.	An allusion to Ps 90:4 .

2 Pet 3:9	Οὐ βραδύνει ὁ κύριος τῆς ἐπαγγελίας, ὥς τινες {RP TR: βραδυτήτα} [P1904: βραδύτητα] ἡγοῦνται· ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς, μὴ βουλόμενός τινας ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωρήσει.	The Lord <u>will not delay</u> with the promise, as some consider <u>delay</u>, but he is longsuffering towards us, not wishing that any should perish, but that all should <u>come to</u> repentance.	βραδυτήτα, <i>slowness, delay</i>, RP TR vs. βραδύτητα, <i>slowness, delay</i>, P1904. Scrivener in F1859 does not give accentuation variations. [LS] agrees with RP. Most (all?) other nouns of this type are recessive – (compare εὐθύτητος Heb 1:8, πρῶτης Gal 5:23). will not delay: re-accenting βραδύνει, <i>does not delay</i>, to βραδυνεῖ. An accentuation divergence from RP P1904 TBS-TR. come to: other meanings of this verb are <i>yield to, make way for, advance to</i>.
2 Pet 3:10	Ἦξει δὲ ἡ ἡμέρα κυρίου ὥς κλέπτης ἐν νυκτί, ἐν ᾗ {RP TR: οἱ} [P1904: -] οὐρανοὶ ῥοιζήδον παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται.	For <u>the day of the</u> Lord will come as a thief in <u>the</u> night, on which {RP TR: the} [P1904: <i>the</i>] heavens will pass away with a loud noise, <u>the</u> elements will burn up and will be dissolved, and <u>the</u> earth and the works in it will be thoroughly burnt up.	οἱ, <i>the (heavens)</i>: present in RP TR F1859=6/13 (Scrivener's bcfgno) vs. absent in P1904 F1859=7/13 (Scrivener's adhiklm). A weak disparity with RP, R=7:8, all the weaker with the weaker manuscripts against the side of RP (hm weak?). the day of <i>the</i> Lord: see Rev 1:10.
2 Pet 3:11	Τούτων οὖν πάντων λυομένων, ποταποὺς δεῖ ὑπάρχειν ὑμᾶς ἐν ἁγίαις ἀναστροφαῖς καὶ εὐσεβείαις,	Seeing that all these <i>things are to be</i> dissolved, then, what kind of <i>people</i> should you be in holy conduct and godliness,	
2 Pet 3:12	προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται, καὶ στοιχεῖα καυσούμενα τήκεται;	awaiting and eagerly seeking the coming of the day of God by <i>means of</i> <u>which</u> <i>the</i> heavens will be set on fire and <u>dissolved</u> and <i>the</i> elements <i>will</i> be <u>burnt</u> and melt?	which: the antecedent is <i>day</i> (feminine). dissolved ... burnt: these present tense forms obtain a future time reference from the corresponding main verb.
2 Pet 3:13	Καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ.	But we await new heavens and a new earth, according to his promise, <i>places</i> in <u>which</u> righteousness dwells.	Isa 65:17, Isa 66:22. See also Rev 21:1. which: the antecedent is <i>new heavens and a new earth</i> (which we bring out by supplying the word <i>places</i>).

2 Pet 3:14	Διό, ἀγαπητοί, ταῦτα προσδοκῶντες, σπουδάσατε ἀσπιλοι καὶ ἀμώμητοι αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ.	Therefore, beloved, while waiting for these <i>things</i> , be zealous to be found without spot and without blemish by him in peace.	
2 Pet 3:15	Καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἡγείσθε, καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν αὐτῷ δοθείσαν σοφίαν ἐγράψεν ὑμῖν·	And consider our Lord's longsuffering <i>as</i> salvation, as our beloved brother Paul also wrote to you according to the wisdom given to him,	
2 Pet 3:16	ὥς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, λαλῶν ἐν αὐταῖς περὶ τούτων· ἐν οἷς ἔστιν δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν, ὥς καὶ τὰς λοιπὰς γραφάς, πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν.	as indeed in all <i>his</i> epistles, in which he speaks about these <i>matters, matters</i> in <i>which</i> there are some <i>things that</i> are difficult to understand which unlearned and unstable <i>individuals</i> pervert, as <i>they</i> also <i>do</i> with other scriptures, to their own <u>destruction</u> .	which: the antecedent is the neuter plural τούτων, so not the feminine <i>epistles</i> . We bring this out by supplying the word <i>matters</i> again. destruction: or <i>loss</i> . In view of the references to fallen angels, we regard the former meaning, <i>destruction</i> , as more probable here.
2 Pet 3:17	Ὑμεῖς οὖν, ἀγαπητοί, προγινώσκοντες φυλάσσεσθε, ἵνα μὴ, τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες, ἐκπέσητε τοῦ ἰδίου στηριγμοῦ.	You, therefore, beloved, knowing <i>these things</i> beforehand, be on your guard that you are not <u>led away likewise</u> by the error of the unprincipled, and you fall away from your own steadfast ground.	led away likewise ← <i>jointly led away</i> or, [LS], <i>accommodate oneself to</i> .
2 Pet 3:18	Αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ χριστοῦ. Αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. Ἀμήν.	But grow in grace and knowledge of our Lord and saviour Jesus Christ. To him <i>be</i> glory both now and throughout <i>the age-abiding day</i> . Amen.	age-abiding day ← <i>day of the age</i> .
1 John 1:1	Ὁ ᾧν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασαμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς.	<i>That</i> which was from <i>the</i> beginning, <i>that</i> which we have heard, <i>that</i> which we have seen with our eyes, <i>that</i> which we beheld and <i>which</i> our hands felt, concerning the word of life	

1 John 1:2	Καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἑώρακαμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον, ἣτις ἦν πρὸς τὸν πατέρα, καὶ ἐφανερώθη ἡμῖν.	– for the life was made manifest, and we have seen and we testify and proclaim the age-abiding life to you which was with the father and was made manifest to us –	for: causal use of καί.
1 John 1:3	“Ὁ ἑώρακαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ’ ἡμῶν· καὶ ἡ κοινωνία δεῖ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ·	that which we have seen and heard we proclaim to you, so that you too may have fellowship with us. Moreover our fellowship is with the father and with his son Jesus Christ.	
1 John 1:4	καὶ ταῦτα γράφομεν ὑμῖν, ἵνα ἡ χαρὰ {RP-text P1904 S1550: ἡμῶν} [RP-marg E1624 S1894: ὑμῶν] ἡ πεπληρωμένη.	And we write these things to you in order that {RP-text P1904 S1550: our} [RP-marg E1624 S1894: your] joy may be complete.	ἡμῶν, our, RP-text P1904 S1550 F1859=9/13 vs. ὑμῶν, your, RP-marg E1624 S1894 F1859=4/13 (Scrivener's acdj). complete ← completed, filled.
1 John 1:5	Καὶ {RP: ἔστιν αὕτη} [P1904 TR: αὕτη ἐστίν] ἡ {RP S1894: ἀγγελία} [P1904 S1550 E1624: ἐπαγγελία] ἣν ἀκηκόαμεν ἀπ’ αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστίν, καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.	And this is the {RP S1894: message} [P1904 S1550 E1624: promise] which we have heard from him and report back to you, that God is light, and in him is no darkness at all.	ἔστιν αὕτη, is + this, RP F1859=9/13 vs. αὕτη ἐστίν, this + is, P1904 TR F1859=4/13 (Scrivener's bdjo). ἀγγελία, message, RP S1894 F1859=9/13 vs. ἐπαγγελία, promise, P1904 S1550 E1624 F1859=4/13 (Scrivener's abmo).
1 John 1:6	Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ’ αὐτοῦ, καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν·	If we say that we have fellowship with him but we walk in darkness, we are lying and not reflecting the truth.	reflecting ← doing, representing [LS] section A.I.3.
1 John 1:7	ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὥς αὐτός ἐστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ’ ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ χριστοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.	But if we walk in the light, as he himself is in the light, we have fellowship with each other, and the blood of Jesus Christ his son cleanses us from all sin.	

1 John 1:8	Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν.	If we say that we do not have sin, we <u>deceive ourselves</u> , and the truth is not in us.	deceive ourselves ← <i>lead ourselves astray</i> .
1 John 1:9	Ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστὸς ἔστιν καὶ δίκαιος ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας, καὶ καθαρῶς ἡμᾶς ἀπὸ πάσης ἀδικίας.	If we confess our sins, he is faithful and just in forgiving us <i>our</i> sins and in cleansing us from all unrighteousness.	
1 John 1:10	Ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτόν, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.	If we say that we have not sinned, we make him a liar, and his word is not in us.	
1 John 2:1	Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἁμάρτητε. Καὶ εἰ τις ἁμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν χριστὸν δίκαιον.	My little children, I write these <i>things</i> to you so that you do not sin. But if anyone does sin, we have an <u>advocate</u> with the father, Jesus Christ <i>the</i> righteous.	advocate: same as <i>comforter</i> in John 14:16, John 14:26, John 15:26, John 16:7.
1 John 2:2	καὶ αὐτὸς ἱλασμός ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν· οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.	And he is a propitiation for our sins, and not only for ours, but also for <i>those of the whole world</i> .	
1 John 2:3	Καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν αὐτόν, εἰ τὰς ἐντολὰς αὐτοῦ τηρῶμεν.	And by this we know that we have come to know him: if we keep his commandments.	
1 John 2:4	Ὁ λέγων, Ἐγνώκα αὐτόν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν.	He <i>who</i> says, “I have come to know him”, but <i>who does</i> not keep his commandments, is a liar, and the truth is not in <u>him</u> .	him ← <i>this (man)</i> .
1 John 2:5	ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται. Ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ ἐσμέν.	But <i>as for</i> whoever keeps his word, truly the love of God <u>is perfected in him</u> . By this <i>means</i> we know that we are in him.	is perfected ← <i>has been perfected</i> . him ← <i>this (man)</i> .
1 John 2:6	ὁ λέγων ἐν αὐτῷ μένειν ὁφείλει, καθὼς ἐκεῖνος περιεπατήσεν, καὶ αὐτὸς οὕτως περιπατεῖν.	He <i>who</i> says that he remains in him has a debt, as <u>he</u> walked, so to walk himself too.	he ← <i>that (man)</i> .

1 John 2:7	Ἀδελφοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιάν, ἣν εἶχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἣ παλαιὰ ἐστίν ὁ λόγος ὃν ἠκούσατε ἀπ' ἀρχῆς.	Brothers, <i>it is</i> not a new <u>commandment</u> <i>which</i> I am writing to you, but an old commandment which you have had from <i>the</i> beginning. The old commandment is the word which you have heard from <i>the</i> beginning.	commandment: especially in the next verse, the word seems to mean <i>order of things</i> , as commanded by God. In the papyri, also <i>ordinance</i> [MM].
1 John 2:8	Πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστὶν ἀληθές ἐν αὐτῷ καὶ ἐν ὑμῖν· ὅτι ἡ σκοτία παράγεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει.	<i>There</i> again, I am writing a new commandment to you – <i>that</i> which is true in him and in you – that darkness is passing away and <i>that</i> the true light is already shining.	
1 John 2:9	Ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι.	He <i>who</i> says that he is in the light but hates his brother is <u>still</u> in darkness.	still ← <i>up to now</i> .
1 John 2:10	Ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἐστίν.	He <i>who</i> loves his <u>brother</u> remains in the light, and there is no offensiveness in him.	brother: perhaps in the sense of Jer 31:34 . See 1 John 2:20, 1 John 2:27.
1 John 2:11	Ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστίν, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς αὐτοῦ.	He <i>who</i> hates his brother is in darkness, and he walks in darkness, and he does not know where he is going, because the darkness has blinded his eyes.	
1 John 2:12	Γράφω ὑμῖν, τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.	Little children, I am writing to you because your sins have been forgiven for his name's sake.	
1 John 2:13	Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν. {RP TR: Γράφω} [P1904: Ἐγραψα] ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν πατέρα.	Fathers, I am writing to you because you have come to know him <i>who is</i> from <i>the</i> beginning. Young men, I am writing to you because you have overcome the evil <i>one</i> . Children, {RP TR: I am writing} [P1904: I have written] to you because you have come to know the father.	γράφω, <i>I write</i> , RP TR F1859=10/13 vs. ἔγραψα, <i>I wrote</i> , P1904 F1859=3/13 (Scrivener's ajo).

1 John 2:14	Ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἔστε, καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει, καὶ νενικήκατε τὸν πονηρόν.	Fathers, I have written to you because you have come to know him <i>who is</i> from <i>the</i> beginning. Young men, I have written to you because you are strong, and the word of God remains in you, and you have overcome the evil <i>one</i> .	
1 John 2:15	Μὴ ἀγαπάτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. Ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ.	Do not love the world or the <i>things that are</i> in the world. If anyone loves the world, the love of the father is not in him,	
1 John 2:16	Ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκός, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς, ἀλλ' ἐκ τοῦ κόσμου ἐστίν.	because everything that <i>is</i> in the world – <u>carnal appetite</u> and <u>the longing of the eyes</u> and the pretension of life – is not <u>from</u> the father, but is <u>from</u> the world.	carnal appetite and the longing of the eyes ← <i>the desire of the flesh and the desire of the eyes</i> . from (2x) ← <i>out of</i> , denoting origin. See 1 John 2:29 for some references to ancestral origin.
1 John 2:17	Καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.	And the world is passing away, as <i>is</i> <u>desire</u> for it. But he <i>who</i> does the will of God remains throughout the age.	desire for it: objective genitive, or, but much less likely, <i>its</i> desire, subjective – the world is personified in John 15:19.
1 John 2:18	Παιδιά, ἐσχάτη ὥρα ἐστίν· καὶ καθὼς ἠκούσατε ὅτι ὁ ἀντίχριστος ἐρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν.	Children, it is <i>the</i> last hour, and <i>just</i> as you have heard that the antichrist is coming, so now many antichrists have come – by which we know that it is <i>the</i> last hour.	
1 John 2:19	Ἐξ ἡμῶν ἐξηλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενῆκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν.	They came out of us, but they <u>did not stem from</u> us, for if they <u>did stem from</u> us, they would have remained with us, but <i>this happened</i> so that they should be made manifest: that not all <i>stem</i> from us.	did not <i>stem</i> from ... did <i>stem</i> from ← <i>were (not) out of</i> . See 1 John 2:29.

1 John 2:20	Καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα.	But you have an anointing from the holy <i>one</i> , and <u>you know all things</u> .	you know all <i>things</i> : reminiscent of Jer 31:33 , so connected with the new covenant, which operates on the house of Israel and the house of Judah (Jer 31:31). See also 1 John 2:27.
1 John 2:21	Οὐκ ἔγραψα ὑμῖν, ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν.	I have not written to you because you do not know the truth, but because you do know it, and that no lie <u>stems from</u> the truth.	stems from ← <i>is out of</i> . See 1 John 2:29.
1 John 2:22	Τίς ἐστὶν ὁ ψεύστης, εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ χριστός; Οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν.	Who is a liar but he <i>who</i> denies that Jesus is the Christ? This is an <u>antichrist</u> : one <i>who</i> denies the father and the son.	a liar ← <i>the liar</i> . See Gen 22:9. an antichrist ← <i>the antichrist</i> , apparently generalizing a category, as the article and participle do in verses 4, 6, 9, 10 and 11. But see Gen 22:9.
1 John 2:23	Πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει {RP P1904 S1550 E1624: - } [S1894: ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει].	No-one who denies the son has the father either. {RP P1904 S1550 E1624: - } [S1894: He <i>who</i> confesses the son also has the father.]	ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει, <i>he who confesses the son also has the father</i> : absent in RP P1904 S1550 E1624 F1859=11/14 (Scrivener's b*cdfghklmno) vs. present in S1894 F1859=3/14 (Scrivener's ab**j). AV differs textually, but italicized.
1 John 2:24	Ὑμεῖς οὖν ὃ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω. Ἐὰν ἐν ὑμῖν μείνῃ ὃ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε.	<i>As for</i> you, therefore, let what you have heard from <i>the</i> beginning remain in you. If <i>that</i> which you have heard from <i>the</i> beginning remains in you, <u>then</u> you will remain in the son and in the father.	then: translating καὶ, introducing the apodosis of a conditional sentence, a Hebraism.
1 John 2:25	Καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.	And this is the promise which he made to us: age-abiding life.	
1 John 2:26	Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς.	I have written these <i>things</i> to you concerning those <i>who</i> mislead you.	

1 John 2:27	Καὶ ὑμεῖς, τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ ἐν ὑμῖν μένει, καὶ οὐ χρεῖαν ἔχετε ἵνα τις διδάσκη ὑμᾶς· ἀλλ' ὥς τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστιν, καὶ οὐκ ἔστιν ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μενεῖτε ἐν αὐτῷ.	And <i>as for</i> you, the anointing which you received from him remains in you, and <u>you have no need for anyone to teach you</u> , but as the same anointing teaches you about all <i>things</i> , and is true, and is not a lie, so <i>just</i> as it has taught you, you will remain <u>in him</u> .	you have no need for anyone to teach you: another reference to the new covenant, Jer 31:34 . in him: or <i>in it</i> .
1 John 2:28	Καὶ νῦν, τέκνία, μένετε ἐν αὐτῷ· ἵνα ὅταν φανερωθῇ, ἔχωμεν παρρησίαν, καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.	And now, little children, remain in him, so that when he is made manifest we may have confidence and not shrink from him in shame at his coming.	
1 John 2:29	Ἐὰν εἰδῇτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.	If you know that he is righteous, you know that everyone who does what <i>is</i> right has been begotten by him.	by ← <i>out of</i> , showing the use of ἐκ, ἐξ for genetic and ancestral origin, as in Matt 1:3, Matt 1:5, Matt 1:6, Matt 1:16, Luke 1:5, Luke 1:27, Luke 2:36, Phil 3:5, 1 John 2:29, and, we suggest, John 8:44. From 1 John 3:8, it would appear that the antichrists of 1 John 2:18-19 stem from the devil, as are those spoken to by Christ in John 8:44. Compare the fallen spirits / angels of 1 Pet 3:20, 2 Pet 2:10, 1 John 4:1, Jude 1:6.
1 John 3:1	Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα θεοῦ κληθῶμεν. Διὰ τοῦτο ὁ κόσμος οὐ γινώσκει {RP P1904: ὑμᾶς} [TR: ἡμᾶς], ὅτι οὐκ ἔγνω αὐτόν.	See <u>what great</u> love the father has given us in that we should be called children of God. <u>This is why</u> the world does not know {RP P1904: you} [TR: us]: because it did not know him.	ὑμᾶς, <i>you</i> , RP P1904 F1859=8/14 (Scrivener's b*fgklmno) vs. ἡμᾶς, <i>us</i> , TR F1859=6/14 (Scrivener's ab**cdhj). AV differs textually. what great: especially in exclamations, ποταπός carries the notion of greatness. Compare Mark 13:1. This is why ← <i>On account of this</i> .

1 John 3:2	Ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμέν, καὶ οὐπω ἐφανερώθη τί ἐσόμεθα· οἶδαμεν δὲ ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτὸν καθὼς ἐστίν.	Beloved, we are now children of God, but it has not yet been made apparent what we shall be. But we do know that <u>when</u> he is made manifest, we shall be like him, because we will see him as he is.	when ← <i>if</i> , but <i>when</i> also in John 12:32 (<i>when I am lifted up</i>). Apparently John's peculiar idiom.
1 John 3:3	Καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἀγνίζει ἑαυτὸν, καθὼς ἐκεῖνος ἀγνός ἐστιν.	And everyone who <u>puts</u> this hope in <u>him</u> purifies himself, as <u>he</u> (<i>the aforementioned</i>) is pure.	puts ← <i>has</i> . This makes it clear that the subsequent pronoun <i>him</i> is not reflexive (see note below). him: the reference is to God (previous verse), or Christ (as in verse 5, though not named), as we have the definite pronoun, not the reflexive one. he (<i>the aforementioned</i>) ← <i>that (man), the former</i> .
1 John 3:4	Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία.	Everyone who commits sin also commits lawlessness – indeed sin is lawlessness.	
1 John 3:5	Καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἡμῶν ἄρῃ· καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἐστίν.	And you know that <u>he</u> was made manifest in order to take away our sins, and there is no sin in him.	he ← <i>that (man)</i> .
1 John 3:6	Πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐχ ἐώρακεν αὐτόν, οὐδὲ ἔγνωκεν αὐτόν.	No-one who remains in him sins. No-one who sins has seen him or has come to know him.	The apparent contradiction to 1 John 1:8 is resolved if we take the new covenant (see Jer 31:31-34, alluded to in this epistle at 1 John 2:20, 1 John 2:27) as a turning point where sinlessness comes in. Also in 1 Pet 1:8 the believers still do not know him, nor do they see him (yet they have faith), which puts them at odds with ↯
1 John 3:7	Τεκνία, μηδεὶς πλανᾷτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστιν, καθὼς ἐκεῖνος δίκαιός ἐστιν·	Little children, let no-one lead you astray. He <i>who</i> does what <i>is</i> right is righteous, as <u>he</u> is righteous.	↳ the present verse. That changes when the new covenant operates on the house of Israel and the house of Judah, which, although described here, is still future. he ← <i>that (one), the former</i> .

1 John 3:8	ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. Εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.	He <i>who</i> commits sin <u>stems from</u> the devil, because the devil has been sinning <i>from the beginning</i> . The son of God was made manifest for this <i>reason</i> : to undo the works of the devil.	stems from ← <i>is out of</i> . See 1 John 2:29.
1 John 3:9	Πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται.	No-one who <i>has been</i> begotten <u>by</u> God commits sin, because his seed remains in him. And he cannot sin, because he has been begotten <u>by</u> God.	by (2x) ← <i>out of</i> . See 1 John 2:29.
1 John 3:10	Ἐν τούτῳ φανερά ἐστιν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἐστίν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ.	By this <i>criterion</i> the children of God and the children of the devil are manifest: everyone who <i>does not</i> do <i>what is</i> right <u>does not stem from</u> God, including him <i>who does not</i> love his brother.	does not stem from ← <i>is not out of</i> . See 1 John 2:29.
1 John 3:11	Ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους·	For this is the message which you have heard from <i>the beginning</i> , that we should love one another,	
1 John 3:12	οὐ καθὼς Κάιν ἐκ τοῦ πονηροῦ ἦν, καὶ ἐσφάξεν τὸν ἀδελφὸν αὐτοῦ. Καὶ χάριν τίνος ἐσφάξεν αὐτόν; Ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια.	not as Cain, <u>stemming from</u> the wicked <i>one</i> , was, who killed his brother . And for what reason did he <u>kill</u> him? Because his works were evil, but those of his brother <i>were</i> good.	The event is described in Gen 4:8 . stemming from ← <i>out of</i> . See 1 John 2:29. killed ... kill ← <i>slaughtered ... slaughter</i> .
1 John 3:13	Μὴ θαυμάζετε, ἀδελφοί μου, εἰ μισεῖ ὑμᾶς ὁ κόσμος·	Do not be astonished, my brothers, if the world hates you.	
1 John 3:14	ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς. Ὁ μὴ ἀγαπῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ.	We know that we have passed from death to life, because we love the brothers. He <i>who does not</i> love <i>his</i> brother remains in death.	

1 John 3:15	Πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστίν· καὶ οἶδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν {RP P1904: ἐαυτῷ} [TR: αὐτῷ] μένουσαν.	Everyone who hates his brother is a murderer, and you know that no murderer has age-abiding life remaining in him.	ἐαυτῷ, (<i>in</i>) <i>himself</i> , RP P1904 F1859=11/13 vs. αὐτῷ, (<i>in</i>) <i>him</i> , TR F1859=2/13 (Scrivener's cm).
1 John 3:16	Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην {RP P1904 S1550 E1624: - } [S1894: τοῦ θεοῦ], ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἐθηκεν· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθέναι.	By this we have come to know {RP P1904 S1550 E1624: love} [S1894: the love of God]: in that he laid down his life for our sakes. And we have a debt to lay down <i>our</i> lives for the sake of <i>our</i> brothers.	τοῦ θεοῦ, <i>of God</i> : absent in RP P1904 S1550 E1624 F1859=13/13 vs. present in S1894 F1859=0/13. As AV italicizes <i>of God</i> , a challenge to S1894, where the words should be absent. he ← <i>that (one)</i> . life ... lives ← <i>soul ... souls</i> . have a debt ← <i>owe</i> .
1 John 3:17	Ὃς δ' ἂν ἔχῃ τὸν βίον τοῦ κόσμου, καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα, καὶ κλεισθῇ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ;	And <i>as for</i> whoever makes a living in the world and sees his brother in need but shuts off his <i>feelings of compassion for</i> <i>him</i> – how <i>can</i> the love of God remain in him?	in the world ← <i>of the world</i> . for him ← <i>from him</i> .
1 John 3:18	Τεκνία μου, μὴ ἀγαπῶμεν λόγῳ μὴδὲ {RP P1904: τῇ} [TR: -] γλώσσῃ, ἀλλ' {RP P1904: ἐν} [TR: -] ἐργῳ καὶ ἀληθείᾳ.	My little children, let us not love by <i>mere</i> word or by <i>speech</i> , but by <i>deed</i> and truth.	τῇ, <i>by</i> (strengthening the dative with <i>speech</i>): present in RP P1904 F1859=11/13 vs. absent in TR F1859=2/13 (Scrivener's dn). ἐν, <i>in, by</i> (strengthening the dative with <i>deed</i>): present in RP P1904 F1859=8/13 vs. absent in TR F1859=5/13 (Scrivener's cdfjn). speech ← <i>tongue</i> .
1 John 3:19	Καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν,	And <i>this is how</i> we know that we <i>stem from</i> the truth, and that we will reassure our hearts in his presence:	this <i>is</i> how ← <i>in this</i> . stem from ← <i>are of</i> . See 1 John 2:29.
1 John 3:20	ὅτι ἐὰν καταγινώσκη ἡμῶν ἡ καρδιά, ὅτι μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν, καὶ γινώσκει πάντα.	<i>by the fact</i> that if <i>our</i> heart condemns us, God is greater than our hearts and knows everything.	

1 John 3:21	Ἀγαπητοί, ἐὰν ἡ καρδία ἡμῶν μὴ καταγινώσκη ἡμῶν, παρρησίαν ἔχομεν πρὸς τὸν θεόν,	Beloved, if our heart does not condemn us, we have confidence in God,	
1 John 3:22	καὶ ὃ ἐὰν αἰτῶμεν, λαμβάνομεν παρ' αὐτοῦ, ὅτι τὰς ἐντολάς αὐτοῦ τηροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν.	and whatever we ask, we receive from him because we keep his commandments and we do <i>things</i> pleasing in his sight.	
1 John 3:23	Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεῦσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολήν {RP P1904: - } [TR: ἡμῖν].	And this is his commandment: that we believe in the name of his son Jesus Christ and love each other as he gave {RP P1904: - } [TR: us] commandment.	ἡμῖν, <i>to us</i> : absent in RP P1904 F1859=10/12 vs. present in TR F1859=2/12 (Scrivener's am).
1 John 3:24	Καὶ ὁ τηρῶν τὰς ἐντολάς αὐτοῦ ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ. Καὶ ἐν τούτῳ γινώσκουμεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν.	And he <i>who</i> keeps his commandments remains in him, and <u>the latter remains in the former</u> . And by this we know that he remains in us: by the spirit which he has given us.	the latter <i>remains</i> in the former ← <i>he</i> in <i>him</i> .
1 John 4:1	Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ θεοῦ ἐστίν· ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλυθασιν εἰς τὸν κόσμον.	Beloved, do not believe every spirit, but test the spirits <i>as to</i> whether they are <u>from</u> God, because many false prophets have gone out into the world.	from ← <i>out of</i> . See 1 John 2:29. This verse gives a clear connection between those fallen from a spiritual realm and false prophets. 1 John 3:8 refers to those who stem from the devil. The progeny of fallen spirits more generally are known as the Nephilim (Gen 6:4, Num 13:33).
1 John 4:2	Ἐν τούτῳ {RP: γινώσκεται} [P1904 TR: γινώσκετε] τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστίν·	<u>This is how</u> {RP: the spirit of God is known} [P1904 TR: you know the spirit of God]: every spirit which confesses that Jesus Christ has come in <i>the</i> flesh is <u>from</u> God,	γινώσκεται, <i>is known</i> , RP F1859=10/12 vs. γινώσκετε, <i>you know</i> , or <i>know!</i> , P1904 TR F1859=2/12 (Scrivener's al). The pronunciation of these two words became the same before or around the tenth century; see the Wikipedia entry on Medieval Greek. This <i>is</i> how ← <i>In this</i> . from ← <i>out of</i> . See 1 John 2:29.

1 John 4:3	καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ {RP: - } [P1904 TR: τὸν] Ἰησοῦν χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ θεοῦ οὐκ ἔστιν· καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἐρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.	whereas every spirit which does not confess that Jesus Christ has come in <i>the</i> flesh is not <i>from</i> God. And such is the <i>spirit</i> of antichrist which you have heard is coming and is already in the world now.	τὸν, <i>the (Jesus Christ)</i> : absent in RP F1859=6/12 (Scrivener's bcdghl) vs. present in P1904 TR F1859=6/12 (Scrivener's afjkm). A weak disparity with RP, R=6:8. from ← <i>out of</i> . See 1 John 2:29.
1 John 4:4	Ἑμεῖς ἐκ τοῦ θεοῦ ἐστέ, τέκνία, καὶ νενικήκατε αὐτούς· ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ.	You, little children, <i>stem from</i> God, and you have overcome them, because he <i>who is</i> in you is greater than he <i>who is</i> in the world.	stem from ← <i>are out of</i> . See 1 John 2:29.
1 John 4:5	Αὐτοὶ ἐκ τοῦ κόσμου εἰσὶν· διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν, καὶ ὁ κόσμος αὐτῶν ἀκούει.	They are <i>of</i> the world. <i>That is why</i> they speak from <i>the standpoint</i> of the world, and the world heeds them.	of ← <i>out of</i> . See 1 John 2:29. That is why ← <i>On account of this</i> .
1 John 4:6	Ἡμεῖς ἐκ τοῦ θεοῦ ἐσμέν· ὁ γινώσκων τὸν θεόν, ἀκούει ἡμῶν· ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ, οὐκ ἀκούει ἡμῶν. Ἐκ τούτου γινώσκουμεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.	We are <i>of</i> God. He <i>who</i> knows God heeds us. <i>He</i> who is not <i>of</i> God does not heed us. <i>That is how</i> we know the spirit of truth and the spirit of error.	of (2x) ← <i>out of</i> . See 1 John 2:29. That is how ← <i>Out of this</i> .
1 John 4:7	Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται, καὶ γινώσκει τὸν θεόν.	Beloved, we love each other, because the love is from God, and everyone who shows love has been begotten <i>by</i> God and knows God.	by ← <i>out of</i> . See 1 John 2:29.
1 John 4:8	Ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν· ὅτι ὁ θεὸς ἀγάπη ἐστίν.	He <i>who does</i> not show love has not come to know God, for God is love.	
1 John 4:9	Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ.	<i>This is how</i> the love of God was made manifest <i>among</i> us: in that God has sent his only-begotten son into the world in order that we should live through him.	This is how ← <i>In this</i> . <i>among</i> : or <i>in</i> .
1 John 4:10	Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἀμαρτιῶν ἡμῶν.	<i>This is how</i> love is <i>evident</i> : not in that we loved God, but that he loved us and sent his son <i>as</i> a propitiation for our sins.	This is how ← <i>In this</i> .

1 John 4:11	Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἡγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν.	Beloved, if God loved us like this, we in turn <u>have a debt</u> to love each other.	have a debt ← <i>owe</i> .
1 John 4:12	Θεὸν οὐδεὶς πώποτε τεθέαται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν.	No-one has seen God at any time. If we love each other, God remains in us, and his love has been brought to completion in us.	
1 John 4:13	Ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν.	This <u>is</u> <u>how</u> we know that we remain in him and he in us: in that he has given us <i>a share</i> of his spirit.	This <i>is</i> how ← <i>In this</i> .
1 John 4:14	Καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτῆρα τοῦ κόσμου.	And we have seen and testify that the father has sent the son <i>as the</i> saviour of the world.	
1 John 4:15	Ὃς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ θεῷ.	<i>As for</i> whoever confesses that Jesus is the son of God, God remains in him, and he in God.	
1 John 4:16	Καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστευκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν. Ὁ θεὸς ἀγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ θεῷ μένει, καὶ ὁ θεὸς ἐν αὐτῷ {RP-text: μένει} [RP-marg P1904 TR: -].	And we have come to know and have believed the love which God has <u>among</u> us. God is love, and he <i>who</i> remains in love remains in God, and God {RP-text: remains} [RP-marg P1904 TR: -] in him.	μένει, <i>remains</i> : present in RP-text F1859=7/13 (Scrivener's b*fgjklm) vs. absent in RP-marg P1904 TR F1859=6/13 (Scrivener's ab**cdho). A weak disparity with RP-text, R=7:8. among: or <i>in</i> .
1 John 4:17	Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἐχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστιν, καὶ ἡμεῖς ἐσμέν ἐν τῷ κόσμῳ τούτῳ.	This <u>is</u> <u>how</u> love has been perfected with us: that we may have confidence on the day of judgment, that as <u>he</u> is, so we are in this world.	This <i>is</i> how ← <i>In this</i> . perfected: or <i>brought to completion</i> . From the cognate adjective we get <i>perfect</i> in the next verse. he ← <i>that (man)</i> .
1 John 4:18	Φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ.	There is no fear in love, but perfect love casts fear out, because fear <u>involves</u> punishment, and he <i>who</i> has fear has not been perfected in love.	involves ← <i>has</i> .

1 John 4:19	Ἡμεῖς ἀγαπῶμεν αὐτόν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.	We love him because he loved us first.	
1 John 4:20	Ἐάν τις εἴπῃ ὅτι Ἀγαπῶ τὸν θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν {RP TR: αὐτοῦ} [P1904: -] ὃν ἑώρακεν, τὸν θεὸν ὃν οὐχ ἑώρακεν πῶς δύναται ἀγαπᾶν;	If anyone says, "I love God", but he hates his brother, he is a liar. For how can he <i>who does</i> not love {RP TR: his} [P1904: <i>his</i>] brother, whom he has seen, love God, whom he has not seen?	αὐτοῦ, <i>his</i> : present in RP TR F1859=11/12 vs. absent in P1904 F1859=1/12 (Scrivener's m).
1 John 4:21	Καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεόν, ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.	And we have this commandment from him, that he <i>who</i> loves God should also love his brother.	
1 John 5:1	Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ χριστός, ἐκ τοῦ θεοῦ γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γενησάντα ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ.	Everyone who believes that Jesus is the Christ has been begotten by God, and everyone who loves him <i>who</i> did the begetting also loves him <i>who was</i> begotten by him.	by ← <i>out of</i> . See 1 John 2:29. was begotten ← <i>has been</i> begotten.
1 John 5:2	Ἐν τούτῳ γινώσκουμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολάς αὐτοῦ τηρῶμεν.	<u>This is how</u> we know that we love the children of God: <i>it is</i> when we love God and we keep his commandments.	This is how ← <i>In this</i> .
1 John 5:3	Αὕτη γὰρ ἐστὶν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολάς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν.	For this is the love of God: that we should keep his commandments. And his commandments are not burdensome.	
1 John 5:4	Ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἣ νικήσασα τὸν κόσμον, ἡ πίστις {RP-text P1904 TR: ἡμῶν} [RP-marg: ὑμῶν].	For everything that <i>has been</i> begotten by God overcomes the world. And this is the victory which <i>has</i> overcome the world: {RP-text P1904 TR: our} [RP-marg: your] faith.	ἡμῶν, <i>our</i> , RP-text P1904 TR F1859=8/12 vs. ὑμῶν, <i>your</i> , RP-marg F1859=4/12 (Scrivener's bklo). by ← <i>out of</i> . See 1 John 2:29.
1 John 5:5	Τίς ἐστὶν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ;	Who is it who overcomes the world but he <i>who</i> believes that Jesus is the son of God?	

1 John 5:6	Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς {RP P1904: - } [TR: ὁ] χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι. Καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμα ἐστιν ἡ ἀλήθεια.	This is he <i>who</i> came by water and blood, Jesus {RP P1904: - } [TR: the] Christ – not with water alone, but with water and blood. And the spirit is what gives witness, because the spirit is truth.	ὁ, <i>the (Christ)</i>: absent in RP P1904 F1859=10/12 vs. present in TR F1859=2/12 (Scrivener's bf).
1 John 5:7	Ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες, {RP: - } [P1904 TR: ἐν τῷ οὐρανῷ, ὁ Πατήρ, ὁ Λόγος καὶ τὸ Ἅγιον Πνεῦμα, καὶ οὗτοι οἱ τρεῖς ἐν εἰσί·]	For there are three that testify {RP: :} [P1904 TR: in heaven: the father, the word and the holy spirit, and these three are one,]	ἐν τῷ οὐρανῷ ... ἐν εἰσί, <i>in heaven ... are three</i>: absent in RP VulgS SyrP F1859=12/12 vs. present in P1904 TR VulgC F1859=0/12. AV differs textually.
1 John 5:8	{RP: - } [P1904 TR: καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῇ γῇ,] τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσιν.	{RP: - } [P1904 TR: and there are three that testify on earth:] the spirit, and the water, and the blood, and these three <u>unite into</u> one.	καὶ τρεῖς ... ἐν τῇ γῇ, <i>and three ... on earth</i>: absent in RP VulgS SyrP F1859=12/12 vs. present in P1904 TR VulgC F1859=0/12. AV differs textually. The fact that P1904 TR agree against overwhelming Greek manuscript evidence (not just the manuscripts listed here) against them is indicative of some degree of collusion between, or ↯ unite into one ← <i>are into one</i> (thing, neuter).
1 John 5:9	Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ, ἣν μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ.	If we accept the testimony of men, the testimony of God is greater, for this is the testimony of God which he has <u>given</u> concerning his son.	↳ shared Vulgate tradition of, P1904 and TR. The theoretical grammatical disagreement of μαρτυροῦντες and οἱ τρεῖς with three neuter nouns is present in both RP and TR. given ← <i>testified</i> (also in the next verse). English is averse to a cognate verb and object, Greek tolerates it and Hebrew has an affinity for it.

1 John 5:10	Ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν {RP P1904: αὐτῷ} [TR: ἑαυτῷ]· ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.	He <i>who</i> believes in the son of God has the testimony in {RP P1904: him} [TR: himself]. He <i>who does</i> not believe God has made him a liar because he has not believed in the testimony which God has given concerning his son.	αὐτῷ, (<i>in</i>) <i>him</i> , RP P1904 F1859=6/12 (Scrivener's dfgjkl) vs. ἑαυτῷ, (<i>in</i>) <i>himself</i> , TR F1859=6/12 (Scrivener's abchmo). Nearly a disparity with RP, R=7:7.
1 John 5:11	Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν.	And this is the testimony: that God has given us age-abiding life, and this life is in his son.	
1 John 5:12	Ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει.	He <i>who</i> has the son has life. He <i>who does</i> not have the son of God does not have life.	
1 John 5:13	Ταῦτα ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ, ἵνα εἰδῆτε ὅτι ζωὴν {RP P1904: αἰώνιον ἔχετε} [TR: ἔχετε αἰώνιον], καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ.	I have written these <i>things</i> to you who believe in the name of the son of God in order that you may know that <u>you have age-abiding</u> life, and that <u>you</u> may believe in the name of the son of God.	αἰώνιον ἔχετε, <i>age-abiding</i> + <i>you have</i> , RP P1904 F1859=10/12 vs. ἔχετε αἰώνιον, <i>you have</i> + <i>age-abiding</i> , TR F1859=2/12 (Scrivener's cm). you: perhaps standing for <i>you others who do not (yet) believe</i> .
1 John 5:14	Καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν, ὅτι εἰάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν.	And this is the confidence which we have with him, that if we ask for anything in accordance with his will, he hears us.	
1 John 5:15	καὶ ἐὰν οἶδαμεν ὅτι ἀκούει ἡμῶν, ὃ {RP: ἐὰν} [P1904 TR: ἂν] αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾗτήκαμεν παρ' αὐτοῦ.	And if we know that he hears us <i>with respect to</i> <u>whatever</u> we ask, <i>then</i> we know that we have the requests which we have asked for from him.	ἐὰν, (<i>what</i>) <i>ever</i> (non-classical form), RP F1859=8/12 vs. ἂν, (<i>what</i>) <i>ever</i> (classical form), P1904 TR F1859=4/12 (Scrivener's bjmo).
1 John 5:16	Ἐάν τις ᾗδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσῃ αὐτῷ ζωὴν τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον. Ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ.	If anyone sees his brother committing a sin <i>which is</i> not mortal, he <i>can</i> ask, and he will give him life; <i>this is</i> for those <i>who</i> commit a sin <i>which is</i> not mortal. There is a mortal sin – I do not say that you should ask concerning that.	can ← <i>will</i> , a Hebraism.

1 John 5:17	Πᾶσα ἁδικία ἁμαρτία ἐστίν· καὶ ἐστὶν ἁμαρτία οὐ πρὸς θάνατον.	Every unrighteous deed is sin. And there is sin <i>which</i> is not mortal.	
1 John 5:18	Οἶδμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ οὐχ ἁμαρτάνει· ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ ἑαυτόν, καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ.	We know that no-one who <i>has been</i> begotten by God sins, but he <i>who has been</i> begotten by God <u>is on his guard</u> and the evil <i>one</i> does not touch him.	by (2x) ← <i>out of</i> . See 1 John 2:29. is on his guard ← <i>guards himself</i> .
1 John 5:19	Οἶδμεν ὅτι ἐκ τοῦ θεοῦ ἐσμέν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.	We know we <u>stem from</u> God, and the whole world lies in <i>the sway of</i> the evil <i>one</i> .	stem from ← <i>are out of</i> . See 1 John 2:29.
1 John 5:20	Οἶδμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν· καὶ ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ χριστῷ. Οὗτός ἐστιν ὁ ἀληθινὸς θεός, καὶ {RP-text P1904: - } [RP-marg TR: ἡ] ζωὴ {RP-text P1904 TR: - } [RP-marg: ἡ] αἰώνιος.	And we know that the son of God has come and has given us a mind so as to know the true <i>one</i> . And we are in the true <i>one</i> , in his son Jesus Christ. <u>He</u> is the true God and <u>age-abiding</u> life.	ἡ (before ζωὴ), <i>the (age-abiding life)</i> : absent in RP-text P1904 F1859=4/12 (Scrivener's bdjo) vs. present in RP-marg TR F1859=8/12 (Scrivener's acfghklm). A disparity (#1) with RP-text, R=5:9. ἡ (before αἰώνιος), <i>the, which (is)</i> : absent in RP-text P1904 TR F1859=5/12 (Scrivener's abdjo) vs. present in RP-marg F1859=7/12 (Scrivener's c fghklm). Nearly a disparity (#2) with RP-text, R=7:7. He ← <i>This (man)</i> .
1 John 5:21	Τεκνία, φυλάξατε {RP-text: ἑαυτὰ} [RP-marg P1904 TR: ἑαυτοὺς] ἀπὸ τῶν εἰδώλων. Ἀμην.	Little children, keep <u>yourselves</u> from the idols. Amen.	ἑαυτὰ, <i>yourselves</i> (neuter, concordant), RP-text F1859=2/13 (Scrivener's cm) vs. ἑαυτοὺς, <i>yourselves</i> (masculine, according to sense), RP-marg P1904 TR F1859=10/13 vs. another reading, F1859=1/13 (Scrivener's a*). A strong disparity with RP-text, R=2:12.
2 John 1:1	Ὁ πρεσβύτερος ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν,	<i>From</i> the elder to <i>the</i> elect <u>lady</u> and her children, <u>whom</u> I love in truth, and not I alone, but also all <i>who have</i> come to know the truth,	lady: [CB] considers this likely to be a proper name, <i>Kyria</i> . whom: plural, so including the children.

2 John 1:2	διὰ τὴν ἀλήθειαν τὴν μένουσιν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα·	on account of the truth, which remains in us and will be with us throughout the age,	
2 John 1:3	ἔσται μεθ' {RP S1550: ἡμῶν} [P1904 E1624 S1894: ὑμῶν] χάρις, ἔλεος, εἰρήνη παρὰ θεοῦ πατρός, καὶ παρὰ κυρίου Ἰησοῦ χριστοῦ τοῦ υἱοῦ τοῦ πατρός, ἐν ἀληθείᾳ καὶ ἀγάπῃ.	grace, mercy <i>and</i> peace will be with {RP S1550: us} [P1904 E1624 S1894: you], from God <i>the</i> father and from <i>the</i> Lord Jesus Christ, the son of the father, in truth and love.	ἡμῶν, (<i>with</i>) us, RP S1550 F1859=3/13 (Scrivener's g*kl) vs. ὑμῶν, (<i>with</i>) you, P1904 E1624 S1894 F1859=10/13 (Scrivener's abcdfg**hjmo). A strong disparity with RP, R=4:12. AV differs textually.
2 John 1:4	Ἐχάρην λίαν ὅτι εὑρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρός.	I rejoiced greatly at having found <i>some</i> of your children walking in <i>the</i> truth according to <i>how</i> we received a commandment from the father.	
2 John 1:5	Καὶ νῦν ἔρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν {RP P1904 E1624 S1894: γράφων} [S1550: γράφω] σοι καινὴν, ἀλλὰ ἣν εἶχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους.	And now I ask you, <u>lady</u> , not as if I <u>were writing</u> you a new commandment, but the <i>one</i> which we have had from <i>the</i> beginning, that we should love one another.	γράφων, <i>writing</i> , RP P1904 E1624 S1894 F1859=11/13 vs. γράφω, <i>I write</i> , S1550 F1859=2/13 (Scrivener's d*c). lady: see 2 John 1:1.
2 John 1:6	Καὶ αὕτη ἔστιν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολάς αὐτοῦ. Αὕτη ἔστιν ἡ ἐντολή, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατήτε.	And this is love: that we should walk according to his commandments. This is the commandment, as <i>you</i> have heard from <i>the</i> beginning, <i>given</i> for <i>you</i> to walk in it.	you (2x): plural.
2 John 1:7	Ὅτι πολλοὶ πλάνοι εἰσῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν χριστὸν ἐρχόμενον ἐν σαρκί. Οὗτος ἔστιν ὁ πλάνος καὶ ὁ ἀντίχριστος.	For many deceivers have come into the world who <i>do</i> not confess that Jesus Christ came in <i>the</i> flesh. <u>Any such person</u> is a <u>deceiver and an antichrist</u> .	Any such <i>person</i> ← <i>This</i> (<i>one</i>). a deceiver and an antichrist ← <i>the deceiver and the antichrist</i> . See Gen 22:9.
2 John 1:8	Βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσωμεν ἃ εἰργασάμεθα, ἀλλὰ μισθὸν πλήρη ἀπολάβωμεν.	<u>Watch out</u> that we do not lose what we have achieved, but that we receive a full reward.	Watch out ← <i>Watch</i> <i>yourselves</i> .

2 John 1:9	Πᾶς ὁ παραβαίνων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ χριστοῦ, θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ τοῦ χριστοῦ, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει.	No-one who transgresses and <i>does</i> not remain in the teaching of Christ has God. <i>It is he who</i> remains in the teaching of Christ <u>who</u> has both the father and the son.	who ← <i>this (one)</i> .
2 John 1:10	Εἴ τις ἔρχεται πρὸς ὑμᾶς, καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν, καὶ χαίρειν αὐτῷ μὴ λέγετε·	If anyone comes to <u>you</u> and does not bring this teaching, do not receive him into <i>your</i> home, and do not bid him welcome.	you: plural.
2 John 1:11	ὁ γὰρ λέγων αὐτῷ χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.	For he <i>who</i> bids him welcome partakes of his evil works.	
2 John 1:12	Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ {RP: ἐβουλήθην} [P1904 TR: ἡβουλήθην] διὰ χάρτου καὶ μέλανος· ἀλλὰ ἐλπίζω ἐλθεῖν πρὸς ὑμᾶς, καὶ στόμα πρὸς στόμα λαλήσαι, ἵνα ἡ χαρὰ ἡμῶν ᾖ πεπληρωμένη.	<u>Although</u> I have many <i>things</i> to write to <u>you</u> , I did not <u>want to do it</u> with paper and ink, but I hope to come to you and speak <u>face to face</u> , in order that our joy may be made full.	ἐβουλήθην, <i>I wanted (1)</i> , RP F1859=7/12 (Scrivener's abghlmo) vs. ἡβουλήθην, <i>I wanted (2)</i> , P1904 TR F1859=5/12 (Scrivener's cdfjk). Nearly a disparity with RP, R=7:7. Although: concessive use of the participle. you: plural (and so throughout this verse). face to face ← <i>mouth to mouth</i> .
2 John 1:13	Ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς. Ἀμήν.	The children of your elect sister greet <u>you</u> . Amen.	you: singular.
3 John 1:1	Ὁ πρεσβύτερος Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.	<i>From</i> the elder to the beloved Gaius, whom I love in truth.	
3 John 1:2	Ἀγαπητέ, περὶ πάντων εὐχομαί σε εὐδοῦσθαι καὶ υγιαίνειν, καθὼς εὐδοοῦταί σου ἡ ψυχὴ.	Beloved, I pray that you may prosper <u>in every way</u> and be in <i>good</i> health, as your <u>spiritual condition</u> is prospering.	in every way: AV differs somewhat, <i>above all things</i> , associating this with <i>I wish</i> . spiritual condition ← <i>soul</i> .
3 John 1:3	Ἐχάρην γὰρ λίαν, ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς.	For I greatly rejoiced <u>when some brothers came</u> and testified to your truthfulness – as <i>to how</i> you walk in truth.	when <i>some</i> brothers came: temporal use of the participle, in a genitive absolute construction.

3 John 1:4	Μειζοτέραν τούτων οὐκ ἔχω χαράν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα.	I have no greater joy than these <i>things</i> : to hear that my own children are walking in truth.	
3 John 1:5	Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφούς καὶ εἰς τοὺς ξένους,	Beloved, you are acting faithfully <i>in everything</i> you undertake for the brothers and for the strangers,	everything ← <i>whatever</i> .
3 John 1:6	οἱ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας· οὕς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ θεοῦ.	who testified to your love in the presence of <i>the church</i> , and you will do well <u>when you have sent them on with supplies</u> , in a way worthy of God.	church: see Matt 16:18. when you have sent them on: temporal use of the participle.
3 John 1:7	Ὑπὲρ γὰρ τοῦ ὀνόματος {RP P1904 S1550: - } [E1624 S1894: αὐτοῦ] ἐξηλθον μηδὲν λαμβάνοντες ἀπὸ τῶν {RP TR: ἐθνῶν} [P1904: ἐθνικῶν].	For they went out for the sake of {RP P1904 S1550: <i>his</i> } [E1624 S1894: <i>his</i>] name, not taking anything from the <u>Gentiles</u> .	αὐτοῦ, <i>his</i> : absent in RP P1904 S1550 F1859=8/11 vs. present in E1624 S1894 F1859=3/11 (Scrivener's <i>bgo</i>). ἐθνῶν, <i>Gentiles</i> , RP TR F1859=11/11 vs. ἐθνικῶν, <i>Gentilics</i> , P1904 F1859=0/11.
3 John 1:8	Ἡμεῖς οὖν ὀφείλομεν ἀπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.	So we should <u>correspondingly</u> receive <i>people like these</i> , so that we become fellow workers for the truth.	correspondingly: this comes from the prefix ἀπο- in the verb. <i>people like these</i> ← <i>such</i> .
3 John 1:9	Ἐγραψα τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρεφῆς οὐκ ἐπιδέχεται ἡμᾶς.	I wrote to the <u>church</u> , but Diotrephes, who loves to be at the forefront over them, does not receive us.	church: see Matt 16:18.
3 John 1:10	Διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκοῦμενος ἐπὶ τούτοις, οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς, καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει.	For this <i>reason</i> , if I come, I will raise <i>the matter</i> of his works which he is doing, as he rants on at us with wicked words. And not being satisfied with <u>that</u> , he does not receive the brothers either, and he prevents those <i>who are</i> willing <i>to come</i> , and he throws <i>them</i> out of the <u>church</u> .	that ← <i>these</i> . church: see Matt 16:18.
3 John 1:11	Ἀγαπητέ, μὴ μιμοῦ τὸ κακόν, ἀλλὰ τὸ ἀγαθόν. Ὁ ἀγαθοποιῶν ἐκ τοῦ θεοῦ ἐστίν· ὁ {RP P1904: - } [TR: δὲ] κακοποιῶν οὐχ ἑώρακεν τὸν θεόν.	Beloved, do not imitate what <i>is</i> bad, but what <i>is</i> good. He <i>who</i> does good is <u>from</u> God. {RP P1904: He} [TR: But he] who does evil has not seen God.	δὲ, <i>but</i> : absent in RP P1904 F1859=9/12 vs. present in TR F1859=3/12 (Scrivener's <i>ahm</i>). from ← <i>out of</i> , denoting origin. See 1 John 2:29.

3 John 1:12	Δημητρίῳ μεμαρτύρηται ὑπο πάντων, καὶ ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς, δὲ μαρτυροῦμεν, καὶ οἶδατε ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστίν.	A testimony has been given to Demetrius by all and by the truth itself, and we too testify, and you know that our testimony is true.	
3 John 1:13	Πολλὰ εἶχον γράφειν, ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου σοι γράψαι·	I had many <i>things</i> to write, but I do not wish to write to you with ink and <u>pen</u> .	pen ← <i>reed</i> , from which a pen can be cut.
3 John 1:14	ἐλπίζω δὲ εὐθέως ἰδεῖν σε, καὶ στόμα πρὸς στόμα λαλήσομεν. ¶ Εἰρήνη σοι. Ἀσπάζονται σε οἱ φίλοι. Ἀσπάζου τοὺς φίλους κατ' ὄνομα.	But I hope to see you very shortly so we <u>can</u> speak <u>face to face</u> . ¶ Peace to you. The friends <i>here</i> greet you. Greet the friends <i>there</i> by name.	¶ Verse division: in P1904 E1624 numbering, this verse consists of two verses (3 John 1:14 and 3 John 1:15). can ← <i>will</i> , a Hebraism. face to face ← <i>mouth to mouth</i> .
Jude 1:1	Ἰούδας Ἰησοῦ χριστοῦ δούλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν θεῷ πατρὶ ἡγιασμένοις, καὶ Ἰησοῦ χριστῷ τετηρημένοις, κλητοῖς·	<i>From</i> Jude, a servant of Jesus Christ, and brother of James, to those <i>who have been sanctified in</i> God <i>the father</i> and have been kept <i>safe for</i> Jesus Christ, <i>and who are</i> called,	in: perhaps meaning <i>in relation to</i> . for: or <i>by</i> (the agent of passive being expressed by the plain dative with verbs in the perfect tense).
Jude 1:2	ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.	mercy to you, and peace, and may love be plentiful.	
Jude 1:3	Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς σωτηρίας, ἀνάγκη ἐσχον γράψαι ὑμῖν, παρακαλῶν ἐπαγωνίζεσθαι τῇ ἀπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει.	Beloved, when I was making every effort to write to you about <i>our</i> shared salvation, I <u>found it necessary</u> to write to you exhorting <i>you</i> to strive on behalf of the faith once delivered to the <u>saints</u> .	I found <i>it</i> necessary ← <i>I had constraint</i> . saints: see Matt 27:52.

<u>Jude</u> <u>1:4</u>	Παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἄσεβεις, τὴν τοῦ θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην {RP TR: θεὸν} [P1904: -] καὶ κύριον ἡμῶν Ἰησοῦν χριστὸν ἀρνούμενοι.	For certain men have <u>crept</u> <u>in</u> surreptitiously, who <u>have</u> long <u>been</u> consigned to this <u>judgment</u> , <u>who</u> are ungodly, <u>who</u> are changing the grace of our God into licentiousness, and <u>who</u> are denying {RP TR: God} [P1904: -] the only master and <u>Lord</u> of ours, Jesus Christ.	θεὸν, <i>God</i> : present in RP TR F1859=9/12 (Scrivener's ab**cfghklm) vs. absent in P1904 F1859=3/12 (Scrivener's b*do). crept in surreptitiously ← <i>plunged in alongside</i> . judgment: AV differs, <i>condemnation</i> , an interpolation rather than a translation. Lord: no article in the Greek. See Rom 1:7, showing why we repunctuate; AV differs.
Jude 1:5	Ἐπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδότας ὑμᾶς ἀπαξ τοῦτο, ὅτι ὁ κύριος, λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν.	And I want to remind you, <u>although</u> you know this, that after the Lord had rescued <i>the</i> people out of <i>the</i> land of Egypt <u>on</u> <u>a</u> <u>first</u> <u>occasion</u> , on the second <i>occasion</i> he destroyed those <u>who</u> <u>did</u> <u>not</u> <u>believe</u> .	although: concessive use of the participle. <i>on a first occasion</i> ← <i>once</i> . Despite its unusual position, we bring the word ἀπαξ into balance with δεύτερον, <i>second (time)</i> . AV differs (<i>once knew</i>). <i>did not believe</i> ← <i>had not believed</i> . Similarly in the next verse. See Matt 23:20; here in a historic sequence.
Jude 1:6	Ἄγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχήν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν.	And he has put <u>the</u> <u>angels</u> <u>who</u> <u>did</u> <u>not</u> <u>keep</u> <u>their</u> <u>own</u> <u>dominion</u> , but left their own dwelling place, under guard in perpetual chains <u>in</u> underworld gloom <i>ready for the judgment of the great day</i> .	<i>the</i> angels who <i>did</i> not keep their own dominion: the progenitors of the Nephilim of Gen 6:4, Num 13:33. in ← <i>under</i> .
Jude 1:7	Ὡς Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τούτοις τρόπον ἐκπορνεύσασαι, καὶ ἀπελθούσαι ὀπίσω σαρκὸς ἐτέρας, πρόκεινται δειγμα, πυρὸς αἰωνίου δίκην ὑπέχουσαι.	<i>Just</i> as Sodom and Gomorrah and the towns around them committed fornication in a similar way to these, and they went out after alien flesh, <i>so</i> they are set before <i>us</i> as an example, as they undergo <i>the</i> penalty of age-abiding fire.	

Jude 1:8	Ὅμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μιαίνουσιν, κυριότητα δὲ ἀθετοῦσιν, δοξας δὲ βλασφημοῦσιν.	Yet <u>these</u> also, dreaming, likewise defile <i>the</i> flesh and flout dominion and blaspheme <u>those in</u> glory.	these: i.e. <i>those of Jude 1:4</i> . <i>those in glory</i> ← <i>glories, glorifications</i> . Compare 2 Peter 2:10.
Jude 1:9	Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ {RP-text: Μωϋσέως}, [RP-marg P1904 TR: Μωσέως] σώματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλ' εἶπεν, Ἐπιτιμήσαι σοι κύριος.	And when Michael the archangel was contending with the devil and disputing about the body of <u>Moses</u> , he did not dare bring a charge of blasphemy but said, “May <i>the</i> Lord rebuke you.”	Μωϋσέως, <i>Moïses</i> , RP-text F1859=0/10 vs. Μωσέως, <i>Moses</i> , RP-marg P1904 TR F1859=9/10 vs. another spelling, F1859=1/10 (Scrivener's d). Questioning Scrivener, we find Μωσέως in abcgklo and Μωϋσέως in ep. A disparity with RP-text, R=2:8 by our observations.
Jude 1:10	Οὗτοι δὲ ὅσα μὲν οὐκ οἶδασιν βλασφημοῦσιν· ὅσα δὲ φυσικῶς, ὡς τὰ ἀλογα ζῶα, ἐπίστανται, ἐν τούτοις φθείρονται.	But these speak blasphemously about <u>many things which</u> they do not know about, but on the other hand they instinctively understand <i>things</i> in the way unreasoning animals <i>do</i> , and they are wrecked by these <i>things</i> .	about many <i>things</i> which ← <i>as many (things) as</i> .
Jude 1:11	Οὐαὶ αὐτοῖς· ὅτι τῇ ὁδῷ τοῦ Κάιν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαάμ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κόρε ἀπώλοντο.	Woe to them, because they went the way of Cain and <u>abandoned themselves</u> in the error of Balaam's remuneration, and they perished by the refractoriness of <u>Korah</u> .	abandoned <i>themselves</i> ← <i>were poured out</i> . Korah: this is the traditional spelling in Num 16:1 . The AV spelling in this verse is <i>Core</i> , reflecting the Greek.

Jude 1:12	Οὗτοί εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευχόμενοι {RP P1904 S1550 E1624: - } [S1894: ὑμῖν], ἀφόβως ἑαυτοὺς ποιμαίνοντες· νεφέλαι ἄνυδροι, ὑπὸ ἀνέμων {RP P1904: παραφερόμεναι} [TR: περιφερόμεναι]· δένδρα φθινοπωρινά, ἀκαρπα, δις ἀποθανόντα, ἐκριζωθέντα·	These are <u>sunken rocks</u> in your love <i>feasts</i>, who feast with {RP P1904 S1550 E1624: <i>you</i>} [S1894: <i>you</i>], <u>fearlessly</u> attending to themselves, <i>who are</i> clouds without water, {RP P1904: carried off course} [TR: carried about] by <i>the</i> winds, and <i>they are</i> <u>autumnal</u> trees without fruit, doubly dead, uprooted,	ὑμῖν, <i>you</i>: absent in RP P1904 S1550 E1624 F1859=10/10 vs. present in S1894 F1859=0/10. παραφερόμεναι, <i>carried off course</i>, RP P1904 F1859=9/10 vs. περιφερόμεναι, <i>carried about</i>, TR F1859=0/10 vs. another reading, F1859=1/10 (Scrivener's k). Compare Heb 13:9. sunken rocks: AV differs, <i>spots</i>, as if from σπίλοι, as in 2 Pet 2:13. fearlessly: this could be associated with <i>feast with you</i>. autumnal: AV differs somewhat, <i>fruit</i>, ٣
Jude 1:13	κύματα ἄγρια θαλάσσης, ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας· ἀστέρες πλανῆται, οἷς ὁ ζόφος τοῦ σκότους εἰς {RP: - } [P1904 TR: τὸν] αἰῶνα τετήρηται.	wild waves of <i>the</i> sea, foaming with their own shameful deeds, wandering stars, for whom the underworld gloom of darkness has been reserved throughout {RP: <i>the</i>} [P1904 TR: <i>the</i>] age.	٤, extrapolating from <i>autumn</i> (ὁπώρα). τὸν, <i>the (age)</i>: absent in RP F1859=6/10 (Scrivener's acdfhk) vs. present in P1904 TR F1859=4/10 (Scrivener's bglo). Nearly a disparity with RP, R=6:6.
Jude 1:14	Προεφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδὰμ Ἐνώχ, λέγων, Ἰδοὺ, ἦλθεν κύριος ἐν {RP P1904: ἀγίαις μυριάσιν} [TR: μυριάσιν ἀγίαις] αὐτοῦ,	And moreover Enoch, the seventh from Adam, prophesied to these and said, “Look, <i>the</i> Lord <u>has come with tens of thousands of his holy ones</u>,	ἀγίαις μυριάσιν, <i>with holy + tens of thousands</i>, RP P1904 F1859=10/10 vs. μυριάσιν ἀγίαις, <i>with tens of thousands + holy</i>, TR F1859=0/10. Deut 33:2. has come ← <i>came</i>. See Matt 2:2. AV differs somewhat (<i>cometh</i>). A present or future timeframe can hardly be justified grammatically.

Jude 1:15	ποιῆσαι κρίσιν κατὰ πάντων, καὶ {RP P1904: ἐλέγξαι} [TR: ἐξελέγξαι] πάντας τοὺς ἄσεβεις αὐτῶν περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἄσεβεῖς.	to execute judgment against all, and to <u>convict</u> all of them who <i>are</i> <u>ungodly</u> of all their <u>ungodly deeds</u> which they have committed, and of all the harsh <i>things</i> which <u>ungodly sinners</u> have said against him.”	ἐλέγξαι, <i>to accuse; convict</i> (1), RP P1904 F1859=9/10 vs. ἐξελέγξαι, <i>to convict</i> (2), TR F1859=1/10 (Scrivener's c). ungodly deeds ← <i>deeds of ungodliness</i> , a Hebraic genitive.
Jude 1:16	Οὗτοί εἰσιν γογγυσταί, μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας {RP-text P1904 TR: αὐτῶν} [RP-marg: ἐαυτῶν] πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν.	These <i>individuals</i> are murmurers, dissatisfied with <u>their fate</u> , <i>who</i> walk according to {RP-text P1904 TR: their} [RP-marg: their own] desires, while their mouth speaks bombastic <i>words</i> , <u>showing</u> partiality for the sake of gain.	αὐτῶν, <i>their</i> , RP-text P1904 TR F1859=3/10 (Scrivener's bko) vs. ἐαυτῶν, <i>their own</i> , RP-marg F1859=7/10 (Scrivener's acdfghl). A weak disparity with RP-text, R=5:7. with their fate: this comes from the word μοῖρα, <i>fate</i> , embedded in the verb. showing ← <i>marvelling, admiring</i> , perhaps a 𐤀
Jude 1:17	Ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ.	But <i>as for you</i> , beloved, remember the words which <i>were</i> spoken beforehand by the apostles of our Lord Jesus Christ,	𐤀 Hebraism (הִכָּר פְּנִים), the common element being <i>strangeness</i> , but see θαυμάζω in [LS] section II.2.
Jude 1:18	ὅτι ἔλεγον ὑμῖν, ὅτι ἐν ἔσχάτῳ χρόνῳ ἔσονται ἐμπαῖκται, κατὰ τὰς ἐαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἄσεβειῶν.	<u>how</u> they told you that in <i>the</i> latter time there would be scoffers <i>who would</i> walk according to their own <u>ungodly desires</u> .	how ← <i>that</i> . ungodly desires ← <i>desires of ungodlinesses</i> , a Hebraic genitive.
Jude 1:19	Οὗτοί εἰσιν οἱ ἀποδιρίζοντες {RP P1904 S1550: - } [E1624 S1894: ἐαυτοὺς], ψυχικοί, πνεῦμα μὴ ἔχοντες.	These are the <i>ones</i> who {RP P1904 S1550: cause divisions} [E1624 S1894: separate themselves], <i>who are natural</i> , <i>who do</i> not have <i>any</i> spirit.	ἐαυτοὺς, <i>themselves</i> : absent in RP P1904 S1550 F1859=6/10 vs. present in E1624 S1894 F1859=4/10 (Scrivener's bdgo). AV differs textually. natural ← <i>of the soul</i> , “ <i>soulical</i> ”, as in James 3:15.
Jude 1:20	Ὑμεῖς δέ, ἀγαπητοί, τῇ ἁγιωτάτῃ ὑμῶν πίστει ἐποικοδομοῦντες ἑαυτοὺς, ἐν πνεύματι ἁγίῳ προσευχόμενοι,	But you, beloved, as you build yourselves up in your most holy faith, praying by holy spirit,	

Jude 1:21	ἐαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ εἰς ζωὴν αἰώνιον.	keep yourselves in <i>the</i> love of God as you await the mercy of our Lord Jesus Christ, <i>culminating</i> in age-abiding life.	
Jude 1:22	Καὶ οὓς μὲν ἐλεεῖτε διακρινόμενοι·	And have compassion on one group, as <i>you</i> make a distinction,	
Jude 1:23	οὓς δὲ ἐν φόβῳ σώζετε, ἐκ {RP: - } [P1904 TR: τοῦ] πυρός ἀρπάζοντες, μισούντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐπιλωμένον χιτῶνα.	and save another group with fear, snatching <i>them</i> out of {RP: <i>the</i> } [P1904 TR: <i>the</i>] fire, while <i>you</i> show revulsion even at the garment polluted by the flesh.	τοῦ, <i>the (fire)</i> : absent in RP F1859=6/10 (Scrivener's acghkl) vs. present in P1904 TR F1859=4/10 (Scrivener's bdfo). Nearly a disparity with RP, R=6:6.
Jude 1:24	Τῷ δὲ δυναμένῳ φυλάξαι {RP P1904 S1550: αὐτοὺς} [E1624 S1894: ὑμᾶς] ἀπταίστους, καὶ στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει,	Now to him <i>who is</i> able to keep {RP P1904 S1550: <i>them</i> } [E1624 S1894: <i>you</i>] firm-footed, And to set {RP P1904 S1550: <i>them</i> } [E1624 S1894: <i>you</i>] without blemish with joy In the presence of his glory,	αὐτοὺς, <i>them</i> , RP P1904 S1550 F1859=7/10 (Scrivener's abc(<i>tacite</i>)ghlo) vs. ὑμᾶς, <i>you</i> , E1624 S1894 F1859=3/10 (Scrivener's dfk). AV differs textually.
Jude 1:25	μόνῳ σοφῷ θεῷ σωτῆρι ἡμῶν, δόξα καὶ μεγαλωσύνη, κράτος καὶ ἐξουσία, καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας. Ἀμήν.	To <i>the</i> only <i>and</i> wise God our saviour <i>Be</i> glory and majesty, Might and authority, Both now and throughout all the ages. Amen.	
Rev 1:1	Ἀποκάλυψις Ἰησοῦ χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ θεὸς δεῖξαι τοῖς δούλοις αὐτοῦ, ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἁγγέλου αὐτοῦ τῷ δουλῷ αὐτοῦ Ἰωάννῃ,	<i>The</i> revelation of Jesus Christ, which God gave to him to show his servants <i>the things</i> which must <u>quickly</u> come to pass. And he declared <i>it</i> by <u>delivering</u> <i>it</i> by <i>means of</i> his <u>angel</u> to his servant John,	quickly ← <i>in speed</i> . Perhaps <i>shortly</i> . declared ← <i>showed by sign</i> . by delivering ← <i>having sent</i> . See Matt 23:20. Gerundial use of the participle. angel: or <i>messenger</i> .

Rev 1:2	ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ χριστοῦ, ὅσα {RP P1904: - } [TR: τε] εἶδεν {RP-text P1904 TR: - } [RP-marg: καὶ ἅτινα εἰσιν καὶ ἅτινα χρή γενέσθαι μετὰ ταῦτα].	who testified {RP-text P1904: <i>that</i> all the <i>things</i> which he saw were the word of God and the testimony of Jesus Christ} [TR: <i>to</i> the word of God and the testimony of Jesus Christ <i>and</i> also <i>the things</i> which he saw] [RP-marg: <i>to</i> the word of God and the testimony of Jesus Christ, both <i>the things</i> which he saw, and <i>the things</i> which are, and <i>the things</i> which must come to pass after these <i>things</i>].	τε, <i>and (everything he saw)</i>: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. AV differs textually. καὶ ἅτινά εἰσιν καὶ ἅτινα χρή γενέσθαι μετὰ ταῦτα, both the (<i>things</i>) <i>which are and the (things) which must take place after these (things)</i>: absent in RP-text P1904 TR F1859=10/13 vs. present in RP-marg F1859=3/13 (Scrivener's hln, with variations among them).
Rev 1:3	Μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς.	Blessed <i>is</i> he <i>who</i> reads, and those <i>who</i> hear, the words of the prophecy, and <i>who</i> keep the <i>things</i> written in it, for <u>the time is near</u>.	the time <i>is</i> near: see James 5:3, Rev 22:10.
Rev 1:4	Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ {RP-text P1904: θεοῦ} [RP-marg: -] [TR: τοῦ] ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων {RP-text P1904: ᾧ} [RP-marg TR: ᾧ ἐστίν] ἐνώπιον τοῦ θρόνου αὐτοῦ·	<i>From</i> John to the seven <i>churches</i> in Asia, grace to you and peace from {RP-text P1904: God,} [RP-marg: <i>the one</i>] [TR: <i>the one</i>] who is, and who was, and who <i>is to come</i>, and from the seven spirits which {RP-text P1904: <i>are</i>} [RP-marg TR: <i>are</i>] before his throne,	θεοῦ, (<i>from</i>) <i>God</i>, RP-text P1904 F1859=9/13 vs. word absent, RP-marg F1859=3/13 (Scrivener's hln) vs. τοῦ, (<i>from</i>) <i>the (one)</i>, TR F1859=0/13 vs. κυρίου, (<i>from the</i>) <i>Lord</i>, F1859=1/13 (Scrivener's c). AV differs textually. ἐστίν, <i>are</i> (explicitly): absent in RP-text P1904 F1859=10/13 vs. present in RP-marg TR F1859=3/13 (Scrivener's hln). Ex 3:14, an allusion to <i>I am</i>. The following words, <i>and who was</i>, and <i>who is to come</i> accord with the <i>I am</i> of John 8:58 – the one who transcends time. Similarly elsewhere in this book. churches: see Matt 16:18. <i>is to come</i> ← <i>is coming</i>.

Rev 1:5	καὶ ἀπὸ Ἰησοῦ χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος {RP P1904: - } [TR: ἐκ] τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλείων τῆς γῆς. Τῷ {RP-text P1904: ἀγαπῶντι} [RP-marg TR: ἀγαπήσαντι] ἡμᾶς, καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ·	and from Jesus Christ, the faithful witness, the firstborn {RP P1904: - } [TR: out] of the dead and the ruler of the kings of the earth. To him <i>who</i> {RP-text P1904: loves} [RP- marg TR: loved] us and washed us from our sins by his blood,	ἐκ, <i>out (of the dead)</i>: absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's h). ἀγαπῶντι, <i>loving</i>, RP-text P1904 F1859=10/13 vs. ἀγαπήσαντι, <i>having loved</i>, RP-marg TR F1859=2/13 (Scrivener's <u>h</u>) vs. another reading, F1859=1/13 (Scrivener's m).
Rev 1:6	καὶ ἐποίησεν ἡμᾶς {RP P1904: βασιλείαν,} [TR: βασιλεῖς καὶ] ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ· αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.	and <i>who</i> made us {RP P1904: <i>into a</i> kingdom,} [TR: kings and] priests to his God and father, to him <i>be</i> glory and might throughout the durations of the ages. Amen.	βασιλείαν, <i>a kingdom</i>, RP P1904 F1859=11/13 vs. βασιλεῖς καὶ, <i>kings and</i>, TR F1859=2/13 (Scrivener's <u>fn</u>). AV differs textually. Ex 19:6, Isa 61:6. to his God and father: AV differs somewhat (<i>unto God and his Father</i>). throughout the durations of the ages ← <i>throughout the ages of the ages</i>.
Rev 1:7	Ἰδοὺ, ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμός, καὶ οἱτινες αὐτὸν ἐξεκέντησαν· καὶ κόπονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. Naί, ἀμήν.	Behold, he is coming with clouds, and every eye will see him, including those who pierced him, and all the tribes of the earth will mourn for him. Indeed <i>so</i>; amen.	Dan 7:13, Zech 12:10. clouds ← <i>the clouds</i>. See Gen 22:9. for ← <i>at</i> ← <i>on</i>.

Rev 1:8	Ἐγὼ εἰμι τὸ {RP: Ἄλφα} [P1904 TR: Ἄ] καὶ τὸ Ὡ, {RP P1904: - } [TR: ἀρχὴ καὶ τέλος,] λέγει {RP P1904: κύριος ὁ θεός} [TR: ὁ κύριος, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.	I am the Alpha and the Omega, {RP P1904: - } [TR: the beginning and the ending,] says {RP P1904: the Lord God} [TR: the Lord], who is, and who was, and who <u>is to come</u>, the Almighty.	Ἄλφα, <i>Alpha</i>, RP F1859=11/13 vs. Ἄ, <i>A</i> (initial letter only), P1904 TR F1859=2/13 (Scrivener's <u>el</u>). ἀρχὴ καὶ τέλος, <i>beginning and end</i>: absent in RP P1904 F1859=11/13 vs. present in TR F1859=2/13 (Scrivener's <u>mn</u>). AV differs textually. κύριος ὁ θεός, (<i>the</i>) <i>Lord God</i>, RP P1904 F1859=12/12 vs. ὁ κύριος, <i>the Lord</i>, TR F1859=0/12. AV differs textually. Isa 41:4, Isa 44:6. I am: referring to Ex 3:14. See also Rev 1:4, John 18:5-6. <i>is to come ← is coming.</i>
Rev 1:9	Ἐγὼ Ἰωάννης, ὁ {RP P1904: - } [TR: καὶ] ἀδελφὸς ὑμῶν καὶ {RP-text: κοινωνός} [RP-marg P1904 TR: συγκοινωνός] ἐν τῇ θλίψει καὶ {RP P1904: - } [TR: ἐν τῇ] βασιλείᾳ καὶ ὑπομονῇ {RP: ἐν χριστῷ Ἰησοῦ} [P1904: ἐν Ἰησοῦ χριστῷ] [TR: Ἰησοῦ χριστοῦ], ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ, διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ χριστοῦ.	I John, {RP P1904: - } [TR: both] your brother and {RP-text: sharer} [RP-marg P1904 TR: fellow sharer] in the tribulation and {RP P1904: <i>in the</i>} [TR: in the] kingdom and <i>in</i> patience {RP: in Christ Jesus,} [P1904: in Jesus Christ,] [TR: of Jesus Christ,] arrived on the island called Patmos for <i>the cause of</i> the word of God and for <i>the cause of</i> the testimony of Jesus Christ.	καὶ, <i>and (brothers)</i>: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. κοινωνός, <i>sharer</i>, RP-text F1859=10/13 vs. συγκοινωνός, <i>fellow sharer</i>, RP-marg P1904 TR F1859=3/13 (Scrivener's <u>fmn</u>). ἐν τῇ, <i>in the (kingdom)</i>: absent in RP P1904 F1859=11/12 vs. present in TR F1859=1/12 (Scrivener's <u>l</u>). χριστῷ Ἰησοῦ, <i>in Christ + Jesus</i>, RP F1859=12/13 vs. Ἰησοῦ χριστῷ, <i>in Jesus + Christ</i>, P1904 F1859=0/13 vs. Ἰησοῦ χριστοῦ, <i>of Jesus + Christ</i>, TR F1859=1/13 (Scrivener's <u>n</u>). AV differs textually. arrived: as in Luke 22:40.

Rev 1:10	Ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ· καὶ ἤκουσα {RP P1904: φωνὴν ὀπίσω μου} [TR: ὀπίσω μου φωνήν] μεγάλην ὡς σάλπιγγος,	I ~~came to be in the~~ <i>power of the spirit</i> on the day of the Lord, and I heard a voice behind me, loud like a trumpet,	φωνὴν ὀπίσω μου, <i>a voice + behind me</i>, RP P1904 F1859=11/13 vs. ὀπίσω μου φωνήν, <i>behind me + a voice</i>, TR F1859=1/13 (Scrivener's n) vs. φωνήν ὀπίσω, <i>a voice + behind</i>, F1859=1/13 (Scrivener's f). The day of the Lord is referred to in Isa 13:6, Isa 13:9, Ezek 13:5, Joel 1:15, Joel 2:1, Joel 2:11, Amos 5:18, Amos 5:20, Obad 1:15, Zeph 1:7, Zeph 1:14, Mal 3:23^{MT} (Mal 4:5^{AV}); Also Isa 2:12, Ezek 30:3, Zech 14:1, Zech 14:7. In NT: Acts 2:20, 1 Thes 5:2; 2 Pet 3:10. See [CHW-AA] part 1, p.190. AV differs in formulation here (<i>the Lord's day</i>), the Greek also being different from the other references. came to be in <i>the power of the spirit</i>: or <i>arrived by (the agency of the) spirit</i>. γίνομαι = <i>to arrive</i> in Luke 22:40.
Rev 1:11	λεγούσης, {RP P1904: - } [TR: Ἐγὼ εἰμι τὸ Ἄ καὶ τὸ Ὠ, ὁ πρῶτος καὶ ὁ ἔσχατος, καὶ,] Ὁ βλέπεις γράψον εἰς βιβλίον, καὶ πέμψον ταῖς {RP P1904 S1894: ἑπτὰ} [S1550 E1624: -] ἐκκλησίαις, {RP P1904: - } [TR: ταῖς ἐν Ἀσίᾳ,] εἰς Ἐφεσον, καὶ εἰς Σμύρναν, καὶ εἰς Πέργαμον, καὶ εἰς Θυάτειρα, καὶ εἰς Σάρδεις, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδίκειαν.	and it said, {RP P1904: - } [TR: “I am the Alpha and the Omega, the first and the last”, and,] “Write what you see in a book and send <i>it</i> to the {RP P1904 S1894: seven} [S1550 E1624: -] <i>churches</i>, {RP P1904: - } [TR: which <i>are</i> in Asia,] to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.”	ἐγὼ εἰμι τὸ Ἄ καὶ τὸ Ὠ, ὁ πρῶτος καὶ ὁ ἔσχατος, καὶ, “<i>I am the Alpha and the Omega, the first and the last</i>”, and: absent in RP P1904 F1859=12/13 vs. present in TR F1859=0/13 vs. another reading similar to TR, F1859=1/13. AV differs textually. ἑπτὰ, <i>seven (churches)</i>: present in RP P1904 S1894 F1859=13/13 vs. absent in S1550 E1624 F1859=0/13. ταῖς ἐν Ἀσίᾳ, <i>which are (in) Asia</i>: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. AV differs textually. [TR: Isa 41:4, Isa 44:6.] [TR: I am: see Rev 1:4, John 18:5-6.] churches: see Matt 16:18. Pergamum: the ancient city in modern-day Turkey [LHG], not the modern <i>Pergamos</i> of Cyprus. AV differs (<i>Pergamos</i>).

Rev 1:12	Καὶ {RP-text P1904: ἐκεῖ} [RP-marg TR: -] ἐπέστρεψα βλέπειν τὴν φωνὴν ἣτις {RP P1904: ἐλάλει} [TR: ἐλάλησε] μετ' ἐμοῦ. Καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσᾶς,	And I turned round {RP-text P1904: on the spot} [RP-marg TR: -] to see the voice which {RP P1904: was speaking} [TR: had spoken] to me, and when I turned round, I saw seven golden lampstands,	ἐκεῖ, <i>there</i> : present in RP-text P1904 F1859=9/13 vs. absent in RP-marg TR F1859=4/13 (Scrivener's cfmn). ἐλάλει, <i>was speaking</i> , RP P1904 F1859=10/13 vs. ἐλάλησε(ν), <i>spoke</i> , TR F1859=1/13 (Scrivener's l** l*, counted as one ms., l* being with moveable ν) vs. other readings, perhaps a misspelling of the RP reading, F1859=2/13 (Scrivener's dg). {RP-text P1904: on the spot ← <i>there</i> .}
Rev 1:13	καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνίων ὅμοιον {RP-text P1904 TR: υἱῷ} [RP-marg: υἱὸν] ἀνθρώπου, ἐνδεδυμένον ποδήρη, καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσήν.	and in <i>the</i> middle of the seven lampstands <i>I saw a figure like the son of man</i> , clothed down to the feet and girded round at the chest with a golden girdle.	υἱῷ, <i>son</i> (classical dative after “like”), RP-text P1904 TR F1859=7/13 vs. υἱὸν, <i>son</i> (accusative, object of εἶδον in previous verse), RP-marg F1859=6/13 (Scrivener's aeghjk). Dan 7:13.
Rev 1:14	Ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ {RP-text P1904: ὡς} [RP-marg TR: ὡσεὶ] ἔριον λευκόν, ὡς χιών· καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός·	And his head and <i>his</i> hair <i>were as white as white wool, like snow</i> , and his eyes <i>were like a fiery flame</i> .	ὡς, <i>as</i> (1), RP-text P1904 F1859=11/13 vs. ὡσεὶ, <i>as</i> (2), RP-marg TR F1859=2/13 (Scrivener's hn). <i>as white as white wool, like snow</i> : AV differs somewhat (<i>white like wool, as white as snow</i>). fiery flame ← <i>flame of fire</i> , a Hebraic genitive.
Rev 1:15	καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεπυρωμένοι· καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν.	And his feet <i>were like refined bronze</i> , as if <i>they had been refined</i> in a furnace, and his voice <i>was like the sound of much water</i> .	much water ← <i>many waters</i> , a Hebraism.
Rev 1:16	Καὶ ἔχων ἐν τῇ δεξιᾷ {RP-text TR: αὐτοῦ χειρὶ} [RP-marg P1904: χειρὶ αὐτοῦ], ἀστέρας ἑπτὰ· καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη· καὶ ἡ ὄψις αὐτοῦ, ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.	And he <i>was holding seven stars in his right hand</i> , and out of his mouth a sharp double-edged sword <i>was coming</i> , and his appearance <i>was as the sun shining with all its power</i> .	αὐτοῦ χειρὶ, <i>his + hand</i> , RP-text TR F1859=7/13 vs. χειρὶ αὐτοῦ, <i>hand + his</i> , RP-marg P1904 F1859=4/13 (Scrivener's cfhm) vs. another reading, F1859=2/13 (Scrivener's gn). Isa 49:2. shining ← <i>shines</i> .

Rev 1:17	Καὶ ὅτε εἶδον αὐτόν, {RP P1904 TR: ἔπεσα} [MISC: ἔπεσον] πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ {RP-text P1904: ἔθηκεν} [RP-marg TR: ἐπέθηκεν] τὴν δεξιὰν αὐτοῦ {RP-text: - } [RP-marg P1904 TR: χεῖρα] ἐπ' ἐμέ, λέγων {RP P1904: - } [TR: μοι], Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος,	And when I saw him, I <u>fell</u> at his feet as if dead, but he <u>put</u> his right {RP-text: <i>hand</i>} [RP-marg P1904 TR: <i>hand</i>] on me and said {RP P1904: - } [TR: to me], “Do not be afraid. I am the first and the last,	ἔπεσα, <i>I fell</i> (non-classical form), RP P1904 TR F1859=6/13 vs. ἔπεσον, <i>I fell</i> (classical form), F1859=7/13. Nearly a disparity with RP, R=8:7. ἔθηκε(ν), <i>put</i>, RP-text P1904 F1859=10/14 vs. ἐπέθηκεν, <i>put</i> (with <i>on</i> compounding the verb), RP-marg TR F1859=4/14 (Scrivener's ghl**n). χεῖρα, <i>hand</i> (but implicitly so if absent): absent in RP-text F1859=11/13 vs. present in RP-marg P1904 TR F1859=2/13 (Scrivener's hn). μοι, <i>to me</i>: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. Isa 41:4, Isa 44:6. I am: see Rev 1:4, John 18:5-6. The direct speech started here ends at Rev 3:22.
Rev 1:18	καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρός, καὶ ἰδοὺ, ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων {RP TR: , ἀμὴν} [P1904: -] καὶ ἔχω τὰς {RP-text P1904 TR: κλεῖς} [RP-marg: κλεῖδας] τοῦ {RP P1904: θανάτου καὶ τοῦ ᾠδου} [TR: ᾠδου καὶ τοῦ θανάτου].	and he <i>who is</i> alive, <u>although</u> I was dead, and behold, I am alive <u>throughout the durations of the ages</u>, {RP TR: truly,} [P1904: -] and I hold the <u>keys</u> of {RP P1904: death and Hades} [TR: Hades and death].	ἀμὴν, <i>truly</i>: present in RP TR F1859=13/13 vs. absent in P1904 F1859=0/13. κλεῖς, <i>keys</i> (1), RP-text P1904 TR F1859=9/13 vs. κλεῖδας, <i>keys</i> (2), RP-marg F1859=4/13 (Scrivener's hlmn). θανάτου καὶ τοῦ ᾠδου, <i>death + and the Hades</i>, RP P1904 F1859=12/13 (with small variations in the spelling of Hades) vs. ᾠδου καὶ τοῦ θανάτου, <i>Hades + and the death</i>, TR F1859=1/13 (Scrivener's n). although: concessive use of καί. throughout the durations of the ages ← <i>throughout the ages of the ages</i>. Hades (2x): the place of the dead.
Rev 1:19	Γράψον {RP P1904: οὖν} [TR: -] ἃ εἶδες, καὶ ἃ εἰσιν, καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα·	{RP P1904: Now write} [TR: Write] down <i>the things</i> you have seen, and <i>the things</i> which are, and <i>the things</i> which are going to take place after these <i>things</i>.	οὖν, <i>therefore</i> → <i>now</i>: present in RP P1904 F1859=12/13 vs. absent in TR F1859=1/13 (Scrivener's j).

Rev 1:20	τὸ μυστήριον τῶν ἑπτὰ ἀστέρων ὧν εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς. Οἱ ἑπτὰ ἄστερες ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσὶν· καὶ αἱ {RP-text P1904: λυχνίαί αἱ ἑπτὰ} [RP-marg TR: ἑπτὰ λυχνίαί] {RP-text P1904: - } [RP-marg TR: ὅς εἶδες] ἑπτὰ ἐκκλησίαι εἰσὶν.	<i>Record</i> the mystery of the seven stars which you saw in my right <i>hand</i>, and the seven golden lampstands: the seven stars are <i>the</i> angels of the seven <i>churches</i>, and the <i>seven</i> <i>lampstands</i> {RP-text P1904: - } [RP-marg TR: which you saw] are <i>the</i> seven <i>churches</i>.	λυχνίαί αἱ ἑπτὰ, <i>lamps</i> + <i>the seven</i>, RP-text P1904 F1859=6/13 vs. ἑπτὰ λυχνίαί, <i>seven lamps</i>, RP-marg TR F1859=7/13. A weak disparity (#1) with RP-text, R=7:8. ὅς εἶδες, <i>which you saw</i>: absent in RP-text P1904 F1859=7/13 vs. present in RP-marg TR F1859=6/13. Nearly a disparity (#2) with RP-text, R=8:7. AV differs textually. churches (2x): see Matt 16:18.
Rev 2:1	Τῷ ἁγγέλῳ τῆς {RP P1904: ἐν Ἐφέσῳ} [TR: Ἐφεσίνης] ἐκκλησίας γραψον, Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνίων τῶν χρυσῶν·	Write to the angel of the {RP P1904: <i>church</i> in Ephesus} [TR: <i>Ephesian church</i>], ‘He <i>who</i> holds the seven stars in his right <i>hand</i>, who walks about in <i>the</i> midst of the seven golden lampstands, says <i>this</i>:	ἐν Ἐφέσῳ, <i>in Ephesus</i>, RP P1904 F1859=13/13 vs. Ἐφεσίνης, <i>Ephesian</i>, TR F1859=0/13. church: see Matt 16:18. this ← <i>these (things)</i>.
Rev 2:2	Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον σου, καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνη βαστάσαι κακούς, καὶ {RP P1904: ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους εἶναι} [TR: ἐπείρασῃ τοὺς φάσκοντας εἶναι ἀποστόλους] καὶ οὐκ εἰσὶν, καὶ εὗρες αὐτοὺς ψευδεῖς,	I know your works and your toil and your endurance, and how you cannot bear <i>the</i> wicked, and <i>how</i> you <i>have tested</i> those <i>who</i> {RP P1904: say they are} [TR: claim to be] <i>apostles</i> but are not, and <i>how</i> you have found them <i>to be</i> false,	ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους εἶναι, <i>you have tested (active) those who say they are apostles</i>, RP P1904 F1859=13/13 (with 2 minor variations) vs. ἐπείρασῃ τοὺς φάσκοντας εἶναι ἀποστόλους, <i>you have tested (middle) those who claim to be apostles</i>, TR F1859=0/13.

Rev 2:3	καὶ {RP-text P1904: ὑπομονὴν ἔχεις καὶ ἐβάστασας} [RP-marg TR: ἐβάστασας καὶ ὑπομονὴν ἔχεις] {RP P1904: - } [TR: καὶ] διὰ τὸ ὄνομά μου {RP P1904: - } [TR: κεκοπίακας] {RP: καὶ οὐκ ἐκοπίασας} [P1904: καὶ οὐ κεκοπίακας] [TR: καὶ οὐ κέκμηκας].	and <i>how</i> you {RP-text P1904: have endurance and have borne up} [RP-marg TR: have borne up, and <i>how</i> you have endurance] {RP P1904: on account of my name and have not become weary} [TR: and on account of my name have toiled but not flagged].	ὑπομονὴν ἔχεις καὶ ἐβάστασας, <i>you have endurance + and have borne up</i>, RP-text P1904 F1859=10/13 vs. ἐβάστασας καὶ ὑπομονὴν ἔχεις, <i>you have borne up + and have endurance</i>, RP-marg TR F1859=3/13 (Scrivener's <u>hln</u>). AV differs textually. καὶ, <i>and (on account of)</i>: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. κεκοπίακας, <i>you have toiled</i>: absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's <u>g</u>). AV differs textually. καὶ οὐκ ἐκοπίασας, <i>and you did not become weary</i>, RP F1859=13/13 vs. καὶ οὐ κεκοπίακας, <i>and you have not become weary</i>, P1904 F1859=0/13 vs. καὶ οὐ κέκμηκας, <i>but have not flagged</i>, TR F1859=0/13.
Rev 2:4	{RP-text P1904: Ἀλλὰ} [RP-marg TR: Ἀλλ'] ἔχω κατὰ σου, ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας.	<u>But</u> I have <i>something</i> against you, in that you have forsaken your first love.	ἀλλὰ, <i>but</i> (unapocopated), RP-text P1904 F1859=10/13 vs. ἀλλ', <i>but</i> (apocopated), RP-marg TR F1859=3/13 (Scrivener's <u>ekn</u>).
Rev 2:5	Μνημόνευε οὖν πόθεν {RP-text P1904: πέπτωκας} [RP-marg TR: ἐκπέπτωκας], καὶ μετανόησον, καὶ τὰ πρῶτα ἔργα ποιήσον· εἰ δὲ μὴ, ἔρχομαί σοι {RP P1904 E1624 S1894: ταχύ} [S1550: τάχει], καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανόησης.	So remember where <i>it is</i> you have {RP-text P1904: fallen} [RP-marg TR: <u>fallen aside</u>] from, and repent, and do the former works. Otherwise, I <i>will</i> come to you <u>quickly</u> and remove your lampstand from its place, if you do not repent.	πέπτωκας, <i>you have fallen</i>, RP-text P1904 F1859=10/13 vs. ἐκπέπτωκας, <i>you have fallen out</i>, RP-marg TR F1859=3/13 (Scrivener's <u>hln</u>). ταχύ, <i>quickly</i> (1), RP P1904 E1624 S1894 F1859=13/13 vs. τάχει, <i>quickly</i> (2), S1550 F1859=0/13. [TR: fallen aside ← <i>fallen out</i>.]
Rev 2:6	Ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ καγὼ μισῶ.	But you have this <i>in your favour</i>, that you hate the works of the Nicolaitanes, which I also hate.'	

Rev 2:7	ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὅ ἐστιν ἐν {RP-text P1904: τῷ παραδείσῳ} [RP-marg TR: μέσῳ τοῦ παραδείσου] τοῦ θεοῦ {RP P1904: μου} [TR: -].	Let him <i>who</i> has an ear hear what the spirit says to the churches. I will allow him <i>who</i> overcomes to eat from the tree of life, which is in {RP-text P1904: - } [RP-marg TR: the middle of] the paradise of {RP P1904: my} [TR: -] God.	τῷ παραδείσῳ, (<i>in</i>) the paradise, RP-text P1904 F1859=10/13 (with 1 minor variation) vs. μέσῳ τοῦ παραδείσου, (<i>in</i>) the middle of the paradise, RP-marg TR F1859=3/13 (Scrivener's <i>hmn</i>). <i>Remark</i>: Scrivener's <i>hmn</i> will often be seen in the minority of Scrivener's manuscripts. AV differs textually. μου, <i>my</i> (God): present in RP P1904 F1859=3/13 (Scrivener's <i>fhm</i>) vs. absent in TR F1859=10/13. A disparity with RP, R=4:11. churches: see Matt 16:18.
Rev 2:8	Καὶ τῷ ἀγγέλῳ τῆς {RP P1904: ἐν Σμύρνῃ ἐκκλησίας} [TR: ἐκκλησίας Σμυρναίων] γράψον, Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὅς ἐγένετο νεκρὸς καὶ ἐζήσεν·	And write to the angel of the church {RP P1904: in Smyrna} [TR: of the Smyrnans], ‘The first and the last, who was dead but came to life, says <u>this</u>:	Σμύρνῃ ἐκκλησίας, <i>church in Smyrna</i>, RP P1904 F1859=11/13 (with 1 minor variation) vs. ἐκκλησίας Σμυρναίων, <i>church of (the) Smyrnans</i>, TR F1859=1/13 (Scrivener's <i>g</i>) vs. another reading, F1859=1/13 (Scrivener's <i>n</i>). Isa 41:4, Isa 44:6. church: see Matt 16:18. this ← <i>these</i> (things).
Rev 2:9	Οἶδά σου τὰ ἔργα καὶ τὴν θλίψιν καὶ τὴν πτωχείαν, {RP P1904: ἀλλὰ πλούσιος} [TR: πλούσιος δὲ] εἰ καὶ τὴν βλασφημίαν {RP-text P1904: ἐκ} [RP-marg TR: -] τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς, καὶ οὐκ εἰσὶν, ἀλλὰ συναγωγὴ τοῦ Σατανᾶ.	I know your works and <i>your</i> tribulation and <i>your</i> poverty (but you are rich), and the blasphemy {RP-text P1904: from} [RP-marg TR: of] those <i>who</i> say they are Jews but are not, but <i>are the</i> synagogue of Satan.	ἀλλὰ πλούσιος, <i>but (strongly adversative) rich</i>, RP P1904 F1859=13/13 vs. πλούσιος δὲ, <i>but (weakly adversative) rich</i>, TR F1859=0/13. ἐκ, <i>out of</i>: present in RP-text P1904 F1859=11/13 vs. absent in RP-marg TR F1859=2/13 (Scrivener's <i>hn</i>).

Rev 2:10	Μηδὲν φοβοῦ ἃ μέλλεις {RP-text P1904: παθεῖν} [RP-marg TR: πάσχειν]· ἰδοὺ {RP-text P1904: δῆ} [RP-marg TR: -], μέλλει βαλεῖν {RP P1904: ὁ διάβολος ἐξ ὑμῶν} [TR: ἐξ ὑμῶν ὁ διάβολος] εἰς φυλακὴν, ἵνα πειρασθῇτε· καὶ ἔξετε θλίψιν {RP-text TR: ἡμερῶν} [RP-marg P1904: ἡμέρας] δέκα. Γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς.	Do not be afraid of <i>any of the things</i> which you are going to suffer. It will transpire that the devil will {RP-text P1904: indeed} [RP-marg TR: -] throw <i>some</i> of you in prison, in order that you be put to the test, and you will have tribulation for ten days. Be faithful up to death, and I will give you the crown of life.'	παθεῖν, <i>to suffer</i> (aorist, perfective aspect), RP-text P1904 F1859=9/13 vs. πάσχειν, <i>to suffer</i> (present, imperfective aspect), RP-marg TR F1859=4/13. δῆ, <i>indeed</i>: present in RP-text P1904 F1859=9/13 vs. absent in RP-marg TR F1859=4/13. ὁ διάβολος ἐξ ὑμῶν, <i>the devil + (some) of you</i>, RP P1904 F1859=11/13 vs. ἐξ ὑμῶν ὁ διάβολος, <i>(some) of you + the devil</i>, TR F1859=1/13 vs. another word order, F1859=1/13. ἡμερῶν, <i>days</i> (non-classical genitive for time how long, classically of time within which), RP-text TR F1859=4/13 vs. ἡμέρας, <i>days</i> (classical accusative of time how long), RP-marg P1904 F1859=9/13. A disparity with RP-text, R=5:10. It will transpire that ← <i>Behold</i>.
Rev 2:11	Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. Ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.	Let him <i>who</i> has an ear hear what the spirit says to the churches. He <i>who</i> overcomes will certainly not be harmed by the second death.	churches: see Matt 16:18.
Rev 2:12	Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον, Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν·	And write to the angel of the church in Pergamum, 'He <i>who</i> holds the sharp double-edged sword says <u>this</u>:	church: see Matt 16:18. Pergamum: see Rev 1:11. this ← <i>these (things)</i>.

Rev 2:13	Οἶδα τὰ ἔργα σου καὶ ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ· καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἤρνήσω τὴν πίστιν μου {RP: - } [P1904 TR: καὶ] ἐν ταῖς ἡμέραις {RP-text TR: ἐν} [RP-marg P1904: -] αἷς Ἀντίπας ὁ μάρτυς μου, ὁ πιστός, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου {RP P1904: ὁ Σατανᾶς κατοικεῖ} [TR: κατοικεῖ ὁ Σατανᾶς].	I know your works and where you live: where Satan's throne <i>is</i>, but you are holding on to my name, and you did not deny my faith {RP: - } [P1904 TR: , <i>not even</i>] in the days <u>when</u> Antipas my faithful martyr <i>was around</i>, who was killed <u>in your location</u>, <u>where</u> Satan dwells.	καὶ, <i>even (in the days)</i>: absent in RP F1859=12/12 vs. present in P1904 TR F1859=0/12. A case of collusion between P1904 and TR? AV differs textually. ἐν, <i>in (which)</i> (strengthening the dative) → <i>when</i>: present in RP-text TR F1859=4/12 (Scrivener's hlmn) vs. absent in RP-marg P1904 F1859=8/12. A disparity with RP-text, R=5:9. ὁ Σατανᾶς κατοικεῖ, <i>Satan + dwells</i>, RP P1904 F1859=12/12 vs. κατοικεῖ ὁ Σατανᾶς, <i>dwells + Satan</i>, TR F1859=0/12. in your location ← <i>alongside you</i>, French <i>chez vous</i>.
Rev 2:14	{RP-text TR: Ἀλλ' } [RP-marg P1904: Ἀλλὰ] ἔχω κατὰ σου ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλααμ, ὃς {RP P1904: ἐδίδαξεν} [TR: ἐδίδασκε] {RP P1904 E1624 S1894: τὸν} [S1550: ἐν τῷ] Βαλακ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ, {RP-text P1904: καὶ} [RP-marg TR: -] φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι.	<u>But</u> I have a few <i>things</i> against you, in that you have <i>some</i> there <i>who</i> hold to the teaching of Balaam, who {RP-text P1904: taught} [RP-marg TR: used to teach] {RP P1904 E1624 S1894: - } [S1550: quoting] Balak to put a snare in front of the sons of Israel {RP-text P1904: and <i>to induce them</i>} [RP-marg TR: ,] to eat <i>things</i> offered to idols and to commit fornication,	ἀλλ', <i>but</i> (apocopated), RP-text TR F1859=5/12 vs. ἀλλὰ, <i>but</i> (unapocopated), RP-marg P1904 F1859=7/12. A weak disparity with RP-text, R=6:8. ἐδίδαξεν, <i>taught</i>, RP P1904 F1859=11/12 vs. ἐδίδασκε(ν), <i>was teaching</i>, TR F1859=1/12 (Scrivener's n). τὸν, <i>the (Balak)</i>, RP P1904 E1624 S1894 F1859=12/12 vs. ἐν τῷ, <i>in the (way of Balak)</i>, S1550 F1859=0/12. καὶ, <i>and</i>: present in RP-text P1904 F1859=10/12 vs. absent in RP-marg TR F1859=2/12 (Scrivener's hn). Num 22-24.
Rev 2:15	Οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν {RP-text P1904 TR: τῶν} [RP-marg: -] Νικολαίτων {RP P1904: ὁμοίως} [TR: ὁ μισῶ].	<i>just</i> as you also have <i>some who</i> hold to the teaching of {RP-text P1904 TR: the} [RP-marg: <i>the</i>] Nicolaitanes {RP P1904: in a similar way} [TR: which I hate].	τῶν, <i>of the (Nicolaitans)</i>: present in RP-text P1904 TR F1859=5/12 (Scrivener's ghjln) vs. absent in RP-marg F1859=7/12. Nearly a disparity with RP-text, R=7:7. ὁμοίως, <i>likewise</i>, RP P1904 F1859=12/12 vs. ὁ μισῶ, <i>which (thing) I hate</i>, TR F1859=0/12. AV differs textually.
Rev 2:16	Μετανόησον {RP-text P1904: οὖν} [RP-marg TR: -]· εἰ δὲ μή, ἔρχομαί σοι ταχύ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου.	{RP-text P1904: So repent} [RP-marg TR: Repent]. For if you <i>don't</i>, I <i>will</i> come to you quickly and will <u>wage war on</u> them with the sword of my mouth.	οὖν, <i>therefore / so</i>: present in RP-text P1904 F1859=9/12 vs. absent in RP-marg TR F1859=3/12 (Scrivener's fhj). Isa 49:2. For ← <i>But</i>. wage war on ← <i>make war with</i>.

Rev 2:17	Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. Τῷ νικῶντι δώσω αὐτῷ {RP TR: φαγεῖν} [RP2018 P1904: -] {RP-text P1904: - } [RP-marg TR: ἄπο] τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς {RP P1904: οἶδεν} [TR: ἔγνω] εἰ μὴ ὁ λαμβάνων.	Let him <i>who</i> has an ear hear what the spirit says to the <i>churches</i>. To him <i>who</i> overcomes I will give {RP-text P1904: <i>some</i>} [RP-marg TR: <i>some</i>] hidden {RP TR: manna to eat,} [RP2018 P1904: manna,] and I will give him a <i>white pebble</i>, and on the pebble a new name <i>will be</i> written which no-one {RP P1904: <i>will know</i>} [TR: <i>will have known</i>] except him <i>who</i> receives <i>it</i>.	φαγεῖν, <i>to eat</i>: present in RP TR F1859=6/13 (Scrivener's hln, and in another ordering in f*f**m) vs. absent in RP2018 P1904 F1859=7/13. A weak disparity with RP, R=7:8. ἀπό, <i>from (the manna)</i> → <i>some</i>: absent in RP-text P1904 F1859=10/13 vs. present in RP-marg TR F1859=3/13 (Scrivener's hln). οἶδεν, <i>knows (intuitively)</i>, RP P1904 F1859=12/12 vs. ἔγνω, <i>knew (by learning)</i>, TR F1859=0/12. churches: see Matt 16:18. a white pebble: used for voting in favour of someone.
Rev 2:18	Καὶ τῷ ἁγγέλῳ τῆς ἐν Θυατειροῖς ἐκκλησίας γράψον, Τάδε λέγει ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ.	And write to the angel of the <i>church</i> in Thyatira, 'The son of God, who has eyes like a <i>fiery flame</i>, and whose feet <i>are</i> like refined bronze, says <i>this</i>:	church: see Matt 16:18. fiery flame ← <i>flame of fire</i>, a Hebraic genitive. this ← <i>these (things)</i>.
Rev 2:19	Οἶδά σου τὰ ἔργα, καὶ τὴν ἀγάπην καὶ τὴν {RP P1904: πίστιν καὶ τὴν διακονίαν} [TR: διακονίαν καὶ τὴν πίστιν] καὶ τὴν ὑπομονὴν σου, καὶ τὰ ἔργα σου, {RP P1904: - } [TR: καὶ] τὰ ἔσχατα πλείονα τῶν πρώτων.	I know your works and love and {RP P1904: faith and ministry} [TR: ministry and faith], and your endurance, and {RP P1904: <i>that</i> your latest works <i>are</i> greater than the first <i>ones</i>} [TR: your works and <i>that</i> the latest <i>are</i> greater than the first],	πίστιν καὶ τὴν διακονίαν, <i>faith + and service</i>, RP P1904 F1859=11/12 vs. διακονίαν καὶ τὴν πίστιν, <i>service + and faith</i>, TR F1859=0/12 vs. another reading, F1859=1/12 (Scrivener's g). καὶ, <i>and (the last)</i>: absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12.

Rev 2:20	{RP-text TR: ὅλλ'} [RP-marg P1904: ὅλλ᾽] ἔχω κατὰ σοῦ {RP: - } [P1904 TR: ὀλίγα] ὅτι {RP P1904: ὀφείζεις} [TR: ἔῃς] τὴν {RP P1904: γυναῖκα σου} [TR: γυναῖκα] {RP P1904: Ἰεζάβελ} [TR: Ἰεζαβήλ], {RP P1904: ἡ λέγει} [TR: τὴν λέγουσαν] ἑαυτὴν πορνεῦσιν, {RP P1904: καὶ} [TR: -] {RP P1904: διδάσκει} [TR: διδάσκειν] καὶ {RP P1904: πλανᾷ} [TR: πλανᾶσθαι] {RP P1904: τοὺς} [TR: -] ἑμοὺς δούλους πορνεῦσαι καὶ {RP P1904: φαγεῖν εἰδωλόθута} [TR: εἰδωλόθута φαγεῖν].	but I have {RP: <i>some</i>} [P1904 TR: a few] <i>things</i> against you, in that you <u>condone</u> {RP P1904: your} [TR: <i>your</i>] wife Jezebel, who says she <i>is</i> a prophetess, {RP P1904: and <i>who</i> teaches and leads} [TR: <i>appointed</i> to teach and lead] <u>my</u> servants astray <i>into</i> fornicating and <u>eating</u> <i>things</i> offered to idols.	ὅλλ', <i>but</i> (apocopated), RP-text TR F1859=6/12 vs. ὅλλ᾽, <i>but</i> (unapocopated), RP-marg P1904 F1859 F1859=6/12. Nearly a disparity with RP-text, R=7:7. ὀλίγα, <i>a few (things)</i>: absent in RP F1859=11/12 vs. present in P1904 TR F1859=1/12. AV differs textually. ὀφείζεις, <i>permit</i>, RP P1904 F1859=11/12 vs. ἔῃς, <i>allow</i>, TR F1859=0/12 vs. another reading, F1859=1/12. σου, <i>your (wife)</i>: present in RP P1904 F1859=11/12 vs. absent in TR F1859=1/12. Ἰεζάβελ, <i>Jezebel (1)</i>, RP P1904 F1859=12/12 vs. Ἰεζαβήλ, <i>Jezebel (2)</i>, TR F1859=0/12. ἡ λέγει, <i>who says</i>, RP P1904 F1859=12/12 vs. τὴν λέγουσαν, <i>the (one) saying</i>, TR F1859=0/12. καὶ, (<i>prophetess</i>) <i>and</i>: present in RP P1904 F1859=12/12 vs. absent in TR F1859=0/12. διδάσκει, <i>teaches</i>, RP P1904 F1859=12/12 vs. διδάσκειν, <i>to teach</i>, TR F1859=0/12. πλανᾷ, <i>misleads</i> (active), RP P1904 F1859=12/12 vs. πλανᾶσθαι, <i>to mislead</i> (middle), TR F1859=0/12. τοὺς, <i>the (+ my servants)</i>: present in RP P1904 F1859=12/12 vs. absent in TR F1859=0/12. φαγεῖν εἰδωλόθута, <i>to eat + (things) sacrificed to idols</i>, RP P1904 F1859=12/12 vs. εἰδωλόθута φαγεῖν, (<i>things</i>) <i>sacrificed to idols + to eat</i>, TR F1859=0/12. 1 Ki 16:31, 2 Ki 9:7.

Rev 2:21	Καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, {RP P1904: καὶ οὐ θέλει μετανοήσαι} [TR: -] ἐκ τῆς πορνείας αὐτῆς {RP P1904: - } [TR: καὶ οὐ μετενόησεν].	And I gave her time to repent {RP P1904: , but she refuses to repent of her fornication} [TR: of her fornication, but she did not repent].	καὶ οὐ θέλει μετανοήσαι, <i>but is not willing to repent</i> (before of her harlotry): present in RP P1904 F1859=12/12 vs. absent in TR F1859=0/12. καὶ οὐ μετενόησεν, <i>but did not repent</i> (after of her harlotry): absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12.
Rev 2:22	Ἴδού, {RP P1904: - } [TR: ἐγὼ] βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλίψιν μεγάλην, εἰ μὴ μετανοήσωσιν ἐκ τῶν ἔργων {RP P1904: αὐτῆς} [TR: αὐτῶν].	<u>Watch out</u> ; I will cast her into a bed, along with those <i>who</i> commit adultery with her, <i>who are heading</i> for great tribulation, if they do not repent of {RP P1904: her} [TR: their] works.	ἐγὼ, <i>I</i> (emphatically): absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12. αὐτῆς, <i>her</i> , RP P1904 F1859=9/11 vs. αὐτῶν, <i>their</i> , TR F1859=2/11 (Scrivener's jn). AV differs textually. Watch out ← Behold.
Rev 2:23	Καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ γινώσκονται πάνσαι αἱ ἐκκλησίαι ὅτι ἐγὼ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ καρδίας· καὶ δώσω ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν.	And I will kill her children with a death <i>blow</i> , and all the churches will know that <u>I am the one who searches kidneys and hearts, and I will give each of you what is appropriate according to your works.</u>	Jer 11:20, Jer 17:10, Jer 20:12, Jer 32:19; 1 Sam 16:7, 1 Chr 28:9, 1 Chr 29:17, Ps 139:13, Ps 62:13^{MT} (Ps 62:12^{AV}). churches: see Matt 16:18. I am: see Rev 1:4, John 18:5-6. kidneys: i.e. <i>inward feelings</i> . See Ps 139:13. your: as the Greek. Strict English grammar mandates <i>his</i> .
Rev 2:24	Ὑμῖν δὲ λέγω, {RP P1904: τοῖς} [TR: καὶ] λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι οὐκ ἔχουσιν τὴν διδαχὴν ταύτην, {RP P1904: - } [TR: καὶ] οἵτινες οὐκ ἔγνωσαν τὰ {RP P1904: βαθέα} [TR: βάθη] τοῦ Σατανᾶ, ὡς λέγουσιν, οὐ {RP P1904: βάλλω} [TR: βάλω] ἐφ' ὑμᾶς ἄλλο βάρος.	But I say to you {RP P1904: others} [TR: and the others] in Thyatira, <i>you</i> who do not hold to this doctrine, {RP P1904: you who} [TR: and who] have not known the {RP P1904: deep things} [TR: depths] of Satan, as they say – I {RP P1904: am not putting} [TR: will not put] <i>any</i> other burden on you.	τοῖς, <i>the (others)</i> , RP P1904 F1859=12/13 vs. καὶ, <i>and (others)</i> , TR F1859=0/13 vs. word absent, F1859=1/13 (Scrivener's k). καὶ, <i>and (who)</i> : absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. βαθέα, <i>deep (things)</i> (adjective), RP P1904 F1859=11/13 vs. βάθη, <i>depths</i> (noun), TR F1859=1/13 (Scrivener's n) vs. another reading, F1859=1/13 (Scrivener's e). βάλλω, <i>I throw</i> , RP P1904 F1859=10/13 vs. βάλω, <i>I will throw</i> , TR F1859=3/13 (Scrivener's fh). AV differs textually.
Rev 2:25	Πλὴν ὁ ἔχετε κρατήσατε, ἄχρι οὗ ἂν ἦξω.	But hold fast to what you are holding to until I come.	

Rev 2:26	Καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν·	And <i>as for</i> him <i>who</i> overcomes, and him <i>who</i> keeps my works up to <i>the</i> end, I will give him authority over the nations,	Ps 2:8.
Rev 2:27	καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· ὡς τὰ σκευὴ τὰ κεραμικά, {RP P1904: συντριβήσεται} [TR: συντρίβεται]· ὡς καὶ γὰρ εἰληφα παρὰ τοῦ πατρός μου·	And he will <u>tend</u> them with an iron rod. They {RP P1904: will} [TR: <u>will</u>] be shattered like clay vessels, as I <u>for</u> my <u>part</u> have received from my father.	συντριβήσεται, <i>he</i> → <i>they will be shattered</i> , RP P1904 F1859=12/13 vs. συντρίβεται, <i>he</i> → <i>they are shattered</i> , TR F1859=1/13 (Scrivener's I). Ps 2:9. tend ← <i>shepherd</i> , and although the meaning in the context is <i>rule</i> , we keep the incongruous combination <i>tend with an iron rod</i> . Compare the incongruous <i>wrath of the lamb</i> , Rev 6:16. for my part ← <i>also</i> .
Rev 2:28	καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν.	And I will give him the morning star.'	
Rev 2:29	Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.	Let him <i>who</i> has an ear hear what the spirit says to the <u>churches</u> .	churches: see Matt 16:18.
Rev 3:1	Καὶ τῷ ἀγγέλω τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον, Τάδε λέγει ὁ ἔχων τὰ {RP P1904 E1624 S1894: ἑπτὰ} [S1550: -] πνεύματα τοῦ θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι {RP P1904: - } [TR: τὸ] ὄνομα ἔχεις {RP-text P1904 TR: ὅτι} [RP- marg: καὶ] ζῆς, καὶ νεκρὸς εἶ.	And write to the angel of the <u>church</u> in Sardis, 'He <i>who</i> has the {RP P1904 E1624 S1894: seven} [S1550: -] spirits of God and the seven stars says <u>this</u> : I know your works, that you have {RP-text P1904 TR: <u>fame</u> for being alive} [RP-marg: <u>fame</u> and are alive], <u>although</u> you are dead.	ἑπτὰ, <i>seven (spirits)</i> : present in RP P1904 E1624 S1894 F1859=12/13 vs. absent in S1550 F1859=1/13 (Scrivener's n). τὸ, <i>the (name)</i> : absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. ὅτι, <i>that</i> , RP-text P1904 TR F1859=4/13 (Scrivener's <u>hlmn</u>) vs. καὶ, <i>and</i> , RP-marg F1859=9/13. A disparity with RP-text, R=6:9. church: see Matt 16:18. this ← <i>these (things)</i> . fame ← {RP P1904: <i>a name</i> } [TR: <i>the name</i>]. although: concessive use of καί.

Rev 3:2	Γίνου γρηγορῶν, καὶ {RP-text P1904: στήρισον} [RP-marg TR: στήριξον] [RP-marg2: τήρησον] τὰ λοιπὰ ἃ {RP-text: ἔμελλες} [RP-marg P1904: ἐμελλον] [RP-marg2: ἤμελλες] [TR: μελλει] {RP: ἀποβάλλειν} [P1904: ἀποθνήσκειν] [TR: ἀποθανεῖν]· οὐ γὰρ εὗρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ {RP P1904: μου} [TR: -] .	Be watchful, and {RP P1904 TR: consolidate} [RP-marg2: guard] the remaining <i>things</i> which {RP-text RP-marg2: you were about to cast off} [RP-marg: they were about to cast off] [P1904: were about to die] [TR: are about to die]. For I have not found your works fulfilled before {RP P1904: my} [TR: -] God.	στήρισον, <i>strengthen</i> (1), RP-text P1904 F1859=5/15 vs. στήριξον, <i>strengthen</i> (2), RP-marg TR F1859=5/15 vs. τήρησον, <i>guard</i>, RP-marg2 F1859=4/15 vs. another reading, F1859=1/15. Nearly a disparity with RP-text, R=6:6. ἐμελλες, <i>you were about to</i> (1), RP-text F1859=7/13 vs. ἐμελλον, <i>I was / they were about to</i>, RP-marg P1904 F1859=1/13 vs. ἤμελλες, <i>you were about to</i> (2), RP-marg2 F1859=2/13 vs. μελλει, <i>they are about to</i>, TR F1859=1/13 vs. two other readings, F1859=2/13. ἀποβάλλειν, <i>to cast away</i>, RP F1859=9/13 vs. ἀποθνήσκειν, <i>to die</i> (present, imperfective aspect), P1904 F1859=1/13 vs. ἀποθανεῖν, <i>to die</i> (aorist, perfective aspect), TR F1859=2/13 vs. another reading, F1859=1/13. AV differs textually. μου, <i>my</i>: present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13.
Rev 3:3	Μνημόνευε οὖν πῶς εἴληφας {RP-text P1904 TR: καὶ ἤκουσας, καὶ τήρει} [RP-marg: -], καὶ μετανόησον. Ἐὰν οὖν μὴ γρηγορήσης, ἦξω ἐπὶ σε ὡς κλεπτης, καὶ οὐ μὴ {RP-text TR: γνῶς} [RP-marg P1904: γνώση] ποίαν ὥραν ἦξω ἐπὶ σε.	So remember how you received {RP-text P1904 TR: and heard <i>them</i>, and guard <i>them</i>,} [RP-marg: -] and repent. For if you are not watchful, I will come upon you like a thief, and you will not <u>know</u> at all at what hour I will come upon you.	καὶ ἤκουσας, καὶ τήρει, <i>and you heard, and keep</i>: present in RP-text P1904 TR F1859=3/13 (Scrivener's <u>hlm</u>) vs. absent in RP-marg F1859=9/13 vs. another reading, F1859=1/13 (Scrivener's n). A disparity (#1) with RP-text, R=5:9. γνῶς, <i>you (will not) know</i> (classical aorist subjunctive), RP-text TR F1859=4/13 (Scrivener's <u>achn</u>) vs. γνώση, <i>you will (not) know</i> (non-classical future indicative), RP-marg P1904 F1859=8/13 vs. another reading, F1859=1/13 (Scrivener's l). A disparity (#2) with RP-text, R=5:9. For ← <i>Therefore</i>.

Rev 3:4	{RP: ὅλλ' ὀλίγα ἔχεις} [P1904: ὅλλὰ ἔχεις ὀλίγα] [TR: Ἐχεις ὀλίγα] {RP P1904: - } [TR: καὶ] ἐν Σάρδεσιν, ἃ οὐκ ἔμολυναν τὰ ἱμάτια αὐτῶν· καὶ περιπατήσουσιν μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί εἰσιν.	{RP P1904: But you} [TR: You] have a few individuals {RP P1904: - } [TR: also] in Sardis who have not defiled their clothes, and <i>who</i> will walk with me in <u>white</u>, because they are worthy.	ὅλλ', <i>but</i> (apocopated), RP F1859=12/13 vs. ὅλλὰ, <i>but</i> (unapocopated), P1904 F1859=1/13 (Scrivener's f) vs. word absent, TR F1859=0/13. ὀλίγα ἔχεις, <i>a few + you have</i>, RP F1859=9/13 vs. ἔχεις ὀλίγα, <i>you have + a few</i>, P1904 TR F1859=1/13 (Scrivener's n) vs. other readings, F1859=3/13 (Scrivener's cfk). καὶ, <i>also</i>: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. individuals ← <i>names</i>. white ← <i>white ones</i>, referring to clothes.
Rev 3:5	Ὁ νικῶν, {RP TR: οὗτος} [P1904: οὕτως] περιβαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ {RP P1904: ὁμολογήσω} [TR: ἐξομολογήσομαι] τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρὸς μου, καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ.	{RP TR: <i>It is he who</i> overcomes <u>who</u>} [P1904: <i>As for him who</i> overcomes, thus he] will be clothed in white garments, and I will certainly not expunge his name from the book of life, and I will <u>vouch</u> for his name before my father and before his angels.'	οὗτος, <i>this</i>, RP TR F1859=11/13 vs. οὕτως, <i>thus</i>, P1904 F1859=2/13 (Scrivener's ah). ὁμολογήσω, <i>I will confess</i> (future active), RP P1904 F1859=12/13 vs. ἐξομολογήσομαι, <i>I will confess</i> (with strengthened prefix; deponent future), TR F1859=1/13 (Scrivener's n). Ps 69:29^{MT} (Ps 69:28^{AV}), Dan 12:1, Ex 32:32. {RP TR: who ← <i>this (one)</i>}.}
Rev 3:6	Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.	Let him <i>who</i> has an ear hear what the spirit says to the <u>churches</u>.	churches: see Matt 16:18.

Rev 3:7	Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον, Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν {RP P1904: κλεῖν} [TR: κλεῖδα] τοῦ {RP-text P1904: Δαυίδ} [RP-marg: ΔΑΔ] [TR: Δαβίδ], ὁ ἀνοίγων καὶ οὐδεὶς {RP P1904: κλείσει} [TR: κλείει] {RP-text: αὐτήν, εἰ μὴ ὁ ἀνοίγων} [RP-marg P1904: καὶ κλείων] [TR: καὶ κλείει]· καὶ οὐδεὶς {RP P1904: ἀνοίξει} [TR: ἀνοίγει].	And write to the angel of the church in Philadelphia, ‘The holy one, the true one, who holds the key of David, who, when he {RP-text: opens it, no-one can close it, except he who opens (and no-one can open it either)} [RP-marg P1904: opens, no-one can close, and when he closes, no-one can open] [TR: opens, no-one closes, and he closes, and no-one opens] – he says this:	κλεῖν, <i>key</i> (1), RP P1904 F1859=10/13 vs. κλεῖδα, <i>key</i> (2), TR F1859=3/13. David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. Here we also have the RP-marg reading ΔΑΔ. κλείσει, <i>will close</i>, RP P1904 F1859=11/13 vs. κλείει, <i>closes</i>, TR F1859=1/13 vs. another reading, F1859=1/13. αὐτήν, εἰ μὴ ὁ ἀνοίγων, <i>it, except he who opens</i>, RP-text F1859=10/13 vs. καὶ κλείων, <i>and closes</i> (participle), RP-marg P1904 F1859=2/13 vs. καὶ κλείει, <i>and closes</i>, TR, F1859=0/13 vs. another reading, F1859=1/13. AV differs textually. ἀνοίξει, <i>will open</i>, RP P1904 F1859=11/13 vs. ἀνοίγει, <i>opens</i>, TR F1859=0/13 vs. absent or another reading, F1859=2/13. Isa 22:22, Job 12:14. church: see Matt 16:18. {RP P1904: can ← <i>will</i>, a Hebraism.} this ← <i>these (things)</i>.
Rev 3:8	Οἶδά σου τὰ ἔργα· ἰδοὺ, δέδωκα ἐνώπιόν σου θύραν ἀνεωγμένην, {RP P1904: ἥν} [TR: καὶ] οὐδεὶς δύναται κλείσαι αὐτήν, ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά μου.	I know your works. Look, I have put an open door in front of you, {RP P1904: which no-one can close} [TR: and no-one can close it]. For you have little strength, but you have kept my word, and you have not denied my name.	ἥν, <i>which</i>, RP P1904 F1859=12/13 vs. καὶ, <i>and</i>, TR F1859=1/13 (Scrivener's k). open ← <i>opened</i>.

Rev 3:9	Ἰδοῦ, δίδωμι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ, τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσίν, ἀλλὰ ψεύδονται· ἰδοῦ, ποιήσω αὐτοὺς ἵνα {RP TR: ἤξωσιν} [P1904: ἤξουσιν] καὶ {RP TR: προσκυνήσωσιν} [P1904: προσκυνήσουσιν] ἐνώπιον τῶν ποδῶν σου, καὶ γνώσιν ὅτι {RP-text: - } [RP-marg P1904 TR: ἐγώ] ἡγάπησά σε.	<u>You will see how</u> I make <i>some</i> from the synagogue of Satan, who say they are Jews but are not, but lie – <u>you will see that</u> I will make them come and <u>bow down</u> before your feet and know that I have loved you.	ἤξωσι(ν), (<i>that</i>) they may come (classical aorist subjunctive), RP TR F1859=9/13 vs. ἤξουσι(ν), (<i>that</i>) they will come (non-classical future indicative), P1904 F1859=3/13 vs. another reading, F1859=1/13. προσκυνήσωσιν, (<i>that</i>) they may worship / bow down (classical aorist subjunctive), RP TR F1859=11/13 vs. προσκυνήσουσιν, (<i>that</i>) they may worship / bow down (non-classical future indicative), P1904 F1859=2/13. ἐγώ, <i>I</i> (emphatic): absent in RP-text F1859=11/13 vs. present in RP-marg P1904 TR F1859=2/13. You will see how ← <i>Behold</i>. you will see that ← <i>behold</i>. bow down: the word is also used for <i>worship</i>; the context must decide in each case.
Rev 3:10	Ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, καὶ γὰρ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ, τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.	Because you have kept <u>my charge of endurance</u>, I <u>for my part</u> will keep you from the hour of trial which <i>is</i> going to come on the whole world, to test those <i>who</i> inhabit the earth.	my charge of endurance: AV differs somewhat, reading <i>the word of my patience</i>, associating <i>my</i> differently, which is also possible. for my part ← <i>also</i>.
Rev 3:11	{RP P1904: Ἔρχομαι} [TR: Ἰδοῦ, ἔρχομαι] ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου.	{RP P1904: - } [TR: Behold] I am coming quickly. Hold on to what you hold to, so that no-one should take your crown.	ἰδοῦ, <i>behold</i>: absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's n).

Rev 3:12	Ὁ νικῶν, ποιήσω αὐτὸν στύλον ἐν τῷ {RP P1904 S1550 S1894: ναῶ} [E1624: λαῶ] τοῦ θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς καινῆς Ἱερουσαλήμ, {RP P1904 E1624 S1894: ἡ καταβαίνει} [S1550: ἡ καταβαίνουσα] {RP-text P1904 TR: ἐκ} [RP-marg: ἀπὸ] τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου, καὶ τὸ {RP-text P1904 TR: ὄνομά μου} [RP-marg: ὄνομα] τὸ καινόν.	<i>As for him who overcomes, I will make him a pillar {RP P1904 S1550 S1894: in the sanctuary} [E1624: among the people] of my God, and he will certainly not go out any longer, and I will write the name of my God on him, and the name of the city of my God – the New Jerusalem which descends {RP-text P1904 TR: out of} [RP-marg: from] heaven from my God – and {RP-text P1904 TR: my} [RP-marg: the] new name.'</i>	ναῶ, (<i>in the</i>) sanctuary, RP P1904 S1550 S1894 F1859=11/13 vs. λαῶ, (<i>among the</i>) people, E1624 F1859=1/13 (Scrivener's k) vs. ὀνόματι, (<i>in the</i>) name, F1859=1/13 (Scrivener's g). καταβαίνει, (<i>which</i>) descends, RP P1904 E1624 S1894 F1859=12/13 vs. καταβαίνουσα, (<i>the one</i>) descending, S1550 F1859=1/13 (Scrivener's n). ἐκ, <i>out of</i> (heaven), RP-text P1904 TR F1859=4/13 (Scrivener's fhjn) vs. ἀπὸ, <i>from</i> (heaven), RP-marg F1859=9/13. A disparity (#1) with RP-text, R=6:9. μου, <i>my</i> (name): present in RP-text P1904 TR F1859=3/13 (Scrivener's hmn) vs. absent in RP-marg F1859=10/13. A disparity (#2) with RP-text, R=5:10.
Rev 3:13	Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.	Let him <i>who</i> has an ear hear what the spirit says to the churches.	churches: see Matt 16:18.
Rev 3:14	Καὶ τῷ ἀγγέλῳ τῆς {RP P1904: ἐν Λαοδικείᾳ ἐκκλησίας} [TR: ἐκκλησίας Λαοδικέων] γράψον, Τάδε λέγει ὁ Ἀμὴν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ.	And write to the angel of the church {RP P1904: in Laodicea} [TR: of the Laodiceans], 'The amen, the faithful and true witness, the source of God's creation, says <u>this</u>:	ἐν Λαοδικείᾳ ἐκκλησίας, <i>the church in Laodicea</i>, RP P1904 F1859=12/13 vs. ἐκκλησίας Λαοδικέων, <i>the church of (the) Laodiceans</i>, TR F1859=0/13 vs. ἐν Λαοδικείᾳ, <i>in Laodicea</i>, F1859=1/13 (Scrivener's g). church: see Matt 16:18. this ← <i>these</i> (things).
Rev 3:15	Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός· ὀφελον ψυχρὸς {RP P1904: ἦς} [TR: εἴης] ἢ ζεστός.	I know your works, that you are neither cold nor hot. If only you were cold or hot!	ἦς, <i>you were</i> (imperfect indicative), RP P1904 F1859=12/13 vs. εἴης, <i>you were</i> (optative), TR F1859=1/13 (Scrivener's n).
Rev 3:16	Οὕτως ὅτι χλιαρὸς εἶ, καὶ {RP: οὐ} [P1904 TR: οὔτε] {RP P1904: ζεστός οὔτε ψυχρὸς} [TR: ψυχρὸς οὔτε ζεστός], μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου.	Because you are lukewarm like this, and neither {RP P1904: hot nor cold} [TR: cold nor hot], I am going to spit you out of my mouth.	οὐ, <i>not</i>, RP F1859=12/13 vs. οὔτε, <i>neither</i>, P1904 TR F1859=1/13 (Scrivener's n). ζεστός οὔτε ψυχρὸς, <i>hot + nor cold</i>, RP P1904 F1859=13/13 vs. ψυχρὸς οὔτε ζεστός, <i>cold + nor hot</i>, TR F1859=0/13. spit ← <i>vomit</i>.

Rev 3:17	Ὅτι {RP: λέγεις,} [P1904 TR: λέγεις ὅτι] Πλούσιός εἰμι, καὶ πεπλούτηκα, καὶ οὐδενὸς χρεῖαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ {RP P1904: ὁ} [TR: -] ἐλεεινὸς καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός·	<i>This is</i> because you <u>say</u>, «I am rich, and I have become wealthy, and I don't need anything», but you do not know that you are <u>most</u> wretched and {RP: most} [P1904 TR: -] pitiable and poor and blind and naked.	ὅτι, <i>that</i> (or introducing direct speech): absent in RP F1859=9/13 vs. present in P1904 TR F1859=4/13 (Scrivener's <u>cgmn</u>). ὁ, <i>the</i> → (by a Hebraism) <i>most</i> (<i>pitiable</i>): present in RP P1904 F1859=9/13 vs. absent in TR F1859=4/13 (Scrivener's <u>fghn</u>). {RP P1904: most ← <i>the</i>, the definite article with an adjective being a Hebraism for the superlative.}
Rev 3:18	συμβουλεύω σοι ἀγοράσαι {RP: χρυσίον παρ' ἐμοῦ} [P1904 TR: παρ' ἐμοῦ χρυσίον] πεπυρωμένον ἐκ πυρός, ἵνα πλουτήσης, καὶ ἱμάτια λευκά, ἵνα περιβάλῃ, καὶ μὴ φανερωθῇ ἡ αἰσχύνῃ τῆς γυμνοτητός σου· καὶ {RP-text P1904: κολλύριον} [RP-marg TR: κολλούριον] {RP-text P1904: ἵνα ἐγχρίσῃ} [RP-marg TR: ἐγχρισον] τοὺς ὀφθαλμούς σου, ἵνα βλέπῃς.	I advise you to buy gold <u>from me</u>, refined by fire, in order to become rich, and white clothes for you to put on, and <i>so that</i> the shame of your nakedness should not be made manifest, and {RP-text P1904: eye-salve to apply to your eyes} [RP-marg TR: apply eye-salve to your eyes] in order to see.	χρυσίον παρ' ἐμοῦ, <i>gold + from me</i>, RP F1859=9/13 vs. παρ' ἐμοῦ χρυσίον, <i>from me + gold</i>, P1904 TR F1859=4/13 (Scrivener's <u>cjmn</u>). κολλύριον, <i>eye-salve</i> (1), RP-text P1904 F1859=7/13 vs. κολλούριον, <i>eye-salve</i> (2), RP-marg TR F1859=4/13 (Scrivener's <u>aghk</u>) vs. another spelling, F1859=2/13 (Scrivener's <u>en</u>). ἵνα ἐγχρίσῃ, <i>in order that you salve</i>, RP-text P1904 F1859=9/12 vs. ἐγχρισον, <i>salve</i> (imperative), RP-marg TR F1859=1/12 (Scrivener's <u>h</u>) vs. another reading, F1859=2/12 (Scrivener's <u>ln</u>).
Rev 3:19	Ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω καὶ παιδεύω· {RP-text TR: ζήλωσον} [RP-marg P1904: ζήλευε] οὖν καὶ μετανόησον.	<i>As for me, all whom I love, I reprove and chasten. So be zealous and repent.</i>	ζήλωσον, <i>be zealous</i> (aorist of ζηλώω), RP-text TR F1859=4/13 (Scrivener's <u>dhln</u>) vs. ζήλευε, <i>be zealous</i> (present of ζηλεύω), RP-marg P1904 F1859=8/13 vs. another reading, F1859=1/13 (Scrivener's <u>c</u>). A disparity with RP-text, R=5:9. Prov 3:12, adapted. all ← <i>as many as</i>.
Rev 3:20	Ἴδού, ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, {RP P1904: καὶ} [TR: -] εἰσελεύσομαι πρὸς αὐτόν, καὶ δειπνήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ.	Behold, I am standing at the door and knocking. If anyone hears my voice and opens the door, {RP P1904: then} [TR: <i>then</i>] I will come in to him and dine with him, and he with me.	καὶ, <i>and; then</i> (as a Hebraism): present in RP P1904 F1859=11/13 vs. absent in TR F1859=2/13 (Scrivener's <u>ln</u>).

Rev 3:21	Ὁ νικῶν, δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς καὶ ἐνίκησα, καὶ ἐκάθισα μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ αὐτοῦ.	As for him who overcomes, I will allow him to sit with me on my throne, as I for my part have overcome and sat with my father on his throne.'	for my part ← also.
Rev 3:22	Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.	Let him who has an ear hear what the spirit says to the churches."	The direct speech ending here started at Rev 1:17. churches: see Matt 16:18.
Rev 4:1	Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ, θύρα {RP P1904: ἀνεωγμένη} [TR: ἡνεωγμένη] ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ, {RP-text P1904: λέγων} [RP-marg TR: λέγουσα], Ἄναβα ὧδε, καὶ δείξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα.	After these things I observed, and there was an opened door in heaven, and the first voice I heard was like a trumpet speaking with me, saying, "Come up here, and I will show you what must take place after these things."	ἀνεωγμένη, opened (double augment), RP P1904 F1859=12/13 vs. ἡνεωγμένη, opened (triple augment), TR F1859=1/13 (Scrivener's c). λέγων, saying (masculine, grammatically discordant), RP-text P1904 F1859=10/13 vs. λέγουσα, saying (feminine, grammatically concordant), RP-marg TR F1859=2/13 (Scrivener's hn) vs. another reading, F1859=1/13 (Scrivener's l). there was ← behold.
Rev 4:2	{RP-text P1904 TR: Καὶ εὐθέως} [RP-marg: Εὐθέως] ἐγενόμην ἐν πνεύματι· καὶ ἰδοὺ, θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ {RP-text P1904: τὸν θρόνον} [RP-marg TR: τοῦ θρόνου] καθήμενος,	{RP-text P1904 TR: And} [RP-marg: -] I immediately came to be in the power of the spirit, and there was a throne standing in heaven, and on the throne a person was sitting,	καὶ, and: present in RP-text P1904 TR F1859=4/13 vs. absent in RP-marg F1859=9/13. A disparity with RP-text, R=6:9. τὸν θρόνον, the throne (accusative, classically, suggesting motion, the act of sitting, though not so here – compare Rev 4:4 on their heads), RP-text P1904 F1859=11/13 vs. τοῦ θρόνου, the throne (genitive, suggesting rest), RP-marg TR F1859=2/13. came to be in the power of the spirit: see Rev 1:10. there was ← behold. standing ← lying, placed.

Rev 4:3	{RP P1904: - } [TR: καὶ ὁ καθήμενος ἦν] ὅμοιος ὁράσει λίθω P1904: σαρδίῳ} [TR: σαρδίνῳ]· καὶ ἶρις κυκλόθεν τοῦ θρόνου {RP-text P1904: ὁμοίως} [RP-marg S1550: ὁμοιος] [RP-marg2 E1624 S1894: ὁμοία] {RP-text P1904: ὁρασις} [RP-marg TR: ὁράσει] {RP-text P1904: σμαραγδίνων} [RP-marg TR: σμαραγδίνῳ].	{RP P1904: resembling} [TR: and the <i>person</i> who was sitting resembled] a jasper <i>gemstone</i> in appearance, and a <i>carnelian one</i>, and around the throne <i>was</i> an iridescent sheen <i>like the appearance</i> of {RP-text P1904: emeralds} [RP-marg TR: an emerald],	καὶ ὁ καθήμενος ἦν, <i>and the sitting (one) was</i>: absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13. σαρδίῳ, <i>carnelian (1)</i>, RP P1904 F1859=13/13 vs. σαρδίνῳ, <i>carnelian (2)</i>, TR F1859=0/13. ὁμοίως, <i>like</i> (adverb), RP-text P1904 F1859=8/13 vs. ὁμοιος, <i>like</i> (masculine), RP-marg S1550 F1859=0/13 vs. ὁμοία, <i>like</i> (feminine, classical gender of ἶρις), RP-marg2 E1624 S1894 F1859=4/13 vs. another reading, F1859=1/13. A disparity with RP-marg (zero count). ὁρασις, <i>appearance</i> (nominative, apposition), RP-text P1904 F1859=7/13 vs. ὁράσει, <i>appearance</i> (dative after resembling), RP-marg TR F1859=5/13 vs. another reading, F1859=1/13. σμαραγδίνων, <i>emeralds</i>, RP-text P1904 F1859=7/13 (with one misspelled) vs. σμαραγδίνῳ, <i>an emerald</i>, RP-marg TR F1859=4/13 vs. other readings, F1859=2/13.
Rev 4:4	{RP P1904 TR: Καὶ κυκλόθεν} [MISC: Κυκλόθεν] τοῦ θρόνου θρόνοι {RP-text P1904: εἰκοσι τέσσαρες} [RP-marg: ΚΔ] [TR: εἰκοσι καὶ τέσσαρες]· καὶ ἐπὶ τοὺς θρόνους {RP P1904: - } [TR: εἶδον] τοὺς {RP-text P1904: εἴκοσι τέσσαρας} [RP-marg: ΚΔ] [TR: εἴκοσι καὶ τέσσαρας] πρεσβυτέρους καθημένους, περιβεβλημένους ἐν ἱματίοις λευκοῖς, καὶ {RP P1904: - } [TR: ἔσχον] ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.	{RP P1904 TR: and around} [MISC: around] the throne <i>were</i> twenty-four thrones, and on the thrones {RP P1904: <i>I saw</i>} [TR: <i>I saw</i>] the twenty-four elders sitting, clothed in white garments, and {RP P1904: <i>I saw</i>} [TR: <i>they had</i>] golden crowns on their heads.	καὶ, <i>and (around)</i>: present in RP P1904 TR F1859=5/13 vs. absent in F1859=8/13. A weak disparity with RP, R=7:8. εἴκοσι τέσσαρες, <i>twenty-four</i>, RP-text P1904 F1859=6/13 vs. ΚΔ, 24, RP-marg F1859=3/13 vs. εἴκοσι καὶ τέσσαρες, <i>twenty and four</i>, TR F1859=2/13 vs. other spellings, F1859=2/13. εἶδον, <i>I saw</i>: absent in RP P1904 F1859=11/13 vs. present in TR F1859=2/13. εἴκοσι τέσσαρας, <i>twenty-four</i>, RP-text P1904 F1859=6/13 vs. ΚΔ, 24, RP-marg F1859=4/13 vs. εἴκοσι καὶ τέσσαρας, <i>twenty and four</i>, TR F1859=2/13 vs. another spelling, F1859=1/13. ἔσχον, <i>they had</i>: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13.

Rev 4:5	Καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ {RP P1904: φωναὶ καὶ βρονταί} [TR: βρονταὶ καὶ φωναί]. Καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου {RP: αὐτοῦ} [P1904 TR: -], αἱ εἰσιν {RP: - } [P1904 TR: τὰ] ἑπτὰ πνεύματα τοῦ θεοῦ.	And flashes of lightning and {RP P1904: voices and thunderclaps} [TR: thunderclaps and voices] went out from the throne, and <i>there</i> were seven lamps of fire burning in front of {RP: his} [P1904 TR: the] throne, which are {RP: <i>the</i>} [P1904 TR: the] seven spirits of God,	φωναὶ καὶ βρονταί, <i>voices + and thunderclaps</i>, RP P1904 F1859=12/13 vs. βρονταὶ καὶ φωναί, <i>thunderclaps + and voices</i>, TR F1859=0/13 vs. another reading, F1859=1/13 (Scrivener's e). αὐτοῦ, <i>his (throne)</i>: present in RP F1859=12/13 vs. absent in P1904 TR F1859=1/13 (Scrivener's f). τὰ, <i>the (seven spirits)</i>: absent in RP F1859=11/13 vs. present in P1904 TR F1859=2/13 (Scrivener's <u>fn</u>).
Rev 4:6	καὶ ἐνώπιον τοῦ θρόνου {RP P1904: ὥς} [TR: -] θάλασσα ὑαλίνη, ὁμοία κρυστάλλῳ. Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἐμπροσθεν καὶ ὀπισθεν.	and in front of the throne <i>was</i> {RP P1904: as <i>it were</i>} [TR: -] a sea of glass, like crystal, and <i>in the proximity of</i> the throne, and around the throne, <i>were</i> four living beings full of eyes at the front and at the back.	ὥς, <i>like</i>: present in RP P1904 F1859=12/13 vs. absent in TR F1859=1/13 (Scrivener's <u>b</u>). <i>in the proximity of</i> ← <i>in (the) midst of</i>.
Rev 4:7	Καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχον {RP-text: - } [RP-marg P1904 TR: τὸ] πρόσωπον {RP-text: - } [RP-marg P1904 TR: ὥς] {RP-text P1904: ἀνθρώπου} [RP-marg TR: ἄνθρωπος], καὶ τὸ τέταρτον {RP-text P1904 TR: ζῶον} [RP-marg: -] ὅμοιον ἀετῷ {RP P1904: πετομένῳ} [TR: πετωμένῳ].	Now the first living being <i>was</i> like a lion, and the second living being <i>was</i> like a calf, and the third living being <i>had</i> {RP-text: <i>the</i> face of a man} [RP-marg TR: a face like a man] [P1904: a face like a man's], and the fourth {RP-text P1904 TR: living being} [RP-marg: -] <i>was</i> like a flying eagle.	τὸ, <i>the (face)</i>: absent in RP-text F1859=9/12 vs. present in RP-marg P1904 TR F1859=3/12. ὥς, <i>like, as</i>: absent in RP-text F1859=9/12 vs. present in RP-marg P1904 TR F1859=3/12. ἀνθρώπου, <i>of a man</i>, RP-text P1904 F1859=9/12 vs. ἄνθρωπος, <i>a man</i> (nominative, apposition), RP-marg TR F1859=3/12. ζῶον, <i>living being</i>: present in RP-text P1904 TR F1859=9/12 vs. absent in RP-marg F1859=3/12. πετομένῳ, <i>flying (1)</i>, RP P1904 F1859=8/12 vs. πετωμένῳ, <i>flying (2)</i>, TR F1859=3/12 vs. another reading, F1859=1/12. had ← <i>having</i>.

Rev 4:8	Καὶ {RP-text P1904: τὰ} [RP-marg TR: -] τέσσαρα ζῶα, ἐν καθ' {RP P1904: ἐν} [TR: ἑαυτὸ] {RP-text TR: - } [RP-marg P1904: αὐτῶν] {RP P1904: ἔχον} [TR: εἶχον] ἀνὰ πτέρυγας ἕξ κυκλόθεν, καὶ ἔσωθεν {RP P1904: γέμουσιν} [TR: γέμοντα] ὀφθαλμῶν, καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτός, {RP P1904: λέγοντες} [TR: λέγοντα], {RP-text P1904 TR: Ἅγιος, ἅγιος, ἅγιος, ἅγιος, ἅγιος, ἅγιος,} [RP-marg: Ἅγιος, ἅγιος, ἅγιος, ἅγιος, ἅγιος, ἅγιος,] κύριος ὁ θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.	And <i>as for</i> {RP-text P1904: the} [RP-marg TR: <i>the</i>] four living beings, <u>each one</u> {RP-text TR: - } [RP-marg P1904: of them] {RP P1904: <u>had</u>} [TR: <u>had</u>] six wings; around and inside they {RP P1904: were} [TR: <i>were</i>] <u>full of eyes</u>, and they <u>did not have</u> a break day and night <u>from saying</u>, {RP-text P1904 TR: “Holy, holy, holy,} [RP-marg: “Holy, holy, holy, holy, holy, holy,} Lord God the Almighty, Who was, And who is, And who <u>is to come</u>.”	τὰ, <i>the (four)</i>: present in RP-text P1904 F1859=9/13 vs. absent in RP-marg TR F1859=4/13. ἐν, (<i>one by</i>) <i>one</i>, RP P1904 F1859=12/12 vs. ἑαυτὸ, (<i>one by</i>) <i>oneself</i>, TR F1859=0/12. αὐτῶν, <i>of them</i>: absent in RP-text TR F1859=9/13 vs. present in RP-marg P1904 F1859=4/13. ἔχον, <i>having</i> (neuter singular participle), RP P1904 F1859=6/13 vs. εἶχον, <i>they had</i> (imperfect), TR F1859=1/13 vs. absent or other readings, F1859=6/13. γέμουσιν, <i>they were full</i>, RP P1904 F1859=12/12 vs. γέμοντα, <i>being full</i>, TR F1859=0/12. λέγοντες, <i>saying</i> (masculine), RP P1904 F1859=9/13 vs. λέγοντα, <i>saying</i> (neuter), TR F1859=4/13. ἅγιος, <i>holy</i>: present 3 times in RP-text P1904 TR F1859=7/13 vs. ἅγιος, <i>holy</i>: present 9 times in RP-marg F1859=5/13 vs. ἅγιος, <i>holy</i>: present 8 times in F1859=1/13. RP AV punctuation associates <i>six wings</i> with <i>around (each)</i>. So AV differs. Isa 6:3. {RP P1904: <u>had</u> (six wings) ← <i>having</i>.} did not have ← <i>do not have</i>. <i>is to come</i> ← <i>is coming</i>.
Rev 4:9	Καὶ ὅταν {RP P1904: δώσιν} [TR: δώσουσι] τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,	And when the living beings <u>give</u> glory and honour and thanks to him <i>who is</i> seated on the throne, who lives <u>throughout the durations of the ages</u>,	δῶσιν, <i>they give</i> (classical aorist subjunctive), RP P1904 F1859=10/13 vs. δώσουσι, <i>they will give</i> (non-classical future), TR F1859=3/13 (Scrivener's fln). English uses the present tense in the context. throughout the durations of the ages ← <i>throughout the ages of the ages</i>.

Rev 4:10	πεσοῦνται οἱ {RP-text P1904: εἴκοσι τέσσαρες} [RP-marg: ΚΔ] [TR: εἴκοσι καὶ τέσσαρες] πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ {RP P1904 E1624: προσκυνήσουσιν} [S1550 S1894: προσκυνοῦσιν] τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ {RP P1904 E1624: βαλοῦσιν} [S1550 S1894: βάλλουσιν] τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες,	the <u>twenty-four</u> elders <u>fall</u> before the <u>one</u> sitting on the throne, and worship him <u>who</u> lives <u>throughout</u> the <u>durations</u> of the ages, and they place their crowns before the throne and say,	εἴκοσι τέσσαρες, <i>twenty-four</i>, RP-text P1904 F1859=7/13 vs. ΚΔ, 24, RP-marg F1859=5/13 vs. εἴκοσι καὶ τέσσαρες, <i>twenty and four</i>, TR F1859=1/13. προσκυνήσουσι(ν), <i>will worship</i>, RP P1904 E1624 F1859=13/14 vs. προσκυνοῦσιν, <i>worship</i>, S1550 S1894 F1859=0/14 vs. word absent, F1859=1/14. βαλοῦσι(ν), <i>they will place</i>, RP P1904 E1624 F1859=11/13 vs. βάλλουσιν(ν), <i>they place</i>, S1550 S1894 F1859=2/13. fall ... worship ... place ← <i>will fall ... will worship ... will place</i>. throughout the durations of the ages ← <i>throughout the ages of the ages</i>.
Rev 4:11	”Αἴσιος εἶ, {RP P1904: ὁ κύριος} [TR: κύριε] {RP: καὶ ὁ θεὸς ἡμῶν,} [P1904: καὶ θεὸς ἡμῶν,] [TR: -] {RP: ὁ ἅγιος,} [P1904 TR: -] λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν· ὅτι σὺ ἔκτισας {RP-text: - } [RP-marg P1904 TR: τὰ] πάντα, καὶ διὰ τὸ θέλημά σου {RP-text P1904: ᾗσαν} [RP-marg TR: εἰσιν] καὶ ἐκτίσθησαν.	“You are worthy, {RP P1904: O Lord} [TR: O Lord] {RP: and holy God of ours} [P1904: and God of ours] [TR: -], To receive glory and honour and power, Because you created <u>everything</u>, And through your will they {RP-text P1904: <u>had</u> <u>existence</u>} [RP-marg TR: <u>have</u> <u>existence</u>] And were created.”	ὁ κύριος, <i>Lord</i> (Hebraic article and nominative for vocative), RP P1904 F1859=11/13 vs. κύριε, <i>Lord</i> (classical vocative), TR F1859=2/13. καὶ ὁ θεὸς ἡμῶν, <i>and (holy) God of ours</i>, RP F1859=10/13 vs. καὶ θεὸς ἡμῶν, <i>and God of ours</i>, P1904 F1859=1/13 vs. ὁ θεὸς ἡμῶν, <i>the God of ours</i>, F1859=2/13 vs. words absent, TR F1859=0/13. AV differs textually. ὁ ἅγιος, <i>holy</i>: present in RP F1859=10/13 vs. absent in P1904 TR F1859=2/13 vs. another reading, F1859=1/13. τὰ, <i>the (all / everything)</i>: absent in RP-text F1859=11/13 vs. present in RP-marg P1904 TR F1859=2/13. ᾗσαν, <i>were</i>, RP-text P1904 F1859=8/13 vs. εἰσιν, <i>are</i>, RP-marg TR F1859=2/13 vs. other readings, F1859=3/13. {RP-text P1904: had existence ← <i>were</i>, but perhaps standing for ἐγένετο, <i>came into existence</i>} [RP-marg TR: have existence ← <i>are</i>.]

Rev 5:1	Καὶ εἶδον ἐπὶ τὴν δεξιάν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ {RP P1904: ἔξωθεν} [TR: ὀπίσθεν], κατεσφραγισμένον σφραγίσιν ἑπτά.	And I saw on the right <i>hand side</i> of him <i>who</i> was sitting on the throne a book written on the inside and {RP P1904: outside} [TR: the back] , sealed up with seven seals.	ἔξωθεν, <i>on the outside</i> , RP P1904 F1859=12/13 vs. ὀπίσθεν, <i>on the back</i> , TR F1859=1/13 (Scrivener's f). Ezek 2:9, Ezek 2:10.
Rev 5:2	Καὶ εἶδον ἄγγελον ἰσχυρόν κηρυσσόντα {RP P1904: ἐν} [TR: -] φωνῇ μεγάλῃ, τίς {RP P1904: ἄξιός ἐστιν} [TR: ἐστὶν ἄξιός] ἀνοίξαι τὸ βιβλίον, καὶ λύσαι τὰς σφραγίδας αὐτοῦ;	And I saw a <u>mighty</u> angel proclaiming in a loud voice, “Who <u>is</u> <u>worthy</u> to open the book and <u>break</u> its seals?”	ἐν, <i>in</i> (strengthening the dative): present in RP P1904 F1859=11/14 (includes n2) vs. absent in TR F1859=3/14 (Scrivener's hmn). ἄξιός ἐστιν, <i>worthy + is</i> , RP P1904 F1859=12/14 vs. ἐστὶν ἄξιός, <i>is + worthy</i> , TR F1859=0/14 vs. ἄξιός, (<i>is</i>) <i>worthy</i> , F1859=2/14 (Scrivener's hn2). mighty ← <i>strong</i> . break ← <i>loosen</i> .
Rev 5:3	Καὶ οὐδεὶς {RP P1904: ἐδύνατο} [TR: ἡδύνατο] ἐν τῷ οὐρανῷ {RP-text: ἄνω} [RP-marg P1904 TR: -], {RP-text P1904: οὔτε} [RP-marg TR: οὐδέ] ἐπὶ τῆς γῆς, {RP-text P1904: οὔτε} [RP-marg TR: οὐδέ] ὑποκάτω τῆς γῆς, ἀνοίξαι τὸ βιβλίον, {RP P1904: οὔτε} [TR: οὐδέ] βλέπειν αὐτό.	But no-one in heaven {RP-text: above} [RP-marg P1904 TR: -] <u>or</u> on the earth <u>or</u> below the earth <u>was able</u> to open the book <u>or</u> to look <i>inside</i> it.	ἐδύνατο, <i>was able (1)</i> , RP P1904 F1859=9/14 vs. ἡδύνατο, <i>was able (2)</i> , TR F1859=5/14 (Scrivener's gflnn2). ἄνω, <i>above</i> : present in RP-text F1859=10/13 vs. absent in RP-marg P1904 TR F1859=3/13 (Scrivener's hmn). First two occurrences in verse: οὔτε, <i>and not</i> , RP-text P1904 F1859=11/14 vs. οὐδὲ, <i>and not (even)</i> , RP-marg TR F1859=3/14 (Scrivener's hln). Third occurrence in verse: οὔτε, <i>and not</i> , RP P1904 F1859=10/14 vs. οὐδὲ, <i>and not (even)</i> , TR F1859=4/14 (Scrivener's bhnn2).
Rev 5:4	Καὶ ἐγὼ ἔκλαιον {RP P1904: πολὺ} [TR: πολλά], ὅτι οὐδεὶς ἄξιός εὗρέθη ἀνοίξαι {RP P1904: - } [TR: καὶ ἀναγνῶναι] τὸ βιβλίον, οὔτε βλέπειν αὐτό.	And I wept a lot, because no-one was found worthy to open {RP P1904: - } [TR: and read] the book or to look <i>inside</i> it.	πολύ, <i>much</i> (adverbial neuter singular), RP P1904 F1859=13/14 vs. πολλά, <i>much</i> (adverbial neuter plural), TR F1859=0/14 vs. whole verse absent, F1859=1/14 (Scrivener's k). καὶ ἀναγνῶναι, <i>and read</i> : absent in RP P1904 F1859=12/14 vs. present in TR F1859=1/14 (Scrivener's h) vs. whole verse absent, F1859=1/14 (Scrivener's k). AV differs textually.

Rev 5:5	Καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι, Μὴ κλαίει· ἰδού, ἐνίκησεν ὁ λέων ὁ {RP P1904: - } [TR: ὦν] ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα {RP-text P1904: Δαυίδ} [RP-marg: ΔΑΔ] [TR: Δαβίδ], {RP-text: ὁ ἀνοίγων} [RP-marg P1904 TR: ἀνοίξει] τὸ βιβλίον καὶ {RP P1904: - } [TR: λύσαι] τὰς ἐπτὰ σφραγίδας αὐτοῦ.	Then one of the elders said to me, “Do not weep. Behold, the Lion {RP P1904: - } [TR: which is] of the tribe of Judah – the root of David – has been victorious {RP-text: and is opening} [RP-marg P1904 TR: in opening] the book and {RP P1904: - } [TR: breaking] its seven seals.”	ὦν, <i>being</i>: absent in RP P1904 F1859=14/14 vs. present in TR F1859=0/14. David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. Here we also have the RP-marg reading ΔΑΔ, ΔΑΔ, an abbreviation for <i>David</i>. Scrivener does not give variants here. ὁ ἀνοίγων, <i>the one opening</i>, RP-text F1859=10/14 vs. ἀνοίξει, <i>to open</i>, RP-marg P1904 TR F1859=4/14 (Scrivener's hlmm2). λύσαι, <i>to loosen</i>: absent in RP P1904 F1859=14/14 vs. present in TR F1859=0/14. Gen 49:9, Isa 11:10 (Jesse being David's father). [TR: breaking ← <i>loosening</i>.]
Rev 5:6	Καὶ εἶδον {RP P1904: - } [TR: , καὶ ἰδού.] ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἄρνιον ἑστηκὸς ὡς ἐσφαγμένον, ἔχον κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ, {RP P1904: ἃ} [TR: οἱ] εἰσιν τὰ ἑπτὰ {RP P1904: πνεύματα τοῦ θεοῦ} [TR: τοῦ θεοῦ πνεύματα], {RP P1904: ἀποστελλόμενα} [TR: τὰ ἀπεσταλμένα] εἰς πᾶσαν τὴν γῆν.	{RP P1904: And I saw} [TR: And I looked, and behold,] <u>between</u> the throne, <i>along</i> with the four living beings, <u>and</u> the {RP P1904: elders,} [TR: elders <i>was</i>] a lamb standing <u>as</u> slain, having seven horns and seven eyes, which are the seven <u>spirits of God</u> {RP P1904: <i>which are being sent</i>} [TR: <i>which have been sent</i>] into the whole earth.	καὶ ἰδού, <i>and behold</i>: absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13. ἃ, <i>which</i> (agreeing with <i>horns</i>), RP P1904 F1859=11/13 vs. οἱ, <i>which</i> (agreeing with <i>eyes</i>), TR F1859=1/13 vs. another reading, F1859=1/13. πνεύματα τοῦ θεοῦ, <i>spirits + of God</i>, RP P1904 F1859=13/13 vs. τοῦ θεοῦ πνεύματα, <i>of God + spirits</i>, TR F1859=0/13. ἀποστελλόμενα, <i>sent</i>, RP P1904 F1859=11/13 vs. τὰ ἀπεσταλμένα, <i>the ones having been sent</i>, TR F1859=0/13 vs. another reading, F1859=1/13 vs. word(s) absent, F1859=1/13. Zech 3:9, Zech 4:10. between ... and ← <i>in (the) midst of ... and in the midst of</i> (= יְבִי...יְבִי). as ← <i>as if</i>, but ὥς does not necessarily carry the notion of unreality; see Luke 2:37.

Rev 5:7	Καὶ ἦλθεν, καὶ εἴληφεν {RP P1904: - } [TR: τὸ βιβλίον] ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου.	And he came and took {RP P1904: <i>it</i> } [TR: <i>the book</i>] from the right <i>hand</i> of him <i>who was</i> sitting on the throne,	τὸ βιβλίον, <i>the book</i> : absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's I).
Rev 5:8	Καὶ ὅτε ἔλαβεν τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ {RP-text P1904 TR: εἴκοσι τέσσαρες} [RP-marg: ΚΔ] πρεσβύτεροι {RP TR: ἔπεσον} [P1904: ἔπεσαν] ἐνώπιον τοῦ ἁρνίου, ἔχοντες ἕκαστος {RP-text P1904: κιθάραν} [RP-marg TR: κιθάρας], καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἱ εἰσιν {RP-text: - } [RP-marg P1904 TR: αἱ] προσευχαῖ των ἁγίων.	and when he had taken the book, the four living beings and the <u>twenty-four</u> elders <u>fell down</u> before the lamb, each having {RP-text P1904: a harp} [RP-marg TR: harps] and golden bowls full of incense , which are {RP-text: <i>the</i> } [RP-marg P1904 TR: <i>the</i>] prayers of the <u>saints</u> .	εἴκοσι τέσσαρες, <i>twenty-four</i> , RP-text P1904 TR F1859=6/13 vs. ΚΔ, 24, RP-marg F1859=7/13. Nearly a disparity with RP-text, R=8:7. ἔπεσον, <i>they fell</i> (classical form), RP TR F1859=12/13 vs. ἔπεσαν, <i>they fell</i> (post-classical form), P1904 F1859=1/13. κιθάραν, <i>a harp</i> , RP-text P1904 F1859=9/13 vs. κιθάρας, <i>harps</i> , RP-marg TR F1859=4/13. AV differs textually. αἱ, <i>the (prayers)</i> : absent in RP-text F1859=11/13 vs. present in RP-marg P1904 TR F1859=2/13. Ps 141:2. saints: see Matt 27:52.
Rev 5:9	Καὶ ᾄδουσιν ᾠδὴν καινὴν, λέγοντες, Ὁ ἅγιος εἰ λαβεῖν τὸ βιβλίον, καὶ ἀνοῖξαι τὰς σφραγίδας αὐτοῦ ὅτι ἐσφαγῆς, καὶ ἡγόρασας τῷ θεῷ ἡμᾶς ἐν τῷ αἱματί σου ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους,	And they sang a new song, pronouncing, "You are worthy to take the book And open its seals, Because you were slaughtered And you <u>redeemed</u> us to God by your blood, From every tribe and tongue And people and nation.	redeemed ← <i>bought</i> .
Rev 5:10	καὶ ἐποίησας {RP P1904: αὐτοὺς} [TR: ἡμᾶς] τῷ θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς, καὶ {RP P1904: βασιλεύσουσιν} [TR: βασιλεύσομεν] ἐπὶ τῆς γῆς.	And You made {RP P1904: <i>them</i>} [TR: <i>us</i>] kings and priests to our God, And {RP P1904: <i>they</i> } [TR: <i>we</i>] will reign over the earth."	αὐτοὺς, <i>them</i> , RP P1904 F1859=13/13 vs. ἡμᾶς, <i>us</i> , TR F1859=0/13. AV differs textually. βασιλεύσουσιν, <i>they will reign</i> , RP P1904 F1859=6/13 vs. βασιλεύσομεν, <i>we will reign</i> , TR F1859=0/13 vs. βασιλεύουσιν, <i>they reign</i> , F1859=7/13. Nearly a disparity with RP, R=7:7. AV differs textually. Isa 61:6, Ex 19:6.

Rev 5:11	Καὶ εἶδον, καὶ ἤκουσα {RP P1904: ὤς} [TR: -] φωνὴν ἀγγέλων πολλῶν {RP P1904: κύκλω} [TR: κυκλόθεν] τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων· {RP P1904 E1624 S1894: καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων,} [S1550: -] καὶ χιλιάδες χιλιάδων,	And I looked, and I heard <i>the</i> sound of many angels around the throne, and of the living beings and of the elders, {RP P1904 E1624 S1894: and the number of them was tens of thousands of tens of thousands} [S1550: -] and thousands of thousands,	ὤς, <i>as (sound)</i>: present in RP P1904 F1859=11/13 vs. absent in TR F1859=2/13 (Scrivener's <u>fn</u>). κύκλω, <i>around</i>, RP P1904 F1859=12/13 vs. κυκλόθεν, <i>from around</i>, TR F1859=0/13 vs. another reading, F1859=1/13 (Scrivener's k). καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων, <i>and the number of them was myriads of myriads</i>: present in RP P1904 E1624 S1894 F1859=13/13 vs. absent in S1550 F1859=0/13. {RP P1904 E1624 S1894: Dan 7:10.} {RP P1904: <i>the</i> sound ← <i>as a sound (or voice)</i>, but the word ὤς, <i>as</i>, is often redundant; see Luke 2:37.}
Rev 5:12	λέγοντες φωνῇ μεγάλῃ, Ἄξιόν ἐστιν τὸ ἄρνιον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ {RP- text P1904: τὸν} [RP- marg TR: -] πλοῦτον καὶ σοφίαν καὶ ἰσχύον καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.	saying in a loud voice, “The lamb which <i>was</i> slaughtered is worthy To receive power and <i>riches</i> And wisdom and strength And honour and glory and blessing.”	τὸν, <i>the (wealth, riches)</i>: present in RP- text P1904 F1859=10/13 vs. absent (but retaining πλοῦτον) in RP-marg TR F1859=2/13 (Scrivener's <u>hn</u>) vs. absent (as is πλοῦτον) in F1859=1/13 (Scrivener's g).

Rev 5:13	Καὶ πᾶν κτίσμα {RP-text P1904: ὃ} [RP-marg TR: ὃ ἐστίν] ἐν τῷ οὐρανῷ, καὶ {RP P1904: ἐπὶ τῆς γῆς} [TR: ἐν τῇ γῇ], καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης {RP-text P1904: ἐστίν} [RP-marg TR: ἃ ἐστίν], καὶ τὰ ἐν αὐτοῖς, {RP: πάντας} [P1904 TR: πάντα] ἤκουσα λέγοντας, Τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἄρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. {RP: Ἀμήν.} [P1904 TR: -]	And I heard every creature {RP-text P1904: which <i>is</i>} [RP-marg TR: which <i>is</i>] in heaven and {RP P1904: on} [TR: in] the earth and below the earth, and {RP-text P1904: which <i>is</i>} [RP-marg TR: the <i>creatures</i> which are] on the sea, and {RP: the <i>creatures</i> in them, all saying,} [P1904 TR: all the <i>creatures</i> in them, and they said,] “To him <i>who</i> sits on the throne And to the lamb Be blessing and honour And glory and power Throughout the durations of the {RP: ages.} [P1904 TR: ages.”] {RP: Amen.”} [P1904 TR: -]	ἐστίν, <i>is</i> (explicitly): absent in RP-text P1904 F1859=10/13 vs. present in RP-marg TR F1859=3/13. All editions have at least one ἐστίν, <i>is</i>, so that the word ὃ is the relative pronoun (and not the article). ἐπὶ τῆς γῆς, <i>on the earth</i>, RP P1904 F1859=13/13 vs. ἐν τῇ γῇ, <i>in the world or earth</i>, TR F1859=0/13. ἃ, <i>which</i>: absent in RP-text P1904 F1859=11/13 vs. present in RP-marg TR F1859=1/13 vs. another reading, F1859=1/13. πάντας, <i>all</i> (masculine, accommodated to sense), RP F1859=8/13 vs. πάντα, <i>all</i> (neuter, grammatically concordant), P1904 TR F1859=5/13. The appositional λέγοντας, <i>saying</i>, is accommodated to the sense. Nearly a disparity with RP, R=8:7. ἀμήν, <i>amen</i>: present in RP F1859=10/13 vs. absent in P1904 TR F1859=3/13.

Rev 5:14	Καὶ τὰ τέσσαρα ζῶα {RP-text: λέγοντα} [RP-marg P1904 TR: ἔλεγον] {RP: τὸ} [P1904 TR: -] Ἀμήν. Καὶ οἱ {RP P1904: - } [TR: εἰκοσιτέσσαρες] πρεσβύτεροι {RP: ἔπεσον} [P1904 TR: ἔπεσαν], καὶ προσεκύνησαν {RP P1904: - } [TR: ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων].	{RP-text: While the four living beings were saying “<u>Amen</u>”, the} [RP-marg P1904 TR: And the four living beings said “<u>Amen</u>.” And the] {RP P1904: - } [TR: twenty-four] elders <u>fell down</u> and worshipped {RP P1904: - } [TR: him <i>who</i> lives throughout the durations of the ages].	λέγοντα, <i>saying</i>, RP-text F1859=9/13 vs. ἔλεγον, <i>they said</i>, RP-marg P1904 TR F1859=3/13 vs. another reading, F1859=1/13. τὸ, <i>the (amen)</i>: present in RP F1859=9/13 vs. absent in P1904 TR F1859=4/13. εἰκοσιτέσσαρες, <i>twenty-four</i>: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. AV differs textually. ἔπεσον, <i>they fell</i> (classical form), RP F1859=10/13 vs. ἔπεσαν, <i>they fell</i> (post-classical form), P1904 TR F1859=3/13. ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, (<i>worshipped</i>) <i>the one who lives in the ages of the ages</i>: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. AV differs textually. {RP-text: We have punctuated this verse as one sentence, translating the Hebraic καὶ + participle ... καὶ as <i>while</i> ... (<i>then</i>).} {RP: Amen ← <i>The amen</i>, but here the article introduces a quote.}
Rev 6:1	Καὶ εἶδον {RP P1904: ὅτι} [TR: ὅτε] ἤνοιξεν τὸ ἀρνίον μίαν ἐκ τῶν {RP P1904: ἑπτὰ} [TR: -] σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος, ὥς {RP P1904: φωνή} [TR: φωνῆς] βροντῆς, Ἔρχου {RP-text: καὶ ἴδε} [RP-marg P1904: -] [TR: καὶ βλέπε].	Then I saw {RP P1904: that the lamb had opened} [TR: when the lamb opened] one of the {RP P1904: seven} [TR: -] seals. And I heard one of the four living beings say <u>with a thundering voice</u>, “Come {RP-text TR: and see} [RP-marg P1904: -].”	ὅτι, <i>that</i>, RP P1904 F1859=11/13 vs. ὅτε, <i>when</i>, TR F1859=2/13 (Scrivener's <u>ln</u>). ἑπτὰ, <i>seven</i>: present in RP P1904 F1859=11/13 vs. absent in TR F1859=2/13 (Scrivener's <u>cn</u>). AV differs textually. φωνή, <i>voice</i> (resumptive nominative), RP P1904 F1859=11/13 vs. φωνῆς, <i>voice</i> (appositional genitive), TR F1859=2/13 (Scrivener's <u>ck</u>). καὶ ἴδε, <i>and see</i>, RP-text F1859=11/13 vs. words absent, RP-marg P1904 F1859=2/13 (Scrivener's <u>hn</u>) vs. καὶ βλέπε, <i>and look</i>, TR F1859=0/13. [TR: with a thundering voice ← <i>as a voice of thunder</i>.]

Rev 6:2	Καὶ {RP-text: - } [RP-marg P1904 TR: εἶδον καὶ] ἰδού, ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' {RP P1904: αὐτόν}, [TR: αὐτῷ] ἔχων τόξον· καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθεν νικῶν, καὶ ἵνα νικήσῃ.	And {RP-text: - } [RP-marg P1904 TR: I looked and] there <u>was</u> a white horse, and he <u>who</u> was sitting on it <u>had</u> a bow, and a crown was given to him, and he went out conquering and to conquer.	εἶδον καὶ, <i>I looked and</i> : absent in RP-text F1859=10/13 vs. present in RP-marg P1904 TR F1859=3/13 (Scrivener's <u>hln</u>). AV differs textually. αὐτόν, (<i>onto</i>) it (accusative), RP P1904 F1859=13/13 vs. αὐτῷ, (<i>on</i>) it (dative), TR F1859=0/13. there was ← <i>behold</i> . had ← <i>having</i> .
Rev 6:3	Καὶ ὅτε ἤνοιξεν {RP TR: τὴν δευτέραν σφραγίδα} [P1904: τὴν σφραγίδα τὴν δευτέραν], ἤκουσα τοῦ δευτέρου ζώου λέγοντος, Ἐρχου {RP P1904: - } [TR: καὶ βλέπε].	And when he had opened <u>the second seal</u> , I heard the second living being say, “Come {RP P1904: - } [TR: and see].”	τὴν δευτέραν σφραγίδα, <i>the second + seal</i> , RP TR F1859=11/13 vs. τὴν σφραγίδα τὴν δευτέραν, <i>the seal + the second</i> , P1904 F1859=1/13 (Scrivener's m) vs. another reading, F1859=1/13 (Scrivener's e). καὶ βλέπε, <i>and look</i> absent in RP P1904 F1859=11/13 vs. present in TR F1859=0/13 vs. καὶ ἴδε, <i>and see</i> , F1859=2/13 (Scrivener's bm). AV differs textually.
Rev 6:4	Καὶ ἐξῆλθεν ἄλλος ἵππος {RP-text: πυρός} [RP-marg P1904 TR: πυρρός]· καὶ τῷ καθημένῳ ἐπ' {RP P1904: αὐτόν} [TR: αὐτῷ] ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην {RP P1904: ἐκ} [TR: ἀπὸ τῆς γῆς, {RP: - } [P1904 TR: καὶ] ἵνα ἀλλήλους σφάξωσιν· καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.	And another horse went out, {RP-text: a fiery one} [RP-marg P1904 TR: a red one], and to him <u>who was sitting on it</u> was given <i>authority</i> to take peace away from the earth {RP: so that they should} [P1904 TR: and to <i>let</i> them] slaughter each other. And a large sword was given to him.	πυρός, <i>of fire</i> , RP-text F1859=9/14 vs. πυρρός, <i>red</i> , RP-marg P1904 TR F1859=5/14. AV differs textually. αὐτόν, (<i>onto</i>) it, RP P1904 F1859=10/13 vs. αὐτῷ, (<i>on</i>) it, TR F1859=2/13 vs. another reading, F1859=1/13. ἐκ, <i>out of</i> , RP P1904 F1859=12/13 vs. ἀπὸ, <i>away from</i> , TR F1859=0/13 vs. word absent, F1859=1/13. καὶ, <i>and</i> : absent in RP F1859=12/13 vs. present in P1904 TR F1859=1/13. {RP: fiery ← <i>of fire</i> .}

Rev 6:5	Καὶ ὅτε ἤνοιξεν {RP P1904: τὴν σφραγίδα τὴν τρίτην} [TR: τὴν τρίτην σφραγίδα], ἤκουσα τοῦ τρίτου ζώου λέγοντος, Ἔρχου {RP-text: καὶ ἴδε} [RP-marg P1904: -] [TR: καὶ βλέπε]. Καὶ {RP-text: - } [RP-marg P1904 TR: εἶδον καὶ] ἰδοῦ, ἵππος μέλας, καὶ ὁ καθημένος ἐπ’ {RP P1904: αὐτόν} [TR: αὐτῷ] ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.	And when he had opened the third seal I heard the third living being say, “Come {RP-text TR: and see} [RP-marg P1904: -].” And {RP-text: - } [RP-marg P1904 TR: I looked and] there <i>was</i> a black horse, and he <i>who was</i> sitting <i>on it</i> had a pair of balances in his hand.	τὴν σφραγίδα τὴν τρίτην, <i>the seal + the third</i>, RP P1904 F1859=12/13 vs. τὴν τρίτην σφραγίδα, <i>the third + seal</i>, TR F1859=0/13 vs. another reading, F1859=1/13. καὶ ἴδε, <i>and see</i>, RP-text F1859=10/13 vs. words absent, RP-marg P1904 F1859=3/13 vs. καὶ βλέπε, <i>and look</i>, TR F1859=0/13. εἶδον καὶ, <i>I looked and</i>: absent in RP-text F1859=9/13 vs. present in RP-marg P1904 TR F1859=3/13 vs. another reading, F1859=1/13. αὐτόν, (<i>onto</i>) it (accusative), RP P1904 F1859=13/13 vs. αὐτῷ, (<i>on</i>) it (dative), TR F1859=0/13. there was ← <i>behold</i>. had ← <i>having</i>.
Rev 6:6	Καὶ ἤκουσα {RP TR: - } [P1904: ὥς] φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν, Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῆς δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσης.	And I heard a voice in the midst of the four living beings say, “A <i>choenix</i> of wheat for a <i>denary</i>”, and, “Three <i>choenixes</i> of barley for a <i>denary</i>”, and, “Do not damage the oil and the wine.”	ὥς, <i>as, like</i>: absent in RP TR F1859=13/13 vs. present in P1904 F1859=0/13. We punctuate as three separate statements in direct speech; RP as one statement. [P1904: a voice ← <i>as a voice</i>. See Rev 5:11.] choenix (2x): about a quart or litre. denary (2x): a silver coin.
Rev 6:7	Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν τετάρτην, ἤκουσα {RP: - } [P1904 TR: φωνήν] τοῦ τετάρτου ζώου {RP P1904: λέγοντος} [TR: λέγουσαν], Ἔρχου {RP-text: καὶ ἴδε} [RP-marg P1904: -] [TR: καὶ βλέπε].	And when he had opened the fourth seal I heard {RP: - } [P1904 TR: <i>the voice of</i>] the fourth living being say, “Come {RP-text TR: and see} [RP-marg P1904: -].”	φωνήν, <i>voice</i>: absent in RP F1859=11/13 vs. present in P1904 TR F1859=2/13 (Scrivener's <i>h_n</i>). λέγοντος, <i>saying</i> (masculine), RP P1904 F1859=13/13 vs. λέγουσαν, <i>saying</i> (feminine), TR F1859=0/13. καὶ ἴδε, <i>and see</i>, RP-text F1859=10/13 vs. words absent, RP-marg P1904 F1859=3/13 (Scrivener's <i>h_{ln}</i>) vs. καὶ βλέπε, <i>and look</i>, TR F1859=0/13.

Rev 6:8	Καὶ {RP-text: - } [RP-marg P1904 TR: εἶδον καὶ] ἰδού, ἵππος χλωρός, καὶ ὁ καθημένος ἐπάνω αὐτοῦ, ὄνομα αὐτῷ ὁ Θάνατος, καὶ ὁ Ἄδης {RP P1904: ἠκολούθει} [TR: ἀκολουθεῖ] {RP-text: αὐτῷ} [RP-marg P1904 TR: μετ' αὐτοῦ]. Καὶ ἐδόθη {RP P1904: αὐτῷ} [TR: αὐτοῖς] ἐξουσία {RP P1904: ἐπὶ τὸ τέταρτον τῆς γῆς ἀποκτείνει} [TR: ἀποκτείνει ἐπὶ τὸ τέταρτον τῆς γῆς] ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.	And {RP-text: - } [RP-marg P1904 TR: I looked and] there <u>was</u> a pallid horse, and he <u>who</u> was sitting on it <u>had</u> the name of Death, and <u>Hades</u> was following {RP-text: - } [RP-marg P1904 TR: with] <u>him</u>. And to {RP P1904: him} [TR: them] was given authority {RP P1904: over a quarter of the earth to kill} [TR: to kill over a quarter of the earth] by the sword and by famine and by <u>death</u> and by the wild beasts of the earth.	εἶδον καὶ, <i>I looked and</i>: absent in RP-text F1859=9/13 vs. present in RP-marg P1904 TR F1859=3/13 vs. another reading, F1859=1/13. ἠκολούθει, <i>was following</i>, RP P1904 F1859=10/13 vs. ἀκολουθεῖ, <i>follows</i>, TR F1859=2/13 vs. another reading, F1859=1/13. αὐτῷ, <i>(followed) him / it</i>, RP-text F1859=10/14 vs. μετ' αὐτοῦ, <i>(followed) with him / it</i>, RP-marg P1904 TR F1859=4/14. αὐτῷ, <i>(given) to it / him</i>, RP P1904 F1859=12/13 vs. αὐτοῖς, <i>(given) to them</i>, TR F1859=1/13. AV differs textually. ἐπὶ τὸ τέταρτον τῆς γῆς ἀποκτείνει, <i>over a quarter of the earth + to kill</i>, RP P1904 F1859=13/13 vs. ἀποκτείνει ἐπὶ τὸ τέταρτον τῆς γῆς, <i>to kill + over a quarter of the earth</i>, TR F1859=0/13. there was ← <i>behold</i>. Hades: the place of the dead, here perhaps standing for <i>the dominion of death</i>. death: probably <i>plague</i>, as in <i>black death</i>.
Rev 6:9	Καὶ ὅτε ἤνοιξεν τὴν πέμπτην σφραγίδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ θεοῦ, καὶ διὰ τὴν μαρτυρίαν {RP P1904: τοῦ ἀρνίου} [TR: -] ἣν εἶχον,	And when he had opened the fifth seal, I saw under the altar the <u>lives</u> of those killed on account of the word of God and on account of the testimony {RP P1904: of the lamb} [TR: -] to which they held.	τοῦ ἀρνίου, <i>of the lamb</i>: present in RP P1904 F1859=11/13 vs. absent in TR F1859=2/13 (Scrivener's <u>mn</u>). AV differs textually. lives ← <i>souls</i>, but the sense is <i>lives</i>, as elsewhere, here represented in some way, lost because of their testimony, now hidden, and to be found again. See Matt 16:25, Phil 2:20. See also Col 3:3.

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

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

Rev 6:12	Καὶ εἶδον ὅτε ἤνοιξεν τὴν σφραγίδα τὴν ἕκτην, καὶ {RP P1904: - } [TR: ἰδοῦ,] σεισμός μέγας ἐγένετο, καὶ ὁ ἥλιος {RP P1904: μέλας ἐγένετο} [TR: ἐγένετο μέλας] ὡς σάκκος τρίχινος, καὶ ἡ σεληνὴ {RP-text P1904: ὅλη} [RP-marg TR: -] ἐγένετο ὡς αἷμα,	And I looked when he had opened the sixth seal, and {RP P1904: - } [TR: behold,] a great earthquake took place, and the sun became black like sackcloth made from hair, and the {RP-text P1904: whole} [RP-marg TR: -] moon became like blood.	ἰδοῦ, <i>behold</i>: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. μέλας ἐγένετο, <i>black + became</i>, RP P1904 F1859=11/13 vs. ἐγένετο μέλας, <i>became + black</i>, TR F1859=1/13 (Scrivener's n) vs. another reading, F1859=1/13 (Scrivener's m). ὅλη, <i>whole</i>: present in RP-text P1904 F1859=11/13 (one misspelled) vs. absent in RP-marg TR F1859=2/13 (Scrivener's <u>hm</u>). Joel 3:4^{MT} (Joel 2:31^{AV}), Joel 4:15^{MT} (Joel 3:15^{AV}).
Rev 6:13	καὶ οἱ ἀστέρες τοῦ οὐρανοῦ {RP: ἔπεσον} [P1904 TR: ἔπεσαν] εἰς τὴν γῆν, ὡς συκὴ {RP-text: βαλουσα} [RP-marg TR: βάλλει] [P1904: βάλλουσα] τοὺς ὀλύνθους αὐτῆς, ὑπὸ {RP P1904: ἀνέμου μεγάλου} [TR: μεγάλου ἀνέμου] σειομένη.	And the stars of the <u>sky</u> fell to the earth, like a fig tree shedding its winter figs when shaken by a strong <u>wind</u>,	ἔπεσον, <i>they fell</i> (classical form), RP F1859=11/12 vs. ἔπεσαν, <i>they fell</i> (non-classical form), P1904 TR F1859=1/12. βαλουσα, <i>having shed</i>, RP-text F1859=8/13 vs. βάλλει, <i>sheds</i>, RP-marg TR F1859=0/13 vs. βάλλουσα, <i>shedding</i>, P1904 F1859=4/13 vs. another reading, F1859=1/13. ἀνέμου μεγάλου, <i>a wind + great</i>, RP P1904 F1859=11/13 vs. μεγάλου ἀνέμου, <i>a great + wind</i>, TR F1859=2/13. Isa 34:4. the sky: or <i>heaven</i>. [RP-marg TR: shedding ← <i>sheds</i>.]

Rev 6:14	Καὶ {RP P1904: ὁ} [TR: -] οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον {RP-text P1904: ἐλισσόμενον} [RP-marg: ἐλισσόμενος] [TR: εἰλισσόμενον], καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.	and {RP P1904: the} [TR: <i>the</i>] sky was parted asunder, like a rolled up scroll, and every mountain and island was moved from <u>its place</u>.	ὁ, <i>the (heaven)</i>: present in RP P1904 F1859=12/13 vs. absent in TR F1859=1/13. ἐλισσόμενον, <i>being rolled up (1)</i> (agreeing with <i>book</i>), RP-text P1904 F1859=4/13 vs. ἐλισσόμενος, <i>being rolled up (1)</i> (agreeing with <i>heaven</i>), RP-marg F1859=7/13 vs. εἰλισσόμενον, <i>being rolled up (2)</i> (agreeing with <i>book</i>), TR F1859=1/13 vs. another reading, F1859=1/13. A weak disparity with RP-text, R=5:7. Isa 34:4. sky: or <i>heaven</i>. its place ← <i>their places</i>.
Rev 6:15	Καὶ οἱ βασιλεῖς τῆς γῆς, καὶ οἱ μεγιστᾶνες, καὶ {RP P1904: οἱ χιλιάρχοι, καὶ οἱ πλούσιοι} [TR: οἱ πλούσιοι, καὶ οἱ χιλιάρχοι], καὶ {RP P1904: οἱ ἰσχυροί} [TR: οἱ δυνατοί], καὶ πᾶς δούλος καὶ {RP-text P1904: - } [RP-marg TR: πᾶς] ἔλευθερος, ἐκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὄρεων,	And the kings of the earth and the high-ranking people and {RP P1904: the cohort commanders and the rich} [TR: the rich and the cohort commanders] and {RP P1904: the strong} [TR: the powerful], and every slave and {RP-text P1904: - } [RP-marg TR: every] free man hid themselves in the caves and in the rocks of the mountains,	οἱ χιλιάρχοι, καὶ οἱ πλούσιοι, <i>the cohort commanders + and the rich</i>, RP P1904 F1859=12/12 vs. οἱ πλούσιοι, καὶ οἱ χιλιάρχοι, <i>the rich + and the cohort commanders</i>, TR F1859=0/12. καὶ οἱ ἰσχυροί, <i>and the strong</i>, RP P1904 F1859=12/12 (one with a minor variation) vs. καὶ οἱ δυνατοί, <i>and the powerful</i>, TR F1859=0/12. πᾶς, <i>every (free man)</i>: absent in RP-text P1904 F1859=10/12 vs. present in RP-marg TR F1859=2/12 (Scrivener's <u>h</u>n). Isa 2:19.
Rev 6:16	καὶ λέγουσιν τοῖς ὄρεσιν καὶ ταῖς πέτραις, {RP TR: Πέσετε} [P1904: Πέσατε] ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ {RP-text P1904 TR: τοῦ θρόνου} [RP-marg: τῷ θρόνῳ], καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου·	and they said to the mountains and the rocks, “Fall on us, and hide us from the presence of him <i>who sits on the throne</i>, and from the wrath of the lamb,	πέσετε, <i>fall</i> (classical form), RP TR F1859=10/12 vs. πέσατε, <i>fall</i> (non-classical form), P1904 F1859=2/12 (Scrivener's <u>l</u>n). τοῦ θρόνου, <i>(on) the throne (1)</i>, RP-text P1904 TR F1859=6/13 vs. τῷ θρόνῳ, <i>(on) the throne (2)</i>, RP-marg F1859=7/13. Nearly a disparity with RP-text, R=8:7. Hos 10:8.
Rev 6:17	ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται σταθῆναι;	for the great day of his wrath has come, and who is able to stand fast?”	Mal 3:2.

Rev 7:1	Καὶ μετὰ {RP P1904: τοῦτο} [TR: ταῦτα] εἶδον τέσσαρας ἄγγέλους ἑστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς, μήτε ἐπὶ τῆς θαλάσσης, μήτε {RP-text: ἐπὶ τι} [RP-marg P1904 TR: ἐπὶ πᾶν] δένδρον.	And after {RP P1904: this} [TR: these <i>things</i>] I saw four angels standing on the four corners of the earth, holding the four winds of the earth so that no wind should blow on the earth, or blow on the sea, or on {RP-text: any} [RP-marg P1904 TR: <u>any</u>] tree.	τοῦτο, <i>this</i>, RP P1904 F1859=10/12 vs. ταῦτα, <i>these (things)</i>, TR F1859=2/12 (Scrivener's <u>gn</u>). ἐπὶ τι, <i>on some</i> → <i>any</i>, RP-text F1859=10/12 vs. ἐπὶ πᾶν, <i>on every</i> → <i>any</i>, RP-marg P1904 TR F1859=2/12 (Scrivener's <u>hn</u>). [RP-marg P1904 TR: any ← <i>every</i>.]
Rev 7:2	Καὶ εἶδον ἄλλον ἄγγελον {RP P1904 S1894: ἀναβαίνοντα} [S1550 E1624: ἀναβάντα] ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα θεοῦ ζώντος· καὶ ἔκραξεν φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἄγγέλοις, οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν,	And I saw another angel {RP P1904 S1894: ascending} [S1550 E1624: <u>ascending</u>] from <i>the east</i>, holding <i>the seal of the living God</i>, and he cried out in a loud voice to the four angels to whom <i>authority</i> had been given to harm the earth and the sea,	ἀναβαίνοντα, <i>ascending</i>, RP P1904 S1894 F1859=12/12 vs. ἀναβάντα, <i>having ascended</i>, S1550 E1624 F1859=0/12. [S1550 E1624: ascending: or <i>having ascended</i>.] east ← <i>rising of the sun</i>.
Rev 7:3	λέγων, Μὴ ἀδικήσητε τὴν γῆν, μήτε τὴν θάλασσαν, μήτε τὰ δένδρα, ἄχρι οὗ {RP P1904 E1624 S1894: σφραγίσωμεν} [S1550: σφραγίζωμεν] τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.	and he said, “Do not harm the earth, or the sea, or the trees, until <u>we have sealed</u> the servants of our God on their foreheads.”	σφραγίσωμεν, (<i>until</i>) <i>we seal</i> (aorist subjunctive, perfective aspect), RP P1904 E1624 S1894 F1859=11/12 vs. σφραγίζωμεν, (<i>until</i>) <i>we seal</i> (present subjunctive, imperfective aspect), S1550 F1859=0/12 vs. another reading, F1859=1/12 (Scrivener's c). Ezek 9:4.

Rev 7:4	Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, {RP: ἑκατὸν καὶ τεσσαράκοντα τέσσαρες χιλιάδες} [P1904: ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες] [TR: <u>PMΔ</u> χιλιάδες], {RP-text: ἐσφραγισμένων} [RP-marg P1904 TR: ἐσφραγισμένοι] ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ.	Then I heard the number of those <i>who had been sealed</i>: <u>one hundred and forty-four thousand sealed</u>, from every tribe of <i>the</i> sons of Israel.	In the following, we ignore spaces between words. ἑκατὸν καὶ τεσσαράκοντα τέσσαρες χιλιάδες, <i>one hundred and forty-four thousand</i>, RP F1859=3/12 vs. ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, <i>one hundred forty-four thousand</i>, P1904 F1859=1/12 vs. <u>PMΔ</u> χιλιάδες, <i>144 thousand</i>, TR F1859=0/12 vs. ἑκατοντεσσαράκοντα καὶ τέσσαρες χιλιάδες, <i>one hundred forty and four thousand</i>, F1859=1/12 vs. ἑκατὸν καὶ τεσσαράκοντα καὶ τέσσαρες χιλιάδες, <i>one hundred and forty and four thousand</i>, F1859=1/12 vs. words absent, F1859=5/12 vs. another reading, F1859=1/12. A weak disparity (#1) with RP, R=3:5. ἐσφραγισμένων, <i>of sealed ones</i>, RP-text F1859=6/12 vs. ἐσφραγισμένοι, <i>sealed ones</i>, RP-marg P1904 TR F1859=1/12 vs. words absent, F1859=5/12. Nearly a disparity (#2) with RP-text, R=6:5.
Rev 7:5	Ἐκ φυλῆς Ἰούδα, {RP-text P1904: δώδεκα} [RP-marg TR: <u>IB</u>] χιλιάδες {RP-text: ἐσφραγισμένοι} [RP-marg: -] [RP-marg2 P1904 TR: ἐσφραγισμένοι]· ἐκ φυλῆς {RP: Ῥουβὶμ} [P1904 TR: Ῥουβὴν], {RP-text P1904: δώδεκα} [RP-marg TR: <u>IB</u>] χιλιάδες {RP P1904: -} [TR: ἐσφραγισμένοι]· ἐκ φυλῆς Γάδ, {RP-text P1904: δώδεκα} [RP-marg TR: <u>IB</u>] χιλιάδες {RP P1904: -} [TR: ἐσφραγισμένοι]·	From <i>the</i> tribe of Judah, <u>twelve thousand</u> {RP-text RP-marg2 P1904 TR: <u>sealed</u>} [RP-marg: -]; from <i>the</i> tribe of Reuben, <u>twelve thousand</u> {RP P1904: -} [TR: <u>sealed</u>]; from <i>the</i> tribe of Gad, <u>twelve thousand</u> {RP P1904: -} [TR: <u>sealed</u>];	Three occurrences: δώδεκα, <i>twelve (thousand)</i>, RP-text P1904 F1859=5/12 vs. <u>IB</u>, <i>12 (thousand)</i>, RP-marg TR F1859=7/12. A weak disparity (#1) with RP-text, R=6:8. ἐσφραγισμένοι, <i>sealed</i> (feminine, agreeing with <i>thousands</i>), RP-text F1859=6/12 vs. word absent, RP-marg F1859=0/12 vs. ἐσφραγισμένοι, <i>sealed</i> (masculine), RP-marg2 P1904 TR F1859=3/12 vs. another reading, F1859=3/12. Nearly a disparity (#2) with RP-text, R=6:5. A disparity (#3) with RP-marg (zero count), though apparently with support after the first occurrence. Ῥουβὶμ, <i>Roubim</i>, RP F1859=0/12 vs. Ῥουβὴν, <i>Rouben (1)</i>, P1904 TR F1859=0/12 vs. Ῥουβίν, <i>Rouben (2)</i>, F1859=7/12 vs. three other spellings, F1859=5/12. We use the Hebrew names throughout the section, so here <i>Reuben</i>. A case of collusion between P1904 and TR? A strong disparity (#4) with RP, R=0:7. Twice: ἐσφραγισμένοι, <i>sealed</i>: absent in RP P1904 F1859=9/12 vs. present in TR F1859=2/12 vs. another reading, F1859=1/12.

Rev 7:6	ἐκ φυλῆς Ἀσήρ, {RP-text P1904: δώδεκα} [RP-marg TR: IB] χιλιάδες {RP P1904: - } [TR: ἐσφραγισμένοι]· ἐκ φυλῆς Νεφθαλείμ, {RP-text P1904: δώδεκα} [RP-marg TR: IB] χιλιάδες {RP P1904: - } [TR: ἐσφραγισμένοι]· ἐκ φυλῆς Μανασσή, {RP-text P1904: δώδεκα} [RP-marg TR: IB] χιλιάδες {RP P1904: - } [TR: ἐσφραγισμένοι]·	from <i>the</i> tribe of Asher, <u>twelve thousand</u> {RP P1904: - } [TR: sealed]; from <i>the</i> tribe of Naphtali, <u>twelve thousand</u> {RP P1904: - } [TR: sealed]; from <i>the</i> tribe of Manasseh, <u>twelve thousand</u> {RP P1904: - } [TR: sealed];	Three times: δώδεκα, <i>twelve (thousand)</i>, RP-text P1904 F1859=4/12 (Scrivener's bcef) vs. IB, 12 (<i>thousand</i>), RP-marg TR F1859=6/12 vs. word absent once, F1859=2/12 (Scrivener's km). A weak disparity with RP-text, R=5:7. Three times: ἐσφραγισμένοι, <i>sealed</i>: absent in RP P1904 F1859=11/12 vs. present in TR F1859=1/12 (Scrivener's c).
Rev 7:7	ἐκ φυλῆς Συμεών, {RP-text P1904: δώδεκα} [RP-marg TR: IB] χιλιάδες {RP P1904: - } [TR: ἐσφραγισμένοι]· ἐκ φυλῆς Λευί, {RP-text P1904: δώδεκα} [RP-marg TR: IB] χιλιάδες {RP P1904: - } [TR: ἐσφραγισμένοι]· ἐκ φυλῆς {RP S1550 S1894: Ἰσαχάρ} [P1904: Ἰσσαχάρ] [E1624: Ἰσσαχάρ], {RP-text P1904: δώδεκα} [RP-marg TR: IB] χιλιάδες {RP P1904: - } [TR: ἐσφραγισμένοι]·	from <i>the</i> tribe of Simeon, <u>twelve thousand</u> {RP P1904: - } [TR: sealed]; from <i>the</i> tribe of Levi, <u>twelve thousand</u> {RP P1904: - } [TR: sealed]; from <i>the</i> tribe of Issachar, <u>twelve thousand</u> {RP P1904: - } [TR: sealed];	Three times: δώδεκα, <i>twelve (thousand)</i>, RP-text P1904 F1859=4/12 (Scrivener's bcef) vs. IB, 12 (<i>thousand</i>), RP-marg TR F1859=6/12 vs. word absent once, F1859=2/12 (Scrivener's mn). A weak disparity with RP-text, R=5:7. Three times: ἐσφραγισμένοι, <i>sealed</i>: absent in RP P1904 F1859=11/12 vs. present in TR F1859=1/12 (Scrivener's c). Ἰσαχάρ, <i>Isachar</i>, RP S1550 S1894 F1859=8/12 vs. Ἰσσαχάρ, <i>Issachar</i>, P1904 F1859=4/12 (Scrivener's aekl) vs. Ἰσσαχάρ, <i>Isaschar</i>, E1624 F1859=0/12. We use the Hebrew spelling Issachar.

Rev 7:8	ἐκ φυλῆς Ζαβουλών, {RP-text P1904: δώδεκα} [RP-marg TR: Ἰβ] χιλιάδες {RP P1904: - } [TR: ἐσφραγισμένοι]· ἐκ φυλῆς Ἰωσήφ, {RP-text P1904: δώδεκα} [RP-marg TR: Ἰβ] χιλιάδες {RP P1904: - } [TR: ἐσφραγισμένοι]· ἐκ φυλῆς Βενιαμίν, {RP-text P1904: δώδεκα} [RP-marg TR: Ἰβ] χιλιάδες {RP-text: ἐσφραγισμένοι} [RP-marg P1904 TR: ἐσφραγισμένοι].	from <i>the</i> tribe of Zebulun, <u>twelve</u> thousand {RP P1904: - } [TR: sealed]; from <i>the</i> tribe of Joseph, <u>twelve</u> thousand {RP P1904: - } [TR: sealed]; from <i>the</i> tribe of Benjamin, <u>twelve</u> thousand <u>sealed</u>.	Three times: δώδεκα, <i>twelve (thousand)</i>, RP-text P1904 F1859=4/12 (Scrivener's bceem) vs. Ἰβ, <i>12 (thousand)</i>, RP-marg TR F1859=7/12 vs. word absent once, F1859=1/12 (Scrivener's f). A disparity with RP-text, R=5:8. Twice: ἐσφραγισμένοι, <i>sealed</i>: absent in RP P1904 F1859=11/12 vs. present in TR F1859=1/12 (Scrivener's c). ἐσφραγισμένα, <i>sealed</i> (feminine), RP-text F1859=8/12 vs. ἐσφραγισμένοι, <i>sealed</i> (masculine), RP-marg P1904 TR F1859=4/12 (Scrivener's fhm). See Rev 7:5.
Rev 7:9	Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ, ὄχλος πολὺς, ὃν ἀριθμῆσαι {RP: - } [P1904 TR: αὐτὸν] οὐδεὶς, {RP-text P1904: ἐδύνατο} [RP-marg TR: ἡδύνατο], ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, {RP-text P1904: ἐστῶτας} [RP-marg TR: ἐστῶτες] ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἁρνίου, {RP-text P1904: περιβεβλημένους} [RP-marg TR: περιβεβλημένοι] στολὰς λευκάς, καὶ {RP: φοίνικας} [P1904 TR: φοίνικες] ἐν ταῖς χερσὶν αὐτῶν·	After these <i>things</i> I looked, and <u>there was</u> a large crowd <u>which</u> no-one <u>could</u> count, from every nation and <i>all</i> tribes and peoples and languages, <u>standing</u> before the throne and before the lamb, <u>clothed</u> in white garments and <u>with</u> palms in their hands.	αὐτὸν, <i>it</i> (pleonastically, a Hebraism): absent in RP F1859=11/12 vs. present in P1904 TR F1859=1/12. ἐδύνατο, <i>could</i> (1), RP-text P1904 F1859=7/12 vs. ἡδύνατο, <i>could</i> (2), RP-marg TR F1859=4/12 vs. another reading, F1859=1/12. ἐστῶτας, <i>standing</i> (accusative agreeing with ὃν), RP-text P1904 F1859=9/12 vs. ἐστῶτες, <i>standing</i> (nominative after ἰδοὺ), RP-marg TR F1859=2/12 vs. another reading, F1859=1/12. περιβεβλημένους, <i>clothed</i> (accusative), RP-text P1904 F1859=8/12 vs. περιβεβλημένοι, <i>clothed</i> (nominative), RP-marg TR F1859=3/12 vs. another reading, F1859=1/12. Case usage as above. φοίνικας, <i>palms</i> (accusative), RP F1859=10/12 vs. φοίνικες, <i>palms</i> (nominative), P1904 TR F1859=2/12. there was ← behold.

Rev 7:10	καὶ {RP P1904: κράζουσιν} [TR: κράζοντες] φωνῇ μεγάλῃ, λέγοντες, Ἡ σωτηρία τῷ {RP P1904 E1624 S1894: θεῷ ἡμῶν τῷ} [S1550: -] καθημένῳ ἐπὶ {RP: τῷ θρόνῳ} [P1904 TR: τοῦ θρόνου], {RP P1904 E1624 S1894: - } [S1550: τοῦ θεοῦ ἡμῶν] καὶ τῷ ἀρνίῳ.	And they cried out in a loud voice and said, “Salvation {RP P1904 E1624 S1894: to our God} [S1550: to him] <i>Who sits on the throne</i> {RP P1904 E1624 S1894: - } [S1550: of our God] And to the lamb.”	κράζουσιν, <i>they shout</i>, RP P1904 F1859=11/12 vs. κράζοντες, <i>shouting</i>, TR F1859=0/12 vs. another reading, F1859=1/12 (Scrivener's m). θεῷ ἡμῶν τῷ, <i>to our God</i>: present in RP P1904 E1624 S1894 F1859=11/12 vs. absent in S1550 F1859=0/12 vs. another reading, F1859=1/12 (Scrivener's k). τῷ θρόνῳ, (<i>at</i>) <i>the throne</i> (dative), RP F1859=10/12 vs. τοῦ θρόνου, (<i>on</i>) <i>the throne</i> (genitive), P1904 TR F1859=2/12 (Scrivener's jl). τοῦ θεοῦ ἡμῶν, <i>of our God</i>: absent in RP P1904 E1624 S1894 F1859=12/12 vs. present in S1550 F1859=0/12.
Rev 7:11	Καὶ πάντες οἱ ἄγγελοι {RP P1904: εἰστήκεισαν} [TR: ἐστήκεσαν] κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ {RP TR: ἔπεσον} [P1904: ἔπεσαν] ἐνώπιον τοῦ θρόνου {RP-text P1904 TR: - } [RP-marg: αὐτοῦ] ἐπὶ {RP P1904: τὰ πρόσωπα} [TR: πρόσωπον] αὐτῶν, καὶ προσεκύνησαν τῷ θεῷ,	And all the angels were standing around the throne, and the elders and the four living beings, and they fell before {RP-text P1904 TR: the} [RP-marg: his] throne face down and worshipped God,	εἰστήκεισαν, <i>they stood</i> (1), RP P1904 F1859=12/13 (4 with smooth breathing) vs. ἐστήκεσαν, <i>they stood</i> (2), TR F1859=0/13 vs. another spelling, F1859=1/13 (Scrivener's l**). ἔπεσον, <i>they fell</i> (1), RP TR F1859=12/12 vs. ἔπεσαν, <i>they fell</i> (2), P1904 F1859=0/12. αὐτοῦ, <i>his</i>: absent in RP-text P1904 TR F1859=3/12 (Scrivener's ghn) vs. present in RP-marg F1859=9/12. A disparity with RP-text, R=5:9. τὰ πρόσωπα, (<i>their</i>) <i>faces</i>, RP P1904 F1859=12/12 vs. πρόσωπον, (<i>their</i>) <i>face</i>, TR F1859=0/12.
Rev 7:12	λέγοντες, Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.	and they said, “Amen. Blessing and glory And wisdom and thanksgiving And honour and might and strength Be to our God Throughout the durations of the ages. Amen.”	

Rev 7:13	Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων, λέγων μοι, Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκάς, τίνες εἰσίν, καὶ πόθεν ἦλθον;	Then one of the elders engaged <i>me</i> and said to me, “These who <i>are</i> clothed in <u>white garments</u> – who are they, and where have they come from?”	engaged ← <i>answered</i> , but here no question asked. Compare Matt 11:25. white garments ← <i>the white garments</i> . See Gen 22:9.
Rev 7:14	Καὶ {RP: εἶπον} [P1904 TR: εἶρηκα] αὐτῷ, {RP P1904: Κύριέ μου} [TR: Κύριε], σὺ οἶδας. Καὶ εἶπέν μοι, Οὗτοι εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν, καὶ ἐλεύκαναν {RP-text: - } [RP-marg P1904 S1894: αὐτὰς] [S1550 E1624: στολὰς αὐτῶν] ἐν τῷ αἵματι τοῦ ἀρνίου.	And I said to him, {RP P1904: “My lord} [TR: “Lord], you know.” Then he said to me, “These are those <i>who</i> came out of the great tribulation and washed their garments and whitened {RP-text: <i>them</i> } [RP-marg P1904 S1894: <i>them</i>] [S1550 E1624: <i>their garments</i>] in the blood of the lamb.	εἶπον, <i>I said</i> , RP F1859=11/12 vs. εἶρηκα, <i>I have said</i> , P1904 TR F1859=1/12 (Scrivener's n). μου, <i>my (Lord)</i> : present in RP P1904 F1859=12/12 vs. absent in TR F1859=0/12. words below absent, RP-text F1859=10/12 vs. αὐτὰς, <i>them</i> , RP-marg P1904 S1894 F1859=1/12 (Scrivener's h) vs. στολὰς αὐτῶν, <i>their robes</i> , S1550 E1624 F1859=1/12 (Scrivener's <u>n</u> , but with many other variations).
Rev 7:15	Διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ {RP-text: τῷ θρόνῳ} [RP-marg P1904 TR: τοῦ θρόνου] σκηνώσει ἐπ' αὐτούς.	On account of this they are before the throne of God, and they serve him day and night in his sanctuary, and he <i>who</i> sits <u>on the throne</u> will dwell with them.	τῷ θρόνῳ, (<i>at</i>) <i>the throne</i> , RP-text F1859=8/12 vs. τοῦ θρόνου, (<i>on</i>) <i>the throne</i> , RP-marg P1904 TR F1859=4/12 (Scrivener's ejmñ).
Rev 7:16	Οὐ πεινάσουσιν ἔτι, οὐδὲ διψήσουσιν ἔτι, {RP P1904: οὐδ' οὐ} [TR: οὐδὲ] μὴ πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος, οὐδὲ πᾶν καύμα·	They will no longer hunger Or thirst any longer, Nor will the sunlight fall on them at all, Nor <u>any</u> scorching heat,	οὐδ' οὐ, <i>nor (1)</i> , RP P1904 F1859=10/12 vs. οὐδὲ, <i>nor (2)</i> , TR F1859=2/12 (Scrivener's fn. We judge from [csntm.org GA69_0206b.jpg] f** to read οὐθε, Scrivener's δ <i>mutat.</i>). Isa 49:10. any ← <i>every</i> .

Rev 7:17	ὅτι τὸ ἄρνιον τὸ ἀνά μέσον τοῦ θρόνου ποιμαίνει} [RP-marg TR: ποιμανεῖ] αὐτούς, καὶ {RP-text: ὀδηγεῖ} [RP-marg P1904 TR: ὀδηγήσει] αὐτούς ἐπὶ {RP P1904: ζωῆς} [TR: ζώσας] πηγὰς ὑδάτων, καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον {RP P1904: ἐκ} [TR: ἀπὸ] τῶν ὀφθαλμῶν αὐτῶν.	For the lamb which is in <u>the middle</u> of the throne {RP-text P1904: Is} [RP-marg TR: Will be] a shepherd to them, And he {RP-text: guides} [RP-marg P1904 TR: will guide] them to the sources of {RP P1904: waters of life} [TR: living waters], And God will wipe away every tear from their eyes."	ποιμαίνει, <i>tends</i> , RP-text P1904 F1859=9/13 vs. ποιμανεῖ, <i>will tend</i> , RP-marg TR F1859=4/13 (Scrivener's fh*ln). AV differs textually. ὀδηγεῖ, <i>guides</i> , RP-text F1859=10/13 (incl. 1 misspelled) vs. ὀδηγήσει, <i>will guide</i> , RP-marg P1904 TR F1859=3/13 (Scrivener's fh*n). AV differs textually. ζωῆς, <i>of life</i> , RP P1904 F1859=12/12 vs. ζώσας, <i>living</i> , TR F1859=0/12. ἐκ, <i>out of</i> , RP P1904 F1859=9/12 vs. ἀπὸ, <i>from</i> , TR F1859=3/12 (Scrivener's fgn). Isa 49:10, Isa 25:8, Jer 31:9 etc. in the middle of ← <i>between, among</i> .
Rev 8:1	Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν ἑβδόμην, ἐγενετο σιγὴ ἐν τῷ οὐρανῷ ὥς ἡμῶριον.	And when he had opened the seventh seal, <u>it went silent</u> in heaven for about half an hour.	it went silent ← <i>a silence came about</i> .
Rev 8:2	Καὶ εἶδον τοὺς ἑπτὰ ἄγγέλους οἱ ἐνώπιον τοῦ θεοῦ ἐστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.	And I saw the seven angels who were standing in God's presence, and <u>they were given seven trumpets</u> .	they were given seven trumpets ← <i>seven trumpets were given to them</i> .
Rev 8:3	Καὶ ἄλλος ἄγγελος ἦλθεν, καὶ ἐστάθη ἐπὶ {RP P1904: τοῦ} [TR: τοῦ] θυσιαστηρίου} [TR: τὸ θυσιαστήριον], ἔχων λιβανωτὸν χρυσοῦν· καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ, ἵνα {RP-text TR: δώσῃ} [RP-marg P1904: δώσει] ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου.	And another angel came and stood {RP P1904: at} [TR: on] <u>the altar</u> , holding a golden censer, and <u>he was given much incense</u> , in order that <u>he should offer it</u> with the prayers of all the <u>saints</u> on the golden altar which <u>was</u> before the throne,	τοῦ θυσιαστηρίου, (<i>on</i>) <u>the altar</u> , RP P1904 F1859=13/13 vs. τὸ θυσιαστήριον, (<i>onto</i>) <u>the altar</u> , TR F1859=0/13. δώσῃ, <i>he should give</i> (classical aorist subjunctive), RP-text TR F1859=6/13 vs. δώσει, <i>he shall give</i> (non-classical future indicative), RP-marg P1904 F1859=5/13 (Scrivener's acjkl) vs. other readings, F1859=2/13 (Scrivener's df). Nearly a disparity with RP-text, R=7:6. he was given much incense ← <i>much incense was given to him</i> . offer ← <i>give</i> . saints: see Matt 27:52.

Rev 8:4	Καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἁγγέλου ἐνώπιον τοῦ θεοῦ.	and the smoke of the incense went up with the prayers of the saints out of <i>the</i> hand of the angel in the presence of God.	Ps 141:2. saints: see Matt 27:52.
Rev 8:5	Καὶ εἴληφεν ὁ ἄγγελος {RP P1904 E1624: τὸν} [S1550 S1894: τὸ] λιβανωτόν, καὶ ἐγέμισεν {RP P1904 E1624: αὐτόν} [S1550 S1894: αὐτὸ] ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο {RP-text P1904: βρονταὶ καὶ φωναὶ} [RP-marg TR: φωναὶ καὶ βρονταὶ] καὶ ἀστραπαὶ καὶ σεισμός.	And the angel took the <u>censer</u> and filled it from the fire of the altar and cast <i>it</i> to the earth. Then there were {RP-text P1904: thunderclaps and voices} [RP-marg TR: voices and thunderclaps] and lightning flashes and an <i>earthquake</i> .	τὸν, <i>the</i> (censer, masculine), RP P1904 E1624 F1859=12/13 vs. τὸ, <i>the</i> (censer, neuter), S1550 S1894 F1859=1/13 (Scrivener's l). αὐτόν, <i>it</i> (the censer, masculine), RP P1904 E1624 F1859=12/13 vs. αὐτὸ, <i>it</i> (the censer, neuter), S1550 S1894 F1859=1/13 (Scrivener's l). βρονταὶ καὶ φωναὶ, <i>thunderclaps + and voices</i> , RP-text P1904 F1859=9/13 vs. φωναὶ καὶ βρονταὶ, <i>voices + and thunderclaps</i> , RP-marg TR F1859=3/13 (Scrivener's <u>hjn</u>) vs. another reading, F1859=1/13 (Scrivener's l).
Rev 8:6	Καὶ οἱ ἑπτὰ ἄγγελοι {RP P1904 S1894: οἱ} [S1550 E1624: -] ἔχοντες τὰς ἑπτὰ σαλπιγγας ἡτοίμασαν ἑαυτοὺς ἵνα σαλπίσωσιν.	And the seven angels {RP P1904 S1894: who had} [S1550 E1624: <i>who</i> had] the seven trumpets prepared themselves to sound <i>them</i> .	οἱ, <i>the (ones having)</i> : present in RP P1904 S1894 F1859=13/13 vs. absent in S1550 E1624 F1859=0/13.
Rev 8:7	Καὶ ὁ πρῶτος {RP P1904: -} [TR: ἄγγελος] ἐσάλπισεν, καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα {RP P1904: ἐν} [TR: -] αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· {RP P1904: καὶ τὸ τρίτον τῆς γῆς κατεκάη,} [TR: -] καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκαή.	Then the first {RP P1904: <i>one</i> } [TR: angel] sounded the trumpet, and hail came, and fire mixed <u>with</u> blood, and it was cast to the earth, {RP P1904: and one third of the earth was burned up,} [TR: -] and one third of the trees were burned up, and all green grass was burned up.	ἄγγελος, <i>angel</i> : absent in RP P1904 F1859=11/13 vs. present in TR F1859=2/13 (Scrivener's <u>kn</u>). ἐν, <i>in</i> (strengthening the dative): present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13. καὶ τὸ τρίτον τῆς γῆς κατεκάη, <i>and one third of the earth was burned up</i> : present in RP P1904 F1859=12/13 (Scrivener not clear about fj, but we have verified f from [csntm.org]) vs. absent in TR F1859=1/13 (Scrivener's <u>m</u>). AV differs textually.

Rev 8:8	Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισεν, καὶ ὡς ὅρος μέγα {RP: - } [P1904 TR: πυρὶ] καϊόμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα·	Then the second angel sounded the trumpet, and a kind of large {RP: burning mountain} [P1904 TR: mountain burning with fire] was cast into the sea, and a third of the sea became blood.	πυρὶ, (<i>in</i>) <i>fire</i> : absent in RP F1859=11/13 vs. present in P1904 TR F1859=2/13 (Scrivener's <u>mn</u>).
Rev 8:9	καὶ ἀπέθανεν τὸ τρίτον τῶν κτισμάτων {RP: - } [P1904 TR: τῶν] ἐν τῇ θαλάσῃ, τὰ ἔχοντα ψυχάς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρη.	And one third of the creatures {RP: <i>which</i> } [P1904 TR: <i>which</i>] <u>have life in the sea</u> died, and one third of the ships were wrecked.	τῶν, <i>of the (ones)</i> : absent in RP F1859=12/13 vs. present in P1904 TR F1859=1/13 (Scrivener's <u>m</u>). have life in the sea ← <i>in the sea having souls</i> .
Rev 8:10	Καὶ ὁ τρίτος ἄγγελος ἐσάλπισεν, καὶ ἐπεσεν ἐκ τοῦ οὐρανοῦ ἄστηρ μέγας καϊόμενος ὡς λαμπάς, καὶ ἐπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς {RP P1904: τῶν} [TR: -] ὑδάτων.	Then the third angel sounded the trumpet, and a great star burning like a lamp fell out of <u>the sky</u> , and it fell on one third of the rivers, and on the sources of <u>water</u> .	τῶν, <i>of the (waters)</i> : present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13. the sky: or <i>heaven</i> . {RP P1904: water ← <i>the waters</i> } [TR: water ← <i>waters</i>], a Hebraism.
Rev 8:11	Καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται {RP P1904: ὁ} [TR: -] Ἄψινθος· καὶ {RP P1904: ἐγένετο} [TR: γίνεται] τὸ τρίτον {RP P1904 E1624 S1894: τῶν ὑδάτων} [S1550: -] εἰς ἄψινθον, καὶ πολλοὶ {RP P1904: τῶν} [TR: -] ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.	And the name of the star is <u>Wormwood</u> , and one third {RP P1904 E1624 S1894: of the water} [S1550: -] <u>became wormwood sap</u> . And many <u>men</u> died from the water, because it had been made bitter.	ὁ, <i>the (Wormwood)</i> : present in RP P1904 F1859=10/13 vs. absent in TR F1859=2/13 (Scrivener's <u>fl</u>) vs. whole clause absent, F1859=1/13 (Scrivener's <u>k</u>). ἐγένετο, <i>became</i> , RP P1904 F1859=12/13 vs. γίνεται, <i>becomes</i> , TR F1859=1/13 (Scrivener's <u>k</u>). τῶν ὑδάτων, <i>of the waters</i> : present in RP P1904 E1624 S1894 F1859=13/13 vs. absent in S1550 F1859=0/13. τῶν, <i>of the (men)</i> : present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13. is ← <i>is said</i> .

Rev 8:12	Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν, καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, {RP-text P1904: καὶ τὸ τρίτον αὐτῆς μὴ φάνη ἡ ἡμέρα} [RP-marg TR: καὶ ἡ ἡμέρα μὴ φαίνη τὸ τρίτον αὐτῆς], καὶ ἡ νύξ ὁμοίως.	Then the fourth angel sounded the trumpet, and one third of the sun and one third of the moon and one third of the stars were struck so that one third of them should become dark, and {RP-text P1904: for a third of the time the day should not have light} [RP-marg TR: the day should not have light for a third of the time], and likewise the night.	καὶ τὸ τρίτον αὐτῆς μὴ φάνη ἡ ἡμέρα, and one third of it + should not shine (aorist) + by day, RP-text P1904 F1859=10/13 (with minor variations) vs. καὶ ἡ ἡμέρα μὴ φαίνη τὸ τρίτον αὐτῆς, and by day + should not shine (present) + one third of it, RP-marg TR F1859=2/13 (Scrivener's <u>hm</u>) vs. another reading, F1859=1/13 (Scrivener's <u>j</u>). have light ← shine.
Rev 8:13	Καὶ εἶδον, καὶ ἤκουσα ἑνὸς {RP P1904: αἰετοῦ} [TR: ἀγγέλου] {RP P1904: πετομένου} [TR: πετωμένου] ἐν μεσουρανήματι, λέγοντος φωνῇ μεγάλῃ, Οὐαί, οὐαί, οὐαί {RP-text TR: τοῖς κατοικοῦσιν} [RP-marg P1904: τοὺς κατοικούντας] ἐπὶ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.	And I looked and heard an {RP P1904: eagle} [TR: angel] flying overhead, saying in a loud voice, “Woe, woe, woe to those <u>who dwell</u> on the earth after the remaining soundings of the trumpet of the three angels who <i>are</i> going to sound the trumpet.”	αἰετοῦ, <i>eagle</i>, RP P1904 F1859=11/13 vs. ἀγγέλου, <i>angel</i>, TR F1859=2/13 (Scrivener's <u>ln</u>). AV differs textually. πετομένου, <i>flying</i> (1), RP P1904 F1859=13/14 vs. πετωμένου, <i>flying</i> (2), TR F1859=1/14 (Scrivener's 1*). τοῖς κατοικοῦσιν, <i>to those dwelling</i>, RP-text TR F1859=3/13 (Scrivener's <u>hln</u>) vs. τοὺς κατοικούντας, (<i>alas for</i>) <i>those dwelling</i> (accusative, perhaps of respect), RP-marg P1904 F1859=10/13. A disparity with RP-text, R=4:11. an ← one.
Rev 9:1	Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν, καὶ εἶδον ἄστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου.	Then the fifth angel sounded the trumpet, and I saw a star <i>that had</i> fallen out of the sky to the earth. Then <u>he</u> <u>was given the key</u> to the shaft of the abyss,	the sky: or <i>heaven</i>. he was given the key ← <i>the key was given to him</i>. shaft of the abyss: AV differs somewhat, <i>bottomless pit</i>.

Rev 9:2	Καὶ {RP-text P1904 TR: ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου, καὶ} [RP-marg: -] ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου {RP P1904: καιομένης} [TR: μεγάλης], καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἄηρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.	and {RP-text P1904 TR: he opened the <u>shaft</u> of the abyss, and} [RP-marg: -] smoke came up out of the <u>shaft</u> , like <i>the</i> smoke of a {RP P1904: burning} [TR: large] furnace, and the sun was darkened, as <i>was</i> the air, by the smoke of the <u>shaft</u> .	ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου, καὶ, <i>opened the shaft of the abyss, and</i> : present in RP-text P1904 TR F1859=4/13 (Scrivener's <u>hlmn</u>) vs. absent in RP-marg F1859=9/13. A disparity with RP-text, R=6:9. καιομένης, <i>burning</i> , RP P1904 F1859=12/13 vs. μεγάλης, <i>large</i> , TR F1859=1/13 (Scrivener's n). AV differs textually. shaft (3x): AV differs somewhat, <i>pit</i> .
Rev 9:3	Καὶ ἐκ τοῦ καπνοῦ ἐξηλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία, ὡς ἔχουσιν ἐξουσίαν οἱ σκορπιοὶ τῆς γῆς.	Then locusts came out of the smoke to the earth, and <u>they were given authority</u> as the scorpions of the earth have authority,	they were given authority ← <i>authority was given to them</i> .
Rev 9:4	Καὶ ἐρρέθη αὐταῖς ἵνα μὴ ἀδικήσωσιν τὸν χορτον τῆς γῆς, οὐδὲ πᾶν χλωρόν, οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους {RP P1904: - } [TR: μόνους] οἵτινες οὐκ ἔχουσιν τὴν σφραγίδα τοῦ θεοῦ ἐπὶ τῶν μετώπων αὐτῶν.	but <u>they were told</u> not to harm the grass of the earth or <u>any</u> greenery or any tree, <i>nothing</i> {RP P1904: except} [TR: <u>with the sole exception of</u>] the men who do not have the seal of God on their foreheads .	μόνους, <i>alone, only</i> : absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's h). they were told ← <i>it was said to them</i> . any (2x) ← <i>every</i> . [TR: with the sole exception of ← <i>except alone</i> .] Ezek 9:4.
Rev 9:5	Καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτοὺς, ἀλλ' ἵνα βασανισθῶσιν μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπον.	But <u>it was not granted to them to kill</u> them, but for them to be tormented for five months. Now their torment <i>is</i> like <i>the</i> torment of a scorpion when it <u>stings</u> a man,	it was not granted to them to kill ← <i>it was granted to them not to kill</i> . stings ← <i>strikes</i> .

Rev 9:6	Καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον, καὶ {RP P1904: οὐ μὴ} [TR: οὐχ] εὕρῃσουσιν αὐτόν· καὶ ἐπιθυμήσουσιν ἀποθανεῖν, καὶ φεύξεται {RP P1904: ἀπ' αὐτῶν ὁ θάνατος} [TR: ὁ θάνατος ἀπ' αὐτῶν].	and in those days men will seek death, but they will not find it {RP P1904: at all} [TR: -], and they will long to die, but death will <u>escape</u> them.	οὐ μὴ, <i>certainly not</i> , RP P1904 F1859=13/13 vs. οὐχ, <i>not</i> , TR F1859=0/13. ἀπ' αὐτῶν ὁ θάνατος, <i>from them + death</i> , RP P1904 F1859=11/13 vs. ὁ θάνατος ἀπ' αὐτῶν, <i>death + from them</i> , TR F1859=1/13 (Scrivener's l) vs. another reading, F1859=1/13 (Scrivener's n). escape ← <i>flee from</i> .
Rev 9:7	Καὶ τὰ ὁμοιώματα τῶν ἀκριδῶν ὅμοια ἵπποις ἡτοιμασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι {RP: χρυσοῖ} [P1904: ὅμοιοι χρυσίῳ] [TR: ὅμοιοι χρυσῶ], καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων.	And the <u>appearance</u> of the locusts <i>was</i> like horses prepared for war, and on their heads <i>were</i> kinds of {RP: golden crowns} [P1904 TR: crowns like gold], and their faces <i>were</i> like <i>the</i> faces of men,	χρυσοῖ, <i>golden</i> , RP F1859=11/13 vs. ὅμοιοι χρυσίῳ, <i>like gold (1)</i> , P1904 F1859=0/13 vs. ὅμοιοι χρυσῶ, <i>like gold (2)</i> , TR F1859=2/13 (Scrivener's <u>mn</u>). appearance ← <i>likenesses</i> .
Rev 9:8	Καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν.	and they had hair like women's hair, and their teeth were like <i>those</i> of lions.	
Rev 9:9	Καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς, καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἀρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον.	Furthermore they had breast-plates like iron breast-plates, and the sound of their wings <i>was</i> like <i>the</i> sound of many horse-drawn chariots running into battle.	

Rev 9:10	Καὶ ἔχουσιν οὐράς ὁμοίας σκορπίοις, καὶ {RP-text P1904: κέντρα. Καὶ ἐν} [RP-marg: κέντρα. Ἐν] [TR: κέντρα ἦν ἐν] ταῖς οὐραῖς αὐτῶν {RP P1904: - } [TR: καὶ] {RP-text P1904: ἐξουσίαν ἔχουσιν} [RP-marg TR: ἡ ἐξουσία αὐτῶν] {RP-text P1904: τοῦ} [RP-marg TR: -] ἀδικησαι τοὺς ἀνθρώπους μῆνας πέντε.	And they had tails like scorpions {RP-text P1904: <u>with</u> stings, and in their tails they had authority} [RP-marg: and stings. In their tails <u>was</u> their authority] [TR: and there were stings in their tails <u>with</u> their authority] <u>to harm</u> men for five months.	καὶ ἐν, <i>and in</i>, RP-text P1904 F1859=10/13 vs. ἐν, <i>in</i>, RP-marg F1859=3/13 (Scrivener's lmn) vs. ἦν ἐν, <i>there were in</i>, TR F1859=0/13. καὶ, <i>and (authority)</i>: absent in RP P1904 F1859=12/13 vs. present in TR F1859=0/13 vs. whole phrase absent, F1859=1/13 (Scrivener's l). ἐξουσίαν ἔχουσιν, <i>they have authority</i>, RP-text P1904 F1859=11/13 vs. ἡ ἐξουσία αὐτῶν, <i>their authority (is)</i>, RP-marg TR F1859=1/13 (Scrivener's m) vs. words absent, F1859=1/13 (Scrivener's l). τοῦ, <i>to (harm)</i> (strengthening the infinitive): present in RP-text P1904 F1859=11/13 vs. absent in RP-marg TR F1859=2/13 (Scrivener's mn). {RP-text P1904 TR: with ← <i>and</i>.}
Rev 9:11	{RP: Ἐχουσαι} [P1904: Ἐχουσιν] [TR: Καὶ ἔχουσιν] {RP P1904: βασιλέα ἐπ' αὐτῶν} [S1894: ἐπ' αὐτῶν βασιλέα] [S1550 E1624: ἐφ' αὐτῶν βασιλέα] {RP: - } [P1904 TR: τον] ἄγγελον τῆς ἁβύσσου ὄνομα αὐτῷ Ἑβραϊστὶ {RP: Ἀββαδῶν} [P1904 TR: Ἀβαδδῶν], {RP P1904: ἐν δὲ} [TR: καὶ ἐν] τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλυων.	{RP P1904: They had} [TR: And they had] a <u>king over them</u> – {RP: <i>the</i>} [P1904 TR: the] angel of the abyss. His name in Hebraic <i>is</i> Abbadon, and in Greek he has <i>the</i> name Apollyon.	ἔχουσαι, <i>having</i>, RP F1859=11/13 vs. ἔχουσιν, <i>they have</i>, P1904 F1859=1/13 vs. καὶ ἔχουσιν, <i>and they have</i>, TR F1859=1/13. βασιλέα ἐπ' αὐτῶν, <i>a king + over them</i>, RP P1904 F1859=9/13 vs. ἐπ' αὐτῶν βασιλέα, <i>over them + a king</i>, S1894 F1859=2/13 vs. ἐφ' αὐτῶν βασιλέα, <i>over themselves a king</i>, S1550 E1624 F1859=0/13 vs. another reading, F1859=2/13. τον, <i>the (angel)</i>: absent in RP F1859=10/13 vs. present in P1904 TR F1859=3/13. Ἀββαδῶν, <i>Abbadon</i>, RP F1859=4/13 vs. Ἀβαδδῶν, <i>Abaddon</i>, P1904 TR F1859=1/13 vs. 7 other spellings, F1859=8/13. The AV reads <i>Abaddon</i>. ἐν δὲ, <i>but in</i>, RP P1904 F1859=13/13 vs. καὶ ἐν, <i>and in</i>, TR F1859=0/13.
Rev 9:12	Ἡ οὐαὶ ἡ μία ἀπήλθεν ἰδού, {RP: ἔρχεται} [P1904 TR: ἔρχονται] ἔτι δύο οὐαὶ μετὰ ταῦτα.	The first woe has passed. Behold, two more woes <u>are coming</u> after these <i>things</i>.	ἔρχεται, <i>come</i> (singular, perhaps in the sense of two → a pair), RP F1859=11/13 vs. ἔρχονται, <i>come</i> (plural), P1904 TR F1859=2/13 (Scrivener's mn).

Rev 9:13	Καὶ ὁ ἕκτος ἄγγελος ἔσάλπισεν, καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ,	Then the sixth angel sounded the trumpet, and I heard a voice from the four horns of the golden altar which is before God	a voice ← <i>one voice</i> .
Rev 9:14	{RP-text TR: λέγουσαν} [RP-marg P1904: λέγοντος] τῷ ἕκτῳ ἀγγέλῳ {RP P1904: ὁ ἔχων} [TR: ὃς εἶχε] τὴν σαλπιγγα, Λύσον τοὺς τέσσαρας ἄγγελους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ.	say to the sixth angel who had the trumpet, “Release the four angels who are bound at the great river, the Euphrates.”	λέγουσαν, <i>saying</i> (agreeing with <i>voice</i>), RP-text TR F1859=4/13 (Scrivener's hlmn) vs. λέγοντος, <i>saying</i> (attracted to <i>altar</i>), RP-marg P1904 F1859=9/13. A disparity with RP-text, R=5:10. ὁ ἔχων, <i>he having</i> , RP P1904 F1859=12/13 vs. ὃς εἶχε, <i>who had</i> , TR F1859=0/13 vs. another reading, F1859=1/13 (Scrivener's m).
Rev 9:15	Καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ {RP-text P1904: εἰς τὴν} [RP- marg: τὴν] [TR: -] ἡμέραν καὶ μῆνα καὶ ἐνιαυτόν, ἵνα ἀποκτείνωσιν τὸ τρίτον τῶν ανθρώπων.	So the four angels who <i>had been</i> prepared for the hour and {RP-text P1904: for the} [RP- marg: the] [TR: -] day and month and year were released, in order that they should kill one third of men.	εἰς τὴν, <i>for the (day)</i> , RP-text P1904 F1859=11/13 vs. τὴν, <i>the (day)</i> , RP-marg F1859=2/13 (Scrivener's hn) vs. words absent, TR F1859=0/13.

Rev 9:16	Καὶ ὁ ἀριθμὸς {RP P1904: τῶν} [TR: -] στρατευμάτων του {RP-text P1904: ἵππου} [RP-marg TR: ἱππικοῦ] {RP: -} [P1904 TR: δύο] μυριάδες μυριάδων· {RP P1904: -} [TR: καὶ] ἤκουσα τὸν ἀριθμὸν αὐτῶν.	And the number of {RP P1904: the} [TR: <i>the</i>] cavalry troops was {RP: hundreds of millions} [P1904 TR: two hundred million]. {RP P1904: -} [TR: And] I heard the number of them.	τῶν, <i>of the (troops)</i>: present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13. ἵππου, <i>of (the) horse</i> → <i>cavalry</i>, RP-text P1904 F1859=9/13 vs. ἱππικοῦ, <i>of (the) cavalry</i>, RP-marg TR F1859=2/13 (Scrivener's <u>cl</u>) vs. other readings, F1859=2/13 (Scrivener's <u>bn</u>). δύο, <i>two</i>: absent in RP F1859=11/13 vs. present in P1904 TR F1859=1/13 (Scrivener's <u>n</u>) vs. another reading, F1859=1/13 (Scrivener's <u>c</u>). AV differs textually. καὶ, <i>and (I heard)</i>: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. {RP: hundreds of millions ← <i>tens of thousands of tens of thousands.</i>}
Rev 9:17	Καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει, καὶ τοὺς καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θειον.	And <i>this is</i> how in the vision I saw the horses and those seated on them: <u>they had</u> fiery and violet and sulphurous breast-plates, and the heads of the horses <i>were</i> like <i>the</i> heads of lions, and fire and smoke and sulphur came out of their mouths.	this <i>is</i> how ← <i>thus</i>. they had ← <i>having</i>.
Rev 9:18	{RP P1904: Ἀπὸ} [TR: Ὑπὸ] τῶν τριῶν {RP P1904: πληγῶν} [TR: -] τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, {RP-text: ἀπὸ} [RP-marg P1904 TR: ἐκ] τοῦ πυρὸς καὶ {RP P1904: -} [TR: ἐκ] τοῦ καπνοῦ καὶ {RP P1904: -} [TR: ἐκ] τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν.	One third of men were killed <u>by</u> these three {RP P1904: plagues} [TR: -], <u>by</u> the fire and {RP P1904: -} [TR: <i>by</i>] the smoke and {RP P1904: -} [TR: <i>by</i>] the sulphur which came out of their mouths.	ἀπὸ, <i>(killed) from</i> → <i>by</i>, RP P1904 F1859=13/13 vs. ὑπὸ, <i>(killed) by</i>, TR F1859=0/13. πληγῶν, <i>plagues</i>: present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13. AV differs textually. ἀπὸ, <i>from</i> → <i>by</i>, RP-text F1859=11/13 vs. ἐκ, <i>out of</i> → <i>by</i>, RP-marg P1904 TR F1859=2/13 (Scrivener's <u>hn</u>). Twice: ἐκ, <i>out of</i> → <i>by</i>: absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's <u>c</u>).

Rev 9:19	{RP P1904 S1894: Ἡ γὰρ ἐξουσία} [S1550 E1624: Αἱ γὰρ ἐξουσίαι] {RP P1904: τῶν ἵππων} [TR: αὐτῶν] ἐν τῷ στόματι αὐτῶν {RP P1904 S1894: ἐστίν,} [S1550 E1624: εἰσιν] {RP P1904 S1894: καὶ ἐν ταῖς οὐραῖς αὐτῶν} [S1550 E1624: -]· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι {RP-text: ὄφεων} [RP-marg P1904 TR: ὄφεσιν], ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσιν.	For the {RP P1904 S1894: <i>instrument of authority</i>} [S1550 E1624: <i>instruments of authority</i>] of {RP P1904: the horses} [TR: them] {RP P1904 S1894: is} [S1550 E1624: are] in their mouth {RP P1904 S1894: and in their tails} [S1550 E1624: -]. For their tails <i>are</i> like serpents, having heads, and they do harm with them.	ἡ γὰρ ἐξουσία, <i>for the authority</i>, RP P1904 S1894 F1859=13/13 vs. αἱ γὰρ ἐξουσίαι, <i>for the authorities</i>, S1550 E1624 F1859=0/13. τῶν ἵππων, <i>of the horses</i>, RP P1904 F1859=13/13 vs. αὐτῶν, <i>of them</i>, TR F1859=0/13. AV differs textually. ἐστίν, <i>is</i>, RP P1904 S1894 F1859=13/13 vs. εἰσιν, <i>are</i>, S1550 E1624 F1859=0/13. καὶ ἐν ταῖς οὐραῖς αὐτῶν, <i>and in their tails</i>: present in RP P1904 S1894 F1859=13/13 (with minor variations in e and m) vs. absent in S1550 E1624 F1859=0/13. ὄφεων, <i>serpents</i> (genitive, the less usual case, but also found classically), RP-text F1859=10/13 vs. ὄφεσιν, <i>serpents</i> (dative, the usual case), RP-marg P1904 TR F1859=3/13 (Scrivener's <i>fln</i>).
Rev 9:20	Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἱ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, {RP P1904 S1894: οὐ} [S1550 E1624: οὔτε] μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσωσιν τὰ δαιμόνια, καὶ {RP P1904: τὰ} [TR: -] εἰδῶλα τὰ χρυσὰ καὶ τὰ ἀργυρὰ {RP-text P1904 TR: καὶ τὰ χαλκᾶ} [RP-marg: -] καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν {RP-text P1904 TR: δύνатаι} [RP-marg: δύνανται], οὔτε ἀκούειν, οὔτε περιπατεῖν·	But the rest of men, who were not killed by these plagues, did not repent {RP P1904 S1894: - } [S1550 E1624: either] of the works of their hands, so as not to worship the demons and {RP P1904: the} [TR: -] golden and silver {RP-text P1904 TR: and bronze} [RP-marg: -] and stone and wooden idols, which can neither see nor hear nor walk around.	οὐ, (<i>did</i>) not, RP P1904 S1894 F1859=12/13 vs. οὔτε, <i>and (did) not</i>, S1550 E1624 F1859=0/13 vs. another reading, F1859=1/13 (Scrivener's f). As AV reads <i>yet</i> (from οὔτε?), we have a challenge to S1894. τὰ, <i>the (idols)</i>: present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13. καὶ τὰ χαλκᾶ, <i>and the bronze</i>: present in RP-text P1904 TR F1859=4/13 (Scrivener's <i>flmn</i>) vs. absent in RP-marg F1859=9/13. A disparity with RP-text, R=6:9. δύνатаι, <i>can</i> (classical singular with neuter plural subject), RP-text P1904 TR F1859=10/13 vs. δύνανται, <i>can</i> (non-classical plural form), RP-marg F1859=3/13 (Scrivener's <i>lmn</i>). Ps 115:4-5, Ps 115:7, Ps 135:15-16 (and elsewhere).

Rev 9:21	καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν, οὔτε ἐκ τῶν {RP-text P1904 TR: φαρμακειῶν} [RP-marg: φαρμάκων] αὐτῶν, οὔτε ἐκ τῆς πορνείας αὐτῶν, οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.	And they did not repent of their murders, or of their sorceries, or of their fornication, or of their thefts.	φαρμακειῶν, <i>spells, occultisms, potions</i> (1), RP-text P1904 TR F1859=4/13 (Scrivener's <u>ehjn</u>) vs. φαρμάκων, <i>spells, occultisms, potions</i> (2), RP-marg F1859=6/13 vs. phrase absent, F1859=2/13 (Scrivener's dk) vs. another spelling, F1859=1/13 (Scrivener's l). Nearly a disparity with RP-text, R=6:6.
Rev 10:1	Καὶ εἶδον {RP: - } [P1904 TR: ἄλλον] ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλῃν, καὶ {RP P1904: ἡ} [TR: -] ἴρις ἐπὶ τῆς κεφαλῆς {RP P1904: αὐτοῦ} [TR: -], καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στύλοι πυρός·	Then I saw {RP: a} [P1904 TR: another] mighty angel descending from heaven, clothed in a cloud, with an <u>iridescent sheen</u> on {RP P1904: his} [TR: <i>his</i>] head, while his face was like the sun, and his <u>legs</u> were like pillars of fire.	ἄλλον, <i>another</i> : absent in RP F1859=11/13 vs. present in P1904 TR F1859=2/13 (Scrivener's lm). ἡ, <i>the (iridescent sheen)</i> : present in RP P1904 F1859=10/13 vs. absent in TR F1859=3/13 (Scrivener's <u>kl</u> n). αὐτοῦ, <i>his (head)</i> : present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13. legs ← <i>feet</i> . Perhaps a Hebraism; <u>רגל</u> , <i>regel</i> , applies from the sole up to at least the knee, but in the AV is only translated <i>leg</i> in 1 Sam 17:6. In English the shin area is part of the leg rather than the foot.
Rev 10:2	καὶ {RP-text P1904: ἔχων} [RP-marg TR: εἶχεν] ἐν τῇ χειρὶ αὐτοῦ {RP-text P1904: βιβλίον} [RP-marg: βιβλιδάριον] [TR: βιβλαρίδιον] ἀνεωγμένον· καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ {RP P1904: τῆς θαλάσσης} [TR: τὴν θάλασσαν], τὸν δὲ εὐώνυμον ἐπὶ {RP P1904: τῆς γῆς} [TR: τὴν γῆν],	And he had in his hand an open <u>book</u> , and he put his right foot on the <u>sea</u> and <i>his</i> left <i>one</i> on <u>land</u> ,	ἔχων, <i>having</i> , RP-text P1904 F1859=10/13 vs. εἶχεν, <i>he had</i> (imperfect), RP-marg TR F1859=3/13 (Scrivener's <u>hln</u>). βιβλίον, <i>a little book</i> (single diminutive, not emphatic), RP-text P1904 F1859=9/13 vs. βιβλιδάριον, <i>a little book</i> (double diminutive 1), RP-marg F1859=4/13 (Scrivener's fhln) vs. βιβλαρίδιον, <i>a little book</i> (double diminutive 2), TR F1859=0/13. τῆς θαλάσσης, (<i>on</i>) <i>the sea</i> , RP P1904 F1859=13/13 vs. τὴν θάλασσαν, (<i>onto</i>) <i>the sea</i> , TR F1859=0/13. τῆς γῆς, (<i>on</i>) <i>the land</i> , RP P1904 F1859=11/13 vs. τὴν γῆν, (<i>onto</i>) <i>the land</i> , TR F1859=2/13 (Scrivener's <u>bd</u>).
Rev 10:3	καὶ ἔκραξεν φωνῇ μεγάλῃ ὥσπερ λέων μυκάται· καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς.	and he cried out in a loud voice, as <i>when</i> a lion roars. And when he had cried out, the seven thunders <u>uttered their</u> <u>sounds</u> .	uttered their sounds ← <i>spoke their own voices</i> .

Rev 10:4	Καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταί {RP P1904: - } [TR: τὰς φωνὰς ἑαυτῶν], ἔμελλον γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ, {RP P1904: λέγουσαν} [TR: λέγουσάν μοι], Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταί, καὶ μὴ {RP P1904: αὐτὰ} [TR: ταῦτα] γράψῃς.	Then when the seven thunders {RP P1904: had spoken} [TR: uttered their sounds], I was about to write {RP P1904: it} [TR: <i>them</i>] down. But I heard a voice from heaven say {RP P1904: - } [TR: to me], “Seal up the things that the seven thunders uttered, and do not write {RP P1904: them} [TR: these <i>things</i>] down.”	τὰς φωνὰς ἑαυτῶν, <i>their own voices</i> (1): absent in RP P1904 F1859=12/13 vs. present in TR F1859=0/13 (but a similar reading below) vs. τὰς ἑαυτῶν φωνὰς, <i>their own voices</i> (2), F1859=1/13 (Scrivener's m). μοι, (<i>say</i>) to me: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. αὐτὰ, <i>them</i>, RP P1904 F1859=12/13 vs. ταῦτα, <i>these (things)</i>, TR F1859=1/13 (Scrivener's h). Dan 8:26, Dan 12:4.
Rev 10:5	Καὶ ὁ ἄγγελος ὃν εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς ἤρεν τὴν χεῖρα αὐτοῦ {RP P1904: τὴν δεξιάν} [TR: -] εἰς τὸν οὐρανόν,	Then the angel whom I saw standing on the sea and on the land raised his {RP P1904: right} [TR: -] hand towards heaven,	τὴν δεξιάν, (<i>the</i>) right (hand one): present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13. AV differs textually. Dan 12:7.
Rev 10:6	καὶ ὥμοσεν {RP-text: - } [RP-marg P1904 TR: ἐν] τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἐκτίσεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος {RP P1904: οὐκέτι ἔσται} [TR: οὐκ ἔσται ἐτι].	and he swore by him <i>who</i> lives throughout the durations of the ages, who created heaven and the <i>things</i> in it, and the earth and the <i>things</i> in it, and the sea and the <i>things</i> in it, that there <u>would no longer</u> be <i>any</i> delay,	ἐν, (<i>swore</i>) <i>by</i> (strengthening the dative): absent in RP-text F1859=9/13 vs. present in RP-marg P1904 TR F1859=4/13 (Scrivener's <u>chln</u>). οὐκέτι ἔσται, <i>no longer + will be</i>, RP P1904 F1859=13/13 vs. οὐκ ἔσται ἐτι, <i>not + will be + (any) longer</i>, TR F1859=0/13. delay ← <i>time</i>, as AV, so AV differs somewhat.

Rev 10:7	{RP P1904: ἀλλ' } [TR: ἀλλὰ] ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ {RP-text P1904: ἐτελέσθη} [RP-marg TR: τελεσθῇ] τὸ μυστήριον τοῦ θεοῦ, ὡς εὐηγγέλισεν {RP P1904: τοὺς δούλους αὐτοῦ τοὺς προφήτας} [TR: τοῖς ἑαυτοῦ δούλοις τοῖς προφήταις].	<u>but that these things would take place</u> in the days of the <u>sounding</u> of the seventh angel, when he <u>proceeds</u> to sound the trumpet, and the mystery of God {RP-text P1904: has been completed} [RP-marg TR: is completed], as he <u>proclaimed to his servants the prophets</u>.	ἀλλ', <i>but</i> (apocopated), RP P1904 F1859=12/13 vs. ἀλλὰ, <i>but</i> (unapocopated), TR F1859=1/13 (Scrivener's f). ἐτελέσθη, (<i>and</i>) it was (→ <i>has been</i>) completed, RP-text P1904 F1859=10/13 vs. τελεσθῇ, (<i>when</i>) it is completed, RP-marg TR F1859=2/13 (Scrivener's hn) vs. another reading, F1859=1/13 (Scrivener's l). τοὺς δούλους αὐτοῦ τοὺς προφήτας, (<i>proclaimed to</i>) his servants the prophets (accusative), RP P1904 F1859=11/13 (with minor variations in fk) vs. τοῖς ἑαυτοῦ δούλοις τοῖς προφήταις, (<i>proclaimed</i>) to his servants the prophets (dative), TR F1859=0/13 vs. other readings, F1859=2/13 (Scrivener's jn). sounding ← <i>voice; sound</i>. proceeds ← <i>is about to</i>.
Rev 10:8	Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσα μετ' ἐμοῦ, καὶ λέγουσα, “Ὑπάγε, λάβε τὸ {RP P1904: βιβλιδάριον} [TR: βιβλαρίδιον] τὸ {RP P1904: ἀνεωγμένον} [TR: ἡνεωγμένον] ἐν τῇ χειρὶ {RP P1904: τοῦ} [TR: -] ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.	Then the voice which I heard from heaven spoke with me again and said, “Go <i>and</i> take the <u>book</u> which <i>is open</i> in the hand of {RP P1904: the} [TR: <i>the</i>] angel standing on the sea and on land.”	βιβλιδάριον, <i>little book</i> (double diminutive 1), RP P1904 F1859=11/13 vs. βιβλαρίδιον, <i>little book</i> (double diminutive 2), TR F1859=1/13 (Scrivener's g) vs. βιβλίον, <i>little book</i> (single diminutive, not emphatic), F1859=1/13 (Scrivener's f). ἀνεωγμένον, <i>opened</i> (double augment), RP P1904 F1859=11/13 vs. ἡνεωγμένον, <i>opened</i> (triple augment), TR F1859=2/13 (Scrivener's cm). τοῦ, (<i>of</i>) the (<i>angel</i>): present in RP P1904 F1859=12/13 vs. absent in TR F1859=1/13 (Scrivener's d).

Rev 10:9	Καὶ {RP TR: ἀπῆλθον} [P1904: ἀπῆλθα] πρὸς τὸν ἄγγελον, λέγων αὐτῷ {RP-text P1904: δοῦναί} [RP-marg TR: , Δός] μοι τὸ {RP P1904: βιβλιδάριον} [TR: βιβλαρίδιον]. Καὶ λέγει μοι, Λάβε καὶ κατάφαγε αὐτό· καὶ πικρανεὶ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.	So I set off to the angel {RP-text P1904: to tell him to give me the book,} [RP-marg TR: and I said to him, “Give me the book”,] and he said to me, “Take it and consume it, and it will make your stomach bitter, but in your mouth it will be as sweet as honey.”	ἀπῆλθον, <i>I departed</i> (classical form), RP TR F1859=11/13 vs. ἀπῆλθα, <i>I departed</i> (non-classical form), P1904 F1859=1/13 (Scrivener's j) vs. another reading, F1859=1/13 (Scrivener's d). δοῦναί, (<i>telling</i>) him to give (me), RP-text P1904 F1859=11/13 vs. δός, <i>saying to him</i>, “Give (me) ...”, RP-marg TR F1859=2/13 (Scrivener's hn). βιβλιδάριον, <i>little book</i> (double diminutive 1), RP P1904 F1859=13/13 vs. βιβλαρίδιον, <i>little book</i> (double diminutive 2), TR F1859=0/13. Ezek 3:1, Ezek 3:3. {RP-text P1904: to tell ← <i>telling</i>, present participle for classical future participle of purpose.}
Rev 10:10	Καὶ ἔλαβον τὸ {RP-text P1904: βιβλίον} [RP-marg: βιβλιδάριον] [TR: βιβλαρίδιον] ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέφαγον αὐτό, καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι, γλυκὺ· καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου.	So I took the book from the hand of the angel and consumed it, and it was as sweet as honey in my mouth, but when I had eaten it, my stomach was made bitter.	βιβλίον, <i>little book</i> (single diminutive, not emphatic), RP-text P1904 F1859=9/13 vs. βιβλιδάριον, <i>little book</i> (double diminutive 1), RP-marg F1859=4/13 (Scrivener's dfhn) vs. βιβλαρίδιον, <i>little book</i> (double diminutive 2), TR F1859=0/13.
Rev 10:11	Καὶ {RP-text P1904: λέγουσιν} [RP-marg TR: λέγει] μοι, Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ {RP: ἐπὶ} [P1904 TR: -] ἔθνεσιν καὶ γλώσσαις καὶ βασιλεῦσιν πολλοῖς.	Then {RP-text P1904: they} [RP-marg TR: he] said to me, “You must prophesy again concerning many peoples and nations and tongues and kings.”	λέγουσιν, <i>they say</i>, RP-text P1904 F1859=9/13 vs. λέγει, <i>he says</i>, RP-marg TR F1859=4/13 (Scrivener's chln). AV differs textually. ἐπὶ (<i>second occurrence in verse</i>), <i>about, concerning</i>: present in RP F1859=12/13 vs. absent in P1904 TR F1859=1/13 (Scrivener's c).

Rev 11:1	Καὶ ἐδόθη μοι κάλαμος ὁμοιος ῥάβδῳ, {RP P1904 S1550: - } [E1624 S1894: καὶ ὁ ἄγγελος εἰστήκει,] λέγων, {RP- text TR: Ἐγείραι} [RP-marg P1904: Ἐγείρε], καὶ μέτρησον τὸν ναὸν τοῦ θεοῦ, καὶ τὸ θυσιαστήριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ.	And I <u>was given</u> a reed like a staff, {RP P1904 S1550: <i>and he said</i> } [E1624 S1894: and the angel was standing and said], “ <u>Arise</u> and measure the sanctuary of God and the altar <u>and</u> <u>those who</u> worship in it,	καὶ ὁ ἄγγελος εἰστήκει, <i>and the angel was standing</i> : absent in RP P1904 S1550 F1859=10/13 vs. present in E1624 S1894 F1859=3/13 (Scrivener's fhm). AV differs textually. Ἐγείραι, <i>arise</i> (aorist middle), RP-text TR F1859=7/13 vs. Ἐγείρε, <i>arise</i> (present active), RP-marg P1904 F1859=6/13. Nearly a disparity with RP-text, R=8:7. Ezek 40-43 (measurements of the temple). I was given ← <i>to me was given</i> . and those: [CB] has <i>and (record) those</i> ; others, <i>and (count) those</i> , by zeugma of μέτρησον.
Rev 11:2	Καὶ τὴν αὐλὴν τὴν {RP P1904 E1624 S1894: ἔξωθεν} [S1550: ἔσωθεν] τοῦ ναοῦ ἔκβαλε {RP-text P1904 TR: ἔξω} [RP- marg: ἔξωθεν], καὶ μὴ αὐτὴν μετρήσης, ὅτι ἐδόθη τοῖς ἔθνεσιν· καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσιν μηνᾶς {RP-text: τεσσαράκοντα καὶ δύο} [RP-marg P1904 TR: τεσσαράκοντα δύο] [RP-marg2: MB].	but omit the courtyard {RP P1904 E1624 S1894: outside} [S1550: inside] the sanctuary, and do not measure it, because it is given to the Gentiles, and they will trample <u>on the holy city for</u> forty-two months .	ἔξωθεν, (<i>from</i>) <i>outside</i> , RP P1904 E1624 S1894 F1859=12/13 (misspelled in f) vs. ἔσωθεν, (<i>from</i>) <i>inside</i> , S1550 F1859=1/13 (Scrivener's m). ἔξω, <i>outside</i> → (<i>leave / omit</i>) <i>out</i> , RP-text P1904 TR F1859=9/13 vs. ἔξωθεν, <i>from</i> <i>outside</i> → (<i>leave / omit</i>) <i>out</i> , RP-marg F1859=4/13 (Scrivener's fhmn). τεσσαράκοντα καὶ δύο, <i>forty and two</i> , RP-text F1859=9/13 vs. τεσσαράκοντα δύο, <i>forty-two</i> , RP-marg P1904 TR F1859=2/13 (Scrivener's fm) vs. MB, 42, RP-marg2 F1859=2/13 (Scrivener's hn). Dan 7:25, Dan 12:7 (<i>times, time and a half</i> , i.e. 3½ years = 42 months = 1260 days).
Rev 11:3	Καὶ δώσω τοῖς δυσὶν μάρτυσίν μου, καὶ προφητεύσουσιν ἡμέρας χιλίας διακοσίας ἑξήκοντα περιβεβλημένοι σακκοῦς.	But I will empower my two witnesses, and they will prophesy for one thousand two hundred and sixty days , clothed in sackcloth.	empower ← <i>give to; permit</i> . Dan 7:25, Dan 12:7 (<i>times, time and a half</i> , i.e. 3½ years = 42 months = 1260 days).

Rev 11:4	Οὗτοί εἰσιν αἱ δύο ἐλαῖαι, καὶ {RP P1904 S1894: αἱ} [S1550 E1624: -] δύο λυχνίαι αἱ ἐνώπιον τοῦ {RP P1904: κυρίου} [TR: θεοῦ] τῆς γῆς {RP-text P1904 TR: ἐστῶσαι} [RP-marg: ἐστῶτες].	These are {RP P1904 S1894: the} [S1550 E1624: <i>the</i>] two olive trees and the two lampstands <u>which stand before the</u> {RP P1904: Lord} [TR: God] of the earth.	αἱ, <i>the (two lampstands)</i>: present in RP P1904 S1894 F1859=13/13 vs. absent in S1550 E1624 F1859=0/13. κυρίου, <i>Lord</i>, RP P1904 F1859=12/13 vs. θεοῦ, <i>God</i>, TR F1859=1/13 (Scrivener's <u>n</u>). AV differs textually. ἐστῶσαι, <i>standing</i> (feminine, agreeing with <i>olive trees</i> and <i>lampstands</i>), RP-text P1904 TR F1859=6/13 (Scrivener's <i>eghln</i>, but <i>gln</i> with smooth breathing) vs. ἐστῶτες, <i>standing</i> (masculine, agreeing with <i>these</i>), RP-marg F1859=7/13 (<i>dk</i> with smooth breathing). Nearly a disparity with RP-text, R=8:7. Zech 4:3.
Rev 11:5	Καὶ εἴ τις αὐτοὺς {RP P1904: θέλει} [TR: θέλῃ] ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν, καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις {RP P1904: θέλει αὐτοὺς} [TR: αὐτοὺς θέλῃ] ἀδικῆσαι, οὕτως δεῖ αὐτὸν ἀποκτανθῆναι.	And if anyone <u>wishes to harm them</u>, fire <u>will come out</u> of their mouth and devour their enemies. So if anyone <u>wishes to harm them</u>, he must be killed in this way.	αὐτοὺς ... θέλει, <i>wishes ... them (first occurrence in verse)</i> (present indicative), RP P1904 F1859=12/13 vs. αὐτοὺς ... θέλῃ, <i>wishes... them</i> (present subjunctive, non-classical after εἰ), TR F1859=1/13 (Scrivener's <i>l</i>). A word order difference in Scrivener's <i>mfk</i>. θέλει ... αὐτοὺς, <i>wishes ... them (second occurrence in verse)</i> (present indicative), RP P1904 F1859=13/13 vs. αὐτοὺς ... θέλῃ, <i>wishes... them</i> (present subjunctive, non-classical after εἰ), TR F1859=0/13. will come out ← <i>comes out</i>. Similarly <i>devour</i> is in the present tense in the Greek.

Rev 11:6	Οὗτοι ἔχουσιν {RP-text: τὸν οὐρανὸν ἐξουσίαν κλεῖσαι} [RP-marg TR: ἐξουσίαν κλεῖσαι τὸν οὐρανόν] [P1904: ἐξουσίαν τὸν οὐρανὸν κλεῖσαι], ἵνα μὴ {RP P1904: ὑετὸς βρέχη} [TR: βρέχη ὑετὸς] {RP P1904: τὰς ἡμέρας} [TR: ἐν ἡμέραις] {RP P1904: τῆς προφητείας αὐτῶν} [TR: αὐτῶν τῆς προφητείας]· καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων, στρέφειν αὐτὰ εἰς αἶμα, καὶ πατάξαι τὴν γῆν {RP-text: ὅσakis ἔαν θελήσωσιν ἐν πάσῃ πληγῇ} [RP-marg P1904: ἐν πάσῃ πληγῇ ὅσakis ἔαν θελήσωσιν] [TR: πάσῃ πληγῇ ὅσakis ἔαν θελήσωσιν].	These have authority to shut up the sky so that no rain falls {RP P1904: for the duration} [TR: in the days] of their prophecy, and they have power over the waters to turn them into blood, and to strike the earth with every kind of plague, as often as they wish.	τὸν οὐρανὸν ἐξουσίαν κλεῖσαι, <i>heaven + authority to shut</i>, RP-text F1859=9/13 vs. ἐξουσίαν κλεῖσαι τὸν οὐρανόν, <i>authority to shut + heaven</i>, RP-marg TR F1859=2/13 vs. ἐξουσίαν τὸν οὐρανὸν κλεῖσαι, <i>authority + heaven + to shut</i>, P1904 F1859=1/13 vs. another reading, F1859=1/13. ὑετὸς βρέχη, <i>rain + precipitates</i>, RP P1904 F1859=13/13 vs. βρέχη ὑετὸς, <i>precipitates + rain</i>, TR F1859=0/13. τὰς ἡμέρας, <i>for the days</i>, RP P1904 F1859=13/13 vs. ἐν ἡμέραις, <i>in (the) days</i>, TR F1859=0/13. τῆς προφητείας αὐτῶν, <i>of the prophecy + their</i>, RP P1904 F1859=12/13 vs. αὐτῶν τῆς προφητείας, <i>their + of the prophecy</i>, TR F1859=1/13. ὅσakis ἔαν θελήσωσιν ἐν πάσῃ πληγῇ, <i>as often as they wish + in every plague</i>, RP-text F1859=8/13 vs. ἐν πάσῃ πληγῇ ὅσakis ἔαν θελήσωσιν, <i>in every plague + as often as they wish</i>, RP-marg P1904 F1859=0/13 vs. πάσῃ πληγῇ ὅσakis ἔαν θελήσωσιν, <i>(with) every plague + as often as they wish</i>, TR F1859=3/13 vs. other readings, F1859=2/13. 1 Ki 17:1, Ex 7-12 (plagues of Egypt). {RP P1904: duration ← <i>days</i>.} power ← <i>authority</i>.
Rev 11:7	Καὶ ὅταν τελέσωσιν τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει {RP P1904: μετ' αὐτῶν πόλεμον} [TR: πόλεμον μετ' αὐτῶν], καὶ νικήσει αὐτούς, καὶ ἀποκτενεῖ αὐτούς.	And when they complete their testimony, the beast who <u>will</u> come up out of the abyss will wage war on them and will overcome them and will kill them.	μετ' αὐτῶν πόλεμον, <i>with them + war</i>, RP P1904 F1859=12/13 vs. πόλεμον μετ' αὐτῶν, <i>war + with them</i>, TR F1859=1/13 (Scrivener's k). Dan 7:21. <i>will come up ← coming up.</i> <i>wage war on ← make war with.</i>

Rev 11:8	Καὶ {RP-text P1904: τὸ πτώμα} [RP-marg TR: τὰ πτώματα] αὐτῶν ἐπὶ τῆς πλατείας {RP P1904: τῆς} [TR: -] πόλεως τῆς μεγάλης, ἣτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ κύριος {RP P1904: αὐτῶν} [TR: ἡμῶν] ἐσταυρώθη.	And their {RP-text P1904: corpses} [RP-marg TR: corpses] <i>will lie</i> on the street of {RP P1904: the} [TR: <i>the</i>] great city which is spiritually called Sodom and Egypt, where indeed {RP P1904: their} [TR: <i>our</i>] Lord was crucified.	τὸ πτώμα, <i>the corpse, mortal remains</i> , RP-text P1904 F1859=10/13 vs. τὰ πτώματα, <i>the corpses</i> , RP-marg TR F1859=3/13 (Scrivener's <u>hmn</u>). τῆς, <i>of the (city)</i> : present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13. αὐτῶν, <i>their</i> , RP P1904 F1859=13/13 vs. ἡμῶν, <i>our</i> , TR F1859=0/13. AV differs textually. {RP-text P1904: corpses ← <i>corpse</i> .}
Rev 11:9	Καὶ {RP P1904: βλέπουσιν} [TR: βλέψουσιν] ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν {RP-text P1904: τὸ πτώμα} [RP-marg TR: τὰ πτώματα] αὐτῶν ἡμέρας τρεῖς {RP: - } [P1904 TR: καὶ] ἡμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφήσουσιν τεθῆναι εἰς {RP P1904: μνήμα} [TR: μνήματα].	And <i>folk</i> from the peoples and tribes and tongues and nations {RP P1904: <i>will</i> } [TR: <i>will</i>] <i>see</i> their {RP-text P1904: corpses} [RP-marg TR: corpses] for three {RP: <i>and</i> } [P1904 TR: <i>and</i>] a half days, and they will not permit their corpses to be put in {RP P1904: a tomb} [TR: tombs].	βλέπουσιν, <i>they see</i> , RP P1904 F1859=13/13 vs. βλέψουσιν, <i>they will see</i> , TR F1859=0/13. τὸ πτώμα, <i>the corpse, mortal remains</i> , RP-text P1904 F1859=10/13 vs. τὰ πτώματα, <i>the corpses</i> , RP-marg TR F1859=3/13 (Scrivener's <u>ghn</u>). καὶ, (<i>three</i>) and (<i>a half</i>): absent in RP F1859=11/13 vs. present in P1904 TR F1859=2/13 (Scrivener's <u>gn</u>). μνήμα, <i>a tomb</i> , RP P1904 F1859=12/13 vs. μνήματα, <i>tombs</i> , TR F1859=1/13 (Scrivener's <u>k</u>). {RP-text P1904: corpses ← <i>corpse</i> .}
Rev 11:10	Καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς {RP P1904: χαίρουσιν} [TR: χαρουσιν] ἐπ' αὐτοῖς καὶ εὐφρανθήσονται, καὶ δῶρα {RP-text: δώσουσιν} [RP-marg P1904 TR: πέμπουσιν] ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.	And those <i>who</i> dwell on the earth {RP P1904: <i>will</i> } [TR: <i>will</i>] <i>rejoice</i> over them, and they will be glad, and they will {RP-text: give} [RP-marg P1904 TR: send] gifts to each other because these two prophets tormented those <i>who</i> dwell on the earth."	χαίρουσιν, <i>they rejoice</i> (present indicative), RP P1904 F1859=13/13 vs. χαροῦσιν, <i>will rejoice</i> , TR F1859=0/13. δώσουσιν, <i>will give</i> , RP-text F1859=9/13 vs. πέμπουσιν, <i>will send</i> , RP-marg P1904 TR F1859=4/13 (Scrivener's <u>ghln</u> , but n reads πέμπουσιν).

Rev 11:11	Καὶ μετὰ {RP-text P1904 TR: τὰς} [RP-marg: -] τρεῖς ἡμέρας καὶ ἡμισυ, πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν {RP P1904: εἰς} [TR: ἐπ'] αὐτούς, καὶ ἕστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας {RP-text TR: ἔπεσεν} [RP-marg P1904: ἐπέπεσεν] ἐπὶ τοὺς θεωροῦντας αὐτούς.	Then after {RP-text P1904 TR: the} [RP-marg: -] three and a half days the spirit of life from God entered them, and they stood up on their feet, while a great fear fell on those watching them.	τὰς, <i>the (three and a half days)</i>: present in RP-text P1904 TR F1859=11/13 vs. absent in RP-marg F1859=2/13 (Scrivener's hn). εἰς, <i>into (going with entered)</i>, RP P1904 F1859=9/14 vs. ἐπ', <i>onto</i>, TR F1859=2/14 (Scrivener's hl) vs. ἐν (αὐτοῖς), <i>in</i>, F1859=2/14 (Scrivener's gn**) vs. word(s) missing, F1859=1/14 (Scrivener's n**). ἔπεσεν, <i>fell</i>, RP-text TR F1859=10/13 vs. ἐπέπεσεν, <i>fell onto</i> (verb strengthened by prefix), RP-marg P1904 F1859=3/13 (Scrivener's dhl).
Rev 11:12	Καὶ {RP P1904: ἤκουσα} [TR: ἤκουσαν] {RP-text P1904 TR: φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ, λέγουσαν} [RP-marg: φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ, λεγούσης] αὐτοῖς, Ἀνάβητε ὧδε. Καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἑθεώρησαν αὐτούς οἱ ἔχθροί αὐτῶν.	Then {RP P1904: I heard} [TR: they heard] a loud voice from heaven say to them, "Come up here." And they went up into heaven in a cloud while their enemies watched them.	ἤκουσα, <i>I heard</i>, RP P1904 F1859=13/13 vs. ἤκουσαν, <i>they heard</i>, TR F1859=0/13. AV differs textually. φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ, λέγουσαν, <i>a loud voice from heaven, saying</i> (accusative, the usual case for things heard), RP-text P1904 TR F1859=10/13 vs. φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ, λεγούσης, <i>a loud voice from heaven, saying</i> (genitive), RP-marg F1859=3/13 (Scrivener's ghn). a cloud ← <i>the cloud</i>. See Gen 22:9. while: temporal use of καί.
Rev 11:13	{RP-text P1904 TR: Καὶ ἐν} [RP-marg: Ἐν] ἐκείνῃ τῇ {RP P1904: ἡμέρᾳ} [TR: ὥρᾳ] ἐγένετο σεισμός μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσεν, καὶ ἅπεκτανθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων, χιλιάδες ἑπτὰ καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο, καὶ ἔδωκαν δοξάν τῷ θεῷ τοῦ οὐρανοῦ.	{RP-text P1904: And on that day} [RP-marg: On that day] [TR: And at that hour] a great earthquake took place, and a tenth of the city collapsed, and seven thousand people in the population were killed in the earthquake, while the remainder became fearful and gave glory to the God of heaven.	καὶ, <i>and</i>: present in RP-text P1904 TR F1859=5/13 (Scrivener's ghlmn) vs. absent in RP-marg F1859=8/13. A weak disparity with RP-text, R=7:8. ἡμέρᾳ, <i>day</i>, RP P1904 F1859=12/13 vs. ὥρᾳ, <i>hour</i>, TR F1859=1/13 (Scrivener's g). AV differs textually. people in the population ← <i>names of men</i>.

Rev 11:14	Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν· {RP P1904 S1550 E1624: - } [S1894: καὶ] {RP P1904: ἡ οὐαὶ ἡ τρίτη, ἰδοὺ,} [TR: ἰδοὺ, ἡ οὐαὶ ἡ τρίτη] ἔρχεται ταχύ.	The second woe departed. {RP P1904: <i>As for</i> the third woe, behold, it} [S1550 E1624: Behold, the third woe] [S1894: <i>And</i> behold, the third woe] is coming quickly.	καὶ, <i>and</i>: absent in RP P1904 S1550 E1624 F1859=12/13 vs. present in S1894 F1859=1/13 (Scrivener's l). A challenge to S1894, as the AV italicizes <i>and</i>. ἡ οὐαὶ ἡ τρίτη, ἰδοὺ, <i>the third woe + behold</i>, RP P1904 F1859=10/13 vs. ἰδοὺ, ἡ οὐαὶ ἡ τρίτη, <i>behold + the third woe</i>, TR F1859=1/13 (Scrivener's g, but second ἡ absent) vs. other readings, F1859=2/13 (Scrivener's ln).
Rev 11:15	Καὶ ὁ ἑβδομος ἄγγελος ἔσάλπισεν, καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, λέγουσαι, {RP P1904: Ἐγένετο ἡ βασιλεία} [TR: Ἐγένοντο αἱ βασιλείαι] τοῦ κόσμου, τοῦ κυρίου ἡμῶν, καὶ τοῦ χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.	Then the seventh angel sounded the trumpet, and there were loud voices in heaven, and they said, “The {RP P1904: kingdom of the world has} [TR: kingdoms of the world have] become {RP P1904: <i>the kingdom</i>} [TR: <i>the kingdoms</i>] of our Lord and his Christ, and he will reign throughout the durations of the ages.”	ἐγένετο ἡ βασιλεία, <i>the kingdom became</i>, RP P1904 F1859=12/13 vs. ἐγένοντο αἱ βασιλείαι, <i>the kingdoms became</i>, TR F1859=1/13 (Scrivener's l). AV differs textually. Ex 15:18, Ps 146:10.
Rev 11:16	Καὶ οἱ {RP-text P1904: εἴκοσι τέσσαρες} [RP-marg: ΚΔ] [TR: εἴκοσι καὶ τέσσαρες] πρεσβύτεροι οἱ ἐνώπιον {RP-text P1904: τοῦ θρόνου} [RP-marg TR: -] τοῦ θεοῦ {RP-text TR: καθημένοι} [RP-marg P1904: οἱ κάθηνται] ἐπὶ τοὺς θρόνους αὐτῶν, {RP: ἔπεσον} [P1904 TR: ἔπεσαν] ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ θεῷ,	Then the <u>twenty-four</u> elders who sit on their thrones before {RP-text P1904: the throne of} [RP-marg TR: -] God <u>fell</u> face down and worshipped God,	εἴκοσι τέσσαρες, <i>twenty-four</i>, RP-text P1904 F1859=7/13 vs. ΚΔ, 24, RP-marg F1859=6/13 vs. εἴκοσι καὶ τέσσαρες, <i>twenty and four</i>, TR F1859=0/13. τοῦ θρόνου, <i>of the throne</i>: present in RP-text P1904 F1859=9/13 vs. absent in RP-marg TR F1859=4/13 (Scrivener's <u>ghkn</u>). AV differs textually. καθημένοι, <i>sitting</i>, RP-text TR F1859=4/13 (Scrivener's fhln, f containing οἱ) vs. οἱ κάθηνται, <i>who sit</i>, RP-marg P1904 F1859=9/13 (incl. g which lacks οἱ). A disparity with RP-text, R=5:10. ἔπεσον, <i>they fell</i> (classical form), RP F1859=10/13 vs. ἔπεσαν, <i>they fell</i> (non-classical form), P1904 TR F1859=3/13 (Scrivener's <u>djl</u>).

Rev 11:17	λέγοντες, Εὐχαριστοῦμέν σοι, κύριε ὁ θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ᾗν {RP: - } [P1904 TR: καὶ ὁ ἐρχόμενος], ὅτι εἴληφας τὴν δυνάμιν σου τὴν μεγάλην, καὶ ἐβασίλευσας.	and they said, “We give you thanks, Lord God the Almighty, who is and who was {RP: - } [P1904 TR: and who <u>is</u> <u>to come</u>], because you have taken <i>up</i> your great power and <u>started</u> <u>to reign</u>.	καὶ ὁ ἐρχόμενος, <i>and the (one) coming</i>: absent in RP F1859=10/13 vs. present in P1904 TR F1859=3/13 (Scrivener's <u>ghn</u>). AV differs textually. [P1904 TR: <i>is to come</i> ← <i>is coming</i>.] started to reign: inceptive aorist.
Rev 11:18	Καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργὴ σου, καὶ ὁ καιρὸς τῶν {RP TR: νεκρῶν} [P1904: ἐθνῶν] κριθῆναι, καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις καὶ τοῖς ἁγίοις {RP TR: καὶ} [P1904: -] τοῖς φοβουμένοις τὸ ὄνομά σου, τοῖς μικροῖς καὶ τοῖς μεγάλοις, καὶ διαφθεῖραι τοὺς {RP TR: διαφθείροντας} [P1904: διαφθείραντας] τὴν γῆν.	Then the Gentiles became angry, and your wrath came, as <i>did</i> the time for the {RP TR: dead} [P1904: Gentiles] to be judged, and to give your servants the prophets and the <u>saints</u> {RP TR: and those <i>who</i>} [P1904: <i>who</i>] fear your name, <i>those small</i> <u>and great</u>, <i>their</i> reward, and to destroy those {RP TR: <i>who are</i> destroying} [P1904: <i>who have destroyed</i>] the earth.”	νεκρῶν, <i>dead</i>, RP TR F1859=12/13 vs. ἐθνῶν, <i>Gentiles</i>, P1904 F1859=1/13 (Scrivener's k). καὶ, <i>and</i>: present in RP TR F1859=12/13 vs. absent in P1904 F1859=1/13 (Scrivener's n). διαφθεύροντας, <i>destroying</i>, RP TR F1859=10/13 vs. διαφθείραντας, <i>having</i> <i>destroyed</i>, or <i>destroying</i>, P1904 F1859=3/13 (Scrivener's hlm). saints: see Matt 27:52. small and great ← <i>the small and the great</i>, which we take as qualifying the preceding categories rather than introducing a new category of servants.

Rev 11:19	Καὶ {RP-text P1904 TR: ἡνοίγη} [RP-marg: ἡνοίχθη] ὁ ναὸς τοῦ θεοῦ {RP TR: - } [P1904: ὁ] ἐν τῷ οὐρανῷ, καὶ ὥφθη ἡ κιβωτὸς τῆς διαθήκης {RP-text: τοῦ κυρίου} [RP-marg TR: αὐτοῦ] [P1904: κυρίου] ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἄστραπαὶ καὶ φωναὶ καὶ βρονταὶ {RP-text: - } [RP-marg P1904 TR: καὶ σεισμός] καὶ χάλαζα μεγάλη.	Then the sanctuary of God, {RP TR: <i>which</i>} [P1904: <i>which</i>] <i>is</i> in heaven, <u>was opened</u>, and the ark of {RP-text: the Lord's covenant} [RP-marg TR: his covenant] [P1904: <i>the</i> Lord's covenant] in his sanctuary appeared, and lightning flashes and voices and thunderclaps {RP-text: - } [RP-marg P1904 TR: and an <i>earthquake</i>] and a <u>heavy hailstorm</u> took place,	ἡνοίγη, <i>was opened</i> (1), RP-text P1904 TR F1859=6/13 (Scrivener's fghlmn, gn with rough breathing) vs. ἡνοίχθη, <i>was opened</i> (2), RP-marg F1859=7/13. Nearly a disparity with RP-text, R=8:7. ὁ, <i>the / which</i> (going with <i>in heaven</i>): absent in RP TR F1859=10/13 vs. present in P1904 F1859=3/13 (Scrivener's fgm). τοῦ κυρίου, <i>of the Lord</i>, RP-text F1859=8/13 vs. αὐτοῦ, <i>his</i>, RP-marg TR F1859=3/13 (Scrivener's gmn) vs. κυρίου, <i>of (the) Lord</i>, P1904 F1859=1/13 (Scrivener's l) vs. τοῦ θεοῦ, <i>of God</i>, F1859=1/13 (Scrivener's b). AV differs textually. καὶ σεισμός, <i>and an (earth)quake</i>: absent in RP-text F1859=10/13 vs. present in RP-marg P1904 TR F1859=3/13 (Scrivener's gmn, but m reading σεισμοί, <i>earthquakes</i>). AV differs textually. heavy hailstorm ← <i>great hail</i>.
Rev 12:1	Καὶ σημεῖον μέγα ὥφθη ἐν τῷ οὐρανῷ, γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στεφανὸς ἀστέρων δώδεκα·	and a great sign appeared in the sky, a woman clothed in the sun, while the moon <i>was</i> below her feet, and on her head <i>was</i> a crown of twelve stars.	
Rev 12:2	καὶ ἐν γαστρὶ ἔχουσα, {RP P1904: ἐκραζεν} [TR: κράζει] ὠδίνουσα, καὶ βασανιζομένη τεκεῖν.	Now she was with child, and she <u>was crying out</u>, being with pains of labour and <u>in the agony</u> of giving birth.	ἐκραζεν, <i>was shouting</i>, RP P1904 F1859=10/13 vs. κράζει, <i>shouts</i>, TR F1859=3/13 (Scrivener's gjn). in the agony ← <i>tormented</i>.

Rev 12:3	Καὶ ὥφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ, δράκων {RP-text: πυρὸς μέγας} [RP-marg: μέγας πυρός] [RP-marg2 TR: μέγας πυρρός] [RP-marg3 P1904: πυρρὸς μέγας], ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ {RP P1904: ἑπτὰ διαδήματα} [TR: διαδηματα ἑπτὰ].	Then another sign appeared in the sky, and <u>there was</u> a <u>large</u> {RP-text RP-marg: fiery} [RP-marg2 RP-marg3 P1904 TR: flame-coloured] dragon <u>which</u> had seven heads and ten horns, with <u>seven diadems</u> on its heads.	πυρὸς μέγας, <i>of fire + large</i>, RP-text F1859=9/13 vs. μέγας πυρός, <i>large + of fire</i>, RP-marg F1859=3/13 (Scrivener's gmn) vs. μέγας πυρρός, <i>large fire-coloured / red</i>, RP-marg2 TR F1859=1/13 (Scrivener's h) vs. πυρρὸς μέγας, <i>fire-coloured / red + large</i>, RP-marg3 P1904 F1859=0/13. A disparity with RP-marg2, RP-marg3 (low manuscript counts). ἑπτὰ διαδήματα, <i>seven + diadems</i>, RP P1904 F1859=13/13 vs. διαδήματα ἑπτὰ, <i>diadems + seven</i>, TR F1859=0/13. Dan 7:19-20. there was ← <i>behold</i>. <i>which</i>: the question arises as to whether to ↯
Rev 12:4	Καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν· καὶ ὁ δράκων ἐστήκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα, ὅταν τέκη, τὸ τέκνον αὐτῆς καταφάγῃ.	And its tail swept one third of the stars of the sky <i>aside</i> and cast them <i>down</i> to the earth. Then the dragon stood in front of the woman who <i>was</i> about to give birth in order to devour her child when she had given birth.	↳ maintain the figure of a dragon in the English pronouns (it, which) or to personify them (he, who). The word for <i>dragon</i> is masculine, so we cannot tell whether to think of “the dragon” as “him” or “it”. But the sense of a person-like being develops, so that we have Satan in Rev 12:9, referred to by a masculine pronoun in Rev 12:11. We opt for the use of masculine pronouns for the dragon in our English from Rev 12:7 onwards. On pronouns for <i>the beast</i>, see Rev 13:1.
Rev 12:5	Καὶ ἔτεκεν υἱὸν ἄρρενα, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ {RP P1904: πρὸς} [TR: -] τὸν θρόνον αὐτοῦ.	And she bore a son, a male, who was destined to tend all the nations with a rod of iron. Then her child was carried off to God and {RP P1904: to} [TR: <i>to</i>] his throne.	πρὸς, <i>to (his throne)</i>: present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13. Ps 2:9. tend: or <i>rule</i>. See Rev 2:27.

Rev 12:6	Καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει {RP P1904: ἐκεῖ} [TR: -] τόπον ἡτοιμασμένον {RP-text: ὑπὸ} [RP-marg P1904 TR: ἀπὸ] τοῦ θεοῦ, ἵνα ἐκεῖ {RP-text: ἐκτρέψωσιν} [RP-marg P1904 TR: τρέψωσιν] αὐτὴν ἡμέρας χιλίας διακοσίας ἑξήκοντα.	And the woman fled into the desert <u>where</u> she had a place prepared <u>by</u> God in order to <u>feed</u> her there for one thousand two hundred and sixty days.	ἐκεῖ, <i>there</i> → <i>where</i>: present in RP P1904 F1859=12/13 vs. absent in TR F1859=1/13 (Scrivener's f). ὑπὸ, <i>by</i>, RP-text F1859=10/12 vs. ἀπὸ, <i>from</i> → <i>by</i>, RP-marg P1904 TR F1859=2/12 (Scrivener's gh). ἐκτρέψωσιν, <i>feed</i> (strengthened by the prefix ἐκ), RP-text F1859=8/13 (incl. ἐκτρέφουσιν k) vs. τρέψωσιν, <i>feed</i>, RP-marg P1904 TR F1859=5/13 (Scrivener's efgmn). Nearly a disparity with RP-text, R=8:7. Dan 7:25, Dan 12:7 (<i>times, time and a half</i>, i.e. 3½ years = 42 months = 1260 days). to feed ← <i>that they should feed</i>.
Rev 12:7	Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ {RP TR: - } [P1904: τοῦ] {RP P1904: πολεμήσαι μετὰ} [TR: ἐπολέμησαν κατὰ] τοῦ δράκοντος· καὶ ὁ δράκων ἐπολέμησεν, καὶ οἱ ἄγγελοι αὐτοῦ,	Then war broke out in heaven. Michael and his angels {RP P1904: <i>were to fight</i>} [TR: <i>fought</i>] <u>against</u> the dragon, and the dragon fought <i>them</i>, as <i>did</i> his angels,	τοῦ, (<i>so as</i>) <i>to</i> (strengthening the infinitive <i>to fight</i>): absent in RP TR F1859=11/13 vs. present in P1904 F1859=2/13 (Scrivener's gh). πολεμήσαι μετὰ, <i>to wage war with</i>, RP P1904 F1859=13/13 vs. ἐπολέμησαν κατὰ, <i>they waged war against</i>, TR F1859=0/13. against ← <i>with</i>.
Rev 12:8	καὶ οὐκ {RP-text P1904: ἴσχυσεν} [RP-marg TR: ἴσχυσαν], {RP P1904: οὐδὲ} [TR: οὔτε] τόπος εὐρέθη {RP P1904: αὐτῷ} [TR: αὐτῶν] ἔτι ἐν τῷ οὐρανῷ.	but {RP-text P1904: he did not prevail,} [RP-marg TR: they did not prevail,] nor was room found for {RP P1904: him} [TR: them] in heaven any longer.	ἴσχυσεν, <i>he did (not) prevail</i>, RP-text P1904 F1859=10/13 vs. ἴσχυσαν, <i>they did (not) prevail</i>, RP-marg TR F1859=2/13 (Scrivener's gn) vs. another reading, F1859=1/13 (Scrivener's f). AV differs textually. οὐδὲ, <i>nor</i>, <i>not even</i>, RP P1904 F1859=13/13 vs. οὔτε, <i>and not</i>, TR F1859=0/13. αὐτῷ, <i>for him</i>, RP P1904 F1859=10/13 vs. αὐτῶν, <i>their</i>, TR F1859=3/13 (Scrivener's fgn). AV differs textually. Dan 2:35.

Rev 12:9	Καὶ ἐβλήθη ὁ δράκων {RP TR: ὁ μέγας, ὁ ὄφης} [P1904: , ὁ ὄφης ὁ μέγας] ὁ ἀρχαῖος, ὁ καλούμενος διάβολος καὶ {RP: - } [P1904 TR: ὁ] Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην· ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἀγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν.	And the {RP TR: great dragon, the old serpent} [P1904: dragon, the great old serpent], who is called <i>the</i> devil and Satan, who leads the whole world astray, was cast <i>down</i> . He was cast <i>down</i> to the earth, and his angels were cast <i>down</i> with him.	ὁ μέγας, ὁ ὄφης, <i>the great (dragon), the serpent</i> , RP TR F1859=10/13 vs. ὁ ὄφης ὁ μέγας, <i>the great serpent</i> , P1904 F1859=1/13 (Scrivener's g) vs. other readings, F1859=2/13 (Scrivener's cl). ὁ, <i>the (Satan)</i> : absent in RP F1859=12/13 vs. present in P1904 TR F1859=1/13 (Scrivener's g).
Rev 12:10	Καὶ ἤκουσα φωνὴν μεγάλην {RP P1904: ἐν τῷ οὐρανῷ, λέγουσαν} [TR: λέγουσαν ἐν τῷ οὐρανῷ], Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ χριστοῦ αὐτοῦ· ὅτι {RP P1904: ἐβλήθη} [TR: κατεβλήθη] ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός.	Then I heard a loud voice {RP P1904: in heaven <i>which</i> said} [TR: <i>which</i> said in heaven], “Now salvation has come about, as <i>have</i> the power and the kingdom of our God and the authority of his Christ, because the accuser of our brothers, who <u>used</u> <u>to accuse</u> them before our God day and night, has been {RP P1904: cast <i>down</i> } [TR: cast <i>down</i>].”	ἐν τῷ οὐρανῷ, λέγουσαν, <i>in heaven + saying</i> , RP P1904 F1859=12/13 vs. λέγουσαν ἐν τῷ οὐρανῷ, <i>saying + in heaven</i> , TR F1859=0/13 vs. another reading, F1859=1/13 (Scrivener's g). ἐβλήθη, <i>was cast (down)</i> , RP P1904 F1859=12/13 vs. κατεβλήθη, <i>was cast down</i> , TR F1859=1/13 (Scrivener's h). used to accuse ← <i>accusing, accuser</i> , present participle, but the main verb is in the past.
Rev 12:11	Καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου, καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.	And they overcame him by virtue of the blood of the lamb and by virtue of the word of their testimony, when they did not love their <u>life</u> , <i>maintaining that resolve</i> up to death.	life ← <i>soul</i> .

Rev 12:12	Διὰ τοῦτο εὐφραίνεσθε, {RP-text P1904: - } [RP-marg TR: οἱ] οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· Οὐαὶ {RP P1904: - } [TR: τοῖς κατοικοῦσιν] {RP: τῇ γῇ καὶ τῇ θαλάσσει} [P1904 TR: τὴν γῆν καὶ τὴν θάλασσαν], ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.	On account of this, “ Be jubilant, {RP-text P1904: O} [RP-marg TR: O] heavens, and you <i>who</i> dwell in them. Woe to {RP P1904: - } [TR: those <i>who</i> inhabit] the earth and the sea, because the devil has come down to you, harbouring great wrath, <u>knowing</u> that he has little time.”	οἶ, <i>O (heavens)</i> : absent in RP-text P1904 F1859=9/13 vs. present in RP-marg TR F1859=4/13 (Scrivener's <u>cgmn</u>). τοῖς κατοικοῦσιν, <i>to those who dwell</i> : absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. τῇ γῇ καὶ τῇ θαλάσσει, <i>in / to the land and the sea (dative)</i> , RP F1859=11/13 vs. τὴν γῆν καὶ τὴν θάλασσαν, (<i>by</i>) <i>the land and the sea (accusative, as used in oaths)</i> , P1904 TR F1859=2/13 (Scrivener's <u>gn</u>). Ps 96:11, Isa 49:13, 1 Chr 16:31. knowing: causal use of the participle, but no causal word needed in English.
Rev 12:13	Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξεν τὴν γυναῖκα ἣτις ἔτεκεν τὸν ἄρρενα.	And when the dragon saw that he had been cast <i>down</i> to the earth, he persecuted the woman who had given birth to the male <i>child</i> .	
Rev 12:14	Καὶ ἐδόθησαν τῇ γυναικὶ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, {RP P1904: ὅπως τρέφεται} [TR: ὅπου τρέφεται] ἐκεῖ καιρὸν, καὶ καιροὺς, καὶ ἡμισυ καιροῦ, ἀπὸ προσώπου τοῦ ὄφεως.	But <u>the woman was given a pair of a great eagle's wings</u> , in order to fly into the desert, to her place, {RP P1904: in order to be fed there} [TR: where she was fed] for a time, and times, and half a time , away from <i>the</i> presence of the serpent.	ὅπως τρέφεται, <i>in order that she might be fed</i> , RP P1904 F1859=9/13 vs. ὅπου τρέφεται, <i>where she is fed</i> , TR F1859=3/13 (Scrivener's <u>bgn</u>) vs. another reading, F1859=1/13 (Scrivener's <u>f</u>). Dan 7:25, Dan 12:7 (<i>times, time and a half, i.e. 3½ years = 42 months = 1260 days</i>). the woman was given a pair of a great eagle's wings ← <i>to the woman two wings of the great eagle were given.</i>
Rev 12:15	Καὶ ἔβαλεν ὁ ὄφης {RP P1904: ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς} [TR: ὀπίσω τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ] ὔδωρ ὡς ποταμόν, ἵνα {RP P1904: αὐτήν} [TR: ταύτην] ποταμοφόρητον ποιήσῃ.	Then the serpent <u>spewed</u> water like a river <u>out of its mouth</u> , <u>chasing after the woman</u> , in order to get <u>her</u> swept away by the river.	ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς, <i>out of its mouth + after the woman</i> , RP P1904 F1859=13/13 vs. ὀπίσω τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ, <i>after the woman + out of its mouth</i> , TR F1859=0/13. αὐτήν, <i>her</i> , RP P1904 F1859=12/13 vs. ταύτην, <i>this (woman)</i> , TR F1859=1/13 (Scrivener's <u>l</u>). spewed ← <i>cast</i> .

Rev 12:16	Καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικί, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς, καὶ κατέπιεν τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ.	But the earth helped the woman, and the earth opened its mouth and swallowed the river which the dragon had <u>spewed</u> out of his mouth.	spewed ← <i>cast</i> .
Rev 12:17	Καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ καὶ ἔχόντων τὴν μαρτυρίαν {RP P1904: Ἰησοῦ} [TR: τοῦ Ἰησοῦ χριστοῦ].	Then the dragon became angry with the woman and went away to <u>wage war on</u> the remainder of her seed, those <i>who</i> keep the commandments of God and <i>who</i> have the testimony of {RP P1904: Jesus} [TR: Jesus Christ].	Ἰησοῦ, <i>Jesus</i> , RP P1904 F1859=10/13 vs. τοῦ Ἰησοῦ χριστοῦ, <i>the Jesus Christ</i> , TR F1859=0/13 vs. other readings, F1859=3/13 (Scrivener's dkl). AV differs textually. wage war on ← <i>make war with</i> .
Rev 13:1	Καὶ ἐστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης· ¶ καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον {RP P1904: κέρατα δέκα καὶ κεφαλὰς ἑπτὰ} [TR: κεφαλὰς ἑπτὰ καὶ κέρατα δέκα], καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ {RP P1904: ὀνόματα} [TR: ὄνομα] βλασφημίας.	Then I stood on the sand of the sea, ¶ and I saw a beast come up out of the sea, having {RP P1904: ten horns and seven heads,} [TR: seven heads and ten horns,] and on his horns <i>were</i> ten diadems, and on his heads {RP P1904: <i>were</i> } [TR: <i>was</i> a] blasphemous {RP P1904: names.} [TR: name.]	¶ Verse division: In S1550 E1624 numbering, Rev 13:1 begins here. κέρατα δέκα καὶ κεφαλὰς ἑπτὰ, <i>ten horns + and seven heads</i> , RP P1904 F1859=13/13 vs. κεφαλὰς ἑπτὰ καὶ κέρατα δέκα, <i>seven heads + and ten horns</i> , TR F1859=0/13. AV differs textually. ὀνόματα, <i>names</i> , RP P1904 F1859=11/13 vs. ὄνομα, <i>a name</i> , TR F1859=2/13 (Scrivener's gn). Dan 7:19-20. his: although the Greek for <i>the beast</i> is neuter, this is a grammatical matter, and we ↯
Rev 13:2	Καὶ τὸ θηρίον, ὃ εἶδον, ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς {RP P1904: ἄρκου} [TR: ἄρκτου], καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος· καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ, καὶ τὸν θρόνον αὐτοῦ, καὶ ἐξουσίαν μεγάλην.	Now the beast whom I saw was like a leopard, but his feet were like <i>those</i> of a <u>bear</u> , whereas his mouth was like <i>the</i> mouth of a lion, and the dragon gave him his power and his throne and great authority.	↳ opt for masculine pronouns in English from the start (notwithstanding his supernatural nature). At Rev 13:8, RP-marg, well supported from our sources, uses a Greek masculine pronoun. Everywhere else in RP, the pronoun for <i>him</i> , being genitive or dative, has the same form in the masculine and neuter. ἄρκου, <i>bear</i> (non-classical spelling), RP P1904 F1859=9/15 vs. ἄρκτου, <i>bear</i> (classical spelling), TR F1859=6/15 (Scrivener's b**eghkm*).

Rev 13:3	Καὶ {RP P1904: - } [TR: εἶδον] μίαν {RP P1904: ἐκ} [TR: -] τῶν κεφαλῶν αὐτοῦ {RP: ὥσει} [P1904 TR: ὥς] ἐσφαγμένην εἰς θάνατον· καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη· καὶ {RP P1904 E1624 S1894: ἐθαύμασεν} [S1550: ἐθαυμάσθη] {RP P1904 E1624 S1894: ὅλη ἡ γῆ} [S1550: ἐν ὅλῃ τῇ γῇ] ὀπίσω τοῦ θηρίου·	And {RP P1904: <i>I saw</i>} [TR: <i>I saw</i>] one of his heads apparently fatally struck, but his fatal blow was healed, and {RP P1904 E1624 S1894: the whole earth marvelled at the beast} [S1550: there was astonishment at the beast in the whole world].	εἶδον, <i>I saw</i>: absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13. AV differs textually. ἐκ, <i>out of / of</i>: present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13. ὥσει, <i>as if (1)</i>, RP F1859=10/13 vs. ὥς, <i>as if (2)</i>, P1904 TR F1859=3/13. ἐθαύμασεν, <i>(it) marvelled</i>, RP P1904 E1624 S1894 F1859=12/13 vs. ἐθαυμάσθη, <i>he was admired / marvelled at</i>, S1550 F1859=1/13. ὅλη ἡ γῆ, <i>the whole world / land (marvelled)</i>, RP P1904 E1624 S1894 F1859=12/13 vs. ἐν ὅλῃ τῇ γῇ, <i>in the whole world / land</i>, S1550 F1859=1/13. apparently fatally struck ← <i>as if slaughtered into death</i>. at (2x) ← <i>after</i>.
Rev 13:4	καὶ προσεκύνησαν {RP P1904: τῷ δράκοντι τῷ δεδωκότι} [TR: τὸν δράκοντα ὃς ἔδωκεν] {RP P1904: τὴν} [TR: -] ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν {RP P1904: τῷ θηρίῳ} [TR: τὸ θηρίον], λέγοντες, Τίς ὅμοιος τῷ θηρίῳ; {RP-text: Καὶ τίς} [RP-marg P1904 TR: Τίς] {RP-text: δυνατὸς} [RP-marg P1904 TR: δύνανται] πολεμῆσαι μετ' αὐτοῦ;	And they worshipped the dragon who <i>had given</i> {RP P1904: the} [TR: -] authority to the beast, and they worshipped the beast and said, “Who <i>is</i> like the beast? {RP-text: And who} [RP-marg P1904 TR: Who] <i>can go to war against</i> him?”	τῷ δράκοντι τῷ δεδωκότι, <i>the dragon the (one who) had given</i> (all dative), RP P1904 F1859=11/13 vs. τὸν δράκοντα ὃς ἔδωκεν, <i>the dragon (accusative) who gave</i>, TR F1859=0/13 vs. another reading, F1859=1/13 vs. words absent, F1859=1/13. τὴν, <i>(the authority)</i>: present in RP P1904 F1859=12/13 vs. absent in TR F1859=0/13 vs. whole phrase absent, F1859=1/13. τῷ θηρίῳ, <i>the beast</i> (dative), RP P1904 F1859=13/13 vs. τὸ θηρίον, <i>the beast</i> (accusative), TR F1859=0/13. καὶ, <i>and (who)</i>: present in RP-text F1859=5/13 vs. absent in RP-marg P1904 TR F1859=8/13. A disparity with RP-text, R=5:10. δυνατὸς, <i>(is) able</i>, RP-text F1859=9/13 vs. δύνανται, <i>can</i>, RP-marg P1904 TR F1859=4/13. go to war against ← <i>war with</i>.

Rev 13:5	Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ {RP P1904: βλασφημίαν} [TR: βλασφημίας]· καὶ ἐδόθη αὐτῷ ἐξουσία {RP P1904 E1624: πόλεμον} [S1550 S1894: -] ποιῆσαι μῆνας τεσσαράκοντα δύο.	Also, <u>he was given a mouth</u> speaking <u>presumptuous things</u> and {RP P1904: blasphemy,} [TR: <u>blasphemies,</u>] and <u>he was given authority</u>. {RP P1904 E1624: to wage war} [S1550 S1894: to act] for forty-two months.	βλασφημίαν, <i>blasphemy</i>, RP P1904 F1859=8/13 vs. βλασφημίας, <i>blasphemies</i>, TR F1859=2/13 (Scrivener's bg) vs. another reading, F1859=2/13 (Scrivener's mn) vs. whole clause absent, F1859=1/13 (Scrivener's c). πόλεμον, <i>war</i>: present in RP P1904 E1624 F1859=10/13 vs. absent in S1550 S1894 F1859=2/13 (Scrivener's gn) vs. another reading, F1859=1/13 (Scrivener's f). AV differs textually. Dan 7:25, Dan 12:7 (<i>times, time and a half</i>, i.e. 3½ years = 42 months = 1260 days). he was given a mouth ← <i>a mouth was given to him.</i> presumptuous ← <i>great.</i> he was given authority ← <i>authority was given to him.</i>
Rev 13:6	Καὶ ἤνοιξεν τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ, {RP P1904: - } [TR: καὶ] τοὺς ἐν τῷ οὐρανῷ σκηνούντας.	And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle {RP P1904: - } [TR: and] those <i>who</i> dwell in heaven.	καὶ, <i>and</i>: absent in RP P1904 F1859=10/14 vs. present in TR F1859=4/14 (Scrivener's ab**mn).
Rev 13:7	Καὶ ἐδόθη αὐτῷ {RP: ποιῆσαι πόλεμον} [P1904 TR: πόλεμον ποιῆσαι] μετὰ τῶν ἁγίων, καὶ νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν {RP P1904: καὶ λαόν} [TR: -] καὶ γλώσσαν καὶ ἔθνος.	And <u>he was granted to wage war against the saints and to overcome them</u>, and <u>he was given authority</u> over every tribe {RP P1904: and people} [TR: -] and tongue and nation.	ποιῆσαι πόλεμον, <i>to make + war</i>, RP F1859=11/13 vs. πόλεμον ποιῆσαι, <i>war + to make</i>, P1904 TR F1859=2/13 (Scrivener's fm). καὶ λαόν, <i>and people</i>: present in RP P1904 F1859=12/13 vs. absent in TR F1859=1/13 (Scrivener's h). AV differs textually. Dan 7:21. he was granted ← <i>it was given to him.</i> saints: see Matt 27:52. he was given authority ← <i>authority was given to him.</i>

Rev 13:8	Καὶ προσκυνήσουσιν {RP-text TR: αὐτῷ} [RP-marg P1904: αὐτόν] πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γεγραπται {RP P1904: τὸ ὄνομα} [TR: τὰ ὀνόματα] ἐν {RP P1904: τῷ βιβλίῳ} [TR: τῇ βίβλῳ] τῆς ζωῆς τοῦ ἀρνίου {RP P1904: τοῦ} [TR: -] ἐσφαγμένου ἀπὸ καταβολῆς κόσμου.	And all those <i>who</i> dwell on the earth will worship <u>him</u> , <i>those</i> whose {RP P1904: name is} [TR: names are] not written in the book of life of the lamb <u>slain</u> since <i>the</i> <u>overthrow</u> of <i>the</i> world.	αὐτῷ, <i>him</i> (dative), RP-text TR F1859=5/13 (Scrivener's eghlm) vs. αὐτόν, <i>him</i> (accusative), RP-marg P1904 F1859=8/13. A disparity with RP-text, R=6:9. τὸ ὄνομα, <i>the name</i> , RP P1904 F1859=11/13 vs. τὰ ὀνόματα, <i>the names</i> , TR F1859=2/13 (Scrivener's gn). τῷ βιβλίῳ, <i>the book</i> (diminutive form but not emphatic), RP P1904 F1859=13/13 vs. τῇ βίβλῳ, <i>the book</i> , TR F1859=0/13. τοῦ, <i>the (one slaughtered)</i> : present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13. Ps 69:29^{MT} (Ps 69:28^{AV}), Dan 12:1, Ex 32:32. overthrow: AV differs; see Matt 13:35.
Rev 13:9	Εἴ τις ἔχει οὖς, ἀκουσάτω.	If anyone has an ear, let him hear.	

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

Rev 13:12	Καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πάσαν ποιεῖ ἐνώπιον αὐτοῦ. Καὶ {RP: ἐποίει} [P1904 TR: ποιεῖ] τὴν γῆν καὶ τοὺς {RP P1904: ἐν αὐτῇ κατοικοῦντας} [TR: κατοικοῦντας ἐν αὐτῇ] ἵνα προσκυνήσωσιν τὸ θηρίον τὸ πρῶτον, οὐ ἔθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ.	and he exercised all the authority of the first beast in his presence. And he made the earth and those <u>who</u> dwell in it worship the first beast, whose fatal wound had been healed.	ἐποίει, <i>he was making</i>, RP F1859=9/13 vs. ποιεῖ, <i>he makes</i>, P1904 TR F1859=2/13 (Scrivener's gn) vs. other readings, F1859=2/13 (Scrivener's km). ἐν αὐτῇ κατοικοῦντας, <i>in it + dwelling</i>, RP P1904 F1859=12/13 (de with minor variations) vs. κατοικοῦντας ἐν αὐτῇ, <i>dwelling + in it</i>, TR F1859=1/13 (Scrivener's f).
Rev 13:13	Καὶ ποιεῖ σημεῖα μεγάλα, {RP-text P1904: καὶ πῦρ ἵνα} [RP-marg TR: ἵνα καὶ πῦρ] {RP-text P1904: ἐκ τοῦ οὐρανοῦ καταβαίνει} [RP-marg TR: ποιῇ καταβαίνειν ἐκ τοῦ οὐρανοῦ] {RP- text: ἐπὶ} [RP-marg P1904 TR: εἰς] τὴν γῆν ἐνώπιον τῶν ἀνθρώπων.	Moreover he performed great signs, and he {RP- text P1904: <i>made</i>} [RP- marg TR: <i>made</i>] <u>fire</u> <u>come down from the</u> <u>sky onto</u> the earth in the presence of men.	In the notes below, if h* (<i>rescript</i>) is legible, it is an additional witness to TR. καὶ πῦρ ἵνα, <i>and fire + in order that</i>, RP- text P1904 F1859=10/13 (but f without καὶ) vs. ἵνα καὶ πῦρ, <i>in order that + also</i> <i>fire</i>, RP-marg TR F1859=2/13 (Scrivener's gm) vs. another reading, F1859=1/13 (Scrivener's n). ἐκ τοῦ οὐρανοῦ καταβαίνει, <i>out of</i> <i>heaven should descend</i>, RP-text P1904 F1859=10/13 vs. ποιῇ καταβαίνειν ἐκ τοῦ οὐρανοῦ, <i>he should make descend</i> <i>from heaven</i>, RP-marg TR F1859=2/13 (Scrivener's gm) vs. another reading, F1859=1/13 (Scrivener's n). ἐπὶ, <i>onto</i>, RP-text F1859=10/13 vs. εἰς, <i>into</i> → <i>onto</i>, RP-marg P1904 TR F1859=3/13 (Scrivener's gmn).

Rev 13:14	Καὶ πλανᾷ {RP-text: τοὺς ἐμούς} [RP-marg P1904 TR: -] τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα τῷ θηρίῳ {RP TR: ὃ} [P1904: ὅς] {RP P1904: εἶχεν} [TR: ἔχει] {RP-text P1904 TR: τὴν} [RP-marg: -] πληγὴν {RP-text: καὶ ἔζησεν ἀπὸ τῆς μαχαίρας} [RP-marg P1904 TR: τῆς μαχαίρας καὶ ἔζησεν].	And he <u>led</u> those {RP-text: of mine} [RP-marg P1904 TR: -] who dwell on the earth astray by the signs which <u>he was granted</u> to perform in the presence of the beast, telling those <i>who</i> dwell on the earth to make an image to the beast <u>who had received</u> {RP-text P1904 TR: the} [RP-marg: a] strike {RP-text: but lived after the sword <i>strike</i>} [RP-marg P1904 TR: of the sword but lived].	τοὺς ἐμούς, <i>my</i> → <i>of mine</i>: present in RP-text F1859=8/13 vs. absent in RP-marg P1904 TR F1859=5/13. Nearly a disparity (#1) with RP-text, R=8:7. AV differs textually. ὃ, <i>which</i>, RP TR F1859=11/13 (explicitly) vs. ὅς, <i>who</i>, P1904 F1859=2/13. εἶχεν, <i>had</i>, RP P1904 F1859=10/13 vs. ἔχει, <i>has</i>, TR F1859=3/13. τὴν, <i>the (strike)</i>: present in RP-text P1904 TR F1859=12/13 vs. absent in RP-marg F1859=1/13. A disparity (#2) with RP-marg (low count). καὶ ἔζησεν ἀπὸ τῆς μαχαίρας, <i>and lived (having recovered) + from (or: after) the sword</i>, RP-text F1859=8/13 vs. τῆς μαχαίρας καὶ ἔζησεν, <i>(stroke) of the sword + and lived</i>, RP-marg P1904 TR F1859=5/13. Nearly a disparity (#3) with RP-text, R=8:7. led ← <i>leads</i>. he was granted ← <i>were granted to him</i>. {RP-text: after ← <i>from</i>, a Hebraism (יָד), as in Ezek 38:8.}
Rev 13:15	Καὶ ἐδόθη αὐτῷ {RP P1904: πνεῦμα δοῦναι} [TR: δοῦναι πνεῦμα] τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ, ὅσοι {RP P1904: ἔαν} [TR: ἄν] μὴ προσκυνήσωσιν {RP P1904: τῇ εἰκόνι} [TR: τὴν εἰκόνα] τοῦ θηρίου, {RP: - } [P1904 TR: ἵνα] ἀποκτανθῶσιν.	And <u>he was granted to impart a spirit</u> to the image of the beast so that the image of the beast should both speak and cause <u>any who <i>did not worship</i> the image of the beast to be put to death</u>.	πνεῦμα δοῦναι, <i>spirit + to give</i>, RP P1904 F1859=10/13 vs. δοῦναι πνεῦμα, <i>to give + spirit</i>, TR F1859=3/13. ἔαν, <i>(who)ever / any (who)</i> (non-classical form), RP P1904 F1859=10/13 vs. ἄν, <i>(who)ever</i> (classical form), TR F1859=1/13 vs. word absent, F1859=2/13. τῇ εἰκόνι, <i>the image</i> (dative), RP P1904 F1859=11/13 vs. τὴν εἰκόνα, <i>the image</i> (accusative), TR F1859=2/13. ἵνα, <i>that (they should die) → to be (put to death)</i>: absent in RP F1859=10/12 vs. present in P1904 TR F1859=2/12. he was granted ← <i>it was granted to him</i>. spirit: AV differs somewhat, <i>life</i>. who <i>did not worship</i> ← <i>as many as, if they did not worship</i>.

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

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

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

Rev 14:5	Καὶ {RP-text: οὐχ εὐρέθη ἐν τῷ στόματι αὐτῶν ψεῦδος} [RP-marg: ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη ψεῦδος] [P1904: οὐχ εὐρέθη ψεῦδος ἐν τῷ στόματι αὐτῶν] [TR: ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη δόλος]· ἄμωμοι γάρ εἰσιν {RP P1904: - } [TR: ἐνώπιον τοῦ θρόνου τοῦ θεοῦ].	And {RP-text P1904: no falsehood was found in their mouth} [RP-marg: in their mouth no falsehood was found] [TR: in their mouth no deceit was found], for they are without blemish {RP P1904: - } [TR: before the throne of God].	οὐχ εὐρέθη ἐν τῷ στόματι αὐτῶν ψεῦδος, <i>not was found + in their mouth + falsehood</i>, RP-text F1859=9/12 vs. ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη ψεῦδος, <i>in their mouth + not was found + falsehood</i>, RP-marg F1859=0/12 vs. οὐχ εὐρέθη ψεῦδος ἐν τῷ στόματι αὐτῶν, <i>not was found + falsehood + in their mouth</i>, P1904 F1859=0/12 vs. ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη δόλος, <i>in their mouth + not was found + deceit</i>, TR F1859=0/12 vs. οὐχ εὐρέθη ἐν τῷ στόματι αὐτῶν δόλος, <i>not was found + in their mouth + deceit</i>, F1859=3/12. A disparity with RP-marg (zero count). ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, <i>in the presence of the throne of God</i>: absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12. AV differs textually. Zeph 3:13.
Rev 14:6	Καὶ εἶδον {RP: - } [P1904 TR: ἄλλον] ἄγγελον {RP P1904: πετόμενον} [TR: πετώμενον] ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον, εὐαγγελίσαι {RP TR: - } [P1904: ἐπὶ] τοὺς {RP P1904: καθημένους} [TR: κατοικοῦντας] ἐπὶ τῆς γῆς, καὶ {RP P1904: ἐπὶ} [TR: -] πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν,	Then I saw {RP: an} [P1904 TR: another] angel <u>flying</u> overhead, having an age-abiding gospel to preach to those <u>dwelling</u> on the earth, and to every nation and tribe and tongue and people,	ἄλλον, <i>another</i>: absent in RP F1859=10/12 vs. present in P1904 TR F1859=2/12 (Scrivener's <u>gh</u>). πετόμενον, <i>flying (1)</i>, RP P1904 F1859=9/11 vs. πετώμενον, <i>flying (2)</i>, TR F1859=2/11 (Scrivener's <u>ln</u>). ἐπὶ, <i>at, to (those dwelling)</i>: absent in RP TR F1859=12/12 vs. present in P1904 F1859=0/12. καθημένους, <i>sitting → dwelling</i> (a Hebraism, כּוֹשֵׁן), RP P1904 F1859=9/12 vs. κατοικοῦντας, <i>dwelling</i>, TR F1859=2/12 (Scrivener's <u>fn</u>) vs. another reading, F1859=1/12 (Scrivener's <u>j</u>). ἐπὶ, <i>to (every nation)</i>: present in RP P1904 F1859=11/12 vs. absent in TR F1859=1/12 (Scrivener's <u>n</u>).

Rev 14:7	{RP P1904: λέγων} [TR: λέγοντα] ἐν φωνῇ μεγάλῃ, φοβήθητε τὸν {RP-text P1904: κύριον} [RP-marg TR: θεόν], καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε {RP-text: αὐτὸν τὸν ποιήσαντα} [RP-marg P1904 TR: τῷ ποιήσαντι] τὸν οὐρανὸν καὶ τὴν γῆν καὶ {RP P1904 S1894: τὴν} [S1550 E1624: -] θαλάσσαν καὶ πηγὰς ὑδάτων.	saying in a loud voice, “Fear {RP-text P1904: the Lord} [RP-marg TR: God] and give him glory, for the hour of his judgment has come. And worship him {RP-text: who} [RP-marg P1904 TR: who] made heaven and earth and {RP P1904 S1894: the} [S1550 E1624: <i>the</i>] sea and <i>the</i> sources of water.”	λέγων, <i>saying</i> (nominative), RP P1904 F1859=12/12 vs. λέγοντα, <i>saying</i> (accusative, concordant with the angel of the previous verse), TR F1859=0/12. κύριον, <i>Lord</i>, RP-text P1904 F1859=9/12 vs. θεόν, <i>God</i>, RP-marg TR F1859=3/12 (Scrivener's <u>ghn</u>). AV differs textually. αὐτὸν τὸν ποιήσαντα, <i>him who made</i>, RP-text F1859=9/12 vs. τῷ ποιήσαντι, <i>the (one) who made</i>, RP-marg P1904 TR F1859=3/12 (Scrivener's <u>ghl</u>). τὴν, <i>the (sea)</i>: present in RP P1904 S1894 F1859=11/12 vs. absent in S1550 E1624 F1859=1/12 (Scrivener's <u>g</u>). Gen 1:1, Ps 33:6, Ps 124:8.
Rev 14:8	Καὶ ἄλλος {RP-text P1904: δεύτερος ἄγγελος} [RP-marg: ἄγγελος δεύτερος] [TR: ἄγγελος] ἠκολούθησεν, λέγων, “Ἐπεσεν {RP-text: -} [RP-marg P1904 TR: ἔπεσεν] {RP P1904 S1550 S1894: Βαβυλῶν} [E1624: Βαβουλῶν] {RP P1904: -} [TR: ἡ πόλις] ἡ μεγάλη, {RP: -} [P1904: ἡ] [TR: ὅτι] ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν πάντα {RP: τὰ} [P1904 TR: -] ἔθνη.	Then {RP-text P1904: another, a second angel,} [RP-marg: another angel, a second one,] [TR: another angel] followed and said, “Babylon the great {RP-text: has fallen. It} [RP-marg: has fallen, it has fallen. It] [P1904: has fallen, it has fallen, which] [TR: city has fallen, it has fallen, because it] made all {RP: the} [P1904 TR: <i>the</i>] nations drink from the wine of the wrath of her fornication.”	δεύτερος ἄγγελος, <i>second + angel</i>, RP-text P1904 F1859=8/12 vs. ἄγγελος δεύτερος, <i>angel + second</i>, RP-marg F1859=2/12 vs. ἄγγελος, <i>angel</i>, TR F1859=1/12 vs. δεύτερος, <i>second</i>, F1859=1/12. AV differs textually. ἔπεσεν, <i>fell (second occurrence in verse)</i>: absent, so with one ἔπεσε(ν), in RP-text F1859=9/12 vs. present in RP-marg P1904 TR F1859=3/12. Βαβυλῶν, <i>Babylon</i>, RP P1904 S1550 S1894 F1859=12/12 vs. Βαβουλῶν, <i>Baboulon</i> (→ <i>Babylon</i>), E1624 F1859=0/12. ἡ πόλις, <i>the city</i>: absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12. AV differs textually. words below absent, RP F1859=10/11 vs. ἡ, <i>the (one)</i>, P1904 F1859=1/11 vs. ὅτι, <i>because</i>, TR F1859=0/11. τὰ, <i>the (nations)</i>: present in RP F1859=11/12 vs. absent in P1904 TR F1859=1/12. Isa 21:9, Jer 51:8.

Rev 14:9	Καὶ {RP P1904: ἄλλος} [TR: -] {RP P1904: ἄγγελος τρίτος} [TR: τρίτος ἄγγελος] ἠκολούθησεν αὐτοῖς, λέγων ἐν φωνῇ μεγάλῃ, Εἴ τις {RP P1904: προσκυνεῖ τὸ θηρίον} [TR: τὸ θηρίον προσκυνεῖ] καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει {RP TR: - } [P1904: τὸ] χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ, ἢ ἐπὶ τὴν χεῖρα αὐτοῦ,	Then {RP P1904: another angel, a third one,} [TR: a third angel] followed them and said in a loud voice, “If anyone worships the <u>beast</u> or his <u>image</u> or <u>takes</u> {RP TR: a} [P1904: the] mark on his forehead or on his hand,	ἄλλος, <i>another</i>: present in RP P1904 F1859=12/12 vs. absent in TR F1859=0/12. ἄγγελος τρίτος, <i>an angel + third</i>, RP P1904 F1859=11/12 vs. τρίτος ἄγγελος, <i>third + an angel</i>, TR F1859=0/12 vs. τρίτος, <i>third</i>, F1859=1/12 (Scrivener's f). προσκυνεῖ τὸ θηρίον, <i>worships + the beast</i>, RP P1904 F1859=10/12 vs. τὸ θηρίον προσκυνεῖ, <i>the beast (grammatical object) + worships</i>, TR F1859=0/12 vs. two other readings, F1859=2/12 (Scrivener's fg). τὸ, <i>the (mark)</i>: absent in RP TR F1859=10/12 vs. present in P1904 F1859=2/12 (Scrivener's gn). or (2x): disjunctive use of καί, as in Luke 12:38, 2 Cor 13:1.
Rev 14:10	καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ, τοῦ κεκρασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἁγίων ἀγγέλων, καὶ ἐνώπιον τοῦ ἀρνίου·	then he will drink from the wine of the wrath of God, <u>poured undiluted</u> in the cup of his anger, and he will be tormented by fire and sulphur before the holy angels and before the lamb.	poured undiluted ← <i>mixed unmixed</i>, but the words take on a broader meaning.
Rev 14:11	καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν {RP P1904: εἰς αἰῶνας αἰώνων ἀναβαίνει} [TR: ἀναβαίνει εἰς αἰῶνας αἰώνων]· καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνούντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.	And the smoke of their torment will ascend throughout the durations of the ages, and those <u>who</u> worship the <u>beast</u> or his <u>image</u>, or anyone <u>who</u> takes the mark of his name, have no rest day or night.”	εἰς αἰῶνας αἰώνων ἀναβαίνει, <i>in ages of ages + ascends</i>, RP P1904 F1859=12/12 (with minor variations in fglnt) vs. ἀναβαίνει εἰς αἰῶνας αἰώνων, <i>ascends + in ages of ages</i>, TR F1859=0/12. will ascend ← <i>ascends</i>. or (2x): disjunctive use of καί. See Rev 14:9. who ← <i>if he</i>. Isa 34:10.

Rev 14:12	ᾧδε {RP P1904: ἡ} [TR: -] ὑπομονή τῶν ἁγίων ἐστίν· {RP-text P1904: - } [RP-marg TR: ᾧδε] οἱ τηροῦντες τὰς ἐντολάς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ.	This is {RP P1904: the} [TR: <i>the</i>] patience of the <u>saints</u> {RP-text P1904: , } [RP-marg TR: ; here <i>are</i>] those <i>who</i> keep the commandments of God and the faith of Jesus.	ἡ, <i>the (endurance → patience)</i>: present in RP P1904 F1859=11/12 vs. absent in TR F1859=1/12 (Scrivener's n). ᾧδε, <i>here</i>: absent in RP-text P1904 F1859=9/12 vs. present in RP-marg TR F1859=3/12 (Scrivener's hln). This ← <i>Here</i>. saints: see Matt 27:52.
Rev 14:13	Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης {RP-text P1904: - } [RP-marg TR: μοι], Γράψον, Μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπ' ἄρτι· {RP-text: λέγει Ναὶ} [RP-marg P1904 TR: Ναί, λέγει] τὸ πνεῦμα, ἵνα ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν· τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.	Then I heard a voice from heaven saying {RP-text P1904: - } [RP-marg TR: to me], “Write, ‘Blessed <i>are</i> the dead who die in <i>the</i> Lord from now <i>on</i>.’ {RP-text: The spirit says, ‘Yes, let} [RP-marg P1904 TR: ‘Yes’, says the spirit, ‘Let] them rest from their toilings, but their works <u>go along with</u> them.’ ”	μοι, <i>to me</i>: absent in RP-text P1904 F1859=10/12 vs. present in RP-marg TR F1859=2/12 (Scrivener's <u>hn</u>). λέγει Ναὶ, <i>says + “Yes”</i>, RP-text F1859=9/12 vs. Ναί, λέγει, “Yes” + <i>says</i>, RP-marg P1904 TR F1859=2/12 (Scrivener's gn) vs. another reading, F1859=1/12 (Scrivener's k). go along with ← <i>follow with</i>.
Rev 14:14	Καὶ εἶδον, καὶ ἶδού, νεφέλη λευκή, καὶ ἐπὶ τὴν νεφέλην {RP: καθήμενον} [P1904 TR: κατήμενος] {RP: ὅμοιον} [P1904 TR: ὅμοιος] υἱῷ ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στεφάνον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὄξύ.	And I looked, and <u>there was</u> a white cloud, and on the cloud {RP: <i>I saw someone</i>} [P1904 TR: <i>there was someone</i>] with the appearance of the son of man sitting, having a golden crown on his head, and a sharp <u>sickle</u> in his hand.	καθήμενον, <i>sitting</i> (accusative, object of <i>I saw</i>), RP F1859=10/14 vs. κατήμενος, <i>sitting</i> (nominative, after <i>behold</i>), P1904 TR F1859=4/14 (Scrivener's <i>ah**jl</i>). ὅμοιον, <i>like → with the appearance of</i> (accusative, object of <i>I saw</i>), RP F1859=10/14 vs. ὅμοιος, <i>like</i> (nominative, after <i>behold</i>), P1904 TR F1859=4/14 (Scrivener's <i>h**jlm</i>). Dan 7:13. there was ← <i>behold</i>. sickle: or <i>scythe</i>, but for grapes (Rev 14:18), <i>sickle</i>.

Rev 14:15	Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κραζὼν ἐν {RP P1904: φωνῇ μεγάλῃ} [TR: μεγάλη φωνῇ] τῷ καθεμένῳ ἐπὶ τῆς νεφέλης, Πέμπων τὸ δρέπανον σου καὶ θερίσον· ὅτι {RP P1904: ἦλθεν} [TR: ἦλθεν σοι] ἡ ὥρα {RP-text: -} [RP-marg P1904 TR: τοῦ] θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς.	And another angel went out of the sanctuary, crying out in a loud voice to the <u>one</u> sitting on the cloud, “ Thrust in your sickle and reap, because the time {RP P1904: of reaping} [TR: for you to reap] has come, because the harvest of the earth has become dry.”	φωνῇ μεγάλῃ, <i>a voice + loud</i> , RP P1904 F1859=13/13 vs. μεγάλη φωνῇ, <i>a loud + voice</i> , TR F1859=0/13. σοι, <i>for / of you</i> : absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's I). AV differs textually. τοῦ, (<i>of</i>) the (<i>reaping</i>): absent in RP-text F1859=8/13 vs. present in RP-marg P1904 TR F1859=5/13 (Scrivener's aeghk). Nearly a disparity with RP-text, R=8:7. Joel 4:13^{MT} (Joel 3:13^{AV}). dry: AV differs somewhat (<i>ripe</i>).
Rev 14:16	Καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.	Then he <i>who was</i> sitting on the cloud thrust his sickle into the earth and the earth was reaped.	
Rev 14:17	Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ.	Then another angel went out of the sanctuary which <i>is</i> in heaven, he too having a sharp sickle.	
Rev 14:18	Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός, καὶ ἐφώνησεν {RP-text P1904 TR: -} [RP-marg: ἐν] κραυγῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὀξύ, λέγων, Πέμπων σου τὸ δρέπανον τὸ ὀξύ καὶ τρύγησον τοὺς βότρυας {RP P1904 E1624 S1894: τῆς ἀμπέλου}, [S1550: -] τῆς γῆς, ὅτι {RP-text TR: ἤκμασαν αἱ σταφυλαὶ} [RP-marg P1904: ἤκμασεν ἡ σταφυλὴ] {RP-text TR: αὐτῆς} [RP-marg P1904: τῆς γῆς].	And another angel went out of the altar, having authority over fire, and he called with a loud shout to the <u>one who</u> had the sharp sickle and said, “Thrust in your sharp sickle and harvest the grapes {RP P1904 E1624 S1894: of the vine} [S1550: -] of the earth, because {RP-text TR: its grapes} [RP-marg P1904: the grapes of the earth] <u>have ripened.</u> ”	ἐν, <i>with (a loud shout)</i> : absent in RP-text P1904 TR F1859=8/12 vs. present in RP-marg F1859=4/12. τῆς ἀμπέλου, <i>of the vine</i> : present in RP P1904 E1624 S1894 F1859=12/12 vs. absent in S1550 F1859=0/12. ἤκμασαν αἱ σταφυλαὶ, <i>the bunches of grapes ripened</i> , RP-text TR F1859=3/11 vs. ἤκμασεν ἡ σταφυλὴ, <i>the bunch of grapes ripened</i> , RP-marg P1904 F1859=8/11. A disparity (#1) with RP-text, R=5:9. αὐτῆς, <i>its</i> , RP-text TR F1859=3/12 vs. τῆς γῆς, <i>of the earth</i> , RP-marg P1904 F1859=9/12. A disparity (#2) with RP-text, R=4:10.

Rev 14:19	Καὶ {RP-text P1904 TR: ἔβαλεν} [RP-marg: ἐξέβαλεν] ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησεν τὴν ἄμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ {RP: τὸν μέγαν} [P1904 TR: τὴν μεγάλην].	So the angel {RP-text P1904 TR: thrust} [RP-marg: thrust out] his sickle into the earth and harvested the vine of the earth, and he put <i>it</i> in the great wine press of the wrath of God.	ἔβαλεν, <i>cast</i> → <i>thrust</i>, RP-text P1904 TR F1859=4/12 (Scrivener's fghn) vs. ἐξέβαλεν, <i>cast out</i>, RP-marg F1859=8/12. A weak disparity with RP-text, R=6:8. τὸν μέγαν, <i>the great</i> (masculine, as <i>God</i> and <i>wrath</i>, but accusative, as <i>vat</i>, which is feminine, so not strictly in agreement with any, but we take it with <i>vat</i>), RP F1859=8/12 vs. τὴν μεγάλην, <i>the great</i> (accusative feminine, agrees with <i>vat</i>), P1904 TR F1859=4/12 (Scrivener's glmn).
Rev 14:20	Καὶ ἐπατήθη ἡ ληνὸς {RP: ἔξωθεν} [P1904 TR: ἔξω] τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων, ἀπὸ σταδίων {RP-text P1904 TR: χιλίων ἑξακοσίων} [RP-marg: ΑΧ].	And the wine press was trodden outside the city, and blood came out of the wine vat up to a horse's bridle <i>height over a radius of one thousand six hundred stades.</i>	ἔξωθεν, (<i>from</i>) <i>outside</i>, RP F1859=11/12 vs. ἔξω, <i>outside</i>, P1904 TR F1859=1/12 (Scrivener's n). χιλίων ἑξακοσίων, <i>one thousand six hundred</i>, RP-text P1904 TR F1859=8/12 vs. ΑΧ, <i>1600</i>, RP-marg F1859=4/12 (Scrivener's dfjn). Isa 63:3. one thousand six hundred stades: about 160 miles (260 km.).
Rev 15:1	Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστόν, ἄγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ θεοῦ.	Then I saw another sign in heaven, great and wondrous, seven angels <i>who</i> had the seven last plagues, because the wrath of God is concluded in <u>them</u>.	them: i.e. <i>the plagues</i>, with which the word is grammatically concordant.

Rev 15:2	Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρὶ, καὶ τοὺς νικῶντας {RP-text P1904 TR: ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνης} [RP-marg: ἐκ τῆς εἰκόνης καὶ ἐκ τοῦ θηρίου] αὐτοῦ καὶ {RP P1904: - } [TR: ἐκ τοῦ χαράγματος αὐτοῦ,] ἐκ τοῦ ἁριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας {RP-text TR: - } [RP-marg P1904: τὰς] κιθάρas τοῦ θεοῦ.	And I saw a kind of sea of glass mixed with fire, and I saw those <i>who had been</i> victorious {RP-text P1904 TR: over the beast and over his image} [RP-marg: over the image and over the <u>beast on it</u>] and {RP P1904: - } [TR: over his mark, <i>and</i>] over the number of his name, standing on the sea of glass, having {RP-text TR: - } [RP-marg P1904: the] harps of God,	ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνης, <i>over the beast + and the image</i>, RP-text P1904 TR F1859=4/12 (Scrivener's <u>hlmm</u>) vs. ἐκ τῆς εἰκόνης καὶ ἐκ τοῦ θηρίου, <i>over the image + and the beast</i>, RP-marg F1859=8/12 (but kl without second ἐκ). A weak disparity (#1) with RP-text, R=6:8. ἐκ τοῦ χαράγματος αὐτοῦ, <i>and of his mark</i>: absent in RP P1904 F1859=10/12 vs. present in TR F1859=2/12 (Scrivener's <u>mn</u>). AV differs textually. τὰς, <i>the (harps)</i>: absent in RP-text TR F1859=6/12 (Scrivener's <u>cfghkn</u>) vs. present in RP-marg P1904 F1859=6/12 (Scrivener's <u>bdejlm</u>). Nearly a disparity (#2) with RP-text, R=7:7. [TR: the beast on it ← <i>the beast of it</i>.]
Rev 15:3	Καὶ ᾄδουσιν τὴν ᾠδὴν {RP P1904: Μωϋσέως} [TR: Μωσέως] {RP P1904 S1894: τοῦ} [S1550 E1624: -] δούλου τοῦ θεοῦ, καὶ τὴν ᾠδὴν τοῦ ἀρνίου, λέγοντες, Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, κύριε ὁ θεός ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν {RP P1904: ἐθνῶν} [TR: ἁγίων].	and they sang the Song of Moses {RP P1904 S1894: the} [S1550 E1624: <i>the</i>] servant of God, and the song of the lamb, <u>which</u> reads, “Great and wondrous are your works, O Lord God Almighty. Righteous and true are your ways, O king of the {RP P1904: nations} [TR: <u>saints</u>].	Μωϋσέως, <i>Moiïses</i>, RP P1904 F1859=5/12 vs. Μωσέως, <i>Moses</i>, TR F1859=2/12 vs. another spelling, F1859=4/12 vs. whole phrase absent, F1859=1/12. τοῦ, <i>of the (servant)</i>: present in RP P1904 S1894 F1859=2/12 vs. absent in S1550 E1624 F1859=9/12 vs. whole phrase absent, F1859=1/12. A disparity with RP, R=4:10. ἐθνῶν, <i>of nations</i>, RP P1904 F1859=11/12 vs. ἁγίων, <i>of saints</i>, TR F1859=0/12 vs. another reading, F1859=1/12. AV differs textually. Deut 32 (Song of Moses); Ps 86:9-11 (allusion); Ps 145:17. which reads ← <i>saying</i>. [TR: saints: see Matt 27:52.]

Rev 15:4	Τίς οὐ μὴ φοβηθῇ {RP TR: σε} [P1904: -], κύριε, καὶ {RP-text P1904 TR: δοξάση} [RP-marg: δοξάσει] τὸ ὄνομά σου; Ὅτι μόνος {RP: ἅγιος} [P1904 TR: ὅσιος]· ὅτι {RP-text P1904 TR: πάντα τὰ ἔθνη} [RP-marg: πάντες] ἤξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.	Who can possibly not fear {RP TR: you} [P1904: you], O Lord, And not glorify your name? For you alone are {RP: holy} [P1904 TR: sacred], For {RP-text P1904 TR: all the nations} [RP-marg: all] will come and worship before you, For your righteous decrees have been made manifest.”	σε, (<i>fear</i>) you: present in RP TR F1859=11/12 vs. absent in P1904 F1859=1/12 (Scrivener's f, also lacking κύριε). δοξάση, <i>glorify</i> (aorist subjunctive, governed by οὐ μὴ), RP-text P1904 TR F1859=9/12 vs. δοξάσει, <i>will glorify</i> (future indicative), RP-marg F1859=3/12 (Scrivener's gmn). ἅγιος, <i>holy</i>, RP F1859=11/12 vs. ὅσιος, <i>sacred</i>, P1904 TR F1859=1/12 (Scrivener's n). πάντα τὰ ἔθνη, <i>all the nations</i>, RP-text P1904 TR F1859=3/11 (Scrivener's bhn) vs. πάντες, <i>everyone</i>, RP-marg F1859=7/11 vs. another reading, F1859=1/11 (Scrivener's g). A weak disparity with RP-text, R=5:7. Jer 10:7.
Rev 15:5	Καὶ μετὰ ταῦτα εἶδον, καὶ {RP P1904: - } [TR: ἰδοῦ,] ἠνοιγῇ ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ.	Then after these <i>things</i> I looked, and {RP P1904: - } [TR: behold,] the sanctuary of the tabernacle of the testimony was opened in heaven,	ἰδοῦ, <i>behold</i>: absent in RP P1904 F1859=11/11 vs. present in TR F1859=0/11.
Rev 15:6	καὶ ἐξηλθον οἱ ἑπτὰ ἄγγελοι {RP P1904: οἱ} [TR: -] ἔχοντες τὰς ἑπτὰ πληγὰς {RP-text P1904 TR: ἐκ τοῦ ναοῦ} [RP-marg: -], {RP P1904: οἱ ἦσαν} [TR: -] ἐνδεδυμένοι λίνον καθαρὸν {RP P1904: - } [TR: καὶ] λαμπρόν, καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσαῖς.	and the seven angels {RP P1904: who} [TR: <i>who</i>] had the seven plagues went {RP-text P1904: out of the sanctuary, and they were} [RP-marg: out, and they were] [TR: out of the sanctuary,] clothed in pure {RP P1904: - } [TR: and] bright linen and <i>were</i> girded around the <i>breast</i> with golden girdles,	οἱ, (<i>seven angels</i>) who: present in RP P1904 F1859=9/12 vs. absent in TR F1859=3/12 (Scrivener's bde). ἐκ τοῦ ναοῦ, <i>out of the sanctuary</i>: present in RP-text P1904 TR F1859=6/12 (Scrivener's begln) vs. absent in RP-marg F1859=6/12 (Scrivener's cdfjkm). οἱ ἦσαν, <i>who were</i>: present in RP P1904 F1859=10/12 vs. absent in TR F1859=2/12 (Scrivener's gn). καὶ, <i>and (shining)</i>: absent in RP P1904 F1859=11/12 vs. present in TR F1859=0/12 vs. whole phrase absent, F1859=1/12 (Scrivener's b). breast ← <i>breasts</i>.

Rev 15:7	καὶ ἓν ἐκ τῶν τεσσάρων ζώων ἔδωκεν τοῖς ἑπτὰ ἁγγέλοις ἑπτὰ φιάλας χρυσᾶς γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ ζώντος εἰς τοὺς αἰῶνας τῶν αἰώνων.	and one of the four living beings gave the seven angels seven golden vials, full of the wrath of God, who lives throughout the durations of the ages,	
Rev 15:8	Καὶ ἐγεμίσθη ὁ ναὸς {RP-text TR: - } [RP- marg P1904: ἐκ τοῦ] καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ, καὶ ἐκ τῆς δυνάμεως αὐτοῦ· καὶ οὐδεὶς {RP-text P1904: ἐδύνατο} [RP- marg TR: ἡδύνατο] εἰσελθεῖν εἰς τὸν ναόν, ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἁγγέλων.	and the sanctuary was filled {RP-text TR: with smoke from} [RP-marg P1904: by the smoke of] the glory of God and from his power, and no-one could enter into the sanctuary until the seven plagues of the seven angels were completed.	ἐκ τοῦ, <i>out of</i> → <i>with (smoke)</i> : absent in RP-text TR F1859=5/13 (Scrivener's bghln) vs. present in RP-marg P1904 F1859=8/13. A disparity with RP-text, R=6:9. ἐδύνατο, <i>could (1)</i> , RP-text P1904 F1859=8/13 vs. ἡδύνατο, <i>could (2)</i> , RP- marg TR F1859=5/13 (Scrivener's fghmn). Ex 40:34, 1 Ki 8:10, Isa 6:4, 2 Chr 5:13.
Rev 16:1	Καὶ ἤκουσα {RP TR: φωνῆς μεγάλης} [P1904: μεγάλης φωνῆς] {RP-text P1904 TR: ἐκ τοῦ ναοῦ} [RP- marg: -], λεγούσης τοῖς ἑπτὰ ἁγγέλοις, Ὑπάγετε, {RP-text P1904 TR: καὶ} [RP- marg: -] ἐκχέετε τὰς {RP P1904: ἑπτὰ} [TR: -] φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς τὴν γῆν.	Then I heard a <u>loud</u> <u>voice</u> {RP-text P1904 TR: from the sanctuary} [RP-marg: -] saying to the seven angels, “Depart {RP- text P1904 TR: and} [RP-marg: ;] pour out the {RP P1904: seven} [TR: -] vials of the wrath of God on the earth.”	φωνῆς μεγάλης, <i>voice + loud</i> , RP TR F1859=7/13 (Scrivener's aehklmn) vs. μεγάλης φωνῆς, <i>loud + voice</i> , P1904 F1859=6/13. Nearly a disparity (#1) with RP, R=7:6. ἐκ τοῦ ναοῦ, <i>from the sanctuary</i> : present in RP-text P1904 TR F1859=4/13 (Scrivener's ghmn) vs. absent in RP-marg F1859=9/13. A disparity (#2) with RP-text, R=6:9. καὶ, <i>and (pour)</i> : present in RP-text P1904 TR F1859=10/13 vs. absent in RP-marg F1859=3/13 (Scrivener's hln). ἑπτὰ, <i>seven</i> : present in RP P1904 F1859=11/13 (g using the symbol ζ) vs. absent in TR F1859=2/13 (Scrivener's hn). AV differs textually.

Rev 16:2	Καὶ ἀπῆλθεν ὁ πρῶτος, καὶ ἐξέχεεν τὴν φιάλην αὐτοῦ {RP-text P1904: εἰς} [RP-marg TR: ἐπὶ] τὴν γῆν· καὶ ἐγένετο ἑλκος κακὸν καὶ πονηρὸν {RP P1904: ἐπὶ} [TR: εἰς] τοὺς ἄνθρωπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς {RP P1904: προσκυνούντας τῇ εἰκόνι αὐτοῦ} [TR: τῇ εἰκόνι αὐτοῦ προσκυνούντας].	And the first <i>one</i> departed and poured his vial out on <u>the earth</u>. Then a noxious and troublesome ulcer <i>plague</i> came on those men who had the mark of the beast and those <u>who worshipped his image</u>.	εἰς, <i>onto (the earth)</i>, RP-text P1904 F1859=10/12 vs. ἐπὶ, <i>on</i>, RP-marg TR F1859=2/12 (Scrivener's <u>hn</u>). ἐπὶ, <i>on (those men)</i>, RP P1904 F1859=10/12 vs. εἰς, <i>onto, over</i>, TR F1859=2/12 (Scrivener's <u>hn</u>). προσκυνούντας τῇ εἰκόνι αὐτοῦ, <i>who had worshipped + his image</i>, RP P1904 F1859=13/13 (with minor variations in ekln) vs. τῇ εἰκόνι αὐτοῦ προσκυνούντας, <i>his image + who had worshipped</i>, TR F1859=0/13. Ex 9:9.
Rev 16:3	Καὶ ὁ δεύτερος ἄγγελος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ {RP-text P1904 TR: ζῶσα} [RP-marg: -] ἀπέθανεν ἐν τῇ θαλάσῃ.	Then the second angel poured his vial out on the sea, and it became blood as of <i>someone</i> dead, and every {RP-text P1904 TR: living} [RP-marg: -] <u>soul</u> in <u>the sea</u> died.	ζῶσα, <i>living</i>: present in RP-text P1904 TR F1859=3/13 (Scrivener's <u>hln</u>) vs. absent in RP-marg F1859=9/13 vs. another reading, F1859=1/13 (Scrivener's g). A disparity with RP-text, R=5:9. Ex 7:20. soul: i.e. <i>animal life-form</i>. (The Latin for <i>soul</i> is <i>anima</i>.) in the sea died ← <i>died in the sea</i>.
Rev 16:4	Καὶ ὁ τρίτος {RP-text P1904: - } [RP-marg TR: ἄγγελος] ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμούς καὶ εἰς τὰς πηγὰς τῶν ὑδάτων· καὶ ἐγένετο αἷμα.	Then the third {RP-text P1904: <i>one</i>} [RP-marg TR: angel] poured his vial out on the rivers and on the water-sources, and <u>they became blood</u>.	ἄγγελος, <i>angel</i>: absent in RP-text P1904 F1859=10/13 vs. present in RP-marg TR F1859=3/13 (Scrivener's <u>hmn</u>). AV differs textually. they became blood ← <i>it became blood</i>, or <i>blood came about</i>.

Rev 16:5	Καὶ ἤκουσα τοῦ ἁγγέλου τῶν ὑδάτων λέγοντος, Δίκαιος {RP P1904: - } [TR: κύριε,] εἶ, ὁ ὢν καὶ ὁ ἦν, {RP P1904: - } [TR: καὶ] {RP-text P1904 TR: ὁ} [RP-marg: -] {RP P1904 S1550 E1624: ὅσιος} [S1894: ἐσόμενος], ὅτι ταῦτα ἔκρινας·	And I heard the angel of the waters say, “You are righteous, {RP P1904: - } [TR: Lord,] You <i>who</i> are and who {RP P1904: were,} [TR: were and] {RP-text P1904: you <i>who</i> are holy} [RP-marg: <i>you who</i> are holy] [S1550 E1624: <i>who</i> are holy] [S1894: <i>who</i> are to be], Because you have executed judgment <i>in respect of</i> these things.	κύριε, <i>Lord</i>: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. AV differs textually. καὶ, <i>and (the sacred one)</i> → <i>who</i>: absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's g). ὁ, <i>the (sacred one)</i>: present in RP-text P1904 TR F1859=4/13 (Scrivener's bchn) vs. absent in RP-marg F1859=9/13. A disparity with RP-text, R=6:9. ὅσιος, <i>sacred</i>, RP P1904 S1550 E1624 F1859=13/13 vs. ἐσόμενος, <i>who will be (to come)</i>, S1894 F1859=0/13. AV differs textually.
Rev 16:6	ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξεχεαν, καὶ αἷμα αὐτοῖς ἔδωκας πιεῖν· {RP P1904: ἄξιόι} [TR: ἄξιοι γάρ] εἰσιν.	Since they have shed <i>the</i> blood of <i>saints</i> and prophets, So you have given them blood to drink. {RP P1904: <i>Of</i>} [TR: For <i>of</i>] <i>this</i> they are deserving.”	γάρ, <i>for</i> (with <i>deserving</i>): absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. saints: see Matt 27:52.
Rev 16:7	Καὶ ἤκουσα {RP P1904: - } [TR: ἄλλου ἐκ] τοῦ θυσιαστηρίου λέγοντος, Ναί, κύριε ὁ θεὸς ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαια αἱ κρίσεις σου.	And I heard {RP P1904: - } [TR: another <i>one</i> from] the altar say, “Yes, Lord God Almighty, true and righteous <i>are</i> your judgments.”	ἄλλου ἐκ, <i>another out of</i>: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. AV differs textually.
Rev 16:8	Καὶ ὁ τέταρτος {RP-text TR: ἄγγελος} [RP-marg P1904: -] ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι {RP-text P1904: ἐν πυρὶ τοὺς ἀνθρώπους} [RP-marg TR: τοὺς ἀνθρώπους ἐν πυρί].	Then the fourth {RP-text TR: angel} [RP-marg P1904: <i>one</i>] poured his vial out on the sun, and <u>he</u> <u>was</u> <u>granted</u> to scorch <u>men</u> <u>with fire</u>,	ἄγγελος, <i>angel</i>: present in RP-text TR F1859=5/13 (Scrivener's bchmn) vs. absent in RP-marg P1904 F1859=8/13. A disparity with RP-text, R=6:9. ἐν πυρὶ τοὺς ἀνθρώπους, <i>with fire + men</i>, RP-text P1904 F1859=8/12 vs. τοὺς ἀνθρώπους ἐν πυρὶ, <i>men + with fire</i>, RP-marg TR F1859=4/12 (Scrivener's fghn). he was granted ← <i>it was given to him</i>.

Rev 16:9	Καὶ ἑκαυματίσθησαν οἱ ἄνθρωποι καύμα μέγα, καὶ ἐβλάσφημσαν {RP P1904: οἱ ἄνθρωποι} [TR: -] τὸ ὄνομα τοῦ θεοῦ τοῦ ἔχοντος ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.	and men were <u>very</u> severely scorched, and {RP P1904: the men} [TR: <i>they</i>] blasphemed the name of God, who had authority over these plagues, but they did not repent by giving him glory.	οἱ ἄνθρωποι, <i>the men</i> : present in RP P1904 F1859=11/13 vs. absent in TR F1859=2/13 (Scrivener's gn). very severely scorched ← <i>scorched with great scorching</i> .
Rev 16:10	Καὶ ὁ πέμπτος {RP-text P1904: - } [RP-marg TR: ἄγγελος] ἔσχεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη· καὶ {RP-text P1904: ἔμασῶντο} [RP-marg TR: ἔμασσῶντο] τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου,	Then the fifth {RP-text P1904: <i>one</i> } [RP-marg TR: <i>angel</i>] poured his vial out on the throne of the beast, at which his kingdom became darkened, and they <u>bit</u> their tongues from the distress,	ἄγγελος, <i>angel</i> : absent in RP-text P1904 F1859=10/13 vs. present in RP-marg TR F1859=3/13 (Scrivener's hmn). AV differs textually. ἔμασῶντο, <i>they were chewing</i> → <i>bit</i> (classical spelling), RP-text P1904 F1859=7/13 vs. ἔμασσῶντο, <i>they were chewing</i> (non-classical spelling), RP-marg TR F1859=5/13 (Scrivener's <u>cejmn</u>) vs. another reading, F1859=1/13 (Scrivener's l). bit ← <i>chewed</i> .
Rev 16:11	καὶ ἐβλάσφημσαν τὸν θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἐλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.	and they blasphemed the God of heaven because of their <u>distress</u> , and because of their ulcers, but they did not repent of their works.	distress ← <i>distresses</i> .
Rev 16:12	Καὶ ὁ ἕκτος {RP-text P1904: - } [RP-marg TR: ἄγγελος] ἔσχεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν {RP: - } [P1904 TR: τὸν] Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἐτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ {RP-text P1904: ἀνατολῆς} [RP-marg TR: ἀνατολῶν] ἡλίου.	Then the sixth {RP-text P1904: <i>one</i> } [RP-marg TR: <i>angel</i>] poured his vial out on the great river, {RP: <i>the</i> } [P1904 TR: <i>the</i>] Euphrates, and its water dried up, so that the way of the kings of <u>the east</u> should be prepared.	ἄγγελος, <i>angel</i> : absent in RP-text P1904 F1859=10/13 vs. present in RP-marg TR F1859=3/13 (Scrivener's <u>hmn</u>). AV differs textually. τὸν, <i>the (Euphrates)</i> : absent in RP F1859=8/12 vs. present in P1904 TR F1859=4/12 (Scrivener's <u>fgmn</u>). ἀνατολῆς, <i>east</i> (singular form), RP-text P1904 F1859=11/13 vs. ἀνατολῶν, <i>east</i> (plural form), RP-marg TR F1859=2/13 (Scrivener's hn). east ← <i>rising of sun</i> .

Rev 16:13	Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος, καὶ ἐκ τοῦ στόματος τοῦ θηρίου, καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου, πνεύματα {RP-text: ἀκάθαρτα τρία} [RP-marg P1904 TR: τρία ἀκάθαρτα] {RP P1904: ὡς βάτραχοι} [TR: ὅμοια βατράχοις].	Then I saw three <u>unclean</u> spirits, like <u>frogs</u>, <i>come out of the mouth of the dragon</i>, and out of the mouth of the beast, and out of the mouth of the false prophet,	ἀκάθαρτα τρία, <i>unclean</i> + <i>three</i>, RP-text F1859=9/13 vs. τρία ἀκάθαρτα, <i>three</i> + <i>unclean</i>, RP-marg P1904 TR F1859=4/13 (Scrivener's <u>ghln</u>). ὡς βάτραχοι, <i>as frogs</i>, RP P1904 F1859=12/13 vs. ὅμοια βατράχοις, <i>resembling frogs</i>, TR F1859=0/13 vs. another reading, F1859=1/13 (Scrivener's j).
Rev 16:14	εἰσὶν γὰρ πνεύματα {RP-text P1904: δαιμονίων} [RP-marg TR: δαιμόνων] ποιοῦντα σημεῖα, {RP P1904 E1624 S1894: ἃ ἐκπορεύεται} [S1550: ἐκπορεύεσθαι] ἐπὶ τοὺς βασιλεῖς {RP P1904: - } [TR: τῆς γῆς καὶ] τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς {RP P1904 S1894: τὸν} [S1550 E1624: -] πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης τοῦ θεοῦ τοῦ παντοκράτορος -	for they are <i>the</i> spirits of demons <i>which</i> {RP P1904 E1624 S1894: perform signs which go out} [S1550: make signs go out] to the kings {RP P1904: - } [TR: of the earth and] of the whole world, to gather them to {RP P1904 S1894: the} [S1550 E1624: <i>the</i>] war of that great day of God the Almighty.	δαιμονίων, <i>of demons</i> (diminutive form, usual in NT, probably not significant), RP-text P1904 F1859=11/13 vs. δαιμόνων, <i>of demons</i>, RP-marg TR F1859=2/13 (Scrivener's <u>hn</u>). ἃ ἐκπορεύεται, <i>which go out</i>, RP P1904 E1624 S1894 F1859=12/13 vs. ἐκπορεύεσθαι, <i>to go out</i>, S1550 F1859=1/13 (Scrivener's g). τῆς γῆς καὶ, <i>of the earth and</i>: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. AV differs textually. τὸν, <i>the (war)</i>: present in RP P1904 S1894 F1859=13/13 vs. absent in S1550 E1624 F1859=0/13.
Rev 16:15	Ἴδού, ἔρχομαι ὡς κλέπτης. Μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ, καὶ βλέπωσιν τὴν ἄσχημοσύνην αὐτοῦ -	Behold, I come as a thief. Blessed <i>is</i> he <i>who</i> watches out and keeps his clothes <i>on</i>, so that he does not walk around naked and they see his indecency.	
Rev 16:16	Καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραῖστὶ {RP-text P1904: Ἀρμαγεδών} [RP-marg: Μαγεδών] [TR: Ἀρμαγεδδών].	And he gathered them in the place called in Hebraic {RP-text P1904 TR: Armageddon} [RP-marg: Megiddo].	Ἀρμαγεδών, <i>Harmagedon</i>, RP-text P1904 F1859=4/13 (Scrivener's <u>ghlm</u>) vs. Μαγεδών, <i>Magedon</i>, RP-marg F1859=7/13 vs. Ἀρμαγεδδών, <i>Harmageddon</i>, TR F1859=0/13 vs. other spellings, Μακεδδών, Μαγιδών, <i>Makeddon</i>, <i>Magidon</i>, F1859=2/13 (Scrivener's <u>fn</u> respectively). AV and traditional English spelling: Armageddon. Ar- / Har- = <i>Mount</i>. The modern name is Megiddo. A weak disparity with RP-text, R=5:7.

Rev 16:17	Καὶ ὁ ἕβδομος {RP-text P1904: - } [RP-marg TR: ἄγγελος] ἔξεχεεν τὴν φιάλην αὐτοῦ {RP-text P1904: ἐπὶ } [RP-marg TR: εἰς] τὸν ἀέρα· καὶ ἔξηλθεν φωνὴ μεγάλη {RP TR: ἀπὸ } [P1904: ἐκ] τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπὸ τοῦ θρόνου, λέγουσα, Γέγονεν.	Then the seventh {RP-text P1904: <i>one</i> } [RP-marg TR: angel] poured his vial out on the air, and a loud voice came {RP TR: from} [P1904: out of] the sanctuary of heaven, from the throne, and it said, “It has taken place.”	ἄγγελος, <i>angel</i> : absent in RP-text P1904 F1859=10/13 vs. present in RP-marg TR F1859=3/13 (Scrivener's <u>hmn</u>). AV differs textually. ἐπὶ, <i>on (the air)</i> , RP-text P1904 F1859=9/13 vs. εἰς, <i>onto</i> , RP-marg TR F1859=4/13 (Scrivener's <i>cfhn</i>). ἀπὸ, <i>from (the sanctuary)</i> , RP TR F1859=12/13 vs. ἐκ, <i>out of</i> , P1904 F1859=1/13 (Scrivener's <i>g</i>).
Rev 16:18	Καὶ ἐγένοντο {RP: ἀστραπαὶ καὶ βρονταὶ καὶ φωναί} [P1904: ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ] [TR: φωναὶ καὶ βρονταὶ καὶ ἀστραπαί], καὶ σεισμός {RP-text: - } [RP-marg P1904 TR: ἐγένετο] μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς, τηλικούτος σεισμός, οὕτως μέγας.	Then {RP: lightning flashes and thunderclaps and sounds} [P1904: lightning flashes and sounds and thunderclaps] [TR: sounds and thunderclaps and lightning flashes] took place, and a great earthquake {RP-text: - } [RP-marg P1904 TR: took place] such as had <u>never</u> taken place since when men came into existence on earth, so great <i>was</i> such a severe earthquake.	ἀστραπαὶ καὶ βρονταὶ καὶ φωναί, <i>lightning flashes + and thunderclaps + and voices</i> , RP F1859=11/13 vs. ἀστραπαὶ καὶ φωναὶ καὶ βρονταί, <i>lightning flashes + and voices + and thunderclaps</i> , P1904 F1859=2/13 (Scrivener's <i>gn</i>) vs. φωναὶ καὶ βρονταὶ καὶ ἀστραπαί, <i>voices + and thunderclaps + and lightning flashes</i> , TR F1859=0/13. AV differs textually. ἐγένετο, <i>became, was</i> : absent in RP-text F1859=9/13 vs. present in RP-marg P1904 TR F1859=4/13 (Scrivener's <u>fghn</u>). never ← <i>not</i> .
Rev 16:19	Καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν {RP TR: ἔπεσον} [P1904: ἔπεσαν]· καὶ βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.	And the great city became <i>split</i> into three parts, and the cities of the Gentiles <u>collapsed</u> . Then Babylon the great was remembered before God by giving it the cup of the wine of the wrath of his anger.	ἔπεσον, <i>fell</i> (classical form), RP TR F1859=9/14 vs. ἔπεσαν, <i>fell</i> (non-classical form), P1904 F1859=5/14 (Scrivener's <i>dh**jln</i>). Jer 25:15.
Rev 16:20	Καὶ πᾶσα νῆσος ἔφυγεν, καὶ ὄρη οὐχ εὐρέθησαν.	And every island fled, and no mountains were <i>to be</i> found.	

Rev 16:21	Καὶ χάλαζα μεγάλη, ὥς ταλαντιαία, καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλάσφημῃσαν οἱ ἄνθρωποι τὸν θεὸν ἐκ τῆς πληγῆς τῆς χαλᾶζης· ὅτι μεγάλη ἐστὶν ἡ πληγὴ {RP-text TR: αὐτῆς} [RP-marg P1904: αὐτῇ] σφόδρα.	And a great hailstorm with stones weighing about a talent each came down from the sky on men. At this the men blasphemed God for the plague of the hail, because {RP-text TR: its impact} [RP-marg P1904: this plague] was very severe.	αὐτῆς, <i>its (impact / plague)</i> (feminine), RP-text TR F1859=6/13 (Scrivener's adghkm) vs. αὐτῇ, <i>this</i>, RP-marg P1904 F1859=5/13 (Scrivener's bcjln, but see f below) vs. αὐτῇ, <i>to it</i> (but without iota subscript, so barring diacritics, as RP-marg), F1859=1/13 (Scrivener's f) vs. αὐτοῦ, <i>its</i> (masculine), F1859=1/13 (Scrivener's e). Nearly a disparity with RP, R=7:6. talent: about 114 pounds (52 kg) [CB]. the sky: or heaven. {RP: its impact ← <i>its plague</i>.} severe ← <i>great</i>.
Rev 17:1	Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἔχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησεν μετ' ἐμοῦ, λέγων {RP P1904: - } [TR: μοι], Δεῦρο, δεῖξω σοι τὸ κρίμα τῆς πόρνῆς τῆς μεγάλης, τῆς καθημένης ἐπὶ {RP TR: τῶν ὑδάτων τῶν} [P1904: ὑδάτων] πολλῶν·	Then one of the seven angels who <i>had</i> the seven vials came and spoke with me and said {RP P1904: - } [TR: to me], “Come here, I will show you the judgment on the great whore who sits on much water,	μοι, <i>to me</i>: absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's n). τῶν ὑδάτων τῶν, <i>of the waves the (many)</i>, RP TR F1859=10/13 vs. ὑδάτων, <i>of waves</i>, P1904 F1859=3/13 (Scrivener's gmn). judgment on ← <i>judgment of</i>, objective genitive. much water ← <i>the many waters</i>.
Rev 17:2	μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν {RP P1904: οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς} [TR: ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς οἱ κατοικοῦντες τὴν γῆν].	with whom the kings of the earth committed fornication, while the inhabitants of the earth became drunk with the wine of her fornication.”	οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς, <i>the inhabitants of the earth + with the wine of her fornication</i>, RP P1904 F1859=13/13 vs. ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς οἱ κατοικοῦντες τὴν γῆν, <i>with the wine of her fornication + the inhabitants of the earth</i>, TR F1859=0/13.

Rev 17:3	καὶ ἀπήνεγκέν με εἰς ἔρημον ἐν πνεύματι· καὶ εἶδον γυναῖκα καθημένην ἐπὶ {RP TR: - } [P1904: τὸ] θηρίον {RP TR: - } [P1904: τὸ] κόκκινον, γέμον {RP-text P1904: ὀνόματα} [RP-marg TR: ὀνομάτων] βλασφημίας, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα.	And he carried me away into <i>the</i> desert in <i>the</i> spirit, and I saw a woman sitting on {RP TR: a} [P1904: the] scarlet beast, <i>the beast being</i> full of blasphemous <u>names</u>, having seven heads and ten horns.	τὸ, <i>the (beast)</i>: absent in RP TR F1859=13/13 vs. present in P1904 F1859=0/13. τὸ, <i>the (scarlet one)</i>: absent in RP TR F1859=8/13 vs. present in P1904 F1859=5/13 (Scrivener's abejk). ὀνόματα, (<i>full of</i>) <i>names</i> (accusative), RP-text P1904 F1859=9/13 (incl. g with rough breathing) vs. ὀνομάτων, (<i>full of</i>) <i>names</i> (genitive), RP-marg TR F1859=4/13 (Scrivener's <u>chmn</u>). Dan 7:19-20.
Rev 17:4	καὶ ἡ γυνὴ {RP P1904 S1894: ἦν} [S1550 E1624: ἦ] περιβεβλημένη {RP-text P1904: πορφυροῦν} [RP-marg: πορφύραν] [TR: πορφύρα] καὶ {RP P1904: κόκκινον} [TR: κοκκίνω], {RP: - } [P1904 TR: καὶ] κεχρυσωμένη {RP-text P1904: χρυσίω} [RP-marg TR: χρυσῶ] καὶ λίθω τιμίω καὶ μαργαρίταις, ἔχουσα {RP-text P1904: ποτήριον χρυσοῦν} [RP-marg TR: χρυσοῦν ποτήριον] ἐν τῇ χειρὶ αὐτῆς, γέμον βδελυγμάτων καὶ {RP P1904: τὰ ἀκάθαρτα τῆς} [TR: ἀκαθαρτητος] πορνείας {RP-text TR: αὐτῆς} [RP-marg P1904: τῆς γῆς],	Now the woman {RP P1904 S1894: was} [S1550 E1624: who <i>was</i>] clothed in <u>purple</u> and <u>scarlet</u>, {RP: - } [P1904 TR: and] gilded with <u>gold</u> and precious <u>gemstones</u> and pearls, holding a <u>golden cup</u> in her hand, full of abominations and {RP P1904: the unclean <i>things</i>} [TR: <i>the unclean</i>] of {RP-text TR: her fornication} [RP-marg P1904: the fornication of the earth],	ἦν, (<i>the woman</i>) <i>was</i>, RP P1904 S1894 F1859=13/13 vs. ἡ, (<i>the woman</i>) <i>who (was)</i>, S1550 E1624 F1859=0/13. πορφυροῦν, <i>purple</i>, RP-text P1904 F1859=10/12 vs. πορφύραν, <i>purple</i>, RP-marg F1859=2/12 vs. πορφύρα, <i>in purple</i>, TR F1859=0/12. κόκκινον, <i>scarlet</i>, RP P1904 F1859=13/13 vs. κοκκίνω, <i>in scarlet</i>, TR F1859=0/13. καὶ, <i>and (gilded)</i>: absent in RP F1859=12/13 vs. present in P1904 TR F1859=1/13. χρυσίω, <i>in golden</i>, RP-text P1904 F1859=10/13 vs. χρυσῶ, <i>with gold</i>, RP-marg TR F1859=3/13. ποτήριον χρυσοῦν, <i>cup + golden</i>, RP-text P1904 F1859=10/13 vs. χρυσοῦν ποτήριον, <i>golden + cup</i>, RP-marg TR F1859=2/13 vs. another reading, F1859=1/13. τὰ ἀκάθαρτα τῆς, <i>the unclean (things) of the</i>, RP P1904 F1859=13/13 vs. ἀκαθαρτητος, <i>of unclean</i>, TR F1859=0/13. AV differs textually. αὐτῆς, <i>her (fornication)</i>, RP-text TR F1859=6/14 vs. τῆς γῆς, <i>of the land</i>, RP-marg P1904 F1859=8/14. A weak disparity with RP-text, R=7:9. <i>gemstones</i> ← <i>stone</i>.

Rev 17:5	καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον, Μυστήριον, Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς.	and on her forehead a name <i>was</i> written: “Mystery, Babylon the Great, The Mother of the Harlots and the Abominations of the Earth.”	
Rev 17:6	Καὶ εἶδον τὴν γυναῖκα μεθύουσαν {RP-text P1904 TR: ἐκ} [RP- marg: -] τοῦ αἵματος τῶν ἁγίων {RP-text: ,} [RP-marg P1904 TR: καὶ] ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. Καὶ ἐθαύμασα, ἰδὼν αὐτήν, θαύμα μέγα.	And I saw the woman drunk <u>with</u> the blood of the <u>saints</u> {RP-text: ,} [RP-marg P1904 TR: and] with the blood of the witnesses <u>to</u> <u>Jesus</u> , and I marvelled <i>with</i> great wonder <u>as</u> <u>I</u> <u>saw</u> her.	ἐκ, <i>out (of the blood)</i> → <i>with</i> : present in RP-text P1904 TR F1859=5/12 vs. absent in RP-marg F1859=7/12. Nearly a disparity (#1) with RP-text, R=7:7. καὶ, (<i>saints</i>) <i>and</i> : absent in RP-text F1859=7/12 vs. present in RP-marg P1904 TR F1859=5/12. Nearly a disparity (#2) with RP-text, R=7:7. We note that almost the same set of ∇ saints: see Matt 27:52. to Jesus: or <i>of Jesus</i> . as I saw ← <i>having seen</i> . See Matt 23:20.
Rev 17:7	Καὶ εἶπέν μοι ὁ ἄγγελος, Διὰ τί ἐθαύμασας; {RP-text P1904: Ἐγὼ ἐρῶ σοι} [RP-marg TR: Ἐγὼ σοι ἐρῶ] τὸ μυστήριον τῆς γυναίκος, καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς ἐπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα.	Then the angel said to me, “Why did you marvel? I <u>will</u> <u>tell</u> <u>you</u> the mystery of the woman and of the beast who <i>is</i> carrying her, who has the seven heads and the ten horns .	↳ manuscripts are <i>against</i> RP-text over ἐκ above, and <i>with</i> RP-text over καὶ. This is a disparity (#3) in itself, militating that one disparity, as a reading, excludes the other. ἐρῶ σοι, <i>I will say + to you</i> , RP-text P1904 F1859=10/12 vs. σοι ἐρῶ, <i>to you +</i> <i>I will say</i> , RP-marg TR F1859=2/12 (Scrivener's <u>fh</u>). Dan 7:19-20.

Rev 17:8	{RP P1904 S1894: Τὸ θηρίον} [S1550 E1624: Θηρίον], ὃ εἶδες, ἦν, καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγειν. Καὶ θαυμάσονται οἱ κατοικοῦντες {RP-text P1904 TR: ἐπὶ τῆς γῆς} [RP-marg: τὴν γῆν], ὧν οὐ γεγραπται {RP-text TR: τὰ ὀνόματα} [RP-marg P1904c: τὸ ὄνομα] [P1904u: τὰ ὄνομα] ἐπὶ {RP-text P1904 TR: τὸ βιβλίον} [RP-marg: τοῦ βιβλίου] τῆς ζῶης ἀπὸ καταβολῆς κόσμου, {RP P1904: βλέπόντων} [TR: βλέποντες] {RP-text: ὅτι ἦν τὸ θηρίον} [RP-marg P1904: τὸ θηρίον ὅτι ἦν] [TR: τὸ θηρίον ὃ, τι ἦν], καὶ οὐκ ἔστιν, {RP P1904: καὶ παρέσται} [TR: καίπερ ἔστιν].	{RP P1904 S1894: The} [S1550 E1624: The] beast whom you saw was, but is not, but is about to ascend out of the abyss and go away to destruction. And those {RP-text P1904 TR: dwelling on} [RP-marg: who inhabit] the earth will marvel, <i>those</i> whose {RP-text TR: names have not been} [RP-marg P1904: name has not been] written in the book of life since <i>the overthrow of the</i> world, {RP P1904: when they see} [TR: <i>who see</i>] that the beast <i>was</i>, and is not, {RP P1904: but will be present} [TR: although he is].	τὸ, <i>the (beast)</i>: present in RP P1904 S1550 E1624 F1859=11/12 vs. absent in S1894 F1859=1/12. ἐπὶ τῆς γῆς, (<i>dwelling</i>) <i>on the earth</i>, RP-text P1904 TR F1859=5/12 vs. τὴν γῆν, (<i>inhabiting</i>) <i>the earth</i>, RP-marg F1859=7/12. Nearly a disparity (#1) with RP-text, R=7:7. τὰ ὀνόματα, <i>the names</i>, RP-text TR F1859=3/12 vs. τὸ ὄνομα, <i>the name</i>, RP-marg P1904 F1859=9/12. A disparity (#2) with RP-text, R=4:10. τὸ βιβλίον, (<i>into</i>) <i>the book</i>, RP-text P1904 TR F1859=2/12 vs. τοῦ βιβλίου, (<i>in</i>) <i>the book</i>, RP-marg F1859=9/12 vs. another reading, F1859=1/12. A disparity (#3) with RP-text, R=4:9. βλεπόντων, <i>seeing</i> (agreeing with ὧν), RP P1904 F1859=11/12 vs. βλέποντες, <i>seeing</i> (agreeing with κατοικοῦντες), TR F1859=1/12. ὅτι ἦν τὸ θηρίον, <i>because + was + the beast</i>, RP-text F1859=10/12 vs. τὸ θηρίον, ὅτι ἦν, <i>the beast + that / because it was</i>, RP-marg P1904 F1859=0/12 vs. τὸ θηρίον ὃ, τι ἦν, <i>the beast + which was</i>, TR F1859=2/12. A disparity (#4) with RP-marg (zero count). καὶ παρέσται, <i>and will be present</i>, RP P1904 F1859=12/12 vs. καίπερ ἔστιν, <i>although it is</i>, TR F1859=0/12. AV differs textually. Ps 69:29^{MT} (Ps 69:28^{AV}); Dan 12:1, Ex 32:32. overthrow: AV differs; see Matt 13:35.
Rev 17:9	Ὡδε ὁ νοῦς ὁ ἔχων σοφίαν. Αἱ ἑπτὰ κεφαλαὶ {RP: ἑπτὰ ὄρη εἰσὶν} [P1904: ὄρη ἑπτὰ εἰσιν] [TR: ὄρη εἰσιν ἑπτὰ], ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν.	Here <i>is</i> <u>understanding</u> comprising wisdom: the <u>seven heads</u> are <u>seven mountains</u>, on which the woman sits,	ἑπτὰ ὄρη εἰσὶν, <i>seven + mountains + are</i>, RP F1859=11/12 vs. ὄρη ἑπτὰ εἰσιν, <i>mountains + seven + are</i>, P1904 F1859=0/12 vs. ὄρη εἰσιν ἑπτὰ, <i>mountains + are + seven</i>, TR F1859=0/12 vs. another reading, F1859=1/12 (Scrivener's f). understanding comprising ← <i>a mind which has</i>.

Rev 17:10	Καὶ βασιλεῖς {RP-text: εἰσιν ἑπτά} [RP-marg P1904 TR: ἑπτά εἰσιν]· οἱ πέντε {RP-text: ἔπεσον} [RP-marg P1904 TR: ἔπεσαν], {RP P1904: - } [TR: καὶ] ὁ εἷς ἔστιν, ὁ ἄλλος οὕτω ἦλθεν· καί, ὅταν ἔλθῃ, ὀλίγον {RP-text: δεῖ αὐτὸν} [RP-marg P1904 TR: αὐτὸν δεῖ] μείναι.	and they are seven kings. Five have fallen, {RP P1904: - } [TR: and] one is <i>in existence</i>, and the other has not yet come. And when he comes, he must remain for a short <i>time</i>.	εἰσιν ἑπτά, <i>are + seven</i>, RP-text F1859=10/12 vs. ἑπτά εἰσιν, <i>seven + are</i>, RP-marg P1904 TR F1859=2/12 (Scrivener's <u>gh</u>). ἔπεσον, <i>fell</i> (classical form), RP-text F1859=10/13 vs. ἔπεσαν, <i>fell</i> (non-classical form), RP-marg P1904 TR F1859=3/13 (Scrivener's <i>dh*j</i>). καί, <i>and (the one)</i>: absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12. δεῖ αὐτὸν, <i>must + he</i>, RP-text F1859=9/12 vs. αὐτὸν δεῖ, <i>he + must</i>, RP-marg P1904 TR F1859=3/12 (Scrivener's <u>fgh</u>).
Rev 17:11	Καὶ τὸ θηρίον ὃ ἦν, καὶ οὐκ ἔστιν, καὶ αὐτὸς {RP-marg: οὗτος} ὃγδοός ἐστιν, καὶ ἐκ τῶν ἑπτά ἐστιν, καὶ εἰς ἀπώλειαν ὑπάγει.	And the beast who was, but is not, {RP-text P1904 TR: is himself} [RP-marg: this is] both <i>the eighth</i>, and <i>yet</i> is of the seven, and he <i>will</i> go away to <u>destruction</u>.	αὐτὸς, <i>he</i>, RP-text P1904 TR F1859=3/12 (Scrivener's <u>cfh</u>) vs. οὗτος, <i>this one, this man</i>, RP-marg F1859=9/12. A disparity with RP-text, R=5:9. destruction: the word also means <i>waste</i> as in Matt 26:8, but <i>destruction</i> here in view of the context of Rev 20:10-15 and 1 Cor 15:26. Despite many finite verbs, it is hard to find a suitable main verb in this sentence. We decide on (ὃγδοός) ἐστιν. There is an interesting change from neuter ὃ to masculine {RP-text P1904 TR: αὐτός} [RP-marg: οὗτος] in this verse.
Rev 17:12	Καὶ τὰ δέκα κέρατα, ἃ εἶδες, δέκα βασιλεῖς εἰσίν, οἵτινες βασιλείαν οὕτω ἔλαβον, ἀλλ' ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου.	And the ten horns which you saw are ten kings who have not yet received <i>their</i> kingdom, but <i>who will</i> receive authority as kings with the beast for one hour.	Dan 7:20.

Rev 17:13	Οὗτοι μίαν {RP-text: ἔχουσιν γνώμην} [RP-marg P1904 TR: γνώμην ἔχουσιν], καὶ τὴν δύναμιν καὶ {RP-text P1904 TR: τὴν} [RP-marg: -] ἔξουσιν αὐτῶν {RP P1904: αὐτῶν} [TR: ἑαυτῶν] τῷ θηρίῳ {RP P1904: διδόασιν} [TR: διαδιδώσουσιν].	These have one purpose, and they {RP P1904: give} [TR: will hand] their power and authority {RP P1904: - } [TR: over] to the beast.	ἔχουσιν γνώμην, <i>they have + purpose</i>, RP-text F1859=9/12 vs. γνώμην ἔχουσιν, <i>purpose + they have</i>, RP-marg P1904 TR F1859=2/12 (Scrivener's gh) vs. another reading, F1859=1/12 (Scrivener's k). τὴν, <i>the (authority)</i>: present in RP-text P1904 TR F1859=5/11 (Scrivener's behjm) vs. absent in RP-marg F1859=6/11 (Scrivener's acfgkl). Nearly a disparity with RP-text, R=7:6. αὐτῶν, <i>their</i>, RP P1904 F1859=12/12 vs. ἑαυτῶν, <i>their own</i>, TR F1859=0/12. διδόασιν, <i>they give</i>, RP P1904 F1859=11/12 vs. διαδιδώσουσιν, <i>they will distribute</i>, TR F1859=0/12 vs. διδώσιν, <i>they give</i> (misspelled), F1859=1/12 (Scrivener's l).
Rev 17:14	Οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσιν, καὶ τὸ ἀρνίον νικήσει αὐτούς, ὅτι κύριος κυρίων ἐστὶν καὶ βασιλεὺς βασιλέων, καὶ οἱ μετ' αὐτοῦ, κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.	These will wage war on the lamb, but the lamb will overcome them, because he is <i>the</i> Lord of lords and <u>King of kings</u>, and those with him <i>are</i> called and elect and faithful.”	King of kings: this is a name in Rev 19:16.
Rev 17:15	Καὶ λέγει μοι, Τὰ ὕδατα, ἃ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσὶν, καὶ ἔθνη καὶ γλώσσαι.	And he said to me, “The water which you saw, where the whore sits, is peoples and <u>populations</u> and nations and tongues.	water ← <i>waters</i>. A Hebraism. populations ← <i>multitudes, crowds</i>.
Rev 17:16	Καὶ τὰ δέκα κέρατα, ἃ εἶδες, {RP P1904: καὶ} [TR: ἐπὶ] τὸ θηρίον, οὗτοι μισήσουσιν τὴν πόρνην, καὶ ἡρημωμένην ποιήσουσιν αὐτὴν καὶ γυμνὴν {RP-text: ποιήσουσιν αὐτὴν} [RP-marg P1904 TR: -], καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρί.	And <i>as for</i> the ten horns which you saw {RP P1904: , and} [TR: on] the beast, these will hate the whore and make her desolate and {RP-text: make her} [RP-marg P1904 TR: -] naked, and they will eat her <u>flesh</u> and burn her up with fire.	καὶ, <i>and</i>, RP P1904 F1859=12/12 vs. ἐπὶ, <i>on</i>, TR F1859=0/12. AV differs textually. ποιήσουσιν αὐτὴν, <i>they will make her</i> (with <i>naked</i>): present in RP-text F1859=9/12 vs. absent in RP-marg P1904 TR F1859=3/12 (Scrivener's c^{gj}, cj lacking καὶ γυμνὴν too). Dan 7:20. flesh ← <i>fleshes</i>. The plural is poetic classical Greek rather than a Hebraism.

Rev 17:17	Ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι {RP: γνώμην μίαν} [P1904 TR: μίαν γνώμην], καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι {RP-text P1904: τελεσθῶσιν οἱ λόγοι} [RP-marg: τελεσθήσονται οἱ λόγοι] [TR: τελεσθῇ τὰ ῥήματα] τοῦ θεοῦ.	For God has put <i>it</i> in their hearts <u>to carry out</u> <u>his purpose</u>, and <u>to make <i>them</i> unanimous</u>, and to give their kingdom to the beast, <u>until the words of God are fulfilled</u>.	γνώμην μίαν, <i>purpose</i> + <i>one</i>, RP F1859=10/12 vs. μίαν γνώμην, <i>one</i> + <i>purpose</i>, P1904 TR F1859=1/12 (Scrivener's g) vs. another reading, F1859=1/12 (Scrivener's m). τελεσθῶσιν οἱ λόγοι, <i>the words (1) are fulfilled</i> (aorist subjunctive), RP-text P1904 F1859=11/12 vs. τελεσθήσονται οἱ λόγοι, <i>the words (1) will be fulfilled</i> (future indicative), RP-marg F1859=1/12 (Scrivener's h) vs. τελεσθῇ τὰ ῥήματα, <i>the words (2) are fulfilled</i> (aorist subjunctive), TR F1859=0/12. A disparity with RP-marg (low count). fulfilled ← <i>completed</i>. There may be a play on words in this ↴
Rev 17:18	Καὶ ἡ γυνή, ἣν εἶδες, ἐστὶν ἡ πόλις ἡ μεγάλη, ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.	And the woman whom you saw is the great city which has a kingdom over the kings of the earth.”	↳ verse. The expression ποιῆσαι γνώμην is used in two different senses (apparently): <i>to carry out a purpose</i> and, with μίαν, <i>to make unanimous</i>.
Rev 18:1	{RP-text P1904: Μετὰ} [RP-marg TR: Καὶ μετὰ] ταῦτα εἶδον {RP P1904 S1894: ἄλλον} [S1550 E1624: -] ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην· καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ.	{RP-text P1904: After} [RP-marg TR: And after] these <i>things</i> I saw {RP P1904 S1894: another} [S1550 E1624: an] angel descending from heaven, having great authority, and the earth was lit up by his glory,	καὶ, <i>and</i>: absent in RP-text P1904 F1859=9/12 vs. present in RP-marg TR F1859=3/12 (Scrivener's <u>hlm</u>). ἄλλον, <i>another</i>: present in RP P1904 S1894 F1859=10/12 vs. absent in S1550 E1624 F1859=1/12 (Scrivener's f) vs. present after ἄγγελον in F1859=1/12 (Scrivener's c).

Rev 18:2	Καὶ ἔκραξεν {RP-text: - } [RP-marg P1904 TR: ἐν] {RP P1904: ἰσχυρᾶ} [TR: ἰσχύϊ] φωνῇ {RP P1904: - } [TR: μεγάλη], λέγων, Ἔπεσεν {RP-text: - } [RP-marg P1904 TR: ἔπεσεν] Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον {RP TR: δαιμονίων} [P1904: δαιμονίων], καὶ φυλακὴ παντός πνεύματος ἀκαθάρτου, καὶ φυλακὴ παντός ὀρνέου ἀκαθάρτου καὶ μεμισημένου.	and he cried out {RP P1904: - } [TR: <u>strongly</u>] in a {RP P1904: <u>strong</u>} [TR: loud] voice and said, “Babylon the great has fallen, {RP-text: - } [RP-marg P1904 TR: it has fallen,] and it has become an abode of demons, and a prison of every unclean spirit, and a prison of every unclean and detested bird,	ἐν, <i>with (strength)</i>: absent in RP-text F1859=11/12 vs. present in RP-marg P1904 TR F1859=1/12. ἰσχυρᾶ, <i>a strong</i>, RP P1904 F1859=9/12 vs. ἰσχύϊ, <i>strength</i>, TR F1859=0/12 vs. ἰσχυρὰν, <i>a strong</i> (accusative), F1859=3/12. μεγάλη, <i>loud</i>: absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12. ἔπεσε(ν), <i>fell</i>: absent in RP-text F1859=8/12 vs. present in RP-marg P1904 TR F1859=4/12. δαιμόνων, <i>of demons (1)</i>, RP TR F1859=11/12 vs. δαιμονίων, <i>of demons (2)</i>, P1904 F1859=1/12. Compare Rev 16:14. Isa 21:9, Jer 51:8; Isa 13:21, Jer 50:39; Isa 34:11 etc. Largely alluded to. Not necessarily in the context of Babylon. {RP: strong: ἰσχυρός, not the usual word for loud (μέγας).}
Rev 18:3	Ὅτι ἐκ τοῦ {RP-text P1904 TR: οἴνου τοῦ θυμοῦ} [RP-marg: θυμοῦ τοῦ οἴνου] τῆς πορνείας αὐτῆς {RP: πεπτώκασιν} [P1904: πέπωκαν] [TR: πέπωκεν] πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ’ αὐτῆς ἐπορνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνους αὐτῆς ἐπλούτησαν.	because all the nations have {RP: fallen because of} [P1904 TR: drunk] {RP-text P1904 TR: the wine of the wrath} [RP-marg: the wrath of the wine] of her fornication. And the kings of the earth have fornicated with her, and the merchants of the earth have become rich from the <u>profitability</u> of her <u>wantonness</u>.”	οἴνου τοῦ θυμοῦ, <i>wine + of wrath</i>, RP-text P1904 TR F1859=10/12 vs. θυμοῦ τοῦ οἴνου, <i>wrath + of wine</i>, RP-marg F1859=2/12. πεπτώκασιν(ν), <i>they have fallen</i>, RP F1859=6/13 vs. πέπωκαν, <i>they have drunk</i> (non-classical form), P1904 F1859=0/13 vs. πέπωκεν, <i>they have drunk</i> (classical form for neuter subject), TR F1859=1/13 vs. πεπόκασιν(ν), <i>they have drunk</i>, F1859=4/13 vs. another reading from <i>to drink</i>, F1859=1/13 vs. another reading from <i>to fall</i>, F1859=1/13. A weak disparity with RP. AV differs textually. profitability ← <i>power</i>, for <i>wealth</i> by a Hebraism (חֵן). wantonness: AV differs somewhat, <i>delicacies</i>.

Rev 18:4	Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσαν, {RP-text P1904: Ἔξελθε} [RP-marg TR: Ἔξελθετε] ἐξ αὐτῆς ὁ λαός μου, ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ {RP: ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε} [P1904: ἵνα ἐκ τῶν πληγῶν αὐτῆς μὴ λάβητε] [TR: ἵνα μὴ λάβητε ἐκ τῶν πληγῶν αὐτῆς].	Then I heard another voice from heaven say, “My people, get out of her, so that you don't become party to her sins, and so you don't receive <u>any</u> of her <u>plagues</u>.	ἔξελθε, <i>go out</i> (singular), RP-text P1904 F1859=10/12 vs. ἐξελθετε, <i>go out</i> (plural), RP-marg TR F1859=1/12 (Scrivener's h) vs. another reading, perhaps intended as the TR one, F1859=1/12 (Scrivener's g). ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε, <i>of her plagues + in order that + you do not receive</i>, RP F1859=12/12 (with some variations in bkl) vs. ἵνα ἐκ τῶν πληγῶν αὐτῆς μὴ λάβητε, <i>in order that + of her plagues + you do not receive</i>, P1904 F1859=0/12 vs. ἵνα μὴ λάβητε ἐκ τῶν πληγῶν αὐτῆς, <i>in order that + you do not receive + of her plagues</i>, TR F1859=0/12. Isa 48:20, Isa 52:11, Jer 51:6.
Rev 18:5	ὅτι {RP P1904 S1894: ἐκολλήθησαν} [S1550 E1624: ἠκολούθησαν] αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν {RP-text P1904 TR: - } [RP-marg: αὐτῆς] ὁ θεὸς τὰ ἀδικήματα αὐτῆς.	because her sins have {RP P1904 S1894: amassed themselves} [S1550 E1624: followed <i>along</i>] up to heaven, and God has remembered {RP-text P1904 TR: - } [RP-marg: her for] her unrighteous deeds.	ἐκολλήθησαν, <i>joined together</i>, RP P1904 S1894 F1859=12/12 vs. ἠκολούθησαν, <i>followed</i>, S1550 E1624 F1859=0/12. αὐτῆς, <i>her (for her unrighteous deeds)</i>: absent in RP-text P1904 TR F1859=4/12 (Scrivener's cflg) vs. present in RP-marg F1859=7/12 (Scrivener's adehkm) vs. another reading, F1859=1/12 (Scrivener's b). A weak disparity with RP-text, R=6:7.
Rev 18:6	Ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν {RP-text P1904: - } [RP-marg TR: ὑμῖν], καὶ διπλώσατε αὐτῇ διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ {RP-text P1904 TR: - } [RP-marg: αὐτῆς] ὧ ἐκέρασεν κέρασατε αὐτῇ διπλοῦν.	Requite her as she for <u>her part</u> requited {RP-text P1904: <i>others</i>} [RP-marg TR: <i>you</i>], and pay <u>her back double according to her works</u>. In {RP-text P1904 TR: the} [RP-marg: her] cup in which she made a mixture, mix her double.	ὑμῖν, <i>to you</i> (with <i>requited</i>): absent in RP-text P1904 F1859=9/12 vs. present in RP-marg TR F1859=3/12 (Scrivener's <u>chm</u>). AV differs textually. We do not understand Scrivener's entry for κατὰ τὰ ἔργα, which is present in E1624 and Scrivener's ch. A challenge (#1) to F1859. αὐτῆς, <i>her (cup)</i>: absent in RP-text P1904 TR F1859=3/12 (Scrivener's <u>cgh</u>) vs. present in RP-marg F1859=9/12. A disparity (#2) with RP-text, R=5:9. Ps 62:13^{MT} (Ps 62:12^{AV}), Jer 17:10, Jer 32:19. for her part ← <i>also</i>. pay her back double ← <i>double her double</i>.

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

Rev 18:9	Καὶ {RP P1904: κλαύσουσιν} [TR: κλαύσονται] {RP: - } [P1904 TR: αὐτήν] καὶ κόπονται ἐπ' {RP: αὐτήν} [P1904 TR: αὐτῇ] οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς,	And the kings of the earth who committed fornication with her and lived <u>voluptuously</u> will {RP: weep} [P1904 TR: <u>wail over her</u>], and they will mourn for her, when they see the smoke of her <u>being burnt</u>,	κλαύσουσιν, <i>they will bewail</i> (non-classical form), RP P1904 F1859=12/12 (incl. f[MJW]) vs. κλαύσονται, <i>they will bewail</i> (classical form), TR F1859=0/12. αὐτήν, (<i>they will bewail</i>) <i>her</i>: absent in RP F1859=12/12 (incl. f[MJW]) vs. present in P1904 TR F1859=0/12. A case of collusion between P1904 and TR? αὐτῇ, (<i>mourn for</i>) <i>her</i> (accusative), RP F1859=9/12 vs. αὐτῇ, (<i>over</i>) <i>her</i> (dative), P1904 TR F1859=2/12 (Scrivener's gj) vs. phrase absent, F1859=1/12 (Scrivener's f[MJW]). voluptuously: AV differs somewhat, <i>deliciously</i>. being burnt ← <i>burning</i>.
Rev 18:10	ἀπὸ μακρόθεν ἑστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαί, οὐαί, ἡ πόλις ἡ μεγάλη Βαβυλῶν, ἡ πόλις ἡ ἰσχυρά, ὅτι {RP P1904: - } [TR: ἐν] μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις σου.	as they stand at a distance for fear of her torment and say, ‘Alas, alas, O great city of Babylon, O mighty city, for <u>your judgment</u> came <u>in</u> one hour.’	ἐν, <i>in</i> (strengthening the dative): absent in RP P1904 F1859=12/12 (incl. f[MJW]) vs. present in TR F1859=0/12. your judgment: objective genitive.
Rev 18:11	Καὶ οἱ ἔμποροι τῆς γῆς {RP-text P1904: κλαύσουσιν καὶ πενθήσουσιν} [RP-marg TR: κλαίουσιν καὶ πενθοῦσιν] ἐπ' αὐτῇ, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι·	And the merchants of the earth {RP-text P1904: will} [RP-marg TR: <i>will</i>] bewail <i>her</i> and mourn for her, for no-one <i>will</i> buy their merchandise any more,	κλαύσουσιν καὶ πενθήσουσιν, <i>will bewail and mourn</i>, RP-text P1904 F1859=8/12 (incl. f[MJW]) vs. κλαίουσιν καὶ πενθοῦσιν, <i>will bewail and mourn</i>, RP-marg TR F1859=2/12 (Scrivener's gh) vs. other readings, F1859=2/12 (Scrivener's dj).

Rev 18:12	γόμον χρυσού, καὶ ἀργύρου, καὶ λίθου τιμίου, καὶ μαργαρίτου, καὶ {RP-text P1904: βυσσίνου} [RP-marg TR: βύσσου], καὶ {RP: πορφυροῦ} [P1904 TR: πορφύρας], καὶ σηρικοῦ, καὶ κοκκίνου· καὶ πᾶν ξύλον θύϊνον, καὶ πᾶν σκεῦος ἑλεφάντινον, καὶ πᾶν σκευος ἐκ ξύλου τιμιωτάτου, καὶ χαλκοῦ, καὶ σιδήρου, καὶ μαρμάρου·	merchandise of gold and silver and precious <u>gemstones</u> and <u>pearls</u>, and <u>fine linen</u> and <u>purple</u> and silk and <u>scarlet</u>, and all <u>fragrant cedar wood</u>, and every <u>ivory vessel</u> and every vessel of most precious wood, and of copper and iron and marble,	βυσσίνου, <i>of fine linen</i> (substantivized adjective), RP-text P1904 F1859=10/13 (incl. f**) vs. βύσσου, <i>of fine linen (noun)</i>, RP-marg TR F1859=1/13 (Scrivener's h) vs. other readings, similar to βυσσίνου, F1859=2/13 (Scrivener's f*k). πορφυροῦ, <i>of purple</i> (substantivized adjective), RP F1859=9/12 (incl. f[MJW]) vs. πορφύρας, <i>of purple</i> (noun, sc. raiment), P1904 TR F1859=3/12 (Scrivener's <u>glm</u>). Compare Rev 17:4. <i>gemstones ... pearls ← stone ... pearl.</i> fragrant cedar wood: based on the [LS] entry for θυία; others translate by other plants.
Rev 18:13	καὶ {RP P1904 TR: κινάμωμον} [MISC: κιννάμωμον], {RP TR: - } [P1904: καὶ ἄμωμον,] καὶ θυμιάματα, καὶ μύρον, καὶ λίβανον, καὶ οἶνον, καὶ ἔλαιον, καὶ σεμίδαλιν, καὶ σῖτον, καὶ {RP-text: πρόβατα, καὶ κτήνη} [RP-marg P1904 TR: κτήνη, καὶ πρόβατα]· καὶ ἵππων, καὶ {RP-text: ῥαιδῶν} [RP-marg P1904 TR: ῥεδῶν], καὶ σωμάτων, καὶ ψυχὰς ἀνθρώπων.	and <u>cinnamon</u> {RP TR: - } [P1904: and <u>amomum</u>] and <u>incense</u> and ointment and frankincense, and wine and olive oil, and fine wheat flour and grain, and {RP-text: sheep and cattle,} [RP-marg P1904 TR: cattle and sheep,] and horses and <u>carriages</u>, and <u>slaves</u> and trafficked people.	κινάμωμον, <i>cinnamon (1)</i>, RP P1904 TR F1859=4/13 vs. κιννάμωμου, <i>of cinnamon (2)</i>, F1859=6/13 vs. κινάμωμου, <i>of cinnamon (1)</i>, F1859=2/13 vs. κιννάμωμον, <i>cinnamon (2)</i>, F1859=1/13. Nearly a disparity (#1) with RP, R=6:6. καὶ ἄμωμον, <i>and spice</i>: absent in RP TR F1859=10/12 vs. present in P1904 F1859=2/12. πρόβατα, καὶ κτήνη, <i>sheep + and cattle</i>, RP-text F1859=11/13 vs. κτήνη, καὶ πρόβατα, <i>cattle + and sheep</i>, RP-marg P1904 TR F1859=2/13. ῥαιδῶν, <i>carriage (1)</i>, RP-text F1859=6/11 vs. ῥεδῶν, <i>carriage (2)</i>, RP-marg P1904 TR F1859=4/11 vs. another spelling, F1859=1/11. From Latin <i>raeda</i>. Nearly a disparity (#2) with RP-text, R=6:6. Ezek 27:13. incense ← <i>incenses</i>. slaves ← <i>bodies</i>. trafficked people ← <i>souls of men</i>.

Rev 18:14	Καὶ ἡ ὀπώρα τῆς ἐπιθυμίας τῆς ψυχῆς σου {RP TR: ἀπῆλθεν} [P1904: ἀπώλετο] ἀπο σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ {RP-text: ἀπώλετο} [RP-marg P1904 TR: ἀπῆλθεν] ἀπὸ σοῦ, καὶ οὐκέτι {RP-text: αὐτὰ οὐ μὴ εὕρης} [RP-marg: οὐ μὴ εὕρήσεις αὐτά] [TR: οὐ μὴ εὕρησης αὐτά] [RP-marg2: οὐ μὴ εὕρης αὐτά] [P1904: οὐ μὴ αὐτὰ εὕρήσεις].	And the fruit <u>which you</u> <u>longed for</u> {RP TR: has <u>become unavailable to you</u>} [P1904: <u>is lost to you</u>], and all the luxurious and splendid <u>things</u> {RP-text: are <u>lost to you</u>} [RP-marg P1904 TR: have <u>become unavailable to you</u>], and <u>you will certainly not find them</u> any more.	First variation: ἀπῆλθεν, <i>departed</i>, RP TR F1859=11/12 vs. ἀπώλετο, <i>perished</i>, P1904 F1859=0/12 vs. another reading, F1859=1/12. Second variation: ἀπώλετο, <i>perished</i> (class. form), RP-text F1859=7/12 vs. ἀπῆλθεν, <i>departed</i>, RP-marg P1904 TR F1859=0/12 vs. ἀπώλοντο, <i>perished</i> (non-class. form), F1859=4/12 vs. clause absent, F1859=1/12. A case of collusion between P1904 and TR? A disparity (#1) with RP-marg (low count). αὐτὰ οὐ μὴ εὕρης, <i>them + you certainly not will find</i> (class. aor. subj.), RP-text F1859=6/12 vs. οὐ μὴ εὕρήσεις αὐτά, <i>certainly not you will find + them</i> (non-class. fut. indic.), RP-marg F1859=1/12 vs. οὐ μὴ εὕρησης αὐτά, <i>certainly not you will find + them</i> (non-class. weak aor. subj.), TR F1859=1/12 vs. οὐ μὴ εὕρης αὐτά, <i>certainly not you will find + them</i> (class. aor. subj.), RP-marg2 F1859=1/12 vs. οὐ μὴ αὐτὰ εὕρήσεις, <i>certainly not + them + you will find</i> (non-class. fut. indic.), P1904 F1859=0/12 vs. other readings, F1859=3/12. A disparity (#2) with RP-marg (low count). A disparity (#3) with RP-marg2 (low count). which you longed for ← <i>of the desire of your soul</i>. {RP TR: become unavailable to ← <i>departed from</i>.} [P1904: lost to ← <i>perished from</i>.]
Rev 18:15	Οἱ ἔμποροι τούτων, οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες,	The merchants in these <i>things</i> who became rich from her will stand at a distance for fear of her torment, wailing and mourning,	

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

Rev 18:18	καὶ ἔκραζον, {RP P1904: βλέποντες} [TR: ὁρῶντες] τὸν καπνὸν τῆς πυρώσεως αὐτῆς, λέγοντες, Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ;	and they cried out as they <u>saw</u> the smoke of her <u>being burnt</u> , and they said, ‘ <u>What city</u> is comparable to the great city?’	βλέποντες, <i>seeing</i> (1), RP P1904 F1859=12/14 (incl. f[MJW]) vs. ὁρῶντες, <i>seeing</i> (2), TR F1859=2/14 (Scrivener's a*k*). being burnt ← <i>burning</i> . What: masculine / feminine, so not the neuter τί, which is why we supply <i>city</i> .
Rev 18:19	Καὶ ἔβαλον χουὲν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἔκραζον κλαίοντες καὶ {RP: πενθοῦντες καὶ} [P1904 TR: πενθοῦντες,] λέγοντες, Οὐαί, οὐαί, ἡ πόλις ἡ μεγάλη, ἐν ἣ ἐπλούτησαν πάντες οἱ ἔχοντες {RP P1904: τὰ} [TR: -] πλοῖα ἐν τῇ θαλάσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἡρημώθη.	And they threw dust on their heads and cried out wailing and {RP: mourning and} [P1904 TR: mourning,] saying, ‘Alas, alas, <i>for</i> the great city by which all those <i>who</i> had <u>boats</u> on the sea became rich from her <u>profitability</u> , because she was made desolate in one hour.’	καὶ, <i>and</i> (<i>saying</i>): present in RP F1859=9/12 vs. absent in P1904 TR F1859=3/12 (Scrivener's gm, f[-MJW]). τὰ, <i>the</i> (<i>boats</i>): present in RP P1904 F1859=10/12 (incl. f) vs. absent in TR F1859=2/12 (Scrivener's cm). profitability ← <i>high value</i> .
Rev 18:20	Εὐφραίνου ἐπ’ {RP P1904: αὐτῇ} [TR: αὐτήν], οὐρανέ, καὶ οἱ ἅγιοι, {RP P1904: καὶ οἱ} [TR: -] ἀπόστολοι, καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.	Rejoice <u>over her</u> , <i>O</i> heaven, and you <u>saints</u> {RP P1904: and you} [TR: ,] apostles and you prophets, because God has <u>passed judgment in your favour</u> against her.”	αὐτῇ, (<i>over</i>) <i>her</i> (dative), RP P1904 F1859=11/12 (incl. d[M]f[MJW]); k preceded by ἐν vs. αὐτήν, (<i>over</i>) <i>her</i> (accusative), TR F1859=1/12 (Scrivener's m). καὶ οἱ, <i>and the</i> (but for vocative here) → <i>and you</i> (<i>apostles</i>): present in RP P1904 F1859=12/12 (incl. f[MJW]) vs. absent in TR F1859=0/12. saints: see Matt 27:52. passed judgment in your favour ← <i>has judged your judgment</i> . AV differs somewhat, <i>avenged you</i> .
Rev 18:21	Καὶ ἦρεν εἰς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν, λέγων, Οὕτως ὁρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὑρεθῇ ἔτι.	Then one strong angel lifted up a stone like a large millstone and cast it into the sea and said, “In this way Babylon the great city will be cast away with a heave and will not be found any more at all.	Jer 51:61-64 (allusion).

Rev 18:22	Καὶ φωνὴ κιθαρῳδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης πάσης τέχνης, οὐ μὴ εὑρεθῇ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι,	And no sound of harpists and musicians and flautists and trumpet-players will be heard in you any more at all, and no craftsmen of <u>any</u> craft will be found in you any more at all, nor will the sound of the millstone <u>ever</u> be heard in you any more,	Ezek 26:13, Jer 25:10. any (craft) ← <i>every</i> . <i>ever</i> : this sense is conveyed by οὐ μὴ in the context.
Rev 18:23	καὶ φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ ἔτι, καὶ φωνὴ νυμφίου καὶ νύμφης, οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροί σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς· ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη.	and no light of a lamp will shine in you any more at all, and no sound of a bridegroom and bride will be heard in you any more at all, because your merchants were the magnates of the earth, for all the nations were led astray by your sorcery.”	Jer 7:34, Jer 16:9.
Rev 18:24	Καὶ ἐν αὐτῇ {RP P1904: αἷματα} [TR: αἷμα] προφητῶν καὶ ἀγίων εὑρέθη, καὶ παντῶν τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.	And in her <i>the</i> <u>blood</u> of <i>the</i> prophets and <u>saints</u> was found, and of all those slaughtered on the earth.	αἷματα, <i>bloods</i> , RP P1904 F1859=12/12 (incl. f) vs. αἷμα, <i>blood</i> , TR F1859=0/12. saints: see Matt 27:52.

Rev 19:1	{RP-text P1904: Μετὰ} [RP-marg TR: Καὶ μετὰ] ταῦτα ἤκουσα {RP P1904 E1624: ὡς} [S1550 S1894: -] φωνὴν {RP P1904: μεγάλην ὄχλου πολλοῦ} [TR: ὄχλου πολλοῦ μεγάλην] ἐν τῷ οὐρανῷ, {RP P1904: λεγόντων} [TR: λέγοντος], Ἀλληλουῖα· ἡ σωτηρία καὶ {RP: ἡ δύναμις καὶ ἡ δόξα} [P1904: ἡ δόξα καὶ ἡ δύναμις] [TR: ἡ δόξα καὶ ἡ τιμὴ καὶ ἡ δύναμις] {RP P1904: τοῦ θεοῦ} [TR: κυρίῳ τῷ θεῷ] ἡμῶν·	{RP-text P1904: After} [RP-marg TR: And after] these <i>things</i> I heard {RP P1904 E1624: a loud sound like a large crowd} [S1550 S1894: a loud sound of a large crowd] in heaven, saying, “Alleluia, Salvation and {RP: power and glory} [P1904: glory and power] [TR: glory and honour and power] {RP P1904: <i>Are characteristic of our God</i>} [TR: <i>To the Lord our God</i>],	καὶ, <i>and (after)</i>: absent in RP-text P1904 F1859=10/11 vs. present in RP-marg TR F1859=1/11. ὡς, <i>like (with sound)</i>: present in RP P1904 E1624 F1859=11/12 vs. absent in S1550 S1894 F1859=1/12. μεγάλην ὄχλου πολλοῦ, <i>loud (sound) + of a large crowd</i>, RP P1904 F1859=11/12 vs. ὄχλου πολλοῦ μεγάλην, <i>of a large crowd + a loud (sound)</i>, TR F1859=1/12. λεγόντων, <i>saying (plural, the sense of crowd)</i>, RP P1904 F1859=11/12 vs. λέγοντος, <i>saying (singular, concordant with crowd)</i>, TR F1859=0/12 vs. another reading, F1859=1/12. ἡ δύναμις καὶ ἡ δόξα, <i>the power + and the glory</i>, RP F1859=11/12 vs. ἡ δόξα καὶ ἡ δύναμις, <i>the glory + and the power</i>, P1904 F1859=1/12 vs. ἡ δόξα καὶ ἡ τιμὴ καὶ ἡ δύναμις, <i>the glory + and the honour + and the power</i>, TR F1859=0/12. AV differs textually. τοῦ θεοῦ, <i>of (our) God</i>, RP P1904 F1859=11/12 vs. κυρίῳ τῷ θεῷ, <i>to (our) Lord God</i>, TR F1859=1/12. AV differs textually. {RP P1904 E1624: a loud sound like a large crowd ← <i>like a loud sound of a large crowd.</i>} Alleluia ← <i>Praise Jah</i> (הַלְלוּ־יְהוָה, Ps 104:35 etc.), <i>praise the Lord</i>. RP with a rough breathing (halleluia); P1904 TR with a smooth breathing (alleluia, as AV).

Rev 19:2	ὅτι ἄληθινὰ καὶ δίκαια αἱ κρίσεις αὐτοῦ· ὅτι ἐκρινεν τὴν πόρνην τὴν μεγάλην, ἥτις {RP P1904: διέφθειρεν} [TR: ἐφθειρεν] τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησεν τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ {RP-text P1904: - } [RP-marg TR: τῆς] χειρὸς αὐτῆς.	For his judgments <i>are</i> true and righteous, For he has judged the great whore, Who brought the earth to ruin with her fornication, And he has avenged the blood of his servants <i>Which was shed at her instigation.</i>”	διέφθειρε(ν), <i>brought to ruin</i> (intensified by the prefix δι-), RP P1904 F1859=10/12 (incl. f[MJW]) vs. ἐφθειρεν, <i>brought to ruin</i>, TR F1859=2/12 (Scrivener's <u>gm</u>). τῆς, <i>of the (hand of her)</i> → <i>her</i> (<i>instigation</i>): absent in RP-text P1904 F1859=12/12 (incl. f) vs. present in RP-marg TR F1859=0/12. Deut 32:43. instigation ← <i>hand</i>.
Rev 19:3	Καὶ δεύτερον {RP: εἶρηκεν} [P1904 TR: εἶρηκαν], Ἀλληλουῖα· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων.	And {RP: he} [P1904 TR: they] spoke a second <i>time</i>: “<u>Alleluia</u>. And her smoke will ascend throughout the durations of the ages.”	εἶρηκεν, <i>he has said</i>, RP F1859=7/11 vs. εἶρηκαν, <i>they have said</i> (non-classical form), P1904 TR F1859=1/11 (Scrivener's m) vs. εἰρήκασιν, <i>they have said</i> (classical form), F1859=3/11 (Scrivener's bf[MJW]g). AV differs textually. Isa 34:10. Alleluia: see Rev 19:1.
Rev 19:4	Καὶ {RP-text E1624: ἔπεσον} [RP-marg P1904 S1550 S1894: ἔπεσαν] οἱ {RP-text: πρεσβύτεροι οἱ εἴκοσι τέσσαρες} [RP-marg: πρεσβύτεροι οἱ ΚΔ] [P1904: εἴκοσι καὶ τέσσαρες πρεσβύτεροι] [TR: πρεσβύτεροι οἱ εἴκοσι καὶ τέσσαρες], καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ θεῷ τῷ καθημένῳ ἐπὶ {RP-text TR: τοῦ θρόνου} [RP-marg P1904: τῷ θρόνῳ], λέγοντες, Ἀμήν· Ἀλληλουῖα.	Then the <u>twenty-four elders</u> and the four living beings <u>fell down</u> and worshipped God, who <i>was sitting on the throne</i>, and they said, “Amen. <u>Alleluia</u>.”	ἔπεσον, <i>they fell</i> (classical form), RP-text E1624 F1859=9/11 vs. ἔπεσαν, <i>they fell</i> (non-classical form), RP-marg P1904 S1550 S1894 F1859=2/11. πρεσβύτεροι οἱ εἴκοσι τέσσαρες, <i>elders + the twenty-four</i>, RP-text F1859=5/12 vs. πρεσβύτεροι οἱ ΚΔ, <i>elders + the 24</i>, RP-marg F1859=5/12 vs. εἴκοσι καὶ τέσσαρες πρεσβύτεροι, <i>twenty and four + elders</i>, P1904 F1859=0/12 vs. πρεσβύτεροι οἱ εἴκοσι καὶ τέσσαρες, <i>elders + the twenty and four</i>, TR F1859=0/12 vs. εἴκοσι τέσσαρες πρεσβύτεροι, <i>twenty-four + elders</i>, F1859=2/12. Nearly a disparity (#1) with RP-text, R=5:5. τοῦ θρόνου, <i>(on) the throne</i>, RP-text TR F1859=3/12 vs. τῷ θρόνῳ, <i>(at, on) the throne</i>, RP-marg P1904 F1859=9/12. A disparity (#2) with RP-text, R=4:10. Alleluia: see Rev 19:1.

Rev 19:5	Καὶ φωνὴ {RP-text P1904: ἀπό} [RP-marg TR: ἐκ] τοῦ θρόνου ἐξηλθεν, λέγουσα, Αἰνεῖτε τὸν θεὸν ἡμῶν πάντες οἱ δοῦλοι αὐτοῦ, καὶ οἱ φοβούμενοι αὐτόν, {RP P1904: - } [TR: καὶ] οἱ μικροὶ καὶ οἱ μεγάλοι.	And a voice went out <u>from</u> the throne and said, “Praise our God all you servants of his, and you <i>who</i> fear him, {RP P1904: - } [TR: both] small and great.”	ἀπὸ, <i>from</i> , RP-text P1904 F1859=8/10 vs. ἐκ, <i>out of</i> , RP-marg TR F1859=2/10 (Scrivener's <u>ch</u>). The testimony of f[MJW] is highly inconsistent and is excluded above, though on balance probably supporting ἀπὸ. καὶ, <i>and</i> : absent in RP P1904 F1859=9/11 vs. present in TR F1859=2/11 (Scrivener's f[~MJW]m).
Rev 19:6	Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, {RP-text: λέγοντες} [RP-marg P1904 E1624: λεγόντων] [RP-marg2 S1550 S1894: λέγοντας], Ἀλληλουῖα· ὅτι ἐβασίλευσεν κύριος ὁ θεὸς {RP: ἡμῶν} [P1904 TR: -] ὁ παντοκράτωρ.	And I heard a <u>voice as of a great crowd</u> and a <u>voice as of great waters</u> and a <u>voice as of mighty thunderclaps</u> , <u>which said</u> , “Alleluia, for <i>the</i> Lord {RP: our} [P1904 TR: -] God, the Almighty, has <u>started to reign</u> .”	λέγοντες, <i>saying</i> (nom. plural, resuming <i>the crowd</i> , according to the sense), RP-text F1859=7/11 vs. λεγόντων, <i>saying</i> (gen. plural, agreeing with <i>thunderclaps</i> etc.), RP-marg P1904 E1624 F1859=3/11 vs. λέγοντας, <i>saying</i> (acc. plural, agreeing with <i>sounds</i>), RP-marg2 S1550 S1894 F1859=1/11. ἡμῶν, <i>our</i> : present in RP F1859=10/11 vs. absent in P1904 TR F1859=1/11. a voice as of a great crowd ← <i>a kind of voice of a great crowd</i> . a voice as of great waters ← <i>a kind of voice of great waters</i> . a voice as of mighty thunderclaps ← <i>a kind of voice of mighty thunderclaps</i> . started to reign: inceptive aorist.
Rev 19:7	Χαίρωμεν καὶ ἀγαλλιώμεθα, καὶ δῶμεν τὴν δόξαν αὐτῷ· ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν.	Let us rejoice and be glad and give the glory to him, because the marriage <i>feast</i> of the lamb has come, and his wife has made herself ready.”	

Rev 19:8	Καὶ ἐδόθη αὐτῇ ἵνα περιβάλῃται βύσσινον {RP: λαμπρὸν καὶ καθαρὸν} [P1904: λαμπρὸν καθαρὸν] [TR: καθαρὸν καὶ λαμπρὸν]· τὸ γὰρ βύσσινον τὰ {RP P1904: δικαιώματα τῶν ἁγίων ἐστίν} [TR: δικαιώματά ἐστι τῶν ἁγίων].	And <u>she was granted</u> to put on {RP: shining and pure} [P1904: shining and pure] [TR: pure and shining] fine linen, for fine linen <u>stands for</u> the righteous observances of the saints.	λαμπρὸν καὶ καθαρὸν, <i>shining + and pure</i>, RP F1859=8/11 (incl. f, reveals λαμ, but [MJW] give the whole phrase) vs. λαμπρὸν καθαρὸν, <i>shining + pure</i>, P1904 F1859=2/11 (Scrivener's gl) vs. καθαρὸν καὶ λαμπρὸν, <i>pure + and shining</i>, TR F1859=1/11 (Scrivener's k). τῶν ἁγίων ἐστίν(ν), <i>of the saints + is</i>, RP P1904 F1859=11/11 (incl. f, reveals δικαιώματα τῶν, but [MJW] give the whole clause) vs. ἐστι τῶν ἁγίων, <i>is + of the saints</i>, TR F1859=0/11. she was granted ← <i>it was given to her</i>. stands for ← <i>is</i>. saints: see Matt 27:52.
Rev 19:9	Καὶ λέγει μοι, Γράψον, Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἁγίου κεκλημένοι. Καὶ λέγει μοι, Οὗτοι οἱ λόγοι {RP-text P1904: ἀληθινοὶ τοῦ θεοῦ εἰσιν} [RP-marg TR: ἀληθινοὶ εἰσιν τοῦ θεοῦ].	And he said to me, “Write, ‘Blessed <i>are</i> those <i>who have been</i> invited to the marriage feast of the lamb.’ ” And he said to me, “These are the <u>true words of God</u>.”	τοῦ θεοῦ εἰσιν, <i>of God + are</i>, RP-text P1904 F1859=8/11 (incl. f) vs. εἰσιν τοῦ θεοῦ, <i>are + of God</i>, RP-marg TR F1859=1/11 (Scrivener's h) vs. another reading, F1859=2/11 (Scrivener's gk). We take οἱ λόγοι as the complement (despite initially appearing otherwise), rather than as subject, which would give <i>these words of God are true</i>.
Rev 19:10	Καὶ {RP-text P1904: ἔπεσα} [RP-marg TR: ἔπεσον] ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει μοι, “Ὁρα μὴ· σύνδουλός σου εἰμὶ καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν {RP P1904: - } [TR: τοῦ] Ἰησοῦ· τῷ θεῷ προσκύνησον· ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστὶν τὸ πνεῦμα τῆς προφητείας.	And I <u>fell down</u> before his feet to worship him, but he said to me, “Watch out that <i>you do</i> not <i>do that</i>. I am your fellow servant, and <i>I am one</i> of your brothers who have the testimony of <u>Jesus</u>. Worship God, for the testimony of Jesus is the spirit of prophecy.”	ἔπεσα, <i>I fell</i> (non-classical form), RP-text P1904 F1859=5/11 (Scrivener's bh*jlm) vs. ἔπεσον, <i>I fell</i> (classical form), RP-marg TR F1859=6/11 (Scrivener's cefgh**k). A weak disparity with RP-text, R=6:7. τοῦ, <i>the (Jesus)</i>: absent in RP P1904 F1859=10/10 (incl. f[MJW]) vs. present in TR F1859=0/10.

<u>Rev</u> <u>19:11</u>	Καὶ εἶδον τὸν οὐρανὸν ἀνεωγμένον, καὶ ἰδοῦ, ἵππος λευκός, καὶ ὁ καθήμενος ἐπ’ αὐτόν, καλούμενος πιστός, καὶ ἄληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.	Then I saw heaven opened, and <u>there was</u> a white horse, and one <u>who was</u> sitting on it, called Faithful and True, and he judges and wages war <u>in righteousness</u> .	We, with AV but not RP P1904 TBS-TR, capitalize <i>Faithful</i> and <i>True</i> . there was ← <i>behold</i> . in righteousness: applies to both the judging and the waging war.
Rev 19:12	Οἱ δὲ ὀφθαλμοὶ αὐτοῦ {RP: - } [P1904 TR: ὥς] φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά· ἔχων {RP P1904: ὀνόματα γεγραμμένα καὶ} [TR: -] ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός,	And his eyes <u>were</u> {RP: - } [P1904 TR: <u>like</u>] a <u>fiery flame</u> , and on his head <u>were</u> many diadems. He has {RP P1904: names written, including} [TR: -] a name written which no-one knows except himself,	ὥς, <i>like</i> : absent in RP F1859=8/10 (incl. f[MJW]) vs. present in P1904 TR F1859=2/10 (Scrivener's <u>gm</u>). ὀνόματα γεγραμμένα καὶ, <i>names written and</i> : present in RP P1904 F1859=9/11 (incl. f[MJW]) vs. absent in TR F1859=2/11 (Scrivener's cl). fiery flame ← <i>flame of fire</i> , a Hebraic genitive.
<u>Rev</u> <u>19:13</u>	καὶ περιβεβλημένος ἱμάτιον βεβαμμένον {RP TR: - } [P1904: ἐν] αἵματι· καὶ {RP-text TR: καλεῖται} [RP-marg P1904: κέκληται] τὸ ὄνομα αὐτοῦ, Ὁ λόγος τοῦ θεοῦ.	and he was clothed in a garment dipped in blood , and <u>his name was</u> The Word of God.	ἐν, <i>in (blood)</i> : absent in RP TR F1859=10/11 (incl. f[~MJW]) vs. present in P1904 F1859=1/11 (Scrivener's c). καλεῖται, <i>is called</i> → <i>name was</i> , RP-text TR F1859=3/11 (Scrivener's chl) vs. κέκληται, <i>has been called</i> , RP-marg P1904 F1859=8/11 (incl. f[MJW]). A disparity with RP-text, R=4:9. We, with AV, but not RP P1904 TBS-TR, capitalize <i>The Word</i> . Isa 63:1 ; <i>juice / blood</i> on the garments in Isa 63:3 . {RP-text TR: his name was ← <i>his name is called</i> .} [RP-marg P1904: his name was ← <i>his name has been called</i> .]
Rev 19:14	Καὶ τὰ στρατεύματα {RP-text P1904 E1624 S1894: τὰ} [RP-marg S1550: -] ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ {RP P1904: ἐπὶ} [TR: ἐφ’] ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν {RP P1904: - } [TR: καὶ] καθαρόν.	And the <u>armies</u> in heaven were following him <u>on</u> white horses, <u>clothed</u> in fine white {RP P1904: - } [TR: and] pure linen.	τὰ, <i>the (armies)</i> : present in RP-text P1904 E1624 S1894 F1859=6/11 vs. absent in RP-marg S1550 F1859=5/11 (Scrivener's cf[MJW]ilm). ἐπὶ, <i>on (horses)</i> (unapocopated), RP P1904 F1859=8/11 vs. ἐφ’, <i>on</i> (apocopated), TR F1859=3/11 (Scrivener's f[~MJW]gl). καὶ, <i>and (pure)</i> : absent in RP P1904 F1859=8/11 (incl. f[MJW]) vs. present in TR F1859=3/11 (Scrivener's egl). clothed: referring to the <i>horses</i> .

Rev 19:15	Καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία {RP: δίστομος ὀξεῖα} [P1904: ὀξεῖα δίστομος] [TR: ὀξεῖα], ἵνα ἐν αὐτῇ {RP: πατάξῃ} [P1904 TR: πατάσῃ] τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ {RP P1904: - } [TR: καὶ] τῆς ὀργῆς τοῦ θεοῦ τοῦ παντοκράτορος.	And out of his mouth came a sharp {RP P1904: double-edged} [TR: -] sword with which to strike the nations. And he himself will tend them with an iron rod, and he himself treads the wine vat of the wine of the wrath {RP P1904: - } [TR: and] of the anger of God the Almighty.	δίστομος ὀξεῖα, <i>double-edged + sharp</i>, RP F1859=11/11 vs. ὀξεῖα δίστομος, <i>sharp + double-edged</i>, P1904 F1859=0/11 vs. ὀξεῖα, <i>sharp</i>, TR F1859=0/11. AV differs textually. πατάξῃ, <i>strike</i> (aorist subjunctive, perfective aspect), RP F1859=8/11 vs. πατάσῃ, <i>strike</i> (present subjunctive, imperfective aspect), P1904 TR F1859=1/11 vs. πατάξει, <i>will strike</i> (non-classical future), F1859=2/11. καὶ, <i>and</i>: absent in RP P1904 F1859=10/11 vs. present in TR F1859=1/11. Isa 49:2, Ps 2:9, Isa 63:3. tend: see Rev 2:27. wine vat of the wine of: AV differs somewhat (<i>wine press of</i>).
Rev 19:16	Καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ {RP P1904 S1894: - } [S1550 E1624: τὸ] ὄνομα γεγραμμένον, Βασιλεὺς βασιλέων καὶ κύριος κυρίων.	And he has on his cloak and on his thigh {RP P1904 S1894: a} [S1550 E1624: the] name written: King of kings and Lord of lords.	τὸ, <i>the (name)</i>: absent in RP P1904 S1894 F1859=11/11 (incl. f[MJW]) vs. present in S1550 E1624 F1859=0/11.

Rev 19:17	Καὶ εἶδον {RP-text: - } [RP-marg P1904 TR: ἐνα] ἄγγελον ἐστῶτα ἐν τῷ ἡλίῳ· καὶ ἔκραξεν {RP TR: - } [P1904: ἐν] φωνῇ μεγάλῃ, λεγὼν πᾶσιν τοῖς ὀρνέοις τοῖς {RP P1904: πετομένοις} [TR: πετωμένοις] ἐν μεσουρανῇματι, Δεῦτε, {RP P1904: συνάχθητε} [TR: καὶ συνάγεσθε] εἰς {RP- text P1904: τὸ δεῖπνον τὸ μέγα} [RP-marg: τὸν δεῖπνον τὸν μέγαν] [RP-marg2 TR: τὸ δεῖπνον] τοῦ {RP P1904: - } [TR: μεγάλου] θεοῦ,	Then I saw {RP-text: <i>an</i>} [RP-marg P1904 TR: <i>an</i>] angel standing on the sun, and he cried out in a loud voice and said to all the birds that fly high overhead, “Come {RP P1904: <i>and</i>} [TR: <i>and</i>] congregate at the {RP- text RP-marg P1904: great supper of} [RP- marg2: the supper of] [TR: the supper of the great] God,	ἕνα, <i>one (angel)</i>: absent in RP-text F1859=7/11 vs. present in RP-marg P1904 TR F1859=4/11. Nearly a disparity (#1) with RP-text, R=7:6. ἐν, <i>in (a loud voice)</i> : absent in RP TR F1859=3/10 vs. present in P1904 F1859=7/10. A disparity (#2) with RP, R=4:8. πετομένοις, <i>flying (1)</i>, RP P1904 F1859=7/10 vs. πετωμένοις, <i>flying (2)</i>, TR F1859=3/10. συνάχθητε, <i>be gathered</i> (aorist, perfective aspect), RP P1904 F1859=11/11 vs. καὶ συνάγεσθε, <i>be gathered</i> (present, imperfective aspect), TR F1859=0/11. τὸ δεῖπνον τὸ μέγα, <i>the great supper</i> (neuter), RP-text P1904 F1859=3/11 vs. τὸν δεῖπνον τὸν μέγαν, <i>the great supper</i> (masculine), RP-marg F1859=3/11 vs. τὸ δεῖπνον, <i>the supper</i>, RP-marg2 TR F1859=0/11 vs. τὸν δεῖπνον τὸ μέγα, <i>the great supper</i> (masculine and neuter), F1859=4/11 vs. τὸν δεῖπνον τοῦ μέγα, <i>the great supper</i> (mixed case), F1859=1/11. Nearly a disparity (#3) with RP-text, R=4:4. A disparity (#4) with RP- marg2 (zero count). AV differs textually. μεγάλου, <i>great (God)</i>: absent in RP P1904 F1859=11/11 vs. present in TR F1859=0/11. AV differs textually. Ezek 39:17 (take with Rev 19:18). [RP-marg P1904 TR: <i>an</i> ← <i>one</i>.] on ← <i>in</i>.

Rev 19:18	ἵνα φάγητε σάρκας βασιλέων, καὶ σάρκας χιλιάρχων, καὶ σάρκας ἰσχυρῶν, καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν, καὶ σάρκας πάντων, ἐλευθέρων {RP P1904 S1894: τε} [S1550 E1624: -] καὶ δούλων, καὶ μικρῶν {RP-text P1904: τε} [RP-marg TR: -] καὶ μεγάλων.	to eat <i>the</i> flesh of kings and <i>the</i> flesh of cohort commanders and <i>the</i> flesh of <i>the</i> mighty, and <i>the</i> flesh of horses and of those sitting on them, and <i>the</i> flesh of all, {RP P1904 S1894: both} [S1550 E1624: -] free and in bond-service, and {RP-text P1904: both} [RP-marg TR: -] small and great.”	τε, <i>both (free and slave)</i>: present in RP P1904 S1894 F1859=11/11 (incl. f[MJW]) vs. absent in S1550 E1624 F1859=0/11. A challenge to S1894, as AV italicizes <i>both</i> (first occurrence in verse). τε, <i>both (small and large)</i>: present in RP-text P1904 F1859=8/11 (incl. f[MJW]) vs. absent in RP-marg TR F1859=3/11 (Scrivener's dgm, d hardly belonging above). Ezek 39:17 (take with Rev 19.17).
Rev 19:19	Καὶ εἶδον τὸ θηρίον, καὶ τοὺς βασιλεῖς τῆς γῆς, καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι {RP TR: - } [P1904: τὸν] πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου, καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.	And I saw the beast and the kings of the earth and their armies gathered to wage <u>war</u> on him <i>who was</i> sitting on the horse, and on his army.	τὸν, <i>the (war)</i>: absent in RP TR F1859=6/11 vs. present in P1904 F1859=5/11 (Scrivener's def[MJW]kl). Nearly a disparity with RP, R=7:6.
Rev 19:20	Καὶ ἐπιᾶσθη τὸ θηρίον, καὶ {RP-text P1904: ὁ μετ' αὐτοῦ} [RP-marg: μετ' αὐτοῦ ὁ] [TR: μετὰ τούτου ὁ] ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησεν τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν {RP-text P1904: - } [RP-marg TR: τῷ] θείῳ·	But the beast was seized, as <i>was the</i> false prophet <u>with him</u>, who performed the signs in his presence by which he deceived those <i>who</i> took the mark of the beast and those <i>who</i> worshipped his image. The two were thrown alive into the lake of fire which <i>was</i> burning with <u>sulphur</u>.	ὁ μετ' αὐτοῦ, <i>the (false prophet) + with him</i>, RP-text P1904 F1859=9/10 vs. μετ' αὐτοῦ ὁ, <i>with him + the</i>, RP-marg F1859=1/10 (Scrivener's h) vs. μετὰ τούτου ὁ, <i>with this (one) + the</i>, TR F1859=0/10. The testimony of f[MJW] is inconsistent and is excluded. A disparity with RP-marg (low count). τῷ, <i>the (sulphur)</i>: absent in RP-text P1904 F1859=8/10 (incl. f[MJW]) vs. present in RP-marg TR F1859=2/10 (Scrivener's <u>cm</u>, and <i>perhaps d</i>). We exclude d as it is doubtful. Dan 7:11 (allusion).

Rev 19:21	καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου, τῇ {RP P1904: ἐξελεύσῃ} [TR: ἐκπορευομένη] ἐκ τοῦ στόματος αὐτοῦ· καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.	And the rest were killed by the sword of him <i>who was sitting on the horse, the sword</i> which came out of his mouth. And all the birds were <u>filled</u> with their flesh.	ἐξελεύσῃ, <i>having come out</i> , RP P1904 F1859=11/11 (incl. f[MJW]) vs. ἐκπορευομένη, <i>going out</i> , TR F1859=0/11. filled ← <i>fed, fattened</i> .
Rev 20:1	Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν {RP P1904: κλεῖν} [TR: κλεῖδα] τῆς ἀβύσσου, καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.	Then I saw an angel descending from heaven holding the <u>key</u> to the abyss <u>with</u> a great chain in his hand.	κλεῖν, <i>key (1)</i> , RP P1904 F1859=9/11 vs. κλεῖδα, <i>key (2)</i> , TR F1859=2/11 (Scrivener's f[~MJW]l). with ← <i>and</i> .
Rev 20:2	Καὶ ἐκράτησεν τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, ὅς ἐστιν διάβολος καὶ {RP-text P1904: ὁ} [RP-marg TR: -] Σατανᾶς, {RP: ὁ πλανῶν τὴν οἰκουμένην ὅλην,} [P1904: ὁ πλανῶν τὴν οἰκουμένην,] [TR: -] καὶ ἔδησεν αὐτὸν χίλια ἔτη,	And he took hold of the dragon, the old serpent, who is <i>the</i> devil and <u>Satan</u> , {RP: who leads the whole world astray,} [P1904: who leads the world astray,] [TR: -] and he bound him for a thousand years,	ὁ, <i>the (Satan)</i> : present in RP-text P1904 F1859=4/11 (Scrivener's chjm) vs. absent in RP-marg TR F1859=7/11 (incl. f[~MJW]). A disparity with RP-text, R=5:8. ὁ πλανῶν τὴν οἰκουμένην ὅλην, <i>who deceives the whole world</i> , RP F1859=8/11 (incl. f[MJW]) vs. ὁ πλανῶν τὴν οἰκουμένην, <i>who deceives the world</i> , P1904 F1859=1/11 (Scrivener's e) vs. words absent, TR F1859=2/11 (Scrivener's cg). AV differs textually.

Rev 20:3	καὶ ἔβαλεν αὐτὸν εἰς τὴν ἀβυσσον, καὶ ἐκλείσεν {RP P1904: - } [TR: αὐτὸν] καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ {RP P1904: πλανᾷ} [TR: πλανήσῃ] {RP P1904: ἔτι τὰ ἔθνη} [TR: τὰ ἔθνη ἔτι], ἀχρι τελεσθῇ τὰ χίλια ἔτη. {RP-text TR: καὶ} [RP- marg P1904: -] μετὰ ταῦτα δεῖ {RP-text P1904 TR: αὐτὸν λυθῆναι} [RP-marg: λυθῆναι αὐτὸν] μικρὸν χρόνον.	and he cast him into the abyss and shut {RP P1904: <i>it</i>} [TR: him <i>in</i>] and sealed <i>it</i> above him, so that he should not deceive the nations any more until the thousand years should be completed. {RP-text TR: Then after} [RP- marg P1904: After] these <i>things</i> he must be released for a short time.	αὐτὸν, (<i>shut</i>) <i>him</i>: absent in RP P1904 F1859=11/11 vs. present in TR F1859=0/11. πλανᾷ, <i>cause to err</i> (present subjunctive, imperfective aspect), RP P1904 F1859=10/11 vs. πλανήσῃ, <i>cause to err</i> (aorist subjunctive, perfective aspect), TR F1859=1/11. ἔτι τὰ ἔθνη, (<i>no</i>) <i>more</i> + <i>the nations</i>, RP P1904 F1859=10/10 vs. τὰ ἔθνη ἔτι, <i>the nations</i> + (<i>no</i>) <i>more</i>, TR F1859=0/10. καὶ, <i>and</i> → <i>then</i>: present in RP-text TR F1859=4/11 vs. absent in RP-marg P1904 F1859=7/11. A disparity (#1) with RP-text, R=5:8. αὐτὸν λυθῆναι, <i>he</i> + <i>be released</i>, RP-text P1904 TR F1859=2/11 vs. λυθῆναι αὐτὸν, <i>be released</i> + <i>he</i>, RP-marg F1859=9/11. A disparity (#2) with RP-text, R=4:9.

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

Rev 20:5	{RP P1904: Καὶ οἱ} [TR: Οἱ δὲ] λοιποὶ τῶν νεκρῶν οὐκ {RP P1904: ἐζησαν} [TR: ἀνέζησαν] {RP: ἄχρι} [P1904 TR: ἕως] τελεσθῇ τὰ χίλια ἔτη. Αὕτη ἡ ἀνάστασις ἡ πρώτη.	But the rest of the dead did not {RP P1904: live} [TR: come back to life] {RP P1904: - } [TR: again] until the thousand years were completed. This <i>is</i> the first resurrection.	Verse fully present in RP P1904 TR F1859=4/11 (Scrivener's cghm) vs. verse is absent as far as τὰ χίλια ἔτη, <i>the thousand years</i>, in F1859=7/11 (Scrivener's bde f[MJW] jkl). A weak disparity (#1) with RP, R=6:7. καὶ οἱ, <i>and the (rest)</i>, RP P1904 F1859=3/11 (Scrivener's cgh) vs. οἱ δὲ, <i>but</i>, TR F1859=1/11 (Scrivener's m) vs. whole context absent, F1859=7/11 (incl. f[MJW]). A disparity (#2) with RP, R=4:7. ἐζησαν, <i>live</i>, RP P1904 F1859=4/11 (Scrivener's cghm) vs. ἀνέζησαν, <i>come back to life</i>, TR F1859=0/11 vs. whole context absent, F1859=7/11 (incl. f[MJW]). A weak disparity (#3) with RP, R=5:7. ἄχρι, <i>until (1)</i>, RP F1859=4/11 (Scrivener's cghm) vs. ἕως, <i>until (2)</i>, P1904 TR F1859=0/11 vs. whole context absent, F1859=7/11 (incl. f[MJW]). A disparity (#4) with RP, R=4:7. A case of collusion between P1904 and TR?
Rev 20:6	Μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων {RP P1904: ὁ δεύτερος θάνατος} [TR: ὁ θάνατος ὁ δεύτερος] οὐκ ἔχει ἐξουσίαν, ἀλλ' ἐσονταὶ ἱερεῖς τοῦ θεοῦ καὶ τοῦ χριστοῦ, καὶ βασιλεύσουσιν μετ' αὐτοῦ χίλια ἔτη.	Blessed and holy <i>is</i> he <i>who</i> has part in the first resurrection; <u>the second death</u> has no authority over these, but they will be priests of God and of Christ, and they will reign with him for a thousand years.	ὁ δεύτερος θάνατος, <i>the second + death</i>, RP P1904 F1859=11/11 (incl. f[JW, also Griesbach, but Mill silent]) vs. ὁ θάνατος ὁ δεύτερος, <i>the death + the second</i>, TR F1859=0/11. Ex 19:6. Isa 61:6.
Rev 20:7	Καὶ {RP-text P1904 TR: ὅταν τελεσθῇ} [RP-marg: μετὰ] τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ,	Then {RP-text P1904 TR: when the thousand years are completed} [RP-marg: after the thousand years], Satan will be released from his prison,	ὅταν τελεσθῇ, <i>when they were completed</i>, RP-text P1904 TR F1859=6/11 (incl. f[MW, but not JJ]) vs. μετὰ, <i>after</i>, RP-marg F1859=4/11 (Scrivener's be j) vs. another reading, F1859=1/11 (Scrivener's k).

Rev 20:8	καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσιν γωνίαις τῆς γῆς, τὸν Γὼγ καὶ τὸν Μαγῶγ, συναγαγεῖν αὐτοὺς εἰς {RP P1904: τὸν} [TR: -] πόλεμον· ὣν ὁ ἀριθμὸς {RP-text TR: - } [RP-marg P1904: αὐτῶν] ὡς ἡ ἄμμος τῆς θαλάσσης.	and he will go out to lead astray the nations who <i>are</i> in the four corners of the earth, Gog and Magog, to gather them to {RP P1904: the} [TR: -] war, whose number <i>is</i> as the sand of the sea.	τὸν, <i>the (war)</i>: present in RP P1904 F1859=10/11 (incl. f[MJW]) vs. absent in TR F1859=1/11 (Scrivener's c). αὐτῶν, <i>their (number)</i> → <i>whose</i>: absent in RP-text TR F1859=3/11 (Scrivener's chj) vs. present in RP-marg P1904 F1859=8/11 (incl. f[MJW]). A disparity with RP-text, R=4:9. Ezek 38:2.
Rev 20:9	Καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ {RP-text TR: ἐκύκλωσαν} [RP-marg P1904: ἐκύκλευσαν] τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν τὴν ἡγαπημένην· καὶ κατέβη πῦρ {RP P1904: ἐκ τοῦ οὐρανοῦ} ἀπὸ τοῦ θεοῦ, [TR: ἀπὸ τοῦ θεοῦ ἐκ τοῦ οὐρανοῦ], καὶ κατέφαγεν αὐτούς.	And they went <u>through</u> the breadth of the land, and they <u>surrounded</u> the camp of the <u>saints</u> and the beloved city. Then fire came down {RP P1904: out of heaven} from God} [TR: from God out of <u>heaven</u>] and devoured them.	ἐκύκλωσαν, <i>they surrounded (1)</i>, RP-text TR F1859=6/11 (Scrivener's cf[~MJW]gilm) vs. ἐκύκλευσαν, <i>they surrounded (2)</i>, RP-marg P1904 F1859=5/11 (Scrivener's bdehk). Nearly a disparity with RP-text, R=7:6. ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, <i>out of heaven + from God</i>, RP P1904 F1859=9/11 (incl. f[MJW]) vs. ἀπὸ τοῦ θεοῦ ἐκ τοῦ οὐρανοῦ, <i>from God + out of heaven</i>, TR F1859=2/11 (Scrivener's gl). through ← <i>up to</i>. saints: see Matt 27:52. heaven: or <i>sky</i>, but note <i>from God</i>. See also Rev 20:11.
Rev 20:10	Καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ {RP TR: - } [P1904: τοῦ] θείου, ὅπου {RP P1904: καὶ} [TR: -] τὸ θηρίον καὶ ὁ ψευδοπροφήτης· καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.	And the devil who <u>led</u> them astray was cast into the lake of fire and <u>sulphur</u> where {RP P1904: both} [TR: -] the beast and the false prophet <i>are</i>, and they will be tormented day and night throughout the durations of the ages.	τοῦ, <i>of the (sulphur)</i>: absent in RP TR F1859=8/11 (incl. f[~MJW]) vs. present in P1904 F1859=3/11 (Scrivener's glm). καὶ, <i>and, also</i> → <i>both</i>: present in RP P1904 F1859=11/11 (incl. f[MJW]) vs. absent in TR F1859=0/11. led ← <i>leads</i>. Dan 7:11 (allusion).

Rev 20:11	Καὶ εἶδον θρόνον {RP-text P1904: μέγαν λευκόν} [RP-marg TR: λευκὸν μέγαν], καὶ τὸν καθήμενον ἐπ' {RP: αὐτόν} [P1904: αὐτῷ] [TR: αὐτοῦ], οὗ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος οὐχ εὑρέθη αὐτοῖς.	And I saw a <u>great white</u> throne and him <u>who</u> sits on it, from whose presence the earth and <u>heaven</u> fled, and no place was found for them.	μέγαν λευκόν, <i>great + white</i>, RP-text P1904 F1859=10/11 (incl. f[MJW]) vs. λευκὸν μέγαν, <i>white + great</i>, RP-marg TR F1859=1/11 (Scrivener's c). αὐτόν, (<i>onto</i> → <i>on</i>) it (accusative), RP F1859=10/11 (incl. f[MJW]) vs. αὐτῷ, (<i>at</i> → <i>on</i>) it (dative), P1904 F1859=0/11 vs. αὐτοῦ, (<i>on</i>) it (genitive), TR F1859=1/11 (Scrivener's g). heaven: or <i>the sky</i>, but <i>the earth and heaven</i> appears to be a fixed contrast throughout scripture. See also Rev 20:9.
Rev 20:12	Καὶ εἶδον τοὺς νεκρούς, {RP P1904: τοὺς μεγάλους καὶ τοὺς μικρούς} [TR: μικροὺς καὶ μεγάλους], ἑστῶτας ἐνώπιον τοῦ {RP P1904: θρόνου} [TR: θεοῦ], καὶ βιβλία {RP-text TR: ἠνεώχθησαν} [RP-marg: ἠνοιξαν] [P1904: ἠνοιχθησαν]· καὶ {RP P1904: ἄλλο βιβλίον} [TR: βιβλίον ἄλλο] {RP TR: ἠνεώχθη} [P1904: ἠνοιχθη], ὃ ἐστὶν τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις, κατὰ τὰ ἔργα αὐτῶν.	And I saw the dead, {RP P1904: the great and the small} [TR: small and great], standing before {RP P1904: the throne} [TR: God], and {RP-text P1904 TR: <i>the</i> books were opened} [RP-marg: they opened <i>the</i> books]. And <u>another book</u> was opened, which is <i>the book of life</i>. And the dead were judged by the <i>things</i> written in the books according to their works.	τοὺς μεγάλους καὶ τοὺς μικρούς, <i>the great + and the small</i>, RP P1904 F1859=4/10 vs. μικροὺς καὶ μεγάλους, <i>small + and great</i>, TR F1859=1/10 vs. words absent (but τοὺς, <i>the (ones standing)</i> retained), F1859=5/10. Nearly a disparity (#1) with RP, R=5:5. θρόνου, <i>throne</i>, RP P1904 F1859=9/10 vs. θεοῦ, <i>God</i>, TR F1859=1/10. AV differs textually. ἠνεώχθησαν, <i>they were opened</i> (triple augment), RP-text TR F1859=3/10 vs. ἠνοιξαν, <i>they opened</i>, RP-marg F1859=5/10 vs. ἠνοιχθησαν, <i>they were opened</i> (single augment), P1904 F1859=2/10. A weak disparity (#2) with RP-text, R=4:5. ἄλλο βιβλίον, <i>another + book</i>, RP P1904 F1859=7/10 vs. βιβλίον ἄλλο, <i>book + another</i>, TR F1859=3/10. ἠνεώχθη, <i>was opened</i> (triple augment), RP TR F1859=6/9 vs. ἠνοιχθη, <i>was opened</i> (single augment), P1904 F1859=2/9 vs. ἀνεώχθη, <i>was opened</i> (double augment), F1859=1/9. Ps 69:29^{MT} (Ps 69:28^{AV}), Dan 12:1, Ex 32:32; Ps 62:13^{MT} (Ps 62:12^{AV}), Jer 17:10, Jer 32:19.

Rev 20:13	Καὶ ἔδωκεν ἡ θάλασσα τοὺς {RP-text P1904: νεκροὺς τοὺς ἐν αὐτῇ} [RP-marg TR: ἐν αὐτῇ νεκρούς], καὶ ὁ Θάνατος καὶ ὁ Ἄδης ἔδωκαν τοὺς {RP-text P1904: νεκροὺς τοὺς ἐν αὐτοῖς} [RP-marg TR: ἐν αὐτοῖς νεκρούς]· καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.	And the sea gave <i>up</i> the <u>dead in it</u>, and death and Hades gave <i>up</i> the <u>dead in them</u>, and each <i>one</i> was judged according to his works.	νεκροὺς τοὺς ἐν αὐτῇ, (<i>the</i>) <i>dead the (ones) + in it</i>, RP-text P1904 F1859=8/9 vs. ἐν αὐτῇ νεκρούς, (<i>the</i>) <i>in it + dead</i>, RP-marg TR F1859=1/9. A disparity with RP-marg (low count). νεκροὺς τοὺς ἐν αὐτοῖς, (<i>the</i>) <i>dead + the (ones) + in them</i>, RP-text P1904 F1859=7/9 vs. ἐν αὐτοῖς νεκρούς, (<i>the</i>) <i>in them + dead</i>, RP-marg TR F1859=1/9 vs. another reading, F1859=1/9. We, with AV P1904 TBS-TR, but not RP, do not capitalize <i>death</i>. But we do, with RP, but not AV P1904 TBS-TR, capitalize <i>Hades</i>. Ps 62:13^{MT} (Ps 62:12^{AV}), Jer 17:10, Jer 32:19. Hades: the place of the dead. his ← <i>their</i>.
Rev 20:14	Καὶ ὁ Θάνατος καὶ ὁ Ἄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός {RP P1904: οὗτος ὁ θάνατος ὁ δεύτερος ἐστίν} [TR: οὗτος ἐστίν ὁ δεύτερος θάνατος] {RP: , ἡ λίμνη τοῦ πυρός} [P1904 TR: -].	And death and Hades were cast into the lake of fire. <u>This is the second death</u> {RP: , the lake of fire} [P1904 TR: -].	The testimony of f[MJW] is inconsistent in this verse and is excluded. οὗτος ὁ θάνατος ὁ δεύτερος ἐστίν, <i>this + the second death + is</i>, RP P1904 F1859=2/9 vs. οὗτος ἐστίν ὁ δεύτερος θάνατος, <i>this + is + the second death</i>, TR F1859=0/9 vs. οὗτος ὁ θάνατος ὁ δεύτερος, <i>this + the second death</i>, F1859=1/9 vs. words absent, F1859=3/9 vs. other readings, F1859=3/9. Nearly a disparity (#1) with RP, R=3:3. ἡ λίμνη τοῦ πυρός, <i>the lake of the fire</i>: present in RP F1859=5/9 vs. absent in P1904 TR F1859=4/9. A weak disparity (#2) with RP, R=5:6. AV differs textually. Dan 7:11 (allusion). Hades: the place of the dead.
Rev 20:15	Καὶ εἴ τις οὐχ εὐρέθη ἐν {RP-text: τῷ βιβλίῳ} [RP-marg P1904 TR: τῇ βίβλῳ] τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.	And if anyone was not found written in the book of life, he was cast into the lake of fire.	τῷ βιβλίῳ, <i>the book</i> (diminutive form, but not emphatic), RP-text F1859=8/10 (incl. f[MJW]) vs. τῇ βίβλῳ, <i>the book</i>, RP-marg P1904 TR F1859=2/10 (Scrivener's <u>hl</u>). Ps 69:29^{MT} (Ps 69:28^{AV}), Dan 12:1, Ex 32:32; Dan 7:11 (allusions).

Rev 21:1	Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ {RP-text P1904: ἀπῆλθον} [RP-marg TR: παρήλθεν], καὶ ἡ θάλασσα οὐκ ἐστὶν ἔτι.	Then I saw a new heaven and a new earth , for the first heaven and the first earth had passed away, and there was no longer any sea.	ἀπῆλθον, <i>they departed</i> , RP-text P1904 F1859=7/9 vs. παρήλθε(ν), <i>it passed by</i> → <i>passed away</i> , RP-marg TR F1859=2/9 (Scrivener's <u>h</u>). Isa 65:17, Isa 66:22. See also 2 Pet 3:13. was ← <i>is</i> .
Rev 21:2	Καὶ {RP P1904: - } [TR: ἐγὼ Ἰωάννης εἶδον] τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ καινὴν, {RP P1904: εἶδον} [TR: -] καταβαίνουσαν {RP-text P1904: ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ} [RP-marg TR: ἀπὸ τοῦ θεοῦ ἐκ τοῦ οὐρανοῦ], ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.	And {RP P1904: I saw} [TR: I John saw] the holy city, New Jerusalem, descending {RP-text P1904: out of heaven from God} [RP-marg TR: from God out of heaven], prepared as a bride adorned for her husband.	ἐγὼ Ἰωάννης εἶδον, <i>I, John, saw</i> : absent in RP P1904 F1859=9/9 vs. present in TR F1859=0/9. AV differs textually. εἶδον, <i>I saw</i> : present in RP P1904 F1859=9/9 vs. absent in TR F1859=0/9. ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, <i>out of heaven + from God</i> , RP-text P1904 F1859=8/9 vs. ἀπὸ τοῦ θεοῦ ἐκ τοῦ οὐρανοῦ, <i>from God + out of heaven</i> , RP-marg TR F1859=1/9 (Scrivener's <u>h</u>).
Rev 21:3	Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ, λεγούσης, Ἰδοὺ, ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν, καὶ αὐτοὶ {RP P1904: λαὸς} [TR: λαοὶ] αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ θεὸς {RP-text TR: ἔσται μετ' αὐτῶν} [RP-marg P1904: μετ' αὐτῶν ἔσται] {RP P1904: - } [TR: , θεὸς αὐτῶν].	And I heard a loud voice from heaven say, "Behold, God's <u>home</u> is with men, and he will dwell with them , and they will be his people , and he will be God with them {RP P1904: with them } [TR: – their God].	λαὸς, <i>people</i> , RP P1904 F1859=9/9 vs. λαοὶ, <i>peoples</i> , TR F1859=0/9. ἔσται μετ' αὐτῶν, (<i>God</i>) <i>will be + with them</i> , RP-text TR F1859=2/9 (Scrivener's <u>ch</u>) vs. μετ' αὐτῶν ἔσται, <i>with them + will be</i> , RP-marg P1904 F1859=7/9. A disparity with RP-text, R=3:8. θεὸς αὐτῶν, <i>their God</i> : absent in RP P1904 F1859=5/7 vs. present in TR F1859=2/7 (Scrivener's <u>cj</u>). AV differs textually. Ezek 43:7, Hos 2:1^{MT} (Hos 1:10^{AV}). home ← <i>tent, tabernacle</i> . dwell ← <i>dwell in a tent, tabernacle</i> .

Rev 21:4	καὶ ἐξαλείψει {RP-text: - } [RP-marg: ἀπ' αὐτῶν] [P1904: ἀπ' αὐτῶν ὁ θεὸς] [TR: ὁ θεὸς] πᾶν δακρυον αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι· οὔτε πένθος, οὔτε κραυγὴ, οὔτε πόνος οὐκ ἔσται ἔτι· ὅτι τὰ πρῶτα {RP-text P1904 TR: ἀπῆλθον} [RP-marg: ἀπῆλθεν].	And {RP-text: he will wipe away} [RP-marg: he will wipe away from them] [P1904: God will wipe away from them] [TR: God will wipe away] every tear from their eyes, and there will be no more death, nor mourning, nor will there be <i>any</i> toil any more, for the former <i>things</i> will have <u>passed away</u>.”	words below absent, RP-text F1859=3/9 (Scrivener's chl) vs. ἀπ' αὐτῶν, <i>from them</i>, RP-marg F1859=4/9 (Scrivener's bejm) vs. ἀπ' αὐτῶν ὁ θεός, <i>God + from them</i>, P1904 F1859=1/9 (Scrivener's d) vs. ὁ θεός, <i>God</i>, TR F1859=0/9 vs. ἐξ αὐτῶν, <i>out of them</i>, F1859=1/9 (Scrivener's k). A weak disparity (#1) with RP-text, R=3:4. AV differs textually. ἀπῆλθον, <i>departed</i> (non-classical form), RP-text P1904 TR F1859=3/8 (Scrivener's hlm) vs. ἀπῆλθε(ν), <i>departed</i> (classical form), RP-marg F1859=5/8 (Scrivener's bcej). Nearly a disparity (#2) with RP-text, R=5:5. Isa 25:8.
Rev 21:5	Καὶ εἶπεν ὁ καθημένος ἐπὶ {RP P1904: τῷ θρόνῳ} [TR: τοῦ θρόνου], Ἰδοὺ, {RP-text: πάντα καινὰ ποιῶ} [RP-marg P1904: καινὰ ποιῶ πάντα] [TR: καινὰ πάντα ποιῶ]. Καὶ λέγει μοι, Γράψον· ὅτι οὗτοι οἱ λόγοι {RP-text TR: ἀληθινοὶ καὶ πιστοί} [RP-marg P1904: πιστοὶ καὶ ἀληθινοὶ] {RP-text P1904 TR: - } [RP-marg: τοῦ θεοῦ] εἰσιν.	And he <i>who</i> sat on the throne said, “Behold, I am making everything afresh.” And he said to me, “Write <i>it down</i>, for these words {RP-text P1904 TR: - } [RP-marg: of God] are {RP-text TR: true and faithful} [RP-marg P1904: faithful and true].”	τῷ θρόνῳ, (<i>at</i> → <i>on</i>) <i>the throne</i>, RP P1904 F1859=8/9 (incl. m which is preceded by ἐν, <i>in</i>) vs. τοῦ θρόνου, (<i>on</i>) <i>the throne</i>, TR F1859=1/9. πάντα καινὰ ποιῶ, <i>everything + new + I make</i>, RP-text F1859=6/9 vs. καινὰ ποιῶ πάντα, <i>new + I make + everything</i>, RP-marg P1904 F1859=2/9 vs. καινὰ πάντα ποιῶ, <i>new + everything + I make</i>, TR F1859=0/9 vs. πάντα καινὰ ποιήσω, <i>everything + new + I will make</i>, F1859=1/9. ἀληθινοὶ καὶ πιστοί, <i>true + and faithful</i>, RP-text TR F1859=2/9 vs. πιστοὶ καὶ ἀληθινοί, <i>faithful + and true</i>, RP-marg P1904 F1859=7/9. A disparity (#1) with RP-text, R=3:8. τοῦ θεοῦ, <i>of God</i>: absent in RP-text P1904 TR F1859=8/9 vs. present in RP-marg F1859=1/9. A disparity (#2) with RP-marg (low count). Isa 43:19.

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

Rev 21:8	{RP P1904: Τοῖς δὲ δειλοῖς} [TR: Δειλοῖς δὲ] καὶ ἀπίστοις {RP: καὶ ἁμαρτωλοῖς} [P1904 TR: -] καὶ ἐβδελυγμένοις καὶ φονεῦσιν καὶ πόρνοις καὶ {RP P1904: φαρμάκοις} [TR: φαρμακεῦσι] καὶ εἰδωλολάτραις, καὶ πᾶσιν τοῖς ψευδέσιν, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ {RP TR: - } [P1904: ἐν] πυρὶ καὶ θείῳ, ὃ ἐστὶν {RP P1904: ὁ θάνατος ὁ δεύτερος} [TR: δεύτερος θάνατος].	But {RP P1904: the} [TR: <i>the</i>] <u>fearful</u> and <u>unbelieving</u>, {RP: and sinners} [P1904 TR: -] and <i>the</i> abominated and fornicators and sorcerers and idolaters and all liars <i>have</i> their part in the lake burning with fire and sulphur, which is {RP P1904: the} [TR: <i>the</i>] <u>second death</u>.”	τοῖς δὲ δειλοῖς, <i>but for the fearful</i>, RP P1904 F1859=9/9 vs. δειλοῖς δὲ, <i>but for fearful</i>, TR F1859=0/9. καὶ ἁμαρτωλοῖς, <i>and sinners</i>: present in RP F1859=9/9 vs. absent in P1904 TR F1859=0/9. A case of collusion between P1904 and TR? AV differs textually. φαρμάκοις, <i>sorcerers (1)</i>, RP P1904 F1859=9/9 (bcdehjlm P1904 accenting φαρμακοῖς and kl accenting φαρμάκοις) vs. φαρμακεῦσι, <i>sorcerers (2)</i>, TR F1859=0/9. Classically, φαρμάκοις ← φάρμακον, <i>sorcery</i>, and φαρμακοῖς ← φαρμακός, <i>sorcerer</i>. An accentuation divergence from RP, R=2:8. ἐν, <i>with (fire)</i>: absent in RP TR F1859=9/9 vs. present in P1904 F1859=0/9. ὁ θάνατος ὁ δεύτερος, <i>the death + the second</i>, RP P1904 F1859=9/9 vs. δεύτερος θάνατος, <i>second + death</i>, TR F1859=0/9.
Rev 21:9	Καὶ ἦλθεν {RP P1904: - } [TR: πρὸς με] εἷς {RP: ἐκ} [P1904 TR: -] τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας {RP: - } [P1904 TR: τὰς] γεμούσας {RP P1904 TR: τῶν} [MISC: -] ἑπτὰ πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησεν μετ’ ἐμοῦ, λέγων, Δεῦρο, δεῖξω σοὶ τὴν {RP: γυναῖκα τὴν νύμφην τοῦ ἁρνίου} [P1904: νύμφην τὴν γυναῖκα τοῦ ἁρνίου] [TR: νύμφην τοῦ ἁρνίου τὴν γυναῖκα].	Then one of the seven angels who had the seven vials full of the seven last plagues came {RP P1904: - } [TR: to me] and spoke with me and said, “Come, I will show you {RP: the wife, the bride of the lamb} [P1904: the bride, the wife of the lamb] [TR: the bride of the lamb, the wife].”	πρὸς με, <i>to me</i>: absent in RP P1904 F1859=9/9 vs. present in TR F1859=0/9. ἐκ, <i>out of (the seven)</i>: present in RP F1859=8/9 vs. absent in P1904 TR F1859=1/9. τὰς, <i>the (ones filled)</i> → <i>full</i>: absent in RP F1859=7/9 vs. present in P1904 TR F1859=2/9. τῶν, <i>of the</i>: present in RP P1904 TR F1859=3/9 vs. absent in F1859=6/9. A weak disparity with RP, R=5:6. γυναῖκα τὴν νύμφην τοῦ ἁρνίου, <i>(the) wife + the bride + of the lamb</i>, RP F1859=8/9 vs. νύμφην τὴν γυναῖκα τοῦ ἁρνίου, <i>(the) bride + the wife + of the lamb</i>, P1904 F1859=1/9 vs. νύμφην τοῦ ἁρνίου τὴν γυναῖκα, <i>(the) bride + of the lamb + the wife</i>, TR F1859=0/9. [TR: We associate <i>of the lamb</i> with the <i>bride</i>; AV with <i>the wife</i>, so AV differs from our TR rendering, but aligns itself with our RP rendering.]

Rev 21:10	Καὶ ἀπήνεγκέν με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέν μοι τὴν πόλιν {RP-text TR: τὴν μεγάλην} [RP-marg P1904: -], τὴν ἁγίαν Ἱερουσαλήμ, καταβαίνουσιν ἐκ τοῦ οὐρανοῦ {RP P1904 TR: ἀπο} [MISC: ἐκ] τοῦ θεοῦ,	And he carried me away in <i>the</i> spirit to a great high mountain and showed me the {RP-text TR: great} [RP-marg P1904: -] city, the holy Jerusalem, descending out of heaven <u>from</u> God,	τὴν μεγάλην, <i>the great (city)</i>: present in RP-text TR F1859=2/9 (Scrivener's ch) vs. absent in RP-marg P1904 F1859=7/9 (Scrivener's bdeiklm). A disparity (#1) with RP-text, R=3:8. ἀπὸ, <i>from</i>, RP P1904 TR F1859=2/9 (Scrivener's hl) vs. ἐκ, <i>out of</i>, F1859=6/9 (Scrivener's cdeikm) vs. whole phrase absent, F1859=1/9 (Scrivener's b). A weak disparity (#2) with RP, R=4:6.
Rev 21:11	ἔχουσιν τὴν δόξαν τοῦ θεοῦ {RP P1904: - } [TR: καὶ] ὁ φωστὴρ αὐτῆς ὁμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι {RP-text P1904 TR: κρυσταλλίζοντι} [RP-marg: κρυσταλίζοντι].	having the glory of God {RP P1904: . Its} [TR: , and its] brilliance <i>was</i> like a most precious gemstone, like a jasper gem, <u>as clear as crystal</u>,	καὶ, <i>and (its brilliance)</i>: absent in RP P1904 F1859=6/9 vs. present in TR F1859=3/9 (Scrivener's klm). κρυσταλλίζοντι, <i>being crystal clear (1)</i>, RP-text P1904 TR F1859=4/9 (Scrivener's bchl) vs. κρυσταλίζοντι, <i>being crystal clear (2)</i>, RP-marg F1859=5/9 (Scrivener's deikm). Nearly a disparity with RP-text, R=6:5.
Rev 21:12	{RP P1904: ἔχουσα} [TR: ἔχουσάν] {RP P1904: - } [TR: τε] τεῖχος μέγα καὶ ὑψηλόν, {RP P1904: ἔχουσα} [TR: ἔχουσιν] πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἄγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, ἃ ἔστιν {RP-text P1904: ὀνόματα} [RP-marg TR: -] τῶν δώδεκα φυλῶν {RP-text P1904 TR: τῶν} [RP-marg: -] υἱῶν Ἰσραήλ.	{RP P1904: <u>having</u>} [TR: and <u>having</u>] a great and high wall, <u>having</u> twelve <u>gates</u>, and on the <u>gates</u> twelve angels, with names inscribed which are {RP-text P1904: <i>the</i> names} [RP-marg TR: -] of the twelve tribes of {RP-text P1904 TR: <i>the</i>} [RP-marg: <i>the</i>] sons of Israel.	ἔχουσα, <i>having</i> (nom., breaking with previous verse), RP P1904 F1859=7/9 vs. ἔχουσάν τε, <i>and having</i> (acc., concordant with previous verse), TR F1859=1/9 vs. phrase absent, F1859=1/9. τε, <i>and (a wall)</i>: absent in RP P1904 F1859=7/8 vs. present in TR F1859=0/8 vs. phrase absent, F1859=1/8. ἔχουσα, <i>having</i> (nominative), RP P1904 F1859=7/9 vs. ἔχουσιν, <i>having</i> (accusative), TR F1859=2/9. ὀνόματα, <i>names</i>: present in RP-text P1904 F1859=8/9 vs. absent in RP-marg TR F1859=1/9. A disparity with RP-marg (low count). τῶν, <i>of the (sons)</i>: present in RP-text P1904 TR F1859=5/8 vs. absent in RP-marg F1859=2/8 vs. another reading, F1859=1/8. gates (2x) ← <i>gateways, gate-houses</i>. Similarly in the rest of Revelation.

Rev 21:13	{RP: Ἀπὸ} [P1904 TR: Ἀπ'] {RP P1904: ἀνατολῶν} [TR: ἀνατολῆς], πυλῶνες τρεῖς· {RP P1904: καὶ} [TR: -] ἀπὸ βορρά, πυλῶνες τρεῖς· {RP P1904: καὶ} [TR: -] ἀπὸ νότου, πυλῶνες τρεῖς· {RP P1904 S1894: καὶ} [S1550 E1624: -] ἀπὸ δυσμῶν, πυλῶνες τρεῖς.	On <i>the east</i>, three gates, {RP P1904: and} [TR: -] on <i>the north</i>, three gates, {RP P1904: and} [TR: -] on <i>the south</i>, three gates, {RP P1904 S1894: and} [S1550 E1624: -] on <i>the west</i>, three gates,	ἀπὸ, <i>from (the east)</i> (unapocopated), RP F1859=8/8 vs. ἀπ', <i>from</i> (apocopated), P1904 TR F1859=0/8. A case of collusion between P1904 and TR? ἀνατολῶν, <i>the east</i> (plural), RP P1904 F1859=8/8 vs. ἀνατολῆς, <i>the east</i> (singular), TR F1859=0/8. καὶ, <i>and (from the north)</i>: present in RP P1904 F1859=8/8 vs. absent in TR F1859=0/8. καὶ, <i>and (from the south)</i>: present in RP P1904 F1859=7/8 vs. absent in TR F1859=0/8 vs. whole phrase absent, F1859=1/8. καὶ, <i>and (from the west)</i>: present in RP P1904 S1894 F1859=8/8 vs. absent in S1550 E1624 F1859=0/8. The order of the compass directions varies in Scrivener's bck.
Rev 21:14	Καὶ τὸ τεῖχος τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ {RP P1904: ἐπ' αὐτῶν} [TR: ἐν αὐτοῖς] {RP P1904: δώδεκα} [TR: -], ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου.	with the wall of the city having twelve foundations, and {RP P1904: on them} [TR: in them] <i>are the</i> {RP P1904: twelve} [TR: -] names of the twelve apostles of the lamb.	ἐπ' αὐτῶν, <i>on them</i>, RP P1904 F1859=7/8 vs. ἐν αὐτοῖς, <i>in them</i>, TR F1859=0/8 vs. words absent, F1859=1/8 (Scrivener's l). δώδεκα, <i>twelve (names)</i>: present in RP P1904 F1859=7/8 vs. absent in TR F1859=1/8 (Scrivener's l). AV differs textually.
Rev 21:15	Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχεν {RP P1904: μέτρον} [TR: -] κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν, καὶ τοὺς πυλῶνας αὐτῆς {RP-text P1904 TR: , καὶ τὸ τεῖχος αὐτῆς} [RP-marg: -].	And he <i>who</i> spoke with me had a golden {RP P1904: measuring} [TR: -] reed for him to measure the city and its gates {RP-text P1904 TR: and its wall} [RP-marg: -].	μέτρον, <i>measure</i> → <i>measuring</i>: present in RP P1904 F1859=7/8 vs. absent in TR F1859=1/8 (Scrivener's k). AV differs textually. καὶ τὸ τεῖχος αὐτῆς, <i>and its wall</i>: present in RP-text P1904 TR F1859=1/8 (Scrivener's c) vs. absent in RP-marg F1859=7/8. A disparity with RP-text, R=3:7. Zech 2:5^{MT} (Zech 2:1^{AV}). {RP P1904: measuring ← <i>measure</i>.}

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

Rev 21:18	Καὶ ἦν ἡ ἐνδόμησις τοῦ τείχους αὐτῆς, ἵασπις· καὶ ἡ πόλις χρυσίον καθαρὸν, {RP P1904: ὅμοιον} [TR: ὁμοία] {RP-text: ὕελλω} [RP-marg P1904 TR: ὑάλλω] καθαρῶ.	And the construction of its wall was <i>of</i> jasper, and the city <i>was of</i> pure gold, like <u>pure glass</u>.	ὅμοιον, <i>like</i> (agreeing with what follows), RP P1904 F1859=7/8 vs. ὁμοία, <i>like</i> (agreeing with what precedes), TR F1859=0/8 vs. another reading, F1859=1/8. ὕελλω, <i>glass</i> (non-classical spelling), RP-text F1859=3/8 vs. ὑάλλω, <i>glass</i> (classical spelling), RP-marg P1904 TR F1859=3/8 vs. ὕελλω, <i>glass</i> (non-classical spelling), F1859=2/8. A weak disparity with RP-text, R=3:5.
Rev 21:19	{RP-text P1904: Οἱ} [RP-marg TR: Καὶ οἱ] θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι. Ὁ θεμέλιος ὁ πρῶτος, ἵασπις· ὁ δευτερος, σάπφειρος· ὁ τρίτος, χαλκηδών· ὁ τέταρτος, σμάραγδος·	{RP-text P1904: The} [RP-marg TR: And the] foundations of the wall of the city <i>were</i> adorned with every precious <i>gemstone</i>. The first foundation <i>was</i> jasper; the second <i>was</i> sapphire; the third <i>was</i> chalcedony; the fourth <i>was</i> emerald;	καὶ, <i>and</i>: absent in RP-text P1904 F1859=6/8 vs. present in RP-marg TR F1859=2/8 (Scrivener's <u>hl</u>).
Rev 21:20	ὁ πέμπτος, σαρδόνυξ· ὁ ἕκτος, {RP-text P1904: σάρδιον} [RP-marg TR: σάρδιος]· ὁ ἕβδομος, χρυσόλιθος· ὁ ὄγδοος, βήρυλλος· ὁ {RP P1904 S1550: ἕνατος} [E1624 S1894: ἑννατος], τοπάξιον· ὁ δέκατος, χρυσόπρασος· ὁ ἐνδέκατος, ὑάκινθος· ὁ δωδέκατος, {RP: ἀμέθυσος} [P1904 TR: ἀμέθυστος].	the fifth <i>was</i> sardonyx; the sixth <i>was</i> <u>carnelian</u>; the seventh <i>was</i> chrysolite; the eighth <i>was</i> beryl; the <u>ninth</u> <i>was</i> topaz; the tenth <i>was</i> chrysoprase; the eleventh <i>was</i> jacinth; the twelfth <i>was</i> <u>amethyst</u>.	σάρδιον, <i>carnelian</i> (1), RP-text P1904 F1859=6/8 vs. σάρδιος, <i>carnelian</i> (2), RP-marg TR F1859=2/8 (Scrivener's <u>hl</u>). ἕνατος, <i>ninth</i> (1), RP P1904 S1550 F1859=5/8 (Scrivener's bdhjl) vs. ἑννατος, <i>ninth</i> (2), E1624 S1894 F1859=3/8 (Scrivener's <u>cek</u>). ἀμέθυσος, <i>amethyst</i> (1), RP F1859=6/8 vs. ἀμέθυστος, <i>amethyst</i> (2), P1904 TR F1859=2/8 (Scrivener's <u>dk</u>).
Rev 21:21	Καὶ οἱ δώδεκα πυλῶνες, δώδεκα μαργαρίται· ἀνὰ εἷς ἕκαστος τῶν πυλῶνων ἦν ἐξ ἐνὸς μαργαρίτου· καὶ ἡ πλατεία τῆς πόλεως χρυσίον καθαρὸν, ὡς {RP: ὕελλος} [P1904 TR: ὑάλος] {RP P1904: διαυγής} [TR: διαφανής].	And the twelve gates <i>were</i> twelve pearls. Each one of the gates individually was from one pearl. And the street of the city <i>was</i> pure gold, like <u>transparent glass</u>.	ὕελλος, <i>glass</i> (non-classical spelling), RP F1859=5/8 (Scrivener's bdhkl) vs. ὑάλος, <i>glass</i> (classical spelling), P1904 TR F1859=1/8 (Scrivener's <u>c</u>) vs. ὕελλος, <i>glass</i> (non-classical spelling), F1859=2/8 (Scrivener's <u>ej</u>). Compare Rev 21:18. διαυγής, <i>transparent</i> (1), RP P1904 F1859=8/8 vs. διαφανής, <i>transparent</i> (2), TR F1859=0/8.

Rev 21:22	Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ κύριος ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστίν, καὶ τὸ ἄρνιον.	And I saw no sanctuary in it, for the Lord God Almighty is its sanctuary, as <i>is</i> the lamb.	
Rev 21:23	Καὶ ἡ πόλις οὐ χρεΐαν ἔχει τοῦ ἡλίου, οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν {RP P1904: - } [TR: ἐν] αὐτῇ· ἡ γὰρ δόξα τοῦ θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ ἄρνιον.	And the city did not need the sun or moon to shine {RP P1904: on} [TR: in] it, for the glory of God illuminated it, and its lamp is the lamb.	ἐν, (<i>to shine</i>) in: absent in RP P1904 F1859=7/8 (Scrivener's bcdekl) vs. present in TR F1859=1/8 (Scrivener's h). Isa 60:19.
Rev 21:24	Καὶ {RP P1904: περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς} [TR: τὰ ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσιν]· καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν {RP-text: αὐτῷ} [RP-marg P1904 TR: -] {RP-text: δόξαν καὶ τιμὴν} [RP-marg: τὴν δόξαν] [RP-marg2 P1904 TR: τὴν δόξαν καὶ τὴν τιμὴν] {RP-text: τῶν ἐθνῶν} [RP-marg P1904 TR: αὐτῶν] εἰς αὐτήν.	And the nations {RP P1904: will walk through} [TR: of those who are saved will walk in] its light, and the kings of the earth will bring into it {RP-text: to him the glory and honour of the nations} [RP-marg: their glory] [RP-marg2 P1904 TR: their glory and their honour].	περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς, <i>the nations will walk through its light</i> , RP P1904 F1859=8/8 vs. τὰ ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσιν, <i>the nations of those saved will walk in its light</i> , TR F1859=0/8. AV differs textually. αὐτῷ, <i>to him</i> : present in RP-text F1859=6/8 vs. absent in RP-marg P1904 TR F1859=2/8. δόξαν καὶ τιμὴν, <i>glory and honour</i> , RP-text F1859=6/8 vs. τὴν δόξαν, <i>the glory</i> , RP-marg F1859=0/8 vs. τὴν δόξαν καὶ τὴν τιμὴν, <i>the glory and the honour</i> , RP-marg2 P1904 TR F1859=2/8. A disparity with RP-marg (zero count). τῶν ἐθνῶν, <i>of the nations</i> , RP-text F1859=6/8 vs. αὐτῶν, <i>their</i> , RP-marg P1904 TR F1859=2/8. AV differs textually. Isa 60:3.
Rev 21:25	Καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας - νύξ γὰρ οὐκ ἐσται ἐκεῖ -	And its gates will not be closed at all by day – for there will be no night there –	Isa 60:11.
Rev 21:26	καὶ οἴσουσιν τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς {RP-text P1904 TR: αὐτήν} [RP-marg: αὐτήν ἵνα εἰσέλθωσιν]·	and they will bring the glory and honour of the nations to it {RP-text P1904 TR: - } [RP-marg: so that they may go in].	ἵνα εἰσέλθωσιν, <i>in order that they might enter</i> : absent in RP-text P1904 TR F1859=2/8 (Scrivener's hl) vs. present in RP-marg F1859=6/8. A weak disparity with RP-text, R=4:6.

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

Rev 22:3	Καὶ πᾶν {RP P1904: κατάθεμα} [TR: κατανάθεμα] οὐκ ἔσται {RP-text P1904 TR: ἔτι}, [RP-marg: ἐκεῖ]· καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἁρνίου ἐν αὐτῇ ἔσται· καὶ οἱ δούλοι αὐτοῦ λατρεύσουσιν αὐτῷ,	And there will not be <u>any</u> curse {RP-text P1904 TR: any more} [RP-marg: there], and the throne of God and of the lamb will be in it, and his servants will serve him.	↳ likely that there is one tree of life with a river on either side (so on an island, but accessible), than that a tree of life was on either side of the river (so two trees), or that one tree spanned the river. κατάθεμα, <i>curse</i> (1), RP P1904 F1859=7/7 vs. κατανάθεμα, <i>curse</i> (2), TR F1859=0/7. ἔτι, <i>still</i> → (no) longer, RP-text P1904 TR F1859=5/7 vs. ἐκεῖ, <i>there</i> , RP-marg F1859=2/7 (Scrivener's hl). any ← <i>every</i> .
Rev 22:4	καὶ ὄψονται τὸ πρόσωπον αὐτοῦ· καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν.	And they will see his face, and his name <i>will be</i> on their foreheads.	
Rev 22:5	Καὶ νύξ οὐκ ἔσται {RP TR: ἐκεῖ} [P1904: ἔτι], καὶ {RP-text TR: χρείαν οὐκ ἔχουσιν} [RP-marg P1904: οὐ χρεία] λυχνου καὶ φωτὸς ἡλίου, ὅτι κύριος ὁ θεὸς {RP P1904: φωτίζει} [TR: φωτίζει] αὐτούς· καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.	And there will not be <i>any</i> night {RP TR: there} [P1904: any more], and {RP-text TR: they <i>will</i> not need} [RP-marg P1904: there <i>will</i> not <i>be</i> any need of] a lamp or sunlight, because the Lord God {RP P1904: will} [TR: <i>will</i>] illuminate them, and they will reign throughout the durations of the ages.	ἐκεῖ, <i>there</i> , RP TR F1859=3/7 (Scrivener's chl) vs. ἔτι, (not) <i>any</i> longer, P1904 F1859=0/7 vs. word absent, F1859=4/7 (Scrivener's bdjk). Nearly a disparity (#1) with RP, R=4:4. χρείαν οὐκ ἔχουσιν, <i>they do not have need of</i> , RP-text TR F1859=2/7 (Scrivener's ch) vs. οὐ χρεία, <i>no need</i> , RP-marg P1904 F1859=5/7 (Scrivener's bdkjl). A disparity (#2) with RP-text, R=3:6. φωτίζει, <i>will shine</i> , RP P1904 F1859=6/7 vs. φωτίζει, <i>shines</i> , TR F1859=1/7 (Scrivener's c). Isa 60:19.
Rev 22:6	Καὶ {RP-text P1904: λέγει} [RP-marg TR: εἶπέν] μοι, Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί· καὶ κύριος ὁ θεὸς τῶν {RP P1904: πνευμάτων τῶν} [TR: ἁγίων] προφητῶν ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ὅτι δεῖ γενέσθαι ἐν τάχει.	And he <u>said</u> to me, “These words <i>are</i> faithful and true, and <i>the</i> Lord God of the {RP P1904: spirits of the} [TR: holy] prophets has sent his angel to show his servants what must happen <u>shortly</u> .”	λέγει, <i>says</i> , RP-text P1904 F1859=6/7 vs. εἶπεν, <i>said</i> , RP-marg TR F1859=1/7 (Scrivener's c). πνευμάτων τῶν, <i>spirits of the</i> , RP P1904 F1859=7/7 vs. ἁγίων, <i>holy</i> , TR F1859=0/7. AV differs textually. shortly: or <i>quickly</i> , but the sense is very probably <i>shortly</i> , as the sense of the English <i>quickly</i> often is.

Rev 22:7	{RP-text P1904: Καὶ ἰδοὺ} [RP-marg TR: Ἰδοὺ], ἔρχομαι ταχύ. Μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τουτου.	{RP-text P1904: And behold} [RP-marg TR: Behold], I am coming quickly. Blessed <i>is</i> he <i>who</i> keeps the words of this book.”	καὶ, <i>and (behold)</i> : present in RP-text P1904 F1859=5/7 (Scrivener's bdjkl) vs. absent in RP-marg TR F1859=1/7 (Scrivener's h) vs. whole clause absent, F1859=1/7 (Scrivener's k).
Rev 22:8	{RP-text P1904: Καὶ ἐγὼ} [RP-marg TR: Καὶ ἐγὼ] Ἰωάννης ὁ {RP-text P1904: ἀκούων καὶ βλέπων ταῦτα} [RP-marg: βλέπων καὶ ἀκούων ταῦτα] [TR: βλέπων ταῦτα καὶ ἀκούων]. Καὶ ὅτε ἤκουσα καὶ {RP-text P1904 TR: ἐβλεψα} [RP-marg: εἶδον], {RP E1624: ἔπεσον} [P1904 S1550 S1894: ἐπεσα] προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ {RP-text P1904 TR: δεικνύντός} [RP-marg: δεικνύντος] μοι ταῦτα.	And I John <i>am</i> the <i>one who</i> {RP-text P1904: <u>heard and saw</u> } [RP-marg TR: <u>saw and heard</u>] these <i>things</i> . And when I heard and <u>saw</u> <i>them</i> , I fell <i>down</i> to worship at the feet of the angel who <i>was</i> <u>showing</u> me these <i>things</i> .	καὶ ἐγὼ, <i>and I</i> (crasis), RP-text P1904 F1859=5/7 vs. καὶ ἐγὼ, <i>and I</i> (without crasis), RP-marg TR F1859=2/7. ἀκούων καὶ βλέπων ταῦτα, <i>hearing + and seeing these (things)</i> , RP-text P1904 F1859=6/7 vs. βλέπων καὶ ἀκούων ταῦτα, <i>seeing + and hearing these (things)</i> , RP-marg F1859=1/7 vs. βλέπων ταῦτα καὶ ἀκούων, <i>seeing + these (things) + and hearing</i> , TR F1859=0/7. A disparity (#1) with RP-marg (low count). ἐβλεψα, <i>saw (1)</i> , RP-text P1904 TR F1859=2/7 vs. εἶδον, <i>saw (2)</i> , RP-marg F1859=5/7. A weak disparity (#2) with RP-text, R=4:5. ἔπεσον, <i>I fell</i> (classical form), RP E1624 F1859=7/7 vs. ἐπεσα, <i>I fell</i> (non-classical form), P1904 S1550 S1894 F1859=0/7. δεικνύντός, <i>showing</i> (non-classical form, from δεικνύω), RP-text P1904 TR F1859=4/7 vs. δεικνύντος, <i>showing</i> (classical form, from δείκνυμι), RP-marg F1859=3/7. {RP-text P1904: heard and saw ← <i>hears and sees.</i> } [RP-marg TR: saw and heard ← <i>sees and hears.</i>]
Rev 22:9	Καὶ λέγει μοι, Ὕρα μή· σύνδουλός {RP P1904: σοῦ} [TR: σου γάρ] εἰμι, καὶ τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τουτου· τῷ θεῷ προσκύνησον.	But he said to me, “Watch out that <i>you do</i> not <i>do that</i> . {RP P1904: - } [TR: For] I am your fellow servant, and <i>one</i> of your brothers the prophets, and those <i>who</i> keep the words of this book. Worship God.”	γάρ, <i>for</i> : absent in RP P1904 F1859=7/7 vs. present in TR F1859=0/7.

Rev 22:10	Καὶ λέγει μοι, Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· {RP-text P1904: ὁ καιρὸς γὰρ} [RP-marg TR: ὅτι ὁ καιρὸς] ἐγγὺς ἐστίν.	And he said to me, “Do not seal up the words of the prophecy of this book, {RP-text P1904: for} [RP-marg TR: because] <u>the time is near</u>.”	ὁ καιρὸς γὰρ, <i>for the time</i>, RP-text P1904 F1859=6/7 vs. ὅτι ὁ καιρὸς, <i>because the time</i>, RP-marg TR F1859=1/7 (Scrivener's h). A disparity with RP-marg (low count). Dan 8:26, Dan 12:4 (allusions), where the books are sealed, but here in Revelation they are open. the time is near: see James 5:3, Rev 1:3.
Rev 22:11	Ὁ ἀδικῶν ἀδικησάτω ἔτι· καὶ ὁ {RP P1904: ῥυπαρὸς ῥυπαρευθήτω} [TR: ῥυπῶν ῥυπασάτω] ἔτι· καὶ ὁ δίκαιος {RP P1904c: δικαιοσύνην ποιησάτω} [P1904u: δικαιοσύνην ποιησάτω] [TR: δικαιωθήτω] ἔτι· καὶ ὁ ἅγιος ἁγιασθήτω ἔτι.	Let him <i>who</i> acts unjustly act <i>all the more</i> unjustly, and let him <i>who is sordid</i> act <i>all the more sordidly</i>, and let him <i>who is righteous</i> {RP P1904: work <i>all the more</i> righteousness} [TR: be justified <i>all the more</i>], and let him <i>who is holy</i> be <i>all the more</i> sanctified.	ῥυπαρὸς ῥυπαρευθήτω, (<i>he who is</i>) <i>foul</i>, <i>be foul</i> (1), RP P1904 F1859=6/7 vs. ῥυπῶν ῥυπασάτω, (<i>he who</i>) <i>is foul</i>, <i>be foul</i> (2), TR F1859=0/7 vs. clause absent, F1859=1/7 (Scrivener's j). δικαιοσύνην ποιησάτω, <i>let him do</i> (aorist imperative) <i>righteousness</i>, RP P1904 F1859=6/7 vs. δικαιωθήτω, <i>let him be justified</i>, TR F1859=0/7 vs. δικαιοσύνην ποιήτω, <i>let him do</i> (present imperative, misspelled) <i>righteousness</i>, F1859=1/7 (Scrivener's l). AV differs textually.
Rev 22:12	{RP P1904: Ἰδοὺ} [TR: Καὶ ἰδοὺ], ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἐκάστῳ ὡς τὸ ἔργον {RP-text P1904: ἐστὶ αὐτοῦ} [RP-marg TR: αὐτοῦ ἐστὶ].	{RP P1904: Behold} [TR: And behold], I am coming quickly, and my reward <i>is</i> with me, to give <u>what is due</u> to each one as his work proves to be.	καὶ, <i>and (behold)</i>: absent in RP P1904 F1859=7/7 vs. present in TR F1859=0/7. ἐστὶ αὐτοῦ, <i>will be + his</i> → <i>proves to be</i>, RP-text P1904 F1859=4/6 (Scrivener's bhjk) vs. αὐτοῦ ἐστὶ, <i>his + will be</i>, RP-marg TR F1859=2/6 (Scrivener's cl). Ps 62:13^{MT} (Ps 62:12^{AV}), Jer 17:10, Jer 32:19. to give <i>what is due</i>: the whole of this sense is contained in ἀποδοῦναι. proves to be ← <i>will be</i>.

Rev 22:13	{RP P1904: Ἐγὼ} [TR: Ἐγὼ εἰμι] τὸ {RP-text: Ἄλφα} [RP-marg P1904 TR: Ἀ] καὶ τὸ Ὡ, {RP-text: ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος} [RP-marg TR: ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος] [P1904: ὁ πρῶτος καὶ ὁ ἔσχατος, ἀρχὴ καὶ τέλος].	{RP P1904: I am} [TR: I am] the Alpha and the Omega, {RP-text: the first and the last, the beginning and the end} [RP-marg TR: the beginning and the end, the first and the last] [P1904: the first and the last, the beginning and the end].	εἰμι, <i>I am</i> (emphatic): absent in RP P1904 F1859=4/6 vs. present in TR F1859=2/6. AV differs textually. Ἄλφα, <i>Alpha</i>, RP-text F1859=6/7 vs. Ἀ, <i>A</i> (initial letter only), RP-marg P1904 TR F1859=1/7. ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος, <i>the first and the last, the beginning and the end</i>, RP-text F1859=5/7 vs. ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος, <i>beginning and end, the first and the last</i>, RP-marg TR F1859=0/7 vs. ὁ πρῶτος καὶ ὁ ἔσχατος, ἀρχὴ καὶ τέλος, <i>the first and the last, beginning and end</i>, P1904 F1859=0/7 vs. ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ἔσχατος, <i>beginning and end, the first and the last</i>, F1859=1/7 vs. ἀρχὴ καὶ τέλος, πρῶτος καὶ ἔσχατος, <i>beginning and end, the first and the last</i>, F1859=1/7. A disparity with RP-marg (low count). Isa 41:4, Isa 44:6, Isa 48:12. [TR: I am: see Rev 1:4, John 18:5-6.]
Rev 22:14	Μακάριοι οἱ ποιοῦντες τὰς ἐντολάς αὐτοῦ, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.	Blessed <i>are</i> those <i>who</i> carry out his commandments, <u>so that the right to the tree of life may be theirs</u>, and that they may enter the city by the gates.	so that the right to the tree of life may be theirs ← <i>in order that their authority may be over the tree of life.</i>
Rev 22:15	Ἐξω {RP P1904: - } [TR: δὲ] οἱ κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι, καὶ πᾶς {RP-text: - } [RP-marg P1904 TR: ὁ] φιλῶν καὶ ποιῶν ψεῦδος.	{RP P1904: Outside} [TR: But outside] <i>are</i> the dogs and the sorcerers and the fornicators and the murderers and the idolaters and everyone {RP-text: <i>who</i>} [RP-marg P1904 TR: <i>who</i>] loves and perpetrates falsehood."	δὲ, <i>but</i>: absent in RP P1904 F1859=5/6 (Scrivener's bchjl +k?) vs. present in TR F1859=1/6 (Scrivener's d, though some doubt). Scrivener's k is excluded, as it is doubtful. ὁ, <i>the (one who)</i>: absent in RP-text F1859=5/7 vs. present in RP-marg P1904 TR F1859=2/7 (Scrivener's cl). Nearly a disparity with RP-text, R=5:4.

Rev 22:16	Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. Ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ γένος {RP-text P1904: Δαυίδ} [RP-marg: ΔΑΔ] [TR: τοῦ Δαβίδ], ὁ ἄστὴρ ὁ λαμπρὸς {RP P1904: ὁ πρωϊνός} [TR: καὶ ὀρθρινός].	“I Jesus have sent my angel to testify these <i>things</i> to you concerning the <i>churches</i>. I am the root and offspring of David, the bright morning star.	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. Here we also have the RP-marg reading ΔΑΔ, <i>DAD</i>, an abbreviation for <i>David</i>, supported by Scrivener's b. ὁ πρωϊνός, <i>the morning</i> (connotations of earliness), RP P1904 F1859=7/7 vs. καὶ ὀρθρινός, <i>and morning</i> (connotations of dawn), TR F1859=0/7. The TR of Rev 22:16 - end is said to be a translation from the Vulgate; see Wikipedia on <i>Textus Receptus</i>. Isa 11:10 (Jesse being David's father). churches: see Matt 16:18. I am: see Rev 1:4, John 18:5-6.
Rev 22:17	Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, {RP P1904: Ἐρχου} [TR: Ἐλθέ]. Καὶ ὁ ἀκούων εἰπάτω, {RP P1904: Ἐρχου} [TR: Ἐλθέ]. Καὶ ὁ διψῶν {RP P1904: ἐρχέσθω} [TR: ἐλθέτω]· {RP: - } [P1904 TR: καὶ] ὁ θέλων {RP P1904: λαβέτω} [TR: λαμβανέτω] {RP P1904: - } [TR: τὸ] ὕδωρ ζωῆς δωρεάν.	And the spirit and the bride say, ‘Come.’ And let him <i>who</i> hears say, ‘Come.’ And let him <i>who</i> is thirsty <i>come</i>; {RP: - } [P1904 TR: and] let him who wishes take {RP P1904: the} [TR: the] water of life freely.	ἔρχου (2x), <i>come</i> (present, imperfective aspect), RP P1904 F1859=7/7 vs. ἐλθέ, <i>come</i> (aorist, perfective aspect), TR F1859=0/7. ἐρχέσθω, <i>let him come</i> (present, imperfective aspect), RP P1904 F1859=7/7 vs. ἐλθέτω, <i>let him come</i> (aorist, perfective aspect), TR F1859=0/7. καὶ, <i>and (he who wishes)</i>: absent in RP F1859=6/7 vs. present in P1904 TR F1859=1/7. λαβέτω, <i>let him take</i> (present, imperfective aspect), RP P1904 F1859=7/7 vs. λαμβανέτω, <i>let him take</i> (aorist, perfective aspect), TR F1859=0/7. τὸ, <i>the (water)</i>: absent in RP P1904 F1859=7/7 vs. present in TR F1859=0/7. Isa 55:1.

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

Rev 22:19	καὶ ἂν τις {RP P1904: ἀφέλῃ} [TR: ἀφαιρῇ] ἀπὸ τῶν λόγων {RP P1904: τοῦ βιβλίου} [TR: βίβλου] τῆς προφητείας ταύτης, {RP-text: ἀφέλοι} [RP-marg P1904: ἀφελεί] [TR: ἀφαιρήσει] ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ {RP P1904: τοῦ ξύλου} [TR: βίβλου] τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας, {RP P1904: - } [TR: καὶ] τῶν γεγραμμένων ἐν {RP P1904: τῷ} [TR: -] βιβλίῳ τούτῳ.	and if anyone removes anything from the words of {RP P1904: the} [TR: <i>the</i>] book of this prophecy, {RP-text: may God} [RP-marg P1904 TR: God will] remove his part from {RP P1904: the tree} [TR: <i>the book</i>] of life and from the holy city {RP P1904: -} [TR: and] the <i>things</i> written in <u>this</u> book.”	ἀφέλῃ, <i>takes away</i> (aorist, perfective aspect), RP P1904 F1859=8/8 vs. ἀφαιρῇ, <i>takes away</i> (present, imperfective aspect), TR F1859=0/8. τοῦ βιβλίου, <i>of the book</i> (diminutive force not emphatic), RP P1904 F1859=8/9 vs. βίβλου, <i>of (the) book</i>, TR F1859=1/9. ἀφέλοι, <i>may (God) take away</i> (aorist optative), RP-text F1859=3/9 vs. ἀφελεί, <i>(God) will take away</i> (first future), RP-marg P1904 F1859=2/9 vs. ἀφαιρήσει, <i>(God) will take away</i> (alternative future), TR F1859=1/9 vs. ἀφελῇ, <i>that (God) take away</i> (subjunctive, or misspelled future), F1859=2/9 vs. ἀφέλαι, <i>may (God) take away</i> (non-classical optative), F1859=1/9. Nearly a disparity with RP-text, R=3:3. AV differs textually. τοῦ ξύλου, <i>(from) the tree</i>, RP P1904 VulgS (ligno) F1859=8/9 vs. βίβλου, <i>(from the) book</i>, TR VulgC (libro) F1859=1/9. AV differs textually. καὶ, <i>and</i>: absent in RP P1904 F1859=7/8 vs. present in TR F1859=1/8. τῷ, <i>the</i> → <i>this</i>: present in RP P1904 F1859=7/8 vs. absent in TR F1859=1/8. Deut 4:2, Deut 13:1^{MT} (Deut 12:32^{AV}), Deut 13:1.
Rev 22:20	Λέγει ὁ μαρτυρῶν ταῦτα, Ναί, ἔρχομαι ταχύ. Ἀμήν. Ναί, ἔρχου, κυριε Ἰησοῦ {RP-text P1904 TR: - } [RP-marg: χριστέ].	He <i>who</i> testifies to these <i>things</i> says, “Yes, I am coming quickly.” Amen. Yes, come Lord Jesus {RP-text P1904 TR: - } [RP-marg: Christ].	χριστέ, <i>Christ</i>: absent in RP-text P1904 TR F1859=4/6 (Scrivener's hjkl) vs. present in RP-marg F1859=2/6 (Scrivener's bc).
Rev 22:21	Ἡ χάρις τοῦ κυρίου {RP P1904: - } [TR: ἡμῶν] Ἰησοῦ χριστοῦ μετὰ πάντων {RP P1904: τῶν ἁγίων} [TR: ὑμῶν]. Ἀμήν.	The grace of {RP P1904: the} [TR: our] Lord Jesus Christ <i>be</i> with all {RP P1904: the saints} [TR: of you]. Amen.	ἡμῶν, <i>our</i>: absent in RP P1904 F1859=5/6 (Scrivener's bhjkl) vs. present in TR F1859=1/6 (Scrivener's c). AV differs textually. τῶν ἁγίων, <i>(with) the saints</i>, RP P1904 F1859=6/6 (Scrivener's bhjkl) vs. ὑμῶν, <i>(with) you</i>, TR F1859=0/6. AV differs textually. {RP P1904: saints: see Matt 27:52.}