

The *Far Above All* Translation of the Bible

2026 Edition

Volume 9

The New Testament Part 1

Based on *The New Testament in the Original Greek*

as compiled by

Maurice A. Robinson and William G. Pierpont

Introduction, Translation and Notes by

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For copyright, see the Introduction below.

Personal Profile

Graham G. Thomason was born in Berkshire in 1953. He studied Natural Sciences at St John's College, University of Cambridge, and holds a B.A. (1974) and M.A. (1978). His career was in software engineering, mostly at Philips Electronics, culminating in the award of a collaborative Ph.D. by the University of Surrey in 2004 for a dissertation entitled "The Design and Construction of a State Machine System that Handles Nondeterminism". He has always had a strong interest in languages, focusing in his younger years on Latin, French, Spanish and Russian; during his time in the Netherlands he acquired a thorough knowledge of Dutch. When he became a Christian in 1986, he attended the courses in Greek, Hebrew and Aramaic at the University of Tilburg in the Netherlands, and since then he has devoted most of his linguistic study to Biblical Greek, Hebrew and Aramaic.

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Corrigenda

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

An Introduction to the *Far Above All* Translation of the Bible

An English Translation alongside the Original Languages

Part 2: Introduction to the New Testament Translation

Graham G. Thomason

An Introduction to the *Far Above All*
Translation of the Bible

An English Translation alongside the Original Languages

Part 2: Introduction to the New Testament Translation

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Acknowledgments

Thanks are due to:

- Maurice Robinson and William Pierpont for compiling their Greek text and releasing it into the public domain. This does not imply or belie any doctrinal or translational agreement between them and the author.
- Lyn Rhodes who reviewed the whole translation, though not necessarily entirely against the Greek, Lydia Aldridge for an entire review against other translations (especially the AV), Chris Sparkes for many suggestions, Andrew Sperlin for some textual issues relating to the Greek Orthodox Church Patriarchal Text of 1904, and also Michael Scotto, Craig Glasheen, Ted Hansen, Fiona Allison who also designed the logo (ΑΑ) and the cover, Ron Sharples, Ed Orchard and Philip Bagby for contributing useful remarks on and corrections to the translation and / or notes. Again, this does not imply or belie any doctrinal or translational agreement between them and the author.
- Many friends who have offered encouragement at various times.

We also acknowledge various Bible teachers from the past from whose works we have learned much affecting the translation, notably Charles H. Welch, Dr Ethelbert W. Bullinger, Dean John W. Burgon and David Baron.

We further acknowledge those who have made various other editions of the Greek New Testament available in electronic form, since we show variations with respect to these editions. We refer here to Received Text editions and the Greek Orthodox Church Patriarchal Text of 1904.

Graham G. Thomason.

The Name of the Translation

The name of the translation is taken from Ephesians 1:21:

far above all rule and authority and power and dominion, and every name which is named, not only in this age, but also in the *one* to come,
this being the place where Christ is seated (Ephesians 1:20), and we with him (Ephesians 2:6) who identify ourselves with the Ephesians.

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1. Summary

Let it be said at the outset that this is a Deity-of-Christ honouring translation, because the underlying Greek is, and it represents the (usually vast) majority of manuscripts. The plainest verses attesting the the Deity of Christ are John 1:1, Acts 20:28, Rom 9:5, Heb 1:8, Phil 2:6, 1 Tim 3:16, 1 John 5:20. Each of these verses is subject a non-deity translation in some modern translation¹, though no one translation we know of denies the deity in all these verses, except for confessedly unitarian translations. There are also at least 21 supporting “Granville-Sharp” verses, where according to the rule, Christ is be equated with God. These are Rom 1:7, 1 Cor 1:3, 2 Cor 1:2, Gal 1:3, Eph 1:2, Eph 5:5, Eph 6:23, Phil 1:2, Col 1:2, 1 Thes 1:1, 2 Thes 1:1, 2 Thes 1:2, 2 Thes 1:12, 1 Tim 1:1, 1 Tim 5:21, Titus 1:4, Titus 2:13, Phmon 1:3, James 1:1, 2 Pet 1:1, Jude 1:4.

We are particularly zealous for 1 Tim 3:16, **God was manifested in *the* flesh**, since we have examined every manuscript containing the verse, from the scans held by INTF (the Institute for New Testament Textual Research), and we note 561 reading **God** without dispute, 7 reading **He**, and 4 more claimed by critics to read **He** which we strenuously dispute, since two read **God** and two are ambiguous. Eight others have a small variation of **God**, and 1 more is ambiguous and 2 more have another reading².

In brief, we offer a translation of the New Testament aiming at accuracy and readability, and we release it into the public domain. The underlying Greek text is *The New Testament in the Original Greek, Byzantine Textform 2005*, by Maurice A. Robinson and William G. Pierpont (RP). We include as variants the 3 substantive textual changes made in the 2018 edition (John 18:11, John 18:32, Revelation 2:17). We also cover textual variations where RP differs from the Received Text (various editions) and from the Greek Orthodox Church Patriarchal Text of 1904, in Greek and English, exhibited as an interleaved text. The translation is available alongside the exact original text, with textual, grammatical and expository notes, and also as English text only.

2. Copyright

There are three areas of copyright to consider: the copyright of sources used, the copyright of our own work, and the copyright of the cover. It will be seen that the Greek text and the English translation have been placed in the public domain.

¹ See “Scripture, Authentic and Fabricated”, available on www.FarAboveAll.com.

² See “1 Timothy 3:16 in the Manuscripts”, available on www.FarAboveAll.com.

Copyright of sources used

The Greek text as starting material is the Robinson-Pierpont Byzantine Textform 2005 available from byztxt.com/downloads.html. The copyright of the Robinson-Pierpont Byzantine Textform 2005 reads:

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, and/or quoted from, stored in a database retrieval system, photocopied, reprinted, or otherwise duplicated by anyone without prior notification, permission, compensation to the holder, or any other restrictions. All rights to this text are released to everyone and no one can reduce these rights at any time. Copyright is not claimed nor asserted for the new and revised form of the Greek NT text of this edition, nor for the original form of such as initially released into the public domain by the editors, first as printed textual notes in 1979 and in continuous-text electronic form in 1986. Likewise, we hereby release into the public domain the introduction and appendix which have been especially prepared for this edition. The permitted use or reproduction of the Greek text or other material contained within this volume (whether by print, electronic media, or other form) does not imply doctrinal or theological agreement by the present editors and publisher with whatever views may be maintained or promulgated by other publishers. For the purpose of assigning responsibility, it is requested that the present editors' names and the title associated with this text as well as this disclaimer be retained in any subsequent reproduction of this material.

- end of quotation -

In collations with other texts, we refer to the Robinson-Pierpont Byzantine Textform 2005 text as RP, and the variations in the 2018 edition as RP2018. A full collation³ is made with:

- The Greek Orthodox Church Patriarchal Text of 1904 (so not copyright), available from Google, sites.google.com/a/wmail.fi/greeknt/home/greeknt though we originally obtained it, in a slightly different form, from the now defunct kainh.homestead.com by Petros Petallides. We refer to this text as P1904, or P1904u (uncorrected), or P1904c (as corrected by Antoniades).
- Editions of the Received Text: Stephanus 1550, Elzevir 1624, Scrivener 1894 (so not copyright), available from sites.google.com/a/wmail.fi/greeknt/home/greeknt, though originally obtained from the now defunct koti.24.fi/jusalak/GreekNT/NTTexts.htm. We refer to these texts collectively as TR, or individually as S1550, E1624 and S1894 respectively.

Additional material believed to be copyright free used for supplementary collations includes:

- *A Full and Exact Collation of about Twenty Manuscripts of the Holy Gospels*, F.H.A. Scrivener, 1853.

³ Excepting a few trivial differences such as the presence of a moveable ν or ς , and $\acute{\iota}\nu\alpha\ \acute{\tau}\iota$ vs. $\acute{\iota}\nu\alpha\ \acute{\tau}\iota$

- *An Exact Transcript of the Codex Augiensis*, F.H.A. Scrivener, 1859. The book contains collations of fifty manuscripts, between them covering the whole of the New Testament.
- Various works on the text of the New Testament by J.W. Burgon (19th century, so not copyright).
- The Clementine Vulgate: *Biblia Sacra juxta Vulgatam Clementinam*, M. Tweedale (ed.). Available at vulsearch.sf.net/html: accessed on 17/11/2009. The copyright reads, “*The text is released into the public domain...*”. We refer to this text in our notes as VulgC.
- The Syriac Peshitta: the edition of the British and Foreign Bible Society, in the printing of 1966. The text was prepared before 1920, and there is no standard copyright notice in the book, so we presume the text is copyright free. In any case it is only occasionally cited for text-critical reasons. We refer to this text in our notes as SyrP.

Additional **copyrighted** material used for occasional collations includes, amongst other works:

- *The Greek New Testament According to the Majority Text* by Z.C. Hodges and A.L. Farstad. We refer to this text in our notes as HF.
- *Biblia Sacra Vulgata*, the Latin Vulgate edition of the Deutsche Bibelgesellschaft Stuttgart, 1983. We refer to this text in our notes as VulgS.

We regard such occasional use as “fair use” in the copyright sense, where copyright is applicable.

We have also consulted references not directly concerned with text-critical issues, especially *The Companion Bible*. A full list is given under *References* below.

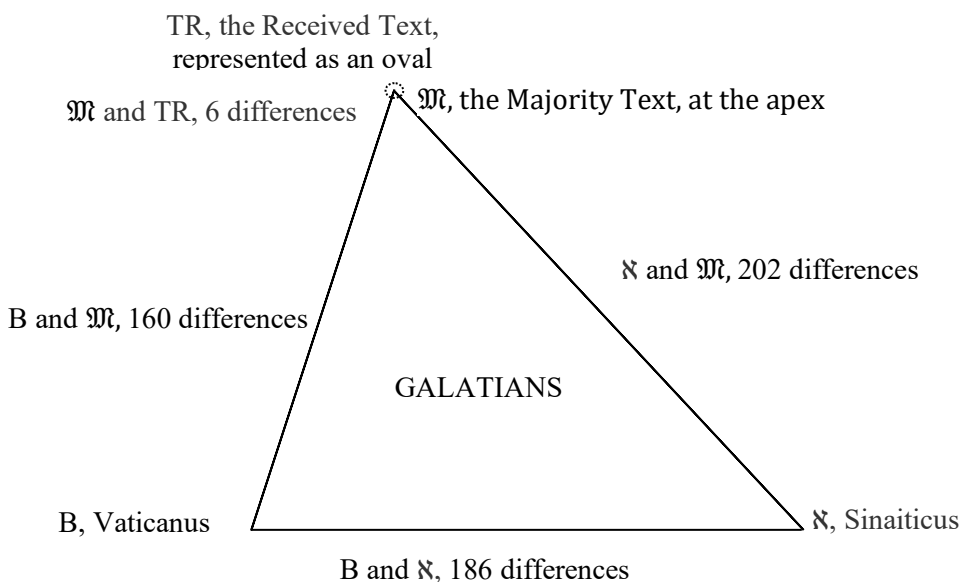
Our copyright

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- end of quotation –

3. The Greek Texts

The choice of the Robinson-Pierpont text for the principal underlying Greek text was made because we consider it to be in principle the best attested text, not simply because it as a whole is consistently attested by the vast majority of manuscripts, but also because it has good early version support (especially the Syriac Peshitta, and often also the Vulgate), and good “church father” support. It is also underpinned by well-founded working principles of transmissional history. See the works of J.W. Burgon and F.H.A. Scrivener, and the appendix to the Robinson-Pierpont text by Maurice A. Robinson, *The Case for Byzantine Priority*, for a detailed factual and scholarly rebuttal of the modern critical approach which favours the few and mutually highly disparate manuscripts from Egypt (Sinaiticus and Vaticanus) and their scarce supporters among the ancient witnesses. This degree of disparity between them and the Majority Text can be quantified, as has been done by the late Leslie McFall for the gospels⁴ and subsequently by the present author for Galatians⁵, with the latter results exhibited as a triangle below.



⁴ [LMcF-SSTT] *The Significance of Split Text-Types for the Recovery of the Original Text in the Gospels*, Leslie McFall, October 2014. Intended for publication in JETS, but this was impeded by his death shortly after writing the article.

⁵ www.FarAboveAll.com/015_Textual/SinVat_Galatians.pdf.

It is seen that Vaticanus and Sinaiticus (the Alands' "text category 1"⁶) are much too far apart to form a text category as claimed, yet these manuscripts are jointly enlisted in "the battle against the Textus Receptus"⁷. The Textus Receptus is boldly called "the poorest form of the New Testament text"⁸, and the Byzantine (i.e. Majority) Text is portrayed as "irrelevant for textual criticism"⁹, yet Vaticanus is nearer the Majority Text than it is to Sinaiticus!

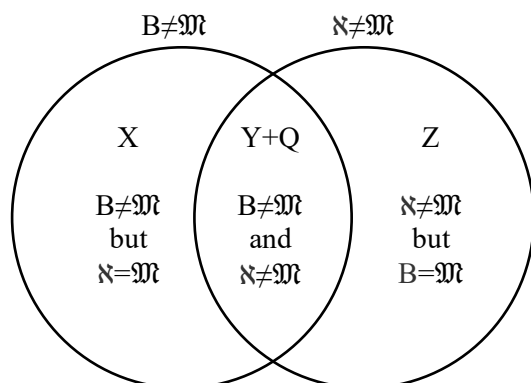
Galatians: From the triangle to the Venn diagram

The triangle is made up of 3 quantities, and we add a fourth known quantity:

$B \neq \mathfrak{M}$	Vaticanus differs from the Majority Text	160 differences
$\aleph \neq \mathfrak{M}$	Sinaiticus differs from the Majority Text	202 differences
$\aleph$	Vaticanus differs from Sinaiticus	186 differences
$\aleph \neq B \neq \mathfrak{M}$	All 3 differ	8 cases

(N.B. $\aleph = B = \mathfrak{M}$ means there is no textual issue, which is not applicable here.)

This can be represented by a Venn diagram.



The two circles represent:

$B \neq \mathfrak{M}$, the differences between Vaticanus and the Majority Text

$\aleph \neq \mathfrak{M}$, the differences between Sinaiticus and the Majority Text

The lens-shaped intersection represents:

$B \neq \mathfrak{M}$ and $\aleph \neq \mathfrak{M}$, cases where Sinaiticus and Vaticanus both oppose the Majority Text, either in conjunction (Y), or in mutual dissension (Q).

We would like to know the figures for the regions:

X	where only Vaticanus differs from the Majority Text
Y	where Vaticanus and Sinaiticus oppose the Majority Text in mutual agreement
Q	where Vaticanus and Sinaiticus oppose the Majority Text in mutual dissension (=8)
Z	where only Sinaiticus differs from the Majority Text

⁶ *The Text of the New Testament*, Kurt and Barbara Aland, p.107.

⁷ *The Text of the New Testament*, Kurt and Barbara Aland, p.11.

⁸ *Novum Testamentum Graece*, 26th edition, Introduction, p.39.

⁹ *The Text of the New Testament*, Kurt and Barbara Aland, p.103.

The triangle doesn't give us any of X, Y, Z directly, but it gives us combinations from which we can derive X, Y and Z by solving simultaneous equations. The triangle gives us

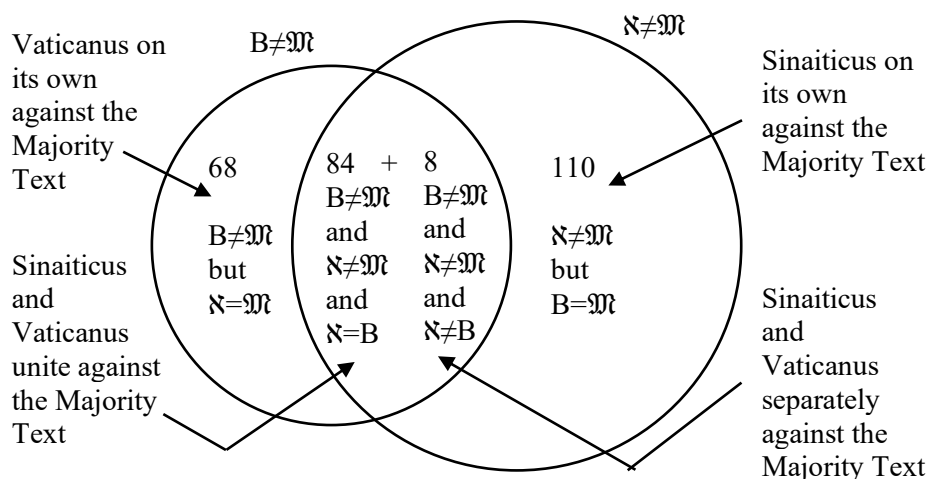
$$B \neq \mathfrak{M}: \quad X + Y + Q = 160$$

$$\aleph \neq \mathfrak{M}: \quad Y + Z + Q = 202$$

$$B \neq \aleph \quad X + Z + Q = 186$$

$$\aleph \neq B \neq \mathfrak{M} \quad Q = 8$$

Solving, we obtain $X=68$, $Y=84$, $Z=110$. As an area-proportional Venn diagram, this gives



Conclusion: We see that where there is a textual issue, **Sinaiticus and Vaticanus differ more than twice as often ($68 + 8 + 110 = 186$) as they agree against the Majority Text (84)**. And when they differ (186), one of the two almost always has the Majority Text (only 8 exceptions, where $\aleph$, B and $\mathfrak{M}$ all differ).

In summary, the Majority Text is attested with a consistent voice by over 1000 manuscripts¹⁰, and the opposition is hopelessly divided, yet even so to a considerable extent it contains the Majority Text, thus militating for the Majority Text being in their archetype, and hence earlier.

Our Greek text and our English translation interleave various other Majority Text type Greek texts, but the texts have a lot in common, because they are of a “Majority Text” type. We are not concerned with the so-called eclectic texts, such as the Westcott and Hort text or the Nestle-Aland texts, which give preference to minority readings over the majority. The basic texts are denoted by RP for Robinson-Pierpont 2005 (the main text), P1904 for the Eastern Orthodox Patriarchal Text, and TR for the Textus Receptus (or Received Text). There are a few variations within these traditions which we describe below. Since the texts are similar, we present them as one text with occasional splitting

¹⁰ 1218 listed at en.wikipedia.org/wiki/Byzantine_text-type, 14 March 2018 14:33.

into the separate editions where they differ. As we only allow for one punctuation and capitalization system for the common portion, it is always that of the RP text unless noted otherwise. Where there is a split, the RP text is enclosed in braces, {...}, and the other readings are enclosed in square brackets, [...]. Sometimes verse boundaries differ among the texts; this is indicated using the symbol ¶. Also, RP orders the books differently from the AV: the “catholic epistles” (James - Jude) come after Acts, and Hebrews comes between 2 Thessalonians and 1 Timothy. On the www.FarAboveAll.com website, we provide a file in both AV and RP book order.

The following trivial differences are ignored when RP, P1904 and TR differ, and the RP text is presented without comment:

- The presence or absence of the moveable nu (ν- ἐφελκυστικόν), e.g. εἶπε(ν), παῖσι(ν)
- The presence or absence of the moveable sigma in words such as οὕτω(ς).
- Whether certain words are single or multiple, e.g. ἵνα τί / ἵνα τί.
- A difference in diacritics, e.g. θλίψις / θλίψις.

To take the above detail into account would complicate the work considerably for very little benefit.

The Robinson-Pierpont Text of 2005 has been amended with a few capitalization, punctuation and accentuation corrections where the case is virtually indisputable. We have occasionally kept the Greek as it stands but *translated* with different punctuation; we do this where the case is more subjective. Such cases are clearly indicated in the notes column alongside our translation. The RP text offers marginal readings. In such cases we denote the main text by RP-main, and the marginal reading by RP-marg. There is also a verse relocation; RP and P1904 Romans 14:24-26 are at Romans 16:25-27 in TR. The RP text is available at www.byztxt.com.

The Greek Patriarchal Text is especially used by the Eastern Orthodox Church, and, like the Received Text, is close to the Majority Text. It is denoted by P1904, as it is based on the edition of Antoniades published in 1904. The original edition contained a few obvious errors; in these cases, we denote the uncorrected edition by P1904u and the corrected by P1904c. Such cases do not affect the English. The text is freely available as a scan and a digitization from Google.

The Textus Receptus, or Received Text, is denoted by TR. Where different editions of the Received Text differ, they are denoted as follows: S1550 for the Stephanus 1550 edition, E1624 for the Elzevir 1624 edition, and S1894 for the Scrivener 1894 edition. These editions are available from Google. Where these editions agree, the symbol TR is used. TBS-TR refers to the Received Text as published by the Trinitarian Bible Society, which we understand is identical to S1894, the usefulness being that it is available in printed form with accentuation and punctuation. We do not show the headings and subscriptions to the books of the New Testament in the interleaved text, but we give them for E1624 in chapter 5.

A variant reading denoted by MISC represents a reading which is at least moderately supported by Scrivener's manuscripts, but which is not read by RP RP-marg P1904 or any TR edition.

4. The Translation

The translation given is our own, whilst making use of what we have learned from reference works. It is fairly literal, but not slavishly so. A very literal translation can be misleading, e.g.

Καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον

And again he sent another servant to them [Mark 12:4]

but this is not about sending a third servant, but a second one, and the sense is

Then he sent another servant to them.

In some cases, a literal translation would appear self-contradictory, e.g.

κεκερασμένου ἀκράτου

mixed unmixed [Rev 14:10]

but the word for *mix* also means *to prepare* or *serve* a drink, so we translate

poured undiluted.

We have specifically avoided consulting modern translator's handbooks or other translations of the Bible while making our own translation, but we have made abundant use of commentaries and dictionaries and other reference works, especially [CB] (*The Companion Bible*), and [LS] (*Liddell and Scott*), and later reviews have involved a comparison with other translations, especially the AV.

4.1 Typographic Conventions

In the Greek and the translation (and occasionally in the notes):

- *Round brackets*, (), contain text present in the scripture, where the parenthetical character of it militates for brackets in English. In other words, they have their ordinary meaning, e.g.

Mark 7:2	καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοινᾷς χερσίν, τοῦτ' ἔστιν ἀνίπτοις, ἐσθίοντας ἄρτους ἐμέμψαντο.	and seeing some of his disciples with unclean hands (that is, unwashed) eating bread, they found fault.	seeing ← <i>having seen</i> . See Matt 23:20.

- *Braces*, {}, are used to indicate text **in** the Robinson-Pierpont text where there are variants among the other editions. The abbreviations for editions in agreement with the Robinson-Pierpont text are listed.
- *Square brackets*, [], are used to indicate text **not in** the Robinson-Pierpont Greek text. The text in the square brackets is also greyed out (where supported by the software). This certainly does not mean that the text in square brackets is definitely spurious; it is difficult to assess the balance of textual witness weight for some verses.
- The use of *braces* and *square brackets* is illustrated below:

Matt 3:8	Ποιήσατε οὖν {RP P1904: καρπὸν ἄξιον} [TR: καρποὺς ἀξίους] τῆς μετανοίας·	So produce {RP P1904: fruit} [TR: fruits] worthy of repentance,	καρπὸν ἄξιον, <i>fruit worthy</i> , RP P1904 F1853=14/19 F1859=4/7 vs. καρποὺς ἀξίους, <i>fruits worthy</i> , TR F1853=4/19 (Scrivener's bcxy) F1859=3/7 vs. another reading, F1853=1/19 (Scrivener's <u>u</u>) F1859=0/7.

In the translation:

- **Italics** are used where a word is supplied to make normal English. Often it is the verb *to be* that is supplied. For italicization with participles, see the next subsection.
- We do not normally remark on the converse – the omission of a word in English to allow the English to conform to normal idiom. This is largely a matter of Greek and English idiom. Compare French: *c'est la vie* = *that's life*, not (*that's the life*).
- A thick dotted underline is to draw attention to a **textual issue** in the English where more than one variant has been translated by the same English. We do not use braces and square brackets in such cases.
- A dashed underline is to draw attention to a **translation issue**, explained in the notes.
- Rather than combining the two underline styles, where this is logically the case, we simply use the thick dotted underline.
- Distinguish between the minus sign (-) and the dash (–) in variant text sections. The minus sign means *words absent*, whereas the dash is a punctuation symbol to be retained in the full verse text. Compare:

Matt 10:8	Ἀσθενοῦντας θεραπεύετε, λεπροὺς καθαρίζετε, {RP: - } [P1904 TR: νεκροὺς ἐγείρετε,] δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε.	Cure <i>those who are</i> ill, cleanse the lepers, {RP: - } [P1904 TR: raise <i>the dead</i> ,] cast out demons. You have received without charge; give without charge.

Rev 13:6	Καὶ ἥνοιξεν τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ, {RP P1904: - } [TR: καὶ] τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας.	And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle {RP P1904: – } [TR: and] those who dwell in heaven.

- **Variant verse numbering** is indicated as follows: the symbol ¶ is inserted at the point of divergence, and an explanation is given in the notes column.
- **Bold font** in the translation is reserved for quotations from elsewhere in scripture, mostly from the other testament. As a basis we are guided by the Companion Bible [CB], but not exclusively so.
- **Direct speech** is denoted in a different way per level. Five levels are needed, as in the following artificial example: I said, “You said, ‘He said, «She said, ‹We said, "Hello." › »’ ” The only Biblical references requiring five levels in our translation are in the Old Testament; see the Introduction to the Old Testament for the locations. Note that we avoid using the apostrophe (single quote) for direct speech, reserving it for contracted forms such as “*don't*”.

In the verse number cell

- We draw attention to a *textual* issue using bold font in the verse number cell, as in **Rev 13:6** above.
- We draw attention to an important *translation* issue using italics in the verse number cell e.g.

<i>Eph 2:19</i>	Ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ συμπολιταὶ τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ,	So then, you are no longer strangers and foreigners, but joint citizens of the holy <i>places</i> and <i>are</i> God's household residents,	of the holy <i>places</i> : genitive. AV differs (<i>with the saints</i>).

- We draw attention to a punctuation, capitalization, accenting, breathing or iota subscript issue using underlining in the verse number cell, e.g.

<u>Mark</u> <u>1:3</u>	Φωνή βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.	<i>The voice of one crying out in the desert, ‘Prepare the way of the Lord; Make his paths straight.’ ”</i>	Our punctuation agrees with RP P1904 TBS-TR AV, but not HF, who read: <i>crying out, ‘In the desert prepare ...’</i> Isa 40:3.

In the notes cell:

- The symbol ← can be read as *comes from the more literal*, and the symbol ≈ can be read as *is equivalent to but is not in the exact words of*.

Where we diverge from RP, the word “divergence” is used, e.g.

<u>James</u> <u>1:15</u>	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, engenders 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.

4.2 Detail on Italicization with Participles

[P1] participle/adjective/noun with neither article nor relative pronoun
- relative word and finite auxiliary italicized

ἄνθρωπος λύων	a man loosening (adjectival) a man <i>who</i> loosens (cannot italicize finite verb) a man <i>who is</i> loosening (finite auxiliary)
ἄνθρωπος μὴ λύων	a man <i>who does</i> not loosen (finite auxiliary). Etc.
ἄνθρωπος λελυκώς	a man having loosened (adjectival) a man <i>who has</i> loosened (finite auxiliary)
ἄνθρωπος λυόμενος	a man being loosened (adjectival) a man <i>who is being</i> loosened (finite auxiliary)
ἄνθρωπος λελυμένος	a man having been loosened (adjectival) a man <i>who has been</i> loosened (finite auxiliary)

ἄνθρωπος ὢν	a man <i>who</i> is (not a finite auxiliary)
ἄνθρωπος ἔχων	a man <i>who</i> has (not a finite auxiliary)

**[P2] participle/adjective/noun (attributive) with the article with explicit antecedent
- just the finite auxiliary italicized**

ὁ ἄνθρωπος ὁ λύων	the man who loosens (cannot italicize finite verb) the man who <i>is</i> loosening (finite auxiliary)
ὁ λύων ἄνθρωπος	the man who loosens (cannot italicize finite verb) the man who <i>is</i> loosening (finite auxiliary; “who” unitalicized (!) because attributive and equivalent to the above)
ὁ ἄνθρωπος ὁ λελυκώς	the man who <i>has</i> loosened (finite auxiliary)
ὁ ἄνθρωπος ὁ λυόμενος	the man being loosened (adjectival) the man who <i>is being</i> loosened (finite auxiliary)
ὁ ἄνθρωπος ὁ λελυμένος	the man who <i>has been</i> loosened (finite auxiliary)
ὁ ἄνθρωπος ὁ ὢν	the man who is (not a finite auxiliary)
ὁ ἄνθρωπος ὁ ἔχων	the man who has (not a finite auxiliary)

**[P3] participle/adjective/noun with the article acting as relative and implicit antecedent
- article (as antecedent) unitalicized, relative word and finite auxiliary italicized**

ὁ λύων	he <i>who</i> loosens (cannot italicize finite verb). the <i>one who</i> loosens, the <i>man who</i> loosens (Also for first and second person pronouns: you <i>who</i> loosen.)
ὁ λελυκώς	he <i>who has</i> loosened (finite auxiliary)
ὁ λυόμενος	he <i>who is being</i> loosened (finite auxiliary)
ὁ λελυμένος	he <i>who has been</i> loosened (finite auxiliary)
ὁ ὢν	he <i>who</i> is (not a finite auxiliary)
ὁ ἔχων	he <i>who</i> has (cannot italicize finite verb)

[R1] Greek relative pronoun (so with finite verb) with explicit antecedent - no italicization

ὁ ἄνθρωπος ὃς λύει	the man who loosens / the man who is loosening
ὁ ἄνθρωπος ὃς ἐστίν	the man who is

[R2] Greek relative pronoun (so with finite verb) with implicit antecedent
- italicize the supplied antecedent only (but not for descriptive relatives, e.g. ὅσοι)

ὃς λύει	he who loosens / he who is loosening
ὅσοι λύουσιν	any/all who loosen (ὅσοι, if richer than οἱ has 2 functions)
ὃς ἐστίν	he who is [but this usage does not occur in the NT]

Remarks

- We do not italicize for use of the participle other than adjectival and relative use. This exclusion includes temporal, concessive, causal, conditional and imperatival use, e.g. Παραγενόμενοι δὲ, “And when they had arrived” [Acts 14:27].
- We do not italicize when translating the genitive absolute, e.g. Ἐτι δὲ αὐτοῦ λαλοῦντος, “And while he was still speaking” [Matt 12:46].
- It might be objected that ὁ ἄνθρωπος ὁ λυόμενος, “the man who *is being* loosened”, (finite auxiliary) italicizes too much, since λυόμενος equates to “being loosened”. That is true, but it looks odd to italicize only part of the auxiliary of a composite tense, and omission of the italicized words in ὁ λυόμενος, if translated as “he *who has* been loosened”, fails to leave the sense of the participle standing. We italicize not simply because the words have been supplied, but also ***because they introduce a finite verb***. That is also why we italicize ὁ λελυκώς as “he *who has* loosened”, despite the Greek active participle looking passive on omission of the italicized words.
- It is a little unfortunate that the perfect participle active may be italicized in a way suggesting it is an aorist participle: ὁ ἄνθρωπος ὁ λελυκώς, “the man who *has* loosened”. We do not use the italicizing convention to indicate aorist/perfect tense distinction. A translation of “the man who *had* loosened” is similarly not *by design* an indication of an aorist participle (though it could be); in John 11:44 the construction is used for a perfect participle (he *who had* died).
- In the case of future participles, we make an exception to our rule about italicizing finite auxiliary verbs: τίς ἐστὶν ὁ παραδώσων αὐτόν, “who it was who would betray him” [John 6:64]. In this way the future time frame is not touched. But if the participle is in the present tense, but translated by *would*, then the word *would* is italicized. Note that “who” is not italicized here as it has an antecedent (the subject of ἐστίν).

4.3 The Notes

The size of the notes text is easily adjustable in the css style sheet. We have reduced the text size a little in the pericope de adultera, John 7:53-John 8:11, and in the whole of

Revelation, because of the many variant readings. In the same passages, the table column widths have been adjusted to give the notes more width.

The notes are ordered in a hierarchy:

- 1) Verse division variations between editions come first; we first identify what we are talking about.
- 2) Then textual issues: determining the text before we address translation issues.
- 3) Then punctuation or significant capitalization issues, since they affect the reading.
- 4) Then notes on references to the O.T.

At this level a double line is drawn to separate the two major hierarchical categories, (1-4) and (5).

- 5) Then notes on the translation itself.

The critical evidence is given as follows

- RP, P1904, TR, S1550, E1624, S1894 are used as in the Greek text.
- HF denotes Hodges and Farstad's *The Greek New Testament According to the Majority Text* (Nelson). On its own, HF stands for the *unreduced*, (virtually) *undivided* Majority Text (also represented by $\mathfrak{M}$, which we occasionally use). We only occasionally cite this book.
- HF-Mred denotes a reduced Majority Text according to Hodges and Farstad (who use a bold **M**). This will always be in the main HF text.
- HF-Mpt denotes a part of the Majority Text according to Hodges and Farstad (who use $\mathbf{M}^{\text{pt}}$). If the reading is in the HF text (so perhaps the larger part), we specify HF-Mpt-text, otherwise HF-Mpt-app (app=apparatus).
- HF-Mf1 denotes a family within the Majority Text, from Hodges and Farstad.
- F1853=n/m gives the number of manuscripts collated by F.H.A. Scrivener in his book *A Full And Exact Collation Of About Twenty Manuscripts Of The Holy Gospels* (Cambridge, 1853), reprinted by Kessinger, ISBN 143694273X. Of the *m* manuscripts containing the verse, *n* support the specified reading. We count a first and second hand as two separate witnesses. We also count a double reference where two specimens of a verse occur (as happens in lectionaries) but disagree mutually, so counting the references as two separate witnesses. That is why the number of witnesses may be more than the number of manuscripts. We remark that Scrivener's manuscript *u* was not collated by Scrivener himself, and was very poorly collated, and so will often apparently, but incorrectly, show no deviation from the reference (Elzevir 1624) when almost all other manuscripts do show a deviation. Where a count is 4 or less, but not for F1859 in the gospels, we list the manuscripts (using Scrivener's identifying letters for compactness), so as to suggest which manuscripts are repeatedly in the sample minority. Sometimes we

have additional manuscript information in our HTML source; to include it directly would overload our notes column.

- F1859=n/m gives corresponding manuscript information from the appendix in Scrivener's *An Exact Transcript of the Codex Augiensis*, where collations of about 50 manuscripts are given, being about 13 collations per non-gospel book of the New Testament, and about 7 additional manuscripts for the gospels.
- Sometimes Scrivener explicitly identifies manuscripts which agree with his collation reference, e.g. by listing manuscripts containing the variation, then adding “*non ivz*” or “*cum Elzev. lno*”. This is certainly not necessarily an exhaustive list; see his collations at 1 Tim 6:12 as an illustration. In such cases, we list all manuscripts containing the non-variant reading, often underlining those explicitly specified, e.g. (Scrivener's b*lno) at Gal 5:4.
- We also count P1904 and TR as a manuscript each. Where the TR is split among S1550, E1624 and S1894, we count the various readings as two or three separate witnesses, but never as more than one witness for any one reading.
- R=n:m gives the relative strength of a disparity or near disparity to RP, n being the number of F1853 and/or F1859 manuscripts, including TR and P1904, supporting RP, and m being the number against. Sometimes extra textual information is given in HTML comments, there not being room to present more detail in the browser-displayed documents.
- See our separate notes on Scrivener's collations for the identities of Scrivener's manuscripts in modern Gregory-Aland numbering and for further details on our use of them available on www.FarAboveAll.com. In short, in Gregory-Aland numbering the manuscripts used for F1853 are 470 471 472 473 474 475 71 476 022 (=N) 478 479 201 480 481 482 483 484 485 486 487 488 1183 1184 and the manuscripts used for F1859 are 77 440 489? 69 1150 1181 1182 1185 206 216 1522 (=1890) 642 1518 (=1896) 483 479 201 643 489 319 356 440 81 1955 480 2016 110 385 2040 2041 498 522 104 172 2015.
- VulgC, VulgS, SyrP are as noted in the References.

4.4 Names

The policy is

1. We largely retain AV spelling, but not absolutely. The rationale for retaining AV naming is that familiar names (in the Gentile world) are retained, whereas names such as e.g. Avraham, Yitshak, Yaaqov could be a distracting departure.
2. Where Hebrew personages are mentioned in the New Testament, we Hebraize them and so depart from the AV, except where the names are relatively well known. We follow AV's usual Hebrew transliteration (צ, צ=ז; כ, כ=ח; ח, ח=ה; ק=ק) for some other Hebrew personages, so we write *Zadok* in Matt 1:14, rather than the AV's *Sadoc*. We also write *Zechariah the son of Barachiah* (Matt 23:35) to retain

the Hebrew flavour in an Old Testament context, and we have Jeconiah (not Jechonias) in Matt 1:11. The well-known New Testament names *Jesus*, *Judas*, *James* are retained. Roman and Greek names unique to the New Testament are generally also as in the AV, which suitably dehellenizes Roman names, e.g. Φῆστος becomes *Festus*.

It is unfortunate that this policy clashes with representing a textual issue about a name in the English, e.g. at Luke 3:27,

{RP-text: Johanan} [RP-marg P1904 TR: Joanna]

where the RP reading would be more accurately represented by *Joanan*. But we give an accurate representation in the notes.

5. The Textus Receptus Headings and Subscriptions

The interleaved text does not show the headings and subscriptions which are present in editions of the TR. Below we show these for E1624 (the Elzevir edition of 1624), which we have taken directly from the printed edition. In contrast, P1904 only contains brief titles and no subscripts, except Τέλος (end) at the end of Revelation, not necessarily to be taken as scripture.

<i>Book</i>	<i>Title</i>	<i>Subscription</i>
Matt	Τὸ κατὰ Ματθαῖον Εὐαγγέλιον. The Gospel according to Matthew.	<i>none</i>
Mark	Τὸ κατὰ Μάρκον Εὐαγγέλιον. The Gospel according to Mark.	<i>none</i>
Luke	Τὸ κατὰ Λουκᾶν Εὐαγγέλιον. The Gospel according to Luke.	<i>none</i>
John	Τὸ κατὰ Ἰωάννην Εὐαγγέλιον. The Gospel according to John.	<i>none</i>
Acts	Πράξεις τῶν ἁγίων ἀποστόλων. Acts of the holy apostles.	Τέλος. End.
Rom	Παύλου τοῦ ἀποστόλου ἡ πρὸς Ῥωμαίους ἐπιστολή. The epistle of Paul the apostle to <i>the</i> Romans.	Πρὸς Ῥωμαίους ἐγράφη ἀπὸ Κορίνθου διὰ Φοίβης διακόνου τῆς ἐν Κεγχρεαῖς ἐκκλησίας. Written to <i>the</i> Romans from Corinth through Phoebe <i>the</i> servant of the church in Cenchreae.

Book	Title	Subscription
1 Cor	Παύλου τοῦ ἀποστόλου ἡ πρὸς Κορινθίους ἐπιστολὴ πρώτη. The first epistle of Paul the apostle to <i>the</i> Corinthians.	Πρὸς Κορινθίους πρώτη ἐγράφη ἀπὸ Φιλίππων διὰ Στεφανὰ καὶ Φουρτουνάτου καὶ Ἀχαϊκοῦ καὶ Τιμοθέου. <i>The first epistle</i> written to <i>the</i> Corinthians from Philippi through Stephanas and Fortunatus and Achaicus and Timothy.
2 Cor	Παύλου τοῦ ἀποστόλου ἡ πρὸς Κορινθίους ἐπιστολὴ Δευτέρα. The second epistle of Paul the apostle to <i>the</i> Corinthians.	Πρὸς Κορινθίους δευτέρα ἐγράφη ἀπὸ Φιλίππων τῆς Μακεδονίας διὰ Τίτου καὶ Λουκᾶ. <i>The second epistle</i> written to <i>the</i> Corinthians from Philippi of Macedonia through Titus and Lucas.
Gal	Παύλου τοῦ ἀποστόλου ἡ πρὸς Γαλάτας ἐπιστολή. The epistle of Paul the apostle to <i>the</i> Galatians.	Πρὸς Γαλάτας ἐγράφη ἀπὸ Ῥώμης. To <i>the</i> Galatians written from Rome.
Eph	Παύλου τοῦ ἀποστόλου ἡ πρὸς Ἐφεσίους ἐπιστολή. The epistle of Paul the apostle to <i>the</i> Ephesians.	Πρὸς Ἐφεσίους ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ. To <i>the</i> Ephesians written from Rome through Tychicus.
Phil	Παύλου τοῦ ἀποστόλου ἡ πρὸς Φιλιππησίους ἐπιστολή. The epistle of Paul the apostle to <i>the</i> Philippians.	Πρὸς Φιλιππησίους ἐγράφη ἀπὸ Ῥώμης διὰ Ἐπαφροδίτου. To <i>the</i> Philippians written from Rome through Epaphroditus.
Col	Παύλου τοῦ ἀποστόλου ἡ πρὸς Κολοσσαεῖς ἐπιστολή. The epistle of Paul the apostle to <i>the</i> Colossians.	Πρὸς Κολοσσαεῖς ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ καὶ Ὀνησίμου. To <i>the</i> Colossians written from Rome through Tychicus and Onesimus.
1 Thes	Παύλου τοῦ ἀποστόλου ἡ πρὸς Θεσσαλονικεῖς ἐπιστολὴ πρώτη. The first epistle of Paul the apostle to <i>the</i> Thessalonians.	Πρὸς Θεσσαλονικεῖς πρώτη ἐγράφη ἀπὸ Ἀθηνῶν. <i>The first epistle</i> to <i>the</i> Thessalonians written from Athens.
2 Thes	Παύλου τοῦ ἀποστόλου ἡ πρὸς Θεσσαλονικεῖς ἐπιστολὴ δευτέρα. The second epistle of Paul the apostle to <i>the</i> Thessalonians.	Πρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ Ἀθηνῶν. <i>The second epistle</i> to <i>the</i> Thessalonians written from Athens.

Book	Title	Subscription
1 Tim	Παύλου τοῦ ἀποστόλου ἡ πρὸς Τιμόθεον ἐπιστολὴ πρώτη. The first epistle of Paul the apostle to Timothy.	Πρὸς Τιμόθεον πρώτη ἐγράφη ἀπὸ Λαοδικείας, ἣτις ἐστὶ μητρόπολις Φρυγίας τῆς Πακατιανῆς. <i>The first epistle to Timothy written from Laodicea which is the capital city of Phrygia of Pacatiana.</i>
2 Tim	Παύλου τοῦ ἀποστόλου ἡ πρὸς Τιμόθεον ἐπιστολὴ δευτέρα. The second epistle of Paul the apostle to Timothy.	Πρὸς Τιμόθεον δευτέρα τῆς Ἐφεσίων ἐκκλησίας πρὸς ἐπίσκοπον χειροτονηθέντα ἐγράφη ἀπὸ Ῥώμης ὅτε ἐκ δευτέρου παρέστη Παῦλος τῷ Καίσαρι Νέρωνι. <i>The second epistle to Timothy ordained as bishop of the church of the Ephesians, written from Rome when Paul appeared (← was present) for the second time before Nero the Caesar.</i>
Titus	Παύλου τοῦ ἀποστόλου ἡ πρὸς Τίτον ἐπιστολή. The epistle of Paul the apostle to Titus.	Πρὸς Τίτον τῆς Κρητῶν ἐκκλησίας πρῶτον ἐπίσκοπον χειροτονηθέντα ἐγράφη ἀπὸ Νικοπόλεως τῆς Μακεδονίας. To Titus of the church of the Cretans, ordained first bishop, written from Nicopolis of Macedonia.
Phmon	Παύλου τοῦ ἀποστόλου ἡ πρὸς Φιλήμονα ἐπιστολή. The epistle of Paul the apostle to Philemon.	Πρὸς Φιλήμονα ἐγράφη ἀπὸ Ῥώμης διὰ Ὀνησίμου οἰκέτου. To Philemon written from Rome through Onesimus the servant.
Heb	Ἡ πρὸς Ἑβραίους ἐπιστολή. The epistle to the Hebrews.	Πρὸς Ἑβραίους ἐγράφη ἀπὸ τῆς Ἰταλίας διὰ Τιμοθέου. To the Hebrews written from Italy through Timothy.
James	Ἰακώβου τοῦ ἀποστόλου ἐπιστολὴ καθολικὴ. The universal epistle of James the apostle.	<i>none</i>
1 Pet	Πέτρου τοῦ ἀποστόλου ἐπιστολὴ καθολικὴ πρώτη. The first universal epistle of Peter the apostle.	<i>none</i>

Book	Title	Subscription
2 Pet	Πέτρου τοῦ ἀποστόλου ἐπιστολή καθολικὴ Δευτέρα. <i>The second universal epistle of Peter the apostle.</i>	<i>none</i>
1 John	Ἰωάννου τοῦ ἀποστόλου ἐπιστολή καθολικὴ πρώτη. <i>The first universal epistle of John the apostle.</i>	<i>none</i>
2 John	Ἰωάννου τοῦ ἀποστόλου ἐπιστολή καθολικὴ Δευτέρα. <i>The second universal epistle of John the apostle.</i>	<i>none</i>
3 John	Ἰωάννου τοῦ ἀποστόλου ἐπιστολή καθολικὴ Τρίτη. <i>The third universal epistle of John the apostle.</i>	<i>none</i>
Jude	Ἰούδα τοῦ ἀποστόλου ἐπιστολή καθολικὴ. <i>The universal epistle of Jude the apostle.</i>	<i>none</i>
Rev	Ἀποκάλυψις Ἰωάννου τοῦ θεολόγου. <i>The Revelation of John the theologian.</i>	Τέλος. End.

There are also chapter and verse number headings (e.g. Κεφ. α' 1.)

6. Some Statistical Results

Sometimes RP does not agree with the majority of Scrivener's manuscripts. That does not mean that RP is wrong, because the Scrivener's manuscripts are a very small sample, and maybe not representative of the whole; they are the manuscripts in England of which Scrivener was aware. Nevertheless, we calculate a chi-squared value to see if the manuscript support would be significant if the sample were random, and if so, we indicate a “**disparity**” (and we suggest such as a topic of further research). **Strong disparities** to the RP text are ones with a value of less than 0.05 (or 5%) probability resulting from the calculation. We also note cases which are “**nearly a disparity**”, as also worthy of further research. We have tested a few cases of disparities, and found the RP text to be well-

supported outside Scrivener’s manuscripts. So again, a disparity does not mean that RP is wrong, and it appears to be very accurate.

Scrivener published collations of about 20 manuscripts of the gospels in 1853, and another 7 collations of the gospels in 1859. It is interesting to see whether the two sets appear to be independent samples of the Majority Text, or whether they show a strong (anti-)correlation. We calculate a chi-squared value on a 2 x 2 contingency table, and a corresponding probability value that the two samples are from the same set.

For example, in Luke 19:32, the RP reading is supported by 19/19 manuscripts from the 1853 collations (with 0 against), and 4/6 of the 1859 collations (with 2 against). The chi-squared statistic, indicated in our notes column by X2, is 6.9, and the probability value, denoted by PV, is 0.9%. This is less than 5%, and if it were the only trial (textual variation), conventionally, it would suggest that there is a significant difference in the sample populations. We remark on cases where the probability value is less than 1%, as “**very significantly disparate**”.

Luke 19:32	Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὑρον καθὼς εἶπεν αὐτοῖς {RP TR: - } [P1904: , ἐστῶτα τὸν πῶλον].	Then those <i>who had been sent off</i> went off and found {RP TR: <i>it</i> } [P1904: a foal standing,] as he had told them.	ἐστῶτα τὸν πῶλον, <i>the foal standing</i> : absent in RP TR F1853=19/19 F1859=4/6 vs. present in P1904 F1853=0/19 F1859=2/6. F1853 and F1859 are very significantly disparate, X2=6.9 PV=0.9%.

There are about 50 cases of a “very significantly disparate” outcome out of about 1400 variations in the gospels. In Luke 19:23, manuscripts Hz align themselves with the P1904 reading (as often happens), and we do not consider such cases in themselves to undermine our contention that the manuscripts collated by Scrivener are probably a useful sample, even if not a completely random one, of the full set of majority-text type manuscripts.

7. Some Search Strings (for the On-line Edition) of Interest

Where we use the term “Scrivener manuscript”, we refer to the limited set of manuscripts under consideration, sometimes including TR and P1904, according to context.

<i>Search string</i>	<i>What you find: verses where</i>
{RP	There are variant readings.
P1904 TR	P1904 and TR agree.
P1904:	P1904 and TR disagree.

A strong disparity	There is a strong disparity between the Scrivener manuscripts and RP.
A disparity	There is a modest disparity between the Scrivener manuscripts and RP.
A weak disparity	There is a weak disparity between the Scrivener manuscripts and RP.
Nearly a disparity	There is nearly a disparity between the Scrivener manuscripts and RP.
divergence from RP	There is a punctuation, capitalization, breathing, accent or iota subscript issue.
A disparity with RP-marg	Scrivener's manuscripts have little or no support for RP-marg.
R=	There are variant readings and there is a disparity or nearly a disparity.
R=0	The RP text has the support of no Scrivener manuscript.
R=1:	The RP text only has the support of 1 Scrivener manuscript.
TR F1853=0	The TR has no support from F1853 Scrivener manuscripts at all.
TR F1859=0	The TR has no support from F1859 Scrivener manuscripts at all.
X2=	The F1853 and F1859 manuscripts appear to be disparate sets, with the chi-squared value indicated.
collusion between P1904 and TR	There is little or no support for a P1904 and TR reading.

The following are of a grammatical nature. The verses found are not necessarily an exhaustive set, but they will serve as examples.

use of the participle	Occurrences of imperatival, conditional, concessive, causal, gerundial, cohortative and temporal use of the participle.
inceptive	Inceptive aorist (the start of an action).
conative	Conative imperfect (an attempt).
Hebraic genitive	Where a noun in the genitive serves as an adjective.
subjective genitive	Where a noun in the genitive equates to a subject of a cognate verb.
objective genitive	Where a noun in the genitive equates to an object of a cognate verb.
genitive absolute	Absolute clauses (though some are not absolute). A few examples only.

use of καί	Translations of καί other than <i>and</i> , e.g. <i>although</i> (concessive), <i>or</i> (disjunctive), <i>yet / but</i> (adversative), <i>so that</i> (purposive), <i>if</i> (conditional), <i>when</i> (temporal), <i>consecutive</i> (result).
redundant	Cases of a redundant ὥς.
otiose	Cases of a redundant καί, often after a comparison.

The following is only available as an HTML comment, in the HTML source, which is available online at www.FarAboveAll.com.

<!--AV differs textually; sense not affected.-->	Less significant cases where the AV differs from our translation textually.

8. Abbreviations and References

Abbreviations

AV	Authorized Version
LXX	Septuagint
NT	New Testament
OT	Old Testament (Tanakh)

f[MJW] Scrivener's f as collated by Mill, Jackson, and Wettstein.
 Scrivener's f in Revelation is Codex Leicestrensis
 The collators are

- John Mill (1645-1707)
- John Jackson (1686-1763)
- Johann Jakob Wettstein (1693–1754)

f[~MJW] inferred agreement with Elzevir

See *Notes on Scrivener's 1859 Collations* at

https://www.faraboveall.com/050_BibleTranslation/Scrivener1859.pdf

Where space is at a premium, we abbreviate some well-known grammatical terms, e.g. *gen.* for *genitive*, and *aor. subj.* for *aorist subjunctive*.

Bible book abbreviations

Old Testament

Gen	Genesis	2 Chr	2 Chronicles	Dan	Daniel
Ex	Exodus	Ezra	Ezra	Hos	Hosea
Lev	Leviticus	Neh	Nehemiah	Joel	Joel
Num	Numbers	Esth	Esther	Amos	Amos
Deut	Deuteronomy	Job	Job	Obad	Obadiah
Josh	Joshua	Ps	Psalms	Jonah	Jonah
Judg	Judges	Prov	Proverbs	Mic	Micah
Ruth	Ruth	Eccl	Ecclesiastes	Nah	Nahum
1 Sam	1 Samuel	Song	Song of Solomon	Hab	Habakkuk
2 Sam	2 Samuel	Isa	Isaiah	Zeph	Zephaniah
1 Ki	1 Kings	Jer	Jeremiah	Hagg	Haggai
2 Ki	2 Kings	Lam	Lamentations	Zech	Zechariah
1 Chr	1 Chronicles	Ezek	Ezekiel	Mal	Malachi

New Testament

Matt	Matthew	Eph	Ephesians	Heb	Hebrews
Mark	Mark	Phil	Philippians	James	James
Luke	Luke	Col	Colossians	1 Pet	1 Peter

John	John	1 Thes	1 Thessalonians	2 Pet	2 Peter
Acts	Acts	2 Thes	2 Thessalonians	1 John	1 John
Rom	Romans	1 Tim	1 Timothy	2 John	2 John
1 Cor	1 Corinthians	2 Tim	2 Timothy	3 John	3 John
2 Cor	2 Corinthians	Titus	Titus	Jude	Jude
Gal	Galatians	Phmon	Philemon	Rev	Revelation

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The *Far Above All* Translation of the New Testament

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Volume 9: Matthew, Mark, Luke

VERSE	Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ	ENGLISH	NOTES
Matt 1:1	Βίβλος γενέσεως Ἰησοῦ χριστοῦ, υἱοῦ {RP P1904: Δαυίδ}, [TR: Δαβίδ], υἱοῦ Ἀβραάμ.	<i>The book of the lineage of Jesus Christ, the son of David, the son of Abraham.</i>	Δαυίδ (or, with dieresis, Δαυῖδ), <i>David</i>, RP P1904 vs. Δαβίδ, <i>Dabid</i>, TR HF. VulgC VulgS = David. Since the manuscripts generally have δαδ, the unabbreviated spelling is unknown. Δαυίδ corresponds more closely to the Hebrew (דָּוִד), and Syriac (SyrP = ܕܘܕܐ). No difference in our English. We avoid capitalization on <i>son</i> here and in other cases (such as <i>holy spirit</i>), to avoid placing any interpretation on the words used. See the Introduction. lineage: or <i>manner of birth</i>. The genealogy is biologically of Joseph, but it gives the royal line and so Christ's legal right to the throne of David. Greek: <i>Iesous, David, Abraam</i>. Christ ← Anointed; equivalent to Messiah (from Hebrew מָשִׁיחַ, <i>Mashiach</i>).
Matt 1:2	Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ· Ἰσαάκ δὲ ἐγέννησεν τὸν Ἰακώβ· Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ·	Abraham begot Isaac, and Isaac begot Jacob, and Jacob begot Judah and his brothers,	begot: i.e. <i>biologically fathered</i>. Not used of Joseph, who was the legal, but not biological father of Christ (see verses 18 and 20). Greek: <i>Isaak, Iakob, Ioudas</i>.
Matt 1:3	Ἰούδας δὲ ἐγέννησεν τὸν Φαρές καὶ τὸν Ζαρά· ἐκ τῆς Θάμαρ· Φαρές δὲ ἐγέννησεν τὸν Ἑσρώμ· Ἑσρώμ δὲ ἐγέννησεν τὸν Ἀράμ·	and Judah begot Perez and Zarah by Tamar, and Perez begot Hezron, and Hezron begot Ram,	Greek: <i>Phares, Ezrom</i> (or, with rough breathing, <i>Hezrom</i>), <i>Aram</i>. AV in OT: <i>Pharez, Hezron, Ram</i>. AV in NT: <i>Phares, Esrom, Aram</i>.

Matt 1:4	ῚΑράμ δὲ ἐγέννησεν τὸν ῚΑμιναδάβ· ῚΑμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών· Ναασσών δὲ ἐγέννησεν τὸν Σαλμών·	and Ram begot <u>Amminadab</u> , and Amminadab begot <u>Nahshon</u> , and Nahshon begot <u>Salmon</u> ,	Greek: <i>Aminadab, Naasson, Salmon.</i>
Matt 1:5	Σαλμών δὲ ἐγέννησεν τὸν Βοὺζ ἐκ τῆς ῚΡαχάβ· Βοὺζ δὲ ἐγέννησεν τὸν ῚΩβῆδ ἐκ τῆς ῚΡούθ· ῚΩβῆδ δὲ ἐγέννησεν τὸν ῚΙεσσαί·	and Salmon begot <u>Boaz</u> by <u>Rahab</u> , and Boaz begot Obed by Ruth, and Obed begot <u>Jesse</u> ,	Greek: <i>Booz, Rachab, Iessai.</i>
Matt 1:6	ῚΙεσσαί δὲ ἐγέννησεν τὸν {RP P1904: Δαυίδ} [TR: Δαβίδ] τὸν βασιλέα. {RP P1904: Δαυίδ} [TR: Δαβίδ] δὲ ὁ βασιλεὺς ἐγέννησεν τὸν {RP P1904: Σολομῶνα} [TR: Σολομώντα] ἐκ τῆς τοῦ Οὐρίου·	and Jesse begot <u>David</u> the king, and <u>David</u> the king begot <u>Solomon</u> by <u>Uriah's wife</u> ,	David (2x): on Δαυίδ vs. Δαβίδ, see Matt 1:1. Σολομῶνα, <i>Solomon (1)</i> , RP F1853=16/17 F1859=5/7 vs. Σολομώντα, <i>Solomon (2)</i> , P1904 TR F1853=1/17 (Scrivener's c) F1859=2/7. Greek: <i>David, Solomon, Ourias.</i>
Matt 1:7	Σολομών δὲ ἐγέννησεν τὸν ῚΡοβοάμ· ῚΡοβοάμ δὲ ἐγέννησεν τὸν ῚΑβιά· ῚΑβιά δὲ ἐγέννησεν τὸν ῚΑσά·	and Solomon begot <u>Rehoboam</u> , and Rehoboam begot <u>Abijah</u> , and Abijah begot <u>Asa</u> ,	Greek: <i>Roboam, Abia, Asa.</i>
Matt 1:8	ῚΑσά δὲ ἐγέννησεν τὸν ῚΙωσαφάτ· ῚΙωσαφάτ δὲ ἐγέννησεν τὸν ῚΙωράμ· ῚΙωράμ δὲ ἐγέννησεν τὸν ῚΟζίαν·	and Asa begot <u>Jehoshaphat</u> , and Jehoshaphat begot <u>Jehoram</u> , and Jehoram begot <u>Uzziah</u> ,	Greek: <i>Iosaphat, Ioram, Ozias</i> ; Uzziah in OT also = <i>Azariah</i> .
Matt 1:9	ῚΟζίας δὲ ἐγέννησεν τὸν ῚΙωάθαμ· ῚΙωάθαμ δὲ ἐγέννησεν τὸν ῚΑχαζ· ῚΑχαζ δὲ ἐγέννησεν τὸν ῚΕζεκίαν·	and Uzziah begot <u>Jotham</u> , and Jotham begot <u>Ahaz</u> , and Ahaz begot <u>Hezekiah</u> ,	Greek: <i>Iotham, Achaz, Hezekias</i> (or, with smooth breathing, as in P1904 and TBS-TR, <i>Ezekias</i>).
Matt 1:10	ῚΕζεκίας δὲ ἐγέννησεν τὸν ῚΜανασσῆ· ῚΜανασσῆ δὲ ἐγέννησεν τὸν ῚΑμών· ῚΑμών δὲ ἐγέννησεν τὸν ῚΙωσίαν·	and Hezekiah begot <u>Manasseh</u> , and Manasseh begot <u>Amon</u> , and Amon begot <u>Josiah</u> ,	Greek: <i>Manasses, Amon, Iosias.</i>
Matt 1:11	ῚΙωσίας δὲ ἐγέννησεν τὸν ῚΙεχονίαν καὶ τοὺς ἀδελφούς αὐτοῦ, ἐπὶ τῆς μετοικεσίας Βαβυλῶνος·	and Josiah begot <u>Jeconiah</u> and his brothers at the <i>time of the Babylonian</i> deportation.	Greek: <i>Iechonias.</i>
Matt 1:12	Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος, ῚΙεχονίας ἐγέννησεν τὸν Σαλαθιήλ· Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβάβελ·	And after the Babylonian deportation, Jeconiah begot <u>Shealtiel</u> , and Shealtiel begot <u>Zerubbabel</u> ,	Greek: <i>Salathiel, Zorobabel.</i>

Matt 1:13	Ζοροβάβελ δὲ ἐγέννησεν τὸν Ἀβιούδ· Ἀβιούδ δὲ ἐγέννησεν τὸν Ἐλιακείμ· Ἐλιακείμ δὲ ἐγέννησεν τὸν Ἀζώρ·	and Zerubbabel begot <u>Abihud</u> , and Abihud begot <u>Eliakim</u> , and Eliakim begot <u>Azzur</u> ,	Greek: <i>Abioud, Eliakeim, Azor.</i>
Matt 1:14	Ἀζώρ δὲ ἐγέννησεν τὸν Σαδῶκ· Σαδῶκ δὲ ἐγέννησεν τὸν Ἀχείμ· Ἀχείμ δὲ ἐγέννησεν τὸν Ἐλιούδ·	and Azzur begot <u>Zadok</u> , and Zadok begot <u>Jachin</u> , and Jachin begot <u>Elihud</u> ,	Greek: <i>Sadok, Acheim, Elioud.</i>
Matt 1:15	Ἐλιούδ δὲ ἐγέννησεν τὸν Ἑλεάζαρ· Ἑλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν· Ματθάν δὲ ἐγέννησεν τὸν Ἰακώβ·	and Elihud begot <u>Eleazar</u> , and Eleazar begot <u>Mattan</u> , and Mattan begot <u>Jacob</u> ,	Greek: <i>Eleazar, Matthan, Iakob.</i>
Matt 1:16	Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς, ὁ λεγόμενος χριστός.	and Jacob begot <u>Joseph</u> , the husband of <u>Mary</u> by whom Jesus was <u>conceived</u> , who <i>is</i> called Christ.	Greek: <i>Ioseph, Maria</i> (or: <i>Mariam</i> , as in Matt 1:20, Matt 13:55). conceived: or <i>born</i> .
Matt 1:17	Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ ἕως {RP P1904: Δαυίδ} [TR: Δαβίδ] γενεαὶ δεκατέσσαρες· καὶ ἀπὸ {RP P1904: Δαυίδ} [TR: Δαβίδ] ἕως τῆς μετοικεσίας Βαβυλῶνος, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ χριστοῦ, γενεαὶ δεκατέσσαρες.	So all the generations from Abraham to <u>David</u> <i>amount to</i> fourteen generations, and from <u>David</u> to the Babylonian deportation <i>there are</i> fourteen generations, and from the Babylonian deportation to Christ <i>there are</i> fourteen generations.	David (2x): on Δαυίδ vs. Δαβίδ, see Matt 1:1.
Matt 1:18	Τοῦ δὲ Ἰησοῦ χριστοῦ ἡ γέννησις οὕτως ἦν. Μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτούς, εὗρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.	But the <u>begetting</u> of Jesus Christ was as follows. Now then, when his mother Mary was betrothed to Joseph, before they came together, she was found <u>to be with child</u> , by holy spirit.	begetting: or, more loosely, <i>birth</i> . to be with child ← <i>having in belly</i> . by ← <i>out of</i> . See Jer 22:30 and Luke 3:23 for how this genealogy fits in a broader picture.
Matt 1:19	Ἰωσήφ δὲ ὁ ἄνθρωπος αὐτῆς, δίκαιος ὢν, καὶ μὴ θέλων αὐτὴν παραδειγματίσαι, ἐβουλήθη λάθρᾳ ἀπολύσαι αὐτήν.	But Joseph, her husband- <i>to-be</i> , being righteous, and not wishing to make an example of her, wanted to divorce her secretly.	

Matt 1:20	Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοῦ, ἄγγελος κυρίου κατ' ὄναρ ἔφανε αὐτῷ, λέγων, Ἰωσήφ, υἱὸς Ἰσραὴλ, μὴ φοβηθῇς παραλαβεῖν Μαριάμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἐστὶν ἁγίου.	But after he had reflected on these <i>things</i> , <u>what</u> <u>should</u> <u>happen</u> <u>but</u> <i>the</i> angel of <i>the</i> Lord appeared to him in a dream and said, “Joseph, son of David, do not be afraid to take Mary <i>to be</i> your wife, for that <i>which</i> <i>has been</i> conceived in her is <i>so</i> by holy spirit.	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. what should happen but ← <i>behold</i> . by ← <i>out of</i> .
Matt 1:21	Τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.	And she shall bear a son, and you will call <u>him</u> Jesus, for he will save his people from their sins.”	him ← <i>his name</i> , a Hebraism. We do not continue to remark on this idiom.
Matt 1:22	Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου, λέγοντος,	Now all this took place in order that that <i>which</i> was spoken by the Lord through the prophet should be fulfilled, <i>where</i> he says,	
Matt 1:23	Ἴδοῦ, ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὃ ἐστὶν μεθερμηνεύμενον, Μεθ' ἡμῶν ὁ θεός.	“Behold, a <u>virgin</u> will be with child and will bear a son, and they will call him Emmanuel, which when translated is ‘God with us.’”	Isa 7:14. a virgin ← <i>the virgin</i> . An unexpected definite article, a frequent phenomenon in Hebrew, including in Isa 7:14. See Gen 22:9.
Matt 1:24	Διεγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου, ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου· καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ,	So when Joseph had woken up from the sleep, he did as the angel of <i>the</i> Lord had commanded him and took his wife,	
Matt 1:25	καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν τὸν υἱόν· αὐτῇς τὸν πρωτότοκον· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.	but he did not know her until she had borne her firstborn son, and he called him Jesus.	
Matt 2:1	Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοῦ, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα,	Now after Jesus <u>had been born</u> in Bethlehem of Judaea, in <i>the</i> days of Herod the king, <u>it so happened that</u> magi from <i>the</i> east came to Jerusalem,	had been born ← <i>was born</i> . it so happened that ← <i>behold</i> .

Matt 2:2	λέγοντες, Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; Εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.	and they said, “Where is the king of the Jews who <i>has just been</i> born? For we <u>have seen</u> his star in <i>the</i> east, and we <u>have come</u> to worship him.”	have seen ← <i>saw</i> . have come ← <i>came</i> . We will not necessarily continue to remark on such tense accommodation (Greek aorist to English perfect-with-have). Other examples: Matt 12:28, Matt 22:4, Matt 27:46, Luke 2:30, John 13:31, Rev 19:7, Rev 21:4. The reverse case also occurs, especially in Hebrews and Revelation. See Heb 7:6. Another tense accommodation in Matt 23:20.
Matt 2:3	Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ’ αὐτοῦ.	But when Herod the king heard <i>of it</i> , he was disturbed, as <i>was</i> all of Jerusalem with him,	
Matt 2:4	καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ’ αὐτῶν ποῦ ὁ χριστὸς γεννᾶται.	and when he had gathered all the senior priests and scribes of the people, he inquired from them where Christ <u>was to be born</u> .	was to be born ← <i>was born</i> (but present tense in Greek, the tense of the direct speech).
Matt 2:5	Οἱ δὲ εἶπον αὐτῷ, Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφητοῦ,	So they said to him, “In Bethlehem of Judaea. For it has been written <u>as follows</u> by the prophet:	as follows ← <i>thus</i> . by ← <i>through</i> .
Matt 2:6	Καὶ σὺ Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.	‘And you, Bethlehem, of the land of Judah, Are by no means the least among the governmental towns of Judah, For from you will come a governor Who will be shepherd to my people Israel.’ ”	Mic 5:1MT (Mic 5:2AV).
Matt 2:7	Τότε Ἡρώδης, λάθρα καλέσας τοὺς μάγους, ἠκρίβωσεν παρ’ αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος.	Then Herod called the magi privately and assiduously inquired from them <u>the time when the star appeared</u> ,	the time when the star appeared ← <i>the time of the appearing star</i> .

Matt 2:8	Καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπεν, Πορευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου· ἐπὶ δὲ εὗρητε, ἀπαγγείλατέ μοι, ὅπως καὶ γὼ ἐλθὼν προσκυνήσω αὐτῷ.	and he sent them to Bethlehem and said, “Go and make careful inquiries about the child, and when you find <i>him</i> , report back to me so that I too may go and worship him.”	Go and (<i>first occurrence in verse</i>): imperatival use of the participle. may go and worship ← <i>having come may worship</i> .
Matt 2:9	Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν· καὶ ἰδοὺ, ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἕως ἐλθὼν ἔσθι ἐπάνω οὗ ἦν τὸ παιδίον.	So when they had heard the king, they went, and they saw that the star which they had seen in the east went ahead of them until it had arrived, when it remained above <i>the place</i> where the child was.	they saw that ← <i>behold</i> .
Matt 2:10	Ἰδόντες δὲ τὸν ἀστέρα, ἐχάρησαν χαρὰν μεγάλην σφόδρα.	Indeed, when they saw the star, they rejoiced with very great joy,	when they saw ← <i>having seen</i> . See Matt 23:20.
Matt 2:11	Καὶ ἐλθόντες εἰς τὴν οἰκίαν, {RP P1904 S1894: εἶδον} [S1550 E1624: εὗρον] τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν.	and when they had come to the house, they {RP P1904 S1894: saw} [S1550 E1624: found] the child with Mary his mother, and they fell down and worshipped him, and they opened their treasure chests and offered him gifts: gold and frankincense and myrrh.	εἶδον, <i>saw</i> , RP P1904 S1894 F1853=16/19 F1859=5/6 vs. εὗρον, <i>found</i> , S1550 E1624 F1853=3/19 F1859=1/6. AV follows RP.
Matt 2:12	Καὶ χρηματισθέντες κατ’ ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι’ ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.	Then having been oracularly warned in a dream not to return to Herod, they went back to their country by another route.	
Matt 2:13	Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος κυρίου φαίνεται κατ’ ὄναρ τῷ Ἰωσήφ, λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεύγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοί· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι αὐτό.	When they had gone back, this happened: the angel of the Lord appeared in a dream to Joseph and said, “Get up and take the child and his mother with you, and flee to Egypt, and stay there until I tell you, for Herod intends to seek the child in order to destroy him.”	this happened ← <i>behold</i> . Get up: imperatival use of the participle. stay ← <i>be</i> .

Matt 2:14	Ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτός, καὶ ἀνεχώρησεν εἰς Αἴγυπτον,	So he got up and took the child and his mother with him by night, and he withdrew to Egypt,	
Matt 2:15	καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἑρῳδοῦ· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου, λέγοντος, Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.	and he stayed there until the death of Herod, in order that what <i>was</i> spoken by the Lord through the prophet might be fulfilled, when he said, “I have called my son out of Egypt.”	Hos 11:1. stayed ← <i>was</i> .
Matt 2:16	Τότε Ἑρῳδῆς, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πάσιν τοῖς ὁρίοις αὐτῆς, ἀπὸ διετούς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μαγῶν.	Then when Herod saw <u>that</u> he had been fooled by the magi, he became very angry, and he sent <i>troops</i> , and he <u>had</u> all the children in Bethlehem and in all its districts <u>killed</u> , from two years and under, according to the time which he had assiduously inquired about from the magi.	that: or, less literally, <i>how</i> . had ... killed ← <i>killed, eliminated</i> . Causative use of such a verb also in Matt 14:3, Matt 14:10, Matt 18:30, Matt 27:26, Mark 14:10, Luke 9:9, John 3:22, John 19:1, John 19:10.
Matt 2:17	Τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἰερεμίου τοῦ προφήτου, λέγοντος,	Then that <i>which was</i> spoken by Jeremiah the prophet was fulfilled, where he says,	
Matt 2:18	Φωνὴ ἐν Ῥαμᾷ ἠκούσθη, θρήνος καὶ κλαυθμὸς καὶ ὀδυρμὸς πολὺς, Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ᾔθελεν παρακληθῆναι, ὅτι οὐκ εἰσίν.	“A cry was heard in <u>Ramah</u> – Lamentation and weeping and much mourning – Rachel weeping for her children, And she refused to be comforted, For they <u>were</u> <u>no more</u>.”	Jer 31:15. Ramah: AV= <i>Rama</i> , as the Greek, but we align it with the Hebrew name. were no <i>more</i> ← <i>are not</i> (in existence).
Matt 2:19	Τελευτήσαντος δὲ τοῦ Ἑρῳδοῦ, ἰδού, ἄγγελος κυρίου κατ’ ὄναρ φαίνεται τῷ Ἰωσήφ ἐν Αἰγύπτῳ,	But when Herod had died, <u>this is what happened</u> : the angel of <i>the</i> Lord appeared in a dream to Joseph in Egypt	this <i>is</i> what happened ← <i>behold</i> .
Matt 2:20	λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ· τεθνήκασιν γὰρ οἱ ζητούντες τὴν ψυχὴν τοῦ παιδίου.	and said, “Get up and take the child and his mother with you and go to <i>the</i> land of Israel, for those <i>who sought</i> the <i>life</i> of the child have died.”	sought ← <i>are seeking</i> . life ← <i>soul</i> .

Matt 2:21	Ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραὴλ.	So he got up and took the child and his mother with him and went to <i>the</i> land of Israel.	
Matt 2:22	Ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας,	But when he heard that Archelaus was reigning over Judaea in place of Herod his father, he was afraid to set off <i>back</i> there, but after he had been oracularly informed in a dream, he went back to the regions of Galilee,	
Matt 2:23	καὶ ἔλθων κατώκησεν εἰς πόλιν λεγομένην {RP P1904 S1550 E1624: Ναζαρέτ} [S1894: Ναζαρέθ]· ὅπως πληρωθῇ τὸ ρηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος κληθήσεται.	and when he arrived, he settled in a town called <u>Nazareth</u> , in order that what <i>was</i> spoken by the prophets might be fulfilled, that he should be called a Nazarene .	Ναζαρέτ, <i>Nazaret</i>, RP P1904 S1550 E1624 F1853=16/19 F1859=4/6 vs. Ναζαρέθ, <i>Nazareth</i>, S1894 F1853=3/19 (Scrivener's cdx) F1859=2/6. In other verses, RP P1904 S1550 always read Ναζαρέτ, S1894 always reads Ναζαρέθ, and E1624 is variable. Our English is the traditional English name, though not an exact transliteration of RP. Perhaps the references to <i>Nazarene</i> are to the <i>branch</i>, נָזֵר, <i>nezer</i>, in Isa 11:1 and / or the נ
Matt 3:1	Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστής, κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας,	Now in those days <u>John</u> the Baptist <u>appeared on the scene</u> , preaching in the desert of Judaea,	↳ combined testimony of references to <i>nazarite</i>, נָזִיר, <i>nazir</i>, pointing to Christ as fulfilling the foreshadowing of one <i>separate</i>, in particular from sinners. John ← <i>Ioannes</i>. appeared on the scene ← <i>becomes alongside</i> (vivid present).
Matt 3:2	καὶ λέγων, Μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.	and he would say, “Repent, for the kingdom of the heavens has drawn near.”	

Matt 3:3	Οὗτος γάρ ἐστιν ὁ ῥηθεὶς ὑπὸ Ἡσαίου τοῦ προφήτου, λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.	For this <i>man</i> is the <i>one</i> spoken <i>of</i> by <u>Isaiah</u> the prophet, who said, “ The voice of one crying out in the desert, ‘Prepare the way of the Lord. Make his paths straight.’ ”	Our punctuation agrees with RP P1904 TBS-TR AV, but not HF, who read: <i>crying out, ‘In the desert prepare ...’</i> Isa 40:3. Isaiah: Greek and AV, <i>Esaias</i> .
Matt 3:4	Αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ· ἡ δὲ τροφὴ αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον.	Now John himself <u>wore</u> <u>clothing made</u> from camels' hair and a leather belt around his loins, while his food was locusts and wild honey.	wore clothing ← <i>had his clothing</i> .
Matt 3:5	Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου·	Then Jerusalem and all of Judea and all the region around Jordan came out to him,	
Matt 3:6	καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ὑπ’ αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.	and they were baptized by him in the Jordan, confessing their sins.	
Matt 3:7	Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;	But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, “ <i>You</i> offspring of vipers, who has intimated to you to flee from the wrath to come?	
Matt 3:8	Ποιήσατε οὖν {RP P1904: καρπὸν ἄξιον} [TR: καρποὺς ἁγίους] τῆς μετανοίας·	So produce {RP P1904: fruit} [TR: fruits] worthy of repentance,	καρπὸν ἄξιον, <i>fruit worthy</i> , RP P1904 F1853=14/19 F1859=4/7 vs. καρποὺς ἁγίους, <i>fruits worthy</i> , TR F1853=4/19 (Scrivener's bcxy) F1859=3/7 vs. another reading, F1853=1/19 (Scrivener's <u>u</u>) F1859=0/7.
Matt 3:9	καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῷ Ἀβραάμ.	and do not think you <i>can</i> say <u>to yourselves</u> , ‘We have <i>our</i> father Abraham.’ For I say to you that God can raise children to Abraham from these stones,	to yourselves ← <i>in yourselves</i> .

Matt 3:10	Ἦδη δὲ καὶ ἡ ἄξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κείται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.	and the axe <u>has already been laid</u> at the root of the trees. For every tree <i>which does not bear good fruit</i> is cut down and is thrown into fire.	has already been laid ← <i>already lies</i> , but the verb κείμαι is used as the passive of <i>to lay / put</i> (τίθημι).
Matt 3:11	Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὐ οὐκ εἰμι ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ {RP: - } [P1904 TR: καὶ πυρί].	Now I baptize you with water for repentance, but he <i>who is coming after me</i> is mightier <u>than me</u> , whose shoes I am not fit to carry. He will baptize you with holy spirit {RP: - } [P1904 TR: and fire]	καὶ πυρί, <i>and fire</i> : absent in RP F1853=11/19 F1859=4/6 vs. present in P1904 TR F1853=8/19 F1859=2/6. AV differs textually. than me: or, if the reader prefers, <i>than I</i> .
Matt 3:12	Οὐ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.	– <i>he</i> whose winnowing fan <i>is</i> in his hand – and he will thoroughly clean his threshing floor, and he will gather his wheat into <i>his</i> storehouse, but he will burn up the chaff with inextinguishable fire.”	
Matt 3:13	Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπ’ αὐτοῦ.	Then Jesus came from Galilee to the Jordan to John in order to be baptized by him,	
Matt 3:14	Ὁ δὲ Ἰωάννης διεκώλυεν αὐτόν, λέγων, Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με;	although John tried to <u>prevent</u> him, saying, “I need to be baptized by you, yet do you come to me?”	although: concessive use of δέ. tried to prevent: conative imperfect (διεκώλυεν).
Matt 3:15	Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Ἄφες ἄρτι· οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. Τότε ἀφίησιν αὐτόν.	But Jesus answered by saying to him, “Allow <i>it right</i> now, for in this way it is fitting for us to fulfil all righteousness.” Then he allowed him.	
Matt 3:16	Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθύς ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ, ἀνεώχθησαν αὐτῷ οἱ οὐρανοί, καὶ εἶδεν τὸ πνεῦμα τοῦ θεοῦ καταβαῖνον ὡσεὶ περιστεράν καὶ ἐρχόμενον ἐπ’ αὐτόν.	Then when Jesus had been baptized, straightaway he came up out of the water, and behold, the heavens were opened to him, and he saw the spirit of God descending as a dove and alighting on him.	

Matt 3:17	Καὶ ἰδοὺ, φωνὴ ἐκ τῶν οὐρανῶν, λέγουσα, Οὗτός ἐστιν ὁ υἱὸς μου ὃ ἀγαπητός, ἐν ᾧ εὐδόκησα.	And ~~there was~~ a voice from the heavens, which said, “This is my beloved son, with whom I am very pleased.”	there was ← <i>behold</i> .
Matt 4:1	Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου.	Next Jesus was led up to the desert by the spirit to be tempted by the devil,	
Matt 4:2	Καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον ἐπείνασεν.	and having fasted for forty days and forty nights – after <i>all that</i> – he was hungry.	
Matt 4:3	Καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν, Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.	Then the tempter came to him and said, “If you are <i>the</i> son of God, tell these stones to become loaves of bread.”	
Matt 4:4	Ὁ δὲ ἀποκριθεὶς εἶπεν, Γέγραπται, Οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ἄνθρωπος, ἀλλ’ ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.	But he answered and said, “It stands written: ‘ Man shall not live by bread alone, but by every word issuing through <i>the</i> mouth of God. ’ ”	Deut 8:3.
Matt 4:5	Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,	Then the devil took him along to the holy city, and he set him on the <u>pinnacle</u> of the temple,	pinnacle: or <i>wing</i> .
Matt 4:6	καὶ λέγει αὐτῷ, Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἁρουσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.	and he said to him, “If you are <i>the</i> son of God, throw yourself down. For it stands written: ‘ He will command his angels concerning you, and, They will lift you up <u>in their</u> hands In case at any time You should strike your foot against a stone. ’ ”	Ps 91:11, Ps 91:12. in ← <i>on</i> .
Matt 4:7	Ἔφη αὐτῷ ὁ Ἰησοῦς, Πάλιν γέγραπται, Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.	Jesus said to him, “Again, it stands written: ‘ You shall not tempt <i>the</i> Lord your God. ’ ”	Deut 6:16.

Matt 4:8	Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν,	Again, the devil took him along to a very high mountain and showed him all the kingdoms of the world and their glory,	
Matt 4:9	καὶ λέγει αὐτῷ, Ταῦτα πάντα σοι δώσω, ἔάν πεσῶν προσκυνήσῃς μοι.	and he said to him, “I will give you all these if you <u>fall down</u> and worship me.”	fall down ← <i>having fallen down</i> . See Matt 23:20.
Matt 4:10	Τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ὑπαγε {RP P1904: ὀπίσω μου} [TR: -], Σατανᾶ· γέγραπται γάρ, Κύριον τὸν θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις.	Then Jesus said to him, “Be off {RP P1904: behind me} [TR: -], Satan, for it stands written: ‘You shall worship the Lord your God, and you shall serve him only.’ ”	ὀπίσω μου, <i>behind me</i> : present in RP P1904 F1853=14/18 F1859=4/7 vs. absent in TR F1853=4/18 (Scrivener's bkou, u being very doubtful) F1859=1/7 vs. ὀπίσω, <i>behind</i> , F1853=0/18 F1859=2/7. Deut 6:13.
Matt 4:11	Τότε ἀφίησιν αὐτὸν ὁ διάβολος· καὶ ἰδού, ἄγγελοι προσήλθον καὶ διηκόνουν αὐτῷ.	Then the devil left him, and <u>the next thing that happened was that</u> angels came and took care of him.	the next thing that happened was that ← <i>behold</i> .
Matt 4:12	Ἀκούσας δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη, ἀνεχώρησεν εἰς τὴν Γαλιλαίαν·	Now when Jesus had heard that John had been <u>delivered up</u> , he withdrew to Galilee,	delivered up: or <i>betrayed</i> . AV differs (<i>cast into prison</i>), extrapolating somewhat.
Matt 4:13	καὶ καταλιπὼν τὴν {RP P1904 S1550 E1624: Ναζαρέτ} [S1894: Ναζαρέθ], ἐλθὼν κατώκησεν εἰς Καπερναοὺμ τὴν παραθαλασσίαν, ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ·	and having left <u>Nazareth</u> , he came and settled in Capernaum, which <i>is</i> beside the sea in <i>the</i> territories of <u>Zebulun</u> and <u>Naphtali</u> ,	Ναζαρέτ, <i>Nazaret</i> , RP P1904 S1550 E1624 F1853=15/18 F1859=5/6 vs. Ναζαρέθ, <i>Nazareth</i> , S1894 F1853=3/18 (Scrivener's dhx) F1859=1/6. Greek: <i>Zaboulon ... Nephthaleim</i> .
Matt 4:14	ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ προφήτου, λέγοντος,	in order that that <i>which</i> was spoken through the prophet Isaiah might be fulfilled, <i>where</i> he says,	
Matt 4:15	Γῇ Ζαβουλὼν καὶ γῇ Νεφθαλείμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν,	“The land of Zebulun and the land of Naphtali, The road to the sea, Across the Jordan, Galilee of the Gentiles –	Isa 8:23MT (Isa 9:1AV). to ← <i>of</i> .

Matt 4:16	ὁ λαὸς ὁ κατήμενος ἐν σκοτει εἶδεν φῶς μέγα, καὶ τοῖς καθημένοις ἐν χώρα καὶ σκία θανάτου, φῶς ἀνέτειλεν αὐτοῖς.	The people who sat in darkness Have seen a great light, And <u>on</u> those <i>who were dwelling</i> in a region and shadow of death A light has risen.”	Isa 9:1MT (Isa 9:2AV). on ← <i>to</i> . dwelling ← <i>sitting</i> , a Hebraism (יָשָׁב, <i>yashav</i>).
Matt 4:17	Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, Μετανοεῖτε· ἤγγικεν γάρ ἡ βασιλεία τῶν οὐρανῶν.	From then on Jesus began to preach and say, “Repent, for the kingdom of the heavens has drawn near.”	
Matt 4:18	Περιπατῶν δὲ {RP P1904: - } [TR: ὁ Ἰησοῦς] παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἀλιεῖς.	While walking by the Sea of Galilee, {RP P1904: he} [TR: Jesus] saw two brothers, Simon who <i>is</i> called Peter, and Andrew his brother, casting a round net into the sea, for they were fishermen,	ὁ Ἰησοῦς, <i>Jesus</i> : absent in RP P1904 F1853=16/19 F1859=2/6 vs. present in TR F1853=3/19 (Scrivener's k**xy) F1859=4/6.
Matt 4:19	Καὶ λέγει αὐτοῖς, Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων.	and he said to them, “Follow me, and I will make you fishermen of men.”	
Matt 4:20	Οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.	At this they immediately left <i>their</i> nets and followed him.	
Matt 4:21	Καὶ προβάς ἐκεῖθεν, εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐτῶν· καὶ ἐκάλεσεν αὐτούς.	Then going on from there, he saw another two brothers, <u>James</u> , <i>the son of</i> Zebedee and John his brother, in <u>a boat</u> with Zebedee their father, mending their nets, and he called them,	James ← <i>Jacob</i> ← <i>Iakobos</i> (and throughout the New Testament). a boat ← <i>the boat</i> . See Gen 22:9.
Matt 4:22	Οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.	and they immediately left the boat and their father and followed him.	

Matt 4:23	Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὃ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.	Then Jesus would go round all of Galilee teaching in their synagogues and proclaiming the gospel of the kingdom and curing every sickness and every ailment among the people,	
Matt 4:24	Καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νοσοῖς καὶ βασάνοις συνεχομένους, καὶ δαιμονιζομένους, καὶ σεληνιαζομένους, καὶ παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς.	and his fame spread to the whole of Syria, and they brought to him all the sick with various diseases, and those afflicted with torments, and those possessed by a demon, and lunatics, and paralytics, and he cured them.	spread ← <i>went away</i> . with ← <i>having</i> .
Matt 4:25	Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.	And large crowds followed him from Galilee and Decapolis and Jerusalem and Judaea and beyond the Jordan.	large ← <i>many</i> (but <i>large</i> justified here; AV= <i>great</i>).
Matt 5:1	Ἰδὼν δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ.	But when he saw the crowds, he went up a mountain, and when he had sat down, his disciples came to him,	went up a mountain ← <i>went up into the mountain</i> , perhaps for a mountainous region, so <i>went up into the hills</i> .
Matt 5:2	καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτούς, λέγων,	and he opened his mouth and taught them and said,	taught ← <i>was teaching</i> . The imperfect could perhaps be justified by the length of the sermon, but it is common with verbs of saying and asking, e.g. Matt 9:34, Matt 12:23, Mark 3:30, Mark 5:31, Acts 1:6, Acts 26:1 (applying to most of the 110 occurrences of ἔλεγε and ἔλεγον). We do not necessarily remark on such instances.

Matt 5:3	Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.	“Blessed <i>are</i> the poor in spirit, For theirs is the kingdom of the heavens.	We feel that μακάριος answers to אֲשֶׁר, <i>ashre, happy</i> (compare Ps 1:1) and εὐλογητός to בָּרַךְ, <i>barukh, blessed</i> , as in Matt 21:9, quoting Ps 118:26, but <i>happy</i> is too weak here, and elsewhere, but English appears to lack an alternative. We also considered <i>blissful</i> .
			The direct speech started here continues until Matt 7:27.
Matt 5:4	Μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται.	Blessed <i>are</i> those <i>who</i> mourn, For they shall be comforted.	
Matt 5:5	Μακάριοι οἱ πραεῖς· ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.	Blessed <i>are</i> the meek , For they shall inherit the earth .	Ps 37:11.
Matt 5:6	Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην· ὅτι αὐτοὶ χορτασθήσονται.	Blessed <i>are</i> those <i>who</i> hunger and thirst for righteousness, For they shall be satisfied.	
Matt 5:7	Μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ ἐλεηθήσονται.	Blessed <i>are</i> the merciful, For they shall be shown mercy.	
Matt 5:8	Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν θεὸν ὁψονται.	Blessed <i>are</i> the pure in heart, For they shall see God.	
Matt 5:9	Μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται.	Blessed <i>are</i> the peacemakers, For they shall be called sons of God.	
Matt 5:10	Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.	Blessed <i>are</i> those <i>who have been</i> persecuted on account of righteousness, For theirs is the kingdom of the heavens.	

Matt 5:11	Μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν, καὶ εἰπωσιν πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν ψευδόμενοι, ἕνεκεν ἐμοῦ.	Blessed are you whenever they reproach you and persecute <i>you</i> , and they speak <u>all kinds of offensive words</u> and lie <u>about you</u> on account of me.	all <i>kinds of</i> offensive words ← <i>every evil word</i> . about you: one could take καθ' ὑμῶν with <i>offensive words</i> , where the meaning would be <i>against you</i> .
Matt 5:12	Χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.	Rejoice and be glad, for your reward in the heavens <i>is great</i> , for <i>it is</i> like this <i>that</i> they persecuted the prophets who <i>were</i> before you.	great ← <i>much</i> .
Matt 5:13	Ἑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθήσεται; Εἰς οὐδὲν ἰσχύει ἐτι, εἰ μὴ βληθῆναι ἔξω καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.	You are the salt of the earth. But if the salt becomes insipid, by what <i>can</i> it be salted? It is no longer good for anything except to be thrown out and trampled on by men.	can ← <i>will</i> , a Hebraism.
Matt 5:14	Ἑμεῖς ἐστε τὸ φῶς τοῦ κόσμου· οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη·	You are the light of the world. A city cannot be hidden <i>if it is located</i> on a mountain,	if: conditional use of the participle. located ← <i>lying</i> , but κείμεαι can be used as the passive of τίθημι, <i>to set, put</i> .
Matt 5:15	οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.	nor <u>does one</u> light a lamp and put it under a <u>bushel of corn</u> , but <i>one puts it</i> on a lampstand, and it gives light to all those in the house.	does one ← <i>do they</i> . bushel ← <i>peck</i> , which, strictly speaking, is ¼ bushel or 2 imperial gallons or 9 litres, e.g. of corn or hay. We retain <i>bushel</i> as it has acquired a metaphorical meaning.
Matt 5:16	Οὕτως λαμψάτω τὸ φῶς ὑμῶν ἐμπροσθεν τῶν ἀνθρώπων, ὥπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.	Let your light shine like this before men, so that they see your fine works and glorify your father who <i>is</i> in the heavens.	
Matt 5:17	Μὴ νομίσητε ὅτι ἤλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἤλθον καταλῦσαι ἀλλὰ πληρῶσαι.	Do not think that I have come to annul the law or the prophets. I have not come to annul, but to fulfil,	

Matt 5:18	Ἰαμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἵωτα ἐν ἡ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νομοῦ, ἕως ἂν πάντα γένηται.	for truly, I say to you, until heaven and earth pass away, not <u>one jot</u> or <u>one tittle</u> will pass away from the law at all, until all <u>has taken place</u> .	one jot or one tittle: the <i>jot</i> is Greek letter iota (ι), which may stand for the Hebrew letter yod (י), whereas the <i>tittle</i> is any other small stroke, such as a serif to the letter, or ornament, or punctuation mark. has taken place ← <i>takes place</i> , perfective aspect.
Matt 5:19	Ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιῇ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.	So whoever breaks <i>any</i> one of the least of these commandments, <u>or</u> <i>who</i> teaches men <i>to do</i> so, will be called the least in the kingdom of the heavens, whereas <i>it is</i> whoever carries out and teaches <i>the commandments</i> <u>who</u> will be called great in the kingdom of the heavens.	or: disjunctive use of καί; (καί can stand for <i>and</i> , <i>or</i> , <i>but</i> etc. as a Hebraism). who ← <i>this (one)</i> .
Matt 5:20	Λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.	For I say to you that unless your righteousness <u>exceeds</u> <i>that</i> of the scribes and Pharisees, you certainly will not go into the kingdom of the heavens.	exceeds ← <i>exceeds more than</i> .
Matt 5:21	Ἰκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἐνοχὸς ἔσται τῇ κρίσει·	You have heard that it was said by the ancients, ‘ You shall not commit murder ’, and whoever commits murder shall be liable to judgment,	Ex 20:13, Deut 5:17. by: or <i>to</i> (the dative, typically indirect object, can also be the agent of the passive, especially in past tenses).
Matt 5:22	ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκὴ ἐνοχὸς ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, Ῥακα, ἐνοχὸς ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ, Μωρέ, ἐνοχὸς ἔσται εἰς τὴν γέενναν τοῦ πυρός.	but I say to you that everyone who becomes angry with his brother without reason will be liable to judgment, and whoever says to his brother, ‘ Raka ’ shall be liable to the Sanhedrin <i>council</i> , and whoever says, ‘ <i>You fool</i> ’ will be liable to <u>fiery Gehenna</u> .	Raka: cognate with Hebrew רִיק, <i>req</i> , <i>empty</i> . fiery Gehenna ← <i>Gehenna of fire</i> , a Hebraic genitive. Gehenna: from Hebrew גֵּיהֶנּוֹם, <i>Ge-Hinnom</i> , <i>Valley of Hinnom</i> , a place where dead bodies were constantly burnt.

Matt 5:23	Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, {RP: καὶ ἐκεῖ} [P1904 TR: κάκει] μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σου,	So if you are bringing your gift to the altar <u>and</u> <u>there</u> you remember that your brother holds something against you,	καὶ ἐκεῖ, <i>and there</i> (two words), RP F1853=14/18 F1859=2/6 vs. κάκει, <i>and there</i> (one word by crasis), P1904 TR F1853=4/18 (Scrivener's fgux, u being very doubtful) F1859=4/6.
Matt 5:24	ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε, πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἔλθων πρόσφερε τὸ δῶρόν σου.	leave your gift there in front of the altar and go away, <i>and</i> first be reconciled to your brother, and then <u>come</u> and offer your gift.	come: imperatival use of the participle.
Matt 5:25	Ἵσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ, ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ, μήποτε σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτής σε παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ.	Be well-disposed to your opponent quickly while you are on the way with him, in case <i>your</i> opponent delivers you to the judge, and the judge delivers you to the officer, and you are thrown in prison.	
Matt 5:26	Ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως {RP TR: ἂν} [P1904: οὐ] ἀποδῷς τὸν ἔσχατον κοδράντην.	Truly, I say to you, you will certainly not come out of there <u>until</u> you <u>have repaid</u> the last <u>quadrans</u> .	ἂν, indefinite particle in <i>until</i> , RP TR F1853=15/18 F1859=4/6 vs. οὐ, a more definite word in <i>until</i> (still followed by subjunctive), P1904 F1853=3/18 (Scrivener's bqr) F1859=1/6 vs. word absent, F1853=0/18 F1859=1/6. have repaid ← <i>repay</i> . quadrans: a small bronze coin; 1/64 denary.
Matt 5:27	Ἠκούσατε ὅτι ἐρρέθη {RP: - } [P1904 TR: τοῖς ἀρχαίοις], Οὐ μοιχεύσεις·	You have heard that it has been said {RP: - } [P1904 TR: <i>by the ancients</i>], ' You shall not commit adultery ',	τοῖς ἀρχαίοις, <i>by the ancients</i> : absent in RP F1853=15/18 F1859=3/6 vs. present in P1904 TR F1853=3/18 (Scrivener's bsx) F1859=3/6. AV differs textually. Ex 20:14, Deut 5:18. by: or <i>to</i> , as in Matt 5:21.

Matt 5:28	ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι {RP P1904: αὐτήν} [TR: αὐτῆς] ἤδη ἑμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ.	but I say to you that everyone who looks at a <i>married woman</i> intent on lusting after her has already committed adultery with her in his heart.	αὐτήν, <i>her</i> , accusative, RP P1904 F1853=16/19 F1859=6/6 vs. αὐτῆς, <i>her</i> , genitive, TR F1853=3/19 (Scrivener's r* ^{sx}) F1859=0/6. <i>married woman</i> ← <i>woman</i> or <i>wife</i> .
Matt 5:29	Εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γὰρ σοι ἵνα ἀποληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.	And if your right eye ensnares you, pluck it out and throw <i>it</i> away, for it is <i>more</i> profitable to you that one of your organs should perish <u>than that</u> your whole body should be thrown into <u>Gehenna</u> .	away ← <i>away from you</i> . than that ← <i>and not</i> . Gehenna: see Matt 5:22.
Matt 5:30	Καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοπον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρει γὰρ σοι ἵνα ἀποληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.	And if your right hand ensnares you, cut it off and throw <i>it</i> away, for it is <i>more</i> profitable to you that one of your limbs should perish <u>than that</u> your whole body should be thrown into <u>Gehenna</u> .	away ← <i>away from you</i> . than that ← <i>and not</i> . Gehenna: see Matt 5:22.
Matt 5:31	Ἐρρέθη δὲ {RP TR: ὅτι} [P1904: -] Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον·	And it has been <u>said</u> , ‘Whoever divorces his wife, let him give her a deed of divorce’ ,	ὅτι, (<i>said</i>) <i>that</i> (but simply introduces direct speech here): present in RP TR F1853=19/19 F1859=5/6 vs. absent in P1904 F1853=0/19 F1859=1/6. Deut 24:1.
Matt 5:32	ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχᾶσθαι· καὶ ὃς ἔαν ἀπολελυμένην γαμήσῃ μοιχᾶται.	but I say to you that whoever divorces his wife, apart from by reason of fornication, causes her to commit adultery, and whoever marries a divorced <i>woman</i> commits adultery.	
Matt 5:33	Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρκους σου·	Again, you have heard that it was said by the ancients, ‘You shall not swear falsely, but you will perform your oaths to the Lord’ ,	Ex 20:7, Lev 19:12, Num 30:3MT (Num 30:2AV), Deut 23:22MT (Deut 23:21AV). by: or <i>to</i> , as in Matt 5:21, Matt 5:27.
Matt 5:34	ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ·	but I say to you, do not swear at all, neither by heaven, for it is <i>the</i> throne of God ,	Isa 66:1.

Matt 5:35	μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως·	nor by the earth , for it is his footstool , nor by Jerusalem, for it is <i>the</i> city of the great king.	Isa 66:1. his footstool ← <i>a footstool of his feet.</i>
Matt 5:36	μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι.	And do not swear by your head, for you cannot make one hair white or black,	
Matt 5:37	Ἔστω δὲ ὁ λόγος ὑμῶν, ναὶ ναί, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.	but let your speech be, ‘Yes, yes; no, no’, for any more than these is of <u>evil</u> .	evil: or <i>the evil one</i> .
Matt 5:38	Ἦκούσατε ὅτι ἐρρέθη, Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καί, Ὁδόντα ἀντὶ ὀδόντος·	You have heard that it has been said, ‘ An eye for an eye ’ and, ‘ A tooth for a tooth ’,	Ex 21:24.
Matt 5:39	ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ’ ὅστις σε ραπίσει ἐπὶ τὴν {RP-text P1904: δεξιάν} [RP-marg TR: δεξιάν σου] σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην·	but I say to you, do not resist evil, but whoever strikes <i>you</i> on {RP-text P1904: <i>the</i> } [RP-marg TR: <i>your</i>] right cheek – turn also the other <i>cheek</i> to him,	σου, <i>your</i> : absent in RP-text P1904 F1853=7/18 F1859=2/6 vs. present in RP-marg TR F1853=11/18 F1859=4/6. A disparity with RP-text, R=10:16.
Matt 5:40	καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον·	and <i>as for him who</i> wishes you to be judged and to take your tunic, let him <i>have your</i> coat as well,	
Matt 5:41	καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὕπαγε μετ’ αὐτοῦ δύο.	and whoever presses you <i>to go</i> one mile – go with him two.	
Matt 5:42	Τῷ αἰτοῦντί σε δίδου· καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῆς.	Give to him <i>who</i> asks you, and do not turn away from him <i>who</i> wishes to borrow from you.	
Matt 5:43	Ἦκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις τὸν πλησίον σου, καί, Μισήσεις τὸν ἐχθρόν σου·	You have heard that it has been said, ‘ You shall love your neighbour ’, and, ‘ You shall hate your enemy ’,	Lev 19:18. You shall hate your enemy: there is the sense of this in, e.g., Ps 139:21, Ps 139:22.

Matt 5:44	ἐγὼ δὲ λέγω ὑμῖν, Ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε {RP P1904: τοῖς μισοῦσιν} [TR: τοὺς μισοῦντας] ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς, καὶ διωκόντων ὑμᾶς·	but I say to you, love your enemies, bless those <i>who</i> curse you, do good to those <i>who</i> hate you, and pray for those <i>who</i> treat you spitefully and persecute you,	τοῖς μισοῦσιν, <i>to those who</i> <i>hate</i> , RP P1904 F1853=17/18 F1859=6/6 vs. τοὺς μισοῦντας, <i>those who hate</i> (a direct object of a transitive verb), TR F1853=1/18 (Scrivener's p) F1859=0/6.
Matt 5:45	ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν {RP- text: τοῖς} [RP-marg P1904 TR: -] οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.	so that you become sons of your father in {RP-text: the} [RP-marg P1904 TR: <i>the</i>] heavens, for he makes his sun rise on <i>the</i> wicked and <i>the</i> good, and he sends rain on <i>the</i> righteous and <i>the</i> unrighteous.	τοῖς, (<i>in</i>) <i>the (heavens):</i> present in RP-text F1853=10/19 F1859=3/6 vs. absent in RP-marg P1904 TR F1853=9/19 F1859=3/6. A weak disparity with RP-text, R=13:14.
Matt 5:46	Ἐὰν γὰρ ἀγαπήσῃτε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; Οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν;	For if you love those <i>who</i> love you, what reward do you have? Do not the tax collectors also do the same?	
Matt 5:47	Καὶ ἐὰν ἀσπάσῃσθε τοὺς {RP P1904: φίλους} [TR: ἀδελφοὺς] ὑμῶν μόνον, τί περισσὸν ποιεῖτε; Οὐχὶ καὶ οἱ τελῶναι οὕτως ποιοῦσιν;	And if you only greet your {RP P1904: friends} [TR: brothers], what do you do <i>that is</i> exceptional? Do not the tax collectors act in this way?	φίλους, <i>friends</i> , RP P1904 F1853=17/18 F1859=6/6 vs. ἀδελφοὺς, <i>brothers</i> , TR F1853=1/18 (Scrivener's u, so very doubtful) F1859=0/6. AV differs textually.
Matt 5:48	Ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστιν.	So be perfect, as your father in the heavens is <u>perfect</u> .	be ← <i>you will be</i> . perfect (2x): or <i>complete</i> .
Matt 6:1	Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.	<i>And</i> take care not to <u>give</u> your alms in the presence of men, so as to be seen by them. Otherwise, you do not have a reward <u>from</u> <u>your father</u> in the heavens.	give ← <i>do</i> . from your father ← <i>with your</i> <i>father</i> .

Matt 6:2	Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσσης ἐμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.	So when you <u>give</u> alms, do not blow a trumpet in front of you, as the hypocrites do in the synagogues and in the streets, in order to be glorified by men. Truly, I say to you, they <u>have</u> their reward.	give ← <i>do</i> . have ← <i>receive as due</i> .
Matt 6:3	Σοῦ δὲ ποιούντος ἐλεημοσύνην, μὴ γνῶτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου,	But when you <u>give</u> alms, let your left <i>hand</i> not know what your right <i>hand</i> is doing,	give ← <i>do</i> .
Matt 6:4	ὅπως ἡ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ {RP TR: αὐτός} [P1904: -] ἀποδώσει σοι ἐν τῷ φανερώ.	so that your alms are <i>given</i> in secret, and your father, who sees in secret, <u>will</u> reward you in public.	αὐτός, <i>he (will reward)</i> : present in RP TR F1853=15/18 F1859=3/6 vs. absent in P1904 F1853=3/18 (Scrivener's asu), F1859=3/6.
Matt 6:5	Καὶ ὅταν προσεύχη, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως ἂν φανῶσιν τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν ὅτι ἀπέχουσιν τὸν μισθὸν αὐτῶν.	And when you pray, <u>do not</u> be like the hypocrites, for they love to pray standing in the synagogues and on the corners of the streets, in order to be seen by men. Truly, I say to you, they <u>have</u> their reward.	do not be ← <i>you shall not be</i> . have ← <i>receive as due</i> .
Matt 6:6	Σὺ δέ, ὅταν προσεύχη, εἰσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερώ.	But when you pray, go into your private room and <u>shut the door</u> and pray to your father <u>who is hidden</u> , and your father, who sees <i>what is done</i> in secret, will reward you in public.	shut: imperatival use of the participle. the door ← <i>your door</i> . who is hidden ← <i>in the secret</i> .
Matt 6:7	Προσευχόμενοι δὲ μὴ βαττολογήσητε, ὥσπερ οἱ ἔθνηκοί· δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται.	And when you pray, do not gabble like the Gentiles, for they think that they will be heard <u>in</u> their loquacity.	in: or <i>because of</i> .

Matt 6:8	Μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδεν γὰρ ὁ πατήρ ὑμῶν ὧν χρεῖαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.	So do not be like them. For your father knows what you need before you ask him.	
Matt 6:9	Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθῆτω τὸ ὄνομά σου.	So then, pray like this: Our father <u>in</u> the heavens, May your name be sanctified.	in ← <i>who in</i> .
Matt 6:10	Ἐλθέτω ἡ βασιλεία σου. Γενηθῆτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.	May your kingdom come; May your will be done, As in heaven, <i>so</i> also on the earth.	
Matt 6:11	Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δος ἡμῖν σήμερον.	Give us our <u>oncoming</u> bread today,	oncoming ← A word only known from Matt 6:11 and Luke 11:3, apparently made up from <i>epi</i> = on and <i>ousios</i> , suggesting <i>coming</i> or <i>being</i> . Perhaps a reference to manna coming upon the earth from above. Consider also that Jesus is the bread of life from heaven: John 6:30-35.
Matt 6:12	Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν.	<u>And cancel our debts,</u> As we also <u>cancel the debts</u> of our debtors.	And cancel our debts: or, as an Aramaism: <i>Forgive our sins</i> . cancel <i>the debts</i> of our debtors: or, as an Aramaism: <i>forgive the sinners against us</i> .
Matt 6:13	Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ρῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Ὅτι σου ἔστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.	And do not lead us into temptation, But rescue us from <u>evil</u> , For yours is the kingdom, And the power and the glory, Throughout the ages. Amen.	evil: or <i>the evil one</i> .
Matt 6:14	Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος·	For if you forgive men their transgressions, so also will your heavenly father forgive you.	

Matt 6:15	ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.	But if you do not forgive men their transgressions, neither will your father forgive your transgressions.	
Matt 6:16	Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταὶ σκυθρωποί· ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν ὅτι ἔσονται ὑμῖν τὸν μισθὸν αὐτῶν.	Now whenever you fast, do not be like the sullen-looking hypocrites, for they disfigure their faces in order for it to be obvious to men that they are fasting. Truly, I say to you, they have their reward.	for it to be obvious ← <i>that they may be obvious.</i> have ← <i>receive as due.</i>
Matt 6:17	Σὺ δὲ νηστεύων ἀλειψαί σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι,	But you, when you fast, anoint your head and wash your face,	
Matt 6:18	ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι {RP: - } [P1904 TR: ἐν τῷ φανερω].	so that it is not obvious to men that you are fasting, but it will be known to your father who is hidden, and your father who sees in secret will reward you {RP: - } [P1904 TR: in public].	ἐν τῷ φανερω, <i>in public</i> : absent in RP F1853=16/20 F1859=5/6 vs. present in P1904 TR F1853=4/20 (Scrivener's f**suy, u being very doubtful) F1859=1/6. AV differs textually. so that it is not obvious ← <i>so that you are not obvious.</i> who is hidden ← <i>in the secret.</i>
Matt 6:19	Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρώσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν·	Do not save up treasures for yourself on the earth, where the moth and corrosion cause ruin, and where thieves break in and steal,	break in ← <i>dig through.</i>
Matt 6:20	θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε βρώσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν.	but save up for yourselves treasures in heaven where neither moth nor corrosion cause ruin, and where no robbers break in and steal.	no robbers ← <i>robbers do not</i> , which in English would suggest that there are robbers, but they don't break in and steal.
Matt 6:21	Ὅπου γὰρ ἔστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδιά ὑμῶν.	For where your treasure is, there your heart will be as well.	
Matt 6:22	Ὁ λύχνος τοῦ σώματος ἔστιν ὁ ὀφθαλμός· ἐὰν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται·	The light of the body is the eye. So if your eye is clear-sighted, the whole of your body will be bright.	clear-sighted ← <i>simple, unfolded.</i>

Matt 6:23	ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. Εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστί, τὸ σκότος πόσον;	But if your eye is ill- disposed, the whole of your body will be dark. So if the light which <i>is</i> in you is darkness, how great the darkness <i>is</i> !	We punctuate as an exclamation. RP P1904 TBS- TR punctuate as a question, <i>How great is the darkness?</i> ill-disposed ← <i>evil</i> ; in this context <i>covetous</i> or <i>miserly</i> .
Matt 6:24	Οὐδεὶς δύναται δυσὶν κυρίοις δουλεύειν· ἢ γὰρ τὸν ἑνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἐτέρου καταφρονήσει. Οὐ δύνασθε θεῷ δουλεύειν καὶ {RP P1904: μαμμωνᾶ} [TR: μαμμωνᾶ].	No-one can serve two masters, for he will either hate one and love the other, or he will cling to one and despise the other. You cannot serve God and mammon.	μαμμωνᾶ, <i>mamon</i> , RP P1904 F1853=16/19 F1859=6/6 vs. μαμμωνᾶ, <i>mammon</i> , TR F1853=3/19 (Scrivener's cou, u being very doubtful) F1859=0/6. No difference in our English (though this traditional spelling is not as RP). mammon ← Aramaic ܡܡܢܐ, <i>riches</i> .
Matt 6:25	Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φαγητε καὶ τί पिητε· μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσθησθε. Οὐχὶ ἡ ψυχὴ πλείον ἐστιν τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος;	On account of this I say to you, do not be anxious for your <i>life</i> , <i>about</i> what you will eat and what you will drink, nor for your body, <i>about</i> what you will wear. Is not <i>life</i> more than food, and the body <i>more</i> than clothing?	life (2x) ← <i>soul</i> .
Matt 6:26	Ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπεύρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συναγούσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;	Look at the birds of the sky, how they do not sow or reap or gather into storehouses, <i>yet</i> your heavenly father feeds them; surely you are worth much more than they <i>are</i> ?	yet: adversative use of καί.
Matt 6:27	Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἑνα;	And who of you can <i>by</i> <i>being anxious</i> add one <i>cubit</i> to his stature?	by being anxious: gerundial use of the participle. <i>cubit</i> : <i>about 18 inches or 45</i> <i>cm</i> .
Matt 6:28	Καὶ περὶ ἐνδύματος τί μεριμνᾶτε; Καταμάθετε τὰ κρίνα τοῦ ἀγροῦ, πῶς αὐξανεῖ· οὐ κοπιᾷ, οὐδὲ νήθει·	And why are you anxious about clothing? Observe the <i>wild lilies</i> – how they grow. <i>Yet</i> they neither toil nor spin <i>thread</i> .	wild lilies ← <i>lilies of the field</i> . In the second sentence, we retain the Greek word order, with the lilies towards the head of their clause (prolepsis, common in Aramaic).

Matt 6:29	λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων.	But I tell you, not even Solomon in all his glory <u>was clothed</u> like one of these.	was clothed: aorist middle, so strictly neither passive nor reflexive, nor a habitual imperfect, but the form is used here loosely.
Matt 6:30	Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σημερον ὄντα, καὶ αὐριον εἰς κλίβανον βαλλόμενον, ὁ θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;	Now if God so clothes the <u>wild vegetation</u> , which exists today, and tomorrow <i>is</i> thrown into a furnace, <i>will he</i> not much more <i>clothe</i> you, <i>you</i> of little faith?	wild vegetation ← <i>grass / vegetation of the field</i> .
Matt 6:31	Μὴ οὖν μεριμνήσητε, λέγοντες, Τί φάγωμεν, ἢ, Τί πίνωμεν, ἢ, Τί περιβαλώμεθα;	So do not be anxious, saying, ‘What will we eat?’ or, ‘What will we drink?’ or, ‘What will we wear?’	
Matt 6:32	Πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῆζετε τούτων ἀπάντων.	For the Gentiles seek all these <i>things</i> . Well then, your heavenly father knows that you need all these <i>things</i> .	
Matt 6:33	Ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.	But first seek the kingdom of God and his righteousness, and all these <i>things</i> will be added to you.	
Matt 6:34	Μὴ οὖν {RP P1904 S1550 S1894: μεριμνήσητε} [E1624: μεριμνήσετε] εἰς τὴν αὐριον· ἢ γὰρ αὐριον μεριμνήσει τὰ ἑαυτῆς. Ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.	So do not <u>be anxious</u> about tomorrow, for tomorrow will be anxious about its own <i>affairs</i> . Sufficient for the day <i>is</i> its own evil.	μεριμνήσητε, <i>be anxious</i> (aorist subjunctive), RP P1904 S1550 S1894 F1853=15/19 F1859=4/7 vs. μεριμνήσετε, <i>be anxious</i> (future indicative), E1624 F1853=3/19 (Scrivener's uxy, u being very doubtful) F1859=3/7 vs. another reading, F1853=1/19 (Scrivener's x) F1859=0/7.
Matt 7:1	Μὴ κρίνετε, ἵνα μὴ κριθητε·	Do not judge, in order that you may not be judged,	
Matt 7:2	ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, {RP P1904: μετρηθήσεται} [TR: ἀντιμετρηθήσεται] ὑμῖν.	for you will be judged with the judgment with which you judge, and by <i>whatever</i> measure you measure, it will be {RP P1904: measured} [TR: <i>measured back</i>] to you.	μετρηθήσεται, <i>measured</i> , RP P1904 F1853=13/21 F1859=2/6 vs. ἀντιμετρηθήσεται, <i>measured back</i> , TR, F1853=5/21 F1859=3/6 vs. other readings, F1853=3/21 (Scrivener's byx) F1859=1/6.

Matt 7:3	Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς;	Why do you look at the speck in your brother's eye but do not take notice of the joist in your own eye?	
Matt 7:4	Ἡ πῶς ἔρεῖς τῷ ἀδελφῷ σου, Ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδού, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου;	Or how can you say to your brother, 'Let me take the speck out of your eye', when all along there is a joist in your eye?	can ← will, a Hebraism. when all along there is ← and behold.
Matt 7:5	Ὑποκριτά, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.	You hypocrite! First take the joist out of your own eye, and then you will see clearly to take the speck out of your brother's eye.	to take the speck out ← to take out the speck out.
Matt 7:6	Μὴ δώτε τὸ ἅγιον τοῖς κυσίν· μηδὲ βάλητε τοὺς μαργαριτας ὑμῶν ἐμπροσθεν τῶν χοίρων, μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσίν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς.	Do not give anything sacred to dogs, and do not cast your pearls before swine, in case they trample them with their feet and turn and tear at you.	
Matt 7:7	Αἰτεῖτε, καὶ δοθήσεται {RP P1904c TR: ὑμῖν} [P1904u: ἡμῖν]· ζητεῖτε, καὶ εὕρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.	Ask, and it will be given to you; seek, and you shall find; knock, and it will be opened to you.	
Matt 7:8	Πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ κρούοντι ἀνοιγήσεται.	For everyone who asks will receive, and he who seeks will find, and to him who knocks it will be opened.	
Matt 7:9	Ἡ τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ;	Or what man is there among you, who, if his son asks him for bread, will give him a stone?	among you ← out of you.
Matt 7:10	Καὶ ἐὰν ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ;	And if he asks for fish, surely he will not give him a serpent?	
Matt 7:11	Εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτουσιν αὐτόν;	So if you, being evil, know how to give good gifts to your children, how much more will your father in the heavens give good things to those who ask him!	We punctuate as an exclamation; RP P1904 TBS-TR as a question.

Matt 7:12	Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.	Whatever you would like men to do to you, do the same to them. For this is the law and the prophets.	Whatever ← <i>All as many as (things).</i> the same ← <i>likewise.</i>
Matt 7:13	Εἰσέλθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεία ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς·	Enter through the narrow gate. For wide <i>is</i> the gate and broad <i>is</i> the way which leads to destruction, and many are those <i>who are</i> entering through it.	leads ← <i>leads away.</i> destruction: or <i>waste</i> , as in Matt 26:8.
Matt 7:14	{RP P1904: τί} [TR: ὅτι] στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζώην, καὶ ὀλίγοι εἰσιν οἱ εὕρισκοντες αὐτήν.	{RP P1904: How narrow the gate <i>is</i> and confined the way <i>is</i> which leads to life, and <i>how</i> few they are who find it!} [TR: Because the gate <i>is</i> narrow and the way which leads to life <i>is</i> confined, and they are few who find it.]	τί, <i>how</i> , RP P1904 F1853=18/19 F1859=5/8 vs. ὅτι, <i>because</i> , TR F1853=1/19 (Scrivener's y) F1859=3/8. AV differs textually.
Matt 7:15	Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων, ἔσωθεν δὲ εἰσιν λύκοι ἄρπαγες.	But beware of false prophets, who come to you in sheep's clothing, but inside are rapacious wolves.	
Matt 7:16	Ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς· μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν, ἢ ἀπὸ τριβόλων σύκα;	By their fruit you will recognize them. Does one really gather a bunch of grapes from thorn bushes, or figs from thistles?	fruit ← <i>fruits</i> , also in the next few verses.
Matt 7:17	Οὕτως πᾶν δένδρον ἀγαθὸν καρποῦς καλοῦς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποῦς πονηροῦς ποιεῖ.	In this way every good tree produces fine fruit, but a rotten tree produces bad fruit.	
Matt 7:18	Οὐ δύναται δένδρον ἀγαθὸν καρποῦς πονηροῦς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποῦς καλοῦς ποιεῖν.	A good tree cannot produce bad fruit, nor <i>can</i> a rotten tree produce fine fruit.	
Matt 7:19	Πᾶν δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.	Every tree <i>which does</i> not produce fine fruit is cut down and thrown into fire.	
Matt 7:20	Ἄρα γε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.	Therefore, by their fruit you will recognize them.	

Matt 7:21	Οὐ πᾶς ὁ λέγων μοι, Κύριε, κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.	Not everyone who says to me, 'Lord, Lord' will go into the kingdom of the heavens, but <i>rather</i> , he <i>who</i> does the will of my father in <i>the</i> heavens.	
Matt 7:22	Πολλοὶ ἔροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε, κύριε, οὐ τῷ σῷ ὀνοματι προεφητεύσαμεν, καὶ τῷ σῷ ὀνοματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνοματι δυνάμεις πολλὰς ἐποιήσαμεν;	Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name and cast out demons in your name and perform many deeds of power in your name?'	
Matt 7:23	Καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ανομίαν.	And then I will confess to them, 'I never knew you. Go away from me, you workers of lawlessness.'	
Matt 7:24	Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ὠκοδόμησεν τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν·	So everyone who hears these words of mine and does them – I will liken him to a prudent man who built his house on rock,	Prolepsis, as in Matt 6:28.
Matt 7:25	καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἐπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.	and the rain came down and the <u>torrents</u> arrived, and the winds blew and beat against that house, but it did not fall, for it had been founded on rock.	torrents ← <i>rivers</i> .
Matt 7:26	Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτούς, ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ὠκοδόμησεν τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον·	<u>B</u> ut everyone who hears these words of mine and <i>does</i> not do them will be likened to a foolish man who built his house on sand,	But: adversative use of καί.
Matt 7:27	καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἐπνευσαν οἱ ἄνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν· καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.	and the rain came down, and the torrents arrived, and the winds blew and beat against that house, and it fell <i>down</i> , and its fall was great."	The direct speech which ends here started at Matt 5:3.

Matt 7:28	Καὶ ἐγένετο ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδασχῇ αὐτοῦ·	And it came to pass when Jesus had finished these words, <i>that</i> the crowds were astounded at his teaching,	
Matt 7:29	ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.	for he <u>taught</u> them as <i>one</i> having authority, and not as the scribes.	taught ← <i>was teaching</i> .
Matt 8:1	Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί·	Then when he had come down from the mountain, <u>large</u> crowds followed him,	large ← <i>many</i> .
Matt 8:2	καὶ ἰδού, λεπρὸς ἐλθὼν προσεκύνει αὐτῷ, λέγων, Κύριε, ἐάν θέλῃς, δύνασαί με καθαρίσαι.	and <u>it so happened</u> <u>that</u> a leper came and worshipped him and said, “Lord, if you will, you can cleanse me.”	it so happened that ← <i>behold</i> .
Matt 8:3	Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ ὁ Ἰησοῦς, λέγων, Θέλω, καθαρίσθητι. Καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.	At this Jesus held out <i>his</i> hand and touched him and said, “I will; be cleansed.” And immediately his leprosy was cleansed.	
Matt 8:4	Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ὅρα μηδενὶ εἶπης· {RP P1904 E1624: ἀλλὰ} [S1550 S1894: ἀλλ’] ὑπάγε, σεαυτὸν δείξον τῷ ἱερεῖ, καὶ προσένεγκε τὸ δῶρον ὃ προσέταξεν Μωσῆς, εἰς μαρτύριον αὐτοῖς.	Then Jesus said to him, “See <i>to it that</i> you tell no-one, <u>but</u> go <i>and</i> show yourself to the priest, and offer the gift which Moses commanded, as a witness to them.”	ἀλλ’, <i>but</i> (apocopated form), RP P1904 E1624 F1853=10/19 F1859=4/6 vs. ἀλλὰ, <i>but</i> (unapocopated form), S1550 S1894 F1853=8/19 F1859=2/6 vs. another spelling, F1853=1/19 (Scrivener's x) F1859=0/6. priest: not a <i>senior priest</i> (ἀρχιερεύς), which is the word used of the enemies of the Lord, e.g. in Matt 27:1, but an ordinary priest (ἱερεύς) doing his job in the temple.
Matt 8:5	Εἰσελθόντι δὲ {RP P1904: αὐτῷ} [TR: τῷ Ἰησοῦ] εἰς Καπερναοὺμ, προσήλθεν αὐτῷ ἑκατόνταρχος, παρακαλῶν αὐτόν,	Subsequently, when {RP P1904: he} [TR: Jesus] had gone to Capernaum, a centurion approached him, appealing to him,	αὐτῷ, <i>him</i> , RP P1904 F1853=15/20 F1859=3/7 vs. τῷ Ἰησοῦ, <i>Jesus</i> , TR F1853=4/20 (Scrivener's bf**xy) F1859=4/7 vs. another reading, F1853=1/20 (Scrivener's b) F1859=0/7.
Matt 8:6	καὶ λέγων, Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος.	and saying, “Lord, my servant <u>has become ill</u> at home paralysed <i>and is</i> tormented terribly.”	has become ill ← <i>has been thrown</i> .

Matt 8:7	Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.	At this Jesus said to him, "I will go and cure him."	
Matt 8:8	Καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη, Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσελθῇς· ἀλλὰ μόνον εἶπε {RP P1904: λόγῳ} [TR: λόγον], καὶ ἰαθήσεται ὁ παῖς μου.	Then the centurion answered and said, "Lord, I am not worthy that you should enter under my roof, but just pronounce {RP P1904: with a word} [TR: a word] and my servant will be cured,	λόγῳ, <i>with a word</i> , RP P1904 F1853=17/19 F1859=5/6 vs. λόγον, <i>a word</i> , TR F1853=2/19 (Scrivener's uy, u being very doubtful) F1859=1/6.
Matt 8:9	Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ.	for I am also a man under <i>a system of</i> authority, having soldiers under me, and I say to this <i>one</i> , 'Go', and he goes, and to another, 'Come', and he comes, and to my servant, 'Do this', and he does <i>it</i> ."	
Matt 8:10	Ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν, καὶ εἶπεν τοῖς ἀκολουθοῦσιν, Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον.	When Jesus heard <i>that</i> , he was amazed and said to those following, "Truly, I say to you, not even in Israel have I found such great faith.	
Matt 8:11	Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν, καὶ ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν·	But I say to you that many will come from <i>the east</i> and from <i>the west</i> and will recline <i>at table</i> with Abraham and Isaac and Jacob in the kingdom of the heavens,	
Matt 8:12	οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος· τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.	whereas the sons of the kingdom will be cast out into the outer darkness. There, there will be weeping and gnashing of teeth."	
Matt 8:13	Καὶ εἶπεν ὁ Ἰησοῦς τῷ {RP: ἑκατοντάρχῃ} [P1904 TR: ἑκατοντάρχῳ], Ὑπαγε, καὶ ὥς ἐπίστευσας, γεννηθήτω σοι. Καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.	Then Jesus said to the <u>centurion</u> , "Go <i>your way</i> , and as you have believed, <i>so be it</i> to you." And his servant was cured at that hour.	ἑκατοντάρχη, <i>centurion</i> (1), RP F1853=15/19 F1859=4/6 vs. ἑκατοντάρχῳ, <i>centurion</i> (2), P1904 TR F1853=4/19 (Scrivener's lmuu, u being very doubtful) F1859=2/6. ἑκατοντάρχης is the usual classical form, but ἑκατόνταρχος is used by Xenophon [LS].

Matt 8:14	Καὶ ἔλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν,	Then Jesus went to Peter's house, and he saw his mother-in-law <u>lying ill</u> with a <u>fever</u> ,	lying <i>ill</i> with a fever ← <i>thrown and with a fever</i> .
Matt 8:15	καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἄφηκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη, καὶ διηκόνει {RP P1904: αὐτῷ} [TR: αὐτοῖς].	and he touched her hand, at which the fever left her, and she rose and waited on {RP P1904: him} [TR: them].	αὐτῷ, <i>him</i> , RP P1904 F1853=15/19 F1859=4/6 vs. αὐτοῖς, <i>them</i> , TR F1853=4/19 (Scrivener's pqr, u being very doubtful) F1859=2/6. AV differs textually.
Matt 8:16	Ἵψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξεβαλεν τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν·	Then <u>in the evening</u> , they brought to him many <i>who were</i> possessed by demons, and he cast out the spirits by a word, and he cured all those who were ill,	in the evening ← <i>evening having become</i> .
Matt 8:17	ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος, Αὐτός τὰς ἀσθενείας ἡμῶν ἔλαβεν, καὶ τὰς νόσους ἐβάστασεν.	in order that that <i>which</i> was spoken through Isaiah the prophet should be fulfilled, <i>where</i> he says, “He took our ailments And bore our sicknesses.”	Isa 53:4.
Matt 8:18	Ἴδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτόν, ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.	But when Jesus saw large crowds around him, he ordered <i>them</i> to <u>go further away</u> ,	to go further away ← <i>to go away to the beyond / to the other side</i> .
Matt 8:19	Καὶ προσελθὼν εἰς γραμματεὺς εἶπεν αὐτῷ, Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ.	and a certain scribe came along and said to him, “ <u>Master</u> , I will follow you wherever you go.”	Master ← <i>Teacher</i> .
Matt 8:20	Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ ἁλώπεκες φωλεὺς ἔχουσιν, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει.	At this Jesus said to him, “The foxes have <u>dens</u> , and the birds of the sky <i>have nests</i> , but the son of man does not have anywhere to lay <i>his</i> head.”	dens ← <i>holes</i> . nests ← <i>tent-(like)-dwellings</i> .
Matt 8:21	Ἄλλος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ, Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.	Then another of his disciples said to him, “Lord, let me first go and bury my father.”	
Matt 8:22	Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἀκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.	But Jesus said to him, “Follow me, and leave the dead to bury their own dead.”	

Matt 8:23	Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.	Then his disciples followed him when he went on board <u>a boat</u> ,	a boat ← <i>the boat</i> . See Gen 22:9.
Matt 8:24	Καὶ ἰδού, σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδεν.	and <u>what happened next</u> <u>was that</u> a great storm arose in the sea, so that the boat was covered by the waves. But he was sleeping.	what happened next was that ← <i>behold</i> . storm: or <i>earthquake</i> ; lit. <i>shaking</i> .
Matt 8:25	Καὶ προσελθόντες οἱ μαθηταὶ {RP: - } [P1904 TR: αὐτοῦ] ἤγειραν αὐτόν, λέγοντες, Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα.	Then {RP: <i>his</i> } [P1904 TR: <i>his</i>] disciples came to <i>him</i> , and they woke him up and said, “Lord, save us; we are <u>not going to survive</u> .”	αὐτοῦ, <i>of him</i> : absent in RP F1853=13/19 F1859=6/6 vs. present in P1904 TR F1853=6/19 F1859=0/6. not going to survive ← <i>perishing</i> .
Matt 8:26	Καὶ λέγει αὐτοῖς, Τί δειλοὶ ἐστε, ὀλιγόπιστοι; Τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσῃ, καὶ ἐγένετο γαλήνη μεγάλη.	But he said to them, “Why are you fearful, <i>you</i> of little faith?” Then he arose and rebuked the winds and the sea, and a great calm came about.	
Matt 8:27	Οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες, Ποταπὸς ἐστὶν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;	But the men were amazed, and they said, “What kind of <i>a man</i> is this, that even the winds and the sea obey him?”	
Matt 8:28	Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργεσηνῶν, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης·	Then when he had gone to the far side, to the region of the Gergesenes, two <i>men</i> possessed by demons met him, as they came out of the tombs. <i>They were</i> very dangerous, so that no-one <u>could</u> pass by that way.	could ← <i>was strong to</i> .
Matt 8:29	καὶ ἰδού, ἔκραξαν λέγοντες, Τί ἡμῖν καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ; Ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς;	And <u>in this case</u> they shouted, and they said, “ <u>What have you got to do with us</u> , Jesus the son of God? Have you come here to torment us before <i>the</i> due time?”	in this case ← <i>behold</i> . What <i>have</i> you got to do with us ← <i>What to us and to you</i> .
Matt 8:30	Ἦν δὲ μακρὰν ἀπ’ αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη.	Now there was a herd of many pigs feeding at a distance from them,	

Matt 8:31	Οἱ δὲ δαίμονες παρεκάλουν αὐτόν, λέγοντες, Εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων.	so the demons pleaded with him and said, “If you cast us out, allow us to go off to the herd of pigs.”	
Matt 8:32	Καὶ εἶπεν αὐτοῖς, Ὑπάγετε. Οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων· καὶ ἰδοὺ, ὥρμησεν πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπεθανον ἐν τοῖς ὕδασιν.	And he said to them, “Go.” So they came out and went into the herd of pigs. And <u>at this point</u> the whole herd of pigs rushed headlong down the cliff into the sea, and they died in the waters.	at this point ← <i>behold</i> .
Matt 8:33	Οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων.	But the herdsmen fled and went away to the city and reported everything, including the <i>things</i> concerning those possessed by demons.	
Matt 8:34	Καὶ ἰδοὺ, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ· καὶ ἰδόντες αὐτόν, παρεκάλουν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.	Then <u>it ensued that</u> the whole city came out to meet Jesus, and when they saw him, they appealed <i>to him</i> to move from their districts.	it ensued that ← <i>behold</i> .
Matt 9:1	Καὶ ἐμβὰς εἰς {RP TR: τὸ} [P1904: -] πλοῖον διεπέρασεν καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.	Next he went on board {RP TR: the} [P1904: a] boat and crossed over and came to his own city,	τὸ, <i>the</i> : present in RP TR Mred F1853=16/19 F1859=4/6 vs. absent in P1904 F1853=3/19 (Scrivener's sxy) F1859=2/6.
Matt 9:2	Καὶ ἰδοὺ, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνῃς βεβλημένον· καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ, Θάρσει, τέκνον· ἀφέωνταί σοι αἱ ἁμαρτίαι σου.	and <u>along they came bringing</u> a paralytic <i>man</i> to him <u>lying</u> on a bed. And when Jesus saw their faith, he said to the paralytic <i>man</i> , “Pluck up courage, <i>my child</i> . <u>You have been forgiven your sins.</u> ”	along they came bringing ← <i>behold, they were bringing</i> . lying ← <i>cast</i> . You have been forgiven your sins ← <i>Your sins have been forgiven you</i> .
Matt 9:3	Καὶ ἰδοὺ, τινὲς τῶν γραμματέων εἶπον ἐν εαυτοῖς, Οὗτος βλασφημεῖ.	Then <u>at this</u> , some of the scribes said to themselves, “This <i>man</i> is blaspheming.”	at this ← <i>behold</i> .

Matt 9:4	Καὶ {RP-text P1904 TR: ἰδὼν} [RP-marg: εἰδὼς] ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν, Ἵνα τί ὑμεῖς ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν;	Then Jesus, who {RP-text P1904 TR: <u>had perceived</u>} [RP-marg: knew] their thoughts, said, “Why do you have evil thoughts in your hearts?”	ἰδὼν, <i>having seen</i>, RP-text P1904 TR F1853=14/20 F1859=5/6 vs. εἰδὼς, <i>knowing</i>, RP-marg F1853=6/20 F1859=1/6. {RP-text P1904 TR: had perceived ← <i>having seen</i>; compare English <i>saw through</i>.}
Matt 9:5	Τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν, Ἀφεῶνταί {RP-text P1904: σου} [RP-marg TR: σοι] αἱ ἁμαρτίαι ἢ εἰπεῖν, {RP TR: Ἐγείραι} [P1904: Ἐγείρε] καὶ περιπάτει;	For which is easier, to say, ‘<u>You have been forgiven your sins</u>’, or to say, ‘<u>Arise and walk</u>’?	σου, <i>of you</i>, RP-text P1904 F1853=13/19 F1859=4/6 vs. σοι, <i>to you</i>, RP-marg TR F1853=6/19 F1859=2/6. Matt 9:2 = σοι. No difference in our English (see note below). ἔγρειραι, <i>arise</i> (aorist middle), RP TR F1853=12/19 F1859=3/6 vs. ἔγειρε, <i>rise</i> (present active), P1904 F1853=7/19 F1859=3/6. No difference in our English. You have been forgiven your sins ← {RP-text TR: <i>Your sins have been forgiven</i>} [RP-marg P1904: <i>The sins have been forgiven you</i>]. walk ← <i>walk around</i>, but no emphasis on <i>around</i>.
Matt 9:6	Ἵνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς, ἀφιεῖν ἁμαρτίας - τότε λέγει τῷ παραλυτικῷ - Ἐγερθεὶς ἄρῃ σου τὴν κλίνην, καὶ ὑπάγε εἰς τὸν οἶκόν σου.	But in order that you may know that the son of man has authority on earth to forgive sins” – he then spoke to the paralytic <i>man</i> – “<u>Arise</u>, and pick up your bed and go to your home.”	Arise: imperative use of the participle.
Matt 9:7	Καὶ ἔγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.	And he rose and went off to his home.	
Matt 9:8	Ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ ἐδόξασαν τὸν θεόν, τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.	And when the crowds saw <i>it</i>, they were amazed, and they glorified God, who <i>had</i> given such authority to men.	

Matt 9:9	Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τῷ τελωνίῳ, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.	Then as Jesus passed on from there, he saw a man called Matthew sitting at the tax desk, and he said to him, "Follow me." And he got up and followed him.	
Matt 9:10	Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.	And it came to pass, as he was reclining in <i>his</i> house, ~~that there were~~ many tax collectors and sinners <i>who had</i> come and were reclining with Jesus and his disciples.	that there were ← <i>and behold</i> .
Matt 9:11	Καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ, Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;	And when the Pharisees saw <i>it</i> , they said to his disciples, "Why does your ~~master~~ eat with the tax collectors and sinners?"	master ← <i>teacher</i> .
Matt 9:12	Ὁ δὲ Ἰησοῦς ἀκούσας εἶπεν αὐτοῖς, Οὐ χρειάν ἐχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες.	But Jesus heard <i>it</i> and said to them, "Those <i>who</i> are in sound health have no need of a doctor, but <i>rather</i> those <i>who</i> are ill.	
Matt 9:13	Πορευθέντες δὲ μάθετε τί ἐστίν, Ἐλεον θέλω, καὶ οὐ θυσίαν· οὐ γὰρ ἦλθον καλέσαι δικαίους, {RP P1904: ἀλλὰ} [TR: ἀλλ'] ἁμαρτωλοὺς εἰς μετάνοιαν.	But go and learn what <i>this means</i> : ' I desire mercy and not sacrifice. ' For I have not come to call <i>the</i> righteous, but sinners to repentance."	ἀλλὰ, <i>but</i> (unapocopated form), RP P1904 F1853=18/19 F1859=5/6 vs. ἀλλ', <i>but</i> (apocopated form), TR F1853=1/19 (Scrivener's u, so very doubtful) F1859=1/6. Hos 6:6. go: imperatival use of the participle. means ← <i>is</i> .
Matt 9:14	Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντες, Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά, οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν;	Then John's disciples came to him and said, "Why do we and the Pharisees fast <u>often</u> , but your disciples don't fast?"	often: or <i>much</i> . [LS] gives both meanings.

Matt 9:15	Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ' ὅσον {RP TR: - } [P1904: χρόνον] μετ' αὐτῶν ἐστὶν ὁ νυμφίος; Ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν.	And Jesus said to them, “Surely the <u>wedding</u> <u>guests</u> cannot mourn <u>as</u> long as the bridegroom is with them? But <u>the</u> days will come when the bridegroom will be taken away from them, and then they will fast.	χρόνον, (<i>for as much</i>) <i>time</i> (<i>as</i>): absent in RP TR F1853=14/19 F1859=5/6 vs. present in P1904 F1853=5/19 (incl. 1 misspelled) F1859=1/6. No difference in our English, <i>time</i> being understood if absent. wedding guests ← <i>sons of the wedding venue / canopy</i> (Hebrew הַחֻפּ , <i>huppah</i>). We consider <i>groom's close friends</i> , where νυμφῶν is a <i>seclusion room</i> , less likely.
Matt 9:16	Οὐδεὶς δὲ ἐπιβάλλει ἐπιβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἴρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται.	And no-one puts a patch of uncarded flannel on an old garment, for its <u>piece</u> <u>added</u> <u>will</u> pull <u>strands</u> from the garment, and <u>the</u> tear <u>will</u> become worse,	piece added ← <i>filling</i> .
Matt 9:17	Οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολούνται· ἀλλὰ {RP TR: βάλλουσιν οἶνον νέον εἰς ἀσκοὺς} [P1904: οἶνον νέον εἰς ασκους βάλλουσιν] καινούς, καὶ {RP P1904: ἀμφότεροι} [TR: ἀμφότερα] συντηροῦνται.	nor does one put new wine in old wineskins, or else the wineskins tear, and the wine leaks out, and the wineskins will be ruined. But <u>one</u> <u>puts</u> <u>new</u> <u>wine</u> <u>in</u> <u>new</u> <u>wineskins</u> , and <u>both</u> are preserved together.”	βάλλουσιν οἶνον νέον εἰς ἀσκοὺς, <i>they put + wine new in flasks</i> , RP TR F1853=18/19 F1859=5/6 vs. οἶνον νέον εἰς ασκους βάλλουσιν, <i>wine new in flasks + they put</i> , P1904 F1853=1/19 (Scrivener's y) F1859=1/6. ἀμφότεροι, <i>both</i> (masculine), RP P1904 F1853=17/19 F1859=5/6 vs. ἀμφότερα, <i>both</i> (neuter), TR F1853=2/19 (Scrivener's ux, u being very doubtful) F1859=1/6.

Matt 9:18	Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδού, ἄρχων {RP P1904 S1894: εἷς} [S1550 E1624: -] [MISC: τις] {RP TR: ἐλθὼν} [P1904: προσελθὼν] προσεκύνει αὐτῷ, λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ’ αὐτήν, καὶ ζήσεται.	While he was saying these <i>things</i> to them, <u>it so happened that</u> a <i>certain</i> governor came {RP TR: - } [P1904: up] and worshipped him and said, “My daughter has just died, but <u>come</u> and put your hand on her, and she will live.”	εἷς, <i>one (governor)</i>: present in RP P1904 S1894 F1853=3/20 (Scrivener's dko) F1859=1/7 vs. absent in S1550 E1624 F1853=4/20 (Scrivener's af**pu, u being very doubtful) F1859=1/7 vs. τις, <i>a certain (governor)</i>, F1853=12/20 F1859=5/7 vs. another reading, F1853=1/20 (Scrivener's c) F1859=0/7. A strong disparity with RP, R=6:17. ἐλθὼν, <i>came</i>, RP TR F1853=11/18 F1859=2/7 vs. προσελθὼν, <i>came to</i>, P1904 F1853=7/18 F1859=4/7 vs. another reading, F1853=0/18 F1859=1/7. Ignoring diacritics and spaces (absent in early manuscripts), RP could also be read as εἰσελθὼν, (<i>a governor</i>) <i>entered</i>. it so happened that ← <i>behold</i>. come: imperative use of the participle.
Matt 9:19	Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.	Then Jesus rose and followed him, as <i>did</i> his disciples,	
Matt 9:20	Καὶ ἰδού, γυνὴ αἰμορροοῦσα δώδεκα ἔτη, προσελθοῦσα ὀπίσθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ.	and at <u>this point</u> a woman <i>who had been</i> suffering from haemorrhage for twelve years approached <i>him</i> from behind and touched the hem of his coat,	at this point ← <i>behold</i>.
Matt 9:21	Ἔλεγεν γὰρ ἐν ἑαυτῇ, Ἐὰν μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι.	for she said <u>to herself</u>, “If only I can touch his coat, I will be <u>cured</u>.”	to herself ← <i>in herself</i>. cured ← <i>saved</i>.
Matt 9:22	Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτήν εἶπεν, Θάρσει, θύγατερ· ἡ πίστις σου σέσωκεν σε. Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.	But Jesus turned round and saw her and said, “Be of good courage, <i>my</i> daughter. Your faith has <u>cured</u> you.” And the woman was <u>cured</u> from that hour.	cured (2x) ← <i>saved</i>.

Matt 9:23	Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἀρχόντος, καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον,	Then Jesus went to the house of the governor, and <u>seeing</u> the flute-players and the crowd wailing,	seeing ← <i>having seen</i> . See Matt 23:20.
Matt 9:24	λέγει αὐτοῖς, Ἐναχωρεῖτε· οὐ γὰρ ἀπέθανεν τὸ κοράσιον, ἀλλὰ καθεύδει. Καὶ κατεγέλων αὐτοῦ.	he said to them, “ <u>Leave the room</u> .” For the girl has not died but is asleep.” But they laughed at him.	Leave <i>the room</i> ← <i>Withdraw</i> .
Matt 9:25	Ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἤγερθη τὸ κοράσιον.	Then when the crowd had been sent out, he went in and held her hand, and the girl arose.	
Matt 9:26	Καὶ ἐξηλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.	And <u>the account of this went around</u> in the whole of that <u>district</u> .	the account of this ← <i>this report</i> . went around ← <i>went out</i> . district ← <i>land</i> .
Matt 9:27	Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ δύο τυφλοί, κρᾶζοντες καὶ λέγοντες, Ἐλέησον ἡμᾶς, {RP-text P1904 TR: υἱὲ} [RP-marg: υἱὸς] {RP P1904: Δαυίδ} [TR: Δαβίδ].	Then as Jesus passed on from there, two blind <i>men</i> followed him, shouting and saying, “Have mercy on us, <u>son of David</u> .”	υἱὲ, <i>son</i> (vocative), RP-text P1904 TR F1853=8/19 F1859=4/6 vs. υἱὸς, <i>son</i> (nominative), RP-marg F1853=11/19 F1859=2/6. Nearly a disparity with RP-text, R=14:13. David: on Δαυίδ vs. Δαβίδ, see Matt 1:1.
Matt 9:28	Ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύτεε ὅτι δύναμαι τοῦτο ποιῆσαι; Λέγουσιν αὐτῷ, Ναί, κύριε.	And when he had come to the house, the blind <i>men</i> approached him, and Jesus said to them, “Do you believe I am able to do this?” They said to him, “Yes, Lord.”	
Matt 9:29	Τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων, Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν.	Then he touched their eyes and said, “According to your faith, <i>so</i> let it <u>be</u> to you.”	be ← <i>become</i> .
Matt 9:30	Καὶ ἀνεώχθησαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἐνεβρίμνησάτο αὐτοῖς ὁ Ἰησοῦς, λέγων, Ὁράτε μηδεὶς γινωσκέτω.	And their eyes were opened, <u>but</u> Jesus <u>admonished them sternly</u> , and he said, “See <i>that</i> no-one gets to know <i>of this</i> .”	but: adversative use of καί. admonished them sternly ← <i>snorted at them</i> .
Matt 9:31	Οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.	But they went out and spread the account of him in all that <u>district</u> .	district ← <i>land</i> .

Matt 9:32	Αὐτῶν δὲ ἐξερχομένων, ἰδού, προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον.	However, while they were going out, <u>it so happened</u> <u>that they</u> brought to him a mute man possessed by a demon,	it so happened that ← <i>behold</i> . they: i.e. <i>others</i> .
Matt 9:33	Καὶ ἐκβληθέντος τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες, {RP S1894: - } [P1904 S1550 E1624: ὅτι] Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ.	and when the demon had been cast out, the mute <i>man</i> spoke, and the crowds were amazed and <u>said</u> , “Never <i>before</i> has <i>anything like this</i> been seen in Israel.”	ὅτι, (<i>and said</i>) <i>that</i> (also introducing direct speech): absent in RP S1894 F1853=15/19 F1859=6/6 vs. present in P1904 S1550 E1624 F1853=4/19 (Scrivener's Imnu, u being very doubtful) F1859=0/6. like this ← <i>thus</i> .
Matt 9:34	Οἱ δὲ Φαρισαῖοι ἔλεγον, Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.	But the Pharisees said, “He casts out the demons by the ruler of demons.”	
Matt 9:35	Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.	Then Jesus went around all the cities and the villages teaching in their synagogues and proclaiming the gospel of the kingdom and curing every sickness and every ailment among the people.	
Matt 9:36	Ἴδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν {RP: ἐσκυλμένοι} [P1904 TR: ἐκλελυμένοι] καὶ ἐρριμμένοι {RP TR: ὥσεἰ} [P1904: ὥς] πρόβατα μὴ έχοντα ποιμένα.	But when he saw the crowds, he had compassion on them, because they were {RP: distressed} [P1904 TR: <u>untended</u>] and tossed about, <u>like</u> sheep not having a shepherd.	ἐσκυλμένοι, <i>distressed</i> , RP F1853=16/19 F1859=3/6 vs. ἐκλελυμένοι, <i>untended</i> , P1904 TR F1853=3/19 (Scrivener's lxy) F1859=2/6 vs. σκυλμένοι, <i>distressed (misspelled)</i> , F1853=0/19 F1859=1/6. AV differs textually. ὥσεἰ, <i>as if</i> , RP TR F1853=14/19 F1859=4/6 vs. ὥς, <i>as</i> , P1904 F1853=5/19 F1859=2/6. [P1904: untended ← <i>loose</i> , lit: <i>having been loosed out</i> , or <i>enfeebled, faint</i> .]
Matt 9:37	Τότε λέγει τοῖς μαθηταῖς αὐτοῦ, Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι·	Then he said to his disciples, “The harvest <i>is</i> great, but the workers <i>are</i> few,	

Matt 9:38	δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.	so entreat the Lord of the harvest that he sends out workers to his harvest.”	
Matt 10:1	Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἁκαθάρτων, ὥστε ἐκβάλλειν αὐτά, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.	And when he had called his twelve disciples, he gave them authority over unclean spirits, <u>to cast them out</u> and to cure every sickness and every ailment.	called ← <i>summoned, called to (come)</i> . to cast them out ← <i>with a result to them out</i> .
Matt 10:2	Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά {RP TR: ἐστίν} [P1904: εἰσι] ταῦτα· πρῶτος Σίμων ὁ λεγόμενος, Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ·	Now the names of the twelve apostles are these: first Simon, who <i>is</i> called Peter, and Andrew his brother, James the <i>son</i> of Zebedee, and John his brother,	ἐστι(ν), <i>are</i> (classical form for a neuter subject), RP TR F1853=15/19 F1859=4/6 vs. εἰσι(ν), <i>are</i> (non-classical form for a neuter subject), P1904 F1853=4/19 (Scrivener's mnsy) F1859=2/6.
Matt 10:3	Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος·	Philip and Bartholomew, Thomas and Matthew the tax collector, James the <i>son</i> of Alphaeus, and Lebbaeus who <i>is</i> surnamed Thaddaeus,	
Matt 10:4	Σίμων ὁ Κανανίτης, καὶ Ἰούδας {RP S1550 S1894: - } [P1904 E1624: ὁ] Ἰσκαριώτης ὁ καὶ παραδούς αὐτόν.	Simon the Kananite, and Judas Iscariot who <u>for his part</u> betrayed him.	ὁ, <i>the (Iscariot)</i> : absent in RP S1550 S1894 F1853=14/19 F1859=4/6 vs. present in P1904 E1624 F1853=5/19 F1859=2/6. Kananite: AV differs (<i>Canaanite</i>). The word is from the Aramaic root qoph-nun-aleph, <i>to be zealous</i> , not kaph-nun-ayin, from which the 𐤒 for his part ← <i>also</i> .
Matt 10:5	Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγέλλας αὐτοῖς, λέγων, Εἰς ὁδὸν ἔθνων μὴ ἀπέλθete, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσελθete·	Jesus sent these twelve out, and he gave them orders and said, “Do not go off into <i>the way of the</i> Gentiles, and do not go into <i>any city of the</i> Samaritans,	𐤒 demonym <i>Canaanite</i> , as in Gen 10:18, Zech 14:21, Matt 15:22 (with a different Greek spelling to that of this verse). Luke 6:15 translates Simon's title, <i>Zealot</i> . This direct speech ends at Matt 10:42.

Matt 10:6	πορεύεσθε δὲ μάλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.	but go rather to the lost sheep of <i>the</i> house of Israel.	
Matt 10:7	Πορευόμενοι δὲ κηρύσσετε, λέγοντες ὅτι ”ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν.	And as you go, preach, saying, ‘The kingdom of the heavens has drawn near.’	
Matt 10:8	᾽Ασθενούντας θεραπεύετε, λεπρούς καθαρίζετε, {RP: - } [P1904 TR: νεκρούς ἐγείρετε,] δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε.	Cure <i>those who</i> are ill, cleans <i>the</i> {RP: lepers;} [P1904 TR: lepers, raise <i>the</i> dead;] cast out demons. You have received without charge; give without charge.	νεκρούς ἐγείρετε, <i>raise the dead</i> : absent in RP F1853=18/19 F1859=6/7 vs. present in P1904 TR F1853=1/19 (Scrivener's d) F1859=1/7. AV differs textually.
Matt 10:9	Μὴ κτήσησθε χρυσόν, μηδὲ ἄργυρον, μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν,	Do not get gold or silver or bronze for your belts,	
Matt 10:10	μὴ πῆραν εἰς ὁδόν, μηδὲ δυο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ {RP S1894: ῥάβδους} [P1904 S1550 E1624: ῥάβδον]· ἄξιός {RP TR: γάρ} [P1904: γάρ ἐστιν] ὁ ἐργάτης τῆς τροφῆς αὐτοῦ {RP TR: ἐστιν} [P1904: -].	nor a wallet for <i>the</i> way, nor two tunics, nor shoes, nor {RP S1894: staffs} [P1904 S1550 E1624: a staff], for the workman <u>is</u> worthy of his <u>livelihood</u> .	ῥάβδους, <i>staffs</i> , RP S1894 F1853=16/19 F1859=3/6 vs. ῥάβδον, <i>staff</i> , P1904 S1550 E1624 F1853=3/19 (Scrivener's sxy) F1859=3/6. ἐστιν, <i>is</i> , at end of sentence, RP TR F1853=18/19 F1859=4/6 vs. ἐστιν, <i>is</i> , before ὁ ἐργάτης, P1904 F1853=1/19 (Scrivener's y) F1859=1/6 vs. word absent, F1853=0/19 F1859=1/6. livelihood ← <i>nourishment</i> .
Matt 10:11	Εἰς ἣν δ’ ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κακεῖ μείνατε, ἕως ἂν ἐξέλθητε.	And in whatever city or village you enter, make careful inquiries <i>as to</i> who is worthy in it, and stay there until you leave.	
Matt 10:12	Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτήν {RP TR: - } [P1904: λέγοντες· εἰρήνη τῷ οἴκῳ τούτῳ].	And when you go into the house, greet <i>those of</i> it {RP TR: - } [P1904: and say, ‘Peace <i>be</i> to this house’],	λέγοντες· εἰρήνη τῷ οἴκῳ τούτῳ, <i>saying</i> , “ <i>Peace to this house</i> ”: absent in RP TR F1853=13/19 F1859=5/7 vs. present in P1904 F1853=6/19 F1859=2/7.
Matt 10:13	Καὶ ἐὰν μὲν ᾗ ἡ οἰκία ἄξια, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ’ αὐτήν· ἐὰν δὲ μὴ ᾗ ἄξια, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω.	and if the household is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you.	

Matt 10:14	Καὶ ὃς ἐὰν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἔξερχόμενοι {RP TR: - } [P1904: ἔξω] τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης, ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν.	And <i>as for</i> whoever does not receive you or hear your words – come {RP TR: out} [P1904: outside of] of that house or city, and shake the dust off your feet.	ἔξω, <i>outside of</i> : absent in RP TR F1853=18/19 F1859=5/6 vs. present in P1904 F1853=1/19 (Scrivener's y) F1859=1/6.
Matt 10:15	Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ {RP TR: Γομόρρων} [P1904: Γομόρρας] ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.	Truly, I say to you, it will be more bearable for <i>the</i> land of Sodom and <u>Gomorra</u> h on <i>the</i> day of judgment than for that city.	Γομόρρων, <i>Gomorra</i> h (as a plural noun, like Athens), RP TR F1853=15/19 F1859=4/6 vs. Γομόρρας, <i>Gomorra</i> h (as a singular noun), P1904 F1853=4/19 (Scrivener's agpy) F1859=1/6 vs. Γομόρας, <i>Gomora</i> h (as a singular noun), F1853=0/19 F1859=1/6.
Matt 10:16	Ἴδού, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστεραί.	<u>You</u> <u>see</u> , I am sending you as sheep in <i>the</i> midst of wolves, so be prudent like serpents and <u>guileless</u> like doves.	You see ← <i>Behold</i> . guileless ← <i>unmixed</i> .
Matt 10:17	Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς·	But beware of men, for they will deliver you up to <i>the</i> Sanhedrin <i>councils</i> , and they will scourge you in their synagogues,	
Matt 10:18	καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἐνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.	and you will be led to rulers and kings on account of me as a witness to them and the Gentiles.	

Matt 10:19	Ὅταν δὲ {RP TR: παραδιδῶσιν} [P1904: παραδώσουσιν] ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί {RP TR: λαλήσητε} [P1904: λαλήσετε]: δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε·	But when they <u>deliver</u> you <u>up</u>, do not be anxious about how or what you {RP TR: are to} [P1904: will] say, because what you will say will be given to you in that hour,	παραδιδῶσιν, <i>they deliver up</i> (classical aorist subjunctive), RP TR F1853=17/19 F1859=4/7 vs. παραδώσουσιν, <i>they will deliver up</i> (non-classical future), P1904 F1853=1/19 (Scrivener's s) F1859=1/7 vs. other readings, F1853=1/19 (Scrivener's c) F1859=2/7. λαλήσητε, <i>you should say</i> (deliberative), RP TR F1853=7/21 F1859=5/6 vs. λαλήσετε, <i>you will say</i>, P1904 F1853=12/21 F1859=1/6. A weak disparity with RP, R=13:14 vs. another reading, F1853=2/21 (Scrivener's c) F1859=0/6.
Matt 10:20	οὐ γὰρ ὑμεῖς ἐστέ οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.	for it is not you who speak, but the spirit of your father speaking in you.	
Matt 10:21	Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς.	Furthermore, brother will deliver up brother to death, and father a child, and children will rise up against parents and will <u>have them put to death</u>,	have them put to death ← <i>put them to death</i>. Compare Matt 2:16.
Matt 10:22	Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.	and you will be hated by everyone on account of my name, but <i>it is</i> he <i>who</i> endures to <i>the end</i> <u>who</u> will be saved.	who ← <i>this (one)</i>.
Matt 10:23	Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.	And when they persecute you in this city, flee to another. For truly, I say to you, you will certainly not have completed <i>going round</i> the cities of Israel until the son of man comes.	
Matt 10:24	Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ.	A pupil is not above the teacher, nor is a slave above his <u>master</u>.	pupil: or <i>disciple</i>. master: or <i>lord</i>.

Matt 10:25	Ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδασκαλὸς αὐτοῦ, καὶ {RP TR: ὁ δοῦλος} [P1904: τῷ δοῦλῳ] ὡς ὁ κύριος αὐτοῦ. Εἰ τὸν οἰκοδεσπότην {RP P1904 S1550 E1624: Βεελζεβούλ} [S1894: Βεελζεβούβ] ἐκάλεσαν, πῶς μάλλον τοὺς {RP: οἰκιακοὺς} [P1904 TR: οἰκιακοὺς] αὐτοῦ;	<i>It is sufficient for the pupil that he becomes like his teacher, and {RP TR: the servant} [P1904: for the servant to be] as his master. If they called the master of the house {RP P1904 S1550 E1624: Beelzebul} [S1894: Beelzebub], how much more the members of his household!</i>	ὁ δοῦλος, <i>the servant</i>, RP TR F1853=18/19 F1859=5/6 vs. τῷ δοῦλῳ, <i>for the servant</i>, P1904 F1853=1/19 (Scrivener's y) F1859=1/6. Βεελζεβούλ, <i>Beelzeboul</i>, RP P1904 S1550 E1624 F1853=19/19 F1859=6/6 vs. Βεελζεβούβ, <i>Beelzeboub</i>, S1894 F1853=0/19 F1859=0/6. ἐκάλεσαν, <i>called</i>, RP P1904 TR F1853=7/19 F1859=3/6 vs. ἐπεκάλεσαν, <i>surnamed</i>; <i>nicknamed</i>, F1853=5/19 F1859=3/6 vs. ἀπεκάλεσαν, <i>called (disparagingly)</i>, F1853=7/19 F1859=0/6. οἰκιακοὺς, <i>members of the household (1)</i>, RP F1853=12/20 F1859=4/6 vs. οἰκιακοὺς, <i>members of the household (2)</i>, P1904 TR F1853=8/20 F1859=2/6. We punctuate as an exclamation; RP P1904 TBS- TR as a question. pupil ... master (<i>first occurrence in verse</i>): see previous verse. Beelzebul ← <i>Beelzeboul</i>, Greek being ٔ
Matt 10:26	Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γὰρ ἔστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτὸν ὃ οὐ γνωσθήσεται.	So do not fear them. For nothing is hidden which will not be revealed, or secret which will not become known.	↳ averse to a noun ending in <i>b</i>, but the Hebrew is בַּעַל זְבוּב, <i>Baal zebub</i>, <i>lord of the fly</i>, from which the usual English <i>Beelzebub</i>, although we maintain the distinction Beelzebul / Beelzebub according to the Greek.
Matt 10:27	Ὅ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἰπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὐς ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων.	What I tell you in darkness, speak in <i>daylight</i>, and what you hear in your ear, proclaim <u>from</u> the rooftops,	from ← <i>on</i>.

Matt 10:28	Καὶ μὴ {RP: φοβεῖσθε} [P1904 TR: φοβηθήτε] ἀπὸ τῶν {RP: ἀποκτενόντων} [P1904: ἀποκτεινόντων] [TR: ἀποκτεινόντων] τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνει· φοβήθητε δὲ μάλλον τὸν δυνάμενον καὶ {RP-text: τὴν ψυχὴν καὶ τὸ σῶμα} [RP-marg P1904 TR: ψυχὴν καὶ σῶμα] ἀπολέσαι ἐν γεέννῃ.	and do not <u>fear</u> those <i>who</i> <u>kill</u> the body, but who cannot kill the soul, but fear rather him <i>who</i> can destroy both {RP: the soul and the body} [P1904 TR: soul and body] in <u>Gehenna</u>.	φοβεῖσθε, <i>fear</i> (present middle / passive), RP F1853=14/19 F1859=3/7 vs. φοβηθήτε, <i>fear</i> (aorist passive), P1904 TR F1853=3/19 (Scrivener's uxy, u being very doubtful) F1859=3/7 vs. another reading, F1853=2/19 (Scrivener's qr) F1859=1/7. No difference in our English. ἀποκτενόντων, RP F1853=14/19 F1859=4/6 vs. ἀποκτεινόντων, P1904 F1853=3/19 (Scrivener's fhs) F1859=1/6 vs. ἀποκτεινόντων, TR F1853=2/19 (Scrivener's ux, u being very doubtful) F1859=1/6. All are present participles, <i>those who kill</i>. τὴν ψυχὴν καὶ τὸ σῶμα, <i>the soul and the body</i>, RP-text F1853=8/19 F1859=3/6 vs. ψυχὴν καὶ σῶμα, <i>soul and body</i>, RP-marg P1904 TR F1853=10/19 F1859=2/6 vs. other readings, F1853=1/19 (Scrivener's h) F1859=1/6. A disparity with RP-text, R=11:14. Gehenna: see Matt 5:22.
Matt 10:29	Οὐχὶ δύο στρουθία ἄσσαρίου πωλεῖται; Καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν·	Are not two sparrows sold for an <u>assarion</u>? Yet not one of them will fall to the ground without your father's <i>control</i>.	assarion: a bronze or copper coin; 1/16 denary.
Matt 10:30	ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσίν.	But even all the hairs of your head <u>are numbered</u>.	are numbered ← <i>have been numbered</i>.
Matt 10:31	Μὴ οὖν φοβηθήτε· πολλῶν στρουθίων διαφέρετε ὑμεῖς.	So do not fear. You are worth more than many sparrows.	

Matt 10:32	Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἔμοι ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.	So <i>as for</i> everyone who confesses me before men, I <u>for my part</u> will confess him before my father in <i>the</i> heavens.	for my part ← <i>also</i> .
Matt 10:33	Ὅστις δ' ἂν ἀρνήσεταιί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν καγὼ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.	But <i>as for</i> whoever denies me before men, I <u>in turn</u> will deny him before my father in <i>the</i> heavens.	in turn ← <i>also</i> .
Matt 10:34	Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν.	Do not think I have come to <u>bring</u> peace on earth. I have not come to <u>bring</u> peace, but <i>the</i> sword.	bring (2x) ← <i>cast</i> .
Matt 10:35	Ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρός αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρός αὐτῆς, καὶ νυμφὴν κατὰ τῆς πενθεράς αὐτῆς.	For I have come to set a man apart against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law,	Mic 7:6.
Matt 10:36	καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ {RP: οἰκιακοὶ} [P1904 TR: οἰκιακοὶ] αὐτοῦ.	and <i>the</i> enemies of the man <u>will be those of his household.</u>	οἰκιακοὶ, <i>those of the household (1)</i> , RP F1853=13/19 F1859=4/6 vs. οἰκιακοὶ, <i>those of the household (2)</i> , P1904 TR F1853=6/19 F1859=2/6. Mic 7:6.
Matt 10:37	Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ, οὐκ ἔστιν μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμέ, οὐκ ἔστιν μου ἄξιος.	He <i>who</i> loves <i>his</i> father or mother more than me is not worthy of me, and he <i>who</i> loves <i>his</i> son or daughter more than me is not worthy of me,	
Matt 10:38	καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος.	and <i>he</i> who does not take his cross and <u>follow</u> me is not worthy of me.	follow ← <i>follow behind / after</i> .
Matt 10:39	Ὁ εὗρων τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ εὕρησει αὐτήν.	He <i>who</i> finds his <u>life</u> shall lose it, and he <i>who</i> loses his <u>life</u> for my sake will find it.	life (2x) ← <i>soul</i> .

Matt 10:40	Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με.	He <i>who</i> receives you receives me, and he <i>who</i> receives me receives him <i>who</i> sent me.	
Matt 10:41	Ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήψεται.	He <i>who</i> receives a prophet <u>on the grounds of</u> his being a prophet will receive <i>the</i> reward of a prophet, and he <i>who</i> receives a righteous <i>man</i> <u>on the grounds of</u> his being righteous will receive <i>the</i> reward of a righteous <i>man</i> .	on the grounds of (2x) ← <i>to name of</i> .
Matt 10:42	Καὶ ὃς ἂν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτηριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.	And whoever gives just a cup of cool <i>water</i> to drink to one of these little <i>ones</i> <u>on the grounds of</u> <i>him</i> <i>being</i> a disciple – truly, I say to you – he certainly will not lose his reward.”	on the grounds of ← <i>to name of</i> . <i>him</i> : refers to the little one, who is also a disciple. The direct speech which ends here started at Matt 10:5.
Matt 11:1	Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.	And it came to pass when Jesus had finished giving instructions to his twelve disciples, <i>that</i> he moved on from there in order to teach and preach in their cities.	
Matt 11:2	Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμοτηρίῳ τὰ ἔργα τοῦ χριστοῦ, πέμψας δύο τῶν μαθητῶν αὐτοῦ,	But when John had heard in prison <i>about</i> the works of Christ, he sent two of his disciples	
Matt 11:3	εἶπεν αὐτῷ, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν;	<u>to say</u> to him, “Are you the <i>one who</i> is coming, or are we to expect another?”	to say ← <i>he said</i> .
Matt 11:4	Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ὃ ἀκούετε καὶ βλέπετε·	And Jesus answered and said to them, “Go and report to John what you hear and see.	Go: imperatival use of the participle.
Matt 11:5	τυφλοὶ ἀναβλέπουσιν, καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται·	<i>The blind see again and the lame walk</i> , lepers are cleansed and <i>the deaf hear</i> , <i>the</i> dead are raised and <i>the poor have the gospel preached to them</i> ,	Allusions to Isa 35:5, Isa 35:6, Isa 61:1.

Matt 11:6	καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.	and blessed is <i>he who does not stumble</i> because of me.”	who does not stumble ← <i>whoever is not caused to stumble, or: does not take offence.</i>
Matt 11:7	Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου, Τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι; Καλαμον ὑπὸ ἀνέμου σαλευόμενον;	Then as these went, Jesus began to speak to the crowds concerning John <i>and said</i> , “What did you go out into the desert to see? A wind-swept reed?	swept ← <i>shaken.</i>
Matt 11:8	Ἀλλὰ τί ἐξήλθετε ἰδεῖν; Ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; Ἰδοῦ, οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν {RP-text: βασιλείων} [RP-marg P1904 TR: βασιλέων] εἰσίν.	If <u>not</u> , what <i>then</i> did you go out to see? A man clothed in luxurious garments? Look, those <i>who wear luxurious garments</i> are in {RP-text: <i>royal</i> } [RP-marg P1904 TR: <i>kings</i>] houses.	βασιλείων, <i>royal</i> , RP-text F1853=13/20 F1859=5/6 vs. βασιλέων, <i>of kings</i> , RP-marg P1904 TR F1853=7/20 F1859=1/6. If not ← <i>But.</i> {RP-text: <i>royal</i> ← <i>of royal (people).</i> }
Matt 11:9	Ἀλλὰ τί ἐξήλθετε ἰδεῖν; Προφήτην; Ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου.	If <u>not</u> , what did you go out to see? A prophet? Yes, I tell you, and one greater than a prophet.	If not ← <i>But.</i>
Matt 11:10	οὗτος γάρ ἐστιν περὶ οὗ γέγραπται, Ἰδοῦ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.	For this <i>man</i> is <i>he</i> of whom it stands written: ‘See how I am sending my messenger in front of you, Who will prepare your way ahead of you.’	Mal 3:1. See how ← <i>Behold.</i>
Matt 11:11	Ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ. Ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν.	Truly, I say to you, there has not arisen among <i>those</i> born of women anyone greater than John the Baptist. But he <i>who is least</i> in the kingdom of the heavens is greater than he.	least ← <i>lesser</i> , Greek comparative for superlative.
Matt 11:12	Ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιάσται ἀρπάζουσιν αὐτήν.	However, from the days of John the Baptist up to now the kingdom of the heavens has been suffering violence, and violent men are seizing it.	
Matt 11:13	Πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν.	For all the prophets and the law up to John have prophesied,	

Matt 11:14	καὶ εἰ θέλετε δεῖξασθαι, αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι.	and if you are willing to accept <i>it</i> , he is <u>E</u> lijah who <i>is</i> to come.	Elijah ← <i>Elias</i> .
Matt 11:15	Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.	He <i>who</i> has ears to hear, let him hear.	
Matt 11:16	Τίτι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; Ὁμοία ἐστὶν {RP P1904: παιδίοις} [TR: παιδαριοις] {RP-text TR: ἐν ἀγοραῖς καθημένοις} [RP-marg: ἐν ἀγορᾷ καθημένοις], [P1904: καθημένοις ἐν ἀγοραῖς], {RP TR: καὶ προσφωνοῦσιν} [P1904: ἅ προσφωνοῦντα] τοῖς {RP-text P1904 TR: ἐταίροις} [RP-marg: ἑτέροις] αὐτῶν,	But to what shall I liken this generation? It is like {RP P1904: children} [TR: little children] {RP-text P1904 TR: sitting in <i>the</i> market places} [RP-marg: sitting in <i>the</i> market place] {RP TR: and calling} [P1904: who, calling] to {RP-text P1904 TR: their companions} [RP-marg: <i>the</i> others of their <i>company</i>],	παιδίοις, <i>children</i>, RP P1904 F1853=16/19 F1859=5/6 vs. παιδαριοις, <i>little children</i>, TR F1853=3/19 (Scrivener's uxy, u being very doubtful) F1859=1/6. ἐν ἀγοραῖς καθημένοις, <i>in market places + sitting</i>, RP-text TR F1853=15/19 F1859=5/6 vs. ἐν ἀγορᾷ καθημένοις, <i>in market place + sitting</i>, RP-marg F1853=3/19 (Scrivener's als) F1859=0/6 vs. καθημένοις ἐν ἀγοραῖς, <i>sitting + in market places</i>, P1904 F1853=1/19 (Scrivener's y) F1859=1/6. καὶ προσφωνοῦσιν, <i>and calling</i>, RP TR F1853=19/19 F1859=6/6 vs. ἅ προσφωνοῦντα, <i>who calling</i>, P1904 F1853=0/19 F1859=0/6. ἐταίροις, <i>companions</i>, RP-text P1904 TR F1853=12/21 F1859=2/7 vs. ἑτέροις, <i>others</i>, RP-marg F1853=9/21 F1859=5/7.
Matt 11:17	{RP TR: καὶ} [P1904: -] λέγουσιν, Ἡυλήσαμεν ὑμῖν, καὶ οὐκ ὤρχησασθε· ἔθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκοψασθε.	{RP TR: and} [P1904: -] saying, 'We have played the flute to you, But you did not dance; We have lamented to you, But you did not mourn.'	καὶ, <i>and</i> : present in RP TR F1853=19/19 F1859=6/6 vs. absent in P1904 F1853=0/19 F1859=0/6.
Matt 11:18	Ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων μήτε πινων, καὶ λέγουσιν, Δαιμόνιον ἔχει.	For John came neither eating nor drinking, and they say, 'He <u>is</u> <u>possessed</u> <u>by</u> a demon.'	is possessed by ← <i>has</i> .

Matt 11:19	Ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν, Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοποτης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς.	The son of man came eating and drinking, and they say, ‘Look, a glutton and a wine-drinker, a friend of tax collectors and sinners.’ But wisdom is vindicated by its children.”	But: adversative use of καί. The direct speech which ends here started at Matt 10:42.
Matt 11:20	Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλείσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν.	Then he began to reproach the cities in which the majority of his mighty deeds took place, because they did not repent.	
Matt 11:21	Οὐαὶ σοι, Χοραζὶν, οὐαὶ σοι, {RP-text P1904 S1894: Βηθσαϊδὰ} [RP-marg S1550 E1624: Βηθσαϊδάν], ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι {RP TR: ἐγένοντο} [P1904: ἐγενήθησαν] αἱ δυνάμεις αὐτοῦ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ {RP TR: - } [P1904: καθήμεναι] μετενόησαν.	“Woe to you, Chorazin, woe to you, Bethsaida, for if the mighty works which took place in you had taken place in Tyre and Sidon, they would have repented long ago {RP TR: - } [P1904: sitting] in sackcloth and ashes.	Βηθσαϊδὰ, <i>Bethsaida</i> , RP-text P1904 S1894 F1853=11/20 F1859=4/6 vs. Βηθσαϊδάν, <i>Bethsaidan</i> , RP-marg S1550 E1624 F1853=8/20 F1859=1/6 vs. other spellings, F1853=1/20 (Scrivener's k) F1859=1/6. ἐγένοντο, <i>took place</i> (aorist middle), RP TR F1853=19/19 F1859=6/6 vs. ἐγενήθησαν, <i>took place</i> (aorist passive), P1904 F1853=0/19 F1859=0/6. καθήμεναι, <i>sitting</i> : absent in RP TR F1853=15/19 F1859=5/6 vs. present in P1904 F1853=4/19 (Scrivener's hlqr) F1859=1/6. Direct speech ends at Matt 11:30.
Matt 11:22	Πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν.	However, I say to you, it will be more bearable for Tyre and Sidon than for you in <i>the</i> day of judgment.	

Matt 11:23	Καὶ σύ, Καπερναούμ, ἡ ἕως τοῦ οὐρανοῦ {RP-text P1904 TR: ὑψωθεῖσα} [RP-marg: ὑψωθῆς], ἕως ἡδου καταβιβασθήσῃ· ὅτι εἰ ἐν Σοδόμοις {RP TR: ἐγένοντο} [P1904: ἐγενήθησαν] αἱ δυνάμεις αἱ γινόμεναι ἐν σοί, ἔμειναν ἄν μέχρι τῆς σήμερον.	And you, Capernaum, you <u>which have been exalted</u> up to heaven, you will be brought down to <u>Hades</u> , for if the mighty deeds which took place in you had taken place in Sodom, it would have remained <i>intact</i> up to this day.	ὑψωθεῖσα, <i>having been exalted</i> , RP-text P1904 TR F1853=12/21 F1859=5/7 vs. ὑψωθῆς, <i>you may be exalted</i> , RP-marg F1853=9/21 F1859=1/7 vs. another reading, F1853=0/21 F1859=1/7. ἐγένοντο, <i>took place</i> (aorist middle), RP TR F1853=19/19 F1859=6/6 vs. ἐγενήθησαν, <i>took place</i> (aorist passive), P1904 F1853=0/19 F1859=0/6. No difference in our English. Hades: the place of the dead.
Matt 11:24	Πλὴν λέγω ὑμῖν, ὅτι γῆ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί.	However, I say to you that it will be more bearable on <i>the day of judgment</i> for <i>the land of Sodom</i> than for you.”	
Matt 11:25	Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἐξομολογούμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις.	At that time Jesus <u>reacted</u> and said, “I give thanks to you, father, Lord of heaven and earth, that you have hidden these <i>things</i> from wise and intelligent <i>men</i> and have revealed them to infants.	reacted ← <i>answered</i> , but no question was asked. Compare the Hebrew in 2 Ki 1:11.
Matt 11:26	Ναί, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου.	Indeed, father, because it was <i>with</i> good pleasure in your sight <i>that it should be</i> like this.	
Matt 11:27	Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τις ἐπιγινώσκει, εἰ μὴ ὁ υἱός, καὶ ὃ ἐὰν βούληται ὁ υἱός ἀποκαλύψει.	Everything has been handed over to me by my father. And no-one <u>knows</u> the son except the father, and neither does anyone <u>know</u> the father except the son and whoever the son wishes to reveal <i>him</i> to.	knows: or <i>acknowledges</i> . know: or <i>acknowledge</i> .
Matt 11:28	Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς.	Come to me, all you <i>who are</i> toiling and <i>are</i> burdened, and I will give you rest.	

Matt 11:29	Ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πρᾶξός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν.	Take my yoke upon yourselves, and learn from me, for I am meek and lowly in heart, and you will find rest for your <u>souls</u> ,	souls: i.e. <i>inner selves</i> .
Matt 11:30	Ὁ γὰρ ζυγός μου χρηστός, καὶ τὸ φορτίον μου ἑλαφρόν ἐστιν.	for my yoke <i>is</i> mild and my burden is light.”	Direct speech started at Matt 11:21.
Matt 12:1	Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤρξαντο τίλλειν στάχους καὶ ἐσθίειν.	At that time Jesus went through the cornfields on a Sabbath <i>day</i> , and his disciples were hungry, and they began to pluck ears <i>of corn</i> and eat <i>them</i> .	
Matt 12:2	Οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον αὐτῷ, Ἰδοὺ, οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἐξεστὶν ποιεῖν ἐν σαββάτῳ.	But when the Pharisees saw <i>it</i> , they said to him, “Look, your disciples are doing <i>something</i> which it is not permitted to do on a Sabbath.”	
Matt 12:3	Ὁ δὲ εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε τί ἐποίησεν {RP P1904: Δαυίδ} [TR: Δαβίδ], ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ·	However, he said to them, “Have you not read what <u>David</u> did when he and those with him were hungry?	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1.
Matt 12:4	πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ {RP TR: τοῖς ἱερεῦσιν μόνοις} [P1904: μόνοις τοῖς ἱερεῦσι];	– how he went into the house of God and ate the showbread loaves, which were not permitted for him or those with him to eat, except for <u>the priests alone</u> ?	τοῖς ἱερεῦσιν μόνοις, <i>the priests + alone</i> , RP TR F1853=19/19 F1859=6/6 vs. μόνοις τοῖς ἱερεῦσι, <i>alone + the priests</i> , P1904 F1853=0/19 F1859=0/6. The reference is to 1 Sam 21:6MT (1 Sam 21:5AV).
Matt 12:5	Ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν, καὶ ἀναίτιοί εἰσιν;	Or have you not read in the law that on the Sabbath <i>days</i> the priests in the temple profane the Sabbath, yet are guiltless?	
Matt 12:6	Λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ {RP P1904: μεῖζόν ἐστιν} [TR: μεῖζων ἐστὶν] ὥδε.	But I say to you that there is {RP P1904: <i>something greater</i> } [TR: <i>someone greater</i>] than the temple here.	μεῖζόν, <i>something greater</i> , RP P1904 F1853=13/20 F1859=3/6 vs. μεῖζων, <i>someone greater</i> , TR F1853=7/20 F1859=3/6. AV differs textually.

Matt 12:7	Εἰ δὲ ἐγνώκετε τί ἐστίν, Ἔλεον θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους.	And if you had known what ‘I desire mercy and not sacrifice’ means, you would not have condemned the innocent,	Hos 6:6. means ← <i>is</i> .
Matt 12:8	Κύριος γάρ ἐστιν {RP: τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου} [P1904: ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου] [TR: καὶ τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου].	for the son of man is Lord of the Sabbath {RP: - } [P1904 TR: too].”	τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου, <i>of the Sabbath + the son of man (is Lord)</i> , RP F1853=15/19 F1859=3/6 vs. ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου, <i>the son of man (is Lord) + also of the Sabbath</i> , P1904 F1853=1/19 (Scrivener's h) F1859=2/6 vs. καὶ τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου, <i>also of the Sabbath + the son of man (is Lord)</i> , TR F1853=3/19 (Scrivener's uxy, u being very doubtful) F1859=1/6.
Matt 12:9	Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν.	Then <u>moving on</u> from there, he came to their synagogue,	moving on ← <i>having moved on</i> . See Matt 23:20.
Matt 12:10	Καὶ ἰδού, ἄνθρωπος ἦν {RP TR: - }, [P1904: ἐκεῖ] τὴν χεῖρα ἔχων ξηράν· καὶ ἐπηρώτησαν αὐτόν, λέγοντες, Εἰ ἐξεστὶν τοῖς σάββασιν θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ.	and it <u>so happened</u> that there was a man {RP TR: - } [P1904: there] <u>with</u> a withered hand, and they questioned him and <u>asked</u> , “Is it permitted to heal on a Sabbath?” in order to accuse him.	ἐκεῖ, <i>there</i> : absent in RP TR F1853=13/19 F1859=4/6 vs. present in P1904 F1853=6/19 F1859=2/6. it so happened that ← <i>behold</i> . with ← <i>having</i> . asked ← <i>saying</i> .
Matt 12:11	Ὁ δὲ εἶπεν αὐτοῖς, Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον ἐν, καὶ ἂν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἔγερει;	But he said to them, “What man <u>is</u> there <u>among</u> you who <u>has</u> a <u>sheep</u> , and if it falls into a pit on the Sabbath, he will not get hold of it and lift <i>it out</i> ?”	is ← <i>will be</i> . among ← <i>out of</i> . has ← <i>will have</i> . a sheep ← <i>one sheep</i> . it ← <i>this</i> .
Matt 12:12	Πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου. Ὡστε ἐξεστὶν τοῖς σάββασιν καλῶς ποιεῖν.	Well then, how much more a man is worth than a sheep! So it is permitted to do good on Sabbaths.”	

Matt 12:13	Τότε λέγει τῷ ἀνθρώπῳ, {RP TR: "Εκτεινον τὴν χεῖρά σου} [P1904: "Εκτεινόν σου τὴν χεῖρα]. Καὶ ἐξέτεινεν, καὶ ἀποκατεστάθη ὑγιής ὡς ἡ ἄλλη.	Then he said to the man, "Stretch out your hand." So he stretched <i>it</i> out, and it was restored <i>as</i> sound as the other <i>one</i> .	τὴν χεῖρά σου, <i>the hand + of you</i> , RP TR F1853=18/19 F1859=5/6 vs. σου τὴν χεῖρα, <i>of you + the hand</i> , P1904 F1853=1/19 (Scrivener's y) F1859=1/6.
Matt 12:14	{RP TR: Οἱ δὲ} [P1904: Ἐξελθόντες δὲ οἱ] Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ {RP TR: ἐξελθόντες} [P1904: -], ὅπως αὐτὸν ἀπολέσωσιν.	<u>But the Pharisees went away and held a council against him, plotting</u> how they might destroy him.	οἱ δὲ Φαρισαῖοι ... αὐτοῦ ἐξελθόντες, <i>But the Pharisees ... against him went away</i> , RP TR F1853=18/19 F1859=6/6 vs. ἐξελθόντες δὲ οἱ Φαρισαῖοι ... αὐτοῦ, <i>But the Pharisees went away ... against him</i> , P1904 F1853=0/19 F1859=0/6 vs. another reading, F1853=1/19 (Scrivener's y) F1859=0/6. away ← <i>out</i> .
Matt 12:15	Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολουθήσαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας,	However, Jesus, being aware <i>of it</i> , withdrew from there, and large crowds followed him, and he healed them all,	
Matt 12:16	καὶ ἐπετίμησεν αὐτοῖς, ἵνα μὴ φανερόν {RP TR: αὐτὸν ποιήσωσιν} [P1904: ποιήσωσιν αὐτόν]·	and he <u>charged</u> them not to <u>make him publicly known</u> ,	αὐτὸν ποιήσωσιν, <i>him + make</i> , RP TR F1853=18/19 F1859=6/7 vs. ποιήσωσιν αὐτόν, <i>make + him</i> , P1904 F1853=1/19 (Scrivener's y) F1859=1/7. charged ← <i>rebuked</i> . make him <i>publicly</i> known ← <i>make him manifest</i> .
Matt 12:17	ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος,	in order that that <i>which</i> was spoken through Isaiah the prophet might be fulfilled, <i>where</i> he says,	
Matt 12:18	Ἰδοὺ, ὁ παῖς μου ὃν ἠρέτισα· ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.	"Behold my servant, whom I have chosen, My beloved, with whom my being is very pleased. I will put my spirit on him, And he will announce judgment to the Gentiles.	Isa 41:8, Isa 42:1. with ← <i>in, into</i> . being ← <i>soul</i> .

Matt 12:19	Οὐκ ἐρίσει, οὐδὲ κραυγάσει· οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ.	He will not strive or shout, Nor will anyone in the streets hear his voice.	Isa 42:2.
Matt 12:20	Κάλαμον συντετριμμένον οὐ κατεάξει, καὶ λίνον τυφόμενον οὐ σβέσει· ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν.	He will not break a buckled reed Nor extinguish a smouldering <u>wick</u> Until he <u>brings</u> judgment to a victory.	Isa 42:3. wick ← <i>flax</i> . brings ← <i>casts out, throws to an issue</i> .
Matt 12:21	Καὶ {RP P1904: - } [TR: ἐν] τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιουσιν.	And <i>the</i> Gentiles will set their hope in his <u>name</u>.”	Isa 11:10. ἐν, in (<i>his name</i>): absent (so plain dative) in RP P1904 F1853=18/19 F1859=6/6 vs. present (so with this preposition) in TR F1853=1/19 (Scrivener's u, so very doubtful) F1859=0/6. No difference in our English.
Matt 12:22	Τότε προσηνέχθη αὐτῷ δαίμονιζόμενος, τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν.	Then a blind and mute <i>man</i> possessed by a demon was brought to him, and he healed him, so the blind and mute <i>man</i> <i>could</i> both speak and see,	
Matt 12:23	Καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον, Μήτι οὗτός ἐστιν {RP TR: - } [P1904: ὁ χριστὸς] ὁ υἱὸς {RP P1904: Δαυίδ} [TR: Δαβίδ];	and all the crowds were amazed and said, “Isn't this {RP TR: - } [P1904: <i>the Christ</i> ,] the son of <u>David</u> ?”	ὁ χριστὸς, <i>the Christ</i> : absent in RP TR F1853=15/20 F1859=4/7 vs. present in P1904 F1853=5/20 F1859=3/7. David: on Δαυίδ vs. Δαβίδ, see Matt 1:1.
Matt 12:24	Οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, Οὗτος οὐκ ἐκβάλλει τὰ δαίμονια, εἰ μὴ ἐν τῷ Βεελζεβούλ ἀρχοντι τῶν δαίμονιων.	But when the Pharisees heard <i>it</i> , they said, “This <i>man</i> does not cast out demons except by Beelzebul, <i>the ruler</i> of the demons.”	

Matt 12:25	Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς, Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς {RP TR: ἑαυτῆς} [P1904: ἑαυτὴν] ἔρημουται· καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς {RP TR: ἑαυτῆς} [P1904: ἑαυτὴν] οὐ σταθήσεται.	But Jesus, knowing their thoughts, said to them, “Every kingdom <u>which is divided against itself</u> is reduced to desolation, and <u>no city or household which is divided against itself will stand</u> .	First occurrence in verse: ἑαυτῆς, (<i>against</i>) <i>itself</i>, RP TR F1853=13/19 F1859=4/6 vs. ἑαυτὴν, (<i>in relation to</i>) <i>itself</i>, P1904 F1853=5/19 F1859=2/6 vs. another reading, F1853=1/19 (Scrivener's p) F1859=0/6. Second occurrence in verse: ἑαυτῆς, (<i>against</i>) <i>itself</i>, RP TR F1853=13/19 F1859=4/6 vs. ἑαυτὴν, (<i>in relation to</i>) <i>itself</i>, P1904 F1853=6/19 F1859=2/6. no city or household <i>which is divided against itself will stand</i> ← <i>every city or household which is divided against itself will not stand.</i>
Matt 12:26	Καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;	And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand?	
Matt 12:27	Καὶ εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι {RP TR: ἐκβάλλουσιν} [P1904: ἐκβαλοῦσιν]; Διὰ τοῦτο αὐτοὶ {RP TR: ὑμῶν ἔσονται κριταί} [P1904: κριταὶ ἔσονται ὑμῶν].	And if I cast out the demons by Beelzebul, by whom {RP TR: do} [P1904: will] your <u>people</u> cast <i>them</i> out? On account of this, <u>they themselves will be judges over you</u>.	ἐκβάλλουσιν, <i>they cast out</i>, RP TR F1853=13/19 F1859=5/6 vs. ἐκβαλοῦσιν, <i>they will cast out</i>, P1904 F1853=6/19 F1859=1/6. ὑμῶν ἔσονται κριταί, <i>of you + they will be + judges</i>, RP TR F1853=18/19 F1859=5/6 vs. κριταὶ ἔσονται ὑμῶν, <i>judges + they will be + of you</i>, P1904 F1853=1/19 (Scrivener's y) F1859=1/6. people ← <i>sons</i>. over ← <i>of</i>.

Matt 12:28	Εἰ δὲ {RP: ἐν πνεύματι θεοῦ ἐγὼ} [P1904 TR: ἐγὼ ἐν πνεύματι θεοῦ] ἐκβάλλω τὰ δαιμόνια, ἅρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.	But if I cast the demons out <u>by the spirit of God</u> , then the kingdom of God <u>has come</u> upon you.	ἐν πνεύματι θεοῦ ἐγὼ, <i>in spirit of God + I</i> , RP F1853=9/19 F1859=3/6 vs. ἐγὼ ἐν πνεύματι θεοῦ, <i>I + in spirit of God</i> , P1904 TR F1853=10/19 F1859=3/6. A disparity with RP, R=12:15. has come: this is a good example of an aorist in Greek (ἐφθασεν) requiring a perfect-with-have in English (has come). See Matt 2:2.
Matt 12:29	Ἦ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ {RP TR: διαρπάσαι} [P1904: ἄρπάσαι], ἐὰν μὴ πρῶτον δῇσῃ τὸν ἰσχυρόν; Καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.	Or how can anyone go into a <u>strong man's</u> house and <u>plunder</u> his belongings, if he does not first bind the <u>strong man</u> , <u>so that</u> then he <u>can</u> plunder his house?	διαρπάσαι, <i>plunder (1)</i> , RP TR F1853=18/19 F1859=5/6 vs. ἄρπάσαι, <i>plunder (2)</i> , P1904 F1853=1/19 (Scrivener's y) F1859=1/6. a strong ← <i>the strong</i> . See Gen 22:9. so that: purposive use of καί; a Hebraism. can ← <i>will</i> , a Hebraism.
Matt 12:30	Ὁ μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστίν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει.	He <i>who</i> is not with me is against me, and he <i>who</i> <i>does</i> not gather with me scatters.	
Matt 12:31	Διὰ τοῦτο λέγω ὑμῖν, Πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις.	On account of this I say to you, every sin and blasphemy will be forgiven men, but <u>blasphemy against</u> the spirit will not be forgiven men.	blasphemy against ← <i>the blasphemy of</i> . This sentence could be more naturally translated ... <i>men will have every sin and blasphemy forgiven them, but men will not have blasphemy against the spirit forgiven them.</i>
Matt 12:32	Καὶ ὅς {RP P1904: ἐὰν} [TR: ἂν] εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὅς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν {RP P1904: τῷ νῦν} [TR: τούτῳ τῷ] αἰῶνι οὔτε ἐν τῷ μέλλοντι.	And <u>whoever</u> speaks a word <u>against</u> the son of man will be forgiven, but <u>whoever</u> speaks against the holy spirit will not be forgiven, either in {RP P1904: the present} [TR: <u>this</u>] age or in the <i>one</i> to come.	ἐὰν, (<i>who</i>)ever (1), RP P1904 F1853=15/19 F1859=5/7 vs. ἂν, (<i>who</i>)ever (2), TR F1853=4/19 (Scrivener's gosu, u being very doubtful) F1859=2/7. τῷ νῦν, (<i>in</i>) <i>the present (age)</i> , RP P1904 F1853=19/19 F1859=4/6 vs. τούτῳ τῷ, (<i>in</i>) <i>this (age)</i> , TR F1853=0/19 F1859=1/6 vs. another reading, F1853=0/19 F1859=1/6.

Matt 12:33	Ἦ ποιήσατε τὸ δένδρον καλόν, καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται.	Either <u>make the tree good</u> , and its fruit good, or make the tree rotten, and its fruit rotten. For by the fruit the tree is known.	make the tree good: i.e. <i>impute me with being good</i> .
Matt 12:34	Γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; Ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ.	<i>You</i> offspring of vipers, how can you speak good <i>things</i> when you are evil? For the mouth speaks from the overflow of the heart.	
Matt 12:35	Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ {RP P1904: - } [TR: τῆς καρδίας] ἐκβάλλει {RP P1904: - } [TR: τὰ] ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά.	A good <u>man</u> brings out {RP P1904: - } [TR: the] good <i>things</i> from <i>his</i> good treasure {RP P1904: - } [TR: of the heart], and an <u>evil man</u> brings out evil <i>things</i> from <i>his</i> evil treasure.	τῆς καρδίας, <i>of the heart</i> : absent in RP P1904 F1853=19/19 F1859=6/7 vs. present in TR F1853=0/19 F1859=1/7, after θησαυροῦ (Scrivener's w** in margin). AV differs textually. τὰ, <i>the</i> : absent in RP P1904 F1853=13/19 F1859=5/7 vs. present in TR F1853=6/19 F1859=2/7. A good man ... an evil man ← <i>The good man ... the evil man.</i> See Gen 22:9.
Matt 12:36	Λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἄργον, ὃ ἔαν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως.	But I say to you that <i>for</i> every idle word which men may speak, they will give an account of it on <i>the</i> day of judgment,	
Matt 12:37	Ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.	for by your words you will be justified, and by your words you will be condemned.”	
Matt 12:38	Τότε ἀπεκρίθησάν τινες τῶν γραμματέων καὶ Φαρισαίων, λέγοντες, Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.	Then some of the scribes and Pharisees answered and said, “Teacher, we wish to see a sign from you.”	
Matt 12:39	Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.	But he answered and said to them, “An evil and adulterous generation seeks a sign, but no sign will be given to it except the sign of Jonah the prophet.	

Matt 12:40	Ὡςπερ γὰρ {RP TR: ἦν} [P1904: ἐγένετο] Ἰωνᾶς {RP TR: - } [P1904: ὁ προφήτης] ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται {RP TR: - } [P1904: καὶ] ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νυκτας.	For as Jonah {RP TR: - } [P1904: the prophet] was in the stomach of the whale for three days and three nights, so {RP TR: - } [P1904: also] the son of man will be in the heart of the earth for three days and three nights.	ἦν, was, RP TR F1853=17/19 F1859=6/6 vs. ἐγένετο, became, P1904 F1853=1/19 (Scrivener's y) F1859=0/6 vs. another reading, F1853=1/19 (Scrivener's c) F1859=0/6. ὁ προφήτης, the prophet: absent in RP TR F1853=18/19 F1859=6/6 vs. present in P1904 F1853=1/19 (Scrivener's y) F1859=0/6. καὶ, also: absent in RP TR F1853=13/20 F1859=4/6 vs. present in P1904 F1853=7/20 F1859=2/6. Jonah 2:1MT (Jonah 1:17AV). Greek: <i>Jonas</i>. whale: or sea-monster.
Matt 12:41	Ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινούσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ καὶ ἰδοὺ, πλεῖον Ἰωνᾶ ὧδε.	The Ninevite men will rise in the judgment with this generation and will condemn it, because they repented at Jonah's preaching, and behold, <i>something greater</i> than Jonah is here.	the judgment: we include the definite article, present in Greek, in English too, assuming this is a unique specific event, rather than just <i>judgment</i>, though this could be a general abstract noun. So also in the next verse. greater ← more (neuter, so <i>something</i>).
Matt 12:42	Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν {RP P1904: Σολομῶνος} [TR: Σολομῶντος]· καὶ ἰδοὺ, πλεῖον {RP P1904: Σολομῶνος} [TR: Σολομῶντος] ὧδε.	The queen of the south will rise in the judgment with this generation and will condemn it, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, <i>something greater</i> than Solomon is here.	(2x): Σολομῶνος, Solomon (1), RP P1904 F1853=15/21 F1859=3/6 vs. Σολομῶντος, Solomon (2), TR F1853=3/21 (Scrivener's uxy, u being very doubtful) F1859=1/6 vs. other spellings or disparate, F1853=3/21 (Scrivener's b*c**c*) F1859=2/6. Compare Matt 1:6. rise: or be raised up. greater ← more (neuter, so <i>something</i>).

Matt 12:43	Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὕρισκεῖ.	And whenever an <u>unclean</u> <u>spirit</u> comes out of a man, it passes through arid places seeking rest, <u>but</u> it does not find <i>it</i> .	an unclean spirit ← <i>the</i> <i>unclean spirit</i> . See Gen 22:9. but: adversative use of καί.
Matt 12:44	Τότε λέγει, {RP TR: Ἐπιστρέψω εἰς τὸν οἶκόν μου} [P1904: Εἰς τὸν οἶκόν μου ἐπιστρέψω] ὅθεν ἐξηλθον· καὶ ἐλθὼν εὕρισκει σχολάζοντα, {RP TR: - } [P1904: καί] σεσαρωμένον, καὶ κεκοσμημένον.	Then it says, 'I <u>will go</u> <u>back to my house</u> , from where I came out.' And when it has gone <i>back</i> , it finds <i>it</i> unoccupied {RP TR: <i>and</i> } [P1904: <i>and</i>] swept clean and tidied up.	ἐπιστρέψω εἰς τὸν οἶκόν μου, <i>I will return + to my</i> <i>house</i> , RP TR F1853=16/19 F1859=6/6 vs. εἰς τὸν οἶκόν μου ἐπιστρέψω, <i>to my house</i> <i>+ I will return</i> , P1904 F1853=0/19 F1859=0/6 vs. another reading, F1853=3/19 (Scrivener's gqr) F1859=0/6. καί, <i>and</i> : absent in RP TR F1853=17/19 F1859=5/6 vs. present in P1904 F1853=2/19 (Scrivener's ms) F1859=1/6.
Matt 12:45	Τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεᾷ {RP TR: ταύτῃ τῇ πονηρᾷ} [P1904: τῇ πονηρᾷ ταύτῃ].	Then it goes <i>out</i> and takes seven other spirits more evil than itself with it, and when they have entered, they live there, and the last <i>condition</i> of that man becomes worse than the first. So it will be <u>with this</u> <u>evil generation as well</u> ."	ταύτῃ τῇ πονηρᾷ, <i>with this +</i> <i>evil</i> , RP TR F1853=19/19 F1859=6/6 vs. τῇ πονηρᾷ ταύτῃ, <i>with evil + this</i> , P1904 F1853=0/19 F1859=0/6.
Matt 12:46	Ἔτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ, ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω, ζητοῦντες {RP TR: αὐτῷ λαλήσαι} [P1904: λαλήσαι αὐτῷ].	And while he was still speaking to the crowds, <u>it</u> <u>so happened that his</u> mother and his brothers were standing outside, <u>wanting to speak to him</u> .	αὐτῷ λαλήσαι, <i>to him + to</i> <i>speak</i> , RP TR F1853=17/19 F1859=6/6 vs. λαλήσαι αὐτῷ, <i>to speak + to him</i> , P1904 F1853=0/19 F1859=0/6 vs. other readings, F1853=2/19 (Scrivener's uy) F1859=0/6. it so happened that ← <i>behold</i> . wanting ← <i>seeking</i> .

Matt 12:47	Εἶπεν δέ τις αὐτῷ, Ἰδού, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου {RP TR: ἔξω ἐστήκασιν} [P1904: ἐστήκασιν ἔξω], ζητοῦντές {RP TR: σοι λαλήσαι} [P1904: σε ἰδεῖν].	Then someone said to him, “Look, your mother and your brothers are <u>standing outside</u> , <u>wanting</u> {RP TR: to speak to you} [P1904: to see you].”	ἔξω ἐστήκασιν, <i>outside + they are standing</i> , RP TR F1853=19/19 F1859=6/6 with some other variations vs. ἐστήκασιν ἔξω, <i>they are standing + outside</i> , P1904 F1853=0/19 F1859=0/6. σοι λαλήσαι, <i>to speak to you</i> , RP TR F1853=19/19 F1859=6/6 vs. σε ἰδεῖν, <i>to see you</i> , P1904 F1853=0/19 F1859=0/6. wanting ← seeking.
Matt 12:48	Ὁ δὲ ἀποκριθεὶς εἶπεν τῷ {RP TR: εἰπόντι} [P1904: λέγοντι] αὐτῷ, Τίς ἐστὶν ἡ μήτηρ μου; Καὶ τίνες εἰσὶν οἱ ἀδελφοί μου;	But he answered and said to him <i>who</i> {RP TR: had spoken} [P1904: was speaking] to him, “Who is my mother and who are my brothers?”	εἰπόντι, <i>had spoken</i> , RP TR F1853=19/19 F1859=6/6 vs. λέγοντι <i>was speaking</i> , P1904 F1853=0/19 F1859=0/6.
Matt 12:49	Καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητάς αὐτοῦ {RP TR: εἶπεν} [P1904: ἔφη], Ἰδού, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.	And <u>stretching</u> out his hand to his disciples, <u>he said</u> , “Behold my mother and my brothers.	εἶπεν, <i>he said</i> , RP TR F1853=19/19 F1859=6/6 vs. ἔφη, <i>he said</i> (different verb), P1904 F1853=0/19 F1859=0/6. stretching ← <i>having stretched</i> . See Matt 23:20.
Matt 12:50	Ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφός καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.	For <i>it is</i> whoever does the will of my father in <i>the</i> heavens <u>who</u> is my brother and sister and mother.”	who ← <i>he himself</i> .
Matt 13:1	Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς {RP TR: ἀπὸ} [P1904: -] τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν.	And on that day, Jesus went out {RP TR: from} [P1904: of] the house and sat by the sea,	ἀπὸ, <i>from, out of</i> : present in RP TR F1853=19/19 F1859=5/6 vs. absent in P1904 F1853=0/19 F1859=1/6.
Matt 13:2	Καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς {RP TR: τὸ} [P1904: -] πλοῖον ἐμβάντα καθῆσθαι· καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει.	and large crowds gathered together <u>around</u> him, <u>so</u> he went on board <u>a</u> boat and sat down, while the whole crowd was standing on the shore.	τὸ, <i>the</i> : present in RP TR F1853=16/19 F1859=6/6 vs. absent in P1904 F1853=3/19 (Scrivener's Imn) F1859=0/6. We nevertheless translate <i>a boat</i> . large: see Matt 4:25. around ← <i>to</i> . so ← <i>so that</i> (result).

Matt 13:3	Καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων, Ἰδοὺ, ἐξῆλθεν ὁ σπείρων τοῦ {RP-text TR: σπείρειν} [RP-marg P1904: σπείραι].	And he told them many <i>things</i> in parables, and he said, “A <u>sower</u> <u>once</u> went out to <u>sow</u> ,	σπείρειν, <i>to sow</i> (present, imperfective aspect), RP-text TR F1853=12/20 F1859=3/6 vs. σπείραι, <i>to sow</i> (aorist, perfective aspect), RP-marg P1904 F1853=8/20 F1859=3/6. A sower once ← <i>Behold the sower.</i>
Matt 13:4	Καὶ ἐν τῷ σπείρειν αὐτόν, ἃ μὲν ἔπεσεν παρὰ τὴν ὁδόν· καὶ {RP TR: ἦλθεν τὰ πετεινὰ καὶ} [P1904: ἐλθόντα τὰ πετεινὰ] κατέφαγεν αὐτά.	and as he was sowing, some <i>seed</i> fell beside the road, and the <u>birds</u> came and ate it up.	ἦλθεν τὰ πετεινὰ καὶ, <i>the birds came and (ate it up)</i> , RP TR F1853=18/19 F1859=5/6 vs. ἐλθόντα τὰ πετεινὰ, <i>the birds having come (ate it up)</i> , P1904 F1853=1/19 (Scrivener's y) F1859=1/6.
Matt 13:5	Ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη, ὅπου οὐκ εἶχεν γῆν πολλήν· καὶ εὐθέως ἐξανέτειλεν, διὰ τὸ μὴ ἔχειν βάθος γῆς·	Other <i>seed</i> fell on stony <i>ground</i> , where it did not have much soil, and it <u>quickly</u> sprang up through not having depth of soil,	quickly ← <i>immediately.</i>
Matt 13:6	ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ρίζαν, ἐξηράνθη.	but when the sun rose, it was scorched, and because it did not have a root, it withered.	
Matt 13:7	Ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἀκανθαὶ καὶ ἀπέπνιξαν αὐτά.	And other <i>seed</i> fell in the thorn bushes, and the thorn plants came up and smothered it.	
Matt 13:8	Ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλήν, καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατόν, ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα.	But other <i>seed</i> fell on <u>good ground</u> , and it yielded <u>produce</u> : some a hundred <u>fold</u> <i>return</i> , some a sixty <u>fold</u> , and some a thirty <u>fold</u> .	good ground ← <i>the good ground</i> . See Gen 22:9. produce ← <i>fruit</i> .
Matt 13:9	Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.	He <i>who</i> has <u>ears</u> to hear, let him hear.”	ears: no pun intended, and none in Greek, where τὸ οὖς = ear (for hearing), ὁ στάχυς = ear (of corn).
Matt 13:10	Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ, Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς;	Then the disciples came to <i>him</i> and said to him, “Why do you speak to them in parables?”	
Matt 13:11	Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς ὅτι Ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται.	He answered and said to them, “To you it is granted to know the secrets of the kingdom of the heavens, but to <u>them</u> it is not granted.	them ← <i>those</i> .

Matt 13:12	Ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.	For whoever has <i>something</i> , to him will be given <i>more</i> , and it will be in abundance, but whoever does not have <i>anything</i> , even <i>that</i> which he has will be taken from him.	be in abundance ← <i>be made to</i> <i>abound</i> .
Matt 13:13	Διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, {RP TR: ὅτι βλέποντες οὐ βλέπουσιν, καὶ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιούσιν} [P1904: ἵνα βλέποντες μὴ βλέπωσι καὶ ἀκούοντες μὴ ἀκούωσιν, μηδὲ συνῶσι] {RP TR: - } [P1904: μήποτε ἐπιστρέψωσι].	This <i>is why</i> I speak to them in parables, {RP TR: because} [P1904: <i>so that</i>] <u>although seeing, they do</u> <u>not see, and although</u> <u>hearing, they do not hear,</u> <u>nor do they understand</u> {RP TR: - } [P1904: <i>lest</i> they should <i>repent</i>].	ὅτι ... συνιούσιν, <i>because ...</i> <i>understand</i> , RP TR F1853=18/19 F1859=4/6 vs. ἵνα ... συνῶσι, <i>so that ...</i> <i>understand</i> , P1904 F1853=1/19 (Scrivener's y, but only as far as βλέπωσι) F1859=1/6 vs. another reading, F1853=0/19 F1859=1/6. μήποτε ἐπιστρέψωσι, <i>lest</i> <i>they should (at any time)</i> <i>repent</i> : absent in RP TR F1853=19/19 F1859=5/6 vs. present in P1904 F1853=0/19 F1859=1/6. This is why ← <i>On account of</i> <i>this</i> . although (2x): concessive use of the participle. repent ← <i>return</i> .
Matt 13:14	Καὶ {RP: ἀναπληροῦται} [P1904: τότε πληρωθήσεται] [TR: ἀναπληροῦται ἐπ’] αὐτοῖς ἡ προφητεία Ἡσαΐου, ἡ λέγουσα, Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνήτε· καὶ βλέποντες βλέπετε, καὶ οὐ μὴ ἴδητε.	And {RP TR: - } [P1904: then] the prophecy of Isaiah {RP TR: is being} [P1904: will be] fulfilled <u>in</u> them, which says, ‘You will definitely hear But certainly not understand, And you will definitely see But certainly not perceive,	ἀναπληροῦται, <i>is being</i> <i>fulfilled</i> , RP F1853=14/20 F1859=5/6 vs. τότε πληρωθήσεται, <i>then will be</i> <i>fulfilled</i> , P1904 F1853=1/20 (Scrivener's y, but without τότε) F1859=0/6 vs. ἀναπληροῦται ἐπ’, <i>is being</i> <i>fulfilled in</i> , TR F1853=3/20 (Scrivener's cux) F1859=1/6 vs. another reading, F1853=2/20 (Scrivener's s*y) F1859=0/6. Isa 6:9.

Matt 13:15	Ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς ὥσιν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς, καὶ τοῖς ὥσιν ἀκούσωσιν, καὶ τῇ καρδίᾳ συνῶσιν, καὶ ἐπιστρέψωσιν, καὶ {RP-text P1904: ἰάσομαι} [RP-marg TR: ἰάσωμαι] αὐτοῦς.	For the heart of this people has become obtuse, And with <i>their</i> ears they hear with difficulty, And they have shut their eyes, Lest they should see with <i>their</i> eyes, And hear with <i>their</i> ears, And understand with <i>their</i> heart, And repent, And I {RP-text P1904: <u>would</u> <u>heal</u>} [RP-marg TR: <u>should</u> <u>heal</u>] them.'	ἰάσομαι, <i>will heal</i> , RP-text P1904 F1853=9/19 F1859=5/6 vs. ἰάσωμαι, <i>should heal</i> , RP-marg TR F1853=10/19 F1859=1/6. Isa 6:10. obtuse ← <i>fat</i> . repent ← <i>return</i> . {RP: And I would heal: or <i>But I will heal</i> ; καί can be adversative, as in Matt 13:17. The verb is not in the subjunctive, so apparently not governed by <i>lest</i> .}
Matt 13:16	Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί, ὅτι βλέπουσιν· καὶ τὰ ὦτα ὑμῶν, ὅτι {RP TR: ἀκούει} [P1904: ἀκούουσιν].	But blessed <i>are</i> your eyes, because they see, and your ears, because <u>they</u> hear.	ἀκούει, <i>they hear</i> (classical form for neuter plural subject), RP TR F1853=17/19 F1859=3/6 vs. ἀκούουσι(ν), <i>they hear</i> (non-classical form), P1904 F1853=2/19 (Scrivener's cy) F1859=3/6.
Matt 13:17	Ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθυμήσαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκούσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.	For truly, I say to you that many prophets and righteous <i>men</i> longed to see what you see, but they did not see, and to hear what you hear, but they did not hear.	
Matt 13:18	Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ {RP TR: σπείροντος} [P1904: σπεῖραντος].	So hear the <i>meaning</i> of the parable of the <u>sower</u> .	σπείροντος, <i>of him who sows</i> , RP TR F1853=19/19 F1859=5/6 vs. σπεῖραντος, <i>of him who sowed</i> , P1904 F1853=0/19 F1859=1/6. No difference in our English.
Matt 13:19	Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρός, καὶ {RP TR: ἀρπάζει} [P1904: αἶρει] τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς.	When <u>anyone</u> hears the word of the kingdom but <i>does</i> not understand, the evil <i>one</i> comes and {RP TR: seizes} [P1904: takes away] what <i>was</i> sown in his heart. This is he <i>who</i> <i>was</i> sown by the wayside.	ἀρπάζει, <i>seizes</i> , RP TR F1853=18/19 F1859=5/6 vs. αἶρει, <i>takes away</i> , P1904 F1853=1/19 (Scrivener's y, misspelled) F1859=1/6. anyone ← <i>everyone</i> .

Matt 13:20	Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ {RP TR: εὐθύς} [P1904: εὐθέως] μετὰ χαρᾶς {RP TR: - } [P1904: δεχόμενος καὶ] λαμβάνων αὐτόν·	But he <i>who</i> was sown on the stony ground <u>is</u> <u>he</u> <u>who</u> , hearing the word <u>immediately</u> {RP TR: - } [P1904: accepts it and] receives it with joy,	εὐθύς, <i>immediately</i> (1), RP TR F1853=19/19 F1859=5/6 vs. εὐθέως, <i>immediately</i> (2), P1904 F1853=0/19 F1859=1/6. δεχόμενος καὶ, <i>receives and</i> : absent in RP TR F1853=19/19 F1859=5/6 vs. present in P1904 F1853=0/19 F1859=1/6. is he who ← <i>this is he</i> .
Matt 13:21	οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστιν· γενομένης δὲ θλίψεως ἡ διωγμοῦ διὰ τὸν λόγον, εὐθύς σκανδαλίζεται.	but he does not have root in himself, but is for a season, and when tribulation or persecution comes on account of the word, he <u>quickly</u> stumbles.	quickly ← <i>immediately</i> .
Matt 13:22	Ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται.	And <i>as for</i> him <i>who</i> was sown in the thorn bushes, this is he <i>who</i> hears the word, but <i>for whom</i> the care of this age and the deceit of riches choke the word, and he becomes unfruitful.	age: AV differs somewhat (<i>world</i>).
Matt 13:23	Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιῶν· ὃς δὲ καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἑκατόν, ὁ δὲ ἑξήκοντα, ὁ δὲ τριάκοντα.	But he <i>who</i> was sown on the good ground <u>is</u> <u>the one</u> <u>who</u> hears the word and understands <i>it</i> – <i>one</i> who indeed bears fruit – and one produces a hundredfold, while another sixtyfold, and another thirtyfold.”	is the <i>one who</i> ← <i>this is who</i> .
Matt 13:24	Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ {RP S1550 E1624: σπείροντι} [P1904 S1894: σπείραντι] καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ·	He put another parable to them and said, “The kingdom of the heavens is <u>comparable to</u> a man who {RP S1550 E1624: sows} [P1904 S1894: sowed] good seed in his field.	σπείροντι, <i>who sows</i> , RP S1550 E1624 F1853=14/19 F1859=6/6 vs. σπείραντι, <i>who sowed</i> , P1904 S1894 F1853=5/19 F1859=0/6. comparable to ← <i>was compared with</i> .
Matt 13:25	ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐσπείρεν ζιζάνια ἀνὰ μέσον τοῦ σίτου, καὶ ἀπῆλθεν.	But while the men were sleeping, his enemy came and sowed <u>tares</u> among the wheat and went away <i>again</i> ,	tares: probably what is known locally in our day as <i>zewan</i> [CB], i.e. <i>darnel</i> .

Matt 13:26	Ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια.	and when the grains sprouted and produced fruit, then the tares appeared as well.	grains ← <i>grass, fodder</i> .
Matt 13:27	Προσελθόντες δὲ οἱ δούλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἐσπειρας ἐν τῷ σῷ ἀγρῷ; Πόθεν οὖν ἔχει {RP P1904: - } [TR: τὰ] ζιζάνια;	Then when the servants of the master of the house went to <i>him</i> , they said to him, ‘Sir, did you not sow good seed in your field? From where then is it infested with {RP P1904: - } [TR: the] tares?’	τὰ, <i>the (tares)</i> : absent in RP P1904 F1853=16/20 F1859=2/6 vs. present in TR F1853=4/20 (Scrivener's hkm*x) F1859=4/6. is it infested with ← <i>has it got</i> .
Matt 13:28	Ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. Οἱ δὲ δούλοι εἶπον αὐτῷ, Θέλεις οὖν ἀπελθόντες {RP-text: συλλέξωμεν} [RP-marg P1904 TR: συλλέξωμεν] αὐτά;	So he said to them, ‘An <u>enemy</u> has done this.’ Then the servants said to him, ‘Do you want us then to go {RP-text: out, and we will} [RP-marg P1904 TR: out and] gather them up?’	συλλέξωμεν, <i>we will gather</i> (indicative), RP-text F1853=11/20 F1859=5/6 vs. συλλέξωμεν, <i>we should</i> <i>gather</i> (subjunctive), RP-marg P1904 TR F1853=9/20 F1859=1/6. enemy ← <i>inimical man</i> .
Matt 13:29	Ὁ δὲ ἔφη, Οὐ· μήποτε, συλλέγοντες τὰ ζιζάνια, ἐκριζώσητε ἀμα αὐτοῖς τὸν σίτον.	But he said, ‘No, <i>don't</i> , in case when gathering the tares you uproot the wheat together with them.	
Matt 13:30	Ἄφετε συναυξάνεσθαι ἀμφότερα μέχρι τοῦ θερισμοῦ· καὶ ἐν {RP P1904: - } [TR: τῷ] καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαύσαι αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.	Leave both to grow up together until the harvest, and at {RP P1904: <i>the</i> } [TR: <i>the</i>] time of the harvest I will say to the reapers, «Gather first the tares and bind them in bundles to burn them up, but gather the wheat into my storehouse.» ’ ”	τῷ, <i>the (time)</i> : absent in RP P1904 F1853=17/19 F1859=3/6 vs. present in TR F1853=2/19 (Scrivener's ux, u being very doubtful) F1859=3/6.
Matt 13:31	Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, Ὅμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἐσπείρει ἐν τῷ ἀγρῷ αὐτοῦ·	He put another parable to them and said, “The kingdom of the heavens is like a grain of mustard <i>seed</i> , which a man took and sowed in his field,	

Matt 13:32	ὁ μικρότερον μὲν ἔστιν πάντων τῶν σπερμάτων· ὅταν δὲ αὐξηθῇ, μείζον {RP TR: - } [P1904: πάντων] τῶν λαχάνων ἔστιν, καὶ γίνεται δένδρον, ὥστε ἔλθειν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.	which is the <u>smallest</u> of all seeds, but when it grows, it is bigger than {RP TR: - } [P1904: all] <i>other</i> vegetables, and it becomes a tree, so that the birds of the sky come and settle on its branches.”	πάντων, <i>all</i>: absent in RP TR F1853=10/20 F1859=5/7 vs. present in P1904 F1853=10/20 F1859=2/7. smallest ← <i>smaller</i>, Greek comparative for superlative. Mustard seeds are about the same size as cabbage or carrot seeds, but were presumably the smallest of the seeds sown at the time (beans, cucumber, corn etc.).
Matt 13:33	Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς, Ὁμοία ἔστιν ἡ βασιλεία τῶν οὐρανῶν ζύμη, ἣν λαβοῦσα γυνὴ {RP-text: ἔκρυπεν} [RP-marg P1904 TR: ἐνέκρυπεν] εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐξυμώθη ὅλον.	He told them another parable: “The kingdom of the heavens is like leaven, which a woman took and <u>hid</u> in three <u>sack measures</u> of flour, until it was all leavened.”	ἔκρυπεν, <i>hid</i>, RP-text F1853=12/20 F1859=3/7 vs. ἐνέκρυπεν, <i>in-hid</i>, RP-marg P1904 TR F1853=8/20 F1859=4/7. Nearly a disparity with RP-text, R=15:14. sack measures ← <i>pecks</i>. 1 peck = 2 imperial gallons or 9 litres.
Matt 13:34	Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς {RP TR: οὐκ} [P1904: οὐδὲν] ἐλάλει αὐτοῖς.	Jesus spoke all these <i>things</i> in parables to the crowds, and he didn't {RP TR: speak} [P1904: say <u>anything</u>] to them without a parable,	οὐκ, <i>not</i>, RP TR F1853=18/19 F1859=5/6 vs. οὐδὲν, <i>nothing</i>, P1904 F1853=1/19 (Scrivener's y) F1859=0/6 vs. word absent, F1853=0/19 F1859=1/6.
<i>Matt 13:35</i>	ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.	in order that that <i>which</i> was spoken through the prophet might be fulfilled, when he said, “I will open my mouth in parables; I will utter <i>things</i> hidden Since the <u>overthrow</u> of the world.”	Ps 78:2. overthrow: AV differs. Classical (see καταβάλλω in [LS]) and especially Septuagintal use of the word supports <i>overthrow</i>, rather than AV's <i>foundation</i>, which is θεμέλιος / θεμέλιον. See [CB] Appendix 146. Christ undoes the works of the devil; see 1 John 3:8 and also Eph 2:2, John 12:31.

Matt 13:36	Τότε ἀφείς τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν {RP TR: ὁ Ἰησοῦς} [P1904: αὐτοῦ]: καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.	Then {RP TR: Jesus} [P1904: he] left the crowds and went to {RP TR: the} [P1904: his] house. And his disciples came to him and said, “Explain the parable of the tares in the field to us.”	ὁ Ἰησοῦς, <i>Jesus</i> : present in RP TR F1853=18/19 F1859=6/6 vs. absent in P1904 F1853=1/19 (Scrivener's y) F1859=0/6. αὐτοῦ, <i>his</i> : absent in RP TR F1853=18/19 F1859=5/6 vs. present in P1904 F1853=1/19 (Scrivener's y) F1859=1/6. left: or <i>sent away</i> , but that is usually ἀπολύω, as in Matt 14:15.
Matt 13:37	Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου.	So he answered and said to them, “The sower of the good seed is the son of man.	
Matt 13:38	ὁ δὲ ἄγρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια εἰσιν οἱ υἱοὶ τοῦ πονηροῦ.	The field is the world; the good seed is <u>what</u> represents the sons of the kingdom, but the tares are the sons of the evil <i>one</i> .	is what represents ← <i>these are</i> .
Matt 13:39	ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια τοῦ αἰῶνος ἐστὶν· οἱ δὲ θερισταὶ ἄγγελοι εἰσιν.	The enemy who sowed them is the devil, the harvest is <i>the</i> consummation of the age; the harvesters are <i>the</i> angels.	<i>the</i> (2x): the definite article is omitted here in the Greek as the complements precede the verb – compare John 1:1. In the next verse, where <i>consummation</i> is not the complement, the article is present.
Matt 13:40	Ὡςπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ {RP P1904: καίεται} [TR: κατακαίεται], οὕτως ἔσται ἐν τῇ συντέλειᾳ τοῦ αἰῶνος τούτου.	So just as the tares are gathered and {RP P1904: burned} [TR: burned up] in a fire, so it will be at the consummation of this age.	καίεται, <i>are burned</i> , RP P1904 F1853=15/19 F1859=5/6 vs. κατακαίεται, <i>are burned up</i> , TR F1853=4/19 (Scrivener's cuxy, u being very doubtful) F1859=1/6.
Matt 13:41	Ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν,	The son of man will send his angels, and they will gather up out of his kingdom all causes of offence, and those <i>who</i> commit iniquity,	
Matt 13:42	καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.	and they will throw them into the <i>fiery furnace</i> . There, there will be weeping and gnashing of teeth.	fiery furnace ← <i>furnace of fire</i> , a Hebraic genitive.

Matt 13:43	Τότε οἱ δίκαιοι ἐκλάμπουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.	Then the righteous will <u>shine</u> like the sun in the kingdom of their father. He <i>who</i> has ears to hear, let him hear.	shine ← <i>shine out</i> . Compare Dan 12:3.
Matt 13:44	Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὗρὼν ἄνθρωπος ἔκρυπεν· καὶ ἀπὸ τῆς χαρὰς αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.	Again, the kingdom of the heavens is like a treasure hidden in a field, which a man found and <u>hid</u> , and for the joy of it <u>went</u> away and <u>sold</u> everything he had and <u>bought</u> that field.	Greek: <i>hid</i> is in the past tense (aorist), but <i>went</i> , <i>sold</i> , and <i>bought</i> are in the vivid present.
Matt 13:45	Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοῦς μαργαρίτας·	Again, the kingdom of the heavens is like a <u>merchant</u> seeking good quality pearls,	merchant ← <i>merchant man</i> .
Matt 13:46	ὃς εὗρὼν ἓνα πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν, καὶ ἠγόρασεν αὐτόν.	who, finding one very expensive pearl, went away and <u>sold</u> everything he had and bought it.	sold ← <i>has sold</i> . See Matt 2:2, though the aorist of this verb (but not of πωλέω) is wanting.
Matt 13:47	Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγαγούσῃ·	Again, the kingdom of the heavens is like a dragnet <i>which was</i> cast in the sea and caught <u>all sorts of species</u> ,	all sorts of species ← <i>out of every race</i> .
Matt 13:48	ἣν, ὅτε ἐπληρώθη, ἀναβιβάσαντες {RP TR: - } [P1904: αὐτήν] ἐπὶ τὸν αἰγιαλόν, καὶ καθίσαντες, συνέλεξαν τὰ καλὰ εἰς ἄγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβαλον.	which, when it was full, <u>they brought</u> to land on the shore and sat down and gathered the good <i>fish</i> into containers, but they threw the rotten <i>fish</i> out.	αὐτήν, (<i>which ... they brought</i>) it: absent in RP TR F1853=18/19 F1859=6/6 vs. present in P1904 F1853=1/19 (Scrivener's s) F1859=0/6. The pleonastic αὐτήν is a Hebraism.
Matt 13:49	Οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριούσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων,	So will it be in the consummation of the <u>age</u> . The angels will go out and separate the evil <i>ones</i> from the midst of the righteous,	age: see Matt 13:22.
Matt 13:50	καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.	and they will throw them into the <u>fiery furnace</u> . There, there will be weeping and gnashing of teeth.”	fiery furnace ← <i>furnace of fire</i> , a Hebraic genitive.

Matt 13:51	Λέγει αὐτοῖς ὁ Ἰησοῦς, Συνήκατε ταῦτα πάντα; Λέγουσιν αὐτῷ, Ναί, κύριε.	Jesus said to them, “Did you understand all these <i>things</i> ?” And they said to him, “Yes, Lord.”	
Matt 13:52	Ὁ δὲ εἶπεν αὐτοῖς, Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.	But he said to them, “On account of this, every scribe who <i>has been</i> schooled in the kingdom of the heavens is like a master of a house who <u>brings out</u> of his storehouse new <i>things</i> and old.”	brings out: classically, <i>casts out</i> , but, perhaps under Semitic influence (אָׁצִיחַ), also <i>brings out</i> .
Matt 13:53	Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετήρην ἐκεῖθεν.	And it came to pass, when Jesus had finished these parables, <i>that</i> he moved on from there,	
Matt 13:54	καὶ ἔλθων εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπληττεσθαι αὐτοὺς καὶ λέγειν, Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις;	and he came to his native district, and he taught them in their synagogue, in consequence <i>of which</i> they were amazed and said, “Where <u>does this <i>man</i></u> get this wisdom and <i>these</i> powers from?”	does this <i>man</i> get ← <i>to this (man)</i> .
Matt 13:55	Οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; Οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσῆς καὶ Σίμων καὶ Ἰούδας;	Isn't he the carpenter's son? Isn't his mother called Mary, and his brothers, James and Joses, Simon and Judas?	
Matt 13:56	Καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσὶν; Πόθεν οὖν τούτῳ ταῦτα πάντα;	And are not his sisters all <u>in our company</u> ? Where then <u>does this <i>man</i></u> get all these <i>things</i> from?”	in our company ← <i>to us</i> . does this <i>man</i> get ← <i>to this (man)</i> .
Matt 13:57	Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ ἔστιν προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.	And they were offended at him. But Jesus said to them, “A prophet is not without honour except in his native district and in his house”,	
Matt 13:58	Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς, διὰ τὴν ἀπιστίαν αὐτῶν.	and he did not perform many miracles there, because of their unbelief.	
Matt 14:1	Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν ἀκοὴν Ἰησοῦ,	At that time, Herod the tetrarch heard of Jesus's fame,	

Matt 14:2	καὶ εἶπεν τοῖς παισὶν αὐτοῦ, Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτός ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.	and he said to his servants, “This is John the Baptist. He has <u>risen</u> from the dead, <u>which is why</u> there are powers at work in him.”	risen: or <i>has been raised</i> . which is why ← <i>and on account of this</i> . there are powers at work ← <i>the powers are at work</i> .
Matt 14:3	Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδωκεν αὐτὸν καὶ ἔθετο ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ.	For Herod <u>had arrested</u> John and bound him and <u>put him</u> in prison on account of Herodias the wife of Philip his brother,	had arrested: i.e. <i>had had arrested</i> (causative). put him: i.e. <i>had had (him) put</i> (causative).
Matt 14:4	Ἐλεγεν γὰρ αὐτῷ ὁ Ἰωάννης, Οὐκ ἔξεστίν σοι ἔχειν αὐτήν.	because John <u>had kept on</u> saying to him, “It is not lawful for you to have her”,	had kept on saying ← <i>was saying</i> , iterative imperfect, but not necessarily so – see Matt 5:2.
Matt 14:5	Καὶ θέλων αὐτὸν ἀποκτεῖναι, ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφῆτην αὐτὸν εἶχον.	and <u>although</u> he wished to kill him, he feared the crowd, because they regarded him as a prophet.	although: concessive use of the participle.
Matt 14:6	Γενεσίων δὲ ἀγομένων τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρρεσεν τῷ Ἡρώδῃ.	Then when Herod's birthday was celebrated, Herodias's daughter danced <u>in their</u> presence and pleased Herod,	in <i>their</i> presence ← <i>in the midst</i> .
Matt 14:7	ὅθεν μεθ' ὅρκου ὠμολόγησεν αὐτῇ δοῦναι ὃ εἰάν αἰτήσεται.	<u>with the result that</u> he promised with an oath to give her whatever she asked for.	with the result that ← <i>whence, from where</i> .
Matt 14:8	Ἡ δέ, προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησίν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.	But she, being <i>so</i> induced by her mother, said, “Give me here the head of John the Baptist on a dish.”	
Matt 14:9	Καὶ ἐλυπήθη ὁ βασιλεὺς, διὰ δὲ τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι.	<u>At this</u> the king was grieved, but on account of <i>his</i> oaths and those reclining with him, he ordered <i>it</i> to be given,	At this: wider use of καί.
Matt 14:10	καὶ πέμψας ἀπεκεφάλισεν τὸν Ἰωάννην ἐν τῇ φυλακῇ.	and he sent <i>an executioner</i> and <u>had John beheaded</u> in the prison.	had John beheaded ← <i>and he beheaded John</i> . Compare Matt 2:16.
Matt 14:11	Καὶ ἤνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς.	So his head was brought on a dish, and it was given to the girl, and she brought <i>it</i> to her mother.	

Matt 14:12	Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα, καὶ ἔθαψαν αὐτό· καὶ ἔλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.	Then his disciples came and took away the body and buried it, and they came and reported <i>it</i> to Jesus.	
Matt 14:13	{RP TR: Καὶ ἀκούσας} [P1904: Ἀκούσας δὲ] ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν· καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων.	But <u>when</u> Jesus heard <i>it</i> , he withdrew from there in a boat to a deserted place privately. Then when the crowds heard <i>about it</i> , they followed him on foot from the cities,	καὶ ἀκούσας, <i>and / but having heard</i> , RP TR F1853=20/20 F1859=4/6 vs. ἀκούσας δὲ, <i>but having heard</i> , P1904 F1853=0/20 F1859=2/6. F1853 and F1859 are very significantly disparate, X2=7.2 PV=0.7%. No difference in our English.
Matt 14:14	Καὶ ἐξελθὼν ὁ Ἰησοῦς εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς· [TR: αὐτοῖς], καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν.	and when Jesus went out, he saw a large crowd, and he felt compassion <u>for</u> them and cured their infirm.	αὐτοῖς, (<i>for</i>) <i>them</i> (dative), RP P1904 F1853=14/20 F1859=6/6 vs. αὐτούς, (<i>for</i>) <i>them</i> (accusative), TR F1853=6/20 F1859=0/6.
Matt 14:15	Ὁψίας δὲ γενομένης, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, Ἐρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα.	When it was evening, his disciples came to him and said, “The place is desolate, and the hour has already passed. Dismiss the crowds, so that they <i>can</i> go back to their villages and buy food for themselves.”	
Matt 14:16	Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ χρεῖάν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν.	But Jesus said to them, “They do not need to go away. You give them <i>food</i> to eat.”	
Matt 14:17	Οἱ δὲ λέγουσιν αὐτῷ, Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας.	Then they said to him, “We haven't got <i>anything</i> here except five loaves and two fish.”	
Matt 14:18	Ὁ δὲ εἶπεν, Φέρετέ μοι αὐτοῦς ὧδε.	But he said, “Bring them here to me.”	
Matt 14:19	Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, {RP P1904: - } [TR: καὶ] λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησεν, καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις.	Then he commanded the crowds to recline on the grass, <u>and</u> he took the five loaves and the two fish, and he looked up to heaven and offered a blessing, and he <u>broke the bread and gave it</u> to the disciples, while the disciples <i>gave it</i> to the crowds.	καὶ, <i>and (having taken)</i> : absent in RP P1904 F1853=16/20 F1859=6/7 vs. present in TR F1853=4/20 (Scrivener's csuy) F1859=1/7. broke the bread and gave <i>it</i> ← <i>having broken gave the loaves</i> .

Matt 14:20	Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦραν τὸ περισσεύον τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις.	And they all ate and were filled, and they gathered up the excess pieces – twelve basketsful.	
Matt 14:21	Οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων.	Now those <i>who</i> ate were about five thousand men, excluding women and children.	
Matt 14:22	Καὶ εὐθέως ἠνάγκασεν ὁ Ἰησοῦς τοὺς μαθητὰς {RP: - } [P1904 TR: αὐτοῦ] ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσει τοὺς ὄχλους.	Then straightaway Jesus made {RP: <i>his</i> } [P1904 TR: <i>his</i>] disciples go on board the boat and go on ahead of him to the other side, <u>while</u> he dismissed the crowds.	αὐτοῦ, <i>his</i> : absent in RP F1853=11/22 F1859=4/7 vs. present in P1904 TR F1853=11/22 F1859=3/7. A weak disparity with RP, R=15:16. while ← <i>until</i> .
Matt 14:23	Καὶ ἀπολύσας τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι· ὥψιας δὲ γενομένης, μόνος ἦν ἐκεῖ.	Then when he had dismissed the crowds, he went up <u>a mountain</u> privately to pray. It was evening, and he was there alone.	a mountain ← <i>the mountain</i> . See Gen 22:9.
Matt 14:24	Τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν, βασιανιζόμενον ὑπὸ τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος.	But the boat was already in <i>the</i> middle of the sea, being buffeted by waves, for the wind was against <i>them</i> .	
Matt 14:25	Τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἀπηλθεν πρὸς αὐτοὺς ὁ Ἰησοῦς, περιπατῶν ἐπὶ τῆς θαλάσσης.	Now then, at <u>the fourth watch</u> of the night, Jesus <u>came</u> to them, walking on the sea,	the fourth watch: 3:00 a.m. - 6:00 a.m. came ← <i>came away</i> .
Matt 14:26	Καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατοῦντα ἐταράχθησαν, λέγοντες ὅτι Φάντασμα ἔστιν· καὶ ἀπὸ τοῦ φόβου ἐκραξαν.	and when the disciples saw him walking on the sea, they were disturbed, saying, “It is a ghost”, and they shouted for fear.	
Matt 14:27	Εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λέγων, Θαρσεῖτε· ἐγὼ εἰμι· μὴ φοβεῖσθε.	But Jesus immediately spoke to them and said, “Be of good courage – <u>it is me</u> – do not be afraid.”	it is me ← <i>I am</i> . See John 18:5-6. If the reader prefers, read <i>it is I</i> .
Matt 14:28	Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, εἰ σὺ εἶ, κέλευσόν με πρὸς σε ἐλθεῖν ἐπὶ τὰ ὕδατα.	Then Peter replied to him and said, “Lord, if it is you, command me to come to you on the waters.”	

Matt 14:29	Ὁ δὲ εἶπεν, Ἐλθέ. Καὶ καταβάς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν πρὸς τὸν Ἰησοῦν.	And he said, “Come.” So Peter went down from the boat and walked on the water to go to Jesus.	
Matt 14:30	Βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη· καὶ ἀρξαμενος καταποντίζεσθαι ἐκράξεν, λέγων, Κύριε, σῶσόν με.	But when he saw that the wind <i>was</i> strong, he was afraid, and as he was beginning to sink, he called out and said, “Lord, save me.”	
Matt 14:31	Εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ, Ὀλιγόπιστε, εἰς τί ἐδίστασας;	Then Jesus immediately stretched out <i>his</i> hand and held on to him, and he said to him, “ <i>You</i> of little faith, why did you doubt?”	
Matt 14:32	Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος·	Then when they had gone on board the boat, the wind abated,	
Matt 14:33	οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες προσεκυνησαν αὐτῷ, λέγοντες, Ἀληθῶς θεοῦ υἱὸς εἶ.	and those in the boat came and worshipped him and said, “Truly, you are <i>the</i> son of God.”	
Matt 14:34	Καὶ διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννησαρέτ.	Then when they had crossed over, they came to the district of Gennesaret,	
Matt 14:35	Καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας·	and when the men of that place recognized him, they sent <i>word out</i> to the whole of that region, and they brought all those <i>who</i> were unwell to him,	
Matt 14:36	καὶ παρεκάλουν αὐτόν, ἵνα {RP TR: - } [P1904: <i>κἂν</i>] μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἤψαντο διεσώθησαν.	and they pleaded with him that {RP TR: they might only} [P1904: <i>if only they might</i>] touch the hem of his coat. And any who touched <i>it</i> recovered.	<i>κἂν</i> , <i>even if</i> : absent in RP TR F1853=17/20 F1859=6/6 vs. present in P1904 F1853=3/20 (Scrivener's lmn) F1859=0/6.
Matt 15:1	Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων γραμματεῖς καὶ Φαρισαῖοι, λέγοντες,	Then the scribes and Pharisees from Jerusalem came to Jesus and said,	

Matt 15:2	Διὰ τί οἱ μαθηταί σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; Οὐ γὰρ νιπτονται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν.	“Why do your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread.”	
Matt 15:3	Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν;	But he replied saying to them, “Why do you <u>for your part</u> transgress the commandment of God by your tradition?	for your part ← <i>also</i> .
Matt 15:4	Ὁ γὰρ θεὸς ἐνετείλατο, λέγων, Τίμα τὸν πατέρα {RP P1904: - } [TR: σου] καὶ τὴν μητέρα· καί, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω·	For God gave commandment, saying, ‘Honour {RP P1904: your} [TR: your] father and your mother’ , and, ‘He who speaks ill of his father or mother must certainly die.’	σοῦ, <i>your (father)</i> : absent in RP P1904 F1853=14/20 F1859=4/6 vs. present in TR F1853=6/20 F1859=2/6. Ex 20:12, Ex 21:17, Deut 5:16.
Matt 15:5	Ὑμεῖς δὲ λέγετε, Ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον, ὃ ἐάν ἐξ ἐμοῦ ὠφελῇθῃς, ¶ καὶ οὐ μὴ τιμῇσιν τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ·	But you say, ‘Whoever says to <i>his</i> father or mother, «That by <u>which</u> you might have been benefited from me <i>is a dedicatory gift</i> », <i>is acting correctly</i> ’, ¶ and he does not honour his father or his mother at all.	¶ Verse division: in AV numbering, Matt 15:6 begins here. by which ← <i>by whatever</i> .
Matt 15:6	καὶ ἡκυρώσατε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν·	So you <i>invalidate</i> the commandment of God by your tradition.	invalidate ← <i>invalidated</i> .
Matt 15:7	ὑποκριταί, καλῶς προεφήτευσεν περὶ ὑμῶν Ἡσαΐας, λέγων,	<i>You hypocrites!</i> Isaiah prophesied well concerning you, saying,	
Matt 15:8	Ἐγγίξει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χεῖλεσίν με τιμᾷ· ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ’ ἐμοῦ.	‘This people approaches me with their mouth, And with <i>their</i> lips they honour me, But their heart is far removed from me.	Isa 29:13.
Matt 15:9	Μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.	They worship me vainly, Teaching as doctrines <i>The</i> commandments of men.’ ”	Isa 29:13.
Matt 15:10	Καὶ προσκαλεσάμενος τὸν ὄχλον, εἶπεν αὐτοῖς, Ἀκούετε καὶ συνίετε.	Then he called the crowd and said to them, “Listen to <i>this</i> and understand:	

Matt 15:11	Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον.	<i>it is not that which goes into the mouth which defiles a man, but that which comes out of his mouth – that defiles a man.</i>	that ← <i>this</i> .
Matt 15:12	Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ, Οἶδας ὅτι οἱ Φαρισαῖοι {RP TR; ἀκούσαντες τὸν λόγον ἔσκανδαλίσθησαν} [P1904: ἔσκανδαλίσθησαν ἀκούσαντες τὸν λόγον];	Then his disciples came to <i>him</i> and said to him, “Do you know that the Pharisees <u>take offence</u> when they hear the <u>word</u> ?”	ἀκούσαντες τὸν λόγον ἔσκανδαλίσθησαν, <i>having heard the word + take offence</i> , RP TR F1853=20/20 F1859=4/6 vs. ἔσκανδαλίσθησαν ἀκούσαντες τὸν λόγον, <i>take offence + having heard the word</i> , P1904 F1853=0/20 F1859=2/6. F1853 and F1859 are very significantly disparate, X2=7.2 PV=0.7%.
Matt 15:13	Ὁ δὲ ἀποκριθεὶς εἶπεν, Πᾶσα φυτεία, ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκριζωθήσεται.	But he answered and said, “Every plant which my heavenly father did not plant will be uprooted.	
Matt 15:14	”Ἀφετε αὐτούς· ὁδηγοὶ εἰσιν τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἔαν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται.	Leave them <i>alone</i> . They are blind guides of <i>the</i> blind. And if a blind <i>man</i> leads a blind <i>man</i> , both will fall in a pit.”	
Matt 15:15	Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Φράσον ἡμῖν τὴν παραβολὴν ταύτην.	Then Peter responded and said to him, “Explain this parable to us.”	
Matt 15:16	Ὁ δὲ Ἰησοῦς εἶπεν, Ἀκμὴν καὶ ὑμεῖς ἄσυνετοί ἐστε;	And Jesus said, “Are you too still lacking in understanding?”	
Matt 15:17	Οὐπω νοεῖτε, ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται;	Do you not yet understand that everything that goes into the mouth proceeds into the stomach and is discharged into <i>the</i> latrine?	
Matt 15:18	Τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κάκεῖνα κοινοῖ τὸν ἄνθρωπον.	But the <i>things which</i> come out of the mouth come out of the heart, and those <i>things</i> defile a man.	

Matt 15:19	Ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνείαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι·	For out of the heart come evil reasonings, murders, adulteries, fornications, thefts, false testimonies, blasphemies.	
Matt 15:20	ταῦτά ἐστιν τὰ κοινούντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοὶ τὸν ἄνθρωπον.	These are the <i>things which</i> defile a man. But eating with unwashed hands does not defile a man.”	
Matt 15:21	Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.	Then Jesus went out from there and withdrew to the districts of Tyre and Sidon,	
Matt 15:22	Καὶ ἰδού, γυνὴ Χαναναία ἀπὸ τῶν ὀρίων ἐκείνων ἐξελθοῦσα ἐκράυγασεν αὐτῷ, λέγουσα, Ἐλέησόν με, κύριε, υἱὲ {RP P1904: Δαυίδ} [TR: Δαβίδ]· ἡ θυγάτηρ μου κακῶς δαιμονίζεται.	and <u>it so happened that</u> a Canaanite woman from those territories came out and cried aloud to him saying, “Have mercy on me, Lord, son of <u>David</u> . My daughter is severely possessed by a demon.”	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. it so happened that ← <i>behold</i> . This section shows the dispensational position of Gentiles at the time. Contrast Eph 2:11-19.
Matt 15:23	Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτων αὐτόν, λέγοντες, Ἀπόλυσον αὐτήν, ὅτι κράζει ὅπισθεν ἡμῶν.	But he did not answer her a word. And his disciples came and <u>appealed to</u> him and said, “Send her away, because she is shouting after us.”	appealed to ← <i>asked</i> .
Matt 15:24	Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ.	But he answered and said, “ <u>I have not been sent</u> except to the lost sheep of <i>the</i> house of Israel.”	I have not been sent ← <i>I was not sent</i> , but see Matt 2:2 and Acts 28:28.
Matt 15:25	Ἡ δὲ ἐλθοῦσα {RP P1904: προσεκύνησεν} [TR: προσεκύνει] αὐτῷ λέγουσα, Κύριε, βοήθει μοι.	But she came and <u>worshipped</u> him and said, “Lord, help me.”	προσεκύνησεν, <i>worshipped</i> , RP P1904 F1853=16/20 F1859=6/6 vs. προσεκύνει, <i>was worshipping</i> , TR F1853=4/20 (Scrivener's eqru, u being very doubtful) F1859=0/6. No difference in our English.
Matt 15:26	Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις.	But he answered and said, “It is not right to take the bread of the children and throw <i>it</i> to the <u>dogs</u> .”	dogs ← <i>little dogs</i> , but the diminutive force need not be stressed [MZ] §485.

Matt 15:27	Ἡ δὲ εἶπεν, Ναί, κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.	But she said, “Indeed, Lord. But even the dogs eat from the crumbs which fall from the table of their masters.”	
Matt 15:28	Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, ὦ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις. Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ῥαῖς ἐκείνης.	Then Jesus answered and said to her, “Madam, great <i>is</i> your faith. Let it be to you as you wish.” And her daughter was cured from that hour.	
Matt 15:29	Καὶ μεταβάς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβάς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ.	Then Jesus moved on from there and went beside the sea of Galilee, and he went up <u>the</u> mountain, and he sat there,	the: perhaps a specific mountain. Compare Matt 14:23, where we think a specific mountain less likely.
Matt 15:30	Καὶ προσῆλθον αὐτῷ ὄχλοι πολλοί, ἔχοντες μεθ’ ἐαυτῶν χωλούς, τυφλοὺς, κωφούς, κυλλοὺς, καὶ ἑτέρους πολλούς, καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐθεράπευσεν αὐτούς·	and large crowds came to him, <u>bringing</u> with them <i>the</i> lame, blind, <u>mute</u> , maimed and many others, and they laid them down at the feet of Jesus, and he cured them,	bringing ← <i>having</i> . mute: not <i>deaf</i> here in RP TR; see next verse (κωφός can mean either), but P1904 requires <i>deaf</i> because of its text in the next verse.
Matt 15:31	ὥστε τοὺς ὄχλους θαυμάσαι, βλέποντας κωφούς {RP TR: - } [P1904: ἀκούοντας, ἀλάλους] λαλῶντας, κυλλοὺς ὑγιεῖς, χωλούς περιπατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ.	so that the crowds were amazed, seeing {RP TR: - } [P1904: <i>the deaf</i> <i>hearing,</i> <i>the mute</i> <i>speaking,</i> <i>the</i> maimed <i>restored,</i> <i>the lame</i> <i>walking and the blind</i> <i>seeing,</i> and they glorified the God of Israel.	ἀκούοντας, ἀλάλους, <i>the</i> <i>deaf hearing</i> : absent in RP TR F1853=20/20 F1859=4/6 vs. present in P1904 F1853=0/20 F1859=2/6. F1853 and F1859 are very significantly disparate, X2=7.2 PV=0.7%. Note how κωφούς is <i>the mute</i> or <i>the deaf</i> according to the reading taken. An allusion to Isa 35:5, Isa 35:6 . restored ← <i>healthy</i> .

Matt 15:32	Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητάς αὐτοῦ εἶπεν, Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη {RP P1904: ἡμέραι} [TR: ἡμέρας] τρεῖς προσμένουσίν μοι, καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπολύσαι αὐτοὺς νήστεйс οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.	Then Jesus called his disciples and said, “I feel compassion for the crowd, because <i>it has been</i> three days already that they have stayed with me and have not had anything to eat. And I do not want to dismiss them fasting, in case they faint on the way.”	ἡμέραι, <i>days</i> (nominative), RP P1904 F1853=10/20 F1859=5/6 vs. ἡμέρας, <i>days</i> (accusative of time how long), TR F1853=10/20 F1859=1/6.
Matt 15:33	Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσούτοι, ὥστε χορτάσαι ὄχλον τοσούτον;	Then the disciples said to him, “Where <u>can we get enough</u> loaves to feed so large a crowd in <i>such</i> a desolate place?”	can we get ← <i>to us</i> . enough ← <i>so many</i> .
Matt 15:34	Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε; Οἱ δὲ εἶπον, Ἑπτὰ, καὶ ὀλίγα ἰχθύδια.	<u>At this</u> Jesus said to them, “How many loaves have you got?” Then they said, “Seven, and a few small fish.”	At this: wider use of καί.
Matt 15:35	Καὶ ἐκέλευσεν τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν·	Then he ordered the crowds to recline on the ground,	
Matt 15:36	καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας, ευχαριστήσας ἐκλάσεν, καὶ ἔδωκεν τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ {RP TR: τῷ ὄχλῳ} [P1904: τοῖς ὄχλοις].	and he took the seven loaves and the fish, and he gave thanks, and he broke <i>the bread</i> and gave <i>it</i> to his disciples, while the disciples <i>gave it</i> to the {RP TR: crowd} [P1904: crowds].	τῷ ὄχλῳ, <i>to the crowd</i> , RP TR F1853=18/20 F1859=5/6 vs. τοῖς ὄχλοις, <i>to the crowds</i> , P1904 F1853=2/20 (Scrivener's cy) F1859=1/6.
Matt 15:37	Καὶ ἔφαγον πάντες καὶ ἔχορτάσθησαν· καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων, ἑπτὰ σπυρίδας πλήρεις.	And they all ate and were filled, and they gathered up the excess pieces – seven hampers full.	
Matt 15:38	Οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ παιδιῶν.	Now those <i>who</i> ate were four thousand men, excluding women and children.	
Matt 15:39	Καὶ ἀπολύσας τοὺς ὄχλους {RP-text P1904 TR: ἐνέβη} [RP-marg: ἀνέβη] εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὅρια Μαγδαλά.	Then he dismissed the crowds and went {RP-text P1904 TR: on board} [RP-marg: up into] the boat and went to the regions of Magdala.	ἐνέβη, <i>went in</i> , RP-text P1904 TR F1853=10/20 F1859=1/6 vs. ἀνέβη, <i>went up</i> , RP-marg F1853=10/20 F1859=5/6. No difference in our English. A weak disparity with RP-text, R=13:15.

Matt 16:1	Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι αὐτοῖς.	Then the Pharisees and Sadducees came, putting <i>him</i> to the test, and they asked him to show them a sign from heaven.	
Matt 16:2	Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὅψίας γενομένης λέγετε, Εὐδία· πυρράζει γὰρ ὁ οὐρανός.	But he answered and said to them, “When it is evening, you say, ‘ <i>It will be fine weather</i> , for the sky is fiery red’,	
Matt 16:3	Καὶ πρωῒ, Σήμερον χειμῶν· πυρράζει γὰρ στυγνάζων ὁ οὐρανός. Ὑποκριταί, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε {RP TR: - } [P1904: γνῶναι];	and in the morning, <i>you say</i> , ‘Today <i>there will be</i> a storm, for the sky is fiery red and overcast.’ <i>You</i> hypocrites! You know how to discern the appearance of the sky, but you are not able to {RP TR: <i>discern</i> } [P1904: recognize] the signs of the times.	γνῶναι, <i>to know</i> : absent in RP TR F1853=18/20 F1859=5/7 vs. present in P1904 F1853=2/20 (Scrivener's qr) F1859=2/7. We punctuate as a statement; RP P1904 TBS-TR as a question: <i>Do you know how to discern ...</i> [P1904: recognize ← <i>know</i> .]
Matt 16:4	Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. Καὶ καταλιπὼν αὐτούς, ἀπῆλθεν.	An evil and adulterous generation seeks a sign, but no sign will be given to it except the sign of Jonah the prophet.” Then he left them and went away.	
Matt 16:5	Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν.	Then his disciples came to the far side, but they had forgotten to take bread <i>with them</i> .	
Matt 16:6	Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ὁρατε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.	However, Jesus said to them, “Watch out and beware of the leaven of the Pharisees and Sadducees.”	
Matt 16:7	Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς, λέγοντες ὅτι Ἄρτους οὐκ ἐλάβομεν.	But they reasoned among themselves and said, “ <i>It is</i> because we have not taken <i>any</i> bread <i>with us</i> .”	
Matt 16:8	Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε;	But Jesus knew <i>about it</i> and said, “Why do you reason among yourselves, you of little faith, in that you did not take bread <i>with you</i> ?	

Matt 16:9	Οὐπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε;	Do you still not understand or remember the five loaves of the five thousand, and how many baskets ^{ful} you picked up?	
Matt 16:10	Οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σπυρίδας ἐλάβετε;	Or the seven loaves of the four thousand, and how many hampers ^{full} you picked up?	
Matt 16:11	Πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτου εἶπον ὑμῖν προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων;	How come you do not understand that <i>it was</i> not about bread <i>that</i> I told you to beware of the leaven of the Pharisees and Sadducees?"	
Matt 16:12	Τότε συνῆκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, {RP: ἀλλὰ} [P1904 TR: ἀλλ'] ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.	Then they understood that he had not said to beware of the leaven of bread, <u>but</u> of the teaching of the Pharisees and Sadducees.	ἀλλὰ, <i>but</i> (unapocopated form), RP F1853=12/20 F1859=4/6 vs. ἀλλ', <i>but</i> (apocopated form), P1904 TR F1853=8/20 F1859=2/6.
Matt 16:13	Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ, λέγων, Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώπου;	Now when Jesus went to the districts of Caesarea Philippi, he questioned his disciples and said, "Who do men say that I, the son of man, am?"	
Matt 16:14	Οἱ δὲ εἶπον, Οἱ μὲν Ἰωάννην τὸν βαπτιστὴν· ἄλλοι δὲ Ἠλίαν· ἕτεροι δὲ Ἰερεμίαν, ἢ ἓνα τῶν προφητῶν.	And they said, "Some <i>say</i> John the Baptist, others <i>say</i> Elijah, and still others Jeremiah or one of the prophets."	
Matt 16:15	Λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι;	<i>Then</i> he said to them, "But who do you say I am?"	
Matt 16:16	Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν, Σὺ εἶ ὁ χριστός, ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος.	And Simon Peter answered and said, "You are the Christ, the son of the living God."	
Matt 16:17	Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος εἶ, Σίμων {RP P1904: Βαριωνᾶ} [TR: Βάρ Ἰωνᾶ], ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψεν σοι, ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς.	Then Jesus replied and said to him, "Blessed are you, Simon {RP P1904: Barjonah} [TR: Bar Jonah], because flesh and blood did not reveal <i>this</i> to you, but my father in the heavens.	Βαριωνᾶ, <i>Barjonah</i> , RP P1904 vs. Βάρ Ἰωνᾶ, <i>Bar Jonah</i> , TR. We do not normally regard one-word / two-word issues as significant, but as this affects the English rendering, we note the distinction here.

Matt 16:18	Κἀγὼ δέ σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾠδου οὐ κατισχύσουσιν αὐτῆς.	And I say to you that you are Peter, and upon this rock I will build my church, and the gates of Hades will not prevail over it.	church: literally, <i>outcalling</i> , which can be taken as our perpetual marginal reading. God defines who belongs to an outcalling, not man. In Acts 2:47, it is “those who became saved”. Hades: the place of the dead.
Matt 16:19	Καὶ δώσω σοὶ τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν· καὶ ὃ ἂν δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὃ ἂν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.	And I will give you the keys of the kingdom of the heavens, and whatever you <u>bind</u> on the earth will be bound in the heavens, and whatever you <u>loosen</u> on earth will be loosened in the heavens.”	bind: i.e. <i>restrict, forbid</i> . loosen: i.e. <i>allow</i> .
Matt 16:20	Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ ἵνα μηδενὶ εἰπωσιν ὅτι αὐτός ἐστιν Ἰησοῦς ὁ χριστός.	Then he charged his disciples not to tell anyone he was Jesus the Christ.	
Matt 16:21	Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.	From then Jesus began to show his disciples that he had to go away to Jerusalem and suffer many <i>things at the hands of</i> the elders and senior priests and scribes, and to be killed, and to <u>rise</u> on the third day.	to rise: or <i>to be raised</i> .
Matt 16:22	Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων, Ἰλεῶς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο.	At this Peter took him aside and began to <u>reprove</u> him saying, “ <u>Goodness gracious</u> , Lord! This will certainly not <u>happen</u> to you.”	to reprove: here, and elsewhere, we have removed RP’s iota subscript in ἰω verb infinitives, in accordance with standard and manuscript usage. Goodness gracious ← <i>graciously to you</i> . happen ← <i>be</i> .
Matt 16:23	Ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ, Ὑπαγε ὀπίσω μου, Σατανᾶ, σκάνδαλόν μου εἶ· ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.	But he turned round and said to Peter, “Get behind me, Satan. You are a <u>snare</u> to me, because you do not set your mind on the <i>affairs</i> of God, but on the <i>affairs</i> of men.”	a snare: or <i>an offence</i> .

Matt 16:24	Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτόν, καὶ ἀρατῶ τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτω μοι.	Then Jesus said to his disciples, “If anyone wants to follow me, let him deny himself and take up his cross and follow me”,	
Matt 16:25	Ὅς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὅς δ’ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ εὕρησιν αὐτήν·	for whoever wishes to save his <u>life</u> will lose it. But whoever loses his <u>life</u> for my sake will find it.	life (2x) ← <i>soul</i> .
Matt 16:26	τί γὰρ ὠφελεῖται ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; Ἡ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;	For in what <i>way</i> is a man profited if he gains the whole world but suffers the loss of his <u>life</u> ? Or what will a man give <i>in</i> exchange for his <u>life</u> ?	life (2x) ← <i>soul</i> .
Matt 16:27	Μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ.	For the son of man is going to enter into the glory of his father with his angels, and then he will render to each <i>person</i> according to his <u>deeds</u> .	deeds ← <i>deed, practice</i> .
Matt 16:28	Ἀμὴν λέγω ὑμῖν, εἰσὶν τινες {RP: - } [P1904 TR: τῶν] ὧδε {RP: ἐστῶτες} [P1904 TR: ἐστηκότων], οἵτινες οὐ μὴ γεύσωνται θανάτου, ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.	Truly, I say to you, there are some {RP: - } [P1904 TR: among those] <u>standing</u> here who will certainly not taste death until they see the son of man coming into his kingdom.	τῶν, <i>of those</i> : absent in RP F1853=10/19 F1859=5/6 vs. present in P1904 TR F1853=9/19 F1859=1/6. ἐστῶτες, <i>standing</i> (1), RP F1853=11/19 F1859=2/6 vs. ἐστηκότων, <i>standing</i> (3), P1904 TR F1853=6/19 F1859=3/6 vs. other readings, F1853=2/19 (Scrivener's sy) F1859=1/6.
Matt 17:1	Καὶ μεθ’ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰακώβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ’ ἰδίαν.	Then six days later Jesus took Peter and James and John his brother with <i>him</i> , and he took them up a high mountain privately,	

Matt 17:2	Καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμπεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ {RP-text: ἐγένοντο} [RP-marg P1904 TR: ἐγένετο] λευκὰ ὡς τὸ φῶς.	and he was <u>transfigured</u> before them, and his face shone like the sun, and his clothes <u>became</u> white like <u>light</u> .	ἐγένοντο, <i>became</i> (non-classical form), RP-text F1853=9/19 F1859=4/6 vs. ἐγένετο, <i>became</i> (classical form), RP-marg P1904 TR F1853=10/19 F1859=2/6. No difference in our translation. A weak disparity with RP-text, R=13:14. transfigured: AV= <i>transformed</i> , but we keep to the accepted terminology of the <i>transfiguration</i> . light ← <i>the light</i> . See Gen 22:9.
Matt 17:3	Καὶ ἰδού, ὤφθησαν αὐτοῖς Μωσῆς καὶ Ἡλίας, μετ' αὐτοῦ συλλαλοῦντες.	Then the <u>next thing that happened</u> <i>was that</i> Moses and Elijah appeared to them, talking with him,	the next thing that happened <i>was that</i> ← <i>behold</i> .
Matt 17:4	Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ, κύριε, καλὸν ἔστιν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνάς, σοὶ μίαν, καὶ {RP TR: Μωσῆ} [P1904: Μωσεῖ] μίαν, καὶ μίαν Ἡλίου.	and Peter reacted and said to Jesus, “Lord, it is good for us to be here. If you wish, let us make three booths here, one for you, one for <u>Moses</u> , and one for <u>Elijah</u> .”	Μωσῆ, <i>Moses (1)</i> , RP TR F1853=8/19 F1859=4/7 vs. Μωσεῖ, <i>Moses (2)</i> , F1853=11/19 P1904 F1859=1/7 vs. Μωϋσεῖ, <i>Moïses</i> , F1853=0/19 F1859=1/7 vs. phrase absent, F1853=0/19 F1859=1/7. Nearly a disparity with RP, R=13:13.
Matt 17:5	Ἦτι αὐτοῦ λαλοῦντος, ἰδού, νεφέλη φωτεινὴ ἔπεσκίασεν αὐτούς· καὶ ἰδού, φωνὴ ἐκ τῆς νεφέλης, λέγουσα, Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκούετε.	While he was still speaking, behold, a shining cloud overshadowed them, and <u>there was</u> a voice from the cloud, which said, “This is my beloved son, with whom I am very pleased. Hear him.”	there <i>was</i> ← <i>behold</i> (second occurrence in verse of ἰδού).
Matt 17:6	Καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα.	And when the disciples heard <i>it</i> , they fell face down and were very afraid.	
Matt 17:7	Καὶ προσελθὼν ὁ Ἰησοῦς ἥψατο αὐτῶν καὶ εἶπεν, Ἐγέρθητε καὶ μὴ φοβεῖσθε.	Then Jesus came and touched them, and he said, “Get up and do not be afraid.”	

Matt 17:8	Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν, οὐδὲνα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον.	But when they lifted up their eyes, they did not see anyone except Jesus alone.	
Matt 17:9	Καὶ καταβαινόντων αὐτῶν {RP: ἐκ} [P1904 TR: ἀπο] τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων, Μηδενὶ εἰπῆτε τὸ ὄραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστή.	Now as they were coming down from the mountain, Jesus commanded them and said, “Do not tell anyone <i>about</i> the vision until the son of man rises from <i>the</i> dead.”	ἐκ, <i>out of</i> , RP F1853=19/20 F1859=5/6 vs. ἀπο, <i>away from</i> , P1904 TR F1853=1/20 (Scrivener's h**) F1859=1/6. No difference in our English.
Matt 17:10	Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον;	Then his disciples questioned him and asked, “Why, then, do the scribes say that Elijah must come first?”	asked ← <i>saying</i> .
Matt 17:11	Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, Ἠλίας μὲν ἔρχεται πρῶτον, καὶ ἀποκαταστήσει πάντα.	And Jesus answered and said to them, “Elijah comes first and will restore all <i>things</i> ,	
Matt 17:12	λέγω δὲ ὑμῖν ὅτι Ἠλίας ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτόν, {RP: ἀλλὰ} [P1904 TR: ἀλλ'] ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν.	but I say to you that Elijah has already come, but they did not recognize him but did to him what they wished. In this way the son of man is also going to suffer at <u>their hands</u> .”	ἀλλὰ, <i>but</i> (unapocopated form), RP F1853=1/19 (Scrivener's a) F1859=1/6 vs. ἀλλ', <i>but</i> (apocopated form), P1904 TR F1853=18/19 F1859=5/6. A strong disparity with RP (and HF), R=2:25. at their hands ← <i>by them</i> .
Matt 17:13	Τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.	Then the disciples understood that <i>it was</i> about John the Baptist <i>that</i> he spoke to them.	
Matt 17:14	Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν {RP P1904: αὐτόν} [TR: αὐτῷ]	Then when they went to the crowd, a man came to him kneeling to <u>him</u> ,	αὐτόν, <i>him</i> (accusative), RP P1904 F1853=17/19 F1859=6/6 vs. αὐτῷ, <i>him</i> (dative), TR F1853=2/19 (Scrivener's hu, u being very doubtful) F1859=0/6.
Matt 17:15	καὶ λέγων, ¶ Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ.	and saying, ¶ “Lord, have mercy on my son, for he is epileptic and is suffering badly. For he often falls into fire, and often into water,	¶ Verse division: in AV numbering, Matt 17:15 begins here. epileptic ← <i>moonstruck</i> .

Matt 17:16	Καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι.	and I brought him to your disciples, but they could not heal him.”	
Matt 17:17	Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι μεθ’ ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν; Φέρετέ μοι αὐτὸν ὦδε.	Then Jesus answered and said, “O faithless and perverted generation, how long will I be with you? How long will I put up with you? Bring him here to me.”	
Matt 17:18	Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ’ αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.	And Jesus rebuked it, and the demon came out of him, and the boy was healed from that hour.	
Matt 17:19	Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ’ ἰδίαν εἶπον, Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;	Then the disciples went to Jesus privately and said, “Why couldn't we cast it out?”	
Matt 17:20	Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Διὰ τὴν ἄπιστίαν ὑμῶν. Ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ, Μεταβηθὶ ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν.	Jesus said to them, “On account of your unbelief. For truly, I say to you, if you have faith like a grain of mustard seed, you will <i>be able to</i> say to this mountain, ‘Move from here <i>to</i> there’, and it will move, and nothing will be impossible for you.	
Matt 17:21	Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.	But this kind does not come out except by prayer and fasting.”	
Matt 17:22	Ἀναστρεφομένων δὲ αὐτῶν {RP TR: ἐν τῇ Γαλιλαίᾳ} [P1904: εἰς τὴν Γαλιλαίαν], εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων,	And as they turned back to Galilee, Jesus said to them, “The son of man is going to be delivered into the hands of men,	ἐν τῇ Γαλιλαίᾳ, <i>in Galilee</i> , RP TR F1853=19/19 F1859=6/6 vs. εἰς τὴν Γαλιλαίαν, <i>to Galilee</i> , P1904 F1853=0/19 F1859=0/6. No difference in our English.
Matt 17:23	καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. Καὶ ἐλυπήθησαν σφόδρα.	and they will kill him, and on the third day, he will be raised.” At this they were greatly grieved.	

Matt 17:24	Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοὺμ, προσήλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπον, Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα;	Then when they came to Capernaum, those <i>who</i> receive the <u>two drachmas</u> <i>tax</i> came to Peter and said, “Your teacher does not pay the <u>two drachmas</u> .”	We punctuate as a statement; RP P1904 TBS-TR as a question. two drachmas (2x): referring to a two drachma coin, which was a medium-sized silver coin.
Matt 17:25	Λέγει, Ναί. Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων, Τί σοι δοκεῖ, Σίμων; Οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆνσον; Ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτριῶν;	He said, “Indeed.” And when he went into <i>his</i> house, Jesus <u>had got there</u> <u>before him</u> , and he said, “What do you think, Simon? The kings of the earth – from whom do they take taxes or <u>registration duty</u> ? From their sons or from outsiders?”	had got there before him: or <i>pre-empted him</i> . registration duty ← <i>census</i> .
Matt 17:26	Λέγει αὐτῷ ὁ Πέτρος, Ἀπὸ τῶν ἀλλοτριῶν. Ἐφη αὐτῷ ὁ Ἰησοῦς, Ἄρα γε ἐλεύθεροί εἰσιν οἱ υἱοί.	Peter said to him, “From outsiders.” Jesus said to him, “Consequently then, the sons are <u>exempt</u> .”	exempt ← <i>free</i> .
Matt 17:27	Ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεῖς εἰς τὴν θάλασσαν βάλε ἄγκιστρον, καὶ τὸν {RP- text: ἀναβαίνοντα} [RP- marg P1904 TR: ἀναβάντα] πρῶτον ἰχθὺν ἄρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ, εὐρήσεις στατήρα· ἐκείνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σου.	But in order that we do not cause them offence, go to the sea and cast a fish- hook, and take the first fish which <u>comes up</u> , and open its mouth, and you will find a <u>stater</u> . Take that and give <i>it</i> to them for me and you.”	ἀναβαίνοντα, <i>comes up</i> (present, so imperfective aspect), RP-text F1853=12/20 F1859=4/6 vs. ἀναβάντα, <i>comes up</i> (aorist with present sense, so perfective aspect), RP-marg P1904 TR F1853=7/20 F1859=2/6 vs. another reading, F1853=1/20 (Scrivener's c) F1859=0/6. stater: a large silver coin worth 4 drachmas.
Matt 18:1	Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες, Τίς ἄρα μέγιστος ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;	At that time, the disciples came to Jesus and said, “Who, then, is <i>the greatest</i> in the kingdom of the heavens?”	greatest ← <i>greater</i> , Greek comparative for superlative.
Matt 18:2	Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον ἑστησεν αὐτὸ ἐν μέσῳ αὐτῶν,	Then Jesus called a child to himself and placed him <u>at the focus of their</u> <u>attention</u> ,	at the focus of their attention ← <i>in the midst of them</i> .

Matt 18:3	καὶ εἶπεν, ¶ Ἀμὴν λέγω ὑμῖν, ἂν μὴ στραφῇτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.	and he said, ¶ “Truly, I say to you, unless you <u>change your ways</u> and become like children, you certainly will not enter into the kingdom of the heavens.	¶ Verse division: in P1904 numbering, Matt 18:3 begins here. change your ways ← <i>are turned around</i> .
Matt 18:4	Ὅστις οὖν {RP P1904: ταπεινώσει} [TR: ταπεινώσῃ] ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.	So <i>it is</i> whoever <u>humbles himself</u> like this child <u>who</u> is the <u>greatest</u> in the kingdom of the heavens,	ταπεινώσει, <i>will humble</i> (indicative), RP P1904 F1853=18/20 F1859=5/6 vs. ταπεινώσῃ, <i>humbles</i> (subjunctive), TR F1853=2/20 (Scrivener's pu, u being very doubtful) F1859=1/6. who ← <i>this (one)</i> . greatest ← <i>greater</i> , Greek comparative for superlative.
Matt 18:5	Καὶ ὃς ἐὰν δέξηται παιδίον τοιούτου ἐν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται·	and whoever receives one such child in my name receives me.	
Matt 18:6	ὃς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς {RP P1904: εἰς} [TR: ἐπὶ] τὸν τράχηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγῃ τῆς θαλάσσης.	But whoever causes offence to one of these little <i>ones</i> who believe in me – it <i>would</i> be <i>more</i> profitable for him for an ass-driven millstone to be hung <u>around</u> his neck and for him to be drowned in <u>the wide open sea</u> .	εἰς, <i>onto</i> , RP P1904 F1853=15/20 F1859=3/6 vs. ἐπὶ, <i>on</i> , TR F1853=3/20 (Scrivener's hqx) F1859=3/6 vs. other readings, F1853=2/20 (Scrivener's py) F1859=0/6. Greek prepositions are often used pregnantly, i.e. a preposition of motion is used where English prefers a preposition for the rest which follows. the wide open sea ← <i>the high-sea of the sea</i> .
Matt 18:7	Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ ἐστιν ἔλθῃν τὰ σκάνδαλα· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ τὸ σκάνδαλον ἔρχεται.	Woe to the world because of <i>its</i> <u>snares</u> ! For it is necessary that <u>snares</u> come, but woe to that man through whom the <u>snares</u> comes.	snares ... snares ... snare: or offences etc.

Matt 18:8	Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὰ καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.	But if your hand or your foot ensnares you, <u>cut it</u> off and throw <u>it away</u> . For it is <u>better</u> for you to enter into life lame or maimed than to have two hands or two feet and be thrown into the age-abiding fire.	cut it ← <i>cut them</i> . A plural form for singular after a disjunction, a Hebraism, as in Lev 18:9, Deut 17:5. away ← <i>from you</i> . better ← <i>good</i> , positive for comparative, a Hebraism.
Matt 18:9	Καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἐστὶν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.	And if your eye ensnares you, pluck it out and throw <u>it away</u> . It is <u>better</u> to enter into life with one eye than to have two eyes and to be thrown into fiery <u>Gehenna</u> .	away ← <i>from you</i> . better ← <i>good</i> , positive for comparative, a Hebraism. Gehenna: see Matt 5:22.
Matt 18:10	Ὅρατε μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων, λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσιν τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.	See that you don't despise one of these little <i>ones</i> . For I say to you that their <u>angels</u> in <i>the</i> heavens continuously see the face of my father in <i>the</i> heavens.	angels: or <i>messengers, informants</i> .
Matt 18:11	Ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός.	For the son of man came to save that <i>which</i> was lost.	
Matt 18:12	Τί ὑμῖν δοκεῖ; Ἐὰν γένηται τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἐν ἐξ αὐτῶν· οὐχὶ ἀφείς τὰ {RP P1904: ἐνενηκοντα ἐννέα} [TR: ἐννενηκοντα ἐννέα], ἐπὶ τὰ ὄρη πορευθεὶς ζητεῖ τὸ πλανώμενον;	What do you think? If a certain man has one hundred sheep, and one of them goes astray, will he not leave the <u>ninety-nine</u> and go into the mountains and seek the <i>one which is</i> going astray?	ἐνενηκοντα ἐννέα, <i>ninety-nine (1)</i> , RP P1904 F1853=17/20 (ignoring whether 1 word or 2) F1859=4/6 vs. ἐννενηκοντα ἐννέα, <i>ninety-nine (2)</i> , TR F1853=2/20 (Scrivener's cu, u being very doubtful) F1859=0/6 vs. other spellings, F1853=1/20 (Scrivener's c) F1859=2/6. P1904 punctuates so as to read <i>will he not leave the ninety-nine on the mountains and go and seek the one which is lost?</i>

Matt 18:13	Καὶ ἂν γένηται εὕρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον, ἢ ἐπὶ τοῖς {RP P1904: ἐνενηήκοντα ἑννέα} [TR: ἐννενηήκοντα ἑννέα] τοῖς μὴ πεπλανημένοις.	And if it should happen that he finds it, truly, I say to you that he rejoices over it more than over the <u>ninety-nine</u> which <i>did</i> not go astray.	ἐνενηήκοντα ἑννέα, <i>ninety-nine</i> (1), RP P1904 F1853=17/20 (ignoring whether 1 word or 2) F1859=4/6 vs. ἐννενηήκοντα ἑννέα, <i>ninety-nine</i> (2), TR F1853=2/20 (Scrivener's cu, u being very doubtful) F1859=0/6 vs. other spellings, F1853=1/20 (Scrivener's c) F1859=2/6.
Matt 18:14	Οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται εἰς τῶν μικρῶν τούτων.	In this way it is not <i>the</i> will of your father in <i>the</i> heavens that one of these little <i>ones</i> should be lost.	of ← <i>before</i> .
Matt 18:15	Ἐὰν δὲ ἁμαρτήσῃ εἰς σέ ὁ ἀδελφός σου, ὑπάγε καὶ ἐλεγξον αὐτὸν μετὰ σοῦ καὶ αὐτοῦ μόνου. Ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου.	But if your brother sins against you, go and remonstrate with him <i>as a matter</i> between you and him alone. If he heeds you, you have won your brother over.	
Matt 18:16	Ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἓτι ἓνα ἢ δυο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ παν ῥημα.	But if he does not heed <i>you</i> , take <u>one or two</u> <i>people</i> with you in order that by <i>the</i> attestation of two or three witnesses, every matter may be established.	Deut 19:15. one or two ← <i>one or two more</i> . attestation ← <i>mouth</i> .
Matt 18:17	Ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἂν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἐστω σοι ὥσπερ ὁ ἐθνικός καὶ ὁ τελώνης.	And if he refuses to heed them, tell the <u>assembly</u> . And if he refuses to heed the <u>assembly</u> , let him be to you like the Gentile and the tax collector.	assembly (2x) ← <i>church</i> . See Matt 16:18.
Matt 18:18	Ἀμὴν λέγω ὑμῖν, ὅσα ἂν δήσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα ἂν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ.	Truly, I say to you, whatever you <u>bind</u> on earth will be bound in heaven, and whatever you <u>loosen</u> on earth will be loosened in heaven.	bind: i.e. <i>restrict, forbid</i> . loosen: i.e. <i>allow</i> .

Matt 18:19	Πάλιν {RP P1904: ἀμὴν}, [TR: -] λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντός πράγματος οὐ ἐὰν αἰτησῶνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.	Again, {RP P1904: truly,} [TR: -] I say to you that if two of you agree on earth about <u>any</u> matter which they ask about, it will be done for <u>them</u> by my father in <i>the</i> heavens.	ἀμὴν, <i>amen</i> : present in RP P1904 F1853=19/20 F1859=6/7 vs. absent in TR F1853=1/20 (Scrivener's u, so very doubtful) F1859=1/7. AV differs textually. you ... them: perhaps a Hebraism. An unexpected change of grammatical person is not uncommon in Hebrew; compare Lev 1:3. any ← <i>every</i> .
Matt 18:20	Οὗ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἔμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.	For where two or three are gathered in my name, there I am in their midst."	
Matt 18:21	Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, ποσάκις ἁμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; Ἔως ἐπτάκις;	Then Peter came to him and said, "Lord, <u>how many times should I forgive my brother if he sins against me?</u> Up to seven times?"	how many times should I forgive my brother if he sins against me ← <i>how many times will my brother sin against me, and I will forgive him.</i>
Matt 18:22	Λέγει αὐτῷ ὁ Ἰησοῦς, Οὐ λέγω σοι ἕως ἐπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἐπτά.	Jesus said to him, "I do not say to you up to seven times, but up to seventy times, seven <i>times over</i> ."	
Matt 18:23	Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησεν συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ.	<u>This is why</u> the kingdom of the heavens is like a man <i>who was</i> a king, who wished to settle accounts with his servants.	This is why ← <i>On account of this.</i>
Matt 18:24	Ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσηνέχθη αὐτῷ εἷς ὀφειλέτης μυρίων ταλάντων.	As he started to settle <i>them</i> , <u>a certain</u> debtor of ten thousand <u>talents</u> was brought to him.	a certain ← <i>one</i> . talents: 1 talent = 6000 drachmas; a drachma was a silver coin. Total debt 60 million drachmas.
Matt 18:25	Μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πρᾶθῆναι, καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχεν, καὶ ἀποδοθῆναι.	But as he did not have the <i>means</i> to repay, his master ordered him to be sold, with his wife and children and everything he had, and for repayment to be made.	

Matt 18:26	Πεσὼν οὖν ὁ δοῦλος, προσεκύνει αὐτῷ, λέγων, Κύριε, Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα σοι ἀποδώσω.	So the servant fell <i>down</i> and <u>prostrated himself</u> <u>before</u> him, and he said, 'My lord, have patience with me, and I will repay you everything.'	prostrated himself before: or <i>worshipped</i> or <i>paid homage to</i> .
Matt 18:27	Σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.	At this, that servant's master had compassion <i>on him</i> , and he released him and cancelled <u>his debt</u> .	his debt ← <i>the loan to</i> (or <i>for</i>) <i>him</i> .
Matt 18:28	Ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἓνα τῶν συνδουλῶν αὐτοῦ, ὃς ὠφείλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἐπνίγεν, λέγων, Ἐπίδοσ μοι {RP P1904: εἶ} [TR: ὅ] τι ὀφείλεις.	But when that servant went out, he found one of his fellow servants, who owed him one hundred <u>denaries</u> , and when he had seized him, he choked <i>him</i> and said, 'Repay me <u>what</u> you owe.'	εἶ, <i>if</i> , RP P1904 F1853=18/20 F1859=7/7 vs. ὅ, <i>that (which)</i> , TR F1853=2/20 (Scrivener's uy, u being very doubtful) F1859=0/7. {RP P1904: εἶ = <i>if</i> , but presumably standing for ὅ ... ἅν, <i>whatever</i> . We translate as <i>what</i> .} denaries: a denary was a silver coin.
Matt 18:29	Πεσὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλει αὐτόν, λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ {RP P1904: - } [TR: πάντα] ἀποδώσω σοι.	So his fellow servant fell <i>down</i> at his feet and pleaded with him and said, 'Be patient with me, and I will repay you {RP P1904: - } [TR: <u>everything</u>].'	πάντα, <i>everything</i> : absent in RP P1904 F1853=16/20 F1859=5/7 vs. present in TR F1853=4/20 (Scrivener's epy) F1859=2/7.
Matt 18:30	Ὁ δὲ οὐκ ἤθελεν, {RP P1904 S1550: ἀλλὰ} [E1624 S1894: ἀλλ'] ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν, ἕως οὗ ἀποδῶ τὸ ὀφειλόμενον.	But he refused and <i>instead</i> went away, and he <u>had him thrown</u> him in prison until he should pay what <i>was</i> owed.	ἀλλὰ, <i>but</i> (unapocopated), RP P1904 S1550 F1853=16/21 F1859=7/7 vs. ἀλλ', <i>but</i> (apocopated), E1624 S1894 F1853=5/21 F1859=0/7. and <i>instead</i> ← <i>but</i> . had him thrown ← <i>threw</i> ; compare Matt 2:16.
Matt 18:31	Ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ {RP P1904: ἑαυτῶν} [TR: αὐτῶν] πάντα τὰ γενόμενα.	But when his fellow servants saw what <i>had</i> happened, they were very grieved, and they went and explained to <u>their</u> master everything that had happened.	ἑαυτῶν, <i>their own</i> (but 'own' not emphasized), RP P1904 F1853=14/20 F1859=5/8 vs. αὐτῶν, <i>their</i> , or αὐτῶν, <i>their own</i> , a classical contracted form, TR F1853=6/20 F1859=3/8. No difference in our English.

Matt 18:32	Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δούλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με·	Then his master called for him and said to him, ‘ <i>You</i> wicked servant, I cancelled all that debt for you, since you appealed to me.	
Matt 18:33	οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγὼ σε ἤλεσα;	Should not you too have shown your fellow servant mercy, as I <u>for my part</u> showed you mercy?’	for my part ← <i>also</i> .
Matt 18:34	Καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον αὐτῷ.	And his master became angry and delivered him to the torturers until he should repay everything owed to him.	
Matt 18:35	Οὕτως καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν.	In this manner my upper-heavenly father will also deal with you, if <u>you do not all forgive your brother his trespasses</u> from your hearts.”	you do not all forgive your brother ← <i>each one, you (plural) do not forgive his brother</i> . his trespasses ← <i>their trespasses</i> . Perhaps a Hebraism. A discordant grammatical number is not uncommon in Hebrew; compare Josh 17:18.
Matt 19:1	Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετήρεν ἀπὸ {RP P1904 S1550 S1894: τῆς} [E1624: -] Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου.	Now it came to pass when Jesus had finished these words <i>that</i> he moved on from <i>Galilee</i> and went to the territories of Judaea beyond the Jordan,	τῆς, <i>the (Galilee)</i> : present in RP P1904 S1550 S1894 F1853=14/20 F1859=6/7 vs. absent in E1624 F1853=6/20 F1859=1/7.
Matt 19:2	Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.	and large crowds followed him, and he healed them there.	
Matt 19:3	Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτόν, καὶ λέγοντες αὐτῷ, Εἰ ἔξεστιν ἀνθρώπῳ ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;	Then the Pharisees came to him, testing him and saying to him, “Is it permitted for a man to divorce his wife for <u>any</u> reason?”	any ← <i>every</i> .
Matt 19:4	Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε ὅτι ὁ ποιήσας ἀπ’ ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς,	But he answered and said to them, “Have you not read that he <i>who</i> made <i>them</i> from <i>the</i> beginning, made them male and female,	

Matt 19:5	καὶ εἶπεν, Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα {RP-text TR: - } [RP-marg P1904: αὐτοῦ] καὶ τὴν μητέρα, καὶ {RP-text TR: προσκολληθήσεται} [RP-marg P1904: κολληθήσεται] τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν;	and he said, ‘On account of this a man will leave {RP-text TR: <i>his</i>} [RP-marg P1904: <i>his</i>] father and <i>his</i> mother, and he will cleave to his wife, and the two will be one flesh’?	αὐτοῦ, <i>his (father)</i> : absent in RP-text TR F1853=13/20 F1859=4/8 vs. present in RP-marg P1904 F1853=7/20 F1859=4/8. προσκολληθήσεται, <i>will cleave to</i> , RP-text TR F1853=15/20 F1859=3/7 vs. κολληθήσεται, <i>will cleave</i> , RP-marg P1904 F1853=5/20 F1859=3/7 vs. another reading, F1853=0/20 F1859=1/7. Both verbs given are followed by the dative, meaning <i>to (his wife)</i> . Gen 2:24.
Matt 19:6	Ὡστε οὐκέτι εἰσὶν δύο, ἀλλὰ σὰρξ μία· ὁ οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.	Consequently, they are no longer two, but one flesh. What God has <u>paired together</u> , therefore, <u>let no man separate</u> .”	paired together ← <i>yoked together</i> . let no man separate ← <i>let a man not separate</i> .
Matt 19:7	Λέγουσιν αὐτῷ, Τί οὖν Μωσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολύσαι αὐτήν;	<i>Then</i> they said to him, “Why, then, did Moses give commandment to give a deed of divorce and to divorce her? ”	Deut 24:1. deed ← <i>book</i> .
Matt 19:8	Λέγει αὐτοῖς ὅτι Μωσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεπεν ὑμῖν ἀπολύσαι τὰς γυναῖκας ὑμῶν· ἀπ’ ἀρχῆς δὲ οὐ γέγονεν οὕτως.	He said to them, “Moses, in view of <u>the hardness of your hearts</u> , permitted you to divorce your wives. But from <i>the</i> beginning it was not so,	the hardness of your hearts: or <i>your hardness of heart</i> .
Matt 19:9	Λέγω δὲ ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, {RP P1904: - } [TR: εἰ] μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην, μοιχᾶται· καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται.	and I say to you that whoever divorces his wife, {RP P1904: <i>it</i> not <i>being</i> for} [TR: <i>except for</i>] fornication, and marries another, commits adultery. And he <i>who</i> marries <i>her who is</i> divorced commits adultery.”	εἰ, <i>whether</i> , but giving <i>except</i> here: absent in RP P1904 F1853=19/20 F1859=6/8 vs. present in TR F1853=1/20 (Scrivener’s u, so very doubtful) F1859=2/8. AV differs textually.
Matt 19:10	Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναίκας, οὐ συμφερεῖ γαμήσαι.	His disciples said to him, “If this is the situation of a man with a woman, it is not expedient to marry.”	

Matt 19:11	Ὁ δὲ εἶπεν αὐτοῖς, Οὐ πάντες χωροῦσιν τὸν λόγον τούτον, ἀλλ' οἷς δέδοται.	But he said to them, "Not all <u>can</u> <u>accept</u> this saying; <u>only</u> <i>those</i> to whom it is given.	can ← <i>do</i> , a Hebraism. accept ← <i>hold, contain</i> . only ← <i>but</i> .
Matt 19:12	Εἰσὶν γὰρ εὐνοῦχοι, οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνουχίσαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. Ὁ δυνάμενος χωρεῖν χωρεῖτω.	For there are eunuchs who were <u>born</u> as such from <i>their</i> mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who made themselves eunuchs for the sake of the kingdom of the heavens. He <i>who</i> can accept <i>it</i> , let him accept <i>it</i> ."	born ← <i>begotten</i> , but also <i>born</i> .
Matt 19:13	Τότε προσηνέχθη αὐτῷ παιδία, ἵνα {RP TR: τὰς χεῖρας ἐπιθῇ αὐτοῖς} [P1904: ἐπιθῇ αὐτοῖς τὰς χεῖρας], καὶ προσεύχεται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.	Then <i>some</i> children were brought to him, in order that he might lay <i>his</i> hands on them and pray. But the disciples rebuked them.	τὰς χεῖρας ἐπιθῇ αὐτοῖς, <i>his hands + he might lay on them</i> , RP TR F1853=19/20 F1859=5/7 vs. ἐπιθῇ αὐτοῖς τὰς χεῖρας, <i>he might lay on them + his hands</i> , P1904 F1853=1/20 (Scrivener's y) F1859=2/7.
Matt 19:14	Ὁ δὲ Ἰησοῦς εἶπεν, Ὑφετε τὰ παιδία, καὶ μὴ κωλύετε αὐτὰ ἔλθειν πρὸς με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.	However, Jesus said, "Leave the children <i>alone</i> and do not prevent them from coming to me. For the kingdom of the heavens <u>consists</u> of such <i>ones</i> ."	consists ← <i>is</i> .
Matt 19:15	Καὶ ἐπιθεὶς {RP TR: αὐτοῖς τὰς χεῖρας} [P1904: τὰς χεῖρας αὐτοῖς], ἐπορεύθη ἐκεῖθεν.	Then he laid <i>his</i> hands on them and moved <i>on</i> from there.	αὐτοῖς τὰς χεῖρας, <i>on them + the hands</i> , RP TR F1853=17/20 F1859=5/7 vs. τὰς χεῖρας αὐτοῖς, <i>the hands + on them</i> , P1904 F1853=0/20 F1859=2/7 vs. other readings, F1853=3/20 (Scrivener's qrd) F1859=0/7.
Matt 19:16	Καὶ ἰδοὺ, εἷς προσελθὼν εἶπεν αὐτῷ, Διδάσκαλε ἀγαθέ, τί ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰώνιον;	And the <u>next</u> <u>thing</u> that <u>happened</u> <u>was</u> <u>that</u> a <u>certain</u> <i>person</i> came up and said to him, "Good teacher, what good <i>thing</i> am I to do in order that I may have age-abiding life?"	the next thing that happened <i>was that</i> ← <i>behold</i> . a certain ← <i>one</i> .

Matt 19:17	Ὁ δὲ εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; Οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ θεός. Εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς.	And he said to him, “Why do you call me good? No-one <i>is</i> good except one: God. But if you wish to enter into life, keep the commandments.”	
Matt 19:18	Λέγει αὐτῷ, Ποίας; Ὁ δὲ Ἰησοῦς εἶπεν, Τὸ Οὐ φονεύσεις· οὐ μοιχεύσεις· οὐ κλέψεις· οὐ ψευδομαρτυρήσεις·	He said to him, “Which <i>ones</i> ?” And Jesus said, “I quote, ‘You shall not commit murder. You shall not commit adultery. You shall not steal. You shall not give false testimony.	Ex 20:13-16, Deut 5:17-20. I quote: the article (τὸ) is used to introduce a quote.
Matt 19:19	τίμα τὸν πατέρα {RP P1904: - } [TR: σου] καὶ τὴν μητέρα· καί, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.	Honour {RP P1904: your} [TR: your] father and your mother’, and, ‘You shall love your neighbour as yourself.’ ”	σου, <i>your</i> : absent in RP P1904 F1853=15/21 F1859=4/7 vs. present in TR F1853=6/21 F1859=3/7. Compare Matt 15:4. Ex 20:12, Deut 5:16, Lev 19:18.
Matt 19:20	Λέγει αὐτῷ ὁ νεανίσκος, Πάντα ταῦτα ἐφυλάξαμην ἐκ νεότητός μου· τί ἐτι ὕστερῳ;	The young man said to him, “I have observed all these <i>things</i> from my youth. <i>In what respect</i> do I still come short?”	
Matt 19:21	Ἔφη αὐτῷ ὁ Ἰησοῦς, Εἰ θέλεις τέλειος εἶναι, ὑπάγε, πώλησόν σου τὰ ὑπάρχοντα καὶ δός πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι.	Jesus said to him, “If you wish to be perfect, go <i>and</i> sell your belongings and give <i>the proceeds</i> to <i>the</i> poor, and you will have treasure in heaven, and come and follow me.”	
Matt 19:22	Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπηῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.	But when the young man heard <u>those words</u> , he went away grieving, for he had many possessions.	those words ← <i>the word</i> .
Matt 19:23	Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Ἀμὴν λέγω ὑμῖν ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.	Then Jesus said to his disciples, “Truly, I say to you that <i>it is</i> with difficulty <i>that</i> a rich man <u>can</u> enter into the kingdom of the heavens.	can ← <i>will</i> , a Hebraism.
Matt 19:24	Πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.	And again I say to you, it is easier for a camel to pass through <i>the</i> eye of a needle than for a rich man to enter into the kingdom of God.”	

Matt 19:25	Ἀκούσαντες δὲ οἱ μαθηταὶ αὐτοῦ ἐξεπλήσσοντο σφόδρα, λέγοντες, Τίς ἄρα δύναται σωθῆναι;	When his disciples heard <i>this</i> , they were exceedingly amazed, and they said, “Who, then, can be saved?”	
Matt 19:26	Ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Παρα ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ θεῷ πάντα δυνατά {RP-text: - } [RP-marg P1904 TR: ἐστιν].	Then Jesus looked <i>straight</i> at <i>them</i> and said to them, “With men this is impossible, but with God everything {RP-text: <i>is</i> } [RP-marg P1904 TR: <i>is</i>] possible.”	ἐστι(ν), <i>is</i> : absent in RP-text F1853=11/21 F1859=2/7 vs. present in RP-marg P1904 TR F1853=10/21 F1859=5/7. A disparity with RP-text, R=13:17.
Matt 19:27	Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, Ἰδού, ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι· τί ἄρα ἔσται ἡμῖν;	Then Peter replied and said to him, “Look, <u>we have abandoned</u> everything and followed you. What then will we have?”	we have abandoned ← <i>we abandoned</i> .
Matt 19:28	Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλάς τοῦ Ἰσραήλ.	Jesus said to them, “Truly, I say to you that you who <i>have</i> followed me, in the regeneration, when the son of man sits on his <u>glorious throne</u> , you too will be seated on twelve thrones, judging the twelve tribes of Israel,	glorious throne ← <i>throne of glory</i> , a Hebraic genitive.
Matt 19:29	Καὶ πᾶς ὃς ἀφήκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἐνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει.	and everyone who <u>has left</u> houses or brothers or sisters or father or mother or wife or children or fields for my name's sake will receive a hundredfold and will inherit age-abiding life.	has left ← <i>left</i> .
Matt 19:30	Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι.	But many <i>who are</i> first will be last, and <i>many who are last will be</i> first.	
Matt 20:1	Ὅμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρωὶ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ.	For the kingdom of the heavens is like a man <i>who is</i> a master of a household who went out at dawn to hire workers for his vineyard,	

Matt 20:2	{RP P1904: Καὶ συμφωνήσας} [TR: Συμφωνήσας δὲ] μετὰ τῶν ἔργατῶν ἐκ δηναρίου τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.	and after agreeing with the workers a rate of a <u>denary</u> a day, he sent them into his vineyard.	καὶ συμφωνήσας, <i>and having agreed</i> , RP P1904 F1853=12/21 F1859=5/8 vs. συμφωνήσας δὲ, <i>having agreed and / but</i> , TR F1853=9/21 F1859=2/8 vs. another reading, F1853=0/21 F1859=1/8. denary: a silver coin.
Matt 20:3	Καὶ ἐξελθὼν περὶ {RP P1904: - } [TR: τὴν] τρίτην ὥραν, εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούσας.	Then he went out at about {RP P1904: <i>the</i> } [TR: <i>the</i>] <u>third hour</u> and saw <i>some</i> other <i>men</i> standing idle in the market place,	τὴν, <i>the (third hour)</i> : absent in RP P1904 F1853=14/20 F1859=6/7 vs. present in TR F1853=6/20 F1859=1/7. third hour: 9 a.m.
Matt 20:4	{RP P1904: καὶ ἐκείνοις} [TR: κακεῖνοις] εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὅ ἐάν ᾖ δίκαιον δώσω ὑμῖν.	and he said to those, ‘You too, go to the vineyard, and I will <u>pay</u> you whatever is right.’	καὶ ἐκείνοις, <i>and ... to those (1)</i> , RP P1904 F1853=14/20 F1859=4/7 vs. κακεῖνοις, <i>and ... to those (2)</i> , TR F1853=6/20 F1859=2/7 vs. another reading, F1853=0/20 F1859=1/7. pay ← give.
Matt 20:5	Οἱ δὲ ἀπήλθον. ¶ Πάλιν ἐξελθὼν περὶ ἕκτην καὶ {RP P1904: ἐνάτην} [TR: ἐννάτην] ὥραν, ἐποίησεν ὡσαύτως.	So they went off. ¶ Again he went out, at about <i>the sixth and ninth hour</i> , and he did likewise.	¶ Verse division: in AV numbering, Matt 20:5 begins here. ἐνάτην, <i>ninth (1)</i> , RP P1904 F1853=11/20 F1859=3/7 vs. ἐννάτην, <i>ninth (2)</i> , TR F1853=9/20 F1859=4/7. Nearly a disparity with RP, R=15:14. sixth and ninth hour: 12 noon and 3 p.m.
Matt 20:6	Περὶ δὲ τὴν ἐνδεκάτην ὥραν ἐξελθὼν, εὗρεν ἄλλους ἐστῶτας ἀργούς, καὶ λέγει αὐτοῖς, Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί;	And at about <u>the eleventh hour</u> he went out and found <i>some more men</i> standing idle, and he said to them, ‘Why have you been standing here the whole day idle?’	the eleventh hour: 5 p.m. some more ← other.

Matt 20:7	Λέγουσιν αὐτῷ, “Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. Λέγει αὐτοῖς, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἂν ᾖ δίκαιον λήψεσθε.	They said to him, ‘Because no-one has hired us.’ He said to them, ‘You too, go to the vineyard, and you will receive whatever is right.’	
Matt 20:8	Ὁψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθόν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων.	Then when evening came, the landlord of the vineyard said to his estate manager, ‘Call the workers and give them <i>their</i> wages, beginning with the last, <i>working</i> towards the first.’	came ← <i>became</i> .
Matt 20:9	Καὶ ἔλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἅνα δηνάριον.	And those of the eleventh hour came, and they received a <u>denary</u> each.	denary: a silver coin.
Matt 20:10	Ἐλθόντες δὲ οἱ πρώτοι ἐνόμισαν ὅτι πλείονα λήψονται· καὶ ἔλαβον καὶ αὐτοὶ ἅνα δηνάριον.	And when those <i>who were</i> first came, they thought they would receive more, but they too received a <u>denary</u> each.	denary: a silver coin.
Matt 20:11	Λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου,	And when they had received <i>it</i> , they <u>complained to</u> the proprietor,	complained to ← <i>were grumbling against</i> , or perhaps <i>kept complaining to</i> , iterative imperfect, but not necessarily so – see Matt 5:2.
Matt 20:12	λέγοντες ὅτι Οὗτοι οἱ ἐσχατοὶ μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας, τοῖς βαστάσασιν τὸ βάρος τῆς ἡμέρας καὶ τὸν καυσῶνα.	saying, ‘These last <i>ones</i> worked for one hour, and you treated them <i>as</i> equal to us who bore the burden of the day and the scorching heat.’	
Matt 20:13	Ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ αὐτῶν, Ἐταίρε, οὐκ ἄδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι;	But he replied and said to one of them, ‘ <i>My</i> friend, I am not doing you <i>any</i> wrong. Did you not agree a <u>denary</u> with me?’	denary: a silver coin.
Matt 20:14	Ἄρον τὸ σὸν καὶ ὑπάγε· θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὥς καὶ σοί.	Take what <i>is</i> yours and go. But I wish to give to this last one <u>the same as</u> you.	the same as ← <i>as also</i> .

Matt 20:15	Ἡ οὐκ ἔξεστίν μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἔμοις; {RP P1904 S1550 S1894: Εἰ} [E1624: Ἡ] ὁ ὀφθαλμός σου πονηρός ἐστίν, ὅτι ἐγὼ ἀγαθός εἰμι;	Or is it not permitted for me to do what I want with my own <i>money</i> ? {RP P1904 S1550 S1894: <u>Are</u> <u>you jealous</u> } [E1624: Or <u>are you jealous</u>] because I am good?"	εἰ, <i>if</i> , RP P1904 S1550 S1894 F1853=15/20 F1859=6/7 vs. ἦ, <i>or</i> , E1624 F1853=5/20 F1859=1/7. Are you jealous ← <i>Is your eye</i> <i>evil</i> . The word εἰ represents the Hebrew ׀, which can be an interrogative particle.
Matt 20:16	Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι· πολλοὶ γὰρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.	In this way the last will be first and the first last. For many are called, but few <i>are</i> chosen."	
Matt 20:17	Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβεν τοὺς δώδεκα μαθητάς κατ' ἰδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς,	Then as Jesus went up to Jerusalem, he took the twelve disciples aside privately on the way, and he said to them,	
Matt 20:18	Ἴδού, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν· καὶ κατακρινοῦσιν αὐτὸν θανάτῳ,	"Look, we are going up to Jerusalem, and the son of man will be delivered to the senior priests and scribes, and they will condemn him to death,	
Matt 20:19	καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.	and they will deliver him to the Gentiles to mock and scourge and <u>crucify</u> <u>him</u> , and on the third day he will <u>rise again</u> ."	crucify ← <i>impale</i> in the sense of <i>fixing on a stake</i> (not <i>piercing with a stake</i>), but the word is used of Roman crucifixion, the Greeks taking the verb from the vertical stake, the Romans from the cross(<i>crux</i>)-bar. Compare the English <i>telegraph pole</i> , where the word ignores the cross- bars. However, <i>crux</i> is also used of a carriage pole [LS2], so <i>impale</i> is a possibility. rise again: <i>rise</i> rather than <i>be</i> <i>raised</i> here, the verb ἀναστήσεται being an intransitive ↴

Matt 20:20	Τότε προσήλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς, προσκυνούσα καὶ αἰτούσα τι παρ' αὐτοῦ.	Then the mother of the sons of Zebedee came to him with her sons, <u>worshipping him</u> and <u>asking him</u> for a certain <i>thing</i> .	↳ form (and more specifically associated with resurrection than ἐγείρω). In compound verbs, ἀνά can mean <i>again</i> [LS] E.3. worshipping <i>him</i> and asking him: or <i>to worship him and ask him</i>, where the present participles replace classical future participles of purpose. Similarly in John 4:23, John 6:6, John 20:18, Acts 15:27. Perhaps Acts 6:11.
Matt 20:21	Ὁ δὲ εἶπεν αὐτῇ, Τί θέλεις; Λέγει αὐτῷ, Εἰπέ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου, εἷς ἐκ δεξιῶν σου, καὶ εἷς ἐξ εὐωνύμων {RP P1904: σου} [TR: -], ἐν τῇ βασιλείᾳ σου.	So he said to her, “What <i>is it that</i> you want?” She said to him, “Say that these two sons of mine will sit one on your right <i>hand side</i> and one on {RP P1904: your} [TR: <i>your</i>] left <i>hand side</i> in your kingdom.”	σου, <i>your</i> : present in RP P1904 F1853=18/20 F1859=5/7 vs. absent in TR F1853=2/20 (Scrivener's ux, u being very doubtful) F1859=2/7.
Matt 20:22	Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐκ οἶδατε τι αἰτεῖσθε. Δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν, {RP P1904: ἡ} [TR: καὶ] τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; Λέγουσιν αὐτῷ, Δυνάμεθα.	But Jesus answered and said, “You do not know what you are asking. Can you drink <i>from</i> the cup which I am about to drink <i>from</i> {RP P1904: or} [TR: and] be baptized <i>with</i> the baptism <i>with</i> which I am baptized?” They said to him, “We can.”	ἡ, <i>or</i> , RP P1904 F1853=15/20 F1859=5/7 vs. καὶ, <i>and</i> , TR F1853=5/20 F1859=2/7. AV differs textually.
Matt 20:23	Καὶ λέγει αὐτοῖς, Τὸ μὲν ποτήριόν μου πίεσθε, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρὸς μου.	Then he said to them, “You <u>can</u> drink <i>from</i> my cup and be baptized <i>with</i> the baptism <i>with</i> which I am baptized, but to sit on my right <i>hand side</i> and on my left <i>hand side</i> is not <u>for me</u> to give, but <i>is</i> for those for whom it has been prepared by my father.”	can ← <i>will</i>, a Hebraism, but in v.22, the word for <i>can</i> is explicit. for me ← <i>mine</i>.
Matt 20:24	Καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν.	And when the ten heard <i>it</i> , they were annoyed about the two brothers.	

Matt 20:25	Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, Οἶδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.	But Jesus called them to himself and said, “You know that the rulers of the Gentiles lord it over them, and the high-ranking <i>people</i> exercise authority over them,	
Matt 20:26	Οὐχ οὕτως, {RP TR: δὲ} [P1904: -] ἔσται ἐν ὑμῖν· ἀλλ’ ὅς ἐαν θέλῃ ἐν ὑμῖν μέγας γενέσθαι {RP P1904: ἔσται} [TR: ἔστω] ὑμῶν διάκονος·	{RP TR: but} [P1904: -] it will not be like this among you; rather, whoever among you wishes to be great {RP P1904: will} [TR: must] be your servant.	δὲ, <i>but</i> : present in RP TR F1853=15/20 F1859=5/8 vs. absent in P1904 F1853=5/20 F1859=3/8. ἔσται, <i>will be</i> , RP P1904 F1853=16/21 F1859=3/7 vs. ἔστω, <i>must be</i> , TR F1853=5/21 F1859=4/7.
Matt 20:27	καὶ ὅς ἐαν θέλῃ ἐν ὑμῖν εἶναι πρῶτος {RP TR: ἔστω} [P1904: ἔσται] ὑμῶν δούλος·	And whoever among you wishes to be first {RP TR: must} [P1904: will] be your servant,	ἔστω, <i>must be</i> , RP TR F1853=10/20 F1859=3/7 vs. ἔσται, <i>will be</i> , P1904 F1853=10/20 F1859=4/7. A weak disparity with RP, R=14:15.
Matt 20:28	ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.	just as the son of man did not come to be ministered to, but to minister and give his <i>life</i> as a ransom for many.”	life ← <i>soul</i> .
Matt 20:29	Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχώ, ἠκολούθησεν αὐτῷ ὄχλος πολὺς.	Then as they left Jericho, a large crowd followed him.	
Matt 20:30	Καὶ ἰδού, δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν, λέγοντες, Ἐλέησον ἡμᾶς, κύριε, υἱὸς {RP P1904: Δαυίδ} [TR: Δαβίδ].	And <u>they came across</u> two blind <i>men</i> sitting at the side of the road, who having heard that Jesus was passing by, cried out and said, “Have mercy on us, Lord, son of <i>David</i> .”	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. they came across ← <i>behold</i> .
Matt 20:31	Ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν. Οἱ δὲ μείζον ἐκράζον, λέγοντες, Ἐλέησον ἡμᾶς, κύριε, υἱὸς {RP P1904: Δαυίδ} [TR: Δαβίδ].	But the crowd rebuked them, <i>telling them</i> to be silent, but they cried out <i>all the</i> more, and they said, “Have mercy on us, Lord, son of <i>David</i> .”	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1.
Matt 20:32	Καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτούς, καὶ εἶπεν, Τί θέλετε ποιήσω ὑμῖν;	And Jesus stood still and called them and said, “What do you want me to do for you?”	

Matt 20:33	Λέγουσιν αὐτῷ, Κύριε, ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί.	They said to him, “Lord, that our eyes be opened.”	
Matt 20:34	Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀφθαλμῶν αὐτῶν· καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοί, καὶ ἠκολούθησαν αὐτῷ.	And Jesus had compassion <i>on them</i> and touched their eyes, and immediately their eyes recovered their sight, and they followed him.	
Matt 21:1	Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἤλθον εἰς {RP-text P1904: Βηθσφαγή} [RP-marg TR: Βηθφαγή] πρὸς τὸ ὄρος τῶν Ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλεν δύο μαθητάς,	Then when they approached Jerusalem and had gone to {RP-text P1904: Bethsphagé} [RP-marg TR: Bethphagé], at the Mount of Olives, Jesus sent two disciples,	Βηθσφαγή(ν), <i>Bethsphagé</i> , RP-text P1904 F1853=16/21 F1859=7/8 vs. Βηθφαγή(ν), <i>Bethphagé</i> , RP-marg TR F1853=5/21 F1859=0/8 vs. another reading, F1853=0/21 F1859=1/8. at ← <i>towards</i> , but also with pregnant use (rest rather than motion). Compare Matt 3:10 (at the root). Jesus ← <i>then Jesus</i> .
Matt 21:2	λέγων αὐτοῖς, Πορεύθητε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν, καὶ εὐθέως εὐρήσετε ὄνον δεδεμενὴν, καὶ πῶλον μετ’ αὐτῆς· λύσαντες ἀγάγετέ μοι.	and he said to them, “Go to the village opposite you, and straightaway you will find a <i>female</i> donkey bound <i>and</i> a foal with her. Untie <i>them</i> and bring <i>them</i> to me,	
Matt 21:3	Καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι Ὁ κύριος αὐτῶν χρειάν ἔχει· εὐθέως δὲ {RP P1904: ἀποστέλλει} [TR: ἀποσπελεῖ] αὐτούς.	and if anyone says anything to you, say, ‘The Lord needs them’, and straightaway <i>he</i> {RP P1904: <i>will</i> } [TR: <i>will</i>] <i>despatch</i> them.”	ἀποστέλλει, <i>he sends</i> , RP P1904 F1853=18/20 F1859=4/8 vs. ἀποσπελεῖ, <i>he will send</i> , TR F1853=2/20 (Scrivener's gu, u being very doubtful – here rejected by Scrivener) F1859=4/8. he: i.e. the person talking to the two disciples, rather than <i>the Lord</i> . Compare [JWB-RR] pp.56-58. despatch: the verb ἀποσπέλλω is <i>send</i> , or <i>send off</i> , and ↯
Matt 21:4	Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος,	Now all of this took place in order that what <i>was</i> spoken through the prophet might be fulfilled, where he says,	↳ also, from [LS], <i>despatch</i> , a sense perhaps reinforced by Hebrew usage of <i>shalach</i> .

Matt 21:5	Εἶπατε τῇ θυγατρὶ Σιών, Ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται σοι, πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ πῶλον υἱὸν ὑποζυγίου.	“Say to the daughter of Zion, ‘Behold, your king is coming to you, Meek and riding on a donkey And a foal, – The young of a beast of burden.’ ”	Zech 9:9. riding ← <i>having mounted</i> . young ← <i>son</i> .
Matt 21:6	Πορευθέντες δὲ οἱ μαθηταί, καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς,	Then the disciples went off and did what Jesus had commanded them,	
Matt 21:7	ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ {RP P1904 S1550: ἐπεκάθισεν} [E1624 S1894: ἐπεκάθισαν] ἐπάνω αὐτῶν.	and they brought the donkey and the foal, and they put their coats on them, and {RP P1904 S1550: he sat} [E1624 S1894: they set <i>him</i>] on them.	ἐπεκάθισεν, <i>he sat</i> , RP P1904 S1550 F1853=9/21 F1859=4/7 vs. ἐπεκάθισαν, <i>they set (him)</i> , E1624 S1894 F1853=1/21 (Scrivener's u, so very doubtful) F1859=0/7 vs. various other readings, F1853=9/21 F1859=3/7 vs. phrase absent, F1853=2/21 (Scrivener's cs) F1859=0/7. AV differs textually.
Matt 21:8	Ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἐκόπτον κλάδους ἀπὸ τῶν δένδρων, καὶ ἔστρώννουν ἐν τῇ ὁδῷ.	And a <u>very large crowd</u> strewed their own clothes in the way, whereas others <u>would cut</u> branches from the trees and <u>strew</u> them in the way.	a very large crowd: the sense of AV and [JWB-RR] p.145, unlike RV (the most part of the multitude). would cut ... strew: iterative imperfects.
Matt 21:9	Οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες, Ὡσαννὰ τῷ υἱῷ {RP P1904: Δαυίδ} [TR: Δαβίδ]. Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου. Ὡσαννὰ ἐν τοῖς ὑψίστοις.	And the crowds which went in front and those following <u>kept shouting</u> <u>and saying</u> , “ <u>Hosanna</u> to the son of David. Blessed is he who comes in the name of the Lord. <u>Hosanna</u> in the highest realms!”	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. Ps 118:25, Ps 118:26. kept shouting and saying: iterative imperfects, but not necessarily so – see Matt 5:2. Hosanna (2x) ← ὠσαννὰ ← חַשְׁבִּינָה = <i>save, please</i> ; see Ps 118:25.
Matt 21:10	Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱερουσόλυμα, ἐσείσθη πασα ἡ πόλις, λεγούσα, Τίς ἐστὶν οὗτος;	Then when he had entered Jerusalem, the whole city became <u>agitated</u> , saying, “Who is this?”	agitated ← <i>shaken</i> .

Matt 21:11	Οἱ δὲ ὄχλοι ἔλεγον, Οὗτός ἐστιν ὁ Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ {RP P1904 S1550: Ναζαρέτ} [E1624 S1894: Ναζαρέθ] τῆς Γαλιλαίας.	And the crowds would say, “This is Jesus the prophet from Nazareth in Galilee.”	Ναζαρέτ, <i>Nazaret</i> , RP P1904 S1550 F1853=14/20 F1859=6/7 vs. Ναζαρέθ, <i>Nazareth</i> , E1624 S1894 F1853=6/20 F1859=1/7. would say: iterative imperfect, but not necessarily so – see Matt 5:2.
Matt 21:12	Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερόν τοῦ θεοῦ, καὶ ἐξεβάλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς.	Then Jesus went into the temple of God and drove out all those selling and buying in the temple, and he overturned the tables of the money-changers, and the chairs of those selling doves,	drove ← <i>cast</i> .
Matt 21:13	Καὶ λέγει αὐτοῖς, Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.	and he said to them, “It stands written: ‘My house shall be called a house of prayer, But you have made it a den of thieves.’ ”	Isa 56:7, Jer 7:11. den of thieves ← <i>cave of plunderers</i> .
Matt 21:14	Καὶ προσῆλθον αὐτῷ {RP P1904: χωλοὶ καὶ τυφλοὶ} [TR: τυφλοὶ καὶ χωλοὶ] ἐν τῷ ἱερῷ· καὶ ἐθεράπευσεν αὐτούς.	Then <i>the</i> {RP P1904: lame and blind} [TR: blind and lame] came to him in the temple, and he healed them,	χωλοὶ καὶ τυφλοὶ, <i>lame + and blind</i> , RP P1904 F1853=18/20 F1859=5/7 vs. τυφλοὶ καὶ χωλοὶ, <i>blind + and lame</i> , TR F1853=2/20 (Scrivener's ux, u being very doubtful) F1859=2/7.
Matt 21:15	Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν, καὶ τοὺς παῖδας κρᾶζοντας ἐν τῷ ἱερῷ, καὶ λεγοντας, Ὡσαννὰ τῷ υἱῷ {RP P1904: Δαυίδ} [TR: Δαβίδ], ἡγανάκτησαν,	but when the senior priests and the scribes saw the wonders which he performed, and the children in the temple shouting and saying, “Hosanna to the son of David!” , they were indignant,	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. Ps 118:25. Hosanna: see Matt 21:9.

Matt 21:16	καὶ εἶπον αὐτῷ, Ἀκούεις τί οὗτοι λέγουσιν; Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναί· οὐδέποτε ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;	and they said to him, “Do you hear what these <i>people</i> are saying?” Then Jesus said to them, “Yes. Have you never read that ‘Out of the mouth of infants and babies You have furnished praise’? ”	Ps 8:3MT (Ps 8:2AV). babies ← <i>sucklings</i> . furnished: or <i>prepared for yourself</i> (middle voice).
Matt 21:17	Καὶ καταλιπὼν αὐτοὺς ἐξηλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἡλίσθη ἐκεῖ.	Then when he had left them, he went out of the city to Bethany and <u>passed the night</u> there,	passed the night: literally, <i>courtyarded</i> , but perhaps indoors, <i>lodged</i> .
Matt 21:18	Πρωΐας δὲ ἐπανάγων εἰς τὴν πόλιν, ἐπεινάσεν·	and early in the morning as he returned to the city, he was hungry,	
Matt 21:19	καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ’ αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ, Μηκέτι ἐκ σοῦ καρπὸς γεννηταὶ εἰς τὸν αἰῶνα. Καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ.	and when he saw a <u>certain</u> fig tree on the way, he went to it, but he did not find anything on it except just leaves. And he said to it, “Let no fruit <u>ever</u> be produced from you any more.” And immediately the fig tree dried up.	a certain ← <i>one</i> . ever ← <i>up to the age</i> .
Matt 21:20	Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν, λέγοντες, Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ;	Then when the disciples saw <i>it</i> , they were amazed, and they said, “How <u>quickly</u> the fig tree dried up!”	quickly ← <i>immediately</i> .
Matt 21:21	Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν, καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ τῷ ὄρει τούτῳ εἴπητε, Ὑψοῦται καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται.	But Jesus answered and said to them, “Truly, I say to you, if you have faith and do not doubt, you will <i>be able to perform</i> not only the <i>feat</i> of the fig tree, but even if you say to this mountain, ‘Be lifted up and deposited into the sea’, it will take place,	
Matt 21:22	Καὶ πάντα ὅσα {RP-text P1904: ἐὰν} [RP-marg TR: ἂν] αἰτήσητε ἐν τῇ προσευχῇ, πιστεύοντες, λήψεσθε.	and <u>everything</u> you ask for in prayer, believing, you will receive.”	ἐὰν, (<i>what</i>)ever (1), RP-text P1904 F1853=10/20 F1859=5/7 vs. ἂν, (<i>what</i>)ever (2), RP-marg TR F1853=10/20 F1859=2/7.

Matt 21:23	Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερόν, προσήλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγοντες, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; Καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;	Then when he had come to the temple, as he was teaching, the senior priests and elders of the people came to him, and they said, “By what authority do you do these <i>things</i> ? And who gave you this authority?”	
Matt 21:24	Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον ἑνα, ὃν ἂν εἴπητέ μοι, καὶ γὰρ ὑμῖν ἔρω ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.	But Jesus replied and said to them, “I <u>for my part</u> will ask you one <u>thing</u> , and <u>if</u> you tell me, I <u>in turn</u> will tell you by what authority I do these <i>things</i> .”	for my part ← <i>also</i> . thing: Greek λόγος, <i>word, thing</i> , not just a neuter pronoun. and if ← <i>which if</i> . in turn ← <i>also</i> .
Matt 21:25	Τὸ βάπτισμα Ἰωάννου πόθεν ἦν; Ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; Οἱ δὲ διελογίζοντο παρ’ ἑαυτοῖς, λέγοντες, Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἔρει ἡμῖν, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;	From where was the baptism of John? From heaven, or from men? Then they debated among themselves, and they said, “If we say, ‘From heaven’, he will say to us, ‘Why, then, did you not believe him?’”	
Matt 21:26	Ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον· πάντες γὰρ ἔχουσιν τὸν Ἰωάννην ὡς προφήτην.	But if we say, ‘From men’, we fear the crowd, for all hold John <i>to be</i> a prophet.”	a prophet ← <i>as a prophet</i> , but ὥς is rather a marker of the complement.
Matt 21:27	Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον, Οὐκ οἶδαμεν. Ἐφη αὐτοῖς καὶ αὐτός, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.	So they replied and said to Jesus, “We do not know.” He <u>in turn</u> said to them, “Neither <i>will</i> I tell you by what authority I do these <i>things</i> .”	in turn ← <i>himself too</i> .
Matt 21:28	Τί δὲ ὑμῖν δοκεῖ; {RP TR: Ἄνθρωπος} [P1904: Ἄνθρωπός τις] εἶχεν τέκνα δύο, καὶ προσελθὼν τῷ πρώτῳ εἶπεν, Τέκνον, ὑπάγε, σήμερον ἐργάζου ἐν τῷ ἀμπελῶνί μου.	But what do you think <i>of this</i> ? A {RP TR: - } [P1904: <i>certain</i>] man had two children, and he went to the <u>first</u> and said, ‘My child, go <i>and</i> work in my vineyard today.’	τις, <i>a certain</i> : absent in RP TR F1853=13/20 F1859=7/10 vs. present in P1904 F1853=7/20 F1859=3/10. first: or <i>elder</i> .
Matt 21:29	Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω· ὕστερον δὲ μεταμεληθεὶς, ἀπήλθεν.	But he replied and said, ‘I <u>refuse</u> .’ But later, he had a change of heart and went.	I refuse ← <i>I don't wish (to)</i> , but this is a common expression for <i>I refuse</i> .

Matt 21:30	Καὶ προσελθὼν τῷ {RP-text P1904 TR: δευτέρῳ} [RP-marg: ἑτέρῳ] εἶπεν ὡσαύτως. Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἐγώ, κύριε· καὶ οὐκ ἀπήλθεν.	Then he went to the {RP-text P1904 TR: second} [RP-marg: other] and spoke similarly. Now he replied and said, ‘I <i>will</i> go, sir’, but he did not go <u>there</u> .	δευτέρῳ, <i>second</i> , RP-text P1904 TR F1853=7/21 F1859=3/8 vs. ἑτέρῳ, <i>other</i> , RP-marg F1853=14/21 F1859=5/8. A disparity with RP-text, R=12:19. go <u>there</u> ← go away.
Matt 21:31	Τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρός; Λέγουσιν αὐτῷ, Ὁ πρῶτος. Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ.	Which of the two did the will of the father?” They said to him, “The first.” Jesus said to them, “Truly, I say to you that the tax collectors and prostitutes go before you into the kingdom of God.	
Matt 21:32	Ἦλθεν γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.	For John came to you in <i>the</i> way of righteousness, but you did not believe him. However, the tax collectors and prostitutes believed him. But when you had seen <i>him</i> , you did not repent later so as to believe him.	
Matt 21:33	Ἄλλην παραβολὴν ἀκούσατε. {RP-text P1904 TR: Ἀνθρωπὸς τις} [RP-marg: Ἀνθρωπος] ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἄμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκεν, καὶ ὥρυξεν ἐν αὐτῷ ληνόν, καὶ ὠκοδόμησεν πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.	Listen to another parable. A {RP-text P1904 TR: certain} [RP-marg: -] man was a landlord who planted a vineyard and erected a fence round it, and he dug a wine vat in it and built a tower, and he <u>put it under hired labour</u> <u>with</u> farmers and went abroad.	τις, <i>a certain</i> : present in RP-text P1904 TR F1853=15/20 F1859=7/9 vs. absent in RP-marg F1853=5/20 F1859=2/9. <u>put it under hired labour</u> ← <i>let it out for hire to</i> , but the literal meaning does not fit the context, because the owner claims the produce. Alternatively, the hire the farmers pay could be <i>part</i> of the produce.
Matt 21:34	Ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργούς, λαβεῖν τοὺς καρποὺς αὐτοῦ.	But when the time of the fruit- <i>harvest</i> approached, he sent his servants to the farmers to receive <u>its</u> fruit.	its: or <i>his</i> .
Matt 21:35	καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἐδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν.	<u>But</u> the farmers took his servants, and they flogged one, and they killed another, and they stoned another.	But: adversative use of καί. flogged ← <i>flayed</i> .

Matt 21:36	Πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρῶτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως.	Next he sent <u>more servants</u> , <u>more numerous</u> than the first, and they did likewise to them.	Next ← <i>Again</i> . more servants ← <i>other servants</i> . more numerous: perhaps of <i>higher rank</i> .
Matt 21:37	Ὑστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων, Ἐντραπήσονται τὸν υἱόν μου.	And lastly he sent his son to them, and he said, ‘They will respect my son.’	
Matt 21:38	Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς, Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτόν, καὶ κατὰσχωμεν τὴν κληρονομίαν αὐτοῦ.	But when the farmers saw the son, they said to themselves, ‘This is the heir. Come, let us kill him and seize his inheritance.’	
Matt 21:39	Καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν.	And they took him, and they threw <i>him</i> out of the vineyard, and they killed <i>him</i> .	
Matt 21:40	Ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις;	Now when the landlord of the vineyard comes, what will he do to those farmers?”	
Matt 21:41	Λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα {RP P1904: ἐκδώσεται} [TR: ἐκδόσεται] ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.	They said to him, “He will put <i>such</i> bad men to a bad kind of death, and he will put the vineyard out under hired labour with other farmers, who will give him the fruits in their seasons.”	ἐκδώσεται, <i>will put out under hired labour</i> (classical spelling), RP P1904 F1853=17/22 F1859=4/7 vs. ἐκδόσεται, <i>will put out under hired labour</i> (variant spelling), TR F1853=5/22 F1859=3/7. put the vineyard out under hired labour: see v.33.
Matt 21:42	Λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη, καὶ ἐστὶν θαυμαστή ἐν ὀφθαλμοῖς ἡμῶν;	Jesus said to them, “Have you never read in the scriptures: <i>‘The stone which the builders rejected <u>Is what</u> has become <u>the keystone</u>. This came about from <i>the</i> Lord, And it is wondrous in our eyes’?</i>	Ps 118:22, Ps 118:23. <i>Is</i> what ← <i>This</i> . keystone ← <i>head of (the) corner / angle</i> .

Matt 21:43	Διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ, καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.	Therefore I say to you that the kingdom of God will be taken away from you and given to a <u>nation</u> producing its fruits.	a nation: as noted in [CB], this is the New Israel, as prophesied in Isa 66:7-14. Not a Gentile nation. For distinct Gentile-specific blessings, see Paul's <i>prison ministry</i> (Ephesians, Philippians, Colossians and 2 Timothy).
Matt 21:44	Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν.	And <u>whoever falls</u> on this stone will be shattered. But on <u>whomever it falls</u> , it will <u>crush to powder</u> .”	whoever ← <i>he who</i> . falls ← <i>has fallen</i> . See Matt 23:20. crush to powder ← the original meaning of this verb is <i>to winnow away</i> .
Matt 21:45	Καὶ ἀκούσαντες οἱ ἄρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει.	And when the senior priests and the Pharisees heard his parables, they knew that he was speaking about them,	
Matt 21:46	Καὶ ζητοῦντες αὐτὸν κρατῆσαι, ἐφοβήθησαν τοὺς ὄχλους, ἐπειδὴ ὡς προφῆτην αὐτὸν εἶχον.	and <u>although</u> they looked for <i>a way</i> to lay hold of him, they feared the crowds, because they held him <u>to be</u> a prophet.	although: concessive use of the participle. to be ← <i>as</i> .
Matt 22:1	Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς, λέγων,	Then Jesus <u>reacted</u> and spoke to them again in parables, and he said,	reacted ← <i>answered</i> , but no question was asked. Compare Matt 11:25.
Matt 22:2	Ὡμοιωθή ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεὶ, ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ·	“The kingdom of the heavens is like a man <i>who is</i> a king who arranged a wedding <i>reception</i> for his son.	
Matt 22:3	καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλεῖσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ελθεῖν.	And he sent out his servants to invite the guests to the wedding, but they would not come.	
Matt 22:4	Πάλιν ἀπέστειλεν ἄλλους δούλους, λέγων, Εἴπατε τοῖς κεκλημένοις, Ἰδοὺ, τὸ ἀριστόν μου ἡτοίμασα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἑτοιμα· δεῦτε εἰς τοὺς γάμους.	Again, he sent out <u>some more</u> servants, and he said, ‘Say to the guests, «Look, I have prepared my <i>banquet-meal</i> . My bulls and fatted <i>cattle</i> <i>have been</i> slaughtered, and everything <i>is</i> ready. Come to the wedding.» ’	some more ← <i>other</i> .

Matt 22:5	Οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὁ μὲν εἰς τὸν ἴδιον ἀγρόν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ·	But they did not care <i>for it</i> and went off, one to his own field, another to his <u>merchant business</u> ,	merchant business: or <i>merchandise</i> .
Matt 22:6	οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν.	and the remainder seized his servants and dealt with <i>them</i> spitefully, and they killed <i>them</i> .	
Matt 22:7	{RP: Καὶ ἀκούσας} [P1904 TR: Ἀκούσας δὲ] ὁ βασιλεὺς {RP P1904: ἐκεῖνος} [TR: -] ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν.	{RP: And} [P1904 TR: But] when {RP P1904: that} [TR: the] king heard <i>it</i> , he became angry, and he sent his army, and he destroyed those murderers and burned their city.	καὶ ἀκούσας, <i>and having heard</i> , RP F1853=20/20 F1859=6/7 vs. ἀκούσας δὲ, <i>but having heard</i> , P1904 TR F1853=0/20 F1859=0/7 vs. another reading, F1853=0/20 F1859=1/7. A case of collusion between P1904 and TR? ἐκεῖνος, <i>that</i> : present in RP P1904 F1853=20/20 F1859=6/7 vs. absent in TR F1853=0/20 F1859=1/7.
Matt 22:8	Τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος ἑτοιμὸς ἐστίν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι.	Then he said to his servants, ‘The wedding is ready, but the guests were not worthy.	
Matt 22:9	Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους {RP-text TR: ἄν} [RP-marg P1904: ἐάν] εὔρητε, καλέσατε εἰς τοὺς γάμους.	So go to the <u>arterial roads</u> and invite <u>whoever</u> you find to the wedding.’	ἄν, (<i>who</i>)ever (1), RP-text TR F1853=10/20 F1859=3/8 vs. ἐάν, (<i>who</i>)ever (2), RP-marg P1904 F1853=10/20 F1859=5/8. A weak disparity with RP-text, R=14:16. arterial roads ← <i>through-exits of the roads</i> . whoever ← <i>as many as</i> .
Matt 22:10	Καὶ ἐξελθόντες οἱ δούλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους εὔρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων.	So those servants went out to the roads and gathered everyone they found, both bad and good, and the wedding was furnished with <u>diners</u> .	diners ← <i>recliners</i> .
Matt 22:11	Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἐνδυμα γάμου·	Then the king came to see the diners and saw there a man not dressed in wedding clothes,	

Matt 22:12	καὶ λέγει αὐτῷ, Ἑταίρε, πῶς εἰσήλθες ὧδε μὴ ἔχων ἑνδυμα γάμου; Ὁ δὲ ἐφίμωθη.	and he said to him, ‘My friend, how <i>is it that</i> you have come here not having wedding dress?’ And he was <u>speechless</u> .	speechless ← <i>muzzled</i> .
Matt 22:13	Τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις, Δήσαντες αὐτοῦ {RP-text P1904 TR: πόδας καὶ χεῖρας} [RP-marg: χεῖρας καὶ πόδας], ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.	Then the king said to the servants, ‘Bind him by <i>the</i> {RP-text P1904 TR: feet and hands} [RP-marg: hands and feet] and remove him and cast <i>him</i> into the outer darkness. There, there will be weeping and gnashing of teeth.’	πόδας καὶ χεῖρας, <i>feet + and hands</i> , RP-text P1904 TR F1853=8/20 F1859=6/7 vs. χεῖρας καὶ πόδας, <i>hands + and feet</i> , RP-marg F1853=12/20 F1859=1/7. AV differs textually, but not following TR.
Matt 22:14	Πολλοὶ γάρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.	For many are called, but few <i>are</i> chosen.”	
Matt 22:15	Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.	Then the Pharisees went and took counsel <i>as to</i> how to trap him in <i>his</i> speech,	
Matt 22:16	Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, λέγοντες, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων.	and they sent their disciples to him with the Herodians, who said, “Teacher, we know that you are true and teach the way of God in truth, and <u>you do not concern yourself</u> with <i>the opinion of</i> anyone, for you do not regard <i>the status of</i> men.	you do not concern yourself ← <i>it is not of concern to you</i> . status ← <i>face</i> .
Matt 22:17	Εἶπε οὖν ἡμῖν, τί σοι δοκεῖ; Ἐξεστὶν δοῦναι κῆνσον Καίσαρι, ἢ οὐ;	So tell us, <u>what do you think</u> ? Is it permitted to pay census-tax to Caesar or not?”	what do you think ← <i>what does it seem to you</i> .
Matt 22:18	Γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν, Τί με πειράζετε, ὑποκριταί;	But Jesus, having become aware of their wickedness, said, “Why do you test me, <i>you</i> hypocrites?”	
Matt 22:19	Ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. Οἱ δὲ προσήνεγκαν αὐτῷ δηναρίον.	Show me the official coin of the census-tax.” So they brought a <u>denary</u> to him.	denary: a silver coin.
Matt 22:20	Καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;	Then he said to them, “Whose <i>is</i> this image and inscription?”	

Matt 22:21	Λέγουσιν αὐτῷ, Καίσαρος. Τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι· καὶ τὰ τοῦ θεοῦ τῷ θεῷ.	They said to him, “Caesar’s.” Then he said to them, “Render therefore to Caesar the <i>things that</i> <i>are</i> of Caesar, and to God the <i>things that are</i> of God.”	
Matt 22:22	Καὶ ἀκούσαντες ἐθαύμασαν· καὶ ἀφέντες αὐτὸν ἀπῆλθον.	And when they heard <i>this</i> , they were amazed, and they left him and departed.	
Matt 22:23	Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσηλθὼν αὐτῷ Σαδδουκαῖοι, {RP-text P1904 TR: οἱ} [RP-marg: -] λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτόν,	On that day <i>the</i> Sadducees, {RP-text P1904 TR: who say} [RP- marg: saying <i>that</i>] there is no resurrection, came to him and questioned him,	οἱ, <i>who (say)</i> : present in RP- text P1904 TR F1853=13/21 F1859=6/8 vs. absent in RP- marg F1853=8/21 F1859=2/8.
Matt 22:24	λέγοντες, Διδάσκαλε, Μωσῆς εἶπεν, Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφός αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.	saying, “Teacher, Moses said, ‘ If someone dies, not having children, his brother shall <u>marry</u> his wife <u>in the capacity of</u> <u>the deceased’s brother</u> and raise <u>seed</u> to his brother. ’	Deut 25:5. marry ... in the capacity of the deceased’s brother: all one word in Greek. seed: implying more continuity than just <i>offspring</i> .
Matt 22:25	Ἦσαν δὲ παρ’ ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γαμήσας ἐτελεύτησεν· καὶ μὴ ἔχων σπέρμα, ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ.	Now there were seven brothers <u>in our</u> <u>community</u> . And the first married, and he died, and not having <i>any</i> seed, he left his wife to his brother.	in our community ← <i>with us</i> . seed: see Matt 22:24.
Matt 22:26	Ὅμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ.	Likewise also the second, and the third, up to the <u>seventh</u> .	seventh ← <i>seven</i> .
Matt 22:27	Ὅστερον δὲ πάντων ἀπέθανεν καὶ ἡ γυνή.	And last of all, the woman died too.	
Matt 22:28	Ἐν τῇ οὖν ἀναστάσει, τίνος τῶν ἑπτὰ ἔσται {RP TR: - } [P1904: ἡ] γυνή; Πάντες γὰρ ἔσχον αὐτήν.	In the resurrection then, to whom of the seven will she be {RP TR: - } [P1904: <i>the</i>] wife? For all <i>of them</i> had her.”	ἡ, <i>the (wife)</i> : absent in RP TR F1853=20/20 F1859=7/7 vs. present in P1904 F1853=0/20 F1859=0/7.
Matt 22:29	Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλανᾶσθε, μὴ εἰδότες τὰς γραφάς, μηδὲ τὴν δύναμιν τοῦ θεοῦ.	Then Jesus answered and said to them, “You are going astray, not knowing the scriptures, nor the power of God.	

Matt 22:30	Ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἐκγαμίζονται, ἀλλ' ὥς ἄγγελοι {RP TR: τοῦ} [P1904: -] θεοῦ ἐν οὐρανῶ ἐῖσιν.	For in the resurrection, they do not marry nor are given in marriage, but they are as <i>the</i> angels of God in heaven.	τοῦ, <i>the (God)</i> : present in RP TR F1853=19/20 F1859=4/7 vs. absent in P1904 F1853=1/20 (Scrivener's s) F1859=3/7.
Matt 22:31	Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ, λέγοντος,	And concerning the resurrection of the dead, have you not read that <i>which</i> was spoken to you by God, <i>where</i> he says,	
Matt 22:32	Ἐγὼ εἰμι ὁ θεὸς Ἀβραάμ, καὶ ὁ θεὸς Ἰσαάκ, καὶ ὁ θεὸς Ἰακώβ; Οὐκ ἔστιν ὁ θεὸς θεὸς νεκρῶν, ἀλλὰ ζώντων.	‘I am the God of Abraham, and the God of Isaac, and the God of Jacob’? God is not a <u>God</u> of <i>the</i> dead, but of <i>the</i> living.”	Ex 3:6. God: we retain a capital G, because although it would be a <i>god</i> of the dead, the reference is also to the <i>God</i> of the living.
Matt 22:33	Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.	And when the crowds heard <i>it</i> , they were astounded at his teaching.	
Matt 22:34	Οἱ δὲ Φαρισαῖοι, ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους, συνηχθησαν ἐπὶ τὸ αὐτό.	But the Pharisees, having heard that he had <u>silenced</u> the Sadducees, gathered right <i>there</i> together,	silenced ← <i>muzzled</i> .
Matt 22:35	Καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικός, πειράζων αὐτόν, καὶ λέγων,	and one of them, a scholar in the law, asked <i>him a question</i> , testing him, and he said,	
Matt 22:36	Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;	“Teacher, which commandment <i>is the greatest</i> in the law?”	<i>the</i> greatest ← <i>great</i> , positive degree for superlative; Hebraistic – Hebrew only uses the article to denote the superlative, but in the Greek it is necessarily absent, as it is the complement of the verb <i>to be</i> , understood.

Matt 22:37	ὁ δὲ Ἰησοῦς {RP P1904: ἔφη} [TR: εἶπεν] αὐτῷ, Ἀγαπήσεις κύριον τὸν θεόν σου, ἐν ὅλῃ {RP: - } [P1904 TR: τῇ] καρδίᾳ σου, καὶ ἐν ὅλῃ {RP: - } [P1904 TR: τῇ] ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου.	And Jesus said to him, “You shall love <i>the</i> Lord your God with all your heart and with all your soul and with all your mind.	ἔφη, <i>he said (1)</i> , RP P1904 F1853=20/20 F1859=6/7 vs. εἶπεν, <i>he said (2)</i> , TR F1853=0/20 F1859=1/7. 1st τῇ, <i>the (heart of you)</i> : absent in RP F1853=12/22 F1859=6/7 vs. present in P1904 TR F1853=10/22 F1859=1/7. 2nd τῇ, <i>the (soul of you)</i> : absent in RP F1853=8/23 F1859=3/7 vs. present in P1904 TR F1853=15/23 F1859=4/7. A disparity with RP, R=11:21. Deut 6:5.
Matt 22:38	Αὕτη ἐστὶν πρώτη καὶ μεγάλη ἐντολή.	This is <i>the</i> first and <u>greatest</u> commandment.	greatest ← <i>great</i> . Positive degree for superlative.
Matt 22:39	Δευτέρα δὲ ὁμοία {RP-text P1904 TR: αὐτῇ} [RP-marg: αὕτη], Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.	{RP-text P1904 TR: And <i>the</i> second is like it} [RP-marg: And <i>the</i> second, <i>which is similar, is this</i>]: You shall love your neighbour as yourself.	αὐτῇ, <i>to it</i> , RP-text P1904 TR F1853=9/20 F1859=0/7 vs. αὕτη, <i>this</i> , RP-marg F1853=9/20 F1859=6/7 vs. another reading, F1853=2/20 (Scrivener's ce) F1859=1/7. A disparity with RP-text, R=11:15. This is only a matter of choice of diacritics by scribes and editors. Lev 19:18.
Matt 22:40	Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμονται.	In these two commandments hang <i>the</i> whole of the law and the prophets.”	
Matt 22:41	Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς,	Then when the Pharisees had gathered together, Jesus questioned them,	
Matt 22:42	λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; Τίνος υἱὸς ἐστίν; Λέγουσιν αὐτῷ, Τοῦ {RP P1904: Δαυίδ} [TR: Δαβίδ].	and he said, “What do you think about <u>Christ</u> ? Whose son is he?” They said to him, “ <u>David's</u> .”	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. Christ ← <i>the Christ</i> .
Matt 22:43	Λέγει αὐτοῖς, Πῶς οὖν {RP P1904: Δαυίδ} [TR: Δαβίδ] ἐν πνεύματι κύριον αὐτὸν καλεῖ, λέγων,	He said to them, “How come then <u>David</u> calls him Lord in <i>the</i> spirit, saying,	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1.

Matt 22:44	Εἶπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;	‘The Lord said to my Lord, «Sit on my right <i>hand side</i> Until I make your enemies <u>your footstool</u> » ’?	Ps 110:1. your footstool ← <i>a footstool of your feet.</i>
Matt 22:45	Εἰ οὖν {RP P1904: Δαυίδ} [TR: Δαβίδ] καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν;	If, then, David calls him Lord, how <i>is it that</i> he is his son?”	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1.
Matt 22:46	Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμησεν τις ἀπ’ ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.	And no-one was able to answer him a word, nor did anyone dare to question him any longer from that day.	
Matt 23:1	Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ,	Then Jesus spoke to the crowds and to his disciples,	
Matt 23:2	λέγων, Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι·	and he said, “The scribes and Pharisees have sat down on Moses' seat,	
Matt 23:3	πάντα οὖν ὅσα {RP P1904: ἐὰν} [TR: ἂν] εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.	so <u>whatever</u> they tell you to keep, <u>you are keeping to and doing</u> , but do not do according to their works, for they say <i>things</i> , but they do not do <i>them</i> .	ἐὰν, (<i>what</i>)ever (1), RP P1904 F1853=16/21 F1859=7/8 vs. ἂν, (<i>what</i>)ever (2), TR F1853=5/21 F1859=1/8. whatever ← <i>everything whatever.</i> you are keeping to and doing: AV differs, translating these ↯
Matt 23:4	Δεσμεύουσιν γὰρ φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσιν κινήσαι αὐτά.	For they bind heavy burdens and <i>things</i> hard to bear, and they put <i>them</i> on the shoulders of men, but they are not willing to move them with their finger.	↳ verbs as imperatives, which is grammatically equally possible, but they fit the context (v.4) better as indicatives. It is clear that both their works and their sayings are wrong.

Matt 23:5	Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσιν {RP TR: δε} [P1904: γὰρ] τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουσιν τὰ κράσπεδα τῶν ἱματίων αὐτῶν·	But they do all their works to be seen by men, {RP TR: and} [P1904: for] they broaden their phylacteries and lengthen the <u>fringes</u> of their coats,	δὲ, <i>and</i> , RP TR F1853=19/20 F1859=6/8 vs. γὰρ, <i>for</i> , P1904 F1853=1/20 (Scrivener's y) F1859=2/8. We correct here Scrivener's assumed erroneous interchange of δὲ and γὰρ. A disparity with F1853; F1859 is correct. fringes: see Num 15:38; literally <i>hems</i> .
Matt 23:6	{RP TR: φιλοῦσίν τε} [P1904: φιλοῦσιν δέ] τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς,	<u>and</u> they love the privileged couches at dinners and the prime seats in the synagogues,	τε, <i>and</i> (conjunctive), RP TR F1853=16/22 F1859=5/7 vs. δέ, <i>and</i> (slightly adversative), P1904 F1853=5/22 (Scrivener's acgpxonce) F1859=2/7 vs. another reading, F1853=1/22 (Scrivener's yonce) F1859=0/7. Manuscripts x and y have the reading more than once, and inconsistently.
Matt 23:7	καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, Ῥαββί, ῤαββί·	and the greetings in the markets, and to be called by men, 'Rabbi, rabbi.'	
Matt 23:8	ὑμεῖς δὲ μὴ κληθῆτε Ῥαββί· εἰς {RP TR: γάρ ἐστιν ὑμῶν} [P1904: γὰρ ὑμῶν ἐστιν] ὁ {RP TR: καθηγητής} [P1904: διδάσκαλος], ὁ χριστός· πάντες δὲ ὑμεῖς ἀδελφοί ἐστε.	But do not you be called 'rabbi'. For you have one {RP TR: guide} [P1904: teacher]: Christ. And you are all brothers.	ἐστιν ὑμῶν, <i>is + of yours</i> , RP TR F1853=20/21 F1859=7/8 vs. ὑμῶν ἐστιν, <i>of yours + is</i> , P1904 F1853=1/21 (Scrivener's xonce) F1859=0/8 vs. phrase absent, F1853=0/21 F1859=1/8. καθηγητής, <i>guide</i> , RP TR F1853=16/20 F1859=6/7 vs. διδάσκαλος, <i>teacher</i> , P1904 F1853=4/20 (Scrivener's dlmn) F1859=1/7. you have one ← <i>one is your</i> .
Matt 23:9	Καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἰς γὰρ ἐστιν ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς.	And do not call <i>anyone</i> your 'father' on earth, for you have one father, who <i>is</i> in the heavens.	
Matt 23:10	Μηδὲ κληθῆτε καθηγηταί· εἰς γὰρ ὑμῶν ἐστιν ὁ καθηγητής, ὁ χριστός.	And do not be called 'guides'. For you have one guide: Christ.	

Matt 23:11	Ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος.	And the <u>greatest</u> among you will be your servant.	greatest ← <i>greater</i> , Greek comparative for superlative. among you ← <i>of you</i> .
Matt 23:12	Ὅστις δὲ ὑψώσει ἑαυτόν, ταπεινωθήσεται· καὶ ὅστις ταπεινώσει ἑαυτόν, ὑψωθήσεται.	And whoever <u>exalts</u> himself will be humbled, and whoever <u>humbles</u> himself will be exalted.	exalts ← <i>will exalt</i> . humbles ← <i>will humble</i> .
Matt 23:13	Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ¶ {RP P1904 S1550: ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε περισσότερον κρίμα} [E1624 S1894: ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσερχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν].	But woe to you, scribes and Pharisees, hypocrites, ¶ {RP P1904 S1550: because you devour widows' houses, and for a pretence you say long prayers. On account of this you will receive greater judgment} [E1624 S1894: because you shut up the kingdom of the heavens in front of men, for you do not go in, nor do you let those <i>who are on the road to going in actually go in</i>].	¶ Verse order: E1624 S1894, but not RP P1904 S1550 F1853=20/20 F1859=7/7 AV, transpose the part of verses 13 and 14 from the marker (¶) to the end of the verse.
Matt 23:14	Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ¶ {RP P1904 S1550: ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσερχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν} [E1624 S1894: ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε περισσότερον κρίμα].	Woe to you, scribes and Pharisees, hypocrites, ¶ {RP P1904 S1550: because you shut up the kingdom of the heavens in front of men, for you do not go in, nor do you let those <i>who are on the road to going in actually go in</i> } [E1624 S1894: because you devour widows' houses and for a pretence you say long prayers. On account of this you will receive greater judgment].	¶ Verse order: see above verse.
Matt 23:15	Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἓνα προσήλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.	Woe to you, scribes and Pharisees, hypocrites, because you go round sea and dry <u>land</u> to make one proselyte, and when it <u>has taken place</u> , you make him a son of <u>Gehenna</u> twofold more than yourselves.	has taken place ← <i>takes place</i> . Gehenna: see Matt 5:22.

Matt 23:16	Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοί, οἱ λέγοντες, “Ὅς ἂν ὁμόσῃ ἐν τῷ ναῷ, οὐδέν ἐστίν· ὅς δ’ ἂν ὁμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει.	Woe to you, <i>you</i> blind guides, who say, ‘Whoever swears by the sanctuary, it is nothing, but whoever swears by the gold of the sanctuary is a debtor.’	
Matt 23:17	Μωροὶ καὶ τυφλοί· τίς γὰρ μείζων ἐστίν, ὁ χρυσός, ἢ ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν;	Fools and blind <i>men</i> , for which is greater, the gold, or the sanctuary which sanctifies the gold?	
Matt 23:18	Καί, “Ὅς {RP TR: ἔαν} [P1904: ἂν] ὁμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδέν ἐστίν· ὅς δ’ ἂν ὁμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει.	And: ‘Whoever swears by the altar, it is nothing, but whoever swears by the gift which <i>is</i> <u>on</u> it is a debtor.’	ἐὰν, (<i>who</i>)ever (1), RP TR F1853=15/21 F1859=3/7 vs. ἂν, (<i>who</i>)ever (2), P1904 F1853=6/21 F1859=4/7. on ← above.
Matt 23:19	Μωροὶ καὶ τυφλοί· τί γὰρ μείζον, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον;	Fools and blind <i>men</i> , for which <i>is</i> greater, the gift, or the altar which sanctifies the gift?	
Matt 23:20	Ὁ οὖν ὁμόσας ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πάσιν τοῖς ἐπάνω αὐτοῦ·	So he <i>who</i> <u>swears</u> by the altar swears by it and everything <u>on</u> it,	swears ← <i>swore</i> , but the aorist participle can be contemporaneous with the main verb, including classically (“coincident use”), and it may represent the perfective aspect rather than the past tense here, or even be equivalent to the present participle. The second <i>swears</i> is present indicative. Compare Acts 13:46, Gal 2:1, 1 Tim 3:13. on ← above.
Matt 23:21	καὶ ὁ ὁμόσας ἐν τῷ ναῷ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ {RP P1904: κατοικήσαντι} [TR: κατοικούντι] αὐτόν·	and he <i>who</i> <u>swears</u> by the sanctuary swears by it and by him <i>who</i> {RP P1904: <u>dwells</u> } [TR: dwells] in it,	κατοικήσαντι, <i>dwells</i> / <i>dwelt</i> , RP P1904 F1853=15/21 F1859=4/7 vs. κατοικούντι, <i>dwells</i> , TR F1853=6/21 F1859=3/7. swears: see v.20. {RP: dwells: a similar argument to that of <i>swears</i> applies. See above.}
Matt 23:22	καὶ ὁ ὁμόσας ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.	and he <i>who</i> <u>swears</u> by heaven swears by the throne of God and by him <i>who</i> sits <u>on</u> it.	swears: see v.20. on ← above.

Matt 23:23	Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν· ταῦτα {RP TR: - } [P1904: δὲ] ἔδει ποιῆσαι, κακεῖνα μὴ ἀφιέναι.	Woe to you, scribes and Pharisees, hypocrites, because you <u>pay</u> the tithe of mint and dill and cumin but have omitted the weightier <i>aspects</i> of the law: judgment and mercy and faith. {RP TR: <i>You</i> } [P1904: <i>And you</i>] should have done these <i>things</i> , while not omitting the former <i>things</i> .	δὲ, <i>and</i> : absent in RP TRF1853=16/20 F1859=7/8 vs. present in P1904 F1853=4/20 (Scrivener's efgx) F1859=1/8. pay: or <i>take</i> .
Matt 23:24	Ὅδοι γοὶ τυφλοί, οἱ διῶλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες.	<i>You</i> blind guides, <u>you</u> strain off a gnat, but <i>you</i> swallow a <u>camel</u> .	you ← <i>who</i> . a camel ← <i>the camel</i> . See Gen 22:9.
Matt 23:25	Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ {RP P1904: ἀδικίας} [TR: ἀκρασίας].	Woe to you, scribes and Pharisees, <i>you</i> hypocrites, because you clean the outside of the cup and dish, but inside they are full of plunder and {RP P1904: injustice} [TR: excess].	ἀδικίας, <i>injustice</i> , RP P1904 F1853=18/20 F1859=4/7 vs. ἀκρασίας, <i>bad mixture, intemperance, excess</i> , TR F1853=1/20 (Scrivener's d) F1859=3/7 vs. ἀκαθαρσίας, <i>uncleanness</i> , F1853=1/20 (Scrivener's g) F1859=0/7. AV differs textually.
Matt 23:26	Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρὸν.	<i>You</i> blind Pharisee, first clean the inside of the cup and the dish, so that the outside of them may also become clean.	
Matt 23:27	Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γεμουσιν ὅστέων νεκρῶν καὶ πάσης ἀκαθαρσίας.	Woe to you, scribes and Pharisees, hypocrites, because you are like whitewashed sepulchres, which on the outside appear beautiful, but inside are full of bones of <i>the</i> dead and all uncleanness.	
Matt 23:28	Οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοί ἐστε ὑποκρίσεως καὶ ἀνομίας.	In this way, you <u>for your part</u> appear righteous to men on the outside, but inside you are full of hypocrisy and lawlessness.	for your part ← <i>also</i> .

Matt 23:29	Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων,	Woe to you, scribes and Pharisees, hypocrites, because you build the tombs of the prophets, and you adorn the <u>sepulchres</u> of the righteous,	sepulchres ← <i>memorials</i> .
Matt 23:30	καὶ λέγετε, Εἰ ἦμεν ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἦμεν κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν.	and you say, ‘If we had been <i>around</i> in the days of our fathers, we would not have been party with them to the <i>shed</i> blood of the prophets.’	
Matt 23:31	Ὅστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφήτας·	So you witness to yourselves that you are sons of those <i>who</i> killed the prophets.	
Matt 23:32	καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.	You too, fill up the measure of your fathers.	
Matt 23:33	Ὅφεις, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;	Serpents, offspring of vipers, how <u>can you</u> flee from the judgment of <u>Gehenna</u> ?	can you ← <i>are you to</i> , rhetorical deliberative subjunctive. Gehenna: see Matt 5:22.
Matt 23:34	Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν·	On account of this, look, I send you prophets and wise <i>men</i> and scribes, and <i>some</i> of them you will kill and crucify, and <i>some</i> of them you will flog in your synagogues and persecute from city to city,	
Matt 23:35	Ὅπως ἔλθῃ ἐφ’ ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δικαίου, ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.	<u>so that</u> all righteous blood shed on earth should come upon you from the blood of righteous Abel to the blood of Zechariah <i>the son</i> of <u>Berechiah</u> whom you killed between the sanctuary and the altar.	so that: the classical meaning is <i>in order that</i> . We do not entirely exclude the possibility of a purpose clause here. Berechiah ← <i>Barachias</i> , but we conform it to Zech 1:1.

Matt 23:36	Ἀμὴν λέγω ὑμῖν, {RP P1904: ὅτι} [TR: -] ἥξει {RP-text: πάντα ταῦτα} [RP-marg P1904 TR: ταῦτα πάντα] ἐπὶ τὴν γενεὰν ταύτην.	Truly, I say to you {RP P1904: that} [TR: <i>that</i>] <u>all</u> this will come upon this generation.	ὅτι, <i>that</i> : present in RP P1904 F1853=20/21 F1859=6/7 vs. absent in TR F1853=1/21 (Scrivener's <i>xonce</i>) F1859=1/7. πάντα ταῦτα, <i>all + these (things)</i> , RP-text F1853=14/20 F1859=3/7 vs. ταῦτα πάντα, <i>these (things) + all</i> , RP-marg P1904 TR F1853=6/20 F1859=4/7.
Matt 23:37	Ἰερουσαλήμ, Ἰερουσαλήμ, ἣ {RP-text: ἀποκτείνουσα} [P1904: ἀποκτείνουσα] [RP-marg TR: ἀποκτείνουσα] τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἐαυτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.	Jerusalem, Jerusalem, you <u>who</u> kill the prophets and stone those sent to you, how often I wished to gather your children in the way a bird gathers her nestlings under <i>her</i> wings, but you have not been willing.	ἀποκτείνουσα, RP-text F1853=10/21 F1859=4/8 vs. ἀποκτείνουσα, P1904, F1853=3/21 (Scrivener's <i>hky</i>) F1859=1/8 vs. ἀποκτείνουσα, RP-marg TR F1853=6/21 F1859=3/8 vs. other readings, F1853=2/21 (Scrivener's <i>a*d</i>) F1859=0/8. All forms listed are a present participle, <i>killing</i> , and we ignore accentuation, but the alternative accentuation ἀποκτενοῦσα would be future. you ← <i>her</i> , third person used after vocative.
Matt 23:38	Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἐρημος.	Behold, your house is being left to you desolate.	
Matt 23:39	Λέγω γὰρ ὑμῖν, οὐ μὴ με {RP TR: ἴδητε} [P1904: ἴδετε] ἀπ' ἄρτι, ἕως ἂν εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.	For I say to you, you certainly will not <u>see</u> me from now until you say, 'Blessed is he <i>who</i> comes in the name of the Lord.' "	ἴδητε, <i>see</i> (classical subjunctive), RP TR F1853=20/21 F1859=7/7 vs. ἴδετε, <i>see</i> (non-classical imperative), P1904 F1853=0/21 F1859=0/7 vs. another reading, F1853=1/21 (Scrivener's <i>xonce</i>) F1859=0/7. Ps 118:26.
Matt 24:1	Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· καὶ προσήλθον οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ.	Then Jesus went out and left the temple, and his disciples came to <i>him</i> to point out to him the buildings of the temple.	

Matt 24:2	Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ βλέπετε {RP-text TR: πάντα ταῦτα} [RP-marg P1904: ταῦτα πάντα]; Ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς {RP P1904: οὐ} [TR: οὐ μὴ] καταλυθήσεται.	But Jesus said to them, “Do you not see all these <i>things</i> ? Truly, I say to you, <i>there</i> {RP P1904: - } [TR: certainly] will not be a stone left on a stone here, which will not be demolished.”	πάντα ταῦτα, <i>all + these (things)</i> , RP-text TR F1853=12/21 F1859=3/7 vs. ταῦτα πάντα, <i>these (things)</i> + <i>all</i> , RP-marg P1904 F1853=9/21 F1859=4/7. οὐ, <i>not</i> , RP P1904 F1853=17/22 F1859=6/7 vs. οὐ μὴ, <i>certainly not</i> , TR F1853=5/22 F1859=1/7.
Matt 24:3	Καθημένους δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν Ἐλαιῶν, προσήλθον αὐτῷ οἱ μαθηταὶ κατ’ ἰδίαν, λέγοντες, Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται; Καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ αἰῶνος;	And as he sat on the Mount of Olives, the disciples came to him privately and said, “Tell us when these <i>things</i> will be, and what the sign of your coming <i>is</i> , and of the consummation of the age.”	
Matt 24:4	Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε, μὴ τις ὑμᾶς πλανήσῃ.	Then Jesus replied and said to them, “See that no-one leads you astray,	
Matt 24:5	Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ἐγὼ εἰμι ὁ χριστός· καὶ πολλοὺς πλανήσουσιν.	for many will come in my name, saying, ‘I am the Christ’, and they will lead many astray.	
Matt 24:6	Μελλήσετε δὲ ἀκοῦειν πολέμους καὶ ἀκοὰς πολέμων· ὁράτε, μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι· ἀλλ’ οὕτω ἐστὶν τὸ τέλος.	But you will hear of wars and rumours of wars. Watch out <i>and do not be troubled</i> , for all <i>things</i> must take place, but the end is not yet.	do not be troubled: or <i>see that you are not troubled</i> .
Matt 24:7	Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ καὶ λοιμοὶ καὶ σεισμοὶ κατὰ τόπους.	For nation will rise against nation, and kingdom against kingdom , and there will be famines and pestilences and <i>earthquakes</i> in various places.	Isa 19:2 , loosely.
Matt 24:8	Πάντα δὲ ταῦτα ἀρχὴ ὧδίνων.	But all these <i>things are the</i> beginning of birth pains.	
Matt 24:9	Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν ὑμᾶς· καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων {RP P1904 S1550 S1894: τῶν} [E1624: -] ἐθνῶν διὰ τὸ ὄνομά μου.	Then they will deliver you into tribulation and will kill you, and you will be hated by all {RP P1904 S1550 S1894: the} [E1624: <i>the</i>] nations on account of my name.	τῶν, <i>the</i> : present in RP P1904 S1550 S1894 F1853=16/21 F1859=7/7 vs. absent in E1624 F1853=5/21 F1859=0/7.

Matt 24:10	Καὶ τότε σκανδαλισθήσονται πολλοί, καὶ ἀλλήλους παραδώσουσιν, καὶ μισήσουσιν ἀλλήλους.	And then many will <u>stumble</u> and will deliver each other up and will hate each other.	Isa 8:15. stumble: or <i>be offended</i> . The Hebrew in Isa 8:15 is כָּשַׁל , <i>kashal</i> , stumble.
Matt 24:11	Καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται, καὶ πλανήσουσιν πολλούς.	And many false prophets will <u>arise</u> and will lead many astray.	arise: or <i>be raised up</i> .
Matt 24:12	Καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.	And on account of lawlessness being increased, the love of many will go cold.	
Matt 24:13	ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.	But <i>it is</i> he <i>who remains</i> until <i>the end</i> <u>who</u> will be saved.	remains ← <i>remained</i> . See Matt 23:20. who ← <i>this (one)</i> .
Matt 24:14	Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτυρίον πᾶσιν τοῖς ἔθνεσιν· καὶ τότε ἔξει τὸ τέλος.	And this gospel of the kingdom will be preached in the whole world as a witness to all the nations, and then the end will come.	
Matt 24:15	Ὅταν οὖν ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, {RP P1904 E1624 S1894: ἐστῶς} [S1550: ἐστὸς] ἐν τόπῳ ἁγίῳ - ὁ ἀναγινώσκων νοείτω -	So when you see the abomination of desolation , spoken of through Daniel the prophet, <u>standing in the</u> holy place – may the reader understand –	ἐστῶς, <i>standing</i> (masculine), RP P1904 E1624 S1894 F1853=18/21 F1859=4/7 vs. ἐστὸς, <i>standing</i> (neuter, agreeing with <i>abomination</i>), S1550 F1853=3/21 (Scrivener's gks) F1859=3/7. Scrivener appears to have collated in F1859 (but not F1853) against S1550, since he ↯ Dan 9:27, Dan 11:31, Dan 12:11.
Matt 24:16	τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη.	then let those in Judaea flee to the mountains.	↳ gives ἐστῶς as the variant. We have seen that wLHP read ἐστῶς.
Matt 24:17	ὁ ἐπὶ τοῦ δώματος μὴ καταβαίνετω {RP P1904: ἄραι τὰ} [TR: ἄραί τι] ἐκ τῆς οἰκίας αὐτοῦ.	Let him <i>who is</i> on the roof not come down to take {RP P1904: <i>his belongings</i> } [TR: <i>anything</i>] out of his house.	ἄραι τὰ, <i>take the (things of his)</i> , RP P1904 F1853=18/20 F1859=7/9 vs. ἄραί τι, <i>take anything</i> , TR F1853=2/20 (Scrivener's uy, u being very doubtful) F1859=1/9 vs. phrase absent, F1853=0/20 F1859=1/9.

Matt 24:18	καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἄραι τὰ ἱμάτια αὐτοῦ.	And let him <i>who is</i> in the field not turn back to take his clothes.	
Matt 24:19	Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.	But woe to those <u>w</u> ith <u>c</u> hild and to those breastfeeding in those days.	with child ← <i>having in belly</i> .
Matt 24:20	Προσεύχεσθε δὲ ἵνα μὴ γενηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδε {RP P1904: - } [TR: ἐν] σαββάτῳ.	And pray that your flight may not take place in winter or on a Sabbath,	ἐν, <i>on</i> (a preposition strengthening the dative): absent in RP P1904 F1853=16/21 F1859=5/7 vs. present in TR F1853=5/21 F1859=2/7.
Matt 24:21	Ἔσται γὰρ τότε θλίψις μεγάλη, οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νυν, οὐδ' οὐ μὴ γένηται.	for then there will be a great tribulation, the like of which has not taken place since the beginning of the world up until now , nor <u>e</u> ver will take place,	Dan 12:1. <i>ever</i> : this sense is present in οὐ μὴ.
Matt 24:22	Καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκείναι, οὐκ ἂν ἐσώθη πάσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκείναι.	and if those days were not shortened, <u>n</u> o <u>f</u> lesh <u>w</u> ould <u>b</u> e <u>s</u> aved. But for the sake of the chosen, those days will be shortened.	no flesh would be saved ← <i>not all flesh would have been saved or all flesh would not have been saved</i> , a Hebraism.
Matt 24:23	Τότε ἂν τις ὑμῖν εἴπῃ, Ἰδοὺ, ὧδε ὁ χριστός, ἢ, Ὡδε, μὴ πιστεύσητε.	Then if anyone says to you, 'Look, here <u>i</u> s the Christ', or, ' <u>T</u> here', do not believe <u>i</u> t,	There ← <i>Here</i> .
Matt 24:24	Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτοὺς.	for false Christs will <u>a</u> r <u>i</u> se, and false prophets, and they will <u>p</u> ro <u>d</u> uce great signs and miracles, so as to lead astray, if <i>it is</i> possible, even those chosen.	arise: or <i>be raised up</i> . produce ← <i>give</i> .
Matt 24:25	Ἰδοὺ, προεῖρηκα ὑμῖν.	Behold, I have foretold you.	
Matt 24:26	Ἐὰν οὖν εἴπωσιν ὑμῖν, Ἰδοὺ, ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε· Ἰδοὺ, ἐν τοῖς ταμείοις, μὴ πιστεύσητε.	So if they say to you, 'Look, he is in the desert', do not go out, <i>or</i> , 'Look, <i>he is</i> in the private offices', do not believe <i>it</i> ,	

Matt 24:27	Ὡςπερ γὰρ ἡ ἄστραπή ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται {RP-text P1904 TR: καὶ} [RP-marg: -] ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.	for as lightning comes out from <i>the</i> east and shines as far as <i>the</i> west, so {RP- text P1904 TR: also} [RP- marg: -] shall the coming of the son of man be,	καὶ, <i>also</i> : present in RP-text P1904 TR F1853=9/21 F1859=4/7 vs. absent in RP- marg F1853=12/21 F1859=3/7. Nearly a disparity with RP- text, R=15:15.
Matt 24:28	Ὅπου γὰρ ἔαν ᾗ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἄετοί.	for wherever the carcass is, there the eagles will be gathered.	
Matt 24:29	Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων, ὃ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ αστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.	But immediately after the tribulation of those days, The sun will be darkened, And the moon will not give its lustre, And the stars will fall from the sky, And the powers of the heavens will be shaken.	Isa 13:10, Isa 34:4. sky ← <i>heaven</i> , but the word is used of the sky in the next verse too and elsewhere, e.g. Matt 13:32 (birds of the sky).
Matt 24:30	Καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κόπονται πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὀψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς.	And then the sign of the son of man will appear in <u>the sky</u> , and then all the tribes of the earth will mourn , and they will see the son of man coming on the clouds of <u>heaven</u> with power and <u>great</u> glory.	Dan 7:13, Zech 12:12. the sky: or <i>heaven</i> . heaven: or <i>the sky</i> . great ← <i>much</i> .
Matt 24:31	Καὶ ἀποστελεῖ τοὺς ἁγγέλους αὐτοῦ μετὰ σαλπιγγος φωνῆς μεγάλης, καὶ ἐπισυναξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἁκρων οὐρανῶν ἕως ἁκρων αὐτῶν.	And he will send his angels, with a loud sound of a trumpet, and they will gather his chosen ones from the four winds, <u>from one end of the skies to the other</u>.	Deut 30:4. from one end of <i>the</i> skies to <i>the</i> other ← <i>from ends of heaven up to ends of them</i> .
Matt 24:32	Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ᾗδῃ ὁ κλάδος αὐτῆς γένηται ἀπαλός, καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος·	But learn the parable from the fig tree. When its <u>branches</u> become supple and it produces leaves, know that the <u>harvest</u> is near.	branches ← <i>branch</i> . harvest: or <i>summer</i> . Figs can ripen quickly. <i>Harvest</i> fits the context of Matt 13:30, Matt 21:34, Matt 24:3.

Matt 24:33	οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε {RP-text P1904: ταῦτα πάντα} [RP-marg TR: πάντα ταῦτα], γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.	In this way, you too, when you see <u>all these things</u> , know that it is near, at the doors <u>even</u> .	ταῦτα πάντα, <i>these (things)</i> + <i>all</i> , RP-text P1904 F1853=11/20 F1859=6/8 vs. πάντα ταῦτα, <i>all + these (things)</i> , RP-marg TR F1853=9/20 F1859=2/8.
Matt 24:34	Ἀμὴν {RP P1904 S1550 S1894: λέγω} [E1624: λέγων] ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται.	Truly, {RP P1904 S1550 S1894: I} [E1624: I] say to you, this generation will certainly not pass away until all these <i>things</i> take place.	λέγω, <i>I say</i> , RP P1904 S1550 S1894 vs. λέγων, <i>saying</i> , E1624. No variations from Scrivener (in F1853 or F1859); we presume he understood E1624 to read λέγω, but it ↯
Matt 24:35	Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.	Heaven and earth will pass away, but my words will certainly not pass away.	↳ certainly reads λέγων (which we take to be an error in E1624). We have verified that aiwL read λέγω.
Matt 24:36	Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ {RP P1904: - } [TR: τῆς] ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατήρ μου μόνος.	But concerning that day and {RP P1904: - } [TR: the] hour, no-one knows <i>it</i> – not even the angels of the heavens – except my father alone.	τῆς, <i>the</i> : absent in RP P1904 F1853=18/21 F1859=7/9 vs. present in TR F1853=3/21 (Scrivener's q*ru, u being very doubtful) F1859=2/9.
Matt 24:37	Ὡςπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἐστὶ καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.	But as the days of <i>Noah</i> were, so also the coming of the son of man will be.	Noah ← <i>Noe</i> , conformed to Gen 5:29.
Matt 24:38	Ὡςπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμουντες καὶ ἐγκαμίζοντες, ἄχρι ἧς ἡμέρας εἰσήλθεν Νῶε εἰς τὴν κιβωτόν,	For as in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day <i>when</i> Noah went into the ark,	
Matt 24:39	καὶ οὐκ ἔγνωσαν, ἕως ἦλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως ἐστὶ καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.	and they did not know until the flood came and eliminated <i>them</i> all – so the coming of the son of man will be too.	
Matt 24:40	Τότε δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίεται.	At that time there will be two <i>men</i> in the field; one <i>will</i> be taken aside and one <i>will</i> be left behind.	<i>men</i> : the gender is indicated in the Greek, and the masculine can be generic, but see the next verse.
Matt 24:41	Δύο ἀλήθουσαι ἐν τῷ μύλῳ· μία παραλαμβάνεται, καὶ μία ἀφίεται.	Two <i>women</i> will be grinding at the mill; one <i>will</i> be taken aside and one <i>will</i> be left behind.	<i>women</i> : the gender is indicated in the Greek.
Matt 24:42	Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποῖα ὥρα ὁ κύριος ὑμῶν ἔρχεται.	So be watchful, for you do not know at what <u>time</u> your Lord <u>will come</u> .	time ← <i>hour</i> . will come ← <i>comes</i> .

Matt 24:43	Ἐκεῖνο δὲ γινώσκετε, ὅτι εἴ ᾗδαι ὁ οἰκοδεσπότης ποῖα φυλακὴ ὁ κλέπτῃς ἔρχεται, ἐγρηγόρησεν ἄν, καὶ οὐκ ἂν εἶασεν διορυγῆναι τὴν οἰκίαν αὐτοῦ.	But know this, that if the master of a house had known in which watch the thief would come, he would have been on guard and would not have allowed his house to be <u>broken into</u> .	broken into ← <i>dug through</i> .
Matt 24:44	Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι· ὅτι ἡ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.	On account of this, you too, be prepared, because at a <u>time</u> when you do not expect <i>it</i> , the son of man <u>will come</u> .	time ← <i>hour</i> . will come ← <i>comes</i> .
Matt 24:45	Τίς ἄρα ἐστὶν ὁ πιστὸς δούλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι αὐτοῖς τὴν τροφήν ἐν καιρῷ;	Who then is the faithful and prudent servant, whom his <u>master</u> appointed over his domestic staff to give them food at <i>the</i> proper time?	master ← <i>lord</i> (and so up to 25:40).
Matt 24:46	Μακάριος ὁ δούλος ἐκεῖνος, ὃν ἔλθων ὁ κύριος αὐτοῦ εὕρῃσει ποιοῦντα οὕτως.	Blessed <i>is</i> that servant whom his master will find so doing when he <u>comes</u> .	comes ← <i>having come</i> . See Matt 23:20.
Matt 24:47	Ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πάνσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.	Truly, I say to you that he will appoint him over all his property.	
Matt 24:48	Ἐὰν δὲ εἴπῃ ὁ κακὸς δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἔλθειν,	And if that bad servant should say in his heart, 'My master is delaying in coming',	
Matt 24:49	καὶ ἄρξῃται τύπτειν τοὺς συνδούλους {RP TR: - } [P1904: αὐτοῦ], {RP TR: ἐσθίειν δὲ καὶ πίνειν} [P1904: ἐσθίῃ δὲ καὶ πίνῃ] μετὰ τῶν μεθυόντων,	and he begins to strike {RP TR: <i>his</i> } [P1904: <i>his</i>] fellow servants <i>and</i> {RP TR: to eat and drink} [P1904: eats and drinks] with those <i>who</i> get drunk,	αὐτοῦ, <i>his</i> : absent in RP TR F1853=13/21 F1859=4/8 vs. present in P1904 F1853=8/21 F1859=4/8. ἐσθίειν δὲ καὶ πίνειν, <i>to eat and drink</i> , RP TR F1853=13/20 F1859=2/7 vs. ἐσθίῃ δὲ καὶ πίνῃ, (<i>if he</i>) <i>eats and drinks</i> , P1904 F1853=5/20 F1859=1/7 vs. other readings, F1853=2/20 (Scrivener's bx) F1859=4/7.
Matt 24:50	ἥξει ὁ κύριος τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει,	<i>then</i> that servant's master will come on a day <i>when</i> he does not expect <i>it</i> and at an hour which he is unaware of,	

Matt 24:51	καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσεται· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.	and he will cut him in two and will consign his portion with the hypocrites. There, there will be weeping and gnashing of teeth.	
Matt 25:1	Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν ἐξήλθον εἰς ἀπάντησιν τοῦ νυμφίου.	Then the kingdom of the heavens <u>will be like</u> ten virgins who took their lamps and went out to meet the bridegroom.	will be like ← <i>will be likened to</i> (which in English suggests that the likening does not take place until that time).
Matt 25:2	Πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ {RP P1904 S1550 S1894: αἱ} [E1624: -] πέντε μωραῖ.	Now five of them were prudent and <u>five</u> foolish,	αἱ, <i>the (five)</i> : present in RP P1904 S1550 S1894 F1853=16/19 F1859=7/8 vs. absent in E1624 F1853=3/19 (Scrivener's csp) F1859=1/8.
Matt 25:3	Αἵτινες μωραῖ, λαβοῦσαι τὰς λαμπάδας {RP: αὐτῶν} [P1904 TR: ἑαυτῶν], οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον·	and the foolish <i>ones</i> took {RP: their} [P1904 TR: their own] lamps but did not take <i>any</i> oil with them,	αὐτῶν, <i>their</i> , RP F1853=17/19 F1859=7/7 vs. ἑαυτῶν, <i>their own</i> , P1904 TR F1853=2/19 (Scrivener's pu, u being very doubtful) F1859=0/7.
Matt 25:4	αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν.	but the prudent <i>ones</i> took oil in their flasks with their lamps.	
Matt 25:5	Χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν πάσαι καὶ ἐκάθευδον.	But when the bridegroom took a long time, they all dozed off and were asleep.	
Matt 25:6	Μέσης δὲ νυκτὸς κραυγὴ γέγονεν, Ἰδοὺ, ὁ νυμφίος ἐρχεται, ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ.	Then in <i>the</i> middle of the night <u>there was</u> a shout: 'Look, the bridegroom is coming. Come out and meet him.'	there was ← <i>has taken place, has become</i> .
Matt 25:7	Τότε ἠγέρθησαν πάσαι αἱ παρθένοι ἐκείναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν.	Then all those virgins got up and trimmed their lamps.	
Matt 25:8	Αἱ δὲ μωραῖ ταῖς φρόνιμοις εἶπον, Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται.	Then the foolish <i>ones</i> said to the prudent, 'Give us <i>some</i> of your oil, because our lamps <u>keep going out</u> .'	keep going out: present tense, imperfective, iterative duty.

Matt 25:9	Ἰ ἀπεκρίθησαν δὲ αἱ φρόνιμοι, λέγουσαι, Μήποτε οὐκ {RP TR: ἄρκέσει} [P1904: ἄρκέσει] ἡμῖν καὶ ὑμῖν· πορεύεσθε δὲ μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς.	But the prudent <i>ones</i> answered and said, ‘No, in case there is not sufficient for us and you. Go rather to those <i>who</i> sell, and buy <i>some</i> for yourselves.’	ἄρκέση, <i>is sufficient</i> (classical subjunctive), RP TR F1853=18/20 F1859=7/9 vs. ἄρκέσει, <i>is sufficient</i> (non-classical future), P1904 F1853=2/20 (Scrivener's syonce) F1859=2/9.
Matt 25:10	Ἰ Απερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἑτοιμοὶ εἰσῆλθον μετ’ αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα.	But while they were going off to make the purchase, the bridegroom came, and those <i>who were</i> ready went with him to the wedding, and the door was closed.	
Matt 25:11	Ἰ Ὑστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι, Κύριε, κύριε, ἀνοιξον ἡμῖν.	Then later the other virgins also came and said, ‘Lord, lord, open up to us.’	
Matt 25:12	Ἰ Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἰ Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.	But he answered and said, ‘Truly, I say to you, I do not know you.’	
Matt 25:13	Ἰ Γρηγορεῖτε οὖν, ὅτι οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν, ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.	So be watchful, because you do not know the day or the hour when the son of man <i>will</i> come.	or ← <i>or even</i> , but sometimes just <i>or</i> (also classically).
Matt 25:14	Ἰ Ὡς περ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ·	For <i>these things</i> are like a man who went abroad and called his personal servants and handed over his property to them,	
Matt 25:15	καὶ ᾧ μὲν ἔδωκεν πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν, ἐκάστω κατὰ τὴν ἰδίαν δύναμιν· καὶ ἀπεδήμησεν εὐθέως.	and to one he gave five <u>talents</u> , and to another two, and to another one – to each according to his own capacity – and straightaway went off abroad.	talents: 1 talent = 6000 drachmas; a drachma was a silver coin.
Matt 25:16	Πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβὼν εἰργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε τάλαντα.	Now the <i>one who had</i> received five <u>talents</u> went and did business with them and made another five <u>talents</u> .	talents (2x): see Matt 25:15.
Matt 25:17	Ἰ Ὡσαύτως καὶ ὁ τὰ δύο ἐκέρδησεν καὶ αὐτὸς ἄλλα δύο.	<u>Similarly</u> , he <i>who had</i> two <u>talents</u> also gained another two.	Similarly ← <i>Similarly also</i> (otiose καί). talents: see Matt 25:15.

Matt 25:18	Ὁ δὲ τὸ ἐν λαβὼν ἀπελθὼν ὥρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυπεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.	But he <i>who had</i> received one went away and dug <i>a hole</i> in the ground and hid his master's money.	
Matt 25:19	Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναίρει μετ' αὐτῶν λόγον.	After a long time the master of those servants came <i>back</i> and settled <i>his accounts</i> with them.	accounts ← <i>account, word</i> .
Matt 25:20	Καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων, Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς.	And the <i>one who had</i> received five <u>talents</u> came and brought another five <u>talents</u> and said, 'Master, you handed me five <u>talents</u> . Look, I have gained another five <u>talents</u> in addition to them.'	talents (4x): see Matt 25:15.
Matt 25:21	Ἔφη {RP TR: δὲ} [P1904: -] αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δούλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.	{RP TR: And his} [P1904: His] master said to him, 'Well <i>done, you</i> good and faithful servant. You were faithful over a <u>little</u> , <i>so</i> I will appoint you over <u>much</u> . Enter into the joy of your master.'	δὲ, <i>and</i> : present in RP TR F1853=13/20 F1859=5/7 vs. absent in P1904 F1853=7/20 F1859=2/7. a little ← <i>few</i> . much ← <i>many</i> .
Matt 25:22	Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν εἶπεν, Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς.	Then the <i>one who had</i> received two <u>talents</u> also came and said, 'Master, you gave me two <u>talents</u> . Look, I have gained another two in addition to them.'	talents (2x): see Matt 25:15.
Matt 25:23	Ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δούλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.	His master said to him, 'Well <i>done, you</i> good and faithful servant. You were faithful over a <u>little</u> , <i>so</i> I will appoint you over <u>much</u> . Enter into the joy of your master.'	a little ← <i>few</i> . much ← <i>many</i> .
Matt 25:24	Προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφώς εἶπεν, Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας·	Then the <i>one who had</i> received one <u>talent</u> also came and said, 'Master, I <u>know that you</u> are a harsh man, reaping where you did not sow and gathering from where you did not scatter.	talent: see Matt 25:15. I know that you ← <i>I know you that you</i> .

Matt 25:25	καὶ φοβηθεῖς, ἀπελθὼν ἐκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε, ἔχεις τὸ σόν.	And, being afraid, I went away and hid your <u>talent</u> in the ground. Look, <i>here</i> you have what <i>is</i> yours.’	talent: see Matt 25:15.
Matt 25:26	Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δοῦλε καὶ ὀκνηρέ, ἦδεις ὅτι θερίζω ὅπου οὐκ ἐσπείρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα·	But his master answered and said to him, ‘ <i>You</i> wicked and lazy servant, you knew that I reap where I did not sow and gather where I did not scatter.	
Matt 25:27	Ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις, καὶ ελθὼν ἐγὼ ἐκομισάμην ἅν τὸ ἐμὸν σὺν τόκῳ.	Therefore you should have placed my money with the bankers <u>so that</u> when I came, I would have received what <i>was</i> mine with interest.	so that: purposive use of καί; a Hebraism.
Matt 25:28	Ἄρατε οὖν ἀπ’ αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα.	So take the <u>talent</u> from him and give <i>it</i> to the <i>one who</i> has ten <u>talents</u> .	talent (2x): see Matt 25:15.
Matt 25:29	Τῷ γὰρ ἔχοντι παντὶ δοθησεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρθήσεται ἀπ’ αὐτοῦ.	For to everyone who has, <i>more</i> will be given, and <i>it</i> will be made to abound, but from him <i>who does</i> not have, even what he has will be taken.	it: or <i>he</i> .
Matt 25:30	Καὶ τὸν ἀχρεῖον δοῦλον {RP P1904: ἐκβάλετε} [TR: ἐκβάλλετε] εἰς τὸ σκότος τὸ ἐξώτερον. Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.	And <u>cast</u> the unprofitable servant into the outer darkness. There, there will be weeping and gnashing of teeth.’	ἐκβάλετε, <i>cast out</i> (aorist), RP P1904 F1853=12/21 F1859=4/10 vs. ἐκβάλλετε, <i>cast out</i> (present continuous), TR F1853=7/21 F1859=3/10 vs. other readings, F1853=2/21 (Scrivener’s cg) F1859=3/10.
Matt 25:31	Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ’ αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ,	But when the son of man comes in his glory, and all the holy angels with him, then he will sit on his <u>glorious throne</u> ,	glorious throne ← <i>throne of glory</i> , a Hebraic genitive.
Matt 25:32	καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφοριεῖ αὐτοὺς ἀπ’ ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων·	and all the nations will be gathered before him, and he will separate them from one another as a shepherd separates the sheep from the goats.	
Matt 25:33	καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων.	And he will place the sheep on his right <i>hand side</i> , but the <u>goats</u> on <i>his left hand side</i> .	goats ← <i>goat kids</i> .

Matt 25:34	Τότε ἔρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου.	Then the king will say to those on his right <i>hand side</i> , ‘Come, my father’s blessed <i>ones</i> , inherit the kingdom prepared for you after <i>the overthrow of the</i> world.	overthrow: AV differs; see Matt 13:35.
Matt 25:35	Ἐπείνασα γάρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατέ με· ξένος ἦμην, καὶ συνηγάγετέ με·	For I was hungry, and you gave me <i>something</i> to eat; I was thirsty, and you gave me <i>something</i> to drink; I was a stranger, and you took me in;	
Matt 25:36	γυμνός, καὶ περιεβάλετέ με· ἡσθένησα, καὶ ἐπεσκεψασθέ με· ἐν φυλακῇ ἦμην, καὶ ἦλθετε πρὸς με.	naked, and you clothed me; ill, and you visited me; I was in prison, and you came to me.’	
Matt 25:37	Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες, Κύριε, πότε σε εἶδομεν πεινῶντα, καὶ ἐθρέψαμεν; Ἡ διψῶντα, καὶ ἐποτίσαμεν;	Then the righteous will reply to him and say, ‘Lord, when did we see you hungry and feed <i>you</i> ? Or thirsty and give <i>you</i> drink?	
Matt 25:38	Πότε δέ σε εἶδομεν ξένον, καὶ συνηγάγομεν; Ἡ γυμνόν, καὶ περιεβάλομεν;	And when did we see you a stranger and take <i>you</i> in? Or naked and clothe <i>you</i> ?	
Matt 25:39	Πότε δέ σε εἶδομεν ἄσθενή, ἢ ἐν φυλακῇ, καὶ ἦλθομεν πρὸς σε;	When did we see you ill or in prison and come to you?’	
Matt 25:40	Καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ’ ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.	And the king will reply and say to them, ‘Truly, I say to you, inasmuch as you have done <i>this</i> to one of the least of these brothers of mine, you have done <i>it</i> to me.’	
Matt 25:41	Τότε ἔρεῖ καὶ τοῖς ἐξ εὐωνύμων, Πορεύεσθε ἀπ’ ἐμοῦ, οἱ κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.	Then he will say <i>in turn</i> to those on the left <i>hand side</i> , ‘Depart from me, you cursed <i>people</i> , to the age-abiding fire prepared for the devil and his angels.	in turn ← <i>also</i> .

Matt 25:42	Ἐπείνασα γάρ, καὶ οὐκ ἔδωκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με·	For I was hungry, but you did not give me <i>anything</i> to eat; I was thirsty, but you did not give me <i>anything</i> to drink;	
Matt 25:43	Ξένος ἦμην, καὶ οὐ συνηγάγετέ με· γυμνός, καὶ οὐ περιεβάλετέ με· ἄσθενής, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκεύασθέ με.	I was a stranger, but you did not take me in; naked, but you did not clothe me; ill, and in prison, but you did not visit me.'	
Matt 25:44	Τότε ἀποκριθήσονται {RP: - } [P1904 TR: αὐτῷ] καὶ αὐτοί, λέγοντες, Κύριε, πότε σε εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξέγον, ἢ γυμνόν, ἢ ἄσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμεν σοι;	Then they too will reply {RP: - } [P1904 TR: to him] and say, 'Lord, when did we see you hungry or thirsty, or a stranger or naked, or ill or in prison, and did not take care of you?'	αὐτῷ, <i>to him</i> : absent in RP F1853=18/20 F1859=7/7 vs. present in P1904 TR F1853=2/20 (Scrivener's ou, u being very doubtful) F1859=0/7.
Matt 25:45	Τότε ἀποκριθήσεται αὐτοῖς, λέγων, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε.	Then he will answer them and say, 'Truly, I say to you, inasmuch as you did not do <i>it</i> to one of the least of these, neither did you do <i>it</i> to me.'	
Matt 25:46	Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.	And these will go away to age-abiding punishment, but the righteous to age-abiding life."	
Matt 26:1	Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ,	And it came to pass, when Jesus had finished all these words, <i>that</i> he said to his disciples,	
Matt 26:2	Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ Πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.	"You know that in two days' time the Passover takes place, and the son of man <u>will be handed over</u> to be crucified."	will be handed over ← <i>is handed over</i> .
Matt 26:3	Τότε συνήχθησαν οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα,	Then the senior priests and the scribes and the elders of the people gathered together in the hall of the high priest, who <i>was</i> called Caiaphas,	

Matt 26:4	καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν {RP P1904: δόλω κρατήσωσιν} [TR: κρατήσωσιν δόλω] καὶ ἀποκτείνωσιν.	and they took counsel <i>as to how to lay hold of</i> Jesus by <i>trickery</i> and kill <i>him</i> .	δόλω κρατήσωσι(ν), <i>by trickery + that they lay hold of</i> , RP P1904 F1853=18/20 F1859=7/7 vs. κρατήσωσι(ν) δόλω, <i>that they lay hold of + by trickery</i> , TR F1853=2/20 (Scrivener's ou, u being very doubtful) F1859=0/7.
			<i>as to how to ← in order to.</i>
Matt 26:5	Ἔλεγον δέ, Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.	But they said, “Not during the festival, so that no uproar takes place among the people.”	
Matt 26:6	Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,	Now when Jesus was in Bethany in <i>the</i> house of Simon the leper,	was: or <i>had arrived</i> .
Matt 26:7	προσηλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου ἔχουσα βαρυτίμου, καὶ κατέχεεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου.	a woman came to him <i>with</i> an alabaster <i>box</i> of very costly ointment, and she poured <i>it</i> over his head as he reclined.	with ← <i>having</i> .
Matt 26:8	Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγανάκτησαν, λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη;	But when the disciples saw <i>it</i> , they were indignant, and they said, “For what <i>purpose</i> is this waste?”	
Matt 26:9	Ἦδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι πολλοῦ, καὶ δοθῆναι {RP-text TR: - } [RP-marg P1904: τοῖς] πτωχοῖς.	For this ointment could have been sold for much <i>money</i> and <i>the proceeds</i> given to {RP-text TR: <i>the</i> } [RP-marg P1904: <i>the</i>] poor.”	τοῖς, <i>to the</i> : absent in RP-text TR F1853=9/21 F1859=4/7 vs. present in RP-marg P1904 F1853=12/21 F1859=3/7. A weak disparity with RP-text, R=14:16.
Matt 26:10	Γινούς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί κόπους παρέχετε τῇ γυναικί; Ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ.	But Jesus was aware <i>of it</i> , and he said to them, “Why do you give the woman trouble? For she has done me a good deed.	
Matt 26:11	{RP-text TR: Πάντοτε γὰρ τοὺς πτωχοὺς} [RP-marg P1904: Τοὺς πτωχοὺς γὰρ πάντοτε] ἔχετε μεθ' ἐαυτῶν, ἐγὼ δὲ οὐ πάντοτε ἔχετε.	For you <i>always</i> have the <i>poor</i> with you, but you do not always have me.	πάντοτε γὰρ τοὺς πτωχοὺς, <i>everywhere + for + the poor</i> , RP-text TR F1853=12/21 F1859=1/7 vs. τοὺς πτωχοὺς γὰρ πάντοτε, <i>the poor + for + everywhere</i> , RP-marg P1904 F1853=9/21 F1859=6/7. A weak disparity with RP-text, R=14:16.

Matt 26:12	Βαλοῦσα γὰρ αὕτη τὸ μύρον τούτο ἐπὶ τοῦ σώματός μου, πρὸς τὸ ἐνταφιάσαι με ἐποίησεν.	For when she poured this ointment on my body, she did <i>it</i> with <u>my embalming</u> in view.	my embalming: objective genitive in our English, objective accusative in Greek (subjective accusative also grammatically possible).
Matt 26:13	Ἀμὴν λέγω ὑμῖν, ὅπου ἔαν κηρυχθῇ τὸ εὐαγγέλιον τούτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη, εἰς μνημόσυνον αὐτῆς.	Truly, I say to you, wherever this gospel is preached in the whole world, what this <i>woman</i> has done will also be recounted as a memorial <u>to her</u> .”	to her ← <i>of her</i> , objective genitive (people remember her).
Matt 26:14	Τότε πορευθεὶς εἰς τῶν δώδεκα, ὃ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς,	Then one of the twelve, the <i>one</i> called Judas Iscariot, went to the senior priests,	
Matt 26:15	εἶπεν, Τί θέλετέ μοι δοῦναι, {RP-text TR: καὶ ἐγὼ} [RP-marg P1904: καὶ ἐγὼ] ὑμῖν παραδώσω αὐτόν; Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια.	and he said, “What are you willing to give me if I deliver him to you?” And they <u>stipulated</u> thirty pieces of silver for him.	καὶ ἐγὼ, <i>and I</i> (contracted, crasis), RP-text TR F1853=10/20 F1859=5/9 vs. καὶ ἐγὼ, <i>and I</i> (without crasis), RP-marg P1904 F1853=10/20 F1859=4/9. Nearly a disparity with RP-text, R=16:15. if: conditional use of καί. stipulated ← <i>or weighed out</i> ; they either weighed the matter up in their minds, or they weighed out silver coins literally. The literal meaning is <i>set up, made stand</i> .
Matt 26:16	Καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.	So from then on he sought a good opportunity to betray him.	
Matt 26:17	Τῇ δὲ πρώτῃ τῶν ἁζύμων προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες αὐτῷ, Πού θέλεις {RP-text: ἐτοιμάσομεν} [RP-marg P1904 TR: ἐτοιμάσωμεν] σοι φαγεῖν τὸ Πάσχα;	On the first <i>day</i> of the unleavened <i>bread</i> , the disciples came to Jesus and said to him, “Where do you wish us <u>to prepare</u> for you to eat the Passover?”	ἐτοιμάσομεν, <i>we will prepare</i> (future indicative), RP-text F1853=9/21 F1859=1/7 vs. ἐτοιμάσωμεν, <i>that we should prepare</i> (subjunctive), RP-marg P1904 TR F1853=12/21 F1859=6/7. A strong disparity with RP-text, R=10:20.

Matt 26:18	Ὁ δὲ εἶπεν, Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα, καὶ εἰπάτε αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ καιρὸς μου ἐγγύς ἐστιν· πρὸς σέ ποιῶ τὸ Πάσχα μετὰ τῶν μαθητῶν μου.	And he said, “Go to the city, and to <u>our good friend</u> , and say to him, ‘The teacher says, «My time is near. At your house I <u>will celebrate</u> the Passover with my disciples.» ’ ”	our good friend ← [LS] gives <i>whom one cannot or will not name</i> . Perhaps like <i>you know who</i> . celebrate ← <i>do</i> .
Matt 26:19	Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ Πάσχα.	So the disciples did as Jesus commanded them, and they prepared the Passover.	
Matt 26:20	Ὁψίας δὲ γενομένης ἀνεκίτο μετὰ τῶν δώδεκα.	By the <u>time evening had come</u> , he was reclining <i>at table</i> with the twelve,	By the time evening had come ← <i>Evening having become</i> .
Matt 26:21	Καὶ ἐσθιόντων αὐτῶν εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.	and while they were eating, he said, “Truly, I say to you that one of you will betray me.”	
Matt 26:22	Καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ ἕκαστος αὐτῶν, Μήτι ἐγὼ εἰμι, κύριε;	Then being very grieved, each <i>one</i> of them <u>went on to say</u> to him, “Surely I am not <i>the one</i> , Lord?”	went on to say ← <i>began to say</i> , but used here for mere transition.
Matt 26:23	Ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ ἐμβάψας μετ’ ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, οὗτός με παραδώσει.	And he replied and said, “ <i>It is the one who dips his hand with me in the bowl who</i> will betray me.	who ← <i>this (one)</i> .
Matt 26:24	Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι’ οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκείνος.	The son of man goes as it stands written about him, but woe to that man through whom the son of man is betrayed. It would have been <u>better</u> for him if that man had not been begotten.”	better ← <i>good</i> , a Hebraism.
Matt 26:25	Ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν εἶπεν, Μήτι ἐγὼ εἰμι, ῥαββί; Λεγει αὐτῷ, Σὺ εἶπας.	And Judas, who <i>would</i> betray him, responded and said, “Surely I am not <i>the one</i> , Master?” He said to him, “You have said <i>it</i> .”	
Matt 26:26	Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ {RP P1904: εὐχαριστήσας} [TR: εὐλογήσας], ἐκλασεν καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπεν, Λαβετε, φάγετε· τοῦτό ἐστιν τὸ σῶμά μου.	As they ate, Jesus took the bread, and he {RP P1904: gave thanks} [TR: <i>blessed it</i>], and he broke <i>it</i> and gave <i>some</i> to the disciples and said, “Take <i>it</i> and eat <i>it</i> . This <u>is</u> my body.”	εὐχαριστήσας, <i>gave thanks</i> , RP P1904 F1853=16/21 F1859=7/7 vs. εὐλογήσας, <i>blessed</i> , TR F1853=5/21 F1859=0/7. AV differs textually. is: i.e. <i>represents</i> .

Matt 26:27	Καὶ λαβὼν τὸ ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων, Πίετε ἐξ αὐτοῦ πάντες·	And he took a <u>cup</u> and gave thanks and gave <i>it</i> to them, and he said, “Drink from it, all of you,	a cup ← <i>the cup</i> . See Gen 22:9.
Matt 26:28	τοῦτο γάρ ἐστιν τὸ αἷμά μου, τὸ της καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν.	for this is my blood of the new covenant which <i>is</i> shed for many, for <i>the</i> forgiveness of sins.	is: i.e. <i>represents</i> .
Matt 26:29	Λέγω δὲ ὑμῖν ὅτι οὐ μὴ πῖω ἂπ’ ἄρτι ἐκ τούτου τοῦ {RP TR: γεννήματος} [P1904: γενήματος] τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ’ ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.	But I say to you, I will certainly not drink from this <u>produce</u> of the vine from now until that day when I drink it with you anew in the kingdom of my father.”	γεννήματος, <i>produce</i> (1), RP TR F1853=5/20 F1859=2/7 vs. γενήματος, <i>produce</i> (2), P1904 F1853=15/20 F1859=5/7. A strong disparity with RP, R=8:21.
Matt 26:30	Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἑλαιῶν.	Then they <u>sang</u> <u>hymns</u> and went away to the Mount of Olives.	sang hymns ← <i>hymn-sang</i> , not necessarily more than one.
Matt 26:31	Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοί ἐν τῇ νυκτὶ ταύτῃ· γέγραπται γάρ, Πατάξω τὸν ποιμένα, καὶ {RP TR: διασκορπισθήσεται} [P1904: διασκορπισθήσονται] τὰ πρόβατα τῆς ποίμνης.	Then Jesus said to them, “All of you will <u>stumble</u> at me this <i>very</i> night. For it stands written: ‘I will strike the shepherd, And the sheep of the flock <u>will be scattered</u>’,	διασκορπισθήσεται, <i>will be scattered</i> (classical form), RP TR F1853=15/20 F1859=5/8 vs. διασκορπισθήσονται, <i>will be scattered</i> (non-classical form), P1904 F1853=5/20 F1859=3/8. Zech 13:7. stumble: or <i>be offended</i> .
Matt 26:32	Μετὰ δὲ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.	but after I have <u>been raised up</u> , I will <u>go on ahead of you</u> to Galilee.”	been raised up: or <i>risen</i> . go on ahead of you ← <i>lead you onward</i> , but <i>lead</i> can be weakened to <i>go</i> .
Matt 26:33	Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Εἰ {RP P1904: - } [TR: καὶ] πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ {RP-text P1904: δὲ} [RP-marg TR: -] οὐδέποτε σκανδαλισθήσομαι.	However, Peter answered and said to him, “{RP P1904: <i>Even</i> } [TR: <i>Even</i>] if all <u>stumble</u> at you, {RP-text P1904: nevertheless} [RP-marg TR: -] I will never <u>stumble at you</u> .”	καὶ, <i>even</i> : absent in RP P1904 F1853=14/21 F1859=6/7 vs. present in TR F1853=7/21 F1859=1/7. δὲ, <i>nevertheless</i> : present in RP-text P1904 F1853=12/21 F1859=6/7 vs. absent in RP-marg TR F1853=9/21 F1859=1/7. stumble (2x): or <i>be offended</i> .

Matt 26:34	Ἔφη αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτί, πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με.	Jesus said to him, “Truly, I say to you that tonight before <i>the</i> cock crows you will deny me three times.”	
Matt 26:35	Λέγει αὐτῷ ὁ Πέτρος, Κὰν δέῃ με σὺν σοι ἀποθανεῖν, οὐ μὴ σε {RP- text: ἀπαρνήσωμαι} [RP- marg P1904 TR: ἀπαρνήσομαι]. Ὅμοίως {RP P1904: δὲ} [TR: -] καὶ πάντες οἱ μαθηταὶ εἶπον.	Peter said to him, “Even if I must die with you, I certainly <u>will not deny</u> you.” And all the disciples {RP P1904: also} [TR: -] spoke likewise.	ἀπαρνήσωμαι, <i>will (not)</i> <i>deny</i> (classical subjunctive), RP-text F1853=12/21 F1859=4/7 vs. ἀπαρνήσομαι, <i>will (not) deny</i> (non-classical future indicative), RP-marg P1904 TR F1853=9/21 F1859=3/7. δὲ, <i>and</i> (reinforcing the καὶ): present in RP P1904 F1853=19/20 F1859=7/7 vs. absent in TR F1853=1/20 (Scrivener's u, so very doubtful) F1859=0/7.
Matt 26:36	Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανῇ, καὶ λέγει τοῖς μαθηταῖς, Καθίσατε αὐτοῦ, ἕως οὗ ἀπελθὼν {RP P1904 TR: προσεύξωμαι} [MISC: προσεύξομαι] ἐκεῖ.	Then Jesus went with them to a locality called Gethsemané, and he said to the disciples, “Sit here while I go away and pray over there.”	προσεύξωμαι, <i>that I may</i> <i>pray</i> , RP P1904 TR F1853=10/22 F1859=4/7 vs. προσεύξομαι, <i>I will pray</i> , F1853=11/22 F1859=3/7 vs. another reading, F1853=1/22 (Scrivener's x) F1859=0/7.
Matt 26:37	Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπείσθαι καὶ ἀδημονεῖν.	And he took Peter and the two sons of Zebedee with <i>him</i> , and he began to be grieved and sorely troubled.	
Matt 26:38	Τότε λέγει αὐτοῖς {RP P1904: ὁ Ἰησοῦς} [TR: -], Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ.	Then {RP P1904: Jesus} [TR: he] said to them, “My soul is deeply grieved, <i>even</i> to death. Remain here and <u>be</u> <u>watchful</u> with me.”	ὁ Ἰησοῦς, <i>Jesus</i> : present in RP P1904 F1853=18/20 F1859=6/7 vs. absent in TR F1853=2/20 (Scrivener's au, u being very doubtful) F1859=1/7. be watchful: or <i>stay awake</i> .

Matt 26:39	Καὶ {RP: προσελθὼν} [P1904 TR: προελθὼν] μικρόν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων, Πάτερ μου, εἰ δυνατόν ἐστιν, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὥς ἐγὼ θέλω, ἀλλ' ὥς σύ.	Then when he had {RP: come a little nearer} [P1904 TR: gone on ahead a little], he fell face down and prayed and said, “My father, if it is possible, let this cup pass from me. But not as I wish, but as you <i>do</i> .”	προσελθὼν, <i>having gone towards</i> , RP F1853=10/20 F1859=6/9 vs. προελθὼν, <i>having gone on ahead</i> , P1904 TR F1853=10/20 F1859=3/9. Nearly a disparity with RP, R=16:15. Christ is <i>not</i> referring to the crucifixion! See Luke 22:42 and Heb 5:7. See also Mark 14:35, Mark 14:41.
Matt 26:40	Καὶ ἔρχεται πρὸς τοὺς μαθητάς, καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορήσαι μετ' ἐμοῦ;	And he went to the disciples and found them sleeping, and he said to Peter, “So did you not have strength to be on the watch for one hour with me?”	
Matt 26:41	Γρηγορεῖτε καὶ προσευχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.	Be watchful and pray that you do not enter into temptation. For the spirit <i>is</i> willing, but the flesh <i>is</i> weak.”	
Matt 26:42	Πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο, λέγων, Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ, ἐάν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά σου.	Again, he went a second <i>time</i> and prayed, and he said, “My father, if this cup cannot pass from me, unless I drink it, your will be done.”	
Matt 26:43	Καὶ ἐλθὼν εὐρίσκει αὐτοὺς πάλιν καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.	Then he came <i>back</i> and found them sleeping again, for their eyes were weighed down.	
Matt 26:44	Καὶ ἀφείς αὐτοὺς ἀπελθὼν πάλιν προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπών.	And he left them and went away again and prayed for a third <i>time</i> , saying the same <u>thing</u> .	thing ← <i>word, speech</i> , but probably under Hebrew influence (דְּבַר, <i>word, thing</i>).
Matt 26:45	Τότε ἔρχεται πρὸς τοὺς μαθητάς αὐτοῦ, καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀμαρτωλῶν.	Then he went to his disciples and said to them, “Sleep from now on and have a rest. Behold, the hour has drawn near when the son of man <i>will</i> be delivered into <i>the</i> hands of sinners.	
Matt 26:46	Ἐγείρεσθε, ἄγωμεν. Ἰδοὺ, ἤγγικεν ὁ παραδιδούς με.	Get up and let's go. Look, he <u>who will</u> betray me has <u>made his way here</u> .”	made his way here ← <i>approached</i> .

Matt 26:47	Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδού, Ἰούδας εἰς τῶν δώδεκα ἦλθεν, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μάχαιρων καὶ ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ.	And while he was still speaking, <u>along came</u> Judas, one of the twelve, and with him <i>there was</i> a large crowd with swords and <u>sticks</u> , <i>coming</i> from the senior priests and elders of the people.	along came ← <i>behold</i> . The word also occurs in the two previous verses. sticks: or <i>clubs</i> ; if improvised weapons, <i>sticks</i> is more appropriate.
Matt 26:48	Ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων, Ὁν ἂν φιλήσω, αὐτός ἐστιν· κρατήσατε αὐτόν.	Now he <i>who would</i> betray him had given them a sign and had said, “ <i>He</i> whom I kiss is the <i>one</i> . Lay hold of him.”	
Matt 26:49	Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν, Χαίρε, ῥαββί· καὶ κατεφίλησεν αὐτόν.	And immediately he went to Jesus and said, “Hello, <u>master</u> ”, and he kissed him profusely.	master ← <i>rabbi</i> .
Matt 26:50	Ὁ δὲ Ἰησοὺς εἶπεν αὐτῷ, Ἐταῖρε, ἐφ' ᾧ πάρει; Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν.	But Jesus said to him, “ <i>My</i> friend, what are you here for?” Then they came up and laid hands on Jesus and seized him.	
Matt 26:51	Καὶ ἰδού, εἷς τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασεν τὴν μάχαιραν αὐτοῦ, καὶ πατάξας τὸν δούλον τοῦ ἀρχιερέως ἀφείλεν αὐτοῦ τὸ ὠτίον.	And <u>what happened next was that</u> one of those with Jesus stretched out <i>his</i> hand and unsheathed his sword and struck the servant of the high priest and took off his ear.	what happened next was that ← <i>behold</i> .
Matt 26:52	Τότε λέγει αὐτῷ ὁ Ἰησοὺς, Ἀποστρεφὼν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ {RP P1904: ἀποθανοῦνται} [TR: ἀπολοῦνται].	Then Jesus said to him, “Put your sword back in its <u>holder</u> . For all who take up the sword will {RP P1904: die} [TR: perish] by the sword.	ἀποθανοῦνται, <i>die</i> , RP P1904 F1853=16/20 F1859=6/7 vs. ἀπολοῦνται, <i>perish</i> , TR F1853=4/20 (Scrivener's egpu, u being very doubtful) F1859=1/7. holder ← <i>place</i> .
Matt 26:53	Ἡ δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων;	Or do you think that I <u>could not</u> now call on my father to <u>supply</u> me with more than twelve legions of angels?	could not ← <i>can not</i> . to supply ← <i>and he will supply</i> .
Matt 26:54	Πῶς οὖν πληρωθῶσιν αἱ γραφαί, ὅτι οὕτως δεῖ γενέσθαι;	But how then are the scriptures to be fulfilled <u>if</u> that is the way it must come about?”	if ← <i>that</i> .

Matt 26:55	Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, Ὡς ἐπὶ ληστήν ἐξήλθετε μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με; Καθ' ἡμέραν πρὸς ὑμᾶς ἐκαθεζόμεν διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με.	At that hour, Jesus said to the crowds, "Have you come out as against a robber, with swords and sticks, to lay hold of me? I used to sit with you every day, teaching in the temple, but you did not seize me."	Have you come out....: We, with RP TBS-TR punctuate as a question; P1904 punctuates as a statement.
Matt 26:56	Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.	But all this took place so that the scriptures of the prophets might be fulfilled. Then all the disciples left him and fled.	
Matt 26:57	Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.	But those <i>who had</i> seized Jesus led <i>him</i> away to Caiaphas the high priest, where the scribes and elders were gathered.	
Matt 26:58	Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν, ἕως τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν, ἰδεῖν τὸ τέλος.	However, Peter <u>followed</u> him from a distance, as far as the hall of the high priest, and he went in and sat with the attendants to see <u>how this would end</u> .	followed ← <i>was following</i> . <i>how this would end</i> ← <i>the end</i> .
Matt 26:59	Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως {RP P1904: θανατώσωσιν αὐτόν} [TR: αὐτὸν θανατώσωσιν].	Now the senior priests and elders and <i>the whole of the Sanhedrin council</i> were looking for a false testimony against Jesus so that <u>they might put him to death</u> .	θανατώσωσιν αὐτόν, <i>they might put to death + him</i> , RP P1904 F1853=18/21 F1859=4/8 vs. αὐτόν θανατώσωσιν, <i>him + they might put to death</i> , TR F1853=2/21 (Scrivener's ay) F1859=0/8 vs. other readings, F1853=1/21 (Scrivener's <u>u</u>) F1859=4/8.
Matt 26:60	Καὶ οὐχ εὑρον· καὶ πολλῶν ψευδομαρτύρων προσελθόντων, οὐχ εὑρον.	But they did not find <i>any</i> . Even with many false witnesses coming forward, they did not find <i>any</i> .	
Matt 26:61	Ὑστερον δὲ προσελθόντες δύο ψευδομάρτυρες ¶ εἶπον, Οὗτος ἔφη, Δύναμαι καταλύσαι τὸν ναὸν τοῦ θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομήσαι αὐτόν.	But eventually two false witnesses came forward ¶ and said, "He said, 'I can demolish the sanctuary of God and build it within three days.' "	¶ Verse division: in P1904 and AV numbering, Matt 26:61 begins here. He ← <i>This (man)</i> .

Matt 26:62	Καὶ ἄναστὰς ὁ ἄρχιερεὺς εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνη; Τί οὐτοί σου καταμαρτυροῦσιν;	And the high priest stood up and said to him, “Do you not give any answer? What <i>is it that</i> these <i>men</i> testify against you?”	
Matt 26:63	Ὁ δὲ Ἰησοῦς ἐσιώπα. Καὶ ἀποκριθεὶς ὁ ἄρχιερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζώντος, ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ χριστός, ὁ υἱὸς τοῦ θεοῦ.	But Jesus remained silent. Then the high priest reacted and said to him, “I adjure you by the living God to tell us if you are the Christ, the son of God.”	
Matt 26:64	Λέγει αὐτῷ ὁ Ἰησοῦς, Σὺ εἶπας. Πλὴν λέγω ὑμῖν, ἀπ’ ἄρτι ὅψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.	Jesus said to him, “ <i>It is as</i> you have stated. But I say to you, <u>in the future</u> you will see the son of man sitting on the right hand of power and coming on the clouds of heaven. ”	Ps 110:1, Dan 7:13. in the future ← <i>from now.</i> heaven: or <i>the sky.</i>
Matt 26:65	Τότε ὁ ἄρχιερεὺς διέρρηξεν τὰ ἱμάτια αὐτοῦ, λέγων ὅτι Ἐβλασφήμησεν· τί ἔτι χρεῖαν ἔχομεν μαρτύρων; Ἴδε, νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ.	Then the high priest tore his coat apart and said, “He has blasphemed. Why do we still need witnesses? Look, you have now heard his blasphemy.	
Matt 26:66	Τί ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες εἶπον, Ἐνοχος θανάτου ἐστίν.	What do you think?” They answered and said, “He is liable to <i>the</i> death <i>penalty.</i> ”	
Matt 26:67	Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν· οἱ δὲ ἐρράπισαν,	Then they spat in his face and beat him, and some struck him <i>on the face,</i>	
Matt 26:68	λέγοντες, Προφήτευσον ἡμῖν, χριστε, τίς ἐστίν ὁ παΐσας σε;	and they said, “Prophecy to us, <i>O</i> Christ, who is it that struck you?”	
Matt 26:69	Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ· καὶ προσήλθεν αὐτῷ μία παιδίσκη, λέγουσα, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.	But Peter was sitting outside in the hall, and a <u>certain</u> maidservant came up to him and said, “You too were with Jesus of Galilee.”	a certain ← <i>one.</i>
Matt 26:70	Ὁ δὲ ἡρνήσατο ἔμπροσθεν {RP P1904: αὐτῶν} [TR: -] πάντων, λέγων, Οὐκ οἶδα τί λέγεις.	But he denied <i>it</i> in the presence of all {RP P1904: of them} [TR: <i>of them</i>] and said, “I don’t know what you are saying.”	αὐτῶν, <i>of them</i> : present in RP P1904 F1853=15/21 F1859=5/7 vs. absent in TR F1853=6/21 F1859=2/7.

Matt 26:71	Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα, εἶδεν αὐτὸν ἄλλη, καὶ λέγει {RP P1904: αὐτοῖς} [TR: τοῖς] {RP TR: ἐκεῖ, Καὶ} [P1904: Ἐκεῖ καὶ] οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.	And when he had gone out to the gate, another <i>maidservant</i> saw him and said {RP TR: to those <i>who</i> <i>were</i> there, “This <i>man</i> was also} [P1904: to them, “This <i>man</i> was also there] with Jesus the Nazarene.”	αὐτοῖς, <i>to them</i> (but we translate <i>to those</i>), RP P1904 F1853=16/20 F1859=6/7 vs. τοῖς, <i>to those</i> , TR F1853=4/20 (Scrivener's c*suy) F1859=1/7. P1904 and some manuscripts put ἐκεῖ in the direct speech. We consider this as a less likely possibility. The P1904 reading could be repunctuated to agree with RP TR, and it is not strictly a textual variant on this point. gate ← gateway, gate-house.
Matt 26:72	Καὶ πάλιν ἡρνήσατο μεθ' ὄρκου ὅτι Οὐκ οἶδα τὸν ἄνθρωπον.	And again he denied <i>it</i> <u>under</u> an oath <i>and said</i> , “I do not know the man.”	under ← <i>with</i> .
Matt 26:73	Μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ, Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δηλόν σε ποιεῖ.	And after a short <i>while</i> , those <i>who were</i> standing <i>around</i> came forward and said to Peter, “Truly, you too are <i>one</i> of them. For even your dialect <u>gives</u> <u>you away</u> .”	gives you away ← <i>makes you</i> <i>evident</i> .
Matt 26:74	Τότε ἤρξατο {RP P1904: καταθεματίζειν} [TR: καταναθεματίζειν] καὶ ὀμνύειν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. Καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.	Then he began <u>to curse</u> and swear, <i>saying</i> , “I do not know the man.” And immediately <i>the</i> cock crowed.	καταθεματίζειν, <i>to curse</i> (1), RP P1904 F1853=18/19 F1859=7/8 vs. καταναθεματίζειν, <i>to curse</i> (2), TR F1853=1/19 (Scrivener's u, so very doubtful) F1859=1/8.
Matt 26:75	Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος {RP TR: τοῦ} [P1904: -] Ἰησοῦ εἰρηκότος αὐτῷ ὅτι Πρὶν ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσθη με. Καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.	And Peter remembered the <u>words</u> of Jesus, <i>who had</i> <u>said</u> to him: “Before <i>the</i> cock crows, you will deny me three times.” And he went out and wept bitterly.	τοῦ, <i>the (Jesus)</i> : present in RP TR F1853=9/19 F1859=4/7 vs. absent in P1904 F1853=10/19 F1859=3/7. Nearly a disparity with RP, R=14:14. words ← <i>word</i> . <i>who had</i> said: our italicization here indicates the supplying of a finite verb, not a tense change, aorist to (plu-)perfect, as might be suspected. See the Introduction.

Matt 27:1	Πρωΐας δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν·	When it was early morning, all the senior priests and the elders of the people took counsel against Jesus, so as to have him put to death.	
Matt 27:2	καὶ δέσαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν αὐτὸν Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι.	And they bound him and led <i>him</i> away and delivered him to Pontius Pilate the governor.	
Matt 27:3	Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτὸν ὅτι κατεκρίθη, μεταμεληθεὶς ἀπέστρεψεν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις,	Then Judas, who betrayed him, saw that he had been condemned, and he felt regret, and he returned the thirty pieces of silver to the senior priests and the elders,	
Matt 27:4	λέγων, Ἥμαρτον παραδούς αἷμα ἁθῶν. Οἱ δὲ εἶπον, Τί πρὸς ἡμᾶς; Σὺ ὤφει.	and he said, “I have sinned, <u>betraying</u> innocent blood.” But they said, “What <i>is that</i> to us? You <u>see to it</u> .”	betraying ← <i>having betrayed</i> . See Matt 23:20. see ← <i>will see</i> .
Matt 27:5	Καὶ ρίψας τὰ ἀργύρια ἐν τῷ ναῷ, ἀνεχώρησεν· καὶ ἀπελθὼν ἀπήγξατο.	Then he threw the silver <i>coins</i> into the sanctuary, and he departed and went away and hanged himself.	See Acts 1:18 for a suggested scenario fitting that verse and this.
Matt 27:6	Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον, Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἱμάτων ἐστίν.	But the senior priests took the silver <i>coins</i> and said, “It is not permitted to put them in the <i>temple</i> treasury, because they are the price of blood.”	
Matt 27:7	Συμβούλιον δὲ λαβόντες ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς ταφὴν τοῖς ξένοις.	So they took counsel and bought the potter's field with them, as a cemetery for foreigners,	
Matt 27:8	Διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος Ἀγρὸς Αἵματος, ἕως τῆς σήμερον.	<u>which is why</u> that field is called “ <i>The Field of Blood</i> ” up to this day.	which is why ← <i>on account of which</i> . is called ← <i>was called</i> .

Matt 27:9	Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου, λέγοντος, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ {RP P1904c TR: τετιμημένου} [P1904u: τετιμημημένου], ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ·	Then that <i>which</i> was spoken by Jeremiah the prophet was fulfilled, <i>where</i> he says, “ And they took thirty silver coins, the price of him <i>who</i> was valued – <i>him</i> from the sons of Israel whom they valued.	Jer 32:25 (<i>You have said to my Lord the LORD, “Buy yourself the field for silver”</i>). Jer 32:44 (<i>they will buy fields for silver</i>). Zech 11:12-13 (<i>So they weighed for my price thirty silver coins. And I took the thirty silver coins, and I cast them to the potter in the house of the Lord</i>). [CB] proposes that the words were spoken, but not written, by Jeremiah.
Matt 27:10	καὶ ἔδωκαν αὐτὰ εἰς τὸν ἄγρον τοῦ κεραμέως, καθὰ συνέταξέν μοι κύριος.	And they gave them for the potter's field, as the Lord commanded me.”	potter's: Zech 11:13 uses the word יוצר, <i>yotser, fashioner</i> , applicable to a silversmith or potter.
Matt 27:11	Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν, λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ, Σὺ λέγεις.	And Jesus stood before the governor, and the governor questioned him and asked, “Are you the king of the Jews?” And Jesus said to him, “ <i>It is as you say.</i> ”	asked ← <i>saying</i> .
Matt 27:12	Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων, οὐδὲν ἀπεκρίνατο.	And while he was being accused by the senior priests and elders, he did not answer anything.	
Matt 27:13	Τότε λέγει αὐτῷ ὁ Πιλάτος, Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσιν;	Then Pilate said to him, “Do you not hear how many <i>things</i> they testify against you?”	
Matt 27:14	Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.	But he did not even answer him as much as one word, so that the governor was very surprised.	
Matt 27:15	Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον, ὃν ᾗθελον.	Now at each festival the governor had a custom of releasing one prisoner to the crowd, whomever they wished.	
Matt 27:16	Εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Βαραββάν.	And they had at that time a notorious prisoner called Barabbas.	

Matt 27:17	Συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον χριστόν;	So when they were gathered together, Pilate said to them, “Whom do you want me to release to you, Barabbas or Jesus, who <i>is</i> called Christ?”	
Matt 27:18	Ἦδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν.	For he knew that <i>it was</i> through envy <i>that</i> they had delivered him up.	
Matt 27:19	Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ, λέγουσα, Μηδὲν σοι καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ’ ὄναρ δι’ αὐτόν.	And while he was sitting on the podium, his wife sent word to him, as follows: “Have <u>nothing to do</u> with that just <i>man</i> . For I have suffered a lot today in a dream on account of him.”	on the podium, or <i>at the court</i> . as follows ← <i>saying</i> . Have nothing to do with ← (<i>Let there be</i>) nothing to you and.
Matt 27:20	Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν.	But the senior priests and elders persuaded the crowds that they should ask for Barabbas, whereas they should have Jesus put to death.	
Matt 27:21	Ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; Οἱ δὲ εἶπον, Βαραββᾶν.	And the governor responded and said to them, “Which of the two do you want me to release to you?” And they said, “Barabbas.”	
Matt 27:22	Λέγει αὐτοῖς ὁ Πιλάτος, Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον χριστόν; Λέγουσιν αὐτῷ πάντες, Σταυρωθήτω.	Pilate said to them, “What should I do with Jesus, who <i>is</i> called Christ?” They all said to him, “ <u>Have him crucified.</u> ”	Have him crucified ← <i>Let him be crucified.</i>
Matt 27:23	Ὁ δὲ ἡγεμὼν ἔφη, Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ περισσῶς ἐκραζον, λέγοντες, Σταυρωθήτω.	However, the governor said, “But what wrong has he done?” But they shouted <i>all the more</i> and said, “ <u>Have him crucified.</u> ”	Have him crucified ← <i>Let him be crucified.</i>
Matt 27:24	Ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων, Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὁψεσθε.	And when Pilate saw that it was to no avail, but rather a tumult was arising, he took <i>some</i> water and washed his hands facing the crowd, and he said, “I am innocent of the blood of this just <i>man</i> . You <u>see to it</u> .”	see ← <i>will see</i> , future for imperative.

Matt 27:25	Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν, Τὸ αἷμα αὐτοῦ ἐφ’ ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.	And all the people answered and said, “ <i>Let</i> his blood <i>be</i> on us and on our children.”	
Matt 27:26	Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν· τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.	Then he released Barabbas to them, but he <i>had</i> Jesus flogged and handed <i>him</i> over to be crucified.	<i>had</i> Jesus flogged ← <i>flogged</i> Jesus. Compare Matt 2:16, and see also Num 19:3, Judg 18:27.
Matt 27:27	Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ’ αὐτὸν ὅλην τὴν σπεῖραν·	Then the governor's soldiers took Jesus with <i>them</i> to the governor's residence, and they gathered the whole cohort against him,	governor's residence ← <i>praetorium</i> . cohort: 200 (Roman maniple), or 600 (Roman cohort) men.
Matt 27:28	καὶ ἐκδύσαντες αὐτόν, περιέθηκαν αὐτῷ χλαμύδα κοκκίνην.	and they stripped him and put a scarlet cloak on him,	
Matt 27:29	Καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ· καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζον αὐτῷ, λέγοντες, Χαίρε, ὁ βασιλεὺς τῶν Ἰουδαίων·	and they plaited a crown from thorns and put <i>it</i> on his head, and they <i>put</i> a reed in his right <i>hand</i> , and they knelt before him, and they <u>kept mocking</u> him, saying, “Hail, king of the Jews.”	kept mocking ← <i>were</i> <i>mocking</i> , iterative imperfect.
Matt 27:30	καὶ ἔμπτύσαντες εἰς αὐτόν, ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ.	And they spat at him, and they took the reed, and they <u>kept striking</u> his head.	kept striking: iterative imperfect.
Matt 27:31	Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτόν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτόν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτόν εἰς τὸ σταυρῶσαι.	And when they had mocked him, they took the cloak off him and put his clothes on him, and they led him away to crucify <i>him</i> .	
Matt 27:32	Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· τούτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.	Then as they were going out, they came across a Cyrenian man by name of Simon, <i>and</i> they pressed <u>him</u> into carrying his cross.	him ← <i>this (man)</i> . into carrying ← <i>that he should</i> <i>carry</i> .
Matt 27:33	Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, {RP P1904: ὅ} [TR: ὅς] ἐστὶν λεγόμενος Κρανίου Τόπος,	And they went to a place called Golgotha, which means “ <i>The Place of the Skull</i> ”,	ὅ, <i>which</i> (neuter), RP P1904 F1853=15/21 F1859=6/7 vs. ὅς, <i>which</i> (masculine), TR F1853=6/21 F1859=1/7.

Matt 27:34	ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἤθελεν πιεῖν.	where they gave him vinegar mixed with gall to drink. But when he had tasted <i>it</i> , he refused to drink <i>it</i> .	
Matt 27:35	Σταυρώσαντες δὲ αὐτόν, διεμερίσαντο τὰ ἱμάτια αὐτοῦ, {RP TR: βάλλοντες} [P1904: βαλόντες] κλῆρον {RP P1904: - } [TR: ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ τοῦ προφήτου· Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον].	And when they had <u>startēd the crucifixion</u> , they shared out his clothes, {RP: casting a lot.} [P1904: having cast a lot.] [TR: casting a lot,] {RP P1904: - } [TR: in order that that <i>which</i> was spoken by the prophet might be fulfilled: They shared out my clothes among themselves And cast a lot for my garment.]	βάλλοντες, <i>throwing</i> , RP TR F1853=16/22 F1859=7/9 vs. βαλόντες, <i>having thrown</i> , P1904 F1853=6/22 F1859=2/9. ἵνα πληρωθῇ ... κλῆρον., <i>in order ... be fulfilled</i> : absent in RP P1904 F1853=20/20 F1859=6/7 vs. present in TR F1853=0/20 F1859=1/7. John 19:24 contains a fully attested statement very similar to this one. AV differs textually. Ps 22:19MT (Ps 22:18AV). started the crucifixion: inceptive aorist. This ↴
Matt 27:36	Καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ.	Then they <u>sat down</u> and guarded him there,	↳ seems reasonable given that Christ was still alive at this time, the English word <i>crucify</i> implying a process taken through to death. sat down ← <i>being seated</i> .
Matt 27:37	Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην, Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.	and they put above his head the <u>accusation</u> against him, <u>which read</u> , “This is Jesus The king of the Jews.”	accusation against ← <i>accusation of</i> . Objective genitive. which read ← <i>having been written</i> .
Matt 27:38	Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων.	Then two robbers were crucified with him, one on <i>the</i> right and one on <i>the</i> left.	
Matt 27:39	Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινοῦντες τὰς κεφαλὰς αὐτῶν,	But those <i>who</i> passed by blasphemed <i>against</i> him, shaking their heads,	

Matt 27:40	καὶ λέγοντες, Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν· εἰ υἱὸς εἶ τοῦ θεοῦ, κατὰβηθι ἀπὸ τοῦ σταυροῦ.	and saying, “You <i>who would</i> destroy the sanctuary and <u>rebuild it</u> in three days, save yourself. If you are <i>the</i> son of God, come down from the <u>cross</u> .”	rebuild ← <i>build</i> . cross: see Matt 20:19.
Matt 27:41	Ὅμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων {RP P1904: καὶ Φαρισαίων} [TR: -] ἔλεγον,	And the senior priests mocked <i>him</i> similarly, together with the scribes and {RP P1904: elders and Pharisees,} [TR: elders,] and they <u>kept saying</u> ,	καὶ Φαρισαίων, <i>and Pharisees</i> : present in RP P1904 F1853=19/20 F1859=6/9 vs. absent in TR F1853=1/20 (Scrivener's u, so very doubtful) F1859=3/9. AV differs textually. kept saying: iterative imperfect, but not necessarily so – see Matt 5:2.
Matt 27:42	Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. Εἰ βασιλεὺς Ἰσραὴλ ἐστίν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ {RP TR: πιστεύσομεν} [P1904: πιστεύσωμεν] {RP P1904: ἐπ’} [TR: -] αὐτῷ.	“Others he saved, <i>but</i> himself he cannot save. If he is <i>the</i> king of Israel, let him now come down from the <u>cross</u> , and {RP TR: we will believe} [P1904: let us believe] <u>in him</u> .”	πιστεύσομεν, <i>we will believe</i> , RP TR F1853=13/21 F1859=4/8 vs. πιστεύσωμεν, <i>let us believe</i> , P1904 F1853=7/21 F1859=4/8 vs. another reading, F1853=1/21 (Scrivener's c) F1859=0/8. ἐπ’, <i>in</i> : present in RP P1904 F1853=18/20 F1859=7/7 vs. absent in TR F1853=2/20 (Scrivener's cu, u being very doubtful) F1859=0/7. No difference in our English, as the meaning is the same whether the dative is strengthened by the preposition or not. cross: see Matt 20:19.
Matt 27:43	Πέποιθεν ἐπὶ τὸν θεόν· ῥυσάσθω νῦν αὐτόν, εἰ θέλει αὐτόν. Εἶπεν γὰρ ὅτι θεοῦ εἰμι υἱός.	He trusts in God; let him now rescue him, if he wants him. For he said, ‘I am <i>the</i> son of God.’”	
Matt 27:44	Τὸ δ’ αὐτὸ καὶ οἱ λησταὶ οἱ συσταυρωθέντες αὐτῷ ὠνείδιζον {RP P1904: αὐτόν} [TR: αὐτῷ].	In the same way, the robbers crucified with him <u>kept reproaching him</u> .	αὐτόν, <i>him</i> (accusative), RP P1904 F1853=18/21 F1859=7/7 vs. αὐτῷ, <i>him</i> (dative), TR F1853=3/21 (Scrivener's cuyonce, u being very doubtful) F1859=0/7. kept reproaching: iterative imperfect, but not necessarily so – see Matt 5:2.

Matt 27:45	Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας {RP P1904: ἐνάτης} [TR: ἐννάτης].	Now from <i>the sixth hour</i>, darkness came about on the whole <i>earth</i> until <i>the ninth hour</i>.	ἐνάτης, <i>ninth</i> (1), RP P1904 F1853=13/21 F1859=2/8 vs. ἐννάτης, <i>ninth</i> (2), TR F1853=8/21 F1859=6/8. Nearly a disparity with RP, R=16:15. sixth hour: <i>12 noon</i>. earth: or <i>land</i>. ninth hour: <i>3 p.m.</i>
Matt 27:46	περὶ δὲ τὴν {RP P1904: ἐνάτην} [TR: ἐννάτην] ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἡλί, Ἡλί, {RP P1904: λιμὰ} [TR: λαμὰ] [MISC: λειμὰ] σαβαχθανί; Τοῦτ' ἔστιν, Θεέ μου, Θεέ μου, ἵνα τί με ἐγκατέλιπες;	And at about the <i>ninth</i> hour, Jesus shouted out with a loud voice and said, “Eli, Eli, <u>lima sabachthani</u>?” This means, “My God, my God, why have you <u>forsaken</u> me?”	ἐνάτης, <i>ninth</i> (1), RP P1904 F1853=13/21 F1859=2/8 vs. ἐννάτης, <i>ninth</i> (2), TR F1853=8/21 F1859=6/8. Nearly a disparity with RP, R=16:15. λιμὰ, <i>lima</i>, <i>why</i> (1), RP P1904 F1853=16/21 F1859=5/8 vs. λαμὰ, <i>why</i> (2), TR F1853=1/21 (Scrivener's u, so very doubtful) F1859=0/8 vs. λειμὰ, <i>why</i> (3), F1853=4/21 (Scrivener's bfox) F1859=3/8. Ps 22:2MT (Ps 22:1AV). ninth hour: <i>3 p.m.</i> sabachthani: see Mark 15:34. means ← <i>is</i>. have you forsaken ← <i>did you forsake</i>. See Matt 2:2.
Matt 27:47	Τινὲς δὲ τῶν ἐκεῖ ἐστῶτων ἀκούσαντες ἔλεγον ὅτι Ἠλίαν φωνεῖ οὗτος.	<u>Some</u> of those standing there who heard <i>it</i> said, “This <i>man</i> is calling Elijah.”	Some ← <i>But some</i>.
Matt 27:48	Καὶ εὐθέως δραμὼν εἰς ἐξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄξους, καὶ περιθεὶς καλάμῳ, ἐπότιζεν αὐτόν.	Then immediately one of them ran and took a sponge and filled <i>it</i> with vinegar and put <i>it</i> on a reed and offered <i>it</i> to him to drink <i>from</i>.	on ← <i>round</i>. offered ← <i>was giving, tried to give</i>, conative imperfect.
Matt 27:49	Οἱ δὲ λοιποὶ ἔλεγον, Ἄφες, ἴδωμεν εἰ ἔρχεται Ἠλίας σῶσων αὐτόν.	But the rest said, “<u>Stop doing that</u>; let us see whether Elijah comes <u>to save</u> him.”	Stop ← <i>Leave alone</i>. to save ← <i>going to save</i>, a classical future participle of purpose.

Matt 27:50	Ὁ δὲ Ἰησοῦς πάλιν κρᾶξας φωνῇ μεγάλῃ ἀφήκεν τὸ πνεῦμα.	Then Jesus shouted again in a loud voice and gave up the ghost.	gave up the ghost ← <i>gave up the spirit</i> .
Matt 27:51	Καὶ ἰδού, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσειέσθη· καὶ αἱ πέτραι ἐσχίσθησαν·	And behold, the veil of the sanctuary split in half from top to bottom, and the earth suffered an earthquake, and the rocks were split,	in half ← <i>in two</i> . suffered an <i>earthquake</i> ← <i>was shaken</i> , which is standard idiom for an earthquake [LS].
Matt 27:52	καὶ τὰ μνημεῖα ἀνέωχθησαν· καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη·	and tombs were opened, and many bodies of the saints fallen asleep were raised,	saints ← <i>holy ones</i> . All believers in the Lord Jesus Christ are saints, as is evident from the opening verses of many epistles, e.g. Rom 1:7, Eph 1:1, Col 1:2. From 1 Cor 1:2 it is clear that sanctification is in Christ Jesus. were raised: or <i>rose</i> .
Matt 27:53	καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς.	and they came out of the tombs, after his resurrection, and they went to the holy city, and they appeared to many.	resurrection ← <i>arousing, waking</i> , not the usual word for resurrection (ἀνάστασις).
Matt 27:54	Ὁ δὲ ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμόν καὶ τὰ γενομένα, ἐφοβήθησαν σφόδρα, λέγοντες, Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος.	Meanwhile the centurion and those with him guarding Jesus, when they saw the earthquake and the things which had taken place, were very afraid, and they said, "Truly, this was the son of God."	
Matt 27:55	Ἦσαν δὲ ἐκεῖ {RP TR: - } [P1904: καὶ] γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτῷ·	Now there were {RP TR: - } [P1904: also] many women there, looking on from a distance, who had followed Jesus from Galilee, looking after him,	καὶ, <i>also</i> : absent in RP TR F1853=14/21 F1859=5/8 vs. present in P1904 F1853=7/21 F1859=3/8.
Matt 27:56	ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσὴ μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.	among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's sons.	
Matt 27:57	Ὅψίας δὲ γενομένης, ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθητεύσεν τῷ Ἰησοῦ·	And when it was late, a rich man came from Arimathea, named Joseph, who also had himself been a disciple of Jesus.	named ← <i>the name</i> . of ← <i>to</i> .

Matt 27:58	οὗτος προσελθὼν τῷ Πιλάτῳ, ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. Τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα.	He went to Pilate and asked for the body of Jesus. Then Pilate ordered the body to be handed over,	He ← <i>This (man)</i> .
Matt 27:59	Καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ σινδόνι καθαρῶ,	and Joseph took the body and wrapped it up in clean fine linen,	
Matt 27:60	καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ· καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου, ἀπῆλθεν.	and he put it in his new tomb which he had hewn out in the rock, and he rolled a large stone to the entrance of the tomb and went away.	entrance ← <i>door</i> .
Matt 27:61	Ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνή, καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπεναντι τοῦ τάφου.	And Mary Magdalene was there, as <i>was</i> the other Mary, sitting opposite the tomb.	
Matt 27:62	Τῇ δὲ ἐπαύριον, ἣτις ἐστὶν μετὰ τὴν Παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον,	And the next day, which <i>was</i> after the Preparation <i>Day</i> , the senior priests and Pharisees held a meeting with Pilate,	was ← <i>is</i> .
Matt 27:63	λέγοντες, Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν, Μετὰ τρεῖς ἡμέρας ἐγείρομαι.	and they said, “ <u>Y</u> our <u>E</u> xcellency, we remember that that deceiver said, when he was still alive, ‘In three days <i>time</i> I will rise <i>again</i> .’	Your Excellency ← <i>Lord</i> .
Matt 27:64	Κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας· μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ νυκτὸς κλέψωσιν αὐτόν, καὶ εἰπώσιν τῷ λαῷ, Ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης.	So order the tomb to be secured until the third day, so that his disciples ~~cannot~~ go by night and steal him and say to the people, ‘He has <u>risen</u> from the dead’, whereby the latter deception <u>would</u> be worse than the former.”	cannot ← <i>will not</i> , a Hebraism. — risen: or <i>been raised</i> . — would ← <i>will</i> .
Matt 27:65	Ἔφη {RP TR: δὲ} [P1904: -] αὐτοῖς ὁ Πιλάτος, Ἔχετε κουστωδῖαν· ὑπάγετε, ἀσφαλίσασθε ὥς οἴδατε.	{RP TR: Then} [P1904: -] Pilate said to them, “You have <i>your</i> guard. Go <i>and</i> secure <i>it</i> as you know <i>best</i> .”	δὲ, and / but: present in RP TR F1853=11/20 F1859=2/7 vs. absent in P1904 F1853=9/20 F1859=5/7. A weak disparity with RP, R=14:15.
Matt 27:66	Οἱ δὲ πορευθέντες ἡσφάλισαν τὸν τάφον, σφραγίσαντες τὸν λίθον, μετὰ τῆς κουστωδίας.	So they went and secured the tomb, and they sealed the stone with the guard <i>present</i> .	

Matt 28:1	Ὅψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθεν Μαρία ἡ Μαγδαληνῇ, καὶ ἡ ἄλλη Μαρία, θεωρησαὶ τὸν τάφον.	Late in the <u>night after the Sabbath</u> , as dawn drew on to the <u>first day of the week</u> , Mary Magdalene came with the other Mary to take a look at the tomb.	Late in the <i>night after the Sabbath</i> ← <i>Late of the Sabbaths</i> . week ← <i>Sabbaths</i> . See the comment on John 20:1.
Matt 28:2	Καὶ ἰδού, σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβάς ἐξ οὐρανοῦ, προσελθὼν ἀπεκύλισεν τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ.	And behold, a severe <i>earthquake</i> took place, for the angel of the Lord had come down from heaven and had come and rolled back the stone from the <u>entrance</u> , and he was sitting on it,	entrance ← <i>door</i> .
Matt 28:3	Ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἄστραπῇ, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὥσει χιῶν.	and his appearance was like lightning, and his clothing <i>was</i> white like snow.	
Matt 28:4	Ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγένοντο ὥσει νεκροί.	But those on guard <u>shook</u> with fear of him and became as if dead.	shook ← <i>were shaken</i> .
Matt 28:5	Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναῖξιν, Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε.	However, the angel reacted and said to the women, “Don't you fear, for I know that you are looking for Jesus, who <i>has been</i> crucified.	
Matt 28:6	Οὐκ ἔστιν ὧδε· ἡγέρθη γάρ, καθὼς εἶπεν. Δεῦτε, ἴδετε τὸν τόπον ὅπου ἐκεῖτο ὁ κύριος.	He is not here, for he <u>has risen</u> as he said. Come <i>and</i> see the place where the Lord lay.	has risen: or <i>has been raised</i> .
Matt 28:7	Καὶ ταχὺ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ ὅτι ἡγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἰδού, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὀψεσθε· ἰδού, εἶπον ὑμῖν.	And <u>go</u> quickly and tell his disciples that he <u>has risen</u> from the dead, and look, he <u>will go on ahead of you</u> to Galilee. You will see him there. <u>There you are</u> , I have told you.”	We, with P1904, punctuate as indirect speech; RP TBS-TR as direct speech. go: imperatival use of the participle. has risen: or <i>has been raised</i> . will go on ahead of you ← <i>leads you onward</i> ; see Matt 26:32. There you are ← <i>Behold</i> .
Matt 28:8	Καὶ ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.	So they went out from the tomb quickly, with fear and great joy, and they ran to report <i>it</i> to his disciples.	

Matt 28:9	Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδοῦ, {RP P1904: - } [TR: ὁ] Ἰησοῦς ἀπήντησεν αὐταῖς, λέγων, Χαίρετε. Αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ.	But as they were going to report <i>it</i> to his disciples, behold, Jesus met them and said, “Greetings.” And they went up to <i>him</i> and took hold of him by the feet and worshipped him.	ὁ, <i>the (Jesus)</i> : absent in RP P1904 F1853=11/21 F1859=4/7 vs. present in TR F1853=10/21 F1859=3/7.
Matt 28:10	Τότε λέγει αὐταῖς ὁ Ἰησοῦς· Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγεῖλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, {RP-text: καὶ ἐκεῖ} [RP-marg P1904 TR: κακεῖ] με ὄψονται.	Then Jesus said to them, “Do not be afraid. Go <i>and</i> tell my brothers to depart for Galilee, and <i>that</i> they will see me there.”	καὶ ἐκεῖ, <i>and there</i> (without crasis), RP-text F1853=8/20 F1859=5/7 vs. κακεῖ, <i>and there</i> (contracted, crasis), RP-marg P1904 TR F1853=11/20 F1859=2/7 vs. another reading, F1853=1/20 (Scrivener's o) F1859=0/7. A weak disparity with RP-text, R=13:15.
Matt 28:11	Πορευομένων δὲ αὐτῶν, ἰδοῦ, τινὲς τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα.	Now as they went, <u>what happened</u> <i>was that</i> some <i>members</i> of the guard went to the city and reported to the senior priests everything that had happened.	what happened <i>was that</i> ← <i>behold</i> .
Matt 28:12	Καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων, συμβουλίῳν τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις,	And they gathered with the elders and held counsel, and they gave the soldiers <u>a good sum of money</u> ,	a good sum of money ← <i>sufficient silver</i> .
Matt 28:13	λέγοντες, Εἰπατε ὅτι Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἐκλεψαν αὐτὸν ἡμῶν κοιμωμένων.	and they said, “Say, ‘His disciples came at night and stole him while we were sleeping.’”	
Matt 28:14	Καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτόν, καὶ ὑμᾶς ἀμερίμνους ποιήσομεν.	And if this should <u>catch the ear of</u> the governor, we will persuade him and <u>ensure you are not in trouble</u> .”	catch the ear of ← <i>be heard by</i> . ensure you are not in trouble ← <i>make you carefree</i> .
Matt 28:15	Οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδαχθησαν. Καὶ διεφημίσθη ὁ λόγος οὗτος παρα Ἰουδαίοις μέχρι τῆς σήμερον.	And they took the money, and they did as they had been <u>instructed</u> . And this account has spread about among the Jews up to the present day.	instructed ← <i>taught</i> .
Matt 28:16	Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς.	Then the eleven disciples went to Galilee, to the mountain where Jesus had commanded them.	

Matt 28:17	Καὶ ἰδόντες αὐτὸν προσεκύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν.	And when they saw him, they worshipped him, but some doubted.	
Matt 28:18	Καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων, Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς.	Then Jesus went up to <i>them</i> , and he spoke to them and said, “All authority in heaven and on <i>the</i> earth is given to me.	
Matt 28:19	Πορευθέντες {RP P1904: - } [TR: οὖν] μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος·	Go {RP P1904: - } [TR: then,] and make disciples of all the nations, baptizing them in the name of the father, the son, and the holy spirit,	οὖν, <i>therefore</i> : absent in RP P1904 F1853=19/20 & F1859=6/8 vs. present in TR F1853=1/20 (Scrivener's y) F1859=2/8. Go: imperatival use of the participle.
Matt 28:20	διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετείλάμην ὑμῖν· καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος. Ἀμήν.	teaching them to keep everything I have commanded you. And behold, I am with you every day until the consummation of the <u>age</u> .” Amen.	age: AV differs somewhat (<i>world</i>).
Mark 1:1	Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ χριστοῦ, υἱοῦ τοῦ θεοῦ·	<i>The</i> beginning of the gospel of Jesus Christ, <i>the</i> son of God,	
Mark 1:2	ὥς γέγραπται ἐν τοῖς προφήταις, Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.	as it stands written in the prophets: “ See how I am sending my messenger in front of you, Who will prepare your way ahead of you. ”	Isa 40:3, Mal 3:1. See how ← <i>Behold</i> .
<u>Mark 1:3</u>	Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.	<i>The voice of one crying out in the desert, ‘Prepare the way of the Lord; Make his paths straight.’</i> ”	Our punctuation agrees with RP P1904 TBS-TR AV, but not HF, who read: <i>crying out, ‘In the desert prepare ...’</i> Isa 40:3.
Mark 1:4	Ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ, καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.	It was <i>the case that</i> John was baptizing in the desert and preaching <i>the</i> baptism of repentance for forgiveness of sins,	John ← <i>Ioannes</i> .

Mark 1:5	Καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμίται, καὶ ἐβαπτίζοντο πάντες ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.	and all the region of Judaea would go out to him, as <i>would</i> the inhabitants of Jerusalem, and they were all baptized by him in the river Jordan, confessing their sins.	
Mark 1:6	Ἦν δὲ {RP P1904: ὁ} [TR: -] Ἰωάννης, ἐνδεδυμένος τρίχας καμήλου, καὶ ζῶν ἑσθίων ἀκρίδας καὶ μέλι ἄγριον.	Now <u>John</u> was clothed in camel hair and a leather girdle around his loins, and he ate locusts and wild honey.	ὁ, <i>the (John)</i> : present in RP P1904 F1853=19/21 F1859=6/7 vs. absent in TR F1853=2/21 (Scrivener's ou, u being very doubtful) F1859=1/7.
Mark 1:7	Καὶ ἐκήρυσσεν, λέγων, Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμι ἱκανὸς κύψας λύσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.	And he would preach and say, "He <i>who</i> is more powerful <u>than</u> <u>me</u> is coming after me, <u>the buckle of whose sandals</u> I am not worthy to stoop to loosen.	than me: or, if the reader prefers, <i>than I</i> . the buckle of whose sandals ← <i>whose buckle of his sandals</i> .
Mark 1:8	Ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.	I have baptized you with water, but he will baptize you with holy spirit."	
Mark 1:9	Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν {RP TR: - } [P1904: ὁ] Ἰησοῦς ἀπὸ {RP P1904 S1550: Ναζαρέτ} [E1624 S1894: Ναζαρέθ] τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην.	And it came to pass in those days <i>that</i> <u>Jesus</u> came from <u>Nazareth</u> of Galilee and was baptized by John <u>in</u> the Jordan,	ὁ, <i>the (Jesus)</i> : absent in RP TR F1853=11/21 F1859=2/8 vs. present in P1904 F1853=10/21 F1859=6/8. A disparity with RP, R=14:17. <u>Ναζαρέτ</u> , <i>Nazaret</i> , RP P1904 S1550 F1853=13/19 F1859=5/8 vs. <u>Ναζαρέθ</u> , <i>Nazareth</i> , E1624 S1894 F1853=6/19 F1859=3/8. in ← <i>into</i> . Pregnant use; compare Matt 18:6.
Mark 1:10	Καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδεν σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ πνεῦμα {RP-text TR: ὥσει} [RP-marg P1904: ὥς] περιστερὰν καταβαῖνον ἐπ' αὐτόν·	and immediately as he came up out of the water, he saw the heavens splitting apart and the spirit descending <u>like</u> a dove on him,	ὥσεϊ, <i>like (1)</i> , RP-text TR F1853=16/21 F1859=5/7 vs. ὥς, <i>like (2)</i> , RP-marg P1904 F1853=5/21 F1859=2/7.

Mark 1:11	καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν {RP TR: ω } [P1904: σοὶ] {RP TR: εὐδόκησα} [P1904: ἡδόκησα].	and a voice came out of the heavens: “You are my beloved {RP TR: son, with whom I <u>am</u> <u>very</u> <u>pleased</u> .”} [P1904: son. I <u>am</u> <u>very</u> <u>pleased</u> with you.”]	ὧ, (<i>in</i>) <i>whom</i> , RP TR F1853=20/22 F1859=5/7 vs. σοὶ, <i>in you</i> , P1904 F1853=2/22 (Scrivener's <i>uyonce</i>) F1859=2/7. εὐδόκησα, <i>I was pleased</i> (1), RP TR F1853=18/21 F1859=6/7 vs. ἡδόκησα, <i>I was pleased</i> (2), P1904 F1853=3/21 (Scrivener's <i>hoy</i>) F1859=1/7. am very pleased ← <i>was very pleased</i> , aorist for perfect tense, <i>have taken pleasure</i> .
Mark 1:12	Καὶ {RP TR: εὐθὺς} [P1904: εὐθέως] τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον.	And <u>immediately</u> the spirit <u>drove him out</u> into the desert.	εὐθὺς, <i>immediately</i> (1), RP TR F1853=12/21 F1859=5/8 vs. εὐθέως, <i>immediately</i> (2), P1904 F1853=9/21 F1859=3/8. drove him out ← <i>casts him out</i> .
Mark 1:13	Καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.	And he was there in the desert for forty days, being tempted by Satan, and he was with the wild animals, while the angels would take care of him.	
Mark 1:14	Μετὰ δὲ τὸ παραδοθῆναι {RP TR: τὸν} [P1904: -] Ἰωάννην, ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας τοῦ θεοῦ,	Then after <u>John</u> had been <u>arrested</u> , Jesus went to Galilee, proclaiming the gospel of the kingdom of God,	τὸν, <i>the (John)</i> : present in RP TR F1853=14/21 F1859=4/7 vs. absent in P1904 F1853=7/21 F1859=3/7. arrested ← <i>delivered up</i> , but also of sending to prison without betrayal; see [MG], [MM], AV.
Mark 1:15	καὶ λέγων ὅτι Πεπλήρωται ὁ καιρὸς, καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε, καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.	and saying, “The time has been completed, and the kingdom of God has drawn near. Repent and believe in the gospel.”	

Mark 1:16	Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, {RP P1904: τοῦ Σίμωνος} [TR: -] βάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσῃ· ἦσαν γὰρ ἀλιεῖς.	Then as he was walking by the Sea of Galilee, he saw Simon and Andrew his brother, {RP P1904: Simon's,} [TR: -] casting a round net in the sea. After all, they were fishermen.	τοῦ Σίμωνος, <i>Simon's</i> : present in RP P1904 F1853=19/21 F1859=6/7 vs. absent in TR F1853=2/21 (Scrivener's ux, u being very doubtful) F1859=1/7.
Mark 1:17	Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενεσθαι ἀλιεῖς ἀνθρώπων.	And Jesus said to them, "Come <i>and</i> follow me, and I will <u>make you</u> fishermen of men."	make you ← <i>make you become</i> .
Mark 1:18	Καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν, ἠκολούθησαν αὐτῷ.	And they immediately left their nets and followed him.	
Mark 1:19	Καὶ προβάς ἐκείθεν ὀλίγον, εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα.	Then when he had moved on a little from there, he saw James the <i>son</i> of Zebedee and John his brother, <u>while they were</u> <u>in a boat</u> mending <i>their</i> nets,	while they were in a boat ← <i>and them in the boat</i> .
Mark 1:20	Καὶ εὐθέως ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.	and he immediately called them, and they left their father Zebedee in the boat with the hired servants, and they went away following him.	
Mark 1:21	Καὶ εἰσπορεύονται εἰς Καπερναοὺμ· καὶ εὐθέως τοῖς σάββασιν εἰσελθὼν εἰς {RP P1904 S1550 S1894: τὴν} [E1624: -] συναγωγὴν, ἐδίδασκεν.	Then they went into Capernaum, and on the Sabbath he immediately went into {RP P1904 S1550 S1894: the} [E1624: a] synagogue and <u>gave some teaching</u> .	τὴν, <i>the (synagogue)</i> : present in RP P1904 S1550 S1894 F1853=12/21 F1859=5/7 vs. absent in E1624 F1853=9/21 F1859=2/7. gave some teaching ← <i>was teaching</i> .
Mark 1:22	Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.	And they were astonished at his teaching, for he was teaching them as <i>one</i> having authority, and not as the scribes.	
Mark 1:23	Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξεν,	And there was a man with an unclean spirit in their synagogue, and <u>he</u> shouted out,	he: the participle in agreement in the next verse is masculine.

Mark 1:24	λέγων, Ἐα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; Ἦλθες ἀπολέσαι ἡμᾶς; Οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.	and he said, “Hey, what <i>have you to do</i> with us, Jesus <i>the Nazarene</i> ? Have you come to destroy us? I know who you are: the holy <i>one</i> of God.”	
Mark 1:25	Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων, Φιμώθητι, καὶ ἔξελθε ἐξ αὐτοῦ.	At this Jesus rebuked it and said, “Be <u>silent</u> and come out of him.”	silent ← <i>muzzled</i> .
Mark 1:26	Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ κράξαν φωνῇ μεγάλῃ, ἔξηλθεν ἐξ αὐτοῦ.	Then the unclean spirit convulsed him and shouted in a loud voice and came out of him.	
Mark 1:27	Καὶ ἐθαμβήθησαν πάντες, ὥστε συζητεῖν πρὸς {RP P1904: ἑαυτούς} [TR: αὐτούς], λέγοντας, Τί ἐστὶν τοῦτο; Τίς ἡ διδαχὴ ἡ καινὴ αὕτη, ὅτι κατ’ ἐξουσίαν καὶ τοῖς πνεύμασιν τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ;	And they were all astounded, <i>so much</i> so that they debated among themselves and said, “ <u>What does this mean?</u> What <i>is</i> this new doctrine, where he even commands the unclean spirits with authority, and they obey him?”	ἑαυτούς, (<i>among</i>) themselves (reflexive), RP P1904 F1853=19/21 F1859=5/7 vs. αὐτούς, (<i>to</i>) them, TR F1853=2/21 (Scrivener’s ux, u being very doubtful) F1859=2/7. No difference in our English (AV translates similarly). What does this mean ← <i>What is this</i> .
Mark 1:28	{RP TR: Ἐξηλθεν δὲ} [P1904: Καὶ ἔξηλθεν] ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.	<u>And his fame immediately spread</u> into the whole country area of Galilee.	ἔξηλθεν δὲ, <i>but (his fame) went out</i> , RP TR F1853=20/21 F1859=5/7 vs. καὶ ἔξηλθεν, <i>and (his fame) went out</i> , P1904 F1853=1/21 (Scrivener’s y) F1859=2/7. spread ← <i>went out</i> .
Mark 1:29	Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἔξελθόντες, ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου.	Then immediately when they had come out of the synagogue, they went to the house of Simon and Andrew with <u>James</u> and John.	James ← <i>Jacob</i> (and throughout the New Testament).
Mark 1:30	Ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα, καὶ εὐθέως λέγουσιν αὐτῷ περὶ αὐτῆς.	Now Simon’s mother-in-law was laid up <i>ill</i> with a fever, and they told him about her straightaway.	
Mark 1:31	καὶ προσελθὼν ἤγειρεν αὐτήν, κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτήν ὁ πυρετὸς εὐθέως, καὶ διηκόνει αὐτοῖς.	And he came over and took hold of <u>her by the hand and lifted her up</u> , and the fever left her immediately, and she looked after them.	of her by the hand and lifted her up ← <i>of her hand and raised her up</i> .

Mark 1:32	Ὁψίας δὲ γενομένης, ὅτε ἔδυ ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους·	When evening had come, when the sun had set, they brought to him all those <u>with</u> ailments and those possessed by a demon,	with ← <i>having</i> .
Mark 1:33	καὶ {RP TR: ἡ πόλις ὅλη ἐπισυνηγμένη ἦν} [P1904: ἦν ἡ πόλις ὅλη ἐπισυνηγμένη] πρὸς τὴν θύραν.	and <u>the whole city was congregated</u> at the door,	ἡ πόλις ὅλη ἐπισυνηγμένη ἦν, <i>the city + whole + congregated + was</i> , RP TR F1853=20/21 F1859=4/7 vs. ἦν ἡ πόλις ὅλη ἐπισυνηγμένη, <i>was + the city + whole + congregated</i> , P1904 F1853=0/21 F1859=1/7 vs. other readings, F1853=1/21 (Scrivener's y) F1859=2/7.
Mark 1:34	Καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια, ὅτι ᾗδεισαν {RP-text TR: αὐτόν} [RP-marg P1904: αὐτὸν χριστὸν εἶναι].	and he cured many <i>who</i> were ailing with various diseases, and he cast out many demons, and he did not permit the demons to speak, because they knew {RP-text TR: him} [RP-marg P1904: that he was <i>the Christ</i>].	χριστὸν εἶναι, <i>to be Christ</i> : absent in RP-text TR F1853=14/22 F1859=5/8 vs. present in RP-marg P1904 F1853=8/22 F1859=3/8 (both sets including a few small variations).
Mark 1:35	Καὶ πρωὶ {RP TR: ἔννυχον} [P1904: ἔννυχᾱ] λίαν ἀναστὰς ἐξῆλθεν, καὶ ἀπηλθεν εἰς ἐρημὸν τόπον, κακεῖ προσηυχέτο.	Then he got up early, <i>while it was still</i> very much <u>night</u> , and he went out and went to a deserted place, and he <u>prayed</u> there.	ἔννυχον, <i>in the night (1)</i> , RP TR F1853=20/21 F1859=6/7 vs. ἔννυχᾱ, <i>in the night (2)</i> , P1904 F1853=1/21 (Scrivener's y) F1859=1/7. prayed ← <i>was praying</i> .
Mark 1:36	Καὶ κατεδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ·	Meanwhile Simon and those with him went after him,	
Mark 1:37	καὶ εὐρόντες αὐτὸν λέγουσιν αὐτῷ ὅτι Πάντες {RP P1904: σε ζητοῦσιν} [TR: ζητοῦσί σε].	and when they had found him, they said to him, “Everyone is <u>looking for you</u> .”	σε ζητοῦσι(ν), <i>you + they seek</i> , RP P1904 F1853=20/21 F1859=6/7 vs. ζητοῦσί(ν) σε, <i>they seek + you</i> , TR F1853=1/21 (Scrivener's u, so very doubtful) F1859=0/7 vs. ζητοῦσι(ν), <i>they seek</i> , F1853=0/21 F1859=1/7.
Mark 1:38	Καὶ λέγει αὐτοῖς, Ἔγωμεν εἰς τὰς ἐχόμενας κωμοπόλεις, ἵνα {RP P1904: καὶ ἐκεῖ} [TR: κακεῖ] κηρύξω· εἰς τοῦτο γὰρ ἐξελέλυθα.	And he said to them, “Let us go to the nearby towns, so that I may preach <u>there too</u> . For I have come out for this <i>very purpose</i> .”	καὶ ἐκεῖ, <i>there too</i> (uncontracted), RP P1904 F1853=16/21 F1859=7/7 vs. κακεῖ, <i>there too</i> (contracted), TR F1853=2/21 (Scrivener's ou, u being very doubtful) F1859=0/7 vs. ἐκεῖ, <i>there</i> , F1853=3/21 (Scrivener's cvy) F1859=0/7.

Mark 1:39	Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.	And he preached in their synagogues in the whole of Galilee, while he also cast out the demons.	
Mark 1:40	Καὶ ἔρχεται πρὸς αὐτὸν λεπρός, παρακαλῶν αὐτὸν καὶ γονυπετῶν αὐτόν, καὶ λέγων αὐτῷ ὅτι Ἐὰν θέλῃς, δύνασαι με καθαρῖσαι.	Then a leper came to him pleading with him, and kneeling down to him, and he said to him, "If you are willing, you are able to cleanse me."	
Mark 1:41	Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς, ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, καὶ λέγει αὐτῷ, Θέλω, καθαρῖσθῃ.	At this, Jesus, moved with compassion, stretched <i>his</i> hand out and touched him, and he said to him, "I am willing, be cleansed."	
Mark 1:42	Καὶ εἰπόντος αὐτοῦ εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη.	And as soon as he had spoken, the leprosy went from him, and he was cleansed.	
Mark 1:43	Καὶ ἐμβριμησάμενος αὐτῷ, εὐθέως ἐξέβαλεν αὐτόν,	Then he ~~vehemently admonished~~ him and straightaway dismissed him,	vehemently admonished ← <i>snorted at</i> .
Mark 1:44	καὶ λέγει αὐτῷ, Ὅρα, μηδενὶ μηδὲν εἶπῃς· ἀλλ' ὑπάγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξεν {RP TR: Μωσῆς} [P1904: Μωϋσῆς], εἰς μαρτύριον αὐτοῖς.	and he said to him, "See <i>to it that</i> you don't say anything to anyone, but go <i>and</i> show yourself to the priest, and offer for your cleansing what <u>Moses</u> prescribed, as a testimony to them."	Μωσῆς, <i>Moses</i> , RP TR F1853=21/21 F1859=7/8 vs. Μωϋσῆς, <i>Mouïses</i> , P1904 F1853=0/21 F1859=1/8.
Mark 1:45	Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν εἰσελθεῖν, ἀλλ' ἐξω ἐν ἐρήμοις τόποις ἦν· καὶ ἤρχοντο πρὸς αὐτὸν πανταχόθεν.	But he went out and began to publicize it <u>widely</u> and to <u>blaze</u> the matter <u>abroad</u> , <u>so that</u> ~~he~~ could no longer go <u>openly</u> into a city, but was outside in desolate places. And they <u>kept coming</u> to him from all sides.	widely ← (<i>in respect of</i>) <i>many (things)</i> . blaze ... abroad ← <i>noise ... abroad</i> . so that he: i.e. <i>so that Jesus</i> ; compare pronoun use in Gen 41:13. openly ← <i>manifestly</i> . kept coming: iterative imperfect.

Mark 2:1	Καὶ {RP P1904: εἰσηλθεν πάλιν} [TR: πάλιν εἰσηλθεν] εἰς Καπερναοὺμ δι' ἡμερῶν· καὶ ἠκούσθη ὅτι εἰς οἶκόν ἐστιν.	Then <i>some</i> days later <u>he</u> <u>went</u> to Capernaum <u>again</u> , and it was <u>reported</u> that he was at <i>someone's</i> home,	εἰσηλθε(ν) πάλιν, <i>went + again</i> , RP P1904 F1853=10/21 F1859=2/7 vs. πάλιν εἰσηλθε(ν), <i>again + went</i> , TR F1853=6/21 F1859=0/7 vs. other readings, F1853=5/21 (Scrivener's bcfps) F1859=5/7. reported ← <i>heard</i> .
Mark 2:2	Καὶ εὐθέως συνήχθησαν πολλοί, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον.	and immediately many gathered together, to the point that there was no room any more, not even <i>space</i> at the door. And <u>while</u> he was speaking the word to them,	<i>space</i> ← <i>the (things)</i> . while: from the opening καὶ of the next verse.
Mark 2:3	Καὶ ἔρχονται πρὸς αὐτόν, παραλυτικὸν φέροντες, αἰρόμενον ὑπὸ τεσσάρων.	<i>some people</i> carrying a paralysed <i>man</i> came to him, <i>the man</i> being carried by four <i>people</i> ,	
Mark 2:4	Καὶ μὴ δυνάμενοι προσεγγίσει αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσιν τὸν {RP-text TR: κράββατον} [RP-marg P1904: κράβαττον] ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο.	and not being able to approach him on account of the crowd, they <u>opened up</u> the roof where he was. And when they had broken <i>it</i> up, they lowered the <u>stretcher</u> on which the paralysed <i>man</i> was lying.	κράββατον, <i>stretcher (1)</i> , RP-text TR, F1853=11/21 F1859=2/7 vs. κράβαττον, <i>stretcher (2)</i> , RP-marg P1904 F1853=9/21 F1859=4/7 vs. another reading, F1853=1/21 (Scrivener's v) F1859=1/7. Nearly a disparity with RP-text, R=14:14. opened up ← <i>unroofed</i> .
Mark 2:5	Ἴδων δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ, Τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.	Then when Jesus saw their faith, he said to the paralysed <i>man</i> , “ <i>My child, you have been forgiven your sins.</i> ”	you have been forgiven your sins ← <i>your sins have been forgiven you</i> .
Mark 2:6	Ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν,	Now some of the scribes were sitting there, while reasoning in their hearts <i>as follows</i> :	
Mark 2:7	Τί οὗτος οὕτως λαλεῖ βλασφημίας; Τίς δύναται ἀφίέναι ἁμαρτίας εἰ μὴ εἷς, ὁ θεός;	“Why does this <i>man</i> speak blasphemies like this? Who can forgive sins but one, <i>that is</i> , God?”	

Mark 2:8	Καὶ εὐθέως ἐπιγνούς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως {RP P1904: αὐτοὶ} [TR: -] διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς, Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;	And immediately Jesus, having perceived in his spirit that they were reasoning inwardly like this, said to them, “Why are you reasoning about these <i>matters</i> in your hearts?”	αὐτοί, <i>they (themselves)</i>: present in RP P1904 F1853=17/21 F1859=7/7 vs. absent in TR F1853=4/21 (Scriveners’s suvy, u being very doubtful) F1859=0/7. No difference in our English.
Mark 2:9	Τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ, Ἀφέωνταί {RP P1904: σου} [TR: σοι] αἱ ἁμαρτίαι, ἢ εἰπεῖν, {RP-text TR: Ἐγειραὶ} [RP-marg P1904: Ἐγειρε], καὶ {RP-text TR: ἄρόν σου τὸν κράββατον} [RP-marg: ἄρόν σου τὸν κράβαττον] [P1904: ἄρον τὸν κράβαττόν σου], καὶ περιπάτει;	Which is easier, to say to the paralytic <i>man</i>, {RP P1904: ‘<u>You have been forgiven your sins</u>’,} [TR: ‘<u>You have been forgiven your sins</u>’,] or to say ‘<u>Arise</u>, and pick up your <u>stretcher</u>, and <u>walk</u>’?	σου, <i>your (sins have been forgiven)</i>, RP P1904 F1853=14/21 F1859=7/7 vs. σοι, (<i>sins have been forgiven</i>) to you, TR F1853=7/21 F1859=0/7. ἐγειραὶ, <i>arise</i> (aorist middle), RP-text TR F1853=11/21 F1859=3/7 vs. ἐγειρε, <i>arise</i> (present active), RP-marg P1904 F1853=10/21 F1859=3/7 vs. another reading, F1853=0/21 F1859=1/7. Nearly a disparity (#1) with RP-text, R=15:14. σου τὸν κράββατον, <i>of you + the stretcher (1)</i>, RP-text TR F1853=14/21 F1859=3/7 vs. σου τὸν κράβαττον, <i>of you + the stretcher (2)</i>, RP-marg F1853=0/21 F1859=0/7 vs. τὸν κράβαττόν σου, <i>the stretcher (2) + of you</i>, P1904 F1853=0/21 F1859=2/7 vs. τὸν κράβατόν σου, <i>the stretcher (1) + of you</i>, F1853=7/21 F1859=1/7 vs. τὸν κράβατόν σου, <i>the stretcher (3) + of you</i>, F1853=0/21 F1859=1/7. A disparity (#2) with RP-marg (low count). You have been forgiven <i>your sins</i> ← {RP P1904: <i>Your sins have been forgiven</i>} [TR: <i>Sins have been forgiven you</i>]. walk ← <i>walk around</i>.

Mark 2:10	ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου {RP-text P1904 TR: ἀφίεναι ἐπὶ τῆς γῆς} [RP-marg: ἐπὶ τῆς γῆς ἀφίεναι] ἁμαρτίας - λέγει τῷ παραλυτικῷ -	But in order that you may know that the son of man has authority to forgive sins on earth ...” – he said to the paralytic man –	ἀφίεναι ἐπὶ τῆς γῆς, <i>to forgive + on earth</i>, RP-text P1904 TR F1853=13/21 F1859=5/7 vs. ἐπὶ τῆς γῆς ἀφίεναι, <i>on earth + to forgive</i>, RP-marg F1853=8/21 F1859=2/7.
Mark 2:11	Σοὶ λέγω, {RP-text TR: ἔγειραι} [RP-marg P1904: ἔγειρε] καὶ ἄρον τὸν {RP-text TR: κράββατόν} [RP-marg P1904: κράβαττόν] σου, καὶ ὕπαγε εἰς τὸν οἶκόν σου.	“I say to you, <u>arise</u>, and pick up your <u>stretcher</u> and go to your home.”	ἔγειραι, <i>arise</i> (aorist middle), RP-text TR F1853=11/21 F1859=1/7 vs. ἔγειρε, <i>arise</i> (present active), RP-marg P1904 F1853=10/21 F1859=5/7 vs. another reading, F1853=0/21 F1859=1/7. A disparity with RP-text, R=13:16. κράββατον, <i>stretcher</i>: as verse 9.
Mark 2:12	Καὶ ἠγέρθη εὐθέως, καὶ ἄρας τὸν {RP-text TR: κράββατον} [RP-marg P1904: κράβαττον], ἐξηλθεν ἐναντίον πάντων· ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν θεόν, λέγοντας ὅτι Οὐδέποτε οὕτως εἶδομεν.	And he arose immediately and picked up <i>his</i> <u>stretcher</u>, and he went out in the presence of all, so that they were all astounded, and they glorified God, saying, “Never have we seen <u>anything like this</u>.”	κράββατον, <i>stretcher</i>: as verse 9. anything like this ← <i>thus</i>.
Mark 2:13	Καὶ ἐξηλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς.	Then he went out again, by the sea. And the whole crowd would come to him, and he would teach them.	
Mark 2:14	Καὶ παράγων εἶδεν {RP-text: Λευὶ} [RP-marg P1904 TR: Λευὶν] τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.	And as he passed by, he saw <u>Levi</u> the son of Alphaeus, sitting at the tax office, and he said to him, “Follow me.” And he got up and followed him.	Λευὶ, <i>Levi</i>, RP-text F1853=7/22 F1859=1/7 vs. Λευὶν, <i>Levi</i> (in a separate accusative form), RP-marg P1904 TR F1853=15/22 F1859=5/7 vs. another spelling, F1853=0/22 F1859=1/7. A strong disparity with RP-text, R=8:22.
Mark 2:15	Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτόν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοί, καὶ ἠκολούθησαν αὐτῷ.	And it came to pass as he was reclining <i>at table</i> in his house that many tax collectors and sinners reclined with Jesus and his disciples. For there were many, and they followed him.	

Mark 2:16	Καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Τί ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει;	However, when the scribes and Pharisees saw him eating with the tax collectors and sinners, they said to his disciples, “What <i>is this</i> that he eats and drinks with tax collectors and sinners?”	
Mark 2:17	Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, Οὐ χρειάν ἐχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ’ οἱ κακῶς ἔχοντες. Οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετανοίαν.	At which Jesus, having heard <i>it</i> , said to them, “It is not those <i>who</i> are in sound health who need a doctor, but those <i>who</i> are ailing. I did not come to call <i>the</i> righteous, but sinners, to repentance.”	
Mark 2:18	Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύοντες· καὶ ἔρχονται καὶ λέγουσιν αὐτῷ, Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;	Meanwhile John's disciples, and those of the Pharisees, were fasting, and <i>people</i> came and said to him, “Why do John's disciples and those of the Pharisees fast, whereas your disciples do not fast?”	
Mark 2:19	Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ’ αὐτῶν ἐστίν, νηστεύειν; Ὅσον χρόνον μεθ’ ἐαυτῶν ἔχουσιν τὸν νυμφίον, οὐ δύνανται νηστεύειν·	And Jesus said to them, “Surely the <u>wedding</u> guests cannot be fasting while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast,	wedding guests ← <i>sons of the wedding venue</i> . See Matt 9:15.
Mark 2:20	ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ’ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.	but <i>the</i> days will come when the bridegroom will be taken from them, and then, in those days, they will fast.	

Mark 2:21	{RP TR: Καὶ οὐδεὶς} [P1904: Οὐδεὶς] ἐπίβλημα ῥάκους ἀγνάφου ἐπιρραπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ {RP TR: μή} [P1904: μήγε], αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχῖσμα γίνεται.	{RP TR: And no-one} [P1904: No-one] sews a patch of uncarded flannel onto an old garment, or else the <u>piece added</u> to it <u>pulls on it</u> – the new on the old – and <i>the</i> tear becomes worse.	καὶ, <i>and (no-one)</i> : present in RP TR F1853=16/21 F1859=4/8 vs. absent in P1904 F1853=5/21 F1859=4/8. μή, <i>(if) not</i> , RP TR F1853=18/21 F1859=5/7 vs. μήγε, <i>(if) not at any rate</i> , P1904 F1853=3/21 (Scrivener's dey) F1859=2/7. piece added ← <i>filler, fulness</i> . pulls on ← <i>raises</i> .
Mark 2:22	Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μή, ῥήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ ὁ οἶνος ἐκχειται καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς βλητέον.	And no-one puts new wine in old wineskins, or else the new wine tears the wineskins, and the wine leaks out, and the wineskins are ruined. Rather, <u>new wine</u> needs to be put in new wineskins.”	new wine: the object of the impersonal neuter singular verbal adjective βλητέον, <i>needing to put</i> .
Mark 2:23	Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασιν διὰ τῶν σπορίμων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τίλλοντες τοὺς στάχους.	Then it came to pass that he was passing by on the <u>Sabbath</u> through the cornfields, and his disciples had begun to make a way <i>through</i> , while plucking the ears of <i>corn</i> ,	Sabbath ← <i>Sabbaths</i> , which can stand for <i>High Sabbath</i> (feast).
<u>Mark 2:24</u>	Καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, “Ἴδε, τί ποιοῦσιν ἐν τοῖς σάββασιν ὃ οὐκ ἔξεστιν;	and the Pharisees said to him, “Look at what they are doing on the Sabbath, which is not permitted”,	We and P1904 punctuate as a statement: <i>look at what they are doing, which ...</i> RP and TBS-TR punctuate as a question: <i>look, why are they doing what ...?</i>
Mark 2:25	Καὶ αὐτὸς ἔλεγεν αὐτοῖς, Οὐδέποτε ἀνέγνωτε τί ἐποίησεν {RP P1904: Δαυίδ} [TR: Δαβίδ], ὅτε χρεῖαν ἔσχεν καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ’ αὐτοῦ;	at <u>which</u> he said to them, “Have you never read what <u>David</u> did when he was in need and was hungry, he and those with him?	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. at which: wider use of καί.

Mark 2:26	Πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιάθαρ {RP P1904: - } [TR: τοῦ] ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἐφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοῖς ἱερεῦσιν, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν;	– how he went into the house of God in <i>the days</i> of Abiathar {RP P1904: <i>the</i> } [TR: <i>the</i>] high priest and ate the showbread, which it is not permitted to eat, except for the priests, and <i>how</i> he also gave <i>some</i> to those <i>who</i> were with him?”	τοῦ, <i>the</i> : absent in RP P1904 F1853=17/21 F1859=4/7 vs. present in TR F1853=4/21 (Scrivener's cdsv) F1859=3/7. No difference in our English (italicization excepted).
Mark 2:27	Καὶ ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον.	Then he said to them, “The Sabbath came about on account of man, not man on account of the Sabbath.	
Mark 2:28	ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.	Consequently, the son of man is Lord of the Sabbath as well.”	
Mark 3:1	Καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα.	Then he went into the synagogue again, and there was a man <u>with</u> a withered hand there.	with ← <i>having</i> .
Mark 3:2	Καὶ {RP P1904c TR: παρετήρουν} [P1904u: παρετητήρουν] αὐτὸν εἰ τοῖς σαββάσιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ.	Now they watched him closely, <i>to see</i> if he would heal him on the <u>Sabbath</u> , in order to accuse him.	Sabbath: plural; see Mark 2:23.
Mark 3:3	Καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένην ἔχοντι τὴν χεῖρα, {RP TR: Ἐγειραι} [P1904: Ἐγειρε] εἰς τὸ μεσον.	And he said to the man <u>with</u> the withered hand, “ <u>Come up to centre stage</u> .”	ἔγειραι, <i>arise</i> (aorist middle), RP TR F1853=12/21 F1859=1/7 vs. ἔγειρε, <i>arise</i> (present active), P1904 F1853=9/21 F1859=6/7. A weak disparity with RP, R=14:16. with ← <i>having</i> .
Mark 3:4	Καὶ λέγει αὐτοῖς, Ἐξεστιν τοῖς σαββάσιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; Ψυχὴν σῶσαι, ἢ ἀποκτεῖναι; Οἱ δὲ ἐσιώπων.	And he said to them, “Is it permitted to do good or evil on the Sabbath? To save a <u>life</u> or to kill?” But they remained silent.	life ← <i>soul</i> .

Mark 3:5	Καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ, Ἔκτεινον τὴν χεῖρά σου. Καὶ ἐξέτεινεν, καὶ {RP-text P1904 TR: ἀποκατεστάθη} [RP-marg: ἀπεκατεστάθη] ἡ χεὶρ αὐτοῦ ὑγιῆς ὡς ἡ ἄλλη.	Then he looked around at them with anger, thoroughly grieved at the hardness of their heart, and he said to the man, “Stretch out your hand.” And he stretched <i>it</i> out, and his hand was restored, healthy like the other <i>one</i> .	ἀποκατεστάθη, <i>was restored</i> (aorist passive with single augment), RP-text P1904 TR F1853=13/21 F1859=2/7 vs. ἀπεκατεστάθη, <i>was restored</i> (aorist passive with double augment), RP-marg F1853=8/21 F1859=4/7 vs. another reading, F1853=0/21 F1859=1/7.
Mark 3:6	Καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθέως μετὰ τῶν Ἑρωδιανῶν συμβουλίον ἐποίουν κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν.	Then the Pharisees immediately went out with the Herodians and took counsel against him, <u>as to how they might</u> destroy him.	<i>as to</i> how they might (deliberative on the manner): or <i>in order to</i> (final).
Mark 3:7	Καὶ ὁ Ἰησοῦς ἀνεχώρησεν μετὰ τῶν μαθητῶν αὐτοῦ πρὸς τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας {RP-text P1904 TR: ἠκολούθησαν} [RP-marg: ἠκολούθησεν] αὐτῷ, καὶ ἀπὸ τῆς Ἰουδαίας,	Meanwhile Jesus withdrew with his disciples to the sea, and a very large number of people followed him, from Galilee and from Judaea,	ἠκολούθησαν, <i>(they) followed</i> , RP-text P1904 TR F1853=17/21 F1859=4/6 vs. ἠκολούθησεν, <i>(it) followed</i> , RP-marg F1853=4/21 (Scrivener's lmnv) F1859=2/6. We suspect a hiatus in Scrivener's P in F1859 from Mark 3:6 - Mark 5:23, and base our figures on that.
Mark 3:8	καὶ ἀπὸ Ἱεροσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου, καὶ οἱ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούσαντες ὅσα ἐποίει, ἦλθον πρὸς αὐτόν.	and from Jerusalem and from Idumaea and across the Jordan, while those <i>from</i> around Tyre and Sidon – a large <u>community who had heard everything</u> he was doing – came to him.	community ← <i>multitude</i> . everything ← <i>as many (things) as</i> .
Mark 3:9	Καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν.	So he told his disciples that a small boat should remain at hand for him on account of the crowd, so that they should not press on him,	
Mark 3:10	Πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἄψωνται, ὅσοι εἶχον μάστιγας.	for he had healed many <i>people</i> , and as a result they converged on him in order that whoever had infirmities might touch him.	

Mark 3:11	Καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν {RP TR: ἐθεώρει} [P1904: ἐθεώρουν], {RP TR: προσέπιπτεν} [P1904: προσέπιπτον] αὐτῷ, καὶ {RP TR: ἔκραζεν} [P1904: ἐκραζον], λέγοντα ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ.	Also whenever the unclean spirits <u>saw</u> him, they would <u>fall down</u> before him and <u>shout out</u> saying, “You are the son of God”,	ἐθεώρει, <i>were seeing</i> (classical singular verb), RP TR F1853=19/21 F1859=3/6 vs. ἐθεώρουν, <i>were seeing</i> (non-classical plural verb), P1904 F1853=2/21 (Scrivener's cy) F1859=3/6. προσέπιπτεν, <i>were falling</i> <i>down</i> (classical singular verb), RP TR F1853=13/21 F1859=2/6 vs. προσέπιπτον, <i>were falling down</i> (non- classical plural verb), P1904 F1853=8/21 F1859=4/6. ἔκραζεν, <i>were shouting out</i> (classical singular verb), RP TR F1853=13/21 F1859=2/6 vs. ἐκραζον, <i>were shouting out</i> (non-classical plural verb), P1904 F1853=7/21 F1859=4/6 vs. another reading, F1853=1/21 (Scrivener's g) F1859=0/6.
Mark 3:12	Καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ {RP P1904: φανερὸν αὐτὸν} [TR: αὐτὸν φανερόν] ποιήσωσιν.	and he would rebuke them <u>sharply</u> so that they should not <u>make him manifest</u> .	φανερὸν αὐτὸν, <i>(make)</i> <i>manifest + him</i> , RP P1904 F1853=19/21 F1859=5/6 vs. αὐτὸν φανερόν, <i>(make) him +</i> <i>manifest</i> , TR F1853=1/21 (Scrivener's x) F1859=1/6 vs. another reading, F1853=1/21 (Scrivener's g) F1859=0/6. sharply ← <i>(in respect of) many</i> <i>(things)</i> .
Mark 3:13	Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἠθέλην αὐτός· καὶ ἀπηλθον πρὸς αὐτόν.	Then he went up into a <u>mountain</u> and called along <i>those</i> whom he himself wanted, and they went off to him,	a mountain ← <i>the mountain</i> , or perhaps <i>the mountain range</i> . But see Gen 22:9.
Mark 3:14	Καὶ ἐποίησεν δώδεκα, ἵνα ᾧσιν μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν,	and he appointed twelve, for them to be with him, and to send them to preach,	
Mark 3:15	καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους, καὶ ἐκβάλλειν τὰ δαιμόνια·	and to have authority to cure sicknesses and to cast out demons.	

Mark 3:16	καὶ ἐπέθηκεν {RP TR: τῷ Σίμωνι ὄνομα} [P1904: ὄνομα τῷ Σίμωνι] Πέτρον·	And he gave an additional name to Simon: Peter.	τῷ Σίμωνι ὄνομα, <i>to Simon + a name</i> , RP TR F1853=20/21 F1859=5/6 vs. ὄνομα τῷ Σίμωνι, <i>a name + to Simon</i> , P1904 F1853=1/21 (Scrivener's y) F1859=1/6.
Mark 3:17	καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργές, ὃ ἐστίν, Υἱοὶ Βροντῆς·	Furthermore <i>he appointed</i> James the <i>son</i> of Zebedee and John the brother of James, and he gave them additional names: Boanerges, which means “sons of thunder”,	means ← <i>is</i> .
Mark 3:18	καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν Κανανίτην,	and Andrew and Philip and Bartholomew and Matthew and Thomas and James the <i>son</i> of Alphaeus and Thaddaeus and Simon the <u>Kananite</u> ,	Kananite: AV differs (<i>Canaanite</i>). The word here is from the Aramaic root qoph-nun-aleph, <i>to be zealous</i> , not kaph-nun-ayin, from which the demonym <i>Canaanite</i> , as in Gen 10:18, Zech 14:21, Matt 15:22 (with a different Greek spelling to that of this verse). Luke 6:15 translates Simon's title, <i>Zealot</i> .
Mark 3:19	καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν. ¶ Καὶ ἔρχονται εἰς οἶκον·	and Judas Iscariot, who <u>for his part</u> betrayed him. ¶ Then they went into a house,	¶ Verse division: in P1904 numbering, Mark 3:20 begins here. for his part ← <i>also</i> .
Mark 3:20	καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς {RP TR: μήτε} [P1904: μηδὲ] ἄρτον φαγεῖν.	and again a crowd gathered, so that they could <u>not even</u> eat bread.	μήτε, <i>neither (but standing for μηδὲ)</i> , RP TR F1853=13/21 F1859=5/7 vs. μηδὲ, <i>not even</i> , P1904 F1853=7/21 F1859=2/7 vs. another reading, F1853=1/21 (Scrivener's c) F1859=0/7. No difference in our English.
Mark 3:21	Καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γὰρ ὅτι Ἐξέστη.	And when those close to him heard <i>about it</i> , they went out to <u>take charge</u> of him, for <i>people</i> were saying <u>that</u> he had gone out of <i>his senses</i> .	that: we punctuate as indirect speech. RP and TBS-TR punctuate as direct speech: <i>saying, “He has gone out of his senses.”</i> The AV even translates in the present tense. take charge ← <i>take hold, control</i> , but apparently not in a hostile sense here.

Mark 3:22	Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβούλ ἔχει, καὶ ὅτι Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.	Now the scribes who <i>had</i> come down from Jerusalem said <u>that</u> he <u>was</u> possessed by Beelzebul, and <u>that</u> he cast out the demons by the ruler of the demons.	that (2x): we punctuate as indirect speech. RP and TBS- TR punctuate as direct speech: <i>saying, "He is possessed by Beelzebul, and he casts out ..."</i> was possessed by ← <i>had</i> .
Mark 3:23	Καὶ προσκαλεσάμενος αὐτοὺς, ἐν παραβολαῖς ἔλεγεν αὐτοῖς, Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν;	So he called them to himself and spoke to them in parables: "How can Satan cast out Satan?"	
Mark 3:24	Καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἢ βασιλεία ἐκείνη.	And if a kingdom is divided against itself, that kingdom cannot stand.	
Mark 3:25	Καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἢ οἰκία ἐκείνη.	And if a house is divided against itself, that house cannot stand.	
Mark 3:26	Καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει.	And if Satan has risen up against himself and is divided, he cannot stand, but <u>is finished</u> .	is finished ← <i>has an end</i> .
Mark 3:27	{RP P1904: Οὐδεὶς δύναται} [TR: Οὐ δύναται οὐδεὶς] τὰ σκεύη τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ, διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ {RP-text: διαρπάσῃ} [RP-marg P1904 TR: διαρπάσει].	No-one can plunder the goods of a strong <i>man</i> , after entering his house, unless he first binds the strong <i>man</i> , and then he <u>can plunder</u> his house.	οὐδεὶς δύναται, <i>no-one + can</i> , RP P1904 F1853=19/21 F1859=4/6 vs. οὐ δύναται οὐδεὶς, <i>not can + anyone</i> , TR F1853=2/21 (Scrivener's ux, u being very doubtful) F1859=2/6. διαρπάσῃ, <i>may plunder</i> , RP- text F1853=10/21 F1859=4/6 vs. διαρπάσει, <i>will plunder</i> , RP-marg P1904 TR F1853=10/21 F1859=2/6 vs. another reading, F1853=1/21 (Scrivener's c) F1859=0/6. Nearly a disparity with RP- text, R=14:14. can ← {RP-text P1904: <i>will</i> } [RP-marg TR: <i>may</i>], a Hebraism.

Mark 3:28	Ἀμὴν λέγω ὑμῖν, ὅτι πάντα ἀφεθήσεται {RP TR: τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων} [P1904: τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα], καὶ {RP TR: - } [P1904: αἱ] βλασφημίαι ὅσας {RP TR: ἂν} [P1904: ἐὰν] βλασφημήσωσιν·	Truly, I say to you that the <u>sons of men will be forgiven all <i>their</i> sins and whatever blasphemies they perpetrate,</u>	τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων, <i>the sins + to the sons of men</i>, RP TR F1853=19/21 F1859=4/6 vs. τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα, <i>to the sons of men + the sins</i>, P1904 F1853=1/21 (Scrivener's y) F1859=2/6 vs. another reading, F1853=1/21 (Scrivener's c) F1859=0/6. αἱ, <i>the (blasphemies)</i>: absent in RP TR F1853=19/21 F1859=2/6 vs. present in P1904 F1853=2/21 (Scrivener's sy) F1859=4/6. F1853 and F1859 are very significantly disparate, X2=8.8 PV=0.3%. ἂν, <i>(what)ever (1)</i>, RP TR F1853=20/21 F1859=5/6 vs. ἐὰν, <i>(what)ever (2)</i>, P1904 F1853=1/21 (Scrivener's y) F1859=1/6. will be forgiven all <i>their</i> sins (etc.) ← <i>all (their) sins (etc.) will be forgiven (them)</i>.
Mark 3:29	ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἔνοχος ἐστὶν αἰωνίου κρίσεως.	but whoever blasphemes against the holy spirit does not have forgiveness <u>throughout the age</u>, but is liable to age-abiding judgment."	throughout the age: we typically take this to refer to the great Messianic age.
Mark 3:30	Ὅτι ἔλεγον, Πνεῦμα ἀκάθαρτον ἔχει.	<i>He said this</i> because they said, "He <u>is possessed by an unclean spirit</u>."	is possessed by ← <i>has</i>.
Mark 3:31	Ἔρχονται οὖν {RP TR: οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ} [P1904: ἡ μητηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ], καὶ ἔξω ἐστῶτες ἀπέστειλαν πρὸς αὐτόν, φωνοῦντες αὐτόν.	Then {RP TR: his brothers and mother} [P1904: his mother and his brothers] came and stood outside and sent <i>men</i> to him, calling him.	οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ, <i>the brothers + and the mother of him</i>, RP TR F1853=16/21 F1859=4/6 vs. ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, <i>the mother of him + and the brothers of him</i>, P1904 F1853=1/21 (Scrivener's y) F1859=1/6 vs. other readings, F1853=4/21 (Scrivener's ceqp) F1859=1/6.

Mark 3:32	Καὶ ἐκάθητο {RP TR: ὄχλος περὶ αὐτόν} [P1904: περὶ αὐτόν ὄχλος]: εἶπον δὲ αὐτῷ, Ἰδού, ἡ μήτηρ σου καὶ οἱ ἄδελφοί σου {RP: καὶ αἱ ἄδελφαί σου} [P1904 TR: -] ἔξω ζητοῦσίν σε.	Meanwhile a crowd was sitting around him, and they said to him, “Excuse us, but your mother and your brothers {RP: and your sisters} [P1904 TR: -] outside are looking for you.”	ὄχλος περὶ αὐτόν, a crowd + around him, RP TR F1853=16/21 F1859=2/6 vs. περὶ αὐτὸν ὄχλος, around him + a crowd, P1904 F1853=5/21 F1859=4/6. καὶ αἱ ἄδελφαί σου, and your sisters: present in RP F1853=15/21 F1859=3/6 vs. absent in P1904 TR F1853=6/21 VulgC VulgS SyrP F1859=3/6. AV differs textually. Excuse us, but ← Behold.
Mark 3:33	Καὶ ἀπεκρίθη αὐτοῖς λέγων, Τίς ἐστὶν ἡ μήτηρ μου ἢ οἱ ἄδελφοί μου;	Then he replied to them and said, “Who is my mother or my brothers?”	
Mark 3:34	Καὶ περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτόν καθημένους, λέγει, Ἴδε, ἡ μήτηρ μου καὶ οἱ ἄδελφοί μου.	Then after he had looked around at those sitting around him, he said, “Behold my mother and my brothers.	
Mark 3:35	Ὅς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφή μου καὶ μήτηρ ἐστίν.	For <i>it is</i> whoever does the will of God <u>who</u> is my brother, and my sister, and <i>my</i> mother.”	who ← <i>this (one)</i> .
Mark 4:1	Καὶ ἄλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν. Καὶ συνήχθη πρὸς αὐτόν ὄχλος πολὺς, ὥστε αὐτόν ἐμβάντα εἰς τὸ πλοῖον καθεῖσθαι ἐν τῇ θαλάσσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς {RP TR: ἦν} [P1904: ἦσαν].	Next he began to teach again by the sea, and a large crowd gathered around him, so that he went on board a boat to sit <i>in</i> on the sea, while the whole crowd was by the sea on land.	ἦν, was, RP TR F1853=20/21 F1859=5/6 vs. ἦσαν, were, P1904 F1853=1/21 (Scrivener's y) F1859=1/6. No difference in our English. gathered around ← gathered to.
Mark 4:2	Καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ,	And he taught them many <i>things</i> in parables, and he said to them in <i>the course</i> of his teaching,	
Mark 4:3	Ἀκούετε· ἰδοὺ, ἐξηλθεν ὁ σπείρων τοῦ σπειραί·	“Listen. A sower <u>once</u> went out to sow <i>seed</i> .	once ← behold, here drawing the reader's attention to a story.

Mark 4:4	καὶ ἐγένετο ἐν τῷ σπείρειν, ὃ μὲν ἔπεσεν {RP TR: παρὰ} [P1904: ἐπὶ] τὴν ὁδόν, καὶ {RP TR: ἦλθεν} [P1904: ἦλθον] τὰ πετεινὰ {RP P1904: - } [TR: τοῦ οὐρανοῦ] καὶ κατέφαγεν αὐτό.	And it <i>so</i> happened <i>that</i> as <i>he</i> sowed, some <i>seed</i> fell {RP TR: beside} [P1904: on] the road, and the birds {RP P1904: - } [TR: of the sky] <u>came</u> and ate it up.	παρὰ, <i>to alongside</i> , RP TR F1853=20/21 F1859=5/6 vs. ἐπὶ, <i>onto</i> , P1904 F1853=1/21 (Scrivener's y) F1859=1/6. ἦλθε(ν), <i>came</i> (classical singular verb), RP TR F1853=19/21 F1859=6/6 vs. ἦλθον, <i>came</i> (non-classical plural verb), P1904 F1853=2/21 (Scrivener's py) F1859=0/6. τοῦ οὐρανοῦ, <i>of the sky</i> : absent in RP P1904 F1853=18/21 F1859=5/6 vs. present in TR F1853=3/21 (Scrivener's cux, u being very doubtful) F1859=1/6.
Mark 4:5	{RP TR: Ἄλλο δὲ} [P1904: Καὶ ἄλλο] ἔπεσεν ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχεν γῆν πολλήν· καὶ εὐθέως ἐξανέτειλεν, διὰ τὸ μὴ ἔχειν βάθος γῆς·	{RP TR: But} [P1904: And] some fell on stony ground, where it did not have much soil, and it immediately sprang up through not having depth of soil,	ἄλλο δὲ, <i>but other</i> , RP TR F1853=20/21 F1859=4/6 vs. καὶ ἄλλο, <i>and other</i> , P1904 F1853=0/21 F1859=1/6 vs. καὶ ἄλλο δὲ, <i>and also other</i> , F1853=1/21 (Scrivener's y) F1859=1/6.
Mark 4:6	ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.	but when the sun rose, it was scorched, and because it did not have a root, it withered.	
Mark 4:7	Καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἀκανθαί, καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκεν.	And some fell into the thorn bushes, and the thorn plants came up and choked it, and it did not yield <i>any</i> fruit.	
Mark 4:8	Καὶ ἄλλο ἔπεσεν εἰς τὴν γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξάνοντα, καὶ ἔφερεν {RP P1904: ἐν} [TR: ἐν] τριάκοντα, καὶ {RP P1904: ἐν} [TR: ἐν] ἑξήκοντα, καὶ {RP P1904: ἐν} [TR: ἐν] ἑκατόν.	And other <i>seed</i> fell onto good ground, and it yielded <u>produce</u> which sprang up and grew, and <u>some</u> produced a <i>thirtyfold return</i> , and <u>some</u> a <i>sixtyfold</i> , and <u>some</u> a <i>hundredfold</i> ."	ἐν (3x), <i>in</i> , RP P1904 F1859=5/6 vs. ἐν, <i>(the) one</i> , TBS-TR F1859=1/6. There was (presumably) no indication of the breathing in the original; it is the choice of a scribe or modern editor. No remarks in F1853. Our English is not affected. produce ← <i>fruit</i> .

Mark 4:9	Καὶ ἔλεγεν {RP: - } [P1904 TR: αὐτοῖς], Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.	And he said {RP: - } [P1904 TR: to them], “He <i>who</i> has ears to hear, let him hear.”	αὐτοῖς, <i>to them</i> : absent in RP F1853=18/21 F1859=4/6 vs. present in P1904 TR F1853=3/21 (Scrivener's uxy, u being very doubtful) F1859=2/6.
Mark 4:10	Ὅτε δὲ ἐγένετο καταμόνας, ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὴν παραβολὴν.	Then when he was alone, those around him with the twelve asked him the <i>meaning of</i> the parable,	
Mark 4:11	Καὶ ἔλεγεν αὐτοῖς, Ὑμῖν δέδοται γινῶναι {RP TR: τὸ μυστήριον} [P1904: τὰ μυστήρια] τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω, ἐν παραβολαῖς τὰ πάντα γίνεται·	and he said to them, “To you it has been granted to know the {RP TR: mystery} [P1904: mysteries] of the kingdom of God, but to those outside, everything <u>comes</u> in parables,	τὸ μυστήριον, <i>the mystery</i> , RP TR F1853=19/21 F1859=4/6 vs. τὰ μυστήρια, <i>the mysteries</i> , P1904 F1853=2/21 (Scrivener's my) F1859=2/6. comes ← <i>becomes</i> .
Mark 4:12	ἵνα βλέποντες βλέπωσιν, καὶ μὴ ἴδωσιν· καὶ ἀκούοντες ἀκούωσιν, καὶ μὴ συνιῶσιν· μήποτε ἐπιστρέψωσιν, καὶ ἀφεθῇ αὐτοῖς τὰ ἀμαρτήματα.	In order that they should <u>definitely</u> <u>see</u> But not perceive, And they will <u>definitely hear</u> But not understand, Lest they should <u>repent</u>, And <u>they should be forgiven their sins</u>.”	Isa 6:9, Isa 6:10. definitely see ← <i>looking look</i> . definitely hear ← <i>hearing hear</i> . repent ← <i>return</i> . they should be forgiven their sins ← <i>their sins should be forgiven them</i> .
Mark 4:13	Καὶ λέγει αὐτοῖς, Οὐκ οἴδατε τὴν παραβολὴν ταύτην; Καὶ πῶς πάσας τὰς παραβολὰς γινώσθε;	And he said to them, “Do you not know <i>the meaning of</i> this parable? How then <u>can</u> you know the meaning of <u>any parable</u> ?	can ← <i>will</i> , a Hebraism. any parable ← <i>all the parables</i> . In Hebrew and Aramaic (e.g. Dan 2:10) after a negative, <i>all</i> is used for <i>any</i> . We have a virtual negative here you <i>do not know</i>
Mark 4:14	Ὁ σπείρων τὸν λόγον σπείρει.	The sower sows the word.	
Mark 4:15	Οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδόν, ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκουσῶσιν, {RP TR: εὐθέως} [P1904: εὐθὺς] ἔρχεται ὁ Σατανᾶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν.	<u>One group</u> are those alongside the road where the word is sown, but when they hear <i>it</i> , Satan <u>immediately</u> comes and removes the word sown in their hearts.	εὐθέως, <i>immediately</i> (1), RP TR F1853=20/21 F1859=4/6 vs. εὐθὺς, <i>immediately</i> (2), P1904 F1853=1/21 (Scrivener's y) F1859=2/6. One group ... another group ← <i>These ... these</i> . The other groups are in verses 16,18,20.

Mark 4:16	Καὶ {RP TR: οὗτοί εἰσιν ὁμοίως} [P1904: οὗτοι ὁμοίως εἰσὶν] οἱ ἐπὶ τὰ πετρῶδη σπειρόμενοι, οἵ, ὅταν ἀκούσωσιν τὸν λόγον, {RP TR: εὐθέως} [P1904: εὐθύς] μετὰ χαρᾶς λαμβάνουσιν αὐτόν,	And another group are <u>like</u> those sown on the stony <u>ground</u> , who, when they hear the word, <u>immediately</u> receive it with joy,	εἰσιν ὁμοίως, <i>are + like</i> , RP TR F1853=20/20 F1859=4/6 vs. ὁμοίως εἰσὶν, <i>like + are</i> , P1904 F1853=0/20 F1859=1/6 vs. εἰσὶν, <i>are</i> , F1853=0/20 F1859=1/6. εὐθέως, <i>immediately</i> (1), RP TR F1853=19/20 F1859=6/6 vs. εὐθύς, <i>immediately</i> (2), P1904 F1853=0/20 F1859=0/6 vs. absent, F1853=1/20 (Scrivener's <u>u</u>) F1859=0/6.
Mark 4:17	καὶ οὐκ ἔχουσιν ρίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν· εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, {RP TR: εὐθέως} [P1904: εὐθύς] σκανδαλίζονται.	but they do not have an inward root, but <i>rather</i> are for a season. Then when affliction or persecution comes on account of the word, they <u>immediately</u> stumble.	εὐθέως, <i>immediately</i> (1), RP TR F1853=19/20 F1859=6/6 vs. εὐθύς, <i>immediately</i> (2), P1904 F1853=1/20 (Scrivener's <i>y</i>) F1859=0/6.
Mark 4:18	Καὶ οὗτοί εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι, {RP P1904 S1894: -} [S1550 E1624: οὗτοι εἰσὶν] οἱ τὸν λόγον ἀκούοντες,	And another group are those sown in the thorn {RP P1904 S1894: bushes,} [S1550 E1624: bushes. These are those] who hear the word,	Second occurrence in verse: οὗτοί εἰσιν, <i>these are they</i> : absent in RP P1904 S1894 F1853=17/20 F1859=5/6 vs. present in S1550 E1624 F1853=3/20 (Scrivener's <i>oux</i> , <i>u</i> being very doubtful) F1859=1/6.
Mark 4:19	καὶ αἱ μέριμναι τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου, καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσιν τὸν λόγον, καὶ ἄκαρπος γίνεται.	<u>but</u> the cares of this age and the deceit of riches and the desires in regard to <u>other</u> matters, when they come in, choke the word, and it becomes unfruitful.	but: adversative use of καί. other ← <i>remaining</i> .
Mark 4:20	Καὶ οὗτοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον, καὶ παραδέχονται, καὶ καρποφοροῦσιν, {RP P1904: ἐν} [TR: ἐν] τριάκοντα, καὶ {RP P1904: ἐν} [TR: ἐν] ἑξήκοντα, καὶ {RP P1904: ἐν} [TR: ἐν] ἑκατόν.	And another group are those sown on the good ground, who hear the word and receive <i>it</i> and bear fruit, <u>some</u> a <i>thirtyfold return</i> , and <u>some</u> a <i>sixtyfold</i> , and <u>some</u> a <i>hundredfold</i> .”	ἐν (3x), <i>in</i> , RP P1904 F1859=6/6 vs. ἐν, <i>(the) one</i> , TBS-TR F1859=0/6. No remarks on the issue in F1853. Compare Mark 4:8.

Mark 4:21	Καὶ ἔλεγεν αὐτοῖς, Μήτι {RP TR: ὁ λύχνος ἔρχεται} [P1904: ἔρχεται ὁ λύχνος] ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην; Οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῇ;	Furthermore he said to them, “A lamp isn't brought to be put under a bushel of corn or under a bed, <i>is it</i> ? It is to be put on a lampstand, <i>isn't it</i> ?”	ὁ λύχνος ἔρχεται, <i>the lamp + comes</i> , RP TR F1853=19/20 F1859=5/6 vs. ἔρχεται ὁ λύχνος, <i>comes + the lamp</i> , P1904 F1853=1/20 (Scrivener's y) F1859=1/6. isn't brought ← <i>does not come</i> . bushel ← <i>peck</i> , 2 imperial gallons or 9 litres, e.g. of corn or hay. See Matt 5:15.
Mark 4:22	Οὐ γάρ {RP TR: ἐστὶν τι} [P1904: ἐστι] κρυπτόν, ὃ ἂν μὴ φανερωθῇ· οὐδὲ ἐγένετο ἀποκρυφόν, ἀλλ' ἵνα {RP TR: εἰς φανερόν} [P1904: ἐλθῇ εἰς φανερόν].	For there is <u>nothing</u> hidden whatever which will not be made manifest, nor has anything secret taken place but that <u>it will come into the open</u> .	τι, (<i>is no</i>) <i>thing</i> : present in RP TR F1853=10/20 F1859=3/6 vs. absent in P1904 F1853=10/20 F1859=3/6. Nearly a disparity with RP, R=14:14. εἰς φανερόν ἐλθῇ, <i>into open come</i> , RP TR F1853=19/20 F1859=5/6 vs. ἐλθῇ εἰς φανερόν, <i>come into open</i> , P1904 F1853=1/20 (Scrivener's y) F1859=1/6.
Mark 4:23	Εἴ τις ἔχει ὦτα ἀκούειν ἀκουετω.	If anyone has ears to hear, let him hear.”	
Mark 4:24	Καὶ ἔλεγεν αὐτοῖς, Βλέπετε τί ἀκούετε. Ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν.	And he said to them, “Watch out <i>with</i> what you hear. By the <i>same</i> measure by which you measure, it will be meted out to you. And to you who hear, <i>the measure will be increased</i> .	<i>the measure will be increased</i> ← <i>it will be added to</i> .
Mark 4:25	Ὅς γὰρ ἂν ἔχη, δοθήσεται αὐτῷ· καὶ ὅς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.	For to whoever has, <i>more</i> will be given. But from <i>him</i> who does not have, even what he has will be taken away.”	
Mark 4:26	Καὶ ἔλεγεν, Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ὥς {RP TR: ἔαν} [P1904: ἂν] ἄνθρωπος βάλη τὸν σπόρον ἐπὶ τῆς γῆς,	And he said, “So is the kingdom of God, as <u>if</u> a man were casting seed on the ground,	ἐάν, (<i>as</i>) <i>if</i> (1), RP TR F1853=18/20 F1859=6/7 vs. ἂν, (<i>as</i>) <i>if</i> (2), P1904 F1853=2/20 (Scrivener's dh) F1859=1/7.
Mark 4:27	καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστάνῃ καὶ μηκυνῇται ὥς οὐκ οἶδεν αὐτός.	and should sleep and get up night and day, and the seed should sprout and grow long in a way he is unaware of,	

Mark 4:28	Αὐτομάτῃ γὰρ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ.	for the land produces fruit spontaneously: first <i>the</i> blade, then <i>the</i> ear, then <i>the</i> full corn in the ear.	
Mark 4:29	Ὅταν δὲ παραδῷ ὁ καρπός, εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.	But when the fruit yields <i>itself</i> , he immediately sends out the sickle, because the harvest is at hand."	
Mark 4:30	Καὶ ἔλεγεν, {RP TR: Τίνι} [P1904: Πῶς] {RP-text P1904 TR: ὁμοιώσωμεν} [RP-marg: ὁμοιώσομεν] τὴν βασιλείαν τοῦ θεοῦ; Ἡ ἐν {RP TR: ποίᾳ} [P1904: τίνι] παραβολῇ παραβάλωμεν αὐτήν;	And he said, {RP TR: "To what} [P1904: "How] {RP-text P1904 TR: should} [RP-marg: shall] we liken the kingdom of God? Or {RP TR: with what kind of} [P1904: with what] parable <u>sh</u> ould <u>w</u> e <u>r</u> ep <u>r</u> es <u>e</u> nt it?	τίνι, <i>to what</i>, RP TR F1853=19/20 F1859=4/6 vs. πῶς, <i>how</i>, P1904 F1853=1/20 (Scrivener's y) F1859=2/6. ὁμοιώσωμεν, <i>should we liken</i> (deliberative subjunctive), RP-text P1904 TR F1853=11/21 F1859=4/6 vs. ὁμοιώσομεν, <i>shall we liken</i> (future indicative), RP-marg F1853=10/21 F1859=1/6 vs. another reading, F1853=0/21 F1859=1/6. ποίᾳ, <i>to what kind</i>, RP TR F1853=19/20 F1859=4/6 vs. τίνι, <i>to what</i>, P1904 F1853=1/20 (Scrivener's y) F1859=2/6. should we represent ← <i>are we to represent (in a parable)</i>, deliberative subjunctive.
Mark 4:31	Ὡς {RP P1904: κόκκον} [TR: κόκκῳ] σινάπεως, ὅς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος πάντων τῶν σπερμάτων ἐστὶν τῶν ἐπὶ τῆς γῆς.	<i>It is like a grain of mustard seed</i> , which, when it is sown on the ground is the <u>s</u> mal <u>l</u> est of all the seeds which <i>are</i> on the earth,	κόκκον, <i>a grain</i>, RP P1904 F1853=17/20 F1859=4/6 vs. κόκκῳ, <i>(to) a grain</i>, TR F1853=2/20 (Scrivener's ux, u being very doubtful) F1859=2/6 vs. another reading, F1853=1/20 (Scrivener's c) F1859=0/6. No difference in our English. mustard: see Matt 13:32. smallest ← <i>smaller</i>, Greek comparative for superlative.

Mark 4:32	καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται {RP TR: πάντων τῶν λαχάνων μείζων} [P1904: μείζων πάντων τῶν λαχάνων], καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιάν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.	but when it is sown, it comes up and becomes bigger than all the <i>other</i> vegetables and puts out big branches, so that the birds of the sky can settle in its shade.”	πάντων τῶν λαχάνων μείζων, <i>than all the vegetables</i> + <i>bigger</i> , RP TR F1853=19/20 F1859=4/6 vs. μείζων πάντων τῶν λαχάνων, <i>bigger + than all the</i> <i>vegetables</i> , P1904 F1853=1/20 (Scrivener's y) F1859=2/6.
Mark 4:33	Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς {RP: ἐδύναντο} [P1904 TR: ἠδύναντο] ἀκούειν.	And he spoke the word to them in many such parables, inasmuch as <i>they</i> were able to give <i>them</i> a hearing.	ἐδύναντο, <i>they were able (1)</i> , RP F1853=15/20 F1859=4/6 vs. ἠδύναντο, <i>they were able</i> (2), P1904 TR F1853=5/20 F1859=2/6.
Mark 4:34	χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς {RP TR: - } [P1904: τὸν λόγον]· κατ’ ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυεν πάντα.	Indeed he did not speak {RP TR: - } [P1904: the word] to them without <i>using</i> a parable. But he did <i>explain</i> everything privately to his disciples.	τὸν λόγον, <i>the word</i> : absent in RP TR F1853=19/20 F1859=4/6 vs. present in P1904 F1853=1/20 (Scrivener's y) F1859=2/6. explain ← <i>release</i> .
Mark 4:35	Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὅψιας γενομένης, Διέλθωμεν εἰς τὸ πέραν.	And he said to them on that day when evening had come, “Let's go across to the other side.”	
Mark 4:36	Καὶ ἀφέντες τὸν ὄχλον, παραλαμβάνουσιν αὐτὸν ὥς ἦν ἐν τῷ πλοίῳ. Καὶ ἄλλα δὲ {RP TR: πλοιάρια} [P1904: πλοῖα] ἦν μετ’ αὐτοῦ.	Then when they had sent the crowd away, they took him along, <i>just</i> as he was, in the boat. And there were other {RP TR: small boats} [P1904: boats] with him.	πλοιάρια, <i>small boats</i> , RP TR F1853=17/20 F1859=2/6 vs. πλοῖα, <i>boats</i> , P1904 F1853=3/20 (Scrivener's eoy) F1859=4/6.

Mark 4:37	Καὶ γίνεται λαίλαψ ἀνέμου μεγάλη· τὰ δὲ κύματα {RP-text P1904 TR: ἐπέβαλλον} [RP-marg: ἐπέβαλεν] εἰς τὸ πλοῖον, ὥστε {RP TR: αὐτὸ ἤδη} [P1904: ἤδη αὐτὸ] {RP TR: γεμίζεσθαι} [P1904: βυθίζεσθαι].	And a severe windy storm arose, and the waves {RP- text P1904 TR: were breaking over} [RP-marg: broke over] into the boat, so that it was already {RP TR: filling up} [P1904: sinking].	ἐπέβαλλον, <i>were breaking over</i> , RP-text P1904 TR F1853=4/20 (Scrivener's chux) F1859=5/8 vs. ἐπέβαλεν, <i>broke over</i> , RP-marg F1853=14/20 F1859=2/8 vs. other readings, F1853=2/20 (Scrivener's ek) F1859=1/8. A disparity with RP-text, R=11:16. αὐτὸ ἤδη, <i>it + already</i> , RP TR F1853=18/20 F1859=5/6 vs. ἤδη αὐτὸ, <i>already + it</i> , P1904 F1853=1/20 (Scrivener's g) F1859=1/6 vs. another reading, F1853=1/20 (Scrivener's y) F1859=0/6. γεμίζεσθαι, <i>filling up</i> , RP TR F1853=18/20 F1859=5/6 vs. βυθίζεσθαι, <i>sinking</i> , P1904 F1853=1/20 (Scrivener's y) F1859=1/6 vs. another reading, F1853=1/20 (Scrivener's d) F1859=0/6.
Mark 4:38	Καὶ ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ διεγείρουσιν αὐτόν, καὶ λέγουσιν αὐτῷ, Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;	And he was at the stern, sleeping on a pillow, and they woke him up and said to him, “Teacher, is it not of concern to you that we are in mortal danger?”	in mortal danger ← <i>perishing</i> .
Mark 4:39	Καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ, καὶ εἶπεν τῇ θαλάσσῃ, Σιώπα, πεφίμωσο. Καὶ ἐκόπασεν ὁ ἀνεμος, καὶ ἐγένετο γαλήνη μεγάλη.	And when he woke up, he rebuked the wind, and he said to the sea, “Be quiet; be silenced.” And the wind abated, and a great calm came.	silenced ← <i>muzzled</i> . A perfect tense imperative. Another in Acts 23:30.
Mark 4:40	Καὶ εἶπεν αὐτοῖς, Τί δειλοί ἐστε οὕτως; Πῶς οὐκ ἔχετε πίστιν;	Then he said to them, “Why are you fearful like this? How come you do not have faith?”	
Mark 4:41	Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἀνεμος καὶ ἡ θάλασσα ὕπακούουσιν αὐτῷ;	And they <u>were</u> <u>very</u> <u>afraid</u> , and they said to each other, “Who <i>can</i> this be then, seeing both the wind and sea obey him?”	were very afraid ← <i>feared a great fear</i> .

Mark 5:1	Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν {RP TR: Γαδαρηνῶν} [P1904: Γεργεσηνῶν].	Then they came to the other side of the sea, to the district of the {RP TR: Gadarenes} [P1904: Gergesenes],	Γαδαρηνῶν, <i>Gadarenes</i> , RP TR F1853=19/20 F1859=4/6 vs. Γεργεσηνῶν, <i>Gergesenes</i> , P1904 F1853=1/20 (Scrivener's y) F1859=1/6 vs. another reading, F1853=0/20 F1859=1/6.
Mark 5:2	Καὶ {RP TR: ἐξελθόντι αὐτῷ} [P1904: ἐξελθόντος αὐτοῦ] ἐκ τοῦ πλοίου, εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ,	and <u>when he had disembarked</u> from the boat, a man from the tombs <u>who was possessed</u> by an unclean spirit immediately went to meet him.	ἐξελθόντι αὐτῷ, <i>him having disembarked</i> (concordant participle), RP TR F1853=19/20 F1859=4/6 vs. ἐξελθόντος αὐτοῦ, <i>him having disembarked</i> (genitive absolute), P1904 F1853=1/20 (Scrivener's y) F1859=2/6. <i>who was possessed by</i> ← <i>in</i> .
Mark 5:3	ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς {RP P1904: μνήμασιν} [TR: μνημείοις]· καὶ οὔτε ἀλύσεσιν οὐδεὶς {RP: ἐδύνατο} [P1904 TR: ἡδύνατο] αὐτὸν δῆσαι,	He had <i>his</i> dwelling in the tombs, and no-one could bind him even with chains,	μνήμασι(ν), <i>tombs (1)</i> , RP P1904 F1853=19/20 F1859=6/7 vs. μνημείοις, <i>tombs (2)</i> , TR F1853=1/20 (Scrivener's x) F1859=1/7. ἐδύναντο, <i>they were able (1)</i> , RP F1853=12/20 F1859=6/6 vs. ἡδύναντο, <i>they were able (2)</i> , P1904 TR F1853=8/20 F1859=0/6.
Mark 5:4	διὰ τὸ αὐτὸν πολλάκις πέδαῖς καὶ ἀλύσεσιν δεδέσθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις, καὶ τὰς πέδας συντετρίφθαι· καὶ οὐδεὶς {RP TR: αὐτὸν ἴσχυεν} [P1904: ἴσχυεν αὐτὸν] δαμάσαι·	because he had often been bound in shackles and chains, but the chains had been torn apart by him and the shackles broken, and no-one <u>was able to tame him</u> .	αὐτὸν ἴσχυεν, <i>him (no-one) + could</i> , RP TR F1853=14/20 F1859=1/6 vs. ἴσχυεν αὐτὸν, <i>could + (tame) him</i> , P1904 F1853=2/20 (Scrivener's ey) F1859=4/6 vs. another reading, F1853=4/20 (Scrivener's clmn) F1859=1/6.
Mark 5:5	καὶ διὰ παντός, νυκτὸς καὶ ἡμέρας, ἐν τοῖς {RP TR: ὄρεσιν καὶ ἐν τοῖς μνήμασιν} [P1904: μνήμασι καὶ ἐν τοῖς ὄρεσιν] ἦν κράζων καὶ κατακοπτὼν ἑαυτὸν λίθοις.	And he was always in the {RP TR: mountains and the tombs} [P1904: tombs and the mountains], night and day, shouting and lacerating himself with stones.	ὄρεσι(ν) καὶ ἐν τοῖς μνήμασι(ν), <i>(in the) mountains + and in the tombs</i> , RP TR F1853=13/20 F1859=2/6 vs. μνήμασι(ν) καὶ ἐν τοῖς ὄρεσι(ν), <i>(in the) tombs + and in the mountains</i> , P1904 F1853=7/20 F1859=4/6.

Mark 5:6	Ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν, ἔδραμεν καὶ προσεκύνησεν {RP TR: αὐτῷ} [P1904: αὐτόν],	Then when he saw Jesus from a distance, he ran and worshipped him,	αὐτῷ, <i>him</i> (dative), RP TR F1853=18/20 F1859=5/6 vs. αὐτόν, <i>him</i> (accusative), P1904 F1853=2/20 (Scrivener's py) F1859=1/6. worshipped: or bowed down to.
Mark 5:7	καὶ κράξας φωνῇ μεγάλῃ {RP TR: εἶπεν} [P1904: λέγει], Τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; Ὁρκίζω σε τὸν θεόν, μὴ με βασανίσῃς.	and he cried out in a loud voice and said, “What <u>have I to do with you</u> , Jesus, son of the Most High God? I adjure you by God not to torment me.”	εἶπεν, <i>said</i> , RP TR F1853=16/20 F1859=3/6 vs. λέγει, <i>says</i> (vivid present for past), P1904 F1853=4/20 (Scrivener's deoy) F1859=3/6. What <i>have I to do with you</i> ← <i>What to you and to me</i> .
Mark 5:8	Ἔλεγεν γὰρ αὐτῷ, Ἐξέλθε, τὸ πνεῦμα τὸ ἀκάθαρτον, ἐκ τοῦ ἀνθρώπου.	For he had been saying to him, “Come out of the man, you unclean spirit.”	
Mark 5:9	Καὶ ἐπηρώτα αὐτόν, Τί {RP TR: σοὶ ὄνομα} [P1904: ὄνομά σοι]; Καὶ ἀπεκρίθη, λέγων, Λεγεὼν ὄνομά μοι, ὅτι πολλοὶ ἐσμεν.	And he had asked him, “What <i>is</i> your name?” And he had answered and said, “My name <i>is</i> Legion, for we are many.”	σοὶ ὄνομα, <i>to you + a name</i> , RP TR F1853=18/20 F1859=4/6 vs. ὄνομά σοι, <i>a name + to you</i> , P1904 F1853=2/20 (Scrivener's oy) F1859=2/6.
Mark 5:10	Καὶ παρεκάλει αὐτὸν πολλά, ἵνα μὴ {RP TR: αὐτοὺς ἀποστείλῃ} [P1904: ἀποστείλῃ αὐτοὺς] ἔξω τῆς χώρας.	And he pleaded with him <u>earnestly</u> that he should not send them out of the district.	αὐτοὺς ἀποστείλῃ, <i>them + he should send</i> , RP TR F1853=14/20 F1859=2/6 vs. ἀποστείλῃ αὐτοὺς, <i>he should send + them</i> , P1904 F1853=5/20 F1859=2/6 vs. other readings, F1853=1/20 (Scrivener's o) F1859=2/6. earnestly ← <i>many (things)</i> .
Mark 5:11	Ἦν δὲ ἐκεῖ {RP: πρὸς τῷ ὄρει} [P1904: -] [TR: πρὸς τὰ ὄρη] ἀγέλη χοίρων μεγάλη βοσκομένη {RP TR: - } [P1904: πρὸς τῷ ὄρει].	Now a large herd of pigs was feeding there near the {RP P1904: mountain} [TR: mountains],	πρὸς τῷ ὄρει, <i>near the mountain</i> , RP F1853=14/20 F1859=2/6 vs. πρὸς τῷ ὄρει moved to end of verse: P1904 F1853=1/20 (Scrivener's y) F1859=3/6 vs. πρὸς τὰ ὄρη, <i>near the mountains</i> , TR F1853=2/20 (Scrivener's ux, u being very doubtful) F1859=0/6 vs. other readings, F1853=3/20 (Scrivener's efs) F1859=1/6.

Mark 5:12	καὶ παρεκάλεσαν αὐτὸν πάντες οἱ δαίμονες, λέγοντες, Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν.	and all the demons pleaded with him and said, “Send us into the pigs, so that we can go into them.”	
Mark 5:13	Καὶ ἐπέτρεπεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. Καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὠρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν· ἦσαν δὲ ὡς δισχίλιοι· καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ.	At this Jesus immediately permitted them. So the unclean spirits came out and entered into the pigs, at which the herd rushed headlong down the cliff into the sea. <u>There were</u> about two thousand <u>of them</u> , and they <u>drowned</u> in the sea.	There were ← <i>And there were.</i> drowned ← <i>were being suffocated</i> , but also used for drowning [LS].
Mark 5:14	{RP TR: Οἱ δὲ} [P1904: Καὶ οἱ] βόσκοντες τοὺς χοίρους ἔφυγον, καὶ {RP TR: ἀνήγγειλαν} [P1904: ἀπήγγειλαν] εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. Καὶ ἐξήλθον ἰδεῖν τί ἐστὶν τὸ γεγονός·	<u>And those tending the pigs fled and reported it</u> in the city and in the fields. Then they went out to see what it was that <i>had</i> happened,	οἱ δὲ, <i>and / but they</i> , RP TR F1853=20/20 F1859=3/6 vs. καὶ οἱ, <i>and they</i> , P1904 F1853=0/20 F1859=3/6. ἀνήγγειλαν, <i>report (back)</i> , RP TR F1853=17/20 F1859=3/6 vs. ἀπήγγειλαν, <i>report, bring tidings</i> , P1904 F1853=3/20 (Scrivener's dox) F1859=3/6.
Mark 5:15	καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον καὶ ἱματισμένον καὶ σωφρονούμενον, τὸν ἐσχηκότα τὸν Λεγεῶνα· καὶ εφοβήθησαν.	and they came to Jesus and saw the <i>man</i> possessed by a demon sitting, and clothed, and in his senses – the <i>one who had been possessed by Legion</i> – and they were afraid.	<i>had been possessed by</i> ← <i>having had</i> .
Mark 5:16	{RP: Διηγῆσαντο δὲ} [P1904 TR: Καὶ διηγῆσαντο] αὐτοῖς οἱ ἰδόντες πῶς ἐγένετο τῷ δαιμονιζομένῳ, καὶ περὶ τῶν χοίρων.	<u>And those who had seen how it happened to the man possessed by a demon described it</u> to them, and <i>the matter of the pigs</i> .	διηγῆσαντο δὲ, <i>and / but / then they described</i> , RP F1853=16/20 F1859=2/6 vs. καὶ διηγῆσαντο, <i>and / then they described</i> , P1904 TR F1853=4/20 (Scrivener's euxy, u being very doubtful) F1859=4/6.
Mark 5:17	Καὶ ᾗρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν.	Then they <u>went on to ask</u> him to depart from their district.	went on to ask ← <i>began to ask</i> , but used here for mere transition.

Mark 5:18	Καὶ {RP TR: ἐμβάντος} [P1904: ἐμβαίνοντος] αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαιμονισθεὶς, ἵνα {RP TR: ἦ μετ' αὐτοῦ} [P1904: μετ' αὐτοῦ ἦ].	But {RP TR: when he had embarked} [P1904: while he was embarking] on a <u>boat</u> , the <u>one who had been</u> possessed by a demon asked him if he <u>could stay with him</u> .	ἐμβάντος, <i>when (he) had embarked</i> , RP TR F1853=17/20 F1859=3/6 vs. ἐμβαίνοντος, <i>while (he) was embarking</i> , P1904 F1853=3/20 (Scrivener's eoy) F1859=3/6. ἦ μετ' αὐτοῦ, <i>might be + with him</i> , RP TR F1853=17/20 F1859=2/6 vs. μετ' αὐτοῦ ἦ, <i>with him + might be</i> , P1904 F1853=3/20 (Scrivener's eoy) F1859=4/6. a boat ← <i>the boat</i> . See Gen 22:9. stay ← <i>be</i> .
Mark 5:19	{RP TR: Ὁ δὲ Ἰησοῦς} [P1904: Καὶ] οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ, Ὑπάγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς, καὶ ἀνάγγειλον αὐτοῖς ὅσα σοι ὁ κύριος {RP P1904: πεποίηκεν} [TR: ἐποίησε], καὶ ἡλέησεν σε.	{RP TR: However, Jesus} [P1904: But he] did not permit him but said to him, “Go to your home, to <u>your family</u> , and tell them everything that the Lord {RP P1904: has done} [TR: did] for you and <i>how</i> he had mercy on you.”	ὁ δὲ Ἰησοῦς, <i>but Jesus</i> , RP TR F1853=17/20 F1859=3/6 vs. καὶ, <i>and</i> , P1904 F1853=3/20 (Scrivener's eoy) F1859=3/6. πεποίηκε(ν), <i>has done</i> , RP P1904 F1853=17/20 F1859=5/7 vs. ἐποίησε(ν), <i>did</i> , TR F1853=3/20 (Scrivener's pux, u being very doubtful) F1859=1/7 vs. another reading, F1853=0/20 F1859=1/7. your family ← <i>yours</i> .
Mark 5:20	Καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἐθαύμαζον.	And he went off, and he began to proclaim in Decapolis everything that Jesus had done for him, and everyone was amazed.	
Mark 5:21	Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν.	Meanwhile, when Jesus had again crossed to the other side in the boat, a large crowd <u>gathered around</u> him, and he was by the sea,	gathered around ← <i>gathered to</i> .
Mark 5:22	Καὶ {RP TR: ἰδοῦς} [P1904: -] ἔρχεται εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτόν, πίπτει πρὸς τοὺς πόδας αὐτοῦ,	and {RP TR: it so happened that} [P1904: -] one of the officials of the synagogue came, Jairus by name, and when he saw him, he fell at his feet,	ἰδοῦς, <i>behold: present in RP TR F1853=20/20 F1859=6/6 vs. absent in P1904 F1853=0/20 F1859=0/6</i> . {RP TR: it so happened that ← <i>behold</i> ..}

Mark 5:23	καὶ παρεκάλει αὐτὸν πολλά, λέγων ὅτι Τὸ θυγάτριόν μου ἐσχάτως ἔχει· ἵνα ἐλθὼν ἐπιθῇς αὐτῇ τὰς χεῖρας, ὥπως σωθῇ καὶ ζήσεται.	and he pleaded with him earnestly saying, “My little daughter <u>is at death's</u> <u>door</u> . <u>I ask you to come</u> and lay <i>your</i> hands on her, so that she should be saved and will live.”	earnestly ← <i>many (things)</i> . is at death's door ← <i>has</i> <i>endingly</i> . come: imperatival use of the participle.
Mark 5:24	Καὶ ἀπῆλθεν μετ' αὐτοῦ· καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν.	So he went with him, and a large crowd followed him, and they were thronging him,	
Mark 5:25	Καὶ γυνή τις οὖσα ἐν ρύσει αἵματος ἔτη δώδεκα,	<u>when</u> a certain woman <i>who had</i> had a haemorrhage for twelve years	when: temporal use of καί.
Mark 5:26	καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανήσασα τὰ παρ' {RP: αὐτῆς} [P1904 TR: ἐαυτῆς] πάντα, καὶ μηδὲν ὠφεληθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χειρόν ἐλθοῦσα,	– and <i>who</i> had suffered much at <i>the hands of</i> many doctors, and <i>who</i> had spent everything <i>she</i> <u>had</u> but had not been benefited in any <i>way</i> and had rather become worse –	αὐτῆς, (<i>with</i>) <i>her</i> , RP F1853=17/20 F1859=4/7 vs. ἐαυτῆς, (<i>with</i>) <i>herself</i> , P1904 TR F1853=3/20 (Scrivener's oux, u being very doubtful) F1859=2/7 vs. another reading, F1853=0/20 F1859=1/7. No difference in our English.
Mark 5:27	ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὀπισθεν, ἥψατο τοῦ ἱματίου αὐτοῦ·	having heard about Jesus, came in the crowd from behind and touched his cloak,	
Mark 5:28	ἔλεγεν γάρ {RP TR: - } [P1904: ἐν ἑαυτῇ] ὅτι {RP TR: Κὰν τῶν ἱματίων αὐτοῦ ἄψωμαι} [P1904: Ἐὰν ἄψωμαι κὰν τῶν ἱματίων αὐτοῦ], σωθήσομαι.	for she said {RP TR: - } [P1904: inwardly], “ <u>If I</u> <u>can just touch his clothes</u> , I will be saved.”	ἐν ἑαυτῇ, <i>in herself</i> : absent in RP TR F1853=17/20 F1859=5/7 vs. present in P1904 F1853=3/20 (Scrivener's eos) F1859=2/7. κὰν τῶν ἱματίων αὐτοῦ ἄψωμαι, <i>just if his clothes + I</i> <i>touch</i> , RP TR F1853=20/20 F1859=7/7 vs. ἐὰν ἄψωμαι κὰν τῶν ἱματίων αὐτοῦ, <i>if I</i> <i>touch just if + his clothes</i> , P1904 F1853=0/20 F1859=0/7.
Mark 5:29	Καὶ εὐθέως ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἐγνώ τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος.	And immediately her issue of blood dried up, and she knew in <i>her</i> body that she had been cured of <i>her</i> infirmity.	

Mark 5:30	Καὶ εὐθέως ὁ Ἰησοῦς ἐπιγνούς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγεν, Τίς μου ἥψατο τῶν ἱματίων;	Then Jesus, having become inwardly aware of the power which <i>had</i> gone out of him, immediately turned to the crowd and said, “Who touched my clothes?”	
Mark 5:31	Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ, Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις, Τίς μου ἥψατο;	At this the disciples said to him, “You see the crowd thronging you, yet you say, ‘Who touched me?’ ”	
Mark 5:32	Καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν.	Then he looked round to see her <i>who had</i> done this.	
Mark 5:33	Ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὁ γέγονεν ἐπ’ αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν.	And the woman, in fear and trembling, knowing what <i>had</i> happened to her, came and fell <i>down</i> at him and told him all the truth.	
Mark 5:34	Ὁ δὲ εἶπεν αὐτῇ, Θύγατερ, ἡ πίστις σου σέσωκέν σε· ὑπάγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μᾶστιγός σου.	But he said to her, “ <i>My</i> daughter, your faith has <u>cured</u> you. Go off in peace and be <u>free</u> of your infirmity.”	cured ← <i>saved</i> . free ← <i>healthy</i> .
Mark 5:35	Ἔτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου, λέγοντες ὅτι Ἡ θυγάτηρ σου ἀπέθανεν· τί ἔτι σκύλλεις τὸν διδάσκαλον;	While he was still speaking, <i>men</i> came from the <i>house of the</i> synagogue official and said, “Your daughter has died. Why are you still troubling the teacher?”	
Mark 5:36	Ὁ δὲ Ἰησοῦς εὐθέως ἀκούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ, Μὴ φοβοῦ, μόνον πίστευε.	But when Jesus heard <u>what was said</u> , he immediately said to the synagogue official, “Don’t be afraid; just believe.”	what was said ← <i>the word being spoken</i> .
Mark 5:37	Καὶ οὐκ ἄφηκεν {RP TR: οὐδένα αὐτῷ} [P1904: αὐτῷ οὐδένα] συνακολουθῆσαι, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου.	And he did not permit <u>anyone to go along with him</u> except Peter and James and John the brother of James,	οὐδένα αὐτῷ, <i>anyone + with him</i> , RP TR F1853=19/20 F1859=7/7 vs. αὐτῷ οὐδένα, <i>with him + anyone</i> , P1904 F1853=1/20 (Scrivener’s y) F1859=0/7. go along with ← <i>follow with</i> .

Mark 5:38	Καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον, {RP S1550 E1624: - } [P1904 S1894: καὶ] κλαίοντας καὶ ἀλαλάζοντας πολλά.	and he came to the house of the synagogue official and saw a tumult {RP S1550 E1624: <i>of</i> } [P1904 S1894: and] <i>people</i> weeping and lamenting greatly,	καὶ, <i>and (people weeping)</i> : absent in RP S1550 E1624 F1853=17/21 F1859=3/7 vs. present in P1904 S1894 F1853=4/21 (Scrivener's d*euy) F1859=4/7. greatly ← (<i>in respect of</i>) <i>many (things)</i> .
Mark 5:39	Καὶ εἰσελθὼν λέγει αὐτοῖς, Τί θορυβεῖσθε καὶ κλαίετε; Τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.	and he went in and said to them, “Why are you making a commotion and weeping? The child has not died, but is asleep.”	
Mark 5:40	Καὶ κατεγέλων αὐτοῦ. ¶ Ὁ δέ, ἐκβαλὼν {RP P1904: πάντας} [TR: ἅπαντας], παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ’ αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον ἀνακείμενον.	And they laughed at him. ¶ But he sent <i>them all</i> out and took the father of the child with <i>him</i> , and the mother and those with him, and he went into <i>the room</i> where the child was lying.	¶ Verse division: in P1904 numbering, Mark 5:40 begins here. πάντας, <i>all (1)</i> , RP P1904 F1853=17/20 F1859=6/7 vs. ἅπαντας, <i>all (2)</i> , TR F1853=3/20 (Scrivener's lux, u being very doubtful) F1859=1/7.
Mark 5:41	Καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου, λέγει αὐτῇ, Ταλιθά, κούμι· ὁ ἐστὶν μεθερμηνευόμενον, Τὸ κοράσιον, σοὶ λέγω, {RP TR: ἔγειραι} [P1904: ἔγειρε].	Then he took hold of the child's hand and said to her, “Talitha cumi”, which, being translated, means, “Young girl (I say to you), ‘ <u>Arise</u> .’”	ἔγειραι, <i>arise</i> (aorist middle), RP TR F1853=13/20 F1859=4/7 vs. ἔγειρε, <i>arise</i> (present active), P1904 F1853=7/20 F1859=3/7. Compare Mark 2:11. means ← <i>is</i> .
Mark 5:42	Καὶ εὐθέως ἀνέστη τὸ κοράσιον καὶ περιεπάτει, ἦν γὰρ ἑτῶν δώδεκα· καὶ ἐξεστήσαν ἐκστάσει μεγάλῃ.	And immediately the young girl arose and walked around. Now she was twelve years <i>old</i> . And they were astonished with great astonishment.	
Mark 5:43	Καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γινῶ τοῦτο· καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν.	Then he ordered them <u>strictly</u> that no-one should get to know this. He also said <i>that something</i> should be given to her to eat.	strictly ← <i>many (things)</i> .
Mark 6:1	Καὶ ἐξηλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς τὴν πατρίδα {RP TR: αὐτοῦ} [P1904: ἐαυτοῦ]· καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.	Then he went out from there and came to his {RP TR: - } [P1904: own] native country, and his disciples followed him.	αὐτοῦ, <i>his</i> , RP TR F1853=20/20 F1859=7/8 vs. ἐαυτοῦ, <i>his own</i> , P1904 F1853=0/20 F1859=1/8.

Mark 6:2	Καὶ γενομένου σαββάτου, ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν· καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέγοντες, Πόθεν τοῦτ' αὐτῷ; Καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ, {RP P1904: - } [TR: ὅτι] καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται;	Then, when the Sabbath came, he began to teach in the synagogue. And many who heard <i>him</i> were astounded, and they said, “Where <i>does</i> this <i>man</i> get these <i>things</i> from? And what <i>is this</i> wisdom which <i>has been</i> given to him, {RP P1904: <i>so that</i> } [TR: <i>so that even</i>] such deeds of power take place at his hands?	ὅτι, <i>so that</i> : absent in RP P1904 F1853=12/20 F1859=4/7 vs. present in TR F1853=6/20 F1859=2/7 vs. another reading, F1853=2/20 (Scrivener's do) F1859=1/7. {RP P1904: <i>so that</i> : purposive or consecutive (result) use of καί.}
Mark 6:3	Οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς {RP TR: - } [P1904: τῆς] Μαρίας, ἀδελφὸς δὲ Ἰακώβου καὶ Ἰωσῆ καὶ Ἰούδα καὶ Σίμωνος; Καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.	Isn't this the carpenter, the son of Mary, and <i>the</i> brother of James and Joseph and Judah and Simon? And aren't his sisters here with us?” And they were offended because of him.	τῆς, (<i>of</i>) <i>the</i> (Mary): absent in RP TR F1853=19/20 F1859=6/7 vs. present in P1904 F1853=1/20 (Scrivener's y, which also reads <i>the son of the carpenter</i>) F1859=1/7. Greek: <i>Maria, Iakobos, Ioses, Ioudas, Simon.</i>
Mark 6:4	Ἔλεγεν δὲ αὐτοῖς ὁ Ἰησοῦς ὅτι Οὐκ ἔστιν προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τοῖς συγγενέσιν καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.	But Jesus said to them, “A prophet is not without honour except in his native land and among his kinsmen and in his <i>own</i> house.”	
Mark 6:5	Καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χειράς, ἐθεράπευσεν.	And he could not do any <u>deeds</u> of power there, except that he laid <i>his</i> hands on a few invalids and healed <i>them</i> .	deeds ← <i>deeds</i> .
Mark 6:6	Καὶ ἐθαύμαζεν διὰ τὴν ἀπιστίαν αὐτῶν. Καὶ περιῆγεν τὰς κώμας κύκλῳ διδάσκων.	Indeed he was astonished on account of their unbelief. And he would go round the <u>neighbouring</u> villages teaching.	neighbouring ← <i>surrounding</i> .
Mark 6:7	Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων.	Then he called the twelve to himself and began to send them out <u>two at a time</u> , and he gave them authority over the unclean spirits,	two at a time ← <i>two two</i> .
Mark 6:8	Καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρῳσιν εἰς ὁδόν, εἰ μὴ ῥάβδον μόνον· μὴ πήραν, μὴ ἄρτον, μὴ εἰς τὴν ζώνην χαλκόν·	and he commanded them not to take anything for <i>the</i> journey except just a staff: neither a wallet, nor bread, nor bronze <i>money</i> for <i>their money</i> belt,	

Mark 6:9	ἀλλ' ὑποδεμένους σανδάλια· καὶ μὴ {RP S1550: ἐνδύσησθε} [P1904: ἐνδεδύσθαι] [E1624 S1894: ἐνδύσασθαι] δύο χιτῶνας.	but <i>to be</i> shod with sandals, and not <u>to wear</u> two tunics.	ἐνδύσησθε, <i>that you wear</i> (aorist subjunctive middle), RP S1550 F1853=15/20 F1859=4/7 vs. ἐνδεδύσθαι, <i>to</i> <i>wear</i> (perfect infinitive middle / passive), P1904 F1853=0/20 F1859=2/7 vs. ἐνδύσασθαι, <i>to wear</i> (aorist infinitive middle), E1624 S1894 F1853=5/20 (incl. 1 misspelled) F1859=1/7. No difference in our English.
Mark 6:10	Καὶ ἔλεγεν αὐτοῖς, Ὅπου ἔαν εἰσελθῆτε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθῃτε ἐκεῖθεν.	And he said to them, “Wherever you enter into a house, remain there until you go out <u>from that</u> <u>place</u> .	from that place ← <i>from there</i> .
Mark 6:11	Καὶ ὅσοι {RP TR: ἂν} [P1904: ἔαν] μὴ δέξωνται ὑμᾶς, μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν, ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς. Ἄμην λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.	And <i>as for</i> whoever does not receive you or hear you, when you depart from there, shake off the dust under your feet as a testimony to them. Truly, I say to you, it will be more tolerable for Sodom or Gomorrah on <i>the</i> day of judgment than for that city.”	ἂν, (<i>who</i>)ever (1), RP TR F1853=9/20 F1859=4/7 vs. ἔαν, (<i>who</i>)ever (2), P1904 F1853=11/20 F1859=3/7. A weak disparity with RP, R=14:15.
Mark 6:12	Καὶ ἐξελθόντες ἐκήρυσσον ἵνα μετανοήσωσιν·	Then they went out and preached that <u>one</u> should repent.	one ← <i>they</i> .
Mark 6:13	καὶ δαιμόνια πολλὰ ἐξεβάλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.	And they cast out many demons, and they anointed many infirm with olive oil and cured <i>them</i> .	
Mark 6:14	Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, φανερόν γάρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ἔλεγεν ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.	And King Herod heard <i>about it</i> , for his <u>fame</u> had become well-known, and he said, “John the Baptist has <u>been raised</u> from <i>the</i> dead, and <u>that is why</u> deeds of power are at work in him.”	fame ← <i>name</i> . — been raised: or <i>risen</i> . — that <i>is why</i> ← <i>on account of</i> <i>this</i> .

Mark 6:15	ἄλλοι ἔλεγον ὅτι Ἡλίας ἐστίν· ἄλλοι δὲ ἔλεγον ὅτι Προφήτης ἐστίν, {RP P1904: - } [TR: ἦ] ὥς εἰς τῶν προφητῶν.	Others said, “He is <u>Elijah</u> ”, whereas <i>yet</i> others said, {RP P1904: “He is a prophet, like one of the prophets.”} [TR: “He is a prophet”, or, “ <i>He is like one of the prophets.</i> ”]	ἦ, <i>or</i> : absent in RP P1904 F1853=19/20 F1859=7/7 vs. present in TR F1853=1/20 (Scrivener's u, so very doubtful) F1859=0/7. Elijah ← <i>Elias</i> .
Mark 6:16	Ἀκούσας δὲ {RP-text: - } [RP-marg P1904 TR: ὁ] Ἡρώδης εἶπεν ὅτι Ὁν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν· αὐτός ἡγέρθη ἐκ νεκρῶν.	But when Herod heard <i>about it</i> , he said, “John, whom I <u>had beheaded</u> – that's <i>who it is</i> . He has <u>been raised</u> from <i>the</i> dead.”	ὁ, <i>the (Herod)</i> : absent in RP-text F1853=9/21 F1859=2/8 vs. present in RP-marg P1904 TR F1853=12/21 F1859=6/8. A disparity with RP-text, R=11:20. had beheaded ← <i>beheaded</i> , used causatively, <i>gave command to be beheaded</i> ; compare Matt 2:16. been raised: or <i>risen</i> .
Mark 6:17	Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησεν τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν {RP P1904: - } [TR: τῇ] φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν.	For Herod himself <u>had had John arrested</u> and <u>bound him in prison</u> on account of Herodias, the wife of Philip his brother, because he had married her.	τῇ, <i>the (prison)</i> : absent in RP P1904 F1853=18/20 F1859=6/7 vs. present in TR F1853=2/20 (Scrivener's pu, u being very doubtful) F1859=1/7. had had John arrested ← <i>had sent and laid hold of John</i> .
Mark 6:18	Ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ ὅτι Οὐκ ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου.	For John had said to Herod, “It is not permitted for you to have the wife of your brother”,	
Mark 6:19	Ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ, καὶ ἤθελεν αὐτὸν ἀποκτεῖναι· καὶ οὐκ ἠδύνατο·	and Herodias bore him a grudge, and she wanted to kill him, but she could not.	
Mark 6:20	ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν· καὶ ἀκούσας αὐτοῦ, πολλὰ ἐποίει, καὶ ἡδέως αὐτοῦ ἤκουεν.	For Herod feared John, knowing that he <i>was</i> a righteous and holy man, and he protected him, and when he had heard him, he would do many <i>things</i> , and he used to listen to him with pleasure.	

Mark 6:21	Καὶ γενομένης ἡμέρας ευκαίρου, ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίει τοῖς μεγιστάσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρῶτοις τῆς Γαλιλαίας,	But when an opportune day came – when Herod held a dinner on his birthday for his nobles, and the cohort commanders, and the prominent <i>men</i> of Galilee,	
Mark 6:22	καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος καὶ ὀρχησαμένης, καὶ ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ, Αἴτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοί·	and the daughter of Herodias herself had come and danced, and she had pleased Herod and those reclining <i>at table</i> with <i>him</i> – the king said to the young girl, “Ask me whatever you want, and I will give <i>it</i> to you.”	
Mark 6:23	καὶ ὥμοσεν αὐτῇ ὅτι Ὁ ἐάν με αἰτήσῃς, δώσω σοί, ἕως ἡμίσεως τῆς βασιλείας μου.	And he swore to her, “Whatever you ask me, I will give you, up to half of my kingdom.”	
Mark 6:24	Ἡ δὲ ἐξελθοῦσα εἶπεν τῇ μητρὶ αὐτῆς, Τί αἰτήσομαι; Ἡ δὲ εἶπεν, Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.	Then she went out and said to her mother, “What shall I ask for?” And she said, “The head of John the Baptist.”	
Mark 6:25	Καὶ εἰσελθοῦσα εὐθέως μετὰ σπουδῆς πρὸς τὸν βασιλέα, ᾗτήσατο, λέγουσα, Θέλω ἵνα μοι δῶς ἐξ αὐτῆς ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.	Then straightaway she came in with haste to the king and made <i>her</i> request, saying, “I want you to give me the head of John the Baptist on a dish at once.”	
Mark 6:26	Καὶ περίλυπος γενόμενος ὁ βασιλεὺς, διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους οὐκ ᾔθελῃσεν αὐτὴν αθετησαί.	Now the king, <i>who had</i> become greatly grieved, because of the oaths and the guests <i>at table</i> , did not want to deny her <i>the request</i> .	
Mark 6:27	Καὶ εὐθέως ἀποστείλας ὁ βασιλεὺς {RP: σπεκουλάτορα} [P1904 TR: σπεκουλάτωρα] ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ.	So the king immediately <u>sent an executioner with instruction</u> that his head should be brought <i>in</i> .	σπεκουλάτορα, <i>an executioner (1)</i> , RP F1853=10/20 F1859=5/7 vs. σπεκουλάτωρα, <i>an executioner (2)</i> , P1904 TR F1853=10/20 F1859=2/7. Nearly a disparity with RP, R=15:14. sent ... with instruction ← <i>having sent ... ordered.</i>

Mark 6:28	Ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, ¶ καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ πινάκι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.	And he went off and beheaded him in the prison ¶ and brought his head on a dish and gave it to the young girl, and the young girl gave it to her mother.	¶ Verse division: in AV numbering, Mark 6:28 begins here.
Mark 6:29	Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον, καὶ ἦραν τὸ πτώμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν {RP P1904 E1624 S1894: - } [S1550: τῷ] μνημείῳ.	Then when his disciples heard <i>about it</i> , they came and removed his corpse and put it in {RP P1904 E1624 S1894: a} [S1550: <i>the</i>] tomb.	τῷ, (<i>in the (tomb)</i>): absent in RP P1904 E1624 S1894 F1853=20/20 F1859=7/7 vs. present in S1550 F1853=0/20 F1859=0/7.
Mark 6:30	Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπηγγείλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν.	And the apostles <u>gathered around</u> Jesus and reported everything to him, both what they had done, and what they had taught.	gathered around ← <i>gathered to</i> .
Mark 6:31	Καὶ εἶπεν αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύεσθε ὀλίγον. Ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ υπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν {RP P1904: εὐκαίρουν} [TR: <u>ἡ</u> εὐκαίρουν].	And he said to them, “You yourselves come privately to a desolate place, and rest a short <i>while</i> .” For those <i>who</i> came and went were many, and they did not even <u>have an opportunity</u> to eat.	εὐκαίρουν, <i>had an opportunity (1)</i> , RP P1904 F1853=13/20 F1859=4/6 vs. <i>ἡ</i> εὐκαίρουν, <i>had an opportunity (2)</i> , TR F1853=7/20 F1859=2/6.
Mark 6:32	Καὶ ἀπῆλθον εἰς ἔρημον τόπον {RP TR: τῷ} [P1904: ἐν] πλοίῳ κατ' ἰδίαν.	So they went to a desolate place {RP TR: <i>by</i> } [P1904: <i>in a</i>] boat privately.	τῷ, <i>by the (boat)</i> , RP TR F1853=18/20 F1859=5/6 vs. ἐν, <i>in (a boat)</i> , P1904 F1853=0/20 F1859=1/6 vs. ἐν τῷ, <i>in the (boat)</i> , F1853=1/20 (Scrivener's e) F1859=0/6 vs. word(s) absent, F1853=1/20 (Scrivener's y) F1859=0/6.

Mark 6:33	Καὶ εἶδον αὐτοὺς ὑπάγοντας {RP P1904: - } [TR: οἱ ὄχλοι] καὶ ἐπέγνωσαν {RP TR: αὐτόν} [P1904: αὐτοὺς] πολλοί, καὶ περὶ αὐτῶν τῶν πόλεων συνέδραμον ἐκεῖ, καὶ προῆλθον αὐτούς, καὶ συνήλθον πρὸς αὐτόν.	And {RP P1904: <i>people</i> } [TR: <i>the crowds</i>] saw them departing, and many recognized {RP TR: him} [P1904: them], and they were quick to converge there on foot from all the cities, and they arrived before them and gathered round him.	οἱ ὄχλοι, <i>the crowds</i> : absent in RP P1904 F1853=18/20 F1859=4/6 vs. present in TR F1853=2/20 (Scrivener's ux, u being very doubtful) F1859=2/6. αὐτόν, <i>him</i> , RP TR F1853=13/20 F1859=5/6 vs. αὐτούς, <i>them</i> , P1904 F1853=7/20 F1859=1/6. were quick to converge there ← <i>ran there together</i> . round ← <i>to</i> .
Mark 6:34	Καὶ ἐξελθὼν {RP TR: εἶδεν ὁ Ἰησοῦς} [P1904: ὁ Ἰησοῦς εἶδε] πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά.	Then when Jesus went out, he saw a large crowd and felt compassion for them, because they were like sheep which had no shepherd, and he began to teach them many things,	εἶδε(ν) ὁ Ἰησοῦς, <i>saw + Jesus (= Jesus saw)</i> , RP TR F1853=15/20 F1859=3/6 vs. ὁ Ἰησοῦς εἶδε(ν), <i>Jesus + saw</i> , P1904 F1853=5/20 F1859=2/6 vs. another reading, F1853=0/20 F1859=1/6.
Mark 6:35	Καὶ ἥδη ὥρας πολλῆς γενομένης, προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν ὅτι Ἐρημός ἐστιν ὁ τόπος, καὶ ἥδη ὥρα πολλή·	and with it already being a late hour, his disciples came up to him and said, "The place is desolate and it is already a late hour.	being ← <i>having become</i> . late ← <i>much, great</i> .
Mark 6:36	Ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς ἄρτους. Τί γὰρ φάγωσιν οὐκ ἔχουσιν.	Send them away so that they can go off into the surrounding country and villages and buy themselves loaves of bread, for they do not have anything to eat."	
Mark 6:37	Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. Καὶ λέγουσιν αὐτῷ, Ἀπελθόντες ἀγοράσωμεν {RP P1904: δηναρίων διακοσίων} [TR: διακοσίων δηναρίων] ἄρτους, καὶ δώμεν αὐτοῖς φαγεῖν;	But he answered and said to them, "You give them something to eat." Then they said to him, "Should we go off and buy bread for two hundred denaries and give it to them to eat?"	δηναρίων διακοσίων, <i>denaries + 200</i> , RP P1904 F1853=15/20 F1859=6/6 vs. διακοσίων δηναρίων, <i>200 + denaries</i> , TR F1853=5/20 F1859=0/6. denaries: a denary was a silver coin.

Mark 6:38	Ὁ δὲ λέγει αὐτοῖς, Πόσους ἄρτους ἔχετε; Ὑπάγετε καὶ ἴδετε. Καὶ γνόντες λέγουσιν, Πέντε, καὶ δύο ἰχθύας.	At this he said to them, “How many loaves do you have? Go and see.” Then when they had found out, they said, “Five, and two fish.”	
Mark 6:39	Καὶ ἐπέταξεν αὐτοῖς ἀνακλίνει πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χορτῷ.	Then he ordered them to have <i>them</i> all recline in groups on the green grass.	groups ← <i>drinking parties</i> .
Mark 6:40	Καὶ ἀνέπεσον πρασιαὶ πρασιαί, ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα.	And they reclined in groups of a hundred, and of fifty.	groups ← (<i>garden</i>) plots ← <i>beds of leeks</i> .
Mark 6:41	Καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησεν, καὶ κατέκλασεν τοὺς ἄρτους, καὶ ἐδίδου τοῖς μαθηταῖς {RP TR: αὐτοῦ} [P1904: -] ἵνα παραθῶσιν αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν.	Then he took the five loaves and the two fish, and he looked up to heaven and blessed <i>them</i> , and he broke the bread and kept giving <i>it</i> to {RP TR: his} [P1904: the] disciples to serve to them, and he shared out the two fish for everyone.	αὐτοῦ, <i>his (disciples)</i> : present in RP TR F1853=20/20 F1859=5/6 vs. absent in P1904 F1853=0/20 F1859=1/6. kept giving: iterative imperfect.
Mark 6:42	Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν·	And they all ate and were satisfied.	
Mark 6:43	καὶ ἦραν κλασμάτων δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθυῶν.	Then they picked up twelve basketsful of pieces, and <i>bits</i> of the fish.	
Mark 6:44	Καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους {RP P1904: - } [TR: ὥσει] πεντακισχίλιοι ἄνδρες.	Now those <i>who had</i> eaten the bread amounted to {RP P1904: - } [TR: about] five thousand men.	ὥσει, <i>about</i> : absent in RP P1904 F1853=18/20 F1859=6/6 vs. present in TR F1853=2/20 (Scrivener's ux, u being very doubtful) F1859=0/6. AV differs textually. amounted to ← <i>were</i> .
Mark 6:45	Καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς {RP P1904 S1550 E1624: Βηθσαιδάν} [S1894: Βηθσαιδᾶ], ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον.	Then straightaway he made his disciples board the boat and go on ahead, to the far side, to <u>Bethsaida</u> , while he himself sent the crowd away.	Βηθσαιδάν, <i>Bethsaida</i> (with an accusative ending), RP P1904 S1550 E1624 F1853=17/20 F1859=5/7 vs. Βηθσαιδᾶ, <i>Bethsaida</i> (indeclinable), S1894 F1853=3/20 (Scrivener's kps) F1859=1/7 vs. word absent, F1853=0/20 F1859=1/7.
Mark 6:46	Καὶ ἀποταξάμενος αὐτοῖς, ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.	And having bidden them farewell, he went away to <u>a mountain</u> to pray.	a mountain ← <i>the mountain</i> . See Gen 22:9.

Mark 6:47	Καὶ ὥσας γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς.	Then, when evening came, the boat was in <i>the</i> middle of the sea, and he <i>was</i> alone on land.	
Mark 6:48	Καὶ {RP TR: εἶδεν} [P1904: ἰδὼν] αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς, καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἐρχεται πρὸς αὐτούς, περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελεν παρελθεῖν αὐτούς.	And {RP TR: <i>when</i> } [P1904: <i>when</i>] he saw them being harrowed while rowing (for the wind was against them), he then at about the <u>fourth</u> <u>watch</u> of the night came to them walking on the sea, and he intended to pass by them,	εἶδεν, <i>he saw</i> , RP TR F1853=20/20 F1859=4/6 vs. ἰδὼν, <i>having seen</i> , or, less classically, <i>seeing</i> , P1904 F1853=0/20 F1859=1/6 vs. another reading, F1853=0/20 F1859=1/6. fourth watch: 3.00 a.m. - 6.00 a.m.
Mark 6:49	Οἱ δέ, ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν φάντασμα εἶναι, καὶ ἀνέκραξαν·	but when they saw him walking on the sea, they thought <i>it</i> was a phantom, and they shouted out.	
Mark 6:50	πάντες γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν. Καὶ εὐθέως ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς, Θαρσεῖτε· ἐγὼ εἰμι, μὴ φοβεῖσθε.	For all <i>of them</i> saw him and were alarmed. Then straightaway he spoke with them and said to them, “Take heart, <u><i>it is</i></u> <u><i>me</i></u> . Don't be afraid.”	<i>it is me</i> ← <i>I am</i> . See John 18:5-6. If the reader prefers, read <i>it is I</i> .
Mark 6:51	Καὶ ἀνέβη {RP TR: πρὸς αὐτοὺς εἰς τὸ πλοῖον} [P1904: εἰς τὸ πλοῖον πρὸς αὐτούς], καὶ ἐκόπασεν ὁ ἄνεμος· καὶ λίαν ἐκπερισσοῦ ἐν ἑαυτοῖς ἐξίσταντο, καὶ ἐθαύμαζον.	And he climbed up <u>into the boat with them</u> , and the wind abated, and they were most exceedingly amazed and astounded within themselves.	πρὸς αὐτοὺς εἰς τὸ πλοῖον, <i>to them + into the boat</i> , RP TR F1853=20/20 F1859=6/6 vs. εἰς τὸ πλοῖον πρὸς αὐτούς, <i>into the boat + to them</i> , P1904 F1853=0/20 F1859=0/6. with ← <i>to</i> .
Mark 6:52	Οὐ γὰρ συνήκαν ἐπὶ τοῖς ἄρτοις· {RP TR: ἦν γὰρ} [P1904: ἀλλ' ἦν] {RP P1904: αὐτῶν ἡ καρδία} [TR: ἡ καρδία αὐτῶν] πεπωρωμένη.	For they had not understood about the bread, {RP TR: <i>for</i> } [P1904: <i>but</i>] <u>their heart</u> was hardened.	ἦν γὰρ, <i>for (their heart) was</i> , RP TR F1853=20/20 F1859=4/6 vs. ἀλλ' ἦν, <i>but (their heart) was</i> , P1904 F1853=0/20 F1859=2/6. F1853 and F1859 are very significantly disparate, X2=7.2 PV=0.7%. αὐτῶν ἡ καρδία, <i>of them + the heart</i> , RP P1904 F1853=16/20 F1859=5/6 vs. ἡ καρδία αὐτῶν, <i>the heart + of them</i> , TR F1853=4/20 (Scrivener's cgux, u being very doubtful) F1859=1/6.

Mark 6:53	Καὶ διαπεράσαντες {RP TR: ἦλθον} [P1904: ἀπῆλθον] ἐπὶ τὴν γῆν {RP P1904 S1894: Γεννησαρέτ} [S1550 E1624: Γενησαρέτ], καὶ προσωρμίσθησαν.	Then when they had crossed over, {RP TR: they came to} [P1904: they went off to] the land of Gennesaret and moored <i>there</i> .	ἦλθον, <i>they went</i> , RP TR F1853=20/20 F1859=5/6 vs. ἀπῆλθον, <i>they went way</i> , P1904 F1853=0/20 F1859=1/6. Γεννησαρέτ, <i>Gennesaret</i> , RP P1904 S1894 F1853=6/20 F1859=5/7 vs. Γενησαρέτ, <i>Genesaret</i> , S1550 E1624 F1853=9/20 F1859=1/7 vs. other readings, F1853=5/20 F1859=1/7. No difference in our English (AV= <i>Gennesaret</i> , as S1894).
Mark 6:54	Καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθέως ἐπιγνόντες αὐτόν,	And when they had disembarked from the boat, they immediately recognized him,	
Mark 6:55	{RP TR: περιδραμόντες} [P1904: περιέδραμον] ὅλην τὴν περὶχωρον ἐκείνην, {RP TR: - } [P1904: καὶ] ἤρξαντο ἐπὶ τοῖς {RP TR: κραββάτοις} [P1904: κραβάττοις] τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον ὅτι ἐκεῖ ἐστίν.	and they ran round the whole of that neighbouring region {RP TR: and} [P1904: and] began to bring those <i>who</i> were ill round on stretchers <i>to</i> where they heard that he was.	περιδραμόντες, <i>having run round</i> , RP TR F1853=20/20 F1859=3/6 vs. περιέδραμον, <i>they ran around</i> , P1904 F1853=0/20 F1859=2/6 vs. another reading, F1853=0/20 F1859=1/6. F1853 and F1859 are very significantly disparate, X2=11.3 PV=0.1%. καὶ, <i>and</i> (but not required, and implied, after a participle): absent in RP TR F1853=20/20 F1859=4/6 vs. present in P1904 F1853=0/20 F1859=2/6. F1853 and F1859 are very significantly disparate, X2=7.22 PV=0.7%. κραββάτοις, <i>stretchers (1)</i> , RP TR F1853=13/20 F1859=2/6 vs. κραβάττοις, <i>stretchers (2)</i> , P1904 F1853=7/20 F1859=4/6. neighbouring ← <i>surrounding</i> .

Mark 6:56	Καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ πόλεις ἢ ἀγρούς, ἐν ταῖς ἀγοραῖς {RP TR: ἐτίθουν} [P1904: ἐτίθεσαν] τοὺς ἀσθενοῦντας, καὶ παρεκάλουν αὐτὸν ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ ἐσώζοντο.	And wherever he went – to villages or cities or country places – they <u>placed</u> the sick in the market places, and they pleaded with him to just touch the hem of his cloak. And whoever <u>touched him was cured</u> .	ἐτίθουν, <i>they were placing</i> (1), RP TR F1853=20/20 F1859=5/6 vs. ἐτίθεσαν, <i>they</i> <i>were placing</i> (2), P1904 F1853=0/20 F1859=1/6. touched him: or <i>touched it</i> . was cured ← <i>they were saved</i> .
Mark 7:1	Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καὶ τινες τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων·	Then the Pharisees <u>gathered round</u> him, as <i>did</i> some of the scribes <i>who</i> <i>had</i> come from Jerusalem,	gathered round ← <i>gathered to</i> .
Mark 7:2	καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσίν, τοῦτ' ἐστὶν ἀνίπτοις, ἐσθίοντας ἄρτους ἐμέμψαντο.	and <u>seeing</u> some of his disciples with unclean hands (that is, unwashed) eating bread, they found fault.	seeing ← <i>having seen</i> . See Matt 23:20.
Mark 7:3	Οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας, οὐκ ἐσθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων·	For neither the Pharisees nor <u>any</u> Jews eat unless they have washed <i>their</i> hands <u>with the fist</u> , holding to the tradition of the elders,	any ← <i>all</i> . with the fist: AV differs (<i>oft</i>), as VulgC VulgS (<i>crebro</i> ← πυκνά). SyrP renders <i>diligently</i> (ܕܪܕܝܦܐ ← πύκα).
Mark 7:4	καὶ ἀπὸ ἀγοράς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσιν· καὶ ἄλλα πολλά ἐστὶν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν.	and <i>on return</i> from the market, unless they dip themselves, they do not eat. And there are many other <i>things</i> which they have received to keep to: <u>washings</u> of chalices and pots and copper vessels and <u>beds</u> .	washings ← <i>dippings</i> , <i>baptisms</i> . beds: AV differs (<i>tables</i>).

Mark 7:5	Ἐπειτα ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, Διὰ τί {RP TR: οἱ μαθηταί σου οὐ περιπατοῦσιν} [P1904: οὐ περιπατοῦσιν οἱ μαθηταί σου] κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, {RP TR: ἀλλὰ} [P1904: ἀλλ'] ἀνίπτοις χερσὶν ἐσθίουσιν τὸν ἄρτον;	Then the Pharisees and scribes asked him, “Why do <u>your disciples</u> not walk according to the tradition of the elders, but eat bread with unwashed hands?”	οἱ μαθηταί σου οὐ περιπατοῦσιν, <i>your disciples + not walk</i> , RP TR F1853=20/20 F1859=5/6 vs. οὐ περιπατοῦσιν οἱ μαθηταί σου, <i>not walk + your disciples</i> , P1904 F1853=0/20 F1859=1/6. ἀλλὰ, <i>but</i> (apocopated), RP TR F1853=20/20 F1859=6/6 vs. ἀλλ', <i>but</i> (unapocopated), P1904 F1853=0/20 F1859=0/6.
Mark 7:6	Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς ὅτι Καλῶς προεφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὥς γέγραπται, Οὗτος ὁ λαὸς τοῖς χεῖλεσίν με τιμᾷ, ἡ δὲ καρδίᾳ αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ.	To which he answered and said to them, “Isaiah prophesied well about you, you hypocrites, as it stands written: ‘This people honours me with <i>their</i> lips, But their heart is far removed from me.	Isa 29:13.
Mark 7:7	Μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.	And they worship me vainly, Teaching as doctrines <i>The</i> commandments of men.’	Isa 29:13.
Mark 7:8	Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ θεοῦ, κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων, βαπτισμοὺς ξεστῶν καὶ ποτηρίων· καὶ ἄλλα παρομοια τοιαῦτα πολλὰ ποιεῖτε.	For having abandoned the commandment of God, you hold to the tradition of men: <u>washings</u> of pots and chalices, and you do many other similar <i>things</i> .”	washings: see Mark 7:4. <i>things</i> ← <i>suchlike (things)</i> .
Mark 7:9	Καὶ ἔλεγεν αὐτοῖς, Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε.	And he said to them, “ <u>How finely</u> you set aside the commandment of God so as to keep your own tradition!	<i>How</i> finely: ironic.
Mark 7:10	{RP TR: Μωσῆς} [P1904: Μωϋσῆς] γὰρ εἶπεν, Τίμα τὸν πατέρα σου καί, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω·	For <u>Moses</u> said, ‘ Honour your father and your mother ’, and, ‘ He who speaks ill of <i>his</i> father or mother must certainly die. ’	Μωσῆς, <i>Moses</i> , RP TR F1853=18/20 F1859=2/6 vs. Μωϋσῆς, <i>Moïses</i> , P1904 F1853=2/20 (Scrivener's de) F1859=4/6. F1853 and F1859 are very significantly disparate, X2=8.3 PV=0.4%. Ex 20:12, Ex 21:17, Deut 5:16.

<u>Mark 7:11</u>	ὤμεις δὲ λέγετε, Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβάν, ὃ ἐστίν, δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφελθῇς.	But you approve if a man says to <i>his</i> father or mother, ‘What you might have been benefited by from me <i>is</i> corban’, which <u>means</u> ‘a gift <i>offering</i> ’.	We punctuate differently to RP, who begin direct speech at ‘If a man ...’ Our translation conveys the same general sense as the AV, but it is rather differently formulated. approve ← <i>say, propose</i> . means ← <i>is</i> .
Mark 7:12	καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ,	And you don't permit him to do anything any more for his father or his mother,	
Mark 7:13	ἄκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ἣ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.	so you invalidate the word of God by your tradition which you have handed down. And you do many similar <i>things</i> .”	<i>things</i> ← <i>suchlike (things)</i> .
Mark 7:14	Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον, ἔλεγεν αὐτοῖς, Ἀκουετέ μου πάντες, καὶ συνίετε.	Then when he had called all the crowd to himself, he said to them, “Listen to me, everyone, and understand:	
Mark 7:15	Οὐδὲν ἐστὶν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτόν, ὃ δύναται αὐτὸν κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα {RP TR: ἀπ’ αὐτοῦ, ἐκεῖνά} [P1904: -] ἐστὶν τὰ κοινούντα τὸν ἄνθρωπον.	there is nothing on the outside of man which can defile him, if it goes into him, but {RP TR: <i>it is</i> the <i>things that</i> come out of him – those are <i>the things which</i> } [P1904: the <i>things that</i> come out are what] defile {RP P1904-text TR: man.} [P1904-marg: man.”]	ἀπ’ αὐτοῦ, ἐκεῖνά, (<i>out</i>) <i>from him – those (things)</i> : present in RP TR F1853=20/20 F1859=5/6 vs. absent in P1904 F1853=0/20 F1859=1/6. if: conditional use of the participle.
Mark 7:16	{RP TR: Εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω.} [P1904: -]	{RP TR: If anyone has ears to hear, let him hear.”} [P1904: -]	This verse is absent in P1904, but it is present in RP TR F1853=20/20 F1859=7/7.
Mark 7:17	Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς.	Then when he went into a house away from the crowd, his disciples asked him about the parable.	

Mark 7:18	Καὶ λέγει αὐτοῖς, Οὕτως καὶ ὑμεῖς ἄσυνετοί ἐστε; {RP TR: Οὐ} [P1904: Οὐπω] νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι,	And he said to them, “Are you also witless in this way? Do you {RP TR: - } [P1904: still] not understand that nothing from outside which goes into a man can defile him?”	οὐ, <i>not</i> , RP TR F1853=17/20 F1859=5/6 vs. οὐπω, <i>not yet</i> , P1904 F1853=3/20 (Scrivener's cgy) F1859=1/6. We and P1904 punctuate as a question: <i>Do you not understand ... ?</i> RP and TBS-TR punctuate as a statement: <i>You do not understand ...</i>
Mark 7:19	ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν· καὶ εἰς τὸν ἄφεδρῶνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα.	Because it does not go into his heart, but into <i>his</i> belly, and it goes out into the latrine, <i>a system</i> which makes all foodstuffs clean.”	
Mark 7:20	Ἔλεγεν δὲ ὅτι Τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκείνο κοινοῖ τὸν ἄνθρωπον.	And he said, “ <i>Now</i> what comes out of a man – that <i>is what</i> defiles man.	
Mark 7:21	Ἔσωθεν γάρ, ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, μοιχεῖαι, πορνεῖαι, φόνοι,	For from inside, out of the heart of men, come ill-natured disputes, adulteries, fornications, murders,	
Mark 7:22	κλοπαί, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημία, ὑπερηφανία, ἀφροσύνη·	thefts, <u>frauds</u> , wicked acts, deceit, licentiousness, <u>an evil eye</u> , blasphemy, arrogance, foolishness.	frauds: or <i>covetousness</i> . See 1 Cor 5:10. an evil eye: i.e. <i>envy</i> .
Mark 7:23	πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται, καὶ κοινοῖ τὸν ἄνθρωπον.	All these wicked <i>things</i> come out from the inside and defile man.”	
Mark 7:24	Καὶ ἐκεῖθεν ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια Τύρου καὶ Σιδῶνος. Καὶ εἰσελθὼν εἰς {RP P1904: - } [TR: τὴν] οἰκίαν, οὐδένα ᾗθελεν γνῶναι, καὶ οὐκ ἤδυνήθη λαθεῖν.	Then he got up and departed from there to the regions between Tyre and Sidon, and he went into <u>a house</u> , not wanting anyone to know, <u>but</u> he could not escape notice.	τὴν, <i>the (house)</i> : absent in RP P1904 F1853=14/20 F1859=6/7 vs. present in TR F1853=6/20 F1859=1/7. No difference in our English. but: adversative use of καί.
Mark 7:25	Ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθούσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ·	For a woman whose little daughter <u>was possessed by</u> an unclean spirit had heard about him, and she came and fell <i>down</i> at his feet.	was possessed by ← <i>had</i> .

Mark 7:26	{RP TR: ἦν δὲ ἡ γυνή} [P1904: ἡ δὲ γυνή ἦν] Ἑλληνίς, {RP: Συραφοινίκισσα} [P1904: Συροφοινίκισσα] [TR: Συροφοινίσσα] τῷ γένει· καὶ ἡρώτα αὐτὸν ἵνα τὸ δαιμόνιον {RP P1904: ἐκβάλῃ} [TR: ἐκβάλλῃ] ἐκ τῆς θυγατρὸς αὐτῆς.	Now the woman was a Greek, a Syro-phoenician by race. And she asked him to cast out the demon from her daughter.	ἦν δὲ ἡ γυνή, was + but + the woman, RP TR F1853=20/20 F1859=4/7 vs. ἡ δὲ γυνή ἦν, the + but + woman + was, P1904 F1853=0/20 F1859=3/7. F1853 and F1859 are very significantly disparate, X2=9.6 PV=0.2%. Συραφοινίκισσα, Syro-phoenician (1), RP F1853=12/21 (1 or 2 words) F1859=3/7 vs. Συροφοινίκισσα, Syro-phoenician (2), P1904 F1853=3/21 (Scrivener's a*eo) F1859=2/7 vs. Συροφοινίσσα, Syro-phoenician (3), TR F1853=3/21 (Scrivener's a**ux, u being very doubtful) F1859=0/7 vs. other readings, F1853=3/21 (Scrivener's cfy) F1859=2/7. ἐκβάλῃ, cast out (aorist), RP P1904 F1853=10/20 F1859=4/7 vs. ἐκβάλλῃ, cast out (present), TR F1853=10/20 F1859=1/7 vs. another reading, F1853=0/20 F1859=2/7. No difference in our English.
Mark 7:27	Ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ, Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ {RP TR: γὰρ καλὸν ἐστίν} [P1904: γὰρ ἐστὶ καλὸν] λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ {RP TR: βαλεῖν τοῖς κυναρίοις} [P1904: τοῖς κυναρίοις βαλεῖν].	But Jesus said to her, “Let the children be fed first. For it is not right to take the children's bread and throw <i>it</i> to the dogs.”	γὰρ καλὸν ἐστίν, for + (not) right it is, RP TR F1853=20/20 F1859=5/7 vs. γὰρ ἐστὶ καλὸν, for it is + (not) right, P1904 F1853=0/20 F1859=2/7. βαλεῖν τοῖς κυναρίοις, to throw + to the dogs, RP TR F1853=20/20 F1859=6/7 vs. τοῖς κυναρίοις βαλεῖν, to the dogs + to throw, P1904 F1853=0/20 F1859=1/7.

Mark 7:28	Ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ, Ναί, κύριε· καὶ {RP TR: γὰρ} [P1904: -] τὰ κυνάρια ὑποκάτω τῆς τραπέζης {RP TR: ἐσθίει} [P1904: ἐσθίουσιν] ἀπὸ τῶν ψιχίων τῶν παιδίων.	Then she answered and said to him, “Yes, Lord. But {RP TR: even} [P1904: -] the dogs under the table eat from the children's crumbs.”	γὰρ, <i>for</i> ; <i>indeed</i> : present in RP TR F1853=20/20 F1859=4/7 vs. absent in P1904 F1853=0/20 F1859=3/7. F1853 and F1859 are very significantly disparate, X2=9.6 PV=0.19%. ἐσθίει, <i>eat</i> (classical form), RP TR F1853=19/20 F1859=3/7 vs. ἐσθίουσιν, <i>eat</i> (non-classical form), P1904 F1853=1/20 (Scrivener's c) F1859=3/7 vs. another reading, F1853=0/20 F1859=1/7. F1853 and F1859 are very significantly disparate, X2=9.3 PV=0.2%.
Mark 7:29	Καὶ εἶπεν αὐτῇ, Διὰ τοῦτον τὸν λόγον ὕπαγε· ἐξεληλύθεν τὸ δαιμόνιον ἐκ τῆς θυγατρὸς σου.	Then he said to her, “You may go because of <u>that</u> remark. The demon has gone out of your daughter.”	that remark ← <i>this word</i> . The remark showed she accepted her dispensational position as a Gentile at the time. Contrast Eph 2:11-19.
Mark 7:30	Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς, εὔρεν τὸ {RP TR: δαιμόνιον ἐξεληλυθός, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης} [P1904: παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός].	And she went off to her house, and she found <i>that</i> {RP TR: the demon <i>had</i> come out and <i>that her</i> daughter <i>had been laid</i> on a bed} [P1904: the child <i>had been laid</i> on a bed and <i>that</i> the demon <i>had</i> come out].	δαιμόνιον ἐξεληλυθός, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης, <i>demon having come out + and the daughter laid on a bed</i> , RP TR F1853=19/20 F1859=6/7 vs. παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός, <i>child laid on a bed + and the demon having come out</i> , P1904 F1853=1/20 (Scrivener's y) F1859=1/7. laid: or <i>thrown</i> . No suggestion of lack of care here.
Mark 7:31	Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος, ἦλθεν πρὸς τὴν θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως.	And again he left the borders of Tyre and Sidon and came to the Sea of Galilee in <i>the</i> middle of the districts of Decapolis.	
Mark 7:32	Καὶ φέρουσιν αὐτῷ κωφὸν {RP-text: μογγιλάλον} [RP-marg P1904 TR: μογιλάλον], καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα.	And they brought him <i>a man deaf and hardly able to speak</i> , and they pleaded with him to put <i>his</i> hand on him.	μογγιλάλον, <i>hardly able to speak</i> (1), RP-text F1853=14/20 F1859=4/7 vs. μογιλάλον, <i>hardly able to speak</i> (2), RP-marg P1904 TR F1853=6/20 F1859=2/7 vs. another spelling, F1853=0/20 F1859=1/7.

Mark 7:33	Καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν, ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ, καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ,	Then he took him away from the crowd privately and put his fingers in his ears and spat and touched his tongue,	
Mark 7:34	καὶ ἀναβλέψας εἰς τὸν οὐρανόν, ἐστέναξεν, καὶ λέγει αὐτῷ, Ἐφφάθα, ὃ ἐστίν, Διανοίχθητι.	and he looked up to heaven, and he sighed and said to him, “Ephphatha”, which means “be opened.”	means ← <i>is</i> .
Mark 7:35	Καὶ εὐθέως διηνοιχθήσαν αὐτοῦ αἱ ἄκοαί· καὶ ἐλύθη ὁ δεσμός τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς.	And immediately his <i>sense of hearing</i> was opened and the <u>impediment</u> of his tongue was released, and he spoke properly.	impediment ← <i>bond</i> .
Mark 7:36	Καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ εἴπωσιν· ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον περισσότερον ἐκήρυσσον.	Then he commanded them not to tell anyone. But the more he commanded them, the more profusely they publicized <i>it</i> .	
Mark 7:37	Καὶ ὑπερπερισσῶς ἐξεπλήσσοντο, λέγοντες, Καλῶς πάντα πεποίηκεν· καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν.	And they were astounded in the extreme, and they said, “He has done everything well – he enables both the deaf to hear and the mute to speak.”	
Mark 8:1	Ἐν ἐκείναις ταῖς ἡμέραις, {RP TR: παμπόλλου} [P1904: πάλιν πολλοῦ] ὄχλου ὄντος, καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς,	In those days when there was {RP TR: a very large} [P1904: again a large] crowd, and they didn't have anything to eat, Jesus called his disciples to himself and said to them,	παμπόλλου, <i>a very great</i> , RP TR F1853=20/21 (but 4 misspelled) F1859=4/7 vs. πάλιν πολλοῦ, <i>again a great</i> , P1904 F1853=0/21 F1859=1/7 vs. ἄλιν παμπόλλου, <i>again a very great</i> , F1853=1/21 (Scrivener's c) F1859=0/7 vs. πόλλου, <i>a large</i> , F1853=0/21 F1859=2/7.
Mark 8:2	Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον· ὅτι ἤδη {RP-text P1904: ἡμέραι} [RP-marg TR: ἡμέρας] τρεῖς προσμένουσίν μοι, καὶ οὐκ ἔχουσιν τί φάγωσιν·	“I feel compassion for the crowd, because they have remained with me for three <u>days now</u> and do not have anything to eat.	ἡμέραι, <i>days</i> (nominative), RP-text P1904 F1853=11/20 F1859=5/7 vs. ἡμέρας, <i>days</i> (accusative), RP-marg TR F1853=9/20 F1859=2/7. now ← <i>already</i> .

Mark 8:3	καὶ ἐὰν ἀπολύσω αὐτοὺς νηστεῖς εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· τινὲς γὰρ αὐτῶν {RP TR: - } [P1904: ἀπὸ] μακρόθεν {RP E1624: ἤκουσιν} [P1904 S1550 S1894: ἤκασιν].	And if I send them off to their home fasting, they will faint on the way, for some of them <u>have come a long way</u> .”	ἀπὸ, <i>from</i> (pleonastically, since μακρόθεν contains movement from): absent in RP TR F1853=20/20 F1859=5/7 vs. present in P1904 F1853=0/20 F1859=2/7. ἤκουσι(ν), <i>have come</i> (present form, perfect sense), RP E1624 F1853=16/20 F1859=4/7 vs. ἤκασι(ν), <i>have come</i> (perfect form), P1904 S1550 S1894 F1853=4/20 (Scrivener's cepr) F1859=3/7.
Mark 8:4	Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Πόθεν τούτους δυνήσεται τις ὧδε χορτάσαι ἄρτων ἐπ' ἐρημίας;	At this his disciples answered him, “ <u>How can</u> anyone feed these <i>people</i> with bread here in <i>the</i> desert?”	How ← <i>From where</i> . can ← <i>will be able</i> .
Mark 8:5	Καὶ ἐπηρώτα αὐτούς, Πόσους ἔχετε ἄρτους; Οἱ δὲ εἶπον, Ἑπτά.	Then he asked them, “How many loaves do you have?” And they said, “Seven.”	
Mark 8:6	Καὶ παρήγγειλεν τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἐπτὰ ἄρτους, εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα {RP TR: παραθῶσιν} [P1904: παρατιθῶσι]· καὶ παρέθηκαν τῷ ὄχλῳ.	And he instructed the crowd to recline on the ground. Then he took the seven loaves, and he gave thanks, and he broke <i>them</i> and gave <i>them</i> to his disciples <u>to serve</u> , and they served <i>them</i> to the crowd.	παραθῶσι(ν), <i>that they might serve</i> (aorist), RP TR F1853=19/20 F1859=5/7 vs. παρατιθῶσι(ν), <i>that they might serve</i> (present), P1904 F1853=1/20 (Scrivener's y) F1859=2/7.
Mark 8:7	Καὶ εἶχον ἰχθύδια ὀλίγα· καὶ {RP TR: - } [P1904: αὐτά] εὐλογήσας εἶπεν {RP-text TR: παραθεῖναι} [RP-marg: παραθῆναι] [P1904: παρατιθέναι] καὶ αὐτά.	And they had a few small fish, and he blessed {RP TR: <i>them</i> } [P1904: <i>them</i>] and told <i>them</i> <u>to serve</u> them as well.	αὐτά, <i>them</i> : absent in RP TR F1853=19/20 F1859=3/7 vs. present in P1904 F1853=1/20 (Scrivener's y) F1859=3/7 vs. another reading, F1853=0/20 F1859=1/7. F1853 and F1859 are very significantly disparate, X2=0.3 PV=0.2%. παραθεῖναι, <i>to serve</i> (aorist), RP-text TR F1853=10/20 F1859=3/7 vs. παραθῆναι, <i>to serve</i> (aorist in a non-classical spelling), RP-marg F1853=9/20 F1859=2/7 vs. παρατιθέναι, <i>to serve</i> (present), P1904 F1853=0/20 F1859=1/7 vs. another reading, F1853=1/20 (Scrivener's c) F1859=1/7.

Mark 8:8	Ἐφαγον δέ, καὶ ἐχορτάσθησαν· καὶ ἦραν περισσεύματα κλασμάτων ἑπτὰ σφυρίδας.	So they ate and were satisfied, and they picked up seven hampers <i>of</i> surplus pieces.	
Mark 8:9	Ἦσαν δὲ {RP TR: οἱ φαγόντες} [P1904: -] ὥς τετρακισχίλιοι· καὶ ἀπέλυσεν αὐτούς.	Now {RP TR: those <i>who</i> ate were about four thousand} [P1904: there were about four thousand <i>of them</i>]. And he sent them off.	οἱ φαγόντες, <i>those having eaten</i> : present in RP TR F1853=20/20 F1859=6/7 vs. absent in P1904 F1853=0/20 F1859=1/7.
Mark 8:10	Καὶ {RP TR: εὐθέως ἐμβάς} [P1904: ἐμβάς εὐθύς] εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθά.	Then he <u>immediately boarded a boat</u> with his disciples and went to the regions of Dalmanutha.	εὐθέως ἐμβάς, <i>immediately (1) + having boarded</i> , RP TR F1853=19/20 F1859=4/7 vs. ἐμβάς εὐθύς, <i>having boarded + immediately (2)</i> , P1904 F1853=0/20 F1859=2/7 vs. ἐμβάς εὐθέως, <i>having boarded + immediately (1)</i> , F1853=1/20 (Scrivener's c) F1859=1/7. a boat ← <i>the boat</i> . See Gen 22:9.
Mark 8:11	Καὶ ἐξηλθον οἱ Φαρισαῖοι, καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.	And the Pharisees came out and began to dispute with him, seeking a sign from him from heaven, putting him to the test,	
Mark 8:12	Καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει, Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ; Ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.	at which he sighed deeply in his spirit and said, "Why does this generation keenly seek a sign? Truly, I say to you, <u>there certainly will not</u> be a sign given to this generation."	there certainly will not ← <i>if</i> , a Hebraism, אם , as an oath formula: if ... may God do this (harm) to me and add this (harm) to me (compare 2 Sam 3:35).

Mark 8:13	Καὶ ἄφεις αὐτούς, {RP TR: ἐμβὰς πάλιν} [P1904: -] εἰς {RP-text: - } [RP-marg P1904 TR: τὸ] πλοῖον, ἀπῆλθεν {RP TR: εἰς τὸ πέραν} [P1904: πάλιν].	Then he left them {RP TR: and again boarded} [P1904: <i>and went into</i>] {RP-text: a} [RP-marg P1904 TR: the] boat and departed {RP TR: to the other side} [P1904: again].	ἐμβὰς πάλιν, <i>having boarded again</i> : present in RP TR F1853=17/20 F1859=4/7 vs. absent in P1904 F1853=0/20 F1859=0/7 vs. ἐμβὰς, <i>having boarded</i> , F1853=1/20 (Scrivener's e) F1859=1/7 vs. other readings, F1853=2/20 (Scrivener's dy) F1859=2/7. τὸ, <i>the</i> : absent in RP-text F1853=10/20 F1859=2/7 vs. present in RP-marg P1904 TR F1853=10/20 F1859=5/7. A disparity with RP-text, R=12:17. εἰς τὸ πέραν, <i>to the other side</i> , RP TR F1853=19/20 F1859=6/7 vs. πάλιν, <i>again</i> , P1904 F1853=1/20 (Scrivener's y) F1859=1/7.
Mark 8:14	Καὶ ἐπελάθοντο {RP P1904 S1550 E1624: - } [S1894: οἱ μαθηταὶ] λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ.	Now {RP P1904 S1550 E1624: they} [S1894: the disciples] had forgotten to take bread, and they did not have <i>any</i> with them in the boat except for one loaf,	οἱ μαθηταὶ, <i>the disciples</i> : absent in RP P1904 S1550 E1624 F1853=15/21 F1859=6/8 vs. present in S1894 F1853=6/21 (5 actually containing οἱ μαθηταὶ αὐτοῦ) F1859=2/8.
Mark 8:15	Καὶ διεστέλλετο αὐτοῖς, λέγων, Ὁράτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου.	and he instructed them and said, “Watch out, beware of the leaven of the Pharisees and the leaven of Herod.”	
Mark 8:16	Καὶ διελογίζοντο πρὸς ἀλλήλους, λέγοντες ὅτι Ἄρτους οὐκ ἔχομεν.	At this they argued among themselves and said, “ <i>It is because</i> we haven't got <i>any</i> bread.”	
Mark 8:17	Καὶ γνοὺς ὁ Ἰησοῦς λέγει αὐτοῖς, Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; Οὐπω νοεῖτε, οὐδε συνίετε; Ἐτι πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν;	But Jesus was aware of <i>that</i> and said to them, “Why are you arguing because you haven't got <i>any</i> bread? Don't you discern or understand yet? Do you still <u>have a hardened heart</u> ?”	have a hardened heart ← <i>have your heart hardened</i> .
Mark 8:18	Ὁφθαλμοὺς ἔχοντες οὐ βλέπετε; Καὶ ὠτα ἔχοντες οὐκ ἀκούετε; Καὶ οὐ μνημονεύετε;	Do you not see, <u>although</u> you have eyes? And do you not hear, <u>although</u> you have ears? And do you not remember?	Jer 5:21. although (2x): concessive use of the participle.

Mark 8:19	“Οτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, {RP TR: - } [P1904: καὶ] πόσους κοφίνους {RP TR: πλήρεις κλασμάτων} [P1904: κλασμάτων πλήρεις] ἦρατε; Λέγουσιν αὐτῷ, Δώδεκα.	When I broke five loaves for the five thousand, {RP TR: - } [P1904: -] how many <u>basketsful of pieces</u> did you pick up?” They said to him, “Twelve.”	καὶ, <i>and</i> (with a sense of <i>then</i> answering to <i>when</i>, but we leave it untranslated): absent in RP TR F1853=19/20 F1859=5/7 vs. present in P1904 F1853=1/20 (Scrivener's y) F1859=2/7. πλήρεις κλασμάτων, <i>full + of pieces</i>, RP TR F1853=19/21 F1859=3/7 vs. κλασμάτων πλήρεις, <i>of pieces + full</i>, P1904 F1853=1/21 (Scrivener's y) F1859=1/7 vs. other readings, F1853=1/21 (Scrivener's h*) F1859=3/7.
Mark 8:20	“Οτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σπυρίδων πληρώματα κλασμάτων ἦρατε; Οἱ δὲ εἶπον, Ἑπτὰ.	“And when <i>I broke</i> the seven <i>loaves</i> for the four thousand, <u>how many hampers full of pieces</u> did you pick up?” And they said, “Seven.”	how many hampers full of pieces ← <i>fulnesses of how many hampers of pieces</i>.
Mark 8:21	Καὶ ἔλεγεν αὐτοῖς, {RP TR: Πῶς οὐ} [P1904: Οὐπω] συνίετε;	And he said to them, “{RP TR: How come you do not understand?} [P1904: Don't you understand yet?]	πῶς οὐ, <i>how not</i>, RP TR F1853=14/21 F1859=4/7 vs. οὐπω, <i>not yet</i>, P1904 F1853=2/21 (Scrivener's ey) F1859=2/7 vs. πῶς οὐπω, <i>how come not yet</i>, F1853=4/21 (Scrivener's clmn) F1859=0/7 vs. other readings, F1853=1/21 (Scrivener's q**) F1859=1/7.
Mark 8:22	Καὶ ἔρχεται εἰς {RP S1550 E1624: Βηθσαϊδάν} [P1904 S1894: Βηθσαϊδά]. Καὶ φέρουσιν αὐτῷ τυφλόν, καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ᾄψηται.	Then he came to <u>Bethsaida</u>, and they brought a blind <i>man</i> to him and pleaded with him to touch him.	Βηθσαϊδάν, <i>Bethsaida</i> (declined in accusative case), RP S1550 E1624 F1853=13/20 F1859=3/7 vs. Βηθσαϊδά, <i>Bethsaida</i> (indeclinable), P1904 S1894 F1853=5/20 F1859=4/7 vs. other readings, F1853=2/20 (Scrivener's dy) F1859=0/7.
Mark 8:23	Καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ, ἐξηγάγεν αὐτὸν ἔξω τῆς κώμης· καὶ πτύσας εἰς τὰ ὅμματα αὐτοῦ, ἐπιθείς τὰς χειρας αὐτῷ, ἐπηρώτα αὐτὸν εἰ τι βλέπει.	Then he took hold of the blind <i>man's</i> hand and led him out of the village, and he spat into his eyes and put <i>his</i> hands on him, and he asked him if he <i>could</i> see anything.	

Mark 8:24	Καὶ ἀναβλέψας ἔλεγεν, Βλέπω τοὺς ἀνθρώπους {RP S1550 E1624: ὅτι ὡς δένδρα ὁρῶ} [P1904 S1894: ὡς δένδρα] περιπατοῦντας.	And he looked up and said, “I <i>can</i> see men, {RP S1550 E1624: inasmuch as I <i>can</i> see <i>them</i> } [P1904 S1894: -] walking around <i>looking</i> like trees.”	ὅτι ὡς δένδρα ὁρῶ, <i>that as trees I see</i> , RP S1550 E1624 F1853=17/19 F1859=5/7 vs. ὡς δένδρα, <i>as trees</i> , P1904 S1894 F1853=2/19 (Scrivener's cy) F1859=2/7.
Mark 8:25	Εἶτα πάλιν ἐπέθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμούς αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἀναβλέψαι. Καὶ ἀποκατεστάθη, καὶ {RP-text P1904 TR: ἐνέβλεπεν} [RP-marg: ἀνέβλεπεν] τηλαυγῶς ἅπαντας.	Then he put <i>his</i> hands on his eyes again and <u>enabled</u> <u>him</u> <u>to</u> <u>see</u> <u>again</u> , and he was restored, and he saw everyone clearly {RP-text P1904 TR: - } [RP-marg: again].	ἐνέβλεπεν, <i>saw</i> , RP-text P1904 TR F1853=10/19 F1859=5/7 vs. ἀνέβλεπεν, <i>saw again</i> , RP-marg P1853=9/19 F1859=2/7. enabled him to ← <i>made him</i> . see again: or <i>look up</i> .
Mark 8:26	Καὶ ἀπέστειλεν αὐτὸν εἰς {RP-text P1904 TR: τὸν} [RP-marg: -] οἶκον αὐτοῦ, λέγων, Μηδὲ εἰς τὴν κώμην εἰσέλθῃς, μηδὲ εἰπῇς τινὶ ἐν τῇ κώμῃ.	And he sent him off to his <u>house</u> , and he said, “Do not go into the village, nor tell anyone in the village.”	τὸν, <i>the (house)</i> : present in RP-text P1904 TR F1853=11/20 F1859=5/7 vs. absent in RP-marg F1853=9/20 F1859=2/7.
Mark 8:27	Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ {RP P1904 S1550 S1894: οἱ} [E1624: ὁ] μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλιππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ, λέγων αὐτοῖς, Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;	Then Jesus went out, as <i>did</i> his <u>disciples</u> , to the villages of Caesarea Philippi, and on the way he questioned his disciples and said to them, “Who do men say I am?”	οἱ, <i>the (plural)</i> , RP P1904 S1550 S1894 F1853=20/20 F1859=7/7 vs. ὁ, <i>the (singular)</i> , E1624 F1853=0/20 F1859=0/7. The E1624 reading is surely a scribal / typographical error.
Mark 8:28	Οἱ δὲ ἀπεκρίθησαν, Ἰωάννην τὸν βαπτιστὴν· καὶ ἄλλοι, Ἠλίαν, ἄλλοι δέ, Ἐνα τῶν προφητῶν.	They replied, “ ‘John the Baptist’, whereas others <i>say</i> , ‘Elijah’, and others, ‘One of the prophets.’ ”	
Mark 8:29	Καὶ αὐτὸς λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ, Σὺ εἶ ὁ χριστός.	Then he said to them, “But who do you say I am?” Peter answered and said to him, “You are the Christ.”	
Mark 8:30	Καὶ ἐπετίμησεν αὐτοῖς, ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.	Then he warned them not to tell anyone about himself.	

Mark 8:31	Καὶ ἤρξατο διδάσκειν αὐτοὺς, ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ {RP P1904: τῶν} [TR: -] ἀρχιερέων καὶ {RP P1904: τῶν} [TR: -] γραμματέων, καὶ ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι.	Next he began to teach them that the son of man had to suffer many <i>things</i> , and to be rejected by the elders and {RP P1904: the} [TR: -] senior priests and {RP P1904: the} [TR: -] scribes, and to be killed, and to rise again after three days.	τῶν, <i>by (the senior priests):</i> present in RP P1904 F1853=14/21 F1859=6/7 vs. absent in TR F1853=7/21 F1859=1/7. Two different readings of Scrivener's y counted here; compare below. τῶν, <i>by (the scribes):</i> present in RP P1904 F1853=17/20 F1859=5/8 vs. absent in TR F1853=3/20 (Scrivener's eux, u being very doubtful) F1859=3/8.
Mark 8:32	καὶ παρρησίᾳ τὸν λόγον ἐλάλει. Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ.	Indeed, he would <u>make</u> <u>the assertion</u> openly. Then Peter <u>took him aside</u> , and he began to remonstrate with him.	make the assertion ← <i>say the word</i> . took him aside ← <i>took him to himself</i> .
Mark 8:33	Ὁ δὲ ἐπιστραφεὶς, καὶ ἰδὼν τοὺς μαθητάς αὐτοῦ, ἐπετίμησεν τῷ Πέτρῳ, λέγων, Ὑπαγε ὀπίσω μου, Σατανᾶ· ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.	But he turned around and looked at his disciples, and he remonstrated with Peter and said, "Get behind me, Satan. For you are not mindful of the <i>affairs</i> of God, but those of men."	
Mark 8:34	Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ, εἶπεν αὐτοῖς, Ὅστις θέλει ὀπίσω μου {RP P1904: ἀκολουθεῖν} [TR: ἐλθεῖν], ἀπαρνησάσθω ἑαυτόν, καὶ ἀρατῶ τὸν σταυρόν αὐτοῦ, καὶ ἀκολουθεῖτω μοι.	Then he called the crowd to himself with his disciples and said to them, "Let whoever wishes to <u>follow</u> me <u>deny himself</u> and take up his cross and follow me.	ἀκολουθεῖν, <i>follow (behind me)</i> , RP P1904 F1853=10/19 F1859=5/7 vs. ἐλθεῖν, <i>come (behind me)</i> , TR F1853=9/19 F1859=2/7. No difference in our English.
Mark 8:35	Ὅς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σώσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν {RP P1904: ἑαυτοῦ ψυχὴν} [TR: ψυχὴν αὐτοῦ] ἐνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, οὗτος σώσει αὐτήν.	For whoever wants to save his <u>life</u> will lose it, but <i>it is</i> whoever loses {RP P1904: his own} [TR: his] <u>life</u> for my sake and <i>that</i> of the gospel <u>who</u> will save it.	ἑαυτοῦ ψυχὴν, <i>his own soul</i> , RP P1904 F1853=15/19 F1859=7/7 vs. ψυχὴν αὐτοῦ, <i>his soul</i> , TR F1853=4/19 (Scrivener's clmn) F1859=0/7. life (2x) ← <i>soul</i> . who ← <i>this (one)</i> .
Mark 8:36	Τί γὰρ ὠφελήσει ἄνθρωπον, εἰάν κερδήσῃ τὸν κόσμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ;	For in what <u>way</u> <u>does</u> it benefit a man if he gains the whole world, but forfeits his <i>own</i> <u>life</u> ?	does ← <i>will</i> . life ← <i>soul</i> .

Mark 8:37	ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;	Or what will a man give <i>in</i> exchange for his <i>own</i> life?	life ← <i>soul</i> .
Mark 8:38	Ὅς γὰρ {RP-text P1904: ἐάν} [RP-marg TR: ἄν] ἐπαισχυνθῇ με καὶ τοὺς ἐμούς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτόν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.	For <i>as for</i> whoever is ashamed of me and my words in this adulterous and sinful generation, the son of man will be <i>in turn</i> ashamed of him when he comes in the glory of his father with the holy angels.”	ἐάν, (<i>who</i>)ever (1), RP-text P1904 F1853=11/19 F1859=2/7 vs. ἄν, (<i>who</i>)ever (2), RP-marg TR F1853=8/19 F1859=5/7. Nearly a disparity with RP-text, R=14:14. in turn ← <i>also</i> .
Mark 9:1	Καὶ ἔλεγεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι εἰσὶν τινες τῶν ὧδε ἐστηκότων, οἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει.	And he said to them, “Truly, I am telling you that there are some of those standing here who will certainly not taste death until they see the kingdom of God <i>come</i> in power.”	come ← <i>having come</i> . See Matt 23:20, though here it is a perfect participle.
Mark 9:2	Καὶ μεθ’ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ {RP-text: - } [RP-marg P1904 TR: τὸν] Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ’ ἰδίαν μονούς· καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν·	Then six days later, Jesus took Peter and James and <u>John</u> along and brought them up to a high mountain alone, privately. Then he was <u>transfigured</u> in front of them.	τὸν, <i>the (John)</i> : absent in RP-text F1853=11/21 F1859=2/7 vs. present in RP-marg P1904 TR F1853=10/21 F1859=5/7. A disparity with RP-text, R=13:17. transfigured ← <i>transformed</i> , but we keep to the accepted terminology of the <i>transfiguration</i> .
Mark 9:3	καὶ τὰ ἱμάτια αὐτοῦ {RP-text: ἐγένοντο} [RP-marg P1904 TR: ἐγένετο] στίλβοντα, λευκὰ λίαν ὥς χιών, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται {RP TR: - } [P1904: οὕτω] λευκαναί.	And his clothes <u>became</u> shining – very white like snow – <u>clothes</u> of a kind which <u>no cloth dresser on earth can make shine</u> {RP TR: <i>like that</i> } [P1904: in such a way].	ἐγένοντο, <i>became</i> (non-classical form), RP-text F1853=8/19 F1859=2/7 vs. ἐγένετο, <i>became</i> (classical form), RP-marg P1904 TR F1853=11/19 F1859=5/7. A disparity with RP-text, R=10:18. οὕτω(ς), <i>in such a way</i> : absent in RP TR F1853=18/19 F1859=6/7 vs. present in P1904 F1853=1/19 (Scrivener's c) F1859=1/7. no cloth dresser ... can ← <i>a cloth dresser ... cannot</i> .

Mark 9:4	Καὶ ὥφθη αὐτοῖς Ἡλίας σὺν {RP-text: Μωσῇ} [RP-marg TR: Μωσεῖ] [P1904: Μωϋσεῖ], καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ.	Moreover Elijah appeared to them with <u>Moses</u> , and they were speaking to Jesus,	Μωσῇ, <i>Moses (1)</i> , RP-text F1853=2/19 (Scrivener's gy) F1859=1/7 vs. Μωσεῖ, <i>Moses (2)</i> , RP-marg TR F1853=6/19 F1859=5/7 vs. Μωϋσεῖ, <i>Moses (3)</i> , P1904 F1853=2/19 (Scrivener's dp) F1859=1/7 vs. Μωϋσῇ, <i>Moses (4)</i> , F1853=9/19 F1859=0/7. A strong disparity with RP-text, R=3:12. Note a very different distribution in F1853 for the next verse. We appreciate that the majority reading may best be decided in a wider scope than verse by verse.
Mark 9:5	Καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, Ῥαββί, καλὸν ἔστιν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηναὶς τρεῖς, σοὶ μίαν, καὶ {RP-text: Μωσῇ} [RP-marg TR: Μωσεῖ] [P1904: Μωϋσεῖ] μίαν, καὶ Ἡλίᾳ μίαν.	at which Peter responded and said to Jesus, “Rabbi, it is good for us to be here. So let's make three booths: one for you, and one for <u>Moses</u> , and one for Elijah.”	Μωσῇ, <i>Moses (1)</i> , RP-text F1853=10/19 F1859=0/7 vs. Μωσεῖ, <i>Moses (2)</i> , RP-marg TR F1853=9/19 F1859=5/7 vs. Μωϋσεῖ, <i>Moses (3)</i> , P1904 F1853=0/19 F1859=2/7. Note a very different distribution in F1853 for the previous verse. A disparity with RP-text, R=10:15.
Mark 9:6	Οὐ γὰρ ᾔδει τί {RP: λαλήσει} [P1904 TR: λαλήση]· ἦσαν γὰρ ἔκφοβοι.	For he did not know what <u>he should say</u> , for they were terrified.	λαλήσει, (<i>what he</i>) would say (future), RP F1853=14/19 F1859=4/7 vs. λαλήση, (<i>what</i>) <i>he should say</i> (deliberative subjunctive), P1904 TR F1853=5/19 F1859=3/7. We translate in either case with <i>should</i> . {RP: should ← <i>would</i> , perhaps a Hebraism, perhaps to be regarded as a variantly spelled subjunctive (deliberative).}
Mark 9:7	Καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ ἦλθεν φωνὴ ἐκ τῆς νεφέλης {RP: - } [P1904 TR: λέγουσα], Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε.	Then a cloud <u>materialized</u> and overshadowed them, and a voice came from the cloud {RP: - } [P1904 TR: and said], “This is my beloved son. Hear him.”	λέγουσα, <i>saying</i> : absent in RP F1853=14/20 F1859=3/8 vs. present in P1904 TR F1853=6/20 F1859=5/8. materialized ← <i>became, came</i> .
Mark 9:8	Καὶ ἐξάπινα περιβλεψάμενοι, οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν.	Yet the moment when they looked round, they didn't see anyone any longer, except just Jesus with them.	

Mark 9:9	Καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διεστείλατο αὐτοῖς ἵνα μηδενὶ διηγῶνται ἃ εἶδον, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.	Then as they came down from the mountain, he commanded them not to recount <i>the things</i> they had seen to anyone <u>unt</u> il the son of man had risen from <i>the</i> dead.	until ← <i>except when</i> .
Mark 9:10	Καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς, συζητοῦντες τί ἐστὶν τὸ ἐκ νεκρῶν ἀναστῆναι.	And they kept the matter to themselves, while discussing with each other what rising from <i>the</i> dead <u>meant</u> .	meant ← <i>was</i> (← <i>is</i> , in historical reported speech).
Mark 9:11	Καὶ ἐπηρώτων αὐτόν, λέγοντες ὅτι Λέγουσιν οἱ γραμματεῖς ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον;	Then they questioned him and said, “The scribes say that Elijah must come first, <i>don't they?</i> ”	
<u>Mark 9:12</u>	Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς, Ἡλίας μὲν ἐλθὼν πρῶτον, ἀποκαθιστᾷ πάντα· καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ καὶ ἐξουδενωθῇ.	Then he answered and said to them, “Elijah does indeed come and restore everything first, so how come it stands written concerning the son of man that he <i>must</i> suffer many <i>things</i> and be thought nothing of?	We, with P1904, punctuate as a question (presumably to make the disciples think). RP and TBS-TR punctuate as a statement, which we do not feel fits the Greek καὶ πῶς, <i>and how</i> .
Mark 9:13	Ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἡλίας ἐλήλυθεν, καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν, καθὼς γέγραπται ἐπ’ αὐτόν.	But I say to you that Elijah has also come, and that they did to him whatever they wanted, as it stands written concerning him.”	
Mark 9:14	Καὶ ἐλθὼν πρὸς τοὺς μαθητάς, εἶδεν ὄχλον πολὺν περὶ αὐτοῦς, καὶ γραμματεῖς συζητοῦντας αὐτοῖς.	Then he went to the disciples and saw a large crowd around them, and scribes discussing with them.	

Mark 9:15	Καὶ εὐθέως πᾶς ὁ ὄχλος {RP TR: ἰδὼν} [P1904: ἰδόντες] αὐτὸν {RP TR: ἐξεθαμβήθη} [P1904: ἐξεθαμβήθησαν], καὶ προστρέχοντες ἡσπάζοντο αὐτόν.	And immediately, when the whole crowd <u>saw</u> him, they were <u>astounded</u> , and they <u>ran</u> to <u>greet</u> him.	ἰδὼν, <i>having seen</i> (singular), RP TR F1853=18/19 F1859=5/7 vs. ἰδόντες, <i>having seen</i> (plural), P1904 F1853=1/19 (Scrivener's y) F1859=2/7. ἐξεθαμβήθη, <i>was astounded</i> , RP TR F1853=18/19 F1859=4/7 vs. ἐξεθαμβήθησαν, <i>were astounded</i> , P1904 F1853=1/19 (Scrivener's y) F1859=3/7. ran to greet ← <i>having run, were greeting</i> .
Mark 9:16	Καὶ ἐπηρώτησεν τοὺς γραμματεῖς, Τί συζητεῖτε πρὸς {RP TR: αὐτούς} [P1904: ἑαυτούς];	Then he asked the scribes, “What are you discussing {RP TR: with them} [P1904: among yourselves]?”	αὐτούς, <i>them</i> (but could be read as αὐτούς, a crasis of ἑαυτούς), RP TR F1853=17/19 F1859=6/7 vs. ἑαυτούς, <i>yourselves</i> , P1904 F1853=1/19 (Scrivener's y) F1859=1/7 vs. another reading, F1853=1/19 (Scrivener's c) F1859=0/7.
Mark 9:17	Καὶ ἀποκριθεὶς εἰς ἐκ τοῦ ὄχλου εἶπεν, Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σε, ἔχοντα πνεῦμα ἄλαλον.	At this one of the crowd answered and said, “Teacher, I have brought you my son <i>who is possessed by</i> a <u>mute</u> spirit.	possessed by ← <i>having</i> . mute: i.e. <i>mute-making</i> .
Mark 9:18	Καὶ ὅπου ἂν αὐτὸν καταλάβῃ, ῥήσσει αὐτόν· καὶ ἀφρίζει, καὶ τρίζει τοὺς ὀδόντας αὐτοῦ, καὶ ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν.	And wherever it seizes him, it tears at him, and he foams and gnashes his teeth, and he becomes dehydrated. Moreover, I told your disciples to cast it out, but they couldn't.”	
Mark 9:19	Ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει, ὦ γενεὰ ἀπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; Φέρετε αὐτὸν πρὸς με.	Then he answered him and said, “O unbelieving generation, how long will I be with you? How long will I bear with you? Bring him to me.”	
Mark 9:20	Καὶ ἤνεγκαν αὐτόν πρὸς αὐτόν· ¶ καὶ ἰδὼν αὐτόν, εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτόν· καὶ πεσὼν ἐπὶ τῆς γῆς, ἐκυλίετο ἀφρίζων.	So they brought him to him. ¶ And when he <u>saw</u> him, the spirit immediately convulsed him, and he fell onto the ground and rolled about, foaming.	¶ Verse division: in P1904 numbering, Mark 9:20 begins here. he saw: masculine, referring to the son, not neuter, which would refer to the spirit.

Mark 9:21	Καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ, Πόσος χρόνος ἐστίν, ὥς τοῦτο γέγονεν αὐτῷ; Ὁ δὲ εἶπεν, Παιδιόθεν.	And he asked his father, “How long is it since this happened to him?” And he said, “Since childhood.	
Mark 9:22	Καὶ πολλάκις αὐτὸν καὶ εἰς {RP: τὸ} [P1904 TR: -] πῦρ ἔβαλεν καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ’ εἴ τι δύνασαι, βοήθησον {RP P1904c TR: ἡμῖν} [P1904u: ὑμῖν], σπλαγχνισθεὶς ἐφ’ ἡμᾶς.	And it has often thrown him in both fire and water, to destroy him. But if you can <i>do</i> anything, help us and have compassion on us.”	τὸ, <i>the</i> (with <i>fire</i>): present in RP F1853=13/21 F1859=5/7 vs. absent in P1904 TR F1853=8/21 F1859=2/7.
Mark 9:23	Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τὸ εἰ δύνασαι πιστεῦσαι, πάντα δυνατὰ τῷ πιστεύοντι.	Then Jesus, <u>quoting him</u> , said to him, “ ‘If you can’ believe, everything <i>is</i> possible for him <i>who</i> believes.”	quoting him: the quotation - <i>if you can</i> - is indicated by the word τὸ.
Mark 9:24	Καὶ εὐθέως κράξας ὁ πατήρ τοῦ παιδίου, μετὰ δακρύων ἔλεγεν, Πιστεύω, κύριε, βοήθει μου τῇ ἀπιστίᾳ.	Then the father of the child immediately cried out and said with tears, “I believe, Lord. Help my unbelief.”	
Mark 9:25	Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει {RP P1904 TR: - } [MISC: ὁ] ὄχλος, ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ, Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφόν, ἐγώ σοι ἐπιτάσσω, ἔξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.	Then when Jesus saw that {RP P1904 TR: a} [MISC: <u>the</u>] crowd was converging, he rebuked the unclean spirit and said to it, “You mute and deaf spirit, I command you, come out of him and do not go in to him any more.”	ὁ, <i>the</i> (the <i>crowd</i>): absent in RP P1904 TR F1853=7/20 F1859=2/7 vs. present in F1853=13/20 F1859=5/7. A disparity with RP, R=11:18.
Mark 9:26	Καὶ κράξαν, καὶ πολλὰ σπαράξαν αὐτόν, ἐξῆλθεν· καὶ ἐγένετο ὥσπερ νεκρός, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν.	Then it shouted and convulsed him severely and came out, and he became as though <i>he was</i> dead, so that many said that he had died.	
Mark 9:27	Ὁ δὲ Ἰησοῦς κρατήσας αὐτόν τῆς χειρός, ἤγειρεν αὐτόν· καὶ ἀνέστη.	But Jesus took hold of him by the hand and lifted him up, and he arose.	
Mark 9:28	Καὶ εἰσελθόντα αὐτόν εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτόν κατ’ ἰδίαν ὅτι Ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;	Then when he had gone home, his disciples asked him privately, “ <i>Why is it that</i> we could not cast it out?”	

Mark 9:29	Καὶ εἶπεν αὐτοῖς, Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.	And he said to them, “This kind cannot come out by any <i>means</i> except prayer and fasting.”	
Mark 9:30	Καὶ ἐκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας· καὶ οὐκ ᾔθελεν ἵνα τις γνῶ.	And they departed from there and passed through Galilee, and he did not want anyone to know.	
Mark 9:31	Ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλεγεν αὐτοῖς ὅτι Ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν· καὶ ἀποκτανθεὶς, τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.	For he <u>kept teaching</u> his disciples and saying to them, “The son of man <i>will</i> be delivered into <i>the</i> hands of men, and they will kill him, and after being killed, he will rise on the third day.”	kept teaching: iterative imperfect, but not necessarily so – see Matt 5:2.
Mark 9:32	Οἱ δὲ ἡγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτόν ἐπερωτῆσαι.	But they <u>kept failing</u> to understand the statement and were afraid to ask him <i>about it</i> .	kept failing: iterative imperfect, but see Mark 9:31.
Mark 9:33	Καὶ ἦλθεν εἰς Καπερναοὺμ· καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπρωτὰ αὐτοῦς, Τί ἐν τῇ ὁδῷ πρὸς εαυτοῦς διελογίζεσθε;	Then he went to Capernaum, and after going into a <u>house</u> , he asked them, “What did you discuss among yourselves on the way?”	a house ← <i>the house</i> . See Gen 22:9.
Mark 9:34	Οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων.	But they remained silent, for on the way they had discussed with each other who <i>was the greatest</i> .	greatest ← <i>greater</i> , Greek comparative for superlative.
Mark 9:35	Καὶ καθίσας ἐφώνησεν τοὺς δώδεκα, καὶ λέγει αὐτοῖς, Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος, καὶ πάντων διάκονος.	Then he sat down and <u>addressed</u> the twelve and said to them, “If anyone wants to be <i>the</i> first, he will be <i>the</i> last of all and <i>the</i> servant of all.”	addressed: AV differs somewhat (<i>called</i>), but this is not the usual word (καλέω).
Mark 9:36	Καὶ λαβὼν παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν· καὶ ἐναγκαλισάμενος αὐτό, εἶπεν αὐτοῖς·	Next, he took a child and stood him <u>in front of</u> <u>them</u> , and after taking him in his arms, he said to them,	in front of them ← <i>in their midst</i> .
Mark 9:37	Ὃς ἂν ἐν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με.	“Whoever receives one of such children in my name receives me, and whoever receives me doesn't receive me, but him <i>who</i> sent me.”	

Mark 9:38	Ἀπεκρίθη {RP TR: δὲ} [P1904: -] αὐτῷ {RP-text: - } [RP-marg P1904 TR: ὁ] Ἰωάννης, λέγων, Διδάσκαλε, εἶδομέν τινα {RP S1550: - } [P1904 E1624 S1894: ἐν] τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ ἡμῖν· καὶ ἐκωλύσαμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ ἡμῖν.	{RP TR: Then} [P1904: -] John answered him and said, “Teacher, we saw someone casting out demons in your name, <i>someone</i> who does not follow us, and we prevented him, because he does not follow us.”	δὲ, <i>and / but</i>: present in RP TR F1853=19/20 F1859=5/7 vs. absent in P1904 F1853=1/20 (Scrivener's y) F1859=2/7. ὁ, <i>the (John)</i>: absent in RP-text F1853=13/20 F1859=4/7 vs. present in RP-marg P1904 TR F1853=7/20 F1859=3/7. ἐν, <i>in (your name)</i> (intensifying the dative): absent in RP S1550 F1853=0/20 F1859=3/7 vs. present in P1904 E1624 S1894 F1853=20/20 F1859=4/7. A strong disparity with RP, R=4:26. F1853 and F1859 are ς
Mark 9:39	Ὁ δὲ Ἰησοῦς εἶπεν, Μὴ κωλύετε αὐτόν· οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται ταχὺ κακολογῆσαί με.	But Jesus said, “Do not prevent him, for there is no-one who <u>can</u> perform a deed of power in my name and <i>who</i> will quickly be able to speak ill of me.	ς very significantly disparate, X2=9.6 PV=0.2%. We have verified Scrivener's abcdefghklm. can ← <i>will</i>, a Hebraism.
Mark 9:40	Ὃς γὰρ οὐκ ἔστιν καθ' {RP P1904 S1550: ὑμῶν} [E1624 S1894: ἡμῶν], ὑπὲρ {RP P1904 S1550: ὑμῶν} [E1624 S1894: ἡμῶν] ἐστιν.	For whoever is not against {RP P1904 S1550: you} [E1624 S1894: us] is for {RP P1904 S1550: you} [E1624 S1894: us].	First occurrence in verse: ὑμῶν, <i>you</i>, RP P1904 S1550 F1853=14/20 F1859=6/8 vs. ἡμῶν, <i>us</i>, E1624 S1894 F1853=6/20 F1859=2/8. Second occurrence in verse: ὑμῶν, <i>you</i>, RP P1904 S1550 F1853=14/20 F1859=5/8 vs. ἡμῶν, <i>us</i>, E1624 S1894 F1853=6/20 F1859=3/8. AV differs textually.
Mark 9:41	Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτηριον ὕδατος ἐν {RP: - } [P1904 TR: τῷ] ὀνόματί μου, ὅτι χριστοῦ ἐστέ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.	For whoever gives you a cup of water to drink in my name, because you are Christ's – truly, I am telling you – he will certainly not lose his reward.	τῷ, <i>(in) the (name)</i>: absent in RP F1853=16/20 F1859=5/8 vs. present in P1904 TR F1853=4/20 (Scrivener's csux, u being very doubtful) F1859=2/8 vs. another reading, F1853=0/20 F1859=1/8.

Mark 9:42	Καὶ ὅς {RP: ἐάν} [P1904 TR: ἂν] σκανδαλίση ἓνα τῶν μικρῶν {RP S1550 E1624: - } [P1904 S1894: τούτων] τῶν πιστευόντων εἰς ἐμέ, καλόν ἐστὶν αὐτῷ μάλλον εἰ περίκειται λίθος μυλικὸς περὶ τὸν τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν.	And it <i>would</i> be better for anyone who causes one of {RP S1550 E1624: the} [P1904 S1894: these] little ones who believe in me to stumble, if an upper millstone were put round his neck and he <u>were</u> <u>throw</u> n into the sea.	ἐάν, (who)ever (1), RP F1853=17/20 F1859=4/7 vs. ἂν, (who)ever (2), P1904 TR F1853=3/20 (Scrivener's uxy, u being very doubtful) F1859=3/7. τούτων, these (little ones): absent in RP S1550 E1624 F1853=19/20 F1859=5/7 vs. present in P1904 S1894 F1853=1/20 (Scrivener's h) F1859=2/7. were thrown ← has been thrown.
Mark 9:43	Καὶ ἐὰν σκανδαλίξη σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλόν σοι ἐστὶν κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γεένναν, εἰς τὸ πῦρ τὸ ἀσβεστον,	So if your hand causes you to stumble, cut it off. It <i>would</i> be better for you to go into life maimed than to go off into <u>G</u> ehenna, into the inextinguishable fire, <u>with</u> two hands,	Gehenna: see Matt 5:22. with ← having.
Mark 9:44	ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.	Where their worm does not die, And the fire is not extinguished.	Isa 66:24.
Mark 9:45	Καὶ ἐὰν ὁ πούς σου σκανδαλίξη σε, ἀπόκοψον αὐτόν· καλόν {RP-text TR: ἐστίν σοι} [RP-marg: ἐστίν σε] [P1904: σοί ἐστιν] εἰσελθεῖν εἰς τὴν ζωὴν χωλόν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γεένναν, εἰς τὸ πῦρ τὸ ἀσβεστον,	And if your foot causes you to stumble, cut it off. It <i>would</i> be better {RP-text P1904 TR: for you to go off} [RP-marg: that you go off] into life lame than to be thrown into <u>G</u> ehenna, into the inextinguishable fire, <u>with</u> two feet,	ἐστίν σοι, is + for you, RP-text TR F1853=13/20 F1859=2/7 vs. ἐστίν σε, is + (that) you, RP-marg F1853=5/20 F1859=2/7 vs. σοί ἐστιν, for you + is, P1904 F1853=1/20 (Scrivener's y) F1859=3/7 vs. whole verse absent F1853=1/20 (Scrivener's c) F1859=0/7. Gehenna: see Matt 5:22. with ← having.
Mark 9:46	ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.	Where their worm does not die, And the fire is not extinguished.	Isa 66:24.

Mark 9:47	Καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίζῃ σε, ἐκβάλε αὐτόν· καλόν σοι ἐστὶν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ, ἢ {RP TR: - } [P1904: τοὺς] δύο ὀφθαλμούς ἔχοντα {RP TR: βληθῆναι} [P1904: ἀπελθεῖν] εἰς τὴν γέενναν τοῦ πυρός,	And if your eye causes you to stumble, cast it out. It <i>would</i> be better for you to go into the kingdom of God <u>with</u> one eye, than to {RP TR: be thrown} [P1904: go off] into <u>fiery Gehenna</u> with two eyes,	τοὺς, <i>the (two eyes)</i>: absent in RP TR F1853=19/20 F1859=6/8 vs. present in P1904 F1853=1/20 (Scrivener's y) F1859=1/8 vs. verse absent, F1853=0/20 F1859=1/8. No difference in our English, as inclusion of the article is not English idiom here. βληθῆναι, <i>be thrown</i>, RP TR F1853=19/20 F1859=6/7 vs. ἀπελθεῖν, <i>go off</i>, P1904 F1853=1/20 (Scrivener's y) F1859=1/7. with (2x) ← <i>having</i>. fiery Gehenna ← <i>Gehenna of fire</i>, a Hebraic genitive. On Gehenna, see Matt 5:22.
Mark 9:48	ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.	Where their worm does not die, And the fire is not extinguished.	Isa 66:24.
Mark 9:49	Πᾶς γὰρ πυρὶ ἁλισθήσεται, καὶ πᾶσα θυσία ἀλὶ ἁλισθήσεται.	For everyone will be salted with fire, and every sacrifice will be salted with salt.	
Mark 9:50	Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; Ἔχετε ἐν ἑαυτοῖς ἅλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις.	Salt <i>is</i> good. But if salt becomes <u>bland</u>, with what <u>can</u> you season it? Have salt in yourselves, and live peaceably <u>among yourselves</u>."	bland ← <i>unsalted</i>. can ← <i>will</i>, a Hebraism. among yourselves ← <i>in / among each other</i>.
Mark 10:1	{RP TR: Κάκειθεν} [P1904: Καὶ ἐκεῖθεν] ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας διὰ τοῦ πέραν τοῦ Ἰορδάνου· καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν· καί, ὥς εἰώθει, πάλιν ἐδίδασκεν αὐτούς.	Then he arose from there and went to the districts of Judaea, through the far side of the Jordan, and again crowds <u>flocked to</u> him, and, as was his custom, he taught them again.	κάκειθεν, <i>and from there</i> (contracted), RP TR F1853=19/20 F1859=6/7 vs. καὶ ἐκεῖθεν, <i>and from there</i> (uncontracted), P1904 F1853=1/20 (Scrivener's y) F1859=1/7. flocked to ← <i>walked with to</i>.

Mark 10:2	Καὶ προσελθόντες {RP-text: - } [RP-marg P1904 TR: οἱ] Φαρισαῖοι {RP TR: ἐπηρώτησαν} [P1904: ἐπηρώτων] αὐτόν, Εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν.	And when {RP-text: <i>some</i> } [RP-marg P1904 TR: the] Pharisees arrived, they <u>asked</u> him, “Is it permitted for a husband to divorce <i>his</i> wife?” testing him.	οἱ, <i>the</i> : absent in RP-text F1853=13/21 F1859=3/7 vs. present in RP-marg P1904 TR F1853=8/21 F1859=4/7. ἐπηρώτησαν, <i>asked</i> , RP TR F1853=18/20 F1859=6/7 vs. ἐπηρώτων, <i>were asking</i> , P1904 F1853=0/20 F1859=1/7 vs. other variants of the imperfect F1853=2/20 (Scrivener's c; y) F1859=0/7. No difference in our English.
Mark 10:3	Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Τί ὑμῖν ἐνετείλατο {RP TR: Μωσῆς} [P1904: Μωϋσῆς];	And he answered and said to them, “What did <u>Moses</u> command you?”	Μωσῆς, <i>Moses</i> , RP TR F1853=16/20 F1859=3/8 vs. Μωϋσῆς, <i>Moïses</i> , P1904 F1853=4/20 (Scrivener's adeg) F1859=4/8 vs. section absent, F1853=0/20 F1859=1/8.
Mark 10:4	Οἱ δὲ εἶπον, {RP TR: - } [P1904: ἐπέτρεψεν] {RP TR: Μωσῆς} [P1904: Μωϋσῆς] {RP TR: ἐπέτρεψεν} [P1904: -] βιβλίον ἀποστασίου γράψαι, καὶ ἀπολῦσαι.	Then they said, “ <u>Moses</u> permitted <i>us</i> to write a deed of divorce and to divorce. ”	ἐπέτρεψε(ν), <i>permitted</i> : after <i>Moses</i> , RP TR F1853=19/20 F1859=5/8 vs. before <i>Moses</i> , P1904 F1853=1/20 (Scrivener's y) F1859=2/8 vs. verse absent, F1853=0/20 F1859=1/8. Μωσῆς, <i>Moses</i> , RP TR F1853=17/20 F1859=7/8 vs. Μωϋσῆς, <i>Moïses</i> , P1904 F1853=3/20 (Scrivener's aeg) F1859=0/8 vs. verse absent, F1853=0/20 F1859=1/8. Deut 24:1. deed ← <i>book</i> .
Mark 10:5	Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην·	At this Jesus replied and said to them, “He wrote this commandment for you in view of your hardness of heart.	
Mark 10:6	ἀπὸ δὲ ἀρχῆς κτίσεως, ἄρσεν και θηλυ ἐποίησεν αὐτοὺς ὁ θεός.	But from <i>the</i> beginning of creation, God made them male and female.	Gen 1:27.
Mark 10:7	Ἔνεκεν τούτου καταλείπει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα· καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ,	On account of this, a man will leave his father and <i>his</i> mother, and he will <u>cleave</u> <u>to</u> his wife,	Gen 2:24. cleave to ← <i>be cleaved to</i> .

Mark 10:8	καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. Ὡστε οὐκέτι εἰσὶν δύο, ἀλλὰ μία σὰρξ.	and the two will be one flesh, so that they are no longer two, but one flesh.	Gen 2:24.
Mark 10:9	“Ὁ οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.	So let man not separate what God has paired together.”	paired ← <i>yoked</i> .
Mark 10:10	Καὶ {RP TR: ἐν τῇ οἰκίᾳ} [P1904: εἰς τὴν οἰκίαν] πάλιν οἱ μαθηταὶ {RP TR: αὐτοῦ} [P1904: -] περὶ {RP TR: τοῦ αὐτοῦ} [P1904: τούτου] {RP TR: ἐπηρώτησαν} [P1904: ἐπηρώτων] αὐτόν.	Then at <u>home</u> {RP TR: his} [P1904: the] disciples again <u>asked</u> him about {RP TR: the same <i>thing</i> } [P1904: this],	ἐν τῇ οἰκίᾳ, <i>in the house</i> , RP TR F1853=19/20 F1859=6/7 vs. εἰς τὴν οἰκίαν, <i>to the house</i> , P1904 F1853=1/20 (Scrivener's y) F1859=1/7. No difference in our English, εἰς being used pregnantly. αὐτοῦ, <i>his (disciples)</i> : present in RP TR F1853=19/20 F1859=7/7 vs. absent in P1904 F1853=1/20 (Scrivener's y) F1859=0/7. τοῦ αὐτοῦ, (<i>about</i>) <i>the same</i> , RP TR F1853=12/20 F1859=5/7 vs. τούτου, (<i>about</i>) <i>this</i> , P1904 F1853=6/20 F1859=1/7 vs. other readings, F1853=2/20 (Scrivener's sy) F1859=1/7. ἐπηρώτησαν, <i>asked</i> , RP TR F1853=18/20 F1859=6/7 vs. ἐπηρώτων, <i>were asking (1)</i> , P1904 F1853=1/20 (Scrivener's y) F1859=1/7 vs. ἐπηρώτου, <i>were asking (2)</i> , F1853=1/20 (Scrivener's c) F1859=0/7.
Mark 10:11	Καὶ λέγει αὐτοῖς, “Ὅς {RP TR: ἔαν} [P1904: ἄν] ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ’ αὐτήν·	and he said to them, “ <u>Whoever</u> divorces his wife and marries another commits adultery against her.	ἐάν, (<i>who</i>) <i>ever (1)</i> , RP TR F1853=19/20 F1859=6/7 vs. ἄν, (<i>who</i>) <i>ever (2)</i> , P1904 F1853=1/20 (Scrivener's y) F1859=1/7.

Mark 10:12	καὶ ἐὰν γυνὴ {RP TR: ἀπολύσῃ} [P1904: ἀπολύσασα] τὸν ἄνδρα {RP TR: αὐτῆς καὶ}, [P1904: -] γαμηθῇ ἄλλῳ, μοιχᾶται.	And if a woman {RP TR: divorces her husband and} [P1904: <i>who has divorced her husband</i>] marries someone else, she commits adultery.”	ἀπολύσῃ, <i>should divorce</i> , RP TR F1853=18/21 F1859=5/7 vs. ἀπολύσασα, <i>having divorced</i> , P1904 F1853=1/21 (Scrivener's y) F1859=1/7 vs. other readings, F1853=2/21 (Scrivener's ef*) F1859=1/7. αὐτῆς καὶ, <i>her (husband) and</i> : present in RP TR F1853=20/20 F1859=6/7 vs. absent in P1904 F1853=0/20 F1859=1/7.
Mark 10:13	Καὶ προσέφερον αὐτῷ παιδιὰ ἵνα {RP TR: ἄψῃται αὐτῶν} [P1904: αὐτῶν ἄψῃται]· οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν.	Then they brought children to him, so that <u>he might touch them</u> . But the disciples rebuked those <u>who brought them</u> .	ἄψῃται αὐτῶν, <i>he might touch + them</i> , RP TR F1853=19/20 F1859=6/7 vs. αὐτῶν ἄψῃται, <i>them + he might touch</i> , P1904 F1853=1/20 (Scrivener's y) F1859=1/7.
Mark 10:14	Ἰδὼν δὲ ὁ Ἰησοῦς ἡγανάκτησεν, καὶ εἶπεν αὐτοῖς, Ὑποτάξατε τὰ παιδιά ἔρχεσθαι {RP: πρὸς με· μὴ} [P1904 TR: πρὸς με καὶ μὴ] κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.	But when Jesus saw <i>it</i> , he became indignant and said to them, “Let the children come {RP: to me; do not} [P1904 TR: to me and do not] prevent them. For of such is the kingdom of God.	καὶ, <i>and</i> : absent in RP F1853=13/20 F1859=4/7 vs. present in P1904 TR F1853=7/20 F1859=3/7.
Mark 10:15	Ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ δεξῇται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.	Truly, I say to you, whoever does not receive the kingdom of God as a child will certainly not go into it.”	
Mark 10:16	Καὶ ἐναγκαλισάμενος αὐτά, {RP TR: τιθεὶς τὰς χεῖρας ἐπ’ αὐτά,} [P1904: -] {RP: εὐλόγει} [TR: ηὐλόγει] [P1904: -] {RP TR: αὐτά} [P1904: κατηυλόγει τιθεὶς τὰς χεῖρας ἐπ’ αὐτά].	Then he took them in his arms {RP TR: and put <i>his</i> hands on them and blessed them} [P1904: and blessed <i>them</i> , having put <i>his</i> hands on them].	εὐλόγει, <i>blessed (1)</i> , RP F1853=15/20 F1859=4/7 vs. κατηυλόγει, <i>blessed (2)</i> , P1904 F1853=1/20 (Scrivener's y) F1859=1/7 vs. ηὐλόγει, <i>blessed (3)</i> , TR F1853=2/20 (Scrivener's ox) F1859=1/7 vs. εὐλόγησεν, <i>blessed (4)</i> , F1853=2/20 (Scrivener's eu) F1859=1/7. P1904 reading: F1853=1/20 (Scrivener's y) F1859=1/7.

Mark 10:17	Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσδραμών εἰς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν, Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζῶν ἀιώνιον κληρονομήσω;	Then as he was setting off on <i>his</i> way, a certain <i>man</i> ran up <i>to him</i> and knelt before him and asked him, “Good teacher, what should I do in order to inherit age-abiding life?”	
Mark 10:18	Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; Οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ θεός.	At this Jesus said to him, “Why do you say I <i>am</i> good? No-one <i>is</i> good except one, <i>that is</i> , God.	
Mark 10:19	Τὰς ἐντολάς οἶδας, Μὴ μοιχεύσης, μὴ φονεύσης, μὴ κλέψης, μὴ ψευδομαρτυρήσης, μὴ ἀποστερήσης, τίμα τον πατέρα σου καὶ την μητέρα.	You know the commandments. You shall not commit adultery. You shall not commit murder. You shall not steal. You shall not give false testimony. You shall not defraud. Honour your father and your mother.”	Ex 20:12-16, Deut 5:16-20.
Mark 10:20	Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.	And he answered and said to him, “Teacher, I have kept all these <i>things</i> from my youth.”	
Mark 10:21	Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν, καὶ εἶπεν αὐτῷ, Ἐν {RP TR: σοι} [P1904: σε] ὅστερει· {RP TR: - } [P1904: εἰ θέλεις τέλειος εἶναι,] ὕπαγε, ὅσα ἔχεις πώλησον, καὶ δός {RP P1904: - } [TR: τοῖς] πτωχοῖς, καὶ ἕξεις θησαυρόν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι, ἄρας τὸν σταυρόν {RP TR: - } [P1904: σου].	Then Jesus looked at him and felt <i>brotherly</i> love for him and said to him, “You lack <i>one thing</i> : {RP TR: - } [P1904: if you wish to be perfect,] go <i>and</i> sell what you have and give <i>it</i> to {RP P1904: <i>the</i> } [TR: <i>the</i>] poor, and you will have treasure in heaven. And come <i>and</i> follow me and take up {RP TR: <i>the</i> } [P1904: <i>your</i>] cross.”	σοι, (<i>one thing</i>) to you (<i>is lacking</i>), RP TR F1853=19/20 F1859=5/8 vs. σε, (<i>one thing</i>) (<i>makes</i>) you (<i>lacking</i>), P1904 F1853=1/20 (Scrivener's y) F1859=3/8. εἰ θέλεις τέλειος εἶναι, <i>if you wish to be perfect</i> : absent in RP TR F1853=16/20 F1859=4/7 vs. present in P1904 F1853=4/20 (Scrivener's cdpv) F1859=3/7. τοῖς, <i>the (poor)</i> : absent in RP P1904 F1853=15/20 F1859=6/7 vs. present in TR F1853=5/20 F1859=1/7. σου, <i>your (cross)</i> : absent in RP TR F1853=18/20 F1859=4/7 vs. present in P1904 F1853=2/20 (Scrivener's cy) F1859=3/7.

Mark 10:22	Ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.	But he became crestfallen at the <u>proposition</u> and went away grieving, for he had many possessions.	proposition ← <i>word</i> .
Mark 10:23	Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται.	Then Jesus looked around and said to his disciples, “With what difficulty those who have money will go into the kingdom of God!”	
Mark 10:24	Οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς, Τέκνα, πῶς δύσκολόν ἐστιν τοὺς πεποιθότας ἐπὶ {RP P1904: - } [TR: τοῖς] χρήμασιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.	Now the disciples were astounded at his words. But Jesus answered again and said to them, “Children, how difficult it is for those trusting in <u>money</u> to go into the kingdom of God!”	τοῖς, <i>the (money)</i> : absent in RP P1904 F1853=17/20 F1859=5/7 vs. present in TR F1853=3/20 (Scrivener's dux, u being very doubtful) F1859=2/7. No difference in our English, since English idiom avoids the article here.
Mark 10:25	Εὐκοπώτερόν ἐστιν κάμηλον διὰ {RP TR: τῆς} [P1904: -] τρυμαλιᾶς {RP TR: τῆς} [P1904: -] ῥαφίδος {RP P1904 S1550: εἰσελθεῖν} [E1624 S1894: διελθεῖν], ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.	It is easier for a camel to go {RP P1904 S1550: in} [E1624 S1894: -] <u>through</u> {RP TR: the} [P1904: <i>the</i>] eye of a needle than for a rich man to go into the kingdom of God.	τῆς, <i>(through) the (eye)</i> : present in RP TR F1853=12/21 F1859=3/7 vs. absent in P1904 F1853=9/21 F1859=4/7. τῆς, <i>(eye) of the (needle)</i> (but we translate <i>a</i>): present in RP TR F1853=18/21 F1859=3/7 vs. absent in P1904 F1853=3/21 (Scrivener's cpy) F1859=4/7. εἰσελθεῖν, <i>to go into</i> , RP P1904 S1550 F1853=15/20 F1859=3/7 vs. διελθεῖν, <i>to go through</i> , E1624 S1894 F1853=5/20 F1859=4/7.
Mark 10:26	Οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες πρὸς ἑαυτούς, Καὶ τίς δύναται σωθῆναι;	Then they were utterly amazed, and they said to <u>themselves</u> , “Who, then, can be saved?”	to themselves: perhaps <i>to each other</i> , the reflexive pronoun standing for the reciprocal pronoun, as in John 12:19.

Mark 10:27	Ἐμβλέψας {RP TR: δὲ} [P1904: -] αὐτοῖς ὁ Ἰησοῦς λέγει, Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ {RP P1904: - } [TR: τῷ] θεῷ· πάντα γὰρ δύνατα ἐστὶν παρὰ τῷ θεῷ.	{RP TR: So} [P1904: -] Jesus looked at them and said, “With men <i>it is</i> impossible, but not with God. For everything is possible with God.”	δὲ, <i>and / but</i> (though we translate as <i>so</i>): present in RP TR F1853=20/20 F1859=7/8 vs. absent in P1904 F1853=0/20 F1859=1/8. τῷ, <i>the (God)</i> : absent in RP P1904 F1853=15/21 F1859=5/7 vs. present in TR F1853=6/21 F1859=2/7.
Mark 10:28	{RP P1904: Ἦρξατο} [TR: Καὶ ἦρξατο] ὁ Πέτρος λέγειν αὐτῷ, Ἰδού, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμεν σοι.	{RP P1904: - } [TR: Then] Peter <u>went on to say</u> to him, “Look, we have left everything and followed you.”	καὶ, <i>and</i> : absent in RP P1904 F1853=17/20 F1859=5/8 vs. present in TR F1853=3/20 (Scrivener's <i>cux</i> , <i>u</i> being very doubtful) F1859=3/8. <u>went on to say</u> ← <i>began to say</i> .
Mark 10:29	Ἀποκριθεὶς {RP-text: - } [RP-marg P1904 TR: δὲ] ὁ Ἰησοῦς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστὶν ὃς ἀφήκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγρούς, ἐνεκεν ἐμοῦ καὶ {RP-text P1904: ἐνεκεν} [RP-marg TR: -] τοῦ εὐαγγελίου,	{RP-text: <i>But</i> } [RP-marg P1904 TR: <i>But</i>] Jesus answered and said, “Truly, I say to you, there is no-one who has left home, or brothers or sisters or father or mother or wife or children or fields, for my sake and {RP-text P1904: for the sake of} [RP-marg TR: <i>for that of</i>] the gospel,	δὲ, <i>but</i> : absent in RP-text F1853=7/21 F1859=3/7 vs. present in RP-marg P1904 TR F1853=14/21 F1859=4/7. A strong disparity with RP-text, R=10:20. ἐνεκεν, <i>for the sake of</i> : present in RP-text P1904 F1853=11/20 (incl. one misspelled) F1859=6/7 vs. absent in RP-marg TR F1853=9/20 F1859=1/7.
Mark 10:30	ἐὰν μὴ λάβῃ ἑκατονταπλάσιονα νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας καὶ ἀδελφούς καὶ ἀδελφάς {RP TR: καὶ μητέρας} [P1904: καὶ πατέρα καὶ μητέρα] καὶ τέκνα καὶ ἀγρούς, μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.	<u>who will not</u> receive a hundredfold now, in this season – houses and brothers and sisters {RP TR: and mothers} [P1904: and father and mother] and children and fields, with persecutions, and in the age to come, age-abiding life.	καὶ μητέρας, <i>and mothers</i> , RP TR F1853=9/21 F1859=5/8 vs. καὶ πατέρα καὶ μητέρα, <i>and father and mother</i> , P1904 F1853=11/21 F1859=2/8 vs. καὶ μητέρα, <i>and mother</i> , F1853=1/21 (Scrivener's <i>d</i>) F1859=1/8. Nearly a disparity with RP, R=15:14. <u>who will not</u> ← <i>if not</i> , or <i>except not</i> .
Mark 10:31	Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ {RP-text P1904: - } [RP-marg TR: οἱ] ἔσχατοι πρῶτοι.	For many <i>who are</i> first will be last, and <i>who are</i> {RP-text P1904: - } [RP-marg TR: <i>the</i>] last <i>will be</i> first.”	οἱ, <i>the (last)</i> : absent in RP-text P1904 F1853=11/21 F1859=4/7 vs. present in RP-marg TR F1853=10/21 F1859=3/7.

Mark 10:32	Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα· καὶ ἦν προάγων αὐτοῦς ὁ Ἰησοῦς, καὶ ἔθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο. Καὶ παραλαβὼν πάλιν τοὺς δώδεκα, ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν·	Now they were on <i>their</i> way going up to Jerusalem, and Jesus was going in front of them, and they were astounded, and they were afraid as they were following. Then he took the twelve aside again and began to tell them <i>about the things that</i> would happen to him,	
Mark 10:33	ὅτι Ἰδοῦ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ {RP P1904: - } [TR: τοῖς] γραμματευσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν,	<i>and he said, “Here we are</i> going up to Jerusalem, and the son of man will be delivered up to the senior priests and {RP P1904: <i>the</i> } [TR: <i>the</i>] scribes, and they will condemn him to death and deliver him to the Gentiles.	τοῖς, <i>the</i> : absent in RP P1904 F1853=13/20 F1859=6/7 vs. present in TR F1853=7/20 F1859=1/7. Here we are ← Behold.
Mark 10:34	καὶ ἐμπαίξουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτόν, καὶ ἐμπτύσουσιν αὐτῷ, καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.	And they will mock him and scourge him and spit on him and kill him, and on the third day he will rise again.”	
Mark 10:35	Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης {RP TR: οἱ} [P1904: -] υἱοὶ Ζεβεδαίου, λέγοντες, Διδάσκαλε, θέλομεν ἵνα ὁ ἐὰν αἰτήσωμεν, ποιήσης ἡμῖν.	Then James and John {RP TR: <i>the</i> } [P1904: <i>the</i>] sons of Zebedee came to him and said, “Teacher, we would like you to do for us whatever we ask.”	οἱ, <i>the (sons)</i> : present in RP TR F1853=15/20 F1859=3/7 vs. absent in P1904 F1853=5/20 F1859=4/7.
Mark 10:36	Ὁ δὲ εἶπεν αὐτοῖς, Τί θέλετε ποιῆσαί με ὑμῖν;	He then said to them, “What would you like me to do for you?”	
Mark 10:37	Οἱ δὲ εἶπον αὐτῷ, Δὸς ἡμῖν, ἵνα εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ εὐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ σου.	They then said to him, “Grant us to sit one on your right and one on your left in your glory.”	
Mark 10:38	Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ οἶδατε τί αἰτεῖσθε. Δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;	But Jesus said to them, “You do not know what you are asking. Can you drink the cup which I drink and be baptized <i>with</i> the baptism <i>with</i> which I am baptized?”	

Mark 10:39	Οἱ δὲ εἶπον αὐτῷ, Δυνάμεθα. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὸ μὲν ποτήριον ὃ ἐγὼ πίνω πίεσθε· καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε·	Then they said to him, “We can.” But Jesus said to them, “You will drink the cup which I drink and be baptized <i>with</i> the baptism <i>with</i> which I am being baptized.	
Mark 10:40	τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων {RP P1904: - } [TR: μου] οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ’ οἷς ἡτοιμάσται.	But to sit on my right and {RP P1904: <i>my</i> } [TR: <i>my</i>] left is not mine to give, but <i>is for those</i> for whom it has been prepared.”	μου, <i>my</i> : absent in RP P1904 F1853=13/20 F1859=7/7 vs. present in TR F1853=7/20 F1859=0/7.
Mark 10:41	Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.	Then when the ten heard <i>it</i> , they began to become annoyed with James and John.	
Mark 10:42	Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς λέγει αὐτοῖς, Οἶδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν· καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν.	But Jesus called them to himself and said to them, “You know that those <i>who are considered fit</i> to rule over the Gentiles lord it over them, and their high-ranking <i>people</i> exercise authority over them.	considered <i>fit</i> ← <i>deemed</i> .
Mark 10:43	Οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν· ἀλλ’ ὅς ἐάν θέλῃ γενέσθαι μέγας ἐν ὑμῖν, ἔσται {RP P1904: ὑμῶν διάκονος} [TR: διάκονος ὑμῶν].	But it will not be like this among you, but whoever wishes to be great among you <u>must</u> be <u>your servant</u> ,	ὑμῶν διάκονος, <i>of you + a servant</i> , RP P1904 F1853=19/20 F1859=7/8 vs. διάκονος ὑμῶν, <i>a servant + of you</i> , TR F1853=1/20 (Scrivener's u, so very doubtful) F1859=1/8. must ← <i>will</i> , a Hebraism.
Mark 10:44	καὶ ὅς {RP P1904: ἐάν} [TR: ἂν] θέλῃ ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δούλος.	and <u>whoever</u> of you wishes to be first <u>must</u> be <i>the</i> servant of all.	ἐάν, (<i>who</i>)ever (1), RP P1904 F1853=18/20 F1859=6/7 vs. ἂν, (<i>who</i>)ever (2), TR F1853=2/20 (Scrivener's gu, u being very doubtful) F1859=1/7. must ← <i>will</i> , a Hebraism.
Mark 10:45	Καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.	For indeed the son of man did not come to be ministered to, but to minister, and to give his <u>life</u> <i>as</i> a ransom for many.”	life ← <i>soul</i> .

Mark 10:46	Καὶ ἔρχονται εἰς Ἱεριχώ· καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχώ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἱκανοῦ, {RP TR: - } [P1904: ὁ] υἱὸς Τιμαίου Βαρτίμαιος {RP TR: ὁ} [P1904: -] τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν.	Then they arrived in Jericho, and as he went out of Jericho, as <i>did</i> his disciples and a considerable crowd, {RP TR: <i>the</i> } [P1904: <i>the</i>] son of Timaeus, Bartimaeus, {RP TR: <i>who</i> } [P1904: <i>who</i>] was blind, was sitting at the side of the road begging.	ὁ, <i>the (son of Timaeus)</i> : absent in RP TR F1853=18/21 F1859=4/7 vs. present in P1904 F1853=3/21 (Scrivener's q*ry) F1859=3/7. ὁ, <i>the (blind)</i> : present in RP TR F1853=19/20 F1859=6/7 vs. absent in P1904 F1853=1/20 (Scrivener's y) F1859=1/7.
Mark 10:47	Καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖός ἐστιν, ἤρξατο κράζειν καὶ λέγειν, {RP TR: Ὁ υἱὸς} [P1904: Υἱὲ] {RP P1904: Δαυίδ} [TR: Δαβίδ], Ἰησοῦ, ἐλέησόν με.	And when he heard that it was Jesus the Nazarene, he began to shout and say, “Son of David, Jesus, have pity on me.”	ὁ υἱὸς, <i>son</i> (with definite article for vocative, a Hebraism), RP TR F1853=20/21 F1859=5/7 vs. υἱέ, <i>son</i> (classical vocative case), P1904 F1853=1/21 (Scrivener's yonce) F1859=2/7. David: on Δαυίδ vs. Δαβίδ, see Matt 1:1.
Mark 10:48	Καὶ ἐπετίμων αὐτῷ πολλοί, ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν, Υἱέ {RP P1904: Δαυίδ} [TR: Δαβίδ], ἐλέησόν με.	At this many rebuked him <i>telling him</i> to be quiet, but he shouted <u>all the more</u> , “Son of David, have pity on me.”	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. all the more ← <i>much more</i> .
Mark 10:49	Καὶ στὰς ὁ Ἰησοῦς εἶπεν {RP TR: αὐτὸν φωνηθῆναι} [P1904: φωνήσατε αὐτόν]· καὶ φωνοῦσιν τὸν τυφλόν, λέγοντες αὐτῷ, Θάρσει· {RP TR: ἐγειραὶ} [P1904: ἐγειρε], φωνεῖ σε.	And Jesus stopped and {RP TR: ordered him to be called.} [P1904: said, “Call him.”] So they called the blind <i>man</i> and said to him, “Take courage, <i>get up</i> ; he is calling you.”	αὐτὸν φωνηθῆναι, <i>him to be called</i> , RP TR F1853=19/21 F1859=5/7 vs. φωνήσατε αὐτόν, <i>call him</i> , P1904 F1853=1/21 (Scrivener's yonce) F1859=1/7 vs. αὐτῷ φωνηθῆναι, <i>him (dative) to be called</i> , F1853=1/21 (Scrivener's d) F1859=1/7. ἐγειραὶ, <i>get up</i> (aorist middle), RP TR F1853=13/21 F1859=4/7 vs. ἐγειρε, <i>get up</i> (present active), P1904 F1853=8/21 F1859=3/7.
Mark 10:50	Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναστὰς ἦλθεν πρὸς τὸν Ἰησοῦν.	So he took off his coat and got up and went to Jesus.	

Mark 10:51	Καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς, Τί {RP TR: θέλεις ποιήσω σοί} [P1904: σοι θέλεις ποιήσω]; Ὁ δὲ τυφλὸς εἶπεν αὐτῷ, {RP P1904: Ῥαββουνί}, [TR: Ῥαββονί], ἵνα ἀναβλέψω.	Then Jesus answered and said to him, “What <u>would</u> you like me to do for <u>you</u>?” The blind <i>man</i> said to him, {RP P1904: “Rabbouni} [TR: “Rabboni], to see again.”	θέλεις ποιήσω σοί, <i>you wish (that) I do + for you</i>, RP TR F1853=16/20 F1859=5/7 vs. σοι θέλεις ποιήσω, <i>for you + you wish (that) I do</i>, P1904 F1853=4/20 (Scrivener's depy) F1859=2/7. ῥαββουνί, <i>my rabbi (1)</i>, RP P1904 F1853=12/22 F1859=4/8 vs. ῥαββονί, <i>my rabbi (2)</i>, TR F1853=3/22 (Scrivener's f*ux, u being very doubtful) F1859=2/8 vs. other readings, F1853=7/22 F1859=2/8.
Mark 10:52	{RP TR: Ὁ δὲ} [P1904: Καὶ ὁ] Ἰησοῦς εἶπεν αὐτῷ, Ὑπάγε· ἡ πίστις σου σέσωκέν σε. Καὶ εὐθέως ἀνέβλεψεν, καὶ ἠκολουθεῖ τῷ Ἰησοῦ ἐν τῇ ὁδῷ.	Then Jesus said to him, “Off you go; your faith has <u>cured</u> you.” And immediately he recovered his sight and followed Jesus on <i>his</i> way.	ὁ δὲ, <i>the (Jesus) + and (1)</i>, RP TR F1853=20/21 F1859=6/7 vs. καὶ ὁ, <i>and (2) the (Jesus)</i>, P1904 F1853=1/21 (Scrivener's yonce) F1859=1/7. cured ← <i>saved</i>.
Mark 11:1	Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλὴμ, εἰς {RP-text P1904: Βηθσφαγή} [RP-marg TR: Βηθφαγή] καὶ Βηθανίαν, πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ,	And when they were approaching Jerusalem, {RP-text P1904: Bethsphagé} [RP-marg TR: Bethphagé] and Bethany at the Mount of Olives, he sent two of his disciples out,	Βηθσφαγῇ, <i>Bethsphagé</i>, RP-text P1904 F1853=13/22 F1859=5/7 vs. Βηθφαγῇ, <i>Bethphagé</i>, RP-marg TR F1853=8/22 F1859=1/7 vs. other readings, F1853=1/22 (Scrivener's c) F1859=1/7.
Mark 11:2	καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν· καὶ εὐθέως εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον, ἐφ' ᾧ οὐδεὶς ἀνθρώπων κεκάθικεν· λύσαντες αὐτὸν ἀγάγετε.	and he said to them, “Go off into the village opposite you, and immediately as you enter it, you will find a colt tied up, on which <u>no man</u> has sat. <u>Untie</u> it and bring <i>it</i>.”	no man ← <i>no-one of men</i>. Untie: imperative use of the participle.

Mark 11:3	Καὶ ἂν τις ὑμῖν εἴπῃ, Τί ποιεῖτε τοῦτο; εἶπατε, ὅτι Ὁ κύριος αὐτοῦ χρεῖαν ἔχει· καὶ εὐθέως αὐτὸν {RP P1904: ἀποστέλλει} [TR: ἀποστελεῖ] {RP TR: - } [P1904: πάλιν] ὧδε.	And if anyone says to you, ‘Why are you doing this?’ say, ‘The Lord needs it’, and he {RP P1904: <i>will</i> } [TR: <i>will</i>] immediately {RP TR: <i>despatch it</i> } [P1904: <i>send it back</i>] here.”	ἀποστέλλει, <i>sends</i> , RP P1904 F1853=16/20 F1859=5/7 vs. ἀποστελεῖ, <i>will send</i> , TR F1853=4/20 (Scrivener's dgux, u being very doubtful) F1859=2/7. πάλιν, <i>again</i> : absent in RP TR F1853=19/20 F1859=5/7 vs. present in P1904 F1853=1/20 (Scrivener's y) F1859=2/7. The P1904 reading suggests a repunctuation: “The Lord needs it, and he will immediately send it back here.” This affects the sense drastically, as if the disciples are forcibly borrowing the animal from an unwilling owner. See [JWB-RR] pp.56-58.
Mark 11:4	Ἀπηλθον δὲ καὶ εὗρον {RP-text: - } [RP-marg P1904 TR: τὸν] πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφόδου, καὶ λύουσιν αὐτόν.	So they went off and found {RP-text: a} [RP-marg P1904 TR: <i>the</i>] colt tied to the door outside in the street, and they untied it.	τὸν, <i>the</i> : absent in RP-text F1853=9/21 F1859=4/7 vs. present in RP-marg P1904 TR F1853=12/21 F1859=3/7. A disparity with RP-text, R=13:17.
Mark 11:5	Καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς, Τί ποιεῖτε λύοντες τὸν πῶλον;	And some of those standing there said to them, “What are you doing, untying the colt?”	
Mark 11:6	Οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς.	So they spoke to them as Jesus had commanded, and they left them <i>alone</i> .	
Mark 11:7	Καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπέβαλον αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ’ αὐτῷ.	Then they led the colt to Jesus and put their clothes on it, and he sat on it.	
Mark 11:8	Πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν· ἄλλοι δὲ στοιβάδας ἔκοπτον ἐκ τῶν δένδρων, καὶ ἔστρώννυσαν εἰς τὴν ὁδόν.	And many spread their clothes in the way, whereas others cut foliage from the trees and spread <i>them</i> in the way.	

Mark 11:9	Καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες, Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.	Both those <i>who were</i> going in front and those following shouted and said, “ <u>Hosanna</u> ; Blessed is he <i>Who comes in the name of the Lord.</i>	Ps 118:25, Ps 118:26. Hosanna: see Matt 21:9.
Mark 11:10	Εὐλογημένη ἡ ἐρχομένη βασιλεία ἐν ὀνόματι κυρίου τοῦ πατρὸς ἡμῶν {RP P1904: Δαυίδ} [TR: Δαβίδ]. Ὡσαννά ἐν τοῖς ὑψίστοις.	Blessed <i>is</i> the kingdom of our father <u>David</u> , Which comes in <i>the</i> name of <i>the</i> Lord. <u>Hosanna</u> in the highest <i>realms</i> .”	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. Ps 118:25. Hosanna: see Matt 21:9. The Greek could be read as: <i>Blessed is the coming kingdom in the name of the Lord (of) our father David.</i> However, word order is flexible in Greek, and we (and AV) have chosen to associate words reflecting the established concept of the <i>kingdom of our father David</i> .
Mark 11:11	Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα ὁ Ἰησοῦς, καὶ εἰς τὸ ἱερόν· καὶ περιβλεψάμενος πάντα, ὥσας ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ των δώδεκα.	Then Jesus went into Jerusalem, and into the temple, and when he had looked around at everything, the time already being evening, he went out to Bethany with the twelve.	
Mark 11:12	Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας, ἐπείνασεν.	And on the next day, after they had departed from Bethany, he was hungry,	

Mark 11:13	Καὶ ἰδὼν συκὴν {RP TR: - } [P1904: ἀπό] μακρόθεν, ἔχουσιν φύλλα, ἦλθεν εἰς ἅρα {RP TR: εὑρήσει τι} [P1904: τι εὑρήσει] ἐν αὐτῇ· καὶ ἔλθων ἐπ' αὐτήν, οὐδὲν εὗρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς σύκων.	so when he saw a fig tree from a distance, <i>which</i> had leaves, he went <i>to see</i> if he would find anything on it. But when he came to it, he found nothing but leaves. After all, it was not <i>the</i> fig season.	ἀπό, <i>from</i>: (pleonastically, since μακρόθεν contains movement from) absent in RP TR F1853=19/20 F1859=5/7 vs. present in P1904 F1853=1/20 (Scrivener's c) F1859=2/7. εὑρήσει τι, <i>he will find + anything</i>, RP TR F1853=17/20 F1859=5/7 vs. τι εὑρήσει, <i>anything + he will find</i>, P1904, F1853=3/20 (Scrivener's gpy) F1859=1/7 vs. another reading, F1853=0/20 F1859=1/7. so ← <i>and</i>, with consequential force furnished by ἅρα.
Mark 11:14	Καὶ ἀποκριθεὶς {RP TR: ὁ Ἰησοῦς} [P1904: -] εἶπεν αὐτῇ, Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα {RP P1904 S1550 S1894: μηδεὶς} [E1624: οὐδεὶς] καρπὸν φάγοι. Καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.	And reacting, {RP TR: Jesus} [P1904: he] said to it, “Let <u>no-one</u> <u>ever</u> eat fruit from you any more.” And <u>the</u> <u>disciples</u> <u>heard</u> <u>him</u>.	ὁ Ἰησοῦς, <i>Jesus</i>: present in RP TR F1853=18/20 F1859=3/7 vs. absent in P1904 F1853=2/20 (Scrivener's cy) F1859=4/7. μηδεὶς, <i>no-one</i> (classical form), RP P1904 S1550 S1894 F1853=18/20 F1859=6/7 vs. οὐδεὶς, <i>no-one</i> (non-classical form), E1624, F1853=2/20 (Scrivener's ux, u being very doubtful) F1859=1/7. ever ← <i>to the age</i>. the disciples heard him: or, with AV, <i>his disciples heard (it)</i>.
Mark 11:15	Καὶ ἔρχονται {RP TR: - } [P1904: πάλιν] εἰς Ἱεροσόλυμα· καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ {RP TR: - } [P1904: τοὺς] ἀγοράζοντας ἐν τῷ ἱερῷ· καὶ τὰς τραπέζας τῶν κολλυβιστῶν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς κατέστρεψεν·	Then they went to Jerusalem {RP TR: - } [P1904: again], and when Jesus had gone into the temple, he began to throw out those selling and {RP TR: - } [P1904: those] buying in the temple, and he overturned the tables of the money-changers and the chairs of those selling doves,	πάλιν, <i>again</i>: absent in RP TR F1853=19/20 F1859=6/7 vs. present in P1904 F1853=1/20 (Scrivener's y) F1859=1/7. τοὺς, <i>the (buyers)</i>: absent in RP TR F1853=17/20 F1859=5/7 vs. present in P1904 F1853=3/20 (Scrivener's cey) F1859=2/7.

Mark 11:16	καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκευὸς διὰ τοῦ ἱεροῦ.	and he did not allow anyone to carry a utensil through the temple.	
Mark 11:17	Καὶ ἐδίδασκεν, λέγων αὐτοῖς, Οὐ γέγραπται ὅτι Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; Ὑμεῖς δὲ {RP TR: ἐποιήσατε αὐτὸν} [P1904: αὐτὸν ἐποιήσατε] σπήλαιον ληστῶν.	Then he gave some teaching and said to them, “Does it not stand written that My house shall be called a house of prayer for all the nations, But you have made it a <u>den</u> of <u>thieves</u>?”	ἐποιήσατε αὐτὸν, <i>you made + it</i> , RP TR F1853=16/20 F1859=4/7 vs. αὐτὸν ἐποιήσατε, <i>it + you made</i> , P1904 F1853=4/20 (Scrivener's eqry) F1859=3/7. Isa 56:7, Jer 7:11. den of thieves ← <i>cave of plunderers.</i>
Mark 11:18	Καὶ ἤκουσαν οἱ γραμματεῖς {RP TR: - } [P1904: καὶ οἱ Φαρισαῖοι] καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν {RP P1904: ἀπολέσωσιν} [TR: ἀπολέσουσιν]· ἐφοβούντο γὰρ αὐτόν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδασκῇ αὐτοῦ.	Now the scribes {RP TR: - } [P1904: and the Pharisees] and the senior priests heard <i>it</i> , and they looked for <i>a way to</i> <u>destroy</u> him. For they feared him, because all the crowd were amazed at his teaching.	καὶ οἱ Φαρισαῖοι, <i>and the Pharisees</i> : absent in RP TR F1853=18/20 F1859=6/7 vs. present in P1904 F1853=2/20 (Scrivener's hy) F1859=1/7. ἀπολέσωσιν, (<i>how</i>) <i>they might destroy</i> , RP P1904 F1853=9/21 F1859=6/7 vs. ἀπολέσουσιν, (<i>how</i>) <i>they would destroy</i> , TR F1853=12/21 F1859=1/7.
Mark 11:19	Καὶ ὅτε ὀψὲ ἐγένετο, ἐξεπορεύετο ἐξω τῆς πόλεως.	And when it had become late, he went out of the city.	
Mark 11:20	Καὶ {RP TR: πρωῒ παραπορευόμενοι} [P1904: παραπορευόμενοι πρωῒ], εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ριζῶν.	Then <u>early in the morning</u> as they were passing by, they saw the fig tree, withered from <i>its</i> roots,	πρωῒ παραπορευόμενοι, <i>early in the morning + passing by</i> , RP TR F1853=19/20 F1859=6/7 vs. παραπορευόμενοι πρωῒ, <i>passing by + early in the morning</i> , P1904 F1853=1/20 (Scrivener's y) F1859=1/7.
Mark 11:21	Καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ, Ῥαββί, ἴδε, ἡ συκὴ ἣν κατηράσω ἐξηρανται.	and Peter remembered and said to him, “Rabbi, look, the fig tree which you cursed has withered.”	
Mark 11:22	Καὶ ἀποκριθεὶς {RP P1904: ὁ} [TR: -] Ἰησοῦς λέγει αὐτοῖς, Ἐχετε πίστιν θεοῦ.	Then <u>Jesus</u> replied and said to them, “Have faith <u>in God</u> .”	ὁ, <i>the (Jesus)</i> : present in RP P1904 F1853=13/20 F1859=5/8 vs. absent in TR F1853=7/20 F1859=3/8. in God ← <i>of God</i> , which we take as an objective genitive.

Mark 11:23	Ῥαμὴν γὰρ λέγω ὑμῖν ὅτι ὅς ἂν εἴπῃ τῷ ὄρει τούτῳ, Ῥορθῇτι, καὶ βλήθῃτι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ {RP TR: πιστεύσῃ} [P1904: πιστεύσει] ὅτι ἃ λέγει γίνεται· ἔσται αὐτῷ ὃ ἐὰν εἴπῃ.	For truly, I say to you that whoever says to this mountain, ‘Be uplifted and cast into the sea’ and does not doubt in his heart, but <i>who</i> believes that what he says <i>will</i> come about – <i>then</i> whatever he says will come to pass for him.	πιστεύσῃ, <i>believes</i> (classical subjunctive), RP TR F1853=14/21 F1859=7/9 vs. πιστεύσει, <i>will believe</i> (non-classical future), P1904 F1853=4/21 (Scrivener's aef*s) F1859=1/9 vs. other readings, F1853=3/21 (Scrivener's h,y,c) F1859=1/9.
Mark 11:24	Διὰ τοῦτο λέγω ὑμῖν, Πάντα ὅσα ἂν προσευχόμενοι {RP-text: αἰτῆσθε} [RP-marg P1904 TR: αἰτεῖσθε], πιστεύετε ὅτι λαμβάνετε, καὶ ἔσται ὑμῖν.	<u>Which is why</u> I say to you, believe that you <i>will</i> receive everything that you ask for when praying, and it will come to pass for you.	αἰτῆσθε, <i>you may ask for</i> , RP-text F1853=11/22 F1859=2/8 vs. αἰτεῖσθε, <i>you ask for</i> , RP-marg P1904 TR F1853=10/22 F1859=5/8 vs. other readings, F1853=1/22 (Scrivener's c) F1859=1/8. A disparity with RP-text, R=13:17. Which is why ← <i>On account of this.</i>
Mark 11:25	Καὶ ὅταν στήκῃτε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ τινος· ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.	And when you stand praying, be forgiving if you have anything against anyone, in order that your father in the heavens may forgive you your transgressions.	
Mark 11:26	Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν {RP TR: ὁ ἐν τοῖς οὐρανοῖς} [P1904: -] ἀφήσει τὰ παραπτώματα ὑμῶν.	But if you do not forgive, neither will your father {RP TR: in the heavens} [P1904: -] forgive your transgressions.”	ὁ ἐν τοῖς οὐρανοῖς, <i>he in the heavens</i> : present in RP TR F1853=19/20 F1859=7/8 vs. absent in P1904 F1853=1/20 (Scrivener's y) F1859=0/8 vs. whole verse absent, F1853=0/20 F1859=1/8.
Mark 11:27	Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα· καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ, ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι,	Then they went to Jerusalem again, and while he was walking around in the temple, the senior priests and scribes and the elders came to him,	

Mark 11:28	καὶ λέγουσιν αὐτῷ, Ἐν ποῖᾳ ἐξουσίᾳ ταῦτα ποιεῖς; {RP TR: Καὶ} [P1904: Ἡ] τίς σοι {RP TR: τὴν ἐξουσίαν ταύτην ἔδωκεν} [P1904: ἔδωκε τὴν ἐξουσίαν ταύτην] ἵνα ταῦτα ποιῇς;	and they said to him, “By what authority do you do these <i>things</i>? {RP TR: And} [P1904: Or] who gave you this authority to do these <i>things</i>?”	καὶ, <i>and</i>, RP TR F1853=18/20 F1859=6/7 vs. ἢ, <i>Or</i>, P1904 F1853=2/20 (Scrivener's cy) F1859=1/7. τὴν ἐξουσίαν ταύτην ἔδωκεν, <i>this authority + gave</i>, RP TR F1853=15/20 F1859=5/7 vs. ἔδωκε τὴν ἐξουσίαν ταύτην, <i>gave + this authority</i>, P1904 F1853=4/20 (Scrivener's cegy) F1859=2/7 vs. another reading, F1853=1/20 (Scrivener's p) F1859=0/7.
Mark 11:29	Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, Ἐπερωτήσω ὑμᾶς {RP: καὶ ἐγὼ} [P1904 TR: καὶ ἐγώ] ἓνα λόγον, καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποῖᾳ ἐξουσίᾳ ταῦτα ποιῶ.	Then Jesus replied and said to them, “I for my part will ask you one thing, so answer me, and I will tell you by what authority I do these <i>things</i>.”	καὶ ἐγώ, <i>I too (1)</i>, RP F1853=10/20 F1859=3/7 vs. καὶ ἐγώ, <i>I too (2)</i>, P1904 TR F1853=8/20 F1859=4/7 vs. absent, F1853=2/20 (Scrivener's pq) F1859=0/7. A weak disparity with RP, R=13:14. for my part ← <i>also</i>.
Mark 11:30	Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἢ, ἢ ἐξ ἀνθρώπων; Ἀποκρίθητέ μοι.	John's baptism – was it from heaven, or from men? Answer me.”	
Mark 11:31	Καὶ ἐλογίζοντο πρὸς ἑαυτούς, λέγοντες, Ἐὰν εἰπώμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;	Then they reasoned among themselves and said, “If we say, ‘From heaven’, he will say, ‘Why did you not believe him then?’	

Mark 11:32	{RP TR: Ἀλλ' } [P1904: Ἀλλὰ] {RP P1904: - } [TR: ἔαν] εἴπωμεν, Ἐξ ἀνθρώπων, ἐφοβούντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ὅτι {RP TR: ὄντως} [P1904: -] προφήτης ἦν.	But {RP P1904: should we say} [TR: <i>what</i> if we say], ‘Of men’? ” They feared the people, for everyone held John to {RP TR: really} [P1904: -] have been a prophet.	ἀλλ', <i>but</i> (apocopated), RP TR F1853=17/20 F1859=6/7 vs. ἀλλὰ, <i>but</i> (unapocopated), P1904 F1853=2/20 (Scrivener's ch) F1859=1/7 vs. absent F1853=1/20 (Scrivener's g) F1859=0/7. ἐάν, <i>if</i> : absent in RP P1904 F1853=15/20 F1859=4/7 vs. present in TR F1853=5/20 F1859=3/7. ὄντως, <i>really</i> : present in RP TR F1853=19/20 F1859=6/7 vs. absent in P1904 F1853=1/20 (Scrivener's y) F1859=1/7. We, with P1904, punctuate as a deliberative question <i>but should we say?</i> RP and TBS-TR punctuate as a statement.
Mark 11:33	Καὶ ἀποκριθέντες λέγουσιν τῷ Ἰησοῦ, Οὐκ οἶδαμεν. Καὶ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποίω.	Then they answered and said to Jesus, “We do not know.” To which Jesus answered and said to them, “Neither do I tell you by what authority I do these <i>things</i> .”	
Mark 12:1	Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν, Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος, καὶ περιέθηκεν φραγμόν, καὶ ὥρυξεν ὑπολήνιον, καὶ ὠκοδόμησεν πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.	Then he began to speak to them in parables: “A man planted a vineyard and put a fence round <i>it</i> and dug a vat pit and built a tower, and he <u>put it under hired labour</u> with farmers and went abroad.	put it under hired labour with: see Matt 21:33.
Mark 12:2	Καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ δούλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος.	And in due course he sent a servant to the farmers, in order to receive some vineyard fruit from the farmers.	
Mark 12:3	{RP TR: Οἱ δὲ} [P1904: Καὶ] λαβόντες αὐτὸν ἔδειραν, καὶ ἀπέστειλαν κενόν.	{RP TR: But} [P1904: And] they took him and <u>flogged him</u> and sent <i>him</i> off empty-handed.	οἱ δὲ, <i>but they</i> , RP TR F1853=19/20 F1859=6/7 vs. καὶ, <i>and</i> , P1904 F1853=1/20 (Scrivener's y) F1859=1/7. flogged ← <i>flayed</i> .

Mark 12:4	Καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δούλον· κακείνον λιθοβολήσαντες ἐκεφαλαιώσαν, καὶ ἀπέστειλαν ἡτιμωμένον.	Then he <u>sent another</u> servant to them. But they stoned that <u>one</u> and beat <u>him</u> on the head and sent <u>him</u> off having been shamefully treated.	he sent another ← <i>again he sent another</i> . The pleonastic <i>again</i> in English would change the sense. A similar construction in Hebrew in 1 Sam 19:21.
Mark 12:5	Καὶ πάλιν ἄλλον ἀπέστειλεν· κακείνον ἀπέκτειναν· καὶ πολλοὺς ἄλλους, {RP TR: τοὺς} [P1904: οὓς] μὲν δέροντες, {RP TR: τοὺς} [P1904: οὓς] δὲ {RP: ἀποκτένοντες} [P1904: ἀποκτένοντες] [TR: ἀποκτείνοντες].	Then he <u>sent another one</u> . But they killed that <u>one</u> , and many others, <u>flogging</u> <u>some</u> and <u>killing others</u> .	Twice: τοὺς ... τοὺς, <i>some ... others</i> (1), RP TR F1853=19/20 F1859=5/7 vs. οὓς ... οὓς, <i>some ... others</i> (2), P1904, F1853=1/20 (Scrivener's c) F1859=2/7. ἀποκτένοντες, <i>killing</i> (present participle, variant 1), RP F1853=10/20 F1859=4/7 vs. ἀποκτένοντες, <i>killing</i> (present participle, variant 2), P1904 F1853=5/20 F1859=1/7 vs. ἀποκτείνοντες, <i>killing</i> (present participle, classical form), TR F1853=4/20 F1859=1/7 vs. other spellings, F1853=1/20 F1859=1/7. sent another <u>one</u> ← <i>again sent another one</i> . As in the previous verse, the pleonastic <i>again</i> in English would change the sense. flogging ← <i>flaying</i> .
Mark 12:6	Ἔτι οὖν ἓνα υἱὸν ἔχων ἀγαπητὸν αὐτοῦ, ἀπέστειλεν καὶ αὐτὸν {RP TR: πρὸς αὐτοὺς ἔσχατον} [P1904: ἔσχατον πρὸς αὐτοὺς], λέγων ὅτι Ἐντραπήσονται τὸν υἱόν μου.	Well then, still having <u>his</u> one son, his beloved, he also sent him <u>last of all</u> to <u>them</u> , and he said, 'They will respect my son.'	πρὸς αὐτοὺς ἔσχατον, <i>to them + last</i> , RP TR F1853=16/20 F1859=3/7 vs. ἔσχατον πρὸς αὐτοὺς, <i>last + to them</i> , P1904 F1853=4/20 (Scrivener's eopy) F1859=4/7. last of all: or, in apposition, <i>the last (one)</i> .

Mark 12:7	Ἐκεῖνοι δὲ οἱ γεωργοὶ {RP TR: - } [P1904: θεασάμενοι αὐτὸν ἐρχόμενον] {RP TR: εἶπον πρὸς ἑαυτοὺς} [P1904: πρὸς ἑαυτοὺς εἶπον] ὅτι Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία.	{RP TR: But those farmers} [P1904: But when those farmers saw him coming, they] <u>said to themselves</u>, ‘This is the heir. Come on, let’s kill him, and the inheritance will be ours.’	θεασάμενοι αὐτὸν ἐρχόμενον, <i>having seen him coming</i>: absent in RP TR F1853=18/20 F1859=4/7 vs. present in P1904 F1853=2/20 (Scrivener’s cy) F1859=3/7. εἶπον πρὸς ἑαυτοὺς, <i>said + to themselves</i>, RP TR F1853=18/20 F1859=4/7 vs. πρὸς ἑαυτοὺς εἶπον, <i>to themselves + said</i>, P1904 F1853=1/20 (Scrivener’s y) F1859=1/7 vs. εἶπον, <i>said</i>, F1853=0/20 F1859=2/7 (Scrivener’s Lz, quoted contradictorily) vs. another reading, F1853=1/20 (Scrivener’s e) F1859=0/7. Corrigendum: we have seen that Scrivener’s L reads πρὸς αὐτοὺς εἶπον.
Mark 12:8	Καὶ λαβόντες {RP TR: αὐτὸν ἀπέκτειναν} [P1904: ἀπέκτειναν αὐτόν], καὶ ἐξέβαλον {RP TR: - } [P1904: αὐτόν] ἔξω τοῦ ἀμπελῶνος.	So they took {RP TR: him} [P1904: <i>him</i>] and <u>killed</u> {RP TR: <i>him</i>} [P1904: <i>him</i>] and <u>disposed of</u> {RP TR: <i>him</i>} [P1904: <i>him</i>] outside the vineyard.	αὐτὸν ἀπέκτειναν, <i>him + they killed</i>, RP TR F1853=19/20 F1859=5/7 vs. ἀπέκτειναν αὐτόν, <i>they killed + him</i>, P1904 F1853=1/20 (Scrivener’s y) F1859=1/7 vs. another reading, F1853=0/20 F1859=1/7. αὐτόν, (<i>threw</i>) <i>him (out)</i>: absent in RP TR F1853=18/20 F1859=4/7 vs. present in P1904 F1853=2/20 (Scrivener’s cy) F1859=3/7. disposed of ← <i>threw out</i>.
Mark 12:9	Τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; Ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς {RP TR: - } [P1904: τοὺτους], καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.	What, then, will the lord of the vineyard do? He will come and destroy {RP TR: the} [P1904: those] farmers and give the vineyard to others.	τούτους, <i>those (farmers)</i>: absent in RP TR F1853=18/20 F1859=5/7 vs. present in P1904 F1853=1/20 (Scrivener’s y) F1859=1/7 vs. another reading, F1853=1/20 (Scrivener’s c) F1859=1/7.
Mark 12:10	Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·	And have you not read this scripture: ‘The stone which the builders rejected <u>Is what</u> has become the keystone.	Ps 118:22. <i>Is what</i> ← <i>This</i>. keystone ← <i>head of (the) corner / angle</i>.

Mark 12:11	παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστή ἐν ὀφθαλμοῖς ἡμῶν;	This came about from <i>the</i> Lord, And it is wonderful in our eyes'?"	Ps 118:23. This: feminine, a Hebraism (נָסַת).
Mark 12:12	Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν· καὶ ἀφέντες αὐτὸν ἀπῆλθον.	And they looked for <i>a way</i> to seize him, but they feared the crowd. For they knew that he had <u>levelled</u> the parable at them. So they left him and departed.	levelled ← <i>said</i> .
Mark 12:13	Καὶ ἀποστέλλουσιν πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ τῶν Ἑρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ.	Then they sent some of the Pharisees and Herodians to him to trap him in <i>his</i> speech.	
Mark 12:14	Οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ {RP P1904 TR: μέλει} [MISC: μέλλει] σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ {RP TR: διδάσκεις} [P1904: διδάσκεις. Εἶπον οὖν ἡμῖν]· ἔξεστιν {RP TR: κῆνσον Καίσαρι δοῦναι} [P1904: δοῦναι κῆνσον Καίσαρι] ἢ οὐ;	So they came and said to him, "Teacher, we know that you are true and <u>do not concern yourself</u> about anyone, for you do not regard <i>the</i> outward appearance of men, but teach the way of God in truth. {RP TR: Is} [P1904: So tell us, is] it permitted to <u>give census-tax to Caesar</u> or not?	μέλει, <i>is a concern</i> , RP P1904 TR F1853=14/22 F1859=4/8 vs. μέλλει, <i>is about to</i> , F1853=8/22 F1859=4/8. On μέλλει as an alternative spelling to μέλει, see Acts 18:17. εἶπον οὖν ἡμῖν, <i>so tell us</i> : absent in RP TR F1853=18/20 F1859=5/7 vs. present in P1904 F1853=2/20 (Scrivener's cy) F1859=2/7. κῆνσον Καίσαρι δοῦναι, <i>census-tax to Caesar + to give</i> , RP TR F1853=17/20 F1859=5/7 vs. δοῦναι κῆνσον Καίσαρι, <i>to give + census-tax to Caesar</i> , P1904 F1853=3/20 (Scrivener's cey) F1859=2/7. do not concern yourself ← <i>it is not a concern to you</i> .
Mark 12:15	Δῶμεν, ἢ μὴ δῶμεν; ¶ Ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς, Τί με πειράζετε; Φέρετέ μοι δηνάριον, ἵνα ἶδω.	Are we to give <i>it</i> or not to give <i>it</i> ?" ¶ But knowing their hypocrisy, he said to them, "Why are you putting me to the test? Bring me a <u>denary</u> to see."	¶ Verse division: in P1904 numbering, Mark 12:15 begins here. denary: a silver coin.

Mark 12:16	Οἱ δὲ ἤνεγκαν. Καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; Οἱ δὲ εἶπον {RP TR: αὐτῷ} [P1904: -], Καίσαρος.	So they brought <i>one</i> . Then he said to them, “Whose image and inscription <i>is</i> this?” They said {RP TR: to him} [P1904: -], “Caesar’s.”	αὐτῷ, <i>to him</i> : present in RP TR F1853=19/20 F1859=3/7 vs. absent in P1904 F1853=1/20 (Scrivener’s y) F1859=4/7.
Mark 12:17	Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Απόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ. Καὶ ἐθαύμασαν ἐπ’ αὐτῷ.	Then Jesus replied and said to them, “Give the <i>things</i> of Caesar to Caesar and the <i>things</i> of God to God.” And they were amazed at him.	
Mark 12:18	Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι· καὶ {RP TR: ἐπηρώτησαν} [P1904: ἐπηρώτων] αὐτόν, λέγοντες,	Then <i>some</i> Sadducees, who say there is no resurrection, came to him and <u>questioned</u> him and said,	ἐπηρώτησαν, <i>questioned</i> , RP TR F1853=20/20 F1859=5/7 vs. ἐπηρώτων, <i>were questioning</i> (but we translate <i>questioned</i>), P1904 F1853=0/20 F1859=2/7.
Mark 12:19	Διδάσκαλε, {RP TR: Μωσῆς} [P1904: Μωϋσῆς] ἔγραψεν ἡμῖν, ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα, καὶ τέκνα μὴ ᾔῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.	“Teacher, <u>Moses</u> wrote for us, ‘ If someone’s brother dies, and he leaves a wife, but he does not leave children, that his brother is to take his wife and raise up <u>seed</u> to his brother. ’	Μωσῆς, <i>Moses</i> , RP TR F1853=16/21 F1859=3/7 vs. Μωϋσῆς, <i>Moiuses</i> , P1904 F1853=5/21 F1859=4/7. Deut 25:5. seed: implying more continuity than just <i>offspring</i> .
Mark 12:20	ἐπτὰ {RP S1550: - } [P1904 E1624 S1894: οὖν] ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνήσκων οὐκ ᾔφηκεν σπέρμα·	{RP S1550: <i>Let’s say</i> } [P1904 E1624 S1894: <i>So let’s say</i>] there were seven brothers. And the first took a wife, and he died and did not leave <u>seed</u> .	οὖν, <i>therefore</i> : absent in RP S1550 F1853=14/20 F1859=4/7 vs. present in P1904 E1624 S1894 F1853=6/20 F1859=3/7. seed: see Mark 12:19.
Mark 12:21	καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ ἀπέθανεν, καὶ οὐδὲ αὐτὸς {RP TR: - } [P1904: οὐκ] ᾔφηκεν σπέρμα· καὶ ὁ τρίτος ὡσαύτως.	Then the second took her, and he died, and <u>neither</u> did he leave <u>seed</u> . And likewise the third.	οὐκ, <i>not</i> (reinforcing the negative): absent in RP TR F1853=20/21 F1859=6/7 vs. present in P1904 (small print) F1853=0/21 F1859=1/7 vs. clause absent F1853=1/21 (Scrivener’s s*) F1859=0/7. seed: see Mark 12:19.
Mark 12:22	Καὶ ἔλαβον αὐτήν οἱ ἐπτὰ, καὶ οὐκ ᾔφηκαν σπέρμα. Ἐσχάτη πάντων ἀπέθανεν καὶ ἡ γυνή.	And the seven took her but did not leave <u>seed</u> . Last of all, the woman died too.	seed: see Mark 12:19.

Mark 12:23	Ἐν τῇ {RP: - } [P1904 TR: οὖν] ἀναστάσει, ὅταν ἀναστῶσιν, τίνος αὐτῶν ἔσται γυνή; Οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.	In the resurrection {RP: - } [P1904 TR: then], when they rise, <u>whose</u> wife will she be? For the seven had her <i>as</i> a wife.”	οὖν, <i>therefore</i> : absent in RP F1853=9/21 F1859=2/7 vs. present in P1904 TR F1853=12/21 F1859=5/7. A disparity with RP, R=11:19. whose ← <i>of whom of them</i> .
Mark 12:24	Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ διὰ τοῦτο πλανασθε, μὴ εἰδότες τὰς γραφάς, μηδὲ τὴν δύναμιν τοῦ θεοῦ;	Then Jesus replied and said to them, “You are in error in this, <i>aren't you</i> , <u>because</u> you don't know the scriptures or the power of God.	because: causal use of the participle.
Mark 12:25	Ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν, οὔτε {RP TR: γαμίσκονται} [P1904: γαμίζονται], ἀλλ' εἰσὶν ὡς ἄγγελοι {RP P1904 TR: οἱ} [MISC: -] ἐν τοῖς οὐρανοῖς.	For when they rise from <i>the</i> dead, they neither marry nor <u>are given in marriage</u> , but they are like <i>the</i> angels <u>in</u> the heavens.	γαμίσκονται, <i>to be given in marriage</i> (1), RP TR F1853=18/21 F1859=4/7 vs. γαμίζονται, <i>to be given in marriage</i> (2), P1904 F1853=0/21 F1859=2/7 vs. other readings, F1853=3/21 (Scrivener's dq*r) F1859=1/7. οἱ, <i>the (ones in)</i> : present in RP P1904 TR F1853=8/20 F1859=5/7 vs. absent in F1853=12/20 F1859=2/7. Nearly a disparity with RP, R=15:14.
Mark 12:26	Περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ {RP-text TR: Μωσέως} [RP-marg P1904: Μωϋσέως], ἐπὶ {RP P1904: τοῦ} [TR: τῆς] βάλτου, {RP TR: ὡς} [P1904: πῶς] εἶπεν αὐτῷ ὁ θεός, λέγων, Ἐγὼ ὁ θεός Ἀβραάμ, καὶ ὁ θεός Ἰσαάκ, καὶ ὁ θεός Ἰακώβ;	And concerning the dead – <i>the fact</i> that they are raised – have you not read in the book of <u>Moses</u> , at <i>the passage about the</i> bush, {RP TR: when} [P1904: how] God spoke to him and said, ‘ I am the God of Abraham, and the God of Isaac, and the God of Jacob ’?	Μωσέως, <i>of Moses</i> , RP-text TR HF F1853=14/20 F1859=4/7 vs. Μωϋσέως, <i>of Moïses</i> , RP-marg P1904 F1853=6/20 F1859=3/7. τοῦ, <i>the (feminine) (bush)</i> , RP P1904 F1853=13/20 F1859=5/7 vs. τῆς, <i>the (masculine) (bush)</i> , TR F1853=7/20 F1859=2/7. ὡς, <i>when (or how)</i> , RP TR F1853=19/20 F1859=6/7 vs. πῶς, <i>how</i> , P1904 F1853=1/20 (Scrivener's d) F1859=1/7. Ex 3:6.
Mark 12:27	Οὐκ ἔστιν ὁ θεὸς νεκρῶν, ἀλλὰ {RP TR: θεός} [P1904: -] ζώντων ὑμεῖς οὖν πολὺ πλανᾶσθε.	He is not the God of <i>the</i> dead, but {RP TR: <i>the</i> God} [P1904: -] of <i>the</i> living. So you are <u>badly</u> in error.”	θεός, <i>God (of the living)</i> : present in RP TR F1853=14/20 F1859=2/7 vs. absent in P1904 F1853=6/20 F1859=5/7. badly ← <i>much</i> .

Mark 12:28	Καὶ προσελθὼν εἰς τῶν γραμματέων, ἀκούσας αὐτῶν συζητούντων, {RP TR: εἰδὼς} [P1904: ἰδῶν] ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν αὐτόν, Ποία ἐστὶν πρώτη {RP P1904: πάντων} [TR: πασῶν] ἐντολή;	Then one of the scribes <i>who had</i> come up and heard them disputing, {RP TR: knowing} [P1904: having seen] that he had answered them well, asked him, “What is <i>the</i> first commandment of <i>all</i> ?”	εἰδὼς, <i>knowing</i> , RP TR F1853=19/20 F1859=4/7 vs. ἰδῶν, <i>having seen</i> , P1904 F1853=1/20 (Scrivener's c) F1859=3/7. πάντων, <i>of all</i> (masculine / neuter), RP P1904 F1853=17/21 F1859=6/7 vs. πασῶν, <i>of all</i> (feminine, agrees with <i>commandments</i>), TR F1853=4/21 (Scrivener's lmnq**) F1859=0/7 vs. word absent, F1853=0/21 F1859=1/7.
Mark 12:29	Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ ὅτι Πρώτη {RP P1904: πάντων} [TR: πασῶν] {RP TR: τῶν ἐντολῶν} [P1904: ἐντολή], Ἄκουε, Ἰσραὴλ· κύριος ὁ θεὸς ἡμῶν, κύριος εἰς ἐστίν·	And Jesus answered him, “ <i>The</i> first {RP TR: of all the commandments} [P1904: commandment of all] <i>is</i> , ‘ Hear, O Israel, the Lord our God is one Lord. ’	πάντων, <i>of all</i> (masculine / neuter), RP P1904 F1853=17/21 F1859=7/7 vs. πασῶν, <i>of all</i> (feminine, agrees with <i>commandments</i>), TR F1853=4/21 (Scrivener's lmnq**) F1859=0/7. τῶν ἐντολῶν, <i>of the commandments</i> , RP TR F1853=15/20 F1859=6/7 vs. ἐντολή, <i>commandment</i> , P1904 F1853=5/20 F1859=1/7. Deut 6:4.
Mark 12:30	καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου. Αὕτη πρώτη ἐντολή.	And, ‘ You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength. ’ This <i>is the</i> first commandment.	Deut 6:5.
Mark 12:31	Καὶ δευτέρα ὁμοία αὕτη, Ἀγαπήσεις τὸν πλησίον σου ὡς {RP TR: σεαυτόν} [P1904: εαυτόν]. Μείζων τούτων ἄλλη ἐντολή οὐκ ἐστίν.	And the second <i>is</i> similar – this: ‘ You shall love your neighbour as yourself. ’ There is no other commandment greater than these.”	Lev 19:18. σεαυτόν, <i>yourself</i> (classical form), RP TR F1853=12/21 F1859=3/7 vs. εαυτόν, <i>oneself, yourself</i> (non-classical form), P1904 F1853=9/21 F1859=4/7.

Mark 12:32	Καὶ εἶπεν αὐτῷ ὁ γραμματεὺς, Καλῶς, διδάσκαλε, ἐπὶ ἀληθείας εἶπας ὅτι εἷς ἐστίν, {RP P1904: - } [TR: θεός] καὶ οὐκ ἔστιν ἄλλος πλην αὐτοῦ·	Then the scribe said to him, “Well <i>said</i> , teacher. You have spoken truly in that, ‘{ RP P1904: He } [TR: God] is one and there is no other apart from him. ’	θεός, <i>God</i> : absent in RP P1904 F1853=17/21 F1859=4/8 vs. present in TR F1853=4/21 (Scrivener's cfigq**) F1859=4/8. AV differs textually. Deut 6:4, 2 Sam 22:32, Isa 45:5, Ps 18:32MT (Ps 18:31AV).
Mark 12:33	καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν, πλείον ἐστίν πάντων τῶν ὀλοκαυτωμάτων καὶ {RP P1904: - } [TR: τῶν] θυσιῶν.	And, ‘ To love him with all <i>your</i> heart and with all <i>your</i> understanding and with all <i>your</i> soul and with all <i>your</i> strength, and to love <i>one's</i> neighbour as oneself is greater than all the whole burnt offerings and {RP P1904: - } [TR: the] sacrifices. ’ ”	τῶν, <i>the (sacrifices)</i> : absent in RP P1904 F1853=18/20 F1859=6/7 vs. present in TR F1853=2/20 (Scrivener's au, u being very doubtful, and indeed Scrivener remarks that only <i>a</i> contains the word) F1859=1/7. Deut 6:5; Lev 19:18; allusions to 1 Sam 15:22, Isa 1:11.
Mark 12:34	Καὶ ὁ Ἰησοῦς ἰδὼν {RP TR: αὐτόν} [P1904: -] ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ, Οὐ μακρὰν εἰ ἀπὸ τῆς βασιλείας τοῦ θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.	Then when Jesus saw <u>that</u> he had answered astutely, he said to him, “You are not far from the kingdom of God.” Then no-one dared question him any more.	αὐτόν, <i>(saw) him (that he)</i> (pleonastic, a Hebraism): present in RP TR F1853=20/20 F1859=5/7 vs. absent in P1904 F1853=0/20 F1859=2/7.
Mark 12:35	Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν, διδάσκων ἐν τῷ ἱερῷ, Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς {RP TR: υἱός ἐστιν} [P1904: υἱὸς] {RP P1904: Δαυίδ} [TR: Δαβίδ] {RP TR: - } [P1904: ἐστίν];	And Jesus answered <i>them</i> and said, when teaching in the temple, “How <i>is it that</i> the scribes say that the Christ <i>is the</i> son of David?”	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. ἐστίν, <i>is</i> : coming before <i>David</i> , RP TR F1853=20/20 F1859=4/7 vs. coming after <i>David</i> , P1904 F1853=0/20 F1859=3/7.

Mark 12:36	Αὐτὸς γὰρ {RP P1904: Δαυὶδ} [TR: Δαβὶδ] εἶπεν ἔν {RP P1904: πνεύματι ἁγίῳ} [TR: τῷ πνεύματι τῷ ἁγίῳ], {RP P1904: Λέγει} [TR: Εἶπεν] ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν ποδῶν σου.	For <u>David</u> himself said by {RP P1904: holy spirit} [TR: the holy spirit], ‘The Lord said to my Lord, «Sit on my right hand side Until I make your enemies <u>your</u> footstool.»’	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. πνεύματι ἁγίῳ, <i>holy spirit</i>, RP P1904 F1853=17/20 F1859=6/7 vs. τῷ πνεύματι τῷ ἁγίῳ, <i>the holy spirit</i>, TR F1853=2/20 (Scrivener's xy) F1859=1/7 vs. another reading, F1853=1/20 (Scrivener's u) F1859=0/7. λέγει, <i>says</i>, RP P1904 F1853=13/20 F1859=2/7 vs. εἶπεν, <i>said</i>, TR F1853=7/20 (Scrivener's bdx; os; u) F1859=5/7. Ps 110:1. your footstool ← <i>a footstool of your feet.</i>
Mark 12:37	Αὐτὸς οὖν {RP P1904: Δαυίδ} [TR: Δαβίδ] λέγει αὐτὸν κύριον· καὶ πόθεν υἱὸς αὐτοῦ ἐστίν; Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.	<u>David</u> himself, therefore, calls him Lord. So <u>how</u> is he his son?” Now <u>the common people</u> were listening to him with pleasure.	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. how ← <i>from where.</i> the common people: not <i>the great multitude</i>. See [JWB-RR] p.146.
Mark 12:38	Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδασκῇ αὐτοῦ, Βλέπετε ἀπὸ τῶν γραμματέων, τῶν θελούντων ἐν στολαῖς περιπατεῖν, καὶ ἄσπασμούς ἐν ταῖς ἀγοραῖς,	And he said to them in his teaching, “Beware of the scribes who <u>enjoy</u> walking around in robes, and greetings in the markets,	enjoy ← <i>wish.</i>
Mark 12:39	καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δεῖπνοις·	and <u>the privileged</u> seats in the synagogues, and <u>the privileged</u> couches at dinners,	privileged (2x) ← <i>first.</i>
Mark 12:40	οἱ κατεσθίοντες τὰς οἰκίας τῶν πτωχῶν, καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήψονται περισσότερον κρίμα.	who devour widows' houses and for show say long prayers. These will receive a more serious judgment.”	

Mark 12:41	Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά.	Then Jesus sat down opposite the treasury and saw how the crowd put copper <i>money</i> into the treasury. And many rich <i>people</i> were putting in a lot,	
Mark 12:42	Καὶ ἔλθουσα μία χήρα πτωχὴ ἔβαλεν λεπτὰ δύο, ὃ ἐστὶν κοδράντης.	but one poor widow put in two <u>leptons</u> , which is a <u>quadrans</u> .	leptons: a lepton was a coin of the lowest value; 1/128 denary. quadrans: a small bronze coin; 1/64 denary.
Mark 12:43	Καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ, {RP TR: λέγει} [P1904: εἶπεν] αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα {RP TR: αὕτη ἡ πτωχή} [P1904: ἡ πτωχὴ αὕτη] πλεῖον πάντων {RP TR: βέβληκεν} [P1904: ἔβαλε] τῶν {RP-text P1904: βαλλόντων} [RP-marg TR: βαλόντων] εἰς τὸ γαζοφυλάκιον·	Then he called his disciples to himself and said to them, “Truly, I say to you that <u>this poor widow</u> {RP TR: has put} [P1904: put] <u>in</u> more than <u>anyone</u> of those <u>who</u> {RP-text P1904: contribute} [RP-marg TR: contributed] to the treasury.	λέγει, <i>says</i> (vivid present), RP TR F1853=17/20 F1859=4/7 vs. εἶπεν, <i>said</i> , P1904 F1853=3/20 (Scrivener's apy) F1859=3/7. αὕτη ἡ πτωχὴ, <i>this + the poor</i> , RP TR F1853=19/20 F1859=5/7 vs. ἡ πτωχὴ αὕτη, <i>the poor + this</i> , P1904 F1853=1/20 (Scrivener's y) F1859=2/7. βέβληκε(ν), <i>has cast</i> , RP TR F1853=19/20 F1859=5/7 vs. ἔβαλε(ν), <i>cast</i> , P1904 F1853=1/20 (Scrivener's e) F1859=2/7. βαλλόντων, <i>of those throwing</i> , RP-text P1904 F1853=11/21 F1859=6/8 vs. βαλόντων, <i>of those who threw</i> , RP-marg TR F1853=10/21 F1859=2/8. anyone ← everyone.
Mark 12:44	πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.	For everyone contributed from their surplus, but this <i>woman</i> from her <i>paucity</i> put <i>in</i> everything she had – her whole livelihood.”	paucity ← lack.
Mark 13:1	Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ, Διδάσκαλε, ἴδε, ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί.	Then as he went out of the temple, one of his disciples said to him, “Teacher, see <u>what</u> <i>impressive</i> stones and buildings <i>these are</i> .”	what <i>impressive</i> ← <i>of what sort</i> , but with connotations of <i>how great</i> .

Mark 13:2	Καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ, Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; Οὐ μὴ ἀφεθῇ {RP TR: - } [P1904: ὧδε] λίθος ἐπὶ {RP TR: λίθῳ} [P1904: λίθον], ὃς οὐ μὴ καταλυθῇ.	At this Jesus answered and said to him, “Do you see these great buildings? Not a stone shall be left on a stone {RP TR: - } [P1904: here], nor <u>will it escape being reduced to rubble.</u> ”	ὧδε, <i>here</i> : absent in RP TR F1853=16/21 F1859=5/7 vs. present in P1904 F1853=5/21 F1859=2/7. λίθῳ, (stone) at stone, RP TR F1853=17/20 F1859=3/7 vs. λίθον, (stone) against stone, P1904 F1853=3/20 (Scrivener's cdy) F1859=4/7. No difference in our English, the idiom being <i>stone on stone</i> . nor <i>will it</i> escape being reduced to rubble ← <i>which will certainly not be dissolved / demolished.</i>
Mark 13:3	Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν κατεναντι τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας,	Subsequently, while he was sitting down on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately <i>and said</i> ,	
Mark 13:4	Εἶπε ἡμῖν, πότε ταῦτα ἔσται; Καὶ τί τὸ σημεῖον ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι;	“Tell us, when will these <i>things</i> take place? And what <i>is</i> the sign when all these <i>things</i> are about to be fulfilled?”	take place ← <i>be</i> .
Mark 13:5	Ὁ δὲ Ἰησοῦς ἀποκριθεὶς {RP TR: αὐτοῖς ἤρξατο λέγειν} [P1904: ἤρξατο λέγειν αὐτοῖς], Βλέπετε μὴ τις ὑμᾶς πλανήσῃ.	Then Jesus answered {RP TR: them and went on to say} [P1904: and went on to say to them], “Watch out that no-one leads you astray.	αὐτοῖς ἤρξατο λέγειν, <i>to them + began to say</i> , RP TR F1853=18/20 F1859=4/7 vs. ἤρξατο λέγειν αὐτοῖς, <i>began to say + to them</i> , P1904 F1853=0/20 F1859=2/7 vs. other readings, F1853=2/20 (Scrivener's uy) F1859=1/7. went on to say ← <i>began to say</i> , but used here for mere transition.
Mark 13:6	Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες ὅτι Ἐγὼ εἰμι· καὶ πολλοὺς πλανήσουσιν.	For many will come in my name, saying, ‘I <u>am</u> the one’, and they will deceive many.	I am: see John 18:5-6.

Mark 13:7	Ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι· ἀλλ' οὕτω τὸ τέλος.	And when you hear of wars and reports of wars, do not be alarmed. For <i>such things</i> must take place, but <i>that is</i> not yet the end.	
Mark 13:8	Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται σεισμοὶ κατὰ τόπους, καὶ ἔσονται λιμοὶ καὶ ταραχαί· ¶ ἀρχαὶ ὧδίνων ταῦτα.	For nation shall rise up against nation, and kingdom against kingdom , and there will be <i>earthquakes</i> in various places, and there will be famines and disorders. ¶ <i>These things are the beginnings of birth pains.</i>	¶ Verse division: in P1904 numbering, Mark 13:9 begins here. Isa 19:2 , loosely.
Mark 13:9	Βλέπετε δὲ ὑμεῖς ἑαυτοὺς· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια, καὶ {RP TR: εἰς συναγωγὰς} [P1904: ἐν ταῖς συναγωγαῖς αὐτῶν] δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων {RP P1904 S1550 E1624: σταθήσεσθε} [S1894: ἀχθήσεσθε] ἐνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς.	But you watch out for yourselves. For they will deliver you to <i>the Sanhedrin councils</i> , and you will be flogged {RP TR: in} [P1904: in] {RP TR: <i>the</i> } [P1904: <i>their</i>] synagogues, and you will {RP P1904 S1550 E1624: stand} [S1894: be led] before leaders and kings on account of me, as a testimony to them.	εἰς συναγωγὰς, <i>into synagogues</i> , RP TR F1853=19/20 F1859=5/7 vs. ἐν ταῖς συναγωγαῖς αὐτῶν, <i>in their synagogues</i> , P1904 F1853=1/20 (Scrivener's x) F1859=2/7. σταθήσεσθε, <i>will stand / be set</i> , RP P1904 S1550 E1624 F1853=16/21 F1859=7/7 vs. ἀχθήσεσθε, <i>will be led</i> , S1894 F1853=5/21 F1859=0/7. AV differs textually. flogged ← <i>flayed</i> . {RP TR: in ← <i>into</i> . Pregnant use; compare Matt 18:6.}
Mark 13:10	Καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον.	And the gospel must be preached to all the nations first.	

Mark 13:11	Ὅταν δὲ ἀγάγωσιν ὑμᾶς παραδιδόντες, μὴ {RP P1904 TR: προμεριμνᾶτε} [MISC: μεριμνᾶτε] τί {RP P1904 TR: λαλήσητε} [MISC: λαλήσετε], μηδὲ μελετᾶτε· ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ {RP TR: γάρ ἐστε ὑμεῖς} [P1904: γὰρ ὑμεῖς ἐστε] οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.	Then when they lead you and deliver <i>you</i> up, do not be worried {RP P1904 TR: beforehand} [MISC: -] <i>about</i> what you {RP P1904 TR: are to} [MISC: will] say, and do not rehearse <i>a script</i>, but say whatever is given to you at that hour. For it is not <i>you</i> who <i>will be</i> speaking, but the holy spirit.	προμεριμνᾶτε, <i>worry beforehand</i>, RP P1904 TR F1853=8/20 F1859=4/7 vs. μεριμνᾶτε, <i>worry</i>, F1853=12/20 F1859=3/7. A weak disparity with RP, R=14:15. λαλήσητε, <i>you are to say</i> (deliberative), RP P1904 TR F1853=8/21 F1859=6/7 vs. λαλήσετε, <i>you will say</i>, F1853=12/21 F1859=1/7 vs. another reading, F1853=1/21 (Scrivener's y) F1859=0/7. ἐστε ὑμεῖς, <i>are + you</i>, RP TR F1853=18/21 F1859=5/7 vs. ὑμεῖς ἐστε, <i>you + are</i>, P1904 F1853=3/21 (Scrivener's cq*x) F1859=2/7.
Mark 13:12	Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς·	And brother will betray brother to death, and father child, and children will rise up against their parents and will have them put to death.	Mic 7:6.
Mark 13:13	καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὃ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.	And you will be hated by everyone on account of my name. But <i>it is</i> he <i>who</i> endures to <i>the</i> end <i>who</i> will be saved.	who ← <i>this (one)</i>.
Mark 13:14	Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου, {RP P1904 E1624 S1894: ἐστῶς} [S1550: ἐστὸς] ὅπου οὐ δεῖ - ὃ ἀναγινώσκων νοείτω - τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη·	Then when you see the abomination of desolation which <i>was</i> spoken <i>of</i> by Daniel the prophet, <u>standing</u> where it should not – let him <i>who</i> reads take note – then those in Judaea must flee to the mountains.	ἐστῶς, <i>standing</i> (masculine, classically incorrect), RP P1904 E1624 S1894 F1853=18/20 F1859=5/7 vs. ἐστὸς, <i>standing</i> (neuter, classically correct), S1550 F1853=2/20 (Scrivener's fk) F1859=2/7. Dan 9:27, Dan 11:31, Dan 12:11.
Mark 13:15	ὃ δὲ ἐπὶ τοῦ δώματος μὴ καταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω ἅραι τι ἐκ τῆς οἰκίας αὐτοῦ·	He <i>who is</i> on the roof must not come down into the house nor go in to take anything from his house,	
Mark 13:16	καὶ ὃ εἰς τὸν ἀγρὸν ὧν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω, ἅραι τὸ ἱμάτιον αὐτοῦ.	and he <i>who is</i> in the field must not turn back to take his coat <i>with him</i>.	

Mark 13:17	Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.	But woe to those <u>with</u> <u>child</u> and those <u>who are</u> breastfeeding in those days.	with child ← <i>having in belly</i> .
Mark 13:18	Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος.	And pray that your flight should not be in the winter.	
Mark 13:19	Ἔσονται γὰρ αἱ ἡμέραι ἐκείναι θλίψεις, οἷα οὐ γέγονεν τοιαυτὴ ἀπ' ἀρχῆς κτίσεως ἥς ἐκτίσεν ὁ θεὸς ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται.	For those days will be a tribulation such as has <u>never</u> taken place since <u>the</u> beginning of creation which God created, up to now, and <u>never</u> will be <i>again</i> ,	Dan 12:1. never (2x) ← <i>not</i> .
Mark 13:20	Καὶ εἰ μὴ {RP TR: κύριος ἐκολόβωσεν} [P1904: ἐκολόβωσεν κύριος] τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτούς, οὓς ἐξελέξατο, ἐκολόβωσεν τὰς ἡμέρας.	and if <i>the</i> Lord were not to shorten <u>those</u> days, no flesh would be saved, but on account of the elect whom he has chosen, he has shortened <u>those</u> days.	κύριος ἐκολόβωσεν, (<i>the</i>) Lord + shortened, RP TR F1853=15/20 F1859=5/7 vs. ἐκολόβωσεν κύριος, shortened + (<i>the</i>) Lord, P1904 F1853=0/20 F1859=0/7 vs. other readings, F1853=5/20 F1859=2/7. <i>those</i> (2x) ← <i>the</i> .
Mark 13:21	{RP-text: Τότε} [RP-marg P1904 TR: Καὶ τότε] εἰάν τις ὑμῖν εἴπῃ, Ἰδοὺ, ὧδε ὁ χριστός, {RP TR: ἡ Ἰδοὺ,} [P1904: ἰδοὺ] ἐκεῖ, μὴ {RP P1904: πιστεύετε} [TR: πιστεύσητε].	{RP-text: Then} [RP-marg P1904 TR: And then] if anyone says to you, 'Look, here <i>is</i> the Christ', {RP TR: or} [P1904: <i>or</i>], 'Look there', do not believe <i>it</i> .	καὶ, and (<i>then</i>): absent in RP-text F1853=4/20 (Scrivener's lmnq) F1859=0/7 vs. present in RP-marg P1904 TR F1853=16/20 F1859=7/7. A strong disparity (#1) with RP-text, R=4:25. ἡ, or (<i>look</i>): present in RP TR F1853=14/20 F1859=4/7 vs. absent in P1904 F1853=6/20 F1859=3/7. πιστεύετε, (<i>do not</i>) believe (present), RP P1904 F1853=5/22 F1859=3/7 vs. πιστεύσητε, (<i>do not</i>) believe (aorist), TR F1853=15/22 F1859=3/7 vs. other readings, F1853=2/22 (Scrivener's cs) F1859=1/7. A strong disparity (#2) with RP, R=9:19.

Mark 13:22	Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ δώσουσιν σημεῖα καὶ τέρατα, πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, καὶ τοὺς ἐκλεκτοὺς.	For false Christs and false prophets will rise up, and they will give signs and wonders with the intention of deceiving, if possible, even the elect.	Deut 13:2MT (Deut 13:1AV).
Mark 13:23	Ὑμεῖς δὲ βλέπετε· ἰδοὺ, προεἶρηκα ὑμῖν {RP TR: πάντα} [P1904: ἀπαντα].	So you watch out. There you <u>are</u> , I have told you <u>everything</u> beforehand.	πάντα, <i>all (things) (1)</i> , RP TR F1853=14/20 F1859=4/7 vs. ἅπαντα, <i>all (things) (2)</i> , P1904 F1853=6/20 F1859=3/7. There you <i>are</i> ← <i>Behold</i> .
Mark 13:24	Ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν θλίψιν ἐκείνην, ὃ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,	But in those days, after that tribulation, The sun will be darkened, And the moon will not give its gleam,	Isa 13:10.
Mark 13:25	καὶ οἱ ἀστέρες {RP TR: τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες} [P1904: ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες], καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.	And the stars {RP TR: of heaven will be falling down,} [P1904: will be falling down from heaven,] And the powers in the heavens will be shaken.	τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες, <i>(the stars) of heaven will be falling out</i> , RP TR F1853=18/20 (preceded by ἐκ in Scrivener's cd) F1859=4/7 vs. ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες, <i>(the stars) will be out of the heavens falling</i> , P1904 F1853=2/20 (Scrivener's py) F1859=3/7. Isa 13:10, Isa 34:4.
Mark 13:26	Καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης.	And then they will see the son of man coming in clouds with great power and glory.	Dan 7:13.
Mark 13:27	Καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἀκρου {RP TR: - } [P1904: τῆς] γῆς ἕως ἀκρου {RP TR: - } [P1904: τοῦ] οὐρανοῦ.	And then he will send his angels, and they will gather up his elect from the four winds, from the <u>extremities</u> of {RP TR: <i>the</i> } [P1904: <i>the</i>] <u>earth</u> to the <u>extremities</u> of <u>heaven</u> .	τῆς, <i>of the (earth)</i> : absent in RP TR F1853=16/20 F1859=3/7 vs. present in P1904 F1853=4/20 (Scrivener's adpy) F1859=4/7. τοῦ, <i>of the</i> : absent in RP TR F1853=16/20 F1859=3/7 vs. present in P1904 F1853=4/20 (Scrivener's adpy) F1859=4/7. <u>extremities (2x)</u> ← <i>extremity</i> .

Mark 13:28	Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν αὐτῆς {RP TR: ἡδη ὁ κλάδος} [P1904: ὁ κλάδος ἡδη] {RP TR: ἀπαλὸς γένηται} [P1904: γένηται ἀπαλὸς] καὶ ἐκφύῃ τὰ φύλλα, γινώσκετε ὅτι ἔγγυς τὸ θέρος ἐστίν·	Now <u>learn from the parable of the fig tree</u>. When its <u>branch has already become fresh</u> and is producing leaves, know that the <u>summer</u> is near.	ἡδη ὁ κλάδος, <i>already + the branch</i>, RP TR F1853=13/20 F1859=5/7 vs. ὁ κλάδος ἡδη, <i>the branch + already</i>, P1904 F1853=0/20 F1859=2/7 vs. other variations, 5 intruding with αὐτῆς, 2 omitting ἡδη, F1853=7/20 F1859=0/7. ἀπαλὸς γένηται, <i>fresh + is becoming</i>, RP TR F1853=18/20 F1859=4/7 vs. γένηται ἀπαλὸς, <i>is becoming + fresh</i>, P1904 F1853=2/20 (Scrivener's ey) F1859=2/7 vs. another reading, F1853=0/20 F1859=1/7. learn from the parable of the fig tree ← <i>from the fig tree learn the parable</i>. summer: or <i>summer harvest</i>.
Mark 13:29	οὕτως καὶ ὑμεῖς, ὅταν {RP TR: ταῦτα ἴδητε} [P1904: ἴδητε ταῦτα] γινόμενα, γινώσκετε ὅτι ἔγγυς ἐστὶν ἐπὶ θύραις.	So too you, when you see <u>these things</u> taking place, know that they are near, <i>right</i> at the doors.	ταῦτα ἴδητε, <i>these (things) + you see</i>, RP TR F1853=19/20 F1859=2/7 vs. ἴδητε ταῦτα, <i>you see + these (things)</i>, P1904 F1853=1/20 (Scrivener's y) F1859=3/7 vs. εἶδητε ταῦτα, <i>you know + these (things)</i>, F1853=0/20 F1859=1/7 vs. words and context absent, F1853=0/20 F1859=1/7. F1853 and F1859 are very significantly disparate, X2=9.3 PV=0.2%.
Mark 13:30	Ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μεχρι οὗ πάντα ταῦτα γένηται.	Truly, I say to you that this generation will certainly not pass away until all these <i>things</i> take place.	

Mark 13:31	Ὁ οὐρανὸς καὶ ἡ γῆ {RP-text: παρελεύσεται} [RP-marg P1904 TR: παρελεύσονται]· οἱ δὲ {RP TR: λόγοι μου} [P1904: ἐμοὶ λόγοι] οὐ μὴ {RP TR: παρέλθωσιν} [P1904: παρελεύσονται].	Heaven and the earth <u>will</u> pass away, but my words <u>will</u> certainly not pass away.	παρελεύσεται, <i>will pass away</i> (singular), RP-text F1853=12/20 F1859=4/7 vs. παρελεύσονται, <i>will pass away</i> (plural), RP-marg P1904 TR F1853=8/20 F1859=3/7. λόγοι μου, <i>words of me</i>, RP TR F1853=20/20 F1859=6/7 vs. ἐμοὶ λόγοι, <i>words to me</i>, P1904 F1853=0/20 F1859=1/7. παρέλθωσι(ν), <i>(will not) pass away</i> (aorist subjunctive), RP TR F1853=19/20 F1859=5/7 vs. παρελεύσονται, <i>(will not) pass away</i> (future), P1904 F1853=1/20 (Scrivener's y) F1859=2/7.
Mark 13:32	Περὶ δὲ τῆς ἡμέρας ἐκείνης {RP P1904: ἡ} [TR: καὶ] {RP: - } [P1904 TR: τῆς] ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι {RP TR: οἱ} [P1904: -] ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ.	But no-one knows about that day {RP P1904: or} [TR: and] {RP: - } [P1904 TR: the] hour, not even the angels {RP TR: who are} [P1904: -] in heaven, nor the son, except the father.	ἡ, <i>or</i>, RP P1904 F1853=15/20 F1859=4/7 vs. καὶ, <i>and</i>, TR F1853=5/20 F1859=3/7. τῆς, <i>of the (hour)</i>: absent in RP F1853=14/20 F1859=3/7 vs. present in P1904 TR F1853=6/20 F1859=4/7. οἱ, <i>the (ones that are)</i>: present in RP TR F1853=16/20 F1859=5/7 vs. absent in P1904 F1853=4/20 (Scrivener's cesy) F1859=2/7.
Mark 13:33	Βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε· οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἐστίν.	Watch out, be vigilant and pray, for you do not know when the time is.	
Mark 13:34	Ὡς ἄνθρωπος ἀπόδημος ἄφεις τὴν οἰκίαν αὐτοῦ, καὶ δούς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶ ἐκάστω τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ.	<i>It will be</i> like a man abroad, who <i>has</i> left his house and <i>has</i> given his servants authority, and to each <i>one</i> his work, and <i>who</i> has instructed the doorkeeper to keep watch.	
Mark 13:35	Γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ὥς, ἢ μεσονυκτίου, ἢ αλεκτοροφωνίας, ἢ πρωΐ·	So be vigilant. For you do not know when the lord of the house is coming, <i>whether</i> in the evening, or at midnight, or at <i>the</i> cock crowing, or in the morning,	

Mark 13:36	μὴ ἐλθὼν ἐξαίφνης εὕρη ὑμᾶς καθεύδοντας.	so that if he comes suddenly, he does not find you sleeping.	if: conditional use of the participle.
Mark 13:37	“Α δὲ ὑμῖν λέγω πάντων λέγω, Γρηγορεῖτε.	And I am telling everyone what I am telling you: be vigilant.”	
Mark 14:1	Ἦν δὲ τὸ Πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν·	Now two days later it was the Passover and <i>the days of the unleavened bread</i> , and the senior priests and the scribes were looking for <i>a way</i> to catch him by deceit and put <i>him</i> to death.	
Mark 14:2	ἔλεγον δέ, Μὴ ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται τοῦ λαοῦ.	But they said, “Not at the festival, so that there will not be a popular uproar.”	
Mark 14:3	Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· καὶ συντρίψασα {RP-text P1904 TR: τὸ} [RP-marg: τὸν] ἀλάβαστρον, κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς.	Then when he was in Bethany in the house of Simon the leper, while he was reclining <i>at table</i> , a woman <i>who</i> had an alabaster <i>box</i> of very expensive genuine spikenard ointment came, and she broke <u>the</u> alabaster <i>box</i> and poured it down onto <i>his</i> head.	τὸ, <i>the</i> (neuter) (<i>alabaster box</i>), RP-text P1904 TR F1853=15/20 F1859=4/7 vs. τὸν, <i>the</i> (masculine) (<i>alabaster box</i>), RP-marg F1853=5/20 F1859=3/7.
Mark 14:4	Ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτοὺς, {RP TR: καὶ} [P1904: -] λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν;	And some were irritated inwardly {RP TR: and said} [P1904: <i>saying</i>], “ <u>Why</u> has this waste of ointment taken place?”	καὶ, <i>and</i> : present in RP TR F1853=19/20 F1859=6/7 vs. absent in P1904 F1853=1/20 (Scrivener's y) F1859=1/7. Why ← <i>To what (end)</i> .
Mark 14:5	Ἡδύνάτο γὰρ τοῦτο {RP TR: - } [P1904: τὸ μύρον] πραθῆναι ἐπάνω τριακοσίων δηναρίων, καὶ δοθῆναι τοῖς πτωχοῖς. Καὶ ἐνεβριμῶντο αὐτῇ.	For this {RP TR: - } [P1904: <i>ointment</i>] could have been sold for more than three hundred <u>denaries</u> and given to the poor.” And they <u>railed</u> at her.	τὸ μύρον, (<i>this</i>) <i>ointment</i> : absent in RP TR F1853=17/20 F1859=5/8 vs. present in P1904 F1853=3/20 (Scrivener's dey) F1859=3/8. denaries: a denary was a silver coin. railed ← <i>were snorting</i> .

Mark 14:6	Ὁ δὲ Ἰησοῦς εἶπεν, Ὑποτάσσεται αὐτῇ· τί αὐτῇ κόπους παρέχετε; Καλὸν ἔργον εἰργάσατο {RP P1904: ἐν ἐμοί} [TR: εἰς ἐμέ].	But Jesus said, “Leave her alone. Why are you giving her trouble? She has done me a good work.	ἐν ἐμοί, <i>in me</i> , RP P1904 F1853=18/20 F1859=6/8 vs. εἰς ἐμέ, <i>to me</i> , TR F1853=2/20 (Scrivener's ux, u being very doubtful) F1859=2/8.
Mark 14:7	Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ ὅταν θέλητε δύνασθε αὐτοὺς εὖ ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε.	For you always have the poor with you, and you can do them good whenever you want, but you do not always have me.	
Mark 14:8	Ὁ {RP P1904: ἔσχεν} [TR: εἶχεν] αὕτη ἐποίησεν· προέλαβεν μυρίσαι μου τὸ σῶμα εἰς τὸν ἑνταφιασμόν.	She has done what she was able to do. She has had the anticipation to anoint my body for my embalming.	ἔσχεν, <i>she had</i> , RP P1904 F1853=17/20 F1859=6/7 vs. εἶχεν, <i>she was having</i> , TR F1853=3/20 (Scrivener's eux, u being very doubtful) F1859=1/7. She ← <i>This (woman)</i> . embalming: or <i>laying in the tomb</i> .
Mark 14:9	Ἀμὴν {RP-text P1904 TR: - } [RP-marg: δὲ] λέγω ὑμῖν, ὅπου {RP P1904: ἔαν} [TR: ἂν] κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.	{RP-text P1904 TR: Truly,} [RP-marg: And truly,] I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be spoken about as a memorial to her.”	δὲ, <i>and / but</i> : absent in RP-text P1904 TR F1853=13/20 F1859=4/7 vs. present in RP-marg F1853=7/20 F1859=3/7. ἐὰν, <i>(where)ever (1)</i> , RP P1904 F1853=17/20 F1859=5/8 vs. ἂν, <i>(where)ever (2)</i> , TR F1853=3/20 (Scrivener's pux, u being very doubtful) F1859=3/8. to ← <i>of</i> .
Mark 14:10	Καὶ {RP TR: ὁ} [P1904: -] Ἰούδας ὁ Ἰσκαριώτης, εἰς τῶν δώδεκα, ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς, ἵνα παραδῶ αὐτὸν αὐτοῖς.	Then Judas Iscariot, one of the twelve, went away to the senior priests in order to betray him to them.	ὁ, <i>the (Judas)</i> : present in RP TR F1853=11/20 F1859=2/6 vs. absent in P1904 F1853=9/20 F1859=4/6. Nearly a disparity with RP, R=14:14.

Mark 14:11	Οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγείλαντο αὐτῷ {RP TR: ἀργύριον} [P1904: ἀργύρια] δοῦναι· καὶ ἐζητεῖ πῶς εὐκαίρως αὐτὸν παραδῶ.	And when they heard <i>it</i> , they were delighted and promised to give him <u>money</u> . Then he looked for a <u>convenient way</u> to betray him.	ἀργύριον, <i>silver</i> (singular noun), RP TR F1853=10/20 F1859=4/8 vs. ἀργύρια, <i>silver</i> (plural, so coins), P1904 F1853=10/20 F1859=4/8. Nearly a disparity with RP, R=15:15. a convenient way ← <i>how opportunely</i> .
Mark 14:12	Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἄζυμων, ὅτε τὸ Πάσχα ἐθυον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Πού θέλεις ἀπελθόντες {RP-text P1904 TR: ἐτοιμάσωμεν} [RP-marg: ἐτοιμάσομεν] ἵνα φάγῃς τὸ Πάσχα;	Then on the first day of the unleavened <i>bread</i> , when they were sacrificing the Passover <i>lamb</i> , his disciples said to him, “Where do you want us to go and <u>prepare</u> for you to eat the Passover <i>lamb</i> ?”	ἐτοιμάσωμεν, <i>we should prepare</i> (deliberative subjunctive), RP-text P1904 TR F1853=13/21 F1859=5/6 vs. ἐτοιμάσομεν, <i>we will prepare</i> (indicative), RP-marg F1853=8/21 F1859=1/6.
Mark 14:13	Καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ,	And he sent two of his disciples and said to them, “Go off into the city, and a man carrying a pitcher of water will meet you. Follow him,	
Mark 14:14	καὶ ὅπου ἂν εἰσέλθῃ, εἶπατε τῷ οἰκοδεσποτῇ ὅτι Ὁ διδάσκαλος λέγει, Πού ἐστὶν τὸ {RP TR: κατάλυμα,} [P1904: κατάλυμά μου] ὅπου τὸ Πάσχα μετὰ τῶν μαθητῶν μου φάγω;	and wherever he goes to, say to the master of the house, ‘The teacher <u>asks</u> , «Where is {RP TR: the} [P1904: my] guest-room where I may eat the Passover <i>lamb</i> with my disciples?»’	μου, <i>my (guest-room)</i> : absent on RP TR F1853=20/20 F1859=3/6 vs. present in P1904 F1853=0/20 F1859=3/6. asks ← <i>says</i> .

Mark 14:15	Καὶ αὐτὸς ὑμῖν δείξει {RP-text TR: ἀνώγειον} [RP-marg: ἀνάγαιον] [P1904: ἀνώγειον] μέγα ἑστρωμένον ἑτοιμον· ἐκεῖ ἐτοιμάσατε ἡμῖν.	Then he will show you a large upper room, laid out and prepared. Prepare for us there.”	ἀνώγειον, <i>upper room</i> (1), RP- text TR F1853=6/21 F1859=3/6 vs. ἀνάγαιον, <i>upper room</i> (2), RP-marg F1853=1/21 (Scrivener's o) F1859=0/6 vs. ἀνώγειον, <i>upper room</i> (3), P1904 F1853=7/21 F1859=1/6 vs. ἀνώγειον, <i>upper room</i> (4), F1853=5/21 F1859=0/6 vs. ἀνόγειον, <i>upper room</i> (5), F1853=1/21 (Scrivener's f) F1859=1/6 vs. ἀνάγειον, <i>upper</i> <i>room</i> (6), F1853=1/21 (Scrivener's k) F1859=0/6 vs. ἀνόγαιον, <i>upper room</i> (7), F1853=0/21 F1859=1/6. Nearly a disparity (#1) with RP, R=10:9. A disparity (#2) with RP-marg (low count).
Mark 14:16	Καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὗρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ Πάσχα.	So his disciples went out and came to the city, and they found <i>things</i> as he had told them, and they prepared the Passover <i>lamb</i> .	
Mark 14:17	Καὶ ὀνίας γενομένης ἔρχεται μετὰ τῶν δώδεκα.	Then when it had become late, he came with the twelve.	
Mark 14:18	Καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων, εἶπεν ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ.	And while they were reclining and eating, Jesus said, “Truly, I say to you that one of you will betray me: <u>the one who eats with</u> <u>me</u> .”	the <i>one who</i> eats with me: AV differs somewhat (<i>one of you</i> <i>which eateth with me</i>). We take the sense as <i>eating in</i> <i>synchronism</i> . See Mark 14:20.
Mark 14:19	Οἱ δὲ ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ εἰς καθ' εἷς, Μῆτι ἐγώ; Καὶ ἄλλος, Μῆτι ἐγώ;	Then they began to grieve and say to him one by one, “Surely not <u>me</u> ?” And another <i>would say</i> , “Surely not <u>me</u> ?”	me (2x): or, if the reader prefers, <i>I</i> .
Mark 14:20	Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Εἷς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τροχλῖον.	But he answered and said to them, “ <i>It is the</i> one of the twelve who dips into the bowl with me.	

Mark 14:21	Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκεῖνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.	Now the son of man goes away according <i>to what</i> stands written concerning him. But woe to that man through whom the son of man is betrayed. It <u>would have been</u> better for him if that man had not been born.”	would have been ← <i>would be</i> . This is an unreal condition, but as there is no aorist of the verb <i>to be</i> (used for past unreal conditions), the imperfect (normally for present unreal conditions) does duty for it, as here. The clause can nevertheless be regarded as present unreal condition, <i>it would be</i> , though it has an illogical feel to it in English, since the beneficiary would not exist.
Mark 14:22	Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον εὐλογήσας ἐκλάσεν, καὶ ἔδωκεν αὐτοῖς, καὶ εἶπεν, Λάβετε, φάγετε· τοῦτό ἐστιν τὸ σῶμά μου.	Then while they were eating, after Jesus had taken bread and blessed <i>it</i> , he broke <i>it</i> and gave <i>some</i> to them, and he said, “Take <i>this and</i> eat <i>it</i> . This <u>is</u> my body.”	is: i.e. <i>represents</i> .
Mark 14:23	Καὶ λαβὼν τὸ ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ ἔπιον ἐξ αὐτοῦ πάντες.	Then when he had taken the cup and given thanks, he gave <i>it</i> to them, and they all drank from it,	
Mark 14:24	Καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστιν τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περι πολλῶν ἐκχυνόμενον.	and he said to them, “This <u>is</u> my blood, that of the new covenant, which <i>is</i> poured out on behalf of many.	is: i.e. <i>represents</i> .
Mark 14:25	Ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πῖω ἐκ τοῦ {RP P1904: γενήματος} [TR: γεννήματος] τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ.	Truly, I say to you that I will no longer drink from the <u>produce</u> of the vine at all until that day when I drink it anew in the kingdom of God.”	γενήματος, <i>produce</i> (1), RP P1904 F1853=12/20 F1859=5/6 vs. γεννήματος, <i>produce</i> (2), TR F1853=8/20 F1859=1/6.
Mark 14:26	Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.	Then they went out to the Mount of Olives, <u>singing</u> hymns.	singing ← <i>having sung</i> . See Matt 23:20.
Mark 14:27	Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες σκανδαλισθήσεσθε ἐν ἡμέρᾳ ἐν τῇ νυκτὶ ταύτῃ· ὅτι γέγραπται, Πατάξω τὸν ποιμένα, καὶ {RP TR: διασκορπισθήσεται} [P1904: διασκορπισθήσονται] τὰ πρόβατα.	Then Jesus said to them, “You will all take offence at me this night, in that it stands written: ‘I will strike the shepherd, And the sheep will be scattered’ ,	διασκορπισθήσεται, <i>will be scattered</i> (classical form), RP TR F1853=18/20 F1859=4/6 vs. διασκορπισθήσονται, <i>will be scattered</i> (non-classical form), P1904 F1853=2/20 (Scrivener's <u>cu</u>) F1859=2/6. Zech 13:7.

Mark 14:28	Ἀλλὰ μετὰ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.	but after I have <u>risen</u> , I will go ahead of you to Galilee.”	risen: or <i>been raised up</i> .
Mark 14:29	Ὁ δὲ Πέτρος ἔφη αὐτῷ, Καὶ εἰ πάντες σκανδαλισθῶσονται, ἀλλ’ οὐκ ἐγώ.	Then Peter said to him, “Even if all take offence, still, I <i>will</i> not.”	
Mark 14:30	Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, ὅτι {RP P1904: σύ} [TR: -] σήμερον ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ δις ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με.	Then Jesus said to him, “Truly, I say to you that <u>you</u> today, this night, before <i>the</i> cock crows twice, will deny me three times.”	σύ, <i>you</i> (emphatically): present in RP P1904 F1853=15/21 F1859=6/6 vs. absent in TR F1853=6/21 F1859=0/6.
Mark 14:31	Ὁ δὲ {RP TR: - } [P1904: Πέτρος] ἐκπερισσοῦ ἔλεγεν μᾶλλον, Ἐάν με δέῃ συναποθανεῖν σοι, οὐ μὴ σε {RP: ἀπαρνήσωμαι} [P1904 TR: ἀπαρνήσομαι]. Ὡσαύτως δὲ καὶ πάντες ἔλεγον.	But {RP TR: he} [P1904: Peter] <i>all the</i> more insistently <u>kept</u> <u>saying</u> , “ <i>Even</i> if I need to die with you, I will definitely not <u>deny</u> you.” They all spoke similarly too.	Πέτρος, <i>Peter</i> : absent in RP TR F1853=19/20 F1859=3/6 vs. present in P1904 F1853=1/20 (Scrivener's c) F1859=2/6 vs. verse omitted, F1853=0/20 F1859=1/6. ἀπαρνήσωμαι, (<i>will not</i>) <i>deny</i> (classical form), RP F1853=10/20 F1859=0/7 vs. ἀπαρνήσομαι, (<i>will not</i>) <i>deny</i> (non-classical form), P1904 TR F1853=9/20 F1859=5/7 vs. other readings, F1853=1/20 (Scrivener's u) F1859=1/7 vs. verse omitted, F1853=0/20 F1859=1/7. A disparity with RP, R=10:16. kept saying: iterative imperfect, but not necessarily so – see Matt 5:2.
Mark 14:32	Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανῆ· καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, Καθίσατε ὧδε, ἕως προσεύξωμαι.	Then they came to a place, the name of which <i>was</i> Gethsemané, and he said to his disciples, “Sit down here while I pray.”	
Mark 14:33	Καὶ παραλαμβάνει τὸν Πέτρον καὶ {RP P1904: - } [TR: τὸν] Ἰακώβον καὶ Ἰωάννην μεθ’ ἑαυτοῦ, καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν.	Then he took Peter and <u>James</u> and John with him, and he began <u>to be struck</u> <u>with</u> <u>astonishment</u> and to be sorely troubled {RP TR: .} [P1904: .]	τὸν, <i>the (James)</i> : absent in RP P1904 F1853=14/20 F1859=4/6 vs. present in TR F1853=6/20 F1859=2/6. to be struck with astonishment: or <i>be utterly dismayed</i> .

Mark 14:34	{RP TR: Καὶ λέγει} [P1904: καὶ λέγειν] αὐτοῖς, Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε.	{RP TR: And he said} [P1904: and to say] to them, “My <u>soul</u> is extremely sorrowful to the point of death. Remain here and be watchful.”	λέγει, <i>he says</i> , RP TR F1853=16/20 F1859=3/6 vs. λέγειν, <i>to say</i> , P1904 F1853=4/20 (Scrivener's bghk) F1859=3/6. soul: i.e. <i>inner being</i> , the seat of deepest feeling.
Mark 14:35	Καὶ {RP: προσελθὼν} [P1904 TR: προσελθὼν] μικρόν, ἔπεσεν {RP TR: - } [P1904: ἐπὶ πρόσωπον] ἐπὶ τῆς γῆς, καὶ προσηύχετο ἵνα, εἰ δυνατόν ἐστιν, παρέλθῃ ἀπ’ αὐτοῦ ἡ ὥρα.	Then he {RP: approached} [P1904 TR: went forward] a little and fell {RP TR: - } [P1904: face down] to the ground and prayed that, if it was possible, <u>the hour</u> should pass away from him,	προσελθὼν, <i>having approached (as a worshipper)</i> , RP F1853=9/21 F1859=4/6 vs. προελθὼν, <i>having gone forward</i> , P1904 TR F1853=12/21 F1859=1/6 vs. another reading, F1853=0/21 F1859=1/6. A weak disparity with RP, R=13:15. ἐπὶ πρόσωπον, <i>on (his) face</i> : absent in RP TR F1853=19/20 F1859=3/6 vs. present in P1904 F1853=1/20 (Scrivener's c) F1859=3/6. F1853 and F1859 are very significantly disparate, X2=7.2 PV=0.7%. the hour: this is not a reference to the crucifixion! Prayer answered in Mark 14:41. See Luke 22:42 and Heb 5:7.
Mark 14:36	Καὶ ἔλεγεν, Ἀββᾶ, ὁ πατήρ, πάντα δυνατά σοι. Παρένεγκε τὸ ποτήριον ἀπ’ ἐμοῦ τοῦτο· ἀλλ’ οὐ τί ἐγὼ θέλω, {RP TR: ἀλλὰ} [P1904: ἀλλ’ εἴ] τί σύ.	and he said, “ <u>Abba</u> , father, everything <i>is</i> possible with you. Remove this cup from me, but not what I want, <u>but</u> what you <i>want</i> .”	ἀλλὰ, <i>but</i> , RP TR F1853=18/20 F1859=3/6 vs. ἀλλ’ εἴ, <i>but rather</i> (a Hebraism reflecting אֶלֶּכָּהּ), P1904 F1853=0/20 F1859=2/6 vs. other readings, F1853=2/20 (Scrivener's gc) F1859=1/6. Abba ← <i>Father</i> (Aramaic, determined state, used as the votive).
Mark 14:37	Καὶ ἔρχεται καὶ εὕρισκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Σίμων, καθεύδεις; Οὐκ {RP TR: ἰσχυσας} [P1904: ἰσχύσατε] μίαν ὥραν γρηγορήσαι;	Then he came and found them sleeping, and he said to Peter, “Simon, are you sleeping? <u>Could</u> you not be watchful for one hour?	ἰσχυσας, <i>were you not able</i> (singular), RP TR F1853=20/20 F1859=3/6 vs. ἰσχύσατε, <i>were you not able</i> (plural), P1904 F1853=0/20 F1859=3/6. F1853 and F1859 are very significantly disparate, X2=11.3 PV=0.08%.

Mark 14:38	Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. Τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.	Be watchful and pray, so that you do not enter into temptation. For the spirit <i>is</i> willing, but the flesh <i>is</i> weak.”	
Mark 14:39	Καὶ ἄλιν ἀπελθὼν προσήξατο, τὸν αὐτὸν λόγον εἰπὼν.	Then he went away again and prayed, and he said the same thing.	
Mark 14:40	Καὶ ὑποστρέψας εὗρεν αὐτοὺς ἄλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν {RP TR: βεβαρημένοι} [P1904: καταβαρυνόμενοι], καὶ οὐκ ᾔδεισαν τί {RP TR: αὐτῷ ἀποκριθῶσιν} [P1904: ἀποκριθῶσιν αὐτῷ].	Then he returned and found them sleeping again, for their eyes were weighed {RP TR: <i>down</i> ,} [P1904: <i>down</i> ,] and they did not know what to <u>answer him</u> .	βεβαρημένοι, <i>weighed</i> , RP TR F1853=15/20 F1859=3/6 vs. καταβαρυνόμενοι, <i>weighed down</i> , P1904 F1853=5/20 F1859=3/6. αὐτῷ ἀποκριθῶσι(ν), (<i>what</i>) <i>him + they should answer</i> , RP TR F1853=17/20 F1859=5/6 vs. ἀποκριθῶσι(ν) αὐτῷ, (<i>what</i>) <i>they should answer + him</i> , P1904 F1853=0/20 F1859=1/6 vs. other readings, F1853=3/20 (Scrivener's gdp) F1859=0/6.
Mark 14:41	Καὶ ἔρχεται τὸ τρίτον, καὶ λέγει αὐτοῖς, Καθεύδετε {RP P1904: - } [TR: τὸ] λοιπὸν καὶ ἀναπαύεσθε. Ἀπέχει ἡλθεν ἡ ὥρα· ἰδοὺ, παραδίδεται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν.	Then he came for the third <i>time</i> and said to them, “Sleep <u>from now on</u> and rest. It <u>has passed away</u> . The hour has come. Behold, the son of man is <i>about to be</i> betrayed into the hands of sinners.	τὸ, <i>the (from now on)</i> : absent in RP P1904 F1853=12/22 F1859=2/6 vs. present in TR F1853=10/22 F1859=4/6. Nearly a disparity with RP, R=15:15. has passed away ← <i>is distant</i> . AV differs (<i>it is enough</i>).
Mark 14:42	Ἐγείρεσθε, ἄγωμεν· ἰδοὺ, ὁ παραδιδούς με ἤγγικεν.	Get up, let's go. Look, he <i>who will</i> betray me has drawn near.”	

Mark 14:43	Καὶ εὐθέως, ἔτι αὐτοῦ λαλοῦντος, παραγίνεται Ἰούδας, {RP TR: - } [P1904: ὁ Ἰσκαριώτης,] εἷς {RP TR: ὢν} [P1904: -] τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαίρων καὶ ξύλων, {RP TR: - } [P1904: ἀπεσταλμένοι] παρὰ τῶν ἀρχιερέων καὶ {RP TR: τῶν} [P1904: -] γραμματέων καὶ τῶν πρεσβυτέρων.	And immediately, while he was still talking, Judas {RP TR: - } [P1904: Iscariot], {RP TR: being} [P1904: -] one of the twelve, arrived, as <i>did</i> a large crowd with him, with swords and sticks, {RP TR: - } [P1904: sent] from the senior priests and {RP TR: the} [P1904: -] scribes and the elders.	ὁ Ἰσκαριώτης, <i>the Iscariot</i>: absent in RP TR F1853=17/20 F1859=3/6 vs. present in P1904 F1853=3/20 (Scrivener's adp) F1859=3/6. ὢν, <i>being (one of the twelve)</i>: present in RP TR F1853=17/20 F1859=3/6 vs. absent in P1904 F1853=3/20 (Scrivener's cpy) F1859=3/6. ἀπεσταλμένοι, <i>having been sent</i>: absent in RP TR F1853=20/20 F1859=4/6 vs. present in P1904 F1853=0/20 F1859=2/6. F1853 and F1859 are very significantly disparate, X2=7.2 PV=0.7%. τῶν, <i>the (scribes)</i>: present in RP TR F1853=16/20 F1859=2/6 vs. absent in P1904 F1853=4/20 (Scrivener's dopy) F1859=4/6.
Mark 14:44	Δεδώκει δὲ ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς, λέγων, “Ὁν ἂν φιλήσω, αὐτός ἐστιν· κρατήσατε αὐτόν, καὶ ἀπαγάγετε ἀσφαλῶς.	Now he <i>who was</i> betraying him had <u>pre-arranged</u> a <u>signal</u> with them, and he had said, “<i>He</i> whom I kiss, <i>that is him</i>. Seize him and lead <i>him</i> away securely.”	pre-arranged a signal ← <i>given a joint signal</i>. is him: or, if the reader prefers, <i>is he</i>.
Mark 14:45	Καὶ ἐλθὼν, εὐθέως προσελθὼν αὐτῷ λέγει {RP: αὐτῷ} [P1904 TR: -], {RP TR: Ῥαββί, ραββί} [P1904: Χαῖρε, ραββί]· καὶ κατεφίλησεν αὐτόν.	So he went off, and straightaway he went up to him and said {RP: to him} [P1904 TR: -], {RP TR: “Rabbi, rabbi”,} [P1904: “Hello, rabbi”,] and he kissed him profusely.	αὐτῷ, <i>to him</i>: present in RP F1853=12/20 F1859=2/6 vs. absent in P1904 TR F1853=8/20 F1859=4/6. Nearly a disparity with RP, R=14:14. ραββί, ραββί, <i>rabbi, rabbi</i>, RP TR F1853=19/20 F1859=4/6 vs. χαῖρε, ραββί, <i>hello, rabbi</i>, P1904 F1853=1/20 (Scrivener's y) F1859=1/6 vs. another reading, F1853=0/20 F1859=1/6.
Mark 14:46	Οἱ δὲ ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν, καὶ ἐκρατήσαν αὐτόν.	Then they laid their hands on him and seized him.	

Mark 14:47	Εἷς δέ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπεισεν τὸν δούλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ ὠτίον.	But a certain one of those standing around drew <u>his</u> sword and struck the high priest's servant and <u>cut off</u> his ear.	his: from the middle voice of <i>drew</i> . cut off ← <i>took off</i> .
Mark 14:48	Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ὡς ἐπὶ ληστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με;	But Jesus responded and said to them, “Have you come out as <i>you would</i> against a robber, with swords and sticks to arrest me?	
Mark 14:49	Καθ’ ἡμέραν {RP TR: ἡμην πρὸς ὑμᾶς} [P1904: πρὸς ὑμᾶς ἡμην] ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατήσατέ με· ἀλλ’ ἵνα πληρωθῶσιν αἱ γραφαί.	I <u>was with you</u> every day teaching in the temple, but you did not seize me. But <u>let</u> the scriptures be fulfilled.”	ἡμην πρὸς ὑμᾶς, <i>I was + with you</i> , RP TR F1853=20/20 F1859=4/6 vs. πρὸς ὑμᾶς ἡμην, <i>with you + I was</i> , P1904 F1853=0/20 F1859=2/6. F1853 and F1859 are very significantly disparate, X2=7.2 PV=0.7%. let ← <i>in order that</i> , as in John 13:18, John 14:31.
Mark 14:50	Καὶ ἀφέντες αὐτὸν {RP TR: πάντες ἔφυγον} [P1904: ἔφυγον πάντες].	Then they <u>all</u> left him and <u>fled</u> .	πάντες ἔφυγον, <i>they all + fled</i> , RP TR F1853=19/20 F1859=4/6 vs. ἔφυγον πάντες, <i>they fled + all</i> , P1904 F1853=0/20 F1859=2/6 vs. another reading, F1853=1/20 (Scrivener's s) F1859=0/6.
Mark 14:51	Καὶ εἷς τις νεανίσκος {RP P1904: ἠκολούθησεν} [TR: ἠκολούθει] αὐτῷ, περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ. Καὶ κρατοῦσιν αὐτὸν οἱ νεανίσκοι·	However, a certain young man {RP P1904: followed} [TR: <i>was following</i>] him, wearing fine linen over <i>his</i> naked <i>body</i> , and the young men seized him,	ἠκολούθησεν, <i>followed</i> , RP P1904 F1853=17/20 F1859=6/6 vs. ἠκολούθει, <i>was following</i> , TR F1853=3/20 (Scrivener's oux, u being very doubtful) F1859=0/6.
Mark 14:52	ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν ἀπ’ αὐτῶν.	but he abandoned the fine linen and fled from them naked.	
Mark 14:53	Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα· καὶ συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς.	Then they led Jesus away to the high priest, and all the senior priests and the elders and the scribes went with him.	

Mark 14:54	Καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν, καὶ θερμαινόμενος πρὸς {RP P1904 S1550 S1894: τὸ} [E1624: -] φῶς.	Meanwhile Peter followed him from a distance up to inside the courtyard of the high priest, and he was sitting with the attendants and was <u>warming himself</u> at {RP P1904 S1550 S1894: the} [E1624: <i>the</i>] <u>fire</u> .	τὸ, <i>the (light)</i> : present in RP P1904 S1550 S1894 F1853=11/20 F1859=6/6 vs. absent in E1624 F1853=9/20 F1859=0/6. warming himself: middle voice for reflexive pronoun. fire ← <i>light</i> .
Mark 14:55	Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατῶσαι αὐτόν· καὶ οὐχ εὗρισκον.	Now the senior priests and all the Sanhedrin <i>council</i> were looking for a testimony against Jesus, so as to put him to death, but they <i>could</i> not find <i>one</i> ,	
Mark 14:56	Πολλοὶ γὰρ ἐψευστομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.	for many were giving false witness against him, but the testimonies were not in agreement.	
Mark 14:57	Καὶ τινες ἀναστάντες ἐψευστομαρτύρουν κατ' αὐτοῦ, λέγοντες	Then some stood up and gave false witness against him and said,	
Mark 14:58	ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος ὅτι Ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποιήτον οἰκοδομήσω.	“We have heard him say, ‘I will destroy this sanctuary which <i>is</i> made by hands and within three days I will build another not made by hands.’ ”	
Mark 14:59	Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.	But their <u>testimonies were</u> not in agreement in this either.	testimonies were ← <i>testimony</i> was.

Mark 14:60	Καὶ ἀναστὰς ὁ ἄρχιερεὺς εἶς {RP: - } [P1904 TR: τὸ] μέσον {RP TR: ἐπηρώτησεν} [P1904: ἐπηρώτα] τὸν Ἰησοῦν, λέγων, Οὐκ ἀποκρίνη οὐδέν; Τί οὗτοί σου καταμαρτυροῦσιν;	Then the high priest stood up <u>in full view</u> and {RP TR: questioned} [P1904: <u>kept questioning</u>] Jesus and <u>asked</u>, “Do you not answer anything? What are these <i>people</i> testifying against you?”	τὸ, <i>the (midst)</i>: absent in RP F1853=17/21 F1859=4/6 vs. present in P1904 TR F1853=4/21 (Scrivener's q*rux) F1859=2/6. ἐπηρώτησε(ν), <i>questioned</i>, RP TR F1853=20/20 F1859=4/6 vs. ἐπηρώτα, <i>was questioning</i>, P1904 F1853=0/20 F1859=2/6. F1853 and F1859 are very significantly disparate, X2=7.2 PV=0.7%. in full view ← {RP TR: <i>to (the) midst</i>} [P1904: <i>to the midst</i>]. [P1904: kept questioning: iterative imperfect, but not necessarily so – see Matt 5:2.] asked ← <i>saying</i>.
Mark 14:61	Ὁ δὲ ἐσιώπα, καὶ οὐδὲν ἀπεκρίνατο. Πάλιν ὁ ἄρχιερεὺς ἐπηρώτα αὐτόν, καὶ λέγει αὐτῷ, Σὺ εἶ ὁ χριστός, ὁ υἱὸς τοῦ εὐλογητοῦ;	But he remained silent and did not answer anything. Again the high priest asked him and said to him, “Are you the Christ, the son of the blessed?”	
Mark 14:62	Ὁ δὲ Ἰησοῦς εἶπεν, Ἐγὼ εἰμι. Καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου {RP P1904: ἐκ δεξιῶν καθήμενον} [TR: καθήμενον ἐκ δεξιῶν] τῆς δυνάμεως, καὶ ἐρχόμενον {RP TR: μετὰ} [P1904: ἐπὶ] τῶν νεφελῶν τοῦ οὐρανοῦ.	Then Jesus said, “I <u>am</u>. And you will see the son of man <u>sitting on the right hand</u> of power and coming {RP TR: with} [P1904: on] the clouds of <u>heaven</u>.”	ἐκ δεξιῶν καθήμενον, <i>on the right + sitting</i>, RP P1904 F1853=17/20 F1859=6/6 vs. καθήμενον ἐκ δεξιῶν, <i>sitting + on the right</i>, TR F1853=2/20 (Scrivener's ax) F1859=0/6 vs. another reading, F1853=1/20 (Scrivener's y) F1859=0/6. μετὰ, <i>with (the clouds)</i>, RP TR F1853=18/20 F1859=4/6 vs. ἐπὶ, <i>on (the clouds)</i>, P1904 F1853=2/20 (Scrivener's cp) F1859=2/6. I am: see John 18:5-6. heaven: or <i>the sky</i>.
Mark 14:63	Ὁ δὲ ἄρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει, Τί ἐτι χρειάν ἔχομεν μαρτύρων;	At this the high priest tore his tunics and said, “Why do we still need witnesses?”	

Mark 14:64	ἤκούσατε {RP TR: - } [P1904: πάντως] τῆς βλασφημίας· τί ὑμῖν φαίνεται; Οἱ δὲ πάντες ἀτέκριναν αὐτὸν εἶναι ἔνοχον θανάτου.	You have {RP TR: - } [P1904: by all accounts] heard the blasphemy. How does it look to you?" Then they all condemned him to be punishable by death.	πάντως, <i>altogether</i> → <i>by all accounts</i>: absent in RP TR F1853=19/20 F1859=4/6 vs. present in P1904 F1853=1/20 (Scrivener's c) F1859=2/6. punishable by ← <i>liable to</i>.
Mark 14:65	Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ, καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ, καὶ κολαφίζειν αὐτόν, καὶ λέγειν αὐτῷ, Προφήτευσον {RP TR: - } [P1904: ἡμῖν τίς ἐστὶν ὁ παῖσας σε]· καὶ οἱ ὑπηρέται ραπίσμασιν αὐτόν {RP-text TR: ἔβαλλον} [RP-marg P1904: ἔβαλον].	Then some began to spit at him, and to blindfold his face, and to buffet him and to say to him, {RP TR: "Prophecy."} [P1904: "Prophecy to us, who is it who struck you?"] Then the attendants {RP-text TR: would give} [RP-marg P1904: gave] him sharp slaps <i>on the face</i>.	ἡμῖν τίς ἐστὶν ὁ παῖσας σε, <i>to us who it is who struck you</i>: absent in RP TR F1853=18/20 F1859=3/7 vs. present in P1904 F1853=0/20 F1859=4/7 vs. other readings, F1853=2/20 (Scrivener's cg) F1859=0/7. F1853 and F1859 are very significantly disparate, X2=6.7 PV=1.0%. ἔβαλλον, <i>they were throwing</i>, RP-text TR F1853=15/20 F1859=1/6 vs. ἔβαλον, <i>they threw</i>, RP-marg P1904 F1853=4/20 (Scrivener's cdko) F1859=4/6 vs. other readings, F1853=1/20 (Scrivener's p) F1859=1/6. {RP-text TR: <i>would give</i>} [RP-marg P1904: <i>gave</i>] him sharp slaps ← {RP-text TR: <i>would cast</i>} [RP-marg P1904: <i>cast</i>] him to sharp slaps.
Mark 14:66	Καὶ ὄντος τοῦ Πέτρου {RP TR: ἐν τῇ αὐλῇ κάτω} [P1904: κάτω ἐν τῇ αὐλῇ], ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως,	Then while Peter was {RP TR: in the courtyard below} [P1904: below in the courtyard], one of the high priest's maidservants came,	ἐν τῇ αὐλῇ κάτω, <i>in the courtyard + below</i>, RP TR F1853=19/20 F1859=4/6 vs. κάτω ἐν τῇ αὐλῇ, <i>below + in the courtyard</i>, P1904 F1853=0/20 F1859=2/6 vs. another reading, F1853=1/20 (Scrivener's c) F1859=0/6.

Mark 14:67	καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον, ἐμβλέψασα αὐτῷ λέγει, Καὶ σύ μετὰ {RP TR: τοῦ Ναζαρηνοῦ Ἰησοῦ} [P1904: τοῦ Ἰησοῦ τοῦ Ναζαρηνοῦ] ἦσθα.	and when she saw Peter <u>warming himself</u> , she looked <i>straight</i> at him and said, “You were also with <u>Jesus the Nazarene.</u> ”	τοῦ Ναζαρηνοῦ Ἰησοῦ, (with) the Nazarene Jesus, RP TR F1853=20/20 (incl. 2 minor spelling variations) F1859=4/6 vs. τοῦ Ἰησοῦ τοῦ Ναζαρηνοῦ, (with) the Jesus the Nazarene, P1904 F1853=0/20 F1859=1/6 vs. another reading, F1853=0/20 F1859=1/6. warming himself: middle voice for reflexive pronoun.
Mark 14:68	Ὁ δὲ ἡρνήσατο, λέγων, Οὐκ οἶδα, {RP-text P1904 TR: οὐδὲ} [RP-marg: οὔτε] ἐπίσταμαι τί σὺ λέγεις. Καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον· καὶ ἀλεκτωρ ἐφώνησεν.	But he denied <i>it</i> and said, “I do not know or {RP-text P1904 TR: even} [RP-marg: -] understand what you are saying.” Then he went out into the forecourt, and <i>the</i> cock crowed.	οὐδὲ, <i>not even</i> ; and <i>not</i> , RP-text P1904 TR F1853=9/20 F1859=4/6 vs. οὔτε, <i>and not</i> , RP-marg F1853=11/20 F1859=2/6.
Mark 14:69	Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν πάλιν ἤρξατο λέγειν τοῖς παρεστηκόσιν ὅτι Οὗτος ἐξ αὐτῶν ἐστίν.	Then when the maidservant saw him again, she began to say to those standing around, “This <i>man</i> is <i>one</i> of them.”	
Mark 14:70	Ὁ δὲ πάλιν ἡρνεῖτο. Καὶ μετὰ μικρὸν πάλιν οἱ παρεστώτες ἔλεγον τῷ Πέτρῳ, Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ, καὶ ἡ λαλιά σου ὁμοιάζει.	And he <u>kept on denying</u> it again. And after a short <i>while</i> , those standing around said to Peter again, “You certainly are <i>one</i> of them, and indeed you are a Galilean, and your dialect is similar.”	kept on denying: iterative imperfect, but not necessarily so – see Matt 5:2.
Mark 14:71	Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ {RP P1904: ὀμνύειν} [TR: ὀμνύειν] ὅτι Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε.	But he began to curse and <u>swear</u> , saying, “I do not know this man whom you are speaking <i>about</i> .”	ὀμνύειν, <i>to swear</i> (classical form), RP P1904 F1853=15/21 F1859=3/6 vs. ὀμνύειν, <i>to swear</i> (non-classical form), TR F1853=6/21 F1859=3/6.
Mark 14:72	Καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν. Καὶ ἀνεμνήσθη ὁ Πέτρος {RP P1904: τὸ ῥῆμα ὃ} [TR: τοῦ ῥήματος οὗ] εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Πρὶν ἀλέκτορα φωνῆσαι δίσ, ἀπαρνήσῃ με τρίς. Καὶ ἐπιβαλὼν ἐκλαίειν.	Then <i>the</i> cock crowed a second <i>time</i> . At this Peter remembered the <u>saying</u> that Jesus had spoken to him, “Before <i>the</i> cock crows twice, you will deny me three times.” Then he <u>took it to heart</u> and wept.	τὸ ῥῆμα ὃ, <i>the word (accusative) which</i> , RP P1904 F1853=13/20 F1859=4/6 vs. τοῦ ῥήματος οὗ, <i>the word (genitive) which</i> , TR F1853=6/20 F1859=1/6 vs. other readings, F1853=1/20 (Scrivener's u) F1859=1/6. took it to heart ← cast on.

Mark 15:1	Καὶ εὐθέως ἐπὶ τὸ πρῶτὸ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, καὶ ὅλον τὸ συνέδριον, δῆσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν τῷ Πιλάτῳ.	Then straightaway in the morning the senior priests with the elders and scribes and all the Sanhedrin held a council, and they bound Jesus and carried him away and handed <i>him</i> over to Pilate.	
Mark 15:2	Καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, Σὺ λέγεις.	And Pilate questioned him <i>and asked</i> , “Are you the king of the Jews?” He then answered and said to him, “ <i>As you say.</i> ”	
Mark 15:3	Καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά· {RP S1550 E1624: - } [P1904 S1894: αὐτὸς δὲ οὐδὲν ἀπεκρίνατο.]	And the senior priests accused him of many <i>things</i> {RP S1550 E1624: - } [P1904 S1894: but he did not answer anything].	αὐτὸς δὲ οὐδὲν ἀπεκρίνατο, <i>but he did not answer anything</i> : absent in RP S1550 E1624 F1853=18/21 F1859=4/7 vs. present in P1904 S1894 F1853=3/21 (Scrivener's cq*r) F1859=3/7. AV differs textually.
Mark 15:4	Ὁ δὲ Πιλάτος πάλιν {RP TR: ἐπηρώτησεν} [P1904: ἐπηρώτα] αὐτόν, λέγων, Οὐκ ἀποκρίνη οὐδέν; Ἴδε, πόσα σου καταμαρτυροῦσιν.	Then Pilate {RP TR: questioned} [P1904: <u>kept questioning</u>] him again and asked, “Do you not answer anything? See how many <i>things</i> they testify against you.”	ἐπηρώτησεν, <i>he questioned</i> , RP TR F1853=20/20 F1859=5/8 vs. ἐπηρώτα, <i>he was questioning</i> , P1904 F1853=0/20 F1859=3/8. F1853 and F1859 are very significantly disparate, X2=8.4 PV=0.4%. [P1904: kept questioning: iterative imperfect, but not necessarily so – see Matt 5:2.] asked ← <i>saying</i> .
Mark 15:5	Ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον.	But Jesus no longer answered anything, with the result that Pilate was amazed.	
Mark 15:6	Κατὰ δὲ ἑορτὴν ἀπέλευεν αὐτοῖς ἕνα δέσμιον, ὃν περ ᾔτουντο.	Now at <i>the</i> festival, he <u>would release</u> to them one prisoner, whomever they asked for.	would release: iterative imperfect, i.e. <i>each time the festival came around</i> .
Mark 15:7	Ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν συστασιαστῶν δεδεμένος, οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν.	And <i>a man</i> called Barabbas was <i>held</i> bound <u>among</u> the insurgents <u>who</u> <u>had committed</u> murder in the insurrection.	among ← <i>with</i> , but Barabbas was presumably one of the insurgents rather than someone else imprisoned <i>with</i> them. who had committed: plural.

Mark 15:8	Καὶ ἀναβοήσας ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς αἰετοῖ ποιεῖ αὐτοῖς.	And the crowd shouted out and began to make their request <i>for him to do</i> as he always did for them,	
Mark 15:9	Ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς, λέγων, Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;	at which Pilate answered them and said, “Do you want me to release the king of the Jews to you?”	
Mark 15:10	Ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς.	For he knew that the senior priests had delivered him up through envy.	
Mark 15:11	Οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββαν ἀπολύσῃ αὐτοῖς.	But the senior priests had stirred up the crowd so that he should rather release Barabbas to them.	
Mark 15:12	Ὁ δὲ Πιλάτος ἀποκριθεὶς πάλιν εἶπεν αὐτοῖς, Τί οὖν θέλετε ποιήσω ὃν λέγετε {RP TR: - } [P1904: τὸν] βασιλέα τῶν Ἰουδαίων;	Then Pilate replied again and said to them, “What then do you want me to do <i>to him</i> whom you call {RP TR: <i>the</i> } [P1904: <i>the</i>] king of the Jews.”	τὸν, <i>the (king)</i> : absent in RP TR F1853=18/20 F1859=5/8 vs. present in P1904 F1853=2/20 (Scrivener's ce) F1859=3/8.
Mark 15:13	Οἱ δὲ πάλιν ἔκραξαν, Σταύρωσον αὐτόν.	Then they shouted again, “Crucify him!”	
Mark 15:14	Ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς, Τί γὰρ {RP TR: κακὸν ἐποίησεν} [P1904: ἐποίησε κακόν]; Οἱ δὲ περισσοτέρως ἔκραξαν, Σταύρωσον αὐτόν.	Then Pilate said to them, “Well what has he <u>done wrong</u> ?” But they shouted <i>all the</i> more profusely, “Crucify him!”	κακὸν ἐποίησε(v), (<i>what</i>) <i>bad</i> + <i>he did</i> , RP TR F1853=20/20 F1859=6/8 vs. ἐποίησε(v) κακόν, (<i>what</i>) <i>he did</i> + <i>bad</i> , P1904 F1853=0/20 F1859=2/8.
Mark 15:15	Ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι, ἀπέλυσεν αὐτοῖς τὸν Βαραββαν· καὶ παρέδωκεν τὸν Ἰησοῦν, φραγελλώσας, ἵνα σταυρωθῇ.	Then Pilate, wishing to satisfy the crowd, released Barabbas to them, and when he <i>had</i> had Jesus flogged, he handed <i>him</i> over to be crucified.	
Mark 15:16	Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὃ ἐστὶν πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν.	Next the soldiers led him into the courtyard, which is the <u>governmental compound</u> , and they convened the whole cohort.	governmental compound ← <i>praetorium</i> .
Mark 15:17	Καὶ ἐνδύουσιν αὐτὸν πορφύραν, καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον,	And they clothed him in purple and put a crown of thorns <i>on</i> him which they had plaited.	on ← <i>round</i> .

Mark 15:18	καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν, Χαίρε, {RP-text P1904: ὁ βασιλεὺς} [RP-marg TR: βασιλεῦ] τῶν Ἰουδαίων.	And they <u>went on to greet</u> him, <i>saying</i> , “Hail, {RP-text P1904: O king} [RP-marg TR: <i>O king</i>] of the Jews.”	ὁ βασιλεὺς, <i>O king</i> (using the definite article, a Hebraism), RP-text P1904 F1853=15/20 F1859=7/7 vs. βασιλεῦ, <i>O king</i> (using the vocative), RP-marg TR F1853=5/20 F1859=0/7. went on to greet ← <i>began to greet</i> , but used here for mere transition.
Mark 15:19	καὶ ἔτυπον αὐτοῦ τὴν κεφαλὴν καλαμῶ, καὶ ἐνέπτυσον αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκυνοῦν αὐτῷ.	And they <u>kept striking</u> his head with a reed, and spitting on him, and kneeling and paying homage to him,	kept striking: iterative imperfect.
Mark 15:20	Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια. Καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρώσωσιν αὐτόν.	and when they had made fun of him, they took off the purple clothing, and they put his own clothes on him, and they led him out in order to crucify him.	
Mark 15:21	Καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυρηναῖον, ἐρχόμενον ἀπ’ ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.	And they pressed a certain passer-by, Simon <i>the</i> Cyrene, <i>who was</i> coming from a field, the father of Alexander and Rufus, to carry his cross.	
Mark 15:22	Καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον, ὃ ἐστὶν μεθερμηνευόμενον, Κρανίου Τόπος.	Then they brought him to <i>the place called</i> Golgotha, which <u>in translation</u> is “ <i>The Place of the Skull</i> .”	in translation ← <i>having been translated</i> .
Mark 15:23	Καὶ ἐδίδουν αὐτῷ πιεῖν ἐσμυρνισμένον οἶνον· ὁ δὲ οὐκ ἔλαβεν.	And they gave him wine mixed with myrrh to drink, but he did not take <i>it</i> .	
Mark 15:24	Καὶ σταυρώσαντες αὐτόν, {RP P1904: διαμερίζονται} [TR: διμερίζον] τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ’ αὐτά, τίς τί ἄρῃ.	Then when they had <u>started to crucify</u> him, they shared out his clothes {RP P1904: among themselves} [TR: -] and cast lots for them <i>as to</i> who would take what.	διαμερίζονται, <i>shared out for themselves</i> , RP P1904 F1853=14/22 F1859=5/7 vs. διμερίζον, <i>shared out</i> , TR F1853=1/22 (Scrivener’s u, so very doubtful) F1859=0/7 vs. several other readings, F1853=7/22 F1859=2/7. started to crucify: inceptive aorist; see Matt 27:35.
Mark 15:25	Ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτόν.	Now it was <i>the third hour</i> when they crucified him.	third hour: 9 a.m.

Mark 15:26	Καὶ ἦν ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, Ὁ βασιλεὺς τῶν Ἰουδαίων.	And the inscription of his indictment <i>was</i> inscribed: “The king of the Jews.”	
Mark 15:27	Καὶ σὺν αὐτῷ σταυροῦσιν δύο ληστές, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ εὐωνύμων αὐτοῦ.	Moreover they crucified two robbers with him, one on <i>his</i> right and one on his left.	
Mark 15:28	Καὶ ἐπληρώθη ἡ γραφή ἣ λέγουσα, Καὶ μετὰ ἀνόμων ἐλογίσθη.	So the scripture was fulfilled which says, “ And he was reckoned with lawless ones. ”	Isa 53:12.
Mark 15:29	Καὶ οἱ παραπορευόμενοι ἐβλάσφημον αὐτόν, κινούντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες, Οὐά, ὁ καταλυὼν τὸν ναόν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν,	And those passing by blasphemed him, shaking their heads and saying, “Ah, you <i>who would</i> demolish the sanctuary and build <i>it again</i> in three days,	
Mark 15:30	σῶσον σεαυτόν, καὶ κατάβα ἀπὸ τοῦ σταυροῦ.	save yourself and come down from the cross.”	
Mark 15:31	Ὅμοίως {RP: - } [P1904 TR: δὲ] καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι.	{RP: <i>And</i> } [P1904 TR: <i>And</i>] the senior priests also similarly mocked <u>among themselves</u> along with the scribes and said, “He saved others. He cannot save himself.	δὲ, <i>and</i> / <i>but</i> : absent in RP F1853=17/22 F1859=6/9 vs. present in P1904 TR F1853=5/22 F1859=3/9. among themselves: AV differs, associating with <i>said</i> .
Mark 15:32	Ὁ χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν {RP-text P1904: αὐτῷ} [RP-marg TR: -]. Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνείδιζον αὐτόν.	Let Christ, the king of Israel, come down now from the cross, so that we may see and believe {RP-text P1904: him} [RP-marg TR: -].” And those crucified with him <u>kept reproaching</u> him.	αὐτῷ, (<i>believe</i>) <i>him</i> : present in RP-text P1904 F1853=12/23 F1859=5/8 vs. absent in RP-marg TR F1853=9/23 F1859=2/8 vs. ἐπ’ αὐτῷ, (<i>believe</i>) <i>on him</i> F1853=2/23 (Scrivener’s <i>qyonce</i>) F1859=0/8 vs. εἰς αὐτόν, (<i>believe</i>) <i>on him</i> , F1853=0/23 F1859=1/8. kept reproaching: iterative imperfect, but not necessarily so – see Matt 5:2.

Mark 15:33	Γενομένης δὲ ὥρας ἑκτῆς, σκότος ἐγένετο ἐφ’ ὅλην τὴν γῆν ἕως ὥρας {RP P1904: ἐνάτης} [TR: ἐννάτης].	Then, at <i>the sixth hour</i>, darkness descended on the whole <i>earth</i> until <i>the ninth hour</i>.	ἐνάτης, <i>ninth</i> (1), RP P1904 F1853=12/20 F1859=3/7 vs. ἐννάτης, <i>ninth</i> (2), TR F1853=8/20 F1859=4/7. sixth hour: <i>12 noon</i>; ninth hour: <i>3 p.m.</i> descended ← <i>came, became</i>. earth: or <i>land</i>.
Mark 15:34	Καὶ τῇ ὥρᾳ τῇ {RP P1904: ἐνάτῃ} [TR: ἐννάτῃ] ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἐλωῖ, Ἐλωῖ, {RP P1904: λιμὰ} [TR: λαμμᾶ] σαβαχθανί; Ὁ ἐστὶν μεθερμηνευόμενον, Ὁ θεός μου, ὁ θεός μου, εἰς τί με ἐγκατέλιπες;	And at the <i>ninth hour</i>, Jesus shouted in a loud voice and said, “Eloi Eloi, {RP P1904: lima} [TR: lamma] sabachthani”, which in translation is, “My God, my God, why have you forsaken me?”	ἐνάτης, <i>ninth</i> (1), RP P1904 F1853=11/20 F1859=3/7 vs. ἐννάτης, <i>ninth</i> (2), TR F1853=8/20 F1859=4/7 vs. another reading, F1853=1/20 (Scrivener's e) F1859=0/7. λιμὰ, <i>why</i> (1), RP P1904 F1853=14/22 F1859=3/9 vs. λαμμᾶ, <i>why</i> (2), TR F1853=2/22 (Scrivener's f**u, u being very doubtful) F1859=1/9 vs. other readings (absent, λειμα, λειμας), F1853=6/22 F1859=5/9. Ps 22:2MT (Ps 22:1AV). ninth hour: <i>3 p.m.</i> sabachthani: Aramaic, root קבש, as in Dan 2:44, not Hebrew, which is אַזַּבְתָּנִי, <i>azabtani</i>. in translation ← <i>having been translated</i>.
Mark 15:35	Καί τινες τῶν παρεστηκότων ἀκούσαντες ἔλεγον, {RP TR: Ἰδοῦ} [P1904: Ἰδε], Ἥλιαν φωνεῖ.	At which some bystanders, when they heard <i>it</i>, said, “<i>Look</i>, he is calling on Elijah.”	Ἰδοῦ, <i>look</i> (middle form, the idiom for <i>behold</i>), RP TR F1853=19/20 F1859=6/8 vs. Ἴδε, <i>look</i> (imperative active), P1904 F1853=0/20 F1859=2/8 vs. another reading, F1853=1/20 (Scrivener's c) F1859=0/8.

Mark 15:36	Δραμὼν δὲ εἷς, καὶ γεμίσας σπόγγον ὄξους, περιθείς τε καλάμῳ, ἐπότιζεν αὐτόν, λέγων, Ἄφετε, ἴδωμεν εἰ ἔρχεται Ἡλίας καθελεῖν αὐτόν.	Then a certain <i>person</i> ran and filled a sponge with vinegar and put <i>it</i> on a reed and offered <i>it</i> him to drink, and he said, “All <u>right</u> . Let's see if Elijah comes to take him down.”	All right ← <i>Leave alone</i> . The verb is in the plural, so directed to the onlookers, not Christ.
Mark 15:37	Ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην ἐξέπνευσεν.	Then Jesus uttered a loud noise and expired.	
Mark 15:38	Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω.	At <u>this point</u> the veil of the sanctuary was split in two from the top to the bottom.	At this point: wider use of καί.
Mark 15:39	Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως κράξας ἐξέπνευσεν, εἶπεν, Ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν θεοῦ.	When the centurion who <i>was</i> standing by opposite him saw that he had shouted and expired in this way, he said, “Truly, this man was <i>the</i> son of God.”	
Mark 15:40	Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσὴ μήτηρ, καὶ Σαλώμη,	There were also <i>some</i> women looking on from a distance, among whom were also Mary Magdalene and Mary the mother of James junior and Joses, and Salome,	
Mark 15:41	αἱ καί, ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, ἠκολούθουν αὐτῷ, καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβάσαι αὐτῷ εἰς Ἱεροσόλυμα.	who had also followed him and served him when he was in Galilee, and <i>there were</i> many other <i>women</i> who <i>had</i> come up with him to Jerusalem.	
Mark 15:42	Καὶ ἦδη ὀψίας γενομένης, ἐπεὶ ἦν Παρασκευή, ὃ ἐστίν {RP-text P1904 TR: προσάββατον} [RP-marg: πρὸς σάββατον],	Then with it being late by this time, since it was <i>the</i> Preparation Day, which {RP-text P1904 TR: <i>is the day before the Sabbath</i> } [RP-marg: <i>was drawing towards the Sabbath</i>],	προσάββατον, <i>the day before the Sabbath</i> , RP-text P1904 TR F1853=14/21 F1859=6/7 vs. πρὸς σάββατον, (<i>drawing</i>) <i>towards the Sabbath</i> (1), RP-marg F1853=2/21 (Scrivener's fh) F1859=1/7 vs. πρὸς σάββατον, (<i>drawing</i>) <i>towards the Sabbath</i> (2), F1853=5/21 F1859=0/7.

Mark 15:43	{RP TR: ἦλθεν} [P1904: ἐλθὼν] Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ· τολμήσας εἰσῆλθεν πρὸς Πιλάτον, καὶ ᾔτησατο τὸ σῶμα τοῦ Ἰησοῦ.	Joseph of Arimathea, an honourable councillor, who himself was awaiting the kingdom of God, came and ventured to go up to Pilate and asked for Jesus's body.	ἦλθεν, <i>he came</i> , RP TR F1853=9/20 F1859=2/7 vs. ἐλθὼν, <i>having come</i> , P1904 F1853=11/20 F1859=5/7. A disparity with RP, R=12:17.
Mark 15:44	Ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκεν· καὶ προσκαλεσάμενος τὸν κεντυρίωνα, ἐπηρώτησεν αὐτὸν εἰ πάλαι απέθανεν.	Now Pilate was surprised that he had already died, and he called for the centurion and asked him if he died a while ago.	
Mark 15:45	Καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος, ἔδωρήσατο τὸ σῶμα τῷ Ἰωσήφ.	Then having ascertained <i>the fact</i> from the centurion, he granted the body to Joseph.	
Mark 15:46	Καὶ ἀγοράσας σινδόνα, καὶ καθελὼν αὐτόν, ἐνείλησεν τῇ σινδόνι, καὶ κατέθηκεν αὐτὸν ἐν μνημείῳ, ὃ ἦν λελατομημένον ἐκ πέτρας· καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.	And having bought fine linen, he took him down and wrapped <i>him</i> in the fine linen and deposited him in a sepulchre which had been hewn out of a rock, and he rolled a stone against the entrance to the sepulchre,	
Mark 15:47	Ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσή ἐθεώρουν ποῦ τίθεται.	while Mary Magdalene and Mary <i>the mother</i> of Joses observed where he was being put.	<i>the mother</i> : or, theoretically, daughter (no word present in the Greek).
Mark 16:1	Καὶ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνὴ καὶ Μαρία {RP-text: - } [RP-marg P1904 TR: ἡ τοῦ] Ἰακώβου καὶ Σαλώμῃ ἡγόρασαν ἀρώματα, ἵνα ἐλθούσαι ἀλείψωσιν αὐτόν.	Then when the Sabbath was over, Mary Magdalene and Mary {RP-text: <i>the</i> } [RP-marg P1904 TR: <i>the</i>] <i>mother</i> of James, and Salome bought spices <i>with which</i> to come and anoint him.	ἡ τοῦ, <i>the (mother / daughter) of the (James)</i> : absent in RP-text F1853=14/20 F1859=5/7 vs. present in RP-marg P1904 TR F1853=6/20 F1859=2/7. <i>mother</i> : see Mark 15:47.
Mark 16:2	Καὶ λίαν πρῶτὴ τῆς μιᾶς σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατείλαντος τοῦ ἡλίου.	And very early on the first <i>day of the week</i> they came to the sepulchre, with the sun having risen,	week ← <i>Sabbaths</i> . See the comment on John 20:1.
Mark 16:3	Καὶ ἔλεγον πρὸς ἑαυτάς, Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου;	and they were saying to <i>each other</i> , “Who will roll the stone away from the entrance to the sepulchre for us?”	to each other: reflexive pronoun for reciprocal, as [MG].

Mark 16:4	Καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα.	Then they looked up and saw that the stone had been rolled away. Now it was very large.	
Mark 16:5	Καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευκὴν· καὶ ἐξεθαμβήθησαν.	Then they went into the sepulchre and saw a young man sitting on the right, clothed in a white robe, and they were astonished.	
Mark 16:6	Ὁ δὲ λέγει αὐταῖς, Μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἡγέρθη, οὐκ ἔστιν ὧδε· ἴδε, ὁ τόπος ὅπου ἔθηκαν αὐτόν.	But he said to them, “Do not be astonished. You are seeking Jesus the Nazarene who <i>was</i> crucified. He <u>has risen</u> ; he is not here. See the place where they put him.	has risen: or <i>been raised</i> .
Mark 16:7	Ἀλλ’ ὑπάγετε, εἰπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι Προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν.	But go off <i>and</i> tell his disciples, including Peter, <u>that</u> he is going ahead of you to Galilee. You will see him there, as he told you.”	that: we punctuate as indirect speech. RP and TBS-TR punctuate as direct speech: “ <i>He is going ahead of you ...</i> ”
Mark 16:8	Καὶ ἐξελθοῦσαι {RP P1904: - } [TR: ταχύ] ἔφυγον ἀπὸ τοῦ μνημείου· εἶχεν δὲ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ.	At this they {RP P1904: - } [TR: quickly] went out and <u>ran away</u> from the sepulchre, and trembling and bewilderment possessed them, and they didn't say anything to anyone, for they were afraid.	ταχύ, <i>quickly</i> : absent in RP P1904 F1853=20/21 F1859=6/7 vs. present in TR F1853=1/21 (Scrivener's f***) F1859=1/7. AV differs textually. ran away ← <i>fled</i> .
Mark 16:9	Ἀναστὰς δὲ πρωτὶ πρώτῃ σαββάτου ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ, ἀφ’ ἧς ἐκβεβλήκει ἑπτὰ δαίμονια.	Then after he had risen early on <i>the first day of</i> <i>the week</i> , he appeared first to Mary Magdalene, out of whom he had cast seven demons.	week ← <i>Sabbath</i> . The last twelve verses of Mark are genuine scripture. See [JWB-LTVM].
Mark 16:10	Ἐκείνη πορευθεῖσα, ἀπήγγειλεν τοῖς μετ’ αὐτοῦ γενομένοις, πενθοῦσιν καὶ κλαίουσιν.	<u>She</u> departed and told those <i>who</i> had been <i>in</i> <i>company</i> with him, <i>who</i> <i>were</i> mourning and weeping.	She ← <i>That (woman)</i> .
Mark 16:11	Κἀκεῖνοι ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ’ αὐτῆς ἠπίστησαν.	And when <u>they</u> heard that he was alive and had been seen by her, they did not believe <i>it</i> .	they ← <i>those</i> .

Mark 16:12	Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ, πορευομένοις εἰς ἄγρον.	And after this, he was manifested in another form to two of them <i>who were</i> walking around, as they were going to a field.	
Mark 16:13	Κἀκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν.	At this <u>they went off</u> and told the rest. But <u>those did not believe them</u> either.	they went off ← <i>those went off</i> . those did not believe them ← <i>they did not believe those</i> .
Mark 16:14	Ὑστερον ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκά ἐφανερώθη, καὶ ὠνείδισεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐγηνερμένον οὐκ ἐπίστευσαν.	Later, he was manifested to the eleven themselves as they were reclining <i>at table</i> , and he reproached their unbelief and hardness of heart, because they had not believed those <i>who had</i> seen him risen.	
Mark 16:15	Καὶ εἶπεν αὐτοῖς, Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει.	And he said to them, “Go into the whole world and preach the gospel to the whole of <u>creation</u> .”	creation: AV differs (<i>creature</i>).
Mark 16:16	Ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθήσεται.	He <i>who has</i> believed and <i>has been</i> baptized will be saved, but he <i>who has</i> not believed will be condemned.	
Mark 16:17	Σημεῖα δὲ τοῖς πιστεύσασιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνοματί μου δαιμόνια ἐκβαλοῦσιν· γλώσσαις λαλήσουσιν καιναῖς·	And these signs will closely follow those <i>who have</i> believed. They will cast out demons in my name; they will speak in new tongues;	Remark: signs are operative in Acts, but contrast Paul's prison ministry to the Gentiles, which we take to be after Acts 28:28 (Eph, Phil, Col, 1 Tim, 2 Tim, Titus, Philemon) where the signs are not operative (Phil 2:27, 1 Tim 5:23).
Mark 16:18	Ὅφεις ἄροῦσιν· καὶ θανάσιμόν τι πῖωσιν, οὐ μὴ αὐτοὺς {RP: βλάβη} [P1904 TR: βλάβει]· ἐπὶ ἁρρώστους χεῖρας ἐπιθήσουσιν, καὶ καλῶς ἔξουσιν.	they will take up serpents; even if they drink anything deadly, it will not <u>harm</u> them at all; they will lay hands on the infirm, and they will get better.”	βλάβη, <i>will (not) harm</i> (classical form), RP F1853=18/21 F1859=6/7 vs. βλάβει, <i>will (not) harm</i> (non-classical form), P1904 TR F1853=3/21 (Scrivener's <i>uxoncey</i> , u being very doubtful) F1859=1/7.
Mark 16:19	Ὁ μὲν οὖν κύριος, μετὰ τὸ λαλήσαι αὐτοῖς, ἀνελήθη εἰς τὸν οὐρανόν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ.	So then, after speaking to them, the Lord was taken up into heaven, and he sat down at <i>the right hand</i> of God.	

Mark 16:20	Ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργούντος, καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούντων σημείων. {RP P1904 S1550 S1894: Ἀμήν.} [E1624: -]	And they went out and preached everywhere, with the Lord working with <i>them</i> , confirming the word through signs following. {RP P1904 S1550 S1894: Amen.} [E1624: -]	ἀμήν, <i>amen</i> : present in RP P1904 S1550 S1894 F1853=19/20 F1859=7/7 vs. absent in E1624 F1853=1/20 (Scrivener's u, so very doubtful) F1859=0/7.
Luke 1:1	Ἐπειδὴ περ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,	Seeing that many have undertaken to draw up an account concerning the proceedings <u>fully carried</u> <u>through</u> among us,	proceedings ← <i>doings, deeds,</i> <i>acts.</i> fully carried through: or <i>fully</i> <i>assured</i> , or <i>fully believed</i> .
Luke 1:2	καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρεταὶ γενόμενοι τοῦ λόγου,	<i>just</i> as those <i>who</i> from <i>the</i> beginning <i>were</i> eye- witnesses to, and had become servants of, the word – <i>just</i> as they handed <i>those things</i> down to us –	
Luke 1:3	ἔδοξεν καμοί, παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοι γράψαι, κρατίστε Θεόφιλε,	<i>so</i> it seemed right to me too, who <i>has</i> followed everything accurately <u>from the beginning</u> , to write to you in an orderly way, Your <u>Excellency</u> Theophilus,	from <i>the</i> beginning: or <i>from</i> <i>above</i> . Not the same word for <i>beginning</i> as in v.2. Your Excellency ← <i>most</i> <i>mighty, most excellent</i> .
Luke 1:4	ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφαλειαν.	in order that you might <u>come to know</u> the certainty of <i>the</i> matters about which you have been taught orally.	come to know: or <i>acknowledge</i> .
Luke 1:5	Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνοματι Ζαχαρίας, ἐξ ἐφημερίας Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ.	In the days of Herod the king of Judaea, there was a certain priest by <i>the</i> name of Zacharias, from the <u>division</u> of <u>Abijah</u> , whose wife <i>was</i> <i>descended</i> from the daughters of Aaron, and her name <i>was</i> <u>Elizabeth</u> .	division: different divisions worked different shifts in the temple. Abijah ← <i>Abia</i> . See 1 Chr 24:10, Neh 12:17. Elizabeth ← <i>Elisabet</i> .
Luke 1:6	Ἦσαν δὲ δίκαιοι ἀμφοτέροι ἐνώπιον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἀμεμπτοι.	They were both righteous in the sight of God, walking in all the commandments and statutes of the Lord blamelessly.	

Luke 1:7	Καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ Ἐλισάβετ ἦν στείρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.	Now they did not have a child, because Elizabeth was barren, and both were <u>elderly</u> ,	elderly ← <i>advanced in their days</i> .
Luke 1:8	Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντι τοῦ θεοῦ,	and it came to pass while he was holding the office of priest in the appointed order of his division before God,	
Luke 1:9	κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχεν τοῦ θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου.	in accordance with the custom of the priestly office, <i>that</i> he received the lot of burning incense <u>as he went into</u> the Lord's sanctuary.	as he went into ← <i>having gone into</i> . See Matt 23:20.
Luke 1:10	Καὶ πᾶν τὸ πλήθος {RP P1904: ἦν τοῦ λαοῦ} [TR: τοῦ λαοῦ ἦν] προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος.	And <i>while</i> the whole <u>gathering of the people</u> was praying outside at the hour of the incense,	ἦν τοῦ λαοῦ, <i>was + of the people</i> , RP P1904 F1853=14/19 F1859=4/7 vs. τοῦ λαοῦ ἦν, <i>of the people + was</i> , TR F1853=5/19 F1859=3/7. gathering ← <i>multitude</i> .
Luke 1:11	ᾠφθη δὲ αὐτῷ ἄγγελος κυρίου, ἐστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος.	<u>an angel of the Lord</u> appeared to him, standing on <i>the right hand side</i> of the incense altar.	an angel of <i>the</i> Lord: not <i>the angel of the Lord</i> here, but Gabriel. See Luke 1:19.
Luke 1:12	Καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.	And Zacharias was alarmed when he saw <i>him</i> , and fear fell on him,	
Luke 1:13	Εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος, Μὴ φοβοῦ, Ζαχαρία· διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην.	but the angel said to him, “Do not be afraid, Zacharias, for your supplication has been heard, and your wife Elizabeth will bear you a son, and you will <u>call him John</u> ,	call him ← <i>call his name</i> . John ← <i>Ioannes</i> .
Luke 1:14	Καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γεννήσει αὐτοῦ χαρήσονται.	and you will have joy and gladness, and many will rejoice at his birth,	

Luke 1:15	Ἔσται γὰρ μέγας ἐνώπιον {RP-text P1904 TR: τοῦ} [RP-marg: -] κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πῖνῃ, καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ.	for he will be great in {RP-text P1904 TR: the} [RP-marg: <i>the</i>] Lord's sight, and he will not drink <i>any</i> wine or liquor at all, and he will be filled with holy spirit <u>even</u> from his mother's womb,	τοῦ, <i>of the (Lord)</i> : present in RP-text P1904 TR F1853=8/20 F1859=3/7 vs. absent in RP-marg F1853=12/20 F1859=4/7. A disparity with RP-text, R=13:16. even ← <i>still, yet</i> .
Luke 1:16	Καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν.	and he will turn many of the sons of Israel <i>to the</i> Lord their God.	
Luke 1:17	καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον.	And he will go <u>ahead</u> of him in <i>the</i> spirit and power of <u>Elijah</u> , in order to turn <i>the hearts of the fathers to the children</i> , and <i>the</i> disobedient to <i>the</i> prudence of <i>the</i> righteous, to prepare a people equipped for <i>the</i> Lord.”	Mal 3:1, Mal 3:23MT (Mal 4:5AV), Mal 3:24MT (Mal 4:6AV). go ahead ← <i>go before ahead</i> . Elijah ← <i>Elias</i> .
Luke 1:18	Καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γινώσκειαι τοῦτο; Ἐγὼ γάρ εἰμι πρεσβύτης, καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.	Then Zacharias said to the angel, “By what <i>means</i> will I know this? For I am an old man, and my wife is <u>elderly</u> .”	elderly: see Luke 1:7.
Luke 1:19	Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ, Ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ· καὶ ἀπεστάλην λαλῆσαι πρὸς σε, καὶ εὐαγγελίσασθαί σοι ταῦτα.	Then the angel replied and said to him, “I am Gabriel, who <u>stands</u> in the presence of God, and I have been sent to speak to you, and to bring you <i>the</i> good tidings of these <i>things</i> .”	stands: in strict English, <i>stand</i> .
Luke 1:20	Καὶ ἰδού, ἔση σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἥς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.	Now look, you will be <u>mute</u> and not able to speak until the day <i>when</i> these <i>things</i> take place, because you did not believe my words, which will be fulfilled in their due time.”	mute ← <i>being silent</i> .
Luke 1:21	Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ.	<u>Meanwhile</u> the people were waiting for Zacharias, and they were surprised at him taking <i>so much</i> time in the sanctuary,	Meanwhile: wider use of καί.

Luke 1:22	Ἐξελθὼν δὲ οὐκ ἠδύνατο λαλήσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενεν κωφός.	and when he came out, he was not able to speak to them, and they realized that he had seen a vision in the sanctuary. So he <u>kept making signs</u> to them, and he remained mute.	kept making signs: iterative imperfect.
Luke 1:23	Καὶ ἐγένετο, ὥς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.	And it came to pass when the days of his officiating service were completed <i>that</i> he went off to his home,	
Luke 1:24	Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἑλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, ¶ λέγουσα	and after those days, his wife Elizabeth conceived, and she hid herself away for five months, ¶ and she said,	¶ Verse division: in P1904 numbering, Luke 1:25 begins here.
Luke 1:25	ὅτι Οὕτως μοι πεποίηκεν ὁ κύριος ἐν ἡμέραις αἷς ἐπειδὴν ἀφελεῖν τὸ ὄνειδος μου ἐν ἀνθρώποις.	“ <u>This is how</u> the Lord has acted for me in <i>the</i> days when he <u>condescended</u> to remove my reproach among men.”	This <i>is</i> how ← <i>Thus</i> . condescended ← <i>looked on; took notice of</i> .
Luke 1:26	Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἥ ὄνομα {RP P1904 S1550: Ναζαρέτ} [E1624 S1894: Ναζαρέθ],	Then in the sixth month, the angel Gabriel was sent by God to a town in Galilee, <i>the</i> name of which <i>was</i> <u>Nazareth</u> ,	Ναζαρέτ, Nazaret, RP P1904 S1550 F1853=15/19 F1859=5/7 vs. Ναζαρέθ, Nazareth, E1624 S1894 F1853=4/19 (Scrivener's cdhx) F1859=2/7.
Luke 1:27	πρὸς παρθένον μεμνηστευμένην ἀνδρί, ὃ ὄνομα Ἰωσήφ, ἐξ οἴκου {RP P1904: Δαυίδ} [TR: Δαβίδ]· καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ.	to a virgin betrothed to a man whose name <i>was</i> Joseph, of <i>the</i> house of <u>David</u> , and the name of the virgin <i>was</i> <u>Mary</u> ,	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. Mary ← <i>Mariam</i> .
Luke 1:28	Καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπεν, Χαίρε, κεχαριτωμένη· ὁ κύριος μετὰ σου, εὐλογημένη σὺ ἐν γυναιξίν.	and when the angel had come to her, he said, “Greetings, <i>you who have been</i> shown grace. The Lord <i>is</i> with you. Blessed <i>are</i> you among women.”	
Luke 1:29	Ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος.	Now when she saw <i>this</i> , she was deeply disturbed at his <u>words</u> , and she pondered on what kind of greeting this might be,	words ← <i>word</i> .

Luke 1:30	Καὶ εἶπεν ὁ ἄγγελος αὐτῇ, Μὴ φοβοῦ, Μαριάμ· εὗρες γὰρ χάριν παρὰ τῷ θεῷ.	but the angel said to her, “Do not be afraid, Mary, for you have found grace with God.	
Luke 1:31	Καὶ ἰδού, συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.	And look, you will conceive in <i>the</i> womb and bear a son, and you will give <u>him</u> <u>the name</u> Jesus.	give him the name ← <i>call his name</i> .
Luke 1:32	Οὗτος ἔσται μέγας, καὶ υἱὸς ὑψίστου κληθήσεται· καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον· {RP P1904: Δαυὶδ} [TR: Δαβὶδ] τοῦ πατρὸς αὐτοῦ,	He will be great, and he will be called <i>the</i> son of <i>the</i> Most High, and <i>the</i> Lord God will give him the throne of <u>David</u> his father,	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. He ← <i>This (man)</i> .
Luke 1:33	καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.	and he shall reign over the house of Jacob throughout the ages, and there will be no end to his kingdom.”	
Luke 1:34	Εἶπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον, Πῶς ἔσται {RP TR: - } [P1904: μοι] τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;	Then Mary said to the angel, “How will this be {RP TR: - } [P1904: for me], seeing I do not know a man?”	μοι, <i>for me</i> : absent in RP TR F1853=13/20 F1859=4/8 vs. present in P1904 F1853=7/20 F1859=4/8.
Luke 1:35	Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ, Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκιάσει σοί· διὸ καὶ τὸ γεννώμενον {RP P1904 S1550 E1624: - } [S1894: ἐκ σοῦ] ἅγιον κληθήσεται υἱὸς θεοῦ.	At this the angel answered and said to her, “Holy spirit will come upon you, and power of <i>the</i> Most High will overshadow you, and on account of this the holy <i>child</i> who <i>will be</i> born {RP P1904 S1550 E1624: - } [S1894: out of you] will be called <i>the</i> son of God.	ἐκ σοῦ, <i>out of you</i> : absent in RP P1904 S1550 E1624 F1853=20/21 F1859=7/7 vs. present in S1894 F1853=1/21 (Scrivener’s k**) F1859=0/7. AV differs textually.
Luke 1:36	Καὶ ἰδού, Ἐλισάβετ ἡ συγγενὴς σου, καὶ αὐτὴ συνειληψαῖα υἱόν ἐν {RP P1904: γήρει} [TR: γήρα] αὐτῆς· καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα.	And <u>look</u> , Elizabeth your kinswoman <i>has</i> herself also conceived a son in <i>her</i> <u>old age</u> , and this is <i>the</i> sixth month with her who <i>was</i> called barren,	γῆρει, <i>in old age</i> (non-classical form), RP P1904 F1853=13/20 F1859=7/7 vs. γήρα, <i>in old age</i> (classical form), TR F1853=5/20 F1859=0/7 vs. other spellings, F1853=2/20 (Scrivener’s cx) F1859=0/7. look ← <i>behold</i> .
Luke 1:37	“Ὅτι οὐκ ἂδυνατήσῃ παρὰ τῷ θεῷ πᾶν ῥῆμα.	for nothing will <u>prove impossible</u> with God.”	prove impossible ← <i>be impossible</i> (just one verb in Greek).

Luke 1:38	Εἶπεν δὲ Μαριάμ, Ἰδοὺ, ἡ δούλη κυρίου· γενοίτο μοι κατὰ τὸ ῥῆμά σου. Καὶ ἀπηλθεν ἀπ’ αὐτῆς ὁ ἄγγελος.	Then Mary said, “ <u>Here am I</u> , the maidservant of <i>the</i> Lord. May it come to pass for me according to your <u>words</u> .” And the angel departed from her.	Here <i>am I</i> ← <i>Behold</i> . words ← <i>word</i> .
Luke 1:39	Ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς, εἰς πόλιν Ἰουδα,	Then in those days Mary got up and went with haste into the mountainous region, to a town of Judah,	
Luke 1:40	καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ ἡσπάσατο τὴν Ἐλισάβετ.	and she went into Zacharias's house and greeted Elizabeth.	
Luke 1:41	Καὶ ἐγένετο ὥς ἤκουσεν ἡ Ἐλισάβετ τὸν ἀσπασμὸν τῆς Μαριάς, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλησθη πνεύματος ἁγίου ἡ Ἐλισάβετ,	Then it came to pass, when Elizabeth heard Mary's greeting, <i>that</i> the baby in her womb leapt, and Elizabeth was filled with holy spirit,	
Luke 1:42	καὶ ἀνεφώνησεν φωνῇ μεγάλῃ, καὶ εἶπεν, Εὐλογημένη σὺ ἐν γυναιξίν, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.	and she called out in a loud voice and said, “Blessed <i>are</i> you among women, and blessed <i>is</i> the fruit of your womb.	
Luke 1:43	Καὶ πρόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς με;	And from where <i>is</i> this <i>privilege</i> of mine that the mother of my Lord should come to me?	
Luke 1:44	Ἰδοὺ γάρ, ὥς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν {RP P1904: τὸ βρέφος ἐν ἀγαλλιάσει} [TR: ἐν ἀγαλλιάσει τὸ βρέφος] ἐν τῇ κοιλίᾳ μου.	Because, <u>you see</u> , when the sound of your greeting came to my ears, <u>the baby</u> leapt <u>for joy</u> in my womb.	τὸ βρέφος ἐν ἀγαλλιάσει, <i>the baby + for joy</i> , RP P1904 F1853=19/19 F1859=7/7 vs. ἐν ἀγαλλιάσει τὸ βρέφος, <i>for joy + the baby</i> , TR F1853=0/19 F1859=0/7. you see ← <i>behold</i> .
Luke 1:45	Καὶ μακαρία ἡ πιστεύσασα, ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου.	And blessed <i>is</i> she <i>who</i> <i>has</i> believed that an accomplishment of the <i>things</i> spoken to her by <i>the</i> Lord will <u>take place</u> .”	take place ← <i>be</i> .
Luke 1:46	Καὶ εἶπεν Μαριάμ, Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον,	Then Mary said, “ <u>My being</u> magnifies the Lord,	My being ← <i>My soul</i> .

Luke 1:47	καὶ ἡγαλλίασεν τὸ πνευμά μου ἐπὶ τῷ θεῷ τῷ σωτηρί μου.	And my spirit <u>has rejoiced</u> in God my saviour,	has rejoiced: aorist, but perhaps to be interpreted as present tense under Hebrew influence. See [MZ] §260 and the reference to Joïon there.
Luke 1:48	“Ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. Ἴδου γάρ, ἀπὸ τοῦ νυν μακαριουσὶν με πάσαι αἱ γενεαί.	Because he has looked <i>favourably</i> on the lowly status of his maidservant. For <u>it will be seen that</u> from now <i>on</i> All generations will pronounce me blessed,	it will be seen that ← <i>behold</i> .
Luke 1:49	“Ὅτι ἐποίησέν μοι μεγαλεῖα ὁ δυνατός, καὶ ἅγιον τὸ ὄνομα αὐτοῦ.	Because he <i>who is</i> mighty Has done great <i>deeds</i> for me, And holy <i>is</i> his name,	
Luke 1:50	Καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτόν.	And his mercy <i>is</i> on those <i>who</i> fear him, <u>From generation to generation.</u>	From generation to generation ← <i>To generations of generations.</i>
Luke 1:51	Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν ὑπερηφάνους διανοία καρδίας αὐτῶν.	He has acted <i>in</i> strength with his arm; He has scattered <i>those who are</i> arrogant In <i>the thoughts</i> of their heart.	thoughts ← <i>thought</i> .
Luke 1:52	Καθεῖλεν δυνάστας ἀπὸ θρόνων, καὶ ὕψωσεν ταπεινούς.	He has removed powerful <i>men</i> from <i>their</i> thrones And exalted <i>the</i> lowly;	
Luke 1:53	Πεινῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦντας ἐξαπέστειλεν κενούς.	He has filled <i>the</i> hungry with good <i>things</i> And sent <i>the</i> rich away empty.	
Luke 1:54	Ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους,	He has helped Israel his servant, <u>Remembering mercy</u> –	Remembering mercy: i.e. <i>In his act of remembering mercy.</i>
Luke 1:55	καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.	As he said to our fathers, To Abraham and to his <u>seed</u> – Throughout the age.”	seed: compare Gal 3:16.

Luke 1:56	Ἐμείνεν δὲ Μαριάμ σὺν αὐτῇ ὥσεί μηνας τρεῖς, καὶ υπέστρεψεν εἰς τὸν οἶκον αὐτῆς.	Then Mary remained with her for about three months, and <i>then</i> returned to her house.	
Luke 1:57	Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν.	Meanwhile Elizabeth's time for her to give birth <u>became due</u> , and she bore a son.	became due ← <i>was completed</i> .
Luke 1:58	Καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ.	And her neighbours and relatives heard <u>how the</u> Lord had magnified his mercy with her, and they rejoiced with her.	how ← <i>that</i> .
Luke 1:59	Καὶ ἐγένετο ἐν τῇ ὀγδόῃ ἡμέρᾳ, ἦλθον περιτεμεῖν τὸ παιδίον· καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν.	And it came to pass on the eighth day <i>that</i> they came to circumcise the child, and they called him after the name of his father Zacharias,	
Luke 1:60	Καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης.	but his mother replied and said, "No; <u>instead</u> , he will be called John."	instead ← <i>but</i> .
Luke 1:61	Καὶ εἶπον πρὸς αὐτήν ὅτι Οὐδεὶς ἐστὶν ἐν τῇ συγγενείᾳ σου ὃς καλεῖται τῷ ὀνόματι τούτῳ.	Then they said to her, "There is no-one in your family who is called by <u>that</u> name."	that ← <i>this</i> .
Luke 1:62	Ἐγένεον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν.	So they made signs to his father as to what he wished him to be called.	
Luke 1:63	Καὶ αἰτήσας πινακίδιον ἔγραψεν, λέγων, Ἰωάννης ἐστὶν τὸ ὄνομα αὐτοῦ· καὶ ἐθαύμασαν πάντες.	At this he asked for a writing-tablet and wrote <u>as follows</u> : "His name is John." And they were all amazed.	as follows ← <i>saying</i> , but obviously not literally with the voice.
Luke 1:64	Ἀνεώχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν.	Then his mouth was immediately opened, as <i>was</i> his tongue, and he spoke blessing God.	
Luke 1:65	Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὄρεινῃ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα.	Then fear came upon all those <i>who</i> lived around them, and in the entire mountainous region of Judaea all these matters were talked about,	

Luke 1:66	Καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, Τί ἄρα τὸ παιδίον τοῦτο ἔσται; Καὶ χεὶρ κυρίου ἦν μετ' αὐτοῦ.	and all those <i>who</i> heard <i>it</i> laid <i>it</i> to <u>heart</u> and said, “What then will this child <i>turn out to be</i> ?” And <i>the</i> hand of <i>the</i> Lord was with him.	heart ← <i>their heart</i> .
Luke 1:67	Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου, καὶ προεφῆτευσεν, λέγων,	Then Zacharias his father was filled with holy spirit, and he prophesied and said,	
Luke 1:68	Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ,	“Blessed <i>be the</i> Lord God of Israel, Because he has visited and accomplished redemption For his people,	
Luke 1:69	καὶ ἡγείρεν κέρασ σωτηρίας ἡμῖν ἐν τῷ οἴκῳ {RP P1904: Δαυίδ} [TR: Δαβίδ] τοῦ παιδὸς αὐτοῦ -	And he has raised a horn of salvation for us In the house of <u>David</u> his servant,	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1.
Luke 1:70	καθὼς ἐλάλησεν διὰ στόματος των ἁγίων τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ -	As he spoke by <i>the</i> mouth of the holy <i>ones</i> – His prophets of <u>old time</u> –	of old time ← <i>since (the) age</i> .
Luke 1:71	σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς παντῶν τῶν μισούντων ἡμᾶς·	<i>Bringing about</i> salvation from our enemies And from <i>the</i> hand of all those <i>who</i> hate us,	<i>Bringing about</i> : resuming the wider sense of ἡγείρεν of Luke 1:69.
Luke 1:72	ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ,	In <u>showing mercy</u> to our fathers, And in remembering his holy covenant,	showing mercy to ← <i>to do mercy with</i> , a Hebraism. AV differs (<i>to perform the mercy promised to</i>).
Luke 1:73	ὄρκον ὃν ὤμοσεν πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, ¶ τοῦ δοῦναι ἡμῖν,	– <i>The</i> oath which he swore to Abraham our father – ¶ To grant to us,	¶ Verse division: in AV numbering, Luke 1:74 begins here.
Luke 1:74	ἀφόβως, ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας, λατρεύειν αὐτῷ	That we, After being delivered from <i>the</i> hand of our enemies, Might serve him fearlessly,	

Luke 1:75	ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν.	In sanctity and righteousness in his sight, All the days of our life.	
Luke 1:76	Καὶ σύ, παιδίον, προφήτης ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου κυρίου ἐτοιμάσαι ὁδὸς αὐτοῦ·	And you, child, Will be called a prophet of <i>the</i> Most High, For you will go <u>ahead</u> of <i>the</i> Lord To prepare his ways,	ahead of ← <i>before the eyes</i> (less literally, <i>face</i>) of; the idiom being <i>eyes</i> in Greek, <i>head</i> in English.
Luke 1:77	τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,	To impart knowledge of salvation to his people, By forgiveness of their sins,	
Luke 1:78	διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν οἷς ἐπεσεψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους,	By <i>means of the</i> compassionate mercy of our God, By which <u>one who has sprung up</u> Has visited us from <u>on high</u> ,	<i>one who has sprung up</i> ← <i>an upspringing</i> . <i>on high</i> ← <i>height</i> .
Luke 1:79	ἐπιφάναι τοῖς ἐν σκότει καὶ σκιά θανάτου καθημένοις, τοῦ κατευθύναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.	In shining light upon those <u>living</u> in darkness And <i>the</i> shadow of death, To direct our feet onto <i>the</i> way of peace.”	living ← <i>sitting</i> , a Hebraism (נשׁוּן).
Luke 1:80	Τὸ δὲ παιδίον ἠΰξανε καὶ ἐκραταιούτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.	So the child grew up and became strong in spirit, and he was in the desert <i>places</i> until <i>the</i> day of his being presented to Israel.	
Luke 2:1	Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξήλθεν δόγμα παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι πάσαν τὴν οἰκουμένην.	Now it came to pass in those days <i>that</i> a decree <u>went out from</u> Caesar Augustus that the whole <i>Roman</i> world should be registered.	went out from: i.e. <i>was issued by</i> .
Luke 2:2	Αὕτη ἡ ἀπογραφή πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.	This registration was the first <i>to take place</i> when <u>Cyrenius</u> was governor of Syria.	Cyrenius: or, in the native Latin, <i>Quirinius</i> .
Luke 2:3	Καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν.	So everyone went to be registered – each <i>one</i> to his own town.	

Luke 2:4	Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας, ἐκ πολέως {RP P1904 S1550: Ναζαρέτ} [E1624 S1894: Ναζαρέθ], εἰς τὴν Ἰουδαίαν, εἰς πόλιν {RP P1904: Δαυίδ} [TR: Δαβίδ], ἣτις καλεῖται Βηθλέεμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατρίδος {RP P1904: Δαυίδ} [TR: Δαβίδ],	And Joseph also went up from Galilee, from <i>the</i> town of Nazareth, to Judaea, to <i>the</i> city of David, which is called Bethlehem, because he was of <i>the</i> house and <i>the</i> paternal lineage of David,	Ναζαρέτ, <i>Nazaret</i> , RP P1904 S1550 F1853=16/19 F1859=5/7 vs. Ναζαρέθ, <i>Nazareth</i> , E1624 S1894 F1853=3/19 (Scrivener's dhx) F1859=2/7. David: on Δαυίδ vs. Δαβίδ, see Matt 1:1.
Luke 2:5	ἀπογράψασθαι σὺν Μαριάμ τῇ μεμνηστευμένῃ αὐτῷ γυναικί, οὓση ἐγκύω.	to have himself registered with Mary, the woman betrothed to him, <i>who</i> was <u>expecting a child</u> .	expecting a child ← <i>having-in-womb, pregnant</i> , though not through impregnation.
Luke 2:6	Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν.	And it came to pass when they were there, <i>that</i> the days for her to give birth <u>became due</u> ,	became due ← <i>were completed</i> .
Luke 2:7	Καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτόν, καὶ ἀνεκλινεν αὐτὸν ἐν τῇ φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.	and she gave birth to her firstborn son, and she wrapped him in <u>swaddling clothes</u> , and she laid him in a <u>feeding-trough</u> , because there was no room for them in the inn.	swaddling clothes: i.e. <i>strips of linen</i> . feeding-trough: or, with AV, <i>manger</i> .
Luke 2:8	Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποιμνὴν αὐτῶν.	Now there were shepherds in the same region spending the nights in the open and keeping guard over their flock at night,	
Luke 2:9	Καὶ ἰδού, ἄγγελος κυρίου ἐπέστη αὐτοῖς, καὶ δόξα κυρίου περιέλαμπεν αὐτούς· καὶ ἐφοβήθησαν φόβον μέγαν.	and behold, <i>the</i> angel of <i>the</i> Lord stood by them, and <i>the</i> glory of <i>the</i> Lord shone around them, and they <u>were very much afraid</u> .	were very much afraid ← <i>feared (in respect of) a great fear</i> .
Luke 2:10	Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε· ἰδού γάρ, εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἣτις ἔσται παντὶ τῷ λαῷ·	Then the angel said to them, “Do not be afraid, for look, I bring you tidings of great joy, <u>which</u> will be to <i>the</i> whole of the people,	which: the antecedent is <i>joy</i> .
Luke 2:11	ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ, ὃς ἐστὶν χριστὸς κύριος, ἐν πόλει {RP P1904: Δαυίδ} [TR: Δαβίδ].	for today a saviour, who is Christ <i>the Lord</i> , was born to you in <i>the</i> city of David.	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. An allusion to Isa 9:5MT (Isa 9:6AV) .

Luke 2:12	Καὶ τοῦτο ὑμῖν τὸ σημεῖον· εὕρησете βρέφος ἑσπαργανωμένον, κείμενον ἐν {RP P1904: - } [TR: τῇ] φάτνῃ.	And this <i>is</i> the sign to you: you will find a baby wrapped in swaddling clothes, lying in {RP P1904: a} [TR: the] <u>feeding-trough</u> .”	τῇ, <i>the (feeding-trough)</i> : absent in RP P1904 F1853=18/19 F1859=6/7 vs. present in TR F1853=1/19 (Scrivener's y) F1859=1/7. feeding-trough: see Luke 2:7.
Luke 2:13	Καὶ ἑξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιάς οὐρανόυ, αἰνούντων τὸν θεόν, καὶ λεγόντων,	Then suddenly <i>along</i> with the angel came a <u>numerous heavenly company</u> , praising God, and they said,	a numerous heavenly company ← <i>a multitude of a heavenly army</i> .
Luke 2:14	Δόξα ἐν ὑψίστοις θεῷ, καὶ ἐπὶ γῆς εἰρήνῃ· ἐν ἀνθρώποις εὐδοκία.	“Glory in <i>the</i> highest <i>realms</i> to God, And peace on earth; Goodwill among men.”	
Luke 2:15	Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ’ αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι οἱ ποιμένες εἶπον πρὸς ἀλλήλους, Διέλθωμεν δὴ ἕως Βηθλέεμ, καὶ ἴδωμεν τὸ ῥήμα τοῦτο τὸ γεγονός, ὃ ὁ κύριος ἐγνώρισεν ἡμῖν.	And it came to pass, when the angels had departed from them for heaven, that the <u>shepherds</u> said to each other, “Let us <u>without fail</u> cross over to Bethlehem and see this <u>episode</u> which <i>has</i> taken place, which the Lord has made known to us.”	shepherds ← <i>shepherd men</i> . without fail ← <i>surely, really</i> (a particle of precision). episode ← <i>word, thing</i> .
Luke 2:16	Καὶ ἦλθον σπεύσαντες, καὶ ἀνεύρον τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ.	So they went, <u>going</u> quickly, and they discovered both Mary and Joseph, and the baby lying in the <u>feeding-trough</u> .	going ← <i>having gone</i> . See Matt 23:20. feeding-trough: see Luke 2:7.
Luke 2:17	Ἰδόντες δὲ διεγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου.	Then when they had seen <i>it</i> , they publicized the account which <i>had been</i> told them concerning this child.	
Luke 2:18	Καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτοῦς.	And all who heard <i>it</i> were astounded at what <i>was</i> told them by the shepherds,	
Luke 2:19	Ἡ δὲ Μαριάμ πάντα συνετήρει τὰ ῥήματα ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.	but Mary <u>guarded</u> all these things closely, pondering <i>them</i> in her heart.	guarded ← <i>was guarding</i> .

Luke 2:20	Καὶ {RP P1904: ὑπέστρεψαν} [TR: ἐπέστρεψαν] οἱ ποιμένες, δοξάζοντες καὶ αἰνούντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.	Then the shepherds <u>returned</u> , glorifying and praising God for everything that they had heard and seen, according to what <u>they were told</u> .	ὑπέστρεψαν, <i>returned</i> (1), RP P1904 F1853=19/19 F1859=6/7 vs. ἐπέστρεψαν, <i>turned round, returned</i> (2), TR F1853=0/19 F1859=1/7. they were told ← <i>was told to them</i> .
Luke 2:21	Καὶ ὅτε ἐπλήσθησαν {RP TR: - } [P1904: αἱ] ἡμέραι ὀκτῶ τοῦ περιτεμεῖν {RP: αὐτόν} [P1904 TR: τὸ παιδίον], καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου προ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.	Subsequently, when {RP TR: - } [P1904: the] eight days <u>had passed</u> for the circumcising of {RP: him} [P1904 TR: the child], <u>he was given the name</u> Jesus, which <u>had been</u> given by the angel <u>before he had been conceived</u> in the womb.	αἱ, <i>the (eight days)</i> : absent in RP TR F1853=17/19 F1859=4/7 vs. present in P1904 F1853=2/19 (Scrivener's de) F1859=3/7. αὐτόν, <i>him</i> , RP F1853=10/19 F1859=1/7 vs. τὸ παιδίον, <i>the child</i> , P1904 TR F1853=9/19 F1859=6/7. A disparity with RP, R=11:17. had passed ← <i>were fulfilled</i> . he was given the name ← <i>his name was called</i> . before he had been conceived ← <i>before him being conceived</i> .
Luke 2:22	Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ {RP P1904 S1550: αὐτῶν} [E1624 S1894: αὐτῆς] κατὰ τὸν νόμον {RP TR: Μωσέως} [P1904: Μωϋσέως], ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, παραστήσαι τῷ κυρίῳ -	Then when the days of {RP P1904 S1550: their} [E1624 S1894: her] purification were completed, according to the law of <u>Moses</u> , they brought him up to Jerusalem to present <i>him</i> to the Lord,	αὐτῶν, <i>their</i> , RP P1904 S1550 F1853=17/19 F1859=4/7 vs. αὐτῆς, <i>her</i> , E1624 S1894 F1853=2/19 (Scrivener's xy) F1859=3/7. AV differs textually. Μωσέως, <i>of Moses</i> , RP TR F1853=13/19 F1859=5/7 vs. Μωϋσέως, <i>of Moïses</i> , P1904 F1853=5/19 F1859=2/7 vs. another spelling, F1853=1/19 (Scrivener's p) F1859=0/7.
Luke 2:23	καθὼς γέγραπται ἐν νόμῳ κυρίου ὅτι Πᾶν ἄρσεν διανοίγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται -	as it stands written in <i>the</i> law of <i>the</i> Lord: “ Every male <u>who opens the womb</u> will be called holy to the Lord ”,	Ex 13:2. <i>who</i> opens <i>the</i> womb: indicating <i>the firstborn</i> .
Luke 2:24	καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν νόμῳ κυρίου, Ζεῦγος τρυγόνων ἢ δύο νεοσσούς περιστερῶν.	and to <u>offer</u> a sacrifice according to what <i>has been</i> spoken in <i>the</i> law of <i>the</i> Lord: “ A pair of <u>turtle-doves</u> or two <u>fledgling pigeons</u>.”	Lev 12:6. offer ← <i>give</i> . fledgling ← <i>nestling</i> .

Luke 2:25	Καὶ ἰδοὺ, ἦν ἄνθρωπος ἐν {RP TR: Ἱερουσαλήμ} [P1904: Ἱεροσολύμοις], ὃν ὄνομα {RP P1904 S1550 E1624: Συμεών} [S1894: Σιμεών], καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παρακλήσιν τοῦ Ἰσραήλ, καὶ πνεῦμα {RP P1904: ἦν ἅγιον} [TR: ἅγιον ἦν] ἐπ' αὐτόν.	Now <u>there was</u> a man in <u>Jerusalem</u> whose name <u>was Simeon</u>, and this man <u>was</u> righteous and devout, awaiting <u>the</u> consolation of Israel, and <u>holy spirit</u> <u>was</u> on him,	Ἱερουσαλήμ, <i>Jerusalem</i> (1), RP TR F1853=19/19 F1859=6/8 vs. Ἱεροσολύμοις, <i>Jerusalem</i> (2), P1904 F1853=0/19 F1859=0/8 vs. other spellings, F1853=0/19 F1859=2/8. Συμεών, <i>Sumeon</i> (but we translate as <i>Simeon</i>), RP P1904 S1550 E1624 F1853=19/19 F1859=7/7 vs. Σιμεών, <i>Simeon</i>, S1894 F1853=0/19 F1859=0/7. ἦν ἅγιον, <i>was + holy</i>, RP P1904 F1853=17/19 F1859=5/7 vs. ἅγιον ἦν, <i>holy + was</i>, TR F1853=1/19 (Scrivener's b) F1859=2/7 vs. phrase absent, F1853=1/19 (Scrivener's f) F1859=0/7. there was ← <i>behold (there) was</i>.
Luke 2:26	Καὶ ἦν αὐτῷ κεκηρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον πρὶν ἢ ἰδεῖν τὸν χριστὸν κυρίου.	and it had been oracularly communicated to him by the holy spirit that he would not see death before he saw the Lord's Christ,	
Luke 2:27	Καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ,	and he went <u>under the impulse of</u> the spirit to the temple. And when the parents brought the child Jesus in for them to do what <u>was</u> the custom of the law concerning him,	under <i>the impulse of</i> ← <i>in</i>. <i>was</i> ← <i>had become</i>.
Luke 2:28	καὶ αὐτὸς ἐδέξατο {RP TR: αὐτό} [P1904: αὐτόν] εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησεν τὸν θεόν, καὶ εἶπεν,	he took <u>him</u> in his arms and blessed God and said,	αὐτό, <i>it</i>, RP TR F1853=13/19 F1859=4/7 vs. αὐτόν, <i>him</i>, P1904 F1853=6/19 F1859=3/7.
Luke 2:29	Νῦν ἀπολύεις τὸν δούλόν σου, δέσποτα, κατὰ τὸ ῥήμά σου, ἐν εἰρήνῃ·	“Now, <u>Lord</u>, You <i>can</i> let your servant go, According to your word, In peace,	Lord ← <i>master</i>.

Luke 2:30	ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου,	Because my eyes <u>have</u> <u>seen</u> your salvation,	have seen ← <i>saw</i> , a good example of an aorist in Greek requiring a perfect-with-have in English.
Luke 2:31	ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν·	Which you prepared in front of <u>all</u> <u>peoples</u> :	all peoples ← <i>all the peoples</i> .
Luke 2:32	φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραήλ.	A light for revelation <u>to the</u> Gentiles And <u>for the</u> glory of your people Israel.”	Isa 42:6, Isa 49:6. to ← <i>of</i> . <i>for the</i> glory: we take the word as governed by εἰς; AV differs, taking it as the object of ἡτοίμασας.
Luke 2:33	Καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ.	<u>Joseph</u> and his mother were amazed at the <i>things</i> said concerning him,	Joseph ← <i>and Joseph</i> .
Luke 2:34	Καὶ εὐλόγησεν αὐτοὺς {RP P1904 S1550 E1624: Συμεών} [S1894: Σιμεών], καὶ εἶπεν πρὸς Μαριάμ τὴν μητέρα αὐτοῦ, Ἰδού, οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραήλ, καὶ εἰς σημεῖον ἀντιλεγόμενον·	but <u>Simeon</u> blessed them, and he said to Mary his mother, “Behold, <u>he</u> is destined <i>to be an occasion</i> of falling and <u>rising</u> of many in Israel, and a sign spoken against.	Συμεών, <i>Sumeon</i> (but we translate as <i>Simeon</i>), RP P1904 S1550 E1624 F1853=19/19 F1859=7/7 vs. Σιμεών, <i>Simeon</i> , S1894 F1853=0/19 F1859=0/7. he ← <i>this (one)</i> . rising: or <i>resurrection</i> .
Luke 2:35	καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ρομφαία· ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.	And a sword will <u>cut</u> through your own <u>soul</u> also, in order that <i>the</i> thoughts of many hearts may be revealed.”	cut ← <i>go</i> . soul: i.e. <i>innermost consciousness</i> .
Luke 2:36	Καὶ ἦν {RP: Ἄννα} [P1904 TR: Ἄννα] προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ - αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη μετὰ ἀνδρὸς ἐπτά ἀπὸ τῆς παρθενίας αὐτῆς,	Also, there was a prophetess, <u>Anna</u> , <i>the</i> daughter of Phanuel, of <i>the</i> tribe of <u>Asher</u> – <u>she</u> was very elderly and had lived with <i>her</i> husband for seven years <u>after her marriage</u> –	Ἄννα, <i>Hanna</i> (but we retain the traditional English <i>Anna</i>), RP vs. Ἄννα, <i>Anna</i> , P1904 TR. The Hebrew name starts with a pharyngeal sound (א, the letter <i>heth</i>). Asher ← <i>Aser</i> . she ← <i>this (woman)</i> . after her marriage ← <i>from her virginity</i> .

Luke 2:37	καὶ αὕτη χήρα ὡς ἑτῶν ὀγδοήκοντα τεσσάρων - ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστεύει καὶ δεήσεσιν λατρεύουσα νύκτα καὶ ἡμέραν.	and <u>she</u> was an <u>eighty-</u> <u>four</u> <u>year</u> <u>old</u> <u>widow</u> , who <u>had</u> <u>not</u> <u>left</u> the temple, serving with fastings and supplications night and day,	Many manuscripts (F1853=9/20 F1859=4/7) read αὐτῇ, <i>she</i> , for αὕτῃ, <i>this</i> (<i>woman</i>). But accents and breathings were absent in the original (we presume). she ← <i>this (woman)</i> . an eighty-four year old widow: or <i>about an eighty-four year</i> <i>old widow</i> , but ὡς is probably redundant, as it is used with very specific numbers. It is also redundant in other contexts. See Luke 8:42, 1 Cor 8:7, 1 Cor 9:26 (two occurrences), Rev 5:6, Rev 5:11, Rev 14:3 (TR). Compare פָּ in Hebrew, e.g. Ex 22:24MT (Ex 22:25AV), 1 Sam 10:27. See [AnLx] פָּ II (c). had not left ← <i>was not leaving</i> .
Luke 2:38	Καὶ αὕτη αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλήμ.	and <u>she</u> stood by at that very hour and <u>gave</u> <u>thanks</u> to the Lord, and she <u>spoke</u> of him to all those <i>who</i> <i>were</i> awaiting redemption in Jerusalem.	she ← <i>this (woman)</i> . gave thanks: or <i>was confessing</i> <i>freely</i> . spoke ← <i>was speaking</i> .
Luke 2:39	Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον κυρίου, ὑπέστρεψαν εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν {RP P1904: ἑαυτῶν} [TR: αὐτῶν] {RP P1904 S1550: Ναζαρέτ} [E1624 S1894: Ναζαρέθ].	Then when they had completed all the <i>things</i> according to the law of <i>the</i> Lord, they returned to Galilee, to {RP P1904: their own} [TR: <i>their</i>] town, <u>Nazareth</u> .	ἑαυτῶν, <i>their own</i> , RP P1904 F1853=11/20 F1859=3/8 vs. αὐτῶν, <i>their</i> , TR F1853=9/20 F1859=5/8. Nearly a disparity with RP, R=15:15. Ναζαρέτ, <i>Nazaret</i> , RP P1904 S1550 F1853=16/19 F1859=5/7 vs. Ναζαρέθ, <i>Nazareth</i> , E1624 S1894 F1853=3/19 (Scrivener's dhx) F1859=2/7.
Luke 2:40	Τὸ δὲ παιδίον ἠΰξανεν, καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας· καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.	So the child grew and became strong in spirit, filled with wisdom, and <i>the</i> grace of God was on him.	

Luke 2:41	Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλήμ τῇ ἑορτῇ τοῦ Πάσχα.	And his parents went to Jerusalem every year for the festival of the Passover.	
Luke 2:42	Καὶ ὅτε ἐγένετο ἑτῶν δώδεκα, ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα κατὰ τὸ ἔθος τῆς ἑορτῆς,	Then when he was twelve years <i>old</i> , they went up to Jerusalem according to the custom of the festival,	
Luke 2:43	καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ υποστρέφειν αὐτούς, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ· καὶ οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ·	and when they had spent the days <i>there</i> , as they returned, the boy Jesus remained in Jerusalem, but neither Joseph nor his mother knew <i>it</i> ,	
Luke 2:44	νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι, ἦλθον ἡμέρας ὁδόν, καὶ ἀνεζήτησαν αὐτὸν ἐν τοῖς συγγενέσιν καὶ ἐν τοῖς γνωστοῖς·	but they supposed he was in the group of travellers, and they went a day's journey and looked for him among <i>their</i> relatives and acquaintances,	
Luke 2:45	καὶ μὴ εὗρόντες αὐτόν, ὑπέστρεψαν εἰς Ἱερουσαλήμ, ζητοῦντες αὐτόν.	and when they did not find him, they went back to Jerusalem looking for him.	
Luke 2:46	Καὶ ἐγένετο, μεθ' ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ, καθεζόμενον ἐν μεσῷ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν, καὶ ἐπερωτῶντα αὐτούς.	And it was after three days <i>that</i> they found him in the temple, sitting in <i>the</i> midst of the teachers, listening to them and questioning them,	
Luke 2:47	Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ.	and all those listening to him were amazed at <i>his</i> understanding and his answers.	
Luke 2:48	Καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν· καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπεν, Τεκνον, τί ἐποίησας ἡμῖν οὕτως; Ἰδοὺ, ὁ πατήρ σου καγὼ ὀδυνώμενοι ἐζητοῦμέν σε.	Then when they saw him, they were astounded, and his mother said to him, “ <i>My</i> child, why have you acted this way to us? <u>You can see that</u> your father and I have been very worried looking for you.”	You can see that ← <i>Behold</i> .
Luke 2:49	Καὶ εἶπεν πρὸς αὐτούς, Τί ὅτι ἐζητεῖτέ με; Οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναί με;	Then he said to them, “How come you were looking for me? Did you not know that I need to be <i>immersed</i> in my father's <i>affairs</i> ?”	

Luke 2:50	Καὶ αὐτοὶ οὐ συνήκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς.	But they did not understand the remark which he made to them.	
Luke 2:51	Καὶ κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς {RP P1904 S1550: Ναζαρέτ} [E1624 S1894: Ναζαρέθ]· καὶ ἦν ὑποτασσόμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς.	Then he went down with them and came to Nazareth and was subject to them. But his mother kept all these remarks in her heart.	Ναζαρέτ, <i>Nazaret</i> , RP P1904 S1550 F1853=16/19 F1859=5/7 vs. Ναζαρέθ, <i>Nazareth</i> , E1624 S1894 F1853=3/19 (Scrivener's dhx) F1859=2/7.
Luke 2:52	Καὶ Ἰησοῦς προέκοπτεν σοφίᾳ καὶ ἡλικίᾳ, καὶ χάριτι παρὰ θεῷ καὶ ἀνθρώποις.	Meanwhile Jesus progressed in wisdom and stature, and in grace with God and men.	
Luke 3:1	Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχούντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχούντος,	Now in <i>the</i> fifteenth year of the government of Tiberius Caesar, when Pontius Pilate was governor of Judaea, and Herod was tetrarch of Galilee, and Philip his brother was tetrarch of Ituraea and <i>the</i> region of Trachonitis, and Lysanias was tetrarch of Abilene,	

Luke 3:2	{RP: ἐπὶ} [P1904 TR: ἐπ'] {RP P1904: ἀρχιερέως} [TR: ἀρχιερέων] Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν {RP P1904: - } [TR: τοῦ] Ζαχαρίου υἱὸν ἐν τῇ ἐρημῳ.	at the time when Annas and Caiaphas were {RP P1904: high priest} [TR: high priests], the word of God came to John the son of Zacharias in the desert,	ἐπὶ, at (the time when) (unapocopated), RP F1853=19/19 F1859=7/7 vs. ἐπ', at (the time when) (apocopated), P1904 TR F1853=0/19 F1859=0/7. A case of collusion between P1904 and TR? ἀρχιερέως, high priest, RP P1904 F1853=18/19 F1859=7/7 vs. ἀρχιερέων, high priests, TR, F1853=1/19 (Scrivener's r) F1859=0/7. τοῦ, (son) of (Zacharias): absent in RP P1904 F1853=14/19 F1859=5/7 vs. present in TR F1853=5/19 F1859=2/7. to ← upon.
Luke 3:3	Καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου, κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν·	and he went to the whole area around the Jordan, proclaiming the baptism of repentance for forgiveness of sins,	for ← with a view to.
Luke 3:4	ὥς γέγραπται ἐν βίβλῳ λογῶν Ἠσαΐου τοῦ προφήτου, λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.	as it stands written in the book of the words of Isaiah the prophet, where he says, “The voice of one crying out in the desert, ‘Prepare the way of the Lord; Make his paths straight.	Our punctuation agrees with RP P1904 TBS-TR AV, but not HF, who read: crying out, ‘In the desert prepare ...’ Isa 40:3.
Luke 3:5	Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας·	Every ravine will be filled in, And every mountain and hill will be made level, And the crooked places will be made straight, And the rough tracks will be made smooth roads.	Isa 40:4. made level ← laid low.
Luke 3:6	καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.	And all flesh will see the salvation of God.’ ”	Isa 40:5.

Luke 3:7	Ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ’ αὐτοῦ, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;	Then he said to the crowds that came out to be baptized by him, “ <i>You</i> offspring of adders, who has intimated to you to flee from the coming wrath?”	
Luke 3:8	Ποιήσατε οὖν καρποὺς ἁγίους τῆς μετανοίας· καὶ μὴ ἀρξησθε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῷ Ἀβραάμ.	Well then, produce fruit worthy of repentance, and do not start saying to yourselves, ‘We have <i>our</i> father Abraham.’ For I tell you that God is able to raise up children to Abraham from these stones,	to ← <i>within</i> .
Luke 3:9	Ἢδη δὲ καὶ ἡ ἁξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.	and the axe also already lies at the root of the trees. For every tree <i>which does</i> not bear good fruit is cut down and thrown into <i>the</i> fire.”	
Luke 3:10	Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες, Τί οὖν {RP P1904 TR: ποιήσομεν} [MISC: ποιήσωμεν];	Then the crowds questioned him and said, “What {RP P1904 TR: shall we do} [MISC: are we to do], then?”	ποιήσομεν, <i>shall we do</i> , RP P1904 TR F1853=8/20 F1859=2/7 vs. ποιήσωμεν, <i>are we to do</i> , F1853=12/20 F1859=5/7. A disparity with RP, R=12:17.
Luke 3:11	Ἀποκριθεὶς δὲ λέγει αὐτοῖς, Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω.	At this he replied and said to them, “Let him <i>who</i> has two tunics share with him <i>who does</i> not have <i>any</i> , and let him <i>who</i> has food do likewise.”	
Luke 3:12	Ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτόν, Διδάσκαλε, τί {RP P1904 TR: ποιήσομεν} [MISC: ποιήσωμεν];	Then <i>some</i> tax collectors also came to be baptized, and they said to him, “Teacher, what {RP P1904 TR: shall we do?} [MISC: are we to do?].”	ποιήσομεν, <i>shall we do</i> , RP P1904 TR F1853=8/20 F1859=2/7 vs. ποιήσωμεν, <i>are we to do</i> , F1853=12/20 F1859=5/7. A disparity with RP, R=12:17.
Luke 3:13	Ὁ δὲ εἶπεν πρὸς αὐτούς, Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε.	And he said to them, “Do not exact <i>any</i> more than <u>you have been authorized</u> .”	you <i>have been</i> authorized ← <i>what has been charged to you</i> .

Luke 3:14	Ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι, λέγοντες, Καὶ ἡμεῖς τί {RP P1904 TR: ποιήσωμεν}; [MISC: ποιήσωμεν]; Καὶ εἶπεν πρὸς αὐτοὺς, Μηδένα {RP TR: διασεΐσητε, μηδὲ συκοφαντήσητε} [P1904: συκοφαντήσητε, μηδὲ διασεΐσητε]; καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.	Then <i>some men</i> on military service also questioned him, and they said, “And <i>as for</i> us, what {RP P1904 TR: shall we do?} [MISC: are we to do?]” At that he said to them, “Do not {RP TR: extort <i>money from anyone</i> or falsely accuse <i>anyone</i>} [P1904: falsely accuse <i>anyone</i> or extort <i>money from anyone</i>], and be satisfied with your pay.”	ποιήσωμεν, <i>shall we do</i>, RP P1904 TR F1853=8/19 F1859=2/7 vs. ποιήσωμεν, <i>are we to do</i>, F1853=11/19 F1859=5/7. A disparity with RP, R=12:16. διασεΐσητε, μηδὲ συκοφαντήσητε, <i>extort + or falsely accuse</i>, RP TR F1853=19/19 (incl. 2 other variations) F1859=7/7 vs. συκοφαντήσητε, μηδὲ διασεΐσητε, <i>falsely accuse + or extort</i>, P1904 F1853=0/19 F1859=0/7.
Luke 3:15	Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ χριστός,	Moreover, <i>since</i> the people were in expectation and everyone was considering John in their hearts, <i>as to</i> whether he might be the Christ,	since: causal use of the participle.
Luke 3:16	ἀπεκρίνατο δ' Ἰωάννης, ἅπασιν λέγων, Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·	John reacted and said to <i>them</i> all, “I baptize you with water. But he <i>who is</i> mightier <i>than me</i> is coming, the strap of whose sandals I am not fit to unloose. He will baptize you with holy spirit and fire,	than me: or, if the reader prefers, <i>than I</i>.
Luke 3:17	οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.	and his winnowing fan <i>is</i> in his hand, and he will thoroughly cleanse his threshing floor and gather the wheat into his store, but he will burn up the chaff with inextinguishable fire.”	
Luke 3:18	Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν·	Then <i>in</i> many other <i>respects</i> he comforted and brought good tidings to the people.	

Luke 3:19	ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς {RP P1904: - } [TR: Φιλίππου] τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρώδης,	But Herod the tetrarch, because he was being rebuked by him concerning Herodias the wife of his brother {RP P1904: - } [TR: Philip], and concerning all the wicked <i>things</i> Herod had done,	Φιλίππου, <i>of Philip</i> : absent in RP P1904 F1853=15/20 F1859=4/8 vs. present in TR F1853=5/20 F1859=4/8. AV differs textually. because: causal use of the participle.
Luke 3:20	προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν, καὶ κατέκλεισεν τὸν Ἰωάννην ἐν τῇ φυλακῇ.	added this as well to everything and shut John up in prison.	
Luke 3:21	Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεωχθῆναι τὸν οὐρανόν,	Then it came to pass, when all the people had been baptized, and Jesus had been baptized and was praying, that heaven was opened,	
Luke 3:22	καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει ὥσεί περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι, λέγουσαν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ {RP P1904: εὐδόκησα} [TR: ηὐδόκησα].	and the holy spirit descended in a bodily form like a dove on him, and a voice from heaven came and said, "You are my beloved son; <u>I am very pleased</u> with you."	εὐδόκησα, <i>I am very pleased (1)</i> , RP P1904 F1853=13/19 F1859=4/8 vs. ηὐδόκησα, <i>I am very pleased (2)</i> , TR F1853=6/19 F1859=4/8. The aorist reflects a Hebrew stative verb (פָּדַח).
Luke 3:23	Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὥσεί ἐτῶν τριάκοντα ἀρχόμενος, ὧν - ὥς ἐνομίζετο - υἱὸς Ἰωσήφ, τοῦ Ἠλί,	Now Jesus himself was about thirty years <i>old</i> , beginning <i>his ministry</i> , being, as was <u>reckoned by law</u> , the son-by-law of Joseph, <i>who was the son-in-law</i> of Heli,	reckoned by law: the root of the word for <i>law</i> , νόμος, forms part of the verb. AV differs (<i>supposed</i>). See Jer 22:30, Matt 1:18 for how this genealogy fits in a broader picture. The names in the following list reflect the Hebrew from which the Greek is derived.

Luke 3:24	τοῦ {RP TR: Ματθᾶτ} [P1904: Ματθάν], τοῦ Λευί, τοῦ Μελχί, τοῦ {RP TR: Ἰαννά} [P1904: Ἰωαννᾶ], τοῦ Ἰωσήφ,	<i>who was the son of {RP TR: Mattath} [P1904: Matthan], who was the son of Levi, who was the son of Melchi, who was the son of {RP TR: Janna} [P1904: Joanna], who was the son of Joseph,</i>	Ματθᾶτ, <i>Matthat</i> (but we Hebraize it), RP TR F1853=8/19 F1859=3/7 vs. Ματθάν, <i>Matthan</i> , P1904 F1853=9/19 F1859=3/7 vs. other spellings, F1853=2/19 (Scrivener's cy) F1859=1/7. A weak disparity with RP, R=12:13. Ἰαννά, <i>Janna</i> , RP TR F1853=18/19 F1859=3/7 vs. Ἰωαννᾶ, <i>Joanna</i> , P1904 F1853=1/19 (Scrivener's y) F1859=2/7 vs. other spellings, F1853=0/19 F1859=2/7.
Luke 3:25	τοῦ Ματταθίου, τοῦ Ἀμώς, τοῦ Ναούμ, τοῦ {RP TR: Ἑσλί} [P1904: Ἑσλίμ], τοῦ Ναγγαί,	<i>who was the son of Mattathiah, who was the son of Amos, who was the son of Naum, who was the son of {RP TR: Esli} [P1904: Eslim], who was the son of Naggai,</i>	Ἑσλί, <i>Esli</i> , RP TR F1853=13/19 F1859=4/7 vs. Ἑσλίμ, <i>Eslim</i> , P1904 F1853=2/19 (Scrivener's ag) F1859=2/7 vs. other spellings, F1853=4/19 (Scrivener's h; efy) F1859=1/7.
Luke 3:26	τοῦ Μαάθ, τοῦ Ματταθίου, τοῦ {RP-text TR: Σεμεί} [RP-marg: Σεμεεῖ] [P1904: Σεμεύ], τοῦ {RP TR: Ἰωσήφ} [P1904: Ἰωσήχ], τοῦ {RP TR: Ἰούδα} [P1904: Ἰώδα],	<i>who was the son of Maath, who was the son of Mattathiah, who was the son of {RP-text TR: Semei} [RP-marg: Semeei] [P1904: Semeu], who was the son of {RP TR: Joseph} [P1904: Josech], who was the son of {RP TR: Judah} [P1904: Jodah],</i>	Σεμεί, <i>Semei</i> , RP-text TR F1853=13/19 F1859=4/7 vs. Σεμεεῖ, <i>Semeei</i> , RP-marg F1853=6/19 F1859=0/7 vs. Σεμεύ, <i>Semeu</i> , P1904 F1853=0/19 F1859=0/7 vs. another spelling, F1853=0/19 F1859=3/7. Ἰωσήφ, <i>Joseph</i> , RP TR F1853=19/19 F1859=4/7 vs. Ἰωσήχ, <i>Josech</i> , P1904 F1853=0/19 F1859=3/7. F1853 and F1859 are very significantly disparate, X2=9.2 PV=0.2%. Ἰούδα, <i>Judah</i> , RP TR F1853=17/19 F1859=4/7 vs. Ἰώδα, <i>Jodah</i> , P1904 F1853=1/19 (Scrivener's g) F1859=2/7 vs. other spellings, F1853=1/19 (Scrivener's b) F1859=1/7.

Luke 3:27	τοῦ {RP-text: Ἰωανάν} [P1904: Ἰωαννάν] [RP-marg TR: Ἰωαννᾶ], τοῦ Ῥησά, τοῦ Ζοροβάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρί,	<i>who was the son of Johanan, who was the son of Resha, who was the son of Zerubbabel, who was the son of Shealtiel, who was the son of Neri,</i>	Ἰωανάν, <i>Joana</i> , RP-text F1853=5/19 F1859=3/7 vs. Ἰωαννάν, <i>Joanna</i> , P1904 F1853=8/19 F1859=1/7 vs. Ἰωαννᾶ, <i>Joannas</i> , RP-marg TR F1853=2/19 (Scrivener's ax) F1859=2/7 vs. other spellings, F1853=4/19 (Scrivener's bhsy) F1859=1/7. A weak disparity with RP-text, R=8:10. We Hebraize to <i>Johanan</i> in all cases.
Luke 3:28	τοῦ Μελχί, τοῦ Ἀδδί, τοῦ Κωσάμ, τοῦ Ἐλμωδάμ, τοῦ Ἡρ,	<i>who was the son of Melchi, who was the son of Addi, who was the son of Cosam, who was the son of Elmodam, who was the son of Er,</i>	
Luke 3:29	τοῦ Ἰωσή, τοῦ Ἐλιέζερ, τοῦ Ἰωρεὶμ, τοῦ Ματθάτ, τοῦ Λευί,	<i>who was the son of Jose, who was the son of Eliezer, who was the son of Jorim, who was the son of Mattath, who was the son of Levi,</i>	
Luke 3:30	τοῦ {RP P1904 S1550 E1624: Συμεών} [S1894: Σιμεών], τοῦ Ἰουδα, τοῦ Ἰωσήφ, τοῦ {RP TR: Ἰωανάν} [P1904: Ἰωνᾶ], τοῦ Ἐλιακείμ,	<i>who was the son of Simeon who was the son of Judah, who was the son of Joseph, who was the son of Jonah, who was the son of Eliakim,</i>	Συμεών, <i>Sumeon</i> (but we translate <i>Simeon</i>), RP P1904 S1550 E1624 F1853=19/19 F1859=6/7 vs. Σιμεών, <i>Simeon</i> , S1894 F1853=0/19 F1859=0/7 vs. section omitted, F1853=0/19 F1859=1/7. Ἰωνάν, <i>Jona</i> , RP TR F1853=10/19 F1859=3/7 vs. Ἰωνᾶ, <i>Jonas</i> , P1904 F1853=2/19 (Scrivener's hy) F1859=2/7 vs. other spellings, F1853=7/19 F1859=1/7 vs. section omitted, F1853=0/19 F1859=1/7. We translate as <i>Jonah</i> in all cases.

Luke 3:31	τοῦ Μελεᾶ, τοῦ {RP P1904 S1550 E1624: Μαῖνάν} [S1894: Μενάμ], τοῦ Ματταθά, τοῦ Ναθάν, τοῦ {RP P1904: Δαυίδ} [TR: Δαβίδ],	<i>who was the son of Melea, who was the son of Menan, who was the son of Mattattah, who was the son of Nathan, who was the son of David,</i>	Μαῖνάν, Mainan, RP P1904 S1550 E1624 F1853=17/19 F1859=6/7 vs. Μενάμ, Menam, S1894 F1853=0/19 F1859=0/7 vs. another spelling, F1853=1/19 (Scrivener's y) F1859=0/7 vs. word absent, F1853=1/19 (Scrivener's p) F1859=0/7 vs. section omitted, F1853=0/19 F1859=1/7. David: on Δαυίδ vs. Δαβίδ, see Matt 1:1.
Luke 3:32	τοῦ Ἰεσσαί, τοῦ Ὠβήδ, τοῦ Βοόζ, τοῦ Σαλμών, τοῦ Ναασσών,	<i>who was the son of Jesse, who was the son of Obed, who was the son of Boaz, who was the son of Salmon, who was the son of Nahshon,</i>	Greek: <i>Iessai, Booz, Naasson.</i>
Luke 3:33	τοῦ Ἀμιναδάβ, τοῦ Ἀράμ, {RP-text TR: - } [RP-marg P1904: τοῦ Ἰωράμ,] τοῦ {RP P1904 S1550 S1894: Ἑσρώμ} [E1624: Ἑσρών], τοῦ Φαρέζ, τοῦ Ἰούδα,	<i>who was the son of Amminadab, who was the son of Ram, {RP-text TR: - } [RP-marg P1904: who was the son of Joram,] who was the son of Hezron, who was the son of Perez, who was the son of Judah,</i>	τοῦ Ἰωράμ, (the son) of Joram: absent in RP-text TR F1853=6/19 F1859=2/7 vs. present in RP-marg P1904 F1853=13/19 (incl. one with a variant spelling) F1859=5/7. A strong disparity with RP-text, R=9:19. Ἑσρώμ, Hesrom, RP P1904 S1550 S1894 F1853=15/19 F1859=3/7 vs. Ἑσρών, Hesron, E1624 F1853=0/19 F1859=3/7 vs. other spellings, F1853=4/19 (Scrivener's bkmy) F1859=1/7. We translate <i>Hezron</i> , as in the Old Testament. Greek: <i>Aminadab, Aram, Hezrom, Phares, Iouda.</i>
Luke 3:34	τοῦ Ἰακώβ, τοῦ Ἰσαάκ, τοῦ Ἀβραάμ, τοῦ {RP-text P1904 TR: Θάρα} [RP-marg: Θάρρα], τοῦ Ναχώρ,	<i>who was the son of Jacob, who was the son of Isaac, who was the son of Abraham, who was the son of Terah, who was the son of Nahor,</i>	Θάρα, Thara, RP-text P1904 TR F1853=5/17 F1859=4/7 vs. Θάρρα, Tharra, RP-marg F1853=12/17 F1859=3/7. We translate as <i>Terah</i> , as in the Old Testament. A disparity with RP-text, R=11:15.

Luke 3:35	τοῦ {RP P1904: Σερούχ,} [TR: Σαρούχ,] τοῦ Ῥαγαῦ, τοῦ {RP-text: Φάλεγ,} [RP-marg P1904 TR: Φαλέκ], τοῦ Ἐβέρ, τοῦ Σαλά,	<i>who was the son of Serug, who was the son of Reu, who was the son of Peleg, who was the son of Eber, who was the son of Salah,</i>	Σερούχ, <i>Serukh</i> , RP P1904 F1853=16/19 F1859=6/7 vs. Σαρούχ, <i>Sarukh</i> , TR F1853=3/19 (Scrivener's abx) F1859=1/7. Φάλεγ, <i>Phaleg</i> , RP-text F1853=6/19 F1859=5/7 vs. Φαλέκ, <i>Phalek</i> , RP-marg P1904 TR F1853=13/19 F1859=2/7. We translate as <i>Peleg</i> , as in the Old Testament. A disparity with RP-text, R=11:17. Greek: <i>Seruch, Ragau, Phaleg, Heber, Sala.</i>
Luke 3:36	τοῦ Καϊνάν, τοῦ Ἀρφαξάδ, τοῦ Σήμ, τοῦ Νωε, τοῦ Λάμεχ,	<i>who was the son of Cainan, who was the son of Arphaxad, who was the son of Shem, who was the son of Noah, who was the son of Lamech,</i>	Greek: <i>Arphaxad, Sem, Noe.</i>
Luke 3:37	τοῦ Μαθουσάλα, τοῦ Ἐνώχ, τοῦ Ἰαρέδ, τοῦ Μαλελεήλ, τοῦ Καϊνάν,	<i>who was the son of Methuselah, who was the son of Enoch, who was the son of Jared, who was the son of Mahalaleel, who was the son of Cainan,</i>	Greek: <i>Mathousala, Maleleel.</i>
Luke 3:38	τοῦ Ἐνώς, τοῦ Σήθ, τοῦ Ἀδάμ, τοῦ θεοῦ.	<i>who was the son of Enos, who was the son of Seth, who was the son of Adam, who was the son of God.</i>	Greek: <i>Enos</i> , but Hebrew Enosh (עֲנוֹשׁ).
Luke 4:1	Ἰησοῦς δὲ {RP TR: πνεύματος ἁγίου πλήρης} [P1904: πλήρης πνεύματος ἁγίου] ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἦγετο ἐν τῷ πνεύματι εἰς τὴν ἔρημον,	<i>Then Jesus, who was full of holy spirit, returned from the Jordan, and he was led by the spirit into the desert,</i>	πνεύματος ἁγίου πλήρης, <i>of holy spirit + full</i> , RP TR F1853=13/19 F1859=4/7 vs. πλήρης πνεύματος ἁγίου, <i>full + of holy spirit</i> , P1904 F1853=6/19 F1859=3/7. was led ← <i>was being led.</i>
Luke 4:2	ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ συντελεσθεισῶν αὐτῶν, ὥστερον ἐπείνασεν.	<i>and he was tempted by the devil for forty days, and he did not eat anything in those days. Then when they were completed – after all this – he was hungry.</i>	tempted: or <i>tested.</i>

Luke 4:3	Καὶ εἶπεν αὐτῷ ὁ διάβολος, Εἰ υἱὸς εἶ τοῦ θεοῦ, εἶπε τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.	The devil said to him, “If you are <i>the</i> son of God, tell this stone to become bread.”	The devil ← <i>And the devil.</i>
Luke 4:4	Καὶ ἀπεκρίθη {RP TR: - } [P1904: ὁ] Ἰησοῦς πρὸς αὐτόν, λέγων, Γέγραπται ὅτι Οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται {RP-text P1904: - } [RP-marg TR: ὁ] ἄνθρωπος, ἀλλ’ ἐπὶ παντὶ ῥήματι {RP TR: - } [P1904: ἐκπορευομένῳ διὰ στόματος] θεοῦ.	At this Jesus answered him and said, “ It stands written: ‘Man shall not live by bread alone, but by every word {RP TR: - } [P1904: issuing through <i>the</i> mouth] of God.’ ”	ὁ, <i>the (Jesus)</i> : absent in RP TR F1853=15/19 F1859=4/7 vs. present in P1904 F1853=4/19 (Scrivener’s cfig) F1859=3/7. ὁ, <i>the (man)</i> : absent in RP-text P1904 F1853=14/19 F1859=5/7 vs. present in RP-marg TR F1853=5/19 F1859=2/7. ἐκπορευομένῳ διὰ στόματος, <i>issuing through the mouth</i> : absent in RP TR F1853=17/19 F1859=5/8 vs. present in P1904 F1853=2/19 (Scrivener’s gr) F1859=3/8. Deut 8:3.
Luke 4:5	Καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν ἐδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου.	Then the devil led him up to a high mountain and showed him all the kingdoms of the world in a moment of time,	
Luke 4:6	Καὶ εἶπεν αὐτῷ ὁ διάβολος, Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται, καὶ ἡ ἐὰν θέλω δίδωμι αὐτήν.	and the devil said to him, “I will give you all this authority, and their glory, because it has been given to me, and I give it to whomever I wish,	

Luke 4:7	Σὺ οὖν ἐὰν προσκυνήσης {RP: ἐνώπιον ἐμοῦ} [P1904 TR: ἐνώπιόν μου], ἔσται σοῦ {RP P1904: πάντα} [TR: πάντα].	so if you <u>worship</u> <u>me</u>, {RP P1904: all <i>that</i>} [TR: everything] will be yours.”	ἐμοῦ, <i>me</i> (emphatic form), RP F1853=16/19 F1859=2/7 vs. μου, <i>me</i> (unemphatic form), P1904 TR F1853=3/19 (Scrivener's bxy) F1859=5/7. F1853 and F1859 are very significantly disparate, X2=7.4 PV=0.6%. πάντα, <i>all</i> (feminine, agreeing with <i>authority</i> and <i>glory</i>), RP P1904 F1853=18/19 F1859=6/7 vs. πάντα, <i>all</i> (<i>things</i>) (neuter plural), TR F1853=1/19 (Scrivener's x) F1859=1/7. AV differs textually. worship me: literally, <i>bow down in my sight</i>, but the verb is used for spiritual worship, as in John 4:23.
Luke 4:8	Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς, Ὑπάγε ὀπίσω μου, Σατανᾶ· γέγραπται {RP: - } [P1904 TR: γάρ], {RP TR: Προσκυνήσεις κύριον τὸν θεόν σου} [P1904: Κύριον τὸν θεόν σου προσκυνήσεις], καὶ αὐτῷ μόνῳ λατρεύσεις.	Then Jesus answered him and said, “<u>Off</u> <u>with you</u> behind me, Satan. {RP: It} [P1904 TR: For it] stands written: ‘<u>You shall worship the Lord your God, and you shall serve him only.</u>’”	γάρ, <i>for, after all</i>: absent in RP F1853=15/19 F1859=2/7 vs. present in P1904 TR F1853=4/19 (Scrivener's chxy) F1859=5/7. προσκυνήσεις κύριον τὸν θεόν σου, <i>you will worship + the Lord your God</i>, RP TR F1853=19/19 F1859=3/7 vs. κύριον τὸν θεόν σου προσκυνήσεις, <i>the Lord your God + you will worship</i>, P1904 F1853=0/19 F1859=4/7. F1853 and F1859 are very significantly disparate, X2=12.8 PV=0.03%. Deut 6:13, Deut 10:20. Off with you ← <i>Go away</i>.

Luke 4:9	Καὶ ἤγαγεν αὐτὸν εἰς {RP TR: Ἱερουσαλήμ} [P1904: Ἱεροσόλυμα], καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, Εἰ {RP P1904: - } [TR: ὁ] υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω·	Next he led him to Jerusalem, and he stood him on the <u>pinnacle</u> of the temple and said to him, “If you are {RP P1904: <i>the</i> } [TR: <i>the</i>] son of God, throw yourself down from here,	Ἱερουσαλήμ, <i>Jerusalem</i> (1), RP TR F1853=19/19 F1859=5/7 vs. Ἱεροσόλυμα, <i>Jerusalem</i> (2), P1904 F1853=0/19 F1859=2/7. ὁ, <i>the (son)</i> : absent in RP P1904 F1853=15/19 F1859=6/7 vs. present in TR F1853=4/19 (Scrivener's boxy) F1859=1/7. pinnacle: or <i>wing</i> .
Luke 4:10	γέγραπται γὰρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε·	for it stands written: ‘He will command his angels concerning you To protect you’,	Ps 91:11.
Luke 4:11	καὶ {RP: - } [P1904 TR: ὅτι], Ἐπὶ χειρῶν ἁρουσίν σε, μήποτε προσκόψης πρὸς λίθον τὸν πόδα σου.	and {RP: - } [P1904 TR: <i>that</i>], ‘They will bear you on their hands So that you don’t strike your foot against a stone.’ ”	ὅτι, <i>that</i> (introducing direct or indirect speech): absent in RP F1853=16/19 F1859=2/7 vs. present in P1904 TR F1853=3/19 (Scrivener's acx) F1859=5/7. F1853 and F1859 are very significantly disparate, X2=7.4 PV=0.6%. Ps 91:12.
Luke 4:12	Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Εἴρηται, Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.	At this Jesus responded and said to him, “It has been spoken: ‘You shall not tempt <i>the</i> Lord your God.’ ”	Deut 6:16.
Luke 4:13	Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ’ αὐτοῦ ἄχρι καιροῦ.	Then having finished each temptation, the devil withdrew from him <u>for a while</u> ,	for a while: Satan later continues with 3 more temptations, Matt 4:1-10, with final departure in Matt 4:11.
Luke 4:14	Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξηλθεν καθ’ ὅλης τῆς περιχώρου περὶ αὐτοῦ.	and Jesus returned in the power of the spirit to Galilee. Then a report about him <u>spread</u> throughout the entire surrounding region,	spread ← <i>went out</i> .
Luke 4:15	Καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.	and he himself <u>taught</u> in their synagogues, and he was glorified by all.	taught ← <i>was teaching</i> .

Luke 4:16	Καὶ ἦλθεν εἰς τὴν {RP P1904 S1550: Ναζαρέτ} [E1624 S1894: Ναζαρέθ], οὗ ἦν τεθραμμένος· καὶ εἰσηλθεν, κατὰ τὸ εἰωθὸς αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι.	Then he went to <u>Nazareth</u> where he had been brought up, and in accordance with his custom, he went into the synagogue on the <u>Sabbath</u> day, and he stood up to read.	Ναζαρέτ, <i>Nazaret</i> , RP P1904 S1550 F1853=16/19 F1859=4/7 vs. Ναζαρέθ, <i>Nazareth</i> , E1624 S1894 F1853=3/19 (Scrivener's dhx) F1859=2/7 vs. another spelling, F1853=0/19 F1859=1/7. Sabbath ← <i>Sabbaths</i> , perhaps a festival day. See Luke 6:1.
Luke 4:17	Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαίου τοῦ προφήτου. Καὶ ἀναπτύξας τὸ βιβλίον, εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον,	Now <i>the</i> book of the prophet Isaiah was handed over to him, and he unrolled the book, and he found the place where it was written:	
Luke 4:18	Πνεῦμα κυρίου ἐπ' ἐμέ, οὗ {RP P1904: εἶνεκεν} [TR: ἐνεκεν] ἔχρισέν με {RP P1904: εὐαγγελίσασθαι} [TR: εὐαγγελίζεσθαι] πτωχοῖς· ἀπέσταλκέν με ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν· κηρύξαι αἰχμαλώτοις ἄφεσιν, καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἄφεσει,	“<i>The spirit of the Lord is on me, On account of which he has anointed me To bring good tidings to the poor. He has sent me to heal the brokenhearted, To proclaim release to captives, And recovery of sight to the blind, To send the wounded off discharged,</i>	εἶνεκεν, <i>on account of (1)</i> , RP P1904 F1853=12/19 F1859=4/7 vs. ἐνεκεν, <i>on account of (2)</i> , TR F1853=5/19 F1859=1/7 vs. other spellings, F1853=2/19 (Scrivener's bc) F1859=2/7. εὐαγγελίσασθαι, <i>to proclaim good news (aorist)</i> , RP P1904 F1853=17/19 F1859=6/7 vs. εὐαγγελίζεσθαι, <i>to proclaim good news (present)</i> , TR F1853=0/19 F1859=0/7 vs. another reading, F1853=2/19 (Scrivener's cs) F1859=1/7. Isa 61:1, Isa 58:6, Isa 35:5.
Luke 4:19	κηρύξαι ἐνιαυτὸν κυρίου δεκτόν.	To proclaim <i>the</i> acceptable year of the Lord.”	Isa 61:2. The rest of Isa 61:2 is quoted at Luke 21:22, in a very different context / dispensation.
Luke 4:20	Καὶ πτύξας τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ, ἐκάθισεν· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ.	Then he rolled the book up and returned <i>it</i> to the attendant, and he sat down. Now the eyes of everyone in the synagogue were looking at him intently,	
Luke 4:21	Ἦρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι Σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσίν ὑμῶν.	but he <u>went on to say</u> to them, “Today, this scripture has been fulfilled in your ears.”	went on to say ← <i>began to say</i> , but used here for mere transition.

Luke 4:22	Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῦ ἐκπορευομένου ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ;	So they all bore witness to him, and they were astounded at the words of grace coming from his mouth, and they said, “Isn't this the son of Joseph?”	bore ... were astounded ... said ← were bearing ... were being astounded ... were saying.
Luke 4:23	Καὶ εἶπεν πρὸς αὐτούς, Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην, Ἰατρέ, θεράπευσον σεαυτὸν· ὅσα ἠκούσαμεν γενόμενα ἐν τῇ Καπερναούμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.	At this he said to them, “You will no doubt tell me this adage: ‘Doctor, cure yourself. All the things we have heard which took place in Capernaum, do also here in your native country.’ ”	
Luke 4:24	Εἶπεν δέ, Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ.	And he said, “Truly, I say to you, no prophet is accepted in his native country,	accepted ← acceptable.
Luke 4:25	Ἐπ’ ἀληθείας δὲ λέγω ὑμῖν, πολλάι χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὥς ἐγενετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν·	and I say to you truthfully, there were many widows in Israel in the days of Elijah, when heaven had been closed for three years and six months, when there was a severe famine in all the land,	heaven: or <i>the sky</i> . In either case, the closure is under God's supervision.
Luke 4:26	καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλίας, εἰ μὴ εἰς {RP TR: Σάρεπτα} [P1904: Σάραπτα] τῆς {RP TR: Σιδῶνος} [P1904: Σιδωνίας] πρὸς γυναῖκα χήραν.	and Elijah was not sent to any of them except to {RP TR: Sarepta} [P1904: Sarapta] in Sidon, to a widowed woman.	Σιδῶνος, <i>Sidon (1)</i> , RP TR F1853=18/19 F1859=4/8 vs. Σιδωνίας, <i>Sidon (2)</i> , P1904 F1853=0/19 F1859=3/8 vs. other spellings, F1853=1/19 (Scrivener's p) F1859=1/8. F1853 and F1859 are very significantly disparate, X2=7.5 PV=0.6%. Σάρεπτα, <i>Sarepta</i> , RP TR F1853=10/20 F1859=1/9 vs. Σάραπτα, <i>Sarapta</i> , P1904 F1853=0/20 F1859=0/9 vs. other spellings, F1853=10/20 (Scrivener's adex,g,hq*ry,q**) F1859=8/9. Sarepta / Sarapta: Zarephath in 1 Ki 17:9.

Luke 4:27	Καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ {RP TR: Ἐλισσαίου} [P1904: Ἐλισσαίου] τοῦ προφήτου ἐν τῷ Ἰσραήλ· καὶ οὐδεὶς αὐτῶν ἑκαθαρίσθη, εἰ μὴ Νεεμὰν ὁ Σύρος.	Also, there were many lepers in Israel in <i>the time of Elisha</i> the prophet, yet none of them was cleansed except Naaman the Syrian.”	Ἐλισσαίου, <i>Elisha</i> (1), RP TR F1853=19/19 F1859=7/7 vs. Ἐλισσαίου, <i>Elisha</i> (2), P1904 F1853=0/19 F1859=0/7.
Luke 4:28	Καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα,	Then they were all filled with anger in the synagogue on hearing these <i>things</i> ,	
Luke 4:29	καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως {RP P1904: - } [TR: τῆς] ὄφρυος τοῦ ὄρους ἐφ’ οὗ ἡ πόλις αὐτῶν ὠκοδόμητο, εἰς τὸ κατακρημνίσαι αὐτόν.	and they rose up and threw him out of the town, and they led him to {RP P1904: <i>the</i> } [TR: <i>the</i>] brow of the mountain on which their town had been built, <i>intending</i> to throw him off a precipice,	τῆς, <i>the (city)</i> : absent in RP P1904 F1853=18/18 F1859=6/7 vs. present in TR F1853=0/18 F1859=0/7 vs. another reading, F1853=0/18 F1859=1/7.
Luke 4:30	Αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.	but he slipped through <i>the thick</i> of them and went <i>his way</i> .	thick ← <i>midst</i> .
Luke 4:31	Καὶ κατήλθεν εἰς Καπερναοὺμ πόλιν τῆς Γαλιλαίας· καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν.	Then he came down to Capernaum, a town in Galilee, and he would teach them on the Sabbath <i>days</i> ,	
Luke 4:32	Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδασκῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.	and they were astonished at his teaching, because his word was with authority.	
Luke 4:33	Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξεν φωνῇ μεγάλῃ,	Now there was a man in the synagogue <u>possessed</u> by a spirit of an unclean demon, and he shouted out in a loud voice,	possessed by ← <i>having</i> .
Luke 4:34	λέγων, Ἐὰν τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; Ἦλθες ἀπολέσαι ἡμᾶς; Οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.	and he said, “Hey, <u>what have you got to do with us</u> , Jesus the Nazarene? Have you come to destroy us? I know who you are – the holy <i>one</i> of God.”	what <i>have</i> you got to do with us ← <i>what to us and to you</i> .

Luke 4:35	Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων, Φιμώθητι, καὶ ἐξελθε ἐξ αὐτοῦ. Καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς, {RP: - } [P1904 TR: τὸ] μεσον ἐξηλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν.	Then Jesus rebuked it and said, “Be <u>silent</u> and come out of him.” At this the demon <u>threw</u> him <u>right in among</u> <u>them</u> , and it came out of him, not having harmed him in any <u>way</u> .	τὸ, <i>the (midst)</i> : absent in RP F1853=15/18 F1859=3/7 vs. present in P1904 TR F1853=3/18 (Scrivener's egypt) F1859=4/7. threw: the classical accentuation is ῥίψαν. silent ← <i>muzzled</i> . right in among ← <i>to the midst</i> .
Luke 4:36	Καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους, λέγοντες, Τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθαρίτοις πνεύμασιν, καὶ ἐξέρχονται;	And astonishment came upon <i>them</i> all, and they spoke to each other and said, “What <u>kind of speech</u> <i>is</i> this, where he commands the unclean spirits with authority and power, and they come out?”	What <i>kind of</i> speech ← <i>What word</i> .
Luke 4:37	Καὶ ἐξεπορεύετο ἡχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.	Consequently, <u>rumours</u> about him <u>spread</u> to every place in the surrounding area.	rumours ← <i>a rumour</i> , but conveying the idea of <i>rumourous talk</i> . spread ← <i>went out</i> .
Luke 4:38	Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς, εἰσηλθεν εἰς τὴν οἰκίαν Σίμωνος· {RP P1904: - } [TR: ἡ] πενθερά δὲ τοῦ Σίμωνος ἦν συνεχόμενη πυρετῷ μεγάλῳ· καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς.	Then he left the synagogue and went to Simon's house. Now Simon's <u>mother-in-law</u> was in the grip of a severe fever, and they <u>appealed</u> <u>to</u> him concerning her.	ἡ, <i>the (mother-in-law)</i> : absent in RP P1904 F1853=15/18 F1859=6/7 vs. present in TR F1853=3/18 (Scrivener's aox) F1859=1/7. appealed to ← <i>asked</i> .
Luke 4:39	Καὶ ἐπιστὰς ἐπάνω αὐτῆς, ἐπετίμησεν τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παραχρημα δὲ ἀναστᾶσα διηκονεῖ αὐτοῖς.	So he stood over her and rebuked the fever, and it left her, and immediately she got up and waited on them.	
Luke 4:40	Δύνοντος δὲ τοῦ ἡλίου, πάντες ὅσοι εἶχον ἀσθενούντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας {RP TR: ἐπιθεῖς} [P1904: ἐπιτιθεῖς] ἐθεράπευσεν αὐτούς.	Then when the sun was setting, all those who had <i>folk</i> sick with various diseases brought them to him, and he <u>laid</u> <u>his hands</u> on each one of them and cured them.	ἐπιθεῖς, <i>having laid (his hands)</i> , RP TR F1853=18/18 F1859=4/7 vs. ἐπιτιθεῖς, <i>laying (his hands)</i> , P1904 F1853=0/18 F1859=2/7 vs. another reading, F1853=0/18 F1859=1/7.

Luke 4:41	Ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, {RP-text TR: κράζοντα} [RP-marg P1904: κραυγάζοντα] καὶ λέγοντα ὅτι Σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ. Καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι.	<u>D</u> emons also came out of many <i>of them</i> , <u>shouting</u> and saying, “You are the Christ the son of God”, but he rebuked <i>them</i> and did not allow them to speak, because they knew he was the Christ.	κράζοντα, <i>shouting</i> (1), RP-text TR F1853=11/18 F1859=3/7 vs. κραυγάζοντα, <i>shouting</i> (2), RP-marg P1904 F1853=7/18 F1859=4/7. Demons ← <i>And demons</i> .
Luke 4:42	Γενομένης δὲ ἡμέρας, ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι {RP P1904: ἐπεζήτουν} [TR: ἐζήτουν] αὐτόν, καὶ ἦλθον εἰς αὐτοῦ, καὶ κατείχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ’ αὐτῶν.	Then when it was day, he departed and went to a desolate place, but the crowds <u>looked for</u> him and came up to him and <u>tried to stop</u> him moving <i>on</i> from them.	ἐπεζήτουν, <i>were keenly looking for</i> , RP P1904 F1853=11/19 F1859=4/7 vs. ἐζήτουν, <i>were looking for</i> , TR F1853=8/19 F1859=3/7. tried to stop: conative imperfect.
Luke 4:43	Ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι Καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελισασθαί με δεῖ τὴν βασιλείαν τοῦ θεοῦ· ὅτι εἰς τοῦτο ἀπέσταλμαι.	So he said to them, “I must also announce good tidings of the kingdom of God to the other towns, because this <i>is what</i> I have been sent for.”	
Luke 4:44	Καὶ ἦν κηρύσσων {RP TR: ἐν ταῖς συναγωγαῖς} [P1904: εἰς τὰς συναγωγὰς] τῆς Γαλιλαίας.	Then he would proclaim <i>it</i> in the <u>synagogues</u> of Galilee.	ἐν ταῖς συναγωγαῖς, <i>in the synagogues</i> (preposition of rest at), RP TR F1853=17/18 F1859=4/7 vs. εἰς τὰς συναγωγὰς, <i>in the synagogues</i> (pregnant use; compare Matt 18:6), P1904 F1853=1/18 (Scrivener's y) F1859=3/7.
Luke 5:1	Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκούειν τὸν λόγον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησαρετ·	Then it came to pass, when the crowd were pressing him so as to hear the word of God, and he himself was standing beside the lake of <u>Gennesaret</u> ,	Gennesaret: i.e. <i>Galilee</i> .
Luke 5:2	καὶ εἶδεν δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἁλιεῖς ἀποβάντες ἀπ’ αὐτῶν ἀπέπλυναν τὰ δίκτυα.	that he saw two boats standing by the lake. The fishermen had disembarked from them and had washed out <i>their</i> nets.	

Luke 5:3	Ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον. Καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους.	So he went on board one of the boats, which was Simon's, and he asked him to put out <i>to sea</i> away from the land a little. Then he sat down and <u>taught</u> the crowds from the boat.	taught: imperfect, covering an extended period. See also Matt 5:2. But perhaps inceptive, <i>began to teach</i> , though the aorist is better attested for such usage.
Luke 5:4	Ὡς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα, Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.	Then when he had stopped speaking, he said to Simon, “Put out to the deep <i>water</i> and lower your nets for a catch.”	
Luke 5:5	Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ, Ἐπιστάτα, δι’ ὅλης τῆς νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον.	At this Simon answered and said to him, “Master, we have toiled all night long but caught nothing. But at your word I will lower the net.”	
Luke 5:6	Καὶ τοῦτο ποιήσαντες, συνέκλεισαν {RP P1904: πλήθος ἰχθύων} [TR: ἰχθύων πλήθος] πολὺ· διερρήγνυτο δὲ τὸ δίκτυον αὐτῶν.	Then they did this, and they enclosed a very <u>large number of fish</u> , but their net was <u>beginning</u> to tear,	πλήθος ἰχθύων, <i>a multitude + of fish</i> , RP P1904 F1853=19/19 F1859=7/7 vs. ἰχθύων πλήθος, <i>of fish + a multitude</i> , TR F1853=0/19 F1859=0/7. beginning to tear: inceptive imperfect, or <i>were on the verge of tearing</i> , imperfect of a tendency to an unaccomplished end.
Luke 5:7	καὶ κατένευσαν τοῖς μετόχοις τοῖς ἐν τῷ ἑτέρῳ πλοίῳ, τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθον καὶ ἐπλησαν ἀμφότερα τὰ πλοία, ὥστε βυθίζεσθαι αὐτά.	so they beckoned to <i>their</i> colleagues, who <i>were</i> in the other boat, to come and help them, and they came and filled both boats, so much so that they were <i>on the point of</i> sinking.	
Luke 5:8	Ἴδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν {RP P1904: - } [TR: τοῦ] Ἰησοῦ, λέγων, Ἐξελθε ἀπ’ ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλὸς εἰμι, κύριε.	Then when Simon Peter saw <i>it</i> , he fell at Jesus's knees and said, “Depart from me, for I am a sinful man, Lord.”	τοῦ, <i>of the (Jesus)</i> : absent in RP P1904 F1853=18/20 F1859=6/7 vs. present in TR F1853=2/20 (Scrivener's gy**) F1859=1/7.
Luke 5:9	Θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ἧ συνέλαβον.	For astonishment had gripped him, and all those with him, at the catch of the fish which they had taken.	

Luke 5:10	ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου, οἱ ἦσαν κοινῶνι τῷ Σίμωνι. Καὶ εἶπεν πρὸς τὸν Σίμωνα ὁ Ἰησοῦς, Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἄνθρώπους ἔσῃ ζωγρῶν.	So too <i>had</i> <i>astonishment gripped</i> James and John, Zebedee's sons, who were companions of Simon. Then Jesus said to Simon, "Do not be afraid. From now <i>on</i> you will be catching men."	
Luke 5:11	Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα, ἠκολούθησαν αὐτῷ.	Then they brought the boats in to land, and they left everything and followed him.	
Luke 5:12	Καὶ ἐγένετο, ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοῦ, ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον, ἐδεήθη αὐτοῦ, λέγων, Κύριε, ἐάν θέλῃς, δύνασαι με καθαρίσαι.	And it came to pass when he was in one of the towns that <i>there was</i> a man <i>infected with</i> leprosy, and when he saw Jesus, he fell face down and pleaded with him, and he said, "Lord, if you are willing, you can cleanse me."	there was ← <i>behold</i> . infected with ← <i>full of</i> .
Luke 5:13	Καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ, εἰπὼν, Θέλω, καθαρίσθητι. Καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ.	At this he stretched out <i>his</i> hand and touched him, and he said, "I am willing; be cleansed." And immediately the leprosy departed from him.	
Luke 5:14	Καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν· ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξεν {RP TR: Μωσῆς} [P1904: Μωϋσῆς], εἰς μαρτύριον αὐτοῖς.	Then he instructed him not to tell anyone, but, <i>he said</i> , "Go off and show yourself to the priest and make <i>an offering</i> for your cleansing, as <i>Moses</i> prescribed, as a testimony to them."	Μωσῆς, <i>Moses</i> , RP TR F1853=15/19 F1859=4/7 vs. Μωϋσῆς, <i>Moïses</i> , P1904 F1853=4/19 (Scrivener's depy) F1859=3/7.
Luke 5:15	Διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκουεῖν, καὶ θεραπεύεσθαι ὑπ' αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν.	But the <i>report</i> about him spread <i>all the</i> more, and many crowds would gather to hear <i>him</i> and to be cured of their infirmities by him.	report ← <i>word</i> .
Luke 5:16	Αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.	However, he would withdraw to the desolate <i>places</i> and pray.	

Luke 5:17	Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων· καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἱ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλὴμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτοῦς.	Then it came to pass, on one of <i>those</i> days, that he was teaching, and there were Pharisees and teachers of the law sitting <i>there</i> , who had come from every village of Galilee and Judaea, and <i>from</i> Jerusalem, and <i>the</i> power of <i>the</i> Lord was <i>present</i> to <u>cure them</u> .	to cure them (deponent middle), or <i>for them to be cured</i> (passive).
Luke 5:18	Καὶ ἰδού, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος, καὶ ἐζητοῦν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι ἐνώπιον αὐτοῦ·	And <u>there were</u> men bringing a man who was paralysed, on a bed, and they <u>kept trying</u> to bring him in and set <i>him</i> before him,	there were ← <i>behold</i> . kept trying: iterative imperfect.
Luke 5:19	καὶ μὴ εὐρόντες {RP P1904: - } [TR: διὰ] ποίας εἰσενεγκῶσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ.	but not finding <i>a way</i> {RP P1904: by} [TR: through] which they might bring him in, on account of the crowd, they went up onto the roof and lowered him, <u>bed and all</u> , through the tiles <u>in among them</u> in front of Jesus.	διὰ, <i>through</i> : absent in RP P1904 F1853=11/18 F1859=5/7 vs. present in TR F1853=7/18 F1859=2/7. bed and all ← <i>with the little bed</i> . in among ← <i>into the midst</i> .
Luke 5:20	Καὶ ἰδὼν τὴν πίστιν αὐτῶν, εἶπεν αὐτῷ, Ὁ ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.	And seeing their faith, he said to him, “Sir, <u>you have been forgiven your sins</u> .”	you have been forgiven your sins ← <i>your sins have been forgiven you</i> .
Luke 5:21	Καὶ ᾤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, λέγοντες, Τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; Τίς δύναται ἀφιέναι ἁμαρτίας, εἰ μὴ ὁ μόνος ὁ θεός;	Then the scribes and the Pharisees began to reason, and they said, “Who is this who speaks blasphemies? Who can forgive sins but God alone?”	
Luke 5:22	Ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτοὺς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;	But having discerned their reasonings, Jesus replied and said to them, “Why are you reasoning in your hearts?”	

Luke 5:23	Τί ἐστὶν εὐκοπώτερον, εἰπεῖν, Ὑψέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν, {RP TR: Ἐγειραι} [P1904: Ἐγειρε] καὶ περιπάτει;	Which is easier, to say, ‘You have been forgiven your sins’, or to say, ‘Get up and walk’?	ἔγειραι, <i>arise</i> (aorist middle), RP TR F1853=8/17 F1859=2/7 vs. ἔγειρε, <i>arise</i> (present active), P1904 F1853=9/17 F1859=5/7. A disparity with RP, R=11:15. You have been forgiven your sins ← <i>Your sins have been forgiven you.</i> walk ← <i>walk around</i> , but no emphasis on <i>around</i> .
Luke 5:24	Ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιεῖν ἁμαρτίας - εἶπεν τῷ παραλελυμένῳ - Σοὶ λέγω, {RP TR: ἔγειραι} [P1904: ἔγειρε], καὶ ἄρας τὸ κλινίδιον σου, πορεύου εἰς τὸν οἶκόν σου.	But in order that you may know that the son of man has authority on earth to forgive sins” – he said to the paralysed <i>man</i> – “I say to you, get up, and pick up your bed and go to your home.”	ἔγειραι, <i>arise</i> (aorist middle), RP TR F1853=9/17 F1859=2/7 vs. ἔγειρε, <i>arise</i> (present active), P1904 F1853=8/17 F1859=5/7. A weak disparity with RP, R=12:14.
Luke 5:25	Καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ’ {RP P1904: ὃ} [TR: ὃν] κατέκειτο, ἀπηλθεν εἰς τὸν οἶκον αὐτοῦ, δοξάζων τὸν θεόν.	And immediately he got up in their presence, and he picked up <u>what</u> he had been lying on, and he went away to his home, glorifying God.	ὃ, (<i>on</i>) <i>which</i> (accusative, pregnant use; compare Matt 18:6), RP P1904 F1853=11/17 F1859=4/7 vs. ὃν, (<i>on</i>) <i>which</i> (dative), TR F1853=6/17 F1859=3/7.
Luke 5:26	Καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν θεόν, καὶ ἐπλήσθησαν φόβου, λέγοντες ὅτι Εἶδομεν παράδοξα σήμερον.	At this, amazement gripped <i>them</i> all, and they glorified God, and they were filled with fear, and they said, “We have seen <u>wonders</u> today.”	wonders: or <i>unexpected (things), incredible (things)</i> .
Luke 5:27	Καὶ μετὰ ταῦτα ἐξηλθεν, καὶ εθεάσατο τελώνην, ὀνόματι Λευί, καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ, Ἀκολούθει μοι.	Then after these <i>things</i> he went away and saw a tax collector by name of Levi, sitting at the tax collection point, and he said to him, “Follow me.”	
Luke 5:28	Καὶ καταλιπὼν ἅπαντα, ἀναστὰς ἠκολούθησεν αὐτῷ.	And he left everything and got up and followed him.	

Luke 5:29	Καὶ ἐποίησεν δοχὴν μεγάλην {RP P1904: - } [TR: ὁ] Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος τελωνῶν πολὺς, καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακείμενοι.	Then <u>Levi</u> <u>organized</u> a big reception in his house for him, and there was a large crowd of tax collectors and others who were sitting with them.	ὁ, <i>the (Levi)</i> : absent in RP P1904 F1853=17/17 F1859=7/7 vs. present in TR F1853=0/17 F1859=0/7. organized ← <i>made for himself</i> , taking αὐτῷ as personal for the reflexive ἐαυτῷ, as in 2 Chr 32:29 LXX. Alternatively, take the pronoun as personal, <i>made for him (Jesus)</i> .
Luke 5:30	Καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ, λέγοντες, Διὰ τί μετὰ {RP-text P1904: τῶν} [RP-marg TR: -] τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε;	However, <u>the Pharisees</u> <u>and their scribes</u> complained to his disciples and said, “Why do you eat and drink with {RP-text P1904: the} [RP-marg TR: -] tax collectors and sinners?”	τῶν, <i>the (tax collectors)</i> : present in RP-text P1904 F1853=10/17 F1859=6/7 vs. absent in RP-marg TR F1853=7/17 F1859=1/7. the Pharisees and their scribes ← <i>their scribes and the Pharisees</i> .
Luke 5:31	Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς, Οὐ χρεῖαν ἔχουσιν οἱ υἱαῖνοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες.	So Jesus answered and said to them, “ <i>It is not those who are</i> in good health who need a doctor, but those <i>who</i> are ill.”	
Luke 5:32	Οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.	I have not come to call <i>the</i> righteous, but sinners to repentance.”	
Luke 5:33	Οἱ δὲ εἶπον πρὸς αὐτόν, Διὰ τί οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνά, καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων· οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν;	Then they said to him, “Why do John's disciples fast frequently and make supplications, as those of the Pharisees <i>do for their</i> part, whereas yours eat and drink?”	for their part ← <i>also</i> .
Luke 5:34	Ὁ δὲ εἶπεν πρὸς αὐτούς, Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστίν, ποιῆσαι νηστεύειν;	He then said to them, “Surely you can't make the <u>wedding guests</u> fast while the bridegroom is with them?”	wedding guests ← <i>sons of the wedding venue</i> . See Matt 9:15.
Luke 5:35	Ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.	But <i>such</i> days will come, and when the bridegroom is taken away from them, then – in those days – they will fast.”	

Luke 5:36	Ἔλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι Οὐδεὶς ἐπίβλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν {RP TR: σχίζει} [P1904: σχίσει], καὶ τῷ παλαιῷ οὐ συμφωνεῖ {RP: τὸ} [P1904: τὸ ἐπίβλημα τὸ] [TR: ἐπίβλημα τὸ] ἀπὸ τοῦ καινοῦ.	And he told them a parable: “No-one puts a patch of new cloth on an old garment, otherwise the new <i>one</i> {RP TR: <i>will</i>} [P1904: <i>will</i>] <i>tear</i>, and {RP: that of} [P1904: the patch from] [TR: <i>the patch from</i>] the new <i>material</i> <i>will</i> not be compatible with the old.	σχίζει, <i>tears</i>, RP TR F1853=16/18 F1859=5/7 vs. σχίσει, <i>will tear</i>, P1904 F1853=1/18 (Scrivener's y) F1859=2/7 vs. another reading, F1853=1/18 (Scrivener's c) F1859=0/7. τὸ, <i>the (one)</i>, RP F1853=16/18 F1859=2/7 vs. τὸ ἐπίβλημα τὸ, <i>the patch, the (one)</i>, P1904 F1853=1/18 (Scrivener's y) F1859=4/7 vs. ἐπίβλημα τὸ, <i>patch, the (one)</i>, TR F1853=1/18 (Scrivener's x) F1859=1/7. F1853 and F1859 are very significantly disparate, X2=9.1 PV=0.3%.
Luke 5:37	Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκὸς παλαιούς· εἰ δὲ μήγε, ῥήξει {RP TR: ὁ νέος οἶνος} [P1904: ὁ οἶνος ὁ νέος] τοὺς ἀσκούς, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολούνται.	And no-one puts new wine in old wineskins, or else <u>the new wine</u> will <u>tear</u> the wineskins and will <u>itself</u> be spilt, and the wineskins will be ruined.	ὁ νέος οἶνος, <i>the new wine</i>, RP TR F1853=17/18 F1859=4/7 vs. ὁ οἶνος ὁ νέος, <i>the wine the new</i>, P1904 F1853=1/18 (Scrivener's y) F1859=3/7.
Luke 5:38	Ἄλλὰ οἶνον νέον εἰς ἀσκὸς καινοὺς βλητέον, καὶ ἀμφότεροι συντηροῦνται.	But new wine needs to be put in new wineskins, so both are preserved together.	
Luke 5:39	Καὶ οὐδεὶς πιὼν παλαιὸν εὐθέως θέλει νέον· λέγει γάρ, Ὁ παλαιὸς χρηστότερός ἐστιν.	And no-one <i>who has</i> drunk old <i>wine</i> immediately wants new. For he says, ‘The old is more <u>palatable</u>.’ ”	palatable ← <i>serviceable</i>.
Luke 6:1	Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων· καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχους, καὶ ἤσθιον, ψάχοντες ταῖς χερσίν.	Now it came to pass on a <u>high day Sabbath</u> that he was crossing through the cornfields, and his disciples were plucking ears <i>of corn</i> and eating <i>them</i>, rubbing <i>them</i> with <i>their</i> hands.	high day Sabbath ← <i>second-first Sabbath</i>, which we presume is a feast-day that is not necessarily on the weekly Sabbath day, noting that such days are called Sabbaths in, e.g., Lev 23:24 (the first day of the seventh month) and Lev 23:27 (the tenth day of the seventh month), so that at ↴
Luke 6:2	Τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς, Τί ποιεῖτε ὃ οὐκ ἔξεστιν ποιεῖν ἐν τοῖς σάββασιν;	And some of the Pharisees said to them, “Why are you doing what it is not permitted to do on the Sabbath <i>days</i>?”	↳ least one of these Sabbaths did not fall on the regular weekly Sabbath day. Alternatively, the reference could be to the weekly Sabbath after a high day Sabbath.

Luke 6:3	Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς, Οὐδὲ τοῦτο ἀνέγνωτε, ὃ ἐποίησεν {RP P1904: Δαυίδ} [TR: Δαβίδ], ὁπότε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες;	So Jesus replied to them and said, “Have you not read this – what David did when he was hungry – he and those with him –	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1.
Luke 6:4	Ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν, καὶ ἔφαγεν, καὶ ἔδωκεν καὶ τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς;	when he went into the house of God and took the showbread loaves and ate <i>from them</i> , and gave <i>some</i> to those <i>who were</i> with him as well, <i>loaves</i> which it is not permitted to eat, except for the priests alone?”	
Luke 6:5	Καὶ ἔλεγεν αὐτοῖς ὅτι Κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.	So he said to them, “The son of man is <i>the</i> Lord of the Sabbath as well.”	
Luke 6:6	Ἐγένετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν· καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά.	And it also came to pass on another Sabbath that he went into the synagogue and gave teaching, and there was a man there whose right hand was withered.	
Luke 6:7	Παρετήρουν δὲ {RP P1904: - } [TR: αὐτὸν] οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει· ἵνα εὕρωσιν κατηγορίαν αὐτοῦ.	The scribes and the Pharisees, however, watched {RP P1904: - } [TR: him] carefully <i>to see</i> whether he would heal on the Sabbath, in order to find an accusation against him.	αὐτὸν, <i>him</i> : absent in RP P1904 F1853=18/18 F1859=5/7 vs. present in TR F1853=0/18 F1859=2/7.
Luke 6:8	Αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν, καὶ εἶπεν τῷ ἀνθρώπῳ τῷ ξηρὰν ἔχοντι τὴν χεῖρα, {RP TR: Ἐγειραι} [P1904: Ἐγειρε], καὶ στήθι εἰς τὸ μέσον. Ὁ δὲ ἀναστὰς ἐστή.	But he knew their reasonings, and he said to the man who had a withered hand, “ <i>Get up</i> and stand <i>in full view</i> .” And he got up and stood <i>there</i> .	ἔγειραι, <i>arise</i> (aorist middle), RP TR F1853=9/18 F1859=2/7 vs. ἔγειρε, <i>arise</i> (present active), P1904 F1853=9/18 F1859=5/7. A disparity with RP, R=12:15. in full view ← <i>into the midst</i> .

<u>Luke</u> <u>6:9</u>	Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτοὺς, Ἐπερωτήσω ὑμᾶς τι, Ἐξεστὶν τοῖς σάββασιν, ἀγαθοποιῆσαι ἢ κακοποιῆσαι; ψυχὴν σῶσαι ἢ {RP P1904: ἀποκτεῖναι} [TR: ἀπολέσαι];	So Jesus said to them, “I will ask you something. Is it permitted to do good or bad – to save {RP P1904: life or to kill} [TR: or destroy life] – on the Sabbath <i>days</i> ?”	ἀποκτεῖναι, <i>to kill</i> , RP P1904 F1853=18/18 F1859=6/7 vs. ἀπολέσαι, <i>to destroy</i> , TR F1853=0/18 F1859=1/7. Our punctuation differs from RP in where we place the question mark(s) and sentence division. life ← <i>soul</i> .
Luke 6:10	Καὶ περιβλεψάμενος πάντας αὐτούς, εἶπεν {RP P1904: αὐτῷ} [TR: τῷ ἀνθρώπῳ], Ἐκτείνον τὴν χεῖρά σου. Ὁ δὲ ἐποίησεν {RP P1904: - } [TR: οὕτως] καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ {RP TR: ὑγιῆς} [P1904: -] ὡς ἡ ἄλλη.	Then he looked round at them all and said {RP P1904: to him} [TR: to the man], “Stretch out your hand.” So he did {RP P1904: <i>that</i> ,} [TR: <i>that</i> ,] and his hand was restored {RP TR: <i>as sound as</i> } [P1904: <i>like</i>] the other <i>one</i> .	αὐτῷ, <i>to him</i> , RP P1904 F1853=18/18 F1859=5/7 vs. τῷ ἀνθρώπῳ, <i>to the man</i> , TR F1853=0/18 F1859=2/7. οὕτω(ς), <i>thus</i> : absent in RP P1904 F1853=13/18 F1859=3/7 vs. present in TR F1853=4/18 (Scrivener's dlmn) F1859=4/7 vs. whole phrase absent, F1853=1/18 (Scrivener's c) F1859=0/7. ὑγιῆς, <i>healthy, restored</i> : present in RP TR F1853=16/18 F1859=7/8 vs. absent in P1904 F1853=2/18 (Scrivener's ko) F1859=1/8. [TR: <i>that</i> ← <i>thus</i> .]
Luke 6:11	Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας· καὶ διελάλουν πρὸς ἀλλήλους, τί ἂν ποιήσειαν τῷ Ἰησοῦ.	But they were filled with senselessness, and they discussed with each other what they might do to Jesus.	
Luke 6:12	Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξῆλθεν εἰς τὸ ὄρος προσεύξασθαι· καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ.	And it came to pass in those days <i>that</i> he went out to the mountain to pray, and he passed the night in prayer to God.	to God ← <i>of God</i> .
Luke 6:13	Καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς μαθητάς αὐτοῦ· καὶ ἐκλεξάμενος ἀπ’ αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν,	Then when day came, he called his disciples and chose twelve of them, whom he also named apostles:	

Luke 6:14	Σίμωνα ὃν καὶ ὠνόμασεν Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην, Φίλιππον καὶ Βαρθολομαῖον,	Simon, whom he also named Peter, and Andrew his brother, James and John, Philip and Bartholomew,	
Luke 6:15	Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν,	Matthew and Thomas, James <i>the son of</i> Alphaeus, and Simon who <i>was called the Zealot</i> ,	
Luke 6:16	Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης,	Judas <i>the son of</i> James, and Judas Iscariot, who <u>for his part</u> became a traitor.	<i>the son of James: AV differs (the brother) of James. Compare Acts 1:13.</i> <i>for his part ← also.</i>
Luke 6:17	Καὶ καταβὰς μετ' αὐτῶν, ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ, καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἱ ἦλθον ἀκούσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν.	Then he went down with them, and he stood in a place on the plain, and <i>there was</i> a crowd of his disciples, and a very large number of the people from the whole of Judaea and Jerusalem and the coastal <i>area</i> of Tyre and Sidon, who had come to hear him and to be cured of their diseases.	
Luke 6:18	καὶ οἱ ὀχλούμενοι {RP-text TR: ὑπὸ} [RP-marg P1904: ἀπὸ] πνευμάτων ἀκαθάρτων, καὶ ἐθεραπεύοντο.	<i>There were</i> also those troubled <u>by</u> unclean spirits, and they were healed.	ὑπὸ, <i>by</i> (1), RP-text TR F1853=14/18 F1859=4/8 vs. ἀπὸ, <i>by</i> (2), RP-marg P1904 F1853=4/18 (Scrivener's fgkp) F1859=4/8.
Luke 6:19	Καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ· ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἴατο πάντας.	And the whole crowd <u>kept trying</u> to touch him, because power would go out from him and cure everyone.	kept trying ← <i>was seeking</i> , iterative imperfect.
Luke 6:20	Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμούς αὐτοῦ εἰς τοὺς μαθητάς αὐτοῦ ἔλεγεν, Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.	Then he lifted up his eyes to his disciples and said, “Blessed <i>are</i> you poor, Because yours is the kingdom of God.	
Luke 6:21	Μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. Μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.	Blessed <i>are</i> you <i>who</i> are hungry now, For you will be satisfied. Blessed <i>are</i> you <i>who</i> weep now, Because you will laugh.	

Luke 6:22	Μακάριοί ἐστε, ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς, καὶ ὀνειδίσωσιν, καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρόν, ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου.	Blessed are you when men hate you, And when they ostracize you And reproach you And reject your name as evil, On account of the son of man.	ostracize ← <i>separate</i> .
Luke 6:23	{RP P1904: Χάρητε} [TR: Χαίρετε] ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γάρ, ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ {RP TR: ταῦτα} [P1904: τὰ αὐτὰ] γὰρ ἐποιοῦν τοῖς προφήταις οἱ πατέρες αὐτῶν.	Rejoice on that day and leap <i>for joy</i> , For you will see that your reward <i>is</i> great in heaven. After all, their fathers acted along {RP TR: those} [P1904: the same] <i>lines</i> towards the prophets.	χάρητε, <i>rejoice</i> (deponent passive aorist), RP P1904 F1853=18/18 F1859=7/7 vs. χαίρετε, <i>rejoice</i> (present active), TR F1853=0/18 F1859=0/7. ταῦτα, <i>these (things)</i> , RP TR F1853=18/18 F1859=7/8 vs. τὰ αὐτὰ, <i>the same (things)</i> , P1904 F1853=0/18 F1859=1/8. you will see that ← <i>behold</i> .
Luke 6:24	Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παρακλήσιν ὑμῶν.	But woe to you who <i>are</i> rich, Because you have your due consolation.	But ← <i>Except</i> . due: the meaning is contained in ἀπέχετε.
Luke 6:25	Οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι, ὅτι πεινάσετε. Οὐαὶ ὑμῖν, οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε.	Woe to you who <i>have been</i> filled, For you will be hungry. Woe to you who <i>are</i> laughing now, For you will mourn and weep.	
Luke 6:26	Οὐαὶ {RP P1904: - } [TR: ὑμῖν] ὅταν καλῶς ὑμᾶς εἰπῶσιν {RP-text: - } [RP-marg P1904 TR: πάντες] οἱ ἄνθρωποι· κατὰ {RP TR: ταῦτα} [P1904: τὰ αὐτὰ] γὰρ ἐποιοῦν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.	Woe {RP P1904: - } [TR: to you] when {RP-text: - } [RP-marg P1904 TR: all] men speak well of you. After all, their fathers acted along {RP TR: those} [P1904: the same] <i>lines</i> towards the false prophets.	ὑμῖν, <i>to you</i> : absent in RP P1904 F1853=14/19 F1859=5/7 vs. present in TR F1853=5/19 F1859=2/7. πάντες, <i>all</i> : absent in RP-text F1853=11/18 F1859=2/7 vs. present in RP-marg P1904 TR F1853=7/18 F1859=5/7. A weak disparity with RP-text, R=13:14. ταῦτα, <i>these (things)</i> , RP TR F1853=17/18 F1859=4/7 vs. τὰ αὐτὰ, <i>the same (things)</i> , P1904 F1853=1/18 (Scrivener's d) F1859=3/7.

Luke 6:27	{RP-text TR: Ἀλλ'} [RP-marg P1904: Ἀλλὰ] ὑμῖν λέγω τοῖς ἀκούουσιν, Ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,	But I say to you who <i>are</i> listening, love your enemies, do good to those <i>who</i> hate you,	ἀλλ', <i>but</i> (apocopated), RP-text TR F1853=4/18 (Scrivener's bfhs) F1859=1/7 vs. ἀλλὰ <i>but</i> (unapocopated), RP-marg P1904 F1853=14/18 F1859=6/7. A strong disparity with RP-text, R=6:21.
Luke 6:28	εὐλογεῖτε τοὺς καταρωμένους ὑμῖν, {RP P1904: - } [TR: καὶ] προσευχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς.	bless those <i>who</i> curse {RP P1904: you;} [TR: you, and] pray for those <i>who</i> deal spitefully with you.	καὶ, <i>and (pray)</i> : absent in RP P1904 F1853=15/18 F1859=4/7 vs. present in TR F1853=3/18 (Scrivener's bcx) F1859=3/7.
Luke 6:29	Τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα, πάρεχε καὶ τὴν ἄλλην· καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσης.	To him <i>who</i> hits you on the cheek, offer the other <i>one</i> also, and from him <i>who</i> takes your coat, do not withhold <i>your</i> tunic either.	
Luke 6:30	Παντὶ δὲ τῷ αἰτοῦντί σε δίδου· καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπαίτει.	And give to everyone who asks you, and do not ask for <i>anything</i> back from him <i>who</i> takes your <i>goods</i> .	
Luke 6:31	Καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως.	And as you <i>would</i> want men to do to you, do <u>the same</u> to them yourselves <u>for your part</u> .	the same ← <i>likewise</i> . for your part ← <i>also</i> .
Luke 6:32	Καὶ εἰ ἀγαπάτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; Καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν.	And if you love those <i>who</i> love you, what kind of graciousness is <i>that</i> to you? For even the sinners love those <i>who</i> love them.	
Luke 6:33	Καὶ ἐὰν ἀγαθοποιῇτε τοὺς ἀγαθοποιούντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; Καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν.	And if you do good to those <i>who</i> do good to you, what kind of graciousness is <i>that</i> to you? For even the sinners do the same.	

Luke 6:34	Καὶ ἐὰν δανείζητε παρ' ὧν {RP P1904 S1550 E1624: ἐλπίζετε} [S1894: ἐλπίζητε] ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστίν; Καὶ γὰρ {RP P1904: - } [TR: οἱ] ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπολάβωσιν τὰ ἴσα.	And if you lend <i>things</i> to <i>those</i> from whom you hope to get <i>them</i> back, what kind of graciousness is <i>that</i> to you? For even {RP P1904: - } [TR: the] sinners lend to sinners <i>on terms</i> that they get the same <i>things</i> back.	ἐλπίζετε, <i>you hope / expect</i> (indicative), RP P1904 S1550 E1624 F1853=18/18 F1859=7/7 vs. ἐλπίζητε, <i>you might hope / expect</i> (subjunctive), S1894 F1853=0/18 F1859=0/7. οἱ, <i>the (sinners)</i>: absent in RP P1904 F1853=10/19 F1859=3/7 vs. present in TR F1853=9/19 F1859=4/7. Nearly a disparity with RP, R=14:14.
Luke 6:35	Πλὴν ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανεῖζετε, μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ {RP P1904: - } [TR: τοῦ] ὑψίστου· ὅτι αὐτὸς χρηστός ἐστίν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς.	But love your enemies, and do good, and lend not hoping for anything back, and your reward will be great, and you will be sons of {RP P1904: <i>the</i>} [TR: <i>the</i>] Most High, for he is kind to the unthankful and wicked.	τοῦ, <i>of the (Most High)</i>: absent in RP P1904 F1853=18/18 F1859=6/7 vs. present in TR F1853=0/18 F1859=1/7.
Luke 6:36	Γίνεσθε οὖν οἰκτίρμονες, καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν.	So be compassionate, as your father is compassionate <u>for his</u> <u>part</u>.	for his part ← <i>also</i>.
Luke 6:37	{RP P1904 S1550 E1624: Καὶ μὴ} [S1894: Μὴ] κρίνετε, καὶ οὐ μὴ κριθῆτε. Μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε· ἀπολύετε, καὶ ἀπολυθήσεσθε·	{RP P1904 S1550 E1624: And do not} [S1894: Do not] judge, and you will not be judged at all. Do not condemn, so that you will not be condemned at all. <u>Acquit others</u>, and you will be <u>acquitted</u>.	καὶ, <i>and (do not judge)</i>: present in RP P1904 S1550 E1624 F1853=17/18 F1859=7/7 vs. absent in S1894 F1853=1/18 (Scrivener's p) F1859=0/7. Acquit ... acquitted: the word is more formal than the AV's <i>forgive</i>.
Luke 6:38	δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλόν, πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν. Τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν.	Give, and you will be given. <u>They will give you</u> a good measure, compacted and shaken and overflowing in your bosom. For with the same measure with which you measure, it will be measured to you in turn."	They will give: perhaps very impersonal, as avoidance of the passive <i>You will be given</i>, but we retain the active voice.

Luke 6:39	Εἶπεν δὲ παραβολὴν αὐτοῖς, Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; Οὐχὶ ἀμφοτέρω εἰς βόθυνον πεσοῦνται;	Then he told them a parable. “Surely a blind <i>man</i> cannot guide a blind <i>man</i> ? Will they not both fall into a pit?”	
Luke 6:40	Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.	The disciple is not above his teacher, but each will be equipped like his teacher.	equipped: AV differs in syntactical arrangement.
Luke 6:41	Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς;	And why do you look at the splinter in your brother's eye, but not notice the joist in your own eye?	
Luke 6:42	Ἦ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου, Ἀδελφέ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; Ὑποκριτά, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου.	Or how can you say to your brother, ‘My brother, let me extract the splinter in your eye’, not seeing the joist in your own eye yourself? <i>You</i> hypocrite! First extract the joist from your eye, and then you will see clearly to extract the splinter in your brother's eye.	
Luke 6:43	Οὐ γὰρ ἔστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν· οὐδὲ δένδρον σαπρὸν ποιοῦν καρπὸν καλόν.	For there is no good tree <i>which</i> produces rotten fruit, nor <i>is there</i> a rotten tree <i>which</i> produces good fruit.	
Luke 6:44	Ἐκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται. Οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σύκα, οὐδὲ ἐκ βατου τρυγῶσιν σταφυλὴν.	For each tree is known by its own fruit. For <u>one does</u> not gather figs from thorn plants, nor <u>does one</u> harvest a bunch of grapes from a bramble bush.	one does ... does one ← <i>they do ... do they</i> . Avoidance of the passive.
Luke 6:45	Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρόν· ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ.	A good man produces what <i>is</i> good from the good store of his heart, <u>whereas</u> the wicked man produces wickedness from the wicked store of his heart. For his mouth speaks from the overflow of <i>his</i> heart.	whereas: adversative use of καί.

Luke 6:46	Τί δέ με καλεῖτε, Κύριε, κύριε, καὶ οὐ ποιεῖτε ἃ λέγω;	Why do you call me ‘Lord, Lord’, but do not do what I say?	
Luke 6:47	Πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος·	I will show you what everyone who comes to me and hears my words and does them is like.	
Luke 6:48	ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς {RP TR: - } [P1904: καὶ] ἐσκαψεν καὶ ἐβάθυνεν, καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης, προσέρρηξεν ὁ ποταμός τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλευσαὶ αὐτήν· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.	He is like a man who built a house, who {RP TR: - } [P1904: also] dug and went deep and laid a foundation on rock. Then when a flood came, the river beat against that house, but it was not strong enough to shake it, for it had been founded on rock.	καὶ, <i>and (dug)</i> : absent in RP TR F1853=17/18 F1859=5/7 vs. present in P1904 F1853=1/18 (Scrivener's y) F1859=2/7.
Luke 6:49	Ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου· ἣ προσέρρηξεν ὁ ποταμός, καὶ {RP TR: εὐθέως} [P1904: εὐθύς] ἐπέσεν, καὶ ἐγένετο τὸ ῥήγμα τῆς οἰκίας ἐκείνης μέγα.	But he <i>who</i> hears but <i>does</i> not do <i>accordingly</i> is like a man who built a house on the ground without a foundation, against which the river beat, so that it <u>immediately</u> collapsed, and the devastation of that house was <u>severe</u> .”	εὐθέως, <i>immediately (1)</i> , RP TR F1853=17/18 F1859=5/7 vs. εὐθύς, <i>immediately (2)</i> , P1904 F1853=1/18 (Scrivener's y) F1859=2/7. severe ← <i>great</i> .
Luke 7:1	Ἐπεὶ δὲ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσηλθὲν εἰς Καπερναοὺμ.	Then when he had <u>finished</u> all his words in the hearing of the people, he went to Capernaum.	finished ← <i>fulfilled</i> .
Luke 7:2	Ἐκατοντάρχου δὲ τινος δούλος κακῶς ἔχων {RP: ἔμελλεν} [P1904 TR: ἤμελλεν] τελευτᾶν, ὃς ἦν αὐτῷ ἐντιμός.	Now the servant of a certain centurion, who was highly valued by him, was ill and <u>on the point of</u> dying,	ἔμελλε(ν), <i>was about to (1)</i> , RP F1853=12/18 F1859=4/7 vs. ἤμελλε(ν), <i>was about to (2)</i> , P1904 TR F1853=5/18 F1859=3/7 vs. another spelling, F1853=1/18 (Scrivener's e) F1859=0/7.
Luke 7:3	Ἀκούσας δὲ περὶ τοῦ Ἰησοῦ, ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτόν, ὅπως ἔλθῶν διασώσῃ τὸν δούλον αὐτοῦ.	and having heard about Jesus, he sent Jewish elders to him requesting him to come and save his servant.	

<u>Luke</u> <u>7:4</u>	Οἱ δέ, παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκάλουν αὐτὸν σπουδαίως, λέγοντες ὅτι ”Ἀξιός ἐστιν ὃ παρέξει τοῦτο·	Then when they had come to Jesus, they pleaded with him earnestly, and they said that he to whom <u>he</u> <u>would grant</u> this was worthy <i>of it</i> ,	Punctuation: <i>he would grant</i> mititates for indirect speech. The second person, <i>you would</i> <i>grant</i> , would be applicable to direct speech. But in the next verse we translate with direct speech.
Luke 7:5	ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ὠκοδόμησεν ἡμῖν.	<i>and they said</i> , “For he loves our nation, and he himself built the synagogue for us.”	
Luke 7:6	Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. Ἦδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἐπεμψεν πρὸς αὐτὸν ὁ ἐκατόνταρχος φίλους, λέγων αὐτῷ, Κύριε, μὴ σκύλλου· οὐ γάρ εἰμι ἱκανός ἵνα {RP-text P1904 TR: ὑπὸ τὴν στέγην μου} [RP-marg: μου ὑπὸ τὴν στέγην] εἰσέλθῃς·	So Jesus went with them, and <u>by the time he was</u> not far away from the house, the centurion sent friends to him, <u>who said</u> to him, “Lord, do not put yourself to trouble, for I am not <u>worthy</u> that you should come in <u>under my roof</u> ,	ὑπὸ τὴν στέγην μου, <i>under</i> <i>the roof</i> + <i>of me</i> , RP-text P1904 TR F1853=8/18 F1859=4/7 vs. μου ὑπὸ τὴν στέγην, <i>of me</i> + <i>under the</i> <i>roof</i> , RP-marg F1853=10/18 F1859=3/7. Nearly a disparity with RP-text, R=14:13. by the time he was ← <i>when he</i> <i>was already</i> . who said ← <i>saying</i> , singular, so perhaps referring to the original speaker, but we take it as a Hebraism for <i>וַיֹּאמֶר</i> , so losing its grammatical number. worthy ← <i>sufficient</i> . Compare 2 Cor 2:16.
Luke 7:7	διὸ οὐδὲ ἑμαυτὸν ἠξίωσα πρὸς σέ ἐλθεῖν· {RP P1904: ἀλλ’} [TR: ἀλλὰ] εἶπεν λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.	<u>which is why</u> I have not considered myself worthy to come to you either. <u>But</u> <i>just say the word</i> and my servant will be cured.	ἀλλ’, <i>but</i> (apocopated), RP P1904 F1853=14/18 F1859=6/7 vs. ἀλλὰ, <i>but</i> (unapocopated), TR F1853=4/18 (Scrivener's cemq) F1859=1/7. which is why ← <i>on account of</i> <i>which</i> . <i>the word</i> ← <i>for / in a word</i> .

Luke 7:8	Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ.	For indeed I am a man appointed under <i>a system</i> of authority, having soldiers under me, and I say to <u>one</u> , ‘Go’, and he goes, and to another, ‘Come’, and he comes, and to my servant, ‘Do this’, and he does <i>it</i> .”	one ← <i>this</i> .
Luke 7:9	Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν, καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν, Λέγω ὑμῖν, {RP-text: οὔτε} [RP-marg P1904 TR: οὐδὲ] ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον.	When Jesus heard these <i>things</i> , he was astonished at him, and he turned and said to the crowd who <i>were</i> following him, “I tell you, <u>not even</u> in Israel have I found so much faith.”	οὔτε, <i>and not</i> , RP-text F1853=7/19 F1859=3/7 vs. οὐδὲ, <i>not even</i> ; <i>and not</i> , RP-marg P1904 TR F1853=12/19 F1859=4/7. A disparity with RP-text, R=10:18. {RP: not even ← <i>and not</i> , but used loosely for οὐδὲ (if οὔτε is the true reading).}
Luke 7:10	Καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον εὑρον τὸν ἀσθενοῦντα δούλον ὑγιαίνοντα.	Then those <i>who had been</i> sent returned to the house and found the servant who <i>had been</i> ailing in good health.	
Luke 7:11	Καὶ ἐγένετο ἐν {RP-text P1904: τῷ} [RP-marg TR: τῇ] ἑξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναΐν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοί, καὶ ὄχλος πολὺς.	And it came to pass {RP-text P1904: soon afterwards} [RP-marg TR: <i>the next day</i>] <i>that</i> he went to a town called Nain, and a considerable number of his disciples went with him, and <i>also</i> a large crowd,	τῷ, <i>the (coming [time, χρόνῳ])</i> , RP-text P1904 F1853=4/18 (Scrivener's bfhk) F1859=3/7 vs. τῇ, <i>the (next [day, ἡμέρᾳ])</i> , RP-marg TR F1853=14/18 F1859=4/7. A strong disparity with RP-text, R=8:19. AV differs textually.

Luke 7:12	Ὡς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ, ἐξεκομίζετο τεθνηκώς, υἱὸς μονογενῆς τῇ μητρὶ αὐτοῦ, καὶ {RP-text: αὐτῇ} [RP-marg: αὐτὴ ἦν] [P1904 S1550 S1894: αὐτὴ ἦν] [E1624: αὐτῇ] [MISC: αὐτῇ] χήρα· καὶ ὄχλος τῆς πόλεως ἱκανός {RP S1550: - } [P1904 E1624 S1894: ἦν] σὺν αὐτῇ.	and when he approached the gate of the town, it <u>transpired that</u> a dead <u>youth</u> was being carried out – <u>the only-begotten son</u> of his mother – and {RP-text: she was} [RP-marg: she was] [P1904 S1550 S1894: this woman was] [E1624: this woman was] a widow, and a considerable crowd from the town {RP S1550: was} [P1904 E1624 S1894: was] with her.	αὐτῇ, <i>she (was a widow)</i>, RP-text F1853=10/18 F1859=3/8 vs. αὐτὴ ἦν, <i>she (was a widow)</i>, RP-marg F1853=2/18 (Scrivener's qr) F1859=1/8 vs. αὐτῇ ἦν, <i>this woman was (a widow)</i>, P1904 S1550 S1894 F1853=0/18 F1859=1/8 vs. αὐτῇ, <i>this woman (was a widow)</i>, E1624 F1853=3/18 (Scrivener's cef) F1859=0/8 vs. αὐτῇ, for αὐτῇ or αὐτῇ, but not αὐτῇ (?), F1853=3/18 (Scrivener's boy) F1859=3/8. ἦν, <i>(a crowd...) was (with her)</i>: absent in RP S1550 F1853=17/18 F1859=6/7 vs. present in P1904 E1624 S1894 F1853=1/18 (Scrivener's h) F1859=1/7. it transpired that ← <i>behold</i>. <i>the only-begotten son</i>: we ↯
Luke 7:13	Καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ, Μὴ κλαίε.	Then when the Lord saw her, he had compassion on her and said to her, “Don't cry.”	↳ retain this classical expression because of its significance. A more modern rendering would be <i>the only son his mother had (ever) conceived</i>.
Luke 7:14	Καὶ προσελθὼν ἥψατο τῆς σοροῦ· οἱ δὲ βαστάζοντες ἔστησαν. Καὶ εἶπεν, Νεανίσκε, σοὶ λέγω, ἐγέρθητι.	And he went up and touched the coffin, and the bearers stood <i>still</i>, and he said, “Young man, I say to you, get up.”	
Luke 7:15	Καὶ ἀνεκάθισεν ὁ νεκρός, καὶ ἤρξατο λαλεῖν. Καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ.	At this the dead <i>youth</i> sat up and began to speak. Then he gave him to his mother.	
Luke 7:16	Ἔλαβεν δὲ φόβος {RP P1904: πάντας} [TR: ἅπαντας], καὶ ἐδόξαζον τὸν θεόν, λέγοντες ὅτι Προφήτης μέγας ἐγήγερται ἐν ἡμῖν, καὶ ὅτι Ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ.	Then fear gripped <u>everyone</u>, and they glorified God, and they said, “A great prophet has arisen among us”, and, “God has visited his people.”	πάντας, <i>all (1)</i>, RP P1904 F1853=15/19 F1859=7/7 vs. ἅπαντας, <i>all (2)</i>, TR F1853=4/19 (Scrivener's egq*r) F1859=0/7.

Luke 7:17	Καὶ ἐξηλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ.	And this <u>report</u> about him <u>spread</u> in the whole of Judaea and in all the neighbouring area.	report ← <i>word</i> . spread ← <i>went out</i> .
Luke 7:18	Καὶ ἀπήγγειλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων.	Moreover, John's <u>disciples</u> <u>reported back to him</u> concerning all these <i>things</i> ,	John's disciples reported back to him ← <i>his disciples reported back to John</i> .
Luke 7:19	Καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἐπεμψεν πρὸς τὸν Ἰησοῦν, λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ {RP TR: ἄλλον} [P1904: ἕτερον] προσδοκῶμεν;	at which John called for a certain two of his disciples and sent <i>them</i> to Jesus <u>to ask</u> , “Are you the <i>one who is to come</i> , or should we expect <u>someone else</u> ?”	ἄλλον, <i>other (of a similar kind)</i> , RP TR F1853=18/18 F1859=6/8 vs. ἕτερον, <i>other (of a different kind)</i> , P1904 F1853=0/18 F1859=2/8. to ask ← <i>saying</i> . <i>is to come</i> ← <i>is coming</i> .
Luke 7:20	Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον, Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρὸς σε, λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ {RP TR: ἄλλον} [P1904: ἕτερον] προσδοκῶμεν;	Then when the men had come to him, they said, “John the Baptist has sent us to you <u>asking</u> , ‘Are you the <i>one who is to come</i> , or should we expect <u>someone else</u> ?’ ”	ἄλλον, <i>other (of a similar kind)</i> , RP TR F1853=16/17 F1859=7/9 vs. ἕτερον, <i>other (of a different kind)</i> , P1904 F1853=1/17 (Scrivener's e) F1859=1/9 vs. verse absent, F1853=0/17 F1859=1/9. asking ← <i>saying</i> . <i>is to come</i> : see Luke 7:19.
Luke 7:21	Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν.	Now in <i>that</i> very hour he cured many of <i>their</i> diseases and infirmities and evil spirits, and he granted many blind <i>their</i> sight.	<i>their</i> sight ← <i>to see</i> .
Luke 7:22	Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγεῖλατε Ἰωάννῃ ἃ εἶδετε καὶ ἠκούσατε· {RP TR: ὅτι} [P1904: -] τυφλοὶ ἀναβλέπουσιν, {RP TR: - } [P1904: καὶ] χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται·	And Jesus answered and said to them, “Go and report back to John what you have seen and heard: {RP TR: that} [P1904: -] <i>the blind recover their sight</i> {RP TR: ,} [P1904: and] <i>the lame walk</i> , lepers are cleansed and <i>the deaf hear again</i> , <i>the dead are raised</i> ; good tidings are preached to <i>the poor</i> .	ὅτι, <i>that (the blind recover their sight)</i> : present in RP TR F1853=17/18 F1859=5/8 vs. absent in P1904 F1853=1/18 (Scrivener's y) F1859=3/8. καὶ, <i>and (the blind recover their sight)</i> : absent in RP TR F1853=17/18 F1859=5/7 vs. present in P1904 F1853=1/18 (Scrivener's y) F1859=2/7. Go: imperatival use of the participle.
Luke 7:23	καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.	And blessed is whoever does not stumble at me.”	

Luke 7:24	Ἀπελθόντων δὲ τῶν {RP TR: ἀγγέλων} [P1904: μαθητῶν] Ἰωάννου, ἤρξατο λέγειν {RP: τοῖς ὄχλοις} [P1904 TR: πρὸς τοὺς ὄχλους] περὶ Ἰωάννου, Τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι; Κάλαμον ὑπὸ ἀνέμου σαλευόμενον;	Then when John's {RP TR: messengers} [P1904: disciples] had departed, he began to speak to the crowds about John: "What did you go out in the desert to see? A reed shaken by the wind?"	ἀγγέλων, <i>messengers</i> , RP TR F1853=13/18 F1859=5/7 vs. μαθητῶν, <i>disciples</i> , P1904 F1853=5/18 F1859=2/7. τοῖς ὄχλοις, <i>to the crowds</i> (dative), RP F1853=12/18 F1859=4/7 vs. πρὸς τοὺς ὄχλους, <i>to the crowds</i> (preposition + accusative), P1904 TR F1853=6/18 F1859=3/7.
Luke 7:25	Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; Ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμενον; Ἰδοὺ, οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν.	Well then, what did you go out to see? A man clothed in delicate clothes? You know that people in elegant clothing and living in luxury are to be found in royal palaces.	You know that ← <i>Behold</i> . living ← <i>existing</i> . royal palaces ← <i>the (royal) palaces</i> , the sense being <i>the palaces that exist</i> .
Luke 7:26	Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; Προφήτην; Ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου.	So what then did you go out to see? A prophet? Yes, I say to you, and one more eminent than a prophet.	
Luke 7:27	Οὗτός ἐστιν περὶ οὗ γέγραπται, Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἀγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.	This man is he about whom it stands written: ‘See how I am sending my messenger in front of you, And he will prepare your way ahead of you.’	Mal 3:1. See how ← <i>Behold</i> .
Luke 7:28	Λέγω γὰρ ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννου τοῦ βαπτιστοῦ οὐδεὶς ἐστίν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστίν.	For I say to you, no-one among those born from women is a greater prophet than John the Baptist, but he <i>who is least</i> in the kingdom of God is greater than he."	least ← <i>lesser</i> , Greek comparative for superlative.
Luke 7:29	Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου·	Then when all the people had heard it, including the tax collectors, they pronounced God righteous, having been baptized with John's baptism.	

Luke 7:30	οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλήν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ' αὐτοῦ.	But the Pharisees and scholars in the law rejected God's counsel <u>to them</u> and were not baptized by him.	to them: or <i>against themselves</i> .
Luke 7:31	{RP P1904: - } [TR: Εἶπε δὲ ὁ κύριος,] Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίνι εἰσὶν ὅμοιοι;	{RP P1904: - } [TR: Then the Lord said,] “ <u>To whom</u> then shall I liken the men of this generation, and <u>to what</u> are they similar?”	εἶπε δὲ ὁ κύριος, <i>and the Lord said</i> : absent in RP P1904 F1853=16/17 F1859=4/7 vs. present in TR F1853=1/17 (Scrivener's y) F1859=3/7. AV differs textually. To whom ... to what: each of these could be either <i>to whom</i> or <i>to what</i> .
Luke 7:32	Ὅμοιοί εἰσιν παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις, καὶ προσφωνοῦσιν ἀλλήλοις, καὶ λέγουσιν, Ἡὐλήσαμεν ὑμῖν, καὶ οὐκ ὥρχησασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκλαύσατε.	They are like children sitting in the market place and calling to each other, and saying, ‘We have played the flute to you, <u>But</u> you have not danced. We have sung you a dirge, <u>But</u> you have not wept.’	But (2x): adversative use of καί.
Luke 7:33	Ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστῆς μήτε ἄρτον ἐσθίων μήτε οἶνον πίνων, καὶ λέγετε, Δαιμόνιον ἔχει·	For John the Baptist <u>came</u> neither eating bread nor drinking wine, and you say, ‘He <u>is possessed by</u> a demon.’	came ← <i>has come</i> . is possessed by ← <i>has</i> .
Luke 7:34	ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε, Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, {RP P1904: φίλος τελωνῶν} [TR: τελωνῶν φίλος] καὶ ἁμαρτωλῶν.	The son of man <u>came</u> eating and drinking, and you say, ‘Look, a gluttonous and wine-drinking man, a <u>friend of tax collectors and sinners</u> .’	φίλος τελωνῶν, <i>a friend + of tax collectors</i> , RP P1904 F1853=17/18 F1859=6/7 vs. τελωνῶν φίλος, <i>of tax collectors + a friend</i> , TR F1853=1/18 (Scrivener's x) F1859=1/7. came ← <i>has come</i> .
Luke 7:35	Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.	But wisdom <u>is justified</u> by all her children.”	is justified ← <i>was justified</i> , a gnomic aorist.
Luke 7:36	Ἦρώτα δὲ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ· καὶ ἐσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου ἀνεκλίθη.	Then one of the Pharisees asked him to dine with him. So he went into the Pharisee's house and reclined.	

Luke 7:37	Καὶ ἰδοὺ, γυνὴ ἐν τῇ πόλει, ἣτις ἦν ἁμαρτωλός, {RP-text TR: - } [RP-marg P1904: καὶ] ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου,	Now <i>there was</i> a woman in the town, who was a sinner, {RP-text TR: - } [RP-marg P1904: and] <i>who had found out</i> that he was reclining in the Pharisee's house, and she brought an alabaster <i>box</i> of ointment,	καὶ, <i>and (having found out)</i> : absent in RP-text TR F1853=11/18 F1859=4/7 vs. present in RP-marg P1904 F1853=7/18 F1859=3/7. there was ← <i>behold</i> .
Luke 7:38	καὶ στᾶσα {RP TR: παρὰ τοὺς πόδας αὐτοῦ ὀπίσω} [P1904: ὀπίσω παρὰ τοὺς πόδας αὐτοῦ] κλαίουσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν, καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἐξέμασσεν, καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειφεν τῷ μύρῳ.	and she stood {RP TR: at his feet weeping behind <i>him</i> } [P1904: behind <i>him</i> at his feet weeping], and she began to wet his feet with the tears and <i>wipe</i> <i>them</i> off with the hairs of her head, and she kissed his feet and anointed <i>them</i> with the ointment.	παρὰ τοὺς πόδας αὐτοῦ ὀπίσω, <i>at his feet + behind</i> , RP TR F1853=18/18 F1859=6/7 vs. ὀπίσω παρὰ τοὺς πόδας αὐτοῦ, <i>behind + at his feet</i> , P1904 F1853=0/18 F1859=1/7. wipe ← <i>was wiping</i> ; inceptive by virtue of ἤρξατο rather than the tense.
Luke 7:39	Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων, Οὗτος, εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἣτις ἅπτεται αὐτοῦ, ὅτι ἁμαρτωλὸς ἐστίν.	But when the Pharisee who <i>had</i> invited him saw <i>it</i> , he <i>said to himself</i> , “If this <i>man</i> were a prophet, he would know who, and what kind of woman, <i>it is</i> who is touching him, for she is a sinner.”	said to himself ← <i>said in himself saying</i> .
Luke 7:40	Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Σίμων, ἔχω σοί τι εἰπεῖν. Ὁ δὲ φησιν, Διδάσκαλε, εἰπέ.	At <i>this</i> Jesus reacted and said to him, “Simon, I have something to say to you.” Then he said, “Teacher, say <i>it</i> .”	At this: wider use of καί.
Luke 7:41	Δύο χρεωφειλέται ἦσαν δανειστῇ τινί· ὁ εἷς ὥφειλεν δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα.	“There were two debtors to a certain money-lender. One owed five hundred <i>denaries</i> , the other fifty.	denaries: a denary was a silver coin.
Luke 7:42	Μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο. Τίς οὖν αὐτῶν, εἶπέ, πλείον αὐτὸν ἀγαπήσει;	Since they did not have <i>the means</i> to repay, he waived <i>the debt</i> for both of them. Which of them, then”, he said, “will love him more?”	Since: causal use of the participle.
Luke 7:43	Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν, Ὑπολαμβάνω ὅτι ὧ τὸ πλείον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ, Ὁρθῶς ἐκρίνας.	Simon answered and said, “I suppose <i>the one</i> for whom he waived the greater <i>debt</i> .” Then he said to him, “You have judged correctly.”	

Luke 7:44	Καὶ στραφεὶς πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη, Βλέπεις ταύτην τὴν γυναῖκα; Εἰσηλθὼν σου εἰς τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξεν μου τοὺς πόδας, καὶ ταῖς θριξὶν τῆς κεφαλῆς αὐτῆς ἐξεμαξεν.	Then he turned to the woman and said to Simon, “Do you see this woman? I came into your house, <i>but</i> you did not put water on my feet. But <u>she</u> wet my feet with tears and wiped <i>them</i> off with the hairs of her head.	she ← <i>this (woman)</i> .
Luke 7:45	Φίλημά μοι οὐκ ἔδωκας· αὕτη δέ, ἀφ’ ἧς {RP TR: εἰσηλθον} [P1904: εἰσηλθεν], οὐ διέλιπεν καταφιλοῦσά μου τοὺς πόδας.	You did not give me a kiss. But from <i>the time</i> {RP TR: I} [P1904: <i>she</i>] came in, <u>she</u> did not stop kissing my feet.	εἰσηλθον, <i>I came</i> , RP TR, F1853=17/18 F1859=4/7 vs. εἰσηλθεν, <i>she came</i> , P1904 F1853=1/18 (Scrivener's y) F1859=3/7. she ← <i>this (woman)</i> .
Luke 7:46	Ἐλαίω τὴν κεφαλὴν μου οὐκ ἠλειψας· αὕτη δὲ μύρῳ {RP-text P1904 TR: ἠλειπεν μου τοὺς πόδας} [RP-marg: ἠλειπεν τοὺς πόδας μου].	You did not anoint my head with oil, but <u>she</u> anointed <u>my feet</u> with ointment.	μου τοὺς πόδας, <i>of me + the feet</i> , RP-text P1904 TR F1853=11/18 F1859=3/7 vs. τοὺς πόδας μου, <i>the feet + of me</i> , RP-marg F1853=7/18 F1859=4/7. she ← <i>this (woman)</i> .
Luke 7:47	Οὐ χάριν, λέγω σοι, ἀφεωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλάι, ὅτι ἠγάπησεν πολύ· ὃ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.	For this reason I say to you, her many sins have been forgiven, so that <u>she</u> loved <i>me</i> a lot. But <u>he who</u> <u>has been forgiven little</u> loves little.”	<i>he</i> who has been forgiven little ← <i>to whom little is forgiven</i> .
Luke 7:48	Εἶπεν δὲ αὐτῇ, Ἀφέωνταί σου αἱ ἁμαρτίαι.	And he said to her, “Your sins have been forgiven.”	
Luke 7:49	Καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς, Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν;	Then those reclining <i>at table</i> with <i>him</i> began to say <u>to themselves</u> , “Who is this who even forgives sins?”	to themselves ← <i>within themselves</i> .
Luke 7:50	Εἶπεν δὲ πρὸς τὴν γυναῖκα, Ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.	But he said to the woman, “Your faith has saved you. Go in peace.”	

Luke 8:1	Καὶ ἐγένετο ἐν τῷ καθεξῆς, καὶ αὐτὸς διώδευεν κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελίζόμενος τὴν βασιλείαν τοῦ θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ,	Then it came to pass shortly afterwards that he travelled from city to city and village to village preaching and bringing good tidings of the kingdom of God, the twelve <i>being</i> with him also,	
Luke 8:2	καὶ γυναῖκές τινες αἱ ἦσαν τεθεραπευμέναι ἀπὸ {RP TR: - } [P1904: νόσων καὶ μαστίγων καὶ] πνευμάτων πονηρῶν καὶ ἁσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει,	as also some women who had been cured of {RP TR: - } [P1904: diseases and ailments and] evil spirits and illnesses: Mary who <i>is</i> called Magdalene, from whom seven demons had come out,	νόσων καὶ μαστίγων καὶ, <i>sicknesses and scourges and</i> : absent in RP TR F1853=17/18 F1859=6/8 vs. present in P1904 F1853=1/18 (Scrivener's y, which also appends an extra ἀπὸ) F1859=2/8.
Luke 8:3	καὶ Ἰωάννα γυναῖκα Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ {RP-text P1904 TR: Σουσάννα} [RP-marg: Σωσάννα], καὶ ἕτεραι πολλαί, αἵτινες διηκόνουν {RP: αὐτοῖς} [P1904 TR: αὐτῷ] ἀπὸ τῶν ὑπαρχόντων αὐταῖς.	and Joanna the wife of Chuza, Herod's administrator, and <u>Susanna</u> and many others, and they attended to {RP: them} [P1904 TR: him] with their own resources.	Σουσάννα, <i>Susanna</i> , RP-text P1904 TR F1853=7/18 F1859=6/7 vs. Σωσάννα, <i>Sosanna</i> , RP-marg F1853=10/18 F1859=0/7 vs. another spelling, F1853=1/18 (Scrivener's p) F1859=1/7. αὐτοῖς, <i>to them</i> , RP F1853=10/19 F1859=3/7 vs. αὐτῷ, <i>to him</i> , P1904 TR F1853=9/19 F1859=4/7. A weak disparity with RP, R=13:15. AV differs textually.
Luke 8:4	Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτόν, εἶπεν διὰ παραβολῆς,	Then when a large crowd <u>had assembled</u> and people of various towns <u>had come</u> to him, he spoke <u>using</u> a parable:	had assembled ... had come: vivid present participles. people ← <i>the (ones)</i> . using ← <i>through</i> .
Luke 8:5	Ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ· καὶ ἐν τῷ σπείρειν αὐτόν, ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό.	“A sower went out to sow his seed. And as he <u>sowed</u> <u>it</u> , some fell beside the road and was trodden on, and the birds of the sky ate it up.	sowed <i>it</i> : or sowed <i>it</i> unitalicized, depending on whether αὐτόν is taken as the subject, <i>he</i> , or object, <i>seed</i> , of the infinitive σπείρειν. We take it as the subject, as the verse continues as if a neuter word for <i>seed</i> were used, which would have required αὐτό.
Luke 8:6	Καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἰκμάδα.	And some fell on rock, where, after growing, it dried up, <u>because it did not have</u> moisture.	because it did not have ← <i>on account of not having</i> .

Luke 8:7	Καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αὐτὸ ἀπέπνιξαν αὐτό.	And some fell amid the thorn bushes, and <u>when</u> the thorn plants <u>had grown</u> up with <i>it</i> , they smothered it.	when ... had grown up: aorist passive, but perhaps, non-classically, the time frame is present, <i>while ... were growing up</i> .
Luke 8:8	Καὶ ἕτερον ἔπεσεν {RP P1904: εἰς} [TR: ἐπὶ] τὴν γῆν τὴν ἀγαθὴν, καὶ φυὲν ἐποίησεν καρπὸν ἑκατονταπλασίονα. Ταῦτα λέγων ἐφώνει, Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.	And other <i>seed</i> fell <u>onto</u> good ground, and it grew up, and it produced a hundredfold <u>yield</u> .” While he was saying these <i>things</i> , he would call out, “He <i>who</i> has ears to hear, let him hear.”	εἰς, <i>to, towards</i> , RP P1904 F1853=13/18 F1859=7/7 vs. ἐπὶ, <i>onto</i> , TR F1853=5/18 F1859=0/7. yield ← <i>fruit</i> .
Luke 8:9	Ἐπρωτῶν δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, Τίς εἶη ἡ παραβολὴ αὕτη;	But his disciples questioned him and said, “ <u>What does this parable mean?</u> ”	What does this parable mean ← <i>What might this parable be</i> , but the optative, εἶη, <i>might be</i> , is probably just a Greek change of mood as if in indirect speech, with no implications for the English <i>is</i> or <i>means</i> .
Luke 8:10	Ὁ δὲ εἶπεν, Ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ· τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν, καὶ ἀκούοντες μὴ συνιῶσιν.	Then he said, “To you it is granted to know the mysteries of the kingdom of God, but to the rest <i>they are described</i> in parables, In order that they might <u>see</u> <u>But not have an eye</u> to them, And hear But not understand.	Isa 6:9, Isa 6:10. see ... But not have an eye ← <i>see [new line] But not see</i> .
Luke 8:11	Ἔστιν δὲ αὕτη ἡ παραβολή· Ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ.	Now this is <i>the meaning of</i> the parable. The seed <u>is</u> the word of God.	is: i.e. <i>represents</i> , and so throughout the parable.
Luke 8:12	Οἱ δὲ παρὰ τὴν ὁδὸν εἰσὶν οἱ {RP TR: ἀκούοντες} [P1904: ἀκούσαντες], εἴτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεῦσαντες σωθῶσιν.	Those beside the road are they <i>who</i> {RP TR: hear} [P1904: have heard], <i>but</i> then the devil comes and removes the word from their <u>hearts</u> , in order that they might not believe and be saved.	ἀκούοντες, <i>hearing</i> , RP TR F1853=17/18 F1859=7/7 vs. ἀκούσαντες, <i>having heard</i> , P1904 F1853=1/18 (Scrivener's d) F1859=0/7. hearts ← <i>heart</i> .
Luke 8:13	Οἱ δὲ ἐπὶ τῆς πέτρας οἱ, ὅταν ἀκούσωσιν, μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσιν, καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.	Those on the rock <i>are those</i> who, when they hear, receive the word with joy, but these do not have root, and they believe for a while, but in a time of testing they fall away.	

Luke 8:14	Τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται, καὶ οὐ τελεσφοροῦσιν.	That <i>which</i> fell into the thorn bushes is those <i>who</i> hear but are choked by <i>the</i> cares and riches and pleasures of life as they go, and they do not go on to produce fruit.	
Luke 8:15	Τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες τὸν λόγον κατέχουσιν, καὶ καρποφοροῦσιν ἐν ὑπομονῇ. {RP P1904 TR: - } [MISC: Ταῦτα λέγων ἔφωνει, Ὁ ἔχων ὦτα ἀκούειν ἀκούετω.]	But that on the good ground is those with a noble and good heart who <u>hear the word</u> and hold on <i>to it</i> and bear fruit with patience {RP P1904 TR: .} [MISC: .” Having said these <i>things</i> , he called out, “He <i>who</i> has ears to hear, let him hear.]	ταῦτα λέγων .. ἀκούετω, <i>Having said these (things) ... let him hear</i> : absent in RP P1904 TR F1853=8/19 F1859=4/8 vs. present in F1853=11/19 F1859=4/8. A weak disparity with RP, R=14:15. hear the word ← <i>having heard the word</i> , but the sequence is implicit in English.
Luke 8:16	Οὐδεὶς δὲ λύχνον ἄψας καλύπτει αὐτὸν σκεύει, ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ’ ἐπὶ λυχνίας ἐπιτίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς.	No-one <i>who has</i> lit a lamp hides it with a <u>container</u> or puts <i>it</i> under a bed, but <i>rather</i> puts <i>it</i> on a lampstand so that those <i>who</i> come in <i>can</i> see the light.	container: or <i>utensil, piece of equipment</i> .
Luke 8:17	Οὐ γάρ ἐστιν κρυπτόν, ὃ οὐ φανερόν γενήσεται· οὐδὲ ἀπόκρυφον, ὃ οὐ γνωσθήσεται καὶ εἰς φανερόν ἔλθῃ.	For there is nothing hidden that will not become manifest, nor <i>anything</i> secret that will not become known and come into <i>the</i> open.	
Luke 8:18	Βλέπετε οὖν πῶς ἀκούετε· ὃς γὰρ {RP P1904: ἐάν} [TR: ἂν] ἔχη, δοθήσεται αὐτῷ· καὶ ὃς {RP P1904: ἐάν} [TR: ἂν] μὴ ἔχη, καὶ ὃ δοκεῖ ἔχειν ἀρθησεται ἀπ’ αὐτοῦ.	So watch out how you hear. For <u>whoever</u> has <i>something, more</i> will be given to him, but <u>whoever</u> does not have <i>anything</i> , even <i>that</i> which he thinks he has will be taken from him.”	First occurrence in verse: ἐάν, (<i>who</i>)ever (1), RP P1904 F1853=14/19 F1859=3/7 vs. ἂν, (<i>who</i>)ever (2), TR F1853=5/19 F1859=4/7. Second occurrence in verse: ἐάν, (<i>who</i>)ever (1), RP P1904 F1853=14/19 F1859=5/7 vs. ἂν, (<i>who</i>)ever (2), TR F1853=4/19 (Scrivener's gpq**y) F1859=2/7 vs. word absent, F1853=1/19 (Scrivener's k) F1859=0/7.

Luke 8:19	Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον.	Then his mother and brothers came to him, but they were unable to reach him on account of the crowd.	
Luke 8:20	Καὶ ἀπηγγέλη αὐτῷ, λεγόντων, Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω, ἰδεῖν σε θέλοντες.	And it was reported to him <i>by people</i> saying, “Your mother and your brothers are standing outside, wanting to see you.”	
Luke 8:21	Ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτοὺς, Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν, οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες αὐτόν.	But he replied and said to them, “My mother and my brothers are those who hear the word of God and do it.”	
Luke 8:22	Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτοὺς, Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης. Καὶ ἀνήχθησαν.	Then it came to pass in one of <u>those</u> days that he went on board a boat, as <i>did</i> his disciples, and he said to them, “Let us cross over to the other side of the lake.” So they set sail.	those ← <i>the</i> .
Luke 8:23	Πλεόντων δὲ αὐτῶν ἀφύπνωσεν· καὶ κατέβη λαίλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο, καὶ ἐκινδύνευον.	Now as they were sailing, he fell asleep. Then a <u>squall</u> descended on the lake, and they were filling up <i>with water</i> , and they were in danger.	squall ← <i>squall of wind</i> .
Luke 8:24	Προσελθόντες δὲ διήγειραν αὐτόν, λέγοντες, Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα. Ὁ δὲ ἐγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη.	So they went to <i>him</i> , and they woke him up and said, “Master, master, we are <u>in mortal danger</u> .” Then he got up and rebuked the wind and the dashing of the water, and they stopped, and <u>it became calm</u> .	in mortal danger ← <i>perishing</i> . it became calm ← <i>a calm came / became</i> .
Luke 8:25	Εἶπεν δὲ αὐτοῖς, Ποῦ ἐστὶν ἡ πίστις ὑμῶν; Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες, πρὸς ἀλλήλους, Τίς ἄρα οὗτος ἐστίν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;	Then he said to them, “Where is your faith?” But they were afraid and astonished, and they said to each other, “Who is this then, in that he even commands the winds and water, and they obey him?”	

Luke 8:26	Καὶ {RP TR: κατέπλευσαν} [P1904: κατέπλευσεν] εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἥτις ἐστὶν ἀντιπέραν τῆς Γαλιλαίας.	Then {RP TR: they} [P1904: he] put in at the region of the Gadarenes, which is on the opposite side to Galilee.	κατέπλευσαν, <i>they put in</i> , RP TR F1853=16/18 F1859=6/7 vs. κατέπλευσεν, <i>he put in</i> , P1904 F1853=2/18 (Scrivener's cm) F1859=0/7 vs. another reading, F1853=0/18 F1859=1/7.
Luke 8:27	Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήντησεν αὐτῷ ἄνθρωπος ἐκ τῆς πόλεως, ὃς εἶχεν δαιμονία ἐκ χρόνων ἰκάνων, καὶ ἱμάτιον οὐκ ἔνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν.	And when he had disembarked onto land, a certain man from the town met him, <i>a man</i> who <u>had been possessed by</u> demons for a considerable time, and <u>who was not wearing any outer clothing</u> , and <i>who</i> did not stay at home, but among the tombs.	had been possessed by ← <i>had had</i> ← <i>had</i> . was not wearing ← <i>was not putting on</i> . <i>any outer clothing</i> : or, perhaps, <i>any clothing (at all)</i> , but classically ἱμάτιον is <i>an outer garment, cloak</i> .
Luke 8:28	Ἰδὼν δὲ τὸν Ἰησοῦν, καὶ ἀνακράξας, προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπεν, Τί ἔμοι καὶ σοί, Ἰησοῦ, υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; Δέομαί σου, μή με βασανίσῃς.	And when he saw Jesus, he shouted out and fell down at him and said in a loud voice, “ <u>What have I to do with you</u> , Jesus, son of the Most High God? I implore you, do not torment me.”	What <i>have I to do</i> with you ← <i>What to you and to me</i> .
Luke 8:29	{RP P1904 S1894: Παρήγγειλεν} [S1550: Παρήγγειλλεν] [E1624: Παρήγγειλλεν] γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν, καὶ ἔδεσμεῖτο ἀλύσεσιν καὶ πεδαῖς φυλασσόμενος, καὶ διαρρήσων τὰ δεσμὰ ἡλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους.	For he {RP P1904 E1624 S1894: had commanded} [S1550: would command] the unclean spirit to come out of the man, for it had held him <i>in its grip</i> for a long time, and he was kept under guard bound with chains and fetters, but he would break the bonds and be driven by the demon into desolate places.	παρήγγειλε(ν), <i>he commanded</i> , RP P1904 S1894 F1853=14/18 F1859=2/8 vs. παρήγγειλλε(ν), <i>he was commanding</i> , S1550 F1853=3/18 (Scrivener's fhp) F1859=3/8 vs. παρήγγειλλε(ν), <i>he was commanding / commanded</i> (an ungrammatical conflation of the imperfect and aorist), E1624 F1853=0/18 F1859=3/8 vs. another spelling, F1853=1/18 (Scrivener's d) F1859=0/8. We take the E1624 reading to be an intended aorist in our translation.
Luke 8:30	Ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς, λέγων, Τί σοι ἐστὶν ὄνομα; Ὁ δὲ εἶπεν, Λεγεών· ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν.	Then Jesus questioned him and said, “What is your name?” And he said, “Legion”, for many demons had entered him.	

Luke 8:31	Καὶ {RP P1904 S1550 E1624: παρεκάλει} [S1894: παρεκάλουν] αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.	And {RP P1904 S1550 E1624: he} [S1894: they] pleaded with him not to command them to go away into the abyss.	παρεκάλει, <i>he or they</i> (neuter) <i>pleaded</i> , RP P1904 S1550 E1624 F1853=17/18 F1859=6/7 vs. παρεκάλουν, <i>they pleaded</i> , S1894 F1853=1/18 (Scrivener's h) F1859=1/7. AV differs textually.
Luke 8:32	Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ ὄρει· καὶ παρεκάλουν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν. Καὶ ἐπέτρεψεν αὐτοῖς.	Now there was a herd there of a considerable number of pigs feeding on the mountain, and they pleaded with him to allow them to go into <u>them</u> . At this he allowed them.	them ← <i>those</i> .
Luke 8:33	Ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου {RP P1904: εἰσηλθον} [TR: εἰσηλθεν] εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημοῦ εἰς τὴν λίμνην, καὶ ἀπεπνίγη.	Then when the demons had come out of the man, <u>they went</u> into the pigs, whereupon the herd rushed headlong down the cliff into the lake and <u>drowned</u> .	εἰσηλθον, <i>they went in</i> , RP P1904 F1853=13/18 F1859=5/7 vs. εἰσηλθεν, <i>went in</i> (neuter plural subject treated as singular, the classical form), TR F1853=5/18 F1859=2/7. drowned ← <i>suffocated</i> .
Luke 8:34	Ἰδόντες δὲ οἱ βόσκοντες τὸ γεγεννημένον ἔφυγον, καὶ {RP P1904: - } [TR: ἀπελθόντες] ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.	Then when the herdsmen saw what <i>had</i> happened, they fled and {RP P1904: - } [TR: <u>went away</u> and] reported <i>it</i> in the city and in the fields.	ἀπελθόντες, <i>having gone away</i> : absent in RP P1904 F1853=17/18 F1859=6/7 vs. present in TR F1853=1/18 (Scrivener's c) F1859=1/7.
Luke 8:35	Ἐξήλθον δὲ ἰδεῖν τὸ γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ σωφρονούντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβήθησαν.	So they came out to see what <i>had</i> happened, and they came to Jesus, and they found the man out of whom the demons had come sitting down, clothed, and in his senses, at the feet of Jesus, and they were afraid.	
Luke 8:36	Ἀπήγγειλαν δὲ αὐτοῖς {RP TR: καὶ} [P1904: -] οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθείς.	Then those <i>who had</i> {RP TR: <u>actually</u> } [P1904: -] seen <i>it</i> related to them how he <i>who had been</i> possessed by demons had been <u>cured</u> .	καὶ, <i>and; also</i> : present in RP TR F1853=18/18 F1859=5/7 vs. absent in P1904 F1853=0/18 F1859=2/7. actually ← <i>also</i> . cured ← <i>saved</i> .

Luke 8:37	Καὶ ἡρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον ὑπέστρεψεν.	However, the whole populace of the surrounding area of the Gadarenes asked him to depart from them, because they were gripped by a great fear. So he went on board a boat and returned.	However: wider use of καί. populace ← <i>multitude</i> .
Luke 8:38	Ἐδέετο δὲ αὐτοῦ ὁ ἄνθρωπος ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια εἶναι σὺν αὐτῷ. Ἀπέλυσεν δὲ αὐτὸν ὁ Ἰησοῦς λέγων,	But the man out of whom the demons had come implored him to stay with him. However, Jesus sent him away, saying,	stay ← <i>be</i> .
Luke 8:39	ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα ἐποίησέν σοι ὁ θεός. Καὶ ἀπῆλθεν, καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.	“Return to your home, and tell <i>them</i> about <u>what</u> God has done for you.” At this he went away, proclaiming throughout the whole city <u>what</u> Jesus had done for him.	what (2x) ← <i>as many (things) as</i> .
Luke 8:40	Ἐγένετο δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν, ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.	Then it came to pass when Jesus returned <i>that</i> the crowd welcomed him, for they were all awaiting him,	
Luke 8:41	Καὶ ἰδού, ἦλθεν ἄνθρωπος ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχεν, καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ.	and <u>the next thing that happened</u> <u>was</u> <u>that</u> a man, whose name <i>was</i> Jairus, who was president of the synagogue, came and fell at Jesus's feet and implored him to come into his house,	the next thing that happened <i>was that</i> ← <i>behold</i> .
Luke 8:42	ὅτι θυγάτηρ μονογενῆς ἦν αὐτῷ ὥς ἐτῶν δώδεκα, καὶ {RP-text P1904 TR: αὕτη} [RP-marg: αὕτη] ἀπεθνήσκειν. Ἐν δὲ τῷ ὑπάγειν αὐτόν οἱ ὄχλοι συνέπνιγον αὐτόν.	because he had an only-begotten daughter, <u>twelve years old</u> , and <u>she</u> was dying. And as he went off, the crowds pressed him,	αὕτη, <i>this (woman)</i> , RP-text P1904 TR F1853=16/18 F1859=4/7 vs. αὕτη, <i>she</i> , RP-marg F1853=2/18 (Scrivener's ag) F1859=3/7. twelve years old: or <i>about twelve years old</i> , but ὥς is probably redundant. See Luke 2:37.
Luke 8:43	Καὶ γυνὴ οὗσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἣτις {RP P1904: ἰατροῖς} [TR: εἰς ἰατροὺς] προσαναλώσασα ὅλον τὸν βίον οὐκ ἴσχυσεν ὑπὸ οὐδενὸς θεραπευθῆναι,	and a woman <i>who</i> had been <i>suffering</i> from a haemorrhage for twelve years, who <i>had</i> spent all <i>her</i> life-savings <u>on</u> <u>doctors</u> , <i>but who</i> had not been able to be cured by anyone,	ἰατροῖς, <i>on doctors</i> (dative), RP P1904 F1853=18/18 F1859=7/7 vs. εἰς ἰατροὺς, <i>on doctors</i> (preposition + accusative), TR F1853=0/18 F1859=0/7.

Luke 8:44	προσελθοῦσα ὀπίσθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς.	came up from behind and touched the hem of his coat, and immediately her haemorrhage stopped.	
Luke 8:45	Καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ ἀψάμενός μου; Ἀρνούμενων δὲ πάντων, εἶπεν ὁ Πέτρος καὶ οἱ {RP TR: μετ' αὐτοῦ} [P1904: σὺν αὐτῷ], Ἐπιστάτα, οἱ ὄχλοι συνέχουσιν σε καὶ ἀποθλίβουσιν, καὶ λέγεις, Τίς ὁ ἀψάμενός μου;	At this Jesus said, “Who <i>is it</i> who touched me?” Since everyone denied <i>it</i> , Peter and those <u>with him</u> said, “Master, the crowds are pressing you and thronging <i>you</i> , yet you ask, ‘Who <i>is it</i> who touched me?’ ”	μετ' αὐτοῦ, <i>with him</i> (1), RP TR F1853=17/18 F1859=5/7 vs. σὺν αὐτῷ, <i>with him</i> (2), P1904 F1853=1/18 (Scrivener's c) F1859=2/7. Since: causal use of the participle. ask ← <i>say</i> .
Luke 8:46	Ὁ δὲ Ἰησοῦς εἶπεν, Ἦψατό μου τις· ἐγὼ γὰρ ἔγνων δύναμιν ἐξελθούσαν ἀπ' ἐμοῦ.	But Jesus said, “Someone touched me, for I am aware that power has gone out from me.”	
Luke 8:47	Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν, τρέμουσα ἦλθεν, καὶ προσπεσοῦσα αὐτῷ, δι' ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα.	Then when the woman saw that she had not gone unnoticed, she came trembling and fell <i>down</i> at him and explained to him in the presence of all the people the reason why she had touched him, and how she had been cured immediately.	
Luke 8:48	Ὁ δὲ εἶπεν αὐτῇ, Θάρσει, θύγατερ, ἡ πίστις σου σέσωκεν σε· πορεύου εἰς εἰρήνην.	He then said to her, “Be of good courage, <i>my</i> daughter, your faith has <u>cured</u> you. Go in peace.”	cured ← <i>saved</i> .
Luke 8:49	Ἔτι αὐτοῦ λαλοῦντος, ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου, λέγων αὐτῷ ὅτι Τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλε τὸν διδάσκαλον.	While he was still speaking, someone came from the <i>entourage</i> of the president of the synagogue saying to him, “Your daughter has died; do not trouble the teacher.”	
Luke 8:50	Ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ, λέγων, Μὴ φοβοῦ. Μόνον πίστευε, καὶ σωθήσεται.	But when Jesus heard <i>it</i> , he replied to him and said, “Do not fear; just believe, and she will be saved.”	

Luke 8:51	{RP P1904: Ἐλθὼν} [TR: Εἰσελθὼν] δὲ εἰς τὴν οἰκίαν, οὐκ ἄφηκεν εἰσελθεῖν οὐδένα, εἰ μὴ Πέτρον καὶ {RP P1904: Ἰωάννην καὶ Ἰάκωβον} [TR: Ἰάκωβον καὶ Ἰωάννην], καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.	Then when he had come {RP P1904: to} [TR: into] the house, he did not permit anyone to go in, except Peter and {RP P1904: John and James} [TR: James and John] and the father of the child, and the mother.	ἐλθὼν, <i>having gone (in)</i> , RP P1904 F1853=18/18 F1859=7/7 vs. εἰσελθὼν, <i>having entered (in)</i> , TR F1853=0/18 F1859=0/7. Ἰωάννην καὶ Ἰάκωβον, <i>John + and James</i> , RP P1904 F1853=17/19 F1859=6/7 vs. Ἰάκωβον καὶ Ἰωάννην, <i>James + and John</i> , TR F1853=2/19 (Scrivener's rq*) F1859=1/7.
Luke 8:52	Ἐκλαίον δὲ πάντες, καὶ ἐκόπτοντο αὐτήν. Ὁ δὲ εἶπεν, Μὴ κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.	Everyone was weeping, and mourning her. But he said, “Do not weep; she has not died, but is sleeping.”	
Luke 8:53	Καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν.	They then ridiculed him, <u>since</u> they knew that she had died.	since: causal use of the participle.
Luke 8:54	Αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας, καὶ κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησεν λέγων, Ἡ παῖς, ἐγείρου.	But he sent <i>them</i> all out and held her hand and called out and said, “Child, get up”,	
Luke 8:55	Καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν.	at which her spirit returned, and she immediately stood up. Then he ordered her to be given <i>something</i> to eat.	
Luke 8:56	Καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.	And her parents were astonished, but he instructed them not to tell anyone what <i>had</i> taken place.	
Luke 9:1	Συγκαλεσάμενος δὲ τοὺς δώδεκα {RP: - } [P1904 TR: μαθητὰς αὐτοῦ], ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν.	Next he called {RP: the twelve} [P1904 TR: his twelve disciples] together and gave them power and authority over all the demons, and to cure diseases,	μαθητὰς αὐτοῦ, <i>his disciples</i> : absent in RP F1853=14/19 F1859=2/8 vs. present in P1904 TR F1853=5/19 F1859=6/8.
Luke 9:2	Καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ, καὶ ἰασθαι τοὺς ἀσθενούντας.	and he sent them away to proclaim the kingdom of God and to cure those <i>who</i> were ill.	

Luke 9:3	Καὶ εἶπεν πρὸς αὐτοὺς, Μηδὲν αἶρετε εἰς τὴν ὁδὸν· μήτε ράβδους, μήτε πῆραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε ἀνά δυο χιτῶνας ἐχειν.	And he said to them, “Do not take anything for the journey, neither staffs nor wallet, nor bread, nor money, nor have two coats each,	
Luke 9:4	Καὶ εἰς ἣν ἂν οἰκίαν εἰσεέλθῃτε, ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξέρχεσθε.	and stay in whatever house you go into, and go out from there.	stay ← <i>stay there</i> . We take this verse to mean <i>Lodge in whatever house you are invited into and use it as a base from which to go out preaching</i> .
Luke 9:5	Καὶ ὅσοι {RP P1904: ἐὰν} [TR: ἂν] μὴ δεξῶνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε εἰς μαρτύριον ἐπ’ αὐτοὺς.	But <i>as for whoever</i> does not receive you, go out of that city and shake off the dust from your feet as a testimony against them.”	ἐὰν, (who)ever (1), RP P1904 F1853=14/18 F1859=5/8 vs. ἂν, (who)ever (2), TR F1853=4/18 (Scrivener's acpy) F1859=3/8. go out: imperative use of the participle.
Luke 9:6	Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.	So they departed and passed through from village to village bringing good tidings and healing people everywhere.	
<u>Luke 9:7</u>	Ἦκουσεν δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα ὑπ’ αὐτοῦ πάντα· καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπὸ τινων ὅτι Ἰωάννης ἐγήγερται ἐκ {RP TR: - } [P1904: τῶν] νεκρῶν·	Now Herod the tetrarch heard about all the things being done by him, and he was quite put out, with it being said by some that John had been raised from {RP TR: the} [P1904: the] dead,	τῶν, (from) the (dead): absent in RP TR F1853=16/18 F1859=4/7 vs. present in P1904 F1853=2/18 (Scrivener's gy) F1859=3/7. Punctuation: unlike RP TBS-TR we use indirect speech. Direct speech after a passive verb of saying is cumbersome in English. with ← <i>on account of</i> .
<u>Luke 9:8</u>	ὑπὸ τινων δὲ ὅτι Ἠλίας ἐφάνη· ἄλλων δὲ ὅτι Προφήτης {RP TR: εἷς} [P1904: τις] τῶν ἀρχαίων ἀνέστη.	and by some that Elijah had appeared, and by others that one of the ancient prophets had risen.	εἷς, one, RP TR F1853=17/18 F1859=5/7 vs. τις, someone, a certain one, P1904 F1853=1/18 (Scrivener's y) F1859=2/7. Punctuation: see remark on the previous verse. of the ancient prophets ← <i>prophet of the ancients</i> .

Luke 9:9	Καὶ εἶπεν {RP: - } [P1904 TR: ὁ] Ἡρώδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; Καὶ ἐξήτει ἰδεῖν αὐτόν.	Then Herod said, “I <u>had</u> <u>John</u> <u>beheaded</u> . So who is this about whom I hear such <i>things</i> ?” And he <u>looked for a way</u> to see him.	ὁ, <i>the (Herod)</i> : absent in RP F1853=16/18 F1859=5/7 vs. present in P1904 TR F1853=2/18 (Scrivener's gx) F1859=2/7. I had John beheaded ← <i>I beheaded John</i> , used causatively; compare Matt 2:16. looked for a way ← <i>was seeking</i> .
Luke 9:10	Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. Καὶ παραλαβὼν αὐτούς, ὑπεχώρησεν κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης {RP: Βηθσαϊδάν} [P1904 TR: Βηθσαϊδά].	Meanwhile the apostles returned and described to him the <i>things</i> which they had done, at which he took them along and withdrew privately to a deserted place in <i>the</i> city called <u>Bethsaida</u> .	Βηθσαϊδάν, <i>Bethsaida (1)</i> , RP F1853=7/18 F1859=1/7 vs. Βηθσαϊδά, <i>Bethsaida (2)</i> , P1904 TR F1853=10/18 F1859=4/7 vs. another spelling, F1853=1/18 (Scrivener's y) F1859=1/7 vs. word absent, F1853=0/18 F1859=1/7. A disparity with RP, R=8:16.
Luke 9:11	Οἱ δὲ ὄχλοι γινόντες ἠκολούθησαν αὐτῷ· καὶ δεξάμενος αὐτούς, ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρειᾶν ἔχοντας θεραπείας {RP TR: ἰάτο} [P1904: ἰάσατο].	but the crowds, having come to know <i>about it</i> , followed him. Nevertheless, he received them and spoke to them about the kingdom of God, and he <u>cured</u> those <i>who</i> needed curing.	ἰᾶτο, <i>he was curing</i> , RP TR F1853=17/18 F1859=4/7 vs. ἰάσατο, <i>he cured</i> , P1904 F1853=1/18 (Scrivener's g) F1859=3/7.
Luke 9:12	Ἡ δὲ ἡμέρα ἦρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ, Ἀπόλυσον τὸν ὄχλον, ἵνα {RP TR: ἀπελθόντες} [P1904: πορευθέντες] εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγρούς καταλύσωσιν, καὶ εὕρωσιν ἐπισιτισμόν· ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν.	Then the day began to decline, and the twelve came up and said to him, “Send the crowd away, so that they <i>can</i> {RP TR: go off} [P1904: go] to the surrounding villages and fields to lodge and find provisions, because here we are in a desolate place.”	ἀπελθόντες, <i>having departed</i> , RP TR F1853=18/18 F1859=5/8 vs. πορευθέντες, <i>going</i> , P1904 F1853=0/18 F1859=3/8. F1853 and F1859 are very significantly disparate, X2=7.6 PV=0.6%.

Luke 9:13	Εἶπεν δὲ πρὸς αὐτοὺς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ εἶπον, Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ {RP P1904: ἰχθύες δύο} [TR: δύο ἰχθύες], εἰ μὴτι πορευθέντες ἡμεῖς {RP TR: ἀγοράσωμεν} [P1904: ἀγοράσομεν] εἰς πάντα τὸν λαὸν τοῦτον βρώματα.	But he said to them, “You give them <i>something</i> to eat.” They then said, “We do not have more than five loaves and two fish, unless we go {RP TR: to buy} [P1904: and we buy] food for all <u>these</u> people.”	ἰχθύες δύο, <i>fish + two</i>, RP P1904 F1853=17/18 F1859=6/7 vs. δύο ἰχθύες, <i>two + fish</i>, TR F1853=1/18 (Scrivener's x) F1859=1/7. ἀγοράσωμεν, <i>that we buy</i>, RP TR F1853=14/19 F1859=7/7 vs. ἀγοράσομεν, <i>we shall buy</i>, P1904 F1853=5/19 (Scrivener's a**blmn) F1859=0/7. these ← <i>this</i>.
Luke 9:14	Ἦσαν γὰρ ὥσεϊ ἄνδρες πεντακισχίλιοι. Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Κατακλίνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα.	After all, there were about five thousand men <i>there</i>. Then he said to his disciples, “Seat them in <u>groups of fifty</u>.”	groups of fifty ← <i>sessions fifty apiece</i>.
Luke 9:15	Καὶ ἐποίησαν οὕτως, καὶ ἀνέκλιναν ἅπαντας.	So they did <u>this</u>, and they had <i>them</i> all recline.	this ← <i>thus</i>.
Luke 9:16	Λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησεν αὐτοὺς, καὶ κατέκλασεν, καὶ ἐδίδου τοῖς μαθηταῖς {RP TR: παρατιθέναι} [P1904: παραθεῖναι] τῷ ὄχλῳ.	Then he took the five loaves and the two fish, and he looked up to heaven and blessed them, and he broke <i>them</i> and gave <i>them</i> to the disciples to <u>serve</u> to the crowd.	παρατιθέναι, <i>to serve</i> (present active, so imperfective aspect), RP TR F1853=16/18 F1859=4/7 vs. παραθεῖναι, <i>to serve</i> (aorist active, so perfective aspect), P1904 F1853=0/18 F1859=0/7 vs. παραθῆναι, <i>to serve</i> (misspelled aorist active, so perfective aspect), F1853=2/18 (Scrivener's cy) F1859=2/7 vs. παρατεθῆναι, <i>to be served</i> (aorist passive), F1853=0/18 F1859=1/7.
Luke 9:17	Καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες· καὶ ἦρθη τὸ περισσεῦσαν αὐτοῖς κλασματων, κόφिनαι δώδεκα.	And they all ate and were filled, and <u>the fragments they left over</u> were picked up: twelve basketsful.	the fragments they left over ← <i>the surplus of fragments to them</i>.
Luke 9:18	Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνους, συνησαν αὐτῷ οἱ μαθηταί· καὶ ἐπηρώτησεν αὐτούς, λέγων, Τίνα με λέγουσιν οἱ ὄχλοι εἶναι;	Subsequently, it came to pass when he was praying on his own, <i>that</i> his disciples were with him, and he questioned them and <u>asked</u>, “Who do the crowds say that I am?”	asked ← <i>saying</i>.

<u>Luke</u> <u>9:19</u>	Οἱ δὲ ἀποκριθέντες εἶπον, Ἰωάννην τὸν βαπτιστὴν· ἄλλοι δὲ Ἠλίαν· ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.	They answered and said, “John the Baptist, while others <i>say</i> Elijah, and others that <u>one of the</u> <u>ancient prophets</u> has risen.”	Punctuation: RP has nested direct speech (“...‘One of the ancient prophets...’”). We punctuate as indirect speech within the direct speech. one of the ancient prophets ← <i>a certain prophet of the</i> <i>ancients</i> .
Luke 9:20	Εἶπεν δὲ αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς δὲ {RP P1904 TR: ὁ} [MISC: -] Πέτρος εἶπεν, Τὸν χριστὸν τοῦ θεοῦ.	Then he said to them, “But who do you say I am?” Peter then answered and said, “The Christ of God.”	ὁ, <i>the (Peter)</i> : present in RP P1904 TR F1853=5/18 F1859=5/7 vs. absent in F1853=13/18 F1859=2/7. A disparity with RP, R=12:15.
Luke 9:21	Ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ {RP TR: εἰπεῖν} [P1904: λέγειν] τοῦτο,	At this he warned them and forbade <i>them to tell</i> anyone this,	εἰπεῖν, <i>to say</i> (aorist tense, so perfective aspect), RP TR F1853=14/18 F1859=3/7 vs. λέγειν, <i>to say</i> (present tense, so imperfective aspect), P1904 F1853=4/18 (Scrivener's egpy) F1859=4/7.
Luke 9:22	εἰπὼν ὅτι Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ {RP-text: ἀναστῆναι} [RP-marg P1904 TR: ἐγερθῆναι].	and he said, “The son of man must suffer many <i>things</i> and be rejected by the elders and senior priests and scribes, and be killed, and <u>rise</u> on the third day.”	ἀναστῆναι, <i>to rise (1)</i> , RP- text F1853=1/18 (Scrivener's p) F1859=2/8 vs. ἐγερθῆναι, <i>to rise / be raised</i> , RP-marg P1904 TR F1853=17/18 F1859=5/8 vs. phrase absent, F1853=0/18 F1859=1/8. A strong disparity with RP-text, R=3:24.

Luke 9:23	Ἔλεγεν δὲ πρὸς πάντας, Εἴ τις θέλει ὀπίσω μου ἔρχεσθαι, ἀπαρνησάσθω ἑαυτόν, καὶ ἄρατω τὸν σταυρόν αὐτοῦ {RP: - } [P1904 TR: καθ' ἡμέραν], καὶ ἀκολουθείτω μοι.	Then he said to everyone, “If anyone wishes to follow me, let him deny himself and take up his cross {RP: - } [P1904 TR: each day] and follow me.	ἐλθεῖν, <i>to come</i> → <i>follow</i> (aorist tense, so perfective aspect), RP TR F1853=17/18 F1859=2/7 vs. ἔρχεσθαι → <i>follow</i> (present tense, so imperfective aspect), P1904 F1853=1/18 (Scrivener's y) F1859=5/7. F1853 and F1859 are very significantly disparate, X2=12.0 PV=0.05%. καθ' ἡμέραν, <i>every day</i>: absent in RP F1853=15/18 F1859=2/7 vs. present in P1904 TR F1853=3/18 (Scrivener's apx) F1859=5/7. F1853 and F1859 are very significantly disparate, X2=6.9 PV=0.8%. AV differs textually.
Luke 9:24	Ὃς γὰρ {RP: ἐάν} [P1904 TR: ἂν] θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν.	For <u>whoever</u> wishes to save his <u>life</u> will lose it, but <i>it is</i> whoever loses his <u>life</u> for my sake <u>who</u> will save it.	ἐάν, (<i>who</i>)ever (1), RP F1853=13/18 F1859=3/7 vs. ἂν, (<i>who</i>)ever (2), P1904 TR F1853=5/18 F1859=4/7. life (2x) ← <i>soul</i>. who ← <i>this (one)</i>.
Luke 9:25	Τί γὰρ ὠφελεῖται ἄνθρωπος, κερδήσας τὸν κόσμον ὅλον, ἑαυτόν δὲ ἀπολέσας ἢ ζημιωθείς;	For how is man benefited if he has gained the whole world but has lost or suffered damage to his <i>very</i> self?	if: conditional use of the participle.
Luke 9:26	Ὃς γὰρ {RP TR: ἂν} [P1904: ἐάν] ἐπαισχυνηθῇ με καὶ τοὺς ἐμούς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνηθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων.	For <u>whoever</u> is ashamed of me and my words, the son of man will be ashamed of <u>him</u> when he enters into his glory and <i>that</i> of the father and <i>that</i> of the holy angels.	ἂν, (<i>who</i>)ever (1), RP TR F1853=16/18 F1859=4/7 vs. ἐάν, (<i>who</i>)ever (2), P1904 F1853=2/18 (Scrivener's hy) F1859=3/7. him ← <i>this (one)</i>.

Luke 9:27	Λέγω δὲ ὑμῖν ἀληθῶς, εἰσὶν τινες τῶν ὧδε {RP: ἐστῶτων} [P1904 TR: ἐστηκότων], οἳ οὐ μὴ {RP P1904: γεύσονται} [TR: γεύσονται] θανάτου, ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ.	And I say to you, truly, there are some of those <u>standing</u> here who will certainly not <u>taste</u> death until they see the kingdom of God.”	ἐστῶτων, <i>standing</i> (1), RP F1853=14/19 F1859=6/7 vs. ἐστηκότων, <i>standing</i> (2), P1904 TR F1853=4/19 (Scrivener's dfn*x) F1859=1/7 vs. another spelling, F1853=1/19 (Scrivener's e) F1859=0/7. γεύσονται, <i>taste</i> (classical subjunctive), RP P1904 F1853=10/18 F1859=4/7 vs. γεύσονται, <i>taste</i> (non-classical future), TR F1853=8/18 F1859=3/7.
Luke 9:28	Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὥσει ἡμέραι ὀκτώ, καὶ παραλαβὼν {RP: - } [P1904 TR: τὸν] Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὄρος προσεύξασθαι.	Then it came to pass <u>about eight days</u> after these words that he took <u>Peter</u> and John and James along with <i>him</i> and went up the mountain to pray.	τὸν, <i>the (Peter)</i>: absent in RP F1853=12/19 F1859=4/7 vs. present in P1904 TR F1853=7/19 F1859=3/7. about eight days: or simply <i>eight days</i>, as ὥσει and ὥς may be untranslatable particles with numerals. Compare Josh 7:3, Josh 7:5.
Luke 9:29	Καὶ ἐγένετο, ἐν τῷ προσεύχεσθαι αὐτόν, τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων.	And as he was praying, the appearance of his face <u>became</u> different, and his clothing <i>became</i> white as it flashed like lightning.	became: in this verse, ἐγένετο appears to have a subject (τὸ εἶδος) and so is not equivalent to <i>it came to pass</i>.
Luke 9:30	Καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν {RP TR: Μωσῆς} [P1904: Μωϋσῆς] καὶ Ἥλιος,	Then two men, who were <u>Moses</u> and <u>Elijah</u>, <u>became</u> <u>visible</u> and were talking with him,	Μωσῆς, <i>Moses</i>, RP TR F1853=14/18 F1859=3/7 vs. Μωϋσῆς, <i>Moïses</i>, P1904 F1853=3/18 (Scrivener's bep) F1859=4/7 vs. word absent, F1853=1/18 (Scrivener's e) F1859=0/7. became visible ← <i>behold</i>.
Luke 9:31	οἱ ὀφθέντες ἐν δόξῃ, ἔλεγον τὴν ἐξοδὸν αὐτοῦ ἣν ἐμελλεν πληροῦν ἐν Ἱερουσαλήμ.	and they appeared in glory, and they were speaking of his <u>departure from this life</u>, which he was about to fulfil in Jerusalem.	departure <i>from this life</i> ← <i>exodus, exit</i>.

Luke 9:32	Ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὑπνῷ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ.	Then Peter and those with him were weighed down with sleep, but on waking up they saw his glory and the two men standing with him.	
Luke 9:33	Καὶ ἐγένετο, ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν {RP: - } [P1904 TR: ὁ] Πέτρος πρὸς τὸν Ἰησοῦν, Ἐπιστάτα, καλὸν ἔστιν ἡμᾶς ὧδε εἶναι· καὶ ποιησωμεν σκηνάς τρεῖς, μίαν σοί, καὶ {RP-text: μίαν Μωσῇ} [RP-marg: μίαν Μωσεῖ] [P1904: μίαν Μωϋσεῖ] [TR: Μωσεῖ μίαν], καὶ μίαν Ἠλίας· μὴ εἰδῶς ὁ λέγει.	And it came to pass as they moved away from him <i>that</i> Peter said to Jesus, “Master, it is good for us to be here, so let us make three booths, one for you, one for Moses and one for Elijah”, not knowing what he was saying.	ὁ, <i>the (Peter)</i> : absent in RP F1853=10/19 F1859=5/7 vs. present in P1904 TR F1853=9/19 F1859=2/7. μίαν Μωσῇ, <i>one for Moses (1)</i> , RP-text F1853=7/20 F1859=4/7 vs. μίαν Μωσεῖ, <i>one for Moses (2)</i> , RP-marg F1853=10/20 F1859=1/7 vs. μίαν Μωϋσεῖ, <i>one for Moïses</i> , P1904 F1853=1/20 (Scrivener's P) F1859=1/7 vs. Μωσεῖ μίαν, <i>for Moses (2) one</i> , TR F1853=2/20 (Scrivener's f*y) F1859=1/7. Nearly a disparity with RP-text, R=11:11.
Luke 9:34	Ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένετο νεφέλη καὶ ἐπεσκίασεν αὐτοὺς· ἐφοβήθησαν δὲ ἐν τῷ {RP TR: ἐκείνους εἰσελθεῖν} [P1904: εἰσελθεῖν ἐκείνους] εἰς τὴν νεφέλην.	But as he was saying these <i>things</i> , a cloud <u>materialized</u> and overshadowed them, and they were afraid as <u>the two aforementioned</u> went into the cloud.	ἐκείνους εἰσελθεῖν, <i>those + going in</i> , RP TR F1853=17/19 F1859=4/7 vs. εἰσελθεῖν ἐκείνους, <i>going in + them</i> , P1904 F1853=1/19 (Scrivener's g) F1859=3/7 vs. another reading, F1853=1/19 (Scrivener's x) F1859=0/7. materialized ← <i>became, came</i> .
Luke 9:35	Καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε.	Then a voice came out of the cloud and said, “This is my beloved son. Hear him.”	
Luke 9:36	Καὶ ἐν τῷ γενέσθαι τὴν φωνήν, εὗρέθη ὁ Ἰησοῦς μόνος. Καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ ἀπηγγείλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακασιν.	And when the voice <u>had passed</u> , Jesus was <u>found</u> alone. And they kept silence and did not disclose to anyone in those days anything of what they had seen.	had passed ← <i>to pass</i> , the aorist infinitive indicating a completed action.

Luke 9:37	Ἐγένετο δὲ ἐν τῇ ἐξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους, συνήντησεν αὐτῷ ὄχλος πολὺς.	Then it came to pass on the next day when they had come down from the mountain <i>that</i> a large crowd met him.	
Luke 9:38	Καὶ ἰδού, ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησεν, λέγων, Διδάσκαλε, δέομαί σου, {RP-text: ἐπιβλέψαι} [RP-marg P1904 TR: ἐπίβλεψον] ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς {RP TR: ἐστίν μοι} [P1904: μοί ἐστι].	And it so happened that a man from the crowd shouted out and said, “Teacher, I implore {RP-text: you to have an eye to} [RP-marg P1904 TR: you, have an eye to] my son, for <u>he is my only-begotten child</u> ,	ἐπιβλέψαι, <i>to have an eye to</i> (aorist active infinitive, or with a recessive accent, aorist middle imperative), RP-text F1853=8/19 F1859=3/7 vs. ἐπίβλεψον, <i>have an eye to</i> (aorist active), RP-marg P1904 TR F1853=10/19 F1859=4/7 vs. another spelling, F1853=1/19 (Scrivener's g) F1859=0/7. A disparity with RP-text, R=11:16. ἐστίν μοι, <i>is + to me</i> , RP TR F1853=17/19 F1859=5/7 vs. μοί ἐστι, <i>to me + is</i> , P1904 F1853=2/19 (Scrivener's sy) F1859=2/7. it so happened that ← <i>behold</i> .
Luke 9:39	καὶ ἰδού, πνεῦμα λαμβάνει αὐτόν, καὶ ἐξαίφνης κρᾶζει, καὶ σπαράσσει αὐτόν μετὰ ἄφρου, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ, συντρίβον αὐτόν.	and what happens <i>is that</i> a spirit gets possession of him, and he suddenly shouts out, and it convulses him with foaming, and it hardly recedes from him as it crushes him.	what happens <i>is that</i> ← <i>behold</i> .
Luke 9:40	Καὶ ἐδεήθη τῶν μαθητῶν σου ἵνα {RP P1904: ἐκβάλωσιν} [TR: ἐκβάλλωσιν] αὐτό, καὶ οὐκ ἠδυνήθησαν.	And I pleaded with your disciples to cast it out, but they couldn't.”	ἐκβάλωσιν, <i>cast out</i> (aorist, so perfective aspect), RP P1904 F1853=17/19 F1859=5/7 vs. ἐκβάλλωσιν, <i>cast out</i> (present, so imperfective aspect), TR F1853=2/19 (Scrivener's oy) F1859=2/7.
Luke 9:41	Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὡ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς, καὶ ἀνέξομαι ὑμῶν; Προσάγαγε {RP P1904: τὸν υἱόν σου ὧδε} [TR: ὧδε τὸν υἱόν σου].	At this, Jesus replied and said, “O faithless and wayward generation, how long will I be with you and endure you? Bring <u>your son here</u> .”	τὸν υἱόν σου ὧδε, <i>your son + here</i> , RP P1904 F1853=19/19 F1859=7/7 vs. ὧδε τὸν υἱόν σου, <i>here + your son</i> , TR F1853=0/19 F1859=0/7.

Luke 9:42	Ἔτι δὲ προσερχομένου αὐτοῦ, ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν· ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα, καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ.	Even as he was coming, the demon tore <i>at</i> him and convulsed <i>him</i> . Jesus, however, rebuked the unclean spirit and healed the child and gave him back to his father.	
Luke 9:43	Ἐξεπλήσσαντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ. Πάντων δὲ θαυμάζόντων ἐπὶ πᾶσιν οἷς ἐποίησεν ὁ Ἰησοῦς, εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ,	And they were all astonished at the majesty of God. And while <i>they</i> all marvelled at everything Jesus did, he said to his disciples,	
Luke 9:44	Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.	“Lay these words to your ears. For the son of man is going to be delivered into <i>the</i> hands of men.”	
Luke 9:45	Οἱ δὲ ἡγνόουν τὸ ῥῆμα τούτο, καὶ ἦν παρακεκαλυμμένον ἀπ’ αὐτῶν, ἵνα μὴ αἰσθωνται αὐτό· καὶ ἐφοβούντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.	But they failed to understand this remark, and it was veiled from them, <u>so that</u> they did not <u>understand</u> it, and they were afraid to ask him about this remark.	so that: classically introducing purpose, but wider in scope in the NT, and perhaps introducing result, as in John 9:2. understand ← <i>perceive</i> .
Luke 9:46	Εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἂν εἴη μείζων αὐτῶν.	Then a dispute arose among them as to who might be <i>the greatest</i> of them.	greatest ← <i>greater</i> , Greek comparative for superlative.
Luke 9:47	Ὁ δὲ Ἰησοῦς ἰδὼν τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίου, ἔστησεν αὐτὸ παρ’ ἑαυτῷ,	But Jesus, having seen the disputing of their heart, took hold of a child and stood him next to himself,	
Luke 9:48	καὶ εἶπεν αὐτοῖς, “Ὃς ἐὰν δέξηται τούτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με· ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων {RP TR: οὗτος ἔσται} [P1904: οὗτός ἐστι] μέγας.	and he said to them, “Whoever receives this child in my name receives me, and whoever receives me receives him <i>who</i> sent me. For <i>it is</i> he <i>who</i> is least among you all <i>who</i> {RP TR: will be} [P1904: is] great.”	ἔσται, <i>will be</i> , RP TR F1853=18/19 F1859=5/7 vs. ἐστι(ν), <i>is</i> , P1904 F1853=1/19 (Scrivener's c) F1859=2/7. least ← <i>lesser</i> , Greek comparative for superlative. who ← <i>this (one)</i> .

Luke 9:49	Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν, Ἐπιστάτα, εἶδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα {RP P1904: - } [TR: τὰ] δαιμόνια· καὶ ἐκωλύσαμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν.	Then John responded and said, “Master, we saw someone casting out {RP P1904: - } [TR: the] demons in your name, and we prevented him, because he does not follow with us.”	τὰ, <i>the (demons)</i> : absent in RP P1904 F1853=17/20 F1859=6/7 vs. present in TR F1853=3/20 (Scrivener's d*hx) F1859=1/7.
Luke 9:50	Καὶ εἶπεν πρὸς αὐτόν ὁ Ἰησοῦς, Μὴ κωλύετε· {RP TR: - } [P1904: οὐ γὰρ ἐστὶ καθ' ὑμῶν·] ὅς γάρ οὐκ ἔστιν καθ' ὑμῶν {RP TR: ἡμῶν ὑπὲρ ἡμῶν} [P1904: ὑμῶν ὑπὲρ ὑμῶν] ἐστίν.	But Jesus said to him, “Do not prevent <i>him</i> , {RP TR: - } [P1904: for he is not against you,] for <i>he</i> who is not {RP TR: against us is for us} [P1904: against you is for you].”	οὐ γὰρ ἐστὶ καθ' ὑμῶν, <i>for he is not against you</i> : absent in RP TR F1853=17/19 F1859=5/7 vs. present in P1904 F1853=2/19 (Scrivener's hy) F1859=2/7. Twice: ἡμῶν, <i>us</i> , RP TR F1853=12/19 F1859=2/7 vs. ὑμῶν, <i>you</i> , P1904 F1853=5/19 (Scrivener's ahpy) F1859=4/7 vs. other readings, F1853=2/19 (Scrivener's gc) F1859=1/7.
Luke 9:51	Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς {RP TR: τὸ πρόσωπον αὐτοῦ ἐστήριξεν} [P1904: ἐστήριξε τὸ πρόσωπον αὐτοῦ] τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ,	Now it came to pass, towards the completion of the days to him being taken up, that <u>he resolutely disposed himself</u> to go to Jerusalem.	τὸ πρόσωπον αὐτοῦ ἐστήριξεν, <i>his face + he fixed</i> , RP TR F1853=18/19 F1859=6/8 vs. ἐστήριξε τὸ πρόσωπον αὐτοῦ, <i>he fixed + his face</i> , P1904 F1853=1/19 (Scrivener's h) F1859=2/8. he resolutely disposed himself ← <i>he fixed his face</i> . A Hebraism, as in 2 Ki 12:18MT (2 Ki 12:17AV).
Luke 9:52	καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ· καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν, ὥστε ἐτοιμάσαι αὐτῷ.	And he sent messengers ahead of him, who departed and went into a village of <i>the</i> Samaritans, to make preparations for him.	
Luke 9:53	Καὶ οὐκ ἔδεξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ.	But they did not receive him, because <u>he was heading for</u> Jerusalem.	he was heading for ← <i>his face was going to</i> .
Luke 9:54	Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπον, Κύριε, θέλεις εἰπῶμεν πῦρ καταβῆναι ἀπὸ {RP TR: τοῦ} [P1904: -] οὐρανοῦ, καὶ ἀναλῶσαι αὐτούς, ὥς καὶ Ἡλίας ἐποίησεν;	Then when his disciples James and John saw <i>him</i> , they said, “Lord, do you want us to command fire to come down from <u>heaven</u> and destroy them, as <u>Elijah did for his part</u> ?”	τοῦ, <i>the (heaven)</i> : present in RP TR F1853=19/19 F1859=5/7 vs. absent in P1904 F1853=0/19 F1859=2/7. for his part ← <i>also</i> .

Luke 9:55	Στραφεὶς δὲ ἐπετίμησεν αὐτοῖς {RP-text P1904 TR: , καὶ εἶπεν, Οὐκ οἶδατε} [RP-marg: -] {RP-text TR: οἴου} [RP-marg: -] [P1904: ποίου] {RP-text P1904 TR: πνεύματός ἐστε ὑμεῖς} [RP-marg: .]	But he turned round and rebuked them {RP-text P1904 TR: and said, “You do not know what kind of spirit you are of} [RP-marg: -].	καὶ εἶπεν ... ὑμεῖς: see below and next verse. οἴου, <i>of what kind of (1)</i> , RP-text TR F1853=13/14 (containing the clauses) F1859=6/9 vs. ποίου, <i>of what kind of (2)</i> , P1904 F1853=1/14 (Scrivener's q*) F1859=3/9.
Luke 9:56	{RP-text P1904 TR: ὅ} [RP-marg: -] {RP-text TR: γὰρ} [RP-marg: -] [P1904: -] {RP-text P1904 TR: υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν ψυχὰς ἀνθρώπων ἀπολεσαι, ἀλλὰ σῶσαι.} [RP-marg: -] Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.	{RP-text TR: For the} [P1904: The] [RP-marg: -] {RP-text P1904 TR: son of man did not come to destroy men's <u>lives</u> , but to save <u>them</u> .”} [RP-marg: -] Then they went to another village.	(v.55) καὶ εἶπεν ... ὑμεῖς and (v.56) ὁ γὰρ ... σῶσαι, (v.55) <i>and said ... you and (v.56) for the ... to save</i> : present in RP-text P1904 TR F1853=13/19 F1859=5/7 vs. absent in RP-marg F1853=6/19 F1859=2/7. γὰρ, <i>for</i> : present in RP-text TR F1853=13/13 (containing the clauses) F1859=2/5 vs. absent in P1904 F1853=0/13 F1859=3/5. F1853 and F1859 are very significantly disparate, X2=9.4 PV=0.2%.
Luke 9:57	Ἐγένετο δὲ πορευομένων αὐτῶν ἐν τῇ ὁδῷ, εἶπεν τις πρὸς αὐτόν, Ἐκολουθήσω σοι ὅπου {RP-text TR: ἂν} [RP-marg P1904: ἐὰν] ἀπερχῇ, κύριε.	Then it came to pass as they were going on the way <i>that</i> someone said to him, “I will follow you <u>wherever</u> you go, Lord.”	ἂν, (<i>where</i>)ever (1), RP-text TR F1853=11/19 F1859=3/7 vs. ἐὰν, (<i>where</i>)ever (2), RP-marg P1904 F1853=8/19 F1859=4/7. go ← <i>go away</i> .
Luke 9:58	Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει.	But Jesus said to him, “The foxes have dens, and the birds of the sky <i>have</i> nests, but the son of man does not have anywhere to lay <i>his</i> head.”	
Luke 9:59	Εἶπεν δὲ πρὸς ἕτερον, Ἀκολουθεῖ μοι. Ὁ δὲ εἶπεν, Κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου.	He also said to someone else, “Follow me.” But he said, “Lord, allow me to go off and bury my father first.”	
Luke 9:60	Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς· σύ δὲ ἀπελθὼν διαγγέλλε τὴν βασιλείαν τοῦ θεοῦ.	However, Jesus said to him, “Let the dead bury their own dead. But you go off and proclaim the kingdom of God.”	

Luke 9:61	Εἶπεν δὲ καὶ ἕτερος, ᾿Ακολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.	Yet another said, “I will follow you, Lord. But first allow me to bid farewell to those in my house.”	
Luke 9:62	Εἶπεν δὲ {RP P1904: ὁ ᾿Ιησοῦς πρὸς αὐτόν} [TR: πρὸς αὐτόν ὁ ᾿Ιησοῦς], Οὐδεὶς, ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ’ ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετὸς ἐστὶν εἰς τὴν βασιλείαν τοῦ θεοῦ.	But Jesus said to him, “No-one, having put his hand to <i>the</i> plough, but looking back, is fit for the kingdom of God.”	ὁ ᾿Ιησοῦς πρὸς αὐτόν, <i>Jesus + to him</i> , RP P1904 F1853=19/19 F1859=5/7 vs. πρὸς αὐτόν ὁ ᾿Ιησοῦς, <i>to him + Jesus</i> , TR F1853=0/19 F1859=2/7. but (<i>second occurrence in verse</i>): adversative use of καί.
Luke 10:1	Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ἑβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ {RP TR: ἔμελλεν} [P1904: ἤμελλεν] αὐτὸς ἔρχεσθαι.	Then after these <i>things</i> the Lord appointed another seventy in addition, and he sent them in twos ahead of him into every town and place where <u>he was going</u> to go himself.	ἔμελλεν, <i>he was about to (1)</i> , RP TR F1853=13/19 F1859=4/8 vs. ἤμελλεν, <i>he was about to (2)</i> , P1904 F1853=6/19 F1859=4/8.
Luke 10:2	᾿Ελεγεν οὖν πρὸς αὐτοὺς, Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι. Δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως {RP P1904: ἐκβάλῃ} [TR: ἐκβάλλῃ] ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.	Then he said to them, “The harvest <i>is</i> great, but the workers <i>are</i> few. So entreat the Lord of the harvest to <u>send out</u> workers to his harvest.	ἐκβάλῃ, <i>he might send out</i> (aorist, so perfective aspect), RP P1904 F1853=17/19 F1859=4/8 vs. ἐκβάλλῃ, <i>he might send out</i> (present, so imperfective aspect), TR F1853=0/19 F1859=3/8 vs. another reading, F1853=2/19 (Scrivener’s cy) F1859=1/8.
Luke 10:3	᾿Υπάγετε· ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων.	Off you go. <u>Mark this</u> , I am sending you as lambs in <i>the</i> midst of wolves.	Mark <i>this</i> ← Behold.
Luke 10:4	Μὴ βαστάζετε {RP TR: βαλάντιον} [P1904: βαλλάντιον], μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε.	Do not carry a <u>purse</u> or wallet, or footwear, and do not greet anyone on the way.	βαλάντιον, <i>purse (1)</i> , RP TR F1853=17/19 F1859=5/9 vs. βαλλάντιον, <i>purse (2)</i> , P1904 F1853=2/19 (Scrivener’s ak) F1859=3/9 vs. another spelling, F1853=0/19 F1859=1/9.
Luke 10:5	Εἰς ἣν δ’ ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε, Εἰρήνη τῷ οἴκῳ τούτῳ.	In whatever house you go into, first say, ‘Peace to this household.’	

Luke 10:6	Καὶ ἐὰν {RP P1904: - } [TR: μὲν] ἢ ἐκεῖ {RP P1904 S1550: - } [E1624 S1894: ὁ] υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μὴγε, ἐφ' ὑμᾶς {RP TR: ἀνακάμψει} [P1904: ἐπανακάμψει].	And if there is a <u>man</u> of <u>peace</u> there, your peace will rest on him. But if not, it will <u>turn back</u> on you.	μὲν, <i>indeed (but often untranslated)</i>: absent in RP P1904 F1853=13/20 F1859=6/8 vs. present in TR F1853=7/20 F1859=2/8. ὁ, <i>the (son / person)</i>: absent in RP P1904 S1550 F1853=18/19 F1859=6/7 vs. present in E1624 S1894 F1853=1/19 (Scrivener's x) F1859=1/7. ἀνακάμψει, <i>it will turn back (1)</i>, RP TR F1853=18/19 F1859=6/8 vs. ἐπανακάμψει, <i>it will turn back (2)</i>, P1904 F1853=0/19 F1859=1/8 vs. another reading, F1853=1/19 (Scrivener's e) F1859=1/8. man of peace ← <i>son of peace</i>.
<i>Luke 10:7</i>	Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστίν. Μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.	And remain in <u>that house</u> eating and drinking <u>what</u> <u>they provide</u>, for the worker is worthy of his wages. Do not move from house to house.	in that house ← <i>in the house itself</i>. We translate for ἐν αὐτῇ δὲ τῇ οἰκίᾳ, so only maintaining the unaccented, unbreathed letters of RP, despite the agreement of RP with P1904 TBS-TR HF NA26. The AV reads <i>in the same house</i>, which in standard Greek is ἐν δὲ τῇ αὐτῇ οἰκίᾳ or ἐν δὲ τῇ οἰκίᾳ τῇ αὐτῇ. A similar issue in Luke 10:21, Luke 12:12. what they provide ← <i>the (things) from them</i>.
Luke 10:8	Καὶ εἰς ἣν {RP P1904: - } [TR: δ'] ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν,	So <u>in whatever town</u> you go into and they receive you, eat what <i>is</i> served to you,	δ', <i>but</i>: absent in RP P1904 F1853=10/20 F1859=4/7 vs. present in TR F1853=10/20 F1859=3/7. Nearly a disparity with RP, R=15:14.
Luke 10:9	καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς, Ἠγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.	and cure the sick in it, and say to them, 'The kingdom of God has drawn close to you.'	
Luke 10:10	Εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἶπατε,	But <i>as for</i> whatever town you go into and they don't receive you, <u>go out</u> into its streets and say,	go out: imperatival use of the participle.

Luke 10:11	Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν {RP TR: ἐκ} [P1904: ἀπὸ] τῆς πόλεως ὑμῶν {RP TR: - } [P1904: εἰς τοὺς πόδας ἡμῶν] ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἡγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.	‘We are wiping away even the dust <u>from</u> your town which <i>has</i> stuck to us {RP TR: - } [P1904: on our feet], <i>so testifying</i> against you. But know this, that the kingdom of God has drawn close to you.’	ἐκ, <i>out of</i> , RP TR F1853=19/19 F1859=6/7 vs. ἀπὸ, <i>from</i> , P1904 F1853=0/19 F1859=1/7. εἰς τοὺς πόδας ἡμῶν, <i>to our feet</i> : absent in RP TR F1853=14/19 F1859=2/7 vs. present in P1904 F1853=5/19 F1859=5/7.
Luke 10:12	Λέγω {RP: - } [P1904 TR: δέ] ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ.	{RP: <i>And</i> } [P1904 TR: <i>And</i>] I say to you that it will be more bearable for Sodom on that day than for that town.	δὲ, <i>but</i> : absent in RP F1853=15/19 F1859=5/8 vs. present in P1904 TR F1853=4/19 (Scrivener's bcgy) F1859=3/8.
Luke 10:13	Οὐαὶ σοι, {RP P1904 E1624: Χωραζίν} [S1550 S1894: Χωραζίν], οὐαὶ σοι, Βηθσαιδᾶ· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, παλαὶ ἂν ἐν σάκκῳ καὶ σποδῷ {RP TR: καθήμεναι} [P1904: κατήμενοι] μετενόησαν.	Woe to you, Chorazin! Woe to you, Bethsaida! For if the deeds of power which <i>have</i> taken place in you had taken place in Tyre and Sidon, they would have repented sitting in sackcloth and ashes a long time ago.	Χωραζίν, <i>Chorazin (1)</i> , RP P1904 E1624 F1853=7/19 F1859=4/7 vs. Χωραζίν, <i>Chorazin (2)</i> , S1550 S1894 F1853=4/19 (Scrivener's ahmn) F1859=0/7 vs. various other spellings, F1853=8/19 F1859=3/7. κατήμεναι, <i>sitting</i> (feminine, names of cities being feminine), RP TR F1853=17/19 F1859=5/7 vs. κατήμενοι, <i>sitting</i> (masculine), P1904 F1853=2/19 (Scrivener's dh) F1859=2/7.
Luke 10:14	Πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν.	However, it will be more bearable for Tyre and Sidon than for you <i>towns</i> in the judgment.	
Luke 10:15	Καὶ σύ, Καπερναούμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως Ἰερουσαλὲμ καταβιβασθήσῃ.	And you, Capernaum, which <i>have been</i> elevated to heaven, will be brought down to <u>Hades</u> .	Hades: the place of the dead.
Luke 10:16	Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει· καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με.	He <i>who</i> hears you hears me, and he <i>who</i> rejects you rejects me, and he <i>who</i> rejects me rejects him <i>who</i> sent me.”	
Luke 10:17	Ἐπέστρεψαν δὲ οἱ ἑβδομήκοντα μετὰ χαράς, λέγοντες, Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου.	Subsequently, the seventy returned with joy and said, “Lord, even the demons are subject to us in your name.”	

Luke 10:18	Ἐἶπεν δὲ αὐτοῖς, Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα.	He then said to them, “I watched Satan fall from heaven like lightning.	watched ← <i>was watching</i> . fall ← <i>having fallen</i> . See Matt 23:20.
Luke 10:19	Ἰδοὺ, δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφειν καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ {RP P1904 S1550: ἀδικήσῃ} [E1624 S1894: ἀδικήσῃ].	Here you <u>are</u> , I give you the authority to tread on serpents and scorpions and over every power of the enemy, and nothing at all <u>will harm</u> you.	ἀδικήσῃ, (<i>nothing will</i>) <i>harm</i> (classical subjunctive), RP P1904 S1550 F1853=16/20 F1859=6/8 vs. ἀδικήσῃ, (<i>nothing will</i>) <i>harm</i> (non- classical future), E1624 S1894 F1853=4/20 (Scrivener's bcoxonce) F1859=2/8. Here you <u>are</u> ← <i>Behold</i> .
Luke 10:20	Πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται· χαίρετε δὲ {RP P1904: - } [TR: μᾶλλον] ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς.	But do not rejoice at this, in that the spirits are subject to {RP P1904: you, but rejoice} [TR: you. But rejoice rather] in that your names have been written in the heavens.”	μᾶλλον, <i>rather</i> : absent in RP P1904 F1853=19/19 F1859=7/7 vs. present in TR F1853=0/19 F1859=0/7.
<i>Luke 10:21</i>	Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλίασατο τῷ πνεύματι ὁ Ἰησοῦς, καὶ εἶπεν, Ἐξομολογούμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναί, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου.	At <u>that hour</u> , Jesus rejoiced in the spirit and said, “I give thanks to you, father, Lord of heaven and the earth, in that you have hidden these <i>things</i> from <i>the</i> wise and clever and have revealed them to infants. Indeed, father, because <u>this met with your</u> <u>approval</u> {RP P1904 S1550: ”} [E1624 S1894: -].	At that hour ← <i>At the hour itself</i> , or <i>At the very hour</i> . See Luke 10:7, this being an analogous case, including the consentient reading of RP P1904 TBS-TR HF NA26. this met with your approval ← <i>approval took place thus before you</i> .

Luke 10:22	{RP P1904 S1550: Καὶ στραφεῖς πρὸς τοὺς μαθητάς εἶπεν,} [E1624 S1894: -] Πάντα {RP P1904: μοι παρεδόθη} [TR: παρεδόθη μοι] ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς {RP TR: γινώσκει} [P1904: ἐπιγινώσκει] τίς ἐστὶν ὁ υἱός, εἰ μὴ ὁ πατήρ, καὶ τίς ἐστὶν ὁ πατήρ, εἰ μὴ ὁ υἱός, καὶ ὡς ἂν βούληται ὁ υἱὸς ἀποκαλύψαι.	{RP P1904 S1550: Then he turned to his disciples and said, “} [E1624 S1894: -] Everything <u>has been handed over to me</u> by my father. And no-one <u>knows</u> who the son is except the father, and who the father is except the son, and whoever the son wishes to reveal <i>it</i> to.”	καὶ στραφεῖς πρὸς τοὺς μαθητάς εἶπεν, <i>having turned to the disciples</i>: present in RP P1904 S1550 F1853=16/20 F1859=3/8 vs. absent in E1624 S1894 F1853=4/20 (Scrivener's b*gxy) F1859=4/8 vs. another reading, F1853=0/20 F1859=1/8. AV differs textually. μοι παρεδόθη, <i>to me + has been handed over</i>, RP P1904 F1853=17/19 F1859=5/8 vs. παρεδόθη μοι, <i>has been handed over + to me</i>, TR F1853=2/19 (Scrivener's px) F1859=2/8 vs. another reading, F1853=0/19 F1859=1/8. γινώσκει, <i>knows</i>, RP TR F1853=15/19 F1859=5/7 vs. ἐπιγινώσκει, <i>knows, acknowledges</i>, P1904 F1853=4/19 (Scrivener's hqry) F1859=2/7.
Luke 10:23	Καὶ στραφεῖς πρὸς τοὺς μαθητάς κατ' ἰδίαν εἶπεν, Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε.	Then he turned to the disciples and said privately, “Blessed <i>are</i> the eyes which see what you see.	
Luke 10:24	Λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.	For I say to you that many prophets and kings have wanted to see <i>the things</i> which you see but did not see <i>them</i>, and to hear <i>the things</i> which you hear but did not hear <i>them</i>.”	
Luke 10:25	Καὶ ἰδού, νομικός τις ἀνέστη, ἐκπειράζων αὐτόν, καὶ λέγων, Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;	Then <u>what happened was</u> <u>that</u> a certain scholar in the law stood up, testing him, and he said, “Teacher, <u>by doing</u> what will I inherit age-abiding life?”	what happened was <i>that</i> ← behold. by doing ← <i>having done</i>. See Matt 23:20.
Luke 10:26	Ὁ δὲ εἶπεν πρὸς αὐτόν, Ἐν τῷ νόμῳ τί γέγραπται; Πῶς ἀναγινώσκεις;	At this, he said to him, “What stands written in the law? How do you read <i>it</i>?”	

Luke 10:27	Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀγαπήσεις κύριον τὸν θεόν σου, ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν πλησίον σου ὡς {RP TR: σεαυτόν} [P1904: ἑαυτόν].	He then replied and said, “You shall love <i>the</i> Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbour as yourself.”	σεαυτόν, <i>yourself</i> (classical form), RP TR F1853=10/19 F1859=3/7 vs. ἑαυτόν, <i>yourself</i> (non-classical form), P1904 F1853=9/19 F1859=4/7. Nearly a disparity with RP, R=14:14. Lev 19:18, Deut 6:5. soul: i.e. <i>inner being, existence</i>.
Luke 10:28	Εἶπεν δὲ αὐτῷ, Ὁρθῶς ἀπεκρίθης· τοῦτο ποιεῖ, καὶ ζήσῃ.	Then he said to him, “You have answered correctly. Do this and you shall live.”	
Luke 10:29	Ὁ δὲ θέλων δικαιοῦν ἑαυτόν εἶπεν πρὸς τὸν Ἰησοῦν, Καὶ τίς ἐστὶν μου πλησίον;	But wishing to justify himself, he said to Jesus, “And who is my neighbour?”	
Luke 10:30	Ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν, Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὺ, καὶ λησταῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμιθανῆ τυγχάνοντα.	Jesus then rejoined and said, “A certain man was going down from Jerusalem to Jericho, and he fell among robbers who <u>for their part</u> stripped him and gave <i>him</i> a beating and went off leaving <i>him</i>, <u>as his fate would have it</u>, half dead.	for their part ← <i>also</i>. as his fate would have it ← <i>having just met with; having just obtained by chance</i>.
Luke 10:31	Κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ· καὶ ἰδὼν αὐτὸν ἀντιπαρήλθεν.	And by chance a certain priest was going down by that road, and when he saw him, he passed by opposite.	
Luke 10:32	Ὁμοίως δὲ καὶ Λευΐτης γενόμενος κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρήλθεν.	And likewise also a Levite, <i>who had</i> come down to the place, came and saw <i>him</i>, and he passed by opposite.	
Luke 10:33	Σαμαρείτης δὲ τις ὁδεύων ἦλθεν κατ’ αὐτόν, καὶ ἰδὼν αὐτὸν ἐσπλαγχνίσθη,	But a certain Samaritan on a journey came down to him and saw him, and he had compassion <i>on him</i>,	

Luke 10:34	καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ.	and he went to <i>him</i> and bound up his wounds, and he poured oil and wine on <i>them</i> , and he mounted him on his own beast, and he brought him to an inn and took care of him.	
Luke 10:35	Καὶ ἐπὶ τὴν αὔριον ἐξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκεν τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ, Ἐπιμελήθητι αὐτοῦ· καὶ ὁ τι ἂν προσδαπανήσης, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.	Then on the next day when he departed, he produced two <u>denaries</u> , and he gave <i>them</i> to the inn-keeper and said to him, ‘Take care of him, and whatever you spend in addition I will repay you when I return.’	denaries: a denary was a silver coin.
Luke 10:36	Τίς οὖν τούτων τῶν τριῶν {RP P1904: πλησίον δοκεῖ σοι} [TR: δοκεῖ σοι πλησίον] γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς ληστάς;	Which, then, of these three <u>do you consider</u> to have emerged as <i>the</i> <u>neighbour</u> of him <i>who</i> fell among the robbers?”	πλησίον δοκεῖ σοι, <i>a</i> <i>neighbour</i> + <i>seems to you</i> , RP P1904 F1853=16/19 F1859=6/7 vs. δοκεῖ σοι πλησίον, <i>seems to you</i> + <i>a</i> <i>neighbour</i> , TR F1853=3/19 (Scrivener’s cpx) F1859=1/7.
Luke 10:37	Ὁ δὲ εἶπεν, Ὁ ποιήσας τὸ ἔλεος μετ’ αὐτοῦ. Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, Πορεύου, καὶ σὺ ποιεῖ ὁμοίως.	He then said, “He <i>who</i> showed him compassion.” So Jesus said to him, “You go too, <i>and</i> do likewise.”	
Luke 10:38	Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοῦς, καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δέ τις ὀνόματι Μάρθα ὑπέδεξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς.	Then it came to pass as they were on the move that he went into a certain village, and a certain woman by name of Martha received him into her house.	
Luke 10:39	Καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ ἤκουεν τὸν λόγον αὐτοῦ.	Now this <i>woman</i> had a sister called Mary, who <i>had</i> sat down beside Jesus’s feet and was listening to his <u>words</u> .	words ← <i>word</i> .

Luke 10:40	Ἡ δὲ Μάρθα περιεσπάτο περὶ πολλὴν διακονίαν· ἐπιστάσα δὲ εἶπεν, Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου μόνην με {RP: κατέλειπεν} [P1904 TR: κατέλιπε] διακονεῖν; Εἶπε οὖν αὐτῇ ἵνα μοι συναντιλάβηται.	But Martha was distracted with a lot of serving. Then she came up and said, “Lord, <u>are you not</u> <u>concerned</u> that my sister has left me alone to do the serving? So tell her to assist me.”	κατέλειπε(ν), <i>was leaving</i> , RP F1853=4/20 (Scrivener's cd*eo) F1859=4/8 vs. κατέλιπε(ν), <i>left</i> , P1904 TR F1853=14/20 F1859=2/8 vs. other readings, F1853=2/20 (Scrivener's bk) F1859=2/8. A strong disparity with RP, R=8:18. are you not concerned ← <i>is it not a concern to you.</i>
Luke 10:41	Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς, Μάρθα, Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά·	But Jesus answered and said to her, “Martha, Martha, you are anxious and agitated about many <i>things</i> .”	
Luke 10:42	ἐνὸς δέ ἐστιν χρεία· Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται ἀπὸ αὐτῆς.	But one <i>thing</i> is needed. And Mary has chosen the good part, which will not be taken away from her.”	
Luke 11:1	Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτὸν, Κύριε, δίδαξον ἡμᾶς προσευχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδασκεν τοὺς μαθητὰς αὐτοῦ.	And it came to pass when he was praying in a certain place, when he stopped, <i>that one</i> of his disciples said to him, “Lord, teach us to pray, as John <u>for his</u> <u>part</u> taught his disciples.”	one ← <i>someone</i> . for his part ← <i>also</i> .
Luke 11:2	Εἶπεν δὲ αὐτοῖς, Ὅταν προσεύχησθε, λέγετε, Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου. Ἐλθέτω ἡ βασιλεία σου. Γενηθῇτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.	So he said to them, “When you pray, say, ‘Our father in the heavens, May your name be sanctified. May your kingdom come. May your will be done, As in heaven, <u>So</u> on the earth.”	So ← <i>Also</i> .
Luke 11:3	Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ’ ἡμέραν.	Give us our <u>oncoming</u> bread daily,	oncoming: see Matt 6:11.

Luke 11:4	Καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ {RP TR: - } [P1904: τῷ] ὀφείλοντι ἡμῖν. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.	And forgive us our sins, For indeed we ourselves forgive everyone indebted to us. And do not lead us into temptation, But save us from evil.’ ”	τῷ, <i>the (debtor)</i> : absent in RP TR F1853=18/19 F1859=5/7 vs. present in P1904 F1853=1/19 (Scrivener's q) F1859=2/7. indebted to us: or, as an Aramaism, (<i>who is a</i>) sinner against us. evil: or <i>the wicked one</i> .
Luke 11:5	Καὶ εἶπεν πρὸς αὐτούς, Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου, καὶ {RP TR: εἶπη} [P1904: ἐρεῖ] αὐτῷ, Φίλε, χρησόν μοι τρεῖς ἄρτους,	Then he said to them, “Who among you <u>has</u> a friend, and <u>would</u> go to him in the middle of the night and <u>say</u> to him, ‘My friend, lend me three loaves,	εἶπη, <i>would say</i> , RP TR F1853=13/19 F1859=5/8 vs. ἐρεῖ, <i>will say</i> , P1904 F1853=4/19 (Scrivener's cgy) F1859=3/8 vs. another reading, F1853=2/19 (Scrivener's fo) F1859=0/8. has ← <i>will have</i> . would go ← <i>will go</i> . say ← {RP TR: <i>would</i> } [P1904: <i>will</i>] say.
Luke 11:6	ἐπειδὴ φίλος {RP: - } [P1904 TR: μου] παρεγένετο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ.	because a friend {RP: - } [P1904 TR: of mine] has arrived at my house from a journey, and I do not have anything to serve him’?	μου, <i>my (friend)</i> : absent in RP F1853=14/19 F1859=3/8 vs. present in P1904 TR F1853=3/19 (Scrivener's apu) F1859=3/8 vs. another reading, F1853=2/19 (Scrivener's cg) F1859=2/8. at my house ← <i>to me</i> .
Luke 11:7	καὶ κεῖνος ἔσωθεν ἀποκριθεὶς εἶπη, Μή μοι κόπους παρέχε· ἡδη ἡ θύρα κέκλεισται, καὶ τὰ παιδία μου μετ’ ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι.	Then from indoors he would reply and say, ‘Do not give me trouble. The door has already been shut and my children are with me in bed. I can't get up and give you <i>any</i> .’	he ← <i>that (one)</i> . trouble ← <i>troubles</i> .
Luke 11:8	Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς, διὰ τὸ εἶναι αὐτοῦ φίλον, διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ {RP: ὅσον} [P1904 TR: ὅσων] χρήζει.	I tell you, even if he will not get up and give him <i>something</i> because <i>he</i> is his friend, he will get up anyway and give him <u>what</u> he needs because of his shameless <i>behaviour</i> .	ὅσον, <i>as much as (he needs)</i> (accusative after δίδωμι), RP F1853=19/19 F1859=4/7 vs. ὅσων, <i>as much as (he needs)</i> (genitive after χρήζω), P1904 TR F1853=0/19 F1859=3/7. F1853 and F1859 are very significantly disparate, X2=9.2 PV=0.24%. A case of collusion between P1904 and TR?

Luke 11:9	Κἀγὼ ὑμῖν λέγω, αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησεται· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.	And I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.	
Luke 11:10	Πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὕρισκει· καὶ τῷ κρούοντι {RP TR: ἀνοιγήσεται} [P1904: ἀνοιχθήσεται].	For everyone who asks, receives; and he <i>who</i> seeks, finds; and to him <i>who</i> knocks, it will be opened.	ἀνοιγήσεται, <i>it will be opened</i> (1), RP TR F1853=11/19 F1859=6/7 vs. ἀνοιχθήσεται, <i>it will be opened</i> (2), P1904 F1853=8/19 F1859=1/7. Scrivener's manuscripts show various other spellings in the previous verse.
Luke 11:11	Τίνα δὲ {RP TR: - } [P1904: ἐξ] ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; {RP P1904: Ἦ} [TR: Εἰ] καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ;	Which of you, as the father, <i>if your</i> son <u>were to ask</u> for bread, <u>would</u> give him a stone? {RP P1904: Or also <i>if</i> } [TR: Or also <i>if</i>] <i>he were to ask</i> for a fish, instead of a fish <u>would</u> give him a serpent?	ἐξ, <i>out of</i> : absent in RP TR F1853=15/20 F1859=4/9 vs. present in P1904 F1853=5/20 F1859=5/9. ἢ, <i>or</i> , RP P1904 F1853=16/19 F1859=6/7 vs. εἰ, <i>if</i> , TR F1853=3/19 (Scrivener's qrx) F1859=1/7. were to ask ← <i>will ask</i> . would (2x) ← <i>will</i> . The literal Greek is <i>The son will ask which of you the father for bread, surely he will not give</i>
Luke 11:12	Ἦ καὶ ἐὰν {RP P1904 S1550 S1894: αἰτήσῃ} [E1624: αἰτήσῃ] ὦν, μὴ ἐπιδώσει αὐτῷ σκορπίον;	Or also if he <u>were to ask</u> for an egg, <u>would</u> give him a scorpion?	αἰτήσῃ, <i>he asks</i> (classical subjunctive), RP P1904 S1550 S1894 F1853=13/20 F1859=5/7 vs. αἰτήσῃ, <i>he will ask</i> (non-classical after ἐὰν), E1624 F1853=7/20 F1859=2/7. were to ask ← {RP S1550 S1894: <i>asks</i> } [P1904 E1624: <i>will ask</i>]. would ← <i>will</i> .

Luke 11:13	Εἰ οὖν ὑμεῖς {RP TR: πονηροὶ ὑπάρχοντες} [P1904: ὑπάρχοντες πονηροὶ] οἶδατε {RP P1904: δόματα ἀγαθὰ} [TR: ἀγαθὰ δόματα] διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατήρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα {RP TR: ἅγιον}, [P1904: ἀγαθὸν] τοῖς αἰτουσιν αὐτόν;	So if you, being evil, know how to give good gifts to your children, how much more will your father from heaven give {RP TR: holy} [P1904: good] spirit to those <i>who</i> ask him!”	πονηροὶ ὑπάρχοντες, <i>evil + being</i>, RP TR F1853=15/19 F1859=3/7 vs. ὑπάρχοντες πονηροὶ, <i>being + evil</i>, P1904 F1853=0/19 F1859=0/7 vs. another reading, F1853=4/19 (Scrivener's cdgp) F1859=4/7. δόματα ἀγαθὰ, <i>gifts + good</i>, RP P1904 F1853=16/19 F1859=7/7 vs. ἀγαθὰ δόματα, <i>good + gifts</i>, TR F1853=3/19 (Scrivener's cox) F1859=0/7. ἅγιον, <i>holy</i>, RP TR F1853=19/19 F1859=7/8 vs. ἀγαθὸν, <i>good</i>, P1904 F1853=0/19 F1859=1/8. We punctuate as an exclamation; RP P1904 TBS-TR as a question.
Luke 11:14	Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν. Ἐγένετο δέ, τοῦ δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ κωφός· καὶ {RP TR: ἐθαύμασαν} [P1904: ἐθαύμαζον] οἱ ὄχλοι.	Subsequently, he was casting out a demon, and it was mute. And it came to pass <i>that</i> when the demon had come out, the mute <i>man</i> spoke, and the crowds <i>were</i> amazed.	ἐθαύμασαν, <i>they were surprised</i> (aorist), RP TR F1853=19/19 F1859=5/7 vs. ἐθαύμαζον, <i>they were surprised</i> (imperfect), P1904 F1853=0/19 F1859=2/7.
Luke 11:15	Τινὲς δὲ ἐξ αὐτῶν εἶπον, Ἐν Βεελζεβούλ {RP TR: - ῥ} [P1904: τῷ] ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.	But some of them said, “He casts out demons by Beelzebul, {RP TR: <i>the</i>} [P1904: <i>the</i>] ruler of the demons”,	τῷ, (<i>to</i>) <i>the</i>: absent in RP TR F1853=15/19 F1859=2/7 vs. present in P1904 F1853=4/19 (Scrivener's dgpy) F1859=5/7.
Luke 11:16	Ἄλλοι δὲ πειράζοντες σημεῖον παρ’ αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ.	whereas others, testing <i>him</i>, wanted a sign from heaven from him.	wanted ← <i>were seeking</i>.
Luke 11:17	Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς, Πασα βασιλεία ἐφ’ ἑαυτὴν διαμερισθεῖσα ἐρημοῦται· καὶ οἶκος ἐπὶ οἶκον, πίπτει.	But he, knowing their cogitations, said to them, “Every kingdom <i>which</i> is divided against itself is made desolate, and a house <i>divided</i> against a house falls.	

Luke 11:18	Εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; Ὅτι λέγετε ἐν {RP TR: Βεελζεβούλ ἐκβάλλειν με} [P1904: Βεελζεβούλ με ἐκβάλλειν] τὰ δαιμόνια.	So then, if Satan is divided against himself, how <u>can</u> his kingdom stand? For you say that I <u>cast out</u> the demons by Beelzebul.	ἐκβάλλειν με, (<i>that</i>) <i>cast out</i> + I, RP TR F1853=18/19 F1859=3/7 vs. με ἐκβάλλειν, (<i>that</i>) <i>I + cast out</i> , P1904 F1853=0/19 F1859=1/7 vs. other readings, F1853=1/19 (Scrivener's y) F1859=3/7. Punctuation: it is necessary to render the sentence in indirect speech in English because of the first person pronoun. can ← <i>will</i> , a Hebraism.
Luke 11:19	Εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι {RP TR: ἐκβάλλουσιν} [P1904: ἐκβαλοῦσιν]; Διὰ τοῦτο {RP TR: κριταὶ ὑμῶν αὐτοῖ} [P1904: αὐτοὶ κριταὶ ὑμῶν] ἔσονται.	And if I cast out the demons by Beelzebul, by whom do your <u>people</u> <u>cast them out</u> ? By this <u>logic</u> , <u>they</u> themselves will be <u>judges over you</u> .	ἐκβάλλουσι(ν), <i>do they cast out</i> , RP TR F1853=18/19 F1859=4/7 vs. ἐκβαλοῦσι(ν), <i>will they cast out</i> (requiring an accent change), P1904 F1853=1/19 (Scrivener's k) F1859=2/7 vs. another reading, F1853=0/19 F1859=1/7. κριταὶ ὑμῶν αὐτοῖ, <i>judges of you + they</i> , RP TR F1853=10/19 F1859=2/7 vs. αὐτοὶ κριταὶ ὑμῶν, <i>they + judges of you</i> , P1904 F1853=4/19 (Scrivener's cgy) F1859=4/7 vs. other readings, F1853=5/19 F1859=1/7. people ← <i>sons</i> . over ← <i>of</i> .
Luke 11:20	Εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἐφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.	But if I cast out the demons by <i>the</i> finger of God, then the kingdom of God has <u>come</u> upon you.	come ← <i>anticipated, come in advance</i> .
Luke 11:21	Ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἔστιν τὰ ὑπάρχοντα αὐτοῦ.	As long as a strong man, fully armed, guards <u>his</u> <u>estate</u> , his possessions are in <u>peace</u> ,	his estate ← <i>his own estate</i> . peace: or <i>safety</i> , a Hebraism (πίϛη).
Luke 11:22	ἐπὰν δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἶρει ἐφ' ἣ ἔπεποίθει, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν.	but as soon as one stronger than he <u>arrives</u> and overcomes him, he <i>will</i> take his <u>weaponry</u> , in which <u>he</u> <u>trusted</u> , and he <i>will</i> divide his spoils.	arrives ← <i>having come upon</i> . See Matt 23:20. weaponry ← <i>full armour</i> , as in Eph 6:11, Eph 6:13. he trusted ← <i>he had trusted</i> .

Luke 11:23	Ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.	He <i>who</i> is not with me is against me, and he <i>who</i> <i>does</i> not gather with me scatters.	
Luke 11:24	Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν· καὶ μὴ εὐρίσκον λέγει, Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξήλθον.	Whenever an <u>unclean spirit</u> comes out of a man, it traverses arid places seeking a resting <i>place</i> , and <u>if</u> it does not find <i>it</i> , it says, 'I will return to my house from where I came out',	an unclean spirit ← <i>the unclean spirit</i> . See Gen 22:9. if: conditional use of the participle.
Luke 11:25	Καὶ ἐλθὼν εὐρίσκει σεσαρωμένον καὶ κεκοσμημένον.	and when it has arrived <i>there</i> , it finds <i>it</i> swept <i>clean</i> and tidied up.	
Luke 11:26	Τότε πορεύεται καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ {RP: ἐλθόντα} [P1904 TR: εἰσελθόντα] κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.	Then it goes and takes seven other spirits more wicked than itself along with <i>it</i> , and they {RP: go} [P1904 TR: go in] and dwell there, and the latter <i>state</i> of that man becomes worse than the first."	ἐλθόντα, <i>having gone</i> , RP F1853=12/20 F1859=1/7 vs. εἰσελθόντα, <i>having entered</i> , P1904 TR F1853=8/20 F1859=6/7. A disparity with RP, R=13:16. go ← <i>having gone</i> . See Matt 23:20.
Luke 11:27	Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου εἶπεν αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας.	And it came to pass as he was saying these <i>things</i> <i>that</i> a certain woman from the crowd raised <i>her</i> voice and said to him, "Blessed <i>is</i> the womb which carried you and <i>the</i> breasts which you sucked."	
Luke 11:28	Αὐτὸς δὲ εἶπεν, Μενούνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες αὐτόν.	But he said, "Rather, blessed <i>are</i> those <i>who</i> hear the word of God and keep it."	

Luke 11:29	Τῶν δὲ ὄχλων ἐπαθροισομένων ἤρξατο λέγειν, Ἡ γενεὰ αὕτη {RP TR: - } [P1904: γενεᾶ] πονηρὰ ἐστίν· σημεῖον {RP TR: ἐπιζητεῖ} [P1904: ζητεῖ], καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωάννου τοῦ προφήτου.	As the crowds continued to accumulate, he <u>went on to say</u>, “This generation is {RP TR: wicked} [P1904: a wicked generation]. It is <u>looking</u> for a sign, but no sign will be given to it except the sign of Jonah the prophet,	γενεὰ, <i>a generation</i>: absent in RP TR F1853=19/19 F1859=4/7 vs. present in P1904 F1853=0/19 F1859=3/7. F1853 and F1859 are very significantly disparate, X2=9.2 PV=0.24%. ἐπιζητεῖ, <i>keenly seeks</i>, RP TR F1853=17/19 F1859=5/7 vs. ζητεῖ, <i>seeks</i>, P1904 F1853=2/19 (Scrivener's ep) F1859=2/7. went on to say ← <i>began to say</i>, but used here for mere transition.
Luke 11:30	Καθὼς γὰρ ἐγένετο Ἰωάννης σημεῖον τοῖς Νινευίταις, οὕτως ἐστὶ καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ {RP TR: - } [P1904: σημεῖον].	for as Jonah <u>was</u> a sign to the Ninevites, so the son of man will also be {RP TR: - } [P1904: a sign] to this generation.	σημεῖον, <i>a sign</i>: absent in RP TR F1853=19/19 F1859=6/7 vs. present in P1904 F1853=0/19 F1859=1/7. was ← <i>became</i>.
Luke 11:31	Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκούσαι τὴν σοφίαν {RP: Σολομῶνος} [P1904 TR: Σολομῶντος], καὶ ἰδοὺ, πλεῖον {RP: Σολομῶνος} [P1904 TR: Σολομῶντος] ᾧδε.	<i>The queen of the south</i> will rise in the judgment with the men of this generation and will condemn them, because she came from the ends of the earth to hear the wisdom of <u>Solomon</u>, and behold, <i>something</i> greater than <u>Solomon</u> <i>is</i> here.	First occurrence in verse: Σολομῶνος, <i>of Solomon (1)</i>, RP F1853=10/19 F1859=2/7 vs. Σολομῶντος, <i>of Solomon (2)</i>, P1904 TR F1853=8/19 F1859=4/7 vs. another spelling, F1853=1/19 (Scrivener's f*) F1859=1/7. A weak disparity with RP, R=12:14, but not so with the second occurrence, or combining the data. Second occurrence in verse: Σολομῶνος, <i>of Solomon (1)</i>, RP F1853=12/19 F1859=3/7 vs. Σολομῶντος, <i>of Solomon (2)</i>, P1904 TR F1853=6/19 F1859=4/7 vs. another spelling, F1853=1/19 (Scrivener's f*) F1859=0/7.

Luke 11:32	ἄνδρες {RP-text P1904 TR: Νινευῖ} [RP-marg: Νινευῖται] ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεας ταύτης, καὶ κατακρινούσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ, πλεῖον Ἰωνᾶ ὧδε.	<i>The</i> {RP-text P1904 TR: men of Nineveh} [RP-marg: Ninevite men] will rise in the judgment with this generation and condemn it, because they repented at the preaching of Jonah, and behold, <i>something</i> greater than Jonah <i>is</i> here.	Νινευῖ, <i>of Nineveh</i> , RP-text P1904 TR F1853=7/19 F1859=4/7 vs. Νινευῖται, <i>Ninevites</i> , RP-marg F1853=8/19 F1859=3/7 vs. three other spellings, F1853=4/19 (Scrivener's c ^h kh*) F1859=0/7.
Luke 11:33	Οὐδεὶς δὲ λύχνον ἄψας εἰς {RP P1904 E1624: κρύπτην} [S1550 S1894: κρυπτόν] τίθησιν, οὐδὲ ὑπὸ τὸν μόδιον, {RP P1904 S1550 S1894: ἀλλ'} [E1624: ἀλλὰ] ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν.	And no-one <u>lights</u> a lamp and puts <i>it</i> in {RP P1904 E1624: a vault} [S1550 S1894: a <u>hidden place</u>], or under a <u>bushel of corn</u> , but on a lampstand, so that those coming in <i>can</i> see <i>its</i> glow.	κρύπτην, <i>vault</i> , RP P1904 E1624 F1853=18/18 F1859=6/8 vs. κρύπτον, <i>hidden (place)</i> , S1550 S1894 F1853=0/18 F1859=2/8. AV differs textually. P1904 accentuation is κρυπτῆν, from κρυπτός, <i>hidden</i> , rather than ἡ κρύπτη, <i>vault</i> . ἀλλ', <i>but</i> (apocopated), RP P1904 S1550 S1894 F1853=14/18 F1859=5/7 vs. ἀλλὰ, <i>but</i> (unapocopated), E1624 F1853=4/18 (Scrivener's f ^q rx) F1859=2/7. lights ← <i>having lit</i> . See Matt 23:20. bushel ← <i>peck</i> , 2 imperial gallons or 9 litres, e.g. of corn or hay. See Matt 5:15.
Luke 11:34	Ὁ λύχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμός· ὅταν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινὸν ἐστίν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν.	The light of the body is the eye. So when your eye is <u>clear-sighted</u> then the whole of your body <i>will</i> be bright, but <u>if</u> it is <u>ill-disposed</u> then your body <i>is</i> dark.	clear-sighted ← <i>simple, unfolded</i> . if ← <i>as soon as</i> . ill-disposed ← <i>evil</i> ; in this context <i>covetous</i> or <i>miserly</i> .
Luke 11:35	Σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν.	So watch out that the light in you is not <u>actually</u> darkness.	actually: this sense is expressed by the use of the indicative in Greek, the subjunctive being more usual after σκόπει ... μή.

Luke 11:36	Εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τι μέρος σκοτεινόν, ἔσται φωτεινόν ὅλον, ὥς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζη σε.	Therefore, if the whole of your body <i>is</i> bright, not having any dark part, it will be bright all over, as when a lamp lights you up with <i>its</i> brilliance.”	
Luke 11:37	Ἐν δὲ τῷ λαλήσαι {RP TR: - } [P1904: αὐτὸν ταῦτα], ἡρώτα αὐτὸν Φαρισαῖος τις ὅπως ἀριστήσῃ παρ’ αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν.	Now while {RP TR: <i>he</i> was speaking} [P1904: <i>he</i> was saying <i>these things</i>], a certain Pharisee asked him to dine with him, and he went and reclined <i>at table</i> .	αὐτὸν ταῦτα, <i>he (was saying) these (things)</i> : absent in RP TR F1853=17/18 F1859=3/7 vs. present in P1904 F1853=0/18 F1859=4/7 vs. another reading, F1853=1/18 (Scrivener's y) F1859=0/7. F1853 and F1859 are very significantly disparate, X2=8.4 PV=0.4%.
Luke 11:38	Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.	And the Pharisee, when he saw <i>it</i> , was astounded that he did not first <u>perform ablutions</u> before the meal.	perform ablutions: same word as <i>be baptized</i> .
Luke 11:39	Εἶπεν δὲ ὁ κύριος πρὸς αὐτόν, Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γεμει ἀρπαγῆς καὶ πονηρίας.	Then the Lord said to him, “ <i>Well</i> now, you Pharisees clean the outside of the cup and dish, but your inside is full of greed and wickedness.	
Luke 11:40	Ἦφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;	<i>You</i> fools, did not he <i>who</i> made the outside also make the inside?	
Luke 11:41	Πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην· καὶ ἰδοὺ, {RP TR: πάντα} [P1904: ἀπαντα] καθαρά ὑμῖν {RP TR: ἐστίν} [P1904: ἐσται].	But give <i>as</i> alms <u>inward things</u> , and <u>you will find that everything</u> {RP TR: <i>is</i> } [P1904: <i>will be</i>] clean for you.	πάντα, <i>everything (1)</i> , RP TR F1853=17/18 F1859=5/7 vs. ἀπαντα, <i>everything (2)</i> , P1904 F1853=1/18 (Scrivener's y) F1859=2/7. ἐστίν, <i>is</i> , RP TR F1853=16/18 F1859=5/7 vs. ἐσται, <i>will be</i> , P1904 F1853=2/18 (Scrivener's oy) F1859=2/7. inward: AV differs (<i>such as ye have</i>). you will find that ← <i>behold</i> .

Luke 11:42	Ῥαλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πῆγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα {RP TR: - } [P1904: δὲ] ἔδει ποιῆσαι, κακεῖνα μὴ ἀφίεναι.	But woe to you, you Pharisees, because you give tithes of mint and rue, and every herb, but you pass by the judgment and love of God. {RP TR: You} [P1904: Now you] ought to have done these <i>things</i> , while not neglecting the former <i>things</i> .	δὲ, <i>but</i> : absent in RP TR F1853=14/18 F1859=3/7 vs. present in P1904 F1853=4/18 (Scrivener's acgp) F1859=4/7.
Luke 11:43	Οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς.	Woe to you Pharisees, for you love the privileged seating in the synagogues and the greetings in the market places.	
Luke 11:44	Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἔστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι {RP P1904: - } [TR: οἱ] περιπατοῦντες ἐπάνω οὐκ οἶδασιν.	Woe to you, scribes and Pharisees, hypocrites, because you are like the inconspicuous tombs, and the men {RP P1904: walking around} [TR: who walk around] above <i>them</i> are unaware of <i>them</i> ."	οἱ, <i>who (walk around)</i> : absent in RP P1904 F1853=15/18 F1859=6/7 vs. present in TR F1853=3/18 (Scrivener's box) F1859=1/7.
Luke 11:45	Ῥαποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ, Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.	Then one of the scholars in the law answered and said to him, "Teacher, <u>by</u> <u>saying</u> these <i>things</i> , you are insulting us as well."	by saying: gerundial use of the participle.
Luke 11:46	Ὁ δὲ εἶπεν, Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις.	But he said, "Woe to you scholars in the law too, for you burden men with burdens <i>which are</i> hard to bear, but you yourselves do not feel what the burdens <i>are like</i> with a <i>single</i> one of your fingers.	
Luke 11:47	Οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.	Woe to you, because you build the sepulchres of the prophets, but your fathers killed them.	
Luke 11:48	Ῥαρα μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα.	Consequently, you bear witness and approve of the works of your fathers, because they themselves killed them, whereas you build their sepulchres.	

Luke 11:49	Διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν, Ἐγὼ ἀποστελῶ εἰς αὐτοὺς προφῆτας καὶ ἀποστόλους, καὶ ἔξ αὐτῶν ἀποκτενοῦσιν καὶ ἐκδιώξουσιν·	On account of this the wisdom of God also said, 'I will send prophets and apostles to them', but they will kill <i>some</i> of them and persecute <i>them</i> ,	
Luke 11:50	ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης,	so that <u>an account</u> is required from this generation of the blood of all the prophets which <i>has been</i> shed since <i>the overthrow</i> of the world,	<i>an account</i> is required ... of the blood ← <i>blood is sought out</i> . overthrow: AV differs; see Matt 13:35.
Luke 11:51	ἀπὸ τοῦ αἵματος Ἰβελ ἕως τοῦ αἵματος Ζαχαρίου τοῦ ἀπολομένου μετὰ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναί, λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.	from the blood of Abel to the blood of Zechariah who perished between the altar and the house. Yes, I say to you, <i>an account</i> will be required from this generation.	
Luke 11:52	Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλθετε, καὶ τοὺς εἰσερχομένους ἐκώλυσατε.	Woe to you scholars of the law, because you have taken away the key of knowledge. You yourselves did not go in, and you have prevented those <i>who were</i> going in."	
Luke 11:53	Λέγοντος δὲ αὐτοῦ {RP TR: ταῦτα πρὸς αὐτούς} [P1904: πρὸς αὐτοὺς ταῦτα], ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων,	Now while he was saying <u>these things</u> to them, the scribes and Pharisees began to harbour an intense grudge and to draw him out on <u>very many matters</u> ,	ταῦτα πρὸς αὐτούς, <i>these (things) + to them</i> , RP TR F1853=17/18 F1859=5/7 vs. πρὸς αὐτοὺς ταῦτα, <i>to them + these (things)</i> , P1904 F1853=1/18 (Scrivener's y) F1859=1/7 vs. clause missing, F1853=0/18 F1859=1/7. very many ← <i>rather many</i> , Greek comparative for superlative.
Luke 11:54	ἐνεδρεύοντες αὐτόν, {RP P1904: - } [TR: καὶ] ζητοῦντες θηρεῦσαι τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.	ensnaring him, {RP P1904: - } [TR: and] looking for <i>a way</i> to <u>catch</u> something out of his mouth, in order to accuse him.	καὶ, <i>and (looking for a way)</i> : absent in RP P1904 F1853=15/19 F1859=5/7 vs. present in TR F1853=4/19 (Scrivener's df*ux) F1859=2/7. ensnaring ← <i>ambushing</i> . catch ← <i>hunt</i> .

Luke 12:1	Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, {RP TR: ὥστε} [P1904: ὡς] καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον, Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑποκρισις.	Meanwhile as myriads of the crowd gathered together to the point of treading on each other, he went on to say to his disciples first, “Beware of the leaven of the Pharisees, which is hypocrisy.	ὥστε, <i>to the point of</i> (1), RP TR F1853=18/18 F1859=6/7 vs. ὡς, <i>to the point of</i> (2), P1904 F1853=0/18 F1859=1/7. went on to say ← <i>began to say</i> , but used here for mere transition.
Luke 12:2	Οὐδὲν δὲ συγκεκαλυμμένον ἐστίν, ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν, ὃ οὐ γνωσθήσεται.	There is nothing well-veiled that will not be revealed, nor hidden that will not become known,	
Luke 12:3	Ἄνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωματίων.	because whatever you have said in darkness will be heard in the light, and what you have spoken to the ear in closed rooms will be proclaimed on the rooftops.	
Luke 12:4	Λέγω δὲ ὑμῖν τοῖς φίλοις μου, Μὴ φοβηθῆτε ἀπὸ τῶν {RP: ἀποκτενόντων} [P1904: ἀποκτεννόντων] [TR: ἀποκτεινόντων] τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἔχοντων περισσώτερόν τι ποιῆσαι.	But I say to you friends of mine, do not fear <u>those who can kill</u> the body but after <u>that</u> are unable to do anything more.	ἀποκτενόντων, <i>those who kill</i> (1), RP F1853=9/18 F1859=7/7 vs. ἀποκτεννόντων, <i>those who kill</i> (2), P1904 F1853=7/18 F1859=0/7 vs. ἀποκτεινόντων, <i>those who kill</i> (3), TR F1853=1/18 (Scrivener's g) F1859=0/7 vs. another spelling, F1853=1/18 (Scrivener's x) F1859=0/7. All are present participles in various spellings. can kill ← <i>killing</i> . that ← <i>these (things)</i> .
Luke 12:5	Ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβηθῆτε τὸν μετὰ τὸ ἀποκτεῖναι {RP TR: ἐξουσίαν ἔχοντα} [P1904: ἔχοντα ἐξουσίαν] ἐμβαλεῖν εἰς τὴν γέενναν· ναί, λέγω ὑμῖν, τούτον φοβήθητε.	And I will show you whom to fear. Fear him <u>who after killing has authority</u> to throw into <u>Gehenna</u> . Yes, I say to you, fear <u>him</u> .	ἐξουσίαν ἔχοντα, <i>authority + having</i> , RP TR F1853=15/18 F1859=3/7 vs. ἔχοντα ἐξουσίαν, <i>having + authority</i> , P1904 F1853=3/18 (Scrivener's bpy) F1859=4/7. Gehenna: see Matt 5:22. him ← <i>this (one)</i> .

Luke 12:6	Οὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων δύο; Καὶ ἐν ἑξ αὐτῶν οὐκ ἔστιν ἐπιλησμένον ἐνώπιον τοῦ θεοῦ.	Are not five sparrows sold for two assaria? Yet not one of them is forgotten before God.	assaria: an assarion was a bronze or copper coin; 1/16 denary.
Luke 12:7	Ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πάσαι ἡρίθμηνται. Μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε.	But even the hairs on your head have all been counted. So do not be afraid. You are worth more than many sparrows.	
Luke 12:8	Λέγω δὲ ὑμῖν, Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ.	And I say to you, <i>as regards</i> everyone who acknowledges me in the presence of men – the son of man will <u>in turn</u> acknowledge him before the angels of God.	in turn ← <i>also</i> , but with a sense of reciprocity.
Luke 12:9	ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ.	But he <i>who denies</i> me in the presence of men will be denied in the presence of the angels of God.	denies ← <i>denied</i> , but see Matt 23:20. Perhaps <i>denied in return</i> .
Luke 12:10	Καὶ πᾶς ὃς ἔρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται.	Now as for anyone who <u>speaks</u> a word against the son of man, it will be forgiven him, but it will not be forgiven him <i>who blasphemes</i> against the holy spirit.	speaks ← <i>will speak</i> . blasphemes ← <i>blasphemed</i> , but see Matt 23:20.
Luke 12:11	Ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογησῃθε, ἢ τί εἰπητε·	And when they haul you to the synagogues and magistrates and authorities, do not be concerned about how or what you should answer in defence, or what you should say,	
Luke 12:12	τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ, ἃ δεῖ εἰπεῖν.	for the holy spirit will teach you <u>at that hour</u> what it is necessary to say.”	at that hour ← <i>at the hour itself</i> . Analogous to Luke 10:7, but there is not so compelling a need to make the change here.
Luke 12:13	Εἶπεν δὲ τις αὐτῷ ἐκ τοῦ ὄχλου, Διδάσκαλε, εἰπέ τῷ ἀδελφῷ μου μερίσασθαι {RP TR: μετ’ ἐμοῦ τὴν κληρονομίαν} [P1904: τὴν κληρονομίαν μετ’ ἐμοῦ].	Then someone said to him from the crowd, “Teacher, tell my brother to share <u>the inheritance with me.</u> ”	μετ’ ἐμοῦ τὴν κληρονομίαν, <i>with me + the inheritance</i> , RP TR F1853=17/18 F1859=5/7 vs. τὴν κληρονομίαν μετ’ ἐμοῦ, <i>the inheritance + with me</i> , P1904 F1853=1/18 (Scrivener's y) F1859=2/7.

Luke 12:14	Ὁ δὲ εἶπεν αὐτῷ, ”Ἀνθρώπε, τίς με κατέστησεν δικάστην ἢ μεριστὴν ἐφ’ ὑμᾶς;	But he said to him, “Sir, who appointed me <i>as</i> a judge or an apportioner over you?”	
Luke 12:15	Εἶπεν δὲ πρὸς αὐτούς, Ὅρατε καὶ φυλάσσεσθε ἀπὸ {RP TR: τῆς} [P1904: πάσης] πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ {RP: αὐτῷ} [P1904 TR: αὐτοῦ] ἐστίν ἐκ τῶν ὑπαρχόντων αὐτοῦ.	And he said to them, “Watch out and guard yourselves against {RP TR: - } [P1904: all] <u>greed</u> . For <u>it is not the abundance</u> <u>of a person's possessions</u> <u>which makes up his life</u> .”	τῆς, (<i>from</i>) <i>the (greed)</i> , RP TR F1853=16/18 F1859=2/7 vs. πάσης, (<i>from</i>) <i>all (greed)</i> , P1904 F1853=2/18 (Scrivener's cg) F1859=5/7. F1853 and F1859 are very significantly disparate, X2=9.1 PV=0.26%. αὐτῷ, (<i>life</i>) <i>to him</i> , RP F1853=10/18 F1859=1/7 vs. αὐτοῦ, <i>his (life)</i> , P1904 TR F1853=8/18 F1859=6/7. A disparity with RP, R=11:16. greed: or <i>fraudulence</i> . See 1 Cor 5:10. the abundance of a person's possessions which makes up his life ← <i>in the</i> ↯
Luke 12:16	Εἶπεν δὲ παραβολὴν πρὸς αὐτούς, λέγων, Ἄνθρωπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα·	Then he told them a parable and said, “The estate of a certain rich man gave a good yield.	↳ <i>abounding to someone of his possessions that his life is</i> .
Luke 12:17	καὶ διελογίζετο ἐν ἑαυτῷ λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου;	And he <u>thought things</u> <u>over</u> and said, ‘What should I do? For I do not have anywhere to gather up my fruits into.’	thought <i>things</i> over ← <i>reasoned in himself</i> .
Luke 12:18	Καὶ εἶπεν, Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὰ {RP P1904 S1550 S1894: γενήματά} [E1624: γεννήματά] μου καὶ τὰ ἀγαθὰ μου.	And he said, ‘This <i>is what</i> I will do – I will demolish my storehouses and build bigger <i>ones</i> , and I will gather up there all my <u>produce</u> and my <u>goods</u> .’	γενήματά, <i>produce</i> (1- non- classical spelling, as if from γίνομαι), RP P1904 S1550 S1894 F1853=15/18 F1859=5/7 vs. γεννήματά, <i>produce</i> (2- classical spelling, from γεννάω), E1624 F1853=3/18 (Scrivener's cmy) F1859=2/7. Compare 2 Cor 9:10. goods ← <i>good (things)</i> , but the neuter plural can mean <i>wealth</i> , whence, parallel to the English, <i>goods</i> .

Luke 12:19	Καὶ ἐρῶ τῇ ψυχῇ μου, Ψυχή, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλὰ· ἀναπαύου, φάγε, πίε, εὐφραίνου.	And I will say to <u>myself</u> , « <u>Self</u> , you have many <u>goods</u> laid up for many years. Have a rest, eat, drink <i>and</i> be merry.» ’	to myself ... Self ← <i>to my soul ... Soul</i> . goods: see Luke 12:18. Exceptionally here we, in accordance with RP's capital letter, use quotation marks for nested direct speech by the same speaker as the outer quote. We do not do so, with RP, e.g. in Luke 12:27, but we differ with RP in Luke 12:22.
Luke 12:20	Εἶπεν δὲ αὐτῷ ὁ θεός, {RP P1904 S1894: "Ἄφρον} [S1550 E1624: "Ἄφρων], ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σου· ἃ δὲ ἡτοίμασας, τί νῦν ἔσται;	But God said to him, ‘ <i>You fool!</i> This very night <u>they demand</u> your life from you. Then who will have what you have prepared?’	ἄφρον, <i>fool</i> (vocative), RP P1904 S1894 F1853=12/18 F1859=3/7 vs. ἄφρων, <i>fool</i> (nominative), S1550 E1624 F1853=6/18 F1859=4/7. they demand: perhaps avoidance of the passive <i>will be required</i> , but we retain the active voice. Compare Luke 6:38. life ← <i>soul</i> .
Luke 12:21	Οὕτως ὁ θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς θεὸν πλουτῶν.	Such <i>is</i> he <i>who</i> treasures <i>things</i> up to himself, but <i>who does</i> not become rich towards God.”	
Luke 12:22	Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Διὰ τοῦτο {RP TR: ὑμῖν λέγω} [P1904: λέγω ὑμῖν], μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε· μηδὲ τῷ σώματι {RP TR: - } [P1904: ὑμῶν], τί ἐνδύσησθε.	Then he said to his disciples, “ <u>This is why</u> I <u>say to you</u> , do not be concerned about <u>yourself</u> , <i>as to</i> what you will eat, or about {RP TR: <i>your</i> } [P1904: <i>your</i>] body, <i>as to</i> what you will wear.	ὑμῖν λέγω, <i>to you + I say</i> , RP TR F1853=11/18 F1859=4/7 vs. λέγω ὑμῖν, <i>I say + to you</i> , P1904 F1853=7/18 F1859=3/7. ὑμῶν, <i>your (body)</i> : absent in RP TR F1853=15/18 F1859=4/7 vs. present in P1904 F1853=3/18 (Scrivener's hry) F1859=3/7. This <i>is</i> why ← <i>On account of this</i> . yourself ← <i>your soul</i> , here for <i>bodily needs</i> .

Luke 12:23	{RP TR: Ἡ} [P1904: Οὐχὶ ἡ] ψυχὴ πλείον ἔστιν τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος.	{RP TR: <i>Your life</i> is more than food, and <i>your body is more than its clothing.</i> } [P1904: Isn't <i>your life</i> more than food, and <i>your body more than its clothing?</i>]	οὐχὶ, <i>is not?</i> : absent in RP TR F1853=16/18 F1859=5/7 vs. present in P1904 F1853=2/18 (Scrivener's ry) F1859=2/7. life ← <i>soul</i> .
<u>Luke 12:24</u>	Κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπεύρουσιν, οὐδὲ θερίζουσιν, οἷς οὐκ ἔστιν ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν;	Observe the ravens, how they do not sow or reap, which have neither store nor barn, yet God feeds them. How much more you are worth than the birds!	yet: adversative use of καί. We punctuate as an exclamation; RP P1904 TBS-TR as a question.
Luke 12:25	Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται {RP-text P1904 TR: προσθεῖναι} [RP-marg: προσθήναι] ἐπὶ τὴν ἡλικίαν αὐτοῦ πηχυν ἓνα;	And who among you can add one cubit to his height by being anxious?	προσθεῖναι, <i>add</i> (aorist active), RP-text P1904 TR F1853=12/19 F1859=3/7 vs. προσθήναι, <i>add</i> (aorist active, misspelled because of similarity to the passive προστεθήναι), RP-marg F1853=7/19 F1859=4/7. See Luke 9:16 for a similar misspelling. by being anxious: gerundial use of the participle.
Luke 12:26	Εἰ οὖν οὐτε ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνάτε;	So if you cannot <i>do</i> even a very small <i>thing</i> , why are you anxious about the remaining <i>things</i> ?	
Luke 12:27	Κατανοήσατε τὰ κρίνα πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὥς ἐν τούτων.	Observe the lilies – how they grow. <i>Yet</i> they neither toil nor spin <i>thread</i> . But I say to you <i>that</i> not even Solomon in all his glory was clothed like one of these.	
Luke 12:28	Εἰ δὲ τὸν χόρτον {RP TR: ἐν τῷ ἄγρῳ} [P1904: τοῦ ἄγρου] σήμερον ὄντα, καὶ αὐριον εἰς κλίβανον βαλλόμενον, ὁ θεὸς οὕτως ἀμφιέννυσιν, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;	And if God so clothes the {RP TR: vegetation in the field} [P1904: wild vegetation] <i>which</i> is in existence today, but <i>which</i> is thrown into a furnace tomorrow, how much more <i>will he clothe</i> you, <i>you</i> of little faith!	ἐν τῷ ἄγρῳ, <i>in the field</i> , RP TR F1853=17/19 F1859=5/7 vs. τοῦ ἄγρου, <i>of the field</i> , P1904 F1853=2/19 (Scrivener's n*y) F1859=2/7. We punctuate as an exclamation; RP P1904 TBS-TR as a question.

Luke 12:29	Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε, {RP TR: ἢ} [P1904: καὶ] τί πίνητε· καὶ μὴ μετεωρίζεσθε.	So don't you <u>concentrate</u> <u>on</u> what you will eat {RP TR: or} [P1904: and] what you will drink, and do not be in suspense <i>about it</i> ,	ἢ, <i>or</i> , RP TR F1853=15/18 F1859=5/7 vs. καὶ, <i>and</i> , P1904 F1853=3/18 (Scrivener's agy) F1859=2/7. concentrate on ← <i>seek after, inquire after, feel the need for.</i>
Luke 12:30	Ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῆζετε τούτων.	for the nations of the world concentrate on all these <i>things</i> , but your father knows that you need these <i>things</i> .	
Luke 12:31	Πλὴν ζητεῖτε τὴν βασιλείαν τοῦ θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.	Rather, seek the kingdom of God, and all these <i>things</i> will be added to you.	
Luke 12:32	Μὴ φοβοῦ, τὸ μικρὸν ποῖμνιον· ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.	Do not fear, you little flock. For it pleased your father to give you the kingdom.	
Luke 12:33	Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην. Ποιήσατε ἑαυτοῖς {RP TR: βαλάντια} [P1904: βαλλάντια] μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει·	Sell your belongings and give alms. Make yourselves <u>purses</u> <i>which</i> do not wear out – an unfailing treasure in the heavens where no thief comes near, nor does a moth cause ruin.	βαλάντια, <i>purses</i> (1), RP TR F1853=14/19 F1859=4/7 vs. βαλλάντια, <i>purses</i> (2), P1904 F1853=5/19 (Scrivener's ac**dpy) F1859=3/7.
Luke 12:34	ὅπου γὰρ ἔστιν ὁ θησαυρός ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.	For where your treasure is, there your heart will be also.	
Luke 12:35	Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι, καὶ οἱ λύχνοι καίόμενοι·	Let your loins be girded and <i>your</i> lamps be burning,	

Luke 12:36	καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἐαυτῶν, πότε {RP: ἀναλύση} [P1904 TR: ἀναλύσει] ἐκ τῶν γάμων, ἵνα, ἐλθόντος καὶ κρούσαντος, εὐθέως ἀνοίξωσιν αὐτῷ.	and you yourselves <i>be</i> like men awaiting their master when he <u>returns</u> from the wedding reception, so that when he <u>comes</u> and <u>knocks</u> , they open to him immediately.	ἀναλύση, <i>he returns</i> (subjunctive, suggesting contingency), RP F1853=1/18 (Scrivener's y) F1859=1/7 vs. ἀναλύσει, <i>he will return</i> (future, foreseeing a definite event), P1904 TR F1853=17/18 F1859=6/7. A strong disparity with RP, R=2:25. In both cases, we translate by the English present tense. comes and knocks ← <i>having come and having knocked</i> . See Matt 23:20.
Luke 12:37	Μακάριοι οἱ δούλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὕρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτούς, καὶ παρελθὼν διακονήσει αὐτοῖς.	Blessed <i>are</i> those servants whom the master <u>finds</u> on the alert when he <u>comes</u> . Truly, I say to you, he will gird himself and have them recline <i>at table</i> , and he <u>will come up</u> to them and serve them.	finds ← <i>will find</i> . comes ← <i>having come</i> . See Matt 23:20. will come up ← <i>having come up</i> , but taking its time frame from the main verb. See Matt 23:20.
Luke 12:38	Καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὕρῃ οὕτως, μακάριοι εἰσιν οἱ δούλοι ἐκεῖνοι.	And if he should come in the <u>second watch</u> , or come in the <u>third watch</u> , and find <i>them</i> like this, blessed are those servants.	second watch: <i>9 p.m. - midnight</i> . third watch: <i>midnight - 3 a.m.</i>
Luke 12:39	Τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾗδει ὁ οἰκοδεσπότης ποιᾶ ὥρα ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἅν, καὶ οὐκ ἂν ἀφήκεν διορυγῆναι τὸν οἶκον αὐτοῦ.	And know this: if the master of the house had known at what hour the thief <i>would</i> come, he would have kept watch and would not have let his house be broken into.	
Luke 12:40	Καὶ ὑμεῖς οὖν γίνεσθε ἐτοιμοὶ ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.	So you also be prepared, because at an hour <i>when</i> you don't expect <i>it</i> , the son of man <i>will</i> come."	
Luke 12:41	Εἶπεν δὲ αὐτῷ ὁ Πέτρος, Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας;	Then Peter said to him, "Lord, are you saying this parable to us or to everyone <i>else</i> as well?"	

Luke 12:42	Εἶπεν δὲ ὁ κύριος, Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπέας αὐτοῦ, τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον;	And the Lord said, “Who then is the faithful and sensible steward whom the master will appoint over his body of servants to give <i>them their</i> ration of wheat at the proper time?	
Luke 12:43	Μακάριος ὁ δούλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὕρῃσει {RP TR: ποιοῦντα οὕτως} [P1904: οὕτως ποιοῦντα].	Blessed <i>is</i> that servant whom his master will find <u>acting this way</u> when he <u>comes</u> .	ποιοῦντα οὕτως, <i>acting + thus</i> , RP TR F1853=17/18 F1859=4/7 vs. οὕτως ποιοῦντα, <i>thus + acting</i> , P1904 F1853=1/18 (Scrivener's y) F1859=3/7. comes ← <i>having come</i> . See Matt 23:20.
Luke 12:44	Ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πάνσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.	Truly, I say to you that he will appoint him over all his possessions.	
Luke 12:45	Ἐὰν δὲ εἴπῃ ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξηται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι·	But if that servant says in his heart, ‘My master is taking a long time coming’, and he starts beating the menservants and maidservants, and eating and drinking, and becoming drunk,	
Luke 12:46	ἥξει ὁ κύριος τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ᾧ ἡ οὐ γινώσκει· καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.	that servant's master will come on a day when he does not expect <i>it</i> , and at an hour which he does not know, and he will <u>cut him in two</u> and assign his lot with the unfaithful.	cut him in two: judging by the next verse, not to be taken absolutely literally.
Luke 12:47	Ἐκεῖνος δὲ ὁ δούλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου {RP P1904 TR: ἑαυτοῦ} [MISC: αὐτοῦ], καὶ μὴ ἐτοιμάσας μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλὰς·	And that servant, who knew <u>his</u> master's will but did not make preparations nor act in accordance with his will, will be <u>flogged</u> with many <i>lashes</i> .	ἑαυτοῦ, <i>his own</i> , RP P1904 TR F1853=5/18 F1859=3/7 vs. αὐτοῦ, <i>his</i> , F1853=13/18 F1859=4/7. A disparity with RP, R=10:17. flogged ← <i>flayed</i> .

Luke 12:48	ὁ δὲ μὴ γνούς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. Παντὶ δὲ ὧς ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ· καὶ ὡς παρέθεντο πολὺ, περισσότερον αἰτήσουσιν αὐτόν.	But he <i>who did</i> not know, and <i>who acted in a way</i> worthy of beating, will be flogged with few <i>lashes</i> . From everyone to whom much is given, much will be required, and from him to whom they have entrusted much, they will ask <i>all the</i> more.	acted in a way worthy ← <i>did</i> (things) worthy. From everyone to whom ← <i>To everyone from him</i> .
Luke 12:49	Πῦρ ἤλθον βαλεῖν {RP TR: εἰς} [P1904: ἐπὶ] τὴν γῆν, καὶ τί θέλω εἰ ἥδη ἀνήφθη;	I came to cast fire on the earth, so what do I wish for if it has already been set alight?	εἰς, <i>to</i> , RP TR F1853=12/18 F1859=3/7 vs. ἐπὶ, <i>onto</i> , P1904 F1853=6/18 F1859=4/7.
Luke 12:50	Βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως οὗ τελεσθῇ.	And I have a baptism to be baptized <i>with</i> , and how I am pressed until it is completed!	
Luke 12:51	Δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; Οὐχί, λέγω ὑμῖν, ἀλλ' ἡ διαμερισμός.	Do you think I came to bring peace on earth? No, I tell you, but rather discord.	
Luke 12:52	Ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐνὶ διαμεμερισμένοι, τρεῖς ἐπὶ δυσίν, καὶ δύο ἐπὶ τρισίν.	For from now <i>on</i> there will be five in one house at odds with each other, three against two and two against three.	at odds with each other ← <i>divided</i> .
Luke 12:53	{RP TR: Διαμερισθήσεται} [P1904: Διαμερισθήσονται] πατὴρ {RP P1904: ἐπὶ} [TR: ἐφ'] υἱῷ, καὶ υἱὸς ἐπὶ πατρί· μήτηρ ἐπὶ θυγατρί, καὶ θυγάτηρ ἐπὶ μητρί· πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθεράν αὐτῆς.	A father will be at variance with his son, and a son with his father; a mother with her daughter and a daughter with her mother; a mother-in-law will be against her daughter-in-law, and a daughter-in-law against her mother-in-law."	διαμερισθήσεται, <i>he will be at variance</i> , RP TR F1853=18/18 F1859=5/7 vs. διαμερισθήσονται, <i>they will be at variance</i> , P1904 F1853=0/18 F1859=2/7. ἐπὶ, (<i>at variance</i>) with (unapocopated), RP P1904 F1853=14/18 F1859=4/7 vs. ἐφ', (<i>at variance</i>) with (apocopated), TR F1853=4/18 (Scrivener's fopx) F1859=3/7. Mic 7:6.
Luke 12:54	Ἐλεγεν δὲ καὶ τοῖς ὄχλοις, Ὅταν ἴδῃτε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθέως λέγετε, Ὁμβρος ἔρχεται· καὶ γίνεται οὕτως.	Then he said to the crowds as well, "Whenever you see a cloud arising from <i>the</i> west, you immediately say, 'A downpour is coming.' And so it comes to pass.	

Luke 12:55	Καὶ ὅταν νότον πνέοντα, λέγετε ὅτι Καύσων ἔσται· καὶ γίνεται.	And when <i>you see</i> a south wind blowing, you say, ‘There will be a scorching heat.’ And <i>so</i> it comes to pass.	
Luke 12:56	Ἐποκριταί, τὸ πρόσωπον {RP S1550 E1624: τῆς γῆς καὶ τοῦ οὐρανοῦ} [P1904 S1894: τοῦ οὐρανοῦ καὶ τῆς γῆς] οἴδατε δοκιμάζειν· τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε;	<i>You</i> hypocrites! You know how to interpret the <u>condition</u> of the {RP S1550 E1624: earth and the sky} [P1904 S1894: sky and the earth], but how come you <i>cannot</i> interpret this <i>period of</i> time?	τῆς γῆς καὶ τοῦ οὐρανοῦ, <i>of the earth + and of the sky</i> , RP S1550 E1624 F1853=9/19 F1859=3/7 vs. τοῦ οὐρανοῦ καὶ τῆς γῆς, <i>of the sky + and of the earth</i> , P1904 S1894 F1853=10/19 F1859=4/7. A disparity with RP, R=13:16. condition ← <i>face</i> .
Luke 12:57	Τί δὲ καὶ ἄφ’ ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;	And why <i>can</i> you not determine by yourselves what <i>is</i> right?	
Luke 12:58	Ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ’ ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ’ αὐτοῦ· μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδῷ τῷ πράκτορι, καὶ ὁ πράκτωρ σε {RP: βάλη} [P1904: βαλεῖ] [TR: βάλλη] εἰς φυλακὴν.	For when you go before a magistrate with your opponent, make an effort to settle with him <u>on the way</u> , so that he does not drag you to the judge, and the judge hands you over to the executive officer, and the executive officer <u>throws</u> you in prison.	βάλη, <i>throws</i> (aorist subjunctive, so perfective aspect), RP F1853=14/18 F1859=4/7 vs. βαλεῖ, <i>will throw</i> , P1904 F1853=1/18 (Scrivener's y) F1859=1/7 vs. βάλλη, <i>throws</i> (present subjunctive, so imperfective aspect), TR F1853=3/18 (Scrivener's bqx) F1859=1/7 vs. βαλλεῖ, <i>throws</i> , F1853=0/18 F1859=1/7. on the way: perhaps like the modern <i>out of court</i> settlement.
Luke 12:59	Λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὐ καὶ {RP: τὸν} [P1904 TR: τὸ] ἔσχατον λεπτὸν ἀποδῷς.	I say to you, you will certainly not come out from there until you have paid <u>the very last lepton</u> .”	τὸν, <i>the (lepton)</i> , from ὁ λεπτός (masculine), RP F1853=9/19 F1859=3/7 vs. τὸ, <i>the (lepton)</i> , from τὸ λεπτόν (neuter), P1904 TR F1853=10/19 F1859=4/7. A disparity with RP, R=12:16. the very last ← <i>even the last</i> . lepton: a coin of the lowest value; 1/128 denary.
Luke 13:1	Παρήσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν.	Now there were some <i>people</i> present at <i>that</i> very time reporting to him about the Galileans whose blood Pilate had mixed with their sacrifices.	

Luke 13:2	Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρά πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν;	To this Jesus reacted and said to them, “Do you think that these Galileans were <i>more</i> sinful than all the <i>other</i> Galileans, because they have suffered such <i>things</i> ?”	
Luke 13:3	Οὐχί, λέγω ὑμῖν· ἀλλ’ ἐὰν μὴ μετανοήτε, πάντες ὡσαύτως ἀπολεισθε.	No, I say to you, but unless you repent, you will all perish in the same way.	
Luke 13:4	Ἦ ἐκεῖνοι οἱ δέκα καὶ ὀκτώ, ἐφ’ οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι οὗτοι ὀφειλέται ἐγένοντο παρά πάντας {RP TR: - } [P1904: τοὺς] ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ;	Or those eighteen on whom the tower in Siloam fell and killed them – do you suppose these were <i>more at fault</i> than all {RP TR: <i>the</i> } [P1904: <i>the</i>] <i>other</i> men who live in Jerusalem?	τοὺς, <i>the (men)</i> : absent in RP TR F1853=17/18 F1859=6/7 vs. present in P1904 F1853=1/18 (Scrivener's a) F1859=1/7. at fault ← <i>debtors</i> , perhaps under influence of the Aramaic ܠܒܝܬܐ, <i>debt</i> or <i>sin</i> .
Luke 13:5	Οὐχί, λέγω ὑμῖν· ἀλλ’ ἐὰν μὴ {RP TR: μετανοήτε} [P1904: μετανοήσητε], πάντες ὁμοίως ἀπολεισθε.	No, I tell you, but unless you <u>repent</u> , you will all perish in the same way.”	μετανοήτε, <i>repent</i> (present subjunctive, so imperfective aspect), RP TR F1853=12/18 F1859=7/7 vs. μετανοήσητε, <i>repent</i> (aorist subjunctive, so perfective aspect), P1904 F1853=4/18 (Scrivener's agpy) F1859=0/7 vs. another reading, F1853=2/18 (Scrivener's ce) F1859=0/7.
Luke 13:6	Ἔλεγεν δὲ ταύτην τὴν παραβολήν· Συκὴν εἶχεν τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην καὶ ἦλθεν {RP P1904: ζητῶν καρπὸν} [TR: καρπὸν ζητῶν] ἐν αὐτῇ, καὶ οὐχ εὗρεν.	Then he related this parable. “A certain <i>man</i> had a fig tree <i>which had been</i> planted in his vineyard, and he came <u>looking for fruit</u> on it, but he did not find <i>any</i> ,	ζητῶν καρπὸν, <i>seeking + fruit</i> , RP P1904 F1853=16/18 F1859=7/7 vs. καρπὸν ζητῶν, <i>fruit + seeking</i> , TR F1853=2/18 (Scrivener's gx) F1859=0/7.
Luke 13:7	Εἶπεν δὲ πρὸς τὸν ἀμπελουργόν, Ἰδοὺ, τρία ἔτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὗρίσκω· ἐκκοψὸν αὐτήν· ἵνα τί καὶ τὴν γῆν καταργεῖ;	and he said to his vinedresser, “ <u>That's three years</u> that I have been coming looking for fruit on this fig tree, but not finding <i>any</i> . Cut it down. Why <i>should it for its part</i> occupy the ground pointlessly?”	That's three years ← <i>Behold three years</i> . for its part ← <i>also</i> .

Luke 13:8	Ὁ δὲ ἀποκριθεὶς {RP TR: λέγει} [P1904: εἶπεν] αὐτῷ, Κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν, καὶ βάλω {RP P1904 E1624: κόπρια} [S1550 S1894: κόπριαν].	But he answered and said to him, ‘Master, leave it this year too, until I have dug around it and applied manure.	λέγει, <i>says</i> , RP TR F1853=16/18 F1859=6/7 vs. εἶπεν, <i>said</i> , P1904 F1853=2/18 (Scrivener's cy) F1859=1/7. κόπρια, <i>manure</i> (neuter plural), RP P1904 E1624 F1853=17/18 F1859=4/8 vs. κόπριαν, <i>manure</i> (feminine singular), S1550 S1894 F1853=1/18 (Scrivener's c) F1859=3/8 vs. another reading, F1853=0/18 F1859=1/8.
Luke 13:9	κἂν μὲν ποιήσῃ καρπὸν· εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν.	And if it bears fruit, <i>well and good</i> . But if not, you <i>can</i> cut it down in the coming year.’ ”	can ← <i>will</i> , a Hebraism.
Luke 13:10	Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν.	Now he was teaching in one of the synagogues on the Sabbath,	
Luke 13:11	καὶ ἰδοὺ, γυνὴ ἦν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτώ, καὶ ἦν συγκύπτουσα, καὶ μὴ δυναμένη ἀνακύβαι εἰς τὸ παντελές.	and <i>there was</i> a woman <i>who had been</i> possessed by a spirit of illness for eighteen years, and <i>who</i> was bent double and <i>was</i> not able to straighten up at all.	there was ← <i>behold there was</i> . <i>had been</i> possessed by a spirit ← <i>had had a spirit</i> ← <i>having a spirit</i> .
Luke 13:12	Ἴδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησεν, καὶ εἶπεν αὐτῇ, Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου.	Then when Jesus saw her, he called <i>to her</i> and said to her, “Madam, you have been made free of your illness.”	
Luke 13:13	Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδοξάζεν τὸν θεόν.	And he laid <i>his</i> hands on her, and immediately she was made straight again, and she glorified God.	
Luke 13:14	Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ, Ἐξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ταύταις οὖν ἐρχόμενοι θεραπευεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.	But the president of the synagogue, <i>who was</i> annoyed that Jesus had healed on the Sabbath, responded and said to the <u>congregation</u> , “There are six days on which one must do work. So <i>come</i> on these <i>days</i> and be healed, and not on the Sabbath day.”	congregation ← <i>crowd</i> . come: imperatival use of the participle.

Luke 13:15	Ἀπεκρίθη οὖν αὐτῷ ὁ κύριος, καὶ εἶπεν, {RP: Ὑποκριταί} [P1904 TR: Ὑποκριτά], ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βῶν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν ποτίζει;	Therefore the Lord answered him and said, “ <i>You</i> {RP: hypocrites} [P1904 TR: hypocrite]! Does not each of you untie his ox or <i>his</i> donkey from the stall on the Sabbath and lead <i>it</i> away to give <i>it</i> drink?	ὕποκριταί, <i>hypocrites</i> , RP F1853=8/18 F1859=6/8 vs. ὑποκριτά, <i>hypocrite</i> , P1904 TR F1853=9/18 F1859=2/8 vs. absent, F1853=1/18 (Scrivener's c) F1859=0/8. Nearly a disparity with RP, R=14:13.
Luke 13:16	Ταύτην δέ, θυγατέρα Ἀβραάμ οὖσαν, ἣν ἔδησεν ὁ Σατανᾶς, ἰδοὺ, δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;	Should this <i>woman</i> , who is a daughter of Abraham, whom Satan has bound all <u>these</u> eighteen years, not be freed from this bond on the Sabbath day?”	all these ← <i>behold</i> .
Luke 13:17	Καὶ ταῦτα λέγοντος αὐτοῦ, κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πασιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ’ αὐτοῦ.	And with him saying these <i>things</i> , all those <i>who</i> opposed him were put to shame, and all the <u>congregation</u> rejoiced at all the illustrious <i>things</i> which <i>were</i> done by him.	congregation ← <i>crowd</i> .
Luke 13:18	Ἔλεγεν δέ, Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ; Καὶ τίνι ὁμοιώσω αὐτήν;	Then he said, “To what is the kingdom of God similar, and with what shall I compare it?”	
Luke 13:19	Ὅμοία ἐστὶν κόκκῳ σινάπεως, {RP P1904 S1550 S1894: ὄν} [E1624: ὃ] λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ· καὶ ἡῴησεν, καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.	It is like a grain of <u>mustard seed</u> , which a man took and threw in his own garden, and it grew and became a big tree, and the birds of the sky nestled in its branches.”	ὄν, <i>which</i> (masculine, ref. grain), RP P1904 S1550 S1894 F1853=17/18 F1859=7/7 vs. ὃ, <i>which</i> (neuter, ref. mustard), E1624 F1853=1/18 (Scrivener's a) F1859=0/7. mustard: see Matt 13:32.
Luke 13:20	{RP P1904: Πάλιν} [TR: Καὶ πάλιν] εἶπεν, Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ;	{RP P1904: He} [TR: And he] spoke again: “To what shall I liken the kingdom of God?”	καὶ, <i>and (again)</i> : absent in RP P1904 F1853=18/18 F1859=6/7 vs. present in TR F1853=0/18 F1859=1/7.
Luke 13:21	Ὅμοία ἐστὶν ζύμῃ, ἣν λαβοῦσα γυνὴ {RP TR: ἐνεκρυψεν} [P1904: ἔκρυψεν] εἰς ἀλεύρου σατα τρία, ἕως οὗ ἐζυμώθη ὅλον.	It is like leaven, which a woman took and <u>hid</u> in three <u>satums</u> of flour, until it was all leavened.”	ἐνέκρυπεν, <i>she in-hid (in)</i> , RP TR F1853=7/18 F1859=3/7 vs. ἔκρυπεν, <i>she hid (in)</i> , P1904 F1853=11/18 F1859=4/7. A disparity with RP, R=11:16. satums: a satum is about 3.3 imperial gallons or 15 litres.

Luke 13:22	Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορείαν ποιούμενος εἰς Ἱερουσαλημ.	Then he crossed around from town to town and village to village, teaching and making <i>his</i> way to Jerusalem.	
Luke 13:23	Εἶπεν δέ τις αὐτῷ, Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; Ὁ δὲ εἶπεν πρὸς αὐτοῦς,	And someone said to him, “Lord, <i>is it only</i> a few who <i>are</i> saved?” He then said to them,	
Luke 13:24	Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης· ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν.	“Exert yourselves to go in through the narrow gate, for many, I tell you, are trying to go in, but they will not be able.	trying ← <i>seeking</i> .
<u>Luke 13:25</u>	Ἀφ’ οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξησθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν, λέγοντες, Κύριε, κύριε, ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ·	Once the master of the house has got up and closed the door, when you <u>make a move</u> and stand outside and knock <i>on</i> the door and say, ‘Lord, lord, open up to us’, he will then answer and say to you, ‘I don’t know where you are from.’	We take this section as a parable, but it could be the literal scenario, in which case we would capitalize the uncapitalized <i>lord</i> . make a move ← <i>begin</i> , here simply denoting transition.
Luke 13:26	τότε ἄρξεσθε λέγειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας.	Then you will <u>go on</u> to say, ‘We have eaten and drunk in your company, and you taught <i>us</i> in our streets.’	go on ← <i>begin</i> , again simply denoting transition.
Luke 13:27	Καὶ ἐρεῖ, Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς πόθεν ἐστέ· ἀποστήτε ἀπ’ ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας.	Then he will say, ‘I say to you, I do not know where you are from. Keep away from me, all you perpetrators of iniquity. ’	Ps 6:9MT (Ps 6:8AV).
Luke 13:28	Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὤψῃσθε Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω.	There, there will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but you <i>yourselves</i> cast <u>out</u> .	out ← <i>out outside</i> .
Luke 13:29	Καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ {RP: - } [P1904 TR: ἀπὸ] βορρα καὶ νότου, καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ.	And they will come from <i>the</i> east and <i>the</i> west and {RP: - } [P1904 TR: from] <i>the</i> north and <i>the</i> south, and they will recline <i>at table</i> in the kingdom of God.	ἀπὸ, <i>from</i> : absent in RP F1853=19/19 F1859=5/7 vs. present in P1904 TR F1853=0/19 F1859=2/7. A case of collusion between P1904 and TR?

Luke 13:30	Καὶ ἰδοὺ, εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἱ ἔσονται ἔσχατοι.	And you <u>will see that</u> there are <i>some</i> last who will be first, and <i>that</i> there are <i>some</i> first who will be last.”	you will see that ← <i>behold</i> .
Luke 13:31	Ἐν αὐτῇ τῇ ἡμέρᾳ προσηλθόν τινες Φαρισαῖοι, λέγοντες αὐτῷ, Ἐξέλθε καὶ πορεύου ἐντεύθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι.	On <u>that day</u> , some Pharisees came over and said to him, “Get out and go away from here, for Herod wishes to kill you.”	On that day ← <i>On the day itself</i> . We translate more as if the breathings were ἐν αὐτῇ τῇ ἡμέρᾳ, <i>On this day</i> . AV differs, reading <i>The same day</i> , which would be ἐν τῇ αὐτῇ ἡμέρᾳ.
Luke 13:32	Καὶ εἶπεν αὐτοῖς, Πορευθέντες εἶπατε τῇ ἁλώπεκι ταύτῃ, Ἰδοὺ, ἐκβάλλω δαιμόνια καὶ ἰάσεις ἐπιτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειουμαι.	At this he said to them, “Go and say to that fox, ‘Look, I cast out demons and accomplish healings today and tomorrow, and on the third <u>day</u> I <u>will</u> <u>come to an end</u> .’	Go: imperatival use of the participle. come to an end: [CB] supplies <i>of my work</i> .
Luke 13:33	Πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι· ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλὴμ.	But it is necessary for me to make my journey today and tomorrow and the <i>day</i> after, because it is not admissible for a prophet to perish outside Jerusalem.	
Luke 13:34	Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ {RP-text: ἀποκτείνουσα} [RP-marg TR: ἀποκτείνουσα] [P1904: ἀποκτείνουσα] τοὺς προφήτας, καὶ λιθοβολούσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιᾶν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠεληθήσατε.	Jerusalem, Jerusalem, you <u>who kill</u> the prophets and stone those sent to you, how often I wished to gather your children in the way a bird <i>gathers</i> its own brood under <i>its</i> wings, but you were not willing!	ἀποκτείνουσα, <i>you who kill</i> (present participle, variant 1), RP-text F1853=9/19 F1859=2/9 vs. ἀποκτείνουσα, <i>you who kill</i> (present participle, variant 2), RP-marg TR F1853=6/19 F1859=6/9 vs. ἀποκτείνουσα, <i>you who kill</i> (present participle, variant 3), P1904 F1853=4/19 (Scrivener's dhks) F1859=1/9. All are present participles in various spellings. A weak disparity with RP-text, R=11:13. you ← <i>her</i> . A change of grammatical person; compare Matt 18:19, Lev 1:3.

Luke 13:35	Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος· {RP P1904: λέγω δέ} [TR: ἀμὴν δὲ λέγω] ὑμῖν ὅτι οὐ μὴ με ἴδῃτε ἕως ἂν {RP: ἤξει} [P1904 TR: ἤξη], ὅτε εἰπήτε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.	See how your house is left to you desolate. And {RP P1904: - } [TR: truly,] I say to you that you will not see me at all until <i>the time comes</i> when you say, ‘Blessed is he who comes in the name of the Lord.’ ”	λέγω δὲ, <i>but I say</i>, RP P1904 F1853=17/19 F1859=6/7 vs. ἀμὴν δὲ λέγω, <i>truly indeed I say</i>, TR F1853=1/19 (Scrivener's o) F1859=1/7 vs. words absent F1853=1/19 (Scrivener's x) F1859=0/7. AV differs textually. ἤξει, <i>comes</i> (classical subjunctive), RP F1853=10/19 F1859=3/8 vs. ἤξη, <i>will come</i> (non-classical future indicative), P1904 TR F1853=8/19 F1859=4/8 vs. absent, F1853=1/19 (Scrivener's g) F1859=1/8. A weak disparity with RP, R=13:14. Ps 118:26. See how ← <i>Behold</i>.
Luke 14:1	Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν.	Now it came to pass, when he had gone into <i>the</i> home of one of the senior members of the Pharisees on a Sabbath to eat bread, that they were watching him closely,	
Luke 14:2	Καὶ ἰδοὺ, ἄνθρωπός τις ἦν ὑδρωπικός ἐμπροσθεν αὐτοῦ.	and it <u>was the case that</u> there was in front of him a certain man with <u>oedema</u>,	it was the case that ← <i>behold</i>. oedema: (American <i>edema</i>), also known as <i>dropsy</i>.
Luke 14:3	Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, λέγων, Εἰ ἔξεστιν τῷ σαββάτῳ θεραπεύειν;	at which Jesus reacted and addressed the scholars in the law and <i>the</i> Pharisees and said, “Is it permitted to heal on the Sabbath?”	
Luke 14:4	Οἱ δὲ ἡσύχασαν. Καὶ ἐπιλαβόμενος ἰάσατο αὐτόν, καὶ ἀπέλυσεν.	But they kept quiet. Then he took hold of <i>him</i> and cured him and let <i>him</i> go.	
Luke 14:5	Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν, Τίνος ὑμῶν {RP P1904: υἱὸς} [TR: ὄνος] ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτόν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου;	Then he replied to them and said, “<u>Who among you</u> whose {RP P1904: son} [TR: donkey] or ox falls into a well would not immediately draw it up on the Sabbath day?”	υἱὸς, <i>son</i>, RP P1904 F1853=13/19 F1859=2/7 vs. ὄνος, <i>donkey</i>, TR F1853=6/19 F1859=4/7 vs. another reading, F1853=0/19 F1859=1/7. AV differs textually. Who among you ← <i>Of whom of you ... he</i>.

Luke 14:6	Καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα.	And they could not argue against those <i>matters</i> with him.	
Luke 14:7	Ἔλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτοὺς,	Then he told the guests a parable as he noticed how they chose the prime seats, and he said to them,	Compare Prov 25:6 - 7.
Luke 14:8	Ὅταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν· μήποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ' αὐτοῦ,	“When you <u>have been invited</u> to a wedding by someone, do not recline at a prime seat, in case <i>someone</i> more honourable than you is invited by him,	have been invited ← <i>are invited</i> .
Luke 14:9	καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δὸς τούτῳ τόπον· καὶ τότε ἄρξῃ μετ' αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν.	and the <i>one who</i> invited you and him <u>should come and say</u> to you, ‘Give <i>your</i> place to this <i>man</i> ’, and then you <u>will have to move on</u> with shame to occupy the last <i>choice</i> place.	should come and say ← <i>having come will say</i> . See Matt 23:20. will <i>have to</i> move on ← <i>will begin</i> , here denoting mere transition.
Luke 14:10	Ἀλλ' ὅταν κληθῇς, πορευθεὶς {RP P1904: ἀνάπεσε} [TR: ἀνάπεσον] εἰς τὸν ἔσχατον τόπον· ἵνα, ὅταν ἐλθῇ ὁ κεκληκὼς σε, εἴπῃ σοι, Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον τῶν συνανακειμένων σοι.	But when you are invited, <u>go and recline</u> in the last <i>choice</i> place so that when <u>your host</u> comes, he says to you, ‘ <i>My friend</i> , come up higher.’ Then you will have honour in the sight of those reclining with you.	ἀνάπεσε, <i>recline</i> (classical weak aorist), RP P1904 F1853=16/19 F1859=4/7 vs. ἀνάπεσον, <i>recline</i> (non-classical strong aorist ending), TR F1853=0/19 F1859=2/7 vs. another reading, F1853=3/19 (Scrivener's qrs) F1859=1/7. go: imperatival use of the participle. your host ← <i>the (one) having invited you</i> .
Luke 14:11	Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.	For everyone who exalts himself will be humbled, and he <i>who</i> humbles himself will be exalted.”	

Luke 14:12	Ἔλεγεν δὲ καὶ τῷ κεκληκότι αὐτόν, Ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φωνεῖ τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους· μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσιν, καὶ {RP TR: γένηταί} [P1904: γενήσεται] σοι ἀνταπόδομα.	Then he said to <u>him who had invited him</u>, “When you give a lunch or dinner, do not invite your friends or your brothers or your relations or rich neighbours, in case they also invite you in return, and you <u>have</u> a repayment.”	γένηταί, <i>there becomes (to you, → you have) (subjunctive, governed by μήποτε), RP TR F1853=18/19 F1859=7/7 vs. γενήσεται, there will become (to you, → you will have) (future indicative in an independent paratactic clause), P1904 F1853=1/19 (Scrivener's e) F1859=0/7.</i> him <i>who had</i> invited him: on the italicization of <i>had</i>, see Matt 26:75. give ← <i>make</i>.
Luke 14:13	Ἄλλ' ὅταν ποιῇς δοχὴν, καλεῖ πτωχοὺς, ἀναπήρους, χωλοὺς, τυφλοὺς·	But when you give a reception, invite <i>the</i> poor, <i>the</i> disabled, <i>the</i> lame, <i>the</i> blind,	give ← <i>make</i>.
Luke 14:14	καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.	and you will be blessed, because they don't have <i>the means</i> to repay you. For it will be repaid to you in the resurrection of the righteous.	
Luke 14:15	Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ, Μακάριος, ὃς φάγεται {RP P1904: ἄριστον} [TR: ἄρτον] ἐν τῇ βασιλείᾳ τοῦ θεοῦ.	Then when one of those reclining with <i>him at table</i> heard these <i>things</i>, he said to him, “Blessed <i>is he</i> who will eat {RP P1904: <u>lunch</u>} [TR: <u>bread</u>] in the kingdom of God.”	ἄριστον, <i>lunch</i>, RP P1904 F1853=17/19 F1859=4/7 vs. ἄρτον, <i>bread</i>, TR F1853=2/19 (Scrivener's ex) F1859=3/7. AV differs textually. {RP P1904: <i>lunch</i>: or <i>breakfast</i>.}
Luke 14:16	Ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπος τις ἐποίησεν δεῖπνον μέγα, καὶ ἐκάλεσεν πολλοὺς·	At this he said to him, “A certain man gave a grand dinner and invited many <i>people</i>.	
Luke 14:17	καὶ ἀπέστειλεν τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις, Ἐρχεσθε, ὅτι ἤδη ἐτοιμὰ ἐστὶν πάντα.	And he sent his servant at the hour of the dinner to say to the guests, ‘Come <i>along</i>, for everything is already prepared.’	

Luke 14:18	Καὶ ἤρξαντο ἀπὸ μιᾶς παρατεῖσθαι πάντες. Ὁ πρῶτος εἶπεν αὐτῷ, Ἄγρὸν ἠγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον.	But they all <u>one after the</u> <u>other set about excusing</u> themselves. The first said to him, 'I have bought a field, and I need to go out and see to it. I ask you <u>to</u> <u>accept my apologies.</u> '	one after the other ← <i>from one</i> (voice), φωνῆς being understood. set about excusing ← <i>began to</i> <i>excuse</i> , but little more than mere transition. to accept my apologies ← <i>hold</i> <i>me excused.</i>
Luke 14:19	Καὶ ἕτερος εἶπεν, Ζεύγη βοῶν ἠγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον.	And another said, 'I have bought five yoke of oxen, and I am going to try them out. I ask you <u>to accept</u> <u>my apologies.</u> '	to accept my apologies ← <i>hold</i> <i>me excused.</i>
Luke 14:20	Καὶ ἕτερος εἶπεν, Γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.	And another said, 'I have married a woman, <u>which</u> <u>is why</u> I can't come.'	which <i>is why</i> ← <i>and on</i> <i>account of this.</i>
Luke 14:21	Καὶ παραγενόμενος ὁ δούλος ἐκεῖνος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ, Ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσαγάγε ὧδε.	So that servant came and reported these <i>things</i> to his master. Then the master of the house became angry and said to his servant, 'Go out quickly into the streets and lanes of the town and bring in the poor and <i>the</i> disabled and <i>the</i> lame and <i>the</i> blind here.'	
Luke 14:22	Καὶ εἶπεν ὁ δούλος, Κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἐτι τόπος ἐστίν.	<u>In due course</u> the servant said, 'Master, it has been done as you ordered, but there is still place.'	In due course ← <i>And.</i>
Luke 14:23	Καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον, Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου.	At this the master said to the servant, 'Go out into the roads and paths and compel <i>them</i> to come in, so that my house is filled.	
Luke 14:24	Λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου. {RP-text: Πολλοὶ γὰρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.} [RP- marg P1904 TR: -]	For I say to you, no-one of those men <i>who were</i> invited will have a taste of the dinner of mine.' {RP- text: For many are called, but few chosen.} [RP- marg P1904 TR: "]	πολλοὶ γὰρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί, <i>for many</i> <i>are called, but few are chosen</i> : present in RP-text F1853=12/22 (of which 3 are a second hand) F1859=7/9 vs. absent in RP-marg P1904 TR F1853=10/22 (none being a deletion by a second hand) F1859=2/9. AV differs textually.

Luke 14:25	Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεὶς εἶπεν πρὸς αὐτούς,	Moreover large crowds were going with him, and he turned and said to them,	
Luke 14:26	Εἴ τις ἔρχεται πρὸς με, καὶ οὐ μισεῖ τὸν πατέρα {RP: αὐτοῦ} [P1904 TR: ἑαυτοῦ], καὶ τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς ἀδελφούς, καὶ τὰς ἀδελφάς, ἐτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύναται μου μαθητὴς εἶναι.	“If anyone comes to me but does not hate his {RP: - } [P1904 TR: own] father and mother and wife and children and brothers and sisters, and even his own <u>life</u> , he cannot be a disciple of mine.	αὐτοῦ, <i>his</i> , RP F1853=16/19 F1859=4/7 vs. ἑαυτοῦ, <i>his</i> <i>own</i> , P1904 TR F1853=3/19 (Scrivener's hxy) F1859=3/7. life ← <i>soul</i> .
Luke 14:27	Καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν {RP TR: αὐτοῦ} [P1904: ἑαυτοῦ] καὶ ἔρχεται ὀπίσω μου, οὐ {RP P1904: δύναται εἶναί μου} [TR: δύναται μου εἶναι] μαθητής.	And whoever does not bear his {RP TR: - } [P1904: own] cross and follow me cannot <u>be</u> a disciple of mine.	αὐτοῦ, <i>his</i> , RP TR F1853=15/17 F1859=5/7 vs. ἑαυτοῦ, <i>his own</i> , P1904 F1853=2/17 (Scrivener's cy) F1859=2/7. εἶναί μου, <i>be + my</i> , RP P1904 F1853=9/17 F1859=3/7 vs. μου εἶναι, <i>my + be</i> , TR F1853=8/17 F1859=4/7. Nearly a disparity with RP, R=13:13.
Luke 14:28	Τίς γὰρ ἐξ ὑμῶν, {RP: ὁ} [P1904 TR: -] θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει τὰ {RP-text: εἰς} [RP-marg P1904 TR: πρὸς] ἀπαρτισμόν;	For <u>who</u> <u>among</u> you, wishing to build a tower, does not first sit down and calculate the expense, <i>to</i> <i>see</i> whether he has <i>enough</i> <i>money</i> for its completion,	ὁ, <i>the (one)</i> → <i>who</i> : present in RP F1853=9/20 F1859=1/7 vs. absent in P1904 TR F1853=11/20 F1859=6/7. A disparity (#1) with RP, R=10:19. εἰς, <i>for (1) (its completion)</i> , RP-text F1853=6/19 F1859=3/7 vs. πρὸς, <i>for (2)</i> <i>(its completion)</i> , RP-marg P1904 TR F1853=13/19 F1859=4/7. A strong disparity (#2) with RP-text, R=9:19. among ← <i>out of</i> .

Luke 14:29	ἵνα μήποτε, θέντος αὐτοῦ θεμέλιον καὶ μὴ {RP TR: ἰσχύοντος} [P1904: ἰσχύσαντος] ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξωνται {RP TR: ἐμπαίξιν αὐτῷ} [P1904: αὐτῷ ἐμπαίξιν],	in case after he has laid <u>the</u> foundation, <u>he</u> <u>does</u> not have <u>the means</u> to complete <u>it</u>, and everyone who sees <u>it</u> starts <u>mocking</u> <u>him</u>,	ἰσχύοντος, (<i>not</i>) <i>having the means</i>, RP TR F1853=17/19 F1859=5/7 vs. ἰσχύσαντος, (<i>not</i>) <i>having had the means</i>, P1904 F1853=1/19 (Scrivener's c) F1859=2/7 vs. another reading, F1853=1/19 (Scrivener's y) F1859=0/7. ἐμπαίξιν αὐτῷ, <i>to mock + him</i>, RP TR F1853=16/19 F1859=3/7 vs. αὐτῷ ἐμπαίξιν, <i>him + to mock</i>, P1904 F1853=2/19 (Scrivener's py) F1859=3/7 vs. another reading, F1853=1/19 (Scrivener's c) F1859=1/7.
Luke 14:30	λέγοντες, ὅτι Οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἴσχυεν ἐκτελέσαι.	saying, 'This man started building, but he was not able to complete <u>it</u>'?	
Luke 14:31	ἢ τίς βασιλεὺς πορευόμενος συμβαλεῖν ἑτέρῳ βασιλεῖ εἰς πόλεμον οὐχὶ {RP TR: καθίσας πρῶτον} [P1904: πρῶτον καθίσας] βουλεύεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν;	Or what king, making a move to engage another king in war, does not <u>first sit down</u> and take counsel <u>as to</u> whether he is powerful <u>enough</u> with ten thousand <u>soldiers</u> to confront him with twenty thousand <u>soldiers</u> coming against him?	καθίσας πρῶτον, <i>having sat down + first</i>, RP TR F1853=17/19 (of which 2 misspelled) F1859=5/7 vs. πρῶτον καθίσας, <i>first + having sat down</i>, P1904 F1853=2/19 (Scrivener's py) F1859=2/7.
Luke 14:32	Εἰ δὲ μήγε, ἔτι {RP P1904: πόρρω αὐτοῦ} [TR: αὐτοῦ πόρρω] ὄντος, πρεσβεῖαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην.	If not, <u>while he is still far off</u>, he will send a delegation and ask for <u>terms</u> of peace.	πόρρω αὐτοῦ, <i>far off + him</i>, RP P1904 F1853=17/19 F1859=5/7 vs. αὐτοῦ πόρρω, <i>him + far off</i>, TR F1853=2/19 (Scrivener's ex) F1859=2/7.
Luke 14:33	Οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ {RP TR: δύναται μου εἶναι} [P1904: δύναται εἶναί μου] μαθητής.	So in this way, every <u>one</u> of you who does not bid farewell to all his own possessions cannot <u>be</u> a disciple <u>of mine</u>.	μου εἶναι, <i>my + be</i>, RP TR F1853=18/19 F1859=5/7 vs. εἶναί μου, <i>be + my</i>, P1904 F1853=1/19 (Scrivener's y) F1859=2/7.
Luke 14:34	Καλὸν τὸ ἅλας· ἐὰν δὲ {RP TR: - } [P1904: καὶ] τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται;	Salt <u>is</u> good, but if {RP TR: - } [P1904: <u>even</u>] salt becomes insipid, with what <u>can</u> it be seasoned?	καὶ, <i>even (salt)</i>: absent in RP TR F1853=18/19 F1859=5/7 vs. present in P1904 F1853=1/19 (Scrivener's y) F1859=2/7. can ← <i>will</i>, a Hebraism.

Luke 14:35	Οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὐθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.	It is not fit for either land or manure; it <u>is thrown away</u> outside. Let him <i>who</i> has ears to hear, hear."	it is thrown away ← <i>they throw it away</i> .
Luke 15:1	Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοί, ἀκούειν αὐτοῦ.	Now all the tax collectors and the sinners would approach him to hear him,	
Luke 15:2	Καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι Οὗτος ἁμαρτωλοὺς προσδέχεται, καὶ συνεσθίει αὐτοῖς.	at which the Pharisees and scribes would mutter <i>among themselves</i> , saying, "This <i>man</i> receives sinners and eats with them."	<i>among themselves</i> : this sense is conveyed somewhat by the prefix of διὰ in the compound verb διαγογγύζω.
Luke 15:3	Εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων,	So he spoke this parable to them and said,	
Luke 15:4	Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσας ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ {RP P1904: ἐνενήκοντα} [TR: ἐννεήκοντα] ἐννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἕως {RP TR: - } [P1904: οὗ] εὕρη αὐτό;	"What man <u>among</u> you <i>who</i> has one hundred sheep and has lost one of them, does not leave the <u>ninety-nine</u> in the desert and go after the lost <i>one</i> until he finds it?	ἐνενήκοντα, <i>ninety</i> (1), RP P1904 F1853=15/19 F1859=5/8 vs. ἐννεήκοντα, <i>ninety</i> (2), TR F1853=1/19 (Scrivener's o) F1859=1/8 vs. other spellings, F1853=3/19 (Scrivener's bcf) F1859=2/8. οὔ, <i>which (time)</i> : absent in RP TR F1853=14/19 F1859=5/7 vs. present in P1904 F1853=5/19 (Scrivener's acgpx) F1859=2/7. among ← <i>out of</i> .
Luke 15:5	Καὶ εὕρων ἐπιτίθησιν ἐπὶ τοὺς ὤμους {RP TR: ἑαυτοῦ} [P1904: αὐτοῦ] χαίρων,	Then when he has found <i>it</i> , he puts <i>it</i> on <u>his</u> shoulders, rejoicing,	ἑαυτοῦ, <i>his own</i> , RP TR F1853=9/19 F1859=3/7 vs. αὐτοῦ, <i>his</i> , P1904 F1853=10/19 F1859=4/7. A weak disparity with RP, R=13:15.
Luke 15:6	καὶ ἐλθὼν εἰς τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς, Συγχαρητέ μοι, ὅτι εὗρον τὸ προβατόν μου τὸ ἀπολωλός.	and he comes to <i>his</i> house and calls <i>his</i> friends and neighbours together and says to them, 'Rejoice with me, because I have found my lost sheep.'	

Luke 15:7	Λέγω ὑμῖν ὅτι οὕτως χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ {RP P1904: ἐνενήκοντα} [TR: ἐννενήκοντα] ἑννέα δικαίοις, οἵτινες οὐ χρεῖαν ἔχουσιν μετανοίας.	I say to you that there will be <i>more</i> joy like this in heaven at one sinner <i>who</i> repents, than at ninety-nine righteous, who have no need of repentance.	ἐνενήκοντα, <i>ninety</i> (1), RP P1904 F1853=16/19 F1859=6/7 vs. ἐννενήκοντα, <i>ninety</i> (2), TR F1853=1/19 (Scrivener's x) F1859=1/7 vs. another spelling, F1853=2/19 (Scrivener's bc) F1859=0/7.
Luke 15:8	Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον, καὶ σαροῖ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς ἕως ὅτου εὕρῃ;	Or what woman <i>who</i> has ten <u>drachmas</u> , if she loses one <u>drachma</u> , <i>will</i> not light a lamp and sweep the house and search carefully until she finds <i>it</i> ?	drachma (2x): a silver coin.
Luke 15:9	Καὶ εὕρουσα {RP TR: συγκαλεῖται} [P1904: συγκαλεῖ] τὰς φίλας καὶ τὰς γείτονας, λέγουσα, Συγχαρήτε μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα.	And when she has found <i>it</i> , she <i>will</i> <u>call</u> <i>her</i> friends and neighbours <u>together</u> and say, 'Rejoice with me, because I have found the <u>drachma</u> which I had lost.'	συγκαλεῖται, <i>call together</i> (middle), RP TR F1853=14/19 F1859=4/7 vs. συγκαλεῖ, <i>call together</i> (active), P1904 F1853=4/19 (Scrivener's ahxy) F1859=3/7 vs. another reading, F1853=1/19 (Scrivener's k) F1859=0/7. No difference in our English. drachma: a silver coin.
Luke 15:10	Οὕτως, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι.	In this way, I tell you, there is joy in the sight of the angels of God at one sinner <i>who</i> repents."	
Luke 15:11	Εἶπεν δέ, "Ἀνθρωπὸς τις εἶχεν δύο υἱούς·	Then he said, "A certain man had two sons,	
Luke 15:12	καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί, Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. Καὶ διείλεν αὐτοῖς τὸν βίον.	and the younger of them said to <i>his</i> father, 'Father, give me the portion of the property which falls <i>to me</i> .' So he distributed <i>his</i> estate between them.	
Luke 15:13	Καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακρὰν, καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως.	Then not many days later the younger son gathered everything and moved to a distant country and squandered his substance there <i>by</i> living extravagantly.	

Luke 15:14	Δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμός ἰσχυρός κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι.	But when he had spent everything, a severe famine set in throughout that country, and he began to be in need.	
Luke 15:15	Καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἐπεμψεν αὐτὸν εἰς τοὺς ἀγρούς αὐτοῦ βόσκειν χοίρους.	And he went and attached <u>himself</u> to one of the citizens of that country, who sent him into his fields to tend pigs.	attached himself ← <i>was joined</i> .
Luke 15:16	Καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ.	However, he would long to fill <i>his</i> belly with the carob-pods which the pigs ate, but no-one gave him <i>any</i> .	
Luke 15:17	Εἰς ἑαυτὸν δὲ ἐλθὼν εἶπεν, Πόσοι μίσθιοι τοῦ πατρός μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι·	Then he came to himself and said, ‘How many hired servants of my father have bread in abundance, whereas I am perishing from famine!’	
Luke 15:18	ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ, Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου·	I will get up and go to my father and say to him, «Father, I have sinned against heaven and before you.	
Luke 15:19	{RP TR: καὶ} [P1904: -] οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποιησόν με ὡς ἓνα τῶν μισθίων σου.	{RP TR: And} [P1904: -] I am no longer worthy to be called your son. <u>Make me one</u> of your hired servants.»	καὶ, <i>and</i> : present in RP TR F1853=12/19 F1859=5/8 vs. absent in P1904 F1853=7/19 F1859=3/8. Make me one ← <i>Make me as one</i> .
Luke 15:20	Καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα {RP-text P1904: αὐτοῦ} [RP-marg TR: ἐαυτοῦ]. Ἐτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατήρ αὐτοῦ, καὶ ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ κατεφίλησεν αὐτόν.	So he got up and went to <u>his</u> father. Now while he was still far off, his father saw him, and he was moved to compassion, and he ran and fell around his neck and kissed him.	αὐτοῦ, <i>his</i> , RP-text P1904 F1853=10/20 F1859=5/7 vs. ἐαυτοῦ, <i>his own</i> , RP-marg TR F1853=10/20 F1859=2/7. No difference in our English, <i>his own</i> being too emphatic here, as in RP TR of Luke 15:5.
Luke 15:21	Εἶπεν δὲ αὐτῷ ὁ υἱός, Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου.	Then the son said to him, ‘Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son.’	

Luke 15:22	Εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ, Ἐξενέγκατε τὴν στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας·	But <i>his</i> father said to his servants, ‘Bring out the <u>best</u> robe and put <i>it</i> on him, and put a ring on his hand and sandals on <i>his</i> feet.	best ← <i>first</i> .
Luke 15:23	καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ φαγόντες εὐφρανθώμεν·	And <u>bring</u> the fatted calf and slaughter <i>it</i> , and <u>let us eat</u> <i>it</i> and rejoice,	bring: imperative use of the participle. let us eat: cohortative use of the participle.
Luke 15:24	ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν, καὶ ἀνέζησεν· καὶ {RP P1904 TR: ἀπολωλώς} [MISC: ἀπολωλός] ἦν, καὶ εὑρέθη. Καὶ ἠρξάντο εὐφραίνεσθαι.	because this son of mine was dead, but he has come back to life, and he was <u>lost</u> , but he has been found.’ So they began to rejoice.	ἀπολωλώς, <i>lost</i> (classical form), RP P1904 TR F1853=6/20 F1859=2/8 vs. ἀπολωλός, <i>lost</i> (misspelled), F1853=14/20 F1859=6/8. A strong disparity with RP, R=10:20.
Luke 15:25	Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν.	But his elder son was in <i>the</i> field, and as he came <i>back</i> and approached the house, he heard music and dancing,	
Luke 15:26	Καὶ προσκαλεσάμενος ἓνα τῶν παίδων {RP P1904 E1624 S1894: - } [S1550: αὐτοῦ], ἐπυνθάνετο τί εἴη ταῦτα.	so he called one of {RP P1904 E1624 S1894: the} [S1550: <i>his</i>] servants and inquired <i>as to</i> what <u>this</u> <u>was</u> .	αὐτοῦ, <i>his (servants)</i> : absent in RP P1904 E1624 S1894 F1853=19/19 F1859=7/7 vs. present in S1550 F1853=0/19 F1859=0/7. this was ← <i>these (things) were</i> .
Luke 15:27	Ὁ δὲ εἶπεν αὐτῷ ὅτι Ὁ ἀδελφός σου ἦκει· καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτόν ἀπέλαβεν.	And he said to him, ‘Your brother has come <i>back</i> , and your father has slaughtered the fatted calf, because he has got him back in good health.’	
Luke 15:28	Ὁργίσθη δέ, καὶ οὐκ ἤθελεν εἰσελθεῖν· ὁ οὖν πατήρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν.	But he became angry and refused to come in. So his father went out and <u>tried</u> <u>to console</u> him.	tried to console: conative imperfect.
Luke 15:29	Ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρί, Ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολὴν σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἑρίφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ.	But he replied and said to <i>his</i> father, ‘Look, I have been serving you for <u>all</u> <u>these</u> years, and I have never disobeyed <i>any</i> commandment of yours, but you have never given me a kid for me to enjoy with my friends.	all these ← <i>so many</i> .

Luke 15:30	Ὅτε δὲ ὁ υἱὸς σου οὗτος ὁ καταφαγὼν σου τὸν βίον μετὰ πόρνων ἦλθεν, ἐθύσας αὐτῷ τὸν μόσχον τὸν σιτευτόν.	But when this son of yours came, who <i>has</i> dissipated your wealth with harlots, you slaughtered the fatted calf for him.’	
Luke 15:31	Ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σύ πάντοτε μετ’ ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν.	At this he said to him, ‘ <i>My</i> child, you are always with me, and everything of mine is yours.	
Luke 15:32	Εὐφρανθήναι δὲ καὶ χαρῆναι ἔδει· ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησεν· καὶ {RP P1904 TR: ἀπολωλώς} [MISC: ἀπολωλός] ἦν, καὶ εὑρέθη.	But it was <u>befitting</u> to celebrate and rejoice, because this brother of yours was dead, but he has come back to life, and he was <u>lost</u> , but he has been found.’ ”	ἀπολωλώς, <i>lost</i> (classical form), RP P1904 TR F1853=7/21 F1859=2/8 vs. ἀπολωλός, <i>lost</i> (misspelled), F1853=14/21 F1859=6/8. A disparity with RP, R=11:20. befitting ← <i>necessary</i> .
Luke 16:1	Ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἄνθρωπος τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον· καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ.	Then he also said to his disciples, “A certain man was rich, and he had a steward, and this <i>man</i> was accused by him of squandering his possessions.	
Luke 16:2	Καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί τοῦτο ἀκούω περὶ σοῦ; Ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γάρ {RP TR: δυνήση} [P1904: δύνῃ] ἔτι οἰκονομεῖν.	So he called him and said to him, ‘What <i>is</i> this I hear about you? Give an account of your stewardship, for you {RP TR: will not be able to} [P1904: cannot] hold the office of steward any longer.’	δυνήση, <i>you will (not) be able</i> (future), RP TR F1853=15/19 F1859=4/7 vs. δύνῃ, <i>you</i> <i>cannot</i> (present tense), P1904 F1853=3/19 (Scrivener's cfy) F1859=1/7 vs. other readings, F1853=1/19 (Scrivener's e) F1859=2/7.
Luke 16:3	Εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος, Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ’ ἐμοῦ; Σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι.	Then the steward said to himself, ‘What should I do, for my master is taking <i>my</i> stewardship away from me. I am not strong <i>enough</i> to dig, <i>and</i> I am ashamed to beg.	

Luke 16:4	Ἔγνων τί ποιήσω, ἵνα, ὅταν μετασταθῶ {RP TR: - } [P1904: ἐκ] τῆς οἰκονομίας, δέξωνταί με εἰς τοὺς οἴκους {RP TR: αὐτῶν} [P1904: ἑαυτῶν].	I know what I will do, so that when I <u>have been dismissed from my</u> stewardship, they will receive me into <u>their</u> homes.'	ἐκ, <i>out (of)</i> : absent in RP TR F1853=17/19 F1859=5/7 vs. present in P1904 F1853=2/19 (Scrivener's gy) F1859=2/7. αὐτῶν, <i>their</i> , RP TR F1853=18/19 F1859=6/7 vs. ἑαυτῶν, <i>their own</i> , P1904 F1853=1/19 (Scrivener's y) F1859=1/7. No difference in our English, as <i>their own</i> is too emphatic. have been dismissed ← <i>am dismissed</i> .
Luke 16:5	Καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου ἑαυτοῦ, ἔλεγεν τῷ πρώτῳ, Πόσον ὀφείλεις {RP TR: - } [P1904: σὺ] τῷ κυρίῳ μου;	And he called for each one of his master's debtors, and he said to the first, 'How much do <u>you</u> owe my master?'	σὺ, <i>you</i> (emphatically): absent in RP TR F1853=18/19 F1859=5/7 vs. present in P1904 F1853=1/19 (Scrivener's y) F1859=2/7.
Luke 16:6	Ὁ δὲ εἶπεν, Ἑκατὸν βάτους ἐλαίου. Καὶ εἶπεν αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ καθίσας ταχέως γράψον πενήκοντα.	So he said, 'A hundred <u>baths</u> of oil.' Then he said to him, 'Take your agreement and sit down quickly and write fifty.'	baths: a bath (a measure of Hebrew origin) is about 6 imperial gallons or 27 litres. It is not etymologically related to the English word <i>bath</i> for bathing.
Luke 16:7	Ἐπειτα ἑτέρῳ εἶπεν, Σὺ δὲ πόσον ὀφείλεις; Ὁ δὲ εἶπεν, Ἑκατὸν κόρους σίτου. Καὶ λέγει αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ γράψον ὀγδοήκοντα.	Then he said to another, 'And how much do you owe?' This <i>one</i> said, 'One hundred <u>cors</u> of grain.' Then he said to him, 'Take your agreement and write eighty.'	cors: a cor in Old Testament times was about 60 gallons or 270 litres. Perhaps somewhat more in New Testament times.
Luke 16:8	Καὶ ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός εἰς τὴν γενεάν {RP P1904 S1550 E1624: τὴν}, [S1894: -] ἑαυτῶν εἰσίν.	Then the master commended the <u>dishonest steward</u> , because he had acted prudently. For the sons of this age are more prudent than the sons of light towards <u>their own</u> generation.	τὴν, <i>the (of their own)</i> : absent in RP P1904 S1550 E1624 F1853=17/19 F1859=7/7 vs. present in S1894 F1853=2/19 (Scrivener's gp) F1859=0/7. dishonest steward ← <i>steward of dishonesty</i> , a Hebraic genitive.

Luke 16:9	Κἀγὼ ὑμῖν λέγω, Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ της ἁδικίας, ἵνα, ὅταν ἐκλίπητε, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.	And I say to you, make yourselves friends of dishonest <u>mammon</u> , so that when you fail, they will receive you in age- abiding <u>dwellings</u> .	We take this verse satirically, as we do this whole parable and the next one (The Rich Man and Lazarus). dishonest <u>mammon</u> ← <i>mammon of dishonesty</i> , a Hebraic genitive. The word <i>mammon</i> is Aramaic, ܡܡܢ, <i>riches</i> . <u>dwellings</u> ← <i>tents</i> , or <i>tabernacles</i> .
Luke 16:10	Ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστίν, καὶ ὁ ἐν ἐλαχίστῳ ἁδικὸς καὶ ἐν πολλῷ ἁδικός ἐστιν.	He <i>who is</i> trustworthy in <i>the least thing</i> is also faithful in a <u>greater</u> <u>matter</u> , and he <i>who is</i> dishonest in <i>the least thing</i> is also dishonest in a <u>greater matter</u> .	a greater <i>matter</i> (2x) ← <i>much</i> .
Luke 16:11	Εἰ οὖν ἐν τῷ ἁδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγενεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;	So if you have not been trustworthy with dishonest <u>mammon</u> , who will entrust you with that <i>which is true</i> ?	<u>mammon</u> : see Luke 16:9.
Luke 16:12	Καὶ εἰ ἐν τῷ ἄλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει;	And if you have not been trustworthy with another person's <i>property</i> , who will give you <i>something</i> of your own?	
Luke 16:13	Οὐδεὶς οἰκέτης δύναται δυσὶν κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀνθεξεται, καὶ τοῦ ἐτέρου καταφρονήσει. Οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.	No domestic servant can serve two masters. For he will either hate one and love the other, or be attached to one and despise the other. You cannot serve God and <u>mammon</u> ."	<u>mammon</u> : see Luke 16:9.
Luke 16:14	Ἦκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν.	Now the Pharisees also heard all these <i>things</i> , and, being avaricious, they mocked him.	

Luke 16:15	Καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας υμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ {RP P1904: - } [TR: ἐστίν].	Then he said to them, “You are those <i>who</i> justify yourselves before men, but God knows your hearts. For that <i>which</i> is highly <i>esteemed</i> among men {RP P1904: <i>is</i> } [TR: <i>is</i>] an abomination in God's sight.	ἐστίν, <i>is</i> : absent in RP P1904 F1853=12/19 F1859=2/8 vs. present in TR F1853=7/19 F1859=6/8. Nearly a disparity with RP, R=15:14.
Luke 16:16	Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται.	The law and the prophets <i>were the order of the day</i> until John. From then <i>on</i> the kingdom of God has been preached, but everyone is using force against it.	
Luke 16:17	Εὐκοπώτερον δέ ἐστιν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν.	However, it is easier for heaven and earth to pass away than for one <i>titlle</i> of the law to drop out.	titlle: or <i>serif</i> , i.e. protrusion of a letter.
Luke 16:18	Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει· καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.	Everyone who divorces his wife and marries another commits adultery, and everyone who marries <i>a woman</i> divorced from <i>her</i> husband commits adultery.	
Luke 16:19	Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραινόμενος καθ’ ἡμέραν λαμπρῶς.	Now there was a certain rich <i>man</i> , and he used to wear purple and fine linen, and he <i>feasted</i> luxuriously every day.	feasted: or <i>made merry</i> . The context involves food.
Luke 16:20	Πτωχὸς δέ τις ἦν ὀνόματι Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλκωμένος	And there was a certain poor <i>man</i> by the name of Lazarus, who had been placed at his <i>gate</i> , <i>covered</i> in sores,	gate ← <i>gateway, gate-house</i> .
Luke 16:21	καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἔλκη αὐτοῦ.	and he longed to be fed from the crumbs which fell from the table of the rich <i>man</i> ; <i>not only that</i> , but the dogs would also come and lick his sores <i>clean</i> .	

Luke 16:22	Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχόν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον {RP P1904: - } [TR: τοῦ] Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη.	Then it came to pass that the poor <i>man</i> died, and he was carried away by angels to Abraham's bosom. Then the rich <i>man</i> also died and was buried.	τοῦ, <i>the (Abraham)</i> : absent in RP P1904 F1853=14/19 F1859=4/7 vs. present in TR F1853=5/19 F1859=3/7.
Luke 16:23	Καὶ ἐν τῷ Ἅδῃ ἐπάρας τοὺς ὀφθαλμούς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὅρα τὸν Ἀβραάμ ἀπο μακρόθεν, καὶ Λάζαρον ἐν τοῖς κολποῖς αὐτοῦ.	And when in Hades he lifted up his eyes, <i>where</i> he was in torments, he saw Abraham from a distance, and Lazarus in his bosom.	Hades: the place of the dead. Here only, as part of the satire, the place of the dead <i>as taught by the Pharisees</i> . Elsewhere, e.g. LXX Eccl 9:5, a place of no ↯
Luke 16:24	Καὶ αὐτὸς φωνήσας εἶπεν, Πάτερ Ἀβραάμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου· ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ.	Then he called and said, 'Father Abraham, have compassion on me and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am suffering pain in this flame.'	↯ activity (until resurrection). Distinct from Gehenna, the purpose of which is given in Matt 25:41.
Luke 16:25	Εἶπεν δὲ Ἀβραάμ, Τέκνον, μνησθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ {RP P1904: ὦδε} [TR: ὅδε] παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι.	But Abraham said, 'My child, remember that you received the good <i>things</i> you <u>had</u> in your life, whereas Lazarus likewise <i>bad things</i> . But now {RP P1904: he} [TR: <i>this man</i>] is comforted {RP P1904: here} [TR: -], whereas you suffer pain.'	ὦδε, <i>here</i> , RP P1904 F1853=11/19 F1859=7/7 vs. ὅδε, <i>this (man)</i> , TR F1853=7/19 F1859=0/7 vs. word absent, F1853=1/19 F1859=0/7. you had ← <i>of yours</i> .
Luke 16:26	Καὶ ἐπὶ πᾶσιν τούτοις, μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι {RP P1904: ἔνθεν} [TR: ἐντεῦθεν] πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ οἱ ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν.	And besides all these <i>things</i> , a great chasm between us and you has been established, so that those wishing to cross <u>from here</u> to you cannot <u>do it</u> , nor <u>can anyone</u> cross <u>from your side</u> to us.'	ἐνθεν, <i>from here / there (1)</i> , RP P1904 F1853=16/18 F1859=4/7 vs. ἐντεῦθεν, <i>from here / there (2)</i> , TR F1853=2/18 (Scrivener's ap) F1859=2/7 vs. another reading, F1853=0/18 F1859=1/7. anyone ← <i>they</i> . from your side ← <i>from there</i> .
Luke 16:27	Εἶπεν δέ, Ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου,	Then he said, 'In that case, I ask you, father, to send him to my father's house,	

Luke 16:28	ἔχω γὰρ πέντε ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἐλθῶσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου.	for I have five brothers, to <u>testify solemnly</u> to them, so that they do not also come to this place of torment.'	testify solemnly ← classically <i>asseverate</i> , but [WB] also allows <i>testify solemnly</i> for διαμαρτύρομαι (here and frequently elsewhere) and <i>testify</i> for μαρτύρομαι (Acts 20:26, Gal 5:3, Eph 4:17). In some occurrences we translate <i>solemnly urge</i> or <i>implore</i> . See also Acts 23:11.
Luke 16:29	Λέγει αὐτῷ Ἀβραάμ, Ἔχουσιν {RP TR: Μωσέα} [P1904: Μωϋσέα] καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν.	Abraham said to him, 'They have <u>Moses</u> and the prophets. Let them heed them.'	Μωσέα, <i>Moses</i> , RP TR F1853=17/18 F1859=6/7 vs. Μωϋσέα, <i>Moïses</i> , P1904 F1853=1/18 (Scriver's d) F1859=1/7. This verse introduces the crowning satirical blow, because there is nothing in Moses and the prophets remotely like the scenario of the preceding verses. Rather, the setting accords ↯
Luke 16:30	Ὁ δὲ εἶπεν, Οὐχί, πάτερ Ἀβραάμ· ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτούς, μετανοήσουσιν.	Then he said, 'No, father Abraham, but if one of <i>the</i> dead goes to them, they will repent.'	↳ with Pharisaic doctrine as described in Josephus' <i>Discourse to the Greeks concerning Hades</i> . Christ's audience, the Pharisees, are left needing to admit their lie or accept their place in the rich man's shoes.
Luke 16:31	Εἶπεν δὲ αὐτῷ, Εἰ {RP TR: Μωσέως} [P1904: Μωϋσέως] καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδε, ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται.	But he said to him, 'If they <i>will</i> not hear <u>Moses</u> and the prophets, even if someone <u>were to rise</u> from <i>the</i> dead, they <u>would not</u> be persuaded.'	Μωσέως, <i>Moses</i> , RP TR F1853=18/18 F1859=6/7 vs. Μωϋσέως, <i>Moïses</i> , P1904 F1853=0/18 F1859=1/7. were to rise ← <i>rises</i> . would not ← <i>will not</i> .

Luke 17:1	{RP TR: Εἶπεν} [P1904: ἔλεγε] δὲ {RP TR: - } [P1904: καὶ] πρὸς τοὺς μαθητάς {RP TR: - } [P1904: αὐτοῦ], Ἀνένδεκτόν ἐστιν {RP P1904 S1550 S1894: τοῦ} [E1624: -] μὴ ἔλθειν τὰ σκάνδαλα· οὐαὶ δὲ δι' οὗ ἔρχεται.	Then he {RP TR: - } [P1904: also] said to {RP TR: the} [P1904: his] disciples, “It is impossible for offences not to come, but woe to <i>him</i> through whom they come.	καὶ, <i>also</i>: absent in RP TR F1853=18/18 F1859=6/7 vs. present in P1904 F1853=0/18 F1859=1/7. εἶπεν, <i>he said</i>, RP TR F1853=18/18 F1859=5/7 vs. ἔλεγε, <i>he was saying</i>, P1904 F1853=0/18 F1859=2/7. αὐτοῦ, <i>his (disciples)</i>: absent in RP TR F1853=13/18 F1859=4/7 vs. present in P1904 F1853=5/18 F1859=3/7. τοῦ, (<i>not</i>) <i>to (come)</i> (optional article with infinitive): present in RP P1904 S1550 S1894 F1853=17/18 F1859=6/7 vs. absent in E1624 F1853=1/18 (Scrivener's x) F1859=1/7. impossible ← <i>inadmissible</i>.
Luke 17:2	Λυσιτελεῖ αὐτῷ εἰ {RP TR: μύλος ὀνικός} [P1904: λίθος μυλικός] περίκειται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίση ἓνα τῶν μικρῶν τούτων.	It <i>would</i> be better for him if {RP TR: an ass-driven millstone} [P1904: a milling stone] were hung around his neck and he had been thrown in the sea, than that he should offend one of these little ones.	μύλος ὀνικός, <i>millstone + upper (driven, with pulley)</i>, RP TR F1853=17/19 F1859=4/7 vs. λίθος μυλικός, <i>stone + milling</i>, P1904 F1853=1/19 (Scrivener's y) F1859=3/7 vs. another reading, F1853=1/19 (Scrivener's p*) F1859=0/7. The sequence of tenses in the conditional clauses is unusual (<i>were ... had been</i>), which we retain in the English. Compare Luke 17:6.
Luke 17:3	Προσέχετε ἑαυτοῖς. Ἐὰν δὲ ἁμαρτή εἰς σέ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ ἂν μετανοήσῃ, ἀφες αὐτῷ.	Beware. Now if your brother sins against you, rebuke him. Then if he repents, forgive him.	

Luke 17:4	Καὶ ἐὰν ἐπτάκις τῆς ἡμέρας ἁμάρτη εἰς σέ, καὶ ἐπτάκις τῆς ἡμέρας ἐπιστρέψῃ {RP: - } [P1904: πρὸς σε] [TR: ἐπί σε], λέγων, Μετανοῶ, ἀφήσεις αὐτόν.	And if he sins against you seven times a day, and he turns back {RP: - } [P1904 TR: to you] seven times a day and says, ‘I repent’, you <u>must</u> forgive him.”	readings below absent, RP F1853=18/18 F1859=5/7 vs. πρὸς σε, (<i>turns back</i>) to you (1), P1904 F1853=0/18 F1859=0/7 vs. ἐπί σε, (<i>turns back</i>) to you (2), TR F1853=0/18 F1859=2/7 (Scrivener's Hz). Scrivener lists H twice; it reads πρὸς σε. must ← will.
Luke 17:5	Καὶ εἶπον οἱ ἀπόστολοι τῷ κυρίῳ, Πρόσθες ἡμῖν πίστιν.	Then the apostles said to the Lord, “ <u>Give us more faith</u> .”	Give us more faith ← <i>Add faith to us</i> .
Luke 17:6	Εἶπεν δὲ ὁ κύριος, Εἰ {RP P1904: ἔχετε} [TR: εἴχετε] πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ, Ἐκριζώθητι, καὶ φυτευθῇ ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν.	To which the Lord said, “If you <u>had</u> faith like a grain of mustard <i>seed</i> , you would say to this mulberry tree, ‘Be uprooted and be planted in the sea’, and it would have obeyed you.	ἔχετε, <i>you have</i> (non-classical in an unreal condition), RP P1904 F1853=3/18 (Scrivener's abd) F1859=4/7 vs. εἴχετε, <i>you had</i> (classical unreal condition), TR F1853=14/18 F1859=2/7 vs. another reading, F1853=1/18 (Scrivener's g) F1859=1/7. F1853 and F1859 are significantly disparate, X2=4.1 PV=4.3%. We have verified Scrivener's H, as it unusually deviates from P1904. A disparity with RP, R=8:17. The sequence of tenses in the conditional clauses is unusual (<i>would say ... be uprooted ... would have obeyed</i>), which we retain in the English. Compare Luke 17:2.
Luke 17:7	Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ εὐθέως, Παρελθὼν {RP P1904: ἀνάπεσε} [TR: ἀνάπεσαι].	But who <i>is there</i> among you <i>who</i> has a servant ploughing or tending <i>sheep</i> , who will straightaway say to him when he has come in from the field, ‘ <u>Come along and recline at table</u> ’?	ἀνάπεσε, <i>recline</i> (aorist active), RP P1904 F1853=16/18 F1859=3/7 vs. ἀνάπεσαι, <i>recline</i> (aorist middle), TR F1853=2/18 (Scrivener's qr) F1859=3/7 vs. another reading, F1853=0/18 F1859=1/7. Come along: imperatival use of the participle.

Luke 17:8	ἀλλ' οὐχὶ ἐρεῖ αὐτῷ, Ἐτοίμασον τί δειπνήσω, καὶ περιζώσάμενος διακόνει μοι, ἕως φάγω καὶ πίω· καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ;	But will he not rather say to him, 'Prepare something for me to eat for dinner, and gird yourself and serve me while I eat and drink, and after that you can eat and drink.'	gird yourself: imperatival use of the participle. that ← <i>these (things)</i> . can ← <i>will</i> , a Hebraism.
Luke 17:9	Μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ ὅτι ἐποίησεν τὰ διαταχθέντα {RP P1904: - } [TR: αὐτῷ]; Οὐ δοκῶ.	Surely he won't be grateful to that servant because he did the <i>things</i> {RP P1904: - } [TR: he was] ordered? I don't think <i>so</i> .	αὐτῷ, (<i>ordered</i>) <i>him</i> → <i>he</i> (<i>was ordered</i>): absent in RP P1904 F1853=18/18 F1859=5/7 vs. present in TR F1853=0/18 F1859=2/7.
Luke 17:10	Οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι Δούλοι ἄχρηστοί ἐσμεν· ὅτι ὁ {RP-text: ὀφείλομεν} [RP-marg P1904 TR: ὠφείλομεν] ποιῆσαι πεποιήκαμεν.	Likewise, you too, when you <u>have done</u> everything you were ordered, say, 'We are unprofitable servants, for we have <i>only</i> done what we <u>had</u> to do.'	ὀφείλομεν, <i>we need to</i> (present, as tense of implicit direct speech), RP-text F1853=1/18 (Scrivener's x) F1859=2/8 vs. ὠφείλομεν, <i>we</i> <i>needed to</i> (imperfect), RP- marg P1904 TR F1853=17/18 F1859=4/8 vs. other readings, F1853=0/18 F1859=2/8. A strong disparity with RP-text, R=3:23. have done ← <i>do</i> .
Luke 17:11	Καὶ ἐγένετο ἐν τῷ πορευεσθαι αὐτὸν εἰς Ἱερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας.	Subsequently, it came to pass when he was going to Jerusalem that he crossed through <i>the</i> middle of Samaria and Galilee,	
Luke 17:12	Καὶ εἰσερχομένου αὐτοῦ εἰς τινὰ κώμην, ἀπὴντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ ἑστήσαν πόρρωθεν·	and as he was going into a certain village, ten leprous men met him, and they stood at a distance,	
Luke 17:13	καὶ αὐτοὶ ᾤσαν φωνήν, λέγοντες, Ἰησοῦ, ἐπιστάτα, ἐλέησον ἡμᾶς.	and they raised <i>their</i> voice and said, "Jesus, master, have mercy on us."	
Luke 17:14	Καὶ ἰδὼν εἶπεν αὐτοῖς, Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτούς, ἐκαθαρίσθησαν.	Then when he saw <i>them</i> , he said to them, "Go and show yourselves to the priests." And it came to pass as they were going off <i>that</i> they were cleansed.	Go: imperatival use of the participle.

Luke 17:15	Εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν, μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν·	And one of them, when he saw that he had been cured, turned back glorifying God with a loud voice.	
Luke 17:16	καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρεῖτης.	And he fell face down at his feet thanking him. Now he was a Samaritan.	
Luke 17:17	Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; Οἱ δὲ ἑννέα ποῦ;	Then Jesus replied and said, “Were not ten cured? Where <i>are</i> the <i>other</i> nine?”	
Luke 17:18	Οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ, εἰ μὴ ὁ ἄλλογενὴς οὗτος;	Were there not <i>any to be</i> found <u>coming back</u> to give glory to God except this foreigner?”	coming back ← <i>having come back</i> . See Matt 23:20.
Luke 17:19	Καὶ εἶπεν αὐτῷ, Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε.	And he said to him, “Get up and go <i>your way</i> ; your faith has <u>cured</u> you.”	cured ← <i>saved</i> .
Luke 17:20	Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν, Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως·	Then when he was asked by the Pharisees when the kingdom of God was coming, he replied to them and said, “The kingdom of God does not come with close watching.	
Luke 17:21	οὐδὲ ἐροῦσιν, Ἴδου ὧδε, ἢ, Ἴδου ἐκεῖ. Ἴδου γάρ, ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν.	Nor <i>when they say</i> , ‘Look, here <i>it is</i> ’, or, ‘Look, there <i>it is</i> .’ After all, look, the kingdom of God is <u>in you</u> .”	they say ← <i>they will say</i> . in you: or, perhaps, with [CB], <i>among you</i> .
Luke 17:22	Εἶπεν δὲ πρὸς τοὺς μαθητάς, Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε.	Then he said to the disciples, “ <i>The</i> days will come when you will long to see one of the days of the son of man but will not see <i>him</i> .”	
Luke 17:23	Καὶ ἐροῦσιν ὑμῖν, Ἴδου ὧδε, {RP TR: ἢ,} [P1904: -] Ἴδου ἐκεῖ· μὴ ἀπέλθete, μηδὲ διώξητε.	And they will say to you, ‘Look, here {RP TR: <i>he is</i> ’ or, ‘Look,} [P1904: <i>he is</i> ; look,] there <i>he is</i> .’ Do not go <u>along</u> with or <u>follow</u> <i>them</i> .	ἢ, or: present in RP TR F1853=13/19 F1859=3/7 vs. absent in P1904 F1853=5/19 F1859=4/7 vs. another reading, F1853=1/19 (Scrivener’s g) F1859=0/7. along ← <i>away</i> . follow ← <i>pursue</i> .

Luke 17:24	Ὡςπερ γὰρ ἡ ἀστραπή {RP TR: ἡ} [P1904: -] ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει, οὕτως ἔσται {RP: - } [P1904 TR: καὶ] ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.	For just as <u>flashing</u> lightning gives illumination from one <u>place</u> under the sky to another <u>place</u> under the sky, so {RP: - } [P1904 TR: also] will the son of man be in his day.	ἡ, (<i>lightning</i>) the (<i>flashing</i>) → (<i>lightning</i>) which is (<i>flashing</i>): present in RP TR F1853=14/18 F1859=4/7 vs. absent in P1904 F1853=4/18 (Scrivener's cfpy) F1859=3/7. καὶ, also: absent in RP F1853=16/19 F1859=6/7 vs. present in P1904 TR F1853=3/19 (Scrivener's cgx) F1859=1/7. <i>place</i> (2x): from χώρας ... χώραν, <i>region</i> , understood.
Luke 17:25	Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.	But first he must <u>undergo</u> <u>much suffering</u> and be rejected by this generation.	undergo much suffering ← <i>suffer many (things)</i> .
Luke 17:26	Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις {RP P1904: - } [TR: τοῦ] Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις {RP P1904 S1550 S1894: τοῦ} [E1624: -] υἱοῦ τοῦ ἀνθρώπου.	And as it was in the days of <u>Noah</u> , so it will also be in the days of {RP P1904 S1550 S1894: the} [E1624: <i>the</i>] son of man.	τοῦ, <i>the (Noah)</i> : absent in RP P1904 F1853=16/18 F1859=5/7 vs. present in TR F1853=2/18 (Scrivener's gx) F1859=1/7 vs. part verse missing, F1853=0/18 F1859=1/7. τοῦ, <i>the (son of man)</i> : present in RP P1904 S1550 S1894 F1853=15/18 F1859=5/7 vs. absent in E1624 F1853=3/18 (Scrivener's bgx) F1859=1/7 vs. part verse missing, F1853=0/18 F1859=1/7.
Luke 17:27	Ἦσθιον, ἔπινον, ἐγάμουν, ἐξεγαμίζοντο, ἄχρι τῆς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, καὶ ἦλθεν ὁ κατακλυσμός, καὶ ἀπώλεσεν ἅπαντας.	They were eating, drinking, marrying and being given in marriage, until the day <i>when</i> Noah went into the ark, and the flood came and destroyed <i>them</i> all.	
Luke 17:28	Ὅμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λῶτ· ἦσθιον, ἔπινον, ἡγόραζον, ἐπώλουν, ἐφύτευον, ὠκοδόμουν·	And <u>similarly with what</u> happened in the days of Lot: they were eating, drinking, buying, selling, planting <i>and</i> building,	similarly ← <i>similarly also</i> (otiose καί). with what ← <i>as, when</i> .
Luke 17:29	Ἡ δὲ ἡμέρα ἐξηλθεν Λῶτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ θεῖον ἀπ' οὐρανοῦ, καὶ ἀπώλεσεν ἅπαντας·	but on the day <i>when</i> Lot departed from Sodom, it rained fire and sulphur from heaven and destroyed <i>them</i> all.	

Luke 17:30	κατὰ {RP TR: ταῦτα} [P1904: τὰ αὐτὰ] ἔσται ἡ ἡμέρα ὃ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.	It will be {RP TR: <u>like this</u> } [P1904: the same] on the day <i>when</i> the son of man is revealed.	ταῦτα, <i>these (things)</i> , RP TR F1853=15/18 F1859=4/7 vs. τὰ αὐτὰ, <i>the same (things)</i> , P1904 F1853=3/18 (Scrivener's apy) F1859=3/7. {RP TR: like this ← <i>according to these (things)</i> .}
Luke 17:31	Ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτά· καὶ ὃ ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω.	On that day, let <i>him</i> who <u>is</u> on the roof and whose goods <i>are</i> in the house not come down to pick them up, and likewise let him <i>who is</i> in the field not turn back.	is ← <i>will be</i> .
Luke 17:32	Μνημονεύετε τῆς γυναικὸς Λῳτ.	Remember Lot's wife.	
Luke 17:33	Ὃς ἂν ζητήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· καὶ ὃς ἂν ἀπολέσῃ αὐτήν ζωογονήσῃ αὐτήν.	Whoever <u>tries</u> to save his <u>life</u> will lose it, and whoever loses it will <u>preserve</u> it.	tries ← <i>seeks</i> . life ← <i>soul</i> . preserve ← <i>preserve alive</i> .
Luke 17:34	Λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ {RP TR: ἔσονται δύο} [P1904: δύο ἔσονται] ἐπὶ κλίνης μιᾶς· {RP P1904: - } [TR: ὁ] εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.	I say to you, on <u>that</u> night, <u>there will be two</u> in one bed, <i>and one</i> will be taken away and the other will be left.	ἔσονται δύο, <i>will be + two</i> , RP TR F1853=11/19 F1859=3/7 vs. δύο ἔσονται, <i>two + will be</i> , P1904 F1853=8/19 (incl. one misspelled) F1859=4/7. ὁ, <i>the (one)</i> : absent in RP P1904 F1853=14/18 F1859=5/7 vs. present in TR F1853=4/18 (Scrivener's fgrx) F1859=2/7. that ← <i>this (i.e. the one I am talking about)</i> .
Luke 17:35	Δύο ἔσονται ἀλήθουσαι ἐπὶ τὸ αὐτό· {RP P1904 S1550: - } [E1624 S1894: ἡ] μία παραληφθήσεται, καὶ ἡ ἑτέρα ἀφεθήσεται.	There will be two grinding in the same <i>place</i> , <i>and one</i> will be taken away and the other will be left. {RP S1550: ”} [P1904 E1624 S1894: -]	ἡ, <i>the (one)</i> : absent in RP P1904 S1550 F1853=16/18 F1859=5/7 vs. present in E1624 S1894 F1853=2/18 (Scrivener's bx) F1859=2/7.

Luke 17:36	{RP S1550: - } [P1904 E1624 S1894: δύο] [E1624 S1894: ἔσονται] [P1904 E1624 S1894: ἐν τῷ ἄγρῳ,] [E1624 S1894: ὁ] [P1904 E1624 S1894: εἰς παραληφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται.]	{RP S1550: - } [P1904 E1624 S1894: Two] [E1624 S1894: will be] [P1904 E1624 S1894: in the field; one will be taken away and the other will be left.”]	Verse absent in RP S1550 F1853=17/18 F1859=3/9 vs. present in P1904 E1624 S1894 F1853=1/18 (Scrivener's h) F1859=6/9. F1853 and F1859 are very significantly disparate, X2=11.7 PV=0.06%. Scrivener's h and iwH**z show variations. AV differs textually.
Luke 17:37	Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, Ποῦ, κύριε; Ὁ δὲ εἶπεν αὐτοῖς, Ὅπου τὸ σῶμα, ἐκεῖ {RP TR: συναχθήσονται} [P1904: ἐπισυναχθήσονται] {RP TR: - } [P1904: καὶ] οἱ ἄετοι.	Then they answered and said to him, “Lord, where?” And he said to them, “ <i>It is</i> where the body <i>is that</i> the eagles {RP TR: will be gathered} [P1904: will also be gathered] together.”	συναχθήσονται, <i>will be gathered</i> (1), RP TR F1853=18/18 F1859=6/7 vs. ἐπισυναχθήσονται, <i>will be gathered</i> (2), P1904 F1853=0/18 F1859=1/7. καὶ, <i>also (the eagles)</i> : absent in RP TR F1853=14/18 F1859=7/8 vs. present in P1904 F1853=4/18 (Scrivener's Imny) F1859=1/8.
Luke 18:1	Ἔλεγεν δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι {RP TR: - } [P1904: αὐτοῦς], καὶ μὴ ἐκκακεῖν,	He also told them a parable on the need {RP TR: - } [P1904: for them] always to pray and not to flag,	αὐτοῦς, <i>them</i> : absent in RP TR F1853=9/19 F1859=4/7 vs. present in P1904 F1853=10/19 F1859=3/7. Nearly a disparity with RP, R=14:14.
Luke 18:2	λέγων, Κριτὴς τις ἦν ἐν τινὶ πόλει, τὸν θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντρεπόμενος.	and he said, “There was a certain judge in a certain city <i>who did</i> not fear God, nor <i>did</i> he respect man.	
Luke 18:3	χήρα {RP P1904 S1550 S1894: δέ} [E1624: δέ τις] ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἦρχετο πρὸς αὐτόν, λέγουσα, Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου.	And there was a {RP P1904 S1550 S1894: - } [E1624: certain] widow in that city, and she <u>kept</u> coming to him, saying, ‘Vindicate me from my opponent.’	τις, <i>a certain</i> : absent in RP P1904 S1550 S1894 F1853=17/18 F1859=6/7 vs. present in E1624 F1853=1/18 (Scrivener's f) F1859=1/7. kept coming: iterative imperfect.
Luke 18:4	Καὶ οὐκ ᾔθέλησεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν θεὸν οὐ φοβούμαι, καὶ ἄνθρωπον οὐκ ἐντρέπομαι.	But for a <i>long</i> time he refused. But <u>at length</u> he said to himself, ‘Even though I do not fear God or respect man,	at length ← <i>after these (things)</i> .

Luke 18:5	διά γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδίκησω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη {RP P1904: ὑποπιάζῃ} [TR: ὑπωπιιάζῃ] με.	nevertheless because this widow gives me trouble, I will get <u>her</u> vindicated, so that she does not <u>endlessly</u> come and <u>grind</u> me down.”	ὑποπιιάζῃ, <i>he may grind down</i> (1), RP P1904 F1853=12/22 F1859=4/7 vs. ὑπωπιιάζῃ, <i>he may grind down</i> (2), TR F1853=5/22 F1859=2/7 vs. other spellings, F1853=5/22 F1859=1/7. get her vindicated ← <i>vindicate her</i> . endlessly ← <i>to (the) end</i> .
Luke 18:6	Εἶπεν δὲ ὁ κύριος, Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει.	Then the Lord said, “Hear what the <u>dishonest</u> judge says.	dishonest judge ← <i>judge of dishonesty</i> , a Hebraic genitive.
Luke 18:7	Ὁ δὲ θεὸς οὐ μὴ {RP-text P1904: ποιήσῃ} [RP-marg TR: ποιήσῃ] τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βωώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτός, καὶ μακροθυμῶν ἐπ’ αὐτοῖς;	Will God not <u>provide</u> the vindication <u>due</u> to his chosen <i>ones</i> who cry out to him day and night, and be long <u>suffering</u> over them?	ποιήσῃ, <i>will he (not) exact (justice)</i> (classical aorist subjunctive), RP-text P1904 F1853=10/19 F1859=5/7 vs. ποιήσῃ, <i>will he (not) exact (justice)</i> (non-classical future), RP-marg TR F1853=9/19 F1859=2/7. due to ← <i>of</i> .
Luke 18:8	Λέγω ὑμῖν ὅτι ποιήσῃ τὴν ἐκδίκησιν αὐτῶν ἐν ταχεί. Πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὕρησιν τὴν πίστιν ἐπὶ τῆς γῆς;	I tell you he will provide the vindication <u>due</u> to them swiftly. But when the son of man comes, will he find <u>faith</u> on the earth?”	due to ← <i>of</i> . faith ← <i>the faith</i> , but probably just the usual Greek <i>article</i> + <i>abstract noun</i> . But see Gen 22:9.
Luke 18:9	Εἶπεν δὲ {RP: - } [P1904 TR: καὶ] πρὸς τινὰς τοὺς πεποιθότας ἐφ’ ἑαυτοῖς ὅτι εἰσὶν δίκαιοι, καὶ ἐξουθενούντας τοὺς λοιπούς, τὴν παραβολὴν ταύτην·	And he {RP: - } [P1904 TR: also] spoke this parable to certain <i>people</i> who trusted in themselves – that they were righteous – and despised the <u>others</u> :	καὶ, <i>also</i> : absent in RP F1853=12/19 F1859=3/7 vs. present in P1904 TR F1853=7/19 F1859=4/7. others ← <i>remaining (ones)</i> .
Luke 18:10	Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερόν προσεύξασθαι· ὁ εἷς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης.	“Two men went up to the temple to pray. One <i>was</i> a Pharisee and the other a tax collector.	
Luke 18:11	Ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο, Ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμι ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης.	The Pharisee stood up and prayed <u>to</u> himself <u>as follows</u> : ‘O God, I thank you that I am not like <u>other</u> men, <i>the</i> grasping, <i>the</i> unjust, <i>the</i> adulterers – nor like this tax collector <i>either</i> .	to: indicating God's view of the prayer, if the preposition (πρὸς) is taken at face value. AV= <i>with</i> . as follows ← <i>these (things)</i> . other ← <i>the rest of</i> .

Luke 18:12	Νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι.	I fast twice a <u>w</u> ee <u>k</u> . I tithe everything I acquire.’	week ← <i>Sabbath</i> .
Luke 18:13	Καὶ ὁ τελώνης μακρόθεν ἐστῶς οὐκ ᾔθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἔπαραι, ἀλλ’ ἔτυπεν εἰς τὸ στήθος αὐτοῦ, λέγων, Ὁ θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ.	Then the tax collector stood at a distance and was not even willing to lift <i>his</i> eyes up to heaven, but he beat his breast and said, ‘O God, be propitious to me, a <u>s</u> inner.’	a sinner ← <i>the sinner</i> . See Gen 22:9.
Luke 18:14	Λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ ἢ {RP P1904: γάρ} [TR: -] ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.	I say to you, the latter went down to his house justified {RP P1904: rather} [TR: <i>rather</i>] than the former. For everyone who exalts himself will be humbled, but he <i>who</i> humbles himself will be exalted.”	γάρ, <i>rather (than)</i> : present in RP P1904 F1853=18/19 F1859=6/7 vs. absent in TR F1853=1/19 (Scrivener's b) F1859=1/7.
Luke 18:15	Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἅπτηται· {RP TR: ἰδόντες δὲ} [P1904: καὶ ἰδόντες] οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς.	Then they also brought <i>some</i> infants to him for him to <u>touch</u> , and <u>when</u> the disciples <u>saw</u> <i>it</i> , they rebuked them.	ἰδόντες δὲ, <i>having seen + but</i> , RP TR F1853=18/19 F1859=6/7 vs. καὶ ἰδόντες, <i>and + having seen</i> , P1904 F1853=1/19 (Scrivener's y) F1859=1/7. to touch ← <i>to touch them</i> .
Luke 18:16	Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ εἶπεν, Ἄφετε τὰ παιδιά ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.	But Jesus called them along, and he said, “Let the children come to me, and do not prevent them. For the kingdom of God is <i>constituted</i> of such.	
Luke 18:17	Ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.	Truly, I say to you, whoever does not receive the kingdom of God as a little child will definitely not enter into it.”	
Luke 18:18	Καὶ ἐπηρώτησέν τις αὐτὸν ἀρχων, λέγων, Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;	Then a certain governor inquired with him and <u>asked</u> , “Good teacher, what <u>must</u> I do to inherit age-abiding life?”	asked ← <i>saying</i> . must ← <i>will</i> , but past time relative to the main verb <i>I will inherit</i> .
Luke 18:19	Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Τί με λέγεις ἀγαθόν; Οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ θεός.	Jesus then said to him, “Why do you call me good? No-one <i>is</i> good except one: God.	

Luke 18:20	Τὰς ἐντολὰς οἶδας, Μὴ μοιχεύσης, μὴ φονεύσης, μὴ κλέψης, μὴ ψευδομαρτυρήσης, τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου.	You know the commandments. You shall not commit adultery. You shall not commit murder. You shall not steal. You shall not give false testimony. Honour your father and your mother. "	Ex 20:12-16, Deut 5:16-20.
Luke 18:21	Ὁ δὲ εἶπεν, Ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.	Then he said, "I have kept all these <i>things</i> from my youth."	
Luke 18:22	Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἐτι ἓν σοι λείπει· πάντα ὅσα ἔχεις πώλησον, καὶ διάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι.	Then when Jesus heard <u>this</u> , he said to him, "You still lack one <i>thing</i> . Sell everything you have got and distribute <i>the proceeds</i> to the poor, and you will have treasure in heaven, and come <i>and</i> follow me."	this ← <i>these (things)</i> .
Luke 18:23	Ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγένετο· ἦν γὰρ πλούσιος σφόδρα.	But when he heard <u>this</u> , he became very sad, for he was very rich.	this ← <i>these (things)</i> .
Luke 18:24	Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περίλυπον γενόμενον εἶπεν, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ θεοῦ.	Then when Jesus saw that he had become very sad, he said, "How <i>it is</i> with difficulty <i>that</i> those <i>who are affluent</i> will go into the kingdom of God.	are affluent ← <i>have means</i> .
Luke 18:25	Εὐκοπώτερον γὰρ ἐστὶν κάμηλον διὰ τρυμαλῖας ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.	For it is easier for a camel to go in through <i>the</i> eye of a needle than for a rich <i>man</i> to go into the kingdom of God."	
Luke 18:26	Εἶπον δὲ οἱ ἀκούσαντες, Καὶ τίς δύναται σωθῆναι;	Then those <u>listening</u> said, "Well who can be saved, <i>then</i> ?"	listening ← <i>having heard</i> . See Matt 23:20.
Luke 18:27	Ὁ δὲ εἶπεν, Τὰ ἀδύνατα παρὰ ἀνθρώποις {RP TR: δυνατὰ ἐστὶν παρὰ τῷ θεῷ} [P1904: δυνατὰ παρὰ τῷ θεῷ ἐστὶν].	He then said, "The <i>things which are impossible with men are possible with God</i> ."	ἐστὶν παρὰ τῷ θεῷ, <i>is + with God</i> , RP TR F1853=19/19 F1859=5/7 vs. παρὰ τῷ θεῷ ἐστὶν, <i>with God + is</i> , P1904 F1853=0/19 F1859=2/7.

Luke 18:28	Εἶπεν δὲ {RP: - } [P1904 TR: ὁ] Πέτρος, Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθησαμεν σοι.	Then Peter said, “ <u>In our case</u> , we have left everything behind and followed you.”	ὁ, <i>the (Peter)</i> : absent in RP F1853=18/19 F1859=3/7 vs. present in P1904 TR F1853=1/19 (Scrivener's x) F1859=4/7. F1853 and F1859 are very significantly disparate, X2=8.9 PV=0.29%. In our case ← <i>Behold</i> + emphatic <i>we</i> .
Luke 18:29	Ὁ δὲ εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς ἐστὶν ὃς ἀφήκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφούς, ἢ γυναῖκα, ἢ τέκνα, ἐνεκεν τῆς βασιλείας τοῦ θεοῦ,	At which he said to them, “Truly, I say to you, there is no-one who has left house or parents or brothers or wife or children for the sake of the kingdom of God,	
Luke 18:30	ὃς οὐ μὴ ἀπολάβῃ πολλαπλάσιονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον.	who will not certainly receive in return many times over in this epoch, and in the age to come – age-abiding life.”	
Luke 18:31	Παραλαβὼν δὲ τοὺς δώδεκα, εἶπεν πρὸς αὐτούς, Ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ {RP TR: τελεσθήσεται} [P1904: τελειωθήσεται] πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου.	And taking the twelve along, he said to them, “ <u>Here we are</u> going up to Jerusalem, and everything written through the prophets <u>will be accomplished</u> by the son of man.”	τελεσθήσεται, <i>will be accomplished</i> (from τελέω), RP TR F1853=18/19 F1859=5/7 vs. τελειωθήσεται, <i>will be accomplished</i> (from τελειόω), P1904 F1853=1/19 (Scrivener's y) F1859=2/7. Here we are ← <i>Behold</i> . by: plain dative. This could be an agent of the passive as in Matt 6:1, <i>accomplished by</i> , or an indirect object <i>written for</i> . [MG] gives ↴
Luke 18:32	Παραδοθήσεται γὰρ τοῖς ἔθνεσιν, καὶ ἐμπαυχθήσεται, καὶ ὑβρισθήσεται, καὶ ἐμπτυσθήσεται,	For he will be delivered to the Gentiles and be mocked and <u>insulted</u> and spat on.	↳ <i>written about</i> and dative of disadvantage <i>accomplished in</i> . insulted: or <i>maltreated</i> . Note the increasing aggression in the verbs, also in the next verse.

Luke 18:33	καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν· καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.	And they will flog <i>him</i> and kill him, then on the third day he will <u>rise</u> <u>again</u> .	rise: this is the only possible meaning here (so not <i>be</i> <i>raised</i>). Middle voice. again: this word is partly justified by the prefix ἀνα-, and partly by the context.
Luke 18:34	Καὶ αὐτοὶ οὐδὲν τούτων συνήκαν, καὶ ἦν τὸ ῥῆμα τούτο κεκρυμμένον ἀπ’ αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.	But they did not understand any of these <i>things</i> , and this remark was hidden from them, and they did not discern <i>the import of the things</i> spoken.	
Luke 18:35	Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτόν εἰς Ἱερικῶν, τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν προσκαίτων·	Then it came to pass as he approached Jericho <i>that</i> a certain blind <i>man</i> was sitting beside the road, begging,	
Luke 18:36	ἀκούσας δὲ ὄχλου διαπορευομένου, ἐπυνθάνετο τί εἴη {RP TR: τούτο} [P1904: ταῦτα].	and when he heard a crowd passing through, he inquired what {RP TR: this was} [P1904: <i>these</i> <i>things were</i>] <i>all about</i> .	τούτο, <i>this</i> , RP TR F1853=17/19 F1859=6/7 vs. ταῦτα, <i>these (things)</i> , P1904 F1853=2/19 (Scrivener's ey) F1859=1/7.
Luke 18:37	Ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται.	So they informed him that Jesus the Nazarene was passing by.	
Luke 18:38	Καὶ ἐβόησεν, λέγων, Ἰησοῦ, υἱὲ {RP P1904: Δαυίδ} [TR: Δαβίδ], ἐλέησόν με.	At this he shouted and said, “Jesus, son of <u>David</u> , have compassion on me.”	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1.
Luke 18:39	Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῶ μάλλον ἐκραζεν, Υἱὲ {RP P1904: Δαυίδ} [TR: Δαβίδ], ἐλέησόν με.	But those going in front rebuked him, <i>telling him</i> to be quiet. But he cried out <u>all the more</u> , “Son of <u>David</u> , have compassion on me.”	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. all the more ← <i>much more</i> .
Luke 18:40	Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτόν ἀχθῆναι πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν,	Then Jesus stopped and ordered him to be brought to him, and <u>when he had</u> <u>come near</u> , he questioned him,	when he had come near: the aorist participle can also be contemporaneous: <i>as he came</i> <i>near</i> . See Matt 23:20.
Luke 18:41	λέγων, Τί σοι θέλεις ποιήσω; Ὁ δὲ εἶπεν, Κύριε, ἵνα ἀναβλέψω.	and he <u>asked</u> , “What <i>would</i> you like me to do for you?” He then said, “Lord, for me to see again.”	asked ← <i>saying</i> .
Luke 18:42	Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἀνάβλεπον· ἡ πίστις σου σέσωκέν σε.	Then Jesus said to him, “See again. Your faith has <u>cured</u> you.”	cured ← <i>saved</i> .

Luke 18:43	Καὶ παραχρῆμα ἀνέβλεπεν, καὶ ἠκολούθει αὐτῷ, δοξάζων τὸν θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ.	And immediately he recovered his sight, and he followed him, glorifying God. And all the people saw <i>it</i> and gave praise to God.	
Luke 19:1	Καὶ εἰσελθὼν διήρχετο τὴν Ἱεριχά.	Then he entered Jericho and went through <i>it</i> .	
Luke 19:2	Καὶ ἰδού, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος.	And <u>there was</u> a man <u>by the name of</u> Zacchaeus, and he was a senior tax collector, and this <i>man</i> was rich,	there was ← <i>behold</i> . by the name of ← <i>called by name</i> .
Luke 19:3	Καὶ ἐξήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστίν, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν.	and he <u>was trying</u> to see who Jesus was, but he could not for the crowd because he was short in stature.	was trying ← <i>was seeking</i> .
Luke 19:4	Καὶ προδραμὼν ἔμπροσθεν ἀνέβη ἐπὶ {RP S1550 S1894: συκομωραίαν} [P1904 E1624: συκομορέαν] ἵνα ἴδῃ αὐτόν· ὅτι {RP-text P1904: - } [RP-marg TR: δι'] ἐκείνης {RP: ἔμελλεν} [P1904 TR: ἡμελλεν] διέρχεσθαι.	So he ran on ahead and climbed up a <u>fig-mulberry tree</u> in order to see him, because <i>it was by that way that he was going to cross</i> through.	συκομωραίαν, <i>fig-mulberry (1)</i> , RP S1550 S1894 F1853=7/20 F1859=3/7 vs. συκομορέαν, <i>fig-mulberry (2)</i> , P1904 E1624 F1853=2/20 (Scrivener's cs*) F1859=0/7 vs. συκομοραίαν, <i>fig-mulberry (3)</i> , F1853=8/20 F1859=2/7 vs. other spellings, F1853=3/20 (Scrivener's hkq) F1859=2/7. Nearly a disparity (#1) with RP, R=11:10. δι', <i>through</i> : absent in RP-text P1904 F1853=16/20 F1859=4/8 vs. present in RP-marg TR F1853=4/20 (Scrivener's df**gr) F1859=4/8. ἔμελλε(ν), <i>he was going to (1)</i> , RP F1853=9/20 F1859=2/7 vs. ἡμελλε(ν), <i>he was going to (2)</i> , P1904 TR F1853=11/20 F1859=4/7 vs. another reading, F1853=0/20 F1859=1/7. A disparity (#2) with RP, R=11:17.

Luke 19:5	Καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν, καὶ εἶπεν πρὸς αὐτόν, Ζακχαῖε, σπεύσας κατὰβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μέναι.	And when he came to the place, Jesus looked up and saw him and said to him, “Zacchaeus, <u>hurry up</u> and come down, for today I must stay in your house.”	hurry up: imperative use of the participle.
Luke 19:6	Καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτόν χαίρων.	So he came down hastily, and he received him <i>in his house</i> , rejoicing,	
Luke 19:7	Καὶ ἰδόντες {RP P1904: πάντες} [TR: ἅπαντες] διεγόγγυζον, λέγοντες ὅτι Παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλύσαι.	but when <i>they</i> all saw <i>it</i> , they muttered <u>among themselves</u> , and they said, “He has gone in to lodge with a sinful man.”	πάντες, <i>all</i> (1), RP P1904 F1853=14/19 F1859=4/7 vs. ἅπαντες, <i>all</i> (2), TR F1853=5/19 F1859=3/7. among themselves: this sense comes from the prefix in the verb (διά).
Luke 19:8	Σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον, Ἰδοὺ, τὰ ἡμίση τῶν ὑπαρχόντων μου, κύριε, δίδωμι τοῖς πτωχοῖς· καὶ εἰ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν.	Meanwhile Zacchaeus stood and said to the Lord, “Look, I am giving half my possessions to <i>the</i> poor, Lord, and if I have extorted anything from anyone, I <i>will</i> repay <i>it</i> four times over.”	
Luke 19:9	Εἶπεν δὲ πρὸς αὐτόν ὁ Ἰησοῦς ὅτι Σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν.	Then Jesus said to him, “Today salvation has come to this house, for he also is a son of Abraham.	
Luke 19:10	Ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.	For the son of man came to seek and save what <i>has</i> got lost.”	
Luke 19:11	Ἀκούοντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπεν παραβολήν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἱερουσαλήμ, καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι.	As they heard these <i>things</i> , he <u>again</u> told a parable, because of him being close to Jerusalem, and of them thinking that the kingdom of God was immediately going to manifest itself prominently.	again ← <i>having added</i> , a Hebraism; compare ἡϞϛ', and <i>he added</i> .
Luke 19:12	Εἶπεν οὖν, Ἐνθ' ὅτι τις εὐγενὴς ἐπορευθῇ εἰς χώραν μακράν, λαβεῖν ἐκ αὐτῷ βασιλείαν, καὶ υποστρέψαι.	So he said, “A certain nobleman went to a distant land to receive a kingdom for himself and to return.	

Luke 19:13	Καλέσας δὲ δέκα δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνάς, καὶ εἶπεν πρὸς αὐτοῦς, Πραγματεύσασθε {RP TR: ἕως} [P1904: ἐν ᾧ] ἔρχομαι.	And he called ten of his own servants and gave them ten <u>mina</u> s and said to them, ‘Do business {RP TR: until} [P1904: in the <i>intervening time until</i>] I come.’	ἕως, <i>until</i> , RP TR F1853=15/19 F1859=3/6 vs. ἐν ᾧ, <i>in (the time) which</i> , P1904 F1853=2/19 (Scrivener's fy) F1859=2/6 vs. other readings, F1853=2/19 (Scrivener's cp) F1859=1/6. minas: 1 mina = 100 drachmas. A drachma was a silver coin.
Luke 19:14	Οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ, λέγοντες, Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς.	But his citizens hated him, and they sent a delegation after him, who said, ‘We do not want this <i>man</i> to reign over us.’	
Luke 19:15	Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτόν λαβόντα τὴν βασιλείαν, {RP-text P1904 TR: καὶ} [RP-marg: -] εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τούτους, οἷς ἔδωκεν τὸ ἀργύριον, ἵνα {RP TR: γνῶ} [P1904: ἐπιγνῶ] τίς τί διεπραγματεύσατο.	And it came to pass when he returned, having received the kingdom, {RP-text P1904 TR: that} [RP-marg: <i>that</i>] he ordered these servants to whom he had given the money to be called to him, in order to find out who had gained what in doing business.	καὶ, <i>and</i> , though we translate <i>that</i> : present in RP-text P1904 TR F1853=9/19 F1859=6/6 vs. absent in RP-marg F1853=10/19 F1859=0/6. γνῶ, <i>that I might know</i> , RP TR F1853=19/19 F1859=4/6 vs. ἐπιγνῶ, <i>that I might know / acknowledge</i> , P1904 F1853=0/19 F1859=2/6. F1853 and F1859 are very significantly disparate, X2=6.9 PV=0.9%.
Luke 19:16	Παρεγένετο δὲ ὁ πρῶτος, λέγων, Κύριε, ἡ μνά σου προσειργάσατο δέκα μνάς.	So the first came and said, ‘Master, your <u>mina</u> has made a profit of ten <u>mina</u> s.’	mina (2x): see Luke 19:13.
Luke 19:17	Καὶ εἶπεν αὐτῷ, Εὖ, ἀγαθὲ δούλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.	At this he said to him, ‘Well <i>done</i> , <i>you</i> good servant, for you were faithful in a very small <i>matter</i> . <u>Have</u> authority over ten cities.’	Have ← <i>Be having</i> .
Luke 19:18	Καὶ ἦλθεν ὁ δεύτερος, λέγων, Κύριε, ἡ μνά σου ἐποίησεν πέντε μνάς.	Then the second came and said, ‘Master, your <u>mina</u> has made five <u>mina</u> s.’	mina (2x): see Luke 19:13.
Luke 19:19	Εἶπεν δὲ καὶ τούτῳ, Καὶ σὺ γίνου ἐπάνω πέντε πόλεων.	And he said to this <i>one</i> <u>likewise</u> , ‘You too be in charge of five cities.’	likewise ← <i>also</i> (the initial <i>and</i> coming from δὲ).

Luke 19:20	Καὶ ἕτερος ἦλθεν, λέγων, Κύριε, ἴδου, ἡ μνά σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ·	Then the other <i>one</i> came and said, ‘Master, <u>here is</u> your <u>mīna</u> , which I kept hidden in a <u>sweat-band</u> .	here is ← <i>behold</i> . mina: see Luke 19:13. sweat-band: or <i>handkerchief</i> .
Luke 19:21	ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρός εἶ· αἵρεις ὃ οὐκ ἔθηκας, καὶ θερίζεις ὃ οὐκ ἔσπειρας {RP TR: - } [P1904: , καὶ συνάγεις ὅθεν οὐ διεσκόρπισας].	For I was afraid of you, for you are a harsh man. You take what you did not put <i>there</i> , and you reap what you did not sow {RP TR: - } [P1904: , and you gather from where you did not scatter].’	καὶ συνάγεις ὅθεν οὐ διεσκόρπισας, <i>and you gather from where you did not scatter</i> : absent in RP TR F1853=17/19 F1859=2/6 vs. present in P1904 F1853=2/19 (Scrivener’s hy) F1859=4/6. F1853 and F1859 are very significantly disparate, X2=7.9 PV=0.5%.
Luke 19:22	Λέγει {RP TR: δὲ} [P1904: -] αὐτῷ, Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε. Ἦδεις ὅτι {RP TR: ἐγὼ ἄνθρωπος αὐστηρός εἰμι} [P1904: ἄνθρωπος αὐστηρός εἰμι ἐγώ], αἵρων ὃ οὐκ ἔθηκα, καὶ θερίζων ὃ οὐκ ἔσπειρα {RP TR: - } [P1904: , καὶ συνάγων ὅθεν οὐ διεσκόρπισα].	{RP TR: So he} [P1904: He] said to him, ‘I will judge you from your own mouth, <i>you</i> bad servant. You knew that I was a <u>harsh man</u> , taking what I did not put <i>there</i> , and reaping what I did not sow {RP TR: - } [P1904: , and gathering from where I did not scatter].	δὲ, <i>but</i> : present in RP TR F1853=15/19 F1859=2/6 vs. absent in P1904 F1853=4/19 (Scrivener’s cfig) F1859=4/6. ἐγὼ ἄνθρωπος αὐστηρός εἰμι, <i>I + a man harsh + am</i> , RP TR F1853=19/19 F1859=4/6 vs. ἄνθρωπος αὐστηρός εἰμι ἐγώ, <i>a man harsh + am + I</i> , P1904 F1853=0/19 F1859=2/6. F1853 and F1859 are very significantly disparate, X2=6.9 PV=0.9%. καὶ συνάγων ὅθεν οὐ διεσκόρπισα, <i>and gathering where I did not scatter</i> : absent in RP TR F1853=17/19 F1859=3/6 vs. present in P1904 F1853=2/19 (Scrivener’s hy) F1859=3/6.
Luke 19:23	καὶ διὰ τί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ {RP: - } [P1904 TR: τὴν] τράπεζαν, καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό;	So why did you not <u>invest</u> my money at {RP: a} [P1904 TR: the] bank, so that when I came, I would have availed myself of it with interest?’	τὴν, <i>the (table)</i> : absent in RP F1853=14/19 F1859=3/6 vs. present in P1904 TR F1853=5/19 F1859=3/6. invest ← <i>give</i> , and under Hebraic influence, <i>put</i> .
Luke 19:24	Καὶ τοῖς παρεστῶσιν εἶπεν, Ἄρατε ἀπ’ αὐτοῦ τὴν μνά, καὶ δότε τῷ τὰς δέκα μνάς ἔχοντι.	Furthermore he said to those standing around, ‘Take the <u>mīna</u> from him, and give <i>it</i> to the <i>one who</i> has ten <u>minas</u> .’	mina (2x): see Luke 19:13.

Luke 19:25	Καὶ εἶπον αὐτῷ, Κύριε, ἔχει δέκα μνᾶς.	(But they said to him, ‘Master, he has ten <u>minas</u> .’)	minas: see Luke 19:13.
Luke 19:26	Λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.	‘For I say to you that to everyone who has <i>something</i> , <i>more</i> will be given, but from him <i>who does not have anything</i> , even what he has will be taken away from him.	
Luke 19:27	Πλὴν τοὺς ἐχθρούς μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ’ αὐτούς, ἀγάγετε ὧδε, καὶ κατασφάξατε {RP TR: - } [P1904: αὐτούς] ἔμπροσθέν μου.	However, bring those enemies of mine here – those <i>who did</i> not want me to reign over them – and execute {RP TR: <i>them</i> } [P1904: <i>them</i>] before me.’ ”	αὐτούς, <i>them</i> : absent in RP TR F1853=18/19 F1859=4/6 vs. present in P1904 F1853=1/19 (Scrivener's y) F1859=2/6.
Luke 19:28	Καὶ εἰπὼν ταῦτα, ἔπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα.	Then when he had spoken these <i>things</i> , he went on ahead, going up to Jerusalem.	
Luke 19:29	Καὶ ἐγένετο ὡς ἤγγισεν εἰς {RP-text P1904: Βηθσφαγή} [RP-marg TR: Βηθφαγή] καὶ Βηθανίαν πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν αὐτοῦ,	And it came to pass as he approached {RP-text P1904: Bethsphagé} [RP-marg TR: Bethphagé] and Bethany at the mount called <i>the Mount</i> of Olives, <i>that</i> he sent off two of his disciples,	Βηθσφαγή, <i>Bethsphagé</i> , RP-text P1904 F1853=11/20 F1859=4/6 vs. Βηθφαγή, <i>Bethphagé</i> , RP-marg TR F1853=7/20 F1859=0/6 vs. other readings, F1853=2/20 (Scrivener's cf*) F1859=2/6.
Luke 19:30	εἰπὼν, Ὑπάγετε εἰς τὴν κατέναντι κώμην· ἐν ἣ εἰσπορευόμενοι εὕρήσετε πῶλον δεδεμένον, ἐφ’ ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν· λύσαντες αὐτὸν ἀγάγετε.	and he said, “Go off to the village opposite, in which as you go in, you will find a tethered foal, on which <u>no man</u> has ever sat. <u>Untie</u> it and bring <i>it</i> .”	no man ← <i>no-one of men</i> . Untie: imperatival use of the participle.
Luke 19:31	Καὶ ἐάν τις ὑμᾶς ἐρωτᾷ, Διὰ τί λύετε; οὕτως ἐρεῖτε αὐτῷ ὅτι Ὁ κύριος αὐτοῦ χρειᾶν ἔχει.	And if anyone asks you, ‘Why are you untying <i>it</i> ?’ you will say <u>the following</u> to him: ‘The Lord needs <i>it</i> .’ ”	the following ← <i>thus</i> .
Luke 19:32	Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς {RP TR: - } [P1904: , ἐστῶτα τὸν πῶλον].	Then those <i>who had been</i> sent off went off and found {RP TR: <i>it</i> } [P1904: a foal standing,] as he had told them.	ἐστῶτα τὸν πῶλον, <i>the foal standing</i> : absent in RP TR F1853=19/19 F1859=4/6 vs. present in P1904 F1853=0/19 F1859=2/6. F1853 and F1859 are very significantly disparate, X2=6.9 PV=0.9%.

Luke 19:33	Λυόντων δὲ αὐτῶν τὸν πῶλον, εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς, Τί λύετε τὸν πῶλον;	And as they untied the foal, its owners said to them, “Why are you untying the foal?”	
Luke 19:34	Οἱ δὲ εἶπον {RP TR: ,} [P1904: ὅτι] Ὁ κύριος αὐτοῦ χρεῖαν ἔχει.	At this they <u>said</u> , “The Lord needs it.”	ὅτι, <i>that, or introducing direct speech</i> : absent in RP TR F1853=15/19 F1859=2/6 vs. present in P1904 F1853=4/19 (Scrivener's cdgp) F1859=4/6.
Luke 19:35	Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν· καὶ ἐπιρρίψαντες ἑαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπεβίβασαν τὸν Ἰησοῦν.	So they led it to Jesus, and they slung their own clothes onto the foal and mounted Jesus on <i>it</i> .	
Luke 19:36	Πορευομένου δὲ αὐτοῦ, ὑπεστρωννυον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.	As he <u>rode</u> , they strewed their clothes in the way.	rode ← <i>went; was carried</i> .
Luke 19:37	Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τὴν καταβάσει τοῦ ὄρους τῶν Ἐλαιῶν, {RP TR: ἤρξαντο} [P1904: ἤρξατο] ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυναμειν,	And as he was by now approaching the descent down the Mount of Olives, the whole <u>company</u> of the disciples <u>started</u> rejoicing and praising God in a loud voice for all the deeds of power which they had seen,	ἤρξαντο, <i>they started</i> , RP TR F1853=17/19 F1859=2/6 vs. ἤρξατο, <i>it started</i> , P1904 F1853=2/19 (Scrivener's ao) F1859=4/6. F1853 and F1859 are very significantly disparate, X2=7.9 PV=0.5%. company ← <i>multitude</i> .
Luke 19:38	λέγοντες, Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι κυρίου· εἰρήνη ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις.	saying, “ Blessed is the king who comes in the name of the Lord. Peace in heaven and glory in <i>the</i> highest realms.”	Ps 118:26.
Luke 19:39	Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτόν, Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου.	Then some of the Pharisees <u>in</u> the crowd said to him, “Teacher, rebuke your disciples.”	in ← <i>from</i> .
Luke 19:40	Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Λέγω ὑμῖν ὅτι, ἔάν οὗτοι σιωπήσωσιν, οἱ λίθοι κεκράξονται.	But he answered and said to them, “I tell you that if these go quiet, the stones <u>will cry out</u> .”	will cry <i>out</i> ← <i>will have shouted out</i> , an unusual deponent future perfect, but the sense is as a simple future, also classically.
Luke 19:41	Καὶ ὥς ἤγγισεν, ἰδὼν τὴν πόλιν, ἐκλαυσεν ἐπ’ αὐτῇ,	And as he approached and saw the city, he wept over it,	

Luke 19:42	λέγων ὅτι Εἰ ἔγνων καὶ σύ, καὶ γε ἐν τῇ ἡμέρᾳ σου ταυτῇ, τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρυβή ἀπὸ ὀφθαλμῶν σου.	and he said, “If <u>only</u> you had known, and of <u>all</u> <u>times</u> on this day of yours, the <i>things</i> pertaining to your peace. <u>But</u> <u>as</u> <u>it</u> <u>is</u> , they are hidden from your eyes,	The Greek underpinning our English idiom: • If only you ← εἰ ... καὶ σύ. • of all times ← γε. • But as <i>it is</i> ← νῦν δὲ.
Luke 19:43	Ὅτι ἤξουσιν ἡμέραι ἐπὶ σέ, καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι, καὶ περικυκλώσουσιν σε, καὶ συνέξουσιν σε πάντοθεν,	because <i>the</i> days will come upon you when your enemies will throw up a <u>rampart</u> round you, and they will surround you and enclose you from all sides.	rampart: or <i>palisade</i> , or <i>entrenchment</i> .
Luke 19:44	καὶ ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν ἐν σοί λίθον ἐπὶ λίθῳ· ἀνθ’ ὧν οὐκ ἔγνων τὸν καιρὸν τῆς ἐπισκοπῆς σου.	And they will dash you and your children in you to the ground, and they will not leave stone on stone in you, because you did not know the occasion of your <u>visitation</u> .”	your visitation: objective genitive (the Lord visited you).
Luke 19:45	Καὶ εἰσελθὼν εἰς τὸ ἱερόν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας,	Then when he had gone into the temple, he <u>went on to throw</u> out those <i>who</i> sold <i>things</i> in it, and <i>those who</i> bought <i>them</i> ,	went on to throw ← <i>started to throw</i> , but used here for mere transition.
Luke 19:46	λέγων αὐτοῖς, Γέγραπται {RP TR: ,} [P1904: ὅτι] Ὁ οἶκός μου οἶκος προσευχῆς ἐστίν· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.	saying to them, “It stands <u>written</u> : ‘My house is a house of prayer, But you have made it a <u>den</u> of <u>thieves</u>.’ ”	ὅτι, (<i>it stands written</i>) that: absent in RP TR F1853=17/19 F1859=3/6 vs. present in P1904 F1853=2/19 (Scrivener's gp) F1859=3/6. Isa 56:7, Jer 7:11. den of thieves ← <i>cave of plunderers</i> .
Luke 19:47	Καὶ ἦν διδάσκων τὸ καθ’ ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ·	And he taught in the temple each day, but the senior priests and the scribes were looking for <i>a way</i> to dispose of him, as <i>were</i> the leading <i>men</i> of the people,	

Luke 19:48	καὶ οὐχ εὗρισκον τὸ τί {RP TR: ποιήσωσιν} [P1904: ποιήσουσιν], ὁ λαὸς γὰρ ἅπας ἐξεκρεματο αὐτοῦ ἀκούων.	but they did not find anything they <i>could</i> do, for all the people were completely enraptured listening to him.	ποιήσωσιν, <i>they may do</i> , RP TR F1853=8/19 F1859=4/6 vs. ποιήσουσιν, <i>they will do</i> , P1904 F1853=11/19 F1859=2/6. A weak disparity with RP, R=13:14. <i>could do</i> ← {RP TR: <i>might do</i> } [P1904: <i>will do</i>]. <i>enraptured</i> ← <i>hung out</i> .
Luke 20:1	Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου, ἐπέστησαν οἱ {RP P1904: ἱερεῖς} [TR: ἀρχιερεῖς] καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις,	Now it came to pass on one of those days as he was teaching the people in the temple, and preaching the gospel, <i>that</i> the {RP P1904: priests} [TR: senior priests] and scribes came up <i>to him</i> , <i>as did</i> the elders,	ἱερεῖς, <i>priests</i> , RP P1904 F1853=15/19 F1859=5/6 vs. ἀρχιερεῖς, <i>senior priests</i> , TR F1853=4/19 (Scrivener's fgxy, but short hiatus in x?) F1859=1/6. AV differs textually. <i>as did</i> ← <i>with</i> .
<u>Luke 20:2</u>	καὶ εἶπον πρὸς αὐτόν, λέγοντες, Εἰπέ ἡμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστὶν ὁ δούσ σοι τὴν ἐξουσίαν ταύτην;	and they spoke to him and said, “Tell us by what authority you do these <i>things</i> , or who it is who <i>has</i> given you this authority.”	We punctuate as a command and indirect question; RP as a direct question.
Luke 20:3	Ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτοὺς, Ἐρωτήσω ὑμᾶς καγὼ ἓνα λόγον, καὶ εἰπάτέ μοι·	So he answered and said to them, “I will <u>for my</u> part ask you one <u>question</u> , so you tell me,	for my part ← <i>also</i> . question ← <i>word, matter</i> .
Luke 20:4	Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων;	John's baptism – was it from heaven or from men?”	
Luke 20:5	Οἱ δὲ συνελογίσαντο πρὸς ἑαυτούς, λέγοντες ὅτι Ἐὰν εἰπώμεν, Ἐξ οὐρανοῦ, ἔρει, Διὰ τί {RP: - } [P1904 TR: οὖν] οὐκ ἐπιστεύσατε αὐτῷ;	They then debated among themselves, saying, “If we say, ‘From heaven’, he will say, ‘Why {RP: - } [P1904 TR: then] did you not believe him?’	οὖν, <i>therefore</i> : absent in RP F1853=12/20 F1859=3/6 vs. present in P1904 TR F1853=8/20 F1859=3/6.
Luke 20:6	Ἐὰν δὲ εἰπώμεν, Ἐξ ἀνθρώπων, πας ὁ λαὸς καταλιθάσει ἡμᾶς· πεπεισμένος γὰρ ἐστὶν Ἰωάννην προφῆτην εἶναι.	But if we say, ‘From men’, all the people will stone us, for they have been persuaded that John is a prophet.”	
Luke 20:7	Καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν.	And they answered <i>that</i> they did not know where <i>it</i> was from.	

Luke 20:8	Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.	So Jesus said to them, “Then neither <i>will</i> I tell you by what authority I do these <i>things</i> .”	
Luke 20:9	Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· {RP: ἄνθρωπος} [P1904 TR: ἄνθρωπός τις] ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν χρόνους ἱκανούς·	He then <u>went on to speak</u> this parable to the people: “A {RP: - } [P1904 TR: certain] man planted a vineyard, and he <u>put it</u> <u>under hired labour</u> with farmers and went abroad for a considerable time.	Τίς, <i>a certain</i> : absent in RP F1853=16/19 F1859=2/6 vs. present in P1904 TR F1853=3/19 (Scrivener's dux) F1859=4/6. went on to speak ← <i>began to speak</i> , but used here for mere transition. put it under hired labour: see Matt 21:33.
Luke 20:10	καὶ ἐν {RP TR: - } [P1904: τῷ] καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δούλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος {RP TR: δώσιν} [P1904: δώσουσιν] αὐτῷ· οἱ δὲ γεωργοὶ δείραντες αὐτὸν ἐξαπέστειλαν κενόν.	And <u>in due course</u> , he sent a servant to the farmers for them to <u>give</u> him some of the fruit of the vineyard. But the farmers <u>flogged</u> him and sent <i>him</i> away empty-handed.	τῷ, <i>the (due course)</i> : absent in RP TR F1853=18/20 F1859=4/6 vs. present in P1904 F1853=2/20 (Scrivener's f*y) F1859=2/6. δώσιν, <i>they may give</i> (aorist subjunctive), RP TR F1853=16/20 F1859=3/6 vs. δώσουσιν, <i>they will give</i> (future), P1904 F1853=3/20 (Scrivener's cf*y) F1859=2/6 vs. another reading, F1853=1/20 (Scrivener's e) F1859=1/6. flogged ← <i>flayed</i> .
Luke 20:11	Καὶ προσέθετο {RP TR: - } [P1904: αὐτοῖς] πέμψαι ἕτερον δούλον· οἱ δὲ κακῆινον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν.	Then <u>he sent another</u> servant {RP TR: - } [P1904: to them]. But they also <u>flogged</u> that <i>one</i> and treated <i>him</i> with indignity and sent <i>him</i> away empty-handed.	αὐτοῖς, <i>to them</i> (non-classical dative of motion towards): absent in RP TR F1853=18/19 F1859=4/6 vs. present in P1904 F1853=1/19 (Scrivener's f) F1859=2/6. he sent another ← <i>again he sent another</i> . See Mark 12:4. flogged ← <i>flayed</i> .
Luke 20:12	Καὶ προσέθετο πέμψαι τρίτον· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον.	Then he <u>sent again</u> – a <u>third one</u> . But they also wounded this <i>one</i> and threw <i>him</i> out.	sent again – a third ← <i>again sent a third</i> ← <i>added to send a third</i> . The pleonasm has to be removed in English, otherwise the sense is different to what is intended. Compare Mark 12:4.

Luke 20:13	Εἶπεν δὲ ὁ κύριος τοῦ ἀμπελώνος, Τί ποιήσω; Πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως, τοῦτον ἰδόντες ἐντραπήσονται.	Then the landlord of the vineyard said, ‘What should I do? I will send my beloved son. Maybe when they see <u>him</u> , they will respect <u>him</u> .’	him ← <i>this one</i> .
Luke 20:14	Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἑαυτοὺς, λέγοντες, Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία.	But when the farmers saw him, they talked <i>it</i> through among themselves, saying, ‘This is the heir. Come on, let’s kill him, so that the inheritance will become ours.’	
Luke 20:15	Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελώνος, ἀπέκτειναν. Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελώνος;	So they drove him out to <i>a place</i> outside the vineyard and killed <i>him</i> . What, then, will the landlord of the vineyard do to them?	
Luke 20:16	Ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. Ἀκούσαντες δὲ εἶπον, Μὴ γένοιτο.	He will come and destroy those farmers and give the vineyard to others.” And when they had heard <i>it</i> , they said, “May it not take place.”	
Luke 20:17	Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν, Τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;	But he looked straight at them and said, “What <u>does</u> this scripture <u>mean</u> : <i>The stone which the builders rejected</i> <i>Is <u>what</u> has become the <u>keystone</u>?</i>	Ps 118:22. _____ does ... mean ← <i>is</i> . _____ <i>Is</i> what ← <i>This</i> . _____ keystone ← <i>head of (the) corner / angle</i> .
Luke 20:18	Πᾶς ὁ πεσὼν ἐπ’ ἐκεῖνον τὸν λίθον, συνθλασθήσεται· ἐφ’ ὃν δ’ ἂν πέσῃ, λικμήσει αὐτόν.	Everyone who falls on that stone will be shattered, and on whomever it falls, it will <u>crush to powder</u> .”	crush to powder ← the original meaning of this verb is <i>to winnow away</i> .

Luke 20:19	Καὶ ἐξήτησαν οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν {RP: - } [P1904 TR: τὸν λαόν]. ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς {RP TR: τὴν παραβολὴν ταύτην} [P1904: τὰς παραβολὰς] {RP TR: εἶπεν} [P1904: ἔλεγε].	Then the senior priests and the scribes looked for <i>a way</i> to lay hands on him at <i>that</i> very time, but they were afraid {RP: - } [P1904 TR: of the people], for they knew that he {RP TR: had levelled that parable} [P1904: spoke parables <i>levelled</i>] against them.	τὸν λαόν, <i>the people</i>: absent in RP F1853=13/18 F1859=1/6 vs. present in P1904 TR F1853=5/18 F1859=5/6. AV differs textually. τὴν παραβολὴν ταύτην, <i>this parable</i>, RP TR F1853=18/18 F1859=4/6 vs. τὰς παραβολὰς, <i>the parables</i>, P1904 F1853=0/18 F1859=2/6. εἶπεν, <i>he said</i>, RP TR F1853=18/18 (though positioned elsewhere in Scrivener's f) F1859=4/6 vs. ἔλεγε, <i>he was saying</i>, P1904 F1853=0/18 F1859=2/6.
Luke 20:20	Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους, ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος.	And they watched <i>him</i> closely, and they sent infiltrators pretending to be <u>sincere</u> in order to seize on his <u>remarks</u>, with a view to <u>informing on</u> him to the <u>administration</u> and authority of the governor.	sincere ← <i>righteous</i>. remarks ← <i>word</i>. informing on ← <i>betraying, delivering</i>. administration ← <i>rule</i>.
Luke 20:21	Καὶ ἐπηρώτησαν αὐτόν, λέγοντες, Διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις.	And they questioned him and <u>asked</u>, “Teacher, we know that you speak and teach rightly, and do not <u>show partiality</u>, but teach the way of God in truth.	asked ← <i>saying</i>. show partiality ← <i>take face</i>.
Luke 20:22	Ἐξεστὶν ἡμῖν Καίσαρι φόρον δούναι, ἢ οὐ;	Is it permissible for us to pay tax to Caesar, or not?”	
Luke 20:23	Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν, εἶπεν πρὸς αὐτούς, Τί με πειράζετε;	At this, having perceived their trickery, he said to them, “Why are you <u>testing</u> me?”	testing: or <i>tempting</i>.
Luke 20:24	{RP TR: Ἐπιδείξατέ} [P1904: Δείξατέ] μοι δηνάριον· τίνος ἐχει εἰκόνα καὶ ἐπιγραφήν; Ἀποκριθέντες δὲ εἶπον, Καίσαρος.	Show me a <u>denary</u>. Whose image and inscription does it have?” They answered and said, “Caesar's.”	ἐπιδείξατέ, <i>show, display</i>, RP TR F1853=14/18 F1859=3/6 vs. δείξατέ, <i>show</i>, P1904 F1853=4/18 (Scrivener's afgy) F1859=3/6. denary: a silver coin.

Luke 20:25	Ὁ δὲ εἶπεν αὐτοῖς, Ἀπόδοτε τοῖνυν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ.	Then he said to them, “Well then, render to Caesar the <i>things due</i> to Caesar, and to God the <i>things due</i> to God.”	
Luke 20:26	Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ, εἰσῆγαν.	So they were not able to seize on his remark in the presence of the people, and they were amazed at his answer, and they fell silent.	
Luke 20:27	Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ {RP TR: ἀντιλέγοντες} [P1904: λέγοντες] {RP TR: ἀνάστασιν μὴ εἶναι} [P1904: μὴ εἶναι ἀνάστασιν], ἐπηρώτησαν αὐτόν,	Then some of the Sadducees, who {RP TR: deny that there is a resurrection} [P1904: say there is no resurrection], came over and questioned him,	ἀντιλέγοντες, <i>gainsaying</i> → <i>contending</i> , RP TR F1853=17/18 F1859=4/6 vs. λέγοντες, <i>saying</i> , P1904 F1853=1/18 (Scrivener's y) F1859=2/6. ἀνάστασιν μὴ εἶναι, <i>resurrection + there is no</i> , RP TR F1853=18/18 F1859=4/6 vs. μὴ εἶναι ἀνάστασιν, <i>there is no + resurrection</i> , P1904 F1853=0/18 F1859=2/6.
Luke 20:28	λέγοντες, Διδάσκαλε, {RP TR: Μωσῆς} [P1904: Μωϋσῆς] ἔγραψεν ἡμῖν, ἔάν τις ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἀτεκνός ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.	and they said, “Teacher, Moses wrote to us, ‘ If someone's brother dies, having a wife, and he dies without children, that his brother is to take the wife and raise up <u>seed</u> to his brother. ’	Μωσῆς, <i>Moses</i> , RP TR F1853=8/18 F1859=1/6 vs. Μωϋσῆς, <i>Moïses</i> , P1904 F1853=10/18 F1859=5/6. A disparity with RP, R=10:16. Deut 25:5. he ← <i>this (man)</i> . seed: implying more continuity than just <i>offspring</i> .
Luke 20:29	Ἐπὶ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα, ἀπεθάνεν ἀτεκνός·	Now <u>suppose</u> there were seven brothers, and the first took a wife and died without children.	Now suppose ← <i>Therefore</i> .
Luke 20:30	καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος.	Then the second took the wife, and this <i>one</i> died without children.	

Luke 20:31	Καὶ ὁ τρίτος ἔλαβεν αὐτὴν {RP P1904: ὥσαύτως} [TR: -]. Ὡσαύτως δὲ καὶ οἱ ἑπτὰ {RP P1904 S1550: - } [E1624 S1894: καὶ] οὐ κατέλιπον τέκνα, καὶ ἀπέθανον.	Then the third took her {RP P1904: likewise} [TR: -], and like this indeed the seven <i>of them</i> . {RP P1904 S1550: They} [E1624 S1894: And they] did not leave <i>any</i> children, and they died.	ὥσαύτως, (<i>took her</i>) <i>similarly</i> : present in RP P1904 F1853=5/18 F1859=4/6 vs. absent in TR F1853=13/18 F1859=2/6. A disparity with RP, R=10:16. καὶ, <i>and</i> : absent in RP P1904 S1550 F1853=12/19 F1859=4/6 vs. present in E1624 S1894 F1853=7/19 F1859=2/6.
Luke 20:32	Ὑστερον {RP-text P1904 S1550 E1624: δὲ} [RP-marg S1894: -] πάντων {RP TR: ἀπέθανεν καὶ ἡ γυνή} [P1904: καὶ ἡ γυνὴ ἀπέθανεν].	{RP TR: Then last} [P1904: Last] of all the <u>woman died as well.</u>	δὲ, <i>but</i> : present in RP-text P1904 S1550 E1624 F1853=13/18 F1859=4/6 vs. absent in RP-marg S1894 F1853=5/18 F1859=2/6. ἀπέθανεν καὶ ἡ γυνή, <i>died + also the woman</i> , RP TR F1853=18/18 F1859=4/6 vs. καὶ ἡ γυνὴ ἀπέθανεν, <i>also the woman + died</i> , P1904 F1853=0/18 F1859=2/6.
Luke 20:33	Ἐν τῇ {RP TR: οὖν ἀναστάσει} [P1904: ἀναστάσει οὖν], τίνος αὐτῶν γίνεται γυνή; Οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.	<u>So in the resurrection</u> , of which of them <u>will she be the wife?</u> For the seven had her <i>as</i> a wife.”	οὖν ἀναστάσει, <i>therefore + resurrection</i> , RP TR F1853=18/18 F1859=4/6 vs. ἀναστάσει οὖν, <i>resurrection + therefore</i> , P1904 F1853=0/18 F1859=2/6. will she be ← <i>does she become.</i>
Luke 20:34	Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς, Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ {RP TR: ἐκγαμίσκονται} [P1904: ἐκγαμίζονται].	Then Jesus replied and said to them, “ <u>Those who belong to this age</u> marry and are given in marriage,	ἐκγαμίσκονται, <i>they are given in marriage (1)</i> , RP TR F1853=14/18 F1859=2/6 vs. ἐκγαμίζονται, <i>they are given in marriage (2)</i> , P1904 F1853=3/18 (Scrivener's adp) F1859=4/6 vs. γαμήσκονται, <i>they are given in marriage (3)</i> , F1853=1/18 (Scrivener's y) F1859=0/6. Those <i>who</i> belong to this age ← <i>The sons of this age.</i>

Luke 20:35	οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε {RP: ἐγαμίζονται} [P1904: γαμίζονται] [TR: ἐγκαμίσκονται].	but those <i>who have been</i> considered worthy of attaining to that age and the resurrection from <i>the</i> dead, neither marry nor are given in marriage.	(Using variant numbering (1) etc. consistent with v. 34): ἐγαμίζονται, <i>they are given in marriage</i> (2), RP F1853=15/18 F1859=4/6 vs. γαμίζονται, <i>they are given in marriage</i> (4), P1904 F1853=0/18 F1859=1/6 vs. ἐγκαμίσκονται, <i>they are given in marriage</i> (1), TR F1853=2/18 (Scrivener's gx) F1859=1/6 vs. γαμήσκονται, <i>they are given in marriage</i> (3), F1853=1/18 (Scrivener's y) F1859=0/6.
Luke 20:36	οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται· ἰσάγγελοι γάρ εἰσιν, καὶ υἱοὶ εἰσιν τοῦ θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες.	<u>Nor can they</u> die any more, for they are like angels, and they are sons of God, being <u>members</u> of the resurrection.	Nor can they ← <i>For nor can they.</i> members ← <i>sons.</i>
Luke 20:37	Ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ {RP-text TR: Μωσῆς} [RP-marg P1904: Μωϋσῆς] ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει, Κύριον τὸν θεὸν Ἀβραὰμ καὶ τὸν θεὸν Ἰσαὰκ καὶ τὸν θεὸν Ἰακώβ.	Now that the dead are raised, even <u>Moses</u> disclosed, at <i>the passage</i> about the bush, where he says, ‘ <i>The Lord the God of Abraham and the God of Isaac and the God of Jacob.</i> ’	Μωσῆς, <i>Moses</i> , RP-text TR F1853=11/18 F1859=3/6 vs. Μωϋσῆς, <i>Moiïses</i> , RP-marg P1904 F1853=7/18 F1859=3/6. Ex 3:6. says: AV differs (<i>calletth + double accusative</i>). RP punctuate as direct speech. The usual Greek for <i>call</i> , καλέω, in Luke 20:44.
Luke 20:38	Θεὸς δὲ οὐκ ἔστιν νεκρῶν, ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ ζῶσιν.	So he is not <i>the</i> God of <i>the</i> dead, but of <i>the</i> living, for all live to him.”	
Luke 20:39	Ἀποκριθέντες δέ τινες τῶν γραμματέων εἶπον, Διδάσκαλε, καλῶς εἶπας.	Then some of the scribes answered and said, “Teacher, you have spoken well.”	
Luke 20:40	Οὐκέτι δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.	And they did not dare question him on anything any more.	
Luke 20:41	Εἶπεν δὲ πρὸς αὐτούς, Πῶς λέγουσιν τὸν χριστὸν υἱὸν {RP P1904: Δαυὶδ} [TR: Δαβίδ] εἶναι;	Then he said to them, “How do they say <u>that</u> the Christ <i>can</i> be the son of <u>David</u> ,	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. say that: i.e. <i>explain how</i> .

Luke 20:42	Καὶ αὐτὸς {RP P1904: Δαυίδ} [TR: Δαβίδ] λέγει ἐν βίβλῳ {RP TR: -} [P1904: τῶν] ψαλμῶν, Εἶπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου,	when David himself says in <i>the</i> book of {RP TR: <i>the</i> } [P1904: <i>the</i>] Psalms, ‘The Lord said to my Lord, «Sit on my right hand side	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. τῶν, <i>of the (psalms)</i> : absent in RP TR F1853=17/19 F1859=3/6 vs. present in P1904 F1853=2/19 (Scrivener's gy) F1859=3/6. Ps 110:1.
Luke 20:43	ἕως ἂν θῶ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν ποδῶν σου.	Until I make your enemies <u>your</u> footstool» ’?	Ps 110:1. your footstool ← <i>a footstool of your feet.</i>
Luke 20:44	{RP P1904: Δαυίδ} [TR: Δαβίδ] οὗν {RP TR: κύριον αὐτόν} [P1904: αὐτὸν κύριον] καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ἐστίν;	So David calls him Lord. So how <i>is it that</i> he is his son?”	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. κύριον αὐτόν, <i>Lord + him</i> , RP TR F1853=15/19 F1859=4/6 vs. αὐτὸν κύριον, <i>him + Lord</i> , P1904 F1853=4/19 (Scrivener's cgy) F1859=2/6.
Luke 20:45	Ἀκούοντος δὲ παντὸς τοῦ λαοῦ, εἶπεν τοῖς μαθηταῖς αὐτοῦ,	Then with all the people hearing, he said to his disciples,	
Luke 20:46	Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελούντων περιπατεῖν ἐν στολαῖς, καὶ φιλοῦντων ἄσπασμους ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δεῖπνοις·	“Beware of the scribes, who like to walk around in robes and love greetings in the market places and <i>the</i> privileged seats in the synagogues and <i>the</i> privileged couches at dinners,	
Luke 20:47	οἱ κατασθίουσιν τὰς οἰκίας τῶν πτωχῶν, καὶ προφάσει μακρὰ προσεύχονται. Οὗτοι λήψονται περισσότερον κρίμα.	who devour widows' houses, and for show pray at length. These will receive judgment to a greater degree.”	
Luke 21:1	Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας τὰ δῶρα αὐτῶν εἰς τὸ γαζοφυλάκιον πλουσίους·	Then he looked up and saw the rich putting their gifts in the treasury,	

Luke 21:2	εἶδεν {RP: δέ τινα καὶ} [P1904: δέ τινα] [TR: δέ καὶ τινα] χήραν πενιχρὰν βάλλουσαν ἐκεῖ δύο λεπτά,	and he {RP: <u>saw someone</u> , <u>in fact a needy widow</u> ,} [P1904: saw a certain needy widow] [TR: also saw a certain needy widow] putting two <u>leptons</u> in there.	δέ τινα καὶ, <i>but + someone + in fact</i> , RP F1853=16/19 F1859=3/7 vs. δέ τινα, <i>but + a certain</i> , P1904 F1853=2/19 (Scrivener's xy) F1859=4/7 vs. δὲ καὶ τινα, <i>but + also + a certain</i> , TR F1853=1/19 (Scrivener's c) F1859=0/7. saw someone, in fact a needy widow: or <i>also saw a certain needy widow</i> . The position of καὶ is very unusual, giving a nominal meaning of <i>saw someone and a needy widow</i> , but the context makes this unlikely. leptons: a lepton was a coin of the lowest value; 1/128 denary.
Luke 21:3	καὶ εἶπεν, Ἀληθῶς λέγω ὑμῖν, ὅτι ἡ χήρα ἡ πτωχὴ αὕτη πλείον πάντων ἔβαλεν·	And he said, “Truly, I say to you, this poor widow put in more than all <i>the others</i> .”	
Luke 21:4	ἅπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα τοῦ θεοῦ, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον ὃν εἶχεν ἔβαλεν.	For these all contributed towards gifts <u>for</u> God from the surplus they <i>have</i> , but this <i>woman</i> contributed all the livelihood she had from her penury.”	for ← <i>of</i> .
Luke 21:5	Καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθήμασιν κεκόσμηται, εἶπεν,	And while some were speaking of the temple, how it had been adorned with fine stones and <u>votive offerings</u> , he said,	votive offerings: or <i>ornaments</i> .
Luke 21:6	Ταῦτα ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται.	“ <i>As for these things</i> which you are looking at, <i>the</i> days will come in which no stone will be left on stone <u>or escape demolition</u> .”	or escape demolition ← <i>which will not be demolished</i> .
Luke 21:7	Ἐπηρώτησαν δὲ αὐτόν, λέγοντες, Διδάσκαλε, πότε οὖν ταῦτα ἔσται; Καὶ τί τὸ σημεῖον, ὅταν μέλλῃ ταῦτα γίνεσθαι;	Then they questioned him and said, “Teacher, when, then, will these <i>things</i> <u>take place</u> , and what <i>is</i> the sign when these <i>things</i> are about to happen?”	take place ← <i>be</i> .

Luke 21:8	Ὁ δὲ εἶπεν, Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες ὅτι Ἐγὼ εἰμι· καὶ, Ὁ καιρὸς ἤγγικεν, μὴ οὖν πορευθῆτε ὀπίσω αὐτῶν.	He then said, “Watch out that you are not led astray, for many will come in my name saying, ‘I <u>am</u> <i>the one</i> ’ and, ‘The time has drawn near.’ So do not go after them.	I am: see John 18:5-6.
Luke 21:9	Ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ’ οὐκ εὐθέως τὸ τέλος.	And when you hear <i>of</i> wars and insurrections, do not be scared, for these <i>things</i> must take place first, but the end <i>is</i> not immediate.”	
Luke 21:10	Τότε ἔλεγεν αὐτοῖς, Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν·	Then he said to them, “Nation will rise up against nation, and kingdom against kingdom,	Isa 19:2 , loosely.
Luke 21:11	σεισμοί τε μεγάλοι κατὰ τόπους καὶ λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ σημεῖα ἀπ’ οὐρανοῦ μέγала ἔσται.	and there will be severe <i>earthquakes</i> in various places, and famines and plagues, and there will be fearful <i>things</i> and great signs from heaven.	
Luke 21:12	Πρὸ δὲ τούτων {RP P1904: πάντων} [TR: ἀπάντων] ἐπιβαλοῦσιν ἐφ’ ὑμᾶς τὰς χεῖρας αὐτῶν, καὶ διώξουσιν, παραδιδόντες εἰς συναγωγὰς καὶ φυλακάς, ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας, ἐνεκεν τοῦ ὀνόματός μου.	But before <u>all</u> these <i>things</i> , they will lay their hands on you and persecute <i>you</i> , delivering <i>you</i> up to synagogues and prisons, as you are brought before kings and governors for my name's sake,	πάντων, <i>all</i> (1), RP P1904 F1853=13/19 F1859=4/7 vs. ἀπάντων, <i>all</i> (2), TR F1853=5/19 F1859=3/7 vs. word absent, F1853=1/19 (Scrivener's d) F1859=0/7.
Luke 21:13	Ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον.	and it will result in <i>an occasion of</i> a testimony for you.	
Luke 21:14	Θέσθε οὖν εἰς τὰς καρδίας ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι·	So lay <i>it</i> to your hearts not to premeditate <i>how</i> to speak in defence,	
Luke 21:15	ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἥ οὐ δυνήσονται ἀντειπεῖν οὐδὲ ἀντιστῆναι πάντες οἱ ἀντικείμενοι ὑμῖν.	for I will give you a mouth and wisdom, by which <u>none</u> of those opposing you will <u>be able</u> to contradict or resist.	none ... be able ← <i>all ... not be able</i> .

Luke 21:16	Παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ {RP P1904: συγγενῶν καὶ φίλων καὶ ἀδελφῶν} [TR: ἀδελφῶν καὶ συγγενῶν καὶ φίλων], καὶ θανατώσουσιν ἐξ ὑμῶν.	And you will also be betrayed by parents and {RP P1904: relations and friends and brothers} [TR: brothers and relations and friends], and they will put <i>some</i> of you to death.	συγγενῶν καὶ φίλων καὶ ἀδελφῶν, <i>relations and friends + and brothers</i> , RP P1904 F1853=16/19 F1859=5/7 vs. ἀδελφῶν καὶ συγγενῶν καὶ φίλων, <i>brothers + and relations and friends</i> , TR F1853=2/19 (Scrivener's fp, perhaps a hiatus in f) F1859=2/7 vs. another reading, F1853=1/19 (Scrivener's h) F1859=0/7.
Luke 21:17	Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.	And you will be hated by everyone on account of my name.	
Luke 21:18	Καὶ θρίξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται.	But not a hair of your head will in any way be lost.	
Luke 21:19	Ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.	<u>Hold on to your lives</u> in your endurance.	Hold on to your lives ← <i>Possess your souls.</i>
Luke 21:20	Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσαλήμ, τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.	And when you see Jerusalem surrounded by encampments, then know that its desolation has drawn near.	
Luke 21:21	Τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη· καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν· καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν.	Then let those in Judaea flee into the mountains, and let those in its midst move out, and let those in the country areas not go into it.	
Luke 21:22	Ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσιν, τοῦ {RP-text: πλησθῆναι} [RP-marg P1904 TR: πληρωθῆναι] πάντα τὰ γεγραμμένα.	For these are <i>the days of vengeance</i> , in order for all the <i>things that stand</i> written to be fulfilled.	πλησθῆναι, <i>to be fulfilled</i> (1), RP-text F1853=9/22 F1859=3/7 vs. πληρωθῆναι, <i>to be fulfilled</i> (2), RP-marg P1904 TR F1853=13/22 F1859=3/7 vs. another reading, F1853=0/22 F1859=1/7. A disparity with RP-text, R=12:18. Isa 61:2, Isa 63:4, Hos 9:7. See Luke 4:19.

Luke 21:23	Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ {RP TR: - } [P1904: τότε] ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὀργὴ {RP TR: ἐν} [P1904: -] τῷ λαῷ τούτῳ.	And alas for those <i>who</i> are <u>with child</u> and those <i>who</i> <i>are</i> breastfeeding in those days, for {RP TR: - } [P1904: then] there will be great anxiety on the earth and wrath {RP TR: among} [P1904: to] this people.	τότε, <i>then</i> : absent in RP TR F1853=18/19 F1859=5/7 vs. present in P1904 F1853=1/19 (Scrivener's y) F1859=2/7. ἐν, <i>among</i> : present in RP TR F1853=16/19 F1859=3/7 vs. absent in P1904 F1853=3/19 (Scrivener's gpy) F1859=4/7. with child ← <i>having in belly</i> .
Luke 21:24	Καὶ πεσοῦνται στόματι μαχαίρας, καὶ αἰχμαλωτισθήσονται εἰς παντα τὰ ἔθνη· καὶ Ἱερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι πληρωθῶσιν καιροὶ ἐθνῶν.	And they will fall by <i>the</i> blade of <i>the</i> sword and will be taken captive to all the Gentiles, and Jerusalem will be trampled on by Gentiles until <i>the</i> times of <i>the</i> Gentiles are fulfilled.	
Luke 21:25	Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, ἡχούσης θαλάσσης καὶ σαλου,	And there will be signs in <i>the</i> sun and moon and stars, and on earth anguish <u>among</u> <i>the</i> nations in bewilderment, while the sea roars, as <i>does its</i> swell,	among ← <i>of</i> .
Luke 21:26	Ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.	as men faint from fear and expectation of the <i>things</i> befalling the world, for the powers of the heavens will be shaken.	
Luke 21:27	Καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.	And then they will see the son of man coming in a cloud with power and much glory.	
Luke 21:28	Ἀρχομένων δὲ τούτων γίνεσθαι, ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν· διότι ἐγγίξει ἡ ἀπολύτρωσις ὑμῶν.	But when these <i>things</i> start taking place, <u>look up</u> and raise your heads, because your redemption is drawing near.”	look up ← <i>bend up</i> .
Luke 21:29	Καὶ εἶπεν παραβολὴν αὐτοῖς, Ἴδετε τὴν συκὴν καὶ πάντα τὰ δένδρα·	Then he told them a parable: “Look at the fig tree and all the trees.	
Luke 21:30	ὅταν προβάλῃσιν ἤδη, βλέποντες ἀφ’ ἑαυτῶν γινώσκετε ὅτι ἡδη ἐγγὺς τὸ θέρος ἐστίν.	When they are already putting out <i>shoots</i> , you see for yourselves and know that the <u>harvest</u> is already near.	harvest: see Matt 24:32.

Luke 21:31	Οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἡ βασιλεία τοῦ θεοῦ.	In this way, you too, when you see these <i>things</i> taking place, know that the kingdom of God is near.	
Luke 21:32	Ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα γένηται.	Truly, I say to you that this generation will certainly not pass away until everything takes place.	
Luke 21:33	Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.	Heaven and earth will pass away, but my words will certainly not pass away.	
Luke 21:34	Προσέχετε δὲ ἑαυτοῖς, μήποτε {RP P1904: βαρηθῶσιν} [TR: βαρυνθῶσιν] ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη·	And watch out for yourselves that your hearts do <u>not</u> become stupefied with intoxication or drunkenness or everyday cares, and <i>don't let</i> that day come on you suddenly,	βαρηθῶσιν, <i>become weighed down</i> (1), RP P1904 F1853=12/19 F1859=4/7 vs. βαρυνθῶσιν, <i>become weighed down</i> (2), TR F1853=7/19 F1859=2/7 vs. another reading, F1853=0/19 F1859=1/7. not ← <i>not ever</i> , but there word (μήποτε) is often used without emphasis on <i>ever</i> . become stupefied ← <i>become weighed down</i> . everyday ← <i>living, to do with living</i> .
Luke 21:35	ὥς παγὶς γὰρ ἐπελεύσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς.	for it will come like a snare upon all those <i>who live</i> on <i>the</i> face of the whole earth.	live ← <i>sit</i> a Hebraism (יָשַׁב).
Luke 21:36	Ἀγρυπνεῖτε οὖν ἐν παντὶ καιρῷ δεόμενοι, ἵνα καταξιωθῇτε ἐκφυγεῖν {RP P1904: - } [TR: ταῦτα] πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἐμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.	So be watchful, entreating on every occasion to be considered worthy to escape all {RP P1904: the} [TR: these] <i>things</i> about to take place and to stand in the presence of the son of man.”	ταῦτα, <i>these (things)</i> : absent in RP P1904 F1853=14/19 F1859=6/7 vs. present in TR F1853=5/19 F1859=1/7.
Luke 21:37	Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων· τὰς δὲ νυκτας ἐξερχόμενος ἠυλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν.	And by day he would teach in the temple, whereas at night he would go out to spend the night on the mount called <i>the Mount of Olives</i> .	

Luke 21:38	Καὶ πᾶς ὁ λαὸς ὥρθριζεν πρὸς αὐτὸν ἐν τῷ {RP TR: ἱερῷ} [P1904: ὄρει] ἀκούειν αὐτοῦ.	And all the people would rise early <i>to go</i> to him, so as to hear him {RP TR: in the temple} [P1904: on the mountain].	ἱερῷ, <i>temple</i> , RP TR F1853=18/19 F1859=5/7 vs. ὄρει, <i>mountain</i> , P1904 F1853=1/19 (Scrivener's y, misspelled) F1859=2/7.
Luke 22:1	Ἦγγιζεν δὲ ἡ ἑορτὴ τῶν ἄζύμων, ἡ λεγομένη Πάσχα.	Now the festival of unleavened <i>bread</i> , which is called <i>the</i> Passover, was approaching,	
Luke 22:2	Καὶ ἐζήτουν οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν· ἐφοβοῦντο γὰρ τὸν λαόν.	and the senior priests and the scribes were <u>looking for a way</u> to eliminate him, for they were afraid of the people.	looking for a way ← <i>seeking how</i> .
Luke 22:3	Εἰσηλθεν δὲ {RP: - } [P1904 TR: ὁ] Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα.	Meanwhile <u>Satan</u> entered into Judas, surnamed Iscariot, <u>who was one of the twelve in number</u> .	ὁ, <i>the (Satan)</i> : absent in RP F1853=10/19 F1859=6/8 vs. present in P1904 TR F1853=9/19 F1859=2/8. of the twelve in number ← <i>out of the number of the twelve</i> .
Luke 22:4	Καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ {RP TR: - } [P1904: γραμματεῦσι καὶ] {RP P1904: - } [TR: τοῖς] στρατηγοῖς τὸ πῶς αὐτὸν παραδῶ αὐτοῖς.	And he went away and spoke with the senior priests and {RP TR: - } [P1904: scribes and] {RP P1904: - } [TR: the] chief magistrates on how he could deliver him to them,	γραμματεῦσι καὶ, <i>scribes and</i> : absent in RP TR F1853=19/19 F1859=6/8 vs. present in P1904 F1853=0/19 F1859=2/8. τοῖς, <i>(with) the (chief magistrates)</i> : absent in RP P1904 F1853=14/19 F1859=6/8 vs. present in TR F1853=5/19 F1859=2/8.
Luke 22:5	Καὶ ἐχάρησαν, καὶ συνέθεντο αὐτῷ {RP TR: ἀργύριον} [P1904: ἀργύρια] δοῦναι.	at which they were delighted, and they agreed to give him {RP TR: money} [P1904: silver coins].	ἀργύριον, <i>silver</i> (singular noun), RP TR F1853=7/19 F1859=2/6 vs. ἀργύρια, <i>silver</i> (plural, so coins), P1904 F1853=12/19 F1859=4/6. A disparity with RP, R=10:17.
Luke 22:6	Καὶ ἐξωμολόγησεν, καὶ ἐζητεῖ εὐκαιρίαν τοῦ παραδοῦναι αὐτόν αὐτοῖς ἄτερ ὄχλου.	So he <u>fully complied</u> and looked for an opportunity to deliver him to them in the absence of a crowd.	fully complied ← <i>fully acknowledged / confessed</i> .
Luke 22:7	Ἦλθεν δὲ ἡ ἡμέρα τῶν ἄζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ Πάσχα.	Then the day of the unleavened <i>bread</i> came, on which it was necessary <u>for the Passover lamb to be sacrificed</u> .	for the Passover <i>lamb</i> to be sacrificed: or <i>to sacrifice the Passover lamb for themselves</i> , or <i>to have the Passover lamb sacrificed</i> . The accusative τὸ Πάσχα could be the subject (passive voice) or object (middle voice) of θύεσθαι.

Luke 22:8	Καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην, εἰπών, Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ Πάσχα, ἵνα φάγωμεν.	And he sent Peter and John off, and he said, “Go and prepare the Passover <i>lamb</i> for us so that we can eat <i>it</i> .”	Go: imperative use of the participle.
Luke 22:9	Οἱ δὲ εἶπον αὐτῷ, Πού θέλεις {RP-text: ἐτοιμάσομεν} [RP-marg P1904 TR: ἐτοιμάσωμεν];	Then they said to him, “Where do you want us to <u>prepare it</u> ?”	ἐτοιμάσομεν, (<i>that</i>) we will prepare, RP-text F1853=8/21 F1859=0/6 vs. ἐτοιμάσωμεν, (<i>that</i>) we should prepare, RP-marg P1904 TR F1853=13/21 F1859=5/6 vs. another reading, F1853=0/21 F1859=1/6. F1853 and F1859 are not significantly disparate, X2=3.2 PV=7.2%. A strong disparity with RP-text, R=8:20.
Luke 22:10	Ὁ δὲ εἶπεν αὐτοῖς, Ἴδού, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν οὗ εἰσπορεύεται.	He then said to them, “As you go into the city, <u>you will see that</u> a man carrying a jar of water will meet you. Follow him to the house where he goes in.	you will see that ← <i>behold</i> .
Luke 22:11	Καὶ ἐρεῖτε τῷ οἰκοδεσπότη τῆς οἰκίας, Λέγει σοι ὁ διδάσκαλος, Που ἐστὶν τὸ κατάλυμα, ὅπου τὸ Πάσχα μετὰ των μαθητῶν μου φάγω;	And <u>say to the master of the house</u> , ‘The teacher asks you, «Where is the lodging where I <i>can</i> eat the Passover <i>lamb</i> with my disciples?»’	say ← <i>you will say</i> . master of the house ← <i>housemaster of the house</i> .
Luke 22:12	Κάκεινος ὑμῖν δεῖξει {RP TR: ἀνώγειον} [P1904: ἀνώγαιον] μετὰ ἐστρωμένον· ἐκεῖ ἐτοιμάσατε.	And that <i>man</i> will show you a large <u>upper room</u> <i>ready</i> set up. Prepare <i>it</i> there.”	ἀνώγειον, <i>upper room</i> (1), RP TR F1853=6/19 F1859=2/8 vs. ἀνώγαιον, <i>upper room</i> (2), P1904 F1853=4/19 (Scrivener's pgsy) F1859=3/8 vs. 5 other spellings, F1853=9/19 F1859=3/8. Nearly a disparity with RP, R=9:8.
Luke 22:13	Ἀπελθόντες δὲ εὗρον καθὼς εἶρηκεν αὐτοῖς· καὶ ἡτοίμασαν τὸ Πάσχα.	Then they went off and found <i>it</i> as he had told them, and they prepared the Passover <i>lamb</i> .	
Luke 22:14	Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν, καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ.	And when the hour had come, he reclined <i>at table</i> , as <i>did</i> the twelve apostles with him.	

Luke 22:15	Καὶ εἶπεν πρὸς αὐτούς, Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ Πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν·	And he said to them, “I <u>have really longed</u> to eat this Passover <i>meal</i> with you before my suffering.	I have really longed ← <i>with longing I longed</i> .
Luke 22:16	λέγω γὰρ ὑμῖν ὅτι οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ.	For I say to you, I will no longer partake of it at all until it is fulfilled in the kingdom of God.”	
Luke 22:17	Καὶ δεξάμενος {RP TR: - } [P1904: τὸ] ποτήριον, εὐχαριστήσας εἶπεν, Λάβετε τοῦτο, καὶ διαμερίσατε ἑαυτοῖς·	Then he received {RP TR: <i>the</i> } [P1904: <i>the</i>] cup, and he gave thanks and said, “Take this and share <i>it</i> among yourselves.	τὸ, <i>the (cup)</i> : absent in RP TR F1853=16/19 F1859=4/7 vs. present in P1904 F1853=3/19 (Scrivener's cgp) F1859=3/7.
Luke 22:18	λέγω γὰρ ὑμῖν ὅτι οὐ μὴ πῖω ἀπὸ τοῦ {RP P1904: γενήματος} [TR: <u>γεννήματος</u>] τῆς ἀμπέλου, ἕως ὅτου ἡ βασιλεία τοῦ θεοῦ ἔλθῃ.	For I say to you, I will not be drinking <i>any</i> of the <u>produce</u> of the vine at all until the kingdom of God comes.”	γενήματος, <i>produce (1)</i> , RP P1904 F1853=14/19 F1859=5/7 vs. γεννήματος, <i>produce (2)</i> , TR F1853=5/19 F1859=2/7.
Luke 22:19	Καὶ λαβὼν ἄρτον, εὐχαριστήσας ἐκλάσεν, καὶ ἔδωκεν αὐτοῖς, λέγων, Τοῦτο ἐστὶν τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἑμὴν ἀνάμνησιν.	And he took bread and gave thanks and broke <i>it</i> and gave <i>some</i> to them, and he said, “This <i>is</i> my body which <i>is being</i> given on behalf of you; do this as a memorial to me.”	is: i.e. <i>represents</i> .
Luke 22:20	Ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἱματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.	Then <u>similarly</u> , <i>he took</i> the cup after dining and said, “This cup <i>is</i> the new covenant by my blood, which <i>is</i> shed for you.	similarly ← <i>similarly also</i> (otiose καί). is: i.e. <i>represents</i> .
Luke 22:21	Πλὴν ἰδού, ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης.	But <u>mark <i>this</i></u> , the hand of him <u>with me <i>who will</i></u> <u>betray me</u> <i>is</i> on the table.	mark <i>this</i> ← <i>behold</i> . with me <i>who will</i> betray me ← (who will) <i>betray me (is) with me</i> .
Luke 22:22	Καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὠρισμένον· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται.	So the son of man proceeds according to what <i>has been</i> determined, but woe to that man through whom he is betrayed.”	
Luke 22:23	Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.	Then they began to inquire among themselves as to which of them was the <i>one</i> about to do this.	

Luke 22:24	Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων.	Moreover a rivalry arose among them as to which of them was considered <i>the greatest</i> .	Moreover ← <i>And also</i> (δὲ καὶ). greatest ← <i>greater</i> , Greek comparative for superlative.
Luke 22:25	Ὁ δὲ εἶπεν αὐτοῖς, Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν ευεργέται καλοῦνται.	So he said to them, “The kings of the Gentiles have dominion over them, and those <i>who</i> have authority over them are called benefactors.	
Luke 22:26	Ὑμεῖς δὲ οὐχ οὕτως· ἀλλ’ ὁ μείζων ἐν ὑμῖν {RP TR: γενέσθω} [P1904: γινέσθω] ὡς ὁ νεώτερος· καὶ ὁ ἡγούμενος ὡς ὁ διακωνῶν.	But don't you <i>be</i> like that; rather, let the <i>greatest</i> among you <i>become</i> like the <i>youngest</i> , and the leader like the servant.	γενέσθω, <i>let him become</i> (aorist, so perfective aspect), RP TR F1853=17/19 F1859=5/8 vs. γινέσθω, <i>let him become</i> (present, so imperfective aspect), P1904 F1853=2/19 (Scrivener's eh) F1859=2/8 vs. another reading, F1853=0/19 F1859=1/8. greatest ← <i>greater</i> . See Luke 22:24. youngest ← <i>younger</i> . See Luke 22:24.
Luke 22:27	Τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακωνῶν; Οὐχὶ ὁ ἀνακείμενος; Ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακωνῶν.	For who <i>is</i> greater, he <i>who</i> reclines <i>at table</i> , or he <i>who</i> serves? Surely he <i>who</i> reclines? Yet I am in your midst as the servant.	
Luke 22:28	Ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ’ ἐμοῦ ἐν τοῖς πειρασμοῖς μου·	But you are the <i>ones who have</i> remained with me <i>throughout</i> in my trials.	throughout ← <i>in</i> .
Luke 22:29	καὶ γὰρ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου, βασιλείαν,	And I assign a kingdom to you in accordance with how my father has assigned <i>it</i> to me,	

Luke 22:30	ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου {RP-text: - } [RP-marg P1904 TR: ἐν τῇ βασιλείᾳ μου] καὶ {RP P1904: καθίσεσθε} [TR: καθίσσησθε] ἐπὶ θρόνων, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ.	so that you may eat and drink at my table {RP-text: - } [RP-marg P1904 TR: in my kingdom], and you {RP P1904: will} [TR: may] sit on thrones judging the twelve tribes of Israel.”	ἐν τῇ βασιλείᾳ μου, <i>in my kingdom</i>: absent in RP-text F1853=8/20 F1859=2/6 vs. present in RP-marg P1904 TR F1853=12/20 F1859=4/6. A disparity with RP-text, R=10:18. AV differs textually. καθίσσεσθε, <i>will sit</i> (future), RP P1904 F1853=15/19 F1859=5/6 vs. καθίσσησθε, <i>that you may sit</i> (aorist subjunctive), TR F1853=0/19 F1859=0/6 vs. καθήσεσθε, <i>will sit</i> from κάθημαι, F1853=4/19 (Scrivener's ckoy) F1859=1/6.
Luke 22:31	Εἶπεν δὲ ὁ κύριος, Σίμων, Σίμων, ἰδοὺ, ὁ Σατανᾶς ἐξητήσατο ὑμᾶς, τοῦ {RP P1904c TR: σινιάσαι} [P1904u: συνιάσαι] ὥς τὸν σίτον·	And the Lord said, “Simon, Simon, see <i>how</i> Satan has made a claim on you <i>all</i>, so as to sift you like grain.	you <i>all</i>: we insert <i>all</i> because you is plural; without it, the English would relate you to Simon only.
Luke 22:32	ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ {RP-text P1904: ἐκλίπη} [RP-marg TR: ἐκλείπη] ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου.	But I have pleaded for you, that your faith might not fail, so once you have come to yourself, strengthen your brothers.”	ἐκλίπη, <i>might (not) fail</i> (aorist subjunctive, so perfective aspect), RP-text P1904 F1853=10/20 F1859=1/8 vs. ἐκλείπη, <i>might (not) fail</i> (present subjunctive, so imperfective aspect), RP-marg TR F1853=8/20 F1859=5/8 vs. other readings, F1853=2/20 (Scrivener's dx) F1859=2/8. A weak disparity with RP-text, R=12:14. you: singular (contrast previous verse).
Luke 22:33	Ὁ δὲ εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἐτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορευέσθαι.	Then he said to him, “Lord, I am ready to go both to prison and to death with you.”	

Luke 22:34	Ὁ δὲ εἶπεν, Λέγω σοι, Πέτρε, οὐ {RP TR: μὴ} [P1904: -] {RP: φωνήση} [P1904 TR: φωνήσει] σήμερον ἀλέκτωρ, πρὶν ἢ τρεῖς ἀπαρνήσῃ μὴ εἶδεναι με.	But he said, “I say to you, Peter, <i>the</i> cock {RP TR: definitely} [P1904: -] will not <u>crow</u> today before you have denied three times that you know me.”	μὴ, <i>certainly (not)</i>: present in RP TR F1853=19/19 F1859=6/7 vs. absent in P1904 F1853=0/19 F1859=1/7. φωνήση, <i>will (not) crow</i> (classical subjunctive), RP F1853=13/19 F1859=2/6 vs. φωνήσει, <i>will (not) crow</i> (non-classical future), P1904 TR F1853=6/19 F1859=4/6.
Luke 22:35	Καὶ εἶπεν αὐτοῖς, Ὅτε ἀπέστειλα ὑμᾶς ἄτερ {RP TR: βαλαντίου} [P1904: βαλλαντίου] καὶ πήρας καὶ ὑποδημάτων, μὴ τινος {RP TR: ὑστερήσατε} [P1904: ὑστερήθητε]; Οἱ δὲ εἶπον, {RP P1904: Οὐθενός} [TR: Οὐδενός].	Furthermore, he said to them, “When I sent you out without <u>wallet</u> or <u>purse</u> or <u>footwear</u>, <u>did you lack anything?</u>” They then said, “<i>No, nothing.</i>”	βαλαντίου, <i>wallet (1)</i>, RP TR F1853=16/20 F1859=4/7 vs. βαλλαντίου, <i>wallet (2)</i>, P1904 F1853=4/20 (Scrivener's ad**gk) F1859=3/7. ὑστερήσατε, <i>you lacked</i> (active form), RP TR F1853=18/19 F1859=6/7 vs. ὑστερήθητε, <i>you lacked</i> (passive form), P1904 F1853=0/19 F1859=1/7 vs. another reading, F1853=1/19 (Scrivener's x) F1859=0/7. οὐθενός, <i>not anything (1)</i>, RP P1904 F1853=7/19 F1859=6/6 vs. οὐδενός, <i>not anything (2)</i>, TR F1853=12/19 F1859=0/6. Nearly a disparity with RP, R=14:13.

Luke 22:36	Εἶπεν οὖν αὐτοῖς, Ὁ ἄλλὰ νῦν ὁ ἔχων {RP TR: βαλάντιον} [P1904: βαλλάντιον] ἄράτω, ὁμοίως καὶ πήραν· καὶ ὁ μὴ ἔχων, {RP P1904: πωλήσει} [TR: πωλησάτω] τὸ ἱμάτιον αὐτοῦ, καὶ {RP P1904: ἀγοράσει} [TR: ἀγορασάτω] μάχαιραν.	However, he said to them, “But now, he <i>who</i> has a wallet must take <i>it</i>, and likewise also a purse. And he <i>who does</i> not have <i>one</i> must sell his cloak and buy a sword.	βαλάντιον, <i>wallet (1)</i>, RP TR F1853=13/19 F1859=4/7 vs. βαλλάντιον, <i>wallet (2)</i>, P1904 F1853=6/19 F1859=3/7. πωλήσει, <i>will sell</i>, RP P1904 F1853=13/19 F1859=4/7 vs. πωλησάτω, <i>let him sell</i>, TR F1853=4/19 (Scrivener's adfp) F1859=2/7 vs. other readings, F1853=2/19 (Scrivener's cx) F1859=1/7. ἀγοράσει, <i>will buy</i>, RP P1904 F1853=12/19 F1859=6/8 vs. ἀγορασάτω, <i>let him buy</i>, TR F1853=3/19 (Scrivener's adg) F1859=1/8 vs. other readings, F1853=4/19 (Scrivener's eypx) F1859=1/8. However ← <i>Therefore</i>, but the word (οὖν) often has no consequential force.
Luke 22:37	Λέγω γὰρ ὑμῖν ὅτι ἔτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ Καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει.	For I say to you that this scripture must still be fulfilled in me: the <i>passage</i>, ‘And he was reckoned among the lawless.’ And indeed, the <i>things</i> concerning me are <u>coming to completion.</u>”	Isa 53:12. coming to completion ← <i>have an end.</i>
Luke 22:38	Οἱ δὲ εἶπον, Κύριε, ἰδοὺ, μάχαιραι ὥδε δύο. Ὁ δὲ εἶπεν αὐτοῖς, Ἰκανόν ἐστιν.	Then they said, “Lord, look, here <i>are</i> two swords.” But he said to them, “It is enough.”	
Luke 22:39	Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.	And he went out, as <i>was his</i> custom, to the Mount of Olives, and his disciples also followed him.	
Luke 22:40	Γενόμενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς, Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.	When he arrived at the place, he said to them, “Pray that <i>you</i> do not enter into temptation.”	
Luke 22:41	Καὶ αὐτὸς ἀπεσπάσθη ἀπ’ αὐτῶν ὥσεί λίθου βολήν, καὶ θείς τὰ γόνατα προσήχετο,	Then he withdrew about a stone's throw from them, and he knelt down and prayed.	

<u>Luke 22:42</u>	λέγων, Πάτερ, εἰ βούλει, {RP P1904 S1550 E1624: παρενεγκεῖν} [S1894: παρένεγκε] {RP TR: τὸ ποτήριον τοῦτο} [P1904: τοῦτο τὸ ποτήριον] ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν {RP-text TR: γενέσθω} [RP-marg P1904: γινέσθω].	And he said, “Father, if you are {RP P1904 S1550 E1624: willing to remove this cup from me...} [S1894: willing, remove this cup from me] – but not my will, but yours be done.”	παρενεγκεῖν, <i>to remove</i>, RP P1904 S1550 E1624 F1853=11/19 F1859=3/6 vs. παρένεγκε, <i>remove</i> (imperative), S1894 F1853=5/19 F1859=0/6 vs. other readings, F1853=3/19 F1859=3/6. AV differs textually and punctuationally (see below). τὸ ποτήριον τοῦτο, <i>cup + this</i>, RP TR F1853=19/19 F1859=4/6 vs. τοῦτο τὸ ποτήριον, <i>this + cup</i>, P1904 F1853=0/19 F1859=2/6. F1853 and F1859 are very significantly disparate, X2=6.9 PV=0.9%. γενέσθω, <i>come to pass / be done</i> (aorist, perfective aspect), RP-text TR F1853=13/19 F1859=3/6 vs. γινέσθω, <i>come to pass</i> (present, imperfective aspect), RP-marg P1904 F1853=6/19 F1859=3/6. {RP P1904 S1550 E1624: Punctuation: we ignore the comma in RP after βούλει. If the comma is retained, the infinitive παρενεγκεῖν has to be taken as an imperative, giving, as S1894, <i>if you are willing, remove this cup from me.</i>} to remove this cup from me: for an ⁂
Luke 22:43	ᾧ φθῆ δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχυὼν αὐτόν.	Then an angel from heaven appeared to him, strengthening him,	↳ important account of what is happening here, see Heb 5:7. Christ is <i>not</i> referring to the crucifixion, but to his present danger. The word “cup” is not only for the crucifixion; see Rev 14:10, Rev 16:19, Rev 18:6.

Luke 22:44	Καὶ γενόμενος ἐν ἄγωνίᾳ, ἔκτενέστερον προσηύχετο. Ἐγένετο δὲ ὁ ἰδρῶς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.	but <u>being</u> in agony, he prayed <i>all the</i> more intensely. Furthermore his sweat had become like clots of blood falling to the ground.	being ← <i>having become</i> . See Matt 23:20.
Luke 22:45	Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς {RP P1904 S1550: - } [E1624 S1894: αὐτοῦ] εὗρεν αὐτοὺς κοιμωμένους ἀπὸ τῆς λύπης,	Then he arose from prayer and went to {RP P1904 S1550: the} [E1624 S1894: his] disciples and found them lying asleep from sorrow.	αὐτοῦ, <i>his</i> : absent in RP P1904 S1550 F1853=17/19 F1859=6/6 vs. present in E1624 S1894 F1853=2/19 (Scrivener's ex) F1859=0/6.
Luke 22:46	καὶ εἶπεν αὐτοῖς, Τί καθεύδετε; Ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.	So he said to them, “Why are you sleeping? <u>Get up</u> and pray that you do not enter into temptation.”	Get up: imperatival use of the participle.
Luke 22:47	Ἦτι δὲ αὐτοῦ λαλοῦντος, ἰδού, ὄχλος, καὶ ὁ λεγόμενος Ἰούδας, εἷς τῶν δώδεκα, {RP TR: προήρχετο} [P1904: προῆγεν] {RP P1904: αὐτοῦς} [TR: αὐτῶν], καὶ ἤγγισεν τῷ Ἰησοῦ φιλήσαι αὐτόν {RP TR: - } [P1904: τούτο γὰρ σημεῖον δεδῶκει αὐτοῖς· ὃν ἂν φιλήσω, αὐτός ἐστιν].	Now while he was still speaking, a <u>crowd</u> <u>happened to come</u> , and the <i>one</i> called Judas, one of the twelve, {RP TR: was going in front of them,} [P1904: was leading them,] and he approached Jesus to kiss him {RP TR: - } [P1904: , for he had given them this sign: <i>he</i> whom I kiss is <i>the one</i>].	προήρχετο, <i>was going in front of</i> , RP TR F1853=16/20 F1859=3/6 vs. προῆγεν, <i>was leading</i> , P1904 F1853=3/20 (Scrivener's dpx) F1859=3/6 vs. another reading, F1853=1/20 (Scrivener's f*) F1859=0/6. αὐτούς, <i>them</i> (accusative), RP P1904 F1853=16/19 F1859=5/6 vs. αὐτῶν, <i>them</i> (genitive), TR F1853=0/19 F1859=0/6 vs. another reading, F1853=3/19 (Scrivener's cfy) F1859=1/6. τούτο γὰρ σημεῖον δεδῶκει αὐτοῖς· ὃν ἂν φιλήσω, αὐτός ἐστιν, <i>for he had given them this sign: he whom I kiss is he</i> : absent in RP TR F1853=13/20 F1859=1/7 vs. present in P1904 F1853=7/20 (incl. minor variations) F1859=6/7. Nearly a disparity with RP, R=15:14. a crowd happened to come ← <i>behold a crowd</i> .
Luke 22:48	Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;	But Jesus said to him, “Judas, are you betraying the son of man with a kiss?”	

Luke 22:49	Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπον αὐτῷ, Κύριε, εἰ πατάξομεν ἐν μαχαίρα;	Then when those around him had seen what <i>was</i> about to <u>happen</u> , they said to him, “Lord, <u>sho</u> uld we strike <i>them</i> with <i>the</i> sword?”	happen ← <i>be</i> . should ← <i>shall</i> .
Luke 22:50	Καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τὸν δούλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ οὖς τὸ δεξιόν.	Then a certain one of them struck the high priest's servant and took off <i>his</i> right ear.	
Luke 22:51	Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἐάτε ἕως τούτου. Καὶ ἀψάμενος τοῦ ὠτίου αὐτοῦ, ἰάσατο αὐτόν.	But Jesus replied and said, “Leave <i>it</i> at <u>that</u> .” Then he touched his ear and healed him.	at that ← <i>up to this</i> .
Luke 22:52	Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενόμενους ἐπ’ αὐτὸν ἀρχιερεῖς καὶ στρατηγούς τοῦ ἱεροῦ καὶ πρεσβυτέρους, Ὡς ἐπὶ ληστήν ἐξεληλύθατε μετὰ μαχαίρων καὶ ξύλων;	Then Jesus said to the senior priests and chief magistrates of the temple and elders who <i>had</i> come against him, “Have you come out with swords and sticks as if against a thief?”	
Luke 22:53	Καθ’ ἡμέραν ὄντος μου μεθ’ ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνατε τὰς χεῖρας ἐπ’ ἐμέ. {RP P1904 TR: Ἄλλ’} [MISC: Ἄλλὰ] αὕτη {RP TR: ὑμῶν ἐστίν} [P1904: ἐστὶν ὑμῶν] ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους.	When I was with you in the temple each day, you did not stretch out <i>your</i> hands against me. But <u>this</u> is <u>your</u> hour, and the authority of darkness.”	ἀλλ’, <i>but</i> (apocopated), RP P1904 TR F1853=8/19 F1859=3/6 vs. ἀλλὰ, <i>but</i> (unapocopated), F1853=11/19 F1859=3/6. A weak disparity with RP, R=13:14. ὑμῶν ἐστὶ(ν), <i>your + is</i> , RP TR F1853=16/19 F1859=3/6 vs. ἐστὶ(ν) ὑμῶν, <i>is + your</i> , P1904 F1853=2/19 (Scrivener's py) F1859=3/6 vs. another reading, F1853=1/19 (Scrivener's c) F1859=0/6.
Luke 22:54	Συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως. Ὁ δὲ Πέτρος ἠκολούθει μακρόθεν.	But they seized him and led <i>him</i> away, and they brought him into the house of the high priest. Meanwhile, Peter was following at a distance.	
Luke 22:55	Ἀψάντων δὲ {RP TR: πῦρ} [P1904: πυράν] ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθισάντων αὐτῶν, ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν.	As they had lit a {RP TR: fire} [P1904: brazier] in <i>the</i> middle of the courtyard and were sitting together, Peter <i>went there</i> and sat <u>in among</u> them.	πῦρ, <i>fire</i> , RP TR F1853=19/19 F1859=4/6 vs. πυράν, <i>brazier</i> , P1904 F1853=0/19 F1859=2/6. F1853 and F1859 are very significantly disparate, X2=6.9 PV=0.9%. in among them ← <i>in the midst of them</i> .

Luke 22:56	Ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐτῷ, εἶπεν, Καὶ οὗτος σὺν αὐτῷ ἦν.	But when a certain maidservant saw him sitting in the <i>fire</i> -light, she looked at him intently and said, “This <i>man</i> was also with him.”	
Luke 22:57	Ὁ δὲ ἡρνήσατο {RP TR: αὐτόν} [P1904: -], λέγων, Γύναι, οὐκ οἶδα αὐτόν.	But he denied {RP TR: him} [P1904: <i>it</i>] and said, “Madam, I don't know him.”	αὐτόν, (<i>denied</i>) him: present in RP TR F1853=13/19 F1859=2/6 vs. absent in P1904 F1853=6/19 F1859=4/6.
Luke 22:58	Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν εἶπεν, Καὶ σὺ ἐξ αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν, Ἀνθρωπε, οὐκ εἰμί.	And after a short <i>time</i> , another <i>person</i> saw him and said, “You are also of their <i>company</i> .” But Peter said, “No, I am not, sir.”	
Luke 22:59	Καὶ διαστάσης ὥσεὶ ὥρας μιᾶς, ἄλλος τις διίσχυριζέτο, λέγων, Ἐπ’ ἀληθείας καὶ οὗτος μετ’ αὐτοῦ ἦν· καὶ γὰρ Γαλιλαίος ἐστίν.	Then after about one hour had <u>passed</u> , a certain other <i>person</i> <u>made positive assertions</u> and said, “This <i>man</i> was truly with him as well, and indeed he is a Galilean.”	passed ← <i>intervened</i> . made positive assertions ← <i>kept affirming strongly</i> , iterative imperfect, but not necessarily so – see Matt 5:2.
Luke 22:60	Εἶπεν δὲ ὁ Πέτρος, Ἀνθρωπε, οὐκ οἶδα ὃ λέγεις. Καὶ παραχρῆμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν {RP P1904: - } [TR: ὁ] ἀλεκτωρ.	But Peter said, “Sir, I don't know what you are talking about.” And immediately, while he was still talking, {RP P1904: <i>the</i> } [TR: <i>the</i>] cock crowed.	ὁ, <i>the (cock)</i> : absent in RP P1904 F1853=18/18 F1859=6/6 vs. present in TR F1853=0/18 F1859=0/6.
Luke 22:61	Καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ. Καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ ὅτι Πρὶν ἀλέκτορα φωνῆσαι, ἀπαρνήσῃ με τρίς.	Then the Lord turned round and looked straight at Peter. And Peter remembered the Lord's <u>words</u> when he said to him, “Before <i>the</i> cock crows, you will deny me three times.”	words ← <i>word, speech</i> .
Luke 22:62	Καὶ ἐξελθὼν ἔξω ὁ Πέτρος ἐκλαυσεν πικρῶς.	Then Peter went outside and wept bitterly.	
Luke 22:63	Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν ἐνέπαιζον αὐτῷ, δέροντες.	Next, the men who <i>were</i> holding Jesus mocked him, <u>flogging him</u> ,	flogging ← <i>flaying</i> .
Luke 22:64	Καὶ περικαλύψαντες αὐτόν, ἔτυπον αὐτοῦ τὸ πρόσωπον, καὶ ἐπηρώτων αὐτόν, λέγοντες, Προφήτευσον· τίς ἐστίν ὁ παίσας σε;	and they blindfolded him and would strike him on the face and <i>then</i> question him, saying, “Prophecy, who is it who struck you?”	

Luke 22:65	Καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.	And they <u>kept speaking</u> many other blasphemies against him.	kept speaking: iterative imperfect, but not necessarily so – see Matt 5:2.
Luke 22:66	Καὶ ὥς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς {RP P1904: - } [TR: τε] καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτόν εἰς τὸ συνέδριον {RP: αὐτῶν} [P1904 TR: ἐαυτῶν], λέγοντες,	Then when day had come, the council of the elders of the people met, <i>consisting of</i> {RP P1904: - } [TR: both] senior priests and scribes, and they led him up to <u>their</u> Sanhedrin <i>council</i> and said,	τε, <i>both</i> (senior priests and scribes): absent in RP P1904 F1853=11/20 F1859=5/8 vs. present in TR F1853=9/20 F1859=3/8. αὐτῶν, <i>their</i> , RP F1853=17/19 F1859=5/8 vs. ἐαυτῶν, <i>their own</i> , P1904 TR F1853=0/19 F1859=3/8 vs. word absent, F1853=2/19 (Scrivener's fy) F1859=0/8. A case of collusion between P1904 and TR?
Luke 22:67	Εἰ σὺ εἶ ὁ χριστός, εἰπὲ ἡμῖν. Εἶπεν δὲ αὐτοῖς, Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε·	“Are you the Christ? Tell us.” He then said to them, “If I tell you, you will not believe <i>it</i> at all.	
Luke 22:68	Ἐὰν δὲ καὶ ἐρωτήσω, οὐ μὴ ἀποκριθῇτε μοι, ἢ ἀπολύσητε.	And if I question <i>you</i> , you certainly won't answer me or release <i>me</i> .	
Luke 22:69	Ἀπὸ τοῦ νῦν ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ.	From now <i>on</i> , the son of man will be seated at <i>the</i> right <i>hand</i> of the power of God.”	
Luke 22:70	Εἶπον δὲ πάντες, Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; Ὁ δὲ πρὸς αὐτοὺς ἔφη, Ὑμεῖς λέγετε ὅτι ἐγὼ εἰμι.	Then they all said, “So you are the son of God, then?” And he said to them, “ <u>You say I am.</u> ”	You say I am: this probably means, <i>As you say, I am</i> , perhaps with reference to Ex 3:14.
Luke 22:71	Οἱ δὲ εἶπον, Τί ἔτι χρείαν ἔχομεν μαρτυρίας; Αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.	Then they said, “Why do we still need a testimony? For we have heard <i>it</i> ourselves from his mouth.”	
Luke 23:1	Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν, {RP P1904: ἡγαγον} [TR: ἡγάγευ] αὐτόν ἐπὶ τὸν Πιλάτον.	Then the whole of their assembly rose and <u>led</u> him <u>to</u> Pilate.	ἡγαγον, <i>they led</i> , RP P1904 F1853=12/19 F1859=4/8 vs. ἡγάγευ, <i>it</i> (ref. the crowd) <i>led</i> , TR F1853=7/19 F1859=4/8. to: with judicial connotations, e.g. <i>to face charges before</i> .

Luke 23:2	Ἦρξαντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες, Τούτον εὕρομεν διαστρέφοντα τὸ ἔθνος {RP P1904 TR: - } [MISC: ἡμῶν], καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέγοντα ἑαυτὸν χριστὸν βασιλέα εἶναι.	And they began to accuse him, and they said, “We found this <i>man</i> misleading {RP P1904 TR: the} [MISC: <i>our</i>] nation and forbidding <i>them</i> to pay taxes to Caesar, saying that he <i>himself</i> is Christ, a king.”	ἡμῶν, <i>our</i> : absent in RP P1904 TR F1853=10/20 F1859=3/8 vs. present in F1853=10/20 F1859=5/8. Nearly a disparity with RP, R=15:15.
Luke 23:3	Ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτόν, λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη, Σὺ λέγεις.	Then Pilate questioned him and <u>asked</u> , “Are you the king of the Jews?” He then answered him and said, “ <i>As</i> you say.”	asked ← <i>saying</i> .
Luke 23:4	Ὁ δὲ Πιλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους, {RP TR: Οὐδέν} [P1904: ὅτι οὐδέν] εὕρισκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.	Pilate then <u>said</u> to the senior priests and the crowds, “I find nothing incriminating in this man.”	ὅτι, (<i>said</i>) <i>that</i> (but this word can introduce direct speech too): absent in RP TR F1853=19/19 F1859=6/8 vs. present in P1904 F1853=0/19 F1859=2/8.
Luke 23:5	Οἱ δὲ ἐπίσχουν, λέγοντες ὅτι Ἀνασειει τὸν λαόν, διδάσκων καθ’ ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.	But they persisted and said, “He stirs up the people as he teaches throughout all Judaea, starting from Galilee and <u>reaching</u> here.”	reaching ← <i>up to</i> .
Luke 23:6	Πιλάτος δὲ ἀκούσας Γαλιλαίαν ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν.	Now when Pilate heard “Galilean”, he inquired whether the man was a Galilean.	
Luke 23:7	Καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.	And having ascertained that he was under Herod's jurisdiction, he referred him to Herod, <i>who</i> was also in Jerusalem in those days.	

Luke 23:8	Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ {RP TR: θέλων ἐξ ἱκανοῦ} [P1904: ἐξ ἱκανοῦ θέλων] ἰδεῖν αὐτόν, διὰ τὸ ἀκούειν {RP TR: - } [P1904: αὐτόν] πολλὰ περὶ αὐτοῦ· καὶ ἤλπιζεν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον.	Then when Herod saw Jesus, he rejoiced greatly, for he had been wanting to see him for some <i>time</i>, because {RP TR: <i>he</i>} [P1904: <i>he</i>] had heard many <i>things</i> about him, and he hoped to see some sign performed by him.	θέλων ἐξ ἱκανοῦ, <i>wanting + for some time</i>, RP TR F1853=18/19 (through 4 are followed by χρόνου) F1859=5/8 vs. ἐξ ἱκανοῦ θέλων, <i>for some time + wanting</i>, P1904 F1853=1/19 (Scrivener's y, with a variation) F1859=3/8. αὐτόν, (<i>on account of</i>) <i>him (hearing)</i>: absent in RP TR F1853=19/19 F1859=6/8 vs. present in P1904 F1853=0/19 F1859=2/8.
Luke 23:9	Ἐπηρώτα δὲ αὐτόν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.	So he questioned him at <i>considerable length</i>. But he did not answer him anything.	at considerable length ← <i>in enough words</i>.
Luke 23:10	Εἰστήκεισαν δὲ οἱ {RP TR: ἀρχιερεῖς καὶ οἱ γραμματεῖς} [P1904: γραμματεῖς καὶ οἱ ἀρχιερεῖς], εὐτόνως κατηγοροῦντες αὐτοῦ.	Moreover the {RP TR: senior priests and the scribes} [P1904: scribes and the senior priests] were standing by, vigorously accusing him.	ἀρχιερεῖς καὶ οἱ γραμματεῖς, <i>senior priests + and the scribes</i>, RP TR F1853=19/19 F1859=7/7 vs. γραμματεῖς καὶ οἱ ἀρχιερεῖς, <i>scribes + and the senior priests</i>, P1904 F1853=0/19 F1859=0/7.
Luke 23:11	Ἐξουθενήσας δὲ αὐτόν ὁ Ἡρώδης σὺν τοῖς στρατευμασιν αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν αὐτόν ἐσθῆτα λαμπράν, ἀνέπεμψεν αὐτόν τῷ Πιλάτῳ.	Then after Herod, with his troops, had treated him contemptuously and mocked <i>him</i>, he put resplendent clothes on him and sent him back to Pilate.	
Luke 23:12	Ἐγένοντο δὲ φίλοι ὅ τε {RP TR: Πιλάτος καὶ ὁ Ἡρώδης} [P1904: Ἡρώδης καὶ ὁ Πιλάτος] ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προὔπηρχον γὰρ ἐν ἐχθρᾷ ὄντες πρὸς εαυτούς.	So {RP TR: Pilate and Herod} [P1904: Herod and Pilate] became friends with each other on <i>that</i> very day, for they had previously been at enmity with each other.	Πιλάτος καὶ ὁ Ἡρώδης, <i>Pilate + and Herod</i>, RP TR F1853=19/19 F1859=6/8 vs. Ἡρώδης καὶ ὁ Πιλάτος, <i>Herod + and Pilate</i>, P1904 F1853=0/19 F1859=2/8. RP and TBS-TR accentuate Πιλάτος as for a short ᾱ; P1904 as for a long ᾱ, in accordance with the Latin.
Luke 23:13	Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαόν,	Pilate then called the senior priests and the rulers and the people together,	

Luke 23:14	εἶπεν πρὸς αὐτούς, Προσηνέγκατέ μοι τὸν ἄνθρωπον τούτον, ὡς ἀποστρέφοντα τὸν λαόν· καὶ ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εὔρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ' αὐτοῦ·	and he said to them, “Bring me this man <i>who is</i> supposedly perverting the people, and <u>be aware that</u> I have examined <i>him</i> in your presence and found nothing in this man <u>incriminating him</u> of the <i>things</i> which you accuse him of.	be aware that ← <i>behold</i> . incriminating <i>him</i> ← <i>culpable</i> .
Luke 23:15	ἀλλ' οὐδὲ Ἡρώδης· ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν, καὶ ἰδοὺ, οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ.	Indeed nor Herod. For I referred your <u>case</u> to him and <u>the result is that</u> nothing worthy of death has been committed by him.	your case ← <i>you (plural)</i> . the result is that ← <i>behold</i> .
Luke 23:16	Παιδεύσας οὖν αὐτὸν ἀπολύσω.	So I will chasten <i>him</i> and release him.”	
Luke 23:17	Ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἓνα.	After all, he had an obligation to release one <i>person</i> to them at each festival.	
Luke 23:18	Ἀνέκραξαν δὲ παμπληθεί, λέγοντες, Αἶρε τούτον, ἀπόλυσον δὲ ἡμῖν {RP P1904: - } [TR: τὸν] Βαραββᾶν·	But they shouted out with the whole crowd, and they said, “Take this <i>man</i> away, but release <u>Barabbas</u> to us”	τὸν, <i>the (Barabbas)</i> : absent in RP P1904 F1853=18/19 F1859=6/7 vs. present in TR F1853=1/19 (Scrivener's s) F1859=1/7.
Luke 23:19	ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βεβλημένος εἰς {RP TR: - } [P1904: τὴν] φυλακὴν.	– <i>someone</i> who had been put in <u>prison</u> on account of a certain sedition <i>which</i> <u>had</u> taken place in the city, and <i>for</i> murder.	τὴν, <i>the (prison)</i> : absent in RP TR F1853=17/19 F1859=7/8 vs. present in P1904 F1853=2/19 (Scrivener's fk) F1859=1/8.
Luke 23:20	Πάλιν οὖν ὁ Πιλάτος προσεφώνησεν, θέλων ἀπολύσαι τὸν Ἰησοῦν.	So Pilate addressed <i>them</i> again, <u>as</u> he wished to release Jesus.	as: causal use of the participle.
Luke 23:21	Οἱ δὲ ἐπεφώνουν, λέγοντες, Σταύρωσον, σταύρωσον αὐτόν.	But they shouted <i>it down</i> and said, “Crucify <i>him</i> , crucify him.”	
Luke 23:22	Ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς, Τί γὰρ κακὸν ἐποίησεν οὗτος; Οὐδὲν {RP TR: αἴτιον} [P1904: ἄξιον] θανάτου εὔρον ἐν αὐτῷ· παιδεύσας οὖν αὐτόν ἀπολύσω.	Then he spoke to them a third <i>time</i> , “But what wrong has this <i>man</i> done? I have not found anything {RP TR: culpable by} [P1904: worthy of] death in him. So I will chastise <i>him</i> and release him.”	αἴτιον, <i>culpable, liable, punishable</i> , RP TR F1853=19/19 F1859=7/8 vs. ἄξιον, <i>worthy</i> , P1904 F1853=0/19 F1859=1/8.

Luke 23:23	Οἱ δὲ ἐπέκειντο φωναῖς μεγάλας, αἰτοῦμενοι αὐτὸν σταυρωθῆναι· καὶ κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων.	But they insisted in a loud voice and demanded that he be crucified, and their voices and <i>those</i> of the senior priests kept gaining strength.	a loud voice ← <i>loud voices</i> . kept gaining strength: iterative imperfect, though continuous rather than discrete.
Luke 23:24	Ὁ δὲ Πιλάτος ἐπέκρινεν γενέσθαι τὸ αἶτημα αὐτῶν.	So Pilate decided that their demand should be met.	be met ← <i>happen</i> .
Luke 23:25	Ἀπέλυσεν δὲ {RP: - } [P1904 TR: αὐτοῖς] {RP TR: - } [P1904: τὸν Βαραββάν] τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς τὴν φυλακὴν, ὃν ᾔτουντο· τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.	And he released {RP: him who} [P1904: Barabbas to them, who] [TR: to them him <i>who</i>] <i>had been</i> put in prison on account of sedition and murder, <i>the one</i> whom they demanded, whereas he delivered Jesus to their will.	αὐτοῖς, <i>for them</i> : absent in RP F1853=14/19 F1859=2/7 vs. present in P1904 TR F1853=5/19 F1859=5/7. τὸν Βαραββάν, <i>Barabbas</i> : absent in RP TR F1853=16/19 F1859=6/8 vs. present in P1904 F1853=3/19 (Scrivener's dfg) F1859=2/8. AV differs textually.
<u>Luke 23:26</u>	Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνός τινος Κυρηναίου {RP P1904: - } [TR: τοῦ] ἐρχομένου ἀπ' ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν σταυρόν, φέρειν {RP TR: ὀπισθεν} [P1904: ὀπίσω] τοῦ Ἰησοῦ.	Then as they led him away, they took hold of a certain Simon, a Cyrenian, {RP P1904: as he was} [TR: who <i>was</i>] coming <i>back</i> from <i>the</i> field, and they forced him to carry the cross <i>behind</i> Jesus.	τοῦ, <i>the (one)</i> → <i>who was</i> : absent in RP P1904 F1853=18/19 F1859=7/7 vs. present in TR F1853=1/19 (Scrivener's g) F1859=0/7. ὀπισθεν, <i>(from) behind</i> , RP TR F1853=18/19 F1859=6/8 vs. ὀπίσω, <i>behind</i> , P1904 F1853=0/19 F1859=2/8 vs. another reading, F1853=1/19 (Scrivener's x) F1859=0/8. Punctuation: we ignore the comma in ↴
Luke 23:27	Ἦκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν αἱ καὶ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν.	And a large number of the people followed him, including women, who both mourned <i>for him</i> and lamented him.	↳ the RP text after σταυρόν and note that ἐπιτίθημι + dative can mean <i>to impose, inflict</i> , which is why we have <i>forced him to carry the cross</i> . The word ἐπιτίθημι also has the more physical meaning <i>lay on, put on</i> , which gives the sense of the AV: <i>laid the cross on him, for him to carry</i> . So AV differs.
Luke 23:28	Στραφεὶς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπεν, Θυγατέρες Ἱερουσαλήμ, μὴ κλαίετε ἐπ' ἐμέ, πλην ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν.	But Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.	

Luke 23:29	“Ὅτι ἰδοὺ, ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν, Μακάριαι αἱ στείραι, καὶ κοιλίαι αἱ οὐκ ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ ἐθήλασαν.	For <u>be aware of this</u> , <i>the</i> days are coming on which they will say, ‘Blessed <i>are</i> the barren and <i>the</i> wombs which did not give birth, and <i>the</i> breasts which <u>never</u> breastfed.’	be aware of this ← <i>behold</i> . never ← <i>did not</i> .
Luke 23:30	Τότε ἄρξονται λέγειν τοῖς ὄρεσιν, Πέσετε ἐφ’ ἡμᾶς· καὶ τοῖς βουνοῖς, Καλυψάτε ἡμᾶς.	Then they <u>will go on</u> To say to the mountains, ‘Fall on us’, And to the hills, ‘Hide us.’	Hos 10:8. will go on ← <i>will start</i> , but here merely indicating transition.
Luke 23:31	“Ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;	For if they do these <i>things</i> in the <i>case of moist wood</i> , what is to happen in the <i>case of the dry</i> ?”	moist wood ... dry: [CB] interprets as <i>the Lord ... the nation</i> .
Luke 23:32	Ἦγοντο δὲ καὶ ἕτεροι δύο κακούργοι σὺν αὐτῷ ἀναιρεθῆναι.	Then two others, <i>who were</i> criminals, were also brought, to be executed with him.	
Luke 23:33	Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανῖον, ἐκεῖ ἐσταύρωσαν αὐτόν, καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν.	And when they <u>arrived at</u> the place called <i>The Skull</i> , they crucified him there <u>with</u> the criminals, one on <i>the right</i> and the other on <i>the left</i> .	arrived at ← <i>departed to</i> , here implying arrival. <i>The Skull</i> : AV= <i>Calvary</i> . with ← <i>and</i> .
Luke 23:34	Ὁ δὲ Ἰησοῦς ἔλεγεν, Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδασιν τί ποιοῦσιν. Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ, {RP TR: ἐβαλον} [P1904: ἐβαλλον] κλήρον.	Jesus, though, said, “Father, forgive them, for they do not know what they are doing.” Then in sharing out his clothes, they <u>cast</u> a lot.	ἐβαλον, <i>they cast</i> , RP TR F1853=16/20 F1859=6/7 vs. ἐβαλλον, <i>they were casting</i> , P1904 F1853=4/20 (Scrivener's <i>dfhxonce</i>) F1859=1/7.
Luke 23:35	Καὶ εἰστήκει ὁ λαὸς θεωρῶν. Ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς, λέγοντες, Ἄλλους ἔσωσεν, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ χριστός, ὁ τοῦ θεοῦ ἐκλεκτός.	Meanwhile the people stood watching, and the rulers also sneered with them and said, “He saved others; let him save himself, if this is the Christ, the chosen <i>one</i> of God.”	
Luke 23:36	Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται, προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ,	And the soldiers also mocked him, as they came up and offered him vinegar,	
Luke 23:37	καὶ λέγοντες, Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν.	and they said, “If you are the king of the Jews, save yourself.”	

Luke 23:38	Ἦν δὲ καὶ ἐπιγραφή γεγραμμένη ἐπ' αὐτῷ γραμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς, Οὗτός ἐστιν ὁ βασιλεὺς τῶν Ἰουδαίων.	Indeed there was an inscription written over him in Greek and Latin and Hebrew letters: “This is the king of the Jews.”	Hebrew: the term can include Aramaic, but the alphabet was common to both languages at this time.
Luke 23:39	Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτόν, λέγων, Εἰ σὺ εἶ ὁ χριστός, σῶσον σεαυτὸν καὶ ἡμᾶς.	Then one of the criminals who <i>were</i> hung <i>there</i> blasphemed him and said, “If you are the Christ, save yourself and us.”	
Luke 23:40	Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ, λέγων, Οὐδὲ φοβῆ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;	But the other responded and rebuked him and said, “Do you not even fear God, seeing you are under the same sentence?”	
Luke 23:41	Καὶ ἡμεῖς μὲν δικαίως, ἅξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἐπραξεν.	And we rightly so, for we are receiving what <i>is</i> deserved for what we have done, but this <i>man</i> has done nothing <u>w</u> rong.”	wrong ← <i>out of place</i> .
Luke 23:42	Καὶ ἔλεγεν τῷ Ἰησοῦ, Μνήσθητί μου, κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.	Then he said to Jesus, “Remember me, Lord, when you go into your kingdom.”	
<u>Luke 23:43</u>	Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.	At which Jesus said to him, “Truly, I <u>say to you this day</u> , you will be with me in paradise.”	I say to you this day: RP P1904 TBS-TR punctuate <i>I say to you, this day</i> See Deut 4:26, Deut 8:19 , where <i>this day</i> adds solemnity to the utterance.
Luke 23:44	Ἦν δὲ ὥσεὶ ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας {RP P1904: ἐνάτης} [TR: ἐννάτης].	Now it was about <i>the sixth hour</i> , and a darkness came over all the land until <i>the ninth hour</i> .	ἐνάτης, <i>ninth (1)</i> , RP P1904 F1853=14/21 F1859=2/7 vs. ἐννάτης, <i>ninth (2)</i> , TR F1853=7/21 F1859=5/7. sixth hour: <i>12 noon</i> . ninth hour: <i>3 p.m.</i>

Luke 23:45	{RP TR: Καὶ ἔσκοτίσθη ὁ ἥλιος} [P1904: Τοῦ ἡλίου ἐκλείποντος], καὶ ἔσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον.	{RP TR: And the sun became darkened, and} [P1904: The sun being eclipsed,] the veil of the sanctuary was split <i>down</i> the middle.	καὶ ἔσκοτίσθη ὁ ἥλιος, <i>and the sun became darkened</i> , RP TR F1853=19/19 (incl. one misspelled) F1859=7/9 vs. τοῦ ἡλίου ἐκλείποντος, <i>the sun being eclipsed</i> , P1904 F1853=0/19 F1859=2/9. [P1904: eclipsed: this would be a miraculous eclipse, since totality of a natural eclipse by the moon cannot even last ten minutes. Moreover, an eclipse of the sun takes place at new moon, not full moon, and the Passover is at full moon, being in the middle of a Hebrew month. But the Majority Text is very solidly against this reading anyway.]
Luke 23:46	Καὶ φωνήσας φωνῇ μεγάλη ὁ Ἰησοῦς εἶπεν, Πάτερ, εἰς χεῖράς σου {RP TR: παραθήσομαι} [P1904: παρατίθεμαι] τὸ πνευμά μου· καὶ ταῦτα εἰπὼν ἐξέπνευσεν.	And Jesus called out in a loud voice and said, “Father, into your hands I {RP TR: will commit} [P1904: commit] my spirit.” And when he had said these <i>things</i> , he breathed his last.	παραθήσομαι, <i>I will commit</i> , RP TR F1853=13/19 F1859=5/9 vs. παρατίθεμαι, <i>I commit</i> , P1904 F1853=2/19 (Scrivener's ap) F1859=3/9 vs. other readings, F1853=4/19 (Scrivener's cgyx) F1859=1/9.
Luke 23:47	Ἰδὼν δὲ ὁ ἐκατόνταρχος τὸ γινόμενον, ἐδόξασεν τὸν θεόν, λέγων, Ὁντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.	And when the centurion saw what <i>had</i> taken place, he glorified God and said, “This man really was righteous.”	
Luke 23:48	Καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γινόμενα, τύπτοντες ἑαυτῶν τὰ στήθη ὑπέστρεφον.	Then when all the crowds who <i>had</i> converged on that spectacle had seen the <i>things that</i> took place, they beat their breasts and went back,	
Luke 23:49	Εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ {RP TR: - } [P1904: ἀπὸ] μακρόθεν, καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.	while all his acquaintances stood <u>at a distance</u> , as <i>did</i> the women who <i>had</i> followed him from Galilee, watching these <i>things</i> .	ἀπὸ, <i>from</i> (pleonastically, as μακρόθεν contains motion from): absent in RP TR F1853=19/19 F1859=7/7 vs. present in P1904 F1853=0/19 F1859=0/7.

Luke 23:50	Καὶ ἰδοὺ, ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτῆς ὑπάρχων, {RP TR: - } [P1904: καὶ] ἀνὴρ ἀγαθὸς καὶ δίκαιος -	And <u>there was</u> a man by name of Joseph, <u>who</u> was a councillor, {RP TR: - } [P1904: and] a good and righteous man,	καὶ, <i>and</i> : absent in RP TR F1853=19/19 F1859=5/7 vs. present in P1904 F1853=0/19 F1859=2/7. there was ← <i>behold</i> .
Luke 23:51	οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν - ἀπο Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὅς {RP TR: καὶ} [P1904: -] προσεδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ θεοῦ.	<i>and</i> he was not in agreement with their verdict or action. <i>He was</i> from Arimathea, a <u>Jewish</u> city, and {RP TR: moreover} [P1904: -] he himself was also awaiting the kingdom of God.	καὶ, <i>and</i> : present in RP TR F1853=12/19 F1859=6/7 vs. absent in P1904 F1853=7/19 F1859=1/7. he ← <i>this (man)</i> . Jewish ← <i>of the Jews</i> .
Luke 23:52	οὗτος προσελθὼν τῷ Πιλάτῳ ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ.	He went to Pilate and asked for the body of Jesus.	He ← <i>This (man)</i> .
Luke 23:53	Καὶ καθελὼν αὐτὸ ἐνετύλιξεν {RP TR: αὐτὸ} [P1904: -] σινδόνι, καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ, οὗ οὐκ ἦν {RP TR: οὐδέπω οὐδεὶς} [P1904: οὐδεὶς οὐδεπω] κείμενος.	And he took it down and wrapped {RP TR: it} [P1904: <i>it</i>] up in fine linen and put it in a hewn-out tomb where <u>no-one</u> had ever yet lain.	αὐτὸ, (<i>wrapped</i>) <i>it</i> : present in RP TR F1853=15/19 F1859=5/7 vs. absent in P1904 F1853=2/19 (Scrivener's fp) F1859=2/7 vs. other readings, F1853=2/19 (Scrivener's es) F1859=0/7. οὐδέπω οὐδεὶς, (<i>as</i>) <i>yet + no-one</i> , RP TR F1853=17/19 F1859=3/7 vs. οὐδεὶς οὐδέπω, <i>no-one + yet</i> , P1904 F1853=1/19 (Scrivener's p) F1859=4/7 vs. another reading, F1853=1/19 (Scrivener's d) F1859=0/7. F1853 and F1859 are very significantly disparate, X2=6.3 PV=1.2%.
Luke 23:54	Καὶ ἡμέρα ἦν Παρασκευή, {RP P1904: - } [TR: καὶ] σάββατον ἐπέφωσεν.	Now <i>the</i> day was <i>the</i> Preparation Day; {RP P1904: - } [TR: and] <u>the twilight of the Sabbath</u> was drawing on.	καὶ, <i>and (the Sabbath)</i> : absent in RP P1904 F1853=17/19 F1859=4/7 vs. present in TR F1853=2/19 (Scrivener's xy) F1859=3/7. the twilight of <i>the</i> Sabbath was drawing on ← <i>Sabbath was approaching-dawn</i> , but only metaphorically dawn, as the Sabbath started in the evening. But the word ἐπιφώσκω could be applied to dawn or dusk. For ↴

Luke 23:55	Κατακολουθήσασαι δὲ {RP: - } [P1904: αἱ] [TR: καὶ] γυναῖκες, αἵτινες ἦσαν συνεληλυθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖον, καὶ ὥς ἐτέθη τὸ σῶμα αὐτοῦ.	And {RP: <i>some women</i>} [P1904: <i>the women</i>] [TR: <i>some women also</i>] who had come with him from Galilee followed and looked at the tomb and how his body had been laid.	↳ the time of the event, see [CB] Appendix 165, <i>The Hours of the Lord's Last Day</i>. A high Sabbath here. readings below absent, RP F1853=16/20 F1859=3/7 vs. αἱ, <i>the (women)</i>, P1904 F1853=1/20 (Scrivener's p) F1859=3/7 vs. καὶ, <i>and (women)</i>, TR F1853=3/20 (Scrivener's s**xy) F1859=1/7.
Luke 23:56	ὑποστρέψασαι δὲ ἡτοίμασαν ἄρώματα καὶ μύρα. ¶ Καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν.	Then they returned and prepared fragrances and ointments. ¶ And on the Sabbath they rested according to the commandment.	¶ Verse division: in AV numbering, but not P1904 numbering, Luke 24:1 begins here.
Luke 24:1	Τῇ δὲ μιᾷ τῶν σαββάτων, ὄρθρου {RP-text P1904 TR: βαθέος} [RP-marg: βαθέως], ἦλθον ἐπὶ τὸ μνήμα, φέρουσαι ἃ ἡτοίμασαν ἄρώματα, καὶ τινες σὺν αὐταῖς.	Then on the first <i>day</i> of the <u>w</u>ee<u>k</u>, <u>v</u>ery <u>e</u>arly <u>i</u>n <u>t</u>he <u>m</u>or<u>n</u>i<u>n</u>g, they went to the tomb carrying <i>the</i> fragrances which they had prepared, and some <i>others</i> went with them,	βαθέος, <i>deep</i> (concordant genitive), RP-text P1904 TR F1853=13/22 F1859=1/7 vs. βαθέως, <i>deeply</i>, RP-marg F1853=9/22 F1859=6/7. Nearly a disparity with RP-text, R=16:15. week ← <i>Sabbaths</i>. See John 20:1. very early in the morning ← <i>during</i> {RP-text TR: <i>deep dawn</i>} [RP-marg P1904: <i>dawn deeply</i>]. Not the same word for dawn / daybreak as in Luke 23:54.
Luke 24:2	Εὗρον δὲ τὸν λίθον ἀποκεκλισμένον ἀπὸ τοῦ μνημείου.	and they found the stone rolled away from the tomb,	
Luke 24:3	Καὶ εἰσελθοῦσαι οὐχ εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ.	and when they went in, they did not find the body of the Lord Jesus.	

Luke 24:4	Καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι αὐτάς περὶ τούτου, καὶ ἰδοὺ, {RP P1904: ἄνδρες δύο} [TR: δύο ἄνδρες] ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἄστραπτούσαις·	And it came to pass as they were at a loss on this <u>matter</u> , that – <u>to</u> <u>their</u> <u>surprise</u> – <u>two</u> <u>men</u> in dazzling clothes <u>came</u> <u>up</u> <u>to</u> <u>them</u> .	ἄνδρες δύο, <i>men</i> + <i>two</i> , RP P1904 F1853=18/19 F1859=7/7 vs. δύο ἄνδρες, <i>two</i> + <i>men</i> , TR F1853=1/19 (Scrivener's o) F1859=0/7. to their surprise ← <i>behold</i> . came up to them ← <i>stood at them</i> .
Luke 24:5	ἐμφόβων δὲ γενομένων αὐτῶν, καὶ κλινουσῶν τὸ πρόσωπον εἰς τὴν γῆν, εἶπον πρὸς αὐτάς, Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;	Then, as they had become frightened and were bowing face down to the ground, they said to them, “Why are you seeking among the dead him <i>who</i> is alive?”	
Luke 24:6	Οὐκ ἔστιν ὧδε, ἀλλ’ ἠγέρθη· μνήσθητε ὡς ἐλάλησεν ὑμῖν, ἔτι ὧν ἐν τῇ Γαλιλαίᾳ,	He is not here, but <u>he</u> <u>has</u> <u>risen</u> . Remember how he told you when he was still in Galilee,	he has risen: or <i>he has been raised</i> .
Luke 24:7	λέγων ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.	when he said that the son of man must be delivered into <i>the</i> hands of sinful men, and be crucified, and <u>rise</u> on the third day.”	rise: not <i>be raised</i> here, strong aorist active.
Luke 24:8	Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ,	At this they remembered his words,	
Luke 24:9	καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου, ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα καὶ πᾶσιν τοῖς λοιποῖς.	and they returned from the tomb and reported all these <i>things</i> to the eleven and to all <u>the</u> <u>others</u> .	the others ← <i>the rest</i> .
Luke 24:10	Ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία {RP-text P1904 TR: - } [RP-marg: ἡ] Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἱ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα.	So it was Mary Magdalene and Joanna, and Mary {RP-text P1904 TR: <i>the</i> } [RP-marg: <i>the</i>] <u>mother</u> of James and <u>the</u> <u>others</u> with them, who told the apostles these <i>things</i> .	ἡ, <i>the (mother / daughter of James)</i> : absent in RP-text P1904 TR F1853=15/19 F1859=4/7 vs. present in RP-marg F1853=4/19 (Scrivener's elno) F1859=3/7. <i>mother</i> : or <i>daughter</i> . the others ← <i>the rest (feminine)</i> .
Luke 24:11	Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥσεί λῆρος τὰ ῥήματα αὐτῶν, καὶ ἠπίστουν αὐταῖς.	But their words appeared in their <u>opinion</u> <u>to</u> <u>be</u> nonsense, and they disbelieved them.	opinion ← <i>presence, sight</i> . to be ← <i>as</i> .

Luke 24:12	Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει τὰ ὀθόνια κείμενα μόνα· καὶ ἀπηλθὲν πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός.	Peter, however, got up and ran to the tomb, and he stooped and saw the linen strips lying on their own, and he went off <u>home</u> , astonished at what <i>had</i> taken place.	home ← <i>to himself</i> .
Luke 24:13	Καὶ ἰδού, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἱερουσαλὴμ, ἣ ὄνομα Ἐμμαούς.	Then, <u>as it happened</u> , two of them were walking on that day to a village <i>which was sixty stades</i> distant from Jerusalem, which <i>had the</i> name Emmaus.	as it happened ← <i>behold</i> . sixty stades: about 6 miles (10 km.).
Luke 24:14	Καὶ αὐτοὶ ὡμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων.	And they were talking to each other about all these <i>things that had</i> taken place,	
Luke 24:15	Καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς.	and it came to pass while they were talking and assessing <i>things</i> , that Jesus himself approached and walked along with them,	
Luke 24:16	Οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν.	but their eyes were held <i>back</i> from recognizing him.	
Luke 24:17	Εἶπεν δὲ πρὸς αὐτοὺς, Τίνες οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καὶ ἔστε σκυθρωποί;	Then he said to them, “What are these words which you are exchanging with one another as you walk and are sullen?”	
Luke 24:18	Ἀποκριθεὶς δὲ ὁ εἷς, ὃν ὄνομα Κλεοπᾶς, εἶπεν πρὸς αὐτόν, Σὺ μόνος παροικεῖς {RP: - } [P1904 TR: ἐν] Ἱερουσαλὴμ, καὶ οὐκ ἐγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;	So one <i>of them</i> , whose name <i>was</i> Cleopas, answered and said to him, “Are you <i>the only one</i> staying {RP: <i>in</i> } [P1904 TR: <i>in</i>] Jerusalem who does not know the <i>things that have</i> happened in it in <u>recent</u> days?”	ἐν, <i>in (Jerusalem)</i> : absent in RP F1853=17/21 F1859=6/7 vs. present in P1904 TR F1853=4/21 (Scrivener's f*gps**) F1859=1/7. recent ← <i>these</i> .
Luke 24:19	Καὶ εἶπεν αὐτοῖς, Ποῖα; Οἱ δὲ εἶπον αὐτῷ, Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ.	Then he said to them, “ <u>What things?</u> ” They then said to him, “The <i>things</i> concerning Jesus the Nazarene, a <u>man who was</u> a <u>prophet</u> , powerful in deed and word in the presence of God and all the people,	What ← <i>What kind of</i> . a man who was a prophet ← <i>who became a man prophet</i> .

Luke 24:20	ὅπως τε παρέδωκαν αὐτόν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν αὐτόν.	and how the senior priests and our rulers delivered him up to a sentence of death and <u>had him crucified</u> ,	had him crucified ← <i>crucified him</i> . See Matt 2:16.
Luke 24:21	Ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ. Ἀλλὰ γε σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν ἀγεί σήμερον ἀφ' οὗ ταῦτα ἐγένετο.	whereas we were hoping that he was the <i>one who</i> would liberate Israel. <u>But as <i>it is</i></u> , with all these <i>things</i> , he has passed through this third day today since these <i>things</i> took place <i>without doing so</i> .	But as <i>it is</i> ← <i>But at any rate</i> .
Luke 24:22	Ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενομένηι ὀρθρίαι ἐπὶ τὸ μνημεῖον.	<i>Not only this</i> , but some of our women astonished us after they had gone to the tomb early in the morning,	
Luke 24:23	καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ, ἤλθον λέγουσαι καὶ ὁπτασίαν ἀγγέλων ἑώρακέναι, οἱ λέγουσιν αὐτόν ζῆν.	and when they did not find his body, they came also telling <i>us</i> that <i>they</i> had seen a vision of angels, who said that he was alive,	
Luke 24:24	Καὶ ἀπηλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὑρον οὕτως καθὼς καὶ αἱ γυναῖκες εἶπον· αὐτόν δὲ οὐκ εἶδον.	at which some of those with us went off to the tomb, and they found <i>it</i> just as the women had said, but they did not see him.”	
Luke 24:25	Καὶ αὐτὸς εἶπεν πρὸς αὐτούς, Ὁ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται·	Then he said to them, “O witless <i>men</i> and slow in heart to believe all the <i>things</i> the prophets have spoken.	
Luke 24:26	οὐχὶ ταῦτα ἔδει παθεῖν τὸν χριστόν, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;	Did not Christ have to suffer these <i>things</i> and enter into his glory?”	

Luke 24:27	Καὶ ἀρξάμενος ἀπὸ {RP TR: Μωσέως} [P1904: Μωϋσέως] καὶ ἀπὸ πάντων τῶν προφητῶν, διηρμήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ {RP P1904 S1550 S1894: ἑαυτοῦ} [E1624: αὐτοῦ].	Then, starting from <u>Moses</u> and from all the prophets, he gave them an exposition of all the scriptures concerning <u>himself</u> .	Μωσέως, <i>Moses</i> , RP TR F1853=18/19 F1859=7/8 vs. Μωϋσέως, <i>Moïses</i> , P1904 F1853=1/19 (Scrivener's p) F1859=1/8. ἑαυτοῦ, (<i>about</i>) <i>himself</i> , RP P1904 S1550 S1894 F1853=15/20 F1859=5/7 vs. αὐτοῦ, (<i>about</i>) <i>him</i> , E1624 F1853=5/20 (Scrivener's cgq*sy) F1859=2/7. of ← <i>in</i> , or perhaps <i>by means of</i> .
Luke 24:28	Καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο· καὶ αὐτὸς προσεποιεῖτο πορρωτέρω πορεύεσθαι.	Then they came near to the village to which they were going, and he made as if to go further,	
Luke 24:29	Καὶ παρεβιάσαντο αὐτόν, λέγοντες, Μείνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστίν, καὶ κέκλικεν ἡ ἡμέρα. Καὶ εἰσῆλθεν τοῦ μείναι σὺν αὐτοῖς.	but they urged him <i>not to</i> , and they said, "Stay with us, for it is towards evening and the day has declined. So he went in to stay with them."	
Luke 24:30	Καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησεν, καὶ κλάσας ἐπέδιδου αὐτοῖς.	Subsequently, it came to pass while he was reclining <i>at table</i> with them <i>that</i> he took the bread and gave blessing, and he broke <i>it</i> and handed <i>some</i> to them,	
Luke 24:31	Αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν.	and their eyes were opened wide, and they recognized him. Then he became invisible <u>to them</u> .	to them ← <i>from them</i> .
Luke 24:32	Καὶ εἶπον πρὸς ἀλλήλους, Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὥς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὥς διηνοιγεν ἡμῖν τὰς γραφάς;	Then they said to each other, "Was not our heart burning inside us while he was speaking to us on the way and when he expounded the scriptures to us?"	
Luke 24:33	Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον συνηθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς,	Then they got up at <i>that</i> very hour and returned to Jerusalem, and they found the eleven, and those <i>associated</i> with them, assembled,	

Luke 24:34	λέγοντας ὅτι Ἦγέρθη ὁ κύριος ὄντως, καὶ ὥφθη Σίμωνι.	<i>just as they</i> were saying, “The Lord really has <u>risen</u> and has appeared to Simon.”	they: the reference is to those assembled, not those who returned to Jerusalem. risen: or <i>been raised</i> .
Luke 24:35	Καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ, καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.	Then they related in detail the <i>things</i> on the way, and how he became known to them at <i>the time of</i> the breaking of the bread.	
Luke 24:36	Ταῦτα δὲ αὐτῶν λαλούντων, αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.	And while they were saying these <i>things</i> , Jesus himself stood in their midst and said to them, “Peace to you.”	
Luke 24:37	Πτοηθέντες δὲ καὶ ἔμβοβοι γινόμενοι ἐδόκουν πνεῦμα θεωρεῖν.	But <u>being</u> terrified and fearful, they thought they were seeing a spirit.	being ← <i>having become</i> . See Matt 23:20.
Luke 24:38	Καὶ εἶπεν αὐτοῖς, Τί τεταραγμένοι ἐστέ, καὶ διὰ τί διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν;	Then he said to them, “Why are you disturbed, and why do <u>doubts</u> arise in your hearts?”	doubts: or <i>reasonings, equivocations</i> .
Luke 24:39	Ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγώ εἰμι· ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σὰρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα.	See my hands and my feet, <i>and</i> that it is <u>me myself</u> . Feel me and see, for a spirit does not have flesh and bones, as you see <u>I have</u> .”	me myself ← <i>myself I am</i> . See John 18:5-6. If the reader prefers, read <i>I myself</i> . I have ← <i>me having</i> , where we have introduced a noun clause.
Luke 24:40	Καὶ τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.	Then when he had said this, he showed them <i>his</i> hands and <i>his</i> feet.	
Luke 24:41	Ἔτι δὲ ἄπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν αὐτοῖς, Ἐχετε τι βρώσιμον ἐνθάδε;	And while they still disbelieved for joy and were amazed, he said to them, “Have you got any food here?”	
Luke 24:42	Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος, καὶ ἀπὸ μελισσίου κηρίου.	They then handed him a piece of grilled fish and <i>some</i> honeycomb,	
Luke 24:43	Καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν.	<u>which he took</u> in their presence and ate.	which he took ← <i>and having taken</i> .

Luke 24:44	Εἶπεν δὲ αὐτοῖς, Οὗτοι οἱ λόγοι, οὓς ἐλάλησα πρὸς ὑμᾶς ἐτι ὧν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ {RP TR: Μωσέως} [P1904: Μωϋσέως] καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ.	And he said to them, “These <i>are</i> the words which I spoke to you when I was still with you, that everything written in the law of Moses and <i>the</i> prophets and <i>the</i> psalms concerning me <u>needs</u> to be fulfilled.”	Μωσέως, <i>of Moses</i> , RP TR F1853=17/19 F1859=6/7 vs. Μωϋσέως, <i>of Moïses</i> , P1904 F1853=2/19 (Scrivener's dp) F1859=1/7. needs: or <i>needed</i> , but as there is other unfulfilled prophesy, the sense is <i>needs</i> .
Luke 24:45	Τότε διήνοιξεν αὐτῶν τὸν νοῦν, τοῦ συνιέναι τὰς γραφάς·	Then he opened up their mind to understand the scriptures.	
Luke 24:46	καὶ εἶπεν αὐτοῖς ὅτι Οὕτως γέγραπται, καὶ οὕτως ἔδει παθεῖν τὸν χριστόν, καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ,	And he said to them, “So it stands written and so the Christ had to suffer and <u>rise</u> from <i>the</i> dead on the third day,	rise: not <i>be raised</i> here, strong aorist active.
Luke 24:47	καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπὸ Ἱερουσαλὴμ.	and for repentance and forgiveness of sins to be preached in his name to all the nations, starting from Jerusalem.	
Luke 24:48	Ὑμεῖς δὲ ἐστε μάρτυρες τούτων.	And you are witnesses of these <i>things</i> .	
Luke 24:49	Καὶ ἰδού, ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ’ ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει Ἱερουσαλὴμ, ἕως οὗ ἐνδύσησθε δύναμιν ἐξ ὕψους.	And <u>mark this</u> , I am sending my father's promise over you. So stay in the city of Jerusalem until you are invested with power from <u>on high</u> .”	mark <i>this</i> ← <i>behold</i> . <i>on high</i> ← <i>height</i> .
Luke 24:50	Ἐξήγαγεν δὲ αὐτοὺς ἔξω ἕως εἰς Βηθανίαν· καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς.	Then he led them out as far as Bethany, and he lifted up his hands and blessed them,	
Luke 24:51	Καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοῦς, διέστη ἀπ’ αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.	and it came to pass while he was blessing them <i>that</i> he became separated from them and was <u>carried up</u> to heaven.	carried up: or <i>brought back</i> .
Luke 24:52	Καὶ αὐτοὶ προσκυνήσαντες αὐτόν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης·	At this they worshipped him and returned to Jerusalem with great joy,	

Luke 24:53	καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ, αἰνούντες καὶ εὐλογούντες τὸν θεόν. Ἀμήν.	and they were continually in the temple, praising and blessing God. Amen.	