

## Strong Disparities between the Robinson-Pierpont Text and Scrivener's Collations

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

Mt 9:18	<p>Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοῦ, ἀρχων {RP P1904 S1894: εἷς} [S1550 E1624: - ] [MISC: τις] {RP TR: ἐλθῶν} [P1904: προσελθῶν] προσεκύνει αὐτῷ, λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθῶν ἐπίθες τὴν χεῖρά σου ἐπ’ αὐτήν, καὶ ζήσεται.</p>	<p>While he was saying these <i>things</i> to them, it so happened that a <i>certain</i> governor came {RP TR: - } [P1904: up] and worshipped him and said, “My daughter has just died, but <i>come</i> and put your hand on her, and she will live.”</p>	<p>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 <b>disparity</b> with RP, R=6:17.</p> <hr/> <p>ἐλθῶν, <i>came</i>, RP TR F1853=11/18 F1859=2/7 vs. προσελθῶν, <i>came to</i>, P1904 F1853=7/18 F1859=4/7 vs. another reading, F1853=0/18 F1859=1/7.</p> <hr/> <p>Ignoring diacritics and spaces (absent in early manuscripts), RP could also be read as εἰσελθῶν, (<i>a governor</i>) <i>entered</i>.</p> <hr/> <p>it so happened that ← <i>behold</i>.</p> <hr/> <p>come: imperatival use of the participle.</p>
Mt 17:12	<p>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.</p>	<p>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 <u>at their hands</u>.”</p>	<p>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 <b>disparity</b> with RP (and HF), R=2:25.</p> <hr/> <p>at their hands ← <i>by them</i>.</p>
Mt 26:17	<p>Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες αὐτῷ, Ποῦ θέλεις {RP-text: ἐτοιμάσωμέν} [RP-marg P1904 TR: ἐτοιμάσωμέν] σοι φαγεῖν τὸ Πάσχα;</p>	<p>On the first <i>day</i> of the unleavened bread, the disciples came to Jesus and said to him, “Where do you wish us to <u>prepare</u> for you to eat the Passover?”</p>	<p>ἐτοιμάσωμέν, <i>we will prepare</i> (future indicative), RP-text F1853=9/21 F1859=1/7 vs. ἐτοιμάσωμέν, <i>that we should prepare</i> (subjunctive), RP-marg P1904 TR F1853=12/21 F1859=6/7. A strong <b>disparity</b> with RP-text, R=10:20.</p>
Mt 26:29	<p>Λέγω δὲ ὑμῖν ὅτι οὐ μὴ πῖω ἀπ’ ἄρτι ἐκ τούτου τοῦ {RP TR: γεννήματος} [P1904: γενήματος] τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ’ ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.</p>	<p>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.”</p>	<p>γεννήματος, <i>produce (1)</i>, RP TR F1853=5/20 F1859=2/7 vs. γενήματος, <i>produce (2)</i>, P1904 F1853=15/20 F1859=5/7. A strong <b>disparity</b> with RP, R=8:21.</p>
Mk 2:14	<p>Καὶ παράγων εἶδεν {RP-text: Λευὶ} [RP-marg P1904 TR: Λευῖν] τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.</p>	<p>And as he passed by, he saw <i>Levi</i> the son of Alphaeus, sitting at the tax office, and he said to him, “Follow me.” And he got up and followed him.</p>	<p>Λευὶ, <i>Levi</i>, RP-text F1853=7/22 F1859=1/7 vs. Λευῖν, <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 <b>disparity</b> with RP-text, R=8:22.</p>

Mk 9:4	Καὶ ὠφθη αὐτοῖς Ἡλίας σὺν {RP-text: Μωσῆ} [RP-marg TR: Μωσεί] [P1904: Μωϋσεῖ], καὶ ἦσαν συλλαλούντες τῷ Ἰησοῦ.	Moreover Elijah appeared to them with Moses, and they were speaking to Jesus,	Μωσῆ, <i>Moses (1)</i> , RP-text F1853=2/19 (Scrivener's gy) F1859=1/7 vs. Μωσεί, <i>Moses (2)</i> , RP-marg TR F1853=6/19 F1859=5/7 vs. Μωϋσεῖ, <i>Moses (3)</i> , P1904 F1853=2/19 (Scrivener's dp) F1859=1/7 vs. Μωϋσῆ, <i>Moses (4)</i> , F1853=9/19 F1859=0/7. A strong <b>disparity</b> 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.
Mk 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. F1853 and F1859 are very significantly disparate, X2=9.6 PV=0.2%. Scrivener may have overlooked the variant in F1853 (a challenge to F1853), or else it is a strong <b>disparity</b> with RP, R=4:26.
Mk 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, ἕνεκεν ἐμοῦ καὶ {RP-text P1904: ἕνεκεν} [RP-marg TR: - ] τοῦ εὐαγγελίου,	{RP-text: But} [RP-marg P1904 TR: But] 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 <b>disparity</b> with RP-text, R=10:20.  ἕνεκεν, <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.
Mk 13:21	{RP-text: Τότε} [RP-marg P1904 TR: Καὶ τότε] ἐάν τις ὑμῖν εἴπῃ, Ἰδοὺ, ὧδε ὁ χριστός, {RP TR: ἢ Ἰδού,} [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, <i>and (then)</i> : absent in RP-text F1853=4/20 (Scrivener's lmnq) F1859=0/7 vs. present in RP-marg P1904 TR F1853=16/20 F1859=7/7. A strong <b>disparity</b> (#1) with RP-text, R=4:25.  ἢ, <i>or (look)</i> : present in RP TR F1853=14/20 F1859=4/7 vs. absent in P1904 F1853=6/20 F1859=3/7.  πιστεύετε, <i>(do not) believe</i> (present), RP P1904 F1853=5/22 F1859=3/7 vs. πιστεύσητε, <i>(do not) believe</i> (aorist), TR F1853=15/22 F1859=3/7 vs. other readings, F1853=2/22 (Scrivener's cs) F1859=1/7. A strong <b>disparity</b> (#2) with RP, R=9:19.

Lk 3:33	τοῦ Ἀμιναδάβ, τοῦ Ἀράμ, {RP-text TR: - } [RP-marg P1904: τοῦ Ἰωράμ,] τοῦ {RP P1904 S1550 S1894: Ἑσρώμ,} [E1624: Ἑσρών], τοῦ Φαρέσ, τοῦ Ἰούδα,	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 Pharez, who was the son of Judah,	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 <b>disparity</b> 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 Hezron, as in the Old Testament.  Greek: Aminadab, Aram, Hezrom, Phares, Iouda.
Lk 6:27	{RP-text TR: Ἄλλ' } [RP-marg P1904: Ἄλλὰ] 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 who hate you;	ἀλλ', but (apocopated), RP-text TR F1853=4/18 (Scrivener's bfhs) F1859=1/7 vs. ἀλλὰ but (unapocopated), RP-marg P1904 F1853=14/18 F1859=6/7. A strong <b>disparity</b> with RP-text, R=6:21.
Lk 7:11	Καὶ ἐγένετο ἐν {RP-text P1904: τῷ} [RP-marg TR: τῇ] ἔξῃς, ἐπορεύετο εἰς πόλιν καλουμένην Ναῖν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοί, καὶ ὄχλος πολὺς.	And it came to pass {RP-text P1904: soon afterwards} [RP-marg TR: the next day] that he went to a town called Nain, and a considerable number of his disciples went with him, and also a large crowd,	τῷ, the (coming [time, χρόνω]), RP-text P1904 F1853=4/18 (Scrivener's bfhk) F1859=3/7 vs. τῇ, the (next [day, ἡμέρᾳ]), RP-marg TR F1853=14/18 F1859=4/7. A strong <b>disparity</b> with RP-text, R=8:19.
Lk 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 said, "The son of man must suffer many things and be rejected by the elders and senior priests and scribes, and be killed, and rise on the third day."	ἀναστῆναι, to rise (I), RP-text F1853=1/18 (Scrivener's p) F1859=2/8 vs. ἐγερθῆναι, to rise / be raised, RP-marg P1904 TR F1853=17/18 F1859=5/8 vs. phrase absent, F1853=0/18 F1859=1/8. A strong <b>disparity</b> with RP-text, R=3:24.
Lk 10:40	Ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστάσα δὲ εἶπεν, Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με {RP: κατέλειπεν} [P1904 TR: κατέλιπε] διακονεῖν; Εἶπε οὖν αὐτῇ ἵνα μοι συνατιλάβηται.	But Martha was distracted with a lot of serving. Then she came up and said, "Lord, are you not concerned that my sister has left me alone to do the serving? So tell her to assist me."	κατέλειπε(ν), was leaving, RP F1853=4/20 (Scrivener's cd*co) F1859=4/8 vs. κατέλιπε(ν), left, P1904 TR F1853=14/20 F1859=2/8 vs. other readings, F1853=2/20 (Scrivener's bk) F1859=2/8. A strong <b>disparity</b> with RP, R=8:18.  are you not concerned ← is it not a concern to you.
Lk 12:36	καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε {RP: ἀναλύσει} [P1904 TR: ἀναλύσει] ἐκ τῶν γάμων, ἵνα, ἐλθόντος καὶ κρούσαντος, εὐθὺς ἀνοίξωσιν αὐτῷ.	and you yourselves be like men awaiting their master when he returns from the wedding reception, so that when he comes and knocks, they open to him immediately.	ἀναλύσει, he returns (subjunctive, suggesting contingency), RP F1853=1/18 (Scrivener's y) F1859=1/7 vs. ἀναλύσει, he will return (future, foreseeing a definite event), P1904 TR F1853=17/18 F1859=6/7. A strong <b>disparity</b> with RP, R=2:25. In both cases, we translate by the English present tense.  comes and knocks ← having come and having knocked. See Mt 23:20.

Lk 14:28	Τίς γὰρ ἐξ ὑμῶν, {RP: ὁ} [P1904 TR: - ] θέλων πύργον οἰκοδομήσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει τὰ {RP-text: εἰς} [RP-marg P1904 TR: πρὸς] ἀπαρτισμόν;	For who among you, wishing to build a tower, does not first sit down and calculate the expense, to see whether he has enough money for its completion,	ὁ, the (one) → who: present in RP F1853=9/20 F1859=1/7 vs. absent in P1904 TR F1853=11/20 F1859=6/7. A <b>disparity</b> (#1) with RP, R=10:19.  εἰς, for (1) (its completion), RP-text F1853=6/19 F1859=3/7 vs. πρὸς, for (2) (its completion), RP-marg P1904 TR F1853=13/19 F1859=4/7. A strong <b>disparity</b> (#2) with RP-text, R=9:19.  among ← out of.
Lk 15:24	ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν, καὶ ἀνέζησεν· καὶ {RP P1904 TR: ἀπολωλώς} [MISC: ἀπολωλός] ἦν, καὶ εὐρέθη. Καὶ ἤρξαντο εὐφραίνεσθαι.	because this son of mine was dead, but has come back to life, and was lost, but has been found.' So they began to rejoice.	ἀπολωλώς, lost (classical form), RP P1904 TR F1853=6/20 F1859=2/8 vs. ἀπολωλός, lost (misspelled), F1853=14/20 F1859=6/8. A strong <b>disparity</b> with RP, R=10:20.
Lk 17:10	Οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι Δούλοι ἀχρειοὶ ἐσμεν· ὅτι ὁ {RP-text: ὀφείλομεν} [RP-marg P1904 TR: ὀφείλομεν] ποιῆσαι πεποιήκαμεν.	Likewise you too, when you have done everything you were ordered, say, 'We are unprofitable servants, for we have only done what we had to do.'	ὀφείλομεν, we need to (present, as tense of implicit direct speech), RP-text F1853=1/18 (Scrivener's x) F1859=2/8 vs. ὀφείλομεν, we needed to (imperfect), RP-marg P1904 TR F1853=17/18 F1859=4/8 vs. other readings, F1853=0/18 F1859=2/8. A strong <b>disparity</b> with RP-text, R=3:23.  have done ← do.
Lk 22:9	Οἱ δὲ εἶπον αὐτῷ, Ποῦ θέλεις {RP-text: ἐτοιμάσωμεν} [RP-marg P1904 TR: ἐτοιμάσωμεν];	Then they said to him, "Where do you want us to prepare it?"	ἐτοιμάσωμεν, (that) we will prepare, RP-text F1853=8/21 F1859=0/6 vs. ἐτοιμάσωμεν, (that) 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 <b>disparity</b> with RP-text, R=8:20.
Jn 8:2	Ἐν ὄρθρῳ δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο {RP: - } [P1904 TR: πρὸς αὐτόν]· καὶ καθίσας ἐδίδασκεν αὐτούς.	Then at dawn he presented himself at the temple again. And all the people came {RP: - } [P1904 TR: to him], and he sat down and was teaching them,	πρὸς αὐτόν, to him: absent in RP F1853=4/17 (Scrivener's acgp) F1859=2/6 vs. present in P1904 TR F1853=13/17 F1859=4/6. A strong <b>disparity</b> with RP, R=6:19.  came ← were coming.

Jn 8:3	<p>Ἔγουν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι {RP TR: πρὸς αὐτὸν} [P1904: - ] γυναῖκα {RP TR: ἐν} [P1904: ἐπὶ] μοιχείᾳ {RP: καταληφθεῖσαν} [P1904 TR: κατειλημμένην]· καὶ στήσαντες αὐτὴν ἐν μέσῳ,</p>	<p>when the scribes and Pharisees brought {RP TR: to him} [P1904: - ] a woman <u>who had been caught in adultery</u>, and placed her at the focus of attention,</p>	<p>πρὸς αὐτὸν, <i>to him</i>: present in RP TR F1853=14/21 (of which 3 readings from a second hand) F1859=3/6 vs. absent in P1904 F1853=7/21 F1859=3/6.</p> <hr/> <p>ἐν, <i>in</i>, RP TR F1853=5/18 (Scrivener's a**cgpt) F1859=2/6 vs. ἐπὶ, <i>at</i>, P1904 F1853=13/18 F1859=4/6. A strong <b>disparity</b> (#1) with RP, R=8:18.</p> <hr/> <p>καταληφθεῖσαν, <i>caught</i> (aorist participle passive), RP F1853=4/18 (Scrivener's egpt) F1859=2/6 vs. κατειλημμένην, <i>having been caught</i> (perfect participle passive), P1904 TR F1853=11/18 F1859=3/6 vs. other readings, F1853=3/18 (Scrivener's acf) F1859=1/6. A strong <b>disparity</b> (#2) with RP, R=6:16.</p> <hr/> <p>at the focus of attention ← <i>in midst</i>.</p>
Jn 8:11	<p>Ἡ δὲ εἶπεν, Οὐδεὶς, κύριε. Εἶπεν δὲ {RP P1904: - } [TR: αὐτῇ] ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε {RP: κρίνω} [P1904 TR: κατακρίνω]· πορεύου καὶ {RP TR: - } [P1904: ἀπὸ τοῦ νῦν] μηκέτι ἀμάρτανε.</p>	<p>And she said, “No-one, Lord.” Jesus then said {RP P1904: - } [TR: to her], “Neither do I {RP: judge} [P1904 TR: condemn] you. Go and do not sin any more {RP TR: - } [P1904: from now on].”</p>	<p>αὐτῇ, <i>to her</i>: absent in RP P1904 F1853=5/18 F1859=3/6 vs. present in TR F1853=13/18 F1859=3/6. A <b>disparity</b> (#1) with RP, R=9:17.</p> <hr/> <p>κρίνω, <i>judge</i>, RP F1853=6/19 (but accented κρινῶ, <i>(neither) will I judge</i> in 5 of these) F1859=2/6 vs. κατακρίνω, <i>condemn</i>, P1904 TR F1853=13/19 F1859=4/6. A strong <b>disparity</b> (#2) with RP, R=8:19.</p> <hr/> <p>ἀπὸ τοῦ νῦν, <i>from now (on)</i>: absent in RP TR F1853=13/19 F1859=3/6 vs. present in P1904 F1853=6/19 F1859=3/6.</p>
Jn 14:14	<p>Ἐάν τι {RP-text: αἰτήσητέ με} [RP-marg P1904 TR: αἰτήσητε] ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.</p>	<p>If you ask anything {RP-text: of me} [RP-marg P1904 TR: - ] in my name, I will do it.</p>	<p>με, <i>(of) me</i>: present in RP-text F1853=6/19 F1859=2/9 vs. absent in RP-marg P1904 TR F1853=13/19 F1859=7/9. A strong <b>disparity</b> with RP-text, R=8:22.</p>
Jn 14:20	<p>Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν ἐμοί, {RP: καὶ ἐγὼ} [P1904 TR: κάγῳ] ἐν ὑμῖν.</p>	<p>On that day, you will know that I <i>am</i> in my father, and you in me <u>and I</u> in you.</p>	<p>καὶ ἐγὼ, <i>and I</i> (uncontracted), RP F1853=2/19 (Scrivener's bxonce) F1859=2/8 vs. κάγῳ, <i>and I</i> (contracted, crasis), P1904 TR F1853=17/19 F1859=6/8. A strong <b>disparity</b> with RP, R=4:25.</p>
Acts 5:33	<p>Οἱ δὲ {RP-text: ἀκούοντες} [RP-marg P1904 TR: ἀκούσαντες] διεπρίοντο, καὶ ἐβουλεύοντο ἀνελεῖν αὐτούς.</p>	<p>Then <u>those who heard it</u> were cut to the quick and resolved to destroy them.</p>	<p>ἀκούοντες, <i>hearing</i>, RP-text F1859=2/12 (Scrivener's ch) vs. ἀκούσαντες, <i>having heard</i>, RP-marg P1904 TR F1859=10/12. A strong <b>disparity</b> with RP-text, R=2:12.</p> <hr/> <p>were cut to the quick ← <i>were being sawn through</i>.</p>

Acts 5:41	Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι ὑπὲρ τοῦ ὀνόματος {RP-text: τοῦ Ἰησοῦ} [RP-marg P1904 TR: αὐτοῦ] κατηξιώθησαν ἀτιμασθῆναι.	So they went away from <i>the encounter</i> with the Sanhedrin <i>council</i> rejoicing because they had been deemed worthy to suffer ignominy for the sake of {RP-text: the name of Jesus} [RP-marg P1904 TR: his name].	τοῦ Ἰησοῦ, <i>of Jesus</i> , RP-text F1859=0/13 vs. αὐτοῦ, <i>his</i> , RP-marg P1904 TR F1859=3/13 (Scrivener's cdl*) vs. τοῦ χριστοῦ, <i>of Christ</i> , F1859=4/13 (Scrivener's aehm) vs. τοῦ κυρίου Ἰησοῦ, <i>of the Lord Jesus</i> , F1859=4/13 (Scrivener's bfgl**) vs. Ἰησοῦ, <i>of Jesus</i> , F1859=2/13 (Scrivener's ko). A strong <b>disparity</b> with RP-text, R=0:5, unless Scrivener intended the article τοῦ in manuscripts <i>ko</i> , but then still a <b>disparity</b> . However, manuscripts with τοῦ are in the majority (R=8:7) and there are 6 manuscripts with Ἰησοῦ beating contenders αὐτοῦ, χριστοῦ and κυρίου. <hr/> <hr/> <i>the encounter</i> with ← <i>(the) presence, face, front of.</i>
Acts 6:3	Ἐπισκέψασθε οὖν, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἐπτά, πλήρεις πνεύματος ἁγίου καὶ σοφίας, οὓς {RP-text E1624: καταστήσωμεν} [RP-marg P1904 S1550 S1894: καταστήσωμεν] ἐπὶ τῆς χρείας ταύτης.	So, brothers, <i>select</i> seven <i>well-attested</i> men from your <i>company</i> , full of holy spirit and wisdom, {RP-text E1624: for us to appoint} [RP-marg P1904 S1550 S1894: whom we shall appoint] in this <i>matter</i> .	καταστήσωμεν, <i>let us appoint</i> , or <i>for us to appoint</i> , reflecting purpose, RP-text E1624 F1859=1/12 (Scrivener's ε) vs. καταστήσωμεν, <i>we shall appoint</i> , RP-marg P1904 S1550 S1894 F1859=11/12 (incl. <i>c(tacite)</i> ). A strong <b>disparity</b> (#1) with RP, R=2:12, and either way, the other reading is a <b>disparity</b> (#2) with RP-marg (low count). Scrivener's remark <i>tacite</i> indicates that the collation was not done by Scrivener himself, and was not against E1624. The collator of c is silent, so (barring any oversight) the reading agrees with the collation reference, but not E1624. <hr/> <hr/> <i>select</i> ← <i>examine, oversee.</i> <hr/> <i>matter</i> ← <i>need.</i>
Acts 7:22	Καὶ ἐπαιδεύθη {RP TR: Μωσῆς} [P1904: Μωϋσῆς] πάση σοφίᾳ Αἰγυπτίων· ἦν δὲ δυνατὸς ἐν λόγοις καὶ {RP: - } [P1904 TR: ἐν] ἔργοις.	And <i>Moses</i> was educated in all <i>the</i> wisdom of the Egyptians, and he was <i>capable</i> in words and {RP: - } [P1904 TR: in] deeds.	Μωσῆς, <i>Moses</i> , RP TR F1859=1/12 (Scrivener's m) vs. Μωϋσῆς, <i>Moïses</i> , P1904 F1859=11/12. A strong <b>disparity</b> (#1) with RP, R=2:12. <hr/> <i>ἐν, in (deeds)</i> : absent in RP F1859=7/12 (Scrivener's abefhop) vs. present in P1904 TR F1859=5/12 (Scrivener's cgklm, though c and k have other variations in the phrase). Nearly a <b>disparity</b> (#2) with RP, R=7:7. <hr/> <hr/> <i>capable</i> ← <i>powerful.</i>
Acts 7:35	Τοῦτον τὸν {RP: Μωσῆν} [P1904 TR: Μωϋσῆν] ὃν ἠρνήσαντο εἰπόντες, Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν; τοῦτον ὁ θεὸς ἄρχοντα καὶ λυτρωτὴν ἀπέστειλεν ἐν χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ.	This <i>Moses</i> , whom they repudiated, saying, ' <b>Who appointed you a ruler and a judge?</b> ' <i>is</i> whom God sent as a ruler and deliverer by <i>the</i> agency of the angel who appeared to him in the bush.	Μωσῆν, <i>Moses</i> , RP F1859=3/14 (Scrivener's b*c**m) vs. Μωϋσῆν, <i>Moïses</i> , P1904 TR F1859=11/14 (Scrivener's ab**c*efghklop). A strong <b>disparity</b> with RP, R=3:13. <hr/> <b>Ex 2:14.</b> <hr/> <i>is</i> whom ← <i>this (man)</i> . <hr/> <i>agency</i> ← <i>hand.</i>

Acts 7:37	<p>Οὗτός ἐστιν {RP P1904 TR: ὁ} [MISC: - ] {RP: Μωσῆς} [P1904 TR: Μωϋσῆς] ὁ εἰπὼν τοῖς υἱοῖς Ἰσραὴλ, Προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς {RP: ἡμῶν} [P1904 TR: ὑμῶν] ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ {RP: - } [P1904 TR: · αὐτοῦ ἀκούσεσθε].</p>	<p>This is Moses who said to the sons of Israel, ‘<b>The Lord {RP: our} [P1904 TR: your] God will raise up a prophet to you from among your brothers like me. {RP: - } [P1904 TR: You will hear him.]</b>’</p>	<p>ὁ, <i>the (Moses)</i>: present in RP P1904 TR F1859=6/13 (Scrivener's b*gklmp) vs. absent in F1859=7/13 (Scrivener's ab**cefho). Nearly a <b>disparity (#1)</b> with RP, R=8:7.</p> <hr/> <p>Μωσῆς, <i>Moses</i>, RP F1859=2/13 (Scrivener's b*m) vs. Μωϋσῆς, <i>Moïses</i>, P1904 TR F1859=11/13 (Scrivener's ab**cefghklop). A strong <b>disparity (#2)</b> with RP, R=2:13.</p> <hr/> <p>ἡμῶν, <i>our</i>, RP F1859=8/12 (Scrivener's acfghklo) vs. ὑμῶν, <i>your</i>, P1904 TR F1859=3/12 (Scrivener's bem) vs. word absent, F1859=1/12 (Scrivener's p).</p> <hr/> <p>αὐτοῦ ἀκούσεσθε, <i>you will hear him</i>: absent in RP F1859=7/12 (Scrivener's afghlmp) vs. present in P1904 TR F1859=5/12 (Scrivener's bceko). Nearly a <b>disparity (#3)</b> with RP, R=7:7.</p> <hr/> <p><b>Dt 18:15, Dt 18:18.</b></p>
Acts 7:38	<p>Οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν πατέρων ἡμῶν ὃς ἐδέξατο {RP-text: λόγον} [RP-marg P1904 TR: λόγια] ζῶντα δοῦναι ἡμῖν·</p>	<p>This is he <i>who</i> was in the assembly in the desert with the angel who spoke to him at Mount Sinai, and <i>was with</i> our fathers, and he received {RP-text: a living word} [RP-marg P1904 TR: living oracles] to give to us,</p>	<p>λόγον, <i>word</i>, RP-text F1859=3/12 (Scrivener's elm) vs. λόγια, <i>oracles</i>, RP-marg P1904 TR F1859=9/12 (Scrivener's abcfehgklop). A strong <b>disparity</b> with RP-text, R=3:11.</p> <hr/> <p>assembly: the Greek word is usually translated <i>church</i>, but see Mt 16:18.</p>
Acts 7:40	<p>εἰπόντες τῷ Ἀαρών, Ποίησον ἡμῖν θεοὺς οἱ προπορεύσονται ἡμῶν· ὁ γὰρ {RP TR: Μωσῆς} [P1904: Μωϋσῆς] οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί γέγονεν αὐτῷ.</p>	<p>as they said to Aaron, ‘<b>Make us gods which will go before us. For as for this Moses – who led us out of Egypt – we do not know what has become of him.</b>’</p>	<p>Μωσῆς, <i>Moses</i>, RP TR F1859=2/13 (Scrivener's b*m) vs. Μωϋσῆς, <i>Moïses</i>, P1904 F1859=11/13 (Scrivener's ab**cefghklop). A strong <b>disparity</b> with RP, R=3:12.</p> <hr/> <p><b>Ex 32:1.</b></p>
Acts 7:44	<p>Ἡ σκηνὴ τοῦ μαρτυρίου ἦν {RP P1904 S1894: - } [S1550 E1624: ἐν] τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ {RP TR: Μωσῆ} [P1904: Μωϋσῆ], ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἔωράκει.</p>	<p>{RP P1904 S1894: Our fathers had the tent of the testimony} [S1550 E1624: The tent of the testimony was among our fathers] in the desert, as he <i>who</i> spoke to Moses commanded, <b>to make it according to the model which he had seen.</b></p>	<p>ἐν, <i>in, among</i>: absent in RP P1904 S1894 F1859=12/13 vs. present in S1550 E1624 F1859=1/13 (Scrivener's k**).</p> <hr/> <p>Μωσῆ, <i>Moses</i>, RP TR F1859=1/13 (Scrivener's m) vs. Μωϋσῆ, <i>Moïses</i>, P1904 F1859=10/13 (Scrivener's acefghklop) vs. other spellings, F1859=2/13 (Scrivener's b*b**). A strong <b>disparity</b> with RP, R=2:11.</p> <hr/> <p><b>Ex 25:9, Ex 25:40, Ex 26:30.</b></p>
Acts 12:15	<p>Οἱ δὲ πρὸς αὐτὴν εἶπον, Μαίνη. Ἡ δὲ διῖσχυρίζετο οὕτως ἔχειν. Οἱ {RP P1904: δὲ} [TR: δ'] ἔλεγον, Ὁ ἀγγελος αὐτοῦ ἐστιν.</p>	<p>But they said to her, “You’re mad.” But she affirmed that it was so. <b>Then</b> they said, “It’s his angel.”</p>	<p>δὲ, <i>but, then</i> (unapocopated), RP P1904 F1859=2/11 (Scrivener's kl) vs. δ', <i>but, then</i> (unapocopated), TR F1859=9/11. A strong <b>disparity</b> with RP, R=3:10.</p>

Acts 13:42	Ἐξιόντων δὲ {RP-text TR: - } [RP-marg P1904: αὐτῶν] ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων, παρεκάλουν τὰ ἔθνη εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα {RP-text: - } [RP-marg P1904 TR: ταῦτα].	And when {RP-text TR: the Jews had gone out of the synagogue} [RP-marg P1904: they had gone out of the synagogue of the Jews], the Gentiles pleaded with <i>them</i> for {RP-text: the} [RP-marg P1904 TR: these] words to be spoken to them on the <u>intervening Sabbath</u> .	αὐτῶν, <i>they</i> : absent in RP-text TR F1859=6/12 vs. present in RP-marg P1904 F1859=6/12 (Scrivener's abekop, but in ap they replace ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων). Nearly a <b>disparity</b> (#1) with RP-text, R=7:7.  ταῦτα, <i>these</i> : absent in RP-text F1859=2/12 (Scrivener's el) vs. present in RP-marg P1904 TR: F1859=10/12 (Scrivener's abcdfghkop). A strong <b>disparity</b> (#2) with RP-text, R=2:12.  intervening Sabbath: perhaps a midweek day (σάββατον also means <i>week</i> , e.g. Mt 28:1).
Acts 14:10	εἶπεν μεγάλη τῇ φωνῇ, Ἀνάστηθι ἐπὶ τοὺς πόδας σου {RP-text: ὀρθῶς} [RP-marg P1904 TR: ὀρθός]. Καὶ {RP TR: ἤλλετο} [P1904: ἤλατο] καὶ περιεπάτει.	said in a loud voice, “Stand up <u>straight</u> on your feet.” And he <u>leapt</u> and walked about.	ὀρθῶς, <i>upright</i> (adverb), RP-text F1859=1/11 (Scrivener's e) vs. ὀρθός, <i>upright</i> (adjective), RP-marg P1904 TR F1859=10/11 (incl. p with a rough breathing). A strong <b>disparity</b> (#1) with RP-text, R=1:12.  ἤλλετο, <i>was leaping</i> (imperfect, as is the verb following), RP TR F1859=2/12 (Scrivener's fl*) vs. ἤλατο, <i>leapt</i> (aorist, classical single lambda), P1904 F1859=2/12 (Scrivener's ep) vs. ἤλλατο, <i>leapt</i> (aorist, non-classical double lambda), F1859=8/12 (Scrivener's abcghkl**o, though ac with smooth breathing). A <b>disparity</b> (#2) with RP, R=3:8.
Acts 16:37	Ὁ δὲ Παῦλος ἔφη πρὸς αὐτούς, Δείραντες ἡμᾶς δημοσίᾳ, ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλον εἰς φυλακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; Οὐ γὰρ ἀλλὰ ἐλθόντες αὐτοὶ {RP: - } [P1904 TR: ἡμᾶς] ἐξαγαγέτωσαν.	Then Paul said to them, “They <u>flogged</u> us when we were uncondemned, in public, <u>although</u> we are Roman citizens, and threw <i>us</i> in prison. And now, are they <u>going to expel</u> us in secret? <u>Not likely!</u> Rather, let them <u>come</u> and conduct {RP: <i>us</i> } [P1904 TR: <i>us</i> ] out themselves.”	ἡμᾶς, <i>us</i> : absent in RP F1859=3/13 (Scrivener's gh1) vs. present in P1904 TR F1859=10/13. A strong <b>disparity</b> with RP, R=3:12.  flogged ← <i>flayed</i> .  although: concessive use of the participle.  citizens ← <i>men</i> .  going to expel us ← <i>expelling us</i> .  Not likely!: English idiom (the Greek being idiomatic) for <i>Certainly not!</i> .  come: imperatival use of the participle.
Acts 17:2	κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσηλθεν πρὸς αὐτούς, καὶ ἐπὶ σάββατα τρία {RP: διελέξατο} [P1904 TR: διελέγετο] αὐτοῖς ἀπὸ τῶν γραφῶν,	And in <u>accordance with his custom</u> , Paul went to them, and for three Sabbaths <u>he debated</u> with them from the scriptures,	διελέξατο, <i>he discussed</i> , RP F1859=1/13 (Scrivener's p) vs. διελέγετο, <i>he was discussing</i> , P1904 TR F1859=11/13 vs. another reading, F1859=1/13 (Scrivener's c). A strong <b>disparity</b> with RP, R=1:13.  in accordance with his custom, Paul ← <i>in accordance with what was customary to Paul, he</i> .



Acts 18:21	{RP TR: ἄλλ'} [P1904: ἀλλὰ] ἀπετάξατο αὐτοῖς εἰπών, Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα· πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς, τοῦ θεοῦ θέλοντος. {RP: Ἀνήχθη} [P1904 TR: Καὶ ἀνήχθη] ἀπὸ τῆς Ἐφέσου,	but took his leave of them, and said, "I must by all <i>means</i> keep the coming festival in Jerusalem, but I will come back to you <u>again</u> , God willing." {RP: <i>And</i> } [P1904 TR: <i>And</i> ] he set sail from Ephesus.	ἄλλ', <i>but (apocopated)</i> , RP TR F1859=4/10 (Scrivener's aehm) vs. ἀλλὰ, <i>but (unapocopated)</i> , P1904 F1859=6/10 (Scrivener's bcfgko). A weak <b>disparity</b> (#1) with RP, R=5:7.  καὶ, <i>and</i> : absent in RP F1859=1/10 (Scrivener's a) vs. present in P1904 TR F1859=9/10 (Scrivener's bcefgkmo). A strong <b>disparity</b> (#2) with RP, R=1:11.  again: interestingly, English accepts this pleonasm of πάλιν here (unlike the usage in Mk 12:4, Jn 4:54).
Acts 19:27	Οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς {RP-text: ἱερὸν Ἄρτεμιδος} [RP-marg P1904 TR: Ἄρτεμιδος ἱερὸν] εἰς {RP P1904: οὐθέν} [TR: οὐδὲν] λογισθῆναι, μέλλειν {RP S1550: δὲ} [P1904 E1624 S1894: τε] καὶ καθαιρεῖσθαι τὴν μεγαλειότητα αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται.	And not only is this line of <i>business</i> of ours in danger of coming into disrepute, but also the temple of the great goddess Artemis is in danger of being considered worthless, and also her magnificence of being destroyed – Artemis whom the whole of Asia and the world worships."	ἱερὸν Ἄρτεμιδος, <i>temple + of Artemis</i> , RP-text F1859=5/11 (Scrivener's befgo, e misspelled) vs. Ἄρτεμιδος ἱερὸν, <i>of Artemis + temple</i> , RP-marg P1904 TR F1859=6/11 (Scrivener's acdhkm). A <b>disparity</b> (#1) with RP-text, R=5:8.  οὐθέν, <i>nothing (1)</i> , RP P1904 F1859=2/11 (Scrivener's df) vs. οὐδὲν, <i>nothing (2)</i> , TR F1859=9/11 (Scrivener's abceghkmo). A strong <b>disparity</b> (#2) with RP, R=2:11.  δὲ, <i>and; but</i> , RP S1550 F1859=8/11 vs. τε, <i>and; both</i> , P1904 E1624 S1894 F1859=1/11 (Scrivener's c) vs. word absent, F1859=2/11 (Scrivener's ae).  of ours: or, <i>to us</i> , i.e. <i>to our detriment</i> (dative of disadvantage).  Artemis: see Acts 19:24.  worthless ← <i>nothing</i> .
Acts 20:26	{RP-text: Διότι} [RP-marg P1904 TR: Διὸ] μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ, ὅτι καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων.	which <i>is why</i> I testify to you on this very day that I <i>am clear</i> of the blood of all <i>people</i> .	διότι, <i>on account of which (1)</i> , RP-text F1859=1/12 (Scrivener's g) vs. διὸ, <i>on account of which (2)</i> , RP-marg P1904 TR F1859=11/12. A strong <b>disparity</b> with RP-text, R=1:13.  clear ← <i>clean</i> .
Acts 21:1	Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐτῶν, εὐθυδρομήσαντες ἤλθομεν εἰς τὴν {RP TR: Κῶν} [P1904: Κῶ], τῇ δὲ ἑξῆς εἰς τὴν Ῥόδον, κακεῖθεν εἰς Πάταρα.	And when it came to pass that we set sail, after we had taken our leave of them, we sailed a straight course and went to <i>Cos</i> , and the next <i>day</i> to Rhodes, and from there we went to Patara,	Κῶν, <i>Cos (1)</i> , RP TR F1859=2/12 (Scrivener's <u>lm</u> , but with acute accent) vs. Κῶ, <i>Cos (2)</i> , P1904 F1859=10/12. A strong <b>disparity</b> with RP, R=3:11.  sailed ← <i>ran</i> .
Acts 21:40	Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἐστῶς ἐπὶ τῶν ἀναβαθμῶν κατέσεισεν τῇ χειρὶ τῷ λαῷ· πολλῆς δὲ σιγῆς γενομένης, {RP: προσεφώνει} [P1904 TR: προσεφώνησε] τῇ Ἑβραϊδὶ διαλέκτῳ λέγων,	And he permitted <i>him</i> , and Paul, standing on the steps, signalled to the people with <i>his</i> hand. And when it had gone very quiet, he addressed <i>them</i> in the Hebrew language, <i>and said</i> ,	προσεφώνει, <i>he was addressing</i> , RP F1859=3/12 (Scrivener's egh) vs. προσεφώνησε, <i>he addressed</i> , P1904 TR F1859=9/12 (Scrivener's abcdfklmo). A strong <b>disparity</b> with RP, R=3:11.

Acts 22:7	{RP-text: Ἐπεσά} [RP-marg P1904 TR: Ἐπεσόν] τε εἰς τὸ ἔδαφος, καὶ ἤκουσα φωνῆς λεγούσης μοι, Σαούλ, Σαούλ, τί με διώκεις;	And I <u>fell</u> to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting me?’	ἔπεσά, <i>I fell</i> (classical form), RP-text F1859=3/12 (Scrivener's dfm) vs. ἔπεσόν, <i>I fell</i> (non-classical form), RP-marg P1904 TR F1859=9/12. A strong <b>disparity</b> with RP-text, R=3:11.
Acts 22:12	Ἄνανίας δέ τις, ἀνὴρ {RP P1904 TR: εὐσεβῆς} [MISC: εὐλαβῆς] κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων {RP TR: - } [P1904: ἐν Δαμασκῶ] Ἰουδαίων,	And a certain Ananias, a man <i>who was devout</i> according to the law, <u>held in high regard</u> by all the {RP TR: Jewish inhabitants} [P1904: Jews who <i>were</i> living in Damascus],	εὐσεβῆς, <i>pious; religious</i> , RP P1904 TR F1859=4/11 (Scrivener's fhlm) vs. εὐλαβῆς, <i>devout; prudent, discreet</i> , F1859=7/11 (Scrivener's abcegko). A weak <b>disparity</b> (#1) with RP, R=6:7.  ἐν Δαμασκῶ, <i>in Damascus</i> : absent in RP TR F1859=2/11 (Scrivener's fg) vs. present in P1904 F1859=9/11 (Scrivener's abcehklmo). A strong <b>disparity</b> (#2) with RP, R=3:10.  held in high regard ← <i>attested</i> .
Acts 23:7	{RP P1904c TR: Τοῦτο} [P1904u: Τοῦτου] δὲ αὐτοῦ λαλήσαντος, ἐγένετο στάσις τῶν Φαρισαίων {RP-text: - } [RP-marg P1904 TR: καὶ τῶν Σαδδουκαίων], καὶ ἐσχίσθη τὸ πλῆθος.	And when he had said this, contention arose {RP-text: with the Pharisees} [RP-marg P1904 TR: between the Pharisees and the Sadducees], and the <u>assembly</u> was divided.	καὶ τῶν Σαδδουκαίων, <i>and the Sadducees</i> : absent in RP-text F1859=0/11 vs. present in RP-marg P1904 TR F1859=11/11, though cgm interchange Φαρισαίων and Σαδδουκαίων, and bcekm have minor variations. A strong <b>disparity</b> with RP-text, R=0:13.  {RP-text: with ← <i>of</i> .}  assembly ← <i>multitude</i> .
Acts 25:13	Ἡμερῶν δὲ διαγενομένων τινῶν, Ἄγρίππας ὁ βασιλεὺς καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν, {RP-text: ἄσπασάμενοι} [RP-marg P1904 TR: ἄσπασόμενοι] τὸν Φῆστον.	Now when a number of days had passed, Agrippa the king and Bernice arrived in Caesarea {RP-text: and greeted} [RP-marg P1904 TR: to greet] Festus.	ἄσπασάμενοι, <i>having greeted</i> , RP-text F1859=3/15 (Scrivener's k*1*m) vs. ἄσπασόμενοι, <i>to greet</i> (classical future participle denoting purpose), RP-marg P1904 TR F1859=12/15 (Scrivener's abcdefghk**1**op). A strong <b>disparity</b> with RP-text, R=3:14.
Acts 26:20	ἀλλὰ τοῖς ἐν Δαμασκῶ πρώτον καὶ Ἱεροσολύμοις, εἰς πᾶσαν τε τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν, {RP S1550: ἀπαγγέλλων} [P1904: ἀπαγγέλλω] [E1624 S1894: ἀπήγγελλον] μετανοεῖν, καὶ ἐπιστρέφειν ἐπὶ τὸν θεόν, ἄξια τῆς μετανοίας ἔργα πράσσοντας.	but I <u>preached</u> to those in Damascus first, and <i>then</i> to <i>those in</i> Jerusalem, and in the whole region of Judaea, and to the Gentiles, that they should repent and turn to God, doing works worthy of repentance.	ἀπαγγέλλων, <i>preaching</i> , RP S1550 F1859=2/13 (Scrivener's gm) vs. ἀπαγγέλλω, <i>I preach</i> , P1904 F1859=9/13 (Scrivener's bcdefhklo) vs. ἀπήγγελλον, <i>I was preaching</i> , E1624 S1894 F1859=2/13 (Scrivener's ap). A strong <b>disparity</b> with RP, R=3:10.
Acts 26:21	Ἔνεκα τούτων {RP-text: οἱ Ἰουδαῖοί με} [RP-marg P1904 TR: με οἱ Ἰουδαῖοι] συλλαβόμενοι ἐν τῷ ἱερῷ ἐπειρώνωτο διαχειρίσασθαι.	On account of these <i>things</i> the <u>Jews</u> arrested me in the temple and tried to do away with me.	οἱ Ἰουδαῖοί με, <i>the Jews + me</i> , RP-text F1859=3/14 (Scrivener's a**mp, but mp lacking οἱ) vs. με οἱ Ἰουδαῖοι, <i>me + the Jews</i> , RP-marg P1904 TR F1859=9/14 (Scrivener's bdefghklo) vs. other readings, F1859=2/14 (Scrivener's a*c). A strong <b>disparity</b> with RP-text, R=3:11.
Acts 27:33	Ἄχρι δὲ οὗ {RP-text: ἤμελλεν} [RP-marg P1904 TR: ἔμελλεν] ἡμέρα γίνεσθαι, παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων, Τεσσαρεσκαίδεκάτην σήμερον ἡμέραν προσδοκῶντες ἄσιτοι διατελεῖτε, μηδὲν προσλαβόμενοι.	Then while day was on the point of breaking, Paul encouraged everyone to partake of food, saying, ‘‘Today is the fourteenth day that you <u>have been</u> without food, <u>waiting in suspense</u> , not taking any.	ἤμελλεν, <i>was about to (1)</i> , RP-text F1859=3/12 (Scrivener's clp) vs. ἔμελλεν, <i>was about to (2)</i> , RP-marg P1904 TR F1859=9/12 (Scrivener's abdfghkmo). Both forms are classical. A strong <b>disparity</b> with RP-text, R=3:11.  have been ← <i>continue</i> .  waiting in suspense ← <i>expecting</i> .

Acts 28:23	Ταξάμενοι δὲ αὐτῷ ἡμέραν, ἤκον πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες· οἷς ἐξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ θεοῦ, πείθων τε αὐτούς τὰ περὶ τοῦ Ἰησοῦ, ἀπὸ τε τοῦ νόμου {RP P1904: Μωϋσέως} [TR: Μωσέως] καὶ τῶν προφητῶν, ἀπὸ πρωῒ ἕως ἑσπέρας.	And they appointed him a day, and <u>very many</u> came to him, to <i>his</i> lodging, to whom he expounded, testifying solemnly to the kingdom of God, persuading them of the <i>things</i> concerning Jesus from the law of <u>Moses</u> and the prophets, from morning to evening.	Μωϋσέως, <i>Moïses (1)</i> , RP P1904 F1859=1/12 (Scrivener's p) vs. Μωσέως, <i>Moses</i> , TR F1859=8/12 vs. Μωϋσέως, <i>Moïses (2)</i> , F1859=3/12 (Scrivener's dhl). A strong <b>disparity</b> with RP, R=2:9.  very many ← <i>more, the greater part</i> , but comparatives can mean <i>rather, quite</i> , and [MM] gives an example. Compare 2 Cor 9:2. Also, in the NT the comparative often stands for the superlative, which can mean <i>very</i> .
Acts 28:27	ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς ὤσιν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμυσαν· μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς, καὶ τοῖς ὤσιν ἀκούσωσιν, καὶ τῇ καρδίᾳ συνῶσιν, καὶ ἐπιστρέψωσιν, καὶ {RP-text P1904: ἰάσομαι} [RP-marg TR: ἰάσωμαι] αὐτούς.	<b>For the heart of this people has become obtuse,</b> <b>And with <i>their</i> ears they hear in a dull way,</b> <b>And they have closed their eyes,</b> <b>Lest they should see with <i>their</i> eyes,</b> <b>And hear with <i>their</i> ears,</b> <b>And understand with <i>their</i> heart,</b> <b>And repent,</b> <b>And I {RP-text P1904: <u>would</u>} [RP-marg TR: <u>should</u>] heal them.»'</b>	ἰάσομαι, <i>I will heal</i> (future indicative), RP-text P1904 F1859=2/13 (Scrivener's g*1) vs. ἰάσωμαι, <i>I should heal</i> (aorist subjunctive), RP-marg TR F1859=11/13 (Scrivener's abcdfg**hkmop, although p misspelled). A strong <b>disparity</b> with RP-text, R=3:12.  <b>Is 6:10.</b>  obtuse ← <i>fattened</i> .  in a dull way ← <i>heavily</i> .  {RP-text P1904: would ← <i>will</i> , the clause being conditional rather than of purpose.}
Rm 6:1	Τί οὖν ἐροῦμεν; {RP-text: Ἐπιμένωμεν} [RP-marg: Ἐπιμένωμεν] [RP-marg2 P1904 TR: Ἐπιμενούμεν] τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ;	What then shall we say? {RP-text: Do} [RP-marg: Should] [RP-marg2 P1904 TR: Shall] we continue in sin so that grace may abound?	ἐπιμένωμεν, <i>do we continue</i> , RP-text F1859=2/13 (Scrivener's dn) vs. ἐπιμένωμεν, <i>should we continue</i> (present subjunctive), RP-marg F1859=3/13 (Scrivener's b*mo) vs. ἐπιμενούμεν, <i>shall we continue</i> , RP-marg2 P1904 TR F1859=7/13 (Scrivener's ab**cfghl) vs. ἐπιμείνωμεν, <i>should we continue</i> (aorist subjunctive), F1859=1/13 (Scrivener's k). A strong <b>disparity</b> with RP, R=2:9.
Rm 8:10	Εἰ δὲ χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν {RP: διὰ} [P1904 TR: δι'] ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην.	But if Christ <i>is</i> in you, the body <i>is</i> dead because of sin, but the spirit <i>is</i> life because of righteousness.	διὰ, <i>on account of</i> (unapocopated), RP F1859=3/12 (Scrivener's dgn) vs. δι', <i>on account of</i> (apocopated), P1904 TR F1859=8/12 (Scrivener's abcfhklo) vs. διὰ, <i>on account of</i> (unapocopated), in another reading, F1859=1/12 (Scrivener's m). A strong <b>disparity</b> with RP, R=3:10.
Rm 8:36	Καθὼς γέγραπται ὅτι {RP: Ἐνεκέν} [P1904 TR: Ἐνεκά] σου θανατούμεθα ὅλην τὴν ἡμέραν· ἐλογίσθημεν ὡς πρόβατα σαφαγῆς.	As it stands written, <b>“<u>For your sake</u> we are killed all day long.</b> <b>We have been considered as sheep for slaughter.”</b>	ἔνεκέν, <i>for your sake (1)</i> , RP F1859=2/12 (Scrivener's mn) vs. ἐνεκά, <i>for your sake (2)</i> , P1904 TR F1859=10/12 (Scrivener's abcdfghklo). A strong <b>disparity</b> with RP, R=2:12.  <b>Ps 44:23<sup>MT</sup> (Ps 44:22<sup>AV</sup>).</b>

1 Cor 3:14	Ἐἴ τις τὸ ἔργον μένει ὃ {RP: ἐποικοδόμησεν} [P1904 TR: ἐπωκοδόμησε], μισθὸν λήψεται.	If anyone's work which <u>he has built on remains</u> , he will receive a reward.	ἐποικοδόμησε(ν), <i>he built on</i> (non-classical form), RP F1859=1/13 (Scrivener's n, reading ἐπ' οἰκοδόμησε) vs. ἐπωκοδόμησε(ν), <i>he built on</i> (classical form), P1904 TR F1859=12/13. A strong <b>disparity</b> with RP, R=1:14.  remains: perhaps better accented μενεῖ, <i>will remain</i> , analogously to the future protasis of the conditional clauses in the next verse.
1 Cor 5:7	Ἐκκαθάρατε {RP-text: - } [RP-marg P1904 TR: οὖν] τὴν παλαιὰν ζύμην, ἵνα ᾗτε νέον φύραμα, καθὼς ἔστε ἄζυμοι. Καὶ γὰρ τὸ Πάσχα ἡμῶν ὑπὲρ ἡμῶν {RP P1904 S1550: ἐτύθη} [E1624 S1894: ἐθύθη] χριστός·	{RP-text: Clear} [RP-marg P1904 TR: So clear] out the old leaven, in order to be a new lump, since you are unleavened. For indeed, our Passover has been sacrificed for us – Christ –	οὖν, <i>therefore, so</i> : absent in RP-text F1859=1/12 (Scrivener's l) vs. present in RP-marg P1904 TR F1859=11/12. A strong <b>disparity</b> with RP-text, R=1:13.  ἐτύθη, <i>was sacrificed</i> (classical form avoiding double aspiration), RP P1904 S1550 F1859=12/12 vs. ἐθύθη, <i>was sacrificed</i> (non-classical form with double aspiration), E1624 S1894 F1859=0/12.
1 Cor 9:9	Ἐν γὰρ τῷ {RP-text: Μωϋσέως} [RP-marg P1904 TR: Μωσέως] νόμῳ γέγραπται, Οὐ φιμώσεις βούν ἀλοῶντα. Μὴ τῶν βοῶν μέλει τῷ θεῷ;	For in the law of Moses it stands written, " <b>You shall not muzzle an ox which threshes.</b> " <u>Is God really concerned about oxen?</u>	Μωϋσέως, <i>of Moïses</i> , RP-text F1859=1/12 (Scrivener's k) vs. Μωσέως, <i>of Moses</i> , RP-marg P1904 TR F1859=9/12 vs. Μωϋσέως, <i>of Moses</i> , F1859=2/12 (Scrivener's gl). A strong <b>disparity</b> with RP-text, R=1:11. But a reversal of the balance in 1 Cor 10:2.  <b>Dt 25:4.</b>  is God really concerned ← <i>is it really a concern to God.</i>
1 Cor 11:27	Ὡστε ὃς ἂν ἐσθίῃ τὸν ἄρτον τοῦτον ἢ πίνη τὸ ποτήριον τοῦ κυρίου ἀναξίως {RP: τοῦ κυρίου} [P1904 TR: - ], ἔνοχος ἔσται τοῦ σώματος καὶ {RP: τοῦ} [P1904 TR: - ] αἵματος τοῦ κυρίου.	So that whoever eats this bread or drinks the cup of the Lord unworthily {RP: of the Lord} [P1904 TR: - ] will be guilty of the body and {RP: the} [P1904 TR: - ] blood of the Lord.	τοῦ κυρίου, <i>of the Lord</i> : present in RP F1859=1/11 (Scrivener's e) vs. absent in P1904 TR F1859=10/11. A strong <b>disparity</b> with RP, R=1:12.  τοῦ, <i>of the (blood)</i> : present in RP F1859=9/13 (Scrivener's a**bcefglmo) vs. absent in P1904 TR F1859=4/13 (Scrivener's a*dhk).

2 Cor 7:13	Διὰ τοῦτο παρακεκλήμεθα. Ἐπὶ {RP-text P1904: δὲ} [RP-marg TR: - ] τῇ παρακλήσει ὑμῶν {RP-text P1904: - } [RP-marg TR: ⋅] περισσοτέρως {RP-text P1904: - } [RP-marg TR: δὲ] μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαιται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν.	For <i>this reason</i> we have been comforted. {RP-text P1904: But we} [RP-marg TR: We] rejoiced at your encouragement {RP-text P1904: - } [RP-marg TR: – but] <i>all the more</i> exuberantly at the joy of Titus, in that his spirit was refreshed by you all.	δὲ, <i>but (... at your encouragement, first δὲ in the interleaved text):</i> absent in RP-text P1904 F1859=0/13 vs. present in RP-marg TR F1859=12/13 vs. another reading, F1859=1/13 (Scrivener's d. See below). A strong <b>disparity</b> (#1) with RP-text, R=1:13.  δὲ, <i>but (all the more, second δὲ in the interleaved text):</i> absent in RP-text P1904 F1859=1/13 (Scrivener's e) vs. present in RP-marg TR F1859=11/13 vs. another reading, F1859=1/13 (Scrivener's d). Scrivener's d places δὲ after παρακλήσει. A strong <b>disparity</b> (#2) with RP-text, R=2:12.  Punctuation: TBS-TR, but not RP P1904, have no pause after παρακεκλήμεθα, <i>we have been comforted</i> , and associate <i>at your encouragement</i> with the preceding words.
Eph 5:14	Διὸ λέγει, {RP P1904: Ἐγειρε} [TR: Ἐγειραι] ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφάσει σοι ὁ χριστός.	Therefore he says, <b>“Awake, you <i>who are</i> asleep And arise from the dead, And Christ will shine on you.”</b>	ἔγειρε, <i>arise; awake</i> (present active), RP P1904 HF F1859=2/12 (Scrivener's en) vs. ἔγειραι, <i>arise; awake</i> (aorist middle), TR F1859=10/12. A strong <b>disparity</b> with RP, R=3:11, (also with HF).  <b>Is 60:1, Is 60:2</b> (allusion).  you: <i>singular</i> .
Phil 2:27	καὶ γὰρ ἡσθένησεν παραπλήσιον {RP TR: θανάτω} [P1904: θανάτου], {RP: ἀλλὰ} [P1904 TR: ἀλλ'] ὁ θεὸς αὐτὸν ἤλεησεν, οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ {RP P1904: λύπην} [TR: λύπη] σχῶ.	for he did indeed fall <i>so ill that he was near to death</i> , but God had mercy on him, and not only him, but me also, so that I should not have grief upon <b>grief</b> ,	θανάτω, <i>to death</i> , RP TR F1859=12/13 vs. θανάτου, <i>of death, but treated as the genitive after the improper preposition παραπλήσιον</i> , P1904 F1859=1/13 (Scrivener's l). No difference in our English.  ἀλλὰ, <i>but</i> (unapocopated form), RP F1859=3/13 (Scrivener's cen) vs. ἀλλ', <i>but</i> (apocopated form), P1904 TR F1859=10/13. A strong <b>disparity</b> with RP, R=3:12.  λύπην, <i>grief</i> (accusative), RP P1904 F1859=8/14 vs. λύπη, <i>grief</i> (dative), TR F1859=6/14 (Scrivener's abckl**o).
Col 2:20	Εἰ {RP: - } [P1904 TR: οὖν] ἀπεθάνετε σὺν {RP: - } [P1904 TR: τῷ] χριστῷ, ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε,	{RP: If} [P1904 TR: If, therefore,] you have died with <b>Christ</b> to the rudiments of the world, why, as <i>though</i> living in <i>the</i> world, are you imposed upon with ordinances?	οὖν, <i>therefore</i> : absent in RP VulgS F1859=2/13 (Scrivener's dk) vs. present in P1904 TR VulgC SyrP F1859=11/13. A strong <b>disparity</b> with RP, R=2:13.  τῷ, ( <i>died with</i> ) <i>the (Christ)</i> : absent in RP F1859=12/13 vs. present in P1904 TR F1859=1/13 (Scrivener's k). A case of collusion between P1904 and TR?  to ← <i>away from</i> .

Col 4:16	Καὶ ὅταν ἀναγνωσθῆ παρ' ὑμῶν ἡ ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ {RP: Λαοδικαίων} [P1904 TR: Λαοδικέων] ἐκκλησίᾳ ἀναγνωσθῆ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνώτε.	and when <u>this</u> epistle is read among you, <u>arrange</u> for it to be read in the <u>church</u> of the <u>Laodiceans</u> too and that you also read the <u>one</u> from Laodicea,	Λαοδικαίων, <i>of the Laodiceans (1)</i> , RP F1859=3/13 (Scrivener's fgn) vs. Λαοδικέων, <i>of the Laodiceans (2)</i> , P1904 TR F1859=10/13. A strong <b>disparity</b> with RP, R=3:12. <hr/> <hr/> this ← <i>the</i> . <hr/> arrange ← <i>do</i> . <hr/> church: see Mt 16:18.
Titus 3:8	Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαί σε διαβεβαιουῦσθαι, ἵνα φροντίζωσιν καλῶν ἔργων προΐστασθαι οἱ πεπιστευκότες {RP: -} [P1904 TR: τῶ] θεῶ. Ταῦτά ἐστιν τὰ καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις·	The saying <i>is</i> faithful, and I want you to insist on these <i>things</i> : that those <i>who have</i> believed in <u>God</u> make a point of giving priority to good works. These are the good and beneficial <i>things</i> to men.	τῶ, ( <i>in</i> ) <i>the (God)</i> : absent in RP F1859=0/13 vs. present in P1904 TR F1859=13/13. A strong <b>disparity</b> with RP, R=0:15. An error by Scrivener? Did Scrivener have the same Elzevir text as us?
Heb 8:6	Νυνὶ δὲ διαφορωτέρας {RP: τέτυχεν} [P1904 TR: τέτευχεν] λειτουργίας, ὅσω καὶ κρείττονός ἐστιν διαθήκης μεσίτης, ἣτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.	But now he has obtained a more excellent ministry <u>inasmuch</u> as he is also a mediator of a better covenant, which has been drawn up on <i>the basis</i> of better promises.	τέτυχεν, <i>he has obtained</i> (non-classical form), RP F1859=0/12 vs. τέτευχεν, <i>he has obtained</i> (late classical form), P1904 TR F1859=10/12 (Scrivener's b**cfghklmno) vs. τέτυχηκε(ν), <i>he has obtained</i> (classical form), F1859=2/12 (Scrivener's ab*). A strong <b>disparity</b> with RP, R=0:12. An error by Scrivener? Did Scrivener have the same Elzevir text as us? <hr/> <hr/> <i>inasmuch</i> as ← <i>by the same amount as</i> .
Heb 12:7	{RP-text: Εἶς} [RP-marg P1904 TR: Εἶ] παιδείαν ὑπομένετε, ὡς υἱοῖς ὑμῶν προσφέρεται ὁ θεός· τίς γὰρ ἐστὶν υἱὸς ὃν οὐ παιδεύει πατήρ;	{RP-text: Be patient in <u>being disciplined</u> when} [RP-marg P1904 TR: If you are patient in <u>being disciplined</u> , <i>then</i> ] God deals with you as with sons, for what <i>kind of a</i> son is it whom <i>the</i> father does not discipline?	εἶς, <i>in, for</i> , RP-text F1859=3/13 (Scrivener's l*mo) vs. εἶ, <i>if</i> , RP-marg P1904 TR F1859=10/13 (Scrivener's abcdefghkl**). A strong <b>disparity</b> with RP-text, R=3:12. <hr/> <hr/> being disciplined ← <i>discipline</i> .

James 2:11	<p>Ὁ γὰρ εἰπὼν, Μὴ {RP: μοιχεύσεις} [P1904 TR: μοιχεύσης], εἶπεν καί, Μὴ {RP: φονεύσεις} [P1904 TR: φονεύσης]: εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δέ, γέγονας παραβάτης νόμου.</p>	<p>For he <i>who</i> said, “<b>You shall not commit adultery</b>”, also said, “<b>You shall not commit murder.</b>” And if you do not commit adultery, but do commit murder, you <u>become</u> culpable of <i>breaking the law</i>.</p>	<p>μοιχεύσεις, (<i>do not</i>) <i>commit adultery</i> (non-classical future indicative), RP F1859=1/12 (Scrivener's k) vs. μοιχεύσης, (<i>do not</i>) <i>commit adultery</i> (classical aorist subjunctive), P1904 TR F1859=8/12 vs. other readings, F1859=3/12 (Scrivener's acf). A strong <b>disparity</b> (#1) with RP, R=1:10.</p> <hr/> <p>φονεύσεις, (<i>do not</i>) <i>commit murder</i> (non-classical future indicative), RP F1859=1/12 (Scrivener's k) vs. φονεύσης, (<i>do not</i>) <i>commit murder</i> (classical aorist subjunctive), P1904 TR F1859=9/12 vs. other readings, F1859=2/12 (Scrivener's ac). A strong <b>disparity</b> (#2) with RP, R=1:11.</p> <hr/> <p>Further comments on the above: Scrivener's c supports the subjunctive but the word order is reversed. Scrivener's f supports the subjunctive in the first case too, but with a misspelling (χεύσης). The LXX has οὐ + future indicative, <i>you shall not ...</i> .</p> <hr/> <p><b>Ex 20:13-14, Dt 5:17-18.</b></p> <hr/> <p>become ← <i>have become</i>.</p>
James 5:11	<p>Ἰδοῦ, μακαρίζομεν τοὺς ὑπομένοντας: τὴν ὑπομονὴν Ἰὼβ ἤκούσατε, καὶ τὸ τέλος κυρίου {RP-text: ἴδετε} [RP-marg P1904 TR: εἴδετε], ὅτι πολὺσπλαγχνός ἐστιν {RP: - } [P1904 TR: ὁ κύριος] καὶ οἰκτίρμων.</p>	<p>Look, we deem blessed those <i>who</i> endure. You have heard of the patience of Job, and {RP-text: look at} [RP-marg P1904 TR: have seen] <i>the Lord's result</i>: that {RP: he} [P1904 TR: the Lord] is of great pity and <i>is</i> compassionate.</p>	<p>ἴδετε, <i>see!</i>, RP-text F1859=3/12 (Scrivener's jkm) vs. εἴδετε, <i>you saw</i>, RP-marg P1904 TR F1859=9/12. A strong <b>disparity</b> with RP-text, R=3:11.</p> <hr/> <p>ὁ κύριος, <i>the Lord</i>: absent in RP F1859=12/12 vs. present in P1904 TR F1859=0/12. A case of collusion between P1904 and TR?</p> <hr/> <p>result ← <i>end</i>.</p>
1 Pet 1:7	<p>ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολὺ {RP TR: τιμιώτερον} [P1904: τιμότερον] χρυσίου τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζομένου, εὐρεθῆ εἰς ἔπαινον καὶ τιμὴν καὶ {RP: εἰς} [P1904 TR: - ] δόξαν ἐν ἀποκαλύψει Ἰησοῦ χριστοῦ·</p>	<p>in order that the tested character of your faith might be found <i>to be</i> much <u>more precious</u> than gold which <u>perishes</u>, even if tested by fire, for praise and honour and {RP: for} [P1904 TR: - ] glory at <i>the</i> revelation of Jesus Christ,</p>	<p>εἰς, (preposition denoting apposition): present in RP F1859=3/12 (Scrivener's fgj) vs. absent in P1904 TR F1859=9/12. A strong <b>disparity</b> (#1) with RP, R=3:11.</p> <hr/> <p>τιμιώτερον, <i>more precious</i> (classical form), RP TR F1859=6/12 vs. τιμότερον, <i>more precious</i> (classical form when with πολὺ adjoined), P1904 F1859=6/12 (Scrivener's bdjkm). Nearly a <b>disparity</b> (#2) with RP, R=7:7.</p> <hr/> <p>if: conditional use of the participle.</p>

1 Pet 4:3	Ἄρκετὸς γὰρ {RP-text TR: ἡμῖν} [RP-marg P1904: ὑμῖν] ὁ παρεληλυθὼς χρόνος τοῦ βίου τὸ θέλημα τῶν ἐθνῶν κατεργάσασθαι, πεπορευμένους ἐν ἀσελείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις, καὶ ἀθεμίτοις {RP TR: εἰδωλολατρείαις} [P1904: εἰδωλολατρείαις].	For the past phase of life <i>is</i> sufficient for {RP-text TR: us} [RP-marg P1904: you] in carrying out the will of <i>the</i> Gentiles, for {RP-text TR: us} [RP-marg P1904: you] to have walked in debaucheries, lusts, drunkenness with wine, orgies, drinking-bouts and forbidden idolatries.	ἡμῖν, <i>for us</i> , RP-text TR F1859=6/12 vs. ὑμῖν, <i>for you</i> , RP-marg P1904 F1859=5/12 vs. word absent, F1859=1/12 (Scrivener's d). Nearly a <b>disparity</b> (#1) with RP-text, R=7:6.  εἰδωλολατρείαις, ( <i>in</i> ) <i>idolatries</i> (1), RP TR F1859=2/13 (Scrivener's b*k) vs. εἰδωλολατρείαις, ( <i>in</i> ) <i>idolatries</i> (2), P1904 F1859=11/13. A strong <b>disparity</b> (#2) with RP, R=3:12.  phase ← <i>time</i> .  forbidden ← <i>not laid down (by law)</i> , with the understanding that things like this which are not sanctioned are disallowed.
1 Pet 5:3	{RP: μηδὲ} [P1904 TR: μηδ'] ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου.	and not lording it over those assigned <i>to them</i> , but being models for the flock.	μηδὲ, <i>and not</i> (unapocopated), RP F1859=3/12 (Scrivener's gh1) vs. μηδ', <i>and not</i> (apocopated), P1904 TR F1859=9/12. (We ignore accentuation variations in our categorization.) A strong <b>disparity</b> with RP, R=3:11.  for ← <i>of</i> .
1 Jn 5:21	Τεκνία, φυλάξατε {RP-text: ἑαυτὰ} [RP-marg P1904 TR: ἑαυτοὺς] ἀπὸ τῶν εἰδώλων. Ἄμην.	Little children, keep yourselves from the idols. Amen.	ἑαυτὰ, <i>yourselves</i> (neuter, concordant), RP-text F1859=2/13 (Scrivener's cm) vs. ἑαυτοὺς, <i>yourselves</i> (masculine, according to sense), RP-marg P1904 TR F1859=10/13 vs. another reading, F1859=1/13 (Scrivener's a*). A strong <b>disparity</b> with RP-text, R=2:12.
2 Jn 1:3	ἔσται μεθ' {RP S1550: ἡμῶν} [P1904 E1624 S1894: ὑμῶν] χάρις, ἔλεος, εἰρήνη παρὰ θεοῦ πατρός, καὶ παρὰ κυρίου Ἰησοῦ χριστοῦ τοῦ υἱοῦ τοῦ πατρός, ἐν ἀληθείᾳ καὶ ἀγάπῃ.	grace, mercy <i>and</i> peace will be with {RP S1550: us} [P1904 E1624 S1894: you], from God <i>the</i> father and from <i>the</i> Lord Jesus Christ, the son of the father, in truth and love.	ἡμῶν, ( <i>with</i> ) <i>us</i> , RP S1550 F1859=3/13 (Scrivener's g*kl) vs. ὑμῶν, ( <i>with</i> ) <i>you</i> , P1904 E1624 S1894 F1859=10/13 (Scrivener's abcdfg**hjmo). A strong <b>disparity</b> with RP, R=4:12.
Jude 1:9	Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ {RP-text: Μωϋσέως} [RP-marg P1904 TR: Μωσέως] σώματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλ' εἶπεν, Ἐπιτιμήσοι σοι κύριος.	And when Michael the archangel was contending with the devil and disputing about the body of Moses, he did not dare bring a charge of blasphemy, but said, "May <i>the</i> Lord rebuke you."	Μωϋσέως, <i>Moiuses</i> , RP-text F1859=0/10 vs. Μωσέως, <i>Moses</i> , RP-marg P1904 TR F1859=9/10 vs. another spelling, F1859=1/10 (Scrivener's d). A strong <b>disparity</b> with RP-text, R=0:11, if Scrivener has collated against Μωσέως which certainly is the E1624 reading. Perhaps a challenge to F1859.



Rev 7:5	<p>Ἐκ φυλῆς Ἰούδα, {RP-text P1904: δώδεκα} [RP-marg TR: <math>\overline{\text{TB}}</math>] χιλιάδες {RP-text: ἐσφραγισμένοι} [RP-marg: - ] [RP-marg2 P1904 TR: ἐσφραγισμένοι]· ἐκ φυλῆς {RP: Ῥουβίμ} [P1904 TR: Ῥουβήν], {RP-text P1904: δώδεκα} [RP-marg TR: <math>\overline{\text{TB}}</math>] χιλιάδες {RP P1904: - } [TR: ἐσφραγισμένοι]· ἐκ φυλῆς Γάδ, {RP-text P1904: δώδεκα} [RP-marg TR: <math>\overline{\text{TB}}</math>] χιλιάδες {RP P1904: - } [TR: ἐσφραγισμένοι]</p>	<p>From <i>the</i> tribe of Judah, <u>twelve</u> thousand {RP-text RP-marg2 P1904 TR: sealed} [RP-marg: - ]; from <i>the</i> tribe of <u>Reuben</u>, <u>twelve</u> thousand {RP P1904: - } [TR: sealed]; from <i>the</i> tribe of Gad, twelve thousand {RP P1904: - } [TR: sealed];</p>	<p>Three occurrences: δώδεκα, <i>twelve</i> (<i>thousand</i>), RP-text P1904 F1859=5/12 (Scrivener's bcfm) vs. <math>\overline{\text{TB}}</math>, 12 (<i>thousand</i>), RP-marg TR F1859=7/12. A weak <b>disparity</b> (#1) with RP-text, R=6:8.</p> <hr/> <p>ἐσφραγισμένοι, <i>sealed</i> (feminine, agreeing with <i>thousands</i>), RP-text F1859=6/12 vs. word absent, RP-marg F1859=0/12 (but absent <i>alibi</i>, in other places, in Scrivener's abefghjkm) vs. ἐσφραγισμένοι, <i>sealed</i> (masculine), RP-marg2 P1904 TR F1859=3/12 (Scrivener's hmn) vs. another reading, F1859=3/12 (Scrivener's fkl). Nearly a <b>disparity</b> (#2) with RP-text, R=6:5. A <b>disparity</b> (#3) with RP-marg (zero count), though apparently with support after the first occurrence.</p> <hr/> <p>Ῥουβίμ, <i>Roubim</i>, RP F1859=0/12 vs. Ῥουβήν, <i>Rouben</i> (1), P1904 TR F1859=0/12 vs. Ῥουβίν, <i>Rouben</i> (2), F1859=7/12 (Scrivener's abfgjln) vs. three other spellings, F1859=5/12 (Scrivener's cekhm). We use the Hebrew name <i>Reuben</i>. A case of collusion between P1904 and TR? A strong <b>disparity</b> (#4) with RP, R=0:7.</p> <hr/> <p>Twice: ἐσφραγισμένοι, <i>sealed</i>: absent in RP P1904 F1859=9/12 vs. present in TR F1859=2/12 (Scrivener's cn, present in n for the first of these 2 occurrences only) vs. another reading, F1859=1/12 (Scrivener's l).</p>
Rev 13:18	<p>Ὡδε ἡ σοφία ἐστίν. Ὁ ἔχων {RP P1904: - } [TR: τὸν] νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστίν, {RP-text P1904 TR: καὶ} [RP-marg: - ] ὁ ἀριθμὸς αὐτοῦ {RP-text: ἐστίν} [RP-marg P1904 TR: - ] {RP-text: ἑξακόσια ἑξήκοντα ἕξ} [RP-marg P1904 TR: <math>\overline{\text{XΞς}}</math>].</p>	<p>Here is wisdom. He <i>who</i> is sharp-witted, let him calculate the number of the beast. For it is <i>the</i> number of {RP-text P1904 TR: man, and his} [RP-marg: man. His] number {RP-text: is} [RP-marg P1904 TR: <i>is</i>] <u>six hundred and sixty-six</u>.</p>	<p>τὸν, <i>the</i> (<i>mind, intelligence</i>): absent in RP P1904 F1859=10/13 vs. present in TR F1859=3/13 (Scrivener's dmn).</p> <hr/> <p>καὶ, <i>and</i> (<i>the number</i>): present in RP-text P1904 TR F1859=3/13 (Scrivener's ghñ) vs. absent in RP-marg F1859=10/13. A <b>disparity</b> (#1) with RP-text, R=5:10.</p> <hr/> <p>ἐστίν, (<i>his number</i>) <i>is</i>: present in RP-text F1859=3/13 (Scrivener's ghn) vs. absent in RP-marg P1904 TR F1859=10/13. A strong <b>disparity</b> (#2) with RP-text, R=3:12.</p> <hr/> <p>ἑξακόσια ἑξήκοντα ἕξ, <i>six hundred and sixty-six</i>, RP-text F1859=3/13 (Scrivener's egl) vs. <math>\overline{\text{XΞς}}</math>, 666, RP-marg P1904 TR F1859=2/13 (Scrivener's hj) vs. Scrivener's reference, which is unclear to us (<math>\overline{\text{XΞς}}</math>, 666, with no overline? compare f at [csntm.org GA69_0210a.jpg]), F1859=6/13 vs. <math>\overline{\text{XΞσ}}</math>, 666 <i>intended?</i>, F1859=1/13 (Scrivener's n) vs. <math>\overline{\text{XΜς}}</math>, 646, F1859=1/13 (Scrivener's d). A strong <b>disparity</b> (#3) with RP-text, R=3:10?</p> <hr/> <p>is sharp-witted ← <i>has intelligence</i>.</p>

Rev 14:2	<p>Καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ, ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῆς μεγάλης· καὶ {RP P1904: ἡ φωνὴ ἦν} [TR: φωνήν] ἤκουσα {RP P1904: ὡς} [TR: - ] κιθαρῶδων κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν.</p>	<p>And I heard a sound from heaven like <i>the</i> sound of much water, and like <i>the</i> sound of loud thunder. And {RP P1904: the sound which I heard <i>was</i> like} [TR: I heard a sound of] harpists playing their harps.</p>	<p>ἡ φωνὴ ἦν, <i>the voice which</i>, RP P1904 F1859=12/13 vs. φωνήν, <i>a voice</i>, TR F1859=1/13 (Scrivener's n).</p> <hr/> <p>ὡς, <i>like</i>: present in RP P1904 F1859=1/13 (Scrivener's n) vs. absent in TR F1859=12/13 (not enumerated, but <i>rest with Elzev.</i>). A strong <b>disparity</b> with RP, R=2:13.</p>
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