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

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”.

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<tr>
<th>Verse</th>
<th>RP-text P1904</th>
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<td>Matt 5:39</td>
<td>ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστήσητε τῷ πονηρῷ, ἀλλ’ ὁστὶς σε ῥαπίση ἐπὶ τὴν ἐπὶ τὴν ἄλλην [RP-text P1904: δεξιάν] [RP-marg TR: δεξιάν σου] σταγόνα, στρέψων αὐτῷ καὶ τὴν ἄλλην.</td>
<td>but I say to you, do not resist evil, but whoever strikes you on your right cheek – turn also the other cheek to him,</td>
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<td>Matt 5:45</td>
<td>δίψως γένηθε υἱὸς τοῦ πατρὸς ὑμῶν τὸν ἐν τοῖς αὐτῶν ἀνατέλει ἐπὶ πονηροὺς καὶ ἁγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἁδικοὺς.</td>
<td>so that you become sons of your father in the heavens, for he makes his sun rise on the wicked and the good, and sends rain on the righteous and the unrighteous.</td>
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<td>Matt 9:18</td>
<td>Ταῦτα αὐτῷ λαλοῦντος αὐτοῖς, ἵδοι᾽ ἀρχῶν. [RP P1904 S1894: ei'] [S1550 E1624: - ] [MISC: τίς] [RP TR: ἠλθὼν] [P1904: προσελθὼν] προσεκύνη αὐτῷ, λέγων ὅτι Ἡ θυγάτηρ μου ἀρτί ἐπελευθησεν ἀλλὰ ἠλθὼν επίθετο τὴν χείρα σου ἐπὶ αὐτῇ, καὶ ζήσεται.</td>
<td>While he was saying these things to them, it so happened that a certain governor came up and worshipped him and said, “My daughter has just died, but come and put your hand on her, and she will live.”</td>
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<tr>
<td>Matt 9:27</td>
<td>Καὶ παράγοντι ἐκείθεν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ δύο τυφλοί, κραζόντες καὶ λέγοντες, Ἑλέησον ἡμᾶς. [RP-text P1904 TR: υἱός] [RP-marg: υἱός] [RP P1904: Δαυίδ] [TR: Δαβίδ].</td>
<td>Then as Jesus passed on from there, two blind men followed him, shouting and saying, “Have mercy on us, son of David.”</td>
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#### Notes:
- **F1853, F1859**: indicates the presence or absence of a reading in the manuscripts.
- **R**: indicates the disparity found between the Robinson-Pierpont text (RP) and Scrivener's collation (SCR).
- **A strong disparity with RP, R**: indicates a strong disparity with the Robinson-Pierpont text.
- **A weak disparity with RP**: indicates a weak disparity with the Robinson-Pierpont text.
- **Ignoring diacritics and spaces**: indicates that early manuscripts may not have included diacritical marks or spaces.
- **RP could also be read as eἰσελθὼν, (a governor) entered.**: indicates alternative readings for the same word or phrase.
- **come: imperative use of the participle.**: indicates the use of the participle in an imperative form.
- **Matt 1:1**: indicates a reference to Matt 1:1 in the text.
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<tr>
<td>Matt 10:19</td>
<td>ὡταν δὲ [RP TR: παραδίωσιν]</td>
<td>But when they deliver you up, do not be anxious about how or what you [RP TR: are to] say, because what you will say will be given to you in that hour,</td>
<td>παραδίωσιν, they deliver up (classical aorist subjunctive), RP TR F1853=17/19 F1859=4/7 vs. παραδίωσουν, they will deliver up (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.</td>
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<td>Matt 10:28</td>
<td>Καὶ μὴ [RP: φοβεῖσθε]</td>
<td>and do not fear those who kill the body, but who cannot kill the soul, but fear rather him who can destroy both</td>
<td>φοβεῖσθε, fear (present middle / passive), RP TR F1853=14/19 F1859=3/7 vs. φοβηθήτε, RP-marg F1853=1/19 F1859=3/7. A weak disparity with RP, R=13:14 vs. another reading, F1853=2/21 (Scrivener's cx)</td>
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Then straightway Jesus made [RP: his] [P1904 TR: his] disciples go on board the boat and go on ahead of him to the other side, while he dismissed the crowds. .........

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.

and he was transformed before them, and his face shone like the sun, and his clothes became white like light. .........

and 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 their hands.”

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 their hands.”

Then Jesus looked and Peter reacted and said to Jesus, “Lord, it is good for us to be here. If you wish, let us make three booths here, one for you, one for Moses, and one for Elijah.”

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Then Jesus looked and Peter reacted and said to Jesus, “Lord, it is good for us to be here. If you wish, let us make three booths here, one for you, one for Moses, and one for Elijah.”

and 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 their hands.”

Then Jesus looked straight at them and said to them, “With men this is impossible, but with God everything is possible.”

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Matt 17:12

Matt 17:14

Matt 17:2

Matt 17:12

Matt 17:2

Matt 20:5

Matt 20:27

Matt 21:30

Matt 20:5

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<td>Matt 22:9</td>
<td>Πορεύεσθε σὺν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ σῶσος</td>
<td>Go to the arterial roads and invite whoever you find to the wedding.</td>
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<td>Matt 22:37</td>
<td>ὁ δὲ Ἰησοῦς [RP P1904: ἔφη] [TR: ἔπευ] αὐτῷ, Ἀγαπήσεις κύριον τὸν θεόν σου, εὐθείᾳ καὶ πραγματικά καὶ σωφροσύνῃ, καὶ ἐν ὅλη τῇ διανοίᾳ σου.</td>
<td>And Jesus said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind.”</td>
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<td>Matt 23:5</td>
<td>Δευτέρα δὲ ἁμώια [RP P1904 TR: αὐτῇ] [RP-marg: αὐτῇ], Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.</td>
<td>But they do all their works to be seen by men, [RP TR: and] [P1904: for] they broaden their phylacteries and lengthen the fringes of their coats,</td>
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<td>Matt 24:27</td>
<td>Ψάπας γὰρ ἡ ἀστραπή ἔξερχεται ἀπὸ αὐτῶν καὶ φαίνεται ἐως δυσμὰς, ὡς ἡ ἐσται [RP-text P1904 TR: καὶ] [RP-marg: -] ἡ παρουσία τοῦ γένους τοῦ ανθρώπου.</td>
<td>For as lightning comes out from the east and shines as far as the west, so [RP-text P1904 TR: also] [RP-marg: -] shall the coming of the son of man be,</td>
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<td>Matt 26:9</td>
<td>Ἑδύνατο γὰρ τούτῳ τῷ μῶρῳ πραθῆναι πολλοὺς, καὶ δοθῆναι [RP-text TR: -] [RP-marg P1904: τοῖς] πτωχοῖς.</td>
<td>For this ointment could have been sold for much money and given to [RP-text TR: the] [RP-marg P1904: the] poor.”</td>
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<td>Matt 26:11</td>
<td>[RP-text TR: Πάντοτε γὰρ τοὺς πτωχοὺς] [RP-marg P1904: Τοὺς πτωχοὺς γὰρ πάντοτε] ἔχετε μὲν έσωτερ, ἐμὲ δὲ οὐ πάντοτε ἔχετε.</td>
<td>For you always have the poor with you, but you do not always have me.</td>
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<td>Matt 26:17</td>
<td>Τῇ δὲ πρώτῃ τῶν ἀζύμων προσήλθαν οἱ μαθηταὶ τῷ Χριστῷ λέγοντες αὐτῷ, Πῶς θέλεις [RP-text: ἐτοιμασομένον] [RP-marg P1904 TR: ἐτοιμασομένον] σοι φαγεῖν τὸ Πάσχα;</td>
<td>οἱ μαθηταὶ τῷ Χριστῷ λέγοντες αὐτῷ, Πῶς θέλεις [RP-text: ἐτοιμασομένον] [RP-marg P1904 TR: ἐτοιμασομένον] σοι φαγεῖν τὸ Πάσχα; On the first day of the unleavened bread, the disciples came to Jesus and said to him, “Where do you wish us to prepare for you to eat the Passover?”</td>
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<td>οἱ μαθηταὶ τῷ Χριστῷ λέγοντες αὐτῷ, Πῶς θέλεις [RP-text: ἐτοιμασομένον] [RP-marg P1904 TR: ἐτοιμασομένον] σοι φαγεῖν τὸ Πάσχα; On the first day of the unleavened bread, the disciples came to Jesus and said to him, “Where do you wish us to prepare for you to eat the Passover?”</td>
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<td>Matt 26:29</td>
<td>Καὶ ἐμνήσθη ὁ Πέτρος τοῦ Ῥήματος [RP TR: τοῦ] [P1904: - ὁ] Πέτρος εἰρήκτος αὐτῷ ὅτι Πρὶν ἄλλη ἡμέρα ἐξελθεῖν, καὶ ἐξελθὼν ἐξῆλθεν πικρῶς. And Peter remembered the words of Jesus who had said to him: “Before the cock crows, you will deny me three times.” And he went out and wept bitterly.</td>
<td>Καὶ ἐμνήσθη ὁ Πέτρος τοῦ Ῥήματος [RP TR: τοῦ] [P1904: - ὁ] Πέτρος εἰρήκτος αὐτῷ ὅτι Πρὶν ἄλλη ἡμέρα ἐξελθεῖν, καὶ ἐξελθὼν ἐξῆλθεν πικρῶς. And Peter remembered the words of Jesus who had said to him: “Before the cock crows, you will deny me three times.” And he went out and wept bitterly.</td>
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And at about the ninth hour, Jesus shouted out with a loud voice, and said, “Eli, Eli, lima sabachthani?” This means, “My God, my God, why have you forsaken me?”

**Ps 22:2 MT (Ps 22:1 AV).**

ninth hour: 3 p.m.
sabachthani: see Mark 15:34.

have you forsaken ← did you forsake. See Matt 2:2.

Then Jesus said to them, “Do not be afraid. Go and tell my brothers to depart for Galilee, and that they will see me there.”

And it came to pass in those days that Jesus came from Nazareth of Galilee and was baptized by John in the Jordan,
What is easier, to say to the paralytic man, ‘You have been forgiven your sins’, or to say ‘Arise, and pick up your stretcher, and walk’?

You have been forgiven your sins ← {RP P1904: your sins have been forgiven} [TR: sins have been forgiven you].

walk ← walk around.

And as he passed by, he saw Levi the son of Alphaeus, sitting at the tax office, and he said to him, “Follow me.” And he got up and followed him.

with ← having.
Mark 3:27


No-one can plunder the goods of a man, after entering his house, unless he first binds the strong man, and then he can plunder his house.

Mark 4:22


For there is nothing hidden whatever which will not be made manifest, nor has anything secret taken place but that it will come into the open.

Mark 4:37


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].

Mark 6:11

Καὶ ὁσιὸς [RP TR: ἄν] [P1904: ἄν] μὴ δέξωται ὄμοις, μηδὲ ἀκούσωσιν ὄμωι, ἐκπορευομένωι εἰκεθῶ, ἐκτιναξάτε τοῦ χοῦν τῶν ὑπόκατω τῶν ποδῶν ὄμωι εἰς μαρτύριον αὐτοῖς. Ἄμη λέγω ὄμωι, ἀνεκτότερον ἔσται Σοδόμης ἡ Γομορραίη ἐν ἡμέρα κρίσεως, ἢ τῇ πόλει εἰκενή.

And as for 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 the day of judgment than for that city.”

Mark 6:16


But when Herod heard about it, he said, “John; whom I had beheaded—that’s who it is. He has been raised from the dead.”


Mark 6:27


So the king immediately sent an executioner with instruction that his head should be brought in.


sent ... with instruction ← having sent ...

Mark 8:13


Then he left them [RP TR: and again boarded] [P1904: and went into] [RP-text: a] [RP-marg P1904 TR: the] boat and departed [RP TR: to the other side] [P1904: again].

*émbaς παλίν, having boarded again: present in RP TR F1853=17/20 F1859=6/7 vs. absent in P1904 F1853=0/20 F1859=0/7 vs. e0mba_j, having boarded, F1853=1/20 (Scrivener's e) F1859=1/7 vs. other readings, F1853=2/20 (Scrivener's d).

eis to peran, to the other side, RP TR F1853=19/20 F1859=6/7 vs. pa&lin, again, P1904 F1853=1/20 (Scrivener's y) F1859=1/7.

Mark 8:38

Oç gar [RP-text P1904: έαν] [RP-marg TR: αν] epaisxunqh me kai touς emous logous en ti gennia taútì ti mowchali di kai amartwloj, kai o uìos tou anbwhw autou epaisxunqhsetai autòv, tôn ελθì en ti dobì tou patròs autòw metà twv aggelwv twv agiowv.

For as for whoever is ashamed of me and my words in this adulterous and sinful generation, the son of man will be in turn ashamed of him when he comes in the glory of his father with the holy angels."


e0paisxunqh=setai autò,n, oìtan elqh| en ti do|ch| tou= patròj autòj meta|tw|n a|gge|lw|n tw|n a|giw|wn. in turn ← also.

Mark 9:2

Kai meb hemeras ex paralambanei ò Ihsous tou Petrou kai tou Êákwbou kai [RP-text: - ] [RP-marg P1904 TR: tov] Ἰωάννη, kai anaφerει αυτως eis oros ùshlou kai Ídian mòwoun kai metemorfwqh ejmprosothin autwv

Then six days later, Jesus took Peter and James and John along and brought them up to a high mountain alone, privately. Then he was transfigured in front of them.


transfigured ← transformed, but we keep to the accepted terminology of the transfiguration.

Mark 9:3


And his clothes became shining – very white like snow – clothes of a kind which no cloth dresser on earth can make shine [RP TR: like that] [P1904: in such a way].


στυτω(ζ), in such a way: 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 ← a cloth dresser ... cannot.
Mark 9:4
Kai ὡφθη αὐτοῖς ἡλιας σὺν [RP-text: Μωσῆ] [RP-marg TR: Μωσε] [P1904: Μωσε] [P1904: Μωσε], καὶ ἦσαν συλλαλουντες τῷ Ἰσσοῦ.

Moreover Elijah appeared to them with Jesus, and they were speaking to Jesus.

Mark 9:5

at which Peter responded and said to Jesus, “Rabbi, it is good for us to be here. So let’s make three booths: one for you, and one for Moses, and one for Elijah.”

Mark 9:25

Then when Jesus saw that [RP P1904 TR: a] [MISC: the] crowd was converging, he rebuked the unclean spirit and said to it, “You mute and deaf spirit, I command you, come out of him and do not go in to him any more.”

Mark 9:38

[RP TR: Then] [P1904: - ] John answered him and said, “Teacher, we saw someone casting out demons in your name, someone who does not follow us, and we prevented him, because he does not follow us.”

Mark 10:29

[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: the sake of] [RP-marg TR: for that of] the gospel,

Mark 10:30
Εἶναι μὴ λάβῃ ἑκατονταπλάσιον νῦν ἐν τῷ καιρῷ τούτῳ, σήμας καὶ ἀδελφοὺς καὶ ἀδελφάς καὶ πατέρας καὶ μητέρας καὶ τέκνα καὶ ἄγρος, μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶν τῷ ἐρχομένῳ ἡμᾶς αἰώνιον.

who will not receive a hundredfold now; in this season – houses and brothers and sisters [RP TR: and mothers] [P1904: and mothers] [P1904: and father and mother] and children and fields, with persecutions, and in the age to come, age-abiding life.

Mark 10:40
Μωσῆ, Moses (1), RP-text F1853=2/19 (Scrivener's gy) F1859=1/7 vs. Μωσε, Moses (2), RP-marg TR F1853=6/19 F1859=5/7 vs. Μωσει, Moses (3), P1904 F1853=2/19 (Scrivener's dp) F1859=1/7 vs. Μωση, Moses (4), 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 10:41
Μωσῆ, Moses (1), RP-text F1853=10/19 F1859=0/7 vs. Μωσε, Moses (2), RP-marg TR F1853=9/19 F1859=5/7 vs. Μωσει, Moses (3), 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 10:42
ἐν (in your name) (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 disparity with RP, R=4:26.

Mark 10:43
ἐν, in (your name) (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 disparity with RP, R=4:26.

Mark 10:44

Mark 10:45

Mark 10:46
ἐν (in your name) (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 disparity with RP, R=4:26.

Mark 10:47

Mark 10:48
ἐνεκε, for the sake of: 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 10:49

Mark 10:50
who will not ← if not, or except not.
Mark 11:24

Διὰ τὸ τοῦτο λέγω ὑμῖν, Πάντα ὡσα ἂν προσευχόμενοι ἥττο τὴν θυράν ἐξώ ἐπὶ τοῦ ἄμφωδου, καὶ λύσωσιν αὐτῶν.

So they went off and found [RP-text: a] [RP-marg P1904 TR: the] colt tied to the door outside in the street, and untied it.

Which is why I say to you, believe that you will receive everything that you ask for when praying and it will come to pass for you.


which is why ← on account of this.

Mark 12:23


In the resurrection [RP: -] [P1904 TR: then], when they rise, whose wife will she be? For the seven had her as a wife.


for my part ← also.

whose ← of whom of them.

Mark 12:25


For when they rise from the dead, they neither marry nor are given in marriage, but are like the angels in the heavens.

γαμίζονται, to be given in marriage (1), RP TR F1853=18/21 F1859=4/7 vs. γαμίζονται, to be given in marriage (2), P1904 TR F1853=12/20 F1859=3/7 vs. other readings, F1853=3/21 (Scrivener's dq^r) F1859=1/7.


Mark 13:11

Ὅταν δὲ ἀγάγωσιν ὑμᾶς παραδίδοντες, μὴ [RP P1904 TR: προμεριμνάτε, worry beforehand, RP P1904 TR: beforehand] [MISC: -] about what you [RP P1904 TR: are to] [MISC: will] say, and do not rehearse a script, but say whatever is given to you at that hour. For it is not you who will be speaking, but the holy spirit.

Then when they lead you and deliver you up, do not be worried [RP P1904 TR: beforehand] [MISC: -] about what you [RP P1904 TR: are to] [MISC: will] say, and do not rehearse a script, but say whatever is given to you at that hour. For it is not you who will be speaking, but the holy spirit.


αὐτὴ, you are to say (deliberative), RP P1904 TR F1853=8/21 F1859=6/7 vs. αὐτὴ, you will say, F1853=12/21 F1859=1/7 vs. another reading, F1853=1/21 (Scrivener's y) F1859=0/7.

λαλῆστε, you are to say (deliberative), RP P1904 TR F1853=18/21 F1859=5/7 vs. λαλήσετε, you will say, F1853=12/21 F1859=1/7 vs. another reading, F1853=1/21 (Scrivener's y) F1859=0/7.

ἔστε ὑμεῖς, are + you, RP TR F1853=3/21 F1859=5/7 vs. ὑμεῖς ἔστε, you + are, P1904 TR F1853=3/21 (Scrivener's eq^x) F1859=2/7.
| Mark 14:10 | Καί [RP TR: ὁ] [P1904: -] Ἰουθάς ὁ Ἰσκαριώτης, εἰς τῶν διδάσκαλων ἀπήλθη πρὸς τοὺς ἀρχιερεῖς, ὡς παραδῷ αὐτῶν αὐτοῖς. | Then Judas Iscariot, one of the twelve, went away to the senior priests in order to betray him to them. | ἦ, or (look): present in RP TR F1853=14/20 F1859=4/7 vs. absent in P1904 F1853=6/20 F1859=3/7. |
| Mark 14:11 | Οἱ δὲ ἀκούσαντες ἔχαρσαν, καὶ ἐπηγεῖλαν αὐτῷ [RP TR: ἄργυριν] [P1904: ἄργυρια] δοῦναί τι καὶ ἐζήτει πῶς εὐκαίρως αὐτὸν παραδῷ. | And when they heard it, they were delighted and promised to give him money. Then he looked for a convenient way to betray him. | πιστεύετε, (do not) believe (present), RP P1904 F1853=16/20 F1859=7/7 vs. present in RP-marg P1904 TR F1853=15/22 F1859=3/7 vs. other readings, F1853=2/22 (Scrivener's cs) F1859=1/7. A strong disparity (#2) with RP, R=9:19. |
| Mark 14:15 | Καὶ αὐτὸς ὑμῖν δεῖξει [RP-text TR: ἀνώγεων] [RP-marg: ἀνάγαγιν] [P1904: ἀνώγαγιν] μέγα ἐστρωμένον ἐτοιμῶν ἐκεῖ ἐτοιμάσατε ἦμιν. | Then he will show you a large upper room, laid out and prepared. Prepare for us there.” | a)νωγεον, upper room (1), RP-text TR F1853=6/21 F1859=3/6 vs. ἀνάγαγιν, upper room (2), RP-marg F1853=1/21 (Scrivener's o) F1859=0/6 vs. σύντων, upper room (3), P1904 F1853=7/21 F1859=1/6 vs. ἀνώγεων, upper room (4), F1853=5/21 F1859=0/6 vs. ἀνώγεων, upper room (5), F1853=1/21 (Scrivener's i) F1859=1/6 vs. ἀνώγαγιν, upper room (6), F1853=1/21 (Scrivener's k) F1859=0/6 vs. ἀνώγαγιν, upper room (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 14:31 | Οἱ δὲ [RP TR: -] [P1904: Πέτρος] ἐκπερίσσου ἐλεγον μᾶλλον, ἐάν μὲ δὲ συναπθάνασαν σοι, οὐ μὴ σε [RP: ἀπαρνήσομαι] [P1904 TR: ἀπαρνήσημαι]. Ὡσαύτως δὲ καὶ παντες ἐλεγον. | But [RP TR: he] [P1904: Peter] all the more insistently kept saying, “Even if I need to die with you, I will definitely not deny you.” They all spoke similarly too. | άπαρνήσημαι, (will not) deny (classical form), RP F1853=10/20 F1859=0/7 vs. ἀπαρνήσημαι, (will not) deny (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=1/6. A disparity with RP, R=10:16. |

* kept saying: iterative imperfect, but not necessarily so – see Matt 5:2.
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, the hour should pass away from him, ...

The hour: this is not a reference to the crucifixion! Prayer answered in Mark 14:41. See Luke 22:42 and Heb 5:7.

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 kissed him profusely.

Joseph of Arimathaea, 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.

for he will be great in {RP-text P1904 TR: the} [RP-marg: the] Lord's sight, and he will not drink any wine or liquor at all, and he will be filled with holy spirit even from his mother's womb, ...

Joseph of Arimathaea, 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.

for he will be great in {RP-text P1904 TR: the} [RP-marg: the] Lord's sight, and he will not drink any wine or liquor at all, and he will be filled with holy spirit even from his mother's womb, ...

Luke 1:15


even ← still, yet.
Luke 2:21

Καὶ ὁ ἐπλήσθησαν Οeos 

[RP TR: - ]

[TR: ?P1904: ?] ἡμέρας ὧν ὁ Περιτεμεί 

[TR: ?P1904: ?] [RP TR: τὸ παιδιόν], καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦ,

τὸ κληθὲν ὑπὸ τοῦ ἄγγελου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

Subsequently, when [RP TR: - ]


he was given the name Jesus, which had been given by the angel before he had been conceived in the womb.

Luke 2:39

Καὶ ὡς ἔτελεσαν ἀπαντά τά κατά τὸν νόμον κυρίου, ὑπόστρεφαν εἰς τὴν Γαλαλείαν, εἰς τὴν πόλιν [RP P1904: έσωτ’] [TR: αὐτόν] [RP P1904 TR: τὸ παιδιόν], καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἄγγελου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

Then when they had completed all the things according to the law of the Lord, they returned to Galilee, to [RP P1904: their own] [TR: their] town, Nazareth.

Luke 3:10

Καὶ ἐπιρρήτων αὐτῶν οἱ ὄχλοι λέγουτες, Τί οὖν [RP P1904 TR: ποιήσωμεν] [MISC: ποιήσωμεν];

Then the crowds questioned him and said, “What [RP P1904 TR: shall we do] [MISC: are we to do], then?”

Luke 3:12

Ἠλάθου δὲ καὶ τελώναι βαπτισθήσαται,

Then some 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]?”

Luke 3:14


Then some men on military service also questioned him, and said, “And as for us, what [RP P1904 TR: shall we do] [MISC: are we to do]? At that he said to them, “Do not [RP TR: extortion] extort money from anyone or falsely accuse anyone [RP P1904: falsely accuse anyone or extort money from anyone] and be satisfied with your pay.”

Luke 3:24

τοῦ [RP TR: Ματθαίου] [P1904: Μαθθαί] τοῦ Λευ, τοῦ Μελχί, τοῦ [RP TR: Ιαννα] [P1904: Ιωάννα], τοῦ Ιωσήφ,

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,

Ματθαί, Matthan (but we Hebraize it), TR F1853=8/19 F1859=2/7 vs. Ματθαί, Matthan, 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.
| Luke 3:27 | του [RP-text: Ιωανάν] [P1904: Ιωανάν] [RP-marg TR: Ιωανάν], του Ἱσσα, του Ζοροβάβελ, του Σαλαβίη, του Νηρί, | who was the son of Johanan, who was the son of Resha, who was the son of Zorobabel, who was the son of Shealtiel, who was the son of Neri, | Ιωανάν, Joana, RP-text F1853=5/19 F1859=3/7 vs. Ιωανάν, Joanna, P1904 F1853=8/19 F1859=1/7 vs. Ιωανάν, Joannas, RP-marg TR F1853=2/19 (Scrivener's ax) F1859=2/7 vs. other spellings, F1853=4/19 (Scrivener's bshy) F1859=1/7. A weak disparity with RP-text, R=8:10. We Hebraize to Johanan in all cases. |
| Luke 3:33 | του Ἀμιναδαβ, του Ἀράμ, [RP-text TR: - ] [RP-marg P1904: του Ἱωράμ,] του [RP P1904 S1550 S1894: Εσφώμ] [E1624: Εσφώμ], του Φαρέ, του Ιοθα, | 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, | του 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. |
| Luke 3:34 | του Ισαχ, του Ἰσαάκ, του Ἀβraham, του [RP-text P1904 TR: Θάρα] [RP-marg: Θάρα], του Ναχωρ, | 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, | Φάρα, Tharra, RP-text P1904 TR F1853=5/17 F1859=4/7 vs. Θάρα, Tharra, RP-marg F1853=12/17 F1859=3/7. We translate Terah, as in the Old Testament. |
| Luke 3:35 | του [RP P1904: Σερούχ] [TR: Σαρούχ], του [RP-text: Φαλέγ] [RP-marg P1904 TR: Φαλέκ], του Εβέρ, του Σαλα, | 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, | Σερουχ, Seruhk, RP P1904 F1853=16/19 F1859=6/7 vs. Σαρούχ, Sarukh, TR F1853=3/19 (Scrivener's abx) F1859=1/7. |
| Luke 5:23 | Τί εστιν ευκοπώτερον, εἰπείν, Ἀφεντώ καὶ οἱ ἁμαρτίαι σου, ἢ εἰπείν, [RP TR: Ἐγεἰραι] [P1904: Ἐγεἰρε] καὶ περιπάτει; | What is easier, to say, ‘You have been forgiven your sins’, or to say, ‘Get up and walk’? | Ἐγεῖραι, arise (aorist middle), RP TR F1853=8/17 F1859=2/7 vs. Ἐγεῖρε, arise (present active), P1904 F1853=9/17 F1859=5/7. A disparity with RP, R=11:15. |
| Luke 5:24 | Ἡ νά δε εἰδήτη ὅτι ἔχεις ὁ υἱὸς τοῦ ἀνθρώπου τῆς γῆς ἁμαρτίας - εἰπεὶ τῶν παρακαλεούν - Σοι λέγω, [RP TR: Ἐγεῖραι] [P1904: Ἐγεῖρε] καὶ ἀράς τὸ κλινιθήν σου, πορεύσου εἰς τὸν ὄικόν 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 man – “I say to you, get up and pick up your bed and go to your home.” | Ἐγεῖραι, arise (aorist middle), RP TR F1853=9/17 F1859=2/7 vs. Ἐγεῖρε, arise (present active), P1904 F1853=8/17 F1859=5/7. A weak disparity with RP, R=12:14. |
Luke 7:6:8

Autós de ἔβηει τοὺς διαλογισμοὺς αὐτῶν, καὶ ἐπένευ τὴν αὐτῆς τῷ ἔχαν ἔχειν τὴν χείρα. [RP TR: ἔγειραι] [P1904: ἔγειρε], καὶ στήθη ἐκ τὸ μέσον. Ὁ δὲ ἀνάστας ἔστη.

But he knew their reasonings, and said to the man who had a withered hand, “Get up and stand in full view.” And he got up and stood there.

Luke 6:26


But if you lend to sinners, lend to sinners, the centurion sent friends to him who said to him, “Lord, do not put yourself to trouble, for I am not worthy that you should come in under my roof, even...”

Luke 6:34

Καὶ έαν δανείζῃ παρὰ ἐκεῖ [RP P1904 S1550 E1624: ἐλήπιζῃ] [S1894: ἔληπιζῃ] απολαβεῖν, ποιὰ ἴμι πάντας ὅμως, καλῶς ποιεῖτε τοῖς μισοῦσιν ὄψις,

But if you lend things to those from whom you hope to get them back, what kind of graciousness is that to you? For even [RP P1904: - ] [TR: the] sinners lend to sinners on terms that they get the same things back.

Luke 7:6

Ὁ δὲ ἵππος ἐπορεύετο σὺν αὐτοῖς. Ἡδὲ δὲ αὐτοῦ ὁ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἐπεμεῖν πρὸς αὐτὸν ὁ ἐκατονταρχὸς φίλος, λέγων αὐτῷ, Κύριε, μὴ σκύλου ὦ γὰρ εἰμὶ ἱκανὸς ἵνα [RP-text P1904 TR: ὑπὸ τὴν στέγην μου] [RP-marg: μου ὑπὸ τὴν στέγην] εἰσέλθῃς

So Jesus went with them, and by the time he was not far away from the house, the centurion sent friends to him, who said to him, “Lord, do not put yourself to trouble, for I am not worthy that you should come in under my roof...”

Luke 7:9

Ἄκουσας δὲ ταῦτα ὁ ἵππος ἐστάλαμεν αὐτῶν, καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὁλίγῳ ἐπέειπεν, Λέγω ὑμῖν, [RP-text οὕτε] [RP-marg P1904 TR: οὔτε] ἐν τῷ Ισραήλ τοσαυτὴν πίστιν εὐροῦν.

When Jesus heard these things, he was astonished at him, and he turned and said to the crowd who were following him, “I tell you, not even in Israel have I found so much faith.”

Luke 6:8

Luke 6:26

Luke 6:34

Luke 7:6

Luke 7:9

εἶπεν, arise (aorist middle), RP TR F1853=9/18 F1859=2/7 ἔγειρε ἀριστερό, arise (present active), P1904 F1853=9/18 F1859=5/7. A disparity with RP, R=12:15.

εἴπω, to you: absent in RP P1904 F1853=14/19 F1859=5/7 vs. present in TR F1853=5/19 F1859=2/7.


τὰ ἄνω, these (things), RP TR F1853=17/18 F1859=4/7 vs. τὰ ἀνωτὰ, the same (things), P1904 F1853=1/18 (Scrivener's d) F1859=3/7.

ἀλλὰ, but (apocopated), RP-text TR F1853=4/18 (Scrivener's bths) F1859=1/7 vs. ἀλλὰ ὃν (unapocopated), RP-marg P1904 F1853=14/18 F1859=6/7. A strong disparity with RP-text, R=6:21.

καὶ ἐννεακοῦσα | RP-marg P1904: ἐλήπιζη | [RP-text TR: ἔληπιζη] [S1894 F1853=0/18 F1859=0/7].

If you lend things to those from whom you hope to get them back, what kind of graciousness is that to you? For even [RP P1904: - ] [TR: the] sinners lend to sinners on terms that they get the same things back.

καὶ ἐπικείμενος ἐπορεύετο σὺν αὐτοῖς. Ἡδὲ δὲ αὐτοῦ ὁ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἐπεμεῖν πρὸς αὐτὸν ὁ ἐκατονταρχὸς φίλος, λέγων αὐτῷ, Κύριε, μὴ σκύλου ὦ γὰρ εἰμὶ ἱκανὸς ἵνα [RP-text P1904 TR: ὑπὸ τὴν στέγην μου] [RP-marg: μου ὑπὸ τὴν στέγην] εἰσέλθῃς


ἐληπίζη, you hope / expect (indicative), RP P1904 S1550 E1624 F1853=18/18 F1859=7/7 vs. εἰσέλθη, you might hope / expect (subjunctive), S1894 F1853=0/18 F1859=0/7.

οὔτε, and not, RP-text F1853=7/19 F1859=3/7 vs. οὖν, ἐστίν, not even; and not, RP-marg P1904 TR F1853=12/19 F1859=4/7. A disparity with RP-text, R=10:18.

RP: not even -- and not, but used loosely for οὖν (if οὖτε is the true reading.).
Luke 9:11

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.

Luke 8:3

And Joanna the wife of Chusa, Herod's administrator, and Susanna and many others, and they attended to [RP:] them [P1904 TR: him] with their own resources.

Luke 8:15

But that on the good ground is those with a noble and good heart who hear the word and hold on to it and bear fruit with patience (RP P1904 TR: ...). [MISC: "Having said these things, he called out, "He who has ears to hear, let him hear."]

Luke 9:10

Meanwhile the apostles returned and described to him the things which they had done, at which he took them along to a city called Bethsaida,

Luke 9:20

Then he said to them, "But who do you say I am?" Peter then answered and said, "The Christ of God."

Luke 9:22

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."

Luke 9:33

And it came to pass as they moved away from him that Peter said to Jesus, "Master, it is good for us to be here, so let us make three boxes, one for you, one for Moses and one for Elijah", not knowing what he was saying.

Luke 9:3

Τῷ, the (coming [time, χρόνου]), RP-text P1904 F1853=4/18 (Scrivener's bхk) F1859=3/7 vs. τῷ, the (next [day], ημέρας), RP-marg TR F1853=14/18 F1859=4/7. A strong disparity with RP-text, R=8:19. AV differs textually.

Luke 3:3


Luke 8:15

ταῦτα λέγων ... ἀκούστω, Having said these (things) ... let him hear. 

Luke 9:10

Διαστηρισμός, Bethsaida (1), RP F1853=7/18 F1859=1/7 vs. Βηθσαιδᾶ, Bethsaida (2), 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=14:15.

Luke 9:20

ὅ, the (Peter): present in RP P1904 TR F1853=5/18 F1859=5/7 vs. absent in F1853=13/18 F1859=2/7. A disparity with RP, R=12:15.

Luke 9:22


Luke 9:33

ὅ, the (Peter): absent in RP F1853=10/19 F1859=5/7 vs. present in P1904 TR F1853=9/19 F1859=2/7.

Luke 8:15

Διαστηρισμός, one for Moses (1), RP-text F1853=7/20 F1859=4/7 vs. μίαν Μωσῆ, one for Moses (2), P1904 TR F1853=10/20 F1859=1/7 vs. μίαν Μωσῆ, one for Moses (1), RP-marg F1853=10/18 F1859=0/7 vs. another spelling, F1853=1/18 (Scrivener's p) F1859=1/7. Nearly a disparity with RP-text, R=11:11.
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<td>Luke</td>
<td>9:38</td>
<td>Καὶ ἐδώ, ἀνήρ ἀπὸ τοῦ ὄχλου ἀνεβόθησεν, λέγων, Διδάσκαλε, δέομαι σου. [RP-text: ἐπίβλεψαί] [RP-marg P1904 TR: ἐπίβλεψα] ἐπὶ τῶν ὕπον μου, ὅτι μονογενῆς ἦμι. [P1904: μόι ἐστὶ]</td>
<td>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 he is my only-begotten child.</td>
</tr>
<tr>
<td>Luke</td>
<td>10:27</td>
<td>ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀγαπήσεις κύριον τὸν θεὸν σου, ἐξ ὀλίγης τῆς καρδίας σου, καὶ ἐξ ὀλίγης τῆς ψυχῆς σου, καὶ ἐξ ὀλίγης τῆς ἱκεσίας σου, καὶ τὸν πλησίον σου ὡς [RP TR: σεαυτόν] [P1904: ἀυτόν].</td>
<td>He then replied and said, “You shall love the 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.”</td>
</tr>
<tr>
<td>Luke</td>
<td>10:40</td>
<td>Η δὲ Μαρία περιείσπατο περὶ πολλῆς διακοινών· ἐπίστατα δὲ εἶπεν, Κύριε, οὐ μέλει σοι ὅτι ἡ ὀδηγήσεως μου μόνην ὑπὲρ σοῦ ἐκείνη, καὶ καθένα ἐκείνης διακοινάτω τῆς ἑστάσεως του ἀνθρώπου ἑκείνου χειράνα τῶν πρῶτων.</td>
<td>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.”</td>
</tr>
<tr>
<td>Luke</td>
<td>11:31</td>
<td>Βασιλίσσα νυστόν ἐνεργήθησεν ἐν τῇ κρίσει μετὰ τῶν ἀνθρώπων τῆς γενεᾶς ταύτης, καὶ κατακρίνειν αὐτούς· ὅτι ἠλέθεν ἐκ τῶν περάτων τῆς γῆς ἀκούσα τινος σοφίαν: [RP: Σολομόνως] [P1904 TR: Σολομώνως], καὶ ἐδού, πλέον [RP: Σολομόνως] [P1904 TR: Σολομώνωτος] ὄδε.</td>
<td>The queen of the south will rise in the judgment with the men of this generation, and will condemn them, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.</td>
</tr>
</tbody>
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Lev 19:18, Deut 6:5

soul: i.e. inner being, existence.

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First time: Σολομώνως, of Solomon (1), RP F1853=10/19 F1859=2/7 vs. Σολομώνως, of Solomon (2), P1904 TR F1853=8/19 F1859=4/7 vs. another spelling, F1853=1/19 (Scrivener's g) F1859=1/7. A weak disparity with RP, R=12:14, but not so with the second occurrence, or combining the data.

Second time: Σολομώνως, of Solomon (1), RP F1853=12/19 F1859=3/7 vs. Σολομώνως, of Solomon (2), P1904 TR F1853=6/19 F1859=4/7 vs. another spelling, F1853=1/19 (Scrivener's g) F1859=0/7.
| Luke 12:15 | Εἶπεν δὲ πρὸς αὐτούς· Ὁ ρατε καὶ φυλάσσοντες ἀπὸ {RP TR: τῆς} [P1904: πάσης] πλεονεξίας ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ὑπὲρ τῶν ὑπάρχοντων αὐτοῦ. And he said to them, “Watch out and guard yourselves against {RP TR: - } [P1904: all] greed. For it is not the abundance of a person's possessions which makes up his life.” |
| Luke 12:36 | καὶ ἰμαῖν ἀνθρώποισι προσδεχομένους τὸν κυρίον ἑαυτῶν, ποτὲ {RP: ἀναλύση} [P1904 TR: ἀναλύσει] ἐκ τῶν γαμῶν, ἱνα ἐλθόντος καὶ κρούσαντος, εὐθέως αὐνοίζωσιν 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. |
| Luke 12:47 | Ἐκεῖνος δὲ ὁ δοῦλος ὁ γγονὸς τὸ θέλημα του κυρίου {RP P1904 TR: θέλημα} [MISC: αὐτοῦ], καὶ μὴ ἔτοιμης μὴδε ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλάς. And that servant, who knew his master's will but did not make preparations nor act in accordance with his will, will be flogged with many lashes. |
| Luke 12:59 | Λέγω σοι, ὅπως ἔχεις έκείνην, ἕως ὥς ὁ κύριος καὶ αὐτὴν λέγει σοι, εἴπας αὐτῇ, τὰ ἐσάχαντά λέπταν ἀπόδοσα. I say to you, you will certainly not come out from there until you have paid the very last lepton.” |
| Luke 13:15 | Απεκρίθης οὖν αὐτῷ ὁ κύριος, καὶ εἶπεν, {RP: Ὑποκρίται} [P1904 TR: Ὑποκρίται], ἔκαστος ύμων τῇ συββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ή τὸν ὄνον ἀπὸ τῆς φάτης, καὶ ἀπαγαγῶν ποτίζεις; Therefore the Lord answered him and said, “You {RP: hypocrites} [P1904 TR: hypocrite]! Does not each of you untie his ox or his donkey from the stall on the Sabbath and lead it away to give it drink? |

**disparity** with RP, R=11:16. greed: or fraudulence. See 1 Cor 5:10. the abundance of a person's possessions which makes up his life ← in the →

comes and knocks ← having come and having knocked. See Matt 23:20.

flogged ← flayed.

tῆς γης καὶ τοῦ οὐρανοῦ, of the earth + and of the sky |

You hypocrites! You know how to interpret the condition of the {RP S1550 E1624: earth and the sky} [P1904 S1894: sky and the earth], but how come you cannot interpret this period of time? |

condition ← face.

tοῦ, the (lepton), from ὁ λεπτὸς (masculine), RP F1853=9/19 F1859=3/7 vs. τοῦ, the (lepton), from τὸ λεπτὸν (neuter), P1904 TR F1853=10/19 F1859=4/7. A disparity with RP, R=13:16.

the very last ← even the last.

lepton: a coin of the lowest value; 1/128 denary.
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<tr>
<td>Luke 14:21</td>
<td>Ὅμωσι εὐστήν ζῷα, ἣν λαβοῦσα χινή [RP TR: ἐνέκρυψεν] [P1904: ἔκρυψεν] εἰς ἀλεύριον πάντα τρία, ἡς οὐ ἐξυμωθῇ ὅλον.</td>
<td>It is like leaven, which a woman took and hid in three sautos of flour, until it was all leavened.</td>
<td>ἐνέκρυψεν, she in-hid (in), RP TR F1853=7/18 F1859=3/7 vs. ἔκρυψεν, she hid (in), 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.</td>
</tr>
<tr>
<td>Luke 14:35</td>
<td>Ἡδον, ἀφίεται ύμιν ὁ σικός ύμων ἔρημος; [RP P1904: λέγω δὲ] [TR: ἀμὴν δὲ λέγω] ύμιν ὅτι οὐ μὴ ἔηθε ἑως ἂν [RP: ἦθε] [P1904 TR: ἦθε], ὅτε εἰπήτε, Ἑλεομένης ὁ ἐρχόμενος ἐν ὑμᾶς κυρίῳ.</td>
<td>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 the time comes when you say, ‘Blessed is he who comes in the name of the Lord.’”</td>
<td>λέγω δὲ, but I say, RP P1904 F1853=17/19 F1859=6/7 vs. ἦθε, truly I say, TR F1853=1/19 (Scrivener's o) F1859=1/7 vs. words absent (we presume, x non habet, otherwise a reading as for TR), F1853=1/19 (Scrivener’s x) F1859=0/7. AV differs textually.</td>
</tr>
<tr>
<td>Luke 14:28</td>
<td>Τὸς γὰρ ἔξ ὑμῶν, [RP: ὃς] [P1904 TR: -] θέλων πῦρον οἰκοδομήσαι, οὐχὶ πρῶτον καθισάς ψηφίζει τὴν βασίλιν, εἶ ἔχει τὰ [RP-text: εἰς] [RP-marg P1904 TR: πρὸς] αὐτός τοῖς ἀπαρτισμοῖς;</td>
<td>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,</td>
<td>οἱ, the (one) → who: 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.</td>
</tr>
</tbody>
</table>

# Notes

- **Ps 118:26.** see how behold.
- **Ps 118:26.** nearly a disparity with RP, R=13:14.
- **Ps 118:26.** for #1 with RP,
- **Ps 118:26.** for #2 with RP-text, R=9:19.
| Luke 15:5 | Καὶ εὐρῦν ἐπιτίθησιν ἐπὶ τοὺς ωμοὺς [RP TR: ἐστίν] [P1904: αὐτοῦ] γερῶν, | Then when he has found it, he puts it on his shoulders, rejoicing, |
| Luke 15:24 | ὥσπερ αὐτός ὁ ὑιὸς μου νεκρὸς ἦν, καὶ ἀνείξασθεν καὶ ἐπὶ ἀπολωλῶς [MISC: απολωλοῦς] ἦν, καὶ εὐφράινον. Καὶ ἦραντο εὐφράινον. | 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. |
| Luke 15:32 | Εὐφραίνονται δὲ καὶ χαίρεται ἐδὲ ὅτι ὁ ἄξιος σου ὑιός νεκρὸς ἦν, καὶ ἀνείξασθεν καὶ ἐπὶ ἀπολωλῶς [MISC: απολωλοῦς] ἦν, καὶ εὐφράεσθαι. | But it was befitting to celebrate and rejoice, because this brother of yours was dead, but has come back to life, and was lost, but has been found. |
| Luke 16:15 | Καὶ εἶπεν αὐτοῖς, ὡς εἰσέστη οἱ δικαιούντες ἐξαυτοῦ ἐνώπιον τῶν ἀνθρώπων, ὅ δε θεὸς γίνεσθαι τὰς καρδίας ὑμῶν ὅτι τὸ ἐν ἀνθρώποις ὑπηλίῳ βλέπωμα ἐνώπιον τοῦ θεοῦ [RP P1904: -] [TR: ἐστίν]. | Then he said to them, "You are those who justify themselves before men, but God knows your hearts. For that which is highly esteemed among men [RP P1904: is] an abomination in God's sight. |
| Luke 17:6 | Εἶπεν δὲ οὐρίῳ, Ἐλεγεν δὲ [RP P1904: ἐξετῆ] [TR: εἶχετε] πίστιν ὡς κάκον σιναπέως, ἐλέγετο ἀν τῇ σκαμνίᾳ ταύτῃ, ἐκρίζωθείν, καὶ φυτεύθη ἐν τῇ βαλάσσῃ καὶ ὑπήκουσεν ἀν ὑμῖν. | To which the Lord said, "If you had faith like a grain of mustard seed, you would say to this mulberry tree, 'Be uprooted and be planted in the sea', and it would have obeyed you. |

| Luke 17:10 | Οὕτως καὶ ὑμεῖς, ὅταν ποίησητε πάντα τὰ διασταθήσεται ὑμῖν, λέγετε ὅτι Δωρεὶς ἁγρείατο ἐσμέν ὅτι ο [RP-text: φιλιόμεν] [RP-marg P1904 TR: φιλοιμου] ποίησαι πεποιηκαίμεν. | 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." |
| Luke 18:1 | Ἐλεγεν δὲ καὶ παραβολὴν αὐτοῦ πρὸς τὸ δείν πάντοτε προσεύχεσθαι [RP TR: -] [P1904: αὐτοῦ], καὶ μὴ ἐκκακεῖν, | He also told them a parable on the need for prayer and not to flag, |

| you have (non-classical in an unreal condition), RP P1904 F1853=3/18 (Scrivener's abd) F1859=4/7 vs. εἶχετε, you had (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%; perhaps a challenge to F1859, especially since Scrivener's Hz alone normally support P1904 against TR, but here that role is reversed. A disparity with RP, R=8:17, strong if the Scrivener challenge is upheld. |

The sequence of tenses in the conditional clauses is unusual (would say ... be uprooted ... would have obeyed), which we retain in the English. Compare Luke 17:2. |
| have done ← do. |

The sequence of tenses in the conditional clauses is unusual (would say ... be uprooted ... would have obeyed), which we retain in the English. Compare Luke 17:2. |

A strong disparity with RP, R=3:23. |

Nearly a disparity with RP, R=14:14. |
Luke 19:4


Luke 19:48

καὶ οὕς εὐφρικὰν τὸ τί [RP TR: ποιήσωσιν] [P1904: ποιήσουσιν], ὁ λαὸς γὰρ ἀπὰς ἐξεκρεμάτω αὐτοῦ ἄκομων.

Luke 20:28


Luke 20:31


Luke 21:22


For these are the days of vengeance, in order for all the things that stand written to be fulfilled. **************

Luke 22:5


at which they were delighted, and they agreed to give him [RP TR: money] [P1904: silver coins].

Συκομοραίαν, fig-mulberry (1), RP S1550 S1894 F1853=7/20 F1859=3/7 vs. συκομορέαν, fig-mulberry (2), P1904 E1624 F1853=2/20 (Scrivener's gr*) F1859=3/7 vs. συκομοραίαν, fig-mulberry (3), F1853=8/20 F1859=2/7 vs. other spellings, F1853=3/20 (Scrivener's hka) F1859=2/7. Nearly a disparity (#1) with RP, R=11:10.


εἰμέλλειν, he was going to (1), RP F1853=9/20 F1859=2/7 vs. εἰμέλλε (RP-TR), he was going to (2), 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.


Deut 25:5.

he ← this (man).

seed: implying more continuity than just offspring.
**Luke 22:9**

Oi de eιπον αὐτῷ, Ποῦ θέλεις [RP-text: ἐτοιμάσουμεν] [RP-marg P1904 TR: ἐτοιμάσωμεν];

Then they said to him, “Where do you want us to prepare it?”

**Luke 22:12**


And that man will show you a large upper room ready set up. Prepare it there.

**Luke 22:30**

chantment εἰς τὴν ἐν μοι, in my kingdom:

so that you may eat and drink at my table {RP-text: - }

**Luke 22:32**

But I have pleaded for you, that your faith might not fail, so once you have come to yourself, strengthen your brothers.

**Luke 22:35**


Furthermore, he said to them, “When I sent you out without wallet or purse or footwear, did you lack anything?” They then said, “No, nothing.”

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<td>22:9</td>
<td>ὧν δε ἔπαινα συν, Ἡμᾶς ἀπέστείλα ὑμᾶς οὐδενός, ὃ ἔτοιμασάτε (RP)</td>
<td>Where do you want us to prepare it?</td>
<td></td>
</tr>
<tr>
<td>22:12</td>
<td>Κἀκείνος ὑμῖν δείξει μέγα ἐστρωμένον· ἐκεῖ ἐτοιμάσαστε</td>
<td>And that man will show you a large upper room ready set up. Prepare it there.</td>
<td></td>
</tr>
<tr>
<td>22:32</td>
<td>Καὶ εἶπεν αὐτῶις, Ὅτε ἀπέστειλα ὑμᾶς ἀτε [RP TR: βαλαντίου] [P1904: βαλαντίου] καὶ πῆρας καὶ ὕποδημάσων, μὴ τινος [RP TR: ὑστερῆσατε] [P1904: ὑστερηθῆτε]; Οἱ δὲ εἶπον, [RP P1904: οὐδενός] [TR: οὐδενός].</td>
<td>When I sent you out without wallet or purse or footwear, did you lack anything?</td>
<td></td>
</tr>
</tbody>
</table>
Luke 22:47

Now while he was still speaking, a crowd happened to come and the one called Judas, one of the twelve, was going in front of them and he approached Jesus to kiss him.  

Luke 22:53

When I was with you in the temple each day, you did not stretch out your hands against me. But this is your hour, and the authority of darkness.

Luke 23:2

And they began to accuse him, and said, “We found this man misleading the nation and forbidding them to pay taxes to Caesar, saying that he himself is Christ, a king.”

Luke 24:1

Then on the first day of the week, very early in the morning, they went to the tomb carrying the fragrances which they had prepared, and some others went with them.
| John 1:29 | The next day, {RP-text: he} [RP-marg P1904 TR: John] saw Jesus coming to him, and he said, “Behold the lamb of God, which takes away the sin of the world.” |
| John 1:43 | The next day, {RP-text: he} [RP-marg P1904 TR: John] wished to set out for Galilee, and he found Philip, and {RP-text: Jesus} [RP-marg P1904 TR: - ] said to him, “Follow me.” |
| John 3:2 | This man came to [RP-text P1904: him] [RP-marg TR: Jesus] by night and said to him, “Rabbi, we know that you have come from God as a teacher, for no-one can do these signs which you do unless God is with him.” |
| John 3:3 | Jesus answered and said to him, “Truly, truly, I say to you, unless a person is begotten from above, he cannot see the kingdom of God.” |
| John 3:15 | so that everyone who believes in him should not be lost, but [RP P1904 TR: have] [MISC: he has] age-abiding life. |

**be lost:** see John 3:16.

**age-abiding life:** The adjective αἰωνίος is associated with the noun αἰών in John 10:28. The noun αἰών is clearly age, epoch, aeon (so not “eternity”) in e.g. 1 Cor 2:7, Eph 2:7, Eph 3:11, Heb 9:26, Heb 11:3. We bring out the sense of relating to the age with the adjective, where appropriate. However, the noun is sometimes used idiomatically in expressions such as εἰς τὸν αἰώνα to mean ever. In such cases, the sense must be taken within the backdrop of the present age, not eternity.

**disparity:** A disparity with RP-text, R=...
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<tr>
<td>John 3:16</td>
<td>Οὕτως χάρι ηγάτησεν ὁ θεὸς τοῦ καμιῶν, ωστε τῶν υἱῶν αὐτοῦ τὸν μονογενῆ ξέδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτόν μὴ ἀπολέγηται, ἀλλ' ἐχει ζωὴν αἰώνιον.</td>
<td>You are loved by God so much that, in order for everyone who believes in him not to be lost, but</td>
<td>For God so loved the world, that he gave his only-begotten son, so that everyone who believes in him should not be lost, but [RP P1904 TR: he] has age-abiding life.</td>
</tr>
<tr>
<td>John 3:28</td>
<td>Αὐτοὶ ὑμεῖς [RP: - ] [P1904 TR: μοί] μαρτυρεῖτε ὅτι εἶπον, Ὑμῖν εἶμι ὁ χριστός, ἀλλ' ὅτι Ἀπεσταλμένος εἰμί ἐμπροσθέν εἰκείου.</td>
<td>You yourselves testify [RP: - ] [P1904 TR: to me] that I said, 'I am not the Christ', but said, 'I have been sent ahead of him.'</td>
<td>You yourselves testify [RP: - ] [P1904 TR: to me] that I said, 'I am not the Christ', but said, 'I have been sent ahead of him.'</td>
</tr>
<tr>
<td>John 3:36</td>
<td>Ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον ὁ δὲ ἀπείρων τῷ υἱῷ, οὐκ ὲρέται [RP-text P1904 TR: - ] [RP-marg: τὴν] ζωήν, ἀλλ' ἡ ὀργή τοῦ θεοῦ μένει ἐπ' αὐτόν.</td>
<td>He who believes in the son has age-abiding life, but he who does not believe in the son will not see life, but God's anger remains on him.'</td>
<td>He who believes in the son has age-abiding life, but he who does not believe in the son will not see life, but God's anger remains on him.'</td>
</tr>
<tr>
<td>John 4:15</td>
<td>Λέγει πρὸς αὐτὸν ἡ γυνή, Κύριε, δός μοι τοῦτο τὸ ύδωρ, ὅπως μὴ δίωξι, μηδὲ [RP: ἔρχωμαι] [P1904 TR: ἔρχωμαι] ἐνθάδε ἄντλειν.</td>
<td>The woman said to him, &quot;Sir give me this water, so that I don't thirst or have to come here to draw water.&quot;</td>
<td>The woman said to him, &quot;Sir give me this water, so that I don't thirst or have to come here to draw water.&quot;</td>
</tr>
<tr>
<td>John 4:36</td>
<td>Καὶ ὁ θερίζων μισθὸν λαμβάνει, καὶ συναγεῖ καρπὸν εἰς ζωήν αἰώνιον ἵνα καὶ ὁ σπείρων ὄμοιον [RP P1904 TR: χαίρῃ] [MISC: χαίρει] καὶ ὁ θερίζων.</td>
<td>And the reaper receives wages and gathers fruit for age-abiding life, so that the sower and the reaper may rejoice together.</td>
<td>And the reaper receives wages and gathers fruit for age-abiding life, so that the sower and the reaper may rejoice together.</td>
</tr>
<tr>
<td>John 4:47</td>
<td>Οὕτως ἀκούσας ὅτι Ἰσαίας ἦκεν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθεν πρὸς αὐτοῦ, καὶ πρῶτα ἀυτοῦ ἂν καταθῇ καὶ ἴσασθαι αὐτοῦ τὸν υἱὸν [RP-text: ἐμελλέν] [RP-marg: ἐμελλέων] γὰρ ἀποθήκησιν.</td>
<td>When he heard that Jesus had come from Judaea to Galilee, he went off to him and asked him to come down and heal his son, for he was on the point of dying.</td>
<td>When he heard that Jesus had come from Judaea to Galilee, he went off to him and asked him to come down and heal his son, for he was on the point of dying.</td>
</tr>
<tr>
<td>John 5:1</td>
<td>Μετὰ ταῦτα ἦν [RP-text P1904: ἦ] [RP-marg TR: - ἦ] ἐορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰσαίας εἰς Ἰερουσαλήμ.</td>
<td>After these things, it was [RP-text P1904: the Jews’ festival] [RP-marg TR: a festival of the Jews], and Jesus went up to Jerusalem.</td>
<td>After these things, it was [RP-text P1904: the Jews’ festival] [RP-marg TR: a festival of the Jews], and Jesus went up to Jerusalem.</td>
</tr>
</tbody>
</table>
There was a certain man there, who had been in an infirm condition for thirty-eight years. kai, (thirty) and (eight): absent in RP-text S1550 F1853=8/21 F1859=3/7 vs. present in RP-marg P1904 F1853=13/21 F1859=4/7. A disparity with RP-text, R=12:19. αὐτῷ, his (illness): absent in RP TR F1853=13/20 F1859=7/7 vs. present in P1904 F1853=1/20 (Scrivener’s s) F1859=0/7. [P1904: an ← his.]

Jesus said to him, “Get up, pick up your stretcher, and walk.” εἰσηγάγετο ὁ Ἰησοῦς, [RP TR: ἐγείρει], ἀν ἐν τῷ [RP TR: κράββατον] σου, καὶ περιπάτει. [RP TR: kraβbaton]

And immediately the man was cured, and picked up his stretcher, and walked. However, it was the Sabbath on that day. kraβbaton, stretcher (1): absent in RP TR F1853=10/20 F1859=3/7 vs. present in P1904 F1853=9/20 F1859=3/7 vs. another spelling, F1853=1/20 (Scrivener’s c) F1859=1/7. Nearly a disparity with RP, R=14:13.

He replied to them, “He who restored my health – he said to me, ‘Pick up your stretcher and walk.’ ” kraβbaton, stretcher (1): RP TR F1853=10/20 F1859=3/7 vs. kraβbaton, stretcher (2), P1904 F1853=9/20 F1859=3/7 vs. another spelling, F1853=1/20 (Scrivener’s c) F1859=1/7. Nearly a disparity with RP, R=14:13.

Then Jesus lifted up his eyes and saw that a large crowd was coming to him, and he said to Philip, “From where shall we buy loaves of bread so that these may eat?” γοράσωμεν, shall we buy, RP TR F1853=9/20 F1859=3/7 vs. γοράσωμεν, should we buy (deliberative sense), P1904 F1853=11/20 F1859=4/7. A disparity with RP, R=13:16.
| John 6:39 | Τὸ ἑστίν τὸ θέλημα τοῦ πατρὸς, ἵνα παν τὸ δεδωκέν μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω. [RP-text P1904 TR: αὐτὸ] [RP-marg: αὐτόν] [RP-text: -] [RP-marg P1904 TR: ἐν] τῇ ἐσχάτῃ ἡμέρᾳ. | And this is the will of the father who sent me, that I should not lose anything that he has given me, but that I should raise it up on the last day. | αὐτὸ, it, RP-text P1904 TR F1853=14/20 F1859=4/7 vs. αὐτόν, him, RP-marg F1853=6/20 F1859=3/7. |
| John 8:2 | Ὁρθρῶν δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πας ὁ λαὸς ἤρχετο [RP: -] [P1904 TR: πρὸς αὐτὸν] καὶ καθίσας ἔδιδασκεν αὐτοὺς. | Then at dawn he presented himself at the temple again. And all the people came, and he sat down and was teaching them, | πρὸς αὐτὸν, 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 disparity with RP, R=6:19. |

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and said to him, [RP: testing him,] [P1904 TR: - ] “Teacher, this woman [RP TR: was caught] [P1904: has been caught] in the act of committing adultery,”

and in [RP TR: the] [P1904: our] law, Moses, commanded [RP TR: us] [P1904: - ] [RP TR: that such people are to be stoned] [P1904: to stone such people]. ¶ So what do you say?”

John 8:4

| John 8:4 |  
|---|---|

John 8:5

| John 8:5 |  
|---|---|

Verse division: in P1904 numbering, John 8:6 begins here.

Ἐν δὲ, in + and / but, RP TR F1853=18/18 F1859=5/6 vs. καὶ ἐν, and + in, P1904 F1853=9/18 F1859=3/6.


Μωσῆς, Moses, RP-text TR F1853=13/18 F1859=5/6 vs. Μωσῆς, Moïses, RP-marg P1904 F1853=5/18 F1859=1/6.


λιθβολείσθαι, to be stoned, RP TR F1853=11/19 F1859=2/6 vs. λιθαζεῖν, to stone, P1904 F1853=8/19 F1859=3/6 vs. another reading, F1853=0/19 F1859=1/6.

Deut 22:24, but applied to a betrothed virgin there. The “spirit of jealousy” procedure includes writing the curses in a book and blotting them out; see Num 5:14-31, especially Num 5:23.
But they said this testing him, so that they might have something to accuse him with. But Jesus stooped and wrote on the ground with his finger, not acting in pretence. But they were saying, they said, not acting in pretence.

Compare Num 5:23.
And when they persisted in asking him, he straightened up and said to them, “Let him who is without sin among you cast a stone at her first.”

And having heard it, {RP TR: and being convicted by their conscience} they went out one by one, beginning with the elders; then Jesus was left there alone with the woman at the focal point.

και υπὸ τῆς συνείδησεως ἔλεγχομενοι, and being convicted by their conscience: present in RP TR F1853=15/18 F1859=4/6 vs. absent in P1904 F1853=8/18 F1859=3/7. Nearly a disparity (R=14:13).

και εἰς τοὺς ἐσχάτους, up to the last (ones): absent in RP P1904 F1853=12/19 F1859=5/6 vs. εἰς τοὺς, on her, TR F1853=7/19 F1859=1/6.

Then Jesus straightened himself up [RP TR: and not seeing anyone except the woman.] [P1904: and] said to her, [RP: “Where” [P1904 TR: “Madam, where” are [RP TR: those accusers of yours] [P1904: they]? Didn’t anyone condemn you?”]

καὶ μηδένα θεασάμενος πλήν τῆς γυναῖκος, and not having seen anyone except the woman: present in RP TR F1853=14/19 F1859=3/6 vs. absent in P1904 F1853=5/19 F1859=3/6.

(words below absent), RP F1853=9/18 F1859=2/6 vs. γυναῖκα, madam
(classical vocative), P1904 F1853=9/18 F1859=4/6 vs. η γυνή, madam (articular vocative, as in Hebrew), TR F1853=0/18 F1859=0/6.

A disparity with RP, R=11:14.

εἴπων· οἱ κατήγοροι σου, those accusers of yours: present in RP TR F1853=11/18 F1859=2/6 vs. absent in P1904 F1853=2/18 (Scrivener's ek) F1859=1/6 vs. other readings, F1853=5/18 F1859=3/6.

[RP TR: seeing ← having seen. See Matt 23:20].

καὶ οὐδέν, RP F1853=6/19 (but accentuated κρινῶ, (neither) will I judge in 5 of these) F1859=2/6 vs. κατακρίνει, condemn, P1904 TR F1853=13/19 F1859=4/6. A strong disparity (#2) with RP, R=9:17.


καὶ ἀρνεῖται, RP F1853=9/18 F1859=2/6 vs. “I deny,” madam (classical vocative), P1904 F1853=9/18 F1859=4/6 vs. η γυνή, madam (articular vocative, as in Hebrew), TR F1853=0/18 F1859=0/6.

A disparity with RP, R=11:14.


ἐίπων, to her: absent in RP P1904 F1853=6/19 (but accentuated κρινῶ, (neither) will I judge in 5 of these) F1859=2/6 vs. κατακρίνει, condemn, P1904 TR F1853=13/19 F1859=4/6. A strong disparity (#2) with RP, R=9:17.


καὶ ἀρνεῖται, RP F1853=9/18 F1859=2/6 vs. “I deny,” madam (classical vocative), P1904 F1853=9/18 F1859=4/6 vs. η γυνή, madam (articular vocative, as in Hebrew), TR F1853=0/18 F1859=0/6.

A disparity with RP, R=11:14.

καὶ οὐδέν, RP F1853=6/19 (but accentuated κρινῶ, (neither) will I judge in 5 of these) F1859=2/6 vs. κατακρίνει, condemn, P1904 TR F1853=13/19 F1859=4/6. A strong disparity (#2) with RP, R=9:17.


καὶ ἀρνεῖται, RP F1853=9/18 F1859=2/6 vs. “I deny,” madam (classical vocative), P1904 F1853=9/18 F1859=4/6 vs. η γυνή, madam (articular vocative, as in Hebrew), TR F1853=0/18 F1859=0/6.

A disparity with RP, R=11:14.

καὶ οὐδέν, RP F1853=6/19 (but accentuated κρινῶ, (neither) will I judge in 5 of these) F1859=2/6 vs. κατακρίνει, condemn, P1904 TR F1853=13/19 F1859=4/6. A strong disparity (#2) with RP, R=9:17.


καὶ ἀρνεῖται, RP F1853=9/18 F1859=2/6 vs. “I deny,” madam (classical vocative), P1904 F1853=9/18 F1859=4/6 vs. η γυνή, madam (articular vocative, as in Hebrew), TR F1853=0/18 F1859=0/6.

A disparity with RP, R=11:14.

καὶ οὐδέν, RP F1853=6/19 (but accentuated κρινῶ, (neither) will I judge in 5 of these) F1859=2/6 vs. κατακρίνει, condemn, P1904 TR F1853=13/19 F1859=4/6. A strong disparity (#2) with RP, R=9:17.


καὶ ἀρνεῖται, RP F1853=9/18 F1859=2/6 vs. “I deny,” madam (classical vocative), P1904 F1853=9/18 F1859=4/6 vs. η γυνή, madam (articular vocative, as in Hebrew), TR F1853=0/18 F1859=0/6.

A disparity with RP, R=11:14.
<table>
<thead>
<tr>
<th>Page</th>
<th>Verse</th>
<th>Text</th>
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</thead>
<tbody>
<tr>
<td>John 12:6</td>
<td>Ἑπεν δὲ τούτῳ, οὐχ ὅτι περὶ τῶν πτωχῶν {RP P1904 TR: ἐμέλευς} [MISC: ἐμέλευς] αὐτῷ, {RP P1904 S1550 E1624: ἀλλ' ἡς} [S1894: ἀλλὰ] ὅτι κλέπτης ἦν, καὶ τὸ γλυσσόκομον ἐξεσε, καὶ τὰ βαλλόμενα ἐβαστάζεν.</td>
<td>But he said this, not because he was concerned for the poor, but because he was a thief, and had the money-bag, and carried the funds.</td>
</tr>
<tr>
<td>John 12:16</td>
<td>Ταῦτα δὲ οὐκ ἐγνώσασιν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον ἀλλ' ὅτε ἔδοξαν Θ.: [RP-text: - ] [RP-marg P1904 TR: ο] Ἰησοῦς, τότε ἐμνημόσυναν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμένα, καὶ ταῦτα ἐποίησαν αὐτῷ.</td>
<td>But his disciples did not know these things at first, but when Jesus had been glorified, then they remembered that these things had been written about him, and that they had done these things for him.</td>
</tr>
<tr>
<td>John 12:33</td>
<td>Τότῳ δὲ ἔλεγεν, σημαίνειν πώς βανάντως {RP: ἐμέλευς} [P1904 TR: ἐμέλευς] ἀποδύνησεν.</td>
<td>Now he said this indicating what kind of death he was going to die.</td>
</tr>
<tr>
<td>John 13:36</td>
<td>Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποι ὑπαγείς: Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, ὅπως {RP TR: - } Π1904: ἐγὼ ὑπάγω, οὐ δύνασαι μοι νῦν ἀκολουθήσατί, ὡστερον δὲ ἀκολουθήσεις μοι.</td>
<td>Simon Peter said to him, “Lord, where are you going?” Jesus replied to him, “Where I am going, you cannot follow me, but later you will follow me.”</td>
</tr>
<tr>
<td>John 14:20</td>
<td>Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὡμείς ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὡμείς ἐν ἐμοί, {RP: καὶ ἐγὼ} [P1904 TR: κάγῳ] ἐν ὑμῖν.</td>
<td>On that day, you will know that I am in my father, and you in me and I in you.</td>
</tr>
<tr>
<td>John 15:16</td>
<td>Οὐχ ὡμείς με ἔξελεξαθεῖ, ἀλλ' ἐγὼ ἔξελεξαμεν ὡς, καὶ θέθαι ὡς, ἵνα ὡμείς ὑπάγητε καὶ καρπὸν φέρητε, καὶ ὁ καρπός ὑμῶν μένῃ ἵνα τίς ἐν αἰτήσει τοῦ πατέρα ἐν τῷ οἰκονόμῳ μου, {RP-text P1904 TR: δε} [RP-marg: δώῃ] ὑμῖν.</td>
<td>You did not choose me, but I chose you, and I appointed you to go and bear fruit, and for your fruit to remain, so that whatever you ask the father for in my name, he should give you.</td>
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<tr>
<td>Page</td>
<td>Verse</td>
<td>Greek Text</td>
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<tr>
<td>17:24</td>
<td>John</td>
<td>Πάτερ, οὐς δεδώκας μοι, θέλω ἵνα ὑπὸ σου εἴμη ἑγώ, κακείνην ὥσιν μετ’ ἐμοῦ· ἵνα διαφωτίσῃ τὴν δόξαν τὴν ἐμῆν, ἐκ τούτου, ὡς εἴδετε τὸ πατήρ, ὦ μη πιῶς αὐτῷ;</td>
</tr>
<tr>
<td>18:11</td>
<td>John</td>
<td>Ἐπειδὲ οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, ἔλεξεν τὴν ἐκ τοῦ πραιτώριον· ἔδωκεν τῷ Πέτρῳ τὸ σταυρόν ὑπὸ τούτου, ὡς εἴδετε τὸ πατήρ, ὦ μη πιῶς αὐτῷ;</td>
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<td>18:28</td>
<td>John</td>
<td>Ἀγωγεὶς οὖν τοὺς Ἰησοῦν ἀπὸ τοῦ Καϊάφα οἱ πρῶτοι [P1904: πρώτοι] {RP TR: πρώτων} [RP-marg TR: πρώτων], καὶ αὐτοὶ οὐκ ἐστήθησαν εἰς τὸ πραιτώριον, ἵνα μη μικραυνήσῃ, ἀλλ’ ἵνα φαγόμεθα τὸ Πάσχα.</td>
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<tr>
<td>18:32</td>
<td>John</td>
<td>ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, οὐ εἰς πέντε, σημαίνοντο ποιώς θανάτως [RP P1904 TR: ἡμέλλειν] [MISC: ἡμέλλειν] ἀποθνῄσκειν.</td>
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<tr>
<td>19:28</td>
<td>John</td>
<td>Μετὰ τοῦτο [RP: τοῦτο] [P1904 TR: εἰδὼς] ὁ Ἰησοῦς ὡς πάντα ἔδωκεν τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει, Δίψῳ.</td>
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<td>Page</td>
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<tr>
<td>John 19:35</td>
<td>And he who saw it testified, and his testimony is true, and he knew that he spoke the truth, in order that you {RP TR: - } [P1904: too] might believe.</td>
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<tr>
<td>John 19:36</td>
<td>For these things took place in order that the scripture might be fulfilled: “Not a bone of him shall be crushed.”</td>
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<td>John 21:1</td>
<td>After these things, Jesus manifested himself to {RP-text P1904 TR: the} [RP-marg: his] disciples again, at the Sea of Tiberias, and he manifested himself in this way:</td>
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<tr>
<td>Acts 3:1</td>
<td>Now Peter and John were going up together to the temple at the hour of prayer – the ninth hour,</td>
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<td>Acts 3:20</td>
<td>and that he may send you {RP P1904: Christ Jesus} [TR: Jesus Christ] who was {RP P1904: taken in hand in advance for you} [TR: proclaimed beforehand to you],</td>
<td></td>
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<tr>
<td>Acts 3:22</td>
<td>For Moses said to the fathers, ‘The Lord [RP: our] [P1904 TR: your] God will raise up a prophet to you from your brothers like me. You will hear him in regard to whatever he says to you.</td>
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**Deut 18:15, Deut 18:18**


Acts 4:36 Iwsoης de, o epiklethes Varvánas [RP P1904: ato] [TR: upo] twn apostolwn - ο εστιν, mebhermepunemwnon, ujos paraskelhseos - Λευτης, Κύπριος τω τενει, And Joses who was surnamed Barnabas by the apostles, which when translated is "Son of Consolation", a Levite, a Cypriot by birth.

Acts 5:3 Επεν δε Πετρος: Ἄνανια, δια τη επιθρωνεν ο Σατανας την καρδιαν σου, γευσασαθι σε το πνευμα το άγιον, και [RP: νοσφισασαθι σε] [P1904 TR: νοσφισασαθι] apo to timi του χωριος; But Peter said, "Ananias, why did Satan fill your heart, so that you lied to the holy spirit, and [RP: you] [P1904 TR: -] put some of the proceeds of the land aside?"

Acts 5:12 Δια δε των χειρων των apostolwn [RP-text P1904 E1624 S1894: εγινετο] [RP-marg S1550: εγινετο] σημεια και τερατα εν τω λαω πολλα' και ισαν ομοθυμαδισ απαντες εν τη στοιυ Zolomwntos. And many signs and miracles [RP-text P1904 E1624 S1894: were taking place] [RP-marg S1550: took place] among the people by the apostles, and all were of one mind in Solomon's Portico.

Acts 5:33 Οι δε [RP-text: άκουσαντες] [RP-marg P1904 TR: άκουσαντες] διεπριηνθοντο, και εβουλευυντο ανελειν αυτους. Then those who heard it were cut to the quick and resolved to destroy them.

Acts 5:34 ou[xe, and not, RP TR F1859=7/12 vs. ou[de, not even, and not, P1904 F1859=5/12 (Scrivener's abhko). The disparity in the Latin text is not... any man... no-one of men.
| Acts 5:36 | Πρὸ γὰρ τῶν ἡμερῶν ἀνέστη Θεοῦ, λέγων εἰναι τινα ἐκουτόν, ὦ [RP: προσεκλήθη] [P1904: προσεκλήθη] [TR: προσεκληθήθη] αριθμὸς ἄνδρων ὦτει τετρακοσίων ὡς ανηρέθη, καὶ πάντες ὁσι ἐπειθότο αὐτῷ διελύθησαν καὶ ἐγένοντο εἰς οὐδέν. | For before these times Theudas stood up, saying he was someone, to whom a number of men (RP: were called) [P1904: were inclined] [TR: adhered] about four hundred – and he was killed, and all who trusted in him were disbanded and came to nothing. |
| Acts 5:38 | Καὶ τὰ νῦν λέγω ὑμῖν, ἀπόστιτη ἀπὸ τῶν ἀνθρώπων τῶν, καὶ ἐσάστε αὐτούς· ὁτι ἐὰν ἦ εἰς ἄνθρωπος ἢ βουλή [RP: -] [P1904 TR: αὐτῷ] ἡ τὸ ἐργὸν τοῦτο, καταλύθησεται' | And as for the present matters, I say to you: do not get involved with these men, and leave them alone, for if [RP: this] [P1904 TR: this] counsel or this work is of men, it will be dissolved, |
| Acts 5:41 | Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου, ὁτι ύπερ τοῦ ἀνθρώπου· [RP-text: τοῦ Ἰησοῦ] [RP-marg P1904 TR: αὐτοῦ] κατηξιώθησαν ἀτιμασθήναι. | So they went away from the encounter with the Sanhedrin council 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]. |

### Notes
- **Acts 5:36**
  - **Greek Text**: Πρὸ γὰρ τῶν ἡμερῶν ἀνέστη Θεοῦ, λέγων εἰναι τινα ἐκουτόν, ὦ [RP: προσεκλήθη] [P1904: προσεκλήθη] [TR: προσεκληθήθη] αριθμὸς ἄνδρων ὦτει τετρακοσίων ὡς ανηρέθη, καὶ πάντες ὁσι ἐπειθότο αὐτῷ διελύθησαν καὶ ἐγένοντο εἰς οὐδέν.  
  - **Translation**: For before these times Theudas stood up, saying he was someone, to whom a number of men (RP: were called) [P1904: were inclined] [TR: adhered] about four hundred – and he was killed, and all who trusted in him were disbanded and came to nothing.

### Disparities
- **Acts 5:36**
  - **RP vs. TR**
    - Προσεκλήθη vs. προσεκληθήθη
    - προσεκλήθη vs. προσεκληθήθη
  - **P1904**
    - F1859=3/13 (Scrivener's a*gl) vs. F1859=5/13 (Scrivener's a**bdhm) vs. F1859=3/13 (Scrivener's ko) vs. other readings, F1859=2/13 (Scrivener's ce), probably misspellings of the TR reading. A disparity with RP, R=3:6 (also R=3:4). A V differs textually.

### Notes
- **Acts 5:38**
  - **Greek Text**: καὶ τὰ νῦν λέγω ὑμῖν, ἀπόστιτη ἀπὸ τῶν ἀνθρώπων τῶν, καὶ ἐσάστε αὐτούς· ὁτι ἐὰν ἦ ἐἰς ἄνθρωπος ἢ βουλή [RP: -] [P1904 TR: αὐτῷ] ἡ τὸ ἐργὸν τοῦτο, καταλύθησεται'  
  - **Translation**: And as for the present matters, I say to you: do not get involved with these men, and leave them alone, for if [RP: this] [P1904 TR: this] counsel or this work is of men, it will be dissolved, |

### Disparities
- **Acts 5:38**
  - **RP vs. TR**
  - **RP-marg vs. TR**

### Notes
- **Acts 5:41**
  - **Translation**: So, brothers, select seven well-attested men from your company, full of holy spirit and wisdom, for us to appoint in this matter.

### Notes
- **Acts 6:3**
  - **Translation**: So, brothers, select seven well-attested men from your company, full of holy spirit and wisdom, for us to appoint in this matter.
| Acts 6:5 | And the proposition found favour in the sight of the whole company, and they chose Stephen, a man full of faith and holy spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolas, a proselyte from Antioch. |
| Acts 6:11 | Then they incited some men who said, "We have heard him speaking blasphemous words against Moses and God." |
| Acts 6:14 | For we have heard him saying, 'This Jesus the Nazarene will destroy this place and change the customs which Moses handed down to us.' " |
| Acts 7:14 | Joseph sent them off, calling for his father Jacob and all, and he was brought up for three months in the father's house. |
| Acts 7:20 | Now in this period Moses was born, and he was extremely good-looking, and he was brought up for three months in his father's house. |
| Acts 7:21 | But when he had been put out in the open, Pharaoh's daughter adopted him and brought him up as her own son. |
Acts 7:22

And Moses was educated in all the wisdom of the Egyptians, and he was capable in words and in deeds.

Acts 7:31

And Moses saw it and wondered at the vision. And as he approached to investigate, the voice of the Lord came to him and said,

Acts 7:32

This Moses, whom they repudiated, saying, 'Who appointed you a ruler and a judge?' is whom God sent as a ruler and deliverer by the agency of the angel who appeared to him in the bush.

Acts 7:35

It is he who led them out, having performed miracles and signs in the land of Egypt and in the Red Sea and in the desert for forty years.
Acts 7:38

This is he who was in the assembly in the desert with the angel who spoke to him at Mount Sinai, and was with our fathers, and he received, according to the model which he spoke to our fathers, the living oracles to give to us,

Acts 7:40

as they said to Aaron, ‘Make us gods which will go before us. For as for this Moses – who led us out of Egypt – we do not know what has become of him.’

Acts 7:44

[RP P1904 S1894: Our fathers had the tent of the testimony among our fathers in the desert, as he who spoke to Moses commanded, to make it according to the model which he had seen.]

Acts 7:58

and they threw him out of the city and stoned him. And the witnesses laid [RP: the] [P1904 TR: their] clothes down at the feet of a young man called Saul.

Acts 8:16

for it had not yet fallen on any of them, but they had only been baptized in the name of [RP: Christ] [P1904 TR: the Lord] Jesus.

TR: Also, the Greek word is usually translated church, but see Matt 16:18.


This is Moses who said to the sons of Israel, ‘The Lord [RP: our] [P1904 TR: you] God will raise up a prophet to you from among your brothers like me, [RP: - ] [P1904 TR: You will hear him.]’

Moses, Moses, RP F1859=2/13 (Scrivener's b*m) vs. Μωϋσῆς, Moises, P1904 TR F1859=11/13 (Scrivener's ab**ceghklo). A strong disparity (2#) with RP, R=2:13.

Οὕτως ἐστίν ο γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἔρημῳ μετὰ τοῦ ἐγγέλου τοῦ καλούντος αὐτόν ἐν τῷ ὅρατι ἔδωκεν καὶ τῶν πατέρων ἡμῶν· ὡς ἐξήγετο [RP-text: λόγου] [RP-marg P1904 TR: λόγια] ζωντα βουνά ἡμῖν· This is Moses who said to the sons of Israel, ‘The Lord [RP: our] [P1904 TR: you] God will raise up a prophet to you from among your brothers like me, [RP: - ] [P1904 TR: You will hear him.]’

Moses, Moses, RP F1859=2/13 (Scrivener's b*m) vs. Μωϋσῆς, Moises, P1904 TR F1859=11/13 (Scrivener's ab**ceghklo). A strong disparity (2#) with RP, R=2:13.


Acts 9:28


And he [RP-text: went with them into] [RP-marg TR: went with them] in Jerusalem, speaking freely in the name of the Lord Jesus,

Acts 9:7

καὶ ἔδωκεν ὅσας συνοδεύσασις αὐτῷ εἰστήκεσαν [RP-text P1904: εἶνει] [RP-marg TR: εἰςνεί], ἀκούσας μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦντες.

But the men who were travelling with him stood dumbfounded, hearing the voice, but not seeing anyone.

Acts 9:17

καὶ λαβὼν τροφὴν ἐνίσχυσεν. Ἔγένετο δὲ ὁ Σαῦλος μετὰ τῶν Ἰερουσαλήμ ἦν Δαμασκὸς μαθητῶν ἡμέρας τινάς,

And straightaway it was as if scales fell from his eyes, and he [RP-text P1904: -] [RP-marg TR: immediately] recovered his sight and he rose up and was baptized,

Acts 9:26


Then when Saul arrived in Jerusalem, he tried to join up with the disciples, but they all feared him, not believing that he was a disciple.

Acts 9:19


And he [RP-text: went with them into] [RP-marg TR: went about with] them in the name of the Lord Jesus, appeared to you on the road by which you came – so that you may recover your sight and be filled with holy spirit.

Acts 9:28

καὶ ἰησοῦν ἐμοῦ, ἀναμίκτων (non-classical form), RP P1904 E1624 S1894 F1859=6/13 (Scrivener's b*defkp) vs. ἰησοῦν, (on whom)ever (classical form), S1550 F1859=7/13 (Scrivener's ab**ghlmo). Nearly a disparity with RP, R=8:8.

Acts 9:7

καὶ ἐδώκες ὅσας συνοδεύσασις αὐτῷ εἰστήκεσαν [RP-text P1904: εἶνε] [RP-marg TR: εἰςνεί], ἀκούσας μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦντες.

But the men who were travelling with him stood dumbfounded, hearing the voice, but not seeing anyone.

Acts 9:17


So Ananias departed and went into the house and put his hands on him and said, "Brother Saul, the Lord has sent me – [RP: -] [P1904 TR: Jesus] who appeared to you on the road by which you came – so that you may recover your sight and be filled with holy spirit.”

Acts 9:18

καὶ εὐθέως ἀπέπέστειλεν απὸ τῶν ὀφθαλμῶν αὐτοῦ ὡςει λειτόθες, ἀνέβλεψεν τε [RP-text P1904: -] [RP-marg TR: paraχρήμα,] καὶ ἀνάστασα ἐξαιτίας,

And straightaway it was as if scales fell from his eyes, and he [RP-text P1904: -] [RP-marg TR: immediately] recovered his sight and he rose up and was baptized,

Acts 9:29

τοῖς, and should receive holy spirit.

Acts 9:7

τοῖς, and should receive holy spirit.

Acts 9:26

τοῖς, and should receive holy spirit.

Acts 9:19

τοῖς, and should receive holy spirit.

Acts 9:28

τοῖς, and should receive holy spirit.

Acts 9:7

τοῖς, and should receive holy spirit.

Acts 9:17

τοῖς, and should receive holy spirit.

Acts 9:18

τοῖς, and should receive holy spirit.

Acts 9:29

τοῖς, and should receive holy spirit.

Acts 9:7

τοῖς, and should receive holy spirit.

Acts 9:17

τοῖς, and should receive holy spirit.

Acts 9:18

τοῖς, and should receive holy spirit.

Acts 9:28

τοῖς, and should receive holy spirit.

Acts 9:7

τοῖς, and should receive holy spirit.

Acts 9:17

τοῖς, and should receive holy spirit.

Acts 9:18

τοῖς, and should receive holy spirit.

Acts 9:29

τοῖς, and should receive holy spirit.

Acts 9:7

τοῖς, and should receive holy spirit.

Acts 9:17

τοῖς, and should receive holy spirit.

Acts 9:18

τοῖς, and should receive holy spirit.

Acts 9:28

τοῖς, and should receive holy spirit.

Acts 9:7

τοῖς, and should receive holy spirit.

Acts 9:17

τοῖς, and should receive holy spirit.

Acts 9:18

τοῖς, and should receive holy spirit.

Acts 9:29

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Acts 9:17

τοῖς, and should receive holy spirit.

Acts 9:18

τοῖς, and should receive holy spirit.

Acts 9:28

τοῖς, and should receive holy spirit.

Acts 9:7

τοῖς, and should receive holy spirit.

Acts 9:17

τοῖς, and should receive holy spirit.

Acts 9:18

τοῖς, and should receive holy spirit.

Acts 9:29

τοῖς, and should receive holy spirit.

Acts 9:7

τοῖς, and should receive holy spirit.

Acts 9:17

τοῖς, and should receive holy spirit.

Acts 9:18

τοῖς, and should receive holy spirit.

Acts 9:28

τοῖς, and should receive holy spirit.

Acts 9:7

τοῖς, and should receive holy spirit.

Acts 9:17

τοῖς, and should receive holy spirit.

Acts 9:18

τοῖς, and should receive holy spirit.

Acts 9:29

τοῖς, and should receive holy spirit.

Acts 9:7

τοῖς, and should receive holy spirit.

Acts 9:17

τοῖς, and should receive holy spirit.

Acts 9:18

τοῖς, and should receive holy spirit.

Acts 9:28

τοῖς, and should receive holy spirit.
Acts 9:33

Εὐρέν ἐκεὶ ἀνθρωπόν τινα Αἰνέαν ὄνοματι, ἐξ ἑτῶν ὑπὸ τοῦ κοσμείμενον ἐπὶ {RP-text TR: κραββάτω} [RP-marg: κραββάτου] [P1904: κραββάτῳ], ὡς ἐπὶ τὸν παράλελυμένος.

And he found there a certain man by the name of Aeneas, who had lain on a bed for eight years, who was paralysed. **κραββάτω, stretcher (1, dative), RP-text TR F1859=11/13 vs. κραββάτου, stretcher (1, genitive), RP-marg F1859=0/13 vs. κραββάτω, stretcher (2, dative), P1904 F1859=0/13 vs. κραββάττου, stretcher (2, genitive), F1859=1/13 (Scrivener's p) vs. κραββάτω, stretcher (3, dative), F1859=1/13 (Scrivener's n).**

A disparity with RP-marg (zero count).

Acts 9:35

καὶ ἔδωκαν αὐτὸν πάντες οἱ κατοικούσαι Λυδάναν καὶ τὸν Ἰσραήλην τὸν Ἰσραήλην [S1550: Σάρωναν], οἵτινες ἐπέστρεψαν ἐπὶ τὸν κύριον.

And all those living in Lydda and Sharon saw him, and they turned to the Lord. **Ασσαρωνα, Assaron - 3rd declension, RP F1859=6/14 (ab**ghlo) vs. Ασσάρωνα, Assaron - 3rd declension, F1859=1/14 (Scrivener's e) vs. Ασσαρωνα, Assaron - 1st declension, F1859=1/14 (Scrivener's f) vs. Σάρωνα, Saron - 3rd declension, P1904 E1624 S1894 F1859=2/14 (Scrivener's d) vs. Σάρωναν, Saron - 1st declension, S1550 F1859=4/14 (Scrivener's b*(tacite)kp).** We translate by the Hebrew name Sharon (Josh 12:18 etc.). Nearly a disparity with RP, R=6:5.

Acts 9:36

Ἐν Ἰώπη ἐπὶ τῇ Ἰώπῃ, οἱ μαθηταὶ ἁκούσαντες ὅτι Πέτρος ἔστιν ἐν αὐτῷ, ἀπέστειλαν [RP: Ταβηθα] [P1904 TR: Ταβηθα], ἡ διερμηνευόμενη λέγεται Δορκάς: ἀυτῇ ἡ πλήρης ἀγάθων ἐργῶν καὶ ἐλεημοσύνων ὑπὸ Πέτρου.

Now there was a certain disciple in Joppa by the name of Tabitha, which when translated is "Dorcas". She was full of good works and alms which she gave. **Ταβηθα, Tabitha, RP F1859=8/13 (Scrivener's adeghkp) vs. Ταβιθα, Tabitha, P1904 TR F1859=5/13 (Scrivener's bclm). Aramaic נַעֲנָה Tabitha [Dalman]; compare Hebrew תַּבְיתָה, Gazelle or deer in English. Nearly a disparity with RP, R=8:7.**

Acts 9:38


With Lydda being near Joppa, when the disciples heard that Peter was in that place, they sent [RP: word] [P1904 TR: two men] to him, pleading with him not to hesitate in coming across to them. **δύο ανδρᾶς, two men: absent in RP F1859=8/13 vs. present in P1904 TR F1859=5/13 (Scrivener's ekemp). The grammar of the sentence militates against the words (which are accusative), as they introduce a jarring discordance with παρακαλοῦντες, pleading (nominative), whereas otherwise παρακαλοῦντες can tolerably be referred to the disciples. Nearly a disparity with RP, R=8:7. AV differs textually.**

Acts 9:40

Ἐξεβαλὼν δὲ ἐξούσιας ὁ Πέτρος θειὸς τὰ γόνατα προσημάτου καὶ ἐπιστρέφας πρὸς τὸ σώμα, εἶπεν, [RP: Ταβηθα] [P1904 TR: Ταβηθα], ἀναστήθη, ἴδε ὅτι ἡ τοῦ Χριστοῦ ὑπόθεσις καὶ ἡ ἱδονὴ τοῦ Πέτρου ἀνεκάθασεν.

Then Peter sent them all out and knelt and prayed, and turned to the body and said, "Tabitha, arise." And she opened her eyes and saw Peter and sat up. **Ταβηθα, Tabitha, RP F1859=7/13 (Scrivener's adeghkp) vs. Ταβιθα, Tabitha, P1904 TR F1859=6/13 (Scrivener's bclm). Technically, nearly a disparity with RP, R=7:8 but it is highly improbable that (1) there is a spelling change in the original compared to Acts 9:36, while (2) only one of the fifteen witnesses we consider (Scrivener's p) reflects the change. Over these two verses, the balance is even, R=15:15.**
Acts 10:23 So he invited them inside and put them up. Then on the next day [RP TR: Peter] [P1904: he] [RP TR: -] [P1904: arose and] went out with them, and some of the brothers from Joppa went with him.

Acts 11:26 and he found [RP: him] [P1904 TR: him] and brought him to Antioch. ¶ And it came to pass that they assembled together [RP: with] [P1904 TR: in] the church for a whole year and taught a considerable company, and that the disciples were first called Christians in Antioch.

Acts 11:29 Then according to how any of the disciples prospered, each of them assigned money to send as relief to those brothers living in Judaea, and the people shouted out, "It's the voice of God and not of a man!"

Acts 12:15 But they said to her, "You're mad." But she affirmed that it was so. Then they said, "It's his angel."

Acts 12:22 And the people shouted out, "It's the voice of God and not of a man!"
| Acts 13:4 | So these men were sent out by the holy spirit and went down to Seleucia, and from there they sailed away to Cyprus. |
| Acts 13:6 | When they had crossed the island as far as Paphos, they found a certain magician, a Jewish false prophet, who had the name Barjesus, \footnote{Bari+hsou=j Barjesus (nominitive, classically correct), RP-text P1904 TR F1859=10/13 (Scrivener's b*co) vs. Barjesou=j Barjesus (accusative, as if the construction were parallel to using ἐγρήγορα, or attracted by εὐρύχωρον), RP-marg P1904 TR F1859=5/12 (Scrivener's acced.) Nearly a \textit{disparity} with RP-text, R=7-7.} |
| Acts 13:23 | From the seed of this man God [RP P1904: brought] [TR: raised] [RP P1904: salvation] [TR: a saviour] to Israel according to his promise [RP P1904: - ] [TR: Jesus], \footnote{ἡγαγεν(ὁ), he led, RP P1904 F1859=9/12 (Scrivener's bdfg) vs. ηγειη(ε), he raised up, TR F1859=8/12. A \textit{disparity} (#1) with RP, R=5-9.} |
| Acts 13:24 | John having proclaimed in advance of his coming the baptism of repentance to \footnote{τῷ, to, RP F1859=7/12 (Scrivener's bdghlp) vs. παντὶ τῷ λαῷ, to all the people (of), P1904 TR F1859=5/12 (Scrivener's aceko). Nearly a \textit{disparity} (#2) with RP, R=7-7. But this issue must be taken with the next one, as the manuscripts align themselves almost identically.} Israel, \footnote{1 Ἰσούον, Jesus: absent in RP P1904 F1859=7/12 (Scrivener's bdghlp) vs. present in TR F1859=5/12 (Scrivener's aceko). AV differs textually.} |
| Acts 13:39 | and that through this man everyone who believes is justified from all the things from which you could not be justified by the law of Moses, \footnote{Μουσῆος, Moses, RP-text P1904 F1859=1/12 (Scrivener's p) vs. Μωυσέως, Moses, RP-marg P1904 TR F1859=7/12 (Scrivener's bcefgko) vs. Μωυσέως, Moses, F1859=4/12 (Scrivener's adhkl). A \textit{disparity} with RP-text, R=2-8, though Μωυ- has 6 of our witnesses.} through this \textit{man}: i.e. \textit{by means of this man}, or, perhaps, reassociating, (everyone who believes) in this \textit{man}. |
Acts 14:10

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 them for [RP-text: the] [RP-marg P1904 TR: these] words to be spoken to them on the intervening Sabbath.

Acts 14:9

And the Gentiles, hearing this, rejoiced and [RP TR: glorified] [P1904: received] the word of the Lord, and those who were appointed to age-abiding life believed.

Acts 14:6

And he [RP-text P1904: heard] [RP-marg TR: was listening to] Paul speaking, who looked at him intently and seeing that he had faith to be saved,

Acts 14:4

said in a loud voice, “Stand up straight on your feet.” And he leapt and walked about.
| Acts 14:19 | [RP P1904 TR: ἔπληθον δὲ] [MISC: Διατριβήτων δὲ αὐτῶν καὶ διδασκόντων ἐπήλθον] ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαίων, καὶ πείσαντες τοὺς ὄχλους, καὶ λιθάσαντες τὸν Παύλον, [RP TR: ἕσυρον] [P1904: ἕσυραν] ἔξω τῆς πόλεως, νομίζαντες αὐτὸν τεθνάναι. | [RP P1904 TR: Then] [MISC: As they were spending time there and were teaching,] some Jews arrived from Antioch and Iconium, and they persuaded the crowds otherwise, and they stoned Paul and dragged him outside the city, thinking he had died. |

| Acts 14:19 | [MISC: As they were spending time there and were teaching,] some Jews arrived from Antioch and Iconium, and they persuaded the crowds otherwise, and they stoned Paul and dragged him outside the city, thinking he had died. | [RP TR: eὔσυραν] [P1904: eὔσυραν] εἴκω τῷ πόλει, νομίζαντες αὐτῷ τεθνάναι. |

| Acts 15:4 | Παραγενομένοι δὲ εἰς Ἰερουσαλήμ, ἀπεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀντιγράφον τὸ ὅσα ὁ θεὸς ἐποίησεν μετ' αὐτῶν [RP TR: -] [P1904: , καὶ ὅτι νοοῖτε τοὺς ἐθείνει θύραν πίστεως]. | And when they arrived in Jerusalem, they were received favourably by the church and the apostles and the elders, and they reported on all the things God had done with them [RP TR: -] [P1904: and the fact that he had opened a door of faith to the Gentiles]. |

| Acts 15:4 | And when they arrived in Jerusalem, they were received favourably by the church and the apostles and the elders, and they reported on all the things God had done with them [RP TR: -] [P1904: and the fact that he had opened a door of faith to the Gentiles]. | καὶ ὅτι νοοῖτε τοὺς ἐθείνει θύραν πίστεως, καὶ ὅτι ἐοικεῖ τοῖς ἔθεσι θύραν πίστεως, and that he had opened a door of faith to the Gentiles: absent in RP TR F1859=7/13 (Scrivener's chklmop) vs. present in P1904 F1859=6/13 (Scrivener's abdefg). Nearly a disparity with RP, R=8:7. |

| Acts 15:22 | Τότε ἔδοξεν τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ἅλῳ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψας εἰς Ἀντιοχείαν σὺν [RP: -] [P1904 TR: τῷ] Παύλῳ καὶ Βαρνάβᾳ, Ἰουδαίον τὸν ἐπικαλομένον [RP-text P1904: Βαρσαββᾶν] [RP-marg TR: Βαρσαββᾶν], καὶ Σίλαν, ἄνδρας ἄγουμένους ἐν τοῖς ἀδελφοῖς, | Then the apostles and the elders with all the church decided to send some men selected from among them to Antioch with Paul and Barnabas: Judas who is surnamed Barsabbas, and Silas – leading men among the brothers. |


| Acts 16:11 | So we set sail from Troas and had a straight voyage to Samothrace, and the next day to Neapolis. | τῇ, and, RP TR F1859=6/13 (Scrivener's delgfh) vs. δὲ, and, / but, P1904 F1859=7/13 (Scrivener's abckmop). A weak disparity with RP, R=7:8. |
**Acts 16:12**


And from there to Philippi, which is the first city of the district of Macedonia, a Roman colony, and we were in {RP P1904: the city itself} [TR: this city] spending time there for several days.

**Acts 16:37**

Acts 16:37 | 879O de Pau=loj e1fh proj au0tou/j, Dei/rantej h9ma~j dhmosi/a% | [RP: -] | [P1904 TR: h9ma~j]

Then Paul said to them, “They flogged us when we were uncondemned, in public, although we are Roman citizens, and threw us in prison. And now, are they going to expel us in secret? Not likely! Rather, let them come and conduct {RP: -} [P1904 TR: -] out themselves.”

**Acts 17:2**

Acts 17:2 | kata_ de to eiōwqo tw Pau/lw eisplēven proj au0tous, kai epē saβbates triα | {RP: dielēxato} | [P1904 TR: dielēgoto] auτois apō tōn graφων,

And in accordance with his custom, Paul went to them, and for three Sabbaths he debated with them from the scriptures.

**Acts 17:7**


whom Jason has received as guests. And all these are doing things contrary to the decrees of Caesar, saying that there is another king – Jesus.

**Acts 17:7**

Acts 17:7 | prassouσ(t), they are doing (1), RP F1859=12/13 vs. práttousou(t), they are doing (2), TR F1859=1/13 (Scrivener's m).

Praττουσου(t), they are doing (1), RP F1859=7/13 vs. έτερου læγουσε, another + saying (that there was), P1904 F1859=6/13 (Scrivener's achatp, p with smooth breathing). Nearly a disparity with RP, R=8:7.
Acts 17:18


And {RP: also} [P1904 TR: - ] some of the Epicurean and the Stoic philosophers engaged him in conversation, and some said, “What could this amateur be getting at?” But others said, “He seems to be a proponent of foreign deities.” This was because he preached Jesus and the resurrection {RP: - } [P1904 TR: to them].

Acts 18:2


And he found a certain Jew by the name of Aquila, a Pontian by descent, who had decreed that all the Jews must by all means keep the coming festival in Jerusalem, but I will come back to you, God willing.” {RP: And} [P1904 TR: And] he set sail from Ephesus.

Acts 18:21


but took his leave of them, and said, “I must by all means keep the coming festival in Jerusalem, but I will come back to you again, God willing.” {RP: And} [P1904 TR: And] he set sail from Ephesus.

Acts 19:16


And the man in whom the evil spirit was leapt on them and overpowered them, and prevailed over them with the result that they only escaped from that house naked and wounded.

καὶ, and; also: present in RP F1859=10/13 vs. absent in P1904 TR F1859=3/13 (Scrivener's cfk).

Στοῖκος, Stoics (classically poetic), RP-text P1904 F1859=4/13 (Scrivener's aefk) vs. Στοῖκοι, Stoics (classically standard), RP-marg TR F1859=9/13 (Scrivener's bdefghlmnop). A disparity (#1) with RP-text, R=5:10.

ἐγγελέσατο, be preached, RP F1859=6/13 (Scrivener's bdfgfhlo) vs. ἐγγελέσατο αὐτοῖς, he preached + to them, P1904 F1859=6/13 (Scrivener's aefklmp) vs. αὐτοῖς εὐθυγγελέσατο, to them + he preached, TR F1859=1/13 (Scrivener's e). A weak disparity (#2) with RP, R=6:7.

be getting at ← mean to say.

descent ← race, but as he was of the Jewish race, the sense here is of the region of his forebears.

τεταχέων, to have decreed (1), RP-text F1859=3/12 (Scrivener's bkm) vs. διατεταχθεῖσαν, to have decreed (2), RP-marg P1904 TR F1859=7/12 (Scrivener's beghlno) vs. διατεταχθεῖσαν, to have decreed (3), F1859=2/12 (Scrivener's ad). A disparity (#1) with RP-text, R=3:9.

ἐκ, out of, RP TR F1859=5/12 (Scrivener's cehlm) vs. απὸ, from, P1904 F1859=7/12 (Scrivener's abdkmno). A weak disparity (#2) with RP, R=6:8.

Διὰ ἀλλ', but (apocopated), RP TR F1859=4/10 (Scrivener's aehm) vs. Διὰ ἀλλ', but (unapocopated), P1904 TR F1859=10/10 (Scrivener's acfkmo). A strong disparity (#2) with RP, R=1:11.

καὶ, and: absent in RP F1859=1/10 (Scrivener's a) vs. present in P1904 TR F1859=9/10 (Scrivener's bcefgklmno). A strong disparity (#2) with RP, R=1:11.

again: interestingly, English accepts this pleonasm of πᾶλιν here (unlike the usage in Mark 12:4, John 4:54).
Acts 19:27


Acts 19:33


Acts 19:40


Acts 20:1

Μετὰ δὲ τὸ παύσασθαι τοῦ θόρυβον, προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητὰς, καὶ ἀποσακάμενος, ἔβλεπεν προεῖπεντά εἰς [RP TR: τὴν] [P1904: -] Μακεδονίαν.

Acts 20:5

Acts 20:15

καὶ κατημετρήσαμεν ἄντικρον Χίου τῇ δὲ ἐτέρᾳ παρεβάλομεν εἰς Σάμου καὶ μεινάντες ἐν ἐν (RP TR: Τρογυλλίῳ) παρεβαλόμεν εἰς Μίλητον.

And from there on the next day we sailed off and skirted round Chios, and on the day after we crossed over past Samos, and we stayed in Trogullium, and on the day after that we went to Miletus.

Acts 20:21

διασάρτησαν Ἰουδαίοις τε καὶ Ἑλλησίων τήν εἰς τὸν θεόν μετάνοιαν, καὶ πιστίν τὴν εἰς τὸν κύριον ἡμῶν Ἰησοῦν (RP: -) (P1904 TR: χριστόν).

testifying to both Jews and Greeks repentance to God and faith in our Lord Jesus {RP: -} (P1904 TR: Christ).

Acts 20:26

(Διὸ) μαρτύρομαι ὑµῖν ἐν τῇ σήµερον ἡµέρᾳ, ὅτι καθαρὸς ἐγὼ ἀπὸ τοῦ άματος πάντων.

which is why I testify to you on this very day that I am clear of the blood of all people.

Acts 21:1

οἱ δὲ ἐγένετο ἀναχώρησις ἡµῶν ἀποσπασθέντας απ' αὐτῶν, εὐθυδρομήσαντες ἠλώμεν εἰς τὴν Ρώδον, κακείθεν 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 Cos, and the next day to Rhodes, and from there we went to Patara.

Acts 21:8


Then on the next day, {RP-text S1550: Paul and his company} [RP-marg P1904: we] [E1624 S1894: we, Paul and his company,] departed and came to Caesarea, and went into the house of Philip the evangelist, {RP TR: who} [RP-marg P1904: who] [TR: who] was one of the seven, and we stayed with him.

Acts 21:21


οἱ περὶ τοῦ Παύλου, those associated with Paul: present in RP-text TR F1859=8/12 vs. absent in RP-marg P1904 F1859=4/12 (Scrivener's cehkl).

ἡλώνη, they went, RP-text S1550 F1859=3/12 (Scrivener's glm) vs. ἠλώμεν, we went, RP-marg P1904 E1624 S1894 F1859=9/12 (incl. k with rough breathing). A disparity with RP-text, R=4:11.

the seven: See Acts 6:3-6:6.
| Acts 21:20 | Οἱ δὲ ἀκούσαντες εἶδον ἄνατον τῶν κύριων. [RP: εἴποντες] [P1904 TR: εἴπον τε] αὐτῶν, Θεοῦργε, ἀδελφε, πόσαι μυρίαθες εἰσίν Ἰουδαίων των πεπιστευκότων καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσιν. | And those listening glorified the Lord, and said to him, “You see, brother, how many tens of thousands of Jews there are who have believed, and they are all zealous of the law.” |

| Acts 21:21 | κατηχήθησαν δὲ περὶ σοῦ, ὅτι ἀποστασίαν διδάσκεις ἀπὸ; [RP-text: P1904: Μώσεσι] [RP-marg: Μώσες] [TR: Μωϋσέως] τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων μὴ περιτέμενεν αὐτοῖς τὰ τέκνα, μηδὲ τοὺς ἔθεαν περιπατεῖν. | But they have been instructed concerning you that you teach all the Jews who are among the Gentiles defection from Moses, saying that they should not circumcise their children, or observe the customs. |

| Acts 21:37 | Μέλλων τε εἰς ἄγεσθαι εἰς τὴν παραμέδων ὁ Παῦλος λέγει των χιλιάρχων, Ἐξέστιν μοι εἰπεῖν [RP: -] [P1904 TR: τι] πρὸς σέ; ὃ δὲ ἔφη, Ἐλληνεῖ ἤνωσεσεν; | And as Paul was about to be led into the camp, he said to the cohort commander, “Is it permitted for me to speak?” And he said, “Do you speak Greek?” |

| Acts 21:40 | Ἐπὶ τρέχοντος δὲ αὐτοῦ, ὁ Παῦλος ἑστὼς ἐπὶ τῶν αναβαθμῶν κατέδειξεν τῇ χειρὶ τῶν λαῶν πολλῶν ἐς σήμα τοῦ γενέμος, [RP: -] [P1904 TR: προσεεύθη] [RP-marg: προσεφεύγει] τῇ Ἑβραϊδὶ διαλεκτὶ λέγων, | And he permitted him, and Paul, standing on the steps, signalled to the people with his hand. And when it had gone very quiet, he addressed them in the Hebrew language, and said, |


| Acts 22:12 | Ἄνανιας δὲ τῆς, ἀνήρ [RP P1904 TR: ἀνὰνιᾶς] [MISC: εὐλαβής] κατὰ τὸν νόμον, μαρτυροῦμεν ὑπὸ πάντων τῶν κατοικούντων [RP: -] [P1904: ἐν Δαμασκῷ] Ἰουδαίων, | And a certain Ananias, a man who was devout according to the law, held in high regard by all the TR: Jewish inhabitants [P1904: Jews who were living in Damascus], |

| Acts 22:20 | καὶ ὅτε ἐξεχείτο τὰ αἵματα Στεφάνου του μάρτυρος σου, καὶ αὐτὸς Ἰησοῦς ἔφεστος καὶ συνευδοκήσαν τῇ ἀναίρεσι αὐτοῦ, [RP-text: -] [RP-marg P1904 TR: καὶ] φυλάσσων τὰ μιάτα τῶν ἀναιρουτῶν αὐτοῦ. | And when the blood of your witness Stephen was being shed, I myself was also standing by, approving of his elimination, [RP-text: while] [RP-marg P1904 TR: and] guarding the coats of those eliminating him.’ |

| Acts 21:40 | προσεσώσουσι, ἐστιν διακονοῦν τῇ ἀλήθείᾳ τῆς λόγου ἀνευρεσίας, μὴ μεγαλοπρεπῶς ἐκεῖνων αὐτῶν ἑλπίζειν. | While he was addressing, RP F1859=3/12 (Scrivener's egh) vs. present in P1904 TR F1859=9/12 (Scrivener's ahekmo). A strong disparity with RP, R=5:9. |


Acts 23:23

And as they were shouting and throwing their coats off and throwing dust into the air,


Acts 22:25

And when [RP-text S1550 E1624: he] had stretched him out, [RP-marg P1904 TR: they] had stretched him out, bound with thongs, Paul said to the centurion who was standing by, “Is it permitted for you to whip a man who is a Roman, and who has not been condemned?”

προτεινειν, he (had) stretched out, RP-text S1550 E1624 F1859=4/10 (Scrivener's klmo) vs. προτειναν, they (had) stretched out, RP-marg P1904 S1894 F1859=6/10 (Scrivener's abce). Scrivener's fi is excluded, as it is doubtful, and not categorized by Scrivener. A disparity with RP-text, R=5:8.

Acts 23:7

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 assembly was divided.


Acts 23:8

For the Sadducees say that there is no resurrection, nor [RP TR: even] [P1904: - ] angel, nor spirit, but the Pharisees confess all of these.

μηδε, not even; nor, and not, RP TR F1859=6/11 (Scrivener's befgo, though mo not so accented) vs. μητε, nor, and not, P1904 F1859=5/11 (Scrivener's achkl). Nearly a disparity with RP, R=7:6.

Acts 23:20

And he said, “The Jews have agreed together to ask you to bring Paul down tomorrow to the Sanhedrin council, as if [RP-text: you] [RP-marg P1904 TR: they] intend to ascertain something more precisely about him.

μελλουτα, (masculine singular accusative) being about to (apparently agreeing with “you”, or even with “Paul”), RP-text F1859=2/14 (Scrivener's am) vs. μελλουτες, they being about to, RP-marg TR F1859=5/14 (Scrivener's b**dchl) vs. μελλουτων, they being about to (genitive absolute), P1904 F1859=4/14 (Scrivener's efk) vs. μελλουν, if (the Sanhedrin council) being about to, F1859=1/14 (Scrivener's b*) vs. μελλουν, he being about to, F1859=2/14 (Scrivener's op). A disparity with RP-text, R=2:6. In view of Acts 23:15, μελλουτες, they being about to, makes better sense. AV differs textually.

Acts 23:29

and I found that he was charged concerning inquiries into their law, [RP: but] [P1904 TR: but] not in any way under a charge worthy of death or bonds.


under ← having, holding.
Acts 24:6 and he attempted to defile the temple, and we for our part arrested him {RP: - } [P1904 TR: and we wished to judge him according to our law].

Acts 24:7 [RP: - ] [P1904 TR: But Lysias the cohort commander came and took him out of our hands with great force,]

Acts 24:8 [RP: And from him] [P1904 TR: and he ordered his accusers to come to you, from whom you yourself, after questioning him concerning all these things, will be able to ascertain the matters of which we accuse him."

Acts 24:13 But I confess this to you, that according to 'the way', which they call 'sectarian', so I serve the God of my forefathers, believing in all the things which are written in the prophets, words below absent, RP S1550 F1859=6/13 (Scrivener's adfghl) vs. S1894 F1859=7/13 (Scrivener's bcekmop) vs. E1624 F1859=0/13. A weak disparity with RP, R=7:8.

Acts 24:16


And I myself [RP TR: - ] [P1904: also] am at pains in respect of this, [RP: having] [P1904 TR: to have] an irreproachable conscience towards God and men at all times.

Acts 24:19


who [RP S1550: ought to be present] [P1904 E1624 S1894: ought to have been present] before you and make their accusation if they should have anything against me,

Acts 24:24


And after a certain number of days, Felix came with Drusilla [RP: his] [P1904 TR: his wife, who was Jewish, and sent for Paul and heard him about faith in Christ [RP P1904 TR: - ] [MISC: Jesus].

Acts 25:5


He said, “Well then, let the men of senior rank among you come down together and accuse him, if there is anything [RP P1904 S1550 E1624: - ] [S1894: irregular] against this man.”

Acts 25:7

Παραγενομένου δὲ αὐτοῦ, περιεστησάτοι ἀπὸ Ἰερουσαλήμ καταβατοθέτοις Ἰουδαίοις, πολλὰ καὶ βαρεῖα [RP-text P1904: αἰτιώματα] [RP-marg TR: αἰτίαματα] φέροντες κατὰ τὸν Παύλου, ἀ ὡκ ἵσχυον ἀποδείξαι,

And when he arrived, the Jews who had come down from Jerusalem stood round about, bringing many serious charges against Paul, which they could not substantiate,

δὲ, and / but, RP TR F1859=5/13 (Scrivener's aehf) vs. δὲ δὲ καὶ, and / but also, P1904 F1859=2/13 (Scrivener's cg) vs. καὶ, and, F1859=5/13 (Scrivener's bdkop) vs. τε καὶ, and also, F1859=1/13 (Scrivener's m). One could argue that a majority of our witnesses have καὶ, thus a disparity with RP, R=6:9, but RP has the best attested reading of the phrase. Nearly a disparity with RP, R=6:5.

Ἐξὼν, having, RP F1859=11/13 vs. ἔχειν, to have, P1904 TR F1859=2/13 (Scrivener's dp).

...am at pains ← practise (as a skill), train.

δὲ, it is necessary, should, RP S1550 F1859=7/13 (Scrivener's bgklmo) vs. δὲ δὲ καὶ, and should have, P1904 E1624 S1894 F1859=6/13 (Scrivener's agchdp, vid. Mill). Nearly a disparity with RP, R=8:8. AV differs textually.

[P1904 E1624 S1894: ought to have been present: the past time reference comes from the verb ought, not the infinitive following.]

should have ← were to have, taking the view that the charges are hypothetical.

Acts 25:12

αὐτοῦ, his: absent in RP F1859=11/13, of which Scrivener's abkmo read τῇ Ἰουδαίᾳ γυναῖκι, his own wife vs. present in P1904 TR F1859=2/13 (Scrivener's dp).

[RP 1904 E1624 S1894: ought to have been present: the past time reference comes from the verb ought, not the infinitive following.]
Acts 25:13

The tumultuous events of the previous years, especially the trial and execution of Jesus, had left a profound impact on the Jewish and Gentile communities. Agrippa the king and Bernice arrived in Caesarea to continue the testimony of the Lord (Acts 25:14).

Acts 25:14

Now when a number of days had passed, Agrippa and Bernice arrived in Caesarea. [RP-text: and greeted] [RP-marg P1904 TR: to greet] Festus.

Acts 25:15

And when [RP-text: he] [RP-marg P1904 TR: they] had spent several days there, Festus set Paul's case out to the king, and said, "There is a certain man who has been left by Felix, a prisoner, and when he spent time there, he spent time [RP-text: to greet] Paul's case ← the (case) against Paul, as alleged.

Acts 25:20

And as I was at a loss in the dispute concerning this man, I asked if he wished to go to Jerusalem and be judged there concerning these things. [RP-text: especially as] [RP TR: in absent] in S1550 F1859=7/13 (Scrivener's bde) vs. present in TR F1859=6/13 (Scrivener's agchm). Nearly a disparity with RP, R=8:7.

Acts 26:3

which I duly did in Jerusalem, and I shut up many of the saints. [RP TR: in] [RP-marg P1904 TR: prisoner], having obtained authority from the senior priests, and when they were liable to be executed, I voted against them. [RP-text: doubly ← also].

Acts 26:10

e0mewo/, having greeted, RP-text F1859=3/15 (Scrivener's k*l*m) vs. e0postre/yai, to turn (classical future participle denoting purpose), RP-marg P1904 TR F1859=12/15 (Scrivener's abedghk*1*op). A strong disparity with RP-text, R=3:14.

Acts 26:18

to turn (about), return (1), RP-text F1859=6/13 (Scrivener's adghk) vs. e0postre/yai, to turn (about), return (2), RP-marg P1904 TR F1859=1/13 (Scrivener's l) vs. e0postre/yai, to turn (back) (3), F1859=6/13 (Scrivener's bcmp). Nearly a disparity with RP-text, R=6:6.

Acts 26:13

Acts 26:20  
but I preached to those in Damascus first, and then to those in Jerusalem, and to the Gentiles, that they should repent and turn to God, doing works worthy of repentance.

Acts 26:21  
On account of these things the Jews arrested me in the temple and tried to do away with me.

Acts 26:26  
Then while day was on the point of breaking, Paul encouraged everyone to partake of food, saying, "Today is the fourteenth day that you have been without food, waiting in suspense, not taking any."

Acts 27:33  
So I encourage you to take some food, for this is for your salvation. For not a hair from anyone will fall from his head."

Acts 27:34  
And when they had had their fill of food, they lightened the ship by jettisoning the corn into the sea.

Acts 27:38  
by jettisoning: gerundial use of the participle.
<p>| Acts 27:40 | And they slipped anchors and committed everything to the sea, while at the same time they loosened the connections to the rudders and hoisted the foresail to the prevailing wind and brought the ship to the beach. | And they slipped anchors: i.e. they untied or disconnected the anchor lines from the ship and abandoned the anchors. |
| Acts 28:11 | And after three months, we set sail in a ship which had wintered on the island – an Alexandrian one with the ensign of Castor and Pollux. | Castor and Pollux ← Zeus-sons, the Roman Gemini (Twins). |
| Acts 28:23 | And they appointed him a day, and very many came to him, to his lodging, to whom he expounded, testifying solemnly to the kingdom of God, persuading them of the things concerning Jesus from both the law of Moses and the prophets, from morning to evening. | very many ← more, the greater part, but comparatives can mean rather, quite, and [MM] gives an example. Compare 2 Cor 9:2. Also, in the NT the comparative often stands for the superlative, which can mean very. |
| Acts 28:27 | And they had closed their eyes, Lest they should see with their eyes, And hear with their ears, And understand with their heart, And repent, And I [RP-text P1904: would] [RP-marg TR: should] heal them. | For the heart of this people has become obtuse, so that they may not receive and understand in a dull way. | For the heart of this people has become obtuse, so that they may not receive and understand in a dull way. |
| Rom 3:4 | It may not be so. But let God be true and every man a liar, as it stands written, “In order that you may be justified with your words And [RP-text TR: that you may] [RP-marg P1904: you will] be vindicated! When you are judged.” | be vindicated ← conquer. | be vindicated ← conquer. |</p>
<table>
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</table>
| Rom 5:14 | "And all in Adam's likeness, who sinned, died; in Adam's likeness, who does not sin, will live."
| | But death reigned from Adam to Moses, including over those who had not sinned in a similar way to the transgression of Adam, who is a depiction of the one to come. |
| Rom 6:1 | "For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death."
| | What then shall we say? Shall we continue in sin that grace may abound? |
| Rom 7:23 | "For I do not do what I want, but I do the very thing I hate."
| | But I see another law in my members warring against the law of my mind and making me captive to the law of sin which is in my members. |
| Rom 8:10 | "But if Christ is in you, the body is dead because of sin, but the spirit is life because of righteousness."
| | In (the law); absent in RP-text TR F1859=7/13 (Scrivener's ab**dfghl) vs. present in RP-marg P1904 F1859=6/13 (Scrivener's b*ckmno). Nearly a disparity with RP, R=8:7. |
| Rom 8:36 | "For we did not choose ourselves; the one who chose us chose us.
| | But if Christ is in you, the body is dead because of sin, but the spirit is life because of righteousness."
| | In (the law); absent in RP-text TR F1859=7/13 (Scrivener's ab**dfghl) vs. present in RP-marg P1904 F1859=6/13 (Scrivener's b*ckmno). Nearly a disparity with RP, R=8:7. |
| Ps 44:23MT (Ps 44:22AV) | "For your sake we are killed all the day long. We have been considered as sheep for slaughter."
| | "For your sake we are killed all the day long. We have been considered as sheep for slaughter." |
| Rom 9:3 | "I could vow that I myself were accursed from Christ for the sake of my brothers, my kinsmen according to the flesh,"
<p>| | For I could vow that I myself were accursed from Christ for the sake of my brothers, my kinsmen according to the flesh, accursed ← an accursed thing; a curse. |</p>
<table>
<thead>
<tr>
<th>Romans 9:12</th>
<th>It was said to her, “The elder will serve the younger.”</th>
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<tr>
<td>Romans 9:15</td>
<td>For he says to Moses, “I will show mercy to whomever I will show mercy, and I will have compassion on whomever I will have compassion.”</td>
</tr>
<tr>
<td>Romans 9:26</td>
<td>And it will be the case that in the place where it was said to them, ‘You are not my people’, there they will be called ‘The sons of the living God.’</td>
</tr>
<tr>
<td>Romans 10:5</td>
<td>For Moses describes the righteousness which is of the law, that the man who does the requirements will live by them.</td>
</tr>
<tr>
<td>Romans 11:23</td>
<td>And they too, if they do not remain in unbelief, will be grafted in. For God is able to graft them in again.</td>
</tr>
</tbody>
</table>

[@Scrivener][1] vs. [@Scrivener][1] vs. [@Scrivener][1] (Scrivener's abghlm) vs. [@Scrivener][1] (Scrivener's g). A disparity with [@Scrivener][1], R=5:6. Compare Rom 9:12.

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[@Scrivener][1] vs. [@Scrivener][1] (Scrivener's cd) vs. [@Scrivener][1] (Scrivener's g). A disparity with [@Scrivener][1], R=6:7. Compare Rom 9:12.

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[@Scrivener][1] vs. [@Scrivener][1] (Scrivener's bcfkmo) vs. [@Scrivener][1] (Scrivener's adghln). Nearly a disparity with [@Scrivener][1], R=7:7. Compare Rom 9:12.

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[@Scrivener][1] vs. [@Scrivener][1] (Scrivener's beckmno) vs. [@Scrivener][1] (Scrivener's adghln). Nearly a disparity with [@Scrivener][1], R=7:7. Compare Rom 9:12.

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[@Scrivener][1] vs. [@Scrivener][1] (Scrivener's bedfgmno). A disparity with [@Scrivener][1], R=5:9.

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[@Scrivener][1] vs. [@Scrivener][1] (Scrivener's bedfgmno). A disparity with [@Scrivener][1], R=6:7. But in Gal 3:16, a clear majority of our witnesses support the η spelling.

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[@Scrivener][1] vs. [@Scrivener][1] (Scrivener's beckmno) vs. [@Scrivener][1] (Scrivener's bedfgmno). A disparity with [@Scrivener][1], R=5:9. They ← those.

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| Romans 12:2 | You shall not covet. You shall not steal. You shall not give false witness. You shall not commit murder. You shall not commit adultery. You shall not steal. You shall not give false testimony. You shall not covet. And if there is any other commandment, it is summed up in this formula, “You shall love your neighbour as yourself.” | You shall not covet. You shall not steal. You shall not give false witness. You shall not commit murder. You shall not commit adultery. You shall not steal. You shall not give false testimony. You shall not covet. And if there is any other commandment, it is summed up in this formula, “You shall love your neighbour as yourself.” |
| Romans 13:4 | He is the one who is approved of, who judges in the presence of God. Blessed is he who judges himself in what he approves of. | He is the one who is approved of, who judges in the presence of God. Blessed is he who judges himself in what he approves of. |
| Romans 13:9 | And do not be conformed to this age, but be transformed by the renewal of your mind, in order to determine what the will of God is, what is good and pleasing and perfect. | And do not be conformed to this age, but be transformed by the renewal of your mind, in order to determine what the will of God is, what is good and pleasing and perfect. |

Note: The text contains variations in readings, and the disparities are noted with footnotes and references to scholarly discussions.
| Roman 15:4 | Greek: ὁσα γὰρ προεξάγαγε, εἰς τὴν ἡμετέραν διασκαλίαν προεξάγαγε, ἵνα διὰ τῆς ὑπομονῆς καὶ ἀρετῆς [RP: ἀρετῆς] [P1904 TR: -] τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἐχωμεν. | For all the things which were written beforehand were written for our instruction, in order that we might have hope through patience and encouragement of the scriptures. | ἐλπίδα, through: present in RP F1859=5/12 (Scrivener's bdgfn) vs. absent in P1904 TR F1859=7/12 (Scrivener's acklmg). A disparity with RP, R=5:9. |
| Roman 15:7 | Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ χριστός προσέλαβε [RP-text P1904: ύμας] [RP-marg TR: ημᾶς], εἰς δοξά θεοῦ. | On this account, receive each other as Christ also received [RP-text P1904: you] [RP-marg TR: us], with a view to God's glory. | ύμας, you, RP-text P1904 F1859=7/13 (Scrivener's begl**mn) vs. ημᾶς, us, RP-marg TR F1859=6/13 (Scrivener's adhkl*). Nearly a disparity with RP-text, R=8:7. AV differs textually. |
| 1 Cor 3:2 | Γαλα νῦν ἐπότισα, καὶ ὃν βρώματι ὑπὸ τοῦ χριστοῦ τοῦ χριστοῦ [RP: ἡδύνασθε] [P1904 TR: ηδύνασθε], ἀλλ’ ὦτε ἐτὶ ἔτην δύνασθε. | I have given you milk to drink rather than food, for you were not yet able to take it, and even now you still can’t, | ἡδύνασθε, you were able (1), RP F1859=8/13 vs. ἡδύνασθε, you were able (2), P1904 TR F1859=5/13 (Scrivener's adckln, though k misspelled and n with rough breathing). Nearly a disparity with RP, R=8:7. |
| 1 Cor 3:14 | Εἰ τινὸς τὸ ἔργον μένει ὡς [RP: ἐπικοδημόσυνα] [P1904 TR: ἐπικοδημόσυνα], μισθὸν λήγεται. | If anyone's work which he has built on remains, he will receive a reward. | ἑπικοδημόσυνα(ν), he built on (non-classical form), RP F1859=1/13 (Scrivener's n, reading ἑπικοδήμοσυνα) vs. ἑπικοδημόσυνα(ν), he built on (classical form), P1904 TR F1859=12/13. A strong disparity with RP, R=1:14. |
| 1 Cor 4:11 | Ἀχρι τῆς ἀρτί ὡρας καὶ πεινώμεν, καὶ δύσωμεν, καὶ γνυμπτεύομεν, καὶ κολαφιζόμεθα, καὶ ἀστατοῦμεν, | Up to the present hour we have been hungry and thirsty ← we both hunger and thirst, our translation being in accordance with English tense usage. This tense disparity applies throughout the sentence. we have been hungry and thirsty ← we both hunger and thirst, our translation being in accordance with English tense usage. This tense disparity applies throughout the sentence. | without a fixed address ← unstable, but in the papyri unsettled, vagabond [MM]. |

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| All — as many as. |

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| All — as many as. | All — as many as. | All — as many as. | All — as many as. |

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<p>| All — as many as. | All — as many as. | All — as many as. | All — as many as. |</p>
<table>
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<tr>
<th>Chapter</th>
<th>Verse</th>
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<tbody>
<tr>
<td>1 Cor 5:11</td>
<td>[RP P1904: Νων] [TR: Νωνί] δὲ ἔγραψα ὑμῖν μὴ συναναγιμνοῦσαί, ἕαν τις ἀδελφός ὑμῶν ὁμομιμοῦνες ἢ πόρπος, ἢ πλεονέκτης, ἢ εἰδωλολάτρης, ἢ λοιπόν, ἢ μεθύος, ἢ ἀρπαζόμενος τῷ τοιούτῳ μηδέ συνεσθείν.</td>
<td>And I have written to you now not to associate with anyone if he is called a brother but is a fornicator or a fraudster or an idolater or is abusive or drunk or rapacious, and not to eat with such a person.</td>
<td></td>
</tr>
<tr>
<td>1 Cor 7:39</td>
<td>Γυνὴ δέ εἶδεται νόμῳ ἐφ᾽ ὑπὸν χρόνον ἢ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ [RP: καὶ] [P1904 TR: -] κοιμηθῆ ὁ ἄνὴρ [RP: -] [P1904 TR: αὐτῆς], ἐλευθέρα ἐστὶ ν ὁ δὲ ἄνὴρ γαμμηθή, μόνον ἐν κυρίῳ.</td>
<td>The wife is bound by the law as long as her husband is alive. But if [RP: her] [P1904 TR: her] husband falls asleep, she is free to marry whom she wishes, except that it must be in the Lord.</td>
<td></td>
</tr>
<tr>
<td>1 Cor 8:5</td>
<td>Καὶ γὰρ εἰπὲν εἰσὶν λεγόμενοι θεοὶ, εἰτε ἐν οἴρωσι εἰτε ἐπί [RP-text: -] [RP-marg P1904 TR: τῆς] γῆς· ὃς πρὶν ἡμεῖς εἰσὶν θεοὶ πολλοὶ, καὶ κυρίοι πολλοὶ.</td>
<td>For indeed, although there are those called gods, whether in heaven or on earth, as indeed there are many gods and many lords,</td>
<td></td>
</tr>
<tr>
<td>1 Cor 9:9</td>
<td>Εἰ γὰρ τῷ [RP-text: Μωϋσέως] [RP-marg P1904 TR: Μωϋσεως] νόμῳ γέγραπται, Οὐ φιμοῦσις βοῦν ἀλώνωτα. Μὴ τῶν βοῶν μέλει τῷ θεῷ;</td>
<td>For in the law of Moses it stands written, “You shall not muzzle an ox which threshes.” Is God really concerned about oxen?</td>
<td></td>
</tr>
<tr>
<td>1 Cor 9:27</td>
<td>ἄλλα [RP TR: ὑποπλάζω] [P1904: ὑποπλάζω] μοι τὸ σῶμα καὶ βουλαγωμῷ, μήπως, ἀλλὰς κηρύξας, αὐτὸς ἀδόκιμος γένωμαι.</td>
<td>But I deal severely with my body and bring it into subjection, in case, having proclaimed this to others, I myself become disqualified.</td>
<td></td>
</tr>
<tr>
<td>1 Cor 10:14</td>
<td>Διότερε, ἄγαπητοι μου, φεύγετε ἀπὸ τῆς [RP TR: εἰδωλολατρείας] [P1904: εἰδωλολατρείας].</td>
<td>Therefore, my beloved, flee from idolatry.</td>
<td></td>
</tr>
</tbody>
</table>

**Deut 25:4.**

Is God really concerned ← is it really a concern to God.

**But a reversal of the balance in 1 Cor 9:9**

Deuteronomy 25:4, as it stands, is God really concerned ← is it really a concern to God.
**1 Cor 11:15**

| **1 Cor 11:15** | Γυνὴ δὲ ἐὰν κομφ., δέξῃ αὐτὴν ἐστίν. Ὄτι ἡ κομφ. ἀντὶ περιβολαίου δέδοται {RP: - } [P1904 TR: αὐτή]. |
| But if a woman lets her hair grow, it is to her honour. For hair has been given instead of a headress. |

**1 Cor 11:27**

| So that whoever eats this bread or drinks the cup of the Lord unworthily will be guilty of the body and the blood of the Lord. |

**1 Cor 12:25**

| And if I distribute food from the proceeds of all my belongings, and if I deliver my body to be burned, but do not have love, I am not profited in any way. |

**1 Cor 13:3**

| **1 Cor 13:3** | Οὐ γὰρ ἐστιν ἀκαταστασίας ὁ θεός, [RP P1904: ἀλλὰ] [TR: ἀλλ'] εἰρήνης, ὥς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων. |
| For God is not characterized by disorder, but peace, as in all the churches of the saints. |

**1 Cor 14:33**

| **1 Cor 14:33** | Οὐ καθήσομαι, Ἰ δολε ἄτον (aorist subjunctive or future indicative), RP P1904 S1550 S1894=12/12 vs. RP P1904 S1550 S1894=12/12 vs. ψωμίζω, Ἰ δολε ἄτον (present subjunctive), E1624 F1859=0/12. |

<p>| Verse division: in P1904 numbering, 1 Cor 14:34 begins here. | 1 Cor 14:33|</p>
<table>
<thead>
<tr>
<th>2 Cor 1:11</th>
<th>support us in your supplication for us, so that thanks may be offered for the favour shown to us by many individuals, through many tribulations, on our behalf.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 Cor 2:17</td>
<td>We are not as others who corrupt the word of God, but we are sincere and we speak in Christ, as from God, in the presence of God.</td>
</tr>
<tr>
<td>2 Cor 3:3</td>
<td>You are manifested that you are an epistle of Christ ministered by us, written not with ink, but with the spirit of the living God, not on stone tablets, but on fleshly tablets of the heart.</td>
</tr>
<tr>
<td>2 Cor 3:7</td>
<td>But if the ministry of death, engraved on letters on stones, was in glory, so that the sons of Israel could not look straight at Moses' face, because of the glory of his face – a glory to be abolished –</td>
</tr>
</tbody>
</table>

Punctuation: we, with AV, associate in letters with engraved, RP TBS-TR with ministry of death. P1904 leaves the question open.

To be abolished: or being abolished.
2 Cor 7:11

For as regards this very thing — your godly grieving — see how much eagerness it has engendered for you, and also defence of the case, and indignation, and fear, and longing, and zeal, and vindication! In every respect you proved yourselves to be pure in the matter.

2 Cor 7:13


2 Cor 11:25

Τρίς [RP: ἔρραβδίσθην] [P1904 TR: ἔρραβδίσθην], ἀπάστι ἐλιθάσθη, τρίς εναύγησα, νυσθήμερον ἐν τῷ βυθῷ πεποιήκα

2 Cor 11:31

Look, I am prepared to come to you a third time, and I will not press heavily on you. For I do not seek what is yours, but you. For it is not that children ought to save up for their parents, but parents for their children.


[RP-text: surely my God will not humble me when I come to you again, and I shall not] [RP-marg P1904 TR: may my God not humble me when I come to you again, and I should] mourn many of those who sinned previously and have not repented of their uncleanness and fornication and debauchery which they have committed.

ταπεινώσει, he will humble (future, non-classical if it is a conjunction after φοβοματι) RP-text F1859=5/12 (Scrivener's dfkn + ?) vs. ταπεινωση, he will humble (classical aorist subjunctive), RP-marg P1904 TR F1859=7/12 (Scrivener's abehilo). Scrivener's c is excluded as it is doubtful. A disparity with RP-text, R=5:9.

The word μη could be taken as a repeated conjunction after φοβοματι in the previous verse: (and) that my God will humble me ...

καὶ γυναῖκες τὴν χαρὶν τῆς δοθείας μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, ὅσοι δοκοῦντες στῦλοι εἶναι, δεξίους ἑβουκαί ἡμᾶς καὶ Ἄρωνάρα κοινωνίας, ἵνα ἡμᾶς [RP-text: μεν] [RP-marg P1904 TR: -] εἰς τὰ ἐξήν, αὐτοὶ δὲ εἰς τὴν περιτομήν.

who gave himself for our sins, in order to deliver us out of the present evil age, according to the will of our God and father,


and when they knew the grace which had been given to me, of these people James and Cephas and John, who were considered to be pillars, gave me and Barnabas the right hand of fellowship, so that we should go to the Gentiles and they to the circumcision,

καὶ χρηστατίζετε ἀπὸ τοῦ χριστοῦ, οἵτινες ἐν νόμῳ δικαιοῦντες τῆς χάριτος [RP-text P1904 TR: ἔξεπέσατε] [RP-marg: ἔξεπέσετε].

You who are justified by the law have become disengaged from Christ; you have fallen away from grace. ....


For the whole law is fulfilled in one saying, in. "You shall love your neighbour as yourself." ....


Ο γὰρ πας νόμος ἐν ἑνὶ λόγῳ πληροῖται, ἐν τῷ ἀγαπήσει τῶν πλῆθους σου ὡς [RP TR: ἑαυτόν] [P1904: σεαυτόν].

right hand ← right hands.

Of these people: we supply this phrase as a clear clause divider in this long sentence, thus preventing misreading such as given to me, James and Cephas ...


Lev 19:18.

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<thead>
<tr>
<th>Verse</th>
<th>Greek Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eph 1:20</td>
<td>τὴν ἐνήργησην ἐν τῷ χριστῷ, ἐγείρας αὐτὸν ἐκ τῶν νεκρῶν, καὶ ἐκάθεσθεν εἰς δεξία αὐτοῦ ἐν τοῖς ἐπουρανίοις,</td>
<td>which he exerted in Christ, when he raised him from (RP) [TR: the] (RP P1904: TR: the) dead, and seated him at his right hand in the upper-heavenly places,</td>
</tr>
<tr>
<td>Eph 5:14</td>
<td>Διὸ λέγει, [RP P1904: Ἐγείρε] [TR: Ἐγείραι] ὁ καθευδῶν καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφάνειοι σοι ὁ χριστός.</td>
<td>Therefore he says, “Awake, you who are asleep And arise from the dead, And Christ will shine on you.”</td>
</tr>
<tr>
<td>Phil 1:6</td>
<td>πεποιθὼς αὐτῷ τούτῳ, ὅτι ὁ ἐναρξάμενος ἐν υἱίῳ ἐγγενθα αὐτοῦ ἐπιτελεῖτε ἄχρη ἡμέρας [RP: χριστοῦ Ἰησοῦ] [P1904 TR: Ἰησοῦ χριστοῦ]</td>
<td>confident of this very thing, that he who started a good work in you will be completing it until the day of: [RP: Christ Jesus] [P1904 TR: Jesus Christ],</td>
</tr>
<tr>
<td>Col 2:27</td>
<td>and having suffered the prefiguration of the sufferings of Christ, [RP TR: θανάτων] [P1904: θανάτου], [RP: ἀλλὰ] [P1904 TR: ἀλλὰ] ὁ θεὸς αὐτοῦ ἠλέησεν, οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμὲ, ἵνα μὴ λύπην ἐπὶ [RP P1904: λύπην] [TR: λύπη] σχῶ. For he did indeed fall so ill that he was near to death, but God had mercy on him, and not only him, but me also, so that I should not have grief upon grief, ...</td>
<td><strong>θανάτων, to death, RP TR F1859=12/13 vs. θανάτου, of death, but treated as the genitive after the improper preposition παραπλήσιον, P1904 F1859=1/13 (Scrivener's l). No difference in our English.</strong></td>
</tr>
<tr>
<td>Col 1:6</td>
<td>τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ εἰν παντὶ τῷ κόσμῳ, καὶ ἐστὶν καρποφοροῦμεν [RP-text P1904: καὶ αὐξάνομεν] [RP-marg TR: - ], καθὼς καὶ εἰν ὑμῖν ἀφʼ ἦς ἡμέρας ἠκούσατε καὶ ἐπεξεργασσὲν τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ. which has come to you, as also in all the world, and is bearing fruit [RP-text P1904: and increasing] [RP-marg TR: - ], as it has been doing among you too, from the day when you heard and acknowledged the grace of God in truth,</td>
<td><strong>καὶ αὐξανοῦμεν, and increasing:</strong> present in RP-text P1904 VulgC VulgS SyrP F1859=4/13 (Scrivener's ahmo) vs. absent in RP-marg TR F1859=9/13. A <strong>disparity</strong> with RP-text, R=5:10. AV differs textually.</td>
</tr>
<tr>
<td>Col 1:14</td>
<td>ἐν ὑμῖν ἐχομεν τὴν ἀπολύτρωσιν [RP-text P1904: - ] [RP-marg TR: δία τοῦ αἵματος αὐτοῦ], τὴν ἀφεσιν τῶν ἁμαρτιῶν *** in whom we have redemption [RP-text P1904: - ] [RP-marg TR: through his blood], the remission of sins,</td>
<td><strong>δία τοῦ αἵματος αὐτοῦ, (redemption) through his blood</strong> absent in RP-text P1904 HF-Mpt-text VulgS SyrP F1859=6/13 vs. present in RP-marg TR HF-Mpt-app VulgC F1859=7/13. [WP] claims 60% of manuscripts support the reading. A weak <strong>disparity</strong> with RP-text, R=7:8. The phrase <strong>through his blood</strong>, if absent in the original, is an importation from Eph 1:7. AV differs textually.</td>
</tr>
<tr>
<td>Col 1:20</td>
<td>καὶ διʼ αὐτοῦ ἀποκαταλλάξας τὰ πάντα εἰς αὐτόν, εἰρηνοποίησας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, διʼ αὐτοῦ, εἶτε τὰ ἐπὶ τῆς γῆς, εἶτε τὰ [RP: εἰπ.] [P1904 TR: ἐν] τοῖς οὐρανοῖς. and through him to reconcile all things to himself, having made peace through the blood of his cross, through him, whether they are things on earth or things in the heavens. <strong>...</strong></td>
<td><strong>ἐν,</strong> on (though we translate in), RP F1859=5/13 vs. ἐν, in, P1904 TR F1859=8/13. A <strong>disparity</strong> with RP, R=5:10. reconcile: see Eph 2:16.</td>
</tr>
</tbody>
</table>
Col 1:27

Col 2:2

Col 3:1

Col 3:5
Lorem ipsum dolor sit amet, consectetur adipiscing elit. Ut etiam sociis dui faucibus ac facিং molestie, odio. Cras ac nibh non dui fringilla, euismod metus at venenatis.

Col 3:20
To ὑποκύψει τοῖς γονεῖσιν κατὰ πάντα τοῦ γαρ ἐστίν εὐάρεστον [RP: ἐν] [P1904 TR: τῷ] κυρίῳ.

Col 3:22

Col 3:24
εἰδότες ὅτι ἐπὶ κυρίῳ [RP: λήψεσθε] [P1904 TR: ἀπολήψεσθε] τὴν αὐταπόδοσιν τῆς κληρονομίας τῷ γαρ κυρίῳ χριστῷ δούλευετε.
Col 4:16


and when this epistle is read among you, arrange for it to be read in the church of the Laodiceans too and that you also read the one from Laodicea.

1 Thes 2:8


So longing for you, we were glad to share with you not only the gospel of God, but also our own selves, because you had become dear to us.

1 Thes 2:19

τίς γὰρ ἡμῶν ἐλπίς ἡ χαρὰ ἡ στέφανος καυχήσεως; Ἡ σοι καὶ ὑμεῖς, ἐμπρόσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ [RP: -] [P1904 TR: χριστοῦ] ἐν τῇ αὐτοῦ παρουσίᾳ;

For what is our hope or joy or crown of exultation? Is it anything but you in the presence of our Lord Jesus [RP: -] [P1904 TR: Christ] at his coming?

1 Thes 4:1


Finally, then, brothers, we ask you and encourage you in the Lord Jesus, to abound yet more in the way you received from us about how you need to walk and how to please God.

1 Thes 5:10

καὶ ἐπαθανάτως ὑπὲρ ἡμῶν, ἵνα, εἰτε [RP P1904 TR: γιγαντία] [RP-marg: γιγαντομένων] [MISC: καθευδόμενον], ἀμα σὺν αὐτῷ γέοσμεν.

who died for our sakes, to the intent that whether we are watchful or whether we sleep, we will live together with him.

1 Thes 5:13


and [RP P1904 TR: to] [MISC: -] esteem them most exceedingly in love on account of their work. Be at peace among yourselves.

Summary of verbs in →

[RP-text P1904: but test everything;] [RP-marg: but through testing everything] [TR: test everything] hold fast to that which is good.

2 Thes 1:8 ἐν πυρὶ φλογὸς, διδόντος ἐκδίκησιν τοῖς μὴ εἰδότοις θεῶν, καὶ τοῖς μὴ ὑπακούοντοις τῷ εὐαγγελίῳ του κυρίου ίησου. [RP-text: - ] [RP-marg P1904 TR: χριστοῦ]

with flaming fire, taking vengeance on those who do not know God, and those who do not obey the gospel of our Lord Jesus [RP-text: - ] [RP-marg P1904 TR: Christ],


knowing this, that the law has not been instituted for a righteous person, but for the lawless and unruly, for the undevout and for sinners, for the irreverent and profane, for those who commit parricide and matricide, for murderers,

μητρολάωσι, for matricides (1a), RP-text P1904 F1859=5/13 (Scrivener's dfhlkl) vs. maternalia, for matricides (1b), F1859=1/13 (Scrivener's m) vs. matricides, for parricides (2a), RP-marg TR F1859=1/13 (Scrivener's g) vs. matricides, for parricides (2b), F1859=4/13 (Scrivener's aben) vs. matricides, for parricides (2b), F1859=1/13 (Scrivener's e) vs. matricides, for parricides (3), F1859=1/13 (Scrivener's o).

μητρολάωσι, for matricides (1a), RP-text P1904 F1859=7/13 (Scrivener's dfghkl) vs. maternalia, for matricides (1b), F1859=1/13 (Scrivener's m) vs. matricides, for parricides (2a), RP-marg TR F1859=0/13 vs. matricides, for parricides (2b), F1859=4/13 (Scrivener's abe), A disparity with RP-marg (low count).

1 Tim 3:2 οὖν τοῦ εὔποροντος ἀνέπιπληστον εἶναι, μιᾶς γυναικὸς ἄνδρα, [RP S1550: νήφαλου] [P1904 E1624 S1894: νηφαλίου], σώφρονα, κόσμιον, φιλόζευνον, διδακτικῶν

An overseer, then, must be unimpeachable, the husband of one wife, sober, temperate, well-behaved, hospitable, with aptitude for teaching,

υφάλειον, sober (1), RP S1550 F1859=4/13 (Scrivener's aefn) vs. υφάλειον, sober (2), P1904 E1624 S1894 F1859=6/13 (Scrivener's bcfghkl) vs. φαλειόν, sober (3), F1859=1/13 (Scrivener's m) vs. νηφαλία, sober (4), F1859=2/13 (Scrivener's do), A disparity with RP, R=5:8.

1 Tim 3:11 Γυναικὸς σωσίως σεμνᾶς, μη διαβόλους, [RP S1550: νηφαλίους] [P1904 E1624 S1894: νηφαλίους], πιστὰς ἐν πᾶσιν.

Similarly their wives must be solemn, not slanderous, sober, faithful in everything, 

υφάλειος, sober (1), RP S1550 F1859=5/14 (Scrivener's el*mnno) vs. υφάλειος, sober (2), P1904 E1624 S1894 F1859=6/14 (Scrivener's bcfghkl**) vs. φαλείος, sober (3), F1859=1/14 (Scrivener's a) vs. νηφαλία, sober (4), F1859=2/14 (Scrivener's di), A weak disparity with RP, R=6:8.
<table>
<thead>
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<th>Page</th>
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<tbody>
<tr>
<td>1 Tim 4:8</td>
<td>η γὰρ σωματικὴ γυμνασία πρὸς ὁλιγὸν ἐστὶν ϕείλεσθαι πρὸς πάντα ϕείλεσθαι καὶ εὐσεβεία πρὸς τὰς θυσίας τὰς νυν καὶ τὰς μελλόσιας. For physical exercise is beneficial in a minor matter, but godliness is beneficial in all respects, having the promise of present and future life. έπαγγελίαν, promise, RP TR F1859=4/12 (Scrivener's ackl) vs. έπαγγελίας, promises, P1904 F1859=8/12. A disparity with RP, R=5.9.</td>
</tr>
<tr>
<td>2 Tim 6:12</td>
<td>Άγωγων τῶν καλῶν ἀγώνων τῆς πίστεως, ἐπιλαβοῦ τὴς λαυνίας ἐστὶν ἐκλήσης, καὶ ὁμολογήσας τὴν καλὴν ὁμολογίαν ἐνωπιοῦν πολλῶν μαρτυρῶν. Contend in the good contest of faith, take hold of age-abiding life, to which you were called, and confessed the good confession in the presence of many witnesses. καὶ, also: absent in RP F1859=7/14 (Scrivener's abegk) vs. present in P1904 TR F1859=7/14 (Scrivener's dhlmzg). A good indication that Scrivener is not exhaustive in his not lists. See also Rev 18:7. A challenge to F1859. A weak disparity with RP, R=7.9.</td>
</tr>
<tr>
<td>2 Tim 1:5</td>
<td>ὑπόμνησιν λαμβάνων τῆς ἐν σοί ἀνωποκρίτου πίστεως, ἔτει ἐμφάνισε πρωτόν ἐν τῇ μάμμῃ σου Λυδία καὶ τῇ μητί σου [RP P1904 E1624 S1894: Εὐνίκη] [S1550: Εὐνίκη], πεπειμάθη δὲ ὅτι καὶ ἐν σοί, as I recall the unfeigned faith which is in you, which first dwelt in your grandmother Lois, and your mother Eunice, and, I am persuaded, also in you. Εὐνίκη, Eunice (1), RP P1904 E1624 S1894 F1859=5/13 vs. Εὐνίκη, Eunice (2), S1550 F1859=7/13 vs. Εὐνίκη, Eunice (3), F1859=1/13 (Scrivener's f). A weak disparity with RP, R=7.8.</td>
</tr>
<tr>
<td>2 Tim 1:15</td>
<td>Οἶδας τὸν τότε ὅτι ἀπεστράφησαν με πάντες οἱ ἐν τῇ Ἄσιᾳ, ὥστε ἔστην [RP: Φυγέλος] [P1904 TR: Φυγέλος] καὶ Ἔφημογένης. You know this, that all those in Asia have turned away from me, among whom are Phygellus and Hermogenes. Φυγέλος, Phygelus, RP F1859=4/14 (Scrivener's cemm) vs. Φυγέλος, Phygelus, P1904 TR F1859=8/14 vs. other spellings, F1859=2/14 (Scrivener's f). In our English, we retain the traditional spelling of the name, which also appears to have good manuscript support. A disparity with RP, R=4:10.</td>
</tr>
<tr>
<td>2 Tim 1:16</td>
<td>Δώρῳ ἐλέος ὁ κύριος τῷ Ὀνεισιφόρῳ οἰκῷ ὅτι πολλὰς με ἀνεύωσεν, καὶ τὴν ἀλωνία μου σῶκ [RP P1904: ἐπαγγελύνη] [TR: ἐπηγούσθη]. May the Lord show mercy to the house of Onesiphorus, because he often refreshed me and was not ashamed of my chain, πασιγγύνη, he was ashamed (non-classical aorist without augment), RP P1904 F1859=6/14 vs. ἐπασιγγύνη, he was ashamed (classical aorist with augment), TR F1859=8/14. A weak disparity with RP, R=7.9.</td>
</tr>
<tr>
<td>Titus 2:2</td>
<td>πρεσβύταται [RP-text: νησαλαίοις] [RP-marg P1904 TR: νησαλαίοις] εἶναι, σεμνοὺς, σφαραίς, ύγιείνοντας τῇ πίστει, τῇ ἁγίᾳ, τῇ ὑπομονῇ' that elders be sober, solemn, temperate, sound in the faith, in love, in patience. νησαλαίοις, sober (1), RP-text F1859=5/13 (Scrivener's aclma + b**) vs. νησαλαίοις, sober (2), RP-marg P1904 TR F1859=5/13 (Scrivener's b<em>egkl) vs. νησαλαίοις, sober (3), F1859=3/13 (Scrivener's dfio). Scrivener's b</em> is excluded as it is doubtful. A weak disparity with RP-text, R=5.7.</td>
</tr>
<tr>
<td>Verse</td>
<td>Greek Text</td>
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</tr>
<tr>
<td>Titus 3:8</td>
<td>Πιστός ὁ λόγος, καὶ περὶ τούτων βουλομαί σε διαβεβαιωθῆναι, ἵνα φροντίζωσιν καλῶν ἐργῶν προϊστασθαι οἱ πεπιστευκότες {RP: -} [P1904 TR: τῷ] θεῷ. Ταῦτα ἐστὶν τὰ καλὰ καὶ ὑφέλιμα τοῖς ἀνθρώποις.</td>
</tr>
<tr>
<td>Heb 3:16</td>
<td>[RP-text TR: Τινὲς] [RP-marg P1904: Τινὲς] γὰρ ἀκούσαντες παρεπίκρασαν, ἀλλὰ οἱ πάντες οἱ ἐξελίθησαν ἐξ Ἀιγύπτου διὰ {RP: Μωυσέως.} [P1904 Μωυσέως;] [TR: Μωυσέως.]</td>
</tr>
<tr>
<td>Heb 6:3</td>
<td>Καὶ τότῳ {RP: ποιήσωμεν} [P1904 TR: ποιήσωμεν], ἐάν περ ἐπιτρέπῃ ὁ θεός.</td>
</tr>
<tr>
<td>Heb 6:9</td>
<td>Πεπίσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τα {RP: κρείσσωσα} [P1904 TR: κρείσσωνα] καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν.</td>
</tr>
<tr>
<td>Heb 8:6</td>
<td>Νῦνι δὲ διαφορωτέρας {RP: τέτυχεν} [P1904 TR: τέτυχεν] λειτουργίας, οὐκ ἀλλὰ κρείσσων οὐσίας, ἢ χάριτος, ἢ περὶ κρείσσουν ἐπαγγελίας νενομοδέθηται.</td>
</tr>
<tr>
<td>Verse</td>
<td>Greek Text</td>
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<tr>
<td>Heb 9:1</td>
<td>ἤδειξεν καὶ ἐπέστη [RP S1894: one]</td>
</tr>
<tr>
<td>Heb 10:28</td>
<td>οὐκ ἤμοιος τῶν μελλόντων ἁγαθῶν, οὐκ αὐτοῖς τὴν εἰκόνα τῶν πραγμάτων, κατ’ ἐναυτοῦ ταῖς αὐταῖς δυστικὰς ὡς προσφέρωσα εἰς τὸ δίπτευσκας, οὑδέποτε [RP: δύναται]</td>
</tr>
<tr>
<td>Heb 11:8</td>
<td>Πιστεὶ καλοῦμενος Ἀβραὰμ ὑπῆκουσεν ἐξελεύνει εἰς τὸν τόπον ὅσον.</td>
</tr>
<tr>
<td>Heb 11:9</td>
<td>Πιστεὶ παρώκησεν εἰς τὴν γῆν τῆς ἐπαγγελίας, ὡς ἀλληρωσίαν, εν σχήμαις κατοικήσας μετὰ Ἰσαακ καὶ Ἰακὼβ, τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς.</td>
</tr>
<tr>
<td>Heb 11:26</td>
<td>μεῖζον πλουτὸν ἑγάρεμος τῶν Αἰγύπτων, ΤΡ: ἐν Αἰγύπτῳ θεραπεύων τὸν ὑπενθύμων τοῦ χριστοῦ· ἀπέβηκεν γὰρ εἰς τὴν μισθαποδοσίαν.</td>
</tr>
</tbody>
</table>
**Heb 12:7**

| [RP-text: Εἰς] [RP-marg P1904 TR: Εἰ] | [RP-text: Be patient in being disciplined when] [RP-marg P1904 TR: If you are patient in being disciplined, then] God deals with you as with sons, for what kind of a son is it whom the father does not discipline? |

**Heb 13:5**

| Αὐτοὶ οὖν ἐκεῖνοι παρειρήχθησαν, οὐκ οὖν μὴ παραπετασμένοι τοῖς παραστάσεσι, οἱ γὰρ ἔστιν οὐδὲν ἐν τούτῳ ἡμῶν καὶ τὸ δικαστήριον μὴ ἔσται. | Let your way of life not be avaricious, being content with what you have, for he himself said, “I will certainly not desert you nor forsake you.” |

**James 1:5**

| Εἰ δὲ τις ὑμῶν λείπεται σοφίας, αἰτεῖται παρὰ τοῦ διδάσκαλου τοῦ θεοῦ πασίν ἄπλως, καὶ [RP P1904: οὐκ] [TR: μὴ] ὄνειδιζόντως, καὶ δοθήσεται αὐτῷ. | But if anyone among you lacks wisdom, let him ask from God who gives generously to all, and not begrudgingly, and it will be given to him. |

**James 2:11**

| Οἱ γὰρ εἰπών, Μὴ [RP: μοιχεύσεις] [P1904 TR: μοιχεύσεις], εἶπε καὶ, Μὴ [RP: φονέψεις] [P1904 TR: φονεύσεις] εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δὲ, γεγονός παραβάτης νόμου. | For he who said, “You shall not commit adultery”, also said, “You shall not commit murder.” And if you do not commit adultery, but do commit murder, you become culpable of breaking the law. |


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 (χέωςης). The LXX has οὐ + future indicative, you shall not...
James 4:2

James 4:7

James 4:12

James 4:14

James 5:7

James 5:11

You have desires, but you don’t obtain them. You kill and covet, but you cannot attain them. You fight and wage war. Let not these men, then: for it is a vapour which makes an appearance for a short time, but then it vanishes.

So be longsuffering, brothers, until the coming of the Lord. Look, the farmer waits for the precious fruit of the land, being longsuffering for it until he receives the early and late rain.

Look, we deem blessed those who endure. You have heard of the patience of Job, and [RP-text: look at] [RP-marg TR: have seen] the Lord’s result: that [RP: he] [P1904 TR: the Lord] is of great pity and is compassionate.


δὲ, but: absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12.


καὶ, also: present in RP P1904 F1859=7/12 vs. absent in TR F1859=5/12.

κατιτι, will be, RP-text P1904 F1859=6/12 (incl. d misspelled) vs. είσπιν, is, RP-marg TR F1859=6/12. Nearly a disparity with RP-text, R=7:7.


They have desires, but you don’t obtain them — you desire, but you do not have. The use of have here differs in Greek and English idiom. In Greek it has the sense of getting hold of, from which obtaining, whereas in English to have a desire is used of the thought but not its fulfilment.

There is one lawgiver [RP TR: - ] [P1904: and judge], who is able to save and destroy. [RP: But who] [TR: Who] are you who judge another?


They have desires, but you don’t obtain them — you desire, but you do not have. The use of have here differs in Greek and English idiom. In Greek it has the sense of getting hold of, from which obtaining, whereas in English to have a desire is used of the thought but not its fulfilment.

You who do not understand what “tomorrow” means. What kind of a life is this that you have seen the early and late rain.

So be longsuffering, brothers, until the coming of the Lord. Look, the farmer waits for the precious fruit of the land, being longsuffering for it until he receives the early and late rain.

Look, we deem blessed those who endure. You have heard of the patience of Job, and [RP-text: look at] [RP-marg TR: have seen] the Lord’s result: that [RP: he] [P1904 TR: the Lord] is of great pity and is compassionate.
I Pet 1:7  It is written, “Husbands likewise, live with your wives, as befits the divine vocation of woman, so as to give her honor and respect, according to the law of God, and do not abuse her, as is the case with the unbelieving, but treat her as the weaker vessel, being subject to your own persons.”

I Pet 1:16  For it stands written, “Be holy, for I am holy.”

1 Pet 2:2  and like new-born babies long for the genuine word-based milk in order that you may increase by means of it (RP TR: - ) [P1904: eis swtpriaan], and like new-born babies long for the genuine word-based milk in order that you may increase by means of it (RP TR: - ) [P1904: eis swtpriaan],

1 Pet 2:14  or whether to leaders, who are sent by him for punishment. (RP: - ) [P1904 TR: - ] of evildoers, but for praise of welldoers,

1 Pet 2:17  Honour everyone. Love the brotherhood. Fear God. Honour the king.

1 Pet 3:5  Ours is grace, by nature, because we are new creation, in whom Christ is made manifest, not having known God, apart from this new creation, we who are God's creation, are not of the world, as it was, and are therefore not of the world.

1 Pet 3:7  Or as he says, those who are in the world should not be like them, but should be holy, and gracious, for they should be subject to God, and to Christ, and to the church, so as to be joint heirs to the revelation of Jesus Christ.

In order that the tested character of your faith might be found to be much more precious than gold which perishes, even if tested by fire, for praise and honour and (RP: for) [P1904 TR: - ] glory at the revelation of Jesus Christ,

Timowteroun, more precious (classical form), RP TR F1859=6/12 vs. Timowteron, more precious (classical form when with poio adjoined), P1904 F1859=6/12 (Scrivener's bdjkm).

Nearly a disparity (#1) with RP, R=7:7.


RP AV associate might be found with for praise and honour. So AV differs punctuationally.

if: conditional use of the participle.

Lev 11:44, Lev 11:45, Lev 19:2

In order that the tested character of your faith might be found to be much more precious than gold which perishes, even if tested by fire, for praise and honour and (RP: for) [P1904 TR: - ] glory at the revelation of Jesus Christ,

Timowteroun, more precious (classical form), RP TR F1859=6/12 vs. Timowteron, more precious (classical form when with poio adjoined), P1904 F1859=6/12 (Scrivener's bdjkm).

Nearly a disparity (#1) with RP, R=7:7.


RP AV associate might be found with for praise and honour. So AV differs punctuationally.

if: conditional use of the participle.

1 Pet 3:16

having a clear conscience so that in the matter for which they [RP-text P1904: you] vilify you as an evildoer, those who treat you spitefully for your good conduct in Christ might be ashamed.

1 Pet 3:18

For Christ also suffered for sins once, the just for the unjust, in order that he might bring [RP: you] [P1904 TR: us] to God, he having been put to death in the flesh, but made alive by [RP] P1904: the) [TR: the] spirit,

1 Pet 4:3

For the past phase of life is sufficient for [RP-text TR: us] [RP-marg P1904: you] in carrying out the will of the 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,
1 John 4:3 and not lording it over those assigned to them, but being models for the flock, \(\text{μὴ δὲ, καὶ ἄλλα τύπι χείροιν του ποιμνίου.}\)

2 Pet 2:3 And prompted by greed, they will make merchandise of you with fabricated words — they for whom judgment from long ago does not lie idle and whose destruction will not slumber, \(\text{νυστάξει, will not slumber.}\)

2 Pet 2:5 and he did not spare the old world, but he did preserve Noah in a company of eight, a preacher of righteousness, when he brought a flood onto a world whereas every spirit which does not confess that Jesus Christ has come in the flesh is not from God. And such is the (heavens)hta, \(\text{πνεῦμα ἢ ἀλλαξότα, \(\text{αὐτῶν} \) \(\text{μὴ ἐστὶν} \) \(\text{kai τοῦτο ἐστὶν} \) \(\text{διὰ} \) \(\text{τοῦ} \) \(\text{κατηχήσιστο, ὅσπερ} \) \(\text{ὁ θεὸς} \) \(\text{ἐστὶν} \) \(\text{καὶ} \) \(\text{τού} \) \(\text{καθαράτων} \) \(\text{ὁ} \) \(\text{ἐστὶν} \) \(\text{ἡ} \) \(\text{ἡμῶν}.\)

2 Pet 3:10 For the day of the Lord will come as a thief in the night, on which \(\text{οἱ} \) heavens will pass away with a loud noise, the elements will burn up and will be dissolved, and the earth and the works in it will be thoroughly burnt up. \(\text{οἱ} \) heavens = \(\text{ἡμών}.\)

1 John 4:3 whereas every spirit which does not confess that Jesus Christ has come in the flesh is not from God. And such is the (heavens)hta, \(\text{πνεῦμα ἢ ἀλλαξότα, \(\text{αὐτῶν} \) \(\text{μὴ ἐστὶν} \) \(\text{kai τοῦτο ἐστὶν} \) \(\text{διὰ} \) \(\text{τοῦ} \) \(\text{κατηχήσιστο, ὅσπερ} \) \(\text{ὁ θεὸς} \) \(\text{ἐστὶν} \) \(\text{καὶ} \) \(\text{τού} \) \(\text{καθαράτων} \) \(\text{ὁ} \) \(\text{ἐστὶν} \) \(\text{ἡ} \) \(\text{ἡμῶν}.\)

1 John 4:16 And we have come to know and have believed the love which God has among us. God is love, and he who remains in love remains in God, and God (\(\text{RP-text: remains} \)) \(\text{RP-marg P1904 TR: - }\).

1 John 5:3 \(\text{καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπροσθύνεται} \(\text{oίς} \) \(\text{τὸ κρίμα} \) \(\text{ἐκπαλαί} \) \(\text{οὐκ ἀργεῖ} \), καὶ ἡ ἀπώλεια αὐτῶν \(\text{RP P1904: νυστάξει} [\text{TR: νυστάξει}] \).
<table>
<thead>
<tr>
<th>Page</th>
<th>Greek Text</th>
<th>English Translation</th>
</tr>
</thead>
</table>
| 1 John 5:10 | Ο Πίστευώ εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν εἰς τὸν υἱὸν τοῦ θεοῦ | "He who believes in the son of God has the testimony in him."
| | [RP P1904: αὐτῷ] (TR: ἐαυτῷ) | [RP: themselves]. He who does not believe in God has made him a liar because he has not believed in the testimony which God gave concerning his son. |
| 1 John 5:20 | Οθέδεμεν δὲ ὅτι οὐκ ὑποστήκατε ἐν τῷ ἀληθίνῳ καὶ ἐσμέν ἐν τῷ ἀληθίνῳ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ χριστοῦ. Οὕτος εἶναι ὁ ἀληθινὸς θεός, καὶ [RP-text P1904: -] [RP-marg TR: ἢ] [RP-text P1904 TR: -] [RP-marg: ἢ] αἰώνιος. | "And we came and have given us a mind so as to know the true one. And we are in the true one, in his Jesus Christ. He is the true God and age-abiding life." |
| 2 John 1:3 | Εσται μεθ' [RP S1550: ημῶν] [P1904 E1624 S1894: ζωῆς] χάρις καὶ ἔλεος, ἑκάστη παρὰ θεοῦ πατρός καὶ παρὰ κυρίου Ἰησοῦ χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς, ἐν ἀληθείᾳ καὶ ἀγάπῃ. | "Grace, mercy and peace will be with [RP S1550: us] [P1904 E1624 S1894: you], from God the father and from the Lord Jesus Christ, the son of the father, in truth and love."
| 2 John 1:12 | Πολλά ἔχων μὲν γράφειν, οὐκ [RP: έβουλήθην] [P1904 TR: ήβουλήθην] διὰ χάριν καὶ μέλανος· ἀλλὰ ἐλπίζω ἐλθεῖν πρὸς ύμας, καὶ στόμα πρὸς στόμα καλλισθεὶς, ἵνα ἡ χαρά ημῶν ἤ πεπληρωμένη. | "Although I have many things to write to you, I did not want to do it with paper and ink, but I hope to come to you and speak face to face, in order that our joy may be made full."
| Jude 1:9 | 'Ο δὲ Μιχαήλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ [RP-text: Μωσῆως] [RP-marg P1904 TR: Μωσῆως] σωμάτως, οὐκ εἶτεμένος κρίσιν ἐπεγενεῖτο βλασφημίας, ἀλλὰ εἶπεν, Ἐπιτιμήσαι σοι κύριος. | "And when Michael the archangel was contending with the devil and disputing about the body of Moses, he did not dare bring a charge of blasphemy, but said, "May the Lord rebuke you.""
| Jude 1:13 | κύματα ἄγρια βαλὸν, ἐπαφρόντισα τὰς εὐαυτάς αὐγώνας· ἀστέρες πλανηταὶ, οίς ὁ δόξος τοῦ σκότους ἔγερru [RP: -] [P1904 TR: τῶν] αἰώνων τετηροῦται. | "wild waves of the sea, foaming with their own shameful deeds, wandering stars, for whom the underworld gloom of darkness has been reserved throughout [RP: the] [P1904 TR: the] age."
<table>
<thead>
<tr>
<th>Jude 1:16</th>
<th>These individuals are murmurers, dissatisfied with their fate, who walk according to their desires, while their mouth speaks bombastic words, showing partiality for the sake of gain.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jude 1:23</td>
<td>These individuals are murmurers, dissatisfied with their fate, who walk according to their own desires, while their mouth speaks bombastic words, showing partiality for the sake of gain.</td>
</tr>
<tr>
<td>Rev 1:17</td>
<td>And when I saw him, I fell at his feet as if dead, but he put his right hand on me and said, “Do not be afraid. I am the first and the last.”</td>
</tr>
<tr>
<td>Rev 2:20</td>
<td>Record the mystery of the seven stars which you saw in my right hand, and the seven golden lampstands: the seven stars are the angels of the seven churches, and the seven lampstands which you saw are the seven churches.</td>
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<tr>
<td>Verse</td>
<td>Greek Text</td>
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<tr>
<td>Rev 2:7</td>
<td>Ο έχων οις ἀκουσάτω τί τί το πνεῦμα λέγει ταῖς ἐκκλησίαις. Τῷ νικῶντι δίσως αὐτῷ φαγεῖ ἐκ τοῦ ἕλατος τῆς ζωῆς, ὁ ἐστίν ἐν {RP-text P1904: τῷ παραδείσεω}</td>
</tr>
<tr>
<td>Rev 2:10</td>
<td>Μηθεὶς φοβοῦ ἂν μέλλεις {RP-text P1904: πάσχειν} ἵνα ἴδου {RP-text P1904: δή}</td>
</tr>
<tr>
<td>Rev 2:13</td>
<td>Οδοὶ τὰ ἐργά σου καὶ ποιοῦ κατοικεῖς, ὅποιον τὸ δάσος τοῦ Σατανᾶ καὶ κρατεῖς τὸ ὄνομά μου, καὶ ὁ ἄντιπας τῆς ζωῆς, ὃς ἄκηκταιν παρ’ ὑμᾶς, ὅπου {RP P1904: οἱ Σατανᾶς κατοικεῖ}</td>
</tr>
</tbody>
</table>

**Remark:** Scrivener’s hmn will often be seen in the minority of Scrivener’s manuscripts. AV differs textually.

**Disparity** with RP, R=5:10.

It will transpire that ← behold.

**Disparity** with RP, R=4:11.

**Disparity** with RP-text, R=5:10.
But I have a few things against you, in that you have some there who hold to the teaching of Balaam, who taught to put a snare in front of the sons of Israel and to eat things offered to idols and to commit fornication, but (apocopated), RP-text TR F1859=5/12 vs. alla_, but (unapocopated), RP-marg P1904 F1859=7/12. A weak disparity with RP-text, R=6:8.

e0di/dacen, taught, RP P1904 F1859=11/12 vs. e0di/daske(v), was teaching, TR F1859=1/12 (Scrivener’s n).

To him who overcomes I will give some hidden manna and I will give him a white pebble and on the pebble a new name will be written which no-one except him who receives it.

Let him who has an ear hear what the spirit says to the churches. To him who overcomes I will give (RP-text P1904: will know) except him who receives it.
but I have [RP: some] [P1904 TR: a few] things against you, in that you condone [RP P1904: your] [TR: your] wife Jezebel, who says she is a prophetess, [RP P1904: and teaches and leads] [TR: appointed to teach and lead] my servants astray into fornicating and eating things offered to idols.

| Rev 3:2 | Ginosu ergoteron, kai [RP-text P1904: sthn ektos] [RP-marg2: sthn] [RP-marg: sthn ektos] [TR: sthnes] [RP-marg2: sthn] [TR: sthnes] ta loipha es [RP-text: emellei] [RP-marg2: emellei] [RP-marg: emellei] [TR: emellei] [RP: apoballeiv] [RP1904: apoballeiv] [TR: apoballeiv] sou gar eurhka sou ta erga pelplowmena enwpsiou tou theou [RP P1904: mou] [TR: -]. | Be watchful, and [RP P1904 TR: consolidate] [RP-marg2: guard] the remaining things which [RP-text RP-marg2: you were about to cast off] [RP-marg: they were about to cast off] [P1904: were about to die] [TR: are about to die]. For I have not found your works fulfilled before [RP P1904: my] [TR: -] God. |
| Rev 3:3 | So remember how you received {RP-text P1904 TR: and heard them, and guard them;} {RP-marg: - } and repent. For if you are not watchful, I will come upon you like a thief, and you will not know at all at what hour I will come upon you. | καὶ ήκοσας, καὶ τήρει, and you heard and you keep: present in RP-text P1904 TR F1859=3/13 (Scrivener's him) vs. absent in RP-marg F1859=9/13 vs. another reading, F1859=1/13 (Scrivener's n). A disparity (#1) with RP-text, R=5:9. |
| Rev 3:12 | And you, (will not) know (classical aorist subjunctive), RP-text TR F1859=4/13 (Scrivener's achg) vs. γνωσθῇ, you (will not) know (non-classical future indicative), RP-marg P1904 F1859=8/13 vs. another reading, F1859=1/13 (Scrivener's l). A disparity (#2) with RP-text, R=5:9. | for ← therefore. |
| Rev 3:19 | As for me, all whom I love, I reprove and chasten. So be zealous and repent. | As for him who overcomes, I will make him a pillar in the sanctuary of my God, and he will certainly not go out any longer, and I will write the name of my God on him, and the name of the city of my God – the New Jerusalem which descends from heaven from my God – and my new name.' |

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For Prov 3:12, adapted.

all ← as many as.

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**Rev 4:2**

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<tbody>
<tr>
<td>Rev 4:2</td>
<td></td>
<td>came to be in the power of the spirit, and there was a throne standing in heaven, and on the throne a person was sitting,</td>
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**Rev 4:3**

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</thead>
<tbody>
<tr>
<td>Rev 4:3</td>
<td></td>
<td>and the person who was sitting resembled a jasper gemstone in appearance, and a sardian one, and around the throne was an iridescent sheen like the appearance of [RP-text P1904: emeralds]</td>
<td>[RP-marg TR: an emerald],</td>
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</table>

καὶ ὁ καθήμενος ἦν, and the sitting (one) was: absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's l, but without ἦν).
Rev 4:4

When he had taken the book, the four living beings and the twenty-four elders fell down before the lamb, each having a harp and golden bowls full of incense, which are the prayers of the saints.

Rev 5:8

And when he had taken the book, the four living beings and the twenty-four elders fell down before the lamb, each having a harp and golden bowls full of incense, which are the prayers of the saints.

Ps 141:2

saints: see Matt 27:52.
Rev 5:13

I heard every creature in heaven and on the earth and below the earth, and all the creatures in them and they said, "To him who sits on the throne and to the lamb be blessing and honor and glory and power throughout the durations of the ages."

Rev 6:10

And they cried out in a loud voice and said, "How long, O holy and true master, will you not judge and take vengeance for our blood on those dwelling on the earth?"
Rev 6:11


And [RP-text P1904: to each of them was given a white robe] [RP-marg: to them was given white robes] [TR: to each were given white robes] and they were told that they should rest a while [RP: -] [P1904 TR: μικρῶν], εἰς [RP-text P1904: -] [RP-marg TR: οὖ] [RP P1904: plηρῶσον] [TR: be fulfilled], [RP-text: and those who] [RP-marg P1904 TR: who] would be killed, as they for their part had been.

Rev 6:14

Kai [RP P1904: οὖ] [TR: -] οὐρανὸς ἀπεχωρισθῆ ὡς βιβλίον [RP-text P1904: ἔλισσόμενον] [RP-marg: ἔλισσόμενος] [TR: ἔλισσόμενον], καὶ παν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκκινήθησαν.

And [RP-text P1904: the] [TR: the] sky was parted asunder, like a rolled up scroll, and every mountain and island was moved from its place.

Isa 34:4

στολὴ λευκη, a white robe, RP P1904 F1859=13/13 vs. στολαὶ λευκαί, white clothes, TR F1859=0/13.

μικρῶν, (a) little: absent in RP F1859=12/13 vs. present in P1904 TR F1859=11/13 (Scrivener's n).


πληρῶσον, they fulfil, RP P1904 F1859=9/13 vs. πληρῶσαται, they will be fulfilled (middle in passive sense), TR F1859=0/13 vs. other readings, F1859=4/13 (Scrivener's cgen).

καὶ, and (those who will be): present in RP-text F1859=8/13 vs. absent RP-marg TR F1859=5/13 (Scrivener's abcegj). Nearly a disparity (2) with RP-text, R=8:7.

ἀποκτένεσθαι, to be killed (1), RP F1859=10/13 vs. ἀποκτένεσθαι, to be killed (2), P1904 F1859=11/13 (Scrivener's a) vs. ἀποκτένεσθαι, to be killed (3), TR F1859=2/13 (Scrivener's f).

for their part ← also.

οὖ, the (heaven): present in RP P1904 F1859=12/13 vs. absent in TR F1859=11/13 (Scrivener's k, but ὁ υἱὸς is also absent).

ἔλισσόμενον, being rolled up (1) (agreeing with book), RP-text P1904 F1859=4/13 (Scrivener's thlm) vs. ἔλισσόμενος, being rolled up (1) (agreeing with heaven), RP-marg F1859=7/13 (Scrivener's abegjk) vs. ἔλισσόμενος, being rolled up (2) (agreeing with book), TR F1859=11/13 (Scrivener's n) vs. another reading, F1859=11/13 (Scrivener's d) We take Scrivener's, not Mill's, reading of d. A weak disparity with RP-text, R=5:7.

Isa 34:4.

sky: or heaven.

its place ← their places.
<table>
<thead>
<tr>
<th>Rev 6:16</th>
<th>Kai léghousin tois órseis Kai tais pétrais. [RP TR: Peisete] [P1904: Peisete] ef' hýmas, Kai krywate hýmas apó prosowpou tou kathménou épí [RP-text P1904 TR: tou thronou] [RP-marg: tw thronw], Kai apó tis orghe tou arnionu'</th>
<th>and they said to the mountains and the rocks, “Fall on us and hide us from the presence of him who sits on the throne and from the wrath of the lamb,”</th>
<th>Peísete, fall (classical form), RP TR F1859=10/12 vs. pésete, fall (non-classical form), P1904 F1859=2/12 (Scrivener's ln).</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rev 7:4</td>
<td>Kai ἠκούσα τὸν ἀριθμὸν τῶν ἑσφραγισμένων, [RP: έκατον καὶ τεσσαράκοντα τέσσαρας χιλιάδες] [P1904: έκατον τεσσαράκοντα τέσσαρας χιλιάδες] [TR: ΡΜΔ χιλιάδες], [RP-text: ἑσφραγισμένων], [RP-marg P1904 TR: ἑσφραγισμένα] εἰς πάσης φυλῆς υἱῶν Ἰσραήλ.</td>
<td>Then I heard the number of those who had been sealed: one hundred and forty-four thousand sealed, from every tribe of the sons of Israel.</td>
<td>In the following, we ignore spaces between words. ἐκατόν καὶ τεσσαράκοντα τέσσαρας χιλιάδες, one hundred and forty-four thousand, RP F1859=3/12 (Scrivener's hlm, 1 with a misspelling) vs. ἐκατόν τεσσαράκοντα τέσσαρας χιλιάδες, one hundred forty-four thousand, P1904 F1859=1/12 (Scrivener's b) vs. Ἑσφραγισμένων, of sealed ones, RP-text F1859=6/12 vs. ἑσφραγισμένων, sealed ones, RP-marg P1904 TR F1859=1/12 (Scrivener's h) vs. words absent, F1859=5/12. Nearly a disparity (#1) with RP, R=3:5.</td>
</tr>
</tbody>
</table>
Revelation 7:5


Three occurrences: ἰδικεα, twelve (thousands), RP-text P1904 F1859=5/12 (Scrivener's becfm) vs. ΤΒ, twelve (thousands), RP-marg TR F1859=7/12.

A weak disparity (#1) with RP-text, R=6:8.

Revelation 7:6


Three times: ἰδικεα, twelve (thousands), RP-text P1904 F1859=4/12 (Scrivener's becf) vs. ΤΒ, twelve (thousands), RP-marg TR F1859=6/12 vs. word absent, RP-marg P1859=0/12 (but absent alibi, in other places, in Scrivener's abefgjkm) vs. ἰσαχαρ, sealed (masculine), RP-marg2 P1904 TR F1859=3/12 (Scrivener's bkm) vs. another reading, F1859=3/12 (Scrivener's ik). Nearly a disparity (#2) with RP-text, R=6:5. A disparity (#3) with RP-marg (zero count), though apparently with support after the first occurrence.

Twice: ἰσαχαρ, sealed: absent in RP P1904 F1859=9/12 vs. present in TR F1859=2/12 (Scrivener's en, present in n for the first of these 2 occurrences only) vs. another reading, F1859=1/12 (Scrivener's i).

Revelation 7:7


Three times: ἰδικεα, twelve (thousands), RP-text P1904 F1859=4/12 (Scrivener's becf) vs. ΤΒ, twelve (thousands), RP-marg TR F1859=6/12 vs. word absent once, F1859=2/12 (Scrivener's mn). A weak disparity with RP-text, R=5:7.

Three times: ἰσαχαρ, sealed: absent in RP P1904 F1859=11/12 vs. present in TR F1859=1/12 (Scrivener's e).

Twice: ἰσαχαρ, sealed: absent in RP P1904 F1859=8/12 vs. ἰσαχαρ, Issachar, P1904 F1859=4/12 (Scrivener's aekl) vs. ἰσαχαρ, Issachar, E1624 F1859=0/12. We use the Hebrew spelling Issachar.
from the tribe of Zebulun, twelve thousand [TR: sealed]; from the tribe of Joseph, twelve thousand [TR: sealed]; from the tribe of Benjamin, twelve thousand sealed.

And all the angels were standing around the throne and the elders and the four living beings, and they fell before the throne face down and worshipped God,

And another angel came and stood on the altar, holding a golden censer, and he was given much incense, in order that he should offer it with the prayers of all the saints at the golden altar which was before the throne,

And another angel came and stood on the altar, holding a golden censer, and he was given much incense, in order that he should offer it with the prayers of all the saints at the golden altar which was before the throne,

Twice: έσφραγισμένοι, sealed: absent in RP P1904 F1859=11/12 vs. present in TR F1859=1/12 (Scrivener's c).

Twice: έσφραγισμένα, sealed (feminine), RP-text F1859=8/12 vs. έσφραγισμένοι, sealed (masculine), RP-marg P1904 TR F1859=4/12 (Scrivener's fhm). See Rev 7:5.
Rev 8:13  

And I looked, and heard an [RP P1904: eagle] [TR: angel] flying overhead, saying in a loud voice, “Woe, woe, woe to those who dwell on the earth after the remaining soundings of the trumpet of the three angels who are going to sound the trumpet.”

Rev 9:2  


Rev 9:14  

say to the sixth angel [RP P1904: which had] [TR: who had] the trumpet, “Release the four angels who were bound at the great river, the Euphrates.”

Rev 9:20  

But the rest of men, who were not killed by these plagues, did not repent [RP P1904: either] [S1550 E1624: of the works of their hands, so as not to worship the demons and] [RP P1904: the] [TR: -] golden and silver (RP-text P1904 TR: and bronze) [RP-marg: -] and stone and wooden idols, which can neither see nor hear nor walk around.

Ps 115:4-5, Ps 115:7, Ps 135:15-16 (and elsewhere).
<table>
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<tr>
<th>Page</th>
<th>Text</th>
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</thead>
<tbody>
<tr>
<td>Rev 9:21</td>
<td>And they did not repent of their murders, or of their sorceries, or of their fornication, or of their thefts.</td>
</tr>
<tr>
<td>Rev 11:1</td>
<td>And I was given a reed like a staff, and he said, &quot;Arise and measure the sanctuary of God and the altar and those who worship in it.&quot;</td>
</tr>
<tr>
<td>Rev 11:4</td>
<td>These are the two olive trees and the two lampstands which stand before the Lord of the earth.</td>
</tr>
<tr>
<td>Rev 11:13</td>
<td>And I was given to me was given.</td>
</tr>
</tbody>
</table>
Then the twenty-four elders who sit on their thrones before God fell face down and worshipped God,

Then the sanctuary of God, {RP: which is} in heaven, was opened, and the ark of the Lord’s covenant in his sanctuary appeared, and lightning flashes and voices and thunderclaps and an earthquake and a heavy hailstorm took place,
Then another sign appeared in the sky, and there was a large dragon which had seven heads and ten horns, with seven diadems on its heads.

And the woman fled into the desert where she had a place prepared by God in order to feed her there for one thousand two hundred and sixty days.
And they worshipped the dragon who had given {RP P1904: the} authority to the beast, and worshipped the beast and said, “Who is like the beast? {RP-text: And who} [RP-marg P1904 TR: Who] can go to war against him?”

dunatoj, (is) able, RP-text F1859=9/13 vs. du/natai, can, RP-marg P1904 TR F1859=4/13 (Scrivener's giim).

go to war against ← war with.
<p>| Rev 13:10 | Εἴ τις [RP-text: ἔχει αἰχμαλωσίαν, ὑπάγει] [RP-marg: εἰς αἰχμαλωσίαν, ὑπάγει] [P1904: εἰς αἰχμαλωσίαν ἀπάγει, εἰς αἰχμαλωσίαν ὑπάγει] [TR: αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει] εἶ τις ἐν μαχαίρᾳ {RP-text: ἔχει αἰχμαλωσίαν, ὑπάγει} [RP-marg: - ] [P1904: ἀποκτένει] δεῖ αὐτόν [RP-text: ἔχει αἰχμαλωσίαν, ὑπάγει] [RP-marg: - ] ἀποκτανθῆναι. ὢδε ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων. | If anyone [RP-text: confines to captivity, he will go the same way] [RP-marg: confines to captivity, he will go the same way] [P1904: leads into captivity, he will go into captivity] [TR: gathers into captivity, he will go into captivity]. <strong>If anyone [RP-text P1904 TR: kills by the sword, he must be killed by the sword] [RP-marg: kills by the sword, he must be killed by the sword]</strong>. This is the patience and the faith of the saints. <strong>Εἴ ἐχει αἰχμαλωσίαν, ὑπάγει, <em>has captivity, he goes away</em>, RP-text F1859=7/14 vs. εἰς αἰχμαλωσίαν, ὑπάγει, <em>to captivity, he goes away</em>, RP-marg F1859=2/14 (Scrivener's gn) vs. εἰς αἰχμαλωσίαν ἀπάγει, εἰς αἰχμαλωσίαν ὑπάγει, <em>leads away to captivity, he goes away to captivity</em>, P1904 F1859=0/14 vs. αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει, <em>leads captivity, he goes to captivity</em>, TR F1859=1/14 (Scrivener's b</strong>) vs. four other readings, F1859=4/14 (Scrivener's fklm). ἀποκτένει, <em>will kill</em>, RP-text TR F1859=3/13 (Scrivener's hlm but m accented ἀποκτένει, kills, compare Matt 10:28) vs. word absent, RP-marg F1859=8/13 vs. ἀποκτένει, kills, P1904 F1859=1/13 (Scrivener's g) vs. another reading, F1859=1/13 (Scrivener's m). A disparity (#1) with RP-text, R=4:8. ἐν μαχαίρᾳ, <em>by the sword</em>: present in RP-text P1904 TR F1859=5/13 (Scrivener's ghlmn) vs. absent in RP-marg F1859=8/13. A weak disparity (#2) with RP-text, R=7:8. Gen 9:6 (allusion). {RP-text: confines to ← has, encloses, but also inhabits.} this ← here. saints: see Matt 27:52. |</p>
<table>
<thead>
<tr>
<th>Rev 13:14</th>
<th>Καὶ πλανά ἔσσε αὐτῶν</th>
<th>And he led those who dwell on the earth astray by the signs which he was granted to perform in the presence of the beast, telling those who dwell on the earth to make an image to the beast who had received the {RP-text: strike} of the sword but lived.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rev 13:16</td>
<td>Καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχούς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δουλοὺς, ἵνα τοὺς ἐπιτίθηται ἄνωτερον τοῦ διαθεμάτων τοῦ θηρίου.</td>
<td>And he forced everyone, the small and the great, and the rich and the poor, the free and bond-servants, to be given marks {RP-marg P1904 TR: a mark} on their right hand or on their forehead.</td>
</tr>
<tr>
<td></td>
<td>Πόλεμος τῆς σκοτίας</td>
<td>Πόλεμος τῆς σκοτίας, that they should give (non-classical form of the aorist subjunctive), RP-text F1859=5/12 vs. Πόλεμος, that they should give (classical aorist subjunctive), RP-marg F1859=3/12 (Scrivener's fthm) vs. Πόλεμος, that they will give, P1904 F1859=3/12 (Scrivener's bce) vs. Πόλεμος, that he should give (non-classical form of the aorist subjunctive), TR F1859=1/12 (Scrivener's g). Nearly a disparity (#1) with RP-text, R=5:4.</td>
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<td></td>
<td>and he enforced that no-one should be able to buy or sell unless he has the mark, [RP P1904: - ] [TR: either] the name of the beast, or the number of his name.</td>
<td></td>
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</tbody>
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<tbody>
<tr>
<td></td>
<td>Here is wisdom. He who is sharp-witted, let him calculate the number of the beast. For it is the number of [RP-text P1904 TR: man, and his] [RP-marg: man. His] number [RP-text: is] [RP-marg P1904 TR: is] six hundred and sixty-six.</td>
<td></td>
</tr>
</tbody>
</table>

|  | δύνηται, is able (non-classical indicative), RP-text F1859=5/13 (Scrivener's dfln) vs. δύναται, should be able (classical subjunctive), RP-marg P1904 TR F1859=8/13. A disparity with RP-text, R=5:10. |
|  | ἢ, or: absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12. |
|  | unless he has ← except him having. |

|  | τὸν, the (mind, intelligence): absent in RP P1904 F1859=10/13 vs. present in TR F1859=3/13 (Scrivener's dmn). |
|  | ἐστίν, (his number) is: present in RP-text F1859=3/13 (Scrivener's ghn) vs. absent in RP-marg P1904 TR F1859=10/13. A strong disparity (#2) with RP-text, R=3:12. |
|  | ἐξακοσία ἐξήκοντα ἢ, six hundred and sixty-six, RP-text F1859=3/13 (Scrivener's egl) vs. ΧΣΞ, 666, RP-marg P1904 TR F1859=2/13 (Scrivener's hj) vs. Scrivener's reference, which is unclear to us (χερες', 666, with no overline? compare f at [csntm.org GA69_0210a.jpg]), F1859=6/13 vs. ΧΝΓ, 666 intended?, F1859=1/13 (Scrivener's n) vs. ΧΜ, 646, F1859=1/13 (Scrivener's d). A strong disparity (#3) with RP-text, R=3:10? |
|  | is sharp-witted ← has intelligence. |
Then I looked and there was a lamb standing on Mount Zion, and with him were one hundred and forty-four thousand, having his name and the name of his father written on their foreheads.

And I heard a sound from heaven like the sound of much water, and like the sound of loud thunder. And the sound which I heard was like harpists playing their harps.

And they sang a new song before the throne and before the four living beings and the elders. And no-one could learn the song except the one hundred and forty-four thousand who had been redeemed from the earth.
Rev 14:4


And these are those who have not been defiled with women, for they are virgins. These are those who follow the lamb wherever he goes. These were redeemed [RP: by Jesus] [P1904 TR: ] from men as a firstfruit to God and the lamb.

Rev 14:5


And [RP-text P1904: no falsehood was found in their mouth] [RP-marg: in their mouth no falsehood was found] [TR: in their mouth no deceit was found], for they are without blemish {RP P1904: - } [TR: before the throne of God].


And another angel went out of the sanctuary, crying out in a loud voice to the one sitting on the cloud, "Thrust in your sickle and reap, because the time [RP P1904: of reaping] [TR: for you to reap] has come, because the harvest of the earth has become dry."

καὶ ἄλλος ἄγγελος ἔξηλθεν ἐκ τοῦ ναοῦ, κράζων ἐν [φωνῇ μεγάλῃ, a voice + loud, RP P1904 F1859=13/13 vs. μεγάλῃ φωνῇ, a loud + voice, TR F1859=0/13.]

And another angel went out of the sanctuary, crying out in a loud voice to the one sitting on the cloud, "Thrust in your sickle and reap, because the time [RP P1904: of reaping] [TR: for you to reap] has come, because the harvest of the earth has become dry."

Rev 14:15


καὶ ἄλλος ἄγγελος ἔξηλθεν ἐκ τοῦ ναοῦ, κράζων ἐν [φωνῇ μεγάλῃ, a voice + loud, RP P1904 F1859=13/13 vs. μεγάλῃ φωνῇ, a loud + voice, TR F1859=0/13.]

And another angel went out of the sanctuary, crying out in a loud voice to the one sitting on the cloud, "Thrust in your sickle and reap, because the time [RP P1904: of reaping] [TR: for you to reap] has come, because the harvest of the earth has become dry."

Joel 4:13MT (Joel 3:13AV).

dry: AV differs somewhat (ripe).
Rev 14:18

And another angel went out of the altar, having authority over fire, and he called with a loud shout to the one who had the sharp sickle and said, “Thrust in your sharp sickle and harvest the grapes [RP P1904 E1624 S1894: of the vine] [S1550: - ] of the earth, because [RP-text TR: its grapes] [RP-marg P1904: the grapes of the earth] have ripened.”

Rev 14:19

So the angel [RP-text P1904 TR: thrust] [RP-marg: thrust out] his sickle into the earth, and harvested the vine of the earth, and put it in the great wine press of the wrath of God.

Rev 15:2

And I saw a kind of sea of glass mixed with fire, and I saw those who had been victorious [RP-text P1904 TR: over the beast and over his image] [RP-marg: over the image and over the beast on it] and [RP P1904: - ] [TR: over his mark, and] over the number of his name standing on the sea of glass, having [RP-text TR: - ] [RP-marg P1904: the] harps of God,
and they sang the Song of Moses [RP TR: you] [P1904: you], O Lord, And not glorify your name? For you alone are holy [RP: holy] [P1904 TR: sacred], For [RP-text P1904 TR: all the nations] [RP-marg: all] will come and worship before you, For your righteous decrees have been made manifest.”

and the sanctuary was filled [RPTR: with smoke from] [RP-text P1904 TR: by the smoke of] the glory of God and from his power, and no-one could enter into the sanctuary until the seven plagues of the seven angels were completed.

καὶ ὁ δεύτερος ἄγγελος ἔδειξεν τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πασὰ ψυχὴ {RP-text P1904 TR: ζωσάω} {RP-marg: - } ἀπέθανεν ἐν τῇ βαλασσῇ.

Then the second angel poured his vial out on the sea, and it became blood as of someone dead, and every {RP-text P1904 TR: living} [RP-marg: - ] soul in the sea died.

καὶ ὁ τρίτος ἄγγελος ἔδειξεν τὴν φιάλην αὐτοῦ εἰς τὸν θρόνον τοῦ θεοῦ εἰς τὴν γῆν.

Then the fourth {RP-text TR: angel} [RP-marg P1904: - ] poured his vial out on the sun, and he was granted to scorch men with fire;
| Rev 16:16 | And he gathered them in the place called in Hebraic \{RP-text P1904 TR: Armageddon\} \{RP-marg: Megiddo\}. | Καὶ συνήγαγεν αὐτούς εἰς τὸν τόπον τὸν καλούμενον Ἐβραϊστὶ \{RP-text P1904: Ἀρμαγεδών\} \{RP-marg: Μαγεδών\} \{TR: Ἀρμαγεδδών\}. |

| Rev 16:21 | And a great hailstorm with stones weighing about a talent each came down from the sky on men. At this the men blasphemed God for the plague of the hail, because \{RP-text TR: its impact\} \{RP-marg P1904: this plague\} was very severe. | Καὶ χάλαζα μεγάλη, ώς ταλαντιαί, καταβαινεὶ ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ ἀνθρώποι τὸν θεὸν ἐκ τῆς πλῆγμας τῆς χαλάζης· ὅτι μεγάλη ἑστίν ἡ πλῆγμα \{RP-text TR: αὐτῆς\} \{RP-marg P1904: αὐτῆ\} σφόδρα. |

ἡ, (the woman) was, RP P1904 S1894 F1859=13/13 vs. ἡ, (the woman) the ; who (was), S1550 E1624 F1859=0/13.

πορφυρόν, purple (substantivized adjective), RP-text P1904 F1859=10/12 vs. πορφύρα, purple (noun, sc. raiment), RP-marg F1859=2/12 (Scrivener's ἡν + κ?) vs. πορφύρα, in purple (noun, sc. raiment), TR F1859=0/12. Scrivener's κ? is excluded.

κόκκινον, scarlet, RP P1904 F1859=13/13 vs. κόκκινο, in scarlet, TR F1859=0/13.

καὶ, and (gilded): absent in RP F1859=12/13 vs. present in P1904 TR F1859=1/13 (Scrivener's l).

χρυσίῳ, in golden, RP-text P1904 F1859=10/13 vs. χρυσῷ, with gold, RP-marg TR F1859=3/13 (Scrivener's ἱχν).

ποτήριον χρυσόν, cup + golden, RP-text P1904 F1859=10/13 vs. χρυσῶν ποτήριον, golden + cup, RP-marg TR F1859=2/13 (Scrivener's ἱχν) vs. another reading, F1859=1/13 (Scrivener's e).

tὰ ἀκαθάρτα τῆς, the unclean (things) of the, RP P1904 F1859=13/13 vs. ἀκαθάρτητος, of uncleanness, TR F1859=0/13. AV differs textually.


gemstones ← stone.

|   | ξ, out (of the blood): present in RP-text P1904 TR F1859=5/12 (Scrivener's cghlm) vs. absent in RP-marg F1859=7/12 (Scrivener's abdefjk). Nearly a disparity (#1) with RP-text, R=7:7, the more so considering the reputation of hm; see Rev 2:7. |

|   | Καὶ, (saints) and: absent in RP-text F1859=7/12 (Scrivener's abdejkm) vs. present in RP-marg P1904 TR F1859=5/12 (Scrivener's cfghl). Nearly a disparity (#2) with RP-text, R=7:7. |

|   | We note that almost the same set of manuscripts are against RP-text over ξκ above, and with RP-text over Καὶ. This is a disparity (#3) in itself, militating that one disparity, as a reading, excludes the other. |

|   | saints: see Matt 27:52. |

|   | to Jesus ← of Jesus. |

|   | as I saw ← having seen. See Matt 23:20. |
Rev 17:8

{RP P1904 S1894: The} beast whom you saw was, but is not, but is about to ascend out of the abyss and go away to destruction. And those {RP-text P1904 TR: dwelling on} the earth will marvel, those whose {RP-text TR: names have not been} written in the book of life since the overthrow of the world, {RP P1904: when they see} that the beast was and is not {RP P1904: but will be present} {TR: although it is}.

Ps 69:29

Ps 69:28–29; Dan 12:1, Ex 32:32.

overthrow: AV differs; see Matt 13:35.
Rev 17:11  
καὶ τὸ θηρίον ὁ ἦν, καὶ σιγὰ ἐστὶν, καὶ εἰς ἅπαν ἐστὶν, καὶ ἐκ τῶν ἐπτά ἐστὶν, καὶ εἰς ἀπωλείαν ύπάγει.

And the beast who was, but is not, [RP-text P1904 TR: is himself] [RP-marg: this is] is both the eighth, and yet is of the seven, and will go away to destruction.

 Destruction: the word also means waste as in Matt 26:8, but destruction here in view of the context of Rev 20:10-15 and 1 Cor 15:26.

There is an interesting change from neuter ὁ to masculine [RP-text P1904 TR: is himself] [RP-marg: this is] in this verse.

Rev 17:13  

These have one purpose, and they [RP P1904: give] [TR: will hand] their power and authority [RP P1904: -] [TR: over] to the beast.

There is a disparity with RP-text, R=5:9.

Rev 17:17  

For God has put it in their hearts to carry out his purpose, and to make them unanimous, and to give their kingdom to the beast, until the words of God are fulfilled.

There may be a play on words in this verse. The expression ποιήσατω γνώμην is used in two different senses (apparently): to carry out a purpose and, with μίαν, to make unanimous.
because all the nations have fallen because of the wine of the wrath, and the kings of the earth have fornicated with her, and the merchants of the earth have become rich from the profitability of her wantonness.

Requite her as she for her part requited others, and pay her back double according to her works. In which she made a mixture, mix her double.

We do not understand why Scrivener has an entry for κατά τὰ ἔργα αὐτῆς, as this is certainly present in E1624. A challenge (#1) to F1859.

Scrivener lists d twice; we take his second occurrence (a challenge to F1859). On a count of exact spellings, not a disparity with RP, R=6:4, but it is a weak disparity with RP where spellings for the same sense are conglomerated, R=7:8. AV differs textually.

profitability ← power, for wealth by a Hebraism (א). wantonness: AV differs somewhat, delicacies.

Requite her as she for her part requited others, and pay her back double according to her works. In which she made a mixture, mix her double.
Give her the equivalent torment and mourning of the extent to which she glorified herself and lived voluptuously, for she says in her heart, 'I sit as a queen and I am not a widow and I will never see mourning.'

This is why her plagues will come in one day, death and mourning and famine, and she will be burned up with fire, for mighty is the Lord God who has judged her.

voluptuously: AV differs somewhat, deliciously.

certainly not.

iso, having judged; judging, RP P1904 TR F1859=11/12 (Scrivener's abdek) vs. κρίνω, judging, TR F1859=5/12 (Scrivener's j). A V differs textually.

this is why ← on account of this.
and cinnamon (RP TR: -) \[P1904: amomum\] and incense and ointment and frankincense and wine and olive oil, and fine wheat flour and wheat and [RP-text: sheep and cattle] \[RP-marg P1904 TR: cattle and sheep\] and horses and carriages and slaves and \textbf{trafficked people}.\[
\]

\textbf{kina\\mwmou} and spice: absent in RP TR F1859=10/12 (incl. f[~MJW]) vs. present in P1904 F1859=2/12 (Scrivener's cm).\[
\]

\textbf{Ezek 27:13}.\[
\]

incense ← incenses.\[
\]

slaves ← bodies.\[
\]

trafficked people ← souls of men.

And the fruit which you longed for has become unavailable to you; and all the luxurious and splendid things are lost to you, and you will certainly not find them any more.

First variation: ἀπῆλθεν, departed, RP TR F1859=11/12 (incl. f) vs. ἀπώλετο, perished, P1904 F1859=0/12 vs. another reading, F1859=1/12 (Scrivener's l).

Second variation: ἀπώλετο, perished (classical form), RP-text F1859=7/12 (incl. f) vs. ἀπῆλθεν, departed, RP-marg P1904 TR F1859=0/12 vs. ἀπώλετο, perished (non-classical form), F1859=4/12 (Scrivener's dhlm) vs. clause absent, F1859=1/12 (Scrivener's j). A case of collusion between P1904 and TR? A disparity (#1) with RP-marg (low count).

αὐτὰ ὦ μὴ ἐύρῃς, them + you certainly not will find (classical aor. subj.), RP-text F1859=6/12 (Scrivener's abdef, so not l) vs. οὐ μὴ ἐύρησεις αὐτὰ, certainly not you will find + them (non-class. fut. indic.), RP-marg F1859=1/12 (Scrivener's h) vs. οὐ μὴ ἐύρησεις αὐτὰ, certainly not you will find + them (non-class. weak aor. subj.), TR F1859=1/12 (Scrivener's m) vs. οὐ μὴ ἐύρησεις αὐτὰ, certainly not you will find + them (class.l aor. subj.), RP-marg2 F1859=1/12 (Scrivener's c) vs. οὐ μὴ αὐτὰ ἐύρησεις, certainly not + them + you will find (non-class. fut. indic.), P1904 F1859=0/12 vs. other readings, F1859=3/12 (Scrivener's gkl). A disparity (#2) with RP-marg (low count). A disparity (#3) with RP-marg2 (low count). A challenge (#4) to F1859, l specified twice; the more specific ref. taken.

which you longed for ← of the desire of your soul.

{RP: become unavailable to you ← departed from you.}

{RP P1904: lost to you ← perished from you.}

First variation: ἀπῆλθεν, departed, RP TR F1859=11/12 (incl. f) vs. ἀπώλετο, perished, P1904 F1859=0/12 vs. another reading, F1859=1/12 (Scrivener's l).

Second variation: ἀπώλετο, perished (classical form), RP-text F1859=7/12 (incl. f) vs. ἀπῆλθεν, departed, RP-marg P1904 TR F1859=0/12 vs. ἀπώλετο, perished (non-classical form), F1859=4/12 (Scrivener's dhlm) vs. clause absent, F1859=1/12 (Scrivener's j). A case of collusion between P1904 and TR? A disparity (#1) with RP-marg (low count).

αὐτὰ ὦ μὴ ἐύρῃς, them + you certainly not will find (classical aor. subj.), RP-text F1859=6/12 (Scrivener's abdef, so not l) vs. οὐ μὴ ἐύρησεις αὐτὰ, certainly not you will find + them (non-class. fut. indic.), RP-marg F1859=1/12 (Scrivener's h) vs. οὐ μὴ ἐύρησεις αὐτὰ, certainly not you will find + them (non-class. weak aor. subj.), TR F1859=1/12 (Scrivener's m) vs. οὐ μὴ ἐύρησεις αὐτὰ, certainly not you will find + them (class.l aor. subj.), RP-marg2 F1859=1/12 (Scrivener's c) vs. οὐ μὴ αὐτὰ ἐύρησεις, certainly not + them + you will find (non-class. fut. indic.), P1904 F1859=0/12 vs. other readings, F1859=3/12 (Scrivener's gkl). A disparity (#2) with RP-marg (low count). A disparity (#3) with RP-marg2 (low count). A challenge (#4) to F1859, l specified twice; the more specific ref. taken.

which you longed for ← of the desire of your soul.

{RP: become unavailable to you ← departed from you.}

{RP P1904: lost to you ← perished from you.}

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Rev 18:16

καί, and (saying): present in RP-text TR F1859=6/12 vs. absent in RP-marg P1904 F1859=6/12 (Scrivener's abcdf[MJW]). Nearly a disparity (#1) with RP-text, R=7:7.

καί, woe (second time): present in RP-text P1904 TR F1859=5/12 (Scrivener's cghlm) vs. absent in RP-marg F1859=7/12 (Scrivener's abdef[MJW][jk]). Nearly a disparity (#2) with RP-text, R=7:7.

κεραυνώμενός, gilded (agreeing with "city"), RP P1904 S1550 S1894 F1859=11/12 (with a minor variation in g) vs. κεραυνώμενοι, gilded (masculine plural, referring to the merchants), E1624 F1859=1/12 (Scrivener's f[M~MJW]).

εὖ, with (strengthening the dative): absent in RP-text F1859=11/12 (incl. f[M~MJW]) vs. present in RP-marg P1904 TR F1859=0/12 vs. phrase missing, F1859=1/12 (Scrivener's h). A case of collusion between P1904 and TR?

χρυσίω, in golden → gold, RP-text P1904 F1859=11/12 (incl. f[M~MJW]) vs. χρυσώ, in gold, RP-marg TR F1859=0/12 vs. word missing, F1859=1/12 (Scrivener's h).

gemstones ← stone.

for in one hour such great wealth was made valueless.' And every helmsman and [RP-text P1904: every passenger] [RP-marg: everyone sailing in boats] [TR: all the crew on board boats], and sailors, and whoever has seafaring work, stood at a distance,

ότι μια ώρα ἠρημώθη ὁ τασσότος πλοῦτος, Καὶ πας κυβερνήτης, καὶ πας [RP-text P1904: ὁ ἐπὶ τῶν πλοίων πλούων] [RP-marg: ὁ ἐπὶ τῶν πλοίων πλούων] [TR: ἐπὶ τῶν πλοίων ὁ ὀμίλος], καὶ ναυτίς, καὶ ὁσιὶ τὴν βαλάσαν ἐγγάζονται, ἀπὸ μακράθεν ἔστησαν,
Then the twenty-four elders and the four living beings fell down and worshipped God, who was sitting on the throne, and they said, “Amen. Alleluia.”

Rev 19:10

And I fell down before his feet to worship him, but he said to me, “Watch out that you do not do that. I am your fellow servant and am one of your brothers who have the testimony of Jesus. Worship God, for the testimony of Jesus is the spirit of prophecy.”

Rev 19:13

and he was clothed in a garment dipped in blood, and his name was The Word of God.
Then I saw an angel standing on the sun, and he cried out in a loud voice and said to all the birds that fly high overhead, “Come to the great supper of the great God, one:

καὶ εἶδον τὸ θρήσκευμα τῆς γῆς, καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιήσαι ἔναν ἄγγελον ἐπὶ τοῦ ἀπόκριτος, καὶ εἰς τὸν θρόνον τοῦ καθήμενον ἐπί τοῦ ἑρῴου, καὶ μετά τοῦ στρατευματος αὐτοῦ.

καὶ εἶδον [RP: τὸ θρήσκευμα τῆς γῆς, καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιήσαι τὸν ἁγίον αὐτοῦ] [RP-marg: τὸν θρόνον τοῦ καθήμενον ἐπί τοῦ ἑρῴου, καὶ μετά τοῦ στρατευματος αὐτοῦ].
| Rev 19:20 | Καὶ ἐπισάθη τὸ θηρίον, καὶ [RP-text P1904: ο μετ’ αὐτοῦ] [RP-marg: μετ’ αὐτοῦ ὃ] [TR: μετὰ τοῦτο ὃ] γευσθήσεται ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν τοῖς ἐπιλαύσαν τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνούσας τῇ εἰκόνι αὐτοῦ· ἔβληθαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τῆς καταμείναιν ἐν [RP-text P1904: - ] [RP-marg TR: τῷ] θεῷ. But the beast was seized, as was the false prophet with him, who performed the signs in his presence by which he deceived those who took the mark of the beast and those who worshipped his image. The two were thrown alive into the lake of fire which was burning with sulphur. | ὁ μετ’ αὐτοῦ, the (false prophet) + with him, RP-text P1904 F1859=9/10 vs. μετ’ αὐτοῦ ὃ, with him + the, RP-marg F1859=1/10 (Scrivener's h) vs. μετὰ τοῦτο ὃ, with this (one) + the, TR F1859=0/10. The testimony of f[MJW] is inconsistent, and is excluded. A disparity with RP-marg (low count). |
Then I saw thrones, and people were sitting on them, and they were invested with judgment, and I saw the lives of those beheaded on account of the testimony of Jesus and on account of the word of God, and those who had not worshipped the beast or his image, and who had not taken the mark on their forehead or on their hand. Then they came to life and reigned with Christ for a thousand years.
Rev 20:5

But the rest of the dead did not [RP P1904: live] [TR: come back to life] [RP P1904: - ] [TR: again] until the thousand years were completed. This is the first resurrection.

verse fully present in RP P1904 TR F1859=4/11 (Scrivener's cghm) vs. verse is absent as far as τὰ χίλια έτη, the thousand years, in F1859=7/11 (Scrivener's bdef[MJW]jkl). A weak disparity (#1) with RP, R=6:7.

καὶ οἱ, and the (ones), RP P1904 F1859=3/11 (Scrivener's cgh) vs. οἱ, but the (ones), TR F1859=1/11 (Scrivener's m) vs. whole context absent, F1859=7/11 (incl. f[MJW]). A disparity (#2) with RP, R=4:7.

εζησαν, live, RP P1904 F1859=4/11 (Scrivener's cghm) vs. ἀνεζησαν, come back to life, TR F1859=0/11 vs. whole context absent, F1859=7/11 (incl. f[MJW]). A weak disparity (#3) with RP, R=5:7.

εξ Wifi, until (1), RP F1859=4/11 (Scrivener's cghm) vs. έως, until (2), P1904 TR F1859=0/11 vs. whole context absent, F1859=7/11 (incl. f[MJW]). A disparity (#4) with RP, R=4:7. A case of collusion between P1904 and TR?

Ezek 38:2.

Rev 20:9


And they went through the breadth of the land, and surrounded the camp of the saints and the beloved city. Then fire came down [RP P1904: out of heaven from God] [TR: from God out of heaven] and devoured them.


έκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, out of heaven + from God, RP P1904 F1859=9/11 (incl. f[MJW]) vs. ἀπὸ τοῦ θεοῦ ἐκ τοῦ οὐρανοῦ, from God + out of heaven, TR F1859=2/11 (Scrivener's gl).

through ← up to.

saints: see Matt 27:52.

heaven: or sky, but note from God. See also Rev 20:11.
Rev 20:12


And I saw the dead, {RP P1904: the great and the small} [TR: small and great], standing before {RP P1904: the throne} [TR: God], and {RP-text P1904 TR: the books were opened} [RP-marg: they opened the books]. And another book was opened, which is the book of life. And the dead were judged by the things written in the books according to their works.

And εἶσαι, ἐπί τοῦ θρόνου, τοὺς μεγάλους καὶ τοὺς μικροὺς, the great + and the small, RP P1904 F1859=4/10 (Scrivener’s f[MJW]hlm) vs. μικροὺς καὶ μεγάλους, small + and great, TR F1859=1/10 (Scrivener’s c, with phrase moved) vs. words absent (but τοὺς, the ones standing) retained, F1859=5/10 (Scrivener’s bdejk). Nearly a disparity (#1) with RP, R=5:5.

θρόνου, throne, RP P1904 F1859=9/10 (incl. f[MJW]) vs. θεοῦ, God, TR F1859=1/10 (Scrivener’s k). AV differs textually.

ἡνεώχησαν, they were opened (triple augment), RP-text TR F1859=3/10 (Scrivener’s chl) vs. ἡνοιαξα, they opened, RP-marg F1859=5/10 (Scrivener’s bdejk) vs. ἡνοιαξα, they were opened (single augment), P1904 F1859=2/10 (Scrivener’s f[MJW]m). A weak disparity (#2) with RP-text, R=4:5.

ἄλλο βιβλίον, another + book, RP P1904 F1859=7/10 (Scrivener’s bdef[MJW]km) vs. βιβλίον ἄλλο, book + another, TR F1859=3/10 (Scrivener’s chl).

ἡνεώχησα, was opened (triple augment), RP TR F1859=6/9 (Scrivener’s bedhkl) vs. ἡνοιαξα, was opened (single augment), P1904 F1859=2/9 (Scrivener’s em) vs. ἡνοιαξα, was opened (double augment), F1859=1/9 (Scrivener’s j).

Ps 69:29MT (Ps 69:28AV), Dan 12:1, Ex 32:32; Ps 62:13MT (Ps 62:12AV), Jer 17:10, Jer 32:19.
And the sea gave up the dead in it, and death and Hades gave up the dead in them, and each one was judged according to his works.

And death and Hades were cast into the lake of fire. This is the second death {RP: , the lake of fire}. This is the second death {RP: , the lake of fire}.

The testimony of f[MJW] is inconsistent in this verse and is excluded.

Ps 62:13MT (Ps 62:12AV), Jer 17:10, Jer 32:19.

Hades: the place of the dead.

Ps 62:13MT (Ps 62:12AV), Jer 17:10, Jer 32:19.
<table>
<thead>
<tr>
<th>Rev 21:3</th>
<th>Kai ἡκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ, λεγοῦσα, Ἰδοὺ, η̣ σκηνή του θεοῦ μετὰ τῶν ανθρώπων, καὶ σημαύσει μετ' αὐτῶν, καὶ αὐτοὶ {RP P1904: λαὸς}</th>
<th>And I heard a loud voice from heaven say, “Behold, God's home is with men, and he will dwell with them, and they will be his people, and he will be God with them {RP P1904: - } [TR: - their God].”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rev 21:4</td>
<td>καὶ ἔξωλήςει {RP-text: - } [RP-marg: απ' αὐτῶν]</td>
<td>And {RP-text: he will wipe} [RP-marg: he will wipe from them] [P1904: God will wipe from them] [TR: God will wipe every tear from their eyes, and there will be no more death, nor mourning, nor wailing, nor will there be any toil any more, for the former things will have passed away.”</td>
</tr>
<tr>
<td></td>
<td>καὶ ἔξωλήςει {RP-text P1904 TR: ἀπῆλθαν} [RP-marg: ἀπῆλθαν].</td>
<td>words below absent, RP F1859=3/8 (Scrivener's chl) vs. ἀπ' αὐτῶν, from them, RP-marg F1859=4/8 (Scrivener's bejm + d?) vs. ἀπ' αὐτῶν ὁ θεὸς, God + from them, P1904 F1859=0/8 vs. ἀπ' αὐτῶν ὁ θεὸς, God, TR F1859=0/8 vs. εξ αὐτῶν, out of them, F1859=1/8 (Scrivener's k). A weak disparity (#1) with RP-text, R=3:4. Scrivener's d is excluded, as it is doubtful. AV differs textually.</td>
</tr>
<tr>
<td></td>
<td>ἀπῆλθαν, departed (non-classical form), RP-text P1904 TR F1859=3/8 (Scrivener's hlm) vs. ἀπῆλθαν(α), departed (classical form), RP-marg F1859=5/8 (Scrivener's bcejk). Nearly a disparity (#2) with RP-text, R=5:5.</td>
<td>words below absent, RP F1859=3/8 (Scrivener's chl) vs. ἀπ' αὐτῶν, from them, RP-marg F1859=4/8 (Scrivener's bejm + d?) vs. ἀπ' αὐτῶν ὁ θεὸς, God + from them, P1904 F1859=0/8 vs. ἀπ' αὐτῶν ὁ θεὸς, God, TR F1859=0/8 vs. εξ αὐτῶν, out of them, F1859=1/8 (Scrivener's k). A weak disparity (#1) with RP-text, R=3:4. Scrivener's d is excluded, as it is doubtful. AV differs textually.</td>
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<td></td>
<td></td>
<td>A weak disparity (#1) with RP-text, R=3:4. Scrivener's d is excluded, as it is doubtful. AV differs textually.</td>
</tr>
</tbody>
</table>

Isa 25:8.
Rev 21:5

Kai ei\pen \moi, {RP: Γέγονα}  
[TR: Γέγονεν]  
{RP-text: 1804: γεγόνε]  
{RP-marg P1904: γέγονεν}  
{RP-marg TR: γεγονε]  
And he who sat on the throne said,  
“Behold, I am making everything  
afresh.” And he said to me,  
“Write it down, for these words  
are true and faithful.”

Rev 21:6

Kai ei\pen \moi,  
{RP: Γέγονα}  
[TR: Γέγονεν]  
{RP-text: 1804: γεγόνε]  
{RP-marg P1904: γέγονεν}  
{RP-marg TR: γεγονε]  
And he said to me,  
“Я have become  
the Alpha and the Omega, the  
beginning and the end. I will give  
to him who is thirsty drink  
from the source of the water  
of life, freely.

Isa 43:19

γέγονα, I have become, RP F1859=8/9  
vs. γέγονεν, it has taken place, P1904  
TR F1859=1/9 (Scrivener's b). AV  
differs textually.

words below absent, RP-text  
F1859=6/9 (Scrivener's bdejk) vs.  
γέγονεν, I, RP-marg F1859=3/9  
(Scrivener's clm) vs. γέγονεν, I  
(eminacally am), TR F1859=0/9.  

"Αλφα, Αλφα, RP F1859=6/9  
(Scrivener's bcdkm) vs. "Α, Α (initial  
letter only), P1904 TR F1859=3/9  
(Scrivener's gl). Nearly a disparity  
(#1) with RP, R=6:5.  

αὐτῷ, to him: absent in RP-text P1904  
TR F1859=3/9 (Scrivener's hkl) vs.  
present in RP-marg F1859=6/9  
(Scrivener's bed). A weak  
disparity (2) with RP-text, R=5:6.

Punctuation: we ignore the raised dot  
after Γέγονα of RP AV. So AV differs.  
A disparity (#3) with RP: the raised  
dot is appropriate to the marginal  
reading only.

Isa 41:4, Isa 44:6; Isa 55:1

[TR: I am: see Rev 1:4, John 18:5-6.]
[Rev 21:7] 

Rev 21:7  Ο νυκτών [RP-text TR; κληρονομήσει] [RP-marg: δώσω αὐτῷ] [P1904; εσται αὐτῷ] [RP P1904: ταύτα] [TR: παντα], και ἐσομαι αὐτῷ θεός, καὶ αὐτός ἐσται μοι (RP P1904: - ) [TR: ὁ υἱὸς].

[Rev-text: He who overcomes will inherit these] [RP-marg: As for him who overcomes, I will give him these] [P1904: He who overcomes will have these] [TR: He who overcomes will inherit all] things and I will be God to him and he will be [RP P1904: a] [TR: the] son to me.

κληρονομήσει, he will inherit, RP-text TR F1859=1/9 (Scrivener's h) vs. δώσω αὐτῷ, I will give him, RP-marg F1859=7/9 vs. ἐσται αὐτῷ, will be his, P1904 F1859=0/9 vs. κληρονομήσῃ / κληρονομήσει, he may / will inherit, F1859=1/9 (Scrivener's l, perhaps a misspelling for κληρονομήσει). A disparity with RP-text, R=2:7.

ταύτα, these (things), RP P1904 F1859=8/9 vs. πάντα, all (things), TR F1859=1/9 (Scrivener's c). AV differs textually.

δὲ, the (son): absent in RP P1904 F1859=6/9 vs. present in TR F1859=0/9 vs. (ἐ)μοῦ, my, F1859=3/9 (Scrivener's bdk).

Zech 8:8


Then one of the seven angels who had the seven vials full of the seven last plagues came [RP P1904: - ] [TR: to me] and spoke with me and said, "Come, I will show you [RP: the wife; the bride of the lamb] [P1904: the bride, the wife of the lamb] [TR: the bride of the lamb, the wife]."

πρὸς με, to me: absent in RP P1904 F1859=9/9 vs. present in TR F1859=0/9.

ἐκ, out (of): present in RP F1859=8/9 vs. absent in P1904 TR F1859=1/9 (Scrivener's m).

tάς, the (ones filled): absent in RP F1859=7/9 vs. present in P1904 TR F1859=2/9 (Scrivener's lm).


γυναίκα τὴν νῦσφην τοῦ ἀρνίου, (the) wife + the bride + of the lamb, RP F1859=8/9 vs. νῦσφην τὴν γυναίκα τοῦ ἀρνίου, (the) bride + the wife + of the lamb, P1904 F1859=1/9 (Scrivener's m) vs. νῦσφην τοῦ ἀρνίου τὴν γυναίκα, (the) bride + of the lamb + the wife, TR F1859=0/9.

[TR: We associate of the lamb with the bride; AV with the wife, so AV differs from our TR rendering, but aligns itself with our RP rendering.]

[Rev 21:9] 


And he carried me away in the spirit to a great high mountain, and showed me [RP-text TR: great] [RP-marg P1904: - ] city, the holy Jerusalem, descending out of heaven from God, ......

τὴν μεγάλην, the great (city): present in RP-text TR F1859=2/9 (Scrivener's ch) vs. absent in RP-marg P1904 F1859=7/9 (Scrivener's bdejkml). A disparity (#1) with RP-text, R=3:8.

Rev 21:11 having the glory of God {RP P1904: its [TR: and its]} brilliance was like a most precious gemstone, like a jasper gem, as clear as crystal, 

Rev 21:12 And he who spoke with me had a golden {RP P1904: measuring} [TR: reed for him to measure] the city and its gates [RP-text P1904 TR: and its wall] [RP-marg: -].

Rev 21:15 gates ← gateways, gate-houses. Similarly in the rest of Revelation.
And the city was laid out square, and the length of it is as much as the breadth. And he measured the city with the reed as twelve thousand stades; the length and the breadth and the height of it are equal.

And [RP-text P1904 TR: he measured its wall as] its wall was one hundred and forty-four cubits, by the measure of a man, that is, of an angel.

was laid out ← is laid out.

Rev 21:17

Rev 21:16
Rev 21:18


And the construction of its wall was of jasper, and the city was of pure gold, like pure glass.

Rev 21:24


And the nations [RP P1904: will walk through] [TR: of those who are saved will walk in] its light, and the kings of the earth will bring into it [RP-text: to him the glory and honour of the nations] [RP-marg: the their glory] [RP-marg2 P1904 TR: their glory and their honour].

Rev 21:26

καὶ οἷσουσιν τὴν δοξὰν καὶ τὴν τιμὴν τῶν θεῶν εἰς [RP-text P1904 TR: αὕτην] [RP-marg: αὐτὴν ἵνα εἰσέλθωσιν]

and they will bring the glory and honour of the nations to it [RP-text P1904 TR: - ] [RP-marg: so that they may go in].

Rev 21:27


And nothing [RP P1904: profane] [TR: that profanes] or anyone committing an abomination or lie will enter into it at all, but rather those written in the book of life of the lamb.

Ps 69:29

Ps 69:29MT (Ps 69:28AV), Dan 12:1, Ex 32:32.
Rev 22:1  And he showed me the river of life, as bright as crystal, issuing out of the throne of God \(\uparrow\) and the lamb.

Rev 22:2  In the middle of its street, with the river on either side, was the tree of life, yielding twelve kinds of fruit every month, and the leaves of the tree were for the healing of the nations.

Rev 22:5  And there will not be any night \(\uparrow\) (RP-text TR: there) \(\uparrow\) (P1904: any more), and (RP-text TR: they will not need) \(\uparrow\) (RP-marg P1904: there will not be any need of) a lamp or sunlight, because \(\text{the Lord God} \ (\text{RP P1904: will}) \ (\text{TR: will}) \ \text{illuminate them}, \) and they will reign throughout the durations of the ages.
| Rev 22:10 | Καὶ λέγει μοι, Μη σφραγίσης τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου | [RP-text P1904: ὁ καιρός γὰρ] [RP-margin TR: ὅτι ὁ καιρός] ἐγγὺς ἦστιν. | And he said to me, “Do not seal up the words of the prophecy of this book,” [RP-text P1904: for] [RP-margin TR: because] the time is near. | o καιρός γὰρ, for the time, RP-text P1904 F1859=6/7 vs. ὅτι ὁ καιρός, because the time, RP-margin TR F1859=1/7 (Scrivener's h). A disparity with RP-margin (low count). | o καιρός γὰρ, for the time, RP-text P1904 F1859=6/7 vs. ὅτι ὁ καιρός, because the time, RP-margin TR F1859=1/7 (Scrivener's h). A disparity with RP-margin (low count). |

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Dan 8:26, Dan 12:4 (allusion), where the books are sealed, but here in Revelation they are open.

the time is near: see James 5:3, Rev 1:3.
Rev 22:13  

{RP P1904: I am} [TR: I am] the Alpha and the Omega, {RP-text: the first and the last, the beginning and the end} [RP-marg TR: the beginning and the end, the first and the last] [P1904: the first and the last, the beginning and the end].

Rev 22:15  


Isa 41:4, Isa 44:6, Isa 48:12  
[TR: I am: see Rev 1:4, John 18:5-6.]

δὲ, but: absent in RP P1904 F1859=5/6 (Scrivener's bdjkl) vs. present in TR F1859=1/6 (Scrivener's d). A disparity with RP-marg (low count).
If anyone adds to [RP: them] [P1904 TR: these things], [RP-text: God will] add to him the [RP-text P1904 TR: seven plagues] written in this book.
Rev 22:19


ἀφέλῃ, takes away (aorist, so perfective aspect), RP P1904 F1859=8/8 (Scrivener's bcdehjkl) vs. ἀφαιρῆ, takes away (present, so imperfective aspect), TR F1859=0/8.

τοῦ βιβλίου, of the book (diminutive force not emphatic), RP P1904 F1859=8/9 (Scrivener's bcde*hjkl) vs. βιβλίου, of (the) book, TR F1859=1/9 (Scrivener's e**).

ἀφέλοι, may (God) take away (aorist optative), RP-text F1859=3/9 (Scrivener's bdh) vs. ἀφελεῖ, (God) will take away (first future), RP-marg P1904 F1859=2/9 (Scrivener's cl) vs. αφαιρήσει, (God) will take away (alternative future), TR F1859=1/9 (Scrivener's e**) vs. ἀφέλῃ, that (God) take away (subjunctive, or misspelled future), F1859=2/9 (Scrivener's e*k) vs. ἀφέλαν, may (God) take away (non-classical optative), F1859=1/9 (Scrivener's j). Nearly a disparity with RP-text, R=3:3. AV differs textually.

τοῦ ξύλου, (from the tree, RP P1904 VulgS (ligno) F1859=8/9 (Scrivener's bcde*hjkl) vs. βιβλίου, (from the) book, TR VulgC (libro) F1859=1/9 (Scrivener's e**). AV differs textually.

καὶ, and: absent in RP P1904 F1859=7/8 (Scrivener's bcde*hjkl) vs. present in TR F1859=1/8 (Scrivener's e**).

Τῷ, the (→ part of the construction for “this”, classically present): present in RP P1904 F1859=7/8 (Scrivener's bcde*hjkl) vs. absent in TR F1859=1/8 (Scrivener's e**).