<table>
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<th>Verse</th>
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| Matt 9:18 | *While he was saying these things to them,* it so happened that a certain governor came and worshipped him and said, “My daughter has just died, but come and put your hand on her, and she will live.”  
*i.e., one (governor):* present in RP P1904 S1894 F1853=3/20 (Scrivener’s dk0) F1859=1/7 vs. absent in S1550 E1624 F1853=4/20 (Scrivener’s af**pu, u being very doubtful) F1859=1/7 vs. *a certain (governor),* F1853=12/20 F1859=5/7 vs. another reading, F1853=1/20 F1859=0/7. A strong disparity with RP, R=6:17.  
* come: imperatival use of the participle.|
| Matt 17:12 | *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?”  
*we will prepare (future indicative),* RP-text F1853=9/21 F1859=1/7 vs. *we should prepare (subjunctive),* RP-marg P1904 TR F1853=15/20 F1859=5/7. A strong disparity with RP-text, R=8:21.|
| Matt 26:17 | *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?”  
*we will prepare (future indicative),* RP-text F1853=9/21 F1859=1/7 vs. *we should prepare (subjunctive),* RP-marg P1904 TR F1853=15/20 F1859=5/7. A strong disparity with RP-text, R=8:21.|
| Matt 26:29 | *But I say to you,* I will certainly not drink from this produce of the vine from now until that day when I drink it with you anew in the kingdom of my father.”  
*produce (1),* RP TR F1853=5/20 F1859=2/7 vs. *produce (2),* RP-marg P1904 TR F1853=15/20 F1859=5/7. A strong disparity with RP-text, R=8:21.|
| Mark 2:14 | *And as he passed by,* he saw Levi the son of Alpheus, sitting at the tax office, and he said to him, “Follow me.” And he got up and followed him.  
Mark 9:4
Moreover Elijah appeared to them with Moses, and they were speaking to Jesus.

Mark 9:38
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
If anyone says to you, ‘Look, here is the Christ’, do not believe it.

Mark 13:21
And then if anyone says to you, ‘Look, here is the Christ’, (RP TR: or) ‘Look there’, do not believe it.
Luke 3:33
toi' Aminadab, toii Aram, [RP-text TR: -] [RP-marg P1904: toi' Iram,]
toi [RP P1904 S1550 S1894: Eserw | E1624: Eserw], toii Phares, toii Iouda,
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,
toi' Ioram, (the son) of Joram:

Εσρώω, Hezron, RP P1904 S1550 S1894 F1853=15/19 F1859=3/7 vs. Εσρώω, Hezron, E1624 F1853=0/19 F1859=3/7 vs. other spellings, F1853=4/19 (Scrivener's bkmy) F1859=1/7. We translate Hezron, as in the Old Testament.

Greek: Aminadab, Aram, Hezron, Phares, Iouda.

Luke 6:27
[RP-text TR: 'Alla'] [RP-marg P1904: 'Alla'] uwm lwm tois akousouv, Agapate tous xhrous umous, kalous poieite tois misouous umas,
But I say to you who are listening, love your enemies; do good to those who hate you;
'alla, but (apocopated), RP-text TR F1853=4/18 (Scrivener's bhfs) F1859=1/7 vs. 'alla but (unapocopated), RP-marg P1904 F1853=14/18 F1859=6/7. A strong disparity with RP-text, R=6:21.

Luke 7:11
Kaiv epeseto en [RP-text P1904: tw] [RP-marg TR: th] Ethes, eporeusei eis polin kaloumenin Nain kai syneporeusontai autw oris mathhtai autou ikanosi, kai ochlos polus,
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 9:22
Eipws oti Die ton umon tou anthrwposou pollla pateiv, kai apo dikimassethai apo ton presbiterwn kai archierewon kai kruptatexos, kai apokatanasthai, kai th tri'th hemera [RP-text: anasthainai] [RP-marg P1904 TR: egerebhainai].
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 10:40
'He die Marha periespato peri pollh diakowian epistasa de eipen, Kuri, ou melai soy oti h adelfh mou monoj me [RP: katelipen] [P1904 TR: kateliphe] diaskowen: Eipe sou authe ina moi synantilabhtai.
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."
kataleiphe(v), was leaving, RP F1853=4/20 (Scrivener's ef*e) F1859=4/8 vs. kataleiphe(v), left, P1904 TR F1853=14/20 F1859=2/8 vs. other readings, F1853=2/20 (Scrivener's bk) F1859=2/8. A strong disparity with RP-text, R=8:18.

are you not concerned — is it not a concern to you.

Luke 12:36
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.

ἀναλύω, he returns (subjunctive, suggesting contingency), RP F1853=1/18 (Scrivener's y) F1859=1/7 vs. ἀναλύσει, he will return (future, foreseeing a definite event), P1904 TR F1853=17/18 F1859=6/7. A strong disparity with RP, R=2:25. In both cases, we translate by the English present tense.

comes and knocks — having come and having knocked. See Matt 23:20.
Luke 14:28

Τίς γὰρ εξ ὑμῶν, καὶ πρὸς αὐτὸν καθίσας ψήφιζε τὴν διαπάνω, εἰ ἔχει τὰ́... 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,...

Luke 15:24

ὁ στίς αὐτὸς ὁ υἱὸς μου νεκρὸς ἦν, καὶ πάντα τὰ διαταγμένα μου, λέγετε ὅτι δούλοι ἀχρείοι ἐσμέν: ὅτι οἱ ἑωφίλομεν ποιήσατε πεποιήκαμεν. Likewise you too, when you have done everything you were ordered, say, 'We are unprofitable servants, for we have only done what we had to do.'

Luke 17:10

Οὗτος δὲ ἡμεῖς, ὅταν ποίησε ταῦτα τὰ διαταγμένα μοι, λέγετε ὅτι δούλοι ἀχρείοι ἐσμέν: ὅτι οἱ ὑψίτοι ποιήσαντες παποιήκαμεν. 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.'

John 8:3

Ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ φαρισαῖοι [RP: pro스 αὐτόν]... when the scribes and Pharisees brought (perfect participle passive), RP F1853=4/18 (Scrivener's acgp) F1859=2/6 vs. kateîlθθεισαν, having been caught (perfect participle passive), P1904 TR F1853=11/18 F1859=3/6 vs. other readings, F1853=3/18 (Scrivener's acf) F1859=1/6. A strong disparity (#2) with RP, R=6:19.

John 8:2

-versus- the focus of attention ← in midst... came ← were coming...
John 8:11

And she said, “No-one, Lord.” Jesus then said {RP P1904: - } [TR: to her], “Neither do I {RP: judge} [P1904 TR: condemn] you. Go and do not sin any more {RP TR: - } [P1904: from now on].”

John 14:14

If you ask anything {RP-text: of me} [RP-marg P1904 TR: - ] in my name, I will do it.

John 14:20

Then those who heard it were cut to the quick and resolved to destroy them.

Acts 5:33

So they went away from the encounter with the Sanhedrin council 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].
Acts 6:3

So, brothers, select seven well-attested men from your company, full of holy spirit and wisdom, for us to appoint, reflecting purpose, RP-text E1624: for us to appoint] [RP-marg P1904 S1550 S1894: whom we shall appoint] in this matter.

Acts 7:22

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

Acts 7:35

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 7:38

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 {RP-text: living oracles, living word} as he said, “It's his angel.” She affirmed that it was so. But they said to her, “You're mad.” But she said, “It's his angel.”

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.] [S1550 E1624: The tent of the testimony was among our fathers in the desert, as he

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.”

The 7 of 17
Acts 13:42

And when [RP-text TR: the Jews had gone out of the synagogue] [RP-marg P1904 TR: 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 14:10

said in a loud voice, “Stand up straight on your feet.” And he leapt and walked about.

Acts 16:37

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 us out themselves.”

Acts 17:2

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

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challenge

 disparity (#1) with RP-text, R=7:7.

 disparity (#2) with RP-text, R=2:12.

 disparity (#1) with RP-text, R=1:12.

 disparity (#2) with RP, R=3:8.

 disparity with RP, R=3:12.

disparity with RP, R=1:13.

 disparity with RP, R=2:12.

 disparity with RP, R=2:12.

disparity with RP, R=2:12.

 displease ← displeased, in accordance with what was customary to Paul, he.
Acts 22:7

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 21:26

And not only is this line of business of ours in danger of coming into disrepute, but also the temple of the great goddess Artemis is in danger of being considered worthless, and also her magnificence of being destroyed – Artemis whom the whole of Asia and the world worships.”

Acts 19:27

And he permitted them, we went to Rhodes, and from there we sailed ← to Patara,

Acts 20:26

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

Acts 21:1

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 21:20

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 22:7

And I fell to the ground and heard a voice saying to me, “Saul, Saul, why are you persecuting me?”

Acts 18:21

| Acts 22:12 | Ἀνανίας δὲ τις, ἀνὴρ [RP P1904 TR: εὐσεβῆς.] [MISC: εὐλαβῆς] κατὰ τὸν νόμον, ματρυτοῦρομενὸς ὑπὸ πάντων τῶν κατοικῶν [RP TR: -] [P1904: ἐν Δαμασκῷ] Ἰουδαίων, And a certain Ananias, a man who was devout according to the law, held in high regard by all the [RP TR: Jewish inhabitants] [P1904: Jews who were living in Damascus], εὐσεβῆς, pious; religious, RP P1904 TR F1859=4/11 (Scriveren’s fhlm) vs. εὐλαβῆς, devout; prudent, discreet, F1859=7/11 (Scriveren’s abeckgo). A weak disparity (#1) with RP, R=6:7. |
| Acts 26:20 | ἀλλὰ τοῖς ἐν Δαμασκῷ πρώτω καὶ Ἰεροσόλυμοι, εἰς πασᾶν τῇ τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς θεσπροέρχονται, [RP P1904: ἀπαγγέλλων] [P1904: ἀπαγγέλλων] Ε[1624 S1894: ἀγγέλλων] μετανοεῖν, καὶ ἐπιστρέφειν ἐπὶ τοῦ θεοῦ, ἐξ οὗ ἡ μετανοία ἐγέρα πράσσουσας. but I preached to those in Damascus first, and then to those in Jerusalem, and in the whole region of Judaea, and to the Gentiles, that they should repent and to turn to God, doing works worthy of repentance. ἀπαγγέλλων, preaching, RP S1550 F1859=2/13 (Scriveren’s gm) vs. ἀπαγγέλλων, I preach, P1904 F1859=9/13 (Scriveren’s bcdfklko) vs. ἀγγέλλων, I was preaching, E[1624 S1894 F1859=2/13 (Scriveren’s ag). A strong disparity with RP, R=6:7. |
| Acts 26:21 | Ἐνεκα τούτων [RP-text: οἱ Ἰουδαίοι με] [RP-marg P1904 TR: με οἱ Ἰουδαίοι] συλλαβόμενοι ἐν τῷ ἵππῳ ἑπεύρων διαχειρίσασθαι. On account of these things the Jews arrested me in the temple and tried to do away with me. οἱ Ἰουδαίοι με, the Jews + me, RP-text F1859=3/14 (Scriveren’s a**mp, but mp lacking οι) vs. με οἱ Ἰουδαίοι, me + the Jews, RP-marg P1904 TR F1859=9/14 (Scriveren’s bdefklko) vs. other readings, F1859=2/14 (Scriveren’s a*c). A strong disparity with RP-text, R=6:7. |
| Acts 27:33 | ΄Αγριππᾶς δὲ οὗ [RP-text: ἠμέλλει] [RP-marg P1904 TR: ἠμέλλει] ἠμέλλει γίνεσθαι, παρεκάλει ὁ Παύλος ἀπαντάς μεταλαβένην τροφῆς, λέγων, Τέσσαρας καθιστάναι τὴν σήμερον ἡμέραν προσδοκώντες ἀντὶ τοῦ διατελεῖν, μηδὲν προσλαβόμενοι. Then while day was on the point of breaking, Paul encouraged everyone to partake of food, saying, “Today is the fourteenth day that you have been without food, waiting in suspense, not taking any. ἠμέλλει, was about to (1), RP-text F1859=3/12 (Scriveren’s clp) vs. ἠμέλλει, was about to (2), RP-marg P1904 TR F1859=9/12 (Scriveren’s abdghkmo). Both forms are classical. A strong disparity with RP-text, R=3:11. |

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while ← up till when. have been ← continue. waiting in suspense ← expecting.
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.

Acts 28:27

For the heart of this people has become obtuse, and with their ears they hear in a dull way, and they have closed their eyes, lest they should see with their eyes, and hear with their ears, and understand with their heart, and repent, and I would heal them.

Rom 6:1

What then shall we say? shall we continue in sin so that grace may abound?

Rom 8:10

But if Christ is in you, the body is dead because of sin, but the spirit is life because of righteousness.

Rom 8:36

As it stands written, “For your sake we are killed all day long. We have been considered as sheep for slaughter.”

Isa 6:10

Obtuse ← fattened.

in a dull way ← heavily.

Ps 44:23 MT (Ps 44:22 AV)

A strong disparity with RP, R=2:9.

Ps 44:23 MT (Ps 44:22 AV)
<table>
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<th>English Translation</th>
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<tr>
<td>1 Cor 3:14</td>
<td></td>
<td>Εἰ τινὸς τὸ έργον μὲνεὶ ὁ [RP: ἐπισκοπόμενος] [P1904 TR: ἐπωκοδόμησε], μισθὸν λήμψεται.</td>
<td>If anyone's work which he has built on remains, he will receive a reward.</td>
<td>ηπισκοπόμενος(ν), he built on (non-classical form), RP F1859=1/13 (Scrivener's n, reading ἐπισκοπόμενος vs. ἐπισκοπόμενος(ν), he built on (classical form), P1904 TR F1859=12/13. A strong disparity with RP, R=1:14. remains: perhaps better accented μενει, will remain, analogously to the future protasis of the conditional clauses in the next verse.</td>
</tr>
<tr>
<td>1 Cor 5:7</td>
<td></td>
<td>Ἐκκαθάρατε [RP-text: -] [RP-marg P1904 TR: οὖν] τὴν παλαιὰν ζῆμιν, ἵνα ἴη σὲον φύραμα, καθὼς ἐστε ἀζυμοὶ. Καὶ γὰρ τὸ Πάσχα ἡμῶν ὑπὲρ ἡμῶν [RP P1904 S1550: ἐτύθη] [Ε1624 S1894: ἐθύθη] χριστὸς·</td>
<td>[RP-text: Clear] [RP-marg P1904 TR: οὖν, therefore, so] clear out the old leaven, in order to be a new lump, since you are unleavened. For indeed, our Passover has been sacrificed for us – Christ –</td>
<td>οὖν, therefore, so: absent in RP-text F1859=1/12 (Scrivener's l) vs. present in RP-marg P1904 TR F1859=11/12. A strong disparity with RP-text, R=1:13.</td>
</tr>
<tr>
<td>1 Cor 11:27</td>
<td></td>
<td>Ως τε ὡς ἄν εἰσῆτι τὸν ἄρτον τούτου ἢ πίνῃ τὸ ποτήριον τοῦ κυρίου ἀσάξιός [RP: τοῦ κυρίου] [P1904 TR: -], ένοχος ἢσται τοῦ σώματος καὶ [RP: τοῦ] [P1904 TR: -] αἵματος τοῦ κυρίου.</td>
<td>So that whoever eats this bread or drinks the cup of the Lord unworthily will be guilty of the body and [RP: the] [P1904 TR: -] blood of the Lord.</td>
<td>Τοῦ κυρίου, of the Lord: present in RP F1859=1/11 (Scrivener's e) vs. absent in P1904 TR F1859=10/11. A strong disparity with RP, R=1:12. AV differs textually.</td>
</tr>
<tr>
<td>Deut 25:4</td>
<td></td>
<td>Ισραήλ, is God really concerned ← is it really a concern to God.</td>
<td></td>
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2 Cor 7:13

For this reason we have been comforted. But we rejoiced at your encouragement, and associate at your encouragement with the preceding words. So AV differs.

Eph 5:14

Therefore he says, “Awake, you who are asleep And arise from the dead, And Christ will shine on you.”

Phil 2:27

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.

Col 2:20

you: singular, from the verb, but we take you as vocative.

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<tr>
<td>Col 4:16</td>
<td>Καὶ ὅταν ἀναγνώσῃ παρὰ ὑμῖν ἡ ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ [RP: Λαοδικιά] [P1904 TR: Λαοδικιῶν] ἐκκλησία ἀναγνώσῃ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμείς ἀναγνωτε.</td>
<td>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,</td>
</tr>
<tr>
<td>Heb 6:6</td>
<td>Νῦν δὲ διαφωτιστάτως {RP: τέτυχεν} [P1904 TR: τέτευχεν] λειτουργίας, ὥσπερ καὶ κρείττονός ἐστὶν διαθήκης μείζόνης, ὡς ἐπὶ κρείττοσιν ἐπαγγελίας νεομυθετήτω.</td>
<td>But now he has obtained a more excellent ministry inasmuch as he is also a mediator of a better covenant, which has been drawn up on the basis of better promises.</td>
</tr>
<tr>
<td>Heb 12:7</td>
<td>[RP-text: Εἰς] [RP-marg P1904 TR: Εἰ] παιδείαν ὑπομένετε, ὡς ὑοῖς ὑμῖν προσφέρεται ὁ θεός: τίς γὰρ ἐστὶν υἱὸς ὁ οὐ παιδεύει πατήρ;</td>
<td>[RP-text: Be patient in being disciplined when] 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?</td>
</tr>
<tr>
<td>James 2:11</td>
<td>ὁ γὰρ εἶπεν, Μη [RP: μοιχεύσεις] [P1904 TR: μοιχεύσετις], εἶπεν καὶ, Μη [RP: φονεύσεις] [P1904 TR: φονεύσεις]: εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δὲ, γέγονας παραβάτης νόμου.</td>
<td>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.</td>
</tr>
</tbody>
</table>

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 (χεύσετις). The LXX has οὐ + future indicative, you shall not ...


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

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] glory at the revelation of Jesus Christ,

For the past phase of life is sufficient for [RP-text TR: us] [RP-marg P1904 TR: you] in carrying out the will of the Gentiles, for [RP-text TR: us] [RP-marg P1904 TR: you] to have walked in debaucheries, lusts, drunkenness with wine, orgies, drinking bouts and forbidden idolatries,

and not lording it over those assigned to them, but being models for the flock.

And not using [RP: μηθε], [P1904 TR: μηθε'] whatever is laid down [RP: for] of those assigned to them, but being models for the flock.

1 John 5:21


Little children, keep yourselves from the idols. Amen. 

2 John 1:3


And when Michael the archangel was disputing about the body of Moses, he did not dare bring a charge of blasphemy, but said, “May the Lord rebuke you.”

Jude 1:9


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.”

Rev 7:5


Three occurrences: Δώδεκα, twelve thousand [RP-text P1904 F1859=5/12 (Scrivener's cm) vs. Δώδεκα, twelve thousand [RP F1859=0/12 vs. Δωδεκα, twelve thousand (Scrivener's cekhm)] in RP-text, R=6:8.

Δώδεκα, twelve thousand, sealed (masculine), agree with thousands, RP-text F1859=6/12 vs. word absent, RP-marg F1859=0/12 (but absent alibi, in other places, in Scrivener's abefghjkm) vs. ἐσφραγισμένοι, sealed (masculine), RP-marg P1904 TR: F1859=3/12 (Scrivener's ckhn) vs. another reading, F1859=3/12 (Scrivener's fk). 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.

Ῥουβίμ, Ρουβίν, Ρουβέν (1), P1904 TR F1859=0/12 vs. Ρουβίν, Ρουβέν (2), F1859=7/12 (Scrivener's abgkljmn) vs. three other spellings, F1859=5/12 (Scrivener's cekhn). We use the Hebrew names throughout the section, so here Reuben. A case of collusion between P1904 and TR? A strong disparity (#4) with RP, R=0.7.

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

And I heard a sound from heaven like the sound of much water, and like the sound of loud thunder. And [RP P1904: the sound which I heard was] [TR: I heard a sound of] harpists playing their harps.