The *Far Above All* Translation of the Bible

2026 Edition [preview]

Volume 4 – The New Testament

Based on *The New Testament in the Original Greek*
as compiled by Maurice A. Robinson and William G. Pierpont

Introduction, Translation and Notes by
Graham G. Thomason

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Personal Profile

Graham Thomason was born in Berkshire, England, in 1953 and lives in Surrey, England. He has always had a keen interest in languages, including French and Latin as school subjects and Spanish and Russian as self-study subjects to O-level while at school, while his A-level subjects were maths, physics and chemistry. He holds a B.A. and M.A. in natural sciences from the University of Cambridge. He spent much of his working life in the Netherlands where within 3 years of moving there he passed with a good grade the Dutch secondary education state examination in Dutch for Dutch nationals (MAVO). He also studied advanced French in Holland and passed the Dutch state examination (VWO) with a very good grade. When he became a Christian believer at the age of 33, he directed his attention to the Biblical languages, and he followed university courses in Greek, Hebrew and Aramaic in the evening at the Theological Department of Tilburg University, where he came top in his year in both Hebrew and Greek. (The Aramaic course was optional and was not examined.) His career was largely in software science research, initially at Post Office Telecommunications (now BT), and later with Philips Electronics, where he in 2004 completed a collaborative PhD at the Department of Computing at Surrey University entitled *The Design and Construction of a State Machine that Handles Nondeterminism*. The program (a computer *language*!) is called Statecruncher, and it is used in validating the design and verifying the implementation of the state behaviour of advanced computer systems. While working, Graham used most of his free time (weekends, holidays) studying the Biblical languages and original texts in depth and working on the FarAboveAll translation of the Scriptures. After he retired, this became a full-time occupation.

Contents

Introduction i
Matthew 1
Mark ..... <placeholder>
Luke ..... <placeholder>
John ..... <placeholder>
Acts of the Apostles ..... <placeholder>
Romans ..... <placeholder>
1 Corinthians ..... <placeholder>
2 Corinthians ..... <placeholder>
Galatians ..... <placeholder>
Ephesians ..... <placeholder>
Philippians ..... <placeholder>
Colossians ..... <placeholder>
1 Thessalonians ..... <placeholder>
2 Thessalonians ..... <placeholder>
1 Timothy ..... <placeholder>
2 Timothy ..... <placeholder>
Titus ..... <placeholder>
Philemon ..... <placeholder>
Hebrews ..... <placeholder>
James ..... <placeholder>
1 Peter ..... <placeholder>
2 Peter ..... <placeholder>
1 John ..... <placeholder>
2 John ..... <placeholder>
3 John ..... <placeholder>
Jude ..... <placeholder>
Revelation ..... <placeholder>

Corrigenda

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

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

An English Translation alongside the Original Languages

Part 2: Introduction to the New Testament Translation

Graham G. Thomason

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Translation of the Bible

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- Maurice Robinson and William Pierpont for compiling their Greek text and releasing it into the public domain. This does not imply or belie any doctrinal or translational agreement between them and the author.

- Lyn Rhodes who reviewed the whole translation, though not necessarily entirely against the Greek, Lydia Aldridge for an entire review against other translations (especially the AV), Chris Sparkes for many suggestions, Andrew Sperlin for some textual issues relating to the Greek Orthodox Church Patriarchal Text of 1904, and also Michael Scotto, Craig Glasheen, Ted Hansen, Fiona Allison who also designed the logo (FA), Ron Sharples, Ed Orchard and Philip Bagby for contributing useful remarks on and corrections to the translation and / or notes. Again, this does not imply or belie any doctrinal or translational agreement between them and the author.

- Many friends who have offered encouragement at various times.

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

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

Graham G. Thomason.

The Name of the Translation

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

> **far above all rule and authority and power and dominion, and every name *which is* named, not only in this age, but also in the *one* to come,**

this being the place where Christ is seated (Ephesians 1:20), and we with him (Ephesians 2:6) who identify ourselves with the Ephesians.

Contents of the Introduction

1. Summary v
2. Copyright v
3. The Greek Texts vii
4. The Translation x
   4.1 Typographic Conventions x
   4.2 Detail on Italicization with Participles xii
   4.3 The Notes xiv
   4.4 Names xv
5. The Textus Receptus Headings and Subscriptions xv
6. Some Statistical Results xviii
7. Some Search Strings (for the On-line Edition) of Interest xix
8. Abbreviations and References xxi

1. Summary

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

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

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

2. Copyright

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

Copyright of sources used

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

Copyright © 2005 by Robinson and Pierpont. Anyone is permitted to copy and distribute this text or any portion of this text. It may be incorporated in a larger work, and/or quoted from, stored in a database retrieval system, photocopied, reprinted, or otherwise duplicated by anyone without prior notification, permission, compensation to the holder, or any other restrictions. All rights to this text are released to everyone and no one can reduce these rights at any time. Copyright is not claimed nor asserted for the new and revised form of the Greek NT text of this edition, nor for the original form of such as initially released into the public domain by the editors, first as printed textual notes in 1979 and in continuous-text electronic form in 1986. Likewise, we hereby release into the public domain the introduction and appendix which have been especially prepared for this edition. The permitted use or reproduction of the Greek text or other material contained within this volume (whether by print, electronic media, or other form) does not imply doctrinal or theological agreement by the present

[1] See "Scripture, Authentic and Fabricated", available on www.FarAboveAll.com.
[2] See "1 Timothy 3:16 in the Manuscripts", available on www.FarAboveAll.com.

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- end of quotation -

In collations with other texts, we refer to the Robinson-Pierpont Byzantine Textform 2005 text as RP, and the variations in the 2018 edition as RP2018. A full collation[3] is made with:

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

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

- *A Full and Exact Collation of about Twenty Manuscripts of the Holy Gospels*, F.H.A. Scrivener, 1853.
- *An Exact Transcript of the Codex Augiensis*, F.H.A. Scrivener, 1859. The book contains collations of fifty manuscripts, between them covering the whole of the New Testament.
- Various works on the text of the New Testament by J.W. Burgon (19th century, so not copyright).
- The Clementine Vulgate: Biblia Sacra juxta Vulgatam Clementinam, M. Tweedale (ed.). Available at vulsearch.sf.net/html: accessed on 17/11/2009. The copyright reads, "*The text is released into the public domain...".* We refer to this text in our notes as VulgC.
- The Syriac Peshitta: the edition of the British and Foreign Bible Society, in the printing of 1966. The text was prepared before 1920, and there is no standard copyright notice in the book, so we presume the text is copyright free. In any case it is only occasionally cited for text-critical reasons. We refer to this text in our notes as SyrP.

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

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

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

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

Our copyright

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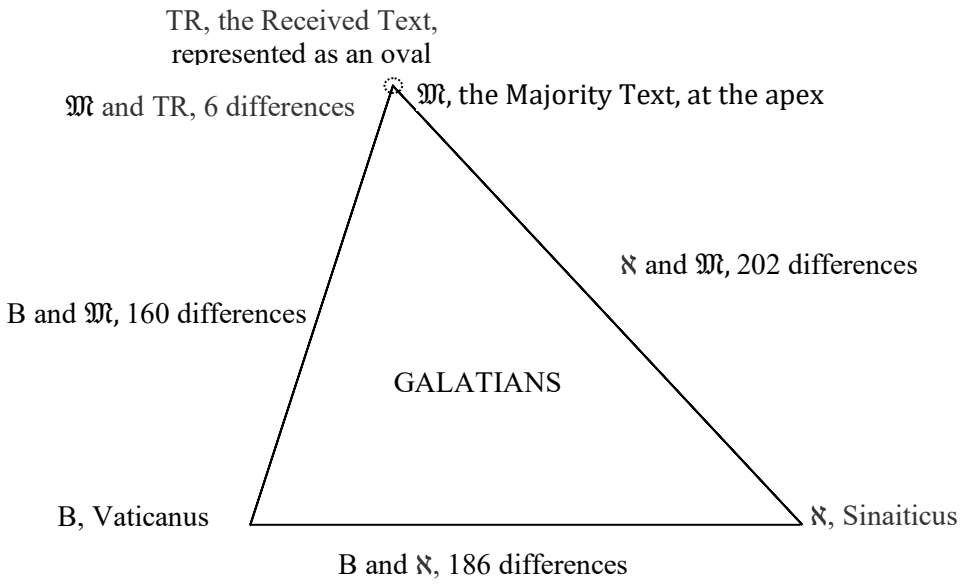
[3] Excepting a few trivial differences such as the presence of a moveable ν or ς, and ἵνα τί vs. ἵνα τί

time. The permitted use or reproduction of the above-mentioned text does not imply doctrinal or theological agreement by the present author and publisher with whatever views may be maintained or promulgated by other publishers. For the purpose of assigning responsibility, it is requested that the present author's name and the title associated with this text, and its availability at www.FarAboveAll.com as well as this disclaimer, be retained in any subsequent reproduction of this material.
- end of quotation -

3. The Greek Texts

The choice of the Robinson-Pierpont text for the principal underlying Greek text was made because we consider it to be in principle the best attested text, not simply because it as a whole is consistently attested by the vast majority of manuscripts, but also because it has good early version support (especially the Syriac Peshitta, and often also the Vulgate), and good "church father" support. It is also underpinned by well-founded working principles of transmissional history. See the works of J.W. Burgon and F.H.A. Scrivener, and the appendix to the Robinson-Pierpont text by Maurice A. Robinson, *The Case for Byzantine Priority,* for a detailed factual and scholarly rebuttal of the modern critical approach which favours the few and mutually highly disparate manuscripts from Egypt (Sinaiticus and Vaticanus) and their scarce supporters among the ancient witnesses. This degree of disparity between them and the Majority Text can be quantified, as has been done by the late Leslie McFall for the gospels[4] and subsequently by the present author for Galatians[5], with the latter results exhibited as a triangle below.



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

---

[4] [LMcF-SSTT] *The Significance of Split Text-Types for the Recovery of the Original Text in the Gospels*, Leslie McFall, October 2014. Intended for publication in JETS, but this was impeded by his death shortly after writing the article.
[5] www.FarAboveAll.com/015_Textual/SinVat_Galatians.pdf.
[6] *The Text of the New Testament*, Kurt and Barbara Aland, p.107.
[7] *The Text of the New Testament*, Kurt and Barbara Aland, p.11.
[8] *Novum Testamentum Graece*, 26th edition, Introduction, p.39.
[9] *The Text of the New Testament*, Kurt and Barbara Aland, p.103.

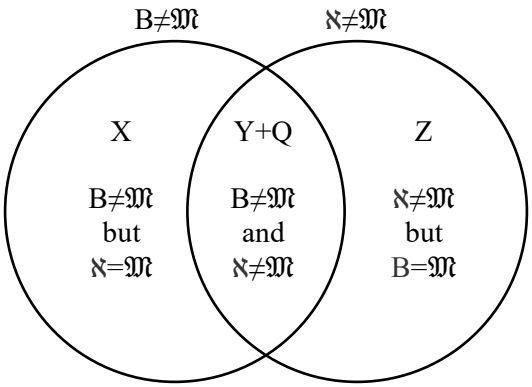
Galatians: From the triangle to the Venn diagram

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

B≠𝔐	Vaticanus differs from the Majority Text	160 differences
א≠𝔐	Sinaiticus differs from the Majority Text	202 differences
א	Vaticanus differs from Sinaiticus	186 differences
א≠B≠𝔐	All 3 differ	8 cases

(N.B. א=B=𝔐 means there is no textual issue, which is not applicable here.)

This can be represented by a Venn diagram.



The two circles represent:

B≠𝔐, the differences between Vaticanus and the Majority Text

א≠𝔐, the differences between Sinaiticus and the Majority Text

The lens-shaped intersection represents

B≠𝔐 and א≠𝔐, cases where Sinaiticus and Vaticanus both oppose the Majority Text, either in conjunction (Y), or in mutual dissension (Q).

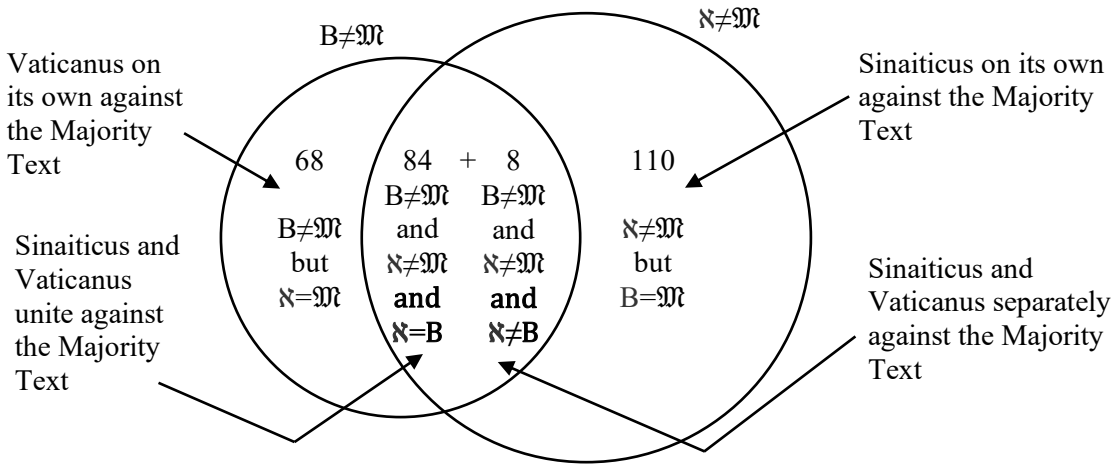
We would like to know the figures for the regions:

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

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

B≠𝔐:	X+Y+Q = 160
א≠𝔐:	Y+Z+Q = 202
B≠א	X+Z+Q = 186
א≠B≠𝔐	Q=8

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



Conclusion: We see that where there is a textual issue, **Sinaiticus and Vaticanus differ more than twice as often (68 + 8 + 110 = 186) as they agree against the Majority Text (84)**. And when they

differ (186), one of the two almost always has the Majority Text (only 8 exceptions, where ℵ, B and 𝔐 all differ).

In summary, the Majority Text is attested with a consistent voice by over 1000 manuscripts[10], and the opposition is hopelessly divided, yet even so to a considerable extent it contains the Majority Text, thus militating for the Majority Text being in their archetype, and hence earlier.

Our Greek text and our English translation interleave various other Majority Text type Greek texts, but the texts have a lot in common, because they are of a "Majority Text" type. We are not concerned with the so-called eclectic texts, such as the Westcott and Hort text or the Nestle-Aland texts, which give preference to minority readings over the majority. The basic texts are denoted by RP for Robinson-Pierpont 2005 (the main text), P1904 for the Eastern Orthodox Patriarchal Text, and TR for the Textus Receptus (or Received Text). There are a few variations within these traditions which we describe below. Since the texts are similar, we present them as one text with occasional splitting into the separate editions where they differ. As we only allow for one punctuation and capitalization system for the common portion, it is always that of the RP text unless noted otherwise. Where there is a split, the RP text is enclosed in braces, {...}, and the other readings are enclosed in square brackets, [...]. Sometimes verse boundaries differ among the texts; this is indicated using the symbol ¶. Also, RP orders the books differently from the AV: the "catholic epistles" (James - Jude) come after Acts, and Hebrews comes between 2 Thessalonians and 1 Timothy. On the www.FarAboveAll.com website, we provide a file in both AV and RP book order.

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

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

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

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

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

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

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

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

4. The Translation

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

> Καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον
> And again he sent another servant to them [Mark 12:4]

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

> Then he sent another servant to them.

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

> κεκερασμένου ἀκράτου
> mixed unmixed [Rev 14:10]

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

> poured undiluted.

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

4.1 Typographic Conventions

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

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

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

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

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

In the translation:

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

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

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

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

In the verse number cell

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

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

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

Mark 1:3	Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.	***The* voice of *one* crying out in the desert,** **'Prepare the way of the Lord;** **Make his paths straight.' "**	Our punctuation agrees with RP P1904 TBS-TR AV, but not HF, who read: *crying out, 'In the desert prepare ...'* **Isa 40:3**.

In the notes cell:

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

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

James 1:15	Εἶτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν· ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον.	then when desire has conceived, it bears sin, and sin, when it has been brought to full maturity, engenders death.	engenders: if the verb is from ἀποκυέω, as in James 1:18, one would expect the accentuation to be ἀποκυεῖ. An accentuation divergence from RP P1904 TBS-TR.

4.2 Detail on Italicization with Participles

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

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

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

ὁ ἄνθρωπος ὁ λύων	the man who loosens (cannot italicize finite verb) the man who *is* loosening (finite auxiliary)
ὁ λύων ἄνθρωπος	the man who loosens (cannot italicize finite verb) the man who *is* loosening (finite auxiliary; "who" unitalicized (!) because attributive and equivalent to the above)
ὁ ἄνθρωπος ὁ λελυκώς	the man who *has* loosened (finite auxiliary)

ὁ ἄνθρωπος ὁ λυόμενος	the man being loosened (adjectival) the man who *is being* loosened (finite auxiliary)
ὁ ἄνθρωπος ὁ λελυμένος	the man who *has been* loosened (finite auxiliary)
ὁ ἄνθρωπος ὁ ὤν	the man who is (not a finite auxiliary)
ὁ ἄνθρωπος ὁ ἔχω	the man who has (not a finite auxiliary)

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

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

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

ὁ ἄνθρωπος ὃς λύει	the man who loosens / the man who is loosening
ὁ ἄνθρωπος ὅς ἐστιν	the man who is

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

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

Remarks

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

tense, but translated by *would*, then the word *would* is italicized. Note that "who" is not italicized here as it has an antecedent (the subject of ἐστιν).

4.3 The Notes

The size of the notes text is easily adjustable in the css style sheet. We have reduced the text size a little in the pericope de adultera, John 7:53-John 8:11, and in the whole of Revelation, because of the many variant readings. In the same passages, the table column widths have been adjusted to give the notes more width.

The notes are ordered in a hierarchy:

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

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

The critical evidence is given as follows

- RP, P1904, TR, S1550, E1624, S1894 are used as in the Greek text.
- HF denotes Hodges and Farstad's *The Greek New Testament According to the Majority Text* (Nelson). On its own, HF stands for the *unreduced*, (virtually) *undivided* Majority Text (also represented by 𝔐, which we occasionally use). We only occasionally cite this book.
- HF-Mred denotes a reduced Majority Text according to Hodges and Farstad (who use a bold **M**). This will always be in the main HF text.
- HF-Mpt denotes a part of the Majority Text according to Hodges and Farstad (who use $\mathbf{M}^{\mathbf{pt}}$). If the reading is in the HF text (so perhaps the larger part), we specify HF-Mpt-text, otherwise HF-Mpt-app (app=apparatus).
- HF-Mfl denotes a family within the Majority Text, from Hodges and Farstad.
- F1853=n/m gives the number of manuscripts collated by F.H.A. Scrivener in his book *A Full And Exact Collation Of About Twenty Manuscripts Of The Holy Gospels* (Cambridge, 1853), reprinted by Kessinger, ISBN 143694273X. Of the *m* manuscripts containing the verse, *n* support the specified reading. We count a first and second hand as two separate witnesses. We also count a double reference where two specimens of a verse occur (as happens in lectionaries) but disagree mutually, so counting the references as two separate witnesses. That is why the number of witnesses may be more than the number of manuscripts. We remark that Scrivener's manuscript *u* was not collated by Scrivener himself, and was very poorly collated, and so will often apparently, but incorrectly, show no deviation from the reference (Elzevir 1624) when almost all other manuscripts do show a deviation. Where a count is 4 or less, but not for F1859 in the gospels, we list the manuscripts (using Scrivener's identifying letters for compactness), so as to suggest which manuscripts are repeatedly in the sample minority. Sometimes we have additional manuscript information in our HTML source; to include it directly would overload our notes column.
- F1859=n/m gives corresponding manuscript information from the appendix in Scrivener's *An Exact Transcript of the Codex Augiensis*, where collations of about 50 manuscripts are given, being about 13 collations per non-gospel book of the New Testament, and about 7 additional manuscripts for the gospels.

- Sometimes Scrivener explicitly identifies manuscripts which agree with his collation reference, e.g. by listing manuscripts containing the variation, then adding "*non* ivz" or "*cum Elzev.* lno". This is certainly not necessarily an exhaustive list; see his collations at 1 Tim 6:12 as an illustration. In such cases, we list all manuscripts containing the non-variant reading, often underlining those explicitly specified, e.g. (Scrivener's b*lno) at Gal 5:4.
- We also count P1904 and TR as a manuscript each. Where the TR is split among S1550, E1624 and S1894, we count the various readings as two or three separate witnesses, but never as more than one witness for any one reading.
- R=n:m gives the relative strength of a disparity or near disparity to RP, n being the number of F1853 and/or F1859 manuscripts, including TR and P1904, supporting RP, and m being the number against. Sometimes extra textual information is given in HTML comments, there not being room to present more detail in the browser-displayed documents.
- See our separate notes on Scrivener's collations for the identities of Scrivener's manuscripts in modern Greagory-Aland numbering and for further details on our use of them available on www.FarAboveAll.com. In short, in Gregory-Aland numbering the manuscripts used for F1853 are 470 471 472 473 474 475 71 476 022 (=N) 478 479 201 480 481 482 483 484 485 486 487 488 ℓ183 ℓ184 and the manuscripts used for F1859 are 77 440 489? 69 ℓ150 ℓ181 ℓ182 ℓ185 206 216 1522 (=1890) 642 1518 (=1896) 483 479 201 643 489 319 356 440 81 1955 480 2016 110 385 2040 2041 498 522 104 172 2015.
- VulgC, VulgS, SyrP are as noted in the References.

4.4 Names

The policy is

1. We largely retain AV spelling, but not absolutely. The rationale for retaining AV naming is that familiar names (in the Gentile world) are retained, whereas names such as e.g. Avraham, Yitsḥak, Yaaqov could be a distracting departure.
2. Where Hebrew personages are mentioned in the New Testament, we Hebraize them and so depart from the AV, except where the names are relatively well known. We follow AV's usual Hebrew transliteration (צ,ז=z; כ=ch; ה,ח=h; ק=k) for some other Hebrew personages, so we write *Zadok* in Matt 1:14, rather than the AV's *Sadoc*. We also write *Zechariah the son of Barachiah* (Matt 23:35) to retain the Hebrew flavour in an Old Testament context, and we have Jeconiah (not Jechonias) in Matt 1:11. The well-known New Testament names *Jesus*, *Judas*, *James* are retained. Roman and Greek names unique to the New Testament are generally also as in the AV, which suitably dehellenizes Roman names, e.g. Φῆστος becomes *Festus*.

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

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

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

5. The Textus Receptus Headings and Subscriptions

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

Book	***Title***	***Subscription***

Book	***Title***	***Subscription***
Matt	Τὸ κατὰ Ματθαῖον Εὐαγγέλιον. The Gospel according to Matthew.	*none*
Mark	Τὸ κατὰ Μάρκον Εὐαγγέλιον. The Gospel according to Mark.	*none*
Luke	Τὸ κατὰ Λουκᾶν Εὐαγγέλιον. The Gospel according to Luke.	*none*
John	Τὸ κατὰ Ἰωάννην Εὐαγγέλιον. The Gospel according to John.	*none*
Acts	Πράξεις τῶν ἁγίων ἀποστόλων. Acts of the holy apostles.	Τέλος. End.
Rom	Παύλου τοῦ ἀποστόλου ἡ πρὸς Ῥωμαίους ἐπιστολή. The epistle of Paul the apostle to *the* Romans.	Πρὸς Ῥωμαίους ἐγράφη ἀπὸ Κορίνθου διὰ Φοίβης διακόνου τῆς ἐν Κεγχρεαῖς ἐκκλησίας. Written to *the* Romans from Corinth through Phoebe *the* servant of the church in Cenchreae.
1 Cor	Παύλου τοῦ ἀποστόλου ἡ πρὸς Κορινθίους ἐπιστολὴ πρώτη. The first epistle of Paul the apostle to *the* Corinthians.	Πρὸς Κορινθίους πρώτη ἐγράφη ἀπὸ Φιλίππων διὰ Στεφανὰ καὶ Φουρτουνάτου καὶ Ἀχαϊκοῦ καὶ Τιμοθέου. *The* first *epistle* written to *the* Corinthians from Philippi through Stephanas and Fortunatus and Achaicus and Timothy.
2 Cor	Παύλου τοῦ ἀποστόλου ἡ πρὸς Κορινθίους ἐπιστολὴ Δευτέρα. The second epistle of Paul the apostle to *the* Corinthians.	Πρὸς Κορινθίους δευτέρα ἐγράφη ἀπὸ Φιλίππων τῆς Μακεδονίας διὰ Τίτου καὶ Λουκᾶ. *The* second *epistle* written to *the* Corinthians from Philippi of Macedonia through Titus and Lucas.
Gal	Παύλου τοῦ ἀποστόλου ἡ πρὸς Γαλάτας ἐπιστολή. The epistle of Paul the apostle to *the* Galatians.	Πρὸς Γαλάτας ἐγράφη ἀπὸ Ῥώμης. To *the* Galatians written from Rome.
Eph	Παύλου τοῦ ἀποστόλου ἡ πρὸς Ἐφεσίους ἐπιστολή. The epistle of Paul the apostle to *the* Ephesians.	Πρὸς Ἐφεσίους ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ. To *the* Ephesians written from Rome through Tychicus.
Phil	Παύλου τοῦ ἀποστόλου ἡ πρὸς Φιλιππησίους ἐπιστολή. The epistle of Paul the apostle to *the* Philippians.	Πρὸς Φιλιππησίους ἐγράφη ἀπὸ Ῥώμης διὰ Ἐπαφροδίτου. To *the* Philippians written from Rome through Epaphroditus.
Col	Παύλου τοῦ ἀποστόλου ἡ πρὸς Κολοσσαεῖς ἐπιστολή. The epistle of Paul the apostle to *the* Colossians.	Πρὸς Κολοσσαεῖς ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ καὶ Ὀνησίμου. To *the* Colossians written from Rome through Tychicus and Onesimus.
1 Thes	Παύλου τοῦ ἀποστόλου ἡ πρὸς Θεσσαλονικεῖς ἐπιστολὴ πρώτη. The first epistle of Paul the apostle to *the* Thessalonians.	Πρὸς Θεσσαλονικεῖς πρώτη ἐγράφη ἀπὸ Ἀθηνῶν. *The* first *epistle* to *the* Thessalonians written from Athens.
2 Thes	Παύλου τοῦ ἀποστόλου ἡ πρὸς Θεσσαλονικεῖς ἐπιστολὴ δευτέρα. The second epistle of Paul the apostle to *the* Thessalonians.	Πρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ Ἀθηνῶν. *The* second *epistle* to *the* Thessalonians written from Athens.

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

Book	*Title*	*Subscription*
Jude	Ἰούδα τοῦ ἀποστόλου ἐπιστολὴ καθολική. *The* universal epistle of Jude the apostle.	*none*
Rev	Ἀποκάλυψις Ἰωάννου τοῦ θεολόγου. *The* Revelation of John the theologian.	Τέλος. End.

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

6. Some Statistical Results

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

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

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

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

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

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

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

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

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

use of the participle	Occurrences of imperatival, conditional, concessive, causal, gerundial, cohortative and temporal use of the participle.
inceptive	Inceptive aorist (the start of an action).
conative	Conative imperfect (an attempt).
Hebraic genitive	Where a noun in the genitive serves as an adjective.
subjective genitive	Where a noun in the genitive equates to a subject of a cognate verb.
objective genitive	Where a noun in the genitive equates to an object of a cognate verb.
genitive absolute	Absolute clauses (though some are not absolute). A few examples only.
use of καί	Translations of καί other than *and*, e.g. *although* (concessive), *or* (disjunctive), *yet* / *but* (adversative), *so that* (purposive), *if* (conditional), *when* (temporal), *consecutive* (result).
redundant	Cases of a redundant ὡς.
otiose	Cases of a redundant καί, often after a comparison.

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

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

8. Abbreviations and References

Abbreviations

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

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

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

f[~MJW] inferred agreement with Elzevir
See *Notes on Scrivener's 1859 Collations* at
https://www.faraboveall.com/050_BibleTranslation/Scrivener1859.pdf

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

Bible book abbreviations

Old Testament

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

New Testament

Matt	Matthew	Eph	Ephesians	Heb	Hebrews
Mark	Mark	Phil	Philippians	James	James
Luke	Luke	Col	Colossians	1 Pet	1 Peter
John	John	1 Thes	1 Thessalonians	2 Pet	2 Peter
Acts	Acts	2 Thes	2 Thessalonians	1 John	1 John
Rom	Romans	1 Tim	1 Timothy	2 John	2 John
1 Cor	1 Corinthians	2 Tim	2 Timothy	3 John	3 John
2 Cor	2 Corinthians	Titus	Titus	Jude	Jude
Gal	Galatians	Phmon	Philemon	Rev	Revelation

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The *Far Above All* Translation of the New Testament

2026 Preview Edition [Version 0.94.153, 3 May 2026]

VERSE	Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ	ENGLISH	NOTES
Matt 1:1	Βίβλος γενέσεως Ἰησοῦ χριστοῦ, υἱοῦ {RP P1904: Δαυίδ} [TR: Δαβίδ], υἱοῦ Ἀβραάμ.	*The* book of *the* lineage of Jesus Christ, *the* son of David, *the* son of Abraham.	Δαυίδ (or, with dieresis, Δαυΐδ), *Dauid*, RP P1904 vs. Δαβίδ, *Dabid*, TR HF. VulgC VulgS = David. Since the manuscripts generally have δαδ, the unabbreviated spelling is unknown. Δαυίδ corresponds more closely to the Hebrew (דָּוִד), and Syriac (SyrP = ܕܘܝܕ). No difference in our English. --- We avoid capitalization on *son* here and in other cases (such as *holy spirit*), to avoid placing any interpretation on the words used. See the Introduction. --- lineage: or *manner of birth*. The genealogy is biologically of Joseph, but it gives the royal line and so Christ's legal right to the throne of David. --- Greek: *Iesous, Dauid, Abraam*. --- Christ ← Anointed; equivalent to Messiah (from Hebrew מָשִׁיחַ, *Mashiach*).
Matt 1:2	Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ· Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ· Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ·	Abraham begot Isaac, and Isaac begot Jacob, and Jacob begot Judah and his brothers,	begot: i.e. *biologically fathered*. Not used of Joseph, who was the legal, but not biological father of Christ (see verses 18 and 20). --- Greek: *Isaak, Iakob, Ioudas*.
Matt 1:3	Ἰούδας δὲ ἐγέννησεν τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ· Φαρὲς δὲ ἐγέννησεν τὸν Ἑσρώμ· Ἑσρὼμ δὲ ἐγέννησεν τὸν Ἀράμ·	and Judah begot Perez and Zarah by Tamar, and Perez begot Hezron, and Hezron begot Ram,	Greek: *Phares, Ezrom* (or, with rough breathing, *Hezrom*), *Aram*. --- AV in OT: *Pharez, Hezron, Ram*. AV in NT: *Phares, Esrom, Aram*.
Matt 1:4	Ἀρὰμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ· Ἀμιναδὰβ δὲ ἐγέννησεν τὸν Ναασσών· Ναασσὼν δὲ ἐγέννησεν τὸν Σαλμών·	and Ram begot Amminadab, and Amminadab begot Nahshon, and Nahshon begot Salmon,	Greek: *Aminadab, Naasson, Salmon*.
Matt 1:5	Σαλμὼν δὲ ἐγέννησεν τὸν Βοὸζ ἐκ τῆς Ῥαχάβ· Βοὸζ δὲ ἐγέννησεν τὸν Ὠβὴδ ἐκ τῆς Ῥούθ· Ὠβὴδ δὲ ἐγέννησεν τὸν Ἰεσσαί·	and Salmon begot Boaz by Rahab, and Boaz begot Obed by Ruth, and Obed begot Jesse,	Greek: *Booz, Rachab, Iessai*.
Matt 1:6	Ἰεσσαὶ δὲ ἐγέννησεν τὸν {RP P1904: Δαυὶδ} [TR: Δαβὶδ] τὸν βασιλέα. {RP P1904: Δαυὶδ} [TR: Δαβὶδ] δὲ ὁ βασιλεὺς ἐγέννησεν τὸν {RP P1904: Σολομῶνα} [TR: Σολομῶντα] ἐκ τῆς τοῦ Οὐρίου·	and Jesse begot David the king, and David the king begot Solomon by Uriah's *wife*,	David *(2x)*: on Δαυίδ vs. Δαβίδ, see Matt 1:1. --- Σολομῶνα, *Solomon (1)*, RP F1853=16/17 F1859=5/7 vs. Σολομῶντα, *Solomon (2)*, P1904 TR F1853=1/17 (Scrivener's c) F1859=2/7. --- Greek: *Dauid, Solomon, Ourias*.

Matt 1:7	Σολομὼν δὲ ἐγέννησεν τὸν Ῥοβοάμ· Ῥοβοὰμ δὲ ἐγέννησεν τὸν Ἀβιά· Ἀβιὰ δὲ ἐγέννησεν τὸν Ἀσά·	and Solomon begot Rehoboam, and Rehoboam begot Abijah, and Abijah begot Asa,	Greek: *Roboam, Abia, Asa*.
Matt 1:8	Ἀσὰ δὲ ἐγέννησεν τὸν Ἰωσαφάτ· Ἰωσαφὰτ δὲ ἐγέννησεν τὸν Ἰωράμ· Ἰωρὰμ δὲ ἐγέννησεν τὸν Ὀζίαν·	and Asa begot Jehoshaphat, and Jehoshaphat begot Jehoram, and Jehoram begot Uzziah,	Greek: *Iosaphat, Ioram, Ozias*; Uzziah in OT also = *Azariah*.
Matt 1:9	Ὀζίας δὲ ἐγέννησεν τὸν Ἰωάθαμ· Ἰωάθαμ δὲ ἐγέννησεν τὸν Ἄχαζ· Ἄχαζ δὲ ἐγέννησεν τὸν Ἑζεκίαν·	and Uzziah begot Jotham, and Jotham begot Ahaz, and Ahaz begot Hezekiah,	Greek: *Iotham, Achaz, Hezekias* (or, with smooth breathing, as in P1904 and TBS-TR, *Ezekias*).
Matt 1:10	Ἑζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ· Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμών· Ἀμὼν δὲ ἐγέννησεν τὸν Ἰωσίαν·	and Hezekiah begot Manasseh, and Manasseh begot Amon, and Amon begot Josiah,	Greek: *Manasses, Amon, Iosias*.
Matt 1:11	Ἰωσίας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.	and Josiah begot Jeconiah and his brothers at the *time of the* Babylonian deportation.	Greek: *Iechonias*.
Matt 1:12	Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος, Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ· Σαλαθιὴλ δὲ ἐγέννησεν τὸν Ζοροβάβελ·	And after the Babylonian deportation, Jeconiah begot Shealtiel, and Shealtiel begot Zerubbabel,	Greek: *Salathiel, Zorobabel*.
Matt 1:13	Ζοροβάβελ δὲ ἐγέννησεν τὸν Ἀβιούδ· Ἀβιοὺδ δὲ ἐγέννησεν τὸν Ἐλιακείμ· Ἐλιακεὶμ δὲ ἐγέννησεν τὸν Ἀζώρ·	and Zerubbabel begot Abihud, and Abihud begot Eliakim, and Eliakim begot Azzur,	Greek: *Abioud, Eliakeim, Azor*.
Matt 1:14	Ἀζὼρ δὲ ἐγέννησεν τὸν Σαδώκ· Σαδὼκ δὲ ἐγέννησεν τὸν Ἀχείμ· Ἀχεὶμ δὲ ἐγέννησεν τὸν Ἐλιούδ·	and Azzur begot Zadok, and Zadok begot Jachin, and Jachin begot Elihud,	Greek: *Sadok, Acheim, Elioud*.
Matt 1:15	Ἐλιοὺδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ· Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν· Ματθὰν δὲ ἐγέννησεν τὸν Ἰακώβ·	and Elihud begot Eleazar, and Eleazar begot Mattan, and Mattan begot Jacob,	Greek: *Eleazar, Matthan, Iakob*.
Matt 1:16	Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς, ὁ λεγόμενος χριστός.	and Jacob begot Joseph, the husband of Mary by whom Jesus was conceived, who *is* called Christ.	Greek: *Ioseph, Maria* (or: *Mariam*, as in Matt 1:20, Matt 13:55). conceived: or *born*.
Matt 1:17	Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως {RP P1904: Δαυὶδ} [TR: Δαβὶδ] γενεαὶ δεκατέσσαρες· καὶ ἀπὸ {RP P1904: Δαυὶδ} [TR: Δαβὶδ] ἕως τῆς μετοικεσίας Βαβυλῶνος, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ χριστοῦ, γενεαὶ δεκατέσσαρες.	So all the generations from Abraham to David *amount to* fourteen generations, and from David to the Babylonian deportation *there are* fourteen generations, and from the Babylonian deportation to Christ *there are* fourteen generations.	David *(2x)*: on Δαυίδ vs. Δαβίδ, see Matt 1:1.
Matt 1:18	Τοῦ δὲ Ἰησοῦ χριστοῦ ἡ γέννησις οὕτως ἦν. Μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτούς, εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.	But the begetting of Jesus Christ was as follows. Now then, when his mother Mary was betrothed to Joseph, before they came together, she was found to be with child, by holy spirit.	begetting: or, more loosely, *birth*. to be with child ← *having in belly*. by ← *out of*. See Jer 22:30 and Luke 3:23 for how this genealogy fits in a broader picture.
Matt 1:19	Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὤν, καὶ μὴ θέλων αὐτὴν παραδειγματίσαι, ἐβουλήθη λάθρᾳ ἀπολῦσαι αὐτήν.	But Joseph, her husband-*to-be*, being righteous, and not wishing to make an example of her, wanted to divorce her secretly.	

Matt 1:20	Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδού, ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ, λέγων, Ἰωσήφ, υἱὸς {RP P1904: Δαυίδ,} [TR: Δαβίδ,] μὴ φοβηθῇς παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου.	But after he had reflected on these *things*, what should happen but *the* angel of *the* Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary *to be* your wife, for that *which has been* conceived in her is *so* by holy spirit.	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. what should happen but ← *behold*. by ← *out of*.
Matt 1:21	Τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.	And she shall bear a son, and you will call him Jesus, for he will save his people from their sins."	him ← *his name*, a Hebraism. We do not continue to remark on this idiom.
Matt 1:22	Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου, λέγοντος,	Now all this took place in order that that *which was* spoken by the Lord through the prophet should be fulfilled, *where* he says,	
Matt 1:23	Ἰδού, ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὅ ἐστιν μεθερμηνευόμενον, Μεθ' ἡμῶν ὁ θεός.	**"Behold, a virgin will be with child and will bear a son, and they will call him Emmanuel, which when translated is 'God with us.'** "	**Isa 7:14**. a virgin ← *the virgin*. An unexpected definite article, a frequent phenomenon in Hebrew, including in Isa 7:14. See Gen 22:9.
Matt 1:24	Διεγερθεὶς δὲ ὁ Ἰωσὴφ ἀπὸ τοῦ ὕπνου, ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου· καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ,	So when Joseph had woken up from the sleep, he did as the angel of *the* Lord had commanded him and took his wife,	
Matt 1:25	καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.	but he did not know her until she had borne her firstborn son, and he called him Jesus.	
Matt 2:1	Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν ἡμέραις Ἡρῴδου τοῦ βασιλέως, ἰδού, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα,	Now after Jesus had been born in Bethlehem of Judaea, in *the* days of Herod the king, it so happened that magi from *the* east came to Jerusalem,	had been born ← *was born*. it so happened that ← *behold*.
Matt 2:2	λέγοντες, Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; Εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.	and they said, "Where is the king of the Jews who *has just been* born? For we have seen his star in *the* east, and we have come to worship him."	have seen ← *saw*. have come ← *came*. We will not necessarily continue to remark on such tense accommodation (Greek aorist to English perfect-with-have). Other examples: Matt 12:28, Matt 22:4, Matt 27:46, Luke 2:30, John 13:31, Rev 19:7, Rev 21:4. The reverse case also occurs, especially in Hebrews and Revelation. See Heb 7:6. Another tense accommodation in Matt 23:20.
Matt 2:3	Ἀκούσας δὲ Ἡρῴδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ·	But when Herod the king heard *of it*, he was disturbed, as *was* all of Jerusalem with him,	
Matt 2:4	καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ χριστὸς γεννᾶται.	and when he had gathered all the senior priests and scribes of the people, he inquired from them where Christ was to be born.	was to be born ← *was born* (but present tense in Greek, the tense of the direct speech).
Matt 2:5	Οἱ δὲ εἶπον αὐτῷ, Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου,	So they said to him, "In Bethlehem of Judaea. For it has been written as follows by the prophet:	as follows ← *thus*. by ← *through*.

Matt 2:6	Καὶ σὺ Βηθλεέμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.	**'And you, Bethlehem, *of the* land of Judah, Are by no means the least among the governmental *towns* of Judah, For from you will come a governor Who will be shepherd to my people Israel.' "**	**Mic 5:1MT (Mic 5:2AV)**.
Matt 2:7	Τότε Ἡρῴδης, λάθρᾳ καλέσας τοὺς μάγους, ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος.	Then Herod called the magi privately and assiduously inquired from them the time when the star appeared,	the time when the star appeared ← *the time of the appearing star*.
Matt 2:8	Καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπεν, Πορευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου· ἐπὰν δὲ εὕρητε, ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ.	and he sent them to Bethlehem and said, "Go and make careful inquiries about the child, and when you find *him*, report back to me so that I too may go and worship him."	Go and *(first occurrence in verse)*: imperatival use of the participle. may go and worship ← *having come may worship*.
Matt 2:9	Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν· καὶ ἰδού, ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτούς, ἕως ἐλθὼν ἔστη ἐπάνω οὗ ἦν τὸ παιδίον.	So when they had heard the king, they went, and they saw that the star which they had seen in the east went ahead of them until it had arrived, when it remained above *the place* where the child was.	they saw that ← *behold*.
Matt 2:10	Ἰδόντες δὲ τὸν ἀστέρα, ἐχάρησαν χαρὰν μεγάλην σφόδρα.	Indeed, when they saw the star, they rejoiced *with* very great joy,	when they saw ← *having seen*. See Matt 23:20.
Matt 2:11	Καὶ ἐλθόντες εἰς τὴν οἰκίαν, {RP P1904 S1894: εἶδον} [S1550 E1624: εὗρον] τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν.	and when they had come to the house, they {RP P1904 S1894: saw} [S1550 E1624: found] the child with Mary his mother, and they fell *down* and worshipped him, and they opened their treasure chests and offered him gifts: gold and frankincense and myrrh.	εἶδον, *saw*, RP P1904 S1894 F1853=16/19 F1859=5/6 vs. εὗρον, *found*, S1550 E1624 F1853=3/19 F1859=1/6. AV follows RP.
Matt 2:12	Καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρῴδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.	Then having been oracularly warned in a dream not to return to Herod, they went back to their country by another route.	
Matt 2:13	Ἀναχωρησάντων δὲ αὐτῶν, ἰδού, ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ, λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοί· μέλλει γὰρ Ἡρῴδης ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι αὐτό.	When they had gone back, this happened: *the* angel of *the* Lord appeared in a dream to Joseph and said, "Get up and take the child and his mother with you, and flee to Egypt, and stay there until I tell you, for Herod intends to seek the child in order to destroy him."	this happened ← *behold*. Get up: imperatival use of the participle. stay ← *be*.
Matt 2:14	Ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτός, καὶ ἀνεχώρησεν εἰς Αἴγυπτον,	So he got up and took the child and his mother with him by night, and he withdrew to Egypt,	
Matt 2:15	καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρῴδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου, λέγοντος, Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.	and he stayed there until the death of Herod, in order that what *was* spoken by the Lord through the prophet might be fulfilled, when he said, **"I have called my son out of Egypt."**	**Hos 11:1**. stayed ← *was*.

Matt 2:16	Τότε Ἡρῴδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνεῖλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσιν τοῖς ὁρίοις αὐτῆς, ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων.	Then when Herod saw that he had been fooled by the magi, he became very angry, and he sent *troops*, and he had all the children in Bethlehem and in all its districts killed, from two years and under, according to the time which he had assiduously inquired about from the magi.	that: or, less literally, *how*. --- had ... killed ← *killed, eliminated*. Causative use of such a verb also in Matt 14:3, Matt 14:10, Matt 18:30, Matt 27:26, Mark 14:10, Luke 9:9, John 3:22, John 19:1, John 19:10.
Matt 2:17	Τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἰερεμίου τοῦ προφήτου, λέγοντος,	Then that *which was* spoken by Jeremiah the prophet was fulfilled, where he says,	
Matt 2:18	Φωνὴ ἐν Ῥαμᾶ ἠκούσθη, θρῆνος καὶ κλαυθμὸς καὶ ὀδυρμὸς πολύς, Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι, ὅτι οὐκ εἰσίν.	**"A cry was heard in Ramah – Lamentation and weeping and much mourning – Rachel weeping *for* her children, And she refused to be comforted, For they were no *more*."**	**Jer 31:15**. --- Ramah: AV= *Rama*, as the Greek, but we align it with the Hebrew name. --- were no *more* ← *are not* (in existence).
Matt 2:19	Τελευτήσαντος δὲ τοῦ Ἡρῴδου, ἰδού, ἄγγελος κυρίου κατ' ὄναρ φαίνεται τῷ Ἰωσὴφ ἐν Αἰγύπτῳ,	But when Herod had died, this *is* what happened: *the* angel of *the* Lord appeared in a dream to Joseph in Egypt	this *is* what happened ← *behold*.
Matt 2:20	λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραήλ· τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.	and said, "Get up and take the child and his mother with you and go to *the* land of Israel, for those *who* sought the life of the child have died."	sought ← *are seeking*. --- life ← *soul*.
Matt 2:21	Ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραήλ.	So he got up and took the child and his mother with him and went to *the* land of Israel.	
Matt 2:22	Ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρῴδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας,	But when he heard that Archelaus was reigning over Judaea in place of Herod his father, he was afraid to set off *back* there, but after he had been oracularly informed in a dream, he went back to the regions of Galilee,	
Matt 2:23	καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην {RP P1904 S1550 E1624: Ναζαρέτ} [S1894: Ναζαρέθ]· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος κληθήσεται.	and when he arrived, he settled in a town called Nazareth, in order that what *was* spoken by the prophets might be fulfilled, that he should be called a **Nazarene.**	Ναζαρέτ, *Nazaret*, RP P1904 S1550 E1624 F1853=16/19 F1859=4/6 vs. Ναζαρέθ, *Nazareth*, S1894 F1853=3/19 (Scrivener's cdx) F1859=2/6. --- In other verses, RP P1904 S1550 always read Ναζαρέτ, S1894 always reads Ναζαρέθ, and E1624 is variable. Our English is the traditional English name, though not an exact transliteration of RP. --- Perhaps the references to *Nazarene* are to the *branch*, נֵצֶר, *nezer*, in **Isa 11:1** and / or the ↴

Matt 3:1	Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστής, κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας,	Now in those days John the Baptist appeared on the scene, preaching in the desert of Judaea,	↳ combined testimony of references to *nazarite*, נָזִיר, *nazir*, pointing to Christ as fulfilling the foreshadowing of one *separate*, in particular from sinners. John ← *Ioannes*. appeared on the scene ← *becomes alongside* (vivid present).
Matt 3:2	καὶ λέγων, Μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.	and he would say, "Repent, for the kingdom of the heavens has drawn near."	
Matt 3:3	Οὗτος γάρ ἐστιν ὁ ῥηθεὶς ὑπὸ Ἠσαΐου τοῦ προφήτου, λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.	For this *man* is the *one* spoken *of* by Isaiah the prophet, who said, **"*The* voice of *one* crying out in the desert,** **'Prepare the way of *the* Lord.** **Make his paths straight.' "**	Our punctuation agrees with RP P1904 TBS-TR AV, but not HF, who read: *crying out, 'In the desert prepare ...'* **Isa 40:3**. Isaiah: Greek and AV, *Esaias*.
Matt 3:4	Αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ· ἡ δὲ τροφὴ αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον.	Now John himself wore clothing *made* from camels' hair and a leather belt around his loins, while his food was locusts and wild honey.	wore clothing ← *had his clothing*.
Matt 3:5	Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου·	Then Jerusalem and all of Judaea and all the region around Jordan came out to him,	
Matt 3:6	καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.	and they were baptized by him in the Jordan, confessing their sins.	
Matt 3:7	Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;	But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "*You* offspring of vipers, who has intimated to you to flee from the wrath to come?	
Matt 3:8	Ποιήσατε οὖν {RP P1904: καρπὸν ἄξιον} [TR: καρποὺς ἀξίους] τῆς μετανοίας·	So produce {RP P1904: fruit} [TR: fruits] worthy of repentance,	καρπὸν ἄξιον, *fruit worthy*, RP P1904 F1853=14/19 F1859=4/7 vs. καρποὺς ἀξίους, *fruits worthy*, TR F1853=4/19 (Scrivener's bcxy) F1859=3/7 vs. another reading, F1853=1/19 (Scrivener's u) F1859=0/7.
Matt 3:9	καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.	and do not think you *can* say to yourselves, 'We have *our* father Abraham.' For I say to you that God can raise children to Abraham from these stones,	to yourselves ← *in yourselves*.
Matt 3:10	Ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.	and the axe has already been laid at the root of the trees. For every tree *which does* not bear good fruit is cut down and is thrown into fire.	has already been laid ← *already lies*, but the verb κεῖμαι is used as the passive of *to lay / put* (τίθημι).
Matt 3:11	Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ {RP: - } [P1904 TR: καὶ πυρί].	Now I baptize you with water for repentance, but he *who is* coming after me is mightier than me, whose shoes I am not fit to carry. He will baptize you with holy spirit {RP: - } [P1904 TR: and fire]	καὶ πυρί, *and fire*: absent in RP F1853=11/19 F1859=4/6 vs. present in P1904 TR F1853=8/19 F1859=2/6. AV differs textually. than me: or, if the reader prefers, *than I*.

Matt 3:12	Οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.	– *he* whose winnowing fan *is* in his hand – and he will thoroughly clean his threshing floor, and he will gather his wheat into *his* storehouse, but he will burn up the chaff with inextinguishable fire.”	
Matt 3:13	Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.	Then Jesus came from Galilee to the Jordan to John in order to be baptized by him,	
Matt 3:14	Ὁ δὲ Ἰωάννης διεκώλυεν αὐτόν, λέγων, Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός με;	although John tried to prevent him, saying, “I need to be baptized by you, yet do you come to me?”	although: concessive use of δέ. tried to prevent: conative imperfect (διεκώλυεν).
Matt 3:15	Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Ἄφες ἄρτι· οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. Τότε ἀφίησιν αὐτόν.	But Jesus answered by saying to him, “Allow *it right* now, for in this way it is fitting for us to fulfil all righteousness.” Then he allowed him.	
Matt 3:16	Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος· καὶ ἰδού, ἀνεῴχθησαν αὐτῷ οἱ οὐρανοί, καὶ εἶδεν τὸ πνεῦμα τοῦ θεοῦ καταβαῖνον ὡσεὶ περιστερὰν καὶ ἐρχόμενον ἐπ' αὐτόν.	Then when Jesus had been baptized, straightaway he came up out of the water, and behold, the heavens were opened to him, and he saw the spirit of God descending as a dove and alighting on him.	
Matt 3:17	Καὶ ἰδού, φωνὴ ἐκ τῶν οὐρανῶν, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.	And there *was* a voice from the heavens, which said, “This is my beloved son, with whom I am very pleased.”	there *was* ← *behold*.
Matt 4:1	Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου.	Next Jesus was led up to the desert by the spirit to be tempted by the devil,	
Matt 4:2	Καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον ἐπείνασεν.	and having fasted for forty days and forty nights – after *all that* – he was hungry.	
Matt 4:3	Καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν, Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.	Then the tempter came to him and said, “If you are *the* son of God, tell these stones to become loaves of bread.”	
Matt 4:4	Ὁ δὲ ἀποκριθεὶς εἶπεν, Γέγραπται, Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.	But he answered and said, “It stands written: **‘Man shall not live by bread alone, but by every word issuing through *the* mouth of God.’ ”**	**Deut 8:3**.
Matt 4:5	Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,	Then the devil took him along to the holy city, and he set him on the pinnacle of the temple,	pinnacle: or *wing*.
Matt 4:6	καὶ λέγει αὐτῷ, Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σοῦ.	and he said to him, “If you are *the* son of God, throw yourself down. For it stands written: **‘He will command his angels concerning you,** and, **They will lift you up in *their* hands** **In case at any time** **You should strike your foot against a stone.’ ”**	**Ps 91:11, Ps 91:12**. in ← *on*.

Matt 4:7	Ἔφη αὐτῷ ὁ Ἰησοῦς, Πάλιν γέγραπται, Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.	Jesus said to him, "Again, it stands written: **'You shall not tempt *the* Lord your God.' "**	**Deut 6:16**.
Matt 4:8	Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν,	Again, the devil took him along to a very high mountain and showed him all the kingdoms of the world and their glory,	
Matt 4:9	καὶ λέγει αὐτῷ, Ταῦτα πάντα σοι δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι.	and he said to him, "I will give you all these if you fall down and worship me."	fall down ← *having fallen down*. See Matt 23:20.
Matt 4:10	Τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ὕπαγε {RP P1904: ὀπίσω μου} [TR: -], Σατανᾶ· γέγραπται γάρ, Κύριον τὸν θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις.	Then Jesus said to him, "Be off {RP P1904: behind me} [TR: -], Satan, for it stands written: **'You shall worship *the* Lord your God, and you shall serve him only.' "**	ὀπίσω μου, *behind me*: present in RP P1904 F1853=14/18 F1859=4/7 vs. absent in TR F1853=4/18 (Scrivener's bkou, u being very doubtful) F1859=1/7 vs. ὀπίσω, *behind*, F1853=0/18 F1859=2/7. **Deut 6:13**.
Matt 4:11	Τότε ἀφίησιν αὐτὸν ὁ διάβολος· καὶ ἰδού, ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ.	Then the devil left him, and the next thing that happened *was that* angels came and took care of him.	the next thing that happened *was that* ← *behold*.
Matt 4:12	Ἀκούσας δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη, ἀνεχώρησεν εἰς τὴν Γαλιλαίαν·	Now when Jesus had heard that John had been delivered up, he withdrew to Galilee,	delivered up: or *betrayed*. AV differs *(cast into prison)*, extrapolating somewhat.
Matt 4:13	καὶ καταλιπὼν τὴν {RP P1904 S1550 E1624: Ναζαρέτ} [S1894: Ναζαρέθ], ἐλθὼν κατῴκησεν εἰς Καπερναοὺμ τὴν παραθαλασσίαν, ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ·	and having left Nazareth, he came and settled in Capernaum, which *is* beside the sea in *the* territories of Zebulun and Naphtali,	Ναζαρέτ, *Nazaret*, RP P1904 S1550 E1624 F1853=15/18 F1859=5/6 vs. Ναζαρέθ, *Nazareth*, S1894 F1853=3/18 (Scrivener's dhx) F1859=1/6. Greek: *Zaboulon ... Nephthaleim*.
Matt 4:14	ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ προφήτου, λέγοντος,	in order that that *which was* spoken through the prophet Isaiah might be fulfilled, *where* he says,	
Matt 4:15	Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλείμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν,	**"*The* land of Zebulun and *the* land of Naphtali, *The* road to *the* sea, Across the Jordan, Galilee of the Gentiles –**	**Isa 8:23MT (Isa 9:1AV)**. to ← *of*.
Matt 4:16	ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδεν φῶς μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς.	**The people who sat in darkness Have seen a great light, And on those *who were* dwelling in a region and shadow of death A light has risen."**	**Isa 9:1MT (Isa 9:2AV)**. on ← *to*. dwelling ← *sitting*, a Hebraism (יָשַׁב, *yashav*).
Matt 4:17	Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, Μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.	From then on Jesus began to preach and say, "Repent, for the kingdom of the heavens has drawn near."	
Matt 4:18	Περιπατῶν δὲ {RP P1904: - } [TR: ὁ Ἰησοῦς] παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἁλιεῖς.	While walking by the Sea of Galilee, {RP P1904: he} [TR: Jesus] saw two brothers, Simon who *is* called Peter, and Andrew his brother, casting a round net into the sea, for they were fishermen,	ὁ Ἰησοῦς, *Jesus*: absent in RP P1904 F1853=16/19 F1859=2/6 vs. present in TR F1853=3/19 (Scrivener's k**xy) F1859=4/6.

Matt 4:19	Καὶ λέγει αὐτοῖς, Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων.	and he said to them, “Follow me, and I will make you fishermen of men.”	
Matt 4:20	Οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.	At this they immediately left *their* nets and followed him.	
Matt 4:21	Καὶ προβὰς ἐκεῖθεν, εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐτῶν· καὶ ἐκάλεσεν αὐτούς.	Then going on from there, he saw another two brothers, James, *the son* of Zebedee and John his brother, in a boat with Zebedee their father, mending their nets, and he called them,	James ← *Jacob* ← *Iakobos* (and throughout the New Testament). a boat ← *the boat*. See Gen 22:9.
Matt 4:22	Οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.	and they immediately left the boat and their father and followed him.	
Matt 4:23	Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.	Then Jesus would go round all of Galilee teaching in their synagogues and proclaiming the gospel of the kingdom and curing every sickness and every ailment among the people,	
Matt 4:24	Καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, καὶ δαιμονιζομένους, καὶ σεληνιαζομένους, καὶ παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς.	and his fame spread to the whole of Syria, and they brought to him all the sick with various diseases, and those afflicted with torments, and those possessed by a demon, and lunatics, and paralytics, and he cured them.	spread ← *went away*. with ← *having*.
Matt 4:25	Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.	And large crowds followed him from Galilee and Decapolis and Jerusalem and Judaea and beyond the Jordan.	large ← *many* (but *large* justified here; AV= *great*).
Matt 5:1	Ἰδὼν δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ·	But when he saw the crowds, he went up a mountain, and when he had sat down, his disciples came to him,	went up a mountain ← *went up into the mountain*, perhaps for a mountainous region, so *went up into the hills*.
Matt 5:2	καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτούς, λέγων,	and he opened his mouth and taught them and said,	taught ← *was teaching*. The imperfect could perhaps be justified by the length of the sermon, but it is common with verbs of saying and asking, e.g. Matt 9:34, Matt 12:23, Mark 3:30, Mark 5:31, Acts 1:6, Acts 26:1 (applying to most of the 110 occurrences of ἔλεγε and ἔλεγον). We do not necessarily remark on such instances.
Matt 5:3	Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.	“Blessed *are* the poor in spirit, For theirs is the kingdom of the heavens.	We feel that μακάριος answers to אַשְׁרֵי, *ashre*, *happy* (compare Ps 1:1) and εὐλογητός to בָּרוּךְ, *barukh*, *blessed*, as in Matt 21:9, quoting Ps 118:26, but *happy* is too weak here, and elsewhere, but English appears to lack an alternative. We also considered *blissful*. The direct speech started here continues until Matt 7:27.

Matt 5:4	Μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται.	Blessed *are* those *who* mourn, For they shall be comforted.	
Matt 5:5	Μακάριοι οἱ πρᾳεῖς· ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.	Blessed *are* **the meek**, For they **shall inherit the earth**.	**Ps 37:11**.
Matt 5:6	Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην· ὅτι αὐτοὶ χορτασθήσονται.	Blessed *are* those *who* hunger and thirst for righteousness, For they shall be satisfied.	
Matt 5:7	Μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ ἐλεηθήσονται.	Blessed *are* the merciful, For they shall be shown mercy.	
Matt 5:8	Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν θεὸν ὄψονται.	Blessed *are* the pure in heart, For they shall see God.	
Matt 5:9	Μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται.	Blessed *are* the peacemakers, For they shall be called sons of God.	
Matt 5:10	Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης· ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.	Blessed *are* those *who have been* persecuted on account of righteousness, For theirs is the kingdom of the heavens.	
Matt 5:11	Μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν, καὶ εἴπωσιν πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν ψευδόμενοι, ἕνεκεν ἐμοῦ.	Blessed are you whenever they reproach you and persecute *you*, and they speak all *kinds of* offensive words and lie about you on account of me.	all *kinds of* offensive words ← *every evil word*. about you: one could take καθ' ὑμῶν with *offensive words*, where the meaning would be *against you*.
Matt 5:12	Χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.	Rejoice and be glad, for your reward in the heavens *is* great, for *it is* like this *that* they persecuted the prophets who *were* before you.	great ← *much*.
Matt 5:13	Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἁλισθήσεται; Εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.	You are the salt of the earth. But if the salt becomes insipid, by what can it be salted? It is no longer good for anything except to be thrown out and trampled on by men.	can ← *will*, a Hebraism.
Matt 5:14	Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου· οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη·	You are the light of the world. A city cannot be hidden if it *is* located on a mountain,	if: conditional use of the participle. located ← *lying*, but κεῖμαι can be used as the passive of τίθημι, *to set, put*.
Matt 5:15	οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.	nor does one light a lamp and put it under a bushel *of corn*, but *one puts it* on a lampstand, and it gives light to all those in the house.	does one ← *do they*. bushel ← *peck*, which, strictly speaking, is ¼ bushel or 2 imperial gallons or 9 litres, e.g. of corn or hay. We retain *bushel* as it has acquired a metaphorical meaning.
Matt 5:16	Οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.	Let your light shine like this before men, so that they see your fine works and glorify your father who *is* in the heavens.	
Matt 5:17	Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι.	Do not think that I have come to annul the law or the prophets. I have not come to annul, but to fulfil,	

Matt 5:18	Ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται.	for truly, I say to you, until heaven and earth pass away, not one jot or one tittle will pass away from the law at all, until all has taken place.	one jot or one tittle: the *jot* is Greek letter iota (ι), which may stand for the Hebrew letter yod (י), whereas the *tittle* is any other small stroke, such as a serif to the letter, or ornament, or punctuation mark. --- has taken place ← *takes place*, perfective aspect.
Matt 5:19	Ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.	So whoever breaks *any* one of the least of these commandments, or *who* teaches men *to do* so, will be called the least in the kingdom of the heavens, whereas *it is* whoever carries out and teaches *the commandments* who will be called great in the kingdom of the heavens.	or: disjunctive use of καί; (καί can stand for *and, or, but* etc. as a Hebraism). --- who ← *this (one)*.
Matt 5:20	Λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.	For I say to you that unless your righteousness exceeds *that* of the scribes and Pharisees, you certainly will not go into the kingdom of the heavens.	exceeds ← *exceeds more than*.
Matt 5:21	Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει·	You have heard that it was said by the ancients, **'You shall not commit murder'**, and whoever commits murder shall be liable to judgment,	**Ex 20:13, Deut 5:17**. --- by: or *to* (the dative, typically indirect object, can also be the agent of the passive, especially in past tenses).
Matt 5:22	ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ, Μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.	but I say to you that everyone who becomes angry with his brother without reason will be liable to judgment, and whoever says to his brother, 'Raka' shall be liable to the Sanhedrin *council*, and whoever says, '*You* fool' will be liable to fiery Gehenna.	Raka: cognate with Hebrew רֵיק, *req*, *empty*. --- fiery Gehenna ← *Gehenna of fire*, a Hebraic genitive. --- Gehenna: from Hebrew גֵּי־הִנֹּם, *Ge-Hinnom*, *Valley of Hinnom*, a place where dead bodies were constantly burnt.
Matt 5:23	Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, {RP: καὶ ἐκεῖ} [P1904 TR: κἀκεῖ] μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ,	So if you are bringing your gift to the altar and there you remember that your brother holds something against you,	καὶ ἐκεῖ, *and there* (two words), RP F1853=14/18 F1859=2/6 vs. κἀκεῖ, *and there* (one word by crasis), P1904 TR F1853=4/18 (Scrivener's fgux, u being very doubtful) F1859=4/6.
Matt 5:24	ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε, πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου.	leave your gift there in front of the altar and go away, *and* first be reconciled to your brother, and then come and offer your gift.	come: imperatival use of the participle.
Matt 5:25	Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ, ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ, μήποτέ σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτής σε παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ.	Be well-disposed to your opponent quickly while you are on the way with him, in case *your* opponent delivers you to the judge, and the judge delivers you to the officer, and you are thrown in prison.	

Matt 5:26	Ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως {RP TR: ἂν} [P1904: οὗ] ἀποδῷς τὸν ἔσχατον κοδράντην.	Truly, I say to you, you will certainly not come out of there until you have repaid the last quadrans.	ἂν, indefinite particle in *until*, RP TR F1853=15/18 F1859=4/6 vs. οὗ, a more definite word in *until* (still followed by subjunctive), P1904 F1853=3/18 (Scrivener's bqr) F1859=1/6 vs. word absent, F1853=0/18 F1859=1/6. have repaid ← *repay*. quadrans: a small bronze coin; 1/64 denary.
Matt 5:27	Ἠκούσατε ὅτι ἐρρέθη {RP: - } [P1904 TR: τοῖς ἀρχαίοις], Οὐ μοιχεύσεις·	You have heard that it has been said {RP: - } [P1904 TR: by the ancients], '**You shall not commit adultery**',	τοῖς ἀρχαίοις, *by the ancients*: absent in RP F1853=15/18 F1859=3/6 vs. present in P1904 TR F1853=3/18 (Scrivener's bsx) F1859=3/6. AV differs textually. **Ex 20:14, Deut 5:18**. by: or *to*, as in Matt 5:21.
Matt 5:28	ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι {RP P1904: αὐτὴν} [TR: αὐτῆς] ἤδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ.	but I say to you that everyone who looks at a *married* woman intent on lusting after her has already committed adultery with her in his heart.	αὐτὴν, *her*, accusative, RP P1904 F1853=16/19 F1859=6/6 vs. αὐτῆς, *her*, genitive, TR F1853=3/19 (Scrivener's r*sx) F1859=0/6. *married* woman ← *woman* or *wife*.
Matt 5:29	Εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.	And if your right eye ensnares you, pluck it out and throw *it* away, for it is *more* profitable to you that one of your organs should perish than that your whole body should be thrown into Gehenna.	away ← *away from you*. than that ← *and not*. Gehenna: see Matt 5:22.
Matt 5:30	Καὶ εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.	And if your right hand ensnares you, cut it off and throw *it* away, for it is *more* profitable to you that one of your limbs should perish than that your whole body should be thrown into Gehenna.	away ← *away from you*. than that ← *and not*. Gehenna: see Matt 5:22.
Matt 5:31	Ἐρρέθη δὲ {RP TR: ὅτι} [P1904: -] Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον·	And it has been said, **'Whoever divorces his wife, let him give her a *deed of* divorce'**,	ὅτι, *(said) that* (but simply introduces direct speech here): present in RP TR F1853=19/19 F1859=5/6 vs. absent in P1904 F1853=0/19 F1859=1/6. **Deut 24:1**.
Matt 5:32	ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχᾶσθαι· καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾶται.	but I say to you that whoever divorces his wife, apart from by reason of fornication, causes her to commit adultery, and whoever marries a divorced *woman* commits adultery.	
Matt 5:33	Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρκους σου·	Again, you have heard that it was said by the ancients, **'You shall not swear falsely, but you will perform your oaths to the Lord'**,	**Ex 20:7, Lev 19:12, Num 30:3MT (Num 30:2AV), Deut 23:22MT (Deut 23:21AV)**. by: or *to*, as in Matt 5:21, Matt 5:27.
Matt 5:34	ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ·	but I say to you, do not swear at all, neither by **heaven, for it is *the* throne of God**,	**Isa 66:1**.
Matt 5:35	μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως·	nor by **the earth, for it is his footstool**, nor by Jerusalem, for it is *the* city of the great king.	**Isa 66:1**. his footstool ← *a footstool of his feet*.

Matt 5:36	μήτε ἐν τῇ κεφαλῇ σου ὀμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι.	And do not swear by your head, for you cannot make one hair white or black,	
Matt 5:37	Ἔστω δὲ ὁ λόγος ὑμῶν, ναὶ ναί, οὒ οὔ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστιν.	but let your speech be, 'Yes, yes; no, no', for any more than these is of evil.	evil: or *the evil one*.
Matt 5:38	Ἠκούσατε ὅτι ἐρρέθη, Ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, καί, Ὀδόντα ἀντὶ ὀδόντος·	You have heard that it has been said, **'An eye for an eye'** and, **'A tooth for a tooth'**,	**Ex 21:24**.
Matt 5:39	ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν {RP-text P1904: δεξιὰν} [RP-marg TR: δεξιάν σου] σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην·	but I say to you, do not resist evil, but whoever strikes *you* on {RP-text P1904: *the*} [RP-marg TR: your] right cheek – turn also the other *cheek* to him,	σου, *your*: absent in RP-text P1904 F1853=7/18 F1859=2/6 vs. present in RP-marg TR F1853=11/18 F1859=4/6. A disparity with RP-text, R=10:16.
Matt 5:40	καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον·	and *as for* him *who* wishes you to be judged and to take your tunic, let him *have your* coat as well,	
Matt 5:41	καὶ ὅστις σε ἀγγαρεύσει μίλιον ἕν, ὕπαγε μετ' αὐτοῦ δύο.	and whoever presses you *to go* one mile – go with him two.	
Matt 5:42	Τῷ αἰτοῦντί σε δίδου· καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῇς.	Give to him *who* asks you, and do not turn away from him *who* wishes to borrow from you.	
Matt 5:43	Ἠκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις τὸν πλησίον σου, καί, Μισήσεις τὸν ἐχθρόν σου·	You have heard that it has been said, **'You shall love your neighbour'**, and, **'You shall hate your enemy'**,	**Lev 19:18**. You shall hate your enemy: there is the sense of this in, e.g., **Ps 139:21, Ps 139:22**.
Matt 5:44	ἐγὼ δὲ λέγω ὑμῖν, Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε {RP P1904: τοῖς μισοῦσιν} [TR: τοὺς μισοῦντας] ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς, καὶ διωκόντων ὑμᾶς·	but I say to you, love your enemies, bless those *who* curse you, do good to those *who* hate you, and pray for those *who* treat you spitefully and persecute you,	τοῖς μισοῦσιν, *to those who hate*, RP P1904 F1853=17/18 F1859=6/6 vs. τους μισουντας, *those who hate* (a direct object of a transitive verb), TR F1853=1/18 (Scrivener's p) F1859=0/6.
Matt 5:45	ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν {RP-text: τοῖς} [RP-marg P1904 TR: -] οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθούς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.	so that you become sons of your father in {RP-text: the} [RP-marg P1904 TR: *the*] heavens, for he makes his sun rise on *the* wicked and *the* good, and he sends rain on *the* righteous and *the* unrighteous.	τοῖς, *(in) the (heavens)*: present in RP-text F1853=10/19 F1859=3/6 vs. absent in RP-marg P1904 TR F1853=9/19 F1859=3/6. A weak disparity with RP-text, R=13:14.
Matt 5:46	Ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; Οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν;	For if you love those *who* love you, what reward do you have? Do not the tax collectors also do the same?	
Matt 5:47	Καὶ ἐὰν ἀσπάσησθε τοὺς {RP P1904: φίλους} [TR: ἀδελφοὺς] ὑμῶν μόνον, τί περισσὸν ποιεῖτε; Οὐχὶ καὶ οἱ τελῶναι οὕτως ποιοῦσιν;	And if you only greet your {RP P1904: friends} [TR: brothers], what do you do *that is* exceptional? Do not the tax collectors act in this way?	φίλους, *friends*, RP P1904 F1853=17/18 F1859=6/6 vs. ἀδελφοὺς, *brothers*, TR F1853=1/18 (Scrivener's u, so very doubtful) F1859=0/6. AV differs textually.
Matt 5:48	Ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστιν.	So be perfect, as your father in the heavens is perfect.	be ← *you will be*. perfect *(2x)*: or *complete*.
Matt 6:1	Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.	*And* take care not to give your alms in the presence of men, so as to be seen by them. Otherwise, you do not have a reward from your father in the heavens.	give ← *do*. from your father ← *with your father*.

Matt 6:2	Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσῃς ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.	So when you give alms, do not blow a trumpet in front of you, as the hypocrites do in the synagogues and in the streets, in order to be glorified by men. Truly, I say to you, they have their reward.	give ← *do*. have ← *receive as due*.
Matt 6:3	Σοῦ δὲ ποιοῦντος ἐλεημοσύνην, μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιά σου,	But when you give alms, let your left *hand* not know what your right *hand* is doing,	give ← *do*.
Matt 6:4	ὅπως ᾖ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ {RP TR: αὐτὸς} [P1904: -] ἀποδώσει σοι ἐν τῷ φανερῷ.	so that your alms are *given* in secret, and your father, who sees in secret, will reward you in public.	αὐτὸς, *he (will reward)*: present in RP TR F1853=15/18 F1859=3/6 vs. absent in P1904 F1853=3/18 (Scrivener's asu), F1859=3/6.
Matt 6:5	Καὶ ὅταν προσεύχῃ, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως ἂν φανῶσιν τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν ὅτι ἀπέχουσιν τὸν μισθὸν αὐτῶν.	And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the corners of the streets, in order to be seen by men. Truly, I say to you, they have their reward.	do not be ← *you shall not be*. have ← *receive as due*.
Matt 6:6	Σὺ δέ, ὅταν προσεύχῃ, εἴσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.	But when you pray, go into your private room and shut the door and pray to your father who *is* hidden, and your father, who sees *what is done* in secret, will reward you in public.	shut: imperatival use of the participle. the door ← *your door*. who *is* hidden ← *in the secret*.
Matt 6:7	Προσευχόμενοι δὲ μὴ βαττολογήσητε, ὥσπερ οἱ ἐθνικοί· δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται.	And when you pray, do not gabble like the Gentiles, for they think that they will be heard in their loquacity.	in: or *because of*.
Matt 6:8	Μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὧν χρείαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.	So do not be like them. For your father knows what you need before you ask him.	
Matt 6:9	Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου.	So then, pray like this: Our father in the heavens, May your name be sanctified.	in ← *who in*.
Matt 6:10	Ἐλθέτω ἡ βασιλεία σου. Γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.	May your kingdom come; May your will be done, As in heaven, *so* also on the earth.	
Matt 6:11	Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον.	Give us our oncoming bread today,	oncoming ← A word only known from Matt 6:11 and Luke 11:3, apparently made up from *epi* = on and *ousios*, suggesting *coming* or *being*. Perhaps a reference to manna coming upon the earth from above. Consider also that Jesus is the bread of life from heaven: John 6:30-35.
Matt 6:12	Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν.	And cancel our debts, As we also cancel *the debts* of our debtors.	And cancel our debts: or, as an Aramaism: *Forgive our sins*. cancel *the debts* of our debtors: or, as an Aramaism: *forgive the sinners against us*.

Matt 6:13	Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.	And do not lead us into temptation, But rescue us from evil, For yours is the kingdom, And the power and the glory, Throughout the ages. Amen.	evil: or *the evil one*.
Matt 6:14	Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος·	For if you forgive men their transgressions, so also will your heavenly father forgive you.	
Matt 6:15	ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.	But if you do not forgive men their transgressions, neither will your father forgive your transgressions.	
Matt 6:16	Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταὶ σκυθρωποί· ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν ὅτι ἀπέχουσιν τὸν μισθὸν αὐτῶν.	Now whenever you fast, do not be like the sullen-looking hypocrites, for they disfigure their faces in order for it to be obvious to men that they are fasting. Truly, I say to you, they have their reward.	for it to be obvious ← *that they may be obvious*. have ← *receive as due*.
Matt 6:17	Σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλήν, καὶ τὸ πρόσωπόν σου νίψαι,	But you, when you fast, anoint your head and wash your face,	
Matt 6:18	ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι {RP: - } [P1904 TR: ἐν τῷ φανερῷ].	so that it is not obvious to men that you are fasting, but *it will be known* to your father who *is* hidden, and your father who sees in secret will reward you {RP: - } [P1904 TR: in public].	ἐν τῷ φανερῷ, *in public*: absent in RP F1853=16/20 F1859=5/6 vs. present in P1904 TR F1853=4/20 (Scrivener's f**suy, u being very doubtful) F1859=1/6. AV differs textually. so that it is not obvious ← *so that you are not obvious*. who *is* hidden ← *in the secret*.
Matt 6:19	Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν·	Do not save up treasures for yourself on the earth, where *the* moth and corrosion cause ruin, and where thieves break in and steal,	break in ← *dig through*.
Matt 6:20	θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν.	but save up for yourselves treasures in heaven where neither moth nor corrosion cause ruin, and where no robbers break in and steal.	no robbers ← *robbers do not*, which in English would suggest that there are robbers, but they don't break in and steal.
Matt 6:21	Ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν.	For where your treasure is, there your heart will be as well.	
Matt 6:22	Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ἐὰν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται·	The light of the body is the eye. So if your eye is clear-sighted, the whole of your body will be bright.	clear-sighted ← *simple, unfolded*.
Matt 6:23	ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. Εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον;	But if your eye is ill-disposed, the whole of your body will be dark. So if the light which *is* in you is darkness, how great the darkness *is*!	We punctuate as an exclamation. RP P1904 TBS-TR punctuate as a question, *How great is the darkness?* ill-disposed ← *evil*; in this context *covetous* or *miserly*.

Matt 6:24	Οὐδεὶς δύναται δυσὶν κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἑνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. Οὐ δύνασθε θεῷ δουλεύειν καὶ {RP P1904: μαμωνᾷ} [TR: μαμμωνᾷ].	No-one can serve two masters, for he will either hate one and love the other, or he will cling to one and despise the other. You cannot serve God and mammon.	μαμωνᾷ, *mamon*, RP P1904 F1853=16/19 F1859=6/6 vs. μαμμωνᾷ, *mammon*, TR F1853=3/19 (Scrivener's cou, u being very doubtful) F1859=0/6. No difference in our English (though this traditional spelling is not as RP). mammon ← Aramaic מָמוֹן, *riches*.
Matt 6:25	Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ τί πίητε· μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσησθε. Οὐχὶ ἡ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος;	On account of this I say to you, do not be anxious for your life, *about* what you will eat and what you will drink, nor for your body, *about* what you will wear. Is not life more than food, and the body *more* than clothing?	life *(2x)* ← *soul*.
Matt 6:26	Ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;	Look at the birds of the sky, how they do not sow or reap or gather into storehouses, yet your heavenly father feeds them; surely you are worth much more than they *are*?	yet: adversative use of καί.
Matt 6:27	Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα;	And who of you can by being anxious add one cubit to his stature?	by being anxious: gerundial use of the participle. cubit: *about 18 inches or 45 cm*.
Matt 6:28	Καὶ περὶ ἐνδύματος τί μεριμνᾶτε; Καταμάθετε τὰ κρίνα τοῦ ἀγροῦ, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει·	And why are you anxious about clothing? Observe the wild lilies – how they grow. *Yet* they neither toil nor spin *thread*.	wild lilies ← *lilies of the field*. In the second sentence, we retain the Greek word order, with the lilies towards the head of their clause (prolepsis, common in Aramaic).
Matt 6:29	λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων.	But I tell you, not even Solomon in all his glory was clothed like one of these.	was clothed: aorist middle, so strictly neither passive nor reflexive, nor a habitual imperfect, but the form is used here loosely.
Matt 6:30	Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;	Now if God so clothes the wild vegetation, which exists today, and tomorrow *is* thrown into a furnace, *will he* not much more *clothe* you, *you* of little faith?	wild vegetation ← *grass / vegetation of the field*.
Matt 6:31	Μὴ οὖν μεριμνήσητε, λέγοντες, Τί φάγωμεν, ἤ, Τί πίωμεν, ἤ, Τί περιβαλώμεθα;	So do not be anxious, saying, 'What will we eat?' or, 'What will we drink?' or, 'What will we wear?'	
Matt 6:32	Πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῄζετε τούτων ἁπάντων.	For the Gentiles seek all these *things*. Well then, your heavenly father knows that you need all these *things*.	
Matt 6:33	Ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.	But first seek the kingdom of God and his righteousness, and all these *things* will be added to you.	
Matt 6:34	Μὴ οὖν {RP P1904 S1550 S1894: μεριμνήσητε} [E1624: μεριμνήσετε] εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει τὰ ἑαυτῆς. Ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.	So do not be anxious about tomorrow, for tomorrow will be anxious about its own *affairs*. Sufficient for the day *is* its own evil.	μεριμνήσητε, *be anxious* (aorist subjunctive), RP P1904 S1550 S1894 F1853=15/19 F1859=4/7 vs. μεριμνήσετε, *be anxious* (future indicative), E1624 F1853=3/19 (Scrivener's uxy, u being very doubtful) F1859=3/7 vs. another reading, F1853=1/19 (Scrivener's x) F1859=0/7.
Matt 7:1	Μὴ κρίνετε, ἵνα μὴ κριθῆτε·	Do not judge, in order that you may not be judged,	

Matt 7:2	ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, {RP P1904: μετρηθήσεται} [TR: ἀντιμετρηθήσεται] ὑμῖν.	for you will be judged with the judgment with which you judge, and by what*ever* measure you measure, it will be {RP P1904: measured} [TR: measured back] to you.	μετρηθήσεται, *measured*, RP P1904 F1853=13/21 F1859=2/6 vs. ἀντιμετρηθήσεται, *measured back*, TR, F1853=5/21 F1859=3/6 vs. other readings, F1853=3/21 (Scrivener's byx) F1859=1/6.
Matt 7:3	Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς;	Why do you look at the speck in your brother's eye but do not take notice of the joist in your own eye?	
Matt 7:4	Ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου, Ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδού, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου;	Or how can you say to your brother, 'Let me take the speck out of your eye', when all along there *is* a joist in your eye?	can ← *will*, a Hebraism. when all along there *is* ← *and behold*.
Matt 7:5	Ὑποκριτά, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.	*You* hypocrite! First take the joist out of your *own* eye, and then you will see clearly to take the speck out of your brother's eye.	to take the speck out ← *to take out the speck out*.
Matt 7:6	Μὴ δῶτε τὸ ἅγιον τοῖς κυσίν· μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς.	Do not give *anything* sacred to dogs, and do not cast your pearls before swine, in case they trample them with their feet and turn and tear *at* you.	
Matt 7:7	Αἰτεῖτε, καὶ δοθήσεται {RP P1904c TR: ὑμῖν} [P1904u: ἡμῖν]· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.	Ask, and it will be given to you; seek, and you shall find; knock, and it will be opened to you.	
Matt 7:8	Πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται.	For everyone who asks *will* receive, and he *who* seeks *will* find, and to him *who* knocks it will be opened.	
Matt 7:9	Ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ;	Or what man is there among you, *who,* if his son asks him for bread, will give him a stone?	among you ← *out of you*.
Matt 7:10	Καὶ ἐὰν ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ;	And if he asks for fish, surely he will not give him a serpent?	
Matt 7:11	Εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν;	So if you, being evil, know how to give good gifts to your children, how much more will your father in the heavens give good *things* to those *who* ask him!	We punctuate as an exclamation; RP P1904 TBS-TR as a question.
Matt 7:12	Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.	Whatever you would like men to do to you, do the same to them. For this is the law and the prophets.	Whatever ← *All as many as (things)*. the same ← *likewise*.
Matt 7:13	Εἰσέλθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοί εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς·	Enter through the narrow gate. For wide *is* the gate and broad *is* the way which leads to destruction, and many are those *who are* entering through it.	leads ← *leads away*. destruction: or *waste*, as in Matt 26:8.
Matt 7:14	{RP P1904: τί} [TR: ὅτι] στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωήν, καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν.	{RP P1904: How narrow the gate *is* and confined the way *is* which leads to life, and *how* few they are who find it!} [TR: Because the gate *is* narrow and the way which leads to life *is* confined, and they are few who find it.]	τί, *how*, RP P1904 F1853=18/19 F1859=5/8 vs. ὅτι, *because*, TR F1853=1/19 (Scrivener's y) F1859=3/8. AV differs textually.

Matt 7:15	Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων, ἔσωθεν δέ εἰσιν λύκοι ἅρπαγες.	But beware of false prophets, who come to you in sheep's clothing, but inside are rapacious wolves.	
Matt 7:16	Ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς· μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλήν, ἢ ἀπὸ τριβόλων σῦκα;	By their fruit you will recognize them. Does one really gather a bunch of grapes from thorn bushes, or figs from thistles?	fruit ← *fruits*, also in the next few verses.
Matt 7:17	Οὕτως πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ.	In this way every good tree produces fine fruit, but a rotten tree produces bad fruit.	
Matt 7:18	Οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν.	A good tree cannot produce bad fruit, nor *can* a rotten tree produce fine fruit.	
Matt 7:19	Πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.	Every tree *which does* not produce fine fruit is cut down and thrown into fire.	
Matt 7:20	Ἄρα γε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.	Therefore, by their fruit you will recognize them.	
Matt 7:21	Οὐ πᾶς ὁ λέγων μοι, Κύριε, κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.	Not everyone who says to me, 'Lord, Lord' will go into the kingdom of the heavens, but *rather,* he *who* does the will of my father in *the* heavens.	
Matt 7:22	Πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε, κύριε, οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν;	Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name and cast out demons in your name and perform many deeds of power in your name?'	
Matt 7:23	Καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.	And then I will confess to them, 'I never knew you. Go away from me, you workers of lawlessness.'	
Matt 7:24	Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησεν τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν·	So everyone who hears these words of mine and does them – I will liken him to a prudent man who built his house on rock,	Prolepsis, as in Matt 6:28.
Matt 7:25	καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.	and the rain came down and the torrents arrived, and the winds blew and beat against that house, but it did not fall, for it had been founded on rock.	torrents ← *rivers*.
Matt 7:26	Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτούς, ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησεν τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον·	But everyone who hears these words of mine and *does* not do them will be likened to a foolish man who built his house on sand,	But: adversative use of καί.
Matt 7:27	καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν· καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη.	and the rain came down, and the torrents arrived, and the winds blew and beat against that house, and it fell *down*, and its fall was great."	The direct speech which ends here started at Matt 5:3.
Matt 7:28	Καὶ ἐγένετο ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ·	And it came to pass when Jesus had finished these words, *that* the crowds were astounded at his teaching,	

Matt 7:29	ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.	for he taught them as *one* having authority, and not as the scribes.	taught ← *was teaching*.
Matt 8:1	Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί·	Then when he had come down from the mountain, large crowds followed him,	large ← *many*.
Matt 8:2	καὶ ἰδού, λεπρὸς ἐλθὼν προσεκύνει αὐτῷ, λέγων, Κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι.	and it so happened that a leper came and worshipped him and said, "Lord, if you will, you can cleanse me."	it so happened that ← *behold*.
Matt 8:3	Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ ὁ Ἰησοῦς, λέγων, Θέλω, καθαρίσθητι. Καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.	At this Jesus held out *his* hand and touched him and said, "I will; be cleansed." And immediately his leprosy was cleansed.	
Matt 8:4	Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ὅρα μηδενὶ εἴπῃς· {RP P1904 E1624: ἀλλὰ} [S1550 S1894: ἀλλ'] ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε τὸ δῶρον ὃ προσέταξεν Μωσῆς, εἰς μαρτύριον αὐτοῖς.	Then Jesus said to him, "See *to it that* you tell no-one, but go *and* show yourself to the priest, and offer the gift which Moses commanded, as a witness to them."	ἀλλ', *but* (apocopated form), RP P1904 E1624 F1853=10/19 F1859=4/6 vs. ἀλλὰ, *but* (unapocopated form), S1550 S1894 F1853=8/19 F1859=2/6 vs. another spelling, F1853=1/19 (Scrivener's x) F1859=0/6. = priest: not a *senior priest* (ἀρχιερέυς), which is the word used of the enemies of the Lord, e.g. in Matt 27:1, but an ordinary priest (ἱερέυς) doing his job in the temple.
Matt 8:5	Εἰσελθόντι δὲ {RP P1904: αὐτῷ} [TR: τῷ Ἰησοῦ] εἰς Καπερναούμ, προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτόν,	Subsequently, when {RP P1904: he} [TR: Jesus] had gone to Capernaum, a centurion approached him, appealing to him,	αὐτῷ, *him*, RP P1904 F1853=15/20 F1859=3/7 vs. τῷ Ἰησοῦ, *Jesus*, TR F1853=4/20 (Scrivener's bf**xy) F1859=4/7 vs. another reading, F1853=1/20 (Scrivener's b) F1859=0/7.
Matt 8:6	καὶ λέγων, Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος.	and saying, "Lord, my servant has become ill at home paralysed *and is* tormented terribly."	has become ill ← *has been thrown*.
Matt 8:7	Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.	At this Jesus said to him, "I will go and cure him."	
Matt 8:8	Καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη, Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ {RP P1904: λόγῳ} [TR: λόγον], καὶ ἰαθήσεται ὁ παῖς μου.	Then the centurion answered and said, "Lord, I am not worthy that you should enter under my roof, but just pronounce {RP P1904: with a word} [TR: a word] and my servant will be cured,	λόγῳ, *with a word*, RP P1904 F1853=17/19 F1859=5/6 vs. λόγον, *a word*, TR F1853=2/19 (Scrivener's uy, u being very doubtful) F1859=1/6.
Matt 8:9	Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ.	for I am also a man under *a system of* authority, having soldiers under me, and I say to this *one*, 'Go', and he goes, and to another, 'Come', and he comes, and to my servant, 'Do this', and he does *it*."	
Matt 8:10	Ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν, καὶ εἶπεν τοῖς ἀκολουθοῦσιν, Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον.	When Jesus heard *that*, he was amazed and said to those following, "Truly, I say to you, not even in Israel have I found such great faith.	

Matt 8:11	Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν, καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν·	But I say to you that many will come from *the* east and from *the* west and will recline *at table* with Abraham and Isaac and Jacob in the kingdom of the heavens,	
Matt 8:12	οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.	whereas the sons of the kingdom will be cast out into the outer darkness. There, there will be weeping and gnashing of teeth."	
Matt 8:13	Καὶ εἶπεν ὁ Ἰησοῦς τῷ {RP: ἑκατοντάρχῃ} [P1904 TR: ἑκατοντάρχῳ], Ὕπαγε, καὶ ὡς ἐπίστευσας γενηθήτω σοι. Καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.	Then Jesus said to the centurion, "Go *your way*, and as you have believed, *so* be *it* to you." And his servant was cured at that hour.	ἑκατοντάρχῃ, *centurion (1)*, RP F1853=15/19 F1859=4/6 vs. ἑκατοντάρχῳ, *centurion (2)*, P1904 TR F1853=4/19 (Scrivener's lmnu, u being very doubtful) F1859=2/6. ἑκατοντάρχης is the usual classical form, but ἑκατόνταρχος is used by Xenophon [LS].
Matt 8:14	Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν,	Then Jesus went to Peter's house, and he saw his mother-in-law lying *ill* with a fever,	lying *ill* with a fever ← *thrown and with a fever*.
Matt 8:15	καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη, καὶ διηκόνει {RP P1904: αὐτῷ} [TR: αὐτοῖς].	and he touched her hand, at which the fever left her, and she rose and waited on {RP P1904: him} [TR: them].	αὐτῷ, *him*, RP P1904 F1853=15/19 F1859=4/6 vs. αὐτοῖς, *them*, TR F1853=4/19 (Scrivener's pqru, u being very doubtful) F1859=2/6. AV differs textually.
Matt 8:16	Ὀψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν·	Then in the evening, they brought to him many *who were* possessed by demons, and he cast out the spirits by a word, and he cured all those who were ill,	in the evening ← *evening having become*.
Matt 8:17	ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ προφήτου, λέγοντος, Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν, καὶ τὰς νόσους ἐβάστασεν.	in order that that *which was* spoken through Isaiah the prophet should be fulfilled, *where* he says, **"He took our ailments** **And bore *our* sicknesses."**	**Isa 53:4**.
Matt 8:18	Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτόν, ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.	But when Jesus saw large crowds around him, he ordered *them* to go further away,	to go further away ← *to go away to the beyond / to the other side*.
Matt 8:19	Καὶ προσελθὼν εἷς γραμματεὺς εἶπεν αὐτῷ, Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ.	and a certain scribe came along and said to him, "Master, I will follow you wherever you go."	Master ← *Teacher*.
Matt 8:20	Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.	At this Jesus said to him, "The foxes have dens, and the birds of the sky *have* nests, but the son of man does not have anywhere to lay *his* head."	dens ← *holes*. nests ← *tent-(like)-dwellings*.
Matt 8:21	Ἕτερος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ, Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.	Then another of his disciples said to him, "Lord, let me first go and bury my father."	
Matt 8:22	Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἀκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.	But Jesus said to him, "Follow me, and leave the dead to bury their own dead."	
Matt 8:23	Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.	Then his disciples followed him when he went on board a boat,	a boat ← *the boat*. See Gen 22:9.

Matt 8:24	Καὶ ἰδού, σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδεν.	and what happened next was that a great storm arose in the sea, so that the boat was covered by the waves. But he was sleeping.	what happened next was that ← *behold*. storm: or *earthquake*; lit. *shaking*.
Matt 8:25	Καὶ προσελθόντες οἱ μαθηταὶ {RP: - } [P1904 TR: αὐτοῦ] ἤγειραν αὐτόν, λέγοντες, Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα.	Then {RP: *his*} [P1904 TR: his] disciples came to *him*, and they woke him up and said, "Lord, save us; we are not going to survive."	αὐτοῦ, *of him*: absent in RP F1853=13/19 F1859=6/6 vs. present in P1904 TR F1853=6/19 F1859=0/6. not going to survive ← *perishing*.
Matt 8:26	Καὶ λέγει αὐτοῖς, Τί δειλοί ἐστε, ὀλιγόπιστοι; Τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη.	But he said to them, "Why are you fearful, *you* of little faith?" Then he arose and rebuked the winds and the sea, and a great calm came about.	
Matt 8:27	Οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες, Ποταπός ἐστιν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;	But the men were amazed, and they said, "What kind of *a man* is this, that even the winds and the sea obey him?"	
Matt 8:28	Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργεσηνῶν, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης·	Then when he had gone to the far side, to the region of the Gergesenes, two *men* possessed by demons met him, as they came out of the tombs. *They were* very dangerous, so that no-one could pass by that way.	could ← *was strong to*.
Matt 8:29	καὶ ἰδού, ἔκραξαν λέγοντες, Τί ἡμῖν καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ; Ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς;	And in this case they shouted, and they said, "What *have* you got *to do* with us, Jesus the son of God? Have you come here to torment us before *the* due time?"	in this case ← *behold*. What *have* you got *to do* with us ← *What to us and to you*.
Matt 8:30	Ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη.	Now there was a herd of many pigs feeding at a distance from them,	
Matt 8:31	Οἱ δὲ δαίμονες παρεκάλουν αὐτόν, λέγοντες, Εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων.	so the demons pleaded with him and said, "If you cast us out, allow us to go off to the herd of pigs."	
Matt 8:32	Καὶ εἶπεν αὐτοῖς, Ὑπάγετε. Οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων· καὶ ἰδού, ὥρμησεν πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν.	And he said to them, "Go." So they came out and went into the herd of pigs. And at this point the whole herd of pigs rushed headlong down the cliff into the sea, and they died in the waters.	at this point ← *behold*.
Matt 8:33	Οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων.	But the herdsmen fled and went away to the city and reported everything, including the *things* concerning those possessed by demons.	
Matt 8:34	Καὶ ἰδού, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ· καὶ ἰδόντες αὐτόν, παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.	Then it ensued that the whole city came out to meet Jesus, and when they saw him, they appealed *to him* to move from their districts.	it ensued that ← *behold*.
Matt 9:1	Καὶ ἐμβὰς εἰς {RP TR: τὸ} [P1904: -] πλοῖον διεπέρασεν καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.	Next he went on board {RP TR: the} [P1904: a] boat and crossed over and came to his own city,	τὸ, *the*: present in RP TR Mred F1853=16/19 F1859=4/6 vs. absent in P1904 F1853=3/19 (Scrivener's sxy) F1859=2/6.

Matt 9:2	Καὶ ἰδού, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον· καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ, Θάρσει, τέκνον· ἀφέωνταί σοι αἱ ἁμαρτίαι σου.	and along they came bringing a paralytic *man* to him lying on a bed. And when Jesus saw their faith, he said to the paralytic *man*, "Pluck up courage, *my* child. You have been forgiven your sins."	along they came bringing ← *behold, they were bringing*. lying ← *cast*. You have been forgiven your sins ← *Your sins have been forgiven you*.
Matt 9:3	Καὶ ἰδού, τινὲς τῶν γραμματέων εἶπον ἐν ἑαυτοῖς, Οὗτος βλασφημεῖ.	Then at this, some of the scribes said to themselves, "This *man* is blaspheming."	at this ← *behold*.
Matt 9:4	Καὶ {RP-text P1904 TR: ἰδὼν} [RP-marg: εἰδὼς] ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν, Ἵνα τί ὑμεῖς ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν;	Then Jesus, who {RP-text P1904 TR: had perceived} [RP-marg: knew] their thoughts, said, "Why do you have evil thoughts in your hearts?	ἰδὼν, *having seen*, RP-text P1904 TR F1853=14/20 F1859=5/6 vs. εἰδὼς, *knowing*, RP-marg F1853=6/20 F1859=1/6. {RP-text P1904 TR: had perceived ← *having seen*; compare English *saw through*.}
Matt 9:5	Τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί {RP-text P1904: σου} [RP-marg TR: σοι] αἱ ἁμαρτίαι· ἢ εἰπεῖν, {RP TR: Ἔγειραι} [P1904: Ἔγειρε] καὶ περιπάτει;	For which is easier, to say, 'You have been forgiven your sins', or to say, 'Arise and walk'?	σου, *of you*, RP-text P1904 F1853=13/19 F1859=4/6 vs. σοι, *to you*, RP-marg TR F1853=6/19 F1859=2/6. Matt 9:2 = σοι. No difference in our English (see note below). ἔγειραι, *arise* (aorist middle), RP TR F1853=12/19 F1859=3/6 vs. ἔγειρε, *rise* (present active), P1904 F1853=7/19 F1859=3/6. No difference in our English. You have been forgiven your sins ← {RP-text TR: *Your sins have been forgiven*} [RP-marg P1904: *The sins have been forgiven you*]. walk ← *walk around*, but no emphasis on *around*.
Matt 9:6	Ἵνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας - τότε λέγει τῷ παραλυτικῷ - Ἐγερθεὶς ἆρόν σου τὴν κλίνην, καὶ ὕπαγε εἰς τὸν οἶκόν σου.	But in order that you may know that the son of man has authority on earth to forgive sins" – he then spoke to the paralytic *man* – "Arise, and pick up your bed and go to your home."	Arise: imperatival use of the participle.
Matt 9:7	Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.	And he rose and went off to his home.	
Matt 9:8	Ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ ἐδόξασαν τὸν θεόν, τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.	And when the crowds saw *it*, they were amazed, and they glorified God, who *had* given such authority to men.	
Matt 9:9	Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.	Then as Jesus passed on from there, he saw a man called Matthew sitting at the tax desk, and he said to him, "Follow me." And he got up and followed him.	
Matt 9:10	Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδού, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.	And it came to pass, as he was reclining in *his* house, that there were many tax collectors and sinners *who had* come and were reclining with Jesus and his disciples.	that there were ← *and behold*.

Matt 9:11	Καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ, Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;	And when the Pharisees saw *it*, they said to his disciples, "Why does your master eat with the tax collectors and sinners?"	master ← *teacher*.
Matt 9:12	Ὁ δὲ Ἰησοῦς ἀκούσας εἶπεν αὐτοῖς, Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες.	But Jesus heard *it* and said to them, "Those *who* are in sound health have no need of a doctor, but *rather* those *who* are ill.	
Matt 9:13	Πορευθέντες δὲ μάθετε τί ἐστιν, Ἔλεον θέλω, καὶ οὐ θυσίαν· οὐ γὰρ ἦλθον καλέσαι δικαίους, {RP P1904: ἀλλὰ} [TR: ἀλλ'] ἁμαρτωλοὺς εἰς μετάνοιαν.	But go and learn what *this* means: **'I desire mercy and not sacrifice.'** For I have not come to call *the* righteous, but sinners to repentance."	ἀλλὰ, *but* (unapocopated form), RP P1904 F1853=18/19 F1859=5/6 vs. ἀλλ', *but* (apocopated form), TR F1853=1/19 (Scrivener's u, so very doubtful) F1859=1/6. **Hos 6:6**. go: imperatival use of the participle. means ← *is*.
Matt 9:14	Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντες, Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά, οἱ δὲ μαθηταί σου οὐ νηστεύουσιν;	Then John's disciples came to him and said, "Why do we and the Pharisees fast often, but your disciples don't fast?"	often: or *much*. [LS] gives both meanings.
Matt 9:15	Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ' ὅσον {RP TR: - } [P1904: χρόνον] μετ' αὐτῶν ἐστιν ὁ νυμφίος; Ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν.	And Jesus said to them, "Surely the wedding guests cannot mourn as long as the bridegroom is with them? But *the* days will come when the bridegroom will be taken away from them, and then they will fast.	χρόνον, *(for as much) time (as)*: absent in RP TR F1853=14/19 F1859=5/6 vs. present in P1904 F1853=5/19 (incl. 1 misspelled) F1859=1/6. No difference in our English, *time* being understood if absent. wedding guests ← *sons of the wedding venue / canopy* (Hebrew חֻפָּה, *huppah*). We consider *groom's close friends*, where νυμφῶν is a *seclusion room*, less likely.
Matt 9:16	Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἴρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται.	And no-one puts a patch of uncarded flannel on an old garment, for its piece added *will* pull *strands* from the garment, and *the* tear *will* become worse,	piece added ← *filling*.
Matt 9:17	Οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ {RP TR: βάλλουσιν οἶνον νέον εἰς ἀσκοὺς} [P1904: οἶνον νέον εἰς ασκους βάλλουσιν] καινούς, καὶ {RP P1904: ἀμφότεροι} [TR: ἀμφότερα] συντηροῦνται.	nor does one put new wine in old wineskins, or else the wineskins tear, and the wine leaks out, and the wineskins will be ruined. But one puts new wine in new wineskins, and both are preserved together."	βάλλουσιν οἶνον νέον εἰς ἀσκοὺς, *they put + wine new in flasks*, RP TR F1853=18/19 F1859=5/6 vs. οἶνον νέον εἰς ασκους βάλλουσιν, *wine new in flasks + they put*, P1904 F1853=1/19 (Scrivener's y) F1859=1/6. ἀμφότεροι, *both* (masculine), RP P1904 F1853=17/19 F1859=5/6 vs. ἀμφότερα, *both* (neuter), TR F1853=2/19 (Scrivener's ux, u being very doubtful) F1859=1/6.

Matt 9:18	Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδού, ἄρχων {RP P1904 S1894: εἷς} [S1550 E1624: -] [MISC: τις] {RP TR: ἐλθὼν} [P1904: προσελθὼν] προσεκύνει αὐτῷ, λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται.	While he was saying these *things* to them, it so happened that a *certain* governor came {RP TR: - } [P1904: up] and worshipped him and said, "My daughter has just died, but come and put your hand on her, and she will live."	εἷς, *one (governor)*: present in RP P1904 S1894 F1853=3/20 (Scrivener's dko) F1859=1/7 vs. absent in S1550 E1624 F1853=4/20 (Scrivener's af**pu, u being very doubtful) F1859=1/7 vs. τις, *a certain (governor)*, F1853=12/20 F1859=5/7 vs. another reading, F1853=1/20 (Scrivener's c) F1859=0/7. A strong disparity with RP, R=6:17. ἐλθὼν, *came*, RP TR F1853=11/18 F1859=2/7 vs. προσελθὼν, *came to*, P1904 F1853=7/18 F1859=4/7 vs. another reading, F1853=0/18 F1859=1/7. Ignoring diacritics and spaces (absent in early manuscripts), RP could also be read as εἰσελθὼν, *(a governor) entered*. it so happened that ← *behold*. come: imperatival use of the participle.
Matt 9:19	Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.	Then Jesus rose and followed him, as *did* his disciples,	
Matt 9:20	Καὶ ἰδού, γυνὴ αἱμορροοῦσα δώδεκα ἔτη, προσελθοῦσα ὄπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ.	and at this point a woman *who had been* suffering from haemorrhage for twelve years approached *him* from behind and touched the hem of his coat,	at this point ← *behold*.
Matt 9:21	Ἔλεγεν γὰρ ἐν ἑαυτῇ, Ἐὰν μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι.	for she said to herself, "If only I can touch his coat, I will be cured."	to herself ← *in herself*. cured ← *saved*.
Matt 9:22	Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτὴν εἶπεν, Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέν σε. Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.	But Jesus turned round and saw her and said, "Be of good courage, *my* daughter. Your faith has cured you." And the woman was cured from that hour.	cured *(2x)* ← *saved*.
Matt 9:23	Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος, καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον,	Then Jesus went to the house of the governor, and seeing the flute-players and the crowd wailing,	seeing ← *having seen*. See Matt 23:20.
Matt 9:24	λέγει αὐτοῖς, Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανεν τὸ κοράσιον, ἀλλὰ καθεύδει. Καὶ κατεγέλων αὐτοῦ.	he said to them, "Leave *the room*. For the girl has not died but is asleep." But they laughed at him.	Leave *the room* ← *Withdraw*.
Matt 9:25	Ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον.	Then when the crowd had been sent out, he went in and held her hand, and the girl arose.	
Matt 9:26	Καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.	And the account of this went around in the whole of that district.	the account of this ← *this report*. went around ← *went out*. district ← *land*.

Matt 9:27	Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ δύο τυφλοί, κράζοντες καὶ λέγοντες, Ἐλέησον ἡμᾶς, {RP-text P1904 TR: υἱὲ} [RP-marg: υἱὸς] {RP P1904: Δαυίδ} [TR: Δαβίδ].	Then as Jesus passed on from there, two blind *men* followed him, shouting and saying, "Have mercy on us, son of David."	υἱὲ, *son* (vocative), RP-text P1904 TR F1853=8/19 F1859=4/6 vs. υἱὸς, *son* (nominative), RP-marg F1853=11/19 F1859=2/6. Nearly a disparity with RP-text, R=14:13. David: on Δαυίδ vs. Δαβίδ, see Matt 1:1.
Matt 9:28	Ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; Λέγουσιν αὐτῷ, Ναί, κύριε.	And when he had come to the house, the blind *men* approached him, and Jesus said to them, "Do you believe I am able to do this?" They said to him, "Yes, Lord."	
Matt 9:29	Τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων, Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν.	Then he touched their eyes and said, "According to your faith, *so* let it be to you."	be ← *become*.
Matt 9:30	Καὶ ἀνεῴχθησαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς, λέγων, Ὁρᾶτε μηδεὶς γινωσκέτω.	And their eyes were opened, but Jesus admonished them sternly, and he said, "See *that* no-one gets to know *of this*."	but: adversative use of καί. admonished them sternly ← *snorted at them*.
Matt 9:31	Οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.	But they went out and spread the account of him in all that district.	district ← *land*.
Matt 9:32	Αὐτῶν δὲ ἐξερχομένων, ἰδού, προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον.	However, while they were going out, it so happened that they brought to him a mute man possessed by a demon,	it so happened that ← *behold*. they: i.e. *others*.
Matt 9:33	Καὶ ἐκβληθέντος τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες, {RP S1894: - } [P1904 S1550 E1624: ὅτι] Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ.	and when the demon had been cast out, the mute *man* spoke, and the crowds were amazed and said, "Never *before* has *anything* like this been seen in Israel."	ὅτι, *(and said) that* (also introducing direct speech): absent in RP S1894 F1853=15/19 F1859=6/6 vs. present in P1904 S1550 E1624 F1853=4/19 (Scrivener's lmnu, u being very doubtful) F1859=0/6. like this ← *thus*.
Matt 9:34	Οἱ δὲ Φαρισαῖοι ἔλεγον, Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.	But the Pharisees said, "He casts out the demons by the ruler of demons."	
Matt 9:35	Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.	Then Jesus went around all the cities and the villages teaching in their synagogues and proclaiming the gospel of the kingdom and curing every sickness and every ailment among the people.	
Matt 9:36	Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν {RP: ἐσκυλμένοι} [P1904 TR: ἐκλελυμένοι] καὶ ἐρριμμένοι {RP TR: ὡσεὶ} [P1904: ὡς] πρόβατα μὴ ἔχοντα ποιμένα.	But when he saw the crowds, he had compassion on them, because they were {RP: distressed} [P1904 TR: untended] and tossed about, like sheep not having a shepherd.	ἐσκυλμένοι, *distressed*, RP F1853=16/19 F1859=3/6 vs. ἐκλελυμένοι, *untended*, P1904 TR F1853=3/19 (Scrivener's lxy) F1859=2/6 vs. σκυλμένοι, *distressed (misspelled)*, F1853=0/19 F1859=1/6. AV differs textually. ὡσεὶ, *as if*, RP TR F1853=14/19 F1859=4/6 vs. ὡς, *as*, P1904 F1853=5/19 F1859=2/6. [P1904: untended ← *loose*, lit: *having been loosed out*, or *enfeebled, faint*.]
Matt 9:37	Τότε λέγει τοῖς μαθηταῖς αὐτοῦ, Ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι·	Then he said to his disciples, "The harvest *is* great, but the workers *are* few,	

Matt 9:38	δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.	so entreat the Lord of the harvest that he sends out workers to his harvest.”	
Matt 10:1	Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτά, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.	And when he had called his twelve disciples, he gave them authority over unclean spirits, to cast them out and to cure every sickness and every ailment.	called ← *summoned, called to (come)*. to cast them out ← *with a result to them out*.
Matt 10:2	Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά {RP TR: ἐστιν} [P1904: εἰσι] ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ·	Now the names of the twelve apostles are these: first Simon, who *is* called Peter, and Andrew his brother, James the *son* of Zebedee, and John his brother,	ἐστι(ν), *are* (classical form for a neuter subject), RP TR F1853=15/19 F1859=4/6 vs. εἰσι(ν), *are* (non-classical form for a neuter subject), P1904 F1853=4/19 (Scrivener's mnsy) F1859=2/6.
Matt 10:3	Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος·	Philip and Bartholomew, Thomas and Matthew the tax collector, James the *son* of Alphaeus, and Lebbaeus who *is* surnamed Thaddaeus,	
Matt 10:4	Σίμων ὁ Κανανίτης, καὶ Ἰούδας {RP S1550 S1894: - } [P1904 E1624: ὁ] Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν.	Simon the Kananite, and Judas Iscariot who for his part betrayed him.	ὁ, *the (Iscariot)*: absent in RP S1550 S1894 F1853=14/19 F1859=4/6 vs. present in P1904 E1624 F1853=5/19 F1859=2/6. Kananite: AV differs *(Canaanite)*. The word is from the Aramaic root qoph-nun-aleph, *to be zealous*, not kaph-nun-ayin, from which the ך for his part ← *also*.
Matt 10:5	Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγείλας αὐτοῖς, λέγων, Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε·	Jesus sent these twelve out, and he gave them orders and said, “Do not go off into *the* way of *the* Gentiles, and do not go into *any* city of *the* Samaritans,	ך demonym *Canaanite*, as in Gen 10:18, Zech 14:21, Matt 15:22 (with a different Greek spelling to that of this verse). Luke 6:15 translates Simon's title, *Zealot*. This direct speech ends at Matt 10:42.
Matt 10:6	πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ.	but go rather to the lost sheep of *the* house of Israel.	
Matt 10:7	Πορευόμενοι δὲ κηρύσσετε, λέγοντες ὅτι Ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν.	And as you go, preach, saying, ‘The kingdom of the heavens has drawn near.’	
Matt 10:8	Ἀσθενοῦντας θεραπεύετε, λεπροὺς καθαρίζετε, {RP: - } [P1904 TR: νεκροὺς ἐγείρετε,] δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε.	Cure *those who* are ill, cleanse *the* {RP: lepers;} [P1904 TR: lepers, raise *the* dead;] cast out demons. You have received without charge; give without charge.	νεκροὺς ἐγείρετε, *raise the dead*: absent in RP F1853=18/19 F1859=6/7 vs. present in P1904 TR F1853=1/19 (Scrivener's d) F1859=1/7. AV differs textually.
Matt 10:9	Μὴ κτήσησθε χρυσόν, μηδὲ ἄργυρον, μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν,	Do not get gold or silver or bronze for your belts,	

Matt 10:10	μὴ πήραν εἰς ὁδόν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ {RP S1894: ῥάβδους} [P1904 S1550 E1624: ῥάβδον]· ἄξιος {RP TR: γὰρ} [P1904: γάρ ἐστιν] ὁ ἐργάτης τῆς τροφῆς αὐτοῦ {RP TR: ἐστιν} [P1904: -].	nor a wallet for *the* way, nor two tunics, nor shoes, nor {RP S1894: staffs} [P1904 S1550 E1624: a staff], for the workman is worthy of his livelihood.	ῥάβδους, *staffs*, RP S1894 F1853=16/19 F1859=3/6 vs. ῥάβδον, *staff*, P1904 S1550 E1624 F1853=3/19 (Scrivener's sxy) F1859=3/6. --- ἐστιν, *is*, at end of sentence, RP TR F1853=18/19 F1859=4/6 vs. ἐστιν, *is*, before ὁ ἐργάτης, P1904 F1853=1/19 (Scrivener's y) F1859=1/6 vs. word absent, F1853=0/19 F1859=1/6. --- livelihood ← *nourishment*.
Matt 10:11	Εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κἀκεῖ μείνατε, ἕως ἂν ἐξέλθητε.	And in whatever city or village you enter, make careful inquiries *as to* who is worthy in it, and stay there until you leave.	
Matt 10:12	Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτήν {RP TR: - } [P1904: λέγοντες· εἰρήνη τῷ οἴκῳ τούτῳ].	And when you go into the house, greet *those of* it {RP TR: - } [P1904: and say, 'Peace *be* to this house'],	λέγοντες· εἰρήνη τῷ οἴκῳ τούτῳ, *saying, "Peace to this house"*: absent in RP TR F1853=13/19 F1859=5/7 vs. present in P1904 F1853=6/19 F1859=2/7.
Matt 10:13	Καὶ ἐὰν μὲν ᾖ ἡ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾖ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω.	and if the household is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you.	
Matt 10:14	Καὶ ὃς ἐὰν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι {RP TR: - } [P1904: ἔξω] τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης, ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν.	And *as for* whoever does not receive you or hear your words – come {RP TR: out} [P1904: outside of] of that house or city, and shake the dust off your feet.	ἔξω, *outside of*: absent in RP TR F1853=18/19 F1859=5/6 vs. present in P1904 F1853=1/19 (Scrivener's y) F1859=1/6.
Matt 10:15	Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ {RP TR: Γομόρρων} [P1904: Γομόρρας] ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.	Truly, I say to you, it will be more bearable for *the* land of Sodom and Gomorrah on *the* day of judgment than for that city.	Γομόρρων, *Gomorrah* (as a plural noun, like Athens), RP TR F1853=15/19 F1859=4/6 vs. Γομόρρας, *Gomorrah* (as a singular noun), P1904 F1853=4/19 (Scrivener's agpy) F1859=1/6 vs. Γομόρας, *Gomorah* (as a singular noun), F1853=0/19 F1859=1/6.
Matt 10:16	Ἰδού, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστεραί.	You see, I am sending you as sheep in *the* midst of wolves, so be prudent like serpents and guileless like doves.	You see ← *Behold*. --- guileless ← *unmixed*.
Matt 10:17	Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς·	But beware of men, for they will deliver you up to *the* Sanhedrin *councils*, and they will scourge you in their synagogues,	
Matt 10:18	καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.	and you will be led to rulers and kings on account of me as a witness to them and the Gentiles.	

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

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

Matt 10:28	Καὶ μὴ {RP: φοβεῖσθε} [P1904 TR: φοβηθῆτε] ἀπὸ τῶν {RP: ἀποκτενόντων} [P1904: ἀποκτεννόντων] [TR: ἀποκτεινόντων] τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ {RP-text: τὴν ψυχὴν καὶ τὸ σῶμα} [RP-marg P1904 TR: ψυχὴν καὶ σῶμα] ἀπολέσαι ἐν γεέννῃ.	and do not fear those *who* kill the body, but who cannot kill the soul, but fear rather him *who* can destroy both {RP: the soul and the body} [P1904 TR: soul and body] in Gehenna.	φοβεῖσθε, *fear* (present middle / passive), RP F1853=14/19 F1859=3/7 vs. φοβηθῆτε, *fear* (aorist passive), P1904 TR F1853=3/19 (Scrivener's uxy, u being very doubtful) F1859=3/7 vs. another reading, F1853=2/19 (Scrivener's qr) F1859=1/7. No difference in our English. ἀποκτενόντων, RP F1853=14/19 F1859=4/6 vs. ἀποκτεννόντων, P1904 F1853=3/19 (Scrivener's fhs) F1859=1/6 vs. ἀποκτεινόντων, TR F1853=2/19 (Scrivener's ux, u being very doubtful) F1859=1/6. All are present participles, *those who kill*. τὴν ψυχὴν καὶ τὸ σῶμα, *the soul and the body*, RP-text F1853=8/19 F1859=3/6 vs. ψυχὴν καὶ σῶμα, *soul and body*, RP-marg P1904 TR F1853=10/19 F1859=2/6 vs. other readings, F1853=1/19 (Scrivener's h) F1859=1/6. A disparity with RP-text, R=11:14. Gehenna: see Matt 5:22.
Matt 10:29	Οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; Καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν·	Are not two sparrows sold for an assarion? Yet not one of them will fall to the ground without your father's *control*.	assarion: a bronze or copper coin; 1/16 denary.
Matt 10:30	ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσίν.	But even all the hairs of your head are numbered.	are numbered ← *have been numbered*.
Matt 10:31	Μὴ οὖν φοβηθῆτε· πολλῶν στρουθίων διαφέρετε ὑμεῖς.	So do not fear. You are worth more than many sparrows.	
Matt 10:32	Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.	So *as for* everyone who confesses me before men, I for my part will confess him before my father in *the* heavens.	for my part ← *also*.
Matt 10:33	Ὅστις δ' ἂν ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν κἀγὼ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.	But *as for* whoever denies me before men, I in turn will deny him before my father in *the* heavens.	in turn ← *also*.
Matt 10:34	Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν.	Do not think I have come to bring peace on earth. I have not come to bring peace, but *the* sword.	bring *(2x)* ← *cast*.
Matt 10:35	Ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς·	For I have come to set **a man apart against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law,**	**Mic 7:6**.
Matt 10:36	καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ {RP: οἰκειακοὶ} [P1904 TR: οἰκιακοὶ] αὐτοῦ.	**and *the* enemies of the man *will be* those of his household.**	οἰκειακοὶ, *those of the household (1)*, RP F1853=13/19 F1859=4/6 vs. οἰκιακοὶ, *those of the household (2)*, P1904 TR F1853=6/19 F1859=2/6. **Mic 7:6**.

Matt 10:37	Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ, οὐκ ἔστιν μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμέ, οὐκ ἔστιν μου ἄξιος·	He *who* loves *his* father or mother more than me is not worthy of me, and he *who* loves *his* son or daughter more than me is not worthy of me,	
Matt 10:38	καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος.	and *he* who does not take his cross and follow me is not worthy of me.	follow ← *follow behind / after*.
Matt 10:39	Ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν.	He *who* finds his life shall lose it, and he *who* loses his life for my sake will find it.	life *(2x)* ← *soul*.
Matt 10:40	Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με.	He *who* receives you receives me, and he *who* receives me receives him *who* sent me.	
Matt 10:41	Ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήψεται.	He *who* receives a prophet on the grounds of his being a prophet will receive *the* reward of a prophet, and he *who* receives a righteous *man* on the grounds of his being righteous will receive *the* reward of a righteous *man*.	on the grounds of *(2x)* ← *to name of*.
Matt 10:42	Καὶ ὃς ἐὰν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.	And whoever gives just a cup of cool *water* to drink to one of these little *ones* on the grounds of *him being* a disciple – truly, I say to you – he certainly will not lose his reward.”	on the grounds of ← *to name of*. *him*: refers to the little one, who is also a disciple. The direct speech which ends here started at Matt 10:5.
Matt 11:1	Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.	And it came to pass when Jesus had finished giving instructions to his twelve disciples, *that* he moved on from there in order to teach and preach in their cities.	
Matt 11:2	Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ χριστοῦ, πέμψας δύο τῶν μαθητῶν αὐτοῦ,	But when John had heard in prison *about* the works of Christ, he sent two of his disciples	
Matt 11:3	εἶπεν αὐτῷ, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν;	to say to him, “Are you the *one who is* coming, or are we to expect another?”	to say ← *he said*.
Matt 11:4	Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε·	And Jesus answered and said to them, “Go and report to John what you hear and see.	Go: imperatival use of the participle.
Matt 11:5	τυφλοὶ ἀναβλέπουσιν, καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται·	***The* blind see again and *the* lame walk,** lepers are cleansed and ***the* deaf hear**, *the* dead are raised and ***the* poor have the gospel preached to them**,	Allusions to **Isa 35:5, Isa 35:6, Isa 61:1**.
Matt 11:6	καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.	and blessed is *he* who does not stumble because of me.”	who does not stumble ← *whoever is not caused to stumble*, or: *does not take offence*.
Matt 11:7	Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου, Τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι; Κάλαμον ὑπὸ ἀνέμου σαλευόμενον;	Then as these went, Jesus began to speak to the crowds concerning John *and said*, “What did you go out into the desert to see? A wind-swept reed?	swept ← *shaken*.

Matt 11:8	Ἀλλὰ τί ἐξήλθετε ἰδεῖν; Ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; Ἰδού, οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν {RP-text: βασιλείων} [RP-marg P1904 TR: βασιλέων] εἰσίν.	If not, what *then* did you go out to see? A man clothed in luxurious garments? Look, those *who* wear luxurious *garments* are in {RP-text: royal} [RP-marg P1904 TR: kings'] houses.	βασιλείων, *royal*, RP-text F1853=13/20 F1859=5/6 vs. βασιλέων, *of kings*, RP-marg P1904 TR F1853=7/20 F1859=1/6. If not ← *But*. {RP-text: royal ← *of royal (people)*.}
Matt 11:9	Ἀλλὰ τί ἐξήλθετε ἰδεῖν; Προφήτην; Ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου·	If not, what did you go out to see? A prophet? Yes, I tell you, and one greater than a prophet.	If not ← *But*.
Matt 11:10	οὗτος γάρ ἐστιν περὶ οὗ γέγραπται, Ἰδού, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.	For this *man* is *he* of whom it stands written: **'See how I am sending my messenger in front of you, Who will prepare your way ahead of you.'**	**Mal 3:1**. See how ← *Behold*.
Matt 11:11	Ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ. Ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν.	Truly, I say to you, there has not arisen among *those* born of women anyone greater than John the Baptist. But he *who is* least in the kingdom of the heavens is greater than he.	least ← *lesser*, Greek comparative for superlative.
Matt 11:12	Ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἁρπάζουσιν αὐτήν.	However, from the days of John the Baptist up to now the kingdom of the heavens has been suffering violence, and violent men are seizing it.	
Matt 11:13	Πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν·	For all the prophets and the law up to John have prophesied,	
Matt 11:14	καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι.	and if you are willing to accept *it*, he is Elijah who *is* to come.	Elijah ← *Elias*.
Matt 11:15	Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.	He *who* has ears to hear, let him hear.	
Matt 11:16	Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; Ὁμοία ἐστὶν {RP P1904: παιδίοις} [TR: παιδαρίοις] {RP-text TR: ἐν ἀγοραῖς καθημένοις} [RP-marg: ἐν ἀγορᾷ καθημένοις] [P1904: καθημένοις ἐν ἀγοραῖς], {RP TR: καὶ προσφωνοῦσιν} [P1904: ἃ προσφωνοῦντα] τοῖς {RP-text P1904 TR: ἑταίροις} [RP-marg: ἑτέροις] αὐτῶν,	But to what shall I liken this generation? It is like {RP P1904: children} [TR: little children] {RP-text P1904 TR: sitting in *the* market places} [RP-marg: sitting in *the* market place] {RP TR: and calling} [P1904: who, calling] to {RP-text P1904 TR: their companions} [RP-marg: *the* others of their *company*],	παιδίοις, *children*, RP P1904 F1853=16/19 F1859=5/6 vs. παιδαρίοις, *little children*, TR F1853=3/19 (Scrivener's uxy, u being very doubtful) F1859=1/6. ἐν ἀγοραῖς καθημένοις, *in market places + sitting*, RP-text TR F1853=15/19 F1859=5/6 vs. ἐν ἀγορᾷ καθημένοις, *in market place + sitting*, RP-marg F1853=3/19 (Scrivener's als) F1859=0/6 vs. καθημένοις ἐν ἀγοραῖς, *sitting + in market places*, P1904 F1853=1/19 (Scrivener's y) F1859=1/6. καὶ προσφωνοῦσιν, *and calling*, RP TR F1853=19/19 F1859=6/6 vs. ἃ προσφωνοῦντα, *who calling*, P1904 F1853=0/19 F1859=0/6. ἑταίροις, *companions*, RP-text P1904 TR F1853=12/21 F1859=2/7 vs. ἑτέροις, *others*, RP-marg F1853=9/21 F1859=5/7.

Matt 11:17	{RP TR: καὶ} [P1904: -] λέγουσιν, Ηὐλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκόψασθε.	{RP TR: and} [P1904: -] saying, 'We have played the flute to you, But you did not dance; We have lamented to you, But you did not mourn.'	καὶ, *and*: present in RP TR F1853=19/19 F1859=6/6 vs. absent in P1904 F1853=0/19 F1859=0/6.
Matt 11:18	Ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων, καὶ λέγουσιν, Δαιμόνιον ἔχει.	For John came neither eating nor drinking, and they say, 'He is possessed by a demon.'	is possessed by ← *has*.
Matt 11:19	Ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν, Ἰδού, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς.	The son of man came eating and drinking, and they say, 'Look, a glutton and a wine-drinker, a friend of tax collectors and sinners.' But wisdom is vindicated by its children."	But: adversative use of καί. The direct speech which ends here started at Matt 10:42.
Matt 11:20	Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν.	Then he began to reproach the cities in which the majority of his mighty deeds took place, because they did not repent.	
Matt 11:21	Οὐαί σοι, Χοραζίν, οὐαί σοι, {RP-text P1904 S1894: Βηθσαϊδά} [RP-marg S1550 E1624: Βηθσαϊδάν], ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι {RP TR: ἐγένοντο} [P1904: ἐγενήθησαν] αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ {RP TR: - } [P1904: καθήμεναι] μετενόησαν.	"Woe to you, Chorazin, woe to you, Bethsaida, for if the mighty works which took place in you had taken place in Tyre and Sidon, they would have repented long ago {RP TR: - } [P1904: sitting] in sackcloth and ashes.	Βηθσαϊδά, *Bethsaida*, RP-text P1904 S1894 F1853=11/20 F1859=4/6 vs. Βηθσαϊδάν, *Bethsaidan*, RP-marg S1550 E1624 F1853=8/20 F1859=1/6 vs. other spellings, F1853=1/20 (Scrivener's k) F1859=1/6. ἐγένοντο, *took place* (aorist middle), RP TR F1853=19/19 F1859=6/6 vs. ἐγενήθησαν, *took place* (aorist passive), P1904 F1853=0/19 F1859=0/6. καθήμεναι, *sitting*: absent in RP TR F1853=15/19 F1859=5/6 vs. present in P1904 F1853=4/19 (Scrivener's hlqr) F1859=1/6. Direct speech ends at Matt 11:30.
Matt 11:22	Πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν.	However, I say to you, it will be more bearable for Tyre and Sidon than for you in *the* day of judgment.	
Matt 11:23	Καὶ σύ, Καπερναούμ, ἡ ἕως τοῦ οὐρανοῦ {RP-text P1904 TR: ὑψωθεῖσα} [RP-marg: ὑψωθῇς], ἕως ἍΙδου καταβιβασθήσῃ· ὅτι εἰ ἐν Σοδόμοις {RP TR: ἐγένοντο} [P1904: ἐγενήθησαν] αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ἔμειναν ἂν μέχρι τῆς σήμερον.	And you, Capernaum, you which *have been* exalted up to heaven, you will be brought down to Hades, for if the mighty deeds which took place in you had taken place in Sodom, it would have remained *intact* up to this day.	ὑψωθεῖσα, *having been exalted*, RP-text P1904 TR F1853=12/21 F1859=5/7 vs. ὑψωθῇς, *you may be exalted*, RP-marg F1853=9/21 F1859=1/7 vs. another reading, F1853=0/21 F1859=1/7. ἐγένοντο, *took place* (aorist middle), RP TR F1853=19/19 F1859=6/6 vs. ἐγενήθησαν, *took place* (aorist passive), P1904 F1853=0/19 F1859=0/6. No difference in our English. Hades: the place of the dead.
Matt 11:24	Πλὴν λέγω ὑμῖν, ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί.	However, I say to you that it will be more bearable on *the* day of judgment for *the* land of Sodom than for you."	

Matt 11:25	Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἐξομολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις.	At that time Jesus reacted and said, "I give thanks to you, father, Lord of heaven and earth, that you have hidden these *things* from wise and intelligent *men* and have revealed them to infants.	reacted ← *answered*, but no question was asked. Compare the Hebrew in 2 Ki 1:11.
Matt 11:26	Ναί, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου.	Indeed, father, because it was *with* good pleasure in your sight *that it should be* like this.	
Matt 11:27	Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τις ἐπιγινώσκει, εἰ μὴ ὁ υἱός, καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.	Everything has been handed over to me by my father. And no-one knows the son except the father, and neither does anyone know the father except the son and whoever the son wishes to reveal *him* to.	knows: or *acknowledges*. know: or *acknowledge*.
Matt 11:28	Δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς.	Come to me, all you *who are* toiling and *are* burdened, and I will give you rest.	
Matt 11:29	Ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πρᾷός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν.	Take my yoke upon yourselves, and learn from me, for I am meek and lowly in heart, and you will find rest for your souls,	souls: i.e. *inner selves*.
Matt 11:30	Ὁ γὰρ ζυγός μου χρηστός, καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.	for my yoke *is* mild and my burden is light."	Direct speech started at Matt 11:21.
Matt 12:1	Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤρξαντο τίλλειν στάχυας καὶ ἐσθίειν.	At that time Jesus went through the cornfields on a Sabbath *day*, and his disciples were hungry, and they began to pluck ears *of corn* and eat *them*.	
Matt 12:2	Οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον αὐτῷ, Ἰδού, οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ.	But when the Pharisees saw *it*, they said to him, "Look, your disciples are doing *something* which it is not permitted to do on a Sabbath."	
Matt 12:3	Ὁ δὲ εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε τί ἐποίησεν {RP P1904: Δαυίδ} [TR: Δαβίδ], ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ·	However, he said to them, "Have you not read what David did when he and those with him were hungry?	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1.
Matt 12:4	πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ {RP TR: τοῖς ἱερεῦσιν μόνοις} [P1904: μόνοις τοῖς ἱερεῦσι];	– how he went into the house of God and ate the showbread loaves, which were not permitted for him or those with him to eat, except for the priests alone?	τοῖς ἱερεῦσιν μόνοις, *the priests + alone*, RP TR F1853=19/19 F1859=6/6 vs. μόνοις τοῖς ἱερεῦσι, *alone + the priests*, P1904 F1853=0/19 F1859=0/6. The reference is to 1 Sam 21:6MT (1 Sam 21:5AV).
Matt 12:5	Ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν, καὶ ἀναίτιοί εἰσιν;	Or have you not read in the law that on the Sabbath *days* the priests in the temple profane the Sabbath, yet are guiltless?	
Matt 12:6	Λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ {RP P1904: μεῖζόν ἐστιν} [TR: μείζων ἐστὶν] ὧδε.	But I say to you that there is {RP P1904: *something* greater} [TR: *someone* greater] than the temple here.	μεῖζόν, *something greater*, RP P1904 F1853=13/20 F1859=3/6 vs. μείζων, *someone greater*, TR F1853=7/20 F1859=3/6. AV differs textually.
Matt 12:7	Εἰ δὲ ἐγνώκειτε τί ἐστιν, Ἔλεον θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους.	And if you had known what **'I desire mercy and not sacrifice'** means, you would not have condemned the innocent,	**Hos 6:6**. means ← *is*.

Matt 12:8	Κύριος γάρ ἐστιν {RP: τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου} [P1904: ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου] [TR: καὶ τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου].	for the son of man is Lord of the Sabbath {RP: - } [P1904 TR: too]."	τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου, *of the Sabbath + the son of man (is Lord)*, RP F1853=15/19 F1859=3/6 vs. ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου, *the son of man (is Lord) + also of the Sabbath*, P1904 F1853=1/19 (Scrivener's h) F1859=2/6 vs. καὶ τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου, *also of the Sabbath + the son of man (is Lord)*, TR F1853=3/19 (Scrivener's uxy, u being very doubtful) F1859=1/6.
Matt 12:9	Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν.	Then moving on from there, he came to their synagogue,	moving on ← *having moved on*. See Matt 23:20.
Matt 12:10	Καὶ ἰδού, ἄνθρωπος ἦν {RP TR: - } [P1904: ἐκεῖ] τὴν χεῖρα ἔχων ξηράν· καὶ ἐπηρώτησαν αὐτόν, λέγοντες, Εἰ ἔξεστιν τοῖς σάββασιν θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ.	and it so happened that there was a man {RP TR: - } [P1904: there] with a withered hand, and they questioned him and asked, "Is it permitted to heal on a Sabbath?" in order to accuse him.	ἐκεῖ, *there*: absent in RP TR F1853=13/19 F1859=4/6 vs. present in P1904 F1853=6/19 F1859=2/6. it so happened that ← *behold*. with ← *having*. asked ← *saying*.
Matt 12:11	Ὁ δὲ εἶπεν αὐτοῖς, Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἕξει πρόβατον ἕν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ;	But he said to them, "What man is there among you who has a sheep, and if it falls into a pit on the Sabbath, he will not get hold of it and lift *it out*?	is ← *will be*. among ← *out of*. has ← *will have*. a sheep ← *one sheep*. it ← *this*.
Matt 12:12	Πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου. Ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν.	Well then, how much more a man is worth than a sheep! So it is permitted to do good on Sabbaths."	
Matt 12:13	Τότε λέγει τῷ ἀνθρώπῳ, {RP TR: Ἔκτεινον τὴν χεῖρά σου} [P1904: Ἔκτεινόν σου τὴν χεῖρα]. Καὶ ἐξέτεινεν, καὶ ἀποκατεστάθη ὑγιὴς ὡς ἡ ἄλλη.	Then he said to the man, "Stretch out your hand ." So he stretched *it* out, and it was restored *as* sound as the other *one*.	τὴν χεῖρά σου, *the hand + of you*, RP TR F1853=18/19 F1859=5/6 vs. σου τὴν χεῖρα, *of you + the hand*, P1904 F1853=1/19 (Scrivener's y) F1859=1/6.
Matt 12:14	{RP TR: Οἱ δὲ} [P1904: Ἐξελθόντες δὲ οἱ] Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ {RP TR: ἐξελθόντες} [P1904: -], ὅπως αὐτὸν ἀπολέσωσιν.	But the Pharisees went away and held a council against him, *plotting* how they might destroy him.	οἱ δὲ Φαρισαῖοι ... αὐτοῦ ἐξελθόντες, *But the Pharisees ... against him went away*, RP TR F1853=18/19 F1859=6/6 vs. ἐξελθόντες δὲ οἱ Φαρισαῖοι ... αὐτοῦ, *But the Pharisees went away ... against him*, P1904 F1853=0/19 F1859=0/6 vs. another reading, F1853=1/19 (Scrivener's y) F1859=0/6. away ← *out*.
Matt 12:15	Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας,	However, Jesus, being aware *of it*, withdrew from there, and large crowds followed him, and he healed them all,	

Matt 12:16	καὶ ἐπετίμησεν αὐτοῖς, ἵνα μὴ φανερὸν {RP TR: αὐτὸν ποιήσωσιν} [P1904: ποιήσωσιν αὐτόν]·	and he charged them not to make him *publicly* known,	αὐτὸν ποιήσωσιν, *him* + *make*, RP TR F1853=18/19 F1859=6/7 vs. ποιήσωσιν αὐτόν, *make* + *him*, P1904 F1853=1/19 (Scrivener's y) F1859=1/7. charged ← *rebuked*. make him *publicly* known ← *make him manifest*.
Matt 12:17	ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ προφήτου, λέγοντος,	in order that that *which was* spoken through Isaiah the prophet might be fulfilled, *where* he says,	
Matt 12:18	Ἰδού, ὁ παῖς μου ὃν ᾑρέτισα· ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν ἡ ψυχή μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.	**"Behold my servant, whom I have chosen, My beloved, with whom my being is very pleased. I will put my spirit on him, And he will announce judgment to the Gentiles.**	**Isa 41:8, Isa 42:1**. with ← *in, into*. being ← *soul*.
Matt 12:19	Οὐκ ἐρίσει, οὐδὲ κραυγάσει· οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ.	**He will not strive or shout, Nor will anyone in the streets hear his voice.**	**Isa 42:2**.
Matt 12:20	Κάλαμον συντετριμμένον οὐ κατεάξει, καὶ λίνον τυφόμενον οὐ σβέσει· ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν.	**He will not break a buckled reed Nor extinguish a smouldering wick Until he brings judgment to a victory.**	**Isa 42:3**. wick ← *flax*. brings ← *casts out, throws to an issue*.
Matt 12:21	Καὶ {RP P1904: - } [TR: ἐν] τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν.	**And *the* Gentiles will set their hope in his name."**	**Isa 11:10**. ἐν, *in (his name)*: absent (so plain dative) in RP P1904 F1853=18/19 F1859=6/6 vs. present (so with this preposition) in TR F1853=1/19 (Scrivener's u, so very doubtful) F1859=0/6. No difference in our English.
Matt 12:22	Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος, τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν.	Then a blind and mute *man* possessed by a demon was brought to him, and he healed him, so the blind and mute *man could* both speak and see,	
Matt 12:23	Καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον, Μήτι οὗτός ἐστιν {RP TR: - } [P1904: ὁ χριστὸς] ὁ υἱὸς {RP P1904: Δαυίδ} [TR: Δαβίδ];	and all the crowds were amazed and said, "Isn't this {RP TR: - } [P1904: the Christ,] the son of David?"	ὁ χριστὸς, *the Christ*: absent in RP TR F1853=15/20 F1859=4/7 vs. present in P1904 F1853=5/20 F1859=3/7. David: on Δαυίδ vs. Δαβίδ, see Matt 1:1.
Matt 12:24	Οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων.	But when the Pharisees heard *it*, they said, "This *man* does not cast out demons except by Beelzebul, *the* ruler of the demons."	

Matt 12:25	Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς, Πᾶσα βασιλεία μερισθεῖσα καθ' {RP TR: ἑαυτῆς} [P1904: ἑαυτὴν] ἐρημοῦται· καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' {RP TR: ἑαυτῆς} [P1904: ἑαυτὴν] οὐ σταθήσεται.	But Jesus, knowing their thoughts, said to them, "Every kingdom *which is* divided against itself is reduced to desolation, and no city or household *which is* divided against itself will stand .	First occurrence in verse: ἑαυτῆς, *(against) itself*, RP TR F1853=13/19 F1859=4/6 vs. ἑαυτὴν, *(in relation to) itself*, P1904 F1853=5/19 F1859=2/6 vs. another reading, F1853=1/19 (Scrivener's p) F1859=0/6. Second occurrence in verse: ἑαυτῆς, *(against) itself*, RP TR F1853=13/19 F1859=4/6 vs. ἑαυτὴν, *(in relation to) itself*, P1904 F1853=6/19 F1859=2/6. no city or household *which is* divided against itself will stand ← *every city or household which is divided against itself will not stand*.
Matt 12:26	Καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;	And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand?	
Matt 12:27	Καὶ εἰ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι {RP TR: ἐκβάλλουσιν} [P1904: ἐκβαλοῦσιν]; Διὰ τοῦτο αὐτοὶ {RP TR: ὑμῶν ἔσονται κριταί} [P1904: κριταὶ ἔσονται ὑμῶν].	And if I cast out the demons by Beelzebul, by whom {RP TR: do} [P1904: will] your people cast *them* out? On account of this, they themselves will be judges over you.	ἐκβάλλουσιν, *they cast out*, RP TR F1853=13/19 F1859=5/6 vs. ἐκβαλοῦσιν, *they will cast out*, P1904 F1853=6/19 F1859=1/6. ὑμῶν ἔσονται κριταί, *of you + they will be + judges*, RP TR F1853=18/19 F1859=5/6 vs. κριταὶ ἔσονται ὑμῶν, *judges + they will be + of you*, P1904 F1853=1/19 (Scrivener's y) F1859=1/6. people ← *sons*. over ← *of*.
Matt 12:28	Εἰ δὲ {RP: ἐν πνεύματι θεοῦ ἐγὼ} [P1904 TR: ἐγὼ ἐν πνεύματι θεοῦ] ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.	But if I cast the demons out by *the* spirit of God, then the kingdom of God has come upon you.	ἐν πνεύματι θεοῦ ἐγὼ, *in spirit of God + I*, RP F1853=9/19 F1859=3/6 vs. ἐγὼ ἐν πνεύματι θεοῦ, *I + in spirit of God*, P1904 TR F1853=10/19 F1859=3/6. A disparity with RP, R=12:15. has come: this is a good example of an aorist in Greek (ἔφθασεν) requiring a perfect-with-have in English (has come). See Matt 2:2.
Matt 12:29	Ἢ πῶς δύναταί τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ {RP TR: διαρπάσαι} [P1904: ἁρπάσαι], ἐὰν μὴ πρῶτον δήσῃ τὸν ἰσχυρόν; Καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.	Or how can anyone go into a strong *man's* house and plunder his belongings, if he does not first bind the strong *man*, so that then he can plunder his house?	διαρπάσαι, *plunder (1)*, RP TR F1853=18/19 F1859=5/6 vs. ἁρπάσαι, *plunder (2)*, P1904 F1853=1/19 (Scrivener's y) F1859=1/6. a strong ← *the strong*. See Gen 22:9. so that: purposive use of καί; a Hebraism. can ← *will*, a Hebraism.
Matt 12:30	Ὁ μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστιν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει.	He *who* is not with me is against me, and he *who does* not gather with me scatters.	

Matt 12:31	Διὰ τοῦτο λέγω ὑμῖν, Πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις.	On account of this I say to you, every sin and blasphemy will be forgiven men, but blasphemy against the spirit will not be forgiven men.	blasphemy against ← *the blasphemy of.* This sentence could be more naturally translated ... *men will have every sin and blasphemy forgiven them, but men will not have blasphemy against the spirit forgiven them*.
Matt 12:32	Καὶ ὃς {RP P1904: ἐὰν} [TR: ἂν] εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν {RP P1904: τῷ νῦν} [TR: τούτῳ τῷ] αἰῶνι οὔτε ἐν τῷ μέλλοντι.	And whoever speaks a word against the son of man will be forgiven, but whoever speaks against the holy spirit will not be forgiven, either in {RP P1904: the present} [TR: this] age or in the *one* to come.	ἐὰν, *(who)ever (1)*, RP P1904 F1853=15/19 F1859=5/7 vs. ἂν, *(who)ever (2)*, TR F1853=4/19 (Scrivener's gosu, u being very doubtful) F1859=2/7. τῷ νῦν, *(in) the present (age)*, RP P1904 F1853=19/19 F1859=4/6 vs. τούτῳ τῷ, *(in) this (age)*, TR F1853=0/19 F1859=1/6 vs. another reading, F1853=0/19 F1859=1/6.
Matt 12:33	Ἢ ποιήσατε τὸ δένδρον καλόν, καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρόν, καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται.	Either make the tree good, and its fruit good, or make the tree rotten, and its fruit rotten. For by the fruit the tree is known.	make the tree good: i.e. *impute me with being good*.
Matt 12:34	Γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; Ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ.	*You* offspring of vipers, how can you speak good *things* when you are evil? For the mouth speaks from the overflow of the heart.	
Matt 12:35	Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ {RP P1904: - } [TR: τῆς καρδίας] ἐκβάλλει {RP P1904: - } [TR: τὰ] ἀγαθά· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά.	A good man brings out {RP P1904: - } [TR: the] good *things* from *his* good treasure {RP P1904: - } [TR: of the heart], and an evil man brings out evil *things* from *his* evil treasure.	τῆς καρδίας, *of the heart*: absent in RP P1904 F1853=19/19 F1859=6/7 vs. present in TR F1853=0/19 F1859=1/7, after θησαυροῦ (Scrivener's w** in margin). AV differs textually. τὰ, *the*: absent in RP P1904 F1853=13/19 F1859=5/7 vs. present in TR F1853=6/19 F1859=2/7. A good man ... an evil man ← *The good man ... the evil man*. See Gen 22:9.
Matt 12:36	Λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργόν, ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως.	But I say to you that *for* every idle word which men may speak, they will give an account of it on *the* day of judgment,	
Matt 12:37	Ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.	for by your words you will be justified, and by your words you will be condemned."	
Matt 12:38	Τότε ἀπεκρίθησάν τινες τῶν γραμματέων καὶ Φαρισαίων, λέγοντες, Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.	Then some of the scribes and Pharisees answered and said, "Teacher, we wish to see a sign from you."	
Matt 12:39	Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.	But he answered and said to them, "An evil and adulterous generation seeks a sign, but no sign will be given to it except the sign of Jonah the prophet.	

Matt 12:40	Ὥσπερ γὰρ {RP TR: ἦν} [P1904: ἐγένετο] Ἰωνᾶς {RP TR: - } [P1904: ὁ προφήτης] ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται {RP TR: - } [P1904: καὶ] ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.	For as **Jonah** {RP TR: - } [P1904: the prophet] **was in the stomach of the whale for three days and three nights**, so {RP TR: - } [P1904: also] the son of man will be in the heart of the earth for three days and three nights.	ἦν, *was*, RP TR F1853=17/19 F1859=6/6 vs. ἐγένετο, *became*, P1904 F1853=1/19 (Scrivener's y) F1859=0/6 vs. another reading, F1853=1/19 (Scrivener's c) F1859=0/6. ὁ προφήτης, *the prophet*: absent in RP TR F1853=18/19 F1859=6/6 vs. present in P1904 F1853=1/19 (Scrivener's y) F1859=0/6. καὶ, *also*: absent in RP TR F1853=13/20 F1859=4/6 vs. present in P1904 F1853=7/20 F1859=2/6. **Jonah 2:1MT (Jonah 1:17AV)**. Greek: *Jonas*. whale: or *sea-monster*.
Matt 12:41	Ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ ἰδού, πλεῖον Ἰωνᾶ ὧδε.	*The* Ninevite men will rise in the judgment with this generation and will condemn it, because they repented at Jonah's preaching, and behold, *something* greater than Jonah *is* here.	the judgment: we include the definite article, present in Greek, in English too, assuming this is a unique specific event, rather than just *judgment*, though this could be a general abstract noun. So also in the next verse. greater ← *more* (neuter, so some*thing*).
Matt 12:42	Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν {RP P1904: Σολομῶνος} [TR: Σολομῶντος]· καὶ ἰδού, πλεῖον {RP P1904: Σολομῶνος} [TR: Σολομῶντος] ὧδε.	*The* queen of *the* south will rise in the judgment with this generation and will condemn it, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, *something* greater than Solomon *is* here.	*(2x)*: Σολομῶνος, *Solomon (1)*, RP P1904 F1853=15/21 F1859=3/6 vs. Σολομῶντος, *Solomon (2)*, TR F1853=3/21 (Scrivener's uxy, u being very doubtful) F1859=1/6 vs. other spellings or disparate, F1853=3/21 (Scrivener's b*c**c*) F1859=2/6. Compare Matt 1:6. rise: or *be raised up*. greater ← *more* (neuter, so some*thing*).
Matt 12:43	Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὑρίσκει.	And whenever an unclean spirit comes out of a man, it passes through arid places seeking rest, but it does not find *it*.	an unclean spirit ← *the unclean spirit*. See Gen 22:9. but: adversative use of καί.
Matt 12:44	Τότε λέγει, {RP TR: Ἐπιστρέψω εἰς τὸν οἶκόν μου} [P1904: Εἰς τὸν οἶκόν μου ἐπιστρέψω] ὅθεν ἐξῆλθον· καὶ ἐλθὸν εὑρίσκει σχολάζοντα, {RP TR: - } [P1904: καὶ] σεσαρωμένον, καὶ κεκοσμημένον.	Then it says, 'I will go back to my house, from where I came out.' And when it has gone *back*, it finds *it* unoccupied {RP TR: *and*} [P1904: and] swept clean and tidied up.	ἐπιστρέψω εἰς τὸν οἶκόν μου, *I will return + to my house*, RP TR F1853=16/19 F1859=6/6 vs. εἰς τὸν οἶκόν μου ἐπιστρέψω, *to my house + I will return*, P1904 F1853=0/19 F1859=0/6 vs. another reading, F1853=3/19 (Scrivener's gqr) F1859=0/6. καὶ, *and*: absent in RP TR F1853=17/19 F1859=5/6 vs. present in P1904 F1853=2/19 (Scrivener's ms) F1859=1/6.

Matt 12:45	Τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεᾷ {RP TR: ταύτῃ τῇ πονηρᾷ} [P1904: τῇ πονηρᾷ ταύτῃ].	Then it goes *out* and takes seven other spirits more evil than itself with it, and when they have entered, they live there, and the last *condition* of that man becomes worse than the first. So it will be with this evil generation as well."	ταύτῃ τῇ πονηρᾷ, *with this + evil*, RP TR F1853=19/19 F1859=6/6 vs. τῇ πονηρᾷ ταύτῃ, *with evil + this*, P1904 F1853=0/19 F1859=0/6.
Matt 12:46	Ἔτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδού, ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἱστήκεισαν ἔξω, ζητοῦντες {RP TR: αὐτῷ λαλῆσαι} [P1904: λαλῆσαι αὐτῷ].	And while he was still speaking to the crowds, it so happened that *his* mother and his brothers were standing outside, wanting to speak to him.	αὐτῷ λαλῆσαι, *to him + to speak*, RP TR F1853=17/19 F1859=6/6 vs. λαλῆσαι αὐτῷ, *to speak + to him*, P1904 F1853=0/19 F1859=0/6 vs. other readings, F1853=2/19 (Scrivener's uy) F1859=0/6. it so happened that ← *behold*. wanting ← *seeking*.
Matt 12:47	Εἶπεν δέ τις αὐτῷ, Ἰδού, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου {RP TR: ἔξω ἑστήκασιν} [P1904: ἑστήκασιν ἔξω], ζητοῦντές {RP TR: σοι λαλῆσαι} [P1904: σε ἰδεῖν].	Then someone said to him, "Look, your mother and your brothers are standing outside, wanting {RP TR: to speak to you} [P1904: to see you]."	ἔξω ἑστήκασιν, *outside + they are standing*, RP TR F1853=19/19 F1859=6/6 with some other variations vs. ἑστήκασιν ἔξω, *they are standing + outside*, P1904 F1853=0/19 F1859=0/6. σοι λαλῆσαι, *to speak to you*, RP TR F1853=19/19 F1859=6/6 vs. σε ἰδεῖν, *to see you*, P1904 F1853=0/19 F1859=0/6. wanting ← *seeking*.
Matt 12:48	Ὁ δὲ ἀποκριθεὶς εἶπεν τῷ {RP TR: εἰπόντι} [P1904: λέγοντι] αὐτῷ, Τίς ἐστιν ἡ μήτηρ μου; Καὶ τίνες εἰσὶν οἱ ἀδελφοί μου;	But he answered and said to him *who* {RP TR: had spoken} [P1904: was speaking] to him, "Who is my mother and who are my brothers?"	εἰπόντι, *had spoken*, RP TR F1853=19/19 F1859=6/6 vs. λέγοντι *was speaking*, P1904 F1853=0/19 F1859=0/6.
Matt 12:49	Καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ {RP TR: εἶπεν} [P1904: ἔφη], Ἰδού, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.	And stretching out his hand to his disciples, he said, "Behold my mother and my brothers.	εἶπεν, *he said*, RP TR F1853=19/19 F1859=6/6 vs. ἔφη, *he said* (different verb), P1904 F1853=0/19 F1859=0/6. stretching ← *having stretched*. See Matt 23:20.
Matt 12:50	Ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.	For *it is* whoever does the will of my father in *the* heavens who is my brother and sister and mother."	who ← *he himself*.
Matt 13:1	Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς {RP TR: ἀπὸ} [P1904: -] τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν.	And on that day, Jesus went out {RP TR: from} [P1904: of] the house and sat by the sea,	ἀπὸ, *from, out of*: present in RP TR F1853=19/19 F1859=5/6 vs. absent in P1904 F1853=0/19 F1859=1/6.
Matt 13:2	Καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς {RP TR: τὸ} [P1904: -] πλοῖον ἐμβάντα καθῆσθαι· καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἱστήκει.	and large crowds gathered together around him, so he went on board a boat and sat down, while the whole crowd was standing on the shore.	τὸ, *the*: present in RP TR F1853=16/19 F1859=6/6 vs. absent in P1904 F1853=3/19 (Scrivener's lmn) F1859=0/6. We nevertheless translate *a boat*. large: see Matt 4:25. around ← *to*. so ← *so that* (result).

Matt 13:3	Καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων, Ἰδού, ἐξῆλθεν ὁ σπείρων τοῦ {RP-text TR: σπείρειν} [RP-marg P1904: σπεῖραι].	And he told them many *things* in parables, and he said, "A sower once went out to sow,	σπείρειν, *to sow* (present, imperfective aspect), RP-text TR F1853=12/20 F1859=3/6 vs. σπεῖραι, *to sow* (aorist, perfective aspect), RP-marg P1904 F1853=8/20 F1859=3/6. A sower once ← *Behold the sower*.
Matt 13:4	Καὶ ἐν τῷ σπείρειν αὐτόν, ἃ μὲν ἔπεσεν παρὰ τὴν ὁδόν· καὶ {RP TR: ἦλθεν τὰ πετεινὰ καὶ} [P1904: ἐλθόντα τὰ πετεινὰ] κατέφαγεν αὐτά.	and as he was sowing, some *seed* fell beside the road, and the birds came and ate it up.	ἦλθεν τὰ πετεινὰ καὶ, *the birds came and (ate it up)*, RP TR F1853=18/19 F1859=5/6 vs. ἐλθόντα τὰ πετεινὰ, *the birds having come (ate it up)*, P1904 F1853=1/19 (Scrivener's y) F1859=1/6.
Matt 13:5	Ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη, ὅπου οὐκ εἶχεν γῆν πολλήν· καὶ εὐθέως ἐξανέτειλεν, διὰ τὸ μὴ ἔχειν βάθος γῆς·	Other *seed* fell on stony *ground*, where it did not have much soil, and it quickly sprang up through not having depth of soil,	quickly ← *immediately*.
Matt 13:6	ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν, ἐξηράνθη.	but when the sun rose, it was scorched, and because it did not have a root, it withered.	
Matt 13:7	Ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἀπέπνιξαν αὐτά.	And other *seed* fell in the thorn bushes, and the thorn plants came up and smothered it.	
Matt 13:8	Ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλήν, καὶ ἐδίδου καρπόν, ὃ μὲν ἑκατόν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα.	But other *seed* fell on good ground, and it yielded produce: some a hundred*fold return*, some a sixty*fold*, and some a thirty*fold*.	good ground ← *the good ground*. See Gen 22:9. produce ← *fruit*.
Matt 13:9	Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.	He *who* has ears to hear, let him hear."	ears: no pun intended, and none in Greek, where τὸ οὖς = ear (for hearing), ὁ στάχυς = ear (of corn).
Matt 13:10	Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ, Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς;	Then the disciples came to *him* and said to him, "Why do you speak to them in parables?"	
Matt 13:11	Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς ὅτι Ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται.	He answered and said to them, "To you it is granted to know the secrets of the kingdom of the heavens, but to them it is not granted.	them ← *those*.
Matt 13:12	Ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.	For whoever has *something*, to him will be given *more*, and it will be in abundance, but whoever does not have *anything*, even *that* which he has will be taken from him.	be in abundance ← *be made to abound*.
Matt 13:13	Διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, {RP TR: ὅτι βλέποντες οὐ βλέπουσιν, καὶ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιοῦσιν} [P1904: ἵνα βλέποντες μὴ βλέπωσι καὶ ἀκούοντες μὴ ἀκούωσιν, μηδὲ συνῶσι] {RP TR: - } [P1904: μήποτε ἐπιστρέψωσι].	This *is* why I speak to them in parables, {RP TR: because} [P1904: so that] although seeing, they do not see, and although hearing, they do not hear, nor do they understand {RP TR: - } [P1904: lest they should repent].	ὅτι ... συνιοῦσιν, *because ... understand*, RP TR F1853=18/19 F1859=4/6 vs. ἵνα ... συνῶσι, *so that ... understand*, P1904 F1853=1/19 (Scrivener's y, but only as far as βλέπωσι) F1859=1/6 vs. another reading, F1853=0/19 F1859=1/6. μήποτε ἐπιστρέψωσι, *lest they should (at any time) repent*: absent in RP TR F1853=19/19 F1859=5/6 vs. present in P1904 F1853=0/19 F1859=1/6. This *is* why ← *On account of this*. although *(2x)*: concessive use of the participle. repent ← *return*.

Matt 13:14	Καὶ {RP: ἀναπληροῦται} [P1904: τότε πληρωθήσεται] [TR: ἀναπληροῦται ἐπ'] αὐτοῖς ἡ προφητεία Ἠσαΐου, ἡ λέγουσα, Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε.	And {RP TR: - } [P1904: then] the prophecy of Isaiah {RP TR: is being} [P1904: will be] fulfilled in them, which says, **'You will definitely hear** **But certainly not understand,** **And you will definitely see** **But certainly not perceive,**	ἀναπληροῦται, *is being fulfilled*, RP F1853=14/20 F1859=5/6 vs. τότε πληρωθήσεται, *then will be fulfilled*, P1904 F1853=1/20 (Scrivener's y, but without τότε) F1859=0/6 vs. ἀναπληροῦται ἐπ', *is being fulfilled in*, TR F1853=3/20 (Scrivener's cux) F1859=1/6 vs. another reading, F1853=2/20 (Scrivener's s*y) F1859=0/6. **Isa 6:9**.
Matt 13:15	Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσιν, καὶ τῇ καρδίᾳ συνῶσιν, καὶ ἐπιστρέψωσιν, καὶ {RP-text P1904: ἰάσομαι} [RP-marg TR: ἰάσωμαι] αὐτούς.	**For the heart of this people has become obtuse,** **And with *their* ears they hear with difficulty,** **And they have shut 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 heal} [RP-marg TR: should heal] them.'**	ἰάσομαι, *will heal*, RP-text P1904 F1853=9/19 F1859=5/6 vs. ἰάσωμαι, *should heal*, RP-marg TR F1853=10/19 F1859=1/6. **Isa 6:10**. obtuse ← *fat*. repent ← *return*. {RP: And I would heal: or *But I will heal*; καί can be adversative, as in Matt 13:17. The verb is not in the subjunctive, so apparently not governed by *lest*.}
Matt 13:16	Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί, ὅτι βλέπουσιν· καὶ τὰ ὦτα ὑμῶν, ὅτι {RP TR: ἀκούει} [P1904: ἀκούουσιν].	But blessed *are* your eyes, because they see, and your ears, because they hear.	ἀκούει, *they hear* (classical form for neuter plural subject), RP TR F1853=17/19 F1859=3/6 vs. ἀκούουσι(ν), *they hear* (non-classical form), P1904 F1853=2/19 (Scrivener's cy) F1859=3/6.
Matt 13:17	Ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.	For truly, I say to you that many prophets and righteous *men* longed to see what you see, but they did not see, and to hear what you hear, but they did not hear.	
Matt 13:18	Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ {RP TR: σπείροντος} [P1904: σπείραντος].	So hear the *meaning of* the parable of the sower.	σπείροντος, *of him who sows*, RP TR F1853=19/19 F1859=5/6 vs. σπείραντος, *of him who sowed*, P1904 F1853=0/19 F1859=1/6. No difference in our English.
Matt 13:19	Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρός, καὶ {RP TR: ἁρπάζει} [P1904: αἴρει] τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς.	When anyone hears the word of the kingdom but *does* not understand, the evil *one* comes and {RP TR: seizes} [P1904: takes away] what *was* sown in his heart. This is he *who was* sown by the wayside.	ἁρπάζει, *seizes*, RP TR F1853=18/19 F1859=5/6 vs. αἴρει, *takes away*, P1904 F1853=1/19 (Scrivener's y, misspelled) F1859=1/6. anyone ← *everyone*.
Matt 13:20	Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ {RP TR: εὐθὺς} [P1904: εὐθέως] μετὰ χαρᾶς {RP TR: - } [P1904: δεχόμενος καὶ] λαμβάνων αὐτόν·	But he *who was* sown on the stony *ground* is he who, hearing the word immediately {RP TR: - } [P1904: accepts it and] receives it with joy,	εὐθὺς, *immediately (1)*, RP TR F1853=19/19 F1859=5/6 vs. εὐθέως, *immediately (2)*, P1904 F1853=0/19 F1859=1/6. δεχόμενος καὶ, *receives and*: absent in RP TR F1853=19/19 F1859=5/6 vs. present in P1904 F1853=0/19 F1859=1/6. is he who ← *this is he*.

Matt 13:21	οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστιν· γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκανδαλίζεται.	but he does not have root in himself, but is for a season, and when tribulation or persecution comes on account of the word, he quickly stumbles.	quickly ← *immediately*.
Matt 13:22	Ὁ δὲ εἰς τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται.	And *as for* him *who was* sown in the thorn bushes, this is he *who* hears the word, but *for whom* the care of this age and the deceit of riches choke the word, and he becomes unfruitful.	age: AV differs somewhat *(world)*.
Matt 13:23	Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιῶν· ὃς δὴ καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἑκατόν, ὁ δὲ ἑξήκοντα, ὁ δὲ τριάκοντα.	But he *who was* sown on the good ground is the *one who* hears the word and understands *it – one* who indeed bears fruit – and one produces a hundred*fold*, while another sixty*fold*, and another thirty*fold*."	is the *one who* ← *this is who*.
Matt 13:24	Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ {RP S1550 E1624: σπείροντι} [P1904 S1894: σπείραντι] καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ·	He put another parable to them and said, "The kingdom of the heavens is comparable to a man who {RP S1550 E1624: sows} [P1904 S1894: sowed] good seed in his field.	σπείροντι, *who sows*, RP S1550 E1624 F1853=14/19 F1859=6/6 vs. σπείραντι, *who sowed*, P1904 S1894 F1853=5/19 F1859=0/6. comparable to ← *was compared with*.
Matt 13:25	ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἔσπειρεν ζιζάνια ἀνὰ μέσον τοῦ σίτου, καὶ ἀπῆλθεν.	But while the men were sleeping, his enemy came and sowed tares among the wheat and went away *again*,	tares: probably what is known locally in our day as *zewan* [CB], i.e. *darnel*.
Matt 13:26	Ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια.	and when the grains sprouted and produced fruit, then the tares appeared as well.	grains ← *grass, fodder*.
Matt 13:27	Προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; Πόθεν οὖν ἔχει {RP P1904: - } [TR: τὰ] ζιζάνια;	Then when the servants of the master of the house went to *him*, they said to him, 'Sir, did you not sow good seed in your field? From where then is it infested with {RP P1904: - } [TR: the] tares?'	τὰ, *the (tares)*: absent in RP P1904 F1853=16/20 F1859=2/6 vs. present in TR F1853=4/20 (Scrivener's hkm*x) F1859=4/6. is it infested with ← *has it got*.
Matt 13:28	Ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. Οἱ δὲ δοῦλοι εἶπον αὐτῷ, Θέλεις οὖν ἀπελθόντες {RP-text: συλλέξομεν} [RP-marg P1904 TR: συλλέξωμεν] αὐτά;	So he said to them, 'An enemy has done this.' Then the servants said to him, 'Do you want us then to go {RP-text: out, and we will} [RP-marg P1904 TR: out and] gather them up?'	συλλέξομεν, *we will gather* (indicative), RP-text F1853=11/20 F1859=5/6 vs. συλλέξωμεν, *we should gather* (subjunctive), RP-marg P1904 TR F1853=9/20 F1859=1/6. enemy ← *inimical man*.
Matt 13:29	Ὁ δὲ ἔφη, Οὔ· μήποτε, συλλέγοντες τὰ ζιζάνια, ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον.	But he said, 'No, *don't,* in case when gathering the tares you uproot the wheat together with them.	
Matt 13:30	Ἄφετε συναυξάνεσθαι ἀμφότερα μέχρι τοῦ θερισμοῦ· καὶ ἐν {RP P1904: - } [TR: τῷ] καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.	Leave both to grow up together until the harvest, and at {RP P1904: *the*} [TR: the] time of the harvest I will say to the reapers, «Gather first the tares and bind them in bundles to burn them up, but gather the wheat into my storehouse.» ' "	τῷ, *the (time)*: absent in RP P1904 F1853=17/19 F1859=3/6 vs. present in TR F1853=2/19 (Scrivener's ux, u being very doubtful) F1859=3/6.
Matt 13:31	Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ·	He put another parable to them and said, "The kingdom of the heavens is like a grain of mustard *seed*, which a man took and sowed in his field,	

Matt 13:32	ὃ μικρότερον μέν ἐστιν πάντων τῶν σπερμάτων· ὅταν δὲ αὐξηθῇ, μεῖζον {RP TR: - } [P1904: πάντων] τῶν λαχάνων ἐστίν, καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.	which is the smallest of all seeds, but when it grows, it is bigger than {RP TR: - } [P1904: all] *other* vegetables, and it becomes a tree, so that the birds of the sky come and settle on its branches."	πάντων, *all*: absent in RP TR F1853=10/20 F1859=5/7 vs. present in P1904 F1853=10/20 F1859=2/7. smallest ← *smaller*, Greek comparative for superlative. Mustard seeds are about the same size as cabbage or carrot seeds, but were presumably the smallest of the seeds sown at the time (beans, cucumber, corn etc.).
Matt 13:33	Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς, Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ {RP-text: ἔκρυψεν} [RP-marg P1904 TR: ἐνέκρυψεν] εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.	He told them another parable: "The kingdom of the heavens is like leaven, which a woman took and hid in three *sack* measures of flour, until it was all leavened."	ἔκρυψεν, *hid*, RP-text F1853=12/20 F1859=3/7 vs. ἐνέκρυψεν, *in-hid*, RP-marg P1904 TR F1853=8/20 F1859=4/7. Nearly a disparity with RP-text, R=15:14. *sack* measures ← *pecks*. 1 peck = 2 imperial gallons or 9 litres.
Matt 13:34	Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς {RP TR: οὐκ} [P1904: οὐδὲν] ἐλάλει αὐτοῖς·	Jesus spoke all these *things* in parables to the crowds, and he didn't {RP TR: speak} [P1904: say anything] to them without a parable,	οὐκ, *not*, RP TR F1853=18/19 F1859=5/6 vs. οὐδὲν, *nothing*, P1904 F1853=1/19 (Scrivener's y) F1859=0/6 vs. word absent, F1853=0/19 F1859=1/6.
Matt 13:35	ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.	in order that that *which was* spoken through the prophet might be fulfilled, when he said, **"I will open my mouth in parables;** **I will utter *things* hidden** **Since *the* overthrow of *the* world."**	**Ps 78:2**. overthrow: AV differs. Classical (see καταβάλλω in [LS]) and especially Septuagintal use of the word supports *overthrow*, rather than AV's *foundation*, which is θεμέλιος / θεμέλιον. See [CB] Appendix 146. Christ undoes the works of the devil; see 1 John 3:8 and also Eph 2:2, John 12:31.
Matt 13:36	Τότε ἀφεὶς τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν {RP TR: ὁ Ἰησοῦς} [P1904: αὐτοῦ]· καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.	Then {RP TR: Jesus} [P1904: he] left the crowds and went to {RP TR: the} [P1904: his] house. And his disciples came to him and said, "Explain the parable of the tares in the field to us."	ὁ Ἰησοῦς, *Jesus*: present in RP TR F1853=18/19 F1859=6/6 vs. absent in P1904 F1853=1/19 (Scrivener's y) F1859=0/6. αὐτοῦ, *his*: absent in RP TR F1853=18/19 F1859=5/6 vs. present in P1904 F1853=1/19 (Scrivener's y) F1859=1/6. left: or *sent away*, but that is usually ἀπολύω, as in Matt 14:15.
Matt 13:37	Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου·	So he answered and said to them, "The sower of the good seed is the son of man.	
Matt 13:38	ὁ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνιά εἰσιν οἱ υἱοὶ τοῦ πονηροῦ·	The field is the world; the good seed is what represents the sons of the kingdom, but the tares are the sons of the evil *one*.	is what represents ← *these are*.
Matt 13:39	ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτά ἐστιν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια τοῦ αἰῶνός ἐστιν· οἱ δὲ θερισταὶ ἄγγελοί εἰσιν.	The enemy who sowed them is the devil, the harvest is *the* consummation of the age; the harvesters are *the* angels.	*the (2x)*: the definite article is omitted here in the Greek as the complements precede the verb – compare John 1:1. In the next verse, where *consummation* is not the complement, the article is present.

Matt 13:40	Ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ {RP P1904: καίεται} [TR: κατακαίεται], οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου.	So just as the tares are gathered and {RP P1904: burned} [TR: burned up] in a fire, so it will be at the consummation of this age.	καίεται, *are burned*, RP P1904 F1853=15/19 F1859=5/6 vs. κατακαίεται, *are burned up*, TR F1853=4/19 (Scrivener's cuxy, u being very doubtful) F1859=1/6.
Matt 13:41	Ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν,	The son of man will send his angels, and they will gather up out of his kingdom all causes of offence, and those *who* commit iniquity,	
Matt 13:42	καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.	and they will throw them into the fiery furnace. There, there will be weeping and gnashing of teeth.	fiery furnace ← *furnace of fire*, a Hebraic genitive.
Matt 13:43	Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.	Then the righteous will shine like the sun in the kingdom of their father. He *who* has ears to hear, let him hear.	shine ← *shine out*. --- Compare Dan 12:3.
Matt 13:44	Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὑρὼν ἄνθρωπος ἔκρυψεν· καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.	Again, the kingdom of the heavens is like a treasure hidden in a field, which a man found and hid, and for the joy of it went away and sold everything he had and bought that field.	Greek: *hid* is in the past tense (aorist), but *went, sold,* and *bought* are in the vivid present.
Matt 13:45	Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας·	Again, the kingdom of the heavens is like a merchant seeking good quality pearls,	merchant ← *merchant man*.
Matt 13:46	ὃς εὑρὼν ἕνα πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν, καὶ ἠγόρασεν αὐτόν.	who, finding one very expensive pearl, went away and sold everything he had and bought it.	sold ← *has sold*. See Matt 2:2, though the aorist of this verb (but not of πωλέω) is wanting.
Matt 13:47	Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγαγούσῃ·	Again, the kingdom of the heavens is like a dragnet *which was* cast in the sea and caught all sorts of species,	all sorts of species ← *out of every race*.
Matt 13:48	ἥν, ὅτε ἐπληρώθη, ἀναβιβάσαντες {RP TR: - } [P1904: αὐτὴν] ἐπὶ τὸν αἰγιαλόν, καὶ καθίσαντες, συνέλεξαν τὰ καλὰ εἰς ἀγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβαλον.	which, when it was full, they brought to land on the shore and sat down and gathered the good *fish* into containers, but they threw the rotten *fish* out.	αὐτὴν, *(which ... they brought) it*: absent in RP TR F1853=18/19 F1859=6/6 vs. present in P1904 F1853=1/19 (Scrivener's s) F1859=0/6. The pleonastic αὐτὴν is a Hebraism.
Matt 13:49	Οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων,	So will it be in the consummation of the age. The angels will go out and separate the evil *ones* from the midst of the righteous,	age: see Matt 13:22.
Matt 13:50	καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.	and they will throw them into the fiery furnace. There, there will be weeping and gnashing of teeth.”	fiery furnace ← *furnace of fire*, a Hebraic genitive.
Matt 13:51	Λέγει αὐτοῖς ὁ Ἰησοῦς, Συνήκατε ταῦτα πάντα; Λέγουσιν αὐτῷ, Ναί, κύριε.	Jesus said to them, “Did you understand all these *things*?” *And* they said to him, “Yes, Lord.”	
Matt 13:52	Ὁ δὲ εἶπεν αὐτοῖς, Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.	But he said to them, “On account of this, every scribe who *has been* schooled in the kingdom of the heavens is like a master of a house who brings out of his storehouse new *things* and old.”	brings out: classically, *casts out*, but, perhaps under Semitic influence (הוֹצִיא), also *brings out*.

Matt 13:53	Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν·	And it came to pass, when Jesus had finished these parables, *that* he moved on from there,	
Matt 13:54	καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήττεσθαι αὐτοὺς καὶ λέγειν, Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις;	and he came to his native district, and he taught them in their synagogue, in consequence *of which* they were amazed and said, "Where does this *man* get this wisdom and *these* powers from?	does this *man* get ← *to this (man)*.
Matt 13:55	Οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; Οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσῆς καὶ Σίμων καὶ Ἰούδας;	Isn't he the carpenter's son? Isn't his mother called Mary, and his brothers, James and Joses, Simon and Judas?	
Matt 13:56	Καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσίν; Πόθεν οὖν τούτῳ ταῦτα πάντα;	And are not his sisters all in our company? Where then does this *man* get all these *things* from?"	in our company ← *to us*. does this *man* get ← *to this (man)*.
Matt 13:57	Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ ἔστιν προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.	And they were offended at him. But Jesus said to them, "A prophet is not without honour except in his native district and in his house",	
Matt 13:58	Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλάς, διὰ τὴν ἀπιστίαν αὐτῶν.	and he did not perform many miracles there, because of their unbelief.	
Matt 14:1	Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρῴδης ὁ τετράρχης τὴν ἀκοὴν Ἰησοῦ,	At that time, Herod the tetrarch heard of Jesus's fame,	
Matt 14:2	καὶ εἶπεν τοῖς παισὶν αὐτοῦ, Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.	and he said to his servants, "This is John the Baptist. He has risen from the dead, which *is* why there are powers at work in him."	risen: or *has been raised*. which *is* why ← *and on account of this*. there are powers at work ← *the powers are at work*.
Matt 14:3	Ὁ γὰρ Ἡρῴδης κρατήσας τὸν Ἰωάννην ἔδησεν αὐτὸν καὶ ἔθετο ἐν φυλακῇ, διὰ Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ.	For Herod had arrested John and bound him and put *him* in prison on account of Herodias the wife of Philip his brother,	had arrested: i.e. *had had arrested* (causative). put *him*: i.e. *had had (him) put* (causative).
Matt 14:4	Ἔλεγεν γὰρ αὐτῷ ὁ Ἰωάννης, Οὐκ ἔξεστίν σοι ἔχειν αὐτήν.	because John had kept on saying to him, "It is not lawful for you to have her",	had kept on saying ← *was saying*, iterative imperfect, but not necessarily so – see Matt 5:2.
Matt 14:5	Καὶ θέλων αὐτὸν ἀποκτεῖναι, ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον.	and although he wished to kill him, he feared the crowd, because they regarded him as a prophet.	although: concessive use of the participle.
Matt 14:6	Γενεσίων δὲ ἀγομένων τοῦ Ἡρῴδου, ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρῳδιάδος ἐν τῷ μέσῳ, καὶ ἤρεσεν τῷ Ἡρῴδῃ·	Then when Herod's birthday was celebrated, Herodias's daughter danced in *their* presence and pleased Herod,	in *their* presence ← *in the midst*.
Matt 14:7	ὅθεν μεθ' ὅρκου ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσηται.	with the result that he promised with an oath to give her whatever she asked for.	with the result that ← *whence, from where*.
Matt 14:8	Ἡ δέ, προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησίν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.	But she, being *so* induced by her mother, said, "Give me here the head of John the Baptist on a dish."	

Matt 14:9	Καὶ ἐλυπήθη ὁ βασιλεύς, διὰ δὲ τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι·	At this the king was grieved, but on account of *his* oaths and those reclining with him, he ordered *it* to be given,	At this: wider use of καί.
Matt 14:10	καὶ πέμψας ἀπεκεφάλισεν τὸν Ἰωάννην ἐν τῇ φυλακῇ.	and he sent *an executioner* and had John beheaded in the prison.	had John beheaded ← *and he beheaded John*. Compare Matt 2:16.
Matt 14:11	Καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς.	So his head was brought on a dish, and it was given to the girl, and she brought *it* to her mother.	
Matt 14:12	Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα, καὶ ἔθαψαν αὐτό· καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.	Then his disciples came and took away the body and buried it, and they came and reported *it* to Jesus.	
Matt 14:13	{RP TR: Καὶ ἀκούσας} [P1904: Ἀκούσας δὲ] ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν· καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων.	But when Jesus heard *it*, he withdrew from there in a boat to a deserted place privately. Then when the crowds heard *about it*, they followed him on foot from the cities,	καὶ ἀκούσας, *and / but having heard*, RP TR F1853=20/20 F1859=4/6 vs. ἀκούσας δὲ, *but having heard*, P1904 F1853=0/20 F1859=2/6. F1853 and F1859 are very significantly disparate, X2=7.2 PV=0.7%. No difference in our English.
Matt 14:14	Καὶ ἐξελθὼν ὁ Ἰησοῦς εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' {RP P1904: αὐτοῖς} [TR: αὐτούς], καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν.	and when Jesus went out, he saw a large crowd, and he felt compassion for them and cured their infirm.	αὐτοῖς, *(for) them* (dative), RP P1904 F1853=14/20 F1859=6/6 vs. αὐτούς, *(for) them* (accusative), TR F1853=6/20 F1859=0/6.
Matt 14:15	Ὀψίας δὲ γενομένης, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, Ἔρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη παρῆλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα.	When it was evening, his disciples came to him and said, "The place is desolate, and the hour has already passed. Dismiss the crowds, so that they *can* go back to their villages and buy food for themselves."	
Matt 14:16	Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ χρείαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν.	But Jesus said to them, "They do not need to go away. You give them *food* to eat."	
Matt 14:17	Οἱ δὲ λέγουσιν αὐτῷ, Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας.	Then they said to him, "We haven't got *anything* here except five loaves and two fish."	
Matt 14:18	Ὁ δὲ εἶπεν, Φέρετέ μοι αὐτοὺς ὧδε.	But he said, "Bring them here to me."	
Matt 14:19	Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, {RP P1904: - } [TR: καὶ] λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησεν, καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις.	Then he commanded the crowds to recline on the grass, and he took the five loaves and the two fish, and he looked up to heaven and offered a blessing, and he broke the bread and gave *it* to the disciples, while the disciples *gave it* to the crowds.	καὶ, *and (having taken)*: absent in RP P1904 F1853=16/20 F1859=6/7 vs. present in TR F1853=4/20 (Scrivener's csuy) F1859=1/7. broke the bread and gave *it* ← *having broken gave the loaves*.
Matt 14:20	Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις.	And they all ate and were filled, and they gathered up the excess pieces – twelve basketsful.	
Matt 14:21	Οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων.	Now those *who* ate were about five thousand men, excluding women and children.	
Matt 14:22	Καὶ εὐθέως ἠνάγκασεν ὁ Ἰησοῦς τοὺς μαθητὰς {RP: - } [P1904 TR: αὐτοῦ] ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους.	Then straightaway 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.	αὐτοῦ, *his*: absent in RP F1853=11/22 F1859=4/7 vs. present in P1904 TR F1853=11/22 F1859=3/7. A weak disparity with RP, R=15:16. while ← *until*.

Matt 14:23	Καὶ ἀπολύσας τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι· ὀψίας δὲ γενομένης, μόνος ἦν ἐκεῖ.	Then when he had dismissed the crowds, he went up a mountain privately to pray. It was evening, and he was there alone.	a mountain ← *the mountain*. See Gen 22:9.
Matt 14:24	Τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος.	But the boat was already in *the* middle of the sea, being buffeted by waves, for the wind was against *them*.	
Matt 14:25	Τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθεν πρὸς αὐτοὺς ὁ Ἰησοῦς, περιπατῶν ἐπὶ τῆς θαλάσσης.	Now then, at the fourth watch of the night, Jesus came to them, walking on the sea,	the fourth watch: *3:00 a.m. - 6:00 a.m.* came ← *came away*.
Matt 14:26	Καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατοῦντα ἐταράχθησαν, λέγοντες ὅτι Φάντασμά ἐστιν· καὶ ἀπὸ τοῦ φόβου ἔκραξαν.	and when the disciples saw him walking on the sea, they were disturbed, saying, "It is a ghost", and they shouted for fear.	
Matt 14:27	Εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λέγων, Θαρσεῖτε· ἐγώ εἰμι· μὴ φοβεῖσθε.	But Jesus immediately spoke to them and said, "Be of good courage – it is me – do not be afraid."	it is me ← *I am*. See John 18:5-6. If the reader prefers, read *it is I*.
Matt 14:28	Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, εἰ σὺ εἶ, κέλευσόν με πρός σε ἐλθεῖν ἐπὶ τὰ ὕδατα.	Then Peter replied to him and said, "Lord, if it is you, command me to come to you on the waters."	
Matt 14:29	Ὁ δὲ εἶπεν, Ἐλθέ. Καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν πρὸς τὸν Ἰησοῦν.	And he said, "Come." So Peter went down from the boat and walked on the water to go to Jesus.	
Matt 14:30	Βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη· καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν, λέγων, Κύριε, σῶσόν με.	But when he saw that the wind *was* strong, he was afraid, and as he was beginning to sink, he called out and said, "Lord, save me."	
Matt 14:31	Εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ, Ὀλιγόπιστε, εἰς τί ἐδίστασας;	Then Jesus immediately stretched out *his* hand and held on to him, and he said to him, "*You* of little faith, why did you doubt?"	
Matt 14:32	Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος·	Then when they had gone on board the boat, the wind abated,	
Matt 14:33	οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες προσεκύνησαν αὐτῷ, λέγοντες, Ἀληθῶς θεοῦ υἱὸς εἶ.	and those in the boat came and worshipped him and said, "Truly, you are *the* son of God."	
Matt 14:34	Καὶ διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννησαρέτ.	Then when they had crossed over, they came to the district of Gennesaret,	
Matt 14:35	Καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας·	and when the men of that place recognized him, they sent *word out* to the whole of that region, and they brought all those *who* were unwell to him,	
Matt 14:36	καὶ παρεκάλουν αὐτόν, ἵνα {RP TR: - } [P1904: κἂν] μόνον ἅψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἥψαντο διεσώθησαν.	and they pleaded with him that {RP TR: they might only} [P1904: if only they might] touch the hem of his coat. And any who touched *it* recovered.	κἂν, *even if*: absent in RP TR F1853=17/20 F1859=6/6 vs. present in P1904 F1853=3/20 (Scrivener's lmn) F1859=0/6.
Matt 15:1	Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων γραμματεῖς καὶ Φαρισαῖοι, λέγοντες,	Then the scribes and Pharisees from Jerusalem came to Jesus and said,	

Matt 15:2	Διὰ τί οἱ μαθηταί σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; Οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν.	"Why do your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread."	
Matt 15:3	Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν;	But he replied saying to them, "Why do you for your part transgress the commandment of God by your tradition?	for your part ← *also*.
Matt 15:4	Ὁ γὰρ θεὸς ἐνετείλατο, λέγων, Τίμα τὸν πατέρα {RP P1904: - } [TR: σου] καὶ τὴν μητέρα· καί, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω·	For God gave commandment, saying, **'Honour {RP P1904: *your*} [TR: your] father and *your* mother'**, and, **'He *who* speaks ill of *his* father or mother must certainly die.'**	σοῦ, *your (father)*: absent in RP P1904 F1853=14/20 F1859=4/6 vs. present in TR F1853=6/20 F1859=2/6. **Ex 20:12, Ex 21:17, Deut 5:16**.
Matt 15:5	ὑμεῖς δὲ λέγετε, Ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρί, Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς, ¶ καὶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ·	But you say, 'Whoever says to *his* father or mother, «That by which you might have been benefited from me *is* a *dedicatory* gift», *is acting correctly*', ¶ and he does not honour his father or his mother at all.	**¶ Verse division:** in AV numbering, Matt 15:6 begins here. by which ← *by whatever*.
Matt 15:6	καὶ ἠκυρώσατε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν·	So you invalidate the commandment of God by your tradition.	invalidate ← *invalidated*.
Matt 15:7	ὑποκριταί, καλῶς προεφήτευσεν περὶ ὑμῶν Ἠσαΐας, λέγων,	*You* hypocrites! Isaiah prophesied well concerning you, saying,	
Matt 15:8	Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χείλεσίν με τιμᾷ· ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ.	**'This people approaches me with their mouth, And with *their* lips they honour me, But their heart is far removed from me.**	**Isa 29:13**.
Matt 15:9	Μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.	**They worship me vainly, Teaching *as* doctrines *The* commandments of men.' "**	**Isa 29:13**.
Matt 15:10	Καὶ προσκαλεσάμενος τὸν ὄχλον, εἶπεν αὐτοῖς, Ἀκούετε καὶ συνίετε.	Then he called the crowd and said to them, "Listen to *this* and understand:	
Matt 15:11	Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον.	*it is* not that *which* goes into the mouth *which* defiles a man, but that *which* comes out of *his* mouth – that defiles a man."	that ← *this*.
Matt 15:12	Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ, Οἶδας ὅτι οἱ Φαρισαῖοι {RP TR: ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν} [P1904: ἐσκανδαλίσθησαν ἀκούσαντες τὸν λόγον];	Then his disciples came to *him* and said to him, "Do you know that the Pharisees take offence when they hear the word?"	ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν, *having heard the word + take offence*, RP TR F1853=20/20 F1859=4/6 vs. ἐσκανδαλίσθησαν ἀκούσαντες τὸν λόγον, *take offence + having heard the word*, P1904 F1853=0/20 F1859=2/6. F1853 and F1859 are very significantly disparate, X2=7.2 PV=0.7%.
Matt 15:13	Ὁ δὲ ἀποκριθεὶς εἶπεν, Πᾶσα φυτεία, ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκριζωθήσεται.	But he answered and said, "Every plant which my heavenly father did not plant will be uprooted.	

Matt 15:14	Ἄφετε αὐτούς· ὁδηγοί εἰσιν τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται.	Leave them *alone*. They are blind guides of *the* blind. And if a blind *man* leads a blind *man*, both will fall in a pit."	
Matt 15:15	Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Φράσον ἡμῖν τὴν παραβολὴν ταύτην.	Then Peter responded and said to him, "Explain this parable to us."	
Matt 15:16	Ὁ δὲ Ἰησοῦς εἶπεν, Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε;	And Jesus said, "Are you too still lacking in understanding?	
Matt 15:17	Οὔπω νοεῖτε, ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται;	Do you not yet understand that everything that goes into the mouth proceeds into the stomach and is discharged into *the* latrine?	
Matt 15:18	Τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κἀκεῖνα κοινοῖ τὸν ἄνθρωπον.	But the *things which* come out of the mouth come out of the heart, and those *things* defile a man.	
Matt 15:19	Ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι·	For out of the heart come evil reasonings, murders, adulteries, fornications, thefts, false testimonies, blasphemies.	
Matt 15:20	ταῦτά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.	These are the *things which* defile a man. But eating with unwashed hands does not defile a man."	
Matt 15:21	Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.	Then Jesus went out from there and withdrew to the districts of Tyre and Sidon,	
Matt 15:22	Καὶ ἰδού, γυνὴ Χαναναία ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθοῦσα ἐκραύγασεν αὐτῷ, λέγουσα, Ἐλέησόν με, κύριε, υἱὲ {RP P1904: Δαυίδ} [TR: Δαβίδ]· ἡ θυγάτηρ μου κακῶς δαιμονίζεται.	and it so happened that a Canaanite woman from those territories came out and cried aloud to him saying, "Have mercy on me, Lord, son of David. My daughter is severely possessed by a demon."	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. --- it so happened that ← *behold*. --- This section shows the dispensational position of Gentiles at the time. Contrast Eph 2:11-19.
Matt 15:23	Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτων αὐτόν, λέγοντες, Ἀπόλυσον αὐτήν, ὅτι κράζει ὄπισθεν ἡμῶν.	But he did not answer her a word. And his disciples came and appealed to him and said, "Send her away, because she is shouting after us."	appealed to ← *asked*.
Matt 15:24	Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ.	But he answered and said, "I have not been sent except to the lost sheep of *the* house of Israel."	I have not been sent ← *I was not sent*, but see Matt 2:2 and Acts 28:28.
Matt 15:25	Ἡ δὲ ἐλθοῦσα {RP P1904: προσεκύνησεν} [TR: προσεκύνει] αὐτῷ λέγουσα, Κύριε, βοήθει μοι.	But she came and worshipped him and said, "Lord, help me."	προσεκύνησεν, *worshipped*, RP P1904 F1853=16/20 F1859=6/6 vs. προσεκύνει, *was worshipping*, TR F1853=4/20 (Scrivener's eqru, u being very doubtful) F1859=0/6. No difference in our English.
Matt 15:26	Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις.	But he answered and said, "It is not right to take the bread of the children and throw *it* to the dogs."	dogs ← *little dogs*, but the diminutive force need not be stressed [MZ] §485.
Matt 15:27	Ἡ δὲ εἶπεν, Ναί, κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.	But she said, "Indeed, Lord. But even the dogs eat from the crumbs which fall from the table of their masters."	
Matt 15:28	Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, Ὦ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις. Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.	Then Jesus answered and said to her, "Madam, great *is* your faith. Let it be to you as you wish." And her daughter was cured from that hour.	

Matt 15:29	Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ.	Then Jesus moved on from there and went beside the sea of Galilee, and he went up the mountain, and he sat there,	the: perhaps a specific mountain. Compare Matt 14:23, where we think a specific mountain less likely.
Matt 15:30	Καὶ προσῆλθον αὐτῷ ὄχλοι πολλοί, ἔχοντες μεθ' ἑαυτῶν χωλούς, τυφλούς, κωφούς, κυλλούς, καὶ ἑτέρους πολλούς, καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐθεράπευσεν αὐτούς·	and large crowds came to him, bringing with them *the* lame, blind, mute, maimed and many others, and they laid them down at the feet of Jesus, and he cured them,	bringing ← *having*. mute: not *deaf* here in RP TR; see next verse (κωφός can mean either), but P1904 requires *deaf* because of its text in the next verse.
Matt 15:31	ὥστε τοὺς ὄχλους θαυμάσαι, βλέποντας κωφοὺς {RP TR: - } [P1904: ἀκούοντας, ἀλάλους] λαλοῦντας, κυλλοὺς ὑγιεῖς, χωλοὺς περιπατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ.	so that the crowds were amazed, seeing {RP TR: - } [P1904: ***the* deaf hearing,**] ***the* mute speaking,** *the* maimed restored, ***the* lame walking and *the* blind seeing,** and they glorified the God of Israel.	ἀκούοντας, ἀλάλους, *the deaf hearing*: absent in RP TR F1853=20/20 F1859=4/6 vs. present in P1904 F1853=0/20 F1859=2/6. F1853 and F1859 are very significantly disparate, X2=7.2 PV=0.7%. Note how κωφοὺς is *the mute* or *the deaf* according to the reading taken. An allusion to **Isa 35:5, Isa 35:6**. restored ← *healthy*.
Matt 15:32	Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν, Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη {RP P1904: ἡμέραι} [TR: ἡμέρας] τρεῖς προσμένουσίν μοι, καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.	Then Jesus called his disciples and said, "I feel compassion for the crowd, because *it has been* three days already that they have stayed with me and have not had anything to eat. And I do not want to dismiss them fasting, in case they faint on the way."	ἡμέραι, *days* (nominative), RP P1904 F1853=10/20 F1859=5/6 vs. ἡμέρας, *days* (accusative of time how long), TR F1853=10/20 F1859=1/6.
Matt 15:33	Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι, ὥστε χορτάσαι ὄχλον τοσοῦτον;	Then the disciples said to him, "Where can we get enough loaves to feed so large a crowd in *such* a desolate place?"	can we get ← *to us*. enough ← *so many*.
Matt 15:34	Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε; Οἱ δὲ εἶπον, Ἑπτά, καὶ ὀλίγα ἰχθύδια.	At this Jesus said to them, "How many loaves have you got?" Then they said, "Seven, and a few small fish."	At this: wider use of καί.
Matt 15:35	Καὶ ἐκέλευσεν τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν·	Then he ordered the crowds to recline on the ground,	
Matt 15:36	καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας, εὐχαριστήσας ἔκλασεν, καὶ ἔδωκεν τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ {RP TR: τῷ ὄχλῳ} [P1904: τοῖς ὄχλοις].	and he took the seven loaves and the fish, and he gave thanks, and he broke *the bread* and gave *it* to his disciples, while the disciples *gave it* to the {RP TR: crowd} [P1904: crowds].	τῷ ὄχλῳ, *to the crowd*, RP TR F1853=18/20 F1859=5/6 vs. τοῖς ὄχλοις, *to the crowds*, P1904 F1853=2/20 (Scrivener's cy) F1859=1/6.
Matt 15:37	Καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν· καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων, ἑπτὰ σπυρίδας πλήρεις.	And they all ate and were filled, and they gathered up the excess pieces – seven hampers full.	
Matt 15:38	Οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ παιδίων.	Now those *who* ate were four thousand men, excluding women and children.	
Matt 15:39	Καὶ ἀπολύσας τοὺς ὄχλους {RP-text P1904 TR: ἐνέβη} [RP-marg: ἀνέβη] εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὅρια Μαγδαλά.	Then he dismissed the crowds and went {RP-text P1904 TR: on board} [RP-marg: up into] the boat and went to the regions of Magdala.	ἐνέβη, *went in*, RP-text P1904 TR F1853=10/20 F1859=1/6 vs. ἀνέβη, *went up*, RP-marg F1853=10/20 F1859=5/6. No difference in our English. A weak disparity with RP-text, R=13:15.

Matt 16:1	Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι αὐτοῖς.	Then the Pharisees and Sadducees came, putting *him* to the test, and they asked him to show them a sign from heaven.	
Matt 16:2	Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὀψίας γενομένης λέγετε, Εὐδία· πυρράζει γὰρ ὁ οὐρανός.	But he answered and said to them, "When it is evening, you say, '*It will be* fine weather, for the sky is fiery red',	
Matt 16:3	Καὶ πρωΐ, Σήμερον χειμών· πυρράζει γὰρ στυγνάζων ὁ οὐρανός. Ὑποκριταί, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε {RP TR: - } [P1904: γνῶναι];	and in the morning, *you say*, 'Today *there will be* a storm, for the sky is fiery red and overcast.' *You* hypocrites! You know how to discern the appearance of the sky, but you are not able to {RP TR: *discern*} [P1904: recognize] the signs of the times.	γνῶναι, *to know*: absent in RP TR F1853=18/20 F1859=5/7 vs. present in P1904 F1853=2/20 (Scrivener's qr) F1859=2/7. We punctuate as a statement; RP P1904 TBS-TR as a question: *Do you know how to discern ...* [P1904: recognize ← *know*.]
Matt 16:4	Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. Καὶ καταλιπὼν αὐτούς, ἀπῆλθεν.	An evil and adulterous generation seeks a sign, but no sign will be given to it except the sign of Jonah the prophet." Then he left them and went away.	
Matt 16:5	Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν.	Then his disciples came to the far side, but they had forgotten to take bread *with them*.	
Matt 16:6	Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.	However, Jesus said to them, "Watch out and beware of the leaven of the Pharisees and Sadducees."	
Matt 16:7	Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς, λέγοντες ὅτι Ἄρτους οὐκ ἐλάβομεν.	But they reasoned among themselves and said, "*It is* because we have not taken *any* bread *with us*."	
Matt 16:8	Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε;	But Jesus knew *about it* and said, "Why do you reason among yourselves, you of little faith, in that you did not take bread *with you*?	
Matt 16:9	Οὔπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε;	Do you still not understand or remember the five loaves of the five thousand, and how many basket*ful* you picked up?	
Matt 16:10	Οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σπυρίδας ἐλάβετε;	Or the seven loaves of the four thousand, and how many hampers *full* you picked up?	
Matt 16:11	Πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτου εἶπον ὑμῖν προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων;	How come you do not understand that *it was* not about bread *that* I told you to beware of the leaven of the Pharisees and Sadducees?"	
Matt 16:12	Τότε συνῆκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, {RP: ἀλλὰ} [P1904 TR: ἀλλ'] ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.	Then they understood that he had not said to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.	ἀλλὰ, *but* (unapocopated form), RP F1853=12/20 F1859=4/6 vs. ἀλλ', *but* (apocopated form), P1904 TR F1853=8/20 F1859=2/6.
Matt 16:13	Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ, λέγων, Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώπου;	Now when Jesus went to the districts of Caesarea Philippi, he questioned his disciples and said, "Who do men say that I, the son of man, am?"	

Matt 16:14	Οἱ δὲ εἶπον, Οἱ μὲν Ἰωάννην τὸν βαπτιστήν· ἄλλοι δὲ Ἠλίαν· ἕτεροι δὲ Ἰερεμίαν, ἢ ἕνα τῶν προφητῶν.	And they said, "Some *say* John the Baptist, others *say* Elijah, and still others Jeremiah or one of the prophets."	
Matt 16:15	Λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι;	*Then* he said to them, "But who do you say I am?"	
Matt 16:16	Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν, Σὺ εἶ ὁ χριστός, ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος.	And Simon Peter answered and said, "You are the Christ, the son of the living God."	
Matt 16:17	Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος εἶ, Σίμων {RP P1904: Βαριωνᾶ} [TR: Βὰρ Ἰωνᾶ], ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι, ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς.	Then Jesus replied and said to him, "Blessed are you, Simon {RP P1904: Barjonah} [TR: Bar Jonah], because flesh and blood did not reveal *this* to you, but my father in the heavens.	Βαριωνᾶ, *Barjonah*, RP P1904 vs. Βὰρ Ἰωνᾶ, *Bar Jonah*, TR. We do not normally regard one-word / two-word issues as significant, but as this affects the English rendering, we note the distinction here.
Matt 16:18	Κἀγὼ δέ σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι Ἅδου οὐ κατισχύσουσιν αὐτῆς.	And I say to you that you are Peter, and upon this rock I will build my church, and the gates of Hades will not prevail over it.	church: literally, *outcalling*, which can be taken as our perpetual marginal reading. God defines who belongs to an outcalling, not man. In Acts 2:47, it is "those who became saved". Hades: the place of the dead.
Matt 16:19	Καὶ δώσω σοὶ τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν· καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.	And I will give you the keys of the kingdom of the heavens, and whatever you bind on the earth will be bound in the heavens, and whatever you loosen on earth will be loosened in the heavens."	bind: i.e. *restrict, forbid*. loosen: i.e. *allow*.
Matt 16:20	Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν Ἰησοῦς ὁ χριστός.	Then he charged his disciples not to tell anyone he was Jesus the Christ.	
Matt 16:21	Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.	From then Jesus began to show his disciples that he had to go away to Jerusalem and suffer many *things* at *the hands of* the elders and senior priests and scribes, and to be killed, and to rise on the third day.	to rise: or *to be raised*.
Matt 16:22	Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων, Ἵλεώς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο.	At this Peter took him aside and began to reprove him saying, "Goodness gracious, Lord! This will certainly not happen to you."	to reprove: here, and elsewhere, we have removed RP's iota subscript in άω verb infinitives, in accordance with standard and manuscript usage. Goodness gracious ← *graciously to you*. happen ← *be*.
Matt 16:23	Ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ, Ὕπαγε ὀπίσω μου, Σατανᾶ, σκάνδαλόν μου εἶ· ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.	But he turned round and said to Peter, "Get behind me, Satan. You are a snare to me, because you do not set your mind on the *affairs* of God, but on the *affairs* of men."	a snare: or *an offence*.
Matt 16:24	Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτόν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι.	Then Jesus said to his disciples, "If anyone wants to follow me, let him deny himself and take up his cross and follow me",	

Matt 16:25	Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν·	for whoever wishes to save his life will lose it. But whoever loses his life for my sake will find it.	life *(2x)* ← *soul*.
Matt 16:26	τί γὰρ ὠφελεῖται ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; Ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;	For in what *way* is a man profited if he gains the whole world but suffers the loss of his life? Or what will a man give *in* exchange for his life?	life *(2x)* ← *soul*.
Matt 16:27	Μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ.	For the son of man is going to enter into the glory of his father with his angels, and then he will render to each *person* according to his deeds.	deeds ← *deed, practice*.
Matt 16:28	Ἀμὴν λέγω ὑμῖν, εἰσίν τινες {RP: - } [P1904 TR: τῶν] ὧδε {RP: ἑστῶτες} [P1904 TR: ἑστηκότων], οἵτινες οὐ μὴ γεύσωνται θανάτου, ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.	Truly, I say to you, there are some {RP: - } [P1904 TR: among those] standing here who will certainly not taste death until they see the son of man coming into his kingdom.	τῶν, *of those*: absent in RP F1853=10/19 F1859=5/6 vs. present in P1904 TR F1853=9/19 F1859=1/6. --- ἑστῶτες, *standing (1)*, RP F1853=11/19 F1859=2/6 vs. ἑστηκότων, *standing (3)*, P1904 TR F1853=6/19 F1859=3/6 vs. other readings, F1853=2/19 (Scrivener's sy) F1859=1/6.
Matt 17:1	Καὶ μεθ' ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν.	Then six days later Jesus took Peter and James and John his brother with *him*, and he took them up a high mountain privately,	
Matt 17:2	Καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ {RP-text: ἐγένοντο} [RP-marg P1904 TR: ἐγένετο] λευκὰ ὡς τὸ φῶς.	and he was transfigured before them, and his face shone like the sun, and his clothes became white like light.	ἐγένοντο, *became* (non-classical form), RP-text F1853=9/19 F1859=4/6 vs. ἐγένετο, *became* (classical form), RP-marg P1904 TR F1853=10/19 F1859=2/6. No difference in our translation. A weak disparity with RP-text, R=13:14. --- transfigured: AV= *transformed*, but we keep to the accepted terminology of the *transfiguration*. --- light ← *the light*. See Gen 22:9.
Matt 17:3	Καὶ ἰδού, ὤφθησαν αὐτοῖς Μωσῆς καὶ Ἠλίας, μετ' αὐτοῦ συλλαλοῦντες.	Then the next thing that happened *was that* Moses and Elijah appeared to them, talking with him,	the next thing that happened *was that* ← *behold*.
Matt 17:4	Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ, κύριε, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνάς, σοὶ μίαν, καὶ {RP TR: Μωσῇ} [P1904: Μωσεῖ] μίαν, καὶ μίαν Ἠλίᾳ.	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."	Μωσῇ, *Moses (1)*, RP TR F1853=8/19 F1859=4/7 vs. Μωσεῖ, *Moses (2)*, F1853=11/19 P1904 F1859=1/7 vs. Μωϋσεῖ, *Moüses*, F1853=0/19 F1859=1/7 vs. phrase absent, F1853=0/19 F1859=1/7. Nearly a disparity with RP, R=13:13.
Matt 17:5	Ἔτι αὐτοῦ λαλοῦντος, ἰδού, νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς· καὶ ἰδού, φωνὴ ἐκ τῆς νεφέλης, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκούετε.	While he was still speaking, behold, a shining cloud overshadowed them, and there *was* a voice from the cloud, which said, "This is my beloved son, with whom I am very pleased. Hear him."	there *was* ← *behold* (second occurrence in verse of ἰδού).
Matt 17:6	Καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα.	And when the disciples heard *it*, they fell face down and were very afraid.	

Matt 17:7	Καὶ προσελθὼν ὁ Ἰησοῦς ἥψατο αὐτῶν καὶ εἶπεν, Ἐγέρθητε καὶ μὴ φοβεῖσθε.	Then Jesus came and touched them, and he said, "Get up and do not be afraid."	
Matt 17:8	Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν, οὐδένα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον.	But when they lifted up their eyes, they did not see anyone except Jesus alone.	
Matt 17:9	Καὶ καταβαινόντων αὐτῶν {RP: ἐκ} [P1904 TR: ἀπὸ] τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων, Μηδενὶ εἴπητε τὸ ὅραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.	Now as they were coming down from the mountain, Jesus commanded them and said, "Do not tell anyone *about* the vision until the son of man rises from *the* dead."	ἐκ, *out of*, RP F1853=19/20 F1859=5/6 vs. ἀπὸ, *away from*, P1904 TR F1853=1/20 (Scrivener's h**) F1859=1/6. No difference in our English.
Matt 17:10	Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον;	Then his disciples questioned him and asked, "Why, then, do the scribes say that Elijah must come first?"	asked ← *saying*.
Matt 17:11	Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, Ἠλίας μὲν ἔρχεται πρῶτον, καὶ ἀποκαταστήσει πάντα·	And Jesus answered and said to them, "Elijah comes first and will restore all *things*,	
Matt 17:12	λέγω δὲ ὑμῖν ὅτι Ἠλίας ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτόν, {RP: ἀλλὰ} [P1904 TR: ἀλλ'] ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν.	but I say to you that Elijah has already come, but they did not recognize him but did to him what they wished. In this way the son of man is also going to suffer at their hands."	ἀλλὰ, *but* (unapocopated form), RP F1853=1/19 (Scrivener's a) F1859=1/6 vs. ἀλλ', *but* (apocopated form), P1904 TR F1853=18/19 F1859=5/6. A strong disparity with RP (and HF), R=2:25. = at their hands ← *by them*.
Matt 17:13	Τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.	Then the disciples understood that *it was* about John the Baptist *that* he spoke to them.	
Matt 17:14	Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν {RP P1904: αὐτὸν} [TR: αὐτῷ]	Then when they went to the crowd, a man came to him kneeling to him,	αὐτὸν, *him* (accusative), RP P1904 F1853=17/19 F1859=6/6 vs. αὐτῷ, *him* (dative), TR F1853=2/19 (Scrivener's hu, u being very doubtful) F1859=0/6.
Matt 17:15	καὶ λέγων, ¶ Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ.	and saying, ¶ "Lord, have mercy on my son, for he is epileptic and is suffering badly. For he often falls into fire, and often into water,	¶ **Verse division:** in AV numbering, Matt 17:15 begins here. = epileptic ← *moonstruck*.
Matt 17:16	Καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι.	and I brought him to your disciples, but they could not heal him."	
Matt 17:17	Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι μεθ' ὑμῶν; Ἕως πότε ἀνέξομαι ὑμῶν; Φέρετέ μοι αὐτὸν ὧδε.	Then Jesus answered and said, "O faithless and perverted generation, how long will I be with you? How long will I put up with you? Bring him here to me."	
Matt 17:18	Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.	And Jesus rebuked it, and the demon came out of him, and the boy was healed from that hour.	
Matt 17:19	Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον, Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;	Then the disciples went to Jesus privately and said, "Why couldn't we cast it out?"	

Matt 17:20	Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Διὰ τὴν ἀπιστίαν ὑμῶν. Ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ, Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσει ὑμῖν.	Jesus said to them, "On account of your unbelief. For truly, I say to you, if you have faith like a grain of mustard *seed*, you will *be able to* say to this mountain, 'Move from here *to* there', and it will move, and nothing will be impossible for you.	
Matt 17:21	Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.	But this kind does not come out except by prayer and fasting."	
Matt 17:22	Ἀναστρεφομένων δὲ αὐτῶν {RP TR: ἐν τῇ Γαλιλαίᾳ} [P1904: εἰς τὴν Γαλιλαίαν], εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων,	And as they turned back to Galilee, Jesus said to them, "The son of man is going to be delivered into *the* hands of men,	ἐν τῇ Γαλιλαίᾳ, *in Galilee*, RP TR F1853=19/19 F1859=6/6 vs. εἰς τὴν Γαλιλαίαν, *to Galilee*, P1904 F1853=0/19 F1859=0/6. No difference in our English.
Matt 17:23	καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. Καὶ ἐλυπήθησαν σφόδρα.	and they will kill him, and on the third day, he will be raised." At this they were greatly grieved.	
Matt 17:24	Ἐλθόντων δὲ αὐτῶν εἰς Καπερναούμ, προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπον, Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα;	Then when they came to Capernaum, those *who* receive the two drachmas *tax* came to Peter and said, "Your teacher does not pay the two drachmas."	We punctuate as a statement; RP P1904 TBS-TR as a question. two drachmas *(2x)*: referring to a two drachma coin, which was a medium-sized silver coin.
Matt 17:25	Λέγει, Ναί. Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων, Τί σοι δοκεῖ, Σίμων; Οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆνσον; Ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων;	He said, "Indeed." And when he went into *his* house, Jesus had got there before him, and he said, "What do you think, Simon? The kings of the earth – from whom do they take taxes or registration duty? From their sons or from outsiders?"	had got there before him: or *pre-empted him*. registration duty ← *census*.
Matt 17:26	Λέγει αὐτῷ ὁ Πέτρος, Ἀπὸ τῶν ἀλλοτρίων. Ἔφη αὐτῷ ὁ Ἰησοῦς, Ἄρα γε ἐλεύθεροί εἰσιν οἱ υἱοί.	Peter said to him, "From outsiders." Jesus said to him, "Consequently then, the sons are exempt.	exempt ← *free*.
Matt 17:27	Ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεὶς εἰς τὴν θάλασσαν βάλε ἄγκιστρον, καὶ τὸν {RP-text: ἀναβαίνοντα} [RP-marg P1904 TR: ἀναβάντα] πρῶτον ἰχθὺν ἆρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ, εὑρήσεις στατῆρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.	But in order that we do not cause them offence, go to the sea and cast a fish-hook, and take the first fish which comes up, and open its mouth, and you will find a stater. Take that and give *it* to them for me and you."	ἀναβαίνοντα, *comes up* (present, so imperfective aspect), RP-text F1853=12/20 F1859=4/6 vs. ἀναβάντα, *comes up* (aorist with present sense, so perfective aspect), RP-marg P1904 TR F1853=7/20 F1859=2/6 vs. another reading, F1853=1/20 (Scrivener's c) F1859=0/6. stater: a large silver coin worth 4 drachmas.
Matt 18:1	Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες, Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;	At that time, the disciples came to Jesus and said, "Who, then, is *the* greatest in the kingdom of the heavens?"	greatest ← *greater*, Greek comparative for superlative.
Matt 18:2	Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν,	Then Jesus called a child to himself and placed him at the focus of their attention,	at the focus of their attention ← *in the midst of them*.
Matt 18:3	καὶ εἶπεν, ¶ Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.	and he said, ¶ "Truly, I say to you, unless you change your ways and become like children, you certainly will not enter into the kingdom of the heavens.	¶ **Verse division:** in P1904 numbering, Matt 18:3 begins here. change your ways ← *are turned around*.

Matt 18:4	Ὅστις οὖν {RP P1904: ταπεινώσει} [TR: ταπεινώσῃ] ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.	So *it is* whoever humbles himself like this child who is the greatest in the kingdom of the heavens,	ταπεινώσει, *will humble* (indicative), RP P1904 F1853=18/20 F1859=5/6 vs. ταπεινώσῃ, *humbles* (subjunctive), TR F1853=2/20 (Scrivener's pu, u being very doubtful) F1859=1/6. who ← *this (one)*. greatest ← *greater*, Greek comparative for superlative.
Matt 18:5	Καὶ ὃς ἐὰν δέξηται παιδίον τοιοῦτον ἓν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται·	and whoever receives one such child in my name receives me.	
Matt 18:6	ὃς δ' ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς {RP P1904: εἰς} [TR: ἐπὶ] τὸν τράχηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.	But whoever causes offence to one of these little *ones* who believe in me – it *would* be *more* profitable for him for an ass-driven millstone to be hung around his neck and for him to be drowned in the wide open sea.	εἰς, *onto*, RP P1904 F1853=15/20 F1859=3/6 vs. ἐπὶ, *on*, TR F1853=3/20 (Scrivener's hqx) F1859=3/6 vs. other readings, F1853=2/20 (Scrivener's py) F1859=0/6. Greek prepositions are often used pregnantly, i.e. a preposition of motion is used where English prefers a preposition for the rest which follows. the wide open sea ← *the high-sea of the sea*.
Matt 18:7	Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ τὸ σκάνδαλον ἔρχεται.	Woe to the world because of *its* snares! For it is necessary that snares come, but woe to that man through whom the snare comes.	snares ... snares ... snare: or *offences* etc.
Matt 18:8	Εἰ δὲ ἡ χείρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὰ καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.	But if your hand or your foot ensnares you, cut it off and throw *it* away. For it is better for you to enter into life lame or maimed than to have two hands or two feet and be thrown into the age-abiding fire.	cut it ← *cut them*. A plural form for singular after a disjunction, a Hebraism, as in Lev 18:9, Deut 17:5. away ← *from you*. better ← *good*, positive for comparative, a Hebraism.
Matt 18:9	Καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.	And if your eye ensnares you, pluck it out and throw *it* away. It is better to enter into life with one eye than to have two eyes and to be thrown into fiery Gehenna.	away ← *from you*. better ← *good*, positive for comparative, a Hebraism. Gehenna: see Matt 5:22.
Matt 18:10	Ὁρᾶτε μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων, λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσιν τὸ πρόσωπον τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.	See that you don't despise one of these little *ones*. For I say to you that their angels in *the* heavens continuously see the face of my father in *the* heavens.	angels: or *messengers, informants*.
Matt 18:11	Ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός.	For the son of man came to save that *which was* lost.	

Matt 18:12	Τί ὑμῖν δοκεῖ; Ἐὰν γένηταί τινι ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἓν ἐξ αὐτῶν· οὐχὶ ἀφεὶς τὰ {RP P1904: ἐνενήκοντα ἐννέα} [TR: ἐννενήκοντα ἐννέα], ἐπὶ τὰ ὄρη πορευθεὶς ζητεῖ τὸ πλανώμενον;	What do you think? If a certain man has one hundred sheep, and one of them goes astray, will he not leave the ninety-nine and go into the mountains and seek the *one which is* going astray?	ἐνενήκοντα ἐννέα, *ninety-nine (1)*, RP P1904 F1853=17/20 (ignoring whether 1 word or 2) F1859=4/6 vs. ἐννενήκοντα ἐννέα, *ninety-nine (2)*, TR F1853=2/20 (Scrivener's cu, u being very doubtful) F1859=0/6 vs. other spellings, F1853=1/20 (Scrivener's c) F1859=2/6. P1904 punctuates so as to read *will he not leave the ninety-nine on the mountains and go and seek the one which is lost?*
Matt 18:13	Καὶ ἐὰν γένηται εὑρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον, ἢ ἐπὶ τοῖς {RP P1904: ἐνενήκοντα ἐννέα} [TR: ἐννενήκοντα ἐννέα] τοῖς μὴ πεπλανημένοις.	And if it should happen that he finds it, truly, I say to you that he rejoices over it more than over the ninety-nine which *did* not go astray.	ἐνενήκοντα ἐννέα, *ninety-nine (1)*, RP P1904 F1853=17/20 (ignoring whether 1 word or 2) F1859=4/6 vs. ἐννενήκοντα ἐννέα, *ninety-nine (2)*, TR F1853=2/20 (Scrivener's cu, u being very doubtful) F1859=0/6 vs. other spellings, F1853=1/20 (Scrivener's c) F1859=2/6.
Matt 18:14	Οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται εἷς τῶν μικρῶν τούτων.	In this way it is not *the* will of your father in *the* heavens that one of these little *ones* should be lost.	of ← *before*.
Matt 18:15	Ἐὰν δὲ ἁμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου, ὕπαγε καὶ ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου. Ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου·	But if your brother sins against you, go and remonstrate with him *as a matter* between you and him alone. If he heeds you, you have won your brother over.	
Matt 18:16	ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἕνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα·	But if he does not heed *you*, take one or two *people* with you in order **that by *the* attestation of two or three witnesses, every matter may be established.**	**Deut 19:15**. one or two ← *one or two more*. attestation ← *mouth*.
Matt 18:17	ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης.	And if he refuses to heed them, tell the assembly. And if he refuses to heed the assembly, let him be to you like the Gentile and the tax collector.	assembly *(2x)* ← *church*. See Matt 16:18.
Matt 18:18	Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ.	Truly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loosen on earth will be loosened in heaven.	bind: i.e. *restrict, forbid*. loosen: i.e. *allow*.
Matt 18:19	Πάλιν {RP P1904: ἀμὴν} [TR: -] λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.	Again, {RP P1904: truly,} [TR: -] I say to you that if two of you agree on earth about any matter which they ask about, it will be done for them by my father in *the* heavens.	ἀμὴν, *amen*: present in RP P1904 F1853=19/20 F1859=6/7 vs. absent in TR F1853=1/20 (Scrivener's u, so very doubtful) F1859=1/7. AV differs textually. you ... them: perhaps a Hebraism. An unexpected change of grammatical person is not uncommon in Hebrew; compare Lev 1:3. any ← *every*.
Matt 18:20	Οὗ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.	For where two or three are gathered in my name, there I am in their midst.”	
Matt 18:21	Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, ποσάκις ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; Ἕως ἑπτάκις;	Then Peter came to him and said, “Lord, how many times should I forgive my brother if he sins against me? Up to seven times?”	how many times should I forgive my brother if he sins against me ← *how many times will my brother sin against me, and I will forgive him*.

Matt 18:22	Λέγει αὐτῷ ὁ Ἰησοῦς, Οὐ λέγω σοι ἕως ἑπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἑπτά.	Jesus said to him, "I do not say to you up to seven times, but up to seventy times, seven *times over*.	
Matt 18:23	Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησεν συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ.	This *is* why the kingdom of the heavens is like a man *who was* a king, who wished to settle accounts with his servants.	This *is* why ← *On account of this*.
Matt 18:24	Ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσηνέχθη αὐτῷ εἷς ὀφειλέτης μυρίων ταλάντων.	As he started to settle *them*, a certain debtor of ten thousand talents was brought to him.	a certain ← *one*. talents: 1 talent = 6000 drachmas; a drachma was a silver coin. Total debt 60 million drachmas.
Matt 18:25	Μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πραθῆναι, καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχεν, καὶ ἀποδοθῆναι.	But as he did not have the *means* to repay, his master ordered him to be sold, with his wife and children and everything he had, and for repayment to be made.	
Matt 18:26	Πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ, λέγων, Κύριε, Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα σοι ἀποδώσω.	So the servant fell *down* and prostrated himself before him, and he said, '*My* lord, have patience with me, and I will repay you everything.'	prostrated himself before: or *worshipped* or *paid homage to*.
Matt 18:27	Σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.	At this, that servant's master had compassion *on him*, and he released him and cancelled his debt.	his debt ← *the loan to* (or *for*) *him*.
Matt 18:28	Ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἕνα τῶν συνδούλων αὐτοῦ, ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγεν, λέγων, Ἀπόδος μοι {RP P1904: εἴ} [TR: ὁ] τι ὀφείλεις.	But when that servant went out, he found one of his fellow servants, who owed him one hundred denaries, and when he had seized him, he choked *him* and said, 'Repay me what you owe.'	εἴ, *if*, RP P1904 F1853=18/20 F1859=7/7 vs. ὅ, *that (which)*, TR F1853=2/20 (Scrivener's uy, u being very doubtful) F1859=0/7. {RP P1904: εἴ = *if*, but presumably standing for ὅ ... ἄν, *whatever*. We translate as *what*.} denaries: a denary was a silver coin.
Matt 18:29	Πεσὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλει αὐτόν, λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ {RP P1904: - } [TR: πάντα] ἀποδώσω σοι.	So his fellow servant fell *down* at his feet and pleaded with him and said, 'Be patient with me, and I will repay you {RP P1904: - } [TR: everything].'	πάντα, *everything*: absent in RP P1904 F1853=16/20 F1859=5/7 vs. present in TR F1853=4/20 (Scrivener's efpy) F1859=2/7.
Matt 18:30	Ὁ δὲ οὐκ ἤθελεν, {RP P1904 S1550: ἀλλὰ} [E1624 S1894: ἀλλ'] ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακήν, ἕως οὗ ἀποδῷ τὸ ὀφειλόμενον.	But he refused and *instead* went away, and he had him thrown him in prison until he should pay what *was* owed.	ἀλλὰ, *but* (unapocopated), RP P1904 S1550 F1853=16/21 F1859=7/7 vs. ἀλλ', *but* (apocopated), E1624 S1894 F1853=5/21 F1859=0/7. and *instead* ← *but*. had him thrown ← *threw*; compare Matt 2:16.
Matt 18:31	Ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ {RP P1904: ἑαυτῶν} [TR: αὐτῶν] πάντα τὰ γενόμενα.	But when his fellow servants saw what *had* happened, they were very grieved, and they went and explained to their master everything that had happened.	ἑαυτῶν, *their own* (but 'own' not emphasized), RP P1904 F1853=14/20 F1859=5/8 vs. αὐτῶν, *their*, or αὑτῶν, *their own*, a classical contracted form, TR F1853=6/20 F1859=3/8. No difference in our English.
Matt 18:32	Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με·	Then his master called for him and said to him, '*You* wicked servant, I cancelled all that debt for you, since you appealed to me.	

Matt 18:33	οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγώ σε ἠλέησα;	Should not you too have shown your fellow servant mercy, as I for my part showed you mercy?'	for my part ← *also*.
Matt 18:34	Καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὗ ἀποδῷ πᾶν τὸ ὀφειλόμενον αὐτῷ.	And his master became angry and delivered him to the torturers until he should repay everything owed to him.	
Matt 18:35	Οὕτως καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν.	In this manner my upper-heavenly father will also deal with you, if you do not all forgive your brother his trespasses from your hearts."	you do not all forgive your brother ← *each one, you (plural) do not forgive his brother*. his trespasses ← *their trespasses*. Perhaps a Hebraism. A discordant grammatical number is not uncommon in Hebrew; compare Josh 17:18.
Matt 19:1	Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν ἀπὸ {RP P1904 S1550 S1894: τῆς} [E1624: -] Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου.	Now it came to pass when Jesus had finished these words *that* he moved on from Galilee and went to the territories of Judaea beyond the Jordan,	τῆς, *the (Galilee)*: present in RP P1904 S1550 S1894 F1853=14/20 F1859=6/7 vs. absent in E1624 F1853=6/20 F1859=1/7.
Matt 19:2	Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.	and large crowds followed him, and he healed them there.	
Matt 19:3	Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτόν, καὶ λέγοντες αὐτῷ, Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;	Then the Pharisees came to him, testing him and saying to him, "Is it permitted for a man to divorce his wife for any reason?"	any ← *every*.
Matt 19:4	Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς,	But he answered and said to them, "Have you not read that he *who* made *them* from *the* beginning, made them male and female,	
Matt 19:5	καὶ εἶπεν, Ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα {RP-text TR: - } [RP-marg P1904: αὐτοῦ] καὶ τὴν μητέρα, καὶ {RP-text TR: προσκολληθήσεται} [RP-marg P1904: κολληθήσεται] τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν;	and he said, **'On account of this a man will leave {RP-text TR: *his*} [RP-marg P1904: his] father and *his* mother, and he will cleave to his wife, and the two will be one flesh'**?	αὐτοῦ, *his (father)*: absent in RP-text TR F1853=13/20 F1859=4/8 vs. present in RP-marg P1904 F1853=7/20 F1859=4/8. προσκολληθήσεται, *will cleave to*, RP-text TR F1853=15/20 F1859=3/7 vs. κολληθήσεται, *will cleave*, RP-marg P1904 F1853=5/20 F1859=3/7 vs. another reading, F1853=0/20 F1859=1/7. Both verbs given are followed by the dative, meaning *to (his wife)*. **Gen 2:24**.
Matt 19:6	Ὥστε οὐκέτι εἰσὶν δύο, ἀλλὰ σὰρξ μία· ὃ οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.	Consequently, they are no longer two, but one flesh. What God has paired together, therefore, let no man separate."	paired together ← *yoked together*. let no man separate ← *let a man not separate*.
Matt 19:7	Λέγουσιν αὐτῷ, Τί οὖν Μωσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολῦσαι αὐτήν;	*Then* they said to him, "Why, then, did Moses give commandment to **give a deed of divorce and to divorce her**?"	**Deut 24:1**. deed ← *book*.
Matt 19:8	Λέγει αὐτοῖς ὅτι Μωσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν· ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως.	He said to them, "Moses, in view of the hardness of your hearts, permitted you to divorce your wives. But from *the* beginning it was not so,	the hardness of your hearts: or *your hardness of heart*.

Matt 19:9	Λέγω δὲ ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, {RP P1904: - } [TR: εἰ] μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην, μοιχᾶται· καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται.	and I say to you that whoever divorces his wife, {RP P1904: *it* not *being* for} [TR: except for] fornication, and marries another, commits adultery. And he *who* marries *her who is* divorced commits adultery."	εἰ, *whether*, but giving *except* here: absent in RP P1904 F1853=19/20 F1859=6/8 vs. present in TR F1853=1/20 (Scrivener's u, so very doubtful) F1859=2/8. AV differs textually.
Matt 19:10	Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι.	His disciples said to him, "If this is the situation of a man with a woman, it is not expedient to marry."	
Matt 19:11	Ὁ δὲ εἶπεν αὐτοῖς, Οὐ πάντες χωροῦσιν τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται.	But he said to them, "Not all can accept this saying; only *those* to whom it is given.	can ← *do*, a Hebraism. accept ← *hold, contain*. only ← *but*.
Matt 19:12	Εἰσὶν γὰρ εὐνοῦχοι, οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως· καί εἰσιν εὐνοῦχοι, οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων· καί εἰσιν εὐνοῦχοι, οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. Ὁ δυνάμενος χωρεῖν χωρείτω.	For there are eunuchs who were born as such from *their* mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who made themselves eunuchs for the sake of the kingdom of the heavens. He *who* can accept *it*, let him accept *it*."	born ← *begotten*, but also *born*.
Matt 19:13	Τότε προσηνέχθη αὐτῷ παιδία, ἵνα {RP TR: τὰς χεῖρας ἐπιθῇ αὐτοῖς} [P1904: ἐπιθῇ αὐτοῖς τὰς χεῖρας], καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.	Then *some* children were brought to him, in order that he might lay *his* hands on them and pray. But the disciples rebuked them.	τὰς χεῖρας ἐπιθῇ αὐτοῖς, *his hands + he might lay on them*, RP TR F1853=19/20 F1859=5/7 vs. ἐπιθῇ αὐτοῖς τὰς χεῖρας, *he might lay on them + his hands*, P1904 F1853=1/20 (Scrivener's y) F1859=2/7.
Matt 19:14	Ὁ δὲ Ἰησοῦς εἶπεν, Ἄφετε τὰ παιδία, καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρός με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.	However, Jesus said, "Leave the children *alone* and do not prevent them from coming to me. For the kingdom of the heavens consists of such *ones*."	consists ← *is*.
Matt 19:15	Καὶ ἐπιθεὶς {RP TR: αὐτοῖς τὰς χεῖρας} [P1904: τὰς χεῖρας αὐτοῖς], ἐπορεύθη ἐκεῖθεν.	Then he laid *his* hands on them and moved *on* from there.	αὐτοῖς τὰς χεῖρας, *on them + the hands*, RP TR F1853=17/20 F1859=5/7 vs. τὰς χεῖρας αὐτοῖς, *the hands + on them*, P1904 F1853=0/20 F1859=2/7 vs. other readings, F1853=3/20 (Scrivener's qrd) F1859=0/7.
Matt 19:16	Καὶ ἰδού, εἷς προσελθὼν εἶπεν αὐτῷ, Διδάσκαλε ἀγαθέ, τί ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰώνιον;	And the next thing that happened *was that* a certain *person* came up and said to him, "Good teacher, what good *thing* am I to do in order that I may have age-abiding life?"	the next thing that happened *was that* ← *behold*. a certain ← *one*.
Matt 19:17	Ὁ δὲ εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; Οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ θεός. Εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωήν, τήρησον τὰς ἐντολάς.	And he said to him, "Why do you call me good? No-one *is* good except one: God. But if you wish to enter into life, keep the commandments."	
Matt 19:18	Λέγει αὐτῷ, Ποίας; Ὁ δὲ Ἰησοῦς εἶπεν, Τὸ Οὐ φονεύσεις· οὐ μοιχεύσεις· οὐ κλέψεις· οὐ ψευδομαρτυρήσεις·	He said to him, "Which *ones*?" And Jesus said, "I quote, **'You shall not commit murder. You shall not commit adultery. You shall not steal. You shall not give false testimony.**	**Ex 20:13-16, Deut 5:17-20**. I quote: the article (τὸ) is used to introduce a quote.

Matt 19:19	τίμα τὸν πατέρα {RP P1904: - } [TR: σου] καὶ τὴν μητέρα· καί, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.	**Honour {RP P1904: *your*} [TR: your] father and *your* mother'**, and, **'You shall love your neighbour as yourself.' "**	σου, *your*: absent in RP P1904 F1853=15/21 F1859=4/7 vs. present in TR F1853=6/21 F1859=3/7. Compare Matt 15:4. **Ex 20:12, Deut 5:16, Lev 19:18**.
Matt 19:20	Λέγει αὐτῷ ὁ νεανίσκος, Πάντα ταῦτα ἐφυλαξάμην ἐκ νεότητός μου· τί ἔτι ὑστερῶ;	The young man said to him, "I have observed all these *things* from my youth. *In* what *respect* do I still come short?"	
Matt 19:21	Ἔφη αὐτῷ ὁ Ἰησοῦς, Εἰ θέλεις τέλειος εἶναι, ὕπαγε, πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι.	Jesus said to him, "If you wish to be perfect, go *and* sell your belongings and give *the proceeds* to *the* poor, and you will have treasure in heaven, and come and follow me."	
Matt 19:22	Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.	But when the young man heard those words, he went away grieving, for he had many possessions.	those words ← *the word*.
Matt 19:23	Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Ἀμὴν λέγω ὑμῖν ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.	Then Jesus said to his disciples, "Truly, I say to you that *it is* with difficulty *that* a rich man can enter into the kingdom of the heavens.	can ← *will*, a Hebraism.
Matt 19:24	Πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.	And again I say to you, it is easier for a camel to pass through *the* eye of a needle than for a rich man to enter into the kingdom of God."	
Matt 19:25	Ἀκούσαντες δὲ οἱ μαθηταὶ αὐτοῦ ἐξεπλήσσοντο σφόδρα, λέγοντες, Τίς ἄρα δύναται σωθῆναι;	When his disciples heard *this*, they were exceedingly amazed, and they said, "Who, then, can be saved?"	
Matt 19:26	Ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ θεῷ πάντα δυνατά {RP-text: - } [RP-marg P1904 TR: ἐστιν].	Then Jesus looked *straight* at *them* and said to them, "With men this is impossible, but with God everything {RP-text: *is*} [RP-marg P1904 TR: is] possible."	ἐστι(ν), *is*: absent in RP-text F1853=11/21 F1859=2/7 vs. present in RP-marg P1904 TR F1853=10/21 F1859=5/7. A disparity with RP-text, R=13:17.
Matt 19:27	Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, Ἰδού, ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμέν σοι· τί ἄρα ἔσται ἡμῖν;	Then Peter replied and said to him, "Look, we have abandoned everything and followed you. What then will we have?"	we have abandoned ← *we abandoned*.
Matt 19:28	Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.	Jesus said to them, "Truly, I say to you that you who *have* followed me, in the regeneration, when the son of man sits on his glorious throne, you too will be seated on twelve thrones, judging the twelve tribes of Israel,	glorious throne ← *throne of glory*, a Hebraic genitive.
Matt 19:29	Καὶ πᾶς ὃς ἀφῆκεν οἰκίας, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγρούς, ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει.	and everyone who has left houses or brothers or sisters or father or mother or wife or children or fields for my name's sake will receive a hundredfold and will inherit age-abiding life.	has left ← *left*.
Matt 19:30	Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι.	But many *who are* first will be last, and *many who are* last *will be* first.	

Matt 20:1	Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρωὶ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ.	For the kingdom of the heavens is like a man *who is* a master of a household who went out at dawn to hire workers for his vineyard,	
Matt 20:2	{RP P1904: Καὶ συμφωνήσας} [TR: Συμφωνήσας δὲ] μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.	and after agreeing with the workers a rate of a denary a day, he sent them into his vineyard.	καὶ συμφωνήσας, *and having agreed*, RP P1904 F1853=12/21 F1859=5/8 vs. συμφωνήσας δὲ, *having agreed and / but*, TR F1853=9/21 F1859=2/8 vs. another reading, F1853=0/21 F1859=1/8. denary: a silver coin.
Matt 20:3	Καὶ ἐξελθὼν περὶ {RP P1904: - } [TR: τὴν] τρίτην ὥραν, εἶδεν ἄλλους ἑστῶτας ἐν τῇ ἀγορᾷ ἀργούς·	Then he went out at about {RP P1904: *the*} [TR: the] third hour and saw *some* other *men* standing idle in the market place,	τὴν, *the (third hour)*: absent in RP P1904 F1853=14/20 F1859=6/7 vs. present in TR F1853=6/20 F1859=1/7. third hour: *9 a.m.*
Matt 20:4	{RP P1904: καὶ ἐκείνοις} [TR: κἀκείνοις] εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον δώσω ὑμῖν.	and he said to those, 'You too, go to the vineyard, and I will pay you whatever is right.'	καὶ ἐκείνοις, *and ... to those (1)*, RP P1904 F1853=14/20 F1859=4/7 vs. κἀκείνοις, *and ... to those (2)*, TR F1853=6/20 F1859=2/7 vs. another reading, F1853=0/20 F1859=1/7. pay ← *give*.
Matt 20:5	Οἱ δὲ ἀπῆλθον. ¶ Πάλιν ἐξελθὼν περὶ ἕκτην καὶ {RP P1904: ἐνάτην} [TR: ἐννάτην] ὥραν, ἐποίησεν ὡσαύτως.	So they went off. ¶ Again he went out, at about *the* sixth and ninth hour, and he did likewise.	¶ **Verse division:** in AV numbering, Matt 20:5 begins here. ἐνάτην, *ninth (1)*, RP P1904 F1853=11/20 F1859=3/7 vs. ἐννάτην, *ninth (2)*, TR F1853=9/20 F1859=4/7. Nearly a disparity with RP, R=15:14. sixth and ninth hour: *12 noon and 3 p.m.*
Matt 20:6	Περὶ δὲ τὴν ἑνδεκάτην ὥραν ἐξελθών, εὗρεν ἄλλους ἑστῶτας ἀργούς, καὶ λέγει αὐτοῖς, Τί ὧδε ἑστήκατε ὅλην τὴν ἡμέραν ἀργοί;	And at about the eleventh hour he went out and found some more *men* standing idle, and he said to them, 'Why have you been standing here the whole day idle?'	the eleventh hour: *5 p.m.* some more ← *other*.
Matt 20:7	Λέγουσιν αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. Λέγει αὐτοῖς, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον λήψεσθε.	They said to him, 'Because no-one has hired us.' He said to them, 'You too, go to the vineyard, and you will receive whatever is right.'	
Matt 20:8	Ὀψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθόν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων.	Then when evening came, the landlord of the vineyard said to his estate manager, 'Call the workers and give them *their* wages, beginning with the last, *working* towards the first.'	came ← *became*.
Matt 20:9	Καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον.	And those of the eleventh hour came, and they received a denary each.	denary: a silver coin.
Matt 20:10	Ἐλθόντες δὲ οἱ πρῶτοι ἐνόμισαν ὅτι πλείονα λήψονται· καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον.	And when those *who were* first came, they thought they would receive more, but they too received a denary each.	denary: a silver coin.

Matt 20:11	Λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου,	And when they had received *it*, they complained to the proprietor,	complained to ← *were grumbling against*, or perhaps *kept complaining to*, iterative imperfect, but not necessarily so – see Matt 5:2.
Matt 20:12	λέγοντες ὅτι Οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας, τοῖς βαστάσασιν τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα.	saying, 'These last *ones* worked for one hour, and you treated them *as* equal to us who bore the burden of the day and the scorching heat.'	
Matt 20:13	Ὁ δὲ ἀποκριθεὶς εἶπεν ἑνὶ αὐτῶν, Ἑταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι;	But he replied and said to one of them, '*My* friend, I am not doing you *any* wrong. Did you not agree a denary with me?	denary: a silver coin.
Matt 20:14	Ἆρον τὸ σὸν καὶ ὕπαγε· θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί.	Take what *is* yours and go. But I wish to give to this last one the same as you.	the same as ← *as also*.
Matt 20:15	Ἢ οὐκ ἔξεστίν μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς; {RP P1904 S1550 S1894: Εἰ} [E1624: Ἢ] ὁ ὀφθαλμός σου πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι;	Or is it not permitted for me to do what I want with my own *money*? {RP P1904 S1550 S1894: Are you jealous} [E1624: Or *are* you jealous] because I am good?'	εἰ, *if*, RP P1904 S1550 S1894 F1853=15/20 F1859=6/7 vs. ἢ, *or*, E1624 F1853=5/20 F1859=1/7. ═══ Are you jealous ← *Is your eye evil*. The word εἰ represents the Hebrew אִם, which can be an interrogative particle.
Matt 20:16	Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι· πολλοὶ γάρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.	In this way the last will be first and the first last. For many are called, but few *are* chosen."	
Matt 20:17	Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβεν τοὺς δώδεκα μαθητὰς κατ' ἰδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς,	Then as Jesus went up to Jerusalem, he took the twelve disciples aside privately on the way, and he said to them,	
Matt 20:18	Ἰδού, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν· καὶ κατακρινοῦσιν αὐτὸν θανάτῳ,	"Look, we are going up to Jerusalem, and the son of man will be delivered to the senior priests and scribes, and they will condemn him to death,	
Matt 20:19	καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.	and they will deliver him to the Gentiles to mock and scourge and crucify *him*, and on the third day he will rise again."	crucify ← *impale* in the sense of *fixing on a stake* (not *piercing with a stake*), but the word is used of Roman crucifixion, the Greeks taking the verb from the vertical stake, the Romans from the cross(*crux*)-bar. Compare the English *telegraph pole*, where the word ignores the cross-bars. However, *crux* is also used of a carriage pole [LS2], so *impale* is a possibility. ═══ rise again: *rise* rather than *be raised* here, the verb ἀναστήσεται being an intransitive ↴
Matt 20:20	Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς, προσκυνοῦσα καὶ αἰτοῦσά τι παρ' αὐτοῦ.	Then the mother of the sons of Zebedee came to him with her sons, worshipping *him* and asking him for a certain *thing*.	↳ form (and more specifically associated with resurrection than ἐγείρω). In compound verbs, ἀνά can mean *again* [LS] E.3. ═══ worshipping *him* and asking him: or *to worship him and ask him*, where the present participles replace classical future participles of purpose. Similarly in John 4:23, John 6:6, John 20:18, Acts 15:27. Perhaps Acts 6:11.

Matt 20:21	Ὁ δὲ εἶπεν αὐτῇ, Τί θέλεις; Λέγει αὐτῷ, Εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου, εἷς ἐκ δεξιῶν σου, καὶ εἷς ἐξ εὐωνύμων {RP P1904: σου} [TR: -], ἐν τῇ βασιλείᾳ σου.	So he said to her, "What *is it that* you want?" She said to him, "Say that these two sons of mine will sit one on your right *hand side* and one on {RP P1904: your} [TR: *your*] left *hand side* in your kingdom."	σου, *your*: present in RP P1904 F1853=18/20 F1859=5/7 vs. absent in TR F1853=2/20 (Scrivener's ux, u being very doubtful) F1859=2/7.
Matt 20:22	Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐκ οἴδατε τί αἰτεῖσθε. Δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν, {RP P1904: ἢ} [TR: καὶ] τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; Λέγουσιν αὐτῷ, Δυνάμεθα.	But Jesus answered and said, "You do not know what you are asking. Can you drink *from* the cup which I am about to drink *from* {RP P1904: or} [TR: and] be baptized *with* the baptism *with* which I am baptized?" They said to him, "We can."	ἢ, *or*, RP P1904 F1853=15/20 F1859=5/7 vs. καὶ, *and*, TR F1853=5/20 F1859=2/7. AV differs textually.
Matt 20:23	Καὶ λέγει αὐτοῖς, Τὸ μὲν ποτήριόν μου πίεσθε, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου.	Then he said to them, "You can drink *from* my cup and be baptized *with* the baptism *with* which I am baptized, but to sit on my right *hand side* and on my left *hand side* is not for me to give, but *is* for those for whom it has been prepared by my father."	can ← *will*, a Hebraism, but in v.22, the word for *can* is explicit. for me ← *mine*.
Matt 20:24	Καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν.	And when the ten heard *it*, they were annoyed about the two brothers.	
Matt 20:25	Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.	But Jesus called them to himself and said, "You know that the rulers of the Gentiles lord it over them, and the high-ranking *people* exercise authority over them,	
Matt 20:26	Οὐχ οὕτως {RP TR: δὲ} [P1904: -] ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι {RP P1904: ἔσται} [TR: ἔστω] ὑμῶν διάκονος·	{RP TR: but} [P1904: -] it will not be like this among you; rather, whoever among you wishes to be great {RP P1904: will} [TR: must] be your servant.	δὲ, *but*: present in RP TR F1853=15/20 F1859=5/8 vs. absent in P1904 F1853=5/20 F1859=3/8. ἔσται, *will be*, RP P1904 F1853=16/21 F1859=3/7 vs. ἔστω, *must be*, TR F1853=5/21 F1859=4/7.
Matt 20:27	καὶ ὃς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος {RP TR: ἔστω} [P1904: ἔσται] ὑμῶν δοῦλος·	And whoever among you wishes to be first {RP TR: must} [P1904: will] be your servant,	ἔστω, *must be*, RP TR F1853=10/20 F1859=3/7 vs. ἔσται, *will be*, P1904 F1853=10/20 F1859=4/7. A weak disparity with RP, R=14:15.
Matt 20:28	ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.	just as the son of man did not come to be ministered to, but to minister and give his life *as* a ransom for many."	life ← *soul*.
Matt 20:29	Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχώ, ἠκολούθησεν αὐτῷ ὄχλος πολύς.	Then as they left Jericho, a large crowd followed him.	
Matt 20:30	Καὶ ἰδού, δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν, λέγοντες, Ἐλέησον ἡμᾶς, κύριε, υἱὸς {RP P1904: Δαυίδ} [TR: Δαβίδ].	And they came across two blind *men* sitting at the side of the road, who having heard that Jesus was passing by, cried out and said, "Have mercy on us, Lord, son of David."	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. they came across ← *behold*.
Matt 20:31	Ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν. Οἱ δὲ μεῖζον ἔκραζον, λέγοντες, Ἐλέησον ἡμᾶς, κύριε, υἱὸς {RP P1904: Δαυίδ} [TR: Δαβίδ].	But the crowd rebuked them, *telling them* to be silent, but they cried out *all the* more, and they said, "Have mercy on us, Lord, son of David."	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1.

Matt 20:32	Καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτούς, καὶ εἶπεν, Τί θέλετε ποιήσω ὑμῖν;	And Jesus stood still and called them and said, "What do you want me to do for you?"	
Matt 20:33	Λέγουσιν αὐτῷ, Κύριε, ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί.	They said to him, "Lord, that our eyes be opened."	
Matt 20:34	Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀφθαλμῶν αὐτῶν· καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοί, καὶ ἠκολούθησαν αὐτῷ.	And Jesus had compassion *on them* and touched their eyes, and immediately their eyes recovered their sight, and they followed him.	
Matt 21:1	Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον εἰς {RP-text P1904: Βηθσφαγὴ} [RP-marg TR: Βηθφαγῆ] πρὸς τὸ ὄρος τῶν Ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλεν δύο μαθητάς,	Then when they approached Jerusalem and had gone to {RP-text P1904: Bethsphagé} [RP-marg TR: Bethphagé], at the Mount of Olives, Jesus sent two disciples,	Βηθσφαγῆ(ν), *Bethsphagé*, RP-text P1904 F1853=16/21 F1859=7/8 vs. Βηθφαγῆ(ν), *Bethphagé*, RP-marg TR F1853=5/21 F1859=0/8 vs. another reading, F1853=0/21 F1859=1/8. ═══ at ← *towards*, but also with pregnant use (rest rather than motion). Compare Matt 3:10 (at the root). ═══ Jesus ← *then Jesus*.
Matt 21:2	λέγων αὐτοῖς, Πορεύθητε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν, καὶ εὐθέως εὑρήσετε ὄνον δεδεμένην, καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι.	and he said to them, "Go to the village opposite you, and straightaway you will find a *female* donkey bound *and a* foal with her. Untie *them* and bring *them* to me,	
Matt 21:3	Καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι Ὁ κύριος αὐτῶν χρείαν ἔχει· εὐθέως δὲ {RP P1904: ἀποστέλλει} [TR: ἀποστελεῖ] αὐτούς.	and if anyone says anything to you, say, 'The Lord needs them', and straightaway he {RP P1904: *will*} [TR: will] despatch them."	ἀποστέλλει, *he sends*, RP P1904 F1853=18/20 F1859=4/8 vs. ἀποστελεῖ, *he will send*, TR F1853=2/20 (Scrivener's gu, u being very doubtful – here rejected by Scrivener) F1859=4/8. ═══ he: i.e. the person talking to the two disciples, rather than *the Lord*. Compare [JWB-RR] pp.56-58. ═══ despatch: the verb ἀποστέλλω is *send*, or *send off*, and ↴
Matt 21:4	Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος,	Now all of this took place in order that what *was* spoken through the prophet might be fulfilled, where he says,	↳ also, from [LS], *despatch*, a sense perhaps reinforced by Hebrew usage of שָׁלַח, *shalach*.
Matt 21:5	Εἴπατε τῇ θυγατρὶ Σιών, Ἰδού, ὁ βασιλεύς σου ἔρχεταί σοι, πραὺς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ πῶλον υἱὸν ὑποζυγίου.	"Say to the daughter of Zion, **'Behold, your king is coming to you,** **Meek and riding on a donkey** **And a foal,** **– *The* young of a beast of burden.' "**	**Zech 9:9**. ═══ riding ← *having mounted*. ═══ young ← *son*.
Matt 21:6	Πορευθέντες δὲ οἱ μαθηταί, καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς,	Then the disciples went off and did what Jesus had commanded them,	
Matt 21:7	ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ {RP P1904 S1550: ἐπεκάθισεν} [E1624 S1894: ἐπεκάθισαν] ἐπάνω αὐτῶν.	and they brought the donkey and the foal, and they put their coats on them, and {RP P1904 S1550: he sat} [E1624 S1894: they set *him*] on them.	ἐπεκάθισεν, *he sat*, RP P1904 S1550 F1853=9/21 F1859=4/7 vs. ἐπεκάθισαν, *they set (him)*, E1624 S1894 F1853=1/21 (Scrivener's u, so very doubtful) F1859=0/7 vs. various other readings, F1853=9/21 F1859=3/7 vs. phrase absent, F1853=2/21 (Scrivener's *c*s) F1859=0/7. AV differs textually.

Matt 21:8	Ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ ἐστρώννυον ἐν τῇ ὁδῷ.	And a very large crowd strewed their own clothes in the way, whereas others would cut branches from the trees and strew *them* in the way.	a very large crowd: the sense of AV and [JWB-RR] p.145, unlike RV (the most part of the multitude). would cut ... strew: iterative imperfects.
Matt 21:9	Οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες, Ὡσαννὰ τῷ υἱῷ {RP P1904: Δαυίδ} [TR: Δαβίδ]. Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου. Ὡσαννὰ ἐν τοῖς ὑψίστοις.	And the crowds which went in front and those following kept shouting and saying, "**Hosanna** to the son of David. **Blessed *is* he *who* comes in *the* name of *the* Lord.** **Hosanna** in the highest *realms*!"	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. **Ps 118:25, Ps 118:26**. kept shouting and saying: iterative imperfects, but not necessarily so – see Matt 5:2. Hosanna *(2x)* ← ὡσαννά ← הוֹשִׁיעָה נָא = *save, please*; see Ps 118:25.
Matt 21:10	Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα, ἐσείσθη πᾶσα ἡ πόλις, λέγουσα, Τίς ἐστιν οὗτος;	Then when he had entered Jerusalem, the whole city became agitated, saying, "Who is this?"	agitated ← *shaken*.
Matt 21:11	Οἱ δὲ ὄχλοι ἔλεγον, Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ {RP P1904 S1550: Ναζαρὲτ} [E1624 S1894: Ναζαρὲθ] τῆς Γαλιλαίας.	And the crowds would say, "This is Jesus the prophet from Nazareth in Galilee."	Ναζαρέτ, *Nazaret*, RP P1904 S1550 F1853=14/20 F1859=6/7 vs. Ναζαρέθ, *Nazareth*, E1624 S1894 F1853=6/20 F1859=1/7. would say: iterative imperfect, but not necessarily so – see Matt 5:2.
Matt 21:12	Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ θεοῦ, καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς.	Then Jesus went into the temple of God and drove out all those selling and buying in the temple, and he overturned the tables of the money-changers, and the chairs of those selling doves,	drove ← *cast*.
Matt 21:13	Καὶ λέγει αὐτοῖς, Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν.	and he said to them, "It stands written: **'My house shall be called a house of prayer,** **But you have made it a den of thieves.' "**	**Isa 56:7, Jer 7:11**. den of thieves ← *cave of plunderers*.
Matt 21:14	Καὶ προσῆλθον αὐτῷ {RP P1904: χωλοὶ καὶ τυφλοὶ} [TR: τυφλοὶ καὶ χωλοὶ] ἐν τῷ ἱερῷ· καὶ ἐθεράπευσεν αὐτούς.	Then *the* {RP P1904: lame and blind} [TR: blind and lame] came to him in the temple, and he healed them,	χωλοὶ καὶ τυφλοὶ, *lame + and blind*, RP P1904 F1853=18/20 F1859=5/7 vs. τυφλοὶ καὶ χωλοὶ, *blind + and lame*, TR F1853=2/20 (Scrivener's ux, u being very doubtful) F1859=2/7.
Matt 21:15	Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν, καὶ τοὺς παῖδας κράζοντας ἐν τῷ ἱερῷ, καὶ λέγοντας, Ὡσαννὰ τῷ υἱῷ {RP P1904: Δαυίδ} [TR: Δαβίδ], ἠγανάκτησαν,	but when the senior priests and the scribes saw the wonders which he performed, and the children in the temple shouting and saying, **"Hosanna** to the son of David!", they were indignant,	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. **Ps 118:25**. Hosanna: see Matt 21:9.
Matt 21:16	καὶ εἶπον αὐτῷ, Ἀκούεις τί οὗτοι λέγουσιν; Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναί· οὐδέποτε ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;	and they said to him, "Do you hear what these *people* are saying?" Then Jesus said to them, "Yes. Have you never read that **'Out of *the* mouth of infants and babies** **You have furnished praise'**?"	**Ps 8:3MT (Ps 8:2AV)**. babies ← *sucklings*. furnished: or *prepared for yourself* (middle voice).

Matt 21:17	Καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ηὐλίσθη ἐκεῖ.	Then when he had left them, he went out of the city to Bethany and passed the night there,	passed the night: literally, *courtyarded*, but perhaps indoors, *lodged*.
Matt 21:18	Πρωΐας δὲ ἐπανάγων εἰς τὴν πόλιν, ἐπείνασεν·	and early in the morning as he returned to the city, he was hungry,	
Matt 21:19	καὶ ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ, Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. Καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ.	and when he saw a certain fig tree on the way, he went to it, but he did not find anything on it except just leaves. And he said to it, "Let no fruit ever be produced from you any more." And immediately the fig tree dried up.	a certain ← *one*. ever ← *up to the age*.
Matt 21:20	Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν, λέγοντες, Πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ;	Then when the disciples saw *it*, they were amazed, and they said, "How quickly the fig tree dried up!"	quickly ← *immediately*.
Matt 21:21	Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν, καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε, Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται.	But Jesus answered and said to them, "Truly, I say to you, if you have faith and do not doubt, you will *be able to* perform not only the *feat* of the fig tree, but even if you say to this mountain, 'Be lifted up and deposited into the sea', it will take place,	
Matt 21:22	Καὶ πάντα ὅσα {RP-text P1904: ἐὰν} [RP-marg TR: ἂν] αἰτήσητε ἐν τῇ προσευχῇ, πιστεύοντες, λήψεσθε.	and everything you ask for in prayer, believing, you will receive."	ἐὰν, *(what)ever (1)*, RP-text P1904 F1853=10/20 F1859=5/7 vs. ἂν, *(what)ever (2)*, RP-marg TR F1853=10/20 F1859=2/7.
Matt 21:23	Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερόν, προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγοντες, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; Καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;	Then when he had come to the temple, as he was teaching, the senior priests and elders of the people came to him, and they said, "By what authority do you do these *things*? And who gave you this authority?"	
Matt 21:24	Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα, ὃν ἐὰν εἴπητέ μοι, κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.	But Jesus replied and said to them, "I for my part will ask you one thing, and if you tell me, I in turn will tell you by what authority I do these *things*.	for my part ← *also*. thing: Greek λόγος, *word, thing*, not just a neuter pronoun. and if ← *which if*. in turn ← *also*.
Matt 21:25	Τὸ βάπτισμα Ἰωάννου πόθεν ἦν; Ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; Οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς, λέγοντες, Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;	From where was the baptism of John? From heaven, or from men?" Then they debated among themselves, and they said, "If we say, 'From heaven', he will say to us, 'Why, then, did you not believe him?'	
Matt 21:26	Ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον· πάντες γὰρ ἔχουσιν τὸν Ἰωάννην ὡς προφήτην.	But if we say, 'From men', we fear the crowd, for all hold John *to be* a prophet."	a prophet ← *as a prophet*, but ὡς is rather a marker of the complement.
Matt 21:27	Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον, Οὐκ οἴδαμεν. Ἔφη αὐτοῖς καὶ αὐτός, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.	So they replied and said to Jesus, "We do not know." He in turn said to them, "Neither *will* I tell you by what authority I do these *things*.	in turn ← *himself too*.

Matt 21:28	Τί δὲ ὑμῖν δοκεῖ; {RP TR: Ἄνθρωπος} [P1904: Ἄνθρωπός τις] εἶχεν τέκνα δύο, καὶ προσελθὼν τῷ πρώτῳ εἶπεν, Τέκνον, ὕπαγε, σήμερον ἐργάζου ἐν τῷ ἀμπελῶνί μου.	But what do you think *of this*? A {RP TR: - } [P1904: certain] man had two children, and he went to the first and said, '*My* child, go *and* work in my vineyard today.'	τις, *a certain*: absent in RP TR F1853=13/20 F1859=7/10 vs. present in P1904 F1853=7/20 F1859=3/10. first: or *elder*.
Matt 21:29	Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω· ὕστερον δὲ μεταμεληθείς, ἀπῆλθεν.	But he replied and said, 'I refuse.' But later, he had a change of heart and went.	I refuse ← *I don't wish (to)*, but this is a common expression for *I refuse*.
Matt 21:30	Καὶ προσελθὼν τῷ {RP-text P1904 TR: δευτέρῳ} [RP-marg: ἑτέρῳ] εἶπεν ὡσαύτως. Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἐγώ, κύριε· καὶ οὐκ ἀπῆλθεν.	Then he went to the {RP-text P1904 TR: second} [RP-marg: other] and spoke similarly. Now he replied and said, 'I *will go*, sir', but he did not go *there*.	δευτέρῳ, *second*, RP-text P1904 TR F1853=7/21 F1859=3/8 vs. ἑτέρῳ, *other*, RP-marg F1853=14/21 F1859=5/8. A disparity with RP-text, R=12:19. go *there* ← *go away*.
Matt 21:31	Τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρός; Λέγουσιν αὐτῷ, Ὁ πρῶτος. Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ.	Which of the two did the will of the father?" They said to him, "The first." Jesus said to them, "Truly, I say to you that the tax collectors and prostitutes go before you into the kingdom of God.	
Matt 21:32	Ἦλθεν γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.	For John came to you in *the* way of righteousness, but you did not believe him. However, the tax collectors and prostitutes believed him. But when you had seen *him*, you did not repent later so as to believe him.	
Matt 21:33	Ἄλλην παραβολὴν ἀκούσατε. {RP-text P1904 TR: Ἄνθρωπός τις} [RP-marg: Ἄνθρωπος] ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκεν, καὶ ὤρυξεν ἐν αὐτῷ ληνόν, καὶ ᾠκοδόμησεν πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.	Listen to another parable. A {RP-text P1904 TR: certain} [RP-marg: -] man was a landlord who planted a vineyard and erected a fence round it, and he dug a wine vat in it and built a tower, and he put it under hired labour with farmers and went abroad.	τις, *a certain*: present in RP-text P1904 TR F1853=15/20 F1859=7/9 vs. absent in RP-marg F1853=5/20 F1859=2/9. put it under hired labour with ← *let it out for hire to*, but the literal meaning does not fit the context, because the owner claims the produce. Alternatively, the hire the farmers pay could be *part* of the produce.
Matt 21:34	Ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργούς, λαβεῖν τοὺς καρποὺς αὐτοῦ·	But when the time of the fruit-*harvest* approached, he sent his servants to the farmers to receive its fruit.	its: or *his*.
Matt 21:35	καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν.	But the farmers took his servants, and they flogged one, and they killed another, and they stoned another.	But: adversative use of καί. flogged ← *flayed*.
Matt 21:36	Πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως.	Next he sent more servants, more numerous than the first, and they did likewise to them.	Next ← *Again*. more servants ← *other servants*. more numerous: perhaps *of higher rank*.
Matt 21:37	Ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων, Ἐντραπήσονται τὸν υἱόν μου.	And lastly he sent his son to them, and he said, 'They will respect my son.'	

Matt 21:38	Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς, Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτόν, καὶ κατάσχωμεν τὴν κληρονομίαν αὐτοῦ.	But when the farmers saw the son, they said to themselves, 'This is the heir. Come, let us kill him and seize his inheritance.'	
Matt 21:39	Καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν.	And they took him, and they threw *him* out of the vineyard, and they killed *him*.	
Matt 21:40	Ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις;	Now when the landlord of the vineyard comes, what will he do to those farmers?"	
Matt 21:41	Λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα {RP P1904: ἐκδώσεται} [TR: ἐκδόσεται] ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.	They said to him, "He will put *such* bad *men* to a bad *kind of* death, and he will put the vineyard out under hired labour with other farmers, who will give him the fruits in their seasons."	ἐκδώσεται, *will put out under hired labour* (classical spelling), RP P1904 F1853=17/22 F1859=4/7 vs. ἐκδόσεται, *will put out under hired labour* (variant spelling), TR F1853=5/22 F1859=3/7. ═══ put the vineyard out under hired labour: see v.33.
Matt 21:42	Λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;	Jesus said to them, "Have you never read in the scriptures: **'*The* stone which the builders rejected** ***Is* what has become *the* keystone.** **This came about from *the* Lord,** **And it is wondrous in our eyes'**?	**Ps 118:22, Ps 118:23**. ═══ *Is* what ← *This*. ═══ keystone ← *head of (the) corner / angle*.
Matt 21:43	Διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ, καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.	Therefore I say to you that the kingdom of God will be taken away from you and given to a nation producing its fruits.	a nation: as noted in [CB], this is the New Israel, as prophesied in Isa 66:7-14. Not a Gentile nation. For distinct Gentile-specific blessings, see Paul's *prison ministry* (Ephesians, Philippians, Colossians and 2 Timothy).
Matt 21:44	Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν.	And whoever falls on this stone will be shattered. But on whomever it falls, it will crush to powder."	whoever ← *he who*. ═══ falls ← *has fallen*. See Matt 23:20. ═══ crush to powder ← the original meaning of this verb is *to winnow away*.
Matt 21:45	Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει.	And when the senior priests and the Pharisees heard his parables, they knew that he was speaking about them,	
Matt 21:46	Καὶ ζητοῦντες αὐτὸν κρατῆσαι, ἐφοβήθησαν τοὺς ὄχλους, ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον.	and although they looked for *a way* to lay hold of him, they feared the crowds, because they held him to be a prophet.	although: concessive use of the participle. ═══ to be ← *as*.
Matt 22:1	Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς, λέγων,	Then Jesus reacted and spoke to them again in parables, and he said,	reacted ← *answered*, but no question was asked. Compare Matt 11:25.
Matt 22:2	Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ·	"The kingdom of the heavens is like a man *who is* a king who arranged a wedding *reception* for his son.	

Matt 22:3	καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν.	And he sent out his servants to invite the guests to the wedding, but they would not come.	
Matt 22:4	Πάλιν ἀπέστειλεν ἄλλους δούλους, λέγων, Εἴπατε τοῖς κεκλημένοις, Ἰδού, τὸ ἄριστόν μου ἡτοίμασα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἕτοιμα· δεῦτε εἰς τοὺς γάμους.	Again, he sent out some more servants, and he said, 'Say to the guests, «Look, I have prepared my *banquet*-meal. My bulls and fatted *cattle have been* slaughtered, and everything *is* ready. Come to the wedding.» '	some more ← *other*.
Matt 22:5	Οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὁ μὲν εἰς τὸν ἴδιον ἀγρόν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ·	But they did not care *for it* and went off, one to his own field, another to his merchant business,	merchant business: or *merchandise*.
Matt 22:6	οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν.	and the remainder seized his servants and dealt with *them* spitefully, and they killed *them*.	
Matt 22:7	{RP: Καὶ ἀκούσας} [P1904 TR: Ἀκούσας δὲ] ὁ βασιλεὺς {RP P1904: ἐκεῖνος} [TR: -] ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν.	{RP: And} [P1904 TR: But] when {RP P1904: that} [TR: the] king heard *it*, he became angry, and he sent his army, and he destroyed those murderers and burned their city.	καὶ ἀκούσας, *and having heard*, RP F1853=20/20 F1859=6/7 vs. ἀκούσας δὲ, *but having heard*, P1904 TR F1853=0/20 F1859=0/7 vs. another reading, F1853=0/20 F1859=1/7. A case of collusion between P1904 and TR? --- ἐκεῖνος, *that*: present in RP P1904 F1853=20/20 F1859=6/7 vs. absent in TR F1853=0/20 F1859=1/7.
Matt 22:8	Τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος ἕτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι.	Then he said to his servants, 'The wedding is ready, but the guests were not worthy.	
Matt 22:9	Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους {RP-text TR: ἂν} [RP-marg P1904: ἐὰν] εὕρητε, καλέσατε εἰς τοὺς γάμους.	So go to the arterial roads and invite whoever you find to the wedding.'	ἂν, *(who)ever (1)*, RP-text TR F1853=10/20 F1859=3/8 vs. ἐὰν, *(who)ever (2)*, RP-marg P1904 F1853=10/20 F1859=5/8. A weak disparity with RP-text, R=14:16. --- arterial roads ← *through-exits of the roads*. --- whoever ← *as many as*.
Matt 22:10	Καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους εὗρον, πονηρούς τε καὶ ἀγαθούς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων.	So those servants went out to the roads and gathered everyone they found, both bad and good, and the wedding was furnished with diners.	diners ← *recliners*.
Matt 22:11	Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου·	Then the king came to see the diners and saw there a man not dressed in wedding clothes,	
Matt 22:12	καὶ λέγει αὐτῷ, Ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; Ὁ δὲ ἐφιμώθη.	and he said to him, '*My* friend, how *is it that* you have come here not having wedding dress?' And he was speechless.	speechless ← *muzzled*.
Matt 22:13	Τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις, Δήσαντες αὐτοῦ {RP-text P1904 TR: πόδας καὶ χεῖρας} [RP-marg: χεῖρας καὶ πόδας], ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.	Then the king said to the servants, 'Bind him by *the* {RP-text P1904 TR: feet and hands} [RP-marg: hands and feet] and remove him and cast *him* into the outer darkness. There, there will be weeping and gnashing of teeth.'	πόδας καὶ χεῖρας, *feet + and hands*, RP-text P1904 TR F1853=8/20 F1859=6/7 vs. χεῖρας καὶ πόδας, *hands + and feet*, RP-marg F1853=12/20 F1859=1/7. AV differs textually, but not following TR.

Matt 22:14	Πολλοὶ γάρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.	For many are called, but few *are* chosen."	
Matt 22:15	Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.	Then the Pharisees went and took counsel *as to* how to trap him in *his* speech,	
Matt 22:16	Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρῳδιανῶν, λέγοντες, Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων.	and they sent their disciples to him with the Herodians, who said, "Teacher, we know that you are true and teach the way of God in truth, and you do not concern yourself with *the opinion of* anyone, for you do not regard *the* status of men.	you do not concern yourself ← *it is not of concern to you*. status ← *face*.
Matt 22:17	Εἰπὲ οὖν ἡμῖν, τί σοι δοκεῖ; Ἔξεστιν δοῦναι κῆνσον Καίσαρι, ἢ οὔ;	So tell us, what do you think? Is it permitted to pay census-tax to Caesar or not?"	what do you think ← *what does it seem to you*.
Matt 22:18	Γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν, Τί με πειράζετε, ὑποκριταί;	But Jesus, having become aware of their wickedness, said, "Why do you test me, *you* hypocrites?	
Matt 22:19	Ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον.	Show me the official coin of the census-tax." So they brought a denary to him.	denary: a silver coin.
Matt 22:20	Καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;	Then he said to them, "Whose *is* this image and inscription?"	
Matt 22:21	Λέγουσιν αὐτῷ, Καίσαρος. Τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι· καὶ τὰ τοῦ θεοῦ τῷ θεῷ.	They said to him, "Caesar's." Then he said to them, "Render therefore to Caesar the *things that are* of Caesar, and to God the *things that are* of God."	
Matt 22:22	Καὶ ἀκούσαντες ἐθαύμασαν· καὶ ἀφέντες αὐτὸν ἀπῆλθον.	And when they heard *this*, they were amazed, and they left him and departed.	
Matt 22:23	Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, {RP-text P1904 TR: οἱ} [RP-marg: -] λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτόν,	On that day *the* Sadducees, {RP-text P1904 TR: who say} [RP-marg: saying *that*] there is no resurrection, came to him and questioned him,	οἱ, *who (say)*: present in RP-text P1904 TR F1853=13/21 F1859=6/8 vs. absent in RP-marg F1853=8/21 F1859=2/8.
Matt 22:24	λέγοντες, Διδάσκαλε, Μωσῆς εἶπεν, Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.	saying, "Teacher, Moses said, **'If someone dies, not having children, his brother shall marry his wife in the capacity of the deceased's brother and raise seed to his brother.'**	**Deut 25:5**. marry ... in the capacity of the deceased's brother: all one word in Greek. seed: implying more continuity than just *offspring*.
Matt 22:25	Ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γαμήσας ἐτελεύτησεν· καὶ μὴ ἔχων σπέρμα, ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ.	Now there were seven brothers in our community. And the first married, and he died, and not having *any* seed, he left his wife to his brother.	in our community ← *with us*. seed: see Matt 22:24.
Matt 22:26	Ὁμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος, ἕως τῶν ἑπτά.	Likewise also the second, and the third, up to the seventh.	seventh ← *seven*.
Matt 22:27	Ὕστερον δὲ πάντων ἀπέθανεν καὶ ἡ γυνή.	And last of all, the woman died too.	
Matt 22:28	Ἐν τῇ οὖν ἀναστάσει, τίνος τῶν ἑπτὰ ἔσται {RP TR: - } [P1904: ἡ] γυνή; Πάντες γὰρ ἔσχον αὐτήν.	In the resurrection then, to whom of the seven will she be {RP TR: - } [P1904: the] wife? For all *of them* had her."	ἡ, *the (wife)*: absent in RP TR F1853=20/20 F1859=7/7 vs. present in P1904 F1853=0/20 F1859=0/7.

Matt 22:29	Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλανᾶσθε, μὴ εἰδότες τὰς γραφάς, μηδὲ τὴν δύναμιν τοῦ θεοῦ.	Then Jesus answered and said to them, "You are going astray, not knowing the scriptures, nor the power of God.	
Matt 22:30	Ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἐκγαμίζονται, ἀλλ' ὡς ἄγγελοι {RP TR: τοῦ} [P1904: -] θεοῦ ἐν οὐρανῷ εἰσιν.	For in the resurrection, they do not marry nor are given in marriage, but they are as *the* angels of God in heaven.	τοῦ, *the (God)*: present in RP TR F1853=19/20 F1859=4/7 vs. absent in P1904 F1853=1/20 (Scrivener's s) F1859=3/7.
Matt 22:31	Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ, λέγοντος,	And concerning the resurrection of the dead, have you not read that *which was* spoken to you by God, *where* he says,	
Matt 22:32	Ἐγώ εἰμι ὁ θεὸς Ἀβραάμ, καὶ ὁ θεὸς Ἰσαάκ, καὶ ὁ θεὸς Ἰακώβ; Οὐκ ἔστιν ὁ θεὸς θεὸς νεκρῶν, ἀλλὰ ζώντων.	**'I am the God of Abraham, and the God of Isaac, and the God of Jacob'?** God is not a God of *the* dead, but of *the* living."	**Ex 3:6**. God: we retain a capital G, because although it would be a *god* of the dead, the reference is also to the *God* of the living.
Matt 22:33	Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.	And when the crowds heard *it*, they were astounded at his teaching.	
Matt 22:34	Οἱ δὲ Φαρισαῖοι, ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό.	But the Pharisees, having heard that he had silenced the Sadducees, gathered right *there* together,	silenced ← *muzzled*.
Matt 22:35	Καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικός, πειράζων αὐτόν, καὶ λέγων,	and one of them, a scholar in the law, asked *him a question*, testing him, and he said,	
Matt 22:36	Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;	"Teacher, which commandment *is the* greatest in the law?"	*the* greatest ← *great*, positive degree for superlative; Hebraistic – Hebrew only uses the article to denote the superlative, but in the Greek it is necessarily absent, as it is the complement of the verb *to be*, understood.
Matt 22:37	ὁ δὲ Ἰησοῦς {RP P1904: ἔφη} [TR: εἶπεν] αὐτῷ, Ἀγαπήσεις κύριον τὸν θεόν σου, ἐν ὅλῃ {RP: - } [P1904 TR: τῇ] καρδίᾳ σου, καὶ ἐν ὅλῃ {RP: - } [P1904 TR: τῇ] ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου.	And Jesus said to him, **"You shall love *the* Lord your God with all your heart and with all your soul and with all your mind.**	ἔφη, *he said (1)*, RP P1904 F1853=20/20 F1859=6/7 vs. εἶπεν, *he said (2)*, TR F1853=0/20 F1859=1/7. 1st τῇ, *the (heart of you)*: absent in RP F1853=12/22 F1859=6/7 vs. present in P1904 TR F1853=10/22 F1859=1/7. 2nd τῇ, *the (soul of you)*: absent in RP F1853=8/23 F1859=3/7 vs. present in P1904 TR F1853=15/23 F1859=4/7. A disparity with RP, R=11:21. **Deut 6:5**.
Matt 22:38	Αὕτη ἐστὶν πρώτη καὶ μεγάλη ἐντολή.	This is *the* first and greatest commandment.	greatest ← *great*. Positive degree for superlative.
Matt 22:39	Δευτέρα δὲ ὁμοία {RP-text P1904 TR: αὐτῇ} [RP-marg: αὕτη], Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.	{RP-text P1904 TR: And *the* second *is* like it} [RP-marg: And *the* second, *which is* similar, *is* this]: **You shall love your neighbour as yourself.**	αὐτῇ, *to it*, RP-text P1904 TR F1853=9/20 F1859=0/7 vs. αὕτη, *this*, RP-marg F1853=9/20 F1859=6/7 vs. another reading, F1853=2/20 (Scrivener's ce) F1859=1/7. A disparity with RP-text, R=11:15. This is only a matter of choice of diacritics by scribes and editors. **Lev 19:18**.

Matt 22:40	Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμανται.	In these two commandments hang *the* whole of the law and the prophets.”	
Matt 22:41	Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς,	Then when the Pharisees had gathered together, Jesus questioned them,	
Matt 22:42	λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; Τίνος υἱός ἐστιν; Λέγουσιν αὐτῷ, Τοῦ {RP P1904: Δαυίδ} [TR: Δαβίδ].	and he said, “What do you think about Christ? Whose son is he?” They said to him, “David's.”	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. Christ ← *the Christ*.
Matt 22:43	Λέγει αὐτοῖς, Πῶς οὖν {RP P1904: Δαυὶδ} [TR: Δαβὶδ] ἐν πνεύματι κύριον αὐτὸν καλεῖ, λέγων,	He said to them, “How come then David calls him Lord in *the* spirit, saying,	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1.
Matt 22:44	Εἶπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;	**‘The Lord said to my Lord, «Sit on my right *hand side* Until I make your enemies your footstool» ’**?	**Ps 110:1**. your footstool ← *a footstool of your feet*.
Matt 22:45	Εἰ οὖν {RP P1904: Δαυὶδ} [TR: Δαβὶδ] καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστιν;	If, then, David calls him Lord, how *is it that* he is his son?”	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1.
Matt 22:46	Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.	And no-one was able to answer him a word, nor did anyone dare to question him any longer from that day.	
Matt 23:1	Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ,	Then Jesus spoke to the crowds and to his disciples,	
Matt 23:2	λέγων, Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι·	and he said, “The scribes and Pharisees have sat down on Moses' seat,	
Matt 23:3	πάντα οὖν ὅσα {RP P1904: ἐὰν} [TR: ἂν] εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε, λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.	so whatever they tell you to keep, you are keeping to and doing, but do not do according to their works, for they say *things*, but they do not do *them*.	ἐὰν, *(what)ever (1)*, RP P1904 F1853=16/21 F1859=7/8 vs. ἂν, *(what)ever (2)*, TR F1853=5/21 F1859=1/8. whatever ← *everything whatever*. you are keeping to and doing: AV differs, translating these ↴
Matt 23:4	Δεσμεύουσιν γὰρ φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσιν κινῆσαι αὐτά.	For they bind heavy burdens and *things* hard to bear, and they put *them* on the shoulders of men, but they are not willing to move them with their finger.	↳ verbs as imperatives, which is grammatically equally possible, but they fit the context (v.4) better as indicatives. It is clear that both their works and their sayings are wrong.
Matt 23:5	Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσιν {RP TR: δὲ} [P1904: γὰρ] τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουσιν τὰ κράσπεδα τῶν ἱματίων αὐτῶν·	But they do all their works to be seen by men, {RP TR: and} [P1904: for] they broaden their phylacteries and lengthen the fringes of their coats,	δὲ, *and*, RP TR F1853=19/20 F1859=6/8 vs. γὰρ, *for*, P1904 F1853=1/20 (Scrivener's y) F1859=2/8. We correct here Scrivener's assumed erroneous interchange of δὲ and γὰρ. A disparity with F1853; F1859 is correct. fringes: see Num 15:38; literally *hems*.
Matt 23:6	{RP TR: φιλοῦσίν τε} [P1904: φιλοῦσιν δὲ] τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς,	and they love the privileged couches at dinners and the prime seats in the synagogues,	τε, *and* (conjunctive), RP TR F1853=16/22 F1859=5/7 vs. δὲ, *and* (slightly adversative), P1904 F1853=5/22 (Scrivener's acgpx*once*) F1859=2/7 vs. another reading, F1853=1/22 (Scrivener's y*once*) F1859=0/7. Manuscripts x and y have the reading more than once, and inconsistently.

Matt 23:7	καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, Ῥαββί, ῥαββί·	and the greetings in the markets, and to be called by men, 'Rabbi, rabbi.'	
Matt 23:8	ὑμεῖς δὲ μὴ κληθῆτε Ῥαββί· εἷς {RP TR: γάρ ἐστιν ὑμῶν} [P1904: γὰρ ὑμῶν ἐστιν] ὁ {RP TR: καθηγητής} [P1904: διδάσκαλος], ὁ χριστός· πάντες δὲ ὑμεῖς ἀδελφοί ἐστε.	But do not you be called 'rabbi'. For you have one {RP TR: guide} [P1904: teacher]: Christ. And you are all brothers.	ἐστιν ὑμῶν, *is + of yours*, RP TR F1853=20/21 F1859=7/8 vs. ὑμῶν ἐστιν, *of yours + is*, P1904 F1853=1/21 (Scrivener's x*once*) F1859=0/8 vs. phrase absent, F1853=0/21 F1859=1/8. --- καθηγητής, *guide*, RP TR F1853=16/20 F1859=6/7 vs. διδάσκαλος, *teacher*, P1904 F1853=4/20 (Scrivener's dlmn) F1859=1/7. --- you have one ← *one is your*.
Matt 23:9	Καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἷς γάρ ἐστιν ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς.	And do not call *anyone* your 'father' on earth, for you have one father, who *is* in the heavens.	
Matt 23:10	Μηδὲ κληθῆτε καθηγηταί· εἷς γὰρ ὑμῶν ἐστιν ὁ καθηγητής, ὁ χριστός.	And do not be called 'guides'. For you have one guide: Christ.	
Matt 23:11	Ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος.	And the greatest among you will be your servant.	greatest ← *greater*, Greek comparative for superlative. --- among you ← *of you*.
Matt 23:12	Ὅστις δὲ ὑψώσει ἑαυτόν, ταπεινωθήσεται· καὶ ὅστις ταπεινώσει ἑαυτόν, ὑψωθήσεται.	And whoever exalts himself will be humbled, and whoever humbles himself will be exalted.	exalts ← *will exalt*. --- humbles ← *will humble*.
Matt 23:13	Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ¶ {RP P1904 S1550: ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε περισσότερον κρίμα} [E1624 S1894: ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν].	But woe to you, scribes and Pharisees, hypocrites, ¶ {RP P1904 S1550: because you devour widows' houses, and for a pretence you say long prayers. On account of this you will receive greater judgment} [E1624 S1894: because you shut up the kingdom of the heavens in front of men, for you do not go in, nor do you let those *who are on the road to* going in *actually* go in].	¶ **Verse order:** E1624 S1894, but not RP P1904 S1550 F1853=20/20 F1859=7/7 AV, transpose the part of verses 13 and 14 from the marker (¶) to the end of the verse.
Matt 23:14	Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ¶ {RP P1904 S1550: ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν} [E1624 S1894: ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε περισσότερον κρίμα].	Woe to you, scribes and Pharisees, hypocrites, ¶ {RP P1904 S1550: because you shut up the kingdom of the heavens in front of men, for you do not go in, nor do you let those *who are on the road to* going in *actually* go in} [E1624 S1894: because you devour widows' houses and for a pretence you say long prayers. On account of this you will receive greater judgment].	¶ **Verse order:** see above verse.
Matt 23:15	Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἕνα προσήλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.	Woe to you, scribes and Pharisees, hypocrites, because you go round sea and dry *land* to make one proselyte, and when it has taken place, you make him a son of Gehenna twofold more than yourselves.	has taken place ← *takes place*. --- Gehenna: see Matt 5:22.

Matt 23:16	Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοί, οἱ λέγοντες, Ὃς ἂν ὀμόσῃ ἐν τῷ ναῷ, οὐδέν ἐστιν· ὃς δ' ἂν ὀμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει.	Woe to you, *you* blind guides, who say, 'Whoever swears by the sanctuary, it is nothing, but whoever swears by the gold of the sanctuary is a debtor.'	
Matt 23:17	Μωροὶ καὶ τυφλοί· τίς γὰρ μείζων ἐστίν, ὁ χρυσός, ἢ ὁ ναὸς ὁ ἁγιάζων τὸν χρυσόν;	Fools and blind *men*, for which is greater, the gold, or the sanctuary which sanctifies the gold?	
Matt 23:18	Καί, Ὃς {RP TR: ἐὰν} [P1904: ἂν] ὀμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδέν ἐστιν· ὃς δ' ἂν ὀμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει.	And: 'Whoever swears by the altar, it is nothing, but whoever swears by the gift which *is* on it is a debtor.'	ἐὰν, *(who)ever (1)*, RP TR F1853=15/21 F1859=3/7 vs. ἂν, *(who)ever (2)*, P1904 F1853=6/21 F1859=4/7. on ← *above*.
Matt 23:19	Μωροὶ καὶ τυφλοί· τί γὰρ μεῖζον, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον;	Fools and blind *men*, for which *is* greater, the gift, or the altar which sanctifies the gift?	
Matt 23:20	Ὁ οὖν ὀμόσας ἐν τῷ θυσιαστηρίῳ ὀμνύει ἐν αὐτῷ καὶ ἐν πᾶσιν τοῖς ἐπάνω αὐτοῦ·	So he *who* swears by the altar swears by it and everything on it,	swears ← *swore*, but the aorist participle can be contemporaneous with the main verb, including classically ("coincident use"), and it may represent the perfective aspect rather than the past tense here, or even be equivalent to the present participle. The second *swears* is present indicative. Compare Acts 13:46, Gal 2:1, 1 Tim 3:13. on ← *above*.
Matt 23:21	καὶ ὁ ὀμόσας ἐν τῷ ναῷ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ {RP P1904: κατοικήσαντι} [TR: κατοικοῦντι] αὐτόν·	and he *who* swears by the sanctuary swears by it and by him *who* {RP P1904: dwells} [TR: dwells] in it,	κατοικήσαντι, *dwells / dwelt*, RP P1904 F1853=15/21 F1859=4/7 vs. κατοικοῦντι, *dwells*, TR F1853=6/21 F1859=3/7. swears: see v.20. {RP: dwells: a similar argument to that of *swears* applies. See above.}
Matt 23:22	καὶ ὁ ὀμόσας ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.	and he *who* swears by heaven swears by the throne of God and by him *who* sits on it.	swears: see v.20. on ← *above*.
Matt 23:23	Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν· ταῦτα {RP TR: - } [P1904: δὲ] ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι.	Woe to you, scribes and Pharisees, hypocrites, because you pay the tithe of mint and dill and cumin but have omitted the weightier *aspects* of the law: judgment and mercy and faith. {RP TR: *You*} [P1904: And *you*] should have done these *things*, while not omitting the former *things*.	δὲ, *and*: absent in RP TRF1853=16/20 F1859=7/8 vs. present in P1904 F1853=4/20 (Scrivener's efgx) F1859=1/8. pay: or *take*.
Matt 23:24	Ὁδηγοὶ τυφλοί, οἱ διϋλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες.	*You* blind guides, you strain off a gnat, but *you* swallow a camel.	you ← *who*. a camel ← *the camel*. See Gen 22:9.
Matt 23:25	Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἁρπαγῆς καὶ {RP P1904: ἀδικίας} [TR: ἀκρασίας].	Woe to you, scribes and Pharisees, *you* hypocrites, because you clean the outside of the cup and dish, but inside they are full of plunder and {RP P1904: injustice} [TR: excess].	ἀδικίας, *injustice*, RP P1904 F1853=18/20 F1859=4/7 vs. ἀκρασίας, *bad mixture, intemperance, excess*, TR F1853=1/20 (Scrivener's d) F1859=3/7 vs. ἀκαθαρσίας, *uncleanness*, F1853=1/20 (Scrivener's g) F1859=0/7. AV differs textually.

Matt 23:26	Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρόν.	*You* blind Pharisee, first clean the inside of the cup and the dish, so that the outside of them may also become clean.	
Matt 23:27	Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας.	Woe to you, scribes and Pharisees, hypocrites, because you are like whitewashed sepulchres, which on the outside appear beautiful, but inside are full of bones of *the* dead and all uncleanness.	
Matt 23:28	Οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοί ἐστε ὑποκρίσεως καὶ ἀνομίας.	In this way, you for your part appear righteous to men on the outside, but inside you are full of hypocrisy and lawlessness.	for your part ← *also*.
Matt 23:29	Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων,	Woe to you, scribes and Pharisees, hypocrites, because you build the tombs of the prophets, and you adorn the sepulchres of the righteous,	sepulchres ← *memorials*.
Matt 23:30	καὶ λέγετε, Εἰ ἦμεν ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἦμεν κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν.	and you say, 'If we had been *around* in the days of our fathers, we would not have been party with them to the *shed* blood of the prophets.'	
Matt 23:31	Ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοί ἐστε τῶν φονευσάντων τοὺς προφήτας·	So you witness to yourselves that you are sons of those *who* killed the prophets.	
Matt 23:32	καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.	You too, fill up the measure of your fathers.	
Matt 23:33	Ὄφεις, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;	Serpents, offspring of vipers, how can you flee from the judgment of Gehenna?	can you ← *are you to*, rhetorical deliberative subjunctive. Gehenna: see Matt 5:22.
Matt 23:34	Διὰ τοῦτο, ἰδού, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν·	On account of this, look, I send you prophets and wise *men* and scribes, and *some* of them you will kill and crucify, and *some* of them you will flog in your synagogues and persecute from city to city,	
Matt 23:35	ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος Ἄβελ τοῦ δικαίου, ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.	so that all righteous blood shed on earth should come upon you from the blood of righteous Abel to the blood of Zechariah *the* son of Berechiah whom you killed between the sanctuary and the altar.	so that: the classical meaning is *in order that*. We do not entirely exclude the possibility of a purpose clause here. Berechiah ← *Barachias*, but we conform it to Zech 1:1.
Matt 23:36	Ἀμὴν λέγω ὑμῖν, {RP P1904: ὅτι} [TR: -] ἥξει {RP-text: πάντα ταῦτα} [RP-marg P1904 TR: ταῦτα πάντα] ἐπὶ τὴν γενεὰν ταύτην.	Truly, I say to you {RP P1904: that} [TR: *that*] all this will come upon this generation.	ὅτι, *that*: present in RP P1904 F1853=20/21 F1859=6/7 vs. absent in TR F1853=1/21 (Scrivener's x*once*) F1859=1/7. πάντα ταῦτα, *all + these (things)*, RP-text F1853=14/20 F1859=3/7 vs. ταῦτα πάντα, *these (things) + all*, RP-marg P1904 TR F1853=6/20 F1859=4/7.

Matt 23:37	Ἱερουσαλήμ, Ἱερουσαλήμ, ἡ {RP-text: ἀποκτένουσα} [P1904: ἀποκτέννουσα] [RP-marg TR: ἀποκτείνουσα] τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἑαυτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.	Jerusalem, Jerusalem, you *who* kill the prophets and stone those sent to you, how often I wished to gather your children in the way a bird gathers her nestlings under *her* wings, but you have not been willing.	ἀποκτένουσα, RP-text F1853=10/21 F1859=4/8 vs. ἀποκτέννουσα, P1904, F1853=3/21 (Scrivener's hky) F1859=1/8 vs. ἀποκτείνουσα, RP-marg TR F1853=6/21 F1859=3/8 vs. other readings, F1853=2/21 (Scrivener's a*d) F1859=0/8. All forms listed are a present participle, *killing*, and we ignore accentuation, but the alternative accentuation ἀποκτενοῦσα would be future. you ← *her*, third person used after vocative.
Matt 23:38	Ἰδού, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.	Behold, your house is being left to you desolate.	
Matt 23:39	Λέγω γὰρ ὑμῖν, οὐ μή με {RP TR: ἴδητε} [P1904: ἴδετε] ἀπ' ἄρτι, ἕως ἂν εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.	For I say to you, you certainly will not see me from now until you say, **'Blessed *is* he *who* comes in *the* name of *the* Lord.' "**	ἴδητε, *see* (classical subjunctive), RP TR F1853=20/21 F1859=7/7 vs. ἴδετε, *see* (non-classical imperative), P1904 F1853=0/21 F1859=0/7 vs. another reading, F1853=1/21 (Scrivener's x*once*) F1859=0/7. **Ps 118:26**.
Matt 24:1	Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ.	Then Jesus went out and left the temple, and his disciples came to *him* to point out to him the buildings of the temple.	
Matt 24:2	Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ βλέπετε {RP-text TR: πάντα ταῦτα} [RP-marg P1904: ταῦτα πάντα]; Ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς {RP P1904: οὐ} [TR: οὐ μὴ] καταλυθήσεται.	But Jesus said to them, "Do you not see all these *things*? Truly, I say to you, *there* {RP P1904: - } [TR: certainly] will not be a stone left on a stone here, which will not be demolished."	πάντα ταῦτα, *all + these (things)*, RP-text TR F1853=12/21 F1859=3/7 vs. ταῦτα πάντα, *these (things) + all*, RP-marg P1904 F1853=9/21 F1859=4/7. οὐ, *not*, RP P1904 F1853=17/22 F1859=6/7 vs. οὐ μὴ, *certainly not*, TR F1853=5/22 F1859=1/7.
Matt 24:3	Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν Ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες, Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται; Καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ αἰῶνος;	And as he sat on the Mount of Olives, the disciples came to him privately and said, "Tell us when these *things* will be, and what the sign of your coming *is*, and of the consummation of the age."	
Matt 24:4	Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε, μή τις ὑμᾶς πλανήσῃ.	Then Jesus replied and said to them, "See that no-one leads you astray,	
Matt 24:5	Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ἐγώ εἰμι ὁ χριστός· καὶ πολλοὺς πλανήσουσιν.	for many will come in my name, saying, 'I am the Christ', and they will lead many astray.	
Matt 24:6	Μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι· ἀλλ' οὔπω ἐστὶν τὸ τέλος.	But you will hear of wars and rumours of wars. Watch out *and* do not be troubled, for all *things* must take place, but the end is not yet.	do not be troubled: or *see that you are not troubled*.
Matt 24:7	Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ καὶ λοιμοὶ καὶ σεισμοὶ κατὰ τόπους.	**For nation will rise against nation, and kingdom against kingdom**, and there will be famines and pestilences and *earth*quakes in various places.	**Isa 19:2**, loosely.
Matt 24:8	Πάντα δὲ ταῦτα ἀρχὴ ὠδίνων.	But all these *things are the* beginning of birth pains.	

Matt 24:9	Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν ὑμᾶς· καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων {RP P1904 S1550 S1894: τῶν} [E1624: -] ἐθνῶν διὰ τὸ ὄνομά μου.	Then they will deliver you into tribulation and will kill you, and you will be hated by all {RP P1904 S1550 S1894: the} [E1624: *the*] nations on account of my name.	τῶν, *the*: present in RP P1904 S1550 S1894 F1853=16/21 F1859=7/7 vs. absent in E1624 F1853=5/21 F1859=0/7.
Matt 24:10	Καὶ τότε σκανδαλισθήσονται πολλοί, καὶ ἀλλήλους παραδώσουσιν, καὶ μισήσουσιν ἀλλήλους.	And then **many will stumble** and will deliver each other up and will hate each other.	**Isa 8:15**. stumble: or *be offended*. The Hebrew in Isa 8:15 is כָּשַׁל, *kashal*, stumble.
Matt 24:11	Καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται, καὶ πλανήσουσιν πολλούς.	And many false prophets will arise and will lead many astray.	arise: or *be raised up*.
Matt 24:12	Καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυγήσεται ἡ ἀγάπη τῶν πολλῶν·	And on account of lawlessness being increased, the love of many will go cold.	
Matt 24:13	ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.	But *it is* he *who* remains until *the* end who will be saved.	remains ← *remained*. See Matt 23:20. who ← *this (one)*.
Matt 24:14	Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν· καὶ τότε ἥξει τὸ τέλος.	And this gospel of the kingdom will be preached in the whole world as a witness to all the nations, and then the end will come.	
Matt 24:15	Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, {RP P1904 E1624 S1894: ἑστὼς} [S1550: ἑστὸς] ἐν τόπῳ ἁγίῳ - ὁ ἀναγινώσκων νοείτω -	So when you see **the abomination of desolation**, spoken *of* through Daniel the prophet, standing in *the* holy place – may the reader understand –	ἑστὼς, *standing* (masculine), RP P1904 E1624 S1894 F1853=18/21 F1859=4/7 vs. ἑστὸς, *standing* (neuter, agreeing with *abomination*), S1550 F1853=3/21 (Scrivener's gks) F1859=3/7. Scrivener appears to have collated in F1859 (but not F1853) against S1550, since he ↴ **Dan 9:27, Dan 11:31, Dan 12:11**.
Matt 24:16	τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη·	then let those in Judaea flee to the mountains.	ℓ gives ἑστὼς as the variant. We have seen that wLHP read ἑστὼς.
Matt 24:17	ὁ ἐπὶ τοῦ δώματος μὴ καταβαινέτω {RP P1904: ἆραι τὰ} [TR: ἆραί τι] ἐκ τῆς οἰκίας αὐτοῦ·	Let him *who is* on the roof not come down to take {RP P1904: *his belongings*} [TR: anything] out of his house.	ἆραι τὰ, *take the (things of his)*, RP P1904 F1853=18/20 F1859=7/9 vs. ἆραί τι, *take anything*, TR F1853=2/20 (Scrivener's uy, u being very doubtful) F1859=1/9 vs. phrase absent, F1853=0/20 F1859=1/9.
Matt 24:18	καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἆραι τὰ ἱμάτια αὐτοῦ.	And let him *who is* in the field not turn back to take his clothes.	
Matt 24:19	Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.	But woe to those with child and to those breastfeeding in those days.	with child ← *having in belly*.
Matt 24:20	Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ {RP P1904: - } [TR: ἐν] σαββάτῳ.	And pray that your flight may not take place in winter or on a Sabbath,	ἐν, *on* (a preposition strengthening the dative): absent in RP P1904 F1853=16/21 F1859=5/7 vs. present in TR F1853=5/21 F1859=2/7.
Matt 24:21	Ἔσται γὰρ τότε θλίψις μεγάλη, οἵα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται.	for then **there will be a great tribulation, the like of which has not taken place since *the* beginning of *the* world up until now**, nor *ever* will take place,	**Dan 12:1**. *ever*: this sense is present in οὐ μὴ.
Matt 24:22	Καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σάρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.	and if those days were not shortened, no flesh would be saved. But for the sake of the chosen, those days will be shortened.	no flesh would be saved ← *not all flesh would have been saved* or *all flesh would not have been saved*, a Hebraism.

Matt 24:23	Τότε ἐάν τις ὑμῖν εἴπῃ, Ἰδού, ὧδε ὁ χριστός, ἤ, Ὧδε, μὴ πιστεύσητε.	Then if anyone says to you, 'Look, here *is* the Christ', or, 'There', do not believe *it*,	There ← *Here*.
Matt 24:24	Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς.	for false Christs will arise, and false prophets, and they will produce great signs and miracles, so as to lead astray, if *it is* possible, even those chosen.	arise: or *be raised up*. produce ← *give*.
Matt 24:25	Ἰδού, προείρηκα ὑμῖν.	Behold, I have foretold you.	
Matt 24:26	Ἐὰν οὖν εἴπωσιν ὑμῖν, Ἰδού, ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε· Ἰδού, ἐν τοῖς ταμείοις, μὴ πιστεύσητε.	So if they say to you, 'Look, he is in the desert', do not go out, *or*, 'Look, *he is* in the private offices', do not believe *it*,	
Matt 24:27	Ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται {RP-text P1904 TR: καὶ} [RP-marg: -] ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.	for as lightning comes out from *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,	καὶ, *also*: present in RP-text P1904 TR F1853=9/21 F1859=4/7 vs. absent in RP-marg F1853=12/21 F1859=3/7. Nearly a disparity with RP-text, R=15:15.
Matt 24:28	Ὅπου γὰρ ἐὰν ᾖ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.	for wherever the carcase is, there the eagles will be gathered.	
Matt 24:29	Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.	But immediately after the tribulation of those days, **The sun will be darkened,** **And the moon will not give its lustre,** **And the stars will fall from the sky,** **And the powers of the heavens will be shaken.**	**Isa 13:10, Isa 34:4**. sky ← *heaven*, but the word is used of the sky in the next verse too and elsewhere, e.g. Matt 13:32 (birds of the sky).
Matt 24:30	Καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς.	And then the sign of the son of man will appear in the sky, and then **all the tribes of the earth will mourn**, and they will see **the son of man coming on the clouds of heaven** with power and great glory.	**Dan 7:13, Zech 12:12**. the sky: or *heaven*. heaven: or *the sky*. great ← *much*.
Matt 24:31	Καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν.	And he will send his angels, with a loud sound of a trumpet, **and they will gather his chosen *ones* from the four winds, from one end of *the* skies to *the* other**.	**Deut 30:4**. from one end of *the* skies to *the* other ← *from ends of heaven up to ends of them*.
Matt 24:32	Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἁπαλός, καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος·	But learn the parable from the fig tree. When its branches become supple and it produces leaves, know that the harvest *is* near.	branches ← *branch*. harvest: or *summer*. Figs can ripen quickly. *Harvest* fits the context of Matt 13:30, Matt 21:34, Matt 24:3.
Matt 24:33	οὕτως καὶ ὑμεῖς, ὅταν ἴδητε {RP-text P1904: ταῦτα πάντα} [RP-marg TR: πάντα ταῦτα], γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.	In this way, you too, when you see all these *things*, know that it is near, at the doors *even*.	ταῦτα πάντα, *these (things) + all*, RP-text P1904 F1853=11/20 F1859=6/8 vs. πάντα ταῦτα, *all + these (things)*, RP-marg TR F1853=9/20 F1859=2/8.
Matt 24:34	Ἀμὴν {RP P1904 S1550 S1894: λέγω} [E1624: λέγων] ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται.	Truly, {RP P1904 S1550 S1894: I} [E1624: *I*] say to you, this generation will certainly not pass away until all these *things* take place.	λέγω, *I say*, RP P1904 S1550 S1894 vs. λέγων, *saying*, E1624. No variations from Scrivener (in F1853 or F1859); we presume he understood E1624 to read λέγω, but it ↴
Matt 24:35	Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.	Heaven and earth will pass away, but my words will certainly not pass away.	↳ certainly reads λέγων (which we take to be an error in E1624). We have verified that aiwL read λέγω.

Matt 24:36	Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ {RP P1904: - } [TR: τῆς] ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατήρ μου μόνος.	But concerning that day and {RP P1904: - } [TR: the] hour, no-one knows *it* – not even the angels of the heavens – except my father alone.	τῆς, *the* : absent in RP P1904 F1853=18/21 F1859=7/9 vs. present in TR F1853=3/21 (Scrivener's q*ru, u being very doubtful) F1859=2/9.
Matt 24:37	Ὥσπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.	But as the days of Noah *were*, so also the coming of the son of man will be.	Noah ← *Noe*, conformed to Gen 5:29.
Matt 24:38	Ὥσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐκγαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν,	For as in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day *when* Noah went into the ark,	
Matt 24:39	καὶ οὐκ ἔγνωσαν, ἕως ἦλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.	and they did not know until the flood came and eliminated *them* all – so the coming of the son of man will be too.	
Matt 24:40	Τότε δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραλαμβάνεται, καὶ ὁ εἷς ἀφίεται.	At that time there will be two men in the field; one *will* be taken aside and one *will* be left behind.	*men*: the gender is indicated in the Greek, and the masculine can be generic, but see the next verse.
Matt 24:41	Δύο ἀλήθουσαι ἐν τῷ μύλωνι· μία παραλαμβάνεται, καὶ μία ἀφίεται.	Two women *will be* grinding at the mill; one *will* be taken aside and one *will* be left behind.	*women*: the gender is indicated in the Greek.
Matt 24:42	Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ ὥρᾳ ὁ κύριος ὑμῶν ἔρχεται.	So be watchful, for you do not know at what time your Lord will come.	time ← *hour*. will come ← *comes*.
Matt 24:43	Ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἄν, καὶ οὐκ ἂν εἴασεν διορυγῆναι τὴν οἰκίαν αὐτοῦ.	But know this, that if the master of a house had known in which watch the thief would come, he would have been on guard and would not have allowed his house to be broken into.	broken into ← *dug through*.
Matt 24:44	Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι· ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.	On account of this, you too, be prepared, because at a time *when* you do not expect *it*, the son of man will come.	time ← *hour*. will come ← *comes*.
Matt 24:45	Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ;	Who then is the faithful and prudent servant, whom his master appointed over his domestic staff to give them food at *the* proper time?	master ← *lord* (and so up to 25:40).
Matt 24:46	Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως.	Blessed *is* that servant whom his master will find so doing when he comes.	comes ← *having come*. See Matt 23:20.
Matt 24:47	Ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.	Truly, I say to you that he will appoint him over all his property.	
Matt 24:48	Ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἐλθεῖν,	And if that bad servant should say in his heart, 'My master is delaying in coming',	

Matt 24:49	καὶ ἄρξηται τύπτειν τοὺς συνδούλους {RP TR: - } [P1904: αὐτοῦ], {RP TR: ἐσθίειν δὲ καὶ πίνειν} [P1904: ἐσθίῃ δὲ καὶ πίνῃ] μετὰ τῶν μεθυόντων,	and he begins to strike {RP TR: *his*} [P1904: his] fellow servants *and* {RP TR: to eat and drink} [P1904: eats and drinks] with those *who* get drunk,	αὐτοῦ, *his*: absent in RP TR F1853=13/21 F1859=4/8 vs. present in P1904 F1853=8/21 F1859=4/8. ·····. ἐσθίειν δὲ καὶ πίνειν, *to eat and drink*, RP TR F1853=13/20 F1859=2/7 vs. ἐσθίῃ δὲ καὶ πίνῃ, *(if he) eats and drinks*, P1904 F1853=5/20 F1859=1/7 vs. other readings, F1853=2/20 (Scrivener's bx) F1859=4/7.
Matt 24:50	ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει,	*then* that servant's master will come on a day *when* he does not expect *it* and at an hour which he is unaware of,	
Matt 24:51	καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.	and he will cut him in two and will consign his portion with the hypocrites. There, there will be weeping and gnashing of teeth.	
Matt 25:1	Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου.	Then the kingdom of the heavens will be like ten virgins who took their lamps and went out to meet the bridegroom.	will be like ← *will be likened to* (which in English suggests that the likening does not take place until that time).
Matt 25:2	Πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ {RP P1904 S1550 S1894: αἱ} [E1624: -] πέντε μωραί.	Now five of them were prudent and five foolish,	αἱ, *the (five)*: present in RP P1904 S1550 S1894 F1853=16/19 F1859=7/8 vs. absent in E1624 F1853=3/19 (Scrivener's csp) F1859=1/8.
Matt 25:3	Αἵτινες μωραί, λαβοῦσαι τὰς λαμπάδας {RP: αὐτῶν} [P1904 TR: ἑαυτῶν], οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον·	and the foolish *ones* took {RP: their} [P1904 TR: their own] lamps but did not take *any* oil with them,	αὐτῶν, *their*, RP F1853=17/19 F1859=7/7 vs. ἑαυτῶν, *their own*, P1904 TR F1853=2/19 (Scrivener's pu, u being very doubtful) F1859=0/7.
Matt 25:4	αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν.	but the prudent *ones* took oil in their flasks with their lamps.	
Matt 25:5	Χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον.	But when the bridegroom took a long time, they all dozed off and were asleep.	
Matt 25:6	Μέσης δὲ νυκτὸς κραυγὴ γέγονεν, Ἰδού, ὁ νυμφίος ἔρχεται, ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ.	Then in *the* middle of the night there was a shout: 'Look, the bridegroom is coming. Come out and meet him.'	there was ← *has taken place, has become*.
Matt 25:7	Τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν.	Then all those virgins got up and trimmed their lamps.	
Matt 25:8	Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον, Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται.	Then the foolish *ones* said to the prudent, 'Give us *some* of your oil, because our lamps keep going out.'	keep going out: present tense, imperfective, iterative duty.
Matt 25:9	Ἀπεκρίθησαν δὲ αἱ φρόνιμοι, λέγουσαι, Μήποτε οὐκ {RP TR: ἀρκέσῃ} [P1904: ἀρκέσει] ἡμῖν καὶ ὑμῖν· πορεύεσθε δὲ μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς.	But the prudent *ones* answered and said, '*No*, in case there is not sufficient for us and you. Go rather to those *who* sell, and buy *some* for yourselves.'	ἀρκέσῃ, *is sufficient* (classical subjunctive), RP TR F1853=18/20 F1859=7/9 vs. ἀρκέσει, *is sufficient* (non-classical future), P1904 F1853=2/20 (Scrivener's sy*once*) F1859=2/9.
Matt 25:10	Ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἕτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα.	But while they were going off to make the purchase, the bridegroom came, and those *who were* ready went with him to the wedding, and the door was closed.	

Matt 25:11	Ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι, Κύριε, κύριε, ἄνοιξον ἡμῖν.	Then later the other virgins also came and said, ‘Lord, lord, open up to us.’	
Matt 25:12	Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.	But he answered and said, ‘Truly, I say to you, I do not know you.’	
Matt 25:13	Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν, ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.	So be watchful, because you do not know the day or the hour when the son of man *will* come.	or ← *or even*, but sometimes just *or* (also classically).
Matt 25:14	Ὥσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ·	For *these things are* like a man who went abroad and called his personal servants and handed over his property to them,	
Matt 25:15	καὶ ᾧ μὲν ἔδωκεν πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἕν, ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν· καὶ ἀπεδήμησεν εὐθέως.	and to one he gave five talents, and to another two, and to another one – to each according to his own capacity – and straightaway went off abroad.	talents: 1 talent = 6000 drachmas; a drachma was a silver coin.
Matt 25:16	Πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβὼν εἰργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε τάλαντα.	Now the *one who had* received five talents went and did business with them and made another five talents.	talents *(2x)*: see Matt 25:15.
Matt 25:17	Ὡσαύτως καὶ ὁ τὰ δύο ἐκέρδησεν καὶ αὐτὸς ἄλλα δύο.	Similarly, he *who had* two *talents* also gained another two.	Similarly ← *Similarly also* (otiose καί). *talents*: see Matt 25:15.
Matt 25:18	Ὁ δὲ τὸ ἓν λαβὼν ἀπελθὼν ὤρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.	But he *who had* received one went away and dug *a hole* in the ground and hid his master's money.	
Matt 25:19	Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναίρει μετ' αὐτῶν λόγον.	After a long time the master of those servants came *back* and settled *his* accounts with them.	accounts ← *account, word*.
Matt 25:20	Καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων, Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς.	And the *one who had* received five talents came and brought another five talents and said, ‘Master, you handed me five talents. Look, I have gained another five talents in addition to them.’	talents *(4x)*: see Matt 25:15.
Matt 25:21	Ἔφη {RP TR: δὲ} [P1904: -] αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.	{RP TR: And his} [P1904: His] master said to him, ‘Well *done*, *you* good and faithful servant. You were faithful over a little, *so* I will appoint you over much. Enter into the joy of your master.’	δὲ, *and*: present in RP TR F1853=13/20 F1859=5/7 vs. absent in P1904 F1853=7/20 F1859=2/7. a little ← *few*. much ← *many*.
Matt 25:22	Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν εἶπεν, Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς.	Then the *one who had* received two talents also came and said, ‘Master, you gave me two talents. Look, I have gained another two in addition to them.’	talents *(2x)*: see Matt 25:15.
Matt 25:23	Ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.	His master said to him, ‘Well *done*, *you* good and faithful servant. You were faithful over a little, *so* I will appoint you over much. Enter into the joy of your master.’	a little ← *few*. much ← *many*.

Matt 25:24	Προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφὼς εἶπεν, Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας·	Then the *one who had* received one talent also came and said, 'Master, I know that you are a harsh man, reaping where you did not sow and gathering from where you did not scatter.	talent: see Matt 25:15. I know that you ← *I know you that you*.
Matt 25:25	καὶ φοβηθείς, ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε, ἔχεις τὸ σόν.	And, being afraid, I went away and hid your talent in the ground. Look, *here* you have what *is* yours.'	talent: see Matt 25:15.
Matt 25:26	Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δοῦλε καὶ ὀκνηρέ, ᾔδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα·	But his master answered and said to him, '*You* wicked and lazy servant, you knew that I reap where I did not sow and gather where I did not scatter.	
Matt 25:27	ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.	Therefore you should have placed my money with the bankers so that when I came, I would have received what *was* mine with interest.	so that: purposive use of καί; a Hebraism.
Matt 25:28	Ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα.	So take the talent from him and give *it* to the *one who* has ten talents.	talent *(2x)*: see Matt 25:15.
Matt 25:29	Τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ.	For to everyone who has, *more* will be given, and it will be made to abound, but from him *who does* not have, even what he has will be taken.	it: or *he*.
Matt 25:30	Καὶ τὸν ἀχρεῖον δοῦλον {RP P1904: ἐκβάλετε} [TR: ἐκβάλλετε] εἰς τὸ σκότος τὸ ἐξώτερον. Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.	And cast the unprofitable servant into the outer darkness. There, there will be weeping and gnashing of teeth.'	ἐκβάλετε, *cast out* (aorist), RP P1904 F1853=12/21 F1859=4/10 vs. ἐκβάλλετε, *cast out* (present continuous), TR F1853=7/21 F1859=3/10 vs. other readings, F1853=2/21 (Scrivener's cg) F1859=3/10.
Matt 25:31	Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ,	But when the son of man comes in his glory, and all the holy angels with him, then he will sit on his glorious throne,	glorious throne ← *throne of glory*, a Hebraic genitive.
Matt 25:32	καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων·	and all the nations will be gathered before him, and he will separate them from one another as a shepherd separates the sheep from the goats.	
Matt 25:33	καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων.	And he will place the sheep on his right *hand side*, but the goats on *his* left *hand side*.	goats ← *goat kids*.
Matt 25:34	Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου.	Then the king will say to those on his right *hand side*, 'Come, my father's blessed *ones*, inherit the kingdom prepared for you after *the* overthrow of *the* world.	overthrow: AV differs; see Matt 13:35.
Matt 25:35	Ἐπείνασα γάρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατέ με· ξένος ἤμην, καὶ συνηγάγετέ με·	For I was hungry, and you gave me *something* to eat; I was thirsty, and you gave me *something* to drink; I was a stranger, and you took me in;	

Matt 25:36	γυμνός, καὶ περιεβάλετέ με· ἠσθένησα, καὶ ἐπεσκέψασθέ με· ἐν φυλακῇ ἤμην, καὶ ἤλθετε πρός με.	naked, and you clothed me; ill, and you visited me; I was in prison, and you came to me.'	
Matt 25:37	Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες, Κύριε, πότε σὲ εἴδομεν πεινῶντα, καὶ ἐθρέψαμεν; Ἢ διψῶντα, καὶ ἐποτίσαμεν;	Then the righteous will reply to him and say, 'Lord, when did we see you hungry and feed *you*? Or thirsty and give *you* drink?	
Matt 25:38	Πότε δέ σε εἴδομεν ξένον, καὶ συνηγάγομεν; Ἢ γυμνόν, καὶ περιεβάλομεν;	And when did we see you a stranger and take *you* in? Or naked and clothe *you*?	
Matt 25:39	Πότε δέ σε εἴδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρός σε;	When did we see you ill or in prison and come to you?'	
Matt 25:40	Καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.	And the king will reply and say to them, 'Truly, I say to you, inasmuch as you have done *this* to one of the least of these brothers of mine, you have done *it* to me.'	
Matt 25:41	Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων, Πορεύεσθε ἀπ' ἐμοῦ, οἱ κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.	Then he will say in turn to those on the left *hand side*, 'Depart from me, you cursed *people*, to the age-abiding fire prepared for the devil and his angels.	in turn ← *also*.
Matt 25:42	Ἐπείνασα γάρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με·	For I was hungry, but you did not give me *anything* to eat; I was thirsty, but you did not give me *anything* to drink;	
Matt 25:43	ξένος ἤμην, καὶ οὐ συνηγάγετέ με· γυμνός, καὶ οὐ περιεβάλετέ με· ἀσθενής, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με.	I was a stranger, but you did not take me in; naked, but you did not clothe me; ill, and in prison, but you did not visit me.'	
Matt 25:44	Τότε ἀποκριθήσονται {RP: - } [P1904 TR: αὐτῷ] καὶ αὐτοί, λέγοντες, Κύριε, πότε σὲ εἴδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμέν σοι;	Then they too will reply {RP: - } [P1904 TR: to him] and say, 'Lord, when did we see you hungry or thirsty, or a stranger or naked, or ill or in prison, and did not take care of you?'	αὐτῷ, *to him*: absent in RP F1853=18/20 F1859=7/7 vs. present in P1904 TR F1853=2/20 (Scrivener's ou, u being very doubtful) F1859=0/7.
Matt 25:45	Τότε ἀποκριθήσεται αὐτοῖς, λέγων, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἑνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε.	Then he will answer them and say, 'Truly, I say to you, inasmuch as you did not do *it* to one of the least of these, neither did you do *it* to me.'	
Matt 25:46	Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.	And these will go away to age-abiding punishment, but the righteous to age-abiding life."	
Matt 26:1	Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ,	And it came to pass, when Jesus had finished all these words, *that* he said to his disciples,	
Matt 26:2	Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ Πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.	"You know that in two days' time the Passover takes place, and the son of man will be handed over to be crucified."	will be handed over ← *is handed over*.
Matt 26:3	Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα,	Then the senior priests and the scribes and the elders of the people gathered together in the hall of the high priest, who *was* called Caiaphas,	

Matt 26:4	καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν {RP P1904: δόλῳ κρατήσωσιν} [TR: κρατήσωσιν δόλῳ] καὶ ἀποκτείνωσιν.	and they took counsel *as to how* to lay hold of Jesus by trickery and kill *him*.	δόλῳ κρατήσωσι(ν), *by trickery + that they lay hold of*, RP P1904 F1853=18/20 F1859=7/7 vs. κρατήσωσι(ν) δόλῳ, *that they lay hold of + by trickery*, TR F1853=2/20 (Scrivener's ou, u being very doubtful) F1859=0/7. = *as to how* to ← *in order to*.
Matt 26:5	Ἔλεγον δέ, Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.	But they said, "Not during the festival, so that no uproar takes place among the people."	
Matt 26:6	Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,	Now when Jesus was in Bethany in *the* house of Simon the leper,	was: or *had arrived*.
Matt 26:7	προσῆλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου ἔχουσα βαρυτίμου, καὶ κατέχεεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου.	a woman came to him with an alabaster *box* of very costly ointment, and she poured *it* over his head as he reclined.	with ← *having*.
Matt 26:8	Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγανάκτησαν, λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη;	But when the disciples saw *it*, they were indignant, and they said, "For what *purpose is* this waste?	
Matt 26:9	Ἠδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι πολλοῦ, καὶ δοθῆναι {RP-text TR: - } [RP-marg P1904: τοῖς] πτωχοῖς.	For this ointment could have been sold for much *money* and *the proceeds* given to {RP-text TR: *the*} [RP-marg P1904: the] poor."	τοῖς, *to the*: absent in RP-text TR F1853=9/21 F1859=4/7 vs. present in RP-marg P1904 F1853=12/21 F1859=3/7. A weak disparity with RP-text, R=14:16.
Matt 26:10	Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί κόπους παρέχετε τῇ γυναικί; Ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ.	But Jesus was aware *of it*, and he said to them, "Why do you give the woman trouble? For she has done me a good deed.	
Matt 26:11	{RP-text TR: Πάντοτε γὰρ τοὺς πτωχοὺς} [RP-marg P1904: Τοὺς πτωχοὺς γὰρ πάντοτε] ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.	For you always have the poor with you, but you do not always have me.	πάντοτε γὰρ τοὺς πτωχοὺς, *everywhere + for + the poor*, RP-text TR F1853=12/21 F1859=1/7 vs. τοὺς πτωχοὺς γὰρ πάντοτε, *the poor + for + everywhere*, RP-marg P1904 F1853=9/21 F1859=6/7. A weak disparity with RP-text, R=14:16.
Matt 26:12	Βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου, πρὸς τὸ ἐνταφιάσαι με ἐποίησεν.	For when she poured this ointment on my body, she did *it* with my embalming in view.	my embalming: objective genitive in our English, objective accusative in Greek (subjective accusative also grammatically possible).
Matt 26:13	Ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη, εἰς μνημόσυνον αὐτῆς.	Truly, I say to you, wherever this gospel is preached in the whole world, what this *woman* has done will also be recounted as a memorial to her."	to her ← *of her*, objective genitive (people remember her).
Matt 26:14	Τότε πορευθεὶς εἷς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς,	Then one of the twelve, the *one* called Judas Iscariot, went to the senior priests,	

Matt 26:15	εἶπεν, Τί θέλετέ μοι δοῦναι, {RP-text TR: κἀγὼ} [RP-marg P1904: καὶ ἐγὼ] ὑμῖν παραδώσω αὐτόν; Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια.	and he said, "What are you willing to give me if I deliver him to you?" And they stipulated thirty pieces of silver for him.	κἀγὼ, *and I* (contracted, crasis), RP-text TR F1853=10/20 F1859=5/9 vs. καὶ ἐγὼ, *and I* (without crasis), RP-marg P1904 F1853=10/20 F1859=4/9. Nearly a disparity with RP-text, R=16:15. if: conditional use of καί. stipulated ← or *weighed out*; they either weighed the matter up in their minds, or they weighed out silver coins literally. The literal meaning is *set up, made stand*.
Matt 26:16	Καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.	So from then on he sought a good opportunity to betray him.	
Matt 26:17	Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες αὐτῷ, Ποῦ θέλεις {RP-text: ἑτοιμάσομέν} [RP-marg P1904 TR: ἑτοιμάσωμέν] 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?"	ἑτοιμάσομέν, *we will prepare* (future indicative), RP-text F1853=9/21 F1859=1/7 vs. ἑτοιμάσωμέν, *that we should prepare* (subjunctive), RP-marg P1904 TR F1853=12/21 F1859=6/7. A strong disparity with RP-text, R=10:20.
Matt 26:18	Ὁ δὲ εἶπεν, Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα, καὶ εἴπατε αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ καιρός μου ἐγγύς ἐστιν· πρὸς σὲ ποιῶ τὸ Πάσχα μετὰ τῶν μαθητῶν μου.	And he said, "Go to the city, and to our good friend, and say to him, 'The teacher says, «My time is near. At your house I *will* celebrate the Passover with my disciples.» ' "	our good friend ← [LS] gives *whom one cannot or will not name*. Perhaps like *you know who*. celebrate ← *do*.
Matt 26:19	Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ Πάσχα.	So the disciples did as Jesus commanded them, and they prepared the Passover.	
Matt 26:20	Ὀψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.	By the time evening had come, he was reclining *at table* with the twelve,	By the time evening had come ← *Evening having become*.
Matt 26:21	Καὶ ἐσθιόντων αὐτῶν εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.	and while they were eating, he said, "Truly, I say to you that one of you will betray me."	
Matt 26:22	Καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ ἕκαστος αὐτῶν, Μήτι ἐγώ εἰμι, κύριε;	Then being very grieved, each *one* of them went on to say to him, "Surely I am not *the one*, Lord?"	went on to say ← *began to say*, but used here for mere transition.
Matt 26:23	Ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, οὗτός με παραδώσει.	And he replied and said, "*It is* the *one who* dips *his* hand with me in the bowl who will betray me.	who ← *this (one)*.
Matt 26:24	Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.	The son of man goes as it stands written about him, but woe to that man through whom the son of man is betrayed. It would have been better for him if that man had not been begotten."	better ← *good*, a Hebraism.
Matt 26:25	Ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδοὺς αὐτὸν εἶπεν, Μήτι ἐγώ εἰμι, ῥαββί; Λέγει αὐτῷ, Σὺ εἶπας.	And Judas, who *would* betray him, responded and said, "Surely I am not *the one*, Master?" He said to him, "You have said *it*."	

Matt 26:26	Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ {RP P1904: εὐχαριστήσας} [TR: εὐλογήσας], ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπεν, Λάβετε, φάγετε· τοῦτό ἐστιν τὸ σῶμά μου.	As they ate, Jesus took the bread, and he {RP P1904: gave thanks} [TR: blessed *it*], and he broke *it* and gave *some* to the disciples and said, "Take *it and* eat *it*. This is my body."	εὐχαριστήσας, *gave thanks*, RP P1904 F1853=16/21 F1859=7/7 vs. εὐλογήσας, *blessed*, TR F1853=5/21 F1859=0/7. AV differs textually. is: i.e. *represents*.
Matt 26:27	Καὶ λαβὼν τὸ ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων, Πίετε ἐξ αὐτοῦ πάντες·	And he took a cup and gave thanks and gave *it* to them, and he said, "Drink from it, all of you,	a cup ← *the cup*. See Gen 22:9.
Matt 26:28	τοῦτο γάρ ἐστιν τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν.	for this is my blood of the new covenant which *is* shed for many, for *the* forgiveness of sins.	is: i.e. *represents*.
Matt 26:29	Λέγω δὲ ὑμῖν ὅτι οὐ μὴ πίω ἀπ' ἄρτι ἐκ τούτου τοῦ {RP TR: γεννήματος} [P1904: γενήματος] τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρός μου.	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."	γεννήματος, *produce (1)*, RP TR F1853=5/20 F1859=2/7 vs. γενήματος, *produce (2)*, P1904 F1853=15/20 F1859=5/7. A strong disparity with RP, R=8:21.
Matt 26:30	Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.	Then they sang hymns and went away to the Mount of Olives.	sang hymns ← *hymn-sang*, not necessarily more than one.
Matt 26:31	Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· γέγραπται γάρ, Πατάξω τὸν ποιμένα, καὶ {RP TR: διασκορπισθήσεται} [P1904: διασκορπισθήσονται] τὰ πρόβατα τῆς ποίμνης.	Then Jesus said to them, "All of you will stumble at me this *very* night. For it stands written: **'I will strike the shepherd,** **And the sheep of the flock** **will be scattered',**	διασκορπισθήσεται, *will be scattered* (classical form), RP TR F1853=15/20 F1859=5/8 vs. διασκορπισθήσονται, *will be scattered* (non-classical form), P1904 F1853=5/20 F1859=3/8. **Zech 13:7**. stumble: or *be offended*.
Matt 26:32	Μετὰ δὲ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.	but after I have been raised up, I will go on ahead of you to Galilee."	been raised up: or *risen*. go on ahead of you ← *lead you onward*, but *lead* can be weakened to *go*.
Matt 26:33	Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Εἰ {RP P1904: - } [TR: καὶ] πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ {RP-text P1904: δὲ} [RP-marg TR: -] οὐδέποτε σκανδαλισθήσομαι.	However, Peter answered and said to him, "{RP P1904: *Even*} [TR: Even] if all stumble at you, {RP-text P1904: nevertheless} [RP-marg TR: -] I will never stumble *at you*."	καὶ, *even*: absent in RP P1904 F1853=14/21 F1859=6/7 vs. present in TR F1853=7/21 F1859=1/7. δὲ, *nevertheless*: present in RP-text P1904 F1853=12/21 F1859=6/7 vs. absent in RP-marg TR F1853=9/21 F1859=1/7. stumble *(2x)*: or *be offended*.
Matt 26:34	Ἔφη αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτί, πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με.	Jesus said to him, "Truly, I say to you that tonight before *the* cock crows you will deny me three times."	
Matt 26:35	Λέγει αὐτῷ ὁ Πέτρος, Κἂν δέῃ με σὺν σοὶ ἀποθανεῖν, οὐ μή σε {RP-text: ἀπαρνήσωμαι} [RP-marg P1904 TR: ἀπαρνήσομαι]. Ὁμοίως {RP P1904: δὲ} [TR: -] καὶ πάντες οἱ μαθηταὶ εἶπον.	Peter said to him, "Even if I must die with you, I certainly will not deny you." And all the disciples {RP P1904: also} [TR: -] spoke likewise.	ἀπαρνήσωμαι, *will (not) deny* (classical subjunctive), RP-text F1853=12/21 F1859=4/7 vs. ἀπαρνήσομαι, *will (not) deny* (non-classical future indicative), RP-marg P1904 TR F1853=9/21 F1859=3/7. δὲ, *and* (reinforcing the καὶ): present in RP P1904 F1853=19/20 F1859=7/7 vs. absent in TR F1853=1/20 (Scrivener's u, so very doubtful) F1859=0/7.

Matt 26:36	Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανῆ, καὶ λέγει τοῖς μαθηταῖς, Καθίσατε αὐτοῦ, ἕως οὗ ἀπελθὼν {RP P1904 TR: προσεύξωμαι} [MISC: προσεύξομαι] ἐκεῖ.	Then Jesus went with them to a locality called Gethsemané, and he said to the disciples, "Sit here while I go away and pray over there."	προσεύξωμαι, *that I may pray*, RP P1904 TR F1853=10/22 F1859=4/7 vs. προσεύξομαι, *I will pray*, F1853=11/22 F1859=3/7 vs. another reading, F1853=1/22 (Scrivener's x) F1859=0/7.
Matt 26:37	Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν.	And he took Peter and the two sons of Zebedee with *him*, and he began to be grieved and sorely troubled.	
Matt 26:38	Τότε λέγει αὐτοῖς {RP P1904: ὁ Ἰησοῦς} [TR: -], Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ.	Then {RP P1904: Jesus} [TR: he] said to them, "My soul is deeply grieved, *even* to death. Remain here and be watchful with me."	ὁ Ἰησοῦς, *Jesus*: present in RP P1904 F1853=18/20 F1859=6/7 vs. absent in TR F1853=2/20 (Scrivener's au, u being very doubtful) F1859=1/7. be watchful: or *stay awake*.
Matt 26:39	Καὶ {RP: προσελθὼν} [P1904 TR: προελθὼν] μικρόν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων, Πάτερ μου, εἰ δυνατόν ἐστιν, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ.	Then when he had {RP: come a little nearer} [P1904 TR: gone on ahead a little], he fell face down and prayed and said, "My father, if it is possible, let this cup pass from me. But not as I wish, but as you *do*."	προσελθὼν, *having gone towards*, RP F1853=10/20 F1859=6/9 vs. προελθὼν, *having gone on ahead*, P1904 TR F1853=10/20 F1859=3/9. Nearly a disparity with RP, R=16:15. Christ is *not* referring to the crucifixion! See Luke 22:42 and Heb 5:7. See also Mark 14:35, Mark 14:41.
Matt 26:40	Καὶ ἔρχεται πρὸς τοὺς μαθητάς, καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ;	And he went to the disciples and found them sleeping, and he said to Peter, "So did you not have strength to be on the watch for one hour with me?	
Matt 26:41	Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.	Be watchful and pray that you do not enter into temptation. For the spirit *is* willing, but the flesh *is* weak."	
Matt 26:42	Πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο, λέγων, Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ, ἐὰν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά σου.	Again, he went a second *time* and prayed, and he said, "My father, if this cup cannot pass from me, unless I drink it, your will be done."	
Matt 26:43	Καὶ ἐλθὼν εὑρίσκει αὐτοὺς πάλιν καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.	Then he came *back* and found them sleeping again, for their eyes were weighed down.	
Matt 26:44	Καὶ ἀφεὶς αὐτοὺς ἀπελθὼν πάλιν προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπών.	And he left them and went away again and prayed for a third *time*, saying the same thing.	thing ← *word, speech*, but probably under Hebrew influence (דָּבָר, *word, thing*).
Matt 26:45	Τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ, καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἰδού, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἁμαρτωλῶν.	Then he went to his disciples and said to them, "Sleep from now on and have a rest. Behold, the hour has drawn near when the son of man *will* be delivered into *the* hands of sinners.	
Matt 26:46	Ἐγείρεσθε, ἄγωμεν. Ἰδού, ἤγγικεν ὁ παραδιδούς με.	Get up and let's go. Look, he *who will* betray me has made his way here."	made his way here ← *approached*.
Matt 26:47	Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδού, Ἰούδας εἷς τῶν δώδεκα ἦλθεν, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ.	And while he was still speaking, along came Judas, one of the twelve, and with him *there was* a large crowd with swords and sticks, *coming* from the senior priests and elders of the people.	along came ← *behold*. The word also occurs in the two previous verses. sticks: or *clubs*; if improvised weapons, *sticks* is more appropriate.

Matt 26:48	Ὁ δὲ παραδιδοὺς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων, Ὃν ἂν φιλήσω, αὐτός ἐστιν· κρατήσατε αὐτόν.	Now he *who would* betray him had given them a sign and had said, "*He* whom I kiss is the *one*. Lay hold of him."	
Matt 26:49	Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν, Χαῖρε, ῥαββί· καὶ κατεφίλησεν αὐτόν.	And immediately he went to Jesus and said, "Hello, master", and he kissed him profusely.	master ← *rabbi*.
Matt 26:50	Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἑταῖρε, ἐφ' ᾧ πάρει; Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν.	But Jesus said to him, "*My* friend, what are you here for?" Then they came up and laid hands on Jesus and seized him.	
Matt 26:51	Καὶ ἰδού, εἷς τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασεν τὴν μάχαιραν αὐτοῦ, καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφεῖλεν αὐτοῦ τὸ ὠτίον.	And what happened next was that one of those with Jesus stretched out *his* hand and unsheathed his sword and struck the servant of the high priest and took off his ear.	what happened next was that ← *behold*.
Matt 26:52	Τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ {RP P1904: ἀποθανοῦνται} [TR: ἀπολοῦνται].	Then Jesus said to him, "Put your sword back in its holder. For all who take up the sword will {RP P1904: die} [TR: perish] by the sword.	ἀποθανοῦνται, *die*, RP P1904 F1853=16/20 F1859=6/7 vs. ἀπολοῦνται, *perish*, TR F1853=4/20 (Scrivener's egpu, u being very doubtful) F1859=1/7. holder ← *place*.
Matt 26:53	Ἢ δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων;	Or do you think that I could not now call on my father to supply me with more than twelve legions of angels?	could not ← *can not*. to supply ← *and he will supply*.
Matt 26:54	Πῶς οὖν πληρωθῶσιν αἱ γραφαί, ὅτι οὕτως δεῖ γενέσθαι;	But how then are the scriptures to be fulfilled if that is the way it must come about?"	if ← *that*.
Matt 26:55	Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, Ὡς ἐπὶ λῃστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; Καθ' ἡμέραν πρὸς ὑμᾶς ἐκαθεζόμην διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με.	At that hour, Jesus said to the crowds, "Have you come out as against a robber, with swords and sticks, to lay hold of me? I used to sit with you every day, teaching in the temple, but you did not seize me."	Have you come out...: We, with RP TBS-TR punctuate as a question; P1904 punctuates as a statement.
Matt 26:56	Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.	But all this took place so that the scriptures of the prophets might be fulfilled. Then all the disciples left him and fled.	
Matt 26:57	Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.	But those *who had* seized Jesus led *him* away to Caiaphas the high priest, where the scribes and elders were gathered.	
Matt 26:58	Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν, ἕως τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν, ἰδεῖν τὸ τέλος.	However, Peter followed him from a distance, as far as the hall of the high priest, and he went in and sat with the attendants to see *how this would* end.	followed ← *was following*. *how this would* end ← *the end*.
Matt 26:59	Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως {RP P1904: θανατώσωσιν αὐτόν} [TR: αὐτὸν θανατώσωσιν].	Now the senior priests and elders and *the* whole of the Sanhedrin *council* were looking for a false testimony against Jesus so that they might put him to death.	θανατώσωσιν αὐτόν, *they might put to death + him*, RP P1904 F1853=18/21 F1859=4/8 vs. αὐτὸν θανατώσωσιν, *him + they might put to death*, TR F1853=2/21 (Scrivener's ay) F1859=0/8 vs. other readings, F1853=1/21 (Scrivener's u) F1859=4/8.
Matt 26:60	Καὶ οὐχ εὗρον· καὶ πολλῶν ψευδομαρτύρων προσελθόντων, οὐχ εὗρον.	But they did not find *any*. Even with many false witnesses coming forward, they did not find *any*.	

Matt 26:61	Ὕστερον δὲ προσελθόντες δύο ψευδομάρτυρες ¶ εἶπον, Οὗτος ἔφη, Δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν.	But eventually two false witnesses came forward ¶ and said, "He said, 'I can demolish the sanctuary of God and build it within three days.' "	**¶ Verse division:** in P1904 and AV numbering, Matt 26:61 begins here. He ← *This (man)*.
Matt 26:62	Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνῃ; Τί οὗτοί σου καταμαρτυροῦσιν;	And the high priest stood up and said to him, "Do you not give any answer? What *is it that* these *men* testify against you?"	
Matt 26:63	Ὁ δὲ Ἰησοῦς ἐσιώπα. Καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ χριστός, ὁ υἱὸς τοῦ θεοῦ.	But Jesus remained silent. Then the high priest reacted and said to him, "I adjure you by the living God to tell us if you are the Christ, the son of God."	
Matt 26:64	Λέγει αὐτῷ ὁ Ἰησοῦς, Σὺ εἶπας. Πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.	Jesus said to him, "*It is as* you have stated. But I say to you, in the future you will see **the son of man sitting on *the* right *hand*** of power and **coming on the clouds of heaven.**"	**Ps 110:1, Dan 7:13**. in the future ← *from now*. heaven: or *the sky*.
Matt 26:65	Τότε ὁ ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια αὐτοῦ, λέγων ὅτι Ἐβλασφήμησεν· τί ἔτι χρείαν ἔχομεν μαρτύρων; Ἴδε, νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ.	Then the high priest tore his coat apart and said, "He has blasphemed. Why do we still need witnesses? Look, you have now heard his blasphemy.	
Matt 26:66	Τί ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες εἶπον, Ἔνοχος θανάτου ἐστίν.	What do you think?" They answered and said, "He is liable to *the* death *penalty*."	
Matt 26:67	Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν· οἱ δὲ ἐρράπισαν,	Then they spat in his face and beat him, and some struck him *on the face*,	
Matt 26:68	λέγοντες, Προφήτευσον ἡμῖν, χριστέ, τίς ἐστιν ὁ παίσας σε;	and they said, "Prophesy to us, *O* Christ, who is it that struck you?"	
Matt 26:69	Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη, λέγουσα, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.	But Peter was sitting outside in the hall, and a certain maidservant came up to him and said, "You too were with Jesus of Galilee."	a certain ← *one*.
Matt 26:70	Ὁ δὲ ἠρνήσατο ἔμπροσθεν {RP P1904: αὐτῶν} [TR: -] πάντων, λέγων, Οὐκ οἶδα τί λέγεις.	But he denied *it* in the presence of all {RP P1904: of them} [TR: *of them*] and said, "I don't know what you are saying."	αὐτῶν, *of them*: present in RP P1904 F1853=15/21 F1859=5/7 vs. absent in TR F1853=6/21 F1859=2/7.
Matt 26:71	Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα, εἶδεν αὐτὸν ἄλλη, καὶ λέγει {RP P1904: αὐτοῖς} [TR: τοῖς] {RP TR: ἐκεῖ, Καὶ} [P1904: · Ἐκεῖ καὶ] οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.	And when he had gone out to the gate, another *maidservant* saw him and said {RP TR: to those *who were* there, "This *man* was also} [P1904: to them, "This *man* was also there] with Jesus the Nazarene."	αὐτοῖς, *to them* (but we translate *to those*), RP P1904 F1853=16/20 F1859=6/7 vs. τοῖς, *to those*, TR F1853=4/20 (Scrivener's c*suy) F1859=1/7. P1904 and some manuscripts put ἐκεῖ in the direct speech. We consider this as a less likely possibility. The P1904 reading could be repunctuated to agree with RP TR, and it is not strictly a textual variant on this point. gate ← *gateway, gate-house*.
Matt 26:72	Καὶ πάλιν ἠρνήσατο μεθ' ὅρκου ὅτι Οὐκ οἶδα τὸν ἄνθρωπον.	And again he denied *it* under an oath *and said*, "I do not know the man."	under ← *with*.

Matt 26:73	Μετὰ μικρὸν δὲ προσελθόντες οἱ ἑστῶτες εἶπον τῷ Πέτρῳ, Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ.	And after a short *while*, those *who were* standing *around* came forward and said to Peter, "Truly, you too are *one* of them. For even your dialect gives you away."	gives you away ← *makes you evident*.
Matt 26:74	Τότε ἤρξατο {RP P1904: καταθεματίζειν} [TR: καταναθεματίζειν] καὶ ὀμνύειν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. Καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.	Then he began to curse and swear, *saying*, "I do not know the man." And immediately *the* cock crowed.	καταθεματίζειν, *to curse (1)*, RP P1904 F1853=18/19 F1859=7/8 vs. καταναθεματίζειν, *to curse (2)*, TR F1853=1/19 (Scrivener's u, so very doubtful) F1859=1/8.
Matt 26:75	Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος {RP TR: τοῦ} [P1904: -] Ἰησοῦ εἰρηκότος αὐτῷ ὅτι Πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με. Καὶ ἐξελθὼν ἔξω ἔκλαυσεν 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.	τοῦ, *the (Jesus)*: present in RP TR F1853=9/19 F1859=4/7 vs. absent in P1904 F1853=10/19 F1859=3/7. Nearly a disparity with RP, R=14:14. words ← *word*. *who had* said: our italicization here indicates the supplying of a finite verb, not a tense change, aorist to (plu-)perfect, as might be suspected. See the Introduction.
Matt 27:1	Πρωΐας δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν·	When it was early morning, all the senior priests and the elders of the people took counsel against Jesus, so as to have him put to death.	
Matt 27:2	καὶ δήσαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν αὐτὸν Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι.	And they bound him and led *him* away and delivered him to Pontius Pilate the governor.	
Matt 27:3	Τότε ἰδὼν Ἰούδας ὁ παραδιδοὺς αὐτὸν ὅτι κατεκρίθη, μεταμεληθεὶς ἀπέστρεψεν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις,	Then Judas, who betrayed him, saw that he had been condemned, and he felt regret, and he returned the thirty pieces of silver to the senior priests and the elders,	
Matt 27:4	λέγων, Ἥμαρτον παραδοὺς αἷμα ἀθῷον. Οἱ δὲ εἶπον, Τί πρὸς ἡμᾶς; Σὺ ὄψει.	and he said, "I have sinned, betraying innocent blood." But they said, "What *is that* to us? You see *to it*."	betraying ← *having betrayed*. See Matt 23:20. see ← *will see*.
Matt 27:5	Καὶ ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ, ἀνεχώρησεν· καὶ ἀπελθὼν ἀπήγξατο.	Then he threw the silver *coins* into the sanctuary, and he departed and went away and hanged himself.	See Acts 1:18 for a suggested scenario fitting that verse and this.
Matt 27:6	Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον, Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματός ἐστιν.	But the senior priests took the silver *coins* and said, "It is not permitted to put them in the *temple* treasury, because they are the price of blood."	
Matt 27:7	Συμβούλιον δὲ λαβόντες ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς ταφὴν τοῖς ξένοις.	So they took counsel and bought the potter's field with them, as a cemetery for foreigners,	
Matt 27:8	Διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος Ἀγρὸς Αἵματος, ἕως τῆς σήμερον.	which *is* why that field is called "*The* Field of Blood" up to this day.	which *is* why ← *on account of which*. is called ← *was called*.

Matt 27:9	Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου, λέγοντος, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ {RP P1904c TR: τετιμημένου} [P1904u: τετιμημημένου], ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ·	Then that *which was* spoken by Jeremiah the prophet was fulfilled, *where* he says, **"And they took thirty silver *coins*, the price of him *who was* valued** – *him* from *the* sons of Israel **whom they valued.**	**Jer 32:25** *(You have said to my Lord the* LORD*, "Buy yourself the field for silver").* **Jer 32:44** *(they will buy fields for silver).* **Zech 11:12-13** *(So they weighed for my price thirty silver* coins*. And I took the thirty silver* coins*, and I cast them to the potter in the house of the Lord).* [CB] proposes that the words were spoken, but not written, by Jeremiah.
Matt 27:10	καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέν μοι κύριος.	**And they gave them for the potter's field, as *the* Lord commanded me."**	potter's: **Zech 11:13** uses the word יוֹצֵר, *yotser, fashioner*, applicable to a silversmith or potter.
Matt 27:11	Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμών, λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ, Σὺ λέγεις.	And Jesus stood before the governor, and the governor questioned him and asked, "Are you the king of the Jews?" And Jesus said to him, "*It is as* you say."	asked ← *saying*.
Matt 27:12	Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων, οὐδὲν ἀπεκρίνατο.	And while he was being accused by the senior priests and elders, he did not answer anything.	
Matt 27:13	Τότε λέγει αὐτῷ ὁ Πιλάτος, Οὐκ ἀκούεις πόσα σοῦ καταμαρτυροῦσιν;	Then Pilate said to him, "Do you not hear how many *things* they testify against you?"	
Matt 27:14	Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.	But he did not even answer him as much as one word, so that the governor was very surprised.	
Matt 27:15	Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἕνα τῷ ὄχλῳ δέσμιον, ὃν ἤθελον.	Now at each festival the governor had a custom of releasing one prisoner to the crowd, whom*ever* they wished.	
Matt 27:16	Εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Βαραββᾶν.	And they had at that time a notorious prisoner called Barabbas.	
Matt 27:17	Συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον χριστόν;	So when they were gathered together, Pilate said to them, "Whom do you want me to release to you, Barabbas or Jesus, who *is* called Christ?"	
Matt 27:18	Ἤδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν.	For he knew that *it was* through envy *that* they had delivered him up.	
Matt 27:19	Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ, λέγουσα, Μηδέν σοι καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν.	And while he was sitting on the podium, his wife sent *word* to him, as follows: "Have nothing *to do* with that just *man*. For I have suffered a lot today in a dream on account of him."	on the podium, or *at the court*. as follows ← *saying*. Have nothing *to do* with ← *(Let there be) nothing to you and*.
Matt 27:20	Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν.	But the senior priests and elders persuaded the crowds that they should ask for Barabbas, whereas they should have Jesus put to death.	
Matt 27:21	Ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; Οἱ δὲ εἶπον, Βαραββᾶν.	And the governor responded and said to them, "Which of the two do you want me to release to you?" And they said, "Barabbas."	

Matt 27:22	Λέγει αὐτοῖς ὁ Πιλάτος, Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον χριστόν; Λέγουσιν αὐτῷ πάντες, Σταυρωθήτω.	Pilate said to them, "What should I do with Jesus, who *is* called Christ?" They all said to him, "Have him crucified."	Have him crucified ← *Let him be crucified*.
Matt 27:23	Ὁ δὲ ἡγεμὼν ἔφη, Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ περισσῶς ἔκραζον, λέγοντες, Σταυρωθήτω.	However, the governor said, "But what wrong has he done?" But they shouted *all the* more and said, "Have him crucified."	Have him crucified ← *Let him be crucified*.
Matt 27:24	Ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων, Ἀθῷός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὄψεσθε.	And when Pilate saw that it was to no avail, but rather a tumult was arising, he took *some* water and washed his hands facing the crowd, and he said, "I am innocent of the blood of this just *man*. You see *to it*."	see ← *will see*, future for imperative.
Matt 27:25	Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν, Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.	And all the people answered and said, "*Let* his blood *be* on us and on our children."	
Matt 27:26	Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν· τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.	Then he released Barabbas to them, but he *had* Jesus flogged and handed *him* over to be crucified.	*had* Jesus flogged ← *flogged Jesus*. Compare Matt 2:16, and see also Num 19:3, Judg 18:27.
Matt 27:27	Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν·	Then the governor's soldiers took Jesus with *them* to the governor's residence, and they gathered the whole cohort against him,	governor's residence ← *praetorium*. cohort: 200 (Roman maniple), or 600 (Roman cohort) men.
Matt 27:28	καὶ ἐκδύσαντες αὐτόν, περιέθηκαν αὐτῷ χλαμύδα κοκκίνην.	and they stripped him and put a scarlet cloak on him,	
Matt 27:29	Καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ· καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζον αὐτῷ, λέγοντες, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων·	and they plaited a crown from thorns and put *it* on his head, and they *put* a reed in his right *hand*, and they knelt before him, and they kept mocking him, saying, "Hail, king of the Jews."	kept mocking ← *were mocking*, iterative imperfect.
Matt 27:30	καὶ ἐμπτύσαντες εἰς αὐτόν, ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ.	And they spat at him, and they took the reed, and they kept striking his head.	kept striking: iterative imperfect.
Matt 27:31	Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.	And when they had mocked him, they took the cloak off him and put his clothes on him, and they led him away to crucify *him*.	
Matt 27:32	Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.	Then as they were going out, they came across a Cyrenian man by name of Simon, *and* they pressed him into carrying his cross.	him ← *this (man)*. into carrying ← *that he should carry*.
Matt 27:33	Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, {RP P1904: ὅ} [TR: ὅς] ἐστιν λεγόμενος Κρανίου Τόπος,	And they went to a place called Golgotha, which means "*The* Place of *the* Skull",	ὅ, *which* (neuter), RP P1904 F1853=15/21 F1859=6/7 vs. ὅς, *which* (masculine), TR F1853=6/21 F1859=1/7.
Matt 27:34	ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἤθελεν πιεῖν.	*where* they gave him vinegar mixed with gall to drink. But when he had tasted *it*, he refused to drink *it*.	

Matt 27:35	Σταυρώσαντες δὲ αὐτόν, διεμερίσαντο τὰ ἱμάτια αὐτοῦ, {RP TR: βάλλοντες} [P1904: βαλόντες] κλῆρον {RP P1904: - } [TR: ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου· Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον].	And when they had started the crucifixion, they shared out his clothes, **{RP: casting a lot.} [P1904: having cast a lot.] [TR: casting a lot,]** {RP P1904: - } [TR: in order that that *which was* spoken by the prophet might be fulfilled: **They shared out my clothes among themselves** **And cast a lot for my garment.**]	βάλλοντες, *throwing*, RP TR F1853=16/22 F1859=7/9 vs. βαλόντες, *having thrown*, P1904 F1853=6/22 F1859=2/9. --- ἵνα πληρωθῇ ... κλῆρον., *in order ... be fulfilled*: absent in RP P1904 F1853=20/20 F1859=6/7 vs. present in TR F1853=0/20 F1859=1/7. John 19:24 contains a fully attested statement very similar to this one. AV differs textually. --- **Ps 22:19MT (Ps 22:18AV)**. --- started the crucifixion: inceptive aorist. This ↴
Matt 27:36	Καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ.	Then they sat down and guarded him there,	↳ seems reasonable given that Christ was still alive at this time, the English word *crucify* implying a process taken through to death. --- sat down ← *being seated*.
Matt 27:37	Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην, Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.	and they put above his head the accusation against him, which read, "This is Jesus The king of the Jews."	accusation against ← *accusation of*. Objective genitive. --- which read ← *having been written*.
Matt 27:38	Τότε σταυροῦνται σὺν αὐτῷ δύο λῃσταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων.	Then two robbers were crucified with him, one on *the* right and one on *the* left.	
Matt 27:39	Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινοῦντες τὰς κεφαλὰς αὐτῶν,	But those *who* passed by blasphemed *against* him, shaking their heads,	
Matt 27:40	καὶ λέγοντες, Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν· εἰ υἱὸς εἶ τοῦ θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ.	and saying, "You *who would* destroy the sanctuary and rebuild *it* in three days, save yourself. If you are *the* son of God, come down from the cross."	rebuild ← *build*. --- cross: see Matt 20:19.
Matt 27:41	Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων {RP P1904: καὶ Φαρισαίων} [TR: -] ἔλεγον,	And the senior priests mocked *him* similarly, together with the scribes and {RP P1904: elders and Pharisees,} [TR: elders,] and they kept saying,	καὶ Φαρισαίων, *and Pharisees*: present in RP P1904 F1853=19/20 F1859=6/9 vs. absent in TR F1853=1/20 (Scrivener's u, so very doubtful) F1859=3/9. AV differs textually. --- kept saying: iterative imperfect, but not necessarily so – see Matt 5:2.

Matt 27:42	Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. Εἰ βασιλεὺς Ἰσραήλ ἐστιν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ {RP TR: πιστεύσομεν} [P1904: πιστεύσωμεν] {RP P1904: ἐπ'} [TR: -] αὐτῷ.	"Others he saved, *but* himself he cannot save. If he is *the* king of Israel, let him now come down from the cross, and {RP TR: we will believe} [P1904: let us believe] in him.	πιστεύσομεν, *we will believe*, RP TR F1853=13/21 F1859=4/8 vs. πιστεύσωμεν, *let us believe*, P1904 F1853=7/21 F1859=4/8 vs. another reading, F1853=1/21 (Scrivener's c) F1859=0/8. ἐπ', *in*: present in RP P1904 F1853=18/20 F1859=7/7 vs. absent in TR F1853=2/20 (Scrivener's cu, u being very doubtful) F1859=0/7. No difference in our English, as the meaning is the same whether the dative is strengthened by the preposition or not. cross: see Matt 20:19.
Matt 27:43	Πέποιθεν ἐπὶ τὸν θεόν· ῥυσάσθω νῦν αὐτόν, εἰ θέλει αὐτόν. Εἶπεν γὰρ ὅτι θεοῦ εἰμι υἱός.	He trusts in God; let him now rescue him, if he wants him. For he said, 'I am *the* son of God.' "	
Matt 27:44	Τὸ δ' αὐτὸ καὶ οἱ λῃσταὶ οἱ συσταυρωθέντες αὐτῷ ὠνείδιζον {RP P1904: αὐτόν} [TR: αὐτῷ].	In the same way, the robbers crucified with him kept reproaching him.	αὐτόν, *him* (accusative), RP P1904 F1853=18/21 F1859=7/7 vs. αὐτῷ, *him* (dative), TR F1853=3/21 (Scrivener's cuy*once*, u being very doubtful) F1859=0/7. kept reproaching: iterative imperfect, but not necessarily so – see Matt 5:2.
Matt 27:45	Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας {RP P1904: ἐνάτης} [TR: ἐννάτης]·	Now from *the* sixth hour, darkness came about on the whole earth until *the* ninth hour.	ἐνάτης, *ninth (1)*, RP P1904 F1853=13/21 F1859=2/8 vs. ἐννάτης, *ninth (2)*, TR F1853=8/21 F1859=6/8. Nearly a disparity with RP, R=16:15. sixth hour: *12 noon*. earth: or *land*. ninth hour: *3 p.m.*
Matt 27:46	περὶ δὲ τὴν {RP P1904: ἐνάτην} [TR: ἐννάτην] ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἠλί, Ἠλί, {RP P1904: λιμὰ} [TR: λαμὰ] [MISC: λειμὰ] σαβαχθανί; Τοῦτ' ἔστιν, Θεέ μου, Θεέ μου, ἵνα τί με ἐγκατέλιπες;	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?"**	ἐνάτης, *ninth (1)*, RP P1904 F1853=13/21 F1859=2/8 vs. ἐννάτης, *ninth (2)*, TR F1853=8/21 F1859=6/8. Nearly a disparity with RP, R=16:15. λιμὰ, *lima*, *why (1)*, RP P1904 F1853=16/21 F1859=5/8 vs. λαμὰ, *why (2)*, TR F1853=1/21 (Scrivener's u, so very doubtful) F1859=0/8 vs. λειμὰ, *why (3)*, F1853=4/21 (Scrivener's bfox) F1859=3/8. **Ps 22:2MT (Ps 22:1AV)**. ninth hour: *3 p.m.* sabachthani: see Mark 15:34. means ← *is*. have you forsaken ← *did you forsake*. See Matt 2:2.
Matt 27:47	Τινὲς δὲ τῶν ἐκεῖ ἑστώτων ἀκούσαντες ἔλεγον ὅτι Ἠλίαν φωνεῖ οὗτος.	Some of those standing there who heard *it* said, "This *man* is calling Elijah."	Some ← *But some*.

Matt 27:48	Καὶ εὐθέως δραμὼν εἷς ἐξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄξους, καὶ περιθεὶς καλάμῳ, ἐπότιζεν αὐτόν.	Then immediately one of them ran and took a sponge and filled *it* with vinegar and put *it* on a reed and offered *it* to him to drink *from*.	on ← *round*. offered ← *was giving, tried to give*, conative imperfect.
Matt 27:49	Οἱ δὲ λοιποὶ ἔλεγον, Ἄφες, ἴδωμεν εἰ ἔρχεται Ἠλίας σώσων αὐτόν.	But the rest said, "Stop *doing that*; let us see whether Elijah comes to save him."	Stop ← *Leave alone*. to save ← *going to save*, a classical future participle of purpose.
Matt 27:50	Ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα.	Then Jesus shouted again in a loud voice and gave up the ghost.	gave up the ghost ← *gave up the spirit*.
Matt 27:51	Καὶ ἰδού, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσείσθη· καὶ αἱ πέτραι ἐσχίσθησαν·	And behold, the veil of the sanctuary split in half from top to bottom, and the earth suffered an *earth*quake, and the rocks were split,	in half ← *in two*. suffered an *earth*quake ← *was shaken*, which is standard idiom for an earthquake [LS].
Matt 27:52	καὶ τὰ μνημεῖα ἀνεῴχθησαν· καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη·	and tombs were opened, and many bodies of the saints fallen asleep were raised,	saints ← *holy ones*. All believers in the Lord Jesus Christ are saints, as is evident from the opening verses of many epistles, e.g. Rom 1:7, Eph 1:1, Col 1:2. From 1 Cor 1:2 it is clear that sanctification is in Christ Jesus. were raised: or *rose*.
Matt 27:53	καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς.	and they came out of the tombs, after his resurrection, and they went to the holy city, and they appeared to many.	resurrection ← *arousing, waking*, not the usual word for resurrection (ἀνάστασις).
Matt 27:54	Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα, ἐφοβήθησαν σφόδρα, λέγοντες, Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος.	Meanwhile the centurion and those with him guarding Jesus, when they saw the *earth*quake and the *things which had* taken place, were very afraid, and they said, "Truly, this was *the* son of God."	
Matt 27:55	Ἦσαν δὲ ἐκεῖ {RP TR: - } [P1904: καὶ] γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτῷ·	Now there were {RP TR: - } [P1904: also] many women there, looking on from a distance, who had followed Jesus from Galilee, looking after him,	καὶ, *also*: absent in RP TR F1853=14/21 F1859=5/8 vs. present in P1904 F1853=7/21 F1859=3/8.
Matt 27:56	ἐν αἷς ἦν Μαρία ἡ Μαγδαληνή, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσῆ μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.	among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's sons.	
Matt 27:57	Ὀψίας δὲ γενομένης, ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοὔνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθήτευσεν τῷ Ἰησοῦ·	And when it was late, a rich man came from Arimathea, named Joseph, who also had himself been a disciple of Jesus.	named ← *the name*. of ← *to*.
Matt 27:58	οὗτος προσελθὼν τῷ Πιλάτῳ, ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ. Τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα.	He went to Pilate and asked for the body of Jesus. Then Pilate ordered the body to be handed over,	He ← *This (man)*.
Matt 27:59	Καὶ λαβὼν τὸ σῶμα ὁ Ἰωσὴφ ἐνετύλιξεν αὐτὸ σινδόνι καθαρᾷ,	and Joseph took the body and wrapped it up in clean fine linen,	
Matt 27:60	καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ· καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου, ἀπῆλθεν.	and he put it in his new tomb which he had hewn out in the rock, and he rolled a large stone to the entrance of the tomb and went away.	entrance ← *door*.

Matt 27:61	Ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνή, καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ τάφου.	And Mary Magdalene was there, as *was* the other Mary, sitting opposite the tomb.	
Matt 27:62	Τῇ δὲ ἐπαύριον, ἥτις ἐστὶν μετὰ τὴν Παρασκευήν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον,	And the next day, which was after the Preparation *Day*, the senior priests and Pharisees held a meeting with Pilate,	was ← *is*.
Matt 27:63	λέγοντες, Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν, Μετὰ τρεῖς ἡμέρας ἐγείρομαι.	and they said, "Your Excellency, we remember that that deceiver said, when he was still alive, 'In three days *time* I will rise *again*.'	Your Excellency ← *Lord*.
Matt 27:64	Κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας· μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ νυκτὸς κλέψωσιν αὐτόν, καὶ εἴπωσιν τῷ λαῷ, Ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης.	So order the tomb to be secured until the third day, so that his disciples cannot go by night and steal him and say to the people, 'He has risen from the dead', whereby the latter deception would be worse than the former."	cannot ← *will not*, a Hebraism. risen: or *been raised*. would ← *will*.
Matt 27:65	Ἔφη {RP TR: δὲ} [P1904: -] αὐτοῖς ὁ Πιλάτος, Ἔχετε κουστωδίαν· ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε.	{RP TR: Then} [P1904: -] Pilate said to them, "You have *your* guard. Go *and* secure *it* as you know *best*."	δὲ, *and / but*: present in RP TR F1853=11/20 F1859=2/7 vs. absent in P1904 F1853=9/20 F1859=5/7. A weak disparity with RP, R=14:15.
Matt 27:66	Οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν τάφον, σφραγίσαντες τὸν λίθον, μετὰ τῆς κουστωδίας.	So they went and secured the tomb, and they sealed the stone with the guard *present*.	
Matt 28:1	Ὀψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθεν Μαρία ἡ Μαγδαληνή, καὶ ἡ ἄλλη Μαρία, θεωρῆσαι τὸν τάφον.	Late in the *night after the* Sabbath, as dawn drew on to *the* first *day* of *the* week, Mary Magdalene came with the other Mary to take a look at the tomb.	Late in the *night after the* Sabbath ← *Late of the Sabbaths*. week ← *Sabbaths*. See the comment on John 20:1.
Matt 28:2	Καὶ ἰδού, σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ, προσελθὼν ἀπεκύλισεν τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ.	And behold, a severe *earth*quake took place, for *the* angel of *the* Lord had come down from heaven and had come and rolled back the stone from the entrance, and he was sitting on it,	entrance ← *door*.
Matt 28:3	Ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπή, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιών.	and his appearance was like lightning, and his clothing *was* white like snow.	
Matt 28:4	Ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγένοντο ὡσεὶ νεκροί.	But those on guard shook with fear of him and became as if dead.	shook ← *were shaken*.
Matt 28:5	Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναιξίν, Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε.	However, the angel reacted and said to the women, "Don't you fear, for I know that you are looking for Jesus, who *has been* crucified.	
Matt 28:6	Οὐκ ἔστιν ὧδε· ἠγέρθη γάρ, καθὼς εἶπεν. Δεῦτε, ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ κύριος.	He is not here, for he has risen as he said. Come *and* see the place where the Lord lay.	has risen: or *has been raised*.
Matt 28:7	Καὶ ταχὺ πορευθεῖσαι εἴπατε τοῖς μαθηταῖς αὐτοῦ ὅτι Ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἰδού, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε· ἰδού, εἶπον ὑμῖν.	And go quickly and tell his disciples that he has risen from the dead, and look, he will go on ahead of you to Galilee. You will see him there. There you *are*, I have told you."	We, with P1904, punctuate as indirect speech; RP TBS-TR as direct speech. go: imperatival use of the participle. has risen: or *has been raised*. will go on ahead of you ← *leads you onward*; see Matt 26:32. There you *are* ← *Behold*.

Matt 28:8	Καὶ ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.	So they went out from the tomb quickly, with fear and great joy, and they ran to report *it* to his disciples.	
Matt 28:9	Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδού, {RP P1904: - } [TR: ὁ] Ἰησοῦς ἀπήντησεν αὐταῖς, λέγων, Χαίρετε. Αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ.	But as they were going to report *it* to his disciples, behold, Jesus met them and said, "Greetings." And they went up to *him* and took hold of him by the feet and worshipped him.	ὁ, *the (Jesus)*: absent in RP P1904 F1853=11/21 F1859=4/7 vs. present in TR F1853=10/21 F1859=3/7.
Matt 28:10	Τότε λέγει αὐταῖς ὁ Ἰησοῦς· Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγείλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, {RP-text: καὶ ἐκεῖ} [RP-marg P1904 TR: κἀκεῖ] με ὄψονται.	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."	καὶ ἐκεῖ, *and there* (without crasis), RP-text F1853=8/20 F1859=5/7 vs. κἀκεῖ, *and there* (contracted, crasis), RP-marg P1904 TR F1853=11/20 F1859=2/7 vs. another reading, F1853=1/20 (Scrivener's o) F1859=0/7. A weak disparity with RP-text, R=13:15.
Matt 28:11	Πορευομένων δὲ αὐτῶν, ἰδού, τινὲς τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα.	Now as they went, what happened *was that* some *members* of the guard went to the city and reported to the senior priests everything that had happened.	what happened *was that* ← *behold*.
Matt 28:12	Καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων, συμβούλιόν τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις,	And they gathered with the elders and held counsel, and they gave the soldiers a good sum of money,	a good sum of money ← *sufficient silver*.
Matt 28:13	λέγοντες, Εἴπατε ὅτι Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων.	and they said, "Say, 'His disciples came at night and stole him while we were sleeping.'	
Matt 28:14	Καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτόν, καὶ ὑμᾶς ἀμερίμνους ποιήσομεν.	And if this should catch the ear of the governor, we will persuade him and ensure you are not in trouble."	catch the ear of ← *be heard by*. ensure you are not in trouble ← *make you carefree*.
Matt 28:15	Οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.	And they took the money, and they did as they had been instructed. And this account has spread about among the Jews up to the present day.	instructed ← *taught*.
Matt 28:16	Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς.	Then the eleven disciples went to Galilee, to the mountain where Jesus had commanded them.	
Matt 28:17	Καὶ ἰδόντες αὐτὸν προσεκύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν.	And when they saw him, they worshipped him, but some doubted.	
Matt 28:18	Καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων, Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς.	Then Jesus went up to *them*, and he spoke to them and said, "All authority in heaven and on *the* earth is given to me.	
Matt 28:19	Πορευθέντες {RP P1904: - } [TR: οὖν] μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος·	Go {RP P1904: - } [TR: then,] and make disciples of all the nations, baptizing them in the name of the father, the son, and the holy spirit,	οὖν, *therefore*: absent in RP P1904 F1853=19/20 ℵ F1859=6/8 vs. present in TR F1853=1/20 (Scrivener's y) F1859=2/8. Go: imperatival use of the participle.

Matt 28:20	διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδού, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος. Ἀμήν.	teaching them to keep everything I have commanded you. And behold, I am with you every day until the consummation of the age." Amen.	age: AV differs somewhat *(world)*.
Mark 1:1	Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ χριστοῦ, υἱοῦ τοῦ θεοῦ·	*The* beginning of the gospel of Jesus Christ, *the* son of God,	
Mark 1:2	ὡς γέγραπται ἐν τοῖς προφήταις, Ἰδού, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.	as it stands written in the prophets: **"See how I am sending my messenger in front of you,** **Who will prepare your way ahead of you.**	**Isa 40:3, Mal 3:1**. See how ← *Behold*.
Mark 1:3	Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.	***The* voice of *one* crying out in the desert,** **'Prepare the way of *the* Lord;** **Make his paths straight.' "**	Our punctuation agrees with RP P1904 TBS-TR AV, but not HF, who read: *crying out, 'In the desert prepare ...'* **Isa 40:3**.
Mark 1:4	Ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ, καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.	It was *the case that* John *was* baptizing in the desert and preaching *the* baptism of repentance for forgiveness of sins,	John ← *Ioannes*.
Mark 1:5	Καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμῖται, καὶ ἐβαπτίζοντο πάντες ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.	and all the region of Judaea would go out to him, as *would* the inhabitants of Jerusalem, and they were all baptized by him in the river Jordan, confessing their sins.	
Mark 1:6	Ἦν δὲ {RP P1904: ὁ} [TR: -] Ἰωάννης ἐνδεδυμένος τρίχας καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον.	Now John was clothed in camel hair and a leather girdle around his loins, and he ate locusts and wild honey.	ὁ, *the (John)*: present in RP P1904 F1853=19/21 F1859=6/7 vs. absent in TR F1853=2/21 (Scrivener's ou, u being very doubtful) F1859=1/7.
Mark 1:7	Καὶ ἐκήρυσσεν, λέγων, Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.	And he would preach and say, "He *who is* more powerful than me is coming after me, the buckle of whose sandals I am not worthy to stoop to loosen.	than me: or, if the reader prefers, *than I*. the buckle of whose sandals ← *whose buckle of his sandals*.
Mark 1:8	Ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.	I have baptized you with water, but he will baptize you with holy spirit."	
Mark 1:9	Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν {RP TR: - } [P1904: ὁ] Ἰησοῦς ἀπὸ {RP P1904 S1550: Ναζαρὲτ} [E1624 S1894: Ναζαρὲθ] τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην.	And it came to pass in those days *that* Jesus came from Nazareth of Galilee and was baptized by John in the Jordan,	ὁ, *the (Jesus)*: absent in RP TR F1853=11/21 F1859=2/8 vs. present in P1904 F1853=10/21 F1859=6/8. A disparity with RP, R=14:17. Ναζαρέτ, *Nazaret*, RP P1904 S1550 F1853=13/19 F1859=5/8 vs. Ναζαρέθ, *Nazareth*, E1624 S1894 F1853=6/19 F1859=3/8. in ← *into*. Pregnant use; compare Matt 18:6.
Mark 1:10	Καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδεν σχιζομένους τοὺς οὐρανούς, καὶ τὸ πνεῦμα {RP-text TR: ὡσεὶ} [RP-marg P1904: ὡς] περιστερὰν καταβαῖνον ἐπ' αὐτόν·	and immediately as he came up out of the water, he saw the heavens splitting apart and the spirit descending like a dove on him,	ὡσεὶ, *like (1)*, RP-text TR F1853=16/21 F1859=5/7 vs. ὡς, *like (2)*, RP-marg P1904 F1853=5/21 F1859=2/7.

Mark 1:11	καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν {RP TR: ᾧ} [P1904: σοὶ] {RP TR: εὐδόκησα} [P1904: ηὐδόκησα].	and a voice came out of the heavens: "You are my beloved {RP TR: son, with whom I am very pleased."} [P1904: son. I am very pleased with you."]	ᾧ, *(in) whom*, RP TR F1853=20/22 F1859=5/7 vs. σοὶ, *in you*, P1904 F1853=2/22 (Scrivener's uy*once*) F1859=2/7. --- εὐδόκησα, *I was pleased (1)*, RP TR F1853=18/21 F1859=6/7 vs. ηὐδόκησα, *I was pleased (2)*, P1904 F1853=3/21 (Scrivener's hoy) F1859=1/7. --- am very pleased ← *was very pleased*, aorist for perfect tense, *have taken pleasure*.
Mark 1:12	Καὶ {RP TR: εὐθὺς} [P1904: εὐθέως] τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον.	And immediately the spirit drove him out into the desert.	εὐθὺς, *immediately (1)*, RP TR F1853=12/21 F1859=5/8 vs. εὐθέως, *immediately (2)*, P1904 F1853=9/21 F1859=3/8. --- drove him out ← *casts him out*.
Mark 1:13	Καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.	And he was there in the desert for forty days, being tempted by Satan, and he was with the wild animals, while the angels would take care of him.	
Mark 1:14	Μετὰ δὲ τὸ παραδοθῆναι {RP TR: τὸν} [P1904: -] Ἰωάννην, ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας τοῦ θεοῦ,	Then after John had been arrested, Jesus went to Galilee, proclaiming the gospel of the kingdom of God,	τὸν, *the (John)*: present in RP TR F1853=14/21 F1859=4/7 vs. absent in P1904 F1853=7/21 F1859=3/7. --- arrested ← *delivered up*, but also of sending to prison without betrayal; see [MG], [MM], AV.
Mark 1:15	καὶ λέγων ὅτι Πεπλήρωται ὁ καιρός, καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε, καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.	and saying, "The time has been completed, and the kingdom of God has drawn near. Repent and believe in the gospel."	
Mark 1:16	Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, {RP P1904: τοῦ Σίμωνος} [TR: -] βάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσσῃ· ἦσαν γὰρ ἁλιεῖς.	Then as he was walking by the Sea of Galilee, he saw Simon and Andrew his brother, {RP P1904: Simon's,} [TR: -] casting a round net in the sea. After all, they were fishermen.	τοῦ Σίμωνος, *Simon's*: present in RP P1904 F1853=19/21 F1859=6/7 vs. absent in TR F1853=2/21 (Scrivener's ux, u being very doubtful) F1859=1/7.
Mark 1:17	Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἁλιεῖς ἀνθρώπων.	And Jesus said to them, "Come *and* follow me, and I will make you fishermen of men."	make you ← *make you become*.
Mark 1:18	Καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν, ἠκολούθησαν αὐτῷ.	And they immediately left their nets and followed him.	
Mark 1:19	Καὶ προβὰς ἐκεῖθεν ὀλίγον, εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα.	Then when he had moved on a little from there, he saw James the *son* of Zebedee and John his brother, while they were in a boat mending *their* nets,	while they were in a boat ← *and them in the boat*.
Mark 1:20	Καὶ εὐθέως ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.	and he immediately called them, and they left their father Zebedee in the boat with the hired servants, and they went away following him.	

Mark 1:21	Καὶ εἰσπορεύονται εἰς Καπερναούμ· καὶ εὐθέως τοῖς σάββασιν εἰσελθὼν εἰς {RP P1904 S1550 S1894: τὴν} [E1624: -] συναγωγήν, ἐδίδασκεν.	Then they went into Capernaum, and on the Sabbath he immediately went into {RP P1904 S1550 S1894: the} [E1624: a] synagogue and gave some teaching.	τὴν, *the (synagogue)*: present in RP P1904 S1550 S1894 F1853=12/21 F1859=5/7 vs. absent in E1624 F1853=9/21 F1859=2/7. gave some teaching ← *was teaching*.
Mark 1:22	Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.	And they were astonished at his teaching, for he was teaching them as *one* having authority, and not as the scribes.	
Mark 1:23	Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξεν,	And there was a man with an unclean spirit in their synagogue, and he shouted out,	he: the participle in agreement in the next verse is masculine.
Mark 1:24	λέγων, Ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; Ἦλθες ἀπολέσαι ἡμᾶς; Οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.	and he said, "Hey, what *have* you *to do* with us, Jesus *the* Nazarene? Have you come to destroy us? I know who you are: the holy *one* of God."	
Mark 1:25	Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων, Φιμώθητι, καὶ ἔξελθε ἐξ αὐτοῦ.	At this Jesus rebuked it and said, "Be silent and come out of him."	silent ← *muzzled*.
Mark 1:26	Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ κράξαν φωνῇ μεγάλῃ, ἐξῆλθεν ἐξ αὐτοῦ.	Then the unclean spirit convulsed him and shouted in a loud voice and came out of him.	
Mark 1:27	Καὶ ἐθαμβήθησαν πάντες, ὥστε συζητεῖν πρὸς {RP P1904: ἑαυτούς} [TR: αὐτούς], λέγοντας, Τί ἐστιν τοῦτο; Τίς ἡ διδαχὴ ἡ καινὴ αὕτη, ὅτι κατ' ἐξουσίαν καὶ τοῖς πνεύμασιν τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ;	And they were all astounded, *so much* so that they debated among themselves and said, "What does this mean? What *is* this new doctrine, where he even commands the unclean spirits with authority, and they obey him?"	ἑαυτοὺς, *(among) themselves* (reflexive), RP P1904 F1853=19/21 F1859=5/7 vs. αὐτοὺς, *(to) them*, TR F1853=2/21 (Scrivener's ux, u being very doubtful) F1859=2/7. No difference in our English (AV translates similarly). What does this mean ← *What is this*.
Mark 1:28	{RP TR: Ἐξῆλθεν δὲ} [P1904: Καὶ ἐξῆλθεν] ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.	And his fame immediately spread into the whole country area of Galilee.	ἐξῆλθεν δὲ, *but (his fame) went out*, RP TR F1853=20/21 F1859=5/7 vs. καὶ ἐξῆλθεν, *and (his fame) went out*, P1904 F1853=1/21 (Scrivener's y) F1859=2/7. spread ← *went out*.
Mark 1:29	Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες, ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου.	Then immediately when they had come out of the synagogue, they went to the house of Simon and Andrew with James and John.	James ← *Jacob* (and throughout the New Testament).
Mark 1:30	Ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα, καὶ εὐθέως λέγουσιν αὐτῷ περὶ αὐτῆς·	Now Simon's mother-in-law was laid up *ill* with a fever, and they told him about her straightaway.	
Mark 1:31	καὶ προσελθὼν ἤγειρεν αὐτήν, κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς εὐθέως, καὶ διηκόνει αὐτοῖς.	And he came over and took hold of her by the hand and lifted her up, and the fever left her immediately, and she looked after them.	of her by the hand and lifted her up ← *of her hand and raised her up*.
Mark 1:32	Ὀψίας δὲ γενομένης, ὅτε ἔδυ ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους·	When evening had come, when the sun had set, they brought to him all those with ailments and those possessed by a demon,	with ← *having*.

Mark 1:33	καὶ {RP TR: ἡ πόλις ὅλη ἐπισυνηγμένη ἦν} [P1904: ἦν ἡ πόλις ὅλη ἐπισυνηγμένη] πρὸς τὴν θύραν.	and the whole city was congregated at the door,	ἡ πόλις ὅλη ἐπισυνηγμένη ἦν, *the city + whole + congregated + was*, RP TR F1853=20/21 F1859=4/7 vs. ἦν ἡ πόλις ὅλη ἐπισυνηγμένη, *was + the city + whole + congregated*, P1904 F1853=0/21 F1859=1/7 vs. other readings, F1853=1/21 (Scrivener's y) F1859=2/7.
Mark 1:34	Καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια, ὅτι ἤδεισαν {RP-text TR: αὐτόν} [RP-marg P1904: αὐτὸν χριστὸν εἶναι].	and he cured many *who* were ailing with various diseases, and he cast out many demons, and he did not permit the demons to speak, because they knew {RP-text TR: him} [RP-marg P1904: that he was *the* Christ].	χριστὸν εἶναι, *to be Christ*: absent in RP-text TR F1853=14/22 F1859=5/8 vs. present in RP-marg P1904 F1853=8/22 F1859=3/8 (both sets including a few small variations).
Mark 1:35	Καὶ πρωὶ {RP TR: ἔννυχον} [P1904: ἔννυχα] λίαν ἀναστὰς ἐξῆλθεν, καὶ ἀπῆλθεν εἰς ἔρημον τόπον, κἀκεῖ προσηύχετο.	Then he got up early, *while it was still* very much night, and he went out and went to a deserted place, and he prayed there.	ἔννυχον, *in the night (1)*, RP TR F1853=20/21 F1859=6/7 vs. ἔννυχα, *in the night (2)*, P1904 F1853=1/21 (Scrivener's y) F1859=1/7. prayed ← *was praying*.
Mark 1:36	Καὶ κατεδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ·	Meanwhile Simon and those with him went after him,	
Mark 1:37	καὶ εὑρόντες αὐτὸν λέγουσιν αὐτῷ ὅτι Πάντες {RP P1904: σε ζητοῦσιν} [TR: ζητοῦσί σε].	and when they had found him, they said to him, "Everyone is looking for you."	σε ζητοῦσι(ν), *you + they seek*, RP P1904 F1853=20/21 F1859=6/7 vs. ζητοῦσί(ν) σε, *they seek + you*, TR F1853=1/21 (Scrivener's u, so very doubtful) F1859=0/7 vs. ζητοῦσι(ν), *they seek*, F1853=0/21 F1859=1/7.
Mark 1:38	Καὶ λέγει αὐτοῖς, Ἄγωμεν εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα {RP P1904: καὶ ἐκεῖ} [TR: κἀκεῖ] κηρύξω· εἰς τοῦτο γὰρ ἐξελήλυθα.	And he said to them, "Let us go to the nearby towns, so that I may preach there too. For I have come out for this *very purpose*."	καὶ ἐκεῖ, *there too* (uncontracted), RP P1904 F1853=16/21 F1859=7/7 vs. κἀκεῖ, *there too* (contracted), TR F1853=2/21 (Scrivener's ou, u being very doubtful) F1859=0/7 vs. ἐκεῖ, *there*, F1853=3/21 (Scrivener's cvy) F1859=0/7.
Mark 1:39	Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.	And he preached in their synagogues in the whole of Galilee, while he also cast out the demons.	
Mark 1:40	Καὶ ἔρχεται πρὸς αὐτὸν λεπρός, παρακαλῶν αὐτὸν καὶ γονυπετῶν αὐτόν, καὶ λέγων αὐτῷ ὅτι Ἐὰν θέλῃς, δύνασαί με καθαρίσαι.	Then a leper came to him pleading with him, and kneeling down to him, and he said to him, "If you are willing, you are able to cleanse me."	
Mark 1:41	Ὁ δὲ Ἰησοῦς σπλαγχνισθείς, ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, καὶ λέγει αὐτῷ, Θέλω, καθαρίσθητι.	At this, Jesus, moved with compassion, stretched *his* hand out and touched him, and he said to him, "I am willing, be cleansed."	
Mark 1:42	Καὶ εἰπόντος αὐτοῦ εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη.	And as soon as he had spoken, the leprosy went from him, and he was cleansed.	
Mark 1:43	Καὶ ἐμβριμησάμενος αὐτῷ, εὐθέως ἐξέβαλεν αὐτόν,	Then he vehemently admonished him and straightaway dismissed him,	vehemently admonished ← *snorted at*.

Mark 1:44	καὶ λέγει αὐτῷ, Ὅρα, μηδενὶ μηδὲν εἴπῃς· ἀλλ' ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξεν {RP TR: Μωσῆς} [P1904: Μωϋσῆς], εἰς μαρτύριον αὐτοῖς.	and he said to him, "See *to it that* you don't say anything to anyone, but go *and* show yourself to the priest, and offer for your cleansing what Moses prescribed, as a testimony to them."	Μωσῆς, *Moses*, RP TR F1853=21/21 F1859=7/8 vs. Μωϋσῆς, *Moüses*, P1904 F1853=0/21 F1859=1/8.
Mark 1:45	Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν, ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν· καὶ ἤρχοντο πρὸς αὐτὸν πανταχόθεν.	But he went out and began to publicize it widely and to blaze the matter abroad, so that he could no longer go openly into a city, but was outside in desolate places. And they kept coming to him from all sides.	widely ← *(in respect of) many (things)*. blaze ... abroad ← *noise ... abroad*. so that he: i.e. *so that Jesus*; compare pronoun use in Gen 41:13. openly ← *manifestly*. kept coming: iterative imperfect.
Mark 2:1	Καὶ {RP P1904: εἰσῆλθεν πάλιν} [TR: πάλιν εἰσῆλθεν] εἰς Καπερναοὺμ δι' ἡμερῶν· καὶ ἠκούσθη ὅτι εἰς οἶκόν ἐστιν.	Then *some* days later he went to Capernaum again, and it was reported that he was at *someone's* home,	εἰσῆλθε(ν) πάλιν, *went + again*, RP P1904 F1853=10/21 F1859=2/7 vs. πάλιν εἰσῆλθε(ν), *again + went*, TR F1853=6/21 F1859=0/7 vs. other readings, F1853=5/21 (Scrivener's bcfps) F1859=5/7. reported ← *heard*.
Mark 2:2	Καὶ εὐθέως συνήχθησαν πολλοί, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον.	and immediately many gathered together, to the point that there was no room any more, not even *space* at the door. And while he was speaking the word to them,	*space* ← *the (things)*. while: from the opening καὶ of the next verse.
Mark 2:3	Καὶ ἔρχονται πρὸς αὐτόν, παραλυτικὸν φέροντες, αἰρόμενον ὑπὸ τεσσάρων.	*some people* carrying a paralysed *man* came to him, *the man* being carried by four *people*,	
Mark 2:4	Καὶ μὴ δυνάμενοι προσεγγίσαι αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσιν τὸν {RP-text TR: κράββατον} [RP-marg P1904: κράβαττον] ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο.	and not being able to approach him on account of the crowd, they opened up the roof where he was. And when they had broken *it* up, they lowered the stretcher on which the paralysed *man* was lying.	κράββατον, *stretcher (1)*, RP-text TR, F1853=11/21 F1859=2/7 vs. κράβαττον, *stretcher (2)*, RP-marg P1904 F1853=9/21 F1859=4/7 vs. another reading, F1853=1/21 (Scrivener's ν) F1859=1/7. Nearly a disparity with RP-text, R=14:14. opened up ← *unroofed*.
Mark 2:5	Ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ, Τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.	Then when Jesus saw their faith, he said to the paralysed *man*, "*My* child, you have been forgiven your sins."	you have been forgiven your sins ← *your sins have been forgiven you*.
Mark 2:6	Ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν,	Now some of the scribes were sitting there, while reasoning in their hearts *as follows*:	
Mark 2:7	Τί οὗτος οὕτως λαλεῖ βλασφημίας; Τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς, ὁ θεός;	"Why does this *man* speak blasphemies like this? Who can forgive sins but one, *that is*, God?"	
Mark 2:8	Καὶ εὐθέως ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως {RP P1904: αὐτοὶ} [TR: -] διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς, Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;	And immediately Jesus, having perceived in his spirit that they were reasoning inwardly like this, said to them, "Why are you reasoning about these *matters* in your hearts?	αὐτοι, *they (themselves)*: present in RP P1904 F1853=17/21 F1859=7/7 vs. absent in TR F1853=4/21 (Scrivener's suvy, u being very doubtful) F1859=0/7. No difference in our English.

Mark 2:9	Τί ἐστιν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ, Ἀφέωνταί {RP P1904: σου} [TR: σοι] αἱ ἁμαρτίαι, ἢ εἰπεῖν, {RP-text TR: Ἔγειραι} [RP-marg P1904: Ἔγειρε], καὶ {RP-text TR: ἆρόν σου τὸν κράββατον} [RP-marg: ἆρόν σου τὸν κράβαττον] [P1904: ἆρον τὸν κράβαττόν σου], καὶ περιπάτει;	Which is easier, to say to the paralytic *man*, {RP P1904: '*You* have been forgiven your sins',} [TR: 'You have been forgiven *your* sins',] or to say 'Arise, and pick up your stretcher, and walk'?	σου, *your (sins have been forgiven)*, RP P1904 F1853=14/21 F1859=7/7 vs. σοι, *(sins have been forgiven) to you*, TR F1853=7/21 F1859=0/7. --- ἔγειραι, *arise* (aorist middle), RP-text TR F1853=11/21 F1859=3/7 vs. ἔγειρε, *arise* (present active), RP-marg P1904 F1853=10/21 F1859=3/7 vs. another reading, F1853=0/21 F1859=1/7. Nearly a disparity (#1) with RP-text, R=15:14. --- σου τὸν κράββατον, *of you + the stretcher (1)*, RP-text TR F1853=14/21 F1859=3/7 vs. σου τὸν κράβαττον, *of you + the stretcher (2)*, RP-marg F1853=0/21 F1859=0/7 vs. τὸν κράβαττόν σου, *the stretcher (2) + of you*, P1904 F1853=0/21 F1859=2/7 vs. τὸν κράββατόν σου, *the stretcher (1) + of you*, F1853=7/21 F1859=1/7 vs. τὸν κράβατόν σου, *the stretcher (3) + of you*, F1853=0/21 F1859=1/7. A disparity (#2) with RP-marg (low count). --- You have been forgiven *your* sins ← {RP P1904: *Your sins have been forgiven*} [TR: *Sins have been forgiven you*]. --- walk ← *walk around*.
Mark 2:10	Ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου {RP-text P1904 TR: ἀφιέναι ἐπὶ τῆς γῆς} [RP-marg: ἐπὶ τῆς γῆς ἀφιέναι] ἁμαρτίας - λέγει τῷ παραλυτικῷ -	But in order that you may know that the son of man has authority to forgive sins on earth ..." – he said to the paralytic *man* –	ἀφιέναι ἐπὶ τῆς γῆς, *to forgive + on earth*, RP-text P1904 TR F1853=13/21 F1859=5/7 vs. ἐπὶ τῆς γῆς ἀφιέναι, *on earth + to forgive*, RP-marg F1853=8/21 F1859=2/7.
Mark 2:11	Σοὶ λέγω, {RP-text TR: ἔγειραι} [RP-marg P1904: ἔγειρε] καὶ ἆρον τὸν {RP-text TR: κράββατόν} [RP-marg P1904: κράβαττόν] σου, καὶ ὕπαγε εἰς τὸν οἶκόν σου.	"I say to you, arise, and pick up your stretcher and go to your home."	ἔγειραι, *arise* (aorist middle), RP-text TR F1853=11/21 F1859=1/7 vs. ἔγειρε, *arise* (present active), RP-marg P1904 F1853=10/21 F1859=5/7 vs. another reading, F1853=0/21 F1859=1/7. A disparity with RP-text, R=13:16. --- κράββατον, *stretcher*: as verse 9.
Mark 2:12	Καὶ ἠγέρθη εὐθέως, καὶ ἄρας τὸν {RP-text TR: κράββατον} [RP-marg P1904: κράβαττον], ἐξῆλθεν ἐναντίον πάντων· ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν θεόν, λέγοντας ὅτι Οὐδέποτε οὕτως εἴδομεν.	And he arose immediately and picked up *his* stretcher, and he went out in the presence of all, so that they were all astounded, and they glorified God, saying, "Never have we seen *anything* like this."	κράββατον, *stretcher*: as verse 9. --- *anything* like this ← *thus*.
Mark 2:13	Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς.	Then he went out again, by the sea. And the whole crowd would come to him, and he would teach them.	

Mark 2:14	Καὶ παράγων εἶδεν {RP-text: Λευὶ} [RP-marg P1904 TR: Λευὶν] τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.	And as he passed by, he saw Levi the *son* of Alphaeus, sitting at the tax office, and he said to him, "Follow me." And he got up and followed him.	Λευὶ, *Levi*, RP-text F1853=7/22 F1859=1/7 vs. Λευὶν, *Levi* (in a separate accusative form), RP-marg P1904 TR F1853=15/22 F1859=5/7 vs. another spelling, F1853=0/22 F1859=1/7. A strong disparity with RP-text, R=8:22.
Mark 2:15	Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοί, καὶ ἠκολούθησαν αὐτῷ.	And it came to pass as he was reclining *at table* in his house that many tax collectors and sinners reclined with Jesus and his disciples. For there were many, and they followed him.	
Mark 2:16	Καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Τί ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει;	However, when the scribes and Pharisees saw him eating with the tax collectors and sinners, they said to his disciples, "What *is this* that he eats and drinks with tax collectors and sinners?"	
Mark 2:17	Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. Οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.	At which Jesus, having heard *it*, said to them, "It is not those *who* are in sound health who need a doctor, but those *who* are ailing. I did not come to call *the* righteous, but sinners, to repentance."	
Mark 2:18	Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύοντες· καὶ ἔρχονται καὶ λέγουσιν αὐτῷ, Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;	Meanwhile John's disciples, and those of the Pharisees, were fasting, and *people* came and said to him, "Why do John's disciples and those of the Pharisees fast, whereas your disciples do not fast?"	
Mark 2:19	Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστιν, νηστεύειν; Ὅσον χρόνον μεθ' ἑαυτῶν ἔχουσιν τὸν νυμφίον, οὐ δύνανται νηστεύειν·	And Jesus said to them, "Surely the wedding guests cannot be fasting while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast,	wedding guests ← *sons of the wedding venue*. See Matt 9:15.
Mark 2:20	ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.	but *the* days will come when the bridegroom will be taken from them, and then, in those days, they will fast.	
Mark 2:21	{RP TR: Καὶ οὐδεὶς} [P1904: Οὐδεὶς] ἐπίβλημα ῥάκους ἀγνάφου ἐπιρράπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ {RP TR: μή} [P1904: μήγε], αἴρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται.	{RP TR: And no-one} [P1904: No-one] sews a patch of uncarded flannel onto an old garment, or else the piece added to it pulls *on it* – the new on the old – and *the* tear becomes worse.	καὶ, *and (no-one)*: present in RP TR F1853=16/21 F1859=4/8 vs. absent in P1904 F1853=5/21 F1859=4/8. μή, *(if) not*, RP TR F1853=18/21 F1859=5/7 vs. μήγε, *(if) not at any rate*, P1904 F1853=3/21 (Scrivener's dey) F1859=2/7. piece added ← *filler, fulness*. pulls *on* ← *raises*.
Mark 2:22	Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή, ῥήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον.	And no-one puts new wine in old wineskins, or else the new wine tears the wineskins, and the wine leaks out, and the wineskins are ruined. Rather, new wine needs to be put in new wineskins."	new wine: the object of the impersonal neuter singular verbal adjective βλητέον, *needing to put*.

Mark 2:23	Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασιν διὰ τῶν σπορίμων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυας.	Then it came to pass that he was passing by on the Sabbath through the cornfields, and his disciples had begun to make a way *through*, while plucking the ears *of corn*,	Sabbath ← *Sabbaths*, which can stand for *High Sabbath* (feast).
Mark 2:24	Καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, Ἴδε, τί ποιοῦσιν ἐν τοῖς σάββασιν ὃ οὐκ ἔξεστιν;	and the Pharisees said to him, "Look at what they are doing on the Sabbath, which is not permitted",	We and P1904 punctuate as a statement: *look at what they are doing, which ...* RP and TBS-TR punctuate as a question: *look, why are they doing what ...?*
Mark 2:25	Καὶ αὐτὸς ἔλεγεν αὐτοῖς, Οὐδέποτε ἀνέγνωτε τί ἐποίησεν {RP P1904: Δαυίδ} [TR: Δαβίδ], ὅτε χρείαν ἔσχεν καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ;	at which he said to them, "Have you never read what David did when he was in need and was hungry, he and those with him?	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. = at which: wider use of καί.
Mark 2:26	Πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιάθαρ {RP P1904: - } [TR: τοῦ] ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοῖς ἱερεῦσιν, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν;	– how he went into the house of God in *the days* of Abiathar {RP P1904: *the*} [TR: the] high priest and ate the showbread, which it is not permitted to eat, except for the priests, and *how* he also gave *some* to those *who* were with him?"	τοῦ, *the*: absent in RP P1904 F1853=17/21 F1859=4/7 vs. present in TR F1853=4/21 (Scrivener's cdsv) F1859=3/7. No difference in our English (italicization excepted).
Mark 2:27	Καὶ ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον·	Then he said to them, "The Sabbath came about on account of man, not man on account of the Sabbath.	
Mark 2:28	ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.	Consequently, the son of man is Lord of the Sabbath as well."	
Mark 3:1	Καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγήν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα.	Then he went into the synagogue again, and there was a man with a withered hand there.	with ← *having*.
Mark 3:2	Καὶ {RP P1904c TR: παρετήρουν} [P1904u: παρετητήρουν] αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ.	Now they watched him closely, *to see* if he would heal him on the Sabbath, in order to accuse him.	Sabbath: plural; see Mark 2:23.
Mark 3:3	Καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένην ἔχοντι τὴν χεῖρα, {RP TR: Ἔγειραι} [P1904: Ἔγειρε] εἰς τὸ μέσον.	And he said to the man with the withered hand, "Come up to centre *stage*."	ἔγειραι, *arise* (aorist middle), RP TR F1853=12/21 F1859=1/7 vs. ἔγειρε, *arise* (present active), P1904 F1853=9/21 F1859=6/7. A weak disparity with RP, R=14:16. = with ← *having*.
Mark 3:4	Καὶ λέγει αὐτοῖς, Ἔξεστιν τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; Ψυχὴν σῶσαι, ἢ ἀποκτεῖναι; Οἱ δὲ ἐσιώπων.	And he said to them, "Is it permitted to do good or evil on the Sabbath? To save a life or to kill?" But they remained silent.	life ← *soul*.
Mark 3:5	Καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ, Ἔκτεινον τὴν χεῖρά σου. Καὶ ἐξέτεινεν, καὶ {RP-text P1904 TR: ἀποκατεστάθη} [RP-marg: ἀπεκατεστάθη] ἡ χεὶρ αὐτοῦ ὑγιὴς ὡς ἡ ἄλλη.	Then he looked around at them with anger, thoroughly grieved at the hardness of their heart, and he said to the man, "Stretch out your hand." And he stretched *it* out, and his hand was restored, healthy like the other *one*.	ἀποκατεστάθη, *was restored* (aorist passive with single augment), RP-text P1904 TR F1853=13/21 F1859=2/7 vs. ἀπεκατεστάθη, *was restored* (aorist passive with double augment), RP-marg F1853=8/21 F1859=4/7 vs. another reading, F1853=0/21 F1859=1/7.
Mark 3:6	Καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθέως μετὰ τῶν Ἡρῳδιανῶν συμβούλιον ἐποίουν κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν.	Then the Pharisees immediately went out with the Herodians and took counsel against him, *as to* how they might destroy him.	*as to* how they might (deliberative on the manner): or *in order to* (final).

Mark 3:7	Καὶ ὁ Ἰησοῦς ἀνεχώρησεν μετὰ τῶν μαθητῶν αὐτοῦ πρὸς τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας {RP-text P1904 TR: ἠκολούθησαν} [RP-marg: ἠκολούθησεν] αὐτῷ, καὶ ἀπὸ τῆς Ἰουδαίας,	Meanwhile Jesus withdrew with his disciples to the sea, and a very large number of people followed him, from Galilee and from Judaea,	ἠκολούθησαν, *(they) followed*, RP-text P1904 TR F1853=17/21 F1859=4/6 vs. ἠκολούθησεν, *(it) followed*, RP-marg F1853=4/21 (Scrivener's lmnv) F1859=2/6. We suspect a hiatus in Scrivener's P in F1859 from Mark 3:6 - Mark 5:23, and base our figures on that.
Mark 3:8	καὶ ἀπὸ Ἱεροσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου, καὶ οἱ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολύ, ἀκούσαντες ὅσα ἐποίει, ἦλθον πρὸς αὐτόν.	and from Jerusalem and from Idumaea and across the Jordan, while those *from* around Tyre and Sidon – a large community *who had* heard everything he was doing – came to him.	community ← *multitude*. everything ← *as many (things) as*.
Mark 3:9	Καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν.	So he told his disciples that a small boat should remain at hand for him on account of the crowd, so that they should not press on him,	
Mark 3:10	Πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἅψωνται, ὅσοι εἶχον μάστιγας.	for he had healed many *people*, and as a result they converged on him in order that whoever had infirmities might touch him.	
Mark 3:11	Καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν {RP TR: ἐθεώρει} [P1904: ἐθεώρουν], {RP TR: προσέπιπτεν} [P1904: προσέπιπτον] αὐτῷ, καὶ {RP TR: ἔκραζεν} [P1904: ἔκραζον], λέγοντα ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ.	Also whenever the unclean spirits saw him, they would fall down before him and shout out saying, "You are the son of God",	ἐθεώρει, *were seeing* (classical singular verb), RP TR F1853=19/21 F1859=3/6 vs. ἐθεώρουν, *were seeing* (non-classical plural verb), P1904 F1853=2/21 (Scrivener's cy) F1859=3/6. προσέπιπτεν, *were falling down* (classical singular verb), RP TR F1853=13/21 F1859=2/6 vs. προσέπιπτον, *were falling down* (non-classical plural verb), P1904 F1853=8/21 F1859=4/6. ἔκραζεν, *were shouting out* (classical singular verb), RP TR F1853=13/21 F1859=2/6 vs. ἔκραζον, *were shouting out* (non-classical plural verb), P1904 F1853=7/21 F1859=4/6 vs. another reading, F1853=1/21 (Scrivener's g) F1859=0/6.
Mark 3:12	Καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ {RP P1904: φανερὸν αὐτὸν} [TR: αὐτὸν φανερὸν] ποιήσωσιν.	and he would rebuke them sharply so that they should not make him manifest.	φανερὸν αὐτὸν, *(make) manifest + him*, RP P1904 F1853=19/21 F1859=5/6 vs. αὐτὸν φανερὸν, *(make) him + manifest*, TR F1853=1/21 (Scrivener's x) F1859=1/6 vs. another reading, F1853=1/21 (Scrivener's g) F1859=0/6. sharply ← *(in respect of) many (things)*.
Mark 3:13	Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἤθελεν αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν.	Then he went up into a mountain and called along *those* whom he himself wanted, and they went off to him,	a mountain ← *the mountain*, or perhaps *the mountain range*. But see Gen 22:9.
Mark 3:14	Καὶ ἐποίησεν δώδεκα, ἵνα ὦσιν μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν,	and he appointed twelve, for them to be with him, and to send them to preach,	

Mark 3:15	καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους, καὶ ἐκβάλλειν τὰ δαιμόνια·	and to have authority to cure sicknesses and to cast out demons.	
Mark 3:16	καὶ ἐπέθηκεν {RP TR: τῷ Σίμωνι ὄνομα} [P1904: ὄνομα τῷ Σίμωνι] Πέτρον·	And he gave an additional name to Simon: Peter.	τῷ Σίμωνι ὄνομα, *to Simon + a name*, RP TR F1853=20/21 F1859=5/6 vs. ὄνομα τῷ Σίμωνι, *a name + to Simon*, P1904 F1853=1/21 (Scrivener's y) F1859=1/6.
Mark 3:17	καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργές, ὅ ἐστιν, Υἱοὶ Βροντῆς·	Furthermore *he appointed* James the *son* of Zebedee and John the brother of James, and he gave them additional names: Boanerges, which means "sons of thunder",	means ← *is*.
Mark 3:18	καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν Κανανίτην,	and Andrew and Philip and Bartholomew and Matthew and Thomas and James the *son* of Alphaeus and Thaddaeus and Simon the Kananite,	Kananite: AV differs *(Canaanite)*. The word here is from the Aramaic root qoph-nun-aleph, *to be zealous*, not kaph-nun-ayin, from which the demonym *Canaanite*, as in Gen 10:18, Zech 14:21, Matt 15:22 (with a different Greek spelling to that of this verse). Luke 6:15 translates Simon's title, *Zealot*.
Mark 3:19	καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν. ¶ Καὶ ἔρχονται εἰς οἶκον·	and Judas Iscariot, who for his part betrayed him. ¶ Then they went into a house,	¶ **Verse division:** in P1904 numbering, Mark 3:20 begins here. for his part ← *also*.
Mark 3:20	καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς {RP TR: μήτε} [P1904: μηδὲ] ἄρτον φαγεῖν.	and again a crowd gathered, so that they could not even eat bread.	μήτε, *neither (but standing for* μηδὲ*)*, RP TR F1853=13/21 F1859=5/7 vs. μηδὲ, *not even*, P1904 F1853=7/21 F1859=2/7 vs. another reading, F1853=1/21 (Scrivener's c) F1859=0/7. No difference in our English.
Mark 3:21	Καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γὰρ ὅτι Ἐξέστη.	And when those close to him heard *about it*, they went out to take charge of him, for *people* were saying that he had gone out of *his senses*.	that: we punctuate as indirect speech. RP and TBS-TR punctuate as direct speech: *saying, "He has gone out of his senses."* The AV even translates in the present tense. take charge ← *take hold, control*, but apparently not in a hostile sense here.
Mark 3:22	Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβοὺλ ἔχει, καὶ ὅτι Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.	Now the scribes who *had* come down from Jerusalem said that he was possessed by Beelzebul, and that he cast out the demons by the ruler of the demons.	that *(2x)*: we punctuate as indirect speech. RP and TBS-TR punctuate as direct speech: *saying, "He is possessed by Beelzebul, and he casts out ..."* was possessed by ← *had*.
Mark 3:23	Καὶ προσκαλεσάμενος αὐτούς, ἐν παραβολαῖς ἔλεγεν αὐτοῖς, Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν;	So he called them to himself and spoke to them in parables: "How can Satan cast out Satan?	
Mark 3:24	Καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη.	And if a kingdom is divided against itself, that kingdom cannot stand.	
Mark 3:25	Καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ οἰκία ἐκείνη.	And if a house is divided against itself, that house cannot stand.	
Mark 3:26	Καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει.	And if Satan has risen up against himself and is divided, he cannot stand, but is finished.	is finished ← *has an end*.

Mark 3:27	{RP P1904: Οὐδεὶς δύναται} [TR: Οὐ δύναται οὐδεὶς] τὰ σκεύη τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ, διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ {RP-text: διαρπάσῃ} [RP-marg P1904 TR: διαρπάσει].	No-one can plunder the goods of a strong *man*, after entering his house, unless he first binds the strong *man*, and then he can plunder his house.	οὐδεὶς δύναται, *no-one + can*, RP P1904 F1853=19/21 F1859=4/6 vs. οὐ δύναται οὐδεὶς, *not can + anyone*, TR F1853=2/21 (Scrivener's ux, u being very doubtful) F1859=2/6. διαρπάσῃ, *may plunder*, RP-text F1853=10/21 F1859=4/6 vs. διαρπάσει, *will plunder*, RP-marg P1904 TR F1853=10/21 F1859=2/6 vs. another reading, F1853=1/21 (Scrivener's c) F1859=0/6. Nearly a disparity with RP-text, R=14:14. can ← {RP-text P1904: *will*} [RP-marg TR: *may*], a Hebraism.
Mark 3:28	Ἀμὴν λέγω ὑμῖν, ὅτι πάντα ἀφεθήσεται {RP TR: τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων} [P1904: τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα], καὶ {RP TR: - } [P1904: αἱ] βλασφημίαι ὅσας {RP TR: ἂν} [P1904: ἐὰν] βλασφημήσωσιν·	Truly, I say to you that the sons of men will be forgiven all *their* sins and whatever blasphemies they perpetrate,	τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων, *the sins + to the sons of men*, RP TR F1853=19/21 F1859=4/6 vs. τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα, *to the sons of men + the sins*, P1904 F1853=1/21 (Scrivener's y) F1859=2/6 vs. another reading, F1853=1/21 (Scrivener's c) F1859=0/6. αἱ, *the (blasphemies)*: absent in RP TR F1853=19/21 F1859=2/6 vs. present in P1904 F1853=2/21 (Scrivener's sy) F1859=4/6. F1853 and F1859 are very significantly disparate, X2=8.8 PV=0.3%. ἂν, *(what)ever (1)*, RP TR F1853=20/21 F1859=5/6 vs. ἐὰν, *(what)ever (2)*, P1904 F1853=1/21 (Scrivener's y) F1859=1/6. will be forgiven all *their* sins (etc.) ← *all (their) sins (etc.) will be forgiven (them)*.
Mark 3:29	ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἔνοχός ἐστιν αἰωνίου κρίσεως.	but whoever blasphemes against the holy spirit does not have forgiveness throughout the age, but is liable to age-abiding judgment."	throughout the age: we typically take this to refer to the great Messianic age.
Mark 3:30	Ὅτι ἔλεγον, Πνεῦμα ἀκάθαρτον ἔχει.	*He said this* because they said, "He is possessed by an unclean spirit."	is possessed by ← *has*.
Mark 3:31	Ἔρχονται οὖν {RP TR: οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ} [P1904: ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ], καὶ ἔξω ἑστῶτες ἀπέστειλαν πρὸς αὐτόν, φωνοῦντες αὐτόν.	Then {RP TR: his brothers and mother} [P1904: his mother and his brothers] came and stood outside and sent *men* to him, calling him.	οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ, *the brothers + and the mother of him*, RP TR F1853=16/21 F1859=4/6 vs. ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, *the mother of him + and the brothers of him*, P1904 F1853=1/21 (Scrivener's y) F1859=1/6 vs. other readings, F1853=4/21 (Scrivener's ceqp) F1859=1/6.

Mark 3:32	Καὶ ἐκάθητο {RP TR: ὄχλος περὶ αὐτόν} [P1904: περὶ αὐτὸν ὄχλος]· εἶπον δὲ αὐτῷ, Ἰδού, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου {RP: καὶ αἱ ἀδελφαί σου} [P1904 TR: -] ἔξω ζητοῦσίν σε.	Meanwhile a crowd was sitting around him, and they said to him, "Excuse us, but your mother and your brothers {RP: and your sisters} [P1904 TR: -] outside are looking for you."	ὄχλος περὶ αὐτόν, *a crowd + around him*, RP TR F1853=16/21 F1859=2/6 vs. περὶ αὐτὸν ὄχλος, *around him + a crowd*, P1904 F1853=5/21 F1859=4/6. καὶ αἱ ἀδελφαί σου, *and your sisters*: present in RP F1853=15/21 F1859=3/6 vs. absent in P1904 TR F1853=6/21 VulgC VulgS SyrP F1859=3/6. AV differs textually. Excuse us, but ← *Behold*.
Mark 3:33	Καὶ ἀπεκρίθη αὐτοῖς λέγων, Τίς ἐστιν ἡ μήτηρ μου ἢ οἱ ἀδελφοί μου;	Then he replied to them and said, "Who is my mother or my brothers?"	
Mark 3:34	Καὶ περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθημένους, λέγει, Ἴδε, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.	Then after he had looked around at those sitting around him, he said, "Behold my mother and my brothers.	
Mark 3:35	Ὅς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφή μου καὶ μήτηρ ἐστίν.	For *it is* whoever does the will of God who is my brother, and my sister, and *my* mother."	who ← *this (one)*.
Mark 4:1	Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν. Καὶ συνήχθη πρὸς αὐτὸν ὄχλος πολύς, ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον καθῆσθαι ἐν τῇ θαλάσσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς {RP TR: ἦν} [P1904: ἦσαν].	Next he began to teach again by the sea, and a large crowd gathered around him, so that he went on board a boat to sit *in* on the sea, while the whole crowd was by the sea on land.	ἦν, *was*, RP TR F1853=20/21 F1859=5/6 vs. ἦσαν, *were*, P1904 F1853=1/21 (Scrivener's y) F1859=1/6. No difference in our English. gathered around ← *gathered to*.
Mark 4:2	Καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ,	And he taught them many *things* in parables, and he said to them in *the course of* his teaching,	
Mark 4:3	Ἀκούετε· ἰδού, ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι·	"Listen. A sower once went out to sow *seed*.	once ← *behold*, here drawing the reader's attention to a story.
Mark 4:4	καὶ ἐγένετο ἐν τῷ σπείρειν, ὃ μὲν ἔπεσεν {RP TR: παρὰ} [P1904: ἐπὶ] τὴν ὁδόν, καὶ {RP TR: ἦλθεν} [P1904: ἦλθον] τὰ πετεινὰ {RP P1904: - } [TR: τοῦ οὐρανοῦ] καὶ κατέφαγεν αὐτό.	And it *so* happened *that* as *he* sowed, some *seed* fell {RP TR: beside} [P1904: on] the road, and the birds {RP P1904: - } [TR: of the sky] came and ate it up.	παρὰ, *to alongside*, RP TR F1853=20/21 F1859=5/6 vs. ἐπὶ, *onto*, P1904 F1853=1/21 (Scrivener's y) F1859=1/6. ἦλθε(ν), *came* (classical singular verb), RP TR F1853=19/21 F1859=6/6 vs. ἦλθον, *came* (non-classical plural verb), P1904 F1853=2/21 (Scrivener's py) F1859=0/6. τοῦ οὐρανοῦ, *of the sky*: absent in RP P1904 F1853=18/21 F1859=5/6 vs. present in TR F1853=3/21 (Scrivener's cux, u being very doubtful) F1859=1/6.
Mark 4:5	{RP TR: Ἄλλο δὲ} [P1904: Καὶ ἄλλο] ἔπεσεν ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχεν γῆν πολλήν· καὶ εὐθέως ἐξανέτειλεν, διὰ τὸ μὴ ἔχειν βάθος γῆς·	{RP TR: But} [P1904: And] some fell on stony *ground*, where it did not have much soil, and it immediately sprang up through not having depth of soil,	ἄλλο δὲ, *but other*, RP TR F1853=20/21 F1859=4/6 vs. καὶ ἄλλο, *and other*, P1904 F1853=0/21 F1859=1/6 vs. καὶ ἄλλο δὲ, *and also other*, F1853=1/21 (Scrivener's y) F1859=1/6.
Mark 4:6	ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη.	but when the sun rose, it was scorched, and because it did not have a root, it withered.	

Mark 4:7	Καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκεν.	And some fell into the thorn bushes, and the thorn plants came up and choked it, and it did not yield *any* fruit.	
Mark 4:8	Καὶ ἄλλο ἔπεσεν εἰς τὴν γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξάνοντα, καὶ ἔφερεν {RP P1904: ἐν} [TR: ἓν] τριάκοντα, καὶ {RP P1904: ἐν} [TR: ἓν] ἑξήκοντα, καὶ {RP P1904: ἐν} [TR: ἓν] ἑκατόν.	And other *seed* fell onto good ground, and it yielded produce which sprang up and grew, and some produced a thirty*fold return*, and some a sixty*fold*, and some a hundred*fold*."	ἐν *(3x)*, *in*, RP P1904 F1859=5/6 vs. ἓν, *(the) one*, TBS-TR F1859=1/6. There was (presumably) no indication of the breathing in the original; it is the choice of a scribe or modern editor. No remarks in F1853. Our English is not affected. produce ← *fruit*.
Mark 4:9	Καὶ ἔλεγεν {RP: - } [P1904 TR: αὐτοῖς], Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.	And he said {RP: - } [P1904 TR: to them], "He *who* has ears to hear, let him hear."	αὐτοῖς, *to them*: absent in RP F1853=18/21 F1859=4/6 vs. present in P1904 TR F1853=3/21 (Scrivener's uxy, u being very doubtful) F1859=2/6.
Mark 4:10	Ὅτε δὲ ἐγένετο καταμόνας, ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὴν παραβολήν.	Then when he was alone, those around him with the twelve asked him the *meaning of* the parable,	
Mark 4:11	Καὶ ἔλεγεν αὐτοῖς, Ὑμῖν δέδοται γνῶναι {RP TR: τὸ μυστήριον} [P1904: τὰ μυστήρια] τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω, ἐν παραβολαῖς τὰ πάντα γίνεται·	and he said to them, "To you it has been granted to know the {RP TR: mystery} [P1904: mysteries] of the kingdom of God, but to those outside, everything comes in parables,	τὸ μυστήριον, *the mystery*, RP TR F1853=19/21 F1859=4/6 vs. τὰ μυστήρια, *the mysteries*, P1904 F1853=2/21 (Scrivener's my) F1859=2/6. comes ← *becomes*.
Mark 4:12	ἵνα βλέποντες βλέπωσιν, καὶ μὴ ἴδωσιν· καὶ ἀκούοντες ἀκούωσιν, καὶ μὴ συνιῶσιν· μήποτε ἐπιστρέψωσιν, καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα.	**In order that they should definitely see** **But not perceive,** **And they will definitely hear** **But not understand,** **Lest they should repent,** **And they should be forgiven their sins."**	**Isa 6:9, Isa 6:10**. definitely see ← *looking look*. definitely hear ← *hearing hear*. repent ← *return*. they should be forgiven their sins ← *their sins should be forgiven them*.
Mark 4:13	Καὶ λέγει αὐτοῖς, Οὐκ οἴδατε τὴν παραβολὴν ταύτην; Καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε;	And he said to them, "Do you not know *the meaning of* this parable? How then can you know the meaning of any parable?	can ← *will*, a Hebraism. any parable ← *all the parables*. In Hebrew and Aramaic (e.g. Dan 2:10) after a negative, *all* is used for *any*. We have a virtual negative here *you do not know ...* .
Mark 4:14	Ὁ σπείρων τὸν λόγον σπείρει.	The sower sows the word.	
Mark 4:15	Οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὁδόν, ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, {RP TR: εὐθέως} [P1904: εὐθὺς] ἔρχεται ὁ Σατανᾶς καὶ αἴρει τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν.	One group are those alongside the road where the word is sown, but when they hear *it*, Satan immediately comes and removes the word sown in their hearts.	εὐθέως, *immediately (1)*, RP TR F1853=20/21 F1859=4/6 vs. εὐθὺς, *immediately (2)*, P1904 F1853=1/21 (Scrivener's y) F1859=2/6. One group ... another group ← *These ... these*. The other groups are in verses 16,18,20.

Mark 4:16	Καὶ {RP TR: οὗτοί εἰσιν ὁμοίως} [P1904: οὗτοι ὁμοίως εἰσὶν] οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἵ, ὅταν ἀκούσωσιν τὸν λόγον, {RP TR: εὐθέως} [P1904: εὐθὺς] μετὰ χαρᾶς λαμβάνουσιν αὐτόν,	And another group are like those sown on the stony *ground*, who, when they hear the word, immediately receive it with joy,	εἰσιν ὁμοίως, *are + like*, RP TR F1853=20/20 F1859=4/6 vs. ὁμοίως εἰσὶν, *like + are*, P1904 F1853=0/20 F1859=1/6 vs. εἰσὶν, *are*, F1853=0/20 F1859=1/6. --- εὐθέως, *immediately (1)*, RP TR F1853=19/20 F1859=6/6 vs. εὐθὺς, *immediately (2)*, P1904 F1853=0/20 F1859=0/6 vs. absent, F1853=1/20 (Scrivener's u) F1859=0/6.
Mark 4:17	καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν· εἶτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, {RP TR: εὐθέως} [P1904: εὐθὺς] σκανδαλίζονται.	but they do not have an inward root, but *rather* are for a season. Then when affliction or persecution comes on account of the word, they immediately stumble.	εὐθέως, *immediately (1)*, RP TR F1853=19/20 F1859=6/6 vs. εὐθὺς, *immediately (2)*, P1904 F1853=1/20 (Scrivener's y) F1859=0/6.
Mark 4:18	Καὶ οὗτοί εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι, {RP P1904 S1894: - } [S1550 E1624: οὗτοί εἰσιν] οἱ τὸν λόγον ἀκούοντες,	And another group are those sown in the thorn {RP P1904 S1894: bushes,} [S1550 E1624: bushes. These are those] who hear the word,	Second occurrence in verse: οὗτοί εἰσιν, *these are they*: absent in RP P1904 S1894 F1853=17/20 F1859=5/6 vs. present in S1550 E1624 F1853=3/20 (Scrivener's oux, u being very doubtful) F1859=1/6.
Mark 4:19	καὶ αἱ μέριμναι τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου, καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσιν τὸν λόγον, καὶ ἄκαρπος γίνεται.	but the cares of this age and the deceit of riches and the desires in regard to other *matters*, when they come in, choke the word, and it becomes unfruitful.	but: adversative use of καί. --- other ← *remaining*.
Mark 4:20	Καὶ οὗτοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον, καὶ παραδέχονται, καὶ καρποφοροῦσιν, {RP P1904: ἐν} [TR: ἓν] τριάκοντα, καὶ {RP P1904: ἐν} [TR: ἓν] ἑξήκοντα, καὶ {RP P1904: ἐν} [TR: ἓν] ἑκατόν.	And another group are those sown on the good ground, who hear the word and receive *it* and bear fruit, some a thirty*fold return*, and some a sixty*fold*, and some a hundred*fold*."	ἐν *(3x)*, *in*, RP P1904 F1859=6/6 vs. ἓν, *(the) one*, TBS-TR F1859=0/6. No remarks on the issue in F1853. Compare Mark 4:8.
Mark 4:21	Καὶ ἔλεγεν αὐτοῖς, Μήτι {RP TR: ὁ λύχνος ἔρχεται} [P1904: ἔρχεται ὁ λύχνος] ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην; Οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῇ;	Furthermore he said to them, "A lamp isn't brought to be put under a bushel *of corn* or under a bed, *is it*? It is to be put on a lampstand, *is*n't *it*?	ὁ λύχνος ἔρχεται, *the lamp + comes*, RP TR F1853=19/20 F1859=5/6 vs. ἔρχεται ὁ λύχνος, *comes + the lamp*, P1904 F1853=1/20 (Scrivener's y) F1859=1/6. --- isn't brought ← *does not come*. --- bushel ← *peck*, 2 imperial gallons or 9 litres, e.g. of corn or hay. See Matt 5:15.
Mark 4:22	Οὐ γάρ {RP TR: ἐστίν τι} [P1904: ἐστι] κρυπτόν, ὃ ἐὰν μὴ φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα {RP TR: εἰς φανερὸν ἔλθῃ} [P1904: ἔλθῃ εἰς φανερόν].	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.	τι, *(is no) thing*: present in RP TR F1853=10/20 F1859=3/6 vs. absent in P1904 F1853=10/20 F1859=3/6. Nearly a disparity with RP, R=14:14. --- εἰς φανερὸν ἔλθῃ, *into open come*, RP TR F1853=19/20 F1859=5/6 vs. ἔλθῃ εἰς φανερόν, *come into open*, P1904 F1853=1/20 (Scrivener's y) F1859=1/6.
Mark 4:23	Εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω.	If anyone has ears to hear, let him hear."	

Mark 4:24	Καὶ ἔλεγεν αὐτοῖς, Βλέπετε τί ἀκούετε. Ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν.	And he said to them, "Watch out *with* what you hear. By the *same* measure by which you measure, it will be meted out to you. And to you who hear, *the measure* will be increased.	*the measure* will be increased ← *it will be added to*.
Mark 4:25	Ὅς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.	For to whoever has, *more* will be given. But from *him* who does not have, even what he has will be taken away."	
Mark 4:26	Καὶ ἔλεγεν, Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ὡς {RP TR: ἐὰν} [P1904: ἂν] ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς,	And he said, "So is the kingdom of God, as if a man were casting seed on the ground,	ἐὰν, *(as) if (1)*, RP TR F1853=18/20 F1859=6/7 vs. ἂν, *(as) if (2)*, P1904 F1853=2/20 (Scrivener's dh) F1859=1/7.
Mark 4:27	καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστάνῃ καὶ μηκύνηται ὡς οὐκ οἶδεν αὐτός.	and should sleep and get up night and day, and the seed should sprout and grow long in a way he is unaware of,	
Mark 4:28	Αὐτομάτη γὰρ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ.	for the land produces fruit spontaneously: first *the* blade, then *the* ear, then *the* full corn in the ear.	
Mark 4:29	Ὅταν δὲ παραδῷ ὁ καρπός, εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.	But when the fruit yields *itself*, he immediately sends out the sickle, because the harvest is at hand."	
Mark 4:30	Καὶ ἔλεγεν, {RP TR: Τίνι} [P1904: Πῶς] {RP-text P1904 TR: ὁμοιώσωμεν} [RP-marg: ὁμοιώσομεν] τὴν βασιλείαν τοῦ θεοῦ; Ἢ ἐν {RP TR: ποίᾳ} [P1904: τίνι] παραβολῇ παραβάλωμεν αὐτήν;	And he said, {RP TR: "To what} [P1904: "How] {RP-text P1904 TR: should} [RP-marg: shall] we liken the kingdom of God? Or {RP TR: with what kind of} [P1904: with what] parable should we represent it?	τίνι, *to what*, RP TR F1853=19/20 F1859=4/6 vs. πῶς, *how*, P1904 F1853=1/20 (Scrivener's y) F1859=2/6. ὁμοιώσωμεν, *should we liken* (deliberative subjunctive), RP-text P1904 TR F1853=11/21 F1859=4/6 vs. ὁμοιώσομεν, *shall we liken* (future indicative), RP-marg F1853=10/21 F1859=1/6 vs. another reading, F1853=0/21 F1859=1/6. ποίᾳ, *to what kind*, RP TR F1853=19/20 F1859=4/6 vs. τίνι, *to what*, P1904 F1853=1/20 (Scrivener's y) F1859=2/6. should we represent ← *are we to represent (in a parable)*, deliberative subjunctive.
Mark 4:31	Ὡς {RP P1904: κόκκον} [TR: κόκκῳ] σινάπεως, ὅς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος πάντων τῶν σπερμάτων ἐστὶν τῶν ἐπὶ τῆς γῆς·	*It is* like a grain of mustard *seed*, which, when it is sown on the ground is the smallest of all the seeds which *are* on the earth,	κόκκον, *a grain*, RP P1904 F1853=17/20 F1859=4/6 vs. κόκκῳ, *(to) a grain*, TR F1853=2/20 (Scrivener's ux, u being very doubtful) F1859=2/6 vs. another reading, F1853=1/20 (Scrivener's c) F1859=0/6. No difference in our English. mustard: see Matt 13:32. smallest ← *smaller*, Greek comparative for superlative.

Mark 4:32	καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται {RP TR: πάντων τῶν λαχάνων μείζων} [P1904: μείζων πάντων τῶν λαχάνων], καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.	but when it is sown, it comes up and becomes bigger than all the *other* vegetables and puts out big branches, so that the birds of the sky can settle in its shade."	πάντων τῶν λαχάνων μείζων, *than all the vegetables + bigger*, RP TR F1853=19/20 F1859=4/6 vs. μείζων πάντων τῶν λαχάνων, *bigger + than all the vegetables*, P1904 F1853=1/20 (Scrivener's y) F1859=2/6.
Mark 4:33	Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς {RP: ἐδύναντο} [P1904 TR: ἠδύναντο] ἀκούειν·	And he spoke the word to them in many such parables, inasmuch as they were able to give *them* a hearing.	ἐδύναντο, *they were able (1)*, RP F1853=15/20 F1859=4/6 vs. ἠδύναντο, *they were able (2)*, P1904 TR F1853=5/20 F1859=2/6.
Mark 4:34	χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς {RP TR: - } [P1904: τὸν λόγον]· κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυεν πάντα.	Indeed he did not speak {RP TR: - } [P1904: the word] to them without *using* a parable. But he did explain everything privately to his disciples.	τὸν λόγον, *the word*: absent in RP TR F1853=19/20 F1859=4/6 vs. present in P1904 F1853=1/20 (Scrivener's y) F1859=2/6. explain ← *release*.
Mark 4:35	Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὀψίας γενομένης, Διέλθωμεν εἰς τὸ πέραν.	And he said to them on that day when evening had come, "Let's go across to the other side."	
Mark 4:36	Καὶ ἀφέντες τὸν ὄχλον, παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ. Καὶ ἄλλα δὲ {RP TR: πλοιάρια} [P1904: πλοῖα] ἦν μετ' αὐτοῦ.	Then when they had sent the crowd away, they took him along, *just* as he was, in the boat. And there were other {RP TR: small boats} [P1904: boats] with him.	πλοιάρια, *small boats*, RP TR F1853=17/20 F1859=2/6 vs. πλοῖα, *boats*, P1904 F1853=3/20 (Scrivener's eoy) F1859=4/6.
Mark 4:37	Καὶ γίνεται λαῖλαψ ἀνέμου μεγάλη· τὰ δὲ κύματα {RP-text P1904 TR: ἐπέβαλλεν} [RP-marg: ἐπέβαλεν] εἰς τὸ πλοῖον, ὥστε {RP TR: αὐτὸ ἤδη} [P1904: ἤδη αὐτὸ] {RP TR: γεμίζεσθαι} [P1904: βυθίζεσθαι].	And a severe windy storm arose, and the waves {RP-text P1904 TR: were breaking over} [RP-marg: broke over] into the boat, so that it was already {RP TR: filling up} [P1904: sinking].	ἐπέβαλλεν, *were breaking over*, RP-text P1904 TR F1853=4/20 (Scrivener's chux) F1859=5/8 vs. ἐπέβαλεν, *broke over*, RP-marg F1853=14/20 F1859=2/8 vs. other readings, F1853=2/20 (Scrivener's ek) F1859=1/8. A disparity with RP-text, R=11:16. αὐτὸ ἤδη, *it + already*, RP TR F1853=18/20 F1859=5/6 vs. ἤδη αὐτὸ, *already + it*, P1904 F1853=1/20 (Scrivener's g) F1859=1/6 vs. another reading, F1853=1/20 (Scrivener's y) F1859=0/6. γεμίζεσθαι, *filling up*, RP TR F1853=18/20 F1859=5/6 vs. βυθίζεσθαι, *sinking*, P1904 F1853=1/20 (Scrivener's y) F1859=1/6 vs. another reading, F1853=1/20 (Scrivener's d) F1859=0/6.
Mark 4:38	Καὶ ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ διεγείρουσιν αὐτόν, καὶ λέγουσιν αὐτῷ, Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;	And he was at the stern, sleeping on a pillow, and they woke him up and said to him, "Teacher, is it not of concern to you that we are in mortal danger?"	in mortal danger ← *perishing*.
Mark 4:39	Καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ, καὶ εἶπεν τῇ θαλάσσῃ, Σιώπα, πεφίμωσο. Καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη.	And when he woke up, he rebuked the wind, and he said to the sea, "Be quiet; be silenced." And the wind abated, and a great calm came.	silenced ← *muzzled*. A perfect tense imperative. Another in Acts 23:30.
Mark 4:40	Καὶ εἶπεν αὐτοῖς, Τί δειλοί ἐστε οὕτως; Πῶς οὐκ ἔχετε πίστιν;	Then he said to them, "Why are you fearful like this? How come you do not have faith?"	

Mark 4:41	Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;	And they were very afraid, and they said to each other, "Who *can* this be then, seeing both the wind and sea obey him?"	were very afraid ← *feared a great fear*.
Mark 5:1	Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν {RP TR: Γαδαρηνῶν} [P1904: Γεργεσηνῶν].	Then they came to the other side of the sea, to the district of the {RP TR: Gadarenes} [P1904: Gergesenes],	Γαδαρηνῶν, *Gadarenes*, RP TR F1853=19/20 F1859=4/6 vs. Γεργεσηνῶν, *Gergesenes*, P1904 F1853=1/20 (Scrivener's y) F1859=1/6 vs. another reading, F1853=0/20 F1859=1/6.
Mark 5:2	Καὶ {RP TR: ἐξελθόντι αὐτῷ} [P1904: ἐξελθόντος αὐτοῦ] ἐκ τοῦ πλοίου, εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ,	and when he had disembarked from the boat, a man from the tombs *who was possessed* by an unclean spirit immediately went to meet him.	ἐξελθόντι αὐτῷ, *him having disembarked* (concordant participle), RP TR F1853=19/20 F1859=4/6 vs. ἐξελθόντος αὐτοῦ, *him having disembarked* (genitive absolute), P1904 F1853=1/20 (Scrivener's y) F1859=2/6. = *who was possessed* by ← *in*.
Mark 5:3	ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς {RP P1904: μνήμασιν} [TR: μνημείοις]· καὶ οὔτε ἁλύσεσιν οὐδεὶς {RP: ἐδύνατο} [P1904 TR: ἠδύνατο] αὐτὸν δῆσαι,	He had *his* dwelling in the tombs, and no-one could bind him even with chains,	μνήμασι(ν), *tombs (1)*, RP P1904 F1853=19/20 F1859=6/7 vs. μνημείοις, *tombs (2)*, TR F1853=1/20 (Scrivener's x) F1859=1/7. = ἐδύναντο, *they were able (1)*, RP F1853=12/20 F1859=6/6 vs. ἠδύναντο, *they were able (2)*, P1904 TR F1853=8/20 F1859=0/6.
Mark 5:4	διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἁλύσεσιν δεδέσθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἁλύσεις, καὶ τὰς πέδας συντετρίφθαι· καὶ οὐδεὶς {RP TR: αὐτὸν ἴσχυεν} [P1904: ἴσχυεν αὐτὸν] δαμάσαι·	because he had often been bound in shackles and chains, but the chains had been torn apart by him and the shackles broken, and no-one was able to tame him.	αὐτὸν ἴσχυεν, *him (no-one) + could*, RP TR F1853=14/20 F1859=1/6 vs. ἴσχυεν αὐτὸν, *could + (tame) him*, P1904 F1853=2/20 (Scrivener's ey) F1859=4/6 vs. another reading, F1853=4/20 (Scrivener's clmn) F1859=1/6.
Mark 5:5	καὶ διὰ παντός, νυκτὸς καὶ ἡμέρας, ἐν τοῖς {RP TR: ὄρεσιν καὶ ἐν τοῖς μνήμασιν} [P1904: μνήμασι καὶ ἐν τοῖς ὄρεσιν] ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις.	And he was always in the {RP TR: mountains and the tombs} [P1904: tombs and the mountains], night and day, shouting and lacerating himself with stones.	ὄρεσι(ν) καὶ ἐν τοῖς μνήμασι(ν), *(in the) mountains + and in the tombs*, RP TR F1853=13/20 F1859=2/6 vs. μνήμασι(ν) καὶ ἐν τοῖς ὄρεσι(ν), *(in the) tombs + and in the mountains*, P1904 F1853=7/20 F1859=4/6.
Mark 5:6	Ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν, ἔδραμεν καὶ προσεκύνησεν {RP TR: αὐτῷ} [P1904: αὐτόν],	Then when he saw Jesus from a distance, he ran and worshipped him,	αὐτῷ, *him* (dative), RP TR F1853=18/20 F1859=5/6 vs. αὐτόν, *him* (accusative), P1904 F1853=2/20 (Scrivener's py) F1859=1/6. = worshipped: or *bowed down to*.
Mark 5:7	καὶ κράξας φωνῇ μεγάλῃ {RP TR: εἶπεν} [P1904: λέγει], Τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; Ὁρκίζω σε τὸν θεόν, μή με βασανίσῃς.	and he cried out in a loud voice and said, "What *have* I *to do* with you, Jesus, son of the Most High God? I adjure you by God not to torment me."	εἶπεν, *said*, RP TR F1853=16/20 F1859=3/6 vs. λέγει, *says* (vivid present for past), P1904 F1853=4/20 (Scrivener's deoy) F1859=3/6. = What *have* I *to do* with you ← *What to you and to me*.
Mark 5:8	Ἔλεγεν γὰρ αὐτῷ, Ἔξελθε, τὸ πνεῦμα τὸ ἀκάθαρτον, ἐκ τοῦ ἀνθρώπου.	For he had been saying to him, "Come out of the man, you unclean spirit."	
Mark 5:9	Καὶ ἐπηρώτα αὐτόν, Τί {RP TR: σοι ὄνομα} [P1904: ὄνομά σοι]; Καὶ ἀπεκρίθη, λέγων, Λεγεὼν ὄνομά μοι, ὅτι πολλοί ἐσμεν.	And he had asked him, "What *is* your name?" And he had answered and said, "My name *is* Legion, for we are many."	σοι ὄνομα, *to you + a name*, RP TR F1853=18/20 F1859=4/6 vs. ὄνομά σοι, *a name + to you*, P1904 F1853=2/20 (Scrivener's oy) F1859=2/6.

Mark 5:10	Καὶ παρεκάλει αὐτὸν πολλά, ἵνα μὴ {RP TR: αὐτοὺς ἀποστείλῃ} [P1904: ἀποστείλῃ αὐτοὺς] ἔξω τῆς χώρας.	And he pleaded with him earnestly that he should not send them out of the district.	αὐτοὺς ἀποστείλῃ, *them + he should send*, RP TR F1853=14/20 F1859=2/6 vs. ἀποστείλῃ αὐτοὺς, *he should send + them*, P1904 F1853=5/20 F1859=2/6 vs. other readings, F1853=1/20 (Scrivener's o) F1859=2/6. earnestly ← *many (things)*.
Mark 5:11	Ἦν δὲ ἐκεῖ {RP: πρὸς τῷ ὄρει} [P1904: -] [TR: πρὸς τὰ ὄρη] ἀγέλη χοίρων μεγάλη βοσκομένη {RP TR: - } [P1904: πρὸς τῷ ὄρει]·	Now a large herd of pigs was feeding there near the {RP P1904: mountain} [TR: mountains],	πρὸς τῷ ὄρει, *near the mountain*, RP F1853=14/20 F1859=2/6 vs. πρὸς τῷ ὄρει moved to end of verse: P1904 F1853=1/20 (Scrivener's y) F1859=3/6 vs. πρὸς τὰ ὄρη, *near the mountains*, TR F1853=2/20 (Scrivener's ux, u being very doubtful) F1859=0/6 vs. other readings, F1853=3/20 (Scrivener's efs) F1859=1/6.
Mark 5:12	καὶ παρεκάλεσαν αὐτὸν πάντες οἱ δαίμονες, λέγοντες, Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν.	and all the demons pleaded with him and said, "Send us into the pigs, so that we can go into them."	
Mark 5:13	Καὶ ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. Καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν· ἦσαν δὲ ὡς δισχίλιοι· καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ.	At this Jesus immediately permitted them. So the unclean spirits came out and entered into the pigs, at which the herd rushed headlong down the cliff into the sea. There were about two thousand *of them*, and they drowned in the sea.	There were ← *And there were*. drowned ← *were being suffocated*, but also used for drowning [LS].
Mark 5:14	{RP TR: Οἱ δὲ} [P1904: Καὶ οἱ] βόσκοντες τοὺς χοίρους ἔφυγον, καὶ {RP TR: ἀνήγγειλαν} [P1904: ἀπήγγειλαν] εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. Καὶ ἐξῆλθον ἰδεῖν τί ἐστιν τὸ γεγονός·	And those tending the pigs fled and reported *it* in the city and in the fields. Then they went out to see what it was that *had* happened,	οἱ δὲ, *and / but they*, RP TR F1853=20/20 F1859=3/6 vs. καὶ οἱ, *and they*, P1904 F1853=0/20 F1859=3/6. ἀνήγγειλαν, *report (back)*, RP TR F1853=17/20 F1859=3/6 vs. ἀπήγγειλαν, *report, bring tidings*, P1904 F1853=3/20 (Scrivener's doy) F1859=3/6.
Mark 5:15	καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον καὶ ἱματισμένον καὶ σωφρονοῦντα, τὸν ἐσχηκότα τὸν Λεγεῶνα· καὶ ἐφοβήθησαν.	and they came to Jesus and saw the *man* possessed by a demon sitting, and clothed, and in his senses – the *one who had been* possessed by Legion – and they were afraid.	*had been* possessed by ← *having had*.
Mark 5:16	{RP: Διηγήσαντο δὲ} [P1904 TR: Καὶ διηγήσαντο] αὐτοῖς οἱ ἰδόντες πῶς ἐγένετο τῷ δαιμονιζομένῳ, καὶ περὶ τῶν χοίρων.	And those *who had* seen how it happened to the *man* possessed by a demon described *it* to them, and *the matter* of the pigs.	διηγήσαντο δὲ, *and / but / then they described*, RP F1853=16/20 F1859=2/6 vs. καὶ διηγήσαντο, *and / then they described*, P1904 TR F1853=4/20 (Scrivener's euxy, u being very doubtful) F1859=4/6.
Mark 5:17	Καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν.	Then they went on to ask him to depart from their district.	went on to ask ← *began to ask*, but used here for mere transition.

Mark 5:18	Καὶ {RP TR: ἐμβάντος} [P1904: ἐμβαίνοντος] αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαιμονισθείς, ἵνα {RP TR: ᾖ μετ' αὐτοῦ} [P1904: μετ' αὐτοῦ ᾖ].	But {RP TR: when he had embarked} [P1904: while he was embarking] on a boat, the *one who had been* possessed by a demon asked him if he *could* stay with him.	ἐμβάντος, *when (he) had embarked*, RP TR F1853=17/20 F1859=3/6 vs. ἐμβαίνοντος, *while (he) was embarking*, P1904 F1853=3/20 (Scrivener's eoy) F1859=3/6. ᾖ μετ' αὐτοῦ, *might be + with him*, RP TR F1853=17/20 F1859=2/6 vs. μετ' αὐτοῦ ᾖ, *with him + might be*, P1904 F1853=3/20 (Scrivener's eoy) F1859=4/6. a boat ← *the boat*. See Gen 22:9. stay ← *be*.
Mark 5:19	{RP TR: Ὁ δὲ Ἰησοῦς} [P1904: Καὶ] οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ, Ὕπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σούς, καὶ ἀνάγγειλον αὐτοῖς ὅσα σοι ὁ κύριος {RP P1904: πεποίηκεν} [TR: ἐποίησε], καὶ ἠλέησέν σε.	{RP TR: However, Jesus} [P1904: But he] did not permit him but said to him, "Go to your home, to your family, and tell them everything that the Lord {RP P1904: has done} [TR: did] for you and *how* he had mercy on you."	ὁ δὲ Ἰησοῦς, *but Jesus*, RP TR F1853=17/20 F1859=3/6 vs. καὶ, *and*, P1904 F1853=3/20 (Scrivener's eoy) F1859=3/6. πεποίηκε(ν), *has done*, RP P1904 F1853=17/20 F1859=5/7 vs. ἐποίησε(ν), *did*, TR F1853=3/20 (Scrivener's pux, u being very doubtful) F1859=1/7 vs. another reading, F1853=0/20 F1859=1/7. your family ← *yours*.
Mark 5:20	Καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἐθαύμαζον.	And he went off, and he began to proclaim in Decapolis everything that Jesus had done for him, and everyone was amazed.	
Mark 5:21	Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν.	Meanwhile, when Jesus had again crossed to the other side in the boat, a large crowd gathered around him, and he was by the sea,	gathered around ← *gathered to*.
Mark 5:22	Καὶ {RP TR: ἰδού,} [P1904: -] ἔρχεται εἷς τῶν ἀρχισυναγώγων, ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτόν, πίπτει πρὸς τοὺς πόδας αὐτοῦ,	and {RP TR: it so happened that} [P1904: -] one of the officials of the synagogue came, Jairus by name, and when he saw him, he fell at his feet,	ἰδού, *behold*: present in RP TR F1853=20/20 F1859=6/6 vs. absent in P1904 F1853=0/20 F1859=0/6. {RP TR: it so happened that ← *behold*.}
Mark 5:23	καὶ παρεκάλει αὐτὸν πολλά, λέγων ὅτι Τὸ θυγάτριόν μου ἐσχάτως ἔχει· ἵνα ἐλθὼν ἐπιθῇς αὐτῇ τὰς χεῖρας, ὅπως σωθῇ καὶ ζήσεται.	and he pleaded with him earnestly saying, "My little daughter is at death's door. *I ask you* to come and lay *your* hands on her, so that she should be saved and will live."	earnestly ← *many (things)*. is at death's door ← *has endingly*. come: imperatival use of the participle.
Mark 5:24	Καὶ ἀπῆλθεν μετ' αὐτοῦ· καὶ ἠκολούθει αὐτῷ ὄχλος πολύς, καὶ συνέθλιβον αὐτόν.	So he went with him, and a large crowd followed him, and they were thronging him,	
Mark 5:25	Καὶ γυνή τις οὖσα ἐν ῥύσει αἵματος ἔτη δώδεκα,	when a certain woman *who had* had a haemorrhage for twelve years	when: temporal use of καί.
Mark 5:26	καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανήσασα τὰ παρ' {RP: αὐτῆς} [P1904 TR: ἑαυτῆς] πάντα, καὶ μηδὲν ὠφεληθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα,	– and *who* had suffered much at *the hands of* many doctors, and *who* had spent everything she had but had not been benefited in any *way* and had rather become worse –	αὐτῆς, *(with) her*, RP F1853=17/20 F1859=4/7 vs. ἑαυτῆς, *(with) herself*, P1904 TR F1853=3/20 (Scrivener's oux, u being very doubtful) F1859=2/7 vs. another reading, F1853=0/20 F1859=1/7. No difference in our English.

Mark 5:27	ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὄπισθεν, ἥψατο τοῦ ἱματίου αὐτοῦ·	having heard about Jesus, came in the crowd from behind and touched his cloak,	
Mark 5:28	ἔλεγεν γὰρ {RP TR: - } [P1904: ἐν ἑαυτῇ] ὅτι {RP TR: Κἂν τῶν ἱματίων αὐτοῦ ἅψωμαι} [P1904: Ἐὰν ἅψωμαι κἂν τῶν ἱματίων αὐτοῦ], σωθήσομαι.	for she said {RP TR: - } [P1904: inwardly], "If I can just touch his clothes, I will be saved."	ἐν ἑαυτῇ, *in herself*: absent in RP TR F1853=17/20 F1859=5/7 vs. present in P1904 F1853=3/20 (Scrivener's eos) F1859=2/7. κἂν τῶν ἱματίων αὐτοῦ ἅψωμαι, *just if his clothes + I touch*, RP TR F1853=20/20 F1859=7/7 vs. ἐὰν ἅψωμαι κἂν τῶν ἱματίων αὐτοῦ, *if I touch just if + his clothes*, P1904 F1853=0/20 F1859=0/7.
Mark 5:29	Καὶ εὐθέως ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος.	And immediately her issue of blood dried up, and she knew in *her* body that she had been cured of *her* infirmity.	
Mark 5:30	Καὶ εὐθέως ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγεν, Τίς μου ἥψατο τῶν ἱματίων;	Then Jesus, having become inwardly aware of the power which *had* gone out of him, immediately turned to the crowd and said, "Who touched my clothes?"	
Mark 5:31	Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ, Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις, Τίς μου ἥψατο;	At this the disciples said to him, "You see the crowd thronging you, yet you say, 'Who touched me?' "	
Mark 5:32	Καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν.	Then he looked round to see her *who had* done this.	
Mark 5:33	Ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν ἐπ' αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν.	And the woman, in fear and trembling, knowing what *had* happened to her, came and fell *down* at him and told him all the truth.	
Mark 5:34	Ὁ δὲ εἶπεν αὐτῇ, Θύγατερ, ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου.	But he said to her, "*My* daughter, your faith has cured you. Go off in peace and be free of your infirmity."	cured ← *saved*. free ← *healthy*.
Mark 5:35	Ἔτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου, λέγοντες ὅτι Ἡ θυγάτηρ σου ἀπέθανεν· τί ἔτι σκύλλεις τὸν διδάσκαλον;	While he was still speaking, *men* came from the *house of the* synagogue official and said, "Your daughter has died. Why are you still troubling the teacher?"	
Mark 5:36	Ὁ δὲ Ἰησοῦς εὐθέως ἀκούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ, Μὴ φοβοῦ, μόνον πίστευε.	But when Jesus heard what *was* said, he immediately said to the synagogue official, "Don't be afraid; just believe."	what *was* said ← *the word being spoken*.
Mark 5:37	Καὶ οὐκ ἀφῆκεν {RP TR: οὐδένα αὐτῷ} [P1904: αὐτῷ οὐδένα] συνακολουθῆσαι, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου.	And he did not permit anyone to go along with him except Peter and James and John the brother of James,	οὐδένα αὐτῷ, *anyone + with him*, RP TR F1853=19/20 F1859=7/7 vs. αὐτῷ οὐδένα, *with him + anyone*, P1904 F1853=1/20 (Scrivener's y) F1859=0/7. go along with ← *follow with*.

Mark 5:38	Καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον, {RP S1550 E1624: - } [P1904 S1894: καὶ] κλαίοντας καὶ ἀλαλάζοντας πολλά.	and he came to the house of the synagogue official and saw a tumult {RP S1550 E1624: *of*} [P1904 S1894: and] *people* weeping and lamenting greatly,	καὶ, *and (people weeping)*: absent in RP S1550 E1624 F1853=17/21 F1859=3/7 vs. present in P1904 S1894 F1853=4/21 (Scrivener's d*euy) F1859=4/7. greatly ← *(in respect of) many (things)*.
Mark 5:39	Καὶ εἰσελθὼν λέγει αὐτοῖς, Τί θορυβεῖσθε καὶ κλαίετε; Τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.	and he went in and said to them, "Why are you making a commotion and weeping? The child has not died, but is asleep."	
Mark 5:40	Καὶ κατεγέλων αὐτοῦ. ¶ Ὁ δέ, ἐκβαλὼν {RP P1904: πάντας} [TR: ἅπαντας], παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον ἀνακείμενον.	And they laughed at him. ¶ But he sent *them* all out and took the father of the child with *him*, and the mother and those with him, and he went into *the room* where the child was lying.	¶ **Verse division:** in P1904 numbering, Mark 5:40 begins here. πάντας, *all (1)*, RP P1904 F1853=17/20 F1859=6/7 vs. ἅπαντας, *all (2)*, TR F1853=3/20 (Scrivener's lux, u being very doubtful) F1859=1/7.
Mark 5:41	Καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου, λέγει αὐτῇ, Ταλιθά, κοῦμι· ὅ ἐστιν μεθερμηνευόμενον, Τὸ κοράσιον, σοὶ λέγω, {RP TR: ἔγειραι} [P1904: ἔγειρε].	Then he took hold of the child's hand and said to her, "Talitha cumi", which, being translated, means, "Young girl (I say to you), 'Arise.' "	ἔγειραι, *arise* (aorist middle), RP TR F1853=13/20 F1859=4/7 vs. ἔγειρε, *arise* (present active), P1904 F1853=7/20 F1859=3/7. Compare Mark 2:11. means ← *is*.
Mark 5:42	Καὶ εὐθέως ἀνέστη τὸ κοράσιον καὶ περιεπάτει, ἦν γὰρ ἐτῶν δώδεκα· καὶ ἐξέστησαν ἐκστάσει μεγάλῃ.	And immediately the young girl arose and walked around. Now she was twelve years *old*. And they were astonished with great astonishment.	
Mark 5:43	Καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνῷ τοῦτο· καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν.	Then he ordered them strictly that no-one should get to know this. He also said *that something* should be given to her to eat.	strictly ← *many (things)*.
Mark 6:1	Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς τὴν πατρίδα {RP TR: αὐτοῦ} [P1904: ἑαυτοῦ]· καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.	Then he went out from there and came to his {RP TR: - } [P1904: own] native country, and his disciples followed him.	αὐτοῦ, *his*, RP TR F1853=20/20 F1859=7/8 vs. ἑαυτοῦ, *his own*, P1904 F1853=0/20 F1859=1/8.
Mark 6:2	Καὶ γενομένου σαββάτου, ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν· καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέγοντες, Πόθεν τούτῳ ταῦτα; Καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ, {RP P1904: - } [TR: ὅτι] καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται;	Then, when the Sabbath came, he began to teach in the synagogue. And many who heard *him* were astounded, and they said, "Where *does* this *man get* these *things* from? And what *is this* wisdom which *has been* given to him, {RP P1904: so that} [TR: so that even] such deeds of power take place at his hands?	ὅτι, *so that*: absent in RP P1904 F1853=12/20 F1859=4/7 vs. present in TR F1853=6/20 F1859=2/7 vs. another reading, F1853=2/20 (Scrivener's do) F1859=1/7. {RP P1904: so that: purposive or consecutive (result) use of καί.}
Mark 6:3	Οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς {RP TR: - } [P1904: τῆς] Μαρίας, ἀδελφὸς δὲ Ἰακώβου καὶ Ἰωσῆ καὶ Ἰούδα καὶ Σίμωνος; Καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.	Isn't this the carpenter, the son of Mary, and *the* brother of James and Joses and Judah and Simon? And aren't his sisters here with us?" And they were offended because of him.	τῆς, *(of) the (Mary)*: absent in RP TR F1853=19/20 F1859=6/7 vs. present in P1904 F1853=1/20 (Scrivener's y, which also reads *the son of the carpenter*) F1859=1/7. Greek: *Maria, Iakobos, Ioses, Ioudas, Simon*.
Mark 6:4	Ἔλεγεν δὲ αὐτοῖς ὁ Ἰησοῦς ὅτι Οὐκ ἔστιν προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τοῖς συγγενέσιν καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.	But Jesus said to them, "A prophet is not without honour except in his native land and among his kinsmen and in his *own* house."	

Mark 6:5	Καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χεῖρας, ἐθεράπευσεν.	And he could not do any deeds of power there, except that he laid *his* hands on a few invalids and healed *them*.	deeds ← *deeds*.
Mark 6:6	Καὶ ἐθαύμαζεν διὰ τὴν ἀπιστίαν αὐτῶν. Καὶ περιῆγεν τὰς κώμας κύκλῳ διδάσκων.	Indeed he was astonished on account of their unbelief. And he would go round the neighbouring villages teaching.	neighbouring ← *surrounding*.
Mark 6:7	Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων.	Then he called the twelve to himself and began to send them out two at a time, and he gave them authority over the unclean spirits,	two at a time ← *two two*.
Mark 6:8	Καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδόν, εἰ μὴ ῥάβδον μόνον· μὴ πήραν, μὴ ἄρτον, μὴ εἰς τὴν ζώνην χαλκόν·	and he commanded them not to take anything for *the* journey except just a staff: neither a wallet, nor bread, nor bronze *money* for *their money* belt,	
Mark 6:9	ἀλλ' ὑποδεδεμένους σανδάλια· καὶ μὴ {RP S1550: ἐνδύσησθε} [P1904: ἐνδεδύσθαι] [E1624 S1894: ἐνδύσασθαι] δύο χιτῶνας.	but *to be* shod with sandals, and not to wear two tunics.	ἐνδύσησθε, *that you wear* (aorist subjunctive middle), RP S1550 F1853=15/20 F1859=4/7 vs. ἐνδεδύσθαι, *to wear* (perfect infinitive middle / passive), P1904 F1853=0/20 F1859=2/7 vs. ἐνδύσασθαι, *to wear* (aorist infinitive middle), E1624 S1894 F1853=5/20 (incl. 1 misspelled) F1859=1/7. No difference in our English.
Mark 6:10	Καὶ ἔλεγεν αὐτοῖς, Ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν.	And he said to them, "Wherever you enter into a house, remain there until you go out from that place.	from that place ← *from there*.
Mark 6:11	Καὶ ὅσοι {RP TR: ἂν} [P1904: ἐὰν] μὴ δέξωνται ὑμᾶς, μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν, ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς. Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.	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."	ἂν, *(who)ever (1)*, RP TR F1853=9/20 F1859=4/7 vs. ἐὰν, *(who)ever (2)*, P1904 F1853=11/20 F1859=3/7. A weak disparity with RP, R=14:15.
Mark 6:12	Καὶ ἐξελθόντες ἐκήρυσσον ἵνα μετανοήσωσιν·	Then they went out and preached that one should repent.	one ← *they*.
Mark 6:13	καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.	And they cast out many demons, and they anointed many infirm with olive oil and cured *them*.	
Mark 6:14	Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρῴδης, φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ἔλεγεν ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.	And King Herod heard *about it*, for his fame had become well-known, and he said, "John the Baptist has been raised from *the* dead, and that *is* why deeds of power are at work in him."	fame ← *name*. been raised: or *risen*. that *is* why ← *on account of this*.
Mark 6:15	Ἄλλοι ἔλεγον ὅτι Ἠλίας ἐστίν· ἄλλοι δὲ ἔλεγον ὅτι Προφήτης ἐστίν, {RP P1904: - } [TR: ἢ] ὡς εἷς τῶν προφητῶν.	Others said, "He is Elijah", whereas *yet* others said, {RP P1904: "He is a prophet, like one of the prophets."} [TR: "He is a prophet", or, "*He is* like one of the prophets."]	ἢ, *or*: absent in RP P1904 F1853=19/20 F1859=7/7 vs. present in TR F1853=1/20 (Scrivener's u, so very doubtful) F1859=0/7. Elijah ← *Elias*.

Mark 6:16	Ἀκούσας δὲ {RP-text: - } [RP-marg P1904 TR: ὁ] Ἡρῴδης εἶπεν ὅτι Ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν· αὐτὸς ἠγέρθη ἐκ νεκρῶν.	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."	ὁ, *the (Herod)*: absent in RP-text F1853=9/21 F1859=2/8 vs. present in RP-marg P1904 TR F1853=12/21 F1859=6/8. A disparity with RP-text, R=11:20. = had beheaded ← *beheaded*, used causatively, *gave command to be beheaded*; compare Matt 2:16. = been raised: or *risen*.
Mark 6:17	Αὐτὸς γὰρ ὁ Ἡρῴδης ἀποστείλας ἐκράτησεν τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν {RP P1904: - } [TR: τῇ] φυλακῇ, διὰ Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν.	For Herod himself had had John arrested and bound him in prison on account of Herodias, the wife of Philip his brother, because he had married her.	τῇ, *the (prison)*: absent in RP P1904 F1853=18/20 F1859=6/7 vs. present in TR F1853=2/20 (Scrivener's pu, u being very doubtful) F1859=1/7. = had had John arrested ← *had sent and laid hold of John*.
Mark 6:18	Ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρῴδῃ ὅτι Οὐκ ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου.	For John had said to Herod, "It is not permitted for you to have the wife of your brother",	
Mark 6:19	Ἡ δὲ Ἡρῳδιὰς ἐνεῖχεν αὐτῷ, καὶ ἤθελεν αὐτὸν ἀποκτεῖναι· καὶ οὐκ ἠδύνατο·	and Herodias bore him a grudge, and she wanted to kill him, but she could not.	
Mark 6:20	ὁ γὰρ Ἡρῴδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν· καὶ ἀκούσας αὐτοῦ, πολλὰ ἐποίει, καὶ ἡδέως αὐτοῦ ἤκουεν.	For Herod feared John, knowing that he *was* a righteous and holy man, and he protected him, and when he had heard him, he would do many *things*, and he used to listen to him with pleasure.	
Mark 6:21	Καὶ γενομένης ἡμέρας εὐκαίρου, ὅτε Ἡρῴδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίει τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας,	But when an opportune day came – when Herod held a dinner on his birthday for his nobles, and the cohort commanders, and the prominent *men* of Galilee,	
Mark 6:22	καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρῳδιάδος καὶ ὀρχησαμένης, καὶ ἀρεσάσης τῷ Ἡρῴδῃ καὶ τοῖς συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ, Αἴτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοί·	and the daughter of Herodias herself had come and danced, and she had pleased Herod and those reclining *at table* with *him* – the king said to the young girl, "Ask me whatever you want, and I will give *it* to you."	
Mark 6:23	καὶ ὤμοσεν αὐτῇ ὅτι Ὃ ἐάν με αἰτήσῃς, δώσω σοί, ἕως ἡμίσους τῆς βασιλείας μου.	And he swore to her, "Whatever you ask me, I will give you, up to half of my kingdom."	
Mark 6:24	Ἡ δὲ ἐξελθοῦσα εἶπεν τῇ μητρὶ αὐτῆς, Τί αἰτήσομαι; Ἡ δὲ εἶπεν, Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.	Then she went out and said to her mother, "What shall I ask for?" And she said, "The head of John the Baptist."	
Mark 6:25	Καὶ εἰσελθοῦσα εὐθέως μετὰ σπουδῆς πρὸς τὸν βασιλέα, ἠτήσατο, λέγουσα, Θέλω ἵνα μοι δῷς ἐξαυτῆς ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.	Then straightaway she came in with haste to the king and made *her* request, saying, "I want you to give me the head of John the Baptist on a dish at once."	
Mark 6:26	Καὶ περίλυπος γενόμενος ὁ βασιλεύς, διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι.	Now the king, *who had* become greatly grieved, because of the oaths and the guests *at table*, did not want to deny her *the request*.	

Mark 6:27	Καὶ εὐθέως ἀποστείλας ὁ βασιλεὺς {RP: σπεκουλάτορα} [P1904 TR: σπεκουλάτωρα] ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ.	So the king immediately sent an executioner with instruction that his head should be brought *in*.	σπεκουλάτορα, *an executioner (1)*, RP F1853=10/20 F1859=5/7 vs. σπεκουλάτωρα, *an executioner (2)*, P1904 TR F1853=10/20 F1859=2/7. Nearly a disparity with RP, R=15:14. sent ... with instruction ← *having sent ... ordered*.
Mark 6:28	Ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, ¶ καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.	And he went off and beheaded him in the prison ¶ and brought his head on a dish and gave it to the young girl, and the young girl gave it to her mother.	¶ **Verse division:** in AV numbering, Mark 6:28 begins here.
Mark 6:29	Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον, καὶ ἦραν τὸ πτῶμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν {RP P1904 E1624 S1894: - } [S1550: τῷ] μνημείῳ.	Then when his disciples heard *about it*, they came and removed his corpse and put it in {RP P1904 E1624 S1894: a} [S1550: the] tomb.	τῷ, *(in) the (tomb)*: absent in RP P1904 E1624 S1894 F1853=20/20 F1859=7/7 vs. present in S1550 F1853=0/20 F1859=0/7.
Mark 6:30	Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν.	And the apostles gathered around Jesus and reported everything to him, both what they had done, and what they had taught.	gathered around ← *gathered to*.
Mark 6:31	Καὶ εἶπεν αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύεσθε ὀλίγον. Ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν {RP P1904: εὐκαίρουν} [TR: ηὐκαίρουν].	And he said to them, "You yourselves come privately to a desolate place, and rest a short *while*." For those *who* came and went were many, and they did not even have an opportunity to eat.	εὐκαίρουν, *had an opportunity (1)*, RP P1904 F1853=13/20 F1859=4/6 vs. ηὐκαίρουν, *had an opportunity (2)*, TR F1853=7/20 F1859=2/6.
Mark 6:32	Καὶ ἀπῆλθον εἰς ἔρημον τόπον {RP TR: τῷ} [P1904: ἐν] πλοίῳ κατ' ἰδίαν.	So they went to a desolate place {RP TR: by} [P1904: in a] boat privately.	τῷ, *by the (boat)*, RP TR F1853=18/20 F1859=5/6 vs. ἐν, *in (a boat)*, P1904 F1853=0/20 F1859=1/6 vs. ἐν τῷ, *in the (boat)*, F1853=1/20 (Scrivener's e) F1859=0/6 vs. word(s) absent, F1853=1/20 (Scrivener's y) F1859=0/6.
Mark 6:33	Καὶ εἶδον αὐτοὺς ὑπάγοντας {RP P1904: - } [TR: οἱ ὄχλοι] καὶ ἐπέγνωσαν {RP TR: αὐτὸν} [P1904: αὐτοὺς] πολλοί, καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ, καὶ προῆλθον αὐτούς, καὶ συνῆλθον πρὸς αὐτόν.	And {RP P1904: *people*} [TR: the crowds] saw them departing, and many recognized {RP TR: him} [P1904: them], and they were quick to converge there on foot from all the cities, and they arrived before them and gathered round him.	οἱ ὄχλοι, *the crowds*: absent in RP P1904 F1853=18/20 F1859=4/6 vs. present in TR F1853=2/20 (Scrivener's ux, u being very doubtful) F1859=2/6. αὐτὸν, *him*, RP TR F1853=13/20 F1859=5/6 vs. αὐτοὺς, *them*, P1904 F1853=7/20 F1859=1/6. were quick to converge there ← *ran there together*. round ← *to*.
Mark 6:34	Καὶ ἐξελθὼν {RP TR: εἶδεν ὁ Ἰησοῦς} [P1904: ὁ Ἰησοῦς εἶδε] πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά.	Then when Jesus went out, he saw a large crowd and felt compassion for them, because they were like sheep *which* had no shepherd, and he began to teach them many *things*,	εἶδε(ν) ὁ Ἰησοῦς, *saw + Jesus (= Jesus saw)*, RP TR F1853=15/20 F1859=3/6 vs. ὁ Ἰησοῦς εἶδε(ν), *Jesus + saw*, P1904 F1853=5/20 F1859=2/6 vs. another reading, F1853=0/20 F1859=1/6.
Mark 6:35	Καὶ ἤδη ὥρας πολλῆς γενομένης, προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν ὅτι Ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή·	and with it already being a late hour, his disciples came up to him and said, "The place is desolate and *it is* already a late hour.	being ← *having become*. late ← *much, great*.

Mark 6:36	ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς ἄρτους. Τί γὰρ φάγωσιν οὐκ ἔχουσιν.	Send them away so that they *can* go off into the surrounding country and villages and buy themselves loaves of bread, for they do not have anything to eat."	
Mark 6:37	Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. Καὶ λέγουσιν αὐτῷ, Ἀπελθόντες ἀγοράσωμεν {RP P1904: δηναρίων διακοσίων} [TR: διακοσίων δηναρίων] ἄρτους, καὶ δῶμεν αὐτοῖς φαγεῖν;	But he answered and said to them, "You give them *something* to eat." Then they said to him, "Should we go off and buy bread for two hundred denaries and give *it* to them to eat?"	δηναρίων διακοσίων, *denaries + 200*, RP P1904 F1853=15/20 F1859=6/6 vs. διακοσίων δηναρίων, *200 + denaries*, TR F1853=5/20 F1859=0/6. denaries: a denary was a silver coin.
Mark 6:38	Ὁ δὲ λέγει αὐτοῖς, Πόσους ἄρτους ἔχετε; Ὑπάγετε καὶ ἴδετε. Καὶ γνόντες λέγουσιν, Πέντε, καὶ δύο ἰχθύας.	At this he said to them, "How many loaves do you have? Go and see." Then when they had found out, they said, "Five, and two fish."	
Mark 6:39	Καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ.	Then he ordered them to have *them* all recline in groups on the green grass.	groups ← *drinking parties*.
Mark 6:40	Καὶ ἀνέπεσον πρασιαὶ πρασιαί, ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα.	And they reclined in groups of a hundred, and of fifty.	groups ← *(garden) plots* ← *beds of leeks*.
Mark 6:41	Καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησεν, καὶ κατέκλασεν τοὺς ἄρτους, καὶ ἐδίδου τοῖς μαθηταῖς {RP TR: αὐτοῦ} [P1904: -] ἵνα παραθῶσιν αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν.	Then he took the five loaves and the two fish, and he looked up to heaven and blessed *them*, and he broke the bread and kept giving *it* to {RP TR: his} [P1904: the] disciples to serve to them, and he shared out the two fish for everyone.	αὐτοῦ, *his (disciples)*: present in RP TR F1853=20/20 F1859=5/6 vs. absent in P1904 F1853=0/20 F1859=1/6. kept giving: iterative imperfect.
Mark 6:42	Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν·	And they all ate and were satisfied.	
Mark 6:43	καὶ ἦραν κλασμάτων δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων.	Then they picked up twelve basketsful of pieces, and *bits* of the fish.	
Mark 6:44	Καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους {RP P1904: - } [TR: ὡσεὶ] πεντακισχίλιοι ἄνδρες.	Now those *who had* eaten the bread amounted to {RP P1904: - } [TR: about] five thousand men.	ὡσεὶ, *about*: absent in RP P1904 F1853=18/20 F1859=6/6 vs. present in TR F1853=2/20 (Scrivener's ux, u being very doubtful) F1859=0/6. AV differs textually. amounted to ← *were*.
Mark 6:45	Καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς {RP P1904 S1550 E1624: Βηθσαϊδάν} [S1894: Βηθσαϊδά], ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον.	Then straightaway he made his disciples board the boat and go on ahead, to the far side, to Bethsaida, while he himself sent the crowd away.	Βηθσαϊδάν, *Bethsaida* (with an accusative ending), RP P1904 S1550 E1624 F1853=17/20 F1859=5/7 vs. Βηθσαϊδά, *Bethsaida* (indeclinable), S1894 F1853=3/20 (Scrivener's kps) F1859=1/7 vs. word absent, F1853=0/20 F1859=1/7.
Mark 6:46	Καὶ ἀποταξάμενος αὐτοῖς, ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.	And having bidden them farewell, he went away to a mountain to pray.	a mountain ← *the mountain*. See Gen 22:9.
Mark 6:47	Καὶ ὀψίας γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς.	Then, when evening came, the boat was in *the* middle of the sea, and he *was* alone on land.	

Mark 6:48	Καὶ {RP TR: εἶδεν} [P1904: ἰδὼν] αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς, καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτούς, περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελεν παρελθεῖν αὐτούς.	And {RP TR: *when*} [P1904: when] he saw them being harrowed while rowing (for the wind was against them), he then at about the fourth watch of the night came to them walking on the sea, and he intended to pass by them,	εἶδεν, *he saw*, RP TR F1853=20/20 F1859=4/6 vs. ἰδὼν, *having seen,* or, less classically, *seeing*, P1904 F1853=0/20 F1859=1/6 vs. another reading, F1853=0/20 F1859=1/6. fourth watch: *3.00 a.m. - 6.00 a.m.*
Mark 6:49	Οἱ δέ, ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν φάντασμα εἶναι, καὶ ἀνέκραξαν·	but when they saw him walking on the sea, they thought *it* was a phantom, and they shouted out.	
Mark 6:50	πάντες γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν. Καὶ εὐθέως ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς, Θαρσεῖτε· ἐγώ εἰμι, μὴ φοβεῖσθε.	For all *of them* saw him and were alarmed. Then straightaway he spoke with them and said to them, "Take heart, *it* is me. Don't be afraid."	*it* is me ← *I am*. See John 18:5-6. If the reader prefers, read *it is I*.
Mark 6:51	Καὶ ἀνέβη {RP TR: πρὸς αὐτοὺς εἰς τὸ πλοῖον} [P1904: εἰς τὸ πλοῖον πρὸς αὐτοὺς], καὶ ἐκόπασεν ὁ ἄνεμος· καὶ λίαν ἐκπερισσοῦ ἐν ἑαυτοῖς ἐξίσταντο, καὶ ἐθαύμαζον.	And he climbed up into the boat with them, and the wind abated, and they were most exceedingly amazed and astounded within themselves.	πρὸς αὐτοὺς εἰς τὸ πλοῖον, *to them + into the boat*, RP TR F1853=20/20 F1859=6/6 vs. εἰς τὸ πλοῖον πρὸς αὐτοὺς, *into the boat + to them*, P1904 F1853=0/20 F1859=0/6. with ← *to*.
Mark 6:52	Οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις· {RP TR: ἦν γὰρ} [P1904: ἀλλ' ἦν] {RP P1904: αὐτῶν ἡ καρδία} [TR: ἡ καρδία αὐτῶν] πεπωρωμένη.	For they had not understood about the bread, {RP TR: for} [P1904: but] their heart was hardened.	ἦν γὰρ, *for (their heart) was*, RP TR F1853=20/20 F1859=4/6 vs. ἀλλ' ἦν, *but (their heart) was*, P1904 F1853=0/20 F1859=2/6. F1853 and F1859 are very significantly disparate, X2=7.2 PV=0.7%. αὐτῶν ἡ καρδία, *of them + the heart*, RP P1904 F1853=16/20 F1859=5/6 vs. ἡ καρδία αὐτῶν, *the heart + of them*, TR F1853=4/20 (Scrivener's cgux, u being very doubtful) F1859=1/6.
Mark 6:53	Καὶ διαπεράσαντες {RP TR: ἦλθον} [P1904: ἀπῆλθον] ἐπὶ τὴν γῆν {RP P1904 S1894: Γεννησαρέτ} [S1550 E1624: Γενησαρέτ], καὶ προσωρμίσθησαν.	Then when they had crossed over, {RP TR: they came to} [P1904: they went off to] the land of Gennesaret and moored *there*.	ἦλθον, *they went*, RP TR F1853=20/20 F1859=5/6 vs. ἀπῆλθον, *they went way*, P1904 F1853=0/20 F1859=1/6. Γεννησαρὲτ, *Gennesaret*, RP P1904 S1894 F1853=6/20 F1859=5/7 vs. Γενησαρὲτ, *Genesaret*, S1550 E1624 F1853=9/20 F1859=1/7 vs. other readings, F1853=5/20 F1859=1/7. No difference in our English (AV= *Gennesaret*, as S1894).
Mark 6:54	Καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθέως ἐπιγνόντες αὐτόν,	And when they had disembarked from the boat, they immediately recognized him,	

Mark 6:55	{RP TR: περιδραμόντες} [P1904: περιέδραμον] ὅλην τὴν περίχωρον ἐκείνην, {RP TR: - } [P1904: καὶ] ἤρξαντο ἐπὶ τοῖς {RP TR: κραββάτοις} [P1904: κραβάττοις] τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον ὅτι ἐκεῖ ἐστιν.	and they ran round the whole of that neighbouring region {RP TR: and} [P1904: and] began to bring those *who* were ill round on stretchers *to* where they heard that he was.	περιδραμόντες, *having run round*, RP TR F1853=20/20 F1859=3/6 vs. περιέδραμον, *they ran around*, P1904 F1853=0/20 F1859=2/6 vs. another reading, F1853=0/20 F1859=1/6. F1853 and F1859 are very significantly disparate, X2=11.3 PV=0.1%. καὶ, *and* (but not required, and implied, after a participle): absent in RP TR F1853=20/20 F1859=4/6 vs. present in P1904 F1853=0/20 F1859=2/6. F1853 and F1859 are very significantly disparate, X2=7.22 PV=0.7%. κραββάτοις, *stretchers (1)*, RP TR F1853=13/20 F1859=2/6 vs. κραβάττοις, *stretchers (2)*, P1904 F1853=7/20 F1859=4/6. neighbouring ← *surrounding*.
Mark 6:56	Καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ πόλεις ἢ ἀγρούς, ἐν ταῖς ἀγοραῖς {RP TR: ἐτίθουν} [P1904: ἐτίθεσαν] τοὺς ἀσθενοῦντας, καὶ παρεκάλουν αὐτὸν ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται· καὶ ὅσοι ἂν ἥπτοντο αὐτοῦ ἐσῴζοντο.	And wherever he went – to villages or cities or country places – they placed the sick in the market places, and they pleaded with him to just touch the hem of his cloak. And whoever touched him was cured.	ἐτίθουν, *they were placing (1)*, RP TR F1853=20/20 F1859=5/6 vs. ἐτίθεσαν, *they were placing (2)*, P1904 F1853=0/20 F1859=1/6. touched him: or *touched it*. was cured ← *they were saved*.
Mark 7:1	Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καί τινες τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων·	Then the Pharisees gathered round him, as *did* some of the scribes *who had* come from Jerusalem,	gathered round ← *gathered to*.
Mark 7:2	καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσίν, τοῦτ' ἔστιν ἀνίπτοις, ἐσθίοντας ἄρτους ἐμέμψαντο.	and seeing some of his disciples with unclean hands (that is, unwashed) eating bread, they found fault.	seeing ← *having seen*. See Matt 23:20.
Mark 7:3	Οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας, οὐκ ἐσθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων·	For neither the Pharisees nor any Jews eat unless they have washed *their* hands with the fist, holding to the tradition of the elders,	any ← *all*. with the fist: AV differs *(oft)*, as VulgC VulgS (*crebro* ← πυκνά). SyrP renders *diligently* (ܒܬܟܝܦܘܬܐ ← πύκα).
Mark 7:4	καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσιν· καὶ ἄλλα πολλά ἐστιν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν.	and *on return* from the market, unless they dip themselves, they do not eat. And there are many other *things* which they have received to keep to: washings of chalices and pots and copper vessels and beds.	washings ← *dippings, baptisms*. beds: AV differs *(tables)*.
Mark 7:5	Ἔπειτα ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, Διὰ τί {RP TR: οἱ μαθηταί σου οὐ περιπατοῦσιν} [P1904: οὐ περιπατοῦσιν οἱ μαθηταί σου] κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, {RP TR: ἀλλὰ} [P1904: ἀλλ'] ἀνίπτοις χερσὶν ἐσθίουσιν τὸν ἄρτον;	Then the Pharisees and scribes asked him, "Why do your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?"	οἱ μαθηταί σου οὐ περιπατοῦσιν, *your disciples + not walk*, RP TR F1853=20/20 F1859=5/6 vs. οὐ περιπατοῦσιν οἱ μαθηταί σου, *not walk + your disciples*, P1904 F1853=0/20 F1859=1/6. ἀλλὰ, *but* (apocopated), RP TR F1853=20/20 F1859=6/6 vs. ἀλλ', *but* (unapocopated), P1904 F1853=0/20 F1859=0/6.

Mark 7:6	Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς ὅτι Καλῶς προεφήτευσεν Ἠσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται, Οὗτος ὁ λαὸς τοῖς χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ.	To which he answered and said to them, "Isaiah prophesied well about you, you hypocrites, as it stands written: **'This people honours me with *their* lips,** **But their heart is far removed from me.**	**Isa 29:13**.
Mark 7:7	Μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.	**And they worship me vainly,** **Teaching *as* doctrines** ***The* commandments of men.'**	**Isa 29:13**.
Mark 7:8	Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ θεοῦ, κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων, βαπτισμοὺς ξεστῶν καὶ ποτηρίων· καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε.	For having abandoned the commandment of God, you hold to the tradition of men: washings of pots and chalices, and you do many other similar *things*."	washings: see Mark 7:4. --- *things* ← *suchlike (things)*.
Mark 7:9	Καὶ ἔλεγεν αὐτοῖς, Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε.	And he said to them, "*How* finely you set aside the commandment of God so as to keep your own tradition!	*How* finely: ironic.
Mark 7:10	{RP TR: Μωσῆς} [P1904: Μωϋσῆς] γὰρ εἶπεν, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου· καί, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω·	For Moses said, **'Honour your father and your mother'**, and, **'He *who* speaks ill of *his* father or mother must certainly die.'**	Μωσῆς, *Moses*, RP TR F1853=18/20 F1859=2/6 vs. Μωϋσῆς, *Moüses*, P1904 F1853=2/20 (Scrivener's de) F1859=4/6. F1853 and F1859 are very significantly disparate, X2=8.3 PV=0.4%. --- **Ex 20:12, Ex 21:17, Deut 5:16**.
Mark 7:11	ὑμεῖς δὲ λέγετε, Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρί, Κορβᾶν, ὅ ἐστιν, δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς·	But you approve if a man says to *his* father or mother, 'What you might have been benefited by from me *is* corban', which means 'a gift *offering*'.	We punctuate differently to RP, who begin direct speech at 'If a man ...' Our translation conveys the same general sense as the AV, but it is rather differently formulated. --- approve ← *say, propose*. --- means ← *is*.
Mark 7:12	καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ,	And you don't permit him to do anything any more for his father or his mother,	
Mark 7:13	ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ᾗ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.	so you invalidate the word of God by your tradition which you have handed down. And you do many similar *things*."	*things* ← *suchlike (things)*.
Mark 7:14	Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον, ἔλεγεν αὐτοῖς, Ἀκούετέ μου πάντες, καὶ συνίετε.	Then when he had called all the crowd to himself, he said to them, "Listen to me, everyone, and understand:	
Mark 7:15	Οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτόν, ὃ δύναται αὐτὸν κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα {RP TR: ἀπ' αὐτοῦ, ἐκεῖνά} [P1904: -] ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον.	there is nothing on the outside of man which can defile him, if it goes into him, but {RP TR: *it is* the *things that* come out of him – those are *the things which*} [P1904: the *things that* come out are what] defile {RP P1904-text TR: man.} [P1904-marg: man."]	ἀπ' αὐτοῦ, ἐκεῖνά, *(out) from him – those (things)*: present in RP TR F1853=20/20 F1859=5/6 vs. absent in P1904 F1853=0/20 F1859=1/6. --- if: conditional use of the participle.
Mark 7:16	{RP TR: Εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω.} [P1904: -]	{RP TR: If anyone has ears to hear, let him hear."} [P1904: -]	This verse is absent in P1904, but it is present in RP TR F1853=20/20 F1859=7/7.

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

Mark 7:26	{RP TR: ἦν δὲ ἡ γυνὴ} [P1904: ἡ δὲ γυνὴ ἦν] Ἑλληνίς, {RP: Συραφοινίκισσα} [P1904: Συροφοινίκισσα] [TR: Συροφοινίσσα] τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον {RP P1904: ἐκβάλῃ} [TR: ἐκβάλλῃ] ἐκ τῆς θυγατρὸς αὐτῆς.	Now the woman was a Greek, a Syro-phoenician by race. And she asked him to cast out the demon from her daughter.	ἦν δὲ ἡ γυνὴ, *was + but + the woman*, RP TR F1853=20/20 F1859=4/7 vs. ἡ δὲ γυνὴ ἦν, *the + but + woman + was*, P1904 F1853=0/20 F1859=3/7. F1853 and F1859 are very significantly disparate, X2=9.6 PV=0.2%. Συραφοινίκισσα, *Syro-phoenician (1)*, RP F1853=12/21 (1 or 2 words) F1859=3/7 vs. Συροφοινίκισσα, *Syro-phoenician (2)*, P1904 F1853=3/21 (Scrivener's a*eo) F1859=2/7 vs. Συροφοινίσσα, *Syro-phoenician (3)*, TR F1853=3/21 (Scrivener's a**ux, u being very doubtful) F1859=0/7 vs. other readings, F1853=3/21 (Scrivener's cfy) F1859=2/7. ἐκβάλῃ, *cast out* (aorist), RP P1904 F1853=10/20 F1859=4/7 vs. ἐκβάλλῃ, *cast out* (present), TR F1853=10/20 F1859=1/7 vs. another reading, F1853=0/20 F1859=2/7. No difference in our English.
Mark 7:27	Ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ, Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ {RP TR: γὰρ καλόν ἐστιν} [P1904: γάρ ἐστι καλὸν] λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ {RP TR: βαλεῖν τοῖς κυναρίοις} [P1904: τοῖς κυναρίοις βαλεῖν].	But Jesus said to her, "Let the children be fed first. For it is not right to take the children's bread and throw *it* to the dogs."	γὰρ καλόν ἐστιν, *for + (not) right it is*, RP TR F1853=20/20 F1859=5/7 vs. γάρ ἐστι καλὸν, *for it is + (not) right*, P1904 F1853=0/20 F1859=2/7. βαλεῖν τοῖς κυναρίοις, *to throw + to the dogs*, RP TR F1853=20/20 F1859=6/7 vs. τοῖς κυναρίοις βαλεῖν, *to the dogs + to throw*, P1904 F1853=0/20 F1859=1/7.
Mark 7:28	Ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ, Ναί, κύριε· καὶ {RP TR: γὰρ} [P1904: -] τὰ κυνάρια ὑποκάτω τῆς τραπέζης {RP TR: ἐσθίει} [P1904: ἐσθίουσιν] ἀπὸ τῶν ψιχίων τῶν παιδίων.	Then she answered and said to him, "Yes, Lord. But {RP TR: even} [P1904: -] the dogs under the table eat from the children's crumbs."	γὰρ, *for; indeed*: present in RP TR F1853=20/20 F1859=4/7 vs. absent in P1904 F1853=0/20 F1859=3/7. F1853 and F1859 are very significantly disparate, X2=9.6 PV=0.19%. ἐσθίει, *eat* (classical form), RP TR F1853=19/20 F1859=3/7 vs. ἐσθίουσιν, *eat* (non-classical form), P1904 F1853=1/20 (Scrivener's c) F1859=3/7 vs. another reading, F1853=0/20 F1859=1/7. F1853 and F1859 are very significantly disparate, X2=9.3 PV=0.2%.
Mark 7:29	Καὶ εἶπεν αὐτῇ, Διὰ τοῦτον τὸν λόγον ὕπαγε· ἐξελήλυθεν τὸ δαιμόνιον ἐκ τῆς θυγατρός σου.	Then he said to her, "You may go because of that remark. The demon has gone out of your daughter."	that remark ← *this word*. The remark showed she accepted her dispensational position as a Gentile at the time. Contrast Eph 2:11-19.
Mark 7:30	Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς, εὗρεν τὸ {RP TR: δαιμόνιον ἐξεληλυθός, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης} [P1904: παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός].	And she went off to her house, and she found *that* {RP TR: the demon *had* come out and *that her* daughter *had been* laid on a bed} [P1904: the child *had been* laid on a bed and *that* the demon *had* come out].	δαιμόνιον ἐξεληλυθός, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης, *demon having come out + and the daughter laid on a bed*, RP TR F1853=19/20 F1859=6/7 vs. παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός, *child laid on a bed + and the demon having come out*, P1904 F1853=1/20 (Scrivener's y) F1859=1/7. laid: or *thrown*. No suggestion of lack of care here.

Mark 7:31	Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος, ἦλθεν πρὸς τὴν θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως.	And again he left the borders of Tyre and Sidon and came to the Sea of Galilee in *the* middle of the districts of Decapolis.	
Mark 7:32	Καὶ φέρουσιν αὐτῷ κωφὸν {RP-text: μογγιλάλον} [RP-marg P1904 TR: μογιλάλον], καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα.	And they brought him *a man* deaf *and* hardly able to speak, and they pleaded with him to put *his* hand on him.	μογγιλάλον, *hardly able to speak (1)*, RP-text F1853=14/20 F1859=4/7 vs. μογιλάλον, *hardly able to speak (2)*, RP-marg P1904 TR F1853=6/20 F1859=2/7 vs. another spelling, F1853=0/20 F1859=1/7.
Mark 7:33	Καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν, ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ, καὶ πτύσας ἥψατο τῆς γλώσσης αὐτοῦ,	Then he took him away from the crowd privately and put his fingers in his ears and spat and touched his tongue,	
Mark 7:34	καὶ ἀναβλέψας εἰς τὸν οὐρανόν, ἐστέναξεν, καὶ λέγει αὐτῷ, Ἐφφαθά, ὅ ἐστιν, Διανοίχθητι.	and he looked up to heaven, and he sighed and said to him, "Ephphatha", which means "be opened."	means ← *is*.
Mark 7:35	Καὶ εὐθέως διηνοίχθησαν αὐτοῦ αἱ ἀκοαί· καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς.	And immediately his *sense of* hearing was opened and the impediment of his tongue was released, and he spoke properly.	impediment ← *bond*.
Mark 7:36	Καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ εἴπωσιν· ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον περισσότερον ἐκήρυσσον.	Then he commanded them not to tell anyone. But the more he commanded them, the more profusely they publicized *it*.	
Mark 7:37	Καὶ ὑπερπερισσῶς ἐξεπλήσσοντο, λέγοντες, Καλῶς πάντα πεποίηκεν· καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν.	And they were astounded in the extreme, and they said, "He has done everything well – he enables both the deaf to hear and the mute to speak."	
Mark 8:1	Ἐν ἐκείναις ταῖς ἡμέραις, {RP TR: παμπόλλου} [P1904: πάλιν πολλοῦ] ὄχλου ὄντος, καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς,	In those days when there was {RP TR: a very large} [P1904: again a large] crowd, and they didn't have anything to eat, Jesus called his disciples to himself and said to them,	παμπόλλου, *a very great*, RP TR F1853=20/21 (but 4 misspelled) F1859=4/7 vs. πάλιν πολλοῦ, *again a great*, P1904 F1853=0/21 F1859=1/7 vs. πάλιν παμπόλλου, *again a very great*, F1853=1/21 (Scrivener's c) F1859=0/7 vs. πόλλου, *a large*, F1853=0/21 F1859=2/7.
Mark 8:2	Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον· ὅτι ἤδη {RP-text P1904: ἡμέραι} [RP-marg TR: ἡμέρας] τρεῖς προσμένουσίν μοι, καὶ οὐκ ἔχουσιν τί φάγωσιν·	"I feel compassion for the crowd, because they have remained with me for three days now and do not have anything to eat.	ἡμέραι, *days* (nominative), RP-text P1904 F1853=11/20 F1859=5/7 vs. ἡμέρας, *days* (accusative), RP-marg TR F1853=9/20 F1859=2/7. now ← *already*.
Mark 8:3	καὶ ἐὰν ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· τινὲς γὰρ αὐτῶν {RP TR: - } [P1904: ἀπὸ] μακρόθεν {RP E1624: ἥκουσιν} [P1904 S1550 S1894: ἥκασι].	And if I send them off to their home fasting, they will faint on the way, for some of them have come a long way."	ἀπὸ, *from* (pleonastically, since μακρόθεν contains movement from): absent in RP TR F1853=20/20 F1859=5/7 vs. present in P1904 F1853=0/20 F1859=2/7. ἥκουσι(ν), *have come* (present form, perfect sense), RP E1624 F1853=16/20 F1859=4/7 vs. ἥκασι(ν), *have come* (perfect form), P1904 S1550 S1894 F1853=4/20 (Scrivener's cepr) F1859=3/7.
Mark 8:4	Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Πόθεν τούτους δυνήσεταί τις ὧδε χορτάσαι ἄρτων ἐπ' ἐρημίας;	At this his disciples answered him, "How can anyone feed these *people* with bread here in *the* desert?"	How ← *From where*. can ← *will be able*.

Mark 8:5	Καὶ ἐπηρώτα αὐτούς, Πόσους ἔχετε ἄρτους; Οἱ δὲ εἶπον, Ἑπτά.	Then he asked them, "How many loaves do you have?" And they said, "Seven."	
Mark 8:6	Καὶ παρήγγειλεν τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους, εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα {RP TR: παραθῶσιν} [P1904: παρατιθῶσι]· καὶ παρέθηκαν τῷ ὄχλῳ.	And he instructed the crowd to recline on the ground. Then he took the seven loaves, and he gave thanks, and he broke *them* and gave *them* to his disciples to serve, and they served *them* to the crowd.	παραθῶσι(ν), *that they might serve* (aorist), RP TR F1853=19/20 F1859=5/7 vs. παρατιθῶσι(ν), *that they might serve* (present), P1904 F1853=1/20 (Scrivener's y) F1859=2/7.
Mark 8:7	Καὶ εἶχον ἰχθύδια ὀλίγα· καὶ {RP TR: - } [P1904: αὐτὰ] εὐλογήσας εἶπεν {RP-text TR: παραθεῖναι} [RP-marg: παραθῆναι] [P1904: παρατιθέναι] καὶ αὐτά.	And they had a few small fish, and he blessed {RP TR: *them*} [P1904: them] and told *them* to serve them as well.	αὐτὰ, *them*: absent in RP TR F1853=19/20 F1859=3/7 vs. present in P1904 F1853=1/20 (Scrivener's y) F1859=3/7 vs. another reading, F1853=0/20 F1859=1/7. F1853 and F1859 are very significantly disparate, X2=0.3 PV=0.2%. --- παραθεῖναι, *to serve* (aorist), RP-text TR F1853=10/20 F1859=3/7 vs. παραθῆναι, *to serve* (aorist in a non-classical spelling), RP-marg F1853=9/20 F1859=2/7 vs. παρατιθέναι, *to serve* (present), P1904 F1853=0/20 F1859=1/7 vs. another reading, F1853=1/20 (Scrivener's c) F1859=1/7.
Mark 8:8	Ἔφαγον δέ, καὶ ἐχορτάσθησαν· καὶ ἦραν περισσεύματα κλασμάτων ἑπτὰ σπυρίδας.	So they ate and were satisfied, and they picked up seven hampers *of* surplus pieces.	
Mark 8:9	Ἦσαν δὲ {RP TR: οἱ φαγόντες} [P1904: -] ὡς τετρακισχίλιοι· καὶ ἀπέλυσεν αὐτούς.	Now {RP TR: those *who* ate were about four thousand} [P1904: there were about four thousand *of them*]. And he sent them off.	οἱ φαγόντες, *those having eaten*: present in RP TR F1853=20/20 F1859=6/7 vs. absent in P1904 F1853=0/20 F1859=1/7.
Mark 8:10	Καὶ {RP TR: εὐθέως ἐμβὰς} [P1904: ἐμβὰς εὐθὺς] εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθά.	Then he immediately boarded a boat with his disciples and went to the regions of Dalmanutha.	εὐθέως ἐμβὰς, *immediately (1) + having boarded*, RP TR F1853=19/20 F1859=4/7 vs. ἐμβὰς εὐθὺς, *having boarded + immediately (2)*, P1904 F1853=0/20 F1859=2/7 vs. ἐμβὰς εὐθέως, *having boarded + immediately (1)*, F1853=1/20 (Scrivener's c) F1859=1/7. --- a boat ← *the boat*. See Gen 22:9.
Mark 8:11	Καὶ ἐξῆλθον οἱ Φαρισαῖοι, καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.	And the Pharisees came out and began to dispute with him, seeking a sign from him from heaven, putting him to the test,	
Mark 8:12	Καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει, Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ; Ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.	at which he sighed deeply in his spirit and said, "Why does this generation keenly seek a sign? Truly, I say to you, there certainly will not be a sign given to this generation."	there certainly will not ← *if*, a Hebraism, אִם, as an oath formula: if ... may God do this (harm) to me and add this (harm) to me (compare 2 Sam 3:35).

Mark 8:13	Καὶ ἀφεὶς αὐτούς, {RP TR: ἐμβὰς πάλιν} [P1904: -] εἰς {RP-text: - } [RP-marg P1904 TR: τὸ] πλοῖον, ἀπῆλθεν {RP TR: εἰς τὸ πέραν} [P1904: πάλιν].	Then he left them {RP TR: and again boarded} [P1904: *and went* into] {RP-text: a} [RP-marg P1904 TR: the] boat and departed {RP TR: to the other side} [P1904: again].	ἐμβὰς πάλιν, *having boarded again*: present in RP TR F1853=17/20 F1859=4/7 vs. absent in P1904 F1853=0/20 F1859=0/7 vs. ἐμβὰς, *having boarded*, F1853=1/20 (Scrivener's e) F1859=1/7 vs. other readings, F1853=2/20 (Scrivener's dy) F1859=2/7. τὸ, *the*: absent in RP-text F1853=10/20 F1859=2/7 vs. present in RP-marg P1904 TR F1853=10/20 F1859=5/7. A disparity with RP-text, R=12:17. εἰς τὸ πέραν, *to the other side*, RP TR F1853=19/20 F1859=6/7 vs. πάλιν, *again*, P1904 F1853=1/20 (Scrivener's y) F1859=1/7.
Mark 8:14	Καὶ ἐπελάθοντο {RP P1904 S1550 E1624: - } [S1894: οἱ μαθηταὶ] λαβεῖν ἄρτους, καὶ εἰ μὴ ἕνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ.	Now {RP P1904 S1550 E1624: they} [S1894: the disciples] had forgotten to take bread, and they did not have *any* with them in the boat except for one loaf,	οἱ μαθηταὶ, *the disciples*: absent in RP P1904 S1550 E1624 F1853=15/21 F1859=6/8 vs. present in S1894 F1853=6/21 (5 actually containing οἱ μαθηταὶ αὐτοῦ) F1859=2/8.
Mark 8:15	Καὶ διεστέλλετο αὐτοῖς, λέγων, Ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρῴδου.	and he instructed them and said, "Watch out, beware of the leaven of the Pharisees and the leaven of Herod."	
Mark 8:16	Καὶ διελογίζοντο πρὸς ἀλλήλους, λέγοντες ὅτι Ἄρτους οὐκ ἔχομεν.	At this they argued among themselves and said, "*It is because* we haven't got *any* bread."	
Mark 8:17	Καὶ γνοὺς ὁ Ἰησοῦς λέγει αὐτοῖς, Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; Οὔπω νοεῖτε, οὐδὲ συνίετε; Ἔτι πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν;	But Jesus was aware *of that* and said to them, "Why are you arguing because you haven't got *any* bread? Don't you discern or understand yet? Do you still have a hardened heart?	have a hardened heart ← *have your heart hardened*.
Mark 8:18	Ὀφθαλμοὺς ἔχοντες οὐ βλέπετε; Καὶ ὦτα ἔχοντες οὐκ ἀκούετε; Καὶ οὐ μνημονεύετε;	**Do you not see, although you have eyes? And do you not hear, although you have ears?** And do you not remember?	**Jer 5:21**. although *(2x)*: concessive use of the participle.
Mark 8:19	Ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, {RP TR: - } [P1904: καὶ] πόσους κοφίνους {RP TR: πλήρεις κλασμάτων} [P1904: κλασμάτων πλήρεις] ἤρατε; Λέγουσιν αὐτῷ, Δώδεκα.	When I broke five loaves for the five thousand, {RP TR: - } [P1904: -] how many basketsful of pieces did you pick up?" They said to him, "Twelve."	καὶ, *and* (with a sense of *then* answering to *when*, but we leave it untranslated): absent in RP TR F1853=19/20 F1859=5/7 vs. present in P1904 F1853=1/20 (Scrivener's y) F1859=2/7. πλήρεις κλασμάτων, *full + of pieces*, RP TR F1853=19/21 F1859=3/7 vs. κλασμάτων πλήρεις, *of pieces + full*, P1904 F1853=1/21 (Scrivener's y) F1859=1/7 vs. other readings, F1853=1/21 (Scrivener's h*) F1859=3/7.
Mark 8:20	Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; Οἱ δὲ εἶπον, Ἑπτά.	"And when *I broke* the seven *loaves* for the four thousand, how many hampers full of pieces did you pick up?" And they said, "Seven."	how many hampers full of pieces ← *fulnesses of how many hampers of pieces*.

Mark 8:21	Καὶ ἔλεγεν αὐτοῖς, {RP TR: Πῶς οὐ} [P1904: Οὔπω] συνίετε;	And he said to them, "{RP TR: How come you do not understand?} [P1904: Don't you understand yet?]"	πῶς οὐ, *how not*, RP TR F1853=14/21 F1859=4/7 vs. οὔπω, *not yet*, P1904 F1853=2/21 (Scrivener's ey) F1859=2/7 vs. πῶς οὔπω, *how come not yet*, F1853=4/21 (Scrivener's clmn) F1859=0/7 vs. other readings, F1853=1/21 (Scrivener's q**) F1859=1/7.
Mark 8:22	Καὶ ἔρχεται εἰς {RP S1550 E1624: Βηθσαϊδάν} [P1904 S1894: Βηθσαϊδά]. Καὶ φέρουσιν αὐτῷ τυφλόν, καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἅψηται.	Then he came to Bethsaida, and they brought a blind *man* to him and pleaded with him to touch him.	Βηθσαϊδάν, *Bethsaida* (declined in accusative case), RP S1550 E1624 F1853=13/20 F1859=3/7 vs. Βηθσαϊδά, *Bethsaida* (indeclinable), P1904 S1894 F1853=5/20 F1859=4/7 vs. other readings, F1853=2/20 (Scrivener's dy) F1859=0/7.
Mark 8:23	Καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ, ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης· καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτὸν εἴ τι βλέπει.	Then he took hold of the blind *man*'s hand and led him out of the village, and he spat into his eyes and put *his* hands on him, and he asked him if he *could* see anything.	
Mark 8:24	Καὶ ἀναβλέψας ἔλεγεν, Βλέπω τοὺς ἀνθρώπους {RP S1550 E1624: ὅτι ὡς δένδρα ὁρῶ} [P1904 S1894: ὡς δένδρα] περιπατοῦντας.	And he looked up and said, "I *can* see men, {RP S1550 E1624: inasmuch as I *can* see *them*} [P1904 S1894: -] walking around *looking* like trees."	ὅτι ὡς δένδρα ὁρῶ, *that as trees I see*, RP S1550 E1624 F1853=17/19 F1859=5/7 vs. ὡς δένδρα, *as trees*, P1904 S1894 F1853=2/19 (Scrivener's cy) F1859=2/7.
Mark 8:25	Εἶτα πάλιν ἐπέθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἀναβλέψαι. Καὶ ἀποκατεστάθη, καὶ {RP-text P1904 TR: ἐνέβλεψεν} [RP-marg: ἀνέβλεψεν] τηλαυγῶς ἅπαντας.	Then he put *his* hands on his eyes again and enabled him to see again, and he was restored, and he saw everyone clearly {RP-text P1904 TR: - } [RP-marg: again].	ἐνέβλεψεν, *saw*, RP-text P1904 TR F1853=10/19 F1859=5/7 vs. ἀνέβλεψεν, *saw again*, RP-marg F1853=9/19 F1859=2/7. enabled him to ← *made him*. see again: or *look up*.
Mark 8:26	Καὶ ἀπέστειλεν αὐτὸν εἰς {RP-text P1904 TR: τὸν} [RP-marg: -] οἶκον αὐτοῦ, λέγων, Μηδὲ εἰς τὴν κώμην εἰσέλθῃς, μηδὲ εἴπῃς τινὶ ἐν τῇ κώμῃ.	And he sent him off to his house, and he said, "Do not go into the village, nor tell anyone in the village."	τὸν, *the (house)*: present in RP-text P1904 TR F1853=11/20 F1859=5/7 vs. absent in RP-marg F1853=9/20 F1859=2/7.
Mark 8:27	Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ {RP P1904 S1550 S1894: οἱ} [E1624: ὁ] μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ, λέγων αὐτοῖς, Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;	Then Jesus went out, as *did* his disciples, to the villages of Caesarea Philippi, and on the way he questioned his disciples and said to them, "Who do men say I am?"	οἱ, *the* (plural), RP P1904 S1550 S1894 F1853=20/20 F1859=7/7 vs. ὁ, *the* (singular), E1624 F1853=0/20 F1859=0/7. The E1624 reading is surely a scribal / typographical error.
Mark 8:28	Οἱ δὲ ἀπεκρίθησαν, Ἰωάννην τὸν βαπτιστήν· καὶ ἄλλοι, Ἠλίαν, ἄλλοι δέ, Ἕνα τῶν προφητῶν.	They replied, " 'John the Baptist', whereas others *say*, 'Elijah', and others, 'One of the prophets.' "	
Mark 8:29	Καὶ αὐτὸς λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ, Σὺ εἶ ὁ χριστός.	Then he said to them, "But who do you say I am?" Peter answered and said to him, "You are the Christ."	
Mark 8:30	Καὶ ἐπετίμησεν αὐτοῖς, ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.	Then he warned them not to tell anyone about himself.	

Mark 8:31	Καὶ ἤρξατο διδάσκειν αὐτούς, ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ {RP P1904: τῶν} [TR: -] ἀρχιερέων καὶ {RP P1904: τῶν} [TR: -] γραμματέων, καὶ ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι·	Next he began to teach them that the son of man had to suffer many *things*, and to be rejected by the elders and {RP P1904: the} [TR: -] senior priests and {RP P1904: the} [TR: -] scribes, and to be killed, and to rise again after three days.	τῶν, *by (the senior priests)*: present in RP P1904 F1853=14/21 F1859=6/7 vs. absent in TR F1853=7/21 F1859=1/7. Two different readings of Scrivener's y counted here; compare below. --- τῶν, *by (the scribes)*: present in RP P1904 F1853=17/20 F1859=5/8 vs. absent in TR F1853=3/20 (Scrivener's eux, u being very doubtful) F1859=3/8.
Mark 8:32	καὶ παρρησίᾳ τὸν λόγον ἐλάλει. Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ.	Indeed, he would make the assertion openly. Then Peter took him aside, and he began to remonstrate with him.	make the assertion ← *say the word*. --- took him aside ← *took him to himself*.
Mark 8:33	Ὁ δὲ ἐπιστραφείς, καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ, ἐπετίμησεν τῷ Πέτρῳ, λέγων, Ὕπαγε ὀπίσω μου, Σατανᾶ· ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.	But he turned around and looked at his disciples, and he remonstrated with Peter and said, "Get behind me, Satan. For you are not mindful of the *affairs* of God, but those of men."	
Mark 8:34	Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ, εἶπεν αὐτοῖς, Ὅστις θέλει ὀπίσω μου {RP P1904: ἀκολουθεῖν} [TR: ἐλθεῖν], ἀπαρνησάσθω ἑαυτόν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι.	Then he called the crowd to himself with his disciples and said to them, "Let whoever wishes to follow me deny himself and take up his cross and follow me.	ἀκολουθεῖν, *follow (behind me)*, RP P1904 F1853=10/19 F1859=5/7 vs. ἐλθεῖν, *come (behind me)*, TR F1853=9/19 F1859=2/7. No difference in our English.
Mark 8:35	Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν {RP P1904: ἑαυτοῦ ψυχὴν} [TR: ψυχὴν αὐτοῦ] ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, οὗτος σώσει αὐτήν.	For whoever wants to save his life will lose it, but *it is* whoever loses {RP P1904: his own} [TR: his] life for my sake and *that* of the gospel who will save it.	ἑαυτοῦ ψυχὴν, *his own soul*, RP P1904 F1853=15/19 F1859=7/7 vs. ψυχὴν αὐτοῦ, *his soul*, TR F1853=4/19 (Scrivener's clmn) F1859=0/7. --- life *(2x)* ← *soul*. --- who ← *this (one)*.
Mark 8:36	Τί γὰρ ὠφελήσει ἄνθρωπον, ἐὰν κερδήσῃ τὸν κόσμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ;	For in what *way* does it benefit a man if he gains the whole world, but forfeits his *own* life?	does ← *will*. --- life ← *soul*.
Mark 8:37	Ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;	Or what will a man give *in* exchange for his *own* life?	life ← *soul*.
Mark 8:38	Ὃς γὰρ {RP-text P1904: ἐὰν} [RP-marg TR: ἂν] ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτόν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.	For *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."	ἐὰν, *(who)ever (1)*, RP-text P1904 F1853=11/19 F1859=2/7 vs. ἂν, *(who)ever (2)*, RP-marg TR F1853=8/19 F1859=5/7. Nearly a disparity with RP-text, R=14:14. --- in turn ← *also*.
Mark 9:1	Καὶ ἔλεγεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι εἰσίν τινες τῶν ὧδε ἑστηκότων, οἵτινες οὐ μὴ γεύσωνται θανάτου, ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει.	And he said to them, "Truly, I am telling you that there are some of those standing here who will certainly not taste death until they see the kingdom of God come in power."	come ← *having come*. See Matt 23:20, though here it is a perfect participle.
Mark 9:2	Καὶ μεθ' ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ {RP-text: - } [RP-marg P1904 TR: τὸν] Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους· καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν·	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.	τὸν, *the (John)*: absent in RP-text F1853=11/21 F1859=2/7 vs. present in RP-marg P1904 TR F1853=10/21 F1859=5/7. A disparity with RP-text, R=13:17. --- transfigured ← *transformed*, but we keep to the accepted terminology of the *transfiguration*.

Mark 9:3	καὶ τὰ ἱμάτια αὐτοῦ {RP-text: ἐγένοντο} [RP-marg P1904 TR: ἐγένετο] στίλβοντα, λευκὰ λίαν ὡς χιών, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται {RP TR: - } [P1904: οὕτω] λευκᾶναι.	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].	ἐγένοντο, *became* (non-classical form), RP-text F1853=8/19 F1859=2/7 vs. ἐγένετο, *became* (classical form), RP-marg P1904 TR F1853=11/19 F1859=5/7. A disparity with RP-text, R=10:18. --- οὕτω(ς), *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	Καὶ ὤφθη αὐτοῖς Ἠλίας σὺν {RP-text: Μωσῇ} [RP-marg TR: Μωσεῖ] [P1904: Μωϋσεῖ], καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ.	Moreover Elijah appeared to them with Moses, and they were speaking to Jesus,	Μωσῇ, *Moses (1)*, RP-text F1853=2/19 (Scrivener's gy) F1859=1/7 vs. Μωσεῖ, *Moses (2)*, RP-marg TR F1853=6/19 F1859=5/7 vs. Μωϋσεῖ, *Moses (3)*, P1904 F1853=2/19 (Scrivener's dp) F1859=1/7 vs. Μωϋσῇ, *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 9:5	Καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, Ῥαββί, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνὰς τρεῖς, σοὶ μίαν, καὶ {RP-text: Μωσῇ} [RP-marg TR: Μωσεῖ] [P1904: Μωϋσεῖ] μίαν, καὶ Ἠλίᾳ μίαν.	at which Peter responded and said to Jesus, "Rabbi, it is good for us to be here. So let's make three booths: one for you, and one for Moses, and one for Elijah."	Μωσῇ, *Moses (1)*, RP-text F1853=10/19 F1859=0/7 vs. Μωσεῖ, *Moses (2)*, RP-marg TR F1853=9/19 F1859=5/7 vs. Μωϋσεῖ, *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 9:6	Οὐ γὰρ ᾔδει τί {RP: λαλήσει} [P1904 TR: λαλήσῃ]· ἦσαν γὰρ ἔκφοβοι.	For he did not know what he should say, for they were terrified.	λαλήσει, *(what he) would say* (future), RP F1853=14/19 F1859=4/7 vs. λαλήσῃ, *(what) he should say* (deliberative subjunctive), P1904 TR F1853=5/19 F1859=3/7. We translate in either case with *should*. --- {RP: should ← *would*, perhaps a Hebraism, perhaps to be regarded as a variantly spelled subjunctive (deliberative).}
Mark 9:7	Καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ ἦλθεν φωνὴ ἐκ τῆς νεφέλης {RP: - } [P1904 TR: λέγουσα], Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε.	Then a cloud materialized and overshadowed them, and a voice came from the cloud {RP: - } [P1904 TR: and said], "This is my beloved son. Hear him."	λέγουσα, *saying*: absent in RP F1853=14/20 F1859=3/8 vs. present in P1904 TR F1853=6/20 F1859=5/8. --- materialized ← *became, came*.
Mark 9:8	Καὶ ἐξάπινα περιβλεψάμενοι, οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν.	Yet the moment when they looked round, they didn't see anyone any longer, except just Jesus with them.	
Mark 9:9	Καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διεστείλατο αὐτοῖς ἵνα μηδενὶ διηγήσωνται ἃ εἶδον, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.	Then as they came down from the mountain, he commanded them not to recount *the things* they had seen to anyone until the son of man had risen from *the* dead.	until ← *except when*.

Mark 9:10	Καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτούς, συζητοῦντες τί ἐστιν τὸ ἐκ νεκρῶν ἀναστῆναι.	And they kept the matter to themselves, while discussing with each other what rising from *the* dead meant.	meant ← *was* (← *is*, in historical reported speech).
Mark 9:11	Καὶ ἐπηρώτων αὐτόν, λέγοντες ὅτι Λέγουσιν οἱ γραμματεῖς ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον;	Then they questioned him and said, "The scribes say that Elijah must come first, *don't they*?"	
Mark 9:12	Ὁ δὲ ἀποκριθείς, εἶπεν αὐτοῖς, Ἠλίας μὲν ἐλθὼν πρῶτον, ἀποκαθιστᾷ πάντα· καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ καὶ ἐξουδενωθῇ.	Then he answered and said to them, "Elijah does indeed come and restore everything first, so how come it stands written concerning the son of man that he *must* suffer many *things* and be thought nothing of?	We, with P1904, punctuate as a question (presumably to make the disciples think). RP and TBS-TR punctuate as a statement, which we do not feel fits the Greek καὶ πῶς, *and how*.
Mark 9:13	Ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἠλίας ἐλήλυθεν, καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν, καθὼς γέγραπται ἐπ' αὐτόν.	But I say to you that Elijah has also come, and that they did to him whatever they wanted, as it stands written concerning him."	
Mark 9:14	Καὶ ἐλθὼν πρὸς τοὺς μαθητάς, εἶδεν ὄχλον πολὺν περὶ αὐτούς, καὶ γραμματεῖς συζητοῦντας αὐτοῖς.	Then he went to the disciples and saw a large crowd around them, and scribes discussing with them.	
Mark 9:15	Καὶ εὐθέως πᾶς ὁ ὄχλος {RP TR: ἰδὼν} [P1904: ἰδόντες] αὐτὸν {RP TR: ἐξεθαμβήθη} [P1904: ἐξεθαμβήθησαν], καὶ προστρέχοντες ἠσπάζοντο αὐτόν.	And immediately, when the whole crowd saw him, they were astounded, and they ran to greet him.	ἰδὼν, *having seen* (singular), RP TR F1853=18/19 F1859=5/7 vs. ἰδόντες, *having seen* (plural), P1904 F1853=1/19 (Scrivener's y) F1859=2/7. ἐξεθαμβήθη, *was astounded*, RP TR F1853=18/19 F1859=4/7 vs. ἐξεθαμβήθησαν, *were astounded*, P1904 F1853=1/19 (Scrivener's y) F1859=3/7. ran to greet ← *having run, were greeting*.
Mark 9:16	Καὶ ἐπηρώτησεν τοὺς γραμματεῖς, Τί συζητεῖτε πρὸς {RP TR: αὐτούς} [P1904: ἑαυτούς];	Then he asked the scribes, "What are you discussing {RP TR: with them} [P1904: among yourselves]?"	αὐτούς, *them* (but could be read as αὐτούς, a crasis of ἑαυτούς), RP TR F1853=17/19 F1859=6/7 vs. ἑαυτούς, *yourselves*, P1904 F1853=1/19 (Scrivener's y) F1859=1/7 vs. another reading, F1853=1/19 (Scrivener's c) F1859=0/7.
Mark 9:17	Καὶ ἀποκριθεὶς εἷς ἐκ τοῦ ὄχλου εἶπεν, Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρός σε, ἔχοντα πνεῦμα ἄλαλον.	At this one of the crowd answered and said, "Teacher, I have brought you my son *who is* possessed by a mute spirit.	possessed by ← *having*. mute: i.e. *mute-making*.
Mark 9:18	Καὶ ὅπου ἂν αὐτὸν καταλάβῃ, ῥήσσει αὐτόν· καὶ ἀφρίζει, καὶ τρίζει τοὺς ὀδόντας αὐτοῦ, καὶ ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν.	And wherever it seizes him, it tears at him, and he foams and gnashes his teeth, and he becomes dehydrated. Moreover, I told your disciples to cast it out, but they couldn't."	
Mark 9:19	Ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει, Ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; Ἕως πότε ἀνέξομαι ὑμῶν; Φέρετε αὐτὸν πρός με.	Then he answered him and said, "O unbelieving generation, how long will I be with you? How long will I bear with you? Bring him to me."	

Mark 9:20	Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν· ¶ καὶ ἰδὼν αὐτόν, εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτόν· καὶ πεσὼν ἐπὶ τῆς γῆς, ἐκυλίετο ἀφρίζων.	So they brought him to him. ¶ And when he saw him, the spirit immediately convulsed him, and he fell onto the ground and rolled about, foaming.	¶ **Verse division:** in P1904 numbering, Mark 9:20 begins here. he saw: masculine, referring to the son, not neuter, which would refer to the spirit.
Mark 9:21	Καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ, Πόσος χρόνος ἐστίν, ὡς τοῦτο γέγονεν αὐτῷ; Ὁ δὲ εἶπεν, Παιδιόθεν.	And he asked his father, "How long is it since this happened to him?" And he said, "Since childhood.	
Mark 9:22	Καὶ πολλάκις αὐτὸν καὶ εἰς {RP: τὸ} [P1904 TR: -] πῦρ ἔβαλεν καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνασαι, βοήθησον {RP P1904c TR: ἡμῖν} [P1904u: ὑμῖν], σπλαγχνισθεὶς ἐφ' ἡμᾶς.	And it has often thrown him in both fire and water, to destroy him. But if you can *do* anything, help us and have compassion on us."	τὸ, *the* (with *fire*): present in RP F1853=13/21 F1859=5/7 vs. absent in P1904 TR F1853=8/21 F1859=2/7.
Mark 9:23	Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τὸ εἰ δύνασαι πιστεῦσαι, πάντα δυνατὰ τῷ πιστεύοντι.	Then Jesus, quoting him, said to him, " 'If you can' believe, everything *is* possible for him *who* believes."	quoting him: the quotation - *if you can* - is indicated by the word τὸ.
Mark 9:24	Καὶ εὐθέως κράξας ὁ πατὴρ τοῦ παιδίου, μετὰ δακρύων ἔλεγεν, Πιστεύω, κύριε, βοήθει μου τῇ ἀπιστίᾳ.	Then the father of the child immediately cried out and said with tears, "I believe, Lord. Help my unbelief."	
Mark 9:25	Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει {RP P1904 TR: - } [MISC: ὁ] ὄχλος, ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ, Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφόν, ἐγώ σοι ἐπιτάσσω, ἔξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.	Then when Jesus saw that {RP P1904 TR: a} [MISC: 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."	ὁ, *the (crowd)*: absent in RP P1904 TR F1853=7/20 F1859=2/7 vs. present in F1853=13/20 F1859=5/7. A disparity with RP, R=11:18.
Mark 9:26	Καὶ κράξαν, καὶ πολλὰ σπαράξαν αὐτόν, ἐξῆλθεν· καὶ ἐγένετο ὡσεὶ νεκρός, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν.	Then it shouted and convulsed him severely and came out, and he became as though *he was* dead, so that many said that he had died.	
Mark 9:27	Ὁ δὲ Ἰησοῦς κρατήσας αὐτὸν τῆς χειρός, ἤγειρεν αὐτόν· καὶ ἀνέστη.	But Jesus took hold of him by the hand and lifted him up, and he arose.	
Mark 9:28	Καὶ εἰσελθόντα αὐτὸν εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτὸν κατ' ἰδίαν ὅτι Ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;	Then when he had gone home, his disciples asked him privately, "*Why is it that* we could not cast it out?"	
Mark 9:29	Καὶ εἶπεν αὐτοῖς, Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.	And he said to them, "This kind cannot come out by any *means* except prayer and fasting."	
Mark 9:30	Καὶ ἐκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας· καὶ οὐκ ἤθελεν ἵνα τις γνῷ.	And they departed from there and passed through Galilee, and he did not want anyone to know.	
Mark 9:31	Ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλεγεν αὐτοῖς ὅτι Ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν· καὶ ἀποκτανθείς, τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.	For he kept teaching his disciples and saying to them, "The son of man *will* be delivered into *the* hands of men, and they will kill him, and after being killed, he will rise on the third day."	kept teaching: iterative imperfect, but not necessarily so – see Matt 5:2.
Mark 9:32	Οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.	But they kept failing to understand the statement and were afraid to ask him *about it*.	kept failing: iterative imperfect, but see Mark 9:31.

Mark 9:33	Καὶ ἦλθεν εἰς Καπερναούμ· καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτούς, Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε;	Then he went to Capernaum, and after going into a house, he asked them, "What did you discuss among yourselves on the way?"	a house ← *the house*. See Gen 22:9.
Mark 9:34	Οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων.	But they remained silent, for on the way they had discussed with each other who *was the* greatest.	greatest ← *greater*, Greek comparative for superlative.
Mark 9:35	Καὶ καθίσας ἐφώνησεν τοὺς δώδεκα, καὶ λέγει αὐτοῖς, Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος, καὶ πάντων διάκονος.	Then he sat down and addressed the twelve and said to them, "If anyone wants to be *the* first, he will be *the* last of all and *the* servant of all."	addressed: AV differs somewhat *(called)*, but this is not the usual word (καλέω).
Mark 9:36	Καὶ λαβὼν παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν· καὶ ἐναγκαλισάμενος αὐτό, εἶπεν αὐτοῖς·	Next, he took a child and stood him in front of them, and after taking him in his arms, he said to them,	in front of them ← *in their midst*.
Mark 9:37	Ὃς ἐὰν ἓν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με.	"Whoever receives one of such children in my name receives me, and whoever receives me doesn't receive me, but him *who* sent me."	
Mark 9:38	Ἀπεκρίθη {RP TR: δὲ} [P1904: -] αὐτῷ {RP-text: - } [RP-marg P1904 TR: ὁ] Ἰωάννης, λέγων, Διδάσκαλε, εἴδομέν τινα {RP S1550: - } [P1904 E1624 S1894: ἐν] τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ ἡμῖν· καὶ ἐκωλύσαμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ ἡμῖν.	{RP TR: Then} [P1904: -] John answered him and said, "Teacher, we saw someone casting out demons in your name, *someone* who does not follow us, and we prevented him, because he does not follow us."	δὲ, *and / but*: present in RP TR F1853=19/20 F1859=5/7 vs. absent in P1904 F1853=1/20 (Scrivener's y) F1859=2/7. ὁ, *the (John)*: absent in RP-text F1853=13/20 F1859=4/7 vs. present in RP-marg P1904 TR F1853=7/20 F1859=3/7. 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. A strong disparity with RP, R=4:26. F1853 and F1859 are ↳
Mark 9:39	Ὁ δὲ Ἰησοῦς εἶπεν, Μὴ κωλύετε αὐτόν· οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται ταχὺ κακολογῆσαί με.	But Jesus said, "Do not prevent him, for there is no-one who can perform a deed of power in my name and *who* will quickly be able to speak ill of me.	↳ very significantly disparate, X2=9.6 PV=0.2%. We have verified Scrivener's abcdefghklm. can ← *will*, a Hebraism.
Mark 9:40	Ὃς γὰρ οὐκ ἔστιν καθ' {RP P1904 S1550: ὑμῶν} [E1624 S1894: ἡμῶν], ὑπὲρ {RP P1904 S1550: ὑμῶν} [E1624 S1894: ἡμῶν] ἐστιν.	For whoever is not against {RP P1904 S1550: you} [E1624 S1894: us] is for {RP P1904 S1550: you} [E1624 S1894: us].	First occurrence in verse: ὑμῶν, *you*, RP P1904 S1550 F1853=14/20 F1859=6/8 vs. ἡμῶν, *us*, E1624 S1894 F1853=6/20 F1859=2/8. Second occurrence in verse: ὑμῶν, *you*, RP P1904 S1550 F1853=14/20 F1859=5/8 vs. ἡμῶν, *us*, E1624 S1894 F1853=6/20 F1859=3/8. AV differs textually.
Mark 9:41	Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν {RP: - } [P1904 TR: τῷ] ὀνόματί μου, ὅτι χριστοῦ ἐστέ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.	For whoever gives you a cup of water to drink in my name, because you are Christ's – truly, I am telling you – he will certainly not lose his reward.	τῷ, *(in) the (name)*: absent in RP F1853=16/20 F1859=5/8 vs. present in P1904 TR F1853=4/20 (Scrivener's csux, u being very doubtful) F1859=2/8 vs. another reading, F1853=0/20 F1859=1/8.

Mark 9:42	Καὶ ὃς {RP: ἐὰν} [P1904 TR: ἂν] σκανδαλίσῃ ἕνα τῶν μικρῶν {RP S1550 E1624: - } [P1904 S1894: τούτων] τῶν πιστευόντων εἰς ἐμέ, καλόν ἐστιν αὐτῷ μᾶλλον εἰ περίκειται λίθος μυλικὸς περὶ τὸν τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν.	And it *would* be better for anyone who causes one of {RP S1550 E1624: the} [P1904 S1894: these] little *ones* who believe in me to stumble, if an upper millstone were put round his neck and he were thrown into the sea.	ἐὰν, *(who)ever (1)*, RP F1853=17/20 F1859=4/7 vs. ἂν, *(who)ever (2)*, P1904 TR F1853=3/20 (Scrivener's uxy, u being very doubtful) F1859=3/7. --- τούτων, *these (little ones)*: absent in RP S1550 E1624 F1853=19/20 F1859=5/7 vs. present in P1904 S1894 F1853=1/20 (Scrivener's h) F1859=2/7. --- were thrown ← *has been thrown*.
Mark 9:43	Καὶ ἐὰν σκανδαλίζῃ σε ἡ χείρ σου, ἀπόκοψον αὐτήν· καλόν σοι ἐστὶν κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον,	So if your hand causes you to stumble, cut it off. It *would* be better for you to go into life maimed than to go off into Gehenna, into the inextinguishable fire, with two hands,	Gehenna: see Matt 5:22. --- with ← *having*.
Mark 9:44	ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.	**Where their worm does not die, And the fire is not extinguished.**	**Isa 66:24**.
Mark 9:45	Καὶ ἐὰν ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλόν {RP-text TR: ἐστίν σοι} [RP-marg: ἐστίν σε] [P1904: σοί ἐστιν] εἰσελθεῖν εἰς τὴν ζωὴν χωλόν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον,	And if your foot causes you to stumble, cut it off. It *would* be better {RP-text P1904 TR: for you to go off} [RP-marg: that you go off] into life lame than to be thrown into Gehenna, into the inextinguishable fire, with two feet,	ἐστίν σοι, *is + for you*, RP-text TR F1853=13/20 F1859=2/7 vs. ἐστίν σε, *is + (that) you*, RP-marg F1853=5/20 F1859=2/7 vs. σοί ἐστιν, *for you + is*, P1904 F1853=1/20 (Scrivener's y) F1859=3/7 vs. whole verse absent F1853=1/20 (Scrivener's c) F1859=0/7. --- Gehenna: see Matt 5:22. --- with ← *having*.
Mark 9:46	ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.	**Where their worm does not die, And the fire is not extinguished.**	**Isa 66:24**.
Mark 9:47	Καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίζῃ σε, ἔκβαλε αὐτόν· καλόν σοι ἐστὶν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ, ἢ {RP TR: - } [P1904: τοὺς] δύο ὀφθαλμοὺς ἔχοντα {RP TR: βληθῆναι} [P1904: ἀπελθεῖν] εἰς τὴν γέενναν τοῦ πυρός,	And if your eye causes you to stumble, cast it out. It *would* be better for you to go into the kingdom of God with one eye, than to {RP TR: be thrown} [P1904: go off] into fiery Gehenna with two eyes,	τοὺς, *the (two eyes)*: absent in RP TR F1853=19/20 F1859=6/8 vs. present in P1904 F1853=1/20 (Scrivener's y) F1859=1/8 vs. verse absent, F1853=0/20 F1859=1/8. No difference in our English, as inclusion of the article is not English idiom here. --- βληθῆναι, *be thrown*, RP TR F1853=19/20 F1859=6/7 vs. ἀπελθεῖν, *go off*, P1904 F1853=1/20 (Scrivener's y) F1859=1/7. --- with *(2x)* ← *having*. --- fiery Gehenna ← *Gehenna of fire*, a Hebraic genitive. On Gehenna, see Matt 5:22.
Mark 9:48	ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.	**Where their worm does not die, And the fire is not extinguished.**	**Isa 66:24**.
Mark 9:49	Πᾶς γὰρ πυρὶ ἁλισθήσεται, καὶ πᾶσα θυσία ἁλὶ ἁλισθήσεται.	For everyone will be salted with fire, and every sacrifice will be salted with salt.	

Mark 9:50	Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; Ἔχετε ἐν ἑαυτοῖς ἅλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις.	Salt *is* good. But if salt becomes bland, with what can you season it? Have salt in yourselves, and live peaceably among yourselves."	bland ← *unsalted*. can ← *will*, a Hebraism. among yourselves ← *in / among each other*.
Mark 10:1	{RP TR: Κἀκεῖθεν} [P1904: Καὶ ἐκεῖθεν] ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας διὰ τοῦ πέραν τοῦ Ἰορδάνου· καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν· καί, ὡς εἰώθει, πάλιν ἐδίδασκεν αὐτούς.	Then he arose from there and went to the districts of Judaea, through the far side of the Jordan, and again crowds flocked to him, and, as was his custom, he taught them again.	κἀκεῖθεν, *and from there* (contracted), RP TR F1853=19/20 F1859=6/7 vs. καὶ ἐκεῖθεν, *and from there* (uncontracted), P1904 F1853=1/20 (Scrivener's y) F1859=1/7. flocked to ← *walked with to*.
Mark 10:2	Καὶ προσελθόντες {RP-text: - } [RP-marg P1904 TR: οἱ] Φαρισαῖοι {RP TR: ἐπηρώτησαν} [P1904: ἐπηρώτων] αὐτόν, Εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν.	And when {RP-text: *some*} [RP-marg P1904 TR: the] Pharisees arrived, they asked him, "Is it permitted for a husband to divorce *his* wife?" testing him.	οἱ, *the*: absent in RP-text F1853=13/21 F1859=3/7 vs. present in RP-marg P1904 TR F1853=8/21 F1859=4/7. ἐπηρώτησαν, *asked*, RP TR F1853=18/20 F1859=6/7 vs. ἐπηρώτων, *were asking*, P1904 F1853=0/20 F1859=1/7 vs. other variants of the imperfect F1853=2/20 (Scrivener's c; y) F1859=0/7. No difference in our English.
Mark 10:3	Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Τί ὑμῖν ἐνετείλατο {RP TR: Μωσῆς} [P1904: Μωϋσῆς];	And he answered and said to them, "What did Moses command you?"	Μωσῆς, *Moses*, RP TR F1853=16/20 F1859=3/8 vs. Μωϋσῆς, *Moüses*, P1904 F1853=4/20 (Scrivener's adeg) F1859=4/8 vs. section absent, F1853=0/20 F1859=1/8.
Mark 10:4	Οἱ δὲ εἶπον, {RP TR: - } [P1904: ἐπέτρεψεν] {RP TR: Μωσῆς} [P1904: Μωϋσῆς] {RP TR: ἐπέτρεψεν} [P1904: -] βιβλίον ἀποστασίου γράψαι, καὶ ἀπολῦσαι.	Then they said, "Moses permitted *us* **to write a deed of divorce and to divorce**."	ἐπέτρεψε(ν), *permitted*: after *Moses*, RP TR F1853=19/20 F1859=5/8 vs. before *Moses*, P1904 F1853=1/20 (Scrivener's y) F1859=2/8 vs. verse absent, F1853=0/20 F1859=1/8. Μωσῆς, *Moses*, RP TR F1853=17/20 F1859=7/8 vs. Μωϋσῆς, *Moüses*, P1904 F1853=3/20 (Scrivener's aeg) F1859=0/8 vs. verse absent, F1853=0/20 F1859=1/8. **Deut 24:1**. deed ← *book*.
Mark 10:5	Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην·	At this Jesus replied and said to them, "He wrote this commandment for you in view of your hardness of heart.	
Mark 10:6	ἀπὸ δὲ ἀρχῆς κτίσεως, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ θεός.	But from *the* beginning of creation, **God made them male and female**.	**Gen 1:27**.
Mark 10:7	Ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα· καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ,	**On account of this, a man will leave his father and *his* mother, and he will cleave to his wife,**	**Gen 2:24**. cleave to ← *be cleaved to*.
Mark 10:8	καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. Ὥστε οὐκέτι εἰσὶν δύο, ἀλλὰ μία σάρξ.	**and the two will be one flesh, so that they are no longer two, but one flesh.**	**Gen 2:24**.
Mark 10:9	Ὃ οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.	So let man not separate what God has paired together."	paired ← *yoked*.

Mark 10:10	Καὶ {RP TR: ἐν τῇ οἰκίᾳ} [P1904: εἰς τὴν οἰκίαν] πάλιν οἱ μαθηταὶ {RP TR: αὐτοῦ} [P1904: -] περὶ {RP TR: τοῦ αὐτοῦ} [P1904: τούτου] {RP TR: ἐπηρώτησαν} [P1904: ἐπηρώτων] αὐτόν.	Then at home {RP TR: his} [P1904: the] disciples again asked him about {RP TR: the same *thing*} [P1904: this],	ἐν τῇ οἰκίᾳ, *in the house*, RP TR F1853=19/20 F1859=6/7 vs. εἰς τὴν οἰκίαν, *to the house*, P1904 F1853=1/20 (Scrivener's y) F1859=1/7. No difference in our English, εἰς being used pregnantly. --- αὐτοῦ, *his (disciples)*: present in RP TR F1853=19/20 F1859=7/7 vs. absent in P1904 F1853=1/20 (Scrivener's y) F1859=0/7. --- τοῦ αὐτοῦ, *(about) the same*, RP TR F1853=12/20 F1859=5/7 vs. τούτου, *(about) this*, P1904 F1853=6/20 F1859=1/7 vs. other readings, F1853=2/20 (Scrivener's sy) F1859=1/7. --- ἐπηρώτησαν, *asked*, RP TR F1853=18/20 F1859=6/7 vs. ἐπηρώτων, *were asking (1)*, P1904 F1853=1/20 (Scrivener's y) F1859=1/7 vs. ἐπηρώτουν, *were asking (2)*, F1853=1/20 (Scrivener's c) F1859=0/7.
Mark 10:11	Καὶ λέγει αὐτοῖς, Ὃς {RP TR: ἐὰν} [P1904: ἂν] ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν·	and he said to them, "Whoever divorces his wife and marries another commits adultery against her.	ἐὰν, *(who)ever (1)*, RP TR F1853=19/20 F1859=6/7 vs. ἂν, *(who)ever (2)*, P1904 F1853=1/20 (Scrivener's y) F1859=1/7.
Mark 10:12	καὶ ἐὰν γυνὴ {RP TR: ἀπολύσῃ} [P1904: ἀπολύσασα] τὸν ἄνδρα {RP TR: αὐτῆς καὶ} [P1904: -] γαμηθῇ ἄλλῳ, μοιχᾶται.	And if a woman {RP TR: divorces her husband and} [P1904: *who has* divorced *her* husband] marries someone else, she commits adultery."	ἀπολύσῃ, *should divorce*, RP TR F1853=18/21 F1859=5/7 vs. ἀπολύσασα, *having divorced*, P1904 F1853=1/21 (Scrivener's y) F1859=1/7 vs. other readings, F1853=2/21 (Scrivener's ef*) F1859=1/7. --- αὐτῆς καὶ, *her (husband) and*: present in RP TR F1853=20/20 F1859=6/7 vs. absent in P1904 F1853=0/20 F1859=1/7.
Mark 10:13	Καὶ προσέφερον αὐτῷ παιδία ἵνα {RP TR: ἅψηται αὐτῶν} [P1904: αὐτῶν ἅψηται]· οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν.	Then they brought children to him, so that he might touch them. But the disciples rebuked those *who* brought *them*.	ἅψηται αὐτῶν, *he might touch + them*, RP TR F1853=19/20 F1859=6/7 vs. αὐτῶν ἅψηται, *them + he might touch*, P1904 F1853=1/20 (Scrivener's y) F1859=1/7.
Mark 10:14	Ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν, καὶ εἶπεν αὐτοῖς, Ἄφετε τὰ παιδία ἔρχεσθαι {RP: πρός με· μὴ} [P1904 TR: πρός με καὶ μὴ] κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.	But when Jesus saw *it*, he became indignant and said to them, "Let the children come {RP: to me; do not} [P1904 TR: to me and do not] prevent them. For of such is the kingdom of God.	καὶ, *and*: absent in RP F1853=13/20 F1859=4/7 vs. present in P1904 TR F1853=7/20 F1859=3/7.
Mark 10:15	Ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.	Truly, I say to you, whoever does not receive the kingdom of God as a child will certainly not go into it."	

Mark 10:16	Καὶ ἐναγκαλισάμενος αὐτά, {RP TR: τιθεὶς τὰς χεῖρας ἐπ' αὐτά,} [P1904: -] {RP: εὐλόγει} [TR: ηὐλόγει] [P1904: -] {RP TR: αὐτά} [P1904: κατηυλόγει τιθεὶς τὰς χεῖρας ἐπ' αὐτά].	Then he took them in his arms {RP TR: and put *his* hands on them and blessed them} [P1904: and blessed *them*, having put *his* hands on them].	εὐλόγει, *blessed (1)*, RP F1853=15/20 F1859=4/7 vs. κατηυλόγει, *blessed (2)*, P1904 F1853=1/20 (Scrivener's y) F1859=1/7 vs. ηὐλόγει, *blessed (3)*, TR F1853=2/20 (Scrivener's ox) F1859=1/7 vs. εὐλόγησεν, *blessed (4)*, F1853=2/20 (Scrivener's eu) F1859=1/7. P1904 reading: F1853=1/20 (Scrivener's y) F1859=1/7.
Mark 10:17	Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσδραμὼν εἷς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν, Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;	Then as he was setting off on *his* way, a certain *man* ran up *to him* and knelt before him and asked him, "Good teacher, what should I do in order to inherit age-abiding life?"	
Mark 10:18	Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; Οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ θεός.	At this Jesus said to him, "Why do you say I *am* good? No-one *is* good except one, *that is*, God.	
Mark 10:19	Τὰς ἐντολὰς οἶδας, Μὴ μοιχεύσῃς, μὴ φονεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, μὴ ἀποστερήσῃς, τίμα τὸν πατέρα σου καὶ τὴν μητέρα.	You know the commandments. **You shall not commit adultery. You shall not commit murder. You shall not steal. You shall not give false testimony. You shall not defraud. Honour your father and *your* mother**."	**Ex 20:12-16, Deut 5:16-20**.
Mark 10:20	Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.	And he answered and said to him, "Teacher, I have kept all these *things* from my youth."	
Mark 10:21	Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν, καὶ εἶπεν αὐτῷ, Ἕν {RP TR: σοι} [P1904: σε] ὑστερεῖ· {RP TR: - } [P1904: εἰ θέλεις τέλειος εἶναι,] ὕπαγε, ὅσα ἔχεις πώλησον, καὶ δὸς {RP P1904: - } [TR: τοῖς] πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι, ἄρας τὸν σταυρόν {RP TR: - } [P1904: σου].	Then Jesus looked at him and felt *brotherly* love for him and said to him, "You lack one *thing*: {RP TR: - } [P1904: if you wish to be perfect,] go *and* sell what you have and give *it* to {RP P1904: *the*} [TR: the] poor, and you will have treasure in heaven. And come *and* follow me and take up {RP TR: the} [P1904: your] cross."	σοι, *(one thing) to you (is lacking)*, RP TR F1853=19/20 F1859=5/8 vs. σε, *(one thing) (makes) you (lacking)*, P1904 F1853=1/20 (Scrivener's y) F1859=3/8. εἰ θέλεις τέλειος εἶναι, *if you wish to be perfect*: absent in RP TR F1853=16/20 F1859=4/7 vs. present in P1904 F1853=4/20 (Scrivener's cdpy) F1859=3/7. τοῖς, *the (poor)*: absent in RP P1904 F1853=15/20 F1859=6/7 vs. present in TR F1853=5/20 F1859=1/7. σου, *your (cross)*: absent in RP TR F1853=18/20 F1859=4/7 vs. present in P1904 F1853=2/20 (Scrivener's cy) F1859=3/7.
Mark 10:22	Ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.	But he became crestfallen at the proposition and went away grieving, for he had many possessions.	proposition ← *word*.
Mark 10:23	Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται.	Then Jesus looked around and said to his disciples, "With what difficulty those who have money will go into the kingdom of God!"	

Mark 10:24	Οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς, Τέκνα, πῶς δύσκολόν ἐστιν τοὺς πεποιθότας ἐπὶ {RP P1904: - } [TR: τοῖς] χρήμασιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.	Now the disciples were astounded at his words. But Jesus answered again and said to them, "Children, how difficult it is for those trusting in money to go into the kingdom of God!"	τοῖς, *the (money)*: absent in RP P1904 F1853=17/20 F1859=5/7 vs. present in TR F1853=3/20 (Scrivener's dux, u being very doubtful) F1859=2/7. No difference in our English, since English idiom avoids the article here.
Mark 10:25	Εὐκοπώτερόν ἐστιν κάμηλον διὰ {RP TR: τῆς} [P1904: -] τρυμαλιᾶς {RP TR: τῆς} [P1904: -] ῥαφίδος {RP P1904 S1550: εἰσελθεῖν} [E1624 S1894: διελθεῖν], ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.	It is easier for a camel to go {RP P1904 S1550: in} [E1624 S1894: -] through {RP TR: the} [P1904: *the*] eye of a needle than for a rich man to go into the kingdom of God.	τῆς, *(through) the (eye)*: present in RP TR F1853=12/21 F1859=3/7 vs. absent in P1904 F1853=9/21 F1859=4/7. --- τῆς, *(eye) of the (needle)* (but we translate *a*): present in RP TR F1853=18/21 F1859=3/7 vs. absent in P1904 F1853=3/21 (Scrivener's cpy) F1859=4/7. --- εἰσελθεῖν, *to go into*, RP P1904 S1550 F1853=15/20 F1859=3/7 vs. διελθεῖν, *to go through*, E1624 S1894 F1853=5/20 F1859=4/7.
Mark 10:26	Οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες πρὸς ἑαυτούς, Καὶ τίς δύναται σωθῆναι;	Then they were utterly amazed, and they said to themselves, "Who, then, can be saved?"	to themselves: perhaps *to each other*, the reflexive pronoun standing for the reciprocal pronoun, as in John 12:19.
Mark 10:27	Ἐμβλέψας {RP TR: δὲ} [P1904: -] αὐτοῖς ὁ Ἰησοῦς λέγει, Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ {RP P1904: - } [TR: τῷ] θεῷ· πάντα γὰρ δυνατά ἐστιν παρὰ τῷ θεῷ.	{RP TR: So} [P1904: -] Jesus looked at them and said, "With men *it is* impossible, but not with God. For everything is possible with God."	δὲ, *and / but* (though we translate as *so*): present in RP TR F1853=20/20 F1859=7/8 vs. absent in P1904 F1853=0/20 F1859=1/8. --- τῷ, *the (God)*: absent in RP P1904 F1853=15/21 F1859=5/7 vs. present in TR F1853=6/21 F1859=2/7.
Mark 10:28	{RP P1904: Ἤρξατο} [TR: Καὶ ἤρξατο] ὁ Πέτρος λέγειν αὐτῷ, Ἰδού, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμέν σοι.	{RP P1904: - } [TR: Then] Peter went on to say to him, "Look, we have left everything and followed you."	καὶ, *and*: absent in RP P1904 F1853=17/20 F1859=5/8 vs. present in TR F1853=3/20 (Scrivener's cux, u being very doubtful) F1859=3/8. --- went on to say ← *began to say*.
Mark 10:29	Ἀποκριθεὶς {RP-text: - } [RP-marg P1904 TR: δὲ] ὁ Ἰησοῦς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγρούς, ἕνεκεν ἐμοῦ καὶ {RP-text P1904: ἕνεκεν} [RP-marg TR: -] τοῦ εὐαγγελίου,	{RP-text: *But*} [RP-marg P1904 TR: But] Jesus answered and said, "Truly, I say to you, there is no-one who has left home, or brothers or sisters or father or mother or wife or children or fields, for my sake and {RP-text P1904: for the sake of} [RP-marg TR: *for that of*] the gospel,	δὲ, *but*: absent in RP-text F1853=7/21 F1859=3/7 vs. present in RP-marg P1904 TR F1853=14/21 F1859=4/7. A strong disparity with RP-text, R=10:20. --- ἕνεκεν, *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 10:30	ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας καὶ ἀδελφοὺς καὶ ἀδελφὰς {RP TR: καὶ μητέρας} [P1904: καὶ πατέρα καὶ μητέρα] καὶ τέκνα καὶ ἀγρούς, μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.	who will not receive a hundredfold now, in this season – houses and brothers and sisters {RP TR: and mothers} [P1904: and father and mother] and children and fields, with persecutions, and in the age to come, age-abiding life.	καὶ μητέρας, *and mothers*, RP TR F1853=9/21 F1859=5/8 vs. καὶ πατέρα καὶ μητέρα, *and father and mother*, P1904 F1853=11/21 F1859=2/8 vs. καὶ μητέρα, *and mother*, F1853=1/21 (Scrivener's d) F1859=1/8. Nearly a disparity with RP, R=15:14. --- who will not ← *if not*, or *except not*.
Mark 10:31	Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ {RP-text P1904: - } [RP-marg TR: οἱ] ἔσχατοι πρῶτοι.	For many *who are* first will be last, and *who are* {RP-text P1904: - } [RP-marg TR: the] last *will be* first."	οἱ, *the (last)*: absent in RP-text P1904 F1853=11/21 F1859=4/7 vs. present in RP-marg TR F1853=10/21 F1859=3/7.

Mark 10:32	Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα· καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο. Καὶ παραλαβὼν πάλιν τοὺς δώδεκα, ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν·	Now they were on *their* way going up to Jerusalem, and Jesus was going in front of them, and they were astounded, and they were afraid as they were following. Then he took the twelve aside again and began to tell them *about* the *things that* would happen to him,	
Mark 10:33	ὅτι Ἰδού, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ {RP P1904: - } [TR: τοῖς] γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν,	*and he said*, "Here we *are* going up to Jerusalem, and the son of man will be delivered up to the senior priests and {RP P1904: *the*} [TR: the] scribes, and they will condemn him to death and deliver him to the Gentiles.	τοῖς, *the*: absent in RP P1904 F1853=13/20 F1859=6/7 vs. present in TR F1853=7/20 F1859=1/7. ═══ Here we *are* ← *Behold*.
Mark 10:34	καὶ ἐμπαίξουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτόν, καὶ ἐμπτύσουσιν αὐτῷ, καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.	And they will mock him and scourge him and spit on him and kill him, and on the third day he will rise again."	
Mark 10:35	Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης {RP TR: οἱ} [P1904: -] υἱοὶ Ζεβεδαίου, λέγοντες, Διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμεν, ποιήσῃς ἡμῖν.	Then James and John {RP TR: the} [P1904: *the*] sons of Zebedee came to him and said, "Teacher, we would like you to do for us whatever we ask."	οἱ, *the (sons)*: present in RP TR F1853=15/20 F1859=3/7 vs. absent in P1904 F1853=5/20 F1859=4/7.
Mark 10:36	Ὁ δὲ εἶπεν αὐτοῖς, Τί θέλετε ποιῆσαί με ὑμῖν;	He then said to them, "What would you like me to do for you?"	
Mark 10:37	Οἱ δὲ εἶπον αὐτῷ, Δὸς ἡμῖν, ἵνα εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ εὐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ σου.	They then said to him, "Grant us to sit one on your right and one on your left in your glory."	
Mark 10:38	Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ οἴδατε τί αἰτεῖσθε. Δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;	But Jesus said to them, "You do not know what you are asking. Can you drink the cup which I drink and be baptized *with* the baptism *with* which I am baptized?"	
Mark 10:39	Οἱ δὲ εἶπον αὐτῷ, Δυνάμεθα. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὸ μὲν ποτήριον ὃ ἐγὼ πίνω πίεσθε· καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε·	Then they said to him, "We can." But Jesus said to them, "You will drink the cup which I drink and be baptized *with* the baptism *with* which I am being baptized.	
Mark 10:40	τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων {RP P1904: - } [TR: μου] οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται.	But to sit on my right and {RP P1904: *my*} [TR: my] left is not mine to give, but *is for those* for whom it has been prepared."	μου, *my*: absent in RP P1904 F1853=13/20 F1859=7/7 vs. present in TR F1853=7/20 F1859=0/7.
Mark 10:41	Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.	Then when the ten heard *it*, they began to become annoyed with James and John.	
Mark 10:42	Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς λέγει αὐτοῖς, Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν· καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν.	But Jesus called them to himself and said to them, "You know that those *who are* considered *fit* to rule over the Gentiles lord it over them, and their high-ranking *people* exercise authority over them.	considered *fit* ← *deemed*.

Mark 10:43	Οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ γενέσθαι μέγας ἐν ὑμῖν, ἔσται {RP P1904: ὑμῶν διάκονος} [TR: διάκονος ὑμῶν]·	But it will not be like this among you, but whoever wishes to be great among you must be your servant,	ὑμῶν διάκονος, *of you + a servant*, RP P1904 F1853=19/20 F1859=7/8 vs. διάκονος ὑμῶν, *a servant + of you*, TR F1853=1/20 (Scrivener's u, so very doubtful) F1859=1/8. = must ← *will*, a Hebraism.
Mark 10:44	καὶ ὃς {RP P1904: ἐὰν} [TR: ἂν] θέλῃ ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δοῦλος.	and whoever of you wishes to be first must be *the* servant of all.	ἐὰν, *(who)ever (1)*, RP P1904 F1853=18/20 F1859=6/7 vs. ἂν, *(who)ever (2)*, TR F1853=2/20 (Scrivener's gu, u being very doubtful) F1859=1/7. = must ← *will*, a Hebraism.
Mark 10:45	Καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.	For indeed the son of man did not come to be ministered to, but to minister, and to give his life *as* a ransom for many."	life ← *soul*.
Mark 10:46	Καὶ ἔρχονται εἰς Ἰεριχώ· καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχώ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἱκανοῦ, {RP TR: - } [P1904: ὁ] υἱὸς Τιμαίου Βαρτίμαιος {RP TR: ὁ} [P1904: -] τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν.	Then they arrived in Jericho, and as he went out of Jericho, as *did* his disciples and a considerable crowd, {RP TR: *the*} [P1904: the] son of Timaeus, Bartimaeus, {RP TR: who} [P1904: *who*] *was* blind, was sitting at the side of the road begging.	ὁ, *the (son of Timaeus)*: absent in RP TR F1853=18/21 F1859=4/7 vs. present in P1904 F1853=3/21 (Scrivener's q*ry) F1859=3/7. = ὁ, *the (blind)*: present in RP TR F1853=19/20 F1859=6/7 vs. absent in P1904 F1853=1/20 (Scrivener's y) F1859=1/7.
Mark 10:47	Καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖός ἐστιν, ἤρξατο κράζειν καὶ λέγειν, {RP TR: Ὁ υἱὸς} [P1904: Υἱὲ] {RP P1904: Δαυίδ} [TR: Δαβίδ], Ἰησοῦ, ἐλέησόν με.	And when he heard that it was Jesus the Nazarene, he began to shout and say, "Son of David, Jesus, have pity on me."	ὁ υἱὸς, *son* (with definite article for vocative, a Hebraism), RP TR F1853=20/21 F1859=5/7 vs. υἱὲ, *son* (classical vocative case), P1904 F1853=1/21 (Scrivener's y*once*) F1859=2/7. = David: on Δαυίδ vs. Δαβίδ, see Matt 1:1.
Mark 10:48	Καὶ ἐπετίμων αὐτῷ πολλοί, ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν, Υἱὲ {RP P1904: Δαυίδ} [TR: Δαβίδ], ἐλέησόν με.	At this many rebuked him *telling him* to be quiet, but he shouted all the more, "Son of David, have pity on me."	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. = all the more ← *much more*.
Mark 10:49	Καὶ στὰς ὁ Ἰησοῦς εἶπεν {RP TR: αὐτὸν φωνηθῆναι} [P1904: φωνήσατε αὐτόν]· καὶ φωνοῦσιν τὸν τυφλόν, λέγοντες αὐτῷ, Θάρσει· {RP TR: ἔγειραι} [P1904: ἔγειρε], φωνεῖ σε.	And Jesus stopped and {RP TR: ordered him to be called.} [P1904: said, "Call him."] So they called the blind *man* and said to him, "Take courage, get up; he is calling you."	αὐτὸν φωνηθῆναι, *him to be called*, RP TR F1853=19/21 F1859=5/7 vs. φωνήσατε αὐτόν, *call him*, P1904 F1853=1/21 (Scrivener's y*once*) F1859=1/7 vs. αὐτῳ φωνηθῆναι, *him (dative) to be called*, F1853=1/21 (Scrivener's d) F1859=1/7. = ἔγειραι, *get up* (aorist middle), RP TR F1853=13/21 F1859=4/7 vs. ἔγειρε, *get up* (present active), P1904 F1853=8/21 F1859=3/7.
Mark 10:50	Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναστὰς ἦλθεν πρὸς τὸν Ἰησοῦν.	So he took off his coat and got up and went to Jesus.	

Mark 10:51	Καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς, Τί {RP TR: θέλεις ποιήσω σοί} [P1904: σοι θέλεις ποιήσω]; Ὁ δὲ τυφλὸς εἶπεν αὐτῷ, {RP P1904: Ῥαββουνί} [TR: Ῥαββονί], ἵνα ἀναβλέψω.	Then Jesus answered and said to him, "What would you like me to do for you?" The blind *man* said to him, {RP P1904: "Rabbouni} [TR: "Rabboni], to see again."	θέλεις ποιήσω σοί, *you wish (that) I do + for you*, RP TR F1853=16/20 F1859=5/7 vs. σοι θέλεις ποιήσω, *for you + you wish (that) I do*, P1904 F1853=4/20 (Scrivener's depy) F1859=2/7. --- ῥαββουνί, *my rabbi (1)*, RP P1904 F1853=12/22 F1859=4/8 vs. ῥαββονί, *my rabbi (2)*, TR F1853=3/22 (Scrivener's f*ux, u being very doubtful) F1859=2/8 vs. other readings, F1853=7/22 F1859=2/8.
Mark 10:52	{RP TR: Ὁ δὲ} [P1904: Καὶ ὁ] Ἰησοῦς εἶπεν αὐτῷ, Ὕπαγε· ἡ πίστις σου σέσωκέν σε. Καὶ εὐθέως ἀνέβλεψεν, καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῇ ὁδῷ.	Then Jesus said to him, "Off you go; your faith has cured you." And immediately he recovered his sight and followed Jesus on *his* way.	ὁ δὲ, *the (Jesus) + and (1)*, RP TR F1853=20/21 F1859=6/7 vs. καὶ ὁ, *and (2) the (Jesus)*, P1904 F1853=1/21 (Scrivener's y*once*) F1859=1/7. --- cured ← *saved*.
Mark 11:1	Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλήμ, εἰς {RP-text P1904: Βηθσφαγὴ} [RP-marg TR: Βηθφαγὴ] καὶ Βηθανίαν, πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ,	And when they were approaching Jerusalem, {RP-text P1904: Bethsphagé} [RP-marg TR: Bethphagé] and Bethany at the Mount of Olives, he sent two of his disciples out,	Βηθσφαγῆ, *Bethsphagé*, RP-text P1904 F1853=13/22 F1859=5/7 vs. Βηθφαγῆ, *Bethphagé*, RP-marg TR F1853=8/22 F1859=1/7 vs. other readings, F1853=1/22 (Scrivener's c) F1859=1/7.
Mark 11:2	καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν· καὶ εὐθέως εἰσπορευόμενοι εἰς αὐτὴν εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάθικεν· λύσαντες αὐτὸν ἀγάγετε.	and he said to them, "Go off into the village opposite you, and immediately as you enter it, you will find a colt tied up, on which no man has sat. Untie it and bring *it*.	no man ← *no-one of men*. --- Untie: imperatival use of the participle.
Mark 11:3	Καὶ ἐάν τις ὑμῖν εἴπῃ, Τί ποιεῖτε τοῦτο; εἴπατε, ὅτι Ὁ κύριος αὐτοῦ χρείαν ἔχει· καὶ εὐθέως αὐτὸν {RP P1904: ἀποστέλλει} [TR: ἀποστελεῖ] {RP TR: - } [P1904: πάλιν] ὧδε.	And if anyone says to you, 'Why are you doing this?' say, 'The Lord needs it', and he {RP P1904: *will*} [TR: will] immediately {RP TR: despatch *it*} [P1904: send *it* back] here."	ἀποστέλλει, *sends*, RP P1904 F1853=16/20 F1859=5/7 vs. ἀποστελεῖ, *will send*, TR F1853=4/20 (Scrivener's dgux, u being very doubtful) F1859=2/7. --- πάλιν, *again*: absent in RP TR F1853=19/20 F1859=5/7 vs. present in P1904 F1853=1/20 (Scrivener's y) F1859=2/7. The P1904 reading suggests a repunctuation: "The Lord needs it, and he will immediately send it back here." This affects the sense drastically, as if the disciples are forcibly borrowing the animal from an unwilling owner. See [JWB-RR] pp.56-58.
Mark 11:4	Ἀπῆλθον δὲ καὶ εὗρον {RP-text: - } [RP-marg P1904 TR: τὸν] πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφόδου, καὶ λύουσιν αὐτόν.	So they went off and found {RP-text: a} [RP-marg P1904 TR: the] colt tied to the door outside in the street, and they untied it.	τὸν, *the*: absent in RP-text F1853=9/21 F1859=4/7 vs. present in RP-marg P1904 TR F1853=12/21 F1859=3/7. A disparity with RP-text, R=13:17.
Mark 11:5	Καί τινες τῶν ἐκεῖ ἑστηκότων ἔλεγον αὐτοῖς, Τί ποιεῖτε λύοντες τὸν πῶλον;	And some of those standing there said to them, "What are you doing, untying the colt?"	
Mark 11:6	Οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς.	So they spoke to them as Jesus had commanded, and they left them *alone*.	
Mark 11:7	Καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπέβαλον αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτῷ.	Then they led the colt to Jesus and put their clothes on it, and he sat on it.	

Mark 11:8	Πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν· ἄλλοι δὲ στοιβάδας ἔκοπτον ἐκ τῶν δένδρων, καὶ ἐστρώννυον εἰς τὴν ὁδόν.	And many spread their clothes in the way, whereas others cut foliage from the trees and spread *them* in the way.	
Mark 11:9	Καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες, Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.	Both those *who were* going in front and those following shouted and said, **"Hosanna;** **Blessed *is* he** ***Who* comes in *the* name of *the* Lord.**	**Ps 118:25, Ps 118:26**. Hosanna: see Matt 21:9.
Mark 11:10	Εὐλογημένη ἡ ἐρχομένη βασιλεία ἐν ὀνόματι κυρίου τοῦ πατρὸς ἡμῶν {RP P1904: Δαυίδ} [TR: Δαβίδ]. Ὡσαννὰ ἐν τοῖς ὑψίστοις.	Blessed *is* the kingdom of our father David, Which comes in *the* name of *the* Lord. **Hosanna** in the highest *realms*."	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. **Ps 118:25**. Hosanna: see Matt 21:9. The Greek could be read as: *Blessed is the coming kingdom in the name of the Lord (of) our father David.* However, word order is flexible in Greek, and we (and AV) have chosen to associate words reflecting the established concept of the *kingdom of our father David*.
Mark 11:11	Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα ὁ Ἰησοῦς, καὶ εἰς τὸ ἱερόν· καὶ περιβλεψάμενος πάντα, ὀψίας ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.	Then Jesus went into Jerusalem, and into the temple, and when he had looked around at everything, the time already being evening, he went out to Bethany with the twelve.	
Mark 11:12	Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας, ἐπείνασεν.	And on the next day, after they had departed from Bethany, he was hungry,	
Mark 11:13	Καὶ ἰδὼν συκῆν {RP TR: - } [P1904: ἀπὸ] μακρόθεν, ἔχουσαν φύλλα, ἦλθεν εἰ ἄρα {RP TR: εὑρήσει τι} [P1904: τι εὑρήσει] ἐν αὐτῇ· καὶ ἐλθὼν ἐπ' αὐτήν, οὐδὲν εὗρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς σύκων.	so when he saw a fig tree from a distance, *which* had leaves, he went *to see* if he would find anything on it. But when he came to it, he found nothing but leaves. After all, it was not *the* fig season.	ἀπὸ, *from*: (pleonastically, since μακρόθεν contains movement from) absent in RP TR F1853=19/20 F1859=5/7 vs. present in P1904 F1853=1/20 (Scrivener's c) F1859=2/7. εὑρήσει τι, *he will find + anything*, RP TR F1853=17/20 F1859=5/7 vs. τι εὑρήσει, *anything + he will find*, P1904, F1853=3/20 (Scrivener's gpy) F1859=1/7 vs. another reading, F1853=0/20 F1859=1/7. so ← *and*, with consequential force furnished by ἄρα.

Mark 11:14	Καὶ ἀποκριθεὶς {RP TR: ὁ Ἰησοῦς} [P1904: -] εἶπεν αὐτῇ, Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα {RP P1904 S1550 S1894: μηδεὶς} [E1624: οὐδεὶς] καρπὸν φάγοι. Καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.	And reacting, {RP TR: Jesus} [P1904: he] said to it, "Let no-one ever eat fruit from you any more." And the disciples heard him.	ὁ Ἰησοῦς, *Jesus*: present in RP TR F1853=18/20 F1859=3/7 vs. absent in P1904 F1853=2/20 (Scrivener's cy) F1859=4/7. --- μηδεὶς, *no-one* (classical form), RP P1904 S1550 S1894 F1853=18/20 F1859=6/7 vs. οὐδεὶς, *no-one* (non-classical form), E1624, F1853=2/20 (Scrivener's ux, u being very doubtful) F1859=1/7. --- ever ← *to the age*. --- the disciples heard him: or, with AV, *his disciples heard (it)*.
Mark 11:15	Καὶ ἔρχονται {RP TR: - } [P1904: πάλιν] εἰς Ἱεροσόλυμα· καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ {RP TR: - } [P1904: τοὺς] ἀγοράζοντας ἐν τῷ ἱερῷ· καὶ τὰς τραπέζας τῶν κολλυβιστῶν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς κατέστρεψεν·	Then they went to Jerusalem {RP TR: - } [P1904: again], and when Jesus had gone into the temple, he began to throw out those selling and {RP TR: - } [P1904: those] buying in the temple, and he overturned the tables of the money-changers and the chairs of those selling doves,	πάλιν, *again*: absent in RP TR F1853=19/20 F1859=6/7 vs. present in P1904 F1853=1/20 (Scrivener's y) F1859=1/7. --- τοὺς, *the (buyers)*: absent in RP TR F1853=17/20 F1859=5/7 vs. present in P1904 F1853=3/20 (Scrivener's cey) F1859=2/7.
Mark 11:16	καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.	and he did not allow anyone to carry a utensil through the temple.	
Mark 11:17	Καὶ ἐδίδασκεν, λέγων αὐτοῖς, Οὐ γέγραπται ὅτι Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; Ὑμεῖς δὲ {RP TR: ἐποιήσατε αὐτὸν} [P1904: αὐτὸν ἐποιήσατε] σπήλαιον λῃστῶν.	Then he gave some teaching and said to them, "Does it not stand written that **My house shall be called a house of prayer for all the nations,** **But you have made it a den of thieves?"**	ἐποιήσατε αὐτὸν, *you made + it*, RP TR F1853=16/20 F1859=4/7 vs. αὐτὸν ἐποιήσατε, *it + you made*, P1904 F1853=4/20 (Scrivener's eqry) F1859=3/7. --- **Isa 56:7, Jer 7:11**. --- den of thieves ← *cave of plunderers*.
Mark 11:18	Καὶ ἤκουσαν οἱ γραμματεῖς {RP TR: - } [P1904: καὶ οἱ Φαρισαῖοι] καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν {RP P1904: ἀπολέσωσιν} [TR: ἀπολέσουσιν]· ἐφοβοῦντο γὰρ αὐτόν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ.	Now the scribes {RP TR: - } [P1904: and the Pharisees] and the senior priests heard *it*, and they looked for *a way* to destroy him. For they feared him, because all the crowd were amazed at his teaching.	καὶ οἱ Φαρισαῖοι, *and the Pharisees*: absent in RP TR F1853=18/20 F1859=6/7 vs. present in P1904 F1853=2/20 (Scrivener's hy) F1859=1/7. --- ἀπολέσωσιν, *(how) they might destroy*, RP P1904 F1853=9/21 F1859=6/7 vs. ἀπολέσουσιν, *(how) they would destroy*, TR F1853=12/21 F1859=1/7.
Mark 11:19	Καὶ ὅτε ὀψὲ ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως.	And when it had become late, he went out of the city.	
Mark 11:20	Καὶ {RP TR: πρωὶ παραπορευόμενοι} [P1904: παραπορευόμενοι πρωΐ], εἶδον τὴν συκῆν ἐξηραμμένην ἐκ ῥιζῶν.	Then early in the morning as they were passing by, they saw the fig tree, withered from *its* roots,	πρωὶ παραπορευόμενοι, *early in the morning + passing by*, RP TR F1853=19/20 F1859=6/7 vs. παραπορευόμενοι πρωΐ, *passing by + early in the morning*, P1904 F1853=1/20 (Scrivener's y) F1859=1/7.
Mark 11:21	Καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ, Ῥαββί, ἴδε, ἡ συκῆ ἣν κατηράσω ἐξήρανται.	and Peter remembered and said to him, "Rabbi, look, the fig tree which you cursed has withered."	

Mark 11:22	Καὶ ἀποκριθεὶς {RP P1904: ὁ} [TR: -] Ἰησοῦς λέγει αὐτοῖς, Ἔχετε πίστιν θεοῦ.	Then Jesus replied and said to them, "Have faith in God.	ὁ, *the (Jesus)*: present in RP P1904 F1853=13/20 F1859=5/8 vs. absent in TR F1853=7/20 F1859=3/8. in God ← *of God*, which we take as an objective genitive.
Mark 11:23	Ἀμὴν γὰρ λέγω ὑμῖν ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ, Ἄρθητι, καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ {RP TR: πιστεύσῃ} [P1904: πιστεύσει] ὅτι ἃ λέγει γίνεται· ἔσται αὐτῷ ὃ ἐὰν εἴπῃ.	For truly, I say to you that whoever says to this mountain, 'Be uplifted and cast into the sea' and does not doubt in his heart, but *who* believes that what he says *will* come about – *then* whatever he says will come to pass for him.	πιστεύσῃ, *believes* (classical subjunctive), RP TR F1853=14/21 F1859=7/9 vs. πιστεύσει, *will believe* (non-classical future), P1904 F1853=4/21 (Scrivener's aef*s) F1859=1/9 vs. other readings, F1853=3/21 (Scrivener's h,y,c) F1859=1/9.
Mark 11:24	Διὰ τοῦτο λέγω ὑμῖν, Πάντα ὅσα ἂν προσευχόμενοι {RP-text: αἰτῆσθε} [RP-marg P1904 TR: αἰτεῖσθε], πιστεύετε ὅτι λαμβάνετε, καὶ ἔσται ὑμῖν.	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.	αἰτῆσθε, *you may ask for*, RP-text F1853=11/22 F1859=2/8 vs. αἰτεῖσθε, *you ask for*, RP-marg P1904 TR F1853=10/22 F1859=5/8 vs. other readings, F1853=1/22 (Scrivener's c) F1859=1/8. A disparity with RP-text, R=13:17. Which *is* why ← *On account of this*.
Mark 11:25	Καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατά τινος· ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.	And when you stand praying, be forgiving if you have anything against anyone, in order that your father in the heavens may forgive you your transgressions.	
Mark 11:26	Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν {RP TR: ὁ ἐν τοῖς οὐρανοῖς} [P1904: -] ἀφήσει τὰ παραπτώματα ὑμῶν.	But if you do not forgive, neither will your father {RP TR: in the heavens} [P1904: -] forgive your transgressions."	ὁ ἐν τοῖς οὐρανοῖς, *he in the heavens*: present in RP TR F1853=19/20 F1859=7/8 vs. absent in P1904 F1853=1/20 (Scrivener's y) F1859=0/8 vs. whole verse absent, F1853=0/20 F1859=1/8.
Mark 11:27	Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα· καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ, ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι,	Then they went to Jerusalem again, and while he was walking around in the temple, the senior priests and scribes and the elders came to him,	
Mark 11:28	καὶ λέγουσιν αὐτῷ, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; {RP TR: Καὶ} [P1904: Ἢ] τίς σοι {RP TR: τὴν ἐξουσίαν ταύτην ἔδωκεν} [P1904: ἔδωκε τὴν ἐξουσίαν ταύτην] ἵνα ταῦτα ποιῇς;	and they said to him, "By what authority do you do these *things*? {RP TR: And} [P1904: Or] who gave you this authority to do these *things*?"	καὶ, *and*, RP TR F1853=18/20 F1859=6/7 vs. ἢ, *Or*, P1904 F1853=2/20 (Scrivener's cy) F1859=1/7. τὴν ἐξουσίαν ταύτην ἔδωκεν, *this authority + gave*, RP TR F1853=15/20 F1859=5/7 vs. ἔδωκε τὴν ἐξουσίαν ταύτην, *gave + this authority*, P1904 F1853=4/20 (Scrivener's cegy) F1859=2/7 vs. another reading, F1853=1/20 (Scrivener's p) F1859=0/7.
Mark 11:29	Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, Ἐπερωτήσω ὑμᾶς {RP: καὶ ἐγὼ} [P1904 TR: κἀγὼ] ἕνα λόγον, καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.	Then Jesus replied and said to them, "I for my part will ask you one thing, so answer me, and I will tell you by what authority I do these *things*.	καὶ ἐγὼ, *I too (1)*, RP F1853=10/20 F1859=3/7 vs. κἀγὼ, *I too (2)*, P1904 TR F1853=8/20 F1859=4/7 vs. absent, F1853=2/20 (Scrivener's pq) F1859=0/7. A weak disparity with RP, R=13:14. for my part ← *also*.
Mark 11:30	Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; Ἀποκρίθητέ μοι.	John's baptism – was it from heaven, or from men? Answer me."	

Mark 11:31	Καὶ ἐλογίζοντο πρὸς ἑαυτούς, λέγοντες, Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;	Then they reasoned among themselves and said, “If we say, ‘From heaven’, he will say, ‘Why did you not believe him then?’	
Mark 11:32	{RP TR: Ἀλλ'} [P1904: Ἀλλὰ] {RP P1904: - } [TR: ἐὰν] εἴπωμεν, Ἐξ ἀνθρώπων, ἐφοβοῦντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ὅτι {RP TR: ὄντως} [P1904: -] προφήτης ἦν.	But {RP P1904: should we say} [TR: *what* if we say], ‘Of men’? ” They feared the people, for everyone held John to {RP TR: really} [P1904: -] have been a prophet.	ἀλλ', *but* (apocopated), RP TR F1853=17/20 F1859=6/7 vs. ἀλλὰ, *but* (unapocopated), P1904 F1853=2/20 (Scrivener's ch) F1859=1/7 vs. absent F1853=1/20 (Scrivener's g) F1859=0/7. ἐὰν, *if*: absent in RP P1904 F1853=15/20 F1859=4/7 vs. present in TR F1853=5/20 F1859=3/7. ὄντως, *really*: present in RP TR F1853=19/20 F1859=6/7 vs. absent in P1904 F1853=1/20 (Scrivener's y) F1859=1/7. We, with P1904, punctuate as a deliberative question *but should we say?* RP and TBS-TR punctuate as a statement.
Mark 11:33	Καὶ ἀποκριθέντες λέγουσιν τῷ Ἰησοῦ, Οὐκ οἴδαμεν. Καὶ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.	Then they answered and said to Jesus, “We do not know.” To which Jesus answered and said to them, “Neither do I tell you by what authority I do these *things*.”	
Mark 12:1	Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν, Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος, καὶ περιέθηκεν φραγμόν, καὶ ὤρυξεν ὑπολήνιον, καὶ ᾠκοδόμησεν πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.	Then he began to speak to them in parables: “A man planted a vineyard and put a fence round *it* and dug a vat pit and built a tower, and he put it under hired labour with farmers and went abroad.	put it under hired labour with: see Matt 21:33.
Mark 12:2	Καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος.	And in due course he sent a servant to the farmers, in order to receive some vineyard fruit from the farmers.	
Mark 12:3	{RP TR: Οἱ δὲ} [P1904: Καὶ] λαβόντες αὐτὸν ἔδειραν, καὶ ἀπέστειλαν κενόν.	{RP TR: But} [P1904: And] they took him and flogged *him* and sent *him* off empty-*handed*.	οἱ δὲ, *but they*, RP TR F1853=19/20 F1859=6/7 vs. καὶ, *and*, P1904 F1853=1/20 (Scrivener's y) F1859=1/7. flogged ← *flayed*.
Mark 12:4	Καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον· κἀκεῖνον λιθοβολήσαντες ἐκεφαλαίωσαν, καὶ ἀπέστειλαν ἠτιμωμένον.	Then he sent another servant to them. But they stoned that *one* and beat *him* on the head and sent *him* off having been shamefully treated.	he sent another ← *again he sent another*. The pleonastic *again* in English would change the sense. A similar construction in Hebrew in 1 Sam 19:21.

Mark 12:5	Καὶ πάλιν ἄλλον ἀπέστειλεν· κἀκεῖνον ἀπέκτειναν· καὶ πολλοὺς ἄλλους, {RP TR: τοὺς} [P1904: οὓς] μὲν δέροντες, {RP TR: τοὺς} [P1904: οὓς] δὲ {RP: ἀποκτένοντες} [P1904: ἀποκτέννοντες] [TR: ἀποκτείνοντες].	Then he sent another *one*. But they killed that *one*, and many others, flogging some and killing others.	Twice: τοὺς ... τοὺς, *some ... others (1)*, RP TR F1853=19/20 F1859=5/7 vs. οὓς ... οὓς, *some ... others (2)*, P1904, F1853=1/20 (Scrivener's c) F1859=2/7. ἀποκτένοντες, *killing* (present participle, variant 1), RP F1853=10/20 F1859=4/7 vs. ἀποκτέννοντες, *killing* (present participle, variant 2), P1904 F1853=5/20 F1859=1/7 vs. ἀποκτείνοντες, *killing* (present participle, classical form), TR F1853=4/20 F1859=1/7 vs. other spellings, F1853=1/20 F1859=1/7. sent another *one* ← *again sent another one*. As in the previous verse, the pleonastic *again* in English would change the sense. flogging ← *flaying*.
Mark 12:6	Ἔτι οὖν ἕνα υἱὸν ἔχων ἀγαπητὸν αὐτοῦ, ἀπέστειλεν καὶ αὐτὸν {RP TR: πρὸς αὐτοὺς ἔσχατον} [P1904: ἔσχατον πρὸς αὐτοὺς], λέγων ὅτι Ἐντραπήσονται τὸν υἱόν μου.	Well then, still having *his* one son, his beloved, he also sent him last *of all* to them, and he said, 'They will respect my son.'	πρὸς αὐτοὺς ἔσχατον, *to them + last*, RP TR F1853=16/20 F1859=3/7 vs. ἔσχατον πρὸς αὐτοὺς, *last + to them*, P1904 F1853=4/20 (Scrivener's eopy) F1859=4/7. last *of all*: or, in apposition, *the last (one)*.
Mark 12:7	Ἐκεῖνοι δὲ οἱ γεωργοὶ {RP TR: - } [P1904: θεασάμενοι αὐτὸν ἐρχόμενον] {RP TR: εἶπον πρὸς ἑαυτοὺς} [P1904: πρὸς ἑαυτοὺς εἶπον] ὅτι Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία.	{RP TR: But those farmers} [P1904: But when those farmers saw him coming, they] said to themselves, 'This is the heir. Come on, let's kill him, and the inheritance will be ours.'	θεασάμενοι αὐτὸν ἐρχόμενον, *having seen him coming*: absent in RP TR F1853=18/20 F1859=4/7 vs. present in P1904 F1853=2/20 (Scrivener's cy) F1859=3/7. εἶπον πρὸς ἑαυτοὺς, *said + to themselves*, RP TR F1853=18/20 F1859=4/7 vs. πρὸς ἑαυτοὺς εἶπον, *to themselves + said*, P1904 F1853=1/20 (Scrivener's y) F1859=1/7 vs. εἶπον, *said*, F1853=0/20 F1859=2/7 (Scrivener's Lz, quoted contradictorily) vs. another reading, F1853=1/20 (Scrivener's e) F1859=0/7. Corrigendum: we have seen that Scrivener's L reads πρὸς αὐτοὺς εἶπον.
Mark 12:8	Καὶ λαβόντες {RP TR: αὐτὸν ἀπέκτειναν} [P1904: ἀπέκτειναν αὐτὸν], καὶ ἐξέβαλον {RP TR: - } [P1904: αὐτὸν] ἔξω τοῦ ἀμπελῶνος.	So they took {RP TR: him} [P1904: *him*] and killed {RP TR: *him*} [P1904: him] and disposed of {RP TR: *him*} [P1904: him] outside the vineyard.	αὐτὸν ἀπέκτειναν, *him + they killed*, RP TR F1853=19/20 F1859=5/7 vs. ἀπέκτειναν αὐτὸν, *they killed + him*, P1904 F1853=1/20 (Scrivener's y) F1859=1/7 vs. another reading, F1853=0/20 F1859=1/7. αὐτὸν, *(threw) him (out)*: absent in RP TR F1853=18/20 F1859=4/7 vs. present in P1904 F1853=2/20 (Scrivener's cy) F1859=3/7. disposed of ← *threw out*.

Mark 12:9	Τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; Ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργούς {RP TR: - } [P1904: τούτους], καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.	What, then, will the lord of the vineyard do? He will come and destroy {RP TR: the} [P1904: those] farmers and give the vineyard to others.	τούτους, *those (farmers)*: absent in RP TR F1853=18/20 F1859=5/7 vs. present in P1904 F1853=1/20 (Scrivener's y) F1859=1/7 vs. another reading, F1853=1/20 (Scrivener's c) F1859=1/7.
Mark 12:10	Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·	And have you not read this scripture: **'*The* stone which the builders rejected** ***Is* what has become *the* keystone.**	**Ps 118:22**. *Is* what ← *This*. keystone ← *head of (the) corner / angle*.
Mark 12:11	παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;	**This came about from *the* Lord,** **And it is wonderful in our eyes'?"**	**Ps 118:23**. This: feminine, a Hebraism (זאת).
Mark 12:12	Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν· καὶ ἀφέντες αὐτὸν ἀπῆλθον.	And they looked for *a way* to seize him, but they feared the crowd. For they knew that he had levelled the parable at them. So they left him and departed.	levelled ← *said*.
Mark 12:13	Καὶ ἀποστέλλουσιν πρὸς αὐτόν τινας τῶν Φαρισαίων καὶ τῶν Ἡρῳδιανῶν, ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ.	Then they sent some of the Pharisees and Herodians to him to trap him in *his* speech.	
Mark 12:14	Οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ, Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ {RP P1904 TR: μέλει} [MISC: μέλλει] σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ {RP TR: διδάσκεις} [P1904: διδάσκεις. Εἶπον οὖν ἡμῖν]· ἔξεστιν {RP TR: κῆνσον Καίσαρι δοῦναι} [P1904: δοῦναι κῆνσον Καίσαρι] ἢ οὔ;	So they came and said to him, "Teacher, we know that you are true and do not concern yourself about anyone, for you do not regard *the* outward appearance of men, but teach the way of God in truth. {RP TR: Is} [P1904: So tell us, is] it permitted to give census-tax to Caesar or not?	μέλει, *is a concern*, RP P1904 TR F1853=14/22 F1859=4/8 vs. μέλλει, *is about to*, F1853=8/22 F1859=4/8. On μέλλει as an alternative spelling to μέλει, see Acts 18:17. εἶπον οὖν ἡμῖν, *so tell us*: absent in RP TR F1853=18/20 F1859=5/7 vs. present in P1904 F1853=2/20 (Scrivener's cy) F1859=2/7. κῆνσον Καίσαρι δοῦναι, *census-tax to Caesar + to give*, RP TR F1853=17/20 F1859=5/7 vs. δοῦναι κῆνσον Καίσαρι, *to give + census-tax to Caesar*, P1904 F1853=3/20 (Scrivener's cey) F1859=2/7. do not concern yourself ← *it is not a concern to you*.
Mark 12:15	Δῶμεν, ἢ μὴ δῶμεν; ¶ Ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς, Τί με πειράζετε; Φέρετέ μοι δηνάριον, ἵνα ἴδω.	Are we to give *it* or not to give *it*?" ¶ But knowing their hypocrisy, he said to them, "Why are you putting me to the test? Bring me a denary to see."	¶ **Verse division:** in P1904 numbering, Mark 12:15 begins here. denary: a silver coin.
Mark 12:16	Οἱ δὲ ἤνεγκαν. Καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; Οἱ δὲ εἶπον {RP TR: αὐτῷ} [P1904: -], Καίσαρος.	So they brought *one*. Then he said to them, "Whose image and inscription *is* this?" They said {RP TR: to him} [P1904: -], "Caesar's."	αὐτῷ, *to him*: present in RP TR F1853=19/20 F1859=3/7 vs. absent in P1904 F1853=1/20 (Scrivener's y) F1859=4/7.
Mark 12:17	Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ. Καὶ ἐθαύμασαν ἐπ' αὐτῷ.	Then Jesus replied and said to them, "Give the *things* of Caesar to Caesar and the *things* of God to God." And they were amazed at him.	

Mark 12:18	Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι· καὶ {RP TR: ἐπηρώτησαν} [P1904: ἐπηρώτων] αὐτόν, λέγοντες,	Then *some* Sadducees, who say there is no resurrection, came to him and questioned him and said,	ἐπηρώτησαν, *questioned*, RP TR F1853=20/20 F1859=5/7 vs. ἐπηρώτων, *were questioning* (but we translate *questioned*), P1904 F1853=0/20 F1859=2/7.
Mark 12:19	Διδάσκαλε, {RP TR: Μωσῆς} [P1904: Μωϋσῆς] ἔγραψεν ἡμῖν, ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα, καὶ τέκνα μὴ ἀφῇ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ·	"Teacher, Moses wrote for us, **'If someone's brother dies, and he leaves a wife, but he does not leave children, that his brother is to take his wife and raise up seed to his brother.'**	Μωσῆς, *Moses*, RP TR F1853=16/21 F1859=3/7 vs. Μωϋσῆς, *Moüses*, P1904 F1853=5/21 F1859=4/7. **Deut 25:5**. seed: implying more continuity than just *offspring*.
Mark 12:20	ἑπτὰ {RP S1550: - } [P1904 E1624 S1894: οὖν] ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνῄσκων οὐκ ἀφῆκεν σπέρμα·	{RP S1550: *Let's say*} [P1904 E1624 S1894: So *let's say*] there were seven brothers. And the first took a wife, and he died and did not leave seed.	οὖν, *therefore*: absent in RP S1550 F1853=14/20 F1859=4/7 vs. present in P1904 E1624 S1894 F1853=6/20 F1859=3/7. seed: see Mark 12:19.
Mark 12:21	καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ ἀπέθανεν, καὶ οὐδὲ αὐτὸς {RP TR: - } [P1904: οὐκ] ἀφῆκεν σπέρμα· καὶ ὁ τρίτος ὡσαύτως.	Then the second took her, and he died, and neither did he leave seed. And likewise the third.	οὐκ, *not* (reinforcing the negative): absent in RP TR F1853=20/21 F1859=6/7 vs. present in P1904 (small print) F1853=0/21 F1859=1/7 vs. clause absent F1853=1/21 (Scrivener's s*) F1859=0/7. seed: see Mark 12:19.
Mark 12:22	Καὶ ἔλαβον αὐτὴν οἱ ἑπτά, καὶ οὐκ ἀφῆκαν σπέρμα. Ἐσχάτη πάντων ἀπέθανεν καὶ ἡ γυνή.	And the seven took her but did not leave seed. Last of all, the woman died too.	seed: see Mark 12:19.
Mark 12:23	Ἐν τῇ {RP: - } [P1904 TR: οὖν] ἀναστάσει, ὅταν ἀναστῶσιν, τίνος αὐτῶν ἔσται γυνή; Οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.	In the resurrection {RP: - } [P1904 TR: then], when they rise, whose wife will she be? For the seven had her *as* a wife."	οὖν, *therefore*: absent in RP F1853=9/21 F1859=2/7 vs. present in P1904 TR F1853=12/21 F1859=5/7. A disparity with RP, R=11:19. whose ← *of whom of them*.
Mark 12:24	Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς γραφάς, μηδὲ τὴν δύναμιν τοῦ θεοῦ;	Then Jesus replied and said to them, "You are in error in this, *are*n't *you*, because you don't know the scriptures or the power of God.	because: causal use of the participle.
Mark 12:25	Ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν, οὔτε {RP TR: γαμίσκονται} [P1904: γαμίζονται], ἀλλ' εἰσὶν ὡς ἄγγελοι {RP P1904 TR: οἱ} [MISC: -] ἐν τοῖς οὐρανοῖς.	For when they rise from *the* dead, they neither marry nor are given in marriage, but they are like *the* angels in the heavens.	γαμίσκονται, *to be given in marriage (1)*, RP TR F1853=18/21 F1859=4/7 vs. γαμίζονται, *to be given in marriage (2)*, P1904 F1853=0/21 F1859=2/7 vs. other readings, F1853=3/21 (Scrivener's dq*r) F1859=1/7. οἱ, *the (ones in)*: present in RP P1904 TR F1853=8/20 F1859=5/7 vs. absent in F1853=12/20 F1859=2/7. Nearly a disparity with RP, R=15:14.

Mark 12:26	Περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ {RP-text TR: Μωσέως} [RP-marg P1904: Μωϋσέως], ἐπὶ {RP P1904: τοῦ} [TR: τῆς] βάτου, {RP TR: ὡς} [P1904: πῶς] εἶπεν αὐτῷ ὁ θεός, λέγων, Ἐγὼ ὁ θεὸς Ἀβραάμ, καὶ ὁ θεὸς Ἰσαάκ, καὶ ὁ θεὸς Ἰακώβ;	And concerning the dead – *the fact* that they are raised – have you not read in the book of Moses, at *the passage about* the bush, {RP TR: when} [P1904: how] God spoke to him and said, **'I *am* the God of Abraham, and the God of Isaac, and the God of Jacob'**?	Μωσέως, *of Moses*, RP-text TR HF F1853=14/20 F1859=4/7 vs. Μωϋσέως, *of Moüses*, RP-marg P1904 F1853=6/20 F1859=3/7. τοῦ, *the* (feminine) *(bush)*, RP P1904 F1853=13/20 F1859=5/7 vs. τῆς, *the* (masculine) *(bush)*, TR F1853=7/20 F1859=2/7. ὡς, *when* (or *how*), RP TR F1853=19/20 F1859=6/7 vs. πῶς, *how*, P1904 F1853=1/20 (Scrivener's d) F1859=1/7. **Ex 3:6**.
Mark 12:27	Οὐκ ἔστιν ὁ θεὸς νεκρῶν, ἀλλὰ {RP TR: θεὸς} [P1904: -] ζώντων· ὑμεῖς οὖν πολὺ πλανᾶσθε.	He is not the God of *the* dead, but {RP TR: *the* God} [P1904: -] of *the* living. So you are badly in error."	θεὸς, *God (of the living)*: present in RP TR F1853=14/20 F1859=2/7 vs. absent in P1904 F1853=6/20 F1859=5/7. badly ← *much*.
Mark 12:28	Καὶ προσελθὼν εἷς τῶν γραμματέων, ἀκούσας αὐτῶν συζητούντων, {RP TR: εἰδὼς} [P1904: ἰδὼν] ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν αὐτόν, Ποία ἐστὶν πρώτη {RP P1904: πάντων} [TR: πασῶν] ἐντολή;	Then one of the scribes *who had* come up and heard them disputing, {RP TR: knowing} [P1904: having seen] that he had answered them well, asked him, "What is *the* first commandment of all?"	εἰδὼς, *knowing*, RP TR F1853=19/20 F1859=4/7 vs. ἰδὼν, *having seen*, P1904 F1853=1/20 (Scrivener's c) F1859=3/7. πάντων, *of all* (masculine / neuter), RP P1904 F1853=17/21 F1859=6/7 vs. πασῶν, *of all* (feminine, agrees with *commandments*), TR F1853=4/21 (Scrivener's lmnq**) F1859=0/7 vs. word absent, F1853=0/21 F1859=1/7.
Mark 12:29	Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ ὅτι Πρώτη {RP P1904: πάντων} [TR: πασῶν] {RP TR: τῶν ἐντολῶν} [P1904: ἐντολή], Ἄκουε, Ἰσραήλ· κύριος ὁ θεὸς ἡμῶν, κύριος εἷς ἐστίν·	And Jesus answered him, "*The* first {RP TR: of all the commandments} [P1904: commandment of all] *is*, **'Hear, *O* Israel, *the* Lord our God is one Lord.'**	πάντων, *of all* (masculine / neuter), RP P1904 F1853=17/21 F1859=7/7 vs. πασῶν, *of all* (feminine, agrees with *commandments*), TR F1853=4/21 (Scrivener's lmnq**) F1859=0/7. τῶν ἐντολῶν, *of the commandments*, RP TR F1853=15/20 F1859=6/7 vs. ἐντολή, *commandment*, P1904 F1853=5/20 F1859=1/7. **Deut 6:4**.
Mark 12:30	καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου. Αὕτη πρώτη ἐντολή.	And, **'You shall love *the* Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.'** This *is the* first commandment.	**Deut 6:5**.
Mark 12:31	Καὶ δευτέρα ὁμοία αὕτη, Ἀγαπήσεις τὸν πλησίον σου ὡς {RP TR: σεαυτόν} [P1904: ἑαυτόν]. Μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν.	And the second *is* similar – this: **'You shall love your neighbour as yourself.'** There is no other commandment greater than these."	**Lev 19:18**. σεαυτόν, *yourself* (classical form), RP TR F1853=12/21 F1859=3/7 vs. ἑαυτόν, *oneself, yourself* (non-classical form), P1904 F1853=9/21 F1859=4/7.
Mark 12:32	Καὶ εἶπεν αὐτῷ ὁ γραμματεύς, Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας ὅτι εἷς ἐστιν, {RP P1904: - } [TR: θεός] καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ·	Then the scribe said to him, "Well *said*, teacher. You have spoken truly in that, **'{RP P1904: He} [TR: God] is one and there is no other apart from him.'**	θεός, *God*: absent in RP P1904 F1853=17/21 F1859=4/8 vs. present in TR F1853=4/21 (Scrivener's cfgq**) F1859=4/8. AV differs textually. **Deut 6:4, 2 Sam 22:32, Isa 45:5, Ps 18:32MT (Ps 18:31AV)**.

Mark 12:33	καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν, πλεῖόν ἐστιν πάντων τῶν ὁλοκαυτωμάτων καὶ {RP P1904: - } [TR: τῶν] θυσιῶν.	And, **'To love him with all *your* heart and with all *your* understanding and with all *your* soul and with all *your* strength, and to love *one's* neighbour as oneself is greater than all the whole burnt *offerings* and {RP P1904: - } [TR: the] sacrifices.' "**	τῶν, *the (sacrifices)*: absent in RP P1904 F1853=18/20 F1859=6/7 vs. present in TR F1853=2/20 (Scrivener's au, u being very doubtful, and indeed Scrivener remarks that only *a* contains the word) F1859=1/7. **Deut 6:5; Lev 19:18**; allusions to **1 Sam 15:22, Isa 1:11**.
Mark 12:34	Καὶ ὁ Ἰησοῦς ἰδὼν {RP TR: αὐτὸν} [P1904: -] ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ, Οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.	Then when Jesus saw that he had answered astutely, he said to him, "You are not far from the kingdom of God." Then no-one dared question him any more.	αὐτὸν, *(saw) him (that he)* (pleonastic, a Hebraism): present in RP TR F1853=20/20 F1859=5/7 vs. absent in P1904 F1853=0/20 F1859=2/7.
Mark 12:35	Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν, διδάσκων ἐν τῷ ἱερῷ, Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς {RP TR: υἱός ἐστιν} [P1904: υἱὸς] {RP P1904: Δαυίδ} [TR: Δαβίδ] {RP TR: - } [P1904: ἐστιν];	And Jesus answered *them* and said, when teaching in the temple, "How *is it that* the scribes say that the Christ is *the* son of David?	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. ἐστιν, *is*: coming before *David*, RP TR F1853=20/20 F1859=4/7 vs. coming after *David*, P1904 F1853=0/20 F1859=3/7.
Mark 12:36	Αὐτὸς γὰρ {RP P1904: Δαυὶδ} [TR: Δαβὶδ] εἶπεν ἐν {RP P1904: πνεύματι ἁγίῳ} [TR: τῷ πνεύματι τῷ ἁγίῳ], {RP P1904: Λέγει} [TR: Εἶπεν] ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.	For David himself said by {RP P1904: holy spirit} [TR: the holy spirit], **'The Lord said to my Lord, «Sit on my right *hand side* Until I make your enemies your footstool.» '**	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. πνεύματι ἁγίῳ·, *holy spirit*, RP P1904 F1853=17/20 F1859=6/7 vs. τῷ πνεύματι τῷ ἁγίῳ·, *the holy spirit*, TR F1853=2/20 (Scrivener's xy) F1859=1/7 vs. another reading, F1853=1/20 (Scrivener's u) F1859=0/7. λέγει, *says*, RP P1904 F1853=13/20 F1859=2/7 vs. εἶπεν, *said*, TR F1853=7/20 (Scrivener's bdxy; os; u) F1859=5/7. **Ps 110:1**. your footstool ← *a footstool of your feet*.
Mark 12:37	Αὐτὸς οὖν {RP P1904: Δαυὶδ} [TR: Δαβὶδ] λέγει αὐτὸν κύριον· καὶ πόθεν υἱὸς αὐτοῦ ἐστιν; Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.	David himself, therefore, calls him Lord. So how is he his son?" Now the common people were listening to him with pleasure.	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. how ← *from where*. the common people: not *the great multitude*. See [JWB-RR] p.146.
Mark 12:38	Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, Βλέπετε ἀπὸ τῶν γραμματέων, τῶν θελόντων ἐν στολαῖς περιπατεῖν, καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς,	And he said to them in his teaching, "Beware of the scribes who enjoy walking around in robes, and greetings in the markets,	enjoy ← *wish*.
Mark 12:39	καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις·	and *the* privileged seats in the synagogues, and *the* privileged couches at dinners,	privileged *(2x)* ← *first*.
Mark 12:40	οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήψονται περισσότερον κρίμα.	who devour widows' houses and for show say long prayers. These will receive a more serious judgment."	

Mark 12:41	Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά.	Then Jesus sat down opposite the treasury and saw how the crowd put copper *money* into the treasury. And many rich *people* were putting in a lot,	
Mark 12:42	Καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλεν λεπτὰ δύο, ὅ ἐστιν κοδράντης.	but one poor widow put in two leptons, which is a quadrans.	leptons: a lepton was a coin of the lowest value; 1/128 denary. quadrans: a small bronze coin; 1/64 denary.
Mark 12:43	Καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ, {RP TR: λέγει} [P1904: εἶπεν] αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα {RP TR: αὕτη ἡ πτωχὴ} [P1904: ἡ πτωχὴ αὕτη] πλεῖον πάντων {RP TR: βέβληκεν} [P1904: ἔβαλε] τῶν {RP-text P1904: βαλλόντων} [RP-marg TR: βαλόντων] εἰς τὸ γαζοφυλάκιον·	Then he called his disciples to himself and said to them, "Truly, I say to you that this poor widow {RP TR: has put} [P1904: put] *in* more than anyone of those *who* {RP-text P1904: contribute} [RP-marg TR: contributed] to the treasury.	λέγει, *says* (vivid present), RP TR F1853=17/20 F1859=4/7 vs. εἶπεν, *said*, P1904 F1853=3/20 (Scrivener's apy) F1859=3/7. αὕτη ἡ πτωχὴ, *this + the poor*, RP TR F1853=19/20 F1859=5/7 vs. ἡ πτωχὴ αὕτη, *the poor + this*, P1904 F1853=1/20 (Scrivener's y) F1859=2/7. βέβληκε(ν), *has cast*, RP TR F1853=19/20 F1859=5/7 vs. ἔβαλε(ν), *cast*, P1904 F1853=1/20 (Scrivener's e) F1859=2/7. βαλλόντων, *of those throwing*, RP-text P1904 F1853=11/21 F1859=6/8 vs. βαλόντων, *of those who threw*, RP-marg TR F1853=10/21 F1859=2/8. anyone ← *everyone*.
Mark 12:44	πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.	For everyone contributed from their surplus, but this *woman* from her paucity put *in* everything she had – her whole livelihood."	paucity ← *lack*.
Mark 13:1	Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἷς τῶν μαθητῶν αὐτοῦ, Διδάσκαλε, ἴδε, ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί.	Then as he went out of the temple, one of his disciples said to him, "Teacher, see what *impressive* stones and buildings *these are*."	what *impressive* ← *of what sort*, but with connotations of *how great*.
Mark 13:2	Καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ, Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; Οὐ μὴ ἀφεθῇ {RP TR: - } [P1904: ὧδε] λίθος ἐπὶ {RP TR: λίθῳ} [P1904: λίθον], ὃς οὐ μὴ καταλυθῇ.	At this Jesus answered and said to him, "Do you see these great buildings? Not a stone shall be left on a stone {RP TR: - } [P1904: here], nor *will it* escape being reduced to rubble."	ὧδε, *here*: absent in RP TR F1853=16/21 F1859=5/7 vs. present in P1904 F1853=5/21 F1859=2/7. λίθῳ, *(stone) at stone*, RP TR F1853=17/20 F1859=3/7 vs. λίθον, *(stone) against stone*, P1904 F1853=3/20 (Scrivener's cdy) F1859=4/7. No difference in our English, the idiom being *stone on stone*. nor *will it* escape being reduced to rubble ← *which will certainly not be dissolved / demolished*.
Mark 13:3	Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας,	Subsequently, while he was sitting down on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately *and said*,	

Mark 13:4	Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται; Καὶ τί τὸ σημεῖον ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι;	"Tell us, when will these *things* take place? And what *is* the sign when all these *things* are about to be fulfilled?"	take place ← *be*.
Mark 13:5	Ὁ δὲ Ἰησοῦς ἀποκριθεὶς {RP TR: αὐτοῖς ἤρξατο λέγειν} [P1904: ἤρξατο λέγειν αὐτοῖς], Βλέπετε μή τις ὑμᾶς πλανήσῃ.	Then Jesus answered {RP TR: them and went on to say} [P1904: and went on to say to them], "Watch out that no-one leads you astray.	αὐτοῖς ἤρξατο λέγειν, *to them + began to say*, RP TR F1853=18/20 F1859=4/7 vs. ἤρξατο λέγειν αὐτοῖς, *began to say + to them*, P1904 F1853=0/20 F1859=2/7 vs. other readings, F1853=2/20 (Scrivener's uy) F1859=1/7. went on to say ← *began to say*, but used here for mere transition.
Mark 13:6	Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες ὅτι Ἐγώ εἰμι· καὶ πολλοὺς πλανήσουσιν.	For many will come in my name, saying, 'I am *the one*', and they will deceive many.	I am: see John 18:5-6.
Mark 13:7	Ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι· ἀλλ' οὔπω τὸ τέλος.	And when you hear of wars and reports of wars, do not be alarmed. For *such things* must take place, but *that is* not yet the end.	
Mark 13:8	Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται σεισμοὶ κατὰ τόπους, καὶ ἔσονται λιμοὶ καὶ ταραχαί· ¶ ἀρχαὶ ὠδίνων ταῦτα.	**For nation shall rise up against nation, and kingdom against kingdom**, and there will be *earth*quakes in various places, and there will be famines and disorders. ¶ These *things are the* beginnings of birth pains.	¶ **Verse division:** in P1904 numbering, Mark 13:9 begins here. **Isa 19:2**, loosely.
Mark 13:9	Βλέπετε δὲ ὑμεῖς ἑαυτούς· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια, καὶ {RP TR: εἰς συναγωγὰς} [P1904: ἐν ταῖς συναγωγαῖς αὐτῶν] δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων {RP P1904 S1550 E1624: σταθήσεσθε} [S1894: ἀχθήσεσθε] ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς.	But you watch out for yourselves. For they will deliver you to *the* Sanhedrin *councils*, and you will be flogged {RP TR: in} [P1904: in] {RP TR: *the*} [P1904: their] synagogues, and you will {RP P1904 S1550 E1624: stand} [S1894: be led] before leaders and kings on account of me, as a testimony to them.	εἰς συναγωγὰς, *into synagogues*, RP TR F1853=19/20 F1859=5/7 vs. ἐν ταῖς συναγωγαῖς αὐτῶν, *in their synagogues*, P1904 F1853=1/20 (Scrivener's x) F1859=2/7. σταθήσεσθε, *will stand / be set*, RP P1904 S1550 E1624 F1853=16/21 F1859=7/7 vs. ἀχθήσεσθε, *will be led*, S1894 F1853=5/21 F1859=0/7. AV differs textually. flogged ← *flayed*. {RP TR: in ← *into*. Pregnant use; compare Matt 18:6.}
Mark 13:10	Καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον.	And the gospel must be preached to all the nations first.	
Mark 13:11	Ὅταν δὲ ἀγάγωσιν ὑμᾶς παραδιδόντες, μὴ {RP P1904 TR: προμεριμνᾶτε} [MISC: μεριμνᾶτε] τί {RP P1904 TR: λαλήσητε} [MISC: λαλήσετε], μηδὲ μελετᾶτε· ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ {RP TR: γάρ ἐστε ὑμεῖς} [P1904: γὰρ ὑμεῖς ἐστε] οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.	Then when they lead you and deliver *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.	προμεριμνᾶτε, *worry beforehand*, RP P1904 TR F1853=8/20 F1859=4/7 vs. μεριμνᾶτε, *worry*, F1853=12/20 F1859=3/7. A weak disparity with RP, R=14:15. λαλήσητε, *you are to say* (deliberative), RP P1904 TR F1853=8/21 F1859=6/7 vs. λαλήσετε, *you will say*, F1853=12/21 F1859=1/7 vs. another reading, F1853=1/21 (Scrivener's y) F1859=0/7. ἐστε ὑμεῖς, *are + you*, RP TR F1853=18/21 F1859=5/7 vs. ὑμεῖς ἐστε, *you + are*, P1904 F1853=3/21 (Scrivener's cq*x) F1859=2/7.

Mark 13:12	Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς·	And brother will betray brother to death, and father child, and **children will rise up against *their* parents** and will have them put to death.	**Mic 7:6**.
Mark 13:13	καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.	And you will be hated by everyone on account of my name. But *it is* he *who* endures to *the* end who will be saved.	who ← *this (one)*.
Mark 13:14	Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου, {RP P1904 E1624 S1894: ἑστὼς} [S1550: ἑστὸς] ὅπου οὐ δεῖ - ὁ ἀναγινώσκων νοείτω - τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη·	Then when you see **the abomination of desolation** which *was* spoken *of* by Daniel the prophet, standing where it should not – let him *who* reads take note – then those in Judaea must flee to the mountains.	ἑστὼς, *standing* (masculine, classically incorrect), RP P1904 E1624 S1894 F1853=18/20 F1859=5/7 vs. ἑστὸς, *standing* (neuter, classically correct), S1550 F1853=2/20 (Scrivener's fk) F1859=2/7. **Dan 9:27, Dan 11:31, Dan 12:11**.
Mark 13:15	ὁ δὲ ἐπὶ τοῦ δώματος μὴ καταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω ἆραί τι ἐκ τῆς οἰκίας αὐτοῦ·	He *who is* on the roof must not come down into the house nor go in to take anything from his house,	
Mark 13:16	καὶ ὁ εἰς τὸν ἀγρὸν ὢν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω, ἆραι τὸ ἱμάτιον αὐτοῦ.	and he *who* is in the field must not turn back to take his coat *with him*.	
Mark 13:17	Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.	But woe to those with child and those *who are* breastfeeding in those days.	with child ← *having in belly*.
Mark 13:18	Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος.	And pray that your flight should not be in the winter.	
Mark 13:19	Ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψις, οἵα οὐ γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως ἧς ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται.	For those days will **be a tribulation such as has never taken place since *the* beginning of creation** which God created, up to now, and never will be *again*,	**Dan 12:1**. never *(2x)* ← *not*.
Mark 13:20	Καὶ εἰ μὴ {RP TR: κύριος ἐκολόβωσεν} [P1904: ἐκολόβωσεν κύριος] τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σάρξ· ἀλλὰ διὰ τοὺς ἐκλεκτούς, οὓς ἐξελέξατο, ἐκολόβωσεν τὰς ἡμέρας.	and if *the* Lord were not to shorten *those* days, no flesh would be saved, but on account of the elect whom he has chosen, he has shortened *those* days.	κύριος ἐκολόβωσεν, *(the) Lord + shortened*, RP TR F1853=15/20 F1859=5/7 vs. ἐκολόβωσεν κύριος, *shortened + (the) Lord*, P1904 F1853=0/20 F1859=0/7 vs. other readings, F1853=5/20 F1859=2/7. *those (2x)* ← *the*.
Mark 13:21	{RP-text: Τότε} [RP-marg P1904 TR: Καὶ τότε] ἐάν τις ὑμῖν εἴπῃ, Ἰδού, ὧδε ὁ χριστός, {RP TR: ἢ Ἰδού,} [P1904: ἰδοὺ] ἐκεῖ, μὴ {RP P1904: πιστεύετε} [TR: πιστεύσητε].	{RP-text: Then} [RP-marg P1904 TR: And then] if anyone says to you, 'Look, here *is* the Christ', {RP TR: or} [P1904: *or*], 'Look there', do not believe *it*.	καὶ, *and (then)*: absent in RP-text F1853=4/20 (Scrivener's lmnq) F1859=0/7 vs. present in RP-marg P1904 TR F1853=16/20 F1859=7/7. A strong disparity (#1) with RP-text, R=4:25. ἢ, *or (look)*: present in RP TR F1853=14/20 F1859=4/7 vs. absent in P1904 F1853=6/20 F1859=3/7. πιστεύετε, *(do not) believe* (present), RP P1904 F1853=5/22 F1859=3/7 vs. πιστεύσητε, *(do not) believe* (aorist), TR F1853=15/22 F1859=3/7 vs. other readings, F1853=2/22 (Scrivener's cs) F1859=1/7. A strong disparity (#2) with RP, R=9:19.

Mark 13:22	Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ δώσουσιν σημεῖα καὶ τέρατα, πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς.	For false Christs and false **prophets will rise up, and they will give signs and wonders** with the intention of deceiving, if possible, even the elect.	**Deut 13:2MT (Deut 13:1AV)**.
Mark 13:23	Ὑμεῖς δὲ βλέπετε· ἰδού, προείρηκα ὑμῖν {RP TR: πάντα} [P1904: ἅπαντα].	So you watch out. There you *are*, I have told you everything beforehand.	πάντα, *all (things) (1)*, RP TR F1853=14/20 F1859=4/7 vs. ἅπαντα, *all (things) (2)*, P1904 F1853=6/20 F1859=3/7. There you *are* ← *Behold*.
Mark 13:24	Ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν θλίψιν ἐκείνην, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,	But in those days, after that tribulation, **The sun will be darkened,** **And the moon will not give its gleam,**	**Isa 13:10**.
Mark 13:25	καὶ οἱ ἀστέρες {RP TR: τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες} [P1904: ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες], καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.	**And the stars {RP TR: of heaven will be falling down,} [P1904: will be falling down from heaven,]** **And the powers in the heavens will be shaken.**	τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες, *(the stars) of heaven will be falling out*, RP TR F1853=18/20 (preceded by ἐκ in Scrivener's cd) F1859=4/7 vs. ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες, *(the stars) will be out of the heavens falling*, P1904 F1853=2/20 (Scrivener's py) F1859=3/7. **Isa 13:10, Isa 34:4**.
Mark 13:26	Καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης.	And then they will see **the son of man coming in clouds** with great power and glory.	**Dan 7:13**.
Mark 13:27	Καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρου {RP TR: - } [P1904: τῆς] γῆς ἕως ἄκρου {RP TR: - } [P1904: τοῦ] οὐρανοῦ.	And then he will send his angels, and they will gather up his elect from the four winds, from the extremities of {RP TR: *the*} [P1904: the] earth to the extremities of heaven.	τῆς, *of the (earth)*: absent in RP TR F1853=16/20 F1859=3/7 vs. present in P1904 F1853=4/20 (Scrivener's adpy) F1859=4/7. τοῦ, *of the*: absent in RP TR F1853=16/20 F1859=3/7 vs. present in P1904 F1853=4/20 (Scrivener's adpy) F1859=4/7. extremities *(2x)* ← *extremity*.
Mark 13:28	Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν αὐτῆς {RP TR: ἤδη ὁ κλάδος} [P1904: ὁ κλάδος ἤδη] {RP TR: ἁπαλὸς γένηται} [P1904: γένηται ἁπαλὸς] καὶ ἐκφύῃ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν·	Now learn from the parable of the fig tree. When its branch has already become fresh and is producing leaves, know that the summer is near.	ἤδη ὁ κλάδος, *already + the branch*, RP TR F1853=13/20 F1859=5/7 vs. ὁ κλάδος ἤδη, *the branch + already*, P1904 F1853=0/20 F1859=2/7 vs. other variations, 5 intruding with αὐτῆς, 2 omitting ἤδη, F1853=7/20 F1859=0/7. ἁπαλὸς γένηται, *fresh + is becoming*, RP TR F1853=18/20 F1859=4/7 vs. γένηται ἁπαλὸς, *is becoming + fresh*, P1904 F1853=2/20 (Scrivener's ey) F1859=2/7 vs. another reading, F1853=0/20 F1859=1/7. learn from the parable of the fig tree ← *from the fig tree learn the parable*. summer: or *summer harvest*.

Mark 13:29	οὕτως καὶ ὑμεῖς, ὅταν {RP TR: ταῦτα ἴδητε} [P1904: ἴδητε ταῦτα] γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.	So too you, when you see these *things* taking place, know that they are near, *right* at the doors.	ταῦτα ἴδητε, *these (things) + you see*, RP TR F1853=19/20 F1859=2/7 vs. ἴδητε ταῦτα, *you see + these (things)*, P1904 F1853=1/20 (Scrivener's y) F1859=3/7 vs. εἰδητε ταῦτα, *you know + these (things)*, F1853=0/20 F1859=1/7 vs. words and context absent, F1853=0/20 F1859=1/7. F1853 and F1859 are very significantly disparate, X2=9.3 PV=0.2%.
Mark 13:30	Ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρι οὗ πάντα ταῦτα γένηται.	Truly, I say to you that this generation will certainly not pass away until all these *things* take place.	
Mark 13:31	Ὁ οὐρανὸς καὶ ἡ γῆ {RP-text: παρελεύσεται} [RP-marg P1904 TR: παρελεύσονται]· οἱ δὲ {RP TR: λόγοι μου} [P1904: ἐμοὶ λόγοι] οὐ μὴ {RP TR: παρέλθωσιν} [P1904: παρελεύσονται].	Heaven and the earth will pass away, but my words will certainly not pass away.	παρελεύσεται, *will pass away* (singular), RP-text F1853=12/20 F1859=4/7 vs. παρελεύσονται, *will pass away* (plural), RP-marg P1904 TR F1853=8/20 F1859=3/7. --- λόγοι μου, *words of me*, RP TR F1853=20/20 F1859=6/7 vs. ἐμοὶ λόγοι, *words to me*, P1904 F1853=0/20 F1859=1/7. --- παρέλθωσι(ν), *(will not) pass away* (aorist subjunctive), RP TR F1853=19/20 F1859=5/7 vs. παρελεύσονται, *(will not) pass away* (future), P1904 F1853=1/20 (Scrivener's y) F1859=2/7.
Mark 13:32	Περὶ δὲ τῆς ἡμέρας ἐκείνης {RP P1904: ἢ} [TR: καὶ] {RP: - } [P1904 TR: τῆς] ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι {RP TR: οἱ} [P1904: -] ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ.	But no-one knows about that day {RP P1904: or} [TR: and] {RP: - } [P1904 TR: the] hour, not even the angels {RP TR: who *are*} [P1904: -] in heaven, nor the son, except the father.	ἢ, *or*, RP P1904 F1853=15/20 F1859=4/7 vs. καὶ, *and*, TR F1853=5/20 F1859=3/7. --- τῆς, *of the (hour)*: absent in RP F1853=14/20 F1859=3/7 vs. present in P1904 TR F1853=6/20 F1859=4/7. --- οἱ, *the (ones that are)*: present in RP TR F1853=16/20 F1859=5/7 vs. absent in P1904 F1853=4/20 (Scrivener's cesy) F1859=2/7.
Mark 13:33	Βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε· οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστιν.	Watch out, be vigilant and pray, for you do not know when the time is.	
Mark 13:34	Ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν οἰκίαν αὐτοῦ, καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶ ἑκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ.	*It will be* like a man abroad, who *has* left his house and *has* given his servants authority, and to each *one* his work, and *who* has instructed the doorkeeper to keep watch.	
Mark 13:35	Γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ὀψέ, ἢ μεσονυκτίου, ἢ ἀλεκτοροφωνίας, ἢ πρωΐ·	So be vigilant. For you do not know when the lord of the house is coming, *whether* in the evening, or at midnight, or at *the* cock crowing, or in the morning,	
Mark 13:36	μὴ ἐλθὼν ἐξαίφνης εὕρῃ ὑμᾶς καθεύδοντας.	so that if he comes suddenly, he does not find you sleeping.	if: conditional use of the participle.
Mark 13:37	Ἃ δὲ ὑμῖν λέγω πᾶσιν λέγω, Γρηγορεῖτε.	And I am telling everyone what I am telling you: be vigilant.”	

Mark 14:1	Ἦν δὲ τὸ Πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν·	Now two days later it was the Passover and *the days of* the unleavened *bread*, and the senior priests and the scribes were looking for *a way* to catch him by deceit and put *him* to death.	
Mark 14:2	ἔλεγον δέ, Μὴ ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται τοῦ λαοῦ.	But they said, "Not at the festival, so that there will not be a popular uproar."	
Mark 14:3	Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· καὶ συντρίψασα {RP-text P1904 TR: τὸ} [RP-marg: τὸν] ἀλάβαστρον, κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς.	Then when he was in Bethany in the house of Simon the leper, while he was reclining *at table*, a woman *who* had an alabaster *box* of very expensive genuine spikenard ointment came, and she broke the alabaster *box* and poured it down onto *his* head.	τὸ, *the* (neuter) *(alabaster box)*, RP-text P1904 TR F1853=15/20 F1859=4/7 vs. τὸν, *the* (masculine) *(alabaster box)*, RP-marg F1853=5/20 F1859=3/7.
Mark 14:4	Ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτούς, {RP TR: καὶ} [P1904: -] λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν;	And some were irritated inwardly {RP TR: and said} [P1904: saying], "Why has this waste of ointment taken place?	καὶ, *and*: present in RP TR F1853=19/20 F1859=6/7 vs. absent in P1904 F1853=1/20 (Scrivener's y) F1859=1/7. Why ← *To what (end)*.
Mark 14:5	Ἠδύνατο γὰρ τοῦτο {RP TR: - } [P1904: τὸ μύρον] πραθῆναι ἐπάνω τριακοσίων δηναρίων, καὶ δοθῆναι τοῖς πτωχοῖς. Καὶ ἐνεβριμῶντο αὐτῇ.	For this {RP TR: - } [P1904: ointment] could have been sold for more than three hundred denaries and given to the poor." And they railed at her.	τὸ μύρον, *(this) ointment*: absent in RP TR F1853=17/20 F1859=5/8 vs. present in P1904 F1853=3/20 (Scrivener's dey) F1859=3/8. denaries: a denary was a silver coin. railed ← *were snorting*.
Mark 14:6	Ὁ δὲ Ἰησοῦς εἶπεν, Ἄφετε αὐτήν· τί αὐτῇ κόπους παρέχετε; Καλὸν ἔργον εἰργάσατο {RP P1904: ἐν ἐμοί} [TR: εἰς ἐμέ].	But Jesus said, "Leave her *alone*. Why are you giving her trouble? She has done me a good work.	ἐν ἐμοί, *in me*, RP P1904 F1853=18/20 F1859=6/8 vs. εἰς ἐμέ, *to me*, TR F1853=2/20 (Scrivener's ux, u being very doubtful) F1859=2/8.
Mark 14:7	Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ ὅταν θέλητε δύνασθε αὐτοὺς εὖ ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε.	For you always have the poor with you, and you can do them good whenever you want, but you do not always have me.	
Mark 14:8	Ὃ {RP P1904: ἔσχεν} [TR: εἶχεν] αὕτη ἐποίησεν· προέλαβεν μυρίσαι μου τὸ σῶμα εἰς τὸν ἐνταφιασμόν.	She has done what she was able *to do*. She has had the anticipation to anoint my body for *my* embalming.	ἔσχεν, *she had*, RP P1904 F1853=17/20 F1859=6/7 vs. εἶχεν, *she was having*, TR F1853=3/20 (Scrivener's eux, u being very doubtful) F1859=1/7. She ← *This (woman)*. embalming: or *laying in the tomb*.
Mark 14:9	Ἀμὴν {RP-text P1904 TR: - } [RP-marg: δὲ] λέγω ὑμῖν, ὅπου {RP P1904: ἐὰν} [TR: ἂν] κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.	{RP-text P1904 TR: Truly,} [RP-marg: And truly,] I say to you, wherever this gospel is preached in the whole world, what this *woman* has done will also be spoken about as a memorial to her."	δὲ, *and / but*: absent in RP-text P1904 TR F1853=13/20 F1859=4/7 vs. present in RP-marg F1853=7/20 F1859=3/7. ἐὰν, *(where)ever (1)*, RP P1904 F1853=17/20 F1859=5/8 vs. ἂν, *(where)ever (2)*, TR F1853=3/20 (Scrivener's pux, u being very doubtful) F1859=3/8. to ← *of*.

Mark 14:10	Καὶ {RP TR: ὁ} [P1904: -] Ἰούδας ὁ Ἰσκαριώτης, εἷς τῶν δώδεκα, ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς, ἵνα παραδῷ αὐτὸν αὐτοῖς.	Then Judas Iscariot, one of the twelve, went away to the senior priests in order to betray him to them.	ὁ, *the (Judas)*: present in RP TR F1853=11/20 F1859=2/6 vs. absent in P1904 F1853=9/20 F1859=4/6. Nearly a disparity with RP, R=14:14.
Mark 14:11	Οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγείλαντο αὐτῷ {RP TR: ἀργύριον} [P1904: ἀργύρια] δοῦναι· καὶ 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.	ἀργύριον, *silver* (singular noun), RP TR F1853=10/20 F1859=4/8 vs. ἀργύρια, *silver* (plural, so coins), P1904 F1853=10/20 F1859=4/8. Nearly a disparity with RP, R=15:15. a convenient way ← *how opportunely*.
Mark 14:12	Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ Πάσχα ἔθυον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ποῦ θέλεις ἀπελθόντες {RP-text P1904 TR: ἑτοιμάσωμεν} [RP-marg: ἑτοιμάσομεν] ἵνα φάγῃς τὸ Πάσχα;	Then on the first day of the unleavened *bread*, when they were sacrificing the Passover *lamb*, his disciples said to him, "Where do you want us to go and prepare for you to eat the Passover *lamb*?"	ἑτοιμάσωμεν, *we should prepare* (deliberative subjunctive), RP-text P1904 TR F1853=13/21 F1859=5/6 vs. ἑτοιμάσομεν, *we will prepare* (indicative), RP-marg F1853=8/21 F1859=1/6.
Mark 14:13	Καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ,	And he sent two of his disciples and said to them, "Go off into the city, and a man carrying a pitcher of water will meet you. Follow him,	
Mark 14:14	καὶ ὅπου ἐὰν εἰσέλθῃ, εἴπατε τῷ οἰκοδεσπότῃ ὅτι Ὁ διδάσκαλος λέγει, Ποῦ ἐστιν τὸ {RP TR: κατάλυμα,} [P1904: κατάλυμά μου] ὅπου τὸ Πάσχα μετὰ τῶν μαθητῶν μου φάγω;	and wherever he goes to, say to the master of the house, 'The teacher asks, «Where is {RP TR: the} [P1904: my] guest-room where I may eat the Passover *lamb* with my disciples?» '	μου, *my (guest-room)*: absent on RP TR F1853=20/20 F1859=3/6 vs. present in P1904 F1853=0/20 F1859=3/6. asks ← *says*.
Mark 14:15	Καὶ αὐτὸς ὑμῖν δείξει {RP-text TR: ἀνώγεον} [RP-marg: ἀνάγαιον] [P1904: ἀνώγαιον] μέγα ἐστρωμένον ἕτοιμον· ἐκεῖ ἑτοιμάσατε ἡμῖν.	Then he will show you a large upper room, laid out *and* prepared. Prepare for us there."	ἀνώγεον, *upper room (1)*, RP-text TR F1853=6/21 F1859=3/6 vs. ἀνάγαιον, *upper room (2)*, RP-marg F1853=1/21 (Scrivener's o) F1859=0/6 vs. ἀνώγαιον, *upper room (3)*, P1904 F1853=7/21 F1859=1/6 vs. ἀνώγεων, *upper room (4)*, F1853=5/21 F1859=0/6 vs. ἀνόγεον, *upper room (5)*, F1853=1/21 (Scrivener's f) F1859=1/6 vs. ἀνάγεον, *upper room (6)*, F1853=1/21 (Scrivener's k) F1859=0/6 vs. ἀνόγαιον, *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 14:16	Καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὗρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ Πάσχα.	So his disciples went out and came to the city, and they found *things* as he had told them, and they prepared the Passover *lamb*.	
Mark 14:17	Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα.	Then when it had become late, he came with the twelve.	
Mark 14:18	Καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων, εἶπεν ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ.	And while they were reclining and eating, Jesus said, "Truly, I say to you that one of you will betray me: the *one who* eats with me."	the *one who* eats with me: AV differs somewhat *(one of you which eateth with me)*. We take the sense as *eating in synchronism*. See Mark 14:20.
Mark 14:19	Οἱ δὲ ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ εἷς καθ' εἷς, Μήτι ἐγώ; Καὶ ἄλλος, Μήτι ἐγώ;	Then they began to grieve and say to him one by one, "Surely not me?" And another *would say*, "Surely not me?"	me *(2x)*: or, if the reader prefers, *I*.
Mark 14:20	Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Εἷς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρυβλίον.	But he answered and said to them, "*It is the* one of the twelve who dips into the bowl with me.	

Mark 14:21	Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.	Now the son of man goes away according *to what* stands written concerning him. But woe to that man through whom the son of man is betrayed. It would have been better for him if that man had not been born."	would have been ← *would be*. This is an unreal condition, but as there is no aorist of the verb *to be* (used for past unreal conditions), the imperfect (normally for present unreal conditions) does duty for it, as here. The clause can nevertheless be regarded as present unreal condition, *it would be*, though it has an illogical feel to it in English, since the beneficiary would not exist.
Mark 14:22	Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον εὐλογήσας ἔκλασεν, καὶ ἔδωκεν αὐτοῖς, καὶ εἶπεν, Λάβετε, φάγετε· τοῦτό ἐστιν τὸ σῶμά μου.	Then while they were eating, after Jesus had taken bread and blessed *it*, he broke *it* and gave *some* to them, and he said, "Take *this and* eat *it*. This is my body."	is: i.e. *represents*.
Mark 14:23	Καὶ λαβὼν τὸ ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ ἔπιον ἐξ αὐτοῦ πάντες.	Then when he had taken the cup and given thanks, he gave *it* to them, and they all drank from it,	
Mark 14:24	Καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστιν τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον.	and he said to them, "This is my blood, that of the new covenant, which *is* poured out on behalf of many.	is: i.e. *represents*.
Mark 14:25	Ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πίω ἐκ τοῦ {RP P1904: γενήματος} [TR: γεννήματος] τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ.	Truly, I say to you that I will no longer drink from the produce of the vine at all until that day when I drink it anew in the kingdom of God."	γενήματος, *produce (1)*, RP P1904 F1853=12/20 F1859=5/6 vs. γεννήματος, *produce (2)*, TR F1853=8/20 F1859=1/6.
Mark 14:26	Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.	Then they went out to the Mount of Olives, singing hymns.	singing ← *having sung*. See Matt 23:20.
Mark 14:27	Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· ὅτι γέγραπται, Πατάξω τὸν ποιμένα, καὶ {RP TR: διασκορπισθήσεται} [P1904: διασκορπισθήσονται] τὰ πρόβατα.	Then Jesus said to them, "You will all take offence at me this night, in that it stands written: **'I will strike the shepherd,** **And the sheep will be scattered',**	διασκορπισθήσεται, *will be scattered* (classical form), RP TR F1853=18/20 F1859=4/6 vs. διασκορπισθήσονται, *will be scattered* (non-classical form), P1904 F1853=2/20 (Scrivener's cu) F1859=2/6. **Zech 13:7**.
Mark 14:28	Ἀλλὰ μετὰ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.	but after I have risen, I will go ahead of you to Galilee."	risen: or *been raised up*.
Mark 14:29	Ὁ δὲ Πέτρος ἔφη αὐτῷ, Καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ.	Then Peter said to him, "Even if all take offence, still, I *will* not."	
Mark 14:30	Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, ὅτι {RP P1904: σὺ} [TR: -] σήμερον ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με.	Then Jesus said to him, "Truly, I say to you that you today, this night, before *the* cock crows twice, will deny me three times."	σὺ, *you* (emphatically): present in RP P1904 F1853=15/21 F1859=6/6 vs. absent in TR F1853=6/21 F1859=0/6.

Mark 14:31	Ὁ δὲ {RP TR: - } [P1904: Πέτρος] ἐκπερισσοῦ ἔλεγεν μᾶλλον, Ἐάν με δέῃ συναποθανεῖν σοι, οὐ μή σε {RP: ἀπαρνήσωμαι} [P1904 TR: ἀπαρνήσομαι]. Ὡσαύτως δὲ καὶ πάντες ἔλεγον.	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.	Πέτρος, *Peter*: absent in RP TR F1853=19/20 F1859=3/6 vs. present in P1904 F1853=1/20 (Scrivener's c) F1859=2/6 vs. verse omitted, F1853=0/20 F1859=1/6. ἀπαρνήσωμαι, *(will not) deny* (classical form), RP F1853=10/20 F1859=0/7 vs. ἀπαρνήσομαι, *(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=1/7. A disparity with RP, R=10:16. kept saying: iterative imperfect, but not necessarily so – see Matt 5:2.
Mark 14:32	Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανῆ· καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, Καθίσατε ὧδε, ἕως προσεύξωμαι.	Then they came to a place, the name of which *was* Gethsemané, and he said to his disciples, "Sit down here while I pray."	
Mark 14:33	Καὶ παραλαμβάνει τὸν Πέτρον καὶ {RP P1904: - } [TR: τὸν] Ἰάκωβον καὶ Ἰωάννην μεθ' ἑαυτοῦ, καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν.	Then he took Peter and James and John with him, and he began to be struck with astonishment and to be sorely troubled {RP TR: .} [P1904: ,]	τὸν, *the (James)*: absent in RP P1904 F1853=14/20 F1859=4/6 vs. present in TR F1853=6/20 F1859=2/6. to be struck with astonishment: or *be utterly dismayed*.
Mark 14:34	{RP TR: Καὶ λέγει} [P1904: καὶ λέγειν] αὐτοῖς, Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε.	{RP TR: And he said} [P1904: and to say] to them, "My soul is extremely sorrowful to the point of death. Remain here and be watchful."	λέγει, *he says*, RP TR F1853=16/20 F1859=3/6 vs. λέγειν, *to say*, P1904 F1853=4/20 (Scrivener's bghk) F1859=3/6. soul: i.e. *inner being*, the seat of deepest feeling.
Mark 14:35	Καὶ {RP: προσελθὼν} [P1904 TR: προελθὼν] μικρόν, ἔπεσεν {RP TR: - } [P1904: ἐπὶ πρόσωπον] ἐπὶ τῆς γῆς, καὶ προσηύχετο ἵνα, εἰ δυνατόν ἐστιν, παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα.	Then he {RP: approached} [P1904 TR: went forward] a little and fell {RP TR: - } [P1904: face down] to the ground and prayed that, if it was possible, the hour should pass away from him,	προσελθὼν, *having approached (as a worshipper)*, RP F1853=9/21 F1859=4/6 vs. προελθὼν, *having gone forward*, P1904 TR F1853=12/21 F1859=1/6 vs. another reading, F1853=0/21 F1859=1/6. A weak disparity with RP, R=13:15. ἐπὶ πρόσωπον, *on (his) face*: absent in RP TR F1853=19/20 F1859=3/6 vs. present in P1904 F1853=1/20 (Scrivener's c) F1859=3/6. F1853 and F1859 are very significantly disparate, X2=7.2 PV=0.7%. the hour: this is not a reference to the crucifixion! Prayer answered in Mark 14:41. See Luke 22:42 and Heb 5:7.
Mark 14:36	Καὶ ἔλεγεν, Ἀββᾶ, ὁ πατήρ, πάντα δυνατά σοι. Παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω, {RP TR: ἀλλὰ} [P1904: ἀλλ' εἴ] τί σύ.	and he said, "Abba, father, everything *is* possible with you. Remove this cup from me, but not what I want, but what you *want*."	ἀλλὰ, *but*, RP TR F1853=18/20 F1859=3/6 vs. ἀλλ' εἴ, *but rather* (a Hebraism reflecting כִּ֣י אִם), P1904 F1853=0/20 F1859=2/6 vs. other readings, F1853=2/20 (Scrivener's gc) F1859=1/6. Abba ← *Father* (Aramaic, determined state, used as the vocative).

Mark 14:37	Καὶ ἔρχεται καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Σίμων, καθεύδεις; Οὐκ {RP TR: ἴσχυσας} [P1904: ἰσχύσατε] μίαν ὥραν γρηγορῆσαι;	Then he came and found them sleeping, and he said to Peter, "Simon, are you sleeping? Could you not be watchful for one hour?	ἴσχυσας, *were you not able* (singular), RP TR F1853=20/20 F1859=3/6 vs. ἰσχύσατε, *were you not able* (plural), P1904 F1853=0/20 F1859=3/6. F1853 and F1859 are very significantly disparate, X2=11.3 PV=0.08%.
Mark 14:38	Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. Τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.	Be watchful and pray, so that you do not enter into temptation. For the spirit *is* willing, but the flesh *is* weak."	
Mark 14:39	Καὶ πάλιν ἀπελθὼν προσηύξατο, τὸν αὐτὸν λόγον εἰπών.	Then he went away again and prayed, and he said the same thing.	
Mark 14:40	Καὶ ὑποστρέψας εὗρεν αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν {RP TR: βεβαρημένοι} [P1904: καταβαρυνόμενοι], καὶ οὐκ ᾔδεισαν τί {RP TR: αὐτῷ ἀποκριθῶσιν} [P1904: ἀποκριθῶσιν αὐτῷ].	Then he returned and found them sleeping again, for their eyes were weighed {RP TR: *down*,} [P1904: down,] and they did not know what to answer him.	βεβαρημένοι, *weighed*, RP TR F1853=15/20 F1859=3/6 vs. καταβαρυνόμενοι, *weighed down*, P1904 F1853=5/20 F1859=3/6. --- αὐτῷ ἀποκριθῶσι(ν), *(what) him + they should answer*, RP TR F1853=17/20 F1859=5/6 vs. ἀποκριθῶσι(ν) αὐτῷ, *(what) they should answer + him*, P1904 F1853=0/20 F1859=1/6 vs. other readings, F1853=3/20 (Scrivener's gdp) F1859=0/6.
Mark 14:41	Καὶ ἔρχεται τὸ τρίτον, καὶ λέγει αὐτοῖς, Καθεύδετε {RP P1904: - } [TR: τὸ] λοιπὸν καὶ ἀναπαύεσθε. Ἀπέχει· ἦλθεν ἡ ὥρα· ἰδού, παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν.	Then he came for the third *time* and said to them, "Sleep from now on and rest. It has passed away. The hour has come. Behold, the son of man is *about to be* betrayed into the hands of sinners.	τὸ, *the (from now on)*: absent in RP P1904 F1853=12/22 F1859=2/6 vs. present in TR F1853=10/22 F1859=4/6. Nearly a disparity with RP, R=15:15. = has passed away ← *is distant*. AV differs *(it is enough)*.
Mark 14:42	Ἐγείρεσθε, ἄγωμεν· ἰδού, ὁ παραδιδούς με ἤγγικεν.	Get up, let's go. Look, he *who will* betray me has drawn near."	
Mark 14:43	Καὶ εὐθέως, ἔτι αὐτοῦ λαλοῦντος, παραγίνεται Ἰούδας, {RP TR: - } [P1904: ὁ Ἰσκαριώτης,] εἷς {RP TR: ὢν} [P1904: -] τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων, {RP TR: - } [P1904: ἀπεσταλμένοι] παρὰ τῶν ἀρχιερέων καὶ {RP TR: τῶν} [P1904: -] γραμματέων καὶ τῶν πρεσβυτέρων.	And immediately, while he was still talking, Judas {RP TR: - } [P1904: Iscariot], {RP TR: being} [P1904: -] one of the twelve, arrived, as *did* a large crowd with him, with swords and sticks, {RP TR: - } [P1904: sent] from the senior priests and {RP TR: the} [P1904: -] scribes and the elders.	ὁ Ἰσκαριώτης, *the Iscariot*: absent in RP TR F1853=17/20 F1859=3/6 vs. present in P1904 F1853=3/20 (Scrivener's adp) F1859=3/6. --- ὢν, *being (one of the twelve)*: present in RP TR F1853=17/20 F1859=3/6 vs. absent in P1904 F1853=3/20 (Scrivener's cpy) F1859=3/6. --- ἀπεσταλμένοι, *having been sent*: absent in RP TR F1853=20/20 F1859=4/6 vs. present in P1904 F1853=0/20 F1859=2/6. F1853 and F1859 are very significantly disparate, X2=7.2 PV=0.7%. --- τῶν, *the (scribes)*: present in RP TR F1853=16/20 F1859=2/6 vs. absent in P1904 F1853=4/20 (Scrivener's dopy) F1859=4/6.
Mark 14:44	Δεδώκει δὲ ὁ παραδιδοὺς αὐτὸν σύσσημον αὐτοῖς, λέγων, Ὃν ἂν φιλήσω, αὐτός ἐστιν· κρατήσατε αὐτόν, καὶ ἀπαγάγετε ἀσφαλῶς.	Now he *who was* betraying him had pre-arranged a signal with them, and he had said, "*He* whom I kiss, *that* is him. Seize him and lead *him* away securely."	pre-arranged a signal ← *given a joint signal*. --- is him: or, if the reader prefers, *is he*.

Mark 14:45	Καὶ ἐλθών, εὐθέως προσελθὼν αὐτῷ λέγει {RP: αὐτῷ} [P1904 TR: -], {RP TR: Ῥαββί, ῥαββί} [P1904: Χαῖρε, ῥαββί]· καὶ κατεφίλησεν αὐτόν.	So he went off, and straightaway he went up to him and said {RP: to him} [P1904 TR: -], {RP TR: "Rabbi, rabbi",} [P1904: "Hello, rabbi",] and he kissed him profusely.	αὐτῷ, *to him*: present in RP F1853=12/20 F1859=2/6 vs. absent in P1904 TR F1853=8/20 F1859=4/6. Nearly a disparity with RP, R=14:14. ῥαββί, ῥαββί, *rabbi, rabbi*, RP TR F1853=19/20 F1859=4/6 vs. χαῖρε, ῥαββί, *hello, rabbi*, P1904 F1853=1/20 (Scrivener's y) F1859=1/6 vs. another reading, F1853=0/20 F1859=1/6.
Mark 14:46	Οἱ δὲ ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν, καὶ ἐκράτησαν αὐτόν.	Then they laid their hands on him and seized him.	
Mark 14:47	Εἷς δέ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως, καὶ ἀφεῖλεν αὐτοῦ τὸ ὠτίον.	But a certain one of those standing around drew his sword and struck the high priest's servant and cut off his ear.	his: from the middle voice of *drew*. cut off ← *took off*.
Mark 14:48	Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ὡς ἐπὶ λῃστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με;	But Jesus responded and said to them, "Have you come out as *you would* against a robber, with swords and sticks to arrest me?	
Mark 14:49	Καθ' ἡμέραν {RP TR: ἤμην πρὸς ὑμᾶς} [P1904: πρὸς ὑμᾶς ἤμην] ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί.	I was with you every day teaching in the temple, but you did not seize me. But let the scriptures be fulfilled."	ἤμην πρὸς ὑμᾶς, *I was + with you*, RP TR F1853=20/20 F1859=4/6 vs. πρὸς ὑμᾶς ἤμην, *with you + I was*, P1904 F1853=0/20 F1859=2/6. F1853 and F1859 are very significantly disparate, X2=7.2 PV=0.7%. let ← *in order that*, as in John 13:18, John 14:31.
Mark 14:50	Καὶ ἀφέντες αὐτὸν {RP TR: πάντες ἔφυγον} [P1904: ἔφυγον πάντες].	Then they all left him and fled.	πάντες ἔφυγον, *they all + fled*, RP TR F1853=19/20 F1859=4/6 vs. ἔφυγον πάντες, *they fled + all*, P1904 F1853=0/20 F1859=2/6 vs. another reading, F1853=1/20 (Scrivener's s) F1859=0/6.
Mark 14:51	Καὶ εἷς τις νεανίσκος {RP P1904: ἠκολούθησεν} [TR: ἠκολούθει] αὐτῷ, περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ. Καὶ κρατοῦσιν αὐτὸν οἱ νεανίσκοι·	However, a certain young man {RP P1904: followed} [TR: was following] him, wearing fine linen over *his* naked *body*, and the young men seized him,	ἠκολούθησεν, *followed*, RP P1904 F1853=17/20 F1859=6/6 vs. ἠκολούθει, *was following*, TR F1853=3/20 (Scrivener's oux, u being very doubtful) F1859=0/6.
Mark 14:52	ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν ἀπ' αὐτῶν.	but he abandoned the fine linen and fled from them naked.	
Mark 14:53	Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα· καὶ συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς.	Then they led Jesus away to the high priest, and all the senior priests and the elders and the scribes went with him.	
Mark 14:54	Καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν, καὶ θερμαινόμενος πρὸς {RP P1904 S1550 S1894: τὸ} [E1624: -] φῶς.	Meanwhile Peter followed him from a distance up to inside the courtyard of the high priest, and he was sitting with the attendants and was warming himself at {RP P1904 S1550 S1894: the} [E1624: *the*] fire.	τὸ, *the (light)*: present in RP P1904 S1550 S1894 F1853=11/20 F1859=6/6 vs. absent in E1624 F1853=9/20 F1859=0/6. warming himself: middle voice for reflexive pronoun. fire ← *light*.
Mark 14:55	Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατῶσαι αὐτόν· καὶ οὐχ εὕρισκον.	Now the senior priests and all the Sanhedrin *council* were looking for a testimony against Jesus, so as to put him to death, but they *could* not find *one*,	

Mark 14:56	Πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.	for many were giving false witness against him, but the testimonies were not in agreement.	
Mark 14:57	Καί τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ, λέγοντες	Then some stood up and gave false witness against him and said,	
Mark 14:58	ὅτι Ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος ὅτι Ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω.	"We have heard him say, 'I will destroy this sanctuary which *is* made by hands and within three days I will build another not made by hands.' "	
Mark 14:59	Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.	But their testimonies were not in agreement in this either.	testimonies were ← *testimony was*.
Mark 14:60	Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς {RP: - } [P1904 TR: τὸ] μέσον {RP TR: ἐπηρώτησεν} [P1904: ἐπηρώτα] τὸν Ἰησοῦν, λέγων, Οὐκ ἀποκρίνῃ οὐδέν; Τί οὗτοί σου καταμαρτυροῦσιν;	Then the high priest stood up in full view and {RP TR: questioned} [P1904: kept questioning] Jesus and asked, "Do you not answer anything? What are these *people* testifying against you?"	τὸ, *the (midst)*: absent in RP F1853=17/21 F1859=4/6 vs. present in P1904 TR F1853=4/21 (Scrivener's q*rux) F1859=2/6. ἐπηρώτησε(ν), *questioned*, RP TR F1853=20/20 F1859=4/6 vs. ἐπηρώτα, *was questioning*, P1904 F1853=0/20 F1859=2/6. F1853 and F1859 are very significantly disparate, X2=7.2 PV=0.7%. in full view ← {RP TR: *to (the) midst*} [P1904: *to the midst*]. [P1904: kept questioning: iterative imperfect, but not necessarily so – see Matt 5:2.] asked ← *saying*.
Mark 14:61	Ὁ δὲ ἐσιώπα, καὶ οὐδὲν ἀπεκρίνατο. Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτόν, καὶ λέγει αὐτῷ, Σὺ εἶ ὁ χριστός, ὁ υἱὸς τοῦ εὐλογητοῦ;	But he remained silent and did not answer anything. Again the high priest asked him and said to him, "Are you the Christ, the son of the blessed?"	
Mark 14:62	Ὁ δὲ Ἰησοῦς εἶπεν, Ἐγώ εἰμι. Καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου {RP P1904: ἐκ δεξιῶν καθήμενον} [TR: καθήμενον ἐκ δεξιῶν] τῆς δυνάμεως, καὶ ἐρχόμενον {RP TR: μετὰ} [P1904: ἐπὶ] τῶν νεφελῶν τοῦ οὐρανοῦ.	Then Jesus said, "I am. And you will see the son of man sitting on *the* right *hand* of power and coming {RP TR: with} [P1904: on] the clouds of heaven."	ἐκ δεξιῶν καθήμενον, *on the right + sitting*, RP P1904 F1853=17/20 F1859=6/6 vs. καθήμενον ἐκ δεξιῶν, *sitting + on the right*, TR F1853=2/20 (Scrivener's ax) F1859=0/6 vs. another reading, F1853=1/20 (Scrivener's y) F1859=0/6. μετὰ, *with (the clouds)*, RP TR F1853=18/20 F1859=4/6 vs. ἐπὶ, *on (the clouds)*, P1904 F1853=2/20 (Scrivener's cp) F1859=2/6. I am: see John 18:5-6. heaven: or *the sky*.
Mark 14:63	Ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει, Τί ἔτι χρείαν ἔχομεν μαρτύρων;	At this the high priest tore his tunics and said, "Why do we still need witnesses?	

Mark 14:64	Ἠκούσατε {RP TR: - } [P1904: πάντως] τῆς βλασφημίας· τί ὑμῖν φαίνεται; Οἱ δὲ πάντες κατέκριναν αὐτὸν εἶναι ἔνοχον θανάτου.	You have {RP TR: - } [P1904: by all accounts] heard the blasphemy. How does it look to you?" Then they all condemned him to be punishable by death.	πάντως, *altogether → by all accounts*: absent in RP TR F1853=19/20 F1859=4/6 vs. present in P1904 F1853=1/20 (Scrivener's c) F1859=2/6. punishable by ← *liable to*.
Mark 14:65	Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ, καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ, καὶ κολαφίζειν αὐτόν, καὶ λέγειν αὐτῷ, Προφήτευσον {RP TR: - } [P1904: ἡμῖν τίς ἐστιν ὁ παίσας σε]· καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν {RP-text TR: ἔβαλλον} [RP-marg P1904: ἔβαλον].	Then some began to spit at him, and to blindfold his face, and to buffet him and to say to him, {RP TR: "Prophesy."} [P1904: "Prophesy to us, who is it who struck you?"] Then the attendants {RP-text TR: would give} [RP-marg P1904: gave] him sharp slaps *on the face*.	ἡμῖν τίς ἐστιν ὁ παίσας σε, *to us who it is who struck you*: absent in RP TR F1853=18/20 F1859=3/7 vs. present in P1904 F1853=0/20 F1859=4/7 vs. other readings, F1853=2/20 (Scrivener's cg) F1859=0/7. F1853 and F1859 are very significantly disparate, X2=6.7 PV=1.0%. ἔβαλλον, *they were throwing*, RP-text TR F1853=15/20 F1859=1/6 vs. ἔβαλον, *they threw*, RP-marg P1904 F1853=4/20 (Scrivener's cdko) F1859=4/6 vs. other readings, F1853=1/20 (Scrivener's p) F1859=1/6. {RP-text TR: *would give*} [RP-marg P1904: *gave*] him sharp slaps ← {RP-text TR: *would cast*} [RP-marg P1904: *cast*] *him to sharp slaps*.
Mark 14:66	Καὶ ὄντος τοῦ Πέτρου {RP TR: ἐν τῇ αὐλῇ κάτω} [P1904: κάτω ἐν τῇ αὐλῇ], ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως,	Then while Peter was {RP TR: in the courtyard below} [P1904: below in the courtyard], one of the high priest's maidservants came,	ἐν τῇ αὐλῇ κάτω, *in the courtyard + below*, RP TR F1853=19/20 F1859=4/6 vs. κάτω ἐν τῇ αὐλῇ, *below + in the courtyard*, P1904 F1853=0/20 F1859=2/6 vs. another reading, F1853=1/20 (Scrivener's c) F1859=0/6.
Mark 14:67	καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον, ἐμβλέψασα αὐτῷ λέγει, Καὶ σὺ μετὰ {RP TR: τοῦ Ναζαρηνοῦ Ἰησοῦ} [P1904: τοῦ Ἰησοῦ τοῦ Ναζαρηνοῦ] ἦσθα.	and when she saw Peter warming himself, she looked *straight* at him and said, "You were also with Jesus the Nazarene."	τοῦ Ναζαρηνοῦ Ἰησοῦ, *(with) the Nazarene Jesus*, RP TR F1853=20/20 (incl. 2 minor spelling variations) F1859=4/6 vs. τοῦ Ἰησοῦ τοῦ Ναζαρηνοῦ, *(with) the Jesus the Nazarene*, P1904 F1853=0/20 F1859=1/6 vs. another reading, F1853=0/20 F1859=1/6. warming himself: middle voice for reflexive pronoun.
Mark 14:68	Ὁ δὲ ἠρνήσατο, λέγων, Οὐκ οἶδα, {RP-text P1904 TR: οὐδὲ} [RP-marg: οὔτε] ἐπίσταμαι τί σὺ λέγεις. Καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον· καὶ ἀλέκτωρ ἐφώνησεν.	But he denied *it* and said, "I do not know or {RP-text P1904 TR: even} [RP-marg: -] understand what you are saying." Then he went out into the forecourt, and *the* cock crowed.	οὐδὲ, *not even; and not*, RP-text P1904 TR F1853=9/20 F1859=4/6 vs. οὔτε, *and not*, RP-marg F1853=11/20 F1859=2/6.
Mark 14:69	Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν πάλιν ἤρξατο λέγειν τοῖς παρεστηκόσιν ὅτι Οὗτος ἐξ αὐτῶν ἐστίν.	Then when the maidservant saw him again, she began to say to those standing around, "This *man* is *one* of them."	
Mark 14:70	Ὁ δὲ πάλιν ἠρνεῖτο. Καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ, καὶ ἡ λαλιά σου ὁμοιάζει.	And he kept on denying it again. And after a short *while*, those standing around said to Peter again, "You certainly are *one* of them, and indeed you are a Galilean, and your dialect is similar."	kept on denying: iterative imperfect, but not necessarily so – see Matt 5:2.

Mark 14:71	Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ {RP P1904: ὀμνύναι} [TR: ὀμνύειν] ὅτι Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε.	But he began to curse and swear, *saying*, "I do not know this man whom you are speaking *about*."	ὀμνύναι, *to swear* (classical form), RP P1904 F1853=15/21 F1859=3/6 vs. ὀμνύειν, *to swear* (non-classical form), TR F1853=6/21 F1859=3/6.
Mark 14:72	Καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν. Καὶ ἀνεμνήσθη ὁ Πέτρος {RP P1904: τὸ ῥῆμα ὃ} [TR: τοῦ ῥήματος οὗ] εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Πρὶν ἀλέκτορα φωνῆσαι δίς, ἀπαρνήσῃ με τρίς. Καὶ ἐπιβαλὼν ἔκλαιεν.	Then *the* cock crowed a second *time*. At this Peter remembered the saying that Jesus had spoken to him, "Before *the* cock crows twice, you will deny me three times." Then he took it to *heart* and wept.	τὸ ῥῆμα ὃ, *the word (accusative) which*, RP P1904 F1853=13/20 F1859=4/6 vs. τοῦ ῥήματος οὗ, *the word (genitive) which*, TR F1853=6/20 F1859=1/6 vs. other readings, F1853=1/20 (Scrivener's u) F1859=1/6. took it to *heart* ← *cast on*.
Mark 15:1	Καὶ εὐθέως ἐπὶ τὸ πρωῒ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, καὶ ὅλον τὸ συνέδριον, δήσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν τῷ Πιλάτῳ.	Then straightaway in the morning the senior priests with the elders and scribes and all the Sanhedrin held a council, and they bound Jesus and carried him away and handed *him* over to Pilate.	
Mark 15:2	Καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, Σὺ λέγεις.	And Pilate questioned him *and asked*, "Are you the king of the Jews?" He then answered and said to him, "*As* you say."	
Mark 15:3	Καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά· {RP S1550 E1624: - } [P1904 S1894: αὐτὸς δὲ οὐδὲν ἀπεκρίνατο.]	And the senior priests accused him of many *things* {RP S1550 E1624: - } [P1904 S1894: but he did not answer anything].	αὐτὸς δὲ οὐδὲν ἀπεκρίνατο, *but he did not answer anything*: absent in RP S1550 E1624 F1853=18/21 F1859=4/7 vs. present in P1904 S1894 F1853=3/21 (Scrivener's cq*r) F1859=3/7. AV differs textually.
Mark 15:4	ὁ δὲ Πιλάτος πάλιν {RP TR: ἐπηρώτησεν} [P1904: ἐπηρώτα] αὐτόν, λέγων, Οὐκ ἀποκρίνῃ οὐδέν; Ἴδε, πόσα σου καταμαρτυροῦσιν.	Then Pilate {RP TR: questioned} [P1904: kept questioning] him again and asked, "Do you not answer anything? See how many *things* they testify against you."	ἐπηρώτησεν, *he questioned*, RP TR F1853=20/20 F1859=5/8 vs. ἐπηρώτα, *he was questioning*, P1904 F1853=0/20 F1859=3/8. F1853 and F1859 are very significantly disparate, X2=8.4 PV=0.4%. [P1904: kept questioning: iterative imperfect, but not necessarily so – see Matt 5:2.] asked ← *saying*.
Mark 15:5	Ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον.	But Jesus no longer answered anything, with the result that Pilate was amazed.	
Mark 15:6	Κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἕνα δέσμιον, ὅνπερ ᾐτοῦντο.	Now at *the* festival, he would release to them one prisoner, whomever they asked for.	would release: iterative imperfect, i.e. *each time the festival came around*.
Mark 15:7	Ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν συστασιαστῶν δεδεμένος, οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν.	And *a man* called Barabbas was *held* bound among the insurgents who had committed murder in the insurrection.	among ← *with*, but Barabbas was presumably one of the insurgents rather than someone else imprisoned *with* them. who had committed: plural.
Mark 15:8	Καὶ ἀναβοήσας ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς ἀεὶ ἐποίει αὐτοῖς.	And the crowd shouted out and began to make their request *for him to do* as he always did for them,	
Mark 15:9	Ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς, λέγων, Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;	at which Pilate answered them and said, "Do you want me to release the king of the Jews to you?"	

Mark 15:10	Ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς.	For he knew that the senior priests had delivered him up through envy.	
Mark 15:11	Οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.	But the senior priests had stirred up the crowd so that he should rather release Barabbas to them.	
Mark 15:12	Ὁ δὲ Πιλάτος ἀποκριθεὶς πάλιν εἶπεν αὐτοῖς, Τί οὖν θέλετε ποιήσω ὃν λέγετε {RP TR: - } [P1904: τὸν] βασιλέα τῶν Ἰουδαίων;	Then Pilate replied again and said to them, "What then do you want me to do *to him* whom you call {RP TR: *the*} [P1904: the] king of the Jews."	τὸν, *the (king)*: absent in RP TR F1853=18/20 F1859=5/8 vs. present in P1904 F1853=2/20 (Scrivener's ce) F1859=3/8.
Mark 15:13	Οἱ δὲ πάλιν ἔκραξαν, Σταύρωσον αὐτόν.	Then they shouted again, "Crucify him!"	
Mark 15:14	Ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς, Τί γὰρ {RP TR: κακὸν ἐποίησεν} [P1904: ἐποίησε κακόν]; Οἱ δὲ περισσοτέρως ἔκραξαν, Σταύρωσον αὐτόν.	Then Pilate said to them, "Well what has he done wrong?" But they shouted *all the* more profusely, "Crucify him!"	κακὸν ἐποίησε(ν), *(what) bad + he did*, RP TR F1853=20/20 F1859=6/8 vs. ἐποίησε(ν) κακόν, *(what) he did + bad*, P1904 F1853=0/20 F1859=2/8.
Mark 15:15	Ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι, ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν· καὶ παρέδωκεν τὸν Ἰησοῦν, φραγελλώσας, ἵνα σταυρωθῇ.	Then Pilate, wishing to satisfy the crowd, released Barabbas to them, and when he *had* had Jesus flogged, he handed *him* over to be crucified.	
Mark 15:16	Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὅ ἐστιν πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν.	Next the soldiers led him into the courtyard, which is the governmental compound, and they convened the whole cohort.	governmental compound ← *praetorium*.
Mark 15:17	Καὶ ἐνδύουσιν αὐτὸν πορφύραν, καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον,	And they clothed him in purple and put a crown of thorns on him which they had plaited.	on ← *round*.
Mark 15:18	καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν, Χαῖρε, {RP-text P1904: ὁ βασιλεὺς} [RP-marg TR: βασιλεῦ] τῶν Ἰουδαίων·	And they went on to greet him, *saying*, "Hail, {RP-text P1904: O king} [RP-marg TR: *O* king] of the Jews."	ὁ βασιλεὺς, *O king* (using the definite article, a Hebraism), RP-text P1904 F1853=15/20 F1859=7/7 vs. βασιλεῦ, *O king* (using the vocative), RP-marg TR F1853=5/20 F1859=0/7. went on to greet ← *began to greet*, but used here for mere transition.
Mark 15:19	καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ, καὶ ἐνέπτυον αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ.	And they kept striking his head with a reed, and spitting on him, and kneeling and paying homage to him,	kept striking: iterative imperfect.
Mark 15:20	Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια. Καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρώσωσιν αὐτόν.	and when they had made fun of him, they took off the purple clothing, and they put his own clothes on him, and they led him out in order to crucify him.	
Mark 15:21	Καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυρηναῖον, ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.	And they pressed a certain passer-by, Simon *the* Cyrene, *who was* coming from a field, the father of Alexander and Rufus, to carry his cross.	
Mark 15:22	Καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον, ὅ ἐστιν μεθερμηνευόμενον, Κρανίου Τόπος.	Then they brought him to *the* place *called* Golgotha, which in translation is "*The* Place of *the* Skull."	in translation ← *having been translated*.
Mark 15:23	Καὶ ἐδίδουν αὐτῷ πιεῖν ἐσμυρνισμένον οἶνον· ὁ δὲ οὐκ ἔλαβεν.	And they gave him wine mixed with myrrh to drink, but he did not take *it*.	

Mark 15:24	Καὶ σταυρώσαντες αὐτόν, {RP P1904: διαμερίζονται} [TR: διεμέριζον] τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτά, τίς τί ἄρῃ.	Then when they had started to crucify him, they shared out his clothes {RP P1904: among themselves} [TR: -] and cast lots for them *as to* who would take what.	διαμερίζονται, *shared out for themselves*, RP P1904 F1853=14/22 F1859=5/7 vs. διεμέριζον, *shared out*, TR F1853=1/22 (Scrivener's u, so very doubtful) F1859=0/7 vs. several other readings, F1853=7/22 F1859=2/7. started to crucify: inceptive aorist; see Matt 27:35.
Mark 15:25	Ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτόν.	Now it was *the* third hour when they crucified him.	third hour: *9 a.m.*
Mark 15:26	Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, Ὁ βασιλεὺς τῶν Ἰουδαίων.	And the inscription of his indictment *was* inscribed: "The king of the Jews."	
Mark 15:27	Καὶ σὺν αὐτῷ σταυροῦσιν δύο λῃστάς, ἕνα ἐκ δεξιῶν καὶ ἕνα ἐξ εὐωνύμων αὐτοῦ.	Moreover they crucified two robbers with him, one on *his* right and one on his left.	
Mark 15:28	Καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, Καὶ μετὰ ἀνόμων ἐλογίσθη.	So the scripture was fulfilled which says, **"And he was reckoned with lawless *ones*."**	**Isa 53:12**.
Mark 15:29	Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες, Οὐά, ὁ καταλύων τὸν ναόν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν,	And those passing by blasphemed him, shaking their heads and saying, "Ah, you *who would* demolish the sanctuary and build *it again* in three days,	
Mark 15:30	σῶσον σεαυτόν, καὶ κατάβα ἀπὸ τοῦ σταυροῦ.	save yourself and come down from the cross."	
Mark 15:31	Ὁμοίως {RP: - } [P1904 TR: δὲ] καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι.	{RP: *And*} [P1904 TR: And] the senior priests also similarly mocked among themselves along with the scribes and said, "He saved others. He cannot save himself.	δὲ, *and / but*: absent in RP F1853=17/22 F1859=6/9 vs. present in P1904 TR F1853=5/22 F1859=3/9. among themselves: AV differs, associating with *said*.
Mark 15:32	Ὁ χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν {RP-text P1904: αὐτῷ} [RP-marg TR: -]. Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνείδιζον αὐτόν.	Let Christ, the king of Israel, come down now from the cross, so that we may see and believe {RP-text P1904: him} [RP-marg TR: -]." And those crucified with him kept reproaching him.	αὐτῷ, *(believe) him*: present in RP-text P1904 F1853=12/23 F1859=5/8 vs. absent in RP-marg TR F1853=9/23 F1859=2/8 vs. ἐπ' αὐτῷ, *(believe) on him* F1853=2/23 (Scrivener's qy*once*) F1859=0/8 vs. εἰς αὐτὸν, *(believe) on him*, F1853=0/23 F1859=1/8. kept reproaching: iterative imperfect, but not necessarily so – see Matt 5:2.
Mark 15:33	Γενομένης δὲ ὥρας ἕκτης, σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας {RP P1904: ἐνάτης} [TR: ἐννάτης].	Then, at *the* sixth hour, darkness descended on the whole earth until *the* ninth hour.	ἐνάτης, *ninth (1)*, RP P1904 F1853=12/20 F1859=3/7 vs. ἐννάτης, *ninth (2)*, TR F1853=8/20 F1859=4/7. sixth hour: *12 noon*; ninth hour: *3 p.m.* descended ← *came, became*. earth: or *land*.

Mark 15:34	Καὶ τῇ ὥρᾳ τῇ {RP P1904: ἐνάτῃ} [TR: ἐννάτῃ] ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἐλωΐ, Ἐλωΐ, {RP P1904: λιμὰ} [TR: λαμμᾶ] σαβαχθανί; Ὅ ἐστιν μεθερμηνευόμενον, Ὁ θεός μου, ὁ θεός μου, εἰς τί με ἐγκατέλιπες;	And at the ninth hour, Jesus shouted in a loud voice and said, **"Eloi Eloi, {RP P1904: lima} [TR: lamma] sabachthani"**, which in translation is, **"My God, my God, why have you forsaken me?"**	ἐνάτης, *ninth (1)*, RP P1904 F1853=11/20 F1859=3/7 vs. ἐννάτης, *ninth (2)*, TR F1853=8/20 F1859=4/7 vs. another reading, F1853=1/20 (Scrivener's e) F1859=0/7. --- λιμὰ, *why (1)*, RP P1904 F1853=14/22 F1859=3/9 vs. λαμμᾶ, *why (2)*, TR F1853=2/22 (Scrivener's f**u, u being very doubtful) F1859=1/9 vs. other readings (absent, λειμα, λειμας), F1853=6/22 F1859=5/9. --- **Ps 22:2MT (Ps 22:1AV)**. --- ninth hour: *3 p.m.* --- sabachthani: Aramaic, root שׁבק, as in Dan 2:44, not Hebrew, which is עֲזַבְתָּנִי, *azabtani*. --- in translation ← *having been translated*.
Mark 15:35	Καί τινες τῶν παρεστηκότων ἀκούσαντες ἔλεγον, {RP TR: Ἰδού} [P1904: Ἴδε], Ἠλίαν φωνεῖ.	At which some bystanders, when they heard *it*, said, "Look, he is calling on Elijah."	ἰδού, *look* (middle form, the idiom for *behold*), RP TR F1853=19/20 F1859=6/8 vs. ἴδε, *look* (imperative active), P1904 F1853=0/20 F1859=2/8 vs. another reading, F1853=1/20 (Scrivener's c) F1859=0/8.
Mark 15:36	Δραμὼν δὲ εἷς, καὶ γεμίσας σπόγγον ὄξους, περιθείς τε καλάμῳ, ἐπότιζεν αὐτόν, λέγων, Ἄφετε, ἴδωμεν εἰ ἔρχεται Ἠλίας καθελεῖν αὐτόν.	Then a certain *person* ran and filled a sponge with vinegar and put *it* on a reed and offered *it* him to drink, and he said, "All right. Let's see if Elijah comes to take him down."	All right ← *Leave alone*. The verb is in the plural, so directed to the onlookers, not Christ.
Mark 15:37	Ὁ δὲ Ἰησοῦς ἀφεὶς φωνὴν μεγάλην ἐξέπνευσεν.	Then Jesus uttered a loud noise and expired.	
Mark 15:38	Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω.	At this point the veil of the sanctuary was split in two from the top to the bottom.	At this point: wider use of καί.
Mark 15:39	Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως κράξας ἐξέπνευσεν, εἶπεν, Ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν θεοῦ.	When the centurion who *was* standing by opposite him saw that he had shouted and expired in this way, he said, "Truly, this man was *the* son of God."	
Mark 15:40	Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαληνή, καὶ Μαρία ἡ τοῦ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσῆ μήτηρ, καὶ Σαλώμη,	There were also *some* women looking on from a distance, among whom were also Mary Magdalene and Mary the mother of James junior and Joses, and Salome,	
Mark 15:41	αἳ καί, ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, ἠκολούθουν αὐτῷ, καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.	who had also followed him and served him when he was in Galilee, and *there were* many other *women* who *had* come up with him to Jerusalem.	
Mark 15:42	Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν Παρασκευή, ὅ ἐστιν {RP-text P1904 TR: προσάββατον} [RP-marg: πρὸς σάββατον],	Then with it being late by this time, since it was *the* Preparation *Day*, which {RP-text P1904 TR: is *the day* before the Sabbath} [RP-marg: was *drawing* towards the Sabbath],	προσάββατον, *the day before the Sabbath*, RP-text P1904 TR F1853=14/21 F1859=6/7 vs. πρὸς σάββατον, *(drawing) towards the Sabbath (1)*, RP-marg F1853=2/21 (Scrivener's fh) F1859=1/7 vs. πρὸς σάβατον, *(drawing) towards the Sabbath (2)*, F1853=5/21 F1859=0/7.

Mark 15:43	{RP TR: ἦλθεν} [P1904: ἐλθὼν] Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ· τολμήσας εἰσῆλθεν πρὸς Πιλάτον, καὶ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ.	Joseph of Arimathea, an honourable councillor, who himself was awaiting the kingdom of God, came and ventured to go up to Pilate and asked for Jesus's body.	ἦλθεν, *he came*, RP TR F1853=9/20 F1859=2/7 vs. ἐλθὼν, *having come*, P1904 F1853=11/20 F1859=5/7. A disparity with RP, R=12:17.
Mark 15:44	Ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκεν· καὶ προσκαλεσάμενος τὸν κεντυρίωνα, ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανεν.	Now Pilate was surprised that he had already died, and he called for the centurion and asked him if he died a while ago.	
Mark 15:45	Καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος, ἐδωρήσατο τὸ σῶμα τῷ Ἰωσήφ.	Then having ascertained *the fact* from the centurion, he granted the body to Joseph.	
Mark 15:46	Καὶ ἀγοράσας σινδόνα, καὶ καθελὼν αὐτόν, ἐνείλησεν τῇ σινδόνι, καὶ κατέθηκεν αὐτὸν ἐν μνημείῳ, ὃ ἦν λελατομημένον ἐκ πέτρας· καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.	And having bought fine linen, he took him down and wrapped *him* in the fine linen and deposited him in a sepulchre which had been hewn out of a rock, and he rolled a stone against the entrance to the sepulchre,	
Mark 15:47	Ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσῆ ἐθεώρουν ποῦ τίθεται.	while Mary Magdalene and Mary *the mother* of Joses observed where he was being put.	*the mother*: or, theoretically, *daughter* (no word present in the Greek).
Mark 16:1	Καὶ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνὴ καὶ Μαρία {RP-text: - } [RP-marg P1904 TR: ἡ τοῦ] Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν.	Then when the Sabbath was over, Mary Magdalene and Mary {RP-text: *the*} [RP-marg P1904 TR: the] *mother* of James, and Salome bought spices *with which* to come and anoint him.	ἡ τοῦ, *the (mother / daughter) of the (James)*: absent in RP-text F1853=14/20 F1859=5/7 vs. present in RP-marg P1904 TR F1853=6/20 F1859=2/7. = *mother*: see Mark 15:47.
Mark 16:2	Καὶ λίαν πρωῒ τῆς μιᾶς σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατείλαντος τοῦ ἡλίου.	And very early on the first *day* of *the* week they came to the sepulchre, with the sun having risen,	week ← *Sabbaths*. See the comment on John 20:1.
Mark 16:3	Καὶ ἔλεγον πρὸς ἑαυτάς, Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου;	and they were saying to each other, "Who will roll the stone away from the entrance to the sepulchre for us?"	to each other: reflexive pronoun for reciprocal, as [MG].
Mark 16:4	Καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα.	Then they looked up and saw that the stone had been rolled away. Now it was very large.	
Mark 16:5	Καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευκήν· καὶ ἐξεθαμβήθησαν.	Then they went into the sepulchre and saw a young man sitting on the right, clothed in a white robe, and they were astonished.	
Mark 16:6	Ὁ δὲ λέγει αὐταῖς, Μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε, ὁ τόπος ὅπου ἔθηκαν αὐτόν.	But he said to them, "Do not be astonished. You are seeking Jesus the Nazarene who *was* crucified. He has risen; he is not here. See the place where they put him.	has risen: or *been raised*.
Mark 16:7	Ἀλλ' ὑπάγετε, εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι Προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν.	But go off *and* tell his disciples, including Peter, that he is going ahead of you to Galilee. You will see him there, as he told you."	that: we punctuate as indirect speech. RP and TBS-TR punctuate as direct speech: *"He is going ahead of you ..."*

Mark 16:8	Καὶ ἐξελθοῦσαι {RP P1904: - } [TR: ταχὺ] ἔφυγον ἀπὸ τοῦ μνημείου· εἶχεν δὲ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ.	At this they {RP P1904: - } [TR: quickly] went out and ran away from the sepulchre, and trembling and bewilderment possessed them, and they didn't say anything to anyone, for they were afraid.	ταχὺ, *quickly*: absent in RP P1904 F1853=20/21 F1859=6/7 vs. present in TR F1853=1/21 (Scrivener's f**) F1859=1/7. AV differs textually. ran away ← *fled*.
Mark 16:9	Ἀναστὰς δὲ πρωῒ πρώτῃ σαββάτου ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.	Then after he had risen early on *the* first *day* of *the* week, he appeared first to Mary Magdalene, out of whom he had cast seven demons.	week ← *Sabbath*. The last twelve verses of Mark are genuine scripture. See [JWB-LTVM].
Mark 16:10	Ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γενομένοις, πενθοῦσιν καὶ κλαίουσιν.	She departed and told those *who* had been *in company* with him, *who were* mourning and weeping.	She ← *That (woman)*.
Mark 16:11	Κἀκεῖνοι ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν.	And when they heard that he was alive and had been seen by her, they did not believe *it*.	they ← *those*.
Mark 16:12	Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ, πορευομένοις εἰς ἀγρόν.	And after this, he was manifested in another form to two of them *who were* walking around, as they were going to a field.	
Mark 16:13	Κἀκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν.	At this they went off and told the rest. But those did not believe them either.	they went off ← *those went off*. those did not believe them ← *they did not believe those*.
Mark 16:14	Ὕστερον ἀνακειμένοις αὐτοῖς τοῖς ἕνδεκα ἐφανερώθη, καὶ ὠνείδισεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐγηγερμένον οὐκ ἐπίστευσαν.	Later, he was manifested to the eleven themselves as they were reclining *at table*, and he reproached their unbelief and hardness of heart, because they had not believed those *who had* seen him risen.	
Mark 16:15	Καὶ εἶπεν αὐτοῖς, Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει.	And he said to them, “Go into the whole world and preach the gospel to the whole of creation.	creation: AV differs *(creature)*.
Mark 16:16	Ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθήσεται.	He *who has* believed and *has been* baptized will be saved, but he *who has* not believed will be condemned.	
Mark 16:17	Σημεῖα δὲ τοῖς πιστεύσασιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν· γλώσσαις λαλήσουσιν καιναῖς·	And these signs will closely follow those *who have* believed. They will cast out demons in my name; they will speak in new tongues;	Remark: signs are operative in Acts, but contrast Paul's prison ministry to the Gentiles, which we take to be after Acts 28:28 (Eph, Phil, Col, 1 Tim, 2 Tim, Titus, Philemon) where the signs are not operative (Phil 2:27, 1 Tim 5:23).
Mark 16:18	ὄφεις ἀροῦσιν· κἂν θανάσιμόν τι πίωσιν, οὐ μὴ αὐτοὺς {RP: βλάψῃ} [P1904 TR: βλάψει]· ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν, καὶ καλῶς ἕξουσιν.	they will take up serpents; even if they drink anything deadly, it will not harm them at all; they will lay hands on the infirm, and they will get better.”	βλάψῃ, *will (not) harm* (classical form), RP F1853=18/21 F1859=6/7 vs. βλάψει, *will (not) harm* (non-classical form), P1904 TR F1853=3/21 (Scrivener's ux*once*y, u being very doubtful) F1859=1/7.
Mark 16:19	Ὁ μὲν οὖν κύριος, μετὰ τὸ λαλῆσαι αὐτοῖς, ἀνελήφθη εἰς τὸν οὐρανόν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ.	So then, after speaking to them, the Lord was taken up into heaven, and he sat down at *the* right *hand* of God.	

Mark 16:20	Ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος, καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων. {RP P1904 S1550 S1894: Ἀμήν.} [E1624: -]	And they went out and preached everywhere, with the Lord working with *them*, confirming the word through signs following. {RP P1904 S1550 S1894: Amen.} [E1624: -]	ἀμήν, *amen*: present in RP P1904 S1550 S1894 F1853=19/20 F1859=7/7 vs. absent in E1624 F1853=1/20 (Scrivener's u, so very doubtful) F1859=0/7.
Luke 1:1	Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,	Seeing that many have undertaken to draw up an account concerning the proceedings fully carried through among us,	proceedings ← *doings, deeds, acts*. fully carried through: or *fully assured*, or *fully believed*.
Luke 1:2	καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου,	*just* as those *who* from *the* beginning *were* eye-witnesses to, and had become servants of, the word – *just as* they handed *those things* down to us –	
Luke 1:3	ἔδοξεν κἀμοί, παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε,	*so* it seemed right to me too, who *has* followed everything accurately from *the* beginning, to write to you in an orderly way, Your Excellency Theophilus,	from *the* beginning: or *from above*. Not the same word for *beginning* as in v.2. Your Excellency ← *most mighty, most excellent*.
Luke 1:4	ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.	in order that you might come to know the certainty of *the* matters about which you have been taught orally.	come to know: or *acknowledge*.
Luke 1:5	Ἐγένετο ἐν ταῖς ἡμέραις Ἡρῴδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεύς τις ὀνόματι Ζαχαρίας, ἐξ ἐφημερίας Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ.	In the days of Herod the king of Judaea, there was a certain priest by *the* name of Zacharias, from the division of Abijah, whose wife *was descended* from the daughters of Aaron, and her name *was* Elizabeth.	division: different divisions worked different shifts in the temple. Abijah ← *Abia*. See 1 Chr 24:10, Neh 12:17. Elizabeth ← *Elisabet*.
Luke 1:6	Ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἄμεμπτοι.	They were both righteous in the sight of God, walking in all the commandments and statutes of the Lord blamelessly.	
Luke 1:7	Καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ Ἐλισάβετ ἦν στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.	Now they did not have a child, because Elizabeth was barren, and both were elderly,	elderly ← *advanced in their days*.
Luke 1:8	Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι τοῦ θεοῦ,	and it came to pass while he was holding the office of priest in the appointed order of his division before God,	
Luke 1:9	κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχεν τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου.	in accordance with the custom of the priestly office, *that* he received the lot of burning incense as he went into the Lord's sanctuary.	as he went into ← *having gone into*. See Matt 23:20.
Luke 1:10	Καὶ πᾶν τὸ πλῆθος {RP P1904: ἦν τοῦ λαοῦ} [TR: τοῦ λαοῦ ἦν] προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος.	And *while* the whole gathering of the people was praying outside at the hour of the incense,	ἦν τοῦ λαοῦ, *was + of the people*, RP P1904 F1853=14/19 F1859=4/7 vs. τοῦ λαοῦ ἦν, *of the people + was*, TR F1853=5/19 F1859=3/7. gathering ← *multitude*.
Luke 1:11	Ὤφθη δὲ αὐτῷ ἄγγελος κυρίου, ἑστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος.	an angel of *the* Lord appeared to him, standing on *the* right *hand side* of the incense altar.	an angel of *the* Lord: not *the angel of the Lord* here, but Gabriel. See Luke 1:19.

Luke 1:12	Καὶ ἐταράχθη Ζαχαρίας ἰδών, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.	And Zacharias was alarmed when he saw *him*, and fear fell on him,	
Luke 1:13	Εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος, Μὴ φοβοῦ, Ζαχαρία· διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην.	but the angel said to him, "Do not be afraid, Zacharias, for your supplication has been heard, and your wife Elizabeth will bear you a son, and you will call him John,	call him ← *call his name*. John ← *Ioannes*.
Luke 1:14	Καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γεννήσει αὐτοῦ χαρήσονται.	and you will have joy and gladness, and many will rejoice at his birth,	
Luke 1:15	Ἔσται γὰρ μέγας ἐνώπιον {RP-text P1904 TR: τοῦ} [RP-marg: -] κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ, καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ.	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,	τοῦ, *of the (Lord)*: present in RP-text P1904 TR F1853=8/20 F1859=3/7 vs. absent in RP-marg F1853=12/20 F1859=4/7. A disparity with RP-text, R=13:16. even ← *still, yet*.
Luke 1:16	Καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν·	and he will turn many of the sons of Israel to *the* Lord their God.	
Luke 1:17	καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἠλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον.	And he will go ahead of him in *the* spirit and power of **Elijah, in order to turn *the* hearts of *the* fathers to *the* children**, and *the* disobedient to *the* prudence of *the* righteous, to prepare a people equipped for *the* Lord."	**Mal 3:1, Mal 3:23MT (Mal 4:5AV), Mal 3:24MT (Mal 4:6AV)**. go ahead ← *go before ahead*. Elijah ← *Elias*.
Luke 1:18	Καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γνώσομαι τοῦτο; Ἐγὼ γάρ εἰμι πρεσβύτης, καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.	Then Zacharias said to the angel, "By what *means* will I know this? For I am an old man, and my wife is elderly."	elderly: see Luke 1:7.
Luke 1:19	Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ, Ἐγώ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ· καὶ ἀπεστάλην λαλῆσαι πρός σε, καὶ εὐαγγελίσασθαί σοι ταῦτα.	Then the angel replied and said to him, "I am Gabriel, who stands in the presence of God, and I have been sent to speak to you, and to bring you *the* good tidings of these *things*.	stands: in strict English, *stand*.
Luke 1:20	Καὶ ἰδού, ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἧς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.	Now look, you will be mute and not able to speak until the day *when* these *things* take place, because you did not believe my words, which will be fulfilled in their due time."	mute ← *being silent*.
Luke 1:21	Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ.	Meanwhile the people were waiting for Zacharias, and they were surprised at him taking *so much* time in the sanctuary,	Meanwhile: wider use of καί.
Luke 1:22	Ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενεν κωφός.	and when he came out, he was not able to speak to them, and they realized that he had seen a vision in the sanctuary. So he kept making signs to them, and he remained mute.	kept making signs: iterative imperfect.
Luke 1:23	Καὶ ἐγένετο, ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.	And it came to pass when the days of his officiating service were completed *that* he went off to his home,	

Luke 1:24	Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, ¶ λέγουσα	and after those days, his wife Elizabeth conceived, and she hid herself away for five months, ¶ and she said,	¶ **Verse division:** in P1904 numbering, Luke 1:25 begins here.
Luke 1:25	ὅτι Οὕτως μοι πεποίηκεν ὁ κύριος ἐν ἡμέραις αἷς ἐπεῖδεν ἀφελεῖν τὸ ὄνειδός μου ἐν ἀνθρώποις.	"This *is* how the Lord has acted for me in *the* days when he condescended to remove my reproach among men."	This *is* how ← *Thus*. condescended ← *looked on; took notice of.*
Luke 1:26	Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ᾗ ὄνομα {RP P1904 S1550: Ναζαρέτ} [E1624 S1894: Ναζαρέθ],	Then in the sixth month, the angel Gabriel was sent by God to a town in Galilee, *the* name of which *was* Nazareth,	Ναζαρέτ, *Nazaret*, RP P1904 S1550 F1853=15/19 F1859=5/7 vs. Ναζαρέθ, *Nazareth*, E1624 S1894 F1853=4/19 (Scrivener's cdhx) F1859=2/7.
Luke 1:27	πρὸς παρθένον μεμνηστευμένην ἀνδρί, ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου {RP P1904: Δαυίδ} [TR: Δαβίδ]· καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ.	to a virgin betrothed to a man whose name *was* Joseph, of *the* house of David, and the name of the virgin *was* Mary,	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. Mary ← *Mariam*.
Luke 1:28	Καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπεν, Χαῖρε, κεχαριτωμένη· ὁ κύριος μετὰ σοῦ, εὐλογημένη σὺ ἐν γυναιξίν.	and when the angel had come to her, he said, "Greetings, *you who have been* shown grace. The Lord *is* with you. Blessed *are* you among women."	
Luke 1:29	Ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος.	Now when she saw *this*, she was deeply disturbed at his words, and she pondered on what kind of greeting this might be,	words ← *word*.
Luke 1:30	Καὶ εἶπεν ὁ ἄγγελος αὐτῇ, Μὴ φοβοῦ, Μαριάμ· εὗρες γὰρ χάριν παρὰ τῷ θεῷ.	but the angel said to her, "Do not be afraid, Mary, for you have found grace with God.	
Luke 1:31	Καὶ ἰδού, συλλήψῃ ἐν γαστρί, καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.	And look, you will conceive in *the* womb and bear a son, and you will give him the name Jesus.	give him the name ← *call his name*.
Luke 1:32	Οὗτος ἔσται μέγας, καὶ υἱὸς ὑψίστου κληθήσεται· καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον {RP P1904: Δαυὶδ} [TR: Δαβὶδ] τοῦ πατρὸς αὐτοῦ,	He will be great, and he will be called *the* son of *the* Most High, and *the* Lord God will give him the throne of David his father,	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. He ← *This (man)*.
Luke 1:33	καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.	and he shall reign over the house of Jacob throughout the ages, and there will be no end to his kingdom."	
Luke 1:34	Εἶπεν δὲ Μαριὰμ πρὸς τὸν ἄγγελον, Πῶς ἔσται {RP TR: - } [P1904: μοι] τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;	Then Mary said to the angel, "How will this be {RP TR: - } [P1904: for me], seeing I do not know a man?"	μοι, *for me*: absent in RP TR F1853=13/20 F1859=4/8 vs. present in P1904 F1853=7/20 F1859=4/8.
Luke 1:35	Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ, Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον {RP P1904 S1550 E1624: - } [S1894: ἐκ σοῦ] ἅγιον κληθήσεται υἱὸς θεοῦ.	At this the angel answered and said to her, "Holy spirit will come upon you, and power of *the* Most High will overshadow you, and on account of this the holy *child* who *will be* born {RP P1904 S1550 E1624: - } [S1894: out of you] will be called *the* son of God.	ἐκ σοῦ, *out of you*: absent in RP P1904 S1550 E1624 F1853=20/21 F1859=7/7 vs. present in S1894 F1853=1/21 (Scrivener's k**) F1859=0/7. AV differs textually.

Luke 1:36	Καὶ ἰδού, Ἐλισάβετ ἡ συγγενής σου, καὶ αὐτὴ συνειληφυῖα υἱὸν ἐν {RP P1904: γήρει} [TR: γήρᾳ] αὐτῆς· καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρᾳ.	And look, Elizabeth your kinswoman *has* herself also conceived a son in *her* old age, and this is *the* sixth month with her who *was* called barren,	γήρει, *in old age* (non-classical form), RP P1904 F1853=13/20 F1859=7/7 vs. γήρᾳ, *in old age* (classical form), TR F1853=5/20 F1859=0/7 vs. other spellings, F1853=2/20 (Scrivener's cx) F1859=0/7. = look ← *behold*.
Luke 1:37	Ὅτι οὐκ ἀδυνατήσει παρὰ τῷ θεῷ πᾶν ῥῆμα.	for nothing will prove impossible with God."	prove impossible ← *be impossible* (just one verb in Greek).
Luke 1:38	Εἶπεν δὲ Μαριάμ, Ἰδού, ἡ δούλη κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. Καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.	Then Mary said, "Here *am I*, the maidservant of *the* Lord. May it come to pass for me according to your words." And the angel departed from her.	Here *am I* ← *Behold*. = words ← *word*.
Luke 1:39	Ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὀρεινὴν μετὰ σπουδῆς, εἰς πόλιν Ἰούδα,	Then in those days Mary got up and went with haste into the mountainous region, to a town of Judah,	
Luke 1:40	καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ ἠσπάσατο τὴν Ἐλισάβετ.	and she went into Zacharias's house and greeted Elizabeth.	
Luke 1:41	Καὶ ἐγένετο ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ,	Then it came to pass, when Elizabeth heard Mary's greeting, *that* the baby in her womb leapt, and Elizabeth was filled with holy spirit,	
Luke 1:42	καὶ ἀνεφώνησεν φωνῇ μεγάλῃ, καὶ εἶπεν, Εὐλογημένη σὺ ἐν γυναιξίν, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.	and she called out in a loud voice and said, "Blessed *are* you among women, and blessed *is* the fruit of your womb.	
Luke 1:43	Καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρός με;	And from where *is* this *privilege* of mine that the mother of my Lord should come to me?	
Luke 1:44	Ἰδοὺ γάρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν {RP P1904: τὸ βρέφος ἐν ἀγαλλιάσει} [TR: ἐν ἀγαλλιάσει τὸ βρέφος] ἐν τῇ κοιλίᾳ μου.	Because, you see, when the sound of your greeting came to my ears, the baby leapt for joy in my womb.	τὸ βρέφος ἐν ἀγαλλιάσει, *the baby + for joy*, RP P1904 F1853=19/19 F1859=7/7 vs. ἐν ἀγαλλιάσει τὸ βρέφος, *for joy + the baby*, TR F1853=0/19 F1859=0/7. = you see ← *behold*.
Luke 1:45	Καὶ μακαρία ἡ πιστεύσασα, ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου.	And blessed *is* she *who has* believed that an accomplishment of the *things* spoken to her by *the* Lord will take place."	take place ← *be*.
Luke 1:46	Καὶ εἶπεν Μαριάμ, Μεγαλύνει ἡ ψυχή μου τὸν κύριον,	Then Mary said, "My being magnifies the Lord,	My being ← *My soul*.
Luke 1:47	καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί μου.	And my spirit has rejoiced in God my saviour,	has rejoiced: aorist, but perhaps to be interpreted as present tense under Hebrew influence. See [MZ] §260 and the reference to Joüon there.
Luke 1:48	Ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. Ἰδοὺ γάρ, ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί.	Because he has looked *favourably* on the lowly status of his maidservant. For it will be seen that from now *on* All generations will pronounce me blessed,	it will be seen that ← *behold*.
Luke 1:49	Ὅτι ἐποίησέν μοι μεγαλεῖα ὁ δυνατός, καὶ ἅγιον τὸ ὄνομα αὐτοῦ.	Because he *who is* mighty Has done great *deeds* for me, And holy *is* his name,	

Luke 1:50	Καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτόν.	And his mercy *is* on those *who* fear him, From generation to generation.	From generation to generation ← *To generations of generations*.
Luke 1:51	Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν.	He has acted *in* strength with his arm; He has scattered *those who are* arrogant In *the* thoughts of their heart.	thoughts ← *thought*.
Luke 1:52	Καθεῖλεν δυνάστας ἀπὸ θρόνων, καὶ ὕψωσεν ταπεινούς.	He has removed powerful *men* from *their* thrones And exalted *the* lowly;	
Luke 1:53	Πεινῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦντας ἐξαπέστειλεν κενούς.	He has filled *the* hungry with good *things* And sent *the* rich away empty.	
Luke 1:54	Ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους,	He has helped Israel his servant, Remembering mercy –	Remembering mercy: i.e. *In his act of remembering mercy*.
Luke 1:55	καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.	As he said to our fathers, To Abraham and to his seed – Throughout the age."	seed: compare Gal 3:16.
Luke 1:56	Ἔμεινεν δὲ Μαριὰμ σὺν αὐτῇ ὡσεὶ μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.	Then Mary remained with her for about three months, and *then* returned to her house.	
Luke 1:57	Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν.	Meanwhile Elizabeth's time for her to give birth became due, and she bore a son.	became due ← *was completed*.
Luke 1:58	Καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ.	And her neighbours and relatives heard how *the* Lord had magnified his mercy with her, and they rejoiced with her.	how ← *that*.
Luke 1:59	Καὶ ἐγένετο ἐν τῇ ὀγδόῃ ἡμέρᾳ, ἦλθον περιτεμεῖν τὸ παιδίον· καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν.	And it came to pass on the eighth day *that* they came to circumcise the child, and they called him after the name of his father Zacharias,	
Luke 1:60	Καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης.	but his mother replied and said, "No; instead, he will be called John."	instead ← *but*.
Luke 1:61	Καὶ εἶπον πρὸς αὐτὴν ὅτι Οὐδείς ἐστιν ἐν τῇ συγγενείᾳ σου ὃς καλεῖται τῷ ὀνόματι τούτῳ.	Then they said to her, "There is no-one in your family who is called by that name."	that ← *this*.
Luke 1:62	Ἐνένευον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν.	So they made signs to his father as to what he wished him to be called.	
Luke 1:63	Καὶ αἰτήσας πινακίδιον ἔγραψεν, λέγων, Ἰωάννης ἐστὶν τὸ ὄνομα αὐτοῦ· καὶ ἐθαύμασαν πάντες.	At this he asked for a writing-tablet and wrote as follows: "His name is John." And they were all amazed.	as follows ← *saying*, but obviously not literally with the voice.
Luke 1:64	Ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν.	Then his mouth was immediately opened, as *was* his tongue, and he spoke blessing God.	
Luke 1:65	Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα.	Then fear came upon all those *who* lived around them, and in the entire mountainous region of Judaea all these matters were talked about,	

Luke 1:66	Καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, Τί ἄρα τὸ παιδίον τοῦτο ἔσται; Καὶ χεὶρ κυρίου ἦν μετ' αὐτοῦ.	and all those *who* heard *it* laid *it* to heart and said, "What then will this child *turn out to* be?" And *the* hand of *the* Lord was with him.	heart ← *their heart*.
Luke 1:67	Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου, καὶ προεφήτευσεν, λέγων,	Then Zacharias his father was filled with holy spirit, and he prophesied and said,	
Luke 1:68	Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραήλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ,	"Blessed *be the* Lord God of Israel, Because he has visited and accomplished redemption For his people,	
Luke 1:69	καὶ ἤγειρεν κέρας σωτηρίας ἡμῖν ἐν τῷ οἴκῳ {RP P1904: Δαυὶδ} [TR: Δαβὶδ] τοῦ παιδὸς αὐτοῦ -	And he has raised a horn of salvation for us In the house of David his servant,	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1.
Luke 1:70	καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ -	As he spoke by *the* mouth of the holy *ones* – His prophets of old time –	of old time ← *since (the) age*.
Luke 1:71	σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς·	*Bringing about* salvation from our enemies And from *the* hand of all those *who* hate us,	*Bringing about*: resuming the wider sense of ἤγειρεν of Luke 1:69.
Luke 1:72	ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ,	In showing mercy to our fathers, And in remembering his holy covenant,	showing mercy to ← *to do mercy with*, a Hebraism. AV differs *(to perform the mercy promised to)*.
Luke 1:73	ὅρκον ὃν ὤμοσεν πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, ¶ τοῦ δοῦναι ἡμῖν,	– *The* oath which he swore to Abraham our father – ¶ To grant to us,	¶ **Verse division:** in AV numbering, Luke 1:74 begins here.
Luke 1:74	ἀφόβως, ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας, λατρεύειν αὐτῷ	That we, After being delivered from *the* hand of our enemies, Might serve him fearlessly,	
Luke 1:75	ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν.	In sanctity and righteousness in his sight, All the days of our life.	
Luke 1:76	Καὶ σύ, παιδίον, προφήτης ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου κυρίου ἑτοιμάσαι ὁδοὺς αὐτοῦ·	And you, child, Will be called a prophet of *the* Most High, For you will go ahead of *the* Lord To prepare his ways,	ahead of ← *before the eyes (less literally, face) of*; the idiom being *eyes* in Greek, *head* in English.
Luke 1:77	τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,	To impart knowledge of salvation to his people, By forgiveness of their sins,	
Luke 1:78	διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους,	By *means of the* compassionate mercy of our God, By which *one who has* sprung up Has visited us from *on* high,	*one who has* sprung up ← *an upspringing*. *on* high ← *height*.
Luke 1:79	ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.	In shining light upon those living in darkness And *the* shadow of death, To direct our feet onto *the* way of peace."	living ← *sitting*, a Hebraism (יָשַׁב).

Luke 1:80	Τὸ δὲ παιδίον ηὔξανεν καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.	So the child grew up and became strong in spirit, and he was in the desert *places* until *the* day of his being presented to Israel.	
Luke 2:1	Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην.	Now it came to pass in those days *that* a decree went out from Caesar Augustus that the whole *Roman* world should be registered.	went out from: i.e. *was issued by*.
Luke 2:2	Αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.	This registration was the first *to take place* when Cyrenius was governor of Syria.	Cyrenius: or, in the native Latin, *Quirinius*.
Luke 2:3	Καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν.	So everyone went to be registered – each *one* to his own town.	
Luke 2:4	Ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως {RP P1904 S1550: Ναζαρέτ} [E1624 S1894: Ναζαρέθ], εἰς τὴν Ἰουδαίαν, εἰς πόλιν {RP P1904: Δαυίδ} [TR: Δαβίδ], ἥτις καλεῖται Βηθλέεμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς {RP P1904: Δαυίδ} [TR: Δαβίδ],	And Joseph also went up from Galilee, from *the* town of Nazareth, to Judaea, to *the* city of David, which is called Bethlehem, because he was of *the* house and *the* paternal lineage of David,	Ναζαρέτ, *Nazaret*, RP P1904 S1550 F1853=16/19 F1859=5/7 vs. Ναζαρέθ, *Nazareth*, E1624 S1894 F1853=3/19 (Scrivener's dhx) F1859=2/7. --- David: on Δαυίδ vs. Δαβίδ, see Matt 1:1.
Luke 2:5	ἀπογράψασθαι σὺν Μαριὰμ τῇ μεμνηστευμένῃ αὐτῷ γυναικί, οὔσῃ ἐγκύῳ.	to have himself registered with Mary, the woman betrothed to him, *who* was expecting a child.	expecting a child ← *having-in-womb, pregnant*, though not through impregnation.
Luke 2:6	Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν.	And it came to pass when they were there, *that* the days for her to give birth became due,	became due ← *were completed*.
Luke 2:7	Καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτόν, καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.	and she gave birth to her firstborn son, and she wrapped him in swaddling clothes, and she laid him in a feeding-trough, because there was no room for them in the inn.	swaddling clothes: i.e. *strips of linen*. --- feeding-trough: or, with AV, *manger*.
Luke 2:8	Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν.	Now there were shepherds in the same region spending the nights in the open and keeping guard over their flock at night,	
Luke 2:9	Καὶ ἰδού, ἄγγελος κυρίου ἐπέστη αὐτοῖς, καὶ δόξα κυρίου περιέλαμψεν αὐτούς· καὶ ἐφοβήθησαν φόβον μέγαν.	and behold, *the* angel of *the* Lord stood by them, and *the* glory of *the* Lord shone around them, and they were very much afraid.	were very much afraid ← *feared (in respect of) a great fear*.
Luke 2:10	Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε· ἰδοὺ γάρ, εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἥτις ἔσται παντὶ τῷ λαῷ·	Then the angel said to them, "Do not be afraid, for look, I bring you tidings of great joy, which will be to *the* whole of the people,	which: the antecedent is *joy*.
Luke 2:11	ὅτι ἐτέχθη ὑμῖν σήμερον σωτήρ, ὅς ἐστιν χριστὸς κύριος, ἐν πόλει {RP P1904: Δαυίδ} [TR: Δαβίδ].	for today a saviour, who is Christ ***the* Lord, was born to you** in *the* city of David.	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. --- An allusion to **Isa 9:5MT (Isa 9:6AV)**.
Luke 2:12	Καὶ τοῦτο ὑμῖν τὸ σημεῖον· εὑρήσετε βρέφος ἐσπαργανωμένον, κείμενον ἐν {RP P1904: - } [TR: τῇ] φάτνῃ.	And this *is* the sign to you: you will find a baby wrapped in swaddling clothes, lying in {RP P1904: a} [TR: the] feeding-trough."	τῇ, *the (feeding-trough)*: absent in RP P1904 F1853=18/19 F1859=6/7 vs. present in TR F1853=1/19 (Scrivener's y) F1859=1/7. --- feeding-trough: see Luke 2:7.

Luke 2:13	Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου, αἰνούντων τὸν θεόν, καὶ λεγόντων,	Then suddenly *along* with the angel came a numerous heavenly company, praising God, and they said,	a numerous heavenly company ← *a multitude of a heavenly army*.
Luke 2:14	Δόξα ἐν ὑψίστοις θεῷ, καὶ ἐπὶ γῆς εἰρήνη· ἐν ἀνθρώποις εὐδοκία.	"Glory in *the* highest *realms* to God, And peace on earth; Goodwill among men."	
Luke 2:15	Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι οἱ ποιμένες εἶπον πρὸς ἀλλήλους, Διέλθωμεν δὴ ἕως Βηθλέεμ, καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός, ὃ ὁ κύριος ἐγνώρισεν ἡμῖν.	And it came to pass, when the angels had departed from them for heaven, that the shepherds said to each other, "Let us without fail cross over to Bethlehem and see this episode which *has* taken place, which the Lord has made known to us."	shepherds ← *shepherd men*. without fail ← *surely, really* (a particle of precision). episode ← *word, thing*.
Luke 2:16	Καὶ ἦλθον σπεύσαντες, καὶ ἀνεῦρον τήν τε Μαριὰμ καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ.	So they went, going quickly, and they discovered both Mary and Joseph, and the baby lying in the feeding-trough.	going ← *having gone*. See Matt 23:20. feeding-trough: see Luke 2:7.
Luke 2:17	Ἰδόντες δὲ διεγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου.	Then when they had seen *it*, they publicized the account which *had been* told them concerning this child.	
Luke 2:18	Καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς.	And all who heard *it* were astounded at what *was* told them by the shepherds,	
Luke 2:19	Ἡ δὲ Μαριὰμ πάντα συνετήρει τὰ ῥήματα ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.	but Mary guarded all these things closely, pondering *them* in her heart.	guarded ← *was guarding*.
Luke 2:20	Καὶ {RP P1904: ὑπέστρεψαν} [TR: ἐπέστρεψαν] οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.	Then the shepherds returned, glorifying and praising God for everything that they had heard and seen, according to what they were told.	ὑπέστρεψαν, *returned (1)*, RP P1904 F1853=19/19 F1859=6/7 vs. ἐπέστρεψαν, *turned round, returned (2)*, TR F1853=0/19 F1859=1/7. they were told ← *was told to them*.
Luke 2:21	Καὶ ὅτε ἐπλήσθησαν {RP TR: - } [P1904: αἱ] ἡμέραι ὀκτὼ τοῦ περιτεμεῖν {RP: αὐτόν} [P1904 TR: τὸ παιδίον], καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.	Subsequently, when {RP TR: - } [P1904: the] eight days had passed for the circumcising of {RP: him} [P1904 TR: the child], he was given the name Jesus, which *had been* given by the angel before he had been conceived in the womb.	αἱ, *the (eight days)*: absent in RP TR F1853=17/19 F1859=4/7 vs. present in P1904 F1853=2/19 (Scrivener's de) F1859=3/7. αὐτὸν, *him*, RP F1853=10/19 F1859=1/7 vs. τὸ παιδίον, *the child*, P1904 TR F1853=9/19 F1859=6/7. A disparity with RP, R=11:17. had passed ← *were fulfilled*. he was given the name ← *his name was called*. before he had been conceived ← *before him being conceived*.

Luke 2:22	Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ {RP P1904 S1550: αὐτῶν} [E1624 S1894: αὐτῆς] κατὰ τὸν νόμον {RP TR: Μωσέως} [P1904: Μωϋσέως], ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, παραστῆσαι τῷ κυρίῳ -	Then when the days of {RP P1904 S1550: their} [E1624 S1894: her] purification were completed, according to the law of Moses, they brought him up to Jerusalem to present *him* to the Lord,	αὐτῶν, *their*, RP P1904 S1550 F1853=17/19 F1859=4/7 vs. αὐτῆς, *her*, E1624 S1894 F1853=2/19 (Scrivener's xy) F1859=3/7. AV differs textually. Μωσέως, *of Moses*, RP TR F1853=13/19 F1859=5/7 vs. Μωϋσέως, *of Moüses*, P1904 F1853=5/19 F1859=2/7 vs. another spelling, F1853=1/19 (Scrivener's p) F1859=0/7.
Luke 2:23	καθὼς γέγραπται ἐν νόμῳ κυρίου ὅτι Πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται -	as it stands written in *the* law of *the* Lord: **"Every male *who* opens *the* womb will be called holy to the Lord"**,	**Ex 13:2**. *who* opens *the* womb: indicating *the firstborn*.
Luke 2:24	καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν νόμῳ κυρίου, Ζεῦγος τρυγόνων ἢ δύο νεοσσοὺς περιστερῶν.	and to offer a sacrifice according to what *has been* spoken in *the* law of *the* Lord: **"A pair of turtle-doves or two fledgling pigeons**."	**Lev 12:6**. offer ← *give*. fledgling ← *nestling*.
Luke 2:25	Καὶ ἰδού, ἦν ἄνθρωπος ἐν {RP TR: Ἱερουσαλήμ} [P1904: Ἱεροσολύμοις], ᾧ ὄνομα {RP P1904 S1550 E1624: Συμεών} [S1894: Σιμεών], καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ πνεῦμα {RP P1904: ἦν ἅγιον} [TR: ἅγιον ἦν] ἐπ' αὐτόν.	Now there was a man in Jerusalem whose name *was* Simeon, and this man *was* righteous and devout, awaiting *the* consolation of Israel, and holy spirit was on him,	Ἱερουσαλήμ, *Jerusalem (1)*, RP TR F1853=19/19 F1859=6/8 vs. Ἱεροσολύμοις, *Jerusalem (2)*, P1904 F1853=0/19 F1859=0/8 vs. other spellings, F1853=0/19 F1859=2/8. Συμεών, *Sumeon* (but we translate as *Simeon*), RP P1904 S1550 E1624 F1853=19/19 F1859=7/7 vs. Σιμεών, *Simeon*, S1894 F1853=0/19 F1859=0/7. ἦν ἅγιον, *was + holy*, RP P1904 F1853=17/19 F1859=5/7 vs. ἅγιον ἦν, *holy + was*, TR F1853=1/19 (Scrivener's b) F1859=2/7 vs. phrase absent, F1853=1/19 (Scrivener's f) F1859=0/7. there was ← *behold (there) was*.
Luke 2:26	Καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον πρὶν ἢ ἴδῃ τὸν χριστὸν κυρίου.	and it had been oracularly communicated to him by the holy spirit that he would not see death before he saw the Lord's Christ,	
Luke 2:27	Καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ,	and he went under *the impulse of* the spirit to the temple. And when the parents brought the child Jesus in for them to do what *was* the custom of the law concerning him,	under *the impulse of* ← *in*. *was* ← *had become*.
Luke 2:28	καὶ αὐτὸς ἐδέξατο {RP TR: αὐτὸ} [P1904: αὐτὸν] εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησεν τὸν θεόν, καὶ εἶπεν,	he took him in his arms and blessed God and said,	αὐτὸ, *it*, RP TR F1853=13/19 F1859=4/7 vs. αὐτὸν, *him*, P1904 F1853=6/19 F1859=3/7.
Luke 2:29	Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ·	"Now, Lord, You *can* let your servant go, According to your word, In peace,	Lord ← *master*.
Luke 2:30	ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου,	Because my eyes have seen your salvation,	have seen ← *saw*, a good example of an aorist in Greek requiring a perfect-with-have in English.

Luke 2:31	ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν·	Which you prepared in front of all peoples:	all peoples ← *all the peoples*.
Luke 2:32	φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραήλ.	**A light for revelation to *the* Gentiles** And *for the* glory of your people Israel."	**Isa 42:6, Isa 49:6**. to ← *of*. *for the* glory: we take the word as governed by εἰς; AV differs, taking it as the object of ἡτοίμασας.
Luke 2:33	Καὶ ἦν Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ.	Joseph and his mother were amazed at the *things* said concerning him,	Joseph ← *and Joseph*.
Luke 2:34	Καὶ εὐλόγησεν αὐτοὺς {RP P1904 S1550 E1624: Συμεών} [S1894: Σιμεών], καὶ εἶπεν πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ, Ἰδού, οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραήλ, καὶ εἰς σημεῖον ἀντιλεγόμενον·	but Simeon blessed them, and he said to Mary his mother, "Behold, he is destined *to be an occasion* of falling and rising of many in Israel, and a sign spoken against.	Συμεών, *Sumeon* (but we translate as *Simeon*), RP P1904 S1550 E1624 F1853=19/19 F1859=7/7 vs. Σιμεών, *Simeon*, S1894 F1853=0/19 F1859=0/7. he ← *this (one)*. rising: or *resurrection*.
Luke 2:35	καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία· ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.	And a sword will cut through your own soul also, in order that *the* thoughts of many hearts may be revealed."	cut ← *go*. soul: i.e. *innermost consciousness*.
Luke 2:36	Καὶ ἦν {RP: Ἄννα} [P1904 TR: Ἄννα] προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ - αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη μετὰ ἀνδρὸς ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς,	Also, there was a prophetess, Anna, *the* daughter of Phanuel, of *the* tribe of Asher – she *was* very elderly and had lived with *her* husband for seven years after her marriage –	Ἄννα, *Hanna* (but we retain the traditional English *Anna*), RP vs. Ἄννα, *Anna*, P1904 TR. The Hebrew name starts with a pharyngeal sound (ח, the letter *heth*). Asher ← *Aser*. she ← *this (woman)*. after her marriage ← *from her virginity*.
Luke 2:37	καὶ αὕτη χήρα ὡς ἐτῶν ὀγδοήκοντα τεσσάρων - ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστείαις καὶ δεήσεσιν λατρεύουσα νύκτα καὶ ἡμέραν.	and she *was* an eighty-four year old widow, who had not left the temple, serving with fastings and supplications night and day,	Many manuscripts (F1853=9/20 F1859=4/7) read αὐτὴ, *she*, for αὕτη, *this (woman)*. But accents and breathings were absent in the original (we presume). she ← *this (woman)*. an eighty-four year old widow: or *about an eighty-four year old widow*, but ὡς is probably redundant, as it is used with very specific numbers. It is also redundant in other contexts. See Luke 8:42, 1 Cor 8:7, 1 Cor 9:26 (two occurrences), Rev 5:6, Rev 5:11, Rev 14:3 (TR). Compare כְּ in Hebrew, e.g. Ex 22:24MT (Ex 22:25AV), 1 Sam 10:27. See [AnLx] כְּ II (c). had not left ← *was not leaving*.
Luke 2:38	Καὶ αὕτη αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλήμ.	and she stood by at that very hour and gave thanks to the Lord, and she spoke of him to all those *who were* awaiting redemption in Jerusalem.	she ← *this (woman)*. gave thanks: or *was confessing freely*. spoke ← *was speaking*.

Luke 2:39	Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον κυρίου, ὑπέστρεψαν εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν {RP P1904: ἑαυτῶν} [TR: αὐτῶν] {RP P1904 S1550: Ναζαρέτ} [E1624 S1894: Ναζαρέθ].	Then when they had completed all the *things* according to the law of *the* Lord, they returned to Galilee, to {RP P1904: their own} [TR: their] town, Nazareth.	ἑαυτῶν, *their own*, RP P1904 F1853=11/20 F1859=3/8 vs. αὐτῶν, *their*, TR F1853=9/20 F1859=5/8. Nearly a disparity with RP, R=15:15. Ναζαρέτ, *Nazaret*, RP P1904 S1550 F1853=16/19 F1859=5/7 vs. Ναζαρέθ, *Nazareth*, E1624 S1894 F1853=3/19 (Scrivener's dhx) F1859=2/7.
Luke 2:40	Τὸ δὲ παιδίον ηὔξανεν, καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας· καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.	So the child grew and became strong in spirit, filled with wisdom, and *the* grace of God was on him.	
Luke 2:41	Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ Πάσχα.	And his parents went to Jerusalem every year for the festival of the Passover.	
Luke 2:42	Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα κατὰ τὸ ἔθος τῆς ἑορτῆς,	Then when he was twelve years *old*, they went up to Jerusalem according to the custom of the festival,	
Luke 2:43	καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτούς, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ· καὶ οὐκ ἔγνω Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ·	and when they had spent the days *there*, as they returned, the boy Jesus remained in Jerusalem, but neither Joseph nor his mother knew *it*,	
Luke 2:44	νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι, ἦλθον ἡμέρας ὁδόν, καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενέσιν καὶ ἐν τοῖς γνωστοῖς·	but they supposed he was in the group of travellers, and they went a day's journey and looked for him among *their* relatives and acquaintances,	
Luke 2:45	καὶ μὴ εὑρόντες αὐτόν, ὑπέστρεψαν εἰς Ἱερουσαλήμ, ζητοῦντες αὐτόν.	and when they did not find him, they went back to Jerusalem looking for him.	
Luke 2:46	Καὶ ἐγένετο, μεθ' ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ, καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν, καὶ ἐπερωτῶντα αὐτούς.	And it was after three days *that* they found him in the temple, sitting in *the* midst of the teachers, listening to them and questioning them,	
Luke 2:47	Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ.	and all those listening to him were amazed at *his* understanding and his answers.	
Luke 2:48	Καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν· καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπεν, Τέκνον, τί ἐποίησας ἡμῖν οὕτως; Ἰδού, ὁ πατήρ σου κἀγὼ ὀδυνώμενοι ἐζητοῦμέν σε.	Then when they saw him, they were astounded, and his mother said to him, "*My* child, why have you acted this way to us? You can see that your father and I have been very worried looking for you."	You can see that ← *Behold*.
Luke 2:49	Καὶ εἶπεν πρὸς αὐτούς, Τί ὅτι ἐζητεῖτέ με; Οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με;	Then he said to them, "How come you were looking for me? Did you not know that I need to be *immersed* in my father's *affairs*?"	
Luke 2:50	Καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς.	But they did not understand the remark which he made to them.	

Luke 2:51	Καὶ κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς {RP P1904 S1550: Ναζαρέτ} [E1624 S1894: Ναζαρέθ]· καὶ ἦν ὑποτασσόμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς.	Then he went down with them and came to Nazareth and was subject to them. But his mother kept all these remarks in her heart.	Ναζαρέτ, *Nazaret*, RP P1904 S1550 F1853=16/19 F1859=5/7 vs. Ναζαρέθ, *Nazareth*, E1624 S1894 F1853=3/19 (Scrivener's dhx) F1859=2/7.
Luke 2:52	Καὶ Ἰησοῦς προέκοπτεν σοφίᾳ καὶ ἡλικίᾳ, καὶ χάριτι παρὰ θεῷ καὶ ἀνθρώποις.	Meanwhile Jesus progressed in wisdom and stature, and in grace with God and men.	
Luke 3:1	Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχοῦντος τῆς Γαλιλαίας Ἡρῴδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχοῦντος,	Now in *the* fifteenth year of the government of Tiberius Caesar, when Pontius Pilate was governor of Judaea, and Herod was tetrarch of Galilee, and Philip his brother was tetrarch of Ituraea and *the* region of Trachonitis, and Lysanias was tetrarch of Abilene,	
Luke 3:2	{RP: ἐπὶ} [P1904 TR: ἐπ'] {RP P1904: ἀρχιερέως} [TR: ἀρχιερέων] Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν {RP P1904: - } [TR: τοῦ] Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ.	at *the time when* Annas and Caiaphas *were* {RP P1904: high priest} [TR: high priests], *the* word of God came to John the son of Zacharias in the desert,	ἐπὶ, *at (the time when)* (unapocopated), RP F1853=19/19 F1859=7/7 vs. ἐπ', *at (the time when)* (apocopated), P1904 TR F1853=0/19 F1859=0/7. A case of collusion between P1904 and TR? ἀρχιερέως, *high priest*, RP P1904 F1853=18/19 F1859=7/7 vs. ἀρχιερέων, *high priests*, TR, F1853=1/19 (Scrivener's r) F1859=0/7. τοῦ, *(son) of (Zacharias)*: absent in RP P1904 F1853=14/19 F1859=5/7 vs. present in TR F1853=5/19 F1859=2/7. to ← *upon*.
Luke 3:3	Καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου, κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν·	and he went to the whole area around the Jordan, proclaiming *the* baptism of repentance for forgiveness of sins,	for ← *with a view to*.
Luke 3:4	ὡς γέγραπται ἐν βίβλῳ λόγων Ἠσαΐου τοῦ προφήτου, λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.	as it stands written in *the* book of *the* words of Isaiah the prophet, *where* he says, **"*The* voice of *one* crying out in the desert,** **'Prepare the way of *the* Lord;** **Make his paths straight.**	Our punctuation agrees with RP P1904 TBS-TR AV, but not HF, who read: *crying out, 'In the desert prepare ...'* **Isa 40:3**.
Luke 3:5	Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς εὐθεῖαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας·	**Every ravine will be filled in,** **And every mountain and hill will be made level,** **And the crooked *places* will be *made* straight,** **And the rough *tracks will be made* smooth roads.**	**Isa 40:4**. made level ← *laid low*.
Luke 3:6	καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.	**And all flesh will see the salvation of God.' "**	**Isa 40:5**.
Luke 3:7	Ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;	Then he said to the crowds that came out to be baptized by him, "*You* offspring of adders, who has intimated to you to flee from the coming wrath?	

Luke 3:8	Ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας· καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.	Well then, produce fruit worthy of repentance, and do not start saying to yourselves, 'We have *our* father Abraham.' For I tell you that God is able to raise up children to Abraham from these stones,	to ← *within*.
Luke 3:9	Ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.	and the axe also already lies at the root of the trees. For every tree *which does* not bear good fruit is cut down and thrown into *the* fire."	
Luke 3:10	Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες, Τί οὖν {RP P1904 TR: ποιήσομεν} [MISC: ποιήσωμεν];	Then the crowds questioned him and said, "What {RP P1904 TR: shall we do} [MISC: are we to do], then?"	ποιήσομεν, *shall we do*, RP P1904 TR F1853=8/20 F1859=2/7 vs. ποιήσωμεν, *are we to do*, F1853=12/20 F1859=5/7. A disparity with RP, R=12:17.
Luke 3:11	Ἀποκριθεὶς δὲ λέγει αὐτοῖς, Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω.	At this he replied and said to them, "Let him *who* has two tunics share with him *who does* not have *any*, and let him *who* has food do likewise."	
Luke 3:12	Ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτόν, Διδάσκαλε, τί {RP P1904 TR: ποιήσομεν} [MISC: ποιήσωμεν];	Then *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?]"	ποιήσομεν, *shall we do*, RP P1904 TR F1853=8/20 F1859=2/7 vs. ποιήσωμεν, *are we to do*, F1853=12/20 F1859=5/7. A disparity with RP, R=12:17.
Luke 3:13	Ὁ δὲ εἶπεν πρὸς αὐτούς, Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε.	And he said to them, "Do not exact *any* more than you *have been* authorized."	you *have been* authorized ← *what has been charged to you*.
Luke 3:14	Ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι, λέγοντες, Καὶ ἡμεῖς τί {RP P1904 TR: ποιήσομεν} [MISC: ποιήσωμεν]; Καὶ εἶπεν πρὸς αὐτούς, Μηδένα {RP TR: διασείσητε, μηδὲ συκοφαντήσητε} [P1904: συκοφαντήσητε, μηδὲ διασείσητε]· καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.	Then *some men* on military service also questioned him, and they 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: extort *money from anyone* or falsely accuse *anyone*} [P1904: falsely accuse *anyone* or extort *money from anyone*], and be satisfied with your pay."	ποιήσομεν, *shall we do*, RP P1904 TR F1853=8/19 F1859=2/7 vs. ποιήσωμεν, *are we to do*, F1853=11/19 F1859=5/7. A disparity with RP, R=12:16. --- διασείσητε, μηδὲ συκοφαντήσητε, *extort + or falsely accuse*, RP TR F1853=19/19 (incl. 2 other variations) F1859=7/7 vs. συκοφαντήσητε, μηδὲ διασείσητε, *falsely accuse + or extort*, P1904 F1853=0/19 F1859=0/7.
Luke 3:15	Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ χριστός,	Moreover, since the people were in expectation and everyone was considering John in their hearts, *as to* whether he might be the Christ,	since: causal use of the participle.
Luke 3:16	ἀπεκρίνατο ὁ Ἰωάννης, ἅπασιν λέγων, Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·	John reacted and said to *them* all, "I baptize you with water. But he *who is* mightier than me is coming, the strap of whose sandals I am not fit to unloose. He will baptize you with holy spirit and fire,	than me: or, if the reader prefers, *than I*.
Luke 3:17	οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.	and his winnowing fan *is* in his hand, and he will thoroughly cleanse his threshing floor and gather the wheat into his store, but he will burn up the chaff with inextinguishable fire."	
Luke 3:18	Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν·	Then *in* many other *respects* he comforted and brought good tidings to the people.	

Luke 3:19	ὁ δὲ Ἡρῴδης ὁ τετράρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρῳδιάδος τῆς γυναικὸς {RP P1904: - } [TR: Φιλίππου] τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρῴδης,	But Herod the tetrarch, because he was being rebuked by him concerning Herodias the wife of his brother {RP P1904: - } [TR: Philip], and concerning all the wicked *things* Herod had done,	Φιλίππου, *of Philip*: absent in RP P1904 F1853=15/20 F1859=4/8 vs. present in TR F1853=5/20 F1859=4/8. AV differs textually. because: causal use of the participle.
Luke 3:20	προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν, καὶ κατέκλεισεν τὸν Ἰωάννην ἐν τῇ φυλακῇ.	added this as well to everything and shut John up in prison.	
Luke 3:21	Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεῳχθῆναι τὸν οὐρανόν,	Then it came to pass, when all the people had been baptized, and Jesus had been baptized and was praying, that heaven was opened,	
Luke 3:22	καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῷ εἴδει ὡσεὶ περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι, λέγουσαν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ {RP P1904: εὐδόκησα} [TR: ηὐδόκησα].	and the holy spirit descended in a bodily form like a dove on him, and a voice from heaven came and said, "You are my beloved son; I am very pleased with you."	εὐδόκησα, *I am very pleased (1)*, RP P1904 F1853=13/19 F1859=4/8 vs. ηὐδόκησα, *I am very pleased (2)*, TR F1853=6/19 F1859=4/8. The aorist reflects a Hebrew stative verb (חָפֵץ).
Luke 3:23	Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, ὢν - ὡς ἐνομίζετο - υἱὸς Ἰωσήφ, τοῦ Ἡλί,	Now Jesus himself was about thirty years *old*, beginning *his ministry*, being, as was reckoned by law, *the* son-*by-law* of Joseph, *who was* the *son-in-law* of Heli,	reckoned by law: the root of the word for *law*, νόμος, forms part of the verb. AV differs *(supposed)*. See Jer 22:30, Matt 1:18 for how this genealogy fits in a broader picture. The names in the following list reflect the Hebrew from which the Greek is derived.
Luke 3:24	τοῦ {RP TR: Ματθάτ} [P1904: Ματθάν], τοῦ Λευΐ, τοῦ Μελχί, τοῦ {RP TR: Ἰαννά} [P1904: Ἰωαννᾶ], τοῦ Ἰωσήφ,	*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,	Ματθάτ, *Matthat* (but we Hebraize it), RP TR F1853=8/19 F1859=3/7 vs. Ματθάν, *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. Ἰαννά, *Janna*, RP TR F1853=18/19 F1859=3/7 vs. Ἰωαννᾶ, *Joanna*, P1904 F1853=1/19 (Scrivener's y) F1859=2/7 vs. other spellings, F1853=0/19 F1859=2/7.
Luke 3:25	τοῦ Ματταθίου, τοῦ Ἀμώς, τοῦ Ναούμ, τοῦ {RP TR: Ἐσλί} [P1904: Ἐσλίμ], τοῦ Ναγγαί,	*who was* the *son* of Mattathiah, *who was* the *son* of Amos, *who was* the *son* of Naum, *who was* the *son* of {RP TR: Esli} [P1904: Eslim], *who was* the *son* of Naggai,	Ἐσλί, *Esli*, RP TR F1853=13/19 F1859=4/7 vs. Ἐσλίμ, *Eslim*, P1904 F1853=2/19 (Scrivener's ag) F1859=2/7 vs. other spellings, F1853=4/19 (Scrivener's h; efy) F1859=1/7.

Luke 3:26	τοῦ Μαάθ, τοῦ Ματταθίου, τοῦ {RP-text TR: Σεμεΐ} [RP-marg: Σεμεεῖ] [P1904: Σεμεῦ], τοῦ {RP TR: Ἰωσήφ} [P1904: Ἰωσήχ], τοῦ {RP TR: Ἰούδα} [P1904: Ἰώδα],	*who was* the *son* of Maath, *who was* the *son* of Mattathiah, *who was* the *son* of {RP-text TR: Semei} [RP-marg: Semeei] [P1904: Semeu], *who was* the *son* of {RP TR: Joseph} [P1904: Josech], *who was* the *son* of {RP TR: Judah} [P1904: Jodah],	Σεμεΐ, *Semei*, RP-text TR F1853=13/19 F1859=4/7 vs. Σεμεεῖ, *Semeei*, RP-marg F1853=6/19 F1859=0/7 vs. Σεμεῦ, *Semeu*, P1904 F1853=0/19 F1859=0/7 vs. another spelling, F1853=0/19 F1859=3/7. Ἰωσήφ, *Joseph*, RP TR F1853=19/19 F1859=4/7 vs. Ἰωσήχ, *Josech*, P1904 F1853=0/19 F1859=3/7. F1853 and F1859 are very significantly disparate, X2=9.2 PV=0.2%. Ἰούδα, *Judah*, RP TR F1853=17/19 F1859=4/7 vs. Ἰώδα, *Jodah*, P1904 F1853=1/19 (Scrivener's g) F1859=2/7 vs. other spellings, F1853=1/19 (Scrivener's b) F1859=1/7.
Luke 3:27	τοῦ {RP-text: Ἰωανάν} [P1904: Ἰωαννάν] [RP-marg TR: Ἰωαννᾶ], τοῦ Ῥησά, τοῦ Ζοροβάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρί,	*who was* the *son* of Johanan, *who was* the *son* of Resha, *who was* the *son* of Zerubbabel, *who was* the *son* of Shealtiel, *who was* the *son* of Neri,	Ἰωανάν, *Joana*, RP-text F1853=5/19 F1859=3/7 vs. Ἰωαννάν, *Joanna*, P1904 F1853=8/19 F1859=1/7 vs. Ἰωαννᾶ, *Joannas*, RP-marg TR F1853=2/19 (Scrivener's ax) F1859=2/7 vs. other spellings, F1853=4/19 (Scrivener's bhsy) F1859=1/7. A weak disparity with RP-text, R=8:10. We Hebraize to *Johanan* in all cases.
Luke 3:28	τοῦ Μελχί, τοῦ Ἀδδί, τοῦ Κωσάμ, τοῦ Ἐλμωδάμ, τοῦ Ἤρ,	*who was* the *son* of Melchi, *who was* the *son* of Addi, *who was* the *son* of Cosam, *who was* the *son* of Elmodam, *who was* the *son* of Er,	
Luke 3:29	τοῦ Ἰωσή, τοῦ Ἐλιέζερ, τοῦ Ἰωρείμ, τοῦ Ματθάτ, τοῦ Λευΐ,	*who was* the *son* of Jose, *who was* the *son* of Eliezer, *who was* the *son* of Jorim, *who was* the *son* of Mattath, *who was* the *son* of Levi,	
Luke 3:30	τοῦ {RP P1904 S1550 E1624: Συμεών} [S1894: Σιμεών], τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ {RP TR: Ἰωνάν} [P1904: Ἰωνᾶ], τοῦ Ἐλιακείμ,	*who was* the *son* of Simeon *who was* the *son* of Judah, *who was* the *son* of Joseph, *who was* the *son* of Jonah, *who was* the *son* of Eliakim,	Συμεών, *Sumeon* (but we translate *Simeon*), RP P1904 S1550 E1624 F1853=19/19 F1859=6/7 vs. Σιμεών, *Simeon*, S1894 F1853=0/19 F1859=0/7 vs. section omitted, F1853=0/19 F1859=1/7. Ἰωνάν, *Jona*, RP TR F1853=10/19 F1859=3/7 vs. Ἰωνᾶ, *Jonas*, P1904 F1853=2/19 (Scrivener's hy) F1859=2/7 vs. other spellings, F1853=7/19 F1859=1/7 vs. section omitted, F1853=0/19 F1859=1/7. We translate as *Jonah* in all cases.
Luke 3:31	τοῦ Μελεᾶ, τοῦ {RP P1904 S1550 E1624: Μαϊνάν} [S1894: Μενάμ], τοῦ Ματταθά, τοῦ Ναθάν, τοῦ {RP P1904: Δαυίδ} [TR: Δαβίδ],	*who was* the *son* of Melea, *who was* the *son* of Menan, *who was* the *son* of Mattattah, *who was* the *son* of Nathan, *who was* the *son* of David,	Μαϊνάν, *Mainan*, RP P1904 S1550 E1624 F1853=17/19 F1859=6/7 vs. Μενάμ, *Menam*, S1894 F1853=0/19 F1859=0/7 vs. another spelling, F1853=1/19 (Scrivener's y) F1859=0/7 vs. word absent, F1853=1/19 (Scrivener's p) F1859=0/7 vs. section omitted, F1853=0/19 F1859=1/7. David: on Δαυίδ vs. Δαβίδ, see Matt 1:1.

Luke 3:32	τοῦ Ἰεσσαί, τοῦ Ὠβήδ, τοῦ Βοόζ, τοῦ Σαλμών, τοῦ Ναασσών,	*who was* the *son* of Jesse, *who was* the *son* of Obed, *who was* the *son* of Boaz, *who was* the *son* of Salmon, *who was* the *son* of Nahshon,	Greek: *Iessai, Booz, Naasson*.
Luke 3:33	τοῦ Ἀμιναδάβ, τοῦ Ἀράμ, {RP-text TR: - } [RP-marg P1904: τοῦ Ἰωράμ,] τοῦ {RP P1904 S1550 S1894: Ἑσρώμ} [E1624: Ἑσρών], τοῦ Φαρές, τοῦ Ἰούδα,	*who was* the *son* of Amminadab, *who was* the *son* of Ram, {RP-text TR: - } [RP-marg P1904: *who was* the *son* of Joram,] *who was* the *son* of Hezron, *who was* the *son* of Perez, *who was* the *son* of Judah,	τοῦ Ἰωράμ, *(the son) of Joram*: absent in RP-text TR F1853=6/19 F1859=2/7 vs. present in RP-marg P1904 F1853=13/19 (incl. one with a variant spelling) F1859=5/7. A strong disparity with RP-text, R=9:19. Ἑσρώμ, *Hesrom*, RP P1904 S1550 S1894 F1853=15/19 F1859=3/7 vs. Ἑσρών, *Hesron*, E1624 F1853=0/19 F1859=3/7 vs. other spellings, F1853=4/19 (Scrivener's bkmy) F1859=1/7. We translate *Hezron*, as in the Old Testament. Greek: *Aminadab, Aram, Hezrom, Phares, Iouda*.
Luke 3:34	τοῦ Ἰακώβ, τοῦ Ἰσαάκ, τοῦ Ἀβραάμ, τοῦ {RP-text P1904 TR: Θάρα} [RP-marg: Θάρρα], τοῦ Ναχώρ,	*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,	Θάρα, *Thara*, RP-text P1904 TR F1853=5/17 F1859=4/7 vs. Θάρρα, *Tharra*, RP-marg F1853=12/17 F1859=3/7. We translate as *Terah*, as in the Old Testament. A disparity with RP-text, R=11:15.
Luke 3:35	τοῦ {RP P1904: Σερούχ,} [TR: Σαρούχ,] τοῦ Ῥαγαῦ, τοῦ {RP-text: Φάλεγ} [RP-marg P1904 TR: Φαλέκ], τοῦ Ἑβέρ, τοῦ Σαλά,	*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,	Σερούχ, *Serukh*, RP P1904 F1853=16/19 F1859=6/7 vs. Σαρούχ, *Sarukh*, TR F1853=3/19 (Scrivener's abx) F1859=1/7. Φάλεγ, *Phaleg*, RP-text F1853=6/19 F1859=5/7 vs. Φαλέκ, *Phalek*, RP-marg P1904 TR F1853=13/19 F1859=2/7. We translate as *Peleg*, as in the Old Testament. A disparity with RP-text, R=11:17. Greek: *Seruch, Ragau, Phaleg, Heber, Sala*.
Luke 3:36	τοῦ Καϊνάν, τοῦ Ἀρφαξάδ, τοῦ Σήμ, τοῦ Νῶε, τοῦ Λάμεχ,	*who was* the *son* of Cainan, *who was* the *son* of Arphaxad, *who was* the *son* of Shem, *who was* the *son* of Noah, *who was* the *son* of Lamech,	Greek: *Arphaxad, Sem, Noe*.
Luke 3:37	τοῦ Μαθουσάλα, τοῦ Ἐνώχ, τοῦ Ἰαρέδ, τοῦ Μαλελεήλ, τοῦ Καϊνάν,	*who was* the *son* of Methuselah, *who was* the *son* of Enoch, *who was* the *son* of Jared, *who was* the *son* of Mahalaleel, *who was* the *son* of Cainan,	Greek: *Mathousala, Maleleel*.
Luke 3:38	τοῦ Ἐνώς, τοῦ Σήθ, τοῦ Ἀδάμ, τοῦ θεοῦ.	*who was* the *son* of Enos, *who was* the *son* of Seth, *who was* the *son* of Adam, *who was* the *son* of God.	Greek: *Enos*, but Hebrew Enosh (אֱנוֹשׁ).
Luke 4:1	Ἰησοῦς δὲ {RP TR: πνεύματος ἁγίου πλήρης} [P1904: πλήρης πνεύματος ἁγίου] ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἤγετο ἐν τῷ πνεύματι εἰς τὴν ἔρημον,	Then Jesus, *who was* full of holy spirit, returned from the Jordan, and he was led by the spirit into the desert,	πνεύματος ἁγίου πλήρης, *of holy spirit + full*, RP TR F1853=13/19 F1859=4/7 vs. πλήρης πνεύματος ἁγίου, *full + of holy spirit*, P1904 F1853=6/19 F1859=3/7. was led ← *was being led*.

Luke 4:2	ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ συντελεσθεισῶν αὐτῶν, ὕστερον ἐπείνασεν.	and he was tempted by the devil for forty days, and he did not eat anything in those days. Then when they were completed – after *all this* – he was hungry.	tempted: or *tested*.
Luke 4:3	Καὶ εἶπεν αὐτῷ ὁ διάβολος, Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.	The devil said to him, "If you are *the* son of God, tell this stone to become bread."	The devil ← *And the devil*.
Luke 4:4	Καὶ ἀπεκρίθη {RP TR: - } [P1904: ὁ] Ἰησοῦς πρὸς αὐτόν, λέγων, Γέγραπται ὅτι Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται {RP-text P1904: - } [RP-marg TR: ὁ] ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι {RP TR: - } [P1904: ἐκπορευομένῳ διὰ στόματος] θεοῦ.	At this Jesus answered him and said, **"It stands written: 'Man shall not live by bread alone, but by every word {RP TR: - } [P1904: issuing through *the* mouth] of God.' "**	ὁ, *the (Jesus)*: absent in RP TR F1853=15/19 F1859=4/7 vs. present in P1904 F1853=4/19 (Scrivener's cfgy) F1859=3/7. ὁ, *the (man)*: absent in RP-text P1904 F1853=14/19 F1859=5/7 vs. present in RP-marg TR F1853=5/19 F1859=2/7. ἐκπορευομένῳ διὰ στόματος, *issuing through the mouth*: absent in RP TR F1853=17/19 F1859=5/8 vs. present in P1904 F1853=2/19 (Scrivener's gr) F1859=3/8. **Deut 8:3**.
Luke 4:5	Καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου.	Then the devil led him up to a high mountain and showed him all the kingdoms of the world in a moment of time,	
Luke 4:6	Καὶ εἶπεν αὐτῷ ὁ διάβολος, Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται, καὶ ᾧ ἐὰν θέλω δίδωμι αὐτήν.	and the devil said to him, "I will give you all this authority, and their glory, because it has been given to me, and I give it to whomever I wish,	
Luke 4:7	Σὺ οὖν ἐὰν προσκυνήσῃς {RP: ἐνώπιον ἐμοῦ} [P1904 TR: ἐνώπιόν μου], ἔσται σοῦ {RP P1904: πᾶσα} [TR: πάντα].	so if you worship me, {RP P1904: all *that*} [TR: everything] will be yours."	ἐμοῦ, *me* (emphatic form), RP F1853=16/19 F1859=2/7 vs. μοῦ, *me* (unemphatic form), P1904 TR F1853=3/19 (Scrivener's bxy) F1859=5/7. F1853 and F1859 are very significantly disparate, X2=7.4 PV=0.6%. πᾶσα, *all* (feminine, agreeing with *authority* and *glory*), RP P1904 F1853=18/19 F1859=6/7 vs. πάντα, *all (things)* (neuter plural), TR F1853=1/19 (Scrivener's x) F1859=1/7. AV differs textually. worship me: literally, *bow down in my sight*, but the verb is used for spiritual worship, as in John 4:23.

Luke 4:8	Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς, Ὕπαγε ὀπίσω μου, Σατανᾶ· γέγραπται {RP: - } [P1904 TR: γάρ], {RP TR: Προσκυνήσεις κύριον τὸν θεόν σου} [P1904: Κύριον τὸν θεόν σου προσκυνήσεις], καὶ αὐτῷ μόνῳ λατρεύσεις.	Then Jesus answered him and said, "Off with you behind me, Satan. {RP: It} [P1904 TR: For it] stands written: **'You shall worship *the* Lord your God, and you shall serve him only.' "**	γάρ, *for, after all*: absent in RP F1853=15/19 F1859=2/7 vs. present in P1904 TR F1853=4/19 (Scrivener's chxy) F1859=5/7. --- προσκυνήσεις κύριον τὸν θεόν σου, *you will worship + the Lord your God*, RP TR F1853=19/19 F1859=3/7 vs. κύριον τὸν θεόν σου προσκυνήσεις, *the Lord your God + you will worship*, P1904 F1853=0/19 F1859=4/7. F1853 and F1859 are very significantly disparate, X2=12.8 PV=0.03%. --- **Deut 6:13, Deut 10:20**. = Off with you ← *Go away*.
Luke 4:9	Καὶ ἤγαγεν αὐτὸν εἰς {RP TR: Ἱερουσαλήμ} [P1904: Ἱεροσόλυμα], καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, Εἰ {RP P1904: - } [TR: ὁ] υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω·	Next he led him to Jerusalem, and he stood him on the pinnacle of the temple and said to him, "If you are {RP P1904: *the*} [TR: the] son of God, throw yourself down from here,	Ἱερουσαλήμ, *Jerusalem (1)*, RP TR F1853=19/19 F1859=5/7 vs. Ἱεροσόλυμα, *Jerusalem (2)*, P1904 F1853=0/19 F1859=2/7. --- ὁ, *the (son)*: absent in RP P1904 F1853=15/19 F1859=6/7 vs. present in TR F1853=4/19 (Scrivener's boxy) F1859=1/7. = pinnacle: or *wing*.
Luke 4:10	γέγραπται γὰρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε·	for it stands written: **'He will command his angels concerning you** **To protect you',**	**Ps 91:11**.
Luke 4:11	καί {RP: - } [P1904 TR: ὅτι], Ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.	and {RP: - } [P1904 TR: that], **'They will bear you on *their* hands** **So that you don't strike your foot against a stone.' "**	ὅτι, *that* (introducing direct or indirect speech): absent in RP F1853=16/19 F1859=2/7 vs. present in P1904 TR F1853=3/19 (Scrivener's acx) F1859=5/7. F1853 and F1859 are very significantly disparate, X2=7.4 PV=0.6%. --- **Ps 91:12**.
Luke 4:12	Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Εἴρηται, Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.	At this Jesus responded and said to him, "It has been spoken: **'You shall not tempt *the* Lord your God.' "**	**Deut 6:16**.
Luke 4:13	Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.	Then having finished each temptation, the devil withdrew from him for a while,	for a while: Satan later continues with 3 more temptations, Matt 4:1-10, with final departure in Matt 4:11.
Luke 4:14	Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ.	and Jesus returned in the power of the spirit to Galilee. Then a report about him spread throughout the entire surrounding region,	spread ← *went out*.
Luke 4:15	Καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.	and he himself taught in their synagogues, and he was glorified by all.	taught ← *was teaching*.

Luke 4:16	Καὶ ἦλθεν εἰς τὴν {RP P1904 S1550: Ναζαρέτ} [E1624 S1894: Ναζαρέθ], οὗ ἦν τεθραμμένος· καὶ εἰσῆλθεν, κατὰ τὸ εἰωθὸς αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγήν, καὶ ἀνέστη ἀναγνῶναι.	Then he went to Nazareth where he had been brought up, and in accordance with his custom, he went into the synagogue on the Sabbath day, and he stood up to read.	Ναζαρέτ, *Nazaret*, RP P1904 S1550 F1853=16/19 F1859=4/7 vs. Ναζαρέθ, *Nazareth*, E1624 S1894 F1853=3/19 (Scrivener's dhx) F1859=2/7 vs. another spelling, F1853=0/19 F1859=1/7. Sabbath ← *Sabbaths*, perhaps a festival day. See Luke 6:1.
Luke 4:17	Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἠσαΐου τοῦ προφήτου. Καὶ ἀναπτύξας τὸ βιβλίον, εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον,	Now *the* book of the prophet Isaiah was handed over to him, and he unrolled the book, and he found the place where it was written:	
Luke 4:18	Πνεῦμα κυρίου ἐπ' ἐμέ, οὗ {RP P1904: εἵνεκεν} [TR: ἕνεκεν] ἔχρισέν με {RP P1904: εὐαγγελίσασθαι} [TR: εὐαγγελίζεσθαι] πτωχοῖς· ἀπέσταλκέν με ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν· κηρύξαι αἰχμαλώτοις ἄφεσιν, καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει,	**"*The* spirit of *the* Lord *is* on me, On account of which he has anointed me To bring good tidings to *the* poor. He has sent me to heal the brokenhearted, To proclaim release to captives, And recovery of sight to *the* blind, To send *the* wounded off discharged,**	εἵνεκεν, *on account of (1)*, RP P1904 F1853=12/19 F1859=4/7 vs. ἕνεκεν, *on account of (2)*, TR F1853=5/19 F1859=1/7 vs. other spellings, F1853=2/19 (Scrivener's bc) F1859=2/7. εὐαγγελίσασθαι, *to proclaim good news* (aorist), RP P1904 F1853=17/19 F1859=6/7 vs. εὐαγγελίζεσθαι, *to proclaim good news* (present), TR F1853=0/19 F1859=0/7 vs. another reading, F1853=2/19 (Scrivener's cs) F1859=1/7. **Isa 61:1, Isa 58:6, Isa 35:5**.
Luke 4:19	κηρύξαι ἐνιαυτὸν κυρίου δεκτόν.	**To proclaim *the* acceptable year of *the* Lord."**	**Isa 61:2**. The rest of Isa 61:2 is quoted at Luke 21:22, in a very different context / dispensation.
Luke 4:20	Καὶ πτύξας τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ, ἐκάθισεν· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ.	Then he rolled the book up and returned *it* to the attendant, and he sat down. Now the eyes of everyone in the synagogue were looking at him intently,	
Luke 4:21	Ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι Σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν.	but he went on to say to them, "Today, this scripture has been fulfilled in your ears."	went on to say ← *began to say*, but used here for mere transition.
Luke 4:22	Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ;	So they all bore witness to him, and they were astounded at the words of grace coming from his mouth, and they said, "Isn't this the son of Joseph?"	bore ... were astounded ... said ← *were bearing ... were being astounded ... were saying*.
Luke 4:23	Καὶ εἶπεν πρὸς αὐτούς, Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην, Ἰατρέ, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα ἐν τῇ Καπερναούμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.	At this he said to them, "You will no doubt tell me this adage: 'Doctor, cure yourself. All the *things* we have heard which took place in Capernaum, do also here in your native country.' "	
Luke 4:24	Εἶπεν δέ, Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ.	And he said, "Truly, I say to you, no prophet is accepted in his native country,	accepted ← *acceptable*.
Luke 4:25	Ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἠλίου ἐν τῷ Ἰσραήλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν·	and I say to you truthfully, there were many widows in Israel in the days of Elijah, when heaven had been closed for three years and six months, when there was a severe famine in all the land,	heaven: or *the sky*. In either case, the closure is under God's supervision.

Luke 4:26	καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλίας, εἰ μὴ εἰς {RP TR: Σάρεπτα} [P1904: Σάραπτα] τῆς {RP TR: Σιδῶνος} [P1904: Σιδωνίας] πρὸς γυναῖκα χήραν.	and Elijah was not sent to any of them except to {RP TR: Sarepta} [P1904: Sarapta] in Sidon, to a widowed woman.	Σιδῶνος, *Sidon (1)*, RP TR F1853=18/19 F1859=4/8 vs. Σιδωνίας, *Sidon (2)*, P1904 F1853=0/19 F1859=3/8 vs. other spellings, F1853=1/19 (Scrivener's p) F1859=1/8. F1853 and F1859 are very significantly disparate, X2=7.5 PV=0.6%. Σάρεπτα, *Sarepta*, RP TR F1853=10/20 F1859=1/9 vs. Σάραπτα, *Sarapta*, P1904 F1853=0/20 F1859=0/9 vs. other spellings, F1853=10/20 (Scrivener's adex,g,hq*ry,q**) F1859=8/9. Sarepta / Sarapta: Zarephath in **1 Ki 17:9**.
Luke 4:27	Καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ {RP TR: Ἐλισσαίου} [P1904: Ἐλισαίου] τοῦ προφήτου ἐν τῷ Ἰσραήλ· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Νεεμὰν ὁ Σύρος.	Also, there were many lepers in Israel in *the time of* Elisha the prophet, yet none of them was cleansed except Naaman the Syrian."	Ἐλισσαίου, *Elisha (1)*, RP TR F1853=19/19 F1859=7/7 vs. Ἐλισαίου, *Elisha (2)*, P1904 F1853=0/19 F1859=0/7.
Luke 4:28	Καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα,	Then they were all filled with anger in the synagogue on hearing these *things*,	
Luke 4:29	καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως {RP P1904: - } [TR: τῆς] ὀφρύος τοῦ ὄρους ἐφ' οὗ ἡ πόλις αὐτῶν ᾠκοδόμητο, εἰς τὸ κατακρημνίσαι αὐτόν.	and they rose up and threw him out of the town, and they led him to {RP P1904: *the*} [TR: the] brow of the mountain on which their town had been built, *intending* to throw him off a precipice,	τῆς, *the (city)*: absent in RP P1904 F1853=18/18 F1859=6/7 vs. present in TR F1853=0/18 F1859=0/7 vs. another reading, F1853=0/18 F1859=1/7.
Luke 4:30	Αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.	but he slipped through *the* thick of them and went *his way*.	thick ← *midst*.
Luke 4:31	Καὶ κατῆλθεν εἰς Καπερναοὺμ πόλιν τῆς Γαλιλαίας· καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν.	Then he came down to Capernaum, a town in Galilee, and he would teach them on the Sabbath *days*,	
Luke 4:32	Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.	and they were astonished at his teaching, because his word was with authority.	
Luke 4:33	Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξεν φωνῇ μεγάλῃ,	Now there was a man in the synagogue possessed by a spirit of an unclean demon, and he shouted out in a loud voice,	possessed by ← *having*.
Luke 4:34	λέγων, Ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; Ἦλθες ἀπολέσαι ἡμᾶς; Οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.	and he said, "Hey, what *have* you got *to do* with us, Jesus *the* Nazarene? Have you come to destroy us? I know who you are – the holy *one* of God."	what *have* you got *to do* with us ← *what to us and to you*.
Luke 4:35	Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων, Φιμώθητι, καὶ ἔξελθε ἐξ αὐτοῦ. Καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς {RP: - } [P1904 TR: τὸ] μέσον ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν.	Then Jesus rebuked it and said, "Be silent and come out of him." At this the demon threw him right in among *them*, and it came out of him, not having harmed him in any *way*.	τὸ, *the (midst)*: absent in RP F1853=15/18 F1859=3/7 vs. present in P1904 TR F1853=3/18 (Scrivener's egy) F1859=4/7. threw: the classical accentuation is ῥῖψαν. silent ← *muzzled*. right in among ← *to the midst*.

Luke 4:36	Καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους, λέγοντες, Τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν, καὶ ἐξέρχονται;	And astonishment came upon *them* all, and they spoke to each other and said, "What *kind of* speech *is* this, where he commands the unclean spirits with authority and power, and they come out?"	What *kind of* speech ← *What word*.
Luke 4:37	Καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.	Consequently, rumours about him spread to every place in the surrounding area.	rumours ← *a rumour*, but conveying the idea of *rumourous talk*. spread ← *went out*.
Luke 4:38	Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος· {RP P1904: - } [TR: ἡ] πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ· καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς.	Then he left the synagogue and went to Simon's house. Now Simon's mother-in-law was in the grip of a severe fever, and they appealed to him concerning her.	ἡ, *the (mother-in-law)*: absent in RP P1904 F1853=15/18 F1859=6/7 vs. present in TR F1853=3/18 (Scrivener's aox) F1859=1/7. appealed to ← *asked*.
Luke 4:39	Καὶ ἐπιστὰς ἐπάνω αὐτῆς, ἐπετίμησεν τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς.	So he stood over her and rebuked the fever, and it left her, and immediately she got up and waited on them.	
Luke 4:40	Δύνοντος δὲ τοῦ ἡλίου, πάντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἑνὶ ἑκάστῳ αὐτῶν τὰς χεῖρας {RP TR: ἐπιθεὶς} [P1904: ἐπιτιθεὶς] ἐθεράπευσεν αὐτούς.	Then when the sun was setting, all those who had *folk* sick with various diseases brought them to him, and he laid *his* hands on each one of them and cured them.	ἐπιθεὶς, *having laid (his hands)*, RP TR F1853=18/18 F1859=4/7 vs. ἐπιτιθεὶς, *laying (his hands)*, P1904 F1853=0/18 F1859=2/7 vs. another reading, F1853=0/18 F1859=1/7.
Luke 4:41	Ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, {RP-text TR: κράζοντα} [RP-marg P1904: κραυγάζοντα] καὶ λέγοντα ὅτι Σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ. Καὶ ἐπιτιμῶν οὐκ εἴα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι.	Demons also came out of many *of them*, shouting and saying, "You are the Christ the son of God", but he rebuked *them* and did not allow them to speak, because they knew he was the Christ.	κράζοντα, *shouting (1)*, RP-text TR F1853=11/18 F1859=3/7 vs. κραυγάζοντα, *shouting (2)*, RP-marg P1904 F1853=7/18 F1859=4/7. Demons ← *And demons*.
Luke 4:42	Γενομένης δὲ ἡμέρας, ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι {RP P1904: ἐπεζήτουν} [TR: ἐζήτουν] αὐτόν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν.	Then when it was day, he departed and went to a desolate place, but the crowds looked for him and came up to him and tried to stop him moving *on* from them.	ἐπεζήτουν, *were keenly looking for*, RP P1904 F1853=11/19 F1859=4/7 vs. ἐζήτουν, *were looking for*, TR F1853=8/19 F1859=3/7. tried to stop: conative imperfect.
Luke 4:43	Ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι Καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ θεοῦ· ὅτι εἰς τοῦτο ἀπέσταλμαι.	So he said to them, "I must also announce good tidings of the kingdom of God to the other towns, because this *is what* I have been sent for."	
Luke 4:44	Καὶ ἦν κηρύσσων {RP TR: ἐν ταῖς συναγωγαῖς} [P1904: εἰς τὰς συναγωγὰς] τῆς Γαλιλαίας.	Then he would proclaim *it* in the synagogues of Galilee.	ἐν ταῖς συναγωγαῖς, *in the synagogues* (preposition of rest at), RP TR F1853=17/18 F1859=4/7 vs. εἰς τὰς συναγωγὰς, *in the synagogues* (pregnant use; compare Matt 18:6), P1904 F1853=1/18 (Scrivener's y) F1859=3/7.
Luke 5:1	Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκούειν τὸν λόγον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν λίμνην Γεννησαρέτ·	Then it came to pass, when the crowd were pressing him so as to hear the word of God, and he himself was standing beside the lake of Gennesaret,	Gennesaret: i.e. *Galilee*.
Luke 5:2	καὶ εἶδεν δύο πλοῖα ἑστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἁλιεῖς ἀποβάντες ἀπ' αὐτῶν ἀπέπλυναν τὰ δίκτυα.	that he saw two boats standing by the lake. The fishermen had disembarked from them and had washed out *their* nets.	

Luke 5:3	Ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον. Καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους.	So he went on board one of the boats, which was Simon's, and he asked him to put out *to sea* away from the land a little. Then he sat down and taught the crowds from the boat.	taught: imperfect, covering an extended period. See also Matt 5:2. But perhaps inceptive, *began to teach*, though the aorist is better attested for such usage.
Luke 5:4	Ὡς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα, Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.	Then when he had stopped speaking, he said to Simon, "Put out to the deep *water* and lower your nets for a catch."	
Luke 5:5	Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ, Ἐπιστάτα, δι' ὅλης τῆς νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον.	At this Simon answered and said to him, "Master, we have toiled all night long but caught nothing. But at your word I will lower the net."	
Luke 5:6	Καὶ τοῦτο ποιήσαντες, συνέκλεισαν {RP P1904: πλῆθος ἰχθύων} [TR: ἰχθύων πλῆθος] πολύ· διερρήγνυτο δὲ τὸ δίκτυον αὐτῶν·	Then they did this, and they enclosed a very large number of fish, but their net was beginning to tear,	πλῆθος ἰχθύων, *a multitude + of fish*, RP P1904 F1853=19/19 F1859=7/7 vs. ἰχθύων πλῆθος, *of fish + a multitude*, TR F1853=0/19 F1859=0/7. beginning to tear: inceptive imperfect, or *were on the verge of tearing*, imperfect of a tendency to an unaccomplished end.
Luke 5:7	καὶ κατένευσαν τοῖς μετόχοις τοῖς ἐν τῷ ἑτέρῳ πλοίῳ, τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθον καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά.	so they beckoned to *their* colleagues, who *were* in the other boat, to come and help them, and they came and filled both boats, so much so that they were *on the point of* sinking.	
Luke 5:8	Ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν {RP P1904: - } [TR: τοῦ] Ἰησοῦ, λέγων, Ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, κύριε.	Then when Simon Peter saw *it*, he fell at Jesus's knees and said, "Depart from me, for I am a sinful man, Lord."	τοῦ, *of the (Jesus)*: absent in RP P1904 F1853=18/20 F1859=6/7 vs. present in TR F1853=2/20 (Scrivener's gy**) F1859=1/7.
Luke 5:9	Θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ᾗ συνέλαβον·	For astonishment had gripped him, and all those with him, at the catch of the fish which they had taken.	
Luke 5:10	ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπεν πρὸς τὸν Σίμωνα ὁ Ἰησοῦς, Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν.	So too *had astonishment gripped* James and John, Zebedee's sons, who were companions of Simon. Then Jesus said to Simon, "Do not be afraid. From now *on* you will be catching men."	
Luke 5:11	Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα, ἠκολούθησαν αὐτῷ.	Then they brought the boats in to land, and they left everything and followed him.	
Luke 5:12	Καὶ ἐγένετο, ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδού, ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον, ἐδεήθη αὐτοῦ, λέγων, Κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι.	And it came to pass when he was in one of the towns that there *was* a man infected with leprosy, and when he saw Jesus, he fell face down and pleaded with him, and he said, "Lord, if you are willing, you can cleanse me."	there *was* ← *behold*. infected with ← *full of*.
Luke 5:13	Καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ, εἰπών, Θέλω, καθαρίσθητι. Καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ.	At this he stretched out *his* hand and touched him, and he said, "I am willing; be cleansed." And immediately the leprosy departed from him.	

Luke 5:14	Καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν· ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξεν {RP TR: Μωσῆς} [P1904: Μωϋσῆς], εἰς μαρτύριον αὐτοῖς.	Then he instructed him not to tell anyone, but, *he said,* "Go off and show yourself to the priest and make *an offering* for your cleansing, as Moses prescribed, as a testimony to them."	Μωσῆς, *Moses*, RP TR F1853=15/19 F1859=4/7 vs. Μωϋσῆς, *Moüses*, P1904 F1853=4/19 (Scrivener's depy) F1859=3/7.
Luke 5:15	Διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ θεραπεύεσθαι ὑπ' αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν.	But the report about him spread *all the* more, and many crowds would gather to hear *him* and to be cured of their infirmities by him.	report ← *word*.
Luke 5:16	Αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.	However, he would withdraw to the desolate *places* and pray.	
Luke 5:17	Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων· καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς.	Then it came to pass, on one of *those* days, that he was teaching, and there were Pharisees and teachers of the law sitting *there*, who had come from every village of Galilee and Judaea, and *from* Jerusalem, and *the* power of *the* Lord was *present* to cure them.	to cure them (deponent middle), or *for them to be cured* (passive).
Luke 5:18	Καὶ ἰδού, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι ἐνώπιον αὐτοῦ·	And there *were* men bringing a man who was paralysed, on a bed, and they kept trying to bring him in and set *him* before him,	there *were* ← *behold*. kept trying: iterative imperfect.
Luke 5:19	καὶ μὴ εὑρόντες {RP P1904: - } [TR: διὰ] ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ.	but not finding *a way* {RP P1904: by} [TR: through] which they might bring him in, on account of the crowd, they went up onto the roof and lowered him, bed and all, through the tiles in among *them* in front of Jesus.	διὰ, *through*: absent in RP P1904 F1853=11/18 F1859=5/7 vs. present in TR F1853=7/18 F1859=2/7. bed and all ← *with the little bed*. in among ← *into the midst*.
Luke 5:20	Καὶ ἰδὼν τὴν πίστιν αὐτῶν, εἶπεν αὐτῷ, Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.	And seeing their faith, he said to him, "Sir, you have been forgiven your sins."	you have been forgiven your sins ← *your sins have been forgiven you*.
Luke 5:21	Καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, λέγοντες, Τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας; Τίς δύναται ἀφιέναι ἁμαρτίας, εἰ μὴ μόνος ὁ θεός;	Then the scribes and the Pharisees began to reason, and they said, "Who is this who speaks blasphemies? Who can forgive sins but God alone?"	
Luke 5:22	Ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτούς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;	But having discerned their reasonings, Jesus replied and said to them, "Why are you reasoning in your hearts?	
Luke 5:23	Τί ἐστιν εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν, {RP TR: Ἔγειραι} [P1904: Ἔγειρε] καὶ περιπάτει;	Which is easier, to say, 'You have been forgiven your sins', or to say, 'Get up and walk'?	ἔγειραι, *arise* (aorist middle), RP TR F1853=8/17 F1859=2/7 vs. ἔγειρε, *arise* (present active), P1904 F1853=9/17 F1859=5/7. A disparity with RP, R=11:15. You have been forgiven your sins ← *Your sins have been forgiven you*. walk ← *walk around*, but no emphasis on *around*.

Luke 5:24	Ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας - εἶπεν τῷ παραλελυμένῳ - Σοὶ λέγω, {RP TR: ἔγειραι} [P1904: ἔγειρε], καὶ ἄρας τὸ κλινίδιόν σου, πορεύου εἰς τὸν οἶκόν σου.	But in order that you may know that the son of man has authority on earth to forgive sins" – he said to the paralysed *man* – "I say to you, get up, and pick up your bed and go to your home."	ἔγειραι, *arise* (aorist middle), RP TR F1853=9/17 F1859=2/7 vs. ἔγειρε, *arise* (present active), P1904 F1853=8/17 F1859=5/7. A weak disparity with RP, R=12:14.
Luke 5:25	Καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ' {RP P1904: ὃ} [TR: ᾧ] κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ, δοξάζων τὸν θεόν.	And immediately he got up in their presence, and he picked up what he had been lying on, and he went away to his home, glorifying God.	ὃ, *(on) which* (accusative, pregnant use; compare Matt 18:6), RP P1904 F1853=11/17 F1859=4/7 vs. ᾧ, *(on) which* (dative), TR F1853=6/17 F1859=3/7.
Luke 5:26	Καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν θεόν, καὶ ἐπλήσθησαν φόβου, λέγοντες ὅτι Εἴδομεν παράδοξα σήμερον.	At this, amazement gripped *them* all, and they glorified God, and they were filled with fear, and they said, "We have seen wonders today."	wonders: or *unexpected (things), incredible (things)*.
Luke 5:27	Καὶ μετὰ ταῦτα ἐξῆλθεν, καὶ ἐθεάσατο τελώνην, ὀνόματι Λευΐν, καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ, Ἀκολούθει μοι.	Then after these *things* he went away and saw a tax collector by name of Levi, sitting at the tax collection point, and he said to him, "Follow me."	
Luke 5:28	Καὶ καταλιπὼν ἅπαντα, ἀναστὰς ἠκολούθησεν αὐτῷ.	And he left everything and got up and followed him.	
Luke 5:29	Καὶ ἐποίησεν δοχὴν μεγάλην {RP P1904: - } [TR: ὁ] Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος τελωνῶν πολύς, καὶ ἄλλων οἳ ἦσαν μετ' αὐτῶν κατακείμενοι.	Then Levi organized a big reception in his house for him, and there was a large crowd of tax collectors and others who were sitting with them.	ὁ, *the (Levi)*: absent in RP P1904 F1853=17/17 F1859=7/7 vs. present in TR F1853=0/17 F1859=0/7. organized ← *made for himself*, taking αὐτῷ as personal for the reflexive ἑαυτῷ, as in 2 Chr 32:29 LXX. Alternatively, take the pronoun as personal, *made for him (Jesus)*.
Luke 5:30	Καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ, λέγοντες, Διὰ τί μετὰ {RP-text P1904: τῶν} [RP-marg TR: -] τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε;	However, the Pharisees and their scribes complained to his disciples and said, "Why do you eat and drink with {RP-text P1904: the} [RP-marg TR: -] tax collectors and sinners?"	τῶν, *the (tax collectors)*: present in RP-text P1904 F1853=10/17 F1859=6/7 vs. absent in RP-marg TR F1853=7/17 F1859=1/7. the Pharisees and their scribes ← *their scribes and the Pharisees*.
Luke 5:31	Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς, Οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες.	So Jesus answered and said to them, "*It is* not those *who are* in good health who need a doctor, but those *who* are ill.	
Luke 5:32	Οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.	I have not come to call *the* righteous, but sinners to repentance."	
Luke 5:33	Οἱ δὲ εἶπον πρὸς αὐτόν, Διὰ τί οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνά, καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων· οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν;	Then they said to him, "Why do John's disciples fast frequently and make supplications, as those of the Pharisees *do* for their part, whereas yours eat and drink?"	for their part ← *also*.
Luke 5:34	Ὁ δὲ εἶπεν πρὸς αὐτούς, Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστιν, ποιῆσαι νηστεύειν;	He then said to them, "Surely you can't make the wedding guests fast while the bridegroom is with them?	wedding guests ← *sons of the wedding venue*. See Matt 9:15.
Luke 5:35	Ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.	But *such* days will come, and when the bridegroom is taken away from them, then – in those days – they will fast."	

Luke 5:36	Ἔλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι Οὐδεὶς ἐπίβλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν {RP TR: σχίζει} [P1904: σχίσει], καὶ τῷ παλαιῷ οὐ συμφωνεῖ {RP: τὸ} [P1904: τὸ ἐπίβλημα τὸ] [TR: ἐπίβλημα τὸ] ἀπὸ τοῦ καινοῦ.	And he told them a parable: "No-one puts a patch of new cloth on an old garment, otherwise the new *one* {RP TR: *will*} [P1904: will] tear, and {RP: that of} [P1904: the patch from] [TR: *the* patch from] the new *material will* not be compatible with the old.	σχίζει, *tears*, RP TR F1853=16/18 F1859=5/7 vs. σχίσει, *will tear*, P1904 F1853=1/18 (Scrivener's y) F1859=2/7 vs. another reading, F1853=1/18 (Scrivener's c) F1859=0/7. --- τὸ, *the (one)*, RP F1853=16/18 F1859=2/7 vs. τὸ ἐπίβλημα τὸ, *the patch, the (one)*, P1904 F1853=1/18 (Scrivener's y) F1859=4/7 vs. ἐπίβλημα τὸ, *patch, the (one)*, TR F1853=1/18 (Scrivener's x) F1859=1/7. F1853 and F1859 are very significantly disparate, X2=9.1 PV=0.3%.
Luke 5:37	Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήξει {RP TR: ὁ νέος οἶνος} [P1904: ὁ οἶνος ὁ νέος] τοὺς ἀσκούς, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολοῦνται.	And no-one puts new wine in old wineskins, or else the new wine will tear the wineskins and will itself be spilt, and the wineskins will be ruined.	ὁ νέος οἶνος, *the new wine*, RP TR F1853=17/18 F1859=4/7 vs. ὁ οἶνος ὁ νέος, *the wine the new*, P1904 F1853=1/18 (Scrivener's y) F1859=3/7.
Luke 5:38	Ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον, καὶ ἀμφότεροι συντηροῦνται.	But new wine needs to be put in new wineskins, so both are preserved together.	
Luke 5:39	Καὶ οὐδεὶς πιὼν παλαιὸν εὐθέως θέλει νέον· λέγει γάρ, Ὁ παλαιὸς χρηστότερός ἐστιν.	And no-one *who has* drunk old *wine* immediately wants new. For he says, 'The old is more palatable.' "	palatable ← *serviceable*.
Luke 6:1	Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων· καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυας, καὶ ἤσθιον, ψώχοντες ταῖς χερσίν.	Now it came to pass on a high *day* Sabbath that he was crossing through the cornfields, and his disciples were plucking ears *of corn* and eating *them*, rubbing *them* with *their* hands.	high *day* Sabbath ← *second-first Sabbath*, which we presume is a feast-day that is not necessarily on the weekly Sabbath day, noting that such days are called Sabbaths in, e.g., Lev 23:24 (the first day of the seventh month) and Lev 23:27 (the tenth day of the seventh month), so that at ↴
Luke 6:2	Τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς, Τί ποιεῖτε ὃ οὐκ ἔξεστιν ποιεῖν ἐν τοῖς σάββασιν;	And some of the Pharisees said to them, "Why are you doing what it is not permitted to do on the Sabbath *days*?"	↳ least one of these Sabbaths did not fall on the regular weekly Sabbath day. Alternatively, the reference could be to the weekly Sabbath after a high day Sabbath.
Luke 6:3	Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς, Οὐδὲ τοῦτο ἀνέγνωτε, ὃ ἐποίησεν {RP P1904: Δαυίδ} [TR: Δαβίδ], ὁπότε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες;	So Jesus replied to them and said, "Have you not read this – what David did when he was hungry – he and those with him –	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1.
Luke 6:4	Ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν, καὶ ἔφαγεν, καὶ ἔδωκεν καὶ τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς;	when he went into the house of God and took the showbread loaves and ate *from them*, and gave *some* to those *who were* with him as well, *loaves* which it is not permitted to eat, except for the priests alone?"	
Luke 6:5	Καὶ ἔλεγεν αὐτοῖς ὅτι Κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.	So he said to them, "The son of man is *the* Lord of the Sabbath as well."	
Luke 6:6	Ἐγένετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν· καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά.	And it also came to pass on another Sabbath that he went into the synagogue and gave teaching, and there was a man there whose right hand was withered.	

Luke 6:7	Παρετήρουν δὲ {RP P1904: - } [TR: αὐτὸν] οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει· ἵνα εὕρωσιν κατηγορίαν αὐτοῦ.	The scribes and the Pharisees, however, watched {RP P1904: - } [TR: him] carefully *to see* whether he would heal on the Sabbath, in order to find an accusation against him.	αὐτὸν, *him*: absent in RP P1904 F1853=18/18 F1859=5/7 vs. present in TR F1853=0/18 F1859=2/7.
Luke 6:8	Αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν, καὶ εἶπεν τῷ ἀνθρώπῳ τῷ ξηρὰν ἔχοντι τὴν χεῖρα, {RP TR: Ἔγειραι} [P1904: Ἔγειρε], καὶ στῆθι εἰς τὸ μέσον. Ὁ δὲ ἀναστὰς ἔστη.	But he knew their reasonings, and he said to the man who had a withered hand, "Get up and stand in full view." And he got up and stood *there*.	ἔγειραι, *arise* (aorist middle), RP TR F1853=9/18 F1859=2/7 vs. ἔγειρε, *arise* (present active), P1904 F1853=9/18 F1859=5/7. A disparity with RP, R=12:15. in full view ← *into the midst*.
Luke 6:9	Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτούς, Ἐπερωτήσω ὑμᾶς τί, Ἔξεστιν τοῖς σάββασιν, ἀγαθοποιῆσαι ἢ κακοποιῆσαι; ψυχὴν σῶσαι ἢ {RP P1904: ἀποκτεῖναι} [TR: ἀπολέσαι];	So Jesus said to them, "I will ask you something. Is it permitted to do good or bad – to save {RP P1904: life or to kill} [TR: or destroy life] – on the Sabbath *days*?"	ἀποκτεῖναι, *to kill*, RP P1904 F1853=18/18 F1859=6/7 vs. ἀπολέσαι, *to destroy*, TR F1853=0/18 F1859=1/7. Our punctuation differs from RP in where we place the question mark(s) and sentence division. life ← *soul*.
Luke 6:10	Καὶ περιβλεψάμενος πάντας αὐτούς, εἶπεν {RP P1904: αὐτῷ} [TR: τῷ ανθρώπῳ], Ἔκτεινον τὴν χεῖρά σου. Ὁ δὲ ἐποίησεν {RP P1904: - } [TR: οὕτως] καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ {RP TR: ὑγιὴς} [P1904: -] ὡς ἡ ἄλλη.	Then he looked round at them all and said {RP P1904: to him} [TR: to the man], "Stretch out your hand." So he did {RP P1904: *that*,} [TR: that,] and his hand was restored {RP TR: *as* sound as} [P1904: like] the other *one*.	αὐτῷ, *to him*, RP P1904 F1853=18/18 F1859=5/7 vs. τῷ ανθρώπῳ, *to the man*, TR F1853=0/18 F1859=2/7. οὕτω(ς), *thus*: absent in RP P1904 F1853=13/18 F1859=3/7 vs. present in TR F1853=4/18 (Scrivener's dlmn) F1859=4/7 vs. whole phrase absent, F1853=1/18 (Scrivener's c) F1859=0/7. ὑγιὴς, *healthy, restored*: present in RP TR F1853=16/18 F1859=7/8 vs. absent in P1904 F1853=2/18 (Scrivener's ko) F1859=1/8. [TR: that ← *thus*.]
Luke 6:11	Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας· καὶ διελάλουν πρὸς ἀλλήλους, τί ἂν ποιήσειαν τῷ Ἰησοῦ.	But they were filled with senselessness, and they discussed with each other what they might do to Jesus.	
Luke 6:12	Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξῆλθεν εἰς τὸ ὄρος προσεύξασθαι· καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ.	And it came to pass in those days *that* he went out to the mountain to pray, and he passed the night in prayer to God.	to God ← *of God*.
Luke 6:13	Καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ· καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν,	Then when day came, he called his disciples and chose twelve of them, whom he also named apostles:	
Luke 6:14	Σίμωνα ὃν καὶ ὠνόμασεν Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην, Φίλιππον καὶ Βαρθολομαῖον,	Simon, whom he also named Peter, and Andrew his brother, James and John, Philip and Bartholomew,	
Luke 6:15	Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ Ἁλφαίου, καὶ Σίμωνα τὸν καλούμενον Ζηλωτήν,	Matthew and Thomas, James *the son* of Alphaeus, and Simon who *was* called *the* Zealot,	

Luke 6:16	Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης,	Judas *the son* of James, and Judas Iscariot, who for his part became a traitor.	*the son* of James: AV differs *(the brother) of James*. Compare Acts 1:13. for his part ← *also*.
Luke 6:17	Καὶ καταβὰς μετ' αὐτῶν, ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλήμ, καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἳ ἦλθον ἀκοῦσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν·	Then he went down with them, and he stood in a place on the plain, and *there was* a crowd of his disciples, and a very large number of the people from the whole of Judaea and Jerusalem and the coastal *area* of Tyre and Sidon, who had come to hear him and to be cured of their diseases.	
Luke 6:18	καὶ οἱ ὀχλούμενοι {RP-text TR: ὑπὸ} [RP-marg P1904: ἀπὸ] πνευμάτων ἀκαθάρτων, καὶ ἐθεραπεύοντο.	*There were* also those troubled by unclean spirits, and they were healed.	ὑπὸ, *by (1)*, RP-text TR F1853=14/18 F1859=4/8 vs. ἀπὸ, *by (2)*, RP-marg P1904 F1853=4/18 (Scrivener's fgkp) F1859=4/8.
Luke 6:19	Καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ· ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντας.	And the whole crowd kept trying to touch him, because power would go out from him and cure everyone.	kept trying ← *was seeking*, iterative imperfect.
Luke 6:20	Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν, Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.	Then he lifted up his eyes to his disciples and said, "Blessed *are* you poor, Because yours is the kingdom of God.	
Luke 6:21	Μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. Μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.	Blessed *are* you *who* are hungry now, For you will be satisfied. Blessed *are* you *who* weep now, Because you will laugh.	
Luke 6:22	Μακάριοί ἐστε, ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς, καὶ ὀνειδίσωσιν, καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρόν, ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου.	Blessed are you when men hate you, And when they ostracize you And reproach *you* And reject your name as evil, On account of the son of man.	ostracize ← *separate*.
Luke 6:23	{RP P1904: Χάρητε} [TR: Χαίρετε] ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γάρ, ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ {RP TR: ταῦτα} [P1904: τὰ αὐτὰ] γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.	Rejoice on that day and leap *for joy*, For you will see that your reward *is* great in heaven. After all, their fathers acted along {RP TR: those} [P1904: the same] *lines* towards the prophets.	χάρητε, *rejoice* (deponent passive aorist), RP P1904 F1853=18/18 F1859=7/7 vs. χαίρετε, *rejoice* (present active), TR F1853=0/18 F1859=0/7. ταῦτα, *these (things)*, RP TR F1853=18/18 F1859=7/8 vs. τὰ αὐτὰ, *the same (things)*, P1904 F1853=0/18 F1859=1/8. you will see that ← *behold*.
Luke 6:24	Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.	But woe to you who *are* rich, Because you have your due consolation.	But ← *Except*. due: the meaning is contained in ἀπέχετε.
Luke 6:25	Οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι, ὅτι πεινάσετε. Οὐαὶ ὑμῖν, οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε.	Woe to you who *have been* filled, For you will be hungry. Woe to you who *are* laughing now, For you will mourn and weep.	

Luke 6:26	Οὐαὶ {RP P1904: - } [TR: ὑμῖν] ὅταν καλῶς ὑμᾶς εἴπωσιν {RP-text: - } [RP-marg P1904 TR: πάντες] οἱ ἄνθρωποι· κατὰ {RP TR: ταῦτα} [P1904: τὰ αὐτὰ] γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.	Woe {RP P1904: - } [TR: to you] when {RP-text: - } [RP-marg P1904 TR: all] men speak well of you. After all, their fathers acted along {RP TR: those} [P1904: the same] *lines* towards the false prophets.	ὑμῖν, *to you*: absent in RP P1904 F1853=14/19 F1859=5/7 vs. present in TR F1853=5/19 F1859=2/7. πάντες, *all*: absent in RP-text F1853=11/18 F1859=2/7 vs. present in RP-marg P1904 TR F1853=7/18 F1859=5/7. A weak disparity with RP-text, R=13:14. ταῦτα, *these (things)*, RP TR F1853=17/18 F1859=4/7 vs. τὰ αὐτὰ, *the same (things)*, P1904 F1853=1/18 (Scrivener's d) F1859=3/7.
Luke 6:27	{RP-text TR: Ἀλλ'} [RP-marg P1904: Ἀλλὰ] ὑμῖν λέγω τοῖς ἀκούουσιν, Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,	But I say to you who *are* listening, love your enemies, do good to those *who* hate you,	ἀλλ', *but* (apocopated), RP-text TR F1853=4/18 (Scrivener's bfhs) F1859=1/7 vs. ἀλλὰ *but* (unapocopated), RP-marg P1904 F1853=14/18 F1859=6/7. A strong disparity with RP-text, R=6:21.
Luke 6:28	εὐλογεῖτε τοὺς καταρωμένους ὑμῖν, {RP P1904: - } [TR: καὶ] προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς.	bless those *who* curse {RP P1904: you;} [TR: you, and] pray for those *who* deal spitefully with you.	καὶ, *and (pray)*: absent in RP P1904 F1853=15/18 F1859=4/7 vs. present in TR F1853=3/18 (Scrivener's bcx) F1859=3/7.
Luke 6:29	Τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα, πάρεχε καὶ τὴν ἄλλην· καὶ ἀπὸ τοῦ αἴροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσῃς.	To him *who* hits you on the cheek, offer the other *one* also, and from him *who* takes your coat, do not withhold *your* tunic either.	
Luke 6:30	Παντὶ δὲ τῷ αἰτοῦντί σε δίδου· καὶ ἀπὸ τοῦ αἴροντος τὰ σὰ μὴ ἀπαίτει.	And give to everyone who asks you, and do not ask for *anything* back from him *who* takes your *goods*.	
Luke 6:31	Καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως.	And as you *would* want men to do to you, do the same to them yourselves for your part.	the same ← *likewise*. for your part ← *also*.
Luke 6:32	Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; Καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν.	And if you love those *who* love you, what kind of graciousness is *that* to you? For even the sinners love those *who* love them.	
Luke 6:33	Καὶ ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; Καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν.	And if you do good to those *who* do good to you, what kind of graciousness is *that* to you? For even the sinners do the same.	
Luke 6:34	Καὶ ἐὰν δανείζητε παρ' ὧν {RP P1904 S1550 E1624: ἐλπίζετε} [S1894: ἐλπίζητε] ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστίν; Καὶ γὰρ {RP P1904: - } [TR: οἱ] ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπολάβωσιν τὰ ἴσα.	And if you lend *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.	ἐλπίζετε, *you hope / expect* (indicative), RP P1904 S1550 E1624 F1853=18/18 F1859=7/7 vs. ἐλπίζητε, *you might hope / expect* (subjunctive), S1894 F1853=0/18 F1859=0/7. οἱ, *the (sinners)*: absent in RP P1904 F1853=10/19 F1859=3/7 vs. present in TR F1853=9/19 F1859=4/7. Nearly a disparity with RP, R=14:14.
Luke 6:35	Πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανείζετε, μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολύς, καὶ ἔσεσθε υἱοὶ {RP P1904: - } [TR: τοῦ] ὑψίστου· ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς.	But love your enemies, and do good, and lend not hoping for anything back, and your reward will be great, and you will be sons of {RP P1904: *the*} [TR: the] Most High, for he is kind to the unthankful and wicked.	τοῦ, *of the (Most High)*: absent in RP P1904 F1853=18/18 F1859=6/7 vs. present in TR F1853=0/18 F1859=1/7.

Luke 6:36	Γίνεσθε οὖν οἰκτίρμονες, καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν.	So be compassionate, as your father is compassionate for his part.	for his part ← *also*.
Luke 6:37	{RP P1904 S1550 E1624: Καὶ μὴ} [S1894: Μὴ] κρίνετε, καὶ οὐ μὴ κριθῆτε. Μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε· ἀπολύετε, καὶ ἀπολυθήσεσθε·	{RP P1904 S1550 E1624: And do not} [S1894: Do not] judge, and you will not be judged at all. Do not condemn, so that you will not be condemned at all. Acquit *others*, and you will be acquitted.	καὶ, *and (do not judge)*: present in RP P1904 S1550 E1624 F1853=17/18 F1859=7/7 vs. absent in S1894 F1853=1/18 (Scrivener's p) F1859=0/7. Acquit ... acquitted: the word is more formal than the AV's *forgive*.
Luke 6:38	δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλόν, πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν. Τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν.	Give, and you will be given. They will give *you* a good measure, compacted and shaken and overflowing in your bosom. For with the same measure with which you measure, it will be measured to you in turn."	They will give: perhaps very impersonal, as avoidance of the passive *You will be given*, but we retain the active voice.
Luke 6:39	Εἶπεν δὲ παραβολὴν αὐτοῖς, Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; Οὐχὶ ἀμφότεροι εἰς βόθυνον πεσοῦνται;	Then he told them a parable. "Surely a blind *man* cannot guide a blind *man*? Will they not both fall into a pit?	
Luke 6:40	Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.	The disciple is not above his teacher, but each will be equipped like his teacher.	equipped: AV differs in syntactical arrangement.
Luke 6:41	Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς;	And why do you look at the splinter in your brother's eye, but not notice the joist in your own eye?	
Luke 6:42	Ἢ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου, Ἀδελφέ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; Ὑποκριτά, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου.	Or how can you say to your brother, '*My* brother, let me extract the splinter in your eye', not seeing the joist in your own eye yourself? *You* hypocrite! First extract the joist from your eye, and then you will see clearly to extract the splinter in your brother's eye.	
Luke 6:43	Οὐ γάρ ἐστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρόν· οὐδὲ δένδρον σαπρὸν ποιοῦν καρπὸν καλόν.	For there is no good tree *which* produces rotten fruit, nor *is there* a rotten tree *which* produces good fruit.	
Luke 6:44	Ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται. Οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα, οὐδὲ ἐκ βάτου τρυγῶσιν σταφυλήν.	For each tree is known by its own fruit. For one does not gather figs from thorn plants, nor does one harvest a bunch of grapes from a bramble bush.	one does ... does one ← *they do ... do they*. Avoidance of the passive.
Luke 6:45	Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρόν· ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ.	A good man produces what *is* good from the good store of his heart, whereas the wicked man produces wickedness from the wicked store of his heart. For his mouth speaks from the overflow of *his* heart.	whereas: adversative use of καί.
Luke 6:46	Τί δέ με καλεῖτε, Κύριε, κύριε, καὶ οὐ ποιεῖτε ἃ λέγω;	Why do you call me 'Lord, Lord', but do not do what I say?	

Luke 6:47	Πᾶς ὁ ἐρχόμενος πρός με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος·	I will show you what everyone who comes to me and hears my words and does them is like.	
Luke 6:48	ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς {RP TR: - } [P1904: καὶ] ἔσκαψεν καὶ ἐβάθυνεν, καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης, προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτήν· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.	He is like a man who built a house, who {RP TR: - } [P1904: also] dug and went deep and laid a foundation on rock. Then when a flood came, the river beat against that house, but it was not strong enough to shake it, for it had been founded on rock.	καὶ, *and (dug)*: absent in RP TR F1853=17/18 F1859=5/7 vs. present in P1904 F1853=1/18 (Scrivener's y) F1859=2/7.
Luke 6:49	Ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου· ᾗ προσέρρηξεν ὁ ποταμός, καὶ {RP TR: εὐθέως} [P1904: εὐθὺς] ἔπεσεν, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.	But he *who* hears but *does* not do *accordingly* is like a man who built a house on the ground without a foundation, against which the river beat, so that it immediately collapsed, and the devastation of that house was severe.”	εὐθέως, *immediately (1)*, RP TR F1853=17/18 F1859=5/7 vs. εὐθὺς, *immediately (2)*, P1904 F1853=1/18 (Scrivener's y) F1859=2/7. severe ← *great*.
Luke 7:1	Ἐπεὶ δὲ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναούμ.	Then when he had finished all his words in the hearing of the people, he went to Capernaum.	finished ← *fulfilled*.
Luke 7:2	Ἑκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων {RP: ἔμελλεν} [P1904 TR: ἤμελλεν] τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος.	Now the servant of a certain centurion, who was highly valued by him, was ill and on the point of dying,	ἔμελλε(ν), *was about to (1)*, RP F1853=12/18 F1859=4/7 vs. ἤμελλε(ν), *was about to (2)*, P1904 TR F1853=5/18 F1859=3/7 vs. another spelling, F1853=1/18 (Scrivener's e) F1859=0/7.
Luke 7:3	Ἀκούσας δὲ περὶ τοῦ Ἰησοῦ, ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτόν, ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ.	and having heard about Jesus, he sent Jewish elders to him requesting him to come and save his servant.	
Luke 7:4	Οἱ δέ, παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκάλουν αὐτὸν σπουδαίως, λέγοντες ὅτι Ἄξιός ἐστιν ᾧ παρέξει τοῦτο·	Then when they had come to Jesus, they pleaded with him earnestly, and they said that he to whom he would grant this was worthy *of it*,	Punctuation: *he would grant* militates for indirect speech. The second person, *you would grant*, would be applicable to direct speech. But in the next verse we translate with direct speech.
Luke 7:5	ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν.	*and they said*, “For he loves our nation, and he himself built the synagogue for us.”	
Luke 7:6	Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. Ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψεν πρὸς αὐτὸν ὁ ἑκατόνταρχος φίλους, λέγων αὐτῷ, Κύριε, μὴ σκύλλου· οὐ γάρ εἰμι 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,	ὑπὸ τὴν στέγην μου, *under the roof + of me*, RP-text P1904 TR F1853=8/18 F1859=4/7 vs. μου ὑπὸ τὴν στέγην, *of me + under the roof*, RP-marg F1853=10/18 F1859=3/7. Nearly a disparity with RP-text, R=14:13. by the time he was ← *when he was already*. who said ← *saying*, singular, so perhaps referring to the original speaker, but we take it as a Hebraism for לֵאמֹר, so losing its grammatical number. worthy ← *sufficient*. Compare 2 Cor 2:16.

Luke 7:7	διὸ οὐδὲ ἐμαυτὸν ἠξίωσα πρὸς σὲ ἐλθεῖν· {RP P1904: ἀλλ'} [TR: ἀλλὰ] εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.	which *is* why I have not considered myself worthy to come to you either. But *just* say *the* word and my servant will be cured.	ἀλλ', *but* (apocopated), RP P1904 F1853=14/18 F1859=6/7 vs. ἀλλὰ, *but* (unapocopated), TR F1853=4/18 (Scrivener's cemq) F1859=1/7. which *is* why ← *on account of which*. *the* word ← *for / in a word*.
Luke 7:8	Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ.	For indeed I am a man appointed under *a system of* authority, having soldiers under me, and I say to one, 'Go', and he goes, and to another, 'Come', and he comes, and to my servant, 'Do this', and he does *it*."	one ← *this*.
Luke 7:9	Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν, καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν, Λέγω ὑμῖν, {RP-text: οὔτε} [RP-marg P1904 TR: οὐδὲ] ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον.	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."	οὔτε, *and not*, RP-text F1853=7/19 F1859=3/7 vs. οὐδὲ, *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 οὐδὲ (if οὔτε is the true reading).}
Luke 7:10	Καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον εὗρον τὸν ἀσθενοῦντα δοῦλον ὑγιαίνοντα.	Then those *who had been* sent returned to the house and found the servant who *had been* ailing in good health.	
Luke 7:11	Καὶ ἐγένετο ἐν {RP-text P1904: τῷ} [RP-marg TR: τῇ] ἑξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναΐν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοί, καὶ ὄχλος πολύς.	And it came to pass {RP-text P1904: soon afterwards} [RP-marg TR: the next *day*] *that* he went to a town called Nain, and a considerable number of his disciples went with him, and *also* a large crowd,	τῷ, *the (coming [time, χρόνῳ])*, RP-text P1904 F1853=4/18 (Scrivener's bfhk) F1859=3/7 vs. τῇ, *the (next [day, ἡμέρᾳ])*, RP-marg TR F1853=14/18 F1859=4/7. A strong disparity with RP-text, R=8:19. AV differs textually.
Luke 7:12	Ὡς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως, καὶ ἰδού, ἐξεκομίζετο τεθνηκώς, υἱὸς μονογενὴς τῇ μητρὶ αὐτοῦ, καὶ {RP-text: αὐτὴ} [RP-marg: αὐτὴ ἦν] [P1904 S1550 S1894: αὕτη ἦν] [E1624: αὕτη] [MISC: αὐτῆ] χήρα· καὶ ὄχλος τῆς πόλεως ἱκανὸς {RP S1550: - } [P1904 E1624 S1894: ἦν] σὺν αὐτῇ.	and when he approached the gate of the town, it transpired that a dead *youth* was being carried out – *the* only-begotten son of his mother – and {RP-text: she *was*} [RP-marg: she was] [P1904 S1550 S1894: this *woman* was] [E1624: this *woman was*] a widow, and a considerable crowd from the town {RP S1550: *was*} [P1904 E1624 S1894: was] with her.	αὐτὴ, *she (was a widow)*, RP-text F1853=10/18 F1859=3/8 vs. αὐτὴ ἦν, *she (was a widow)*, RP-marg F1853=2/18 (Scrivener's qr) F1859=1/8 vs. αὕτη ἦν, *this woman was (a widow)*, P1904 S1550 S1894 F1853=0/18 F1859=1/8 vs. αὕτη, *this woman (was a widow)*, E1624 F1853=3/18 (Scrivener's cef) F1859=0/8 vs. αὐτῇ, for αὐτὴ or αὕτη, but not αὐτῇ (?), F1853=3/18 (Scrivener's boy) F1859=3/8. ἦν, *(a crowd...) was (with her)*: absent in RP S1550 F1853=17/18 F1859=6/7 vs. present in P1904 E1624 S1894 F1853=1/18 (Scrivener's h) F1859=1/7. it transpired that ← *behold*. *the* only-begotten son: we ↴
Luke 7:13	Καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ, Μὴ κλαῖε.	Then when the Lord saw her, he had compassion on her and said to her, "Don't cry."	↳ retain this classical expression because of its significance. A more modern rendering would be *the only son his mother had (ever) conceived*.

Luke 7:14	Καὶ προσελθὼν ἥψατο τῆς σοροῦ· οἱ δὲ βαστάζοντες ἔστησαν. Καὶ εἶπεν, Νεανίσκε, σοὶ λέγω, ἐγέρθητι.	And he went up and touched the coffin, and the bearers stood *still*, and he said, "Young man, I say to you, get up."	
Luke 7:15	Καὶ ἀνεκάθισεν ὁ νεκρός, καὶ ἤρξατο λαλεῖν. Καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ.	At this the dead *youth* sat up and began to speak. Then he gave him to his mother.	
Luke 7:16	Ἔλαβεν δὲ φόβος {RP P1904: πάντας} [TR: ἅπαντας], καὶ ἐδόξαζον τὸν θεόν, λέγοντες ὅτι Προφήτης μέγας ἐγήγερται ἐν ἡμῖν, καὶ ὅτι Ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ.	Then fear gripped everyone, and they glorified God, and they said, "A great prophet has arisen among us", and, "God has visited his people."	πάντας, *all (1)*, RP P1904 F1853=15/19 F1859=7/7 vs. ἅπαντας, *all (2)*, TR F1853=4/19 (Scrivener's egq*r) F1859=0/7.
Luke 7:17	Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ.	And this report about him spread in the whole of Judaea and in all the neighbouring area.	report ← *word*. spread ← *went out*.
Luke 7:18	Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων.	Moreover, John's disciples reported back to him concerning all these *things*,	John's disciples reported back to him ← *his disciples reported back to John*.
Luke 7:19	Καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἔπεμψεν πρὸς τὸν Ἰησοῦν, λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ {RP TR: ἄλλον} [P1904: ἕτερον] προσδοκῶμεν;	at which John called for a certain two of his disciples and sent *them* to Jesus to ask, "Are you the *one who is* to come, or should we expect someone else?"	ἄλλον, *other (of a similar kind)*, RP TR F1853=18/18 F1859=6/8 vs. ἕτερον, *other (of a different kind)*, P1904 F1853=0/18 F1859=2/8. to ask ← *saying*. *is* to come ← *is coming*.
Luke 7:20	Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον, Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρός σε, λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ {RP TR: ἄλλον} [P1904: ἕτερον] προσδοκῶμεν;	Then when the men had come to him, they said, "John the Baptist has sent us to you asking, 'Are you the *one who is* to come, or should we expect someone else?' "	ἄλλον, *other (of a similar kind)*, RP TR F1853=16/17 F1859=7/9 vs. ἕτερον, *other (of a different kind)*, P1904 F1853=1/17 (Scrivener's e) F1859=1/9 vs. verse absent, F1853=0/17 F1859=1/9. asking ← *saying*. *is* to come: see Luke 7:19.
Luke 7:21	Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν.	Now in *that* very hour he cured many of *their* diseases and infirmities and evil spirits, and he granted many blind *their* sight.	*their* sight ← *to see*.
Luke 7:22	Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ εἴδετε καὶ ἠκούσατε· {RP TR: ὅτι} [P1904: -] τυφλοὶ ἀναβλέπουσιν, {RP TR: - } [P1904: καὶ] χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται·	And Jesus answered and said to them, "Go and report back to John what you have seen and heard: {RP TR: that} [P1904: -] *the* blind recover their sight {RP TR: ,} [P1904: and] *the* lame walk, lepers are cleansed and *the* deaf hear *again*, *the* dead are raised; good tidings are preached to *the* poor.	ὅτι, *that (the blind recover their sight)*: present in RP TR F1853=17/18 F1859=5/8 vs. absent in P1904 F1853=1/18 (Scrivener's y) F1859=3/8. καὶ, *and (the blind recover their sight)*: absent in RP TR F1853=17/18 F1859=5/7 vs. present in P1904 F1853=1/18 (Scrivener's y) F1859=2/7. Go: imperatival use of the participle.
Luke 7:23	καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.	And blessed is whoever does not stumble at me."	

Luke 7:24	Ἀπελθόντων δὲ τῶν {RP TR: ἀγγέλων} [P1904: μαθητῶν] Ἰωάννου, ἤρξατο λέγειν {RP: τοῖς ὄχλοις} [P1904 TR: πρὸς τοὺς ὄχλους] περὶ Ἰωάννου, Τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι; Κάλαμον ὑπὸ ἀνέμου σαλευόμενον;	Then when John's {RP TR: messengers} [P1904: disciples] had departed, he began to speak to the crowds about John: "What did you go out in the desert to see? A reed shaken by *the* wind?	ἀγγέλων, *messengers*, RP TR F1853=13/18 F1859=5/7 vs. μαθητῶν, *disciples*, P1904 F1853=5/18 F1859=2/7. --- τοῖς ὄχλοις, *to the crowds* (dative), RP F1853=12/18 F1859=4/7 vs. πρὸς τοὺς ὄχλους, *to the crowds* (preposition + accusative), P1904 TR F1853=6/18 F1859=3/7.
Luke 7:25	Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; Ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; Ἰδού, οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν.	Well then, what did you go out to see? A man clothed in delicate clothes? You know that *people* in elegant clothing and living in luxury are *to be found* in *royal* palaces.	You know that ← *Behold*. --- living ← *existing*. --- *royal* palaces ← *the (royal) palaces*, the sense being *the palaces that exist*.
Luke 7:26	Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; Προφήτην; Ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου.	So what then did you go out to see? A prophet? Yes, I say to you, and *one* more eminent than a prophet.	
Luke 7:27	Οὗτός ἐστιν περὶ οὗ γέγραπται, Ἰδού, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.	This *man* is *he* about whom it stands written: **'See how I am sending my messenger in front of you,** **And he will prepare your way ahead of you.'**	**Mal 3:1**. --- See how ← *Behold*.
Luke 7:28	Λέγω γὰρ ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννου τοῦ βαπτιστοῦ οὐδείς ἐστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστιν.	For I say to you, no-one among *those* born from women is a greater prophet than John the Baptist, but he *who is* least in the kingdom of God is greater than he."	least ← *lesser*, Greek comparative for superlative.
Luke 7:29	Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου·	Then when all the people had heard *it*, including the tax collectors, they pronounced God righteous, having been baptized *with* John's baptism.	
Luke 7:30	οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ' αὐτοῦ.	But the Pharisees and scholars in the law rejected God's counsel to them and were not baptized by him.	to them: or *against themselves*.
Luke 7:31	{RP P1904: - } [TR: Εἶπε δὲ ὁ κύριος,] Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίνι εἰσὶν ὅμοιοι;	{RP P1904: - } [TR: Then the Lord said,] "To whom then shall I liken the men of this generation, and to what are they similar?	εἶπε δὲ ὁ κύριος, *and the Lord said*: absent in RP P1904 F1853=16/17 F1859=4/7 vs. present in TR F1853=1/17 (Scrivener's y) F1859=3/7. AV differs textually. --- To whom ... to what: each of these could be either *to whom* or *to what*.
Luke 7:32	Ὅμοιοί εἰσιν παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις, καὶ προσφωνοῦσιν ἀλλήλοις, καὶ λέγουσιν, Ηὐλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκλαύσατε.	They are like children sitting in the market place and calling to each other, and saying, 'We have played the flute to you, But you have not danced. We have sung you a dirge, But you have not wept.'	But *(2x)*: adversative use of καί.
Luke 7:33	Ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστὴς μήτε ἄρτον ἐσθίων μήτε οἶνον πίνων, καὶ λέγετε, Δαιμόνιον ἔχει·	For John the Baptist came neither eating bread nor drinking wine, and you say, 'He is possessed by a demon.'	came ← *has come*. --- is possessed by ← *has*.

Luke 7:34	ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε, Ἰδού, ἄνθρωπος φάγος καὶ οἰνοπότης, {RP P1904: φίλος τελωνῶν} [TR: τελωνῶν φίλος] καὶ ἁμαρτωλῶν.	The son of man came eating and drinking, and you say, 'Look, a gluttonous and wine-drinking man, a friend of tax collectors and sinners.'	φίλος τελωνῶν, *a friend + of tax collectors*, RP P1904 F1853=17/18 F1859=6/7 vs. τελωνῶν φίλος, *of tax collectors + a friend*, TR F1853=1/18 (Scrivener's x) F1859=1/7. came ← *has come*.
Luke 7:35	Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.	But wisdom is justified by all her children."	is justified ← *was justified*, a gnomic aorist.
Luke 7:36	Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου ἀνεκλίθη.	Then one of the Pharisees asked him to dine with him. So he went into the Pharisee's house and reclined.	
Luke 7:37	Καὶ ἰδού, γυνὴ ἐν τῇ πόλει, ἥτις ἦν ἁμαρτωλός, {RP-text TR: - } [RP-marg P1904: καὶ] ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου,	Now there was a woman in the town, who was a sinner, {RP-text TR: - } [RP-marg P1904: and] *who had* found out that he was reclining in the Pharisee's house, and she brought an alabaster *box* of ointment,	καὶ, *and (having found out)*: absent in RP-text TR F1853=11/18 F1859=4/7 vs. present in RP-marg P1904 F1853=7/18 F1859=3/7. there *was* ← *behold*.
Luke 7:38	καὶ στᾶσα {RP TR: παρὰ τοὺς πόδας αὐτοῦ ὀπίσω} [P1904: ὀπίσω παρὰ τοὺς πόδας αὐτοῦ] κλαίουσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν, καὶ ταῖς θριξὶν τῆς κεφαλῆς αὐτῆς ἐξέμασσεν, καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειφεν τῷ μύρῳ.	and she stood {RP TR: at his feet weeping behind *him*} [P1904: behind *him* at his feet weeping], and she began to wet his feet with the tears and wipe *them* off with the hairs of her head, and she kissed his feet and anointed *them* with the ointment.	παρὰ τοὺς πόδας αὐτοῦ ὀπίσω, *at his feet + behind*, RP TR F1853=18/18 F1859=6/7 vs. ὀπίσω παρὰ τοὺς πόδας αὐτοῦ, *behind + at his feet*, P1904 F1853=0/18 F1859=1/7. wipe ← *was wiping*; inceptive by virtue of ἤρξατο rather than the tense.
Luke 7:39	Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων, Οὗτος, εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἥτις ἅπτεται αὐτοῦ, ὅτι ἁμαρτωλός ἐστιν.	But when the Pharisee who *had* invited him saw *it*, he said to himself, "If this *man* were a prophet, he would know who, and what kind of woman, *it is* who is touching him, for she is a sinner."	said to himself ← *said in himself saying*.
Luke 7:40	Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Σίμων, ἔχω σοί τι εἰπεῖν. Ὁ δέ φησιν, Διδάσκαλε, εἰπέ.	At this Jesus reacted and said to him, "Simon, I have something to say to you." Then he said, "Teacher, say *it*."	At this: wider use of καί.
Luke 7:41	Δύο χρεωφειλέται ἦσαν δανειστῇ τινί· ὁ εἷς ὤφειλεν δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα.	"There were two debtors to a certain money-lender. One owed five hundred denaries, the other fifty.	denaries: a denary was a silver coin.
Luke 7:42	Μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο. Τίς οὖν αὐτῶν, εἰπέ, πλεῖον αὐτὸν ἀγαπήσει;	Since they did not have *the means* to repay, he waived *the debt* for both of them. Which of them, then", he said, "will love him more?"	Since: causal use of the participle.
Luke 7:43	Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν, Ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ, Ὀρθῶς ἔκρινας.	Simon answered and said, "I suppose *the one* for whom he waived the greater *debt*." Then he said to him, "You have judged correctly."	
Luke 7:44	Καὶ στραφεὶς πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη, Βλέπεις ταύτην τὴν γυναῖκα; Εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέν μου τοὺς πόδας, καὶ ταῖς θριξὶν τῆς κεφαλῆς αὐτῆς ἐξέμαξεν.	Then he turned to the woman and said to Simon, "Do you see this woman? I came into your house, *but* you did not put water on my feet. But she wet my feet with tears and wiped *them* off with the hairs of her head.	she ← *this (woman)*.

Luke 7:45	Φίλημά μοι οὐκ ἔδωκας· αὕτη δέ, ἀφ' ἧς {RP TR: εἰσῆλθον} [P1904: εἰσῆλθεν], οὐ διέλιπεν καταφιλοῦσά μου τοὺς πόδας.	You did not give me a kiss. But from *the time* {RP TR: I} [P1904: she] came in, she did not stop kissing my feet.	εἰσῆλθον, *I came*, RP TR, F1853=17/18 F1859=4/7 vs. εἰσῆλθεν, *she came*, P1904 F1853=1/18 (Scrivener's y) F1859=3/7. she ← *this (woman)*.
Luke 7:46	Ἐλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ {RP-text P1904 TR: ἤλειψέν μου τοὺς πόδας} [RP-marg: ἤλειψεν τοὺς πόδας μου].	You did not anoint my head with oil, but she anointed my feet with ointment.	μου τοὺς πόδας, *of me + the feet*, RP-text P1904 TR F1853=11/18 F1859=3/7 vs. τοὺς πόδας μου, *the feet + of me*, RP-marg F1853=7/18 F1859=4/7. she ← *this (woman)*.
Luke 7:47	Οὗ χάριν, λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησεν πολύ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.	For this reason I say to you, her many sins have been forgiven, so that she loved *me* a lot. But *he* who has been forgiven little loves little."	*he* who has been forgiven little ← *to whom little is forgiven*.
Luke 7:48	Εἶπεν δὲ αὐτῇ, Ἀφέωνταί σου αἱ ἁμαρτίαι.	And he said to her, "Your sins have been forgiven."	
Luke 7:49	Καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς, Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν;	Then those reclining *at table* with *him* began to say to themselves, "Who is this who even forgives sins?"	to themselves ← *within themselves*.
Luke 7:50	Εἶπεν δὲ πρὸς τὴν γυναῖκα, Ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.	But he said to the woman, "Your faith has saved you. Go in peace."	
Luke 8:1	Καὶ ἐγένετο ἐν τῷ καθεξῆς, καὶ αὐτὸς διώδευεν κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ,	Then it came to pass shortly afterwards that he travelled from city to city and village to village preaching and bringing good tidings of the kingdom of God, the twelve *being* with him also,	
Luke 8:2	καὶ γυναῖκές τινες αἳ ἦσαν τεθεραπευμέναι ἀπὸ {RP TR: - } [P1904: νόσων καὶ μαστίγων καὶ] πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει,	as also some women who had been cured of {RP TR: - } [P1904: diseases and ailments and] evil spirits and illnesses: Mary who *is* called Magdalene, from whom seven demons had come out,	νόσων καὶ μαστίγων καὶ, *sicknesses and scourges and*: absent in RP TR F1853=17/18 F1859=6/8 vs. present in P1904 F1853=1/18 (Scrivener's y, which also appends an extra ἀπὸ) F1859=2/8.
Luke 8:3	καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρῴδου, καὶ {RP-text P1904 TR: Σουσάννα} [RP-marg: Σωσάννα], καὶ ἕτεραι πολλαί, αἵτινες διηκόνουν {RP: αὐτοῖς} [P1904 TR: αὐτῷ] ἀπὸ τῶν ὑπαρχόντων αὐταῖς.	and Joanna the wife of Chuza, Herod's administrator, and Susanna and many others, and they attended to {RP: them} [P1904 TR: him] with their own resources.	Σουσάννα, *Susanna*, RP-text P1904 TR F1853=7/18 F1859=6/7 vs. Σωσάννα, *Sosanna*, RP-marg F1853=10/18 F1859=0/7 vs. another spelling, F1853=1/18 (Scrivener's p) F1859=1/7. αὐτοῖς, *to them*, RP F1853=10/19 F1859=3/7 vs. αὐτῷ, *to him*, P1904 TR F1853=9/19 F1859=4/7. A weak disparity with RP, R=13:15. AV differs textually.
Luke 8:4	Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτόν, εἶπεν διὰ παραβολῆς,	Then when a large crowd had assembled and people of various towns had come to him, he spoke using a parable:	had assembled ... had come: vivid present participles. people ← *the (ones)*. using ← *through*.

Luke 8:5	Ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ· καὶ ἐν τῷ σπείρειν αὐτόν, ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό.	"A sower went out to sow his seed. And as he sowed *it*, some fell beside the road and was trodden on, and the birds of the sky ate it up.	sowed *it*: or *sowed it* unitalicized, depending on whether αὐτόν is taken as the subject, *he*, or object, *seed*, of the infinitive σπείρειν. We take it as the subject, as the verse continues as if a neuter word for *seed* were used, which would have required αὐτό.
Luke 8:6	Καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἰκμάδα.	And some fell on rock, where, after growing, it dried up, because it did not have moisture.	because it did not have ← *on account of not having*.
Luke 8:7	Καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό.	And some fell amid the thorn bushes, and when the thorn plants had grown up with *it*, they smothered it.	when ... had grown up: aorist passive, but perhaps, non-classically, the time frame is present, *while ... were growing up*.
Luke 8:8	Καὶ ἕτερον ἔπεσεν {RP P1904: εἰς} [TR: ἐπὶ] τὴν γῆν τὴν ἀγαθήν, καὶ φυὲν ἐποίησεν καρπὸν ἑκατονταπλασίονα. Ταῦτα λέγων ἐφώνει, Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.	And other *seed* fell onto good ground, and it grew up, and it produced a hundredfold yield." While he was saying these *things*, he would call out, "He *who* has ears to hear, let him hear."	εἰς, *to, towards*, RP P1904 F1853=13/18 F1859=7/7 vs. ἐπὶ, *onto*, TR F1853=5/18 F1859=0/7. yield ← *fruit*.
Luke 8:9	Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, Τίς εἴη ἡ παραβολὴ αὕτη;	But his disciples questioned him and said, "What does this parable mean?"	What does this parable mean ← *What might this parable be*, but the optative, εἴη, *might be*, is probably just a Greek change of mood as if in indirect speech, with no implications for the English *is* or *means*.
Luke 8:10	Ὁ δὲ εἶπεν, Ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ· τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν, καὶ ἀκούοντες μὴ συνιῶσιν.	Then he said, "To you it is granted to know the mysteries of the kingdom of God, but to the rest *they are described* in parables, **In order that they might see** **But not have an eye *to them*,** **And hear** **But not understand.**	**Isa 6:9, Isa 6:10**. see ... But not have an eye ← *see [new line] But not see*.
Luke 8:11	Ἔστιν δὲ αὕτη ἡ παραβολή· Ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ.	Now this is *the meaning of* the parable. The seed is the word of God.	is: i.e. *represents*, and so throughout the parable.
Luke 8:12	Οἱ δὲ παρὰ τὴν ὁδὸν εἰσὶν οἱ {RP TR: ἀκούοντες} [P1904: ἀκούσαντες], εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν.	Those beside the road are they *who* {RP TR: hear} [P1904: have heard], *but* then the devil comes and removes the word from their hearts, in order that they might not believe and be saved.	ἀκούοντες, *hearing*, RP TR F1853=17/18 F1859=7/7 vs. ἀκούσαντες, *having heard*, P1904 F1853=1/18 (Scrivener's d) F1859=0/7. hearts ← *heart*.
Luke 8:13	Οἱ δὲ ἐπὶ τῆς πέτρας οἵ, ὅταν ἀκούσωσιν, μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἳ πρὸς καιρὸν πιστεύουσιν, καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.	Those on the rock *are those* who, when they hear, receive the word with joy, but these do not have root, and they believe for a while, but in a time of testing they fall away.	
Luke 8:14	Τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται, καὶ οὐ τελεσφοροῦσιν.	That *which* fell into the thorn bushes is those *who* hear but are choked by *the* cares and riches and pleasures of life as they go, and they do not go on to produce fruit.	

Luke 8:15	Τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες τὸν λόγον κατέχουσιν, καὶ καρποφοροῦσιν ἐν ὑπομονῇ. {RP P1904 TR: - } [MISC: Ταῦτα λέγων ἐφώνει, Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.]	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.]	ταῦτα λέγων .. ἀκουέτω, *Having said these (things) ... let him hear*: absent in RP P1904 TR F1853=8/19 F1859=4/8 vs. present in F1853=11/19 F1859=4/8. A weak disparity with RP, R=14:15. ═══ hear the word ← *having heard the word*, but the sequence is implicit in English.
Luke 8:16	Οὐδεὶς δὲ λύχνον ἅψας καλύπτει αὐτὸν σκεύει, ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας ἐπιτίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς.	No-one *who has* lit a lamp hides it with a container or puts *it* under a bed, but *rather* puts *it* on a lampstand so that those *who* come in *can* see the light.	container: or *utensil, piece of equipment*.
Luke 8:17	Οὐ γάρ ἐστιν κρυπτόν, ὃ οὐ φανερὸν γενήσεται· οὐδὲ ἀπόκρυφον, ὃ οὐ γνωσθήσεται καὶ εἰς φανερὸν ἔλθῃ.	For there is nothing hidden that will not become manifest, nor *anything* secret that will not become known and come into *the* open.	
Luke 8:18	Βλέπετε οὖν πῶς ἀκούετε· ὃς γὰρ {RP P1904: ἐὰν} [TR: ἂν] ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς {RP P1904: ἐὰν} [TR: ἂν] μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.	So watch out how you hear. For whoever has *something*, *more* will be given to him, but whoever does not have *anything*, even *that* which he thinks he has will be taken from him.”	First occurrence in verse: ἐὰν, *(who)ever (1)*, RP P1904 F1853=14/19 F1859=3/7 vs. ἂν, *(who)ever (2)*, TR F1853=5/19 F1859=4/7. ═══ Second occurrence in verse: ἐὰν, *(who)ever (1)*, RP P1904 F1853=14/19 F1859=5/7 vs. ἂν, *(who)ever (2)*, TR F1853=4/19 (Scrivener's gpq**y) F1859=2/7 vs. word absent, F1853=1/19 (Scrivener's k) F1859=0/7.
Luke 8:19	Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον.	Then his mother and brothers came to him, but they were unable to reach him on account of the crowd.	
Luke 8:20	Καὶ ἀπηγγέλη αὐτῷ, λεγόντων, Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἑστήκασιν ἔξω, ἰδεῖν σε θέλοντες.	And it was reported to him *by people* saying, “Your mother and your brothers are standing outside, wanting to see you.”	
Luke 8:21	Ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς, Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν, οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες αὐτόν.	But he replied and said to them, “My mother and my brothers are those who hear the word of God and do it.”	
Luke 8:22	Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς, Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης. Καὶ ἀνήχθησαν.	Then it came to pass in one of those days that he went on board a boat, as *did* his disciples, and he said to them, “Let us cross over to the other side of the lake.” So they set sail.	those ← *the*.
Luke 8:23	Πλεόντων δὲ αὐτῶν ἀφύπνωσεν· καὶ κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο, καὶ ἐκινδύνευον.	Now as they were sailing, he fell asleep. Then a squall descended on the lake, and they were filling up *with water*, and they were in danger.	squall ← *squall of wind*.

Luke 8:24	Προσελθόντες δὲ διήγειραν αὐτόν, λέγοντες, Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα. Ὁ δὲ ἐγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη.	So they went to *him*, and they woke him up and said, "Master, master, we are in mortal danger." Then he got up and rebuked the wind and the dashing of the water, and they stopped, and it became calm.	in mortal danger ← *perishing*. --- it became calm ← *a calm came / became*.
Luke 8:25	Εἶπεν δὲ αὐτοῖς, Ποῦ ἐστιν ἡ πίστις ὑμῶν; Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;	Then he said to them, "Where is your faith?" But they were afraid and astonished, and they said to each other, "Who is this then, in that he even commands the winds and water, and they obey him?"	
Luke 8:26	Καὶ {RP TR: κατέπλευσαν} [P1904: κατέπλευσεν] εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἥτις ἐστὶν ἀντιπέραν τῆς Γαλιλαίας.	Then {RP TR: they} [P1904: he] put in at the region of the Gadarenes, which is on the opposite side to Galilee.	κατέπλευσαν, *they put in*, RP TR F1853=16/18 F1859=6/7 vs. κατέπλευσεν, *he put in*, P1904 F1853=2/18 (Scrivener's cm) F1859=0/7 vs. another reading, F1853=0/18 F1859=1/7.
Luke 8:27	Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήντησεν αὐτῷ ἀνήρ τις ἐκ τῆς πόλεως, ὃς εἶχεν δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν.	And when he had disembarked onto land, a certain man from the town met him, *a man* who had been possessed by demons for a considerable time, and *who* was not wearing *any outer* clothing, and *who* did not stay at home, but among the tombs.	had been possessed by ← *had had* ← *had*. --- was not wearing ← *was not putting on*. --- *any outer* clothing: or, perhaps, *any clothing (at all)*, but classically ἱμάτιον is *an outer garment, cloak*.
Luke 8:28	Ἰδὼν δὲ τὸν Ἰησοῦν, καὶ ἀνακράξας, προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπεν, Τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; Δέομαί σου, μή με βασανίσῃς.	And when he saw Jesus, he shouted out and fell *down* at him and said in a loud voice, "What *have* I *to do* with you, Jesus, son of the Most High God? I implore you, do not torment me."	What *have* I *to do* with you ← *What to you and to me*.
Luke 8:29	{RP P1904 S1894: Παρήγγειλεν} [S1550: Παρήγγελλεν] [E1624: Παρήγγειλλεν] γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν, καὶ ἐδεσμεῖτο ἁλύσεσιν καὶ πέδαις φυλασσόμενος, καὶ διαρρήσσων τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους.	For he {RP P1904 E1624 S1894: had commanded} [S1550: would command] the unclean spirit to come out of the man, for it had held him *in its grip* for a long time, and he was kept under guard bound with chains and fetters, but he would break the bonds and be driven by the demon into desolate *places*.	παρήγγειλε(ν), *he commanded*, RP P1904 S1894 F1853=14/18 F1859=2/8 vs. παρήγγελλε(ν), *he was commanding*, S1550 F1853=3/18 (Scrivener's fhp) F1859=3/8 vs. παρήγγειλλε(ν), *he was commanding / commanded* (an ungrammatical conflation of the imperfect and aorist), E1624 F1853=0/18 F1859=3/8 vs. another spelling, F1853=1/18 (Scrivener's d) F1859=0/8. We take the E1624 reading to be an intended aorist in our translation.
Luke 8:30	Ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς, λέγων, Τί σοι ἐστὶν ὄνομα; Ὁ δὲ εἶπεν, Λεγεών· ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν.	Then Jesus questioned him and said, "What is your name?" And he said, "Legion", for many demons had entered him.	
Luke 8:31	Καὶ {RP P1904 S1550 E1624: παρεκάλει} [S1894: παρεκάλουν] αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.	And {RP P1904 S1550 E1624: he} [S1894: they] pleaded with him not to command them to go away into the abyss.	παρεκάλει, *he* or *they* (neuter) *pleaded*, RP P1904 S1550 E1624 F1853=17/18 F1859=6/7 vs. παρεκάλουν, *they pleaded*, S1894 F1853=1/18 (Scrivener's h) F1859=1/7. AV differs textually.
Luke 8:32	Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ ὄρει· καὶ παρεκάλουν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν. Καὶ ἐπέτρεψεν αὐτοῖς.	Now there was a herd there of a considerable number of pigs feeding on the mountain, and they pleaded with him to allow them to go into them. At this he allowed them.	them ← *those*.

Luke 8:33	Ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου {RP P1904: εἰσῆλθον} [TR: εἰσῆλθεν] εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνίγη.	Then when the demons had come out of the man, they went into the pigs, whereupon the herd rushed headlong down the cliff into the lake and drowned.	εἰσῆλθον, *they went in*, RP P1904 F1853=13/18 F1859=5/7 vs. εἰσῆλθεν, *went in* (neuter plural subject treated as singular, the classical form), TR F1853=5/18 F1859=2/7. drowned ← *suffocated*.
Luke 8:34	Ἰδόντες δὲ οἱ βόσκοντες τὸ γεγενημένον ἔφυγον, καὶ {RP P1904: - } [TR: ἀπελθόντες] ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.	Then when the herdsmen saw what *had* happened, they fled and {RP P1904: - } [TR: went away and] reported *it* in the city and in the fields.	ἀπελθόντες, *having gone away*: absent in RP P1904 F1853=17/18 F1859=6/7 vs. present in TR F1853=1/18 (Scrivener's c) F1859=1/7.
Luke 8:35	Ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ σωφρονοῦντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβήθησαν.	So they came out to see what *had* happened, and they came to Jesus, and they found the man out of whom the demons had come sitting down, clothed, and in his senses, at the feet of Jesus, and they were afraid.	
Luke 8:36	Ἀπήγγειλαν δὲ αὐτοῖς {RP TR: καὶ} [P1904: -] οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθείς.	Then those *who had* {RP TR: actually} [P1904: -] seen *it* related to them how he *who had been* possessed by demons had been cured.	καὶ, *and; also*: present in RP TR F1853=18/18 F1859=5/7 vs. absent in P1904 F1853=0/18 F1859=2/7. actually ← *also*. cured ← *saved*.
Luke 8:37	Καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον ὑπέστρεψεν.	However, the whole populace of the surrounding area of the Gadarenes asked him to depart from them, because they were gripped by a great fear. So he went on board a boat and returned.	However: wider use of καί. populace ← *multitude*.
Luke 8:38	Ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια εἶναι σὺν αὐτῷ. Ἀπέλυσεν δὲ αὐτὸν ὁ Ἰησοῦς λέγων,	But the man out of whom the demons had come implored him to stay with him. However, Jesus sent him away, saying,	stay ← *be*.
Luke 8:39	Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα ἐποίησέν σοι ὁ θεός. Καὶ ἀπῆλθεν, καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.	"Return to your home, and tell *them about* what God has done for you." At this he went away, proclaiming throughout the whole city what Jesus had done for him.	what *(2x)* ← *as many (things) as*.
Luke 8:40	Ἐγένετο δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν, ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.	Then it came to pass when Jesus returned *that* the crowd welcomed him, for they were all awaiting him,	
Luke 8:41	Καὶ ἰδού, ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχεν, καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ·	and the next thing that happened *was that* a man, whose name *was* Jairus, who was president of the synagogue, came and fell at Jesus's feet and implored him to come into his house,	the next thing that happened *was that* ← *behold*.
Luke 8:42	ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἐτῶν δώδεκα, καὶ {RP-text P1904 TR: αὕτη} [RP-marg: αὐτὴ] ἀπέθνησκεν. Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν.	because he had an only-begotten daughter, twelve years *old*, and she was dying. And as he went off, the crowds pressed him,	αὕτη, *this (woman)*, RP-text P1904 TR F1853=16/18 F1859=4/7 vs. αὐτὴ, *she*, RP-marg F1853=2/18 (Scrivener's ag) F1859=3/7. twelve years *old*: or *about twelve years old*, but ὡς is probably redundant. See Luke 2:37.

Luke 8:43	Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἥτις {RP P1904: ἰατροῖς} [TR: εἰς ἰατροὺς] προσαναλώσασα ὅλον τὸν βίον οὐκ ἴσχυσεν ὑπ' οὐδενὸς θεραπευθῆναι,	and a woman *who* had been *suffering* from a haemorrhage for twelve years, who *had* spent all *her* life-*savings* on doctors, *but who* had not been able to be cured by anyone,	ἰατροῖς, *on doctors* (dative), RP P1904 F1853=18/18 F1859=7/7 vs. εἰς ἰατροὺς, *on doctors* (preposition + accusative), TR F1853=0/18 F1859=0/7.
Luke 8:44	προσελθοῦσα ὄπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς.	came up from behind and touched the hem of his coat, and immediately her haemorrhage stopped.	
Luke 8:45	Καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ ἁψάμενός μου; Ἀρνουμένων δὲ πάντων, εἶπεν ὁ Πέτρος καὶ οἱ {RP TR: μετ' αὐτοῦ} [P1904: σὺν αὐτῷ], Ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν, καὶ λέγεις, Τίς ὁ ἁψάμενός μου;	At this Jesus said, "Who *is it* who touched me?" Since everyone denied *it*, Peter and those with him said, "Master, the crowds are pressing you and thronging *you*, yet you ask, 'Who *is it* who touched me?' "	μετ' αὐτοῦ, *with him (1)*, RP TR F1853=17/18 F1859=5/7 vs. σὺν αὐτῷ, *with him (2)*, P1904 F1853=1/18 (Scrivener's c) F1859=2/7. Since: causal use of the participle. ask ← *say*.
Luke 8:46	Ὁ δὲ Ἰησοῦς εἶπεν, Ἥψατό μού τις· ἐγὼ γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ.	But Jesus said, "Someone touched me, for I am aware that power has gone out from me."	
Luke 8:47	Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν, τρέμουσα ἦλθεν, καὶ προσπεσοῦσα αὐτῷ, δι' ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα.	Then when the woman saw that she had not gone unnoticed, she came trembling and fell *down* at him and explained to him in the presence of all the people the reason why she had touched him, and how she had been cured immediately.	
Luke 8:48	Ὁ δὲ εἶπεν αὐτῇ, Θάρσει, θύγατερ, ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.	He then said to her, "Be of good courage, *my* daughter, your faith has cured you. Go in peace."	cured ← *saved*.
Luke 8:49	Ἔτι αὐτοῦ λαλοῦντος, ἔρχεταί τις παρὰ τοῦ ἀρχισυναγώγου, λέγων αὐτῷ ὅτι Τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλε τὸν διδάσκαλον.	While he was still speaking, someone came from the *entourage* of the president of the synagogue saying to him, "Your daughter has died; do not trouble the teacher."	
Luke 8:50	Ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ, λέγων, Μὴ φοβοῦ. Μόνον πίστευε, καὶ σωθήσεται.	But when Jesus heard *it*, he replied to him and said, "Do not fear; just believe, and she will be saved."	
Luke 8:51	{RP P1904: Ἐλθὼν} [TR: Εἰσελθὼν] δὲ εἰς τὴν οἰκίαν, οὐκ ἀφῆκεν εἰσελθεῖν οὐδένα, εἰ μὴ Πέτρον καὶ {RP P1904: Ἰωάννην καὶ Ἰάκωβον} [TR: Ἰάκωβον καὶ Ἰωάννην], καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.	Then when he had come {RP P1904: to} [TR: into] the house, he did not permit anyone to go in, except Peter and {RP P1904: John and James} [TR: James and John] and the father of the child, and the mother.	ἐλθὼν, *having gone (in)*, RP P1904 F1853=18/18 F1859=7/7 vs. εἰσελθὼν, *having entered (in)*, TR F1853=0/18 F1859=0/7. Ἰωάννην καὶ Ἰάκωβον, *John + and James*, RP P1904 F1853=17/19 F1859=6/7 vs. Ἰάκωβον καὶ Ἰωάννην, *James + and John*, TR F1853=2/19 (Scrivener's rq*) F1859=1/7.
Luke 8:52	Ἔκλαιον δὲ πάντες, καὶ ἐκόπτοντο αὐτήν. Ὁ δὲ εἶπεν, Μὴ κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.	Everyone was weeping, and mourning her. But he said, "Do not weep; she has not died, but is sleeping."	
Luke 8:53	Καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν.	They then ridiculed him, since they knew that she had died.	since: causal use of the participle.
Luke 8:54	Αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας, καὶ κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησεν λέγων, Ἡ παῖς, ἐγείρου.	But he sent *them* all out and held her hand and called out and said, "Child, get up",	

Luke 8:55	Καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν.	at which her spirit returned, and she immediately stood up. Then he ordered her to be given *something* to eat.	
Luke 8:56	Καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.	And her parents were astonished, but he instructed them not to tell anyone what *had* taken place.	
Luke 9:1	Συγκαλεσάμενος δὲ τοὺς δώδεκα {RP: - } [P1904 TR: μαθητὰς αὐτοῦ], ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν.	Next he called {RP: the twelve} [P1904 TR: his twelve disciples] together and gave them power and authority over all the demons, and to cure diseases,	μαθητὰς αὐτοῦ, *his disciples*: absent in RP F1853=14/19 F1859=2/8 vs. present in P1904 TR F1853=5/19 F1859=6/8.
Luke 9:2	Καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ, καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας.	and he sent them away to proclaim the kingdom of God and to cure those *who* were ill.	
Luke 9:3	Καὶ εἶπεν πρὸς αὐτούς, Μηδὲν αἴρετε εἰς τὴν ὁδόν· μήτε ῥάβδους, μήτε πήραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε ἀνὰ δύο χιτῶνας ἔχειν.	And he said to them, "Do not take anything for the journey, neither staffs nor wallet, nor bread, nor money, nor have two coats each,	
Luke 9:4	Καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξέρχεσθε.	and stay in whatever house you go into, and go out from there.	stay ← *stay there*. We take this verse to mean *Lodge in whatever house you are invited into and use it as a base from which to go out preaching*.
Luke 9:5	Καὶ ὅσοι {RP P1904: ἐὰν} [TR: ἂν] μὴ δέξωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε εἰς μαρτύριον ἐπ' αὐτούς.	But *as for* whoever does not receive you, go out of that city and shake off the dust from your feet as a testimony against them."	ἐὰν, *(who)ever (1)*, RP P1904 F1853=14/18 F1859=5/8 vs. ἂν, *(who)ever (2)*, TR F1853=4/18 (Scrivener's acpy) F1859=3/8. go out: imperatival use of the participle.
Luke 9:6	Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.	So they departed and passed through from village to village bringing good tidings and healing *people* everywhere.	
Luke 9:7	Ἤκουσεν δὲ Ἡρῴδης ὁ τετράρχης τὰ γινόμενα ὑπ' αὐτοῦ πάντα· καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπό τινων ὅτι Ἰωάννης ἐγήγερται ἐκ {RP TR: - } [P1904: τῶν] νεκρῶν·	Now Herod the tetrarch heard about all the *things* being done by him, and he was quite put out, with it being said by some that John had been raised from {RP TR: *the*} [P1904: the] dead,	τῶν, *(from) the (dead)*: absent in RP TR F1853=16/18 F1859=4/7 vs. present in P1904 F1853=2/18 (Scrivener's gy) F1859=3/7. Punctuation: unlike RP TBS-TR we use indirect speech. Direct speech after a passive verb of saying is cumbersome in English. with ← *on account of*.
Luke 9:8	ὑπό τινων δὲ ὅτι Ἠλίας ἐφάνη· ἄλλων δὲ ὅτι Προφήτης {RP TR: εἷς} [P1904: τις] τῶν ἀρχαίων ἀνέστη.	and by some that Elijah had appeared, and *by* others that one of the ancient prophets had risen.	εἷς, *one*, RP TR F1853=17/18 F1859=5/7 vs. τις, *someone, a certain one*, P1904 F1853=1/18 (Scrivener's y) F1859=2/7. Punctuation: see remark on the previous verse. of the ancient prophets ← *prophet of the ancients*.

Luke 9:9	Καὶ εἶπεν {RP: - } [P1904 TR: ὁ] Ἡρῴδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; Καὶ ἐζήτει ἰδεῖν αὐτόν.	Then Herod said, "I had John beheaded. So who is this about whom I hear such *things*?" And he looked for a way to see him.	ὁ, *the (Herod)*: absent in RP F1853=16/18 F1859=5/7 vs. present in P1904 TR F1853=2/18 (Scrivener's gx) F1859=2/7. I had John beheaded ← *I beheaded John*, used causatively; compare Matt 2:16. looked for a way ← *was seeking*.
Luke 9:10	Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. Καὶ παραλαβὼν αὐτούς, ὑπεχώρησεν κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης {RP: Βηθσαϊδάν} [P1904 TR: Βηθσαϊδά].	Meanwhile the apostles returned and described to him the *things* which they had done, at which he took them along and withdrew privately to a deserted place in *the* city called Bethsaida,	Βηθσαϊδάν, *Bethsaida (1)*, RP F1853=7/18 F1859=1/7 vs. Βηθσαϊδά, *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=8:16.
Luke 9:11	Οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ· καὶ δεξάμενος αὐτούς, ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρείαν ἔχοντας θεραπείας {RP TR: ἰᾶτο} [P1904: ἰάσατο].	but the crowds, having come to know *about it*, followed him. Nevertheless, he received them and spoke to them about the kingdom of God, and he cured those *who* needed curing.	ἰᾶτο, *he was curing*, RP TR F1853=17/18 F1859=4/7 vs. ἰάσατο, *he cured*, P1904 F1853=1/18 (Scrivener's g) F1859=3/7.
Luke 9:12	Ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ, Ἀπόλυσον τὸν ὄχλον, ἵνα {RP TR: ἀπελθόντες} [P1904: πορευθέντες] εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγροὺς καταλύσωσιν, καὶ εὕρωσιν ἐπισιτισμόν· ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν.	Then the day began to decline, and the twelve came up and said to him, "Send the crowd away, so that they *can* {RP TR: go off} [P1904: go] to the surrounding villages and fields to lodge and find provisions, because here we are in a desolate place."	ἀπελθόντες, *having departed*, RP TR F1853=18/18 F1859=5/8 vs. πορευθέντες, *going*, P1904 F1853=0/18 F1859=3/8. F1853 and F1859 are very significantly disparate, X2=7.6 PV=0.6%.
Luke 9:13	Εἶπεν δὲ πρὸς αὐτούς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ εἶπον, Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ {RP P1904: ἰχθύες δύο} [TR: δύο ἰχθύες], εἰ μήτι πορευθέντες ἡμεῖς {RP TR: ἀγοράσωμεν} [P1904: ἀγοράσομεν] εἰς πάντα τὸν λαὸν τοῦτον βρώματα.	But he said to them, "You give them *something* to eat." They then said, "We do not have more than five loaves and two fish, unless we go {RP TR: to buy} [P1904: and we buy] food for all these people."	ἰχθύες δύο, *fish + two*, RP P1904 F1853=17/18 F1859=6/7 vs. δύο ἰχθύες, *two + fish*, TR F1853=1/18 (Scrivener's x) F1859=1/7. ἀγοράσωμεν, *that we buy*, RP TR F1853=14/19 F1859=7/7 vs. ἀγοράσομεν, *we shall buy*, P1904 F1853=5/19 (Scrivener's a**blmn) F1859=0/7. these ← *this*.
Luke 9:14	Ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Κατακλίνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα.	After all, there were about five thousand men *there*. Then he said to his disciples, "Seat them in groups of fifty."	groups of fifty ← *sessions fifty apiece*.
Luke 9:15	Καὶ ἐποίησαν οὕτως, καὶ ἀνέκλιναν ἅπαντας.	So they did this, and they had *them* all recline.	this ← *thus*.
Luke 9:16	Λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησεν αὐτούς, καὶ κατέκλασεν, καὶ ἐδίδου τοῖς μαθηταῖς {RP TR: παρατιθέναι} [P1904: παραθεῖναι] τῷ ὄχλῳ.	Then he took the five loaves and the two fish, and he looked up to heaven and blessed them, and he broke *them* and gave *them* to the disciples to serve to the crowd.	παρατιθέναι, *to serve* (present active, so imperfective aspect), RP TR F1853=16/18 F1859=4/7 vs. παραθεῖναι, *to serve* (aorist active, so perfective aspect), P1904 F1853=0/18 F1859=0/7 vs. παραθῆναι, *to serve* (misspelled aorist active, so perfective aspect), F1853=2/18 (Scrivener's cy) F1859=2/7 vs. παρατεθῆναι, *to be served* (aorist passive), F1853=0/18 F1859=1/7.

Luke 9:17	Καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες· καὶ ἤρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων, κόφινοι δώδεκα.	And they all ate and were filled, and the fragments they left over were picked up: twelve basket*sful*.	the fragments they left over ← *the surplus of fragments to them*.
Luke 9:18	Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον καταμόνας, συνῆσαν αὐτῷ οἱ μαθηταί· καὶ ἐπηρώτησεν αὐτούς, λέγων, Τίνα με λέγουσιν οἱ ὄχλοι εἶναι;	Subsequently, it came to pass when he was praying on his own, *that* his disciples were with him, and he questioned them and asked, "Who do the crowds say that I am?"	asked ← *saying*.
Luke 9:19	Οἱ δὲ ἀποκριθέντες εἶπον, Ἰωάννην τὸν βαπτιστήν· ἄλλοι δὲ Ἠλίαν· ἄλλοι δέ, ὅτι Προφήτης τις τῶν ἀρχαίων ἀνέστη.	They answered and said, "John the Baptist, while others *say* Elijah, and others that one of the ancient prophets has risen."	Punctuation: RP has nested direct speech ("...'One of the ancient prophets...' "). We punctuate as indirect speech within the direct speech. one of the ancient prophets ← *a certain prophet of the ancients*.
Luke 9:20	Εἶπεν δὲ αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς δὲ {RP P1904 TR: ὁ} [MISC: -] Πέτρος εἶπεν, Τὸν χριστὸν τοῦ θεοῦ.	Then he said to them, "But who do you say I am?" Peter then answered and said, "The Christ of God."	ὁ, *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 9:21	Ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ {RP TR: εἰπεῖν} [P1904: λέγειν] τοῦτο,	At this he warned them and forbade *them* to tell anyone this,	εἰπεῖν, *to say* (aorist tense, so perfective aspect), RP TR F1853=14/18 F1859=3/7 vs. λέγειν, *to say* (present tense, so imperfective aspect), P1904 F1853=4/18 (Scrivener's egpy) F1859=4/7.
Luke 9:22	εἰπὼν ὅτι Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ {RP-text: ἀναστῆναι} [RP-marg P1904 TR: ἐγερθῆναι].	and he said, "The son of man must suffer many *things* and be rejected by the elders and senior priests and scribes, and be killed, and rise on the third day."	ἀναστῆναι, *to rise (1)*, RP-text F1853=1/18 (Scrivener's p) F1859=2/8 vs. ἐγερθῆναι, *to rise / be raised*, RP-marg P1904 TR F1853=17/18 F1859=5/8 vs. phrase absent, F1853=0/18 F1859=1/8. A strong disparity with RP-text, R=3:24.
Luke 9:23	Ἔλεγεν δὲ πρὸς πάντας, Εἴ τις θέλει ὀπίσω μου {RP TR: ἐλθεῖν} [P1904: ἔρχεσθαι], ἀπαρνησάσθω ἑαυτόν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ {RP: - } [P1904 TR: καθ' ἡμέραν], καὶ ἀκολουθείτω μοι.	Then he said to everyone, "If anyone wishes to follow me, let him deny himself and take up his cross {RP: - } [P1904 TR: each day] and follow me.	ἐλθεῖν, *to come → follow* (aorist tense, so perfective aspect), RP TR F1853=17/18 F1859=2/7 vs. ἔρχεσθαι *→ follow* (present tense, so imperfective aspect), P1904 F1853=1/18 (Scrivener's y) F1859=5/7. F1853 and F1859 are very significantly disparate, X2=12.0 PV=0.05%. καθ' ἡμέραν, *every day*: absent in RP F1853=15/18 F1859=2/7 vs. present in P1904 TR F1853=3/18 (Scrivener's apx) F1859=5/7. F1853 and F1859 are very significantly disparate, X2=6.9 PV=0.8%. AV differs textually.
Luke 9:24	Ὃς γὰρ {RP: ἐὰν} [P1904 TR: ἂν] θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν.	For whoever wishes to save his life will lose it, but *it is* whoever loses his life for my sake who will save it.	ἐὰν, *(who)ever (1)*, RP F1853=13/18 F1859=3/7 vs. ἂν, *(who)ever (2)*, P1904 TR F1853=5/18 F1859=4/7. life *(2x)* ← *soul*. who ← *this (one)*.
Luke 9:25	Τί γὰρ ὠφελεῖται ἄνθρωπος, κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς;	For how is man benefited if he has gained the whole world but has lost or suffered damage to his *very* self?	if: conditional use of the participle.

Luke 9:26	Ὃς γὰρ {RP TR: ἂν} [P1904: ἐὰν] ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων.	For whoever is ashamed of me and my words, the son of man will be ashamed of him when he enters into his glory and *that* of the father and *that* of the holy angels.	ἂν, *(who)ever (1)*, RP TR F1853=16/18 F1859=4/7 vs. ἐὰν, *(who)ever (2)*, P1904 F1853=2/18 (Scrivener's hy) F1859=3/7. = him ← *this (one)*.
Luke 9:27	Λέγω δὲ ὑμῖν ἀληθῶς, εἰσίν τινες τῶν ὧδε {RP: ἑστώτων} [P1904 TR: ἑστηκότων], οἳ οὐ μὴ {RP P1904: γεύσωνται} [TR: γεύσονται] θανάτου, ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ.	And I say to you, truly, there are some of those standing here who will certainly not taste death until they see the kingdom of God."	ἑστώτων, *standing (1)*, RP F1853=14/19 F1859=6/7 vs. ἑστηκότων, *standing (2)*, P1904 TR F1853=4/19 (Scrivener's dfn*x) F1859=1/7 vs. another spelling, F1853=1/19 (Scrivener's e) F1859=0/7. = γεύσωνται, *taste* (classical subjunctive), RP P1904 F1853=10/18 F1859=4/7 vs. γεύσονται, *taste* (non-classical future), TR F1853=8/18 F1859=3/7.
Luke 9:28	Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμέραι ὀκτώ, καὶ παραλαβὼν {RP: - } [P1904 TR: τὸν] Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὄρος προσεύξασθαι.	Then it came to pass about eight days after these words that he took Peter and John and James along with *him* and went up the mountain to pray.	τὸν, *the (Peter)*: absent in RP F1853=12/19 F1859=4/7 vs. present in P1904 TR F1853=7/19 F1859=3/7. = about eight days: or simply *eight days*, as ὡσεί and ὡς may be untranslatable particles with numerals. Compare Josh 7:3, Josh 7:5.
Luke 9:29	Καὶ ἐγένετο, ἐν τῷ προσεύχεσθαι αὐτόν, τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων.	And as he was praying, the appearance of his face became different, and his clothing *became* white as it flashed like lightning.	became: in this verse, ἐγένετο appears to have a subject (τὸ εἶδος) and so is not equivalent to *it came to pass*.
Luke 9:30	Καὶ ἰδού, ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν {RP TR: Μωσῆς} [P1904: Μωϋσῆς] καὶ Ἠλίας,	Then two men, who were Moses and Elijah, became visible *and* were talking with him,	Μωσῆς, *Moses*, RP TR F1853=14/18 F1859=3/7 vs. Μωϋσῆς, *Moüses*, P1904 F1853=3/18 (Scrivener's bep) F1859=4/7 vs. word absent, F1853=1/18 (Scrivener's e) F1859=0/7. = became visible ← *behold*.
Luke 9:31	οἳ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ ἣν ἔμελλεν πληροῦν ἐν Ἱερουσαλήμ.	and they appeared in glory, and they were speaking of his departure *from this life*, which he was about to fulfil in Jerusalem.	departure *from this life* ← *exodus, exit*.
Luke 9:32	Ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ.	Then Peter and those with him were weighed down with sleep, but on waking up they saw his glory and the two men standing with him.	
Luke 9:33	Καὶ ἐγένετο, ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν {RP: - } [P1904 TR: ὁ] Πέτρος πρὸς τὸν Ἰησοῦν, Ἐπιστάτα, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοί, καὶ {RP-text: μίαν Μωσῇ} [RP-marg: μίαν Μωσεῖ] [P1904: μίαν Μωϋσεῖ] [TR: Μωσεῖ μίαν], καὶ μίαν Ἠλίᾳ· μὴ εἰδὼς ὃ λέγει.	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 booths, one for you, one for Moses and one for Elijah", not knowing what he was saying.	ὁ, *the (Peter)*: absent in RP F1853=10/19 F1859=5/7 vs. present in P1904 TR F1853=9/19 F1859=2/7. = μίαν Μωσῇ, *one for Moses (1)*, RP-text F1853=7/20 F1859=4/7 vs. μίαν Μωσεῖ, *one for Moses (2)*, RP-marg F1853=10/20 F1859=1/7 vs. μίαν Μωϋσεῖ, *one for Moüses*, P1904 F1853=1/20 (Scrivener's P) F1859=1/7 vs. Μωσεῖ μίαν, *for Moses (2) one*, TR F1853=2/20 (Scrivener's f**y) F1859=1/7. Nearly a disparity with RP-text, R=11:11.

Luke 9:34	Ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένετο νεφέλη καὶ ἐπεσκίασεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ {RP TR: ἐκείνους εἰσελθεῖν} [P1904: εἰσελθεῖν ἐκείνους] εἰς τὴν νεφέλην.	But as he was saying these *things*, a cloud materialized and overshadowed them, and they were afraid as the *two* aforementioned went into the cloud.	ἐκείνους εἰσελθεῖν, *those + going in*, RP TR F1853=17/19 F1859=4/7 vs. εἰσελθεῖν ἐκείνους, *going in + them*, P1904 F1853=1/19 (Scrivener's g) F1859=3/7 vs. another reading, F1853=1/19 (Scrivener's x) F1859=0/7. materialized ← *became, came*.
Luke 9:35	Καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε.	Then a voice came out of the cloud and said, "This is my beloved son. Hear him."	
Luke 9:36	Καὶ ἐν τῷ γενέσθαι τὴν φωνήν, εὑρέθη ὁ Ἰησοῦς μόνος. Καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑωράκασιν.	And when the voice had passed, Jesus was found alone. And they kept silence and did not disclose to anyone in those days anything of what they had seen.	had passed ← *to pass*, the aorist infinitive indicating a completed action.
Luke 9:37	Ἐγένετο δὲ ἐν τῇ ἑξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους, συνήντησεν αὐτῷ ὄχλος πολύς.	Then it came to pass on the next day when they had come down from the mountain *that* a large crowd met him.	
Luke 9:38	Καὶ ἰδού, ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησεν, λέγων, Διδάσκαλε, δέομαί σου, {RP-text: ἐπιβλέψαι} [RP-marg P1904 TR: ἐπίβλεψον] ἐπὶ τὸν υἱόν μου, ὅτι μονογενής {RP TR: ἐστίν μοι} [P1904: μοί ἐστι]·	And it so happened that a man from the crowd shouted out and said, "Teacher, I implore {RP-text: you to have an eye to} [RP-marg P1904 TR: you, have an eye to] my son, for he is my only-begotten *child*,	ἐπιβλέψαι, *to have an eye to* (aorist active infinitive, or with a recessive accent, aorist middle imperative), RP-text F1853=8/19 F1859=3/7 vs. ἐπίβλεψον, *have an eye to* (aorist active), RP-marg P1904 TR F1853=10/19 F1859=4/7 vs. another spelling, F1853=1/19 (Scrivener's g) F1859=0/7. A disparity with RP-text, R=11:16. ἐστίν μοι, *is + to me*, RP TR F1853=17/19 F1859=5/7 vs. μοί ἐστι, *to me + is*, P1904 F1853=2/19 (Scrivener's sy) F1859=2/7. it so happened that ← *behold*.
Luke 9:39	καὶ ἰδού, πνεῦμα λαμβάνει αὐτόν, καὶ ἐξαίφνης κράζει, καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ, συντρῖβον αὐτόν.	and what happens *is that* a spirit gets possession of him, and he suddenly shouts out, and it convulses him with foaming, and it hardly recedes from him as it crushes him.	what happens *is that* ← *behold*.
Luke 9:40	Καὶ ἐδεήθην τῶν μαθητῶν σου ἵνα {RP P1904: ἐκβάλωσιν} [TR: ἐκβάλλωσιν] αὐτό, καὶ οὐκ ἠδυνήθησαν.	And I pleaded with your disciples to cast it out, but they couldn't."	ἐκβάλωσιν, *cast out* (aorist, so perfective aspect), RP P1904 F1853=17/19 F1859=5/7 vs. ἐκβάλλωσιν, *cast out* (present, so imperfective aspect), TR F1853=2/19 (Scrivener's oy) F1859=2/7.
Luke 9:41	Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς, καὶ ἀνέξομαι ὑμῶν; Προσάγαγε {RP P1904: τὸν υἱόν σου ὧδε} [TR: ὧδε τὸν υἱόν σου].	At this, Jesus replied and said, "O faithless and wayward generation, how long will I be with you and endure you? Bring your son here."	τὸν υἱόν σου ὧδε, *your son + here*, RP P1904 F1853=19/19 F1859=7/7 vs. ὧδε τὸν υἱόν σου, *here + your son*, TR F1853=0/19 F1859=0/7.
Luke 9:42	Ἔτι δὲ προσερχομένου αὐτοῦ, ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν· ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα, καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ.	Even as he was coming, the demon tore *at* him and convulsed *him*. Jesus, however, rebuked the unclean spirit and healed the child and gave him back to his father.	

Luke 9:43	Ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ. Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίησεν ὁ Ἰησοῦς, εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ,	And they were all astonished at the majesty of God. And while *they* all marvelled at everything Jesus did, he said to his disciples,	
Luke 9:44	Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.	"Lay these words to your ears. For the son of man is going to be delivered into *the* hands of men."	
Luke 9:45	Οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἴσθωνται αὐτό· καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.	But they failed to understand this remark, and it was veiled from them, so that they did not understand it, and they were afraid to ask him about this remark.	so that: classically introducing purpose, but wider in scope in the NT, and perhaps introducing result, as in John 9:2. understand ← *perceive*.
Luke 9:46	Εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἂν εἴη μείζων αὐτῶν.	Then a dispute arose among them as to who might be *the* greatest of them.	greatest ← *greater*, Greek comparative for superlative.
Luke 9:47	Ὁ δὲ Ἰησοῦς ἰδὼν τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίου, ἔστησεν αὐτὸ παρ' ἑαυτῷ,	But Jesus, having seen the disputing of their heart, took hold of a child and stood him next to himself,	
Luke 9:48	καὶ εἶπεν αὐτοῖς, Ὃς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με· ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων {RP TR: οὗτος ἔσται} [P1904: οὗτός ἐστι] μέγας.	and he said to them, "Whoever receives this child in my name receives me, and whoever receives me receives him *who* sent me. For *it is* he *who* is least among you all who {RP TR: will be} [P1904: is] great."	ἔσται, *will be*, RP TR F1853=18/19 F1859=5/7 vs. ἐστι(ν), *is*, P1904 F1853=1/19 (Scrivener's c) F1859=2/7. least ← *lesser*, Greek comparative for superlative. who ← *this (one)*.
Luke 9:49	Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν, Ἐπιστάτα, εἴδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα {RP P1904: - } [TR: τὰ] δαιμόνια· καὶ ἐκωλύσαμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν.	Then John responded and said, "Master, we saw someone casting out {RP P1904: - } [TR: the] demons in your name, and we prevented him, because he does not follow with us."	τὰ, *the (demons)*: absent in RP P1904 F1853=17/20 F1859=6/7 vs. present in TR F1853=3/20 (Scrivener's d*hx) F1859=1/7.
Luke 9:50	Καὶ εἶπεν πρὸς αὐτὸν ὁ Ἰησοῦς, Μὴ κωλύετε· {RP TR: - } [P1904: οὐ γάρ ἐστι καθ' ὑμῶν·] ὃς γὰρ οὐκ ἔστιν καθ' {RP TR: ἡμῶν ὑπὲρ ἡμῶν} [P1904: ὑμῶν ὑπὲρ ὑμῶν] ἐστιν.	But Jesus said to him, "Do not prevent *him*, {RP TR: - } [P1904: for he is not against you,] for *he* who is not {RP TR: against us is for us} [P1904: against you is for you]."	οὐ γάρ ἐστι καθ' ὑμῶν, *for he is not against you*: absent in RP TR F1853=17/19 F1859=5/7 vs. present in P1904 F1853=2/19 (Scrivener's hy) F1859=2/7. Twice: ἡμῶν, *us*, RP TR F1853=12/19 F1859=2/7 vs. ὑμῶν, *you*, P1904 F1853=5/19 (Scrivener's ahpry) F1859=4/7 vs. other readings, F1853=2/19 (Scrivener's gc) F1859=1/7.
Luke 9:51	Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς {RP TR: τὸ πρόσωπον αὐτοῦ ἐστήριξεν} [P1904: ἐστήριξε τὸ πρόσωπον αὐτοῦ] τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ,	Now it came to pass, towards the completion of the days to him being taken up, that he resolutely disposed himself to go to Jerusalem.	τὸ πρόσωπον αὐτοῦ ἐστήριξεν, *his face + he fixed*, RP TR F1853=18/19 F1859=6/8 vs. ἐστήριξε τὸ πρόσωπον αὐτοῦ, *he fixed + his face*, P1904 F1853=1/19 (Scrivener's h) F1859=2/8. he resolutely disposed himself ← *he fixed his face*. A Hebraism, as in 2 Ki 12:18MT (2 Ki 12:17AV).
Luke 9:52	καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ· καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν, ὥστε ἑτοιμάσαι αὐτῷ.	And he sent messengers ahead of him, who departed and went into a village of *the* Samaritans, to make preparations for him.	

Luke 9:53	Καὶ οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ.	But they did not receive him, because he was heading for Jerusalem.	he was heading for ← *his face was going to*.
Luke 9:54	Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπον, Κύριε, θέλεις εἴπωμεν πῦρ καταβῆναι ἀπὸ {RP TR: τοῦ} [P1904: -] οὐρανοῦ, καὶ ἀναλῶσαι αὐτούς, ὡς καὶ Ἠλίας ἐποίησεν;	Then when his disciples James and John saw *him*, they said, "Lord, do you want us to command fire to come down from heaven and destroy them, as Elijah did for his part?"	τοῦ, *the (heaven)*: present in RP TR F1853=19/19 F1859=5/7 vs. absent in P1904 F1853=0/19 F1859=2/7. for his part ← *also*.
Luke 9:55	Στραφεὶς δὲ ἐπετίμησεν αὐτοῖς {RP-text P1904 TR: , καὶ εἶπεν, Οὐκ οἴδατε} [RP-marg: -] {RP-text TR: οἵου} [RP-marg: -] [P1904: ποίου] {RP-text P1904 TR: πνεύματός ἐστε ὑμεῖς·} [RP-marg: .]	But he turned round and rebuked them {RP-text P1904 TR: and said, "You do not know what kind of spirit you are of} [RP-marg: -].	καὶ εἶπεν ... ὑμεῖς: see below and next verse. οἵου, *of what kind of (1)*, RP-text TR F1853=13/14 (containing the clauses) F1859=6/9 vs. ποίου, *of what kind of (2)*, P1904 F1853=1/14 (Scrivener's q*) F1859=3/9.
Luke 9:56	{RP-text P1904 TR: ὁ} [RP-marg: -] {RP-text TR: γὰρ} [RP-marg: -] [P1904: -] {RP-text P1904 TR: υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι.} [RP-marg: -] Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.	{RP-text TR: For the} [P1904: The] [RP-marg: -] {RP-text P1904 TR: son of man did not come to destroy men's lives, but to save *them*."} [RP-marg: -] Then they went to another village.	(v.55) καὶ εἶπεν ... ὑμεῖς and (v.56) ὁ γὰρ ... σῶσαι, *(v.55) and said ... you* and *(v.56) for the ... to save*: present in RP-text P1904 TR F1853=13/19 F1859=5/7 vs. absent in RP-marg F1853=6/19 F1859=2/7. γὰρ, *for*: present in RP-text TR F1853=13/13 (containing the clauses) F1859=2/5 vs. absent in P1904 F1853=0/13 F1859=3/5. F1853 and F1859 are very significantly disparate, X2=9.4 PV=0.2%. lives ← *souls*.
Luke 9:57	Ἐγένετο δὲ πορευομένων αὐτῶν ἐν τῇ ὁδῷ, εἶπέν τις πρὸς αὐτόν, Ἀκολουθήσω σοι ὅπου {RP-text TR: ἂν} [RP-marg P1904: ἐὰν] ἀπέρχῃ, κύριε.	Then it came to pass as they were going on the way *that* someone said to him, "I will follow you wherever you go, Lord."	ἂν, *(where)ever (1)*, RP-text TR F1853=11/19 F1859=3/7 vs. ἐὰν, *(where)ever (2)*, RP-marg P1904 F1853=8/19 F1859=4/7. go ← *go away*.
Luke 9:58	Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.	But Jesus said to him, "The foxes have dens, and the birds of the sky *have* nests, but the son of man does not have anywhere to lay *his* head."	
Luke 9:59	Εἶπεν δὲ πρὸς ἕτερον, Ἀκολούθει μοι. Ὁ δὲ εἶπεν, Κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου.	He also said to someone else, "Follow me." But he said, "Lord, allow me to go off and bury my father first."	
Luke 9:60	Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ.	However, Jesus said to him, "Let the dead bury their own dead. But you go off and proclaim the kingdom of God."	
Luke 9:61	Εἶπεν δὲ καὶ ἕτερος, Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.	Yet another said, "I will follow you, Lord. But first allow me to bid farewell to those in my house."	

Luke 9:62	Εἶπεν δὲ {RP P1904: ὁ Ἰησοῦς πρὸς αὐτόν} [TR: πρὸς αὐτὸν ὁ Ἰησοῦς], Οὐδείς, ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὔθετός ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ.	But Jesus said to him, "No-one, having put his hand to *the* plough, but looking back, is fit for the kingdom of God."	ὁ Ἰησοῦς πρὸς αὐτόν, *Jesus + to him*, RP P1904 F1853=19/19 F1859=5/7 vs. πρὸς αὐτόν ὁ Ἰησοῦς, *to him + Jesus*, TR F1853=0/19 F1859=2/7. = but *(second occurrence in verse)*: adversative use of καί.
Luke 10:1	Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ἑβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ {RP TR: ἔμελλεν} [P1904: ἤμελλεν] αὐτὸς ἔρχεσθαι.	Then after these *things* the Lord appointed another seventy in addition, and he sent them in twos ahead of him into every town and place where he was going to go himself.	ἔμελλεν, *he was about to (1)*, RP TR F1853=13/19 F1859=4/8 vs. ἤμελλεν, *he was about to (2)*, P1904 F1853=6/19 F1859=4/8.
Luke 10:2	Ἔλεγεν οὖν πρὸς αὐτούς, Ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι. Δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως {RP P1904: ἐκβάλῃ} [TR: ἐκβάλλῃ] ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.	Then he said to them, "The harvest *is* great, but the workers *are* few. So entreat the Lord of the harvest to send out workers to his harvest.	ἐκβάλῃ, *he might send out* (aorist, so perfective aspect), RP P1904 F1853=17/19 F1859=4/8 vs. ἐκβάλλῃ, *he might send out* (present, so imperfective aspect), TR F1853=0/19 F1859=3/8 vs. another reading, F1853=2/19 (Scrivener's cy) F1859=1/8.
Luke 10:3	Ὑπάγετε· ἰδού, ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων.	Off you go. Mark *this*, I am sending you as lambs in *the* midst of wolves.	Mark *this* ← *Behold*.
Luke 10:4	Μὴ βαστάζετε {RP TR: βαλάντιον} [P1904: βαλλάντιον], μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε.	Do not carry a purse or wallet, or footwear, and do not greet anyone on the way.	βαλάντιον, *purse (1)*, RP TR F1853=17/19 F1859=5/9 vs. βαλλάντιον, *purse (2)*, P1904 F1853=2/19 (Scrivener's ak) F1859=3/9 vs. another spelling, F1853=0/19 F1859=1/9.
Luke 10:5	Εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε, Εἰρήνη τῷ οἴκῳ τούτῳ.	*In* whatever house you go into, first say, 'Peace to this household.'	
Luke 10:6	Καὶ ἐὰν {RP P1904: - } [TR: μὲν] ᾖ ἐκεῖ {RP P1904 S1550: - } [E1624 S1894: ὁ] υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς {RP TR: ἀνακάμψει} [P1904: ἐπανακάμψει].	And if there is a man of peace there, your peace will rest on him. But if not, it will turn back on you.	μὲν, *indeed (but often untranslated)*: absent in RP P1904 F1853=13/20 F1859=6/8 vs. present in TR F1853=7/20 F1859=2/8. = ὁ, *the (son / person)*: absent in RP P1904 S1550 F1853=18/19 F1859=6/7 vs. present in E1624 S1894 F1853=1/19 (Scrivener's x) F1859=1/7. = ἀνακάμψει, *it will turn back (1)*, RP TR F1853=18/19 F1859=6/8 vs. ἐπανακάμψει, *it will turn back (2)*, P1904 F1853=0/19 F1859=1/8 vs. another reading, F1853=1/19 (Scrivener's e) F1859=1/8. = man of peace ← *son of peace*.

Luke 10:7	Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστίν. Μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.	And remain in that house eating and drinking what they provide, for the worker is worthy of his wages. Do not move from house to house.	in that house ← *in the house itself*. We translate for ἐν αὕτῃ δὲ τῇ οἰκίᾳ, so only maintaining the unaccented, unbreathed letters of RP, despite the agreement of RP with P1904 TBS-TR HF NA26. The AV reads *in the same house*, which in standard Greek is ἐν δὲ τῇ αὐτῇ οἰκίᾳ or ἐν δὲ τῇ οἰκίᾳ τῇ αὐτῇ. A similar issue in Luke 10:21, Luke 12:12. what they provide ← *the (things) from them*.
Luke 10:8	Καὶ εἰς ἣν {RP P1904: - } [TR: δ'] ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν,	So *in* whatever town you go into and they receive you, eat what *is* served to you,	δ', *but*: absent in RP P1904 F1853=10/20 F1859=4/7 vs. present in TR F1853=10/20 F1859=3/7. Nearly a disparity with RP, R=15:14.
Luke 10:9	καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς, Ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.	and cure the sick in it, and say to them, 'The kingdom of God has drawn close to you.'	
Luke 10:10	Εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἴπατε,	But *as for* whatever town you go into and they don't receive you, go out into its streets and say,	go out: imperatival use of the participle.
Luke 10:11	Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν {RP TR: ἐκ} [P1904: ἀπὸ] τῆς πόλεως ὑμῶν {RP TR: - } [P1904: εἰς τοὺς πόδας ἡμῶν] ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.	'We are wiping away even the dust from your town which *has* stuck to us {RP TR: - } [P1904: on our feet], *so testifying* against you. But know this, that the kingdom of God has drawn close to you.'	ἐκ, *out of*, RP TR F1853=19/19 F1859=6/7 vs. ἀπὸ, *from*, P1904 F1853=0/19 F1859=1/7. εἰς τοὺς πόδας ἡμῶν, *to our feet*: absent in RP TR F1853=14/19 F1859=2/7 vs. present in P1904 F1853=5/19 F1859=5/7.
Luke 10:12	Λέγω {RP: - } [P1904 TR: δὲ] ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ.	{RP: *And*} [P1904 TR: And] I say to you that it will be more bearable for Sodom on that day than for that town.	δὲ, *but*: absent in RP F1853=15/19 F1859=5/8 vs. present in P1904 TR F1853=4/19 (Scrivener's bcgy) F1859=3/8.
Luke 10:13	Οὐαί σοι, {RP P1904 E1624: Χοραζίν} [S1550 S1894: Χωραζίν], οὐαί σοι, Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ {RP TR: καθήμεναι} [P1904: καθήμενοι] μετενόησαν.	Woe to you, Chorazin! Woe to you, Bethsaida! For if the deeds of power which *have* taken place in you had taken place in Tyre and Sidon, they would have repented sitting in sackcloth and ashes a long time ago.	Χοραζίν, *Chorazin (1)*, RP P1904 E1624 F1853=7/19 F1859=4/7 vs. Χωραζίν, *Chorazin (2)*, S1550 S1894 F1853=4/19 (Scrivener's ahmn) F1859=0/7 vs. various other spellings, F1853=8/19 F1859=3/7. καθήμεναι, *sitting* (feminine, names of cities being feminine), RP TR F1853=17/19 F1859=5/7 vs. καθήμενοι, *sitting* (masculine), P1904 F1853=2/19 (Scrivener's dh) F1859=2/7.
Luke 10:14	Πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν.	However, it will be more bearable for Tyre and Sidon than for you *towns* in the judgment.	
Luke 10:15	Καὶ σύ, Καπερναούμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, ἕως Ἅδου καταβιβασθήσῃ.	And you, Capernaum, which *have been* elevated to heaven, will be brought down to Hades.	Hades: the place of the dead.
Luke 10:16	Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει· καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με.	He *who* hears you hears me, and he *who* rejects you rejects me, and he *who* rejects me rejects him *who* sent me."	

Luke 10:17	Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα μετὰ χαρᾶς, λέγοντες, Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου.	Subsequently, the seventy returned with joy and said, "Lord, even the demons are subject to us in your name."	
Luke 10:18	Εἶπεν δὲ αὐτοῖς, Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα.	He then said to them, "I watched Satan fall from heaven like lightning.	watched ← *was watching*. fall ← *having fallen*. See Matt 23:20.
Luke 10:19	Ἰδού, δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ {RP P1904 S1550: ἀδικήσῃ} [E1624 S1894: ἀδικήσει].	Here you *are*, I give you the authority to tread on serpents and scorpions and over every power of the enemy, and nothing at all will harm you.	ἀδικήσῃ, *(nothing will) harm* (classical subjunctive), RP P1904 S1550 F1853=16/20 F1859=6/8 vs. ἀδικήσει, *(nothing will) harm* (non-classical future), E1624 S1894 F1853=4/20 (Scrivener's bcox*once*) F1859=2/8. Here you *are* ← *Behold*.
Luke 10:20	Πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται· χαίρετε δὲ {RP P1904: - } [TR: μᾶλλον] ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς.	But do not rejoice at this, in that the spirits are subject to {RP P1904: you, but rejoice} [TR: you. But rejoice rather] in that your names have been written in the heavens."	μᾶλλον, *rather*: absent in RP P1904 F1853=19/19 F1859=7/7 vs. present in TR F1853=0/19 F1859=0/7.
Luke 10:21	Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς, καὶ εἶπεν, Ἐξομολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναί, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου.	At that hour, Jesus rejoiced in the spirit and said, "I give thanks to you, father, Lord of heaven and the earth, in that you have hidden these *things* from *the* wise and clever and have revealed them to infants. Indeed, father, because this met with your approval {RP P1904 S1550: "} [E1624 S1894: -].	At that hour ← *At the hour itself*, or *At the very hour*. See Luke 10:7, this being an analogous case, including the consentient reading of RP P1904 TBS-TR HF NA26. this met with your approval ← *approval took place thus before you*.
Luke 10:22	{RP P1904 S1550: Καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν,} [E1624 S1894: -] Πάντα {RP P1904: μοι παρεδόθη} [TR: παρεδόθη μοι] ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς {RP TR: γινώσκει} [P1904: ἐπιγινώσκει] τίς ἐστιν ὁ υἱός, εἰ μὴ ὁ πατήρ, καὶ τίς ἐστιν ὁ πατήρ, εἰ μὴ ὁ υἱός, καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.	{RP P1904 S1550: Then he turned to his disciples and said, "} [E1624 S1894: -] Everything has been handed over to me by my father. And no-one knows who the son is except the father, and who the father is except the son, and whoever the son wishes to reveal *it* to."	καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν, *having turned to the disciples*: present in RP P1904 S1550 F1853=16/20 F1859=3/8 vs. absent in E1624 S1894 F1853=4/20 (Scrivener's b*gxy) F1859=4/8 vs. another reading, F1853=0/20 F1859=1/8. AV differs textually. μοι παρεδόθη, *to me + has been handed over*, RP P1904 F1853=17/19 F1859=5/8 vs. παρεδόθη μοι, *has been handed over + to me*, TR F1853=2/19 (Scrivener's px) F1859=2/8 vs. another reading, F1853=0/19 F1859=1/8. γινώσκει, *knows*, RP TR F1853=15/19 F1859=5/7 vs. ἐπιγινώσκει, *knows, acknowledges*, P1904 F1853=4/19 (Scrivener's hqry) F1859=2/7.
Luke 10:23	Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν, Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε.	Then he turned to the disciples and said privately, "Blessed *are* the eyes which see what you see.	
Luke 10:24	Λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.	For I say to you that many prophets and kings have wanted to see *the things* which you see but did not see *them*, and to hear *the things* which you hear but did not hear *them*."	

Luke 10:25	Καὶ ἰδού, νομικός τις ἀνέστη, ἐκπειράζων αὐτόν, καὶ λέγων, Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;	Then what happened *was that* a certain scholar in the law stood up, testing him, and he said, "Teacher, by doing what will I inherit age-abiding life?"	what happened *was that* ← *behold*. by doing ← *having done*. See Matt 23:20.
Luke 10:26	Ὁ δὲ εἶπεν πρὸς αὐτόν, Ἐν τῷ νόμῳ τί γέγραπται; Πῶς ἀναγινώσκεις;	At this, he said to him, "What stands written in the law? How do you read *it*?"	
Luke 10:27	Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀγαπήσεις κύριον τὸν θεόν σου, ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν πλησίον σου ὡς {RP TR: σεαυτόν} [P1904: ἑαυτόν].	He then replied and said, **"You shall love *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."**	σεαυτόν, *yourself* (classical form), RP TR F1853=10/19 F1859=3/7 vs. ἑαυτόν, *yourself* (non-classical form), P1904 F1853=9/19 F1859=4/7. Nearly a disparity with RP, R=14:14. **Lev 19:18, Deut 6:5**. soul: i.e. *inner being, existence*.
Luke 10:28	Εἶπεν δὲ αὐτῷ, Ὀρθῶς ἀπεκρίθης· τοῦτο ποίει, καὶ ζήσῃ.	Then he said to him, "You have answered correctly. Do this and you shall live."	
Luke 10:29	Ὁ δὲ θέλων δικαιοῦν ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν, Καὶ τίς ἐστίν μου πλησίον;	But wishing to justify himself, he said to Jesus, "And who is my neighbour?"	
Luke 10:30	Ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν, Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἰεριχώ, καὶ λῃσταῖς περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμιθανῆ τυγχάνοντα.	Jesus then rejoined and said, "A certain man was going down from Jerusalem to Jericho, and he fell among robbers who for their part stripped him and gave *him* a beating and went off leaving *him*, as his fate would have it, half dead.	for their part ← *also*. as his fate would have it ← *having just met with; having just obtained by chance*.
Luke 10:31	Κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ· καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν.	And by chance a certain priest was going down by that road, and when he saw him, he passed by opposite.	
Luke 10:32	Ὁμοίως δὲ καὶ Λευΐτης γενόμενος κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν.	And likewise also a Levite, *who had* come down to the place, came and saw *him*, and he passed by opposite.	
Luke 10:33	Σαμαρείτης δέ τις ὁδεύων ἦλθεν κατ' αὐτόν, καὶ ἰδὼν αὐτὸν ἐσπλαγχνίσθη,	But a certain Samaritan on a journey came down to him and saw him, and he had compassion *on him*,	
Luke 10:34	καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ.	and he went to *him* and bound up his wounds, and he poured oil and wine on *them*, and he mounted him on his own beast, and he brought him to an inn and took care of him.	
Luke 10:35	Καὶ ἐπὶ τὴν αὔριον ἐξελθών, ἐκβαλὼν δύο δηνάρια ἔδωκεν τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ, Ἐπιμελήθητι αὐτοῦ· καὶ ὅ τι ἂν προσδαπανήσῃς, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.	Then on the next day when he departed, he produced two denaries, and he gave *them* to the inn-keeper and said to him, 'Take care of him, and whatever you spend in addition I will repay you when I return.'	denaries: a denary was a silver coin.
Luke 10:36	Τίς οὖν τούτων τῶν τριῶν {RP P1904: πλησίον δοκεῖ σοι} [TR: δοκεῖ σοι πλησίον] γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς;	Which, then, of these three do you consider to have emerged as *the* neighbour of him *who* fell among the robbers?"	πλησίον δοκεῖ σοι, *a neighbour + seems to you*, RP P1904 F1853=16/19 F1859=6/7 vs. δοκεῖ σοι πλησίον, *seems to you + a neighbour*, TR F1853=3/19 (Scrivener's cpx) F1859=1/7.

Luke 10:37	Ὁ δὲ εἶπεν, Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, Πορεύου, καὶ σὺ ποίει ὁμοίως.	He then said, "He *who* showed him compassion." So Jesus said to him, "You go too, *and* do likewise."	
Luke 10:38	Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτούς, καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς.	Then it came to pass as they were on the move that he went into a certain village, and a certain woman by name of Martha received him into her house.	
Luke 10:39	Καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ ἤκουεν τὸν λόγον αὐτοῦ.	Now this *woman* had a sister called Mary, who *had* sat down beside Jesus's feet and was listening to his words.	words ← *word*.
Luke 10:40	Ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστᾶσα δὲ εἶπεν, Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με {RP: κατέλειπεν} [P1904 TR: κατέλιπε] διακονεῖν; Εἰπὲ οὖν αὐτῇ ἵνα μοι συναντιλάβηται.	But Martha was distracted with a lot of serving. Then she came up and said, "Lord, are you not concerned that my sister has left me alone to do the serving? So tell her to assist me."	κατέλειπε(ν), *was leaving*, RP F1853=4/20 (Scrivener's cd*eo) F1859=4/8 vs. κατέλιπε(ν), *left*, P1904 TR F1853=14/20 F1859=2/8 vs. other readings, F1853=2/20 (Scrivener's bk) F1859=2/8. A strong disparity with RP, R=8:18. = are you not concerned ← *is it not a concern to you*.
Luke 10:41	Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς, Μάρθα, Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά·	But Jesus answered and said to her, "Martha, Martha, you are anxious and agitated about many *things*.	
Luke 10:42	ἑνὸς δέ ἐστιν χρεία· Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.	But one *thing* is needed. And Mary has chosen the good part, which will not be taken away from her."	
Luke 11:1	Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν, Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ.	And it came to pass when he was praying in a certain place, when he stopped, *that* one of his disciples said to him, "Lord, teach us to pray, as John for his part taught his disciples."	one ← *someone*. . for his part ← *also*.
Luke 11:2	Εἶπεν δὲ αὐτοῖς, Ὅταν προσεύχησθε, λέγετε, Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου. Ἐλθέτω ἡ βασιλεία σου. Γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.	So he said to them, "When you pray, say, 'Our father in the heavens, May your name be sanctified. May your kingdom come. May your will be done, As in heaven, So on the earth.	So ← *Also*.
Luke 11:3	Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν.	Give us our oncoming bread daily,	oncoming: see Matt 6:11.
Luke 11:4	Καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ {RP TR: - } [P1904: τῷ] ὀφείλοντι ἡμῖν. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.	And forgive us our sins, For indeed we ourselves forgive everyone indebted to us. And do not lead us into temptation, But save us from evil.' "	τῷ, *the (debtor)*: absent in RP TR F1853=18/19 F1859=5/7 vs. present in P1904 F1853=1/19 (Scrivener's q) F1859=2/7. = indebted to us: or, as an Aramaism, *(who is a) sinner against us*. . evil: or *the wicked one*.

Luke 11:5	Καὶ εἶπεν πρὸς αὐτούς, Τίς ἐξ ὑμῶν ἕξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου, καὶ {RP TR: εἴπῃ} [P1904: ἐρεῖ] αὐτῷ, Φίλε, χρῆσόν μοι τρεῖς ἄρτους,	Then he said to them, "Who among you has a friend, and would go to him in the middle of the night and say to him, '*My* friend, lend me three loaves,	εἴπῃ, *would say*, RP TR F1853=13/19 F1859=5/8 vs. ἐρεῖ, *will say*, P1904 F1853=4/19 (Scrivener's cgpy) F1859=3/8 vs. another reading, F1853=2/19 (Scrivener's fo) F1859=0/8. has ← *will have*. would go ← *will go*. say ← {RP TR: *would*} [P1904: *will*] say.
Luke 11:6	ἐπειδὴ φίλος {RP: - } [P1904 TR: μου] παρεγένετο ἐξ ὁδοῦ πρός με, καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ·	because a friend {RP: - } [P1904 TR: of mine] has arrived at my house from a journey, and I do not have anything to serve him'?	μου, *my (friend)*: absent in RP F1853=14/19 F1859=3/8 vs. present in P1904 TR F1853=3/19 (Scrivener's apu) F1859=3/8 vs. another reading, F1853=2/19 (Scrivener's cg) F1859=2/8. at my house ← *to me*.
Luke 11:7	κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἴπῃ, Μή μοι κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι.	Then from indoors he would reply and say, 'Do not give me trouble. The door has already been shut and my children are with me in bed. I can't get up and give you *any*.'	he ← *that (one)*. trouble ← *troubles*.
Luke 11:8	Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστάς, διὰ τὸ εἶναι αὐτοῦ φίλον, διά γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ {RP: ὅσον} [P1904 TR: ὅσων] χρήζει.	I tell you, even if he will not get up and give him *something* because *he* is his friend, he will get up anyway and give him what he needs because of his shameless *behaviour*.	ὅσον, *as much as (he needs)* (accusative after δίδωμι), RP F1853=19/19 F1859=4/7 vs. ὅσων, *as much as (he needs)* (genitive after χρήζω), P1904 TR F1853=0/19 F1859=3/7. F1853 and F1859 are very significantly disparate, X2=9.2 PV=0.24%. A case of collusion between P1904 and TR?
Luke 11:9	Κἀγὼ ὑμῖν λέγω, αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.	And I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.	
Luke 11:10	Πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὑρίσκει· καὶ τῷ κρούοντι {RP TR: ἀνοιγήσεται} [P1904: ἀνοιχθήσεται].	For everyone who asks, receives; and he *who* seeks, finds; and to him *who* knocks, it will be opened.	ἀνοιγήσεται, *it will be opened (1)*, RP TR F1853=11/19 F1859=6/7 vs. ἀνοιχθήσεται, *it will be opened (2)*, P1904 F1853=8/19 F1859=1/7. Scrivener's manuscripts show various other spellings in the previous verse.
Luke 11:11	Τίνα δὲ {RP TR: - } [P1904: ἐξ] ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; {RP P1904: Ἢ} [TR: Εἰ] καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ;	Which of you, *as* the father, *if your* son were to ask for bread, would give him a stone? {RP P1904: Or also *if*} [TR: *Or* also if] *he were to ask for* a fish, instead of a fish would give him a serpent?	ἐξ, *out of*: absent in RP TR F1853=15/20 F1859=4/9 vs. present in P1904 F1853=5/20 F1859=5/9. ἢ, *or*, RP P1904 F1853=16/19 F1859=6/7 vs. εἰ, *if*, TR F1853=3/19 (Scrivener's qrx) F1859=1/7. were to ask ← *will ask*. would *(2x)* ← *will*. The literal Greek is *The son will ask which of you the father for bread, surely he will not give ....*

Luke 11:12	Ἢ καὶ ἐὰν {RP P1904 S1550 S1894: αἰτήσῃ} [E1624: αἰτήσει] ᾠόν, μὴ ἐπιδώσει αὐτῷ σκορπίον;	Or also if he were to ask for an egg, would give him a scorpion?	αἰτήσῃ, *he asks* (classical subjunctive), RP P1904 S1550 S1894 F1853=13/20 F1859=5/7 vs. αἰτήσει, *he will ask* (non-classical after ἐὰν), E1624 F1853=7/20 F1859=2/7. were to ask ← {RP S1550 S1894: *asks*} [P1904 E1624: *will ask*]. would ← *will*.
Luke 11:13	Εἰ οὖν ὑμεῖς {RP TR: πονηροὶ ὑπάρχοντες} [P1904: ὑπάρχοντες πονηροὶ] οἴδατε {RP P1904: δόματα ἀγαθὰ} [TR: ἀγαθὰ δόματα] διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα {RP TR: ἅγιον} [P1904: ἀγαθὸν] τοῖς αἰτοῦσιν αὐτόν;	So if you, being evil, know how to give good gifts to your children, how much more will your father from heaven give {RP TR: holy} [P1904: good] spirit to those *who* ask him!"	πονηροὶ ὑπάρχοντες, *evil + being*, RP TR F1853=15/19 F1859=3/7 vs. ὑπάρχοντες πονηροὶ, *being + evil*, P1904 F1853=0/19 F1859=0/7 vs. another reading, F1853=4/19 (Scrivener's cdgp) F1859=4/7. δόματα ἀγαθὰ, *gifts + good*, RP P1904 F1853=16/19 F1859=7/7 vs. ἀγαθὰ δόματα, *good + gifts*, TR F1853=3/19 (Scrivener's cox) F1859=0/7. ἅγιον, *holy*, RP TR F1853=19/19 F1859=7/8 vs. ἀγαθὸν, *good*, P1904 F1853=0/19 F1859=1/8. We punctuate as an exclamation; RP P1904 TBS-TR as a question.
Luke 11:14	Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν. Ἐγένετο δέ, τοῦ δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ κωφός· καὶ {RP TR: ἐθαύμασαν} [P1904: ἐθαύμαζον] οἱ ὄχλοι.	Subsequently, he was casting out a demon, and it was mute. And it came to pass *that* when the demon had come out, the mute *man* spoke, and the crowds were amazed.	ἐθαύμασαν, *they were surprised* (aorist), RP TR F1853=19/19 F1859=5/7 vs. ἐθαύμαζον, *they were surprised* (imperfect), P1904 F1853=0/19 F1859=2/7.
Luke 11:15	Τινὲς δὲ ἐξ αὐτῶν εἶπον, Ἐν Βεελζεβοὺλ {RP TR: - } [P1904: τῷ] ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.	But some of them said, "He casts out demons by Beelzebul, {RP TR: *the*} [P1904: the] ruler of the demons",	τῷ, *(to) the*: absent in RP TR F1853=15/19 F1859=2/7 vs. present in P1904 F1853=4/19 (Scrivener's dgpy) F1859=5/7.
Luke 11:16	Ἕτεροι δὲ πειράζοντες σημεῖον παρ' αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ.	whereas others, testing *him*, wanted a sign from heaven from him.	wanted ← *were seeking*.
Luke 11:17	Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς, Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται· καὶ οἶκος ἐπὶ οἶκον, πίπτει.	But he, knowing their cogitations, said to them, "Every kingdom *which is* divided against itself is made desolate, and a house *divided* against a house falls.	
Luke 11:18	Εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; Ὅτι λέγετε ἐν {RP TR: Βεελζεβοὺλ ἐκβάλλειν με} [P1904: Βεελζεβούλ με ἐκβάλλειν] τὰ δαιμόνια.	So then, if Satan is divided against himself, how can his kingdom stand? For you say that I cast out the demons by Beelzebul.	ἐκβάλλειν με, *(that) cast out + I*, RP TR F1853=18/19 F1859=3/7 vs. με ἐκβάλλειν, *(that) I + cast out*, P1904 F1853=0/19 F1859=1/7 vs. other readings, F1853=1/19 (Scrivener's y) F1859=3/7. Punctuation: it is necessary to render the sentence in indirect speech in English because of the first person pronoun. can ← *will*, a Hebraism.

Luke 11:19	Εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι {RP TR: ἐκβάλλουσιν} [P1904: ἐκβαλοῦσιν]; Διὰ τοῦτο {RP TR: κριταὶ ὑμῶν αὐτοὶ} [P1904: αὐτοὶ κριταὶ ὑμῶν] ἔσονται.	And if I cast out the demons by Beelzebul, by whom do your people cast *them* out? By this *logic*, they themselves will be judges over you.	ἐκβάλλουσι(ν), *do they cast out*, RP TR F1853=18/19 F1859=4/7 vs. ἐκβαλοῦσι(ν), *will they cast out* (requiring an accent change), P1904 F1853=1/19 (Scrivener's k) F1859=2/7 vs. another reading, F1853=0/19 F1859=1/7. κριταὶ ὑμῶν αὐτοὶ, *judges of you + they*, RP TR F1853=10/19 F1859=2/7 vs. αὐτοὶ κριταὶ ὑμῶν, *they + judges of you*, P1904 F1853=4/19 (Scrivener's cgpy) F1859=4/7 vs. other readings, F1853=5/19 F1859=1/7. people ← *sons*. over ← *of*.
Luke 11:20	Εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.	But if I cast out the demons by *the* finger of God, then the kingdom of God has come upon you.	come ← *anticipated, come in advance*.
Luke 11:21	Ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ·	As long as a strong man, fully armed, guards his estate, his possessions are in peace,	his estate ← *his own estate*. peace: or *safety*, a Hebraism (שָׁלוֹם).
Luke 11:22	ἐπὰν δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἴρει ἐφ' ᾗ ἐπεποίθει, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν.	but as soon as one stronger than he arrives and overcomes him, he *will* take his weaponry, in which he trusted, and he *will* divide his spoils.	arrives ← *having come upon*. See Matt 23:20. weaponry ← *full armour*, as in Eph 6:11, Eph 6:13. he trusted ← *he had trusted*.
Luke 11:23	Ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστιν· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.	He *who* is not with me is against me, and he *who does* not gather with me scatters.	
Luke 11:24	Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν· καὶ μὴ εὑρίσκον λέγει, Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον.	Whenever an unclean spirit comes out of a man, it traverses arid places seeking a resting *place*, and if it does not find *it*, it says, 'I will return to my house from where I came out',	an unclean spirit ← *the unclean spirit*. See Gen 22:9. if: conditional use of the participle.
Luke 11:25	Καὶ ἐλθὸν εὑρίσκει σεσαρωμένον καὶ κεκοσμημένον.	and when it has arrived *there*, it finds *it* swept *clean* and tidied up.	
Luke 11:26	Τότε πορεύεται καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ {RP: ἐλθόντα} [P1904 TR: εἰσελθόντα] κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.	Then it goes and takes seven other spirits more wicked than itself along with *it*, and they {RP: go} [P1904 TR: go in] and dwell there, and the latter *state* of that man becomes worse than the first."	ἐλθόντα, *having gone*, RP F1853=12/20 F1859=1/7 vs. εἰσελθόντα, *having entered*, P1904 TR F1853=8/20 F1859=6/7. A disparity with RP, R=13:16. go ← *having gone*. See Matt 23:20.
Luke 11:27	Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου εἶπεν αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας.	And it came to pass as he was saying these *things that* a certain woman from the crowd raised *her* voice and said to him, "Blessed *is* the womb which carried you and *the* breasts which you sucked."	
Luke 11:28	Αὐτὸς δὲ εἶπεν, Μενοῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες αὐτόν.	But he said, "Rather, blessed *are* those *who* hear the word of God and keep it."	

Luke 11:29	Τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο λέγειν, Ἡ γενεὰ αὕτη {RP TR: - } [P1904: γενεὰ] πονηρά ἐστιν· σημεῖον {RP TR: ἐπιζητεῖ} [P1904: ζητεῖ], καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.	As the crowds continued to accumulate, he went on to say, "This generation is {RP TR: wicked} [P1904: a wicked generation]. It is looking for a sign, but no sign will be given to it except the sign of Jonah the prophet,	γενεὰ, *a generation*: absent in RP TR F1853=19/19 F1859=4/7 vs. present in P1904 F1853=0/19 F1859=3/7. F1853 and F1859 are very significantly disparate, X2=9.2 PV=0.24%. ἐπιζητεῖ, *keenly seeks*, RP TR F1853=17/19 F1859=5/7 vs. ζητεῖ, *seeks*, P1904 F1853=2/19 (Scrivener's ep) F1859=2/7. went on to say ← *began to say*, but used here for mere transition.
Luke 11:30	Καθὼς γὰρ ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευῖταις, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ {RP TR: - } [P1904: σημεῖον].	for as Jonah was a sign to the Ninevites, so the son of man will also be {RP TR: - } [P1904: a sign] to this generation.	σημεῖον, *a sign*: absent in RP TR F1853=19/19 F1859=6/7 vs. present in P1904 F1853=0/19 F1859=1/7. was ← *became*.
Luke 11:31	Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν {RP: Σολομῶνος} [P1904 TR: Σολομῶντος], καὶ ἰδού, πλεῖον {RP: Σολομῶνος} [P1904 TR: Σολομῶντος] ὧδε.	*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.	First occurrence in verse: Σολομῶνος, *of Solomon (1)*, RP F1853=10/19 F1859=2/7 vs. Σολομῶντος, *of Solomon (2)*, P1904 TR F1853=8/19 F1859=4/7 vs. another spelling, F1853=1/19 (Scrivener's f*) F1859=1/7. A weak disparity with RP, R=12:14, but not so with the second occurrence, or combining the data. Second occurrence in verse: Σολομῶνος, *of Solomon (1)*, RP F1853=12/19 F1859=3/7 vs. Σολομῶντος, *of Solomon (2)*, P1904 TR F1853=6/19 F1859=4/7 vs. another spelling, F1853=1/19 (Scrivener's f*) F1859=0/7.
Luke 11:32	Ἄνδρες {RP-text P1904 TR: Νινευῖ} [RP-marg: Νινευῖται] ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδού, πλεῖον Ἰωνᾶ ὧδε.	*The* {RP-text P1904 TR: men of Nineveh} [RP-marg: Ninevite men] will rise in the judgment with this generation and condemn it, because they repented at the preaching of Jonah, and behold, *something* greater than Jonah *is* here.	Νινευῖ, *of Nineveh*, RP-text P1904 TR F1853=7/19 F1859=4/7 vs. Νινευῖται, *Ninevites*, RP-marg F1853=8/19 F1859=3/7 vs. three other spellings, F1853=4/19 (Scrivener's cfkh*) F1859=0/7.
Luke 11:33	Οὐδεὶς δὲ λύχνον ἅψας εἰς {RP P1904 E1624: κρύπτην} [S1550 S1894: κρυπτὸν] τίθησιν, οὐδὲ ὑπὸ τὸν μόδιον, {RP P1904 S1550 S1894: ἀλλ'} [E1624: ἀλλὰ] ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν.	And no-one lights a lamp and puts *it* in {RP P1904 E1624: a vault} [S1550 S1894: a hidden *place*], or under a bushel *of corn*, but on a lampstand, so that those coming in *can* see *its* glow.	κρύπτην, *vault*, RP P1904 E1624 F1853=18/18 F1859=6/8 vs. κρύπτον, *hidden (place)*, S1550 S1894 F1853=0/18 F1859=2/8. AV differs textually. P1904 accentuation is κρυπτὴν, from κρυπτός, *hidden*, rather than ἡ κρύπτη, *vault*. ἀλλ', *but* (apocopated), RP P1904 S1550 S1894 F1853=14/18 F1859=5/7 vs. ἀλλὰ, *but* (unapocopated), E1624 F1853=4/18 (Scrivener's fqrx) F1859=2/7. lights ← *having lit*. See Matt 23:20. bushel ← *peck*, 2 imperial gallons or 9 litres, e.g. of corn or hay. See Matt 5:15.

Luke 11:34	Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ὅταν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν ἐστιν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν.	The light of the body is the eye. So when your eye is clear-sighted then the whole of your body *will* be bright, but if it is ill-disposed then your body *is* dark.	clear-sighted ← *simple, unfolded*. if ← *as soon as*. ill-disposed ← *evil*; in this context *covetous* or *miserly*.
Luke 11:35	Σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν.	So watch out that the light in you is not actually darkness.	actually: this sense is expressed by the use of the indicative in Greek, the subjunctive being more usual after σκόπει ... μή.
Luke 11:36	Εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τι μέρος σκοτεινόν, ἔσται φωτεινὸν ὅλον, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε.	Therefore, if the whole of your body *is* bright, not having any dark part, it will be bright all over, as when a lamp lights you up with *its* brilliance."	
Luke 11:37	Ἐν δὲ τῷ λαλῆσαι {RP TR: - } [P1904: αὐτὸν ταῦτα], ἠρώτα αὐτὸν Φαρισαῖός τις ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν.	Now while {RP TR: *he* was speaking} [P1904: he was saying these *things*], a certain Pharisee asked him to dine with him, and he went and reclined *at table*.	αὐτὸν ταῦτα, *he (was saying) these (things)*: absent in RP TR F1853=17/18 F1859=3/7 vs. present in P1904 F1853=0/18 F1859=4/7 vs. another reading, F1853=1/18 (Scrivener's y) F1859=0/7. F1853 and F1859 are very significantly disparate, X2=8.4 PV=0.4%.
Luke 11:38	Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.	And the Pharisee, when he saw *it*, was astounded that he did not first perform ablutions before the meal.	perform ablutions: same word as *be baptized*.
Luke 11:39	Εἶπεν δὲ ὁ κύριος πρὸς αὐτόν, Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας.	Then the Lord said to him, "*Well* now, you Pharisees clean the outside of the cup and dish, but your inside is full of greed and wickedness.	
Luke 11:40	Ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;	*You* fools, did not he *who* made the outside also make the inside?	
Luke 11:41	Πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην· καὶ ἰδού, {RP TR: πάντα} [P1904: ἅπαντα] καθαρὰ ὑμῖν {RP TR: ἐστιν} [P1904: ἔσται].	But give *as* alms inward *things*, and you will find that everything {RP TR: is} [P1904: will be] clean for you.	πάντα, *everything (1)*, RP TR F1853=17/18 F1859=5/7 vs. ἅπαντα, *everything (2)*, P1904 F1853=1/18 (Scrivener's y) F1859=2/7. ἐστιν, *is*, RP TR F1853=16/18 F1859=5/7 vs. ἔσται, *will be*, P1904 F1853=2/18 (Scrivener's oy) F1859=2/7. inward: AV differs *(such as ye have)*. you will find that ← *behold*.
Luke 11:42	Ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα {RP TR: - } [P1904: δὲ] ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι.	But woe to you, you Pharisees, because you give tithes of mint and rue, and every herb, but you pass by the judgment and love of God. {RP TR: *You*} [P1904: Now *you*] ought to have done these *things*, while not neglecting the former *things*.	δὲ, *but*: absent in RP TR F1853=14/18 F1859=3/7 vs. present in P1904 F1853=4/18 (Scrivener's acgp) F1859=4/7.
Luke 11:43	Οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς.	Woe to you Pharisees, for you love the privileged seating in the synagogues and the greetings in the market places.	

Luke 11:44	Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι {RP P1904: - } [TR: οἱ] περιπατοῦντες ἐπάνω οὐκ οἴδασιν.	Woe to you, scribes and Pharisees, hypocrites, because you are like the inconspicuous tombs, and the men {RP P1904: walking around} [TR: who walk around] above *them* are unaware *of them*."	οἱ, *who (walk around)*: absent in RP P1904 F1853=15/18 F1859=6/7 vs. present in TR F1853=3/18 (Scrivener's box) F1859=1/7.
Luke 11:45	Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ, Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.	Then one of the scholars in the law answered and said to him, "Teacher, by saying these *things*, you are insulting us as well."	by saying: gerundial use of the participle.
Luke 11:46	Ὁ δὲ εἶπεν, Καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις.	But he said, "Woe to you scholars in the law too, for you burden men with burdens *which are* hard to bear, but you yourselves do not feel what the burdens *are like* with *a single* one of your fingers.	
Luke 11:47	Οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.	Woe to you, because you build the sepulchres of the prophets, but your fathers killed them.	
Luke 11:48	Ἄρα μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα.	Consequently, you bear witness and approve of the works of your fathers, because they themselves killed them, whereas you build their sepulchres.	
Luke 11:49	Διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ ἐκδιώξουσιν·	On account of this the wisdom of God also said, 'I will send prophets and apostles to them', but they will kill *some* of them and persecute *them*,	
Luke 11:50	ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης,	so that *an account* is required from this generation of the blood of all the prophets which *has been* shed since *the* overthrow of *the* world,	*an account* is required ... of the blood ← *blood is sought out*. overthrow: AV differs; see Matt 13:35.
Luke 11:51	ἀπὸ τοῦ αἵματος Ἄβελ ἕως τοῦ αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναί, λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.	from the blood of Abel to the blood of Zechariah who perished between the altar and the house. Yes, I say to you, *an account* will be required from this generation.	
Luke 11:52	Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε.	Woe to you scholars of the law, because you have taken away the key of knowledge. You yourselves did not go in, and you have prevented those *who were* going in."	
Luke 11:53	Λέγοντος δὲ αὐτοῦ {RP TR: ταῦτα πρὸς αὐτούς} [P1904: πρὸς αὐτοὺς ταῦτα], ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων,	Now while he was saying these *things* to them, the scribes and Pharisees began to harbour an intense grudge and to draw him out on very many *matters*,	ταῦτα πρὸς αὐτούς, *these (things) + to them*, RP TR F1853=17/18 F1859=5/7 vs. πρὸς αὐτοὺς ταῦτα, *to them + these (things)*, P1904 F1853=1/18 (Scrivener's y) F1859=1/7 vs. clause missing, F1853=0/18 F1859=1/7. very many ← *rather many*, Greek comparative for superlative.

Luke 11:54	ἐνεδρεύοντες αὐτόν, {RP P1904: - } [TR: καὶ] ζητοῦντες θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.	ensnaring him, {RP P1904: - } [TR: and] looking for *a way* to catch something out of his mouth, in order to accuse him.	καὶ, *and (looking for a way)*: absent in RP P1904 F1853=15/19 F1859=5/7 vs. present in TR F1853=4/19 (Scrivener's df*ux) F1859=2/7. ensnaring ← *ambushing*. catch ← *hunt*.
Luke 12:1	Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, {RP TR: ὥστε} [P1904: ὥς] καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον, Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις.	Meanwhile as myriads of the crowd gathered together to the point of treading on each other, he went on to say to his disciples first, "Beware of the leaven of the Pharisees, which is hypocrisy.	ὥστε, *to the point of (1)*, RP TR F1853=18/18 F1859=6/7 vs. ὥς, *to the point of (2)*, P1904 F1853=0/18 F1859=1/7. went on to say ← *began to say*, but used here for mere transition.
Luke 12:2	Οὐδὲν δὲ συγκεκαλυμμένον ἐστίν, ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν, ὃ οὐ γνωσθήσεται.	There is nothing well-veiled that will not be revealed, nor hidden that will not become known,	
Luke 12:3	Ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωμάτων.	because whatever you have said in darkness will be heard in the light, and what you have spoken to the ear in closed rooms will be proclaimed on the roof*tops*.	
Luke 12:4	Λέγω δὲ ὑμῖν τοῖς φίλοις μου, Μὴ φοβηθῆτε ἀπὸ τῶν {RP: ἀποκτενόντων} [P1904: ἀποκτεννόντων] [TR: ἀποκτεινόντων] τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆσαι.	But I say to you friends of mine, do not fear those *who* can kill the body but after that are unable to do anything more.	ἀποκτενόντων, *those who kill (1)*, RP F1853=9/18 F1859=7/7 vs. ἀποκτεννόντων, *those who kill (2)*, P1904 F1853=7/18 F1859=0/7 vs. ἀποκτεινόντων, *those who kill (3)*, TR F1853=1/18 (Scrivener's g) F1859=0/7 vs. another spelling, F1853=1/18 (Scrivener's x) F1859=0/7. All are present participles in various spellings. can kill ← *killing*. that ← *these (things)*.
Luke 12:5	Ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι {RP TR: ἐξουσίαν ἔχοντα} [P1904: ἔχοντα ἐξουσίαν] ἐμβαλεῖν εἰς τὴν γέενναν· ναί, λέγω ὑμῖν, τοῦτον φοβήθητε.	And I will show you whom to fear. Fear him *who* after killing has authority to throw into Gehenna. Yes, I say to you, fear him.	ἐξουσίαν ἔχοντα, *authority + having*, RP TR F1853=15/18 F1859=3/7 vs. ἔχοντα ἐξουσίαν, *having + authority*, P1904 F1853=3/18 (Scrivener's bpy) F1859=4/7. Gehenna: see Matt 5:22. him ← *this (one)*.
Luke 12:6	Οὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων δύο; Καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ.	Are not five sparrows sold for two assaria? Yet not one of them is forgotten before God.	assaria: an assarion was a bronze or copper coin; 1/16 denary.
Luke 12:7	Ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται. Μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε.	But even the hairs on your head have all been counted. So do not be afraid. You are worth more than many sparrows.	
Luke 12:8	Λέγω δὲ ὑμῖν, Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ·	And I say to you, *as regards* everyone who acknowledges me in the presence of men – the son of man will in turn acknowledge him before the angels of God.	in turn ← *also*, but with a sense of reciprocity.

Luke 12:9	ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ.	But he *who* denies me in the presence of men will be denied in the presence of the angels of God.	denies ← *denied*, but see Matt 23:20. Perhaps *denied in return*.
Luke 12:10	Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται.	Now as for anyone who speaks a word against the son of man, it will be forgiven him, but it will not be forgiven him *who* blasphemes against the holy spirit.	speaks ← *will speak*. blasphemes ← *blasphemed*, but see Matt 23:20.
Luke 12:11	Ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογήσησθε, ἢ τί εἴπητε·	And when they haul you to the synagogues and magistrates and authorities, do not be concerned about how or what you should answer in defence, or what you should say,	
Luke 12:12	τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ, ἃ δεῖ εἰπεῖν.	for the holy spirit will teach you at that hour what it is necessary to say."	at that hour ← *at the hour itself*. Analogous to Luke 10:7, but there is not so compelling a need to make the change here.
Luke 12:13	Εἶπεν δέ τις αὐτῷ ἐκ τοῦ ὄχλου, Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι {RP TR: μετ' ἐμοῦ τὴν κληρονομίαν} [P1904: τὴν κληρονομίαν μετ' ἐμοῦ].	Then someone said to him from the crowd, "Teacher, tell my brother to share the inheritance with me."	μετ' ἐμοῦ τὴν κληρονομίαν, *with me + the inheritance*, RP TR F1853=17/18 F1859=5/7 vs. τὴν κληρονομίαν μετ' ἐμοῦ, *the inheritance + with me*, P1904 F1853=1/18 (Scrivener's y) F1859=2/7.
Luke 12:14	Ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπε, τίς με κατέστησεν δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς;	But he said to him, "Sir, who appointed me *as* a judge or an apportioner over you?"	
Luke 12:15	Εἶπεν δὲ πρὸς αὐτούς, Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ {RP TR: τῆς} [P1904: πάσης] πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ {RP: αὐτῷ} [P1904 TR: αὐτοῦ] ἐστιν ἐκ τῶν ὑπαρχόντων 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."	τῆς, *(from) the (greed)*, RP TR F1853=16/18 F1859=2/7 vs. πάσης, *(from) all (greed)*, P1904 F1853=2/18 (Scrivener's cg) F1859=5/7. F1853 and F1859 are very significantly disparate, X2=9.1 PV=0.26%. αὐτῷ, *(life) to him*, RP F1853=10/18 F1859=1/7 vs. αὐτοῦ, *his (life)*, P1904 TR F1853=8/18 F1859=6/7. A 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* ↴
Luke 12:16	Εἶπεν δὲ παραβολὴν πρὸς αὐτούς, λέγων, Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα·	Then he told them a parable and said, "The estate of a certain rich man gave a good yield.	↳ *abounding to someone of his possessions that his life is*.
Luke 12:17	καὶ διελογίζετο ἐν ἑαυτῷ λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου;	And he thought *things* over and said, 'What should I do? For I do not have anywhere to gather up my fruits into.'	thought *things* over ← *reasoned in himself*.
Luke 12:18	Καὶ εἶπεν, Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὰ {RP P1904 S1550 S1894: γενήματά} [E1624: γεννήματά] μου καὶ τὰ ἀγαθά μου.	And he said, 'This *is what* I will do – I will demolish my storehouses and build bigger *ones*, and I will gather up there all my produce and my goods.	γενήματά, *produce* (1- non-classical spelling, as if from γίνομαι), RP P1904 S1550 S1894 F1853=15/18 F1859=5/7 vs. γεννήματά, *produce* (2- classical spelling, from γεννάω), E1624 F1853=3/18 (Scrivener's cmy) F1859=2/7. Compare 2 Cor 9:10. goods ← *good (things)*, but the neuter plural can mean *wealth*, whence, parallel to the English, *goods*.

Luke 12:19	Καὶ ἐρῶ τῇ ψυχῇ μου, Ψυχή, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου.	And I will say to myself, «Self, you have many goods laid up for many years. Have a rest, eat, drink *and* be merry.» ’	to myself ... Self ← *to my soul ... Soul*. goods: see Luke 12:18. Exceptionally here we, in accordance with RP's capital letter, use quotation marks for nested direct speech by the same speaker as the outer quote. We do not do so, with RP, e.g. in Luke 12:27, but we differ with RP in Luke 12:22.
Luke 12:20	Εἶπεν δὲ αὐτῷ ὁ θεός, {RP P1904 S1894: Ἄφρον} [S1550 E1624: Ἄφρων], ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται;	But God said to him, ‘*You* fool! This very night they demand your life from you. Then who will have what you have prepared?’	ἄφρον, *fool* (vocative), RP P1904 S1894 F1853=12/18 F1859=3/7 vs. ἄφρων, *fool* (nominative), S1550 E1624 F1853=6/18 F1859=4/7. they demand: perhaps avoidance of the passive *will be required*, but we retain the active voice. Compare Luke 6:38. life ← *soul*.
Luke 12:21	Οὕτως ὁ θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς θεὸν πλουτῶν.	Such *is* he *who* treasures *things* up to himself, but *who does* not become rich towards God.”	
Luke 12:22	Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Διὰ τοῦτο {RP TR: ὑμῖν λέγω} [P1904: λέγω ὑμῖν], μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε· μηδὲ τῷ σώματι {RP TR: - } [P1904: ὑμῶν], τί ἐνδύσησθε.	Then he said to his disciples, “This *is* why I say to you, do not be concerned about yourself, *as to* what you will eat, or about {RP TR: *your*} [P1904: your] body, *as to* what you will wear.	ὑμῖν λέγω, *to you + I say*, RP TR F1853=11/18 F1859=4/7 vs. λέγω ὑμῖν, *I say + to you*, P1904 F1853=7/18 F1859=3/7. ὑμῶν, *your (body)*: absent in RP TR F1853=15/18 F1859=4/7 vs. present in P1904 F1853=3/18 (Scrivener's hry) F1859=3/7. This *is* why ← *On account of this*. yourself ← *your soul*, here for *bodily needs*.
Luke 12:23	{RP TR: Ἡ} [P1904: Οὐχὶ ἡ] ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος.	{RP TR: *Your* life is more than food, and *your* body *is more* than *its* clothing.} [P1904: Isn't *your* life more than food, and *your* body *more* than *its* clothing?]	οὐχὶ, *is not?*: absent in RP TR F1853=16/18 F1859=5/7 vs. present in P1904 F1853=2/18 (Scrivener's ry) F1859=2/7. life ← *soul*.
Luke 12:24	Κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οἷς οὐκ ἔστιν ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν;	Observe the ravens, how they do not sow or reap, which have neither store nor barn, yet God feeds them. How much more you are worth than the birds!	yet: adversative use of καί. We punctuate as an exclamation; RP P1904 TBS-TR as a question.
Luke 12:25	Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται {RP-text P1904 TR: προσθεῖναι} [RP-marg: προσθῆναι] ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα;	And who among you can add one cubit to his height by being anxious?	προσθεῖναι, *add* (aorist active), RP-text P1904 TR F1853=12/19 F1859=3/7 vs. προσθῆναι, *add* (aorist active, misspelled because of similarity to the passive προστεθῆναι), RP-marg F1853=7/19 F1859=4/7. See Luke 9:16 for a similar misspelling. by being anxious: gerundial use of the participle.

Luke 12:26	Εἰ οὖν οὔτε ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε;	So if you cannot *do* even a very small *thing*, why are you anxious about the remaining *things*?	
Luke 12:27	Κατανοήσατε τὰ κρίνα πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων.	Observe the lilies – how they grow. *Yet* they neither toil nor spin *thread*. But I say to you *that* not even Solomon in all his glory was clothed like one of these.	
Luke 12:28	Εἰ δὲ τὸν χόρτον {RP TR: ἐν τῷ ἀγρῷ} [P1904: τοῦ ἀγροῦ] σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ θεὸς οὕτως ἀμφιέννυσιν, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;	And if God so clothes the {RP TR: vegetation in the field} [P1904: wild vegetation] *which* is in existence today, but *which is* thrown into a furnace tomorrow, how much more *will he clothe* you, *you* of little faith!	ἐν τῷ ἀγρῷ, *in the field*, RP TR F1853=17/19 F1859=5/7 vs. τοῦ ἀγροῦ, *of the field*, P1904 F1853=2/19 (Scrivener's n*y) F1859=2/7. We punctuate as an exclamation; RP P1904 TBS-TR as a question.
Luke 12:29	Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε, {RP TR: ἢ} [P1904: καὶ] τί πίητε· καὶ μὴ μετεωρίζεσθε.	So don't you concentrate on what you will eat {RP TR: or} [P1904: and] what you will drink, and do not be in suspense *about it*,	ἢ, *or*, RP TR F1853=15/18 F1859=5/7 vs. καὶ, *and*, P1904 F1853=3/18 (Scrivener's agy) F1859=2/7. concentrate on ← *seek after, inquire after, feel the need for*.
Luke 12:30	Ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῄζετε τούτων.	for the nations of the world concentrate on all these *things*, but your father knows that you need these *things*.	
Luke 12:31	Πλὴν ζητεῖτε τὴν βασιλείαν τοῦ θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.	Rather, seek the kingdom of God, and all these *things* will be added to you.	
Luke 12:32	Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.	Do not fear, you little flock. For it pleased your father to give you the kingdom.	
Luke 12:33	Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην. Ποιήσατε ἑαυτοῖς {RP TR: βαλάντια} [P1904: βαλλάντια] μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτης οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει·	Sell your belongings and give alms. Make yourselves purses *which do* not wear out – an unfailing treasure in the heavens where no thief comes near, nor does a moth cause ruin.	βαλάντια, *purses (1)*, RP TR F1853=14/19 F1859=4/7 vs. βαλλάντια, *purses (2)*, P1904 F1853=5/19 (Scrivener's ac**dpy) F1859=3/7.
Luke 12:34	ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.	For where your treasure is, there your heart will be also.	
Luke 12:35	Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι, καὶ οἱ λύχνοι καιόμενοι·	Let your loins be girded and *your* lamps be burning,	
Luke 12:36	καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε {RP: ἀναλύσῃ} [P1904 TR: ἀναλύσει] ἐκ τῶν γάμων, ἵνα, ἐλθόντος καὶ κρούσαντος, εὐθέως ἀνοίξωσιν αὐτῷ.	and you yourselves *be* like men awaiting their master when he returns from the wedding reception, so that when he comes and knocks, they open to him immediately.	ἀναλύσῃ, *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 12:37	Μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὑρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτούς, καὶ παρελθὼν διακονήσει αὐτοῖς.	Blessed *are* those servants whom the master finds on the alert when he comes. Truly, I say to you, he will gird himself and have them recline *at table*, and he will come up to them and serve them.	finds ← *will find*. comes ← *having come*. See Matt 23:20. will come up ← *having come up*, but taking its time frame from the main verb. See Matt 23:20.
Luke 12:38	Καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὕρῃ οὕτως, μακάριοί εἰσιν οἱ δοῦλοι ἐκεῖνοι.	And if he should come in the second watch, or come in the third watch, and find *them* like this, blessed are those servants.	second watch: *9 p.m. - midnight*. third watch: *midnight - 3 a.m.*
Luke 12:39	Τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἄν, καὶ οὐκ ἂν ἀφῆκεν διορυγῆναι τὸν οἶκον αὐτοῦ.	And know this: if the master of the house had known at what hour the thief *would* come, he would have kept watch and would not have let his house be broken into.	
Luke 12:40	Καὶ ὑμεῖς οὖν γίνεσθε ἕτοιμοι· ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.	So you also be prepared, because at an hour *when* you don't expect *it*, the son of man *will* come.”	
Luke 12:41	Εἶπεν δὲ αὐτῷ ὁ Πέτρος, Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας;	Then Peter said to him, “Lord, are you saying this parable to us or to everyone *else* as well?”	
Luke 12:42	Εἶπεν δὲ ὁ κύριος, Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον;	And the Lord said, “Who then is the faithful and sensible steward whom the master will appoint over his body of servants to give *them their* ration of wheat at the proper time?	
Luke 12:43	Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει {RP TR: ποιοῦντα οὕτως} [P1904: οὕτως ποιοῦντα].	Blessed *is* that servant whom his master will find acting this way when he comes.	ποιοῦντα οὕτως, *acting + thus*, RP TR F1853=17/18 F1859=4/7 vs. οὕτως ποιοῦντα, *thus + acting*, P1904 F1853=1/18 (Scrivener's y) F1859=3/7. comes ← *having come*. See Matt 23:20.
Luke 12:44	Ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.	Truly, I say to you that he will appoint him over all his possessions.	
Luke 12:45	Ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξηται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι·	But if that servant says in his heart, ‘My master is taking a long time coming’, and he starts beating the menservants and maidservants, and eating and drinking, and becoming drunk,	
Luke 12:46	ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει· καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.	that servant's master will come on a day when he does not expect *it*, and at an hour which he does not know, and he will cut him in two and assign his lot with the unfaithful.	cut him in two: judging by the next verse, not to be taken absolutely literally.
Luke 12:47	Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου {RP P1904 TR: ἑαυτοῦ} [MISC: αὐτοῦ], καὶ μὴ ἑτοιμάσας μηδὲ 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*.	ἑαυτοῦ, *his own*, RP P1904 TR F1853=5/18 F1859=3/7 vs. αὐτοῦ, *his*, F1853=13/18 F1859=4/7. A disparity with RP, R=10:17. flogged ← *flayed*.

Luke 12:48	ὁ δὲ μὴ γνούς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. Παντὶ δὲ ᾧ ἐδόθη πολύ, πολὺ ζητηθήσεται παρ' αὐτοῦ· καὶ ᾧ παρέθεντο πολύ, περισσότερον αἰτήσουσιν αὐτόν.	But he *who did* not know, and *who* acted *in a way* worthy of beating, will be flogged with few *lashes*. From everyone to whom much is given, much will be required, and from him to whom they have entrusted much, they will ask *all the* more.	acted *in a way* worthy ← *did (things) worthy*. From everyone to whom ← *To everyone from him*.
Luke 12:49	Πῦρ ἦλθον βαλεῖν {RP TR: εἰς} [P1904: ἐπὶ] τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη;	I came to cast fire on the earth, so what do I wish for if it has already been set alight?	εἰς, *to*, RP TR F1853=12/18 F1859=3/7 vs. ἐπὶ, *onto*, P1904 F1853=6/18 F1859=4/7.
Luke 12:50	Βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως οὗ τελεσθῇ.	And I have a baptism to be baptized *with*, and how I am pressed until it is completed!	
Luke 12:51	Δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; Οὐχί, λέγω ὑμῖν, ἀλλ' ἢ διαμερισμόν.	Do you think I came to bring peace on earth? No, I tell you, but rather discord.	
Luke 12:52	Ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἑνὶ διαμεμερισμένοι, τρεῖς ἐπὶ δυσίν, καὶ δύο ἐπὶ τρισίν.	For from now *on* there will be five in one house at odds with each other, three against two and two against three.	at odds with each other ← *divided*.
Luke 12:53	{RP TR: Διαμερισθήσεται} [P1904: Διαμερισθήσονται] πατὴρ {RP P1904: ἐπὶ} [TR: ἐφ'] υἱῷ, καὶ υἱὸς ἐπὶ πατρί· μήτηρ ἐπὶ θυγατρί, καὶ θυγάτηρ ἐπὶ μητρί· πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.	**A father will be at variance with *his* son, and a son with *his* father; a mother with *her* daughter and a daughter with *her* mother; a mother-in-law *will be* against her daughter-in-law, and a daughter-in-law against her mother-in-law."**	διαμερισθήσεται, *he will be at variance*, RP TR F1853=18/18 F1859=5/7 vs. διαμερισθήσονται, *they will be at variance*, P1904 F1853=0/18 F1859=2/7. ἐπὶ, *(at variance) with* (unapocopated), RP P1904 F1853=14/18 F1859=4/7 vs. ἐφ', *(at variance) with* (apocopated), TR F1853=4/18 (Scrivener's fopx) F1859=3/7. **Mic 7:6**.
Luke 12:54	Ἔλεγεν δὲ καὶ τοῖς ὄχλοις, Ὅταν ἴδητε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθέως λέγετε, Ὄμβρος ἔρχεται· καὶ γίνεται οὕτως.	Then he said to the crowds as well, "Whenever you see a cloud arising from *the* west, you immediately say, 'A downpour is coming.' And so it comes to pass.	
Luke 12:55	Καὶ ὅταν νότον πνέοντα, λέγετε ὅτι Καύσων ἔσται· καὶ γίνεται.	And when *you see* a south wind blowing, you say, 'There will be a scorching heat.' And *so* it comes to pass.	
Luke 12:56	Ὑποκριταί, τὸ πρόσωπον {RP S1550 E1624: τῆς γῆς καὶ τοῦ οὐρανοῦ} [P1904 S1894: τοῦ οὐρανοῦ καὶ τῆς γῆς] οἴδατε δοκιμάζειν· τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε;	*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?	τῆς γῆς καὶ τοῦ οὐρανοῦ, *of the earth + and of the sky*, RP S1550 E1624 F1853=9/19 F1859=3/7 vs. τοῦ οὐρανοῦ καὶ τῆς γῆς, *of the sky + and of the earth*, P1904 S1894 F1853=10/19 F1859=4/7. A disparity with RP, R=13:16. condition ← *face*.
Luke 12:57	Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;	And why *can* you not determine by yourselves what *is* right?	

Luke 12:58	Ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ· μήποτε κατασύρῃ σε πρὸς τὸν κριτήν, καὶ ὁ κριτής σε παραδῷ τῷ πράκτορι, καὶ ὁ πράκτωρ σε {RP: βάλῃ} [P1904: βαλεῖ] [TR: βάλλῃ] εἰς φυλακήν.	For when you go before a magistrate with your opponent, make an effort to settle with him on the way, so that he does not drag you to the judge, and the judge hands you over to the executive officer, and the executive officer throws you in prison.	βάλῃ, *throws* (aorist subjunctive, so perfective aspect), RP F1853=14/18 F1859=4/7 vs. βαλεῖ, *will throw*, P1904 F1853=1/18 (Scrivener's y) F1859=1/7 vs. βάλλῃ, *throws* (present subjunctive, so imperfective aspect), TR F1853=3/18 (Scrivener's bqx) F1859=1/7 vs. βαλλεῖ, *throws*, F1853=0/18 F1859=1/7. on the way: perhaps like the modern *out of court* settlement.
Luke 12:59	Λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὗ καὶ {RP: τὸν} [P1904 TR: τὸ] ἔσχατον λεπτὸν ἀποδῷς.	I say to you, you will certainly not come out from there until you have paid the very last lepton."	τὸν, *the (lepton)*, from ὁ λεπτός (masculine), RP F1853=9/19 F1859=3/7 vs. τὸ, *the (lepton)*, from τὸ λεπτόν (neuter), P1904 TR F1853=10/19 F1859=4/7. A disparity with RP, R=12:16. the very last ← *even the last*. lepton: a coin of the lowest value; 1/128 denary.
Luke 13:1	Παρῆσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν.	Now there were some *people* present at *that* very time reporting to him about the Galileans whose blood Pilate had mixed with their sacrifices.	
Luke 13:2	Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν;	To this Jesus reacted and said to them, "Do you think that these Galileans were *more* sinful than all the *other* Galileans, because they have suffered such *things*?	
Luke 13:3	Οὐχί, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοῆτε, πάντες ὡσαύτως ἀπολεῖσθε.	No, I say to you, but unless you repent, you will all perish in the same way.	
Luke 13:4	Ἢ ἐκεῖνοι οἱ δέκα καὶ ὀκτώ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι οὗτοι ὀφειλέται ἐγένοντο παρὰ πάντας {RP TR: - } [P1904: τοὺς] ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλήμ;	Or those eighteen on whom the tower in Siloam fell and killed them – do you suppose these were *more* at fault than all {RP TR: *the*} [P1904: the] *other* men who live in Jerusalem?	τοὺς, *the (men)*: absent in RP TR F1853=17/18 F1859=6/7 vs. present in P1904 F1853=1/18 (Scrivener's a) F1859=1/7. at fault ← *debtors*, perhaps under influence of the Aramaic חוֹבָא, *debt* or *sin*.
Luke 13:5	Οὐχί, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ {RP TR: μετανοῆτε} [P1904: μετανοήσητε], πάντες ὁμοίως ἀπολεῖσθε.	No, I tell you, but unless you repent, you will all perish in the same way."	μετανοῆτε, *repent* (present subjunctive, so imperfective aspect), RP TR F1853=12/18 F1859=7/7 vs. μετανοήσητε, *repent* (aorist subjunctive, so perfective aspect), P1904 F1853=4/18 (Scrivener's agpy) F1859=0/7 vs. another reading, F1853=2/18 (Scrivener's ce) F1859=0/7.
Luke 13:6	Ἔλεγεν δὲ ταύτην τὴν παραβολήν· Συκῆν εἶχέν τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην· καὶ ἦλθεν {RP P1904: ζητῶν καρπὸν} [TR: καρπὸν ζητῶν] ἐν αὐτῇ, καὶ οὐχ εὗρεν.	Then he related this parable. "A certain *man* had a fig tree *which had been* planted in his vineyard, and he came looking for fruit on it, but he did not find *any*,	ζητῶν καρπὸν, *seeking + fruit*, RP P1904 F1853=16/18 F1859=7/7 vs. καρπὸν ζητῶν, *fruit + seeking*, TR F1853=2/18 (Scrivener's gx) F1859=0/7.

Luke 13:7	Εἶπεν δὲ πρὸς τὸν ἀμπελουργόν, Ἰδού, τρία ἔτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὑρίσκω· ἔκκοψον αὐτήν· ἵνα τί καὶ τὴν γῆν καταργεῖ;	and he said to his vinedresser, 'That's three years that I have been coming looking for fruit on this fig tree, but not finding *any*. Cut it down. Why *should* it for its part occupy the ground pointlessly?'	That's three years ← *Behold three years*. for its part ← *also*.
Luke 13:8	Ὁ δὲ ἀποκριθεὶς {RP TR: λέγει} [P1904: εἶπεν] αὐτῷ, Κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτήν, καὶ βάλω {RP P1904 E1624: κόπρια} [S1550 S1894: κόπριαν]·	But he answered and said to him, 'Master, leave it this year too, until I have dug around it and applied manure.	λέγει, *says*, RP TR F1853=16/18 F1859=6/7 vs. εἶπεν, *said*, P1904 F1853=2/18 (Scrivener's cy) F1859=1/7. κόπρια, *manure* (neuter plural), RP P1904 E1624 F1853=17/18 F1859=4/8 vs. κόπριαν, *manure* (feminine singular), S1550 S1894 F1853=1/18 (Scrivener's c) F1859=3/8 vs. another reading, F1853=0/18 F1859=1/8.
Luke 13:9	κἂν μὲν ποιήσῃ καρπόν· εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν.	And if it bears fruit, *well and good*. But if not, you can cut it down in the coming *year*.' "	can ← *will*, a Hebraism.
Luke 13:10	Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν·	Now he was teaching in one of the synagogues on the Sabbath,	
Luke 13:11	καὶ ἰδού, γυνὴ ἦν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτώ, καὶ ἦν συγκύπτουσα, καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές.	and there *was* a woman *who had been* possessed by a spirit of illness for eighteen years, and *who* was bent double and *was* not able to straighten up at all.	there *was* ← *behold there was*. *had been* possessed by a spirit ← *had had a spirit* ← *having a spirit*.
Luke 13:12	Ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησεν, καὶ εἶπεν αὐτῇ, Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου.	Then when Jesus saw her, he called *to her* and said to her, "Madam, you have been made free of your illness."	
Luke 13:13	Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζεν τὸν θεόν.	And he laid *his* hands on her, and immediately she was made straight again, and she glorified God.	
Luke 13:14	Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ, Ἓξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.	But the president of the synagogue, *who was* annoyed that Jesus had healed on the Sabbath, responded and said to the congregation, "There are six days on which one must do work. So come on these *days* and be healed, and not on the Sabbath day."	congregation ← *crowd*. come: imperatival use of the participle.
Luke 13:15	Ἀπεκρίθη οὖν αὐτῷ ὁ κύριος, καὶ εἶπεν, {RP: Ὑποκριταί} [P1904 TR: Ὑποκριτά], ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν ποτίζει;	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?	ὑποκριταί, *hypocrites*, RP F1853=8/18 F1859=6/8 vs. ὑποκριτά, *hypocrite*, P1904 TR F1853=9/18 F1859=2/8 vs. absent, F1853=1/18 (Scrivener's c) F1859=0/8. Nearly a disparity with RP, R=14:13.
Luke 13:16	Ταύτην δέ, θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ Σατανᾶς, ἰδού, δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;	Should this *woman*, *who* is a daughter of Abraham, whom Satan has bound all these eighteen years, not be freed from this bond on the Sabbath day?"	all these ← *behold*.
Luke 13:17	Καὶ ταῦτα λέγοντος αὐτοῦ, κατῃσχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.	And with him saying these *things*, all those *who* opposed him were put to shame, and all the congregation rejoiced at all the illustrious *things* which *were* done by him.	congregation ← *crowd*.

Luke 13:18	Ἔλεγεν δέ, Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ; Καὶ τίνι ὁμοιώσω αὐτήν;	Then he said, "To what is the kingdom of God similar, and with what shall I compare it?	
Luke 13:19	Ὁμοία ἐστὶν κόκκῳ σινάπεως, {RP P1904 S1550 S1894: ὃν} [E1624: ὃ] λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ· καὶ ηὔξησεν, καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.	It is like a grain of mustard *seed*, which a man took and threw in his own garden, and it grew and became a big tree, and the birds of the sky nestled in its branches."	ὃν, *which* (masculine, ref. grain), RP P1904 S1550 S1894 F1853=17/18 F1859=7/7 vs. ὃ, *which* (neuter, ref. mustard), E1624 F1853=1/18 (Scrivener's a) F1859=0/7. mustard: see Matt 13:32.
Luke 13:20	{RP P1904: Πάλιν} [TR: Καὶ πάλιν] εἶπεν, Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ;	{RP P1904: He} [TR: And he] spoke again: "To what shall I liken the kingdom of God?	καὶ, *and (again)*: absent in RP P1904 F1853=18/18 F1859=6/7 vs. present in TR F1853=0/18 F1859=1/7.
Luke 13:21	Ὁμοία ἐστὶν ζύμῃ, ἣν λαβοῦσα γυνὴ {RP TR: ἐνέκρυψεν} [P1904: ἔκρυψεν] εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.	It is like leaven, which a woman took and hid in three satums of flour, until it was all leavened."	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.
Luke 13:22	Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορείαν ποιούμενος εἰς Ἱερουσαλήμ.	Then he crossed around from town to town and village to village, teaching and making *his* way to Jerusalem.	
Luke 13:23	Εἶπεν δέ τις αὐτῷ, Κύριε, εἰ ὀλίγοι οἱ σῳζόμενοι; Ὁ δὲ εἶπεν πρὸς αὐτούς,	And someone said to him, "Lord, *is it only* a few who *are* saved?" He then said to them,	
Luke 13:24	Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης· ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν.	"Exert yourselves to go in through the narrow gate, for many, I tell you, are trying to go in, but they will not be able.	trying ← *seeking*.
Luke 13:25	Ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξησθε ἔξω ἑστάναι καὶ κρούειν τὴν θύραν, λέγοντες, Κύριε, κύριε, ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ·	Once the master of the house has got up and closed the door, when you make a move and stand outside and knock *on* the door and say, 'Lord, lord, open up to us', he will then answer and say to you, 'I don't know where you are from.'	We take this section as a parable, but it could be the literal scenario, in which case we would capitalize the uncapitalized *lord*. make a move ← *begin*, here simply denoting transition.
Luke 13:26	τότε ἄρξεσθε λέγειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας.	Then you will go on to say, 'We have eaten and drunk in your company, and you taught *us* in our streets.'	go on ← *begin*, again simply denoting transition.
Luke 13:27	Καὶ ἐρεῖ, Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας.	Then he will say, 'I say to you, I do not know where you are from. **Keep away from me, all you perpetrators of iniquity.'**	**Ps 6:9MT (Ps 6:8AV)**.
Luke 13:28	Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψησθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω.	There, there will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but you *yourselves* cast out.	out ← *out outside*.
Luke 13:29	Καὶ ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ {RP: - } [P1904 TR: ἀπὸ] βορρᾶ καὶ νότου, καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ.	And they will come from *the* east and *the* west and {RP: - } [P1904 TR: from] *the* north and *the* south, and they will recline *at table* in the kingdom of God.	ἀπὸ, *from*: absent in RP F1853=19/19 F1859=5/7 vs. present in P1904 TR F1853=0/19 F1859=2/7. A case of collusion between P1904 and TR?

Luke 13:30	Καὶ ἰδού, εἰσὶν ἔσχατοι οἳ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἳ ἔσονται ἔσχατοι.	And you will see that there are *some* last who will be first, and *that* there are *some* first who will be last.”	you will see that ← *behold*.
Luke 13:31	Ἐν αὐτῇ τῇ ἡμέρᾳ προσῆλθόν τινες Φαρισαῖοι, λέγοντες αὐτῷ, Ἔξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρῴδης θέλει σε ἀποκτεῖναι.	On that day, some Pharisees came over and said to him, “Get out and go away from here, for Herod wishes to kill you.”	On that day ← *On the day itself*. We translate more as if the breathings were ἐν αὗτῃ τῇ ἡμέρᾳ, *On this day*. AV differs, reading *The same day*, which would be ἐν τῇ αὐτῇ ἡμέρᾳ.
Luke 13:32	Καὶ εἶπεν αὐτοῖς, Πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτῃ, Ἰδού, ἐκβάλλω δαιμόνια καὶ ἰάσεις ἐπιτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι.	At this he said to them, “Go and say to that fox, ‘Look, I cast out demons and accomplish healings today and tomorrow, and on the third *day* I *will* come to an end.’	Go: imperatival use of the participle. --- come to an end: [CB] supplies *of my work*.
Luke 13:33	Πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι· ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ.	But it is necessary for me to make my journey today and tomorrow and the *day* after, because it is not admissible for a prophet to perish outside Jerusalem.	
Luke 13:34	Ἱερουσαλήμ, Ἱερουσαλήμ, ἡ {RP-text: ἀποκτένουσα} [RP-marg TR: ἀποκτείνουσα] [P1904: ἀποκτέννουσα] τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.	Jerusalem, Jerusalem, you *who* kill the prophets and stone those sent to you, how often I wished to gather your children in the way a bird *gathers* its own brood under *its* wings, but you were not willing!	ἀποκτένουσα, *you who kill* (present participle, variant 1), RP-text F1853=9/19 F1859=2/9 vs. ἀποκτείνουσα, *you who kill* (present participle, variant 2), RP-marg TR F1853=6/19 F1859=6/9 vs. ἀποκτέννουσα, *you who kill* (present participle, variant 3), P1904 F1853=4/19 (Scrivener's dhks) F1859=1/9. All are present participles in various spellings. A weak disparity with RP-text, R=11:13. --- you ← *her*. A change of grammatical person; compare Matt 18:19, Lev 1:3.
Luke 13:35	Ἰδού, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος· {RP P1904: λέγω δὲ} [TR: ἀμὴν δὲ λέγω] ὑμῖν ὅτι οὐ μή με ἴδητε ἕως ἂν {RP: ἥξει} [P1904 TR: ἥξῃ], ὅτε εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.	See how your house is left to you desolate. And {RP P1904: - } [TR: truly,] I say to you that you will not see me at all until *the time* comes when you say, **‘Blessed *is* he *who* comes in *the* name of *the* Lord.’ ”**	λέγω δὲ, *but I say*, RP P1904 F1853=17/19 F1859=6/7 vs. ἀμὴν δὲ λέγω, *truly indeed I say*, TR F1853=1/19 (Scrivener's o) F1859=1/7 vs. words absent F1853=1/19 (Scrivener's x) F1859=0/7. AV differs textually. --- ἥξει, *comes* (classical subjunctive), RP F1853=10/19 F1859=3/8 vs. ἥξῃ, *will come* (non-classical future indicative), P1904 TR F1853=8/19 F1859=4/8 vs. absent, F1853=1/19 (Scrivener's g) F1859=1/8. A weak disparity with RP, R=13:14. --- **Ps 118:26**. --- See how ← *Behold*.
Luke 14:1	Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν.	Now it came to pass, when he had gone into *the* home of one of the senior members of the Pharisees on a Sabbath to eat bread, that they were watching him closely,	
Luke 14:2	Καὶ ἰδού, ἄνθρωπός τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ.	and it was the case that there was in front of him a certain man with oedema,	it was the case that ← *behold*. --- oedema: (American *edema*), also known as *dropsy*.

Luke 14:3	Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, λέγων, Εἰ ἔξεστιν τῷ σαββάτῳ θεραπεύειν;	at which Jesus reacted and addressed the scholars in the law and *the* Pharisees and said, "Is it permitted to heal on the Sabbath?"	
Luke 14:4	Οἱ δὲ ἡσύχασαν. Καὶ ἐπιλαβόμενος ἰάσατο αὐτόν, καὶ ἀπέλυσεν.	But they kept quiet. Then he took hold of *him* and cured him and let *him* go.	
Luke 14:5	Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν, Τίνος ὑμῶν {RP P1904: υἱὸς} [TR: ὄνος] ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου;	Then he replied to them and said, "Who among you whose {RP P1904: son} [TR: donkey] or ox falls into a well would not immediately draw it up on the Sabbath day?"	υἱὸς, *son*, RP P1904 F1853=13/19 F1859=2/7 vs. ὄνος, *donkey*, TR F1853=6/19 F1859=4/7 vs. another reading, F1853=0/19 F1859=1/7. AV differs textually. Who among you ← *Of whom of you ... he*.
Luke 14:6	Καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα.	And they could not argue against those *matters* with him.	
Luke 14:7	Ἔλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς,	Then he told the guests a parable as he noticed how they chose the prime seats, and he said to them,	Compare Prov 25:6 - 7.
Luke 14:8	Ὅταν κληθῇς ὑπό τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν· μήποτε ἐντιμότερός σου ᾖ κεκλημένος ὑπ' αὐτοῦ,	"When you have been invited to a wedding by someone, do not recline at a prime seat, in case *someone* more honourable than you is invited by him,	have been invited ← *are invited*.
Luke 14:9	καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δὸς τούτῳ τόπον· καὶ τότε ἄρξῃ μετ' αἰσχύνης τὸν ἔσχατον τόπον κατέχειν.	and the *one who* invited you and him should come and say to you, 'Give *your* place to this *man*', and then you will *have to* move on with shame to occupy the last *choice* place.	should come and say ← *having come will say*. See Matt 23:20. will *have to* move on ← *will begin*, here denoting mere transition.
Luke 14:10	Ἀλλ' ὅταν κληθῇς, πορευθεὶς {RP P1904: ἀνάπεσε} [TR: ἀνάπεσον] εἰς τὸν ἔσχατον τόπον· ἵνα, ὅταν ἔλθῃ ὁ κεκληκώς σε, εἴπῃ σοι, Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον τῶν συνανακειμένων σοι.	But when you are invited, go and recline in the last *choice* place so that when your host comes, he says to you, '*My* friend, come up higher.' Then you will have honour in the sight of those reclining with you.	ἀνάπεσε, *recline* (classical weak aorist), RP P1904 F1853=16/19 F1859=4/7 vs. ἀνάπεσον, *recline* (non-classical strong aorist ending), TR F1853=0/19 F1859=2/7 vs. another reading, F1853=3/19 (Scrivener's qrs) F1859=1/7. go: imperatival use of the participle. your host ← *the (one) having invited you*.
Luke 14:11	Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.	For everyone who exalts himself will be humbled, and he *who* humbles himself will be exalted."	
Luke 14:12	Ἔλεγεν δὲ καὶ τῷ κεκληκότι αὐτόν, Ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους· μήποτε καὶ αὐτοί σε ἀντικαλέσωσιν, καὶ {RP TR: γένηταί} [P1904: γενήσεταί] σοι ἀνταπόδομα.	Then he said to him *who had* invited him, "When you give a lunch or dinner, do not invite your friends or your brothers or your relations or rich neighbours, in case they also invite you in return, and you have a repayment."	γένηταί, *there becomes (to you, → you have)* (subjunctive, governed by μήποτε), RP TR F1853=18/19 F1859=7/7 vs. γενήσεταί, *there will become (to you, → you will have)* (future indicative in an independent paratactic clause), P1904 F1853=1/19 (Scrivener's e) F1859=0/7. him *who had* invited him: on the italicization of *had*, see Matt 26:75. give ← *make*.

Luke 14:13	Ἀλλ' ὅταν ποιῇς δοχήν, κάλει πτωχούς, ἀναπήρους, χωλούς, τυφλούς·	But when you give a reception, invite *the* poor, *the* disabled, *the* lame, *the* blind,	give ← *make*.
Luke 14:14	καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.	and you will be blessed, because they don't have *the means* to repay you. For it will be repaid to you in the resurrection of the righteous.	
Luke 14:15	Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ, Μακάριος, ὃς φάγεται {RP P1904: ἄριστον} [TR: ἄρτον] ἐν τῇ βασιλείᾳ τοῦ θεοῦ.	Then when one of those reclining with *him at table* heard these *things*, he said to him, "Blessed *is he* who will eat {RP P1904: lunch} [TR: bread] in the kingdom of God."	ἄριστον, *lunch*, RP P1904 F1853=17/19 F1859=4/7 vs. ἄρτον, *bread*, TR F1853=2/19 (Scrivener's ex) F1859=3/7. AV differs textually. {RP P1904: lunch: or *breakfast*.}
Luke 14:16	Ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπός τις ἐποίησεν δεῖπνον μέγα, καὶ ἐκάλεσεν πολλούς·	At this he said to him, "A certain man gave a grand dinner and invited many *people*.	
Luke 14:17	καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις, Ἔρχεσθε, ὅτι ἤδη ἕτοιμά ἐστιν πάντα.	And he sent his servant at the hour of the dinner to say to the guests, 'Come *along*, for everything is already prepared.'	
Luke 14:18	Καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες. Ὁ πρῶτος εἶπεν αὐτῷ, Ἀγρὸν ἠγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρῃτημένον.	But they all one after the other set about excusing themselves. The first said to him, 'I have bought a field, and I need to go out and see *to* it. I ask you to accept my apologies.'	one after the other ← *from one (voice)*, φωνῆς being understood. set about excusing ← *began to excuse*, but little more than mere transition. to accept my apologies ← *hold me excused*.
Luke 14:19	Καὶ ἕτερος εἶπεν, Ζεύγη βοῶν ἠγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρῃτημένον.	And another said, 'I have bought five yoke of oxen, and I am going to try them out. I ask you to accept my apologies.'	to accept my apologies ← *hold me excused*.
Luke 14:20	Καὶ ἕτερος εἶπεν, Γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.	And another said, 'I have married a woman, which *is* why I can't come.'	which *is* why ← *and on account of this*.
Luke 14:21	Καὶ παραγενόμενος ὁ δοῦλος ἐκεῖνος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ, Ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε.	So that servant came and reported these *things* to his master. Then the master of the house became angry and said to his servant, 'Go out quickly into the streets and lanes of the town and bring in the poor and *the* disabled and *the* lame and *the* blind here.'	
Luke 14:22	Καὶ εἶπεν ὁ δοῦλος, Κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστίν.	In due course the servant said, 'Master, it has been done as you ordered, but there is still place.'	In due course ← *And*.
Luke 14:23	Καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον, Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμούς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου.	At this the master said to the servant, 'Go out into the roads and paths and compel *them* to come in, so that my house is filled.	
Luke 14:24	Λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεταί μου τοῦ δείπνου. {RP-text: Πολλοὶ γάρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.} [RP-marg P1904 TR: -]	For I say to you, no-one of those men *who were* invited will have a taste of the dinner of mine.' {RP-text: For many are called, but few chosen."} [RP-marg P1904 TR: "]	πολλοὶ γάρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί, *for many are called, but few are chosen*: present in RP-text F1853=12/22 (of which 3 are a second hand) F1859=7/9 vs. absent in RP-marg P1904 TR F1853=10/22 (none being a deletion by a second hand) F1859=2/9. AV differs textually.

Luke 14:25	Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεὶς εἶπεν πρὸς αὐτούς,	Moreover large crowds were going with him, and he turned and said to them,	
Luke 14:26	Εἴ τις ἔρχεται πρός με, καὶ οὐ μισεῖ τὸν πατέρα {RP: αὐτοῦ} [P1904 TR: ἑαυτοῦ], καὶ τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς ἀδελφούς, καὶ τὰς ἀδελφάς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχήν, οὐ δύναταί μου μαθητὴς εἶναι.	"If anyone comes to me but does not hate his {RP: - } [P1904 TR: own] father and mother and wife and children and brothers and sisters, and even his own life, he cannot be a disciple of mine.	αὐτοῦ, *his*, RP F1853=16/19 F1859=4/7 vs. ἑαυτοῦ, *his own*, P1904 TR F1853=3/19 (Scrivener's hxy) F1859=3/7. = life ← *soul*.
Luke 14:27	Καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν {RP TR: αὐτοῦ} [P1904: ἑαυτοῦ] καὶ ἔρχεται ὀπίσω μου, οὐ {RP P1904: δύναται εἶναί μου} [TR: δύναταί μου εἶναι] μαθητής.	And whoever does not bear his {RP TR: - } [P1904: own] cross and follow me cannot be a disciple of mine.	αὐτοῦ, *his*, RP TR F1853=15/17 F1859=5/7 vs. ἑαυτοῦ, *his own*, P1904 F1853=2/17 (Scrivener's cy) F1859=2/7. εἶναί μου, *be + my*, RP P1904 F1853=9/17 F1859=3/7 vs. μου εἶναι, *my + be*, TR F1853=8/17 F1859=4/7. Nearly a disparity with RP, R=13:13.
Luke 14:28	Τίς γὰρ ἐξ ὑμῶν, {RP: ὁ} [P1904 TR: -] θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει τὰ {RP-text: εἰς} [RP-marg P1904 TR: πρὸς] ἀπαρτισμόν;	For who among you, wishing to build a tower, does not first sit down and calculate the expense, *to see* whether he has *enough money* for *its* completion,	ὁ, *the (one) → who*: present in RP F1853=9/20 F1859=1/7 vs. absent in P1904 TR F1853=11/20 F1859=6/7. A disparity (#1) with RP, R=10:19. εἰς, *for (1) (its completion)*, RP-text F1853=6/19 F1859=3/7 vs. πρὸς, *for (2) (its completion)*, RP-marg P1904 TR F1853=13/19 F1859=4/7. A strong disparity (#2) with RP-text, R=9:19. = among ← *out of*.
Luke 14:29	Ἵνα μήποτε, θέντος αὐτοῦ θεμέλιον καὶ μὴ {RP TR: ἰσχύοντος} [P1904: ἰσχύσαντος] ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξωνται {RP TR: ἐμπαίζειν αὐτῷ} [P1904: αὐτῷ ἐμπαίζειν],	in case after he has laid *the* foundation, he *does* not have *the means* to complete *it*, and everyone who sees *it* starts mocking him,	ἰσχύοντος, *(not) having the means*, RP TR F1853=17/19 F1859=5/7 vs. ἰσχύσαντος, *(not) having had the means*, P1904 F1853=1/19 (Scrivener's c) F1859=2/7 vs. another reading, F1853=1/19 (Scrivener's y) F1859=0/7. ἐμπαίζειν αὐτῷ, *to mock + him*, RP TR F1853=16/19 F1859=3/7 vs. αὐτῷ ἐμπαίζειν, *him + to mock*, P1904 F1853=2/19 (Scrivener's py) F1859=3/7 vs. another reading, F1853=1/19 (Scrivener's c) F1859=1/7.
Luke 14:30	λέγοντες, ὅτι Οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἴσχυσεν ἐκτελέσαι.	saying, 'This man started building, but he was not able to complete *it*'?	
Luke 14:31	Ἢ τίς βασιλεὺς πορευόμενος συμβαλεῖν ἑτέρῳ βασιλεῖ εἰς πόλεμον οὐχὶ {RP TR: καθίσας πρῶτον} [P1904: πρῶτον καθίσας] βουλεύεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν;	Or what king, making a move to engage another king in war, does not first sit down and take counsel *as to* whether he is powerful *enough* with ten thousand *soldiers* to confront him with twenty thousand *soldiers* coming against him?	καθίσας πρῶτον, *having sat down + first*, RP TR F1853=17/19 (of which 2 misspelled) F1859=5/7 vs. πρῶτον καθίσας, *first + having sat down*, P1904 F1853=2/19 (Scrivener's py) F1859=2/7.
Luke 14:32	Εἰ δὲ μήγε, ἔτι {RP P1904: πόρρω αὐτοῦ} [TR: αὐτοῦ πόρρω] ὄντος, πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην.	If not, while he is still far off, he will send a delegation and ask for *terms* of peace.	πόρρω αὐτοῦ, *far off + him*, RP P1904 F1853=17/19 F1859=5/7 vs. αὐτοῦ πόρρω, *him + far off*, TR F1853=2/19 (Scrivener's ex) F1859=2/7.

Luke 14:33	Οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ {RP TR: δύναταί μου εἶναι} [P1904: δύναται εἶναί μου] μαθητής.	So in this way, every *one* of you who does not bid farewell to all his own possessions cannot be a disciple of mine.	μου εἶναι, *my + be*, RP TR F1853=18/19 F1859=5/7 vs. εἶναί μου, *be + my*, P1904 F1853=1/19 (Scrivener's y) F1859=2/7.
Luke 14:34	Καλὸν τὸ ἅλας· ἐὰν δὲ {RP TR: - } [P1904: καὶ] τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται;	Salt *is* good, but if {RP TR: - } [P1904: even] salt becomes insipid, with what can it be seasoned?	καὶ, *even (salt)*: absent in RP TR F1853=18/19 F1859=5/7 vs. present in P1904 F1853=1/19 (Scrivener's y) F1859=2/7. = can ← *will*, a Hebraism.
Luke 14:35	Οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὔθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.	It is not fit for either land or manure; it is thrown away outside. Let him *who* has ears to hear, hear."	it is thrown away ← *they throw it away*.
Luke 15:1	Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοί, ἀκούειν αὐτοῦ.	Now all the tax collectors and the sinners would approach him to hear him,	
Luke 15:2	Καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι Οὗτος ἁμαρτωλοὺς προσδέχεται, καὶ συνεσθίει αὐτοῖς.	at which the Pharisees and scribes would mutter *among themselves*, saying, "This *man* receives sinners and eats with them."	*among themselves*: this sense is conveyed somewhat by the prefix of διά in the compound verb διαγογγύζω.
Luke 15:3	Εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων,	So he spoke this parable to them and said,	
Luke 15:4	Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσας ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ {RP P1904: ἐνενήκοντα} [TR: ἐννενήκοντα] ἐννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἕως {RP TR: - } [P1904: οὗ] εὕρῃ αὐτό;	"What man among you *who* has one hundred sheep and has lost one of them, does not leave the ninety-nine in the desert and go after the lost *one* until he finds it?	ἐνενήκοντα, *ninety (1)*, RP P1904 F1853=15/19 F1859=5/8 vs. ἐννενήκοντα, *ninety (2)*, TR F1853=1/19 (Scrivener's o) F1859=1/8 vs. other spellings, F1853=3/19 (Scrivener's bcf) F1859=2/8. = οὗ, *which (time)*: absent in RP TR F1853=14/19 F1859=5/7 vs. present in P1904 F1853=5/19 (Scrivener's acgpx) F1859=2/7. = among ← *out of*.
Luke 15:5	Καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ὤμους {RP TR: ἑαυτοῦ} [P1904: αὐτοῦ] χαίρων,	Then when he has found *it*, he puts *it* on his shoulders, rejoicing,	ἑαυτοῦ, *his own*, RP TR F1853=9/19 F1859=3/7 vs. αὐτοῦ, *his*, P1904 F1853=10/19 F1859=4/7. A weak disparity with RP, R=13:15.
Luke 15:6	καὶ ἐλθὼν εἰς τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς, Συγχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός.	and he comes to *his* house and calls *his* friends and neighbours together and says to them, 'Rejoice with me, because I have found my lost sheep.'	
Luke 15:7	Λέγω ὑμῖν ὅτι οὕτως χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ {RP P1904: ἐνενήκοντα} [TR: ἐννενήκοντα] ἐννέα δικαίοις, οἵτινες οὐ χρείαν ἔχουσιν μετανοίας.	I say to you that there will be *more* joy like this in heaven at one sinner *who* repents, than at ninety-nine righteous, who have no need of repentance.	ἐνενήκοντα, *ninety (1)*, RP P1904 F1853=16/19 F1859=6/7 vs. ἐννενήκοντα, *ninety (2)*, TR F1853=1/19 (Scrivener's x) F1859=1/7 vs. another spelling, F1853=2/19 (Scrivener's bc) F1859=0/7.
Luke 15:8	Ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον, καὶ σαροῖ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς ἕως ὅτου εὕρῃ;	Or what woman *who* has ten drachmas, if she loses one drachma, *will* not light a lamp and sweep the house and search carefully until she finds *it*?	drachma *(2x)*: a silver coin.

Luke 15:9	Καὶ εὑροῦσα {RP TR: συγκαλεῖται} [P1904: συγκαλεῖ] τὰς φίλας καὶ τὰς γείτονας, λέγουσα, Συγχάρητέ μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα.	And when she has found *it*, she *will* call *her* friends and neighbours together and say, 'Rejoice with me, because I have found the drachma which I had lost.'	συγκαλεῖται, *call together* (middle), RP TR F1853=14/19 F1859=4/7 vs. συγκαλεῖ, *call together* (active), P1904 F1853=4/19 (Scrivener's ahxy) F1859=3/7 vs. another reading, F1853=1/19 (Scrivener's k) F1859=0/7. No difference in our English. drachma: a silver coin.
Luke 15:10	Οὕτως, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι.	In this way, I tell you, there is joy in the sight of the angels of God at one sinner *who* repents."	
Luke 15:11	Εἶπεν δέ, Ἄνθρωπός τις εἶχεν δύο υἱούς·	Then he said, "A certain man had two sons,	
Luke 15:12	καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί, Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. Καὶ διεῖλεν αὐτοῖς τὸν βίον.	and the younger of them said to *his* father, 'Father, give me the portion of the property which falls *to me*.' So he distributed *his* estate between them.	
Luke 15:13	Καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως.	Then not many days later the younger son gathered everything and moved to a distant country and squandered his substance there *by* living extravagantly.	
Luke 15:14	Δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι.	But when he had spent everything, a severe famine set in throughout that country, and he began to be in need.	
Luke 15:15	Καὶ πορευθεὶς ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους.	And he went and attached himself to one of the citizens of that country, who sent him into his fields to tend pigs.	attached himself ← *was joined*.
Luke 15:16	Καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ.	However, he would long to fill *his* belly with the carob-pods which the pigs ate, but no-one gave him *any*.	
Luke 15:17	Εἰς ἑαυτὸν δὲ ἐλθὼν εἶπεν, Πόσοι μίσθιοι τοῦ πατρός μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι·	Then he came to himself and said, 'How many hired servants of my father have bread in abundance, whereas I am perishing from famine!	
Luke 15:18	ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ, Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου·	I will get up and go to my father and say to him, «Father, I have sinned against heaven and before you.	
Luke 15:19	{RP TR: καὶ} [P1904: -] οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἕνα τῶν μισθίων σου.	{RP TR: And} [P1904: -] I am no longer worthy to be called your son. Make me one of your hired servants.» '	καὶ, *and*: present in RP TR F1853=12/19 F1859=5/8 vs. absent in P1904 F1853=7/19 F1859=3/8. Make me one ← *Make me as one*.
Luke 15:20	Καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα {RP-text P1904: αὐτοῦ} [RP-marg TR: ἑαυτοῦ]. Ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ κατεφίλησεν αὐτόν.	So he got up and went to his father. Now while he was still far off, his father saw him, and he was moved to compassion, and he ran and fell around his neck and kissed him.	αὐτοῦ, *his*, RP-text P1904 F1853=10/20 F1859=5/7 vs. ἑαυτοῦ, *his own*, RP-marg TR F1853=10/20 F1859=2/7. No difference in our English, *his own* being too emphatic here, as in RP TR of Luke 15:5.

Luke 15:21	Εἶπεν δὲ αὐτῷ ὁ υἱός, Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου.	Then the son said to him, 'Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son.'	
Luke 15:22	Εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ, Ἐξενέγκατε τὴν στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας·	But *his* father said to his servants, 'Bring out the best robe and put *it* on him, and put a ring on his hand and sandals on *his* feet.	best ← *first*.
Luke 15:23	καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ φαγόντες εὐφρανθῶμεν·	And bring the fatted calf and slaughter *it*, and let us eat *it* and rejoice,	bring: imperatival use of the participle. let us eat: cohortative use of the participle.
Luke 15:24	ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν, καὶ ἀνέζησεν· καὶ {RP P1904 TR: ἀπολωλὼς} [MISC: ἀπολωλὸς] ἦν, καὶ εὑρέθη. Καὶ ἤρξαντο εὐφραίνεσθαι.	because this son of mine was dead, but he has come back to life, and he was lost, but he has been found.' So they began to rejoice.	ἀπολωλὼς, *lost* (classical form), RP P1904 TR F1853=6/20 F1859=2/8 vs. ἀπολωλὸς, *lost* (misspelled), F1853=14/20 F1859=6/8. A strong disparity with RP, R=10:20.
Luke 15:25	Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν.	But his elder son was in *the* field, and as he came *back* and approached the house, he heard music and dancing,	
Luke 15:26	Καὶ προσκαλεσάμενος ἕνα τῶν παίδων {RP P1904 E1624 S1894: - } [S1550: αὐτοῦ], ἐπυνθάνετο τί εἴη ταῦτα.	so he called one of {RP P1904 E1624 S1894: the} [S1550: his] servants and inquired *as to* what this was.	αὐτοῦ, *his (servants)*: absent in RP P1904 E1624 S1894 F1853=19/19 F1859=7/7 vs. present in S1550 F1853=0/19 F1859=0/7. this was ← *these (things) were*.
Luke 15:27	Ὁ δὲ εἶπεν αὐτῷ ὅτι Ὁ ἀδελφός σου ἥκει· καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν.	And he said to him, 'Your brother has come *back*, and your father has slaughtered the fatted calf, because he has got him back in good health.'	
Luke 15:28	Ὠργίσθη δέ, καὶ οὐκ ἤθελεν εἰσελθεῖν· ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν.	But he became angry and refused to come in. So his father went out and tried to console him.	tried to console: conative imperfect.
Luke 15:29	Ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρί, Ἰδού, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ.	But he replied and said to *his* father, 'Look, I have been serving you for all these years, and I have never disobeyed *any* commandment of yours, but you have never given me a kid for me to enjoy with my friends.	all these ← *so many*.
Luke 15:30	Ὅτε δὲ ὁ υἱός σου οὗτος ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν.	But when this son of yours came, who *has* dissipated your wealth with harlots, you slaughtered the fatted calf for him.'	
Luke 15:31	Ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σά ἐστιν.	At this he said to him, '*My* child, you are always with me, and everything of mine is yours.	
Luke 15:32	Εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει· ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησεν· καὶ {RP P1904 TR: ἀπολωλὼς} [MISC: ἀπολωλὸς] ἦν, καὶ εὑρέθη.	But it was befitting to celebrate and rejoice, because this brother of yours was dead, but he has come back to life, and he was lost, but he has been found.' "	ἀπολωλὼς, *lost* (classical form), RP P1904 TR F1853=7/21 F1859=2/8 vs. ἀπολωλὸς, *lost* (misspelled), F1853=14/21 F1859=6/8. A disparity with RP, R=11:20. befitting ← *necessary*.

Luke 16:1	Ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἄνθρωπός τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον· καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ.	Then he also said to his disciples, "A certain man was rich, and he had a steward, and this *man* was accused by him of squandering his possessions.	
Luke 16:2	Καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί τοῦτο ἀκούω περὶ σοῦ; Ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ {RP TR: δυνήσῃ} [P1904: δύνῃ] ἔτι οἰκονομεῖν.	So he called him and said to him, 'What *is* this I hear about you? Give an account of your stewardship, for you {RP TR: will not be able to} [P1904: cannot] hold the office of steward any longer.'	δυνήσῃ, *you will (not) be able* (future), RP TR F1853=15/19 F1859=4/7 vs. δύνῃ, *you cannot* (present tense), P1904 F1853=3/19 (Scrivener's cfy) F1859=1/7 vs. other readings, F1853=1/19 (Scrivener's e) F1859=2/7.
Luke 16:3	Εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος, Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; Σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι.	Then the steward said to himself, 'What should I do, for my master is taking *my* stewardship away from me. I am not strong *enough* to dig, *and* I am ashamed to beg.	
Luke 16:4	Ἔγνων τί ποιήσω, ἵνα, ὅταν μετασταθῶ {RP TR: - } [P1904: ἐκ] τῆς οἰκονομίας, δέξωνταί με εἰς τοὺς οἴκους {RP TR: αὐτῶν} [P1904: ἑαυτῶν].	I know what I will do, so that when I have been dismissed from *my* stewardship, they will receive me into their homes.'	ἐκ, *out (of)*: absent in RP TR F1853=17/19 F1859=5/7 vs. present in P1904 F1853=2/19 (Scrivener's gy) F1859=2/7. --- αὐτῶν, *their*, RP TR F1853=18/19 F1859=6/7 vs. ἑαυτῶν, *their own*, P1904 F1853=1/19 (Scrivener's y) F1859=1/7. No difference in our English, as *their own* is too emphatic. --- have been dismissed ← *am dismissed*.
Luke 16:5	Καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου ἑαυτοῦ, ἔλεγεν τῷ πρώτῳ, Πόσον ὀφείλεις {RP TR: - } [P1904: σὺ] τῷ κυρίῳ μου;	And he called for each one of his master's debtors, and he said to the first, 'How much do you owe my master?'	σὺ, *you* (emphatically): absent in RP TR F1853=18/19 F1859=5/7 vs. present in P1904 F1853=1/19 (Scrivener's y) F1859=2/7.
Luke 16:6	Ὁ δὲ εἶπεν, Ἑκατὸν βάτους ἐλαίου. Καὶ εἶπεν αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ καθίσας ταχέως γράψον πεντήκοντα.	So he said, 'A hundred baths of oil.' Then he said to him, 'Take your agreement and sit down quickly and write fifty.'	baths: a bath (a measure of Hebrew origin) is about 6 imperial gallons or 27 litres. It is not etymologically related to the English word *bath* for bathing.
Luke 16:7	Ἔπειτα ἑτέρῳ εἶπεν, Σὺ δὲ πόσον ὀφείλεις; Ὁ δὲ εἶπεν, Ἑκατὸν κόρους σίτου. Καὶ λέγει αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ γράψον ὀγδοήκοντα.	Then he said to another, 'And how much do you owe?' This *one* said, 'One hundred cors of grain.' Then he said to him, 'Take your agreement and write eighty.'	cors: a cor in Old Testament times was about 60 gallons or 270 litres. Perhaps somewhat more in New Testament times.
Luke 16:8	Καὶ ἐπῄνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν {RP P1904 S1550 E1624: τὴν} [S1894: -] ἑαυτῶν εἰσίν.	Then the master commended the dishonest steward, because he had acted prudently. For the sons of this age are more prudent than the sons of light towards their own generation.	τὴν, *the (of their own)*: absent in RP P1904 S1550 E1624 F1853=17/19 F1859=7/7 vs. present in S1894 F1853=2/19 (Scrivener's gp) F1859=0/7. --- dishonest steward ← *steward of dishonesty*, a Hebraic genitive.

Luke 16:9	Κἀγὼ ὑμῖν λέγω, Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα, ὅταν ἐκλίπητε, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.	And I say to you, make yourselves friends of dishonest mammon, so that when you fail, they will receive you in age-abiding dwellings.	We take this verse satirically, as we do this whole parable and the next one (The Rich Man and Lazarus). dishonest mammon ← *mammon of dishonesty*, a Hebraic genitive. The word *mammon* is Aramaic, מָמוֹן, *riches*. dwellings ← *tents*, or *tabernacles*.
Luke 16:10	Ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστιν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν.	He *who is* trustworthy in *the* least *thing* is also faithful in a greater *matter*, and he *who is* dishonest in *the* least *thing* is also dishonest in a greater *matter*.	a greater *matter (2x)* ← *much*.
Luke 16:11	Εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;	So if you have not been trustworthy with dishonest mammon, who will entrust you with that *which is* true?	mammon: see Luke 16:9.
Luke 16:12	Καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει;	And if you have not been trustworthy with another person's *property*, who will give you *something* of your own?	
Luke 16:13	Οὐδεὶς οἰκέτης δύναται δυσὶν κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἑνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. Οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.	No domestic servant can serve two masters. For he will either hate one and love the other, or be attached to one and despise the other. You cannot serve God and mammon."	mammon: see Luke 16:9.
Luke 16:14	Ἤκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν.	Now the Pharisees also heard all these *things*, and, being avaricious, they mocked him.	
Luke 16:15	Καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ {RP P1904: - } [TR: ἐστιν].	Then he said to them, "You are those *who* justify yourselves before men, but God knows your hearts. For that *which is* highly *esteemed* among men {RP P1904: *is*} [TR: is] an abomination in God's sight.	ἐστιν, *is*: absent in RP P1904 F1853=12/19 F1859=2/8 vs. present in TR F1853=7/19 F1859=6/8. Nearly a disparity with RP, R=15:14.
Luke 16:16	Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται.	The law and the prophets *were the order of the day* until John. From then *on* the kingdom of God has been preached, but everyone is using force against it.	
Luke 16:17	Εὐκοπώτερον δέ ἐστιν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν.	However, it is easier for heaven and earth to pass away than for one tittle of the law to drop out.	tittle: or *serif*, i.e. protrusion of a letter.
Luke 16:18	Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει· καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.	Everyone who divorces his wife and marries another commits adultery, and everyone who marries *a woman* divorced from *her* husband commits adultery.	
Luke 16:19	Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραινόμενος καθ' ἡμέραν λαμπρῶς.	Now there was a certain rich *man*, and he used to wear purple and fine linen, and he feasted luxuriously every day.	feasted: or *made merry*. The context involves food.
Luke 16:20	Πτωχὸς δέ τις ἦν ὀνόματι Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἑλκωμένος	And there was a certain poor *man* by *the* name of Lazarus, who had been placed at his gate, *covered* in sores,	gate ← *gateway, gate-house*.

Luke 16:21	καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἕλκη αὐτοῦ.	and he longed to be fed from the crumbs which fell from the table of the rich *man*; *not only that*, but the dogs would also come and lick his sores *clean*.	
Luke 16:22	Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχόν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον {RP P1904: - } [TR: τοῦ] Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη.	Then it came to pass that the poor *man* died, and he was carried away by angels to Abraham's bosom. Then the rich *man* also died and was buried.	τοῦ, *the (Abraham)*: absent in RP P1904 F1853=14/19 F1859=4/7 vs. present in TR F1853=5/19 F1859=3/7.
Luke 16:23	Καὶ ἐν τῷ Ἅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ τὸν Ἀβραὰμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.	And when in Hades he lifted up his eyes, *where* he was in torments, he saw Abraham from a distance, and Lazarus in his bosom.	Hades: the place of the dead. Here only, as part of the satire, the place of the dead *as taught by the Pharisees*. Elsewhere, e.g. LXX Eccl 9:5, a place of no ↴
Luke 16:24	Καὶ αὐτὸς φωνήσας εἶπεν, Πάτερ Ἀβραάμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου· ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ.	Then he called and said, 'Father Abraham, have compassion on me and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am suffering pain in this flame.'	↳ activity (until resurrection). Distinct from Gehenna, the purpose of which is given in Matt 25:41.
Luke 16:25	Εἶπεν δὲ Ἀβραάμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ {RP P1904: ὧδε} [TR: ὅδε] παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι.	But Abraham said, '*My* child, remember that you received the good *things* you had in your life, whereas Lazarus likewise bad *things*. But now {RP P1904: he} [TR: this *man*] is comforted {RP P1904: here} [TR: -], whereas you suffer pain.	ὧδε, *here*, RP P1904 F1853=11/19 F1859=7/7 vs. ὅδε, *this (man)*, TR F1853=7/19 F1859=0/7 vs. word absent, F1853=1/19 F1859=0/7. ═══ you had ← *of yours*.
Luke 16:26	Καὶ ἐπὶ πᾶσιν τούτοις, μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι {RP P1904: ἔνθεν} [TR: ἐντεῦθεν] πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν.	And besides all these *things*, a great chasm between us and you has been established, so that those wishing to cross from here to you cannot *do it*, nor *can* anyone cross from your side to us.'	ἔνθεν, *from here / there (1)*, RP P1904 F1853=16/18 F1859=4/7 vs. ἐντεῦθεν, *from here / there (2)*, TR F1853=2/18 (Scrivener's a) F1859=2/7 vs. another reading, F1853=0/18 F1859=1/7. ═══ anyone ← *they*. ═══ from your side ← *from there*.
Luke 16:27	Εἶπεν δέ, Ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου,	Then he said, 'In that case, I ask you, father, to send him to my father's house,	
Luke 16:28	ἔχω γὰρ πέντε ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου.	for I have five brothers, to testify solemnly to them, so that they do not also come to this place of torment.'	testify solemnly ← classically *asseverate*, but [WB] also allows *testify solemnly* for διαμαρτύρομαι (here and frequently elsewhere) and *testify* for μαρτύρομαι (Acts 20:26, Gal 5:3, Eph 4:17). In some occurrences we translate *solemnly urge* or *implore*. See also Acts 23:11.
Luke 16:29	Λέγει αὐτῷ Ἀβραάμ, Ἔχουσιν {RP TR: Μωσέα} [P1904: Μωϋσέα] καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν.	Abraham said to him, 'They have Moses and the prophets. Let them heed them.'	Μωσέα, *Moses*, RP TR F1853=17/18 F1859=6/7 vs. Μωϋσέα, *Moüses*, P1904 F1853=1/18 (Scrivener's d) F1859=1/7. ═══ This verse introduces the crowning satirical blow, because there is nothing in Moses and the prophets remotely like the scenario of the preceding verses. Rather, the setting accords ↴

Luke 16:30	Ὁ δὲ εἶπεν, Οὐχί, πάτερ Ἀβραάμ· ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτούς, μετανοήσουσιν.	Then he said, 'No, father Abraham, but if one of *the* dead goes to them, they will repent.'	↳ with Pharisaic doctrine as described in Josephus' *Discourse to the Greeks concerning Hades*. Christ's audience, the Pharisees, are left needing to admit their lie or accept their place in the rich man's shoes.
Luke 16:31	Εἶπεν δὲ αὐτῷ, Εἰ {RP TR: Μωσέως} [P1904: Μωϋσέως] καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδέ, ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται.	But he said to him, 'If they *will* not hear Moses and the prophets, even if someone were to rise from *the* dead, they would not be persuaded.' "	Μωσέως, *Moses*, RP TR F1853=18/18 F1859=6/7 vs. Μωϋσέως, *Moüses*, P1904 F1853=0/18 F1859=1/7. were to rise ← *rises*. would not ← *will not*.
Luke 17:1	{RP TR: Εἶπεν} [P1904: Ἔλεγε] δὲ {RP TR: - } [P1904: καὶ] πρὸς τοὺς μαθητάς {RP TR: - } [P1904: αὐτοῦ], Ἀνένδεκτόν ἐστιν {RP P1904 S1550 S1894: τοῦ} [E1624: -] μὴ ἐλθεῖν τὰ σκάνδαλα· οὐαὶ δὲ δι' οὗ ἔρχεται.	Then he {RP TR: - } [P1904: also] said to {RP TR: the} [P1904: his] disciples, "It is impossible for offences not to come, but woe to *him* through whom they come.	καὶ, *also*: absent in RP TR F1853=18/18 F1859=6/7 vs. present in P1904 F1853=0/18 F1859=1/7. εἶπεν, *he said*, RP TR F1853=18/18 F1859=5/7 vs. ἔλεγε, *he was saying*, P1904 F1853=0/18 F1859=2/7. αὐτοῦ, *his (disciples)*: absent in RP TR F1853=13/18 F1859=4/7 vs. present in P1904 F1853=5/18 F1859=3/7. τοῦ, *(not) to (come)* (optional article with infinitive): present in RP P1904 S1550 S1894 F1853=17/18 F1859=6/7 vs. absent in E1624 F1853=1/18 (Scrivener's x) F1859=1/7. impossible ← *inadmissible*.
Luke 17:2	Λυσιτελεῖ αὐτῷ εἰ {RP TR: μύλος ὀνικὸς} [P1904: λίθος μυλικὸς] περίκειται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων.	It *would* be better for him if {RP TR: an ass-driven millstone} [P1904: a milling stone] *were* hung around his neck and he had been thrown in the sea, than that he should offend one of these little *ones*.	μύλος ὀνικὸς, *millstone + upper (driven, with pulley)*, RP TR F1853=17/19 F1859=4/7 vs. λίθος μυλικὸς, *stone + milling*, P1904 F1853=1/19 (Scrivener's y) F1859=3/7 vs. another reading, F1853=1/19 (Scrivener's p*) F1859=0/7. The sequence of tenses in the conditional clauses is unusual *(were ... had been)*, which we retain in the English. Compare Luke 17:6.
Luke 17:3	Προσέχετε ἑαυτοῖς. Ἐὰν δὲ ἁμάρτῃ εἰς σὲ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ.	Beware. Now if your brother sins against you, rebuke him. Then if he repents, forgive him.	
Luke 17:4	Καὶ ἐὰν ἑπτάκις τῆς ἡμέρας ἁμάρτῃ εἰς σέ, καὶ ἑπτάκις τῆς ἡμέρας ἐπιστρέψῃ {RP: - } [P1904: πρός σε] [TR: ἐπί σε], λέγων, Μετανοῶ, ἀφήσεις αὐτῷ.	And if he sins against you seven times a day, and he turns back {RP: - } [P1904 TR: to you] seven times a day and says, 'I repent', you must forgive him."	readings below absent, RP F1853=18/18 F1859=5/7 vs. πρός σε, *(turns back) to you (1)*, P1904 F1853=0/18 F1859=0/7 vs. ἐπί σε, *(turns back) to you (2)*, TR F1853=0/18 F1859=2/7 (Scrivener's Hz). Scrivener lists H twice; it reads πρός σε. must ← *will*.
Luke 17:5	Καὶ εἶπον οἱ ἀπόστολοι τῷ κυρίῳ, Πρόσθες ἡμῖν πίστιν.	Then the apostles said to the Lord, "Give us more faith."	Give us more faith ← *Add faith to us*.

Luke 17:6	Εἶπεν δὲ ὁ κύριος, Εἰ {RP P1904: ἔχετε} [TR: εἴχετε] πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ, Ἐκριζώθητι, καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν 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.	ἔχετε, *you have* (non-classical in an unreal condition), RP P1904 F1853=3/18 (Scrivener's abd) F1859=4/7 vs. εἴχετε, *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%. We have verified Scrivener's H, as it unusually deviates from P1904. A disparity with RP, R=8:17. The sequence of tenses in the conditional clauses is unusual *(would say ... be uprooted ... would have obeyed)*, which we retain in the English. Compare Luke 17:2.
Luke 17:7	Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ εὐθέως, Παρελθὼν {RP P1904: ἀνάπεσε} [TR: ἀνάπεσαι]·	But who *is there* among you *who* has a servant ploughing or tending *sheep*, who will straightaway say to him when he has come in from the field, 'Come along and recline *at table*'?	ἀνάπεσε, *recline* (aorist active), RP P1904 F1853=16/18 F1859=3/7 vs. ἀνάπεσαι, *recline* (aorist middle), TR F1853=2/18 (Scrivener's qr) F1859=3/7 vs. another reading, F1853=0/18 F1859=1/7. Come along: imperatival use of the participle.
Luke 17:8	ἀλλ' οὐχὶ ἐρεῖ αὐτῷ, Ἑτοίμασον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι, ἕως φάγω καὶ πίω· καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ;	But will he not rather say to him, 'Prepare something for me to eat for dinner, and gird yourself and serve me while I eat and drink, and after that you can eat and drink.'	gird yourself: imperatival use of the participle. that ← *these (things)*. can ← *will*, a Hebraism.
Luke 17:9	Μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ ὅτι ἐποίησεν τὰ διαταχθέντα {RP P1904: - } [TR: αὐτῷ]; Οὐ δοκῶ.	Surely he won't be grateful to that servant because he did the *things* {RP P1904: - } [TR: he was] ordered? I don't think *so*.	αὐτῷ, *(ordered) him → he (was ordered)*: absent in RP P1904 F1853=18/18 F1859=5/7 vs. present in TR F1853=0/18 F1859=2/7.
Luke 17:10	Οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι Δοῦλοι ἀχρεῖοί ἐσμεν· ὅτι ὃ {RP-text: ὀφείλομεν} [RP-marg P1904 TR: ὠφείλομεν] ποιῆσαι πεποιήκαμεν.	Likewise, you too, when you have done everything you were ordered, say, 'We are unprofitable servants, for we have *only* done what we had to do.' "	ὀφείλομεν, *we need to* (present, as tense of implicit direct speech), RP-text F1853=1/18 (Scrivener's x) F1859=2/8 vs. ὠφείλομεν, *we needed to* (imperfect), RP-marg P1904 TR F1853=17/18 F1859=4/8 vs. other readings, F1853=0/18 F1859=2/8. A strong disparity with RP-text, R=3:23. have done ← *do*.
Luke 17:11	Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλήμ, καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας.	Subsequently, it came to pass when he was going to Jerusalem that he crossed through *the* middle of Samaria and Galilee,	
Luke 17:12	Καὶ εἰσερχομένου αὐτοῦ εἴς τινα κώμην, ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἳ ἔστησαν πόρρωθεν·	and as he was going into a certain village, ten leprous men met him, and they stood at a distance,	
Luke 17:13	καὶ αὐτοὶ ἦραν φωνήν, λέγοντες, Ἰησοῦ, ἐπιστάτα, ἐλέησον ἡμᾶς.	and they raised *their* voice and said, "Jesus, master, have mercy on us."	

Luke 17:14	Καὶ ἰδὼν εἶπεν αὐτοῖς, Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτούς, ἐκαθαρίσθησαν.	Then when he saw *them*, he said to them, "Go and show yourselves to the priests." And it came to pass as they were going off *that* they were cleansed.	Go: imperatival use of the participle.
Luke 17:15	Εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν, μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν·	And one of them, when he saw that he had been cured, turned back glorifying God with a loud voice.	
Luke 17:16	καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρείτης.	And he fell face down at his feet thanking him. Now he was a Samaritan.	
Luke 17:17	Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; Οἱ δὲ ἐννέα ποῦ;	Then Jesus replied and said, "Were not ten cured? Where *are* the *other* nine?	
Luke 17:18	Οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ, εἰ μὴ ὁ ἀλλογενὴς οὗτος;	Were there not *any to be* found coming back to give glory to God except this foreigner?"	coming back ← *having come back*. See Matt 23:20.
Luke 17:19	Καὶ εἶπεν αὐτῷ, Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε.	And he said to him, "Get up and go *your way*; your faith has cured you."	cured ← *saved*.
Luke 17:20	Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν, Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως·	Then when he was asked by the Pharisees when the kingdom of God was coming, he replied to them and said, "The kingdom of God does not come with close watching.	
Luke 17:21	οὐδὲ ἐροῦσιν, Ἰδοὺ ὧδε, ἤ, Ἰδοὺ ἐκεῖ. Ἰδοὺ γάρ, ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν.	Nor *when* they say, 'Look, here *it is*', or, 'Look, there *it is*.' After all, look, the kingdom of God is in you."	they say ← *they will say*. in you: or, perhaps, with [CB], *among you*.
Luke 17:22	Εἶπεν δὲ πρὸς τοὺς μαθητάς, Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε.	Then he said to the disciples, "*The* days will come when you will long to see one of the days of the son of man but will not see *him*.	
Luke 17:23	Καὶ ἐροῦσιν ὑμῖν, Ἰδοὺ ὧδε, {RP TR: ἤ,} [P1904: -] Ἰδοὺ ἐκεῖ· μὴ ἀπέλθητε, μηδὲ διώξητε.	And they will say to you, 'Look, here {RP TR: *he is*' or, 'Look,} [P1904: *he is*; look,] there *he is*.' Do not go along with or follow *them*.	ἤ, *or*: present in RP TR F1853=13/19 F1859=3/7 vs. absent in P1904 F1853=5/19 F1859=4/7 vs. another reading, F1853=1/19 (Scrivener's g) F1859=0/7. along ← *away*. follow ← *pursue*.
Luke 17:24	Ὥσπερ γὰρ ἡ ἀστραπὴ {RP TR: ἡ} [P1904: -] ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει, οὕτως ἔσται {RP: - } [P1904 TR: καὶ] ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.	For just as flashing lightning gives illumination from one place under the sky to another place under the sky, so {RP: - } [P1904 TR: also] will the son of man be in his day.	ἡ, *(lightning) the (flashing) → (lightning) which is (flashing)*: present in RP TR F1853=14/18 F1859=4/7 vs. absent in P1904 F1853=4/18 (Scrivener's cfpy) F1859=3/7. καὶ, *also*: absent in RP F1853=16/19 F1859=6/7 vs. present in P1904 TR F1853=3/19 (Scrivener's cgx) F1859=1/7. *place (2x)*: from χώρας ... χώραν, *region*, understood.
Luke 17:25	Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.	But first he must undergo much suffering and be rejected by this generation.	undergo much suffering ← *suffer many (things)*.

Luke 17:26	Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις {RP P1904: - } [TR: τοῦ] Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις {RP P1904 S1550 S1894: τοῦ} [E1624: -] υἱοῦ τοῦ ἀνθρώπου.	And as it was in the days of Noah, so it will also be in the days of {RP P1904 S1550 S1894: the} [E1624: *the*] son of man.	τοῦ, *the (Noah)*: absent in RP P1904 F1853=16/18 F1859=5/7 vs. present in TR F1853=2/18 (Scrivener's gx) F1859=1/7 vs. part verse missing, F1853=0/18 F1859=1/7. τοῦ, *the (son of man)*: present in RP P1904 S1550 S1894 F1853=15/18 F1859=5/7 vs. absent in E1624 F1853=3/18 (Scrivener's bgx) F1859=1/7 vs. part verse missing, F1853=0/18 F1859=1/7.
Luke 17:27	Ἤσθιον, ἔπινον, ἐγάμουν, ἐξεγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, καὶ ἦλθεν ὁ κατακλυσμός, καὶ ἀπώλεσεν ἅπαντας.	They were eating, drinking, marrying and being given in marriage, until the day *when* Noah went into the ark, and the flood came and destroyed *them* all.	
Luke 17:28	Ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἤσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ᾠκοδόμουν·	And similarly with what happened in the days of Lot: they were eating, drinking, buying, selling, planting *and* building,	similarly ← *similarly also* (otiose καί). with what ← *as, when*.
Luke 17:29	ᾗ δὲ ἡμέρᾳ ἐξῆλθεν Λὼτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ θεῖον ἀπ' οὐρανοῦ, καὶ ἀπώλεσεν ἅπαντας·	but on the day *when* Lot departed from Sodom, it rained fire and sulphur from heaven and destroyed *them* all.	
Luke 17:30	κατὰ {RP TR: ταῦτα} [P1904: τὰ αὐτὰ] ἔσται ᾗ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.	It will be {RP TR: like this} [P1904: the same] on the day *when* the son of man is revealed.	ταῦτα, *these (things)*, RP TR F1853=15/18 F1859=4/7 vs. τὰ αὐτὰ, *the same (things)*, P1904 F1853=3/18 (Scrivener's apy) F1859=3/7. {RP TR: like this ← *according to these (things)*.}
Luke 17:31	Ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἆραι αὐτά· καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω.	On that day, let *him* who is on the roof and whose goods *are* in the house not come down to pick them up, and likewise let him *who is* in the field not turn back.	is ← *will be*.
Luke 17:32	Μνημονεύετε τῆς γυναικὸς Λώτ.	Remember Lot's wife.	
Luke 17:33	Ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· καὶ ὃς ἐὰν ἀπολέσῃ αὐτὴν ζῳογονήσει αὐτήν.	Whoever tries to save his life will lose it, and whoever loses it will preserve it.	tries ← *seeks*. life ← *soul*. preserve ← *preserve alive*.
Luke 17:34	Λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ {RP TR: ἔσονται δύο} [P1904: δύο ἔσονται] ἐπὶ κλίνης μιᾶς· {RP P1904: - } [TR: ὁ] εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.	I say to you, on that night, there will be two in one bed, *and* one will be taken away and the other will be left.	ἔσονται δύο, *will be + two*, RP TR F1853=11/19 F1859=3/7 vs. δύο ἔσονται, *two + will be*, P1904 F1853=8/19 (incl. one misspelled) F1859=4/7. ὁ, *the (one)*: absent in RP P1904 F1853=14/18 F1859=5/7 vs. present in TR F1853=4/18 (Scrivener's fqrx) F1859=2/7. that ← *this (i.e. the one I am talking about)*.

Luke 17:35	Δύο ἔσονται ἀλήθουσαι ἐπὶ τὸ αὐτό· {RP P1904 S1550: - } [E1624 S1894: ἡ] μία παραληφθήσεται, καὶ ἡ ἑτέρα ἀφεθήσεται.	There will be two grinding in the same *place*, *and* one will be taken away and the other will be left. {RP S1550: ”} [P1904 E1624 S1894: -]	ἡ, *the (one)*: absent in RP P1904 S1550 F1853=16/18 F1859=5/7 vs. present in E1624 S1894 F1853=2/18 (Scrivener's bx) F1859=2/7.
Luke 17:36	{RP S1550: - } [P1904 E1624 S1894: δύο] [E1624 S1894: ἔσονται] [P1904 E1624 S1894: ἐν τῷ ἀγρῷ,] [E1624 S1894: ὁ] [P1904 E1624 S1894: εἷς παραληφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται.]	{RP S1550: - } [P1904 E1624 S1894: Two] [E1624 S1894: will be] [P1904 E1624 S1894: in the field; one will be taken away and the other will be left.”]	Verse absent in RP S1550 F1853=17/18 F1859=3/9 vs. present in P1904 E1624 S1894 F1853=1/18 (Scrivener's h) F1859=6/9. F1853 and F1859 are very significantly disparate, X2=11.7 PV=0.06%. Scrivener's h and iwH**z show variations. AV differs textually.
Luke 17:37	Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, Ποῦ, κύριε; Ὁ δὲ εἶπεν αὐτοῖς, Ὅπου τὸ σῶμα, ἐκεῖ {RP TR: συναχθήσονται} [P1904: ἐπισυναχθήσονται] {RP TR: - } [P1904: καὶ] οἱ ἀετοί.	Then they answered and said to him, “Lord, where?” And he said to them, “*It is* where the body *is that* the eagles {RP TR: will be gathered} [P1904: will also be gathered] together.”	συναχθήσονται, *will be gathered (1)*, RP TR F1853=18/18 F1859=6/7 vs. ἐπισυναχθήσονται, *will be gathered (2)*, P1904 F1853=0/18 F1859=1/7. --- καὶ, *also (the eagles)*: absent in RP TR F1853=14/18 F1859=7/8 vs. present in P1904 F1853=4/18 (Scrivener's lmny) F1859=1/8.
Luke 18:1	Ἔλεγεν δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι {RP TR: - } [P1904: αὐτοὺς], καὶ μὴ ἐκκακεῖν,	He also told them a parable on the need {RP TR: - } [P1904: for them] always to pray and not to flag,	αὐτοὺς, *them*: absent in RP TR F1853=9/19 F1859=4/7 vs. present in P1904 F1853=10/19 F1859=3/7. Nearly a disparity with RP, R=14:14.
Luke 18:2	λέγων, Κριτής τις ἦν ἔν τινι πόλει, τὸν θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντρεπόμενος·	and he said, “There was a certain judge in a certain city *who did* not fear God, nor *did* he respect man.	
Luke 18:3	χήρα {RP P1904 S1550 S1894: δὲ} [E1624: δέ τις] ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτόν, λέγουσα, Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου.	And there was a {RP P1904 S1550 S1894: - } [E1624: certain] widow in that city, and she kept coming to him, saying, ‘Vindicate me from my opponent.’	τις, *a certain*: absent in RP P1904 S1550 S1894 F1853=17/18 F1859=6/7 vs. present in E1624 F1853=1/18 (Scrivener's f) F1859=1/7. --- kept coming: iterative imperfect.
Luke 18:4	Καὶ οὐκ ἠθέλησεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι, καὶ ἄνθρωπον οὐκ ἐντρέπομαι·	But for a *long* time he refused. But at length he said to himself, ‘Even though I do not fear God or respect man,	at length ← *after these (things)*.
Luke 18:5	διά γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη {RP P1904: ὑποπιάζῃ} [TR: ὑπωπιάζῃ] με.	nevertheless because this widow gives me trouble, I will get her vindicated, so that she does not endlessly come and grind me down.’ ”	ὑποπιάζῃ, *he may grind down (1)*, RP P1904 F1853=12/22 F1859=4/7 vs. ὑπωπιάζῃ, *he may grind down (2)*, TR F1853=5/22 F1859=2/7 vs. other spellings, F1853=5/22 F1859=1/7. --- get her vindicated ← *vindicate her*. --- endlessly ← *to (the) end*.
Luke 18:6	Εἶπεν δὲ ὁ κύριος, Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει.	Then the Lord said, “Hear what the dishonest judge says.	dishonest judge ← *judge of dishonesty*, a Hebraic genitive.
Luke 18:7	Ὁ δὲ θεὸς οὐ μὴ {RP-text P1904: ποιήσῃ} [RP-marg TR: ποιήσει] τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτός, καὶ μακροθυμῶν ἐπ' αὐτοῖς;	Will God not provide the vindication due to his chosen *ones* who cry out to him day and night, and be longsuffering over them?	ποιήσῃ, *will he (not) exact (justice)* (classical aorist subjunctive), RP-text P1904 F1853=10/19 F1859=5/7 vs. ποιήσει, *will he (not) exact (justice)* (non-classical future), RP-marg TR F1853=9/19 F1859=2/7. --- due to ← *of*.

Luke 18:8	Λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. Πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς;	I tell you he will provide the vindication due to them swiftly. But when the son of man comes, will he find faith on the earth?"	due to ← *of*. faith ← *the faith*, but probably just the usual Greek *article + abstract noun*. But see Gen 22:9.
Luke 18:9	Εἶπεν δὲ {RP: - } [P1904 TR: καὶ] πρός τινας τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι, καὶ ἐξουθενοῦντας τοὺς λοιπούς, τὴν παραβολὴν ταύτην·	And he {RP: - } [P1904 TR: also] spoke this parable to certain *people* who trusted in themselves – that they were righteous – and despised the others:	καὶ, *also*: absent in RP F1853=12/19 F1859=3/7 vs. present in P1904 TR F1853=7/19 F1859=4/7. others ← *remaining (ones)*.
Luke 18:10	Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι· ὁ εἷς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης.	"Two men went up to the temple to pray. One *was* a Pharisee and the other a tax collector.	
Luke 18:11	Ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο, Ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἅρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης.	The Pharisee stood up and prayed to himself as follows: 'O God, I thank you that I am not like other men, *the* grasping, *the* unjust, *the* adulterers – nor like this tax collector *either*.	to: indicating God's view of the prayer, if the preposition (πρός) is taken at face value. AV= *with*. as follows ← *these (things)*. other ← *the rest of*.
Luke 18:12	Νηστεύω δὶς τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι.	I fast twice a week. I tithe everything I acquire.'	week ← *Sabbath*.
Luke 18:13	Καὶ ὁ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπᾶραι, ἀλλ' ἔτυπτεν εἰς τὸ στῆθος αὐτοῦ, λέγων, Ὁ θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ.	Then the tax collector stood at a distance and was not even willing to lift *his* eyes up to heaven, but he beat his breast and said, 'O God, be propitious to me, a sinner.'	a sinner ← *the sinner*. See Gen 22:9.
Luke 18:14	Λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ ἢ {RP P1904: γὰρ} [TR: -] ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.	I say to you, the latter went down to his house justified {RP P1904: rather} [TR: *rather*] than the former. For everyone who exalts himself will be humbled, but he *who* humbles himself will be exalted."	γὰρ, *rather (than)*: present in RP P1904 F1853=18/19 F1859=6/7 vs. absent in TR F1853=1/19 (Scrivener's b) F1859=1/7.
Luke 18:15	Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἅπτηται· {RP TR: ἰδόντες δὲ} [P1904: καὶ ἰδόντες] οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς.	Then they also brought *some* infants to him for him to touch, and when the disciples saw *it*, they rebuked them.	ἰδόντες δὲ, *having seen + but*, RP TR F1853=18/19 F1859=6/7 vs. καὶ ἰδόντες, *and + having seen*, P1904 F1853=1/19 (Scrivener's y) F1859=1/7. to touch ← *to touch them*.
Luke 18:16	Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ εἶπεν, Ἄφετε τὰ παιδία ἔρχεσθαι πρός με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.	But Jesus called them along, and he said, "Let the children come to me, and do not prevent them. For the kingdom of God is *constituted* of such.	
Luke 18:17	Ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.	Truly, I say to you, whoever does not receive the kingdom of God as a little child will definitely not enter into it."	
Luke 18:18	Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων, λέγων, Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;	Then a certain governor inquired with him and asked, "Good teacher, what must I do to inherit age-abiding life?"	asked ← *saying*. must ← *will*, but past time relative to the main verb *I will inherit*.
Luke 18:19	Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Τί με λέγεις ἀγαθόν; Οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ θεός.	Jesus then said to him, "Why do you call me good? No-one *is* good except one: God.	

Luke 18:20	Τὰς ἐντολὰς οἶδας, Μὴ μοιχεύσῃς, μὴ φονεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου.	You know the commandments. **You shall not commit adultery. You shall not commit murder. You shall not steal. You shall not give false testimony. Honour your father and your mother.**"	**Ex 20:12-16, Deut 5:16-20,**.
Luke 18:21	Ὁ δὲ εἶπεν, Ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.	Then he said, "I have kept all these *things* from my youth."	
Luke 18:22	Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἔτι ἕν σοι λείπει· πάντα ὅσα ἔχεις πώλησον, καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι.	Then when Jesus heard this, he said to him, "You still lack one *thing*. Sell everything you have got and distribute *the proceeds* to *the* poor, and you will have treasure in heaven, and come *and* follow me."	this ← *these (things)*.
Luke 18:23	Ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγένετο· ἦν γὰρ πλούσιος σφόδρα.	But when he heard this, he became very sad, for he was very rich.	this ← *these (things)*.
Luke 18:24	Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περίλυπον γενόμενον εἶπεν, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ θεοῦ.	Then when Jesus saw that he had become very sad, he said, "How *it is* with difficulty *that* those *who* are affluent will go into the kingdom of God.	are affluent ← *have means*.
Luke 18:25	Εὐκοπώτερον γάρ ἐστιν κάμηλον διὰ τρυμαλιᾶς ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.	For it is easier for a camel to go in through *the* eye of a needle than for a rich *man* to go into the kingdom of God."	
Luke 18:26	Εἶπον δὲ οἱ ἀκούσαντες, Καὶ τίς δύναται σωθῆναι;	Then those listening said, "Well who can be saved, *then*?"	listening ← *having heard*. See Matt 23:20.
Luke 18:27	Ὁ δὲ εἶπεν, Τὰ ἀδύνατα παρὰ ἀνθρώποις {RP TR: δυνατά ἐστιν παρὰ τῷ θεῷ} [P1904: δυνατὰ παρὰ τῷ θεῷ ἐστιν].	He then said, "The *things which are* impossible with men are possible with God."	ἐστιν παρὰ τῷ θεῷ, *is + with God*, RP TR F1853=19/19 F1859=5/7 vs. παρὰ τῷ θεῷ ἐστιν, *with God + is*, P1904 F1853=0/19 F1859=2/7.
Luke 18:28	Εἶπεν δὲ {RP: - } [P1904 TR: ὁ] Πέτρος, Ἰδού, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμέν σοι.	Then Peter said, "In our case, we have left everything behind and followed you."	ὁ, *the (Peter)*: absent in RP F1853=18/19 F1859=3/7 vs. present in P1904 TR F1853=1/19 (Scrivener's x) F1859=4/7. F1853 and F1859 are very significantly disparate, X2=8.9 PV=0.29%. In our case ← *Behold* + emphatic *we*.
Luke 18:29	Ὁ δὲ εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφούς, ἢ γυναῖκα, ἢ τέκνα, ἕνεκεν τῆς βασιλείας τοῦ θεοῦ,	At which he said to them, "Truly, I say to you, there is no-one who has left house or parents or brothers or wife or children for the sake of the kingdom of God,	
Luke 18:30	ὃς οὐ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.	who will not certainly receive in return many times over in this epoch, and in the age to come – age-abiding life."	

Luke 18:31	Παραλαβὼν δὲ τοὺς δώδεκα, εἶπεν πρὸς αὐτούς, Ἰδού, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ {RP TR: τελεσθήσεται} [P1904: τελειωθήσεται] πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου.	And taking the twelve along, he said to them, "Here we *are* going up to Jerusalem, and everything written through the prophets will be accomplished by the son of man."	τελεσθήσεται, *will be accomplished* (from τελέω), RP TR F1853=18/19 F1859=5/7 vs. τελειωθήσεται, *will be accomplished* (from τελειόω), P1904 F1853=1/19 (Scrivener's y) F1859=2/7. Here we *are* ← *Behold*. by: plain dative. This could be an agent of the passive as in Matt 6:1, *accomplished by*, or an indirect object *written for*. [MG] gives ↴
Luke 18:32	Παραδοθήσεται γὰρ τοῖς ἔθνεσιν, καὶ ἐμπαιχθήσεται, καὶ ὑβρισθήσεται, καὶ ἐμπτυσθήσεται,	For he will be delivered to the Gentiles and be mocked and insulted and spat on.	↳ *written about* and dative of disadvantage *accomplished in*. insulted: or *maltreated*. Note the increasing aggression in the verbs, also in the next verse.
Luke 18:33	καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν· καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.	And they will flog *him* and kill him, then on the third day he will rise again.	rise: this is the only possible meaning here (so not *be raised*). Middle voice. again: this word is partly justified by the prefix ἀνα-, and partly by the context.
Luke 18:34	Καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.	But they did not understand any of these *things*, and this remark was hidden from them, and they did not discern *the import of* the *things* spoken.	
Luke 18:35	Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰεριχώ, τυφλός τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν·	Then it came to pass as he approached Jericho *that* a certain blind *man* was sitting beside the road, begging,	
Luke 18:36	ἀκούσας δὲ ὄχλου διαπορευομένου, ἐπυνθάνετο τί εἴη {RP TR: τοῦτο} [P1904: ταῦτα].	and when he heard a crowd passing through, he inquired what {RP TR: this was} [P1904: these *things* were] *all about*.	τοῦτο, *this*, RP TR F1853=17/19 F1859=6/7 vs. ταῦτα, *these (things)*, P1904 F1853=2/19 (Scrivener's ey) F1859=1/7.
Luke 18:37	Ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται.	So they informed him that Jesus the Nazarene was passing by.	
Luke 18:38	Καὶ ἐβόησεν, λέγων, Ἰησοῦ, υἱὲ {RP P1904: Δαυίδ} [TR: Δαβίδ], ἐλέησόν με.	At this he shouted and said, "Jesus, son of David, have compassion on me."	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1.
Luke 18:39	Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν, Υἱὲ {RP P1904: Δαυίδ} [TR: Δαβίδ], ἐλέησόν με.	But those going in front rebuked him, *telling him* to be quiet. But he cried out all the more, "Son of David, have compassion on me."	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. all the more ← *much more*.
Luke 18:40	Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν,	Then Jesus stopped and ordered him to be brought to him, and when he had come near, he questioned him,	when he had come near: the aorist participle can also be contemporaneous: *as he came near*. See Matt 23:20.
Luke 18:41	λέγων, Τί σοι θέλεις ποιήσω; Ὁ δὲ εἶπεν, Κύριε, ἵνα ἀναβλέψω.	and he asked, "What *would* you like me to do for you?" He then said, "Lord, for me to see again."	asked ← *saying*.
Luke 18:42	Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε.	Then Jesus said to him, "See again. Your faith has cured you."	cured ← *saved*.

Luke 18:43	Καὶ παραχρῆμα ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ, δοξάζων τὸν θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ.	And immediately he recovered his sight, and he followed him, glorifying God. And all the people saw *it* and gave praise to God.	
Luke 19:1	Καὶ εἰσελθὼν διήρχετο τὴν Ἰεριχώ.	Then he entered Jericho and went through *it*.	
Luke 19:2	Καὶ ἰδού, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος.	And there *was* a man by *the* name *of* Zacchaeus, and he was a senior tax collector, and this *man* was rich,	there *was* ← *behold*. by *the* name *of* ← *called by name*.
Luke 19:3	Καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν.	and he was trying to see who Jesus was, but he could not for the crowd because he was short in stature.	was trying ← *was seeking*.
Luke 19:4	Καὶ προδραμὼν ἔμπροσθεν ἀνέβη ἐπὶ {RP S1550 S1894: συκομωραίαν} [P1904 E1624: συκομορέαν] ἵνα ἴδῃ αὐτόν· ὅτι {RP-text P1904: - } [RP-marg TR: δι'] ἐκείνης {RP: ἔμελλεν} [P1904 TR: ἤμελλεν] διέρχεσθαι.	So he ran on ahead and climbed up a fig-mulberry *tree* in order to see him, because *it was* by that *way that* he was going to cross through.	συκομωραίαν, *fig-mulberry (1)*, RP S1550 S1894 F1853=7/20 F1859=3/7 vs. συκομορέαν, *fig-mulberry (2)*, P1904 E1624 F1853=2/20 (Scrivener's cs*) F1859=0/7 vs. συκομοραίαν, *fig-mulberry (3)*, F1853=8/20 F1859=2/7 vs. other spellings, F1853=3/20 (Scrivener's hkq) F1859=2/7. Nearly a disparity (#1) with RP, R=11:10. δι', *through*: absent in RP-text P1904 F1853=16/20 F1859=4/8 vs. present in RP-marg TR F1853=4/20 (Scrivener's df**gr) F1859=4/8. ἔμελλε(ν), *he was going to (1)*, RP F1853=9/20 F1859=2/7 vs. ἤμελλε(ν), *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.
Luke 19:5	Καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν, καὶ εἶπεν πρὸς αὐτόν, Ζακχαῖε, σπεύσας κατάβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι.	And when he came to the place, Jesus looked up and saw him and said to him, "Zacchaeus, hurry up and come down, for today I must stay in your house."	hurry up: imperatival use of the participle.
Luke 19:6	Καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων.	So he came down hastily, and he received him *in his house*, rejoicing,	
Luke 19:7	Καὶ ἰδόντες {RP P1904: πάντες} [TR: ἅπαντες] διεγόγγυζον, λέγοντες ὅτι Παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλῦσαι.	but when *they* all saw *it*, they muttered among themselves, and they said, "He has gone in to lodge with a sinful man."	πάντες, *all (1)*, RP P1904 F1853=14/19 F1859=4/7 vs. ἅπαντες, *all (2)*, TR F1853=5/19 F1859=3/7. among themselves: this sense comes from the prefix in the verb (διά).
Luke 19:8	Σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον, Ἰδού, τὰ ἡμίση τῶν ὑπαρχόντων μου, κύριε, δίδωμι τοῖς πτωχοῖς· καὶ εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν.	Meanwhile Zacchaeus stood and said to the Lord, "Look, I am giving half my possessions to *the* poor, Lord, and if I have extorted anything from anyone, I *will* repay *it* four times over."	
Luke 19:9	Εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι Σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν.	Then Jesus said to him, "Today salvation has come to this house, for he also is a son of Abraham.	
Luke 19:10	Ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.	For the son of man came to seek and save what *has* got lost."	

Luke 19:11	Ἀκουόντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπεν παραβολήν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἰερουσαλήμ, καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι.	As they heard these *things*, he again told a parable, because of him being close to Jerusalem, and of them thinking that the kingdom of God was immediately going to manifest itself prominently.	again ← *having added*, a Hebraism; compare וַיֹּסֶף, *and he added*.
Luke 19:12	Εἶπεν οὖν, Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακράν, λαβεῖν ἑαυτῷ βασιλείαν, καὶ ὑποστρέψαι.	So he said, "A certain nobleman went to a distant land to receive a kingdom for himself and to return.	
Luke 19:13	Καλέσας δὲ δέκα δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπεν πρὸς αὐτούς, Πραγματεύσασθε {RP TR: ἕως} [P1904: ἐν ᾧ] ἔρχομαι.	And he called ten of his own servants and gave them ten minas and said to them, 'Do business {RP TR: until} [P1904: in the *intervening time until*] I come.'	ἕως, *until*, RP TR F1853=15/19 F1859=3/6 vs. ἐν ᾧ, *in (the time) which*, P1904 F1853=2/19 (Scrivener's fy) F1859=2/6 vs. other readings, F1853=2/19 (Scrivener's cp) F1859=1/6. minas: 1 mina = 100 drachmas. A drachma was a silver coin.
Luke 19:14	Οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ, λέγοντες, Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς.	But his citizens hated him, and they sent a delegation after him, who said, 'We do not want this *man* to reign over us.'	
Luke 19:15	Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, {RP-text P1904 TR: καὶ} [RP-marg: -] εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τούτους, οἷς ἔδωκεν τὸ ἀργύριον, ἵνα {RP TR: γνῷ} [P1904: ἐπιγνῷ] τίς τί διεπραγματεύσατο.	And it came to pass when he returned, having received the kingdom, {RP-text P1904 TR: that} [RP-marg: *that*] he ordered these servants to whom he had given the money to be called to him, in order to find out who had gained what in doing business.	καὶ, *and*, though we translate *that*: present in RP-text P1904 TR F1853=9/19 F1859=6/6 vs. absent in RP-marg F1853=10/19 F1859=0/6. γνῷ, *that I might know*, RP TR F1853=19/19 F1859=4/6 vs. ἐπιγνῷ, *that I might know / acknowledge*, P1904 F1853=0/19 F1859=2/6. F1853 and F1859 are very significantly disparate, X2=6.9 PV=0.9%.
Luke 19:16	Παρεγένετο δὲ ὁ πρῶτος, λέγων, Κύριε, ἡ μνᾶ σου προσειργάσατο δέκα μνᾶς.	So the first came and said, 'Master, your mina has made a profit of ten minas.'	mina *(2x)*: see Luke 19:13.
Luke 19:17	Καὶ εἶπεν αὐτῷ, Εὖ, ἀγαθὲ δοῦλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.	At this he said to him, 'Well *done*, *you* good servant, for you were faithful in a very small *matter*. Have authority over ten cities.'	Have ← *Be having*.
Luke 19:18	Καὶ ἦλθεν ὁ δεύτερος, λέγων, Κύριε, ἡ μνᾶ σου ἐποίησεν πέντε μνᾶς.	Then the second came and said, 'Master, your mina has made five minas.'	mina *(2x)*: see Luke 19:13.
Luke 19:19	Εἶπεν δὲ καὶ τούτῳ, Καὶ σὺ γίνου ἐπάνω πέντε πόλεων.	And he said to this *one* likewise, 'You too be in charge of five cities.'	likewise ← *also* (the initial *and* coming from δὲ).
Luke 19:20	Καὶ ἕτερος ἦλθεν, λέγων, Κύριε, ἰδού, ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ·	Then the other *one* came and said, 'Master, here *is* your mina, which I kept hidden in a sweat-band.	here *is* ← *behold*. mina: see Luke 19:13. sweat-band: or *handkerchief*.
Luke 19:21	ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ· αἴρεις ὃ οὐκ ἔθηκας, καὶ θερίζεις ὃ οὐκ ἔσπειρας {RP TR: - } [P1904: , καὶ συνάγεις ὅθεν οὐ διεσκόρπισας].	For I was afraid of you, for you are a harsh man. You take what you did not put *there*, and you reap what you did not sow {RP TR: - } [P1904: , and you gather from where you did not scatter].'	καὶ συνάγεις ὅθεν οὐ διεσκόρπισας, *and you gather from where you did not scatter*: absent in RP TR F1853=17/19 F1859=2/6 vs. present in P1904 F1853=2/19 (Scrivener's hy) F1859=4/6. F1853 and F1859 are very significantly disparate, X2=7.9 PV=0.5%.

Luke 19:22	Λέγει {RP TR: δὲ} [P1904: -] αὐτῷ, Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε. Ἤδεις ὅτι {RP TR: ἐγὼ ἄνθρωπος αὐστηρός εἰμι} [P1904: ἄνθρωπος αὐστηρός εἰμι ἐγώ], αἴρων ὃ οὐκ ἔθηκα, καὶ θερίζων ὃ οὐκ ἔσπειρα {RP TR: - } [P1904: , καὶ συνάγων ὅθεν οὐ διεσκόρπισα]·	{RP TR: So he} [P1904: He] said to him, 'I will judge you from your own mouth, *you* bad servant. You knew that I was a harsh man, taking what I did not put *there*, and reaping what I did not sow {RP TR: - } [P1904: , and gathering from where I did not scatter].	δὲ, *but*: present in RP TR F1853=15/19 F1859=2/6 vs. absent in P1904 F1853=4/19 (Scrivener's cfgy) F1859=4/6. --- ἐγὼ ἄνθρωπος αὐστηρός εἰμι, *I + a man harsh + am*, RP TR F1853=19/19 F1859=4/6 vs. ἄνθρωπος αὐστηρός εἰμι ἐγώ, *a man harsh + am + I*, P1904 F1853=0/19 F1859=2/6. F1853 and F1859 are very significantly disparate, X2=6.9 PV=0.9%. --- καὶ συνάγων ὅθεν οὐ διεσκόρπισα, *and gathering where I did not scatter*: absent in RP TR F1853=17/19 F1859=3/6 vs. present in P1904 F1853=2/19 (Scrivener's hy) F1859=3/6.
Luke 19:23	καὶ διὰ τί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ {RP: - } [P1904 TR: τὴν] τράπεζαν, καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό;	So why did you not invest my money at {RP: a} [P1904 TR: the] bank, so that when I came, I would have availed myself of it with interest?'	τὴν, *the (table)*: absent in RP F1853=14/19 F1859=3/6 vs. present in P1904 TR F1853=5/19 F1859=3/6. --- invest ← *give*, and under Hebraic influence, *put*.
Luke 19:24	Καὶ τοῖς παρεστῶσιν εἶπεν, Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι.	Furthermore he said to those standing around, 'Take the mina from him, and give *it* to the *one who* has ten minas.'	mina *(2x)*: see Luke 19:13.
Luke 19:25	Καὶ εἶπον αὐτῷ, Κύριε, ἔχει δέκα μνᾶς.	(But they said to him, 'Master, he has ten minas.')	minas: see Luke 19:13.
Luke 19:26	Λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.	'For I say to you that to everyone who has *something, more* will be given, but from him *who does* not have *anything*, even what he has will be taken away from him.	
Luke 19:27	Πλὴν τοὺς ἐχθρούς μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτούς, ἀγάγετε ὧδε, καὶ κατασφάξατε {RP TR: - } [P1904: αὐτοὺς] ἔμπροσθέν μου.	However, bring those enemies of mine here – those *who did* not want me to reign over them – and execute {RP TR: *them*} [P1904: them] before me.' "	αὐτοὺς, *them*: absent in RP TR F1853=18/19 F1859=4/6 vs. present in P1904 F1853=1/19 (Scrivener's y) F1859=2/6.
Luke 19:28	Καὶ εἰπὼν ταῦτα, ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα.	Then when he had spoken these *things*, he went on ahead, going up to Jerusalem.	
Luke 19:29	Καὶ ἐγένετο ὡς ἤγγισεν εἰς {RP-text P1904: Βηθσφαγὴ} [RP-marg TR: Βηθφαγὴ] καὶ Βηθανίαν πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν αὐτοῦ,	And it came to pass as he approached {RP-text P1904: Bethsphagé} [RP-marg TR: Bethphagé] and Bethany at the mount called *the Mount* of Olives, *that* he sent off two of his disciples,	Βηθσφαγὴ, *Bethsphagé*, RP-text P1904 F1853=11/20 F1859=4/6 vs. Βηθφαγὴ, *Bethphagé*, RP-marg TR F1853=7/20 F1859=0/6 vs. other readings, F1853=2/20 (Scrivener's cf*) F1859=2/6.
Luke 19:30	εἰπών, Ὑπάγετε εἰς τὴν κατέναντι κώμην· ἐν ᾗ εἰσπορευόμενοι εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν· λύσαντες αὐτὸν ἀγάγετε.	and he said, "Go off to the village opposite, in which as you go in, you will find a tethered foal, on which no man has ever sat. Untie it and bring *it*.	no man ← *no-one of men*. --- Untie: imperatival use of the participle.
Luke 19:31	Καὶ ἐάν τις ὑμᾶς ἐρωτᾷ, Διὰ τί λύετε; οὕτως ἐρεῖτε αὐτῷ ὅτι Ὁ κύριος αὐτοῦ χρείαν ἔχει.	And if anyone asks you, 'Why are you untying *it*?' you will say the following to him: 'The Lord needs it.' "	the following ← *thus*.

Luke 19:32	Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς {RP TR: - } [P1904: , ἐστῶτα τὸν πῶλον].	Then those *who had been* sent off went off and found {RP TR: *it*} [P1904: a foal standing,] as he had told them.	ἐστῶτα τὸν πῶλον, *the foal standing*: absent in RP TR F1853=19/19 F1859=4/6 vs. present in P1904 F1853=0/19 F1859=2/6. F1853 and F1859 are very significantly disparate, X2=6.9 PV=0.9%.
Luke 19:33	Λυόντων δὲ αὐτῶν τὸν πῶλον, εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς, Τί λύετε τὸν πῶλον;	And as they untied the foal, its owners said to them, "Why are you untying the foal?"	
Luke 19:34	Οἱ δὲ εἶπον {RP TR: ,} [P1904: ὅτι] Ὁ κύριος αὐτοῦ χρείαν ἔχει.	At this they said, "The Lord needs it."	ὅτι, *that, or introducing direct speech*: absent in RP TR F1853=15/19 F1859=2/6 vs. present in P1904 F1853=4/19 (Scrivener's cdgp) F1859=4/6.
Luke 19:35	Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν· καὶ ἐπιρρίψαντες ἑαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπεβίβασαν τὸν Ἰησοῦν.	So they led it to Jesus, and they slung their own clothes onto the foal and mounted Jesus on *it*.	
Luke 19:36	Πορευομένου δὲ αὐτοῦ, ὑπεστρώννυον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.	As he rode, they strewed their clothes in the way.	rode ← *went; was carried*.
Luke 19:37	Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν Ἐλαιῶν, {RP TR: ἤρξαντο} [P1904: ἤρξατο] ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων,	And as he was by now approaching the descent down the Mount of Olives, the whole company of the disciples started rejoicing and praising God in a loud voice for all the deeds of power which they had seen,	ἤρξαντο, *they started*, RP TR F1853=17/19 F1859=2/6 vs. ἤρξατο, *it started*, P1904 F1853=2/19 (Scrivener's ao) F1859=4/6. F1853 and F1859 are very significantly disparate, X2=7.9 PV=0.5%. company ← *multitude*.
Luke 19:38	λέγοντες, Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι κυρίου· εἰρήνη ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις.	saying, **"Blessed *is* the king who comes in *the* name of *the* Lord.** Peace in heaven and glory in *the* highest *realms*."	**Ps 118:26**.
Luke 19:39	Καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτόν, Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου.	Then some of the Pharisees in the crowd said to him, "Teacher, rebuke your disciples."	in ← *from*.
Luke 19:40	Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Λέγω ὑμῖν ὅτι, ἐὰν οὗτοι σιωπήσωσιν, οἱ λίθοι κεκράξονται.	But he answered and said to them, "I tell you that if these go quiet, the stones will cry *out*."	will cry *out* ← *will have shouted out*, an unusual deponent future perfect, but the sense is as a simple future, also classically.
Luke 19:41	Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν, ἔκλαυσεν ἐπ' αὐτῇ,	And as he approached and saw the city, he wept over it,	
Luke 19:42	λέγων ὅτι Εἰ ἔγνως καὶ σύ, καί γε ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου.	and he said, "If only you had known, and of all times on this day of yours, the *things* pertaining to your peace. But as *it is*, they are hidden from your eyes,	The Greek underpinning our English idiom: • If only you ← εἰ ... καὶ σύ. • of all times ← γε. • But as *it is* ← νῦν δὲ.
Luke 19:43	Ὅτι ἥξουσιν ἡμέραι ἐπὶ σέ, καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι, καὶ περικυκλώσουσίν σε, καὶ συνέξουσίν σε πάντοθεν,	because *the* days will come upon you when your enemies will throw up a rampart round you, and they will surround you and enclose you from all sides.	rampart: or *palisade*, or *entrenchment*.
Luke 19:44	καὶ ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθῳ· ἀνθ' ὧν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου.	And they will dash you and your children in you to the ground, and they will not leave stone on stone in you, because you did not know the occasion of your visitation."	your visitation: objective genitive (the Lord visited you).

Luke 19:45	Καὶ εἰσελθὼν εἰς τὸ ἱερόν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας,	Then when he had gone into the temple, he went on to throw out those *who* sold *things* in it, and *those who* bought *them*,	went on to throw ← *started to throw*, but used here for mere transition.
Luke 19:46	λέγων αὐτοῖς, Γέγραπται {RP TR: ,} [P1904: ὅτι] Ὁ οἶκός μου οἶκος προσευχῆς ἐστίν· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν.	saying to them, "It stands written: **'My house is a house of prayer,** **But you have made it a den of thieves.' "**	ὅτι, *(it stands written) that*: absent in RP TR F1853=17/19 F1859=3/6 vs. present in P1904 F1853=2/19 (Scrivener's gp) F1859=3/6. **Isa 56:7, Jer 7:11**. den of thieves ← *cave of plunderers*.
Luke 19:47	Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ·	And he taught in the temple each day, but the senior priests and the scribes were looking for *a way* to dispose of him, as *were* the leading *men* of the people,	
Luke 19:48	καὶ οὐχ εὕρισκον τὸ τί {RP TR: ποιήσωσιν} [P1904: ποιήσουσιν], ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.	but they did not find anything they *could* do, for all the people were completely enraptured listening to him.	ποιήσωσιν, *they may do*, RP TR F1853=8/19 F1859=4/6 vs. ποιήσουσιν, *they will do*, P1904 F1853=11/19 F1859=2/6. A weak disparity with RP, R=13:14. *could* do ← {RP TR: *might do*} [P1904: *will do*]. enraptured ← *hung out*.
Luke 20:1	Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου, ἐπέστησαν οἱ {RP P1904: ἱερεῖς} [TR: ἀρχιερεῖς] καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις,	Now it came to pass on one of those days as he was teaching the people in the temple, and preaching the gospel, *that* the {RP P1904: priests} [TR: senior priests] and scribes came up *to him*, as *did* the elders,	ἱερεῖς, *priests*, RP P1904 F1853=15/19 F1859=5/6 vs. ἀρχιερεῖς, *senior priests*, TR F1853=4/19 (Scrivener's fgxy, but short hiatus in x?) F1859=1/6. AV differs textually. as *did* ← *with*.
Luke 20:2	καὶ εἶπον πρὸς αὐτόν, λέγοντες, Εἰπὲ ἡμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην;	and they spoke to him and said, "Tell us by what authority you do these *things*, or who it is who *has* given you this authority."	We punctuate as a command and indirect question; RP as a direct question.
Luke 20:3	Ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς, Ἐρωτήσω ὑμᾶς κἀγὼ ἕνα λόγον, καὶ εἴπατέ μοι·	So he answered and said to them, "I will for my part ask you one question, so you tell me,	for my part ← *also*. question ← *word, matter*.
Luke 20:4	Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων;	John's baptism – was it from heaven or from men?"	
Luke 20:5	Οἱ δὲ συνελογίσαντο πρὸς ἑαυτούς, λέγοντες ὅτι Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διὰ τί {RP: - } [P1904 TR: οὖν] οὐκ ἐπιστεύσατε αὐτῷ;	They then debated among themselves, saying, "If we say, 'From heaven', he will say, 'Why {RP: - } [P1904 TR: then] did you not believe him?'	οὖν, *therefore*: absent in RP F1853=12/20 F1859=3/6 vs. present in P1904 TR F1853=8/20 F1859=3/6.
Luke 20:6	Ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων, πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς· πεπεισμένος γάρ ἐστιν Ἰωάννην προφήτην εἶναι.	But if we say, 'From men', all the people will stone us, for they have been persuaded that John is a prophet."	
Luke 20:7	Καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν.	And they answered *that* they did not know where *it was* from.	
Luke 20:8	Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.	So Jesus said to them, "Then neither *will* I tell you by what authority I do these *things*."	

Luke 20:9	Ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· {RP: Ἄνθρωπος} [P1904 TR: Ἄνθρωπός τις] ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν χρόνους ἱκανούς·	He then went on to speak this parable to the people: "A {RP: - } [P1904 TR: certain] man planted a vineyard, and he put it under hired labour with farmers and went abroad for a considerable time.	τις, *a certain*: absent in RP F1853=16/19 F1859=2/6 vs. present in P1904 TR F1853=3/19 (Scrivener's dux) F1859=4/6. went on to speak ← *began to speak*, but used here for mere transition. put it under hired labour: see Matt 21:33.
Luke 20:10	καὶ ἐν {RP TR: - } [P1904: τῷ] καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος {RP TR: δῶσιν} [P1904: δώσουσιν] αὐτῷ· οἱ δὲ γεωργοὶ δείραντες αὐτὸν ἐξαπέστειλαν κενόν.	And in due course, he sent a servant to the farmers for them to give him some of the fruit of the vineyard. But the farmers flogged him and sent *him* away empty-*handed*.	τῷ, *the (due course)*: absent in RP TR F1853=18/20 F1859=4/6 vs. present in P1904 F1853=2/20 (Scrivener's f*y) F1859=2/6. δῶσιν, *they may give* (aorist subjunctive), RP TR F1853=16/20 F1859=3/6 vs. δώσουσιν, *they will give* (future), P1904 F1853=3/20 (Scrivener's cf*y) F1859=2/6 vs. another reading, F1853=1/20 (Scrivener's e) F1859=1/6. flogged ← *flayed*.
Luke 20:11	Καὶ προσέθετο {RP TR: - } [P1904: αὐτοῖς] πέμψαι ἕτερον δοῦλον· οἱ δὲ κἀκεῖνον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν.	Then he sent another servant {RP TR: - } [P1904: to them]. But they also flogged that *one* and treated *him* with indignity and sent *him* away empty-*handed*.	αὐτοῖς, *to them* (non-classical dative of motion towards): absent in RP TR F1853=18/19 F1859=4/6 vs. present in P1904 F1853=1/19 (Scrivener's f) F1859=2/6. he sent another ← *again he sent another*. See Mark 12:4. flogged ← *flayed*.
Luke 20:12	Καὶ προσέθετο πέμψαι τρίτον· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον.	Then he sent again – a third *one*. But they also wounded this *one* and threw *him* out.	sent again – a third ← *again sent a third* ← *added to send a third*. The pleonasm has to be removed in English, otherwise the sense is different to what is intended. Compare Mark 12:4.
Luke 20:13	Εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος, Τί ποιήσω; Πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἰδόντες ἐντραπήσονται.	Then the landlord of the vineyard said, 'What should I do? I will send my beloved son. Maybe when they see him, they will respect *him*.'	him ← *this one*.
Luke 20:14	Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἑαυτούς, λέγοντες, Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία.	But when the farmers saw him, they talked *it* through among themselves, saying, 'This is the heir. Come on, let's kill him, so that the inheritance will become ours.'	
Luke 20:15	Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος, ἀπέκτειναν. Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος;	So they drove him out to *a place* outside the vineyard and killed *him*. What, then, will the landlord of the vineyard do to them?	
Luke 20:16	Ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. Ἀκούσαντες δὲ εἶπον, Μὴ γένοιτο.	He will come and destroy those farmers and give the vineyard to others." And when they had heard *it*, they said, "May it not take place."	

Luke 20:17	Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν, Τί οὖν ἐστιν τὸ γεγραμμένον τοῦτο, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;	But he looked straight at them and said, "What does this scripture mean: ***The* stone which the builders rejected** ***Is* what has become *the* keystone?**	**Ps 118:22**. does ... mean ← *is*. *Is* what ← *This*. keystone ← *head of (the) corner / angle*.
Luke 20:18	Πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον, συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν.	Everyone who falls on that stone will be shattered, and on whomever it falls, it will crush to powder."	crush to powder ← the original meaning of this verb is *to winnow away*.
Luke 20:19	Καὶ ἐζήτησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν {RP: - } [P1904 TR: τὸν λαόν]· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς {RP TR: τὴν παραβολὴν ταύτην} [P1904: τὰς παραβολὰς] {RP TR: εἶπεν} [P1904: ἔλεγε].	Then the senior priests and the scribes looked for *a way* to lay hands on him at *that* very time, but they were afraid {RP: - } [P1904 TR: of the people], for they knew that he {RP TR: had levelled that parable} [P1904: spoke parables *levelled*] against them.	τὸν λαόν, *the people*: absent in RP F1853=13/18 F1859=1/6 vs. present in P1904 TR F1853=5/18 F1859=5/6. AV differs textually. τὴν παραβολὴν ταύτην, *this parable*, RP TR F1853=18/18 F1859=4/6 vs. τὰς παραβολὰς, *the parables*, P1904 F1853=0/18 F1859=2/6. εἶπεν, *he said*, RP TR F1853=18/18 (though positioned elsewhere in Scrivener's f) F1859=4/6 vs. ἔλεγε, *he was saying*, P1904 F1853=0/18 F1859=2/6.
Luke 20:20	Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους, ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος.	And they watched *him* closely, and they sent infiltrators pretending to be sincere in order to seize on his remarks, with a view to informing on him to the administration and authority of the governor.	sincere ← *righteous*. remarks ← *word*. informing on ← *betraying, delivering*. administration ← *rule*.
Luke 20:21	Καὶ ἐπηρώτησαν αὐτόν, λέγοντες, Διδάσκαλε, οἴδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις.	And they questioned him and asked, "Teacher, we know that you speak and teach rightly, and do not show partiality, but teach the way of God in truth.	asked ← *saying*. show partiality ← *take face*.
Luke 20:22	Ἔξεστιν ἡμῖν Καίσαρι φόρον δοῦναι, ἢ οὔ;	Is it permissible for us to pay tax to Caesar, or not?"	
Luke 20:23	Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν, εἶπεν πρὸς αὐτούς, Τί με πειράζετε;	At this, having perceived their trickery, he said to them, "Why are you testing me?	testing: or *tempting*.
Luke 20:24	{RP TR: Ἐπιδείξατέ} [P1904: Δείξατέ] μοι δηνάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; Ἀποκριθέντες δὲ εἶπον, Καίσαρος.	Show me a denary. Whose image and inscription does it have?" They answered and said, "Caesar's."	ἐπιδείξατέ, *show, display*, RP TR F1853=14/18 F1859=3/6 vs. δείξατέ, *show*, P1904 F1853=4/18 (Scrivener's afgy) F1859=3/6. denary: a silver coin.
Luke 20:25	Ὁ δὲ εἶπεν αὐτοῖς, Ἀπόδοτε τοίνυν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ.	Then he said to them, "Well then, render to Caesar the *things due* to Caesar, and to God the *things due* to God."	
Luke 20:26	Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ, ἐσίγησαν.	So they were not able to seize on his remark in the presence of the people, and they were amazed at his answer, and they fell silent.	

Luke 20:27	Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ {RP TR: ἀντιλέγοντες} [P1904: λέγοντες] {RP TR: ἀνάστασιν μὴ εἶναι} [P1904: μὴ εἶναι ἀνάστασιν], ἐπηρώτησαν αὐτόν,	Then some of the Sadducees, who {RP TR: deny that there is a resurrection} [P1904: say there is no resurrection], came over and questioned him,	ἀντιλέγοντες, *gainsaying → contending*, RP TR F1853=17/18 F1859=4/6 vs. λέγοντες, *saying*, P1904 F1853=1/18 (Scrivener's y) F1859=2/6. ἀνάστασιν μὴ εἶναι, *resurrection + there is no*, RP TR F1853=18/18 F1859=4/6 vs. μὴ εἶναι ἀνάστασιν, *there is no + resurrection*, P1904 F1853=0/18 F1859=2/6.
Luke 20:28	λέγοντες, Διδάσκαλε, {RP TR: Μωσῆς} [P1904: Μωϋσῆς] ἔγραψεν ἡμῖν, ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.	and they said, "Teacher, Moses wrote to us, **'If someone's brother dies, having a wife, and he dies without children, that his brother is to take the wife and raise up seed to his brother.'**	Μωσῆς, *Moses*, RP TR F1853=8/18 F1859=1/6 vs. Μωϋσῆς, *Moüses*, P1904 F1853=10/18 F1859=5/6. A disparity with RP, R=10:16. **Deut 25:5**. he ← *this (man)*. seed: implying more continuity than just *offspring*.
Luke 20:29	Ἑπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα, ἀπέθανεν ἄτεκνος·	Now suppose there were seven brothers, and the first took a wife and died without children.	Now suppose ← *Therefore*.
Luke 20:30	καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος.	Then the second took the wife, and this *one* died without children.	
Luke 20:31	Καὶ ὁ τρίτος ἔλαβεν αὐτὴν {RP P1904: ὡσαύτως} [TR: -]. Ὡσαύτως δὲ καὶ οἱ ἑπτά· {RP P1904 S1550: - } [E1624 S1894: καὶ] οὐ κατέλιπον τέκνα, καὶ ἀπέθανον.	Then the third took her {RP P1904: likewise} [TR: -], and like this indeed the seven *of them*. {RP P1904 S1550: They} [E1624 S1894: And they] did not leave *any* children, and they died.	ὡσαύτως, *(took her) similarly*: present in RP P1904 F1853=5/18 F1859=4/6 vs. absent in TR F1853=13/18 F1859=2/6. A disparity with RP, R=10:16. καὶ, *and*: absent in RP P1904 S1550 F1853=12/19 F1859=4/6 vs. present in E1624 S1894 F1853=7/19 F1859=2/6.
Luke 20:32	Ὕστερον {RP-text P1904 S1550 E1624: δὲ} [RP-marg S1894: -] πάντων {RP TR: ἀπέθανεν καὶ ἡ γυνή} [P1904: καὶ ἡ γυνὴ ἀπέθανεν].	{RP TR: Then last} [P1904: Last] of all the woman died as well.	δὲ, *but*: present in RP-text P1904 S1550 E1624 F1853=13/18 F1859=4/6 vs. absent in RP-marg S1894 F1853=5/18 F1859=2/6. ἀπέθανεν καὶ ἡ γυνή, *died + also the woman*, RP TR F1853=18/18 F1859=4/6 vs. καὶ ἡ γυνὴ ἀπέθανεν, *also the woman + died*, P1904 F1853=0/18 F1859=2/6.
Luke 20:33	Ἐν τῇ {RP TR: οὖν ἀναστάσει} [P1904: ἀναστάσει οὖν], τίνος αὐτῶν γίνεται γυνή; Οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.	So in the resurrection, of which of them will she be *the* wife? For the seven had her *as* a wife."	οὖν ἀναστάσει, *therefore + resurrection*, RP TR F1853=18/18 F1859=4/6 vs. ἀναστάσει οὖν, *resurrection + therefore*, P1904 F1853=0/18 F1859=2/6. will she be ← *does she become*.

Luke 20:34	Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς, Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ {RP TR: ἐκγαμίσκονται} [P1904: ἐκγαμίζονται]·	Then Jesus replied and said to them, "Those *who* belong to this age marry and are given in marriage,	ἐκγαμίσκονται, *they are given in marriage (1)*, RP TR F1853=14/18 F1859=2/6 vs. ἐκγαμίζονται, *they are given in marriage (2)*, P1904 F1853=3/18 (Scrivener's adp) F1859=4/6 vs. γαμήσκονται, *they are given in marriage (3)*, F1853=1/18 (Scrivener's y) F1859=0/6. Those *who* belong to this age ← *The sons of this age*.
Luke 20:35	οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε {RP: ἐκγαμίζονται} [P1904: γαμίζονται] [TR: ἐκγαμίσκονται]·	but those *who have been* considered worthy of attaining to that age and the resurrection from *the* dead, neither marry nor are given in marriage.	(Using variant numbering (1) etc. consistent with v. 34): ἐκγαμίζονται, *they are given in marriage (2)*, RP F1853=15/18 F1859=4/6 vs. γαμίζονται, *they are given in marriage (4)*, P1904 F1853=0/18 F1859=1/6 vs. ἐκγαμίσκονται, *they are given in marriage (1)*, TR F1853=2/18 (Scrivener's gx) F1859=1/6 vs. γαμήσκονται, *they are given in marriage (3)*, F1853=1/18 (Scrivener's y) F1859=0/6.
Luke 20:36	οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται· ἰσάγγελοι γάρ εἰσιν, καὶ υἱοί εἰσιν τοῦ θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες.	Nor can they die any more, for they are like angels, and they are sons of God, being members of the resurrection.	Nor can they ← *For nor can they*. members ← *sons*.
Luke 20:37	Ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ {RP-text TR: Μωσῆς} [RP-marg P1904: Μωϋσῆς] ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει, Κύριον τὸν θεὸν Ἀβραὰμ καὶ τὸν θεὸν Ἰσαὰκ καὶ τὸν θεὸν Ἰακώβ.	Now that the dead are raised, even Moses disclosed, at *the passage about* the bush, where he says, '*The* Lord **the God of Abraham and the God of Isaac and the God of Jacob**.'	Μωσῆς, *Moses*, RP-text TR F1853=11/18 F1859=3/6 vs. Μωϋσῆς, *Moüses*, RP-marg P1904 F1853=7/18 F1859=3/6. **Ex 3:6**. says: AV differs *(calleth + double accusative)*. RP punctuate as direct speech. The usual Greek for *call*, καλέω, in Luke 20:44.
Luke 20:38	Θεὸς δὲ οὐκ ἔστιν νεκρῶν, ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ ζῶσιν.	So he is not *the* God of *the* dead, but of *the* living, for all live to him."	
Luke 20:39	Ἀποκριθέντες δέ τινες τῶν γραμματέων εἶπον, Διδάσκαλε, καλῶς εἶπας.	Then some of the scribes answered and said, "Teacher, you have spoken well."	
Luke 20:40	Οὐκέτι δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.	And they did not dare question him on anything any more.	
Luke 20:41	Εἶπεν δὲ πρὸς αὐτούς, Πῶς λέγουσιν τὸν χριστὸν υἱὸν {RP P1904: Δαυὶδ} [TR: Δαβὶδ] εἶναι;	Then he said to them, "How do they say that the Christ *can* be the son of David,	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. say that: i.e. *explain how*.
Luke 20:42	Καὶ αὐτὸς {RP P1904: Δαυὶδ} [TR: Δαβὶδ] λέγει ἐν βίβλῳ {RP TR: - } [P1904: τῶν] ψαλμῶν, Εἶπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου,	when David himself says in *the* book of {RP TR: *the*} [P1904: the] Psalms, **'The Lord said to my Lord, «Sit on my right *hand side***	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. τῶν, *of the (psalms)*: absent in RP TR F1853=17/19 F1859=3/6 vs. present in P1904 F1853=2/19 (Scrivener's gy) F1859=3/6. **Ps 110:1**.
Luke 20:43	ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.	**Until I make your enemies your footstool» '**?	**Ps 110:1**. your footstool ← *a footstool of your feet*.

Luke 20:44	{RP P1904: Δαυὶδ} [TR: Δαβὶδ] οὖν {RP TR: κύριον αὐτὸν} [P1904: αὐτὸν κύριον] καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ἐστιν;	So David calls him Lord. So how *is it that* he is his son?"	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. --- κύριον αὐτὸν, *Lord + him*, RP TR F1853=15/19 F1859=4/6 vs. αὐτὸν κύριον, *him + Lord*, P1904 F1853=4/19 (Scrivener's cgpy) F1859=2/6.
Luke 20:45	Ἀκούοντος δὲ παντὸς τοῦ λαοῦ, εἶπεν τοῖς μαθηταῖς αὐτοῦ,	Then with all the people hearing, he said to his disciples,	
Luke 20:46	Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς, καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις·	"Beware of the scribes, who like to walk around in robes and love greetings in the market places and *the* privileged seats in the synagogues and *the* privileged couches at dinners,	
Luke 20:47	οἱ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσεύχονται. Οὗτοι λήψονται περισσότερον κρίμα.	who devour widows' houses, and for show pray at length. These will receive judgment to a greater degree."	
Luke 21:1	Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας τὰ δῶρα αὐτῶν εἰς τὸ γαζοφυλάκιον πλουσίους·	Then he looked up and saw the rich putting their gifts in the treasury,	
Luke 21:2	εἶδεν {RP: δέ τινα καὶ} [P1904: δέ τινα] [TR: δὲ καί τινα] χήραν πενιχρὰν βάλλουσαν ἐκεῖ δύο λεπτά,	and he {RP: saw someone, in fact a needy widow,} [P1904: saw a certain needy widow] [TR: also saw a certain needy widow] putting two leptons *in* there.	δέ τινα καὶ, *but + someone + in fact*, RP F1853=16/19 F1859=3/7 vs. δέ τινα, *but + a certain*, P1904 F1853=2/19 (Scrivener's xy) F1859=4/7 vs. δὲ καί τινα, *but + also + a certain*, TR F1853=1/19 (Scrivener's c) F1859=0/7. --- saw someone, in fact a needy widow: or *also saw a certain needy widow*. The position of καὶ is very unusual, giving a nominal meaning of *saw someone and a needy widow*, but the context makes this unlikely. --- leptons: a lepton was a coin of the lowest value; 1/128 denary.
Luke 21:3	καὶ εἶπεν, Ἀληθῶς λέγω ὑμῖν, ὅτι ἡ χήρα ἡ πτωχὴ αὕτη πλεῖον πάντων ἔβαλεν·	And he said, "Truly, I say to you, this poor widow put in more than all *the others*.	
Luke 21:4	ἅπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα τοῦ θεοῦ, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον ὃν εἶχεν ἔβαλεν.	For these all contributed towards gifts for God from the surplus they *have*, but this *woman* contributed all the livelihood she had from her penury."	for ← *of*.
Luke 21:5	Καί τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθήμασιν κεκόσμηται, εἶπεν,	And while some were speaking of the temple, how it had been adorned with fine stones and votive offerings, he said,	votive offerings: or *ornaments*.
Luke 21:6	Ταῦτα ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται.	"*As for* these *things* which you are looking at, *the* days will come in which no stone will be left on stone or escape demolition."	or escape demolition ← *which will not be demolished*.
Luke 21:7	Ἐπηρώτησαν δὲ αὐτόν, λέγοντες, Διδάσκαλε, πότε οὖν ταῦτα ἔσται; Καὶ τί τὸ σημεῖον, ὅταν μέλλῃ ταῦτα γίνεσθαι;	Then they questioned him and said, "Teacher, when, then, will these *things* take place, and what *is* the sign when these *things* are about to happen?"	take place ← *be*.

Luke 21:8	Ὁ δὲ εἶπεν, Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες ὅτι Ἐγώ εἰμι· καί, Ὁ καιρὸς ἤγγικεν, μὴ οὖν πορευθῆτε ὀπίσω αὐτῶν.	He then said, "Watch out that you are not led astray, for many will come in my name saying, 'I am *the one*' and, 'The time has drawn near.' So do not go after them.	I am: see John 18:5-6.
Luke 21:9	Ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος.	And when you hear *of* wars and insurrections, do not be scared, for these *things* must take place first, but the end *is* not immediate."	
Luke 21:10	Τότε ἔλεγεν αὐτοῖς, Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν·	Then he said to them, **"Nation will rise up against nation, and kingdom against kingdom,**	**Isa 19:2**, loosely.
Luke 21:11	σεισμοί τε μεγάλοι κατὰ τόπους καὶ λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται.	and there will be severe *earth*quakes in various places, and famines and plagues, and there will be fearful *things* and great signs from heaven.	
Luke 21:12	Πρὸ δὲ τούτων {RP P1904: πάντων} [TR: ἁπάντων] ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν, καὶ διώξουσιν, παραδιδόντες εἰς συναγωγὰς καὶ φυλακάς, ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας, ἕνεκεν τοῦ ὀνόματός μου.	But before all these *things*, they will lay their hands on you and persecute *you*, delivering *you* up to synagogues and prisons, as you are brought before kings and governors for my name's sake,	πάντων, *all (1)*, RP P1904 F1853=13/19 F1859=4/7 vs. ἁπάντων, *all (2)*, TR F1853=5/19 F1859=3/7 vs. word absent, F1853=1/19 (Scrivener's d) F1859=0/7.
Luke 21:13	Ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον.	and it will result in *an occasion of* a testimony for you.	
Luke 21:14	Θέσθε οὖν εἰς τὰς καρδίας ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι·	So lay *it to* your hearts not to premeditate *how* to speak in defence,	
Luke 21:15	ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ᾗ οὐ δυνήσονται ἀντειπεῖν οὐδὲ ἀντιστῆναι πάντες οἱ ἀντικείμενοι ὑμῖν.	for I will give you a mouth and wisdom, by which none of those opposing you will be able to contradict or resist.	none ... be able ← *all ... not be able*.
Luke 21:16	Παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ {RP P1904: συγγενῶν καὶ φίλων καὶ ἀδελφῶν} [TR: ἀδελφῶν καὶ συγγενῶν καὶ φίλων], καὶ θανατώσουσιν ἐξ ὑμῶν.	And you will also be betrayed by parents and {RP P1904: relations and friends and brothers} [TR: brothers and relations and friends], and they will put *some* of you to death.	συγγενῶν καὶ φίλων καὶ ἀδελφῶν, *relations and friends + and brothers*, RP P1904 F1853=16/19 F1859=5/7 vs. ἀδελφῶν καὶ συγγενῶν καὶ φίλων, *brothers + and relations and friends*, TR F1853=2/19 (Scrivener's fp, perhaps a hiatus in f) F1859=2/7 vs. another reading, F1853=1/19 (Scrivener's h) F1859=0/7.
Luke 21:17	Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.	And you will be hated by everyone on account of my name.	
Luke 21:18	Καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται.	But not a hair of your head will in any way be lost.	
Luke 21:19	Ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.	Hold on to your lives in your endurance.	Hold on to your lives ← *Possess your souls*.
Luke 21:20	Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσαλήμ, τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.	And when you see Jerusalem surrounded by encampments, then know that its desolation has drawn near.	
Luke 21:21	Τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη· καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν· καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν.	Then let those in Judaea flee into the mountains, and let those in its midst move out, and let those in the country areas not go into it.	

Luke 21:22	Ὅτι ἡμέραι ἐκδικήσεως αὗταί εἰσιν, τοῦ {RP-text: πλησθῆναι} [RP-marg P1904 TR: πληρωθῆναι] πάντα τὰ γεγραμμένα.	For these are ***the* days of vengeance**, in order for all the *things that stand* written to be fulfilled.	πλησθῆναι, *to be fulfilled (1)*, RP-text F1853=9/22 F1859=3/7 vs. πληρωθῆναι, *to be fulfilled (2)*, RP-marg P1904 TR F1853=13/22 F1859=3/7 vs. another reading, F1853=0/22 F1859=1/7. A disparity with RP-text, R=12:18. **Isa 61:2, Isa 63:4, Hos 9:7**. See Luke 4:19.
Luke 21:23	Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ {RP TR: - } [P1904: τότε] ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὀργὴ {RP TR: ἐν} [P1904: -] τῷ λαῷ τούτῳ.	And alas for those *who* are with child and those *who are* breastfeeding in those days, for {RP TR: - } [P1904: then] there will be great anxiety on the earth and wrath {RP TR: among} [P1904: to] this people.	τότε, *then*: absent in RP TR F1853=18/19 F1859=5/7 vs. present in P1904 F1853=1/19 (Scrivener's y) F1859=2/7. ἐν, *among*: present in RP TR F1853=16/19 F1859=3/7 vs. absent in P1904 F1853=3/19 (Scrivener's gpy) F1859=4/7. with child ← *having in belly*.
Luke 21:24	Καὶ πεσοῦνται στόματι μαχαίρας, καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη· καὶ Ἱερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι πληρωθῶσιν καιροὶ ἐθνῶν.	And they will fall by *the* blade of *the* sword and will be taken captive to all the Gentiles, and Jerusalem will be trampled on by Gentiles until *the* times of *the* Gentiles are fulfilled.	
Luke 21:25	Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, ἠχούσης θαλάσσης καὶ σάλου,	And there will be signs in *the* sun and moon and stars, and on earth anguish among *the* nations in bewilderment, while the sea roars, as *does its* swell,	among ← *of*.
Luke 21:26	ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.	as men faint from fear and expectation of the *things* befalling the world, for the powers of the heavens will be shaken.	
Luke 21:27	Καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.	And then they will see the son of man coming in a cloud with power and much glory.	
Luke 21:28	Ἀρχομένων δὲ τούτων γίνεσθαι, ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν· διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.	But when these *things* start taking place, look up and raise your heads, because your redemption is drawing near.”	look up ← *bend up*.
Luke 21:29	Καὶ εἶπεν παραβολὴν αὐτοῖς, Ἴδετε τὴν συκῆν καὶ πάντα τὰ δένδρα·	Then he told them a parable: “Look at the fig tree and all the trees.	
Luke 21:30	ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν.	When they are already putting out *shoots*, you see for yourselves and know that the harvest is already near.	harvest: see Matt 24:32.
Luke 21:31	Οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ.	In this way, you too, when you see these *things* taking place, know that the kingdom of God is near.	
Luke 21:32	Ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα γένηται.	Truly, I say to you that this generation will certainly not pass away until everything takes place.	
Luke 21:33	Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.	Heaven and earth will pass away, but my words will certainly not pass away.	

Luke 21:34	Προσέχετε δὲ ἑαυτοῖς, μήποτε {RP P1904: βαρηθῶσιν} [TR: βαρυνθῶσιν] ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη·	And watch out for yourselves that your hearts do not become stupefied with intoxication or drunkenness or everyday cares, and *don't let* that day come on you suddenly,	βαρηθῶσιν, *become weighed down (1)*, RP P1904 F1853=12/19 F1859=4/7 vs. βαρυνθῶσιν, *become weighed down (2)*, TR F1853=7/19 F1859=2/7 vs. another reading, F1853=0/19 F1859=1/7. not ← *not ever*, but there word (μήποτε) is often used without emphasis on *ever*. become stupefied ← *become weighed down*. everyday ← *living, to do with living*.
Luke 21:35	ὡς παγὶς γὰρ ἐπελεύσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς.	for it will come like a snare upon all those *who* live on *the* face of the whole earth.	live ← *sit* a Hebraism (יָשַׁב).
Luke 21:36	Ἀγρυπνεῖτε οὖν ἐν παντὶ καιρῷ δεόμενοι, ἵνα καταξιωθῆτε ἐκφυγεῖν {RP P1904: - } [TR: ταῦτα] πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.	So be watchful, entreating on every occasion to be considered worthy to escape all {RP P1904: the} [TR: these] *things* about to take place and to stand in the presence of the son of man."	ταῦτα, *these (things)*: absent in RP P1904 F1853=14/19 F1859=6/7 vs. present in TR F1853=5/19 F1859=1/7.
Luke 21:37	Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων· τὰς δὲ νύκτας ἐξερχόμενος ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν.	And by day he would teach in the temple, whereas at night he would go out to spend the night on the mount called *the Mount* of Olives.	
Luke 21:38	Καὶ πᾶς ὁ λαὸς ὤρθριζεν πρὸς αὐτὸν ἐν τῷ {RP TR: ἱερῷ} [P1904: ὄρει] ἀκούειν αὐτοῦ.	And all the people would rise early *to go* to him, so as to hear him {RP TR: in the temple} [P1904: on the mountain].	ἱερῷ, *temple*, RP TR F1853=18/19 F1859=5/7 vs. ὄρει, *mountain*, P1904 F1853=1/19 (Scrivener's y, misspelled) F1859=2/7.
Luke 22:1	Ἤγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη Πάσχα.	Now the festival of unleavened *bread*, which *is* called *the* Passover, was approaching,	
Luke 22:2	Καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν· ἐφοβοῦντο γὰρ τὸν λαόν.	and the senior priests and the scribes were looking for a way to eliminate him, for they were afraid of the people.	looking for a way ← *seeking how*.
Luke 22:3	Εἰσῆλθεν δὲ {RP: - } [P1904 TR: ὁ] Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα.	Meanwhile Satan entered into Judas, surnamed Iscariot, *who* was *one* of the twelve in number.	ὁ, *the (Satan)*: absent in RP F1853=10/19 F1859=6/8 vs. present in P1904 TR F1853=9/19 F1859=2/8. of the twelve in number ← *out of the number of the twelve*.
Luke 22:4	Καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ {RP TR: - } [P1904: γραμματεῦσι καὶ] {RP P1904: - } [TR: τοῖς] στρατηγοῖς τὸ πῶς αὐτὸν παραδῷ αὐτοῖς.	And he went away and spoke with the senior priests and {RP TR: - } [P1904: scribes and] {RP P1904: - } [TR: the] chief magistrates on how he could deliver him to them,	γραμματεῦσι καὶ, *scribes and*: absent in RP TR F1853=19/19 F1859=6/8 vs. present in P1904 F1853=0/19 F1859=2/8. τοῖς, *(with) the (chief magistrates)*: absent in RP P1904 F1853=14/19 F1859=6/8 vs. present in TR F1853=5/19 F1859=2/8.
Luke 22:5	Καὶ ἐχάρησαν, καὶ συνέθεντο αὐτῷ {RP TR: ἀργύριον} [P1904: ἀργύρια] δοῦναι.	at which they were delighted, and they agreed to give him {RP TR: money} [P1904: silver coins].	ἀργύριον, *silver* (singular noun), RP TR F1853=7/19 F1859=2/6 vs. ἀργύρια, *silver* (plural, so coins), P1904 F1853=12/19 F1859=4/6. A disparity with RP, R=10:17.
Luke 22:6	Καὶ ἐξωμολόγησεν, καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου.	So he fully complied and looked for an opportunity to deliver him to them in the absence of a crowd.	fully complied ← *fully acknowledged / confessed*.

Luke 22:7	Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ Πάσχα.	Then the day of the unleavened *bread* came, on which it was necessary for the Passover *lamb* to be sacrificed.	for the Passover *lamb* to be sacrificed: or *to sacrifice the Passover lamb for themselves*, or *to have the Passover lamb sacrificed*. The accusative τὸ Πάσχα could be the subject (passive voice) or object (middle voice) of θύεσθαι.
Luke 22:8	Καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην, εἰπών, Πορευθέντες ἑτοιμάσατε ἡμῖν τὸ Πάσχα, ἵνα φάγωμεν.	And he sent Peter and John off, and he said, "Go and prepare the Passover *lamb* for us so that we can eat *it*."	Go: imperatival use of the participle.
Luke 22:9	Οἱ δὲ εἶπον αὐτῷ, Ποῦ θέλεις {RP-text: ἑτοιμάσομεν} [RP-marg P1904 TR: ἑτοιμάσωμεν];	Then they said to him, "Where do you want us to prepare *it*?"	ἑτοιμάσομεν, *(that) we will prepare*, RP-text F1853=8/21 F1859=0/6 vs. ἑτοιμάσωμεν, *(that) we should prepare*, RP-marg P1904 TR F1853=13/21 F1859=5/6 vs. another reading, F1853=0/21 F1859=1/6. F1853 and F1859 are not significantly disparate, X2=3.2 PV=7.2%. A strong disparity with RP-text, R=8:20.
Luke 22:10	Ὁ δὲ εἶπεν αὐτοῖς, Ἰδού, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν οὗ εἰσπορεύεται.	He then said to them, "As you go into the city, you will see that a man carrying a jar of water will meet you. Follow him to the house where he goes in.	you will see that ← *behold*.
Luke 22:11	Καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας, Λέγει σοι ὁ διδάσκαλος, Ποῦ ἐστιν τὸ κατάλυμα, ὅπου τὸ Πάσχα μετὰ τῶν μαθητῶν μου φάγω;	And say to the master of the house, 'The teacher asks you, «Where is the lodging where I *can* eat the Passover *lamb* with my disciples?» '	say ← *you will say*. --- master of the house ← *housemaster of the house*.
Luke 22:12	Κἀκεῖνος ὑμῖν δείξει {RP TR: ἀνώγεον} [P1904: ἀνώγαιον] μέγα ἐστρωμένον· ἐκεῖ ἑτοιμάσατε.	And that *man* will show you a large upper room *ready* set up. Prepare *it* there."	ἀνώγεον, *upper room (1)*, RP TR F1853=6/19 F1859=2/8 vs. ἀνώγαιον, *upper room (2)*, P1904 F1853=4/19 (Scrivener's pqsy) F1859=3/8 vs. 5 other spellings, F1853=9/19 F1859=3/8. Nearly a disparity with RP, R=9:8.
Luke 22:13	Ἀπελθόντες δὲ εὗρον καθὼς εἴρηκεν αὐτοῖς· καὶ ἡτοίμασαν τὸ Πάσχα.	Then they went off and found *it* as he had told them, and they prepared the Passover *lamb*.	
Luke 22:14	Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν, καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ.	And when the hour had come, he reclined *at table*, as *did* the twelve apostles with him.	
Luke 22:15	Καὶ εἶπεν πρὸς αὐτούς, Ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ Πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν·	And he said to them, "I have really longed to eat this Passover *meal* with you before my suffering.	I have really longed ← *with longing I longed.*
Luke 22:16	λέγω γὰρ ὑμῖν ὅτι οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ.	For I say to you, I will no longer partake of it at all until it is fulfilled in the kingdom of God."	
Luke 22:17	Καὶ δεξάμενος {RP TR: - } [P1904: τὸ] ποτήριον, εὐχαριστήσας εἶπεν, Λάβετε τοῦτο, καὶ διαμερίσατε ἑαυτοῖς·	Then he received {RP TR: *the*} [P1904: the] cup, and he gave thanks and said, "Take this and share *it* among yourselves.	τὸ, *the (cup)*: absent in RP TR F1853=16/19 F1859=4/7 vs. present in P1904 F1853=3/19 (Scrivener's cgp) F1859=3/7.
Luke 22:18	λέγω γὰρ ὑμῖν ὅτι οὐ μὴ πίω ἀπὸ τοῦ {RP P1904: γενήματος} [TR: γεννήματος] τῆς ἀμπέλου, ἕως ὅτου ἡ βασιλεία τοῦ θεοῦ ἔλθῃ.	For I say to you, I will not be drinking *any* of the produce of the vine at all until the kingdom of God comes."	γενήματος, *produce (1)*, RP P1904 F1853=14/19 F1859=5/7 vs. γεννήματος, *produce (2)*, TR F1853=5/19 F1859=2/7.

Luke 22:19	Καὶ λαβὼν ἄρτον, εὐχαριστήσας ἔκλασεν, καὶ ἔδωκεν αὐτοῖς, λέγων, Τοῦτό ἐστιν τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.	And he took bread and gave thanks and broke *it* and gave *some* to them, and he said, "This is my body which *is being* given on behalf of you; do this as a memorial to me."	is: i.e. *represents*.
Luke 22:20	Ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.	Then similarly, *he took* the cup after dining and said, "This cup *is* the new covenant by my blood, which *is* shed for you.	similarly ← *similarly also* (otiose καί). *is*: i.e. *represents*.
Luke 22:21	Πλὴν ἰδού, ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης.	But mark *this*, the hand of him with me *who will* betray me *is* on the table.	mark *this* ← *behold*. with me *who will* betray me ← *(who will) betray me (is) with me*.
Luke 22:22	Καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὡρισμένον· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται.	So the son of man proceeds according to what *has been* determined, but woe to that man through whom he is betrayed."	
Luke 22:23	Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.	Then they began to inquire among themselves as to which of them was the *one* about to do this.	
Luke 22:24	Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων.	Moreover a rivalry arose among them as to which of them was considered *the* greatest.	Moreover ← *And also* (δὲ καὶ). greatest ← *greater*, Greek comparative for superlative.
Luke 22:25	Ὁ δὲ εἶπεν αὐτοῖς, Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται.	So he said to them, "The kings of the Gentiles have dominion over them, and those *who* have authority over them are called benefactors.	
Luke 22:26	Ὑμεῖς δὲ οὐχ οὕτως· ἀλλ' ὁ μείζων ἐν ὑμῖν {RP TR: γενέσθω} [P1904: γινέσθω] ὡς ὁ νεώτερος· καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν.	But don't you *be* like that; rather, let the greatest among you become like the youngest, and the leader like the servant.	γενέσθω, *let him become* (aorist, so perfective aspect), RP TR F1853=17/19 F1859=5/8 vs. γινέσθω, *let him become* (present, so imperfective aspect), P1904 F1853=2/19 (Scrivener's eh) F1859=2/8 vs. another reading, F1853=0/19 F1859=1/8. greatest ← *greater*. See Luke 22:24. youngest ← *younger*. See Luke 22:24.
Luke 22:27	Τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; Οὐχὶ ὁ ἀνακείμενος; Ἐγὼ δέ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν.	For who *is* greater, he *who* reclines *at table*, or he *who* serves? Surely he *who* reclines? Yet I am in your midst as the servant.	
Luke 22:28	Ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου·	But you are the *ones who have* remained with me throughout in my trials.	throughout ← *in*.
Luke 22:29	κἀγὼ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου, βασιλείαν,	And I assign a kingdom to you in accordance with how my father has assigned *it* to me,	

Luke 22:30	ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου {RP-text: - } [RP-marg P1904 TR: ἐν τῇ βασιλείᾳ μου] καὶ {RP P1904: καθίσεσθε} [TR: καθίσησθε] ἐπὶ θρόνων, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.	so that you may eat and drink at my table {RP-text: - } [RP-marg P1904 TR: in my kingdom], and you {RP P1904: will} [TR: may] sit on thrones judging the twelve tribes of Israel."	ἐν τῇ βασιλείᾳ μου, *in my kingdom*: absent in RP-text F1853=8/20 F1859=2/6 vs. present in RP-marg P1904 TR F1853=12/20 F1859=4/6. A disparity with RP-text, R=10:18. AV differs textually. καθίσεσθε, *will sit* (future), RP P1904 F1853=15/19 F1859=5/6 vs. καθίσησθε, *that you may sit* (aorist subjunctive), TR F1853=0/19 F1859=0/6 vs. καθήσεσθε, *will sit* from κάθημαι, F1853=4/19 (Scrivener's ckoy) F1859=1/6.
Luke 22:31	Εἶπεν δὲ ὁ κύριος, Σίμων, Σίμων, ἰδού, ὁ Σατανᾶς ἐξῃτήσατο ὑμᾶς, τοῦ {RP P1904c TR: σινιάσαι} [P1904u: συνιάσαι] ὡς τὸν σῖτον·	And the Lord said, "Simon, Simon, see *how* Satan has made a claim on you *all*, so as to sift *you* like grain.	you *all*: we insert *all* because *you* is plural; without it, the English would relate *you* to *Simon* only.
Luke 22:32	ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ {RP-text P1904: ἐκλίπῃ} [RP-marg TR: ἐκλείπῃ] ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου.	But I have pleaded for you, that your faith might not fail, so once you have come *to yourself*, strengthen your brothers."	ἐκλίπῃ, *might (not) fail* (aorist subjunctive, so perfective aspect), RP-text P1904 F1853=10/20 F1859=1/8 vs. ἐκλείπῃ, *might (not) fail* (present subjunctive, so imperfective aspect), RP-marg TR F1853=8/20 F1859=5/8 vs. other readings, F1853=2/20 (Scrivener's dx) F1859=2/8. A weak disparity with RP-text, R=12:14. you: singular (contrast previous verse).
Luke 22:33	Ὁ δὲ εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.	Then he said to him, "Lord, I am ready to go both to prison and to death with you."	
Luke 22:34	Ὁ δὲ εἶπεν, Λέγω σοι, Πέτρε, οὐ {RP TR: μὴ} [P1904: -] {RP: φωνήσῃ} [P1904 TR: φωνήσει] σήμερον ἀλέκτωρ, πρὶν ἢ τρὶς ἀπαρνήσῃ μὴ εἰδέναι με.	But he said, "I say to you, Peter, *the* cock {RP TR: definitely} [P1904: -] will not crow today before you have denied three times that you know me."	μὴ, *certainly (not)*: present in RP TR F1853=19/19 F1859=6/7 vs. absent in P1904 F1853=0/19 F1859=1/7. φωνήσῃ, *will (not) crow* (classical subjunctive), RP F1853=13/19 F1859=2/6 vs. φωνήσει, *will (not) crow* (non-classical future), P1904 TR F1853=6/19 F1859=4/6.
Luke 22:35	Καὶ εἶπεν αὐτοῖς, Ὅτε ἀπέστειλα ὑμᾶς ἄτερ {RP TR: βαλαντίου} [P1904: βαλλαντίου] καὶ πήρας καὶ ὑποδημάτων, μή τινος {RP TR: ὑστερήσατε} [P1904: ὑστερήθητε]; Οἱ δὲ εἶπον, {RP P1904: Οὐθενός} [TR: Οὐδενός].	Furthermore, he said to them, "When I sent you out without wallet or purse or footwear, did you lack anything?" They then said, "*No*, nothing."	βαλαντίου, *wallet (1)*, RP TR F1853=16/20 F1859=4/7 vs. βαλλαντίου, *wallet (2)*, P1904 F1853=4/20 (Scrivener's ad**gk) F1859=3/7. ὑστερήσατε, *you lacked* (active form), RP TR F1853=18/19 F1859=6/7 vs. ὑστερήθητε, *you lacked* (passive form), P1904 F1853=0/19 F1859=1/7 vs. another reading, F1853=1/19 (Scrivener's x) F1859=0/7. οὐθενός, *not anything (1)*, RP P1904 F1853=7/19 F1859=6/6 vs. οὐδενός, *not anything (2)*, TR F1853=12/19 F1859=0/6. Nearly a disparity with RP, R=14:13.

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

Luke 22:42	λέγων, Πάτερ, εἰ βούλει, {RP P1904 S1550 E1624: παρενεγκεῖν} [S1894: παρένεγκε] {RP TR: τὸ ποτήριον τοῦτο} [P1904: τοῦτο τὸ ποτήριον] ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν {RP-text TR: γενέσθω} [RP-marg P1904: γινέσθω].	And he said, "Father, if you are {RP P1904 S1550 E1624: willing to remove this cup from me ...} [S1894: willing, remove this cup from me] – but not my will, but yours be done."	παρενεγκεῖν, *to remove*, RP P1904 S1550 E1624 F1853=11/19 F1859=3/6 vs. παρένεγκε, *remove* (imperative), S1894 F1853=5/19 F1859=0/6 vs. other readings, F1853=3/19 F1859=3/6. AV differs textually and punctuationally (see below). --- τὸ ποτήριον τοῦτο, *cup + this*, RP TR F1853=19/19 F1859=4/6 vs. τοῦτο τὸ ποτήριον, *this + cup*, P1904 F1853=0/19 F1859=2/6. F1853 and F1859 are very significantly disparate, X2=6.9 PV=0.9%. --- γενέσθω, *come to pass / be done* (aorist, perfective aspect), RP-text TR F1853=13/19 F1859=3/6 vs. γινέσθω, *come to pass* (present, imperfective aspect), RP-marg P1904 F1853=6/19 F1859=3/6. --- {RP P1904 S1550 E1624: Punctuation: we ignore the comma in RP after βούλει. If the comma is retained, the infinitive παρενεγκεῖν has to be taken as an imperative, giving, as S1894, *if you are willing, remove this cup from me*.} --- to remove this cup from me: for an ↴
Luke 22:43	Ὤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν.	Then an angel from heaven appeared to him, strengthening him,	↳ important account of what is happening here, see Heb 5:7. Christ is *not* referring to the crucifixion, but to his present danger. The word "cup" is not only for the crucifixion; see Rev 14:10, Rev 16:19, Rev 18:6.
Luke 22:44	Καὶ γενόμενος ἐν ἀγωνίᾳ, ἐκτενέστερον προσηύχετο. Ἐγένετο δὲ ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.	but being in agony, he prayed *all the* more intensely. Furthermore his sweat had become like clots of blood falling to the ground.	being ← *having become*. See Matt 23:20.
Luke 22:45	Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς {RP P1904 S1550: - } [E1624 S1894: αὐτοῦ] εὗρεν αὐτοὺς κοιμωμένους ἀπὸ τῆς λύπης,	Then he arose from prayer and went to {RP P1904 S1550: the} [E1624 S1894: his] disciples and found them lying asleep from sorrow.	αὐτοῦ, *his*: absent in RP P1904 S1550 F1853=17/19 F1859=6/6 vs. present in E1624 S1894 F1853=2/19 (Scrivener's ex) F1859=0/6.
Luke 22:46	καὶ εἶπεν αὐτοῖς, Τί καθεύδετε; Ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.	So he said to them, "Why are you sleeping? Get up and pray that you do not enter into temptation."	Get up: imperatival use of the participle.

Luke 22:47	Ἔτι δὲ αὐτοῦ λαλοῦντος, ἰδού, ὄχλος, καὶ ὁ λεγόμενος Ἰούδας, εἷς τῶν δώδεκα, {RP TR: προήρχετο} [P1904: προῆγεν] {RP P1904: αὐτούς} [TR: αὐτῶν], καὶ ἤγγισεν τῷ Ἰησοῦ φιλῆσαι αὐτόν {RP TR: - } [P1904: · τοῦτο γὰρ σημεῖον δεδώκει αὐτοῖς· ὃν ἂν φιλήσω, αὐτός ἐστιν].	Now while he was still speaking, a crowd happened to come, and the *one* called Judas, one of the twelve, {RP TR: was going in front of them,} [P1904: was leading them,] and he approached Jesus to kiss him {RP TR: - } [P1904: , for he had given them this sign: *he* whom I kiss is *the one*].	προήρχετο, *was going in front of*, RP TR F1853=16/20 F1859=3/6 vs. προῆγεν, *was leading*, P1904 F1853=3/20 (Scrivener's dpx) F1859=3/6 vs. another reading, F1853=1/20 (Scrivener's f*) F1859=0/6. · αὐτούς, *them* (accusative), RP P1904 F1853=16/19 F1859=5/6 vs. αὐτῶν, *them* (genitive), TR F1853=0/19 F1859=0/6 vs. another reading, F1853=3/19 (Scrivener's cfy) F1859=1/6. · τοῦτο γὰρ σημεῖον δεδώκει αὐτοῖς· ὃν ἂν φιλήσω, αὐτός ἐστιν, *for he had given them this sign: he whom I kiss is he*: absent in RP TR F1853=13/20 F1859=1/7 vs. present in P1904 F1853=7/20 (incl. minor variations) F1859=6/7. Nearly a disparity with RP, R=15:14. = a crowd happened to come ← *behold a crowd*.
Luke 22:48	Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;	But Jesus said to him, "Judas, are you betraying the son of man with a kiss?"	
Luke 22:49	Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπον αὐτῷ, Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ;	Then when those around him had seen what *was* about to happen, they said to him, "Lord, should we strike *them* with *the* sword?"	happen ← *be*. · should ← *shall*.
Luke 22:50	Καὶ ἐπάταξεν εἷς τις ἐξ αὐτῶν τὸν δοῦλον τοῦ ἀρχιερέως, καὶ ἀφεῖλεν αὐτοῦ τὸ οὖς τὸ δεξιόν.	Then a certain one of them struck the high priest's servant and took off *his* right ear.	
Luke 22:51	Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἐᾶτε ἕως τούτου. Καὶ ἁψάμενος τοῦ ὠτίου αὐτοῦ, ἰάσατο αὐτόν.	But Jesus replied and said, "Leave *it* at that." Then he touched his ear and healed him.	at that ← *up to this*.
Luke 22:52	Εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους, Ὡς ἐπὶ λῃστὴν ἐξεληλύθατε μετὰ μαχαιρῶν καὶ ξύλων;	Then Jesus said to the senior priests and chief magistrates of the temple and elders who *had* come against him, "Have you come out with swords and sticks as if against a thief?	
Luke 22:53	Καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ. {RP P1904 TR: Ἀλλ'} [MISC: Ἀλλὰ] αὕτη {RP TR: ὑμῶν ἐστιν} [P1904: ἐστὶν ὑμῶν] ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους.	When I was with you in the temple each day, you did not stretch out *your* hands against me. But this is your hour, and the authority of darkness."	ἀλλ', *but* (apocopated), RP P1904 TR F1853=8/19 F1859=3/6 vs. ἀλλὰ, *but* (unapocopated), F1853=11/19 F1859=3/6. A weak disparity with RP, R=13:14. · ὑμῶν ἐστι(ν), *your + is*, RP TR F1853=16/19 F1859=3/6 vs. ἐστὶ(ν) ὑμῶν, *is + your*, P1904 F1853=2/19 (Scrivener's py) F1859=3/6 vs. another reading, F1853=1/19 (Scrivener's c) F1859=0/6.
Luke 22:54	Συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως. Ὁ δὲ Πέτρος ἠκολούθει μακρόθεν.	But they seized him and led *him away*, and they brought him into the house of the high priest. Meanwhile, Peter was following at a distance.	

Luke 22:55	Ἁψάντων δὲ {RP TR: πῦρ} [P1904: πυρὰν] ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθισάντων αὐτῶν, ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν.	As they had lit a {RP TR: fire} [P1904: brazier] in *the* middle of the courtyard and were sitting together, Peter *went there and* sat in among them.	πῦρ, *fire*, RP TR F1853=19/19 F1859=4/6 vs. πυρὰν, *brazier*, P1904 F1853=0/19 F1859=2/6. F1853 and F1859 are very significantly disparate, X2=6.9 PV=0.9%. in among them ← *in the midst of them*.
Luke 22:56	Ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐτῷ, εἶπεν, Καὶ οὗτος σὺν αὐτῷ ἦν.	But when a certain maidservant saw him sitting in the *fire*-light, she looked at him intently and said, "This *man* was also with him."	
Luke 22:57	Ὁ δὲ ἠρνήσατο {RP TR: αὐτόν} [P1904: -], λέγων, Γύναι, οὐκ οἶδα αὐτόν.	But he denied {RP TR: him} [P1904: *it*] and said, "Madam, I don't know him."	αὐτόν, *(denied) him*: present in RP TR F1853=13/19 F1859=2/6 vs. absent in P1904 F1853=6/19 F1859=4/6.
Luke 22:58	Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη, Καὶ σὺ ἐξ αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν, Ἄνθρωπε, οὐκ εἰμί.	And after a short *time*, another *person* saw him and said, "You are also of their *company*." But Peter said, "*No*, I am not, sir."	
Luke 22:59	Καὶ διαστάσης ὡσεὶ ὥρας μιᾶς, ἄλλος τις διϊσχυρίζετο, λέγων, Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλιλαῖός ἐστιν.	Then after about one hour had passed, a certain other *person* made positive assertions and said, "This *man* was truly with him as well, and indeed he is a Galilean."	passed ← *intervened*. made positive assertions ← *kept affirming strongly*, iterative imperfect, but not necessarily so – see Matt 5:2.
Luke 22:60	Εἶπεν δὲ ὁ Πέτρος, Ἄνθρωπε, οὐκ οἶδα ὃ λέγεις. Καὶ παραχρῆμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν {RP P1904: - } [TR: ὁ] ἀλέκτωρ.	But Peter said, "Sir, I don't know what you are talking about." And immediately, while he was still talking, {RP P1904: *the*} [TR: the] cock crowed.	ὁ, *the (cock)*: absent in RP P1904 F1853=18/18 F1859=6/6 vs. present in TR F1853=0/18 F1859=0/6.
Luke 22:61	Καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ. Καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ ὅτι Πρὶν ἀλέκτορα φωνῆσαι, ἀπαρνήσῃ με τρίς.	Then the Lord turned round and looked straight at Peter. And Peter remembered the Lord's words when he said to him, "Before *the* cock crows, you will deny me three times."	words ← *word, speech*.
Luke 22:62	Καὶ ἐξελθὼν ἔξω ὁ Πέτρος ἔκλαυσεν πικρῶς.	Then Peter went outside and wept bitterly.	
Luke 22:63	Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν ἐνέπαιζον αὐτῷ, δέροντες.	Next, the men who *were* holding Jesus mocked him, flogging *him*,	flogging ← *flaying*.
Luke 22:64	Καὶ περικαλύψαντες αὐτόν, ἔτυπτον αὐτοῦ τὸ πρόσωπον, καὶ ἐπηρώτων αὐτόν, λέγοντες, Προφήτευσον· τίς ἐστιν ὁ παίσας σε;	and they blindfolded him and would strike him on the face and *then* question him, saying, "Prophesy, who is it who struck you?"	
Luke 22:65	Καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.	And they kept speaking many other blasphemies against him.	kept speaking: iterative imperfect, but not necessarily so – see Matt 5:2.
Luke 22:66	Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς {RP P1904: - } [TR: τε] καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον {RP: αὐτῶν} [P1904 TR: ἑαυτῶν], λέγοντες,	Then when day had come, the council of the elders of the people met, *consisting of* {RP P1904: - } [TR: both] senior priests and scribes, and they led him up to their Sanhedrin *council* and said,	τε, *both (senior priests and scribes)*: absent in RP P1904 F1853=11/20 F1859=5/8 vs. present in TR F1853=9/20 F1859=3/8. αὐτῶν, *their*, RP F1853=17/19 F1859=5/8 vs. ἑαυτῶν, *their own*, P1904 TR F1853=0/19 F1859=3/8 vs. word absent, F1853=2/19 (Scrivener's fy) F1859=0/8. A case of collusion between P1904 and TR?

Luke 22:67	Εἰ σὺ εἶ ὁ χριστός, εἰπὲ ἡμῖν. Εἶπεν δὲ αὐτοῖς, Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε·	"Are you the Christ? Tell us." He then said to them, "If I tell you, you will not believe *it* at all.	
Luke 22:68	ἐὰν δὲ καὶ ἐρωτήσω, οὐ μὴ ἀποκριθῆτέ μοι, ἢ ἀπολύσητε.	And if I question *you*, you certainly won't answer me or release *me*.	
Luke 22:69	Ἀπὸ τοῦ νῦν ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ.	From now *on*, the son of man will be seated at *the* right *hand* of the power of God."	
Luke 22:70	Εἶπον δὲ πάντες, Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; Ὁ δὲ πρὸς αὐτοὺς ἔφη, Ὑμεῖς λέγετε ὅτι ἐγώ εἰμι.	Then they all said, "So you are the son of God, then?" And he said to them, "You say I am."	You say I am: this probably means, *As you say, I am*, perhaps with reference to **Ex 3:14**.
Luke 22:71	Οἱ δὲ εἶπον, Τί ἔτι χρείαν ἔχομεν μαρτυρίας; Αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.	Then they said, "Why do we still need a testimony? For we have heard *it* ourselves from his mouth."	
Luke 23:1	Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν, {RP P1904: ἤγαγον} [TR: ἤγαγεν] αὐτὸν ἐπὶ τὸν Πιλάτον.	Then the whole of their assembly rose and led him to Pilate.	ἤγαγον, *they led*, RP P1904 F1853=12/19 F1859=4/8 vs. ἤγαγεν, *it (ref. the crowd) led*, TR F1853=7/19 F1859=4/8. = to: with judicial connotations, e.g. *to face charges before*.
Luke 23:2	Ἤρξαντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες, Τοῦτον εὕρομεν διαστρέφοντα τὸ ἔθνος {RP P1904 TR: - } [MISC: ἡμῶν], καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέγοντα ἑαυτὸν χριστὸν βασιλέα εἶναι.	And they began to accuse him, and they said, "We found this *man* misleading {RP P1904 TR: the} [MISC: our] nation and forbidding *them* to pay taxes to Caesar, saying that he *himself* is Christ, a king."	ἡμῶν, *our*: absent in RP P1904 TR F1853=10/20 F1859=3/8 vs. present in F1853=10/20 F1859=5/8. Nearly a disparity with RP, R=15:15.
Luke 23:3	Ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτόν, λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη, Σὺ λέγεις.	Then Pilate questioned him and asked, "Are you the king of the Jews?" He then answered him and said, "*As* you say."	asked ← *saying*.
Luke 23:4	Ὁ δὲ Πιλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους, {RP TR: Οὐδὲν} [P1904: ὅτι οὐδὲν] εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.	Pilate then said to the senior priests and the crowds, "I find nothing incriminating in this man."	ὅτι, *(said) that* (but this word can introduce direct speech too): absent in RP TR F1853=19/19 F1859=6/8 vs. present in P1904 F1853=0/19 F1859=2/8.
Luke 23:5	Οἱ δὲ ἐπίσχυον, λέγοντες ὅτι Ἀνασείει τὸν λαόν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.	But they persisted and said, "He stirs up the people as he teaches throughout all Judaea, starting from Galilee and reaching here."	reaching ← *up to*.
Luke 23:6	Πιλάτος δὲ ἀκούσας Γαλιλαίαν ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν.	Now when Pilate heard "Galilean", he inquired whether the man was a Galilean.	
Luke 23:7	Καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρῴδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρῴδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.	And having ascertained that he was under Herod's jurisdiction, he referred him to Herod, *who* was also in Jerusalem in those days.	

Luke 23:8	Ὁ δὲ Ἡρῴδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ {RP TR: θέλων ἐξ ἱκανοῦ} [P1904: ἐξ ἱκανοῦ θέλων] ἰδεῖν αὐτόν, διὰ τὸ ἀκούειν {RP TR: - } [P1904: αὐτὸν] πολλὰ περὶ αὐτοῦ· καὶ ἤλπιζέν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον.	Then when Herod saw Jesus, he rejoiced greatly, for he had been wanting to see him for some *time*, because {RP TR: *he*} [P1904: he] had heard many *things* about him, and he hoped to see some sign performed by him.	θέλων ἐξ ἱκανοῦ, *wanting + for some time*, RP TR F1853=18/19 (through 4 are followed by χρόνου) F1859=5/8 vs. ἐξ ἱκανοῦ θέλων, *for some time + wanting*, P1904 F1853=1/19 (Scrivener's y, with a variation) F1859=3/8. --- αὐτὸν, *(on account of) him (hearing)*: absent in RP TR F1853=19/19 F1859=6/8 vs. present in P1904 F1853=0/19 F1859=2/8.
Luke 23:9	Ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.	So he questioned him at considerable length. But he did not answer him anything.	at considerable length ← *in enough words*.
Luke 23:10	Εἱστήκεισαν δὲ οἱ {RP TR: ἀρχιερεῖς καὶ οἱ γραμματεῖς} [P1904: γραμματεῖς καὶ οἱ ἀρχιερεῖς], εὐτόνως κατηγοροῦντες αὐτοῦ.	Moreover the {RP TR: senior priests and the scribes} [P1904: scribes and the senior priests] were standing by, vigorously accusing him.	ἀρχιερεῖς καὶ οἱ γραμματεῖς, *senior priests + and the scribes*, RP TR F1853=19/19 F1859=7/7 vs. γραμματεῖς καὶ οἱ ἀρχιερεῖς, *scribes + and the senior priests*, P1904 F1853=0/19 F1859=0/7.
Luke 23:11	Ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρῴδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἐσθῆτα λαμπράν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.	Then after Herod, with his troops, had treated him contemptuously and mocked *him*, he put resplendent clothes on him and sent him back to Pilate.	
Luke 23:12	Ἐγένοντο δὲ φίλοι ὅ τε {RP TR: Πιλάτος καὶ ὁ Ἡρῴδης} [P1904: Ἡρῴδης καὶ ὁ Πιλᾶτος] ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς.	So {RP TR: Pilate and Herod} [P1904: Herod and Pilate] became friends with each other on *that* very day, for they had previously been at enmity with each other.	Πιλάτος καὶ ὁ Ἡρῴδης, *Pilate + and Herod*, RP TR F1853=19/19 F1859=6/8 vs. Ἡρῴδης καὶ ὁ Πιλᾶτος, *Herod + and Pilate*, P1904 F1853=0/19 F1859=2/8. --- RP and TBS-TR accentuate Πιλάτος as for a short ᾰ; P1904 as for a long ᾱ, in accordance with the Latin.
Luke 23:13	Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαόν,	Pilate then called the senior priests and the rulers and the people together,	
Luke 23:14	εἶπεν πρὸς αὐτούς, Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον, ὡς ἀποστρέφοντα τὸν λαόν· καὶ ἰδού, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ' αὐτοῦ·	and he said to them, "Bring me this man *who is* supposedly perverting the people, and be aware that I have examined *him* in your presence and found nothing in this man incriminating *him* of *the things* which you accuse him of.	be aware that ← *behold*. --- incriminating *him* ← *culpable*.
Luke 23:15	ἀλλ' οὐδὲ Ἡρῴδης· ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν, καὶ ἰδού, οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ.	Indeed nor Herod. For I referred your case to him and the result is that nothing worthy of death has been committed by him.	your case ← *you (plural)*. --- the result is that ← *behold*.
Luke 23:16	Παιδεύσας οὖν αὐτὸν ἀπολύσω.	So I will chasten *him* and release him."	
Luke 23:17	Ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἕνα.	After all, he had an obligation to release one *person* to them at each festival.	
Luke 23:18	Ἀνέκραξαν δὲ παμπληθεί, λέγοντες, Αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν {RP P1904: - } [TR: τὸν] Βαραββᾶν·	But they shouted out with the whole crowd, and they said, "Take this *man* away, but release Barabbas to us"	τὸν, *the (Barabbas)*: absent in RP P1904 F1853=18/19 F1859=6/7 vs. present in TR F1853=1/19 (Scrivener's s) F1859=1/7.

Luke 23:19	ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βεβλημένος εἰς {RP TR: - } [P1904: τὴν] φυλακήν.	– *someone* who had been put in prison on account of a certain sedition *which had* taken place in the city, and *for* murder.	τὴν, *the (prison)*: absent in RP TR F1853=17/19 F1859=7/8 vs. present in P1904 F1853=2/19 (Scrivener's fk) F1859=1/8.
Luke 23:20	Πάλιν οὖν ὁ Πιλάτος προσεφώνησεν, θέλων ἀπολῦσαι τὸν Ἰησοῦν.	So Pilate addressed *them* again, as he wished to release Jesus.	as: causal use of the participle.
Luke 23:21	Οἱ δὲ ἐπεφώνουν, λέγοντες, Σταύρωσον, σταύρωσον αὐτόν.	But they shouted *it down* and said, "Crucify *him*, crucify him."	
Luke 23:22	Ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς, Τί γὰρ κακὸν ἐποίησεν οὗτος; Οὐδὲν {RP TR: αἴτιον} [P1904: ἄξιον] θανάτου εὗρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω.	Then he spoke to them a third *time*, "But what wrong has this *man* done? I have not found anything {RP TR: culpable by} [P1904: worthy of] death in him. So I will chastise *him* and release him."	αἴτιον, *culpable, liable, punishable*, RP TR F1853=19/19 F1859=7/8 vs. ἄξιον, *worthy*, P1904 F1853=0/19 F1859=1/8.
Luke 23:23	Οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις, αἰτούμενοι αὐτὸν σταυρωθῆναι· καὶ κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων.	But they insisted in a loud voice and demanded that he be crucified, and their voices and *those* of the senior priests kept gaining strength.	a loud voice ← *loud voices*. kept gaining strength: iterative imperfect, though continuous rather than discrete.
Luke 23:24	Ὁ δὲ Πιλάτος ἐπέκρινεν γενέσθαι τὸ αἴτημα αὐτῶν.	So Pilate decided that their demand should be met.	be met ← *happen*.
Luke 23:25	Ἀπέλυσεν δὲ {RP: - } [P1904 TR: αὐτοῖς] {RP TR: - } [P1904: τὸν Βαραββᾶν] τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς τὴν φυλακήν, ὃν ᾐτοῦντο· τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.	And he released {RP: him *who*} [P1904: Barabbas to them, who] [TR: to them him *who*] *had been* put in prison on account of sedition and murder, *the one* whom they demanded, whereas he delivered Jesus to their will.	αὐτοῖς, *for them*: absent in RP F1853=14/19 F1859=2/7 vs. present in P1904 TR F1853=5/19 F1859=5/7. τὸν Βαραββᾶν, *Barabbas*: absent in RP TR F1853=16/19 F1859=6/8 vs. present in P1904 F1853=3/19 (Scrivener's dfg) F1859=2/8. AV differs textually.
Luke 23:26	Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνός τινος Κυρηναίου {RP P1904: - } [TR: τοῦ] ἐρχομένου ἀπ' ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν σταυρόν, φέρειν {RP TR: ὄπισθεν} [P1904: ὀπίσω] τοῦ Ἰησοῦ.	Then as they led him away, they took hold of a certain Simon, a Cyrenian, {RP P1904: as he was} [TR: who *was*] coming *back* from *the* field, and they forced him to carry the cross behind Jesus.	τοῦ, *the (one)* → *who was*: absent in RP P1904 F1853=18/19 F1859=7/7 vs. present in TR F1853=1/19 (Scrivener's g) F1859=0/7. ὄπισθεν, *(from) behind*, RP TR F1853=18/19 F1859=6/8 vs. ὀπίσω, *behind*, P1904 F1853=0/19 F1859=2/8 vs. another reading, F1853=1/19 (Scrivener's x) F1859=0/8. Punctuation: we ignore the comma in ↴
Luke 23:27	Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν αἳ καὶ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν.	And a large number of the people followed him, including women, who both mourned *for him* and lamented him.	↳ the RP text after σταυρόν and note that ἐπιτίθημι + dative can mean *to impose, inflict*, which is why we have *forced him to carry the cross*. The word ἐπιτίθημι also has the more physical meaning *lay on, put on*, which gives the sense of the AV: *laid the cross on him, for him to carry*. So AV differs.
Luke 23:28	Στραφεὶς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπεν, Θυγατέρες Ἱερουσαλήμ, μὴ κλαίετε ἐπ' ἐμέ, πλὴν ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν.	But Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.	
Luke 23:29	Ὅτι ἰδού, ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν, Μακάριαι αἱ στεῖραι, καὶ κοιλίαι αἳ οὐκ ἐγέννησαν, καὶ μαστοὶ οἳ οὐκ ἐθήλασαν.	For be aware of this, *the* days are coming on which they will say, 'Blessed *are* the barren and *the* wombs which did not give birth, and *the* breasts which never breastfed.'	be aware of this ← *behold*. never ← *did not*.

Luke 23:30	Τότε ἄρξονται λέγειν τοῖς ὄρεσιν, Πέσετε ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς, Καλύψατε ἡμᾶς.	Then they will go on **To say to the mountains,** **'Fall on us',** **And to the hills,** **'Hide us.'**	**Hos 10:8**. will go on ← *will start*, but here merely indicating transition.
Luke 23:31	Ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;	For if they do these *things* in the *case of* moist wood, what is to happen in the *case of* the dry?"	moist wood ... dry: [CB] interprets as *the Lord ... the nation*.
Luke 23:32	Ἤγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι.	Then two others, *who were* criminals, were also brought, to be executed with him.	
Luke 23:33	Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτόν, καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν.	And when they arrived at the place called *The* Skull, they crucified him there with the criminals, one on *the* right and the other on *the* left.	arrived at ← *departed to*, here implying arrival. *The* Skull: AV= *Calvary*. with ← *and*.
Luke 23:34	Ὁ δὲ Ἰησοῦς ἔλεγεν, Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἴδασιν τί ποιοῦσιν. Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ, {RP TR: ἔβαλον} [P1904: ἔβαλλον] κλῆρον.	Jesus, though, said, "Father, forgive them, for they do not know what they are doing." Then in sharing out his clothes, they cast a lot.	ἔβαλον, *they cast*, RP TR F1853=16/20 F1859=6/7 vs. ἔβαλλον, *they were casting*, P1904 F1853=4/20 (Scrivener's dfhx*once*) F1859=1/7.
Luke 23:35	Καὶ εἱστήκει ὁ λαὸς θεωρῶν. Ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς, λέγοντες, Ἄλλους ἔσωσεν, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ χριστός, ὁ τοῦ θεοῦ ἐκλεκτός.	Meanwhile the people stood watching, and the rulers also sneered with them and said, "He saved others; let him save himself, if this is the Christ, the chosen *one* of God."	
Luke 23:36	Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται, προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ,	And the soldiers also mocked him, as they came up and offered him vinegar,	
Luke 23:37	καὶ λέγοντες, Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν.	and they said, "If you are the king of the Jews, save yourself."	
Luke 23:38	Ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη ἐπ' αὐτῷ γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς, Οὗτός ἐστιν ὁ βασιλεὺς τῶν Ἰουδαίων.	Indeed there was an inscription written over him in Greek and Latin and Hebrew letters: "This is the king of the Jews."	Hebrew: the term can include Aramaic, but the alphabet was common to both languages at this time.
Luke 23:39	Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτόν, λέγων, Εἰ σὺ εἶ ὁ χριστός, σῶσον σεαυτὸν καὶ ἡμᾶς.	Then one of the criminals who *were* hung *there* blasphemed him and said, "If you are the Christ, save yourself and us."	
Luke 23:40	Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ, λέγων, Οὐδὲ φοβῇ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;	But the other responded and rebuked him and said, "Do you not even fear God, seeing you are under the same sentence?	
Luke 23:41	Καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξεν.	And we rightly so, for we are receiving what *is* deserved for what we have done, but this *man* has done nothing wrong."	wrong ← *out of place*.
Luke 23:42	Καὶ ἔλεγεν τῷ Ἰησοῦ, Μνήσθητί μου, κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.	Then he said to Jesus, "Remember me, Lord, when you go into your kingdom."	
Luke 23:43	Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.	At which Jesus said to him, "Truly, I say to you this day, you will be with me in paradise."	I say to you this day: RP P1904 TBS-TR punctuate *I say to you, this day ....* See **Deut 4:26, Deut 8:19**, where *this day* adds solemnity to the utterance.

Luke 23:44	Ἦν δὲ ὡσεὶ ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας {RP P1904: ἐνάτης} [TR: ἐννάτης].	Now it was about *the* sixth hour, and a darkness came over all the land until *the* ninth hour.	ἐνάτης, *ninth (1)*, RP P1904 F1853=14/21 F1859=2/7 vs. ἐννάτης, *ninth (2)*, TR F1853=7/21 F1859=5/7. sixth hour: *12 noon.* ninth hour: *3 p.m.*
Luke 23:45	{RP TR: Καὶ ἐσκοτίσθη ὁ ἥλιος} [P1904: Τοῦ ἡλίου ἐκλείποντος], καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον.	{RP TR: And the sun became darkened, and} [P1904: The sun being eclipsed,] the veil of the sanctuary was split *down the* middle.	καὶ ἐσκοτίσθη ὁ ἥλιος, *and the sun became darkened*, RP TR F1853=19/19 (incl. one misspelled) F1859=7/9 vs. τοῦ ἡλίου ἐκλείποντος, *the sun being eclipsed*, P1904 F1853=0/19 F1859=2/9. [P1904: eclipsed: this would be a miraculous eclipse, since totality of a natural eclipse by the moon cannot even last ten minutes. Moreover, an eclipse of the sun takes place at new moon, not full moon, and the Passover is at full moon, being in the middle of a Hebrew month. But the Majority Text is very solidly against this reading anyway.]
Luke 23:46	Καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν, Πάτερ, εἰς χεῖράς σου {RP TR: παραθήσομαι} [P1904: παρατίθεμαι] τὸ πνεῦμά μου· καὶ ταῦτα εἰπὼν ἐξέπνευσεν.	And Jesus called out in a loud voice and said, "Father, into your hands I {RP TR: will commit} [P1904: commit] my spirit." And when he had said these *things*, he breathed his last.	παραθήσομαι, *I will commit*, RP TR F1853=13/19 F1859=5/9 vs. παρατίθεμαι, *I commit*, P1904 F1853=2/19 (Scrivener's ap) F1859=3/9 vs. other readings, F1853=4/19 (Scrivener's cgyx) F1859=1/9.
Luke 23:47	Ἰδὼν δὲ ὁ ἑκατόνταρχος τὸ γενόμενον, ἐδόξασεν τὸν θεόν, λέγων, Ὄντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.	And when the centurion saw what *had* taken place, he glorified God and said, "This man really was righteous."	
Luke 23:48	Καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γενόμενα, τύπτοντες ἑαυτῶν τὰ στήθη ὑπέστρεφον.	Then when all the crowds who *had* converged on that spectacle had seen the *things that* took place, they beat their breasts and went back,	
Luke 23:49	Εἱστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ {RP TR: - } [P1904: ἀπὸ] μακρόθεν, καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.	while all his acquaintances stood at a distance, as *did the* women who *had* followed him from Galilee, watching these *things*.	ἀπὸ, *from* (pleonastically, as μακρόθεν contains motion from): absent in RP TR F1853=19/19 F1859=7/7 vs. present in P1904 F1853=0/19 F1859=0/7.
Luke 23:50	Καὶ ἰδού, ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτὴς ὑπάρχων, {RP TR: - } [P1904: καὶ] ἀνὴρ ἀγαθὸς καὶ δίκαιος -	And there *was* a man by name of Joseph, *who* was a councillor, {RP TR: - } [P1904: and] a good and righteous man,	καὶ, *and*: absent in RP TR F1853=19/19 F1859=5/7 vs. present in P1904 F1853=0/19 F1859=2/7. there *was* ← *behold*.
Luke 23:51	οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν - ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς {RP TR: καὶ} [P1904: -] προσεδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ θεοῦ·	*and* he was not in agreement with their verdict or action. *He was* from Arimathea, a Jewish city, and {RP TR: moreover} [P1904: -] he himself was also awaiting the kingdom of God.	καὶ, *and*: present in RP TR F1853=12/19 F1859=6/7 vs. absent in P1904 F1853=7/19 F1859=1/7. he ← *this (man)*. Jewish ← *of the Jews*.
Luke 23:52	οὗτος προσελθὼν τῷ Πιλάτῳ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ.	He went to Pilate and asked for the body of Jesus.	He ← *This (man)*.

Luke 23:53	Καὶ καθελὼν αὐτὸ ἐνετύλιξεν {RP TR: αὐτὸ} [P1904: -] σινδόνι, καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ, οὗ οὐκ ἦν {RP TR: οὐδέπω οὐδεὶς} [P1904: οὐδεὶς οὐδέπω] κείμενος.	And he took it down and wrapped {RP TR: it} [P1904: *it*] up in fine linen and put it in a hewn-out tomb where no-one had ever yet lain.	αὐτὸ, *(wrapped) it*: present in RP TR F1853=15/19 F1859=5/7 vs. absent in P1904 F1853=2/19 (Scrivener's fp) F1859=2/7 vs. other readings, F1853=2/19 (Scrivener's es) F1859=0/7. --- οὐδέπω οὐδεὶς, *(as) yet + no-one*, RP TR F1853=17/19 F1859=3/7 vs. οὐδεὶς οὐδέπω, *no-one + yet*, P1904 F1853=1/19 (Scrivener's p) F1859=4/7 vs. another reading, F1853=1/19 (Scrivener's d) F1859=0/7. F1853 and F1859 are very significantly disparate, X2=6.3 PV=1.2%.
Luke 23:54	Καὶ ἡμέρα ἦν Παρασκευή, {RP P1904: - } [TR: καὶ] σάββατον ἐπέφωσκεν.	Now *the* day was *the* Preparation *Day*; {RP P1904: - } [TR: and] the twilight of *the* Sabbath was drawing on.	καὶ, *and (the Sabbath)*: absent in RP P1904 F1853=17/19 F1859=4/7 vs. present in TR F1853=2/19 (Scrivener's xy) F1859=3/7. --- the twilight of *the* Sabbath was drawing on ← *Sabbath was approaching-dawn*, but only metaphorically dawn, as the Sabbath started in the evening. But the word ἐπιφώσκω could be applied to dawn or dusk. For ↴
Luke 23:55	Κατακολουθήσασαι δὲ {RP: - } [P1904: αἱ] [TR: καὶ] γυναῖκες, αἵτινες ἦσαν συνεληλυθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ.	And {RP: *some* women} [P1904: the women] [TR: *some* women also] who had come with him from Galilee followed and looked at the tomb and how his body had been laid.	↳ the time of the event, see [CB] Appendix 165, *The Hours of the Lord's Last Day*. A high Sabbath here. --- readings below absent, RP F1853=16/20 F1859=3/7 vs. αἱ, *the (women)*, P1904 F1853=1/20 (Scrivener's p) F1859=3/7 vs. καὶ, *and (women)*, TR F1853=3/20 (Scrivener's s**xy) F1859=1/7.
Luke 23:56	Ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα. ¶ Καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν.	Then they returned and prepared fragrances and ointments. ¶ And on the Sabbath they rested according to the commandment.	¶ **Verse division:** in AV numbering, but not P1904 numbering, Luke 24:1 begins here.
Luke 24:1	Τῇ δὲ μιᾷ τῶν σαββάτων, ὄρθρου {RP-text P1904 TR: βαθέος} [RP-marg: βαθέως], ἦλθον ἐπὶ τὸ μνῆμα, φέρουσαι ἃ ἡτοίμασαν ἀρώματα, καί τινες σὺν αὐταῖς.	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,	βαθέος, *deep* (concordant genitive), RP-text P1904 TR F1853=13/22 F1859=1/7 vs. βαθέως, *deeply*, RP-marg F1853=9/22 F1859=6/7. Nearly a disparity with RP-text, R=16:15. --- week ← *Sabbaths*. See John 20:1. --- very early in the morning ← *during* {RP-text TR: *deep dawn*} [RP-marg P1904: *dawn deeply*]. Not the same word for dawn / daybreak as in Luke 23:54.
Luke 24:2	Εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου.	and they found the stone rolled away from the tomb,	
Luke 24:3	Καὶ εἰσελθοῦσαι οὐχ εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ.	and when they went in, they did not find the body of the Lord Jesus.	

Luke 24:4	Καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδού, {RP P1904: ἄνδρες δύο} [TR: δύο ἄνδρες] ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις·	And it came to pass as they were at a loss on this *matter*, that – to their surprise – two men in dazzling clothes came up to them.	ἄνδρες δύο, *men + two*, RP P1904 F1853=18/19 F1859=7/7 vs. δύο ἄνδρες, *two + men*, TR F1853=1/19 (Scrivener's o) F1859=0/7. to their surprise ← *behold*. came up to them ← *stood at them*.
Luke 24:5	ἐμφόβων δὲ γενομένων αὐτῶν, καὶ κλινουσῶν τὸ πρόσωπον εἰς τὴν γῆν, εἶπον πρὸς αὐτάς, Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;	Then, as they had become frightened and were bowing face down to the ground, they said to them, "Why are you seeking among the dead him *who is* alive?	
Luke 24:6	Οὐκ ἔστιν ὧδε, ἀλλ' ἠγέρθη· μνήσθητε ὡς ἐλάλησεν ὑμῖν, ἔτι ὢν ἐν τῇ Γαλιλαίᾳ,	He is not here, but he has risen. Remember how he told you when he was still in Galilee,	he has risen: or *he has been raised*.
Luke 24:7	λέγων ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.	when he said that the son of man must be delivered into *the* hands of sinful men, and be crucified, and rise on the third day."	rise: not *be raised* here, strong aorist active.
Luke 24:8	Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ,	At this they remembered his words,	
Luke 24:9	καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου, ἀπήγγειλαν ταῦτα πάντα τοῖς ἕνδεκα καὶ πᾶσιν τοῖς λοιποῖς.	and they returned from the tomb and reported all these *things* to the eleven and to all the others.	the others ← *the rest*.
Luke 24:10	Ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία {RP-text P1904 TR: - } [RP-marg: ἡ] Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἳ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα.	So it was Mary Magdalene and Joanna, and Mary {RP-text P1904 TR: *the*} [RP-marg: the] *mother* of James and the others with them, who told the apostles these *things*.	ἡ, *the (mother / daughter of James)*: absent in RP-text P1904 TR F1853=15/19 F1859=4/7 vs. present in RP-marg F1853=4/19 (Scrivener's elno) F1859=3/7. *mother*: or *daughter*. the others ← *the rest (feminine)*.
Luke 24:11	Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα αὐτῶν, καὶ ἠπίστουν αὐταῖς.	But their words appeared in their opinion to be nonsense, and they disbelieved them.	opinion ← *presence, sight*. to be ← *as*.
Luke 24:12	Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει τὰ ὀθόνια κείμενα μόνα· καὶ ἀπῆλθεν πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός.	Peter, however, got up and ran to the tomb, and he stooped and saw the linen strips lying on their own, and he went off home, astonished at what *had* taken place.	home ← *to himself*.
Luke 24:13	Καὶ ἰδού, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἰερουσαλήμ, ᾗ ὄνομα Ἐμμαούς.	Then, as it happened, two of them were walking on that day to a village *which was* sixty stades distant from Jerusalem, which *had the* name Emmaus.	as it happened ← *behold*. sixty stades: about 6 miles (10 km.).
Luke 24:14	Καὶ αὐτοὶ ὡμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων.	And they were talking to each other about all these *things that had* taken place,	
Luke 24:15	Καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς.	and it came to pass while they were talking and assessing *things*, that Jesus himself approached and walked along with them,	
Luke 24:16	Οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν.	but their eyes were held *back* from recognizing him.	

Luke 24:17	Εἶπεν δὲ πρὸς αὐτούς, Τίνες οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καί ἐστε σκυθρωποί;	Then he said to them, "What are these words which you are exchanging with one another as you walk and are sullen?"	
Luke 24:18	Ἀποκριθεὶς δὲ ὁ εἷς, ᾧ ὄνομα Κλεοπᾶς, εἶπεν πρὸς αὐτόν, Σὺ μόνος παροικεῖς {RP: - } [P1904 TR: ἐν] Ἱερουσαλήμ, καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;	So one *of them*, whose name *was* Cleopas, answered and said to him, "Are you *the* only *one* staying {RP: *in*} [P1904 TR: in] Jerusalem who does not know the *things that have* happened in it in recent days?"	ἐν, *in (Jerusalem)*: absent in RP F1853=17/21 F1859=6/7 vs. present in P1904 TR F1853=4/21 (Scrivener's f*gps**) F1859=1/7. recent ← *these*.
Luke 24:19	Καὶ εἶπεν αὐτοῖς, Ποῖα; Οἱ δὲ εἶπον αὐτῷ, Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ·	Then he said to them, "What *things*?" They then said to him, "The *things* concerning Jesus the Nazarene, a man who was a prophet, powerful in deed and word in the presence of God and all the people,	What ← *What kind of*. a man who was a prophet ← *who became a man prophet*.
Luke 24:20	ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν αὐτόν.	and how the senior priests and our rulers delivered him up to a sentence of death and had him crucified,	had him crucified ← *crucified him*. See Matt 2:16.
Luke 24:21	Ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ. Ἀλλά γε σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον ἀφ' οὗ ταῦτα ἐγένετο.	whereas we were hoping that he was the *one who* would liberate Israel. But as *it is*, with all these *things*, he has passed through this third day today since these *things* took place *without doing so*.	But as *it is* ← *But at any rate*.
Luke 24:22	Ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὄρθριαι ἐπὶ τὸ μνημεῖον·	*Not only this*, but some of our women astonished us after they had gone to the tomb early in the morning,	
Luke 24:23	καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ, ἦλθον λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι, οἳ λέγουσιν αὐτὸν ζῆν.	and when they did not find his body, they came also telling *us* that *they* had seen a vision of angels, who said that he was alive,	
Luke 24:24	Καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτως καθὼς καὶ αἱ γυναῖκες εἶπον· αὐτὸν δὲ οὐκ εἶδον.	at which some of those with us went off to the tomb, and they found *it* just as the women had said, but they did not see him."	
Luke 24:25	Καὶ αὐτὸς εἶπεν πρὸς αὐτούς, Ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται·	Then he said to them, "O witless *men* and slow in heart to believe all the *things* the prophets have spoken.	
Luke 24:26	οὐχὶ ταῦτα ἔδει παθεῖν τὸν χριστόν, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;	Did not Christ have to suffer these *things* and enter into his glory?"	
Luke 24:27	Καὶ ἀρξάμενος ἀπὸ {RP TR: Μωσέως} [P1904: Μωϋσέως] καὶ ἀπὸ πάντων τῶν προφητῶν, διηρμήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ {RP P1904 S1550 S1894: ἑαυτοῦ} [E1624: αὐτοῦ].	Then, starting from Moses and from all the prophets, he gave them an exposition of all the scriptures concerning himself.	Μωσέως, *Moses*, RP TR F1853=18/19 F1859=7/8 vs. Μωϋσέως, *Moüses*, P1904 F1853=1/19 (Scrivener's p) F1859=1/8. ἑαυτοῦ, *(about) himself*, RP P1904 S1550 S1894 F1853=15/20 F1859=5/7 vs. αὐτοῦ, *(about) him*, E1624 F1853=5/20 (Scrivener's cgq*sy) F1859=2/7. of ← *in*, or perhaps *by means of*.

Luke 24:28	Καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο· καὶ αὐτὸς προσεποιεῖτο πορρωτέρω πορεύεσθαι.	Then they came near to the village to which they were going, and he made as if to go further,	
Luke 24:29	Καὶ παρεβιάσαντο αὐτόν, λέγοντες, Μεῖνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστίν, καὶ κέκλικεν ἡ ἡμέρα. Καὶ εἰσῆλθεν τοῦ μεῖναι σὺν αὐτοῖς.	but they urged him *not to*, and they said, "Stay with us, for it is towards evening and the day has declined. So he went in to stay with them."	
Luke 24:30	Καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησεν, καὶ κλάσας ἐπεδίδου αὐτοῖς.	Subsequently, it came to pass while he was reclining *at table* with them *that* he took the bread and gave blessing, and he broke *it* and handed *some* to them,	
Luke 24:31	Αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν.	and their eyes were opened wide, and they recognized him. Then he became invisible to them.	to them ← *from them*.
Luke 24:32	Καὶ εἶπον πρὸς ἀλλήλους, Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὡς διήνοιγεν ἡμῖν τὰς γραφάς;	Then they said to each other, "Was not our heart burning inside us while he was speaking to us on the way and when he expounded the scriptures to us?"	
Luke 24:33	Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλήμ, καὶ εὗρον συνηθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς,	Then they got up at *that* very hour and returned to Jerusalem, and they found the eleven, and those *associated* with them, assembled,	
Luke 24:34	λέγοντας ὅτι Ἠγέρθη ὁ κύριος ὄντως, καὶ ὤφθη Σίμωνι.	*just as* they were saying, "The Lord really has risen and has appeared to Simon."	they: the reference is to those assembled, not those who returned to Jerusalem. risen: or *been raised*.
Luke 24:35	Καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ, καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.	Then they related in detail the *things* on the way, and how he became known to them at *the time of* the breaking of the bread.	
Luke 24:36	Ταῦτα δὲ αὐτῶν λαλούντων, αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.	And while they were saying these *things*, Jesus himself stood in their midst and said to them, "Peace to you."	
Luke 24:37	Πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν.	But being terrified and fearful, they thought they were seeing a spirit.	being ← *having become*. See Matt 23:20.
Luke 24:38	Καὶ εἶπεν αὐτοῖς, Τί τεταραγμένοι ἐστέ, καὶ διὰ τί διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν;	Then he said to them, "Why are you disturbed, and why do doubts arise in your hearts?	doubts: or *reasonings, equivocations*.
Luke 24:39	Ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγώ εἰμι· ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα.	See my hands and my feet, *and* that it is me myself. Feel me and see, for a spirit does not have flesh and bones, as you see I have."	me myself ← *myself I am*. See John 18:5-6. If the reader prefers, read *I myself*. I have ← *me having*, where we have introduced a noun clause.
Luke 24:40	Καὶ τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.	Then when he had said this, he showed them *his* hands and *his* feet.	
Luke 24:41	Ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν αὐτοῖς, Ἔχετέ τι βρώσιμον ἐνθάδε;	And while they still disbelieved for joy and were amazed, he said to them, "Have you got any food here?"	

Luke 24:42	Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος, καὶ ἀπὸ μελισσίου κηρίου.	They then handed him a piece of grilled fish and *some* honeycomb,	
Luke 24:43	Καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν.	which he took in their presence and ate.	which he took ← *and having taken*.
Luke 24:44	Εἶπεν δὲ αὐτοῖς, Οὗτοι οἱ λόγοι, οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ {RP TR: Μωσέως} [P1904: Μωϋσέως] καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ.	And he said to them, "These *are* the words which I spoke to you when I was still with you, that everything written in the law of Moses and *the* prophets and *the* psalms concerning me needs to be fulfilled."	Μωσέως, *of Moses*, RP TR F1853=17/19 F1859=6/7 vs. Μωϋσέως, *of Moüses*, P1904 F1853=2/19 (Scrivener's dp) F1859=1/7. = needs: or *needed*, but as there is other unfulfilled prophesy, the sense is *needs*.
Luke 24:45	Τότε διήνοιξεν αὐτῶν τὸν νοῦν, τοῦ συνιέναι τὰς γραφάς·	Then he opened up their mind to understand the scriptures.	
Luke 24:46	καὶ εἶπεν αὐτοῖς ὅτι Οὕτως γέγραπται, καὶ οὕτως ἔδει παθεῖν τὸν χριστόν, καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ,	And he said to them, "So it stands written and so the Christ had to suffer and rise from *the* dead on the third day,	rise: not *be raised* here, strong aorist active.
Luke 24:47	καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπὸ Ἱερουσαλήμ.	and for repentance and forgiveness of sins to be preached in his name to all the nations, starting from Jerusalem.	
Luke 24:48	Ὑμεῖς δέ ἐστε μάρτυρες τούτων.	And you are witnesses of these *things*.	
Luke 24:49	Καὶ ἰδού, ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει Ἱερουσαλήμ, ἕως οὗ ἐνδύσησθε δύναμιν ἐξ ὕψους.	And mark *this*, I am sending my father's promise over you. So stay in the city of Jerusalem until you are invested with power from *on* high."	mark *this* ← *behold*. = *on* high ← *height*.
Luke 24:50	Ἐξήγαγεν δὲ αὐτοὺς ἔξω ἕως εἰς Βηθανίαν· καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς.	Then he led them out as far as Bethany, and he lifted up his hands and blessed them,	
Luke 24:51	Καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτούς, διέστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.	and it came to pass while he was blessing them *that* he became separated from them and was carried up to heaven.	carried up: or *brought back*.
Luke 24:52	Καὶ αὐτοὶ προσκυνήσαντες αὐτόν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης·	At this they worshipped him and returned to Jerusalem with great joy,	
Luke 24:53	καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ, αἰνοῦντες καὶ εὐλογοῦντες τὸν θεόν. Ἀμήν.	and they were continually in the temple, praising and blessing God. Amen.	
John 1:1	Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.	In *the* beginning was the word, and the word was with God, and the word was God.	the word was God: *God* is a complement preceding the verb *to be*, which is why it has no article in Greek. Compare Matt 13:39, John 8:54. The position of *God* gives it emphasis, which could be expressed by *and it is God himself who the word was*.
John 1:2	Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.	This *word* was with God in *the* beginning.	This: masculine, not a generalizing neuter.

John 1:3	Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν.	Everything came into being through it, and not one single *thing* that has come into being came into being apart from it.	it *(2x)*: we, with Coverdale and Tyndale, employ the neuter English pronoun standing for *the word*, and it is not until John 1:10 that we definitely meet the pronoun *him* as the explanation of an inanimate title. Compare John 1:5. Readers may quote *him* as a marginal reading by virtue of a flashforward to John 1:14. not one single *thing* ← *not even one (thing)*.
John 1:4	Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων,	In it was life, and the life was the light of men,	it: see John 1:3.
John 1:5	καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.	and the light shines in the darkness, and the darkness has not overpowered it.	has not overpowered ← *did not overpower*. AV differs *(comprehended)*, inasmuch as that word has its modern meaning. VulgC VulgS use *comprehendo*, which can mean *include*, *seize* (as well as *perceive, comprehend*), so admitting the sense *overpower*. it: not *him*. This pronoun, Greek αὐτό, agrees with *light*, a neuter word in Greek.
John 1:6	Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης.	There was a man sent from God, *and* his name *was* John.	John ← *Ioannes*.
John 1:7	Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.	He came with a view to a testimony, in order to testify about the light, in order that everyone should believe through him.	He ← *This (man)*, but the demonstrative force is not emphatic.
John 1:8	Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.	That *man* was not the light, but *he came* in order to testify about the light.	
John 1:9	Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.	It was the true light, which lights up every man *who* comes into the world.	It: the reference is via *the light* to *the word*, which is Jesus Christ (v. 17), but we use the pronoun *it* while the figure is *light*. comes: we take ἐρχόμενον, *coming*, with ἄνθρωπον, *man*, not with φῶς, *light*. On our side are AV and VulgC VulgS (by their Latin masculine accusative participle); against us is NA26, by its punctuation.
John 1:10	Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.	He was in the world, and the world came into existence through him, but the world did not know him.	but: adversative use of καί. him: the move is made from *light* to *him* in this verse (αὐτὸν not αὐτὸ).
John 1:11	Εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.	He came to his own *property*, but his own *people* did not receive him.	*property*: neuter plural. but: adversative use of καί. *people*: masculine plural.
John 1:12	Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ·	But *as for those* who did receive him, he gave them authority to become children of God, *that is*, to those *who* believe in his name,	*those* who *(first occurrence in verse)* ← *as many as*.

John 1:13	οἳ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.	who were begotten not by blood, nor by *the* will of *the* flesh, nor by *the* will of man, but by God.	by blood ← *out of bloods*. man: or *husband*. Not the usual word for man in general, so specifically excluding the male. Compare the conception of Christ.
John 1:14	Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν - καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός - πλήρης χάριτος καὶ ἀληθείας.	And the word became flesh and dwelt among us, and we beheld his glory, glory as of *the* only-begotten from *the* father, full of grace and truth.	dwelt ← *encamped, lived in a tent*, but not literally, rather emphasizing the temporariness of the human body. Compare σκήνωμα in 2 Pet 1:13-14.
John 1:15	Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγεν λέγων, Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν.	John testified concerning him and cried out, saying, "This is *he of* whom I said, 'He *who* comes after me had existence before me, because he was prior to me.' "	cried out ← *has cried out*. This is *he* ← *This was he*. had existence ← *has had existence, has been*. AV differs *(is preferred)*. prior to ← *first of*.
John 1:16	Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος.	And we have all received *some* of his fulness, and grace for grace.	grace for grace: C.H.Welch interprets this as *New Testament grace for Old Testament grace*. Compare 2 Cor 3:6-7, 2 Cor 3:18.
John 1:17	Ὅτι ὁ νόμος διὰ {RP TR: Μωσέως} [P1904: Μωϋσέως] ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ χριστοῦ ἐγένετο.	For the law was given through Moses, *then* grace and truth came through Jesus Christ.	Μωσέως, *Moses*, RP TR F1853=20/20 F1859=6/7 vs. Μωϋσέως, *Moüses*, P1904 F1853=0/20 F1859=1/7. *then*: the Greek has no word at all to join the two clauses (or sentences) in this verse, which in English would be very abrupt. The AV supplies the adversative *but*, but we wish to avoid such an inference.
John 1:18	Θεὸν οὐδεὶς ἑώρακεν πώποτε· ὁ μονογενὴς υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, ἐκεῖνος ἐξηγήσατο.	No-one has seen God at any time. *It is* the only-begotten son, who is in the bosom of the father, who has expounded *him*.	*It is* ... who ← ... *That (one)*.
John 1:19	Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευῖτας ἵνα ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ;	And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"	
John 1:20	Καὶ ὡμολόγησεν, καὶ οὐκ ἠρνήσατο· καὶ ὡμολόγησεν ὅτι Οὐκ εἰμὶ ἐγὼ ὁ χριστός.	And he confessed and did not deny *who he really was*, and he confessed, "I am not the Christ."	deny *who he really was*: or *decline (the question)*.
John 1:21	Καὶ ἠρώτησαν αὐτόν, Τί οὖν; Ἠλίας εἶ σύ; Καὶ λέγει, Οὐκ εἰμί. Ὁ προφήτης εἶ σύ; Καὶ ἀπεκρίθη, Οὔ.	Then they asked him, "What then? Are you Elijah?" And he said, "*No*, I am not." – "Are you **the prophet**?" And he answered, "No."	the prophet: A reference to **Deut 18:15, Deut 18:18**, quoted in Acts 3:22, Acts 3:23, which shows that "the prophet" is the Messiah, but this is not recognized by the priests and Levites in John 1:25. Elijah ← *Elias*.
John 1:22	Εἶπον οὖν αὐτῷ, Τίς εἶ; Ἵνα ἀπόκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς. Τί λέγεις περὶ σεαυτοῦ;	So they said to him, "Who are you? *Tell us*, so that we *can* give an answer to those *who* sent us. What do you say about yourself?"	

John 1:23	Ἔφη, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Εὐθύνατε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἠσαΐας ὁ προφήτης.	He said, "I *am* ***The* voice of *one* crying in the desert,** **'Make straight the way of *the* Lord',** as Isaiah the prophet said."	Our punctuation agrees with RP P1904 TBS-TR AV, but not HF, who read: *crying out, 'In the desert prepare ...'* **Isa 40:3**.
John 1:24	Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.	Now those *who had been* sent were from the Pharisees,	
John 1:25	Καὶ ἠρώτησαν αὐτόν, καὶ εἶπον αὐτῷ, Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ χριστός, οὔτε Ἠλίας, οὔτε ὁ προφήτης;	and they questioned him and asked him, "So why do you baptize, if you are not the Christ, nor Elijah, nor the prophet?"	asked him ← *said to him*.
John 1:26	Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἕστηκεν ὃν ὑμεῖς οὐκ οἴδατε.	John replied to them and said, "I baptize with water. But in your midst stands *he* whom you do not know.	
John 1:27	Αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν· οὗ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.	He is the *one who* comes after me, who had existence before me, the strap of whose sandal I am not worthy to loosen."	had existence: AV differs, as in John 1:15.
John 1:28	Ταῦτα ἐν {RP P1904: Βηθανίᾳ} [TR: Βηθαβαρᾶ] ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.	These *things* took place in {RP P1904: Bethania} [TR: Bethabara] beyond the Jordan, where John was baptizing.	Βηθανίᾳ, *Bethania*, RP P1904 F1853=14/23 F1859=5/7 vs. Βηθαβαρᾶ, *Bethabara*, TR F1853=3/23 (Scrivener's d**k**ᾳ) F1859=1/7 vs. other spellings, F1853=6/23 F1859=1/7.
John 1:29	Τῇ ἐπαύριον βλέπει {RP-text: - } [RP-marg P1904 TR: ὁ Ἰωάννης] τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει, Ἴδε ὁ ἀμνὸς τοῦ θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.	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.	ὁ Ἰωάννης, *John*: absent in RP-text F1853=10/21 F1859=1/7 vs. present in RP-marg P1904 TR F1853=11/21 F1859=6/7. A disparity with RP-text, R=11:19. Behold ← *See*, but the solemnity of the utterance justifies *behold*. which: our pronoun refers to the title / figure, as in John 1:5.
John 1:30	Οὗτός ἐστιν περὶ οὗ ἐγὼ εἶπον, Ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.	This is *he* about whom I said, 'After me comes a man who had existence before me, because he was prior to me.'	had existence: as in John 1:15. prior to ← *first of*.
John 1:31	Κἀγὼ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραήλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων.	And I did not know him, except that he should be manifested to Israel – that *is* why I came baptizing with water."	that *is* why ← *on account of this*. with: or *in*.
John 1:32	Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ πνεῦμα καταβαῖνον {RP-text TR: ὡσεὶ} [RP-marg P1904: ὡς] περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν.	And John testified, saying, "I have seen the spirit descending like a dove from heaven, and it remained on him.	ὡσεὶ, *as (1)*, RP-text TR F1853=11/20 F1859=4/7 vs. ὡς, *as (2)*, RP-marg P1904 F1853=9/20 F1859=3/7.
John 1:33	Κἀγὼ οὐκ ᾔδειν αὐτόν· ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν, Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.	And I did not know him, except that he *who* sent me to baptize with water said to me, 'On whom you see the spirit descending and remaining, that is the *one who* baptizes with holy spirit.'	he *who* ← *the (one) ... that (one)*. with: or *in*. whom ← *whomever*. remaining ← *remaining on him*, which in English is pleonastic. A Hebraism.

John 1:34	Κἀγὼ ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.	And I have seen *it*, and I have testified that this is the son of God."	*it*: referring to the spirit, or the event in general, rather than the *whom* of the previous verse (*on whom you see the spirit...*).
John 1:35	Τῇ ἐπαύριον πάλιν εἱστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο·	On the next day, John was again standing, as *were* two of his disciples,	
John 1:36	καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει, Ἴδε ὁ ἀμνὸς τοῦ θεοῦ.	and looking at Jesus walking around, he said, "Behold the lamb of God."	looking at ← *having looked at*. See Matt 23:20. Behold ← *See*, as in John 1:29.
John 1:37	Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ.	And the two disciples heard him speaking, and they followed Jesus.	two disciples: Andrew (John 1:40) and probably John, the writer of this gospel himself.
John 1:38	Στραφεὶς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς, ¶ Τί ζητεῖτε; Οἱ δὲ εἶπον αὐτῷ, Ῥαββί - ὃ λέγεται ἑρμηνευόμενον, Διδάσκαλε - ποῦ μένεις;	Jesus then turned round and saw them following, and he said to them, ¶ "What are you looking for?" And they said to him, "Rabbi" – which, translated, is "teacher" – "where are you staying?"	¶ **Verse division:** in P1904 numbering, John 1:39 begins here, and all subsequent P1904 verse numbers in this chapter are 1 higher than in RP TR. is ← *is said, means*.
John 1:39	Λέγει αὐτοῖς, Ἔρχεσθε καὶ ἴδετε. Ἦλθον {RP TR: - } [P1904: οὖν] καὶ εἶδον ποῦ μένει· καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα {RP P1904: - } [TR: δὲ] ἦν ὡς δεκάτη.	He said to them, "Come and see." {RP TR: *So*} [P1904: So] they went and saw where he was staying, and they remained with him that day. {RP P1904: *Now*} [TR: Now] it was about *the* tenth hour.	οὖν, *therefore*: absent in RP TR F1853=19/20 F1859=7/8 vs. present in P1904 F1853=1/20 (Scrivener's c) F1859=1/8. δὲ, *but*: absent in RP P1904 F1853=20/20 F1859=7/7 vs. present in TR F1853=0/20 F1859=0/7. tenth hour: *4 p.m.*
John 1:40	Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ.	Andrew the brother of Simon Peter was one of the two who heard from John and followed him.	him: i.e. *Jesus*.
John 1:41	Εὑρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ, Εὑρήκαμεν τὸν {RP: Μεσίαν} [P1904 TR: Μεσσίαν] - ὅ ἐστιν μεθερμηνευόμενον, {RP P1904: - } [TR: ὁ] χριστός.	He found his own brother Simon first, and he said to him, "We have found the Messiah" – which, translated, is {RP P1904: *the*} [TR: the] "Christ" –	Μεσίαν, *Messiah (1)*, RP F1853=18/20 F1859=7/7 vs. Μεσσίαν, *Messiah (2)*, P1904 TR F1853=2/20 (Scrivener's oy) F1859=0/7. ὁ, *the (Christ)*: absent in RP P1904 F1853=19/20 F1859=7/7 vs. present in TR F1853=1/20 (Scrivener's g) F1859=0/7. He ← *This (man)*. Christ ← *anointed*.
John 1:42	Καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. Ἐμβλέψας {RP-text P1904: - } [RP-marg TR: δὲ] αὐτῷ ὁ Ἰησοῦς εἶπεν, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς - ὃ ἑρμηνεύεται Πέτρος.	and he brought him to Jesus. Jesus {RP-text P1904: - } [RP-marg TR: then] looked at him and said, "You are Simon the son of Jonah. You will be called Cephas, which, translated, is 'Peter.' "	δὲ, *but*: absent in RP-text P1904 F1853=13/20 F1859=7/8 vs. present in RP-marg TR F1853=7/20 F1859=1/8. Peter ← *Rock*.

John 1:43	Τῇ ἐπαύριον ἠθέλησεν {RP: - } [P1904 TR: ὁ Ἰησοῦς] ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὑρίσκει Φίλιππον, καὶ λέγει αὐτῷ {RP-text: ὁ Ἰησοῦς} [RP-marg P1904 TR: -], Ἀκολούθει μοι.	The next day, {RP: he} [P1904 TR: Jesus] wished to set out for Galilee, and he found Philip, and {RP-text: Jesus} [RP-marg P1904 TR: -] said to him, "Follow me."	ὁ Ἰησοῦς, *Jesus (wished)*: absent in RP F1853=13/22 F1859=2/7 vs. present in P1904 TR F1853=9/22 F1859=5/7. A weak disparity (#1) with RP, R=15:16. ὁ Ἰησοῦς, *Jesus (said)*: present in RP-text F1853=14/23 F1859=2/7 vs. absent in RP-marg P1904 TR F1853=9/23 F1859=5/7. Nearly a disparity (#2) with RP-text, R=16:16. One disparity, as a reading, includes the other.
John 1:44	Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.	Now Philip was from Bethsaida, from the city of Andrew and Peter.	
John 1:45	Εὑρίσκει Φίλιππος τὸν Ναθαναήλ, καὶ λέγει αὐτῷ, Ὃν ἔγραψεν {RP TR: Μωσῆς} [P1904: Μωϋσῆς] ἐν τῷ νόμῳ καὶ οἱ προφῆται εὑρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσὴφ τὸν ἀπὸ {RP P1904 S1550: Ναζαρέτ} [E1624 S1894: Ναζαρέθ].	Philip found Nathanael, and he said to him, "We have found *him of* whom Moses in the law, and the prophets, wrote, *namely* Jesus, the son of Joseph, who *is* from Nazareth."	Μωσῆς, *Moses*, RP TR F1853=17/20 F1859=6/7 vs. Μωϋσῆς, *Moüses*, P1904 F1853=3/20 (Scrivener's ehp) F1859=1/7. Ναζαρέτ, *Nazaret*, RP P1904 S1550 F1853=16/20 F1859=3/7 vs. Ναζαρέθ, *Nazareth*, E1624 S1894 F1853=4/20 (Scrivener's dehy) F1859=4/7.
John 1:46	Καὶ εἶπεν αὐτῷ Ναθαναήλ, Ἐκ {RP P1904 S1550: Ναζαρὲτ} [E1624 S1894: Ναζαρὲθ] δύναταί τι ἀγαθὸν εἶναι; Λέγει αὐτῷ Φίλιππος, Ἔρχου καὶ ἴδε.	And Nathanael said to him, "Can there be anything good from Nazareth?" Philip said to him, "Come and see."	Ναζαρέτ, *Nazaret*, RP P1904 S1550 F1853=16/20 F1859=3/7 vs. Ναζαρέθ, *Nazareth*, E1624 S1894 F1853=4/20 (Scrivener's dehy) F1859=4/7.
John 1:47	Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτόν, καὶ λέγει περὶ αὐτοῦ, Ἴδε ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστιν.	Jesus saw Nathanael coming to him and said concerning him, "Look, an Israelite, truly, in whom there is no guile."	
John 1:48	Λέγει αὐτῷ Ναθαναήλ, Πόθεν με γινώσκεις; Ἀπεκρίθη {RP P1904: - } [TR: ὁ] Ἰησοῦς καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκῆν, εἶδόν σε.	Nathanael said to him, "From where do you know me?" Jesus answered and said to him, "Before Philip called you, I saw you under the fig tree."	ὁ, *the (Jesus)*: absent in RP P1904 F1853=17/20 F1859=6/8 vs. present in TR F1853=3/20 (Scrivener's ceg) F1859=2/8. under ← *being under*.
John 1:49	Ἀπεκρίθη Ναθαναήλ καὶ λέγει αὐτῷ, Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ.	Nathanael replied and said to him, "Rabbi, you are the son of God. You are the king of Israel."	
John 1:50	Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὅτι εἶπόν σοι, Εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; Μείζω τούτων ὄψει.	Jesus replied and said to him, "Do you believe because I said to you, 'I saw you under the fig tree'? You will see greater *things* than these."	Do you believe ... : not necessarily a question (as punctuated by RP P1904 TBS-TR); it could be a statement: *"Because I said ... you believe."*
John 1:51	Καὶ λέγει αὐτῷ, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα, καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.	And he said to him, "Truly, truly, I say to you *people*, from now *on* you will see heaven opened and the angels of God ascending and descending on the son of man."	you *people* ← *you (plural)*, somewhat unexpectedly in the context.
John 2:1	Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ·	Then on the third day a wedding took place in Cana in Galilee, and Jesus's mother was there.	
John 2:2	ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.	And both Jesus and his disciples were invited to the wedding.	
John 2:3	Καὶ ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, Οἶνον οὐκ ἔχουσιν.	Then when *the* wine ran out, Jesus's mother said to him, "They haven't got *any more* wine."	

John 2:4	Λέγει {RP P1904c TR: αὐτῇ} [P1904u: αὐτῷ] ὁ Ἰησοῦς, Τί ἐμοὶ καὶ σοί, γύναι; Οὔπω ἥκει ἡ ὥρα μου.	Jesus said to her, "Madam, what *does that matter* to me or you? My hour has not yet come."	
John 2:5	Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, Ὅ τι ἂν λέγῃ ὑμῖν, ποιήσατε.	His mother said to the servants, "Do whatever he says to you."	Do whatever he says to you ← *Whatever he says to you, do*. The same words spoken to Joseph in Gen 41:55.
John 2:6	Ἦσαν δὲ ἐκεῖ ὑδρίαι λίθιναι ἓξ κείμεναι κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς.	Now there were six stone water-jars there, standing according to the cleansing of the Jews, each holding two or three metretes.	metretes: a metrete is about 8 imperial gallons or 36 litres.
John 2:7	Λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς ὑδρίας ὕδατος. Καὶ ἐγέμισαν αὐτὰς ἕως ἄνω.	Jesus said to them, "Fill the water-jars with water." So they filled them up to the brim.	up to the brim ← *as far as high up*.
John 2:8	Καὶ λέγει αὐτοῖς, Ἀντλήσατε νῦν, καὶ φέρετε τῷ ἀρχιτρικλίνῳ. Καὶ ἤνεγκαν.	Then he said to them, "Draw *some* off now and bring *it* to the catering steward." So they brought *it*.	
John 2:9	Ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν - οἱ δὲ διάκονοι ᾔδεισαν οἱ ἠντληκότες τὸ ὕδωρ - φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος,	But when the catering steward had tasted the water, *which had* become wine – and he did not know where it was from, but the servants who *had* drawn off the water knew – the catering steward called the bridegroom,	who *had* drawn off: our italicization here indicates the supplying of a finite verb, not a tense change, aorist to (plu-)perfect, as might be suspected. See the Introduction.
John 2:10	καὶ λέγει αὐτῷ, Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυσθῶσιν, τότε τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.	and he said to him, "Every man first puts *out* the good wine, and when they have become drunk, then the inferior. *But* you have kept the good wine until now."	have become drunk ← *become drunk*.
John 2:11	Ταύτην ἐποίησεν τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.	Jesus performed this first of the signs in Cana in Galilee and manifested his glory, and his disciples believed in him.	
John 2:12	Μετὰ τοῦτο κατέβη εἰς Καπερναούμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.	After this, he went down to Capernaum, he and his mother and his brothers and his disciples, and they remained there for a few days.	a few ← *not many*.
John 2:13	Καὶ ἐγγὺς ἦν τὸ Πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.	And the Jews' Passover was near, and Jesus went up to Jerusalem.	
John 2:14	Καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστεράς, καὶ τοὺς κερματιστὰς καθημένους.	And he found in the temple those *who* sold oxen and sheep and doves, and the money-changers sitting down,	
John 2:15	Καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βόας· καὶ τῶν κολλυβιστῶν ἐξέχεεν τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψεν·	and he made a whip from cords, and he drove *them* all out of the temple, and the sheep and the oxen, and he poured out the small change of the money-changers, and he turned the tables upside down.	
John 2:16	καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν, Ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου.	And he said to those *who were* selling doves, "Take these *things* away from here. Do not make my father's house a house of commerce."	

John 2:17	Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν, Ὁ ζῆλος τοῦ οἴκου σου {RP P1904: καταφάγεταί} [TR: κατέφαγέν] με.	His disciples then remembered that it stands written: **"The zeal of your house {RP P1904: will consume} [TR: has consumed] me."**	καταφάγεταί, *will consume*, RP P1904 F1853=18/21 F1859=5/7 vs. κατέφαγέν, *consumed*, TR F1853=3/21 (Scrivener's cg*y) F1859=2/7. AV differs textually. **Ps 69:10MT (Ps 69:9AV)**.
John 2:18	Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;	So the Jews responded and said to him, "What sign do you show us, seeing that you do these *things*?"	
John 2:19	Ἀπεκρίθη {RP P1904: - } [TR: ὁ] Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.	Jesus answered and said to them, "Break up this temple, and in three days I will raise it up."	ὁ, *the (Jesus)*: absent in RP P1904 F1853=18/20 F1859=6/8 vs. present in TR F1853=2/20 (Scrivener's cg) F1859=2/8. temple ← *sanctuary*, but here alluding to the whole temple, though actually referring to his body (John 2:21).
John 2:20	Εἶπον οὖν οἱ Ἰουδαῖοι, Τεσσαράκοντα καὶ ἓξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;	So the Jews said, "This temple was built in forty-six years, and will you raise it up in three days?"	temple: see John 2:19.
John 2:21	Ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.	But he was speaking about the temple of his body.	he ← *the former, that (one)*. temple: see John 2:19.
John 2:22	Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν {RP P1904: - } [TR: αὐτοῖς]· καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς.	So when he had risen from *the* dead, his disciples remembered him saying this {RP P1904: - } [TR: to them], and they believed the scripture and the words which Jesus had spoken.	αὐτοῖς, *to them*: absent in RP P1904 F1853=18/20 F1859=6/7 vs. present in TR F1853=2/20 (Scrivener's dp) F1859=1/7. risen: or *had been raised*. him saying ← *that he had been saying*. words ← *word*.
John 2:23	Ὡς δὲ ἦν ἐν {RP P1904: τοῖς} [TR: -] Ἱεροσολύμοις ἐν τῷ Πάσχα, ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει.	Then when he was in Jerusalem at the Passover, at the festival, many believed in his name when they saw his signs which he performed.	τοῖς, *the (Jerusalem)*: present in RP P1904 F1853=18/20 F1859=4/7 vs. absent in TR F1853=2/20 (Scrivener's xy) F1859=3/7.
John 2:24	Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας,	But Jesus himself did not entrust himself to them, because he knew everyone,	
John 2:25	καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.	and because he did not need anyone to testify about man, for he knew what was in man.	
John 3:1	Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων·	Now there was a man of the Pharisees, whose name *was* Nicodemus, a leader of the Jews.	
John 3:2	οὗτος ἦλθεν πρὸς {RP-text P1904: αὐτὸν} [RP-marg TR: τὸν Ἰησοῦν] νυκτός, καὶ εἶπεν αὐτῷ, Ῥαββί, οἴδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ θεὸς μετ' αὐτοῦ.	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."	αὐτὸν, *him*, RP-text P1904 F1853=10/20 F1859=1/7 vs. τὸν Ἰησοῦν, *Jesus*, RP-marg TR F1853=10/20 F1859=6/7. A disparity with RP-text, R=12:17.

John 3:3	Ἀπεκρίθη {RP TR: ὁ} [P1904: -] Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.	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."	ὁ, *the (Jesus)*: present in RP TR F1853=10/21 F1859=3/7 vs. absent in P1904 F1853=11/21 F1859=4/7. A weak disparity with RP, R=14:16. begotten: or *born* (as in Matt 2:1 and some other verses), whereas *begotten* is consistent with the genealogy in Matt 1:2 - 1:18. We select a rendering as appropriate in the verses following. from above: or *again*.
John 3:4	Λέγει πρὸς αὐτὸν ὁ Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὤν; Μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι;	Nicodemus said to him, "How can a man be born when he is old? Surely he cannot go into his mother's womb a second *time* and be born *again*?"	born *(2x)*: see John 3:3.
John 3:5	Ἀπεκρίθη {RP P1904: - } [TR: ὁ] Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.	Jesus replied, "Truly, truly, I say to you, unless a person is begotten from water and *from* spirit, he cannot go into the kingdom of God.	ὁ, *the (Jesus)*: absent in RP P1904 F1853=14/20 F1859=6/7 vs. present in TR F1853=6/20 F1859=1/7. begotten: see John 3:3.
John 3:6	Τὸ {RP P1904 S1550 S1894: γεγεννημένον} [E1624: γεγενημένον] ἐκ τῆς σαρκὸς σάρξ ἐστιν· καὶ τὸ {RP P1904 S1550 S1894: γεγεννημένον} [E1624: γεγενημένον] ἐκ τοῦ πνεύματος πνεῦμά ἐστιν.	That *which is* {RP P1904 S1550 S1894: begotten} [E1624: born] from flesh is flesh, and that *which is* {RP P1904 S1550 S1894: begotten} [E1624: born] from spirit is spirit.	First occurrence in verse: γεγεννημένον, *having been begotten*, RP P1904 S1550 S1894 F1853=16/20 F1859=6/7 vs. γεγενημένον, *having come about, been made, been born*, E1624 F1853=4/20 (Scrivener's oqrs) F1859=1/7. AV differs textually. Second occurrence in verse: γεγεννημένον, *having been begotten*, RP P1904 S1550 S1894 F1853=16/20 F1859=6/7 vs. γεγενημένον, *having come about, been made, been born*, E1624 F1853=4/20 (Scrivener's oqrs) F1859=1/7. AV differs textually. begotten *(2x)*: see John 3:3. AV translates *born*.
John 3:7	Μὴ θαυμάσῃς ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.	Do not be amazed because I said to you, 'You must be begotten from above.'	begotten: see John 3:3. from above: see John 3:3.
John 3:8	Τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.	The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it is going. So is everyone who *has been* begotten from the spirit."	wind: the word is πνεῦμα, translated *spirit* at the end of this verse and generally so, but *breath* in 2 Thes 2:8. It is cognate with the verb used here for *to blow* too (πνέω). The ↴ begotten: see John 3:3.
John 3:9	Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέσθαι;	Nicodemus replied and said to him, "How can these *things* be?"	↳ regular NT word for wind is ἄνεμος, so this is exceptional usage. It is a pity that there does not seem to be a way to bring out all the force of the Greek analogy in English.
John 3:10	Ἀπεκρίθη {RP P1904: - } [TR: ὁ] Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραήλ, καὶ ταῦτα οὐ γινώσκεις;	Jesus replied and said to him, "Are you a teacher of Israel, and don't you know these *things*?	ὁ, *the (Jesus)*: absent in RP P1904 F1853=18/20 F1859=6/7 vs. present in TR F1853=2/20 (Scrivener's cp) F1859=1/7. a teacher ← *the teacher*. Perhaps denoting seniority, but see Gen 22:9.

John 3:11	Ἀμὴν ἀμὴν λέγω σοι ὅτι ὃ οἴδαμεν λαλοῦμεν, καὶ ὃ ἑωράκαμεν μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε.	Truly, truly, I say to you that we speak what we know, and we testify what we have seen, but you do not receive our testimony.	you *(2x)*: plural, also in the next verse.
John 3:12	Εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς, ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια, πιστεύσετε;	If I told you *of* earthly *things*, and you do not believe, how can you believe if I tell you *of* upper-heavenly *things*?	can ← *will*, a Hebraism.
John 3:13	Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ.	And no-one has ascended to heaven except him *who* came down from heaven, the son of man who was in heaven.	was ← *being*, in a historic time reference.
John 3:14	Καὶ καθὼς {RP TR: Μωσῆς} [P1904: Μωϋσῆς] ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου·	And as **Moses lifted up the serpent** in the desert, so must the son of man be lifted up,	Μωσῆς, *Moses*, RP TR F1853=19/20 F1859=6/7 vs. Μωϋσῆς, *Moüses*, P1904 F1853=1/20 (Scrivener's e) F1859=1/7. **Num 21:9**.
John 3:15	ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' {RP P1904 TR: ἔχῃ} [MISC: ἔχει] ζωὴν αἰώνιον.	so that everyone who believes in him should not be lost, but {RP P1904 TR: have} [MISC: he has] age-abiding life.	ἔχῃ, *may have*, RP P1904 TR F1853=9/20 F1859=1/7 vs. ἔχει, *has*, F1853=11/20 F1859=6/7. A disparity with RP, R=12:17. be lost: see John 3:16. age-abiding life: The adjective αἰώνιος 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 αἰῶνα to mean *ever*. In such cases, the sense must be taken within the backdrop of the *present age*, not *eternity*.
John 3:16	Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' {RP P1904 TR: ἔχῃ} [MISC: ἔχει] ζωὴν αἰώνιον.	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: have} [MISC: he has] age-abiding life.	ἔχῃ, *may have*, RP P1904 TR F1853=13/20 F1859=0/7 vs. ἔχει, *has*, F1853=7/20 F1859=7/7. Nearly a disparity with RP, R=15:14. so ← *thus, like this*, denoting the manner rather than the degree (so much). But perhaps degree could be justified by the strong conjunction of result, ὥστε. be lost: The active verb means *to destroy* in, e.g., Matt 2:13 (infant Jesus), Matt 10:28 (soul and body). ↴
John 3:17	Οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.	For God did not send his son into the world to judge the world, but so that the world might be saved through him.	↳ The verb means *to lose* in, e.g., Matt 10:6 (lost sheep, need to be sought), Luke 15:8 (lost drachma, later found again). The verb means *to go to waste* in John 6:12 (crumbs), and the cognate noun means *waste* in Matt 26:8 (costly ointment). ↴

John 3:18	Ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.	He *who* believes in him is not judged, but he *who does* not believe has already been judged, because he has not believed in the name of the only-begotten son of God.	↳ To translate *to destroy* here would introduce a contradiction to 1 Tim 4:10. We choose *to be lost*, so not excluding being found again, as in the verses above. We consider the sense of *to go to waste* viable too. A different word for *destruction*, ὄλεθρος, in 2 Thes 1:9.
John 3:19	Αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα.	And this is the judgment, that the light has come into the world, but men loved darkness more than the light, for their works were evil.	
John 3:20	Πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ.	For everyone who does base *things* hates the light, and he does not come to the light, so that his works are not shown up.	shown up ← *convicted*.
John 3:21	Ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν θεῷ ἐστιν εἰργασμένα.	But he *who* works the truth comes to the light, so that his works may be made manifest, for they have been carried out in God."	in: perhaps meaning *in the power of*.
John 3:22	Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν· καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτιζεν.	After these *things*, Jesus and his disciples went to the Judaean region, and he spent time there with them, and he had some baptizing done.	had some baptizing done ← *was baptizing*, but here the sense is *had some baptizing done*, since "Jesus himself did not baptize" (John 4:2). See Matt 2:16 for the causative use of verbs.
John 3:23	Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνὼν ἐγγὺς τοῦ {RP-text: Σαλήμ} [RP-marg P1904 TR: Σαλείμ], ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο καὶ ἐβαπτίζοντο.	Now John was also baptizing in the Ainon near Salim, because there was a lot of water there, and *people* would come and be baptized.	Σαλήμ, *Salem*, RP-text F1853=14/21 F1859=4/7 vs. Σαλείμ, *Saleim*, RP-marg P1904 TR F1853=7/21 F1859=3/7. was a lot of water ← *were a lot of waters*, a Hebraism.
John 3:24	Οὔπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.	For John had not yet been thrown in prison.	
John 3:25	Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ {RP P1904: Ἰουδαίου} [TR: Ἰουδαίων] περὶ καθαρισμοῦ.	Then a dispute arose between *some* of John's disciples and {RP P1904: a Jew} [TR: *some* Jews] concerning cleansing.	Ἰουδαίου, *a Jew*, RP P1904 F1853=18/20 F1859=4/7 vs. Ἰουδαίων, *Jews*, TR F1853=2/20 (Scrivener's gp) F1859=3/7. Then ← *Therefore*, but the word has a *sequential* rather than *consequential* force here, as is frequently the case in this gospel.
John 3:26	Καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν.	And they came to John and said to him, "Rabbi, *he* who was with you on the other side of the Jordan – of whom you have testified – see *how* he is *having people* baptized, and all are coming to him."	he ← *this (man)*. is *having people* baptized ← *is baptizing*, but see John 3:22.
John 3:27	Ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδέν, ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.	John answered and said, "Man cannot accept anything unless it has been given him from heaven.	
John 3:28	Αὐτοὶ ὑμεῖς {RP: - } [P1904 TR: μοι] μαρτυρεῖτε ὅτι εἶπον, Οὐκ εἰμὶ ἐγὼ ὁ χριστός, ἀλλ' ὅτι Ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου.	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.'	μοι, *to me*: absent in RP F1853=9/21 F1859=4/7 vs. present in P1904 TR F1853=12/21 F1859=3/7. A disparity with RP, R=13:17. him ← *that (man), the former*.

John 3:29	Ὁ ἔχων τὴν νύμφην, νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου· αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται.	He *who* has the bride is *the* bridegroom, but the friend of the bridegroom, who stands and hears him, rejoices greatly on account of the bridegroom's voice. So this joy of mine has been fulfilled.	rejoices greatly ← *rejoices in rejoicing*.
John 3:30	Ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.	He must increase, but I *must* decrease.	He ← *That (one)*.
John 3:31	Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν. Ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστιν, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν.	He *who* comes from above is above all. He *who* is of the earth is of the earth and speaks of the earth. He *who* comes from heaven is above all.	
John 3:32	Καὶ ὃ ἑώρακεν καὶ ἤκουσεν, τοῦτο μαρτυρεῖ· καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.	And what he has seen and heard, that *is what* he testifies of, but no-one accepts his testimony.	that ← *this*.
John 3:33	Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθής ἐστιν.	He *who has* accepted his testimony has attested that God is true.	attested ← *sealed (with approval)*.
John 3:34	Ὃν γὰρ ἀπέστειλεν ὁ θεός, τὰ ῥήματα τοῦ θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θεὸς τὸ πνεῦμα.	For *he* whom God has sent speaks the words of God. For God does not give the spirit by measure *to him*.	
John 3:35	Ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.	The father loves the son and has put everything in his hand.	
John 3:36	Ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ, οὐκ ὄψεται {RP-text P1904 TR: - } [RP-marg: τὴν] ζωήν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν.	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."	τὴν, *the (life)*: absent in RP-text P1904 TR F1853=9/20 F1859=4/7 vs. present in RP-marg F1853=11/20 F1859=3/7. Nearly a disparity with RP-text, R=15:14. = life *(second occurrence in verse)*: whether the word is determined by the definite article or not, which is a textual issue, we take the life referred to to be the age-abiding life of the first clause of the sentence.
John 4:1	Ὡς οὖν ἔγνω ὁ κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης -	Now when the Lord came to know that the Pharisees had heard that Jesus was making more disciples, and having *them* baptized, than John	having *them* baptized ← *baptizing*, but see John 3:22, Matt 2:16, and the next verse.
John 4:2	καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ -	– and yet Jesus himself did not baptize, but his disciples *did* –	
John 4:3	ἀφῆκεν τὴν Ἰουδαίαν, καὶ ἀπῆλθεν {RP P1904: - } [TR: πάλιν] εἰς τὴν Γαλιλαίαν.	he left Judaea and went off to Galilee {RP P1904: - } [TR: again],	πάλιν, *again*: absent in RP P1904 F1853=18/18 F1859=3/7 vs. present in TR F1853=0/18 F1859=4/7. F1853 and F1859 are very significantly disparate, X2=6.7 PV=1.0%.
John 4:4	Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας.	and he had to cross through Samaria,	
John 4:5	Ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην {RP P1904 S1550 S1894: Συχάρ} [E1624: Σιχάρ], πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακὼβ Ἰωσὴφ τῷ υἱῷ αὐτοῦ·	so he came to a town in Samaria called Sychar, near the parcel of land which Jacob gave to Joseph his son.	Συχάρ, *Sychar*, RP P1904 S1550 S1894 F1853=20/20 F1859=5/6 vs. Σιχάρ, *Sichar*, E1624 F1853=0/20 F1859=1/6.

John 4:6	ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. Ὁ οὖν Ἰησοῦς κεκοπιακὼς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ. Ὥρα ἦν ὡσεὶ ἕκτη.	Now Jacob's well was there. So Jesus, being tired from the journey, was just sitting at the well. It was about *the* sixth hour.	just ← *thus, in this way*. [LS] gives, inter alia, *simply, merely*. sixth hour: *12 noon*.
John 4:7	Ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλῆσαι ὕδωρ· λέγει αὐτῇ ὁ Ἰησοῦς, Δός μοι πιεῖν.	A woman from Samaria came to draw water. Jesus said to her, "Give me a drink."	Give me a drink ← *Give me to drink*.
John 4:8	Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσιν.	After all, his disciples had gone off into the town to buy food.	food ← *foodstuffs*.
John 4:9	Λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις, Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πιεῖν αἰτεῖς, οὔσης γυναικὸς Σαμαρείτιδος; - Οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις.	So the Samaritan woman said to him, "How come you, being a Jew, are asking me, a Samaritan woman, for a drink?" For Jews have no dealings with Samaritans.	a Samaritan woman ← *being a Samaritan woman*.
John 4:10	Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Εἰ ᾔδεις τὴν δωρεὰν τοῦ θεοῦ, καὶ τίς ἐστιν ὁ λέγων σοι, Δός μοι πιεῖν, σὺ ἂν ᾔτησας αὐτόν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν.	Jesus answered and said to her, "If you knew the gift of God, and who it was saying to you, 'Give me a drink', you would have asked him, and he would have given you living water."	
John 4:11	Λέγει αὐτῷ ἡ γυνή, Κύριε, οὔτε ἄντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶν βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν;	The woman said to him, "Sir, you do not have a bucket, and the well is deep. Where do you get the living water from then?	Sir ← *Lord*, but the word is used as a polite form of address as well as in recognition of lordship. The Samaritan woman is at this point unaware of Jesus's identity. get ← *have*.
John 4:12	Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιεν, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ;	Surely you are not greater than our father Jacob who gave us the well, and *who* drank from it himself, as *did* his sons, and his cattle."	
John 4:13	Ἀπεκρίθη {RP P1904: - } [TR: ὁ] Ἰησοῦς καὶ εἶπεν αὐτῇ, Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου, διψήσει πάλιν·	Jesus answered and said to her, "Everyone who drinks this water will be thirsty again.	ὁ, *the (Jesus)*: absent in RP P1904 F1853=19/20 F1859=5/6 vs. present in TR F1853=1/20 (Scrivener's c) F1859=1/6.
John 4:14	ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον.	Whoever drinks the water which I give him will certainly never thirst, but the water which I give him will become a well of water in him, springing up to age-abiding life."	give *(2x)* ← *will give*. never ← *not throughout the age*. The thirsting here is not about thirst for water, but a spiritual thirst which is quenched. The effects start in this age and continue in the age of John 3:16.
John 4:15	Λέγει πρὸς αὐτὸν ἡ γυνή, Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ {RP: ἔρχομαι} [P1904 TR: ἔρχωμαι] ἐνθάδε ἀντλεῖν.	The woman said to him, "Sir, give me this water, so that I don't thirst or *have to* come here to draw *water*."	ἔρχομαι, *I come* (indicative, non-classical), RP F1853=10/21 F1859=4/6 vs. ἔρχωμαι, *I come* (subjunctive, classical), P1904 TR F1853=10/21 F1859=2/6 vs. another reading, F1853=1/21 (Scrivener's x) F1859=0/6. Nearly a disparity with RP, R=14:14.
John 4:16	Λέγει αὐτῇ ὁ Ἰησοῦς, Ὕπαγε, φώνησον τὸν ἄνδρα σοῦ, καὶ ἐλθὲ ἐνθάδε.	Jesus said to her, "Go *and* call your husband, and come *back* here."	
John 4:17	Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν, Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς εἶπας ὅτι Ἄνδρα οὐκ ἔχω·	The woman answered and said, "I do not have a husband." Jesus said to her, "You are right in saying, 'I do not have a husband.'	You are right in saying ← *You rightly said*.

John 4:18	πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνήρ· τοῦτο ἀληθὲς εἴρηκας.	For you have had five husbands, and *he* whom you now have is not your husband. You have spoken *the* truth *about* this."	
John 4:19	Λέγει αὐτῷ ἡ γυνή, Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ.	The woman said to him, "Sir, I see that you are a prophet.	
John 4:20	Οἱ πατέρες {RP P1904c TR: ἡμῶν} [P1904u: ὑμῶν] ἐν {RP P1904: τῷ ὄρει τούτῳ} [TR: τούτῳ τῷ ὄρει] προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου δεῖ προσκυνεῖν.	Our fathers worshipped on this mountain, and you say that the place where one should worship is in Jerusalem."	τῷ ὄρει τούτῳ, *the mountain + this*, RP P1904 F1853=19/20 F1859=6/6 vs. τούτῳ τῷ ὄρει, *this + the mountain*, TR F1853=1/20 (Scrivener's g) F1859=0/6. on ← *in*. you: plural.
John 4:21	Λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, πίστευσόν μοι, ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί.	Jesus said to her, "Madam, believe me, *the* hour is coming when you will worship the father neither in this mountain nor in Jerusalem.	you: plural.
John 4:22	Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.	You worship *that* which you do not know, *but* we worship *that* which we know, for salvation is from the Jews.	You ... you: plural.
John 4:23	Ἀλλ' ἔρχεται ὥρα καὶ νῦν ἐστιν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν.	But *the* hour is coming, and is now, when true worshippers will worship the father in spirit and truth. For indeed the father seeks such *people* to worship him."	to worship ← *worshipping*, which we take as a present participle for a classical future participle of purpose, giving the intention *to worship*. See Matt 20:20.
John 4:24	Πνεῦμα ὁ θεός· καὶ τοὺς προσκυνοῦντας αὐτόν, ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.	God *is* spirit, and those *who* worship him must worship in spirit and truth.	
John 4:25	Λέγει αὐτῷ ἡ γυνή, Οἶδα ὅτι {RP: Μεσίας} [P1904 TR: Μεσσίας] ἔρχεται - ὁ λεγόμενος χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα.	The woman said to him, "I know that *the* Messiah is coming, who *is* called Christ. When he comes, he will clarify everything for us."	Μεσίας, *Messiah (1)*, RP F1853=17/20 F1859=5/6 vs. Μεσσίας, *Messiah (2)*, P1904 TR F1853=2/20 (Scrivener's bo) F1859=1/6 vs. another spelling, F1853=1/20 (Scrivener's c) F1859=0/6. he ← *that (man), the former*. clarify ← *report*.
John 4:26	Λέγει αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι, ὁ λαλῶν σοι.	Jesus said to her, "I am *the one*, I *who am* speaking to you."	I am: one of the many occurrences of *I am* in this gospel, referring to **Ex 3:14**. See John 18:5, John 18:6.
John 4:27	Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπεν, Τί ζητεῖς; ἤ, Τί λαλεῖς μετ' αὐτῆς;	Then at this *point* his disciples came, and they were amazed that he was speaking with a woman. However, no-one said, "What are you looking for?" or, "Why are you speaking with her?"	
John 4:28	Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνή, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις,	The woman then left her water-jar and went away to the town, and she said to the men,	
John 4:29	Δεῦτε, ἴδετε ἄνθρωπον, ὃς εἶπέν μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ χριστός;	"Come *and* see a man who has told me everything I have done. Could this be the Christ?"	Could this be ← *Is this; Isn't this*. The particle μήτι can introduce questions pressing for an answer *yes* (Matt 12:23) or *no* (Matt 7:16), or it tentatively expect the answer *yes*, as here.

John 4:30	Ἐξῆλθον {RP: - } [P1904 TR: οὖν] ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.	{RP: They} [P1904 TR: So they] left the town and came to him.	οὖν, *therefore*: absent in RP F1853=12/20 F1859=4/6 vs. present in P1904 TR F1853=8/20 F1859=2/6.
John 4:31	Ἐν δὲ τῷ μεταξὺ ἠρώτων αὐτὸν οἱ μαθηταί, λέγοντες, Ῥαββί, φάγε.	Meanwhile, the disciples prevailed on him, saying, "Rabbi, eat *something*."	prevailed on ← *were asking*.
John 4:32	Ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρῶσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε.	But he said to them, "I have food to eat which you do not know of."	
John 4:33	Ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους, Μή τις ἤνεγκεν αὐτῷ φαγεῖν;	Then the disciples said to each other, "No-one has brought him *anything* to eat, have they?"	
John 4:34	Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐμὸν βρῶμά ἐστιν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον.	Jesus said to them, "My food is that I should do the will of him *who* sent me, and complete his work.	
John 4:35	Οὐχ ὑμεῖς λέγετε ὅτι Ἔτι {RP P1904: τετράμηνός} [TR: τετράμηνόν] ἐστιν, καὶ ὁ θερισμὸς ἔρχεται; Ἰδού, λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι λευκαί εἰσιν πρὸς θερισμὸν ἤδη.	You say, do you not, 'It is still four months for the harvest to come'? Behold, I say to you, lift up your eyes and look at the *farm*lands – they are already white, *ready* for *the* harvest.	τετράμηνός, *four months* (masculine), RP P1904 F1853=18/20 F1859=6/6 vs. τετράμηνόν, *four months* (neuter), TR F1853=2/20 (Scrivener's ap) F1859=0/6.
John 4:36	Καὶ ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπείρων ὁμοῦ {RP P1904 TR: χαίρῃ} [MISC: χαίρει] καὶ ὁ θερίζων.	And the reaper receives wages and gathers fruit for age-abiding life, so that the sower and the reaper rejoice together.	χαίρῃ, *may rejoice*, RP P1904 TR F1853=10/22 F1859=3/6 vs. χαίρει, *rejoice* (non-classical indicative), F1853=12/22 F1859=3/6. Nearly a disparity with RP, R=15:15. for: i.e. *saved up for, with a goal of, fulfilled in the form of*.
<u>John 4:37</u>	Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν {RP P1904 S1550 E1624: ὁ} [S1894: -] ἀληθινός, ὅτι Ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων.	For in this *matter* the saying is true, that the sower is one and the reaper another.	ὁ, *the (true)*: present in RP P1904 S1550 E1624 F1853=16/21 F1859=4/6 vs. absent in S1894 F1853=2/21 (Scrivener's ab) F1859=2/6 vs. verse absent, F1853=3/21 (Scrivener's q*rt) F1859=0/6. RP punctuate so as to have the saying quoted as direct speech; we, with TBS-TR, as indirect speech.
John 4:38	Ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.	I have sent you to reap *that* which you did not toil over. Others have toiled, but you have entered into their toil."	
John 4:39	Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης ὅτι Εἶπέν μοι πάντα ὅσα ἐποίησα.	Many of the Samaritans from that town believed in him, on account of the words of the woman *who* gave this testimony: "He told me everything I have done."	words ← *word*. *who* gave this testimony ← *testifying that*.
John 4:40	Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν μεῖναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.	So when the Samaritans came to him, they asked him to stay with them, and he remained there for two days,	
John 4:41	Καὶ πολλῷ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ,	and many more believed on account of his words.	words ← *word*.

John 4:42	τῇ τε γυναικὶ ἔλεγον ὅτι Οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἴδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ χριστός.	And they said to the woman, "*It is* no longer on account of your story *that* we believe, for we have heard *him* ourselves, and we know that this is truly the saviour of the world, the Christ."	
John 4:43	Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν.	Then two days later, he went away from there and departed for Galilee.	
John 4:44	Αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.	For Jesus himself testified that a prophet does not have honour in his own native land.	
John 4:45	Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.	So when he came to Galilee, the Galileans received him, having seen everything that he had done in Jerusalem at the festival, for they also went to the festival.	
John 4:46	Ἦλθεν οὖν {RP P1904: πάλιν ὁ Ἰησοῦς} [TR: ὁ Ἰησοῦς πάλιν] εἰς τὴν Κανᾶ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. Καὶ ἦν τις βασιλικός, οὗ ὁ υἱὸς ἠσθένει ἐν Καπερναούμ.	Then Jesus went to Cana in Galilee again, where he had turned the water into wine. And there was a certain royal *official* whose son was ill in Capernaum.	πάλιν ὁ Ἰησοῦς, *again + Jesus*, RP P1904 F1853=15/20 F1859=4/7 vs. ὁ Ἰησοῦς πάλιν, *Jesus + again*, TR F1853=5/20 F1859=3/7. ═══ had turned the water into wine ← *made the water wine*.
John 4:47	Οὗτος ἀκούσας ὅτι Ἰησοῦς ἥκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθεν πρὸς αὐτόν, καὶ ἠρώτα αὐτὸν ἵνα καταβῇ καὶ ἰάσηται αὐτοῦ τὸν υἱόν· {RP-text: ἔμελλεν} [RP-marg P1904 TR: ἤμελλεν] γὰρ ἀποθνῄσκειν.	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.	ἔμελλε(ν), *he was about to (1)*, RP-text F1853=11/20 F1859=1/7 vs. ἤμελλε(ν), *he was about to (2)*, RP-marg P1904 TR F1853=9/20 F1859=5/7 vs. another spelling, F1853=0/20 F1859=1/7. A disparity with RP-text, R=12:16. ═══ he ← *this (man)*.
John 4:48	Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν, Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε.	Then Jesus said to him, "Unless you see signs and miracles, you won't believe at all."	you: plural.
John 4:49	Λέγει πρὸς αὐτὸν ὁ βασιλικός, Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.	The royal *official* said to him, "Lord, come down before my child dies."	
John 4:50	Λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· ὁ υἱός σου ζῇ. Καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ {RP P1904: ὁ} [TR: -] Ἰησοῦς, καὶ ἐπορεύετο.	Jesus said to him, "Go *your way* – your son *will* live." And the man believed the words which Jesus had said to him, and he went *his way*.	ὁ, *the (Jesus)*: present in RP P1904 F1853=19/20 F1859=7/7 vs. absent in TR F1853=1/20 (Scrivener's k) F1859=0/7. ═══ words ← *word*.
John 4:51	Ἤδη δὲ αὐτοῦ καταβαίνοντος, οἱ δοῦλοι αὐτοῦ ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν λέγοντες ὅτι Ὁ παῖς σου ζῇ.	And while he was still going down, his servants met him and gave *him* a report and said, "Your child is alive."	gave *him* a report ← *reported*.
John 4:52	Ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν ἐν ᾗ κομψότερον ἔσχεν. Καὶ εἶπον αὐτῷ ὅτι Χθὲς ὥραν ἑβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός.	So he inquired from them the hour when he became better. And they said to him, "Yesterday at the seventh hour the fever left him."	the seventh hour: *1 p.m.*
John 4:53	Ἔγνω οὖν ὁ πατὴρ ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Ὁ υἱός σου ζῇ· καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη.	So the father knew that *it was* at the very hour at which Jesus said to him, "Your son *will* live", and he and his whole house believed.	the very hour ← *that hour*.
John 4:54	Τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.	Jesus performed this second sign as he departed from Judaea for Galilee.	this second sign ← *again this second sign*, πάλιν being pleonastic. Compare Mark 12:4.

John 5:1	Μετὰ ταῦτα ἦν {RP-text P1904: ἡ} [RP-marg TR: -] ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα.	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.	ἡ, *the (festival)*: present in RP-text P1904 F1853=10/21 F1859=3/7 vs. absent in RP-marg TR F1853=11/21 F1859=4/7. A weak disparity with RP-text, R=14:16.
John 5:2	Ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα, ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδά, πέντε στοὰς ἔχουσα.	Now there is a pool in Jerusalem at the Sheep *Gate*, which *is* called in Hebraic Bethesda, and it has five colonnades.	Hebraic ← *Hebrew*, but we allow for what is now called Aramaic.
John 5:3	Ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν.	In these a very large number of people who were ill were lying down: *the* blind, *the* lame, *the* wizened, awaiting the movement of the water,	very large number of people ← *much multitude*.
John 5:4	Ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ {RP TR: ἐτάρασσεν} [P1904: ἐταράσσετο] τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος, ὑγιὴς ἐγίνετο, ᾧ δήποτε κατείχετο νοσήματι.	for an angel would come down into the pool at a *certain* time and {RP TR: disturb the water.} [P1904: the water would be disturbed.] Then the first to go in after the disturbance of the water would be cured of whatever disease he was suffering from.	ἐτάρασσεν, *would disturb* (imperfect active), RP TR F1853=11/20 F1859=5/7 vs. ἐταράσσετο, *would be disturbed* (imperfect passive), P1904 F1853=9/20 F1859=2/7. into the pool ← *in the pool*. at a *certain* time: or *from time to time*. be cured ← *become healthy*. So also in various other verses in this chapter. of whatever disease he was suffering from ← *by whatever disease he was seized*.
John 5:5	Ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα {RP-text S1550 E1624: - } [RP-marg P1904 S1894: καὶ] ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ {RP TR: - } [P1904: αὐτοῦ].	There was a certain man there *who* had been in {RP TR: an} [P1904: an] infirm condition for thirty-eight years.	καὶ, *(thirty) and (eight)*: absent in RP-text S1550 E1624 F1853=8/21 F1859=3/7 vs. present in RP-marg P1904 S1894 F1853=13/21 F1859=4/7. A disparity with RP-text, R=12:19. αὐτοῦ, *his (illness)*: absent in RP TR F1853=19/20 F1859=7/7 vs. present in P1904 F1853=1/20 (Scrivener's s) F1859=0/7. [P1904: an ← *his*.]
John 5:6	Τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, Θέλεις ὑγιὴς γενέσθαι;	When Jesus saw him lying down, knowing that he had been *like that* for a long time now, he said to him, "Do you want to be cured?"	him ← *this (man)*. knowing ← *having known*. See Matt 23:20. now ← *already*. be ← *become*.
John 5:7	Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, Κύριε, ἄνθρωπον οὐκ ἔχω ἵνα, ὅταν ταραχθῇ τὸ ὕδωρ, {RP P1904: βάλῃ} [TR: βάλλῃ] με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ καταβαίνει.	The infirm *man* replied to him, "Sir, I do not have anyone to put me in the pool when the water is disturbed. By the *time* I go, someone else goes down *in* before me."	βάλῃ, *put / throw* (aorist, so perfective aspect), RP P1904 F1853=17/20 F1859=4/7 vs. βάλλῃ, *put / throw* (present, so imperfective aspect), TR F1853=1/20 (Scrivener's q) F1859=1/7 vs. other readings, F1853=2/20 (Scrivener's ce) F1859=2/7. anyone ← *a man*.

John 5:8	Λέγει αὐτῷ ὁ Ἰησοῦς, {RP TR: Ἔγειραι} [P1904: Ἔγειρε], ἆρον τὸν {RP TR: κράββατόν} [P1904: κράβαττόν] σου, καὶ περιπάτει.	Jesus said to him, "Get up, pick up your stretcher, and walk."	ἔγειραι, *arise* (aorist middle), RP TR F1853=13/20 F1859=2/7 vs. ἔγειρε, *arise* (present active), P1904 F1853=7/20 F1859=5/7. κράββατόν, *stretcher (1)*, RP TR F1853=10/20 F1859=3/7 vs. κράβαττόν, *stretcher (2)*, P1904 F1853=10/20 F1859=3/7 vs. another spelling, F1853=0/20 F1859=1/7. Nearly a disparity with RP, R=14:14. walk ← *walk around*, but no emphasis on *around*. Similarly in John 5:9, John 5:11, John 5:12.
John 5:9	Καὶ εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος, καὶ ἦρεν τὸν {RP TR: κράββατον} [P1904: κράβαττον] αὐτοῦ καὶ περιεπάτει. Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.	And immediately the man was cured, and he picked up his stretcher and walked. However, it was *the* Sabbath on that day.	κράββατον, *stretcher (1)*, RP TR F1853=10/20 F1859=3/7 vs. κράβαττον, *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. was cured ← *became healthy*.
John 5:10	Ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, Σάββατόν ἐστιν· οὐκ ἔξεστίν σοι ἆραι τὸν {RP TR: κράββατον} [P1904: κράβαττον].	So the Jews said to him *who had been* healed, "It is *the* Sabbath. It is not permitted for you to pick up the stretcher."	κράββατον, *stretcher (1)*, RP TR F1853=10/20 F1859=3/7 vs. κράβαττον, *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.
John 5:11	Ἀπεκρίθη αὐτοῖς, Ὁ ποιήσας με ὑγιῆ, ἐκεῖνός μοι εἶπεν, Ἆρον τὸν {RP TR: κράββατόν} [P1904: κράβαττόν] σου καὶ περιπάτει.	He replied to them, "He *who* restored my health – he said to me, 'Pick up your stretcher and walk.' "	κράββατον, *stretcher (1)*, RP TR F1853=10/21 F1859=3/7 vs. κράβαττον, *stretcher (2)*, P1904 F1853=9/21 F1859=3/7 vs. another spelling, F1853=2/21 (Scrivener's cf*) F1859=1/7. Nearly a disparity with RP, R=14:13. restored my health ← *made me healthy*. he said ← *that (man) said*.
John 5:12	Ἠρώτησαν οὖν αὐτόν, Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπών σοι, Ἆρον τὸν {RP TR: κράββατόν} [P1904: κράβαττόν] σου καὶ περιπάτει;	So they asked him, "Who is the man who said to you, 'Pick up your stretcher and walk'?"	κράββατον, *stretcher (1)*, RP TR F1853=11/20 F1859=3/8 vs. κράβαττον, *stretcher (2)*, P1904 F1853=9/20 F1859=3/8 vs. another spelling, F1853=0/20 F1859=2/8.
John 5:13	Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν· ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ.	But he *who had been* cured did not know who it was, for Jesus had moved aside, as there was a crowd in the place.	moved aside ← *beckoned aside*. as: causal use of the participle.
John 5:14	Μετὰ ταῦτα εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ, Ἴδε ὑγιὴς γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ χεῖρόν {RP-text TR: τί σοι} [RP-marg P1904: σοί τι] γένηται.	After these *things*, Jesus found him in the temple and said to him, "Look, you have been cured. Don't sin any more, in case something worse happens to you."	τί σοι, *something to you*, RP-text TR F1853=14/21 F1859=3/7 vs. σοί τι, *to you something*, RP-marg P1904 F1853=7/21 F1859=4/7.
John 5:15	Ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῆ.	The man departed and told the Jews that it was Jesus who *had* restored his health.	his health ← *him healthy*.

John 5:16	Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.	And for this *reason* the Jews kept persecuting Jesus and looking for *an opportunity* to kill him, because he did these *things* on *the* Sabbath.	Jews: standing for the Jewish leaders of the time by the figure of synecdoche (of whole for part). Compare the dialogue in John 8, in a restricted area of the temple, the treasury. In John 8:13 the opponents are called Pharisees, and in John 8:22 they are simply called Jews. kept persecuting: iterative imperfect.
John 5:17	Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, κἀγὼ ἐργάζομαι.	But Jesus answered them, "My father has been working up to now, and I have been working *as well*."	
John 5:18	Διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυεν τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγεν τὸν θεόν, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ.	Then on account of this, the Jews looked *all the* more for *an opportunity* to kill him, because not only would he break the Sabbath, but he would also say that God was his own father, making himself equal to God.	Jews: see John 5:16.
John 5:19	Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδέν, ἐὰν μή τι βλέπῃ τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.	So Jesus answered and said to them, "Truly, truly, I say to you, the son can do nothing on his own *initiative* – only if he sees the father doing something. For whatever he does, so the son does in the same manner.	only if ← *unless; if … not*. he ← *that (one), the former*. so ← *these (things)*.
John 5:20	Ὁ γὰρ πατὴρ φιλεῖ τὸν υἱόν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.	For the father loves the son and shows him everything that he himself does, and he will show him works greater than these, so that you may be amazed.	
John 5:21	Ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζῳοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς θέλει ζῳοποιεῖ.	For as the father raises up the dead and makes *them* alive, so the son for his part makes alive *those* whom he wishes to,	for his part ← *also*.
John 5:22	Οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ·	because the father does not even judge anyone but has given all judgment to the son,	the father does not even judge: or *even the father does not judge*.
John 5:23	ἵνα πάντες τιμῶσιν τὸν υἱόν, καθὼς τιμῶσιν τὸν πατέρα. Ὁ μὴ τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν.	in order that everyone should honour the son, as they honour the father. He *who does* not honour the son does not honour the father who sent him.	
John 5:24	Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον· καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν.	Truly, truly, I say to you that he *who* hears my word and believes in him *who* sent me has age-abiding life and *will* not come into judgment, but has passed from death to life.	
John 5:25	Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστιν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται.	Truly, truly, I say to you that *the* hour is coming, and is now, when the dead will hear the voice of the son of God, and those *who* hear *it* will live.	hear ← *have heard*. See Matt 23:20.
John 5:26	Ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκεν καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ·	For as the father has life in himself, so he has granted that the son may also have life in himself,	
John 5:27	καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.	and he has given him authority also to execute judgment, because he is *the* son of man.	

John 5:28	Μὴ θαυμάζετε τοῦτο· ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ,	Do not be amazed *at* this, for *the* hour is coming when all those in tombs will hear his voice,	
John 5:29	καὶ ἐκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ δὲ τὰ φαῦλα πράξαντες, εἰς ἀνάστασιν κρίσεως.	and those *who have* done good *things* will go out into *the* resurrection of life, but those *who have* done base *things* to *the* resurrection of judgment.	
John 5:30	Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἐμαυτοῦ οὐδέν· καθὼς ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με πατρός.	I cannot do anything on my own *initiative*. As I hear, I judge, and my judgment is righteous, for I do not seek my will, but the will of the father who sent me.	
John 5:31	Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής.	If I testify concerning myself, my testimony is not true.	true: i.e. *valid*.
John 5:32	Ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστιν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.	There is another who testifies concerning me, and I know that the testimony which he testifies concerning me is true.	
John 5:33	Ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ.	You have sent *inquirers* to John, and he has testified to the truth.	
John 5:34	Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε.	Now I do not accept testimony from men, but I say these *things* so that you may be saved.	men ← *man*.
John 5:35	Ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε {RP P1904: ἀγαλλιαθῆναι} [TR: ἀγαλλιασθῆναι] πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ.	He was the lamp burning and shining, and you were pleased to rejoice in his light for a while.	ἀγαλλιαθῆναι, *to rejoice (1)*, RP P1904 F1853=19/21 F1859=5/7 vs. ἀγαλλιασθῆναι, *to rejoice (2)*, TR F1853=2/21 (Scrivener's a*t) F1859=2/7. He ← *That (man), The former*. his: or *its*.
John 5:36	Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἃ ἔδωκέν μοι ὁ πατὴρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν.	But I have a testimony greater than that of John. For the works which the father gave me to complete, those very works which I do, witness concerning me that the father has sent me.	a testimony ← *the testimony*. See Gen 22:9. to complete ← *to complete them*, a Hebraism.
John 5:37	Καὶ ὁ πέμψας με πατήρ, αὐτὸς μεμαρτύρηκεν περὶ ἐμοῦ. Οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος αὐτοῦ ἑωράκατε.	And the father who sent me has himself testified concerning me. You have never heard his voice nor seen his appearance,	
John 5:38	Καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε.	and you did not have his word remaining in you, for you don't believe in him whom he sent.	you don't believe in him whom he sent ← *whom the former sent, in the latter you do not believe*.
John 5:39	Ἐρευνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ·	You examine the scriptures because you think you have age-abiding life in them. Now they are what testify concerning me,	You examine: AV differs, translating as an imperative, which is grammatically possible. they ← *those* (agreeing with *scriptures*).
John 5:40	καὶ οὐ θέλετε ἐλθεῖν πρός με, ἵνα ζωὴν ἔχητε.	yet you are not willing to come to me to have life.	
John 5:41	Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω·	I do not accept glory from men,	accept: or *receive*.

John 5:42	ἀλλ' ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.	but I know you – *I know* that you do not have the love of God in yourselves.	know ← *have known*, but also *have come to know*, from which just *know*.
John 5:43	Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου, καὶ οὐ λαμβάνετέ με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήψεσθε.	I have come in the name of my father, and you do not receive me. If another comes in his own name, you will receive him.	him ← *that (one)*.
John 5:44	Πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε;	How can you believe, receiving glory from one another, while you do not seek the glory which *is* from the only God?	while ← *and*, which can do duty for other conjunctions, under Hebraic influence.
John 5:45	Μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν, {RP TR: Μωσῆς} [P1904: Μωϋσῆς], εἰς ὃν ὑμεῖς ἠλπίκατε.	Do not think that I will accuse you to the father. Moses is the *one who is* accusing you, in whom you have put your hope.	Μωσῆς, *Moses*, RP TR F1853=18/20 F1859=6/7 vs. Μωϋσῆς, *Moüses*, P1904 F1853=2/20 (Scrivener's ep) F1859=1/7.
John 5:46	Εἰ γὰρ ἐπιστεύετε {RP-text TR: Μωσῇ} [P1904: Μωϋσεῖ] [RP-marg: Μωσεῖ], ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.	For if you believed Moses, you would believe me, for he wrote about me.	Μωσῇ, *(believe) Moses (1)*, RP-text TR F1853=9/21 F1859=5/8 vs. Μωϋσεῖ, *(believe) Moüses*, P1904 F1853=1/21 (Scrivener's p) F1859=1/8 vs. Μωσεῖ, *(believe) Moses (2)*, RP-marg F1853=10/21 F1859=2/8 vs. another spelling, F1853=1/21 (Scrivener's e) F1859=0/8. he ← *that (man), the former*.
John 5:47	Εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύσετε;	But if you do not believe his writings, how can you believe my words?"	his writings ← *the writings of that (one) / of the former*. can ← *will*, a Hebraism.
John 6:1	Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας, τῆς Τιβεριάδος.	After these *things*, Jesus went away across the sea of Galilee, of Tiberias,	
John 6:2	Καὶ ἠκολούθει αὐτῷ ὄχλος πολύς, ὅτι ἑώρων αὐτοῦ τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.	and a large crowd followed him, because they had seen his signs which he performed on the infirm.	followed ← *was following*. had seen ← *were seeing*. performed ← *was performing*.
John 6:3	Ἀνῆλθεν δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.	Then Jesus went up into the mountain, and he sat there with his disciples.	
John 6:4	Ἦν δὲ ἐγγὺς τὸ Πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων.	Incidentally, the Passover was near, the Jews' festival.	
John 6:5	Ἐπάρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμούς, καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτόν, λέγει πρὸς τὸν Φίλιππον, Πόθεν {RP TR: ἀγοράσομεν} [P1904: ἀγοράσωμεν] ἄρτους, ἵνα φάγωσιν οὗτοι;	Then Jesus lifted up *his* eyes and saw that a large crowd was coming to him, and he said to Philip, "From where {RP TR: can we buy} [P1904: are we to buy] loaves of bread so that these may eat?"	ἀγοράσομεν, *shall we buy*, RP TR F1853=9/20 F1859=3/7 vs. ἀγοράσωμεν, *should we buy* (deliberative sense), P1904 F1853=11/20 F1859=4/7. A disparity with RP, R=13:16. {RP TR: can ← *will*, a Hebraism.}
John 6:6	Τοῦτο δὲ ἔλεγεν πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλεν ποιεῖν.	But he said this to test him, for he himself knew what he was going to do.	to test ← *testing*, a present participle replacing classical future participle of purpose. See Matt 20:20.
John 6:7	Ἀπεκρίθη αὐτῷ Φίλιππος, Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχύ τι λάβῃ.	Philip answered him, "Two hundred denaries' *worth* of bread *would* not suffice for them, so that each of them could take a little."	Two hundred denaries' *worth* of bread ← *(loaves of) bread of 200 denaries*. A denary was a silver coin.

John 6:8	Λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου,	One of his disciples, Andrew the brother of Simon Peter, said to him,	
John 6:9	Ἔστιν παιδάριον ἓν ὧδε, {RP TR: ὃ} [P1904: ὃς] ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους;	"There is one little boy here who has five barley loaves and two *cooked* fish, but what is that for so many?"	ὃ, *which* (in the context, *who*; neuter, grammatically concordant), RP TR F1853=17/20 F1859=6/7 vs. ὃς, *who* (masculine, according to sense), P1904 F1853=3/20 (Scrivener's bdy) F1859=1/7. = is that ← *are these*.
John 6:10	Εἶπεν δὲ ὁ Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. Ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. {RP-text P1904 TR: Ἀνέπεσον} [RP-marg: Ἀνέπεσαν] οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡσεὶ πεντακισχίλιοι.	But Jesus said, "Have the men recline." Now there was a lot of grass in the place. So the men reclined, about five thousand in number.	ἀνέπεσον, *they reclined* (classical form), RP-text P1904 TR F1853=14/20 F1859=3/7 vs. ἀνέπεσαν, *they reclined* (non-classical form), RP-marg F1853=5/20 F1859=4/7 vs. another reading, F1853=1/20 (Scrivener's y) F1859=0/7.
John 6:11	Ἔλαβεν δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκεν τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις· ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον.	And Jesus took the loaves and gave thanks, and he distributed *them* to the disciples, and the disciples *distributed them* to those reclining. And *they did* the same with the *cooked* fish – as much as they wanted.	the same ← *likewise*.
John 6:12	Ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ, Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μή τι ἀπόληται.	And when they were full, he said to his disciples, "Gather the pieces which *are* left over so that nothing goes to waste."	full ← *filled*.
John 6:13	Συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσεν τοῖς βεβρωκόσιν.	So they gathered *them* and filled twelve baskets of pieces from the five barley loaves which those *who had* eaten had left over.	which those *who had* eaten had left over ← *which were left over to those who had eaten*.
John 6:14	Οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν σημεῖον ὁ Ἰησοῦς, ἔλεγον ὅτι Οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.	Then when the men had seen the sign which Jesus had performed, they said, "This is truly the prophet who *was* to come into the world."	
John 6:15	Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἁρπάζειν αὐτόν, ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησεν {RP: - } [P1904 TR: πάλιν] εἰς τὸ ὄρος αὐτὸς μόνος.	So Jesus, who knew that they would come and seize him to make him king, withdrew {RP: - } [P1904 TR: again] to the mountain alone.	πάλιν, *again*: absent in RP F1853=13/21 F1859=4/7 vs. present in P1904 TR F1853=8/21 F1859=3/7. = alone ← *he alone*.
John 6:16	Ὡς δὲ ὀψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν,	Then when evening had come, his disciples went down to the sea,	
John 6:17	καὶ ἐμβάντες εἰς τὸ πλοῖον, ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ. Καὶ σκοτία ἤδη ἐγεγόνει, καὶ οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς.	and they went on board a boat and were going across the sea to Capernaum. Now dark had already fallen, and Jesus had not come to them,	
John 6:18	Ἥ τε θάλασσα ἀνέμου μεγάλου πνέοντος διηγείρετο.	and the sea was being stirred up, with a strong wind blowing.	
John 6:19	Ἐληλακότες οὖν ὡς σταδίους εἴκοσι πέντε ἢ τριάκοντα, θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον· καὶ ἐφοβήθησαν.	Then when they had rowed about twenty-five or thirty stades, they saw Jesus walking on the sea and coming near to the boat, and they were afraid.	twenty-five or thirty stades: about 3 miles (5 km).

John 6:20	Ὁ δὲ λέγει αὐτοῖς, Ἐγώ εἰμι· μὴ φοβεῖσθε.	But he said to them, "I am; do not be afraid."	I am: we keep this idiom, rather than the more natural *It's me*, because it is an allusion to **Ex 3:14**. Compare John 18:5, John 18:6, and see the examples in the notes.
John 6:21	Ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον· καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.	Then they were willing to take him into the boat, and immediately the boat came to the place which they were heading for.	place ← *land, ground*.
John 6:22	Τῇ ἐπαύριον ὁ ὄχλος ὁ ἑστηκὼς πέραν τῆς θαλάσσης, ἰδὼν ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἓν ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοιάριον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον -	The next day, the crowd who *were* standing on the other side of the sea saw that there had been no other boat there, except the one which his disciples had boarded, and that Jesus had not gone with his disciples into the boat, but *that* his disciples had departed alone,	the one ← *that one*.
John 6:23	ἄλλα δὲ ἦλθεν πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ κυρίου -	but *that* boats had come from Tiberias near to the place where they had eaten the bread after the Lord had given thanks.	
John 6:24	ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν {RP P1904: - } [TR: καὶ] αὐτοὶ εἰς τὰ πλοῖα, καὶ ἦλθον εἰς Καπερναούμ, ζητοῦντες τὸν Ἰησοῦν.	So when the crowd saw that Jesus was not there, nor his disciples, they themselves {RP P1904: - } [TR: also] went into the boats and went to Capernaum, looking for Jesus.	καὶ, *also*: absent in RP P1904 F1853=19/20 F1859=6/7 vs. present in TR F1853=1/20 (Scrivener's s) F1859=1/7.
John 6:25	Καὶ εὑρόντες αὐτὸν πέραν τῆς θαλάσσης, εἶπον αὐτῷ, Ῥαββί, πότε ὧδε γέγονας;	And when they had found him on the other side of the sea, they said to him, "Rabbi, when did you arrive here?"	
John 6:26	Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με, οὐχ ὅτι εἴδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε.	Jesus replied to them and said, "Truly, truly, I say to you, you seek me, not because you saw signs, but because you ate the bread and had your fill.	ate the bread ← *ate from the bread*. had your fill ← *were fed, filled*.
John 6:27	Ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν, ὁ θεός.	Work not for the food which perishes, but for the food which endures, *leading* to age-abiding life, which the son of man will give you. For the father, God, has sealed him."	him ← *this (man)*. We take this as a reference to "the son of man".
John 6:28	Εἶπον οὖν πρὸς αὐτόν, Τί {RP P1904 E1624 S1894: ποιῶμεν} [S1550: ποιοῦμεν], ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ;	Then they said to him, "What {RP P1904 E1624 S1894: should} [S1550: do] we do to do the works of God?"	ποιῶμεν, *should we do*, RP P1904 E1624 S1894 F1853=17/20 F1859=6/7 vs. ποιοῦμεν, *will we do*, S1550 F1853=3/20 (Scrivener's hqr) F1859=0/7 vs. another reading, F1853=0/20 F1859=1/7.
John 6:29	Ἀπεκρίθη {RP P1904: - } [TR: ὁ] Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.	Jesus answered and said to them, "This is the work of God, that you should believe in *him* whom he has sent."	ὁ, *the (Jesus)*: absent in RP P1904 F1853=17/22 F1859=6/8 vs. present in TR F1853=5/22 F1859=2/8. he ← *that (one), the former*.
John 6:30	Εἶπον οὖν αὐτῷ, Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; Τί ἐργάζῃ;	Then they said to him, "What sign *will* you perform then for us to see and believe you? What *will* you perform?	*will* you perform *(first occurrence in verse)* ← *do you do*. *will* you perform *(second occurrence in verse)* ← *do you work*.

John 6:31	Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθώς ἐστιν γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.	Our fathers ate manna in the desert, as it stands written: **'He gave them bread from heaven to eat.' "**	**Ps 78:24**.
John 6:32	Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ {RP TR: Μωσῆς} [P1904: Μωϋσῆς] δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν.	Then Jesus said to them, "Truly, truly, I say to you, *it is* not Moses *who* gave you the bread from heaven, but *it is* my father *who* gives you the true bread from heaven.	Μωσῆς, *Moses*, RP TR F1853=19/20 F1859=6/7 vs. Μωϋσῆς, *Moüses*, P1904 F1853=1/20 (Scrivener's p) F1859=1/7. gave ← *has given* (but aorist *gave* in the previous verse). See Matt 2:2.
John 6:33	Ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστιν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ.	For the bread of God is he *who* descends from heaven and gives life to the world."	he *who*: or, grammatically, *that (bread) which*. Perhaps both concepts (true bread and Christ) are present, and unified.
John 6:34	Εἶπον οὖν πρὸς αὐτόν, Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον.	Then they said to him, "Lord, always give us this bread."	
John 6:35	Εἶπεν δὲ αὐτοῖς ὁ Ἰησοῦς, Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρός με οὐ μὴ πεινάσῃ· καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε.	And Jesus said to them, "I am the bread of life. He *who* comes to me will not hunger at all, and he *who* believes in me will not ever thirst at all.	I am: see John 18:5-6.
John 6:36	Ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἑωράκατέ με, καὶ οὐ πιστεύετε.	But I said to you, 'Although you have seen me, you still don't believe.'	Although: concessive use of καί. you still ← *yet you* ← *and you*. Adversative use of καί.
John 6:37	Πᾶν ὃ δίδωσίν μοι ὁ πατὴρ πρὸς ἐμὲ ἥξει· καὶ τὸν ἐρχόμενον πρός με οὐ μὴ ἐκβάλω ἔξω.	Everything that the father gives me will come to me, and I will certainly not cast out him *who* comes to me.	cast out ← *cast out outside*.
John 6:38	Ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.	For I have come down from heaven, not to do my will, but the will of him *who* sent me.	
John 6:39	Τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με πατρός, ἵνα πᾶν ὃ δέδωκέν μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω {RP-text P1904 TR: αὐτὸ} [RP-marg: αὐτὸν] {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 *any part* of anything that he has given me, but that I should raise {RP-text P1904 TR: it} [RP-marg: him] up on the last day.	αὐτὸ, *it*, RP-text P1904 TR F1853=14/20 F1859=4/7 vs. αὐτὸν, *him*, RP-marg F1853=6/20 F1859=3/7. ἐν, *in* (strengthening the dative of time when): absent in RP-text F1853=8/20 F1859=2/7 vs. present in RP-marg P1904 TR F1853=12/20 F1859=5/7. A disparity with RP-text, R=10:19. I should not lose *any part* of anything that he has given me ← *everything that he has given me, I should not lose (any) out of it*.
John 6:40	Τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτόν, ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.	And this is the will of him *who* sent me, that everyone who sees the son and believes in him should have age-abiding life, and *that* I should raise him up on the last day."	I: emphatic.
John 6:41	Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν, Ἐγώ εἰμι ὁ ἄρτος ὁ καταβὰς ἐκ τοῦ οὐρανοῦ.	Then the Jews murmured about him, because he had said, "I am the bread which *has* come down from heaven."	I am: see John 18:5-6.

John 6:42	Καὶ ἔλεγον, Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; Πῶς οὖν λέγει οὗτος ὅτι Ἐκ τοῦ οὐρανοῦ καταβέβηκα;	And they said, "Is not this Jesus the son of Joseph, whose father and mother we know? How come, then, he says, 'I have come down from heaven'?"	he ← *this (man)*.
John 6:43	Ἀπεκρίθη οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Μὴ γογγύζετε μετ' ἀλλήλων.	So Jesus answered and said to them, "Do not murmur among yourselves.	among yourselves ← *with each other*.
John 6:44	Οὐδεὶς δύναται ἐλθεῖν πρός με, ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἑλκύσῃ αὐτόν, καὶ ἐγὼ ἀναστήσω αὐτὸν {RP: ἐν} [P1904 TR: -] τῇ ἐσχάτῃ ἡμέρᾳ.	No-one can come to me, unless the father who sent me draws him, and I will raise him up on the last day.	ἐν, *on (the last day)* (strengthening the dative of time when): present in RP F1853=19/21 F1859=6/7 vs. absent in P1904 TR F1853=2/21 (Scrivener's bs*) F1859=1/7.
John 6:45	Ἔστιν γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες διδακτοὶ {RP P1904: - } [TR: τοῦ] θεοῦ. Πᾶς {RP TR: οὖν} [P1904: -] ὁ {RP P1904: ἀκούων} [TR: ἀκούσας] παρὰ τοῦ πατρὸς καὶ μαθών, ἔρχεται πρός με.	It stands written in the prophets: **'And they will all be taught by God.'** {RP TR: So everyone} [P1904: Everyone] who {RP P1904: hears} [TR: has heard] from the father and has learnt comes to me.	τοῦ, *of the (God)*: absent in RP P1904 F1853=17/21 F1859=4/7 vs. present in TR F1853=4/21 (Scrivener's ct*xy) F1859=3/7. --- οὖν, *therefore*: present in RP TR F1853=20/20 F1859=6/7 vs. absent in P1904 F1853=0/20 F1859=1/7. --- ἀκούων, *hearing*, RP P1904 F1853=15/20 F1859=1/7 vs. ἀκούσας, *having heard*, TR F1853=5/20 F1859=6/7. F1853 and F1859 are very significantly disparate, X2=7.9 PV=0.5%. --- **Isa 54:13, Jer 31:33-34**.
John 6:46	Οὐχ ὅτι τὸν πατέρα τις ἑώρακεν, εἰ μὴ ὁ ὢν παρὰ τοῦ θεοῦ, οὗτος ἑώρακεν τὸν πατέρα.	Not that anyone has seen the father, except him *who* is from God – he has seen the father.	he ← *this (man)*.
John 6:47	Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, ἔχει ζωὴν αἰώνιον.	Truly, truly, I say to you, he *who* believes in me has age-abiding life.	
John 6:48	Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς.	I am the bread of life.	I am: see John 18:5-6.
John 6:49	Οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον.	Your fathers ate manna in the desert and died.	
John 6:50	Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ.	This is the bread which comes down from heaven, so that a person should eat it and not die.	a person ← *someone*. --- it ← *out of it*. English is averse to a partitive expression (e.g. *some of it*).
John 6:51	Ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα. Καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω, ἡ σάρξ μου ἐστίν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.	I am the living bread which came down from heaven. If a person eats this bread, he will live throughout the age. And moreover, the bread which I will give is my flesh, which I will give for the life of the world."	I am: see John 18:5-6. --- this bread ← *of this bread*.
John 6:52	Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες, Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν;	Then the Jews contended with each other, saying, "How can this *man* give us *his* flesh to eat?"	
John 6:53	Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.	So Jesus said to them, "Truly, truly, I say to you, if you do not eat the flesh of the son of man and drink his blood, you do not have life in you.	you ← *yourselves*.

John 6:54	Ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα, ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἀναστήσω αὐτὸν {RP-text TR: - } [RP-marg P1904: ἐν] τῇ ἐσχάτῃ ἡμέρᾳ.	He *who* eats my flesh and drinks my blood has age-abiding life, and I will raise him up on the last day.	ἐν, *on (the last day)* (strengthening the dative of time when): absent in RP-text TR F1853=13/19 F1859=3/7 vs. present in RP-marg P1904 F1853=6/19 F1859=4/7. eats ← *gnaws, nibbles, munches*.
John 6:55	Ἡ γὰρ σάρξ μου ἀληθῶς ἐστιν βρῶσις, καὶ τὸ αἷμά μου ἀληθῶς ἐστιν πόσις.	For my flesh is truly food, and my blood is truly drink.	
John 6:56	Ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, κἀγὼ ἐν αὐτῷ.	He *who* eats my flesh and drinks my blood remains in me, and I in him.	eats: see John 6:54.
John 6:57	Καθὼς ἀπέστειλέν με ὁ ζῶν πατήρ, κἀγὼ ζῶ διὰ τὸν πατέρα· καὶ ὁ τρώγων με, κἀκεῖνος ζήσεται δι' ἐμέ.	As the living father sent me, so I live because of the father. And *as for* him *who* eats me, he will also live because of me.	eats: see John 6:54. he ← *that (one)*. This verse has a very Hebraic flavour, using καί, *and*, three times where classical Greek would use a more descriptive conjunction.
John 6:58	Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα, καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον, {RP-text P1904 TR: ζήσεται} [RP-marg: ζήσει] εἰς τὸν αἰῶνα.	This is the bread which *has* come down from heaven, not comparable to how your fathers ate the manna and died. He *who* eats this bread will live throughout the age."	ζήσεται, *will live* (deponent future), RP-text P1904 TR F1853=13/19 F1859=2/7 vs. ζήσει, *will live* (regular future), RP-marg F1853=6/19 F1859=4/7 vs. another reading, F1853=0/19 F1859=1/7. comparable to how ← *as*.
John 6:59	Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναούμ.	He said these *things* in *the* synagogue while teaching in Capernaum.	
John 6:60	Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον, Σκληρός ἐστιν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκούειν;	Then many of his disciples *who had* heard *him* said, "This speech is hard. Who can listen to him?"	speech ← *word*. to him: AV differs *(to it)*, also possible, but not classical. The normal rule, usually observed in ↴
John 6:61	Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδαλίζει;	But Jesus, knowing in himself that his disciples were murmuring about this, said to them, "Does this offend you?	↳ the NT, is ἀκούω + gen. of person heard, + acc. of thing heard, e.g. Matt 17:5, Matt 12:42.
John 6:62	Ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;	*What*, then, if you should see the son of man ascending *to* where he was before?	
John 6:63	Τὸ πνεῦμά ἐστιν τὸ ζῳοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, πνεῦμά ἐστιν καὶ ζωή ἐστιν.	It is the spirit which makes alive; the flesh is of no benefit. The words which I am speaking to you are spirit and are life.	is of no benefit: or *does not benefit anything*.
John 6:64	Ἀλλ' εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν. Ἤδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς, τίνες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστιν ὁ παραδώσων αὐτόν.	But there are some of you who *do* not believe." For Jesus knew from *the* beginning who those were *who did* not believe and who it was who would betray him.	
John 6:65	Καὶ ἔλεγεν, Διὰ τοῦτο εἴρηκα ὑμῖν, ὅτι οὐδεὶς δύναται ἐλθεῖν πρός με, ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ πατρός μου.	And he said, "This *is* why I have said to you that no-one can come to me, unless it has been granted to him by my father."	This *is* why ← *On account of this*.

John 6:66	Ἐκ τούτου πολλοὶ ἀπῆλθον {RP TR: - } [P1904: ἐκ] τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν.	At this many of his disciples went back and no longer walked with him.	ἐκ, *out of*: absent in RP TR F1853=18/19 F1859=7/7 vs. present in P1904 F1853=1/19 (Scrivener's x) F1859=0/7. went back ← *went away back*. walked ← *walked around*.
John 6:67	Εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα, Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;	Then Jesus said to the twelve, "You don't also wish to go away, do you?"	
John 6:68	Ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελευσόμεθα; Ῥήματα ζωῆς αἰωνίου ἔχεις.	Then Simon Peter replied to him, "Lord, to whom could we go? You have *the* words of age-abiding life,	could ← *can* ← *will*, modal use of the future being a Hebraism.
John 6:69	Καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος.	and we have believed, and know, that you are the Christ, the son of the living God."	know: see John 5:42.
John 6:70	Ἀπεκρίθη αὐτοῖς {RP-text P1904 TR: ὁ Ἰησοῦς} [RP-marg: -], Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν;	{RP-text P1904 TR: Jesus} [RP-marg: He] replied to them, "Did I not choose you twelve? Yet one of you is a devil."	ὁ Ἰησοῦς, *Jesus*: present in RP-text P1904 TR F1853=7/19 F1859=6/7 vs. absent in RP-marg F1853=12/19 F1859=1/7.
John 6:71	Ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην· οὗτος γὰρ {RP P1904: ἔμελλεν} [TR: ἤμελλεν] αὐτὸν παραδιδόναι, εἷς ὢν ἐκ τῶν δώδεκα.	He was speaking here *of* Judas Iscariot, the *son* of Simon. For this *man* was going to betray him, being one of the twelve.	ἔμελλε(ν), *was about to, was going to (1)*, RP P1904 F1853=13/19 F1859=2/7 vs. ἤμελλε(ν), *was about to, was going to (2)*, TR F1853=6/19 F1859=5/7. being: perhaps concessive, *although being*.
John 7:1	Καὶ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.	And after that Jesus walked around in Galilee, for he did not wish to walk around in Judaea, because the Jews were looking for *a way* to kill him.	that ← *these (things)*. the Jews: i.e. *the Jewish religious leadership*. See John 5:16.
John 7:2	Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ Σκηνοπηγία.	Now the festival of the Jews, Tabernacles, was near.	
John 7:3	Εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν, καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσωσιν τὰ ἔργα σου ἃ ποιεῖς.	Then his brothers said to him, "Move on from here and go to Judaea, so that your disciples also may see your works which you do,	
John 7:4	Οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. Εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.	for no-one does a thing in secret when he is trying to be *known* in public himself. If you are doing these *things*, manifest yourself to the world."	trying ← *seeking*.
John 7:5	Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν.	For not even his brothers believed in him.	
John 7:6	Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς οὔπω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἕτοιμος.	So Jesus said to them, "My time has not yet come. But your time is always at hand.	has not yet come ← *is not yet present*. at hand ← *ready*.
John 7:7	Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν.	The world cannot hate you, but it hates me, because I testify about it that its works are evil.	
John 7:8	Ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν ταύτην· ἐγὼ οὔπω ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὔπω πεπλήρωται.	You go up to this festival. I am not yet going up to this festival, for my time has not yet been fulfilled."	

John 7:9	Ταῦτα δὲ εἰπὼν αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ.	Then when he had said these *things* to them, he remained in Galilee.	
John 7:10	Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτήν, οὐ φανερῶς, ἀλλ' ὡς ἐν κρυπτῷ.	But when his brothers went up, then he went up to the festival as well – not openly, but as *it were* in secret.	openly ← *manifestly*.
John 7:11	Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον, Ποῦ ἐστιν ἐκεῖνος;	Then the Jews looked for him at the festival and said, "Where is that *man*?"	
John 7:12	Καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις· οἱ μὲν ἔλεγον ὅτι Ἀγαθός ἐστιν· ἄλλοι {RP P1904: - } [TR: δὲ] ἔλεγον, Οὔ, ἀλλὰ πλανᾷ τὸν ὄχλον.	And there was a lot of murmuring about him among the crowds. Some said, "He is good." {RP P1904: Others} [TR: But others] said, "No. Rather, he is misleading the crowd."	δὲ, *on the other hand* (but not emphatic): absent in RP P1904 F1853=19/19 F1859=6/7 vs. present in TR F1853=0/19 F1859=1/7.
John 7:13	Οὐδεὶς μέντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.	However, no-one spoke freely concerning him for fear of the Jews.	Jews: this must refer to the Jewish leaders, since the attendees, spoken of in this and the previous verse, would be ordinary Jews, fearing their leaders.
John 7:14	Ἤδη δὲ τῆς ἑορτῆς μεσούσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐδίδασκεν.	Then when the festival was already half way through, Jesus went up to the temple and gave some teaching.	gave some teaching ← *was teaching*.
John 7:15	Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι λέγοντες, Πῶς οὗτος γράμματα οἶδεν, μὴ μεμαθηκώς;	And the Jews were amazed, and they said, "How come this *man* knows literature, not having studied *it*?"	
John 7:16	Ἀπεκρίθη {RP P1904: οὖν} [TR: -] αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμή, ἀλλὰ τοῦ πέμψαντός με.	{RP P1904: So} [TR: -] Jesus replied to them and said, "My teaching is not mine, but of him *who* sent me.	οὖν, *therefore*: present in RP P1904 F1853=17/20 F1859=7/7 vs. absent in TR F1853=3/20 (Scrivener's gs*t) F1859=0/7.
John 7:17	Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ θεοῦ ἐστιν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ.	If anyone wishes to do his will, he will know about the teaching – whether it is from God or *whether* I speak on my own *initiative*.	
John 7:18	Ὁ ἀφ' ἑαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν, οὗτος ἀληθής ἐστιν, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.	He *who* speaks on his own *initiative* seeks his own glory, but *it is* he *who* seeks the glory of him *who* sent him who is true, and there is no unrighteousness in him.	who ← *this (one)*.
John 7:19	Οὐ {RP TR: Μωσῆς} [P1904: Μωϋσῆς] δέδωκεν ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; Τί με ζητεῖτε ἀποκτεῖναι;	Did not Moses give you the law? Yet not one of you keeps the law. Why are you looking for *a way* to kill me?"	Μωσῆς, *Moses*, RP TR F1853=18/19 F1859=6/7 vs. Μωϋσῆς, *Moüses*, P1904 F1853=1/19 (Scrivener's p) F1859=1/7. Did not Moses give ← *Has not Moses given*. keeps ← *does*.
John 7:20	Ἀπεκρίθη ὁ ὄχλος καὶ εἶπεν, Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι;	The crowd answered and said, "You are possessed by a demon. Who is looking for *a way* to kill you?"	are possessed by ← *have*.
John 7:21	Ἀπεκρίθη {RP P1904: - } [TR: ὁ] Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἓν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε.	Jesus answered and said to them, "I have performed one work, and you are all amazed.	ὁ, *the (Jesus)*: absent in RP P1904 F1853=18/19 F1859=6/7 vs. present in TR F1853=1/19 (Scrivener's p) F1859=1/7.

John 7:22	Διὰ τοῦτο {RP TR: Μωσῆς} [P1904: Μωϋσῆς] δέδωκεν ὑμῖν τὴν περιτομήν - οὐχ ὅτι ἐκ τοῦ {RP TR: Μωσέως} [P1904: Μωϋσέως] ἐστίν, ἀλλ' ἐκ τῶν πατέρων - καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.	For this *reason* Moses gave you circumcision – not that it was from Moses' *time*, but from the fathers' *time* – and you circumcise a man on a Sabbath.	Μωσῆς, *Moses*, RP TR F1853=19/19 F1859=5/7 vs. Μωϋσῆς, *Moüses*, P1904 F1853=0/19 F1859=2/7. Μωσέως, *Moses*, RP TR F1853=17/19 F1859=5/7 vs. Μωϋσέως, *Moüses*, P1904 F1853=2/19 (Scrivener's dp) F1859=2/7. gave ← *has given*.
John 7:23	Εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος {RP TR: Μωσέως} [P1904: Μωϋσέως], ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ;	If a man receives circumcision on a Sabbath, in order that the law of Moses should not be broken, *why* are you angry at me because I cured a man in his entirety on *the* Sabbath?	Μωσέως, *of Moses*, RP TR F1853=17/19 F1859=5/7 vs. Μωϋσέως, *of Moüses*, P1904 F1853=2/19 (Scrivener's pt) F1859=2/7. I cured a man in his entirety ← *I made a whole man healthy*.
John 7:24	Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.	Do not judge by appearance, but judge with a just judgment."	
John 7:25	Ἔλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν, Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι;	Then some of the inhabitants of Jerusalem said, "Isn't this *the one* whom they are trying to kill?	trying ← *seeking*.
John 7:26	Καὶ ἴδε παρρησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσιν. Μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ἀληθῶς ὁ χριστός;	And look, he is speaking openly, and they aren't saying anything to him. The leaders really have not established, have they, that this really is the Christ?	established ← *got to know, discerned*. that: apparently not *whether*, which is εἰ, so the speaker appears to be a believer that "this is the Christ" at this point, but not so in the next verse. Perhaps several opinions from the crowd are quoted.
John 7:27	Ἀλλὰ τοῦτον οἴδαμεν πόθεν ἐστίν· ὁ δὲ χριστὸς ὅταν {RP P1904 S1550 S1894: ἔρχηται} [E1624: ἔρχεται], οὐδεὶς γινώσκει πόθεν ἐστίν.	But we know where this *man* is from. However, when the Christ comes, no-one *will* know where he is from."	ἔρχηται, *(when) he comes* (classical subjunctive), RP P1904 S1550 S1894 F1853=15/20 F1859=3/7 vs. ἔρχεται, *(when) he comes* (non-classical indicative), E1624 F1853=4/20 (Scrivener's b*txy) F1859=3/7 vs. other readings, F1853=1/20 (Scrivener's g) F1859=1/7. But we know where this *man* is from ← *But we know this (man), where he is from*.
John 7:28	Ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, Κἀμὲ οἴδατε, καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε.	So Jesus shouted out, while teaching in the temple, and he said, "You both know me, and you know where I am from. And *yet* I have not come on my own *initiative*, but he *who* sent me is true, whom you do not know.	
John 7:29	Ἐγὼ {RP P1904: - } [TR: δὲ] οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι, κἀκεῖνός με ἀπέστειλεν.	{RP P1904: - } [TR: But] I know him, because I am from him, and he sent me."	δὲ, *but*: absent in RP P1904 F1853=16/19 F1859=5/7 vs. present in TR F1853=3/19 (Scrivener's gpt) F1859=2/7. he ← *that (one), the former*.
John 7:30	Ἐζήτουν οὖν αὐτὸν πιάσαι. Καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ.	Then they looked for *a way* to seize him, yet no-one laid a hand on him, because his hour had not yet come.	

John 7:31	Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον ὅτι Ὁ χριστὸς ὅταν ἔλθῃ, μήτι πλείονα σημεῖα τούτων ποιήσει ὧν οὗτος ἐποίησεν;	But many of the crowd believed in him and said, "When the Christ comes, surely he will not do more signs than these which this *man* has done?"	When the Christ comes: not necessarily implying that it is another who will come, the tenor being *When the Christ (in your expectation) comes, ...*
John 7:32	Ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν {RP P1904: ὑπηρέτας οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς} [TR: οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας] ἵνα πιάσωσιν αὐτόν.	The Pharisees heard the crowd murmuring these *things* about him, and the Pharisees and senior priests sent officers to seize him.	ὑπηρέτας οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς, *officers (as object) + the Pharisees and senior priests (sent)*, RP P1904 F1853=13/20 F1859=2/7 vs. οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας, *the Pharisees and senior priests (sent) + officers*, TR F1853=2/20 (Scrivener's xy) F1859=3/7 vs. 3 other readings, F1853=5/20 F1859=2/7.
John 7:33	Εἶπεν οὖν {RP P1904: - } [TR: αὐτοῖς] ὁ Ἰησοῦς, Ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με.	Then Jesus said {RP P1904: - } [TR: to them], "I *will only* be a little while with you still, and *then* I *will* go away to him *who* sent me.	αὐτοῖς, *to them*: absent in RP P1904 F1853=17/19 F1859=3/7 vs. present in TR F1853=2/19 (Scrivener's xy) F1859=4/7.
John 7:34	Ζητήσετέ με, καὶ οὐχ εὑρήσετε· καὶ ὅπου εἰμὶ ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν.	You will look for me, but you will not find *me*. And where I am, you cannot go."	
John 7:35	Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς, Ποῦ οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν; Μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἕλληνας;	Then the Jews said to themselves, "Where is he going to go, such that we won't find him? Is he going to go to the Diaspora among the Greeks and teach the Greeks?	he ← *this (man)*. --- Is he ← *Is he (really) ....* By classical standards, the question presses for an answer *no*, but not necessarily so in NT Greek.
John 7:36	Τίς ἐστιν οὗτος ὁ λόγος ὃν εἶπεν, Ζητήσετέ με, καὶ οὐχ εὑρήσετε· καί, Ὅπου εἰμὶ ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν;	What does this remark which he said mean, 'You will look for me, but you will not find *me*', and, 'Where I am, you cannot go'?"	does ... mean ← *is*.
John 7:37	Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἱστήκει ὁ Ἰησοῦς καὶ ἔκραξεν, λέγων, Ἐάν τις διψᾷ, ἐρχέσθω πρός με καὶ πινέτω.	Now on the last – the great – day of the festival, Jesus stood and shouted, saying, "If anyone is thirsty, let him come to me and drink.	
John 7:38	Ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος.	*As regards* him *who* believes in me, as the scripture says, **'Rivers of living water will flow from his inside.'** "	Various allusions: **Isa 12:3, Isa 55:1, Isa 58:11; Ezek 47:1; Joel 4:18MT (Joel 3:18AV), Zech 13:1, Zech 14:8.** --- inside ← *belly*.
John 7:39	Τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος {RP-text P1904 TR: οὗ} [RP-marg: ὃ] ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὔπω γὰρ ἦν πνεῦμα ἅγιον, ὅτι {RP P1904: - } [TR: ὁ] Ἰησοῦς οὐδέπω ἐδοξάσθη.	He said this referring to the spirit which those *who* believed in him were about to receive, for there was not yet *any* holy spirit, because Jesus had not yet been glorified.	οὗ, *(of) which* (partitive genitive), RP-text P1904 TR F1853=17/19 F1859=6/8 vs. ὃ, *which* (accusative), RP-marg F1853=2/19 (Scrivener's bl) F1859=2/8. --- ὁ, *the (Jesus)*: absent in RP P1904 F1853=18/19 F1859=7/7 vs. present in TR F1853=1/19 (Scrivener's g) F1859=0/7.
John 7:40	Πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον ἔλεγον, Οὗτός ἐστιν ἀληθῶς ὁ προφήτης.	Then many of the crowd who heard the statement said, "This *man* is truly the prophet."	the prophet: see John 1:21.
John 7:41	Ἄλλοι ἔλεγον, Οὗτός ἐστιν ὁ χριστός. Ἄλλοι {RP P1904: - } [TR: δὲ] ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ χριστὸς ἔρχεται;	Others said, "This is the Christ." *Yet* {RP P1904: others} [TR: others, though,] said, "*No*, for surely the Christ does not come from Galilee?	δὲ, *on the other hand (but without emphasis), though*: absent in RP P1904 F1853=16/21 F1859=5/7 vs. present in TR F1853=3/21 (Scrivener's q*st) F1859=1/7 vs. section absent, F1853=2/21 (Scrivener's g*y) F1859=1/7.

John 7:42	Οὐχὶ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος {RP P1904: Δαυίδ} [TR: Δαβίδ], καὶ ἀπὸ Βηθλεέμ, τῆς κώμης ὅπου ἦν {RP P1904: Δαυίδ} [TR: Δαβίδ], ὁ χριστὸς ἔρχεται;	Does not the scripture say that **the Christ comes from the seed of David, and from Bethlehem, the village where David was?**"	David *(2x)*: on Δαυίδ vs. Δαβίδ, see Matt 1:1. **Ps 89:30MT-37MT (Ps 89:29AV-36AV), Ps 132:11, Isa 11:1, Isa 11:10, Jer 23:5, Jer 33:15, Mic 5:1MT (Mic 5:2AV).** Does ← *Did*.
John 7:43	Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν.	So a division arose in the crowd on account of him.	
John 7:44	Τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὰς χεῖρας.	And some of them wanted to seize him, but no-one laid hands on him.	
John 7:45	Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διὰ τί οὐκ ἠγάγετε αὐτόν;	Then the officers went to the senior priests and Pharisees, and those said to them, "Why did you not bring him *here*?"	
John 7:46	Ἀπεκρίθησαν οἱ ὑπηρέται, Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὡς οὗτος ὁ ἄνθρωπος.	The officers replied, "Never did a man speak in such a way as this man *did*."	
John 7:47	Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, Μὴ καὶ ὑμεῖς πεπλάνησθε;	Then the Pharisees answered them, "You haven't gone astray too, have you?	gone astray: or *been mislead*.
John 7:48	Μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ἐκ τῶν Φαρισαίων;	None of the rulers or of the Pharisees have believed him, have they?	
John 7:49	Ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπικατάρατοί εἰσιν.	But this crowd who *do* not know the law are strongly cursed."	
John 7:50	Λέγει Νικόδημος πρὸς αὐτούς - ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, εἷς ὢν ἐξ αὐτῶν -	Nicodemus, who *had* come to him by night, *who* was one of them, said to them,	
John 7:51	Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον καὶ γνῷ τί ποιεῖ;	"Surely our law does not judge a man if it has not first heard from him and knows what he is doing?"	a man ← *the man*. See Gen 22:9. has not ... heard ← *does not ... hear*.
John 7:52	Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; Ἐρεύνησον καὶ ἴδε ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται.	They answered and said to him, "You aren't from Galilee too, *are you*? Investigate and see: no prophet has arisen from Galilee."	Galilee: remember that the Lord was born in Bethlehem, as prophesied in Mic 5:1MT (Mic 5:2AV).
John 7:53	Καὶ {RP TR: ἐπορεύθη} [P1904: ἀπῆλθεν] ἕκαστος εἰς τὸν οἶκον αὐτοῦ·	Then each {RP TR: went} [P1904: went away] to his house.	ἐπορεύθη, *went*, RP TR F1853=9/17 F1859=5/6 vs. ἀπῆλθεν, *departed*, P1904 F1853=8/17 F1859=1/6. The *Pericope de Adultera* begins here, and ends with John 8:11. We, with J.W.Burgon and the majority of manuscripts, take the passage to be genuine scripture. The pericope is ↳
John 8:1	Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν.	But Jesus went to the Mount of Olives.	↳ essentially contained in F1853=17/21 and in the latter part 18/22 (absent in a*bxy) F1859=6/7 (absent in H). See [JWB-CC], Appendix I, p.261: 61/73 manuscripts examined contain the pericope.
John 8:2	Ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο {RP: - } [P1904 TR: πρὸς αὐτόν]· καὶ καθίσας ἐδίδασκεν αὐτούς.	Then at dawn he presented himself at the temple again. And all the people came {RP: - } [P1904 TR: to him], and he sat down and was teaching them,	πρὸς αὐτόν, *to him*: absent in RP F1853=4/17 (Scrivener's acgp) F1859=2/6 vs. present in P1904 TR F1853=13/17 F1859=4/6. A strong disparity with RP, R=6:19. came ← *were coming*.

John 8:3	Ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι {RP TR: πρὸς αὐτὸν} [P1904: -] γυναῖκα {RP TR: ἐν} [P1904: ἐπὶ] μοιχείᾳ {RP: καταληφθεῖσαν} [P1904 TR: κατειλημμένην]· καὶ στήσαντες αὐτὴν ἐν μέσῳ,	when the scribes and Pharisees brought {RP TR: to him} [P1904: -] a woman *who had been* caught in adultery, and they placed her at the focus *of attention*,	πρὸς αὐτὸν, *to him*: present in RP TR F1853=14/21 (of which 3 readings from a second hand) F1859=3/6 vs. absent in P1904 F1853=7/21 F1859=3/6. --- ἐν, *in*, RP TR F1853=5/18 F1859=2/6 vs. ἐπὶ, *at*, P1904 F1853=13/18 F1859=4/6. A strong disparity (#1) with RP, R=8:18. --- καταληφθεῖσαν, *caught* (aorist participle passive), RP F1853=4/18 F1859=2/6 vs. κατειλημμένην, *having been caught* (perfect participle passive), P1904 TR F1853=11/18 F1859=3/6 vs. other readings, F1853=3/18 F1859=1/6. A strong disparity (#2) with RP, R=6:16. --- at the focus *of attention* ← *in midst*.
John 8:4	λέγουσιν αὐτῷ, {RP: πειράζοντες} [P1904 TR: -], Διδάσκαλε, αὕτη ἡ γυνὴ {RP: κατελήφθη} [P1904: κατείληπται] [TR: κατειλήφθη] {RP-text: ἐπ' αὐτοφόρῳ} [RP-marg P1904: ἐπ' αὐτοφώρῳ] [TR: ἐπαυτοφώρῳ] μοιχευομένη.	and they 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,	πειράζοντες, *testing (him)*: present in RP F1853=8/19 F1859=2/6 vs. absent in P1904 TR F1853=11/19 F1859=4/6. A disparity (#1) with RP, R=10:17. AV differs textually. --- κατελήφθη, *she was caught (1)*, RP F1853=2/19 F1859=2/7 vs. κατείληπται, *she has been caught (1)*, P1904 F1853=0/19 F1859=1/7 vs. κατειλήφθη, *she was caught (2)*, TR F1853=9/19 F1859=0/7 vs. κατελείφθη, *she was caught (3)*, F1853=4/19 F1859=0/7 vs. εἴληπται, *she was taken*, F1853=4/19 F1859=2/7 vs. κατήληπται, *she has been caught (2)*, F1853=0/19 F1859=2/7. A disparity (#2) with RP, R=4:10. --- ἐπ' αὐτοφόρῳ, RP-text F1853=6/18 (but as one word), ἐπαυτοφόρῳ F1859=5/6 vs. ἐπ' αὐτοφώρῳ, RP-marg P1904 F1853=0/18 (but lump this reading with the following one) F1859=1/6 vs. ἐπαυτοφώρῳ, TR F1853=11/18 F1859=0/6 vs. another reading, F1853=1/18 F1859=0/6. All readings mean *in the act*. A weak disparity (#3) with RP-text, R=11:13.
John 8:5	{RP TR: Ἐν δὲ} [P1904: Καὶ ἐν] τῷ νόμῳ {RP TR: - } [P1904: ἡμῶν] {RP-text TR: Μωσῆς} [RP-marg P1904: Μωϋσῆς] {RP TR: ἡμῖν} [P1904: -] ἐνετείλατο τὰς τοιαύτας {RP TR: λιθοβολεῖσθαι} [P1904: λιθάζειν]· ¶ σὺ οὖν τί λέγεις;	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?"	¶ **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=0/18 F1859=1/6. --- ἡμῶν, *our (law)*: absent in RP TR F1853=11/19 F1859=4/7 vs. present in P1904 F1853=8/19 F1859=3/7. --- Μωσῆς, *Moses*, RP-text TR F1853=13/18 F1859=5/6 vs. Μωϋσῆς, *Moüses*, RP-marg P1904 F1853=5/18 F1859=1/6. --- ἡμῖν, *(commanded) us*: present in RP TR F1853=8/18 F1859=3/6 vs. absent in P1904 F1853=9/18 F1859=3/6 vs. another reading, F1853=1/18 F1859=0/6. A weak disparity with RP, R=12:13. --- λιθοβολεῖσθαι, *to be stoned*, RP TR F1853=11/19 F1859=2/6 vs. λιθάζειν, *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.

John 8:6	Τοῦτο δὲ {RP TR: ἔλεγον} [P1904: εἶπον] {RP TR: πειράζοντες} [P1904: ἐκπειράζοντες] αὐτόν, ἵνα {RP TR: ἔχωσιν} [P1904: σχῶσι] {RP TR: κατηγορεῖν} [P1904: κατηγορίαν κατ'] αὐτοῦ. Ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ {RP-text P1904 TR: ἔγραφεν} [RP-marg: κατέγραφεν] εἰς τὴν γῆν, {RP S1894: μὴ προσποιούμενος} [P1904 S1550 E1624: -].	But they said this testing him, so that they might have {RP TR: *something* to accuse him *with*} [P1904: an accusation against him]. But Jesus stooped and {RP-text P1904 TR: wrote} [RP-marg: inscribed] on the ground with *his* finger {RP S1894: , not acting in pretence} [P1904 S1550 E1624: -].	ἔλεγον, *they were saying*, RP TR F1853=16/18 F1859=4/6 vs. εἶπον, *they said*, P1904 F1853=2/18 F1859=2/6. πειράζοντες, *testing, tempting (1)*, RP TR F1853=17/18 F1859=4/6 vs. ἐκπειράζοντες, *testing, tempting (2)*, P1904 F1853=1/18 F1859=2/6. ἔχωσιν, *that they might have* (pres. subj.), RP TR F1853=16/18 F1859=5/6 vs. σχῶσι, *that they might have* (aor. subj.), P1904 F1853=2/18 F1859=1/6. κατηγορεῖν, *(something) to accuse*, RP TR F1853=7/18 F1859=4/6 vs. κατηγορίαν κατ', *an accusation against*, P1904 F1853=11/18 F1859=2/6. A weak disparity with RP, R=12:14. ἔγραφε(ν), *was writing*, RP-text P1904 TR F1853=15/18 F1859=6/6 vs. κατέγραφεν, *was inscribing*, RP-marg F1853=3/18 F1859=0/6. μὴ προσποιούμενος, *not acting in pretence*: present in RP S1894 F1853=14/18 F1859=2/6 vs. absent in P1904 S1550 E1624 F1853=3/18 F1859=4/6 vs. another reading, F1853=1/18 F1859=0/6. AV differs textually, but it supplies the RP reading italicized. Compare **Num 5:23**.
John 8:7	Ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, {RP TR: ἀνακύψας} [P1904: ἀνέκυψε καὶ] εἶπεν {RP TR: πρὸς αὐτούς} [P1904: αὐτοῖς], Ὁ ἀναμάρτητος ὑμῶν, {RP-text: πρῶτον} [RP-marg P1904 TR: πρῶτος] {RP-text: ἐπ' αὐτὴν τὸν λίθον βαλέτω} [RP-marg: ἐπ' αὐτὴν λίθον βαλλέτω] [P1904: βαλέτω λίθον ἐπ' αὐτήν] [TR: τὸν λίθον ἐπ' αὐτῇ βαλέτω].	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."	ἀνακύψας, *having straightened up*, RP TR F1853=14/19 (incl. 1 misspelling) F1859=2/6 vs. ἀνέκυψε(ν) καὶ, *he straightened up and*, P1904 F1853=0/19 F1859=3/6 vs. ἀναβλέψας, *he looked up*, F1853=5/19 F1859=1/6. πρὸς αὐτούς, *to them* (prepositional), RP TR F1853=14/20 F1859=2/6 vs. αὐτοῖς, *to them* (dative), P1904 F1853=6/20 F1859=4/6. In any position: βαλέτω, *let him cast* (aor.), RP-text P1904 TR F1853=16/19 F1859=5/6 vs. βαλλέτω, *let him cast* (pres.), RP-marg F1853=3/19 F1859=1/6. In any position: τὸν, *the (stone)*: present in RP-text TR F1853=10/19 F1859=3/6 vs. absent in RP-marg P1904 F1853=9/19 F1859=3/6. Nearly a disparity (#2) with RP-text, R=14:13. In any position: ἐπ' αὐτὴν, *onto her*, RP P1904 F1853=12/19 F1859=5/6 vs. ἐπ' αὐτῇ, *on her*, TR F1853=7/19 F1859=1/6. πρῶτον, *first* (adverbial), RP-text F1853=10/18 F1859=0/6 vs. πρῶτος, *first* (adjectival), RP-marg P1904 TR F1853=8/18 F1859=6/6. A disparity (#1) with RP-text, R=10:16.
John 8:8	Καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν.	Then stooping again, he wrote on the ground.	wrote ← *was writing*.

John 8:9	Οἱ δέ, ἀκούσαντες, {RP TR: καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι} [P1904: -], ἐξήρχοντο εἷς καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων {RP P1904: - } [TR: ἕως τῶν ἐσχάτων]· καὶ κατελείφθη {RP TR: μόνος} [P1904: -] ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ {RP P1904: οὖσα} [TR: ἑστῶσα].	And having heard *it*, {RP TR: and being convicted by *their* conscience,} [P1904: -] they went out one by one, beginning with the elders {RP P1904: - } [TR: *and going* up to the last *ones*]. Then Jesus was left *there* {RP TR: alone} [P1904: -] with the woman {RP P1904: - } [TR: standing] at the focal point.	καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, *and being convicted by their conscience*: present in RP TR F1853=15/18 F1859=4/6 vs. absent in P1904 F1853=3/18 F1859=2/6. ἕως τῶν ἐσχάτων, *up to the last (ones)*: absent in RP P1904 F1853=8/18 F1859=3/7 vs. present in TR F1853=10/18 F1859=4/7. A disparity with RP, R=12:15. AV differs textually. μόνος, *alone*: present in RP TR F1853=18/18 (though moved in 5 mss.) F1859=2/6 vs. absent in P1904 F1853=0/18 F1859=4/6. F1853 and F1859 are very significantly disparate, X2=14.4 PV=0.015%. οὖσα, *being*, RP P1904 F1853=18/18 F1859=6/6 vs. ἑστῶσα, *standing*, TR F1853=0/18 F1859=0/6. {RP P1904: at the focal point ← *being in middle*.} [TR: at the focal point ← *in middle*.]
John 8:10	Ἀνακύψας δὲ ὁ Ἰησοῦς, {RP TR: καὶ μηδένα θεασάμενος πλὴν τῆς γυναικός,} [P1904: -] εἶπεν αὐτῇ, {RP: Ποῦ} [P1904: Γύναι, ποῦ] [TR: Ἡ γυνή, ποῦ] εἰσιν {RP TR: ἐκεῖνοι οἱ κατήγοροί σου} [P1904: -]; Οὐδείς σε κατέκρινεν;	Then Jesus straightened himself up, {RP TR: and not seeing anyone except the woman,} [P1904: and] he 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 πλὴν τῆς γυναικός, *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. γύναι, *madam* (classical vocative), P1904 F1853=9/18 F1859=4/6 vs. ἡ γυνή, *madam* (articular vocative, as in Hebrew), TR F1853=0/18 F1859=0/6. A disparity with RP, R=11:14. ἐκεῖνοι οἱ κατήγοροί σου, *those accusers of yours*: present in RP TR F1853=11/18 F1859=2/6 vs. absent in P1904 F1853=2/18 F1859=1/6 vs. other readings, F1853=5/18 F1859=3/6. {RP TR: seeing ← *having seen*. See Matt 23:20.}
John 8:11	Ἡ δὲ εἶπεν, Οὐδείς, κύριε. Εἶπεν δὲ {RP P1904: - } [TR: αὐτῇ] ὁ Ἰησοῦς, Οὐδὲ ἐγώ σε {RP: κρίνω} [P1904 TR: κατακρίνω]· πορεύου καὶ {RP TR: - } [P1904: ἀπὸ τοῦ νῦν] μηκέτι ἁμάρτανε.	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*]."	αὐτῇ, *to her*: absent in RP P1904 F1853=5/18 F1859=3/6 vs. present in TR F1853=13/18 F1859=3/6. A disparity (#1) with RP, R=9:17. κρίνω, *judge*, RP F1853=6/19 (but accented κρινῶ, *(neither) will I judge* in 5 of these) F1859=2/6 vs. κατακρίνω, *condemn*, P1904 TR F1853=13/19 F1859=4/6. A strong disparity (#2) with RP, R=8:19. AV differs textually. ἀπὸ τοῦ νῦν, *from now (on)*: absent in RP TR F1853=13/19 F1859=3/6 vs. present in P1904 F1853=6/19 F1859=3/6.
John 8:12	Πάλιν οὖν {RP P1904: αὐτοῖς ὁ Ἰησοῦς} [TR: ὁ Ἰησοῦς αὐτοῖς] ἐλάλησεν λέγων, Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ {RP P1904: περιπατήσῃ} [TR: περιπατήσει] ἐν τῇ σκοτίᾳ, ἀλλ' ἕξει τὸ φῶς τῆς ζωῆς.	Then Jesus spoke to them again and said, "I am the light of the world. He *who* follows me will certainly not walk in darkness but will have the light of life."	αὐτοῖς ὁ Ἰησοῦς, *to them + Jesus*, RP P1904 F1853=15/21 F1859=6/7 vs. ὁ Ἰησοῦς αὐτοῖς, *Jesus + to them*, TR F1853=0/21 F1859=1/7 vs. five other readings, F1853=6/21 F1859=0/7. περιπατήσῃ, *will (not) walk* (classical aorist subjunctive), RP P1904 F1853=14/21 F1859=4/7 vs. περιπατήσει, *will (not) walk* (non-classical future indicative), TR F1853=7/21 F1859=3/7. I am: see John 18:5-6.

John 8:13	Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής.	Then the Pharisees said to him, "You are testifying about yourself; your testimony is not true."	
John 8:14	Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου· ὅτι οἶδα πόθεν ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι, {RP TR: καὶ} [P1904: ἢ] ποῦ ὑπάγω.	Jesus answered and said to them, "Even if I testify about myself, my testimony is true, because I know where I came from and where I am going. But you do not know where I come from or where I am going.	καὶ, *and, or*, RP TR F1853=12/21 F1859=5/8 vs. ἢ, *or*, P1904 F1853=9/21 F1859=3/8.
John 8:15	Ὑμεῖς κατὰ τὴν σάρκα κρίνετε· ἐγὼ οὐ κρίνω οὐδένα.	You judge according to the flesh, *but* I do not judge anyone.	
John 8:16	Καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθής ἐστιν· ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ.	And if I do judge, my judgment is true, because I am not alone, but *it is a case of* me and the father who sent me.	
John 8:17	Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν.	And in your law it stands written that **the testimony of two men is true**.	**Deut 19:15**.
John 8:18	Ἐγώ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.	I am the *one* testifying about myself, and the father who sent me testifies about me *too*."	I am: see John 18:5-6.
John 8:19	Ἔλεγον οὖν αὐτῷ, Ποῦ ἐστιν ὁ πατήρ σου; Ἀπεκρίθη {RP P1904: - } [TR: ὁ] Ἰησοῦς, Οὔτε ἐμὲ οἴδατε, οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἄν.	Then they said to him, "Where is your father?" Jesus answered, "You neither know me nor my father. If you knew me, you would know my father too."	ὁ, *the (Jesus)*: absent in RP P1904 F1853=17/19 F1859=6/7 vs. present in TR F1853=2/19 (Scrivener's cg) F1859=1/7.
John 8:20	Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ.	Jesus spoke these words in the treasury, while teaching in the temple, but no-one seized him, because his hour had not yet come.	
John 8:21	Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν.	Then Jesus said to them again, "I am going away, and you will seek me, but you will die in your sin. Where I am going, you cannot go."	
John 8:22	Ἔλεγον οὖν οἱ Ἰουδαῖοι, Μήτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει, Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν;	Then the Jews said, "Is he going to kill himself, in that he said, 'Where I am going, you cannot go'?"	
John 8:23	Καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου.	And he said to them, "You are of the *things* below, *but* I am of the *things* above. You are of this world; I am not of this world.	
John 8:24	Εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.	So I said to you, 'You will die in your sins.' For if you do not believe that I am, you will die in your sins."	I am: see John 18:5-6.
John 8:25	Ἔλεγον οὖν αὐτῷ, Σὺ τίς εἶ; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν.	Then they said to him, "Who are you?" And Jesus said to them, "*I tell you*: the beginning, which I have been telling you all along.	the beginning: accusative, which could be an adverbial accusative, *from the beginning*, but we take it as attracted to the accusative after λαλῶ, *I say the beginning*. Compare the construction in Phil 3:18. Compare for doctrine Col 1:18, Heb 3:14, Rev 1:8. AV differs. all along ← *also*.

John 8:26	Πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθής ἐστιν, κἀγὼ ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον.	I have many *things* concerning you to say and to judge, but he *who* sent me is true, and what I hear from him, that I say to the world."	what ← *the (things) which*. that ← *these (things)*.
John 8:27	Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν.	They did not know that he was speaking to them *of* the father.	
John 8:28	Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγώ εἰμι, καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ μου, ταῦτα λαλῶ·	So Jesus said to them, "When you lift up the son of man, then you will know that I am, and *that* on my own *initiative* I do not do anything, but as my father has taught me, so I speak.	I am: see John 18:5-6. I do not do anything: there is no classical οὐ to go with οὐδέν. Compare John 10:41. so ← *these (things)*.
John 8:29	καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστιν· οὐκ ἀφῆκέν με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.	And he *who* sent me is with me. The father has not left me alone, because I always do the *things which are* pleasing to him."	
John 8:30	Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.	As he said these *things* many believed in him.	
John 8:31	Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μου ἐστέ·	Then Jesus said to the Jews who *had* believed him, "If you remain in my word, you are truly my disciples,	
John 8:32	καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.	and you will know the truth, and the truth will make you free."	
John 8:33	Ἀπεκρίθησαν αὐτῷ, Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι Ἐλεύθεροι γενήσεσθε;	They replied to him, "We are *the* seed of Abraham, and we have never been slaves to anyone. How come you say, 'You will be free'?"	
John 8:34	Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν τῆς ἁμαρτίας.	Jesus replied to them, "Truly, truly, I say to you that everyone who commits sin is a slave to sin.	
John 8:35	Ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.	But the slave does not remain in the house forever. The son remains throughout the age.	forever ... throughout the age: the same expression in Greek. We take the former as colloquial usage and the latter as applicable to an "age" (as in Matt 13:19, Heb 9:26), but extending, of course, beyond that.
John 8:36	Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε.	So if the son makes you free, you will be free indeed.	
John 8:37	Οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.	I know that you are *the* seed of Abraham, but you are looking for *a way* to kill me, because my word does not find room in you.	
John 8:38	Ἐγὼ ὃ ἑώρακα παρὰ τῷ πατρί μου, λαλῶ· καὶ ὑμεῖς οὖν ὃ ἑωράκατε παρὰ τῷ πατρὶ ὑμῶν, ποιεῖτε.	I speak *of* what I have seen with my father. And you consequently do what you have seen with your father."	
John 8:39	Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν. Λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραὰμ ἦτε, τὰ ἔργα τοῦ Ἀβραὰμ ἐποιεῖτε {RP-text P1904: - } [RP-marg TR: ἄν].	They answered and said to him, "Our father is Abraham." Jesus said to them, "If you were Abraham's children, you would be doing Abraham's works.	ἄν, *would (have done)* (classically present): absent in RP-text P1904 F1853=12/20 F1859=2/6 vs. present in RP-marg TR F1853=8/20 F1859=3/6 vs. whole clause absent, F1853=0/20 F1859=1/6.
John 8:40	Νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραὰμ οὐκ ἐποίησεν.	But now, you are looking for *a way* to kill me, a man who has spoken to you the truth which I heard from God. Abraham did not do this.	has: first person in Greek (as in *I have spoken)*. This would sound unnatural in English.

John 8:41	Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπον οὖν αὐτῷ, Ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα· ἕνα πατέρα ἔχομεν, τὸν θεόν.	You do the works of your father." Then they said to him, "We were not born from fornication. We have one father: God."	
John 8:42	Εἶπεν {RP P1904 S1550 E1624: οὖν} [S1894: -] αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἥκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν.	{RP P1904 S1550 E1624: Then} [S1894: -] Jesus said to them, "If God were your father, you would love me, since I came out from God and have come *here*, for I did not come on my own *initiative*, but he sent me.	οὖν, *therefore*: present in RP P1904 S1550 E1624 F1853=11/19 F1859=5/6 vs. absent in S1894 F1853=8/19 F1859=1/6. he ← *that (one), the former*.
John 8:43	Διὰ τί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε; Ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.	Why do you not understand my discourse? Because you are not able to hear my words.	understand ← *know*. words ← *word*.
John 8:44	Ὑμεῖς ἐκ {RP P1904: τοῦ} [TR: -] πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. Ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἕστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. Ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ.	You stem from *your* father the devil, and you have a will to carry out the desires of your father. He was a murderer from *the* beginning, and he does not stand in the truth, because there is no truth in him. When he speaks the lie, he speaks from his own *mind*, because he is a liar and *is* the father of it.	τοῦ, *of the (father)*: present in RP P1904 F1853=14/19 F1859=5/6 vs. absent in TR F1853=5/19 F1859=1/6. stem from ← *are out of*, as in 1 John 3:12. He ← *That (one), The former*. the lie: the definite article is present in Greek, perhaps just ↳
John 8:45	Ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετέ μοι.	But because I speak the truth, you do not believe me.	↳ as is common with abstract nouns, but perhaps in reference to some specific lie, such as that of 1 John 4:3.
John 8:46	Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; Εἰ δὲ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετέ μοι;	Who among you *can* convict me of sin? But if I speak *the* truth, why do you not believe me?	
John 8:47	Ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ.	He *who* is from God hears the words of God. That *is* why you do not hear *them*, because you are not from God."	That *is* why ← *On account of this*.
John 8:48	Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρείτης εἶ σύ, καὶ δαιμόνιον ἔχεις;	Then the Jews replied and said to him, "Were we not right in saying, 'You are a Samaritan, and you are possessed by a demon'?"	Jews: see John 5:16. are possessed by ← *have*.
John 8:49	Ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με.	Jesus replied, "I am not possessed by a demon, but I honour my father, whereas you dishonour me.	am not possessed by ← *do not have*.
John 8:50	Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων.	And I do not seek my glory. There is the *one who* seeks and judges.	
John 8:51	Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.	Truly, truly, I say to you, if a person keeps my word, he will by no means see death throughout the age."	throughout the age: as such a person does see death in this age, εἰς τὸν αἰῶνα must refer to the (Messianic) age. See John 3:15.

John 8:52	Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ {RP P1904: γεύσηται} [TR: γεύσεται] θανάτου εἰς τὸν αἰῶνα.	The Jews said to him, "Now we know you are possessed by a demon. Abraham and the prophets died, but you say, 'If a person keeps my word, he will by no means taste death throughout the age.'	γεύσηται, *will (not) taste* (classical aorist subjunctive), RP P1904 F1853=15/19 F1859=4/6 vs. γεύσεται, *will (not) taste* (non-classical future indicative), TR F1853=2/19 (Scrivener's cg) F1859=1/6 vs. other readings, F1853=2/19 (Scrivener's ef) F1859=1/6. we know: see John 5:42. are possessed by ← *have*. throughout the age: see John 8:51.
John 8:53	Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν; Καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν σὺ ποιεῖς;	Are you greater than our father Abraham, who died? The prophets also died. Whom do you make yourself *out to be*?"	
John 8:54	Ἀπεκρίθη Ἰησοῦς, Ἐὰν ἐγὼ δοξάζω ἐμαυτόν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς {RP: ἡμῶν} [P1904 TR: ὑμῶν] ἐστιν,	Jesus replied, "If I glorify myself, my glory is nothing. It is my father who glorifies me, whom you say {RP: is our God} [P1904 TR: is your God].	ἡμῶν, *our*, RP F1853=16/19 F1859=5/7 vs. ὑμῶν, *your*, P1904 TR F1853=3/19 (Scrivener's bqr) F1859=2/7. AV differs textually. {RP: is our God: perhaps as direct speech, *(of whom you say,) "He is our God."*}
John 8:55	καὶ οὐκ ἐγνώκατε αὐτόν· ἐγὼ δὲ οἶδα αὐτόν, καὶ ἐὰν εἴπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης· ἀλλ' οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ.	But you have not come to know him. But I know him. And if I were to say that I do not know him, I would be like you – a liar. But I do know him, and I keep his word.	
John 8:56	Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἐχάρη.	Abraham your father was glad to see my day, and he saw *it*, and he rejoiced."	
John 8:57	Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν, Πεντήκοντα ἔτη οὔπω ἔχεις, καὶ Ἀβραὰμ ἑώρακας;	Then the Jews said to him, "You are not yet fifty years *old*, and have you seen Abraham?"	
John 8:58	Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι, ἐγώ εἰμι.	Jesus said to them, "Truly, truly, I say to you, before Abraham came into being, I am."	I am: see John 18:5-6.
John 8:59	Ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, διελθὼν διὰ μέσου αὐτῶν· καὶ παρῆγεν οὕτως.	Then they took up stones to cast at him. But Jesus hid himself, and he went out of the temple and crossed through *the* thick of them, and *so* he passed *them* by.	hid himself: passive, but this can have a reflexive sense. thick ← *midst*.
John 9:1	Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς.	And as he passed by, he saw a man *who had been* blind from *his* birth.	
John 9:2	Καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, Ῥαββί, τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;	And the disciples questioned him and asked, "Rabbi, who sinned, he or his parents, that he should be born blind?"	asked ← *saying*. he ← *this (man)*.
John 9:3	Ἀπεκρίθη {RP P1904: - } [TR: ὁ] Ἰησοῦς, Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ· ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.	Jesus replied, "Neither he nor his parents sinned, but *it happened* in order that the works of God should be manifested in him.	ὁ, *the (Jesus)*: absent in RP P1904 F1853=17/19 F1859=5/6 vs. present in TR F1853=2/19 (Scrivener's cg) F1859=1/6. he ← *this (man)*.
John 9:4	Ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρα ἐστίν· ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι.	I must carry out the works of him *who* sent me while it is day. Night is coming, when no-one can do *any* work.	

John 9:5	Ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ κόσμου.	As long as I am in the world, I am *the* light of the world."	As long as ← *Whenever*.
John 9:6	Ταῦτα εἰπών, ἔπτυσεν χαμαί, καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισεν τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ,	When he had said these *things*, he spat on the ground and made clay from the spittle and smeared the clay on the eyes of the blind *man*,	
John 9:7	καὶ εἶπεν αὐτῷ, Ὕπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ - ὃ ἑρμηνεύεται, Ἀπεσταλμένος. Ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθεν βλέπων.	and he said to him, "Go *and* wash yourself in the Pool of Siloam", which, translated, is "Sent." So he went away and washed himself, and he came *back* sighted.	sighted ← *seeing*.
John 9:8	Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν, ἔλεγον, Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν;	Then the neighbours and those *who had* previously seen that he had been blind, said, "Is this not the *one who* sits and begs?"	*had* previously seen that he had been blind ← *previously seeing him, that he was blind*.
John 9:9	Ἄλλοι ἔλεγον ὅτι Οὗτός ἐστιν· ἄλλοι δὲ ὅτι Ὅμοιος αὐτῷ ἐστιν. Ἐκεῖνος ἔλεγεν ὅτι Ἐγώ εἰμι.	Some said, "This is *him*." But others *said*, "He is like him." He himself said, "I am *he*."	is *him*: or, if the reader prefers, *is he*. He himself ← *That (one), The former*.
John 9:10	Ἔλεγον οὖν αὐτῷ, Πῶς {RP-text P1904 TR: ἀνεῴχθησάν} [RP-marg: ἠνεῴχθησάν] {RP P1904 S1550 S1894: σου} [E1624: σοι] οἱ ὀφθαλμοί;	Then they said to him, "How were your eyes opened?"	ἀνεῴχθησάν, *were opened* (double augment), RP-text P1904 TR F1853=13/19 F1859=3/6 vs. ἠνεῴχθησάν, *were opened* (triple augment), RP-marg F1853=6/19 F1859=3/6. σου, *your*, RP P1904 S1550 S1894 F1853=17/19 F1859=6/6 vs. σοι, *to / for you*, E1624 F1853=2/19 (Scrivener's ao) F1859=0/6.
John 9:11	Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, Ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν, καὶ ἐπέχρισέν μου τοὺς ὀφθαλμούς, καὶ εἶπέν μοι, Ὕπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ, καὶ νίψαι. Ἀπελθὼν δὲ καὶ νιψάμενος, ἀνέβλεψα.	He replied and said, "A man called Jesus made clay and anointed my eyes, and he said to me, 'Go off to the Pool of Siloam and wash yourself.' So I went off, and when I washed myself, I recovered my sight."	He ← *That (man)*.
John 9:12	Εἶπον οὖν αὐτῷ, Ποῦ ἐστιν ἐκεῖνος; Λέγει, Οὐκ οἶδα.	Then they said to him, "Where is he?" He said, "I don't know."	he ← *that (man), the former*.
John 9:13	Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τόν ποτε τυφλόν.	They brought him *who had been* blind in the past to the Pharisees.	
John 9:14	Ἦν δὲ σάββατον ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέῳξεν αὐτοῦ τοὺς ὀφθαλμούς.	Now it was the Sabbath when Jesus made the clay and opened his eyes.	
John 9:15	Πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν. Ὁ δὲ εἶπεν αὐτοῖς, Πηλὸν {RP P1904: ἐπέθηκέν μου ἐπὶ τοὺς ὀφθαλμούς} [TR: ἐπέθηκεν ἐπὶ τοὺς ὀφθαλμούς μου], καὶ ἐνιψάμην, καὶ βλέπω.	Then the Pharisees also asked him on the same ground how he had recovered his sight. He then said to them, "He placed clay on my eyes, then I washed myself, and *now* I *can* see."	μου ἐπὶ τοὺς ὀφθαλμούς, *my + onto the eyes*, RP P1904 F1853=19/19 F1859=6/6 vs. ἐπὶ τοὺς ὀφθαλμούς μου, *onto the eyes + my*, TR F1853=0/19 F1859=0/6. on the same ground ← *again*, but to translate the ↴
John 9:16	Ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές, Οὗτος ὁ ἄνθρωπος οὐκ ἔστιν παρὰ τοῦ θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. Ἄλλοι ἔλεγον, Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; Καὶ σχίσμα ἦν ἐν αὐτοῖς.	Then some of the Pharisees said, "This man is not from God, since he does not keep the Sabbath." Others said, "How can a sinful man perform such signs?" So there was a division among them.	↳ pleonastic πάλιν that way would change the sense in English (as if this were a repeat questioning by the Pharisees). Compare Matt 12:4.

John 9:17	Λέγουσιν τῷ τυφλῷ πάλιν, Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξέν σου τοὺς ὀφθαλμούς; Ὁ δὲ εἶπεν ὅτι Προφήτης ἐστίν.	They asked the blind *man* again, "What have you got to say about him, in that he opened your eyes?" And he said, "He is a prophet."	asked ← *said to*. have you got to say ← *do you say*.
John 9:18	Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος,	In fact the Jews did not believe concerning him that he had been blind and had recovered his sight until they had called the parents of him *who had* recovered his sight.	In fact ← *Therefore; then*. him ← *him the (one)*. A proleptic pronoun, an Aramaism.
John 9:19	καὶ ἠρώτησαν αὐτοὺς λέγοντες, Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; Πῶς οὖν ἄρτι βλέπει;	And they questioned them and asked, "Is this your son, whom you say was born blind? How come that he *can* now see?"	asked ← *saying*.
John 9:20	Ἀπεκρίθησαν {RP P1904: δὲ} [TR: -] αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον, Οἴδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη·	{RP P1904: Then his} [TR: His] parents answered them and said, "We know that this is our son, and that he was born blind.	δὲ, *but*: present in RP P1904 F1853=17/19 F1859=4/6 vs. absent in TR F1853=2/19 (Scrivener's op) F1859=2/6.
John 9:21	πῶς δὲ νῦν βλέπει, οὐκ οἴδαμεν· ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἴδαμεν· αὐτὸς ἡλικίαν ἔχει· αὐτὸν ἐρωτήσατε, αὐτὸς περὶ {RP P1904: ἑαυτοῦ} [TR: αὐτοῦ] λαλήσει.	But *as to* how he *can* now see, we don't know, nor do we know who opened his eyes. He is of age; ask him. He will speak for himself."	ἑαυτοῦ, *himself*, RP P1904 F1853=17/20 F1859=3/6 vs. αὐτοῦ, *him(self)*, TR F1853=3/20 (Scrivener's gp*y) F1859=3/6. for ← *concerning*.
John 9:22	Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ χριστόν, ἀποσυνάγωγος γένηται.	His parents said these *things* because they feared the Jews. For the Jews had already decided that if anyone professed that that *man was the* Christ, he would be excommunicated from the synagogue.	that *man* ← *he*. This is not the reflexive pronoun (ἑαυτόν), so the reference is to Jesus (John 9:14). (In NT Greek, the personal pronoun can be used reflexively, but that is not the case here).
John 9:23	Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον ὅτι Ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε.	That *is* why his parents said, "He is of age; ask him."	That *is* why ← *On account of this*.
John 9:24	Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ, Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἴδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλός ἐστιν.	So they called the man who had been blind a second *time*, and they said to him, "Give glory to God. We know that this man is a sinner."	
John 9:25	Ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν, Εἰ ἁμαρτωλός ἐστιν, οὐκ οἶδα· ἓν οἶδα, ὅτι τυφλὸς ὤν, ἄρτι βλέπω.	At which he answered and said, "Whether he is a sinner *or not*, I don't know. One *thing* I do know, that although I was blind, I *can* now see."	he ← *that (man), the former*. although: concessive use of the participle.
John 9:26	Εἶπον δὲ αὐτῷ πάλιν, Τί ἐποίησέν σοι; Πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς;	Then they asked him again, "What did he do to you? How did he open your eyes?"	asked ← *said to*.
John 9:27	Ἀπεκρίθη αὐτοῖς, Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε. Τί πάλιν θέλετε ἀκούειν; Μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;	He replied to them, "I have told you already, but you did not listen. Why do you want to hear *it* again? You don't want to become his disciples too, do you?"	

John 9:28	Ἐλοιδόρησαν {RP P1904: - } [TR: οὖν] αὐτόν, καὶ εἶπον, Σὺ εἶ μαθητὴς ἐκείνου· ἡμεῖς δὲ τοῦ {RP TR: Μωσέως} [P1904: Μωϋσέως] ἐσμὲν μαθηταί.	{RP P1904: They} [TR: Then they] reviled him and said, "You are a disciple of his. But we are disciples of Moses.	οὖν, *therefore*: absent in RP P1904 F1853=18/19 F1859=5/6 vs. present in TR F1853=1/19 (Scrivener's y) F1859=1/6. Μωσέως, *of Moses*, RP TR F1853=18/19 F1859=5/6 vs. Μωϋσέως, *of Moüses*, P1904 F1853=0/19 F1859=1/6 vs. another spelling, F1853=1/19 (Scrivener's x) F1859=0/6. of his ← *of that (man)*.
John 9:29	Ἡμεῖς οἴδαμεν ὅτι {RP TR: Μωσῇ} [P1904: Μωϋσεῖ] [MISC: Μωσεῖ] λελάληκεν ὁ θεός· τοῦτον δὲ οὐκ οἴδαμεν πόθεν ἐστίν.	We know that God spoke to Moses. But we do not know where this *man* is from."	Μωσῇ, *to Moses*, RP TR F1853=7/20 F1859=2/6 vs. Μωϋσεῖ, *to Moüses*, P1904 F1853=0/20 F1859=1/6 vs. Μωσεῖ, *to Moüses*, F1853=13/20 F1859=3/6. A disparity with RP, R=10:16.
John 9:30	Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἀνέῳξέν μου τοὺς ὀφθαλμούς.	The man answered and said to them, "Well, in this *matter* it is astounding that you do not know where he is from, yet he opened my eyes.	yet: adversative use of καί.
John 9:31	Οἴδαμεν δὲ ὅτι ἁμαρτωλῶν ὁ θεὸς οὐκ ἀκούει· ἀλλ' ἐάν τις θεοσεβὴς ᾖ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει.	Now we know that God does not hear sinners, but if anyone is godly and does his will, he hears him.	him ← *this (man), the latter*.
John 9:32	Ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἤνοιξέν τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου.	Never has it been heard of that anyone opened *the* eyes of one born blind.	Never ← *Not from the age*. See John 3:15.
John 9:33	Εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.	If this *man* were not from God, he could not do anything."	
John 9:34	Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; Καὶ ἐξέβαλον αὐτὸν ἔξω.	They replied and said to him, "You were wholly born in sins, and are you teaching us?" And they cast him out.	cast him out ← *cast him out outside*.
John 9:35	Ἤκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ εὑρὼν αὐτόν, εἶπεν αὐτῷ, Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ θεοῦ;	Jesus heard that they had cast him out, and he found him, and he asked him, "Do you believe in the son of God?"	asked ← *said to*.
John 9:36	Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, {RP P1904: Καὶ τίς} [TR: Τίς] ἐστιν, κύριε, ἵνα πιστεύσω εἰς αὐτόν;	He answered and said, {RP P1904: "So who} [TR: "Who] is *that*, Lord, so that I may believe in him?"	καὶ, *and*: present in RP P1904 F1853=19/19 F1859=6/7 vs. absent in TR F1853=0/19 F1859=1/7. He ← *That (man), the former*.
John 9:37	Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Καὶ ἑώρακας αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν.	Jesus then said to him, "You have seen him, and also he *who is* talking to you is *the one*."	is *the one* ← *that (one) is (him)*.
John 9:38	Ὁ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ.	Then he said, "I believe, Lord." And he worshipped him.	
John 9:39	Καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν, καὶ οἱ βλέποντες τυφλοὶ γένωνται.	Then Jesus said, "I have come into this world with a view to judgment – that those *who do* not see should see, and those *who* see should become blind."	
John 9:40	Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοί ἐσμεν;	Now *some* of the Pharisees who were with him heard these *things*, and they said to him, "Surely we are not blind too?"	

John 9:41	Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε ὅτι Βλέπομεν· ἡ οὖν ἁμαρτία ὑμῶν μένει.	Jesus said to them, "If you were blind, you would not have sin. But as *it is*, you say, 'We see.' So your sin remains."	But as *it is* ← *But now*.
John 10:1	Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλέπτης ἐστὶν καὶ λῃστής.	"Truly, truly, I say to you, he *who does* not come into the sheepfold through the door, but climbs up from somewhere else, is a thief and a robber.	he *who* ... is ← *the (one) ... that (one) is*.
John 10:2	Ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμήν ἐστιν τῶν προβάτων.	But he *who* enters through the door is *the* shepherd of the sheep.	
John 10:3	Τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά.	To him the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out.	him ← *this (man)*.
John 10:4	Καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἴδασιν τὴν φωνὴν αὐτοῦ.	And when he brings out his own sheep, he goes in front of them, and the sheep follow him, because they know his voice.	
John 10:5	Ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ· ὅτι οὐκ οἴδασιν τῶν ἀλλοτρίων τὴν φωνήν.	However, they certainly will not follow a stranger but will flee from him, because they do not know the voice of strangers."	
John 10:6	Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς.	Jesus spoke this proverb to them, but they did not know what *the things* that he was saying to them meant.	they ← *those (men), the former*. meant ← *were*.
John 10:7	Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων.	Then Jesus spoke to them again *and said*, "Truly, truly, I say to you, I am the door for the sheep.	I am: see John 18:5-6. for the sheep ← *of the sheep*, possessive genitive, giving the sense *for the sheep to have (use of)*.
John 10:8	Πάντες ὅσοι {RP: ἦλθον} [P1904: ἦλθον πρὸ ἐμοῦ] [TR: πρὸ ἐμοῦ ἦλθον] κλέπται εἰσὶν καὶ λῃσταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.	All who {RP: have gone} [P1904 TR: went before me] are thieves and robbers, but the sheep did not listen to them.	ἦλθον, *went*, RP F1853=10/20 F1859=3/8 vs. ἦλθον πρὸ ἐμοῦ, *went + before me*, P1904 F1853=9/20 F1859=4/8 vs. πρὸ ἐμοῦ ἦλθον, *before me + went*, TR F1853=0/20 F1859=1/8 vs. verse missing, F1853=1/20 (Scrivener's p*) F1859=0/8. A weak disparity with RP, R=13:14. AV differs textually.
John 10:9	Ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν εὑρήσει.	I am the door. If anyone goes in through me, he will be saved, and he will go in and out and will find pasture.	I am: see John 18:5-6.
John 10:10	Ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν, καὶ περισσὸν ἔχωσιν.	The thief does not come except to steal and slaughter and destroy. I came in order that they might have life and have *it* abundantly.	
John 10:11	Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων.	I am the good shepherd. The good shepherd lays down his life for the sheep.	I am: see John 18:5-6. life ← *soul*.
John 10:12	Ὁ μισθωτὸς δέ, καὶ οὐκ ὢν ποιμήν, οὗ οὐκ εἰσὶν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησιν τὰ πρόβατα, καὶ φεύγει· καὶ ὁ λύκος ἁρπάζει αὐτά, καὶ σκορπίζει τὰ πρόβατα.	But the hired man, so *who* is not *the* shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees. Then the wolf seizes them and scatters the sheep.	so ← *and*, but here inferential, as in Mark 10:26.
John 10:13	Ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτός ἐστιν, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.	The hired man, then, flees, because he is a hired man, and he is not concerned about the sheep.	he is not concerned ← *it is not a concern to him*.

John 10:14	Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμά, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν.	I am the good shepherd, and I know my *own*, and I am known by my *own*.	I am: see John 18:5-6.
John 10:15	Καθὼς γινώσκει με ὁ πατήρ, κἀγὼ γινώσκω τὸν πατέρα· καὶ τὴν ψυχήν μου τίθημι ὑπὲρ τῶν προβάτων.	As the father knows me, I also know the father, and I lay down my life for the sheep.	life ← *soul*.
John 10:16	Καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν· καὶ γενήσεται μία ποίμνη, εἷς ποιμήν.	I have other sheep too, which are not of this fold, and I must lead those too, and they will hear my voice, and there will be *this*: one flock, one shepherd.	which: not *who*, maintaining the figure of *sheep* in the pronoun, as in the Greek. flock: AV differs, reading *fold*, which the Vulgate (*ovile*) also has.
John 10:17	Διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχήν μου, ἵνα πάλιν λάβω αὐτήν.	Here *is* why the father loves me: because I lay down my life, so that I may take it *up* again.	Here *is* why ← *On account of this*. life ← *soul*.
John 10:18	Οὐδεὶς αἴρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. Ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. Ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου.	No-one takes it from me, but I lay it down of my own *free will*. I have authority to lay it down, and I have authority to take it *up* again. I received this commandment from my father."	of my own *free will* ← *from myself*. I have authority to take it *up* again: combine with any of Acts 2:32, Acts 3:15, Acts 5:30, Acts 10:40, Acts 13:30, Rom 4:24, 2 Cor 4:14, 1 Pet 1:21 to infer the Deity of Christ.
John 10:19	Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους.	Then a division arose again among the Jews on account of these words.	
John 10:20	Ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν, Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε;	And many of them said, "He is possessed by a demon and is mad. Why do you listen to him?"	is possessed by ← *has*.
John 10:21	Ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν;	Others said, "These words are not *those* of *one* possessed by a demon. A demon cannot open *the* eyes of *the* blind, can it?"	
John 10:22	Ἐγένετο δὲ τὰ Ἐγκαίνια ἐν {RP: - } [P1904 TR: τοῖς] Ἱεροσολύμοις, καὶ χειμὼν ἦν·	Now it was the *festival of the* Dedication in Jerusalem, and it was winter,	τοῖς, *the (Jerusalem)*: absent in RP F1853=19/19 F1859=7/7 vs. present in P1904 TR F1853=0/19 F1859=0/7. A case of collusion between P1904 and TR? Dedication ← *Renewals, Rededications*. Here, *Hanukkah*.
John 10:23	καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ {RP: - } [P1904 TR: τοῦ] {RP P1904: Σολομῶνος} [TR: Σολομῶντος].	and Jesus was walking around in the temple in Solomon's Colonnade.	τοῦ, *the (Solomon)*: absent in RP F1853=15/19 F1859=7/7 vs. present in P1904 TR F1853=4/19 (Scrivener's bpty) F1859=0/7. Σολομῶνος, *of Solomon*, RP P1904 F1853=13/19 F1859=5/7 vs. Σολομῶντος, *of Solomon*, TR F1853=6/19 F1859=2/7.
John 10:24	Ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ, Ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις; Εἰ σὺ εἶ ὁ χριστός, εἰπὲ ἡμῖν παρρησίᾳ.	Then the Jews gathered round him and said to him, "How long are you *going to* keep us in suspense? If you are the Christ, tell us plainly."	keep us in suspense ← *lift our soul*.
John 10:25	Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Εἶπον ὑμῖν, καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ·	Jesus replied to them, "I have told you, and you do not believe. *It is* the works which I do in the name of my father which testify concerning me.	which testify ← *these testify*.

John 10:26	ἀλλ' ὑμεῖς οὐ πιστεύετε· οὐ γάρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν.	But you do not believe, for you are not my sheep, as I told you.	my sheep ← *of my sheep*.
John 10:27	Τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, κἀγὼ γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι·	My sheep hear my voice, and I know them, and they follow me.	
John 10:28	κἀγὼ ζωὴν αἰώνιον δίδωμι αὐτοῖς· καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἁρπάσει τις αὐτὰ ἐκ τῆς χειρός μου.	And I give them age-abiding life, and they will certainly not be lost throughout the age, and no-one will snatch them out of my hand.	be lost: see John 3:16. throughout the age: see John 3:15.
John 10:29	Ὁ πατήρ μου ὃς δέδωκέν μοι, μείζων πάντων ἐστίν· καὶ οὐδεὶς δύναται ἁρπάζειν ἐκ τῆς χειρὸς τοῦ πατρός μου.	My father, who has given *them* to me, is greater than all, and no-one can snatch *them* from my father's hand.	
John 10:30	Ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν.	I and the father are one."	
John 10:31	Ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν.	Then the Jews took up stones again to stone him.	
John 10:32	Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρός μου· διὰ ποῖον αὐτῶν ἔργον λιθάζετέ με;	Jesus replied to them, "I have shown you many good works from my father. On account of which of those works do you stone me?"	which of those works ← *which kind of work of those*.
John 10:33	Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι λέγοντες, Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν.	The Jews answered him and said, "We are not stoning you for a good work, but for blasphemy, and in that you, being a man, make yourself God."	
John 10:34	Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, Ἐγὼ εἶπα, Θεοί ἐστε;	Jesus answered them, "Is it not written in your law: **'I have said, «You are gods» '**?	**Ps 82:6; Isa 41:23**. gods: possibly standing for *judges*, as apparently in Ex 22:8MT (Ex 22:9AV), Ex 22:9MT (Ex 22:10AV). Ironic in Isa 41:23.
John 10:35	Εἰ ἐκείνους εἶπεν θεούς, πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο - καὶ οὐ δύναται λυθῆναι ἡ γραφή -	If he called those *people* to whom the word of God came 'gods' – and the scripture cannot be broken –	he ← *that (one), the former*.
John 10:36	ὃν ὁ πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε ὅτι Βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ θεοῦ εἰμι;	do you say of *him* whom the father sanctified and sent into the world, 'You are blaspheming' because I said, 'I am *the* son of God'?	
John 10:37	Εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετέ μοι·	If I do not do the works of my father, do not believe me,	
John 10:38	εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε· ἵνα γνῶτε καὶ πιστεύσητε ὅτι ἐν ἐμοὶ ὁ πατήρ, κἀγὼ ἐν αὐτῷ.	but if I do do *them*, and if you do not believe me, believe the works, so that you may know and believe that the father *is* in me and I in him."	

John 10:39	Ἐζήτουν {RP-text P1904 TR: οὖν} [RP-marg: -] πάλιν {RP TR: αὐτὸν πιάσαι} [P1904: πιάσαι αὐτόν]· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.	{RP-text P1904 TR: Then they} [RP-marg: They] again looked for *a way* to seize him, but he slipped away, out of their reach.	οὖν, *therefore*: present in RP-text P1904 TR F1853=13/19 F1859=5/8 vs. absent in RP-marg F1853=6/19 F1859=3/8. --- αὐτὸν πιάσαι, *him + to seize*, RP TR F1853=14/19 F1859=7/7 vs. πιάσαι αὐτόν, *to seize + him*, P1904 F1853=5/19 F1859=0/7. --- slipped away ← *went out*. --- reach ← *hand*.
John 10:40	Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ ἔμεινεν ἐκεῖ.	And he departed again, across the Jordan, to the place where John was first baptizing, and he remained there.	
John 10:41	Καὶ πολλοὶ ἦλθον πρὸς αὐτόν, καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν· πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθῆ ἦν.	And many came to him and said that John did not perform any sign, but *that* everything John had said about this *man* had been true.	not ... any: the construction is as in John 8:28.
John 10:42	Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.	And many there believed in him.	
John 11:1	Ἦν δέ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.	Now there was a certain *man who* was ill: Lazarus from Bethany, from the village of Mary and Martha her sister.	
John 11:2	Ἦν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρῳ, καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει.	Mary, incidentally, was the *one who had* anointed the Lord with ointment and *had* wiped his feet *dry* with her hair, *and* whose brother Lazarus was ill.	
John 11:3	Ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ.	So the sisters sent *word* to him, and they said, "Lord, look, *he* whom you love is ill."	
John 11:4	Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς.	Then when Jesus heard *it*, he said, "This illness is not with death in view, but *is* for the sake of the glory of God, so that the son of God may be glorified through it."	
John 11:5	Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον.	Now Jesus loved Martha and her sister, and Lazarus,	
John 11:6	Ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας.	so when he heard that he was ill, he then remained in the place where he was for two days.	so: consequential; we take it as a deliberate act of delay, for a good reason, on Jesus's part.
John 11:7	Ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν.	Then after that he said to the disciples, "Let us go to Judaea again."	that ← *this (thing)*.
John 11:8	Λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;	The disciples said to him, "Rabbi, the Jews were *only* recently looking for *a way* to stone you, yet are you going there again?"	were *only* recently ← *were now*. --- yet: adversative use of καί.

John 11:9	Ἀπεκρίθη {RP P1904: - } [TR: ὁ] Ἰησοῦς, Οὐχὶ {RP P1904 TR: δώδεκά εἰσιν ὧραι} [MISC: δώδεκα ὧραί εἰσιν] τῆς ἡμέρας; Ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει.	Jesus replied, "Are there not twelve hours in a day? If a person goes around in the daytime, he does not stumble, because he sees the light of this world.	ὁ, *the (Jesus)*: absent in RP P1904 F1853=15/18 F1859=7/7 vs. present in TR F1853=3/18 (Scrivener's fky) F1859=0/7. --- εἰσιν ὧραι, *hours + are*, RP P1904 TR F1853=7/19 F1859=3/7 vs. ὧραι εἰσὶν, *are + hours*, F1853=12/19 F1859=4/7. A disparity with RP, R=12:16.
John 11:10	Ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.	But if a person goes around at night, he stumbles, because the light is not in him."	
John 11:11	Ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν.	He said these *things*, and after this he said to them, "Our friend Lazarus has fallen asleep. But I am going *along* to awaken him."	
John 11:12	Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ, Κύριε, εἰ κεκοίμηται, σωθήσεται.	Then his disciples said, "Lord, if he has fallen asleep, he will recover."	recover ← *be saved*.
John 11:13	Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει.	However, Jesus had spoken about his death, but they thought he was speaking about falling asleep *in the sense* of *natural* sleep.	they ← *those, the former*.
John 11:14	Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ, Λάζαρος ἀπέθανεν.	So Jesus then spoke to them plainly, "Lazarus is dead.	is dead ← *died* (aorist).
John 11:15	Καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· {RP: ἀλλὰ} [P1904 TR: ἀλλ'] ἄγωμεν πρὸς αὐτόν.	And I rejoice on your account, so that you may believe, because I was not there. But let us go to him."	ἀλλὰ, *but* (unapocopated), RP F1853=15/18 F1859=6/7 vs. ἀλλ', *but* (apocopated), P1904 TR F1853=3/18 (Scrivener's cgh) F1859=1/7.
John 11:16	Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς, Ἄγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ.	Then Thomas, who *is* called Didymus, said to *his* fellow disciples, "Let us go too, so that we may die with him."	
John 11:17	Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ.	Then when Jesus had arrived, he found that he had already been in the tomb for four days.	he had already been in the tomb for four days ← *having already four days in the tomb*.
John 11:18	Ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε·	Now Bethany was near Jerusalem, about fifteen stades away.	fifteen stades: about 2 miles (3 km).
John 11:19	καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν.	And many of the Jews had gone to the *women* connected with Martha and Mary to console them about their brother.	the *women* connected with: AV differs, it being absent, though in TR (and RP, P1904, all F1853, all F1859). But they are absent in ℵBC**P**66,75 VulgC VulgS SyrP.
John 11:20	Ἡ οὖν Μάρθα, ὡς ἤκουσεν ὅτι {RP: - } [P1904 TR: ὁ] Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο.	Then when she heard that Jesus was coming, Martha went to meet him. But Mary was sitting down in the house.	ὁ, *the (Jesus)*: absent in RP F1853=17/17 F1859=6/7 vs. present in P1904 TR F1853=0/17 F1859=1/7. A case of collusion between P1904 and TR?
John 11:21	Εἶπεν οὖν {RP: - } [P1904 TR: ἡ] Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει.	Then Martha said to Jesus, "Lord, if you had been here, my brother would not have died.	ἡ, *the (Martha)*: absent in RP F1853=13/17 F1859=5/7 vs. present in P1904 TR F1853=4/17 (Scrivener's cdeo) F1859=2/7.
John 11:22	Ἀλλὰ καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεόν, δώσει σοι ὁ θεός.	But even now I know that whatever you ask God for, God will give you *it*."	
John 11:23	Λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός σου.	Jesus said to her, "Your brother will rise again."	
John 11:24	Λέγει αὐτῷ Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.	Martha said to him, "I know that he will rise in the resurrection on the last day."	

John 11:25	Εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμέ, κἂν ἀποθάνῃ, ζήσεται·	Jesus said to her, "I am the resurrection and the life. He *who* believes in me, even if he dies, he will live.	I am: see John 18:5-6. the life: such abstract nouns do not normally take the article in English, but we make an exception for the sake of the symmetry of the sentence. Compare John 14:6.
John 11:26	καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμέ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. Πιστεύεις τοῦτο;	And everyone who lives and believes in me will certainly not die throughout the age. Do you believe this?"	
John 11:27	Λέγει αὐτῷ, Ναί, κύριε· ἐγὼ πεπίστευκα, ὅτι σὺ {RP P1904c TR: εἶ} [P1904u: -] ὁ χριστός, ὁ υἱὸς τοῦ θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος.	She said to him, "Yes, Lord, I believe that you are the Christ, the son of God, who *should* come into the world."	believe ← *have believed, have come to believe*. Compare with ἔγνωκα, John 5:42.
John 11:28	Καὶ ταῦτα εἰποῦσα ἀπῆλθεν, καὶ ἐφώνησεν Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρᾳ, εἰποῦσα, Ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε.	And when she had said these *things*, she went away and called Mary her sister in secret and said, "The teacher is present and is calling for you."	
John 11:29	Ἐκείνη ὡς ἤκουσεν, ἐγείρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν.	When she heard *that*, she got up quickly and went to him.	she ← *that (woman), the former*.
John 11:30	Οὔπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα.	However, Jesus had not yet come to the village, but was in the place where Martha had met him.	
John 11:31	Οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγοντες ὅτι Ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ.	So when the Jews who were with her in the house comforting her saw that Mary had quickly got up and gone out, they followed her, and they said, "She is going off to the tomb to weep there."	
John 11:32	Ἡ οὖν Μαρία, ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτόν, ἔπεσεν {RP P1904: αὐτοῦ εἰς τοὺς πόδας} [TR: εἰς τοὺς πόδας αὐτοῦ] λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανέν μου ὁ ἀδελφός.	Then when Mary came *to* where Jesus was, when she saw him, she fell *down* at his feet and said to him, "Lord, if you had been here, my brother would not have died."	αὐτοῦ εἰς τοὺς πόδας, *his + at the feet*, RP P1904 F1853=14/18 F1859=5/7 vs. εἰς τοὺς πόδας αὐτοῦ, *at the feet + his*, TR F1853=4/18 (Scrivener's bfky) F1859=2/7.
John 11:33	Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν ἑαυτόν,	Then when he saw her weeping, and the Jews who *had* come with her weeping, Jesus was exasperated in spirit and was disquieted,	was exasperated ← *snorted*. was disquieted ← *troubled himself*.
John 11:34	καὶ εἶπεν, Ποῦ τεθείκατε αὐτόν; Λέγουσιν αὐτῷ, Κύριε, ἔρχου καὶ ἴδε.	and he said, "Where have you put him?" They said to him, "Lord, come and see."	
John 11:35	Ἐδάκρυσεν ὁ Ἰησοῦς.	Jesus wept.	
John 11:36	Ἔλεγον οὖν οἱ Ἰουδαῖοι, Ἴδε πῶς ἐφίλει αὐτόν.	Then the Jews said, "See how he loved him."	
John 11:37	Τινὲς δὲ ἐξ αὐτῶν εἶπον, Οὐκ ἠδύνατο οὗτος, ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;	But some of them said, "Could not this *man*, who opened the eyes of the blind *man*, have also acted so that this *man* should not die?"	
John 11:38	Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον. Ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ.	Then, again inwardly exasperated, Jesus went to the tomb. There was a cave, and a stone lay on it.	exasperated ← *snorting*.

John 11:39	Λέγει ὁ Ἰησοῦς, Ἄρατε τὸν λίθον. Λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τεθνηκότος Μάρθα, Κύριε, ἤδη ὄζει· τεταρταῖος γάρ ἐστιν.	Jesus said, "Remove the stone." Martha, the sister of the deceased *man*, said to him, "Lord, by now he *will* stink, for he *has been dead* for four days."	he *has been dead* for four days ← *he is a "fourth-dayer"*.
John 11:40	Λέγει αὐτῇ ὁ Ἰησοῦς, Οὐκ εἶπόν σοι, ὅτι ἐὰν πιστεύσῃς, ὄψει τὴν δόξαν τοῦ θεοῦ;	Jesus said to her, "Did I not say to you that if you believed, you would see the glory of God?"	
John 11:41	Ἦραν οὖν τὸν λίθον, οὗ ἦν ὁ τεθνηκὼς κείμενος. Ὁ δὲ Ἰησοῦς ἦρεν τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπεν, Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου.	So they removed the stone where the deceased was lying. Jesus lifted *his* eyes upwards and said, "Father, I give thanks to you because you have heard me.	
John 11:42	Ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.	But I knew that you *would* always hear me. But on account of the crowd standing round, I spoke, so that they might believe that you sent me."	
John 11:43	Καὶ ταῦτα εἰπών, φωνῇ μεγάλῃ ἐκραύγασεν, Λάζαρε, δεῦρο ἔξω.	And when he had said these *things*, he called out in a loud voice, "Lazarus, come out."	
John 11:44	Καὶ ἐξῆλθεν ὁ τεθνηκώς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε αὐτόν, καὶ ἄφετε ὑπάγειν.	And he *who had* died came out, bound at the legs and the hands with swathing. Also, his face had been wrapped with a sweat-band. Jesus said to them, "Unbind him and let *him* go."	had been wrapped ← *had been bound*.
John 11:45	Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαρίαν καὶ θεασάμενοι ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπίστευσαν εἰς αὐτόν.	Then many of the Jews who *had* come to Mary and *had* seen what Jesus had done believed in him.	
John 11:46	Τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς.	But some of them went to the Pharisees and told them what Jesus had done.	
John 11:47	Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, Τί ποιοῦμεν; Ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ.	Then the senior priests and the Pharisees convened *the* Sanhedrin *council* and said, "What are we doing, seeing that this man is performing many signs?	
John 11:48	Ἐὰν ἀφῶμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.	If we leave him like this, everyone will believe in him, and the Romans will come and take away both our place and *our* nation."	
John 11:49	Εἷς δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, Ὑμεῖς οὐκ οἴδατε οὐδέν,	But a certain one of them, Caiaphas, *who* was *the* high priest in that year, said to them, "You do not know anything.	
John 11:50	οὐδὲ διαλογίζεσθε ὅτι συμφέρει ἡμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.	Nor do you consider that it is expedient for us that one man should die for the people so that the whole nation should not perish."	
John 11:51	Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, προεφήτευσεν ὅτι ἔμελλεν {RP: - } [P1904 TR: ὁ] Ἰησοῦς ἀποθνῄσκειν ὑπὲρ τοῦ ἔθνους,	Now he did not say this on his own *initiative*, but being high priest that year, he prophesied that Jesus was going to die for the nation,	ὁ, *the (Jesus)*: absent in RP F1853=13/19 F1859=4/7 vs. present in P1904 TR F1853=6/19 F1859=3/7.

John 11:52	καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἕν.	and not only for the nation, but also so that he should gather into one the children of God who *are* scattered.	
John 11:53	Ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.	Then from that day, they deliberated on *how* to kill him.	on *how* to ← *in order to*.
John 11:54	Ἰησοῦς οὖν οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κἀκεῖ διέτριβεν μετὰ τῶν μαθητῶν αὐτοῦ.	So Jesus no longer went around openly among the Jews, but went away from there to a region near the desert, to a town called Ephraim, and he spent time there with his disciples.	a region ← *the region*. See Gen 22:9.
John 11:55	Ἦν δὲ ἐγγὺς τὸ Πάσχα τῶν Ἰουδαίων· καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ Πάσχα, ἵνα ἁγνίσωσιν ἑαυτούς.	Now the Jews' Passover was near, and many went up to Jerusalem from the region before the Passover to purify themselves.	
John 11:56	Ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἑστηκότες, Τί δοκεῖ ὑμῖν; Ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;	Then they looked for Jesus and spoke with each other as they stood in the temple, *and they said*, "What do you think? Will he definitely not come to the festival?"	What do you think ← *How does it seem to you*.
John 11:57	Δεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολήν, ἵνα ἐάν τις γνῷ ποῦ ἐστιν, μηνύσῃ, ὅπως πιάσωσιν αὐτόν.	The senior priests and Pharisees on this score had issued a commandment that if anyone knew where he was, he must inform *them* so that they might seize him.	on this score: translating δὲ, giving it a connective force.
John 12:1	Ὁ οὖν Ἰησοῦς πρὸ ἓξ ἡμερῶν τοῦ Πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν.	So six days before the Passover, Jesus went to Bethany, where Lazarus was, who *had* died, whom he had raised from *the* dead.	
John 12:2	Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἷς ἦν τῶν {RP P1904: ἀνακειμένων} [TR: συνανακειμένων] {RP P1904: σὺν} [TR: -] αὐτῷ.	Then they made a meal for him there, and Martha served, and Lazarus was one of those reclining *at table* with him.	ἀνακειμένων, *(of those) reclining*, RP P1904 F1853=18/20 F1859=7/7 vs. συνανακειμένων, *(of those) jointly-reclining*, TR F1853=2/20 (Scrivener's l**g) F1859=0/7. --- σὺν, *with*: present in RP P1904 F1853=17/19 F1859=7/7 vs. absent in TR F1853=2/19 (Scrivener's fg) F1859=0/7.
John 12:3	Ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου, ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξεν ταῖς θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου.	Then Mary took a litra of very costly genuine ointment of spikenard, and she anointed Jesus's feet and wiped his feet *dry* with her hair. And the house was filled with the scent of the ointment.	litra: about 12 ounces (300 grams).
John 12:4	Λέγει οὖν εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι,	Then one of his disciples, Judas Iscariot, *the son* of Simon, who *was* going to betray him, said,	
John 12:5	Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς;	"Why was this ointment not sold for three hundred denaries and *the proceeds* given to *the* poor?"	denaries: a denary was a silver coin.

John 12:6	Εἶπεν δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν {RP P1904 TR: ἔμελεν} [MISC: ἔμελλεν] αὐτῷ, {RP P1904 S1550 E1624: ἀλλ'} [S1894: ἀλλὰ] ὅτι κλέπτης ἦν, καὶ τὸ γλωσσόκομον εἶχεν, καὶ τὰ βαλλόμενα ἐβάσταζεν.	But he said this, not because he was concerned for the poor, but because he was a thief, and he had the money-bag and carried the funds.	ἔμελεν, *was a concern to*, RP P1904 TR F1853=7/20 F1859=2/6 vs. ἔμελλεν, *was about to*, or an alternative spelling or misspelling of ἔμελεν, F1853=13/20 F1859=4/6. On μέλλει as an alternative spelling to μέλει, see Acts 18:17. A disparity with RP, R=11:17. ἀλλ', *but* (apocopated), RP P1904 S1550 E1624 F1853=19/19 F1859=7/7 vs. ἀλλὰ, *but* (unapocopated), S1894 F1853=0/19 F1859=0/7. the funds ← *the (things) put in*.
John 12:7	Εἶπεν οὖν ὁ Ἰησοῦς, Ἄφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό.	Then Jesus said, "Leave her *alone*. She has kept this with a view to the day of my embalming.	Then: see John 3:25. kept: either in the sense of *preserved* the ointment, or *observed* the rite.
John 12:8	Τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.	After all, you always have the poor with you, but you do not always have me."	
John 12:9	Ἔγνω οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστιν· καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν.	Then a large crowd of the Jews found out that he was there, and they came not on account of Jesus only, but also to see Lazarus whom he had raised from *the* dead.	Then: see John 3:25. found out ← *knew*.
John 12:10	Ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν·	But the senior priests had resolved to kill Lazarus as well,	
John 12:11	ὅτι πολλοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.	because many of the Jews were withdrawing on account of him and were believing in Jesus.	
John 12:12	Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται {RP P1904: - } [TR: ὁ] Ἰησοῦς εἰς Ἱεροσόλυμα,	The next day, a large crowd who *had* come to the festival heard that Jesus was coming to Jerusalem,	ὁ, *the (Jesus)*: absent in RP P1904 F1853=12/19 F1859=4/7 vs. present in TR F1853=7/19 F1859=3/7.
John 12:13	ἔλαβον τὰ βαΐα τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον, Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, {RP P1904: - } [TR: ὁ] βασιλεὺς τοῦ Ἰσραήλ.	and they took branches of palm trees, and they went out to meet him, and they shouted, **"Hosanna;** **Blessed *is* he *who* comes in *the* name of *the* Lord,** {RP P1904: *The*} [TR: The] king of Israel."	ὁ, *the (king)*: absent in RP P1904 F1853=18/19 F1859=7/7 vs. present in TR F1853=1/19 (Scrivener's p) F1859=0/7. **Ps 118:25, Ps 118:26**. Hosanna: see Matt 21:9.
John 12:14	Εὑρὼν δὲ ὁ Ἰησοῦς ὀνάριον, ἐκάθισεν ἐπ' αὐτό, καθώς ἐστιν γεγραμμένον,	Jesus then found a donkey, and he sat on it, as it stands written:	donkey ← *little donkey*, but the diminutive is not emphatic. No diminutive in the next verse.
John 12:15	Μὴ φοβοῦ, θύγατερ Σιών· ἰδού, ὁ βασιλεύς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου.	**"Do not fear, daughter of Zion;** **Behold, your king is coming,** **Sitting on *the* foal of a donkey."**	**Zech 9:9**.
John 12:16	Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτε ἐδοξάσθη {RP-text: - } [RP-marg P1904 TR: ὁ] Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ.	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.	ὁ, *the (Jesus)*: absent in RP-text F1853=7/20 F1859=3/7 vs. present in RP-marg P1904 TR F1853=13/20 F1859=4/7. A disparity with RP-text, R=10:19.

John 12:17	Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ {RP P1904 S1550 S1894: ὅτε} [E1624: ὅτι] τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν.	Then the crowd who were with him {RP P1904 S1550 S1894: when he} [E1624: testified that he had] called Lazarus from the tomb and raised him from *the* dead {RP P1904 S1550 S1894: gave a testimony} [E1624: -],	ὅτε, *when*, RP P1904 S1550 S1894 F1853=18/19 F1859=5/7 vs. ὅτι, *that*, E1624 F1853=1/19 (Scrivener's a) F1859=2/7. Then: see John 3:25.
John 12:18	Διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι {RP TR: ἤκουσεν} [P1904: ἤκουσαν] τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.	which *is* why the *former* crowd also went to meet him, because they had heard that he had performed this sign.	ἤκουσε(ν), *(it, i.e. the crowd) heard*, RP TR F1853=15/19 F1859=5/8 vs. ἤκουσαν, *they heard*, P1904 F1853=4/19 (Scrivener's agpx) F1859=3/8. which *is* why ← *on account of this*. the *former* crowd: i.e. the crowd of John 12:9, not the crowd of John 12:17.
John 12:19	Οἱ οὖν Φαρισαῖοι εἶπον πρὸς ἑαυτούς, Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.	Then the Pharisees said to each other, "You see that you aren't making any headway. Look, the world has gone after him."	to each other: reflexive pronoun (ἑαυτούς) standing for reciprocal pronoun (ἀλλήλους). making any headway ← *benefiting (transitive) in any way*.
John 12:20	Ἦσαν δέ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ·	Now there were some Greeks among those going up to worship at the festival.	
John 12:21	οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν λέγοντες, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.	These then went to Philip, who *was* from Bethsaida in Galilee, and they appealed to him and said, "Sir, we want to see Jesus."	then: see John 3:25.
John 12:22	Ἔρχεται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσιν τῷ Ἰησοῦ.	Philip came and told Andrew, and Andrew and Philip in turn told Jesus.	in turn ← *again*.
John 12:23	Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων, Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.	But Jesus answered them and said, "The hour has come for the son of man to be glorified.	
John 12:24	Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.	Truly, truly, I say to you, if the grain of wheat does not fall to the ground and die, only it remains. But if it dies, it bears much fruit.	
John 12:25	Ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.	He *who* loves his life will lose it, and he *who* hates his life in this world will keep it, *saved up* for age-abiding life.	life *(2x)* ← *soul*.
John 12:26	Ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθείτω· καὶ ὅπου εἰμὶ ἐγώ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· καὶ ἐάν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ πατήρ.	If anyone serves me, let him follow me, and where I am, there my servant will be. And if anyone serves me, the father will honour him.	
John 12:27	Νῦν ἡ ψυχή μου τετάρακται· καὶ τί εἴπω; Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης. Ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.	My soul is troubled now. Well what should I say? 'Father, save me from this hour'? But *it is* for this *that* I came, for this hour.	Father, save me from this hour: we have punctuated this as a question; RP P1904 TBS-TR as a statement. is troubled ← *has been troubled*.
John 12:28	Πάτερ, δόξασόν σου τὸ ὄνομα. Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, Καὶ ἐδόξασα, καὶ πάλιν δοξάσω.	Father, glorify your name." Then a voice came from heaven *and said*, "I both have glorified *it* and will glorify *it* again."	Then: see John 3:25.

John 12:29	Ὁ οὖν ὄχλος ὁ ἑστὼς καὶ ἀκούσας ἔλεγεν βροντὴν γεγονέναι· ἄλλοι ἔλεγον, Ἄγγελος αὐτῷ λελάληκεν.	Then the crowd who *were* standing *by*, and had heard *it*, said that it had thundered. Others said, "An angel has spoken to him."	Then: see John 3:25.
John 12:30	Ἀπεκρίθη {RP-text: - } [RP-marg P1904 TR: ὁ] Ἰησοῦς καὶ εἶπεν, Οὐ δι' ἐμὲ αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς.	Jesus answered and said, "This voice did not come on my account, but on your account.	ὁ, *the (Jesus)*: absent in RP-text F1853=10/18 F1859=6/8 vs. present in RP-marg P1904 TR F1853=8/18 F1859=2/8.
John 12:31	Νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω.	Now *the* judgment of this world is *here*. Now the ruler of this world will be cast out.	
John 12:32	Κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἑλκύσω πρὸς ἐμαυτόν.	And *as for* me, when I am lifted up from the earth, I will draw all *men* to myself."	when ← *if*, but *when* also in 1 John 3:2 (*when he is made manifest*). Apparently John's peculiar idiom.
John 12:33	Τοῦτο δὲ ἔλεγεν, σημαίνων ποίῳ θανάτῳ {RP: ἔμελλεν} [P1904 TR: ἤμελλεν] ἀποθνῄσκειν.	Now he said this indicating what kind of death he was going to die.	ἔμελλεν, *he was going to (1)*, RP F1853=10/18 F1859=2/8 vs. ἤμελλεν, *he was going to (2)*, P1904 TR F1853=8/18 (incl. one misspelled) F1859=6/8. A disparity with RP, R=12:16. what kind ← *by what kind*.
John 12:34	Ἀπεκρίθη αὐτῷ ὁ ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις, {RP P1904: - } [TR: ὅτι] Δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; Τίς ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;	The crowd replied to him, "We have heard from the law that **Christ remains throughout the age**, so how *can* you say, 'The son of man must be lifted up'? Who is this son of man?"	ὅτι, *(say) that* (introducing indirect or direct speech): absent in RP P1904 F1853=14/19 F1859=5/8 vs. present in TR F1853=5/19 F1859=3/8. **Ps 89:37MT (Ps 89:36AV)** (taking *David's seed* to stand for *Christ*. See also 2 Sam 7:12, 2 Sam 7:13, 2 Sam 7:14).
John 12:35	Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἔτι μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστιν. Περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει.	Then Jesus said to them, "The light is with you for *just* a little while yet. Walk while you have the light, so that darkness does not overtake you. For he *who* walks in the darkness does not know where he is going.	For ← *And*. Causal use of καί.
John 12:36	Ἕως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.	While you have the light, believe in the light, so that you may become sons of *the* light." Jesus said these *things*, then he went away and was hidden from them.	
John 12:37	Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν·	Although he had performed so many signs in their presence, they did not believe in him,	Although: concessive use of the participle, in a genitive absolute construction.
John 12:38	ἵνα ὁ λόγος Ἠσαΐου τοῦ προφήτου πληρωθῇ, ὃν εἶπεν, Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; Καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη;	so that the word of Isaiah the prophet, which he spoke, might be fulfilled: **"Lord, who has believed our account?** **And to whom has the arm of *the* Lord been revealed?"**	**Isa 53:1**. account ← *thing heard*.
John 12:39	Διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, ὅτι πάλιν εἶπεν Ἠσαΐας,	For this *reason*, they were not able to believe, because Isaiah again says,	

John 12:40	Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμούς, καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν· ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς, καὶ νοήσωσιν τῇ καρδίᾳ, καὶ ἐπιστραφῶσιν, καὶ {RP-text TR: ἰάσωμαι} [RP-marg P1904: ἰάσομαι] αὐτούς.	**"He has blinded their eyes And hardened their heart, In order that they should not see with *their* eyes, And understand with *their* heart, And repent, And I {RP-text TR: should} [RP-marg P1904: would] heal them."**	ἰάσωμαι, *should heal*, RP-text TR F1853=12/18 (incl. one misspelled) F1859=3/7 vs. ἰάσομαι, *will heal*, but standing for *should heal*, RP-marg P1904 F1853=6/18 F1859=4/7. **Isa 6:9, Isa 6:10**. repent ← *be turned around*.
John 12:41	Ταῦτα εἶπεν Ἠσαΐας, ὅτε εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.	Isaiah said these *things* when he saw his glory, and he spoke concerning him.	his: i.e. *Christ's* (not reflexive).
John 12:42	Ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται.	Nevertheless, however, even many of the rulers believed in him, but they did not confess *it* on account of the Pharisees, so as not to become excommunicated from the synagogue,	
John 12:43	Ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἤπερ τὴν δόξαν τοῦ θεοῦ.	for they loved the glory of men more than the glory of God.	than: or *than even*.
John 12:44	Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν, Ὁ πιστεύων εἰς ἐμέ, οὐ πιστεύει εἰς ἐμέ, ἀλλ' εἰς τὸν πέμψαντά με·	Then Jesus shouted out and said, "He *who* believes in me does not believe in me, but in him *who* sent me.	
John 12:45	καὶ ὁ θεωρῶν ἐμέ, θεωρεῖ τὸν πέμψαντά με.	And he *who* sees me sees him *who* sent me.	
John 12:46	Ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμέ, ἐν τῇ σκοτίᾳ μὴ μείνῃ.	I have come to the world *as* a light, so that no-one who believes in me should remain in darkness.	no-one ... should remain ← *everyone ... should not remain*.
John 12:47	Καὶ ἐάν τίς μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ πιστεύσῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον.	And if anyone hears my words but does not believe, I do not judge him. For I did not come to judge the world, but to save the world.	
John 12:48	Ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.	He *who* dismisses me and *does* not accept my words has one judging him: *it is* the word which I have spoken which will judge him on the last day.	*it is* the word ... which will ← *the word ... that (demonstrative pronoun) will*.
John 12:49	Ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα· ἀλλ' ὁ πέμψας με πατήρ, αὐτός μοι ἐντολὴν ἔδωκεν, τί εἴπω καὶ τί λαλήσω.	For I have not spoken on my own *initiative*, but *it is* the father who sent me who gave me a commandment *as to* what I should say and what I should speak.	*it is* the father ... who gave ← *the father ... he (emphatic) gave*.
John 12:50	Καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιός ἐστιν· ἃ οὖν λαλῶ ἐγώ, καθὼς εἴρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.	And I know that his commandment means age-abiding life. So *as for the things* I say, as my father has spoken to me, so I speak."	means ← *is*.
John 13:1	Πρὸ δὲ τῆς ἑορτῆς τοῦ Πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς.	Now before the festival of the Passover, Jesus knew that his hour had come for him to move out of this world to the father, after he had loved his own who *were* in the world. He loved them to *the* end.	

John 13:2	Καὶ δείπνου γενομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου ἵνα αὐτὸν παραδῷ,	And when supper had taken place, and the devil had already laid *it* on the heart of Judas Iscariot, *the son* of Simon, to betray him,	
John 13:3	εἰδὼς ὁ Ἰησοῦς ὅτι πάντα δέδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει,	Jesus, knowing that the father had committed everything to his responsibility and that he had come out from God, and *that* he was going to God,	to his responsibility ← *to him to the hands*.
John 13:4	ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησιν τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν.	got up from the supper and laid *aside his* garments and took a linen cloth and girded himself.	
John 13:5	Εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος.	Then he put water in the basin and began to wash the disciples' feet and to wipe *them* with the linen cloth with which he was girded.	
John 13:6	Ἔρχεται οὖν πρὸς Σίμωνα Πέτρον· καὶ λέγει αὐτῷ ἐκεῖνος, Κύριε, σύ μου νίπτεις τοὺς πόδας;	Then he went to Simon Peter, who said to him, "Lord, are you *going to* wash my feet?"	Then: see John 3:25. · who ← *and that (man)*.
John 13:7	Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὃ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα.	Jesus replied and said to him, "You do not now know what I am doing, but you will know afterwards."	
John 13:8	Λέγει αὐτῷ Πέτρος, Οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ.	Peter said to him, "Don't ever wash my feet at all." Jesus replied to him, "If I don't wash you, you have no part with me."	ever ← *throughout the age*, but used idiomatically here. See John 3:15.
John 13:9	Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλήν.	Simon Peter said to him, "Lord, *wash* not just my feet, but also *my* hands and head."	
John 13:10	Λέγει αὐτῷ ὁ Ἰησοῦς, Ὁ λελουμένος οὐ χρείαν ἔχει ἢ τοὺς πόδας νίψασθαι, ἀλλ' ἔστιν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροί ἐστε, ἀλλ' οὐχὶ πάντες.	Jesus said to him, "He *who has* washed himself does not need *anything* other than to wash *his* feet, but is completely clean. And you are clean, but not all *of you*."	completely ← *complete*, an adjective in apposition to the other adjective it qualifies.
John 13:11	Ἤδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν, Οὐχὶ πάντες καθαροί ἐστε.	For he knew who *was going to* betray him. That *is* why he said, "You are not all clean."	That *is* why ← *On account of this*.
John 13:12	Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν, καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν, εἶπεν αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν;	Then when he had washed their feet and had taken his garments, he reclined again and said to them, "Do you know what I have done for you?	
John 13:13	Ὑμεῖς φωνεῖτέ με, Ὁ διδάσκαλος, καὶ Ὁ κύριος· καὶ καλῶς λέγετε, εἰμὶ γάρ.	You call me 'the teacher' and 'the Lord', and you say *so* correctly, for *so* I am.	We do not capitalize as RP, taking the quoted words as titles rather than direct speech.
John 13:14	Εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας.	So if I, the Lord and the teacher, have washed your feet, then you ought to wash each other's feet.	
John 13:15	Ὑπόδειγμα γὰρ {RP TR: ἔδωκα} [P1904: δέδωκα] ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιῆτε.	For I have given you an example, so that as I have acted for you, so you should act.	ἔδωκα, *I gave*, RP TR F1853=10/18 F1859=4/8 vs. δέδωκα, *I have given*, P1904 F1853=8/18 F1859=4/8. We translate both readings in the English perfect tense.

John 13:16	Ἀμὴν ἀμὴν λέγω ὑμῖν, Οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.	Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than him *who* sent him.	master: same word as *lord*. messenger: same word as *apostle*. than him: or, if the reader prefers, *than he*.
John 13:17	Εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά.	If you know these *things*, blessed are you if you do them.	
John 13:18	Οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ, Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.	I do not speak of all of you. I know *those* whom I have chosen, but let the scripture be fulfilled: **'He *who* partakes of bread with me has lifted up his heel against me.'**	**Ps 41:10MT (Ps 41:9AV)**. let ← *in order that*. See Mark 14:49.
John 13:19	Ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα, ὅταν γένηται, πιστεύσητε ὅτι ἐγώ εἰμι.	From now *on* I *will* tell you before *a thing* takes place, so that when it does take place, you may believe that I am.	I am: see John 18:5-6.
John 13:20	Ἀμὴν ἀμὴν λέγω ὑμῖν, Ὁ λαμβάνων ἐάν τινα πέμψω, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν πέμψαντά με.	Truly, truly, I say to you, if I send someone, he *who* receives *him* receives me, and he *who* receives me receives him *who* sent me."	
John 13:21	Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησεν καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.	When Jesus had said these *things*, he was troubled in spirit, and he testified and said, "Truly, truly, I say to you that one of you will betray me."	
John 13:22	Ἔβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταί, ἀπορούμενοι περὶ τίνος λέγει.	Then the disciples looked at each other, at a loss *as to* whom he was speaking about.	Then: see John 3:25.
John 13:23	Ἦν δὲ ἀνακείμενος εἷς {RP TR: - } [P1904: ἐκ] τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς·	And one of his disciples, *he* whom Jesus loved, was reclining in the bosom of Jesus's *robe*.	ἐκ, *out of*: absent in RP TR F1853=16/18 F1859=5/7 vs. present in P1904 F1853=2/18 (Scrivener's ad) F1859=2/7. *robe*: see [JWB-CC] p.60.
John 13:24	νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει.	Then Simon Peter made a sign to him, to inquire *as to* who it might be about whom he spoke.	Then: see John 3:25. him ← *this (one)*.
John 13:25	Ἐπιπεσὼν δὲ ἐκεῖνος {RP: οὕτως} [P1904 TR: -] ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ, λέγει αὐτῷ, Κύριε, τίς ἐστιν;	Then he {RP: just} [P1904 TR: -] sank onto Jesus's chest and said to him, "Lord, who is it?"	οὕτως, *thus, like this*: present in RP F1853=10/19 (of which 1 misspelled) F1859=2/7 vs. absent in P1904 TR F1853=9/19 F1859=5/7. A disparity with RP, R=12:16. Burgon claims *most cursives* contain οὕτως, and he expounds it [JWB-CC] p.60. AV differs textually. he ← *that (one)*. {RP: just ← *thus, in this way.*}
John 13:26	Ἀποκρίνεται ὁ Ἰησοῦς, Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψας τὸ ψωμίον ἐπιδώσω. Καὶ ἐμβάψας τὸ ψωμίον, δίδωσιν Ἰούδᾳ Σίμωνος Ἰσκαριώτῃ.	Jesus answered, "It is he to whom I will give *this* morsel *of food* when I have dipped *it*." So he dipped the morsel and gave *it* to Judas Iscariot, *the son* of Simon.	he ← *that (one)*.
John 13:27	Καὶ μετὰ τὸ ψωμίον, τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. Λέγει οὖν αὐτῷ ὁ Ἰησοῦς, Ὃ ποιεῖς, ποίησον τάχιον.	And after *the incident of* the morsel *of food*, Satan entered into him. Then Jesus said to him, "What you are doing, do quickly."	Satan ← *then Satan*. him ← *that (one)*. Then: see John 3:25.

John 13:28	Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ.	But no-one among those reclining knew to what intent he said this to him.	among ← *of*.
John 13:29	Τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, Ἀγόρασον ὧν χρείαν ἔχομεν εἰς τὴν ἑορτήν· ἢ τοῖς πτωχοῖς ἵνα τι δῷ.	For some thought, since Judas had the money-bag, that Jesus said to him, "Buy what we need for the festival", or that he should give something to the poor.	
John 13:30	Λαβὼν οὖν τὸ ψωμίον ἐκεῖνος, εὐθέως ἐξῆλθεν· ἦν δὲ νύξ.	Then he took the morsel *of food* and went out straightaway. It was, by the way, night.	he ← *that (man)*.
John 13:31	Ὅτε {RP S1550: - } [P1904 E1624 S1894: οὖν] ἐξῆλθεν, λέγει ὁ Ἰησοῦς, Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ.	{RP S1550: When} [P1904 E1624 S1894: Then when] he had gone out, Jesus said, "Now the son of man has been glorified, and God has been glorified in him.	οὖν, *therefore* (but see John 3:25): absent in RP S1550 F1853=15/17 F1859=3/7 vs. present in P1904 E1624 S1894 F1853=2/17 (Scrivener's gy) F1859=4/7. = has been glorified *(2x)* ← *was glorified*, which is incompatible with *now*. See Matt 2:2.
John 13:32	Εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν.	If God has been glorified in him, God will also glorify him in himself, and he will immediately glorify him.	
John 13:33	Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι. Ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι Ὅπου ὑπάγω ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι.	Little children, I *will* be with you for *just* a little *while* longer. You will seek me, and as I said to the Jews, 'Where I am going, you cannot go', so I also say to you now.	longer: translating ἔτι. = Jews: i.e. *the Jewish religious leaders*.
John 13:34	Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.	I give you a new commandment: to love each other – that you also love each other as I have loved you.	
John 13:35	Ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.	By this all will know that you are my disciples: *by* whether you have love among each other."	my disciples ← *disciples to me*. = *by* whether ← *if*.
John 13:36	Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ὅπου {RP TR: - } [P1904: ἐγὼ] ὑπάγω, οὐ δύνασαί μοι νῦν ἀκολουθῆσαι, ὕστερον δὲ ἀκολουθήσεις μοι.	Simon Peter said to him, "Lord, where are you going?" Jesus replied to him, "Where I am going, you cannot now follow me, but later you will follow me."	ἐγὼ, *I* (emphatic personal pronoun): absent in RP TR F1853=8/17 F1859=2/9 vs. present in P1904 F1853=9/17 F1859=7/9. A disparity with RP, R=11:17.
John 13:37	Λέγει αὐτῷ {RP: - } [P1904 TR: ὁ] Πέτρος, Κύριε, διὰ τί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; Τὴν ψυχήν μου ὑπὲρ σοῦ θήσω.	Peter said to him, "Lord, why can I not follow you now? I will lay down my life for you."	ὁ, *the (Peter)*: absent in RP F1853=15/17 F1859=5/8 vs. present in P1904 TR F1853=2/17 (Scrivener's ay) F1859=3/8. = life ← *soul*.
John 13:38	Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Τὴν ψυχήν σου ὑπὲρ ἐμοῦ θήσεις; Ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ {RP: φωνήσῃ} [P1904 TR: φωνήσει] ἕως οὗ ἀπαρνήσῃ με τρίς.	Jesus replied to him, "Will you lay down your life for me? Truly, truly, I say to you, *the* cock will certainly not crow until you have denied me three times.	φωνήσῃ, *will (not) crow (1)* (classical aorist subjunctive), RP F1853=11/17 F1859=4/7 vs. φωνήσει, *will (not) crow (2)* (non-classical future indicative), P1904 TR F1853=6/17 F1859=3/7. = life ← *soul*. = have denied ← *deny*.
John 14:1	Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε.	Do not let your heart be troubled. Believe in God, and believe in me.	Believe: AV differs *(ye believe)*, translating indicatively, which is also possible.

John 14:2	Ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαί εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν· Πορεύομαι ἑτοιμάσαι τόπον ὑμῖν.	In my father's house there are many residences. If *it were* not *so*, I would have told you. I am going *there* to prepare a place for you.	going *there*: we supply *there* to make it clear that the *going* is of motion, not an auxiliary to the future tense.
John 14:3	Καὶ ἐὰν πορευθῶ, {RP-text RP-marg2: - } [RP-marg P1904 TR: καὶ] {RP P1904 TR: ἑτοιμάσω} [RP-marg2: ἑτοιμάσαι] ὑμῖν τόπον· πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμὶ ἐγώ, καὶ ὑμεῖς ἦτε.	And if I go, {RP-text: I will} [RP-marg P1904 TR: and] [RP-marg2: to] prepare a place for {RP-text: you;} [RP-marg RP-marg2 P1904 TR: you,] I *will* come again and receive you to myself, so that where I am, you also may be.	καὶ, *and*: absent in RP-text RP-marg2 F1853=12/20 F1859=6/9 vs. present in RP-marg P1904 TR F1853=8/20 F1859=3/9. --- ἑτοιμάσω, *I (will) prepare*, subjunctive or future, RP P1904 TR F1853=12/19 F1859=7/9 vs. ἑτοιμάσαι, *to prepare*, RP-marg2 F1853=7/19 F1859=2/9.
John 14:4	Καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε.	So you know where I am going, and you know the way."	and you know the way: preparing for the explanation in John 14:6.
John 14:5	Λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι;	Thomas said to him, "Lord, we don't know where you are going. So how can we know the way?"	
John 14:6	Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ.	Jesus said to him, "I am the way, and the truth and the life. No-one comes to the father except through me.	I am: see John 18:5-6. --- the life: such abstract nouns do not normally take the article in English, but we make an exception for the sake of the symmetry of the sentence. Compare John 11:25.
John 14:7	Εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἐγνώκειτε ἄν· καὶ ἀπ' ἄρτι γινώσκετε αὐτόν, καὶ ἑωράκατε αὐτόν.	If you had known me, you would have known my father as well. But from now *on*, you know him, and you have seen him."	
John 14:8	Λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.	Philip said to him, "Lord, show us the father, and *that will* be sufficient for us."	
John 14:9	Λέγει αὐτῷ ὁ Ἰησοῦς, Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με, Φίλιππε; Ὁ ἑωρακὼς ἐμέ, ἑώρακεν τὸν πατέρα· καὶ πῶς σὺ λέγεις, Δεῖξον ἡμῖν τὸν πατέρα;	Jesus said to him, "Have I been with you so long, yet you do not know me, Philip? He *who has* seen me has seen the father. So how *can* you say, 'Show us the father'?	know: see John 5:42. --- He *who has* seen: our italicization here indicates the supplying of a finite verb, not a tense change, aorist to perfect, as might be suspected. See the Introduction.
John 14:10	Οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρί, καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν; Τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα.	Do you not believe that I *am* in the father, and the father is in me? The words which I say to you, I do not say on my own *initiative*, but *it is* the father who remains in me *who* does the works.	*it is* the father ... *who* does ← *the father ... he does* (emphatic *he*).
John 14:11	Πιστεύετέ μοι ὅτι ἐγὼ ἐν τῷ πατρί, καὶ ὁ πατὴρ ἐν ἐμοί {RP P1904 S1550 S1894: - } [E1624: ἐστιν]· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετέ μοι.	Believe me, that I *am* in the father and the father {RP P1904 S1550 S1894: - } [E1624: is] in me. And if not, believe me on account of the works themselves.	ἐστιν, *is* (explicitly): absent in RP P1904 S1550 S1894 F1853=17/18 F1859=7/8 vs. present in E1624 F1853=1/18 (Scrivener's b) F1859=1/8.
John 14:12	Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, τὰ ἔργα ἃ ἐγὼ ποιῶ κἀκεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι.	Truly, truly, I say to you, he *who* believes in me will also do the works which I do, and he will do greater *ones* than these, because I am going to my father.	will ← *that (man) will*.
John 14:13	Καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ.	And whatever you ask in my name, I will do it, so that the father is glorified in the son.	it ← *this*.

John 14:14	Ἐάν τι {RP-text: αἰτήσητέ με} [RP-marg P1904 TR: αἰτήσητε] ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.	If you ask anything {RP-text: of me} [RP-marg P1904 TR: -] in my name, I will do *it*.	με, *(of) me*: present in RP-text F1853=6/19 F1859=2/9 vs. absent in RP-marg P1904 TR F1853=13/19 F1859=7/9. A strong disparity with RP-text, R=8:22.
John 14:15	Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε.	If you love me, keep my commandments.	
John 14:16	Καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μένῃ μεθ' ὑμῶν εἰς τὸν αἰῶνα,	Moreover, I will ask the father, and he will give you another comforter, so that he may remain with you throughout the age:	another ← *another (of the same kind)*. comforter: same as *advocate* in 1 John 2:1, being *Jesus Christ the righteous*.
John 14:17	τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό, οὐδὲ γινώσκει αὐτό. Ὑμεῖς δὲ γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται.	the spirit of truth, which the world cannot receive, because it does not see it or know it. But you know it, because it remains with you and it will be in you.	
John 14:18	Οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς.	I will not leave you *as* orphans; I *will* come to you.	
John 14:19	Ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε.	Just a little *while* and the world *will* see me no longer, but you *will* see me. Because I live, you will live also.	Just ← *Still*.
John 14:20	Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρί μου, καὶ ὑμεῖς ἐν ἐμοί, {RP: καὶ ἐγὼ} [P1904 TR: κἀγὼ] ἐν ὑμῖν.	On that day, you will know that I *am* in my father, and you in me, and I in you.	καὶ ἐγὼ, *and I* (uncontracted), RP F1853=2/19 (Scrivener's bx*once*) F1859=2/8 vs. κἀγὼ, *and I* (contracted, crasis), P1904 TR F1853=17/19 F1859=6/8. A strong disparity with RP, R=4:25.
John 14:21	Ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου· καὶ ἐγὼ ἀγαπήσω αὐτόν, καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.	He *who* has my commandments and keeps them – that's who loves me. And he *who* loves me will be loved by my father, and I will love him, and I will reveal myself to him."	
John 14:22	Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, Κύριε, {RP P1904: καὶ} [TR: -] τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτόν, καὶ οὐχὶ τῷ κόσμῳ;	Judas, not Iscariot, said to him, "Lord, what has happened {RP P1904: then} [TR: -], in that you are going to reveal yourself to us but not to the world?"	καὶ, *and, then*: present in RP P1904 F1853=18/18 F1859=7/8 vs. absent in TR F1853=0/18 F1859=1/8. what has happened: AV differs somewhat *(how is it)*.
John 14:23	Ἀπεκρίθη {RP P1904: - } [TR: ὁ] Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα, καὶ μονὴν παρ' αὐτῷ ποιήσομεν.	Jesus replied and said to him, "If anyone loves me, he will keep my word, and my father will love him, and we will come to him, and we will make an abode with him.	ὁ, *the (Jesus)*: absent in RP P1904 F1853=17/18 F1859=6/8 vs. present in TR F1853=1/18 (Scrivener's c) F1859=2/8. with: in the sense of French *chez* (≈*at*). This discourse ends at John 16:16.
John 14:24	Ὁ μὴ ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμός, ἀλλὰ τοῦ πέμψαντός με πατρός.	He *who does* not love me does not keep my words. And the word which you hear is not mine, but *that* of the father who sent me.	
John 14:25	Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων.	I spoke these *things* to you when I was staying with you.	I spoke ← *I have spoken*.
John 14:26	Ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.	But the comforter, the holy spirit, which the father will send in my name, he will teach you everything and will remind you of everything I have said to you.	comforter: same as *advocate* in 1 John 2:1. he will ← *that (one) will* (masculine).

John 14:27	Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. Μὴ ταρασσέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω.	I leave you peace. I give you my peace. I give *it* to you not as the world gives *it*. Do not let your heart be troubled, or be afraid.	
John 14:28	Ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. Εἰ ἠγαπᾶτέ με, ἐχάρητε ἂν ὅτι εἶπον, Πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατήρ μου μείζων μού ἐστιν.	You have heard that I said to you, 'I am going away, and I *will* come *back* to you.' If you loved me, you would have rejoiced in that I said, 'I am going to the father', because the father is greater than I *am*.	Although the tenses may seem a little strange in this sentence, *if you loved me (now), you would have rejoiced (then)*, they reflect the formal Greek.
John 14:29	Καὶ νῦν εἴρηκα ὑμῖν πρὶν γενέσθαι· ἵνα, ὅταν γένηται, πιστεύσητε.	And now I have spoken to you before *it* happens, so that when it does happen, you may believe.	
John 14:30	Οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου {RP P1904: - } [TR: τούτου] ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν·	I will no longer discuss many *things* with you. For the ruler of {RP P1904: the} [TR: this] world is coming, but he has no *hold* on me in any *way*.	τούτου, *this*: absent in RP P1904 F1853=17/17 F1859=7/8 vs. present in TR F1853=0/17 F1859=1/8. on ← *in*.
John 14:31	ἀλλ' ἵνα γνῷ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτως ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.	But let the world know that I love the father, and *that* as my father commanded me, so I act. Up you get; let us move on from here.	let ← *in order that*. See Mark 14:49.
John 15:1	Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστιν.	I am the true vine, and my father is the cultivator.	I am: see John 18:5-6.
John 15:2	Πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπόν, αἴρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό, ἵνα πλείονα καρπὸν φέρῃ.	*As for* every branch in me *which does* not bear fruit, he removes it. But *as for* every *one* which bears fruit, he prunes it, so that it bears more fruit.	prunes: in other contexts the word means *cleanse, purify*. See next verse.
John 15:3	Ἤδη ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν.	You are already clean, because of the word which I have spoken to you.	clean: the Greek word is etymologically related to *prunes* in the previous verse.
John 15:4	Μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. Καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ, ἐὰν μὴ μείνῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μείνητε.	Remain in me, and I *will* in you. As the branch cannot bear fruit by itself, if it does not remain in the vine, so neither *can* you, if you do not remain in me.	
John 15:5	Ἐγώ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. Ὁ μένων ἐν ἐμοί, κἀγὼ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.	I am the vine; you *are* the branches. He *who* remains in me, and I in him, bears much fruit, because without me you cannot do anything.	I am: see John 18:5-6. bears ← *this (one) bears*.
John 15:6	Ἐὰν μή τις μείνῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα, καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς {RP P1904: τὸ} [TR: -] πῦρ βάλλουσιν, καὶ καίεται.	If anyone does not remain in me, he is thrown out as a branch, and he withers, and *people* gather them and put *them* on {RP P1904: the} [TR: a] fire, and they are burnt.	τὸ, *the (fire)*: present in RP P1904 F1853=15/17 F1859=7/7 vs. absent in TR F1853=2/17 (Scrivener's bg) F1859=0/7. is thrown out ... withers: gnomic aorists.
John 15:7	Ἐὰν μείνητε ἐν ἐμοί, καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, ὃ ἐὰν θέλητε {RP TR: αἰτήσεσθε} [P1904: αἰτήσασθε], καὶ γενήσεται ὑμῖν.	If you remain in me, and my words remain in you, ask for whatever you wish, and it will take place for you.	αἰτήσεσθε, *ask* (future indicative, acting as an imperative), RP TR F1853=12/17 F1859=7/10 vs. αἰτήσασθε, *ask* (aorist, so perfective aspect), P1904 F1853=5/17 F1859=3/10.

John 15:8	Ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε· καὶ γενήσεσθε ἐμοὶ μαθηταί.	This *is what* my father is glorified by: by you bearing much fruit and *so* becoming disciples to me.	This *is what* ← *In this*. and *so* becoming ← *and you will become*.
John 15:9	Καθὼς ἠγάπησέν με ὁ πατήρ, κἀγὼ ἠγάπησα ὑμᾶς· μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.	As my father loved me, so I have loved you. Remain in my love.	
John 15:10	Ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρός μου τετήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.	If you keep my commandments, you will remain in my love, as I have kept the commandments of my father and remain in his love.	
John 15:11	Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.	I have said these *things* to you in order that my joy may remain in you, and your joy may be fulfilled.	
John 15:12	Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμή, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς.	This is my commandment, that you love each other as I have loved you.	
John 15:13	Μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.	No-one has love greater than this: that someone should lay down his life for his friends.	life ← *soul*.
John 15:14	Ὑμεῖς φίλοι μου ἐστέ, ἐὰν ποιῆτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν.	You are my friends if you do what I command you.	what ← *as much as*.
John 15:15	Οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δοῦλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἴρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου ἐγνώρισα ὑμῖν.	I no longer call you servants, for the servant does not know what his master does. But I have called you friends, because I have informed you of everything that I have heard from my father.	
John 15:16	Οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε, καὶ ὁ καρπὸς ὑμῶν μένῃ· ἵνα ὅ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, {RP-text P1904 TR: δῷ} [RP-marg: δῴη] ὑμῖν.	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.	δῷ, *(that) he give* (aorist subjunctive, classical form), RP-text P1904 TR F1853=5/23 F1859=1/10 vs. δῴη, *(that) he give* (aorist subjunctive, for δώῃ, or aorist optative), RP-marg F1853=13/23 F1859=3/10 vs. other readings, F1853=5/23 F1859=6/10. A disparity with RP-text, R=8:16.
John 15:17	Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.	I charge you with this: that you love each other.	this ← *these (things)*.
John 15:18	Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.	If the world hates you, know that it hated me before you.	know: AV differs *(ye know)*, translating indicatively.
John 15:19	Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.	If you were of the world, the world would love *you as* its own. However, since you are not of the world, but I have chosen you out of the world – that *is* why the world hates you.	that *is* why ← *on account of this*.
John 15:20	Μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ. Εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.	Remember the words which I spoke to you. A servant is not greater than his master. If they persecuted me, they will persecute you too. If they kept my word, they will keep yours as well.	words ← *word*.
John 15:21	Ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἴδασιν τὸν πέμψαντά με.	But they will do all these *things* to you on account of my name, because they do not know him *who* sent me.	

John 15:22	Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν.	If I had not come and spoken to them, they would have no sin. But now they have no excuse for their sin.	
John 15:23	Ὁ ἐμὲ μισῶν, καὶ τὸν πατέρα μου μισεῖ.	He *who* hates me also hates my father.	
John 15:24	Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἑωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου.	If I had not done the works among them which no-one else has done, they would have no sin. But as *it is* they have seen and hated both me and my father.	But as *it is* ← *But now*. seen ← *both seen*.
John 15:25	Ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν ὅτι Ἐμίσησάν με δωρεάν.	But *this is* so that the word written in their law might be fulfilled: **'They hated me gratuitously.'**	**Ps 35:19, Ps 69:5MT (Ps 69:4AV)**.
John 15:26	Ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρός, τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ·	But when the comforter comes, whom I will send you from the father – the spirit of truth which proceeds from the father – he will testify about me.	comforter: the same word as for *advocate* in 1 John 2:1. he ← *that (one)*, masculine, agreeing with *comforter*, not *spirit*.
John 15:27	καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.	But you testify too, because you have been with me from *the* start.	testify: imperative or indicative, ambiguous in Greek, as in our English.
John 16:1	Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε.	I have told you these *things* so that you are not offended.	are not offended: or *stumble*.
John 16:2	Ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ θεῷ.	They will excommunicate you from the synagogues, but an hour is coming when everyone who kills you will think he is offering service to God.	when ← *in order that*, but not always for purpose in NT Greek.
John 16:3	Καὶ ταῦτα ποιήσουσιν {RP P1904: - } [TR: ὑμῖν], ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ.	And they will do these *things* {RP P1904: - } [TR: to you] because they do not know the father or me.	ὑμῖν, *to you*: absent in RP P1904 F1853=15/18 F1859=6/8 vs. present in TR F1853=3/18 (Scrivener's agp) F1859=2/8. know: see John 5:42.
John 16:4	Ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ ἡ ὥρα, μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην.	However, I have told you these *things* so that when the hour comes, you will remember that I told you them. But I did not tell you these *things* from *the* start, because I was with you.	remember that I told you them ← *remember them, that I told you*.
John 16:5	Νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις;	Now, though, I am going to him *who* sent me, yet none of you is asking me, 'Where are you going?'	
John 16:6	Ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.	But because I have told you these *things*, sorrow has filled your heart.	
John 16:7	Ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν· συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω· ἐὰν γὰρ {RP P1904: ἐγὼ} [TR: -] μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.	But I tell you the truth: it is advantageous to you for me to depart, since if I do not depart, the comforter will not come to you. But if I go, I will send him to you.	ἐγὼ, *I* (emphatic): present in RP P1904 F1853=18/18 F1859=7/7 vs. absent in TR F1853=0/18 F1859=0/7.
John 16:8	Καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως·	And when he has come, he will convince the world of sin and of righteousness and of judgment:	he ← *that (one)*, masculine.
John 16:9	περὶ ἁμαρτίας μέν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ·	of sin, because they do not believe in me;	

John 16:10	περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ οὐκέτι θεωρεῖτέ με·	of righteousness, because I am going to my father, and you *will* see me no more;	
John 16:11	περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.	of judgment, because the ruler of this world stands judged.	stands judged ← *has been judged*.
John 16:12	Ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι.	I still have many *things* to say to you, but you cannot bear *them* at present.	
John 16:13	Ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.	But when he comes, the spirit of truth, he will guide you into the whole truth, for he will not speak on his own *initiative*, but whatever he hears he will say, and he will announce to you *things* to come.	he ← *that (one), the former*, masculine, although in apposition to *the spirit* (neuter).
John 16:14	Ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν.	He will glorify me, because he will take from what *is* mine and announce *it* to you.	He ← *That (one), The former*.
John 16:15	Πάντα ὅσα ἔχει ὁ πατὴρ ἐμά ἐστιν· διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ {RP: λαμβάνει} [P1904 TR: λήψεται], καὶ ἀναγγελεῖ ὑμῖν.	Everything that the father has is mine. That *is* why I said that he {RP: takes} [P1904 TR: will take] from what *is* mine, and he will announce *it* to you.	λαμβάνει, *takes*, RP F1853=14/17 F1859=5/7 vs. λήψεται, *will take*, P1904 TR F1853=3/17 (Scrivener's dop) F1859=2/7. AV differs textually. Depending on the sense intended, the English tense of direct speech could be subject to a change in indirect speech (*he took*) following a historic main verb. See Acts 6:1 for the grammatical issue. That *is* why ← *On account of this*. {RP: takes: assuming the process continues into the present, or else *took*.} will announce: assuming the process continues into the present, or else *would announce*.
John 16:16	Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με, ὅτι {RP: - } [P1904 TR: ἐγὼ] ὑπάγω πρὸς τὸν πατέρα.	*Just* a little *while* and you *will* not see me, and then another little *while* and you will see me, because I am going to the father."	ἐγὼ, *I* (emphatic): absent in RP F1853=17/19 F1859=7/8 vs. present in P1904 TR F1853=2/19 (Scrivener's m*y*once*) F1859=1/8. another ← *again*. This discourse started at John 14:23.
John 16:17	Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστιν τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καὶ ὅτι Ἐγὼ ὑπάγω πρὸς τὸν πατέρα;	Then *some* of his disciples said to each other, "What does this that he says to us mean: '*Just* a little *while* and you *will* not see me, and then another little *while* and you will see me', and, 'I am going to the father'?"	does ... mean ← *is*. another ← *again*. AV differs *(because)*, taking ὅτι as causal; we, with RP, take it as introducing direct speech, at *I am going*.
John 16:18	Ἔλεγον οὖν, Τοῦτο τί ἐστιν ὃ λέγει, τὸ μικρόν; Οὐκ οἴδαμεν τί λαλεῖ.	So they said, "What does this that he said mean: '*Just* a little *while*'? We do not know what he is saying."	does ... mean ← *is*.

John 16:19	Ἔγνω οὖν ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με;	Now Jesus knew that they wanted to ask him *about it*, and he said to them, "Are you discussing this *matter* with each other because I said, '*Just* a little *while* and you *will* not see me, and then another little *while* and you will see me'?	wanted ← *had wanted*. But the classical rule that the tense in indirect speech represents the tense in direct speech does not seem to apply here. See also Acts 6:1, Acts 22:2. another ← *again*.
John 16:20	Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.	Truly, truly, I say to you that you will weep and lament, but the world will rejoice. So you will be grieved, but your grief will turn into joy.	
John 16:21	Ἡ γυνὴ ὅταν τίκτῃ λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον.	When a woman is in labour, she is in pain, because her hour has come, but when she has given birth to the child, she no longer remembers the suffering because of the joy in that a man has been born in the world.	is in pain ← *has grief* or *pain*. has given birth ← *gives birth*. in the world ← *into the world*.
John 16:22	Καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ' ὑμῶν.	So you now have grief. But I will see you again and your heart will rejoice, and no-one *will* take your joy from you.	
John 16:23	Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν.	And on that day you will not ask me anything. Truly, truly, I say to you that whatever you ask of the father in my name, he will give you.	
John 16:24	Ἕως ἄρτι οὐκ ᾐτήσατε οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη.	Up to now you have not asked for anything in my name. Ask, and you will receive, so that your joy may be fulfilled.	
John 16:25	Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· {RP P1904 S1550 E1624: ἀλλ'} [S1894: -] ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀναγγελῶ ὑμῖν.	I have told you these *things* in proverbs, {RP P1904 S1550 E1624: but} [S1894: *but*] *the* hour is coming when I will no longer speak to you in proverbs, but I will inform you plainly concerning the father.	ἀλλ', *but*: present in RP P1904 S1550 E1624 F1853=18/18 F1859=6/7 vs. absent in S1894 F1853=0/18 F1859=1/7.
John 16:26	Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·	On that day you will ask in my name. But I do not say to you that I will ask the father on behalf of you,	
John 16:27	αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον.	for the father himself loves you because you have loved me and have believed that I came out from God.	
John 16:28	Ἐξῆλθον παρὰ τοῦ πατρός, καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν πατέρα.	I came from the father, and I have come into the world. I am leaving the world again, and I am going to the father."	
John 16:29	Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ἴδε, νῦν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις.	His disciples said to him, "Look, now you are speaking plainly and are not using any proverb.	using ← *speaking*.
John 16:30	Νῦν οἴδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες.	We now know that you know everything, and don't need anyone to ask you. By this we believe that you have come from God."	

John 16:31	Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἄρτι πιστεύετε;	Jesus replied to them, “Do you now believe?	
John 16:32	Ἰδού, ἔρχεται ὥρα καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφῆτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστιν.	Look *the* hour is coming, and has now come, for each *of you* to be scattered to his own *home*, and for you to leave me alone. Yet I am not alone, because the father is with me.	his own *home* ← *his own (things)*. Compare John 19:27.
John 16:33	Ταῦτα λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. Ἐν τῷ κόσμῳ θλίψιν {RP S1550: ἔχετε} [P1904 E1624 S1894: ἕξετε]· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.	I have spoken these *things* to you so that you may have peace in me. In the world, you {RP S1550: - } [P1904 E1624 S1894: will] have tribulation, but be of good courage; I have overcome the world.”	ἔχετε, *you have*, RP S1550 F1853=14/19 F1859=5/8 vs. ἕξετε, *you will have*, P1904 E1624 S1894 F1853=3/19 (Scrivener's fd*q) F1859=3/8 vs. other readings, F1853=2/19 (Scrivener's cy) F1859=0/8. AV differs textually.
John 17:1	Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρεν τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, καὶ εἶπεν, Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱός σου δοξάσῃ σε·	Jesus said these *things* and lifted up his eyes to heaven and said, “Father, the hour has come. Glorify your son, in order that your son may for his part glorify you.	for his part ← *also*.
John 17:2	καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ, {RP P1904: δώσει} [TR: δώσῃ] αὐτοῖς ζωὴν αἰώνιον.	*Do this just* as you gave him authority over all flesh, *which you did* so that he should give age-abiding life to *the* whole of what you have given him.	δώσει, *he will give* (non-classical future indicative), RP P1904 F1853=15/19 F1859=7/8 vs. δώσῃ, *he may give* (classical subjunctive), TR F1853=4/19 (Scrivener's cfox*once*) F1859=1/8. over ← *of*. *the* whole of what: neuter, but perhaps translate *everyone*; see [MZ] §12.
John 17:3	Αὕτη δέ ἐστιν ἡ αἰώνιος ζωή, ἵνα γινώσκωσίν σε τὸν μόνον ἀληθινὸν θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν χριστόν.	And this is age-abiding life, that they should know you, the only true God, and *him* whom you sent, Jesus Christ.	you, the only true God, and *him* whom you sent: perhaps omit a comma, giving *you, the only true God and (him) whom you sent*.
John 17:4	Ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω.	I have glorified you on the earth; I have completed the work which you gave me to do.	
John 17:5	Καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.	And now, glorify me, father, in your presence with the glory which I had with you before the world existed.	in your presence: AV differs somewhat *(with thine own self)*. existed ← *was*.
John 17:6	Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον σου τετηρήκασιν.	I have manifested your name to the men you have given me out of the world. They were yours, and you have given them to me, and they have kept your word.	
John 17:7	Νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστιν·	They have come to know now that everything that you have given me is from you,	have come to know ← *have known*, but with effect lasting into the present.
John 17:8	ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.	because I have given them the words which you have given me, and they received *them*, and they truly knew that I came out from you, and they believed that you sent me.	
John 17:9	Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσιν·	I make a request for them. I do not make a request for the world, but for *those* whom you have given me, for they are yours.	

John 17:10	καὶ τὰ ἐμὰ πάντα σά ἐστιν, καὶ τὰ σὰ ἐμά· καὶ δεδόξασμαι ἐν αὐτοῖς.	And all my *possessions* are yours, and yours *are* mine, and I have been glorified by them.	
John 17:11	Καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσίν, καὶ ἐγὼ πρός σε ἔρχομαι. Πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, {RP P1904: ᾧ} [TR: οὓς] δέδωκάς μοι, ἵνα ὦσιν ἕν, καθὼς ἡμεῖς.	And I am no longer in the world, but these are in the world, and I am going to you. Holy father, keep {RP P1904: them in your name which} [TR: in your name those whom] you have given me, so that they may be one, as we *are*.	ᾧ, *in / by which*, or, by attraction, *which*, RP P1904 F1853=13/19 F1859=4/9 vs. οὓς, *those whom*, TR F1853=4/19 (Scrivener's aoqr) F1859=3/9 vs. another reading, F1853=2/19 (Scrivener's x*onceyonce*) F1859=2/9.
John 17:12	Ὅτε ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι, ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.	When I was with them in the world, I kept them in your name. I have guarded *those* whom you have given me, and not one of them has been lost, except the son of perdition, so that the scripture might be fulfilled.	been lost: see John 3:16, but here we have a devil (John 6:70), whereas John 3:16 has the context of those native to the world.
John 17:13	Νῦν δὲ πρός σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς.	And now I am going to you, and I say these *things* in the world so that they may have my joy fulfilled in themselves.	
John 17:14	Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.	I have given them your word, and the world has hated them, because they are not of the world, as I am not of the world.	
John 17:15	Οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.	I do not ask that you remove them from the world, but that you keep them from evil.	evil: or *the evil one*.
John 17:16	Ἐκ τοῦ κόσμου οὐκ εἰσίν, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμί.	They are not of the world, as I am not of the world.	
John 17:17	Ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν.	Sanctify them in your truth. Your word is truth.	
John 17:18	Καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.	As you sent me into the world, so I sent them into the world.	
John 17:19	Καὶ ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτόν, ἵνα καὶ αὐτοὶ ὦσιν ἡγιασμένοι ἐν ἀληθείᾳ.	And I sanctify myself on behalf of them, so that they too may be sanctified by truth.	by: or *in*. Instrumental ἐν is quite common, e.g. Luke 1:51 *with his arm*, James 3:9 *with it (the tongue)*.
John 17:20	Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν {RP P1904: πιστευόντων} [TR: πιστευσόντων] διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ·	But I do not only make request for these, but also for those *who* {RP P1904: - } [TR: will] believe in me through their word,	πιστευόντων, *those who believe*, RP P1904 F1853=17/17 F1859=7/7 vs. πιστευσόντων, *those who will believe*, TR F1853=0/17 F1859=0/7. AV differs textually.
John 17:21	ἵνα πάντες ἓν ὦσιν· καθὼς σύ, πάτερ, ἐν ἐμοί, κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἓν ὦσιν· ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας.	so that all may be one, as you, father, *are* in me, and I in you, so that they too may be one in us, so that the world may believe that you sent me.	
John 17:22	Καὶ ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι, δέδωκα αὐτοῖς, ἵνα ὦσιν ἕν, καθὼς ἡμεῖς ἕν ἐσμεν.	And I have given them the glory which you have given me, so that they may be one, as we are one:	
John 17:23	Ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί, ἵνα ὦσιν τετελειωμένοι εἰς ἕν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας, καὶ ἠγάπησας αὐτούς, καθὼς ἐμὲ ἠγάπησας.	I in them and you in me, so that they may be perfected into one, and so that the world may know that you sent me and loved them as you loved me.	

John 17:24	Πάτερ, οὓς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγώ, κἀκεῖνοι ὦσιν μετ' ἐμοῦ· ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμήν, ἣν {RP-text TR: ἔδωκάς} [RP-marg P1904: δέδωκάς] μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου.	Father, I want *those* whom you have given me also to be with me where I am, so that they may see my glory which you {RP-text TR: gave} [RP-marg P1904: have given] me, because you loved me before *the* overthrow of *the* world.	ἔδωκάς, *you gave*, RP-text TR F1853=8/18 F1859=2/7 vs. δέδωκάς, *you have given*, RP-marg P1904 F1853=10/18 F1859=5/7. A disparity with RP-text, R=10:17. also ← *also those*. overthrow: AV differs; see Matt 13:35.
John 17:25	Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνων, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας·	Righteous father, although the world did not know you, yet I knew you, and these knew that you sent me,	although: concessive use of καί. Under Hebraic influence, the word does duty for various other conjunctions.
John 17:26	καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω· ἵνα ἡ ἀγάπη, ἣν ἠγάπησάς με, ἐν αὐτοῖς ᾖ, κἀγὼ ἐν αὐτοῖς.	and I have made your name known to them, and I will make *it* known, so that the love with which you loved me may be in them, and I in them."	
John 18:1	Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κέδρων, ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.	When he had said these *things*, Jesus went out with his disciples across the Kidron Brook, where there was a garden, which he and his disciples went into.	Kidron: Greek *Kedron*, but we align it with the Hebrew name.
John 18:2	Ἤδει δὲ καὶ Ἰούδας, ὁ παραδιδοὺς αὐτόν, τὸν τόπον· ὅτι πολλάκις συνήχθη {RP-text TR: - } [RP-marg P1904: καὶ] ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.	Now Judas, who *would* betray him, also knew the place, because Jesus {RP-text TR: - } [RP-marg P1904: too] had often gathered there with his disciples.	καὶ, *and (Jesus)*: absent in RP-text TR F1853=10/17 F1859=4/7 vs. present in RP-marg P1904 F1853=7/17 F1859=3/7.
John 18:3	Ὁ οὖν Ἰούδας, λαβὼν τὴν σπεῖραν, καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων.	Then Judas, having received a cohort, and officers from the senior priests and Pharisees, went there with torches and lamps and weapons.	
John 18:4	Ἰησοῦς οὖν, εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτόν, ἐξελθὼν εἶπεν αὐτοῖς, Τίνα ζητεῖτε;	Then Jesus, knowing everything that *was* coming upon him, went out and said to them, "Who are you looking for?"	
John 18:5	Ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐγώ εἰμι. Εἱστήκει δὲ καὶ Ἰούδας ὁ παραδιδοὺς αὐτὸν μετ' αὐτῶν.	They answered him, "Jesus the Nazarene." Jesus said to them, "I am *he*." And Judas, who *would* betray him, was also standing with them.	I am *he*: we keep this idiom, rather than the more natural *that's me*, because it is an allusion to **Ex 3:14**, which explains the reaction of the hearers in the next verse. Other examples of *I am* given below.
John 18:6	Ὡς οὖν εἶπεν αὐτοῖς ὅτι Ἐγώ εἰμι, ἀπῆλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί.	Now when he said to them, "I am *he*", they backed away and fell to the ground.	*I am* examples (not exhaustively): *I am the bread of life* (John 6:41), *I am the light of the world* (John 8:12), *before Abraham came into being, I am* (John 8:58), *I am the door* (John 10:7), *I am the good shepherd* (John 10:11), ↴
John 18:7	Πάλιν οὖν αὐτοὺς ἐπηρώτησεν, Τίνα ζητεῖτε; Οἱ δὲ εἶπον, Ἰησοῦν τὸν Ναζωραῖον.	So he asked them again, "Who are you looking for?" They then said, "Jesus the Nazarene."	↳ *I am the resurrection and the life* (John 11:25), *believe that I am* (John 13:19); *I am the way, the truth and the life* (John 14:6), *I am the true vine* (John 15:1).
John 18:8	Ἀπεκρίθη {RP P1904: - } [TR: ὁ] Ἰησοῦς, Εἶπον ὑμῖν ὅτι ἐγώ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν·	Jesus replied, "I told you that I am *he*. So if you are looking for me, let these go."	ὁ, *the (Jesus)*: absent in RP P1904 F1853=17/18 F1859=5/7 vs. present in TR F1853=1/18 (Scrivener's c) F1859=2/7. I am: as in John 18:5-6.

John 18:9	ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι Οὓς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.	*This was* in order that the words which he had said might be fulfilled, "I have not lost any of *those* whom you have given me."	words ← *word, saying*. The words were spoken at John 6:39.
John 18:10	Σίμων οὖν Πέτρος ἔχων μάχαιραν εἵλκυσεν αὐτήν, καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δοῦλον, καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν. Ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.	Then Simon Peter, *who* had a sword, drew it and struck the high priest's servant, and it cut off his right ear. *The* name of the servant, by the way, was Malchus.	
John 18:11	Εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν {RP TR: μάχαιράν σου} [RP2018 P1904: μάχαιραν] εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ, οὐ μὴ πίω αὐτό;	Then Jesus said to Peter, "Put {RP TR: your} [RP2018 P1904: *your*] sword in *its* sheath. Shall I in any way not drink the cup which the father has given me?"	σου, *your*: present in RP TR F1853=8/18 F1859=3/7 vs. absent in RP2018 P1904 F1853=10/18 F1859=4/7. A disparity with RP, R=12:15. Shall I in any way not drink the cup ← *The cup, shall I not certainly drink it*.
John 18:12	Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτόν,	Then the cohort and the cohort commander and the officers from the Jews seized Jesus and bound him,	cohort commander ← *chiliarch*, in charge of 1000 men, though a cohort might be 600 strong.
John 18:13	καὶ ἀπήγαγον αὐτὸν πρὸς Ἄνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου.	and they led him away to Annas first, for he was *the* father-in-law of Caiaphas, who was high priest in that year.	
John 18:14	Ἦν δὲ Καϊάφας ὁ συμβουλεύσας τοῖς Ἰουδαίοις, ὅτι συμφέρει ἕνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ.	Now Caiaphas was the *one who had* advised the Jews that it was expedient that one man should perish for the sake of the people.	
John 18:15	Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, καὶ {RP P1904 S1550 E1624: ὁ} [S1894: -] ἄλλος μαθητής. Ὁ δὲ μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως·	Meanwhile Simon Peter was following Jesus, as *was* {RP P1904 S1550 E1624: the other} [S1894: another] disciple. Now that disciple was known to the high priest, and he went with Jesus into the high priest's precinct.	ὁ, *the (other)*: present in RP P1904 S1550 E1624 F1853=17/18 F1859=7/7 vs. absent in S1894 F1853=1/18 (Scrivener's c) F1859=0/7.
John 18:16	ὁ δὲ Πέτρος εἱστήκει πρὸς τῇ θύρᾳ ἔξω. Ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπεν τῇ θυρωρῷ, καὶ εἰσήγαγεν τὸν Πέτρον.	But Peter stood at the door outside. Then the other disciple, who was known to the high priest, came out and spoke to the doorkeeper-girl, and she brought Peter in.	Then: see John 3:25.
John 18:17	Λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; Λέγει ἐκεῖνος, Οὐκ εἰμί.	Then the doorkeeper maidservant said to Peter, "Are you not also *one* of this man's disciples?" He said, "*No*, I am not."	He ← *That (one)*.
John 18:18	Εἱστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψύχος ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἑστὼς καὶ θερμαινόμενος.	Now the servants and the officers were standing *there*, having made a charcoal fire, because it was cold, and they were warming themselves. And Peter was standing with them, warming himself as well.	warming themselves ... warming himself: middle voice for reflexive pronoun.
John 18:19	Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς αὐτοῦ.	Then the high priest asked Jesus about his disciples and about his teaching.	

John 18:20	Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐγὼ παρρησίᾳ ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν {RP P1904: - } [TR: τῇ] συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου {RP P1904 S1550 S1894: πάντοτε} [E1624: πάντοθεν] οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν.	Jesus replied to him, "I spoke openly to the world. I always taught in {RP P1904: *the*} [TR: the] synagogue and in the temple, where the Jews {RP P1904 S1550 S1894: always gather} [E1624: gather from all quarters], and I did not say anything in secret.	τῇ, *(in) the (synagogue)*: absent in RP P1904 F1853=18/18 F1859=5/7 vs. present in TR F1853=0/18 F1859=2/7. πάντοτε, *always*, RP P1904 S1550 S1894 F1853=17/18 F1859=4/7 vs. πάντοθεν, *from all sides*, E1624 F1853=0/18 F1859=0/7 vs. another reading, F1853=1/18 (Scrivener's p) F1859=3/7.
John 18:21	Τί με ἐπερωτᾷς; Ἐπερώτησον τοὺς ἀκηκοότας, τί ἐλάλησα αὐτοῖς· ἴδε, οὗτοι οἴδασιν ἃ εἶπον ἐγώ.	Why are you questioning me? Question those *who have* heard what I said to them. Look, they know what I said."	they ← *these*.
John 18:22	Ταῦτα δὲ αὐτοῦ εἰπόντος, εἷς τῶν ὑπηρετῶν παρεστηκὼς ἔδωκεν ῥάπισμα τῷ Ἰησοῦ, εἰπών, Οὕτως ἀποκρίνῃ τῷ ἀρχιερεῖ;	When he had said these *things*, one of the officers standing by gave Jesus a slap *in the face* and said, "*Is* this how you answer the high priest?"	*Is* this how you answer ← *Do you thus answer*.
John 18:23	Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;	Jesus replied to him, "If I have said anything wrong, testify concerning the wrong. But if *it was* right, why are you hitting me?"	hitting ← *flaying*, but used of beating and flogging.
John 18:24	Ἀπέστειλεν {RP P1904 S1550: - } [E1624 S1894: οὖν] αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.	{RP P1904 S1550: - } [E1624 S1894: Then] Annas sent him bound to Caiaphas the high priest.	οὖν, *therefore* (but see John 3:25): absent in RP P1904 S1550 F1853=16/18 F1859=7/7 vs. present in E1624 S1894 F1853=2/18 (Scrivener's ap) F1859=0/7.
John 18:25	Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος· εἶπον οὖν αὐτῷ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; Ἠρνήσατο {RP P1904: οὖν} [TR: -] ἐκεῖνος, καὶ εἶπεν, Οὐκ εἰμί.	Meanwhile Simon Peter was standing and warming himself. Then they said to him, "Are you not also *one* of his disciples?" He {RP P1904: then} [TR: -] denied *it* and said, "*No*, I am not."	οὖν, *therefore*: present in RP P1904 F1853=17/18 F1859=5/8 vs. absent in TR F1853=1/18 (Scrivener's p) F1859=3/8. warming himself: middle voice for reflexive pronoun. He ← *That (one), The former*.
John 18:26	Λέγει εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὢν οὗ ἀπέκοψεν Πέτρος τὸ ὠτίον, Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;	One of the high priest's servants, *who* was a relative of *him* whose ear Peter had cut off, said, "Did I not see you in the garden with him?"	
John 18:27	Πάλιν οὖν ἠρνήσατο ὁ Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.	Peter then denied *it* again, and immediately *the* cock crowed.	then: see John 3:25.
John 18:28	Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ {RP-text P1904: πρωΐ} [RP-marg TR: πρωΐα], καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγωσιν τὸ Πάσχα.	Then they led Jesus from Caiaphas to the governmental headquarters. Now it was early, but they themselves did not go into the governmental headquarters, so as not to be defiled, but *rather to be able* to eat the Passover *meal*.	πρωΐ, *early (1)*, RP-text P1904 F1853=9/20 F1859=5/8 vs. πρωΐα, *early (2)*, RP-marg TR F1853=11/20 F1859=3/8. Nearly a disparity with RP-text, R=15:15. governmental headquarters *(2x)* ← the Roman *praetorium*.
John 18:29	Ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτούς, καὶ εἶπεν, Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;	Then Pilate came out to them and said, "What accusation do you bring against this man?"	
John 18:30	Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Εἰ μὴ ἦν οὗτος κακοποιός, οὐκ ἄν σοι παρεδώκαμεν αὐτόν.	They answered and said to him, "If he were not a wrongdoer, we would not have handed him over to you."	

John 18:31	Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα·	Then Pilate said to them, "You take him and judge him according to your law." Then the Jews said to him, "It is not permitted for us to kill anyone."	
John 18:32	ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπεν, σημαίνων ποίῳ θανάτῳ {RP P1904 TR: ἤμελλεν} [RP2018 MISC: ἔμελλεν] ἀποθνῄσκειν.	*This was* so that the word of Jesus, which he spoke, might be fulfilled, indicating what kind of death he was going to die.	ἤμελλεν, *he was about to (1)*, RP P1904 TR F1853=5/18 F1859=5/7 vs. ἔμελλεν, *he was about to (2)*, RP2018 F1853=13/18 F1859=1/7 vs. another spelling, F1853=0/18 F1859=1/7. A weak disparity with RP, R=12:14. what kind of death ← *by what kind of death*.
John 18:33	Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, καὶ ἐφώνησεν τὸν Ἰησοῦν, καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;	Then Pilate went into the governmental headquarters again, and he called for Jesus, and he said to him, "Are you the king of the Jews?"	
John 18:34	Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ;	Jesus replied to him, "Are you asking this on your own *initiative*, or have others told you about me?"	asking ← *saying*.
John 18:35	Ἀπεκρίθη ὁ Πιλάτος, Μήτι ἐγὼ Ἰουδαῖός εἰμι; Τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;	Pilate answered, "I am not a Jew, am I? Your people and the senior priests delivered you to me. What have you done?"	
John 18:36	Ἀπεκρίθη {RP P1904: - } [TR: ὁ] Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἠγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.	Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my assistants would be contending for me not to be delivered to the Jews. But as *it is*, my kingdom is not *constituted of things* here."	ὁ, *the (Jesus)*: absent in RP P1904 F1853=17/18 F1859=6/7 vs. present in TR F1853=1/18 (Scrivener's c, assuming the hiatus has not already started) F1859=1/7. But as *it is* ← *But now*.
John 18:37	Εἶπεν οὖν αὐτῷ ὁ Πιλάτος, Οὐκοῦν βασιλεὺς εἶ σύ; Ἀπεκρίθη {RP-text P1904: - } [RP-marg TR: ὁ] Ἰησοῦς, Σὺ λέγεις, ὅτι βασιλεύς εἰμι ἐγώ. Ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. Πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.	Then Pilate said to him, "So you are a king, then?" Jesus answered, "*As* you say, I am a king. I was born for the following *purpose*, and for the following *purpose* I came into the world: to testify to the truth. Everyone who is of the truth hears my voice."	ὁ, *the (Jesus)*: absent in RP-text P1904 F1853=10/18 F1859=5/8 vs. present in RP-marg TR F1853=8/18 F1859=3/8. the following *purpose (2x)* ← *this*.
John 18:38	Λέγει αὐτῷ ὁ Πιλάτος, Τί ἐστιν ἀλήθεια; Καὶ τοῦτο εἰπών, πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ.	Pilate said to him, "What is truth?" And having said this, he went out again to the Jews, and he said to them, "I find no case against him *at all*.	against him ← *in him*, a Hebraism. Similar usage of ἐν in Acts 25:5. *at all*: the emphasis comes from the word order and οὐδεμίαν rather than just οὐ. A less emphatic statement at John 19:6.
John 18:39	Ἔστιν δὲ συνήθεια ὑμῖν, ἵνα ἕνα ὑμῖν ἀπολύσω ἐν τῷ Πάσχα· βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων;	Now it is a custom for you that I release one *person* to you at the Passover. So do you want me to release the king of the Jews to you?"	
John 18:40	Ἐκραύγασαν οὖν πάλιν πάντες, λέγοντες, Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν· ἦν δὲ ὁ Βαραββᾶς λῃστής.	Then they all shouted again and said, "Not this *one*, but Barabbas!" Now Barabbas was a robber.	

John 19:1	Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἐμαστίγωσεν.	So Pilate then took Jesus and *had him* flogged.	*had him* flogged ← *flogged*, causative use. See Matt 2:16.
John 19:2	Καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν,	And the soldiers plaited a crown from thorns, and they put *it* on his head, and they put a purple robe around him,	
John 19:3	καὶ ἔλεγον, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδουν αὐτῷ ῥαπίσματα.	and they said, "Greetings, O king of the Jews", and they gave him slaps *in the face*.	
John 19:4	Ἐξῆλθεν οὖν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς, Ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὑρίσκω.	Then Pilate came out again and said to them, "Look, I am bringing him out to you, so that you may know that I find no case against him *at all*."	came out ← *came out outside*. against him: see John 18:38. *at all*: see John 18:38.
John 19:5	Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. Καὶ λέγει αὐτοῖς, Ἴδε, ὁ ἄνθρωπος.	Then Jesus came out wearing the crown of thorns and the purple robe, and he said to them, "Behold the man!"	came out ← *came out outside*. he: i.e. *Pilate*.
John 19:6	Ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες, Σταύρωσον, σταύρωσον {RP P1904: αὐτόν} [TR: -]. Λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὑρίσκω ἐν αὐτῷ αἰτίαν.	Then when the senior priests and officers had seen him, they shouted and said, "Crucify *him*, crucify {RP P1904: him} [TR: *him*]!" Pilate said to them, "You take him and crucify *him*, for I find no case against him."	αὐτόν, *him*: present in RP P1904 F1853=17/18 F1859=7/7 vs. absent in TR F1853=1/18 (Scrivener's h*) F1859=0/7. Then: see John 3:25. against him: see John 19:4.
John 19:7	Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἑαυτὸν {RP S1550: υἱὸν θεοῦ} [P1904: θεοῦ υἱὸν] [E1624 S1894: υἱὸν τοῦ θεοῦ] ἐποίησεν.	The Jews replied to him, "We have a law, and he needs to die according to our law, because he has made himself *the* son of God."	υἱὸν θεοῦ, *son + of God*, RP S1550 F1853=11/17 F1859=2/7 vs. θεοῦ υἱὸν, *of God + son*, P1904 F1853=6/17 F1859=5/7 vs. υἱὸν τοῦ θεοῦ, *son + of the God*, E1624 S1894 F1853=0/17 F1859=0/7. Scrivener's collation is inconsistent with respect to w. needs ← *is indebted, is liable*.
John 19:8	Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη,	Then when Pilate heard that statement, he was *all the* more afraid,	Then: see John 3:25. that ← *this*.
John 19:9	καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἶ σύ; Ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.	and he went into the governmental headquarters again and said to Jesus, "Where are you from?" But Jesus gave him no answer.	governmental headquarters ← the Roman *praetorium*.
John 19:10	Λέγει οὖν αὐτῷ ὁ Πιλάτος, Ἐμοὶ οὐ λαλεῖς; Οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπολῦσαί σε;	Then Pilate said to him, "Won't you speak to me? Don't you know that I have authority to crucify you, and I have authority to release you?"	Won't ← *Don't*. to crucify you: i.e. *to have you crucified*. See Matt 2:16.
John 19:11	Ἀπεκρίθη {RP P1904: - } [TR: ὁ] Ἰησοῦς, Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν· διὰ τοῦτο ὁ παραδιδούς μέ σοι μείζονα ἁμαρτίαν ἔχει.	Jesus replied, "You would have no authority over me *at all*, if it were not given you from above. That *is* why he *who is* betraying me to you has a greater sin."	ὁ, *the (Jesus)*: absent in RP P1904 F1853=16/17 F1859=6/8 vs. present in TR F1853=1/17 (Scrivener's k) F1859=2/8. *at all*: the emphasis comes from οὐδεμίαν rather than just οὐ. Compare John 18:38. That *is* why ← *On account of this*.

John 19:12	Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολῦσαι αὐτόν. Οἱ δὲ Ἰουδαῖοι ἔκραζον λέγοντες, Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα {RP P1904: ἑαυτὸν} [TR: αὐτὸν] ποιῶν, ἀντιλέγει τῷ Καίσαρι.	From then on Pilate looked for *a way* to release him. But the Jews shouted and said, "If you release him, you are not Caesar's friend. Everyone who makes himself king opposes Caesar."	ἑαυτὸν, *himself*, RP P1904 F1853=17/17 F1859=6/7 vs. αὐτὸν, *him*, but the sense is *himself*, TR F1853=0/17 F1859=1/7. From then on ← *Out of this*. Another possible translation is *For this reason*. him ← *this (man)*.
John 19:13	Ὁ οὖν Πιλάτος ἀκούσας {RP P1904 TR: τοῦτον τὸν λόγον} [MISC: τούτων τῶν λόγων] ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθᾶ·	Then Pilate heeded {RP P1904 TR: this talk} [MISC: these words] and led Jesus out and sat at the tribunal at a place called *The* Pavement, *which* in Hebraic *is* Gabbatha.	τοῦτον τὸν λόγον, *this word*, RP P1904 TR F1853=7/17 F1859=3/7 vs. τούτων τῶν λόγων, *these words* (irregular genitive of thing heard), F1853=10/17 F1859=3/7 vs. another reading, F1853=0/17 F1859=1/7. A weak disparity with RP, R=12:13. Hebraic ← *Hebrew*, but standing for what is now called *Aramaic*. Gabbatha: i.e. *bald forehead* [Dalman].
John 19:14	ἦν δὲ Παρασκευὴ τοῦ Πάσχα, ὥρα δὲ {RP-text P1904 TR: ὡσεὶ} [RP-marg: ὡς] ἕκτη· καὶ λέγει τοῖς Ἰουδαίοις, Ἴδε, ὁ βασιλεὺς ὑμῶν.	Now it was *the* Preparation *Day* of the Passover at about *the* sixth hour. And he said to the Jews, "Behold your king!"	ὡσεὶ, *like (1)*, RP-text P1904 TR F1853=10/17 F1859=5/7 vs. ὡς, *like (2)*, RP-marg F1853=7/17 F1859=2/7. sixth hour: *midnight*. See [CB] Appendix 165.
John 19:15	Οἱ δὲ ἐκραύγασαν, Ἆρον, ἆρον, σταύρωσον αὐτόν. Λέγει αὐτοῖς ὁ Πιλάτος, Τὸν βασιλέα ὑμῶν σταυρώσω; Ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα.	And they shouted, "Away *with him*, away *with him*. Crucify him." Pilate said to them, "Should I crucify your king?" The senior priests answered, "We have no king but Caesar."	Away *with him*, away *with him* ← *Remove, remove*. no king but Caesar: these people did not respect their scriptures, e.g. Ps 10:16, *the Lord* (יהוה) *is king*.
John 19:16	Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ. Παρέλαβον δὲ τὸν Ἰησοῦν καὶ {RP P1904: ἤγαγον} [TR: ἀπήγαγον]·	So he then handed him over to them to be crucified. And they took Jesus with *them* and led *him* {RP P1904: *away*} [TR: away].	ἤγαγον, *they led*, RP P1904 F1853=18/18 F1859=6/7 vs. ἀπήγαγον, *they led away*, TR F1853=0/18 F1859=1/7. then: see John 3:25.
John 19:17	καὶ βαστάζων τὸν σταυρὸν αὐτοῦ ἐξῆλθεν εἰς {RP: τόπον} [P1904 TR: τὸν] λεγόμενον Κρανίου Τόπον, ὃς λέγεται Ἑβραϊστὶ Γολγοθᾶ·	And carrying his cross, he went out {RP: to *the* place called *The*} [P1904 TR: to the *so* called] Place of *the* Skull, which is called in Hebraic Golgotha,	τόπον, *a place*, RP F1853=9/18 F1859=2/7 vs. τὸν, *the*, P1904 TR F1853=9/18 F1859=5/7. A disparity with RP, R=11:16. Hebraic ← *Hebrew*, but standing for what is now called *Aramaic*.
John 19:18	ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο, ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.	where they crucified him, and two others with him on either side, *with* Jesus in *the* middle.	two others with him on either side: ambiguous in Greek as to whether there were two others in total (one on either side), or four in total (two on either side). We favour the latter; see [CB] Appendix 164.
John 19:19	Ἔγραψεν δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον, Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.	And Pilate wrote an inscription and put *it* on the cross, and it read, "Jesus the Nazarene, The king of the Jews."	read ← *was written*.

John 19:20	Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν {RP: ὁ τόπος τῆς πόλεως} [P1904 TR: τῆς πόλεως ὁ τόπος] ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστί, Ἑλληνιστί, Ῥωμαϊστί.	So many of the Jews read this inscription, because the place where Jesus was crucified was near the city. And it was written in Hebraic, Greek *and* Latin.	ὁ τόπος τῆς πόλεως, *the place + of the city*, RP F1853=18/18 F1859=6/7 vs. τῆς πόλεως ὁ τόπος, *of the city + the place*, P1904 TR F1853=0/18 F1859=1/7. A case of collusion between P1904 and TR? Hebraic: perhaps biblical Hebrew, perhaps standing for Aramaic, as in many names and expressions in the New Testament, e.g. John 19:13.
John 19:21	Ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφε, Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι Ἐκεῖνος εἶπεν, Βασιλεύς εἰμι τῶν Ἰουδαίων.	Then the Jews' senior priests said to Pilate, "Don't write, 'The king of the Jews', but, 'He said, «I am *the* king of the Jews.» ' "	He ← *That (one)*.
John 19:22	Ἀπεκρίθη ὁ Πιλάτος, Ὃ γέγραφα, γέγραφα.	Pilate replied, "What I have written, I have written."	
John 19:23	Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη, ἑκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. Ἦν δὲ ὁ χιτὼν {RP: ἄραφος} [P1904 TR: ἄρραφος], ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου.	Then, when they had crucified Jesus, the soldiers took his clothes and divided them into four parts, a part for each soldier, and the tunic. But the tunic was seamless, woven from the top in one piece.	ἄραφος, *seamless (1)*, RP F1853=12/18 F1859=6/7 vs. ἄρραφος, *seamless (2)*, P1904 TR F1853=6/18 F1859=1/7. divided them into four parts ← *made four parts*. woven from the top in one piece ← *woven from the top through (the) whole*.
John 19:24	Εἶπον οὖν πρὸς ἀλλήλους, Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνος ἔσται· ἵνα ἡ γραφὴ πληρωθῇ ἡ λέγουσα, Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. ¶ Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.	So they said to each other, "Let us not split it, but cast lots for it *as to* whose it will be", so that the scripture might be fulfilled which says, **"They shared out my clothes among themselves,** **And for my garment they cast a lot."** ¶ So the soldiers did these *things*.	¶ **Verse division:** in P1904 numbering, John 19:25 begins here. **Ps 22:19MT (Ps 22:18AV)**.
John 19:25	Εἱστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνή.	But standing at the cross of Jesus were his mother and his mother's sister, Mary the *wife* of Cleopas, and Mary Magdalene.	*wife*: or *daughter*. Cleopas ← *Clopas* here (a contracted form), but uncontracted *Cleopas* in Luke 24:18.
John 19:26	Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ, Γύναι, {RP-text TR: ἰδοὺ} [RP-marg P1904: ἴδε] ὁ υἱός σου.	Then Jesus, seeing *his* mother and the disciple whom he loved standing *there*, said to his mother, "Madam, {RP-text TR: behold} [RP-marg P1904: see] your son."	ἰδοὺ, *behold*, RP-text TR F1853=12/18 F1859=5/10 vs. ἴδε, *see*, RP-marg P1904 F1853=6/18 F1859=5/10. Then: see John 3:25.
John 19:27	Εἶτα λέγει τῷ μαθητῇ, Ἰδοὺ ἡ μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν {RP P1904: ὁ μαθητὴς αὐτὴν} [TR: αὐτὴν ὁ μαθητὴς] εἰς τὰ ἴδια.	Then he said to the disciple, "Behold your mother." And from that hour, the disciple took her into his own *home*.	ὁ μαθητὴς αὐτὴν, *the disciple (took) + her*, RP P1904 F1853=15/18 F1859=3/9 vs. αὐτὴν ὁ μαθητὴς, *her + the disciple (took)*, TR F1853=3/18 (Scrivener's bxy) F1859=6/9. F1853 and F1859 are very significantly disparate, X2=6.8 PV=0.9%. his own *home* ← *his own (things)*, so *his care, his home*. Compare John 16:32.

John 19:28	Μετὰ τοῦτο {RP: ἰδὼν} [P1904 TR: εἰδὼς] ὁ Ἰησοῦς ὅτι πάντα ἤδη τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει, Διψῶ.	After this, {RP: Jesus saw} [P1904 TR: Jesus, knowing] that everything had already been completed, {RP: and} [P1904 TR: -] in order that the scripture be fulfilled: {RP: he} [P1904 TR: -] said, **"I am thirsty."**	ἰδὼν, *having seen*, RP F1853=8/18 F1859=5/10 vs. εἰδὼς, *knowing*, P1904 TR F1853=10/18 F1859=5/10. A disparity with RP, R=13:17. AV differs textually. **Ps 69:22MT (Ps 69:21AV)** *(for my thirst)*.
John 19:29	Σκεῦος οὖν ἔκειτο ὄξους μεστόν· οἱ δέ, πλήσαντες σπόγγον ὄξους, καὶ ὑσσώπῳ περιθέντες, προσήνεγκαν αὐτοῦ τῷ στόματι.	Accordingly, a jar full of vinegar was standing *there*. Then they filled a sponge with **vinegar** and put *it* round a hyssop *plant* and **brought *it* to *his* mouth**.	**Ps 69:22MT (Ps 69:21AV)** *(they gave me vinegar to drink)*.
John 19:30	Ὅτε οὖν ἔλαβεν τὸ ὄξος ὁ Ἰησοῦς, εἶπεν, Τετέλεσται· καὶ κλίνας τὴν κεφαλήν, παρέδωκεν τὸ πνεῦμα.	So when Jesus had received the vinegar, he said, "It has been completed", and, bowing *his* head, he gave up the ghost.	bowing ← *having bowed*. See Matt 23:20. gave up the ghost ← *gave up the spirit*.
John 19:31	Οἱ οὖν Ἰουδαῖοι, {RP P1904 S1550 E1624: - } [S1894: ἐπεὶ Παρασκευὴ ἦν,] ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ {RP P1904 S1550 E1624: ἐπεὶ Παρασκευὴ ἦν} [S1894: -] - ἦν γὰρ μεγάλη ἡ ἡμέρα {RP P1904 S1550 S1894: ἐκείνου} [E1624: ἐκείνη] τοῦ σαββάτου - ἠρώτησαν τὸν Πιλάτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν.	Then, {RP P1904 S1550 E1624: - } [S1894: since it was *the* Preparation *Day*,] in order that the bodies should not remain on the cross on the Sabbath, {RP P1904 S1550 E1624: since it was *the* Preparation *Day*,} [S1894: -] for that Sabbath day was a high {RP P1904 S1550 S1894: *Sabbath*} [E1624: *day*], the Jews asked Pilate for their legs to be broken and for them to be removed.	ἐπεὶ Παρασκευὴ ἦν, *as it was the Preparation (Day)*: in second position, RP P1904 S1550 E1624 F1853=18/18 F1859=6/7 vs. in first position, S1894 F1853=0/18 F1859=1/7. ἐκείνου, *(the day) of that (Sabbath)*, RP P1904 S1550 S1894 F1853=16/19 F1859=5/8 vs. ἐκείνη, *that (day of the Sabbath)*, E1624 F1853=3/19 (Scrivener's bpy*once*) F1859=3/8. The RP text shows that the day after the Preparation Day, the Passover, ↴
John 19:32	Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ·	So the soldiers came and broke the legs of the first *one*, and of the other who *had been* crucified with him,	↳ was called a high *Sabbath* (not just a high *day*), confirming [CB] Appendix 165 (*The Hours of the Lord's Last Day*) that this Sabbath was the Passover, on a Thursday, and not the weekly Sabbath on a Saturday.
John 19:33	ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη·	but when they came to Jesus, when they saw that he was already dead, they did not break his legs.	
John 19:34	ἀλλ' εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ {RP P1904: εὐθέως} [TR: εὐθὺς] ἐξῆλθεν αἷμα καὶ ὕδωρ.	However, one of the soldiers pierced his rib with *his* spear, and immediately blood and water came out.	εὐθέως, *immediately (1)*, RP P1904 F1853=14/18 F1859=5/8 vs. εὐθὺς, *immediately (2)*, TR F1853=4/18 (Scrivener's cdko) F1859=3/8.

John 19:35	Καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ {RP-text: ἀληθινή ἐστιν αὐτοῦ ἡ μαρτυρία} [RP-marg P1904 TR: ἀληθινὴ αὐτοῦ ἐστιν ἡ μαρτυρία] [MISC: ἀληθινή ἐστιν ἡ μαρτυρία αὐτοῦ], κἀκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα {RP TR: - } [P1904: καὶ] ὑμεῖς πιστεύσητε.	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.	ἐστιν αὐτοῦ ἡ μαρτυρία, *is + his + testimony*, RP-text F1853=8/20 F1859=2/9 vs. αὐτοῦ ἐστιν ἡ μαρτυρία, *his + is + testimony*, RP-marg P1904 TR F1853=3/20 (Scrivener's bdp) F1859=4/9 vs. ἐστιν ἡ μαρτυρία αὐτοῦ, *is + testimony + his* F1853=9/20 F1859=3/9. A weak disparity with RP-text, R=10:12. --- καὶ, *also*: absent in RP TR F1853=17/19 F1859=4/7 vs. present in P1904 F1853=2/19 (Scrivener's py*once*) F1859=3/7. --- he ← *that (man)*. --- knew ← *knows*. --- *the* truth ← *true (things)*.
John 19:36	Ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ, Ὀστοῦν οὐ συντριβήσεται {RP: ἀπ'} [P1904 TR: -] αὐτοῦ.	For these *things* took place in order that the scripture might be fulfilled: **"Not a bone of him shall be crushed."**	ἀπ', *from (him)*: present in RP F1853=8/18 F1859=3/9 vs. absent in P1904 TR F1853=10/18 F1859=6/9. A disparity with RP, R=11:18. --- **Ex 12:46, Num 9:12** *(of the Passover lamb; compare 1 Cor 5:7)*; **Ps 34:21MT (Ps 34:20AV); Ps 22:18MT (Ps 22:17AV)** *(I can count my bones)*.
John 19:37	Καὶ πάλιν ἑτέρα γραφὴ λέγει, Ὄψονται εἰς ὃν ἐξεκέντησαν.	And again, another scripture says, **"They shall look at *him* whom they pierced through."**	**Zech 12:10**.
John 19:38	Μετὰ {RP: - } [P1904 TR: δὲ] ταῦτα ἠρώτησεν τὸν Πιλάτον {RP-text P1904: - } [RP-marg TR: ὁ] Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. Ἦλθεν οὖν καὶ ἦρεν τὸ σῶμα τοῦ Ἰησοῦ.	{RP: After} [P1904 TR: Then after] these *things* Joseph of Arimathea, *who* was a disciple of Jesus, asked Pilate (but secretly, for fear of the Jews), that he might remove Jesus's body, and Pilate gave permission. So he went and removed Jesus's body.	δὲ, *and*: absent in RP F1853=14/18 F1859=2/7 vs. present in P1904 TR F1853=4/18 (Scrivener's qrxy) F1859=5/7. --- ὁ, *the (Joseph)*: absent in RP-text P1904 F1853=14/18 F1859=5/7 vs. present in RP-marg TR F1853=4/18 (Scrivener's bdkx) F1859=2/7.
John 19:39	Ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης {RP-text P1904: ὡς} [RP-marg TR: ὡσεὶ] λίτρας ἑκατόν.	And Nicodemus, who *had* come to Jesus previously by night, also came, carrying a mixture of myrrh and aloes, about one hundred litras *in weight*.	ὡς, *about (1)*, RP-text P1904 F1853=17/19 F1859=3/7 vs. ὡσεὶ, *about (2)*, RP-marg TR F1853=2/19 (Scrivener's aq**) F1859=4/7. --- litras: a litra was about 12 ounces (300 grams).
John 19:40	Ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ {RP P1904: ἐν} [TR: -] ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν.	Then they took Jesus's body and bound it with linen strips with the scented *ointments*, as it is *the* custom of the Jews to embalm.	ἐν, *in (linen strips)*: present in RP P1904 F1853=17/18 F1859=4/7 vs. absent in TR F1853=1/18 (Scrivener's p) F1859=3/7.
John 19:41	Ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κῆπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη.	Now there was a garden in the place where he was crucified, and in the garden *there was* a new tomb in which no-one had ever been laid.	ever ← *yet*.
John 19:42	Ἐκεῖ οὖν διὰ τὴν Παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.	So they placed Jesus there because of the Jews' Preparation *Day*, because the tomb was nearby.	

John 20:1	Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρωΐ, σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου.	On the first *day* of the week, Mary Magdalene went to the tomb early in the morning when it was still dark, and she saw that the stone *had been* removed from the tomb.	week ← *Sabbaths*, which we also consider possible, with [CB], counting to the firstfruit, as described in Lev 23:15-17. Compare Matt 28:1, Mark 16:2, Luke 24:1.
John 20:2	Τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἴδαμεν ποῦ ἔθηκαν αὐτόν.	So she ran and went to Simon Peter and to the other disciple whom Jesus loved, and she said to them, "They have removed the Lord from the tomb, and we don't know where they have put him."	
John 20:3	Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ μνημεῖον.	Then Peter and the other disciple went out and made their way to the tomb,	Then: see John 3:25. made their way ← *were going*.
John 20:4	Ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμεν τάχιον τοῦ Πέτρου, καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον,	and the two *of them* ran together, although the other disciple ran on ahead faster than Peter and arrived at the tomb first.	although: concessive use of καί.
John 20:5	καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν.	And stooping alongside, he saw the linen strips lying *there*. However, he did not go in.	
John 20:6	Ἔρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα,	Then Simon Peter, following him, arrived, and he went into the tomb and saw the linen strips lying *there*,	
John 20:7	καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἕνα τόπον.	and the sweat-band which had been on his head, not lying with the linen strips, but wrapped up on its own in a certain place.	a certain ← *one*.
John 20:8	Τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδεν, καὶ ἐπίστευσεν·	So then the other disciple, who *had* arrived first, also went into the tomb, and he saw *this*, and he believed.	
John 20:9	οὐδέπω γὰρ ᾔδεισαν τὴν γραφήν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.	For they did not yet know the scripture *which says* that he must rise from *the* dead.	rise: not *be raised* here.
John 20:10	Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί.	Then the disciples went back home.	back ← *again*. home ← *to themselves*.
John 20:11	Μαρία δὲ εἱστήκει πρὸς {RP-text TR: τὸ μνημεῖον} [RP-marg P1904: τῷ μνημείῳ] κλαίουσα ἔξω· ὡς οὖν ἔκλαιεν, παρέκυψεν εἰς τὸ μνημεῖον,	But Mary stood outside the tomb weeping. Then while she was weeping, she stooped *and peered* into the tomb,	τὸ μνημεῖον, *(at) the tomb* (accusative, pregnant use; compare Matt 18:6), RP-text TR F1853=9/19 F1859=4/7 vs. τῷ μνημείῳ, *(at) the tomb* (dative), RP-marg P1904 F1853=9/19 F1859=2/7 vs. another reading, F1853=1/19 (Scrivener's o) F1859=1/7. outside the tomb ← *at the tomb outside*.
John 20:12	καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἕνα πρὸς τῇ κεφαλῇ, καὶ ἕνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.	and she saw two angels in white sitting down, one at the head and one at the feet *of* where the body of Jesus had lain.	
John 20:13	Καὶ λέγουσιν αὐτῇ ἐκεῖνοι, Γύναι, τί κλαίεις; Λέγει αὐτοῖς, ὅτι Ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.	And they said to her, "Madam, why are you weeping?" She said to them, "Because they have taken my Lord away, and I don't know where they have put him."	they ← *those, the former*.

John 20:14	Καὶ ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἑστῶτα, καὶ οὐκ ᾔδει ὅτι {RP P1904: - } [TR: ὁ] Ἰησοῦς ἐστιν.	Then when she had said this, she turned round and saw Jesus standing, but she did not know that it was Jesus.	ὁ, *the (Jesus)*: absent in RP P1904 F1853=17/18 F1859=7/7 vs. present in TR F1853=1/18 (Scrivener's x) F1859=0/7. round ← *back*.
John 20:15	Λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, τί κλαίεις; Τίνα ζητεῖς; Ἐκείνη, δοκοῦσα ὅτι ὁ κηπουρός ἐστιν, λέγει αὐτῷ, Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ {RP P1904: ἔθηκας αὐτόν} [TR: αὐτὸν ἔθηκας], κἀγὼ αὐτὸν ἀρῶ.	Jesus said to her, "Madam, why are you weeping? Who are you looking for?" She, thinking that it was the gardener, said to him, "Sir, if you carried him *away*, tell me where you put him, and I will remove him."	ἔθηκας αὐτόν, *you put + him*, RP P1904 F1853=13/18 F1859=7/7 vs. αὐτὸν ἔθηκας, *him + you put*, TR F1853=5/18 F1859=0/7. She ← *That (woman), The former*.
John 20:16	Λέγει αὐτῇ ὁ Ἰησοῦς, Μαρία. Στραφεῖσα ἐκείνη λέγει αὐτῷ, Ῥαββουνί - ὃ λέγεται, Διδάσκαλε.	Jesus said to her, "Mary." She turned *round* and said to him, "Rabbouni!" which means "teacher".	She ← *That (woman)*.
John 20:17	Λέγει αὐτῇ ὁ Ἰησοῦς, Μή μου ἅπτου, οὔπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπὲ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ θεόν μου καὶ θεὸν ὑμῶν.	Jesus said to her, "Don't touch me, for I have not yet ascended to my father. But go to my brothers and say to them, 'I am ascending to my father, and your father, and my God, and your God.' "	
John 20:18	Ἔρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς ὅτι ἑώρακεν τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.	Mary Magdalene went to report to the disciples that she had seen the Lord, and *that* he had said these *things* to her.	to report ← *reporting*, present participle replacing a classical future participle which can denote purpose. See Matt 20:20.
John 20:19	Οὔσης οὖν ὀψίας, τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.	Then with it being evening on that first day of the week, and the doors where the disciples had gathered being closed for fear of the Jews, Jesus came and stood in *their* company and said to them, "Peace to you."	week ← *Sabbaths*. See John 20:1. company ← *midst*.
John 20:20	Καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον.	And when he had said this, he showed them his hands and side. So the disciples rejoiced *at* seeing the Lord.	*at* seeing ← *having seen*. See Matt 23:20.
John 20:21	Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν, Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, κἀγὼ πέμπω ὑμᾶς.	Then Jesus said to them again, "Peace to you. As the father has sent me, *so* I too send you *out*."	send you: *you* in the accusative, so not, as might be thought in view of the next verse, *send you (holy spirit)* here, which would require the dative.
John 20:22	Καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς, Λάβετε πνεῦμα ἅγιον.	And when he had said this, he blew into *them*, and he said to them, "Receive holy spirit.	
John 20:23	Ἂν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς· ἄν τινων κρατῆτε, κεκράτηνται.	If you forgive the sins of any, their *sins* are forgiven. If you hold on to *the sins* of any, they *remain* held."	their *sins* are forgiven ← *they (i.e. the sins) are forgiven (to) them*. they *remain* held ← *they have been held*.
John 20:24	Θωμᾶς δέ, εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς.	Now Thomas, one of the twelve, called Didymus, was not with them when Jesus came,	
John 20:25	Ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί, Ἑωράκαμεν τὸν κύριον. Ὁ δὲ εἶπεν αὐτοῖς, Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.	so the other disciples said to him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands, and I put my finger in the mark of the nails, and I put my hand in his side, I will definitely not believe."	

John 20:26	Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν. Ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, Εἰρήνη ὑμῖν.	Then eight days later, his disciples were again indoors, and Thomas *was* with them. Jesus came *in*, although the doors were closed, and he stood in *their* company, and he said, "Peace to you."	although: concessive use of the participle, in a genitive absolute construction. company ← *midst*.
John 20:27	Εἶτα λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὧδε, καὶ ἴδε τὰς χεῖράς μου· καὶ φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευράν μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός.	Then he said to Thomas, "Bring your finger here and see my hands, and stretch out your hand and put *it* in my side, and do not be unbelieving, but believing."	stretch out ← *bring*.
John 20:28	Καὶ ἀπεκρίθη {RP P1904: - } [TR: ὁ] Θωμᾶς, καὶ εἶπεν αὐτῷ, Ὁ κύριός μου καὶ ὁ θεός μου.	Then Thomas responded and said to him, "My Lord and my God."	ὁ, *the (Thomas)*: absent in RP P1904 F1853=16/18 F1859=7/7 vs. present in TR F1853=2/18 (Scrivener's cx. A hiatus in x in John 20:19-31 according to Scrivener's introduction, but x collated in some of these verses. A challenge to F1853) F1859=0/7.
John 20:29	Λέγει αὐτῷ ὁ Ἰησοῦς, Ὅτι ἑώρακάς με, {RP P1904: - } [TR: Θωμᾶ,] πεπίστευκας; Μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.	Jesus said to him, "Because you have seen me, {RP P1904: - } [TR: Thomas,] you have believed. Blessed *are* those *who have* not seen yet *have* believed."	Θωμᾶ, *Thomas*: absent in RP P1904 F1853=18/18 F1859=7/7 vs. present in TR F1853=0/18 F1859=0/7. yet: adversative use of καί.
John 20:30	Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ.	To be sure, Jesus performed many other signs too in the presence of his disciples, which have not been written in this book,	
John 20:31	Ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε ὅτι {RP P1904: - } [TR: ὁ] Ἰησοῦς ἐστιν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.	but these have been written so that you may believe that Jesus is the Christ, the son of God, and that *by* believing, you may have life through his name.	ὁ, *the (Jesus)*: absent in RP P1904 F1853=18/18 F1859=6/7 vs. present in TR F1853=0/18 F1859=1/7.
John 21:1	Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς {RP-text P1904 TR: - } [RP-marg: αὐτοῦ] ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφανέρωσεν δὲ οὕτως.	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:	αὐτοῦ, *his (disciples)*: absent in RP-text P1904 TR F1853=9/18 F1859=2/7 vs. present in RP-marg F1853=9/18 F1859=5/7. A weak disparity with RP-text, R=13:14.
John 21:2	Ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.	Simon Peter and Thomas called Didymus were both there, as *were* Nathanael from Cana in Galilee, and the *sons* of Zebedee, and two others of his disciples.	both there ← *at the same place, together*.
John 21:3	Λέγει αὐτοῖς Σίμων Πέτρος, Ὑπάγω ἁλιεύειν. Λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. Ἐξῆλθον καὶ {RP P1904: ἐνέβησαν} [TR: ἀνέβησαν] εἰς τὸ πλοῖον εὐθύς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν.	Simon Peter said to them, "I am going fishing." They said to him, "We *will* come along with you." They departed and immediately went {RP P1904: on board} [TR: up into] the boat, but that night they caught nothing.	ἐνέβησαν, *entered*, RP P1904 F1853=16/19 F1859=7/8 vs. ἀνέβησαν, *went up*, TR F1853=3/19 (Scrivener's cox) F1859=1/8. along ← *also*, which would be pleonastic in English, though not particularly intrusively so here.
John 21:4	Πρωΐας δὲ ἤδη γενομένης ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστιν.	Then with morning having already broken, Jesus was standing on the shore. The disciples, however, did not know that it was Jesus.	was standing ← *stood*.

John 21:5	Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Παιδία, μή τι προσφάγιον ἔχετε; Ἀπεκρίθησαν αὐτῷ, Οὔ.	Then Jesus said to them, “Children, haven't you got any hearty food?” They answered him, “No.”	hearty food ← *supplementary food*, i.e. tasty, savoury food to go with bread.
John 21:6	Ὁ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὑρήσετε. Ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἑλκύσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων.	Then he said to them, “Cast the net on the right *hand* side of the boat, and you will find *some*.” So they cast *it*, and they could no longer haul it up because of the large number of fish.	side ← *parts*.
John 21:7	Λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, Ὁ κύριός ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν, τὸν ἐπενδύτην διεζώσατο - ἦν γὰρ γυμνός - καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν.	Then that disciple, whom Jesus loved, said to Peter, “It's the Lord!” Then, when he heard that it was the Lord, Simon Peter girded himself with *his* cape – for he was naked – and cast himself into the sea.	
John 21:8	Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον - οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὡς ἀπὸ πηχῶν διακοσίων - σύροντες τὸ δίκτυον τῶν ἰχθύων.	But the other disciples came by boat, for they were not far from land, just about two hundred cubits, dragging the net *full* of fish.	by boat ← *by (means of) the boat*. just ← *but*. cubits: a cubit was about 18 in. or 45 cm.
John 21:9	Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον.	Then when they had disembarked onto land, they saw a charcoal fire set up and fish lying on it, and bread.	
John 21:10	Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν.	Jesus said to them, “Bring *some* of the fish which you have just caught.”	
John 21:11	Ἀνέβη Σίμων Πέτρος, καὶ εἵλκυσεν τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντήκοντα τριῶν· καὶ τοσούτων ὄντων, οὐκ ἐσχίσθη τὸ δίκτυον.	Simon Peter went on board and hauled the net on land, full with one hundred and fifty-three large fish, yet with so many the net did not tear.	went on board: or (its usual meaning), *went up*, or *went back*. The usual word for *to go on board* is ἐμβαίνω, sometimes with some textual support alongside it for the word used here, ἀναβαίνω (Matt 15:39, John 6:22, John 21:3). did not tear ← *was not torn*.
John 21:12	Λέγει αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ἀριστήσατε. Οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν, Σὺ τίς εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν.	Jesus said to them, “Come *and* have *your* breakfast.” But not one of the disciples dared ask him, “Who are you?” because they knew it was the Lord.	Who: the question would be about deeper things than just the identity, which they knew. because: causal use of the participle.
John 21:13	Ἔρχεται οὖν ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον, καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως.	Then Jesus came and took the bread, and he gave *some* to them, and the *cooked* fish likewise.	
John 21:14	Τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγερθεὶς ἐκ νεκρῶν.	This *was* the third *time* now *that* Jesus was manifested to his disciples, after rising from *the* dead,	now ← *already*. rising: or *being raised*.
John 21:15	Ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεῖον τούτων; Λέγει αὐτῷ, Ναὶ κύριε· σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ, Βόσκε τὰ ἀρνία μου.	then when they had had breakfast, Jesus asked Simon Peter, “Simon, *son* of Jonah, do you love me more than these?” He said to him, “Yes, Lord, you know that I hold you in affection.” He said to him, “Feed my lambs.”	asked ← *said to*. hold in affection: we translate φιλέω differently to ἀγαπάω in this passage to bring out the shade of difference.

John 21:16	Λέγει αὐτῷ πάλιν δεύτερον, Σίμων Ἰωνᾶ, ἀγαπᾷς με; Λέγει αὐτῷ, Ναὶ κύριε· σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ, Ποίμαινε τὰ πρόβατά μου.	He asked him a second *time*, "Simon, *son* of Jonah, do you love me?" He said to him, "Yes, Lord, you know that I hold you in affection." He said to him, "Tend my sheep."	asked ← *said to*. --- a second *time* ← *again a second time*, *again* being pleonastic. Compare Mark 12:4.
John 21:17	Λέγει αὐτῷ τὸ τρίτον, Σίμων Ἰωνᾶ, φιλεῖς με; Ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με; Καὶ εἶπεν αὐτῷ, Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε. Λέγει αὐτῷ ὁ Ἰησοῦς, Βόσκε τὰ πρόβατά μου.	He asked him a third *time*, "Simon, *son* of Jonah, do you hold me in affection?" Peter was grieved that he had asked him a third *time*, "Do you hold me in affection?", and he said to him, "Lord, you know everything. You know I hold you in affection." Jesus said to him, "Feed my sheep.	asked *(2x)* ← *said to*.
John 21:18	Ἀμὴν ἀμὴν λέγω σοι, ὅτε ἦς νεώτερος, ἐζώννυες σεαυτόν, καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει, καὶ οἴσει ὅπου οὐ θέλεις.	Truly, truly, I say to you, when you were younger, you used to gird yourself and go around where you wanted. But when you grow old, you will hold out your hands, and another will gird you, and he will take *you* where you don't want *to go*."	
John 21:19	Τοῦτο δὲ εἶπεν, σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν. Καὶ τοῦτο εἰπὼν λέγει αὐτῷ, Ἀκολούθει μοι.	He said this signifying by what kind of death he would glorify God. And when he had said this, he said to him, "Follow me."	
John 21:20	Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ εἶπεν, Κύριε, τίς ἐστιν ὁ παραδιδούς σε;	Then Peter turned round and saw the disciple whom Jesus loved following, who had for his part leant back on his breast at the supper and had said, "Lord, who is the *one who will* betray you?"	for his part ← *also*.
John 21:21	Τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, οὗτος δὲ τί;	When Peter saw him, he asked Jesus, "Lord, what *about* him?"	him *(2x)* ← *this (man)*. --- asked ← *said to*.
John 21:22	Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρός σε; Σὺ ἀκολούθει μοι.	Jesus said to him, "If I want him to remain until I come, what *has that got to do* with you? You follow me."	what *has that got to do* with you ← *what (is that) to you*.
John 21:23	Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνῄσκει· καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνῄσκει· ἀλλ', Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρός σε;	So this saying spread among the brothers that that disciple *would* not die. But Jesus had not said to him that he *would* not die, but, "If I want him to remain until I come, what *has that got to do* with you?"	spread among ← *went out to*. --- But: adversative use of καί.
John 21:24	Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα· καὶ οἴδαμεν ὅτι ἀληθής ἐστιν ἡ μαρτυρία αὐτοῦ.	This is the disciple who *is* testifying about these *things*, and *who* wrote these *things*, and we know that his testimony is true.	
John 21:25	Ἔστιν δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἕν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. Ἀμήν.	And there are many other *things* which Jesus did, *for* which, if they were individually written *down*, I don't think even the world itself *could* contain the books which *would be* written. Amen.	
Acts 1:1	Τὸν μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων, ὦ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν,	I compiled the first account, Theophilus, of everything that Jesus both did and taught *from when* he began	did and taught *from when* he began ← *began both to do and teach*.

Acts 1:2	ἄχρι ἧς ἡμέρας, ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου οὓς ἐξελέξατο, ἀνελήφθη·	up to the day when through holy spirit he instructed the apostles whom he had chosen, and he was taken up,	
Acts 1:3	οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ.	*the apostles* to whom he also presented himself alive, after his suffering, with many sure signs, when he was seen by them for forty days, and when he spoke about *matters* concerning the kingdom of God.	his suffering ← *him suffering*.
Acts 1:4	Καὶ συναλιζόμενος {RP P1904 S1550 E1624: - } [S1894: μετ' αὐτῶν] παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρός, Ἣν ἠκούσατέ μου·	And when he met up {RP P1904 S1550 E1624: *with them*} [S1894: with them], he instructed them not to leave Jerusalem, but to wait for the father's promise, "Which", *he said,* "you have heard from me.	μετ' αὐτῶν, *with them*: absent in RP P1904 S1550 E1624 F1859=12/12 vs. present in S1894 F1859=0/12. Verbs with a prefix συν- take the preposition σύν, not μετά.
Acts 1:5	ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας.	For John baptized with water, but you will be baptized with holy spirit in not many days' time."	in not many days' time ← *not after these many days*.
Acts 1:6	Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν λέγοντες, Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ;	So they met together and asked him and said, "Lord, are you *going to* restore the kingdom to Israel at this time?"	asked ← *were asking*, but see Matt 5:2.
Acts 1:7	Εἶπεν δὲ πρὸς αὐτούς, Οὐχ ὑμῶν ἐστιν γνῶναι χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ.	But he said to them, "It is not for you to know *the* times or seasons which the father has placed under his own authority.	under ← *in*.
Acts 1:8	Ἀλλὰ λήψεσθε δύναμιν, ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς· καὶ ἔσεσθέ μοι μάρτυρες ἔν τε Ἱερουσαλήμ, καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἐσχάτου τῆς γῆς.	But you will receive power when the holy spirit comes upon you, and you will be witnesses to me in Jerusalem and in all Judaea and Samaria and as far as the extremity of the land."	in Jerusalem and ← *in both Jerusalem and*. extremity of the land: or *end of the earth*. As the Lord is speaking to the apostles to the circumcision here, the sense must be the former, whereas Paul, the apostle to the Gentiles, covered a much wider geographical area.
Acts 1:9	Καὶ ταῦτα εἰπών, βλεπόντων αὐτῶν ἐπήρθη, καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.	And when he had said these *things*, while they were looking *on*, he was taken up, and a cloud took him from their sight.	took ← *took from underneath*. sight ← *eyes*.
Acts 1:10	Καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανόν, πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθῆτι λευκῇ,	And while they were looking *up* intently towards heaven as he departed, it became apparent that two men in white clothing were standing next to them,	heaven: or *the sky*, but the second occurrence in Acts 1:11 militates for *heaven*. it became apparent that ← *and behold*.
Acts 1:11	οἳ καὶ εἶπον, Ἄνδρες Γαλιλαῖοι, τί ἑστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; Οὗτος ὁ Ἰησοῦς, ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανόν, οὕτως ἐλεύσεται ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.	who for their part said, "Men of Galilee, why are you standing gazing towards heaven? This Jesus, who *has been* taken up from you into heaven, will come *back* in the way you saw him go into heaven."	for their part ← *also*. in the way ← *thus ... (in respect of) the way*.
Acts 1:12	Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου Ἐλαιῶνος, ὅ ἐστιν ἐγγὺς Ἱερουσαλήμ, σαββάτου ἔχον ὁδόν.	Then they returned to Jerusalem from *the* mountain called Olivet, which is near Jerusalem, being a Sabbath's journey *away*.	Olivet ← *olive grove*. The same as *the Mount of Olives* (Matt 21:1 etc.). being ← *having*.

Acts 1:13	Καὶ ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερῷον οὗ ἦσαν καταμένοντες, ὅ τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ Ζηλωτής, καὶ Ἰούδας Ἰακώβου.	And when they had gone in, they went up to the upper room where they were staying, *the company being* Peter and James and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphaeus, and Simon the Zealot, and Judas *the son* of James.	*the son* of James: AV differs *(the brother) of James*. Compare Luke 6:16.
Acts 1:14	Οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ τῇ δεήσει, σὺν γυναιξὶν καὶ Μαρίᾳ τῇ μητρὶ τοῦ Ἰησοῦ, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.	All these continued resolutely of one mind in prayer and supplication, with *the* women including Mary the mother of Jesus, and with his brothers.	continued ← *were continuing*.
Acts 1:15	Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν μαθητῶν εἶπεν - ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἴκοσι -	And in those days Peter stood up in the presence of the disciples and said (and there was a crowd of about one hundred and twenty people in all),	presence ← *midst*. people ← *names*. in all ← *at the same (place)*.
Acts 1:16	Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν ταύτην, ἣν προεῖπεν τὸ πνεῦμα τὸ ἅγιον διὰ στόματος {RP P1904: Δαυὶδ} [TR: Δαβὶδ] περὶ Ἰούδα, τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσιν τὸν Ἰησοῦν.	"Men *and* brothers, it was necessary that this scripture should be fulfilled, which the holy spirit spoke beforehand through *the* mouth of David concerning Judas who was guide to those *who* arrested Jesus,	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. was ← *became*.
Acts 1:17	Ὅτι κατηριθμημένος ἦν σὺν ἡμῖν, καὶ ἔλαχεν τὸν κλῆρον τῆς διακονίας ταύτης -	because he was counted among us, and he received the office of this ministry.	office ← *lot*, whence *an office received by lot* (as opposed to *election by voting*).
Acts 1:18	Οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ {RP P1904: - } [TR: τοῦ] μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενόμενος ἐλάκησεν μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ.	This *man* then bought a parcel of land with unrighteous gain, and falling headlong, he burst open *in the* waist, and all his innards were poured out.	τοῦ, *(out of) the (unrighteous gain)*: absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's o). falling ← *having become*. See Matt 23:20. We offer a simple scenario which reconciles this verse with Matt 27:5. Judas ↴
Acts 1:19	Καὶ γνωστὸν ἐγένετο πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλήμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμά, τοῦτ' ἔστιν, χωρίον αἵματος -	And it became known to all the inhabitants of Jerusalem, so that that parcel of land was called in their own dialect 'Aceldama', which means 'Grounds of Blood.'	↳ decided to kill himself by falling on his sword. But it went wrong, and he simply cut ↴ means ← *is*. Grounds ← *parcel, plot (of land)*, as above.
Acts 1:20	Γέγραπται γὰρ ἐν βίβλῳ Ψαλμῶν, Γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ· καί, Τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος.	For it stands written in *the* book of Psalms: **'Let his dwelling become desolate,** **And let there be no inhabitant in it'** and, **'May another *person* take his office.'**	↳ his abdomen open and his innards came out. Not being dead, he decided to finish himself off by hanging himself. Compare Xenophon's *Anabasis*, 2:5:33. **Ps 69:26MT (Ps 69:25AV), Ps 109:8**.
Acts 1:21	Δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ἐν ᾧ εἰσῆλθεν καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς,	Therefore it is necessary that, from the men who have been with us all *the* time during which the Lord Jesus went about among us,	have been ← *went*. went about ← *went in and went out*, so, more formally, *consociated*.

Acts 1:22	ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου, ἕως τῆς ἡμέρας ἧς ἀνελήφθη ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ γενέσθαι σὺν ἡμῖν ἕνα τούτων.	beginning with the baptism of John up to the day on which he was taken up from us, one of these should become a witness to his resurrection with us."	beginning ← *having begun*. See Matt 23:20.
Acts 1:23	Καὶ ἔστησαν δύο, Ἰωσὴφ τὸν καλούμενον {RP TR: Βαρσαβᾶν} [P1904: Βαρσαββᾶν], ὃς ἐπεκλήθη Ἰοῦστος, καὶ Ματθίαν.	And they put two forward: Joseph called {RP TR: Barsabas} [P1904: Barsabbas], who was surnamed Justus, and Matthias.	Βαρσαβᾶν, *Barsabas*, RP TR F1859=9/13 vs. Βαρσαββᾶν, *Barsabbas*, P1904 F1859=4/13 (Scrivener's bfgp).
Acts 1:24	Καὶ προσευξάμενοι εἶπον, Σὺ κύριε καρδιογνῶστα πάντων, ἀνάδειξον {RP P1904: ὃν ἐξελέξω, ἐκ τούτων τῶν δύο ἕνα} [S1550 E1624: ἐκ τούτων τῶν δύο ἕνα ὃν ἐξελέξω,] [S1894: ἐκ τούτων τῶν δύο ὃν ἕνα ἐξελέξω,]	And they prayed and said, "Lord, you know the heart of everyone. Show plainly *the* one whom you have chosen of these two,	ὃν ἐξελέξω, ἐκ τούτων τῶν δύο ἕνα, *whom you chose + of these two + one*, RP P1904 F1859=12/13 (though f with a misspelling) vs. ἐκ τούτων τῶν δύο ἕνα ὃν ἐξελέξω, *of these two + one + whom you chose*, S1550 E1624 F1859=0/13 vs. ἐκ τούτων τῶν δύο ὃν ἕνα ἐξελέξω, *of these two + whom + one + you chose*, S1894 F1859=0/13 vs. another reading, F1859=1/13 (Scrivener's k). know ← *a knower*.
Acts 1:25	λαβεῖν τὸν κλῆρον τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἐξ ἧς παρέβη Ἰούδας, πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον.	to take the office of this apostolic ministry from which Judas fell in transgression so that he went to his own place."	office ← *lot*. See Acts 1:17. apostolic ministry ← *ministry and apostleship*, the whole expression being treated as singular. fell in transgression ← *transgressed*.
Acts 1:26	Καὶ ἔδωκαν κλήρους αὐτῶν, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν, καὶ συγκατεψηφίσθη μετὰ τῶν ἕνδεκα ἀποστόλων.	And they gave *them* their lots, and the lot fell on Matthias, and he was reckoned along with the eleven apostles.	
Acts 2:1	Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς, ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό.	And as the day of Pentecost was coming to an end, they were all of one mind together.	together ← *in the same (place)*.
Acts 2:2	Καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι.	And suddenly a noise from heaven came like a strong driving blast, and it filled the whole house where they were sitting.	came ← *became, took place*, but also *came*. a strong driving blast ← *of a strong driven blast*. sitting: or *staying*, as a Hebraism (יָשַׁב).
Acts 2:3	Καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρός, ἐκάθισέν τε ἐφ' ἕνα ἕκαστον αὐτῶν.	And parting tongues appeared to them, as if of fire, and *one* rested on each one of them.	rested ← *sat*, a Hebraism (יָשַׁב).
Acts 2:4	Καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις, καθὼς τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι.	And all were filled with holy spirit, and they began to speak in other tongues according to *what* the spirit gave them to utter.	gave ← *was giving*, but perhaps denoting repetition.
Acts 2:5	Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς, ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν.	And there were Jews living in Jerusalem, devout men from every nation under heaven.	
Acts 2:6	Γενομένης δὲ τῆς φωνῆς ταύτης, συνῆλθεν τὸ πλῆθος καὶ συνεχύθη, ὅτι ἤκουον εἷς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν.	And when this noise had passed, the crowd gathered and was confused, because each one heard them speaking in his own dialect.	passed ← *become, come, taken place*.

Acts 2:7	Ἐξίσταντο δὲ πάντες καὶ ἐθαύμαζον, λέγοντες πρὸς ἀλλήλους, Οὐκ ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι;	And all were astonished, and they marvelled and said to each other, "Look *at this* – aren't all these Galileans who *are* speaking?	
Acts 2:8	Καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν;	So how come each of us hears in our own dialect in which we were born?	hears ← *we hear*.
Acts 2:9	Πάρθοι καὶ Μῆδοι καὶ Ἐλαμῖται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν,	Parthians and Medes and Elamites and those *who* inhabit Mesopotamia, Judaea and Cappadocia, Pontus and Asia,	
Acts 2:10	Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι,	Phrygia and Pamphylia, Egypt and the parts of Libya around Cyrene, and Romans away from home, both Jews and proselytes,	away from home ← *at home*, but here and Acts 17:21 *residing among another people*.
Acts 2:11	Κρῆτες καὶ Ἄραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ θεοῦ.	Cretans and Arabs – we hear them speaking the magnificent *things* of God in our *own* languages."	
Acts 2:12	Ἐξίσταντο δὲ πάντες καὶ διηπόρουν, ἄλλος πρὸς ἄλλον λέγοντες, Τί ἂν θέλοι τοῦτο εἶναι;	And all were astonished and were at a loss, saying to one another, "Whatever could this mean?"	could this mean ← *would this wish to be*.
Acts 2:13	Ἕτεροι δὲ χλευάζοντες ἔλεγον ὅτι Γλεύκους μεμεστωμένοι εἰσίν.	But others, jeering, said, "They are full of new wine."	are full ← *have been filled*.
Acts 2:14	Σταθεὶς δὲ Πέτρος σὺν τοῖς ἕνδεκα, ἐπῆρεν τὴν φωνὴν αὐτοῦ, καὶ ἀπεφθέγξατο αὐτοῖς, Ἄνδρες Ἰουδαῖοι, καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ ἅπαντες, τοῦτο ὑμῖν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου.	But Peter, standing up with the eleven, lifted up his voice and addressed them *as follows*: "Men, Jews and all dwellers of Jerusalem, let this be known to you and give ear to my words.	standing up ← *having stood up*. See Matt 23:20.
Acts 2:15	Οὐ γάρ, ὡς ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν· ἔστιν γὰρ ὥρα τρίτη τῆς ἡμέρας·	For these *men* are not drunk as you suppose, seeing it is *the* third hour of the day.	third hour of the day: *9 a.m.*
Acts 2:16	ἀλλὰ τοῦτό ἐστιν τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ,	But this is that *which was* spoken through the prophet Joel:	
Acts 2:17	Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ θεός, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα· καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνιασθήσονται·	**'And it shall come to pass in the last days',** Says God, **'*That* I will pour out *some* of my spirit on all flesh,** **And your sons and your daughters will prophesy,** **And your youths will see visions,** **And your old men will dream dreams,**	**Joel 3:1MT (Joel 2:28AV)**. come to pass ← *be*.
Acts 2:18	καί γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύσουσιν.	**And I will indeed pour out *some* of my spirit** **On my servants and on my maidservants** **In those days,** And they will prophesy.	**Joel 3:2MT (Joel 2:29AV)**.

Acts 2:19	Καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ·	**And I will show miracles in heaven above And signs on earth below – Blood and fire and a smoky vapour.**	**Joel 3:3MT (Joel 2:30AV)**. show ← *give*. smoky vapour ← *vapour of smoke*, a Hebraic genitive.
Acts 2:20	ὁ ἥλιος μεταστραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἢ ἐλθεῖν τὴν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ·	**The sun will be turned into darkness And the moon to blood Before the great and illustrious day of *the* Lord comes.**	**Joel 3:4MT (Joel 2:31AV), Joel 4:15MT (Joel 3:15AV)**. illustrious ← *notable*, whence *distinguished, renowned, illustrious*.
Acts 2:21	καὶ ἔσται, πᾶς ὃς ἂν ἐπικαλέσηται τὸ ὄνομα κυρίου σωθήσεται.	**And it will come to pass *That* everyone who calls on the name of *the* Lord Will be saved.'**	**Joel 3:5MT (Joel 2:32AV)**. everyone ← *everyone whoever*. Pleonastic, perhaps for emphasis.
Acts 2:22	Ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀπὸ τοῦ θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς δυνάμεσιν καὶ τέρασιν καὶ σημείοις, οἷς ἐποίησεν δι' αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἴδατε,	*You* Israelite men, hear these words. Jesus the Nazarene, a man from God demonstrated to you by acts of power and miracles and signs which God performed through him in your midst, as you yourselves also know –	
Acts 2:23	τοῦτον τῇ ὡρισμένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ ἔκδοτον λαβόντες, διὰ χειρῶν ἀνόμων προσπήξαντες ἀνείλετε·	him, delivered up by the deliberate plan and foreknowledge of God, you took and through lawless hands crucified and killed,	him ← *this (man)*. deliberate ← *determined, marked out*. crucified ← *affixed*.
Acts 2:24	ὃν ὁ θεὸς ἀνέστησεν, λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ.	whom God raised up, abolishing the pains of death, as it was not possible for him to be held by it.	abolishing ← *having abolished*. See Matt 23:20.
Acts 2:25	{RP P1904: Δαυὶδ} [TR: Δαβὶδ] γὰρ λέγει εἰς αὐτόν, Προωρώμην τὸν κύριον ἐνώπιόν μου διὰ παντός· ὅτι ἐκ δεξιῶν μου ἐστίν, ἵνα μὴ σαλευθῶ·	For David speaks *with reference* to him, **'I saw the Lord before me continually, That he was on my right *hand side*, So that I might not be shaken.**	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. **Ps 16:8**.
Acts 2:26	διὰ τοῦτο εὐφράνθη ἡ καρδία μου, καὶ ἠγαλλιάσατο ἡ γλῶσσά μου· ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι·	**On account of this my heart was glad And my tongue rejoiced; Moreover my flesh will dwell in hope.**	**Ps 16:9**.
Acts 2:27	ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς Ἅδου, οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.	**For you will not leave my being in Hades, Nor will you allow your holy *one* to see decay.**	**Ps 16:10**. being ← *soul*. in Hades ← *to Hades* (the place of the dead). Pregnant use of the preposition.
Acts 2:28	Ἐγνώρισάς μοι ὁδοὺς ζωῆς· πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.	**You have made *the* paths of life known to me; You will fill me with joy at your presence.'**	**Ps 16:11**. at ← *with*. presence ← *face*.

Acts 2:29	Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου {RP P1904: Δαυίδ} [TR: Δαβίδ], ὅτι καὶ ἐτελεύτησεν καὶ ἐτάφη, καὶ τὸ μνῆμα αὐτοῦ ἐστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης.	Men *and* brothers, I may speak to you frankly about the patriarch David – indeed that he died and was buried and his tomb is among us to this day.	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1.
Acts 2:30	Προφήτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὅρκῳ ὤμοσεν αὐτῷ ὁ θεός, ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ τὸ κατὰ σάρκα ἀναστήσειν τὸν χριστόν, καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ,	Now since he was a prophet and knew that God had sworn to him by an oath that **he would raise up the Christ from *the* fruit of his loins according to *the* flesh to sit on his throne,**	**2 Sam 7:12, 1 Chr 17:11, Ps 89:37MT (Ps 89:36AV)**. Now ← *Therefore*. since: causal use of the participle. *the* fruit of his loins according to *the* flesh: i.e. *his descendants*, fulfilled in Mary, the Lord's mother, Matt 1:18-1:25, traced back to David in Luke 3:23-3:31.
Acts 2:31	προϊδὼν ἐλάλησεν περὶ τῆς ἀναστάσεως τοῦ χριστοῦ, ὅτι οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς Ἅδου, οὐδὲ ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν.	foreseeing *this*, he spoke about the resurrection of Christ: that **his being was not left in Hades, nor did his flesh see decay.**	**Ps 16:10**. foreseeing ← *having foreseen*. See Matt 23:20. being ← *soul*. in Hades: see Acts 2:27.
Acts 2:32	Τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς ἐσμεν μάρτυρες.	God raised up this Jesus, of whom all of us are witnesses.	God raised up: combine this verse with John 10:18 to infer the Deity of Christ.
Acts 2:33	Τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθείς, τήν τε ἐπαγγελίαν τοῦ ἁγίου πνεύματος λαβὼν παρὰ τοῦ πατρός, ἐξέχεεν τοῦτο ὃ νῦν ὑμεῖς βλέπετε καὶ ἀκούετε.	So being exalted at the right hand of God, and having received the promise of the holy spirit from the father, he poured out this which you now see and hear.	being exalted ← *having been exalted*.
Acts 2:34	Οὐ γὰρ {RP P1904: Δαυὶδ} [TR: Δαβὶδ] ἀνέβη εἰς τοὺς οὐρανούς, λέγει δὲ αὐτός, Εἶπεν ὁ κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου,	For David has not ascended into the heavens, but he himself says, **'The Lord said to my Lord, «Sit on my right *hand side***	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. **Ps 110:1**.
Acts 2:35	ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.	**Until I make your enemies your footstool.» '**	**Ps 110:1**. your footstool ← *a footstool of your feet*.
Acts 2:36	Ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραήλ, ὅτι {RP P1904 S1550 S1894: καὶ} [E1624: -] κύριον καὶ χριστὸν αὐτὸν ὁ θεὸς ἐποίησεν, τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.	So let *the* whole house of Israel certainly know that God has made him {RP P1904 S1550 S1894: both} [E1624: -] Lord and Christ – *that is,* this Jesus, whom you crucified."	καὶ, *and*: present in RP P1904 S1550 S1894 F1859=13/13 vs. absent in E1624 F1859=0/13. AV differs somewhat in syntactical structure.
Acts 2:37	Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ, εἶπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους, Τί {RP-text P1904 TR: ποιήσομεν} [RP-marg: ποιήσωμεν], ἄνδρες ἀδελφοί;	And when they heard *this*, they were pierced in *their* hearts, and they said to Peter and the rest of the apostles, "What {RP-text P1904 TR: shall we do} [RP-marg: are we to do], men *and* brothers?"	ποιήσομεν, *(what) shall we do*, RP-text P1904 TR F1859=8/12 vs. ποιήσωμεν, *(what) are we to do* (deliberative subjunctive), RP-marg F1859=4/12 (Scrivener's ahkp). pierced ← *goaded, pricked*. hearts ← *heart*.

Acts 2:38	Πέτρος δὲ ἔφη πρὸς αὐτούς, Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν, καὶ λήψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος.	Then Peter said to them, "Repent, and let every *one* of you be baptized in the name of Jesus Christ for *the* forgiveness of sins, and you will receive the gift of the holy spirit.	
Acts 2:39	Ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία, καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσιν τοῖς εἰς μακράν, ὅσους ἂν προσκαλέσηται κύριος ὁ θεὸς ἡμῶν.	For the promise is to you, and to your children, and to all those *who are* far away, whomever the Lord our God calls to himself."	whomever ← *however many as*.
Acts 2:40	Ἑτέροις τε λόγοις πλείοσιν διεμαρτύρετο καὶ παρεκάλει λέγων, Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.	And with very many other words he would testify solemnly and exhort *them*, saying, "Be saved from this crooked generation."	very many ← *rather many*, Greek comparative for superlative. testify solemnly: see Luke 16:28.
Acts 2:41	Οἱ μὲν οὖν ἀσμένως ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν· καὶ προσετέθησαν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὡσεὶ τρισχίλιαι.	So they gladly received his word and were baptized, and on that day about three thousand people were added *to their number*.	they: constructed as in Acts 1:6. AV has the more restrictive *they that*, which is also possible. people ← *souls*.
Acts 2:42	Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ, καὶ τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς.	And they continued resolutely in the teaching of the apostles and in fellowship, and in the breaking of the bread and in prayers.	continued ← *were continuing*.
Acts 2:43	Ἐγένετο δὲ πάσῃ ψυχῇ φόβος, πολλά τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγίνετο.	And fear came upon every soul, and many miracles and signs were performed through the apostles.	upon ← *to*. soul: i.e. *person*, emphasizing the capacity for feelings.
Acts 2:44	Πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτό, καὶ εἶχον ἅπαντα κοινά,	And all the believers were in the same *place*, and they had everything in common,	
Acts 2:45	καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ διεμέριζον αὐτὰ πᾶσιν, καθότι ἄν τις χρείαν εἶχεν.	and they sold *their* possessions and belongings and distributed them to everyone according to whatever anyone needed.	
Acts 2:46	Καθ' ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας,	And they resolutely continued daily in unanimity in the temple, breaking bread from house to house, partaking of food with gladness and plainness of heart,	continued ... partaking ← *continuing ... partook*. A stylistic inversion of participle and main verb.
Acts 2:47	αἰνοῦντες τὸν θεόν, καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. Ὁ δὲ κύριος προσετίθει τοὺς σῳζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ.	praising God, and having favour with all the people. And the Lord would add to the church those *who became* saved daily.	church: see Matt 16:18. those *who became* saved: iterative use of the present tense, matching the iterative imperfect *would add*.
Acts 3:1	Ἐπὶ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν {RP P1904: ἐνάτην} [TR: ἐννάτην].	Now Peter and John were going up together to the temple at the hour of prayer – the ninth *hour*,	ἐνάτην, *ninth (1)*, RP P1904 F1859=6/13 vs. ἐννάτην, *ninth (2)*, TR F1859=7/13 (Scrivener's b*cefkop). A weak disparity with RP, R=7:8. ninth *hour*: *3 p.m.*
Acts 3:2	Καί τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο· ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην Ὡραίαν, τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερόν.	when a certain man *who* had been lame from his mother's womb was being carried, *a man* whom they would put at the door of the temple called "Beautiful" every day, *for him* to ask for alms from those going into the temple.	

Acts 3:3	Ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιέναι εἰς τὸ ἱερόν, ἠρώτα ἐλεημοσύνην {RP P1904 S1894: - } [S1550 E1624: λαβεῖν].	And when he saw Peter and John about to enter the temple, he asked {RP P1904 S1894: for} [S1550 E1624: to be given] alms.	λαβεῖν, *to receive*: absent in RP P1904 S1894 F1859=9/12 vs. present in S1550 E1624 F1859=3/12 (Scrivener's bop). [S1550 E1624: to be given ← *to receive*.]
Acts 3:4	Ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ, εἶπεν, Βλέψον εἰς ἡμᾶς.	But Peter looked at him intently with John and said, "Look at us."	
Acts 3:5	Ὁ δὲ ἐπεῖχεν αὐτοῖς, προσδοκῶν τι παρ' αὐτῶν λαβεῖν.	So he heeded them, expecting to receive something from them.	
Acts 3:6	Εἶπεν δὲ Πέτρος, Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτό σοι δίδωμι. Ἐν τῷ ὀνόματι Ἰησοῦ χριστοῦ τοῦ Ναζωραίου, {RP-text TR: ἔγειραι} [RP-marg P1904: ἔγειρε] καὶ περιπάτει.	But Peter said, "Silver and gold I don't have, but what I do have, I *will* give you: in the name of Jesus Christ the Nazarene, get up and walk."	ἔγειραι, *arise* (aorist middle), RP-text TR F1859=10/12 vs. ἔγειρε, *raise, arise* (present active), RP-marg P1904 F1859=2/12 (Scrivener's mp). what ← *what ... this*.
Acts 3:7	Καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρεν· παραχρῆμα δὲ ἐστερεώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρά.	And taking hold of him by *his* right hand, he lifted *him* up, and immediately his feet and *his* ankles were made firm.	taking hold ← *having taken hold*. See Matt 23:20.
Acts 3:8	Καὶ ἐξαλλόμενος ἔστη καὶ περιεπάτει, καὶ εἰσῆλθεν σὺν αὐτοῖς εἰς τὸ ἱερόν, περιπατῶν καὶ ἁλλόμενος καὶ αἰνῶν τὸν θεόν.	And he leapt up and stood, and he walked around and went into the temple with them, walking around and leaping and praising God.	
Acts 3:9	Καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα καὶ αἰνοῦντα τὸν θεόν·	And all the people saw him walking around and praising God,	
Acts 3:10	ἐπεγίνωσκόν τε αὐτὸν ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ Ὡραίᾳ πύλῃ τοῦ ἱεροῦ· καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.	and they recognized him – that this was the *man* who sat for alms at the Beautiful Gate of the temple, and they were filled with astonishment and amazement at what *had* happened to him.	
Acts 3:11	Κρατοῦντος δὲ τοῦ ἰαθέντος χωλοῦ τὸν Πέτρον καὶ Ἰωάννην, συνέδραμεν πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶντος, ἔκθαμβοι.	Then while the lame *man* who *had been* healed held *onto* Peter and John, all the people converged on them at what *is* called Solomon's Portico, greatly astonished.	converged on ← *ran together to*. what *is* called Solomon's Portico ← *the portico called Solomon's*.
Acts 3:12	Ἰδὼν δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν, Ἄνδρες Ἰσραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε, ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσιν τοῦ περιπατεῖν αὐτόν;	And when Peter saw *this*, he answered the people, "*You* Israelite men, why are you astonished at this, or why do you look at us *so* intently as if *it were* by our own power or godliness *that* we made him walk?	*that* we made ← *(look at) us having made*.
Acts 3:13	Ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ θεὸς τῶν πατέρων ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν· ὃν ὑμεῖς {RP P1904: μὲν} [TR: -] παρεδώκατε, καὶ ἠρνήσασθε αὐτὸν κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνου ἀπολύειν.	The God of Abraham and Isaac and Jacob – the God of our fathers – glorified his servant Jesus, whom you {RP P1904: though} [TR: -] delivered up and disowned in *the* presence of Pilate, when he had resolved to release *him*.	μὲν, *on the one hand*: present in RP P1904 F1859=11/13 vs. absent in TR F1859=2/13 (Scrivener's em). servant: one of Christ's roles, as in Isa 52:13. AV differs, reading *son*, but this is not the usual word for *son*. disowned ← *denied*. he ← *that (man)*.

Acts 3:14	Ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε, καὶ ᾐτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν,	But you disowned the holy and righteous *one* and asked for a man *who was* a murderer to be granted *release* to you.	disowned ← *denied*.
Acts 3:15	τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνατε· ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν.	And you killed the originator of life, whom God raised from *the* dead, of which we are witnesses.	originator: AV differs, reading *Prince*, which is also a valid meaning. whom God raised: combine this verse with John 10:18 to infer the Deity of Christ.
Acts 3:16	Καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ, τοῦτον ὃν θεωρεῖτε καὶ οἴδατε ἐστερέωσεν τὸ ὄνομα αὐτοῦ· καὶ ἡ πίστις ἡ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὁλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν.	And by faith in his name, his name has given strength to this *man* whom you see and know, and faith which *is* through him has given him this clean bill of health in the presence of you all.	clean bill of health ← *completeness*.
Acts 3:17	Καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν.	And now, brothers, I know you acted in ignorance, as also your rulers *did*.	
Acts 3:18	Ὁ δὲ θεὸς ἃ προκατήγγειλεν διὰ στόματος πάντων τῶν προφητῶν αὐτοῦ, παθεῖν τὸν χριστόν, ἐπλήρωσεν οὕτως.	But God has in this way fulfilled *the things* which he declared beforehand through *the* mouth of all his prophets, *namely* that Christ should suffer.	
Acts 3:19	Μετανοήσατε οὖν καὶ ἐπιστρέψατε, εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, ὅπως ἂν ἔλθωσιν καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου,	Repent therefore, and return, in order that your sins may be wiped out, *and* that *the* times of relief may come from the Lord,	from the Lord ← *from (the) face of the Lord*.
Acts 3:20	καὶ ἀποστείλῃ τὸν {RP P1904: προκεχειρισμένον} [TR: προκεκηρυγμένον] ὑμῖν {RP P1904: χριστὸν Ἰησοῦν} [TR: Ἰησοῦν χριστόν]·	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],	προκεχειρισμένον, *taken in hand beforehand, prepared beforehand*, RP P1904 F1859=13/13 vs. προκεκηρυγμένον, *proclaimed beforehand*, TR F1859=0/13. AV differs textually. χριστὸν Ἰησοῦν, *Christ + Jesus*, RP P1904 F1859=5/13 (Scrivener's acghl) vs. Ἰησοῦν χριστόν, *Jesus + Christ*, TR F1859=8/13 (Scrivener's bdefkmop). A disparity with RP, R=6:9. AV differs textually.
Acts 3:21	ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων, ὧν ἐλάλησεν ὁ θεὸς διὰ στόματος πάντων {RP: τῶν} [P1904 TR: -] ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος.	whom heaven must receive until *the* times of *the* restoration of all *things* of which God has spoken through *the* mouth of all his holy prophets of old time.	τῶν, *(of) the (holy prophets of him)*: present in RP F1859=10/13 vs. absent in P1904 TR F1859=3/13 (Scrivener's bce). receive: i.e. *retain (received)*. of old time ← *since (the) age*.
Acts 3:22	{RP TR: Μωσῆς} [P1904: Μωϋσῆς] μὲν γὰρ πρὸς τοὺς πατέρας εἶπεν ὅτι Προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς {RP: ἡμῶν} [P1904 TR: ὑμῶν] ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς.	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.**	Μωσῆς, *Moses*, RP TR F1859=6/14 (Scrivener's cefh**km) vs. Μωϋσῆς, *Moüses*, P1904 F1859=8/14 (Scrivener's abdgh*lop). A weak disparity (#1) with RP, R=7:9. ἡμῶν, *our*, RP F1859=8/13 (Scrivener's abcefhlo) vs. ὑμῶν, *your*, P1904 TR F1859=5/13 (Scrivener's dgkmp). Nearly a disparity (#2) with RP, R=8:7. AV differs textually. **Deut 18:15, Deut 18:18**.

Acts 3:23	Ἔσται δέ, πᾶσα ψυχή, ἥτις {RP-text P1904: ἐὰν} [RP-marg TR: ἂν] μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ.	**And it will come to pass *that* anyone who does not hear that prophet will be utterly eradicated from the people.'**	ἐὰν, *(who)ever* (non-classical form), RP-text P1904 F1859=10/13 vs. ἂν, *(who)ever* (classical form), RP-marg TR F1859=3/13 (Scrivener's ahk). **Deut 18:19**, adapted a little. anyone who does not ← *every soul whatever which does not*.
Acts 3:24	Καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς, ὅσοι ἐλάλησαν, καὶ {RP-text P1904: κατήγγειλαν} [RP-marg TR: προκατήγγειλαν] τὰς ἡμέρας ταύτας.	Indeed all the prophets from Samuel and those *who* followed – all who have spoken – also announced these days {RP-text P1904: - } [RP-marg TR: beforehand].	κατήγγειλαν, *announced*, RP-text P1904 F1859=9/13 vs. προκατήγγειλαν, *announced beforehand*, RP-marg TR F1859=4/13 (Scrivener's abho). all who ← *as many as*.
Acts 3:25	Ὑμεῖς ἐστε υἱοὶ τῶν προφητῶν, καὶ τῆς διαθήκης ἧς διέθετο ὁ θεὸς πρὸς τοὺς πατέρας ἡμῶν, λέγων πρὸς Ἀβραάμ, Καὶ {RP P1904: ἐν} [TR: -] τῷ σπέρματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς.	You are *the* sons of the prophets and of the covenant which God made with our fathers, saying to Abraham, **'And through your seed all the families of the earth will be blessed.'**	ἐν, *in, by*, here *through* (strengthening the dative): present in RP P1904 F1859=13/13 (k being by a later hand) vs. absent in TR F1859=0/13. **Gen 12:3, Gen 22:18, Gen 26:4, Gen 28:14**.
Acts 3:26	Ὑμῖν πρῶτον ὁ θεός, ἀναστήσας τὸν παῖδα αὐτοῦ Ἰησοῦν, ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς, ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.	God raised up his servant Jesus to you first, and he sent him to bless you by turning each *one* away from your wicked ways."	servant: see Acts 3:13. to bless ← *blessing*, present participle, perhaps standing for a classical future participle of purpose. See Matt 20:20. by turning: instrumental *(by, gerundial)* rather than temporal (*while, adverbial)*.
Acts 4:1	Λαλούντων δὲ αὐτῶν πρὸς τὸν λαόν, ἐπέστησαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι,	But while they were speaking to the people, the priests and the head guard of the temple and the Sadducees confronted them,	
Acts 4:2	διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαόν, καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν {RP P1904: τῶν} [TR: τὴν ἐκ] νεκρῶν.	and they were exasperated at them teaching the people and proclaiming the resurrection {RP P1904: of the} [TR: out of *the*] dead in Jesus,	τῶν, *of the*, RP P1904 F1859=9/14 vs. τὴν ἐκ, *which (is) out of*, TR F1859=5/14 (Scrivener's beko*p).
Acts 4:3	Καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας, καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον· ἦν γὰρ ἑσπέρα ἤδη.	and they laid hands on them and had *them* put in custody until the following day, for it was already evening.	had *them* put: this causative sense comes from the middle voice. Compare Acts 5:18, Acts 5:25, 1 Cor 10:2, 1 Cor 6:11.
Acts 4:4	Πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν· καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἀνδρῶν ὡσεὶ χιλιάδες πέντε.	But many of those hearing the word believed, and the number of men grew to about five thousand.	hearing ← *having heard*. See Matt 23:20. grew to ← *became*.
Acts 4:5	Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ {RP TR: - } [P1904: τοὺς] πρεσβυτέρους καὶ γραμματεῖς εἰς Ἱερουσαλήμ,	And it came to pass on the next day that their rulers and elders and scribes gathered in Jerusalem,	τοὺς, *the (elders)*: absent in RP TR F1859=8/13 vs. present in P1904 F1859=5/13 (Scrivener's bceop). in Jerusalem ← *into Jerusalem*. Pregnant usage.
Acts 4:6	καὶ Ἄνναν τὸν ἀρχιερέα, καὶ Καϊάφαν, καὶ Ἰωάννην, καὶ Ἀλέξανδρον, καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ.	with Annas the high priest and Caiaphas and John and Alexander and all who were of the high-priestly family,	all ← *as many as*. family: or *race, descent*.

Acts 4:7	Καὶ στήσαντες αὐτοὺς ἐν {RP: - } [P1904 TR: τῷ] μέσῳ ἐπυνθάνοντο, Ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς;	and they placed them before *them* and inquired, "By what power or in what name did you do this?"	τῷ, *the (midst)*: absent in RP F1859=11/14 vs. present in P1904 TR F1859=3/14 (Scrivener's c*ep). before *them* ← in {RP: - } [P1904 TR: *the*] midst.
Acts 4:8	Τότε Πέτρος πλησθεὶς πνεύματος ἁγίου εἶπεν πρὸς αὐτούς, Ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσραήλ,	Then Peter, filled with holy spirit, said to them, "Rulers of the people and elders of Israel,	
Acts 4:9	εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσωσται·	if we today are being examined about *the* good work on a sick man, by what *means* he has been cured,	on ← *of* (objective genitive). he ← *this (man)*. cured: or *saved*.
Acts 4:10	γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραήλ, ὅτι ἐν τῷ ὀνόματι Ἰησοῦ χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής.	let it be known to all of you and to all the people of Israel that *it is* in the name of Jesus Christ the Nazarene, whom you crucified, whom God has raised from *the* dead – *that it is* by him – *that* this *man* stands here in your presence, healthy.	him ← *this (man)*.
Acts 4:11	Οὗτός ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδομούντων, ὁ γενόμενος εἰς κεφαλὴν γωνίας.	He is **The stone which *was* rejected by you builders, *But* which *has* become *the* keystone.**	**Ps 118:22**. He ← *This (man)*. keystone ← *head of (the) corner / angle*.
Acts 4:12	Καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία· {RP TR: οὔτε} [P1904: οὐδὲ] γὰρ ὄνομά ἐστιν ἕτερον {RP-text: - } [RP-marg P1904 TR: ὑπὸ τὸν οὐρανὸν] τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.	And there is no salvation in *any* other, for neither is there *any* other name {RP-text: - } [RP-marg P1904 TR: under heaven] given among men by which we must be saved."	οὔτε, *and not*, RP TR F1859=7/12 vs. οὐδὲ, *not even; and not*, P1904 F1859=5/12 (Scrivener's abhko). ὑπὸ τὸν οὐρανὸν, *under heaven*: absent in RP-text F1859=6/12 (Scrivener's bcglmo) vs. present in RP-marg P1904 TR F1859=6/12 (Scrivener's adefhk). A weak disparity with RP-text, R=6:8. AV differs textually.
Acts 4:13	Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν καὶ Ἰωάννου, καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί εἰσιν καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν.	And when they saw the confidence of Peter and John, and when they realized that they were unlettered and laymen, they were amazed, and they recognized that they had been with Jesus.	confidence: or *frankness, straightforwardness*.
Acts 4:14	Τὸν δὲ ἄνθρωπον βλέποντες σὺν αὐτοῖς ἑστῶτα τὸν τεθεραπευμένον, οὐδὲν εἶχον ἀντειπεῖν.	And since they saw the man who *had been* healed standing with them, they had nothing to say against *it*.	since: causal use of the participle.
Acts 4:15	Κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν, {RP P1904: συνέβαλλον} [TR: συνέβαλον] πρὸς ἀλλήλους,	And they ordered them to go out of the Sanhedrin *council* and conferred with each other,	συνέβαλλον, *were conferring*, RP P1904 F1859=11/13 vs. συνέβαλον, *conferred*, TR F1859=2/13 (Scrivener's ck*).
Acts 4:16	λέγοντες, Τί {RP-text P1904 TR: ποιήσομεν} [RP-marg: ποιήσωμεν] τοῖς ἀνθρώποις τούτοις; Ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονεν δι' αὐτῶν, πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρνήσασθαι.	and they said, "What {RP-text P1904 TR: shall} [RP-marg: should] we do to these men? For that an evident sign has taken place through them *is* manifest to all the inhabitants of Jerusalem, and we cannot deny *it*,	ποιήσομεν, *(what) shall we do*, RP-text P1904 TR F1859=10/12 vs. ποιήσωμεν, *(what) are we to do* (deliberative subjunctive), RP-marg F1859=2/12 (Scrivener's km).

Acts 4:17	Ἀλλ' ἵνα μὴ ἐπὶ πλεῖον διανεμηθῇ εἰς τὸν λαόν, ἀπειλῇ {RP-text: ἀπειλησόμεθα} [RP-marg P1904 TR: ἀπειλησώμεθα] αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων.	but in order that it does not spread *any* further throughout the people, {RP-text: we will threaten} [RP-marg P1904 TR: let us threaten] them strongly *telling them* not to speak any more in this name to any man."	ἀπειλησόμεθα, *we will threaten*, RP-text F1859=5/13 (Scrivener's bdek**o) vs. ἀπειλησώμεθα, *let us threaten* (cohortative subjunctive), RP-marg P1904 TR F1859=8/13 (Scrivener's acfghk*lm). A disparity with RP-text, R=5:10. not ... any man ← *no-one of men*.
Acts 4:18	Καὶ καλέσαντες αὐτούς, παρήγγειλαν αὐτοῖς τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ.	So they called them and commanded them not to speak out or teach in the name of Jesus at all.	
Acts 4:19	Ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες πρὸς αὐτοὺς εἶπον, Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ θεοῦ ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ θεοῦ, κρίνατε.	But Peter and John answered and said to them, "Whether it is right in God's sight to hear you rather than God, you judge.	
Acts 4:20	Οὐ δυνάμεθα γὰρ ἡμεῖς, ἃ εἴδομεν καὶ ἠκούσαμεν, μὴ λαλεῖν.	For we cannot refrain from speaking *of* what we have seen and heard."	refrain from speaking ← *not speak*.
Acts 4:21	Οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτούς, μηδὲν εὑρίσκοντες τὸ πῶς {RP P1904: κολάσονται} [TR: κολάσωνται] αὐτούς, διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον τὸν θεὸν ἐπὶ τῷ γεγονότι.	Then they threatened them *some* more and released them, not finding any way to have them punished, on account of the people, because everyone was glorifying God for what *had* happened.	κολάσονται, *they would (→ could, a Hebraism) have (them) punished*, RP P1904 F1859=12/12 vs. κολάσωνται, *they might have (them) punished*, TR F1859=0/12.
Acts 4:22	Ἐτῶν γὰρ ἦν πλειόνων τεσσαράκοντα ὁ ἄνθρωπος ἐφ' ὃν ἐγεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.	For the man on whom this sign of healing had taken place was more than forty years *old*.	
Acts 4:23	Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον.	So having been released, they went to their own *circle* and reported everything that the senior priests and elders had said to them.	everything ← *as many (things) as*.
Acts 4:24	Οἱ δὲ ἀκούσαντες ὁμοθυμαδὸν ἦραν φωνὴν πρὸς τὸν θεόν, καὶ εἶπον, Δέσποτα, σὺ {RP TR: ὁ θεὸς} [P1904: -] ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς·	And when they heard *it*, they raised *their* voices to God in unanimity and said, "Master, you {RP TR: *who are* God} [P1904: -] who made heaven and the earth and the sea and everything in them,	ὁ θεὸς, *God*: present in RP TR F1859=12/12 vs. absent in P1904 F1859=0/12. voices ← *voice*.
Acts 4:25	ὁ διὰ στόματος {RP P1904: Δαυὶδ} [TR: Δαβὶδ] {RP P1904: - } [TR: τοῦ] παιδός σου εἰπών, Ἵνα τί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά;	you *who* said through *the* mouth of David your servant, **'Why do *the* nations rage,** **And *the* peoples exercise themselves with vain *concerns*?**	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. τοῦ, *the (servant of you)*: absent in RP P1904 F1859=7/12 vs. present in TR F1859=5/12 (Scrivener's beflo). **Ps 2:1**. do ← *did*, perfect tense in Hebrew, frequently translatable by the present tense. rage ← *neigh and prance*.
Acts 4:26	Παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου, καὶ κατὰ τοῦ χριστοῦ αὐτοῦ·	**The kings of the earth have taken a stand,** **And the rulers have gathered together against the Lord** **And against his Christ.'**	**Ps 2:2**.

Acts 4:27	συνήχθησαν γὰρ ἐπ' ἀληθείας ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας, Ἡρῴδης τε καὶ Πόντιος Πιλάτος, σὺν ἔθνεσιν καὶ λαοῖς Ἰσραήλ,	For they have truly gathered against your holy servant Jesus, whom you anointed: both Herod and Pontius Pilate, with *the* Gentiles and *the* peoples of Israel,	servant: see Acts 3:13, but AV differs *(child)* here.
Acts 4:28	ποιῆσαι ὅσα ἡ χείρ σου καὶ ἡ βουλή σου προώρισεν γενέσθαι.	to do whatever your hand and your plan have pre-ordained to take place.	
Acts 4:29	Καὶ τὰ νῦν, κύριε, ἔπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον σου,	And *as for* the present *situation*, Lord, look at their threats, and allow your servants to speak your word with all confidence,	
Acts 4:30	ἐν τῷ τὴν χεῖρά σου ἐκτείνειν σε εἰς ἴασιν, καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ.	by stretching out your hand for healing and signs and miracles taking place through the name of your holy servant Jesus."	servant: see Acts 3:13, but AV differs *(child)* here.
Acts 4:31	Καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν συνηγμένοι, καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου, καὶ ἐλάλουν τὸν λόγον τοῦ θεοῦ μετὰ παρρησίας.	And when they had implored *him*, the place where they were gathered shook, and all *of them* were filled with holy spirit, and they spoke the word of God with confidence.	spoke ← *were speaking*, but here indicating *spoke on several occasions*. The imperfect tense is maintained up to verse 33.
Acts 4:32	Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία καὶ ἡ ψυχὴ μία· καὶ {RP P1904 S1550: οὐδὲ} [E1624 S1894: οὐδ'] εἷς τι τῶν ὑπαρχόντων {RP-text: αὐτῶν} [RP-marg P1904 TR: αὐτῷ] ἔλεγεν ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς ἅπαντα κοινά.	And the heart and soul of the multitude of the believers was one, and not a single one said any of {RP-text: their} [RP-marg P1904 TR: his] possessions was his own, but they had everything in common.	οὐδὲ, *not even; and not* (unapocopated), RP P1904 S1550 F1859=9/12 vs. οὐδ', *not even; and not* (apocopated), E1624 S1894 F1859=3/12 (Scrivener's cel, though ce read, with the next word, οὐδείς). --- αὐτῶν, *of them, their*, RP-text F1859=6/14 (Scrivener's b**fgkl*m) vs. αὐτῷ, *to him, his*, RP-marg P1904 TR F1859=8/14 (Scrivener's ab*cdehl**o). A disparity with RP-text, R=6:10.
Acts 4:33	Καὶ μεγάλῃ δυνάμει ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ, χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς.	And the apostles gave a testimony to the resurrection of the Lord Jesus with great power, and they were all greatly esteemed.	a testimony ← *the testimony*. See Gen 22:9. --- they were all greatly esteemed ← *there was great grace / favour upon them all*. The sense of *favour* occurs in Acts 2:47.
Acts 4:34	Οὐδὲ γὰρ ἐνδεής τις ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρασκομένων,	For no-one among them was in need, for all who were *the* owners of land or houses sold *them* and brought the proceeds of the *items* sold,	all ← *as many as*.
Acts 4:35	καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων· διεδίδοτο δὲ ἑκάστῳ καθότι ἄν τις χρείαν εἶχεν.	and they laid *them* at the feet of the apostles, and they were distributed to each according to whatever anyone needed.	
Acts 4:36	Ἰωσῆς δέ, ὁ ἐπικληθεὶς Βαρνάβας {RP P1904: ἀπὸ} [TR: ὑπὸ] τῶν ἀποστόλων - ὅ ἐστιν, μεθερμηνευόμενον, υἱὸς παρακλήσεως - Λευΐτης, Κύπριος τῷ γένει,	And Joses who *was* surnamed Barnabas by the apostles, which when translated is "Son of Consolation", a Levite, a Cypriot by birth,	ἀπὸ, *by* (a less usual agent of the passive), RP P1904 F1859=6/12 (Scrivener's adghlm) vs. ὑπὸ, *by* (a more usual agent of the passive), TR F1859=6/12 (Scrivener's bcefko). Nearly a disparity with RP, R=7:7. --- birth ← *race*, but he was a Levite by hereditary race, and this refers to his native land.

Acts 4:37	ὑπάρχοντος αὐτῷ ἀγροῦ, πωλήσας ἤνεγκεν τὸ χρῆμα, καὶ ἔθηκεν παρὰ τοὺς πόδας τῶν ἀποστόλων.	who owned land, sold *it*, and he brought the proceeds and placed *them* at the apostles' feet.	
Acts 5:1	Ἀνὴρ δέ τις Ἀνανίας ὀνόματι, σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ, ἐπώλησεν κτῆμα,	But a certain man by *the* name of Ananias, with Sapphira his wife, sold *some* property,	Sapphira: Greek *Sappheira*.
Acts 5:2	καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνειδυίας καὶ τῆς γυναικὸς αὐτοῦ, καὶ ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν.	and he put *some* of the proceeds aside for himself, his wife also knowing *about it*, and he brought a certain part and placed *it* at the feet of the apostles.	
Acts 5:3	Εἶπεν δὲ Πέτρος, Ἀνανία, διὰ τί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον, καὶ {RP: νοσφίσασθαί σε} [P1904 TR: νοσφίσασθαι] ἀπὸ τῆς τιμῆς τοῦ χωρίου;	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?	σε, *you*: present in RP F1859=7/12 (Scrivener's abefghm) vs. absent in P1904 TR F1859=5/12 (Scrivener's cdklo). Nearly a disparity with RP, R=7:7.
Acts 5:4	Οὐχὶ μένον σοὶ ἔμενεν, καὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχεν; Τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; Οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ θεῷ.	*Something* has definitely been kept back for yourself, hasn't it, and when it was sold, didn't you have power to choose? How did you come up with this *course of* action in your heart? You have not lied to men, but to God."	has definitely been kept back ← *remaining remained*. didn't you have power to choose ← *was it not in your authority*. How did you come up with this *course of* action ← *What that you put this matter*. AV differs somewhat in various ways.
Acts 5:5	Ἀκούων δὲ {RP P1904: ὁ} [TR: -] Ἀνανίας τοὺς λόγους τούτους, πεσὼν ἐξέψυξεν· καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.	When Ananias heard these words, he fell *down* and expired, and a great fear came on all those *who* heard these *things*.	ὁ, *the (Ananias)*: present in RP P1904 F1859=9/12 vs. absent in TR F1859=3/12 (Scrivener's cel).
Acts 5:6	Ἀναστάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτόν, καὶ ἐξενέγκαντες ἔθαψαν.	Then the young men stood up and wrapped him *in a shroud* and carried *him* out and buried *him*.	young ← *younger, quite young*.
Acts 5:7	Ἐγένετο δὲ ὡς ὡρῶν τριῶν διάστημα, καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονὸς εἰσῆλθεν.	And it came to pass after an interval of about three hours that his wife came in, not knowing what *had* taken place.	that: we take καὶ as the conjunction following ἐγένετο (a common Hebraism), so it is not translated as *also* here.
Acts 5:8	Ἀπεκρίθη δὲ αὐτῇ ὁ Πέτρος, Εἰπέ μοι, εἰ τοσούτου τὸ χωρίον ἀπέδοσθε; Ἡ δὲ εἶπεν, Ναί, τοσούτου.	And Peter said to her, "Tell me did you sell the land for this *price*?" And she said, "Yes, for this *price*."	said ← *answered*. There is not necessarily any notion of responding, though one could suggest *responding to the situation*. for this *price (2x)* ← *for so much*.
Acts 5:9	Ὁ δὲ Πέτρος εἶπεν πρὸς αὐτήν, Τί ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ πνεῦμα κυρίου; Ἰδού, οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ, καὶ ἐξοίσουσίν σε.	Then Peter said to her, "How come you agreed to put the spirit of *the* Lord to the test? Look, the feet of those *who have* buried your husband *are* at the door, and they will *also* carry you out."	you agreed ← *it was agreed by you (plural)*.
Acts 5:10	Ἔπεσεν δὲ παραχρῆμα παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐξέψυξεν· εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς.	And immediately she fell at his feet and expired. So when the young men came in, they found her dead, and they carried *her* out and buried *her* with her husband.	

Acts 5:11	Καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.	And great fear came upon the whole church and on all those *who* heard these *things*.	church: see Matt 16:18.
Acts 5:12	Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων {RP-text P1904 E1624 S1894: ἐγίνετο} [RP-marg S1550: ἐγένετο] σημεῖα καὶ τέρατα ἐν τῷ λαῷ πολλά· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ Σολομῶντος.	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.	ἐγίνετο, *were taking place*, RP-text P1904 E1624 S1894 F1859=11/12 (Scrivener's abcdefgklmo) vs. ἐγένετο, *took place*, RP-marg S1550 F1859=1/12 (Scrivener's h). A disparity with RP-marg (low count). by ← *through the hands of*, idiom for the agent of the passive.
Acts 5:13	Τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός·	But of the rest, no-one dared to join them, but the people spoke highly of them,	the rest: presumably, in view of the next verse, *the non-believing public at large*. to join ← *to be joined*. spoke highly of ← *magnified*.
Acts 5:14	μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν·	and *all the* more believers were being added to the Lord – crowds of both men and women –	
Acts 5:15	ὥστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς, καὶ τιθέναι ἐπὶ κλινῶν καὶ {RP TR: κραββάτων} [P1904: κραβάττων], ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιὰ ἐπισκιάσῃ τινὶ αὐτῶν.	*and* as a result they brought out the sick onto the various streets and put *them* on beds and stretchers, in order that when Peter came, even *just his* shadow might be cast on one of them.	κραββάτων, *stretchers (1)*, RP TR F1859=11/12 vs. κραβάττων, *stretchers (2)*, P1904 F1859=0/12 vs. another spelling, F1859=1/12 (Scrivener's c). be cast on ← *overshadow*.
Acts 5:16	Συνήρχετο δὲ καὶ τὸ πλῆθος τῶν πέριξ πόλεων εἰς Ἱερουσαλήμ, φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες.	And the population of the cities round about also flocked to Jerusalem carrying *the* ill and *those* troubled by unclean spirits, and they were all healed.	population ← *multitude*.
Acts 5:17	Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ - ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων - ἐπλήσθησαν ζήλου,	Then the high priest and all those with him rose up – *this* being the sect of the Sadducees – and they were full of jealousy,	
Acts 5:18	καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους, καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ.	and they laid their hands on the apostles and had them put in *the* state prison.	had them put: see Acts 4:3. state ← *public*.
Acts 5:19	Ἄγγελος δὲ κυρίου διὰ τῆς νυκτὸς ἤνοιξεν τὰς θύρας τῆς φυλακῆς, ἐξαγαγών τε αὐτοὺς εἶπεν,	But *the* angel of *the* Lord opened the doors of the prison in the night, and he led them out, and he said,	
Acts 5:20	Πορεύεσθε, καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης.	"Go and stand up in the temple and speak all these words of life to the people."	stand up: imperatival use of the participle. these words of life ← *the words of this life*. A figure of speech, *hypallage* [CB].
Acts 5:21	Ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερόν, καὶ ἐδίδασκον. Παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ, συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραήλ, καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον, ἀχθῆναι αὐτούς.	And when they had heard *this*, they went at about dawn into the temple and gave teaching. Now when the high priest arrived, and those with him, they convened the Sanhedrin *council*, and the whole council of elders of the sons of Israel, and they sent to the prison for them to be brought.	arrived: perhaps at his office, somewhere where he was unaware of what was happening in the temple.

Acts 5:22	Οἱ δὲ ὑπηρέται παραγενόμενοι οὐχ εὗρον αὐτοὺς ἐν τῇ φυλακῇ· ἀναστρέψαντες δὲ ἀπήγγειλαν,	But when the attendants arrived, they did not find them in the prison, and they returned and reported back,	
Acts 5:23	λέγοντες ὅτι Τὸ μὲν δεσμωτήριον εὕρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ, καὶ τοὺς φύλακας {RP P1904: - } [TR: ἔξω] ἑστῶτας πρὸ τῶν θυρῶν· ἀνοίξαντες δέ, ἔσω οὐδένα εὕρομεν.	and they said, "We found the prison closed under all security, and the guards standing {RP P1904: - } [TR: outside] in front of the doors, but when we opened *them*, we found no-one inside."	ἔξω, *outside*: absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12. under ← *in*.
Acts 5:24	Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους ὅ τε ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο.	And when the priest and the head guard of the temple and the senior priests heard these words, they were at a loss concerning them *as to* what this might turn into.	turn into ← *become*.
Acts 5:25	Παραγενόμενος δέ τις ἀπήγγειλεν αὐτοῖς {RP P1904: - } [TR: λέγων] ὅτι Ἰδού, οἱ ἄνδρες οὓς ἔθεσθε ἐν τῇ φυλακῇ εἰσὶν ἐν τῷ ἱερῷ ἑστῶτες καὶ διδάσκοντες τὸν λαόν.	Then someone arrived and reported back to them {RP P1904: *as follows*:} [TR: and said,] "We have seen how the men whom you had put in prison are standing in the temple teaching the people."	λέγων, *saying*: absent in RP P1904 F1859=11/12 vs. present in TR F1859=1/12 (Scrivener's e). We have seen how ← *Behold*. you had put: i.e. *you caused to be put*, from the middle voice (not the pluperfect *you had put*). See Acts 4:3, Acts 5:18. teaching ← *and teaching*.
Acts 5:26	Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις ἤγαγεν αὐτούς, οὐ μετὰ βίας, ἐφοβοῦντο γὰρ τὸν λαόν, ἵνα μὴ λιθασθῶσιν.	Then the head guard went away with the attendants and brought them, not with force, for they feared the people, so as not to be stoned.	
Acts 5:27	Ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν τῷ συνεδρίῳ. Καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεύς,	And when they had brought them, they set *them* in *front of* the Sanhedrin *council*. And the high priest questioned them,	
Acts 5:28	λέγων, Οὐ παραγγελίᾳ παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ; Καὶ ἰδοὺ πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου.	and he said, "Did we not strictly command you not to teach in this name? And you have gone and filled Jerusalem with your teaching, and you are determined to bring the blood of this man on us."	you have gone and filled ← *behold, you have filled*. you are determined ← *you wish*, but here the wish is clearly very strongly felt. The papyri give some justification for *"purpose, intention, not mere will"* [MM]. Perhaps the usage is influenced by βουλεύομαι (passive), *to resolve*.
Acts 5:29	Ἀποκριθεὶς δὲ {RP P1904: - } [TR: ὁ] Πέτρος καὶ οἱ ἀπόστολοι εἶπον, Πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις.	Then Peter and the apostles answered and said, "It is necessary to obey God rather than men.	ὁ, *the (Peter)*: absent in RP P1904 F1859=11/12 vs. present in TR F1859=1/12 (Scrivener's e). Then Peter and the apostles answered and said ← *Then Peter answered and the apostles said*.
Acts 5:30	Ὁ θεὸς τῶν πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε, κρεμάσαντες ἐπὶ ξύλου.	The God of our fathers raised Jesus, whom you laid hands on and hung on wood.	The God of our fathers raised Jesus: combine this verse with John 10:18 to infer the Deity of Christ.
Acts 5:31	Τοῦτον ὁ θεὸς ἀρχηγὸν καὶ σωτῆρα ὕψωσεν τῇ δεξιᾷ αὐτοῦ, δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν.	God has exalted this *man as* a ruler and saviour at his right *hand* so as to give repentance to Israel and forgiveness of sins.	

Acts 5:32	Καὶ ἡμεῖς ἐσμεν αὐτοῦ μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ πνεῦμα δὲ τὸ ἅγιον, ὃ ἔδωκεν ὁ θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.	And we are his witnesses of these words, as *is* the holy spirit which God has given to those *who* obey him.”	
Acts 5:33	Οἱ δὲ {RP-text: ἀκούοντες} [RP-marg P1904 TR: ἀκούσαντες] διεπρίοντο, καὶ ἐβουλεύοντο ἀνελεῖν αὐτούς.	Then those *who* heard *it* were cut to the quick and resolved to destroy them.	ἀκούοντες, *hearing*, RP-text F1859=2/12 (Scrivener's ch) vs. ἀκούσαντες, *having heard*, RP-marg P1904 TR F1859=10/12. A strong disparity with RP-text, R=2:12. were cut to the quick ← *were being sawn through*.
Acts 5:34	Ἀναστὰς δέ τις ἐν τῷ συνεδρίῳ Φαρισαῖος, ὀνόματι Γαμαλιήλ, νομοδιδάσκαλος, τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχύ τι τοὺς ἀποστόλους ποιῆσαι.	But a certain *person* in the Sanhedrin *council*, a Pharisee by *the* name of Gamaliel, a teacher of the law, respected by all the people, stood up and gave orders to put the apostles outside for a little *while*.	
Acts 5:35	Εἶπέν τε πρὸς αὐτούς, Ἄνδρες Ἰσραηλῖται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις, τί μέλλετε πράσσειν.	And he said to them, “Men *and* Israelites, watch out with these men *as to* what you are going to do.	watch out ← *take heed to yourselves*.
Acts 5:36	Πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θευδᾶς, λέγων εἶναί τινα ἑαυτόν, ᾧ {RP: προσεκλήθη} [P1904: προσεκλιθη] [TR: προσεκολληθη] ἀριθμὸς ἀνδρῶν ὡσεὶ τετρακοσίων· ὃς ἀνῃρέθη, καὶ πάντες ὅσοι ἐπείθοντο 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 him were disbanded and came to nothing.	προσεκλήθη, *was called*, RP F1859=3/13 (Scrivener's a*gl) vs. προσεκλιθη, *was inclined*, P1904 F1859=5/13 (Scrivener's a**bdhm) vs. προσεκολληθη, *adhered*, TR F1859=3/13 (Scrivener's fko) 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). AV differs textually. times ← *days*.
Acts 5:37	Μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησεν λαὸν ἱκανὸν ὀπίσω αὐτοῦ· κἀκεῖνος ἀπώλετο, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διεσκορπίσθησαν.	After this *man*, Judas the Galilean arose in the days of the census, and he caused a considerable number of people to revolt, *rallying* behind him, yet that *man* perished, and all those who trusted him were scattered.	
Acts 5:38	Καὶ τὰ νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων, καὶ ἐάσατε αὐτούς· ὅτι ἐὰν ᾖ ἐξ ἀνθρώπων ἡ βουλὴ {RP: - } [P1904 TR: αὕτη] ἢ τὸ ἔργον τοῦτο, καταλυθήσεται·	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,	αὕτη, *this*: absent in RP F1859=7/12 (Scrivener's abcfghl) vs. present in P1904 TR F1859=5/12 (Scrivener's dekmo). Nearly a disparity with RP, R=7:7. AV differs textually. do not get involved ← *stand aloof from*. leave them *alone* ← *allow them*.
Acts 5:39	εἰ δὲ ἐκ θεοῦ ἐστιν, οὐ δύνασθε καταλῦσαι αὐτό, μήποτε καὶ θεομάχοι εὑρεθῆτε.	but if it is of God, you cannot dissolve it, otherwise you for your part might be found to be opposing God.”	for your part ← *also*. to be opposing God ← *God-fighters*.
Acts 5:40	Ἐπείσθησαν δὲ αὐτῷ· καὶ προσκαλεσάμενοι τοὺς ἀποστόλους, δείραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς.	Then they were persuaded by him, and they called the apostles and flogged *them* and commanded *them* not to speak in the name of Jesus, and they released them.	

Acts 5:41	Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι ὑπὲρ τοῦ ὀνόματος {RP-text: τοῦ Ἰησοῦ} [RP-marg P1904 TR: αὐτοῦ] κατηξιώθησαν ἀτιμασθῆναι.	So they went away from *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].	τοῦ Ἰησοῦ, *of Jesus*, RP-text F1859=0/13 vs. αὐτοῦ, *his*, RP-marg P1904 TR F1859=3/13 (Scrivener's cdl*) vs. τοῦ χριστοῦ, *of Christ*, F1859=4/13 (Scrivener's aehm) vs. τοῦ κυρίου Ἰησοῦ, *of the Lord Jesus*, F1859=4/13 (Scrivener's bfgl**) vs. Ἰησοῦ, *of Jesus*, F1859=2/13 (Scrivener's ko). A strong disparity with RP-text, R=0:5, unless Scrivener intended the article τοῦ in manuscripts *ko*, but then still a disparity. However, manuscripts with τοῦ are in the majority (R=8:7) and there are 6 manuscripts with Ἰησοῦ beating contenders αὐτοῦ, χριστοῦ and κυρίου. AV differs textually. --- *the* encounter with ← *(the) presence, face, front of.*
Acts 5:42	Πᾶσάν τε ἡμέραν, ἐν τῷ ἱερῷ καὶ κατ' οἶκον, οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν χριστόν.	And they did not cease teaching and preaching the gospel of Jesus the Christ in the temple and from house to house every day.	
Acts 6:1	Ἐν δὲ ταῖς ἡμέραις ταύταις, πληθυνόντων τῶν μαθητῶν, ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χῆραι αὐτῶν.	And in those days as the disciples increased *in number*, a complaint came from the Greek *speakers* against the Hebrew *speakers*, that their widows had been overlooked in the daily ministering *to their needs*.	Hebrew: the term can include Aramaic. --- that: or *because*, in which case the writer (Luke) would consider the grounds of the complaint as a fact. --- had been overlooked: classical Greek puts indirect speech in the same tense as direct speech, so the direct speech would be *were being overlooked*, which in an English indirect historic sequence becomes *had been overlooked*. But ↴
Acts 6:2	Προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν, εἶπον, Οὐκ ἀρεστόν ἐστιν ἡμᾶς, καταλείψαντας τὸν λόγον τοῦ θεοῦ, διακονεῖν τραπέζαις.	And when the twelve had called the company of disciples, they said, "It is not appropriate that we should abandon the word of God and serve at tables.	↳ it is possible that this rule could be relaxed, and that the sense is *because their widows were being overlooked*. See John 16:19 (ἤθελον), Acts 16:3 (ὑπῆρχεν), Acts 22:2 (προσεφώνει) for a similar issue. --- company ← *multitude*. --- appropriate ← *pleasing*.

Acts 6:3	Ἐπισκέψασθε οὖν, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἑπτά, πλήρεις πνεύματος ἁγίου καὶ σοφίας, οὓς {RP-text E1624: καταστήσωμεν} [RP-marg P1904 S1550 S1894: καταστήσομεν] ἐπὶ τῆς χρείας ταύτης.	So, brothers, select seven *well*-attested men from your *company*, full of holy spirit and wisdom, {RP-text E1624: for us to appoint} [RP-marg P1904 S1550 S1894: whom we shall appoint] in this matter.	καταστήσωμεν, *let us appoint*, or *for us to appoint*, reflecting purpose, RP-text E1624 F1859=1/12 (Scrivener's e) vs. καταστήσομεν, *we shall appoint*, RP-marg P1904 S1550 S1894 F1859=11/12 (incl. c*(tacite)*). A strong disparity (#1) with RP, R=2:12, and either way, the other reading is a disparity (#2) with RP-marg (low count). Scrivener's remark *tacite* indicates that the collation was not done by Scrivener himself, and that it was not against E1624. The collator of c is silent, so (barring any oversight) the reading agrees with the collation reference, but not E1624. select ← *examine, oversee*. matter ← *need*.
Acts 6:4	Ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν.	But we will continue resolutely in prayer and the ministry of the word.”	ministry: balancing the *ministering* of Acts 6:1.
Acts 6:5	Καὶ ἤρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους· καὶ ἐξελέξαντο Στέφανον, ἄνδρα {RP-text: πλήρης} [RP-marg P1904 TR: πλήρη] πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον, καὶ Πρόχορον, καὶ Νικάνορα, καὶ Τίμωνα, καὶ Παρμενᾶν, καὶ Νικόλαον προσήλυτον Ἀντιοχέα,	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.	πλήρης, *full* (non-classical nominative / indeclinable), RP-text F1859=6/13 (Scrivener's cdfkl*m) vs. πλήρη, *full* (classical accusative), RP-marg P1904 TR F1859=6/13 (Scrivener's abghl**o) vs. another reading, F1859=1/13 (Scrivener's e). A weak disparity with RP-text, R=6:8. proposition ← *word, assertion; reason, consideration*. Not actually open to debate from the apostles' point of view. company ← *multitude*.
Acts 6:6	οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων· καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας.	And they set *them* before the apostles, who prayed and laid *their* hands on them.	set ← *stood* (transitive).
Acts 6:7	Καὶ ὁ λόγος τοῦ θεοῦ ηὔξανεν, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα, πολύς τε ὄχλος τῶν {RP TR: ἱερέων} [P1904: Ἰουδαίων] ὑπήκουον τῇ πίστει.	And the word of God grew and the number of disciples in Jerusalem increased greatly, and a large contingent of the {RP TR: priests} [P1904: Jews] were obedient to the faith.	ἱερέων, *priests*, RP TR F1859=10/12 vs. Ἰουδαίων, *Jews*, P1904 F1859=2/12 (Scrivener's eo). contingent ← *crowd*.
Acts 6:8	Στέφανος δὲ πλήρης πίστεως καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ.	Now Stephen, *being* full of faith and power, performed great miracles and signs among the people.	
Acts 6:9	Ἀνέστησαν δέ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων, καὶ Κυρηναίων, καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας, συζητοῦντες τῷ Στεφάνῳ.	But some of those of the synagogue of the so-called Libertines rose up, and of *the* Cyrenians and Alexandrians and those from Cilicia and Asia, disputing with Stephen.	the synagogue of the so-called Libertines ← *the so-called synagogue of the Libertines*.
Acts 6:10	Καὶ οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει.	But they could not withstand the wisdom and spirit by which he was speaking.	

Acts 6:11	Τότε ὑπέβαλον ἄνδρας λέγοντας ὅτι Ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα εἰς {RP TR: Μωσῆν} [P1904: Μωϋσῆν] καὶ τὸν θεόν.	Then they incited *some* men who said, "We have heard him speaking blasphemous words against Moses and God."	Μωσῆν, *Moses*, RP TR F1859=7/13 (Scrivener's ab*cdghm) vs. Μωϋσῆν, *Moüses*, P1904 F1859=6/13 (Scrivener's b**efklo). Nearly a disparity with RP, R=8:7.
Acts 6:12	Συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες συνήρπασαν αὐτόν, καὶ ἤγαγον εἰς τὸ συνέδριον,	And together they stirred up the people and the elders and the scribes, and they accosted *him* and seized him and led *him* to the Sanhedrin *council*.	together: this comes from the prefix συν in the verb.
Acts 6:13	ἔστησάν τε μάρτυρας ψευδεῖς λέγοντας, Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥήματα βλάσφημα λαλῶν κατὰ τοῦ τόπου τοῦ ἁγίου {RP P1904: - } [TR: τούτου] καὶ τοῦ νόμου·	And they set up false witnesses who said, "This man does not stop speaking blasphemous words against {RP P1904: the} [TR: this] holy place and the law.	τούτου, *this*: absent in RP P1904 F1859=8/12 vs. present in TR F1859=4/12 (Scrivener's dgkm).
Acts 6:14	ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον, καὶ ἀλλάξει τὰ ἔθη ἃ παρέδωκεν ἡμῖν {RP: Μωσῆς} [P1904 TR: Μωϋσῆς].	For we have heard him saying, 'This Jesus the Nazarene will destroy this place and change the customs which Moses handed down to us.' "	Μωσῆς, *Moses*, RP F1859=5/12 (Scrivener's acfhm) vs. Μωϋσῆς, *Moüses*, P1904 TR F1859=7/12 (Scrivener's bdegklo). A disparity with RP, R=5:9.
Acts 6:15	Καὶ ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.	And all those sitting in the Sanhedrin *council* looked intently at him and saw *that* his face *was* like *the* face of an angel.	
Acts 7:1	Εἶπεν δὲ ὁ ἀρχιερεύς, Εἰ ἄρα ταῦτα οὕτως ἔχει;	Then the high priest said, "Are these *things* so, then?"	
Acts 7:2	Ὁ δὲ ἔφη, Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. Ὁ θεὸς τῆς δόξης ὤφθη τῷ πατρὶ ἡμῶν Ἀβραὰμ ὄντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρράν,	At this he said, "Men, brothers, and fathers, listen. The God of glory appeared to our father Abraham when he was in Mesopotamia before he lived in Haran.	Haran: AV= *Charran*. The person and place, which are different Hebrew words, are mentioned in **Gen 11:31**.
Acts 7:3	καὶ εἶπεν πρὸς αὐτόν, Ἔξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου, καὶ δεῦρο εἰς γῆν ἣν ἄν σοι δείξω.	And he said to him, **'Go out of your country and away from your wider family, and come to *the* land which I will show you.'**	**Gen 12:1**. wider family ← *kinsmen*.
Acts 7:4	Τότε ἐξελθὼν ἐκ γῆς Χαλδαίων κατῴκησεν ἐν Χαρράν· κἀκεῖθεν, μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετῴκισεν αὐτὸν εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε·	Then he went out of *the* land of the Chaldeans and lived in Haran, and after his father had died, he moved him from there to this country in which you now live.	he moved him: i.e. *God moved him*. in which ← *into which*.
Acts 7:5	καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδός· καὶ ἐπηγγείλατο {RP-text P1904: δοῦναι αὐτῷ} [RP-marg TR: αὐτῷ δοῦναι] εἰς κατάσχεσιν αὐτήν, καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου.	And he did not give him an inheritance in it, not even a footstep, but he promised **to give it him as a possession, and to his seed after him,** while he *still* had no child.	δοῦναι αὐτῷ, *to give + to him*, RP-text P1904 F1859=8/11 vs. αὐτῷ δοῦναι, *to him + to give*, RP-marg TR F1859=0/11 vs. another reading, F1859=3/11 (Scrivener's ahk). **Gen 13:15**. but: adversative use of καί.
Acts 7:6	Ἐλάλησεν δὲ οὕτως ὁ θεός, ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἀλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν, ἔτη τετρακόσια.	And God spoke as follows, that **his seed would be foreigners in another country, and they would enslave them and treat *them* badly for four hundred years.**	**Gen 15:13**. foreigners ... them ← *dwellers-alongside ... it* (*it* being singular, agreeing with *seed*), but treated as plural in Greek in the next verse.

Acts 7:7	Καὶ τὸ ἔθνος, ᾧ ἐὰν δουλεύσωσιν, κρινῶ ἐγώ, εἶπεν ὁ θεός· καὶ μετὰ ταῦτα ἐξελεύσονται, καὶ λατρεύσουσίν μοι ἐν τῷ τόπῳ τούτῳ.	**'And the nation which they will serve I will judge', said God, 'and after that they will come out and serve me in this place.'**	**Gen 15:14, Ex 3:12**. that ← *these (things)*.
Acts 7:8	Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως ἐγέννησεν τὸν Ἰσαάκ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ· καὶ ὁ Ἰσαὰκ τὸν Ἰακώβ, καὶ ὁ Ἰακὼβ τοὺς δώδεκα πατριάρχας.	And he gave him *the* covenant of circumcision, and so he begot Isaac and circumcised him on the eighth day, and Isaac *begot and did likewise with* Jacob, and Jacob *begot and did likewise with* the twelve patriarchs.	
Acts 7:9	Καὶ οἱ πατριάρχαι ζηλώσαντες τὸν Ἰωσὴφ ἀπέδοντο εἰς Αἴγυπτον· καὶ ἦν ὁ θεὸς μετ' αὐτοῦ,	Now the patriarchs were jealous of Joseph, and they sold *him* into Egypt, but God was with him,	but: adversative use of καί.
Acts 7:10	καὶ ἐξείλετο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραὼ βασιλέως Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ.	and he delivered him from all his tribulations, and he gave him grace and wisdom in the sight of Pharaoh *the* king of Egypt, and he appointed him governor over Egypt and all his household.	
Acts 7:11	Ἦλθεν δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Αἰγύπτου καὶ Χαναάν, καὶ θλίψις μεγάλη· καὶ οὐχ εὕρισκον χορτάσματα οἱ πατέρες ἡμῶν.	Then a famine came over the whole land of Egypt and Canaan, and great tribulation, and our fathers did not find food.	
Acts 7:12	Ἀκούσας δὲ Ἰακὼβ ὄντα σῖτα ἐν Αἰγύπτῳ, ἐξαπέστειλεν τοὺς πατέρας ἡμῶν πρῶτον.	But when Jacob heard that there was grain in Egypt, he sent our fathers out *the* first *time*.	
Acts 7:13	Καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσὴφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερὸν ἐγένετο τῷ Φαραὼ τὸ γένος τοῦ Ἰωσήφ.	And the second *time* Joseph was made known to his brothers, and Joseph's race became apparent to Pharaoh.	
Acts 7:14	Ἀποστείλας δὲ Ἰωσὴφ μετεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακώβ, καὶ πᾶσαν τὴν συγγένειαν {RP-text: - } [RP-marg P1904 TR: αὐτοῦ], ἐν ψυχαῖς ἑβδομήκοντα πέντε.	Then Joseph sent *them* off, calling for his father Jacob and all {RP-text: *his*} [RP-marg P1904 TR: his] kin – seventy-five people.	αὐτοῦ, *his*: absent in RP-text F1859=5/10 (Scrivener's bfgmo + e?) vs. present in RP-marg P1904 TR F1859=5/10 (Scrivener's achkl). A weak disparity with RP-text, R=5:7. Scrivener's e is excluded, as it is doubtful. calling ← *he called*, but contemporaneous with the participle, translated finitely, *sent*. people ← *in souls*.
Acts 7:15	Κατέβη δὲ Ἰακὼβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν·	And Jacob went down to Egypt, and he himself died, as *did* our fathers.	

Acts 7:16	καὶ μετετέθησαν εἰς {RP P1904 S1550 E1624: Συχέμ} [S1894: Σιχέμ], καὶ ἐτέθησαν ἐν τῷ μνήματι {RP TR: ὃ} [P1904: ᾧ] ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου παρὰ τῶν υἱῶν {RP P1904 S1550 E1624: Ἐμμὸρ} [S1894: Ἐμὸρ] τοῦ {RP P1904 S1550 E1624: Συχέμ} [S1894: Σιχέμ].	And they were transferred to Shechem, and they were put in the tomb which Abraham had bought for a sum of money from the sons of Hamor *the father* of Shechem.	Συχέμ (1), *Sychem*, RP P1904 S1550 E1624 F1859=11/11 vs. Σιχέμ, *Sichem*, S1894 F1859=0/11. ὃ, *which* (classical form), RP TR F1859=7/11 vs. ᾧ, *which* (less classical, attracted to dative), P1904 F1859=4/11. Ἐμμὸρ, *Emmor*, RP P1904 S1550 E1624 F1859=4/11 vs. Ἐμὸρ, *Emor*, S1894 F1859=3/11 vs. other spellings, F1859=4/11. Συχέμ (2), *Sychem*, RP P1904 S1550 E1624 F1859=11/11 vs. Σιχέμ, *Sichem*, S1894 F1859=0/11. they: i.e. *those who had died*. Hamor: Greek *Emmor*. *father*: usually the word *son* is supplied in this kind of context, but **Gen 33:19** shows ↴
Acts 7:17	Καθὼς δὲ ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας {RP TR: ἧς} [P1904: ἣν] ὤμοσεν ὁ θεὸς τῷ Ἀβραάμ, ηὔξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ,	And as the time of the promise which God had sworn to Abraham drew near, the people grew and multiplied in Egypt,	↳ that *father* should be supplied here, unless Shechem's father and son were both called Hamor. ἧς, *of which*, RP TR F1859=12/12 vs. ἣν, *which*, P1904 F1859=0/12.
Acts 7:18	ἄχρι οὗ ἀνέστη βασιλεὺς ἕτερος, ὃς οὐκ ᾔδει τὸν Ἰωσήφ.	until another king arose, who had not known Joseph.	
Acts 7:19	Οὗτος κατασοφισάμενος τὸ γένος ἡμῶν, ἐκάκωσεν τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἔκθετα τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζῳογονεῖσθαι.	This *man*, contriving to outwit our race, treated our fathers badly by having their babies put out *in the open* so that they would not survive.	contriving to outwit ← *having contrived to outwit*. See Matt 23:20.
Acts 7:20	Ἐν ᾧ καιρῷ ἐγεννήθη {RP TR: Μωσῆς} [P1904: Μωϋσῆς], καὶ ἦν ἀστεῖος τῷ θεῷ· ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρός {RP: - } [P1904 TR: αὐτοῦ].	Now in *this* period Moses was born, and he was extremely good-looking, and he was brought up for three months in {RP: *his*} [P1904 TR: his] father's house.	Μωσῆς, *Moses*, RP TR F1859=3/13 (Scrivener's gk*m) vs. Μωϋσῆς, *Moüses*, P1904 F1859=10/13 (Scrivener's abcefhk**lop). A disparity with RP, R=4:11. αὐτοῦ, *his*: absent in RP F1859=9/12 vs. present in P1904 TR F1859=3/12 (Scrivener's cko). extremely good-looking ← *town-bred to God* or *fair to God*, as in Heb 11:23. The word אֱלֹהִים, *Elohim*, *God*, is used for extremes in the OT, e.g. Gen 23:6, Gen 30:8, Ex 9:28, Job 1:16, Song 8:6, Jonah 3:3. In the NT similarly at 2 Cor 10:4, 2 Cor 11:2.
Acts 7:21	Ἐκτεθέντα δὲ αὐτόν, ἀνείλετο {RP: - } [P1904 TR: αὐτὸν] ἡ θυγάτηρ Φαραώ, καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν.	But when he had been put out *in the open*, Pharaoh's daughter adopted {RP: *him*} [P1904 TR: him] and brought him up as her own son.	αὐτὸν, *him* (though pleonastic): absent in RP F1859=6/12 (Scrivener's acehko) vs. present in P1904 TR F1859=6/12 (Scrivener's bfglmp). A weak disparity with RP, R=6:8. as her own son ← *to herself for a son*.

Acts 7:22	Καὶ ἐπαιδεύθη {RP TR: Μωσῆς} [P1904: Μωϋσῆς] πάσῃ σοφίᾳ Αἰγυπτίων· ἦν δὲ δυνατὸς ἐν λόγοις καὶ {RP: - } [P1904 TR: ἐν] ἔργοις.	And Moses was educated in all *the* wisdom of the Egyptians, and he was capable in words and {RP: - } [P1904 TR: in] deeds.	Μωσῆς, *Moses*, RP TR F1859=1/12 (Scrivener's m) vs. Μωϋσῆς, *Moüses*, P1904 F1859=11/12. A strong disparity (#1) with RP, R=2:12. ἐν, *in (deeds)*: absent in RP F1859=7/12 (Scrivener's abefhop) vs. present in P1904 TR F1859=5/12 (Scrivener's cgklm, though c and k have other variations in the phrase). Nearly a disparity (#2) with RP, R=7:7. capable ← *powerful*.
Acts 7:23	Ὡς δὲ ἐπληροῦτο αὐτῷ τεσσαρακονταετὴς χρόνος, ἀνέβη {RP TR: ἐπὶ} [P1904: εἰς] τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφοὺς αὐτοῦ τοὺς υἱοὺς Ἰσραήλ.	But when he was coming up to forty years *old*, the thought occurred to him to attend to his brothers, the sons of Israel.	ἐπὶ, *onto*, RP TR F1859=12/12 vs. εἰς, *into*, P1904 F1859=0/12. he was coming up to forty years *old* ← *forty years' time was being fulfilled to him*. the thought occurred to him ← *it came up into his heart*.
Acts 7:24	Καὶ ἰδών τινα ἀδικούμενον, ἠμύνατο καὶ {RP TR: ἐποίησεν} [P1904: ἐποιήσατο] ἐκδίκησιν τῷ καταπονουμένῳ, πατάξας τὸν Αἰγύπτιον·	And when he saw someone being unjustly treated, he defended and avenged the *man who was being* harshly dealt with by striking the Egyptian,	ἐποίησεν, *did (vengeance), active*, RP TR F1859=12/12 vs. ἐποιήσατο, *did (vengeance), middle*, P1904 F1859=0/12. by striking: gerundial use of the participle.
Acts 7:25	ἐνόμιζεν δὲ συνιέναι τοὺς ἀδελφοὺς αὐτοῦ ὅτι ὁ θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν· οἱ δὲ οὐ συνῆκαν.	and he thought that his brothers would understand that God, through his action, was giving them deliverance, but they did not understand.	action ← *hand*, and as a Hebraism, *agency*. deliverance ← *salvation*.
Acts 7:26	Τῇ {RP P1904 S1550: τε} [E1624 S1894: δὲ] ἐπιούσῃ ἡμέρᾳ ὤφθη αὐτοῖς μαχομένοις, καὶ συνήλασεν αὐτοὺς εἰς εἰρήνην, εἰπών, Ἄνδρες, ἀδελφοί ἐστε ὑμεῖς· ἵνα τί ἀδικεῖτε ἀλλήλους;	{RP P1904 S1550: And} [E1624 S1894: But] on the next day, he appeared to them while they were fighting, and he urged them *to make* peace together, and he said, 'Men, you are brothers. Why do you wrong each other?'	τε, *and; both*, RP P1904 S1550 F1859=12/12 vs. δὲ, *and / but*, E1624 S1894 F1859=0/12. urged ... together ← *drove together*.
Acts 7:27	Ὁ δὲ ἀδικῶν τὸν πλησίον ἀπώσατο αὐτόν, εἰπών, Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' {RP-text TR: ἡμᾶς} [RP-marg P1904: ἡμῶν];	But the *one who was* doing wrong to his neighbour pushed him away from himself and said, **'Who appointed you a ruler and a judge over us?**	ἡμᾶς, *(over) us (1)*, RP-text TR F1859=11/13 vs. ἡμῶν, *(over) us (2)*, RP-marg P1904 F1859=2/13 (Scrivener's m**p). **Ex 2:14**. from himself: this comes from the middle voice of the verb.
Acts 7:28	Μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνεῖλες χθὲς τὸν Αἰγύπτιον;	**You don't want to kill me in the way you killed the Egyptian yesterday, do you?'**	**Ex 2:14**.
Acts 7:29	Ἔφυγεν δὲ {RP TR: Μωσῆς} [P1904: Μωϋσῆς] ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν γῇ Μαδιάμ, οὗ ἐγέννησεν υἱοὺς δύο.	But at these words Moses fled and became a foreigner in *the* land of Midian, where he begot two sons.	Μωσῆς, *Moses*, RP TR F1859=8/12 vs. Μωϋσῆς, *Moüses*, P1904 F1859=4/12 (Scrivener's elop). these words ← *this word, speech*.

Acts 7:30	Καὶ πληρωθέντων ἐτῶν τεσσαράκοντα, ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος κυρίου ἐν φλογὶ πυρὸς βάτου.	And when forty years had passed, *the* angel of *the* Lord appeared to him in the desert of Mount Sinai in *the* flame of *the* bush on fire.	had passed ← *had been fulfilled*. Sinai: Greek *Sina*. in *the* flame of *the* bush on fire ← *in flame of fire of bush*.
Acts 7:31	Ὁ δὲ {RP TR: Μωσῆς} [P1904: Μωϋσῆς] ἰδὼν {RP-text P1904: ἐθαύμαζεν} [RP-marg TR: ἐθαύμασεν] τὸ ὅραμα· προσερχομένου δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνὴ κυρίου πρὸς αὐτόν,	And Moses saw *it* and wondered at the sight. And as he approached to investigate, *the* voice of *the* Lord came to him *and said*,	Μωσῆς, *Moses*, RP TR F1859=4/12 (Scrivener's abhm) vs. Μωϋσῆς, *Moüses*, P1904 F1859=8/12 (Scrivener's cefgklop). A disparity (#1) with RP, R=5:9. ἐθαύμαζε(ν), *was wondering at*, RP-text P1904 F1859=6/12 (Scrivener's bfglmp) vs. ἐθαύμασε(ν), *wondered at*, RP-marg TR F1859=6/12 (Scrivener's acehko). Nearly a disparity (#2) with RP-text, R=7:7.
Acts 7:32	Ἐγὼ ὁ θεὸς τῶν πατέρων σου, ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ. Ἔντρομος δὲ γενόμενος {RP TR: Μωσῆς} [P1904: Μωϋσῆς] οὐκ ἐτόλμα κατανοῆσαι.	**'I *am* the God of your fathers, the God of Abraham and the God of Isaac and the God of Jacob.' But Moses was trembling**, and he did not dare investigate *further*.	Μωσῆς, *Moses*, RP TR F1859=3/12 (Scrivener's bcm) vs. Μωϋσῆς, *Moüses*, P1904 F1859=9/12 (Scrivener's aefghklop). A disparity with RP, R=4:10. **Ex 3:6**. was ← *having become*.
Acts 7:33	Εἶπεν δὲ αὐτῷ ὁ κύριος, Λῦσον τὸ ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος ἐν ᾧ ἕστηκας γῆ ἁγία ἐστίν.	But the Lord said to him, **'Unfasten the sandals on your feet, for the place on which you are standing is holy ground.**	**Ex 3:5**. sandals on ← *underbinding of*.
Acts 7:34	Ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα· καὶ κατέβην ἐξελέσθαι αὐτούς· καὶ νῦν δεῦρο, ἀποστελῶ σε εἰς Αἴγυπτον.	**I have clearly seen the ill-treatment of my people who *are* in Egypt, and I have heard their groaning, and I have come down to deliver them. So come on now, I am going to send you to Egypt.'**	**Ex 3:7, Ex 3:8, Ex 3:10**. I have clearly seen ← *Seeing I have seen*.
Acts 7:35	Τοῦτον τὸν {RP: Μωσῆν} [P1904 TR: Μωϋσῆν] ὃν ἠρνήσαντο εἰπόντες, Τίς σε κατέστησεν ἄρχοντα καὶ δικαστήν; τοῦτον ὁ θεὸς ἄρχοντα καὶ λυτρωτὴν ἀπέστειλεν ἐν χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ.	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.	Μωσῆν, *Moses*, RP F1859=3/14 (Scrivener's b*c**m) vs. Μωϋσῆν, *Moüses*, P1904 TR F1859=11/14 (Scrivener's ab**c*efghklop). A strong disparity with RP, R=3:13. **Ex 2:14**. *is* whom ← *this (man)*. agency ← *hand*.
Acts 7:36	Οὗτος ἐξήγαγεν αὐτούς, ποιήσας τέρατα καὶ σημεῖα ἐν γῇ {RP P1904: Αἰγύπτῳ} [TR: Αἰγύπτου] καὶ ἐν Ἐρυθρᾷ θαλάσσῃ, καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα.	*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.	Αἰγύπτῳ, *Egyptian*, RP P1904 F1859=6/12 (Scrivener's hklmop) vs. Αἰγύπτου, *of Egypt*, TR F1859=6/12 (Scrivener's abcefg). Nearly a disparity with RP, R=7:7. he *who* ← *this (man)*. {RP P1904: in *the* land of Egypt ← *in Egyptian land*.}

Acts 7:37	Οὗτός ἐστιν {RP P1904 TR: ὁ} [MISC: -] {RP: Μωσῆς} [P1904 TR: Μωϋσῆς] ὁ εἰπὼν τοῖς υἱοῖς Ἰσραήλ, Προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς {RP: ἡμῶν} [P1904 TR: ὑμῶν] ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ {RP: - } [P1904 TR: · αὐτοῦ ἀκούσεσθε].	This is Moses who said to the sons of Israel, **'*The* Lord {RP: our} [P1904 TR: your] God will raise up a prophet to you from *among* your brothers like me. {RP: - } [P1904 TR: You will hear him.]'**	ὁ, *the (Moses)*: present in RP P1904 TR F1859=6/13 vs. absent in F1859=7/13. Nearly a disparity (#1) with RP, R=8:7. Μωσῆς, *Moses*, RP F1859=2/13 vs. Μωϋσῆς, *Moüses*, P1904 TR F1859=11/13. A strong disparity (#2) with RP, R=2:13. ἡμῶν, *our*, RP F1859=8/12 vs. ὑμῶν, *your*, P1904 TR F1859=3/12 vs. word absent, F1859=1/12. AV differs textually. αὐτοῦ ἀκούσεσθε, *you will hear him*: absent in RP F1859=7/12 vs. present in P1904 TR F1859=5/12. Nearly a disparity (#3) with RP, R=7:7. AV differs textually. **Deut 18:15, Deut 18:18**.
Acts 7:38	Οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν πατέρων ἡμῶν· ὃς ἐδέξατο {RP-text: λόγον} [RP-marg P1904 TR: λόγια] ζῶντα δοῦναι ἡμῖν·	This is he *who* was in the assembly in the desert with the angel who spoke to him at Mount Sinai, and *who was with* our fathers, and he received {RP-text: a living word} [RP-marg P1904 TR: living oracles] to give to us,	λόγον, *word*, RP-text F1859=3/12 (Scrivener's elm) vs. λόγια, *oracles*, RP-marg P1904 TR F1859=9/12 (Scrivener's abcfghkop). A strong disparity with RP-text, R=3:11. assembly: the Greek word is usually translated *church*, but see Matt 16:18.
Acts 7:39	ᾧ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ' ἀπώσαντο, καὶ ἐστράφησαν {RP P1904: τῇ καρδίᾳ} [TR: ταῖς καρδίαις] αὐτῶν εἰς Αἴγυπτον,	but our fathers were unwilling to be obedient to him, *and* they pushed *him* aside, and their affections were turned back to Egypt,	τῇ καρδίᾳ, *(in) the heart*, RP P1904 F1859=11/12 vs. ταῖς καρδίαις, *(in) the hearts*, TR F1859=1/12 (Scrivener's p). their affections were turned back ← *they were turned back in their* {RP P1904: *heart*} [TR: *hearts*].
Acts 7:40	εἰπόντες τῷ Ἀαρών, Ποίησον ἡμῖν θεοὺς οἳ προπορεύσονται ἡμῶν· ὁ γὰρ {RP TR: Μωσῆς} [P1904: Μωϋσῆς] οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἴδαμεν τί γέγονεν αὐτῷ.	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.'**	Μωσῆς, *Moses*, RP TR F1859=2/13 (Scrivener's b*m) vs. Μωϋσῆς, *Moüses*, P1904 F1859=11/13 (Scrivener's ab**cefghklop). A strong disparity with RP, R=3:12. **Ex 32:1**.
Acts 7:41	Καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν.	And they made a calf in those days and offered a sacrifice to the idol, and they rejoiced in the works of their hands.	
Acts 7:42	Ἔστρεψεν δὲ ὁ θεός, καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ· καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν, Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραήλ;	And God turned *away* and gave them up to do service to the array of the sky, as it stands written in *the* book of the prophets: **'Did you really offer me slaughtered *animals* and sacrifices for forty years in the desert,** ***O* house of Israel?'**	**Amos 5:25**. the sky: or *heaven*.

Acts 7:43	Καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν {RP-text P1904 TR: Ῥεμφάν} [RP-marg: Ῥεφάν], τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς· καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος.	**And you took up the tent of Moloch** **And the star of your god {RP-text P1904 TR: Remphan} [RP-marg: Rephan]** **– Images which you made in order to worship them –** **So I will deport you *to* beyond** Babylon.	Ῥεμφάν, *Remphan*, RP-text P1904 TR F1859=6/12 vs. Ῥεφάν, *Rephan*, RP-marg F1859=1/12 (Scrivener's g) vs. three other spellings, F1859=5/12 (Scrivener's hklop). **Amos 5:26, Amos 5:27**, where the city mentioned is *Damascus*.
Acts 7:44	Ἡ σκηνὴ τοῦ μαρτυρίου ἦν {RP P1904 S1894: - } [S1550 E1624: ἐν] τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ {RP TR: Μωσῇ} [P1904: Μωϋσῇ], ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἑωράκει.	{RP P1904 S1894: Our fathers had the tent of the testimony} [S1550 E1624: The tent of the testimony was among our fathers] in the desert, as he *who* spoke to Moses commanded, **to make it according to the model which he had seen.**	ἐν, *in, among*: absent in RP P1904 S1894 F1859=12/13 vs. present in S1550 E1624 F1859=1/13 (Scrivener's k**). Μωσῇ, *Moses*, RP TR F1859=1/13 (Scrivener's m) vs. Μωϋσῇ, *Moüses*, P1904 F1859=10/13 (Scrivener's acefghklop) vs. other spellings, F1859=2/13 (Scrivener's b*b**). A strong disparity with RP, R=2:11. **Ex 25:9, Ex 25:40, Ex 26:30**.
Acts 7:45	Ἣν καὶ εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν ἐθνῶν, ὧν ἐξῶσεν ὁ θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν, ἕως τῶν ἡμερῶν {RP P1904: Δαυίδ} [TR: Δαβίδ]·	And our fathers with Joshua also received it in turn, and they brought *it* in when they took possession of *the country of* the nations which God drove out at *the* advance of our fathers, up to the days of David,	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. Joshua: AV differs *(Jesus)*. The Greek Ἰησοῦς, *Jesus*, is the Hellenization of יְהוֹשֻׁעַ, *Joshua*. See also Heb 4:8. received ... in turn: AV differs *(that came after)*. at *the* advance of ← *from the face* or *presence of*.
Acts 7:46	ὃς εὗρεν χάριν ἐνώπιον τοῦ θεοῦ, καὶ ἠτήσατο εὑρεῖν σκήνωμα τῷ θεῷ Ἰακώβ.	who found grace in God's sight, and he asked if he could devise a dwelling place for the God of Jacob.	if he could devise ← *to find*, but also *to devise* [LS], so suggesting *to build*. dwelling place: or *tent, tabernacle*.
Acts 7:47	Σολομῶν δὲ ᾠκοδόμησεν αὐτῷ οἶκον.	But Solomon built him a house.	
Acts 7:48	Ἀλλ' οὐχ ὁ ὕψιστος ἐν χειροποιήτοις ναοῖς κατοικεῖ, καθὼς ὁ προφήτης λέγει,	Yet the Most High does not dwell in man-made shrines, as the prophet says,	
Acts 7:49	Ὁ οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετέ μοι; λέγει κύριος· ἢ τίς τόπος τῆς καταπαύσεώς μου;	**'Heaven *is* my throne,** **But the earth *is* my footstool.** **What kind of a house will you build for me?'** **Says *the* Lord,** **'Or what *is* my resting place?**	**Isa 66:1**. my footstool ← *a footstool of my feet*.
Acts 7:50	Οὐχὶ ἡ χείρ μου ἐποίησεν ταῦτα πάντα;	**Did not my hand make all these *things*?'**	**Isa 66:2**.
Acts 7:51	Σκληροτράχηλοι καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσίν, ὑμεῖς ἀεὶ τῷ πνεύματι τῷ ἁγίῳ ἀντιπίπτετε· ὡς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς.	*You* stiff-necked and uncircumcised of heart and ears, you always resist the holy spirit. As your fathers *did*, so *do* you.	

Acts 7:52	Τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; Καὶ ἀπέκτειναν τοὺς προκαταγγείλαντας περὶ τῆς ἐλεύσεως τοῦ δικαίου, οὗ νῦν ὑμεῖς προδόται καὶ φονεῖς γεγένησθε·	Which of the prophets did your fathers not persecute? And they killed those *who* announced the coming of the righteous *one* beforehand, of whom you have now become *the* betrayers and murderers –	
Acts 7:53	οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, καὶ οὐκ ἐφυλάξατε.	*you* who received the law through injunctions of angels, and *who* did not keep *it*."	
Acts 7:54	Ἀκούοντες δὲ ταῦτα, διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτόν.	But as they heard these *things*, they were cut to the quick in their hearts, and they gnashed *their* teeth against him.	they were cut to the quick ← *they were being sawn through*.
Acts 7:55	Ὑπάρχων δὲ πλήρης πνεύματος ἁγίου, ἀτενίσας εἰς τὸν οὐρανόν, εἶδεν δόξαν θεοῦ, καὶ Ἰησοῦν ἑστῶτα ἐκ δεξιῶν τοῦ θεοῦ,	But he was full of holy spirit, and looking intently towards heaven, he saw *the* glory of God, and Jesus standing at *the* right *hand* of God,	
Acts 7:56	καὶ εἶπεν, Ἰδού, θεωρῶ τοὺς οὐρανοὺς ἀνεῳγμένους, καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν {RP TR: ἑστῶτα τοῦ θεοῦ} [P1904: τοῦ θεοῦ ἑστῶτα].	and he said, "Behold, I see the heavens opened and the son of man standing at *the* right *hand* of God."	ἑστῶτα τοῦ θεοῦ, *standing + of God*, RP TR F1859=10/11 vs. τοῦ θεοῦ ἑστῶτα, *of God + standing*, P1904 F1859=0/11 vs. another word order, F1859=1/11 (Scrivener's m).
Acts 7:57	Κράξαντες δὲ φωνῇ μεγάλῃ, συνέσχον τὰ ὦτα αὐτῶν, καὶ ὥρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν·	Then shouting with a loud voice, they held their ears tight and rushed with one mind against him,	shouting ← *having shouted*. See Matt 23:20.
Acts 7:58	καὶ ἐκβαλόντες ἔξω τῆς πόλεως, ἐλιθοβόλουν· καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια {RP: - } [P1904 TR: αὐτῶν] παρὰ τοὺς πόδας νεανίου καλουμένου Σαύλου.	and they threw *him* out of the city and stoned *him*. And the witnesses laid {RP: *their*} [P1904 TR: their] clothes down at the feet of a young man called Saul.	αὐτῶν, *their*: absent in RP F1859=7/12 (Scrivener's ab*fghlm) vs. present in P1904 TR F1859=5/12 (Scrivener's b**ekop). Nearly a disparity with RP, R=7:7.
Acts 7:59	Καὶ ἐλιθοβόλουν τὸν Στέφανον, ἐπικαλούμενον καὶ λέγοντα, Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου.	So they stoned Stephen, as he made an appeal and said, "Lord Jesus, receive my spirit."	
Acts 7:60	Θεὶς δὲ τὰ γόνατα, ἔκραξεν φωνῇ μεγάλῃ, Κύριε, μὴ στήσῃς αὐτοῖς τὴν ἁμαρτίαν ταύτην. Καὶ τοῦτο εἰπὼν ἐκοιμήθη.	And he knelt and shouted out in a loud voice, "Lord, do not lay this sin *to their charge*." And having said this, he fell asleep.	
Acts 8:1	Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ. ¶ Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις· πάντες {RP P1904: δὲ} [TR: τε] διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας, πλὴν τῶν ἀποστόλων.	And Saul was consentient to his execution. ¶ And it came to pass on that day *that there was* a great persecution against the church in Jerusalem, and all were scattered among the regions of Judaea and Samaria, except the apostles.	¶ **Verse division:** in P1904 numbering, Acts 8:1 begins here. δὲ, *but*, RP P1904 F1859=10/12 vs. τε, *and*, TR F1859=0/12 vs. another reading, F1859=2/12 (Scrivener's ko). church: see Matt 16:18.
Acts 8:2	Συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς, καὶ {RP TR: ἐποιήσαντο} [P1904: ἐποίησαν] κοπετὸν μέγαν ἐπ' αὐτῷ.	Then devout men carried Stephen away *to burial* and made much lamentation over him.	ἐποιήσαντο, *made for themselves*, RP TR F1859=10/12 vs. ἐποίησαν, *made*, P1904 F1859=2/12 (Scrivener's kp). *to burial*: the verb συγκομίζω has this implication in ↴
Acts 8:3	Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπορευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακήν.	But Saul ravaged the church, going into one house after another, and dragging men and women *out*, he delivered *them* into prison.	↳ secular writing too, see [LS], though [MM], under συνκομίζω (!), questions this sense here, suggesting simply *to recover*. church: see Matt 16:18.

Acts 8:4	Οἱ μὲν οὖν διασπαρέντες διῆλθον, εὐαγγελιζόμενοι τὸν λόγον.	Now those *who were* scattered went about preaching the word.	
Acts 8:5	Φίλιππος δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας, ἐκήρυσσεν αὐτοῖς τὸν χριστόν.	And Philip went down to a city in Samaria and proclaimed Christ to them.	
Acts 8:6	{RP TR: Προσεῖχόν τε} [P1904: Προσεῖχον δὲ] οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδόν, ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει.	And the crowds paid unanimous attention to the *words* spoken by Philip when *they* heard them and saw the signs which he performed.	τε, *and*, RP TR F1859=9/12 vs. δὲ, *but*, P1904 F1859=3/12 (Scrivener's ahp).
Acts 8:7	Πολλῶν γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα, βοῶντα {RP P1904: φωνῇ μεγάλῃ} [TR: μεγάλῃ φωνῇ] ἐξήρχετο· πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν.	For *the* unclean spirits of many who *were* possessed by *them* came out, shouting with a loud voice, and many *who were* paralysed or lame were healed.	φωνῇ μεγάλῃ, *voice + loud*, RP P1904 F1859=10/12 vs. μεγάλῃ φωνῇ, *loud + voice*, TR F1859=2/12 (Scrivener's de). ═══ *were* possessed by ← *having*.
Acts 8:8	Καὶ ἐγένετο χαρὰ μεγάλη ἐν τῇ πόλει ἐκείνῃ.	And there was great joy in that city.	was ← *became, came about*.
Acts 8:9	Ἀνὴρ δέ τις ὀνόματι Σίμων προϋπῆρχεν ἐν τῇ πόλει μαγεύων καὶ ἐξιστῶν τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναί τινα ἑαυτὸν μέγαν·	But a certain man by *the* name of Simon was long *established* in the city using magic arts, and astounding the people of Samaria, while saying that he was someone great,	
Acts 8:10	ᾧ προσεῖχον {RP: - } [P1904 TR: πάντες] ἀπὸ μικροῦ ἕως μεγάλου, λέγοντες, Οὗτός ἐστιν ἡ δύναμις τοῦ θεοῦ ἡ μεγάλη.	and they {RP: - } [P1904 TR: all] gave heed to him, from small to great, saying, "This *man* is the great power of God."	πάντες, *all*: absent in RP F1859=10/12 vs. present in P1904 TR F1859=2/12 (Scrivener's kp).
Acts 8:11	Προσεῖχον δὲ αὐτῷ, διὰ τὸ ἱκανῷ χρόνῳ ταῖς μαγείαις ἐξεστακέναι αὐτούς.	So they gave heed to him because they had been astounded for a long time by *his* sorceries.	they had been astounded: Greek perfect in form, so present (and ongoing) in sense and intransitive. AV differs; the point is not recognized by AV's transitive *had bewitched them*.
Acts 8:12	Ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ τὰ περὶ τῆς βασιλείας τοῦ θεοῦ καὶ τοῦ ὀνόματος {RP P1904: - } [TR: τοῦ] Ἰησοῦ χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες.	But when they had believed Philip, *who was* preaching the *things* concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized.	τοῦ, *the (Jesus Christ)*: absent in RP P1904 F1859=11/12 vs. present in TR F1859=1/12 (Scrivener's g).
Acts 8:13	Ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσεν, καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ· θεωρῶν τε {RP P1904 S1894: δυνάμεις καὶ σημεῖα γινόμενα} [S1550 E1624: σημεῖα καὶ δυνάμεις μεγάλας γινόμενας], ἐξίστατο.	And Simon himself also believed, and he was baptized, and he continued resolutely with Philip, and when he saw {RP P1904 S1894: deeds of power and signs} [S1550 E1624: signs and great deeds of power] take place, he was astounded.	δυνάμεις καὶ σημεῖα γινόμενα, *deeds of power + and signs taking place (1)*, RP P1904 S1894 F1859=8/12 vs. σημεῖα καὶ δυνάμεις μεγάλας γινόμενας, *signs + and great deeds of power taking place*, S1550 E1624 F1859=3/12 (Scrivener's kmp) vs. δυνάμεις καὶ σημεῖα μεγάλα γινόμενα, *deeds of power + and great signs taking place (2)*, F1859=1/12 (Scrivener's o).
Acts 8:14	Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι ὅτι δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς τὸν Πέτρον καὶ Ἰωάννην·	And when the apostles in Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them,	
Acts 8:15	οἵτινες καταβάντες προσηύξαντο περὶ αὐτῶν, ὅπως λάβωσιν πνεῦμα ἅγιον·	who went down and prayed for them, that they might receive holy spirit,	

Acts 8:16	οὔπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκός, μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ {RP: χριστοῦ} [P1904 TR: κυρίου] Ἰησοῦ.	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.	χριστοῦ, *Christ*, RP F1859=7/12 (Scrivener's adefghl) vs. κυρίου, *Lord*, P1904 TR F1859=5/12 (Scrivener's bkmop). Nearly a disparity with RP, R=7:7. AV differs textually. in: or *into*.
Acts 8:17	Τότε ἐπετίθουν τὰς χεῖρας ἐπ' αὐτούς, καὶ ἐλάμβανον πνεῦμα ἅγιον.	Then they laid *their* hands on them, and they received holy spirit.	
Acts 8:18	{RP TR: Θεασάμενος} [P1904: Ἰδὼν] δὲ ὁ Σίμων ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων δίδοται τὸ πνεῦμα τὸ ἅγιον, προσήνεγκεν αὐτοῖς χρήματα,	But when Simon {RP TR: observed} [P1904: saw] that the holy spirit was given by the laying on of the apostles' hands, he offered them money,	θεασάμενος, *beholding*, RP TR F1859=8/13 vs. ἰδὼν, *seeing*, P1904 F1859=5/13 (Scrivener's b*dkop).
Acts 8:19	λέγων, Δότε κἀμοὶ τὴν ἐξουσίαν ταύτην, ἵνα ᾧ {RP P1904 E1624 S1894: ἐὰν} [S1550: ἂν] ἐπιθῶ τὰς χεῖρας, λαμβάνῃ πνεῦμα ἅγιον.	and he said, "Give me this authority too, so that whoever I lay *my* hands on should receive holy spirit."	ἐὰν, *(on whom)ever* (non-classical form), RP P1904 E1624 S1894 F1859=6/13 (Scrivener's b*defkp) vs. ἂν, *(on whom)ever* (classical form), S1550 F1859=7/13 (Scrivener's ab**ghlmo). Nearly a disparity with RP, R=8:8.
Acts 8:20	Πέτρος δὲ εἶπεν πρὸς αὐτόν, Τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς ἀπώλειαν, ὅτι τὴν δωρεὰν τοῦ θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι.	But Peter said to him, "May your money perish with you, because you thought *you could* obtain the gift of God with money.	perish ← *be to destruction / waste*. *you could* obtain: we take the verb as deponent and active in sense; AV differs, taking it as passive, for which we would expect κτηθῆναι.
Acts 8:21	Οὐκ ἔστιν σοι μερὶς οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ. Ἡ γὰρ καρδία σου οὐκ ἔστιν εὐθεῖα ἐνώπιον τοῦ θεοῦ.	You have no part or inheritance in this matter, for your heart is not upright before God.	
Acts 8:22	Μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήθητι τοῦ θεοῦ, εἰ ἄρα ἀφεθήσεταί σοι ἡ ἐπίνοια τῆς καρδίας σου.	So repent from this wickedness of yours, and entreat God *and see* whether then the scheming of your heart will be forgiven you.	
Acts 8:23	Εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε ὄντα.	For I see that you are in bitter gall and bondage to unrighteousness."	bitter gall ← *gall of bitterness*, a Hebraic genitive.
Acts 8:24	Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν, Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν {RP TR: κύριον} [P1904: θεόν], ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε.	Then Simon answered and said, "You entreat {RP TR: the Lord} [P1904: God] for me that nothing of what you have said should come upon me."	κύριον, *Lord*, RP TR F1859=9/12 vs. θεόν, *God*, P1904 F1859=3/12 (Scrivener's kmo). You ... you: plural.
Acts 8:25	Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ κυρίου, ὑπέστρεψαν εἰς Ἱερουσαλήμ, πολλάς τε κώμας τῶν Σαμαρειτῶν εὐηγγελίσαντο.	So then, after they had solemnly testified and spoken the word of the Lord, they returned to Jerusalem and preached the gospel to many villages of the Samaritans.	solemnly testified: see Luke 16:28.
Acts 8:26	Ἄγγελος δὲ κυρίου ἐλάλησεν πρὸς Φίλιππον, λέγων, Ἀνάστηθι καὶ πορεύου κατὰ μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος.	And *the* angel of *the* Lord spoke to Philip and said, "Arise and go southwards on the road which goes down from Jerusalem to Gaza. It is desolate."	It ← *This*, referring to Gaza or the road, in our opinion Gaza being more likely. desolate: we take this as referring to Gaza's spiritual condition.

Acts 8:27	Καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδού, ἀνὴρ Αἰθίοψ εὐνοῦχος δυνάστης Κανδάκης τῆς βασιλίσσης Αἰθιόπων, ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς, ὃς ἐληλύθει προσκυνήσων εἰς Ἱερουσαλήμ,	So he arose and went. And he came across an Ethiopian man, a eunuch, an official of Candace, the queen of *the* Ethiopians, and he was in charge of all her treasure and had come to worship in Jerusalem.	he came across ← *behold*. Candace: the traditional transliteration. A more modern spelling, indicating a convenient pronunciation, is *Kandaké*. to worship: classical use of the future participle of purpose.
Acts 8:28	ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ, {RP P1904 S1550 E1624: καὶ} [S1894: -] ἀνεγίνωσκεν τὸν προφήτην Ἠσαΐαν.	And he was returning, sitting on his chariot, {RP P1904 S1550 E1624: and} [S1894: *and*] he was reading the prophet Isaiah.	καὶ, *and*: present in RP P1904 S1550 E1624 F1859=9/13 vs. absent in S1894 F1859=4/13 (Scrivener's acef).
Acts 8:29	Εἶπεν δὲ τὸ πνεῦμα τῷ Φιλίππῳ, Πρόσελθε καὶ κολλήθητι τῷ ἅρματι τούτῳ.	And the spirit said to Philip, "Go and associate yourself with that chariot."	associate yourself ← *be joined*. that ← *this*.
Acts 8:30	Προσδραμὼν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην Ἠσαΐαν, καὶ εἶπεν, Ἆρά γε γινώσκεις ἃ ἀναγινώσκεις;	And Philip ran up to *him* and heard him reading the prophet Isaiah, and he said, "Do you actually know what you are reading?"	
Acts 8:31	Ὁ δὲ εἶπεν, Πῶς γὰρ ἂν δυναίμην, ἐὰν μή τις ὁδηγήσῃ με; Παρεκάλεσέν τε τὸν Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ.	And he said, "Well how can I, unless someone guides me?" And he invited Philip to come up *in* and sit with him.	can: the "potential" use of the optative, reinforcing the meaning *can*.
Acts 8:32	Ἡ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν ἦν αὕτη, Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.	Now the passage of scripture which he was reading was this: **"He was led like a sheep to *the* slaughter,** **And as a lamb mute before its shearer,** **So he did not open his mouth.**	**Isa 53:7**. did ← *does*.
Acts 8:33	Ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη, τὴν δὲ γενεὰν αὐτοῦ τίς διηγήσεται; Ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.	***While he was* in his lowly state,** **His justice was denied *him*.** **But who can describe *what* his posterity *is*?** **For his life is taken from the earth."**	**Isa 53:8**. denied *him* ← *removed*. can ← *will*, a Hebraism. posterity ← *generation*.
Acts 8:34	Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπεν, Δέομαί σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο; Περὶ ἑαυτοῦ, ἢ περὶ ἑτέρου τινός;	Then the eunuch answered and said to Philip, "I ask you, who is the prophet saying this about? About himself, or about someone else?"	ask ← *entreat, beseech*.
Acts 8:35	Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ, καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης, εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν.	Then Philip opened his mouth and beginning at this scripture, he preached Jesus to him.	beginning ← *having begun*. See Matt 23:20.
Acts 8:36	Ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον ἐπί τι ὕδωρ· καί φησιν ὁ εὐνοῦχος, Ἰδού, ὕδωρ· τί κωλύει με βαπτισθῆναι;	And as they went along the road, they came to some water, and the eunuch said, "Look, *there's some* water. What is preventing me from being baptized?"	
Acts 8:37	{RP: - } [P1904 TR: Εἶπε δὲ ὁ Φίλιππος· εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν. Ἀποκριθεὶς δὲ εἶπε· πιστεύω τὸν υἱὸν τοῦ θεοῦ εἶναι τὸν Ἰησοῦν χριστόν.]	{RP: - } [P1904 TR: And Philip said, "If you believe with all *your* heart, it is permitted." And he answered and said, "I believe that Jesus Christ is the son of God."]	Whole verse: absent in RP F1859=12/13 vs. present in P1904 TR F1859=1/13 (Scrivener's e). A case of collusion between P1904 and TR? AV differs textually.

Acts 8:38	Καὶ ἐκέλευσεν στῆναι τὸ ἅρμα· καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὅ τε Φίλιππος καὶ ὁ εὐνοῦχος· καὶ ἐβάπτισεν αὐτόν.	And he ordered the chariot to stop, and they both went down to the water, Philip and the eunuch, and he baptized him.	Philip and the eunuch ← *both Philip and the eunuch*, with a less emphatic *both* than the earlier occurrence.
Acts 8:39	Ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα κυρίου ἥρπασεν τὸν Φίλιππον· καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων.	And when they came up out of the water, *the* spirit of *the* Lord took hold of Philip, and the eunuch didn't see him any more, but he went *his* way rejoicing.	but ← *for*, but this particle is not always causal, and apparently not so here. Compare Rom 5:7.
Acts 8:40	Φίλιππος δὲ εὑρέθη εἰς Ἄζωτον· καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας, ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν.	And Philip was found in Azotus, and as he passed through, he preached the gospel to all the cities until he came to Caesarea.	in ← *into*. Pregnant usage. Azotus: i.e. *Ashdod*.
Acts 9:1	Ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς μαθητὰς τοῦ κυρίου, προσελθὼν τῷ ἀρχιερεῖ,	But Saul was still breathing threats and murder towards the Lord's disciples, and he went to the high priest,	threats ← *of a threat*.
Acts 9:2	ᾐτήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγάς, ὅπως ἐάν τινας εὕρῃ τῆς ὁδοῦ ὄντας ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλήμ.	and he asked him for letters *to take* to Damascus, *addressed* to the synagogues, *authorizing* that if he should find anyone of "the way", both men and women, he should bring *them* bound to Jerusalem.	anyone of "the way" ← *any (plural) being of "the way"*. Compare also Isa 35:8.
Acts 9:3	Ἐν δὲ τῷ πορεύεσθαι, ἐγένετο αὐτὸν ἐγγίζειν τῇ Δαμασκῷ· καὶ ἐξαίφνης {RP P1904 S1550 S1894: περιήστραψεν} [E1624: περιέστραψεν] αὐτὸν φῶς ἀπὸ τοῦ οὐρανοῦ·	And as *he* went, it came to pass that he was approaching Damascus, when suddenly light flashed around him from heaven.	περιήστραψε(ν), *flashed around* (correct spelling), RP P1904 S1550 S1894 F1859=12/13 vs. περιέστραψε(ν), *flashed around* (irregular spelling), E1624 F1859=1/13 (Scrivener's g). heaven: or *the sky*, but see Acts 26:19 (heavenly vision).
Acts 9:4	καὶ πεσὼν ἐπὶ τὴν γῆν, ἤκουσεν φωνὴν λέγουσαν αὐτῷ, Σαούλ, Σαούλ, τί με διώκεις;	And he fell to the ground and heard a voice saying to him, "Saul, Saul, why are you persecuting me?"	
Acts 9:5	Εἶπεν δέ, Τίς εἶ, κύριε; Ὁ δὲ κύριος εἶπεν, Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις· {RP P1904: - } [TR: σκληρόν σοι πρὸς κέντρα λακτίζειν.]	And he said, "Who are you, Lord?" And the Lord said, "I am Jesus, whom you are persecuting. {RP P1904: - } [TR: *It is* hard for you to kick against *the* goads."]	σκληρόν σοι πρὸς κέντρα λακτίζειν, *(It is) hard for you to kick against goads.*: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. AV differs textually. I am: see John 18:5-6.
Acts 9:6	{RP P1904: ἀλλὰ ἀνάστηθι} [TR: Τρέμων τε καὶ θαμβῶν εἶπε, κύριε τί με θέλεις ποιῆσαι; καὶ ὁ κύριος πρὸς αὐτὸν, Ἀνάστηθι] καὶ εἴσελθε εἰς τὴν πόλιν, καὶ λαληθήσεταί σοι τί σε δεῖ ποιεῖν.	{RP P1904: But get up,} [TR: Both trembling and astounded, he said, "Lord, what do you want me to do?" And the Lord *said* to him, "Get up] and go to the city and you will be told what you must do."	ἀλλὰ, *but (get up)*, RP P1904 F1859=13/13 vs. τρέμων ... πρὸς αὐτὸν, *Trembling ... to him*, TR F1859=0/13. AV differs textually. you will be told ← *it will be told to you*.
Acts 9:7	Οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἱστήκεισαν {RP-text P1904: ἐνεοί} [RP-marg TR: ἐννεοί], ἀκούοντες μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦντες.	But the men who *were* travelling with him stood dumbfounded, hearing the voice but not seeing anyone.	ἐνεοί, *mute (1)*, RP-text P1904 F1859=5/14 (Scrivener's ab*hmp) vs. ἐννεοί, *mute (2)*, RP-marg TR F1859=9/14 (Scrivener's b**cdefgklo). Both spellings are classical. A disparity with RP-text, R=6:10.
Acts 9:8	Ἠγέρθη δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς· ἀνεῳγμένων {RP P1904: τε} [TR: δὲ] τῶν ὀφθαλμῶν αὐτοῦ, οὐδένα ἔβλεπεν, χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν.	Then Saul arose from the ground, {RP P1904: and} [TR: but] although his eyes were opened, he saw no-one, and they led him by the hand and brought *him* to Damascus.	τε, *and*, RP P1904 F1859=10/13 vs. δὲ, *but*, TR F1859=3/13 (Scrivener's fmp). although: concessive use of the participle.

Acts 9:9	Καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν.	And for three days he was without sight, and he did not eat or drink.	without sight ← *not seeing*.
Acts 9:10	Ἦν δέ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας, καὶ εἶπεν πρὸς αὐτὸν ὁ κύριος ἐν ὁράματι, Ἀνανία. Ὁ δὲ εἶπεν, Ἰδοὺ ἐγώ, κύριε.	Now there was a certain disciple in Damascus by *the* name of Ananias, and the Lord said to him in a vision, "Ananias", and he said, "Here I *am*, Lord."	
Acts 9:11	Ὁ δὲ κύριος πρὸς αὐτόν, Ἀναστὰς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθεῖαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι, Ταρσέα· ἰδοὺ γὰρ προσεύχεται,	And the Lord *said* to him, "Get up and go to the lane called 'Straight' and seek in Judas's house Saul by name, a Tarsan, for look, he is praying.	Get up: imperatival use of the participle. Tarsan: i.e. *inhabitant of Tarsus*.
Acts 9:12	καὶ εἶδεν ἐν ὁράματι ἄνδρα ὀνόματι Ἀνανίαν εἰσελθόντα καὶ ἐπιθέντα αὐτῷ χεῖρα, ὅπως ἀναβλέψῃ.	And he has seen in a vision a man by *the* name of Ananias coming to *him* and putting *his* hand on him, so that he may recover his sight."	
Acts 9:13	Ἀπεκρίθη δὲ {RP P1904: - } [TR: ὁ] Ἀνανίας, Κύριε, ἀκήκοα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησεν τοῖς ἁγίοις σου ἐν Ἱερουσαλήμ·	And Ananias answered, "Lord, I have heard about this man from many *people*, how many bad *things* he has done to your saints in Jerusalem.	ὁ, *the (Ananias)*: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. saints: see Matt 27:52.
Acts 9:14	καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων, δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου.	And here he has authority from the senior priests to bind all those *who* call on your name."	
Acts 9:15	Εἶπεν δὲ πρὸς αὐτὸν ὁ κύριος, Πορεύου, ὅτι σκεῦος ἐκλογῆς μοι ἐστὶν οὗτος, τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν καὶ βασιλέων, υἱῶν τε Ἰσραήλ·	But the Lord said to him, "Go, for this *man* is a chosen instrument of mine to bear my name in the presence of *the* Gentiles and kings and *the* sons of Israel.	chosen instrument ← *vessel of choice*, a Hebraic genitive.
Acts 9:16	ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν.	For I will show him what he must undergo for my name's sake."	undergo: or *suffer*.
Acts 9:17	Ἀπῆλθεν δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ' αὐτὸν τὰς χεῖρας εἶπεν, Σαοὺλ ἀδελφέ, ὁ κύριος ἀπέσταλκέν με, {RP: - } [P1904 TR: Ἰησοῦς] ὁ ὀφθείς σοι ἐν τῇ ὁδῷ ᾗ ἤρχου, ὅπως ἀναβλέψῃς καὶ πλησθῇς πνεύματος ἁγίου.	So Ananias departed and went into the house and put *his* hands on him and said, "Brother Saul, the Lord has sent me – {RP: *the Lord*} [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."	Ἰησοῦς, *Jesus*: absent in RP F1859=8/13 vs. present in P1904 TR F1859=5/13 (Scrivener's acfop). Nearly a disparity with RP, R=8:7. AV differs textually.
Acts 9:18	Καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὡσεὶ λεπίδες, ἀνέβλεψέν τε {RP-text P1904: - } [RP-marg TR: παραχρῆμα,] καὶ ἀναστὰς ἐβαπτίσθη,	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,	παραχρῆμα, *immediately*: absent in RP-text P1904 F1859=6/14 (Scrivener's degl*mp) vs. present in RP-marg TR F1859=8/14 (Scrivener's abcfhkl**o). A weak disparity with RP-text, R=7:9. AV differs textually.
Acts 9:19	καὶ λαβὼν τροφὴν ἐνίσχυσεν. Ἐγένετο δὲ ὁ Σαῦλος μετὰ τῶν {RP TR: - } [P1904: ὄντων] ἐν Δαμασκῷ μαθητῶν ἡμέρας τινάς.	and he took food and gained strength. And Saul was with the disciples {RP TR: - } [P1904: *who* were] in Damascus for several days.	ὄντων, *being*: absent in RP TR F1859=7/13 vs. present in P1904 F1859=6/13 (Scrivener's bdgkmo, though d with a rough breathing). Nearly a disparity with RP, R=8:7. was ← *became*.
Acts 9:20	Καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσεν τὸν {RP TR: χριστόν} [P1904: Ἰησοῦν], ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.	And immediately he preached {RP TR: Christ} [P1904: Jesus] in the synagogues, *preaching* that this was the son of God.	χριστόν, *Christ*, RP TR F1859=9/13 vs. Ἰησοῦν, *Jesus*, P1904 F1859=4/13 (Scrivener's achp).

Acts 9:21	Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ ὧδε εἰς τοῦτο {RP P1904: ἐλήλυθεν} [TR: ἐληλύθει] ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς;	And all of those hearing *it* were amazed, and they said, "Is this not *the man* who devastated those *who* call on this name in Jerusalem, and *who* {RP P1904: has come} [TR: had come] here for the very *purpose* of bringing them bound to the senior priests?"	ἐλήλυθεν, *has come*, RP P1904 F1859=12/13 vs. ἐληλύθει, *had come*, TR F1859=1/13 (Scrivener's o). the very *purpose* of bringing ← *this (purpose): in order that he may lead*.
Acts 9:22	Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο, καὶ συνέχυνεν τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, συμβιβάζων ὅτι οὗτός ἐστιν ὁ χριστός.	But Saul was strengthened further, and he confounded the Jews who lived in Damascus, demonstrating that this was the Christ.	
Acts 9:23	Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν·	But when a fair number of days had passed, the Jews plotted together to eliminate him.	passed ← *been filled*.
Acts 9:24	ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν. Παρετήρουν τε τὰς πύλας ἡμέρας τε καὶ νυκτός, ὅπως αὐτὸν ἀνέλωσιν·	But their plot became known to Saul. Meanwhile they were guarding the gates closely, by both day and night, so as to eliminate him.	
Acts 9:25	λαβόντες δὲ αὐτὸν οἱ μαθηταὶ νυκτός, καθῆκαν διὰ τοῦ τείχους, χαλάσαντες ἐν σπυρίδι.	So the disciples took him by night and let *him* down, lowering *him* over the wall in a basket.	lowering ← *having lowered*. See Matt 23:20. over: or *through*. Compare 2 Cor 11:33, where the same preposition is used twice, for *through* a window and then *alongside* a wall. One is not lowered *through* a wall, strictly speaking.
Acts 9:26	Παραγενόμενος δὲ ὁ Σαῦλος {RP: ἐν} [P1904 TR: εἰς] Ἱερουσαλήμ, ἐπειρᾶτο κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτόν, μὴ πιστεύοντες ὅτι ἐστὶν μαθητής.	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.	ἐν, *in*, RP F1859=7/13 (Scrivener's bcehklm) vs. εἰς, *to, in* (pregnant use; compare Matt 18:6), P1904 TR F1859=6/13 (Scrivener's adfgop). A weak disparity with RP, R=7:8. but: adversative use of καί.
Acts 9:27	Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν ἤγαγεν πρὸς τοὺς ἀποστόλους, καὶ διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδεν τὸν κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρησιάσατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ.	But Barnabas took hold of *him* and led him to the apostles, and he explained to them how on the road he had seen the Lord, and that he had spoken to him, and how in Damascus he had spoken freely in the name of Jesus.	
Acts 9:28	Καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος {RP-text: - } [RP-marg P1904 TR: καὶ ἐκπορευόμενος] {RP-text: εἰς} [RP-marg P1904 TR: ἐν] Ἱερουσαλήμ, ¶ καὶ παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ,	And he {RP-text: went with them into} [RP-marg P1904 TR: went about with them in] Jerusalem, ¶ speaking freely in the name of the Lord Jesus,	¶ **Verse division:** in AV numbering, Acts 9:29 begins here. καὶ ἐκπορευόμενος, *and going out*: absent in RP-text F1859=6/13 vs. present in RP-marg P1904 TR F1859=6/13 vs. verse absent, F1859=1/13. A weak disparity with RP-text, R=6:8. εἰς, *into*, RP-text F1859=10/13 vs. ἐν, *in*, RP-marg P1904 TR F1859=2/13 vs. verse absent, F1859=1/13. [RP-marg P1904 TR: went about with them in ← *was going in and going out in*.]
Acts 9:29	ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν αὐτὸν ἀνελεῖν.	and he spoke and debated with the Greek speakers, but they set about eliminating him.	

Acts 9:30	Ἐπιγνόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισάρειαν, καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν.	The brothers realized *this* and brought him down to Caesarea and sent him off to Tarsus.	
Acts 9:31	Αἱ μὲν οὖν ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχον εἰρήνην οἰκοδομούμεναι, καὶ πορευόμεναι τῷ φόβῳ τοῦ κυρίου καὶ τῇ παρακλήσει τοῦ ἁγίου πνεύματος ἐπληθύνοντο.	So the churches throughout the whole of Judaea and Galilee and Samaria had peace, and they were built up, and they walked in the fear of the Lord, and they were filled with the comforting of the holy spirit.	churches: see Matt 16:18. were filled: AV differs *(were multiplied)*, but [LS] gives *make full* for the active.
Acts 9:32	Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδαν.	And it came to pass that Peter, in the course of his travels all around, also went down to the saints who lived at Lydda.	in the course of his travels all around ← *going through all*. saints: see Matt 27:52.
Acts 9:33	Εὗρεν δὲ ἐκεῖ ἄνθρωπόν τινα Αἰνέαν ὀνόματι, ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ {RP-text TR: κραββάτῳ} [RP-marg: κραββάτου] [P1904: κραβάττῳ], ὃς ἦν παραλελυμένος.	And he found there a certain man by *the* name of Aeneas, *who had* lain on a bed for eight years, who was paralysed.	κραββάτῳ, *stretcher* (1, dative), RP-text TR F1859=11/13 vs. κραββάτου, *stretcher* (1, genitive), RP-marg F1859=0/13 vs. κραβάττῳ, *stretcher* (2, dative), P1904 F1859=0/13 vs. κραβάττου, *stretcher* (2, genitive), F1859=1/13 (Scrivener's p) vs. κραβάτῳ, *stretcher* (3, dative), F1859=1/13 (Scrivener's m). A disparity with RP-marg (zero count).
Acts 9:34	Καὶ εἶπεν αὐτῷ ὁ Πέτρος, Αἰνέα, ἰᾶταί σε Ἰησοῦς ὁ χριστός· ἀνάστηθι καὶ στρῶσον σεαυτῷ. Καὶ εὐθέως ἀνέστη.	And Peter said to him, "Aeneas, Jesus the Christ heals you. Get up and make *your bed* for yourself." And immediately he got up.	
Acts 9:35	Καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν {RP: Ἀσσάρωνα} [P1904 E1624 S1894: Σάρωνα] [S1550: Σάρωναν], οἵτινες ἐπέστρεψαν ἐπὶ τὸν κύριον.	And all those living in Lydda and Sharon saw him, and they turned to the Lord.	Ἀσσάρωνα, *Assaron - 3rd declension*, RP F1859=6/14 (ab**ghlo) vs. Ἀσάρωνα, *Asaron - 3rd declension*, F1859=1/14 (Scrivener's e) vs. Ἀσσάρωναν, *Assaron - 1st declension*, F1859=1/14 (Scrivener's f) vs. Σάρωνα, *Saron - 3rd declension*, P1904 E1624 S1894 F1859=2/14 (Scrivener's dm) vs. Σάρωναν, *Saron - 1st declension*, S1550 F1859=4/14 (Scrivener's b*c*(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 Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι {RP: Ταβηθά} [P1904 TR: Ταβιθά], ἣ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν ἔργων καὶ ἐλεημοσυνῶν ὧν ἐποίει.	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.	Ταβηθά, *Tabetha*, RP F1859=8/13 vs. Ταβιθά, *Tabitha*, P1904 TR F1859=5/13. Aramaic טְבִיתָא *Tebitha* [Dalman]; compare Hebrew צְבִי. *Gazelle* or *deer* in English. Nearly a disparity with RP, R=8:7. disciple ← *female disciple* (feminine form of the usual word). Dorcas: *gazelle*. She ← *This (woman)*. gave ← *was doing*.
Acts 9:37	Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερῴῳ.	And it came to pass in those days that she fell ill and died. Then they washed her and put *her* in an upper room.	

Acts 9:38	Ἐγγὺς δὲ οὔσης Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν {RP: - } [P1904 TR: δύο ἄνδρας] πρὸς αὐτόν, παρακαλοῦντες μὴ ὀκνῆσαι διελθεῖν ἕως αὐτῶν.	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 ἄνδρας, *two men*: absent in RP F1859=8/13 vs. present in P1904 TR F1859=5/13 (Scrivener's cekmp). 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. that *place* ← *it*, feminine, the gender of Lydda.
Acts 9:39	Ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς· ὃν παραγενόμενον ἀνήγαγον εἰς τὸ ὑπερῷον, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐποίει μετ' αὐτῶν οὖσα ἡ Δορκάς.	So Peter got up and went with them, and when he arrived, all the widows led him up to the upper room, and they stood by him weeping and showing *him* all *the* tunics and clothes which Dorcas used to make when she was with them.	
Acts 9:40	Ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος θεὶς τὰ γόνατα προσηύξατο· καὶ ἐπιστρέψας πρὸς τὸ σῶμα, εἶπεν, {RP: Ταβηθά} [P1904 TR: Ταβιθά], ἀνάστηθι. Ἡ δὲ ἤνοιξεν τοὺς ὀφθαλμοὺς αὐτῆς· καὶ ἰδοῦσα τὸν Πέτρον, ἀνεκάθισεν.	Then Peter sent *them* all out and knelt and prayed, and he turned to the body and said, "Tabitha, arise." And she opened her eyes and saw Peter and sat up.	Ταβηθά, *Tabetha*, RP F1859=7/13 (Scrivener's adefghk) vs. Ταβιθά, *Tabitha*, P1904 TR F1859=6/13 (Scrivener's bclmop). Technically, nearly 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 9:41	Δοὺς δὲ αὐτῇ χεῖρα, ἀνέστησεν αὐτήν· φωνήσας δὲ τοὺς ἁγίους καὶ τὰς χήρας, παρέστησεν αὐτὴν ζῶσαν.	And giving her *his* hand, he stood her up, and he called the saints and the widows, and he presented her alive.	giving ← *having given*. See Matt 23:20. saints: see Matt 27:52.
Acts 9:42	Γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης, καὶ πολλοὶ ἐπίστευσαν ἐπὶ τὸν κύριον.	And it became known throughout the whole of Joppa, and many believed in the Lord.	
Acts 9:43	Ἐγένετο δὲ ἡμέρας ἱκανὰς μεῖναι αὐτὸν ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.	And it came to pass that he stayed many days in Joppa with a certain Simon, a tanner.	
Acts 10:1	Ἀνὴρ δέ τις {RP TR: ἦν} [P1904: -] ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ἑκατοντάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς,	Now {RP TR: there was} [P1904: -] a certain man in Caesarea by *the* name of Cornelius, a centurion from the so-called Italian cohort,	ἦν, *was*: present in RP TR F1859=12/13 vs. absent in P1904 F1859=1/13 (Scrivener's p).
Acts 10:2	εὐσεβὴς καὶ φοβούμενος τὸν θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν τε ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δεόμενος τοῦ θεοῦ διὰ παντός.	*who was* devout and God-fearing, along with all his household, *who* gave many alms to the people, and *who was* continually beseeching God {RP TR: .} [P1904: ,]	gave ← *did*.
Acts 10:3	Εἶδεν ἐν ὁράματι φανερῶς, ὡσεὶ ὥραν {RP-text P1904: ἐνάτην} [RP-marg TR: ἐννάτην] τῆς ἡμέρας, ἄγγελον τοῦ θεοῦ εἰσελθόντα πρὸς αὐτόν, καὶ εἰπόντα αὐτῷ, Κορνήλιε.	{RP TR: He} [P1904: -] saw clearly in a vision, at about *the* ninth hour of the day, *the* angel of God *who* came to him, and he said to him, "Cornelius."	ἐνάτην, *ninth (1)*, RP-text P1904 F1859=8/13 vs. ἐννάτην, *ninth (2)*, RP-marg TR F1859=5/13 (Scrivener's cdefo, with explicit *non o*). clearly ← *manifestly*. ninth hour: *3 p.m.*

Acts 10:4	Ὁ δὲ ἀτενίσας αὐτῷ καὶ ἔμφοβος γενόμενος εἶπεν, Τί ἐστιν, κύριε; Εἶπεν δὲ αὐτῷ, Αἱ προσευχαί σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ἐνώπιον τοῦ θεοῦ.	And he looked at him intently and became fearful and said, "What is it, Lord?" And he said to him, "Your prayers and your alms have gone up as a memorial in the presence of God.	
Acts 10:5	Καὶ νῦν πέμψον εἰς Ἰόππην ἄνδρας, καὶ μετάπεμψαι Σίμωνα {RP-text P1904: τὸν ἐπικαλούμενον Πέτρον} [RP-marg TR: ὃς ἐπικαλεῖται Πέτρος]·	And now, send men to Joppa and send for Simon, who {RP-text P1904: *is*} [RP-marg TR: is] surnamed Peter.	τὸν ἐπικαλούμενον Πέτρον, *the being-surnamed / nicknamed (one) Peter*, RP-text P1904 F1859=10/13 vs. ὃς ἐπικαλεῖται Πέτρος, *who is surnamed / nicknamed Peter*, RP-marg TR F1859=3/13 (Scrivener's ahp).
Acts 10:6	οὗτος ξενίζεται παρά τινι Σίμωνι βυρσεῖ, ᾧ ἐστιν οἰκία παρὰ θάλασσαν· {RP P1904: - } [TR: οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν.]	He is lodging with a certain Simon, a tanner, who has a house by *the* sea. {RP P1904: - } [TR: He will tell you what you have to do.]"	οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν, *this (man) will tell you what you must do*: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. AV differs textually. [TR: He ← *This (man)*.]
Acts 10:7	ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν τῷ Κορνηλίῳ, φωνήσας δύο τῶν οἰκετῶν αὐτοῦ, καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ,	And when the angel who *was* speaking to Cornelius had departed, he called two of his household slaves and a devout soldier from among those *who* continued resolutely with him,	household slaves: or *domestic servants*. from among ← *of*. continued resolutely: as in Acts 1:14. AV differs *(waited continually)*.
Acts 10:8	καὶ ἐξηγησάμενος αὐτοῖς ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην.	and he explained everything to them, and he sent them to Joppa.	
Acts 10:9	Τῇ δὲ ἐπαύριον, ὁδοιπορούντων ἐκείνων καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι, περὶ ὥραν ἕκτην·	Then on the next day those *men* made their way, and as they approached the city, Peter went up onto the roof to pray, at about *the* sixth hour.	sixth hour: *12 noon*.
Acts 10:10	ἐγένετο δὲ πρόσπεινος, καὶ ἤθελεν γεύσασθαι· παρασκευαζόντων δὲ ἐκείνων, ἐπέπεσεν ἐπ' αὐτὸν ἔκστασις,	And he became very hungry and wanted a taste *of food*. And as they made *their* preparations, a trance came over him.	a taste *of food* ← *to taste*. they ← *those*. came ← *fell on*.
Acts 10:11	καὶ θεωρεῖ τὸν οὐρανὸν ἀνεῳγμένον, καὶ καταβαῖνον ἐπ' αὐτὸν σκεῦός τι ὡς ὀθόνην μεγάλην, τέσσαρσιν ἀρχαῖς δεδεμένον, καὶ καθιέμενον ἐπὶ τῆς γῆς·	And he saw heaven opened, and a certain object descending on him, like a large sheet, tied at *the* four corners and being lowered down to the earth,	heaven: this seems more likely than *sky*, since it is "opened." Compare Acts 7:56. to ← *on*, at rest, if taken strictly.
Acts 10:12	ἐν ᾧ ὑπῆρχεν πάντα τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἑρπετὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ.	in which were all the quadrupeds of the earth, and wild animals and reptiles and birds of the sky.	
Acts 10:13	Καὶ ἐγένετο φωνὴ πρὸς αὐτόν, Ἀναστάς, Πέτρε, θῦσον καὶ φάγε.	And a voice came to him *and said*, "Arise, Peter, slaughter and eat."	Arise: imperatival use of the participle.
Acts 10:14	Ὁ δὲ Πέτρος εἶπεν, Μηδαμῶς, κύριε· ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτον.	But Peter said, "By no means, Lord, for I have never eaten anything profane or unclean."	anything ← *everything*.
Acts 10:15	Καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτόν, Ἃ ὁ θεὸς ἐκαθάρισεν, σὺ μὴ κοίνου.	And *the* voice *came* to him again, a second *time*, *and it said*, "Don't you call profane what God has declared clean."	call profane ... declared clean ← *made profane ... made clean*. Re-accented κοινοῦ would be middle voice *pronounce profane*.
Acts 10:16	Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ πάλιν ἀνελήφθη τὸ σκεῦος εἰς τὸν οὐρανόν.	And this happened three times, and *then* the object was taken up into heaven again.	

Acts 10:17	Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος τί ἂν εἴη τὸ ὅραμα ὃ εἶδεν, καὶ ἰδού, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου, διερωτήσαντες τὴν οἰκίαν Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα,	Now while Peter was at a loss in himself *as to* what the vision which he had seen might mean, along came the men who *had been* sent from Cornelius and *had* asked for Simon's house, and they stood at the gateway,	mean ← *be*. along came ← *and behold*.
Acts 10:18	καὶ φωνήσαντες ἐπυνθάνοντο εἰ Σίμων, ὁ ἐπικαλούμενος Πέτρος, ἐνθάδε ξενίζεται.	and they called *out* and were inquiring whether Simon surnamed Peter was lodging there.	
Acts 10:19	Τοῦ δὲ Πέτρου {RP P1904: διενθυμουμένου} [TR: ἐνθυμουμένου] περὶ τοῦ ὁράματος, εἶπεν αὐτῷ τὸ πνεῦμα, Ἰδού, ἄνδρες {RP: - } [P1904 TR: τρεῖς] ζητοῦσίν σε.	And while Peter was reflecting on the vision, the spirit said to him, "Look, {RP: *some*} [P1904 TR: three] men are looking for you.	διενθυμουμένου, *reflecting (1)*, RP P1904 F1859=12/13 vs. ἐνθυμουμένου, *reflecting (2)*, TR F1859=1/13 (Scrivener's b). τρεῖς, *three*: absent in RP F1859=10/13 vs. present in P1904 TR F1859=3/13 (Scrivener's efp).
Acts 10:20	Ἀλλὰ ἀναστὰς κατάβηθι, καὶ πορεύου σὺν αὐτοῖς, μηδὲν διακρινόμενος· διότι ἐγὼ ἀπέσταλκα αὐτούς.	But get up and go down and go with them, not doubting in any *way*, because I have sent them."	
Acts 10:21	Καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας {RP P1904: - } [TR: τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αυτόν,] εἶπεν, Ἰδού, ἐγώ εἰμι ὃν ζητεῖτε· τίς ἡ αἰτία δι' ἣν πάρεστε;	So Peter went down to the men {RP P1904: - } [TR: who *had been* sent from Cornelius to him] and said, "Look, I am the *one* you are looking for. What *is* the reason you are here?"	τοὺς ἀπεσταλμένους ... πρὸς αυτόν, *sent ... to him*: absent in RP P1904 F1859=10/13 vs. present in TR F1859=3/13 (Scrivener's afm). AV differs textually. are here ← *are present*.
Acts 10:22	Οἱ δὲ εἶπον, Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν θεόν, μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ.	And they said, "Cornelius, a centurion, a righteous and God-fearing man, respected by the whole nation of the Jews, was oracularly instructed by a holy angel to send for you *to come* to his house and *for him* to hear words from you."	respected ← *and attested*.
Acts 10:23	Εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένισεν. Τῇ δὲ ἐπαύριον {RP TR: - } [P1904: ἀναστὰς] {RP TR: ὁ Πέτρος} [P1904: -] ἐξῆλθεν σὺν αὐτοῖς, καί τινες τῶν ἀδελφῶν τῶν ἀπὸ {RP: - } [P1904 TR: τῆς] Ἰόππης συνῆλθον αὐτῷ.	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.	ἀναστὰς, *having arisen*: absent in RP TR F1859=7/13 vs. present in P1904 F1859=6/13 (Scrivener's cdkm. In addition, Scrivener's op contain the word before ἐξῆλθεν). Nearly a disparity with RP, R=8:7. ὁ Πέτρος, *Peter*: present in RP TR F1859=11/13 vs. absent in P1904 F1859=2/13 (Scrivener's dp). τῆς, *the (Joppa)*: absent in RP F1859=13/13 vs. present in P1904 TR F1859=0/13. A case of collusion between P1904 and TR?
Acts 10:24	Καὶ τῇ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν. Ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτούς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους.	And on the next day they went to Caesarea. Now Cornelius was expecting them and had called his relatives and close friends together.	

Acts 10:25	Ὡς δὲ ἐγένετο {RP P1904: τοῦ} [TR: -] εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος, πεσὼν ἐπὶ τοὺς πόδας, προσεκύνησεν.	But when it came to Peter going in, Cornelius met him and fell *down* at *his* feet and worshipped *him*.	τοῦ (article with infinitive *to go in*): present in RP P1904 F1859=11/13 vs. absent in TR F1859=2/13 (Scrivener's gk).
Acts 10:26	Ὁ δὲ Πέτρος αὐτὸν ἤγειρεν λέγων, Ἀνάστηθι· κἀγὼ αὐτὸς ἄνθρωπός εἰμι.	But Peter made him get up, saying, "Get up. I myself am also a man."	made him get up ← *raised him*.
Acts 10:27	Καὶ συνομιλῶν αὐτῷ εἰσῆλθεν, καὶ εὑρίσκει συνεληλυθότας πολλούς,	Then he talked with him, and he went in, and he found many gathered together.	gathered together ← *come together*.
Acts 10:28	ἔφη τε πρὸς αὐτούς, Ὑμεῖς ἐπίστασθε ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφύλῳ· καὶ ἐμοὶ ὁ θεὸς ἔδειξεν μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον·	And he said to them, "You understand that it is unlawful for a Jewish man to associate with or approach *someone* of a different race. But God has shown me not to say that any man *is* common or unclean.	race ← *tribe*. But: adversative use of καί.
Acts 10:29	διὸ καὶ ἀναντιρρήτως ἦλθον μεταπεμφθείς. Πυνθάνομαι οὖν, τίνι λόγῳ μετεπέμψασθέ με.	That *is* why I came without arguing against it when I was sent for. So I inquire *now* for what reason you have sent for me."	That *is* why ← *On account of which, therefore*. reason ← *word*. AV differs, punctuating as a question.
Acts 10:30	Καὶ ὁ Κορνήλιος ἔφη, Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην νηστεύων, καὶ τὴν {RP P1904: ἐνάτην} [TR: ἐννάτην] ὥραν προσευχόμενος ἐν τῷ οἴκῳ μου· καὶ ἰδού, ἀνὴρ ἔστη ἐνώπιόν μου ἐν ἐσθῆτι λαμπρᾷ,	And Cornelius said, "Four days ago I was fasting until this hour, and at the ninth hour *I was* praying in my house, and behold, a man stood opposite me in shining clothing,	ἐνάτην, *ninth (1)*, RP P1904 F1859=9/13 vs. ἐννάτην, *ninth (2)*, TR F1859=4/13 (Scrivener's defo). ninth hour: *3 p.m.*
Acts 10:31	καί φησιν, Κορνήλιε, εἰσηκούσθη σου ἡ προσευχή, καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ θεοῦ.	and he said, 'Cornelius, your prayer has been heard and your alms have been remembered in the presence of God.	
Acts 10:32	Πέμψον οὖν εἰς Ἰόππην, καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν· ὃς παραγενόμενος λαλήσει σοι.	So send *men* to Joppa and call for Simon who is surnamed Peter. He is lodging in *the* house of Simon, a tanner, by *the* sea, and when he has arrived, he will speak to you.'	He ← *This (man)*.
Acts 10:33	Ἐξαυτῆς οὖν ἔπεμψα πρός σε· σύ τε καλῶς ἐποίησας παραγενόμενος. Νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ θεοῦ.	So I immediately sent *men* to you, and you have done well in coming. So now all of us are present in God's sight to hear all the *things that have been* commanded you by God."	
Acts 10:34	Ἀνοίξας δὲ Πέτρος τὸ στόμα {RP TR: - } [P1904: αὐτοῦ] εἶπεν, Ἐπ' ἀληθείας καταλαμβάνομαι ὅτι οὐκ ἔστιν προσωπολήπτης ὁ θεός·	Then Peter opened {RP TR: *his*} [P1904: his] mouth and said, "In truth I understand that God is not *one who* shows partiality,	αὐτοῦ, *his*: absent in RP TR F1859=10/13 vs. present in P1904 F1859=3/13 (Scrivener's dko).
Acts 10:35	ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην, δεκτὸς αὐτῷ ἐστιν.	but in every nation he *who* fears him and works righteousness is acceptable to him.	
Acts 10:36	Τὸν λόγον ὃν ἀπέστειλεν τοῖς υἱοῖς Ἰσραήλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ χριστοῦ - οὗτός ἐστιν πάντων κύριος -	*You know* the word which he sent to the sons of Israel, as he preached peace through Jesus Christ – he is Lord of all –	*You know*: supplied as a repetition of what is in the next verse. he ← *this (man)*.

Acts 10:37	ὑμεῖς οἴδατε, τὸ γενόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης·	*and* you know the course of events which took place throughout all Judaea, beginning with Galilee after the baptism which John preached	the course of events ← *word, matter*.
Acts 10:38	Ἰησοῦν τὸν ἀπὸ {RP P1904 S1550: Ναζαρέτ} [E1624 S1894: Ναζαρέθ], ὡς ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διῆλθεν εὐεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ θεὸς ἦν μετ' αὐτοῦ.	– Jesus from Nazareth – how God anointed him with holy spirit and power, who went about doing good works and healing all those *who were being* overpowered by the devil, because God was with him.	Ναζαρέτ, *Nazaret*, RP P1904 S1550 F1859=9/13 vs. Ναζαρέθ, *Nazareth*, E1624 S1894 F1859=4/13 (Scrivener's cekm).
Acts 10:39	Καὶ ἡμεῖς ἐσμεν μάρτυρες πάντων ὧν ἐποίησεν ἔν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλήμ· ὃν {RP P1904: καὶ} [TR: -] ἀνεῖλον κρεμάσαντες ἐπὶ ξύλου.	And we are witnesses of everything he did in the Jews' country area and in Jerusalem, whom they {RP P1904: also} [TR: -] killed by hanging *him* on wood.	καὶ, *and*: present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13. killed ← *eliminated*. by hanging: gerundial use of the participle.
Acts 10:40	Τοῦτον ὁ θεὸς ἤγειρεν τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι,	Him God raised on the third day, and he appointed him to become manifest,	Him God raised: combine this verse with John 10:18 to infer the Deity of Christ. appointed ← *gave*.
Acts 10:41	οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσιν τοῖς προκεχειροτονημένοις ὑπὸ τοῦ θεοῦ, ἡμῖν, οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν.	not to all the people, but to witnesses who *were* chosen beforehand by God, to us who ate and drank with him after he rose from *the* dead.	
Acts 10:42	Καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ, καὶ διαμαρτύρασθαι ὅτι αὐτός ἐστιν ὁ ὡρισμένος ὑπὸ τοῦ θεοῦ κριτὴς ζώντων καὶ νεκρῶν.	And he commanded us to preach to the people and to solemnly testify that he is the *one who has been* designated by God *as* judge of *the* living and *the* dead.	solemnly testify: see Luke 16:28.
Acts 10:43	Τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν, ἄφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.	All the prophets testify to him, that everyone who believes in him receives forgiveness of sins through his name.”	him ← *this (one)*.
Acts 10:44	Ἔτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον.	While Peter was still speaking these words, the holy spirit fell on all of those *who* were listening to the word.	
Acts 10:45	Καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοί, ὅσοι συνῆλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου πνεύματος ἐκκέχυται.	And those believers of *the* circumcision who had come with Peter were amazed that the gift of the holy spirit had also been poured out on the Gentiles,	believers: or *faithful (ones)*.
Acts 10:46	Ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις, καὶ μεγαλυνόντων τὸν θεόν. Τότε ἀπεκρίθη ὁ Πέτρος,	for they were hearing them speaking in tongues and magnifying God. Then Peter answered,	
Acts 10:47	Μήτι τὸ ὕδωρ κωλῦσαι δύναταί τις, τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ πνεῦμα τὸ ἅγιον ἔλαβον καθὼς καὶ ἡμεῖς;	“Surely no-one can refuse water, *so preventing* these *people* from being baptized – those who have received the holy spirit, as we for our part *have*.”	for our part ← *also*.

Acts 10:48	Προσέταξέν τε αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ κυρίου. Τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.	And he commanded them to be baptized in the name of the Lord. Then they asked him to stay on for a few days.	
Acts 11:1	Ἤκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ θεοῦ.	And the apostles and the brothers who were throughout Judaea heard that the Gentiles had also received the word of God.	
Acts 11:2	Καὶ ὅτε ἀνέβη Πέτρος εἰς Ἱεροσόλυμα, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς,	And when Peter went up to Jerusalem, those of *the* circumcision took issue with him,	
Acts 11:3	λέγοντες ὅτι Πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας εἰσῆλθες, καὶ συνέφαγες αὐτοῖς.	saying, "You have gone to men *who* are uncircumcised and eaten with them."	are uncircumcised ← *have foreskin*.
Acts 11:4	Ἀρξάμενος δὲ ὁ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων,	But Peter explained *things* to them from the beginning, in order, and he said,	from the beginning ← *having started*. Compare Acts 1:1.
Acts 11:5	Ἐγὼ ἤμην ἐν πόλει Ἰόππῃ προσευχόμενος, καὶ εἶδον ἐν ἐκστάσει ὅραμα, καταβαῖνον σκεῦός τι, ὡς ὀθόνην μεγάλην τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρι ἐμοῦ·	"I was in *the* city of Joppa, praying. And in a trance I saw a vision, a certain object descending, like a large sheet being let down from heaven by *its* four corners, and it came down to me,	down to ← *as far as*.
Acts 11:6	εἰς ἣν ἀτενίσας κατενόουν, καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἑρπετὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ.	and I looked at it intently, and I took careful note, and I saw the quadrupeds of the earth and wild animals and reptiles and birds of the sky.	
Acts 11:7	Ἤκουσα δὲ φωνῆς λεγούσης μοι, Ἀναστάς, Πέτρε, θῦσον καὶ φάγε.	And I heard a voice saying to me, 'Arise, Peter, slaughter and eat.'	Arise: imperatival use of the participle.
Acts 11:8	Εἶπον δέ, Μηδαμῶς, κύριε· ὅτι πᾶν κοινὸν ἢ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου.	But I said, 'By no means, Lord, for nothing profane or unclean has ever entered my mouth.'	nothing ... has ever ← *everything ... has never*.
Acts 11:9	Ἀπεκρίθη δέ μοι φωνὴ ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ, Ἃ ὁ θεὸς ἐκαθάρισεν, σὺ μὴ κοίνου.	Then *the* voice answered me a second *time* from heaven: 'Don't you call profane what God has declared clean.'	declared clean: see Acts 10:15.
Acts 11:10	Τοῦτο δὲ ἐγένετο ἐπὶ τρίς, καὶ πάλιν ἀνεσπάσθη ἅπαντα εἰς τὸν οὐρανόν.	And this happened three times, and *then* they were all drawn up again into heaven.	
Acts 11:11	Καὶ ἰδού, ἐξαυτῆς τρεῖς ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἤμην, ἀπεσταλμένοι ἀπὸ Καισαρείας πρός με.	Then straightaway it so happened that three men came to the house in which I was, having been sent from Caesarea to me.	it so happened that ← *behold*. came to ← *stood at*.
Acts 11:12	Εἶπεν δέ μοι τὸ πνεῦμα συνελθεῖν αὐτοῖς, μηδὲν διακρινόμενον. Ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἓξ ἀδελφοὶ οὗτοι, καὶ εἰσήλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός·	And the spirit told me to go with them, not doubting in any *way*. So these six brothers also went along with me, and we went into the man's house,	
Acts 11:13	ἀπήγγειλέν τε ἡμῖν πῶς εἶδεν τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα, καὶ εἰπόντα αὐτῷ, Ἀπόστειλον εἰς Ἰόππην ἄνδρας, καὶ μετάπεμψαι Σίμωνα, τὸν ἐπικαλούμενον Πέτρον,	and he related to us how he had seen the angel in his house, who stood and said to him, 'Send men to Joppa and send for Simon who *is* surnamed Peter,	

Acts 11:14	ὃς λαλήσει ῥήματα πρός σε, ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου.	who will speak words to you by which you and all your house will be saved.'	
Acts 11:15	Ἐν δὲ τῷ ἄρξασθαί με λαλεῖν, ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ.	And as I was beginning to speak, the holy spirit fell on them, as *it had* also *done* on us in *the* beginning.	
Acts 11:16	Ἐμνήσθην δὲ τοῦ ῥήματος κυρίου, ὡς ἔλεγεν, Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ.	And I remembered the word of *the* Lord when he said, 'John baptized with water, but you will be baptized with holy spirit.'	The quote is from Acts 1:5.
Acts 11:17	Εἰ οὖν τὴν ἴσην δωρεὰν ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ ἡμῖν, πιστεύσασιν ἐπὶ τὸν κύριον Ἰησοῦν χριστόν, ἐγὼ δὲ τίς ἤμην δυνατὸς κωλῦσαι τὸν θεόν;	So if God has given them the same gift as to us *who* believed in the Lord Jesus Christ, then who was I *that* I could hinder God?"	same ← *equal*. as to us ← *as also to us* (otiose καί). *that* I could hinder ← powerful to hinder.
Acts 11:18	Ἀκούσαντες δὲ ταῦτα ἡσύχασαν, καὶ ἐδόξαζον τὸν θεόν, λέγοντες, Ἄρα γε καὶ τοῖς ἔθνεσιν ὁ θεὸς τὴν μετάνοιαν ἔδωκεν εἰς ζωήν.	And when they had heard these *things*, they quietened down, and they glorified God, saying, "Well then, God has also given the Gentiles repentance *leading* to life."	
Acts 11:19	Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ διῆλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰουδαίοις.	Now those *who were* scattered by the tribulation which took place over Stephen went across to Phoenicia and Cyprus and Antioch, not speaking the word to anyone except Jews only.	Phoenicia: AV= *Phenice*.
Acts 11:20	Ἦσαν δέ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες εἰσελθόντες εἰς Ἀντιόχειαν, ἐλάλουν πρὸς τοὺς Ἑλληνιστάς, εὐαγγελιζόμενοι τὸν κύριον Ἰησοῦν.	But there were some of them, Cypriot and Cyrenian men, who went to Antioch and spoke to the Greek speakers, preaching the Lord Jesus.	
Acts 11:21	Καὶ ἦν χεὶρ κυρίου μετ' αὐτῶν· πολύς τε ἀριθμὸς πιστεύσας ἐπέστρεψεν ἐπὶ τὸν κύριον.	And *the* hand of *the* Lord was with them, and a great number believed and turned to the Lord.	
Acts 11:22	Ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς ἐν Ἱεροσολύμοις περὶ αὐτῶν· καὶ ἐξαπέστειλαν Βαρνάβαν διελθεῖν ἕως Ἀντιοχείας·	And the report concerning them was heard in the ears of the church in Jerusalem, and they sent Barnabas out to go across as far as Antioch,	report ← *word*. church: see Matt 16:18.
Acts 11:23	ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ θεοῦ ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ κυρίῳ·	who, when he arrived and saw the grace of God, rejoiced, and he encouraged *them* all in *their* heart's resolve to remain attached to the Lord,	
Acts 11:24	ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως· καὶ προσετέθη ὄχλος ἱκανὸς τῷ κυρίῳ.	for he was a good man, and full of holy spirit and faith, and a considerable company was added to the Lord.	company ← *crowd*.
Acts 11:25	Ἐξῆλθεν δὲ εἰς Ταρσὸν ὁ Βαρνάβας ἀναζητῆσαι Σαῦλον,	Then Barnabas went away to Tarsus to seek out Saul,	

Acts 11:26	καὶ εὑρὼν {RP: - } [P1904 TR: αὐτὸν] ἤγαγεν αὐτὸν εἰς Ἀντιόχειαν. ¶ Ἐγένετο δὲ αὐτοὺς ἐνιαυτὸν ὅλον συναχθῆναι {RP: - } [P1904 TR: ἐν] τῇ ἐκκλησίᾳ καὶ διδάξαι ὄχλον ἱκανόν, χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.	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.	¶ **Verse division:** in Scrivener's Elzevir text numbering, Acts 11:26 begins here. αὐτὸν, *him*: absent in RP F1859=4/12 vs. present in P1904 TR F1859=8/12. A disparity (#1) with RP, R=4:10. ἐν, *in*: absent in RP F1859=8/13 vs. present in P1904 TR F1859=5/13. Nearly a disparity (#2) with RP, R=8:7. church: see Matt 16:18. company ← *crowd*.
Acts 11:27	Ἐν ταύταις δὲ ταῖς ἡμέραις κατῆλθον ἀπὸ Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν.	And in those days prophets came down from Jerusalem to Antioch.	
Acts 11:28	Ἀναστὰς δὲ εἷς ἐξ αὐτῶν ὀνόματι Ἄγαβος, ἐσήμανεν διὰ τοῦ πνεύματος λιμὸν μέγαν μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου Καίσαρος.	And one of them by *the* name of Agabus arose and indicated through the spirit that there was about to be a great famine over all the world, which indeed came to pass in *the time of* Claudius Caesar.	
Acts 11:29	Τῶν δὲ μαθητῶν καθὼς {RP: εὐπορεῖτό} [P1904 TR: ηὐπορεῖτό] τις, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς·	Then according to how any of the disciples prospered, each of them assigned *money* to send as relief to those brothers living in Judaea,	εὐπορεῖτό, *prospered (1)*, RP F1859=6/12 (Scrivener's abegkl) vs. ηὐπορεῖτό, *prospered (2)*, P1904 TR F1859=6/12 (Scrivener's cdfhop). A weak disparity with RP, R=6:8.
Acts 11:30	ὃ καὶ ἐποίησαν, ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.	which they did, sending *it* to the elders through *the* agency of Barnabas and Saul.	agency ← *hand*.
Acts 12:1	Κατ' ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρῴδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας.	At about that time Herod the king set about harming certain *members* of the church,	about: this temporal meaning of κατά + accusative is adequately attested; see [LS] B.VII. set about ← *laid the hands on*. church: see Matt 16:18.
Acts 12:2	Ἀνεῖλεν δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρᾳ.	and he killed James the brother of John by *the* sword.	killed ← *eliminated*.
Acts 12:3	Καὶ ἰδὼν ὅτι ἀρεστόν ἐστιν τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον - ἦσαν δὲ {RP P1904: αἱ} [TR: -] ἡμέραι τῶν ἀζύμων -	And seeing that *this* was pleasing to the Jews, he proceeded to arrest Peter too. Now *these* were {RP P1904: the} [TR: *the*] days of the unleavened *bread*,	αἱ, *the (days)*: present in RP P1904 F1859=10/14 (Scrivener's ab**defghkl**p) vs. absent in TR F1859=4/14 (Scrivener's b*cl*o). seeing ← *having seen*. See Matt 23:20.
Acts 12:4	ὃν καὶ πιάσας ἔθετο εἰς φυλακήν, παραδοὺς τέσσαρσιν τετραδίοις στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος μετὰ τὸ Πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ.	and having seized him, he put *him* in prison and handed *him* over to four quaternions of soldiers to guard him, wishing to lead him up to the people after the Passover.	put *him* ← *had (him) put*. quaternions ← *groups of four (soldiers)*. There was one quaternion per watch.
Acts 12:5	Ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενὴς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν θεὸν ὑπὲρ αὐτοῦ.	So Peter was being guarded in the prison. Meanwhile there was intense prayer taking place by the church to God for him.	church: see Matt 16:18.

Acts 12:6	Ὅτε δὲ ἔμελλεν αὐτὸν προάγειν ὁ Ἡρῴδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν, δεδεμένος ἁλύσεσιν δυσίν· φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακήν.	Then when Herod was about to bring him forward, on that night Peter was sleeping between two soldiers, bound by two chains, while guards were guarding the prison in front of the door.	
Acts 12:7	Καὶ ἰδού, ἄγγελος κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου, ἤγειρεν αὐτὸν λέγων, Ἀνάστα ἐν τάχει. Καὶ ἐξέπεσον αὐτοῦ αἱ ἁλύσεις ἐκ τῶν χειρῶν.	And behold, *the* angel of *the* Lord came up to *him*, and a light shone in the cell. He prodded Peter's side and made him get up, saying, "Arise quickly." And his chains fell off from *his* hands.	came up to ← *stood at*. prodded ← *struck*.
Acts 12:8	Εἶπέν τε ὁ ἄγγελος πρὸς αὐτόν, Περίζωσαι καὶ ὑπόδησαι τὰ σανδάλιά σου. Ἐποίησεν δὲ οὕτως. Καὶ λέγει αὐτῷ, Περιβαλοῦ τὸ ἱμάτιόν σου, καὶ ἀκολούθει μοι.	Then the angel said to him, "Gird yourself and put on your sandals." And he did so. Then he said to him, "Put on your cloak and follow me."	
Acts 12:9	Καὶ ἐξελθὼν ἠκολούθει αὐτῷ· καὶ οὐκ ᾔδει ὅτι ἀληθές ἐστιν τὸ γινόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ὅραμα βλέπειν.	And he went out and followed him, but he was not aware that what *was* taking place through the angel was real, but he thought *he* was seeing a vision.	real ← *true*.
Acts 12:10	Διελθόντες δὲ πρώτην φυλακὴν καὶ δευτέραν, ἦλθον ἐπὶ τὴν πύλην τὴν σιδηρᾶν, τὴν φέρουσαν εἰς τὴν πόλιν, ἥτις αὐτομάτη ἠνοίχθη αὐτοῖς· καὶ ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ.	They passed through *the* first guard post and *the* second *one* and came to the iron gate which led to the city, which opened automatically to them. And they went out and went on down one street, then straightaway the angel departed from him.	opened ← *was opened*. on down ← *forward*. departed ← *stood aloof*.
Acts 12:11	Καὶ ὁ Πέτρος, γενόμενος ἐν ἑαυτῷ, εἶπεν, Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλεν κύριος τὸν ἄγγελον αὐτοῦ, καὶ ἐξείλετό με ἐκ χειρὸς Ἡρῴδου καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων.	And Peter, having come to himself, said, "Now I truly know *the* Lord sent his angel and set me free from Herod's grip and all the expectation of the Jewish people."	grip ← *hand*. Jewish ← *of the Jews*.
Acts 12:12	Συνιδών τε ἦλθεν ἐπὶ τὴν οἰκίαν Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι.	And realizing *this*, he went to the house of Mary the mother of John who *is* surnamed Mark, where there was a considerable number *of people* gathered and praying.	there was a considerable number *of people* ← *there were sufficient*.
Acts 12:13	Κρούσαντος δὲ {RP TR: τοῦ Πέτρου} [P1904: αὐτοῦ] τὴν θύραν τοῦ πυλῶνος, προσῆλθεν παιδίσκη ὑπακοῦσαι, ὀνόματι Ῥόδη.	And when {RP TR: Peter} [P1904: he] had knocked *on* the door of the gate, a girl by *the* name of Rhoda came to answer *it*.	τοῦ Πέτρου, *Peter*, RP TR F1859=10/11 vs. αὐτοῦ, *he*, P1904 F1859=1/11 (Scrivener's p). gate ← *gateway, gate-house*.
Acts 12:14	Καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξεν τὸν πυλῶνα, εἰσδραμοῦσα δὲ ἀπήγγειλεν ἑστάναι τὸν Πέτρον πρὸ τοῦ πυλῶνος.	And recognizing Peter's voice, she did not open the gate for joy, but ran inside and reported that Peter was standing at the gate.	gate *(2x)* ← *gateway, gate-house*. at ← *before*.
Acts 12:15	Οἱ δὲ πρὸς αὐτὴν εἶπον, Μαίνῃ. Ἡ δὲ διϊσχυρίζετο οὕτως ἔχειν. Οἱ {RP P1904: δὲ} [TR: δ'] ἔλεγον, Ὁ ἄγγελος αὐτοῦ ἐστιν.	But they said to her, "You're mad." But she affirmed that it was so. Then they said, "It's his angel."	δὲ, *but, then* (unapocopated), RP P1904 F1859=2/11 (Scrivener's kl) vs. δ', *but, then* (unapocopated), TR F1859=9/11. A strong disparity with RP, R=3:10.
Acts 12:16	Ὁ δὲ Πέτρος ἐπέμενεν κρούων· ἀνοίξαντες δὲ εἶδον αὐτόν, καὶ ἐξέστησαν.	But Peter continued to knock. Then they opened up and saw him and were astonished.	

Acts 12:17	Κατασείσας δὲ αὐτοῖς τῇ χειρὶ σιγᾶν, διηγήσατο αὐτοῖς πῶς ὁ κύριος {RP TR: αὐτὸν ἐξήγαγεν} [P1904: ἐξήγαγεν αὐτὸν] ἐκ τῆς φυλακῆς. Εἶπεν δέ, Ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα. Καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον.	Then he signalled to them with *his* hand to be silent, and he explained to them how the Lord had led him out of the prison, and he said, "Tell these *things* to James and the brothers." Then he departed and went to another place.	αὐτὸν ἐξήγαγεν, *him + he led out*, RP TR F1859=10/11 vs. ἐξήγαγεν αὐτὸν, *he led out + him*, P1904 F1859=1/11 (Scrivener's p).
Acts 12:18	Γενομένης δὲ ἡμέρας, ἦν τάραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο.	And when day came, there was no minor disturbance among the soldiers *as to* what had become of Peter.	what had become of Peter ← *what then Peter had become*.
Acts 12:19	Ἡρῴδης δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὑρών, ἀνακρίνας τοὺς φύλακας, ἐκέλευσεν ἀπαχθῆναι. Καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καισάρειαν διέτριβεν.	And Herod made a further search for him, and not finding *him*, he interrogated the guards and ordered *them* to be led away. Then he went down from Judaea to Caesarea and spent time *there*.	to be led away: in this context, very probably *to execution* AV, [MM], [MG], [CB].
Acts 12:20	Ἦν δὲ {RP TR: ὁ} [P1904: -] Ἡρῴδης θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· {RP TR: ὁμοθυμαδὸν δὲ} [P1904: ὁμοθυμαδόν τε] παρῆσαν πρὸς αὐτόν, καὶ πείσαντες Βλάστον τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ἠτοῦντο εἰρήνην, διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς.	Now Herod was raging against *the* Tyrians and Sidonians. {RP TR: But} [P1904: And] they had come to him with one mind, and having won over Blastus, who *was* in charge of the king's bedroom, they asked for peace, because their country was supported by the king's *country*.	ὁ, *the (Herod)*: present in RP TR F1859=7/12 vs. absent in P1904 F1859=4/12 (Scrivener's ab*ko) vs. phrase absent, F1859=1/12 (Scrivener's p). δὲ, *but*, RP TR F1859=9/11 vs. τε, *and*, P1904 F1859=2/11 (Scrivener's ch). had come to ← *were present to*. king's ← *royal*.
Acts 12:21	Τακτῇ δὲ ἡμέρᾳ ὁ Ἡρῴδης ἐνδυσάμενος ἐσθῆτα βασιλικήν, καὶ καθίσας ἐπὶ τοῦ βήματος, ἐδημηγόρει πρὸς αὐτούς.	And on an appointed day, Herod put on his royal clothes and sat in the courtroom and addressed them.	his: from the middle voice of *put on*. courtroom ← *tribune*, a raised platform in a courtroom.
Acts 12:22	Ὁ δὲ δῆμος ἐπεφώνει, {RP-text: Φωνὴ θεοῦ} [RP-marg P1904 TR: Θεοῦ φωνὴ] καὶ οὐκ ἀνθρώπου.	And the people shouted out, "*It's the* voice of God and not of a man!"	φωνὴ θεοῦ, *voice + of (a) god*, RP-text F1859=6/11 (Scrivener's befglo) vs. θεοῦ φωνὴ, *of (a) god + voice*, RP-marg P1904 TR F1859=4/11 (Scrivener's ahkp) vs. another reading, F1859=1/11 (Scrivener's c). Nearly a disparity with RP-text, R=6:6. God: or *a god*.
Acts 12:23	Παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος κυρίου, ἀνθ' ὧν οὐκ ἔδωκεν {RP: - } [P1904 TR: τὴν] δόξαν τῷ θεῷ· καὶ γενόμενος σκωληκόβρωτος, ἐξέψυξεν.	And immediately *the* angel of *the* Lord struck him because he had not given {RP: - } [P1904 TR: the] glory to God, and he was consumed by worms and expired.	τὴν, *the (glory)*: absent in RP F1859=8/11 vs. present in P1904 TR F1859=3/11 (Scrivener's aep).
Acts 12:24	Ὁ δὲ λόγος τοῦ θεοῦ ηὔξανεν καὶ ἐπληθύνετο.	And the word of God grew and increased.	
Acts 12:25	Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν {RP-text: εἰς} [RP-marg: ἀπὸ] [P1904 TR: ἐξ] Ἱερουσαλήμ, πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες καὶ Ἰωάννην τὸν ἐπικληθέντα Μάρκον.	Then Barnabas and Saul returned {RP-text: to} [RP-marg P1904 TR: from] Jerusalem, having fulfilled *their* mission, taking John surnamed Mark with *them* too.	εἰς, *to*, RP-text F1859=3/11 (Scrivener's klp) vs. ἀπὸ, *from*, RP-marg F1859=3/11 (Scrivener's bco) vs. ἐξ, *out of, from*, P1904 TR F1859=5/11 (Scrivener's aefgh). A disparity (#1) with RP-text, R=3:7. A disparity (#2) with RP-marg, R=3:7. Paul and Barnabas are in Antioch at Acts 11:26, Acts 13:1, but perhaps temporarily in Jerusalem at Acts 11:30. AV differs textually.

Acts 13:1	Ἦσαν δέ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, ὅ τε Βαρνάβας καὶ Συμεὼν ὁ {RP TR: καλούμενος} [P1904: ἐπικαλούμενος] Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναήν τε Ἡρῴδου τοῦ τετράρχου σύντροφος, καὶ Σαῦλος.	Now there were some prophets and teachers here and there in the church which existed in Antioch: Barnabas, and Simeon surnamed Niger, and Lucius the Cyrenian, and Manaen of common upbringing with Herod the tetrarch, and Saul.	καλούμενος, *called*, but here *surnamed*, RP TR F1859=11/12 vs. ἐπικαλούμενος, *surnamed*, P1904 F1859=1/12 (Scrivener's o). church: see Matt 16:18.
Acts 13:2	Λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστευόντων, εἶπεν τὸ πνεῦμα τὸ ἅγιον, Ἀφορίσατε δή μοι {RP P1904: τὸν} [TR: τόν τε] Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς.	And as they were performing service to the Lord and fasting, the holy spirit said, "Set {RP P1904: - } [TR: both] Barnabas and Saul completely apart for me for the work which I have called them *to do*."	τε, *both*: absent in RP P1904 F1859=8/12 vs. present in TR F1859=4/12 (Scrivener's akop). completely: from the particle δή.
Acts 13:3	Τότε νηστεύσαντες καὶ προσευξάμενοι καὶ ἐπιθέντες {RP TR: τὰς χεῖρας αὐτοῖς} [P1904: αὐτοῖς τὰς χεῖρας], ἀπέλυσαν.	Then, after fasting and praying, they laid *their* hands on them and dismissed *them*.	τὰς χεῖρας αὐτοῖς, *their hands + (on) them*, RP TR F1859=9/12 vs. αὐτοῖς τὰς χεῖρας, *(on) them + their hands*, P1904 F1859=3/12 (Scrivener's bko).
Acts 13:4	Οὗτοι μὲν οὖν, ἐκπεμφθέντες ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, κατῆλθον εἰς τὴν Σελεύκειαν· {RP-text: ἐκεῖθεν δὲ} [RP-marg P1904 TR: ἐκεῖθέν τε] ἀπέπλευσαν εἰς τὴν Κύπρον.	So these *men* were sent out by the holy spirit, and they went down to Seleucia, and from there they sailed away to Cyprus.	δὲ, *but / and*, RP-text F1859=7/12 (Scrivener's bdfglop) vs. τε, *and*, RP-marg P1904 TR F1859=5/12 (Scrivener's acehk). Nearly a disparity with RP-text, R=7:7.
Acts 13:5	Καὶ γενόμενοι ἐν Σαλαμῖνι, κατήγγελλον τὸν λόγον τοῦ θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην.	And when they arrived in Salamis, they proclaimed the word of God in the Jews' synagogues. They also had John *as* an assistant.	
Acts 13:6	Διελθόντες δὲ τὴν νῆσον ἄχρι Πάφου, εὗρόν τινα μάγον ψευδοπροφήτην Ἰουδαῖον, ᾧ ὄνομα {RP-text P1904 TR: Βαρϊησοῦς} [RP-marg: Βαρϊησοῦν],	When they had crossed the island as far as Paphos, they found a certain magician, a Jewish false prophet, who *had the* name Barjesus,	Βαρϊησοῦς, *Barjesus* (nominative, as if supplying ἐστίν), RP-text P1904 TR F1859=3/13 (Scrivener's b*co) vs. Βαρϊησοῦν, *Barjesus* (accusative, as if supplying ὄντα), RP-marg F1859=10/13 (Scrivener's ab**defghklp). A disparity with RP-text, R=5:10.
Acts 13:7	ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. Οὗτος προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον ἐπεζήτησεν ἀκοῦσαι τὸν λόγον τοῦ θεοῦ.	who was with the proconsul Sergius Paulus, an intelligent man. He called for Barnabas and Saul, and he was very keen to hear the word of God.	He ← *This (man)*. was very keen ← *keenly sought*.
Acts 13:8	Ἀνθίστατο δὲ αὐτοῖς Ἐλύμας, ὁ μάγος - οὕτως γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ - ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως.	But Elymas the magician – for that *is* his name when translated – opposed them, attempting to divert the proconsul from the faith.	that ← *thus, so*. opposed them: i.e. *opposed their teaching*.
Acts 13:9	Σαῦλος δέ, ὁ καὶ Παῦλος, πλησθεὶς πνεύματος ἁγίου, καὶ ἀτενίσας {RP TR: εἰς} [P1904: πρὸς] αὐτὸν	Then Saul, who *is* also *known as* Paul, filled with holy spirit, looked intently at him,	εἰς, *to (1)*, RP TR F1859=12/12 vs. πρὸς, *to (2)*, P1904 F1859=0/12.
Acts 13:10	εἶπεν, Ὦ πλήρης παντὸς δόλου καὶ πάσης ῥᾳδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφων τὰς ὁδοὺς κυρίου τὰς εὐθείας;	and he said, "*You who are* full of all deceit and all fraud, son of *the* devil, hostile to all righteousness, will you not cease from perverting the straight ways of *the* Lord?	

Acts 13:11	Καὶ νῦν ἰδού, χεὶρ {RP P1904: - } [TR: τοῦ] κυρίου ἐπὶ σέ, καὶ ἔσῃ τυφλός, μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ. Παραχρῆμα δὲ {RP TR: ἐπέπεσεν} [P1904: ἔπεσεν] ἐπ' αὐτὸν ἀχλὺς καὶ σκότος, καὶ περιάγων ἐζήτει χειραγωγούς.	And now, behold, *the* hand of {RP P1904: *the*} [TR: the] Lord *is* against you, and you will be blind, not seeing the sun for a time." And immediately a mist and darkness fell on him, and he went about seeking guides.	τοῦ, *(of) the*: absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12. ἐπέπεσεν, *fell upon*, RP TR F1859=11/12 vs. ἔπεσεν, *fell*, P1904 F1859=1/12 (Scrivener's p). went about seeking ← *going about sought*. A stylistic inversion.
Acts 13:12	Τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονὸς ἐπίστευσεν, ἐκπλησσόμενος ἐπὶ τῇ διδαχῇ τοῦ κυρίου.	Then having seen what *had* taken place, the proconsul believed, and he was astonished at the teaching of the Lord.	
Acts 13:13	Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ τὸν Παῦλον ἦλθον εἰς Πέργην τῆς Παμφυλίας. Ἰωάννης δὲ ἀποχωρήσας ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα.	Then Paul and his company put out *to sea* from Paphos and went to Perga in Pamphylia. But John took leave of them and returned to Jerusalem.	Paul and his company ← *those around Paul*, but inclusive of Paul.
Acts 13:14	Αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης, παρεγένοντο εἰς Ἀντιόχειαν τῆς Πισιδίας, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων, ἐκάθισαν.	And they crossed from Perga and arrived in Antioch of Pisidia, and they went into the synagogue on the Sabbath day and sat down.	
Acts 13:15	Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν, ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτούς, λέγοντες, Ἄνδρες ἀδελφοί, εἰ ἔστιν λόγος ἐν ὑμῖν παρακλήσεως πρὸς τὸν λαόν, λέγετε.	And after the reading of the law and the prophets, the leaders of the synagogue sent *assistants* to them, *who* said, "Men *and* brothers, if any of you have a word of encouragement to the people, speak *up*."	if any of you have ← *if there is among you*.
Acts 13:16	Ἀναστὰς δὲ Παῦλος, καὶ κατασείσας τῇ χειρί, εἶπεν, Ἄνδρες Ἰσραηλῖται, καὶ οἱ φοβούμενοι τὸν θεόν, ἀκούσατε.	Then Paul got up and signalled with *his* hand and said, "Men *and* Israelites, and you *who* fear God, listen.	signalled: very probably *for quiet*, a sense attested in [LS].
Acts 13:17	Ὁ θεὸς τοῦ λαοῦ τούτου {RP: - } [P1904 TR: Ἰσραὴλ] ἐξελέξατο τοὺς πατέρας ἡμῶν, καὶ τὸν λαὸν ὕψωσεν ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς.	The God of this people {RP: - } [P1904 TR: – Israel –] chose our fathers, and he exalted the people during *their* stay in *the* land of Egypt, and with a high arm he brought them out of it.	Ἰσραὴλ, *Israel*: absent in RP F1859=9/12 vs. present in P1904 TR F1859=3/12 (Scrivener's agp). AV differs textually.
Acts 13:18	Καὶ ὡς τεσσαρακονταετῆ χρόνον ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ.	And for about a forty year period he put up with their ways in the desert.	
Acts 13:19	Καὶ καθελὼν ἔθνη ἑπτὰ ἐν γῇ Χαναάν, {RP P1904: κατεκληρονόμησεν} [TR: κατεκληροδότησεν] αὐτοῖς τὴν γῆν αὐτῶν.	And he destroyed seven nations in *the* land of Canaan, and he gave their land to them as an inheritance.	κατεκληρονόμησεν, *bequeathed*, RP P1904 F1859=9/12 vs. κατεκληροδότησεν, *gave as an inheritance*, TR F1859=2/12 (Scrivener's ao) vs. another reading, F1859=1/12 (Scrivener's h). No significant difference in meaning.
Acts 13:20	Καὶ μετὰ ταῦτα, ὡς ἔτεσιν τετρακοσίοις καὶ πεντήκοντα, ἔδωκεν κριτὰς ἕως Σαμουὴλ τοῦ προφήτου.	And for about four hundred and fifty years after that he gave *them* judges, until Samuel the prophet.	for about four hundred and fifty years: non-classical dative for time how long. that ← *these (things)*.
Acts 13:21	Κἀκεῖθεν ᾐτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ θεὸς τὸν Σαοὺλ υἱὸν Κίς, ἄνδρα ἐκ φυλῆς Βενιαμίν, ἔτη τεσσαράκοντα.	Then after that they asked for a king, and God gave them Saul *the* son of Kish, a man from *the* tribe of Benjamin, for forty years.	Kish: as in 1 Sam 10:21. Greek and AV, *Cis*.

Acts 13:22	Καὶ μεταστήσας αὐτόν, ἤγειρεν αὐτοῖς τὸν {RP P1904: Δαυὶδ} [TR: Δαβὶδ] εἰς βασιλέα, ᾧ καὶ εἶπεν μαρτυρήσας, Εὗρον {RP P1904: Δαυὶδ} [TR: Δαβὶδ] τὸν τοῦ Ἰεσσαί, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου.	Then he removed him and raised up David to them as king, to whom he also gave witness and said, **'I have found David the *son* of Jesse *to be* a man after my heart** who will carry out all my will.'	David *(2x)*: on Δαυίδ vs. Δαβίδ, see Matt 1:1. **Ps 89:21MT (Ps 89:20AV), Ruth 4:17, 1 Sam 13:14**. will ← *wills*.
Acts 13:23	Τούτου ὁ θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν {RP P1904: ἤγαγεν} [TR: ἤγειρε] τῷ Ἰσραὴλ {RP P1904: σωτηρίαν} [TR: σωτῆρα] {RP P1904: - } [TR: Ἰησοῦν],	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],	ἤγαγε(ν), *he led*, RP P1904 F1859=4/12 (Scrivener's bglp) vs. ἤγειρε(ν), *he raised up*, TR F1859=8/12. A disparity (#1) with RP, R=5:9. σωτηρίαν, *salvation*, RP P1904 F1859=6/12 (Scrivener's bdfghl) vs. σωτῆρα, *a saviour*, TR F1859=6/12 (Scrivener's acekop). Nearly a disparity (#2) with RP, R=7:7. But this issue must be taken with the next one, as the manuscripts align themselves almost identically. Ἰησοῦν, *Jesus*: absent in RP P1904 F1859=7/12 (Scrivener's bdfghlp) vs. present in TR F1859=5/12 (Scrivener's aceko). AV differs textually.
Acts 13:24	προκηρύξαντος Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας {RP: τῷ} [P1904 TR: παντὶ τῷ λαῷ] Ἰσραήλ.	John having proclaimed in advance of his coming *the* baptism of repentance to {RP: - } [P1904 TR: all the people of] Israel.	τῷ, *to*, RP F1859=7/12 (Scrivener's defghlo) vs. παντὶ τῷ λαῷ, *to all the people (of)*, P1904 TR F1859=5/12 (Scrivener's abckp). Nearly a disparity with RP, R=7:7. in advance of his coming ← *before (the) face of his entrance*.
Acts 13:25	Ὡς δὲ ἐπλήρου {RP-text P1904 TR: ὁ} [RP-marg: -] Ἰωάννης τὸν δρόμον, ἔλεγεν, Τίνα με ὑπονοεῖτε εἶναι; Οὐκ εἰμὶ ἐγώ. Ἀλλ' ἰδού, ἔρχεται μετ' ἐμέ, οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι.	And as John was completing *his* course, he said, 'Who do you think I am? I am not *the one*. But look, after me is coming *one* the shoes of *whose* feet I am not worthy to loosen.'	ὁ, *the (John)*: present in RP-text P1904 TR F1859=9/12 vs. absent in RP-marg F1859=3/12 (Scrivener's alp). shoes ← *shoe, footwear*.
Acts 13:26	Ἄνδρες ἀδελφοί, υἱοὶ γένους Ἀβραάμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν θεόν, ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἀπεστάλη.	Men *and* brothers, sons of *the* stock of Abraham, and those among you who fear God, to you the word of this salvation has been sent.	has been sent ← *was sent*, but see Matt 2:2.
Acts 13:27	Οἱ γὰρ κατοικοῦντες {RP-text P1904 TR: ἐν} [RP-marg: -] Ἱερουσαλὴμ καὶ οἱ ἄρχοντες αὐτῶν, τοῦτον ἀγνοήσαντες, καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας, κρίναντες ἐπλήρωσαν.	For those *who* live in Jerusalem and their rulers did not know this *man*, yet they fulfilled the voices of the prophets – which *are* read every Sabbath – when they judged *him*.	ἐν, *in*: present in RP-text P1904 TR F1859=6/12 (Scrivener's acfglo) vs. absent in RP-marg F1859=6/12 (Scrivener's bdehkp). yet: adversative use of καί. AV differs *(nor yet)*, which does not fit the context.
Acts 13:28	Καὶ μηδεμίαν αἰτίαν θανάτου εὑρόντες, ἠτήσαντο Πιλάτον ἀναιρεθῆναι αὐτόν.	And *despite* not finding any grounds for a death *penalty*, they asked Pilate for him to be executed.	finding ← *having found*. See Matt 23:20. executed: or *eliminated*.
Acts 13:29	Ὡς δὲ ἐτέλεσαν {RP P1904: πάντα} [TR: ἅπαντα] τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς μνημεῖον.	And when they had finished *doing* everything that *stood* written about him, they took *him* down from the wood and put *him* in a tomb.	πάντα, *all (1)*, RP P1904 F1859=11/12 vs. ἅπαντα, *all (2)*, TR F1859=1/12 (Scrivener's e).

Acts 13:30	Ὁ δὲ θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν·	But God raised him from *the* dead,	God raised him: combine this verse with John 10:18 to infer the Deity of Christ.
Acts 13:31	ὃς ὤφθη ἐπὶ ἡμέρας πλείους τοῖς συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλήμ, οἵτινές εἰσιν μάρτυρες αὐτοῦ πρὸς τὸν λαόν.	and he was seen for many days by those *who* went up with him from Galilee to Jerusalem, who are witnesses of him to the people.	was seen ... by: or *appeared to*. many ← *more*.
Acts 13:32	Καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, ¶ ὅτι ταύτην ὁ θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις αὐτῶν ἡμῖν, ἀναστήσας Ἰησοῦν·	And we preach to you the promise to the fathers which *has* taken place ¶ – that God has completely fulfilled it to their children – us – in raising up Jesus,	**¶ Verse division:** in AV numbering, Acts 13:33 begins here. it ← *this*. in raising up: gerundial use of the participle.
Acts 13:33	ὡς καὶ ἐν τῷ ψαλμῷ τῷ δευτέρῳ γέγραπται, Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε.	as it also stands written in the second psalm: **'You are my son; Today I have begotten you.'**	**Ps 2:7**.
Acts 13:34	Ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἴρηκεν ὅτι Δώσω ὑμῖν τὰ ὅσια {RP P1904: Δαυὶδ} [TR: Δαβὶδ] τὰ πιστά.	And in that he raised him from *the* dead, no longer destined to return to decay, he has spoken as follows: **'I will give you the faithful sacred *things* of David.'**	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. **Isa 55:3**. as follows ← *thus that*. sacred *things*: In the Masoretic Text of Isa 55:3, *kindnesses, mercies* (חֲסָדֵי).
Acts 13:35	Διὸ καὶ ἐν ἑτέρῳ λέγει, Οὐ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν·	On account of this he also says in another *place*, **'You will not permit your holy *one* to see decay.'**	**Ps 16:10**. this ← *which*.
Acts 13:36	{RP P1904: Δαυὶδ} [TR: Δαβὶδ] μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ θεοῦ βουλῇ ἐκοιμήθη, καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδεν διαφθοράν·	For David, having served his own generation by the will of God, fell asleep and was added to his fathers and saw decay,	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. added to: or *laid with*.
Acts 13:37	ὃν δὲ ὁ θεὸς ἤγειρεν, οὐκ εἶδεν διαφθοράν.	but *he* whom God raised up did not see decay.	
Acts 13:38	Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται·	So let it be known to you, men *and* brothers, that through this *man*, forgiveness of sins is declared to you,	
Acts 13:39	καὶ ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν τῷ νόμῳ {RP-text P1904: Μωϋσέως} [RP-marg TR: Μωσέως] δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιοῦται.	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.	Μωϋσέως, *Moüses*, RP-text P1904 F1859=1/12 (Scrivener's p) vs. Μωσέως, *Moses*, RP-marg TR F1859=7/12 (Scrivener's bcefgko) vs. Μωϋσέος, *Moüses*, F1859=4/12 (Scrivener's adhl). A disparity with RP-text, R=2:8, though Μωϋ- has 6 of our witnesses. through this *man*: i.e. *by means of this man*, or, perhaps, reassociating, *(everyone who believes) in this man*.
Acts 13:40	Βλέπετε οὖν μὴ ἐπέλθῃ ἐφ' ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφήταις,	So see *to it* that what *has been* spoken by the prophets does not come upon you:	by the prophets: or, if "spoken" stands for what the prophets wrote, *in the prophets*. Compare Hebrews 1:1.

Acts 13:41	Ἴδετε, οἱ καταφρονηταί, καὶ θαυμάσατε, καὶ ἀφανίσθητε· ὅτι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, {RP: - } [P1904 TR: ἔργον] {RP: ὃ} [P1904 TR: ᾧ] οὐ μὴ πιστεύσητε, ἐάν τις ἐκδιηγῆται ὑμῖν.	**'Behold, you haughty *ones*, And be amazed and vanish, For I am carrying out a work in your {RP: days} [P1904 TR: days,] {RP: Which} [P1904 TR: A work which] you certainly would not believe If someone declared it to you.' "**	ἔργον, *a work*: absent in RP F1859=9/12 vs. present in P1904 TR F1859=3/12 (Scrivener's aep). ὃ, *which*, RP F1859=8/12 vs. ᾧ, *in which* (dative, common with πιστεύω), P1904 TR F1859=4/12 (Scrivener's cdhl). **Hab 1:5**, somewhat adapted. would ← *will*.
Acts 13:42	Ἐξιόντων δὲ {RP-text TR: - } [RP-marg P1904: αὐτῶν] ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων, παρεκάλουν τὰ ἔθνη εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα {RP-text: - } [RP-marg P1904 TR: ταῦτα].	And when {RP-text TR: the Jews had gone out of the synagogue} [RP-marg P1904: they had gone out of the synagogue of the Jews], the Gentiles pleaded with *them* for {RP-text: the} [RP-marg P1904 TR: these] words to be spoken to them on the intervening Sabbath.	αὐτῶν, *they*: absent in RP-text TR F1859=6/12 vs. present in RP-marg P1904 F1859=6/12 (Scrivener's abekop, but in ap they replace ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων). Nearly a disparity (#1) with RP-text, R=7:7. ταῦτα, *these*: absent in RP-text F1859=2/12 (Scrivener's el) vs. present in RP-marg P1904 TR F1859=10/12 (Scrivener's abcdfghkop). A strong disparity (#2) with RP-text, R=2:12. intervening Sabbath: perhaps a midweek day (σάββατον also means *week*, e.g. Matt 28:1).
Acts 13:43	Λυθείσης δὲ τῆς συναγωγῆς, ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ· οἵτινες προσλαλοῦντες {RP: - } [P1904 TR: αὐτοῖς], ἔπειθον αὐτοὺς {RP TR: ἐπιμένειν} [P1904: προσμένειν] τῇ χάριτι τοῦ θεοῦ.	And when the synagogue *gathering* had broken up, many of the Jews and the devout proselytes followed Paul and Barnabas, who addressed {RP: *them*} [P1904 TR: them] and persuaded them to continue in the grace of God.	αὐτοῖς, *to them*: absent in RP F1859=9/12 vs. present in P1904 TR F1859=3/12 (Scrivener's akp). ἐπιμένειν, *to continue (1)*, RP TR F1859=7/12 vs. προσμένειν, *to continue (2)*, P1904 F1859=5/12 (Scrivener's cdkop).
Acts 13:44	Τῷ {RP P1904: τε} [TR: δὲ] ἐρχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ θεοῦ.	And on the next Sabbath, almost all the city gathered to hear the word of God.	τε, *and*, RP P1904 F1859=8/12 vs. δὲ, *and / but*, TR F1859=4/12 (Scrivener's abop).
Acts 13:45	Ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους ἐπλήσθησαν ζήλου, καὶ ἀντέλεγον τοῖς ὑπὸ τοῦ Παύλου λεγομένοις, ἀντιλέγοντες καὶ βλασφημοῦντες.	And when the Jews saw the crowds, they were filled with jealousy, and they spoke against the *things* being spoken by Paul, contradicting and blaspheming.	
Acts 13:46	Παρρησιασάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπον, Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ θεοῦ. Ἐπειδὴ δὲ ἀπωθεῖσθε αὐτόν, καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη.	But speaking *out* boldly, Paul and Barnabas said, "It was necessary for the word of God to be spoken to you first. But since you discard it and do not judge yourselves worthy of age-abiding life, look, we are turning to the Gentiles.	speaking *out* boldly ← *having spoken out boldly*. See Matt 23:20.
Acts 13:47	Οὕτως γὰρ ἐντέταλται ἡμῖν ὁ κύριος, Τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.	For this *is what* the Lord has commanded us: **'I have appointed you as a light to *the* Gentiles, For you to be for salvation As far as *the* end of the earth.' "**	**Isa 49:6**. this *is what* ← *thus*. you *(2x)*: singular. to *the* Gentiles ← *of Gentiles*. as ... for ← εἰς (introducing a complement) ... εἰς (denoting purpose).

Acts 13:48	Ἀκούοντα δὲ τὰ ἔθνη {RP-text: ἔχαιρεν} [RP-marg P1904 TR: ἔχαιρον], καὶ {RP TR: ἐδόξαζον} [P1904: ἐδέξαντο] τὸν λόγον τοῦ κυρίου, καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον.	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.	ἔχαιρε(ν), *rejoiced* (classical form), RP-text F1859=6/12 (Scrivener's efgklo) vs. ἔχαιρον, *rejoiced* (non-classical form), RP-marg P1904 TR F1859=6/12 (Scrivener's abcdhp). A weak disparity with RP-text, R=6:8. ἐδόξαζον, *they glorified*, RP TR F1859=10/12 vs. ἐδέξαντο, *they received*, P1904 F1859=0/12 vs. another reading, F1859=2/12 (Scrivener's eg).
Acts 13:49	Διεφέρετο δὲ ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς χώρας.	And the word of the Lord was spread about through *the* whole of the region.	
Acts 13:50	Οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας καὶ τὰς εὐσχήμονας καὶ τοὺς πρώτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν.	But the Jews incited the devout women and *those* of high standing and the leading *men* of the city, and they stirred up a persecution against Paul and Barnabas and threw them out of their territories.	
Acts 13:51	Οἱ δὲ ἐκτιναξάμενοι τὸν κονιορτὸν τῶν ποδῶν αὐτῶν ἐπ' αὐτούς, ἦλθον εἰς Ἰκόνιον.	But they shook off the dust from their feet against them and went to Iconium.	from ← *of*.
Acts 13:52	Οἱ δὲ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου.	And the disciples were filled with joy and holy spirit.	
Acts 14:1	Ἐγένετο δὲ ἐν Ἰκονίῳ, κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι οὕτως ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος.	And it came to pass in Iconium that they went in the same *way* into the Jews' synagogue and spoke in such a way that a large number of both Jews and Greeks believed.	a large number ← *much multitude*.
Acts 14:2	Οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν.	But the unbelieving Jews stirred up and poisoned the minds of the Gentiles against the brothers.	poisoned ← *maltreated*. minds ← *souls*.
Acts 14:3	Ἱκανὸν μὲν οὖν χρόνον διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, {RP P1904: - } [TR: καὶ] διδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν.	And they spent a considerable time speaking out boldly about the Lord, who gave witness to his word of grace, {RP P1904: - } [TR: also] allowing signs and miracles to take place through their hands.	καὶ, *and; also*: absent in RP P1904 F1859=9/12 vs. present in TR F1859=3/12 (Scrivener's abp). about: as in John 12:16 *(written about him)*, Mark 6:52 *(about the bread)*, here with connotations of *being founded on*. his word of grace: or *the word of his grace*.
Acts 14:4	Ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως· καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις.	So the population of the city was divided, and some sided with the Jews, and some with the apostles.	population ← *multitude*. sided ← *were*.
Acts 14:5	Ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν, ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς,	But when an assault by both Gentiles and Jews took place with their leaders, *intending* to maltreat and stone them,	by ← *of*.
Acts 14:6	συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας, Λύστραν καὶ Δέρβην, καὶ τὴν περίχωρον·	they became aware *of it* and fled to the Lycaonian cities of Lystra and Derbe and the surrounding area.	became aware ← *saw together / saw at a glance*.
Acts 14:7	κἀκεῖ ἦσαν εὐαγγελιζόμενοι.	And there they would preach the gospel.	

Acts 14:8	Καί τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων, ὃς οὐδέποτε {RP P1904 S1550: περιπεπατήκει} [E1624 S1894: περιεπεπατήκει].	And a certain man in Lystra, disabled in *his* feet, was sitting down. He had been lame from his mother's womb and had never walked.	περιπεπατήκει, *had (never) walked around* (pluperfect without augment), RP P1904 S1550 F1859=9/12 (Scrivener's b**cefghklo) vs. περιεπεπατήκει, *had (never) walked around* (pluperfect with augment), E1624 S1894 F1859=3/12 (Scrivener's ab*p). walked ← *walked around*.
Acts 14:9	Οὗτος {RP-text P1904: ἤκουσεν} [RP-marg TR: ἤκουεν] τοῦ Παύλου λαλοῦντος· ὃς ἀτενίσας αὐτῷ, καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι,	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,	ἤκουσε(ν), *heard*, RP-text P1904 F1859=4/11 (Scrivener's bcep) vs. ἤκουε(ν), *was hearing*, RP-marg TR F1859=7/11 (Scrivener's afghklo). A disparity with RP-text, R=5:8. he ← *this (man)*. seeing ← *having seen*. See Matt 23:20.
Acts 14:10	εἶπεν μεγάλῃ τῇ φωνῇ, Ἀνάστηθι ἐπὶ τοὺς πόδας σου {RP-text: ὀρθῶς} [RP-marg P1904 TR: ὀρθός]. Καὶ {RP TR: ἥλλετο} [P1904: ἥλατο] καὶ περιεπάτει.	he said in a loud voice, "Stand up straight on your feet." And he leapt and walked about.	ὀρθῶς, *upright* (adverb), RP-text F1859=1/11 (Scrivener's e) vs. ὀρθός, *upright* (adjective), RP-marg P1904 TR F1859=10/11 (incl. p with a rough breathing). A strong disparity (#1) with RP-text, R=1:12. ἥλλετο, *was leaping* (imperfect, as is the verb following), RP TR F1859=2/12 (Scrivener's fl*) vs. ἥλατο, *leapt* (aorist, classical single lambda), P1904 F1859=2/12 (Scrivener's ep) vs. ἥλλατο, *leapt* (aorist, non-classical double lambda), F1859=8/12 (Scrivener's abcghkl**o, though ac with smooth breathing). A disparity (#2) with RP, R=3:8.
Acts 14:11	Οἱ δὲ ὄχλοι, ἰδόντες ὃ ἐποίησεν ὁ Παῦλος, ἐπῆραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ λέγοντες, Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς.	But when the crowds saw what Paul had done, they raised their voices and said in Lycaonian, "The gods have taken on human likeness and come down to us."	voices ← *voice*. have taken on human likeness ← *having been made like men*.
Acts 14:12	Ἐκάλουν τε τὸν μὲν Βαρνάβαν, Δία· τὸν δὲ Παῦλον, Ἑρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου.	And they called Barnabas Zeus, and Paul Hermes since he was the spokesman.	Zeus ... Hermes: these are the Greek names. The AV uses the Roman equivalents, *Jupiter* and *Mercurius*.
Acts 14:13	Ὁ δὲ ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως αὐτῶν, ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας, σὺν τοῖς ὄχλοις ἤθελεν θύειν.	And the priest of Zeus*'s temple*, which was in front of their city, brought bulls and garlands to the gates, and along with the crowds he wished to offer sacrifice.	gates ← *gateways, gate-houses*.
Acts 14:14	Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, διαρρήξαντες τὰ ἱμάτια αὐτῶν, εἰσεπήδησαν εἰς τὸν ὄχλον, κράζοντες	But when the apostles Barnabas and Paul heard *this*, they tore their clothes and leapt into the crowd, shouting	
Acts 14:15	καὶ λέγοντες, Ἄνδρες, τί ταῦτα ποιεῖτε; Καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ τὸν θεὸν τὸν ζῶντα, ὃς ἐποίησεν τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς·	and saying, "Men, why are you doing these *things*? We too are men with similar feelings to you, preaching the gospel to you, that *you* should turn from these vain *things* to the living God, who made heaven and earth and the sea and everything that *is* in them,	

Acts 14:16	ὃς ἐν ταῖς παρῳχημέναις γενεαῖς εἴασεν πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν.	who in past generations allowed all the Gentiles to go their *own* ways.	
Acts 14:17	Καίτοιγε οὐκ ἀμάρτυρον ἑαυτὸν ἀφῆκεν ἀγαθοποιῶν, οὐρανόθεν {RP P1904: ὑμῖν} [TR: ἡμῖν] ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας {RP TR: ἡμῶν} [P1904: ὑμῶν].	And yet he did not leave himself without a witness, doing good, giving rains from the sky and fruit-bearing seasons to {RP P1904: you} [TR: us], filling {RP TR: our} [P1904: your] hearts with food and gladness."	ὑμῖν, *to you*, RP P1904 F1859=10/12 vs. ἡμῖν, *to us*, TR F1859=2/12 (Scrivener's ap). AV differs textually. ἡμῶν, *our*, RP TR F1859=5/12 (Scrivener's aeghm) vs. ὑμῶν, *your*, P1904 F1859=7/12 (Scrivener's bcfklop). A weak disparity with RP, R=6:8. the sky: or *heaven*.
Acts 14:18	Καὶ ταῦτα λέγοντες, μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς.	And in saying these *things* they only just stopped the crowds sacrificing to them.	only just ← *scarcely, with difficulty*.
Acts 14:19	{RP P1904 TR: Ἐπῆλθον δὲ} [MISC: Διατριβόντων δὲ αὐτῶν καὶ διδασκόντων ἐπῆλθον] ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους, καὶ λιθάσαντες τὸν Παῦλον, {RP TR: ἔσυρον} [P1904: ἔσυραν] ἔξω τῆς πόλεως, νομίσαντες 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.	ἐπῆλθον δὲ, *and (Jews) arrived*, RP P1904 TR F1859=5/12 (Scrivener's ceghl) vs. διατριβόντων δὲ αὐτῶν καὶ διδασκόντων ἐπῆλθον, *as they were spending time and were teaching, (Jews) arrived*, F1859=7/12 (Scrivener's abfkmop, with a minor variation in p). Nearly a disparity with RP, R=7:7. ἔσυρον, *they were dragging*, RP TR F1859=9/12 vs. ἔσυραν, *they dragged*, P1904 F1859=3/12 (Scrivener's bho). thinking ← *having thought*. See Matt 23:20.
Acts 14:20	Κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν, ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν· καὶ τῇ ἐπαύριον ἐξῆλθεν σὺν τῷ Βαρνάβᾳ εἰς Δέρβην.	But the disciples gathered round him, and he got up and went to the city, and on the next day he departed with Barnabas to Derbe.	
Acts 14:21	Εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἱκανούς, ὑπέστρεψαν εἰς τὴν Λύστραν καὶ Ἰκόνιον καὶ Ἀντιόχειαν,	And they preached the gospel to that city, and when they had made a considerable number of disciples, they returned to Lystra and Iconium and Antioch.	a considerable number ← *sufficient, plenty*.
Acts 14:22	ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.	And they boosted the morale of the disciples and encouraged *them* to remain in the faith and *said*, "We must go through many tribulations into the kingdom of God."	Punctuation: we introduce direct speech here, because the use of first person in δεῖ ἡμᾶς, *we must*. Otherwise, the author Luke is including himself in indirect speech, which is not typical of the style of this part of the book; Luke usually remains aloof (though this changes at Acts 20). boosted the morale ← *upheld the souls*.

Acts 14:23	Χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν {RP TR: ,} [P1904: καὶ] προσευξάμενοι μετὰ νηστειῶν, παρέθεντο αὐτοὺς τῷ κυρίῳ εἰς ὃν {RP TR: πεπιστεύκεισαν} [P1904: πεπιστεύκασι].	And they appointed them elders in each church, and after praying with fastings, they committed them to the Lord in whom they had believed.	καὶ, *and*: absent in RP TR F1859=10/12 vs. present in P1904 F1859=2/12 (Scrivener's cf). πεπιστεύκεισαν, *they had believed*, RP TR F1859=10/12 vs. πεπιστεύκασι, *they have believed*, P1904 F1859=2/12 (Scrivener's ce). appointed ← *elected* (so by voting, not by lot). church: see Matt 16:18.
Acts 14:24	Καὶ διελθόντες τὴν Πισιδίαν ἦλθον εἰς Παμφυλίαν.	And they passed through Pisidia and came to Pamphylia.	
Acts 14:25	Καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον, κατέβησαν εἰς Ἀττάλειαν·	And they spoke the word in Perga and went down to Attalia.	
Acts 14:26	κἀκεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν.	And from there they sailed off to Antioch, from where they had been committed to the grace of God for the work which they fulfilled.	committed ← *delivered*. AV differs, to modern ears at least *(recommended)*.
Acts 14:27	Παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν, ἀνήγγειλαν ὅσα ἐποίησεν ὁ θεὸς μετ' αὐτῶν, καὶ ὅτι ἤνοιξεν τοῖς ἔθνεσιν θύραν πίστεως.	And when they had arrived and gathered the church, they reported on all the *things* that God had done with them and on *the fact that* he had opened a door of faith to the Gentiles.	church: see Matt 16:18.
Acts 14:28	Διέτριβον δὲ ἐκεῖ χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.	Then they spent no inconsiderable time there with the disciples.	
Acts 15:1	Καί τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας, ἐδίδασκον τοὺς ἀδελφοὺς ὅτι Ἐὰν μὴ περιτέμνησθε τῷ ἔθει Μωϋσέως, οὐ δύνασθε σωθῆναι.	And certain *men* came down from Judaea and were teaching the brothers as follows: "Unless you are circumcised in the custom of Moses, you cannot be saved."	as follows ← *that*. Our translation brings out the fact that the teaching is not endorsed by the writer (Luke).
Acts 15:2	Γενομένης οὖν στάσεως καὶ {RP P1904: ζητήσεως} [TR: συζητήσεως] οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς αὐτούς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καί τινας ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ περὶ τοῦ ζητήματος τούτου.	So with a not insignificant standpoint and argument with Paul and Barnabas having arisen against them, they arranged for Paul and Barnabas and some others of their company to go up to the apostles and elders in Jerusalem concerning this dispute.	ζητήσεως, *dispute (1)*, RP P1904 F1859=13/13 vs. συζητήσεως, *dispute (2)*, TR F1859=0/13. stand*point*: or *dissension*. arisen ← *taken place*. their company ← *them*. in ← *to*.
Acts 15:3	Οἱ μὲν οὖν, προπεμφθέντες ὑπὸ τῆς ἐκκλησίας, διήρχοντο τὴν Φοινίκην καὶ Σαμάρειαν, ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν· καὶ ἐποίουν χαρὰν μεγάλην πᾶσιν τοῖς ἀδελφοῖς.	So they were seen off *on their way* by the church, and they went through Phoenicia and Samaria, relating the conversion of the Gentiles in detail, and they gave great joy to all the brothers.	church: see Matt 16:18. Phoenicia: AV= *Phenice*. gave ← *made*.

Acts 15:4	Παραγενόμενοι δὲ εἰς Ἱερουσαλήμ, ἀπεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνήγγειλάν τε ὅσα ὁ θεὸς ἐποίησεν μετ' αὐτῶν {RP TR: - } [P1904: , καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι 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].	καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι 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. in ← *to*. church: see Matt 16:18.
Acts 15:5	Ἐξανέστησαν δέ τινες τῶν ἀπὸ τῆς αἱρέσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες ὅτι Δεῖ περιτέμνειν αὐτούς, παραγγέλλειν τε τηρεῖν τὸν νόμον Μωϋσέως.	Then some of the sect of the Pharisees, believers, stood up, saying, "It is necessary to circumcise them and to command *them* to keep the law of Moses."	believers ← *having believed*. stood up: e.g. from one's seat, not necessarily hostilely.
Acts 15:6	Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου.	Then the apostles and elders gathered together to look into this matter.	into ← *concerning*.
Acts 15:7	Πολλῆς δὲ συζητήσεως γενομένης, ἀναστὰς Πέτρος εἶπεν πρὸς αὐτούς, Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι ἀφ' ἡμερῶν ἀρχαίων ὁ θεὸς ἐν ἡμῖν ἐξελέξατο, διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου, καὶ πιστεῦσαι.	And after much disputing had taken place, Peter stood up and said to them, "Men *and* brothers, you understand that from early days God made a choice among us that the Gentiles should hear the word of the gospel through my mouth and believe.	early ← *old, ancient*.
Acts 15:8	Καὶ ὁ καρδιογνώστης θεὸς ἐμαρτύρησεν αὐτοῖς, δοὺς αὐτοῖς τὸ πνεῦμα τὸ ἅγιον, καθὼς καὶ ἡμῖν·	And God, who knows *our* hearts, witnessed to them by giving them the holy spirit, as *he* also *did* to us,	by giving: gerundial use of the participle.
Acts 15:9	καὶ οὐδὲν διέκρινεν μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθαρίσας τὰς καρδίας αὐτῶν.	and he did not discriminate between us and them in any *respect*, and he purified their hearts by faith.	
Acts 15:10	Νῦν οὖν τί πειράζετε τὸν θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι;	So now, why are you putting God to the test, by putting a yoke on the disciples' neck, which neither our fathers nor we were able to bear?	
Acts 15:11	Ἀλλὰ διὰ τῆς χάριτος {RP P1904: τοῦ} [TR: -] κυρίου Ἰησοῦ {RP P1904: - } [TR: χριστοῦ] πιστεύομεν σωθῆναι, καθ' ὃν τρόπον κἀκεῖνοι.	But *it is* by the grace of {RP P1904: the} [TR: *the*] Lord Jesus {RP P1904: - } [TR: Christ] *that* we believe that *we* have been saved in the *same* way that they *do*."	τοῦ, *(of) the*: present in RP P1904 F1859=11/13 vs. absent in TR F1859=2/13 (Scrivener's ce). χριστοῦ, *(of ...) Christ*: absent in RP P1904 F1859=11/13 vs. present in TR F1859=2/13 (Scrivener's am). AV differs textually. that they *do* ← *also those*. One could read *that they have (been saved)*.
Acts 15:12	Ἐσίγησεν δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβα καὶ Παύλου ἐξηγουμένων ὅσα ἐποίησεν ὁ θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσιν δι' αὐτῶν.	And the whole company went silent and heard Barnabas and Paul relating in detail all the signs and miracles which God had performed among the Gentiles through them.	company ← *multitude*.
Acts 15:13	Μετὰ δὲ τὸ σιγῆσαι αὐτούς, ἀπεκρίθη Ἰάκωβος λέγων, Ἄνδρες ἀδελφοί, ἀκούσατέ μου·	And after they had become silent, James answered and said, "Men *and* brothers, listen to me.	

Acts 15:14	Συμεὼν ἐξηγήσατο καθὼς πρῶτον ὁ θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ.	Simeon has described how God first deigned to take a people out of *the* Gentiles in his name.	Simeon: AV differs *(Simon)*, which could be the intention, but this would be a unique case of such a spelling for Simon except 2 Pet 1:1, and see Acts 13:1. deigned ← *observed, visited, meditated*.
Acts 15:15	Καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται,	And the words of the prophets agree with this, as it stands written:	
Acts 15:16	Μετὰ ταῦτα ἀναστρέψω, καὶ ἀνοικοδομήσω τὴν σκηνὴν {RP P1904: Δαυὶδ} [TR: Δαβὶδ] τὴν πεπτωκυῖαν· καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν·	**'After these *things* I will return And build up the tabernacle of David, Which *has* fallen down, And I will rebuild its ruins and restore it,**	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. **Amos 9:11**. Which *has* fallen down: our italicization here indicates the supplying of a finite verb, not a tense change, aorist to perfect, as might be suspected. See the Introduction.
Acts 15:17	ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν κύριον, καὶ πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς, λέγει κύριος ὁ ποιῶν ταῦτα πάντα.	**In order that the rest of men might seek out the Lord, Including all the Gentiles Who are called after my name, Says *the* Lord, Who does all these *things*.'**	**Amos 9:12**, but apparently adapted somewhat (not that that need be a problem). Including ← *And*. Who are called after my name ← *On whom my name has been called*. See James 2:7.
Acts 15:18	Γνωστὰ ἀπ' αἰῶνός ἐστιν τῷ θεῷ πάντα τὰ ἔργα αὐτοῦ.	All his works have been known to God since *the beginning of* time.	since *the beginning of* time ← *from an age*, or *since old time*.
Acts 15:19	Διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν θεόν·	Therefore I judge that we should not trouble those Gentiles *who are* turning to God,	Gentiles ← *of the Gentiles*. turning: or *returning*.
Acts 15:20	ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος.	but should write to them to refrain from the polluted *accompaniments* of the idols, and *from* fornication, and *anything* strangled, and *from* blood.	write ← *write a letter*, the Greek verb being cognate with *epistle*, the noun occurring in Acts 15:30.
Acts 15:21	{RP P1904: Μωϋσῆς} [TR: Μωσῆς] γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει, ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος.	For Moses from early generations has had those *who* preach him in various cities, he being read every Sabbath in the synagogues."	Μωϋσῆς, *Moüses*, RP P1904 F1859=10/13 vs. Μωσῆς, *Moses*, TR F1859=3/13 (Scrivener's egh). early ← *old*.
Acts 15:22	Τότε ἔδοξεν τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν {RP: - } [P1904 TR: τῷ] Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν ἐπικαλούμενον {RP-text P1904: Βαρσαββᾶν} [RP-marg TR: Βαρσαβᾶν], καὶ Σίλαν, ἄνδρας ἡγουμένους 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.	τῷ, *(to) the (Paul)*: absent in RP F1859=9/13 vs. present in P1904 TR F1859=4/13 (Scrivener's acep). Βαρσαββᾶν, *Barsabbas*, RP-text P1904 F1859=4/13 (Scrivener's bemp) vs. Βαρσαβᾶν, *Barsabas*, RP-marg TR F1859=9/13. A disparity with RP-text, R=5:10. church: see Matt 16:18. selected: middle voice for passive (otherwise, it is *men who have selected*). The middle voice may give a sense of voluntariness; compare 1 Cor 10:2.

Acts 15:23	γράψαντες διὰ χειρὸς αὐτῶν τάδε, Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν, χαίρειν·	They wrote as follows, *to be taken* by hand personally: "*From* the apostles and the elders and the brothers to the Gentile brothers throughout Antioch and Syria and Cilicia, greetings.	as follows ← *these (things)*. by hand personally ← *through their hand*. AV differs *(by them)*. Gentile ← *of (the) Gentiles*.
Acts 15:24	ἐπειδὴ ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ἐξελθόντες ἐτάραξαν ὑμᾶς λόγοις, ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον, οἷς οὐ διεστειλάμεθα·	In view of *the fact that* we have heard that some of us have gone out and disturbed you with words, upsetting your spiritual condition, telling *you* to be circumcised and to keep the law, to whom we have given no *such* instructions,	spiritual condition ← *souls*.
Acts 15:25	ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδόν, ἐκλεξαμένους ἄνδρας πέμψαι πρὸς ὑμᾶς, σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ,	we, reaching unanimity, have decided to send *some* selected men to you with our beloved Barnabas and Paul,	reaching unanimity ← *having become unanimous*. selected: see Acts 15:22.
Acts 15:26	ἀνθρώποις παραδεδωκόσιν τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ.	*who are* men who have committed themselves to the cause of the name of our Lord Jesus Christ.	*who have* committed themselves ← *who have delivered their souls*. The grammatical reference is to Barnabas and Paul, not the "selected men".
Acts 15:27	Ἀπεστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά.	So we have sent Judas and Silas with them to report on the same *things* verbally.	with ← *and*. to report ← *reporting*, but probably replacing a classical future participle of purpose. See Matt 20:20. verbally ← *through a word*.
Acts 15:28	Ἔδοξεν γὰρ τῷ ἁγίῳ πνεύματι, καὶ ἡμῖν, μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος, πλὴν τῶν ἐπάναγκες τούτων,	For it seemed good to the holy spirit and to us not to lay anything heavier on you except these necessary *things*:	anything heavier ← *any more weight*. necessary ← *necessarily*.
Acts 15:29	ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ πνικτοῦ καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτούς, εὖ πράξετε. Ἔρρωσθε.	to refrain from *things* sacrificed to idols, and blood, and *anything* strangled, and fornication. If you keep yourselves from these *things*, you will be doing well. May you be strong."	If: conditional use of the participle. May you be strong ← *Be strong*, actually a perfect imperative passive.
Acts 15:30	Οἱ μὲν οὖν ἀπολυθέντες ἦλθον εἰς Ἀντιόχειαν· καὶ συναγαγόντες τὸ πλῆθος, ἐπέδωκαν τὴν ἐπιστολήν.	So these were sent *on their way*, and they came to Antioch, and when they had gathered the group together, they handed over the epistle.	group ← *multitude*.
Acts 15:31	Ἀναγνόντες δέ, ἐχάρησαν ἐπὶ τῇ παρακλήσει.	And when they had read *it*, they rejoiced over the encouragement.	
Acts 15:32	Ἰούδας {RP P1904 S1550: τε} [E1624 S1894: δὲ] καὶ Σίλας, καὶ αὐτοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφούς, καὶ ἐπεστήριξαν.	And Judas and Silas, also being prophets themselves, encouraged and invigorated the brothers with many words.	τε, *and*, RP P1904 S1550 F1859=13/13 (incl. e*(tacite)*) vs. δὲ, *and / but*, E1624 S1894 F1859=0/13. many words ← *much word, speech*.
Acts 15:33	Ποιήσαντες δὲ χρόνον, ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστόλους.	And when they had spent *some* time *there*, they were sent *on their way* with peace from the brothers to the apostles.	

Acts 15:34	{RP: - } [P1904 TR: Ἔδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ.]	{RP: - } [P1904 TR: But Silas decided to stay on there.]	ἔδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ, *But Silas decided to stay on there*: absent in RP F1859=7/13 (Scrivener's cdghlmp) vs. present in P1904 TR F1859=6/13 (Scrivener's abefko). A weak disparity with RP, R=7:8. AV differs textually.
Acts 15:35	Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγγελιζόμενοι, μετὰ καὶ ἑτέρων πολλῶν, τὸν λόγον τοῦ κυρίου.	Then Paul and Barnabas spent time in Antioch, teaching and preaching the gospel, with many others also, the word of the Lord.	
Acts 15:36	Μετὰ δέ τινας ἡμέρας εἶπεν Παῦλος πρὸς Βαρνάβαν, Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφοὺς ἡμῶν κατὰ πᾶσαν πόλιν, ἐν αἷς κατηγγείλαμεν τὸν λόγον τοῦ κυρίου, πῶς ἔχουσιν.	And after several days Paul said to Barnabas, "Now then, let us return and visit our brothers in every city in which we declared the word of the Lord *and see* how they are."	how they are ← *how they have*. Idiomatic use of *to have* with an adverb.
Acts 15:37	Βαρνάβας δὲ ἐβουλεύσατο συμπαραλαβεῖν τὸν Ἰωάννην, τὸν {RP TR: καλούμενον} [P1904: ἐπικαλούμενον] Μάρκον.	And Barnabas had resolved to take John who *was* {RP TR: called} [P1904: surnamed] Mark with *him*,	καλούμενον, *named, called*, RP TR F1859=9/13 vs. ἐπικαλούμενον, *surnamed; nicknamed*, P1904 F1859=4/13 (Scrivener's cdkp).
Acts 15:38	Παῦλος δὲ ἠξίου, τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαραλαβεῖν τοῦτον.	but Paul did not think it proper that they should take this *man* with *them*, *who had* deserted them in Pamphylia and had not accompanied them for the work.	did not think it proper that they should ← *thought it worthy not to*. in ← *from*. The reference is to Acts 13:13.
Acts 15:39	Ἐγένετο οὖν παροξυσμός, ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τόν τε Βαρνάβαν παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς Κύπρον·	So a bitter dispute arose, with the result that they took leave of each other, and that Barnabas took Mark with *him* and sailed off to Cyprus.	
Acts 15:40	Παῦλος δὲ ἐπιλεξάμενος Σίλαν ἐξῆλθεν, παραδοθεὶς τῇ χάριτι τοῦ θεοῦ ὑπὸ τῶν ἀδελφῶν.	And Paul chose Silas and departed, after being committed to the grace of God by the brothers.	
Acts 15:41	Διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ἐπιστηρίζων τὰς ἐκκλησίας.	And he crossed through Syria and Cilicia, invigorating the churches.	churches: see Matt 16:18.
Acts 16:1	Κατήντησεν δὲ εἰς Δέρβην καὶ Λύστραν· καὶ ἰδού, μαθητής τις ἦν ἐκεῖ, ὀνόματι Τιμόθεος, υἱὸς γυναικός τινος Ἰουδαίας πιστῆς, πατρὸς δὲ Ἕλληνος·	And he arrived in Derbe and Lystra, where there was a certain disciple by *the* name of Timothy, *the* son of a certain Jewish woman, *who was* a believer, and a Greek father,	where there was ← *and behold, there was there*.
Acts 16:2	ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν.	and he was highly regarded by the brothers in Lystra and Iconium.	highly regarded ← *attested*.
Acts 16:3	Τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν, καὶ λαβὼν περιέτεμεν αὐτόν, διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις· ᾔδεισαν γὰρ ἅπαντες τὸν πατέρα αὐτοῦ, ὅτι Ἕλλην ὑπῆρχεν.	Paul wanted him to come along with him, and he took *him* and circumcised him on account of the Jews who were in those places, for they all knew that his father was a Greek.	him ← *this (man)*. along ← *out*. was: in classical grammar, the meaning is *had been*, but that seems unlikely here. See Acts 6:1.

Acts 16:4	Ὡς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδουν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν {RP P1904 S1550 S1894: πρεσβυτέρων} [E1624: πρεσβυπέρων] τῶν ἐν Ἱερουσαλήμ.	And as they went through the cities, they delivered decrees to them, to keep, which *had been* issued by the apostles and the elders in Jerusalem.	πρεσβυτέρων, *elders*, RP P1904 S1550 S1894 F1859=13/13 vs. πρεσβυπέρων, *elders* (misspelled), E1624 F1859=0/13. Scrivener does not give variants, which there would surely be if his edition of Elzevir read as ours does, so we assume his edition of Elzevir contains πρεσβυτέρων. issued ← *judged*.
Acts 16:5	Αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῇ πίστει, καὶ ἐπερίσσευον τῷ ἀριθμῷ καθ' ἡμέραν.	So the churches were consolidated in the faith, and they increased in number daily.	churches: see Matt 16:18. increased ← *were abounding*.
Acts 16:6	Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ,	But as they passed through Phrygia and the Galatian region, they were prevented by the holy spirit from speaking the word in Asia,	
Acts 16:7	ἐλθόντες κατὰ τὴν Μυσίαν ἐπείραζον κατὰ τὴν Βιθυνίαν πορεύεσθαι· καὶ οὐκ εἴασεν αὐτοὺς τὸ πνεῦμα·	and they came down to Mysia, and they attempted to go down to Bithynia, but the spirit did not allow them,	but: adversative use of καί.
Acts 16:8	παρελθόντες δὲ τὴν Μυσίαν κατέβησαν εἰς Τρῳάδα.	and by-passing Mysia they went down to Troas.	
Acts 16:9	Καὶ ὅραμα διὰ τῆς νυκτὸς ὤφθη τῷ Παύλῳ· ἀνήρ τις ἦν Μακεδὼν ἑστώς, παρακαλῶν αὐτὸν καὶ λέγων, Διαβὰς εἰς Μακεδονίαν, βοήθησον ἡμῖν.	Then a vision appeared in the night to Paul – a certain Macedonian man was standing *and* calling on him and saying, "Cross into Macedonia and help us."	Cross: imperatival use of the participle.
Acts 16:10	Ὡς δὲ τὸ ὅραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν, συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ κύριος εὐαγγελίσασθαι αὐτούς.	And when he had seen the vision, we immediately tried to depart for Macedonia, deducing that the Lord had called on us to preach the gospel to them.	we: showing that the author, Luke, is travelling with Paul. Similarly in Acts 20:5 and Acts 27:1. called on ← *called to himself*. Middle voice.
Acts 16:11	Ἀναχθέντες οὖν ἀπὸ τῆς Τρῳάδος, εὐθυδρομήσαμεν εἰς Σαμοθρᾴκην, τῇ {RP TR: τε} [P1904: δὲ] ἐπιούσῃ εἰς Νεάπολιν,	So we set sail from Troas and had a straight voyage to Samothrace, and the next *day* to Neapolis.	τε, *and*, RP TR F1859=6/13 (Scrivener's defghl) vs. δὲ, *and / but*, P1904 F1859=7/13 (Scrivener's abckmop). A weak disparity with RP, R=7:8.
Acts 16:12	ἐκεῖθέν τε εἰς Φιλίππους, ἥτις ἐστὶν πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, {RP: κολωνεία} [P1904 TR: κολωνία]· ἦμεν δὲ ἐν {RP P1904: αὐτῇ} [TR: ταύτῃ] τῇ πόλει διατρίβοντες ἡμέρας τινάς.	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.	κολωνεία, *colony (1)*, RP P1904 F1859=7/14 (Scrivener's bcdeghp**) vs. κολωνία, *colony (2)*, TR F1859=4/14 (Scrivener's flmo) vs. κωλωνεία, *colony (3)*, F1859=3/14 (Scrivener's akp*). αὐτῇ, *itself*, RP F1859=8/13 vs. ταύτῃ, *this*, P1904 TR F1859=5/13 (Scrivener's abkop). Nearly a disparity with RP, R=8:7. *Roman* colony: the Greek is from the Latin word *colonia*.
Acts 16:13	Τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω τῆς πόλεως παρὰ ποταμόν, οὗ ἐνομίζετο προσευχὴ εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις γυναιξίν.	And on the Sabbath day we went out of the city along *the* river where prayer was customarily *held*, and we sat down and spoke to the women who *were* gathered *there*.	

Acts 16:14	Καί τις γυνὴ ὀνόματι Λυδία, πορφυρόπωλις πόλεως Θυατείρων, σεβομένη τὸν θεόν, ἤκουεν· ἧς ὁ κύριος διήνοιξεν τὴν καρδίαν, προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου.	And a certain woman by *the* name of Lydia was listening, a seller of purple *cloth*, of *the* city of Thyatira, *who* worshipped God, whose heart the Lord had opened to pay heed to the *things* spoken by Paul.	
Acts 16:15	Ὡς δὲ ἐβαπτίσθη, καὶ ὁ οἶκος αὐτῆς, παρεκάλεσεν λέγουσα, Εἰ κεκρίκατέ με πιστὴν τῷ κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου, μείνατε. Καὶ παρεβιάσατο ἡμᾶς.	And when she had been baptized, along with her household, she invited *us*, saying, "If you have judged me to be faithful to the Lord, come and stay in my house." And she urged us *to do so*.	invited: or, more strongly, *appealed to, pleaded with*. come: imperatival use of the participle.
Acts 16:16	Ἐγένετο δὲ πορευομένων ἡμῶν εἰς προσευχήν, παιδίσκην τινὰ ἔχουσαν πνεῦμα Πύθωνος ἀπαντῆσαι ἡμῖν, ἥτις ἐργασίαν πολλὴν παρεῖχεν τοῖς κυρίοις αὐτῆς, μαντευομένη.	And it came to pass as we were going to prayer that a certain girl *who was* possessed by a soothsaying spirit met us, *and* who provided her masters with much business by soothsaying.	*was* possessed by ← *having*. a soothsaying spirit ← *a spirit of Python*. Python was a mythological serpent destroyed by Apollo in the shrine of the oracle at Delphi. by soothsaying: gerundial use of the participle.
Acts 16:17	Αὕτη κατακολουθήσασα τῷ Παύλῳ καὶ {RP-text TR: ἡμῖν} [RP-marg P1904: τῷ Σίλᾳ], ἔκραζεν λέγουσα, Οὗτοι οἱ ἄνθρωποι δοῦλοι τοῦ θεοῦ τοῦ ὑψίστου εἰσίν, οἵτινες καταγγέλλουσιν {RP P1904 S1550 S1894: ἡμῖν} [E1624: ὑμῖν] ὁδὸν σωτηρίας.	She followed Paul and {RP-text TR: us} [RP-marg P1904: Silas] persistently and kept shouting out, "These men are servants of the Most High God, and they are declaring *the* way of salvation to {RP P1904 S1550 S1894: us} [E1624: you]."	ἡμῖν, *(followed) us*, RP-text TR F1859=12/13 vs. τῷ Σίλᾳ, *(followed) Silas*, RP-marg P1904 F1859=1/13 (Scrivener's h). ἡμῖν, *to us*, RP P1904 S1550 S1894: F1859=10/13 (incl. c*(tacite)*e*(tacite)*) vs. ὑμῖν, *to you*, E1624 F1859=3/13 (Scrivener's abo). She ← *This (woman)*. kept shouting out ← *was shouting out, saying*, iterative imperfect.
Acts 16:18	Τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. Διαπονηθεὶς δὲ ὁ Παῦλος, καὶ ἐπιστρέψας, τῷ πνεύματι εἶπεν, Παραγγέλλω σοι ἐν τῷ ὀνόματι Ἰησοῦ χριστοῦ, ἐξελθεῖν ἀπ' αὐτῆς. Καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ.	She kept doing this for many days. Paul, being worn out with annoyance, turned to the spirit and said, "I command you in the name of Jesus Christ to come out of her." And it came out at *that* very hour.	Punctuation: we, with P1904, take *to the spirit* with *turned*. RP TBS-TR AV take *to the spirit* with *said*. Both are possible. So AV differs. kept doing: iterative imperfect.
Acts 16:19	Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπὶς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν, εἵλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας,	But when her masters saw that the mainstay of their business had come out, they laid hold of Paul and Silas and dragged *them* to the market place to the governors.	mainstay ← *hope*.
Acts 16:20	καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς εἶπον, Οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν, Ἰουδαῖοι ὑπάρχοντες,	And they led them to the magistrates and said, "These men are stirring up our city, and, being Jews,	magistrates: also, especially classically, *army generals*, but classically and frequently in the papyri *magistrates* dealing with civil matters. and: from καὶ in the next verse.
Acts 16:21	καὶ καταγγέλλουσιν ἔθη ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν, Ῥωμαίοις οὖσιν.	are declaring customs which we are not permitted to adopt or to do, since we are Romans."	since: causal use of the participle.
Acts 16:22	Καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρατηγοὶ περιρρήξαντες αὐτῶν τὰ ἱμάτια ἐκέλευον ῥαβδίζειν.	And the crowd rose up against them together, and the magistrates tore their coats and ordered beating with rods.	beating ← *to beat*.

Acts 16:23	Πολλάς τε ἐπιθέντες αὐτοῖς πληγὰς ἔβαλον εἰς φυλακήν, παραγγείλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν αὐτούς·	And after inflicting many blows on them, they threw *them* in prison, ordering the prison guard to guard them securely,	ordering ← *having ordered*. See Matt 23:20.
Acts 16:24	ὅς, παραγγελίαν τοιαύτην εἰληφώς, ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακήν, καὶ τοὺς πόδας αὐτῶν ἠσφαλίσατο εἰς τὸ ξύλον.	and he accepted such a charge and put them in the innermost prison *area* and secured their feet in stocks.	innermost ← *inner*. in stocks ← *to the wood*.
Acts 16:25	Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνουν τὸν θεόν, ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμιοι·	Now at around midnight, Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them,	
Acts 16:26	ἄφνω δὲ σεισμὸς ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμωτηρίου· ἀνεῳχθησάν τε παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη.	when suddenly a heavy *earth*quake took place, so that the foundations of the prison were shaken, and immediately all the doors were opened, and everyone's shackles became detached.	heavy ← *great*.
Acts 16:27	Ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεῳγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν, ἔμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι τοὺς δεσμίους.	The prison guard was awoken from his sleep, and when he saw that the doors of the prison were open, he drew his sword and was going to kill himself, thinking that the prisoners had escaped.	was ← *having become*. his: from the middle voice of *drew*.
Acts 16:28	Ἐφώνησεν δὲ φωνῇ μεγάλῃ ὁ Παῦλος λέγων, Μηδὲν πράξῃς σεαυτῷ κακόν· ἅπαντες γάρ ἐσμεν ἐνθάδε.	But Paul shouted in a loud voice and said, "Don't do yourself *any* harm, for we are all here."	
Acts 16:29	Αἰτήσας δὲ φῶτα εἰσεπήδησεν, καὶ ἔντρομος γενόμενος προσέπεσεν τῷ Παύλῳ καὶ τῷ Σίλᾳ,	Then he asked for light and rushed in, and with trembling he fell *down* at Paul and Silas,	light ← *lights*. rushed ← *leapt*. with trembling ← *having become trembling*.
Acts 16:30	καὶ προαγαγὼν αὐτοὺς ἔξω ἔφη, Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;	and he led them out and said, "Gentlemen, what must I do to be saved?"	led them out ← *led them forward (to) outside*.
Acts 16:31	Οἱ δὲ εἶπον, Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν χριστόν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου.	And they said, "Believe in the Lord Jesus Christ, and you and your household will be saved."	
Acts 16:32	Καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ κυρίου, καὶ πᾶσιν τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ.	And they spoke the word of the Lord to him and to all those in his house.	
Acts 16:33	Καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παραχρῆμα.	Then he took them along at that hour of the night and washed *their* wounds, and he was immediately baptized, as *were* all those of his *family* .	*their* wounds ← *from their wounds*.
Acts 16:34	Ἀναγαγών τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ παρέθηκεν τράπεζαν, καὶ {RP P1904: ἠγαλλιᾶτο} [TR: ἠγαλλιάσατο] πανοικὶ πεπιστευκὼς τῷ θεῷ.	And he led them up to his house, and he served *them* a meal, and he rejoiced with all *his* household, having believed in God.	ἠγαλλιᾶτο, *was rejoicing*, RP P1904 F1859=8/13 (Scrivener's bdegkhmo, but dk with rough breathing) vs. ἠγαλλιάσατο, *rejoiced*, TR F1859=5/13 (Scrivener's acflp). meal ← *table*. Compare the English use of *dish* (metonymy of adjunct / subject).

Acts 16:35	Ἡμέρας δὲ γενομένης, ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους λέγοντες, Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους.	After a day had passed, the magistrates sent the lictors and said, "Release those men."	lictors: attendants / bodyguards of magistrates, carrying rods of office.
Acts 16:36	Ἀπήγγειλεν δὲ ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον ὅτι Ἀπεστάλκασιν οἱ στρατηγοί, ἵνα ἀπολυθῆτε· νῦν οὖν ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ.	And the prison guard reported these words to Paul *as follows*: "The magistrates have sent *word* that you should be released. So depart now and go in peace."	depart: imperatival use of the participle.
Acts 16:37	Ὁ δὲ Παῦλος ἔφη πρὸς αὐτούς, Δείραντες ἡμᾶς δημοσίᾳ, ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλον εἰς φυλακήν, καὶ νῦν λάθρᾳ ἡμᾶς ἐκβάλλουσιν; Οὐ γάρ· ἀλλὰ ἐλθόντες αὐτοὶ {RP: - } [P1904 TR: ἡμᾶς] ἐξαγαγέτωσαν.	Then Paul said to them, "They flogged us when we were uncondemned, in public, although we are Roman citizens, and they threw *us* in prison. And now, are they going to expel us in secret? Not likely! Rather, let them come and conduct {RP: *us*} [P1904 TR: us] out themselves."	ἡμᾶς, *us*: absent in RP F1859=3/13 (Scrivener's ghl) vs. present in P1904 TR F1859=10/13. A strong disparity with RP, R=3:12. flogged ← *flayed*. although: concessive use of the participle. citizens ← *men*. going to expel us ← *expelling us*. Not likely!: English idiom (the Greek being idiomatic) for *Certainly not!* come: imperatival use of the participle.
Acts 16:38	Ἀνήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδοῦχοι τὰ ῥήματα ταῦτα· καὶ ἐφοβήθησαν ἀκούσαντες ὅτι Ῥωμαῖοί εἰσιν,	And the lictors reported these words to the magistrates, and they became afraid when they heard that they were Romans,	
Acts 16:39	καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἐξαγαγόντες ἠρώτων ἐξελθεῖν τῆς πόλεως.	and they came and apologized to them profusely, then they conducted *them* out and asked *them* to leave the city.	
Acts 16:40	Ἐξελθόντες δὲ ἐκ τῆς φυλακῆς εἰσῆλθον {RP P1904: πρὸς} [TR: εἰς] τὴν Λυδίαν· καὶ ἰδόντες τοὺς ἀδελφούς, παρεκάλεσαν αὐτούς, καὶ ἐξῆλθον.	So they came out of the prison and went to Lydia*'s house*, and they saw the brothers *there* and encouraged them, and they departed *again*.	πρὸς, *to (1)*, RP P1904 F1859=12/13 vs. εἰς, *to (2)*, TR F1859=1/13 (Scrivener's e).
Acts 17:1	Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολλωνίαν, ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν ἡ συναγωγὴ τῶν Ἰουδαίων·	And they travelled through Amphipolis and Apollonia and came to Thessalonica, where there was a Jewish synagogue.	a Jewish synagogue ← *the synagogue of the Jews*. See Gen 22:9.
Acts 17:2	κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθεν πρὸς αὐτούς, καὶ ἐπὶ σάββατα τρία {RP: διελέξατο} [P1904 TR: διελέγετο] αὐτοῖς ἀπὸ τῶν γραφῶν,	And in accordance with his custom, Paul went to them, and for three Sabbaths he debated with them from the scriptures,	διελέξατο, *he discussed*, RP F1859=1/13 (Scrivener's p) vs. διελέγετο, *he was discussing*, P1904 TR F1859=11/13 vs. another reading, F1859=1/13 (Scrivener's c). A strong disparity with RP, R=1:13. in accordance with his custom, Paul ← *in accordance with what was customary to Paul, he*.
Acts 17:3	διανοίγων καὶ παρατιθέμενος, ὅτι Τὸν χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι Οὗτός ἐστιν ὁ χριστὸς Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν.	expounding and explaining as follows: "Christ had to suffer and rise from *the* dead", and, "This *is who* the Christ is: Jesus, whom I declare to you."	as follows ← *that*, but ὅτι is also a particle introducing direct speech.

Acts 17:4	Καί τινες ἐξ αὐτῶν ἐπείσθησαν, καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλᾳ, τῶν τε σεβομένων Ἑλλήνων πολὺ πλῆθος, γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι.	And some of them were persuaded and were assigned to Paul and Silas, as *were* a very large number of the devout Greeks and not an insignificant number of the leading women.	assigned: or *allotted*, for care and teaching. very large number ← *much multitude*. an insignificant number ← *few*.
Acts 17:5	{RP P1904: Προσλαβόμενοι} [TR: Ζηλώσαντες] δὲ {RP: οἱ Ἰουδαῖοι οἱ ἀπειθοῦντες} [P1904 TR: οἱ ἀπειθοῦντες Ἰουδαῖοι], {RP P1904: - } [TR: καὶ προσλαβόμενοι] τῶν ἀγοραίων τινὰς ἄνδρας πονηρούς, καὶ ὀχλοποιήσαντες, ἐθορύβουν τὴν πόλιν· ἐπιστάντες τε τῇ οἰκίᾳ Ἰάσονος, ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον.	But the unbelieving Jews {RP P1904: - } [TR: were jealous and] recruited some good-for-nothing men from those *who* hang around the market area, and when they had collected a crowd, they brought the city into uproar and took a stand at Jason's house and tried to bring them to the people.	προσλαβόμενοι, *recruiting*, RP P1904 F1859=8/13 vs. ζηλώσαντες, *having been zealous*, TR F1859=5/13. For witnesses to προσλαβόμενοι in another position, see below. AV differs textually. οἱ Ἰουδαῖοι οἱ ἀπειθοῦντες, *the Jews + the unbelieving (ones)*, RP F1859=8/13 vs. οἱ ἀπειθοῦντες Ἰουδαῖοι, *the unbelieving Jews*, P1904 TR F1859=3/13 vs. another reading, F1859=1/13 vs. absence of ἀπειθοῦντες, *unbelieving*, F1859=1/13. καὶ προσλαβόμενοι, *and recruiting*: absent in RP P1904 F1859=9/13 (Scrivener's bdefghlmo) vs. present in TR F1859=3/13 vs. another reading, F1859=1/13.
Acts 17:6	Μὴ εὑρόντες δὲ αὐτούς, ἔσυρον τὸν Ἰάσονα καί τινας ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας, βοῶντες ὅτι Οἱ τὴν οἰκουμένην ἀναστατώσαντες, οὗτοι καὶ ἐνθάδε πάρεισιν,	But as they did not find them, they dragged Jason and some brothers to the city rulers, shouting, "Those who have upset the world *are* these present right here,	as: causal use of the participle. right: the force of this word comes from καὶ and its unusual position.
Acts 17:7	οὓς ὑποδέδεκται Ἰάσων· καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος {RP P1904: πράσσουσιν} [TR: πράττουσι], βασιλέα {RP TR: λέγοντες ἕτερον} [P1904: ἕτερον λέγοντες] εἶναι, Ἰησοῦν.	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."	πράσσουσι(ν), *they are doing (1)*, RP P1904 F1859=12/13 vs. πράττουσι(ν), *they are doing (2)*, TR F1859=1/13 (Scrivener's m). λέγοντες ἕτερον, *saying + (that there was) another*, RP TR F1859=7/13 vs. ἕτερον λέγοντες, *another + saying (that there was)*, P1904 F1859=6/13 (Scrivener's acfhkp, p with smooth breathing). Nearly a disparity with RP, R=8:7.
Acts 17:8	Ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα.	And they stirred up the crowd and the rulers of the city, who heard these *things*.	*who* heard ← *hearing*. A translation of *as they heard* would reflect the contemporaneity, but it would leave an unwanted association *they stirred up ... as they*, the two *theys* being different.
Acts 17:9	Καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν, ἀπέλυσαν αὐτούς.	Then they took bail from Jason and the others, and they released them.	bail ← *the sufficient (thing)*. The meaning *bail, security* is common in the papyri [MM]. others ← *rest*.
Acts 17:10	Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἐξέπεμψαν τόν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέροιαν· οἵτινες παραγενόμενοι εἰς τὴν συναγωγὴν {RP P1904: ἀπῆεσαν τῶν Ἰουδαίων} [TR: τῶν Ἰουδαίων ἀπῆεσαν].	And the brothers immediately during the night sent Paul and Silas away to Berea, who, when they arrived, went to the Jews' synagogue.	ἀπῆεσαν τῶν Ἰουδαίων, *went away + of the Jews*, RP P1904 F1859=9/13 vs. τῶν Ἰουδαίων ἀπῆεσαν, *of the Jews + went away*, TR F1859=4/13 (Scrivener's akmp).

Acts 17:11	Οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν ἀνακρίνοντες τὰς γραφάς, εἰ ἔχοι ταῦτα οὕτως.	Now these were more noble-minded than those in Thessalonica, and they received the word with all readiness, closely examining the scriptures daily *to see* whether these *things* were so.	
Acts 17:12	Πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι.	So many of them believed, as *did* not a few of the Greek women of high standing, and men.	
Acts 17:13	Ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ θεοῦ, ἦλθον κἀκεῖ σαλεύοντες τοὺς ὄχλους.	But when the Jews from Thessalonica came to know that the word of God had also been declared in Berea by Paul, they came there too and stirred up the crowds.	
Acts 17:14	Εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν· ὑπέμενον δὲ ὅ τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ.	And then immediately the brothers sent Paul out so that he could go in the direction of the sea. But both Silas and Timothy stayed there.	so that he *could* go ← *to go*.
Acts 17:15	Οἱ δὲ καθιστῶντες τὸν Παῦλον, ἤγαγον αὐτὸν ἕως Ἀθηνῶν· καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσιν πρὸς αὐτόν, ἐξήεσαν.	And they conducted Paul and brought him to Athens, then having received an instruction for Silas and Timothy to come to him as quickly as possible, they departed.	for ← *to*.
Acts 17:16	Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ, θεωροῦντι κατείδωλον οὖσαν τὴν πόλιν.	And in Athens, while Paul was waiting for them, his spirit in him was exasperated when he saw *how* the city was given to idolatry.	
Acts 17:17	Διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας.	So he discussed with the Jews and devout *people* in the synagogue, and every day with those *who* happened to be around in the market place.	
Acts 17:18	Τινὲς δὲ {RP: καὶ} [P1904 TR: -] τῶν Ἐπικουρείων καὶ τῶν {RP-text P1904: Στοϊκῶν} [RP-marg TR: Στωϊκῶν] φιλοσόφων συνέβαλλον αὐτῷ. Καί τινες ἔλεγον, Τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν; Οἱ δέ, Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν {RP: εὐηγγελίζετο} [P1904: εὐηγγελίζετο αὐτοῖς] [TR: αὐτοῖς εὐηγγελίζετο].	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 propounder of foreign deities." *This was* because he preached Jesus and the resurrection {RP: - } [P1904 TR: to them].	καὶ, *and; also*: present in RP F1859=10/13 vs. absent in P1904 TR F1859=3/13. Στοϊκῶν, *Stoics* (classically poetic), RP-text P1904 F1859=4/13 vs. Στωϊκῶν, *Stoics* (classically standard), RP-marg TR F1859=9/13. A disparity (#1) with RP-text, R=5:10. εὐηγγελίζετο, *he was preaching*, RP F1859=6/13 vs. εὐηγγελίζετο αὐτοῖς, *he was preaching + to them*, P1904 F1859=6/13 vs. αὐτοῖς εὐηγγελίζετο, *to them + he was preaching*, TR F1859=1/13. A weak disparity (#2) with RP, R=6:7. amateur ← *seed-picker*. be getting at ← *mean to say*.
Acts 17:19	Ἐπιλαβόμενοί τε αὐτοῦ, ἐπὶ τὸν Ἄρειον πάγον ἤγαγον λέγοντες, Δυνάμεθα γνῶναι, τίς ἡ καινὴ αὕτη ἡ ὑπὸ σοῦ λαλουμένη διδαχή;	And they took him along with *them* and brought *him* to Ares Hill and said, "May we know what this new teaching *is* which *is being* spoken by you?	Ares Hill: or, with the Roman name for the god, *Mars Hill*. The great council of the Athenians was held here [CB].

Acts 17:20	Ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν· βουλόμεθα οὖν γνῶναι, τί ἂν θέλοι ταῦτα εἶναι -	For you are bringing some strange *ideas* to our ears. So we wish to know what these *things* mean."	ears ← *hearing*, but a plural word in Greek.
Acts 17:21	Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν τι καὶ ἀκούειν καινότερον.	For all the Athenians and the foreigners living away from home would spend their leisure time in nothing other than talking or hearing *about* something new.	new ← *newer*.
Acts 17:22	Σταθεὶς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου ἔφη, Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ.	So Paul, standing before the Ares Hill *council* said, "Men of Athens, I see, apparently, that you *are* very reverent to the gods in all *respects*.	before ← *in the midst of*. Men of Athens ← *Athenian men*. very reverent ← *rather reverent*, Greek comparative for superlative.
Acts 17:23	Διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν, εὗρον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο, Ἀγνώστῳ θεῷ. Ὃν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν.	For as I passed through and looked at your objects of worship, I also found an altar on which had been inscribed: 'To an unknown god.' Now *him* whom you worship in ignorance, I declare to you.	I declare ← *I declare this (one)*.
Acts 17:24	Ὁ θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος, οὐρανοῦ καὶ γῆς κύριος ὑπάρχων, οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ,	God, who made the universe and everything in it – he being Lord of heaven and earth – does not dwell in shrines made by hands,	he ← *this (one)*.
Acts 17:25	οὐδὲ ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται, προσδεόμενός τινος, αὐτὸς διδοὺς πᾶσιν ζωὴν καὶ πνοὴν {RP P1904 S1550: κατὰ} [E1624 S1894: καὶ τὰ] πάντα·	nor is he served by human hands as if he lacked anything, but he himself gives life and breath {RP P1904 S1550: in all *respects*} [E1624 S1894: and everything] to all.	κατὰ, *in respect of; according to*, RP P1904 S1550 F1859=12/13 vs. καὶ τὰ, *and the*, E1624 S1894 F1859=1/13 (Scrivener's p, which joins this with the next verse). as if: suggestive-unreal use (compare conditional use) of the participle.
Acts 17:26	ἐποίησέν τε ἐξ ἑνὸς αἵματος πᾶν ἔθνος ἀνθρώπων, κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς, ὁρίσας {RP P1904: προστεταγμένους} [TR: προτεταγμένους] καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν·	And he made every nation of men from one blood, so as to dwell on all the surface of the earth, and he set {RP P1904: appointed} [TR: pre-arranged] times and the borders of their territory,	προστεταγμένους, *appointed*, RP P1904 F1859=9/13 vs. προτεταγμένους, *pre-arranged*, TR F1859=4/13 (Scrivener's abfk). We remark that *blood*, absent in NA26, scores as follows: αἵματος, *blood*: present in RP P1904 TR F1859=11/13 vs. absent in F1859=2/13 (Scrivener's ep).
Acts 17:27	ζητεῖν τὸν κύριον, εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὕροιεν, {RP P1904: καί γε} [TR: καίτοιγε] οὐ μακρὰν ἀπὸ ἑνὸς ἑκάστου ἡμῶν ὑπάρχοντα.	so that *they* should seek the Lord, *to see* if they might possibly feel their way to him and find *him*, {RP P1904: and at any rate} [TR: and yet] he is not far from any one of us.	καί γε, *and at any rate*, RP P1904 F1859=12/13 vs. καίτοιγε, *and yet*, TR F1859=1/13 (Scrivener's a). possibly: this comes from ἄρα γε. any ← *each*, the change being occasioned by the negative.
Acts 17:28	Ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καί ἐσμεν· ὡς καί τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασιν, Τοῦ γὰρ καὶ γένος ἐσμέν.	For in him we live and move and exist, as also some of your poets have said, 'For we too are his kindred.'	of your poets ← *of the poets with you*. kindred ← *race*.

Acts 17:29	Γένος οὖν ὑπάρχοντες τοῦ θεοῦ, οὐκ ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον.	So since we are *the* kindred of God, we should not think the divine *essence* is like gold or silver or stone or a sculpture from *the* craftsmanship and *the* ponderings of man.	since: causal use of the participle. kindred ← *race*. from ← *of*. ponderings ← *pondering*.
Acts 17:30	Τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεός, τὰ νῦν παραγγέλλει τοῖς ἀνθρώποις πᾶσιν πανταχοῦ μετανοεῖν·	And so although God turned a blind eye throughout the times of ignorance, in these times he commands all men everywhere to repent.	although: concessive use of the participle. in these times ← *(in respect of) the now (times)*.
Acts 17:31	διότι ἔστησεν ἡμέραν, ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὥρισεν, πίστιν παρασχὼν πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν.	For he has appointed a day on which he is going to judge the world in righteousness, through a man whom he has appointed, having provided assurance to all by resurrecting him from *the* dead."	assurance ← *faith*. by resurrecting: gerundial use of the participle.
Acts 17:32	Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν, οἱ μὲν ἐχλεύαζον· οἱ δὲ εἶπον, Ἀκουσόμεθά σου πάλιν περὶ τούτου.	And when they heard "resurrection of *the* dead", some scoffed, but some said, "We will hear you again on this *matter*."	
Acts 17:33	Καὶ οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν.	And so Paul departed from their company.	company ← *midst*.
Acts 17:34	Τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ, ἐπίστευσαν· ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης, καὶ γυνὴ ὀνόματι Δάμαρις, καὶ ἕτεροι σὺν αὐτοῖς.	But some men stuck with him and believed, among whom *were* Dionysius the Ares Hill council member, and a woman by *the* name of Damaris and others with them.	Dionysius ... and a woman ← *both Dionysius ... and a woman*.
Acts 18:1	Μετὰ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον.	After this Paul left Athens and went to Corinth.	this ← *these (things)*.
Acts 18:2	Καὶ εὑρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ {RP-text: τεταχέναι} [RP-marg P1904 TR: διατεταχέναι] Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους {RP TR: ἐκ} [P1904: ἀπὸ] τῆς Ῥώμης, προσῆλθεν αὐτοῖς·	And he found a certain Jew by *the* name of Aquila, a Pontian by descent, *who had* just come from Italy, and Priscilla his wife (because Claudius had decreed that all the Jews *must* depart from Rome), and he went up to them,	τεταχέναι, *to have decreed (1)*, RP-text F1859=3/12 (Scrivener's fkm) vs. διατεταχέναι, *to have decreed (2)*, RP-marg P1904 TR F1859=7/12 (Scrivener's bceghlo) vs. προστεταχέναι, *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 cefhl) vs. ἀπὸ, *from*, P1904 F1859=7/12 (Scrivener's abdgkmo). A weak disparity (#2) with RP, R=6:8. descent ← *race*, but as he was of the Jewish race, the sense here is of the region of his forebears.
Acts 18:3	καὶ διὰ τὸ ὁμότεχνον εἶναι, {RP TR: ἔμενεν} [P1904: ἔμεινεν] παρ' αὐτοῖς καὶ εἰργάζετο· ἦσαν γὰρ σκηνοποιοὶ {RP-text TR: τὴν τέχνην} [RP-marg P1904: τῇ τέχνῃ].	and since they were of the same trade, he remained with them and did some work, for they were tent-makers by trade.	ἔμενεν, *he was remaining*, RP TR F1859=11/12 vs. ἔμεινεν, *he remained*, P1904 F1859=1/12 (Scrivener's m). τὴν τέχνην, *in respect of trade*, RP-text TR F1859=9/12 vs. τῇ τέχνῃ, *by trade*, RP-marg P1904 F1859=3/12 (Scrivener's cgl).
Acts 18:4	Διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον, ἔπειθέν τε Ἰουδαίους καὶ Ἕλληνας.	And he was in discussion in the synagogue every Sabbath, and he tried to persuade Jews and Greeks.	tried to persuade: conative imperfect.

Acts 18:5	Ὡς δὲ κατῆλθον ἀπὸ τῆς Μακεδονίας ὅ τε Σίλας καὶ ὁ Τιμόθεος, συνείχετο τῷ πνεύματι ὁ Παῦλος, διαμαρτυρόμενος τοῖς Ἰουδαίοις τὸν χριστὸν Ἰησοῦν.	And when both Silas and Timothy had come down from Macedonia, Paul was pressed in spirit, and he testified solemnly to the Jews *that* the Christ *was* Jesus.	in spirit ← *in the spirit*. testified solemnly: see Luke 16:28. the Christ *was* Jesus: so answering the question *Who is the Christ (Messiah)?* AV differs, reading *that Jesus was Christ*, so answering the question, *Who is Jesus?* We regard the sentence as ending with an understood εἶναι, *to be*, so the complement, preceding this, will be the word without the article, *Jesus*, and the word with the article, *Christ*, will be the subject, by a rule also applicable to John 1:1.
Acts 18:6	Ἀντιτασσομένων δὲ αὐτῶν καὶ βλασφημούντων, ἐκτιναξάμενος τὰ ἱμάτια, εἶπεν πρὸς αὐτούς, Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν· καθαρὸς ἐγώ· ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι.	But since they took an opposing standpoint and blasphemed, he shook out *his* clothes and said to them, "Your blood *be* on your head. I *am* clear *of responsibility*. From now *on* I will go to the Gentiles."	since: causal use of the participle. clear *of responsibility* ← *clean, pure*. Paul continued to go to the synagogues first, then also to the Gentiles.
Acts 18:7	Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι Ἰούστου, σεβομένου τὸν θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ.	And moving on from there he went to *the* house of a certain *man* by *the* name of Justus, *who* worshipped God, whose house abutted on the synagogue.	moving on: having moved on. See Matt 23:20.
Acts 18:8	Κρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσεν τῷ κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον καὶ ἐβαπτίζοντο.	But Crispus the leader of the synagogue believed in the Lord with the whole of his household, and many of the Corinthians heard and believed and were baptized.	heard and believed and were baptized ← *hearing would believe and be baptized* (present participle and the imperfect tense twice).
Acts 18:9	Εἶπεν δὲ ὁ κύριος δι' ὁράματος ἐν νυκτὶ τῷ Παύλῳ, Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσῃς·	Then the Lord said to Paul through a vision at night, "Do not be afraid, but speak *out* and do not be silent,	
Acts 18:10	διότι ἐγώ εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεταί σοι τοῦ κακῶσαί σε· διότι λαός ἐστίν μοι πολὺς ἐν τῇ πόλει ταύτῃ.	for I am with you and no-one will attack you so as to harm you, for I have many people in this city."	many people ← *much people*, so suggesting emphasis on the group rather than the individuals, *a numerous people*.
Acts 18:11	Ἐκάθισέν τε ἐνιαυτὸν καὶ μῆνας ἕξ, διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ θεοῦ.	And he remained *there* for a year and six months teaching the word of God among them.	remained ← *sat*, a Hebraism (יָשַׁב).
Acts 18:12	Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας, κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα,	But while Gallio was proconsul of Achaea, the Jews unanimously rose up against Paul and led him to the court,	Achaea: or *Achaia*, with AV. Also in Acts 18:27 and Paul's epistles. court: see Acts 12:21.
Acts 18:13	λέγοντες ὅτι Παρὰ τὸν νόμον οὗτος ἀναπείθει τοὺς ἀνθρώπους σέβεσθαι τὸν θεόν.	saying, "This *man* is inciting men to worship God *in a way* contrary to the law."	
Acts 18:14	Μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα, εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους, Εἰ μὲν οὖν ἦν ἀδίκημά τι ἢ ῥᾳδιούργημα πονηρόν, ὦ Ἰουδαῖοι, κατὰ λόγον ἂν ἠνεσχόμην ὑμῶν·	And as Paul was about to open *his* mouth, Gallio said to the Jews, "Now if it had been some wrongdoing or nefarious malpractice, O Jews, I would have accepted your *charge* as reasonable,	malpractice: or *recklessness*. The root sense is *easy work*, which could include *fraud*. as reasonable ← *according to word* or *reason*.
Acts 18:15	εἰ δὲ ζήτημά ἐστιν περὶ λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοί· κριτὴς γὰρ ἐγὼ τούτων οὐ βούλομαι εἶναι.	but if it is a dispute about a word and names and your law, see *to it* yourselves. For I do not wish to be a judge of these *things*."	

Acts 18:16	Καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος.	And he dismissed them from the court.	dismissed ← *expelled, drove out*. Quite a strong word.
Acts 18:17	Ἐπιλαβόμενοι δὲ πάντες οἱ Ἕλληνες Σωσθένην τὸν ἀρχισυνάγωγον ἔτυπτον ἔμπροσθεν τοῦ βήματος. Καὶ οὐδὲν τούτων τῷ Γαλλίωνι {RP: ἔμελλεν} [P1904 TR: ἔμελεν].	And all the Greeks took hold of Sosthenes the leader of the synagogue and beat *him* in the presence of the court. But {RP: none of these *things* was *a matter for* proceeding to Gallio} [P1904 TR: these things were not of concern to Gallio at all].	ἔμελλεν, *was about to; was a scruple (1)*, RP F1859=8/12 (Scrivener's adefgklm) vs. ἔμελεν, *was of concern*, P1904 TR F1859=3/12 (Scrivener's bho) vs. ἤμελλεν, *was about to; was a scruple (2)*, F1859=1/12 (Scrivener's c). · In RP: was *a matter for* proceeding ← *was about to*. Perhaps ἔμελλεν is a variant spelling of (not necessarily a scribal error for) ἔμελεν, because the usual meaning *was about to* does not fit well with the syntax or sense of the sentence. See textually Mark 12:14, John 12:6. However, we have attempted a translation of the ↴
Acts 18:18	Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανάς, τοῖς ἀδελφοῖς ἀποταξάμενος, ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, κειράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς· εἶχεν γὰρ εὐχήν.	And Paul stayed on several days more, then he bade farewell to the brothers and sailed away to Syria, and with him *were* Priscilla and Aquila, *who had* had *his* head shaved in Cenchreae, for he had made a vow.	↳ ordinary μέλλω. The basic sense is *spend future time*. See μέλλω in [LS] II.1, *delay, put off, hesitate, scruple*, and our Rev 10:7 *proceed*, Acts 22:16 *delay*. = *who had* had *his* head shaved: or *who had shaved his head*. · Cenchreae: In the AV, *Cenchrea*. In Wikipedia, *Cenchreae*. · had made ← *was having*.
Acts 18:19	Κατήντησεν δὲ εἰς Ἔφεσον, {RP-text: καὶ ἐκείνους} [RP-marg P1904 TR: κἀκείνους] κατέλιπεν αὐτοῦ· αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν διελέχθη τοῖς Ἰουδαίοις.	And he reached Ephesus and left those there, while he himself went to the synagogue and had a discussion with the Jews.	καὶ ἐκείνους, *and those* (without crasis), RP-text F1859=8/12 (Scrivener's bdefglmo) vs. κἀκείνους, *and those* (with crasis), RP-marg P1904 TR F1859=3/12 (Scrivener's ach) vs. another reading, F1859=1/12 (Scrivener's k).
Acts 18:20	Ἐρωτώντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μεῖναι παρ' αὐτοῖς, οὐκ ἐπένευσεν·	But when they asked *him* to stay with them longer, he did not assent,	longer ← *for more time*. · assent ← *nod assent*.
Acts 18:21	{RP TR: ἀλλ'} [P1904: ἀλλὰ] ἀπετάξατο αὐτοῖς εἰπών, Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα· πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς, τοῦ θεοῦ θέλοντος. {RP: Ἀνήχθη} [P1904 TR: Καὶ ἀνήχθη] ἀπὸ τῆς Ἐφέσου,	but he 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.	ἀλλ', *but (apocopated)*, RP TR F1859=4/10 (Scrivener's aehm) vs. ἀλλὰ, *but (unapocopated)*, P1904 F1859=6/10 (Scrivener's bcfgko). A weak disparity (#1) with RP, R=5:7. · καὶ, *and*: absent in RP F1859=1/10 (Scrivener's a) vs. present in P1904 TR F1859=9/10 (Scrivener's bcefghkmo). A strong disparity (#2) with RP, R=1:11. = again: interestingly, English accepts this pleonasm of πάλιν here (unlike the usage in Mark 12:4, John 4:54).
Acts 18:22	καὶ κατελθὼν εἰς Καισάρειαν, ἀναβὰς καὶ ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν.	And he landed at Caesarea, and he went up and greeted the church, and he came down to Antioch.	went up: an expression suggesting *to Jerusalem*. Compare e.g. Matt 20:17, Mark 10:32, Mark 15:41, Luke 2:42, Luke 18:31, Luke 19:28, John 2:13, John 5:1, John 11:55, Acts 11:2, Acts 13:31. · church: see Matt 16:18.

Acts 18:23	Καὶ ποιήσας χρόνον τινὰ ἐξῆλθεν, διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας τοὺς μαθητάς.	And he spent some time *there*, then he departed and crossed through, in sequence, the Galatian region and Phrygia, invigorating all the disciples.	
Acts 18:24	Ἰουδαῖος δέ τις Ἀπολλὼς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἔφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς.	And a certain Jew by *the* name of Apollos, an Alexandrian by descent, an erudite man, being masterful in the scriptures, came down to Ephesus.	descent ← *race*. See Acts 18:2. masterful ← *powerful*.
Acts 18:25	Οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου, καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ κυρίου, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου·	He had been taught the way of the Lord verbally, and being fervent in the spirit, he spoke and taught the *matters* concerning the Lord accurately, although he only knew the baptism of John.	although: concessive use of the participle.
Acts 18:26	οὗτός τε ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ. Ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρίσκιλλα, προσελάβοντο αὐτόν, καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν {RP TR: τοῦ θεοῦ ὁδόν} [P1904: ὁδὸν τοῦ θεοῦ].	And he began to speak boldly in the synagogue. And when Aquila and Priscilla heard him, they took him aside and explained the way of God to him more accurately.	τοῦ θεοῦ ὁδόν, *of God* + *way*, RP TR F1859=5/10 (Scrivener's befho) vs. ὁδὸν τοῦ θεοῦ, *way* + *of God*, P1904 F1859=3/10 (Scrivener's ckm) vs. other readings, F1859=2/10 (Scrivener's ag). he ← *this (man)*. aside ← *to (themselves)*.
Acts 18:27	Βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσιν διὰ τῆς χάριτος·	And as he wished to cross over to Achaea, the brothers urged *him* on and wrote to the disciples to receive him. And when he arrived, he contributed much to those *who had* believed, through grace.	him: referring to Apollos, but it is possible that the inferred object of προτρεψάμενοι is to be referred to the disciples, requiring re-casting the sentence, as in the AV (so AV differs). The case for *him* is as follows. (1) Although the sentence begins with a genitive absolute where classical Greek would have a concordant participle in the accusative, the genitive absolute is frequently used non-absolutely in the NT, e.g. Matt 1:18. (2) The sense *urge on* best fits the existing enthusiasm of Apollos. (3) [CB] regards ↴
Acts 18:28	εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο δημοσίᾳ, ἐπιδεικνὺς διὰ τῶν γραφῶν εἶναι τὸν χριστὸν Ἰησοῦν.	For he vigorously *and* thoroughly refuted the Jews, publicly demonstrating through the scriptures that the Christ was Jesus.	↳ the word order as favouring this sense. We would argue that the object of προτρεψάμενοι, not being explicit, is likely, on stylistic rather than grammatical grounds, to have already been mentioned. Punctuation: we translate for a comma following διακατηλέγχετο; RP TBS-TR punctuate for *refuting publicly*. thoroughly: from the prefix διακατα- in the verb. the Christ was Jesus: see Acts 18:5.
Acts 19:1	Ἐγένετο δέ, ἐν τῷ τὸν Ἀπολλὼ εἶναι ἐν Κορίνθῳ, Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη ἐλθεῖν εἰς Ἔφεσον· καὶ {RP TR: εὑρών τινας μαθητὰς} [P1904: εὑρὼν μαθητάς τινας]	And it came to pass while Apollos was in Corinth that Paul crossed through the upper regions and came to Ephesus, and he found some disciples,	τινας μαθητὰς, *some* + *disciples*, RP TR F1859=10/10 vs. μαθητάς τινας, *disciples* + *some*, P1904 F1859=0/10.

Acts 19:2	εἶπεν πρὸς αὐτούς, Εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; Οἱ δὲ εἶπον πρὸς αὐτόν, Ἀλλ' οὐδὲ εἰ πνεῦμα ἅγιόν ἐστιν, ἠκούσαμεν.	and he asked them, "Did you receive holy spirit when you believed?" And they said to him, "No, we have not even heard whether holy spirit exists."	exists: according to classical accentuation rules, when the sense is *exists*, the accentuation should be ἅγιον ἔστιν, but none of RP, P1904, TBS-TR accent that way. An accentuation divergence from RP (and others). asked them ← *said to them*. No ← *But*.
Acts 19:3	Εἶπέν τε πρὸς αὐτούς, Εἰς τί οὖν ἐβαπτίσθητε; Οἱ δὲ εἶπον, Εἰς τὸ Ἰωάννου βάπτισμα.	And he asked them, "With what were you baptized, then?" And they said, "With the baptism of John."	asked them ← *said to them*. With *(2x)* ← *Into*.
Acts 19:4	Εἶπεν δὲ Παῦλος, Ἰωάννης μὲν ἐβάπτισεν βάπτισμα μετανοίας, τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσιν, τοῦτ' ἔστιν, εἰς τὸν {RP TR: χριστὸν Ἰησοῦν} [P1904: Ἰησοῦν χριστόν].	Then Paul said, "John baptized *with the* baptism of repentance, telling the people to believe in the *one* coming after him, that is in {RP TR: Christ Jesus} [P1904: Jesus Christ]."	χριστὸν Ἰησοῦν, *Christ + Jesus*, RP TR F1859=10/10 vs. Ἰησοῦν χριστόν, *Jesus + Christ*, P1904 F1859=0/10.
Acts 19:5	Ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.	And when they heard *this*, they were baptized in the name of the Lord Jesus.	
Acts 19:6	Καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθεν τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ἐλάλουν τε γλώσσαις καὶ προεφήτευον.	Then when Paul laid *his* hands on them, the holy spirit came on them, and they spoke in tongues and prophesied.	spoke ... prophesied ← *were speaking ... were prophesying*.
Acts 19:7	Ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ δεκαδύο.	And there were about twelve *of* these men in total.	these ← *the*. in total ← *all*.
Acts 19:8	Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν ἐπαρρησιάζετο, ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ πείθων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ.	And he went to the synagogue and spoke boldly for three months, discussing and persuading *them* of *matters* concerning the kingdom of God.	P1904 punctuates so as to associate *for three months* with *spoke boldly*; we, with RP TBS-TR associate it with *discussing and persuading*.
Acts 19:9	Ὡς δέ τινες ἐσκληρύνοντο καὶ ἠπείθουν, κακολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστὰς ἀπ' αὐτῶν ἀφώρισεν τοὺς μαθητάς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου τινός.	But when some became hardened and disbelieved, *and when* they denigrated "the way" in the presence of the community, he withdrew from them and separated the disciples *from them*, holding discussions daily in the lecture room of a certain Tyrannus.	community ← *multitude*.
Acts 19:10	Τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ κυρίου Ἰησοῦ, Ἰουδαίους τε καὶ Ἕλληνας.	This took place for two years, resulting in all those living in Asia hearing the word of the Lord Jesus – both Jews and Greeks.	
Acts 19:11	Δυνάμεις τε οὐ τὰς τυχούσας ἐποίει ὁ θεὸς διὰ τῶν χειρῶν Παύλου,	And God performed deeds of power of no ordinary *sort* through the hands of Paul,	no ordinary *sort* ← *not having happened by chance*.
Acts 19:12	ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τά τε πνεύματα τὰ πονηρὰ ἐξέρχεσθαι ἀπ' αὐτῶν.	so that even sweat-bands or gowns *which had been* in contact with him were brought *and put* on the sick, and the diseases were removed from them, and evil spirits came out of them.	*which had been* in contact with him ← *from his skin*.

Acts 19:13	Ἐπεχείρησαν δέ τινες ἀπὸ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ κυρίου Ἰησοῦ, λέγοντες, Ὁρκίζομεν ὑμᾶς τὸν Ἰησοῦν ὃν ὁ Παῦλος κηρύσσει.	Then some of the roaming Jewish exorcists took it in hand to name the name of the Lord Jesus over those possessed by the evil spirits, and they said, "We adjure you by Jesus, whom Paul proclaims."	possessed by ← *having*.
Acts 19:14	Ἦσαν δέ τινες υἱοὶ Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ οἱ τοῦτο ποιοῦντες.	And there were a certain seven sons of Sceva, a senior Jewish priest, doing this.	
Acts 19:15	Ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπεν, Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι· ὑμεῖς δὲ τίνες ἐστέ;	And the evil spirit answered and said, "I know Jesus, and I am well acquainted with Paul, but *as for* you, who are you?"	you *(2x)*: plural.
Acts 19:16	Καὶ ἐφαλλόμενος ἐπ' αὐτοὺς ὁ ἄνθρωπος ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρόν, καὶ {RP: κατακυριεῦσαν} [P1904 TR: κατακυριεύσας] αὐτῶν, ἴσχυσεν κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου.	And the man in whom the evil spirit was leapt on them and overpowered them, and he prevailed over them, with the result that *they only* escaped from that house naked and wounded.	κατακυριεῦσαν, *having overpowered* (neuter), RP F1859=6/11 (Scrivener's dfghkm) vs. κατακυριεύσας, *having overpowered* (masculine), P1904 TR F1859=4/11 (Scrivener's bceo) vs. another reading, F1859=1/11 (Scrivener's a). Nearly a disparity with RP, R=6:6.
Acts 19:17	Τοῦτο δὲ ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἕλλησιν τοῖς κατοικοῦσιν τὴν Ἔφεσον, καὶ ἐπέπεσεν φόβος ἐπὶ πάντας αὐτούς, καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.	And this became known to all *the* Jews and Greeks who *were* living in Ephesus, and a fear fell on them all, and the name of the Lord Jesus was magnified.	
Acts 19:18	Πολλοί τε τῶν πεπιστευκότων ἤρχοντο, ἐξομολογούμενοι, καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν.	And many of those *who had* believed came confessing and admitting their practices.	admitting ← *reporting*.
Acts 19:19	Ἱκανοὶ δὲ τῶν τὰ περίεργα πραξάντων συνενέγκαντες τὰς βίβλους κατέκαιον ἐνώπιον πάντων· καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εὗρον ἀργυρίου μυριάδας πέντε.	And a considerable number of those *who had* engaged in superstitious *practices* collected *their* books and burned *them* up in the presence of everyone, and they added up the value of them and found *that it came to* fifty thousand *pieces* of silver.	superstitious *practices*: or *magic*.
Acts 19:20	Οὕτως κατὰ κράτος ὁ λόγος τοῦ κυρίου ηὔξανεν καὶ ἴσχυεν.	In this way the word of the Lord increased strongly and prevailed.	Lord: AV differs, reading *God*, but none of our editions reads *God*, and of Scrivener's manuscripts collated, only one, k, reads *God*.
Acts 19:21	Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι, διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν, πορεύεσθαι εἰς Ἱερουσαλήμ, εἰπὼν ὅτι Μετὰ τὸ γενέσθαι με ἐκεῖ, δεῖ με καὶ Ῥώμην ἰδεῖν.	And when these *things* had been completed, Paul resolved that, after he had gone across Macedonia and Achaea, he would go to Jerusalem, and he said, "After I arrive there, I must also see Rome."	resolved ← *put for himself in the spirit*, so *laid to heart*. Middle voice.
Acts 19:22	Ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἔραστον, αὐτὸς ἐπέσχεν χρόνον εἰς τὴν Ἀσίαν.	Then he sent two of those *who were* assisting him, Timothy and Erastus, to Macedonia, but he himself stayed on for a while in Asia.	in Asia ← *to Asia*. Pregnant usage.
Acts 19:23	Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκεῖνον τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ.	And a not insignificant disturbance took place at about that time concerning "the way".	insignificant ← *little*. about: see Acts 12:1.

Acts 19:24	Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, παρείχετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην·	For a certain Demetrius by name, a silversmith, who made silver shrines to Artemis, provided the craftsmen with no small amount of work,	to ← *of*. Artemis: the Roman goddess *Diana*.
Acts 19:25	οὓς συναθροίσας, καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας, εἶπεν, Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν ἐστιν.	and he gathered them together, including the workmen connected with such *things*, and he said, "Men, you understand that our prosperity comes from this trade.	comes ← *is*.
Acts 19:26	Καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας, ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶν θεοὶ οἱ διὰ χειρῶν γινόμενοι.	And you see and hear that not only in Ephesus, but in almost all Asia, this Paul has persuaded a considerable number of people and caused *them* to change their position, saying that there are no gods made by hands.	number of people ← *crowd*. made ← *being made*.
Acts 19:27	Οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς {RP-text: ἱερὸν Ἀρτέμιδος} [RP-marg P1904 TR: Ἀρτέμιδος ἱερὸν] εἰς {RP P1904: οὐθὲν} [TR: οὐδὲν] λογισθῆναι, μέλλειν {RP S1550: δὲ} [P1904 E1624 S1894: τε] καὶ καθαιρεῖσθαι τὴν μεγαλειότητα αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται.	And not only is this line *of 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."	ἱερὸν Ἀρτέμιδος, *temple + of Artemis*, RP-text F1859=5/11 vs. Ἀρτέμιδος ἱερὸν, *of Artemis + temple*, RP-marg P1904 TR F1859=6/11. A disparity (#1) with RP-text, R=5:8. οὐθὲν, *nothing (1)*, RP P1904 F1859=2/11 vs. οὐδὲν, *nothing (2)*, TR F1859=9/11. A strong disparity (#2) with RP, R=2:11. δὲ, *and / but*, RP S1550 F1859=8/11 vs. τε, *and; both*, P1904 E1624 S1894 F1859=1/11 vs. word absent, F1859=2/11. of ours: or *to us*, i.e. *to our detriment* (dative of disadvantage). Artemis: see Acts 19:24. worthless ← *nothing*.
Acts 19:28	Ἀκούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ, ἔκραζον λέγοντες, Μεγάλη ἡ Ἄρτεμις Ἐφεσίων.	When they heard *this*, they became full of anger and shouted, saying, "Great *is* Artemis of *the* Ephesians!"	
Acts 19:29	Καὶ ἐπλήσθη ἡ πόλις ὅλη {RP P1904: τῆς} [TR: -] συγχύσεως· ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ Ἀρίσταρχον Μακεδόνας, συνεκδήμους {RP P1904: - } [TR: τοῦ] Παύλου.	And the whole city was filled with confusion, and they rushed with one mind to the theatre, and they rounded up Gaius and Aristarchus, Macedonians, travelling companions of Paul.	τῆς, *(of, with) the (confusion)*: present in RP P1904 F1859=9/11 vs. absent in TR F1859=2/11 (Scrivener's ek). τοῦ, *(of) the (Paul)*: absent in RP P1904 F1859=10/11 vs. present in TR F1859=1/11 (Scrivener's e).
Acts 19:30	Τοῦ δὲ Παύλου βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἴων αὐτὸν οἱ μαθηταί.	And whereas Paul wanted to go to the people *at large*, the disciples did not allow him.	the people *at large*: or *the legislative assembly*, but this word (δῆμος), is not the word used for the legislative assembly in Acts 19:32, Acts 19:39, Acts 19:41 (ἐκκλησία), and the δῆμος of Acts 19:33 is hardly a formal institution.
Acts 19:31	Τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτόν, παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον.	And also some of the rulers of Asia, since they were friendly towards him, sent *messengers* to him, and they exhorted *him* not to venture into the theatre.	since: causal use of the participle. venture ← *give himself*.

Acts 19:32	Ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον· ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν τίνος ἕνεκεν συνεληλύθεισαν.	So some were shouting one *thing*, and some another. For the *legislative* assembly was in confusion, and most did not know on account of what they had gathered together.	*legislative* assembly: in the NT the word is usually the called-out believers, the *church* (see Matt 16:18), but here it has its classical meaning of the *legislative assembly*. See also Acts 19:39.
Acts 19:33	Ἐκ δὲ τοῦ ὄχλου προεβίβασαν Ἀλέξανδρον, {RP S1550: προβαλόντων} [P1904 E1624 S1894: προβαλλόντων] αὐτὸν τῶν Ἰουδαίων. Ὁ δὲ Ἀλέξανδρος, κατασείσας τὴν χεῖρα, ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ.	And they put Alexander forward from the crowd, the Jews {RP S1550: having proposed} [P1904 E1624 S1894: proposing] him. And Alexander motioned *with his* hand for quiet and wished to speak in defence to the people,	προβαλόντων, *they having proposed*, RP S1550 F1859=6/12 (Scrivener's b**c*(tacite)*e*(tacite)*gmo) vs. προβαλλόντων, *they proposing*, P1904 E1624 S1894 F1859=6/12 (Scrivener's ab*dfhk). A weak disparity with RP, R=7:8.
Acts 19:34	{RP P1904: Ἐπιγνόντες} [TR: Ἐπιγνόντων] δὲ ὅτι Ἰουδαῖός ἐστιν, φωνὴ ἐγένετο μία ἐκ πάντων ὡς ἐπὶ ὥρας δύο κραζόντων, Μεγάλη ἡ Ἄρτεμις Ἐφεσίων.	but when they realized he was a Jew, there arose one call from all *of them*, and they shouted for about two hours, "Great *is* Artemis of *the* Ephesians."	ἐπιγνόντες, *having recognized* (pendent nominative, not resumed), RP P1904 F1859=8/11 vs. ἐπιγνόντων, *having recognized* (genitive absolute, without pronoun, rather than concordant with a distant genitive), TR F1859=3/11 (Scrivener's abo). Artemis: see Acts 19:24.
Acts 19:35	Καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον φησίν, Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἄνθρωπος ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγάλης θεᾶς Ἀρτέμιδος καὶ τοῦ Διοπετοῦς;	Then the town clerk restrained the crowd and said, "Men of Ephesus, after all, what man is there who does not know that the city of the Ephesians is *the* custodian of the temple of the great goddess Artemis, and of the *image of* Zeus fallen *from above*.	town clerk: same word as *scribe* in Matt 2:4 etc. custodian of the temple: AV differs somewhat *(worshippers)*. Artemis: see Acts 19:24. Zeus: AV= *Jupiter*, the Roman name.
Acts 19:36	Ἀναντιρρήτων οὖν ὄντων τούτων, δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν, καὶ μηδὲν προπετὲς {RP P1904: πράσσειν} [TR: πράττειν].	So since these *things* are irrefutable, you must exercise restraint and not do anything rash.	πράσσειν, *to do (1)*, RP P1904 F1859=10/11 vs. πράττειν, *to do (2)*, TR F1859=1/11 (Scrivener's m). since: causal use of the participle. exercise restraint ← *exist having been restrained*.
Acts 19:37	Ἠγάγετε γὰρ τοὺς ἄνδρας τούτους, οὔτε ἱεροσύλους οὔτε βλασφημοῦντας τὴν {RP: θεὸν} [P1904 TR: θεὰν] ὑμῶν.	For you have brought these men *here*, *but they are* not temple plunderers or blasphemers of your goddess.	θεὸν, *god*, RP F1859=8/12 vs. θεὰν, *goddess*, P1904 TR F1859=4/12 (Scrivener's ab*co). The definite article shows the sense is *goddess* in either case.
Acts 19:38	Εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται {RP P1904: ἔχουσιν πρός τινα λόγον} [TR: πρός τινα λόγον ἔχουσιν], ἀγοραῖοι ἄγονται, καὶ ἀνθύπατοί εἰσιν· ἐγκαλείτωσαν ἀλλήλοις.	So then, if Demetrius and the craftsmen with him have a charge against anyone, *the* courts are functional and there are proconsuls *available* – let them charge one another.	ἔχουσιν πρός τινα λόγον, *they have + against anyone a charge*, RP P1904 F1859=11/11 vs. πρός τινα λόγον ἔχουσιν, *against anyone a charge + they have*, TR F1859=0/11. charge ← *word*. are functional ← *are being conducted*.
Acts 19:39	Εἰ δέ τι περὶ ἑτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται.	But if you are seeking something relating to other *matters*, it will be settled in the legislative assembly.	legislative assembly: see Acts 19:32, but here with an explicit word for *legislative*.

Acts 19:40	Καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ {RP: οὐ} [P1904 TR: -] δυνησόμεθα {RP-text: δοῦναι} [RP-marg P1904 TR: ἀποδοῦναι] λόγον τῆς συστροφῆς ταύτης.	For we are also in danger of being charged for today's rioting, {RP TR: although} [P1904: while] there is no cause concerning which we will {RP: not} [P1904 TR: -] be able to give an account of this rally.”	οὐ, *not*: present in RP F1859=8/11 vs. absent in P1904 TR F1859=3/11 (Scrivener's adk). AV differs textually. δοῦναι, *to give*, RP-text F1859=5/11 (Scrivener's bdego) vs. ἀποδοῦναι, *to give in return, render, report*, RP-marg P1904 TR F1859=6/11 (Scrivener's acfhkm). A disparity with RP-text, R=5:8. {RP TR: although: concessive} [P1904: while: contrastive] use of the participle.
Acts 19:41	Καὶ ταῦτα εἰπών, ἀπέλυσεν τὴν ἐκκλησίαν.	And when he had said these *things*, he dismissed the *legislative* assembly.	*legislative* assembly: see Acts 19:32.
Acts 20:1	Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον, προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητάς, καὶ ἀσπασάμενος, ἐξῆλθεν πορευθῆναι εἰς {RP TR: τὴν} [P1904: -] Μακεδονίαν.	And after the uproar had ceased, Paul called for the disciples, and when he had wished *them* well, he departed to go to Macedonia.	τὴν, *the (Macedonia)*: present in RP TR F1859=5/11 (Scrivener's defgh) vs. absent in P1904 F1859=6/11 (Scrivener's abckmo). A weak disparity with RP, R=6:7. wished *them* well ← *greeted*, but also used for saying goodbye.
Acts 20:2	Διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ἑλλάδα.	And when he had crossed through those parts and encouraged them with many a word, he went to Greece.	
Acts 20:3	Ποιήσας τε μῆνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακεδονίας.	And after spending three months *there*, when a plot was hatched by the Jews against him when he was about to set sail for Syria, he decided to return through Macedonia.	was hatched ← *came into being*. he decided ← *the opinion came about*.
Acts 20:4	Συνείπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος Βεροιαῖος· Θεσσαλονικέων δέ, Ἀρίσταρχος καὶ Σεκοῦνδος, καὶ Γάϊος Δερβαῖος, καὶ Τιμόθεος· Ἀσιανοὶ δέ, Τυχικὸς καὶ Τρόφιμος.	And Sopater, a Berean, accompanied him as far as Asia, as *did* Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and *the* Asians Tychicus and Trophimus.	Sopater ← *Sopatros*, this being the nominative of the name itself, but as the sense is *saviour of the father*, the English name is traditionally adjusted to the nominative of *father*, giving *Sopater*.
Acts 20:5	Οὗτοι {RP: προσελθόντες} [P1904 TR: προελθόντες] ἔμενον ἡμᾶς ἐν Τρῳάδι.	These {RP: proceeded to,} [P1904 TR: went on ahead] and waited {RP: for,} [P1904 TR: for] us in Troas.	προσελθόντες, *having approached, gone there*, RP F1859=4/11 (Scrivener's fgkm) vs. προελθόντες, *having gone on ahead*, P1904 TR F1859=7/11 (Scrivener's abcdeho). A disparity with RP, R=4:9. Compare Acts 20:13.
Acts 20:6	Ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ Φιλίππων, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς τὴν Τρῳάδα ἄχρι ἡμερῶν πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτά.	And after the days of the unleavened *bread*, we sailed away from Philippi and came to them in Troas in five days, where we spent seven days.	

Acts 20:7	Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνηγμένων τῶν μαθητῶν {RP P1904: - } [TR: τοῦ] κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς, μέλλων ἐξιέναι τῇ ἐπαύριον, παρέτεινέν τε τὸν λόγον μέχρι μεσονυκτίου.	And on the first of the Sabbaths when the disciples had gathered together to break bread, Paul held a discussion with them, intending to depart on the next day, and he prolonged the discussion up to midnight.	τοῦ, *to (break bread)* (strengthening the infinitive): absent in RP P1904 F1859=11/11 vs. present in TR F1859=0/11. the first of the Sabbaths: AV differs *(first day of the week)*. From [CB]: The first day for reckoning the seven Sabbaths to Pentecost. It depended upon the harvest (Deut 16:9) and was always on the morrow of the weekly Sabbath when the wave sheaf was presented (Lev 23:15). In John 20:1, this was the fourth day after the crucifixion, "the Lord's Passover." discussion ← *word*.
Acts 20:8	Ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερῴῳ οὗ {RP P1904: ἦμεν} [TR: ἦσαν] συνηγμένοι.	And there was a considerable number of lamps in the upper room where {RP P1904: we} [TR: they] were gathered.	ἦμεν, *we were*, RP P1904 F1859=9/11 vs. ἦσαν, *they were*, TR F1859=2/11 (Scrivener's ck). AV differs textually.
Acts 20:9	Καθήμενος δέ τις νεανίας ὀνόματι Εὔτυχος ἐπὶ τῆς θυρίδος, καταφερόμενος ὕπνῳ βαθεῖ, διαλεγομένου τοῦ Παύλου ἐπὶ πλεῖον, κατενεχθεὶς ἀπὸ τοῦ ὕπνου ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω, καὶ ἤρθη νεκρός.	Now a certain young man by *the* name of Eutychus was sitting at the window, and he was weighed down by deep sleepiness, while Paul was *all the* more engaged in discussion, and when he was *finally* overcome by the sleepiness, he fell down from the third storey and was taken up dead.	
Acts 20:10	Καταβὰς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ, καὶ συμπεριλαβὼν εἶπεν, Μὴ θορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστιν.	But Paul went down and fell on him and embraced *him* and said, "Do not be alarmed, for his life is in him."	life ← *soul*.
Acts 20:11	Ἀναβὰς δὲ καὶ κλάσας ἄρτον καὶ γευσάμενος, ἐφ' ἱκανόν τε ὁμιλήσας ἄχρι αὐγῆς, οὕτως ἐξῆλθεν.	And he went up*stairs* and broke bread, and he had a taste *of it*, and he talked for a long *time* – until daybreak – and then he departed.	long ← *sufficient*. then ← *thus*.
Acts 20:12	Ἤγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως.	And they brought the boy *in* alive, and they were comforted in no small measure.	small ← *moderate*.
Acts 20:13	Ἡμεῖς δέ, {RP: προσελθόντες} [P1904 TR: προελθόντες] ἐπὶ τὸ πλοῖον, ἀνήχθημεν εἰς τὴν Ἄσσον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον· οὕτως γὰρ ἦν διατεταγμένος, μέλλων αὐτὸς πεζεύειν.	And we {RP: arrived *and went*} [P1904 TR: went on ahead] on board the ship and set sail to Assos, and from there we planned to take Paul on board, for that *is* how he had made arrangements, he himself having the intention to go *there* on foot.	προσελθόντες, *having approached, gone there*, RP F1859=7/11 (Scrivener's efghkmo) vs. προελθόντες, *having gone on ahead*, P1904 TR F1859=3/11 (Scrivener's abd) vs. another reading, F1859=1/11 (Scrivener's c). Compare Acts 20:5. that *is* how he had made arrangements ← *thus he had made arrangements for himself* (middle voice).
Acts 20:14	Ὡς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἄσσον, ἀναλαβόντες αὐτὸν ἤλθομεν εἰς Μιτυλήνην.	And when he met us in Assos, we took him on board, and we went to Mitylene.	

Acts 20:15	Κἀκεῖθεν ἀποπλεύσαντες, τῇ ἐπιούσῃ κατηντήσαμεν ἀντικρὺ Χίου· τῇ δὲ ἑτέρᾳ παρεβάλομεν εἰς Σάμον· καὶ μείναντες ἐν {RP TR: Τρωγυλλίῳ} [P1904: Τρωγυλίῳ], τῇ ἐχομένῃ ἤλθομεν 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 Trogyllium, and on the *day* after *that* we went to Miletus.	Τρωγυλλίῳ, *Trogyllium*, RP TR F1859=0/12 vs. Τρωγυλίῳ, *Trogylium* (but we retain the traditional English spelling), P1904 F1859=1/12 vs. Τρογυλίῳ, *Trogylium*, F1859=5/12 vs. other spellings, F1859=5/12 vs. phrase absent, F1859=1/12. A disparity with RP, R=1:5. Punctuation: we associate *on the next day* with *sailed off*; RP TBS-TR AV with *skirted around*. So AV differs. skirted round ← *reached opposite*. past ← *to*.
Acts 20:16	Ἔκρινεν γὰρ ὁ Παῦλος παραπλεῦσαι τὴν Ἔφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδεν γάρ, εἰ δυνατὸν ἦν αὐτῷ, τὴν ἡμέραν τῆς Πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα.	For Paul had decided to sail past Ephesus so that he would not end up spending time in Asia. For he was eager, if it was possible for him, to be in Jerusalem on the day of Pentecost.	end up ← *happen to him*. spending time: or *wasting time*. in Jerusalem ← *to Jerusalem*. Pregnant use.
Acts 20:17	Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἔφεσον μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας.	And from Miletus he sent *word* to Ephesus, and he sent for the elders of the church.	church: see Matt 16:18.
Acts 20:18	Ὡς δὲ παρεγένοντο πρὸς αὐτόν, εἶπεν αὐτοῖς, Ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην,	And when they had come to him, he said to them, "You know from *the* first day on which I set foot on Asia, how I was with you all the time,	set foot ← *stepped*.
Acts 20:19	δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινοφροσύνης καὶ πολλῶν δακρύων καὶ πειρασμῶν τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων·	serving the Lord with all humility and many tears and trials which befell me through the plots of the Jews,	
Acts 20:20	ὡς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους,	how I did not keep back anything profitable – *not refraining* from informing you and teaching you in public and from house to house,	keep back: or *shirk*. anything profitable ← *the profitable (things)*.
Acts 20:21	διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἕλλησιν τὴν εἰς τὸν θεὸν μετάνοιαν, καὶ πίστιν τὴν εἰς τὸν κύριον ἡμῶν Ἰησοῦν {RP: - } [P1904 TR: χριστόν].	solemnly testifying to both Jews and Greeks repentance to God and faith in our Lord Jesus {RP: - } [P1904 TR: Christ].	χριστόν, *Christ*: absent in RP F1859=5/12 (Scrivener's bcegh) vs. present in P1904 TR F1859=7/12 (Scrivener's adfklmo). A disparity with RP, R=5:9. AV differs textually. solemnly testifying: see Luke 16:28.
Acts 20:22	Καὶ νῦν ἰδού, ἐγὼ δεδεμένος τῷ πνεύματι πορεύομαι εἰς Ἱερουσαλήμ, τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ εἰδώς,	And now, look, I am going bound in the spirit to Jerusalem, not knowing what *things* will befall me there,	there ← *in it*.
Acts 20:23	πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεται λέγον ὅτι δεσμά με καὶ θλίψεις μένουσιν.	except that the holy spirit solemnly testifies from city to city, saying that bonds and afflictions await me.	solemnly testifies: see Luke 16:28.
Acts 20:24	Ἀλλ' οὐδενὸς λόγον ποιοῦμαι, οὐδὲ ἔχω τὴν ψυχήν μου τιμίαν ἐμαυτῷ, ὡς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς, καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ.	But I consider *it* a matter of no *concern*, nor do I hold my life dear to myself, so long as I complete my course with joy, and the ministry which I received from the Lord Jesus, to give a solemn witness of the gospel of the grace of God.	life ← *soul*. give a solemn witness: or *solemnly testify*. See Luke 16:28.

Acts 20:25	Καὶ νῦν ἰδού, ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς διῆλθον κηρύσσων τὴν βασιλείαν τοῦ θεοῦ.	And now, look, I know that none of you, among whom I went about proclaiming the kingdom of God, will see my face any longer,	none of you ... will ← *you all ... will not*.
Acts 20:26	{RP-text: Διότι} [RP-marg P1904 TR: Διὸ] μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ, ὅτι καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων.	which *is* why I testify to you on this very day that I *am* clear of the blood of all *people*.	διότι, *on account of which (1)*, RP-text F1859=1/12 (Scrivener's g) vs. διὸ, *on account of which (2)*, RP-marg P1904 TR F1859=11/12. A strong disparity with RP-text, R=1:13. testify: see Luke 16:28. clear ← *clean*.
Acts 20:27	Οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ θεοῦ.	For I have not refrained from declaring the whole will of God to you.	refrained from: or *shirked*.
Acts 20:28	Προσέχετε οὖν ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν {RP P1904: τοῦ κυρίου καὶ θεοῦ} [TR: τοῦ θεοῦ], ἣν περιεποιήσατο διὰ τοῦ ἰδίου αἵματος.	So take heed for yourselves and the whole flock, over which the holy spirit has appointed you overseers, to shepherd the church of {RP P1904: the Lord and God} [TR: God], which he acquired through his own blood.	τοῦ κυρίου καὶ θεοῦ, *of the Lord and God*, RP P1904 F1859=9/12 vs. τοῦ θεοῦ, *of God*, TR F1859=2/12 (Scrivener's ce) vs. τοῦ κυρίου, *of the Lord*, F1859=1/12 (Scrivener's a). AV differs textually. church: see Matt 16:18.
Acts 20:29	Ἐγὼ γὰρ οἶδα τοῦτο, ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου·	For I know this, that after my departure, savage wolves will come to you, not sparing the flock.	departure ← *arrival*. The verb (ἀφικνέομαι) often suggests the whole journey, i.e. departure and arrival. [MM] quotes [Josephus, *Antiquities II.18*], where the sense is *departure*, and it is so translated by H.St.J.Thackeray. savage ← *heavy*, but also *grievous, violent*.
Acts 20:30	καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν.	And from within your *company* men will arise, saying perverse *things* in order to draw away the disciples after them.	from within your *company* ← *out of you yourselves*.
Acts 20:31	Διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ δακρύων νουθετῶν ἕνα ἕκαστον.	Be watchful, therefore, remembering that for three years, night and day, I did not stop warning each one *of you* with tears.	
Acts 20:32	Καὶ τὰ νῦν παρατίθεμαι ὑμᾶς, ἀδελφοί, τῷ θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ἐποικοδομῆσαι, καὶ δοῦναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν.	And regarding present *matters*, brothers, I commit you to God and his word of grace which *is* able to build *you* up and give you an inheritance among all those *who have been* sanctified.	his word of grace: or *the word of his grace*. which: or *(God) who*.
Acts 20:33	Ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα.	I have not coveted anyone's gold or silver or clothing.	
Acts 20:34	Αὐτοὶ {RP P1904: - } [TR: δὲ] γινώσκετε ὅτι ταῖς χρείαις μου καὶ τοῖς οὖσιν μετ' ἐμοῦ ὑπηρέτησαν αἱ χεῖρες αὗται.	{RP P1904: You} [TR: And you] yourselves know that these hands served my needs and *the needs* of those *who* were with me.	δὲ, *and / but*: absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12.

Acts 20:35	Πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτως κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε {RP TR: τῶν λόγων} [P1904: τὸν λόγον] τοῦ κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπεν, Μακάριόν ἐστιν {RP P1904: μᾶλλον διδόναι} [TR: διδόναι μᾶλλον] ἢ λαμβάνειν.	I have set you an example *in* all *respects*, *showing you* that this *is* how *you* must toil to help those *who* are weak, and to remember the {RP TR: words} [P1904: word] of the Lord Jesus as he himself said, 'It is more blessed to give than to receive.' "	τῶν λόγων, *the words* (genitive plural), RP TR F1859=7/13 vs. τὸν λόγον, *the word* (accusative singular), P1904 F1859=5/13 (Scrivener's ad**efk) vs. τοῦ λόγου, *the word* (genitive singular), F1859=1/13 (Scrivener's h). Both grammatical cases are classically acceptable. --- μᾶλλον διδόναι, *than + to give*, RP P1904 F1859=8/12 vs. διδόναι μᾶλλον, *to give + than*, TR F1859=4/12 (Scrivener's aemo). --- this *is* how ← *thus*. --- weak: or *ill*.
Acts 20:36	Καὶ ταῦτα εἰπών, θεὶς τὰ γόνατα αὐτοῦ, σὺν πᾶσιν αὐτοῖς προσηύξατο.	And when he had said these *things*, he knelt down with all of them and prayed.	Punctuation: we associate *with all* with *knelt down*; RP TBS-TR AV with *prayed*. Compare Acts 21:5. So AV differs.
Acts 20:37	Ἱκανὸς δὲ ἐγένετο κλαυθμὸς πάντων· καὶ ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου κατεφίλουν αὐτόν,	And there was considerable weeping by all *of them*, and they fell round Paul's neck and kissed him,	by ← *of*. --- round ← *on*.
Acts 20:38	ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει, ὅτι οὐκέτι μέλλουσιν τὸ πρόσωπον αὐτοῦ θεωρεῖν. Προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.	feeling grief most of all at the words which he had spoken, that they would not see his face any more. Then they escorted him to the ship.	words ← *word, speech*.
Acts 21:1	Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐτῶν, εὐθυδρομήσαντες ἤλθομεν εἰς τὴν {RP TR: Κῶν} [P1904: Κῶ], τῇ δὲ ἑξῆς εἰς τὴν Ῥόδον, κἀκεῖθεν 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,	Κῶν, *Cos (1)*, RP TR F1859=2/12 (Scrivener's lm, but with acute accent) vs. Κῶ, *Cos (2)*, P1904 F1859=10/12. A strong disparity with RP, R=3:11. --- Cos: AV= *Coos*. --- sailed ← *ran*.
Acts 21:2	καὶ εὑρόντες πλοῖον διαπερῶν εἰς Φοινίκην, ἐπιβάντες ἀνήχθημεν.	and when we found a ship crossing to Phoenicia, we went on board and set sail.	Phoenicia: AV= *Phenicia*.
Acts 21:3	{RP P1904 E1624: Ἀναφανέντες} [S1550 S1894: Ἀναφανάντες] δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτὴν εὐώνυμον, ἐπλέομεν εἰς Συρίαν, καὶ κατήχθημεν εἰς Τύρον· ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν γόμον.	Then {RP P1904 E1624: we came in sight of} [S1550 S1894: we sighted] Cyprus, and leaving it behind on *the* port *side*, we sailed to Syria and landed at Tyre, for that is where the ship *was to* unload *its* cargo.	ἀναφανέντες, *having come in sight of* (aorist passive, deponent), RP P1904 E1624 F1859=8/13 (Scrivener's a*dfghklm) vs. ἀναφανάντες, *having sighted* (aorist active), S1550 S1894 F1859=5/13 (Scrivener's a**bc*(tacite)*e*(tacite)*o). --- at Tyre ← *to Tyre*. Pregnant use.
Acts 21:4	Καὶ ἀνευρόντες {RP S1550: - } [P1904 S1550 E1624: τοὺς] μαθητάς, ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτά· οἵτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ πνεύματος, μὴ ἀναβαίνειν εἰς {RP TR: Ἱερουσαλήμ} [P1904: Ἱεροσόλυμα].	And when we had sought out {RP S1550: *the*} [P1904 S1550 E1624: the] disciples, we stayed on there for seven days, and they told Paul through the spirit not to go up to Jerusalem.	τοὺς, *the (disciples)*: absent in RP S1550 F1859=10/12 vs. present in P1904 S1550 E1624 F1859=2/12 (Scrivener's am). --- Ἱερουσαλήμ, *Jerusalem (1)*, RP TR F1859=10/12 vs. Ἱεροσόλυμα, *Jerusalem (2)*, P1904 F1859=2/12 (Scrivener's ak).

Acts 21:5	Ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάντων σὺν γυναιξὶν καὶ τέκνοις ἕως ἔξω τῆς πόλεως· καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν προσηυξάμεθα.	Then when it came to pass that we had come to the end of the days, we departed and moved on, while *they* all with wives and children escorted us as far as outside the city, and we knelt down on the shore and prayed.	we had come to the end of the days ← *we had ended the days*. More colloquially, *our time was up*. moved on ← *went, travelled*.
Acts 21:6	Καὶ ἀσπασάμενοι ἀλλήλους, ἐπέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια.	We bade each other farewell and embarked on the ship, and they returned to their *homes*.	they ← *those (people)*. *homes* ← *own (things, neuter)*.
Acts 21:7	Ἡμεῖς δέ, τὸν πλοῦν διανύσαντες ἀπὸ Τύρου, κατηντήσαμεν εἰς Πτολεμαΐδα, καὶ ἀσπασάμενοι τοὺς ἀδελφοὺς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς.	And *as for* us, we completed *our* voyage from Tyre and reached Ptolemais, *where* we greeted the brothers and stayed one day with them.	
Acts 21:8	Τῇ δὲ ἐπαύριον ἐξελθόντες {RP-text TR: οἱ περὶ τὸν Παῦλον} [RP-marg P1904: -] {RP-text S1550: ἦλθον} [RP-marg P1904 E1624 S1894: ἤλθομεν] εἰς Καισάρειαν· καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, {RP P1904: - } [TR: τοῦ] ὄντος ἐκ τῶν ἑπτά, ἐμείναμεν παρ' αὐτῷ.	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 we went into the house of Philip the evangelist, {RP P1904: *who*} [TR: who] was *one* of the seven, and we stayed with him.	οἱ περὶ τὸν Παῦλον, *those associated with Paul*: present in RP-text TR F1859=8/12 vs. absent in RP-marg P1904 F1859=4/12 (Scrivener's cehk). ἦλθον, *they went*, RP-text S1550 F1859=3/12 (Scrivener's glm) vs. ἤλθομεν, *we went*, RP-marg P1904 E1624 S1894 F1859=9/12 (incl. k with rough breathing). A disparity with RP-text, R=4:11. τοῦ, *the (one)*: absent in RP P1904 F1859=11/12 vs. present in TR F1859=1/12 (Scrivener's a). the seven: see Acts 6:3-6:6.
Acts 21:9	Τούτῳ δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες προφητεύουσαι.	Now he had four daughters *who were* virgins, *who* prophesied.	he ← *this (man)*.
Acts 21:10	Ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλείους, κατῆλθέν τις ἀπὸ τῆς Ἰουδαίας προφήτης ὀνόματι Ἄγαβος.	And as we were staying on for many days, a certain prophet by *the* name of Agabus came down from Judaea.	many ← *more*.
Acts 21:11	Καὶ ἐλθὼν πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δήσας τε αὐτοῦ {RP P1904: τοὺς πόδας καὶ τὰς χεῖρας} [TR: τὰς χεῖρας καὶ τοὺς πόδας] εἶπεν, Τάδε λέγει τὸ πνεῦμα τὸ ἅγιον, Τὸν ἄνδρα οὗ ἐστιν ἡ ζώνη αὕτη, οὕτως δήσουσιν {RP TR: ἐν} [P1904: εἰς] Ἱερουσαλὴμ οἱ Ἰουδαῖοι, καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν.	And he came to us and took Paul's belt and bound his {RP P1904: feet and hands} [TR: hands and feet] and said, "The holy spirit says this: 'In this way the Jews will bind in Jerusalem the man whose belt this is, and they will hand *him* over to *the* hands of *the* Gentiles.' "	τοὺς πόδας καὶ τὰς χεῖρας, *the feet + and the hands*, RP P1904 F1859=9/13 (Scrivener's a**befghklo) vs. τοὺς χεῖρας καὶ τὰς πόδας, *the hands + and the feet*, TR F1859=4/13 (Scrivener's a*cdm). ἐν, *in*, RP TR F1859=11/12 vs. εἰς, *into*, and by pregnant use, *in*, P1904 F1859=1/12 (Scrivener's e).
Acts 21:12	Ὡς δὲ ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι, τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλήμ.	And when we heard that, both we and the locals exhorted him not to go up to Jerusalem.	that ← *these (things)*.
Acts 21:13	Ἀπεκρίθη {RP P1904: τε} [TR: δὲ] ὁ Παῦλος, Τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν; Ἐγὼ γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλὴμ ἑτοίμως ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου Ἰησοῦ.	{RP P1904: Then} [TR: But] Paul answered, "What are you doing, weeping and breaking my heart? For I am ready not only to be bound, but also to die in Jerusalem for the sake of the name of the Lord Jesus."	τε, *and*, RP P1904 F1859=7/12 vs. δὲ, *and / but*, TR F1859=4/12 (Scrivener's abco) vs. word absent, F1859=1/12 (Scrivener's e).

Acts 21:14	Μὴ πειθομένου δὲ αὐτοῦ, ἡσυχάσαμεν εἰπόντες, Τὸ θέλημα τοῦ κυρίου {RP TR: γενέσθω} [P1904: γινέσθω].	And as he was not persuaded, we desisted and said, "Let the will of the Lord come to pass."	γενέσθω, *let it come to pass* (aorist, so perfective aspect), RP TR F1859=8/12 vs. γινέσθω, *let it come to pass* (present, so imperfective aspect), P1904 F1859=4/12 (Scrivener's fgmo).
Acts 21:15	Μετὰ δὲ τὰς ἡμέρας ταύτας {RP P1904: ἐπισκευασάμενοι} [TR: ἀποσκευασάμενοι] ἀνεβαίνομεν εἰς Ἱερουσαλήμ.	So after those days we {RP P1904: made our preparations} [TR: packed] and went up to Jerusalem.	ἐπισκευασάμενοι, *having made preparations*, RP P1904 F1859=9/12 vs. ἀποσκευασάμενοι, *having packed*, TR F1859=2/12 (Scrivener's ce) vs. another reading, F1859=1/12 (Scrivener's a).
Acts 21:16	Συνῆλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν, Μνάσωνί τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ.	*Some* of the disciples from Caesarea also went with us, and they brought a certain Mnason, a Cypriot, *along with them*, *who was* a disciple of long standing, with whom we were to lodge.	
Acts 21:17	Γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσμένως ἐδέξαντο ἡμᾶς οἱ ἀδελφοί.	And when we arrived in Jerusalem, the brothers received us gladly.	
Acts 21:18	Τῇ δὲ ἐπιούσῃ εἰσῄει ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες τε παρεγένοντο οἱ πρεσβύτεροι.	Then on the next *day* Paul went with us into James*'s house*, and all the elders were present.	
Acts 21:19	Καὶ ἀσπασάμενος αὐτούς, ἐξηγεῖτο καθ' ἓν ἕκαστον ὧν ἐποίησεν ὁ θεὸς ἐν τοῖς ἔθνεσιν διὰ τῆς διακονίας αὐτοῦ.	And he greeted them and related each *thing* one by one of what God had done among the Gentiles through his ministry.	
Acts 21:20	Οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν κύριον, {RP: εἰπόντες} [P1904 TR: εἶπόν τε] αὐτῷ, Θεωρεῖς, ἀδελφέ, πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευκότων· καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσιν·	And those listening glorified the Lord, and they 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.	εἰπόντες, *having said; saying*, RP F1859=5/12 (Scrivener's ceghm) vs. εἶπόν τε, *and they said*, P1904 TR F1859=7/12 (Scrivener's abdfklo). A disparity with RP, R=5:9. listening ← *having heard*. See Matt 23:20. who *have* believed: our italicization here indicates the supplying of a finite verb, not a tense change, aorist to perfect, as might be suspected. See the Introduction. zealous ← *zealots*.
Acts 21:21	κατηχήθησαν δὲ περὶ σοῦ, ὅτι ἀποστασίαν διδάσκεις ἀπὸ {RP-text P1904: Μωϋσέως} [RP-marg: Μωϋσέος] [TR: Μωσέως] τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς ἔθεσιν 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.	Μωϋσέως, *Moüses (1)*, RP-text P1904 F1859=2/12 (Scrivener's cm) vs. Μωϋσέος, *Moüses (2)*, RP-marg F1859=5/12 (Scrivener's adfhl) vs. Μωσέως, *Moses*, TR F1859=5/12 (Scrivener's begko). A disparity with RP-text, R=3:6, but there is a majority reading Μωϋ- and a majority reading -σέως. observe ← *walk around in*.
Acts 21:22	Τί οὖν ἐστιν; Πάντως δεῖ πλῆθος συνελθεῖν· ἀκούσονται γὰρ ὅτι ἐλήλυθας.	So which *way* is it? At all events, *the* community must gather, for they will hear that you have come.	community ← *multitude*.
Acts 21:23	Τοῦτο οὖν ποίησον ὅ σοι λέγομεν· εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν·	So do this that we are telling you. We have four men *who have* taken a vow on themselves.	*who have* taken ← *having*.

Acts 21:24	τούτους παραλαβὼν ἁγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς, ἵνα ξυρήσωνται τὴν κεφαλήν, καὶ γνῶσιν πάντες ὅτι ὧν κατήχηνται περὶ σοῦ οὐδέν ἐστιν, ἀλλὰ στοιχεῖς καὶ αὐτὸς τὸν νόμον φυλάσσων.	Take these with *you* and purify yourself with them, and pay expenses on their behalf so that they may shave *their* heads and everyone may know that there is no basis *in* the *things* about which they have been instructed concerning you, but *that* you yourself also walk according to regulation and keep the law.	Take: imperatival use of the participle. purify yourself: passive for reflexive. heads ← *head*. no basis ← *nothing*.
Acts 21:25	Περὶ δὲ τῶν πεπιστευκότων ἐθνῶν ἡμεῖς ἐπεστείλαμεν, κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτούς, εἰ μὴ φυλάσσεσθαι αὐτοὺς τό τε εἰδωλόθυτον καὶ τὸ αἷμα καὶ πνικτὸν καὶ πορνείαν.	And concerning the Gentiles who *have* believed, we have sent a letter, since we judge that they should keep no such *thing*, except to keep themselves from *anything* sacrificed to idols, and blood, and *anything* strangled, and fornication."	who *have* believed: see Acts 21:20. letter: or *commandment*. since: causal use of the participle. judge ← *judged*. See Matt 23:20.
Acts 21:26	Τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας, τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἁγνισθεὶς εἰσῄει εἰς τὸ ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἁγνισμοῦ, ἕως οὗ προσηνέχθη ὑπὲρ ἑνὸς ἑκάστου αὐτῶν ἡ προσφορά.	Then Paul took the men with *him*, and on the next day he purified himself with them, and he went into the temple giving notice of the completion of the days of *their* purification, *the purification lasting* until the offering had been made for each one of them.	purified himself: passive for reflexive.
Acts 21:27	Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον πάντα τὸν ὄχλον, καὶ ἐπέβαλον τὰς χεῖρας ἐπ' αὐτόν,	But as the seven days were about to be completed, the Jews from Asia saw him in the temple, and they stirred up all the crowd, and they laid hands on him,	
Acts 21:28	κράζοντες, Ἄνδρες Ἰσραηλῖται, βοηθεῖτε. Οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχοῦ διδάσκων· ἔτι τε καὶ Ἕλληνας εἰσήγαγεν εἰς τὸ ἱερόν, καὶ κεκοίνωκεν τὸν ἅγιον τόπον τοῦτον.	shouting, "Men *and* Israelites, help. This is the man who *is* teaching everyone everywhere *things* against the people and the law and this place. Moreover he has brought Greeks into the temple and has profaned this holy place."	
Acts 21:29	Ἦσαν γὰρ {RP P1904: ἑωρακότες} [TR: προεωρακότες] Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερὸν εἰσήγαγεν ὁ Παῦλος.	For they had {RP P1904: - } [TR: previously] seen Trophimus the Ephesian in the city with him, whom they supposed Paul had brought into the temple.	ἑωρακότες, *having seen*, RP P1904 F1859=8/12 vs. προεωρακότες, *having seen beforehand*, TR F1859=4/12 (Scrivener's abco).
Acts 21:30	Ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ Παύλου εἷλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ εὐθέως ἐκλείσθησαν αἱ θύραι.	And the whole city was stirred up, and a rally of the people took place, and they seized Paul and dragged him out of the temple, and immediately the gates were closed.	stirred up ← *moved*.
Acts 21:31	Ζητούντων δὲ αὐτὸν ἀποκτεῖναι, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης, ὅτι ὅλη συγκέχυται Ἱερουσαλήμ·	And while *they* tried *to find a way* to kill him, a report came to the commander of the cohort that *the* whole of Jerusalem was in turmoil,	was in turmoil ← *had been confused*.
Acts 21:32	ὃς ἐξαυτῆς παραλαβὼν στρατιώτας καὶ ἑκατοντάρχους, κατέδραμεν ἐπ' αὐτούς· οἱ δέ, ἰδόντες τὸν χιλίαρχον καὶ τοὺς στρατιώτας, ἐπαύσαντο τύπτοντες τὸν Παῦλον.	and he immediately took soldiers with *him* and centurions and ran down to them. And when they saw the cohort commander and the soldiers, they stopped beating Paul.	

Acts 21:33	{RP P1904: Ἐγγίσας δὲ} [TR: Τότε ἐγγίσας] ὁ χιλίαρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσεν δεθῆναι ἁλύσεσιν δυσίν· καὶ ἐπυνθάνετο τίς ἂν εἴη, καὶ τί ἐστιν πεποιηκώς.	Then the cohort commander approached and seized him and ordered *him* to be bound with two chains, and he inquired who he was and what he had done.	ἐγγίσας δὲ, *but having approached*, RP P1904 F1859=9/12 vs. τότε ἐγγίσας, *then having approached*, TR F1859=3/12 (Scrivener's acm).
Acts 21:34	Ἄλλοι δὲ ἄλλο τι ἐβόων ἐν τῷ ὄχλῳ· μὴ δυνάμενος δὲ γνῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον, ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν.	Now various *people* in the crowd were shouting various *things*, and since he could not find out exactly *what was going on* because of the disturbance, he ordered him to be brought to the camp.	since: causal use of the participle. find out ← *know*. exactly *what was going on* ← *the certainty*.
Acts 21:35	Ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμούς, συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου.	And when he came to the steps, it was necessary for him to be carried by the soldiers because of the violence of the crowd.	it was necessary ← *it happened*. There appears to be a sense of need or cause here, a reason being given, *because of the violence*. Yet no causality is indicated for συμβαίνω in [LS] or [MM].
Acts 21:36	Ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κρᾶζον, Αἶρε αὐτόν.	For the mob of the people was following, shouting, "Away with him!"	Away with ← *Remove*.
Acts 21:37	Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος λέγει τῷ χιλιάρχῳ, Εἰ ἔξεστίν μοι εἰπεῖν {RP: - } [P1904 TR: τι] πρός σε; Ὁ δὲ ἔφη, Ἑλληνιστὶ γινώσκεις;	And as Paul was about to be led into the camp, he said to the cohort commander, "Is it permitted for me to {RP: speak} [P1904 TR: say something] to you?" And he said, "Do you speak Greek?	τι, *something; anything*: absent in RP F1859=5/12 (Scrivener's dfghl) vs. present in P1904 TR F1859=7/12 (Scrivener's abcekmo). A disparity with RP, R=5:9. speak ← *know*.
Acts 21:38	Οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων;	So you are not the Egyptian who a while ago caused a revolt and led the four thousand cut-throats into the desert?"	a while ago ← *before these days*. cut-throats ← *men of the knifers*.
Acts 21:39	Εἶπεν δὲ ὁ Παῦλος, Ἐγὼ ἄνθρωπος μέν εἰμι Ἰουδαῖος, Ταρσεὺς τῆς Κιλικίας, οὐκ ἀσήμου πόλεως πολίτης· δέομαι δέ σου, ἐπίτρεψόν μοι λαλῆσαι πρὸς τὸν λαόν.	Then Paul said, "I am a Jew of Tarsus of Cilicia, a citizen of a city *which is* not insignificant. And I ask you, permit me to speak to the people."	of Tarsus ← *a Tarsean*.
Acts 21:40	Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἑστὼς ἐπὶ τῶν ἀναβαθμῶν κατέσεισεν τῇ χειρὶ τῷ λαῷ· πολλῆς δὲ σιγῆς γενομένης, {RP: προσεφώνει} [P1904 TR: προσεφώνησε] τῇ Ἑβραΐδι διαλέκτῳ 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,	προσεφώνει, *he was addressing*, RP F1859=3/12 (Scrivener's egh) vs. προσεφώνησε, *he addressed*, P1904 TR F1859=9/12 (Scrivener's abcdfklmo). A strong disparity with RP, R=3:11. Hebrew: the word can stand for, or include, *Aramaic*.
Acts 22:1	Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς {RP P1904: νυνὶ} [TR: νῦν] ἀπολογίας.	"Men *and* brothers, and fathers, hear my present defence to you."	νυνὶ, *now (1)*, RP P1904 F1859=10/12 vs. νῦν, *now (2)*, TR F1859=2/12 (Scrivener's af).
Acts 22:2	Ἀκούσαντες δὲ ὅτι τῇ Ἑβραΐδι διαλέκτῳ προσεφώνει αὐτοῖς, μᾶλλον παρέσχον ἡσυχίαν. Καί φησιν,	And when they heard that he was addressing them in the Hebrew language, they kept *all the* more quiet. And he said,	he was addressing: relaxing a classical rule, *he had been addressing*. See Acts 6:1. Hebrew: see Acts 21:40. kept ← *provided*.

Acts 22:3	Ἐγὼ μέν εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιήλ, πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρῴου νόμου, ζηλωτὴς ὑπάρχων τοῦ θεοῦ, καθὼς πάντες ὑμεῖς ἐστε σήμερον·	"I am a Jewish man *who was* born in Tarsus of Cilicia but brought up in this city at the feet of Gamaliel, educated according to *the* exactness of the ancestral law, being a zealot for God, as all of you are today,	for ← *of*.
Acts 22:4	ὃς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδοὺς εἰς φυλακὰς ἄνδρας τε καὶ γυναῖκας.	and I pursued this way as far as death, binding and committing both men and women to prison,	as far as death: it appears that Paul did the binding and sending to prison and others did the sentencing, which in some cases was to death. See Acts 9:2.
Acts 22:5	Ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, καὶ πᾶν τὸ πρεσβυτέριον· παρ' ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφούς, εἰς Δαμασκὸν ἐπορευόμην, ἄξων καὶ τοὺς ἐκεῖσε ὄντας δεδεμένους εἰς Ἱερουσαλήμ, ἵνα τιμωρηθῶσιν.	as the high priest also testifies to me, as *does* the whole council of elders, from whom I also received letters *addressed* to the brothers, and I went to Damascus in order to also bring those there bound to Jerusalem for them to be punished.	the brothers: in this case, the brothers of the council of elders, the Jewish authorities in Damascus. in order to ... bring: classical future participle of purpose. punished ← *avenged*.
Acts 22:6	Ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ, περὶ μεσημβρίαν, ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιαστράψαι φῶς ἱκανὸν περὶ ἐμέ.	But it came to pass as I was going along and approaching Damascus at about midday, that suddenly a bright light from heaven flashed around me.	bright ← *sufficient*. heaven: or *the sky*, but see Acts 26:19 (heavenly vision).
Acts 22:7	{RP-text: Ἔπεσά} [RP-marg P1904 TR: Ἔπεσόν] τε εἰς τὸ ἔδαφος, καὶ ἤκουσα φωνῆς λεγούσης μοι, Σαούλ, Σαούλ, τί με διώκεις;	And I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting me?'	ἔπεσά, *I fell* (classical form), RP-text F1859=3/12 (Scrivener's dfm) vs. ἔπεσόν, *I fell* (non-classical form), RP-marg P1904 TR F1859=9/12. A strong disparity with RP-text, R=3:11.
Acts 22:8	Ἐγὼ δὲ ἀπεκρίθην, Τίς εἶ, κύριε; Εἶπέν τε πρός με, Ἐγώ εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις.	And I answered, 'Who are you, Lord?' And he said to me, 'I am Jesus the Nazarene whom you are persecuting.'	I am: emphatic, as in John 18:5.
Acts 22:9	Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο, καὶ ἔμφοβοι ἐγένοντο· τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι.	And the *people who* were with me saw the light and became fearful, but they did not hear the voice of him *who was* speaking to me.	
Acts 22:10	Εἶπον δέ, Τί ποιήσω, κύριε; Ὁ δὲ κύριος εἶπεν πρός με, Ἀναστὰς πορεύου εἰς Δαμασκόν· κἀκεῖ σοι λαληθήσεται περὶ πάντων ὧν τέτακταί σοι ποιῆσαι.	And I said, 'What am I to do, Lord?' And the Lord said to me, 'Get up and go to Damascus and there you will be told about all *the things* that have been appointed for you to do.'	Get up: imperatival use of the participle. you will be told ← *it will be told to you*.
Acts 22:11	Ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου, χειραγωγούμενος ὑπὸ τῶν συνόντων μοι, ἦλθον εἰς Δαμασκόν.	But as I *could* not see because of that dazzling light, I came to Damascus being led by the hand by those *who* were with me.	that dazzling light ← *the glory of that light*, a Hebraic genitive.
Acts 22:12	Ἀνανίας δέ τις, ἀνὴρ {RP P1904 TR: εὐσεβὴς} [MISC: εὐλαβὴς] κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων {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],	εὐσεβὴς, *pious; religious*, RP P1904 TR F1859=4/11 (Scrivener's fhlm) vs. εὐλαβὴς, *devout; prudent, discreet*, F1859=7/11 (Scrivener's abcegko). A weak disparity (#1) with RP, R=6:7. ἐν Δαμασκῷ, *in Damascus*: absent in RP TR F1859=2/11 (Scrivener's fg) vs. present in P1904 F1859=9/11 (Scrivener's abcehklmo). A strong disparity (#2) with RP, R=3:10. held in high regard ← *attested*.

Acts 22:13	ἐλθὼν πρός με καὶ ἐπιστὰς εἶπέν μοι, Σαοὺλ ἀδελφέ, ἀνάβλεψον. Κἀγὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν.	came to me and stood by *me* and said to me, 'Brother Saul, recover your sight.' And at *that* very hour I recovered my sight *and looked up* at him.	*and looked up*: this sense is also present in ἀνέβλεψα, *I recovered my sight*. Perhaps a play on words.
Acts 22:14	Ὁ δὲ εἶπεν, Ὁ θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γνῶναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν δίκαιον, καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ.	And he said, 'The God of our fathers has appointed you to know his will and to see the just *one* and to hear a sound from his mouth,	
Acts 22:15	Ὅτι ἔσῃ μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους ὧν ἑώρακας καὶ ἤκουσας.	because you will be a witness to him towards all men of what you have seen and heard.	
Acts 22:16	Καὶ νῦν τί μέλλεις; Ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα τοῦ κυρίου.	And now, why do you delay? Get up and have yourself baptized and wash away your sins, calling upon the name of the Lord.'	Get up: imperatival use of the participle. wash away: middle voice, as for washing oneself, but not for washing others. calling ← *having called*. See Matt 23:20.
Acts 22:17	Ἐγένετο δέ μοι ὑποστρέψαντι εἰς Ἱερουσαλήμ, καὶ προσευχομένου μου ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἐκστάσει,	And it happened that when I had returned to Jerusalem and was praying in the temple, that I went into a trance,	
Acts 22:18	καὶ ἰδεῖν αὐτὸν λέγοντά μοι, Σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ Ἱερουσαλήμ· διότι οὐ παραδέξονταί σου τὴν μαρτυρίαν περὶ ἐμοῦ.	and I saw him saying to me, 'Hurry up and depart from Jerusalem quickly, because they will not receive your witness concerning me.'	him saying: i.e. *the Lord saying*.
Acts 22:19	Κἀγὼ εἶπον, Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ·	And I said, 'Lord, they know that I used to imprison and flog those *who* believed in you *as I went* from synagogue to synagogue.	
Acts 22:20	καὶ ὅτε ἐξεχεῖτο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ, {RP-text: - } [RP-marg P1904 TR: καὶ] φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν.	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.'	καὶ, *and*: absent in RP-text F1859=6/11 (Scrivener's bceflo) vs. present in RP-marg P1904 TR F1859=5/11 (Scrivener's aghkm). A weak disparity with RP-text, R=6:7.
Acts 22:21	Καὶ εἶπεν πρός με, Πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε.	And he said to me, 'Get going, for I will send you to Gentiles a long way off.' "	
Acts 22:22	Ἤκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἐπῆραν τὴν φωνὴν αὐτῶν λέγοντες, Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον· οὐ γὰρ {RP P1904: καθῆκεν} [TR: καθῆκον] αὐτὸν ζῆν.	And they heard him as far as this word, then they raised their voices and said, "Remove a *man* like *this* from *the face of* the earth, for it {RP P1904: is} [TR: *is*] not proper that he should live."	καθῆκεν, *it is fitting* (imperfect, strengthening the sense of "ought"), RP P1904 F1859=9/11 vs. καθῆκον, *it is fitting* (neuter participle), TR F1859=0/11 vs. καθῆκει, *it is fitting* (present), F1859=2/11 (Scrivener's ae). (The classical verb is προσήκει.) AV differs textually. voices ← *voice*.

Acts 22:23	{RP-text: Κραζόντων} [RP-marg P1904 TR: Κραυγαζόντων] δὲ αὐτῶν, καὶ {RP TR: ῥιπτούντων} [P1904: ῥιπτόντων] τὰ ἱμάτια, καὶ κονιορτὸν βαλλόντων εἰς τὸν ἀέρα,	And as they were shouting and throwing *their* coats *off* and throwing dust into the air,	κραζόντων, *shouting (1)*, RP-text F1859=5/11 (Scrivener's ceglo) vs. κραυγαζόντων, *shouting (2)*, RP-marg P1904 TR F1859=5/11 (Scrivener's abfhm) vs. another reading, F1859=1/11 (Scrivener's k). A weak disparity with RP-text, R=5:7. --- ῥιπτούντων, *throwing* (from ῥιπτέω), RP TR F1859=8/11 vs. ῥιπτόντων, *throwing* (from ῥίπτω), P1904 F1859=3/11 (Scrivener's abo).
Acts 22:24	ἐκέλευσεν αὐτὸν ὁ χιλίαρχος ἄγεσθαι εἰς τὴν παρεμβολήν, εἰπὼν μάστιξιν ἀνετάζεσθαι αὐτόν, ἵνα ἐπιγνῷ δι' ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ.	the cohort commander ordered him to be brought into the camp, ordering him to be interrogated with whips, so that he might ascertain the reason why they clamoured like that against him.	the reason why ← *for what reason*.
Acts 22:25	Ὡς δὲ {RP-text S1550 E1624: προέτεινεν} [RP-marg P1904 S1894: προέτειναν] αὐτὸν τοῖς ἱμᾶσιν, εἶπεν πρὸς τὸν ἑστῶτα ἑκατόνταρχον ὁ Παῦλος, Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίζειν;	And when {RP-text S1550 E1624: he} [RP-marg P1904 S1894: 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?"	προέτεινεν, *he (had) stretched out*, RP-text S1550 E1624 F1859=4/10 (Scrivener's klmo) vs. προέτειναν, *they (had) stretched out*, RP-marg P1904 S1894 F1859=6/10 (Scrivener's abcegh). Scrivener's f is excluded, as it is doubtful, and not categorized by Scrivener. A disparity with RP-text, R=5:8.
Acts 22:26	Ἀκούσας δὲ ὁ ἑκατόνταρχος, προσελθὼν ἀπήγγειλεν τῷ χιλιάρχῳ λέγων, Ὅρα τί μέλλεις ποιεῖν· ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστιν.	And when the centurion heard *it*, he went and told the cohort commander and said, "Watch what you are about to do. For this man is a Roman."	
Acts 22:27	Προσελθὼν δὲ ὁ χιλίαρχος εἶπεν αὐτῷ, Λέγε μοι, εἰ σὺ Ῥωμαῖος εἶ; Ὁ δὲ ἔφη, Ναί.	Then the cohort commander came and said to him, "Tell me, are you a Roman?" And he said, "Yes."	
Acts 22:28	Ἀπεκρίθη τε ὁ χιλίαρχος, Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην. Ὁ δὲ Παῦλος ἔφη, Ἐγὼ δὲ καὶ γεγέννημαι.	And the cohort commander answered, "I obtained this citizenship for a large sum *of money*." Then Paul said, "But I was born *with it*."	
Acts 22:29	Εὐθέως οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν. Καὶ ὁ χιλίαρχος δὲ ἐφοβήθη, ἐπιγνοὺς ὅτι Ῥωμαῖός ἐστιν, καὶ ὅτι ἦν αὐτὸν δεδεκώς.	So those *who were* going to interrogate him immediately stood back from him, and the cohort commander was afraid, as he had ascertained that he was a Roman, and he had bound him.	as he had ascertained: causal use of the participle.
Acts 22:30	Τῇ δὲ ἐπαύριον βουλόμενος γνῶναι τὸ ἀσφαλές, τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν ἀπὸ τῶν δεσμῶν, καὶ ἐκέλευσεν ἐλθεῖν τοὺς ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον αὐτῶν, καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς.	And the next day, wishing to know the details of what he was being accused of by the Jews, he released him from *his* bonds and ordered the senior priests and the whole of their Sanhedrin *council* to come, and he brought Paul down and stood *him* before them.	details ← *certainty*. --- was being accused of: the tense of English indirect speech (Greek present).
Acts 23:1	Ἀτενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν, Ἄνδρες ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ θεῷ ἄχρι ταύτης τῆς ἡμέρας.	And Paul looked at the Sanhedrin *council* intently and said, "Men *and* brothers, I have lived as a citizen with a fully clear conscience before God up to this day."	fully clear ← *all good*.

Acts 23:2	Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξεν τοῖς παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα.	But Ananias the high priest ordered those standing by him to strike his mouth.	
Acts 23:3	Τότε ὁ Παῦλος πρὸς αὐτὸν εἶπεν, Τύπτειν σε μέλλει ὁ θεός, τοῖχε κεκονιαμένε· καὶ σὺ κάθῃ κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι;	Then Paul said to him, "God will strike you, *you* whitewashed wall. And you sit judging me according to the law, but you order me to be struck, acting contrary to the law."	
Acts 23:4	Οἱ δὲ παρεστῶτες εἶπον, Τὸν ἀρχιερέα τοῦ θεοῦ λοιδορεῖς;	Then those standing around said, "Do you insult the high priest of God?"	
Acts 23:5	Ἔφη τε ὁ Παῦλος, Οὐκ ᾔδειν, ἀδελφοί, ὅτι ἐστὶν ἀρχιερεύς· γέγραπται γάρ, Ἄρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς.	Then Paul said, "I did not know, brothers, that it was *the* high priest. For it stands written: **'You shall not speak ill of the ruler of your people.' "**	**Ex 22:27MT (Ex 22:28AV)**. The reason Paul did not know that it was the high priest is probably because he had very poor eyesight. See 2 Cor 12:7, Gal 4:15, Gal 6:11.
Acts 23:6	Γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἓν μέρος ἐστὶν Σαδδουκαίων, τὸ δὲ ἕτερον Φαρισαίων, ἔκραξεν ἐν τῷ συνεδρίῳ, Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίου· περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι.	Then Paul, knowing that one part was of *the* Sadducees and the other Pharisees, shouted out in the Sanhedrin *council*, "Men *and* brothers, I am a Pharisee, *the* son of a Pharisee. For *the* hope and *the* resurrection of *the* dead I am being judged."	knowing ← *having known*. See Matt 23:20. *the* hope and *the* resurrection: according to [CB], [MG] hendiadys, so standing for *the hope of the resurrection*.
Acts 23:7	{RP P1904c TR: Τοῦτο} [P1904u: Τούτου] δὲ αὐτοῦ λαλήσαντος, ἐγένετο στάσις τῶν Φαρισαίων {RP-text: - } [RP-marg P1904 TR: καὶ τῶν Σαδδουκαίων], καὶ ἐσχίσθη τὸ πλῆθος.	And when he had said this, contention arose {RP-text: with the Pharisees} [RP-marg P1904 TR: between the Pharisees and the Sadducees], and the assembly was divided.	καὶ τῶν Σαδδουκαίων, *and the Sadducees*: absent in RP-text F1859=0/11 vs. present in RP-marg P1904 TR F1859=11/11, though cgm interchange Φαρισαίων and Σαδδουκαίων, and bcekmo have minor variations. A strong disparity with RP-text, R=0:13. AV differs textually. {RP-text: with ← *of*.} assembly ← *multitude*.
Acts 23:8	Σαδδουκαῖοι μὲν γὰρ λέγουσιν μὴ εἶναι ἀνάστασιν, {RP TR: μηδὲ} [P1904: μήτε] ἄγγελον, μήτε πνεῦμα· Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφότερα.	For *the* Sadducees say that there is no resurrection, nor {RP TR: even} [P1904: -] angel, nor spirit, but *the* Pharisees confess all *of these*.	μηδὲ, *not even; nor, and not*, RP TR F1859=6/11 (Scrivener's befgmo, though mo not so accented) vs. μήτε, *nor, and not*, P1904 F1859=5/11 (Scrivener's achkl). Nearly a disparity with RP, R=7:6. all *of these* ← *both*.
Acts 23:9	Ἐγένετο δὲ κραυγὴ μεγάλη· καὶ ἀναστάντες οἱ γραμματεῖς τοῦ μέρους τῶν Φαρισαίων διεμάχοντο λέγοντες, Οὐδὲν κακὸν εὑρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος, μὴ θεομαχῶμεν.	And loud shouting arose, and the scribes of the faction of the Pharisees stood up and strove, and they said, "We do not find anything wrong in this man. And if a spirit or angel has spoken to him, let us not fight God."	arose ← *became, came about*.
Acts 23:10	Πολλῆς δὲ γενομένης στάσεως, εὐλαβηθεὶς ὁ χιλίαρχος μὴ διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσεν τὸ στράτευμα {RP P1904: καταβῆναι} [TR: καταβὰν] {RP P1904: καὶ} [TR: -] ἁρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε εἰς τὴν παρεμβολήν.	And when a lot of contention arose, the cohort commander saw to it that Paul should not be torn apart by them, and he ordered the army to come down and seize *him and take* him away from them and to bring *him* to the camp.	καταβῆναι, *to come down*, RP P1904 F1859=10/12 vs. καταβὰν, *having come down*, TR F1859=2/12 (Scrivener's ap). καὶ, *and*: present in RP P1904 F1859=10/12 vs. absent in TR F1859=2/12 (Scrivener's ap). away from them ← *out of their midst*.

Acts 23:11	Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ κύριος εἶπεν, Θάρσει Παῦλε· ὡς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἰερουσαλήμ, οὕτως σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.	The following night the Lord *came and* stood by him and said, "Take courage, Paul, for as you bore solemn witness to the *things* concerning me in Jerusalem, so you must bear witness in Rome."	bore solemn witness: this verse links the meanings of διαμαρτύρομαι and μαρτυρέω (unquestionably *bear witness / testify*). See Luke 16:28. in Rome ← *to Rome*. Pregnant use.
Acts 23:12	Γενομένης δὲ ἡμέρας, ποιήσαντές τινες τῶν Ἰουδαίων συστροφήν, ἀνεθεμάτισαν ἑαυτούς, λέγοντες μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀποκτείνωσιν τὸν Παῦλον.	And when day had broken, some of the Jews made an alliance and bound themselves with a curse, saying that *they* would neither eat nor drink until they had killed Paul.	broken ← *become, come*.
Acts 23:13	Ἦσαν δὲ πλείους τεσσαράκοντα οἱ ταύτην τὴν συνωμοσίαν πεποιηκότες·	And there were more than forty who engaged in this conspiracy.	
Acts 23:14	οἵτινες προσελθόντες τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις εἶπον, Ἀναθέματι ἀνεθεματίσαμεν ἑαυτούς, μηδενὸς γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον.	And they went to the senior priests and the elders and said, "We have absolutely bound ourselves with a curse, that *we* will not taste anything until we have killed Paul.	absolutely ← *with a curse*, reinforcing the cognate verb; a Hebraism.
Acts 23:15	Νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ, ὅπως αὔριον {RP-text P1904 TR: αὐτὸν καταγάγῃ} [RP-marg: καταγάγῃ αὐτὸν] πρὸς ὑμᾶς, ὡς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δέ, πρὸ τοῦ ἐγγίσαι αὐτόν, ἕτοιμοί ἐσμεν τοῦ ἀνελεῖν αὐτόν.	So for your part, give a plain message to the cohort commander, with the Sanhedrin *council*, to the intent that he brings him down to you tomorrow, as if you intend to investigate more precisely the *matters* concerning him. Then for our part, we are prepared to eliminate him before he comes near."	αὐτὸν καταγάγῃ, *him + bring down*, RP-text P1904 TR F1859=7/13 (incl. e misspelled) vs. καταγάγῃ αὐτὸν, *bring down + him*, RP-marg F1859=6/13 (Scrivener's aghkmp). for your part ← *now you (emphatic)*. for our part, we ← *we (emphatic)*.
Acts 23:16	Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου {RP P1904 S1550: τὸ ἔνεδρον} [E1624 S1894: τὴν ἐνέδραν], παραγενόμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολήν, ἀπήγγειλεν τῷ Παύλῳ.	But the son of Paul's sister heard *about* the ambush *plot*, and he went to the camp and went in and told Paul.	τὸ ἔνεδρον, *the ambush (1)*, RP P1904 S1550 F1859=9/13 (incl. e*(tacite)*) vs. τὴν ἐνέδραν, *the ambush (2)*, E1624 S1894 F1859=4/13 (Scrivener's ackp).
Acts 23:17	Προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἑκατοντάρχων ἔφη, Τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλίαρχον· ἔχει γάρ τι ἀπαγγεῖλαι αὐτῷ.	Then Paul called one of the centurions and said, "Take this young man to the cohort commander, for he has something to report to him."	
Acts 23:18	Ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγεν πρὸς τὸν χιλίαρχον, καί φησιν, Ὁ δέσμιος Παῦλος προσκαλεσάμενός με ἠρώτησεν τοῦτον τὸν νεανίαν ἀγαγεῖν πρός σε, ἔχοντά τι λαλῆσαί σοι.	So he took him with *him* and brought *him* to the cohort commander and said, "The prisoner Paul called for me and asked *me* to bring this young man to you, *who* has something to say to you."	
Acts 23:19	Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλίαρχος, καὶ ἀναχωρήσας κατ' ἰδίαν ἐπυνθάνετο, Τί ἐστιν ὃ ἔχεις ἀπαγγεῖλαί μοι;	Then the cohort commander took him by the hand and went aside privately and inquired, "What is it that you have to report to me?"	

Acts 23:20	Εἶπεν δὲ ὅτι Οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαί σε, ὅπως αὔριον εἰς τὸ συνέδριον καταγάγῃς τὸν Παῦλον, ὡς {RP-text: μέλλοντά} [RP-marg TR: μέλλοντές] [P1904: μελλόντων] τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ.	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.	μέλλοντά, *(masculine singular accusative) being about to* (apparently agreeing with *you*), RP-text F1859=2/14 (Scrivener's am) vs. μέλλοντές, *they being about to*, RP-marg TR F1859=5/14 (Scrivener's b**dchl) vs. μελλόντων, *they being about to* (genitive absolute), P1904 F1859=4/14 (Scrivener's efgk) vs. μέλλον, *it (the Sanhedrin council) being about to*, F1859=1/14 (Scrivener's b*) vs. μέλλων, *he being about to*, F1859=2/14 (Scrivener's op). A disparity with RP-text, R=2:6. AV differs textually. In ↴
Acts 23:21	Σὺ οὖν μὴ πεισθῇς αὐτοῖς· ἐνεδρεύουσιν γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀνέλωσιν αὐτόν· καὶ νῦν ἕτοιμοί εἰσιν προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν.	So don't you be persuaded by them. For more than forty men of theirs are making an ambush for him, and they have bound themselves with a curse neither to eat nor drink until they have eliminated him, and now they are ready, expecting your promise."	↳ view of Acts 23:15, μέλλοντές, *they being about to*, makes better sense.
Acts 23:22	Ὁ μὲν οὖν χιλίαρχος ἀπέλυσεν τὸν νεανίαν, παραγγείλας Μηδενὶ ἐκλαλῆσαι ὅτι ταῦτα ἐνεφάνισας πρός με.	So the cohort commander sent the young man away, having given *this* instruction, "Do not divulge to anyone *the fact that* you have reported this to me."	divulge: the infinitive as an imperative, unless re-accented as ἐκλάλησαι, middle imperative. this to me ← *these (things) to me*.
Acts 23:23	Καὶ προσκαλεσάμενος δύο τινὰς τῶν ἑκατοντάρχων εἶπεν, Ἑτοιμάσατε στρατιώτας διακοσίους ὅπως πορευθῶσιν ἕως Καισαρείας, καὶ ἱππεῖς ἑβδομήκοντα, καὶ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός·	And he called for a certain two of the centurions and said, "Prepare two hundred soldiers to go to Caesarea, and seventy horsemen, and two hundred spearmen *to be ready* at the third hour of the night,	to ← *as far as*. spearmen ← *right-handed takers*. *to be ready* at ← *from*. This sense follows from *prepare* above. The operation was to take place by night. third hour of the night: *9 p.m.*
Acts 23:24	κτήνη τε παραστῆσαι, ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσιν πρὸς Φήλικα τὸν ἡγεμόνα·	and to provide *pack* animals, to mount Paul on and bring *him* safely through to Felix the governor",	
Acts 23:25	γράψας ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον·	and he wrote a letter comprising the following content:	the following ← *this*.
Acts 23:26	Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι χαίρειν.	"*From* Claudius Lysias to the most excellent governor Felix, greetings.	
Acts 23:27	Τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰουδαίων, καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπιστὰς σὺν τῷ στρατεύματι ἐξειλόμην αὐτόν, μαθὼν ὅτι Ῥωμαῖός ἐστιν.	I intervened with the army and rescued this man, having learned that he was a Roman *citizen*, when he had been seized by the Jews and was about to be eliminated by them,	
Acts 23:28	Βουλόμενος δὲ γνῶναι τὴν αἰτίαν δι' ἣν ἐνεκάλουν αὐτῷ, κατήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν·	and wishing to know the reason why they were bringing a charge against him, I brought him down to their Sanhedrin *council*,	
Acts 23:29	ὃν εὗρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν {RP: - } [P1904 TR: δὲ] ἄξιον θανάτου ἢ δεσμῶν ἔγκλημα ἔχοντα.	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.	δὲ, *and / but*: absent in RP F1859=6/13 (Scrivener's beghop) vs. present in P1904 TR F1859=7/13 (Scrivener's acdfklm). A disparity with RP, R=6:9. under ← *having, holding*.

Acts 23:30	Μηνυθείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι ὑπὸ τῶν Ἰουδαίων, ἐξαυτῆς ἔπεμψα πρός σε, παραγγείλας καὶ τοῖς κατηγόροις λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ. Ἔρρωσο.	And when a plot against the man by the Jews had been disclosed to me *which was* about to take place, I immediately sent *word* to you, also instructing his accusers to state the *charges* against him in your presence. Farewell."	sent *word*: Lysias also sent Paul. Farewell ← *Have strength*. A perfect tense imperative. Another in Mark 4:39.
Acts 23:31	Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διατεταγμένον αὐτοῖς, ἀναλαβόντες τὸν Παῦλον, ἤγαγον διὰ τῆς νυκτὸς εἰς τὴν Ἀντιπατρίδα.	So the soldiers took Paul *with them*, according to their orders, and they brought *him* by night to Antipatris.	orders ← *(thing) commanded*.
Acts 23:32	Τῇ δὲ ἐπαύριον ἐάσαντες τοὺς ἱππεῖς πορεύεσθαι σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν παρεμβολήν·	And the next day, they left *it to* the horsemen to go with him, and they returned to the camp.	they: i.e. *the soldiers who were not horsemen*. left *it to* ← *allowed*.
Acts 23:33	οἵτινες εἰσελθόντες εἰς τὴν Καισάρειαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι, παρέστησαν καὶ τὸν Παῦλον αὐτῷ.	And when they had arrived in Caesarea, they handed over the letter to the governor, and they also presented Paul to him.	they: i.e. *the horsemen*. arrived in ← *entered*.
Acts 23:34	Ἀναγνοὺς δὲ ὁ ἡγεμών, καὶ ἐπερωτήσας ἐκ ποίας ἐπαρχίας ἐστίν, καὶ πυθόμενος ὅτι ἀπὸ Κιλικίας,	Then the governor read *it* and asked what province he was from, and he ascertained that *he was* from Cilicia.	
Acts 23:35	Διακούσομαί σου, ἔφη, ὅταν καὶ οἱ κατήγοροί σου παραγένωνται. Ἐκέλευσέν τε αὐτὸν ἐν τῷ πραιτωρίῳ {RP: - } [P1904 TR: τοῦ] Ἡρῴδου φυλάσσεσθαι.	He said, "I will hold your hearing when your accusers also arrive." And he ordered him to be guarded in Herod's official residence.	τοῦ, *of the (Herod)*: absent in RP F1859=9/13 vs. present in P1904 TR F1859=4/13 (Scrivener's chmp). official residence: the Roman *praetorium*.
Acts 24:1	Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας μετὰ τῶν πρεσβυτέρων καὶ ῥήτορος Τερτύλλου τινός, οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου.	And five days afterwards Ananias the high priest came down with the elders and a certain orator, Tertullus, and they explained *the charge* against Paul to the governor.	
Acts 24:2	Κληθέντος δὲ αὐτοῦ, ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέγων, ¶ Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ κατορθωμάτων γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας,	And when he had been called, Tertullus began to make the accusation, and he said, ¶ "We have enjoyed a very peaceful time thanks to you, and through your foresight sound undertakings are being accomplished to *the benefit of* this nation,	¶ **Verse division:** in P1904 S1550 E1624 numbering, Acts 24:3 begins here. a very peaceful time ← *much peace*. thanks to ← *through*.
Acts 24:3	πάντῃ τε καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε Φῆλιξ, μετὰ πάσης εὐχαριστίας.	*which* in every *way* and in every place, most excellent Felix, we acknowledge with much gratitude.	much ← *all*.
Acts 24:4	Ἵνα δὲ μὴ ἐπὶ πλεῖόν σε ἐγκόπτω, παρακαλῶ ἀκοῦσαί σε ἡμῶν συντόμως τῇ σῇ ἐπιεικείᾳ.	Now so that I do not hold you up further, I entreat you to hear us briefly in your equitable way.	briefly ← *concisely*.
Acts 24:5	Εὑρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμόν, καὶ κινοῦντα στάσιν πᾶσιν τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην τε τῆς τῶν Ναζωραίων αἱρέσεως·	For we found this man *to be* a pest, and *to be* stirring up a revolt among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes,	

Acts 24:6	ὃς καὶ τὸ ἱερὸν ἐπείρασεν βεβηλῶσαι· ὃν καὶ ἐκρατήσαμεν {RP: ·} [P1904 TR: καὶ κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίνειν.]	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].	καὶ κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίνειν, *and we wished ... our law*: absent in RP F1859=5/14 (Scrivener's dg*hlp) vs. present in P1904 TR F1859=9/14 (Scrivener's abcefg**kmo, some with a few minor variations). A disparity with RP, R=5:11. AV differs textually. for our part ← *also*.
Acts 24:7	{RP: - } [P1904 TR: Παρελθὼν δὲ Λυσίας ὁ χιλίαρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε,]	{RP: - } [P1904 TR: But Lysias the cohort commander came and took *him* out of our hands with great force,]	Παρελθὼν ... ἀπήγαγε, *But Lysias ... of our hands*: As Acts 24:6 above. A disparity with RP, R=5:11. AV differs textually. [P1904 TR: took ← *led*.]
Acts 24:8	{RP: - } [P1904 TR: κελεύσας τοὺς κατηγόρους αὐτοῦ ἔρχεσθαι ἐπὶ σέ·] παρ' οὗ δυνήσῃ, αὐτὸς ἀνακρίνας, περὶ πάντων τούτων ἐπιγνῶναι ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ.	{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."	κελεύσας τοὺς κατηγόρους αὐτοῦ ἔρχεσθαι ἐπὶ σέ, *and ordered ... to you*: as Acts 24:6 above. A disparity with RP, R=5:11. AV differs textually. Punctuation: we associate *concerning these things* differently from RP, AV. So AV differs. [P1904 TR: whom: singular, refers to Paul.] ascertain ← *acknowledge*, or, in a sense less biased against Paul, *resolve, decide on*. Papyri examples in [MM] include the meanings *find out, learn, distinguish*.
Acts 24:9	{RP P1904: Συνεπέθεντο} [TR: Συνέθεντο] δὲ καὶ οἱ Ἰουδαῖοι, φάσκοντες ταῦτα οὕτως ἔχειν.	And the Jews also {RP P1904: joined in} [TR: endorsed] the attack, alleging that these *things* were so.	συνεπέθεντο, *joined in*, RP P1904 F1859=10/13 vs. συνέθεντο, *agreed*, TR F1859=3/13 (Scrivener's beo).
Acts 24:10	Ἀπεκρίθη δὲ ὁ Παῦλος, νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν, Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος, εὐθυμότερον τὰ περὶ ἐμαυτοῦ ἀπολογοῦμαι,	Then, when the governor had signalled to him that he *should* speak, Paul answered, "Knowing that you have been a judge over this people for many years, I make a defence of the *charges* concerning me in very good spirits,	over ← *to*. in very good spirits ← *more in a good mood* (no literal word *spirits*). The word *very* comes from the comparative degree of the adjective (εὐθυμότερον). Greek comparative (more → quite) for superlative (most → very).
Acts 24:11	δυναμένου σου γνῶναι ὅτι οὐ πλείους εἰσίν μοι ἡμέραι {RP P1904: - } [TR: ἢ] δεκαδύο, ἀφ' ἧς ἀνέβην προσκυνήσων {RP TR: ἐν} [P1904: εἰς] Ἱερουσαλήμ·	while you may know that it is no more {RP P1904: *than*} [TR: than] twelve days since I went up {RP TR: to worship in Jerusalem} [P1904: to Jerusalem to worship].	ἢ, *than*: absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's e). ἐν, *in*, RP TR F1859=11/14 vs. εἰς, *to* (or, pregnantly, *in*), P1904 F1859=3/14 (Scrivener's a**dp). may ← *can*. it is ← *there are to me*. to worship: classical future participle of purpose.
Acts 24:12	καὶ οὔτε ἐν τῷ ἱερῷ εὗρόν με πρός τινα διαλεγόμενον ἢ ἐπισύστασιν ποιοῦντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς, οὔτε κατὰ τὴν πόλιν.	Now they did not find me in the temple disputing with anyone or causing a popular riot, either in the synagogues or around the city.	causing ← *making*. popular ← *of a crowd*.

Acts 24:13	Οὔτε {RP S1550: παραστῆσαί με} [P1904 E1624 S1894: παραστῆσαι] δύνανται περὶ ὧν νῦν κατηγοροῦσίν μου.	Nor can they {RP S1550: incriminate me concerning} [P1904 E1624 S1894: substantiate] *the things* of which they now accuse me.	με, *(incriminate) me*: present in RP S1550 F1859=5/13 (Scrivener's c*(tacite)*fglm) vs. absent in P1904 E1624 S1894 F1859=8/13 (Scrivener's abdehkop, aekop). A disparity with RP, R=6:10. {RP S1550: incriminate ← *set beside, prove, show.*}
Acts 24:14	Ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν, οὕτως λατρεύω τῷ πατρῴῳ θεῷ, πιστεύων πᾶσιν τοῖς κατὰ τὸν νόμον καὶ {RP S1550 S1894: - } [P1904: τοῖς ἐν] [E1624: ἐν] τοῖς προφήταις γεγραμμένοις·	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* according to the law and {RP S1550 S1894: *which stand* written by} [P1904: which *stand* written in] [E1624: *stand* written in] the prophets,	words below absent, RP S1550 S1894 F1859=6/13 (Scrivener's adfghl) vs. τοῖς ἐν, *the (things) in (the prophets)*, P1904 F1859=7/13 (Scrivener's bcekmop) vs. ἐν, *in (the prophets)*, E1624 F1859=0/13. A weak disparity with RP, R=7:8. sectarian ← *a sect*.
Acts 24:15	ἐλπίδα ἔχων εἰς τὸν θεόν, ἣν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἔσεσθαι νεκρῶν, δικαίων τε καὶ ἀδίκων.	having a hope in God, which these *people* themselves also expect – that there will be a resurrection of *the* dead, both *the* just and *the* unjust.	
Acts 24:16	Ἐν τούτῳ {RP TR: δὲ} [P1904: δὲ καὶ] αὐτὸς ἀσκῶ, ἀπρόσκοπον συνείδησιν {RP: ἔχων} [P1904 TR: ἔχειν] πρὸς τὸν θεὸν καὶ τοὺς ἀνθρώπους διὰ παντός.	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.	δὲ, *and / but*, RP TR F1859=5/13 (Scrivener's aefhl) vs. 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. ἔχων, *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*.
Acts 24:17	Δι' ἐτῶν δὲ πλειόνων παρεγενόμην ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου καὶ προσφοράς·	And after many years I came to give alms to my nation, and *to offer* sacrifices.	to give ← *about to do*, a classical future participle of purpose.
Acts 24:18	ἐν οἷς εὗρόν με ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου, τινὲς {RP P1904 E1624 S1894: - } [S1550: δὲ] ἀπὸ τῆς Ἀσίας Ἰουδαῖοι·	{RP P1904 E1624 S1894: During} [S1550: And during] these *undertakings* certain Jews from Asia found me purified in the temple, not with a crowd or with a disturbance,	δὲ, *and / but*: absent in RP P1904 E1624 S1894 F1859=12/13 vs. present in S1550 F1859=1/13 (Scrivener's e).

Acts 24:19	οὓς {RP S1550: δεῖ} [P1904 E1624 S1894: ἔδει] ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν εἴ τι ἔχοιεν πρός με.	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,	δεῖ, *it is necessary, should*, RP S1550 F1859=7/13 (Scrivener's bfgklmo) vs. ἔδει, *it was necessary, should have*, P1904 E1624 S1894 F1859=6/13 (Scrivener's acdehp, *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 24:20	Ἢ αὐτοὶ οὗτοι εἰπάτωσαν, {RP P1904: τί} [TR: εἴ τι] εὗρον ἐν ἐμοὶ ἀδίκημα, στάντος μου ἐπὶ τοῦ συνεδρίου,	or let these themselves {RP P1904: say what wrongdoing they found} [TR: speak if they found any wrongdoing] in me when I stood before the Sanhedrin *council*,	εἴ, *whether, if*: absent in RP P1904 F1859=11/13 vs. present in TR F1859=2/13 (Scrivener's ac).
Acts 24:21	ἢ περὶ μιᾶς ταύτης φωνῆς, ἧς ἔκραξα ἑστὼς ἐν αὐτοῖς, ὅτι Περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ὑφ' ὑμῶν.	or concerning this one expression which I exclaimed when I stood among them: 'I am being judged by you today concerning *the* resurrection of *the* dead.' "	
Acts 24:22	Ἀκούσας δὲ ταῦτα ὁ Φῆλιξ ἀνεβάλετο αὐτούς, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπών, Ὅταν Λυσίας ὁ χιλίαρχος καταβῇ, διαγνώσομαι τὰ καθ' ὑμᾶς·	Then when Felix had heard these *things*, he postponed their *hearing*, knowing the *reports* about "the way" in quite some detail, and he said, "When Lysias the cohort commander comes down, I will investigate your *case*."	their *hearing* ← *them*. in quite some detail ← *more / rather accurately*. your: plural.
Acts 24:23	διαταξάμενός τε τῷ ἑκατοντάρχῃ τηρεῖσθαι τὸν Παῦλον, ἔχειν τε ἄνεσιν, καὶ μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν ἢ προσέρχεσθαι αὐτῷ.	And he ordered the centurion that Paul should be guarded and have privileges, and not to prevent any of his own *people* from attending to *him* or coming to him.	privileges ← *dispensation, exemption, relaxation (of the rules)*.
Acts 24:24	Μετὰ δὲ ἡμέρας τινάς, παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ γυναικὶ {RP: - } [P1904 TR: αὐτοῦ] οὔσῃ Ἰουδαίᾳ, μετεπέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς χριστὸν {RP P1904 TR: - } [MISC: Ἰησοῦν] πίστεως.	And after a certain number of days, Felix came with Drusilla {RP: *his*} [P1904 TR: his] wife, *who* was Jewish, and he sent for Paul and heard him about faith in Christ {RP P1904 TR: - } [MISC: Jesus].	αὐτοῦ, *his*: absent in RP F1859=11/13, of which Scrivener's abkmo read τῇ ἰδίᾳ γυναικὶ, *his own wife* vs. present in P1904 TR F1859=2/13 (Scrivener's dp). Ἰησοῦν, *Jesus*: absent in RP P1904 TR F1859=5/13 (Scrivener's abcko) vs. present in F1859=8/13 (Scrivener's defghlmp). A weak disparity with RP, R=7:8.
Acts 24:25	Διαλεγομένου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος ἔσεσθαι, ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη, Τὸ νῦν ἔχον πορεύου· καιρὸν δὲ μεταλαβὼν μετακαλέσομαί σε·	And while he was debating about righteousness and self-control and the judgment which *is* to come, Felix became fearful and answered, "For the present, go *your way*, but I will take an opportunity and call for you."	to come ← *going to be*.
Acts 24:26	ἅμα {RP: - } [P1904 TR: δὲ] καὶ ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου, ὅπως λύσῃ αὐτόν· διὸ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος ὡμίλει αὐτῷ.	And at the same time he {RP: - } [P1904 TR: also] hoped that money would be given to him by Paul for him to release him, and for that *reason* he quite often sent for him and held conversations with him.	δὲ, *and / but*: absent in RP F1859=13/13 vs. present in P1904 TR F1859=0/13. A case of collusion between P1904 and TR?

Acts 24:27	Διετίας δὲ πληρωθείσης, ἔλαβεν διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον· θέλων {RP TR: τε} [P1904: δὲ] {RP TR: χάριτας} [P1904: χάριν] καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ κατέλιπεν τὸν Παῦλον δεδεμένον.	Then after two full years had passed, Felix was succeeded by Porcius Festus. {RP TR: And} [P1904: But] Felix, wishing to do the Jews a favour, left Paul bound.	τε, *and*, RP TR F1859=10/15 (Scrivener's bcdeghkl**op**) vs. δὲ, *but*, P1904 F1859=5/15 (Scrivener's afl*mp*). --- χάριτας, *favours*, RP TR F1859=10/13 vs. χάριν, *a favour (1)*, P1904 F1859=2/13 (Scrivener's ck) vs. χάριτα, *a favour (2)*, F1859=1/13 (Scrivener's p). = was succeeded by ← *took a successor*.
Acts 25:1	Φῆστος οὖν ἐπιβὰς τῇ ἐπαρχίᾳ, μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας.	So Festus took up office as governor, and three days later he went up to Jerusalem from Caesarea.	took up office as governor: ἐπιβαίνω, classically *to go upon*, is attested in the secular papyri as *take up office* [MM]. ἐπαρχία is given as *government of a province* in [LS], but it is *province* in Acts 23:34. The meaning of the whole clause could be *set foot on / arrived in the province*.
Acts 25:2	Ἐνεφάνισαν δὲ αὐτῷ ὁ ἀρχιερεὺς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτόν,	And the high priest and the highest-ranking Jews made *their position* against Paul clear to him, and they appealed to him,	highest-ranking ← *first, foremost*.
Acts 25:3	αἰτούμενοι χάριν κατ' αὐτοῦ, ὅπως μεταπέμψηται αὐτὸν εἰς Ἱερουσαλήμ, ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν.	asking for a favour against the *man*, that he would send for him *to come* to Jerusalem, while they laid an ambush so as to eliminate him on the way.	the *man* ← *him*. This sentence (starting at the previous verse) makes use of the Greek pronoun for *him* to refer to both Festus (twice) and Paul (three times). Our translation here helps clarify the antecedent.
Acts 25:4	Ὁ μὲν οὖν Φῆστος ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον ἐν Καισαρείᾳ, ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι.	However, Festus answered that Paul was being kept at Caesarea, and he himself was going to depart shortly.	
Acts 25:5	Οἱ οὖν δυνατοὶ ἐν ὑμῖν, φησίν, συγκαταβάντες, εἴ τι ἐστὶν {RP P1904 S1550 E1624: - } [S1894: ἄτοπον] ἐν τῷ ἀνδρὶ τούτῳ, κατηγορείτωσαν αὐτοῦ.	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."	ἄτοπον, *out of place*: absent in RP P1904 S1550 E1624 F1859=5/14 (Scrivener's fg*hkl) vs. present in S1894 F1859=9/14 (Scrivener's beo in this position, acdg**mp before κατηγορείτωσαν). A disparity with RP, R=7:10, though the disparity is weakened by the positioning issue of ἄτοπον. AV differs textually. = come down together: imperatival use of the participle. The ↴
Acts 25:6	Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας {RP P1904 TR: - } [MISC: οὐ] πλείους ἢ δέκα, καταβὰς εἰς Καισάρειαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσεν τὸν Παῦλον ἀχθῆναι.	Then he spent {RP P1904 TR: - } [MISC: no] more than ten days among them, and when he had come *back* down to Caesarea, on the following day he took *his* seat in the court and ordered Paul to be brought.	↳ verb is used of motion away from Jerusalem. --- οὐ, *no (more than)*: absent in RP P1904 TR F1859=7/14 (Scrivener's a*cfghkl) vs. present in F1859=7/14 (Scrivener's a**bdemop).
Acts 25:7	Παραγενομένου δὲ αὐτοῦ, περιέστησαν οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ βαρέα {RP-text P1904: αἰτιώματα} [RP-marg TR: αἰτιάματα] φέροντες κατὰ τοῦ Παύλου, ἃ οὐκ ἴσχυον ἀποδεῖξαι,	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,	αἰτιώματα, *charges* (non-classical form), RP-text P1904 F1859=5/14 (Scrivener's a**dfmp, p with rough breathing) vs. αἰτιάματα, *charges* (classical form), RP-marg TR F1859=8/14 (Scrivener's a*bcegklo, but with minor variations in gk) vs. another reading, F1859=1/14 (Scrivener's h). A disparity with RP-text, R=6:9.

Acts 25:8	ἀπολογουμένου αὐτοῦ ὅτι Οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὔτε εἰς τὸ ἱερόν, οὔτε εἰς Καίσαρά τι ἥμαρτον.	whereas he stated in his defence, "I have neither offended against the law of the Jews nor against the temple nor against Caesar in any *respect*."	
Acts 25:9	Ὁ Φῆστος δὲ {RP TR: τοῖς Ἰουδαίοις θέλων} [P1904: θέλων τοῖς Ἰουδαίοις] χάριν καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπεν, Θέλεις εἰς {RP TR: Ἱεροσόλυμα} [P1904: Ἱερουσαλὴμ] ἀναβάς, ἐκεῖ περὶ τούτων κρίνεσθαι ἐπ' ἐμοῦ;	But Festus, wishing to do the Jews a favour, answered and said to Paul, "Are you willing to go up to Jerusalem and to be judged on these *matters* by me there?"	τοῖς Ἰουδαίοις θέλων, *for the Jews + wishing*, RP TR F1859=9/13 vs. θέλων τοῖς Ἰουδαίοις, *wishing + for the Jews*, P1904 F1859=4/13 (Scrivener's ckmp). Ἱεροσόλυμα, *Jerusalem (1)*, RP TR F1859=13/13 vs. Ἱερουσαλὴμ, *Jerusalem (2)*, P1904 F1859=0/13.
Acts 25:10	Εἶπεν δὲ ὁ Παῦλος, Ἐπὶ τοῦ βήματος Καίσαρος ἑστώς εἰμι, οὗ με δεῖ κρίνεσθαι· Ἰουδαίους οὐδὲν ἠδίκησα, ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις.	Then Paul said, "I stand in Caesar's court where I should be judged. I have not wronged the Jews, as you for your part know very well.	for your part ← *also*. very well ← *better*, Greek comparative for superlative.
Acts 25:11	Εἰ μὲν γὰρ ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδέν ἐστιν ὧν οὗτοι κατηγοροῦσίν μου, οὐδείς με δύναται αὐτοῖς χαρίσασθαι. Καίσαρα ἐπικαλοῦμαι.	So if I am in the wrong, and I have done anything deserving death, I do not ask for the death *penalty* to be lifted, but if *the things* which these *people* accuse me of are nothing, no-one can hand me over to them as a favour. I appeal to Caesar."	
Acts 25:12	Τότε ὁ Φῆστος συλλαλήσας μετὰ τοῦ συμβουλίου ἀπεκρίθη, Καίσαρα ἐπικέκλησαι; Ἐπὶ Καίσαρα πορεύσῃ.	Then Festus conferred with the council and replied, "You have appealed to Caesar; to Caesar you shall go."	RP, AV punctuate *You have appealed to Caesar* as a question.
Acts 25:13	Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν, {RP-text: ἀσπασάμενοι} [RP-marg P1904 TR: ἀσπασόμενοι] τὸν Φῆστον.	Now when a number of days had passed, Agrippa the king and Bernice arrived in Caesarea {RP-text: and greeted} [RP-marg P1904 TR: to greet] Festus.	ἀσπασάμενοι, *having greeted*, RP-text F1859=3/15 (Scrivener's k*l*m) vs. ἀσπασόμενοι, *to greet* (classical future participle denoting purpose), RP-marg P1904 TR F1859=12/15 (Scrivener's abcdefghk**l**op). A strong disparity with RP-text, R=3:14.
Acts 25:14	Ὡς δὲ πλείους ἡμέρας {RP-text: διέτριβεν} [RP-marg P1904 TR: διέτριβον] ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον, λέγων, Ἀνήρ τίς ἐστιν καταλελειμμένος ὑπὸ Φήλικος δέσμιος,	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 he said, "There is a certain man *who has been* left by Felix, a prisoner,	διέτριβεν, *he spent time*, RP-text F1859=5/13 (Scrivener's dfgkl) vs. διέτριβον, *they spent time*, RP-marg P1904 TR F1859=8/13. A disparity with RP-text, R=5:10. Paul's *case* ← *the (case) against Paul*, as alleged.
Acts 25:15	περὶ οὗ, γενομένου μου εἰς Ἱεροσόλυμα, ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ δίκην.	concerning whom when I was in Jerusalem the senior priests and elders of the Jews explained *a case*, asking for a penalty against him.	in Jerusalem ← *to Jerusalem*. Pregnant use.
Acts 25:16	Πρὸς οὓς ἀπεκρίθην, ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαί τινα ἄνθρωπον εἰς ἀπώλειαν, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγόρους, τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος.	And I replied to them that it is not *the* custom for Romans to hand over any man to *the* death penalty before the accused has the accusers face to face, and he receives an opportunity for defence concerning the accusation.	*the* death penalty ← *destruction*.
Acts 25:17	Συνελθόντων οὖν αὐτῶν ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ ἑξῆς καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσα ἀχθῆναι τὸν ἄνδρα·	So they gathered here, and I made no delay and held a sitting in the court the next *day*, and I ordered the man to be brought *in*.	and held a sitting ← *having sat*.

Acts 25:18	περὶ οὗ σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν ἐπέφερον ὧν ὑπενόουν ἐγώ,	*But* the accusers stood there and did not make any accusation concerning him of *the kind* which I suspected,	
Acts 25:19	ζητήματα δέ τινα περὶ τῆς ἰδίας δεισιδαιμονίας εἶχον πρὸς αὐτόν, καὶ περί τινος Ἰησοῦ τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν.	but they had some dispute about their own religion against him, and about a certain Jesus, *who had* died, whom Paul was asserting to be alive.	dispute ← *points at issue, seekings*.
Acts 25:20	Ἀπορούμενος δὲ ἐγὼ {RP P1904: - } [TR: εἰς] τὴν περὶ τούτου ζήτησιν, ἔλεγον, εἰ βούλοιτο πορεύεσθαι εἰς {RP TR: Ἱερουσαλήμ} [P1904: Ἱεροσόλυμα], κἀκεῖ κρίνεσθαι περὶ τούτων.	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*.	εἰς, *into, in*, but here reinforcing *concerning*: absent in RP P1904 F1859=7/13 (Scrivener's bdeflop) vs. present in TR F1859=6/13 (Scrivener's acghkm). Nearly a disparity with RP, R=8:7. Ἱερουσαλήμ, *Jerusalem (1)*, RP TR F1859=9/13 vs. Ἱεροσόλυμα, *Jerusalem (2)*, P1904 F1859=4/13 (Scrivener's ckmp). as I was at a loss: causal use of the participle.
Acts 25:21	Τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτόν, ἕως οὗ πέμψω αὐτὸν πρὸς Καίσαρα.	But when Paul appealed that he should be guarded awaiting Augustus's decision, I ordered him to be guarded until I send him to Caesar."	awaiting ← *until, for*.
Acts 25:22	Ἀγρίππας δὲ πρὸς τὸν Φῆστον ἔφη, Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι. Ὁ δέ, Αὔριον, φησίν, ἀκούσῃ αὐτοῦ.	Then Agrippa said to Festus, "I myself would also like to hear the man." "Tomorrow", he then said, "you will hear him."	
Acts 25:23	Τῇ οὖν ἐπαύριον, ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον, σύν τε τοῖς χιλιάρχοις καὶ ἀνδράσιν τοῖς κατ' ἐξοχὴν οὖσιν τῆς πόλεως, καὶ κελεύσαντος τοῦ Φήστου, ἤχθη ὁ Παῦλος.	So the next day Agrippa and Bernice came with much pomp, and they went to the audience hall with the cohort commanders and the prominent men of the city, and at Festus's command Paul was brought *in*.	
Acts 25:24	Καί φησιν ὁ Φῆστος, Ἀγρίππα βασιλεῦ, καὶ πάντες οἱ συμπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον περὶ οὗ πᾶν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἔν τε Ἱεροσολύμοις καὶ ἐνθάδε, ἐπιβοῶντες μὴ δεῖν ζῆν αὐτὸν μηκέτι.	And Festus said, "King Agrippa and all you gentlemen who are present with us, you see this *man* concerning whom the whole multitude of Jews prevailed on me in Jerusalem and here, shouting out that he should no longer live.	
Acts 25:25	Ἐγὼ δὲ καταλαβόμενος μηδὲν ἄξιον θανάτου αὐτὸν πεπραχέναι, καὶ αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστόν, ἔκρινα πέμπειν αὐτόν.	But I do not detect that he has done anything worthy of death, and as he himself has appealed to Augustus, I have decided to send him.	I do not detect that he has done anything ← *having detected that he has done nothing*, which under strict logic is different, but the expression is idiomatic. he ← *this (man)*.
Acts 25:26	Περὶ οὗ ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω. Διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν, καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης σχῶ τι γράψαι.	*But* I have nothing specific about him to write to the sovereign, which *is* why I have produced him before you, and especially before you, King Agrippa, so that when an interrogation has taken place, I might have something to write.	which *is* why ← *on account of which*.

Acts 25:27	Ἄλογον γάρ μοι δοκεῖ, πέμποντα δέσμιον, μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι.	For it seems to me *to be* unreasonable when sending a prisoner not also to indicate the charges against him."	when sending: the accusative is surprising, but compare Heb 2:10, 1 Tim 6:17 - 1 Tim 6:18.
Acts 26:1	Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη, Ἐπιτρέπεταί σοι ὑπὲρ σεαυτοῦ λέγειν. Τότε ὁ Παῦλος {RP TR: ἀπελογεῖτο, ἐκτείνας τὴν χεῖρα} [P1904: ἐκτείνας τὴν χεῖρα ἀπελογεῖτο],	Then Agrippa said to Paul, "It is permitted for you to speak for yourself." Then Paul stretched out *his* hand and spoke in his defence.	ἀπελογεῖτο, ἐκτείνας τὴν χεῖρα, *was defending himself + having stretched out the hand*, RP TR F1859=10/13 vs. ἐκτείνας τὴν χεῖρα ἀπελογεῖτο, *having stretched out the hand + was defending himself*, P1904 F1859=3/13 (Scrivener's kmp).
Acts 26:2	Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἥγημαι ἐμαυτὸν μακάριον {RP P1904: ἐπὶ σοῦ μέλλων ἀπολογεῖσθαι} [TR: μέλλων ἀπολογεῖσθαι ἐπὶ σοῦ] σήμερον·	"King Agrippa, I consider myself fortunate to be in a position to make my defence before you today concerning everything that I have been accused of by *the* Jews,	ἐπὶ σοῦ μέλλων ἀπολογεῖσθαι, *before you + being about to defend myself*, RP P1904 F1859=11/13 vs. μέλλων ἀπολογεῖσθαι ἐπὶ σοῦ, *being about to defend myself + before you*, TR F1859=0/13 vs. another word order, F1859=2/13 (Scrivener's mp). to be in a position ← *being about to*.
Acts 26:3	μάλιστα γνώστην ὄντα σὲ {RP P1904 S1550 E1624: - } [S1894: εἰδὼς] πάντων τῶν κατὰ Ἰουδαίους {RP-text: ἠθῶν} [RP-marg P1904 TR: ἐθῶν] τε καὶ ζητημάτων· διὸ δέομαί σου, μακροθύμως ἀκοῦσαί μου.	especially as {RP P1904 S1550 E1624: - } [S1894: *I* know *that*] you are an expert in all the customs and disputes among *the* Jews. So I ask you to hear me patiently.	εἰδὼς, *knowing*: absent in RP P1904 S1550 E1624 F1859=12/13 vs. present in S1894 F1859=1/13 (Scrivener's m, though in a different word order). ἠθῶν, *customs* (lengthened form, also classical), RP-text F1859=5/13 (Scrivener's adfgm, d with rough breathing) vs. ἐθῶν, *customs* (standard classical form), RP-marg P1904 TR F1859=8/13 (Scrivener's abcehklop). A disparity with RP-text, R=5:10.
Acts 26:4	Τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν Ἱεροσολύμοις, ἴσασιν πάντες οἱ Ἰουδαῖοι,	Now all the Jews know my way of life from *my* youth, which from *the* start was led among my people in Jerusalem.	
Acts 26:5	προγινώσκοντές με ἄνωθεν, ἐὰν θέλωσιν μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος.	They have known me from *the* beginning – perhaps they would care to testify – that I lived according to the strictest sect of our religion, *as* a Pharisee.	known ← *known beforehand*. perhaps they would care to testify ← *if they wish to testify*. If the subjunctive stands for the classical optative, it expresses a stronger wish by Paul, *if only they were willing to testify*.
Acts 26:6	Καὶ νῦν ἐπ' ἐλπίδι τῆς πρὸς τοὺς πατέρας ἐπαγγελίας γενομένης ὑπὸ τοῦ θεοῦ ἕστηκα κρινόμενος,	And now I stand being judged for *the* hope of the promise which *was* made by God to the fathers,	
Acts 26:7	εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενείᾳ νύκτα καὶ ἡμέραν λατρεῦον ἐλπίζει καταντῆσαι· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ Ἀγρίππα, ὑπὸ {RP: - } [P1904 TR: τῶν] Ἰουδαίων.	to which our twelve tribes hope to attain, serving strenuously night and day. And concerning this hope I have been indicted, King Agrippa, by {RP: *the*} [P1904 TR: the] Jews.	τῶν, *(of) the*: absent in RP F1859=12/13 vs. present in P1904 TR F1859=1/13 (Scrivener's l). A case of collusion between P1904 and TR? this ← *which* (relative adjective). have been indicted ← *am being indicted*.
Acts 26:8	Τί ἄπιστον κρίνεται παρ' ὑμῖν, εἰ ὁ θεὸς νεκροὺς ἐγείρει;	Why should it be judged incredible with you if God raises *the* dead?	should it be ← *is it*. you: plural, so not just speaking to Agrippa.
Acts 26:9	Ἐγὼ μὲν οὖν ἔδοξα ἐμαυτῷ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πρᾶξαι·	Now I decided for myself that it was necessary to do many *things* in opposition to the name of Jesus the Nazarene,	

Acts 26:10	ὃ καὶ ἐποίησα ἐν Ἰεροσολύμοις, καὶ πολλοὺς τῶν ἁγίων ἐγὼ {RP TR: - } [P1904: ἐν] φυλακαῖς κατέκλεισα, τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβών, ἀναιρουμένων τε αὐτῶν κατήνεγκα ψῆφον.	which I duly did in Jerusalem, and I shut up many of the saints {RP TR: in} [P1904: in] prisons, having obtained authority from the senior priests, and when they were *liable* to be executed, I voted against *them*.	ἐν, *in*: absent in RP TR F1859=7/13 vs. present in P1904 F1859=6/13 (Scrivener's bekmop). Nearly a disparity with RP, R=8:7. duly ← *also*. saints: see Matt 27:52. {RP TR: in ← *to*.} when they were *liable* to be executed ← *they being killed / eliminated*.
Acts 26:11	Καὶ κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτούς, ἠνάγκαζον βλασφημεῖν· περισσῶς τε ἐμμαινόμενος αὐτοῖς, ἐδίωκον ἕως καὶ εἰς τὰς ἔξω πόλεις.	And I punished them in all the synagogues many times, and I compelled *them* to blaspheme, and being exceedingly mad at them, I persecuted *them* even to cities abroad.	punished ← *took vengeance on*. abroad ← *outer, outlying*.
Acts 26:12	Ἐν οἷς καὶ πορευόμενος εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς παρὰ τῶν ἀρχιερέων,	And in these *circumstances*, when I was going to Damascus with authority and a commission from the senior priests,	
Acts 26:13	ἡμέρας μέσης, κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου, περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους.	at midday on *my* way, I saw, *O* king, a light from heaven, brighter than the sun, flash around me and those travelling with me.	brighter than ← *more than the brightness of*. flash ← *having flashed*. See Matt 23:20.
Acts 26:14	Πάντων δὲ καταπεσόντων ἡμῶν εἰς τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν πρός με καὶ λέγουσαν τῇ Ἑβραΐδι διαλέκτῳ, Σαούλ, Σαούλ, τί με διώκεις; Σκληρόν σοι πρὸς κέντρα λακτίζειν.	And when we had all fallen down on the ground, I heard a voice which spoke to me and said in the Hebrew language, 'Saul, Saul, why are you persecuting me? *It is* hard for you to kick against *the* goads.'	Hebrew: the term can include Aramaic.
Acts 26:15	Ἐγὼ δὲ εἶπον, Τίς εἶ, κύριε; Ὁ δὲ εἶπεν, Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις.	Then I said, 'Who are you, Lord?' And he said, 'I am Jesus, whom you are persecuting.	I am: see John 18:5-6.
Acts 26:16	Ἀλλὰ ἀνάστηθι, καὶ στῆθι ἐπὶ τοὺς πόδας σου· εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαί σε ὑπηρέτην καὶ μάρτυρα ὧν τε εἶδες ὧν τε ὀφθήσομαί σοι,	But get up and stand on your feet. For I have appeared to you for this: to appoint you *as* a servant and witness to both *the things* you have seen and the *things* in which I will be evident to you,	
Acts 26:17	ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὓς {RP P1904: ἐγώ} [TR: νῦν] σε ἀποστέλλω,	rescuing you from the people and the Gentiles to whom I am {RP P1904: - } [TR: now] sending you,	ἐγώ, *I* (emphatic), RP P1904 F1859=11/13 vs. νῦν, *now*, TR F1859=0/13 vs. word absent, F1859=2/13 (Scrivener's ce).
Acts 26:18	ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, {RP P1904 S1550 E1624: τοῦ} [S1894: καὶ] {RP-text: ὑποστρέψαι} [RP-marg P1904 TR: ἐπιστρέψαι] [MISC: ἀποστρέψαι] ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν, καὶ κλῆρον ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ.	to open their eyes, {RP P1904 S1550 E1624: - } [S1894: and] to turn *them* from darkness to light and *from* the authority of Satan to God, in order that they may receive forgiveness of sins, and an inheritance among those sanctified, through faith in me.'	τοῦ, *to* (strengthening the infinitive), RP P1904 S1550 E1624 F1859=13/13 vs. καὶ, *and*, S1894 F1859=0/13. ὑποστρέψαι, *to turn (about), return (1)*, RP-text F1859=6/13 (Scrivener's adfghk) vs. ἐπιστρέψαι, *to turn (about), return (2)*, RP-marg P1904 TR F1859=1/13 (Scrivener's l) vs. ἀποστρέψαι, *to turn (back) (3)*, F1859=6/13 (Scrivener's bcemop). Nearly a disparity with RP-text, R=6:6.

Acts 26:19	Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθὴς τῇ οὐρανίῳ ὀπτασίᾳ,	In view of which, King Agrippa, I have not been disobedient to the heavenly vision,	In view of which ← *Whence*. been ← *become*.
Acts 26:20	ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον καὶ Ἱεροσολύμοις, εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν, {RP S1550: ἀπαγγέλλων} [P1904: ἀπαγγέλλω] [E1624 S1894: ἀπήγγελλον] μετανοεῖν, καὶ ἐπιστρέφειν ἐπὶ τὸν θεόν, ἄξια τῆς μετανοίας ἔργα πράσσοντας.	but I 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 turn to God, doing works worthy of repentance.	ἀπαγγέλλων, *preaching*, RP S1550 F1859=2/13 (Scrivener's gm) vs. ἀπαγγέλλω, *I preach*, P1904 F1859=9/13 (Scrivener's bcdefhklo) vs. ἀπήγγελλον, *I was preaching*, E1624 S1894 F1859=2/13 (Scrivener's ap). A strong disparity with RP, R=3:10.
Acts 26:21	Ἕνεκα τούτων {RP-text: οἱ Ἰουδαῖοί με} [RP-marg P1904 TR: με οἱ Ἰουδαῖοι] συλλαβόμενοι ἐν τῷ ἱερῷ ἐπειρῶντο διαχειρίσασθαι.	On account of these *things* the Jews arrested me in the temple and tried to do away with *me*.	οἱ Ἰουδαῖοί με, *the Jews + me*, RP-text F1859=3/14 (Scrivener's a**mp, but mp lacking οἱ) vs. με οἱ Ἰουδαῖοι, *me + the Jews*, RP-marg P1904 TR F1859=9/14 (Scrivener's bdefghklo) vs. other readings, F1859=2/14 (Scrivener's a*c). A strong disparity with RP-text, R=3:11.
Acts 26:22	Ἐπικουρίας οὖν τυχὼν τῆς παρὰ τοῦ θεοῦ, ἄχρι τῆς ἡμέρας ταύτης ἕστηκα {RP P1904: μαρτυρόμενος} [TR: μαρτυρούμενος] μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων {RP TR: γίνεσθαι} [P1904: γένεσθαι] καὶ {RP P1904: Μωϋσῆς} [TR: Μωσῆς],	So having obtained help from God up to this day, I stand {RP P1904: witnessing to} [TR: reputed by] both small and great, not saying anything outside of what the prophets and Moses said would take place,	μαρτυρόμενος, *testifying*, RP P1904 F1859=9/13 vs. μαρτυρούμενος, *being testified*, TR F1859=4/13 (Scrivener's aefg). γίνεσθαι, *to take place* (present, so imperfective aspect), RP TR F1859=13/13 vs. γένεσθαι, *to take place* (aorist, so perfective aspect), P1904 F1859=0/13. Μωϋσῆς, *Moüses*, RP P1904 F1859=9/13 vs. Μωσῆς, *Moses*, TR F1859=4/13 (Scrivener's efgk). Punctuation: we associate *up to this day* differently from RP, AV. So AV differs.
Acts 26:23	εἰ παθητὸς ὁ χριστός, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσιν.	*as to* whether Christ *was* to suffer, *as to* whether *he as the* first of *the* resurrection of *the* dead should proclaim light to the people and to the Gentiles."	
Acts 26:24	Ταῦτα δὲ αὐτοῦ ἀπολογουμένου, ὁ Φῆστος μεγάλῃ τῇ φωνῇ ἔφη, Μαίνῃ, Παῦλε· τὰ πολλά σε γράμματα εἰς μανίαν περιτρέπει.	And as he said these *things* in his defence, Festus said in a loud voice, "You are mad, Paul. Much learning is reducing you to madness."	Much learning ← *The many letters*. reducing ← *turning around*.
Acts 26:25	Ὁ δέ, Οὐ μαίνομαι, φησίν, κράτιστε Φῆστε, {RP P1904: ἀλλὰ} [TR: ἀλλ'] ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι.	But he said, "I am not mad, most excellent Festus, but I speak words of truth and sanity in my defence.	ἀλλὰ, *but* (unapocopated), RP P1904 F1859=11/13 vs. ἀλλ', *but* (apocopated), TR F1859=2/13 (Scrivener's eh). speak ← *enunciate*.
Acts 26:26	Ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεύς, πρὸς ὃν καὶ παρρησιαζόμενος λαλῶ· λανθάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν· οὐ {RP: γὰρ} [P1904 TR: γάρ ἐστιν] ἐν γωνίᾳ πεπραγμένον τοῦτο.	For the king has understanding of these *things*, and I speak freely to him. For I am not persuaded that any of these *things* escape his notice. For this {RP: *has*} [P1904 TR: has] not been done in a corner.	ἐστιν, *is*: absent in RP F1859=4/13 (Scrivener's fghl) vs. present in P1904 TR F1859=9/13 (Scrivener's abcdekmop). A disparity with RP, R=4:11.
Acts 26:27	Πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; Οἶδα ὅτι πιστεύεις.	King Agrippa, do you believe the prophets? I know you believe."	

Acts 26:28	Ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον ἔφη, Ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι.	Then Agrippa said to Paul, "In brief, you are persuading me to become a Christian."	In brief ← *In a little*. [LS] gives *within small compass, in a short time*. [MM] gives *in a short time*. Compare Eph 3:3. AV differs, reading *almost*, which is possible, supported by [JWB-RR] p.151.
Acts 26:29	Ὁ δὲ Παῦλος εἶπεν, Εὐξαίμην ἂν τῷ θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ οὐ μόνον σε, ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σήμερον, γενέσθαι τοιούτους ὁποῖος κἀγώ εἰμι, παρεκτὸς τῶν δεσμῶν τούτων.	Then Paul said, "I could wish to God that not only you but also all those *who* hear me today would both in brief and at length become such as I am, except for these bonds."	wish ← *vow*. at length ← *in much*. I am ← *I also am, I for my part am*.
Acts 26:30	Καὶ ταῦτα εἰπόντος αὐτοῦ, ἀνέστη ὁ βασιλεὺς καὶ ὁ ἡγεμών, ἥ τε Βερνίκη, καὶ οἱ συγκαθήμενοι αὐτοῖς·	And when he had said these *things*, the king stood up, as *did* the governor and Bernice and those sitting with them.	
Acts 26:31	καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους, λέγοντες ὅτι Οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πράσσει ὁ ἄνθρωπος οὗτος.	And they withdrew and spoke to each other, saying, "This man has done nothing deserving death or bonds."	has done ← *is doing*.
Acts 26:32	Ἀγρίππας δὲ τῷ Φήστῳ ἔφη, Ἀπολελύσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ ἐπεκέκλητο Καίσαρα.	Then Agrippa said to Festus, "This man could have been released if he had not appealed to Caesar."	
Acts 27:1	Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδουν τόν τε Παῦλον καί τινας ἑτέρους δεσμώτας ἑκατοντάρχῃ, ὀνόματι Ἰουλίῳ, σπείρης Σεβαστῆς.	Now when it had been decided that we should sail to Italy, they handed Paul and some other prisoners over to a centurion by *the* name of Julius, of *the* Augustan cohort.	decided ← *judged*.
Acts 27:2	Ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῷ, μέλλοντες πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους, ἀνήχθημεν, ὄντος σὺν ἡμῖν Ἀριστάρχου Μακεδόνος Θεσσαλονικέως.	So we embarked on an Adramyttian ship, intending to sail to places along *the coast of* Asia, and we put out to sea, there being Aristarchus a Macedonian of Thessalonica with us.	intending: in agreement with *we*, not *the ship*. A freer translation would be *with destination*. to places along *the coast of* Asia: or *to various places in Asia*.
Acts 27:3	Τῇ τε ἑτέρᾳ κατήχθημεν εἰς Σιδῶνα· φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος ἐπέτρεψεν πρὸς {RP P1904 S1894: τοὺς} [S1550 E1624: -] φίλους πορευθέντα ἐπιμελείας τυχεῖν.	On the next *day* we put in at Sidon, and Julius treated Paul in a kindly way, and he permitted *him* to go to *his* friends to receive *their* care.	τοὺς, *the (friends)*: present in RP P1904 S1894 F1859=10/13 vs. absent in S1550 E1624 F1859=3/13 (Scrivener's ceo). at Sidon ← *at Sidon*. Pregnant use.
Acts 27:4	Κἀκεῖθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον, διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους.	And from there we put out to sea and sailed in the lee of Cyprus, because the winds were against *us*.	
Acts 27:5	Τό τε πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες, κατήλθομεν εἰς Μύρα τῆς Λυκίας.	And when we had sailed across the high sea off Cilicia and Pamphylia, we put in at Myra in Lycia.	
Acts 27:6	Κἀκεῖ εὑρὼν ὁ {RP TR: ἑκατόνταρχος} [P1904: ἑκατοντάρχης] πλοῖον Ἀλεξανδρῖνον πλέον εἰς τὴν Ἰταλίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐτό.	And there the centurion found an Alexandrian ship sailing to Italy, and he had us embark on it.	ἑκατόνταρχος, *centurion (1)*, RP TR F1859=12/13 vs. ἑκατοντάρχης, *centurion (2)*, P1904 F1859=1/13 (Scrivener's p).

Acts 27:7	Ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες, καὶ μόλις γενόμενοι κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην·	And after we had been sailing slowly for several days and had hardly reached being opposite Cnidus, the wind not allowing us to proceed, we sailed in the lee of Crete, *passing* opposite Salmone.	Cnidus: more commonly nowadays, *Knidos*.
Acts 27:8	μόλις τε παραλεγόμενοι αὐτὴν ἤλθομεν εἰς τόπον τινὰ καλούμενον Καλοὺς Λιμένας, ᾧ ἐγγὺς ἦν πόλις Λασαία.	Then sailing past it with difficulty, we came to a certain place called Fair Havens, which *the* town of Lasea was near to.	
Acts 27:9	Ἱκανοῦ δὲ χρόνου διαγενομένου, καὶ ὄντος ἤδη ἐπισφαλοῦς τοῦ πλοός, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι, παρῄνει ὁ Παῦλος	After a considerable time had elapsed, and sailing was already dangerous (considering even the fast had already passed), Paul gave some advice,	sailing ← *the voyage*. fast: atonement fast, which takes place at about the start of October.
Acts 27:10	λέγων αὐτοῖς, Ἄνδρες, θεωρῶ ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας, οὐ μόνον τοῦ {RP: φορτίου} [P1904 TR: φόρτου] καὶ τοῦ πλοίου ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν, μέλλειν ἔσεσθαι τὸν πλοῦν.	and he said to them, "Men, I see that the voyage is going to be with damage and much loss, not only to the cargo and the ship, but also to our lives."	φορτίου, *cargo* (diminutive form, not to be emphasized), RP F1859=10/14 vs. φόρτου, *cargo*, P1904 TR F1859=4/14 (Scrivener's bc*ho). lives ← *souls*.
Acts 27:11	Ὁ δὲ {RP-text P1904: ἑκατοντάρχης} [RP-marg TR: ἑκατόνταρχος] τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπείθετο μᾶλλον ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις.	But the centurion was more persuaded by the captain and the ship owner than by the *things* said by Paul.	ἑκατοντάρχης, *centurion (1)*, RP-text P1904 F1859=8/13 (incl. p with smooth breathing) vs. ἑκατόνταρχος, *centurion (2)*, RP-marg TR F1859=5/13 (Scrivener's acehk). A spelling change in RP-text and most of our witnesses compared to Acts 27:6. captain: or *steersman*.
Acts 27:12	Ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ πλείους ἔθεντο βουλὴν ἀναχθῆναι κἀκεῖθεν, εἴ πως δύναιντο καταντήσαντες εἰς Φοίνικα παραχειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ λίβα καὶ κατὰ χῶρον.	And as the port was unsuitable for wintering, the majority took a decision to put out to sea, and from there to reach, if they possibly could, Phenice, to winter *there*, a port in Crete facing south-west and north-west.	as the port was unsuitable: causal use of the participle. possibly ← *somehow*. Phenice: modern maps show the site as *Foinikas* or *Finix*; [CB] gives *L(o)utro(n)*, a nearby village. in ← *of*.
Acts 27:13	Ὑποπνεύσαντος δὲ νότου, δόξαντες τῆς προθέσεως κεκρατηκέναι, ἄραντες ἆσσον παρελέγοντο τὴν Κρήτην.	And as a south *wind* was blowing gently, and thinking that they had secured *their* objective, they weighed *anchor* and sailed very close to Crete.	thinking ← *having thought*. See Matt 23:20. weighed *anchor*: i.e. *raised the anchor*. very close ← *rather close*, Greek comparative for superlative.
Acts 27:14	Μετ' οὐ πολὺ δὲ ἔβαλεν κατ' αὐτῆς ἄνεμος τυφωνικός, ὁ καλούμενος Εὐροκλύδων·	But not long afterwards, a tempestuous wind called Euroclydon swept against it.	it: i.e. *Crete*.
Acts 27:15	συναρπασθέντος δὲ τοῦ πλοίου, καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα.	As the ship was caught up and not able to make headway against the wind, we gave up and allowed ourselves to be carried along.	As the ship was caught up: causal use of the participle. allowed ourselves to be carried along ← *were carried along*, but our translation is justified by the voice (middle / passive) and the context set by ἐπιδόντες.
Acts 27:16	Νησίον δέ τι ὑποδραμόντες καλούμενον Κλαύδην μόλις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης·	And when we had run into the lee of a small island called Clauda, we were barely able to keep control of the tender.	Clauda: the modern name is *Gavdos*. to keep control ← *to become / be in control*.

Acts 27:17	ἣν ἄραντες, βοηθείαις ἐχρῶντο, ὑποζωννύντες τὸ πλοῖον· φοβούμενοί τε μὴ εἰς τὴν {RP: Σύρτην} [P1904 TR: Σύρτιν] ἐκπέσωσιν, χαλάσαντες τὸ σκεῦος, οὕτως ἐφέροντο.	And they hoisted it *aboard* and applied reinforcements by undergirding the ship. And being afraid that they would run aground in the Syrtis, they lowered the tackling and were carried along like that.	Σύρτην, *Syrtes*, RP F1859=9/13 vs. Σύρτιν, *Syrtis*, P1904 TR F1859=4/13 (Scrivener's bh**o**p). Scrivener's k is excluded, as it is unclear. by undergirding: gerundial use of the participle. The Syrtis is a sandbank.
Acts 27:18	Σφοδρῶς δὲ χειμαζομένων ἡμῶν, τῇ ἑξῆς ἐκβολὴν ἐποιοῦντο·	And on the next *day*, when we were severely tossed by the storm, they jettisoned *some cargo*.	
Acts 27:19	καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν.	And on the third *day*, we cast the ship's tackling *overboard* with *our* own hands.	
Acts 27:20	Μήτε δὲ ἡλίου μήτε ἄστρων ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περιῃρεῖτο πᾶσα ἐλπὶς τοῦ σῴζεσθαι ἡμᾶς.	And since neither *the* sun nor *the* stars were visible for many days, with a not inconsiderable storm raging, from that time all hope of us being saved was lost.	since: causal use of the participle. visible ← *shining on*. lost ← *removed from around (us)*.
Acts 27:21	Πολλῆς δὲ ἀσιτίας ὑπαρχούσης, τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν, Ἔδει μέν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδῆσαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν.	And after much abstinence from food, Paul then stood up in with them and said, "Men, you should have done what I said by not putting out to sea from Crete and running up this damage and loss.	after ← *there being*, a temporal use of the participle being justified by τότε, *then*, following. in with them ← *in (the) midst of them*. done what I said ← *obeyed me*.
Acts 27:22	Καὶ τὰ νῦν παραινῶ ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου.	And *as for* the present *situation*, I exhort you to be in good spirits, for there will be no loss of life among you, except for the ship.	life ← *soul*.
Acts 27:23	Παρέστη γάρ μοι {RP: ταύτῃ τῇ νυκτὶ} [P1904 TR: τῇ νυκτὶ ταύτῃ] ἄγγελος τοῦ θεοῦ, οὗ εἰμι, ᾧ καὶ λατρεύω,	For *the* angel of God, whose I am, and whom I serve, stood by me this night,	ταύτῃ τῇ νυκτὶ, *this* + *night*, RP F1859=12/12 vs. τῇ νυκτὶ ταύτῃ, *night* + *this*, P1904 TR F1859=0/12. A case of collusion between P1904 and TR?
Acts 27:24	λέγων, Μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ παραστῆναι· καὶ ἰδού, κεχάρισταί σοι ὁ θεὸς πάντας τοὺς πλέοντας μετὰ σοῦ.	and he said, 'Do not be afraid, Paul. You must stand before Caesar. And look, God has kindly given you all those *who are* sailing with you.'	
Acts 27:25	Διὸ εὐθυμεῖτε ἄνδρες· πιστεύω γὰρ τῷ θεῷ ὅτι οὕτως ἔσται καθ' ὃν τρόπον λελάληταί μοι.	So, men, be in good spirits, for I believe God that it will be so, *just* as it was spoken to me.	*just* as ← *according to the way that*. was spoken ← *has been spoken*. This tense accommodation is the reverse of the situation in Matt 2:2.
Acts 27:26	Εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν.	And we must run aground at a certain island."	at ← *to*. Pregnant use.
Acts 27:27	Ὡς δὲ τεσσαρεσκαιδεκάτη νὺξ ἐγένετο, διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ, κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν·	And when it was *the* fourteenth night of us being driven about in the Adriatic, at about midnight, the sailors suspected that they were approaching land.	they were approaching land ← *some region was approaching them*.
Acts 27:28	καὶ βολίσαντες εὗρον ὀργυιὰς εἴκοσι· βραχὺ δὲ διαστήσαντες, καὶ πάλιν βολίσαντες, εὗρον ὀργυιὰς δεκαπέντε·	And when they took soundings, they found *the depth to be* twenty fathoms, and after leaving a short interval, when they took soundings again, they found *the depth to be* fifteen fathoms.	fathoms *(2x)*: a fathom is about 6 feet (1.8 m).

Acts 27:29	φοβούμενοί τε μήπως εἰς τραχεῖς τόπους {RP P1904 S1894: ἐκπέσωμεν} [S1550 E1624: ἐκπέσωσιν], ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας, ηὔχοντο ἡμέραν γενέσθαι.	And fearing that {RP P1904 S1894: we} [S1550 E1624: they] might run up against rocky places, they cast four anchors from *the* stern, and they prayed for day to come.	ἐκπέσωμεν, *we might fall out, run up*, RP P1904 S1894 F1859=8/12 vs. ἐκπέσωσιν, *they might fall out, run up*, S1550 E1624 F1859=4/12 (Scrivener's cdfp).
Acts 27:30	Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν, προφάσει ὡς ἐκ πρῴρας μελλόντων ἀγκύρας ἐκτείνειν,	But when the sailors tried to abandon the ship and had lowered the tender into the sea, under pretext of being about to stretch out anchor *lines* from *the* bow,	tried ← *sought*. abandon ← *flee out of*.
Acts 27:31	εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις, Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε.	Paul said to the centurion and the soldiers, "Unless these *men* remain in the ship, you cannot be saved."	
Acts 27:32	Τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης, καὶ εἴασαν αὐτὴν ἐκπεσεῖν.	Then the soldiers cut the cords of the tender free and let it drop.	
Acts 27:33	Ἄχρι δὲ οὗ {RP-text: ἤμελλεν} [RP-marg P1904 TR: ἔμελλεν] ἡμέρα γίνεσθαι, παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων, Τεσσαρεσκαιδεκάτην σήμερον ἡμέραν προσδοκῶντες ἄσιτοι διατελεῖτε, μηδὲν προσλαβόμενοι.	Then while day was on the point of breaking, Paul encouraged everyone to partake of food, saying, "Today *is the* fourteenth day that you have been without food, waiting *in suspense*, not taking any.	ἤμελλεν, *was about to (1)*, RP-text F1859=3/12 (Scrivener's clp) vs. ἔμελλεν, *was about to (2)*, RP-marg P1904 TR F1859=9/12 (Scrivener's abdfghkmo). Both forms are classical. A strong disparity with RP-text, R=3:11. while ← *up till when*. have been ← *continue*. waiting *in suspense* ← *expecting*.
Acts 27:34	Διὸ παρακαλῶ ὑμᾶς {RP TR: προσλαβεῖν} [P1904: μεταλαβεῖν] τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θρὶξ ἐκ τῆς κεφαλῆς πεσεῖται.	So I encourage you to {RP TR: take *some*} [P1904: partake of] food, for this is for your salvation. For not a hair from anyone will fall from *his* head."	προσλαβεῖν, *to take (to oneself)*, RP TR F1859=6/12 (Scrivener's acfglm) vs. μεταλαβεῖν, *to partake of, get a share of*, P1904 F1859=6/12 (Scrivener's bdhkop). Nearly a disparity with RP, R=7:7.
Acts 27:35	Εἰπὼν δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστησεν τῷ θεῷ ἐνώπιον πάντων· καὶ κλάσας ἤρξατο ἐσθίειν.	And when he had said these *things*, he took bread and thanked God in the presence of everyone and broke *it* and began to eat.	
Acts 27:36	Εὔθυμοι δὲ γενόμενοι πάντες καὶ αὐτοὶ προσελάβοντο τροφῆς.	Then *they* all became cheerful, and they took food themselves too.	
Acts 27:37	Ἦμεν δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαί, διακόσιαι ἑβδομήκοντα ἕξ.	Now there were two hundred and seventy-six of us in the ship in all.	there were 276 of us in the ship in all ← *we were in the ship all the souls 276*.
Acts 27:38	Κορεσθέντες δὲ {RP-text: τῆς} [RP-marg P1904 TR: -] τροφῆς ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν.	And when they had had their fill of food, they lightened the ship by jettisoning the corn into the sea.	τῆς, *the (food)*: present in RP-text F1859=4/12 (Scrivener's dglm) vs. absent in RP-marg P1904 TR F1859=8/12 (Scrivener's abcfhkop). A disparity with RP-text, R=4:10. when they had had their fill ← *having been satiated*. by jettisoning: gerundial use of the participle.

Acts 27:39	Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον· κόλπον δέ τινα κατενόουν ἔχοντα αἰγιαλόν, εἰς ὃν ἐβουλεύσαντο, εἰ {RP: δυνατόν} [P1904 TR: δύναιντο], ἐξῶσαι τὸ πλοῖον.	And when day had come, they did not recognize the land, but they noticed a certain bay *which* had a beach, on which they resolved to drive the ship *ashore*, if {RP: possible} [P1904 TR: they could].	δυνατόν, *possible*, RP F1859=11/13 (Scrivener's abcdfghklm**o) vs. δύναιντο, *they could*, P1904 TR F1859=2/13 (Scrivener's m*p).
Acts 27:40	Καὶ τὰς ἀγκύρας περιελόντες εἴων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων· καὶ ἐπάραντες τὸν {RP TR: ἀρτέμονα} [P1904: ἀρτέμωνα] τῇ πνεούσῃ κατεῖχον εἰς τὸν αἰγιαλόν.	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.	ἀρτέμονα, *foresail (1)*, RP TR F1859=5/14 (Scrivener's b*hkm*o) vs. ἀρτέμωνα, *foresail (2)*, P1904 F1859=9/14 (Scrivener's ab**cdfglm**p). A disparity with RP, R=6:10. == they slipped anchors: i.e. they untied or disconnected the anchor lines from the ship and abandoned the anchors. --- connections to ← *yokings of*. Or, with [CB], *lashings of*. --- prevailing *wind* ← *blowing (breeze)* (αὔρα understood).
Acts 27:41	Περιπεσόντες δὲ εἰς τόπον διθάλασσον ἐπώκειλαν τὴν ναῦν· καὶ ἡ μὲν πρῷρα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων.	So they were wrecked at a place with sea on two sides, and they ran the ship aground, and the prow became stuck and remained motionless, but the stern began to be broken up by the force of the waves.	a place with sea on two sides: so apparently a *bar*, not joined to the mainland. --- began to be broken up: inceptive imperfect, but not necessarily so. Compare Luke 5:3, and the inceptive aorist in, e.g., Matt 27:35.
Acts 27:42	Τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο ἵνα τοὺς δεσμώτας ἀποκτείνωσιν, μή τις ἐκκολυμβήσας {RP: διαφύγῃ} [P1904 TR: διαφύγοι].	Then a decision was made by the soldiers to kill the prisoners in case anyone should swim away and escape.	διαφύγῃ, *escape* (non-classical subjunctive, almost universally so in NT), RP F1859=10/12 vs. διαφύγοι, *escape* (classical optative), P1904 TR F1859=2/12 (Scrivener's km).
Acts 27:43	Ὁ δὲ {RP TR: ἑκατόνταρχος} [P1904: ἑκατοντάρχης], βουλόμενος διασῶσαι τὸν Παῦλον, ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, ἐκέλευσέν τε τοὺς δυναμένους κολυμβᾶν ἀπορρίψαντας πρώτους ἐπὶ τὴν γῆν ἐξιέναι·	But the centurion, wishing to save Paul, prevented them from *carrying out their* intention and ordered those *who* could swim to jump overboard first and get to land,	ἑκατόνταρχος, *centurion (1)*, RP TR F1859=9/12 vs. ἑκατοντάρχης, *centurion (2)*, P1904 F1859=3/12 (Scrivener's dmp).
Acts 27:44	καὶ τοὺς λοιπούς, οὓς μὲν ἐπὶ σανίσιν, οὓς δὲ ἐπί τινων τῶν ἀπὸ τοῦ πλοίου. Καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.	then the remainder, some on planks, others on various *parts* of the ship. And in this way it *so* happened that all came safely through onto land.	various *parts* of ← *some (things) from*.
Acts 28:1	Καὶ διασωθέντες, τότε ἐπέγνωσαν ὅτι Μελίτη ἡ νῆσος καλεῖται.	Then, having come safely through, they learned that the island was called Malta.	Malta: Greek *Melité*; AV= *Melita*.
Acts 28:2	Οἱ δὲ βάρβαροι παρεῖχον οὐ τὴν τυχοῦσαν φιλανθρωπίαν ἡμῖν· ἀνάψαντες γὰρ πυράν, προσελάβοντο πάντας ἡμᾶς, διὰ τὸν ὑετὸν τὸν ἐφεστῶτα, καὶ διὰ τὸ ψῦχος.	Now the barbarians showed us extraordinary kindness, for they lit a fire and welcomed all of us because of the rain which *had* come on and because of the cold.	barbarians: i.e. *natives*, but making a contrast with the *Romans*. --- extraordinary ← *not the ordinary*.

Acts 28:3	Συστρέψαντος δὲ τοῦ Παύλου φρυγάνων πλῆθος, καὶ ἐπιθέντος ἐπὶ τὴν πυράν, ἔχιδνα {RP TR: ἐκ} [P1904: ἀπὸ] τῆς θέρμης {RP-text P1904: διεξελθοῦσα} [RP-marg TR: ἐξελθοῦσα] καθῆψεν τῆς χειρὸς αὐτοῦ.	And when Paul had gathered a mass of firewood and put *it* on the fire, a viper came out {RP TR: of} [P1904: because of] the heat and fastened *itself* onto his hand.	ἐκ, *out of, because of*, RP TR F1859=7/12 vs. ἀπὸ, *from, because of*, P1904 F1859=5/12 (Scrivener's bckop). διεξελθοῦσα, *having come out through*, RP-text P1904 F1859=7/12 (Scrivener's adfgklo) vs. ἐξελθοῦσα, *having come out*, RP-marg TR F1859=5/12 (Scrivener's bchmp). Any of the readings above could ↴
Acts 28:4	Ὡς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους, Πάντως φονεύς ἐστιν ὁ ἄνθρωπος οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ Δίκη ζῆν οὐκ εἴασεν.	And when the barbarians saw the wild beast hanging from his hand, they said to one another, "This man is no doubt a murderer, whom Justice has not allowed to live, although he was saved from the sea."	↳ be translated *came out of* or *came out because of* (ἀπό = *because of* in Acts 22:11, ἐκ = *because of* in Rev 16:10), and we feel that *because of* is more likely here for the preposition ἀπό, since it is not cognate with the verbal prefix. although: concessive use of the participle.
Acts 28:5	Ὁ μὲν οὖν, ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ, ἔπαθεν οὐδὲν κακόν.	Now he shook off the beast into the fire and suffered no harm,	
Acts 28:6	Οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι ἢ καταπίπτειν ἄφνω νεκρόν· ἐπὶ πολὺ δὲ αὐτῶν προσδοκώντων, καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι ἔλεγον θεὸν αὐτὸν εἶναι.	but they expected him to become inflamed or to suddenly fall down dead, but after they had been in expectation for a long *time*, and seen nothing untoward happen to him, they changed their minds and said that he was a god.	had been in expectation ← *expecting*. seen ← *seeing*. happen ← *happening*.
Acts 28:7	Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον ὑπῆρχεν χωρία τῷ πρώτῳ τῆς νήσου, ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς τρεῖς ἡμέρας φιλοφρόνως ἐξένισεν.	And in the neighbourhood of that place was *the* estate of the principal *man* of the island, by *the* name of Publius, who received us for three days and lodged us in a friendly way.	
Acts 28:8	Ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ {RP TR: δυσεντερίᾳ} [P1904: δυσεντερίῳ] συνεχόμενον κατακεῖσθαι· πρὸς ὃν ὁ Παῦλος εἰσελθών, καὶ προσευξάμενος, {RP TR: - } [P1904: καὶ] ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἰάσατο αὐτόν.	Now it came to pass that the father of Publius was lying *sick*, afflicted with fever and dysentery, and Paul went to him and prayed and laid hands on him and cured him.	δυσεντερίᾳ, *dysentery (1)*, RP TR F1859=11/12 vs. δυσεντερίῳ, *dysentery (2)*, P1904 F1859=1/12 (Scrivener's m). καὶ, *and (laid hands)*: absent in RP TR F1859=10/12 vs. present in P1904 F1859=2/12 (Scrivener's ak).
Acts 28:9	Τούτου οὖν γενομένου, καὶ οἱ λοιποὶ οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ προσήρχοντο καὶ ἐθεραπεύοντο·	And when this had taken place, the rest on the island who had sicknesses also came forward and were cured.	
Acts 28:10	οἳ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τὴν χρείαν.	And they also honoured us with many honours, and when *we* set sail, they supplied *us* with what *was* needed.	supplied ← *put on (board the ship)*. what *was* needed ← *the (things) for the need*.
Acts 28:11	Μετὰ δὲ τρεῖς μῆνας {RP-text: ἤχθημεν} [RP-marg P1904 TR: ἀνήχθημεν] ἐν πλοίῳ παρακεχειμακότι ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, παρασήμῳ Διοσκούροις.	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.	ἤχθημεν, *we were transported*, RP-text F1859=6/13 (Scrivener's ab*klmo) vs. ἀνήχθημεν, *we set sail*, RP-marg P1904 TR F1859=7/13 (Scrivener's b**cdfghp). No difference in our translation. A disparity with RP-text, R=6:9. Castor and Pollux ← *Zeus-sons*, the Roman *Gemini (Twins)*.

Acts 28:12	Καὶ καταχθέντες εἰς Συρακούσας ἐπεμείναμεν ἡμέρας τρεῖς·	Then we put in at Syracuse and remained *there* for three days.	at Syracuse ← *to Syracuse*. Pregnant use.
Acts 28:13	ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον, καὶ μετὰ μίαν ἡμέραν ἐπιγενομένου νότου, δευτεραῖοι ἤλθομεν εἰς Ποτιόλους·	From there we sailed round and reached Rhegium, and one day later, when a south *wind* sprang up, we came to Puteoli on the second day,	sailed round ← *went round*. Possibly tacking, which ancient ships could do in a limited way (but, with fixed square rigging and no fixed keel, not into the wind?). Hardly likely to be sailing clockwise round Sicily, as it would require an amazing ↴ on the second day ← *(as) second-dayers*. A four-dayer in John 11:39.
Acts 28:14	οὗ εὑρόντες ἀδελφούς, παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτά· καὶ οὕτως εἰς τὴν Ῥώμην ἤλθομεν.	where we found *some* brothers, and we were invited to stay with them for seven days, and in this way we went to Rome.	↳ combination of winds, which is not mentioned. There is a slight curve in the coast from Syracuse to Rhegium, which probably best explains the word.
Acts 28:15	Κἀκεῖθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν, ἐξῆλθον εἰς ἀπάντησιν ἡμῖν ἄχρι Ἀππίου Φόρου καὶ Τριῶν Ταβερνῶν· οὓς ἰδὼν ὁ Παῦλος, εὐχαριστήσας τῷ θεῷ, ἔλαβεν θάρσος.	And when the brothers from that place heard about our *circumstances*, they came out to meet us at the Appian *Way* Forum and the Three Taverns, and when Paul saw them, he gave thanks to God and took courage.	at ← *as far as*. Appian *Way* Forum: AV differs *(Appii forum)*, retaining the Latin.
Acts 28:16	Ὅτε δὲ ἤλθομεν εἰς Ῥώμην, ὁ {RP TR: ἑκατόνταρχος} [P1904: ἑκατοντάρχης] παρέδωκεν τοὺς δεσμίους τῷ {RP-text P1904 TR: στρατοπεδάρχῃ} [RP-marg: στρατοπεδάρχῳ]· τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ' ἑαυτόν, σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.	And when we came to Rome, the centurion handed over the prisoners to the military commander, but it was permitted for Paul to remain by himself with the soldier guarding him.	ἑκατόνταρχος, *centurion (1)*, RP TR F1859=11/12 vs. ἑκατοντάρχης, *centurion (2)*, P1904 F1859=0/12 vs. clause containing this word absent, F1859=1/12 (Scrivener's p). στρατοπεδάρχῃ, *to the military commander (1)*, RP-text P1904 TR F1859=9/12 (Scrivener's abcdfg**hop) vs. στρατοπεδάρχῳ, *to the military commander (2)*, RP-marg F1859=3/12 (Scrivener's g*lm + k?). Scrivener's k is excluded, as it is doubtful.
Acts 28:17	Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι τὸν Παῦλον τοὺς ὄντας τῶν Ἰουδαίων πρώτους· συνελθόντων δὲ αὐτῶν, ἔλεγεν πρὸς αὐτούς, Ἄνδρες ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσιν τοῖς πατρῴοις, δέσμιος ἐξ Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων·	And it came to pass after three days that Paul called the prominent Jews together, and when they had gathered together, he said to them, "Men *and* brothers, I have done nothing against the people or the ancestral customs, but I have been delivered *as* a prisoner from Jerusalem into the hands of the Romans,	called the prominent Jews together ← *called those of the Jews being prominent together to himself.*
Acts 28:18	οἵτινες ἀνακρίναντές με ἐβούλοντο ἀπολῦσαι, διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί.	who after interrogating me wanted to release *me* because there was no cause for a death *penalty* against me.	against me: or *in me*, i.e. *in my actions*.
Acts 28:19	Ἀντιλεγόντων δὲ τῶν Ἰουδαίων, ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς τοῦ ἔθνους μου ἔχων τι κατηγορῆσαι.	But since the Jews spoke against *me*, I was compelled to appeal to Caesar, not that I had anything to accuse my nation of.	since: causal use of the participle.
Acts 28:20	Διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλῆσαι· ἕνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἅλυσιν ταύτην περίκειμαι.	So for this reason I requested to see you and to address *you*, for I have this chain round me for the sake of the hope of Israel."	

Acts 28:21	Οἱ δὲ πρὸς αὐτὸν εἶπον, Ἡμεῖς οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέν τι περὶ σοῦ πονηρόν.	Then they said to him, "We have neither received letters about you from Judaea, nor has anyone of the brothers come and reported or said anything bad about you.	
Acts 28:22	Ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς· περὶ μὲν γὰρ τῆς αἱρέσεως ταύτης γνωστόν ἐστιν ἡμῖν ὅτι πανταχοῦ ἀντιλέγεται.	We consider *it* proper to hear from you what you think. For concerning this sect, it is known to us that it is spoken against everywhere."	
Acts 28:23	Ταξάμενοι δὲ αὐτῷ ἡμέραν, ἦκον πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες· οἷς ἐξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ θεοῦ, πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ, ἀπό τε τοῦ νόμου {RP P1904: Μωϋσέως} [TR: Μωσέως] καὶ τῶν προφητῶν, ἀπὸ πρωὶ ἕως ἑσπέρας.	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.	Μωϋσέως, *Moüses (1)*, RP P1904 F1859=1/12 (Scrivener's p) vs. Μωσέως, *Moses*, TR F1859=8/12 vs. Μωϋσέος, *Moüses (2)*, F1859=3/12 (Scrivener's dhl). A strong disparity with RP, R=2:9. = very many ← *more, the greater part*, but ↴ - testifying solemnly: see Luke 16:28.
Acts 28:24	Καὶ οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστουν.	And some were persuaded by the *things* said, but others disbelieved.	↳ 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 28:25	Ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἕν, ὅτι Καλῶς τὸ πνεῦμα τὸ ἅγιον ἐλάλησεν διὰ Ἠσαΐου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν,	And being at variance with each other, they separated, after Paul had made one remark: "The holy spirit spoke well through Isaiah the prophet to our fathers,	made one remark ← *spoken one word / thing*.
Acts 28:26	λέγον, Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ {RP P1904: εἰπόν} [TR: εἰπέ], Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε·	saying, **'Go to this people and say,** **«You will definitely hear** **But certainly not understand,** **And you will definitely see** **But certainly not perceive,**	εἰπόν, *say* (imperative from mixed aorist εἶπα), or theoretically *it having said; saying* (neuter participle), RP P1904 F1859=10/11 (Scrivener's abdfghlmop + k?) vs. εἶπέ, *say* (regular strong aorist imperative), TR F1859=1/11 (Scrivener's c). Scrivener's k not included, as it is doubtful. - **Isa 6:9**.
Acts 28:27	ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσιν, καὶ τῇ καρδίᾳ συνῶσιν, καὶ ἐπιστρέψωσιν, καὶ {RP-text P1904: ἰάσομαι} [RP-marg TR: ἰάσωμαι] αὐτούς.	**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 {RP-text P1904: would} [RP-marg TR: should] heal them.» '**	ἰάσομαι, *I will heal* (future indicative), RP-text P1904 F1859=2/13 (Scrivener's g*l) vs. ἰάσωμαι, *I should heal* (aorist subjunctive), RP-marg TR F1859=11/13 (Scrivener's abcdfg**hkmop, although p misspelled). A strong disparity with RP-text, R=3:12. - **Isa 6:10**. = obtuse ← *fattened*. - in a dull way ← *heavily*. - {RP-text P1904: would ← *will*, the clause being conditional rather than of purpose.}

Acts 28:28	Γνωστὸν οὖν ἔστω ὑμῖν, ὅτι τοῖς ἔθνεσιν ἀπεστάλη {RP TR: - } [P1904: τοῦτο] τὸ σωτήριον τοῦ θεοῦ, αὐτοὶ καὶ ἀκούσονται.	So let it be known to you that {RP TR: the} [P1904: this] salvation of God has been sent to the Gentiles, and they will hear *it*."	τοῦτο, *this*: absent in RP TR F1859=10/12 vs. present in P1904 F1859=2/12 (Scrivener's cp). = has been sent ← *was sent*, but see Matt 2:2. - This is the start of a Gentile ↴
Acts 28:29	Καὶ ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν.	And when he had said these *things*, the Jews departed, holding a lot of debate among themselves.	↳ dispensation, expounded in Paul's prison epistles, especially Ephesians and Colossians. See Eph 3:9 (dispensation of the mystery).
Acts 28:30	Ἔμεινεν δὲ ὁ Παῦλος διετίαν ὅλην ἐν ἰδίῳ μισθώματι, καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτόν,	Then Paul remained for a full two years in his own hired house, and he received all those *who* came to him,	
Acts 28:31	κηρύσσων τὴν βασιλείαν τοῦ θεοῦ, καὶ διδάσκων τὰ περὶ τοῦ κυρίου Ἰησοῦ χριστοῦ, μετὰ πάσης παρρησίας, ἀκωλύτως.	proclaiming the kingdom of God and teaching the *things* concerning the Lord Jesus Christ, with all frankness, unhindered.	
Rom 1:1	Παῦλος, δοῦλος Ἰησοῦ χριστοῦ, κλητὸς ἀπόστολος, ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ,	*From* Paul, a servant of Jesus Christ, a called apostle, separated to *the* gospel of God,	
Rom 1:2	ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις,	which he promised beforehand through his prophets in *the* holy scriptures,	
Rom 1:3	περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ γενομένου ἐκ σπέρματος {RP P1904: Δαυὶδ} [TR: Δαβὶδ] κατὰ σάρκα,	concerning his son, who descended from *the* seed of David according to *the* flesh,	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. = descended from ← *became / came out of*. Christ descended from David in Mary's line, Luke 3:23 - 3:38. - AV's *Jesus Christ our Lord* is taken from the next verse.
Rom 1:4	τοῦ ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει, κατὰ πνεῦμα ἁγιωσύνης, ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν,	who *was* marked out *as the* son of God with power according to *the* spirit of holiness by resurrection of *the* dead – of Jesus Christ our Lord –	AV transposes *Jesus Christ our Lord* into the previous verse.
Rom 1:5	δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν, ὑπὲρ τοῦ ὀνόματος αὐτοῦ,	through whom we have received grace and an apostleship for obedience in faith among all the Gentiles for *the cause of* his name,	for obedience in ← *into obedience of*.
Rom 1:6	ἐν οἷς ἐστὲ καὶ ὑμεῖς, κλητοὶ Ἰησοῦ χριστοῦ·	among whom you are also – *being a* called *people* of Jesus Christ –	
Rom 1:7	πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἁγίοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.	to all those *who* are in Rome, God's beloved, called *as* saints, grace to you and peace from God our father and Lord, Jesus Christ.	saints: see Matt 27:52. - Lord: no article in the Greek in Rom 1:7, 1 Cor 1:3, 2 Cor 1:2, Gal 1:3, Eph 1:2, Eph 5:5 (Christ), Eph 6:23, Phil 1:2, Col 1:2, 1 Thes 1:1, 2 Thes 1:1, 2 Thes 1:2, 2 Thes 1:12, 1 Tim 1:1, 1 Tim 5:21, Titus 1:4, Titus 2:13 (saviour), Phmon 1:3, James 1:1, 2 Pet 1:1 (saviour), Jude 1:4. We repunctuate; AV differs. We ↴

Rom 1:8	Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ χριστοῦ ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ.	Firstly, I give thanks to my God through Jesus Christ for all of you, in that your faith is proclaimed in the whole world.	↳ take the construction "θεὸς καὶ *noun-without-article*" to equate θεὸς and that noun, or to express a quality or role of θεὸς. This can be regarded as either the application ↴
Rom 1:9	Μάρτυς γάρ μού ἐστιν ὁ θεός, ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνείαν ὑμῶν ποιοῦμαι,	For God is my witness, whom I serve in my spirit in *the cause of* the gospel of his son, as *to how* I ceaselessly make mention of you,	↳ of Granville Sharp rule 1 but with the ὁ of ὁ θεός elided (as is often the case), or as an exception to rule 5, as exemplified by 1 Cor 1:24. Compare also Rev 20:2 (devil and Satan).
Rom 1:10	πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος, εἴ πως ἤδη ποτὲ εὐοδωθήσομαι ἐν τῷ θελήματι τοῦ θεοῦ ἐλθεῖν πρὸς ὑμᾶς.	always on *the occasions of* my prayers asking that I might by some means, sometime, at last, by the will of God, have a prosperous journey and come to you.	
Rom 1:11	Ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν, εἰς τὸ στηριχθῆναι ὑμᾶς,	For I yearn to see you, in order that I may share some spiritual gift with you for you to be strengthened,	
Rom 1:12	τοῦτο δέ ἐστιν, συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ.	that is *to say*, *for me* to be encouraged along with you through each other's faith, both yours and mine.	
Rom 1:13	Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς - καὶ ἐκωλύθην ἄχρι τοῦ δεῦρο - ἵνα {RP P1904: τινὰ καρπὸν} [TR: καρπόν τινα] σχῶ καὶ ἐν ὑμῖν, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν.	But I do not want you to be unaware, brothers, that I often planned to come to you (but I have been prevented up to now) so that I might also bear some fruit among you as indeed among the rest of the Gentiles.	τινὰ καρπὸν, *some* + *fruit*, RP P1904 F1859=12/12 vs. καρπόν τινα, *fruit* + *some*, TR F1859=0/12. ═══ but *(second occurrence in verse)*: adversative use of καί. ═══ bear ← *have*.
Rom 1:14	Ἕλλησίν τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί·	I am a debtor to both Greeks and barbarians, to both wise and foolish –	
Rom 1:15	οὕτως τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι.	that *is the nature* of my eagerness to preach the gospel to you in Rome also.	that *is the nature* of my eagerness ← *thus the according-to-me eagerness*.
Rom 1:16	Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον τοῦ χριστοῦ· δύναμις γὰρ θεοῦ ἐστιν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι.	For I am not ashamed of the gospel of Christ. For it is *the* power of God for salvation to everyone who believes, to *the* Jew first and also to *the* Greek.	
Rom 1:17	Δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται, Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.	For in it *the* righteousness of God is revealed, by faith, in faith, as it stands written: **"And the righteous shall live by faith."**	**Hab 2:4**. ═══ it: neuter, referring to the gospel. ═══ by faith *(2x)* ← *out of faith*. ═══ in faith ← *into faith*.
Rom 1:18	Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων·	For God's anger is revealed from heaven on all ungodliness and injustice of men who suppress the truth in injustice,	
Rom 1:19	διότι τὸ γνωστὸν τοῦ θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ γὰρ θεὸς αὐτοῖς ἐφανέρωσεν.	because what can be known about God is evident among them, for God has manifested *it* to them.	

Rom 1:20	Τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοούμενα καθορᾶται, ἥ τε ἀΐδιος αὐτοῦ δύναμις καὶ θειότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους·	For the invisible *attributes* of him, from *the* creation of *the* world, are understood and caught sight of in the things made: his perpetual power and Deity, so that they are without excuse,	excuse ← *defence*.
Rom 1:21	διότι γνόντες τὸν θεόν, οὐχ ὡς θεὸν ἐδόξασαν ἢ εὐχαρίστησαν, ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία.	because although they knew God, they did not glorify *him* as God or give thanks, but they became vain in their reasonings, and their undiscerning heart was darkened.	although: concessive use of the participle.
Rom 1:22	Φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν,	Asserting that *they* were wise, they became foolish,	
Rom 1:23	καὶ ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν.	and they changed the glory of indefectible God into a likeness, an image of perishable man and birds and quadrupeds and reptiles.	a likeness, an image ← *a likeness of an image*. reptiles ← *creeping (things)*. [LS] gives *reptiles* but not *insects*, though they are not necessarily excluded.
Rom 1:24	Διὸ καὶ παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν {RP TR: ἑαυτοῖς} [P1904: αὐτοῖς]·	This *is* why God has delivered them up to uncleanness in the desires of their hearts, so that their bodies are dishonoured among {RP TR: themselves} [P1904: them].	ἑαυτοῖς, *themselves*, RP TR F1859=12/12 vs. αὐτοῖς, *them*, P1904 F1859=0/12. This *is* why ← *On account of which*.
Rom 1:25	οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν.	And they exchanged the truth of God for the lie, and they worshipped and served creation more than the creator, who is blessed throughout the ages. Amen.	creation: AV differs *(the creature)*.
Rom 1:26	Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη ἀτιμίας· αἵ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν·	For this *reason* God delivered them up to dishonourable passions. For their women also exchanged the natural way of things for one *which is* against nature,	dishonourable passions ← *passions of dishonour*, a Hebraic genitive. women ← *females*. way of things ← *use; usefulness; intimacy*. Also in Rom 1:27.
Rom 1:27	ὁμοίως {RP TR: τε} [P1904: δὲ] καὶ οἱ {RP S1550: ἄρρενες} [P1904 E1624 S1894: ἄρσενες], ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσιν τὴν ἀσχημοσύνην κατεργαζόμενοι, καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.	and similarly the men also abandoned the natural way of things of the woman and burned in their lust for each other, males practising with males that *which is* indecent, and receiving the inevitable consequence of their error among themselves.	τε, *and*, RP TR F1859=7/13 vs. δὲ, *and / but*, P1904 F1859=2/13 (Scrivener's dl) vs. word absent, F1859=4/13 (Scrivener's a*bho). ἄρρενες, *males* (a later Attic form), RP S1550 F1859=11/12 vs. ἄρσενες, *males* (classical form), P1904 E1624 S1894 F1859=1/12 (Scrivener's c). men ← *males*. woman ← *female*. inevitable consequence ← *recompense which was necessary*.
Rom 1:28	Καὶ καθὼς οὐκ ἐδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα,	And *just* as they did not think *it fit* to acknowledge God, God delivered them up to a discredited mentality, so as to do *things which are* not fitting,	acknowledge ← *hold in acknowledgment*.

Rom 1:29	πεπληρωμένους πάσῃ ἀδικίᾳ, πορνείᾳ, πονηρίᾳ, πλεονεξίᾳ, κακίᾳ· μεστοὺς φθόνου, φόνου, ἔριδος, δόλου, κακοηθείας· ψιθυριστάς,	being filled with all unrighteousness, fornication, wickedness, fraud, malice; *being* full of envy, murder, strife, deceit, malignity – whisperers,	fraud: or *covetousness, greed*. See 1 Cor 5:10.
Rom 1:30	καταλάλους, θεοστυγεῖς, ὑβριστάς, ὑπερηφάνους, ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς,	slanderers, haters of God, insolent, arrogant, boasters, inventors of evil *things*, disobedient to parents,	haters of God: [LS] differs *(hated of God)*, obsolete English for *(hated by God)*. Similarly [CB] *(hateful to God)*. But θεο- is the object in θεοσεβής *(honouring God)* and θεομάχος *(fighting God)*. It is the subject in θεοδίδακτος *(God-taught)*.
Rom 1:31	ἀσυνέτους, ἀσυνθέτους, ἀστόργους, ἀσπόνδους, ἀνελεήμονας·	without understanding, without loyalty, without affection, implacable, merciless,	loyalty ← *allegiance*, but here *faithfulness in an allegiance*.
Rom 1:32	οἵτινες τὸ δικαίωμα τοῦ θεοῦ ἐπιγνόντες, ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσιν τοῖς πράσσουσιν.	who, although they are well aware of the decree of God, that those *who* do such *things* are worthy of death, not only do they do them, but they also approve of those *who* do *them*.	although: concessive use of the participle. --- are well aware of ← *recognized, acknowledged*. See Matt 23:20. The rest of the sentence is in the present tense.
Rom 2:1	Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις, τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων.	Therefore you are without excuse, O man – everyone who judges. For in *the way* that you judge another, you condemn yourself. For you *who* judge do the same *things*.	excuse ← *defence*.
Rom 2:2	Οἴδαμεν δὲ ὅτι τὸ κρίμα τοῦ θεοῦ ἐστιν κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.	But we know that God's judgment is according to truth on those *who* do such *things*.	
Rom 2:3	Λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ θεοῦ;	Do you think this, O man who judges those *who* do such *things*, although you do them *yourself*: that you will escape God's judgment?	although: concessive use of the participle.
Rom 2:4	Ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε ἄγει;	Or do you look down on the riches of his kindness and forbearance and longsuffering, being ignorant *of the fact* that the kindness of God leads you to repentance?	
Rom 2:5	Κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως {RP P1904: καὶ} [TR: -] δικαιοκρισίας τοῦ θεοῦ,	But you, with your obduracy and unrepentant heart, are storing up wrath for yourself on *the* day of wrath and revelation {RP P1904: and} [TR: of] *the* righteous judgment of God,	καὶ, *and*: absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12.
Rom 2:6	ὃς ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ·	**who will render to each *person* according to his works,**	**Ps 62:13MT (Ps 62:12AV)**. See also **Jer 17:10, Jer 32:19**.
Rom 2:7	τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν, ζωὴν αἰώνιον·	to some in accordance with *their* patience in good work, seeking glory and honour and incorruptibility: age-abiding life;	incorruptibility: or *indefectibility*; compare Rom 1:23, 1 Tim 1:17. AV differs *(immortality)*.
Rom 2:8	τοῖς δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσιν μὲν τῇ ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ, θυμὸς καὶ ὀργή,	but to those *who are* of contention, and disobedient to the truth, and trusting in unrighteousness: wrath and anger,	disobedient to: or *disbelieving of*.

Rom 2:9	θλίψις καὶ στενοχωρία, ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν, Ἰουδαίου τε πρῶτον καὶ Ἕλληνος·	tribulation and anguish on *the* mind of every man who perpetrates evil, of *the* Jew first, and also of *the* Greek;	Greek: AV differs, reading *Gentile*, but none of our editions or Scrivener's manuscripts collated support *Gentile*. *the* mind of every man ← *every soul of a man*.
Rom 2:10	δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι·	but glory and honour and peace to everyone who does good, to *the* Jew first and also to *the* Greek.	
Rom 2:11	οὐ γάρ ἐστιν προσωποληψία παρὰ τῷ θεῷ.	For there is no partiality with God.	
Rom 2:12	Ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται· καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται·	For *those* who have sinned without the law will also die without the law. And *those* who have sinned in *the* law will be judged by *the* law,	*those* who *(2x)* ← *as many as*. die ← *perish*. The "law" in scripture is the law of Moses in the Old Testament.
Rom 2:13	οὐ γὰρ οἱ ἀκροαταὶ τοῦ νόμου δίκαιοι παρὰ τῷ θεῷ, ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιωθήσονται.	for *it is* not the hearers of the law *who are* just with God, but *it is* the doers of the law *who* will be justified.	
Rom 2:14	Ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῇ, οὗτοι, νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσιν νόμος·	For when *the* Gentiles, who *do* not have *the* law, carry out by nature the *requirements* of the law, they, although not having *the* law, are a law to themselves,	they ← *these*. although: concessive use of the participle.
Rom 2:15	οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως, καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων,	who demonstrate the work of the law, *a work* written in their hearts, while their conscience bears witness also, while *their* reasonings accuse or else defend each other –	each other: we take ἀλλήλων with κατηγορούντων; others, with μεταξὺ *(with one another)*.
Rom 2:16	ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιόν μου, διὰ Ἰησοῦ χριστοῦ.	*this judgment being* on the day when God judges the secret *things* of men according to my gospel through Jesus Christ.	judges ← *will judge*, the explicit future tense not being required in English here.
Rom 2:17	Ἴδε σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπαναπαύῃ τῷ νόμῳ, καὶ καυχᾶσαι ἐν θεῷ,	Look, you are called a Jew, and you rely on the law and boast in God,	
Rom 2:18	καὶ γινώσκεις τὸ θέλημα, καὶ δοκιμάζεις τὰ διαφέροντα, κατηχούμενος ἐκ τοῦ νόμου,	and you know *his* will, and you scrutinize the *things that* differ, being taught from the law,	scrutinize the *things that* differ. AV differs, reading *approvest the things that are more excellent*, which is also possible. Compare Phil 1:10.
Rom 2:19	πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει,	and you trust yourself to be a guide of *the* blind, a light to those in darkness,	
Rom 2:20	παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ·	*as* an instructor of *the* foolish, a teacher of infants, having the formulation of the knowledge and the truth *found* in the law.	
Rom 2:21	ὁ οὖν διδάσκων ἕτερον, σεαυτὸν οὐ διδάσκεις; Ὁ κηρύσσων μὴ κλέπτειν, κλέπτεις;	So you *who* teach another, do you not teach yourself? You *who* preach not to steal, do you steal?	
Rom 2:22	Ὁ λέγων μὴ μοιχεύειν, μοιχεύεις; Ὁ βδελυσσόμενος τὰ εἴδωλα, ἱεροσυλεῖς;	You *who* tell *people* not to commit adultery, do you commit adultery? You *who* abominate idols, do you steal sacred *items*?	

Rom 2:23	Ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεὸν ἀτιμάζεις;	*You* who boast in *the* law, do you through *your* transgression of the law dishonour God?	
Rom 2:24	Τὸ γὰρ ὄνομα τοῦ θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγραπται.	**"For the name of God is blasphemed because of you among the Gentiles"**, as it stands written.	See **Ezek 36:20-21, Ezek 36:23, Isa 52:5**.
Rom 2:25	Περιτομὴ μὲν γὰρ ὠφελεῖ, ἐὰν νόμον πράσσῃς· ἐὰν δὲ παραβάτης νόμου ᾖς, ἡ περιτομή σου ἀκροβυστία γέγονεν.	For circumcision is indeed of benefit if you carry out *the* law, but if you are a transgressor of *the* law, your circumcision has become uncircumcision.	uncircumcision ← *foreskin*.
Rom 2:26	Ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσσῃ, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται;	So if the uncircumcision keeps the ordinances of the law, will not his uncircumcision be considered *as* circumcision?	uncircumcision *(2x)*: see Rom 2:25.
Rom 2:27	Καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία, τὸν νόμον τελοῦσα, σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου;	And will *not* uncircumcision by nature, if it fulfils the law, judge you a transgressor of *the* law, despite *your* written *word* and circumcision?	uncircumcision: see Rom 2:25. if: conditional use of the participle. despite ← *through*, but the word is capable of expressing concessive circumstances. Compare Rom 4:11 and perhaps 1 Cor 1:21. written *word* ← *letter, writing*. Compare 2 Cor 3:6.
Rom 2:28	Οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή·	For *it is* not he *who is* openly *so who* is a Jew, nor he *who is* openly circumcision in *the* flesh,	
Rom 2:29	ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας ἐν πνεύματι, οὐ γράμματι· οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων, ἀλλ' ἐκ τοῦ θεοῦ.	but he *who is* a Jew in secret, and *is the* circumcision of *the* heart by spirit, not by *the* written *word*, *one* whose praise *is* not from men but from God.	written *word*: see Rom 2:27.
Rom 3:1	Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς;	What, then, *is* special about the Jew? Or what *is* the benefit to the circumcision?	special ← *extraordinary*. to ← *of*.
Rom 3:2	Πολὺ κατὰ πάντα τρόπον· πρῶτον μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ.	Much in every respect. Firstly, then, because the oracles of God were entrusted *to him*.	the oracles of God were entrusted *to him*: or *they were entrusted (with) the oracles of God*.
Rom 3:3	Τί γὰρ εἰ ἠπίστησάν τινες; Μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ καταργήσει;	For what if some have disbelieved? Their disbelief does not make God's faithfulness void, does it?	faithfulness ← *faith*.
Rom 3:4	Μὴ γένοιτο· γινέσθω δὲ ὁ θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται, Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ {RP-text TR: νικήσῃς} [RP-marg P1904: νικήσεις] ἐν τῷ κρίνεσθαί σε.	May it 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."**	νικήσῃς, *you may conquer, be vindicated*, RP-text TR F1859=11/12 vs. νικήσεις, *you will conquer, be vindicated*, RP-marg P1904 F1859=1/12 (Scrivener's n). A disparity with RP-marg (low count). **Ps 51:6MT (Ps 51:4AV)**. be vindicated ← *conquer*.
Rom 3:5	Εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησιν, τί ἐροῦμεν; Μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων τὴν ὀργήν; - κατὰ ἄνθρωπον λέγω -	And if our unrighteousness commends *the* righteousness of God, what shall we say? Surely God, who brings wrath, *is* not unjust? I speak humanly.	
Rom 3:6	Μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ θεὸς τὸν κόσμον;	May it not be *so*. Otherwise, how will God judge the world?	

Rom 3:7	Εἰ γὰρ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι;	For if God's truth has abounded to his glory in *the face of* my untruth, why am I for my part still judged as a sinner?	for my part ← *also*.
Rom 3:8	Καὶ μή - καθὼς βλασφημούμεθα, καὶ καθώς φασίν τινες ἡμᾶς λέγειν - ὅτι Ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθά; Ὧν τὸ κρίμα ἔνδικόν ἐστιν.	– and not according to *how* we are slanderously spoken of, and according to *what* some also claim that we say, *namely*, "Let us do evil *things* so that good *things* may come", whose judgment is merited.	We regard ποιήσωμεν as cohortative rather than deliberative, and punctuate accordingly. RP P1904 and TBS-TR seem to regard the verb as deliberative, *Shall we do evil things ...?* though a different question might be intended: *Why am I not judged as (saying), "..."?*
Rom 3:9	Τί οὖν; Προεχόμεθα; Οὐ πάντως· προῃτιασάμεθα γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι,	What then? Are we superior? Not at all. For we have already made the charge that both Jews and Greeks are all under sin.	
Rom 3:10	καθὼς γέγραπται {RP-text P1904 TR: ὅτι} [RP-marg: -] Οὐκ ἔστιν δίκαιος οὐδὲ εἷς·	As it stands written: **"Not even one is righteous.**	ὅτι, *that* (introducing indirect or direct speech): present in RP-text P1904 TR F1859=8/12 vs. absent in RP-marg F1859=4/12 (Scrivener's achl). **Ps 14:1, Ps 53:2MT (Ps 53:1AV), Eccl 7:20**.
Rom 3:11	οὐκ ἔστιν ὁ συνιῶν, οὐκ ἔστιν ὁ ἐκζητῶν τὸν θεόν·	**There is no-one who understands;** **There is no-one who seeks God.**	**Ps 14:2, Ps 53:3MT (Ps 53:2AV)**.
Rom 3:12	πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν· οὐκ ἔστιν ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός·	**All have turned aside;** **They have become altogether useless.** **There is no-one *who* shows kindness** **– There is not even one.**	**Ps 14:3, Ps 53:4MT (Ps 53:3AV)**.
Rom 3:13	τάφος ἀνεῳγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν· ἰὸς ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν·	**Their throat *is* an open sepulchre;** **With their tongues they have been deceitful;** **Vipers' venom *is* under their lips,**	**Ps 5:10MT (Ps 5:9AV), Ps 140:4MT (Ps 140:3AV)**. they have been deceitful ← *they were deceitful*, an Alexandrian dialectical form, as in Ps 5:9 LXX.
Rom 3:14	ὧν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει·	**Whose mouth is full of cursing and bitterness.**	**Ps 10:7**.
Rom 3:15	ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα·	**Their feet *are* swift to shed blood.**	**Isa 59:7**. swift ← *sharp*.
Rom 3:16	σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν,	**Ruin and hardship *are* in their ways,**	**Isa 59:7**.
Rom 3:17	καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν·	**But they do not know *the* way of peace.**	**Isa 59:8**. they do not know ← *they have not known*, but the sense can be *they have not come to know*, from which *they do not know*.
Rom 3:18	οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.	**There is no fear of God before their eyes."**	**Ps 36:2MT (Ps 36:1AV)**.
Rom 3:19	Οἴδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῇ, καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ θεῷ·	But we know that whatever the law says, it speaks to those *who are* under the law, so that every mouth may be stopped up, and the whole world may be accountable to God,	under ← *in*.

Rom 3:20	διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ· διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.	because no flesh will be justified by *the* works of *the* law before him, for through *the* law *is* acknowledgment of sin.	
Rom 3:21	Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν·	But now *the* righteousness of God has been made manifest without *the* law, testified to by the law and the prophets –	
Rom 3:22	δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ἰησοῦ χριστοῦ εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας· οὐ γάρ ἐστιν διαστολή·	*the* righteousness of God through faith in Jesus Christ for all and on all who believe, for there is no distinction,	in ← *of*. This could be a subjective genitive (faith which Jesus Christ has shown) or objective (the believers' faith in Jesus Christ), or it could have a suggestion of both. Our translation inclines towards the objective genitive.
Rom 3:23	πάντες γὰρ ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ,	for all have sinned and fall short of the glory of God,	
Rom 3:24	δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν χριστῷ Ἰησοῦ·	being justified freely by his grace through the redemption which *is* in Christ Jesus,	
Rom 3:25	ὃν προέθετο ὁ θεὸς ἱλαστήριον, διὰ τῆς πίστεως, ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων,	whom God appointed *as* a propitiation through faith in his blood, as a demonstration of his righteousness, for the sake of the remission of previously committed sins,	
Rom 3:26	ἐν τῇ ἀνοχῇ τοῦ θεοῦ· ¶ πρὸς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ.	in God's forbearance, ¶ as a demonstration of his righteousness at the present time, with a view to him being just and a justifier of him *who is a partaker* of faith in Jesus.	¶ **Verse division:** in AV numbering, Rom 3:26 begins here. of faith ← *out of faith*. in Jesus ← *of Jesus*. See Rom 3:22.
Rom 3:27	Ποῦ οὖν ἡ καύχησις; Ἐξεκλείσθη. Διὰ ποίου νόμου; Τῶν ἔργων; Οὐχί, ἀλλὰ διὰ νόμου πίστεως.	So where *is* boasting? It is excluded. By what law? *That* of works? No, rather by *the* law of faith.	what ← *what kind of*.
Rom 3:28	Λογιζόμεθα οὖν πίστει δικαιοῦσθαι ἄνθρωπον, χωρὶς ἔργων νόμου.	We conclude therefore that man is justified by faith apart from works of *the* law.	
Rom 3:29	Ἢ Ἰουδαίων ὁ θεὸς μόνον; Οὐχὶ δὲ καὶ ἐθνῶν; Ναὶ καὶ ἐθνῶν·	Or *is* God *God* of *the* Jews only? *Is he* not also of *the* Gentiles? Yes, of *the* Gentiles too,	
Rom 3:30	ἐπείπερ εἷς ὁ θεός, ὃς δικαιώσει περιτομὴν ἐκ πίστεως, καὶ ἀκροβυστίαν διὰ τῆς πίστεως.	seeing that God, who will justify circumcision by faith and uncircumcision through faith, *is* one.	uncircumcision: see Rom 2:25.
Rom 3:31	Νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; Μὴ γένοιτο· ἀλλὰ νόμον ἱστῶμεν.	Do we make *the* law void through faith? Far from it. Rather, we establish *the* law.	Far from it ← *May it not become / be*. we establish: present indicative of ἱστάω, or subjunctive of ἵστημι, *let us establish*.
Rom 4:1	Τί οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὑρηκέναι κατὰ σάρκα;	What then shall we say Abraham our father has found with respect to *the* flesh?	
Rom 4:2	Εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, ἀλλ' οὐ πρὸς τὸν θεόν.	For if Abraham was justified by works, he has a *reason to* boast, but not to God.	
Rom 4:3	Τί γὰρ ἡ γραφὴ λέγει; Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.	For what does the scripture say? **"Now Abraham believed God, and it was imputed to him as righteousness."**	**Gen 15:6**.

Rom 4:4	Τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ {RP P1904: - } [TR: τὸ] ὀφείλημα.	And the wages *due* to the workman are not considered as *being* of grace, but as a debt.	τὸ, *the (debt)*: absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12.
Rom 4:5	Τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην.	But for one *who does* not work, but *who* believes in him *who* justifies the ungodly, his faith is counted as righteousness.	
Rom 4:6	Καθάπερ καὶ {RP P1904: Δαυὶδ} [TR: Δαβὶδ] λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου, ᾧ ὁ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων,	As indeed David also says *of* the blessedness of the man to whom God imputes righteousness, apart from works,	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1.
Rom 4:7	Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι.	**"Blessed *are* they whose lawless deeds have been forgiven And whose sins have been covered over.**	**Ps 32:1**.
Rom 4:8	Μακάριος ἀνὴρ ᾧ οὐ μὴ λογίσηται κύριος ἁμαρτίαν.	**Blessed *is the* man To whom *the* Lord will not impute sin at all."**	**Ps 32:2**.
Rom 4:9	Ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομήν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; Λέγομεν γὰρ ὅτι Ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις εἰς δικαιοσύνην.	So *is* this blessedness on the circumcision or also on the uncircumcision? For we say, "Faith was imputed to Abraham as righteousness."	uncircumcision: see Rom 2:25.
Rom 4:10	Πῶς οὖν ἐλογίσθη; Ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; Οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ·	How then was it imputed? *To him* when he was in circumcision or in uncircumcision? Not in circumcision but in uncircumcision.	uncircumcision *(2x)*: see Rom 2:25.
Rom 4:11	καὶ σημεῖον ἔλαβεν περιτομῆς, σφραγῖδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ· εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην·	And he received *the* sign of circumcision, a seal of the righteousness of faith which *was* in uncircumcision, so that he should be the father of all those *who* believe despite uncircumcision, with a view to righteousness being imputed to them also,	uncircumcision *(2x)*: see Rom 2:25. despite ← *through*. See Rom 2:27.
Rom 4:12	καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς ἴχνεσιν {RP: τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ} [P1904 TR: τῆς ἐν τῇ ἀκροβυστίᾳ πίστεως] τοῦ πατρὸς ἡμῶν Ἀβραάμ.	and *the* father of *the* circumcision, not to those of *the* circumcision only, but also to those *who* march in the footsteps of our father Abraham's faith, which *was* in uncircumcision.	τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, *the faith + the in the uncircumcision*, RP F1859=10/12 (with minor variations in a**bgko) vs. τῆς ἐν τῇ ἀκροβυστίᾳ πίστεως, *the + in the uncircumcision + faith*, P1904 TR F1859=2/12 (Scrivener's dm). footsteps ← *tracks*. uncircumcision: see Rom 2:25.
Rom 4:13	Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραὰμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως.	For the promise to Abraham or to his seed *was* not through *the* law, that he should be heir to the world, but *it was* through *the* righteousness of faith.	
Rom 4:14	Εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ πίστις, καὶ κατήργηται ἡ ἐπαγγελία·	For if those of *the* law *were* heirs, faith *would* have been made void, and the promise *would* have been invalidated,	if: clearly an unreal condition, without ἄν, as in Rom 7:7. invalidated ← *nullified*.

Rom 4:15	ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὗ γὰρ οὐκ ἔστιν νόμος, οὐδὲ παράβασις.	for the law engenders wrath, for where there is no law, neither *is there* transgression.	
Rom 4:16	Διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ, ὅς ἐστιν πατὴρ πάντων ἡμῶν -	Here *is* why *it is* of faith: so that *it is* by grace, in order that the promise *be* secure for all the seed, not only to that of the law, but also to that of Abraham's faith, who is *the* father of us all,	Here *is* why ← *On account of this*.
Rom 4:17	καθὼς γέγραπται ὅτι Πατέρα πολλῶν ἐθνῶν τέθεικά σε - κατέναντι οὗ ἐπίστευσεν θεοῦ, τοῦ ζῳοποιοῦντος τοὺς νεκρούς, καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα.	as it stands written: **"I have appointed you a father of many nations"**, in the sight of God, whom he believed, who makes the dead alive and calls the *things* not in existence to exist.	**Gen 17:5**. in existence ← *being, existing*. to exist ← *as being, existing*.
Rom 4:18	Ὃς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν, εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ εἰρημένον, Οὕτως ἔσται τὸ σπέρμα σου.	And he against hope *but* in hope believed, so that he became the father of many nations according to what *had been* spoken: **"So shall your seed be."**	**Gen 15:5**.
Rom 4:19	Καὶ μὴ ἀσθενήσας τῇ πίστει, οὐ κατενόησεν τὸ ἑαυτοῦ σῶμα ἤδη νενεκρωμένον - ἑκατονταέτης που ὑπάρχων - καὶ τὴν νέκρωσιν {RP TR: τῆς} [P1904: -] μήτρας Σάρρας·	And not being weak in faith, he did not consider his own body, *which was* by that time dead, he being about one hundred years *old*, or the deadness of Sarah's womb,	τῆς, *of the*: present in RP TR F1859=11/12 vs. absent in P1904 F1859=1/12 (Scrivener's m). being ← *having been*. See Matt 23:20.
Rom 4:20	εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλ' ἐνεδυναμώθη τῇ πίστει, δοὺς δόξαν τῷ θεῷ,	and he did not hesitate at God's promise in disbelief, but he was strengthened in faith, and he gave glory to God,	
Rom 4:21	καὶ πληροφορηθεὶς ὅτι ὃ ἐπήγγελται, δυνατός ἐστιν καὶ ποιῆσαι.	and he was fully convinced that what he had promised, he was also able to do,	what he had promised: deponent middle, as in all similar occurrences, but theoretically also passive, *what had been promised*.
Rom 4:22	Διὸ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.	which *is* also why **it was imputed to him as righteousness**.	**Gen 15:6**. which *is* also why ← *on account of which also*.
Rom 4:23	Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον, ὅτι ἐλογίσθη αὐτῷ·	But it was not written for his sake alone that it was imputed to him,	
Rom 4:24	ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν,	but also for our sakes, to whom it is going to be imputed – to us *who* believe in him *who* raised Jesus our Lord from *the* dead,	him *who* raised Jesus: combine this verse with John 10:18 to infer the Deity of Christ.
Rom 4:25	ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.	who was delivered on account of our transgressions and raised on account of our justification.	
Rom 5:1	Δικαιωθέντες οὖν ἐκ πίστεως, εἰρήνην {RP-text P1904 TR: ἔχομεν} [RP-marg: ἔχωμεν] πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ,	Having been justified therefore by faith, {RP-text P1904 TR: we have} [RP-marg: let us have] peace with God through our Lord Jesus Christ,	ἔχομεν, *we have*, RP-text P1904 TR F1859=10/13 (Scrivener's abcdgh**klno) vs. ἔχωμεν, *let us have* (hortatory subjunctive), RP-marg F1859=3/13 (Scrivener's fh*m).
Rom 5:2	δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην ἐν ᾗ ἑστήκαμεν, καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ.	through whom we have also obtained access by faith into this grace in which we stand, and we exult in *the* hope of the glory of God.	
Rom 5:3	Οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται,	And not only *so*, but we also exult in tribulations, knowing that tribulation produces patience;	

Rom 5:4	ἡ δὲ ὑπομονὴ δοκιμήν, ἡ δὲ δοκιμὴ ἐλπίδα·	and patience, proven character; and proven character, hope.	
Rom 5:5	ἡ δὲ ἐλπὶς οὐ καταισχύνει, ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.	Now hope does not cause shame, because the love of God has been poured out in our hearts by holy spirit which *has been* given to us.	
Rom 5:6	Ἔτι γὰρ χριστός, ὄντων ἡμῶν ἀσθενῶν, κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν.	For while we were still weak, Christ at *the* due time died for *the* ungodly.	
Rom 5:7	Μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν.	For scarcely will anyone die for a righteous *person*. Yet for a good *person* someone *might* perhaps even dare to die.	Yet ← *For*. See Acts 8:39.
Rom 5:8	Συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεός, ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν.	But God commends his own love to us, because while we were still sinners, Christ died for us.	
Rom 5:9	Πολλῷ οὖν μᾶλλον, δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς.	So having been all *the* more justified now by his blood, we shall be saved from wrath by him.	all *the* more ← *by much more*. wrath ← *the wrath*. See Gen 22:9.
Rom 5:10	Εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῷ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ·	For if when *we* were hostile, we were reconciled to God through the death of his son, how much more, having been reconciled, shall we be saved by his life!	
Rom 5:11	οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.	And not only *so*, but *we* also exult in God through our Lord, Jesus Christ, through whom we have now received reconciliation.	reconciliation ← *the reconciliation*. See Gen 22:9.
Rom 5:12	Διὰ τοῦτο, ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον -	This *is* why, just as sin came into the world through one man, and through sin, death, so also death passed on to all men, seeing that all have sinned,	This *is* why ← *On account of this*.
Rom 5:13	ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ· ἁμαρτία δὲ οὐκ ἐλλογεῖται, μὴ ὄντος νόμου.	for *even* before *the* law sin was in *the* world, but sin is not indicted when there is no law.	*even* before ← *until*, but also after the law, though with a change of circumstances.
Rom 5:14	Ἀλλ' ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι {RP-text P1904: Μωϋσέως} [RP-marg TR: Μωσέως] καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ, ὅς ἐστιν τύπος τοῦ μέλλοντος.	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.	Μωϋσέως, *Moüses (1)*, RP-text P1904 F1859=4/13 (Scrivener's h**kmn) vs. Μωσέως, *Moses*, RP-marg TR F1859=4/13 (Scrivener's bcdo) vs. Μωϋσέος, *Moüses (2)*, F1859=5/13 (Scrivener's afgh*l). Nearly a disparity with RP-text, R=5:5. including ← *also*. depiction: the AV's *figure*, and ↴

Rom 5:15	Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα. Εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν.	But the act of grace *is* not as the transgression *is*. For if in the transgression of one *person*, many have died, how much more has the grace of God, and the gift in grace which *is* from one man Jesus Christ, abounded to many!	↳ in commentaries often *type*, e.g. Ada R. Habershon's *A Study of the Types*. Adam is of course real, while in his life depicting Christ in a limited way. as ← *as also* (otiose καί). The Greek emphasizes the (negated) balance with ὡς ... οὕτως καὶ, *as ... as also*, whereas in English, a single *as* is sufficient. from ← *of*.
Rom 5:16	Καὶ οὐχ ὡς δι' ἑνὸς ἁμαρτήσαντος, τὸ δώρημα· τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα.	And the gift *is* not just *subsequent* to one *person* having sinned. For the judgment on one *person led* to condemnation, but the act of grace *ensuing* from many transgressions *led* to justification.	just ← *as*. *subsequent* to ← *through*. The preposition διά + genitive is apparently also resultant in Rom 8:3. on ← *from*.
Rom 5:17	Εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἑνός, πολλῷ μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσιν διὰ τοῦ ἑνὸς Ἰησοῦ χριστοῦ.	For if death started reigning by the transgression of one *man* – through the one – how much more will those *who* receive the abundance of grace and the gift of righteousness reign in life through one *man*, Jesus Christ!	started reigning: inceptive aorist.
Rom 5:18	Ἄρα οὖν ὡς δι' ἑνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτως καὶ δι' ἑνὸς δικαιώματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς.	So then, as by one transgression *sentence came* on all men *leading* to condemnation, so also by one righteous act *the gift came* to all men *leading* to justification *which is* life.	one transgression ... one righteous act: or *(the) transgression of one (man) ... (the) righteous act of one (man)*. *which is* ← *of* (epexegetic genitive), or more precisely *the kind of justification which is evidenced by life*.
Rom 5:19	Ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι κατασταθήσονται οἱ πολλοί.	For as through the disobedience of one man many were established *as* sinners, so also through the obedience of one many will be established *as* righteous.	many ... many: showing that the word can stand for *all*. See also Mark 5:9.
Rom 5:20	Νόμος δὲ παρεισῆλθεν, ἵνα πλεονάσῃ τὸ παράπτωμα· οὗ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις·	Then *the* law came along, so that transgression should abound, but where sin abounded, grace superabounded,	abound: not to cause increase, but to show up the existing extent.
Rom 5:21	ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον, διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν.	so that as sin reigned by death, so also grace might reign through righteousness *leading* to age-abiding life through Jesus Christ our Lord.	
Rom 6:1	Τί οὖν ἐροῦμεν; {RP-text: Ἐπιμένομεν} [RP-marg: Ἐπιμένωμεν] [RP-marg2 P1904 TR: Ἐπιμενοῦμεν] τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ;	What then shall we say? {RP-text: Do} [RP-marg: Should] [RP-marg2 P1904 TR: Shall] we continue in sin so that grace may abound?	ἐπιμένομεν, *do we continue*, RP-text F1859=2/13 (Scrivener's dn) vs. ἐπιμένωμεν, *should we continue* (present subjunctive), RP-marg F1859=3/13 (Scrivener's b*mo) vs. ἐπιμενοῦμεν, *shall we continue*, RP-marg2 P1904 TR F1859=7/13 (Scrivener's ab**cfghl) vs. ἐπιμείνωμεν, *should we continue* (aorist subjunctive), F1859=1/13 (Scrivener's k). A strong disparity with RP, R=2:9.
Rom 6:2	Μὴ γένοιτο. Οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ;	Far from it! How shall *we* who have died to sin go on living in it?	Far from it ← *May it not become / be*. go on living ← *still live*.

Rom 6:3	Ἢ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν;	Or do you not know that as many of us as have been baptized into Christ Jesus have been baptized into his death?	Christ Jesus: AV differs in word order, *Jesus Christ*.
Rom 6:4	Συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον· ἵνα ὥσπερ ἠγέρθη χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρός, οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν.	Therefore we have been buried with him through baptism into death, in order that as Christ rose from *the* dead by the glory of the father, so we too should walk in newness of life.	buried: or *entombed* (and the Lord was put in a tomb).
Rom 6:5	Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα·	For if we have been made of a joint nature in the likeness of his death, then we shall also be *in the likeness* of *his* resurrection,	been made of a joint nature ← *become jointly grown*, *been jointly begotten*. then ← *but*. Compare 2 Cor 13:4.
Rom 6:6	τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ·	knowing this, that our old man was jointly crucified, in order that the body of sin might be put out of action, so that we should no longer serve sin.	
Rom 6:7	ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας.	For he *who has* died has been cleared of sin.	cleared ← *justified*.
Rom 6:8	Εἰ δὲ ἀπεθάνομεν σὺν χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ·	So if we died with Christ, we believe we shall also live with him,	
Rom 6:9	εἰδότες ὅτι χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνῄσκει· θάνατος αὐτοῦ οὐκέτι κυριεύει.	knowing that Christ, having been raised from *the* dead, no longer dies; death no longer has dominion over him.	
Rom 6:10	Ὃ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὃ δὲ ζῇ, ζῇ τῷ θεῷ.	For *as regards* the *fact that* he died, he died to sin once and for all, but *as regards* the *fact that* he is alive, he is alive to God.	once and for all: see Heb 7:27.
Rom 6:11	Οὕτως καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μὲν εἶναι τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ θεῷ ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.	Likewise, you also count yourselves to be dead to sin, but living to God in Christ Jesus our Lord.	Christ Jesus: AV differs in word order, *Jesus Christ*.
Rom 6:12	Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ·	Do not let sin reign in your mortal body by obeying it in its desires.	obeying it: i.e. *obeying sin*.
Rom 6:13	μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ· ἀλλὰ παραστήσατε ἑαυτοὺς τῷ θεῷ ὡς ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ θεῷ.	And do not put your members *as* weapons of iniquity at the disposal of sin, but put yourselves at the disposal of God, as *being* living from *the* dead, and your members *as* weapons of righteousness at the disposal of God.	
Rom 6:14	Ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γάρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν.	For sin shall not have dominion over you, for you are not under *the* law, but under grace.	
Rom 6:15	Τί οὖν; Ἁμαρτήσομεν, ὅτι οὐκ ἐσμὲν ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν; Μὴ γένοιτο.	What then? Shall we sin because we are not under *the* law, but under grace? Far from it.	Far from it ← *May it not become / be*.
Rom 6:16	Οὐκ οἴδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοί ἐστε ᾧ ὑπακούετε, ἤτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην;	Do you not know that to whom you put yourselves at the disposal of *as* slaves in obedience – to *him* whom you obey – you are slaves, whether of sin *resulting* in death or of obedience *resulting* in righteousness?	Punctuation: we have separated out *to him whom you obey* as a parenthetic summary of the previous clause, a division which is not apparent in RP P1904 or TBS-TR punctuation.

Rom 6:17	Χάρις δὲ τῷ θεῷ, ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς·	But thanks *be* to God, because you were slaves of sin, but you have been obedient from *the* heart to the form of doctrine to which you were committed.	thanks ← *grace*. The usual word for thanks, εὐχαριστία, e.g. 1 Tim 4:4, is cognate with the word for grace, χάρις.
Rom 6:18	ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ.	But having been set free from sin, you have become servants of righteousness.	servants of ← *enslaved to*.
Rom 6:19	Ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν· ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν.	I speak humanly on account of the weakness of your flesh. For as you have *in the past* put your members in service to immorality and lawlessness, *resulting* in lawlessness, so now put your members in service to righteousness, *resulting* in sanctification.	
Rom 6:20	Ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ.	For when you were slaves of sin, you were free *in regard* to righteousness.	free: the opposite of *servant / slave*.
Rom 6:21	Τίνα οὖν καρπὸν εἴχετε τότε ἐφ' οἷς νῦν ἐπαισχύνεσθε; Τὸ γὰρ τέλος ἐκείνων θάνατος.	So what fruit did you then have from the *things* of which you are now ashamed? For the result of those *things is* death.	
Rom 6:22	Νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον.	But now, having been set free from sin, and having been made servants to God, you have your fruit in sanctification, and the result, *which is* age-abiding life.	
Rom 6:23	Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.	For the wages of sin *are* death, but the gift of God *is* age-abiding life in Christ Jesus our Lord.	Christ Jesus: AV differs in word order, *Jesus Christ*.
Rom 7:1	Ἢ ἀγνοεῖτε, ἀδελφοί - γινώσκουσιν γὰρ νόμον λαλῶ - ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ;	Or are you unaware, brothers – for I speak to *those who* know *the* law – that the law rules over man as long as he is alive?	
Rom 7:2	Ἡ γὰρ ὕπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνήρ, κατήργηται ἀπὸ τοῦ {RP P1904 S1550 S1894: νόμου τοῦ} [E1624: -] ἀνδρός.	For a married woman is bound by *the* law to *her* husband while he is alive, but if the husband dies, she is released from {RP P1904 S1550 S1894: the law of the} [E1624: *her*] husband.	νόμου τοῦ, *law of the*: present in RP P1904 S1550 S1894 F1859=12/12 (incl. c*(tacite)*) vs. absent in E1624 F1859=0/12. married: literally, *under / subject to a husband*. is released ← *has been annulled / abolished*.
Rom 7:3	Ἄρα οὖν ζῶντος τοῦ ἀνδρὸς μοιχαλὶς χρηματίσει, ἐὰν γένηται ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνήρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα, γενομένην ἀνδρὶ ἑτέρῳ.	So she will be called an adulteress if she becomes *the wife* of another man while the husband is alive. But if the husband dies, she is free from the law, so that she is not an adulteress if she becomes *the wife* of another man.	be called ← *transact*, then later *be styled, bear the title of*. man *(2x)* ← *husband*. if she becomes: conditional use of the participle. AV differs *(though ...)*, concessive use, which is also possible.
Rom 7:4	Ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ θεῷ.	So, my brothers, you too have died to the law through the body of Christ so as to become *subject* to another, him *who has been* raised from *the* dead, so that we may bear fruit to God.	have died ← *were put to death*.

Rom 7:5	Ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφορῆσαι τῷ θανάτῳ.	For when we were in the flesh, the sinful passions *defined* by the law were active in our members so as to produce fruit to death.	sinful passions ← *passions of sin*, a Hebraic genitive. *defined* by ← *through*.
Rom 7:6	Νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, {RP P1904 S1550: ἀποθανόντες} [E1624 S1894: ἀποθανόντος] ἐν ᾧ κατειχόμεθα, ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, καὶ οὐ παλαιότητι γράμματος.	But now, we have been released from the law, and {RP P1904 S1550: we have died *to that* by which we were being held} [E1624 S1894: that by which we were being held having died], so that we should serve in newness of spirit and not in *the* oldness of *the* letter.	ἀποθανόντες, *(we) having died*, RP P1904 S1550 F1859=12/12 vs. ἀποθανόντος, *(it / he) having died*, E1624 S1894 F1859=0/12. released ← *annulled / abolished*. letter: i.e. *the law of Moses*.
Rom 7:7	Τί οὖν ἐροῦμεν; Ὁ νόμος ἁμαρτία; Μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων, εἰ μὴ διὰ νόμου· τήν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν, Οὐκ ἐπιθυμήσεις·	What, then, shall we say? *Is* the law sin? Far from it. But I would not have known sin, except through *the* law. For indeed I would not have known covetousness if the law had not said, **"You shall not covet."**	**Ex 20:17, Deut 5:21**. Far from it ← *May it not become / be*. if the law had not said ← *if the law did not say*, an unreal condition, without ἄν. classically admitting a present time frame.
Rom 7:8	ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν· χωρὶς γὰρ νόμου ἁμαρτία νεκρά.	And sin, having seized *the* opportunity through the commandment, engendered in me all *sorts of* covetousness. For without *the* law, sin *is* dead.	
Rom 7:9	Ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον·	And I was alive without *the* law at one time. But when the commandment came, sin came to life, but I died,	came to life ← *came back to life*.
Rom 7:10	καὶ εὑρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωήν, αὕτη εἰς θάνατον·	and the very commandment *leading* to life was found by me *to lead* to death,	the very commandment *leading* to life was found ← *the commandment leading to life, this was found*.
Rom 7:11	ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέν με, καὶ {RP TR: δι'} [P1904: διὰ] αὐτῆς ἀπέκτεινεν.	for sin seized *the* opportunity through the commandment, and it deceived me and killed *me* through that.	δι', *through (apocopated)*, RP TR F1859=12/12 vs. διὰ, *through (unapocopated)*, P1904 F1859=0/12. that ← *it*. We take the antecedent to be *the commandment*.
Rom 7:12	Ὥστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή.	And so the law *is* holy, and the commandment holy and righteous and good.	
Rom 7:13	Τὸ οὖν ἀγαθὸν ἐμοὶ γέγονεν θάνατος; Μὴ γένοιτο. Ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον - ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς.	So did that *which was* good become death to me? Far from it. But sin *did*, in order that it might be shown up *as* sin, engendering death to me through that *which is* good – in order that sin might become exceedingly sinful through the commandment.	Far from it ← *May it not become / be*.
Rom 7:14	Οἴδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σαρκικός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν.	For we know that the law is spiritual, but I am carnal, sold under sin.	
Rom 7:15	Ὃ γὰρ κατεργάζομαι, οὐ γινώσκω· οὐ γὰρ ὃ θέλω, τοῦτο πράσσω· ἀλλ' ὃ μισῶ, τοῦτο ποιῶ.	For I do not approve of what I do. For *it is* not *the case that* I do what I want *to do*, but what I hate – that *is what* I do.	approve of ← *know*. [CB] has *approve*, though it is not a meaning given by [LS], [MG] *(realize)*, [WB] *(decide)* or [MM]. There are three different words for *do* in the Greek, but it is hard to ↴

Rom 7:16	Εἰ δὲ ὃ οὐ θέλω, τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός.	And if I do what I do not wish *to do*, I assent to the law that *it is* good.	↳ identify and express any difference in shade of meaning. Perhaps more literally κατεργάζομαι = *work at*, πράσσω = *practise*, ποιέω = *do*. These verbs also occur in the next few verses.
Rom 7:17	Νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.	But now *it is* no longer I *who* do it, but the sin which dwells in me.	
Rom 7:18	Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἔστιν ἐν τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ θέλειν παράκειταί μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐχ εὑρίσκω.	For I know that there does not dwell in me – that is, in my flesh – *anything* good. For willing *a thing* is readily available to me, but doing that *which is* good escapes me.	is readily available ← *lies alongside*. escapes me ← *I do not find*.
Rom 7:19	Οὐ γὰρ ὃ θέλω, ποιῶ ἀγαθόν· ἀλλ' ὃ οὐ θέλω κακόν, τοῦτο πράσσω.	For I do not do *the* good that I wish *to do*, but *as for the* evil that I do not wish *to do* – that *is what* I do.	
Rom 7:20	Εἰ δὲ ὃ οὐ θέλω ἐγώ, τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.	Now if I do *that* which I do not wish *to do*, *it is* no longer I *who* do it, but the sin which dwells in me.	
Rom 7:21	Εὑρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν παράκειται.	So I find the principle for me, who would like to do that *which is* good, that evil besets me.	principle ← *law*. would like ← *wants*. besets ← *lies alongside*.
Rom 7:22	Συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἔσω ἄνθρωπον·	For I delight in the law of God from *the perspective of* the inward man.	
Rom 7:23	βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσίν μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου, καὶ αἰχμαλωτίζοντά με {RP-text TR: - } [RP-marg P1904: ἐν] τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσίν μου.	But I see another law in my members warring against the law of my mind and {RP-text TR: making me captive to} [RP-marg P1904: taking me captive in] the law of sin which is in my members.	ἐν, *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-text, R=8:7. which: the antecedent is *law*, not *sin*.
Rom 7:24	Ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;	Miserable man *that* I *am*! Who will rescue me from this mortal body?	mortal body ← *body of death*, a Hebraic genitive.
Rom 7:25	Εὐχαριστῶ τῷ θεῷ διὰ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν. Ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῒ δουλεύω νόμῳ θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας.	I thank God *that it is* through Jesus Christ our Lord. So then, I myself serve *the* law of God with my mind, but *the* law of sin with the flesh.	
Rom 8:1	Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν χριστῷ Ἰησοῦ, μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα.	So *there is* now no condemnation of those in Christ Jesus, who *do* not walk according to *the* flesh, but according to *the* spirit.	
Rom 8:2	Ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν χριστῷ Ἰησοῦ ἠλευθέρωσέν με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.	For the law of the spirit of life in Christ Jesus has freed me from the law of sin and death.	
Rom 8:3	Τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί·	For what *was* impossible with the law, in that it was weak as a result of the flesh, God *did*, having sent his own son in *the* likeness of sinful flesh, and concerning sin he condemned sin in the flesh,	with ← *of*. as a result of ← *through*. sinful flesh ← *flesh of sin*, a Hebraic genitive. Flesh and sin are associated in natural sinful man, which we feel is ↴

Rom 8:4	ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα.	in order that the righteous decree of the law might be fulfilled in us who walk not according to *the* flesh but according to *the* spirit.	↳ the sense of *flesh of sin*, though Christ breaks that association, yet bearing man's sin. [CB] translates *(likeness of) sin's flesh*, so as to ↴
Rom 8:5	Οἱ γὰρ κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν· οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος.	For those *who* are according to *the* flesh concentrate on the *interests* of the flesh, but those *who are* according to *the* spirit *concentrate on* the *interests* of the spirit.	↳ avoid any association of Christ's flesh with sin, but this leaves the strange concept of sin *having* flesh. Angels also sinned (2 Pet 2:4), presumably initially when not in the flesh.
Rom 8:6	Τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος· τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη·	For the mindset of the flesh *is on a par with* death, but the mindset of the spirit *is on a par with* life and peace.	
Rom 8:7	διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς θεόν, τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται·	For the mindset of the flesh *is* hostile to God, for it is not subject to the law of God, nor indeed can it *be*,	hostile ← *hostility*.
Rom 8:8	οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρέσαι οὐ δύνανται.	and those *who* are in *the* flesh cannot please God.	
Rom 8:9	Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκί, ἀλλ' ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. Εἰ δέ τις πνεῦμα χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.	But you are not in *the* flesh, but in *the* spirit, assuming *the* spirit of God dwells in you. But if anyone does not have *the* spirit of Christ, he is not *one* of his.	assuming ← *if indeed*. --- he ← *this (one)*.
Rom 8:10	Εἰ δὲ χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν {RP: διὰ} [P1904 TR: δι'] ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην.	But if Christ *is* in you, the body *is* dead because of sin, but the spirit *is* life because of righteousness.	διὰ, *on account of* (unapocopated), RP F1859=3/12 (Scrivener's dgn) vs. δι', *on account of* (apocopated), P1904 TR F1859=8/12 (Scrivener's abcfhklo) vs. διὰ, *on account of* (unapocopated), in another reading, F1859=1/12 (Scrivener's m). A strong disparity with RP, R=3:10.
Rom 8:11	Εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν χριστὸν ἐκ νεκρῶν ζῳοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν, διὰ {RP P1904 S1550: τὸ ἐνοικοῦν αὐτοῦ πνεῦμα} [E1624 S1894: τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος] ἐν ὑμῖν.	And if the spirit of him *who* raised Jesus from *the* dead dwells in you, he *who* raised Christ from *the* dead will also give life to your mortal bodies {RP P1904 S1550: on account of} [E1624 S1894: through] his spirit which dwells in you.	τὸ ἐνοικοῦν αὐτοῦ πνεῦμα, *(on account of) his indwelling spirit*, RP P1904 S1550 F1859=9/12 (Scrivener's bc*(tacite)*fghklno) vs. τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος, *(through) his indwelling spirit*, E1624 S1894 F1859=3/12 (Scrivener's adm).
Rom 8:12	Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν, οὐ τῇ σαρκί, τοῦ κατὰ σάρκα ζῆν·	So then, brothers, we are debtors, *but* not to the flesh, to live according to *the* flesh,	
Rom 8:13	εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνῄσκειν· εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε.	for if you live according to *the* flesh, you are going to die. But if you mortify the deeds of the body through *the* spirit, you will live.	are going to: not the future tense, but from the verb μέλλω, so possibly *are about to, are destined to* or even in this context *are doomed to*. --- through: dative of instrument.
Rom 8:14	Ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ θεοῦ.	For *those* who are led by *the* spirit of God are *the* sons of God.	*those* who ... are ← *as many as ... these are*.
Rom 8:15	Οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλ' ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κράζομεν, Ἀββᾶ, ὁ πατήρ.	For you have not received *the* spirit of bondage again, *leading* to fear, but you have received *the* spirit of adoption, by which we cry, "Abba, father."	Abba ← *Father* (Aramaic, determined state, used as the vocative).
Rom 8:16	Αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι ἐσμὲν τέκνα θεοῦ·	The spirit itself bears joint witness with our spirit that we are children of God.	

Rom 8:17	εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν θεοῦ, συγκληρονόμοι δὲ χριστοῦ· εἴπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶμεν.	And if children, *then* also heirs, God's heirs at that, and Christ's joint heirs, if indeed we jointly suffer, in order also for us to be jointly glorified.	Punctuation: the meaning of this sentence, especially the scope of the apodosis to the conditional, could be changed somewhat by replacing one of the commas by a semicolon. We leave a neutral interpretation with our commas in our translation, but we have a leaning towards a longer break after *God's heirs at that*.
Rom 8:18	Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.	For I do not consider the sufferings of the present time worthy *compared* to the coming glory *which is* to be revealed to us.	do not consider ... worthy ← *consider ... not worthy*.
Rom 8:19	Ἡ γὰρ ἀποκαραδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ ἀπεκδέχεται.	For the eager expectation of creation awaits the revelation of the sons of God.	creation: AV differs *(creature)*.
Rom 8:20	Τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἑκοῦσα, ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐπ' ἐλπίδι·	For creation was subject to futility, not willingly, but on account of him *who* did the subjecting, *but* in hope	creation: AV differs *(creature)*.
Rom 8:21	ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ.	that also creation itself will be delivered from the bondage of decay into the glorious freedom of the children of God.	creation: AV differs *(creature)*. glorious freedom ← *freedom of glory*, a Hebraic genitive.
Rom 8:22	Οἴδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν.	For we know that the whole of creation has been groaning and suffering labour pains together up to now.	
Rom 8:23	Οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες, καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.	And not only *that*, but also those who have the firstfruit of the spirit, and we ourselves also groan inwardly while awaiting the adoption – the redemption of our body.	inwardly ← *in ourselves*.
Rom 8:24	Τῇ γὰρ ἐλπίδι ἐσώθημεν· ἐλπὶς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς· ὃ γὰρ βλέπει τις, τί καὶ ἐλπίζει;	For we have been saved by hope. Now hope *which is* seen is not hope. For what someone sees, *in* what *way* does he also hope *for it*?	
Rom 8:25	Εἰ δὲ ὃ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.	But if we hope for *that* which we do not see, we await *it* with patience.	
Rom 8:26	Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται ταῖς ἀσθενείαις ἡμῶν· τὸ γὰρ τί {RP P1904: προσευξόμεθα} [TR: προσευξώμεθα] καθὸ δεῖ, οὐκ οἴδαμεν, ἀλλ' αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν στεναγμοῖς ἀλαλήτοις·	And likewise, the spirit also helps *counter* our weaknesses. For we do not know in what *way* {RP P1904: we shall pray} [TR: we should pray] – as *we* ought to – but the spirit itself intercedes for us with unutterable sighings.	προσευξόμεθα, *we shall pray*, RP P1904 F1859=12/12 vs. προσευξώμεθα, *we should pray* (deliberative subjunctive), TR F1859=0/12.
Rom 8:27	ὁ δὲ ἐρευνῶν τὰς καρδίας οἶδεν τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.	And **he *who* searches hearts** knows what the mindset of the spirit *is*, because it intercedes for *the* saints in God's way.	**Jer 17:10, Jer 20:12**. See also Rev 2:23. saints: see Matt 27:52.
Rom 8:28	Οἴδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν.	And we know that for those *who* love God, all *things* work together for good, for those *who* are called according to *his* purpose,	

Rom 8:29	Ὅτι οὓς προέγνω, καὶ προώρισεν συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς·	that *those* whom he knew beforehand, he also predestined *to be* conformed to the likeness of his son, so that he should be *the* firstborn among many brothers;	
Rom 8:30	οὓς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν· καὶ οὓς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν· οὓς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.	and those whom he predestined, he also called; and those whom he called, he also justified; and those whom he justified, he also glorified.	
Rom 8:31	Τί οὖν ἐροῦμεν πρὸς ταῦτα; Εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;	What, then, shall we say to these *things*? If God *is* for us, who *is* against us?	
Rom 8:32	Ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται;	*He* who for his part did not spare his own son but delivered him up for all of us, how will he not with him also make a gift of all *things* to us?	for his part ← *also*.
Rom 8:33	Τίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ; Θεὸς ὁ δικαιῶν·	Who can bring a charge against God's chosen *ones*? God *is* the *one who* justifies.	can ← *will*, a Hebraism.
Rom 8:34	τίς ὁ κατακρίνων; Χριστὸς ὁ ἀποθανών, μᾶλλον δὲ καὶ ἐγερθείς, ὃς καὶ ἔστιν ἐν δεξιᾷ τοῦ θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν.	Who *is* the accuser? Christ *is* the *one who* died, or rather, *who was* also raised, who is also at *the* right *hand* of God, who also intercedes for us.	
Rom 8:35	Τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ χριστοῦ; Θλίψις, ἢ στενοχωρία, ἢ διωγμός, ἢ λιμός, ἢ γυμνότης, ἢ κίνδυνος, ἢ μάχαιρα;	Who can separate us from the love of Christ? *Can* tribulation or anguish or persecution or famine or destitution or danger or *the* sword?	can ← *will*, a Hebraism. destitution ← *nakedness*.
Rom 8:36	Καθὼς γέγραπται ὅτι {RP: Ἕνεκέν} [P1904 TR: Ἕνεκά] σου θανατούμεθα ὅλην τὴν ἡμέραν· ἐλογίσθημεν ὡς πρόβατα σφαγῆς.	As it stands written: **"For your sake we are killed all day *long*. We have been considered as sheep for slaughter."**	ἕνεκέν, *for your sake (1)*, RP F1859=2/12 (Scrivener's mn) vs. ἕνεκά, *for your sake (2)*, P1904 TR F1859=10/12 (Scrivener's abcdfghklo). A strong disparity with RP, R=2:12. **Ps 44:23MT (Ps 44:22AV)**.
Rom 8:37	Ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς.	But in all these *things* we do more than conquer through him *who* loved us.	
Rom 8:38	Πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι οὔτε ἀρχαὶ οὔτε δυνάμεις οὔτε ἐνεστῶτα οὔτε μέλλοντα	For I have been persuaded that neither death nor life, nor angels, nor dominions nor powers, nor *things* present or future,	
Rom 8:39	οὔτε ὕψωμα οὔτε βάθος οὔτε τις κτίσις ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.	nor height nor depth, nor any other creation will be able to separate us from the love of God which *is* in Christ Jesus our Lord.	creation: AV differs *(creature)*.
Rom 9:1	Ἀλήθειαν λέγω ἐν χριστῷ, οὐ ψεύδομαι, συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν πνεύματι ἁγίῳ,	I am speaking *the* truth in Christ – I am not lying – with my conscience jointly bearing me witness by holy spirit,	
Rom 9:2	ὅτι λύπη μοι ἐστὶν μεγάλη, καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μου.	that I have great sorrow and continual distress in my heart.	in ← *to*.

Rom 9:3	{RP: Εὐχόμην} [P1904 TR: Ηὐχόμην] γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα·	For I could vow that I myself were accursed from Christ for the sake of my brothers, my kinsmen according to *the* flesh,	εὐχόμην, *I could vow*, RP F1859=4/12 (Scrivener's ckln) vs. ηὐχόμην, *I could vow*, P1904 TR F1859=8/12 (Scrivener's abdfghmo). Both forms are imperfect without augment, for a present time frame potential clause, without the classical ἄν. On the absence of ἄν, compare Gal 4:20. A disparity with RP, R=4:10. accursed ← *an accursed thing; a curse*.
Rom 9:4	οἵτινές εἰσιν Ἰσραηλῖται, ὧν ἡ υἱοθεσία καὶ ἡ δόξα καὶ αἱ διαθῆκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι,	who are Israelites, who *have* the adoption and the glory and the covenants and the instituting of the law and the service and the promises,	service: i.e. *temple service* in particular.
Rom 9:5	ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων, θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν.	of whom the fathers *are*, and from whom Christ *is* as regards *the* flesh, who is above all, God blessed throughout the ages. Amen.	
Rom 9:6	Οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ. Οὐ γὰρ πάντες οἱ ἐξ Ἰσραήλ, οὗτοι Ἰσραήλ·	But *it is* not so that the word of God has failed. For *it is* not all those of Israel who *are* Israel,	who ← *these*.
Rom 9:7	οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραάμ, πάντες τέκνα· ἀλλ' Ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα.	nor *is it so* that because they are *the* seed of Abraham, *they are* all children, but, **"In *the line of* Isaac your seed will be called."**	**Gen 21:12**. called: i.e. *acknowledged*.
Rom 9:8	Τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς σαρκός, ταῦτα τέκνα τοῦ θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα.	This means *that it is* not the children of the flesh who *are the* children of God, but *rather that* the children of the promise are counted as seed.	means ← *is*. who ← *these*.
Rom 9:9	Ἐπαγγελίας γὰρ ὁ λόγος οὗτος, Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάρρᾳ υἱός.	For this *is* the word of promise: **"At this time I will come, and Sarah will have a son."**	**Gen 18:14**.
Rom 9:10	Οὐ μόνον δέ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν -	And not only *this*, but Rebecca also conceived from one *man*, Isaac our father,	
Rom 9:11	μήπω γὰρ γεννηθέντων, μηδὲ πραξάντων τι ἀγαθὸν ἢ κακόν, ἵνα ἡ κατ' ἐκλογὴν {RP: πρόθεσις τοῦ θεοῦ} [P1904 TR: τοῦ θεοῦ πρόθεσις] μένῃ, οὐκ ἐξ ἔργων, ἀλλ' ἐκ τοῦ καλοῦντος,	for while *they* had not yet been born and had not done anything good or bad (so that the purpose of God should stand by choice, not of works, but by him *who* does the calling)	πρόθεσις τοῦ θεοῦ, *purpose + of God*, RP F1859=12/12 vs. τοῦ θεοῦ πρόθεσις, *of God + purpose*, P1904 TR F1859=0/12. A case of collusion between P1904 and TR? stand ← *remain*. by ← *out of*, ἐκ being used to match the preposition in *not of works*.
Rom 9:12	{RP TR: ἐρρήθη} [P1904: ἐρρέθη] αὐτῇ ὅτι Ὁ μείζων δουλεύσει τῷ ἐλάσσονι.	it was said to her, **"The elder will serve the younger."**	ἐρρήθη, *it was said* (classical form), RP TR F1859=5/12 (Scrivener's acglm) vs. ἐρρέθη, *it was said* (non-classical form), P1904 F1859=7/12 (Scrivener's bdfhkno). A weak disparity with RP, R=6:8. But in Gal 3:16, a clear majority of our witnesses support the η spelling. **Gen 25:23**.
Rom 9:13	Καθὼς γέγραπται, Τὸν Ἰακὼβ ἠγάπησα, τὸν δὲ Ἠσαῦ ἐμίσησα.	As it stands written: **"I have loved Jacob, but I have hated Esau."**	**Mal 1:2, Mal 1:3**. See also for the linguistic usage **Deut 21:15**.

Rom 9:14	Τί οὖν ἐροῦμεν; Μὴ ἀδικία παρὰ τῷ θεῷ; Μὴ γένοιτο.	What, then, shall we say? Surely *there is* no injustice with God? May it not be *so*.	
Rom 9:15	Τῷ γὰρ {RP-text P1904: Μωϋσῇ} [RP-marg TR: Μωσῇ] λέγει, Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω.	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."**	Μωϋσῇ, *Moüses*, RP-text P1904 F1859=9/12 vs. Μωσῇ, *Moses*, RP-marg TR F1859=0/12 vs. Μωϋσεῖ, *Moüses*, F1859=2/12 (Scrivener's cd) vs. Μωσεῖ, *Moses*, F1859=1/12 (Scrivener's g). A disparity with RP-marg (low count) for the reading chosen. **Ex 33:19**.
Rom 9:16	Ἄρα οὖν οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεοῦντος θεοῦ.	So then, *it is* not *a matter* of him *who* wishes, nor of him *who* runs, but of God who shows mercy.	
Rom 9:17	Λέγει γὰρ ἡ γραφὴ τῷ Φαραὼ ὅτι Εἰς αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.	For the scripture says to Pharaoh, **"I raised you up for this very *thing*: that I might show my power by *means of* you, and so that my name might be proclaimed in all the earth."**	**Ex 9:16**. earth: or *land*.
Rom 9:18	Ἄρα οὖν ὃν θέλει ἐλεεῖ· ὃν δὲ θέλει σκληρύνει.	So he has mercy on whom he wishes, and he hardens whom he wishes.	
Rom 9:19	Ἐρεῖς οὖν μοι, Τί ἔτι μέμφεται; Τῷ {RP P1904 S1550 S1894: γὰρ} [E1624: -] βουλήματι αὐτοῦ τίς ἀνθέστηκεν;	Then you will say to me, "Why does he blame *anyone* then? {RP P1904 S1550 S1894: For who} [E1624: Who] is withstanding his will?"	γὰρ, *for*: present in RP P1904 S1550 S1894 F1859=12/12 (incl. c*(tacite)*) vs. absent in E1624 F1859=0/12. then ← *still, yet*. is withstanding: perhaps, non-classically, ≈ AV, *has withstood*.
Rom 9:20	Μενοῦνγε, ὦ ἄνθρωπε, σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ; Μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, Τί με ἐποίησας οὕτως;	Rather, O man, who are you to answer back to God? **Will the artefact say to the fashioner, "Why did you make me like this?"?**	**Isa 29:16, Isa 45:9**. Will: the particle μή puts pressure for an answer of *no*, classically at least, but we do not consider that this needs emphasizing here.
Rom 9:21	Ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν;	Or does the potter not have the power over the clay to make from the same lump one vessel having honour, but another lacking honour?	having honour ← *for honour*. lacking honour ← *for lack of honour*, or *for dishonour*.
Rom 9:22	Εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργήν, καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ, ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν·	So *what* if God, wishing to show anger and to make his power known, endured with much longsuffering *the* vessels of wrath, prepared for destruction,	destruction: or *loss, waste*.
Rom 9:23	καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους, ἃ προητοίμασεν εἰς δόξαν,	and *acted* in order that he might make the riches of his glory known on vessels of mercy, which he prepared beforehand for glory –	
Rom 9:24	οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν;	us whom he called, not only out of *the* Jews, but also out of *the* Gentiles.	

Rom 9:25	Ὡς καὶ ἐν τῷ Ὡσηὲ λέγει, Καλέσω τὸν οὐ λαόν μου λαόν μου· καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην.	As he also says in Hosea, **"I will call those *who are* not my people** **'My people',** **And her *who was* not beloved** **'Beloved.'**	**Hos 1:9, Hos 2:1MT (Hos 1:10AV)**. he: or *it*. Hosea: Greek and AV, *Osee*.
Rom 9:26	Καὶ ἔσται, ἐν τῷ τόπῳ οὗ {RP TR: ἐρρήθη} [P1904: ἐρρέθη] αὐτοῖς, Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος.	**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.' "**	ἐρρήθη, *it was spoken* (classical form), RP TR F1859=5/12 (Scrivener's abgmo) vs. ἐρρέθη, *it was spoken* (non-classical form), P1904 F1859=6/12 (Scrivener's dfhkl**n) vs. ἐρήθη, *it was spoken* (misspelled, but close to classical form), F1859=1/12 (Scrivener's c). Scrivener's l*, apparently another reading, is excluded, as it is doubtful. A weak disparity with RP, R=6:7. Compare Rom 9:12. **Hos 2:1MT (Hos 1:10AV), Hos 2:25MT (Hos 2:23AV)**.
Rom 9:27	Ἠσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ, Ἐὰν ᾖ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα σωθήσεται·	And Isaiah cries out concerning Israel, **"*Even* if the number of the sons of Israel** **Is like the sand of the sea,** **The remnant will be saved.**	**Isa 10:22**.
Rom 9:28	λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ· ὅτι λόγον συντετμημένον ποιήσει κύριος ἐπὶ τῆς γῆς.	**For he will conclude *the* matter** **And make decrees in righteousness,** **Because *the* Lord will carry out *the* pronouncement** ***Which has been* decreed on the earth."**	**Isa 10:22, Isa 10:23**. make decrees ... decreed ← *cut, cut short*, but by a Hebraism (גזר, כרת, חקק, חרץ) decrees and covenants are "cut". AV differs, not having the metaphorical sense.
Rom 9:29	Καὶ καθὼς προείρηκεν Ἠσαΐας, Εἰ μὴ κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρα ἂν ὡμοιώθημεν.	And as Isaiah foretold, **"If *the* Lord of hosts had not left us a seed,** **We would have become like Sodom,** **And we would have been made to resemble Gomorrah."**	**Isa 1:9**. hosts: or *armies*, which could be of angels.
Rom 9:30	Τί οὖν ἐροῦμεν; Ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην, κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως·	What, then, shall we say? – That *the* Gentiles who *do* not pursue righteousness have attained righteousness, and righteousness out of faith *at that*.	*at that*: this sense is implied by the particle δέ in this sentence.
Rom 9:31	Ἰσραὴλ δέ, διώκων νόμον δικαιοσύνης, εἰς νόμον δικαιοσύνης οὐκ ἔφθασεν.	But Israel, pursuing *the* law of righteousness, has not come up to *the standard of the* law of righteousness.	come up to *the standard of* ← *anticipated, come beforehand, overtaken*.
Rom 9:32	Διὰ τί; Ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων νόμου· προσέκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος,	How come? Because *they pursued it* not out of faith but out of works of *the* law. For they stumbled at the stumbling block,	but ← *but as*. block ← *stone*.
Rom 9:33	καθὼς γέγραπται, Ἰδοὺ τίθημι ἐν Σιὼν λίθον προσκόμματος καὶ πέτραν σκανδάλου· καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.	as it stands written: **"Behold, I put a stumbling block in Zion** **And a rock of offence,** **But no-one who believes in it** **Will be put to shame."**	**Isa 8:14, Isa 28:16**. See also **Ps 118:22**. block ← *stone*. Zion: Greek and AV, *Sion*. no-one ... Will ← *everyone ... Will not*.

Rom 10:1	Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις ἡ πρὸς τὸν θεὸν ὑπὲρ τοῦ Ἰσραήλ ἐστιν εἰς σωτηρίαν.	Brothers, my heart's desire and supplication to God for Israel is for salvation.	desire ← *goodwill*.
Rom 10:2	Μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν.	For I testify to them that they have a zeal for God, but not according to knowledge.	knowledge: or *acknowledgment*.
Rom 10:3	Ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν δικαιοσύνην ζητοῦντες στῆσαι, τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν.	For they are ignorant of God's righteousness, and, seeking to establish their own righteousness, they have not submitted to God's righteousness.	submitted ← *been subjected*, being passive, but also simply intransitive, *submitted*.
Rom 10:4	Τέλος γὰρ νόμου χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.	For Christ *is the* objective of *the* law *leading* to righteousness to everyone who believes.	objective ← *end*.
Rom 10:5	{RP P1904: Μωϋσῆς} [TR: Μωσῆς] γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς.	For Moses describes the righteousness which *is* of the law, that **the man who does the *requirements* will live by them.**	Μωϋσῆς, *Moüses*, RP P1904 F1859=6/12 (Scrivener's bcfkmo) vs. Μωσῆς, *Moses*, TR F1859=6/12 (Scrivener's adghln). Nearly a disparity with RP, R=7:7. **Lev 18:5**. the *requirements* ← *them (neuter)*.
Rom 10:6	Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει, Μὴ εἴπῃς ἐν {RP P1904 S1550 S1894: τῇ} [E1624: -] καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν οὐρανόν; - τοῦτ' ἔστιν χριστὸν καταγαγεῖν -	But the righteousness which *is* of faith speaks like this: **"Do not say in your heart, 'Who will go up to heaven?' "** – that is, to bring Christ down –	τῇ, *the (with "of you" = your)*: present in RP P1904 S1550 S1894 F1859=11/12 (incl. c*(tacite)*) vs. absent in E1624 F1859=1/12 (Scrivener's b). **Deut 30:12**.
Rom 10:7	ἢ, Τίς καταβήσεται εἰς τὴν ἄβυσσον; - τοῦτ' ἔστιν χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.	**"or, 'Who will go down to the abyss?' "** – that is, to bring Christ up from *the* dead.	**Deut 30:13**.
Rom 10:8	Ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου· τοῦτ' ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν·	But what does it say? **"The word is near to you, in your mouth and in your heart"** – that is, the word of faith which we proclaim,	**Deut 30:14**.
Rom 10:9	ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ·	that if you confess *the* Lord Jesus with your mouth, and you believe in your heart that God raised him from *the* dead, you will be saved.	
Rom 10:10	καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.	For *one* believes with *the* heart *leading* to righteousness, and confesses with *the* mouth *leading* to salvation.	*one* believes ... confesses ← *it is believed ... it is confessed*.
Rom 10:11	Λέγει γὰρ ἡ γραφή, Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.	For the scripture says, **"No-one who believes in him will be put to shame."**	**Isa 28:16**. No-one ... will ← *Everyone ... will not*.
Rom 10:12	Οὐ γάρ ἐστιν διαστολὴ Ἰουδαίου τε καὶ Ἕλληνος· ὁ γὰρ αὐτὸς κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν.	For there is no distinction between Jew and Greek; for the same *one is* Lord of all, being rich towards all those *who* call on him.	
Rom 10:13	Πᾶς γὰρ ὃς ἂν ἐπικαλέσηται τὸ ὄνομα κυρίου σωθήσεται.	For **everyone who calls on the name of *the* Lord will be saved.**	**Joel 3:5MT (Joel 2:32AV)**. everyone who ← *everyone whoever*. Pleonastic, perhaps for emphasis.

Rom 10:14	Πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; Πῶς δὲ πιστεύσουσιν οὗ οὐκ ἤκουσαν; Πῶς δὲ ἀκούσουσιν χωρὶς κηρύσσοντος;	How, then, will they call on *him* in whom they have not believed? And how will they believe in *him* whom they have not heard? And how will they hear without *one who* does the proclaiming?	
Rom 10:15	Πῶς δὲ κηρύξουσιν ἐὰν μὴ ἀποσταλῶσιν; Καθὼς γέγραπται, Ὡς ὡραῖοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων τὰ ἀγαθά.	And how will they do the proclaiming if they are not sent? As it stands written: **"How beautiful *are* the feet** **Of those *who* preach the gospel of peace,** **Of those *who* preach the gospel of good *things*!"**	**Isa 52:7**.
Rom 10:16	Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἠσαΐας γὰρ λέγει, Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;	But not all have responded to the gospel. For Isaiah says, **"Lord, who has believed our account?"**	**Isa 53:1**. responded to ← *obeyed*. account ← *thing heard*.
Rom 10:17	Ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος θεοῦ.	So faith *comes* from an announcement heard, and the announcement *comes* through *the* word of God.	announcement heard ← *thing heard*.
Rom 10:18	Ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν; Μενοῦνγε· Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.	But I say, "Have they not heard?" *They* certainly *have* – **Their speech went out into all the earth,** **And their words to the ends of the world.**	**Ps 19:5MT (Ps 19:4AV)**. earth: or *land*.
Rom 10:19	Ἀλλὰ λέγω, μὴ οὐκ ἔγνω Ἰσραήλ; Πρῶτος {RP P1904: Μωϋσῆς} [TR: Μωσῆς] λέγει, Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς.	But I say, "Did Israel not know?" Firstly, Moses says, **"I will provoke you to jealousy by a non-nation,** **By a foolish nation I will provoke you to anger."**	Μωϋσῆς, *Moüses*, RP P1904 F1859=10/13 vs. Μωσῆς, *Moses*, TR F1859=3/13 (Scrivener's g**hn). **Deut 32:21**.
Rom 10:20	Ἠσαΐας δὲ ἀποτολμᾷ καὶ λέγει, Εὑρέθην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν.	But Isaiah shows boldness and says, **"I have been found** **By those *who were* not seeking me;** **I have become evident** **To those *who were* not inquiring after me."**	**Isa 65:1**.
Rom 10:21	Πρὸς δὲ τὸν Ἰσραὴλ λέγει, Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.	But to Israel he says, **"All day *long* I have stretched out my hands** **To a disbelieving and refractory people."**	**Isa 65:2**. disbelieving: or, possibly, *disobedient*, but clearly *disbelieving* in John 3:36.
Rom 11:1	Λέγω οὖν, μὴ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ; Μὴ γένοιτο. Καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμί, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν.	So I say, "Surely God has not rejected his people?" May it not be *so*. For I also am an Israelite, of *the* seed of Abraham, of *the* tribe of Benjamin.	
Rom 11:2	Οὐκ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω. Ἢ οὐκ οἴδατε ἐν Ἠλίᾳ τί λέγει ἡ γραφή; Ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραήλ, λέγων,	**God has not rejected his people** whom he knew beforehand. Or do you not know what the scripture says in *the passage about* Elijah, when he intercedes to God against Israel, and says,	Punctuation: RP P1904 TBS-TR close the question at γραφή. RP, but not P1904 or TBS-TR, capitalizes the next word. We conclude the question at the end of verse 3. **Ps 94:14**, slightly adapted. Elijah ← *Elias*.

Rom 11:3	Κύριε, τοὺς προφήτας σου ἀπέκτειναν, καὶ τὰ θυσιαστήριά σου κατέσκαψαν· κἀγὼ ὑπελείφθην μόνος, καὶ ζητοῦσιν τὴν ψυχήν μου.	**"Lord, they have killed your prophets and demolished your altars, and I am left remaining on my own, and they seek my life"**?	**1 Ki 19:10, 1 Ki 19:14**. life ← *soul*.
Rom 11:4	Ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.	But what does the oracle say to him? – **"I have kept myself seven thousand men who have not bowed *the* knee to Baal."**	**1 Ki 19:18**. Baal: [MG] explains the feminine as through the custom of reading the execrable name as *bosheth* (בֹּשֶׁת), LXX αἰσχύνη (shame), both of which are feminine.
Rom 11:5	Οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λεῖμμα κατ' ἐκλογὴν χάριτος γέγονεν.	So in this way even at the present time a remnant exists by a gracious choice.	exists ← *has become, has come*. gracious choice ← *choice of grace*, a Hebraic genitive.
Rom 11:6	Εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων· ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις. Εἰ δὲ ἐξ ἔργων, οὐκέτι ἐστὶν χάρις· ἐπεὶ τὸ ἔργον οὐκέτι ἐστὶν ἔργον.	And if by grace, *then* no longer by works, *for* then grace is no longer grace. But if by works, *then* it is no longer grace, *for* then the work is no longer work.	
Rom 11:7	Τί οὖν; Ὃ ἐπιζητεῖ Ἰσραήλ, {RP P1904: τοῦτο} [TR: τούτου] οὐκ ἐπέτυχεν, ἡ δὲ ἐκλογὴ ἐπέτυχεν, οἱ δὲ λοιποὶ ἐπωρώθησαν·	What *is the case* then? What Israel is seeking it has not obtained, but those chosen did obtain *it*, whereas the rest became hardened.	τοῦτο, *this* (accusative, with *obtained*, perhaps attracted by ὃ), RP P1904 F1859=9/13 vs. τούτου, *this* (genitive, the usual case after ἐπιτυγχάνω), TR F1859=4/13 (Scrivener's dghl**). obtained ← *obtained this*. those chosen ← *the choice*. hardened: AV differs somewhat *(blinded)*.
Rom 11:8	καθὼς γέγραπται, Ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας.	As it stands written: **"God gave them a slumbering spirit –** **Eyes not for seeing** **And ears not for hearing",** *which holds* up to this day.	**Isa 29:10; Isa 6:9**. See also **Ezek 12:2**.
Rom 11:9	Καὶ {RP P1904: Δαυὶδ} [TR: Δαβὶδ] λέγει, Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν, καὶ εἰς σκάνδαλον, καὶ εἰς ἀνταπόδομα αὐτοῖς·	And David says, **"Make their table become a snare** **And a trap,** **And a stumbling block** **And a requital to them;**	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. **Ps 69:23MT (Ps 69:22AV)**. Make their table become ← *Their table must be made*, third person passive imperative (not optative). trap ← *hunt*.
Rom 11:10	σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διὰ παντὸς σύγκαμψον.	**Make their eyes darkened** **So as not to see,** **And bend their back continually."**	**Ps 69:24MT (Ps 69:23AV)**. Make their eyes darkened ← *Their eyes must be darkened*, third person passive imperative, as in the previous verse. bend: second person active imperative.
Rom 11:11	Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσιν; Μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλῶσαι αὐτούς.	So I say, "Did they stumble in order that they might fall?" Far from it. But by their fall *there is* salvation to the Gentiles, so as to provoke them to jealousy.	Far from it ← *May it not become / be*. fall ← *transgression, falling aside*, cognate with *fall*.

Rom 11:12	Εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμου, καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν;	Now if their fall *is the* world's richness, and their decline *is the* richness of *the* Gentiles, how much more *is* their fulness!	We punctuate as an exclamation; RP P1904 TBS-TR as a question. fall: see Rom 11:11. decline ← *worsening*.
Rom 11:13	Ὑμῖν γὰρ λέγω τοῖς ἔθνεσιν. Ἐφ' ὅσον μέν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω·	For I speak to you Gentiles. Insofar as I am an apostle of *the* Gentiles, I glorify my ministry,	
Rom 11:14	εἴ πως παραζηλώσω μου τὴν σάρκα, καὶ σώσω τινὰς ἐξ αὐτῶν.	*seeing* if somehow I can provoke *those of* my flesh to jealousy and save some of them.	can ← *will*, a Hebraism.
Rom 11:15	Εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἡ πρόσληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν;	For if casting them aside *is the* reconciliation of the world, what *is* the acceptance *of them*, if not life from *the* dead?	casting them aside ← *the casting away of them*. We feel that *casting aside* avoids the definitive suggestion of *casting away*, which, in view of the later *acceptance* in this verse (and as prophesied abundantly in the Old Testament) is inappropriate.
Rom 11:16	Εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι.	And if the firstfruit *is* holy, so *is* the bulk. And if the root *is* holy, so *are* the branches.	bulk ← *dough, paste, lump*.
Rom 11:17	Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ συγκοινωνὸς τῆς ῥίζης καὶ τῆς πιότητος τῆς ἐλαίας ἐγένου,	But if some of the branches have been broken off, and you, being a wild olive, have been grafted into them and have become a joint partaker of the root and the fatness of the olive tree,	
Rom 11:18	μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις, ἀλλ' ἡ ῥίζα σέ.	do not boast over the branches. And if you do boast, *consider that it is* not you *who* support the root, but the root you.	
Rom 11:19	Ἐρεῖς οὖν, Ἐξεκλάσθησαν {RP: - } [P1904 TR: οἱ] κλάδοι, ἵνα ἐγὼ ἐγκεντρισθῶ.	Then suppose you should say, "{RP: *Some*} [P1904 TR: The] branches were broken off so that I might be grafted in."	οἱ, *the (branches)*: absent in RP F1859=9/12 vs. present in P1904 TR F1859=3/12 (Scrivener's bco). Then suppose you should ← *You will say therefore*.
Rom 11:20	Καλῶς· τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἕστηκας. Μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ·	Well *now*, they were broken off because of unbelief, but you stand by faith. Do not be high-minded, but be fearful.	
Rom 11:21	εἰ γὰρ ὁ θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, μήπως οὐδέ σου {RP P1904: φείσεται} [TR: φείσηται].	For if God did not spare the natural branches, maybe he will not spare you either.	φείσεται, *he will spare* (future indicative), RP P1904 F1859=12/12 vs. φείσηται, *he may spare* (aorist subjunctive), TR F1859=0/12.
Rom 11:22	Ἴδε οὖν χρηστότητα καὶ ἀποτομίαν θεοῦ· ἐπὶ μὲν τοὺς πεσόντας, ἀποτομίαν· ἐπὶ δέ σε, χρηστότητα, ἐὰν ἐπιμείνῃς τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκκοπήσῃ.	So see *the* kindness and severity of God: severity towards those *who have* fallen, but kindness to you, if you remain in the kindness, otherwise you will also be cut off.	
Rom 11:23	Καὶ ἐκεῖνοι δέ, ἐὰν μὴ ἐπιμείνωσιν τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται· δυνατὸς {RP P1904: γὰρ ὁ θεός ἐστιν} [TR: γάρ ἐστιν ὁ θεὸς] πάλιν ἐγκεντρίσαι αὐτούς.	And they too, if they do not remain in unbelief, will be grafted in. For God is able to graft them in again.	ὁ θεός ἐστι(ν), *God + is*, RP P1904 F1859=4/12 (Scrivener's ahkl) vs. ἐστι(ν) ὁ θεὸς, *is + God* (not interrogative), TR F1859=8/12 (Scrivener's bcdfgmno). A disparity with RP, R=5:9. they ← *those*.

Rom 11:24	Εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου, καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον, πόσῳ μᾶλλον οὗτοι, οἱ κατὰ φύσιν, ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ;	For if you were cut out from the naturally wild olive and were unnaturally grafted in to *the* fine olive, how much more can these, the natural *branches*, be grafted into their own olive tree!	We punctuate as an exclamation; RP P1904 TBS-TR as a question. can ← *will*, a Hebraism.
Rom 11:25	Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ἦτε παρ' ἑαυτοῖς φρόνιμοι, ὅτι πώρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν, ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ·	For I do not want you to be ignorant, brothers, of this mystery, so that you are not clever in your own *estimation*: that hardness in part has taken place with Israel, *and it will remain* until the fulness of the Gentiles has come in.	
Rom 11:26	καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται· καθὼς γέγραπται, Ἥξει ἐκ Σιὼν ὁ ῥυόμενος, καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ·	And in this way all Israel will be saved, as it stands written: **"The deliverer will come out of Zion** **And will turn ungodliness away from Jacob,**	**Isa 59:20**. ungodliness ← *ungodlinesses*, suggesting *acts of ungodliness*.
Rom 11:27	καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν.	**And this *is* my covenant with them** **When I take away their sins."**	**Isa 27:9, Isa 59:21**. my covenant ← *the covenant from alongside me*.
Rom 11:28	Κατὰ μὲν τὸ εὐαγγέλιον, ἐχθροὶ δι' ὑμᾶς· κατὰ δὲ τὴν ἐκλογήν, ἀγαπητοὶ διὰ τοὺς πατέρας.	Now in relation to the gospel *they are* hostile for your sake, but in relation to the choice *they are* beloved for the sake of the fathers.	
Rom 11:29	Ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ θεοῦ.	For the gracious gifts and the calling of God *are* irrevocable.	
Rom 11:30	Ὥσπερ γὰρ καὶ ὑμεῖς ποτὲ ἠπειθήσατε τῷ θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ·	For just as you once did not believe God, but now have received mercy in their unbelief,	you once ← *you also once*. their ← *of these*.
Rom 11:31	οὕτως καὶ οὗτοι νῦν ἠπείθησαν, τῷ {RP P1904 S1550 S1894: ὑμετέρῳ} [E1624: ἡμετέρῳ] ἐλέει ἵνα καὶ αὐτοὶ ἐλεηθῶσιν·	so also have these not believed *either*, in the mercy *shown* to {RP P1904 S1550 S1894: you} [E1624: us], in order that they too may receive mercy.	ὑμετέρῳ, *to your (mercy)*, RP P1904 S1550 S1894 F1859=12/13 (incl. c*(tacite)*) vs. ἡμετέρῳ, *to our (mercy)*, E1624 F1859=1/13 (Scrivener's m*).
Rom 11:32	συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπείθειαν, ἵνα τοὺς πάντας ἐλεήσῃ.	For God has shut everyone up in unbelief in order that he may show everyone mercy.	
Rom 11:33	Ὦ βάθος πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ. Ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.	Oh depth of God's riches and wisdom and knowledge, how unsearchable his judgments *are* and untraceable his ways *are*!	riches and: AV differs somewhat *(riches ... of)*.
Rom 11:34	Τίς γὰρ ἔγνω νοῦν κυρίου; Ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;	**For who has known *the* mind of *the* Lord?** **Or who has been his counsellor?**	**Isa 40:13**.
Rom 11:35	Ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ;	**Or who has given him *anything* beforehand,** **And it will be repaid to him?**	**Job 41:3MT (Job 41:11AV)**. it will be repaid to him: or *he will be repaid by him*.
Rom 11:36	Ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.	For all *things are* from him and through him and *destined* for him. To him *be* glory throughout the ages. Amen.	

Rom 12:1	Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ, παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ θεῷ, τὴν λογικὴν λατρείαν ὑμῶν,	So I exhort you, brothers, *being moved* by the mercies of God, to present your bodies *as* a living sacrifice, a holy *one*, pleasing to God, *as* your rational service,	
Rom 12:2	καὶ μὴ {RP-text P1904: συσχηματίζεσθαι} [RP-marg TR: συσχηματίζεσθε] τῷ αἰῶνι τούτῳ, ἀλλὰ {RP-text P1904: μεταμορφοῦσθαι} [RP-marg TR: μεταμορφοῦσθε] τῇ ἀνακαινώσει τοῦ νοὸς ὑμῶν, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.	and {RP-text P1904: not to} [RP-marg TR: do not] be conformed to this age, but {RP-text P1904: to} [RP-marg TR: -] 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.	συσχηματίζεσθαι, *(not) to be conformed*, RP-text P1904 F1859=3/13 (Scrivener's gkn) vs. συσχηματίζεσθε, *(do not) be conformed*, RP-marg TR F1859=9/13 (Scrivener's abcd**fhlmo) vs. another reading, F1859=1/13 (Scrivener's d*). A disparity (#1) with RP-text, R=4:110. --- μεταμορφοῦσθαι, *(but) to be transformed*, RP-text P1904 F1859=3/12 (Scrivener's cgk + o*?) vs. μεταμορφοῦσθε, *(but) be transformed*, RP-marg TR F1859=9/12 (Scrivener's abdfhlmno**). Scrivener's o* is excluded as it is doubtful. A disparity (#2) with RP-text, R=4:10.
Rom 12:3	Λέγω γάρ, διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἑκάστῳ ὡς ὁ θεὸς ἐμέρισεν μέτρον πίστεως.	For by the grace which *has been* given to me, I am telling everyone among you not to be high-minded above how *you* should be minded, but to be minded to be sober-minded, as God has apportioned a measure of faith to each *one*.	high-minded (etc.): although this verse may not sound very elegant in English, it is close to the Greek and is perhaps a play on words: ὑπερφρονεῖν ... φρονεῖν ... φρονεῖν ... σωφρονεῖν.
Rom 12:4	Καθάπερ γὰρ ἐν ἑνὶ σώματι μέλη πολλὰ ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν·	For as we have many members in one body, but not all members have the same function,	
Rom 12:5	οὕτως οἱ πολλοὶ ἓν σῶμά ἐσμεν ἐν χριστῷ, ὁ δὲ καθ' εἷς ἀλλήλων μέλη.	so, *being* many, we are one body in Christ, but individually members of each other.	
Rom 12:6	Ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα, εἴτε προφητείαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως·	And we have different gracious gifts according to the grace given to us, whether prophecy, according to the proportion of *our* faith,	
Rom 12:7	εἴτε διακονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ·	whether a ministry, in the ministry, or whether *as* a teacher, in education,	
Rom 12:8	εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει· ὁ μεταδιδούς, ἐν ἁπλότητι· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἱλαρότητι.	or whether *as* one *who* encourages, with encouragement; a sharer, with generosity; one *who* presides, with diligence; one *who* shows mercy, with cheerfulness.	
Rom 12:9	Ἡ ἀγάπη ἀνυπόκριτος. Ἀποστυγοῦντες τὸ πονηρόν, κολλώμενοι τῷ ἀγαθῷ.	Love is unpretentious. *Let us* abhor evil, clinging to goodness,	
Rom 12:10	Τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι· τῇ τιμῇ ἀλλήλους προηγούμενοι·	showing tender affection to each other in brotherly love, guiding each other with honour,	guiding: AV differs, to modern ears at least *(preferring)*.
Rom 12:11	τῇ σπουδῇ μὴ ὀκνηροί· τῷ πνεύματι ζέοντες· τῷ {RP P1904 E1624 S1894: κυρίῳ} [S1550: καιρῷ] δουλεύοντες·	with diligence, not *being* slack, being fervent in the spirit, serving the {RP P1904 E1624 S1894: Lord} [S1550: season],	κυρίῳ, *Lord*, RP P1904 E1624 S1894 F1859=12/12 vs. καιρῷ, *time, season*, S1550 F1859=0/12.

Rom 12:12	τῇ ἐλπίδι χαίροντες· τῇ θλίψει ὑπομένοντες· τῇ προσευχῇ προσκαρτεροῦντες·	rejoicing in hope, being patient in tribulation, persevering in prayer,	
Rom 12:13	ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες· τὴν φιλοξενίαν διώκοντες.	contributing to the needs of the saints, pursuing hospitality.	saints: see Matt 27:52.
Rom 12:14	Εὐλογεῖτε τοὺς διώκοντας ὑμᾶς· εὐλογεῖτε, καὶ μὴ καταρᾶσθε.	Bless those *who* persecute you. Bless and do not curse.	
Rom 12:15	Χαίρειν μετὰ χαιρόντων, καὶ κλαίειν μετὰ κλαιόντων.	Rejoice with *those who are* rejoicing, and weep with *those who are* weeping.	
Rom 12:16	Τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες. Μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. Μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.	*Be* of the same mind towards each other. Do not be high-minded, but sympathize with those *who are* low-*ranking*. **Do not become wise-minded in your own *estimation*.**	**Prov 3:7**. wise-minded ← *(right-, prudent-) minded*. Compare the play on words in Rom 12:3. your own *estimation* ← *yourselves*.
Rom 12:17	Μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες. Προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων.	Let no-one render evil for evil. **Have a predisposition for good *things* in the presence of all men.**	**Prov 3:4** (allusion). Let no-one render: imperatival use of the participle.
Rom 12:18	Εἰ δυνατόν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες.	If *it is* possible, as much as you *can*, be peaceable with all men.	as much as you *can* ← *what (is) out of you*.
Rom 12:19	Μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ· γέγραπται γάρ, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει κύριος.	**Do not take revenge on each other**, beloved, but leave room for anger, for it stands written: **"Vengeance *is* mine. I will repay"**, says *the* Lord.	**Deut 32:35**. See also **Prov 20:22, Prov 24:29, Prov 25:22**. leave ← *give*. anger: i.e. *God's anger*, as noted by [CB], [MG].
Rom 12:20	Ἐὰν οὖν πεινᾷ ὁ ἐχθρός σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν, ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.	**"So if your enemy is hungry, Feed him. If he is thirsty, Give him a drink. For by doing this You will heap fiery coals on his head."**	**Prov 25:21, Prov 25:22**. by doing: gerundial use of the participle. fiery coals ← *coals of fire*, a Hebraic genitive.
Rom 12:21	Μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.	Do not be conquered by evil, but conquer evil with goodness.	
Rom 13:1	Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω· οὐ γάρ ἐστιν ἐξουσία εἰ μὴ {RP P1904: ὑπὸ} [TR: ἀπὸ] θεοῦ, αἱ δὲ οὖσαι ἐξουσίαι ὑπὸ τοῦ θεοῦ τεταγμέναι εἰσίν.	Let every person be subject to supreme authorities. For there is no authority {RP P1904: unless *appointed* by} [TR: except from] God, and the existing authorities have been appointed by God,	ὑπὸ, *by* (the usual agent of the passive), RP P1904 F1859=12/12 vs. ἀπὸ, *by*, or an exceptional agent of the passive, TR F1859=0/12. person ← *soul*. supreme authorities: Refuting the absolute universal application of Romans 13:1-5 to *civil authorities* are e.g. Acts 5:29 (obey God rather than men), Rev 16:2 (obey the beast?), and ↴

Rom 13:2	Ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, τῇ τοῦ θεοῦ διαταγῇ ἀνθέστηκεν· οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λήψονται.	so that he *who* opposes authority is resisting God's ordinance, and those *who* resist will bring judgment on themselves.	↳ WW2 history (the holocaust). After Acts 28:28 we have the present Gentile dispensation expounded primarily in Ephesians and Colossians, in which the injunctions of Romans 13:1-5 are not necessarily applicable, and Paul rather *appeals*, without a rod, to his readers to live a godly life. Compare Heb 13:7. We are somewhat ↴ on ← *to*.
Rom 13:3	Οἱ γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ τῶν κακῶν. Θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; Τὸ ἀγαθὸν ποίει, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς·	For rulers are not a terror to good works, but to bad *ones*. Now do you wish not to fear authority? Do what *is* good, and you will have commendation for it,	↳ doubtful about Otis Q. Sellers' suggestion that the *supreme authorities* are *the apostles*, appointed by God. But it is true that up to Acts 28:28 they had tremendous authority, over the sick, over the dishonest, over a magician (Elymas) etc. In any case, civil injunctions should be observed where they do not contravene God's injunctions. for ← *from*.
Rom 13:4	θεοῦ γὰρ διάκονός ἐστίν σοι εἰς τὸ ἀγαθόν. Ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκῇ τὴν μάχαιραν φορεῖ· θεοῦ γὰρ διάκονός ἐστιν, {RP TR: ἔκδικος εἰς ὀργὴν} [P1904: εἰς ὀργὴν ἔκδικος] τῷ τὸ κακὸν πράσσοντι.	for it is an instrument of God *which applies* to you to good *purpose*. But if you do what *is* wrong, *then* fear, for it does not bear the sword for nothing, for it is an instrument of God {RP TR: , an avenger in wrath} [P1904: for wrath – an avenger] on him *who* does wrong.	ἔκδικος εἰς ὀργὴν, *an avenger + for / in wrath*, RP TR F1859=6/12 (Scrivener's adghlm) vs. εἰς ὀργὴν ἔκδικος, *for / in wrath + an avenger*, P1904 F1859=6/12 (Scrivener's bcfkno). Nearly a disparity with RP, R=7:7. Punctuation: either our RP TR English or our English for P1904 is possible for both variants, our P1904 reading requiring moving RP's comma from after ἐστιν to after ὀργὴν. instrument *(2x)* ← *servant*.
Rom 13:5	Διὸ ἀνάγκη {RP P1904 S1550 S1894: ὑποτάσσεσθαι} [E1624: προτάσσεσθαι], οὐ μόνον διὰ τὴν ὀργήν, ἀλλὰ καὶ διὰ τὴν συνείδησιν.	So *it is* necessary to be {RP P1904 S1550 S1894: subject} [E1624: appointed beforehand] not only on account of the wrath, but also on account of *one's* conscience.	ὑποτάσσεσθαι, *to be subject*, RP P1904 S1550 S1894 F1859=11/12 vs. προτάσσεσθαι, *to be appointed beforehand*, E1624 F1859=1/12 (Scrivener's m). *it is* necessary ← *(there is) necessity*.
Rom 13:6	Διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε· λειτουργοὶ γὰρ θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο προσκαρτεροῦντες.	So in view of this, pay *your* taxes also. For they are God's ministers persevering with this very *thing*.	this very *thing*: i.e. *being God's ministers*, we presume.
Rom 13:7	Ἀπόδοτε οὖν πᾶσιν τὰς ὀφειλάς· τῷ τὸν φόρον τὸν φόρον· τῷ τὸ τέλος τὸ τέλος· τῷ τὸν φόβον τὸν φόβον· τῷ τὴν τιμὴν τὴν τιμήν.	So pay to everyone what *is* due – tax to whom tax *is due*, levies to whom levies *are due*, fear to whom fear *is due*, honour to whom honour *is due*.	what *is* due ← *the debts*.
Rom 13:8	Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀγαπᾶν ἀλλήλους· ὁ γὰρ ἀγαπῶν τὸν ἕτερον, νόμον πεπλήρωκεν.	Don't owe anyone anything except to love one another, for he *who* loves another has fulfilled *the* law.	

Rom 13:9	Τὸ γάρ, Οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, {RP-text P1904: - } [RP-marg TR: οὐ ψευδομαρτυρήσεις,] οὐκ ἐπιθυμήσεις, καὶ εἴ τις ἑτέρα ἐντολή, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται, ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς {RP P1904: σεαυτόν} [TR: ἑαυτόν].	For the *injunctions are*, **"You shall not commit adultery. You shall not commit murder. You shall not steal. {RP-text P1904: - } [RP-marg TR: 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."**	οὐ ψευδομαρτυρήσεις, *you shall not give false witness*: absent in RP-text P1904 F1859=3/12 (Scrivener's cgl) vs. present in RP-marg TR F1859=9/12 (Scrivener's adfhkmno). A disparity (#1) with RP-text, R=4:10. AV differs textually. --- σεαυτόν, *yourself* (classical form), RP P1904 F1859=6/13 (Scrivener's bcdg*ho, though g* reads σαυτόν) vs. ἑαυτόν, *yourself* (non-classical third person pronoun for second), TR F1859=7/13 (Scrivener's afg**klmn). A weak disparity (#2) with RP, R=7:8. --- **Ex 20:13-15**, {RP: - } [RP-marg TR: **Ex 20:16**,] **Ex 20:17, Lev 19:18, Deut 5:17-19** {RP: - } [RP-marg TR: **, Deut 5:20**].
Rom 13:10	Ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.	Love does not inflict harm on *one's* neighbour. Therefore love *is the* fulness of *the* law.	
Rom 13:11	Καὶ τοῦτο, εἰδότες τὸν καιρόν, ὅτι ὥρα ἡμᾶς ἤδη ἐξ ὕπνου ἐγερθῆναι· νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν.	And *there is* this, while we know the time, that *the* hour *is* already *here* for us to be roused from sleep. For our salvation *is* now nearer than when we believed.	while we know: temporal use of the participle.
Rom 13:12	Ἡ νὺξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν· ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, καὶ ἐνδυσώμεθα τὰ ὅπλα τοῦ φωτός.	The night is advanced; the day has drawn near. So let us put away the works of darkness and put on the armour of light.	
Rom 13:13	Ὡς ἐν ἡμέρᾳ, εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ.	Let us walk decently as in *the* day, not with orgies and in drunkenness, not in promiscuity and licentiousness, not in strife and jealousy,	promiscuity and licentiousness ← *promiscuities and licentiousnesses*.
Rom 13:14	Ἀλλ' ἐνδύσασθε τὸν κύριον Ἰησοῦν χριστόν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε, εἰς ἐπιθυμίας.	but put on the Lord Jesus Christ, and do not indulge in the predisposition of the flesh in *its* desires.	
Rom 14:1	Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς διακρίσεις διαλογισμῶν.	Receive him *who* is weak in faith, *but* not *by getting involved* in arbitrating in arguments.	arbitrating in arguments ← *arbitrations of arguments*.
Rom 14:2	Ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει.	One *person* believes in eating everything; another *who* is weak eats vegetables.	
Rom 14:3	Ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω, καὶ ὁ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω· ὁ θεὸς γὰρ αὐτὸν προσελάβετο.	Let him *who* eats *something* not despise him *who does* not eat *it*, nor he *who does* not eat *something* judge him *who does* eat *it*. For God has accepted him.	
Rom 14:4	Σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; Τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει. Σταθήσεται δέ· δυνατὸς γάρ ἐστιν ὁ θεὸς στῆσαι αὐτόν.	Who are you to judge another *person*'s servant? He stands or falls *serving* his own master. But he will be upheld, for God is able to uphold him.	to judge ← *the (one) judging*.
Rom 14:5	Ὃς μὲν κρίνει ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν. Ἕκαστος ἐν τῷ ἰδίῳ νοῒ πληροφορείσθω.	One *person* judges *one* day against another, while another judges each day. Let each *one* be completely sure in his own mind.	

Rom 14:6	Ὁ φρονῶν τὴν ἡμέραν, κυρίῳ φρονεῖ· καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, κυρίῳ οὐ φρονεῖ. {RP P1904: Καὶ ὁ} [TR: Ὁ] ἐσθίων κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ θεῷ· καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ θεῷ.	He *who* considers the day considers *it* to *the honour of the* Lord, and he *who* ignores the day ignores *it* to *the honour of the* Lord. {RP P1904: And he} [TR: He] *who* eats *something*, eats *it* to *the honour of the* Lord, for he gives thanks to God. And he *who* refrains from eating *something* refrains from eating *it also* to *the honour of the* Lord, and he gives God thanks.	καὶ, *and*: present in RP P1904 F1859=12/12 vs. absent in TR F1859=0/12. ═══ refrains from eating *(2x)* ← *does not eat*.
Rom 14:7	Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς ἑαυτῷ ἀποθνῄσκει.	For none of us lives for himself, and no-one dies for himself.	lives for: or, [MG], *is accountable to*.
Rom 14:8	Ἐάν τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν· ἐάν τε ἀποθνῄσκωμεν, τῷ κυρίῳ ἀποθνῄσκομεν· ἐάν τε οὖν ζῶμεν, ἐάν τε ἀποθνῄσκωμεν, τοῦ κυρίου ἐσμέν.	For if we live, we live to the Lord, or if we die, we die to the Lord. So whether we live or whether we die, we are the Lord's.	
Rom 14:9	Εἰς τοῦτο γὰρ χριστὸς καὶ ἀπέθανεν καὶ ἀνέστη καὶ {RP P1904: ἔζησεν} [TR: ἀνέζησεν], ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.	For *it is* for this *reason that* Christ both died and rose and {RP P1904: came to life} [TR: came back to life]: in order that he might be Lord of both *the* dead and *the* living.	ἔζησεν, *he came to life*, RP P1904 F1859=12/12 vs. ἀνέζησεν, *he came back to life*, TR F1859=0/12.
Rom 14:10	Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; Ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; Πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ χριστοῦ.	And why do you judge your brother? Or again, why do you despise your brother? For we will all stand at Christ's court.	Christ's court: compare 2 Cor 5:10. NA26's *God's court* has no support from F1859.
Rom 14:11	Γέγραπται γάρ, Ζῶ ἐγώ, λέγει κύριος· ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ.	For it stands written: **" '*As* I live', says *the* Lord, 'To me every knee shall bow, And every tongue will confess to God.' "**	**Isa 45:23**.
Rom 14:12	Ἄρα οὖν ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ θεῷ.	So then, each of us will give an account of himself to God.	
Rom 14:13	Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον.	So let us no longer judge each other, but judge this rather: not to put a stumbling block or a *cause of* offence in *your* brother's way.	in *your* brother's way ← *to the brother*.
Rom 14:14	Οἶδα καὶ πέπεισμαι ἐν κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι' {RP P1904: αὐτοῦ} [TR: ἑαυτοῦ]· εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν.	I know and have been persuaded by *the* Lord Jesus that nothing *is* profane of itself, except that to anyone *who* considers something to be profane, to him *it is* profane.	αὐτοῦ, *of it* (but standing for the reflexive pronoun), RP P1904 F1859=10/12 vs. ἑαυτοῦ, *of itself*, TR F1859=2/12 (Scrivener's dm). ═══ him ← *that (person)*.
Rom 14:15	Εἰ δὲ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς. Μὴ τῷ βρώματί σου ἐκεῖνον ἀπόλλυε, ὑπὲρ οὗ χριστὸς ἀπέθανεν.	And if your brother grieves on account of food, you no longer walk lovingly. Do not by your food lose him for whom Christ died.	him ← *that (person)*.
Rom 14:16	Μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν·	So do not let your good *behaviour* be slandered,	slandered ← *blasphemed*.
Rom 14:17	οὐ γάρ ἐστιν ἡ βασιλεία τοῦ θεοῦ βρῶσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ.	for the kingdom of God is not food and drink, but righteousness and peace and joy by holy spirit.	by: or *in*.
Rom 14:18	Ὁ γὰρ ἐν τούτοις δουλεύων τῷ χριστῷ εὐάρεστος τῷ θεῷ, καὶ δόκιμος τοῖς ἀνθρώποις.	For he *who* serves Christ in these *matters is* pleasing to God and approved of by men.	

Rom 14:19	Ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν, καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους.	So then, let us pursue the *things that pertain* to peace and to each other's edification.	
Rom 14:20	Μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ. Πάντα μὲν καθαρά, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι.	Do not undo the work for God on account of food. All *things are* clean, but *it is* wrong for the man who eats with offence *to do so*.	work for God ← *work of God*, objective genitive.
Rom 14:21	Καλὸν τὸ μὴ φαγεῖν κρέα, μηδὲ πιεῖν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει ἢ σκανδαλίζεται ἢ ἀσθενεῖ.	*It is* good not to eat meat or drink wine or *to consume anything* at which your brother stumbles or is offended or falters.	falters ← *is weak*.
Rom 14:22	Σὺ πίστιν ἔχεις; Κατὰ {RP P1904: σεαυτὸν} [TR: σαυτὸν] ἔχε ἐνώπιον τοῦ θεοῦ. Μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει.	Do you have faith? Have *it* as your own in God's sight. Blessed *is* he *who does* not judge himself in what he approves of.	σεαυτὸν, *your own (1)*, RP P1904 F1859=6/12 (Scrivener's cgklno) vs. σαυτὸν, *your own (2)*, TR F1859=6/12 (Scrivener's abdfhm). Nearly a disparity with RP, R=7:7. judge: AV differs somewhat *(condemneth)*.
Rom 14:23	Ὁ δὲ διακρινόμενος, ἐὰν φάγῃ, κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὃ οὐκ ἐκ πίστεως, ἁμαρτία ἐστίν.	But he *who is* in two minds stands condemned if he eats *like that*, because *it is* not *based* on faith. Indeed everything that *is* not *based* on faith is a sin.	stands condemned ← *has been condemned*. Compare our *it stands written* for γέγραπται.
Rom 14:24	¶ {RP P1904: Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου,} [TR: -]	¶ {RP P1904: To him *who is* able to establish you according to my gospel and the proclaiming of Jesus Christ by revelation of a mystery, kept silent in *past* durations of the ages,} [TR: -]	¶ **Verse division:** in TR, Rom 14:24-26 are at Rom 16:25-27. Whole verse: present here in RP P1904 F1859=12/12 vs. present in Rom 16:25 in TR F1859=0/12. It is not clear to us whether f** contains the verses at Rom 16:25, but f** margin supports f*. See Rom 16:25-27 for textual variations in the verses. AV differs textually. {RP P1904: in *past* durations of the ages ← *in age-abiding times*.}
Rom 14:25	¶ {RP P1904: φανερωθέντος δὲ νῦν, διά τε γραφῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ, εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος,} [TR: -]	¶ {RP P1904: but *which is* now made manifest, through prophetic scriptures on command of age-abiding God, for obedience to faith, having been made known to all the nations,} [TR: -]	¶ **Verse division:** see Rom 14:24. to ← *of*.
Rom 14:26	¶ {RP P1904: μόνῳ σοφῷ θεῷ, διὰ Ἰησοῦ χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.} [TR: -]	¶ {RP P1904: to God *the* only wise *one*, through Jesus Christ, to him *be* glory throughout the ages. Amen.} [TR: -]	¶ **Verse division:** see Rom 14:24. {RP P1904: him ← *whom*.}
Rom 15:1	Ὀφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν.	Now we who *are* able should bear the weaknesses of those *who are* unable to, and we *should* not please ourselves.	
Rom 15:2	Ἕκαστος {RP P1904: - } [TR: γὰρ] ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν.	{RP P1904: Let} [TR: For let] each *one* of us please *his* neighbour in what *is* right for edification.	γὰρ, *for*: absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12.
Rom 15:3	Καὶ γὰρ ὁ χριστὸς οὐχ ἑαυτῷ ἤρεσεν, ἀλλά, καθὼς γέγραπται, Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ἐπέπεσον ἐπ' ἐμέ.	For indeed, Christ did not please himself, but as it stands written: **"The reproaches of those *who* reproach you have fallen on me."**	**Ps 69:10MT (Ps 69:9AV)**.

Rom 15:4	Ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν προεγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ {RP: διὰ} [P1904 TR: -] τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν.	For all *the things* which were written beforehand were written for our instruction, in order that we might have hope through patience and {RP: through} [P1904 TR: -] the encouragement of the scriptures.	διὰ, *through*: present in RP F1859=5/12 (Scrivener's bdfgn) vs. absent in P1904 TR F1859=7/12 (Scrivener's achklmo). A disparity with RP, R=5:9. all ← *as many as*.
Rom 15:5	Ὁ δὲ θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δῴη ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ χριστὸν Ἰησοῦν·	May the God of patience and encouragement give you the same mindset among each other, in accordance with Christ Jesus,	
Rom 15:6	ἵνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι δοξάζητε τὸν θεὸν καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ.	so that you glorify the God and father of our Lord Jesus Christ in unanimity *and* in unison.	in unison ← *with one mouth*.
Rom 15:7	Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ χριστὸς προσελάβετο {RP-text P1904: ὑμᾶς} [RP-marg TR: ἡμᾶς], εἰς δόξαν 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.	ὑμᾶς, *you*, RP-text P1904 F1859=7/13 (Scrivener's bcgl**mno) vs. ἡμᾶς, *us*, RP-marg TR F1859=6/13 (Scrivener's adfhkl*). Nearly a disparity with RP-text, R=8:7. AV differs textually.
Rom 15:8	Λέγω δέ, {RP P1904: χριστὸν Ἰησοῦν} [TR: Ἰησοῦν χριστὸν] διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων·	Now I say that {RP P1904: Christ Jesus} [TR: Jesus Christ] has become a minister of *the* circumcision for God's truth, to confirm the promises to the fathers,	χριστὸν Ἰησοῦν, *Christ* + *Jesus*, RP P1904 F1859=10/12 vs. Ἰησοῦν χριστὸν, *Jesus* + *Christ*, TR F1859=2/12 (Scrivener's bo). AV differs textually. promises to ← *promises of*, objective genitive.
Rom 15:9	τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν, καθὼς γέγραπται, Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσιν, {RP TR: - } [P1904: κύριε,] καὶ τῷ ὀνόματί σου ψαλῶ.	and for the Gentiles to glorify God for *his* mercy, as it stands written: **"On account of this I will confess you among *the* Gentiles, {RP TR: - } [P1904: *O* Lord,]** **And I will sing praises to your name."**	κύριε, *O Lord*: absent in RP TR F1859=10/12 vs. present in P1904 F1859=2/12 (Scrivener's ch). **2 Sam 22:50, Ps 18:50MT (Ps 18:49AV)**.
Rom 15:10	Καὶ πάλιν λέγει, Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.	And again he says, **"Rejoice, *you* Gentiles, With his people."**	**Deut 32:43**.
Rom 15:11	Καὶ πάλιν, Αἰνεῖτε τὸν κύριον πάντα τὰ ἔθνη, καί, Ἐπαινέσατε αὐτὸν πάντες οἱ λαοί.	And again, **"Praise the Lord, all you Gentiles"** and, **"Laud him, all you peoples."**	**Ps 117:1**.
Rom 15:12	Καὶ πάλιν Ἠσαΐας λέγει, Ἔσται ἡ ῥίζα τοῦ Ἰεσσαί, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν· ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν.	And again, Isaiah says, **"There will be the root of Jesse** **And the *one who* rises to rule over *the* Gentiles.** **In him *the* Gentiles will hope."**	**Isa 11:10**. And *(second occurrence in verse)*: conjoining two descriptions of the same person (Christ).
Rom 15:13	Ὁ δὲ θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι, ἐν δυνάμει πνεύματος ἁγίου.	Now may the God of hope fill you with all joy and peace in believing, so that you abound in the hope, by *the* power of holy spirit.	

Rom 15:14	Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοί ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ {RP: ἄλλους} [P1904 TR: ἀλλήλους] νουθετεῖν.	And I am convinced, my brothers, I my very self, concerning you, that you yourselves too are full of goodness *and are* filled with all knowledge, *and that you are* able also to advise {RP: others} [P1904 TR: each other].	ἄλλους, *others*, RP F1859=11/11 (Scrivener's abcdghklmno + f?) vs. ἀλλήλους, *each other*, P1904 TR F1859=0/11. Scrivener's f is excluded as it is doubtful. A case of collusion between P1904 and TR? AV differs textually.
Rom 15:15	Τολμηρότερον δὲ ἔγραψα ὑμῖν, ἀδελφοί, ἀπὸ μέρους, ὡς ἐπαναμιμνήσκων ὑμᾶς, διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ θεοῦ,	Now I have written rather boldly to you, brothers, on occasion, as *one* reminding you, on account of the grace given to me by God	on occasion ← *from part, partly; from several (times)*. The same expression as *for a while* in Rom 15:24.
Rom 15:16	εἰς τὸ εἶναί με λειτουργὸν Ἰησοῦ χριστοῦ εἰς τὰ ἔθνη, ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ.	for me to be a minister of Jesus Christ to the Gentiles, sacredly ministering the gospel of God, in order that the Gentiles' offering might be acceptable, sanctified by holy spirit.	
Rom 15:17	Ἔχω οὖν καύχησιν ἐν χριστῷ Ἰησοῦ τὰ πρὸς {RP P1904: τὸν} [TR: -] θεόν.	So I have exultation in Christ Jesus *in respect of matters* pertaining to God.	τὸν, *the (God)*: present in RP P1904 F1859=11/12 vs. absent in TR F1859=1/12 (Scrivener's b). Christ Jesus: AV differs in word order, *Jesus Christ*.
Rom 15:18	Οὐ γὰρ τολμήσω λαλεῖν τι ὧν οὐ κατειργάσατο χριστὸς δι' ἐμοῦ, εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ,	For I will not dare to speak *of* anything other than of *the things* which Christ accomplished through me in *the cause of* obedience of *the* Gentiles in word and deed,	other than ← *which ... not*. obedience of *the* Gentiles: subjective genitive (the Gentiles obey).
Rom 15:19	ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος θεοῦ· ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ χριστοῦ·	by *the* power of signs and miracles, by *the* power of God's spirit, so that *I* have completed the *proclamation of* the gospel of Christ from Jerusalem and round about as far as Illyricum,	
Rom 15:20	οὕτως δὲ φιλοτιμούμενον εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη χριστός, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ·	in this way being particular not to preach the gospel where Christ has been named, so that I do not build on another's foundation,	
Rom 15:21	ἀλλά, καθὼς γέγραπται, Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὄψονται· καὶ οἳ οὐκ ἀκηκόασιν συνήσουσιν.	but as it stands written: **"*Those* to whom no announcement about him was made** **Shall see,** **And *those* who have not heard** **Will understand."**	**Isa 52:15**. no announcement about him was made ← *it has not been announced about him*.
Rom 15:22	Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς·	And this *is* also why I was prevented *in* many *ways* from coming to you,	this *is* also why ← *on account of which also*. was prevented ← *was being hindered, impeded*.
Rom 15:23	νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασιν τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν,	but now, no longer having an opportunity in these regions, but having had a longing to come to you for many years,	

Rom 15:24	ὡς ἐὰν πορεύωμαι εἰς τὴν Σπανίαν, ἐλεύσομαι πρὸς ὑμᾶς· ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ, ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.	as soon as I go to Spain, I will come to you. For I hope to see you as I pass through and to be sent on *my way* there by you, if I may first enjoy your company for a while.	enjoy your company ← *be satiated*. for a while ← *from part, partly*. The same expression as *on occasion* in Rom 15:15. AV differs *(somewhat)*.
Rom 15:25	Νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλήμ, διακονῶν τοῖς ἁγίοις.	But now I am going to Jerusalem to minister to the saints.	to minister ← *ministering*, present participle for classical future participle of purpose. saints: see Matt 27:52.
Rom 15:26	Εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλήμ.	For Macedonia and Achaea were pleased to make a certain contribution for the poor among the saints in Jerusalem.	saints: see Matt 27:52.
Rom 15:27	Εὐδόκησαν γάρ, καὶ ὀφειλέται αὐτῶν εἰσιν. Εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.	For they were pleased, and they are their debtors. For if the Gentiles had a share in their spiritual *benefits*, they conversely have a duty to minister to them in material *matters*.	they were pleased, and they are their debtors: i.e. *the Macedonians were pleased and the Macedonians are the Jerusalemites' debtors*. conversely ← *also*. The conjunction καὶ often has a sense of reciprocity. material ← *carnal*.
Rom 15:28	Τοῦτο οὖν ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι' ὑμῶν εἰς τὴν Σπανίαν.	So when I have completed this and have sealed *the transfer of* these proceeds to them, I will depart *passing* through your *way* for Spain.	when I have completed: temporal use of the participle. sealed: or *assured*. these proceeds ← *this fruit*.
Rom 15:29	Οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι εὐλογίας τοῦ εὐαγγελίου τοῦ χριστοῦ ἐλεύσομαι.	And I know that when I come to you, I will come in *the* fulness of *the* blessing of the gospel of Christ.	when I come: temporal use of the participle.
Rom 15:30	Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος, συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν·	And I encourage you, brothers, through our Lord Jesus Christ, and through the love of the spirit, to jointly strive with me in prayers to God for me,	
Rom 15:31	ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ, καὶ ἵνα ἡ διακονία μου ἡ εἰς Ἱερουσαλὴμ εὐπρόσδεκτος γένηται τοῖς ἁγίοις·	in order that I may be delivered from those *who* in Judaea do not believe, and that my ministry in Jerusalem may be well-received by the saints,	in Jerusalem ← *into Jerusalem*. Pregnant use. saints: see Matt 27:52.
Rom 15:32	ἵνα ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ θελήματος θεοῦ, καὶ συναναπαύσωμαι ὑμῖν.	in order that I may come to you with joy through *the* will of God and may refresh myself with you.	
Rom 15:33	Ὁ δὲ θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν. Ἀμήν.	*May* the God of peace *be* with you all. Amen.	
Rom 16:1	Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὖσαν διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς·	I commend to you Phoebe our sister, *who* is a minister of the church which *is* in Cenchrea,	Phoebe: AV= *Phebe*. church: see Matt 16:18.
Rom 16:2	ἵνα αὐτὴν προσδέξησθε ἐν κυρίῳ ἀξίως τῶν ἁγίων, καὶ παραστῆτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρήζῃ πράγματι· καὶ γὰρ αὐτὴ προστάτις πολλῶν ἐγενήθη, καὶ αὐτοῦ ἐμοῦ.	so that you welcome her in *the* Lord, in a way worthy of the saints, and that you stand by her in whatever matter she needs from you, for indeed she has been a patroness to many, including myself.	saints: see Matt 27:52.

Rom 16:3	Ἀσπάσασθε {RP-text: Πρίσκαν} [RP-marg P1904 TR: Πρίσκιλλαν] καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν χριστῷ Ἰησοῦ,	Greet {RP-text: Prisca} [RP-marg P1904 TR: Priscilla] and Aquila my fellow workers in Christ Jesus,	Πρίσκαν, *Prisca*, RP-text F1859=5/12 (Scrivener's dghmn) vs. Πρίσκιλλαν, *Priscilla*, RP-marg P1904 TR F1859=7/12 (Scrivener's abcfklo). A disparity with RP-text, R=5:9.
Rom 16:4	οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν·	who have risked their own necks for my life, to whom not only I, but also all the churches of the Gentiles give thanks,	necks ← *throats*. --- life ← *soul*. --- churches: see Matt 16:18.
Rom 16:5	καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. Ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀχαΐας εἰς χριστόν.	and *greet* the church in various homes of theirs. Greet Epaenetus my beloved, who is *the* firstfruit of Achaea in Christ.	church: see Matt 16:18.
Rom 16:6	Ἀσπάσασθε Μαριάμ, ἥτις πολλὰ ἐκοπίασεν εἰς ἡμᾶς.	Greet Mary, who has toiled a lot for us.	
Rom 16:7	Ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου, οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ γεγόνασιν ἐν χριστῷ.	Greet Andronicus and Junia my kinsmen and my fellow captives, who are outstanding among the apostles, who were also in Christ before me.	Junia ← *Junias*, a masculine name, but possibly feminine *Junia* [WB]. --- were ← *have become*.
Rom 16:8	Ἀσπάσασθε Ἀμπλίαν τὸν ἀγαπητόν μου ἐν κυρίῳ.	Greet Amplias, my beloved in *the* Lord.	
Rom 16:9	Ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν χριστῷ, καὶ Στάχυν τὸν ἀγαπητόν μου.	Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.	Urbanus: AV= *Urbane*.
Rom 16:10	Ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον ἐν χριστῷ. Ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου.	Greet Apelles, who *is* proven in Christ. Greet those of *the household of* Aristobulus.	
Rom 16:11	Ἀσπάσασθε {RP P1904: Ἡρῳδίωνα} [TR: Ἡροδίωνα] τὸν συγγενῆ μου. Ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου, τοὺς ὄντας ἐν κυρίῳ.	Greet Herodion, my kinsman. Greet those of *the household of* Narcissus, who are in *the* Lord.	Ἡρῳδίωνα, *Herodion (1)*, RP P1904 F1859=11/12 (incl. c*(tacite)*) vs. Ἡροδίωνα, *Herodion (2)*, TR F1859=0/12 vs. apparently another reading, F1859=1/12, Scrivener's g, but it is doubtful.
Rom 16:12	Ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν κυρίῳ. Ἀσπάσασθε Περσίδα τὴν ἀγαπητήν, ἥτις πολλὰ ἐκοπίασεν ἐν κυρίῳ.	Greet Tryphaena and Tryphosa, who *are* toiling in *the* Lord. Greet Persis the beloved, who has toiled a lot in *the* Lord.	Tryphaena: AV= *Tryphena*.
Rom 16:13	Ἀσπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν ἐν κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.	Greet Rufus, who *is* eminent in *the* Lord, and his mother, and mine.	eminent ← *chosen, select*, apparently going well beyond the starting point in Christ (Heb 6:1).
Rom 16:14	Ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμᾶν, Πατρόβαν, Ἑρμῆν, καὶ τοὺς σὺν αὐτοῖς ἀδελφούς.	Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes and the brothers with them.	
Rom 16:15	Ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους.	Greet Philologus and Julia, Nereus and his sister, and Olympas and all the saints who *are* with them.	saints: see Matt 27:52.
Rom 16:16	Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τοῦ χριστοῦ.	Greet each other with a holy kiss. The churches of Christ greet you.	churches: see Matt 16:18.
Rom 16:17	Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα, παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε, ποιοῦντας· καὶ ἐκκλίνατε ἀπ' αὐτῶν.	And I exhort you, brothers, to look out for those *who* cause dissensions and offences contrary to the teaching which you have learned, and turn away from them.	

Rom 16:18	Οἱ γὰρ τοιοῦτοι τῷ κυρίῳ ἡμῶν Ἰησοῦ χριστῷ οὐ δουλεύουσιν, ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ· καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων.	For suchlike do not serve our Lord Jesus Christ, but their own belly, and they deceive the hearts of the naive through smooth speech and fine language.	
Rom 16:19	Ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο. Χαίρω οὖν τὸ ἐφ' ὑμῖν· θέλω δὲ ὑμᾶς σοφοὺς μὲν εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν.	For your obedience has reached everyone. So I rejoice over you. And I want you to be wise with respect to good, but untainted with respect to evil.	
Rom 16:20	Ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μεθ' ὑμῶν. {RP P1904 S1550: - } [E1624 S1894: Ἀμήν.]	And the God of peace will crush Satan under your feet quickly. The grace of our Lord Jesus Christ *be* with you. {RP P1904 S1550: - } [E1624 S1894: Amen.]	ἀμήν, *amen*: absent in RP P1904 S1550 F1859=11/13 vs. present in E1624 S1894 F1859=2/13 (Scrivener's ah). AV differs textually. quickly: AV differs, reading *shortly*, which is also possible.
Rom 16:21	Ἀσπάζονται ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου.	Timothy, my fellow worker, and Lucius and Jason and Sosipater my kinsmen greet you.	Sosipater ← *Sosipatros*. Compare the anglicization of a similar name in Acts 20:4.
Rom 16:22	Ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος, ὁ γράψας τὴν ἐπιστολήν, ἐν κυρίῳ.	I Tertius, who wrote *out* the epistle, greet you in *the* Lord.	
Rom 16:23	Ἀσπάζεται ὑμᾶς Γάϊος ὁ ξένος μου καὶ τῆς ἐκκλησίας ὅλης. Ἀσπάζεται ὑμᾶς Ἔραστος ὁ οἰκονόμος τῆς πόλεως, καὶ Κούαρτος ὁ ἀδελφός.	Gaius, my host – and *host* of the whole church – greets you. Erastus, the steward of the city greets you, as *does* Quartus, *our* brother.	church: see Matt 16:18.
Rom 16:24	Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.	The grace of our Lord Jesus Christ *be* with all of you. Amen.	This is the true ending of the epistle, as it has Paul's valedictory sign. See 2 Thes 3:17-18.
Rom 16:25	¶ {RP P1904: - } [TR: Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου,]	¶ {RP P1904: - } [TR: To him *who is* able to establish you according to my gospel and the proclaiming of Jesus Christ by revelation of a mystery, kept silent in *past* durations of the ages,]	¶ **Verse division:** in RP, P1904, Rom 16:25-27 are at Rom 14:24-26. AV differs textually. For witness support for the location of these verses, see Rom 14:24. [TR: in *past* durations of the ages ← *in age-abiding times*.]
Rom 16:26	¶ {RP P1904: - } [TR: φανερωθέντος δὲ νῦν, διά τε γραφῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ, εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος,]	¶ {RP P1904: - } [TR: but *which is* now made manifest, through prophetic scriptures on command of age-abiding God, for obedience to faith, having been made known to all the nations,]	¶ **Verse division:** see Rom 16:25. to ← *of*.
Rom 16:27	¶ {RP P1904: - } [TR: μόνῳ σοφῷ θεῷ, διὰ Ἰησοῦ χριστοῦ,] {RP P1904: - } [S1550 E1624: ᾧ] [S1894: -] {RP P1904: - } [TR: ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.]	¶ {RP P1904: - } [TR: to God *the* only wise *one*, through Jesus Christ] {RP P1904: - } [S1550 E1624: , to him] [S1894: -] {RP P1904: - } [TR: *be* glory throughout the ages. Amen.]	¶ **Verse division:** see Rom 16:25. ᾧ, *to whom*: present in RP P1904 (in Rom 14:26) S1550 E1624 F1859=12/12 vs. absent in S1894 F1859=0/12. Scrivener's e is in a hiatus in Rom 14, and it does not contain the verse in Rom 16. [S1550 E1624: him ← *whom*.]
1 Cor 1:1	Παῦλος κλητὸς ἀπόστολος Ἰησοῦ χριστοῦ διὰ θελήματος θεοῦ, καὶ Σωσθένης ὁ ἀδελφός,	*From* Paul, a called apostle of Jesus Christ by *the* will of God, and Sosthenes *our* brother,	

1 Cor 1:2	τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις, σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν τε καὶ ἡμῶν·	to the church of God which is in Corinth, to *those* sanctified in Christ Jesus, called *to be* saints, with all those *who* call on the name of our Lord Jesus Christ in every place of both theirs and ours,	church: see Matt 16:18. saints: see Matt 27:52. The verse could be read as ... *(who) in every place call on the name of our Lord Jesus Christ, both theirs and ours*, as in AV, so AV differs.
1 Cor 1:3	χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.	grace to you, and peace from God our father and Lord, Jesus Christ.	Lord: no article in the Greek. See Rom 1:7, showing why we repunctuate; AV differs.
1 Cor 1:4	Εὐχαριστῶ τῷ θεῷ μου πάντοτε περὶ ὑμῶν, ἐπὶ τῇ χάριτι τοῦ θεοῦ τῇ δοθείσῃ ὑμῖν ἐν χριστῷ Ἰησοῦ·	I thank my God always on your behalf for the grace of God which *has been* given to you in Christ Jesus,	Christ Jesus: AV differs in word order, *Jesus Christ*.
1 Cor 1:5	ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει,	because you have been enriched in him in everything, in all speech and *in* all knowledge,	in him: scripture recognizes the concepts of being "in Christ" and "in Adam" and their characteristics (1 Cor 15:22). all speech: or *every word*.
1 Cor 1:6	καθὼς τὸ μαρτύριον τοῦ χριστοῦ ἐβεβαιώθη ἐν ὑμῖν·	in accordance with *the fact that* the testimony of Christ has been confirmed in you,	
1 Cor 1:7	ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ,	so that you are not lacking in any gracious gift, as you await the revelation of our Lord Jesus Christ,	revelation: AV differs somewhat *(coming)*.
1 Cor 1:8	ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους, ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ.	who will also secure you up to *the* end, irreproachable on the day of our Lord Jesus Christ.	secure ← *confirm*, as in 1 Cor 1:6, but we wish to avoid any association with the rite or sacrament of *"confirmation"* as practised by some established churches. The securing is done by Christ without human intervention. For the place of ordinances in the present dispensation, see Col 2:20.
1 Cor 1:9	Πιστὸς ὁ θεός, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ τοῦ κυρίου ἡμῶν.	God, by whom you were called into fellowship with his son Jesus Christ our Lord, *is* faithful.	with ← *of*.
1 Cor 1:10	Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα, ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῖ καὶ ἐν τῇ αὐτῇ γνώμῃ.	And I exhort you, brothers, in the name of our Lord Jesus Christ, that you all speak with one *voice*, and *that* there should not be *any* divisions among you, and *that* you should be equipped with the same mind and with the same purpose.	speak with one *voice* ← *speak the same (thing)*.
1 Cor 1:11	Ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης, ὅτι ἔριδες ἐν ὑμῖν εἰσιν.	For concerning you, my brothers, it has been shown to me by those of Chloe's *household* that there are controversies among you.	
1 Cor 1:12	Λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει, Ἐγὼ μέν εἰμι Παύλου, Ἐγὼ δὲ Ἀπολλώ, Ἐγὼ δὲ Κηφᾶ, Ἐγὼ δὲ χριστοῦ.	And I mean this, that each of you is saying, "I am of *the school of* Paul", and, "I of Apollos", and, "I of Cephas", and, "I of Christ."	mean ← *say*.
1 Cor 1:13	Μεμέρισται ὁ χριστός; Μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε;	Is Christ divided? Paul was not crucified for you, *was he*? Or were you baptized in Paul's name?	Is Christ divided ← *Has Christ been divided*.

1 Cor 1:14	Εὐχαριστῶ τῷ θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον καὶ Γάϊον·	I thank God that I did not baptize any of you except Crispus and Gaius,	
1 Cor 1:15	ἵνα μή τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβάπτισα.	so that no-one should say that I baptized in my own name.	
1 Cor 1:16	Ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα.	But I also baptized the household of Stephanas. Other *than that*, I do not know whether I baptized anyone else.	
1 Cor 1:17	Οὐ γὰρ ἀπέστειλέν με χριστὸς βαπτίζειν, ἀλλ' εὐαγγελίζεσθαι· οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ χριστοῦ.	For Christ did not send me to baptize, but to preach the gospel, not in linguistic wisdom, so that the cross of Christ should not be made void.	linguistic wisdom ← *wisdom of a word*.
1 Cor 1:18	Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν, τοῖς δὲ σῳζομένοις ἡμῖν δύναμις θεοῦ ἐστιν.	For the word of the cross is foolishness to those *who are on the road* to perdition, but to us who *are being* saved, it is *the* power of God.	perdition: or *waste*. *are being* saved: either in an ongoing sense, as in 1 Cor 15:2, or iterative use, one person after another becoming saved, as in Acts 2:47.
1 Cor 1:19	Γέγραπται γάρ, Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω.	For it stands written: **"I will demolish the wisdom of the wise** **And dismiss the intelligence of the intellectuals."**	**Isa 29:14**.
1 Cor 1:20	Ποῦ σοφός; Ποῦ γραμματεύς; Ποῦ συζητητὴς τοῦ αἰῶνος τούτου; Οὐχὶ ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου τούτου;	Where *is the* wise *man*? Where *is the* scribe? Where *is the* debater of this age? Has not God rendered the wisdom of this world foolish?	Where *is (3x)*: the sense is probably *Where does he stand?*
1 Cor 1:21	Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας.	For since the world, in the wisdom of God, did not know God through *its* wisdom, it pleased God to save those *who* believe through the foolishness of the proclamation *of the gospel*.	through: or *despite*. Compare Rom 2:27, Rom 4:11.
1 Cor 1:22	Ἐπειδὴ καὶ Ἰουδαῖοι σημεῖον αἰτοῦσιν, καὶ Ἕλληνες σοφίαν ζητοῦσιν·	Indeed *so*, seeing that *the* Jews ask for a sign, and *the* Greeks seek wisdom,	This verse is another answer to the question asked in 1 Cor 1:20.
1 Cor 1:23	ἡμεῖς δὲ κηρύσσομεν χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, Ἕλλησιν δὲ μωρίαν·	while we proclaim Christ crucified, a stumbling block to *the* Jews, and foolishness to *the* Greeks,	
1 Cor 1:24	αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησιν, χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν.	but to those themselves *who are* called, both Jews and Greeks, Christ *the* power of God and *the* wisdom of God,	
1 Cor 1:25	Ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστίν, καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν ἀνθρώπων ἐστίν.	because the foolishness of God is wiser than men, and the weakness of God is stronger than men.	
1 Cor 1:26	Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς·	For you see your calling, brothers, *and* that not many *who are* wise according to *the* flesh, that not many *who are* powerful, that not many *who are* of noble birth, *are called*,	

1 Cor 1:27	ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα τοὺς σοφοὺς καταισχύνῃ· καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα καταισχύνῃ τὰ ἰσχυρά·	but God has chosen the foolish *things* of the world, in order that he might put the wise to shame, and God has chosen the weak *things* of the world, in order that he might put the strong *things* to shame,	the wise: masculine, so *people* here, not *things* as elsewhere in this verse.
1 Cor 1:28	καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ θεός, καὶ τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ·	and God has chosen the ignoble *things* of the world, and the despised *things*, and the nonexistent *things*, in order to nullify the existing *things*,	nonexistent: perhaps standing for *vacuous*, or for *invisible*.
1 Cor 1:29	ὅπως μὴ {RP P1904 S1550 S1894: καυχήσηται} [E1624: καυχήσεται] πᾶσα σὰρξ ἐνώπιον {RP P1904: τοῦ θεοῦ} [TR: αὐτοῦ].	in order that no flesh should boast in {RP P1904: God's} [TR: his] presence.	καυχήσηται, *should boast* (classical aorist middle subjunctive), RP P1904 S1550 S1894 F1859=10/13 vs. καυχήσεται, *will boast* (non-classical future middle indicative), E1624 F1859=3/13 (Scrivener's bno). --- τοῦ θεοῦ, *of God*, RP P1904 F1859=13/13 vs. αὐτοῦ, *of him*, TR F1859=0/13. AV differs textually.
1 Cor 1:30	Ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν χριστῷ Ἰησοῦ, ὃς ἐγενήθη ἡμῖν σοφία ἀπὸ θεοῦ, δικαιοσύνη τε καὶ ἁγιασμός, καὶ ἀπολύτρωσις·	But by virtue of him you are in Christ Jesus, who became our wisdom from God, both righteousness and holiness, and redemption,	by virtue of ← *out of*.
1 Cor 1:31	ἵνα, καθὼς γέγραπται, Ὁ καυχώμενος, ἐν κυρίῳ καυχάσθω.	in order that, as it stands written: **"Let him *who* boasts boast in *the* Lord."**	**Jer 9:23MT (Jer 9:24AV)**, adapted a little.
1 Cor 2:1	Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ καθ' ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ μαρτύριον τοῦ θεοῦ.	And *as for* me, when I came to you, brothers, I did not come in extravagance of speech or wisdom when I proclaimed the testimony of God to you.	extravagance ← *pre-eminence, over-topping*.
1 Cor 2:2	Οὐ γὰρ ἔκρινα τοῦ εἰδέναι τι ἐν ὑμῖν, εἰ μὴ Ἰησοῦν χριστόν, καὶ τοῦτον ἐσταυρωμένον.	For I decided not to know anything among you except Jesus Christ, and him crucified.	him ← *this (man)*.
1 Cor 2:3	Καὶ ἐγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς.	And I came to you in weakness and in fear and in much trembling.	came to ← *became to*, but with πρός, *came to*. AV differs *(was with)*.
1 Cor 2:4	Καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως·	And my speech and my proclamation *were* not with persuasive words of human wisdom, but in an exhibition of spirit and power,	
1 Cor 2:5	ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει θεοῦ.	in order that your faith should not be in men's wisdom, but in *the* power of God.	
1 Cor 2:6	Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου, τῶν καταργουμένων·	But we speak wisdom among those *who are* complete – wisdom not of this age, nor of the rulers of this age, who *are being* brought to nothing,	
1 Cor 2:7	ἀλλὰ λαλοῦμεν σοφίαν θεοῦ ἐν μυστηρίῳ, τὴν ἀποκεκρυμμένην, ἣν προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν·	but we speak God's wisdom in a mystery, *wisdom* which *has been* hidden, which God pre-ordained before the ages for our glory,	
1 Cor 2:8	ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν·	which none of the rulers of this age has known, for if they had known, they would not have crucified the Lord of glory.	which: the antecedent is *"wisdom"* (feminine), not *"mystery"* (neuter), nor, as the context shows, *"glory"* (feminine).

1 Cor 2:9	ἀλλὰ καθὼς γέγραπται, Ἃ ὀφθαλμὸς οὐκ εἶδεν, καὶ οὖς οὐκ ἤκουσεν, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν.	But, as it stands written: **"What *the* eye has not seen** **And *the* ear has not heard** **And *what* has not arisen in *the* heart of man** ***Are* what God has prepared** **For those *who* love him."**	**Isa 64:3MT (Isa 64:4AV)**.
1 Cor 2:10	Ἡμῖν δὲ ὁ θεὸς ἀπεκάλυψεν διὰ τοῦ πνεύματος αὐτοῦ· τὸ γὰρ πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ θεοῦ.	And God has revealed *them* to us through his spirit. For the spirit inquires about all *things*, including the deep *things* of God.	
1 Cor 2:11	Τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; Οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ.	For who among men knows the *concerns* of man, except the spirit of man which *is* in him? And likewise, no-one knows the *concerns* of God except the spirit of God.	among ← *of*.
1 Cor 2:12	Ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν.	But we have not received the spirit of the world, but the spirit which *is* from God, in order that we might know the *things* graciously given to us by God.	from ← *out of*.
1 Cor 2:13	Ἃ καὶ λαλοῦμεν, οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς πνεύματος ἁγίου, πνευματικοῖς πνευματικὰ συγκρίνοντες.	And we also speak *of* these *things*, not with subject matter taught by human wisdom, but with subject matter taught by holy spirit, as we compare spiritual *things* with spiritual *things*.	One could repunctuate by moving the second comma to after πνευματικοῖς, giving ... *but with spiritual subject matter taught by holy spirit, as we compare spiritual things*. subject matter taught by human wisdom ← *taught words of human wisdom*. subject matter taught by holy spirit ← *taught (things) of holy spirit*. compare spiritual *things* with spiritual *things*: we ↴
1 Cor 2:14	Ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ· μωρία γὰρ αὐτῷ ἐστιν, καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται.	But *the* natural man does not receive the *things* of the spirit of God, for they are foolishness to him, and he cannot know *them* because they are spiritually evaluated.	↳ take this to mean *compare one scripture with another*. Compare this scripture, for example, with Phil 1:10 and 2 Tim 2:15. natural ← *of the soul, "soulical"*. evaluated ← *examined*.
1 Cor 2:15	Ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται.	But the spiritual *person* evaluates everything, but he himself is not evaluated by anyone.	evaluates ... evaluated ← *examines ... examined*.
1 Cor 2:16	Τίς γὰρ ἔγνω νοῦν κυρίου, ὃς συμβιβάσει αὐτόν; Ἡμεῖς δὲ νοῦν χριστοῦ ἔχομεν.	**For who has known *the* mind of *the* Lord** **And can instruct him?** But we have *the* mind of Christ.	**Isa 40:13**. can ← *will*, a Hebraism.
1 Cor 3:1	Καὶ ἐγώ, ἀδελφοί, οὐκ ἠδυνήθην {RP P1904: ὑμῖν λαλῆσαι} [TR: λαλῆσαι ὑμῖν] ὡς πνευματικοῖς, ἀλλ' ὡς σαρκικοῖς, ὡς νηπίοις ἐν χριστῷ.	Yet I *myself*, brothers, was not able to speak to you as *one does* to spiritual *people*, but *only* as *one does* to carnal *people*, as to infants in Christ.	ὑμῖν λαλῆσαι, *to you + to speak*, RP P1904 F1859=10/13 vs. λαλῆσαι ὑμῖν, *to speak + to you*, TR F1859=3/13 (Scrivener's d*km*).

1 Cor 3:2	Γάλα ὑμᾶς ἐπότισα, καὶ οὐ βρῶμα· οὔπω γὰρ {RP: ἐδύνασθε} [P1904 TR: ἠδύνασθε], ἀλλ' οὔτε ἔτι νῦν 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,	ἐδύνασθε, *you were able (1)*, RP F1859=8/13 vs. ἠδύνασθε, *you were able (2)*, P1904 TR F1859=5/13 (Scrivener's acdkn, though k misspelled and n with rough breathing). Nearly a disparity with RP, R=8:7. rather than ← *and not*.
1 Cor 3:3	ἔτι γὰρ σαρκικοί ἐστε· ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις καὶ διχοστασίαι, οὐχὶ σαρκικοί ἐστε, καὶ κατὰ ἄνθρωπον περιπατεῖτε;	for you are still carnal, for where *there is* rivalry among you, and strife, and dissensions, are you not carnal and do you *not* walk according to man?	
1 Cor 3:4	Ὅταν γὰρ λέγῃ τις, Ἐγὼ μέν εἰμι Παύλου, ἕτερος δέ, Ἐγὼ Ἀπολλώ, οὐχὶ σαρκικοί ἐστε;	For whenever a person says, "I am of Paul", and another, "I am of Apollos", are you not carnal?	
1 Cor 3:5	Τίς οὖν ἐστιν Παῦλος, τίς δὲ Ἀπολλώς, ἀλλ' ἢ διάκονοι δι' ὧν ἐπιστεύσατε, καὶ ἑκάστῳ ὡς ὁ κύριος ἔδωκεν;	Well who is Paul, and who *is* Apollos, but ministers through whom you came to believe, and each *has a ministry* according to *what* the Lord gave *him*?	ministers: in the sense of *servant, those who supply needs*. you came to believe: inceptive aorist.
1 Cor 3:6	Ἐγὼ ἐφύτευσα, Ἀπολλὼς ἐπότισεν, ἀλλ' ὁ θεὸς ηὔξανεν.	I planted, Apollos watered, but God gave the growth.	
1 Cor 3:7	Ὥστε οὔτε ὁ φυτεύων ἐστίν τι, οὔτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων θεός.	So neither he *who* plants nor he *who* waters is anything, but God who gives the growth.	
1 Cor 3:8	Ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἕν εἰσιν· ἕκαστος δὲ τὸν ἴδιον μισθὸν λήψεται κατὰ τὸν ἴδιον κόπον.	But he *who* plants and he *who* waters are one *agency*. And each will receive his own reward according to his own labour.	one *agency*: neuter numeral, so from *one (thing)*.
1 Cor 3:9	Θεοῦ γάρ ἐσμεν συνεργοί· θεοῦ γεώργιον, θεοῦ οἰκοδομή ἐστε.	For we are God's co-workers; you are God's cultivated field – God's building.	
1 Cor 3:10	Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι, ὡς σοφὸς ἀρχιτέκτων θεμέλιον τέθεικα, ἄλλος δὲ ἐποικοδομεῖ. Ἕκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ.	I have laid a foundation as a wise master-builder, according to the grace of God given to me, and another is building on *it*. But let each *one* watch how he builds on *it*.	
1 Cor 3:11	Θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς ἐστιν Ἰησοῦς {RP P1904: - } [TR: ὁ] χριστός.	For no-one can lay *any* other foundation than the *one which has been* laid, which is Jesus {RP P1904: - } [TR: the] Christ.	ὁ, *the*: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13.
1 Cor 3:12	Εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον τοῦτον χρυσόν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην,	But if anyone builds gold, silver, precious stones, wood, hay, *or* straw on this foundation,	
1 Cor 3:13	ἑκάστου τὸ ἔργον φανερὸν γενήσεται· ἡ γὰρ ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ ἑκάστου τὸ ἔργον ὁποῖόν ἐστιν τὸ πῦρ δοκιμάσει.	each *person*'s work will become manifest. For the day will show *it*, because it *will* be revealed by fire. And the fire will prove what kind of work each *person*'s is.	

1 Cor 3:14	Εἴ τινος τὸ ἔργον μένει ὃ {RP: ἐποικοδόμησεν} [P1904 TR: ἐπῳκοδόμησε], μισθὸν λήψεται.	If anyone's work which he has built on remains, he will receive a reward.	ἐποικοδόμησε(ν), *he built on* (non-classical form), RP F1859=1/13 (Scrivener's n, reading ἐπ' οἰκοδόμησε) vs. ἐπῳκοδόμησε(ν), *he built on* (classical form), P1904 TR F1859=12/13. A strong disparity with RP, R=1:14. remains: perhaps better accented μενεῖ, *will remain*, analogously to the future protasis of the conditional clauses in the next verse.
1 Cor 3:15	Εἴ τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται· αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός.	If anyone's work is burnt up, he will suffer loss, but he himself will be saved, but this *is* how: as through fire.	is ← *will be*, but English avoids the future tense in the protasis of conditional sentences. this *is* how ← *thus*.
1 Cor 3:16	Οὐκ οἴδατε ὅτι ναὸς θεοῦ ἐστε, καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν;	Do you not know that you are *the* sanctuary of God and *that* the spirit of God dwells in you?	
1 Cor 3:17	Εἴ τις τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ τοῦτον ὁ θεός· ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς.	If anyone spoils the sanctuary of God, God will spoil him. For the sanctuary of God is holy, which *is what* you are.	him ← *this (one)*. which *is what* you are ← *who you are*. An inanimate antecedent but animate relative pronoun, also discordant in number. English uses an inanimate relative pronoun in such cases.
1 Cor 3:18	Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα γένηται σοφός.	Let no-one deceive himself. If anyone among you considers *himself* to be wise in this age, let him become foolish, in order that he may become wise.	
1 Cor 3:19	Ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ θεῷ ἐστιν. Γέγραπται γάρ, Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν.	For the wisdom of this world is foolishness with God. For it stands written: **"He catches the wise in their *own* cunning."**	**Job 5:13**. in: or *by* or *with*.
1 Cor 3:20	Καὶ πάλιν, Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶν μάταιοι.	And again: **"*The* Lord knows the reasonings of the wise – that they are vain."**	**Ps 94:11**.
1 Cor 3:21	Ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστιν,	So let no-one among men boast, for all *things* are yours,	among men boast: AV differs *(glory in men)*, also possible.
1 Cor 3:22	εἴτε Παῦλος, εἴτε Ἀπολλώς, εἴτε Κηφᾶς, εἴτε κόσμος, εἴτε ζωή, εἴτε θάνατος, εἴτε ἐνεστῶτα, εἴτε μέλλοντα· πάντα ὑμῶν ἐστιν,	whether Paul or Apollos or Cephas or *the* world or life or death, whether present or future – everything is yours,	yours: plural *you*.
1 Cor 3:23	ὑμεῖς δὲ χριστοῦ, χριστὸς δὲ θεοῦ.	and you *are* Christ's, and Christ *is* God's.	
1 Cor 4:1	Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπηρέτας χριστοῦ καὶ οἰκονόμους μυστηρίων θεοῦ.	In this way let a man consider us as servants of Christ and stewards of *the* mysteries of God.	
1 Cor 4:2	Ὧδε λοιπόν, ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστός τις εὑρεθῇ.	Moreover it is required in stewards that a person is found *to be* faithful.	required ← *inquired into; sought*.
1 Cor 4:3	Ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω.	And it is *the* least of my *concerns* that I should be examined by you or by *the probings of the* day of man. But neither do I examine myself.	my ← *to me*.

1 Cor 4:4	Οὐδὲν γὰρ ἐμαυτῷ σύνοιδα, ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι· ὁ δὲ ἀνακρίνων με κύριός ἐστιν.	For I am not conscious of anything against myself, but I do not stand justified by that. And he *who* examines me is *the* Lord.	against myself: AV differs *(by myself)*. that ← *this*.
1 Cor 4:5	Ὥστε μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους, καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται ἑκάστῳ ἀπὸ τοῦ θεοῦ.	As a result, do not judge anything before *its* time, until the Lord comes, who will also bring the hidden *things* of darkness to light, and he will make the motives of *people's* hearts manifest, and then each *one* will have praise from God.	
1 Cor 4:6	Ταῦτα δέ, ἀδελφοί, μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλὼ δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ὃ γέγραπται φρονεῖν, ἵνα μὴ εἷς ὑπὲρ τοῦ ἑνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου.	And, brothers, I have applied these *things* to myself and Apollos on your account, so that you *who are* among us might learn not to speculate beyond what stands written, so that you aren't self-opinionated – one *person* above another to *the detriment of* someone else.	self-opinionated ← *puffed up*.
1 Cor 4:7	Τίς γάρ σε διακρίνει; Τί δὲ ἔχεις ὃ οὐκ ἔλαβες; Εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών;	For who gives you distinct characteristics? And what do you possess that you did not receive? But if you received *it*, why do you boast as if you didn't receive *it*?	gives you distinct characteristics ← *distinguishes you*. But if: there is a sense of contrariety, *But if on the other hand*. Compare 2 Cor 4:3.
1 Cor 4:8	Ἤδη κεκορεσμένοι ἐστέ, ἤδη ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὄφελόν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν.	You have already become satiated, you have already become rich, you have started reigning without us – and if only you really had started reigning, so that we too might reign with you.	started reigning *(2x)*: inceptive aorist.
1 Cor 4:9	Δοκῶ γὰρ ὅτι ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους· ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ, καὶ ἀγγέλοις, καὶ ἀνθρώποις.	For I consider that God has exhibited us, the apostles, last, as *people* under sentence of death, because we have become a spectacle to the world and to angels and to men.	
1 Cor 4:10	Ἡμεῖς μωροὶ διὰ χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι.	We *are* foolish for the sake of Christ, whereas you *are* wise in Christ. We *are* weak, whereas you *are* strong. You *are* esteemed, whereas we *are* without honour.	without honour: or *dishonoured*.
1 Cor 4:11	Ἄχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν, καὶ διψῶμεν, καὶ γυμνητεύομεν, καὶ κολαφιζόμεθα, καὶ ἀστατοῦμεν,	Up to the present hour we have been hungry and thirsty and been poorly clothed and have been knocked about and have been without a fixed address,	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].
1 Cor 4:12	καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι εὐλογοῦμεν· διωκόμενοι ἀνεχόμεθα·	and we have been toiling, working with our own hands. When railed at, we bless; when persecuted, we endure;	

1 Cor 4:13	βλασφημούμενοι παρακαλοῦμεν· ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίψημα ἕως ἄρτι.	when slandered, we speak in good cheer. We have become like *the* scum of the world – *the* offscouring of all *sorts* – up to the present *time*.	
1 Cor 4:14	Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ νουθετῶ.	I do not write these *things* to put you to shame, but I warn *you about it* as my beloved children.	to put you to shame: a present participle for a classical future participle of purpose.
1 Cor 4:15	Ἐὰν γὰρ μυρίους παιδαγωγοὺς ἔχητε ἐν χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας· ἐν γὰρ χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.	For *even* if you had ten thousand tutors in Christ, *you* still *would* not *have* many fathers. For I have begotten you in Christ Jesus through the gospel.	if you had: an unreal condition, but in view of the negative apodosis, it need not be emphasized in English with *if you were to have*.
1 Cor 4:16	Παρακαλῶ οὖν ὑμᾶς, μιμηταί μου γίνεσθε.	So I exhort you: be imitators of me.	
1 Cor 4:17	Διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὅς ἐστιν τέκνον μου ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδούς μου τὰς ἐν χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω.	For this *reason* I have sent you Timothy, who is a beloved child of mine, and faithful in *the* Lord, *and* who will remind you of my ways in Christ – how I teach everywhere in every church.	church: see Matt 16:18.
1 Cor 4:18	Ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς ἐφυσιώθησάν τινες.	Some *of you* are complacent, as though I were not coming to you.	complacent ← *puffed up*.
1 Cor 4:19	Ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἐὰν ὁ κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν δύναμιν.	And I will come to you quickly, if the Lord wishes *it*, and get to know not the talk of those *who are* complacent, but the power,	quickly: or *soon*. talk ← *word*. complacent ← *puffed up*.
1 Cor 4:20	Οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ, ἀλλ' ἐν δυνάμει.	for the kingdom of God is not in talk but in power.	talk ← *word*.
1 Cor 4:21	Τί θέλετε; Ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε πραότητος;	What do you want? For me to come to you with a rod, or in love and a spirit of meekness?	
1 Cor 5:1	Ὅλως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία, ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν ὀνομάζεται, ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν.	It is heard – very much so – *that there is* fornication among you, and fornication of such a kind that is not even named among the Gentiles, that someone should have *his* father's wife.	very much so ← *altogether*. This word is easier to translate when with a negative, e.g. Matt 5:34, *not at all*. Our word order and dashes are to prevent reading as *It is very-much so-heard that ...* . father's wife: presumably not the man's mother, but a subsequent wife of the father, so a *stepmother*.
1 Cor 5:2	Καὶ ὑμεῖς πεφυσιωμένοι ἐστέ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἐξαρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας.	And you are complacent and have not rather mourned, so that he *who* committed this act should be removed from your company.	complacent ← *puffed up*. from your company ← *from your midst*.
1 Cor 5:3	Ἐγὼ μὲν γὰρ ὡς ἀπὼν τῷ σώματι παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρών, τὸν οὕτως τοῦτο κατεργασάμενον,	Well I, being absent in the body but present in the spirit, have already reached a decision on him *who* actually did this, as if I were present,	actually did this ← *did this thus*.
1 Cor 5:4	ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος, σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ,	in the name of our Lord Jesus Christ, while you are gathered together (as *is* my spirit) with the power of our Lord Jesus Christ,	
1 Cor 5:5	παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου Ἰησοῦ.	to deliver a *man* like this to Satan, for destruction of the flesh, in order that the spirit might be saved on the day of the Lord Jesus.	

1 Cor 5:6	Οὐ καλὸν τὸ καύχημα ὑμῶν. Οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ;	Your boasting *is* not *a* good *thing*. Do you not know that a little leaven leavens the whole lump?	
1 Cor 5:7	Ἐκκαθάρατε {RP-text: - } [RP-marg P1904 TR: οὖν] τὴν παλαιὰν ζύμην, ἵνα ἦτε νέον φύραμα, καθώς ἐστε ἄζυμοι. Καὶ γὰρ τὸ Πάσχα ἡμῶν ὑπὲρ ἡμῶν {RP P1904 S1550: ἐτύθη} [E1624 S1894: ἐθύθη] χριστός·	{RP-text: Clear} [RP-marg P1904 TR: So clear] out the old leaven, in order to be a new lump, since you are unleavened. For indeed, our Passover has been sacrificed for us – Christ –	οὖν, *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. --- ἐτύθη, *was sacrificed* (classical form avoiding double aspiration), RP P1904 S1550 F1859=12/12 vs. ἐθύθη, *was sacrificed* (non-classical form with double aspiration), E1624 S1894 F1859=0/12.
1 Cor 5:8	ὥστε ἑορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις εἰλικρινείας καὶ ἀληθείας.	so let us keep the feast, not in old leaven, nor in leaven of wickedness and evil, but in unleavened *bread* of sincerity and truth.	
1 Cor 5:9	Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις·	I have written to you in the epistle not to associate with fornicators,	I have written ← *I wrote*, the sense being *I have written in this epistle* (1 Cor 5:1-2).
1 Cor 5:10	καὶ οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ τοῖς πλεονέκταις, ἢ ἅρπαξιν, ἢ εἰδωλολάτραις· ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν.	and not at all with the fornicators of this world, or with the fraudsters, or *the* rapacious or idolaters, since then you would have to depart from the world.	of this world: [MG] explains as the non-Christians. --- fraudsters: or *covetous*. In 1 Thes 4:6, the cognate verb is clearly *to defraud*, a meaning included in [LS]. This better matches the other vices associated with the πλεονέκται, which typically involve some physical action, not just a mental state.
1 Cor 5:11	{RP P1904: Νῦν} [TR: Νυνὶ] δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι, ἐάν τις ἀδελφὸς ὀνομαζόμενος ᾖ πόρνος, ἢ πλεονέκτης, ἢ εἰδωλολάτρης, ἢ λοίδορος, ἢ μέθυσος, ἢ ἅρπαξ· τῷ τοιούτῳ μηδὲ συνεσθίειν.	And I have written to you now not to associate with *anyone* if he *is* called a brother, *but who* is a fornicator or a fraudster or an idolater or *is* abusive or drunk or rapacious, and not to eat with such a *person*.	νῦν, *now*, RP P1904 F1859=4/13 (Scrivener's d**d*(antiquior)*kn) vs. νυνὶ, *now* (perhaps the less formal form), TR F1859=9/13 (incl. Scrivener's d *recentior*). Antiquior = *older*, recentior = *more recent*. A disparity with RP, R=5:10. --- associate with *anyone* if he *is* called ← *associate if anyone (is) called*. --- fraudster: or *covetous person*. See 1 Cor 5:10.
1 Cor 5:12	Τί γάρ μοι καὶ τοὺς ἔξω κρίνειν; Οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε;	But what *business is it* of mine to also judge those outside? *Is it* not those inside *whom* you judge?	those outside: i.e. *the non-Christians*.
1 Cor 5:13	Τοὺς δὲ ἔξω ὁ θεὸς κρινεῖ. Καὶ ἐξαρεῖτε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.	But God will judge those outside. However, you shall remove the wicked *person* from your own *group*.	your own *group* ← *yourselves*.
1 Cor 6:1	Τολμᾷ τις ὑμῶν, πρᾶγμα ἔχων πρὸς τὸν ἕτερον, κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων;	Does anyone among you dare, if you have a case against another, to go to law before the unjust, and not before the saints?	if: conditional use of the participle. --- saints: see Matt 27:52.

1 Cor 6:2	Οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσιν; Καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων;	Do you not know that the saints will judge the world? And *that* if the world is judged by you, *then* you are unsuited for *the* least of *the* courts?	saints: see Matt 27:52. you are unsuited for ← *you are unworthy of*. The sense is *you don't belong in* (because you have a higher calling than a worldly court). AV differs, reading *are ye unworthy to judge the smallest matters?*. But there is no second interrogative word, and a κριτήριον can be a *court*, as in James 2:6.
1 Cor 6:3	Οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν; Μήτι γε βιωτικά;	Do you not know that we shall judge angels? So surely not commonplace *matters*!	surely not: this is the sense of μήτι, as in Matt 26:22, Mark 4:21, Mark 14:19, Luke 6:39, John 7:31, John 18:35, James 3:11. We thus retain the line of reasoning set out in the notes to 1 Cor 6:2 that the "saints" (i.e. *believers*) should not be occupied with these commonplace matters. AV differs. commonplace ← *pertaining to (everyday) life*.
1 Cor 6:4	Βιωτικὰ μὲν οὖν κριτήρια ἐὰν ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε.	So if you have commonplace court *cases*, appoint those *who are* considered nobodies in the church.	commonplace: see 1 Cor 6:3. considered nobodies ← *considered nothing*. The line of reasoning set out in 1 Cor 6:2 continues: you have better things to do than go to court, and the least of you can do the judging. church: see Matt 16:18.
1 Cor 6:5	Πρὸς ἐντροπὴν ὑμῖν λέγω. Οὕτως οὐκ {RP P1904: ἔνι} [TR: ἔστιν] ἐν ὑμῖν σοφὸς οὐδὲ εἷς, ὃς δυνήσεται διακρῖναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ,	I speak to your shame. Is there not even one wise *person* among you, then, who will be able to judge between *one* of his brothers *and another*,	ἔνι, *there is in that place*, RP P1904 F1859=12/13 (incl. k with rough breathing) vs. ἔστιν, *there is*, TR F1859=1/13 (Scrivener's m). then: this comes from οὕτως, *in this way*. *one* of his brothers ← *his brother*.
1 Cor 6:6	ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων;	while *instead* a brother goes to law with a brother, and that before unbelievers?	while *instead* ← *but*.
1 Cor 6:7	Ἤδη μὲν οὖν ὅλως ἥττημα {RP P1904: - } [TR: ἐν] ὑμῖν ἐστιν, ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν. Διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε; Διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε;	So you are already wholly at fault in that you have lawsuits with each other. Why do you not rather suffer the injustice? Why do you not rather suffer being defrauded?	ἐν, *among*, giving *you are*: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. you are ... at fault ← {RP P1904: *among*} [TR: *to*] *you there is a defeat*. each other ← *yourselves*. Reflexive for reciprocal. suffer the injustice ... suffer being defrauded ← *be wronged ... be defrauded*.
1 Cor 6:8	Ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ ταῦτα ἀδελφούς.	But you commit injustice and perpetrate fraud, and against brothers *at* that.	*at* that ← *these (things)*.

1 Cor 6:9	Ἢ οὐκ οἴδατε ὅτι ἄδικοι βασιλείαν θεοῦ οὐ κληρονομήσουσιν; Μὴ πλανᾶσθε· οὔτε πόρνοι, οὔτε εἰδωλολάτραι, οὔτε μοιχοί, οὔτε μαλακοί, οὔτε ἀρσενοκοῖται,	Or do you not know that *the* unjust will not inherit *the* kingdom of God? Do not be led astray: neither fornicators nor idolaters nor adulterers nor the effeminate, nor men who lie with men,	be led astray: or *go astray*.
1 Cor 6:10	οὔτε {RP P1904: πλεονέκται, οὔτε κλέπται} [TR: κλέπται, οὔτε πλεονέκται], οὔτε μέθυσοι, οὐ λοίδοροι, οὐχ ἅρπαγες, βασιλείαν θεοῦ οὐ κληρονομήσουσιν.	nor {RP P1904: fraudsters, nor thieves} [TR: thieves, nor fraudsters], nor drunkards, nor the abusive, nor the rapacious will inherit *the* kingdom of God.	πλεονέκται, οὔτε κλέπται, *fraudsters + nor thieves*, RP P1904 F1859=10/13 vs. κλέπται, οὔτε πλεονέκται, *thieves + nor fraudsters*, TR F1859=2/13 (Scrivener's am) vs. another reading, F1859=1/13 (Scrivener's k). fraudsters: or *the covetous*. See 1 Cor 5:10.
1 Cor 6:11	Καὶ ταῦτά τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε, {RP TR: ἀλλ'} [P1904: ἀλλὰ] ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ, καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.	And so were some of you. But you have had yourselves washed, and you have been sanctified, and you have been justified in the name of the Lord Jesus and by the spirit of our God.	ἀλλ', *but* (apocopated), RP TR F1859=8/13 (Scrivener's ac (and the rest?)) vs. ἀλλὰ, *but* (unapocopated), P1904 F1859=5/13 (Scrivener's bklno). Scrivener's reference edition appears to read ἀλλὰ. so ← *these (things)*. you have had yourselves washed: this sense comes from the middle voice. See Acts 4:3. and *(2x)* ← *but*. Greek repeats the ↴
1 Cor 6:12	Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος.	Everything is permitted me, but not everything is profitable. Everything is permitted me, but I will not be put under authority by anyone.	↳ adversative conjunction *but*, whereas in English a subsequent *but* is either unnatural or stands in opposition to the previous *but* (rather than the main clause). Compare Titus 1:15.
1 Cor 6:13	Τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. Τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι·	Food for the stomach and the stomach for food – but God will bring both of these to nothing. And the body *is* not for fornication, but for the Lord, and the Lord *is* for the body.	both of these ← *both this (i.e. the stomach) and these (i.e. the food)*.
1 Cor 6:14	ὁ δὲ θεὸς καὶ τὸν κύριον ἤγειρεν καὶ {RP P1904 S1550 S1894: ἡμᾶς} [E1624: ὑμᾶς] ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ.	And God has raised the Lord, and he will also raise {RP P1904 S1550 S1894: us} [E1624: you] through his power.	ἡμᾶς, *us*, RP P1904 S1550 S1894 F1859=13/13 (incl. c*(tacite)*) vs. ὑμᾶς, *you*, E1624 F1859=0/13. has ... and he will also ← *both has ... and will*.
1 Cor 6:15	Οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη χριστοῦ ἐστιν; Ἆρας οὖν τὰ μέλη τοῦ χριστοῦ ποιήσω πόρνης μέλη; Μὴ γένοιτο.	Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make *them the* members of a prostitute? May it not be so!	
1 Cor 6:16	{RP-text: Οὐκ} [RP-marg P1904 TR: Ἢ οὐκ] οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ ἓν σῶμά ἐστιν; Ἔσονται γάρ, φησίν, οἱ δύο εἰς σάρκα μίαν.	{RP-text: Do} [RP-marg P1904 TR: Or do] you not know that he *who is* joined to a prostitute is one body? **"For the two"**, he says, **"will be one flesh."**	ἢ, *or*: absent in RP-text F1859=11/14 vs. present in RP-marg P1904 TR F1859=3/14 (Scrivener's a*hm). **Gen 2:24**.
1 Cor 6:17	Ὁ δὲ κολλώμενος τῷ κυρίῳ ἓν πνεῦμά ἐστιν.	But he *who is* joined to the Lord is one spirit.	

1 Cor 6:18	Φεύγετε τὴν πορνείαν. Πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος ἐκτὸς τοῦ σώματός ἐστιν· ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει.	Flee fornication. Whatever sin a man commits is separate from the body. But he *who* fornicates sins against his own body.	Whatever ← *Every whatever*. separate from ← *outside*. against: or *in*. The Greek gives a good contrast: *outside* and *inside* the body, but the prepositions also have a wider scope.
1 Cor 6:19	Ἢ οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματός ἐστιν, οὗ ἔχετε ἀπὸ θεοῦ; Καὶ οὐκ ἐστὲ ἑαυτῶν,	Or do you not know that your body is *the* sanctuary of the holy spirit in you, which you have from God? And you are not your own,	
1 Cor 6:20	ἠγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν, καὶ ἐν τῷ πνεύματι ὑμῶν, ἅτινά ἐστιν τοῦ θεοῦ.	for you have been bought at a price. Glorify God, therefore, in your body and in your spirit, which are God's.	
1 Cor 7:1	Περὶ δὲ ὧν ἐγράψατέ μοι, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι.	Now concerning the *things* about which you wrote to me, *it is* good for a man not to touch a woman.	
1 Cor 7:2	Διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω, καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἐχέτω.	But because of *the danger of* fornication, let each *man* have his own wife, and each *woman* have her own husband.	
1 Cor 7:3	Τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλομένην εὔνοιαν ἀποδιδότω· ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί.	Let the husband fulfil the romance due to the wife, and similarly also the wife to *her* husband.	
1 Cor 7:4	Ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνήρ· ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ἡ γυνή.	*It is* not the wife *who* has authority over her own body, but the husband. And similarly, neither *is it* the man *who* has authority over his own body, but the wife.	similarly ← *similarly also* (otiose καί).
1 Cor 7:5	Μὴ ἀποστερεῖτε ἀλλήλους, εἰ μή τι ἂν ἐκ συμφώνου πρὸς καιρόν, ἵνα σχολάζητε τῇ νηστείᾳ καὶ τῇ προσευχῇ, καὶ πάλιν ἐπὶ τὸ αὐτὸ {RP P1904 S1550 S1894: συνέρχησθε} [E1624: συνέρχεσθε], ἵνα μὴ πειράζῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν.	Do not withhold from one another, except perhaps in agreement for a while, in order that you may be at leisure for fasting and {RP P1904 S1550 S1894: prayer, and come together} [E1624: prayer. And come together] again, so that Satan does not tempt you through lack of control on your part.	συνέρχησθε, *come together* (subjunctive, part of the purpose clause), RP P1904 S1550 S1894 F1859=10/13 vs. συνέρχεσθε, *come together* (imperative), E1624 F1859=3/13 (Scrivener's ach). lack of control on your part ← *your lack of control*. Subjective genitive.
1 Cor 7:6	Τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ' ἐπιταγήν.	But I say this sympathetically, not by commandment.	sympathetically ← *according to fellow feeling*.
1 Cor 7:7	Θέλω γὰρ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν· ἀλλ' ἕκαστος ἴδιον χάρισμα ἔχει ἐκ θεοῦ, ὃς μὲν οὕτως, ὃς δὲ οὕτως.	For I wish that all men were as I myself *am*, but each has his own gracious gift from God – one of this kind, one of that kind.	as ← *as also* (otiose καί). of this kind ... of that kind ← *thus ... thus*.
1 Cor 7:8	Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἐστιν ἐὰν μείνωσιν ὡς κἀγώ.	But I say to those *who are* unmarried and to the widows, *that* it is good for them if they remain as I *am*.	as ← *as also* (otiose καί).
1 Cor 7:9	Εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν· κρεῖσσον γάρ ἐστιν γαμῆσαι ἢ πυροῦσθαι.	But if they *can*not control themselves, let them marry. For it is better to marry than to be ardently desirous.	
1 Cor 7:10	Τοῖς δὲ γεγαμηκόσιν παραγγέλλω, οὐκ ἐγώ, ἀλλ' ὁ κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι·	And to those married, I command, *though* not I, but the Lord, that a woman should not separate from *her* husband.	separate ← *be separated*, but apparently a command to the woman, the command to the husband following.

1 Cor 7:11	ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος, ἢ τῷ ἀνδρὶ καταλλαγήτω - καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι.	But if she does separate, let her remain unmarried, or let her be reconciled to *her* husband. And *I command* a husband not to divorce *his* wife.	separate: see 1 Cor 7:10.
1 Cor 7:12	Τοῖς δὲ λοιποῖς ἐγὼ λέγω, οὐχ ὁ κύριος· εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον, καὶ αὐτὴ συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφιέτω αὐτήν.	And to the rest, I, not the Lord, speak. If any brother has an unbelieving wife, and she consents to live with him, let him not divorce her.	
1 Cor 7:13	Καὶ γυνὴ {RP TR: ἥτις} [P1904: εἴ τις] ἔχει ἄνδρα ἄπιστον, καὶ αὐτὸς συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφιέτω αὐτόν.	And {RP TR: *as for* a wife who} [P1904: if any wife] has an unbelieving husband, and he consents to live with her, let her not divorce him.	ἥτις, *who*, RP TR F1859=11/14 vs. εἴ τις, *if anyone*, P1904 F1859=3/14 (Scrivener's b*hk).
1 Cor 7:14	Ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀνδρί· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν, νῦν δὲ ἅγιά ἐστιν.	For the unbelieving husband has been sanctified by the wife, and the unbelieving wife has been sanctified by the husband, since otherwise your children would be unclean, but as *it is*, they are holy.	but as *it is* ← *but now*.
1 Cor 7:15	Εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω. Οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις· ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ θεός.	But if the unbelieving *spouse* separates, let him be separate. A brother or sister is not tied down in such *cases*. And God has called us in peace.	him ← *him / her*, a singular but genderless form. The *unbelieving spouse* is masculine in form but is probably a generality referring to either sex. is not tied down ← *has not been enslaved*.
1 Cor 7:16	Τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; Ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις;	For how do you know, *you* wife, whether you will save *your* husband? Or how do you know, *you* husband, whether you will save *your* wife?	
1 Cor 7:17	Εἰ μὴ ἑκάστῳ ὡς ἐμέρισεν ὁ θεός, ἕκαστον ὡς κέκληκεν ὁ κύριος, οὕτως περιπατείτω. Καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι.	But as God has distributed to everyone – as the Lord has called everyone – so let him walk. And this *is what* I command in all the churches.	this *is what* ← *thus*. churches: see Matt 16:18.
1 Cor 7:18	Περιτετμημένος τις ἐκλήθη; Μὴ ἐπισπάσθω. Ἐν ἀκροβυστίᾳ τις ἐκλήθη; Μὴ περιτεμνέσθω.	Is anyone *who is* circumcised called? Let him not screen *his circumcision*. Is anyone in uncircumcision called? Let him not be circumcised.	screen *his circumcision* ← *draw onto*, perhaps by surgery. uncircumcision: see Rom 2:25.
1 Cor 7:19	Ἡ περιτομὴ οὐδέν ἐστιν, καὶ ἡ ἀκροβυστία οὐδέν ἐστιν, ἀλλὰ τήρησις ἐντολῶν θεοῦ.	Circumcision isn't anything, nor is uncircumcision anything, but *rather* keeping *the* commandments of God *is quite something*.	uncircumcision: see Rom 2:25.
1 Cor 7:20	Ἕκαστος ἐν τῇ κλήσει ᾗ ἐκλήθη, ἐν ταύτῃ μενέτω.	Let each person remain in the *particular* calling in which he is called.	the ← *that*.
1 Cor 7:21	Δοῦλος ἐκλήθης; Μή σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι.	Have you, *as* a slave, been called? Don't let it be a concern to you. But even so, if you can become free, *it is* preferable to make use *of it*.	to make use: middle imperative *(make use)*, but possibly an active infinitive; compare Luke 11:5 *(lend)*.
1 Cor 7:22	Ὁ γὰρ ἐν κυρίῳ κληθεὶς δοῦλος, ἀπελεύθερος κυρίου ἐστίν· ὁμοίως καὶ ὁ ἐλεύθερος κληθείς, δοῦλός ἐστιν χριστοῦ.	For the slave who *has been* called in *the* Lord is *the* Lord's freedman. Likewise too, the called free *man* is Christ's servant.	

1 Cor 7:23	Τιμῆς ἠγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων.	You have been bought at a price; do not become slaves of men.	
1 Cor 7:24	Ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ {RP: - } [P1904 TR: τῷ] θεῷ.	Brothers, let everyone remain with God in the *circumstances* in which he has been called.	τῷ, *the (God)*: absent in RP F1859=11/13 vs. present in P1904 TR F1859=2/13 (Scrivener's ek). the ← *that (one)*.
1 Cor 7:25	Περὶ δὲ τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω· γνώμην δὲ δίδωμι ὡς ἠλεημένος ὑπὸ κυρίου πιστὸς εἶναι.	Now concerning virgins, I do not have a commandment from *the* Lord, but I give *my* opinion as *one who has* received mercy from *the* Lord, so as to be faithful.	from ← *of*.
1 Cor 7:26	Νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι.	So I consider this to be right, on account of the present constrained circumstances: that *it is* right for a man to stay as *he is*.	stay as *he is* ← *be thus*. The sense of this is given in the next verse.
1 Cor 7:27	Δέδεσαι γυναικί; Μὴ ζήτει λύσιν. Λέλυσαι ἀπὸ γυναικός; Μὴ ζήτει γυναῖκα.	Are you bound to a wife? Do not seek dissolution. Have you been released from a wife? Do not seek a wife.	Are you bound ← *Have you been bound*, but with emphasis on the present state of being bound.
1 Cor 7:28	Ἐὰν δὲ καὶ γήμῃς, οὐχ ἥμαρτες· καὶ ἐὰν γήμῃ ἡ παρθένος, οὐχ ἥμαρτεν. Θλίψιν δὲ τῇ σαρκὶ ἕξουσιν οἱ τοιοῦτοι· ἐγὼ δὲ ὑμῶν φείδομαι.	But even if you do marry, you have not sinned. And if a virgin marries, she has not sinned. However, such will have tribulation in the flesh. But I spare you.	
1 Cor 7:29	Τοῦτο δέ φημι, ἀδελφοί, {RP P1904 S1550: - } [E1624 S1894: ὅτι] ὁ καιρὸς συνεσταλμένος· τὸ λοιπόν ἐστιν ἵνα καὶ {RP P1904 S1550 S1894: οἱ} [E1624: -] ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ὦσιν·	And I say this, {RP P1904 S1550: brothers: the} [E1624 S1894: brothers, that the] time *has* drawn on. From now on it is for even {RP P1904 S1550 S1894: those} [E1624: *those*] who have wives to be as if they do not have *wives*,	ὅτι, *that*: absent in RP P1904 S1550 F1859=9/13 (incl. c*(tacite)*) vs. present in E1624 S1894 F1859=4/13 (Scrivener's dehl). οἱ, *the, those (having)*: present in RP P1904 S1550 S1894 F1859=13/13 (incl. c*(tacite)*) vs. absent in E1624 F1859=0/13.
1 Cor 7:30	καὶ οἱ κλαίοντες, ὡς μὴ κλαίοντες· καὶ οἱ χαίροντες, ὡς μὴ χαίροντες· καὶ οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες·	and *for* those *who* weep *to be* as if they do not weep, and *for* those *who* rejoice *to be* as if they do not rejoice, and *for* those *who* make purchases *to be* as if they *do*n't possess *anything*,	
1 Cor 7:31	καὶ οἱ χρώμενοι τῷ κόσμῳ τούτῳ, ὡς μὴ καταχρώμενοι· παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου.	and *for* those *who* use this world *to be* as if they don't exploit *it*, for the system of this world is passing away.	
1 Cor 7:32	Θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. Ὁ ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου, πῶς ἀρέσει τῷ κυρίῳ·	And I would like you to be free from anxiety. He *who is* not married cares about the *affairs* of the Lord, *about* how he can please the Lord,	can ← *will*, a Hebraism.
1 Cor 7:33	ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῇ γυναικί.	but he *who is* married cares about the *affairs* of the world, *about* how he can please *his* wife.	can ← *will*, a Hebraism.

1 Cor 7:34	Μεμέρισται {RP P1904: καὶ} [TR: -] ἡ γυνὴ καὶ ἡ παρθένος. Ἡ ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου, ἵνα ᾖ ἁγία καὶ σώματι καὶ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῷ ἀνδρί.	There is {RP P1904: also} [TR: -] a distinction between a *married* woman and a virgin. An unmarried *woman* cares about the *affairs* of the Lord, in order that she may be holy in both body and spirit. But the married *woman* cares about the *affairs* of the world, *about* how she can please *her* husband.	καὶ, *and / also*: present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13. There is {RP P1904: also} [TR: -] a distinction ← *It has been divided*. can ← *will*, a Hebraism.
1 Cor 7:35	Τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν συμφέρον λέγω· οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὔσχημον καὶ {RP TR: εὐπρόσεδρον} [P1904: εὐπάρεδρον] τῷ κυρίῳ ἀπερισπάστως.	And I say this for the benefit of yourselves, not in order to put a noose round you, but for the sake of what *is* seemly and with willing devotion to the Lord without distraction.	εὐπρόσεδρον, *properly attentive (1)*, RP TR F1859=11/13 vs. εὐπάρεδρον, *properly attentive (2)*, P1904 F1859=1/13 (Scrivener's m) vs. another reading, F1859=1/13 (Scrivener's o).
1 Cor 7:36	Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν ᾖ ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποιείτω· οὐχ ἁμαρτάνει· γαμείτωσαν.	But if anyone thinks he is behaving in an improper way towards his virgin *daughter*, if she is passing the prime *of life*, and *if he thinks* it has to be this way, let him do what he wishes – he is not sinning – let *such virgins* marry.	let *such virgins* marry ← *let them marry*, i.e. let the virgins marry their suitors, as approved by their fathers. Perhaps just referring to the one virgin and her suitor.
1 Cor 7:37	Ὃς δὲ ἕστηκεν ἑδραῖος ἐν τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν τῇ καρδίᾳ αὐτοῦ, τοῦ τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιεῖ.	But *he* who stands steadfast in *his* heart, not being under compulsion, but *who* has control over his own will, and *who* has so decided in his heart to keep his virgin *daughter at home* – he does well.	being under ← *having*. has so decided ← *has decided this*.
1 Cor 7:38	Ὥστε καὶ ὁ ἐκγαμίζων καλῶς ποιεῖ· ὁ δὲ μὴ ἐκγαμίζων κρεῖσσον ποιεῖ.	So that he *who* gives *her* in marriage also does well, but he *who does* not give *her* in marriage does better.	
1 Cor 7:39	Γυνὴ δέδεται νόμῳ ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ {RP: καὶ} [P1904 TR: -] κοιμηθῇ ὁ ἀνήρ {RP: - } [P1904 TR: αὐτῆς], ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον ἐν κυρίῳ.	*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.	καὶ, *and, also (but not necessarily translatable)*: present in RP F1859=7/13 (Scrivener's abefhlo) vs. absent in P1904 TR F1859=6/13 (Scrivener's cdgkmn). A weak disparity with RP, R=7:8. αὐτῆς, *her*: absent in RP F1859=11/13 vs. present in P1904 TR F1859=2/13 (Scrivener's am). to marry ← *to be married to*.
1 Cor 7:40	Μακαριωτέρα δέ ἐστιν ἐὰν οὕτως μείνῃ, κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ κἀγὼ πνεῦμα θεοῦ ἔχειν.	But she is more blessed if she remains as *she is*, in my opinion. And I also consider that I have *the* spirit of God.	as *she is* ← *thus*.
1 Cor 8:1	Περὶ δὲ τῶν εἰδωλοθύτων, οἴδαμεν ὅτι πάντες γνῶσιν ἔχομεν. Ἡ γνῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ.	Now concerning *things* offered to idols, we know that we all have knowledge. Knowledge puffs *a person* up, whereas love edifies.	
1 Cor 8:2	Εἰ δέ τις δοκεῖ εἰδέναι τι, οὐδέπω οὐδὲν ἔγνωκεν καθὼς δεῖ γνῶναι·	And if anyone thinks he knows anything, he has not yet come to knowledge of anything in the way it is necessary to know *it*.	knows ... come to knowledge ... know: the first verb of knowing is of instinctive knowing; the second two are of acquired knowledge.

1 Cor 8:3	εἰ δέ τις ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ.	But if anyone loves God, he is known by him.	he is known ← *this (one) has been known*, but with emphasis on the present state of being known in an ongoing way. The verb of knowing is of acquired knowledge.
1 Cor 8:4	Περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων, οἴδαμεν ὅτι οὐδὲν εἴδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς θεὸς ἕτερος εἰ μὴ εἷς.	Concerning food *which has been* offered to idols, then, we know that *there is* no *self-existent* idol in *the* universe, and that *there is* no other God besides *the* one.	no other God besides *the* one ← *no other God except one*. What is acceptable pleonastic usage in Greek gives the impression in English of one other god besides the true God, so we adapt our translation accordingly. Another case of pleonastic usage in Mark 12:4.
1 Cor 8:5	Καὶ γὰρ εἴπερ εἰσὶν λεγόμενοι θεοί, εἴτε ἐν οὐρανῷ εἴτε ἐπὶ {RP-text: - } [RP-marg P1904 TR: τῆς] γῆς· ὥσπερ εἰσὶν θεοὶ πολλοί, καὶ κύριοι πολλοί·	For indeed, although there are *those* called gods, whether in heaven or on {RP-text: - } [RP-marg P1904 TR: the] earth, as indeed there are many gods and many lords,	τῆς, *the (earth)*: absent in RP-text F1859=6/13 (Scrivener's fgklmn) vs. present in RP-marg P1904 TR F1859=7/13 (Scrivener's abcdeho). A disparity with RP-text, R=6:9.
1 Cor 8:6	ἀλλ' ἡμῖν εἷς θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς κύριος Ἰησοῦς χριστός, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ.	yet to us *there is* one God, the father, from whom all *things come*, including us for him, and one Lord Jesus Christ, through whom all *things come*, including us through him.	from ← *out of*.
1 Cor 8:7	Ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις· τινὲς δὲ τῇ συνειδήσει τοῦ εἰδώλου ἕως ἄρτι ὡς εἰδωλόθυτον ἐσθίουσιν, καὶ ἡ συνείδησις αὐτῶν ἀσθενὴς οὖσα μολύνεται.	But knowledge *is* not *prevalent* among all. And some still eat that *which has been* offered to idols with consciousness of the idol, and their conscience, being weak, is defiled.	still ← *up to now*. --- that *which has been* offered to idols ← *as that which has been offered to idols*. The word ὡς seems to be redundant, though it could originate from the *manner* of eating. See Luke 2:37. --- An alternative translation of the verse is ... *but some still have consciousness of an idol when they eat that which has been offered to an idol* ... .
1 Cor 8:8	Βρῶμα δὲ ἡμᾶς οὐ παρίστησιν τῷ θεῷ· οὔτε γὰρ ἐὰν φάγωμεν περισσεύομεν, οὔτε ἐὰν μὴ φάγωμεν ὑστερούμεθα.	But food does not commend us to God. For neither if we eat do we gain *anything*, nor if we do not eat do we lose *anything*.	do we gain *anything* ← *do we abound, have surplus*. --- do we lose *anything* ← *do we lack, fall short*. --- With eating and fasting one may gain or lose weight, but one does not gain or lose commendation to God this way.
1 Cor 8:9	Βλέπετε δὲ μήπως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενοῦσιν.	But watch out that this warrant of yours does not become a cause of stumbling to those *who are* weak.	warrant: a warrant to eat whatever you wish.
1 Cor 8:10	Ἐὰν γάρ τις ἴδῃ σε τὸν ἔχοντα γνῶσιν ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν;	For if anyone sees you – you *who* have knowledge – reclining *at table* in an idolatrous temple, will not his conscience, with him being weak, be indoctrinated with the *matter* of eating *things* offered to idols?	indoctrinated ← *built, edified*.
1 Cor 8:11	Καὶ ἀπολεῖται ὁ ἀσθενῶν ἀδελφὸς ἐπὶ τῇ σῇ γνώσει, δι' ὃν χριστὸς ἀπέθανεν;	And the weak brother, for whose sake Christ died, will be lost *when confronted* with your knowledge.	We, with P1904, punctuate as a statement (because no οὐχί as in the previous verse, which pressurizes for an answer of *yes*); RP TBS-TR punctuate as a question. --- *when confronted* with ← *at*.

1 Cor 8:12	Οὕτως δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφούς, καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν, εἰς χριστὸν ἁμαρτάνετε.	And in this way, in sinning against the brothers and wounding their weak conscience, you would be sinning against Christ.	would be ← *are*. By this stage in the argument, we take the situation as hypothetical.
1 Cor 8:13	Διόπερ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.	That *is* why if food causes offence to my brother, I certainly will never eat meat, in order not to cause offence to my brother.	That *is* why ← *On account of this*. never ← *not ... throughout the age*.
1 Cor 9:1	Οὐκ εἰμὶ ἀπόστολος; Οὐκ εἰμὶ ἐλεύθερος; Οὐχὶ Ἰησοῦν χριστὸν τὸν κύριον ἡμῶν ἑώρακα; Οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν κυρίῳ;	Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are you not my work in *the* Lord?	
1 Cor 9:2	Εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλά γε ὑμῖν εἰμι· ἡ γὰρ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν κυρίῳ.	If I am not an apostle to others, at least I am to you. For you in *the* Lord are the seal of my apostleship.	
1 Cor 9:3	Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν αὕτη ἐστίν.	My defence to those *who* examine me is as follows.	as follows ← *this*.
1 Cor 9:4	Μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν;	Do we not have authority to eat and drink?	
1 Cor 9:5	Μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ κυρίου, καὶ Κηφᾶς;	Do we not have authority to take a sister-lady around as the other apostles and the brothers of the Lord *do*, and Cephas *does*?	as ← *as also* (otiose καί).
1 Cor 9:6	Ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι;	Or *is it* only Barnabas and I *who* do not have a warrant not to work?	Barnabas and I ← *I and Barnabas*.
1 Cor 9:7	Τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; Τίς φυτεύει ἀμπελῶνα, καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει; Ἢ τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει;	Who ever serves as a soldier at his own expense? Who plants a vineyard and does not eat from its fruit? Or who tends a flock and does not eat from the milk of the flock?	
1 Cor 9:8	Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ; Ἢ οὐχὶ καὶ ὁ νόμος ταῦτα λέγει;	Do I just say these *things* on a human level? Or does the law not say these *things* too?	just: this word brings out the pressure for an answer of "no" to the question, as exerted by μή.
1 Cor 9:9	Ἐν γὰρ τῷ {RP-text: Μωϋσέως} [RP-marg P1904 TR: Μωσέως] νόμῳ γέγραπται, Οὐ φιμώσεις βοῦν ἀλοῶντα. Μὴ τῶν βοῶν μέλει τῷ θεῷ;	For in the law of Moses it stands written: **"You shall not muzzle an ox which threshes."** Is God really concerned about oxen?	Μωϋσέως, *of Moüses*, RP-text F1859=1/12 (Scrivener's k) vs. Μωσέως, *of Moses*, RP-marg P1904 TR F1859=9/12 vs. Μωϋσέος, *of Moses*, F1859=2/12 (Scrivener's gl). A strong disparity with RP-text, R=1:11. But a reversal of the balance in 1 Cor 10:2. **Deut 25:4**. Is God really concerned ← *Is it really a concern to God*.
1 Cor 9:10	Ἢ δι' ἡμᾶς πάντως λέγει; Δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν τῆς ἐλπίδος αὐτοῦ μετέχειν ἐπ' ἐλπίδι.	Or does he say *it* entirely for our sakes? Well, it was written for our sakes, because he *who* ploughs should plough in hope, and he *who* threshes in hope *should* have a share of his hope.	
1 Cor 9:11	Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν;	If we have sown spiritual *things* for you, *is it anything* extraordinary if we reap your material *things*?	extraordinary ← *great*. Colloquially, *a big deal*. reap your material *things* ← *shall reap your carnal (things)*, i.e. receive a wage from you.

1 Cor 9:12	Εἰ ἄλλοι τῆς ἐξουσίας ὑμῶν μετέχουσιν, οὐ μᾶλλον ἡμεῖς; Ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν, ἵνα μὴ ἐγκοπήν τινα δῶμεν τῷ εὐαγγελίῳ τοῦ χριστοῦ.	If others share in *this* authority over you, should not we *all the* more? But we have not used this authority; rather, we endure all *things*, in order not to create any hindrance to the gospel of Christ.	over you ← *of you*, an objective genitive. create ← *give*.
1 Cor 9:13	Οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι ἐκ τοῦ ἱεροῦ ἐσθίουσιν, οἱ τῷ θυσιαστηρίῳ προσεδρεύοντες τῷ θυσιαστηρίῳ συμμερίζονται;	Do you not know that those *who* work on holy *matters* eat from *the income of* the temple, *and that* those *who* officiate at the altar take a share in *the sacrifices of* the altar?	
1 Cor 9:14	Οὕτως καὶ ὁ κύριος διέταξεν τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου ζῆν.	In this way the Lord also made provision for those *who* proclaim the gospel to live from the gospel.	
1 Cor 9:15	Ἐγὼ δὲ οὐδενὶ ἐχρησάμην τούτων· οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτως γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα τις κενώσῃ.	But I have not used any of these *things*, and I have not written these *things*, in order for them to be *forgone* like that in my *case*. For *it is* better for me to die than that anyone should make my exultation void.	*forgone* like that: i.e. *with his rights not exercised*. better ... than ← *good ... rather than*. Positive for comparative, a Hebraism.
1 Cor 9:16	Ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν μοι καύχημα· ἀνάγκη γάρ μοι ἐπίκειται· οὐαὶ δέ μοι ἐστίν, ἐὰν μὴ εὐαγγελίζωμαι.	For if I preach the gospel, I do not have anything to glory about, for necessity constrains me. But woe *is* me if I do not preach the gospel.	anything to glory about ← *a boast*. constrains ← *lies on*. woe *is* me ← *woe to me*.
1 Cor 9:17	Εἰ γὰρ ἑκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι.	For if I do this willingly, I have a reward. But if unwillingly, *then* I have *still* been entrusted with a stewardship.	stewardship: or *dispensation*.
1 Cor 9:18	Τίς οὖν μοί ἐστιν ὁ μισθός; Ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον τοῦ χριστοῦ, εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ.	So what is my reward? That in preaching the gospel I may present the gospel of Christ without expense *being incurred*, so as not to exploit my authority with the gospel.	
1 Cor 9:19	Ἐλεύθερος γὰρ ὢν ἐκ πάντων, πᾶσιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω.	For although I am free from all, I have made myself a slave to all, so as to win over the greater number of *people*.	although: concessive use of the participle.
1 Cor 9:20	Καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω·	And I became as a Jew to the Jews, in order to win over *the* Jews; to those under *the* law *I became* as *one* under *the* law, in order that I might win over those under *the* law;	
1 Cor 9:21	τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὢν ἄνομος θεῷ ἀλλ' ἔννομος χριστῷ, ἵνα κερδήσω ἀνόμους.	to those *who are* without the law *I became* as *one* without the law (not being without the law to God, but subject in the law to Christ), in order that I might win over those without the law.	
1 Cor 9:22	Ἐγενόμην τοῖς ἀσθενέσιν ὡς ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω. Τοῖς πᾶσιν γέγονα τὰ πάντα, ἵνα πάντως τινὰς σώσω.	To the weak I became as *one* weak, in order to win over the weak. I have become all *sorts of things* to all *kinds of people*, in order to save some in all *sorts of* ways.	
1 Cor 9:23	Τοῦτο δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι.	I do this on account of the gospel, in order that I may be a fellow sharer of it.	be: or *become*.

1 Cor 9:24	Οὐκ οἴδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον; Οὕτως τρέχετε, ἵνα καταλάβητε.	Do you not know that those *who* run in a stadium all run, but *only* one receives the prize? Run so as to win!	
1 Cor 9:25	Πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται· ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἄφθαρτον.	Every contestant exerts himself in every *way*. So they *do it* in order to obtain a perishable crown, but we *for* an imperishable *one*.	they ← *those*.
1 Cor 9:26	Ἐγὼ τοίνυν οὕτως τρέχω ὡς οὐκ ἀδήλως· οὕτως πυκτεύω, ὡς οὐκ ἀέρα δέρων·	So then, I run like that, not falteringly. I box like that, not beating the air,	not falteringly ... not beating ← *as not uncertainly ... as not beating*. Two cases of a redundant ὡς; see Luke 2:37.
1 Cor 9:27	ἀλλ' {RP TR: ὑπωπιάζω} [P1904: ὑποπιάζω] μου τὸ σῶμα καὶ δουλαγωγῶ, μήπως, ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένωμαι.	but I deal severely with my body and bring *it* into subjection, in case, having proclaimed *this* to others, I myself become disqualified.	ὑπωπιάζω, *I strike under the eye, deal severely (1)*, RP TR F1859=8/15 vs. ὑποπιάζω, *I strike under the eye, deal severely (2)*, P1904 F1859=7/15 (Scrivener's ab*cfg**no). Nearly a disparity with RP, R=9:8. deal severely with ← *strike under the eye*. become disqualified: the context indicates *for the prize*.
1 Cor 10:1	Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν, καὶ πάντες διὰ τῆς θαλάσσης διῆλθον,	And, brothers, I do not want you to be ignorant *of the fact* that our fathers were all under the cloud, and all passed through the sea.	
1 Cor 10:2	καὶ πάντες εἰς τὸν {RP P1904: Μωϋσῆν} [TR: Μωσῆν] ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ,	And they all had themselves baptized into Moses in the cloud and in the sea,	Μωϋσῆν, *Moüses*, RP P1904 F1859=10/12 vs. Μωσῆν, *Moses*, TR F1859=2/12 (Scrivener's dn). had themselves baptized: this sense comes from the middle voice. See Acts 4:3.
1 Cor 10:3	καὶ πάντες τὸ αὐτὸ βρῶμα πνευματικὸν ἔφαγον,	and they all ate the same spiritual food,	
1 Cor 10:4	καὶ πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπιον· ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας· ἡ δὲ πέτρα ἦν ὁ χριστός.	and they all drank the same spiritual drink, for they drank from a spiritual rock following *them*, and the rock was Christ.	
1 Cor 10:5	Ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ θεός· κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.	But God was not pleased with most of them, as *is evidenced by how* they were strewn around in the desert.	as *is evidenced by how* ← *for*, but it is not the cause that is given, but the consequence which demonstrates the original assertion of the main clause.
1 Cor 10:6	Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κἀκεῖνοι ἐπεθύμησαν.	But these *things* were depictions for us, so that we should not be intent on evil *things*, as they for their part were intent.	were ← *became*. depictions: compare Rom 5:14. for us ← *our, of us*. intent on ... were intent ← *desirers of ... desired*. for their part ← *also*.
1 Cor 10:7	Μηδὲ εἰδωλολάτραι γίνεσθε, καθώς τινες αὐτῶν· {RP: ὥσπερ} [P1904 TR: ὡς] γέγραπται, Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίζειν.	And do not become idolaters, as some of them *did*, {RP: as indeed} [P1904 TR: as] it stands written: **"The people sat down to eat and drink, and they stood up to make sport."**	ὥσπερ, *as* (strengthened form), RP F1859=10/12 vs. ὡς, *as*, P1904 TR F1859=2/12 (Scrivener's dk). **Ex 32:6**.

1 Cor 10:8	Μηδὲ πορνεύωμεν, καθώς τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπεσον ἐν μιᾷ ἡμέρᾳ εἴκοσι τρεῖς χιλιάδες.	And let us not fornicate, as some of them fornicated, and twenty-three thousand fell in one day.	
1 Cor 10:9	Μηδὲ ἐκπειράζωμεν τὸν χριστόν, καθὼς καί τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφεων ἀπώλοντο.	And let us not put Christ to the test, as some of them put *him* to the test and were destroyed by the serpents.	as ← *as also* (otiose καί). *him*: this ellipsis is justified considering 1 Cor 10:4.
1 Cor 10:10	Μηδὲ γογγύζετε, καθὼς καί τινες αὐτῶν ἐγόγγυσαν, καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ.	And do not grumble, as some of them grumbled and were killed by the destroyer.	as ← *as also* (otiose καί). There is a certain sense of *for their part*, which we use occasionally, but not here.
1 Cor 10:11	Ταῦτα δὲ πάντα τύποι συνέβαινον ἐκείνοις· ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντησεν.	Now all these *things* happened to those *people as* depictions, but they have been written as a warning to us, on whom the ends of the ages have converged.	to us ← *of us*, objective genitive (they warn us).
1 Cor 10:12	Ὥστε ὁ δοκῶν ἑστάναι, βλεπέτω μὴ πέσῃ.	So he *who* thinks he is standing, let him watch out that he does not fall.	
1 Cor 10:13	Πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν, τοῦ δύνασθαι ὑμᾶς ὑπενεγκεῖν.	Temptation has not got a grip on you, except for *the* human *kind*. But God *is* faithful, and he will not allow you to be tempted beyond what you can *take*, but *rather* will also fashion the outcome with the temptation so that you can endure *it*.	Temptation: or *Putting to the test*. got a grip on ← *taken, seized*. fashion the outcome or *make an escape route*. "Outcome" in Heb 13:7.
1 Cor 10:14	Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς {RP TR: εἰδωλολατρείας} [P1904: εἰδωλολατρίας].	Therefore, my beloved, flee from idolatry.	εἰδωλολατρείας, *idolatry (1)*, RP TR F1859=3/13 (Scrivener's h*mn) vs. εἰδωλολατρίας, *idolatry (2)*, P1904 F1859=9/13 (Scrivener's abcdfgh**lo) vs. another spelling, F1859=1/13 (Scrivener's k). A disparity with RP, R=4:10.
1 Cor 10:15	Ὡς φρονίμοις λέγω, κρίνατε ὑμεῖς ὅ φημι.	I speak as to *the* prudent; judge *for* yourselves what I say.	
1 Cor 10:16	Τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία τοῦ αἵματος τοῦ χριστοῦ ἐστίν; Τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ χριστοῦ ἐστίν;	The cup of blessing which we bless – is it not fellowship with the blood of Christ? The bread which we break – is it not fellowship with the body of Christ?	The bread: inverse attraction (antecedent takes its case from the relative pronoun).
1 Cor 10:17	Ὅτι εἷς ἄρτος, ἓν σῶμα, οἱ πολλοί ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν.	Because *although* many, we are one loaf of bread, one body – for we all partake of one loaf of bread.	
1 Cor 10:18	Βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχὶ οἱ ἐσθίοντες τὰς θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν;	Look at Israel according to *the* flesh. Are not those *who* eat the sacrifices involved with the altar?	involved with ← *partners of*, or *in fellowship with*.
1 Cor 10:19	Τί οὖν φημι; Ὅτι εἴδωλόν τί ἐστιν; Ἢ ὅτι εἰδωλόθυτόν τί ἐστιν;	What, then, do I say? That an idol is anything? Or that *that which is* offered to an idol is anything?	
1 Cor 10:20	Ἀλλ' ὅτι ἃ θύει τὰ ἔθνη, δαιμονίοις θύει, καὶ οὐ θεῷ· οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι.	*No*, but *I say* that what the Gentiles offer, **they offer to demons and not to God**, and I do not want you to become involved with the demons.	**Deut 32:17**. involved with ← *partners of*, or *in fellowship with*.
1 Cor 10:21	Οὐ δύνασθε ποτήριον κυρίου πίνειν καὶ ποτήριον δαιμονίων· οὐ δύνασθε τραπέζης κυρίου μετέχειν καὶ τραπέζης δαιμονίων.	You cannot drink *the* cup of *the* Lord as well as *the* cup of demons. You cannot partake of *the* Lord's table and of *the* demons' table.	as well as ← *and*.

1 Cor 10:22	Ἢ παραζηλοῦμεν τὸν κύριον; Μὴ ἰσχυρότεροι αὐτοῦ ἐσμέν;	Or do we provoke the Lord to jealousy? Are we really stronger than him?	than him: or, if the reader prefers, *than he*.
1 Cor 10:23	Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει. Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ.	Everything is permitted me, but not everything is profitable. Everything is permitted me, but not everything edifies.	
1 Cor 10:24	Μηδεὶς τὸ ἑαυτοῦ ζητείτω, ἀλλὰ τὸ τοῦ ἑτέρου ἕκαστος.	Let no-one seek his own *interest*, but *rather* let each *seek that* of another.	
1 Cor 10:25	Πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε, μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν·	Eat anything that *is* sold in the meat-market, not inquiring in any *way* for conscience's sake.	anything ← *everything*.
1 Cor 10:26	Τοῦ γὰρ κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.	**For the earth *is* the Lord's and the fulness of it.**	**Ps 24:1**.
1 Cor 10:27	Εἰ δέ τις καλεῖ ὑμᾶς τῶν ἀπίστων, καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν.	If any of the unbelievers invites you round and you wish to go, eat everything laid before you, not inquiring in any *way* for conscience's sake.	
1 Cor 10:28	Ἐὰν δέ τις ὑμῖν εἴπῃ, Τοῦτο εἰδωλόθυτόν ἐστιν, μὴ ἐσθίετε δι' ἐκεῖνον τὸν μηνύσαντα καὶ τὴν συνείδησιν· Τοῦ γὰρ κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.	But if anyone says to you, "This has been offered to idols", do not eat *it*, on account of him who informed *you* and conscience. **For the earth *is* the Lord's and the fulness of it.**	**Ps 24:1**. him ← *that (one)*.
1 Cor 10:29	Συνείδησιν δὲ λέγω, οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου· ἵνα τί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως;	And I don't mean your own conscience, but that of the other. For why should my freedom be judged by another's conscience?	should ... be ← *is*. another's conscience ← *another conscience*.
1 Cor 10:30	Εἰ {RP P1904: - } [TR: δὲ] ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ;	{RP P1904: If} [TR: And if] I partake in gratitude, why should I be vilified for that for which I give thanks?	δὲ, *and / but*: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. should I be ← *am*. Paul, being under grace, may give thanks for, and eat, anything, but he is liable to be vilified for it.
1 Cor 10:31	Εἴτε οὖν ἐσθίετε, εἴτε πίνετε, εἴτε τι ποιεῖτε, πάντα εἰς δόξαν θεοῦ ποιεῖτε.	So whether you eat or whether you drink or whether you do anything, do everything to *the* glory of God.	
1 Cor 10:32	Ἀπρόσκοποι γίνεσθε καὶ Ἰουδαίοις καὶ Ἕλλησιν καὶ τῇ ἐκκλησίᾳ τοῦ θεοῦ·	Be inoffensive to both Jews and Greeks as well as to the church of God,	as well as: this phrase is justified by the first καὶ; English lacks an equivalent of the emphatic "both" when more than two items are conjoined. church: see Matt 16:18.
1 Cor 10:33	καθὼς κἀγὼ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἐμαυτοῦ συμφέρον, ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσιν.	as I also please everyone *in respect of* all *things*, not seeking my own benefit, but that of the many, so that they may be saved.	
1 Cor 11:1	Μιμηταί μου γίνεσθε, καθὼς κἀγὼ χριστοῦ.	Be imitators of me, as I *am* of Christ.	Be ← *Become*. I *am* ← *I also* (otiose καί).
1 Cor 11:2	Ἐπαινῶ δὲ ὑμᾶς, ἀδελφοί, ὅτι πάντα μου μέμνησθε, καὶ καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις κατέχετε.	But I praise you, brothers, because you remember me *in* all *respects*, and you hold on to the traditions as I handed *them* down to you.	

1 Cor 11:3	Θέλω δὲ ὑμᾶς εἰδέναι, ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ χριστός ἐστιν· κεφαλὴ δὲ γυναικός, ὁ ἀνήρ· κεφαλὴ δὲ χριστοῦ, ὁ θεός.	And I want you to know that Christ is the head of every man, and *that the* head of *the* wife *is* the husband, and *that the* head of Christ *is* God.	
1 Cor 11:4	Πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων, κατὰ κεφαλῆς ἔχων, καταισχύνει τὴν κεφαλὴν αὐτοῦ.	Every man praying or prophesying with *the* head covered dishonours his head.	
1 Cor 11:5	Πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτῳ τῇ κεφαλῇ, καταισχύνει τὴν κεφαλὴν ἑαυτῆς· ἓν γάρ ἐστιν καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ.	But every woman praying or prophesying with the head uncovered dishonours her head. For she and one shaven are one and the same.	uncovered: or *unveiled* [CB]. and one shaven ← *to one shaven*, suggesting *when likened to one shaven*. one and the same: Greek uses neuter forms here.
1 Cor 11:6	Εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω.	For if a woman is not covered, let her have her hair cut. And if having her hair cut or being shaven is dishonouring to a woman, let her be covered.	
1 Cor 11:7	Ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλήν, εἰκὼν καὶ δόξα θεοῦ ὑπάρχων· γυνὴ δὲ δόξα ἀνδρός ἐστιν.	For indeed a man should not cover *his* head, since he is *the* image and glory of God, but a woman is *the* glory of a man.	cover *his* head: middle voice, or passive *be covered (in respect of) the head*. since: causal use of the participle.
1 Cor 11:8	Οὐ γάρ ἐστιν ἀνὴρ ἐκ γυναικός, ἀλλὰ γυνὴ ἐξ ἀνδρός·	For *the* man is not from *the* woman, but *the* woman *is* from *the* man.	
1 Cor 11:9	καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα·	For indeed, man was not created for the sake of the woman, but *the* woman for the sake of the man.	
1 Cor 11:10	διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους.	On account of this, the woman should have authority over *her* head, because of the angels.	Angels also mentioned in 1 Cor 4:9.
1 Cor 11:11	Πλὴν οὔτε ἀνὴρ χωρὶς γυναικός, οὔτε γυνὴ χωρὶς ἀνδρός, ἐν κυρίῳ.	Except that *there is* neither man without woman, nor woman without man, in *the* Lord.	
1 Cor 11:12	Ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναικός, τὰ δὲ πάντα ἐκ τοῦ θεοῦ.	For just as the woman *is* from the man, so *is* the man through the woman, but everything *is* from God.	so ← *so also* (otiose καί).
1 Cor 11:13	Ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶν γυναῖκα ἀκατάκαλυπτον τῷ θεῷ προσεύχεσθαι;	Judge among yourselves. Is it becoming for a woman to pray to God uncovered?	
1 Cor 11:14	Ἢ οὐδὲ αὐτὴ ἡ φύσις διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστίν;	Or does not even nature itself teach you that if a man lets his hair grow, it is to his dishonour?	to his dishonour ← *a dishonour to him*.
1 Cor 11:15	Γυνὴ δὲ ἐὰν κομᾷ, δόξα αὐτῇ ἐστίν. Ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται {RP: - } [P1904 TR: αὐτῇ].	But that if a woman lets her hair grow, it is to her honour. For hair has been given {RP: - } [P1904 TR: to her] instead of a *head*dress.	αὐτῇ, *to her*: absent in RP F1859=4/13 (Scrivener's efhl) vs. present in P1904 TR F1859=9/13 (including Scrivener's adm which place the word before δέδοται). A disparity with RP, R=4:11 (or R=4:8 if Scrivener's adm are excluded). Punctuation: P1904, but not RP TBS-TR, has a question: *is it to her honour?* Or *that it is to her honour?* to her honour ← *an honour to her*. *head*dress: or *cloak*.

1 Cor 11:16	Εἰ δέ τις δοκεῖ φιλόνεικος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ θεοῦ.	But if anyone is inclined to be contentious, we do not have *any* such custom, and neither *do* the churches of God.	churches: see Matt 16:18.
1 Cor 11:17	Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ, ὅτι οὐκ εἰς τὸ κρεῖττον ἀλλ' εἰς τὸ ἧττον συνέρχεσθε.	Now as I advocate this, I don't praise *you*, because you meet together not for the better but for the worse.	
1 Cor 11:18	Πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν {RP P1904: - } [TR: τῇ] ἐκκλησίᾳ, ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν, καὶ μέρος τι πιστεύω.	For firstly, I hear that when you come together in {RP P1904: *the*} [TR: the] church, there are divisions among you and to some extent I believe *it*.	τῇ, *the*: absent in RP P1904 F1859=9/11 vs. present in TR F1859=2/11 (Scrivener's gh). Punctuation: one could take *in the church* with *there are divisions*. church: see Matt 16:18. to some extent ← *(in respect of) a certain part*.
1 Cor 11:19	Δεῖ γὰρ καὶ αἱρέσεις ἐν ὑμῖν εἶναι, ἵνα οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν.	For there must indeed be sects among you, in order that those *who are* approved might be made evident among you.	
1 Cor 11:20	Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτό, οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν.	So when you meet together in one *place*, there is no *question of* eating the Lord's supper.	one ← *the same*.
1 Cor 11:21	Ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει.	For each person first grabs his own supper when eating, and one goes hungry, while another becomes drunk.	first grabs ← *takes beforehand*.
1 Cor 11:22	Μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; Ἢ τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας; Τί ὑμῖν εἴπω; Ἐπαινέσω ὑμᾶς ἐν τούτῳ; Οὐκ ἐπαινῶ.	For do you not have houses for eating and drinking *in*? Or do you despise the church of God, and do you *not* put those *who do* not have *anything* to shame? What am I to say to you? Am I to praise you in this *matter*? I do not praise *you*.	church: see Matt 16:18.
1 Cor 11:23	Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ᾗ παρεδίδοτο ἔλαβεν ἄρτον,	For I had received from the Lord *that* which I passed on to you, that the Lord Jesus took bread on the night when he was betrayed.	which ← *which also* (otiose καί). when ← *on which*.
1 Cor 11:24	καὶ εὐχαριστήσας ἔκλασεν, καὶ εἶπεν, Λάβετε, φάγετε, Τοῦτό μού ἐστιν τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.	And when he had given thanks, he broke *it* and said, "Take *it and* eat *it*. This is my body which *is* broken for you. Do this in remembrance of me",	is: i.e. *represents*.
1 Cor 11:25	Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δειπνῆσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὁσάκις ἂν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.	similarly also saying *of* the cup after having supper, "This cup is the new covenant by my blood. Do this, *and* every time you drink, *let it be* in remembrance of me."	every time ← *as often as*.
1 Cor 11:26	Ὁσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον τοῦ κυρίου καταγγέλλετε ἄχρι οὗ ἂν ἔλθῃ.	For until he comes, every time you eat this bread and drink this cup, you proclaim the Lord's death.	every time ← *as often as*.

1 Cor 11:27	Ὥστε ὃς ἂν ἐσθίῃ τὸν ἄρτον τοῦτον ἢ πίνῃ τὸ ποτήριον τοῦ κυρίου ἀναξίως {RP: τοῦ κυρίου} [P1904 TR: -], ἔνοχος ἔσται τοῦ σώματος καὶ {RP: τοῦ} [P1904 TR: -] αἵματος τοῦ κυρίου.	So that whoever eats this bread or drinks the cup of the Lord unworthily {RP: of the Lord} [P1904 TR: -] will be guilty of the body and {RP: the} [P1904 TR: -] blood of the Lord.	τοῦ κυρίου, *of the Lord (after unworthily)*: 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. τοῦ, *of the (blood)*: present in RP F1859=9/13 (Scrivener's a**bcefglmo) vs. absent in P1904 TR F1859=4/13 (Scrivener's a*dhk).
1 Cor 11:28	Δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω, καὶ ἐκ τοῦ ποτηρίου πινέτω.	Let a man test himself then, and let him eat from the bread and drink from the cup in this way.	
1 Cor 11:29	Ὁ γὰρ ἐσθίων καὶ πίνων ἀναξίως, κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα τοῦ κυρίου.	For he *who* eats and drinks unworthily eats and drinks judgment on himself, not discerning the body of the Lord.	on himself ← *to himself*.
1 Cor 11:30	Διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι, καὶ κοιμῶνται ἱκανοί.	This *is* why *there are* many weak and sick among you, and a fair number are falling asleep.	This *is* why ← *On account of this*. a fair number ← *sufficient*.
1 Cor 11:31	Εἰ γὰρ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα.	For if we were examining ourselves, we would not be being judged.	
1 Cor 11:32	Κρινόμενοι δέ, ὑπὸ {RP TR: - } [P1904: τοῦ] κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν.	But when we are judged, we are disciplined by {RP TR: *the*} [P1904: the] Lord in order that we should not be condemned with the world.	τοῦ, *of the*: absent in RP TR F1859=11/12 vs. present in P1904 F1859=1/12 (Scrivener's m). Punctuation: one could repunctuate so as to take *by the Lord* with *are judged* rather than *are disciplined*.
1 Cor 11:33	Ὥστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε.	So, my brothers, when we meet together to eat, wait for each other.	wait for each other: the opposite of the grabbing first of 1 Cor 11:21. The sense could be *take it in turns* without trying to get in first.
1 Cor 11:34	Εἰ δέ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω· ἵνα μὴ εἰς κρίμα συνέρχησθε. Τὰ δὲ λοιπά, ὡς ἂν ἔλθω, διατάξομαι.	And if anyone is famished, let him eat at home, so that you do not meet *bringing* on judgment. As for the remaining *matters*, when I come, I will sort *them* out.	famished ← *hungry*, but the sense is *ravenous* with intention to abuse the Lord's supper, as an opportunity to guzzle. *bringing* on ← *to*.
1 Cor 12:1	Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν.	Now concerning spiritual *gifts*, brothers, I do not want you to be ignorant.	
1 Cor 12:2	Οἴδατε ὅτι {RP P1904: ὅτε} [TR: -] ἔθνη ἦτε πρὸς τὰ εἴδωλα τὰ ἄφωνα, ὡς ἂν ἤγεσθε, ἀπαγόμενοι.	You know {RP P1904: how, when you were pagans,} [TR: that you were pagans *and* how] you were being drawn and led away to mute idols.	ὅτε, *when*: present in RP P1904 F1859=8/12 vs. absent in TR F1859=4/12 (Scrivener's bdlm). {RP P1904: how ← *that*, but reinforced later by ὡς, *how*.} drawn ← *led*.
1 Cor 12:3	Διὸ γνωρίζω ὑμῖν, ὅτι οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν λέγει Ἀνάθεμα Ἰησοῦν· καὶ οὐδεὶς δύναται εἰπεῖν, Κύριον Ἰησοῦν, εἰ μὴ ἐν πνεύματι ἁγίῳ.	So I am making *it* known to you that no-one speaking in *the* spirit of God says, "Jesus *is* a curse", and no-one can say, "Jesus *is* Lord", except by holy spirit.	Punctuation: the Greek is indirect speech (accusative and understood infinitive εἶναι), but RP represent it as direct speech by their capitalization. A punctuation divergence from RP.
1 Cor 12:4	Διαιρέσεις δὲ χαρισμάτων εἰσίν, τὸ δὲ αὐτὸ πνεῦμα.	Now there are varieties of gracious gifts, but *it is* the same spirit *involved*.	
1 Cor 12:5	Καὶ διαιρέσεις διακονιῶν εἰσίν, καὶ ὁ αὐτὸς κύριος.	And there are varieties of ministries, but the same Lord *is involved*.	

1 Cor 12:6	Καὶ διαιρέσεις ἐνεργημάτων εἰσίν, ὁ δὲ αὐτός ἐστιν θεός, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν.	And there are varieties of activities, but it is the same God who activates everything in everyone.	
1 Cor 12:7	Ἑκάστῳ δὲ δίδοται ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον.	But manifestation of the spirit is given to each *person* to *be* a benefit.	
1 Cor 12:8	Ὧ μὲν γὰρ διὰ τοῦ πνεύματος δίδοται λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως, κατὰ τὸ αὐτὸ πνεῦμα·	For to one a word of wisdom is given through the spirit, whereas to another *it is* a word of knowledge according to the same spirit,	
1 Cor 12:9	ἑτέρῳ δὲ πίστις, ἐν τῷ αὐτῷ πνεύματι· ἄλλῳ δὲ χαρίσματα ἰαμάτων ἐν τῷ αὐτῷ πνεύματι·	and to another *it is* faith by the same spirit, while to another *it is* gracious gifts of healing by the same spirit,	
1 Cor 12:10	ἄλλῳ δὲ ἐνεργήματα δυνάμεων, ἄλλῳ δὲ προφητεία, ἄλλῳ δὲ διακρίσεις πνευμάτων, ἑτέρῳ δὲ γένη γλωσσῶν, ἄλλῳ δὲ ἑρμηνεία γλωσσῶν·	and to *yet* another *the* working of deeds of power, and to another prophecy, and to another discernings of spirits, and to another *various* kinds of tongues, and to another *the* interpretation of tongues.	working ← *workings*.
1 Cor 12:11	πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βούλεται.	One and the same spirit is active in all these *things*, apportioning to each individually as it wishes.	is active in: compare Eph 1:11.
1 Cor 12:12	Καθάπερ γὰρ τὸ σῶμα ἕν ἐστιν, καὶ μέλη ἔχει πολλά, πάντα δὲ τὰ μέλη τοῦ σώματος τοῦ ἑνός, πολλὰ ὄντα, ἕν ἐστιν σῶμα· οὕτως καὶ ὁ χριστός.	For as the body is one and has many parts, and all the parts *are* of the one body, *yet* are many, *whereas the* body is one, so also *is* Christ.	
1 Cor 12:13	Καὶ γὰρ ἐν ἑνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι· καὶ πάντες εἰς ἓν πνεῦμα ἐποτίσθημεν.	For indeed, we have all been baptized by one spirit into one body, whether Jews or Greeks, whether slaves or free, and we have all been given drink at one spirit.	at one spirit ← *to one spirit* (pregnant use); as at a fountain, as noted by [CB].
1 Cor 12:14	Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἓν μέλος ἀλλὰ πολλά.	For indeed, the body is not one part, but many.	
1 Cor 12:15	Ἐὰν εἴπῃ ὁ πούς, Ὅτι οὐκ εἰμὶ χείρ, οὐκ εἰμὶ ἐκ τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;	If the foot says, "Because I am not a hand, I am not of the body", surely *it is* not *so, that* on account of this, it is not *part* of the body?	
1 Cor 12:16	Καὶ ἐὰν εἴπῃ τὸ οὖς, Ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;	And if the ear says, "Because I am not an eye, I am not of the body", surely *it is* not *so, that* on account of this, it is not *part* of the body?	
1 Cor 12:17	Εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή; Εἰ ὅλον ἀκοή, ποῦ ἡ ὄσφρησις;	If the whole body *were* an eye, where *would* hearing *be*? If *it were* all hearing, where *would* the sense of smell *be*?	
1 Cor 12:18	Νυνὶ δὲ ὁ θεὸς ἔθετο τὰ μέλη ἓν ἕκαστον αὐτῶν ἐν τῷ σώματι, καθὼς ἠθέλησεν.	But as *it is*, God has appointed the parts – each one of them – in the body as he wished.	But as *it is* ← *But now*.
1 Cor 12:19	Εἰ δὲ ἦν τὰ πάντα ἓν μέλος, ποῦ τὸ σῶμα;	But if all were one part, where *would* the body *be*?	
1 Cor 12:20	Νῦν δὲ πολλὰ μὲν μέλη, ἓν δὲ σῶμα.	But as *it is*, *there are* many parts and one body.	But as *it is* ← *But now*.

1 Cor 12:21	Οὐ δύναται δὲ {RP: ὁ} [P1904 TR: -] ὀφθαλμὸς εἰπεῖν τῇ χειρί, Χρείαν σου οὐκ ἔχω· ἢ πάλιν ἡ κεφαλὴ τοῖς ποσίν, Χρείαν ὑμῶν οὐκ ἔχω.	And {RP: the} [P1904 TR: an] eye cannot say to the hand, "I don't need you", or again the head to the feet, "I don't need you."	ὁ, *the (eye)*: present in RP F1859=9/12 vs. absent in P1904 TR F1859=3/12 (Scrivener's eho).
1 Cor 12:22	Ἀλλὰ πολλῷ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστιν·	But how much more are those parts of the body which seem *to be* weaker necessary,	
1 Cor 12:23	καὶ ἃ δοκοῦμεν {RP P1904 S1550 S1894: ἀτιμότερα} [E1624: ἀτιμώτερα] εἶναι τοῦ σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν· καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει·	so that *as for* those *parts* of the body which we consider to be less honoured, we invest them with *all the* more copious honour. Then our uncomely *parts* have more copious comeliness,	ἀτιμότερα, *less honoured; not honoured* (classical form, short o after long syllable, long ῑ), RP P1904 S1550 S1894 F1859=8/12 vs. ἀτιμώτερα, *less honoured; not honoured* (non-classical form), E1624 F1859=4/12 (Scrivener's bcfm). --- them ← *these*.
1 Cor 12:24	τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρείαν ἔχει· ἀλλ' ὁ θεὸς συνεκέρασεν τὸ σῶμα, τῷ ὑστεροῦντι περισσοτέραν δοὺς τιμήν,	while our comely *parts* do not need *redress*. But God composed the body, and he gave more copious honour to that *which* lacked *it*,	
1 Cor 12:25	ἵνα μὴ ᾖ {RP: σχίσματα} [P1904 TR: σχίσμα] ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσιν τὰ μέλη.	in order that there should be no {RP: divisions} [P1904 TR: division] in the body, but *that* the parts should care for each other *in* the same *way*.	σχίσματα, *divisions*, RP F1859=7/12 (Scrivener's abcdegk) vs. σχίσμα, *division*, P1904 TR F1859=5/12 (Scrivener's fhlmo). Nearly a disparity with RP, R=7:7.
1 Cor 12:26	Καὶ εἴτε πάσχει ἓν μέλος, συμπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται ἓν μέλος, συγχαίρει πάντα τὰ μέλη.	And if one part suffers, all the parts suffer with *it*; if one part is glorified, all the parts rejoice with *it*.	
1 Cor 12:27	Ὑμεῖς δέ ἐστε σῶμα χριστοῦ, καὶ μέλη ἐκ μέρους.	And you are a body of Christ, and members individually.	a body: one could justify *the body* on grammatical grounds – the word *the* often needs supplying in phrases like this – but consider John 10:16, *other sheep too, which are not of this fold*, and consider the body of Ephesians and Colossians where no distinctions in the parts are mentioned. --- individually ← *out of a part*, so perhaps *in a role*. We speak of a *part* or *role* in a play.
1 Cor 12:28	Καὶ οὓς μὲν ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, εἶτα χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν.	And God appointed some in the church: firstly, apostles; secondly, prophets; thirdly, teachers; then *workers of* deeds of power; then *those with* gracious gifts of healing, help, guidance *and various* kinds of tongues.	church: see Matt 16:18. --- help, guidance ← *helps, guidances*.
1 Cor 12:29	Μὴ πάντες ἀπόστολοι; Μὴ πάντες προφῆται; Μὴ πάντες διδάσκαλοι; Μὴ πάντες δυνάμεις;	*Are* all apostles? *Are* all prophets? *Are* all teachers? *Are* all *workers of* deeds of power?	These questions pressure for an answer of *no*.
1 Cor 12:30	Μὴ πάντες χαρίσματα ἔχουσιν ἰαμάτων; Μὴ πάντες γλώσσαις λαλοῦσιν; Μὴ πάντες διερμηνεύουσιν;	Do all have gracious gifts of healing? Do all speak in tongues? Do all interpret?	
1 Cor 12:31	Ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείττονα. Καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.	Be zealous for the best gracious gifts. And yet I show you a superior way.	best ← *better*, Greek comparative for superlative; compare Luke 7:28.

1 Cor 13:1	Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἠχῶν ἢ κύμβαλον ἀλαλάζον.	If I speak in the languages of men and of the angels, but I do not have love, I am sounding copper or a clanging cymbal.	I am ← *I have become*.
1 Cor 13:2	Καὶ ἐὰν ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, {RP S1550: οὐθέν} [P1904 E1624 S1894: οὐδέν] εἰμι.	And if I have prophecy and know all the mysteries and *have* all knowledge, and if I have all faith so as to move mountains, but *if* I do not have love, I am nothing.	οὐθέν, *nothing (1)*, RP S1550 F1859=10/12 vs. οὐδέν, *nothing (2)*, P1904 E1624 S1894 F1859=2/12 (Scrivener's dm).
1 Cor 13:3	Καὶ ἐὰν {RP P1904 S1550 S1894: ψωμίσω} [E1624: ψωμίζω] πάντα τὰ ὑπάρχοντά μου, καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα {RP-text TR: καυθήσωμαι} [RP-marg P1904: καυθήσομαι], ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι.	And if I distribute food *from the proceeds of* all my belongings, and if I deliver my body to be burned, but I do not have love, I am not profited in any *way*.	ψωμίσω, *I dole out* (aorist subjunctive or future indicative), RP P1904 S1550 S1894 F1859=12/12 vs. ψωμίζω, *I dole out* (present subjunctive), E1624 F1859=0/12. --- καυθήσωμαι, *I am burned* (aorist subjunctive of new verb καυθέω (?), or irregular form from καίω), RP-text TR F1859=7/13 (Scrivener's ab*eglmo) vs. καυθήσομαι, *I am burned* (future indicative), RP-marg P1904 F1859=6/13 (Scrivener's b**cdfhk). Nearly a disparity with RP-text, R=8:7.
1 Cor 13:4	Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ ζηλοῖ· ἡ ἀγάπη οὐ περπερεύεται, οὐ φυσιοῦται,	Love is longsuffering; it is kind. Love is not jealous. Love does not vaunt itself; it does not become puffed up.	
1 Cor 13:5	οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν,	It does not behave in an unseemly way, it does not seek its own *interests*, it is not provoked; it does not keep an account of evil.	
1 Cor 13:6	οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ,	It does not rejoice over injustice, but rejoices with truth.	
1 Cor 13:7	πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει.	It bears all *things*, it believes all *things*, it puts hope in all *things*; it endures all *things*.	
1 Cor 13:8	Ἡ ἀγάπη οὐδέποτε ἐκπίπτει· εἴτε δὲ προφητεῖαι, καταργηθήσονται· εἴτε γλῶσσαι, παύσονται· εἴτε γνῶσις, καταργηθήσεται.	Love never fails. But if *there are gifts of* prophecies, they will be abolished. And if *there are* tongues, they will cease. And if *there is* knowledge, it will cease *to be applicable*.	
1 Cor 13:9	Ἐκ μέρους {RP P1904: δὲ} [TR: γὰρ] γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν·	{RP P1904: But} [TR: For] we know in part, and we prophesy in part.	δὲ, *and, but*, RP P1904 F1859=11/12 vs. γὰρ, *for*, TR F1859=1/12 (Scrivener's m).
1 Cor 13:10	ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται.	But when the culmination arrives, then that *which is* in part will be abolished.	
1 Cor 13:11	Ὅτε ἤμην νήπιος, ὡς νήπιος ἐλάλουν, ὡς νήπιος ἐφρόνουν, ὡς νήπιος ἐλογιζόμην· ὅτε δὲ γέγονα ἀνήρ, κατήργηκα τὰ τοῦ νηπίου.	When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. But since I have become a man, I have done away with childish *things*.	
1 Cor 13:12	Βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην.	For now we see through a mirror enigmatically, but then *it will be* face to face. At present I know in part, but then I will know as I am also known.	know ... known: or *acknowledge ... acknowledged*.

1 Cor 13:13	Νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.	And now there remain faith, hope *and* love – these three *things*. But *the* greatest of these *is* love.	greatest ← *greater*, Greek comparative for superlative.
1 Cor 14:1	Διώκετε τὴν ἀγάπην· ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε.	Pursue love, and be zealous for the spiritual *gifts* – preferably that you may prophesy.	
1 Cor 14:2	Ὁ γὰρ λαλῶν γλώσσῃ οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ τῷ θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια.	For he *who* speaks in a tongue does not speak to men, but to God. For no-one understands *him*; rather, he speaks mysteries by *the* spirit.	understands ← *hears*.
1 Cor 14:3	Ὁ δὲ προφητεύων ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν.	But he *who* prophesies speaks edification and encouragement and consolation to men.	
1 Cor 14:4	Ὁ λαλῶν γλώσσῃ ἑαυτὸν οἰκοδομεῖ, ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ.	He *who* speaks in a tongue edifies himself, but he *who* prophesies edifies *the* church.	church: see Matt 16:18.
1 Cor 14:5	Θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε· μείζων γὰρ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτὸς εἰ μὴ {RP P1904: διερμηνεύει} [TR: διερμηνεύῃ], ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ.	I would like you all to speak in tongues, but more so that you should prophesy. For he *who* prophesies *is* greater than he *who* speaks in tongues, unless he interprets, so that the church receives edification.	διερμηνεύει, *he interprets* (non-classical present indicative), RP P1904 F1859=9/12 vs. διερμηνεύῃ, *he interprets* (classical present subjunctive), TR F1859=2/12 (Scrivener's emn) vs. another reading, F1859=1/12 (Scrivener's c). would like ← *want*. church: see Matt 16:18.
1 Cor 14:6	Νυνὶ δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ ἐν προφητείᾳ ἢ ἐν διδαχῇ;	And now, brothers, if I come to you speaking in tongues, how will I benefit you, unless I speak to you either in *the form of* revelation or in knowledge, or in prophecy or in teaching?	
1 Cor 14:7	Ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλός, εἴτε κιθάρα, ἐὰν διαστολὴν τοῖς φθόγγοις μὴ {RP P1904: διδῶ} [TR: δῷ], πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον;	Likewise, when inanimate *objects* give sound, whether *the* flute or *the* harp, if they do not show a distinction in the tones, how will the flute-playing or harp-playing *tune* be identified?	διδῶ, *they (neuter) give*: present (but iota subscript wanting), RP P1904 F1859=11/12 vs. δῷ, *they (neuter) give*, aorist, TR F1859=1/12 (Scrivener's f). An iota subscript divergence from RP. Likewise: for our translation (though not in the RP Greek text) we have re-accented ὅμως, *nevertheless*, to ὁμῶς, *likewise*. An accentuation divergence from RP P1904 TBS-TR. AV differs *(and even)*. We ↴ show ← *give*.
1 Cor 14:8	Καὶ γὰρ ἐὰν ἄδηλον φωνὴν σάλπιγξ δῷ, τίς παρασκευάσεται εἰς πόλεμον;	For indeed, if a trumpet gives an unclear sound, who will prepare himself for war?	↳ make the same accent change in Gal 3:15 (see our note there), but not in John 12:42.
1 Cor 14:9	Οὕτως καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὔσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον; Ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες.	So you too, if you do not give clear speech through the tongue, how will that *which is* spoken be understood? For you will *just* be speaking into *the* air.	

1 Cor 14:10	Τοσαῦτα, εἰ τύχοι, γένη φωνῶν ἐστὶν ἐν κόσμῳ καὶ οὐδὲν {RP P1904 S1550 E1624: αὐτῶν} [S1894: -] ἄφωνον.	*Now* for all *the* kinds of languages which there might be in *the* world, not one {RP P1904 S1550 E1624: of them} [S1894: -] *is* meaningless.	αὐτῶν, *of them*: present in RP P1904 S1550 E1624 F1859=11/12 vs. absent in S1894 F1859=1/12 (Scrivener's d). *Now* for all *the* kinds of languages which there might be ← *So many, if it were to chance, kinds of voices there are*. not ← *and / yet not*.
1 Cor 14:11	Ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος, καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος.	So if I do not know the force of the sound, I will be to him *who is* speaking a barbarian, and he *who is* speaking *will be* a barbarian to me.	a barbarian: one might have expected ὡς here, *like a barbarian* – the converse of the redundant ὡς of Luke 2:37 etc.
1 Cor 14:12	Οὕτως καὶ ὑμεῖς, ἐπεὶ ζηλωταί ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε.	So you too, since you are zealots for spiritual *gifts*, seek *them* so that you may excel in the edification of the church.	spiritual *gifts* ← *spirits*. church: see Matt 16:18.
1 Cor 14:13	Διόπερ ὁ λαλῶν γλώσσῃ προσευχέσθω ἵνα διερμηνεύῃ.	So let him *who* speaks in a tongue pray that he may interpret.	he: or *one*; the roles are separated in 1 Cor 12:10, but not necessarily so here.
1 Cor 14:14	Ἐὰν γὰρ προσεύχωμαι γλώσσῃ, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστιν.	For if I pray in a tongue, my spirit prays, but my mind is without fruit.	
1 Cor 14:15	Τί οὖν ἐστίν; Προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῖ· ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ {RP P1904 S1550 S1894: τῷ} [E1624: -] νοῖ.	What is *the issue* then? I will pray in the spirit, and I will also pray in *my* mind. I will sing psalms in the spirit, and I will also sing psalms in *my* mind.	τῷ, *the (mind)*: present in RP P1904 S1550 S1894 F1859=11/12 vs. absent in E1624 F1859=0/12 vs. whole clause absent, F1859=1/12 (Scrivener's d).
1 Cor 14:16	Ἐπεὶ ἐὰν εὐλογήσῃς τῷ πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς ἐρεῖ τὸ Ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ, ἐπειδὴ τί λέγεις οὐκ οἶδεν;	Otherwise, if you bless in the spirit, how will he *who* occupies the place of the layman say "Amen" to your thanksgiving, since he does not know what you are saying?	
1 Cor 14:17	Σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται.	For you give thanks well, but the other person is not edified.	
1 Cor 14:18	Εὐχαριστῶ τῷ θεῷ μου, πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶν·	I give thanks to my God *that* I speak in tongues more than all of you,	
1 Cor 14:19	ἀλλ' ἐν ἐκκλησίᾳ θέλω πέντε λόγους διὰ τοῦ νοός μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ.	but in *the* church I would *rather* speak five words mindfully, so that I might instruct others, than ten thousand words in a tongue.	church: see Matt 16:18. mindfully ← *through my mind*. might ← *might also, might for my part* (otiose καί).
1 Cor 14:20	Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν· ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶν τέλειοι γίνεσθε.	Brothers, do not be children in mentality. However, act like an infant with regard to evil, but become fully mature in mentality.	be ← *become*.
1 Cor 14:21	Ἐν τῷ νόμῳ γέγραπται ὅτι Ἐν ἑτερογλώσσοις καὶ ἐν χείλεσιν ἑτέροις λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονταί μου, λέγει κύριος.	In the law it stands written: **"By those of another language** **And by foreign lips** **I will speak to this people,** **And not even in this way will they listen to me,** **Says *the* Lord."**	**Isa 28:11, Isa 28:12**.

1 Cor 14:22	Ὥστε αἱ γλῶσσαι εἰς σημεῖόν εἰσιν, οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις· ἡ δὲ προφητεία, οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς πιστεύουσιν.	So tongues are a sign not to those *who* believe, but to unbelievers. But prophecy *is* not for unbelievers, but for believers.	tongues: presumably when the tongues are the languages of the unbelievers, as in Acts 2:6.
1 Cor 14:23	Ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτό, καὶ πάντες γλώσσαις λαλῶσιν, εἰσέλθωσιν δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε;	So if the whole church meets together and all speak in tongues, and laymen or unbelievers come in, will they not say that you are mad?	church: see Matt 16:18. tongues: presumably here when the tongues are *not* the languages of the unbelievers, uninterpreted, and everything is disorderly.
1 Cor 14:24	Ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δέ τις ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων,	But if all prophesy, and some unbeliever or layman comes in, he is confronted by all – he is challenged by all.	
1 Cor 14:25	καὶ οὕτως τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται· καὶ οὕτως πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ θεῷ ἀπαγγέλλων ὅτι Ὁ θεὸς ὄντως ἐν ὑμῖν ἐστιν.	And in this way the secret *things* of his heart become manifest, and so he will fall face down and worship God, declaring that God really is among you.	RP punctuates for direct speech; we, with TBS-TR, for indirect speech.
1 Cor 14:26	Τί οὖν ἐστίν, ἀδελφοί; Ὅταν συνέρχησθε, ἕκαστος ὑμῶν ψαλμὸν ἔχει, διδαχὴν ἔχει, γλῶσσαν ἔχει, ἀποκάλυψιν ἔχει, ἑρμηνείαν ἔχει. Πάντα πρὸς οἰκοδομὴν {RP P1904: γινέσθω} [TR: γενέσθω].	What is *the issue* then, brothers? Whenever you meet, each of you has a psalm – has teaching, has a tongue, has revelation, has interpretation. Let everything be for edification.	γινέσθω, *let it be* (present, so imperfective aspect), RP P1904 F1859=12/12 vs. γενέσθω, *let it be* (aorist, so perfective aspect), TR F1859=0/12.
1 Cor 14:27	Εἴτε γλώσσῃ τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς, καὶ ἀνὰ μέρος, καὶ εἷς διερμηνευέτω·	And if anyone speaks in a tongue, *let it be* two on an occasion or at most three, and in turn, and let one interpret,	
1 Cor 14:28	ἐὰν δὲ μὴ ᾖ διερμηνευτής, σιγάτω ἐν ἐκκλησίᾳ· ἑαυτῷ δὲ λαλείτω καὶ τῷ θεῷ.	but if there is no interpreter, let him be silent in *the* church, and let him speak to himself and to God.	church: see Matt 16:18.
1 Cor 14:29	Προφῆται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν.	However, let two or three prophets speak, and let the others use their discernment.	use their discernment ← *discern*.
1 Cor 14:30	Ἐὰν δὲ ἄλλῳ {RP P1904c TR: ἀποκαλυφθῇ} [P1904u: ἀποκακαλυφθῇ] καθημένῳ, ὁ πρῶτος σιγάτω.	And if *anything* is revealed to anyone else sitting *there*, let the first *one* be silent.	
1 Cor 14:31	Δύνασθε γὰρ καθ' ἕνα πάντες προφητεύειν, ἵνα πάντες μανθάνωσιν, καὶ πάντες παρακαλῶνται·	For you can all prophesy one by one, so that all learn and all are encouraged.	
1 Cor 14:32	καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται.	And *the* spiritual *gifts* of *the* prophets are under control of *the* prophets.	spiritual *gifts* ← *spirits*, as in 1 Cor 14:12. under control of ← *subject to*.
1 Cor 14:33	Οὐ γάρ ἐστιν ἀκαταστασίας ὁ θεός, {RP P1904: ἀλλὰ} [TR: ἀλλ'] εἰρήνης, ¶ ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων.	For God is not *characterized* by disorder, but peace, ¶ as in all the churches of the saints.	¶ **Verse division:** in P1904 numbering, 1 Cor 14:34 begins here. ἀλλὰ, *but* (unapocopated), RP P1904 F1859=3/12 (Scrivener's egk) vs. ἀλλ', *but* (apocopated), TR F1859=9/12 (Scrivener's abcdfhlmo). A disparity with RP, R=4:10. churches: see Matt 16:18. saints: see Matt 27:52.

1 Cor 14:34	Αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ ἐπιτέτραπται αὐταῖς λαλεῖν, ἀλλ' ὑποτάσσεσθαι, καθὼς καὶ ὁ νόμος λέγει.	Let your women in the churches be silent. For it is not permitted for them to speak, but to be in subjection, as the law also says.	churches: see Matt 16:18. it is not permitted ← *it has not been permitted*. The reference to being in subjection is **Gen 3:16**.
1 Cor 14:35	Εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστιν γυναιξὶν ἐν ἐκκλησίᾳ λαλεῖν.	But if they wish to learn something, let them ask their own husbands at home, for it is shameful for women to speak in church.	church: see Matt 16:18.
1 Cor 14:36	Ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξῆλθεν; Ἢ εἰς ὑμᾶς μόνους κατήντησεν;	Now *was it* from you *that* the word of God went out? Or *was it* to you alone *that* it came?	Now ← *Or*. came ← *came down to meet*.
1 Cor 14:37	Εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικός, ἐπιγινωσκέτω ἃ γράφω ὑμῖν, ὅτι {RP: - } [P1904 TR: τοῦ] κυρίου εἰσὶν ἐντολαί.	If anyone considers *himself* to be a prophet or spiritual *person*, let him acknowledge that what I write to you is *the* Lord's commandments.	τοῦ, *the (Lord)*: absent in RP F1859=12/12 vs. present in P1904 TR F1859=0/12. A case of collusion between P1904 and TR?
1 Cor 14:38	Εἰ δέ τις ἀγνοεῖ, ἀγνοείτω.	But if anyone is ignorant *of them*, let him be ignorant.	
1 Cor 14:39	Ὥστε, ἀδελφοί, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε·	So, brothers, be zealous about prophesying, and do not prevent speaking in tongues.	
1 Cor 14:40	πάντα εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.	Let everything take place decently and in an orderly way.	
1 Cor 15:1	Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἑστήκατε,	Now I am making known to you, brothers, the gospel which I preached to you, which you also received, and in which you stand,	
1 Cor 15:2	δι' οὗ καὶ σῴζεσθε· τίνι λόγῳ εὐηγγελισάμην ὑμῖν, εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε.	by which you are also being saved, if you hold on to the words with which I preached the gospel to you, unless you have come to believe in vain.	words ← *word*.
1 Cor 15:3	Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς·	For I have passed on to you in *the* first *place that* which I for my part received, *namely* that Christ died for our sins according to the scriptures,	for my part ← *also*. The conjunction καὶ often has a sense of reciprocity or parallelism.
1 Cor 15:4	καὶ ὅτι ἐτάφη· καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς·	and that he was buried and that he was raised on the third day according to the scriptures,	buried: or *entombed* (and the Lord was put in a tomb). he was raised ← *he has been raised*, or *he has risen*.
1 Cor 15:5	καὶ ὅτι ὤφθη Κηφᾷ, εἶτα τοῖς δώδεκα·	and that he was seen by Cephas, then by the twelve.	
1 Cor 15:6	ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείους μένουσιν ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμήθησαν·	After that he was seen by more than five hundred brothers at once, of whom the majority remain to the present time, but some have fallen asleep.	some ← *some also* (otiose καί).
1 Cor 15:7	ἔπειτα ὤφθη Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν·	Then he was seen by James, then by all the apostles,	
1 Cor 15:8	ἔσχατον δὲ πάντων, ὡσπερεὶ τῷ ἐκτρώματι, ὤφθη κἀμοί.	and last of all he was also seen by me, one untimely born, as *it were*.	born: i.e. *born from above / again* (John 3:3), or, [MG], *born into the family of apostles*.

1 Cor 15:9	Ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ θεοῦ.	For I am the least of the apostles, and I am not fit to be called an apostle, because I persecuted the church of God,	church: see Matt 16:18.
1 Cor 15:10	Χάριτι δὲ θεοῦ εἰμι ὅ εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσότερον αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δέ, ἀλλ' ἡ χάρις τοῦ θεοῦ ἡ σὺν ἐμοί.	but by *the* grace of God I am what I am, and his grace towards me has not been *in* vain, but I have toiled more inordinately than them all, yet not I, but the grace of God which *is* with me.	than them: or, if the reader prefers, *than they*.
1 Cor 15:11	Εἴτε οὖν ἐγώ, εἴτε ἐκεῖνοι, οὕτως κηρύσσομεν καὶ οὕτως ἐπιστεύσατε.	So whether *it is* I or they, this *is what* we preach, and this *is what* you have believed.	they ← *those*. this *is what (2x)* ← *thus*.
1 Cor 15:12	Εἰ δὲ χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσίν τινες ἐν ὑμῖν ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν;	But if Christ is preached, *namely* that he has been raised from *the* dead, how *is it that* some among you say that there is no resurrection of *the* dead?	
1 Cor 15:13	Εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ χριστὸς ἐγήγερται·	Now if there is no resurrection of *the* dead, then neither has Christ been raised.	
1 Cor 15:14	εἰ δὲ χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα ἡμῶν, κενὴ δὲ καὶ ἡ πίστις ὑμῶν.	And if Christ has not been raised, then our preaching *is* vacuous, and your faith *is* also vacuous.	
1 Cor 15:15	Εὑρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ ὅτι ἤγειρεν τὸν χριστόν, ὃν οὐκ ἤγειρεν, εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται.	And we are also found *to be* false witnesses of God, because we have testified against God, that he raised Christ, whom he did not raise, if *the* dead really are not raised.	if ... really ← *if indeed therefore*.
1 Cor 15:16	Εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ χριστὸς ἐγήγερται·	For if *the* dead are not raised, neither has Christ been raised,	
1 Cor 15:17	εἰ δὲ χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν· ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν.	and if Christ has not been raised, your faith *is* futile; you are still in your sins.	
1 Cor 15:18	Ἄρα καὶ οἱ κοιμηθέντες ἐν χριστῷ ἀπώλοντο.	In that case those *who have* fallen asleep in Christ have also perished.	
1 Cor 15:19	Εἰ ἐν τῇ ζωῇ ταύτῃ ἠλπικότες ἐσμὲν ἐν χριστῷ μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν.	If we have only hoped in Christ for this life, we are the most pitiable of all men.	for ← *in*, a reference to the period where the hope applies. most pitiable ← *more pitiable*, Greek comparative for superlative.
1 Cor 15:20	Νυνὶ δὲ χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων ἐγένετο.	But as *it is*, Christ has been raised from *the* dead. He has become *the* firstfruit of those *who have* fallen asleep.	But as *it is* ← *But now*. those *who have* fallen asleep: on the italicization of *have*, see Acts 21:20.
1 Cor 15:21	Ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν.	For since death *came* through a man, *the* resurrection of *the* dead also *came* through a man.	
1 Cor 15:22	Ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνῄσκουσιν, οὕτως καὶ ἐν τῷ χριστῷ πάντες ζῳοποιηθήσονται.	For as in Adam all die, so in Christ all will be made alive.	so ← *so also* (otiose καί).
1 Cor 15:23	Ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ χριστός, ἔπειτα οἱ {RP: τοῦ} [P1904 TR: -] χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.	But each in his own order. Christ *the* firstfruit, then those of Christ at his coming.	τοῦ, *of the (Christ)*: present in RP F1859=12/12 vs. absent in P1904 TR F1859=0/12. A case of collusion between P1904 and TR?
1 Cor 15:24	Εἶτα τὸ τέλος, ὅταν παραδῷ τὴν βασιλείαν τῷ θεῷ καὶ πατρί, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν.	Then the end *comes*, when he delivers the kingdom to *him who is* God and father, when he abolishes all rule and all authority and power.	

1 Cor 15:25	Δεῖ γὰρ αὐτὸν βασιλεύειν, ἄχρι οὗ ἂν θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ.	For he must reign **until he has put all the enemies under his feet**.	**Ps 8:7MT (Ps 8:6AV)**.
1 Cor 15:26	Ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος.	*The* last enemy *which will* be abolished *is* death.	
1 Cor 15:27	Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. Ὅταν δὲ εἴπῃ ὅτι Πάντα ὑποτέτακται, δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα.	For **he has put everything in subjection under his feet**. And when he says, "Everything has been subjected", *it is* evident that *it is* with the exception of him *who* made everything subject to him.	**Ps 8:7MT (Ps 8:6AV)**.
1 Cor 15:28	Ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾖ ὁ θεὸς τὰ πάντα ἐν πᾶσιν.	And when everything has been subjected to him, then the son himself will be subjected to him *who* subjected everything to him, in order that God may be all in all.	God: it does not say *"the father"*, as we have seen this verse misquoted (see internet).
1 Cor 15:29	Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; Εἰ ὅλως νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ τῶν νεκρῶν;	For otherwise, what will they *who are* baptized for the dead do? If *the* dead are not raised at all, why are they baptized for the dead?	baptized for the dead *(2x)*: this is the plain meaning, but it does not imply endorsement of the practice, and it is noteworthy that the pronoun *they* is used, not *you*. why ← *why also* (otiose καί).
1 Cor 15:30	Τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν;	And why do we endanger ourselves all *the* time?	all *the* time ← *every hour*.
1 Cor 15:31	Καθ' ἡμέραν ἀποθνήσκω, νὴ τὴν {RP P1904 E1624 S1894: ὑμετέραν} [S1550: ἡμετέραν] καύχησιν, ἣν ἔχω ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.	I die every day, *I swear* by the exultation over {RP P1904 E1624 S1894: you} [S1550: us] which I have in Christ Jesus our Lord.	ὑμετέραν, *(over) you, your*, RP P1904 E1624 S1894 F1859=8/12 (Scivener's bcdefglo) vs. ἡμετέραν, *(over) us, our*, S1550 F1859=3/12 (Scrivener's akm) vs. initial letter erased, F1859=1/12 (Scrivener's h).
1 Cor 15:32	Εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος, εἰ νεκροὶ οὐκ ἐγείρονται; Φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν.	If I, humanly *speaking*, have done battle with wild beasts in Ephesus, what advantage *do* I *have* if *the* dead are not raised? *Then* **let us eat and drink, for tomorrow we die**.	**Isa 22:13**.
1 Cor 15:33	Μὴ πλανᾶσθε· Φθείρουσιν ἤθη {RP P1904: χρηστὰ} [TR: χρήσθ'] ὁμιλίαι κακαί.	Do not be led astray: bad company corrupts good habits.	χρηστὰ, *good* (unapocopated), RP P1904 F1859=12/12 vs. χρήσθ', *good* (apocopated), TR F1859=0/12. be led astray: or *go astray*. company ← *companies*.
1 Cor 15:34	Ἐκνήψατε δικαίως καὶ μὴ ἁμαρτάνετε· ἀγνωσίαν γὰρ θεοῦ τινὲς ἔχουσιν· πρὸς ἐντροπὴν ὑμῖν λέγω.	Sober up, as is right, and do not sin. For some are ignorant of God. I speak to your shame.	as is right ← *righteously*. to your shame ← *to you for shame*.
1 Cor 15:35	Ἀλλ' ἐρεῖ τις, Πῶς ἐγείρονται οἱ νεκροί; Ποίῳ δὲ σώματι ἔρχονται;	But someone will say, "How are the dead raised? And with what kind of body *will* they come?"	
1 Cor 15:36	Ἄφρον, σὺ ὃ σπείρεις, οὐ ζῳοποιεῖται ἐὰν μὴ ἀποθάνῃ·	*You* fool, what you sow – surely it does not give life unless it dies?	
1 Cor 15:37	καὶ ὃ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σίτου ἤ τινος τῶν λοιπῶν·	And what you sow – you do not sow the body which will come, but a bare seed, whether it happens to be of wheat or of some other *crop*.	

1 Cor 15:38	ὁ δὲ θεὸς αὐτῷ δίδωσιν σῶμα καθὼς ἠθέλησεν, καὶ ἑκάστῳ τῶν σπερμάτων τὸ ἴδιον σῶμα.	But God gives it a body as he has willed, *that is*, to each *kind of* seed, its own body.	
1 Cor 15:39	Οὐ πᾶσα σὰρξ ἡ αὐτὴ σάρξ· ἀλλὰ ἄλλη μὲν {RP P1904: - } [TR: σὰρξ] ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ ἰχθύων, ἄλλη δὲ {RP TR: πτηνῶν} [P1904: πετεινῶν].	Not all flesh *is* the same flesh, but *there is* one *kind* {RP P1904: - } [TR: of flesh] for men, but another *kind* of flesh for cattle, and another for fish, and another for birds.	σὰρξ, *flesh*: absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12. --- πτηνῶν, *feathered, bird*, RP TR F1859=12/12 vs. πετεινῶν, *able to fly, bird*, P1904 F1859=0/12.
1 Cor 15:40	Καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλ' ἑτέρα μὲν ἡ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων.	And *there are* upper-heavenly bodies and earthly bodies, but the glory of the upper-heavenly *ones is of* one *kind*, whereas that of the earthly *ones is of* another *kind*.	
1 Cor 15:41	Ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ.	*The* glory of *the* sun *is* of one *kind*, and *the* glory of *the* moon *is* of another *kind*, and *the* glory of *the* stars *is* of *yet* another *kind*, for *one* star differs from *another* star in glory.	
1 Cor 15:42	Οὕτως καὶ ἡ ἀνάστασις τῶν νεκρῶν. Σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ·	So *is* also the resurrection of the dead. It is sown in perishability; it is raised in indefectibility.	
1 Cor 15:43	σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει·	It is sown in dishonour; it is raised in glory. It is sown in weakness; it is raised in power.	
1 Cor 15:44	σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν. Ἔστιν σῶμα ψυχικόν, καὶ ἔστιν σῶμα πνευματικόν.	It is sown *as* a natural body; it is raised *as* a spiritual body. There is a natural body, and there is a spiritual body.	natural *(2x)* ← *of the soul, "soulical"*.
1 Cor 15:45	Οὕτως καὶ γέγραπται, Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν. Ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζῳοποιοῦν.	So it also stands written: **"The first man Adam became a living soul."** The last Adam – a life-giving spirit.	**Gen 2:7**. --- soul: or *being*. Adam did not *have* a soul; he *was* a soul, and he died. The scriptural soul is not immortal; see Ezek 18:4, Ezek 18:20.
1 Cor 15:46	Ἀλλ' οὐ πρῶτον τὸ πνευματικόν, ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν.	But the spiritual *was* not first, but the natural, then *came* the spiritual.	natural ← *of the soul, "soulical"*.
1 Cor 15:47	Ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ δεύτερος ἄνθρωπος ὁ κύριος ἐξ οὐρανοῦ.	The first man *was* of *the* earth – of dust. The second man *is* the Lord from heaven.	
1 Cor 15:48	Οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί, καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι·	As the *one* of dust *was*, so also *are* those of dust. And as the upper-heavenly *one is*, so also *are* the upper-heavenly *ones*.	
1 Cor 15:49	καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, {RP: φορέσωμεν} [P1904 TR: φορέσομεν] καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.	And *just* as we bore the image of the *one* of dust, *so* also {RP: let us bear} [P1904 TR: we shall bear] the image of the upper-heavenly *one*.	φορέσωμεν, *let us bear* (hortatory subjunctive), RP F1859=9/12 vs. φορέσομεν, *we shall bear*, P1904 TR F1859=3/12 (Scrivener's acg).
1 Cor 15:50	Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομῆσαι οὐ δύνανται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ.	And I say this, brothers, that flesh and blood cannot inherit *the* kingdom of God, nor does perishability inherit indefectibility.	
1 Cor 15:51	Ἰδού, μυστήριον ὑμῖν λέγω· πάντες μὲν οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα,	Look, I *will* tell you a mystery. We will not all fall asleep, but we will all be changed,	

1 Cor 15:52	ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίσει γάρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι, καὶ ἡμεῖς ἀλλαγησόμεθα.	in an unsplittable *instant*, in *the* twinkling of an eye, at the last trumpet-call. For the trumpet will sound, and the dead will be raised *as* indefectible, and we will be changed.	
1 Cor 15:53	Δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.	For this perishable *state* must put on indefectibility, and this mortal *state must* put on immortality.	
1 Cor 15:54	Ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσηται ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσηται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος, Κατεπόθη ὁ θάνατος εἰς νῖκος.	And when this perishable *state* puts on indefectibility, and this mortal *state* puts on immortality, then the word which *stands* written will apply: **"Death has been swallowed up in victory."**	**Isa 25:8**. apply ← *happen*.
1 Cor 15:55	Ποῦ σου, Θάνατε, τὸ κέντρον; Ποῦ σου, Ἅδη, τὸ νῖκος;	**"Where, *O* death, *is* your sting? Where, *O* Hades, *is* your victory?"**	**Hos 13:14**. Hades: the place of the dead. The AV's *grave* also conveys the sense well.
1 Cor 15:56	Τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία· ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος·	The sting of death *is* sin, and the power of sin *is* the law.	
1 Cor 15:57	τῷ δὲ θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νῖκος διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ.	But thanks *be* to God, who gives us the victory through our Lord Jesus Christ.	
1 Cor 15:58	Ὥστε, ἀδελφοί μου ἀγαπητοί, ἑδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν κενὸς ἐν κυρίῳ.	So then, my beloved brothers, be firmly seated, steadfast, always abounding in the Lord's work, knowing that your labour is not *in* vain with *the* Lord.	with ← *in*.
1 Cor 16:1	Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους, ὥσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε.	Now concerning the collection for the saints: as I instructed the churches of Galatia, you do the same.	saints: see Matt 27:52. churches: see Matt 16:18. you do the same ← *so you do as well*.
1 Cor 16:2	Κατὰ μίαν σαββάτων ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω, θησαυρίζων ὅ τι ἂν εὐοδῶται, ἵνα μή, ὅταν ἔλθω, τότε λογίαι γίνωνται.	On each first *day* of *the* week let each *one* of you put *something* aside, and contribute to the treasury whatever *accords with how* he is prospering, so that there will not be collections when I come.	week ← *Sabbath*. aside ← *alongside himself*. contribute to the treasury ← *treasure up*.
1 Cor 16:3	Ὅταν δὲ παραγένωμαι, οὓς ἐὰν δοκιμάσητε δι' ἐπιστολῶν, τούτους πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἰερουσαλήμ·	But when I arrive, I will send whomever you recommend in writing to take your gracious gift to Jerusalem.	whomever ← *whomever ... these* (so plural). recommend in writing ← *approve through letters*.
1 Cor 16:4	ἐὰν δὲ ᾖ ἄξιον τοῦ κἀμὲ πορεύεσθαι, σὺν ἐμοὶ πορεύσονται.	And if it is appropriate that I too should go, they can go with me.	can ← *will*, a Hebraism.
1 Cor 16:5	Ἐλεύσομαι δὲ πρὸς ὑμᾶς, ὅταν Μακεδονίαν διέλθω· Μακεδονίαν γὰρ διέρχομαι·	And I will come to you, when I cross Macedonia, for I am crossing Macedonia.	
1 Cor 16:6	πρὸς ὑμᾶς δὲ τυχὸν παραμενῶ, ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς με προπέμψητε οὗ ἐὰν πορεύωμαι.	It may be that I will stay with you, or even that I will spend the winter *with you*, so that you may send me on *my way to* wherever I am going.	

1 Cor 16:7	Οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω δὲ χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς, ἐὰν ὁ κύριος ἐπιτρέπῃ.	I do not want to see you in passing now, but I hope to stay on with you for some time, if the Lord permits.	
1 Cor 16:8	Ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς Πεντηκοστῆς·	And I will stay on in Ephesus, until Pentecost.	
1 Cor 16:9	θύρα γάρ μοι ἀνέῳγεν μεγάλη καὶ ἐνεργής, καὶ ἀντικείμενοι πολλοί.	For a very auspicious door stands open for me, *but* also many adversaries.	very auspicious door ← *great and effective door*, referring to the place to which the door leads.
1 Cor 16:10	Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον κυρίου ἐργάζεται ὡς {RP TR: καὶ ἐγώ} [P1904: κἀγώ].	Now if Timothy comes, see that he feels at ease with you, for he carries out the work of *the* Lord, as I *do*.	καὶ ἐγώ, *as I (do)* (unapocopated), RP TR F1859=12/13 vs. κἀγώ, *as I (do)* (apocopated), P1904 F1859=1/13 (Scrivener's n). feels ← *becomes*. as ← *as also* (otiose καί).
1 Cor 16:11	Μή τις οὖν αὐτὸν ἐξουθενήσῃ· προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρός με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.	So do not let anyone make light of him. And send him on *his way* in peace, so that he may come to me, for I am expecting him with the brothers.	make light ← *make nothing*.
1 Cor 16:12	Περὶ δὲ Ἀπολλὼ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.	And concerning *our* brother Apollos, I have greatly encouraged him to come to you with the brothers. But it was not *his* will at all to come now, but he will come when there is a good opportunity.	there is a good opportunity: or *he has a good opportunity*.
1 Cor 16:13	Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε.	Be watchful, stand *firm* in the faith, show yourselves men, show yourselves strong.	
1 Cor 16:14	Πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.	Let all your *deeds* be done in love.	
1 Cor 16:15	Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί - οἴδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς -	And I urge you, brothers – you know the household of Stephanas, how he is *the* firstfruit of Achaea, and *how* they appointed themselves to *the* ministry of the saints –	how ← *that*. appointed: AV differs *(addicted)*, apparently through dislike of self-appointment to the ministry, since the AV has *appointed* for this verb in Matt 28:16, Acts 22:10, Acts 28:23, and *ordained* in Acts 13:48, Rom 13:1. saints: see Matt 27:52.
1 Cor 16:16	ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις, καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι.	that you too be subject to people like this and to every co-worker and *everyone who* labours.	people like this ← *such*.
1 Cor 16:17	Χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φουρτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ ὑμῶν ὑστέρημα οὗτοι ἀνεπλήρωσαν.	And I rejoice at the presence of Stephanas and Fortunatus and Achaichus, in that these *men* have supplied what you lacked.	
1 Cor 16:18	Ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν· ἐπιγινώσκετε οὖν τοὺς τοιούτους.	For they gave rest to my spirit and yours. So do acknowledge such *folk*.	
1 Cor 16:19	Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας· ἀσπάζονται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκιλλα, σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ.	The churches in Asia greet you. Aquila and Priscilla greet you profoundly in *the* Lord, as *does* the church in their various houses.	churches ... church: see Matt 16:18. profoundly ← *very much* (adverbial neuter plural). in their various houses: κατά + accusative singular, as in Luke 8:4 [AnLx]. AV differs *(in their house)*, as [MG], which is also possible.

1 Cor 16:20	Ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.	All the brothers greet you. Greet each other with a holy kiss.	
1 Cor 16:21	Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου.	*Here is* the greeting of Paul with my *own* hand.	
1 Cor 16:22	Εἴ τις οὐ φιλεῖ τὸν κύριον Ἰησοῦν χριστόν, ἤτω ἀνάθεμα. Μαρὰν ἀθά.	If anyone does not love the Lord Jesus Christ, let him be a curse. Maranatha.	Maranatha ← *Our Lord, come* (Aramaic, מָרָנָא תָּא [Dalman]). AV differs in sense, omitting our immediately preceding full stop.
1 Cor 16:23	Ἡ χάρις τοῦ κυρίου Ἰησοῦ χριστοῦ μεθ' ὑμῶν.	The grace of the Lord Jesus Christ *be* with you.	
1 Cor 16:24	Ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν χριστῷ Ἰησοῦ. Ἀμήν.	*May* my love *be* with all of you in Christ Jesus. Amen.	
2 Cor 1:1	Παῦλος ἀπόστολος Ἰησοῦ χριστοῦ διὰ θελήματος θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσιν τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ·	*From* Paul, an apostle of Jesus Christ by *the* will of God, and Timothy the brother, to the church of God which is in Corinth, with all the saints who are in the whole of Achaea,	church: see Matt 16:18. saints: see Matt 27:52.
2 Cor 1:2	χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.	grace to you and peace from God our father and Lord, Jesus Christ.	Lord: no article in the Greek. See Rom 1:7, showing why we repunctuate; AV differs.
2 Cor 1:3	Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ θεὸς πάσης παρακλήσεως,	Blessed *be* the God and father of our Lord Jesus Christ, the father of mercies and God of all comfort,	
2 Cor 1:4	ὁ παρακαλῶν ἡμᾶς {RP TR: ἐπὶ} [P1904: ἐν] πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει, διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ.	who comforts us {RP TR: at} [P1904: in] every tribulation of ours, so that we can comfort those in any tribulation, through the comfort with which we ourselves are comforted by God.	ἐπὶ, *at, in*, RP TR F1859=10/12 vs. ἐν, *in*, P1904 F1859=2/12 (Scrivener's ln). any ← *every*.
2 Cor 1:5	Ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ χριστοῦ εἰς ἡμᾶς, οὕτως διὰ {RP: τοῦ} [P1904 TR: -] χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν.	For as the sufferings of Christ abound towards us, so also our comfort abounds through Christ.	τοῦ, *the (Christ)*: present in RP F1859=12/12 vs. absent in P1904 TR F1859=0/12. A case of collusion between P1904 and TR?
2 Cor 1:6	Εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν· {RP P1904: καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας} [TR: εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· ¶ καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν]·	And if we are in tribulation, *it is* for your comfort and salvation, which *is* effective in endurance of the same sufferings which we also suffer. {RP P1904: And our hope for you *is* firm, and if we are comforted, *it is* for your comfort and salvation} [TR: And if we are comforted, *it is* for your comfort and salvation, ¶ and our hope for you *is* firm],	¶ **Verse division:** in AV numbering (and some TR editions), 2 Cor 1:7 begins here. καὶ ... ὑμῶν· εἴτε ... σωτηρίας, *and our hope ... is firm; or if we are comforted ... salvation*, RP P1904 F1859=11/12 (Scrivener's abcefghklno, with variations in ao*) vs. εἴτε ... σωτηρίας· καὶ ... ὑμῶν, *or if we are comforted ... salvation; and our hope ... is firm*, TR F1859=0/12 vs. another ordering, F1859=1/12 (Scrivener's m). This is a movement of text, not a change to any of the words within RP P1904 TR.
2 Cor 1:7	εἰδότες ὅτι ὥσπερ κοινωνοί ἐστε τῶν παθημάτων, οὕτως καὶ τῆς παρακλήσεως.	knowing that as you are partakers of the sufferings, so *are you* also of the comfort.	

2 Cor 1:8	Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἡμῖν ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ἐβαρήθημεν ὑπὲρ δύναμιν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν.	For we do not wish you to be ignorant, brothers, of our tribulation which came on us in Asia, because we were exceedingly weighed down beyond *our* ability *to cope*, so that we even despaired of surviving.	surviving ← *living*.
2 Cor 1:9	Ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς ἀλλ' ἐπὶ τῷ θεῷ τῷ ἐγείροντι τοὺς νεκρούς·	But we ourselves have had the sentence of death in ourselves so that we should not be trusting in ourselves, but in God who raises the dead,	
2 Cor 1:10	ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς καὶ ῥύεται, εἰς ὃν ἠλπίκαμεν ὅτι καὶ ἔτι ῥύσεται,	who has rescued us from so great a death, and *who* is rescuing *us*, in whom we have put our hope that he will also rescue still,	
2 Cor 1:11	συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ {RP: ὑμῶν} [P1904 TR: ἡμῶν].	while you also support *us* by *your* supplication for us, so that thanks may be offered for the favour *shown* to us by many individuals, through many *tribulations*, on {RP: your} [P1904 TR: our] behalf.	ὑμῶν, *(of) you*, RP F1859=8/14 (Scrivener's ce**fghlmn) vs. ἡμῶν, *(of) us*, P1904 TR F1859=5/14 (Scrivener's ade*ko) vs. another reading, F1859=1/14 (Scrivener's b, though we do not fully understand Scrivener here). Nearly a disparity with RP, R=8:7. AV differs textually. individuals ← *faces*. *tribulations* ← *(things)*, if neuter; or if masculine, *(people)*, as AV; or if feminine, *(journeys / ways)*. So AV differs.
2 Cor 1:12	Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἁπλότητι καὶ εἰλικρινείᾳ θεοῦ, οὐκ ἐν σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς.	For our exultation is this: the witness of our consciences – that we have conducted ourselves in godly simplicity and sincerity, not in fleshly wisdom, but in *the* grace of God, in the world and *all the* more towards you.	consciences ← *conscience*. godly simplicity and sincerity ← *simplicity and sincerity of God*, a Hebraic genitive.
2 Cor 1:13	Οὐ γὰρ ἄλλα γράφομεν ὑμῖν, ἀλλ' ἢ ἃ ἀναγινώσκετε ἢ καὶ ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι καὶ ἕως τέλους ἐπιγνώσεσθε·	For we do not write to you *any* other *things* than either what you read or acknowledge, and I hope that you will also *continue to* acknowledge *them* until *the* end,	
2 Cor 1:14	καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἐσμέν, καθάπερ καὶ ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ κυρίου Ἰησοῦ.	as you have also acknowledged us in part, that we are your pride, as indeed you *are* ours, on the day of the Lord Jesus.	pride ← *boasting*. Perhaps *exultation* here. as indeed ← *as indeed also*.
2 Cor 1:15	Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην {RP: ἐλθεῖν πρὸς ὑμᾶς} [P1904 TR: πρὸς ὑμᾶς ἐλθεῖν] {RP: τὸ} [P1904 TR: -] πρότερον, ἵνα δευτέραν χάριν ἔχητε·	And I wanted to come to you in this confidence before, so that you might have a second benefit,	ἐλθεῖν πρὸς ὑμᾶς, *to come + to you*, RP F1859=10/13 (Scrivener's bcdefgklno) vs. πρὸς ὑμᾶς ἐλθεῖν, *to you + to come*, P1904 TR F1859=1/13 (Scrivener's h) vs. other readings, F1859=2/13 (Scrivener's am). A case of collusion between P1904 and TR? τὸ, *the* (an optional part of the idiom for *before*): present in RP F1859=10/13 (Scrivener's bcdefgklno) vs. absent in P1904 TR F1859=3/13 (Scrivener's ahm). benefit ← *grace*.

2 Cor 1:16	καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν.	and to cross through your *way* to Macedonia, and to come to you again from Macedonia, and to be sent on by you to Judaea.	your *way* ← *you*.
2 Cor 1:17	Τοῦτο οὖν {RP TR: βουλευόμενος} [P1904: βουλόμενος], μή τι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; Ἢ ἃ βουλεύομαι, κατὰ σάρκα βουλεύομαι, ἵνα ᾖ παρ' ἐμοὶ τὸ Ναί, ναὶ καὶ τὸ Οὔ, οὔ;	Now then, when I {RP TR: resolved} [P1904: wanted] *to do* this, did I indulge in frivolity at all? Or *the things* I resolve *to do* – do I resolve *to do them* according to *the* flesh, so that it is, "Yes, yes" *one day* and, "No, no" *another day* with me?	βουλευόμενος, *resolving*, RP TR F1859=8/13 vs. βουλόμενος, *wishing*, P1904 F1859=5/13 (Scrivener's achmo). at all: this brings out the pressure (from μή τι) for a negative answer to the question.
2 Cor 1:18	Πιστὸς δὲ ὁ θεός, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐγένετο Ναὶ καὶ οὔ.	But *as* God *is* faithful, our word to you was not, "Yes" *one day* and, "No" *another day*.	Punctuation: we have translated as if the Greek were capitalized as Ναὶ καὶ Οὔ, in harmony with the previous verse, so changing what is in direct speech.
2 Cor 1:19	Ὁ γὰρ τοῦ θεοῦ υἱὸς Ἰησοῦς χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθείς, δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο Ναὶ καὶ Οὔ, ἀλλὰ Ναὶ ἐν αὐτῷ γέγονεν.	For the son of God, Jesus Christ, who *was* proclaimed among you by us, by me and Silvanus and Timothy, was not, "Yes" and, "No", but in him was, "Yes."	
2 Cor 1:20	Ὅσαι γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τὸ Ναί, καὶ ἐν αὐτῷ τὸ Ἀμήν, τῷ θεῷ πρὸς δόξαν δι' ἡμῶν.	For *as regards* all God's promises, in him *is* "Yes" and in him *is* "Amen", with a view to glory to God through us.	all ← *as many (as there are)*.
2 Cor 1:21	Ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς χριστόν, καὶ χρίσας ἡμᾶς, θεός,	Now he *who* confirms us with you into Christ, and *who* has anointed us, *is* God,	
2 Cor 1:22	ὁ καὶ σφραγισάμενος ἡμᾶς, καὶ δοὺς τὸν ἀρραβῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν.	who *has* also sealed us to himself and given the pledge of the spirit in our hearts.	
2 Cor 1:23	Ἐγὼ δὲ μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχήν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον.	And I call on God *as* a witness to my soul that I had stopped coming to Corinth to spare you.	soul: i.e. *self, life*. had stopped coming ← *came no longer*. to spare ← *sparing*, present participle for classical future participle of purpose.
2 Cor 1:24	Οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν· τῇ γὰρ πίστει ἑστήκατε.	Not that we lord it over your faith, but we are co-workers of your joy, for you stand by faith.	
2 Cor 2:1	Ἔκρινα δὲ ἐμαυτῷ τοῦτο, τὸ μὴ πάλιν {RP: ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν} [P1904: ἐν λύπῃ ἐλθεῖν πρὸς ὑμᾶς] [TR: ἐλθεῖν ἐν λύπῃ πρὸς ὑμᾶς].	And I resolved on this: not to come to you again in grief.	ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν, *in grief + to you + to come*, RP F1859=13/13 vs. ἐν λύπῃ ἐλθεῖν πρὸς ὑμᾶς, *in grief + to come + to you*, P1904 F1859=0/13 vs. ἐλθεῖν ἐν λύπῃ πρὸς ὑμᾶς, *to come + in grief + to you*, TR F1859=0/13. I resolved on ← *I decided on ... for myself*.
2 Cor 2:2	Εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ἐστιν ὁ εὐφραίνων με, εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ;	For if I am causing you grief, then who *can* cheer me up except him *who is* grieving because of me?	who ← *who is it who*.

2 Cor 2:3	Καὶ ἔγραψα ὑμῖν τοῦτο αὐτό, ἵνα μὴ ἐλθὼν λύπην ἔχω ἀφ' ὧν ἔδει με χαίρειν, πεποιθὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν.	And I wrote this very *thing* to you, so that I would not have grief when I came from those *people* over whom I should have rejoiced, trusting in you all that my joy is *that* of you all.	
2 Cor 2:4	Ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.	For I wrote to you from much tribulation and distress of heart, with many tears, not that you should grieve, but that you should know the love which I have most profusely towards you.	most profusely ← *more profusely*, Greek comparative for superlative.
2 Cor 2:5	Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, {RP P1904: ἀλλὰ} [TR: ἀλλ'] ἀπὸ μέρους· ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς.	But if anyone has caused grief, he has not caused me grief, except for a while, so that I do not weigh down *on* you all.	ἀλλὰ, *but* (unapocopated), RP P1904 F1859=13/13 vs. ἀλλ', *but* (apocopated), TR F1859=0/13. for a while: as in Rom 15:24, or *in part*.
2 Cor 2:6	Ἱκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων·	The censure which *is given* by the majority is sufficient for such a *man*,	The censure ← *This censure*. sufficient ← *sufficiency* (neuter adjective).
2 Cor 2:7	ὥστε τοὐναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, μήπως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος.	so that on the contrary rather, you show grace and give encouragement, in case such a *man* should in any way be overwhelmed by too much grief.	overwhelmed ← *swallowed up*.
2 Cor 2:8	Διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην.	So I encourage you to assure *him* of *your* love of him.	
2 Cor 2:9	Εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε.	For I wrote to this *effect*, that I should know your proven character – whether you are obedient in all *things*.	proven character ← *test, trial*.
2 Cor 2:10	ὯΙ δέ τι χαρίζεσθε, καὶ ἐγώ· καὶ γὰρ ἐγὼ εἴ τι κεχάρισμαι, ᾧ κεχάρισμαι, δι' ὑμᾶς ἐν προσώπῳ χριστοῦ,	*If* you forgive anyone anything, so *do* I. And indeed if I have forgiven *anyone* anything, I forgave him because of you in *the* presence of Christ,	*If* you forgive anyone ← *Whom you forgive*. if I have forgiven *anyone* anything, I forgave him ← *if I have forgiven anything, whom I have forgiven*.
2 Cor 2:11	ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ· οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.	so that we might not be taken advantage of by Satan, for we are not ignorant of his intentions.	
2 Cor 2:12	Ἐλθὼν δὲ εἰς τὴν Τρῳάδα εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ, καὶ θύρας μοι ἀνεῳγμένης ἐν κυρίῳ,	And when I came to Troas for *the purpose of* the gospel of Christ, and a door was opened to me in *the* Lord,	
2 Cor 2:13	οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου, τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου· ἀλλὰ ἀποταξάμενος αὐτοῖς ἐξῆλθον εἰς Μακεδονίαν.	I did not have peace of mind, *because* I did not find Titus my brother, but I took leave of them and departed for Macedonia.	peace of mind ← *abatement of my spirit*.
2 Cor 2:14	Τῷ δὲ θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ χριστῷ, καὶ τὴν ὀσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ.	But thanks *be* to God, who always leads us in triumph in Christ, and *who* makes the scent of knowledge of him manifest through us in every place.	
2 Cor 2:15	Ὅτι χριστοῦ εὐωδία ἐσμὲν τῷ θεῷ ἐν τοῖς σῳζομένοις καὶ ἐν τοῖς ἀπολλυμένοις·	For we are a sweet smell of Christ to God among those *on the road to* being saved and among those *who are on the road to* perdition:	perdition: or *waste*.

2 Cor 2:16	οἷς μὲν ὀσμὴ θανάτου εἰς θάνατον, οἷς δὲ ὀσμὴ ζωῆς εἰς ζωήν. Καὶ πρὸς ταῦτα τίς ἱκανός;	to some a savour of death *leading* to death, to others a savour of life *leading* to life. And who *is* worthy of these *things*?	worthy ← *sufficient*. Compare Luke 7:6.
2 Cor 2:17	Οὐ γάρ ἐσμεν ὡς οἱ {RP-text P1904: λοιποί} [RP-marg TR: πολλοί], καπηλεύοντες τὸν λόγον τοῦ θεοῦ· ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ θεοῦ, κατενώπιον τοῦ θεοῦ, ἐν χριστῷ λαλοῦμεν.	For we are not as {RP-text P1904: others} [RP-marg TR: many] who corrupt the word of God, but *we are* sincere, and we speak in Christ, as from God, in the presence of God.	λοιποί, *(the) rest*, RP-text P1904 F1859=7/13 (Scrivener's defghln) vs. πολλοί, *(the) many*, RP-marg TR F1859=6/13 (Scrivener's abckmo). Nearly a disparity with RP-text, R=8:7. AV differs textually. {RP-text P1904: others ← *the rest*.} corrupt: or *make a trade of*, or, with [CB], [MG], *adulterate*. sincere ← *as of sincerity*.
2 Cor 3:1	Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν; {RP P1904 S1550 E1624: Εἰ} [S1894: Ἢ] μὴ χρῄζομεν, ὥς τινες, συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν συστατικῶν;	Are we starting to commend ourselves again? {RP P1904 S1550 E1624: Do} [S1894: Or do] we really need, as some *do*, commendatory epistles *to be sent* to you, or commendations from you?	εἰ, *if; particle introducing a question*, a Hebraism (אם), RP P1904 S1550 E1624 F1859=10/13 vs. ἢ, *or*, S1894 F1859=3/13 (Scrivener's afm).
2 Cor 3:2	Ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστέ, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων·	You are our epistle, inscribed on our hearts, known and read by all men.	
2 Cor 3:3	φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ πνεύματι θεοῦ ζῶντος, οὐκ ἐν πλαξὶν λιθίναις, {RP S1550 S1894: ἀλλ'} [P1904 E1624: ἀλλὰ] ἐν πλαξὶν {RP P1904: καρδίαις} [TR: καρδίας] σαρκίναις.	*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 {RP P1904: tablets *which are* fleshly hearts} [TR: fleshly tablets of *the* heart].	ἀλλ', *but* (apocopated), RP S1550 S1894 F1859=8/13 (Scrivener's adfklmno) vs. ἀλλὰ, *but* (unapocopated), P1904 E1624 F1859=5/13 (Scrivener's bcegh). καρδίαις, *(on) hearts*, RP P1904 F1859=7/13 (Scrivener's adfhlno) vs. καρδίας, *of a heart*, TR F1859=6/13 (Scrivener's bcegkm). Nearly a disparity with RP, R=8:7, but note the correspondence in Scrivener's witnesses with the previous variation (only h migrates). ink ← *black*.
2 Cor 3:4	Πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ χριστοῦ πρὸς τὸν θεόν·	And we have such confidence through Christ in God.	in ← *towards*.
2 Cor 3:5	οὐχ ὅτι ἱκανοί ἐσμεν ἀφ' ἑαυτῶν λογίσασθαί τι ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ·	Not that we are qualified to credit anything as *being* of ourselves, but our qualification *is* from God,	
2 Cor 3:6	ὃς καὶ ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος, ἀλλὰ πνεύματος· τὸ γὰρ γράμμα {RP: ἀποκτένει} [P1904: ἀποκτέννει] [TR: ἀποκτείνει], τὸ δὲ πνεῦμα ζῳοποιεῖ.	who has also qualified us *as* ministers of a new covenant, not of a letter but of spirit. For the letter kills, but the spirit gives life.	ἀποκτένει, *kills (1)*, RP F1859=8/14 (Scrivener's acghkm*no) vs. ἀποκτέννει, *kills (2)*, P1904 F1859=4/14 (Scrivener's eflm**) vs. ἀποκτείνει, *kills (3)*, TR F1859=2/14 (Scrivener's bd). All three forms (as accented) are in the present tense. letter *(2x)*: a letter of the alphabet, referring to the old covenant of the law of Moses written on stone tablets.

2 Cor 3:7	Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασιν, ἐντετυπωμένη ἐν λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον {RP P1904: Μωϋσέως} [TR: Μωσέως] διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ, τὴν καταργουμένην,	But if the ministry of death, engraved in letters on stones, was in glory, so that the sons of Israel could not look straight at Moses' face, because of the glory of his face – *a glory* to be abolished –	Μωϋσέως, *of Moüses*, RP P1904 F1859=5/13 (Scrivener's bekmn) vs. Μωσέως, *of Moses*, TR F1859=2/13 (Scrivener's ac) vs. Μωϋσέος, *of Moses*, F1859=6/13 (Scrivener's dfghlo). Nearly a disparity with RP, R=6:6. 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 3:8	πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ;	how much more will the ministry of the spirit be in glory!	We punctuate as an exclamation; RP P1904 TBS-TR as a question. Compare the next verse.
2 Cor 3:9	Εἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, πολλῷ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης ἐν δόξῃ.	For if the ministry of condemnation *is* glory, how much more does the ministry of righteousness abound in glory!	
2 Cor 3:10	Καὶ γὰρ {RP: οὐ} [P1904 TR: οὐδὲ] δεδόξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει, ἕνεκεν τῆς ὑπερβαλλούσης δόξης.	For indeed, {RP: that *which has been* glorified has not been glorified} [P1904 TR: not even that *which has been* glorified has been glorified] in this respect, because of the exceeding glory.	οὐ, *not*, RP F1859=12/13 vs. οὐδὲ, *not even*, P1904 TR F1859=1/13 (Scrivener's h). A case of collusion between P1904 and TR? respect ← *part*. The glory is too much to behold for now.
2 Cor 3:11	Εἰ γὰρ τὸ καταργούμενον, διὰ δόξης, πολλῷ μᾶλλον τὸ μένον, ἐν δόξῃ.	For if that *which is being* abolished *was* with glory, how much more *will* that *which* remains *be* in glory!	with glory ← *through glory*, but here of attendant circumstances [MG].
2 Cor 3:12	Ἔχοντες οὖν τοιαύτην ἐλπίδα, πολλῇ παρρησίᾳ χρώμεθα·	Having therefore such a hope, we make use of much freedom of speech,	
2 Cor 3:13	καὶ οὐ καθάπερ {RP P1904: Μωϋσῆς} [TR: Μωσῆς] ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου·	and *are* not as Moses, *who* put a covering on his face in order that the sons of Israel should not look straight at the result of that *which is being* abolished.	Μωϋσῆς, *Moüses*, RP P1904 F1859=13/14 vs. Μωσῆς, *Moses*, TR F1859=1/14 (Scrivener's b*). result ← *end*, or perhaps *whole*, by a Hebraism (קְצָה).
2 Cor 3:14	ἀλλ' ἐπωρώθη τὰ νοήματα αὐτῶν· ἄχρι γὰρ τῆς σήμερον τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει μὴ ἀνακαλυπτόμενον, {RP TR: ὅ τι} [P1904: ὅτι] ἐν χριστῷ καταργεῖται.	But their thoughts were hardened. For up to today the same covering remains unremoved at the reading of the old covenant, {RP TR: it *being* a *covering* which} [P1904: because it] is being abolished in Christ.	ὅ τι, *(a thing) which*, RP TR F1859=7/13 (Scrivener's abcdefk) vs. ὅτι, *because*, P1904 F1859=6/13 (Scrivener's ghlmno). Nearly a disparity with RP, R=8:7. The distinction was probably not visible in the archetype, as spaces were scarcely employed (we presume). The combination ὅ τι, when not followed by an indeterminate particle such as ἄν, is rare (only here and John 8:25).
2 Cor 3:15	Ἀλλ' ἕως σήμερον, ἡνίκα ἀναγινώσκεται {RP P1904: Μωϋσῆς} [TR: Μωσῆς], κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται.	But up to today, when Moses is read, a covering lies over their heart.	Μωϋσῆς, *Moüses*, RP P1904 F1859=10/14 vs. Μωσῆς, *Moses*, TR F1859=4/14 (Scrivener's b**cdh).
2 Cor 3:16	Ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς κύριον, περιαιρεῖται τὸ κάλυμμα.	But when it turns to *the* Lord, the covering *will* be removed.	when ← *whenever*. it: i.e. *their heart*.
2 Cor 3:17	Ὁ δὲ κύριος τὸ πνεῦμά ἐστιν· οὗ δὲ τὸ πνεῦμα κυρίου, ἐκεῖ ἐλευθερία.	And the Lord is the spirit; where the spirit of *the* Lord *is*, there *there is* freedom.	there *there is* freedom: the sense is: *in that place there is freedom*. The two occurrences of *there* are intentional.

2 Cor 3:18	Ἡμεῖς δὲ πάντες, ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν κυρίου κατοπτριζόμενοι, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ κυρίου πνεύματος.	But we all with uncovered face, reflecting the glory of *the* Lord, are being transformed into the same image, from glory to glory, *such* as *comes* from *the* spirit of *the* Lord.	from glory to glory: i.e. *from old covenant glory to new covenant glory*. Compare John 1:16, 2 Cor 3:6-7.
2 Cor 4:1	Διὰ τοῦτο ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἠλεήθημεν, οὐκ ἐκκακοῦμεν·	For this *reason*, having this ministry according to how we have received mercy, we are not faint-hearted,	
2 Cor 4:2	{RP: ἀλλὰ} [P1904 TR: ἀλλ'] ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ μηδὲ δολοῦντες τὸν λόγον τοῦ θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστῶντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ θεοῦ.	but we have renounced shameful hidden *things*, not going about in craftiness, nor handling the word of God deceitfully, but in manifestation of the truth, commending ourselves to every man's conscience before God.	ἀλλὰ, *but* (unapocopated), RP F1859=9/13 vs. ἀλλ', *but* (apocopated), P1904 TR F1859=4/13 (Scrivener's abmo). shameful hidden *things* ← *hidden (things) of shame*, a Hebraic genitive. every man's conscience ← *every conscience of men*.
2 Cor 4:3	Εἰ δὲ καὶ ἔστιν κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶν κεκαλυμμένον·	But if on the other hand our gospel is veiled, it is veiled among those *who are on the road* to perdition,	*who are on the road* to perdition: or *to waste*. Alternatively *by those (things) which are passing away*, taking ἐν as instrumental, showing the old covenant being used to blind people to the new covenant. Then continue with *by which the god ...* in 2 Cor 4:4.
2 Cor 4:4	ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων, εἰς τὸ μὴ αὐγάσαι αὐτοῖς τὸν φωτισμὸν τοῦ εὐαγγελίου {RP P1904 S1550 S1894: τῆς} [E1624: τὸν] δόξης τοῦ χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ.	among whom the god of this age has blinded the minds of those *who do* not believe, so that the light of the {RP P1904 S1550 S1894: glorious gospel} [E1624: gospel, the *light* of glory] of Christ, who is *the* image of God, does not shine on them.	τῆς, *of the (glory)*, RP P1904 S1550 S1894 F1859=13?/13 vs. τὸν, *the (light which is)*, E1624 F1859=0?/13. Scrivener does not give variants, which strongly suggests that his edition of Elzevir reads τῆς, or that he misread the τ-double-grave abbreviation for τὸν. {RP P1904 S1550 S1894: glorious gospel ← *gospel of the glory*, a Hebraic genitive.}
2 Cor 4:5	Οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ χριστὸν Ἰησοῦν κύριον· ἑαυτοὺς δὲ δούλους ὑμῶν διὰ Ἰησοῦν.	For we do not proclaim ourselves, but Christ Jesus *the* Lord, yet ourselves *as* your servants for the sake of Jesus.	
2 Cor 4:6	Ὅτι ὁ θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ Ἰησοῦ χριστοῦ.	For *it is* God, who commanded light to shine from darkness, who has shone in our hearts for the enlightenment of knowledge of the glory of God in *the* face of Jesus Christ.	
2 Cor 4:7	Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾖ τοῦ θεοῦ, καὶ μὴ ἐξ ἡμῶν·	And we have this treasure in earthen vessels, so that the immensity of the power should be of God and not of ourselves:	
2 Cor 4:8	ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι· ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι·	in every *respect* oppressed but not in straits, at a loss but not at a total loss,	
2 Cor 4:9	διωκόμενοι, ἀλλ' οὐκ ἐγκαταλειπόμενοι· καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι·	persecuted, but not deserted, struck down, but not losing our lives,	losing our lives ← *perishing*.

2 Cor 4:10	πάντοτε τὴν νέκρωσιν τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ.	always carrying around in the body the dying of the Lord Jesus, in order that the life of Jesus might be made manifest in our body.	in order that ← *in order that also* (otiose καί).
2 Cor 4:11	Ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν.	For we who *are* alive are continually delivered to death on account of Jesus, in order that on the other hand the life of Jesus might be made manifest in our mortal flesh.	on the other hand ← *also*.
2 Cor 4:12	Ὥστε ὁ μὲν θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν.	So that death is at work in us, but life in you.	This verse is explained by the previous verse.
2 Cor 4:13	Ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον, Ἐπίστευσα, διὸ ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν·	But having the same spirit of faith according to what *stands* written: **"I have believed, therefore I have spoken"**, we also believe and therefore also speak,	**Ps 116:10**.
2 Cor 4:14	εἰδότες ὅτι ὁ ἐγείρας τὸν κύριον Ἰησοῦν καὶ ἡμᾶς διὰ Ἰησοῦ ἐγερεῖ, καὶ παραστήσει σὺν ὑμῖν.	knowing that he *who* raised the Lord Jesus will also raise us through Jesus and present *us* with you.	he *who* raised: combine this verse with John 10:18 to infer the Deity of Christ.
2 Cor 4:15	Τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ.	For all *things are* for your sake, so that grace, having increased with many *people*, may cause thanksgiving to abound to the glory of God.	many ← *more*, Greek comparative for positive. AV differs in structure, giving *through the thanksgiving of many*.
2 Cor 4:16	Διὸ οὐκ ἐκκακοῦμεν, ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσωθεν ἀνακαινοῦται ἡμέρᾳ καὶ ἡμέρᾳ.	For this *reason* we are not faint-hearted, and even though our outward man is perishing, our inward *man* is renewed day by day.	
2 Cor 4:17	Τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν,	For the momentary light weight of our tribulation works for us an age-abiding weight of glory *which is* exceedingly exceeding,	exceedingly exceeding ← *exceedingly in excess*. Although unusual English, this gives the flavour of the Greek, καθ' ὑπερβολὴν εἰς ὑπερβολὴν.
2 Cor 4:18	μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα πρόσκαιρα· τὰ δὲ μὴ βλεπόμενα αἰώνια.	while we do not look to the visible *things*, but the invisible *things*. For the visible *things are* temporary, but the invisible *things are* age-abiding.	visible ... invisible *(2x)* ← *(being) seen ... not (being) seen*.
2 Cor 5:1	Οἴδαμεν γὰρ ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκοδομὴν ἐκ θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον, αἰώνιον ἐν τοῖς οὐρανοῖς.	For we know that if our earthly tent-house is dissolved, we have a building from God, an age-abiding house in the heavens, not made by hands.	our earthly tent-house ← *our earthly house of the tent*, i.e. *our mortal body*.
2 Cor 5:2	Καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες·	For indeed, we groan in this *respect*, longing to put on our dwelling from heaven,	put on ← *put on over* (as an outer garment).
2 Cor 5:3	εἴγε καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὑρεθησόμεθα.	and then if clothed, we will not be found naked.	clothed ← *having put clothes on* (middle not passive, but perhaps not to be pressed).

2 Cor 5:4	Καὶ γὰρ οἱ ὄντες ἐν τῷ σκήνει στενάζομεν βαρούμενοι· {RP P1904 E1624 S1894: ἐφ' ᾧ} [S1550: ἐπειδὴ] οὐ θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς.	And indeed, being in the tent, we groan, weighed down {RP P1904 E1624 S1894: because} [S1550: since] we do not wish to take clothes off, but to put clothes on, so that that *which is* mortal is swallowed up by life.	ἐφ' ᾧ, *because* (strongly causal), RP P1904 E1624 S1894 F1859=13/13 vs. ἐπειδὴ, *since, considering*, S1550 F1859=0/13. We interpret Scrivener's "ἐφ' ᾧ *(pro Millii ἐπειδὴ)* c" as meaning that the reference text against which codex c was collated is Mill's text, reading ἐπειδὴ, whereas c reads ἐφ' ῳ. ——— put clothes on ← *put on over*, as in 2 Cor 5:2.
2 Cor 5:5	Ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο θεός, ὁ καὶ δοὺς ἡμῖν τὸν ἀρραβῶνα τοῦ πνεύματος.	But he *who has* prepared us for this very *thing is* God, who *has* also given us the pledge: the spirit.	the spirit ← *of the spirit* (epexegetic genitive).
2 Cor 5:6	Θαρροῦντες οὖν πάντοτε, καὶ εἰδότες ὅτι ἐνδημοῦντες ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ κυρίου -	So *we are* always of good courage, also knowing that although we are at home in the body, we are away from home, *being* away from the Lord –	although: concessive use of the participle.
2 Cor 5:7	διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἴδους -	for we walk by faith, not by sight –	sight ← *visible shape*.
2 Cor 5:8	θαρροῦμεν δέ, καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος, καὶ ἐνδημῆσαι πρὸς τὸν κύριον.	but we are of good courage, and we would rather be away from home out of the body and be at home with the Lord.	
2 Cor 5:9	Διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες, εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι.	This *is* also why, whether at home or away from home, we aspire to be pleasing to him.	This *is* also why ← *On account of which also*.
2 Cor 5:10	Τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ χριστοῦ, ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος, πρὸς ἃ ἔπραξεν, εἴτε ἀγαθόν, εἴτε κακόν.	For we must all be manifested before Christ's court, in order that each should receive *what is due* for *the things* he did in the body, whether a good or bad *thing*.	Christ's court: compare Rom 14:10. ——— *the things* ← *the (things) in relation to which*. ——— in the body: or *through the body*.
2 Cor 5:11	Εἰδότες οὖν τὸν φόβον τοῦ κυρίου ἀνθρώπους πείθομεν, θεῷ δὲ πεφανερώμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι.	So knowing the fear of the Lord, we persuade men, but we have been manifested to God, and I hope *we* have also been manifested in your consciences.	
2 Cor 5:12	Οὐ γὰρ πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμένους καὶ οὐ καρδίᾳ.	For we do not commend ourselves to you again, but we give you an occasion for boasting on our behalf, so that you may have *something in answer* to those *who* boast superficially but not in *the* heart.	superficially ← *in face*.
2 Cor 5:13	Εἴτε γὰρ ἐξέστημεν, θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν.	For if we are beside ourselves, *it is* for God, and if we are of sound mind, *it is* for you.	we are beside ourselves: aorist, but present in meaning.

2 Cor 5:14	Ἡ γὰρ ἀγάπη τοῦ χριστοῦ συνέχει ἡμᾶς, κρίναντας τοῦτο, ὅτι {RP-text P1904 TR: εἰ} [RP-marg: -] εἷς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον·	For the love of Christ constrains us, as we conclude as follows, that {RP-text P1904 TR: if} [RP-marg: -] one died for all, {RP-text P1904 TR: then} [RP-marg: so] all *must have* died,	εἰ, *if*: present in RP-text P1904 TR F1859=9/13 vs. absent in RP-marg F1859=4/13 (Scrivener's deln). as we conclude ← *having concluded*. See Matt 23:20. as follows ← *this*. all *must have* died: perhaps viewed from an end-time perspective, or perhaps referring to the mortal condition of natural man.
2 Cor 5:15	καὶ ὑπὲρ πάντων ἀπέθανεν ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι.	and he died for all, in order that those living should no longer live for themselves, but for him *who* died for them and *was* raised *again*.	*was* raised *again*: this is English idiom to avoid an abrupt end to the sentence. Obviously, we do not mean *was raised a second or another time*. The word *again* here means *in a previously experienced condition* [Collins Dictionary, 1979], i.e. alive (though not in the same body). Compare a sentence such as *He went out and came back again*.
2 Cor 5:16	Ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἴδαμεν κατὰ σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν.	*The* result *is* that from now on we know no-one according to *the* flesh. And even if we have known Christ according to *the* flesh, yet now we no longer know *him that way*,	know ... known ... know. The first is of instinctive knowledge; the others are of acquired knowledge.
2 Cor 5:17	Ὥστε εἴ τις ἐν χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδού, γέγονεν {RP-text P1904 TR: καινὰ τὰ πάντα} [RP-marg: τὰ πάντα καινά].	with the result that if anyone *is* in Christ, *he is* a new creation – the old *things* have passed away. Behold, all *things* have become new.	καινὰ τὰ πάντα, *new* + *everything*, RP-text P1904 TR F1859=8/13 vs. τὰ πάντα καινά, *everything* + *new*, RP-marg F1859=5/13 (Scrivener's bdfko). creation: AV differs *(creature)*.
2 Cor 5:18	Τὰ δὲ πάντα ἐκ τοῦ θεοῦ, τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Ἰησοῦ χριστοῦ, καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς·	And all *things are* from God, who *has* reconciled us to himself through Jesus Christ and has given us the ministry of reconciliation,	
2 Cor 5:19	ὡς ὅτι θεὸς ἦν ἐν χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ {RP P1904 S1550 S1894: θέμενος} [E1624: θήμενος] ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.	in that God was in Christ reconciling *the* world to himself, not imputing their transgressions to them, and he has placed the word of reconciliation among us to his own ends.	θέμενος, *having placed* (middle voice), RP P1904 S1550 S1894 F1859=13/13 (incl. c*(tacite)*) vs. θήμενος, *having placed* (middle voice, misspelled), E1624 F1859=0/13. to his own ends: this comes from the middle voice of the verb.
2 Cor 5:20	Ὑπὲρ χριστοῦ οὖν πρεσβεύομεν, ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν· δεόμεθα ὑπὲρ χριστοῦ, καταλλάγητε τῷ θεῷ.	So we are ambassadors for Christ, as if God pleads through us. We implore *you* on Christ's behalf, be reconciled to God.	
2 Cor 5:21	Τὸν γὰρ μὴ γνόντα ἁμαρτίαν, ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς {RP P1904: γενώμεθα} [TR: γινώμεθα] δικαιοσύνη θεοῦ ἐν αὐτῷ.	For he made him *who* knew no sin *to be* sin for our sakes, in order that we might become *the* righteousness of God in him.	γενώμεθα, *we might become* (aorist subjunctive, so perfective aspect), RP P1904 F1859=11/14 vs. γινώμεθα, *we might become* (present subjunctive, so imperfective aspect), TR F1859=1/14 (Scrivener's h) vs. another reading, probably a misspelling of the aorist subjunctive, F1859=2/14 (Scrivener's b*c). sin: standing for *a sin-offering*; compare Gen 4:7.

2 Cor 6:1	Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς -	And *as* co-workers we also exhort *you* not to receive the grace of God in vain –	
2 Cor 6:2	λέγει γάρ, Καιρῷ δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι· ἰδού, νῦν καιρὸς εὐπρόσδεκτος, ἰδού, νῦν ἡμέρα σωτηρίας -	for he says, **"At an acceptable time I heard you,** **And on *the* day of salvation I helped you."** Behold, *the* time *is* now most acceptable; behold, now *is the* day of salvation –	**Isa 49:8**. Behold (etc.): the main verb of this long sentence is *we are alive* in 2 Cor 6:9.
2 Cor 6:3	μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν, ἵνα μὴ μωμηθῇ ἡ διακονία·	not giving any offence in anything, so that the ministry is not faulted,	
2 Cor 6:4	ἀλλ' ἐν παντὶ συνιστῶντες ἑαυτοὺς ὡς θεοῦ διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις,	but in everything commending ourselves as servants of God, with much endurance in tribulations, in constrained circumstances, in hardships,	hardships ← *straits*.
2 Cor 6:5	ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις,	in stricken circumstances, in imprisonments, in commotions, in toils, in sleeplessness, in fastings,	
2 Cor 6:6	ἐν ἁγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν πνεύματι ἁγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ,	in purity, in knowledge, in longsuffering, in kindness, in holy spirit, in unfeigned love,	
2 Cor 6:7	ἐν λόγῳ ἀληθείας, ἐν δυνάμει θεοῦ, διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν,	in *the* word of truth, in *the* power of God through the right and left *hand* armour of righteousness,	armour: or *arms*. Compare Eph 6:11. Spiritual arms, but a reference to offensive and defensive arms by analogy to the Greek and Roman soldiers who had a sword or spear in their right hand and a shield in their left hand.
2 Cor 6:8	διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι καὶ ἀληθεῖς·	through glory and dishonour, through defamations and acclamations, *defamed* as deceivers and *acclaimed as* tellers of the truth,	
2 Cor 6:9	ὡς ἀγνοούμενοι, καὶ ἐπιγινωσκόμενοι· ὡς ἀποθνῄσκοντες, καὶ ἰδού, ζῶμεν· ὡς παιδευόμενοι, καὶ μὴ θανατούμενοι·	as unrecognized and *as* recognized, as dying, but look, we are alive, as being chastised but not put to death,	
2 Cor 6:10	ὡς λυπούμενοι, ἀεὶ δὲ χαίροντες· ὡς πτωχοί, πολλοὺς δὲ πλουτίζοντες· ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες.	as grieving but always rejoicing, as poor but enriching many, as having nothing but possessing everything.	but: adversative use of καί.
2 Cor 6:11	Τὸ στόμα ἡμῶν ἀνέῳγεν πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία ἡμῶν πεπλάτυνται.	Our communication stands open to you, *you* Corinthians; our heart stands wide *open*.	communication ← *mouth*.
2 Cor 6:12	Οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν.	You *need* not be under strain as far as we are concerned, but you are under strain in your feelings *from your side*.	as far as we are concerned ← *among us*. feelings ← *bowels*.
2 Cor 6:13	Τὴν δὲ αὐτὴν ἀντιμισθίαν - ὡς τέκνοις λέγω - πλατύνθητε καὶ ὑμεῖς.	Show yourselves wide open as well – I speak as to children – *so we have* the same mutual benefit.	Show yourselves wide open ← *Be widened*. mutual benefit ← *recompense in exchange*.

2 Cor 6:14	Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ μετοχὴ δικαιοσύνῃ καὶ ἀνομίᾳ; Τίς δὲ κοινωνία φωτὶ πρὸς σκότος;	Do not be disparately yoked to unbelievers, for what partnership *do* righteousness and lawlessness *have*? And what fellowship *does* light *have* with darkness?	
2 Cor 6:15	Τίς δὲ συμφώνησις χριστῷ πρὸς {RP S1550: Βελίαρ} [P1904 E1624 S1894: Βελίαλ]; Ἢ τίς μερὶς πιστῷ μετὰ ἀπίστου;	And what agreement *does* Christ *have* with Belial? Or what part *does* a believer *have* with an unbeliever?	Βελίαρ, *Beliar*, RP S1550 F1859=12/13 vs. Βελίαλ, *Belial*, P1904 E1624 S1894 F1859=0/13 vs. Βελίαν, *Belian*, F1859=1/13 (Scrivener's n). A case of collusion between P1904 and some editions of TR? The Hebrew is בְּלִיַּעַל, *Beliyaal (useless)*.
2 Cor 6:16	Τίς δὲ συγκατάθεσις ναῷ θεοῦ μετὰ εἰδώλων; Ὑμεῖς γὰρ ναὸς θεοῦ ἐστε ζῶντος, καθὼς εἶπεν ὁ θεὸς ὅτι Ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω· καὶ ἔσομαι αὐτῶν θεός, καὶ αὐτοὶ ἔσονταί μοι λαός.	And what compatibility *is there* between *the* sanctuary of God and idols? For you are *the* sanctuary of *the* living God, as God has said, **"I will dwell among them** **And walk among *them*,** **And I will be their God,** **And they will be my people."**	**Ex 29:45, Lev 26:12, Jer 30:22, Jer 31:1, Jer 32:38, Ezek 37:27, Hos 2:25MT (Hos 2:23AV), Zech 8:8**.
2 Cor 6:17	Διό, {RP TR: Ἐξέλθετε} [P1904: Ἐξέλθατε] ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει κύριος, καὶ ἀκαθάρτου μὴ ἅπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς,	So **"Go away from them** **And be separate",** **Says *the* Lord,** **"And do not touch *anything* unclean,** and I will receive you,	ἐξέλθετε, *go out (classical form)*, RP TR F1859=13/13 vs. ἐξέλθατε, *go out (non-classical form)*, P1904 F1859=0/13. **Isa 52:11**. away from them ← *from their midst*.
2 Cor 6:18	καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει κύριος παντοκράτωρ.	**And I will be a father to you,** **And you will be sons and daughters to me",** says *the* Lord Almighty.	**2 Sam 7:14, 1 Chr 17:13**.
2 Cor 7:1	Ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἁγιωσύνην ἐν φόβῳ θεοῦ.	So having these promises, beloved, let us cleanse ourselves from every defilement of flesh and spirit, bringing sanctification to completion in *the* fear of God.	
2 Cor 7:2	Χωρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν.	Make room for us; we have not wronged anyone, we have not corrupted anyone, we have not defrauded anyone.	Make room: i.e. *in your hearts*.
2 Cor 7:3	Οὐ πρὸς κατάκρισιν λέγω· προείρηκα γάρ, ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστὲ εἰς τὸ συναποθανεῖν καὶ συζῆν.	I do not say *this* as an accusation. For I have said before that you are in our hearts in dying with *us* and *in* living with *us*.	
2 Cor 7:4	Πολλή μοι παρρησία πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.	I *have* great freedom of speech towards you; I *have* great exultation over you. I have been filled with comfort – I superabound in joy at all our tribulation.	I superabound in joy at all our tribulation: perhaps this is explained by Acts 5:41, Phil 3:10, 2 Tim 3:12. The word ἐπί + dative gives grounds for an emotion and is not concessive.
2 Cor 7:5	Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι.	For indeed, when we went to Macedonia, our flesh had no respite, but we suffered tribulation in every *way* – strife externally, fears internally.	respite ← *abatement, relaxation*. strife ← *strifes*.

2 Cor 7:6	Ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς, ὁ θεός, ἐν τῇ παρουσίᾳ Τίτου·	But he, God, who comforts the downcast, has comforted us with the arrival of Titus.	downcast ← *lowly*, but also *dejected* [LS]. arrival: or *presence*.
2 Cor 7:7	οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ᾗ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με μᾶλλον χαρῆναι.	And not only with his arrival, but also in the comfort with which he had been comforted about you, as he related to us your longing, your lamentation, your zeal for me, with the result that I rejoiced *all the* more.	
2 Cor 7:8	Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι, εἰ καὶ μετεμελόμην· βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη, εἰ καὶ πρὸς ὥραν, ἐλύπησεν ὑμᾶς.	For even if I have grieved you with *my* epistle, I do not have regret *now*, even if I did have regret. For I see that that epistle grieved you, even if *it was just* for a while.	while ← *hour*.
2 Cor 7:9	Νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ θεόν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν.	I rejoice now, not because you grieved, but in that you grieved *resulting* in repentance. For you grieved in a godly way, so that you were not hurt through us in any *way*.	
2 Cor 7:10	Ἡ γὰρ κατὰ θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον κατεργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται.	For godly grief engenders repentance *leading* to salvation without regrets. But worldly grief engenders death.	
2 Cor 7:11	Ἰδοὺ γάρ, αὐτὸ τοῦτο, τὸ κατὰ θεὸν λυπηθῆναι ὑμᾶς, πόσην κατειργάσατο ὑμῖν σπουδήν, ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, {RP P1904: ἀλλὰ} [TR: ἀλλ'] ἐκδίκησιν. Ἐν παντὶ συνεστήσατε ἑαυτοὺς ἁγνοὺς εἶναι ἐν τῷ πράγματι.	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.	ἀλλὰ, *but* (unapocopated), RP P1904 F1859=6/13 (Scrivener's abdfmo) vs. ἀλλ', *but* (apocopated), TR F1859=7/13 (Scrivener's ceghkln). A weak disparity with RP, R=7:8. as regards ... see ← *behold*. and (6x) ← *but*.
2 Cor 7:12	Ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ {RP-text P1904 TR: εἵνεκεν} [RP-marg: ἕνεκεν] τοῦ ἀδικήσαντος, οὐδὲ {RP-text P1904 TR: εἵνεκεν} [RP-marg: ἕνεκεν] τοῦ ἀδικηθέντος, ἀλλ' {RP-text P1904 TR: εἵνεκεν} [RP-marg: ἕνεκεν] τοῦ φανερωθῆναι τὴν σπουδὴν {RP P1904 S1550: ὑμῶν} [E1624 S1894: ἡμῶν] τὴν ὑπὲρ {RP P1904 S1550: ἡμῶν} [E1624 S1894: ὑμῶν] πρὸς ὑμᾶς ἐνώπιον τοῦ θεοῦ.	Consequently, although I wrote to you, *it was* not on account of *anyone* doing wrong, or on account of *anyone* suffering wrong, but on account of {RP P1904 S1550: your} [E1624 S1894: our] eagerness towards {RP P1904 S1550: us} [E1624 S1894: you] to be manifested to you in the sight of God.	First and second occurrence in verse: εἵνεκεν, *on account of (1)*, RP-text P1904 TR F1859=9/13 vs. ἕνεκεν, *on account of (2)*, RP-marg F1859=4/13 (Scrivener's adfk). The third occurrence is as above except that Scrivener's l defects to εἵνεκα. ὑμῶν, *your*, RP P1904 S1550 F1859=12/13 vs. ἡμῶν, *our*, E1624 S1894 F1859=1/13 (Scrivener's d). AV differs textually. ἡμῶν, *our*, RP P1904 S1550 F1859=12/13 vs. ὑμῶν, *your*, E1624 S1894 F1859=1/13 (Scrivener's d). AV differs textually.

2 Cor 7:13	Διὰ τοῦτο παρακεκλήμεθα. Ἐπὶ {RP-text P1904: δὲ} [RP-marg TR: -] τῇ παρακλήσει ὑμῶν {RP-text P1904: - } [RP-marg TR: ·] περισσοτέρως {RP-text P1904: - } [RP-marg TR: δὲ] μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν.	For this *reason* we have been comforted. {RP-text P1904: But we} [RP-marg TR: We] rejoiced at your encouragement {RP-text P1904: - } [RP-marg TR: – but] *all the* more exuberantly at the joy of Titus, in that his spirit was refreshed by you all.	First δὲ, *but*: absent in RP-text P1904 F1859=0/13 vs. present in RP-marg TR F1859=12/13 vs. another reading, F1859=1/13. A strong disparity (#1) with RP-text, R=1:13. Second δὲ, *but*: absent in RP-text P1904 F1859=1/13 (Scrivener's e) vs. present in RP-marg TR F1859=11/13 vs. another reading, F1859=1/13. A strong disparity (#2) with RP-text, R=2:12. Punctuation: TBS-TR, AV, but not RP P1904, have no pause after παρακεκλήμεθα, *we have been comforted*, and associate *at your encouragement* with the preceding words. So AV differs.
2 Cor 7:14	Ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατῃσχύνθην· ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτως καὶ ἡ καύχησις ἡμῶν ἡ ἐπὶ Τίτου ἀλήθεια ἐγενήθη.	So if I have boasted to him about you in anything, I have not been put to shame, but *just* as we spoke everything in truth to you, so our boasting before Titus has been true.	So if ← *Because if*. so our ← *so also our* (otiose καί). true ← *truth*.
2 Cor 7:15	Καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστίν, ἀναμιμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν.	And his affections are most exuberantly towards you, as he remembers the obedience of all of you – how you received him with fear and trembling.	affections ← *bowels*.
2 Cor 7:16	Χαίρω {RP P1904 S1550: - } [E1624 S1894: οὖν] ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.	{RP P1904 S1550: - } [E1624 S1894: So] I rejoice that in everything I have confidence in you.	οὖν, *therefore*: absent in RP P1904 S1550 F1859=12/13 (incl. c*(tacite)*) vs. present in E1624 S1894 F1859=1/13 (Scrivener's m).
2 Cor 8:1	{RP TR: Γνωρίζομεν} [P1904: Γνωρίζω] δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας·	And, brothers, {RP TR: we} [P1904: I] make known to you the grace of God which *has been* given among the churches of Macedonia,	γνωρίζομεν, *we make known*, RP TR F1859=11/13 vs. γνωρίζω, *I make known*, P1904 F1859=2/13 (Scrivener's ch). which *has been* given: our italicization here indicates the supplying of a finite verb, not a tense change, aorist to perfect, as might be suspected. churches: see Matt 16:18.
2 Cor 8:2	ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσεία τῆς χαρᾶς αὐτῶν καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸν πλοῦτον τῆς ἁπλότητος αὐτῶν.	for with a great trial in affliction, their exuberance of joy and their deep poverty abounded to the riches of their generosity.	generosity ← *singleness*, but also *liberality*.
2 Cor 8:3	Ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ ὑπὲρ δύναμιν αὐθαίρετοι,	For I testify that *they acted* voluntarily, according to *their* means, and beyond *their* means,	
2 Cor 8:4	μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν, τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους {RP P1904: - } [TR: δέξασθαι ἡμᾶς]·	*and* with much entreaty, imploring us {RP P1904: *in respect of*} [TR: that we should receive] the grace and the fellowship of the ministry to the saints,	δέξασθαι ἡμᾶς, *(of) us receiving*: absent in RP P1904 F1859=10/14 (Scrivener's ab*defglmno) vs. present in TR F1859=3/14 (Scrivener's b**hk) vs. another reading, F1859=1/14 (Scrivener's c). AV differs textually. saints: see Matt 27:52.

2 Cor 8:5	καὶ οὐ καθὼς ἠλπίσαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ, καὶ ἡμῖν διὰ θελήματος θεοῦ,	and not as we had expected, but they gave themselves firstly to the Lord, and to us, through *the* will of God,	expected ← *hoped*. Both senses are present in derivatives of the Hebrew root קוה.
2 Cor 8:6	εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, ἵνα καθὼς προενήρξατο, οὕτως καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην.	for us to exhort Titus, that *just* as he began before, so he should bring this grace towards you to a conclusion as well.	exhort: AV differs somewhat, but within the semantic range, *(desired)*. so ← *so also* (otiose καί).
2 Cor 8:7	Ἀλλ' ὥσπερ ἐν παντὶ περισσεύετε, πίστει, καὶ λόγῳ, καὶ γνώσει, καὶ πάσῃ σπουδῇ, καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε.	But as you abound in everything – in faith and word, and knowledge and all eagerness and in the love from your *side* among us – may you also abound in this grace.	from your *side* ← *out of you*.
2 Cor 8:8	Οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἑτέρων σπουδῆς καὶ τὸ τῆς {RP P1904 S1550 S1894: ὑμετέρας} [E1624: ἡμετέρας] ἀγάπης γνήσιον δοκιμάζων.	I do not speak by commandment, but *moved* by the eagerness of others and *as one* approving the sincerity of {RP P1904 S1550 S1894: your} [E1624: our] love.	ὑμετέρας, *of your*, RP P1904 S1550 S1894 F1859=13/15 (Scrivener's a* (*or* a**) bc*(tacite)*defghk**lmno) vs. ἡμετέρας, *of our*, E1624 F1859=2/15 (Scrivener's a** (*or* a*) k*).
2 Cor 8:9	Γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσεν, πλούσιος ὤν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε.	For you know the grace of our Lord Jesus Christ – how on your account he became poor, though being rich, in order that you by his poverty might become rich.	how ← *that*. though: concessive use of the participle. his ← *of that (man)*.
2 Cor 8:10	Καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν προενήρξασθε ἀπὸ πέρυσι.	And I give *my* opinion in this *matter*. For this is expedient for you, who last year took the lead not only in taking action, but also in having the will.	took the lead ← *started before*.
2 Cor 8:11	Νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως, καθάπερ ἡ προθυμία τοῦ θέλειν, οὕτως καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν.	And now, complete the execution *of it*, so that as your enthusiasm *was* when you made your mind up, so the completion *may be*, *your* resources permitting.	when you made your mind up ← *of wishing*. so ← *so also* (otiose καί). *your* resources permitting ← *out of the having*.
2 Cor 8:12	Εἰ γὰρ ἡ προθυμία πρόκειται, καθὸ ἐὰν ἔχῃ τις, εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει.	For if the enthusiasm is present, *it is* appreciated when *judged* against one's means, not when *judged* against something beyond one's means.	appreciated ← *well acceptable*. when *judged* against one's means ← *according to if one has (something)*. when *judged* against something beyond one's means ← *according to (what) he does not have*.
2 Cor 8:13	Οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν δὲ θλίψις· ¶ ἀλλ' ἐξ ἰσότητος, ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα,	For *it is* not in order that others *may have* ease, while you *have* tribulation, ¶ but *it is on the basis* of equality. At the present time, your surplus *is a supply* to their lack,	¶ **Verse division:** in AV and some TR editions, 2 Cor 8:14 begins here. their ← *of the former*.
2 Cor 8:14	ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα· ὅπως γένηται ἰσότης,	so that their surplus might also become *a supply* to your lack, so that there may be equality,	their ← *of the former*.
2 Cor 8:15	καθὼς γέγραπται, Ὁ τὸ πολύ, οὐκ ἐπλεόνασεν· καὶ ὁ τὸ ὀλίγον, οὐκ ἠλαττόνησεν.	as it stands written: **"He *who had* much did not have surplus, and he *who had* little did not suffer a lack."**	**Ex 16:18**.
2 Cor 8:16	Χάρις δὲ τῷ θεῷ τῷ διδόντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου.	And thanks *be* to God, who *is* putting the same concern for you in the heart of Titus.	

2 Cor 8:17	Ὅτι τὴν μὲν παράκλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων, αὐθαίρετος ἐξῆλθεν πρὸς ὑμᾶς.	For he has received encouragement, and being very eager, he departed for you of his own accord.	very eager ← *more eager, quite eager*, Greek comparative for superlative.
2 Cor 8:18	Συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφόν, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν·	And we have sent the brother with him, who *has* a good reputation for the gospel throughout all the churches,	for ← *in, with*. churches: see Matt 16:18.
2 Cor 8:19	οὐ μόνον δέ, ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν σὺν τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν πρὸς τὴν αὐτοῦ τοῦ κυρίου δόξαν καὶ προθυμίαν {RP P1904: ἡμῶν} [TR: ὑμῶν]·	and not only *so*, but he was also elected by the churches *as* our travelling companion, *collaborating* in this grace being ministered by us for the glory of the Lord himself and {RP P1904: *as an outlet for* our} [TR: *to stimulate* your] enthusiasm,	ἡμῶν, *our*, RP P1904 F1859=12/13 vs. ὑμῶν, *your*, TR F1859=1/13 (Scrivener's d). AV differs textually. churches: see Matt 16:18.
2 Cor 8:20	στελλόμενοι τοῦτο, μή τις ἡμᾶς μωμήσηται ἐν τῇ ἁδρότητι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν·	avoiding this: that anyone should *have cause to* blame us in this tremendous *project* which *is* being undertaken by us,	tremendous *project* ← *strength, full growth*. undertaken ← *ministered*.
2 Cor 8:21	προνοούμενοι καλὰ οὐ μόνον ἐνώπιον κυρίου ἀλλὰ καὶ ἐνώπιον ἀνθρώπων.	as we concern ourselves with *things that are* right not only in the sight of *the* Lord, but also in the sight of men.	
2 Cor 8:22	Συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον, πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς.	And we have sent our brother with them, whom we have often proved to be eager in many *matters*, and *who is* now much more eager, with much confidence in you.	confidence: AV differs as to who has the confidence.
2 Cor 8:23	Εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα χριστοῦ.	If *anyone inquires* about Titus, *he is* my partner and co-worker for you, or if our brothers *are inquired about*, *they are* apostles of *the* churches – *the* glory of Christ.	churches: see Matt 16:18.
2 Cor 8:24	Τὴν οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν, εἰς αὐτοὺς ἐνδείξασθε {RP P1904: - } [TR: καὶ] εἰς πρόσωπον τῶν ἐκκλησιῶν.	So give them a display of your love, and of our exultation over you, {RP P1904: - } [TR: and *this*] in *the* sight of the churches.	καὶ, *and*: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. give ... a display ← *show the showing, give proof (of what is one's own – middle voice)*. churches: see Matt 16:18.
2 Cor 9:1	Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους περισσόν μοί ἐστιν τὸ γράφειν ὑμῖν·	For concerning the relief to the saints, it is superfluous for me to write to you,	relief ← *ministry*, but here *relief*, as in Acts 11:29. The context is also set by 2 Cor 9:5 - 9:7. saints: see Matt 27:52.
2 Cor 9:2	οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν, ὅτι Ἀχαΐα παρεσκεύασται ἀπὸ πέρυσι· καὶ ὁ ἐξ ὑμῶν ζῆλος ἠρέθισεν τοὺς πλείονας.	for I know your enthusiasm, and I boast about it to *the* Macedonians on your behalf, in that Achaea has been prepared since last year, and the zeal from your *side* has stimulated quite a few *of them*.	quite a few ← *more, the greater part*, but comparatives can mean *rather, quite*, and [MM] gives an example. Compare Acts 28:23.
2 Cor 9:3	Ἔπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ· ἵνα, καθὼς ἔλεγον, παρεσκευασμένοι ἦτε·	And I sent the brothers *there*, so that our boasting about you should not go unheard in this matter – so that, as I said, you are prepared –	go unheard ← *be emptied, be made of no effect*. prepared ← *having been prepared*.

2 Cor 9:4	μήπως, ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακεδόνες καὶ εὕρωσιν ὑμᾶς ἀπαρασκευάστους, καταισχυνθῶμεν ἡμεῖς - ἵνα μὴ λέγωμεν ὑμεῖς - ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως.	so that, if *any* Macedonians come with me and find you unprepared, we – so that we don't say "you" – are not put to shame by these grounds of boasting.	
2 Cor 9:5	Ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι τοὺς ἀδελφούς, ἵνα προέλθωσιν εἰς ὑμᾶς, καὶ προκαταρτίσωσιν τὴν προκατηγγελμένην εὐλογίαν ὑμῶν, ταύτην ἑτοίμην εἶναι, οὕτως ὡς εὐλογίαν καὶ μὴ {RP P1904: ὡς} [TR: ὥσπερ] πλεονεξίαν.	So I considered *it* necessary to encourage the brothers to go on ahead to you and finalize your donation beforehand, which *was* announced in advance, so that it should be ready, so as a blessing, not as *a matter of* meanness.	ὡς, *as*, RP P1904 F1859=11/13 vs. ὥσπερ, *as* (strengthened form), TR F1859=2/13 (Scrivener's bl). donation ← *blessing*. [LS] gives a meaning of *alms*, citing Pindar (ca. 500 BC). We retain the fundamental sense *blessing* in the second occurrence in the verse, as Paul uses the word in the two senses, playing on the word. In 1 Sam 30:26, בְּרָכָה, usually *blessing*, is used of a gift. it ← *this*. meanness ← *covetousness, greed*, so *reluctant, stingy giving*. Paul is ↴
2 Cor 9:6	Τοῦτο δέ, ὁ σπείρων φειδομένως, φειδομένως καὶ θερίσει· καὶ ὁ σπείρων ἐπ' εὐλογίαις, ἐπ' εὐλογίαις καὶ θερίσει.	And *I say* this: he *who* sows sparingly will also reap sparingly, and he *who* sows generously will also reap generously.	↳ asking the Corinthians to have their donation ready, so he doesn't have to go round cap in hand collecting it, saying, "Come on, don't change your mind, don't be stingy." generously *(2x)* ← *blessedly*.
2 Cor 9:7	Ἕκαστος καθὼς προαιρεῖται τῇ καρδίᾳ· μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· ἱλαρὸν γὰρ δότην ἀγαπᾷ ὁ θεός.	Each *person should give* as he has decided beforehand in *his* heart, not grudgingly or under constraint, for **God loves a cheerful giver.**	**Prov 22:9**, adapted. has decided ← *decides*.
2 Cor 9:8	Δυνατὸς δὲ ὁ θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύητε εἰς πᾶν ἔργον ἀγαθόν·	For God *is* able to make all grace abound to you, in order that you, always being entirely self-sufficient in everything, might have something left over for every good work.	have something left over ← *abound; be surplus*.
2 Cor 9:9	καθὼς γέγραπται, Ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.	As it stands written: **"He has distributed; He has given to the poor. His righteousness remains throughout the age."**	**Ps 112:9**.
2 Cor 9:10	Ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι, καὶ ἄρτον εἰς βρῶσιν χορηγήσαι, καὶ πληθύναι τὸν σπόρον ὑμῶν, καὶ αὐξήσαι τὰ {RP P1904: γενήματα} [TR: γεννήματα] τῆς δικαιοσύνης ὑμῶν·	Now may he *who* supplies **seed to the sower also supply bread for food**, and may he multiply your seed sown and increase the yield of your righteousness,	γενήματα, *that which comes into being, produce* (1- non-classical spelling, as if from γίνομαι), RP P1904 F1859=11/13 vs. γεννήματα, *that which is begotten, produce* (2- classical spelling, from γεννάω), TR F1859=2/13 (Scrivener's ck). Compare Luke 12:18. **Isa 55:10**. yield of your righteousness: subjective genitive of *righteousness*, what your righteousness yields.
2 Cor 9:11	ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἁπλότητα, ἥτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν τῷ θεῷ.	as *you* become rich in every *respect*, in all generosity, which engenders thanksgiving to God through us.	generosity ← *simplicity*. [LS] gives *liberality*. See James 1:5 for the adverb.

2 Cor 9:12	Ὅτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ θεῷ·	For administering this service not only supplies the saints' lack, but also abounds to God through much thanksgiving,	administering ← *the ministry of*. saints': see Matt 27:52.
2 Cor 9:13	διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ, καὶ ἁπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας·	as they glorify God through the tried character of this service *acquired* in subjection to your profession of the gospel of Christ, and for *the* generosity in contributing to them and to all,	service ← *ministry*. your profession: AV differs in the function of these words in the sentence. of the gospel ← *into the gospel*. generosity: see 2 Cor 9:11.
2 Cor 9:14	καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν ἐπιποθούντων ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ θεοῦ ἐφ' ὑμῖν.	while they also long for you in supplication for you on account of the exceeding grace of God *bestowed* on you.	while they ... long: we take αὐτῶν ἐπιποθούντων as genitive absolute. AV differs *([prayer] for you which long)*.
2 Cor 9:15	Χάρις δὲ τῷ θεῷ ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ.	Thanks *be* to God for his indescribable gift.	Thanks ← *And grace*. See Rom 6:17. indescribable ← *ineffable*.
2 Cor 10:1	Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραότητος καὶ ἐπιεικείας τοῦ χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς·	Now I Paul myself call upon you, through the meekness and fairness of Christ – *I* who *am* lowly *when* face to face among you, but being absent, I have confidence in you –	call upon: the next verse gives the appeal.
2 Cor 10:2	δέομαι δέ, τὸ μὴ παρὼν θαρρῆσαι τῇ πεποιθήσει ᾗ λογίζομαι τολμῆσαι ἐπί τινας τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας.	and I appeal *to you* that when I am present, I do not *have to* be audacious, in the confidence which I count on, to stand up to some who consider us to be walking according to *the* flesh.	I am present: nominative subject of an infinitive. Perhaps one could justify *I, when not present, beseech (you) to be audacious ... for (you) to stand up etc.* audacious: cognate with *confidence* in 2 Cor 10:1. confidence: not lexically cognate with *confidence* in 2 Cor 10:1, but the word links the two verses. to stand up to ← *dare, be daring*.
2 Cor 10:3	Ἐν σαρκὶ γὰρ περιπατοῦντες, οὐ κατὰ σάρκα στρατευόμεθα -	For although we walk in *the* flesh, we do not serve as soldiers according to *the* flesh –	although: concessive use of the participle.
2 Cor 10:4	τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά, ἀλλὰ δυνατὰ τῷ θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων -	for the weapons of our campaign *are* not fleshly, but *are* extremely powerful in demolishing strongholds –	extremely ← *to God*. Compare Acts 7:20.
2 Cor 10:5	λογισμοὺς καθαιροῦντες καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ χριστοῦ,	as we demolish arguments, and all arrogance exalted against knowledge of God, and as we take every thought captive to obedience to Christ,	arguments ← *reasonings*.
2 Cor 10:6	καὶ ἐν ἑτοίμῳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.	and as we are ready to avenge all disobedience, when your obedience is made complete.	when ← *whenever*.
2 Cor 10:7	Τὰ κατὰ πρόσωπον βλέπετε; Εἴ τις πέποιθεν ἑαυτῷ χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἀφ' ἑαυτοῦ, ὅτι καθὼς αὐτὸς χριστοῦ, οὕτως καὶ ἡμεῖς χριστοῦ.	Do you look at the *things that are* before your eyes? If anyone is convinced that he is Christ's, let him consider this again: that *just* as he *is* Christ's, so also *are* we Christ's.	Do you look: or imperative, *Look*. eyes ← *face*. is convinced ← *trusts himself*. let him consider this ← *let him reason this from himself*.

2 Cor 10:8	Ἐάν τε γὰρ καὶ περισσότερόν τι καυχήσωμαι περὶ τῆς ἐξουσίας ἡμῶν - ἧς ἔδωκεν ὁ κύριος ἡμῖν εἰς οἰκοδομήν, καὶ οὐκ εἰς καθαίρεσιν ὑμῶν - οὐκ αἰσχυνθήσομαι·	For even if I should boast somewhat exceedingly about our authority – which the Lord gave us for *your* edification and not for your demolition – I shall not be ashamed,	
2 Cor 10:9	ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν.	in order that I should not seem, as *it were*, to terrify you with the epistles.	
2 Cor 10:10	Ὅτι, Αἱ μὲν ἐπιστολαί, φησίν, βαρεῖαι καὶ ἰσχυραί· ἡ δὲ παρουσία τοῦ σώματος ἀσθενής, καὶ ὁ λόγος ἐξουθενημένος.	For, "The epistles", they say, "*are* weighty and forcible, but *his* presence in the body *is* weak, and *his* speech *is* deplorable."	they say ← *(one) says*. Impersonal usage. deplorable ← *made nothing*.
2 Cor 10:11	Τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἷοί ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ.	Let such a *person* consider this: that as we are in word through epistles when we are absent, so *we are* in deed when *physically* present.	so ← *so also* (otiose καί).
2 Cor 10:12	Οὐ γὰρ τολμῶμεν ἐγκρῖναι ἢ συγκρῖναι ἑαυτούς τισιν τῶν ἑαυτοὺς συνιστανόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες, καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς, οὐ συνιοῦσιν.	For we are not *so* bold *as* to reckon ourselves among – or compare ourselves with – some of those *who* commend themselves. But they *who* measure themselves by their own *standards* and compare themselves with each other do not show understanding.	by their own *standards* ← *with themselves*. with each other ← *with themselves*. Reflexive pronoun (ἑαυτούς) standing for reciprocal pronoun (ἀλλήλους). Compare John 12:19.
2 Cor 10:13	Ἡμεῖς δὲ οὐχὶ εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ θεός, μέτρου, ἐφικέσθαι ἄχρι καὶ ὑμῶν.	But we will not boast outside *our* limits, but within the limits of the area which God has apportioned us – limits reaching you as well.	outside *our* limits ← *in off-limits, unmeasuredly*. limits *(2x)* ← *measure*. area ← *rule* (as in Gal 6:16).
2 Cor 10:14	Οὐ γὰρ ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτείνομεν ἑαυτούς· ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ χριστοῦ·	For we are not overstretching ourselves as if we did not reach as far as you *previously*, for we have been quick *in coming* to you as well with the gospel of Christ.	did ← *do*, but an unreal comparison, requiring a past tense in English. *previously*: an earlier visit is mentioned in 2 Cor 1:16, 2 Cor 2:1, 2 Cor 12:14. been quick: or *been first*.
2 Cor 10:15	οὐκ εἰς τὰ ἄμετρα καυχώμενοι, ἐν ἀλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες, αὐξανομένης τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς περισσείαν,	We do not boast outside *our* limits, in *the* labours of others, but we do have hope, as your faith grows, that *our labour will* greatly grow in stature among you within our area,	outside *our* limits: see 2 Cor 10:13. greatly grow in stature ← *be made great to abundance*. area: see 2 Cor 10:13.
2 Cor 10:16	εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἕτοιμα καυχήσασθαι.	*progressing* to preaching the gospel in *places* beyond your *region*, *but* not *to do so* in another's area, so boasting about *places* already *evangelized*.	area: see 2 Cor 10:13.
2 Cor 10:17	Ὁ δὲ καυχώμενος, ἐν κυρίῳ καυχάσθω.	But **let him *who* boasts boast in *the* Lord**.	**Jer 9:23MT (Jer 9:24AV)**.
2 Cor 10:18	Οὐ γὰρ ὁ ἑαυτὸν συνιστῶν, ἐκεῖνός ἐστιν δόκιμος, ἀλλ' ὃν ὁ κύριος συνίστησιν.	For *it is* not he *who* commends himself who is approved, but *he* whom the Lord commends.	who ← *that (one)*.

2 Cor 11:1	Ὄφελον {RP P1904 S1550 S1894: ἀνείχεσθέ} [E1624: ἠνείχεσθέ] μου {RP P1904 S1550 S1894: μικρὸν} [E1624: μικρόν τι] {RP P1904 S1550 S1894: τῇ ἀφροσύνῃ} [E1624: τῆς ἀφροσύνης]· ἀλλὰ καὶ ἀνέχεσθέ μου.	If only you would bear with me for a short time {RP P1904 S1550 S1894: in} [E1624: of] foolishness. But actually, you do bear with me.	ἀνείχεσθέ, *you would bear* (imperfect, single augment), RP P1904 S1550 S1894 F1859=11/14 vs. ἠνείχεσθέ, *you would bear* (imperfect, double augment, also acceptable classically), E1624 F1859=0/14 vs. other readings, F1859=3/14. τι, *any, some*: absent in RP P1904 S1550 S1894 F1859=12/13 vs. present in E1624 F1859=1/13. τῇ ἀφροσύνῃ, *in foolishness*, RP P1904 S1550 S1894 F1859=11/13 vs. τῆς ἀφροσύνης, *of foolishness*, E1624 F1859=2/13.
2 Cor 11:2	Ζηλῶ γὰρ ὑμᾶς θεοῦ ζήλῳ· ἡρμοσάμην γὰρ ὑμᾶς ἑνὶ ἀνδρὶ παρθένον ἁγνὴν παραστῆσαι τῷ χριστῷ.	For I am zealous for you with a tremendous zeal, for I have betrothed you to one man, so as to present *you as* a chaste virgin to Christ.	a tremendous zeal ← *a zeal of God*. See Acts 7:20.
2 Cor 11:3	Φοβοῦμαι δὲ μήπως ὡς ὁ ὄφις Εὔαν ἐξηπάτησεν ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτως φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἁπλότητος τῆς εἰς τὸν χριστόν.	But I fear that, as the serpent deceived Eve with his trickery, so your minds may be *drawn away* to corruption from the simplicity which *is* in Christ.	*drawn away* to corruption ← *corrupted*.
2 Cor 11:4	Εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς {RP-text TR: ἠνείχεσθε} [RP-marg P1904: ἀνείχεσθε].	For if he *who is* coming proclaims another Jesus, whom we have not proclaimed, or you receive a different spirit, which you have not received, or *if you accept* a different gospel, which you have not accepted, then *that's* a fine way to bear up!	ἠνείχεσθε, *you were bearing up* (double augment), RP-text TR F1859=9/14 (Scrivener's ab**cdhklmn) vs. ἀνείχεσθε, *you were bearing up* (single augment), RP-marg P1904 F1859=5/14 (Scrivener's b*efgo). *that's* a fine way to bear up ← *you were bearing up well*. Ironic.
2 Cor 11:5	Λογίζομαι γὰρ μηδὲν ὑστερηκέναι τῶν ὑπὲρ λίαν ἀποστόλων.	For I consider *myself* in no *way* to have fallen short of the most superlative apostles.	most superlative: the Greek supports a pleonastic translation. Compare Shakespeare's *most unkindest cut*. See also Eph 3:8.
2 Cor 11:6	Εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν παντὶ φανερωθέντες ἐν πᾶσιν εἰς ὑμᾶς.	And even if *we are* an amateur in speech, *we are* not in knowledge, for *we* have been made known to you in every *respect and* in all *regards*.	*we are* not ← *but not*. for ← *but*. made known ← *made manifest*.
2 Cor 11:7	Ἢ ἁμαρτίαν ἐποίησα ἐμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν;	Or have I committed a sin in lowering myself so that you might be exalted, because I have preached the gospel of God to you freely?	
2 Cor 11:8	Ἄλλας ἐκκλησίας ἐσύλησα, λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν·	I have plundered other churches, taking pay *from them* for your relief,	Punctuation: perhaps this verse is a question: *Have I plundered ...?* Otherwise, it is a jocular way of saying that other churches have supported this relief. churches: see Matt 16:18. relief: see 2 Cor 9:1.

2 Cor 11:9	καὶ παρὼν πρὸς ὑμᾶς καὶ ὑστερηθείς, οὐ κατενάρκησα οὐδενός· τὸ γὰρ ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοί, ἐλθόντες ἀπὸ Μακεδονίας· καὶ ἐν παντὶ ἀβαρῆ ὑμῖν ἐμαυτὸν ἐτήρησα καὶ τηρήσω.	and when I was present with you and having run short, I did not press heavily on anyone, for the brothers *who* came from Macedonia made up for my shortage, and I guarded – and will guard – myself against *being* a burden to you in any *way*.	any ← *every*.
2 Cor 11:10	Ἔστιν ἀλήθεια χριστοῦ ἐν ἐμοί, ὅτι ἡ καύχησις αὕτη οὐ {RP P1904 E1624 S1894: φραγήσεται} [S1550: σφραγίσεται] εἰς ἐμὲ ἐν τοῖς κλίμασιν τῆς Ἀχαΐας.	*As* the truth of Christ is in me, *so* this boasting will not be {RP P1904 E1624 S1894: stifled} [S1550: sealed up] with me in the regions of Achaea.	φραγήσεται, *will be fenced in, hemmed in, barred*, RP P1904 E1624 S1894 F1859=12/13 (incl. k misspelled, c, i.e. explicitly, not *tacite*) vs. σφραγίσεται, *will be sealed*, S1550 F1859=1/13 (Scrivener's d). with me ← *against me*, but the sense is *from my side letting it happen against me*.
2 Cor 11:11	Διὰ τί; Ὅτι οὐκ ἀγαπῶ ὑμᾶς; Ὁ θεὸς οἶδεν.	Why? Because I don't love you? God knows *the truth*.	God knows *the truth*: we supply the ellipsis to avoid what could otherwise be taken as an uncouth English idiom in this context (but not so in 2 Cor 12:2 and 2 Cor 12:3).
2 Cor 11:12	Ὃ δὲ ποιῶ, καὶ ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελόντων ἀφορμήν, ἵνα ἐν ᾧ καυχῶνται, εὑρεθῶσιν καθὼς καὶ ἡμεῖς.	And this I do, and will do, in order to eliminate *any* opportunity for those wanting an opportunity to be found as equal to us in what they boast of.	as equal to us ← *also like us*.
2 Cor 11:13	Οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς ἀποστόλους χριστοῦ.	For such *people are* false apostles, deceitful workers, transforming themselves into apostles of Christ.	transforming themselves: middle or passive for reflexive. Compare 2 Cor 12:7.
2 Cor 11:14	Καὶ οὐ θαυμαστόν· αὐτὸς γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός.	And *it is* not *a thing* to marvel at, for Satan himself transforms himself into an angel of light.	transforms himself: see 2 Cor 11:13.
2 Cor 11:15	Οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης, ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.	So *it is* not a great *thing* then if his servants also transform themselves, as if *they were* servants of righteousness, whose end will be according to their works.	transform themselves: see 2 Cor 11:13. Note how fallen angels are judged by their works.
2 Cor 11:16	Πάλιν λέγω, μή τίς με δόξῃ ἄφρονα εἶναι· εἰ δὲ μήγε, κἂν ὡς ἄφρονα δέξασθέ με, ἵνα {RP P1904: κἀγὼ μικρόν τι} [TR: μικρόν τι κἀγὼ] καυχήσωμαι.	Again I say *it*, in case anyone considers me to be foolish. Otherwise, receive me even as a fool, so that I too *have* some small *grounds* for boasting.	κἀγὼ μικρόν τι, *I too + some small*, RP P1904 F1859=13/13 vs. μικρόν τι κἀγὼ, *some small + I too*, TR F1859=0/13.
2 Cor 11:17	Ὃ λαλῶ, οὐ λαλῶ κατὰ κύριον, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως.	What I say, I do not say from *the* Lord's perspective, but as *it were* in foolishness, on these boastful grounds.	from *the* Lord's perspective ← *according to (the) Lord*. boastful grounds ← *grounds of boasting*, a Hebraic genitive.
2 Cor 11:18	Ἐπεὶ πολλοὶ καυχῶνται κατὰ τὴν σάρκα, κἀγὼ καυχήσομαι.	Since many boast according to the flesh, I too will boast.	
2 Cor 11:19	Ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων, φρόνιμοι ὄντες.	For you bear with fools courteously, being wise *yourselves*.	courteously ← *pleasantly, in a well-disposed way*.

2 Cor 11:20	Ἀνέχεσθε γάρ, εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ τις ὑμᾶς εἰς πρόσωπον δέρει.	For you bear up if anyone domineers over you, if anyone exploits *you*, if anyone arrests *you*, if anyone is overbearing, if anyone hits you on *the* face.	exploits ← *devours*. arrests ← *takes*, but the word is used in the temple inscription forbidding Gentile entry – see [MM]. [MG] suggests *takes advantage of*. is overbearing ← *is lifted up*. hits ← *flays*.
2 Cor 11:21	Κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἠσθενήσαμεν· ἐν ᾧ δ' ἄν τις τολμᾷ - ἐν ἀφροσύνῃ λέγω - τολμῶ κἀγώ.	I speak to *my* shame, as if we were taken ill. And in whatever *way* someone might be daring – I speak in foolishness – I *myself* am daring too.	
2 Cor 11:22	Ἑβραῖοί εἰσιν; Κἀγώ. Ἰσραηλῖταί εἰσιν; Κἀγώ. Σπέρμα Ἀβραάμ εἰσιν; Κἀγώ.	Are they Hebrews? I *am* too. Are they Israelites? I *am* too. Are they *the* seed of Abraham? I *am* too.	
2 Cor 11:23	Διάκονοι χριστοῦ εἰσιν; - παραφρονῶν λαλῶ - ὑπὲρ ἐγώ· ἐν κόποις περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν φυλακαῖς περισσοτέρως, ἐν θανάτοις πολλάκις,	Are they ministers of Christ? – I speak *as if* deranged – I *go* further: in labours more prolifically, in beatings more exceedingly, in imprisonments more frequently, in *situations in danger of* death, often;	
2 Cor 11:24	ὑπὸ Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον.	five times I received forty minus one *lashes* from *the* Jews,	
2 Cor 11:25	Τρὶς {RP: ἐραβδίσθην} [P1904 TR: ἐρραβδίσθην], ἅπαξ ἐλιθάσθην, τρὶς ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα·	three times I was beaten with sticks, once I was stoned, three times I was shipwrecked, *and* I have spent a night and a day in the deep;	ἐραβδίσθην, *I was beaten with sticks* (without the classical doubling of the ρ after the augment), RP F1859=8/13 vs. ἐρραβδίσθην, *I was beaten with sticks* (with the classical doubling of the ρ), P1904 TR F1859=5/13 (Scrivener's beghl). Nearly a disparity with RP, R=8:7.
2 Cor 11:26	ὁδοιπορίαις πολλάκις, κινδύνοις ποταμῶν, κινδύνοις λῃστῶν, κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἐθνῶν, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις ἐν θαλάσσῃ, κινδύνοις ἐν ψευδαδέλφοις·	in travels often, in dangers of rivers, in dangers of robbers, in dangers from *my* race, in dangers from *the* Gentiles, in dangers in *the* city, in dangers in *the* desert, in dangers at sea, in dangers among false brothers;	
2 Cor 11:27	ἐν κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι.	in toil and hardship, in sleepless nights often, in hunger and thirst, in fastings often, in cold and nakedness.	
2 Cor 11:28	Χωρὶς τῶν παρεκτός, ἡ ἐπισύστασίς μου ἡ καθ' ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν.	Apart from *all* else, *there is* my daily mental turmoil: the care of all the churches.	*all* else ← *(things) external / (things) besides*. churches: see Matt 16:18.
2 Cor 11:29	Τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; Τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι;	Who is ill, and I am not ill *with him*? Who is offended, and I am not ablaze *with indignation*?	
2 Cor 11:30	Εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου καυχήσομαι.	If it is necessary to boast, I will boast of the *things* concerning my ills.	
2 Cor 11:31	Ὁ θεὸς καὶ πατὴρ τοῦ κυρίου {RP: - } [P1904 TR: ἡμῶν] Ἰησοῦ χριστοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι.	The God and father of {RP: *the*} [P1904 TR: our] Lord Jesus Christ, who is blessed throughout the ages, knows that I do not lie.	ἡμῶν, *our*: absent in RP F1859=6/13 (Scrivener's eghlmn) vs. present in P1904 TR F1859=7/13 (Scrivener's abcdfko). A disparity with RP, R=6:9. AV differs textually.

2 Cor 11:32	Ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν Δαμασκηνῶν πόλιν, πιάσαι με θέλων·	In Damascus the governor under King Aretas was guarding the city of the Damascenes, wishing to lay hold of me,	under ← *of*.
2 Cor 11:33	καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ.	but through a window I was lowered in a basket alongside the wall, and I escaped his clutches.	alongside: see Acts 9:25. clutches ← *hands*.
2 Cor 12:1	Καυχᾶσθαι δὴ οὐ συμφέρει μοι· ἐλεύσομαι γὰρ εἰς ὀπτασίας καὶ ἀποκαλύψεις κυρίου.	Boasting is actually of no advantage to me, for I will enter into visions and revelations of *the* Lord.	
2 Cor 12:2	Οἶδα ἄνθρωπον ἐν χριστῷ πρὸ ἐτῶν δεκατεσσάρων - εἴτε ἐν σώματι οὐκ οἶδα· εἴτε ἐκτὸς τοῦ σώματος οὐκ οἶδα· ὁ θεὸς οἶδεν - ἁρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ.	I know a man in Christ – whether in *the* body, I don't know, or whether out of the body, I don't know, God knows – who fourteen years ago *was* caught up as far as *the* third heaven.	I know: AV differs *(I knew)*. who ← *such a (one)*.
2 Cor 12:3	Καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον - εἴτε ἐν σώματι, εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα· ὁ θεὸς οἶδεν -	And I know this man – whether in *the* body or out of the body, I don't know, God knows –	this ← *such a*.
2 Cor 12:4	ὅτι ἡρπάγη εἰς τὸν παράδεισον, καὶ ἤκουσεν ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι.	how he was caught up in Paradise and heard unspeakable words, which it is not permitted for man to speak.	how ← *that*.
2 Cor 12:5	Ὑπὲρ τοῦ τοιούτου καυχήσομαι· ὑπὲρ δὲ ἐμαυτοῦ οὐ καυχήσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις μου·	I will boast about such *a person*, but I will not boast about myself except in my weaknesses.	
2 Cor 12:6	ἐὰν γὰρ θελήσω καυχήσασθαι, οὐκ ἔσομαι ἄφρων· ἀλήθειαν γὰρ ἐρῶ· φείδομαι δέ, μή τις εἰς ἐμὲ λογίσηται ὑπὲρ ὃ βλέπει με, ἢ ἀκούει τι ἐξ ἐμοῦ.	For *even* if I were to want to boast, I would not be a fool, for I would speak the truth. But I will restrain myself in case anyone should consider me *to be* above what he observes me *to be*, or what he hears from me.	if I were to want: constructed as if a real condition. restrain myself ← *spare*. what (he hears) ← *anything*.
2 Cor 12:7	Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος Σατᾶν, ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι.	And so that I do not exalt myself in the special nature of revelations, a thorn in the flesh has been given to me – a messenger of Satan – to harass me so that I do not exalt myself.	exalt myself *(2x)*: middle or passive for reflexive. Compare 2 Cor 11:13. in the special nature: AV differs *(above measure)*. a thorn in the flesh: perhaps referring to his eyes; compare Acts 23:5, Gal 4:15, Gal 6:11.
2 Cor 12:8	Ὑπὲρ τούτου τρὶς τὸν κύριον παρεκάλεσα ἵνα ἀποστῇ ἀπ' ἐμοῦ.	I pleaded with the Lord three times about this, that it might depart from me.	
2 Cor 12:9	Καὶ εἴρηκέν μοι, Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύναμίς μου ἐν ἀσθενείᾳ τελειοῦται. Ἥδιστα οὖν μᾶλλον καυχήσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ χριστοῦ.	And he said to me, "My grace is sufficient for you. For my strength is brought to completion in weakness." So I will most gladly boast rather in my weaknesses, so that the power of Christ may reside on me.	said ← *has said*, giving a sense of finality about the matter. most gladly ← *most sweetly*.
2 Cor 12:10	Διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς, ἐν στενοχωρίαις, ὑπὲρ χριστοῦ· ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.	Therefore I am content in weaknesses, in maltreatment, in constrained circumstances, in persecution, in straits, for Christ's sake. For *it is* when I am weak *that* I am strong.	*it is* when I am weak *that* I am strong ← *when I am weak, then I am strong*.

2 Cor 12:11	Γέγονα ἄφρων καυχώμενος· ὑμεῖς με ἠναγκάσατε· ἐγὼ γὰρ ὤφειλον ὑφ' ὑμῶν συνίστασθαι· οὐδὲν γὰρ ὑστέρησα τῶν ὑπὲρ λίαν ἀποστόλων, εἰ καὶ οὐδέν εἰμι.	I have become foolish in boasting. You forced *it on* me, for I should have been commended by you. For in no *way* have I fallen short of the most superlative apostles, even if I am nothing.	forced *it on* me ← *compelled me*. most superlative: see 2 Cor 11:5.
2 Cor 12:12	Τὰ μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, ἐν σημείοις καὶ τέρασιν καὶ δυνάμεσιν.	The signs of the apostle were performed among you with all endurance, with signs and miracles and deeds of power.	
2 Cor 12:13	Τί γάρ ἐστιν ὃ ἡττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; Χαρίσασθέ μοι τὴν ἀδικίαν ταύτην.	For in what *way* were you inferior to the other churches, if not in that I myself did not press heavily on you? Forgive me this wrong.	in what *way* ← *what is it in respect of which*. churches: see Matt 16:18.
2 Cor 12:14	Ἰδού, τρίτον ἑτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω ὑμῶν· οὐ γὰρ ζητῶ τὰ ὑμῶν, {RP P1904: ἀλλὰ} [TR: ἀλλ'] ὑμᾶς· οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσιν θησαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις.	Look, I am prepared to come to you a third *time*, and I will not press heavily on you. For I do not seek what *is* yours, but you. For *it is* not that children ought to save up for *their* parents, but parents for *their* children.	ἀλλὰ, *but* (unapocopated), RP P1904 F1859=7/13 (Scrivener's adefkmn) vs. ἀλλ', *but* (apocopated), TR F1859=6/13 (Scrivener's bcghlo). Nearly a disparity with RP, R=8:7.
2 Cor 12:15	Ἐγὼ δὲ ἥδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν, εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν, ἧττον ἀγαπῶμαι.	For I will very gladly spend *money* and be spent for yourselves, even if the more intensely I love you, the less I am loved.	gladly ← *sweetly*. yourselves ← *your souls*.
2 Cor 12:16	Ἔστω δέ, ἐγὼ οὐ κατεβάρησα ὑμᾶς· ἀλλ' ὑπάρχων πανοῦργος, δόλῳ ὑμᾶς ἔλαβον.	Well so be it: "I have not weighed you down, but being crafty, I have taken you *in* with deceit."	This verse is ironic. Paul uses the words of his opponents (though adapted to the grammatical first person) which we make clear by our punctuation. See 2 Cor 6:8, 2 Cor 11:9, Rom 3:8.
2 Cor 12:17	Μή τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς;	I did not defraud you through any of those I sent to you, did I?	
2 Cor 12:18	Παρεκάλεσα Τίτον, καὶ συναπέστειλα τὸν ἀδελφόν· μή τι ἐπλεονέκτησεν ὑμᾶς Τίτος; Οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; Οὐ τοῖς αὐτοῖς ἴχνεσιν;	I exhorted Titus and sent a brother with *him*. Surely Titus did not defraud you in any *respect*? Did we not walk in the same spirit? *Was it* not in the same tracks?	We have translated μή τι as an interrogative word + an indefinite pronoun. If μήτι is taken as one interrogative word, the sense is simply *surely Titus did not defraud you?* a brother ← *the brother*. Possibly *(his) brother*. But see Gen 22:9.
2 Cor 12:19	Πάλιν δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; Κατενώπιον τοῦ θεοῦ ἐν χριστῷ λαλοῦμεν· τὰ δὲ πάντα, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς.	Do you again think we are defending ourselves to you? We speak in the presence of God in Christ, and all these *things*, *my* beloved, *are* for your edification.	
2 Cor 12:20	Φοβοῦμαι γάρ, μήπως ἐλθὼν οὐχ οἵους θέλω εὕρω ὑμᾶς, κἀγὼ εὑρεθῶ ὑμῖν οἷον οὐ θέλετε· μήπως ἔρεις, ζῆλοι, θυμοί, ἐριθεῖαι, καταλαλιαί, ψιθυρισμοί, φυσιώσεις, ἀκαταστασίαι·	For I am afraid that, if I come, I will not find you as I wish, and I will be found by you not as you wish – that *there will be* rivalries, jealousies, angry exchanges, strife-ridden situations, backbitings, gossip, conceit, acts of disorder –	if: conditional use of the participle.

2 Cor 12:21	μὴ πάλιν ἐλθόντα με {RP-text: ταπεινώσει} [RP-marg P1904 TR: ταπεινώσῃ] ὁ θεός μου πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς τῶν προημαρτηκότων, καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ᾗ ἔπραξαν.	{RP-text: surely my God will not humble me before you when I come again, and I shall not} [RP-marg P1904 TR: may my God not humble me before you when I come again, and I should] mourn many of those *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 φοβοῦμαι) RP-text F1859=5/12 (Scrivener's dfgkn + c?) vs. ταπεινώσῃ, *he will humble* (classical aorist subjunctive), RP-marg P1904 TR F1859=7/12 (Scrivener's abehlmo). Scrivener's c is excluded as it is doubtful. A disparity with RP-text, R=5:9. ——— The word μή could be taken as a repeated conjunction after φοβοῦμαι in the previous verse: *(and) that my God will humble me ....*
2 Cor 13:1	Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς. Ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα.	I am coming to you this third *time*. **Every matter shall be established at *the* attestation of two or three witnesses.**	**Deut 19:15**. ——— attestation ← *mouth*.
2 Cor 13:2	Προείρηκα καὶ προλέγω, ὡς παρὼν τὸ δεύτερον, καὶ ἀπὼν νῦν γράφω τοῖς προημαρτηκόσιν καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν, οὐ φείσομαι·	I have spoken beforehand, and I am speaking beforehand, as when I was present on the second *occasion*, and being now absent, I am writing to those *who* previously sinned, and all the others, that if I come again, I will not spare *you*,	
2 Cor 13:3	ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος χριστοῦ, ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν·	since you seek a proof of Christ who speaks in me, who is not weak towards you, but is powerful in you.	in me: or *by* (agent). ——— in you: or *among you*. Christ "in" Paul in Gal 2:20.
2 Cor 13:4	καὶ γὰρ εἰ ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως θεοῦ. Καὶ γὰρ {RP P1904 S1550: - } [E1624 S1894: καὶ] ἡμεῖς ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ζησόμεθα σὺν αὐτῷ ἐκ δυνάμεως θεοῦ εἰς ὑμᾶς.	For in fact, if he was crucified through weakness, then he lives through *the* power of God. And indeed, we are {RP P1904 S1550: - } [E1624 S1894: also] weak in him, but we shall live with him through *the* power of God towards you.	καὶ, *also*: absent in RP P1904 S1550 F1859=11/13 (incl. c*(tacite)*) vs. present in E1624 S1894 F1859=2/13 (Scrivener's fg). ——— then ← *but*. Compare Rom 6:5.
2 Cor 13:5	Ἑαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε. Ἢ οὐκ ἐπιγινώσκετε ἑαυτούς, ὅτι Ἰησοῦς χριστὸς ἐν ὑμῖν ἐστίν; εἰ μή τι ἀδόκιμοί ἐστε.	Examine yourselves *as to* whether you are in the faith – test yourselves. Or do you not realize that Jesus Christ is in you? – unless, *that is*, you are unauthenticated in some *way*.	realize ← *acknowledge yourselves*. ——— in: or *among*. See 2 Cor 13:3, Gal 2:20.
2 Cor 13:6	Ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι.	And I hope that you will know that we are not unauthenticated.	
2 Cor 13:7	Εὔχομαι δὲ πρὸς τὸν θεόν, μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν, οὐχ ἵνα ἡμεῖς δόκιμοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὦμεν.	And I pray to God that you *will* do nothing wrong, not so that we appear authenticated, but so that you do what *is* right, whereas we should be as *it were* unauthenticated.	pray ← *vow*, but sometimes for προσεύχομαι *pray*.
2 Cor 13:8	Οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας.	For we cannot *do* anything against the truth, only for the truth.	only ← *but*.
2 Cor 13:9	Χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ἦτε· τοῦτο δὲ καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν.	For we rejoice whenever we are weak, but you are strong. But this we also pray for: your restoration.	pray: see 2 Cor 13:7. ——— restoration: AV differs somewhat *(perfection)*.

2 Cor 13:10	Διὰ τοῦτο ταῦτα ἀπὼν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι, κατὰ τὴν ἐξουσίαν ἣν ἔδωκέν μοι ὁ κύριος εἰς οἰκοδομήν, καὶ οὐκ εἰς καθαίρεσιν.	On this *account* I, being absent, am writing these *things*, so that when I am present I *shall* not *have to* deal *with matters* severely, according to the authority which the Lord gave me for edification and not for demolition.	
2 Cor 13:11	Λοιπόν, ἀδελφοί, χαίρετε· καταρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν.	Finally, brothers, rejoice, amend *your ways*, be encouraged, be of one mind, be peaceful, and the God of love and peace will be with you.	amend *your ways*: AV differs somewhat *(be perfect)*. be of one mind ← *be the same minded*.
2 Cor 13:12	Ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ φιλήματι. ¶	Greet each other with a holy kiss. ¶	¶ **Verse division:** in P1904 E1624 numbering, our (with RP S1550 S1894) 2 Cor 13:12 and 2 Cor 13:13 are one verse (2 Cor 13:12), and our 2 Cor 13:14 is numbered 2 Cor 13:13.
2 Cor 13:13	Ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.	All the saints greet you.	saints: see Matt 27:52.
2 Cor 13:14	Ἡ χάρις τοῦ κυρίου Ἰησοῦ χριστοῦ, καὶ ἡ ἀγάπη τοῦ θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν. Ἀμήν.	The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the holy spirit, *be* with you all. Amen.	
Gal 1:1	Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ χριστοῦ, καὶ θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν,	*From* Paul, an apostle, not from men, nor through man, but through Jesus Christ and God *the* father who raised him from *the* dead,	through *(2x)*: i.e. *through the appointment of*.
Gal 1:2	καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας·	and all the brothers with me, to the churches of Galatia,	churches: see Matt 16:18.
Gal 1:3	χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρός, καὶ κυρίου ἡμῶν Ἰησοῦ χριστοῦ,	grace to you, and peace, from God *the* father and Lord of ours, Jesus Christ,	Lord: no article in the Greek. See Rom 1:7, showing why we repunctuate; AV differs.
Gal 1:4	τοῦ δόντος ἑαυτὸν {RP: περὶ} [P1904 TR: ὑπὲρ] τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ, κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν·	who gave himself for our sins, in order to deliver us out of the present evil age, according to the will of our God and father,	περὶ, *concerning, for*, RP F1859=6/13 vs. ὑπὲρ, *on behalf of, for*, P1904 TR F1859=7/13. A disparity with RP, R=6:9. for: the sense is *as a propitiation for*, as in 1 John 2:2 in full.
Gal 1:5	ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.	to whom *may there be* glory throughout the durations of the ages. Amen.	
Gal 1:6	Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι χριστοῦ εἰς ἕτερον εὐαγγέλιον·	I am astonished that you are so quickly switching from him *who* called you in *the* grace of Christ to another gospel,	
Gal 1:7	ὃ οὐκ ἔστιν ἄλλο, εἰ μή τινές εἰσιν οἱ ταράσσοντες ὑμᾶς καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ χριστοῦ.	while there is no other, except that there are some who *are* troubling you and wishing to distort the gospel of Christ.	while there is no other ← *which other there is not* or *which is not another (real one)*.

Gal 1:8	Ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ {RP-text P1904 TR: εὐαγγελίζηται} [RP-marg: εὐαγγελίζεται] ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω.	But even if we or an angel from heaven preach a gospel to you contrary to *that* which we have preached to you, let him be accursed.	εὐαγγελίζηται, *preaches* (classical subjunctive), RP-text P1904 TR F1859=9/13 vs. εὐαγγελίζεται, *preaches* (non-classical indicative), RP-marg F1859=3/13 (Scrivener's ckn) vs. another reading, F1859=1/13 (Scrivener's d). preach ← *preaches* (third person singular). The word implies *a gospel*. accursed ← *an accursed thing; a curse*.
Gal 1:9	Ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.	As we have said before, and I say again now, if anyone preaches a gospel to you contrary to *that* which you received, let him be accursed.	accursed: see Gal 1:8.
Gal 1:10	Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν; Ἢ ζητῶ ἀνθρώποις ἀρέσκειν; Εἰ γὰρ ἔτι ἀνθρώποις ἤρεσκον, χριστοῦ δοῦλος οὐκ ἂν ἤμην.	For do I now persuade men, or God? Or do I aim to please men? Well, if I were still trying to please men, I would not be a servant of Christ.	aim ← *seek*. trying to please: conative imperfect.
Gal 1:11	Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον.	But I am making known to you, brothers, that the gospel which *was* preached by me is not according to man,	according to man: i.e. *according to man's doctrines*.
Gal 1:12	Οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, οὔτε ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ χριστοῦ.	for I neither received it from man, nor was I taught *it*, but *it came* through Jesus Christ's revelation.	
Gal 1:13	Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφήν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ, καὶ ἐπόρθουν αὐτήν·	For you have heard of my previous manner of life in Judaism, how I used to persecute the church of God wantonly and ravage it,	previous ← *at one time*. how ← *that*. church: see Matt 16:18. wantonly ← *exceedingly*.
Gal 1:14	καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδόσεων.	and *how* I progressed in Judaism beyond many contemporaries of my race, being exceedingly zealous for the traditions of my fathers.	exceedingly zealous for ← *excessively a zealot of*.
Gal 1:15	Ὅτε δὲ εὐδόκησεν ὁ θεὸς ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ,	But when God, who set me apart from my mother's womb and called *me* through his grace, was pleased	
Gal 1:16	ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοὶ ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι·	to reveal his son within me – in order that I should preach him among the Gentiles – I immediately *made a point of* not consulting with flesh and blood,	immediately *made a point of* not consulting ← *immediately did not consult*. Note that this is a different nuance to *did not immediately consult*.
Gal 1:17	οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, {RP P1904: ἀλλὰ} [TR: ἀλλ'] ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.	nor did I go up to Jerusalem to the apostles who *were* before me, but I went away into Arabia and returned again to Damascus.	ἀλλὰ, *but* (unapocopated), RP P1904 F1859=12/13 vs. ἀλλ', *but* (apocopated), TR F1859=1/13 (Scrivener's d).
Gal 1:18	Ἔπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Πέτρον, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε.	Then after three years I went up to Jerusalem to acquaint *myself with* Peter, and I remained with him for fifteen days,	

Gal 1:19	Ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου.	but I did not see *any* other of the apostles except James, the Lord's brother.	
Gal 1:20	Ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ θεοῦ ὅτι οὐ ψεύδομαι.	Now *with respect to* what I am writing to you, look, *I swear* before God that I am not lying.	
Gal 1:21	Ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας.	Then I went to the districts of Syria and Cilicia,	
Gal 1:22	Ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν χριστῷ·	and I was unknown by sight to the churches of Judaea which *are* in Christ,	churches: see Matt 16:18.
Gal 1:23	μόνον δὲ ἀκούοντες ἦσαν ὅτι Ὁ διώκων ἡμᾶς ποτέ, νῦν εὐαγγελίζεται τὴν πίστιν ἥν ποτε ἐπόρθει.	except that they kept hearing, "He *who* persecuted us at one time is now preaching the faith which previously he ravaged."	previously ← *at one time* .
Gal 1:24	Καὶ ἐδόξαζον ἐν ἐμοὶ τὸν θεόν.	And they glorified God because of me.	
Gal 2:1	Ἔπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρνάβα, συμπαραλαβὼν καὶ Τίτον·	Then after fourteen years I went up to Jerusalem again with Barnabas, taking Titus along too,	taking ← *having taken*, a good example of a contemporaneous aorist participle. Compare Matt 23:20.
Gal 2:2	ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς δοκοῦσιν, μήπως εἰς κενὸν τρέχω ἢ ἔδραμον.	and I went up by revelation, and I put the gospel which I proclaim among the Gentiles to them, but privately to those *who are* held in regard, so that I might not run or have run in vain.	
Gal 2:3	Ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἕλλην ὤν, ἠναγκάσθη περιτμηθῆναι·	Moreover, Titus, who *was* with me, although he was a Greek, was not compelled to be circumcised at all,	although: concessive use of the participle. not ... at all ← *not even*, but the word can simply be a negative, somewhat stronger than just οὐ.
Gal 2:4	διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσωνται·	but *we watched out* because of the false brothers who *had been* brought in surreptitiously, who had come in stealthily to spy out our freedom which we have in Christ Jesus, in order to enslave us to themselves,	to themselves: from the middle voice of the verb.
Gal 2:5	οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς.	to whom we did not yield in submission even for an hour, in order that the truth of the gospel might maintain its ground for you.	
Gal 2:6	Ἀπὸ δὲ τῶν δοκούντων εἶναί τι - ὁποῖοί ποτε ἦσαν οὐδέν μοι διαφέρει· πρόσωπον θεὸς ἀνθρώπου οὐ λαμβάνει - ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο·	Then of those considered to be of importance – whatever they once were doesn't make any difference to me; God does not show partiality *to anyone* – for those *who were* held in high regard did not contribute anything as far as I'm concerned,	of importance ← *something*. show partiality *to anyone* ← *take (the) face of a man*. as far as I'm concerned ← *to / for me*. We take it as dative of reference rather than an indirect object or dative of advantage. The main clause in this long ↴
Gal 2:7	ἀλλὰ τοὐναντίον, ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς -	but on the contrary, when they saw that I had been entrusted with the gospel of the uncircumcision, as Peter *with that* of the circumcision	↳ sentence is *of those considered to be of importance, James and Cephas and John gave ... (Gal 2:9)*. uncircumcision: see Rom 2:25.

Gal 2:8	ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς, ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη -	(for he *who had been* active in Peter for the apostleship of the circumcision had also been active in me for the Gentiles),	
Gal 2:9	καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στύλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας, ἵνα ἡμεῖς {RP-text: μὲν} [RP-marg P1904 TR: -] εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν·	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,	μὲν, *(we) on the one hand*: present in RP-text F1859=6/14 vs. absent in RP-marg P1904 TR F1859=8/14. A disparity with RP-text, R=6:10. when they knew: we regard γνόντες, as ἰδόντες in Gal 2:7, as referring back to all in Gal 2:6, not forward to just James and Cephas and John. *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 ....* right *hand* ← *right hands*.
Gal 2:10	μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.	only *saying* that we should remember the poor, just a *thing* which I indeed made a point of doing.	indeed ← *also*. made a point of doing ← *was diligent* (aorist) *to do* (aorist).
Gal 2:11	Ὅτε δὲ ἦλθεν Πέτρος εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν.	But when Peter came to Antioch, I opposed him to *his* face, because he was at fault,	
Gal 2:12	Πρὸ τοῦ γὰρ ἐλθεῖν τινας ἀπὸ Ἰακώβου, μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστελλεν καὶ ἀφώριζεν ἑαυτόν, φοβούμενος τοὺς ἐκ περιτομῆς.	because prior to some *others* coming from James, he was eating with the Gentiles. But when they came, he set about drawing away and separating himself, fearing those of *the* circumcision,	set about drawing away: inceptive imperfect.
Gal 2:13	Καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει.	and the remaining Jews also joined him in the hypocrisy, so that even Barnabas was actually led away with *them* by their hypocrisy.	even ← *also*. actually: from the indicative verb (as opposed to the less emphatic infinitive construction).
Gal 2:14	Ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσιν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Πέτρῳ ἔμπροσθεν πάντων, Εἰ σύ, Ἰουδαῖος ὑπάρχων, ἐθνικῶς ζῇς καὶ οὐκ Ἰουδαϊκῶς, τί τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν;	But when I saw that they were not progressing straight towards the truth of the gospel, I said to Peter in the presence of *them* all, "If you, being a Jew, live in the Gentile way and not in the Jewish way, why do you compel the Gentiles to act in the Jewish way?"	Punctuation: the direct speech which we close here could extend to verse 17 or verse 21.
Gal 2:15	Ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί,	We *are* Jews by nature and not sinners of Gentile *stock*,	
Gal 2:16	εἰδότες {RP TR: - } [P1904: δὲ] ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ χριστοῦ, καὶ ἡμεῖς εἰς χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου· διότι οὐ δικαιωθήσεται ἐξ ἔργων νόμου πᾶσα σάρξ.	{RP TR: *and*} [P1904: and] *we are* aware that a man is not justified by works of *the* law but by faith in Jesus Christ, and we have believed in Christ Jesus, in order to be justified through faith in Christ and not by works of *the* law, because no flesh will be justified by works of *the* law.	δὲ, *but*: absent in RP TR F1859=12/13 vs. present in P1904 F1859=0/13 vs. οὖν, *therefore*, F1859=1/13 (Scrivener's f). in *(2x)* ← *of*, which we take as an objective genitive. Christ Jesus: AV differs in word order, *Jesus Christ*.

Gal 2:17	Εἰ δέ, ζητοῦντες δικαιωθῆναι ἐν χριστῷ, εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἆρα χριστὸς ἁμαρτίας διάκονος; Μὴ γένοιτο.	But if while we seek to be justified in Christ, we ourselves are for our part identified *as* sinners, *is* then Christ a minister of sin? Far from it!	for our part ← *also*. identified ← *found*. Far from it ← *May it not become / be*.
Gal 2:18	Εἰ γὰρ ἃ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἐμαυτὸν συνίστημι.	For if I rebuild those *things* which I demolished, I countenance myself as a transgressor.	
Gal 2:19	Ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα θεῷ ζήσω.	For I through *the* law have died to *the* law in order that I might live to God.	have died ← *died*, but see Matt 2:2.
Gal 2:20	Χριστῷ συνεσταύρωμαι· ζῶ δέ, οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ, τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.	I have been crucified with Christ. I live, but no longer I, but Christ lives in me. The *life* I now lead in *the* flesh, I lead in faith in the son of God, who loved me and gave himself for me.	lead *(2x)* ← *live*. faith in ← *faith of*, as in Gal 2:16.
Gal 2:21	Οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα χριστὸς δωρεὰν ἀπέθανεν.	I am not setting aside the grace of God, for if righteousness *is* through *the* law, then Christ died in vain.	
Gal 3:1	Ὦ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν τῇ ἀληθείᾳ μὴ πείθεσθαι, οἷς κατ' ὀφθαλμοὺς Ἰησοῦς χριστὸς προεγράφη ἐν ὑμῖν ἐσταυρωμένος;	O foolish Galatians, who has spellbound you into not obeying the truth, *you* before whose eyes Jesus Christ was exhibited, crucified among you?	obeying: or *believing*.
Gal 3:2	Τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς πίστεως;	I just want to learn this from you: did you receive the spirit by works of *the* law or by heeding *the principle of* faith?	by heeding *the principle of* faith ← *out of a report of faith*.
Gal 3:3	Οὕτως ἀνόητοί ἐστε; Ἐναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελεῖσθε;	Are you so foolish? Having started in *the* spirit are you now *going to* finish in *the* flesh?	
Gal 3:4	Τοσαῦτα ἐπάθετε εἰκῇ; Εἴγε καὶ εἰκῇ.	Have you suffered so much in vain? – if *it was* in vain, at least.	so much ← *so many (things)*. at least: this comes from the suffix γε, with καὶ contributing to the idiom.
Gal 3:5	Ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου, ἢ ἐξ ἀκοῆς πίστεως;	So he *who* provides you with the spirit, and *who* works deeds of power among you, *is it all* by works of *the* law or by heeding *the principle of* faith?	
Gal 3:6	Καθὼς Ἀβραὰμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.	*Just* as **Abraham believed God, and it was imputed to him as righteousness**,	Punctuation: this verse is only the start of a sentence; the principal clause is in the next verse. **Gen 15:6**.
Gal 3:7	Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοί εἰσιν υἱοὶ Ἀβραάμ.	so know that *it is* those *who are* of faith who are *the* sons of Abraham,	who ← *these*.
Gal 3:8	Προϊδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ θεός, προευηγγελίσατο τῷ Ἀβραὰμ ὅτι {RP P1904 S1550: Ἐνευλογηθήσονται} [E1624 S1894: Ἐυλογηθήσονται] ἐν σοὶ πάντα τὰ ἔθνη.	and the scripture, having foreseen that God *would* justify the Gentiles by faith, proclaimed the gospel beforehand to Abraham *and said*, "**All the Gentiles will be blessed through you**",	ἐνευλογηθήσονται, *would be blessed in* (compound verb in addition to preposition), RP P1904 S1550 F1859=11/13 (incl. c*(tacite)*) vs. εὐλογηθήσονται, *would be blessed*, E1624 S1894 F1859=2/13 (Scrivener's hn). **Gen 12:3, Gen 22:18**. through ← *in*.

Gal 3:9	Ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ.	so that those *who are* of faith are blessed with faithful Abraham.	of ← *out of*.
Gal 3:10	Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσίν, ὑπὸ κατάραν εἰσίν· γέγραπται γάρ, Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά.	For all who are of works of *the* law are under a curse, for it stands written: **"Cursed *is* everyone who does not remain in all the *things* written in the book of the law, to do them."**	**Deut 27:26**. all ← *as many as*.
Gal 3:11	Ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ, δῆλον· ὅτι Ὁ δίκαιος ἐκ πίστεως ζήσεται·	But that no-one is justified with God by *the* law *is* clear, because **the righteous shall live by faith**.	**Hab 2:4**.
Gal 3:12	ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' Ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς.	However, the law is not by faith, but **the man who does the *requirements* will live by them**.	RP TBS-TR make the quotation direct speech; we and P1904 take it as indirect speech. **Lev 18:5**. the *requirements* ← *them (neuter)*.
Gal 3:13	Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρα· γέγραπται γάρ, Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου·	Christ has redeemed us from the curse of the law, having become a curse for our sakes. For it stands written: **"Cursed *is* everyone who hangs on wood"**,	**Deut 21:23**. hangs ← *is hung, is suspended*.
Gal 3:14	ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως.	*this being* in order that the blessing of Abraham might come to the Gentiles by Christ Jesus, so that we might receive the promise of the spirit through faith.	by ← *in*. Christ Jesus: AV differs in word order, *Jesus Christ*.
Gal 3:15	Ἀδελφοί, κατὰ ἄνθρωπον λέγω· ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται.	Brothers, I speak humanly: *it is just* like *the way* no-one annuls or adds to a man's covenant *which has been* confirmed.	*it is just* like *the way*: For our translation (though not in our reproduction of the RP Greek text) here and 1 Cor 14:7, but not John 12:42, we re-accent the Greek as ὁμῶς, *likewise*, so not ὅμως, *although, nevertheless*. RP P1904 and TBS-TR differ, but given that the original Greek was unaccented (we presume), we supply accents as seems most consistent with the syntax and context. AV differs *(though it be but a man's covenant ...)*, which introduces an artificial apodosis to the concessive clause and strains the accusative διαθήκην. An accentuation divergence from RP P1904 TBS-TR.
Gal 3:16	Τῷ δὲ Ἀβραὰμ {RP TR: ἐρρήθησαν} [P1904: ἐρρέθησαν] αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ. Οὐ λέγει, Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός, Καὶ τῷ σπέρματί σου, ὅς ἐστιν χριστός.	Now the promises were made to Abraham and his seed. It does not say, "And to the seeds", as *speaking* of many, but as *speaking* of one, **"And to your seed"**, which is Christ.	ἐρρήθησαν, *were spoken* (classical spelling), RP TR F1859=8/13 vs. ἐρρέθησαν, *were spoken* (non-classical spelling), P1904 F1859=4/13 (Scrivener's cefh) vs. another spelling, F1859=1/13 (Scrivener's d). **Gen 21:12**. promises: note the plural. The promise expounded by Paul here does not exclude other promises, which ↴ which ← *who*.

Gal 3:17	Τοῦτο δὲ λέγω, διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ εἰς χριστὸν ὁ μετὰ ἔτη τετρακόσια καὶ τριάκοντα γεγονὼς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.	And I say this: *the* law, which came four hundred and thirty years afterwards, does not annul a covenant confirmed beforehand by God until Christ, *an annulment* which *would* break the promise.	↳ certainly involve Abraham's natural seed, as in, e.g., Gen 12:2, where Abraham is to be made a great nation, and Gen 15:5, where the seed is as innumerable as the stars. See also Luke 1:55, referring to *the fathers*. until ← *into*, but also *until, up to*, as in Eph 1:14 (also AV), Gal 3:23, 1 Thes 4:15, 2 Tim 1:12, 2 Pet 3:7. which *would* ← *to (the intent of)*.
Gal 3:18	Εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ {RP P1904c TR: ἐπαγγελίας} [P1904u: ἐπαγγγελίας]· τῷ δὲ Ἀβραὰμ δι' ἐπαγγελίας κεχάρισται ὁ θεός.	For if the inheritance *is* by *the* law, *it is* no longer by a promise. But God has bestowed a gift on Abraham through a promise.	
Gal 3:19	Τί οὖν ὁ νόμος; Τῶν παραβάσεων χάριν προσετέθη, ἄχρι οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διαταγεὶς δι' ἀγγέλων ἐν χειρὶ μεσίτου.	What *about* the law, then? It was added on account of transgressions, until the seed should come *to him* to whom the promise was made, *the law* having been ratified by angels through *the* agency of a mediator.	agency ← *hand*.
Gal 3:20	Ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ θεὸς εἷς ἐστίν.	Now the mediator is not of one *party or the other*, but God is one *of the parties*.	
Gal 3:21	Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ θεοῦ; Μὴ γένοιτο. Εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζῳοποιῆσαι, ὄντως ἂν ἐκ νόμου ἦν ἡ δικαιοσύνη.	*Is* then the law contrary to the promises of God? Far from it. For if a law had been given which *was* able to give life, then righteousness really would have been by *the* law.	Far from it ← *May it not become / be*.
Gal 3:22	Ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ χριστοῦ δοθῇ τοῖς πιστεύουσιν.	But the scripture has concluded everything under sin, in order that the promise by faith in Jesus Christ might be given to those *who* believe,	in ← *of*, as in Gal 2:16.
Gal 3:23	Πρὸ {RP TR: τοῦ δὲ} [P1904: δὲ τοῦ] ἐλθεῖν τὴν πίστιν, ὑπὸ νόμον ἐφρουρούμεθα, συγκεκλεισμένοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι.	whereas before faith had come, we were kept under *the* law, held in check until the coming *principle of* faith should be revealed.	τοῦ δὲ, *the (faith)* + *but*, RP TR F1859=11/14 vs. δὲ τοῦ, *but* + *the (faith)*, P1904 F1859=1/14 (Scrivener's g) vs. another reading, F1859=2/14 (Scrivener's ad*). held in check ← *shut up, confined*.
Gal 3:24	Ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν.	So as a result, the law became our educator to Christ, in order that we should be justified by faith.	educator: in earlier usage, *a guardian, an escort to school*; later the *tutor* himself.
Gal 3:25	Ἐλθούσης δὲ τῆς πίστεως, οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν.	But now that faith has come, we are no longer under an educator.	educator: see Gal 3:24.
Gal 3:26	Πάντες γὰρ υἱοὶ θεοῦ ἐστὲ διὰ τῆς πίστεως ἐν χριστῷ Ἰησοῦ.	For you are all sons of God through faith in Christ Jesus.	
Gal 3:27	Ὅσοι γὰρ εἰς χριστὸν ἐβαπτίσθητε, χριστὸν ἐνεδύσασθε.	For any of you who have been baptized into Christ have put on Christ.	any of you who ← *as many as ... you*.
Gal 3:28	Οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλλην, οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος, οὐκ ἔνι ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἷς ἐστὲ ἐν χριστῷ Ἰησοῦ.	There is neither Jew nor Greek, there is neither slave nor free *man*, there is neither male nor female, for you are all one in Christ Jesus.	

Gal 3:29	Εἰ δὲ ὑμεῖς χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ, καὶ κατ' ἐπαγγελίαν κληρονόμοι.	And if you *are* of Christ, then you are Abraham's seed and heirs according to *the* promise.	
Gal 4:1	Λέγω δέ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου, κύριος πάντων ὤν·	Now I say *that* as long as the heir is a child, he is in no *way* different to a slave, although he may be lord of all,	child ← *infant*, literally *not yet able to speak*, but presumably extending into later childhood. although: concessive use of the participle.
Gal 4:2	ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶν καὶ οἰκονόμους, ἄχρι τῆς προθεσμίας τοῦ πατρός.	but he is under guardians and custodians until the *day* appointed beforehand by the father.	
Gal 4:3	Οὕτως καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι·	So we too, when we were children, were enslaved under the rudiments of the world.	
Gal 4:4	ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον,	But when the fulness of time had come, God sent out his son, born of a woman, born under *the* law,	born *(2x)*: not the usual word for *born* in the NT (γεννάω → γεγεννημένος or γεννηθείς), but from γίνομαι, a word often meaning *come, become, be made*.
Gal 4:5	ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν.	to redeem those under *the* law, so that we might receive the adoption,	adoption: or *sonship*.
Gal 4:6	Ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν, κρᾶζον, Ἀββᾶ, ὁ πατήρ.	and in that you are sons, God has sent the spirit of his son into your hearts, crying out, "Abba, father",	Abba ← *Father* (Aramaic, determined state, used as the vocative).
Gal 4:7	Ὥστε οὐκέτι εἶ δοῦλος, ἀλλ' υἱός· εἰ δὲ υἱός, καὶ κληρονόμος θεοῦ διὰ χριστοῦ.	so that you are no longer a slave but a son, and if a son, then an heir of God's through Christ.	
Gal 4:8	Ἀλλὰ τότε μέν, οὐκ εἰδότες θεόν, ἐδουλεύσατε τοῖς μὴ φύσει οὖσιν θεοῖς·	But at that time, when you did not know God, you served gods who by nature do not exist.	
Gal 4:9	νῦν δέ, γνόντες θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε;	But now that you do know God, or rather are known by God, how *can* you turn again to the powerless and weak rudiments which you wish to serve all over again?	do know ... are known: aorist participles, but in NT may refer to a present timeframe (as in Matt 23:20).
Gal 4:10	Ἡμέρας παρατηρεῖσθε, καὶ μῆνας, καὶ καιρούς, καὶ ἐνιαυτούς.	You wrongly observe days and months and seasons and years.	wrongly observe: either *observe, though you shouldn't*, or *minutely observe (whether it is right to observe at all or not)*. [JWB-II] p.xxii translates *misobserve*.
Gal 4:11	Φοβοῦμαι ὑμᾶς, μήπως εἰκῇ κεκοπίακα εἰς ὑμᾶς.	I fear *for* you, that I may have toiled for you in vain.	I fear *for* you ← *I fear you*.
Gal 4:12	Γίνεσθε ὡς ἐγώ, ὅτι κἀγὼ ὡς ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν. Οὐδέν με ἠδικήσατε·	Be like me, for I *was* also as you *are*, brothers, I beseech you. You haven't wronged me in any *way*.	*was* also as you *are*: or *am as you were*, or perhaps *am as you ought to be*, or *am human as you are*.
Gal 4:13	οἴδατε δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον.	And you know that I preached the gospel to you the first *time* on account of a physical ailment.	on account of: perhaps *during, at the time of*. a physical ailment ← *a weakness of the flesh*.
Gal 4:14	Καὶ τὸν πειρασμόν μου τὸν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλ' ὡς ἄγγελον θεοῦ ἐδέξασθέ με, ὡς χριστὸν Ἰησοῦν.	And you did not disdain my physical trial, nor did you eject *me*, but you received me like an angel of God, as Christ Jesus *even*.	my physical trial ← *my trial in my flesh*. eject ← *spit out*. an angel: or *messenger*.

Gal 4:15	Τίς οὖν ἦν ὁ μακαρισμὸς ὑμῶν; Μαρτυρῶ γὰρ ὑμῖν ὅτι, εἰ δυνατόν, τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἂν ἐδώκατέ μοι.	What then was your blessing? For I bear witness that if *it had been* possible you would have plucked out your eyes and given *them* to me.	There is reason to believe Paul's eyesight was very poor: Acts 23:5, 2 Cor 12:7, Gal 6:11.
Gal 4:16	Ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν;	Have I as a result become your enemy by telling you the truth?	by telling: gerundial use of the participle.
Gal 4:17	Ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλεῖσαι {RP P1904 S1550 S1894: ὑμᾶς} [E1624: ἡμᾶς] θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε.	*There are those who* are zealous for you in a way *which is* not good. Rather, they wish to isolate {RP P1904 S1550 S1894: you} [E1624: us] so that you should be zealous for them.	ὑμᾶς, *you*, RP P1904 S1550 S1894 F1859=13/13 vs. ἡμᾶς, *us*, E1624 F1859=0/13. *There are those who* ← *They*. isolate ← *exclude*, either from Paul, or from his gospel.
Gal 4:18	Καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναί με πρὸς ὑμᾶς.	But *it is* good to be impelled by zeal for a good *thing* at all times, and not only while I am present with you,	RP TBS-TR AV end the sentence at this verse, not at Gal 4:19. We, with P1904, take Gal 4:19 with this verse and end the sentence there. So AV differs.
Gal 4:19	Τεκνία μου, οὓς πάλιν ὠδίνω, ἄχρι οὗ μορφωθῇ χριστὸς ἐν ὑμῖν,	my little children, *you* with whom I am again in labour, until Christ takes shape in you.	Punctuation: see previous verse. takes shape ← *is formed, is given shape*.
Gal 4:20	ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.	And I could wish to be present with you now, and to change my tone, because I am at a loss with you.	*could* wish ← *was wishing*, but we take it as a potential clause without ἄν. Compare Rom 9:3.
Gal 4:21	Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε;	Tell me, you *who* wish to be under *the* law, do you not hear *what* the law *says*?	
Gal 4:22	Γέγραπται γάρ, ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν· ἕνα ἐκ τῆς παιδίσκης, καὶ ἕνα ἐκ τῆς ἐλευθέρας.	For it stands written that Abraham had two sons, one from the maidservant and one from the free *woman*.	
Gal 4:23	Ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται, ὁ δὲ ἐκ τῆς ἐλευθέρας διὰ τῆς ἐπαγγελίας.	But while he *who was* from the maidservant was born according to *the* flesh, he *who was* from the free *woman*, *was born* through the promise.	
Gal 4:24	Ἅτινά ἐστιν ἀλληγορούμενα· αὗται γάρ εἰσιν {RP P1904: - } [TR: αἱ] δύο διαθῆκαι· μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννῶσα, ἥτις ἐστὶν Ἄγαρ.	*Now* these *things* are allegorical. For these two *women* represent {RP P1904: - } [TR: the] two covenants, one from Mount Sinai, giving birth into bondage, and she is Hagar.	αἱ, *the (two)*: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. represent ← *are*.
Gal 4:25	Τὸ γὰρ Ἄγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλήμ, δουλεύει δὲ μετὰ τῶν τέκνων αὐτῆς.	For Hagar represents Mount Sinai in Arabia, and corresponds to Jerusalem of the present, and she is in bondage with her children.	represents ← *is*.
Gal 4:26	Ἡ δὲ ἄνω Ἱερουσαλὴμ ἐλευθέρα ἐστίν, ἥτις ἐστὶν μήτηρ πάντων ἡμῶν·	But Jerusalem of above is free, and she is the mother of us all.	

Gal 4:27	γέγραπται γάρ, Εὐφράνθητι, στεῖρα, ἡ οὐ τίκτουσα· ῥῆξον καὶ βόησον, ἡ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.	For it stands written: **"Rejoice, *you who are* barren** **And *can*not give birth;** **Break out and cry out,** **You *who can*not go into labour,** **Because the children of the desolate *will be* many more** **Than those of her *who* has a husband."**	**Isa 54:1**.
Gal 4:28	Ἡμεῖς δέ, ἀδελφοί, κατὰ Ἰσαάκ, ἐπαγγελίας τέκνα ἐσμέν.	And we, brothers, are children of *the* promise, consistently with Isaac.	consistently with Isaac ← *Isaac-wise*. Periphrasis for an adverb.
Gal 4:29	Ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκεν τὸν κατὰ πνεῦμα, οὕτως καὶ νῦν.	But as at that time the *one* born according to *the* flesh persecuted the *one* according to *the* spirit, so *it is* now too.	
Gal 4:30	Ἀλλὰ τί λέγει ἡ γραφή; Ἔκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς, οὐ {RP TR: γὰρ μὴ} [P1904: μὴ γὰρ] {RP TR: κληρονομήσῃ} [P1904: κληρονομήσει] ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας.	But what does the scripture say? **"Cast out the maidservant and her son. For the son of the maidservant will certainly not have *any* inheritance with the son of the free *woman*."**	γὰρ μὴ, *for + not*, RP TR F1859=12/13 vs. μὴ γὰρ, *not + for*, P1904 F1859=0/13 vs. another reading, F1859=1/13 (Scrivener's m). --- κληρονομήσῃ, *will inherit* (classical subjunctive), RP TR F1859=11/14 vs. κληρονομήσει, *will inherit* (non-classical future indicative), P1904 F1859=3/14 (Scrivener's k*mn). --- **Gen 21:10**.
Gal 4:31	Ἄρα, ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας.	So then, brothers, we are not children of a maidservant, but of the free *woman*.	
Gal 5:1	Τῇ ἐλευθερίᾳ οὖν ᾗ χριστὸς ἡμᾶς ἠλευθέρωσεν, στήκετε, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.	Stand, therefore, in the freedom in which Christ has made us free, and do not be held again by the yoke of bondage.	
Gal 5:2	Ἴδε, ἐγὼ Παῦλος λέγω ὑμῖν, ὅτι ἐὰν περιτέμνησθε, χριστὸς ὑμᾶς οὐδὲν ὠφελήσει.	Look, I Paul say to you that if you become circumcised, Christ will not benefit you in any *way*.	
Gal 5:3	Μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.	And I testify again to every man *who* undergoes circumcision that he is a debtor to carry out the whole law.	testify: see Luke 16:28.
Gal 5:4	Κατηργήθητε ἀπὸ τοῦ χριστοῦ, οἵτινες ἐν νόμῳ δικαιοῦσθε· τῆς χάριτος {RP-text P1904 TR: ἐξεπέσατε} [RP-marg: ἐξεπέσετε].	You who are justified by *the* law have become disconnected from Christ; you have fallen away from grace.	ἐξεπέσατε, *you fell* (non-classical weak aorist), RP-text P1904 TR F1859=4/14 (Scrivener's b*lno) vs. ἐξεπέσετε, *you fell* (classical strong aorist), RP-marg F1859=10/14. A disparity with RP-text, R=6:10.
Gal 5:5	Ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα.	For we by *the* spirit await *the* hope of righteousness from faith.	
Gal 5:6	Ἐν γὰρ χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη.	For in Christ Jesus neither does circumcision effect anything, nor uncircumcision, but faith put in action through love *does*.	Christ Jesus: AV differs in word order, *Jesus Christ*. --- uncircumcision: see Rom 2:25. --- put in action ← *worked in*.

Gal 5:7	Ἐτρέχετε καλῶς· τίς ὑμᾶς {RP P1904: ἐνέκοψεν} [TR: ἀνέκοψεν] τῇ ἀληθείᾳ μὴ πείθεσθαι;	You were running well. Who has {RP P1904: undermined you in} [TR: stopped you from] obeying the truth?	ἐνέκοψεν, *hindered*, RP P1904 F1859=13/13 vs. ἀνέκοψεν, *stopped*, TR F1859=0/13. {RP P1904: undermined ← *hindered, thwarted [LS]; impeded* (so not quite as strong as *prevented*).}
Gal 5:8	Ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς.	That persuasion *is* not from the *one who* called you.	That ← *The*. called ← *(is) calling*, but the backdrop is a past tense context.
Gal 5:9	Μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ.	A little leaven leavens the whole lump.	
Gal 5:10	Ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ, ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταράσσων ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἂν ᾖ.	I trust in you through *the* Lord that you have no other frame of mind, but he *who is* subverting you will bear *his* judgment, whoever he is.	
Gal 5:11	Ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; Ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ.	And *as for* me, brothers, if I still preach circumcision, why am I still being persecuted? In that case the offensiveness of the cross would have been made inapplicable.	
Gal 5:12	Ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.	If only those *who are* unsettling you would dismember themselves!	dismember themselves ← *cut themselves off* or *be cut off*, as AV, or *smite the breast*; [MG] has *have themselves castrated*. So AV differs somewhat. We take our ↴
Gal 5:13	Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις.	For you were called on *the basis of* freedom, brothers – only *do* not *use* freedom as an opportunity for the flesh, but serve one another with love.	↳ translation from [CB], which refers to a rite practiced in the Phrygian worship of Cybele, where self-castration was practised.
Gal 5:14	Ὁ γὰρ πᾶς νόμος ἐν ἑνὶ λόγῳ πληροῦται, ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς {RP TR: ἑαυτόν} [P1904: σεαυτόν].	For the whole law is fulfilled in one saying, in, **"You shall love your neighbour as yourself."**	ἑαυτόν, *self* (non-classical third person for second person reflexive pronoun), RP TR F1859=7/13 vs. σεαυτόν, *yourself* (classical second person), P1904 F1859=6/13. Nearly a disparity with RP, R=8:7. **Lev 19:18**.
Gal 5:15	Εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ {RP TR: ὑπὸ} [P1904: ὑπ'] ἀλλήλων ἀναλωθῆτε.	But if you bite and devour one another, watch *out* that you are not destroyed by one another.	ὑπὸ, *by (unapocopated)*, RP TR F1859=10/13 vs. ὑπ', *(apocopated)*, P1904 F1859=3/13 (Scrivener's agm).
Gal 5:16	Λέγω δέ, πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.	And I say, walk in *the* spirit and do not fulfil a desire of *the* flesh at all.	
Gal 5:17	Ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός· ταῦτα δὲ ἀντίκειται ἀλλήλοις, ἵνα μὴ ἃ ἂν θέλητε, ταῦτα ποιῆτε.	For the flesh has desires against the spirit, and the spirit against the flesh; these are in opposition to each other, so that *it is* not what you want to do that you do.	what ← *whatever ... these (things)*. that ← *these (things)*.
Gal 5:18	Εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.	But if you are led by *the* spirit, you are not under *the* law.	
Gal 5:19	Φανερὰ δέ ἐστιν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν μοιχεία, πορνεία, ἀκαθαρσία, ἀσέλγεια,	And the works of the flesh are evident; they are adultery, fornication, uncleanness, licentiousness,	

Gal 5:20	{RP TR: εἰδωλολατρεία} [P1904: εἰδωλολατρία], φαρμακεία, ἔχθραι, ἔρεις, ζῆλοι, θυμοί, ἐριθεῖαι, διχοστασίαι, αἱρέσεις,	idolatry, sorcery, enmities, strifes, rivalries, rage, contentions, dissensions, factions,	εἰδωλολατρεία, *idolatry (1)*, RP TR F1859=4/14 (Scrivener's a*emn) vs. εἰδωλολατρία, *idolatry (2)*, P1904 F1859=10/14. A disparity with RP, R=5:11.
Gal 5:21	φθόνοι, φόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις· ἃ προλέγω ὑμῖν, καθὼς καὶ προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν.	envyings, murders, drunkenness, orgies and similar *things* to these, which I am telling you about beforehand as I have also told you before, *namely* that those *who* do such *things* will not inherit *the* kingdom of God.	
Gal 5:22	Ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη, χαρά, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις,	But the fruit of the spirit is love, joy, peace, longsuffering, kindness, goodness, faith,	
Gal 5:23	πρᾳότης, ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος.	meekness, self-control. Against such *things* there is no law.	We deliberately retain the asyndeton in English for its (solemnizing, emotive) effect.
Gal 5:24	Οἱ δὲ τοῦ χριστοῦ, τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις.	And those *who are* Christ's have crucified the flesh with *its* passions and *its* desires.	
Gal 5:25	Εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν.	If we live in *the* spirit, let us also march in line with *the* spirit.	
Gal 5:26	Μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.	Let us not become vainglorious, challenging one another, envying one another.	As in Gal 5:23, we deliberately retain the asyndeton.
Gal 6:1	Ἀδελφοί, ἐὰν καὶ προληφθῇ ἄνθρωπος ἔν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πρᾳότητος, σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῇς.	Brothers, if, even so, a man is caught up in some transgression, you who *are* spiritual restore such *a person* in a spirit of meekness, watching yourself, in case you too are tempted.	caught up: or *caught up unexpectedly / by surprise*, but this sense is not clearly supported by the example in [MM].
Gal 6:2	Ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ χριστοῦ.	Bear each other's burdens, and fulfil in this way the law of Christ.	burdens ← *weights*, the sense being, we suggest, *life's troubles*. Compare Gal 6:5.
Gal 6:3	Εἰ γὰρ δοκεῖ τις εἶναί τι, μηδὲν ὤν, ἑαυτὸν φρεναπατᾷ·	For if anyone thinks he is something *important* when he is nothing, he is deluding himself,	
Gal 6:4	τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἕξει, καὶ οὐκ εἰς τὸν ἕτερον.	but let each *one* test his own work, and then he will have something to be proud of on his own *account* only, and not on *that* of another.	something to be proud of ← *boasting*.
Gal 6:5	Ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.	For every *person* will bear *responsibility for* his own *work*load.	*work*load: or *burden* (e.g. as borne by a beast of burden). Compare Gal 6:2 (AV translates *burden* in both verses). The context from Gal 6:4 justifies the words we supply here.
Gal 6:6	Κοινωνείτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς.	And let him *who has* the word imparted *to him* share with him *who* imparts *it* in all good *things*.	
Gal 6:7	Μὴ πλανᾶσθε, θεὸς οὐ μυκτηρίζεται· ὃ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει.	Do not be led astray; God is not mocked. For whatever a man sows, that he will by the same token reap.	be led astray: or *go astray*. by the same token ← *also*.
Gal 6:8	Ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ, ἐκ τῆς σαρκὸς θερίσει φθοράν· ὁ δὲ σπείρων εἰς τὸ πνεῦμα, ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.	For he *who* sows in his own flesh will reap corruption from *his* flesh, but he *who* sows in the spirit will reap age-abiding life from the spirit.	

Gal 6:9	Τὸ δὲ καλὸν ποιοῦντες μὴ ἐκκακῶμεν· καιρῷ γὰρ ἰδίῳ θερίσομεν, μὴ ἐκλυόμενοι.	And let us not be weary as we do good. For in *our* own time we will reap, providing we do not flag.	providing: conditional use of the participle.
Gal 6:10	Ἄρα οὖν ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.	So then, when we have an opportunity, let us do good work towards all, especially to those of the household of the faith.	do good work ← *work good*.
Gal 6:11	Ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί.	See with what large letters I have written to you in my own hand!	This is consistent with Paul having very poor eyesight; see Acts 23:5, 2 Cor 12:7, Gal 4:15.
Gal 6:12	Ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα μὴ τῷ σταυρῷ τοῦ χριστοῦ διώκωνται.	*Those* who wish to make a good showing in *the* flesh *are the ones who* are compelling you to be circumcised, *but* only so as not to be persecuted for the cross of Christ.	*Those* who ← *As many as ... these*.
Gal 6:13	Οὐδὲ γὰρ οἱ {RP P1904: περιτετμημένοι} [TR: περιτεμνόμενοι] αὐτοὶ νόμον φυλάσσουσιν, ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται.	For those *who* {RP P1904: have been} [TR: are] circumcised themselves do not even keep *the* law, yet they want you to be circumcised so that they may boast about your flesh.	περιτετμημένοι, *having been circumcised* (perfect participle), RP P1904 F1859=10/13 vs. περιτεμνόμενοι, *being circumcised* (present participle), TR F1859=3/13 (Scrivener's dhl).
Gal 6:14	Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ· δι' οὗ ἐμοὶ κόσμος ἐσταύρωται, κἀγὼ τῷ κόσμῳ.	But far be it from me to boast except in the cross of our Lord Jesus Christ, through whom *the* world has been crucified to me, and I to the world.	far be it from me ← *let it not be for me*.
Gal 6:15	Ἐν γὰρ χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις.	For in Christ Jesus neither does circumcision effect anything nor *does* uncircumcision, but a new creation *does*.	uncircumcision: see Rom 2:25. creation: AV differs *(creature)*.
Gal 6:16	Καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτούς, καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ.	And *for* all who march by this rule, *may there be* peace and mercy on them and on the Israel of God.	all ← *as many as*. march ← *shall march* (future tense).
Gal 6:17	Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.	From now on let no-one cause me trouble, for I bear the marks of the Lord Jesus on my body.	
Gal 6:18	Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. Ἀμήν.	The grace of our Lord Jesus Christ *be* with your spirit, brothers. Amen.	
Eph 1:1	Παῦλος, ἀπόστολος Ἰησοῦ χριστοῦ διὰ θελήματος θεοῦ, τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν χριστῷ Ἰησοῦ·	*From* Paul, an apostle of Jesus Christ, through *the* will of God, to the saints who are in Ephesus and *the* faithful in Christ Jesus,	Granville Sharp rule 1 equates *the saints who are in Ephesus* with *the faithful in Christ Jesus*, but the intervening *who are in Ephesus* may disjoin the connection. saints: see Matt 27:52.
Eph 1:2	χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.	grace to you, and peace, from God our father and Lord, Jesus Christ.	Lord: no article in the Greek. See Rom 1:7, showing why we repunctuate; AV differs.

Eph 1:3	Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις {RP P1904 E1624 S1894: ἐν} [S1550: -] χριστῷ·	Blessed *be* the God and father of our Lord Jesus Christ, who *has* blessed us with every spiritual blessing in the upper-heavenly *places* {RP P1904 E1624 S1894: in} [S1550: to] Christ,	ἐν, *in (Christ)*: present in RP P1904 E1624 S1894 F1859=11/13 vs. absent in S1550, F1859=0/13 vs. other readings, F1859=2/13 (Scrivener's oc). We do not understand Scrivener's "εν χριστω c". We have verified that it is the reading of Scrivener's c. A challenge to F1859. who: this refers grammatically to *God*, not to *Lord Jesus Christ*.
Eph 1:4	καθὼς {RP TR: - } [P1904: καὶ] ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ,	according to *how* he {RP TR: - } [P1904: also] chose us in him before *the* overthrow of *the* world, for us to be holy and without blemish in his presence in love,	καὶ, *also*: absent in RP TR F1859=13/13 vs. present in P1904 F1859=0/13. overthrow: AV differs; see Matt 13:35. without blemish: classically *blameless*, but the word is used of a lamb (so *without blemish*) in 1 Pet 1:19. We translate the related word ἄμεμπτος by *blameless*. For the word ἀμώμητος, [LS] gives *unblamed, blameless*, but the word is closer to ἄμωμος, and we translate *unblemished* in Phil 2:15.
Eph 1:5	προορίσας ἡμᾶς εἰς υἱοθεσίαν διὰ Ἰησοῦ χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ,	having appointed us beforehand for adoption through Jesus Christ to him, according to the good pleasure of his will,	him: rather than the AV's *himself*, because not reflexive in Greek. Compare Eph 1:4, Eph 1:9. So AV differs.
Eph 1:6	εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, ἐν ᾗ ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἠγαπημένῳ·	to *the* praise of his glorious grace, with which he showed us grace in the beloved,	of his glorious grace ← *of the glory of the grace of him*, a reverse Hebraic genitive.
Eph 1:7	ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ,	in whom we have redemption through his blood, the forgiveness of transgressions, according to the richness of his grace,	redemption ← *the redemption*, there only being one. But see Gen 22:9.
Eph 1:8	ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει,	with which he abounded to us in all wisdom and thoughtfulness,	
Eph 1:9	γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν προέθετο ἐν αὐτῷ	having made known to us the mystery of his will, according to his good pleasure, *good pleasure* which he planned in him,	him: reference to Christ (v.5), because not reflexive (i.e. not *himself*), though it could grammatically refer to *mystery* (→ *it*).
Eph 1:10	εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ χριστῷ, {RP P1904: τὰ} [TR: τά τε] {RP P1904: ἐπὶ} [TR: ἐν] τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς·	with a view to *the* dispensation of the fulness of times, to head up all *things* in Christ, {RP P1904: those} [TR: both those] {RP P1904: above} [TR: in] the heavens and those on the earth,	τε, *both*: absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's m). ἐπὶ, *on, in, over, above*, RP P1904 F1859=7/13 vs. ἐν, *in*, TR F1859=6/13. Nearly a disparity with RP, R=8:7. AV differs textually.

Eph 1:11	ἐν αὐτῷ, ¶ ἐν ᾧ καὶ ἐκληρώθημεν προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ,	in him ¶ in whom we also have been appointed as an inheritance, having been appointed beforehand according to *the* plan of him *who is* active in all *things* according to the resolve of his will,	**¶ Verse division:** in AV numbering, Eph 1:11 begins here. have been appointed as an inheritance ← *were appointed by lot*, i.e. we are God's inheritance. AV differs *(we have obtained an inheritance*), also possible, and in itself also true (Eph 1:14). Supporting our translation are [CHW-IHP] pp.145-147, [JBR], [LS], [MM], [MG]. *is* active in: or *works in*. English ↴
Eph 1:12	εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον {RP P1904: - } [TR: τῆς] δόξης αὐτοῦ, τοὺς προηλπικότας ἐν τῷ χριστῷ·	that we should be *the* praise of his glory, *we* who put our hope in Christ previously,	↳ gets the word *energize* from this Greek word. The verb or noun also in Eph 1:19, Eph 1:20, Eph 2:2, Eph 3:7, Eph 3:20, Eph 4:16 and ↴ τῆς, *of the (glory)*: absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's h).
Eph 1:13	ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ,	in whom you too *put your hope* after you had heard the word of truth, the gospel of your salvation, in whom also after you believed, you were sealed by the holy spirit of promise,	↳ in other epistles. We generally translate *exert* when there is another word for power or strength. In Col 1:29 we translate *invigorate*. Compare δυναμόω *to empower*, κραταιόω *to give might, strengthen*, and ἰσχύω *to be strong*.
Eph 1:14	ὅς ἐστιν ἀρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.	and he is *the* guarantee of our inheritance, until *the* redemption of the special possession, to *the* praise of his glory.	and he: AV differs, to modern ears at least *(which)*. This is misleading, as the reference is neither to AV's *holy Spirit (neuter)*, nor *promise (feminine)*.
Eph 1:15	Διὰ τοῦτο κἀγώ, ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους,	On account of this, I too, having heard of your faith in the Lord Jesus and love towards all the saints,	saints: see Matt 27:52.
Eph 1:16	οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνείαν ὑμῶν ποιούμενος ἐπὶ τῶν προσευχῶν μου·	do not cease to give thanks for you, making mention of you on *the occasions of* my prayers,	
Eph 1:17	ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ὁ πατὴρ τῆς δόξης, δῴη ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως, ἐν ἐπιγνώσει αὐτοῦ·	that the God of our Lord Jesus Christ, the father of glory, may give you a spirit of wisdom and revelation in acknowledgment of him,	
Eph 1:18	πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς {RP P1904: καρδίας} [TR: διανοίας] ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστιν ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις,	*and give you* eyes of your {RP P1904: heart} [TR: understanding] which have been enlightened, so that you may know what the hope of his calling is, and what the wealth of the glory of his inheritance in holy *places is*,	καρδίας *heart*, RP P1904 F1859=12/13 VulgC VulgS SyrP (but [GML] renders *understanding*) vs. διανοίας *understanding*, TR F1859=1/13 (Scrivener's d). AV differs textually. eyes ... *which have been* enlightened: AV differs. Alternatives: (1) *that (you) may be enlightened in respect of the eyes* (supplying εἰς τὸ εἶναι ὑμᾶς at the start); (2) *the eyes ... having been enlightened* (accusative absolute, as AV; compare Acts 26:3). in holy *places*: this may mean *the sanctuary*. See Heb 9:2-3. AV differs *(in the saints)*.

Eph 1:19	καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας, κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ	and what the exceeding greatness of his power *is* in us who believe, according to the action of his strong might,	in ← *into*. Pregnant use; compare Matt 18:6. his strong might ← *the might of his strength*, a Hebraic genitive.
Eph 1:20	ἣν ἐνήργησεν ἐν τῷ χριστῷ, ἐγείρας αὐτὸν ἐκ {RP: τῶν} [P1904 TR: -] νεκρῶν, καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις,	which he exerted in Christ, when he raised him from {RP: the} [P1904 TR: *the*] dead and seated *him* at his right *hand* in the upper-heavenly *places,*	τῶν, *the (dead)*: present in RP F1859=8/13 vs. absent in P1904 TR F1859=5/13 (Scrivener's acfkm). Nearly a disparity with RP, R=8:7. when he raised ← *having raised*. See Matt 23:20.
Eph 1:21	ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι·	far above all rule and authority and power and dominion, and every name *which is* named, not only in this age, but also in the *one* to come,	
Eph 1:22	καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ,	and *when* **he put everything in subjection under his feet** and made him head over all *things* to the church,	**Ps 8:7MT (Ps 8:6AV)**. church: see Matt 16:18 and the next verse.
Eph 1:23	ἥτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ {RP P1904: τὰ} [TR: -] πάντα ἐν πᾶσιν πληρουμένου.	which is his body, the fulness of him *who* fills all in all for himself,	τὰ, *the (all)*: present in RP P1904 F1859=12/13 vs. absent in TR F1859=1/13 (Scrivener's e). for himself: from the middle voice of the verb.
Eph 2:1	Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἁμαρτίαις,	including you *who* are dead to transgressions and sins,	It is not clear what verb / preposition καὶ ὑμᾶς, *including you*, is the object of. Possibilities are: - εἰς, *in*, v.1:19. - πληρουμένου, *(who) fills*, v.1:23. - συνεζωοποίησεν, *(he) made alive*, v.2:5. (The AV supplies *hath He quickened*.) - Perhaps this is just an accusative of respect: *Now what follows concerns you who are...* to transgressions and sins ← *to the transgressions and the sins*. AV differs *(in transgressions and sins)*, ↴
Eph 2:2	ἐν αἷς ποτὲ περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας·	in which you once walked, according to the age of this world, according to the ruler of the authority of the air, of the spirit which *is* now active in the sons of disobedience,	↳ which is inaccurate; the dative is as in Rom 6:2 and Rom 6:11, where the AV correctly translates *dead to sin ... dead unto sin*. The issue is repeated in Eph 2:5. disobedience: or *disbelief*.
Eph 2:3	ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ ἦμεν τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποί·	among whom we all also once had our mode of life, in the desires of our flesh, doing the will of the flesh, and of the mind, and we were children of wrath by nature, as the rest *are* too,	will ← *wills*. mind ← *minds*.
Eph 2:4	ὁ δὲ θεός, πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἠγάπησεν ἡμᾶς,	but God, being rich in mercy, on account of his great love *with* which he loved us,	great ← *much*.
Eph 2:5	καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν συνεζωοποίησεν τῷ χριστῷ - χάριτί ἐστε σεσωσμένοι -	made us, being dead to transgressions, alive together with Christ – you have been saved by grace –	dead to transgressions: AV differs, as in Eph 2:1.

Eph 2:6	καὶ συνήγειρεν, καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν χριστῷ Ἰησοῦ·	and he raised *us* together and seated *us* together in the upper-heavenly *places* in Christ Jesus,	
Eph 2:7	ἵνα ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις τὸν ὑπερβάλλοντα πλοῦτον τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν χριστῷ Ἰησοῦ·	that in the ages to come he might exhibit the exceeding richness of his grace in kindness to us in Christ Jesus,	
Eph 2:8	τῇ γὰρ χάριτί ἐστε σεσῳσμένοι διὰ τῆς πίστεως, καὶ τοῦτο οὐκ ἐξ ὑμῶν· θεοῦ τὸ δῶρον·	for you have been saved by grace, through faith, and this *is* not of yourselves; *it is* the gift of God,	this: the word *this* does not grammatically agree with *faith* or *grace*, which are feminine. It is neuter, and so refers to a whole principle or system.
Eph 2:9	οὐκ ἐξ ἔργων, ἵνα μή τις καυχήσηται.	not of works, so that no-one should boast,	
Eph 2:10	Αὐτοῦ γάρ ἐσμεν ποίημα, κτισθέντες ἐν χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ θεός, ἵνα ἐν αὐτοῖς περιπατήσωμεν.	for we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, to the intent that we should walk in them.	
Eph 2:11	Διὸ μνημονεύετε ὅτι ὑμεῖς ποτὲ τὰ ἔθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου,	Therefore remember that you *who were* once Gentiles in *the* flesh, called uncircumcision by those called circumcision in *the* flesh, *circumcision* made by hands,	uncircumcision: see Rom 2:25. See Col 2:11 for a circumcision made without hands. --- those ← *the*.
Eph 2:12	ὅτι ἦτε ἐν τῷ καιρῷ ἐκείνῳ χωρὶς χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραήλ, καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες, καὶ ἄθεοι ἐν τῷ κόσμῳ.	that you were at that time without Christ, alienated from the citizenship of Israel and strangers to the covenants of the promise, not having *any* hope and without God in the world,	
Eph 2:13	Νυνὶ δὲ ἐν χριστῷ Ἰησοῦ ὑμεῖς οἵ ποτε ὄντες μακρὰν ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ χριστοῦ.	but now in Christ Jesus you who were once far off have been made near by the blood of Christ,	
Eph 2:14	Αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἕν, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας,	for he is our peace, who made both one and demolished the middle wall of partition,	
Eph 2:15	τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν, καταργήσας· ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἕνα καινὸν ἄνθρωπον, ποιῶν εἰρήνην,	having abolished the enmity by his flesh, the law of the commandments in ordinances, in order that he might create the two in himself into one new man, making peace,	
Eph 2:16	καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἑνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ·	and reconcile both in one body to God through the cross, having eradicated the enmity by it.	reconcile: this word has a prefix (ἀπο-) which can be intensifying, so it could be translated *thoroughly reconcile*, or the prefix could convey the notion of *back, restored*, giving *reconcile again*, in the sense of being back to before the enmity. --- having eradicated ← *having killed*.
Eph 2:17	καὶ ἐλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ τοῖς ἐγγύς·	And he came and preached **peace to you who *were* far off and to those *who were* near**,	**Isa 57:19**.
Eph 2:18	ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἑνὶ πνεύματι πρὸς τὸν πατέρα.	for through him both *of us* have access by one spirit to the father.	

Eph 2:19	Ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ συμπολῖται τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ,	So then, you are no longer strangers and foreigners, but joint citizens of the holy *places* and *are* God's household residents,	of the holy *places*: genitive. AV differs *(with the saints)*.
Eph 2:20	ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ χριστοῦ,	built on the foundation of the apostles and prophets, Jesus Christ himself being ***the* keystone**,	**Ps 118:22.** keystone ← *main corner / angle*.
Eph 2:21	ἐν ᾧ πᾶσα {RP P1904: - } [TR: ἡ] οἰκοδομὴ συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν κυρίῳ,	in whom {RP P1904: every building} [TR: the whole building], *as it is* fitted together, grows into a holy sanctuary in *the* Lord,	ἡ, *the (whole building)*: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. AV differs textually.
Eph 2:22	ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ ἐν πνεύματι.	in whom you also are being built together into a dwelling place of God in spirit.	
Eph 3:1	Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν,	For this reason, I Paul the prisoner of Christ Jesus for you, the Gentiles, *say that*,	There is no obvious main verb whose subject is *I Paul*, but it can be a pending nominative picked up by *To me* in verse 8. Christ Jesus: AV differs in word order, *Jesus Christ*.
Eph 3:2	εἴγε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς,	if indeed you have heard of the dispensation of the grace of God which *has been* given to me for you,	if indeed: the apodosis to the condition is in Eph 3:13. *has been* given ← *was given*. for ← *into, (destined) for*.
Eph 3:3	ὅτι κατὰ ἀποκάλυψιν ἐγνώρισέν μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ,	*namely* that by revelation he made the mystery known to me, as I wrote before briefly,	
Eph 3:4	πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ χριστοῦ·	in the light of which by reading you can appreciate my understanding of the mystery of Christ,	in the light of which ← *towards which* (no word for literal *light*). by reading: gerundial use of the participle. of ← *in*.
Eph 3:5	ὃ {RP P1904: - } [TR: ἐν] ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι·	which was not made known {RP P1904: to other generations,} [TR: in other generations] to the sons of men, as it has now been revealed to his holy apostles and prophets by spirit,	ἐν, *in*: absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12.
Eph 3:6	εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμέτοχα τῆς ἐπαγγελίας αὐτοῦ ἐν τῷ χριστῷ, διὰ τοῦ εὐαγγελίου,	that the Gentiles should be joint heirs and a joint body, and joint partakers of his promise in Christ through the gospel,	
Eph 3:7	οὗ ἐγενόμην διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ θεοῦ, τὴν δοθεῖσάν μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ.	of which I have become a minister by the gift of the grace of God which *was* given to me by the exertion of his power,	minister: in the sense of *servant, one who supplies needs*. by *(2x)* ← *according to*.

Eph 3:8	Ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων {RP: - } [P1904 TR: τῶν] ἁγίων ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸν ἀνεξιχνίαστον πλοῦτον τοῦ χριστοῦ,	to me, the very least of all {RP: - } [P1904 TR: the] saints, this grace was given: to preach among the Gentiles the untraceable richness of Christ,	τῶν, *(of all) the*: absent in RP F1859=12/12 vs. present in P1904 TR F1859=0/12. A case of collusion between P1904 and TR? very least ← *leastest*, a comparative ending (which can stand for a superlative) to an already superlative adjective. saints: see Matt 27:52.
Eph 3:9	καὶ φωτίσαι πάντας τίς ἡ {RP P1904: οἰκονομία} [TR: κοινωνία] τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ τῷ τὰ πάντα κτίσαντι διὰ Ἰησοῦ χριστοῦ,	and to enlighten everyone *as to* what the {RP P1904: dispensation} [TR: fellowship] of the mystery *is*, which was hidden from the ages in God, who created all *things* through Jesus Christ,	οἰκονομία, *dispensation*, RP P1904 F1859=11/13 vs. κοινωνία, *fellowship*, TR F1859=1/13 (Scrivener's e) vs. κονομία (a misspelling probably from an exemplar reading οἰκονομία, *dispensation*), F1859=1/13 (Scrivener's k*). AV differs textually. RP HF on the Majority Text side and NA26 and other critical editions attest to a *dispensation of the mystery*. *was* hidden: *having been hidden*.
Eph 3:10	ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ,	in order that the intricate wisdom of God might now be made known to the realms and the authorities in the upper-heavenly *places* through the church,	intricate ← *much variegated*. church: see Matt 16:18.
Eph 3:11	κατὰ πρόθεσιν τῶν αἰώνων ἣν ἐποίησεν ἐν χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν·	according to *the* purpose of the ages which he accomplished in Christ Jesus our Lord,	accomplished ← *made*. AV differs somewhat, reading *purposed*, which is possible, given the preceding word πρόθεσις.
Eph 3:12	ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ.	in whom we have assurance and access in confidence through his faithfulness,	his faithfulness ← *faith of him*, which we take as a subjective genitive. An objective genitive, which is also possible, would mean *faith in him*, but context and the definite article τῆς militate for the subjective genitive.
Eph 3:13	Διὸ αἰτοῦμαι μὴ ἐκκακεῖν ἐν ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν, ἥτις ἐστὶν δόξα ὑμῶν.	then I ask *you* not to lose heart in my tribulations for you, which are your glory.	then ← *therefore*, introducing the apodosis to the conditional clause started at Eph 3:2. Compare Hebrew לָכֵן ... אִם in Jer 5:2, Jer 23:38. which are: the relative ἥτις, *which* and verb (literally: *is*) agree ↴
Eph 3:14	Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ,	For this reason I bow my knees to the father of our Lord Jesus Christ,	↳ with the complement *glory*, not the antecedent *tribulations*. This is probably a case of attraction of the relative pronoun to the complement, which is unusual in the NT. Compare Col 1:27.
Eph 3:15	ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται,	from whom every family in *the* heavens and on earth is named,	
Eph 3:16	ἵνα δῷη ὑμῖν, κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ, δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον,	that he may grant you, according to the richness of his glory, to be strengthened by power through his spirit in the inner man,	in ← *into*. Pregnant use; compare Matt 18:6.
Eph 3:17	κατοικῆσαι τὸν χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν·	that Christ may dwell through faith in your hearts,	

Eph 3:18	ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι ¶ ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἁγίοις τί τὸ πλάτος καὶ μῆκος καὶ βάθος καὶ ὕψος,	that you, being rooted and founded in love, ¶ may have strength to comprehend with all the saints what the breadth and length and depth and height *are*,	¶ **Verse division:** in TR and AV numbering, Eph 3:18 begins here, the English *that you* requiring moving (→ *that you may have strength*). saints: see Matt 27:52.
Eph 3:19	γνῶναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ.	and to know the love of Christ, which surpasses knowledge, in order that you may be filled to *the extent of* all the fulness of God.	
Eph 3:20	Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπὲρ ἐκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν,	To him *who is* able to do superabundantly beyond everything which we ask or conceive of, according to the power exerted in us,	
Eph 3:21	αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ἐν χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων. Ἀμήν.	to him *be* glory in the church by Christ Jesus in all the generations of the age of the ages. Amen.	church: see Matt 16:18.
Eph 4:1	Παρακαλῶ οὖν ὑμᾶς ἐγώ, ὁ δέσμιος ἐν κυρίῳ, ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε,	I, the prisoner in *the* Lord, appeal to you therefore to walk worthy of the calling with which you have been called,	
Eph 4:2	μετὰ πάσης ταπεινοφροσύνης καὶ πραότητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ,	with all humility and meekness, with longsuffering, forbearing one another in love,	
Eph 4:3	σπουδάζοντες τηρεῖν τὴν ἑνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης.	making an effort to guard the unity of the spirit in the bond of peace.	bond ← *joint bond*.
Eph 4:4	Ἓν σῶμα καὶ ἓν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν·	*There is* one body and one spirit, even as you for your part have been called in one hope of your calling,	for your part ← *also*. have been called ← *were called*.
Eph 4:5	εἷς κύριος, μία πίστις, ἓν βάπτισμα,	one Lord, one faith, one baptism,	
Eph 4:6	εἷς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσιν {RP P1904: ἡμῖν} [TR: ὑμῖν].	one God and father of all, who *is* above all, and through all, and in {RP P1904: us} [TR: you] all.	ἡμῖν, *us*, RP P1904 F1859=11/12 vs. ὑμῖν, *you*, TR F1859=1/12 (Scrivener's k). AV differs textually.
Eph 4:7	Ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ χριστοῦ.	To each one of us, then, grace was given according to the measure of the gift of Christ.	
Eph 4:8	Διὸ λέγει, Ἀναβὰς εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν, καὶ ἔδωκεν δόματα τοῖς ἀνθρώποις.	Therefore he says, **"When he ascended *on* high,** **He took captivity captive** **And gave gifts to men."**	**Ps 68:19MT (Ps 68:18AV)**. See also Judg 5:12.
Eph 4:9	Τὸ δέ, Ἀνέβη, τί ἐστιν εἰ μὴ ὅτι καὶ κατέβη πρῶτον εἰς τὰ κατώτερα μέρη τῆς γῆς;	Now *the word* "he ascended" – what does it mean but that he also first descended to the lowest parts of the earth?	does it mean ← *is (it)*. lowest ← *lower*. Comparative for superlative.
Eph 4:10	Ὁ καταβάς, αὐτός ἐστιν καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα.	He *who* descended is himself also he *who* ascended far above all the heavens, in order to fill all *things*,	
Eph 4:11	Καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους,	and he himself appointed some *to be* apostles, some *to be* prophets, some *to be* evangelists, some *to be* pastors and teachers,	pastors ← *shepherds*.

Eph 4:12	πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ χριστοῦ·	for the equipping of the saints for *the* work of *the* ministry, for *the* building up of the body of Christ,	saints: see Matt 27:52.
Eph 4:13	μέχρι καταντήσωμεν οἱ πάντες εἰς τὴν ἑνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ χριστοῦ·	until we all attain the unity of the faith and of acknowledgment of the son of God, to a perfect man, to *the* measure of *the* stature of the fulness of Christ,	
Eph 4:14	ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν {RP-text P1904 TR: μεθοδείαν} [RP-marg: μεθοδίαν] τῆς πλάνης·	in order no longer to be infants, tossed by waves and carried about by every wind of doctrine, by the sleight of hand of men, by roguery intent on deceitful craftiness,	μεθοδείαν, *craftiness (1)*, RP-text P1904 TR F1859=9/12 vs. μεθοδίαν, *craftiness (2)*, RP-marg F1859=3/12 (Scrivener's emn). deceitful craftiness ← *craftiness of deceit*, a Hebraic genitive.
Eph 4:15	ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλή, ὁ χριστός,	but *rather* that we, proceeding with the truth in love, may grow up *in respect of* all *things* to *him* who is the head, Christ,	proceeding with the truth: a single verb of root *truth* in Greek.
Eph 4:16	ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας, κατ' ἐνέργειαν ἐν μέτρῳ ἑνὸς ἑκάστου μέρους, τὴν αὔξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.	from whom the whole body, being fitted together and joined up by every sustaining joint with invigoration appropriate to each individual part, brings about increase of the body to *the* edification of itself in love.	with ← *according to*. appropriate to ← *in measure of*. individual ← *one*.
Eph 4:17	Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ λοιπὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοὸς αὐτῶν,	This, therefore, I say and urge in *the* Lord, that you should no longer walk as other Gentiles walk, in *the* vanity of their mind,	other ← *the remaining; the rest of*.
Eph 4:18	ἐσκοτισμένοι τῇ διανοίᾳ, ὄντες ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν·	darkened in *their* understanding, being alienated from the life of God on account of the ignorance which is within them, *and* on account of the hardness of their hearts,	hardness: AV differs, reading *blindness*, which may not rest on a textual issue; it may be a looser translation, but it follows VulgC VulgS (caecitatem). hearts ← *heart*.
Eph 4:19	οἵτινες ἀπηλγηκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ, εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.	who, being desensitized, have given themselves over to debauchery, intent on a pursuit of all uncleanness with greed.	being desensitized ← *having desensitized*. greed: or *fraudulence*. See 1 Cor 5:10.
Eph 4:20	Ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν χριστόν,	But you have not learned Christ like that,	
Eph 4:21	εἴγε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθώς ἐστιν ἀλήθεια ἐν τῷ Ἰησοῦ·	if at any rate you have heard him and have been taught in *accordance with* him, as *the* truth is in Jesus,	
Eph 4:22	ἀποθέσθαι ὑμᾶς, κατὰ τὴν προτέραν ἀναστροφήν, τὸν παλαιὸν ἄνθρωπον, τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης·	that you should put away the old man of *your* former conduct, who *is* corrupt with *his* deceitful desires,	of ← *according to*. with ← *according to*. deceitful desires ← *desires of deceit*, a Hebraic genitive.
Eph 4:23	ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν,	and that *you* should be renewed by the spirit of your mind,	by ← *to, for*, or *by* (agent or instrument of the passive, dative).
Eph 4:24	καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.	and put on the new man, who *is* created in accordance with God in righteousness and true holiness.	*is* created ← *having been created* (aorist). true holiness ← *holiness of truth*, which we take as a Hebraic genitive.

Eph 4:25	Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ· ὅτι ἐσμὲν ἀλλήλων μέλη.	Therefore, having put away the lie, **speak the truth, each *one* with his neighbour,** for we are members of one another.	**Zech 8:16**.
Eph 4:26	Ὀργίζεσθε καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν·	**Stand in awe and do not sin.** Don't let the sun go down on your anger,	**Ps 4:5MT (Ps 4:4AV)**. Stand in awe and do not sin: AV differs *(be ye angry and sin not)*. By classical Greek standards, Eph 4:26a does read *Be angry and do not sin*, but such a translation is totally incompatible with the rest of the verse and Eph 4:31, Col 3:8, Ps 37:8 etc., which is why we also reject the idea of man's righteous anger, or ↴
Eph 4:27	{RP P1904: μηδὲ} [TR: μήτε] δίδοτε τόπον τῷ διαβόλῳ.	nor give the devil *any* room.	↳ temporary anger, or anger through infirmity. We take Eph 4:26a as a Semitic-Greek translation of Ps 4:5MT (Ps 4:4AV), as in (perhaps from) the Septuagint. The Hebrew ↴ μηδὲ, *nor; not even*, RP P1904 F1859=9/12 vs. μήτε, *and not*, TR F1859=3/12 (Scrivener's abe). No difference in our English.
Eph 4:28	Ὁ κλέπτων μηκέτι κλεπτέτω· μᾶλλον δὲ κοπιάτω, ἐργαζόμενος τὸ ἀγαθὸν ταῖς χερσίν, ἵνα ἔχῃ μεταδιδόναι τῷ χρείαν ἔχοντι.	Let him *who* steals steal no more, but rather labour, working *at* what *is* good with *his* hands, in order that he may have *something* to share with him *who* is in need.	↳ is רִגְזוּ וְאַל־תֶּחֱטָאוּ, *tremble* ↔ *stand in awe* ↔ *be temperamentally affected* ↔ ὀργίζεσθε*, and do not sin*. Similarly Gen 45:24 אַל־תִּרְגְּזוּ, *do not be perturbed*. Compare "Fear and trembling" in Phil 2:12. Compare also Heb 12:28. It is curious that the Hebrew רָגַז and the Greek ὀργίζομαι have the same fundamental consonants.
Eph 4:29	Πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῷ χάριν τοῖς ἀκούουσιν.	Let no corrupt word come out of your mouth, but rather some good *word* for edification of what *is* needful, in order that it may give grace to those hearing *it*,	but rather ← *but if / but that*. Perhaps a Hebraism (כִּי אִם).
Eph 4:30	Καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.	and do not grieve the holy spirit of God, with which you have been sealed for *the* day of redemption.	for: or *until*; literally: *into*.
Eph 4:31	Πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ·	Let all bitterness and rage and anger and clamour and blasphemy be put away from you, along with all malice,	
Eph 4:32	γίνεσθε δὲ εἰς ἀλλήλους χρηστοί, εὔσπλαγχνοι, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ θεὸς ἐν χριστῷ ἐχαρίσατο {RP P1904: ἡμῖν} [TR: ὑμῖν].	but be kind to each other, compassionate, forgiving one another as God has for his part forgiven {RP P1904: us} [TR: you] in Christ.	ἡμῖν, *us*, RP P1904 F1859=10/12 vs. ὑμῖν, *you*, TR F1859=2/12 (Scrivener's hm). AV differs textually. forgiving ... forgiven: or *dealing ... dealt kindly with*. one another ← *yourselves*, but this is the reflexive pronoun for the reciprocal. for his part ← *also*.
Eph 5:1	Γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ, ὡς τέκνα ἀγαπητά·	So be imitators of God, as beloved children,	

Eph 5:2	καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς ὀσμὴν εὐωδίας.	and walk in love, as also Christ loved us and gave himself up on our behalf *as* an offering and sacrifice to God as a sweet scent.	as ← *into*.
Eph 5:3	Πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίοις·	But *as for* fornication and all uncleanness or fraud, let them not even be named among you, as is fitting for saints,	fraud: or *covetousness*. See 1 Cor 5:10. --- them ← *it*. --- saints: see Matt 27:52.
Eph 5:4	καὶ αἰσχρότης, καὶ μωρολογία, ἢ εὐτραπελία, τὰ οὐκ ἀνήκοντα· ἀλλὰ μᾶλλον εὐχαριστία.	nor disgracefulness and foolish talk or jesting, which *are* not fitting, but rather giving of thanks,	
Eph 5:5	Τοῦτο γάρ ἐστε γινώσκοντες, ὅτι πᾶς πόρνος, ἢ ἀκάθαρτος, ἢ πλεονέκτης, ὅς ἐστιν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ χριστοῦ καὶ θεοῦ.	for be aware of this, that no fornicator, or unclean person, or fraudster, who is an idolater, has an inheritance in the kingdom of Christ and God.	be aware: AV differs somewhat, reading *ye know*, indicative, which is also possible. --- fraudster: or *covetous person, avaricious person*. See 1 Cor 5:10. --- of Christ and God: according to the Granville Sharp rule, one article for two nouns unifies them. See Rom 1:7. AV differs *(of Christ and of God)*.
Eph 5:6	Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.	Let no-one deceive you with vain words, for on account of such *things* the wrath of God comes on the sons of disobedience.	
Eph 5:7	Μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν·	Therefore do not be joint partakers of these *things*,	partakers of these *things*: AV differs, reading *partakers with them*, which is possible, but we take the genitive as denoting ↴
Eph 5:8	ἦτε γάρ ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε -	for you were once darkness, but *are* now light in *the* Lord; walk as children of light	↳ what is partaken of, as in verse 3:6. Also, we would expect a dative for the joint partaker after a verb compounded with σύν.
Eph 5:9	ὁ γὰρ καρπὸς τοῦ πνεύματος ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ -	(for the fruit of the spirit *is* in all goodness and righteousness and truth),	
Eph 5:10	δοκιμάζοντες τί ἐστιν εὐάρεστον τῷ κυρίῳ·	as *you* test what is well-pleasing to the Lord.	
Eph 5:11	καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε·	And do not have fellowship with the unfruitful works of darkness, but rather censure *them* too.	
Eph 5:12	τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν αἰσχρόν ἐστιν καὶ λέγειν.	For it is a shame even to speak *of* the *things which are* done by them in secret.	
Eph 5:13	Τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦται· πᾶν γὰρ τὸ φανερούμενον φῶς ἐστίν.	But all the *things which are* censured by the light are made manifest. For everything that makes manifest is light.	makes manifest: We take φανερούμενον as the middle voice, so literally *makes manifest for itself*. It is also passive in form, i.e. *is made manifest*, which seems less logical.
Eph 5:14	Διὸ λέγει, {RP P1904: Ἔγειρε} [TR: Ἔγειραι] ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ χριστός.	Therefore he says, **"Awake, you *who are* asleep, And arise from the dead, And Christ will shine on you."**	ἔγειρε, *arise; awake* (present active), RP P1904 HF F1859=2/12 (Scrivener's en) vs. ἔγειραι, *arise; awake* (aorist middle), TR F1859=10/12. A strong disparity with RP, R=3:11. --- **Isa 60:1, Isa 60:2** (allusion). --- you: *singular*, from the verb.

Eph 5:15	Βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε, μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοί,	See then that you walk circumspectly, not as unwise *folk*, but as wise,	that ← *how*.
Eph 5:16	ἐξαγοραζόμενοι τὸν καιρόν, ὅτι αἱ ἡμέραι πονηραί εἰσιν.	buying up the time, because the days are evil.	
Eph 5:17	Διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνιέντες τί τὸ θέλημα τοῦ κυρίου.	On account of this, do not become foolish, but understanding what the will of the Lord *is*.	
Eph 5:18	Καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστὶν ἀσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι,	And do not become drunk with wine, in which is dissipation, but be filled with *the* spirit,	dissipation: or *wastefulness*. Etymologically, the word means *lack of safety / salvation*. with: ἐν + dative, i.e. *with content consisting of*, or perhaps: *by (agent / instrument of)*. Content of filling is usually denoted by the genitive. Content is denoted by the plain dative in 2 Cor 7:4. For the fruit of the spirit see Eph 5:9 and Gal 5:22-23.
Eph 5:19	λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ,	speaking to each other in psalms and hymns and spiritual songs, singing and playing a melody in your heart to the Lord,	to each other: we tentatively take ἑαυτοῖς, the reflexive pronoun, literally *to yourselves (individually)*, as standing for ἀλλήλοις, the reciprocal pronoun, *to each other*. Even in classical Greek, this was common (see [TYAG], under the heading *Reflexive and reciprocal pronouns*). An ↴
Eph 5:20	εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ τῷ θεῷ καὶ πατρί,	always giving thanks for all *things* in *the* name of our Lord Jesus Christ to him *who is* God and father,	↳ indisputable example is Eph 4:32 (*forgiving each other*). See also Col 3:13, Col 3:16. The AV's *to yourselves* suggests the individual sense, but it is ambiguous. See also John 12:19.
Eph 5:21	ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ {RP-text P1904: χριστοῦ} [RP-marg TR: θεοῦ].	submitting to each other in *the* fear {RP-text P1904: of Christ} [RP-marg TR: of God].	χριστοῦ, *of Christ*, RP-text P1904 HF-Mpt-app SyrP VulgC VulgS F1859=4/12 (Scrivener's cfkm) vs. θεοῦ, *of God*, RP-marg TR HF-Mpt-text F1859=8/12. A disparity with RP-text, R=5:9. AV differs textually.
Eph 5:22	Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε, ὡς τῷ κυρίῳ.	You wives, submit to your own husbands, as to the Lord,	
Eph 5:23	Ὅτι {RP: - } [P1904 TR: ὁ] ἀνήρ ἐστιν κεφαλὴ τῆς γυναικός, ὡς καὶ ὁ χριστὸς κεφαλὴ τῆς ἐκκλησίας, καὶ αὐτός ἐστιν σωτὴρ τοῦ σώματος.	for {RP: a} [P1904 TR: the] husband is *the* head of the wife, as Christ *is the* head of the church, as he is *the* saviour of the body.	ὁ, *the (husband)*: absent in RP F1859=9/12 vs. present in P1904 TR F1859=3/12 (Scrivener's blo). church: see Matt 16:18.
Eph 5:24	Ἀλλ' ὥσπερ ἡ ἐκκλησία ὑποτάσσεται τῷ χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν παντί.	But as the church submits to Christ, so *should* wives *do* to their own husbands in every *respect*.	church: see Matt 16:18. so ← *so also* (otiose καί).
Eph 5:25	Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας ἑαυτῶν, καθὼς καὶ ὁ χριστὸς ἠγάπησεν τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς·	Husbands, love your own wives, as also Christ loved the church and gave himself up for it,	church: see Matt 16:18.
Eph 5:26	ἵνα αὐτὴν ἁγιάσῃ, καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι,	in order that he might sanctify it, having cleansed *it* by the water-laver: by *the* word,	water-laver ← *washing place of the water*.

Eph 5:27	ἵνα παραστήσῃ αὐτὴν ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσαν σπῖλον ἢ ῥυτίδα ἤ τι τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμωμος.	in order that he might present the church to himself *as* glorious, not having spot or wrinkle or any such *thing*, but that it should be holy and without blemish.	the church ← *the church itself* (αὐτὴν is in the predicative position), or, taking the pronoun as proleptic and appositional, *it ... the church*. See Matt 16:18.
Eph 5:28	Οὕτως ὀφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα. Ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ·	In this way husbands ought to love their own wives as their own bodies. He *who* loves his own wife loves himself,	
Eph 5:29	οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλ' ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ κύριος τὴν ἐκκλησίαν·	for no-one ever hated his own flesh, but *everyone* nourishes and cherishes it as the Lord for his part *does* the church,	for his part ← *also*. church: see Matt 16:18.
Eph 5:30	ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ.	for we are members of his body, of his flesh and of his bones.	
Eph 5:31	Ἀντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.	**For this *reason* a man will leave his father and mother, and he will cleave to his wife, and the two will be one flesh.**	**Gen 2:24**.
Eph 5:32	Τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς χριστὸν καὶ εἰς τὴν ἐκκλησίαν.	This mystery is great, but I speak concerning Christ and concerning the church.	concerning *(2x)* ← *into*, but here replacing περί + gen., as in Acts 2:25, Rom 16:19. church: see Matt 16:18.
Eph 5:33	Πλὴν καὶ ὑμεῖς οἱ καθ' ἕνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν· ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.	But still, let each of you individually so love his wife as himself, but let the wife *see* that she reveres *her* husband.	reveres ← *fears*.
Eph 6:1	Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν κυρίῳ· τοῦτο γάρ ἐστιν δίκαιον.	Children, obey your parents in *the* Lord, for that is right.	that ← *this*.
Eph 6:2	Τίμα τὸν πατέρα σου καὶ τὴν μητέρα ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ,	**Honour your father and *your* mother, which is *the* first commandment with a promise,**	**Ex 20:12, Deut 5:16**.
Eph 6:3	ἵνα εὖ σοι γένηται, καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.	**so that it may be well with you and so that you may live long on the earth.**	**Ex 20:12, Deut 5:16**.
Eph 6:4	Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ κυρίου.	And fathers, do not provoke your children, but bring them up in *the* education and admonition of *the* Lord.	
Eph 6:5	Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα, μετὰ φόβου καὶ τρόμου, ἐν ἁπλότητι τῆς καρδίας ὑμῶν, ὡς τῷ χριστῷ·	Servants, obey your masters according to *the* flesh with fear and trembling in your single-mindedness, as to Christ,	your single-mindedness ← *singleness of your heart*.
Eph 6:6	μὴ κατ' {RP TR: ὀφθαλμοδουλείαν} [P1904: ὀφθαλμοδουλίαν] ὡς ἀνθρωπάρεσκοι, ἀλλ' ὡς δοῦλοι τοῦ χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς,	not in the manner of eye-service as men-pleasers, but as servants of Christ, doing the will of God from *the* heart,	ὀφθαλμοδουλείαν, *eye-service (1)*, RP TR F1859=7/13 vs. ὀφθαλμοδουλίαν, *eye-service (2)*, P1904 F1859=6/13. Nearly a disparity with RP, R=8:7. heart ← *soul*.
Eph 6:7	μετ' εὐνοίας δουλεύοντες {RP P1904 S1894: ὡς} [S1550 E1624: -] τῷ κυρίῳ καὶ οὐκ ἀνθρώποις·	serving with goodwill, {RP P1904 S1894: as} [S1550 E1624: -] to the Lord and not to men,	ὡς, *as*: present in RP P1904 S1894 F1859=5/13 vs. absent in S1550 E1624 F1859=8/13. A weak disparity with RP, R=7:9.

Eph 6:8	εἰδότες ὅτι ὃ ἐάν τι ἕκαστος ποιήσῃ ἀγαθόν, τοῦτο κομιεῖται παρὰ τοῦ κυρίου, εἴτε δοῦλος, εἴτε ἐλεύθερος.	knowing that whatever good each *one* does, he will receive it from the Lord, whether *he is* a slave or a free *man*.	receive it ← *receive this*.
Eph 6:9	Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, ἀνιέντες τὴν ἀπειλήν· εἰδότες ὅτι καὶ ὑμῶν αὐτῶν ὁ κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωποληψία οὐκ ἔστιν παρ' αὐτῷ.	And masters, act in the same way to them, forbearing threatening, knowing that your own master for his part is in *the* heavens, and there is no partiality with him.	master ← *lord*. We do not capitalize here because the word is used obliquely. for his part ← *also*.
Eph 6:10	Τὸ λοιπόν, ἀδελφοί μου, ἐνδυναμοῦσθε ἐν κυρίῳ, καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ.	Finally, my brothers, be empowered in *the* Lord and in the might of his strength.	
Eph 6:11	Ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς τὰς μεθοδείας τοῦ διαβόλου.	Put on the full armour of God so as to be able to stand against the crafty ways of the devil,	so as to be able ← *for your being able*. crafty ways ← *craftinesses*.
Eph 6:12	Ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.	for we do not wrestle against flesh and blood, but against realms, against authorities, against the world-rulers of this dark age, against spiritual *forces* of wickedness in the upper-heavenly *places*.	flesh and blood ← *blood and flesh*, our rendering being the English idiom, as used by Tyndale and the AV. of this dark age ← *of the darkness of this age*. A reverse Hebraic genitive, with the nomen regens as the adjective. Compare Heb 10:27, Heb 11:34.
Eph 6:13	Διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ ἅπαντα κατεργασάμενοι στῆναι.	On account of this, take up the full armour of God in order that you may be able to withstand on the evil day, and having done everything, to stand.	
Eph 6:14	Στῆτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης,	Stand, therefore, having girded your loins with truth, and having put on the breastplate of righteousness,	
Eph 6:15	καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης·	and with your feet shod with readiness of the gospel of peace,	
Eph 6:16	ἐπὶ πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι.	above all having taken up the shield of faith with which you will be able to extinguish all the fiery darts of the wicked one,	
Eph 6:17	Καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου {RP: δέξασθαι} [P1904 TR: δέξασθε], καὶ τὴν μάχαιραν τοῦ πνεύματος, ὅ ἐστιν ῥῆμα θεοῦ·	and {RP: to take} [P1904 TR: take] **the helmet of salvation**, and the sword of the spirit, *the spirit* being *the* word of God,	δέξασθαι, *to take*, RP F1859=11/12 vs. δέξασθε, *take*, singular (!), P1904 TR F1859=1/12 (Scrivener's k). A case of collusion between P1904 and TR? **Isa 59:17**. *the spirit* being ← *which is*, but ↴
Eph 6:18	διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων,	with all prayer and supplication, praying on every occasion in spirit, and being watchful to this very *end* in all perseverance and supplication for all the saints,	↳ in English this would be ambiguous as to the antecedent (sword or spirit?), whereas the neuter relative pronoun in Greek indicates that the antecedent is *the spirit*. saints: see Matt 27:52.
Eph 6:19	καὶ ὑπὲρ ἐμοῦ, ἵνα μοι {RP P1904: δοθῇ} [TR: δοθείη] λόγος ἐν ἀνοίξει τοῦ στόματός μου ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου,	and for me, that speech be given to me when I open my mouth, to make known frankly the mystery of the gospel,	δοθῇ, *may be given* (subjunctive), RP P1904 F1859=12/12 vs. δοθείη, *may be given* (optative), TR F1859=0/12. speech ← *(a) word*.

Eph 6:20	ὑπὲρ οὗ πρεσβεύω ἐν ἁλύσει, ἵνα ἐν αὐτῷ παρρησιάσωμαι, ὡς δεῖ με λαλῆσαι.	for which I am an ambassador in a chain, that I may speak of it frankly as I ought to speak,	which ... of it ← *which ... in it*. Masculine or neuter, referring to *the gospel*, or, [CB], *the mystery*.
Eph 6:21	Ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ, τί πράσσω, πάντα ὑμῖν γνωρίσει Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν κυρίῳ·	but in order that you too may know my *affairs* – what I am doing – Tychichus the beloved brother and faithful minister in *the* Lord will make all known to you,	what: AV differs, reading *how*, which is also possible. minister: in the sense of *servant, one who supplies needs*.
Eph 6:22	ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.	whom I have sent to you for this very *thing*, that you may know our *circumstances*, and *so that* he may encourage your hearts.	
Eph 6:23	Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ χριστοῦ.	Peace *be* to the brothers and love with faith from God *the* father and Lord, Jesus Christ.	Lord: no article in the Greek. See Rom 1:7, showing why we repunctuate; AV differs.
Eph 6:24	Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν Ἰησοῦν χριστὸν ἐν ἀφθαρσίᾳ. {RP P1904 S1550 E1624: Ἀμήν.} [S1894: -]	Grace *be* with all those *who* love our Lord Jesus Christ in integrity. {RP P1904 S1550 E1624: Amen.} [S1894: -]	ἀμήν, *amen*: present in RP P1904 S1550 E1624 F1859=12/12 vs. absent in S1894 F1859=0/12. integrity ← *indefectibility*.
Phil 1:1	Παῦλος καὶ Τιμόθεος, δοῦλοι Ἰησοῦ χριστοῦ, πᾶσιν τοῖς ἁγίοις ἐν χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις, σὺν ἐπισκόποις καὶ διακόνοις·	*From* Paul and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus who are in Philippi, with *the* overseers and ministers,	saints: see Matt 27:52. overseers: or, etymologically, *bishops*. ministers: or *assistants*. Etymologically, *deacons*.
Phil 1:2	χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.	grace to you and peace from God our father and Lord, Jesus Christ.	Lord: no article in the Greek. See Rom 1:7, showing why we repunctuate; AV differs.
Phil 1:3	Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν,	I give thanks to my God at every mention of you,	
Phil 1:4	πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν δέησιν ποιούμενος,	always, in every request of mine, making the request for all of you with joy,	
Phil 1:5	ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον, ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν·	for your fellowship in the gospel from *the* first day up to now,	
Phil 1:6	πεποιθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει ἄχρι ἡμέρας {RP: χριστοῦ Ἰησοῦ} [P1904 TR: Ἰησοῦ χριστοῦ]·	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],	χριστοῦ Ἰησοῦ, *Christ + Jesus*, RP F1859=4/12 (Scrivener's cekn) VulgC VulgS vs. Ἰησοῦ χριστοῦ, *Jesus + Christ*, P1904 TR F1859=8/12 SyrP. A disparity with RP, R=4:10. AV differs textually.
Phil 1:7	καθώς ἐστιν δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἔν τε τοῖς δεσμοῖς μου καὶ {RP P1904: ἐν} [TR: -] τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου, συγκοινωνούς μου τῆς χάριτος πάντας ὑμᾶς ὄντας.	and it is right for me to think this of all of you like this, because I have you in *my* heart, in both my bonds and {RP P1904: in} [TR: -] the defence and confirmation of the gospel, you all being fellow sharers of my grace.	ἐν, *in (the defence)*: present in RP P1904 F1859=12/12 vs. absent (so plain dative, or spanned by the previous ἐν) in TR F1859=0/12. No difference in our English. and ... like this ← *according as ...*
Phil 1:8	Μάρτυς γάρ μού ἐστιν ὁ θεός, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Ἰησοῦ χριστοῦ.	For God is my witness how I long for all of you in *the* compassion of Jesus Christ,	compassion ← *bowels*.
Phil 1:9	Καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει,	and I pray for this, that your love may abound still more and more in acknowledgment and every insight,	

Phil 1:10	εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ἦτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν χριστοῦ,	so that you scrutinize the *things that* differ, in order that you may be sincere and inoffensive up to *the* day of Christ,	scrutinize the *things that* differ: compare AV margin *(test the things that differ)*. AV differs in the main text, *approve the things that are excellent*; this is possible in the sense of *approve after scrutinizing the things that are better*.
Phil 1:11	πεπληρωμένοι καρπῶν δικαιοσύνης τῶν διὰ Ἰησοῦ χριστοῦ, εἰς δόξαν καὶ ἔπαινον θεοῦ.	having been filled with *the* fruits of righteousness which *are* through Jesus Christ, to *the* glory and praise of God.	
Phil 1:12	Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν·	But I wish you to know, brothers, that my *circumstances* have rather led to progress of the gospel,	led ← *come*.
Phil 1:13	ὥστε τοὺς δεσμούς μου φανεροὺς ἐν χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσιν,	so that my bonds on account of Christ have become well-known in all the governmental offices and all the other *places*,	on account of ← *in*. well-known ← *manifest*. governmental offices ← the Roman *praetorium*.
Phil 1:14	καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν κυρίῳ, πεποιθότας τοῖς δεσμοῖς μου, περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν.	and *so that* most of the brothers, trusting in *the* Lord, because of my bonds, dare more than ever to speak the word fearlessly.	RP TBS-TR AV punctuate and associate words so as to read *brothers in the Lord, trusting in my bonds*. So AV differs. P1904 is non-committal, not having a comma. Our punctuation associates *trusting* ↴
Phil 1:15	Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν χριστὸν κηρύσσουσιν·	Some, however, preach Christ through envy and rivalry, but others also through goodwill.	↳ with *in the Lord* (Greek ἐν + dative, as in Phil 2:24, Phil 3:3). The dative of τοῖς δεσμοῖς, *because of my bonds*, is dative of cause, as in Rom 11:20.
Phil 1:16	οἱ μὲν ἐξ ἐριθείας τὸν χριστὸν καταγγέλλουσιν, οὐχ ἁγνῶς, οἰόμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου·	Some proclaim Christ out of self-interest, not with pure motives, thinking to bring affliction on *top of* my bonds,	self-interest: or *contention*.
Phil 1:17	οἱ δὲ ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κεῖμαι.	whereas others *do it* out of love, knowing that I am put *here* for *the* defence of the gospel.	
Phil 1:18	Τί γάρ; Πλὴν παντὶ τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, χριστὸς καταγγέλλεται· καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι.	So what? As long as, in one way or another, whether by pretence or in truth, Christ is proclaimed. And in this I rejoice, and *not only so*, but I will rejoice.	in one way or another ← *in each way*.
Phil 1:19	Οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως, καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ χριστοῦ,	For I am aware that this, you know, will turn out to salvation through your supplication and *the* support of the spirit of Jesus Christ,	you know: we take μοι as an "ethic dative", which is used to attract the attention of the person addressed. Paul's salvation is not in question; compare 3:11. AV differs *(my salvation)*.
Phil 1:20	κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι, ἀλλ' ἐν πάσῃ παρρησίᾳ, ὡς πάντοτε, καὶ νῦν μεγαλυνθήσεται χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.	according to my earnest expectation and hope, that I shall not be ashamed of anything, but *that* in all frankness, now as always, Christ will be magnified by my body whether through life or through death.	now ← *and now*.
Phil 1:21	Ἐμοὶ γὰρ τὸ ζῆν, χριστός· καὶ τὸ ἀποθανεῖν, κέρδος.	Because for me to live *means* Christ, and to die *is* gain.	

Phil 1:22	Εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου· καὶ τί αἱρήσομαι οὐ γνωρίζω.	But if to live in *the* flesh means I have *the* fruit of *my* work, then what I will choose, I cannot tell.	*means* I *have* ← *this to me*. cannot ← *do not*, a Hebraism. tell ← *make known*.
Phil 1:23	Συνέχομαι {RP P1904: δὲ} [TR: γὰρ] ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι καὶ σὺν χριστῷ εἶναι, πολλῷ {RP S1550 S1894: - } [P1904 E1624: γὰρ] μᾶλλον κρεῖσσον·	{RP P1904: But} [TR: For] I am squeezed by the two, having a desire to depart and be with Christ, {RP S1550 S1894: *which is*} [P1904 E1624: for *it is*] far better,	συνέχομαι δὲ, *but I am squeezed*, RP P1904 F1859=12/12 vs. συνέχομαι γὰρ, *for I am squeezed*, TR F1859=0/12. γὰρ (after πολλῷ), *for*: absent in RP S1550 S1894 F1859=11/12 vs. present in P1904 E1624 F1859=1/12 (Scrivener's f). squeezed ← *enclosed*. depart: see 2 Tim 4:6.
Phil 1:24	τὸ δὲ ἐπιμένειν ἐν τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς.	but to remain in the flesh *is the* more necessary on your account,	
Phil 1:25	Καὶ τοῦτο πεποιθὼς οἶδα ὅτι μενῶ, καὶ συμπαραμενῶ πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως,	and being convinced of this, I know that I shall remain and stay along with all of you for your progress and joy in the faith,	in ← *of*.
Phil 1:26	ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν χριστῷ Ἰησοῦ ἐν ἐμοί, διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.	so that your exultation may abound in Christ Jesus because of me through my presence again with you.	Christ Jesus: AV differs in word order, *Jesus Christ*. because of ← *in*, but also causal, as in Mark 6:3, 1 Pet 4:14.
Phil 1:27	Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς, εἴτε ἀπών, ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἑνὶ πνεύματι, μιᾷ ψυχῇ συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου,	Only conduct yourselves as citizens worthy of the gospel of Christ, so that whether I come and see you or whether I am absent, I may hear of your *affairs*, that you are standing in one spirit, striving together with one mind for the faith of the gospel,	mind ← *soul*.
Phil 1:28	καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων· ἥτις αὐτοῖς μέν ἐστιν ἔνδειξις ἀπωλείας, ὑμῖν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ·	and not being alarmed by anything *done* by *your* adversaries, which is an indication to them of perdition, but to you of salvation, and that from God.	alarmed ← *startled*. perdition: or *waste*.
Phil 1:29	ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν·	For *it* is granted to you concerning Christ not only to believe in him, but also to suffer for his sake,	to suffer: compare Phil 3:10.
Phil 1:30	τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον {RP P1904 S1894: εἴδετε} [S1550 E1624: ἴδετε] ἐν ἐμοί, καὶ νῦν ἀκούετε ἐν ἐμοί.	having the same struggle which you saw in me and now hear *is* in me.	εἴδετε, *you saw* (indicative), RP P1904 S1894 F1859=10/13 vs. ἴδετε, *see* (imperative, but more probably an indicative with a lost augment), S1550 E1624 F1859=3/13 (Scrivener's dmn).
Phil 2:1	Εἴ τις οὖν παράκλησις ἐν χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ {RP P1904: τις} [TR: τινα] σπλάγχνα καὶ οἰκτιρμοί,	If, therefore, *there is* any comfort in Christ, if *there is* any consolation from love, if *there is* any fellowship of *the* spirit, if *there is* any compassion and mercy,	τις, *any* (masculine / feminine singular, as if σπλάγχνα is feminine singular), RP P1904 F1859=8/13 vs. τινα, *any* (neuter plural, classically correct), TR F1859=0/13 vs. τι, *any* (neuter singular, as if σπλάγχνα is third declension), F1859=5/13.
Phil 2:2	πληρώσατέ μου τὴν χαράν, ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἓν φρονοῦντες·	make my joy full, by being likeminded, having the same love, *being* of one mind, having your thoughts on the one *thing*,	by being likeminded ← *that you think the same*. of one mind ← *of one soul*.

Phil 2:3	μηδὲν κατὰ ἐριθείαν ἢ κενοδοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν·	nothing *being* through self-interest or vainglory, but in lowliness of mind, considering each other more important than yourselves.	self-interest: or *contention*. yourselves: AV differs in formulation, *themselves*, but as NT Greek does not distinguish the grammatical person in an instance like this, *yourselves* is fully admissible, and it is in line with the verbal forms.
Phil 2:4	μὴ τὰ ἑαυτῶν ἕκαστος σκοπεῖτε, ἀλλὰ καὶ τὰ ἑτέρων ἕκαστος.	Let everyone look not to his own *interests*, but also each *one* to the *interests* of others.	
Phil 2:5	Τοῦτο γὰρ φρονείσθω ἐν ὑμῖν ὃ καὶ ἐν χριστῷ Ἰησοῦ·	So have this frame of mind in you, which *is* also in Christ Jesus,	So have this frame of mind ← *For let this be thought*.
Phil 2:6	ὃς ἐν μορφῇ θεοῦ ὑπάρχων, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ,	who, existing in *the* form of God, did not consider being equal to God *to be* misappropriation,	equal ← *equally* (neuter plural as adverb). misappropriation: the Greek word has connotations of plundering.
Phil 2:7	ἀλλ' ἑαυτὸν ἐκένωσεν, μορφὴν δούλου λαβών, ἐν ὁμοιώματι ἀνθρώπων γενόμενος·	yet he emptied himself, having taken *on the* status of a servant, having come in *the* appearance of men,	status ← *form*. come ← *become*, but also often *arrive*. AV differs *(was made)*, perhaps under Vulgate influence *(factus)*. appearance ← *likeness*.
Phil 2:8	καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτόν, γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.	and having been found in appearance as a man, he humbled himself, and he became obedient to *the extent of* death, and *the* death of *the* cross at that,	
Phil 2:9	Διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν, καὶ ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα·	which *is* why God has also greatly exalted him and has granted him a name above every name,	which *is* why ← *on account of which*.
Phil 2:10	ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων,	so that at the name of Jesus **every knee should bow,** in the upper-heavens and on earth and underground,	**Isa 45:23**. in ← *of*. on ← *of*. upper-heavens etc.: in more elevated style, *super-celestial, and terrestrial, and subterranean*.
Phil 2:11	καὶ πᾶσα γλῶσσα ἐξομολογήσηται ὅτι κύριος Ἰησοῦς χριστός, εἰς δόξαν θεοῦ πατρός.	and **every tongue confess** that Jesus Christ *is* Lord, to *the* glory of God *the* father.	**Isa 45:23**. Lord: or *the Lord*, where if we supply in the mind the verb *to be* after κύριος, the definite article with κύριος is dropped because the complement precedes the verb.
Phil 2:12	Ὥστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε·	So, my beloved, as you have always obeyed, not only in my presence, but now much more in my absence, work out your own salvation with fear and trembling,	in my presence ← *as in my presence*. Redundant ὡς; see Luke 2:37. work out: the "outworking", with connotations of *putting to use, applying*. [LS] give inter alia *work up for use*.
Phil 2:13	ὁ θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.	for God is the *one who is* active in you, both to will and to be active for *his* good pleasure.	
Phil 2:14	Πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν,	Do everything without grumblings and disputes,	

Phil 2:15	ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἀμώμητα ἐν μέσῳ γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ,	in order that you may be blameless and unspoiled, unblemished children of God in *the* midst of a crooked and perverted generation, among whom you shine as lights in *the* world,	be: or *become*. unspoiled ← *unmixed*. unblemished: see Eph 1:4.
Phil 2:16	λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἐμοὶ εἰς ἡμέραν χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον, οὐδὲ εἰς κενὸν ἐκοπίασα.	presenting *the* word of life, to my exultation on *the* day of Christ, in that I did not run in vain nor did I toil in vain.	
Phil 2:17	Ἀλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν·	But even if I am poured out on the offering and ministering of your faith, I rejoice and jointly rejoice with you all.	poured out: the word is used of libations.
Phil 2:18	τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι.	In the same way, rejoice, yourselves too, and jointly rejoice with me.	rejoice *(2x)*: the AV translates as the indicative, or ambiguously; we as an imperative (in both cases).
Phil 2:19	Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ, Τιμόθεον ταχέως πέμψαι ὑμῖν, ἵνα κἀγὼ εὐψυχῶ, γνοὺς τὰ περὶ ὑμῶν.	But I hope in *the* Lord Jesus to send Timothy to you soon, so that I may be of good courage, when I have got to know your *affairs*,	soon ← *quickly*. be of good courage ← *be of good soul*.
Phil 2:20	Οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει.	for I have no-one likeminded, who will sincerely care about your *affairs*.	likeminded ← *of like soul*.
Phil 2:21	Οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ {RP P1904: - } [TR: τοῦ] χριστοῦ Ἰησοῦ.	For all seek their own *interests*, not those of Christ Jesus.	τοῦ, *(of) the (Christ)*: absent in RP P1904 F1859=7/13 vs. present in TR F1859=6/13. Nearly a disparity with RP, R=8:7. Christ Jesus: AV differs in word order, *Jesus Christ*.
Phil 2:22	Τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον, σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον.	But get to know his trustworthiness, because as a child with *his* father he has served with me in *the cause of* the gospel.	get to know ... because: AV differs, translating as an indicative, *(ye know ... that)*, which is also possible.
Phil 2:23	Τοῦτον μὲν οὖν ἐλπίζω πέμψαι, ὡς ἂν ἀπίδω τὰ περὶ ἐμέ, ἐξαυτῆς·	So I hope to send him just as soon as I see to my *affairs*,	him ← *this (man)*. just ← *immediately* (ἐξαυτῆς). as soon as ← *whenever*.
Phil 2:24	πέποιθα δὲ ἐν κυρίῳ, ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι.	but I trust in *the* Lord that I myself will also come soon.	
Phil 2:25	Ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον, καὶ λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς·	However, I considered *it* necessary to send Epaphroditus to you, my brother and fellow worker and fellow soldier, but your apostle, and minister of my needs,	minister: in the sense of *servant, one who supplies needs*.
Phil 2:26	ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονῶν, διότι ἠκούσατε ὅτι ἠσθένησεν·	since he was longing for you all, and he was in distress, because you had heard that he was ill,	was ill: AV differs *(had been sick)*, following strict classical usage, but people are in distress when a friend is ill, not when he has recovered. Compare Acts 6:1.

Phil 2:27	καὶ γὰρ ἠσθένησεν παραπλήσιον {RP TR: θανάτῳ} [P1904: θανάτου], {RP: ἀλλὰ} [P1904 TR: ἀλλ'] ὁ θεὸς αὐτὸν ἠλέησεν, οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ {RP P1904: λύπην} [TR: λύπῃ] 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,	θανάτῳ, *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. ἀλλὰ, *but* (unapocopated form), RP F1859=3/13 (Scrivener's cen) vs. ἀλλ', *but* (apocopated form), P1904 TR F1859=10/13. A strong disparity with RP, R=3:12. λύπην, *grief* (accusative), RP P1904 F1859=8/14 vs. λύπῃ, *grief* (dative), TR F1859=6/14 (Scrivener's abckl**o).
Phil 2:28	Σπουδαιοτέρως οὖν ἔπεμψα αὐτόν, ἵνα, ἰδόντες αὐτὸν πάλιν, χαρῆτε, κἀγὼ ἀλυπότερος ὦ.	so I sent him with greater earnest, so that when you saw him again, you would rejoice, and I would be somewhat relieved from sorrow.	
Phil 2:29	Προσδέχεσθε οὖν αὐτὸν ἐν κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε·	Receive him therefore in *the* Lord with all joy, and hold such in honour,	
Phil 2:30	ὅτι διὰ τὸ ἔργον τοῦ χριστοῦ μέχρι θανάτου ἤγγισεν, παραβουλευσάμενος τῇ ψυχῇ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρός με λειτουργίας.	because for the work of Christ he came near to death, not having regarded his life, so that he could make up for the thing *that was* missing in your service towards me.	his: from the middle voice of *regarded*. life ← *soul*. the thing *that was* missing: i.e. *their personal presence* [CB].
Phil 3:1	Τὸ λοιπόν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ. Τὰ αὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές.	Finally, my brothers, rejoice in *the* Lord. *It is* not troublesome for me to write the same *things* to you, and for you *it is* a safeguard.	
Phil 3:2	Βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν·	Beware of dogs, beware of evil workers, beware of the scission,	evil workers ← *the evil workers*. See Gen 22:9. scission: self-mutilation. We choose a word similar to *circumcision* so as to reflect the similarity in the Greek words.
Phil 3:3	ἡμεῖς γάρ ἐσμεν ἡ περιτομή, οἱ πνεύματι {RP P1904: θεοῦ} [TR: θεῷ] λατρεύοντες, καὶ καυχώμενοι ἐν χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποιθότες·	for we are the circumcision, those *who* {RP P1904: serve by *the* spirit of God} [TR: serve God in spirit], and *who* exult in Christ Jesus, and *who do* not trust in *the* flesh,	πνεύματι θεοῦ, *(serve) by the spirit of God*, or (less credibly): *(serve) the spirit of God*, RP P1904 F1859=13/13 vs. πνεύματι θεῷ, *(serve) God in spirit*, TR SyrP VulgC VulgS F1859=0/13. AV differs textually.
Phil 3:4	καίπερ ἐγὼ ἔχων πεποίθησιν καὶ ἐν σαρκί· εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον·	although I have *grounds for* trust in *the* flesh too. If anyone else thinks he *can* trust in *the* flesh, I *can do so* more:	
Phil 3:5	περιτομὴ ὀκταήμερος, ἐκ γένους Ἰσραήλ, φυλῆς Βενιαμίν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος,	circumcised on the eighth day, of *the* stock of Israel, of *the* tribe of Benjamin, a Hebrew of *the* Hebrews, as to *the* law, a Pharisee,	circumcised on the eighth day ← *(in respect of) circumcision, (an) eighth-day (man)*.
Phil 3:6	κατὰ ζῆλον διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος.	zealously persecuting the church, *while* being blameless as regards *the* righteousness which *is* in *the sphere of the* law,	church: see Matt 16:18. being ← *having become*. See Matt 23:20.

Phil 3:7	Ἀλλ' ἅτινα ἦν μοι κέρδη, ταῦτα ἥγημαι διὰ τὸν χριστὸν ζημίαν.	but whatever *things* were gains to me, those I consider a loss because of Christ –	consider ← *have considered*.
Phil 3:8	Ἀλλὰ {RP: μὲν οὖν} [P1904 TR: μενοῦνγε] καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως χριστοῦ Ἰησοῦ τοῦ κυρίου μου· δι' ὃν τὰ πάντα ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα εἶναι, ἵνα χριστὸν κερδήσω,	and indeed I even count everything to be a loss by reason of the pre-eminence of knowledge of Christ Jesus my Lord, for whom I have suffered the loss of everything, and I count them dung in order that I may gain Christ,	μὲν οὖν, *indeed; rather (1)*, RP F1859=9/13 vs. μενοῦνγε, *indeed; rather (2)*, P1904 TR F1859=4/13 (Scrivener's bkmo). ═══ I count them ← *I count them to be*.
Phil 3:9	καὶ εὑρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ πίστεως χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει·	and that I may be found in him, not having my own righteousness which *is* from *the* law, but that *which is* through faith in Christ, the righteousness from God *based* on faith,	in Christ ← *of Christ*, which we take to be an objective genitive. Compare Rom 3:22.
Phil 3:10	τοῦ γνῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ, συμμορφούμενος τῷ θανάτῳ αὐτοῦ,	so as to know him and the power of his resurrection and the fellowship of his sufferings, being conformed to his death,	sufferings: compare Phil 1:29.
Phil 3:11	εἴ πως καταντήσω εἰς τὴν ἐξανάστασιν τῶν νεκρῶν.	if somehow I can attain to the out-resurrection of the dead.	out-resurrection (ἐξανάστασις: a word distinguished from the usual word for resurrection, ἀνάστασις). Compare Heb 11:35 (a better resurrection).
Phil 3:12	Οὐχ ὅτι ἤδη ἔλαβον, ἢ ἤδη τετελείωμαι· διώκω δέ, εἰ καὶ καταλάβω ἐφ' ᾧ καὶ κατελήφθην ὑπὸ τοῦ χριστοῦ Ἰησοῦ.	Not that I have already reached *it*, or have already reached perfection, but I pursue *it aspiring* to take hold of *that* for which I have been taken hold of by Christ Jesus.	*aspiring* to ← *if also that I may*, with a sense of *if only*.
Phil 3:13	Ἀδελφοί, ἐγὼ ἐμαυτὸν {RP-text TR: οὐ} [RP-marg P1904: οὔπω] λογίζομαι κατειληφέναι· ἓν δέ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος,	Brothers, I do {RP-text TR: not} [RP-marg P1904: not yet] consider myself to have taken hold, but one *thing I do*, forgetting the *things that are* behind, and forging ahead towards the *things that are* in front:	οὐ, *not*, RP-text TR F1859=9/14 vs. οὔπω, *not yet*, RP-marg P1904 F1859=5/14.
Phil 3:14	κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ ἐν χριστῷ Ἰησοῦ.	I press on expressly towards the prize of the calling *on* high of God in Christ Jesus.	expressly: or *designedly*; lit: *according to a mark / goal* (adverbial use of κατά, rather than *towards* as a synonym for πρός or εἰς).
Phil 3:15	Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν· καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει·	Let us therefore, inasmuch as *we are* perfect, have this frame of mind. However, if you take a different view of anything, God will reveal this to you too.	inasmuch as *we are* perfect ← *as many as (are) perfect*. We suggest that ὅσοι is best translated adverbially, *(to the degree of) as many / much as* → *inasmuch as*. Perfection not yet reached in v.12.
Phil 3:16	πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν κανόνι, τὸ αὐτὸ φρονεῖν.	But whatever *stage* we have reached, *let us* keep to the same line and hold to the same frame of mind.	
Phil 3:17	Συμμιμηταί μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτως περιπατοῦντας, καθὼς ἔχετε τύπον ἡμᾶς.	Be imitators together of me, brothers, and look to those *who* walk this way, as you have us *as* an example.	Be ← *Become*.
Phil 3:18	Πολλοὶ γὰρ περιπατοῦσιν, οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ χριστοῦ·	For many walk, *about* whom I have often told you, and now tell *you* weeping, *that they are* the enemies of the cross of Christ,	tell *you*: followed by an accusative eliding the infinitive, as in John 8:25.

Phil 3:19	ὧν τὸ τέλος ἀπώλεια, ὧν ὁ θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες.	whose end *is* loss, whose god *is* *their* belly, and whose glory *is* in their shame, who have in mind earthly *things*,	loss: see John 3:16.
Phil 3:20	Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα, κύριον Ἰησοῦν χριστόν·	for our citizenship is in *the* heavens, from where we also await a saviour, *the* Lord Jesus Christ,	where: we take the word οὗ as the relative adverb, *where*, as in Col 2:19, Matt 2:9, not as a relative pronoun.
Phil 3:21	ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, εἰς τὸ γενέσθαι αὐτὸ σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι {RP TR: ἑαυτῷ} [P1904: αὐτῷ] τὰ πάντα.	who will transform our lowly body, so that it becomes conformant to his glorious body according to the force by which he is also able to subdue everything to himself.	ἑαυτῷ, *to himself*, RP TR F1859=10/14 vs. αὐτῷ, *to him*, P1904 F1859=4/14 (Scrivener's b*fko). No difference in our English. lowly / glorious body ← *body of lowliness / glory*, Hebraic genitives.
Phil 4:1	Ὥστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτως στήκετε ἐν κυρίῳ, ἀγαπητοί.	So then, my brothers, beloved and longed for, my joy and crown, take this stand in *the* Lord, *my* beloved.	take this stand ← *stand thus*.
Phil 4:2	{RP P1904 E1624 S1894: Εὐοδίαν} [S1550: Εὐωδίαν] παρακαλῶ, καὶ Συντύχην παρακαλῶ, τὸ αὐτὸ φρονεῖν ἐν κυρίῳ.	I exhort Euodias and I exhort Syntyché to be of the same frame of mind in *the* Lord.	Εὐοδίαν, *Euodias (1)*, RP P1904 E1624 S1894 F1859=12/13 vs. Εὐωδίαν, *Euodias (2)*, S1550 F1859=1/13 (Scrivener's k). Euodias and Syntyché: feminine names.
Phil 4:3	{RP P1904: Ναί,} [TR: Καὶ] ἐρωτῶ καί σε, σύζυγε γνήσιε, συλλαμβάνου αὐταῖς, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι, μετὰ καὶ Κλήμεντος, καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.	{RP P1904: Yes,} [TR: And] I ask you too, *my* genuine yokefellow, help these *women* who strove with me in the gospel, with Clement also, and my other co-workers, whose names *are* in ***the*** **book of life**.	ναὶ, *yes*, RP P1904 F1859=12/13 vs. καὶ, *and*, TR F1859=1/13 (Scrivener's h). **Ps 69:29MT (Ps 69:28AV), Dan 12:1, Ex 32:32**. these *women* ← *them*. other ← *remaining*.
Phil 4:4	Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε.	Rejoice in *the* Lord always; again I will say *it*: rejoice.	
Phil 4:5	Τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. Ὁ κύριος ἐγγύς.	Let your equitableness be known to all men. The Lord *is* nearby.	
Phil 4:6	Μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωριζέσθω πρὸς τὸν θεόν.	Do not be anxious about anything, but let your requests in every *matter* be known to God in all prayer and supplication with thanksgiving.	
Phil 4:7	Καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν χριστῷ Ἰησοῦ.	And the peace of God, which surpasses all understanding, will guard your hearts and your thoughts in Christ Jesus.	
Phil 4:8	Τὸ λοιπόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἁγνά, ὅσα προσφιλῆ, ὅσα εὔφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε.	Finally, brothers, whatever is true, whatever *is* noble, whatever *is* right, whatever *is* pure, whatever *is* kindly, whatever *is* laudable – if *there is* any virtue, and if *there is* any praise: take account of these *things*.	whatever is ← *whatever (things) are* (throughout the verse). noble: or *revered, worthy of reverence*.
Phil 4:9	Ἃ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἴδετε ἐν ἐμοί, ταῦτα πράσσετε· καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.	And *the things* which you have learned and received and heard and seen in me, do, and the God of peace will be with you.	do ← *do these*.

Phil 4:10	Ἐχάρην δὲ ἐν κυρίῳ μεγάλως, ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ ἐφρονεῖτε, ἠκαιρεῖσθε δέ.	But I rejoiced in *the* Lord greatly because you have at last revived your thoughts on behalf of me. And on this *point*, you did consider *me*, but you lacked opportunity.	revived ← *sprouted up again*, perhaps transitive here; otherwise, intransitive followed by an accusative of respect. thoughts ← *thinking*, lit. *to think*.
Phil 4:11	Οὐχ ὅτι καθ' ὑστέρησιν λέγω· ἐγὼ γὰρ ἔμαθον, ἐν οἷς εἰμί, αὐτάρκης εἶναι.	Not that I speak from a lack *of anything*, for I have learned to be independent of *the circumstances* in which I find myself.	independent ← *self-sufficient*. AV differs somewhat *(content)*, so emotionally independent of circumstances. find myself ← *am*.
Phil 4:12	Οἶδα {RP P1904 S1894: καὶ} [S1550 E1624: δὲ] ταπεινοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσιν μεμύημαι καὶ χορτάζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι.	{RP P1904 S1894: And} [S1550 E1624: But] I know *what it means* to be brought low, and I also know *what it means* to have more than enough. In each and every *circumstance* I have learned the secret of both being fed and going hungry, and of having more than enough and of lacking *things*.	καὶ, *and*, RP P1904 S1894 F1859=9/13 vs. δὲ, *but*, S1550 E1624 F1859=4/13 (Scrivener's bdef). learned the secret ← *been initiated*.
Phil 4:13	Πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με χριστῷ.	I have strength for all *things* through Christ who empowers me.	
Phil 4:14	Πλὴν καλῶς ἐποιήσατε συγκοινωνήσαντές μου τῇ θλίψει.	But still, you have done well in sharing fellowship with *me* in my affliction.	
Phil 4:15	Οἴδατε δὲ καὶ ὑμεῖς, Φιλιππήσιοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνοι·	But you Philippians also know that in *the* beginning of the gospel, when I came out of Macedonia, no church contributed to me in settlement of debit and credit except you alone,	church: see Matt 16:18. contributed: AV differs, to modern ears at least *(communicated)*.
Phil 4:16	ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δὶς εἰς τὴν χρείαν μοι ἐπέμψατε.	for even in Thessalonica you more than once sent me *something* towards *my* needs.	more than once ← *both once and twice*.
Phil 4:17	Οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν.	Not that I seek a gift, but I seek fruit which *will* accrue to your account.	
Phil 4:18	Ἀπέχω δὲ πάντα καὶ περισσεύω· πεπλήρωμαι, δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὀσμὴν εὐωδίας, θυσίαν δεκτήν, εὐάρεστον τῷ θεῷ.	But I have received everything in full and have surplus. I have been fully supplied, having received via Epaphroditus the *things* from you, a sweet scent, an acceptable sacrifice, pleasing to God.	
Phil 4:19	Ὁ δὲ θεός μου πληρώσει πᾶσαν χρείαν ὑμῶν κατὰ τὸν πλοῦτον αὐτοῦ ἐν δόξῃ, ἐν χριστῷ Ἰησοῦ.	And my God will fully supply every need of yours according to his riches in glory in Christ Jesus.	
Phil 4:20	Τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.	Now to the God and father of ours *be* glory throughout the durations of the ages. Amen.	the God and father of ours: or *God and our father*, but we take *our* as probably spanning both nouns since the definite article is not repeated (Granville Sharp rule). throughout the durations of the ages ← *throughout the ages of the ages*.
Phil 4:21	Ἀσπάσασθε πάντα ἅγιον ἐν χριστῷ Ἰησοῦ. Ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί.	Greet every saint in Christ Jesus. The brothers with me greet you.	saint: see Matt 27:52.

Phil 4:22	Ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας.	All the saints greet you, but especially those of Caesar's household.	saints: see Matt 27:52.
Phil 4:23	Ἡ χάρις τοῦ κυρίου {RP P1904: - } [TR: ἡμῶν] Ἰησοῦ χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.	The grace of {RP P1904: the} [TR: our] Lord Jesus Christ *be* with you all. Amen.	ἡμῶν, *(of) our (Lord)*: absent in RP P1904 F1859=8/13 vs. present in TR F1859=5/13 (Scrivener's adfkl).
Col 1:1	Παῦλος ἀπόστολος Ἰησοῦ χριστοῦ διὰ θελήματος θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός,	*From* Paul, an apostle of Jesus Christ by *the* will of God, and Timothy *our* brother,	
Col 1:2	τοῖς ἐν {RP P1904 S1550: Κολασσαῖς} [E1624 S1894: Κολοσσαῖς] ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.	to the saints and faithful brothers in Christ in Colossae, grace to you, and peace from God our father and Lord, Jesus Christ.	Κολασσαῖς, *Colossae* (but spelled Colassae), RP P1904 S1550 F1859=10/14 vs. Κολοσσαῖς, *Colossae*, E1624 S1894 F1859=3/14 (Scrivener's efn) vs. another spelling, F1859=1/14 (Scrivener's d*). AV= *Colosse*. saints: see Matt 27:52. Lord: no article in the Greek. See Rom 1:7, showing why we repunctuate; AV differs.
Col 1:3	Εὐχαριστοῦμεν τῷ θεῷ καὶ πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, πάντοτε περὶ ὑμῶν προσευχόμενοι,	We give thanks to the God and father of our Lord Jesus Christ, praying for you always,	
Col 1:4	ἀκούσαντες τὴν πίστιν ὑμῶν ἐν χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους,	having heard of your faith in Christ Jesus and *your* love towards all the saints,	saints: see Matt 27:52.
Col 1:5	διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου,	because of the hope which *is* reserved for you in the heavenly *places*, which you have heard of before, in the word of truth of the gospel,	which *(second occurrence in verse)*: agrees with *hope*.
Col 1:6	τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ, καὶ ἔστιν καρποφορούμενον {RP-text P1904: καὶ αὐξανόμενον} [RP-marg TR: -], καθὼς καὶ ἐν ὑμῖν ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ·	which *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,	καὶ αὐξανόμενον, *and increasing*: present in RP-text P1904 VulgC VulgS SyrP F1859=4/13 (Scrivener's ahmo) vs. absent in RP-marg TR F1859=9/13. A disparity with RP-text, R=5:10. AV differs textually. bearing fruit: middle voice (*is bearing fruit for itself, has fruit borne*). It agrees with *gospel* here. In Col 1:10 the voice of the same verb is active and the word agrees with *you*.
Col 1:7	καθὼς καὶ ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὅς ἐστιν πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ χριστοῦ,	as you have also learned from Epaphras our beloved fellow servant, who is a faithful minister of Christ for your sakes,	
Col 1:8	ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι.	who also told us of your love in spirit.	told ← *showed, disclosed to*.
Col 1:9	Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας ἠκούσαμεν, οὐ παυόμεθα ὑπὲρ ὑμῶν προσευχόμενοι, καὶ αἰτούμενοι ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ,	On account of this, we too, from the day we heard *it*, do not cease praying for you and asking that you be filled with acknowledgment of his will in all wisdom and spiritual understanding,	

Col 1:10	περιπατῆσαι ὑμᾶς ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρέσκειαν, ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι εἰς τὴν ἐπίγνωσιν τοῦ θεοῦ·	that you should walk worthy of the Lord, so as *to be* pleasing in all *respects*, bearing fruit in every good work and growing in acknowledgment of God,	so as *to be* pleasing in all *respects* ← *to all pleasing* or *to all desire to please*. Punctuation: one could alternatively take *in every good work* with *to be pleasing*.
Col 1:11	ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ, εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς·	being empowered with all power according to his glorious might, with a view to all patience and longsuffering, with joy,	glorious might ← *might of glory*, a Hebraic genitive.
Col 1:12	εὐχαριστοῦντες τῷ {RP TR: - } [P1904: θεῷ καὶ] πατρὶ τῷ ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί,	giving thanks to {RP TR: the} [P1904: God and *the*] father, who *has* made us fit for the share of the inheritance of the saints in light,	θεῷ καὶ, *God and*: absent in RP TR VulgS F1859=8/13 vs. present in P1904 SyrP F1859=4/13 (Scrivener's bgko) vs. θεῷ, *God*, VulgC (without *and*) F1859=1/13 (Scrivener's m). saints: or *holy places*. See also Matt 27:52, Eph 2:19.
Col 1:13	ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ,	who has delivered us from the authority of darkness and has transferred *us* into the kingdom of his beloved son,	his beloved son ← *the son of his love*, a Hebraic genitive.
Col 1:14	ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν {RP-text P1904: - } [RP-marg TR: διὰ τοῦ αἵματος αὐτοῦ], τὴν ἄφεσιν τῶν ἁμαρτιῶν·	in whom we have redemption {RP-text P1904: - } [RP-marg TR: through his blood], the remission of sins,	διὰ τοῦ αἵματος αὐτοῦ, *(redemption) through his blood*: absent in RP-text P1904 HF-Mpt-text VulgS SyrP F1859=6/13 vs. present in RP-marg TR HF-Mpt-app VulgC F1859=7/13. [WP] claims 60% of manuscripts support the reading. A weak disparity with RP-text, R=7:8. AV differs textually. The ↴
Col 1:15	ὅς ἐστιν εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως·	who is *the* image of the invisible God, *the* firstborn of all creation,	↳ phrase *through his blood*, if absent in the original, is an importation from Eph 1:7. creation: AV differs *(creature)*.
Col 1:16	ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαί, εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται·	because everything was created by him – the *things* in the heavens and the *things* on earth, the visible *things* and the invisible *things*, whether thrones or dominions or realms or authorities – everything was created through him and for him.	earth ← *the earth*. was created *(second occurrence in verse)* ← *has been created*.
Col 1:17	καὶ αὐτός ἐστιν πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν.	Indeed he is before all *things*, and everything holds together by him,	
Col 1:18	Καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας· ὅς ἐστιν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων·	and he is the head of the body – the church; and he is *the* beginning, *the* firstborn from the dead, in order that he himself might become pre-eminent in all *matters*,	church: see Matt 16:18. beginning: see John 8:25.
Col 1:19	ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι,	for it was well-pleasing for all the fulness to dwell in him,	
Col 1:20	καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, δι' αὐτοῦ, εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ {RP: ἐπὶ} [P1904 TR: ἐν] τοῖς οὐρανοῖς.	and through him to reconcile all *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.	ἐπὶ, *on* (though we translate *in*), RP F1859=5/13 vs. ἐν, *in*, P1904 TR F1859=8/13. A disparity with RP, R=5:10. reconcile: see Eph 2:16. earth ← *the earth*.

Col 1:21	Καὶ ὑμᾶς ποτὲ ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς, νυνὶ δὲ ἀποκατήλλαξεν	You too, *who* were once alienated and hostile in *your* mind in evil works, he has now reconciled	
Col 1:22	ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου, παραστῆσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ·	in his body of flesh through death, to present you holy and unblemished and unimpeachable in his presence,	
Col 1:23	εἴγε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἑδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ τῇ κτίσει τῇ ὑπὸ τὸν οὐρανόν, οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος.	if, that is, you remain in the faith, founded and stable, and you *are* not moved from the hope of the gospel which you have heard, which *was* proclaimed in the whole of the creation under heaven, of which I Paul have become a minister.	that is: from the afformative -γε in εἴγε. the whole of the creation: AV differs *(every creature)*. of which: the antecedent is *the gospel*.
Col 1:24	{RP P1904 S1550 E1624: Νῦν} [S1894: Ὃς νῦν] χαίρω ἐν τοῖς {RP: παθήμασιν} [P1904 TR: παθήμασί μου] ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὅ ἐστιν ἡ ἐκκλησία·	I {RP P1904 S1550 E1624: - } [S1894: who] now rejoice in {RP: - } [P1904 TR: my] sufferings for your sakes, and I contribute *my share* to what *is* lacking among the tribulations of Christ, in my flesh, for the sake of his body, which is the church,	ὃς, *(I) who*: absent in RP P1904 S1550 E1624 F1859=13/13 vs. present in S1894 F1859=0/13. μου, *my (sufferings)*: absent in RP F1859=7/13 vs. present in P1904 TR F1859=6/13. A weak disparity with RP, R=7:8. among ← *of*. church: see Matt 16:18.
Col 1:25	ἧς ἐγενόμην ἐγὼ διάκονος, κατὰ τὴν οἰκονομίαν τοῦ θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς, πληρῶσαι τὸν λόγον τοῦ θεοῦ,	of which I have become a minister, according to the dispensation of God which *was* given to me for you, to fill the word of God –	minister: in the sense of *servant, one who supplies needs*. fill: or *fulfil*, but this epistle is about *fulness* rather than *fulfilment*.
Col 1:26	τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν· νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ,	the mystery which *was* hidden away from the ages and from the generations, but now has been made manifest to his saints,	saints: see Matt 27:52.
Col 1:27	οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι {RP: τί τὸ} [P1904 TR: τίς ὁ] πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὅς ἐστιν χριστὸς ἐν ὑμῖν, ἡ ἐλπὶς τῆς δόξης·	to whom God wished to make known what the richness *is* of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,	τί τὸ, *what the (richness is)* (neuter), RP F1859=8/13 vs. τίς ὁ, *what the (richness is)* (masculine), P1904 TR F1859=5/13 (Scrivener's bfhko). Nearly a disparity with RP, R=8:7. among ... in: the Greek same word in each case. Compare Matt 2:6, ἐν = among (the governmental towns). But compare also Eph 3:17 ἐν = in (your hearts). which: in RP the relative (ὅς) does ↴
Col 1:28	ὃν ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον, καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν χριστῷ Ἰησοῦ·	whom we proclaim, admonishing every man, and teaching every man in all wisdom, in order that we may present every man perfect in Christ Jesus,	↳ not agree with *richness* (τὸ πλοῦτος). This leaves RP with no concordant antecedent, so we assume the relative pronoun has been attracted to the gender of its complement (Christ) and has a generalizing antecedence. Compare Eph 3:13. P1904 TR could have *richness* as an antecedent.
Col 1:29	εἰς ὃ καὶ κοπιῶ, ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ, τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.	for which I also labour, striving according to his invigoration which invigorates me with power.	

Col 2:1	Θέλω γὰρ ὑμᾶς εἰδέναι ἡλίκον ἀγῶνα ἔχω περὶ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι οὐχ ἑωράκασιν τὸ πρόσωπόν μου ἐν σαρκί,	For I want you to know how great a struggle I have concerning you and those in Laodicea and all others who have not seen my face in *the* flesh,	all others who ← *as many as*.
Col 2:2	ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, συμβιβασθέντων ἐν ἀγάπῃ, καὶ εἰς πάντα πλοῦτον τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ θεοῦ καὶ πατρὸς καὶ τοῦ χριστοῦ,	*and I want* their hearts to be comforted, united in love, and *to be leading* to all *the* richness of the full assurance *which comes* with understanding, *leading on* to acknowledgment of the mystery of God and of *the* father and of Christ,	united ← *assembled*; compare Col 2:19. · *which comes* with ← *of*.
Col 2:3	ἐν ᾧ εἰσὶν πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι.	in whom all the treasures of wisdom and knowledge are hidden.	
Col 2:4	Τοῦτο δὲ λέγω, ἵνα μή τις ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ.	But I say this so that no-one should mislead you with persuasive arguments,	
Col 2:5	Εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμί, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν, καὶ τὸ στερέωμα τῆς εἰς χριστὸν πίστεως ὑμῶν.	for although I am absent in the flesh, yet in the spirit I am with you, rejoicing and observing your orderliness and the steadfastness of your faith in Christ.	
Col 2:6	Ὡς οὖν παρελάβετε τὸν χριστὸν Ἰησοῦν τὸν κύριον, ἐν αὐτῷ περιπατεῖτε,	Therefore, *just* as you have received Christ Jesus the Lord, *so* walk in him,	received: this word has connotations of *receiving as an ally, admitting into one's personal sphere*. · in him: compare the many occurrences of *in Christ*.
Col 2:7	ἐρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ, καὶ βεβαιούμενοι ἐν τῇ πίστει, καθὼς ἐδιδάχθητε, περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ.	being rooted and built up in him, and established in the faith as you have been taught, abounding in it with thanksgiving.	being rooted ... built up ← *having been rooted ... being built up*. · established: or *confirmed*, in the sense of *firmed up*, not in the sense of an ordinance.
Col 2:8	Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ οὐ κατὰ χριστόν·	Watch out that no-one carries you away through philosophy and vain deceit, according to the tradition of men, according to the rudiments of the world and not according to Christ,	carries you away: the word has connotations of *as plunderer's booty*.
Col 2:9	ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς,	for in him all the fulness of the Godhead dwells bodily,	
Col 2:10	καί ἐστε ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας·	and you are complete in him, who is the head of every realm and authority,	complete: or *filled, fulfilled*.
Col 2:11	ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος τῶν ἁμαρτιῶν τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ χριστοῦ,	in whom you have also been circumcised with a circumcision made without hands by the divesting of the sinful fleshly body by the circumcision of Christ,	sinful fleshly body ← *of the body of the sins of the flesh*, Hebraic genitives.
Col 2:12	συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι, ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ θεοῦ, τοῦ ἐγείραντος αὐτὸν ἐκ τῶν νεκρῶν.	being buried with him in baptism, by whom you were also jointly raised through faith in the exertion *of power* from God, who raised him from the dead.	buried: or *entombed* (and the Lord was put in a tomb). · by whom ← *in whom / which*, but used for the agent of the passive in Rom 14:14, 1 Cor 6:2, Col 1:16. · from ← *of*.

Col 2:13	Καὶ ὑμᾶς, νεκροὺς ὄντας ἐν τοῖς παραπτώμασιν καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, {RP P1904 S1894: συνεζῳοποίησεν} [S1550 E1624: συνεζωποίησεν] {RP P1904: ὑμᾶς} [TR: -] σὺν αὐτῷ, χαρισάμενος {RP P1904 S1550: ἡμῖν} [E1624 S1894: ὑμῖν] πάντα τὰ παραπτώματα,	And {RP P1904: *as for*} [TR: -] you, *who* were dead in the transgressions and the uncircumcision of your flesh, he jointly made {RP P1904: you} [TR: -] alive with him, having forgiven {RP P1904 S1550: us} [E1624 S1894: you] all of {RP P1904 S1550: *our*} [E1624 S1894: *your*] transgressions,	συνεζῳοποίησεν, *he made alive (1)*, RP P1904 S1894 F1859=12/13 vs. συνεζωποίησεν, *he made alive (2)*, S1550 E1624 F1859=0/13 vs. another spelling, F1859=1/13 (Scrivener's f). Scrivener (1859) marks S1550 E1624 as *in error*. ὑμᾶς, *(he made) you (alive)*: present in RP P1904 F1859=7/14 vs. absent in TR F1859=2/14 (Scrivener's bc) vs. ἡμᾶς, F1859=5/14. ἡμῖν, *(forgiven) us*, RP P1904 S1550 F1859=9/14 vs. ὑμῖν, *(forgiven) you*, E1624 S1894 F1859=5/14 (Scrivener's a*cdem). AV differs textually. in the transgressions: unlike ↴ uncircumcision: see Rom 2:25.
Col 2:14	ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν· καὶ αὐτὸ {RP TR: ἦρκεν} [P1904: ἦρεν] ἐκ τοῦ μέσου, προσηλώσας αὐτὸ τῷ σταυρῷ·	having blotted out the writing *attesting* to ordinances, which *was* against us, which was in opposition to us and which he {RP TR: has removed} [P1904: removed] from *our* midst, having nailed it to the cross.	↳ Rom 6:2, Rom 6:11, Eph 2:1, Eph 2:5, we have ἐν, *in*, here. It is present in RP P1904 TR VulgC VulgS SyrP F1859=8/13 vs. absent in F1859=5/13 [WP]. An examination of ↴ ἦρκεν, *has removed*, RP TR F1859=6/13 vs. ἦρεν, *removed*, P1904 F1859=7/13. A weak disparity with RP, R=7:8. writing ← *handwriting*.
Col 2:15	ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας, ἐδειγμάτισεν ἐν παρρησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ.	Having stripped the realms and the authorities, he made an example *of them* openly, *and* he triumphed over them by *means of* it.	↳ almost all manuscripts gives 319:272 in favour of *in*; see our study. We take ἐν as genuine and relate ὄντας to the time frame of the main verb συνεζῳοποίησεν, aorist, giving *(who) were*. It is conceivable that the ἐν simply intensifies the dative, as in 1 Cor 14:11 *(to me)*. it: i.e. *the cross*.
Col 2:16	Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει, ἢ ἐν μέρει ἑορτῆς ἢ νουμηνίας ἢ σαββάτων·	So let no-one judge you in food or in drink or in partaking of a festival or of a new moon *celebration* or of Sabbaths,	partaking ← *part*. new moon: or *new month*. Sabbaths ← perhaps standing for *High Sabbath*.
Col 2:17	ἅ ἐστιν σκιὰ τῶν μελλόντων, τὸ δὲ σῶμα {RP P1904: - } [TR: τοῦ] χριστοῦ.	which are a shadow of *things* to come, whereas the reality *belongs* to Christ.	τοῦ, *of the (Christ)* (but we translate *Christ*): absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's m). reality ← *body, substance* (in contrast to a shadow). *belongs* to ← *(is) of*.
Col 2:18	Μηδεὶς ὑμᾶς καταβραβευέτω θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ μὴ ἑώρακεν ἐμβατεύων, εἰκῇ φυσιούμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ,	Let no-one defraud you of your prize, while he exercises his will in humility and worshipping of angels, intruding into *things* which he has not seen, vainly puffed up by his fleshly mind,	his fleshly mind ← *the mind of his flesh*, a Hebraic genitive.

Col 2:19	καὶ οὐ κρατῶν τὴν κεφαλήν, ἐξ οὗ πᾶν τὸ σῶμα, διὰ τῶν ἁφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβαζόμενον, αὔξει τὴν αὔξησιν τοῦ θεοῦ.	and not holding onto the head, from where the whole body, supplied and united by joints and bands, grows *with* growth from God.	Many words in this verse also in Eph 4:16. united ← *assembled*; compare Col 2:2. from ← *of*.
Col 2:20	Εἰ {RP: - } [P1904 TR: οὖν] ἀπεθάνετε σὺν {RP: - } [P1904 TR: τῷ] χριστῷ, ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε,	{RP: If} [P1904 TR: If, therefore,] you have died with Christ to the rudiments of the world, why, as *though* living in *the* world, are you imposed upon with ordinances?	οὖν, *therefore*: absent in RP VulgS F1859=2/13 (Scrivener's dk) vs. present in P1904 TR VulgC SyrP F1859=11/13. A strong disparity with RP, R=2:13. τῷ, *(died with) the (Christ)*: absent in RP F1859=12/13 vs. present in P1904 TR F1859=1/13 (Scrivener's k). A case of collusion between P1904 and TR? to ← *away from*.
Col 2:21	Μὴ ἅψῃ, μηδὲ γεύσῃ, μηδὲ θίγῃς -	– "Do not touch, and do not taste, and do not handle",	
Col 2:22	ἅ ἐστιν πάντα εἰς φθορὰν τῇ ἀποχρήσει - κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων;	which are all *destined* for decay with falling into disuse, *these being* after the commandments and teachings of men,	
Col 2:23	Ἅτινά ἐστιν λόγον μὲν ἔχοντα σοφίας ἐν {RP TR: ἐθελοθρησκείᾳ} [P1904: ἐθελοθρησκίᾳ] καὶ ταπεινοφροσύνῃ καὶ ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινὶ πρὸς πλησμονὴν τῆς σαρκός.	which indeed have a reputation for wisdom in self-willed worship and humility and austerity of *the* body, *but* not of any value for satisfying the flesh.	ἐθελοθρησκείᾳ, *self-willed worship (1)*, RP TR F1859=10/13 vs. ἐθελοθρησκίᾳ, *self-willed worship (2)*, P1904 F1859=3/13 (Scrivener's egl). not of any value for satisfying the flesh: perhaps supply *being*, giving *not of any value, (being) for satisfying the flesh*.
Col 3:1	Εἰ οὖν συνηγέρθητε τῷ χριστῷ, τὰ ἄνω ζητεῖτε, οὗ ὁ χριστός ἐστιν ἐν δεξιᾷ τοῦ θεοῦ καθήμενος.	If, then, you have been raised with Christ, seek the *things* above, where Christ is, seated on *the* right *hand* of God.	
Col 3:2	Τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς.	Set your mind on the *things* above, not on the *things* on the earth,	
Col 3:3	Ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ χριστῷ ἐν τῷ θεῷ.	for you have died, and your life has been hidden with Christ in God.	
Col 3:4	Ὅταν ὁ χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.	When Christ, *who is* our life, is manifested, then you also will be manifested with him in glory.	
Col 3:5	Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακήν, καὶ τὴν πλεονεξίαν, ἥτις ἐστὶν {RP TR: εἰδωλολατρεία} [P1904: εἰδωλολατρία],	So mortify your members which *are* on the earth: fornication, uncleanness, passion, evil desire, and fraud, which is idolatry,	εἰδωλολατρεία, *idolatry (1)*, RP TR F1859=6/14 vs. εἰδωλολατρία, *idolatry (2)*, P1904 F1859=7/14 vs. another spelling, F1859=1/14 (Scrivener's d*). A weak disparity with RP, R=7:8. fraud: or *covetousness, greed*. See 1 Cor 5:10.
Col 3:6	δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας·	on account of which the wrath of God comes on the sons of disobedience,	
Col 3:7	ἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε, ὅτε ἐζῆτε ἐν αὐτοῖς.	in which you once walked, when you lived in *the way of* them,	in which (ref. the items in Col 3:5): or *among whom* (ref. sons of disobedience). in *the way of* them: or *among them*.

Col 3:8	Νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργήν, θυμόν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν·	but now, you too, put all *these* aside: anger, rage, evil, blasphemy *and* obscenity from your mouth.	
Col 3:9	μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ,	Do not lie to one another, having taken off the old man with his practices,	
Col 3:10	καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν·	and having put on the new *man*, who *is* renewed, *leading* to knowledge in accordance with the image of him *who* created him,	knowledge: or *acknowledgment*.
Col 3:11	ὅπου οὐκ ἔνι Ἕλλην καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος· ἀλλὰ τὰ πάντα καὶ ἐν πᾶσιν χριστός.	where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, slave *nor* free *man*, but Christ, *who is* all and in all.	uncircumcision ← *foreskin*.
Col 3:12	Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ θεοῦ, ἅγιοι καὶ ἠγαπημένοι, σπλάγχνα {RP-text P1904: οἰκτιρμοῦ} [RP-marg TR: οἰκτιρμῶν], χρηστότητα, ταπεινοφροσύνην, πρᾳότητα, μακροθυμίαν·	Put on, therefore, as the elect of God, holy and beloved, compassionate feelings, kindness, humility, meekness, longsuffering,	οἰκτιρμοῦ, *of compassion*, RP-text P1904 F1859=8/13 (one misspelled) vs. οἰκτιρμῶν, *of compassions*, RP-marg TR F1859=5/13. compassionate feelings ← *bowels of compassion*.
Col 3:13	ἀνεχόμενοι ἀλλήλων, καὶ χαριζόμενοι ἑαυτοῖς, ἐάν τις πρός τινα ἔχῃ μομφήν· καθὼς καὶ ὁ χριστὸς ἐχαρίσατο ὑμῖν, οὕτως καὶ ὑμεῖς·	bearing up with each other, and forgiving one another if anyone has a complaint against anyone. And as Christ also has forgiven you, so also *you should do*.	one another ← *yourselves*, but this is the reflexive pronoun for the reciprocal.
Col 3:14	ἐπὶ πᾶσιν δὲ τούτοις τὴν ἀγάπην, ἥτις ἐστὶν σύνδεσμος τῆς τελειότητος.	But above all these *things*, *put on* love, which is *the* bond of perfection,	bond ← *joint bond*.
Col 3:15	Καὶ ἡ εἰρήνη τοῦ θεοῦ βραβευέτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἑνὶ σώματι· καὶ εὐχάριστοι γίνεσθε.	and may the peace of God preside in your hearts, to which you have also been called in one body. And do be thankful.	be ← *become*.
Col 3:16	Ὁ λόγος τοῦ χριστοῦ ἐνοικείτω ἐν ὑμῖν πλουσίως ἐν πάσῃ σοφίᾳ· διδάσκοντες καὶ νουθετοῦντες ἑαυτούς, ψαλμοῖς, καὶ ὕμνοις, καὶ ᾠδαῖς πνευματικαῖς, ἐν χάριτι ᾄδοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ.	May the word of Christ dwell in you richly, in all wisdom, as you teach and admonish each other in psalms and hymns and spiritual songs, singing with grace in your heart to the Lord.	each other ← *yourselves*, but this is the reflexive pronoun for the reciprocal, as in Col 3:13.
Col 3:17	Καὶ πᾶν ὅ τι ἂν ποιῆτε, ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ καὶ πατρὶ δι' αὐτοῦ.	Also, everything you do, in word or deed, *do it* all in *the* name of *the* Lord Jesus, giving thanks to God and *the* father through him.	everything ← *everything whatever thing (it might be)*.
Col 3:18	Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς {RP TR: ἰδίοις} [P1904: -] ἀνδράσιν, ὡς ἀνῆκεν ἐν κυρίῳ.	Wives, submit to your {RP TR: own} [P1904: -] husbands, as is fitting in *the* Lord.	ἰδίοις, *own*: present in RP TR F1859=10/14 vs. absent in P1904 F1859=4/14 (Scrivener's cd*ek).
Col 3:19	Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καὶ μὴ πικραίνεσθε πρὸς αὐτάς.	Husbands, love *your* wives and do not be bitter towards them.	
Col 3:20	Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν κατὰ πάντα· τοῦτο γάρ ἐστιν εὐάρεστον {RP: ἐν} [P1904 TR: τῷ] κυρίῳ.	Children, obey *your* parents in everything, for this is pleasing {RP: with *the*} [P1904 TR: to the] Lord.	ἐν, *in; with*, RP F1859=7/13 vs. τῷ, *to the*, P1904 TR F1859=6/13 (Scrivener's acdhko). A weak disparity with RP, R=7:8.
Col 3:21	Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν.	Fathers, do not provoke your children, so that they do not become disheartened.	

Col 3:22	Οἱ δοῦλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν {RP TR: ὀφθαλμοδουλείαις} [P1904: ὀφθαλμοδουλίαις] ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἁπλότητι καρδίας, φοβούμενοι τὸν θεόν·	Servants, obey *your* masters according to *the* flesh in everything, not in eye-service, as men-pleasers, but in single-mindedness, fearing God,	ὀφθαλμοδουλείαις, *eye-service (1)*, RP TR F1859=7/14 vs. ὀφθαλμοδουλίαις, *eye-service (2)*, P1904 F1859=6/14 vs. ὀφθαλμοδουλείαι, F1859=1/14 (Scrivener's k). Nearly a disparity with RP, R=8:7. Servants: or *Slaves*. single-mindedness ← *singleness of heart*.
Col 3:23	καὶ πᾶν ὅ τι ἐὰν ποιῆτε, ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις·	and whatever you do, do *it* wholeheartedly, as to the Lord, and not to men,	wholeheartedly ← *out of the soul*.
Col 3:24	εἰδότες ὅτι ἀπὸ κυρίου {RP: λήψεσθε} [P1904 TR: ἀπολήψεσθε] τὴν ἀνταπόδοσιν τῆς κληρονομίας· τῷ γὰρ κυρίῳ χριστῷ δουλεύετε.	knowing that you will {RP: receive} [P1904 TR: receive back] from *the* Lord the reward of the inheritance, for you serve the Lord Christ,	λήψεσθε, *you will receive*, RP F1859=8/14 vs. ἀπολήψεσθε, *you will receive back*, P1904 TR F1859=5/14 vs. ἀπολήψασθε, *you will receive back* (misspelled future?), F1859=1/14 (Scrivener's d). Nearly a disparity with RP, R=8:7.
Col 3:25	Ὁ δὲ ἀδικῶν κομιεῖται ὃ ἠδίκησεν· καὶ οὐκ ἔστιν προσωπολημψία.	but he *who* does wrong will be requited for what he has done wrong, and there is no partiality.	
Col 4:1	Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν οὐρανοῖς.	Masters, render to your servants that *which is* just and fair, knowing that you too have a master in *the* heavens.	servants: or *slaves*.
Col 4:2	Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ·	Persevere in prayer, being watchful in it with thanksgiving,	
Col 4:3	προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον τοῦ χριστοῦ, δι' ὃ καὶ δέδεμαι·	praying together for us too, that God may open to us a door for the word, *for me* to speak *of* the mystery of Christ, on account of which I am also bound,	am ← *have been*.
Col 4:4	ἵνα φανερώσω αὐτό, ὡς δεῖ με λαλῆσαι.	that I may make it manifest as I ought to speak.	
Col 4:5	Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι.	Walk in wisdom with respect to those outside, taking advantage of the opportunity.	taking advantage of the opportunity ← *buying up the season*.
Col 4:6	Ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ἠρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἑνὶ ἑκάστῳ ἀποκρίνεσθαι.	*Let* your speech always *be* with grace, seasoned with salt, so that you may know how to answer each *person*.	
Col 4:7	Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικός, ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος ἐν κυρίῳ·	Tychicus the beloved brother and faithful minister and fellow servant in *the* Lord will make all my *affairs* known to you,	minister: in the sense of *servant, one who supplies needs*.
Col 4:8	ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῷ τὰ περὶ ὑμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν·	whom I have sent to you for this very *purpose*: that he may know your *circumstances* and encourage your hearts,	
Col 4:9	σὺν Ὀνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν. Πάντα ὑμῖν γνωριοῦσιν τὰ ὧδε.	with Onesimus the faithful and beloved brother who is *one* of you. They will make all the *things going on* here known to you.	

Col 4:10	Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβᾳ, περὶ οὗ ἐλάβετε ἐντολάς - ἐὰν ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν·	Aristarchus my fellow prisoner greets you, as *does* Mark the cousin of Barnabas concerning whom you have received instructions. If he comes to you, receive him,	prisoner ← *captive*.
Col 4:11	καὶ Ἰησοῦς ὁ λεγόμενος Ἰοῦστος, οἱ ὄντες ἐκ περιτομῆς· οὗτοι μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία.	and Jesus who *is* called Justus, these being of *the* circumcision; only these *are my* fellow workers for the kingdom of God, who have become a consolation to me.	
Col 4:12	Ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δοῦλος χριστοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα στῆτε τέλειοι καὶ πεπληρωμένοι ἐν παντὶ θελήματι τοῦ θεοῦ.	Epaphras, who *is one* of you, a servant of Christ, greets you, always contending for your sakes in prayers, so that you may stand perfect and fulfilled in all *the* will of God,	fulfilled: or, with AV, *complete*. See Col 2:10.
Col 4:13	Μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει ζῆλον πολὺν ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει.	for I bear him witness that he has a great zeal for you, and for those in Laodicea and for those in Hierapolis.	
Col 4:14	Ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρὸς ὁ ἀγαπητός, καὶ Δημᾶς.	Luke the beloved doctor greets you, as *does* Demas.	
Col 4:15	Ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελφούς, καὶ Νυμφᾶν, καὶ τὴν κατ' οἶκον αὐτοῦ ἐκκλησίαν.	Greet the brothers in Laodicea and Nymphas and the church at his house,	church: see Matt 16:18.
Col 4:16	Καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῖν ἡ ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ {RP: Λαοδικαίων} [P1904 TR: Λαοδικέων] ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνῶτε.	and when 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,	Λαοδικαίων, *of the Laodiceans (1)*, RP F1859=3/13 (Scrivener's fgn) vs. Λαοδικέων, *of the Laodiceans (2)*, P1904 TR F1859=10/13. A strong disparity with RP, R=3:12. this ← *the*. arrange ← *do*. church: see Matt 16:18.
Col 4:17	Καὶ εἴπατε Ἀρχίππῳ, Βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν κυρίῳ, ἵνα αὐτὴν πληροῖς.	and say to Archippus, "See to the ministry which you received in *the* Lord – that you fulfil it."	in: perhaps covering *in the sphere / service / power of*.
Col 4:18	Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. Μνημονεύετέ μου τῶν δεσμῶν. Ἡ χάρις μεθ' ὑμῶν. Ἀμήν.	The greeting of Paul in my own handwriting. Remember my bonds. Grace *be* with you. Amen.	my own handwriting ← *my own hand*. Paul, having poor eyesight, used a scribe, but he wrote the greeting himself. See Gal 6:11 and the note there.
1 Thes 1:1	Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρί, καὶ κυρίῳ Ἰησοῦ χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.	*From* Paul and Sylvanus and Timothy, to the church of *the* Thessalonians in God *the* father and Lord, Jesus Christ, grace to you, and peace from God our father and Lord, Jesus Christ.	church: see Matt 16:18. Lord *(2x)*: no article in the Greek. See Rom 1:7, showing why we repunctuate; AV differs.
1 Thes 1:2	Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν, μνείαν ὑμῶν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν,	We constantly thank God for all of you, making mention of you on *the occasions of* our prayers,	
1 Thes 1:3	ἀδιαλείπτως μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως, καὶ τοῦ κόπου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν·	as we continually remember your work of faith, and labour of love, and patience for the hope of our Lord Jesus Christ before our God and Father,	for ← *of*.

1 Thes 1:4	εἰδότες, ἀδελφοὶ ἠγαπημένοι ὑπὸ θεοῦ, τὴν ἐκλογὴν ὑμῶν·	knowing, brothers, *you who are* loved by God, your election,	*who are* loved ← *having been loved*. AV differs in word association *(your election of God)*.
1 Thes 1:5	ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει, καὶ ἐν πνεύματι ἁγίῳ, καὶ ἐν πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἷοι ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς.	because our gospel did not come to you in word alone, but rather in power and in holy spirit, and with much conviction, knowing as *you do* what kind of *people* we were among you for your sakes.	
1 Thes 1:6	Καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου,	Then you became imitators of us and of the Lord, having received the word in great tribulation with joy derived from holy spirit,	derived from ← *of* (subjective genitive).
1 Thes 1:7	ὥστε γενέσθαι ὑμᾶς τύπους πᾶσιν τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ {RP TR: - } [P1904: ἐν] τῇ Ἀχαΐᾳ.	the result being that you became examples to all those in Macedonia and {RP TR: - } [P1904: in] Achaea who believe.	ἐν, *in*: absent in RP TR F1859=12/13 vs. present in P1904 F1859=1/13 (Scrivener's k). the result being that ← *so that*.
1 Thes 1:8	Ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ {RP P1904: ἐν τῇ} [TR: -] Ἀχαΐᾳ, ἀλλὰ καὶ ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς τὸν θεὸν ἐξελήλυθεν, ὥστε μὴ χρείαν ἡμᾶς ἔχειν λαλεῖν τι.	For the word of the Lord has been blazed abroad by you, not only in Macedonia and {RP P1904: in} [TR: -] Achaea, but your faith towards God has also spread everywhere, so that we don't need to make any comment,	ἐν τῇ, *in the*: present in RP P1904 F1859=8/13 vs. absent in TR F1859=2/13 (Scrivener's cm) vs. τῇ, *the*, F1859=3/13 (Scrivener's fko). has been blazed abroad ← *has been sounded out*. by ← *from*. spread ← *gone out*. make any comment ← *say anything*.
1 Thes 1:9	Αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὁποίαν εἴσοδον {RP P1904 S1894: ἔσχομεν} [S1550 E1624: ἔχομεν] πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων, δουλεύειν θεῷ ζῶντι καὶ ἀληθινῷ,	for they themselves report back about us on what kind of approach we {RP P1904 S1894: took} [S1550 E1624: take] with you, and how you turned to God from the idols, to serve *the* living and true God,	ἔσχομεν, *we had*, RP P1904 S1894 F1859=13/13 vs. ἔχομεν, *we have*, S1550 E1624 F1859=0/13. with ← *towards*.
1 Thes 1:10	καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἤγειρεν ἐκ {RP P1904: τῶν} [TR: -] νεκρῶν, Ἰησοῦν, τὸν ῥυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.	and to await his son from the heavens, whom he raised from {RP P1904: the} [TR: *the*] dead, Jesus, who saves us from the coming wrath.	τῶν, *(from) the (dead)*: present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13.
1 Thes 2:1	Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν·	For you yourselves know, brothers, our approach with you – that it has not been *in* vain –	with ← *towards*.
1 Thes 2:2	ἀλλὰ {RP P1904: - } [TR: καὶ] προπαθόντες καὶ ὑβρισθέντες, καθὼς οἴδατε, ἐν Φιλίπποις, ἐπαρρησιασάμεθα ἐν τῷ θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ ἐν πολλῷ ἀγῶνι.	but, although we had {RP P1904: - } [TR: both] suffered before and had been spitefully treated, as you know, in Philippi, we spoke out frankly in our God, so as to propound to you the gospel of God, amid much opposition.	καὶ, *and*: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. although: concessive use of the participle. opposition: or *struggling*.
1 Thes 2:3	Ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, οὔτε ἐν δόλῳ·	For our appeal *did* not *stem* from error or from uncleanness, nor *was it* in deceit,	

1 Thes 2:4	ἀλλὰ καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, οὕτως λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ τῷ θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν.	but *it is* according to how we have been approved of by God to be entrusted with the gospel that we speak, not in pleasing men, but God, who tests our hearts.	in ← *as*. tests: with a view to approval or disapproval. The same root word as for *approved* above.
1 Thes 2:5	Οὔτε γάρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε, οὔτε ἐν προφάσει πλεονεξίας· θεὸς μάρτυς·	For neither were we at any time *involved* in a word of flattery, as you know, nor in a pretext for greed – God *is* a witness –	greed: or *fraudulence*. See 1 Cor 5:10.
1 Thes 2:6	οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε {RP P1904: ἀπὸ} [TR: ἀπ'] ἄλλων, δυνάμενοι ἐν βάρει εἶναι, ὡς χριστοῦ ἀπόστολοι,	nor *did* we seek glory from men, either from you, or from others, since as apostles of Christ we could have behaved with gravity,	ἀπὸ, *from* (unapocopated), RP P1904 F1859=12/13 vs. ἀπ', *from* (apocopated), TR F1859=1/13 (Scrivener's m). since: causal use of the participle. behaved ← *been*.
1 Thes 2:7	ἀλλ' ἐγενήθημεν ἤπιοι ἐν μέσῳ ὑμῶν ὡς ἂν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα·	but we were gentle *when* in your company, as a nursing-mother would cherish her own children.	company ← *midst*.
1 Thes 2:8	οὕτως, {RP P1904: ὁμειρόμενοι} [TR: ἱμειρόμενοι] ὑμῶν, εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς, διότι ἀγαπητοὶ ἡμῖν γεγένησθε.	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.	ὁμειρόμενοι, *longing for* (non-classical form), RP P1904 F1859=4/13 (Scrivener's demn) vs. ἱμειρόμενοι, *longing for* (classical form), TR F1859=6/13 vs. other spellings similar to ὁμειρόμενοι, F1859=2/13 (Scrivener's kf) vs. other spellings similar to ἱμειρόμενοι, F1859=1/13 (Scrivener's c). A weak disparity with RP, R=5:7 (or, less rigorously, R=7:8). selves ← *souls*.
1 Thes 2:9	Μνημονεύετε γάρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς γὰρ καὶ ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν, ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ.	For you remember, brothers, our labour and toil, for we worked night and day so as not to burden any of you when we proclaimed the gospel of God to you.	We have inverted the function of the main verb (ἐκηρύξαμεν) and subordinate participle (ἐργαζόμενοι) for the sake of the English. any: singular.
1 Thes 2:10	Ὑμεῖς μάρτυρες καὶ ὁ θεός, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν·	You *are* witnesses, and God *too*, how devoutly and justly and blamelessly we behaved towards you who believe,	devoutly ← *sacredly*, but also *devoutly* when applied to persons. behaved towards ← *became to*.
1 Thes 2:11	καθάπερ οἴδατε ὡς ἕνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι	as you know: how we encouraged and comforted you, each one of you, as a father his own children,	
1 Thes 2:12	καὶ {RP P1904: μαρτυρόμενοι} [TR: μαρτυρούμενοι], ¶ εἰς τὸ περιπατῆσαι ὑμᾶς ἀξίως τοῦ θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.	and *how* we {RP P1904: urged} [TR: were borne witness to] ¶ that you should walk worthy of God, who called you into his own kingdom and glory.	¶ **Verse division:** in AV numbering, 2 Thes 2:12 begins here. μαρτυρόμενοι, *urging*, RP P1904 F1859=10/14 vs. μαρτυρούμενοι, *being borne witness to*, TR F1859=4/14 (Scrivener's ahl*m).

1 Thes 2:13	Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ θεοῦ, ἐδέξασθε οὐ λόγον ἀνθρώπων, ἀλλὰ καθώς ἐστιν ἀληθῶς, λόγον θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν.	On account of this, we also thank God continually, because when you received *the* reported word of God from us, you accepted *it* not *as the* word of men, but as it truly is, *the* word of God, who is also active in you who believe.	reported word ← *word of report*, a Hebraic genitive.
1 Thes 2:14	Ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν χριστῷ Ἰησοῦ· ὅτι {RP P1904: τὰ αὐτὰ} [TR: ταὐτὰ] ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων,	For you became imitators, brothers, of the churches of God which are in Judaea in Christ Jesus, in that you too suffered the same *things done* by *people* of your own community, *just* as they for their part *suffered things done* by the Jews,	τὰ αὐτὰ, *the same* (without crasis), RP P1904 F1859=13/13 vs. ταὐτὰ, *the same* (with crasis), TR F1859=0/13. The coronis on ταὐτὰ is omitted in TBS-TR. churches: see Matt 16:18. community ← *tribe-in-common*. for their part ← *also*. Jews: see John 5:16, and note that Gentiles and Jews are equally culpable in this verse.
1 Thes 2:15	τῶν καὶ τὸν κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς ἰδίους προφήτας, καὶ {RP P1904 E1624 S1894: ἡμᾶς} [S1550: ὑμᾶς] ἐκδιωξάντων, καὶ θεῷ μὴ ἀρεσκόντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων,	who also killed the Lord Jesus and their own prophets, and *who* drove {RP P1904 E1624 S1894: us} [S1550: you] out, and *who do* not please God, and *who are* opposed to all men,	ἡμᾶς, *us*, RP P1904 E1624 S1894 F1859=13/13 vs. ὑμᾶς, *you*, S1550 F1859=0/13. Four views of the crucifixion: • God did not spare his own son, Rom 8:32. • Christ laid down his life, John 10:17. • Gentile responsibility, Mark 15:15. • Jewish responsibility, this verse. Two views of the ↴
1 Thes 2:16	κωλυόντων ἡμᾶς τοῖς ἔθνεσιν λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας πάντοτε· ἔφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.	preventing us from speaking to the Gentiles in order that they might be saved, so that *they* constantly bring their sins to completion; indeed wrath has come upon them in *the* end.	↳ resurrection: • I [Christ] lay down my life, so that I may take it up again, John 10:17. • But God raised him [Christ] from the dead, Acts 13:30. wrath: or *the wrath*. The Greek definite article is normally used with abstract nouns whether logically determined or not.
1 Thes 2:17	Ἡμεῖς δέ, ἀδελφοί, {RP P1904 S1550 S1894: ἀπορφανισθέντες} [E1624: ἀποφανισθέντες] ἀφ' ὑμῶν πρὸς καιρὸν ὥρας, προσώπῳ οὐ καρδίᾳ, περισσοτέρως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ·	But we, brothers, having been bereft of you for a short time, in presence, not in heart, endeavoured most strenuously to see your face, with much longing,	ἀπορφανισθέντες, *bereft*, RP P1904 S1550 S1894 F1859=13/13 (incl. c*(tacite)*) vs. ἀποφανισθέντες, *bereft* (misspelled), E1624 F1859=0/13. On *tacite*, see Acts 6:3. for a short time ← *to a season of an hour*. most strenuously ← *more extraordinarily*, Greek comparative for superlative.
1 Thes 2:18	διὸ ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ ἅπαξ καὶ δίς, καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς.	which *is* why we wished to come to you, *that is*, me, Paul, more than once, but Satan hindered us.	which *is* why ← *on account of which*. more than once ← *both once and twice*.

1 Thes 2:19	Τίς γὰρ ἡμῶν ἐλπὶς ἢ χαρὰ ἢ στέφανος καυχήσεως; Ἢ οὐχὶ καὶ ὑμεῖς, ἔμπροσθεν 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?	χριστοῦ, *Christ*: absent in RP F1859=4/13 (Scrivener's dehl) vs. present in P1904 TR F1859=9/13. A disparity with RP, R=4:11. AV differs textually. ═══ *Is* it anything but ← *Or not also*.
1 Thes 2:20	Ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ {RP TR: ἡ} [P1904: -] χαρά.	For you are our glory and joy.	ἡ, *the (joy)*: present in RP TR F1859=13/13 vs. absent in P1904 F1859=0/13.
1 Thes 3:1	Διὸ μηκέτι στέγοντες, εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι,	So when we *could* no longer endure, we agreed to be left in Athens alone,	
1 Thes 3:2	καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν καὶ διάκονον τοῦ θεοῦ καὶ συνεργὸν ἡμῶν ἐν τῷ εὐαγγελίῳ τοῦ χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι ὑμᾶς περὶ τῆς πίστεως ὑμῶν,	and we sent Timothy our brother and servant of God and our co-worker in the gospel of Christ, in order to strengthen you and encourage you concerning your faith,	
1 Thes 3:3	{RP P1904: τὸ} [TR: τῷ] μηδένα σαίνεσθαι ἐν ταῖς θλίψεσιν ταύταις· αὐτοὶ γὰρ οἴδατε ὅτι εἰς τοῦτο κείμεθα.	so that no-one should be disturbed by these afflictions. After all, you yourselves know that this *is what* we are destined for.	τὸ, *that* (nominative article before infinitive), RP P1904 F1859=10/14 vs. τῷ, *for that* (dative article before infinitive), TR F1859=2/14 (Scrivener's ac) vs. other readings, F1859=2/14 (Scrivener's b*l). ═══ this *is what* we are destined for ← *for this we are destined*.
1 Thes 3:4	Καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἴδατε.	For indeed, when we were with you, we would tell you in advance that we would be afflicted, as it duly turned out, which you know.	duly ← *also*.
1 Thes 3:5	Διὰ τοῦτο κἀγώ, μηκέτι στέγων, ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μήπως ἐπείρασεν ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν.	This *is* why when I could no longer endure either, I sent *inquirers* to find out *about* your faith, *as to* whether the tempter has tempted you, and our toil had been in vain.	This *is* why ← *On account of this*. ═══ had been: taking the aorist subjunctive as NT Greek for the classical optative; otherwise, *might be*.
1 Thes 3:6	Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν, καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μνείαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς·	But now that Timothy has come to us from you and brought us good news about your faith and love, and that you always have fond memories of us, and long to see us, as we *do* you,	Punctuation: by moving the comma after πάντοτε back one word, as in P1904, the word *always* could be associated with *long to see us*. ═══ as we ← *as we also* (otiose καί).
1 Thes 3:7	διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν ἐπὶ πάσῃ τῇ θλίψει καὶ ἀνάγκῃ ἡμῶν διὰ τῆς ὑμῶν πίστεως·	*it is* with *good* reason that we have been encouraged, brothers, about you in all our affliction and distress, by your faith.	*it is* with *good* reason that ← *on account of this*, but the English syntax is necessitated by *But now that...* at the start of the sentence.
1 Thes 3:8	ὅτι νῦν ζῶμεν, ἐὰν ὑμεῖς {RP: στήκετε} [P1904 TR: στήκητε] ἐν κυρίῳ.	For now we live, if you stand *fast* in *the* Lord.	στήκετε, *you stand* (non-classical indicative), RP F1859=10/14 vs. στήκητε, *you stand* (classical subjunctive), P1904 TR F1859=4/14 (Scrivener's b**ceh).
1 Thes 3:9	Τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ θεῷ ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ ᾗ χαίρομεν δι' {RP P1904c TR: ὑμᾶς} [P1904u: ἡμᾶς] ἔμπροσθεν τοῦ θεοῦ ἡμῶν,	For what thanks can we return to God concerning you for all the joy with which we rejoice on your account before our God,	

1 Thes 3:10	νυκτὸς καὶ ἡμέρας ὑπὲρ ἐκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν;	night and day pleading most earnestly *to be able* to see your face and to rectify the shortcomings of your faith?	
1 Thes 3:11	Αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν, καὶ ὁ κύριος ἡμῶν Ἰησοῦς χριστός, κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς·	Now may our God and father himself, and our Lord Jesus Christ, guide our way towards you.	guide: singular, so consistent with the Deity of Christ.
1 Thes 3:12	ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς,	And may the Lord cause you to increase and abound in love towards each other and towards everyone, as we for our part *do* towards you,	for our part ← *also*.
1 Thes 3:13	εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἁγιωσύνῃ, ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ.	in order to strengthen your hearts *as* blameless in holiness before our God and father at the coming of our Lord Jesus Christ with all his holy *ones*.	holy *ones*: angels or saints. See Matt 27:52.
1 Thes 4:1	{RP-text: Λοιπὸν} [RP-marg P1904 TR: Τὸ λοιπὸν] οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν θεῷ, ἵνα περισσεύητε μᾶλλον.	Finally, then, brothers, we ask you and encourage *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.	τὸ, *the* (part of the idiom for *finally*): absent in RP-text F1859=8/13 vs. present in RP-marg P1904 TR F1859=5/13. Nearly a disparity with RP-text, R=8:7. Finally ← *(As for) the rest*.
1 Thes 4:2	Οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ.	For you know what instructions we gave you through the Lord Jesus.	
1 Thes 4:3	Τοῦτο γάρ ἐστιν θέλημα τοῦ θεοῦ, ὁ ἁγιασμὸς ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας·	For this is *the* will of God – your sanctification – that you abstain from fornication,	
1 Thes 4:4	εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ,	that each of you should know how to control his own vessel in sanctification and honour,	vessel: i.e. *body* here.
1 Thes 4:5	μὴ ἐν πάθει ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν θεόν·	not in passions of lust, as for their part the Gentiles, who *do* not know God, *do*,	passions ← *passion*. for their part ← *also*.
1 Thes 4:6	τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ· διότι ἔκδικος ὁ κύριος περὶ πάντων τούτων, καθὼς καὶ {RP-text P1904: προείπομεν} [RP-marg TR: προείπαμεν] ὑμῖν καὶ διεμαρτυράμεθα.	not to transgress or defraud one's brother in business, for the Lord is an avenger concerning all these *things*, as indeed we have told you before and have testified solemnly.	προείπομεν, *told before* (classical form), RP-text P1904 F1859=11/13 vs. προείπαμεν, *told before* (non-classical form), RP-marg TR F1859=2/13 (Scrivener's no). testified solemnly: see Luke 16:28.
1 Thes 4:7	Οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ, ἀλλ' ἐν ἁγιασμῷ.	For God did not call us with a view to uncleanness, but to sanctification.	to: or *in*.
1 Thes 4:8	Τοιγαροῦν ὁ ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ, ἀλλὰ τὸν θεὸν τὸν καὶ δόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς {RP P1904: ὑμᾶς} [TR: ἡμᾶς].	Consequently, he *who is* disregardful is not disregarding man, but God, who also gave his holy spirit to {RP P1904: you} [TR: us].	ὑμᾶς, *you*, RP P1904 F1859=12/13 vs. ἡμᾶς, *us*, TR F1859=1/13 (Scrivener's c). AV differs textually.
1 Thes 4:9	Περὶ δὲ τῆς φιλαδελφίας οὐ χρείαν ἔχετε γράφειν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοί ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους·	But concerning brotherly love, you do not need *me* to write to you, for you yourselves have been taught by God to love one another,	

1 Thes 4:10	καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ. Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον,	for in fact you do this to all the brothers who *are* in the whole of Macedonia. And we encourage you, brothers, to abound more *still*,	this ← *it*.
1 Thes 4:11	καὶ φιλοτιμεῖσθαι ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια, καὶ ἐργάζεσθαι ταῖς ἰδίαις χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν·	and to be particular about living quietly and attending to your own *affairs* and working with your own hands, as we have commanded you,	
1 Thes 4:12	ἵνα περιπατῆτε εὐσχημόνως πρὸς τοὺς ἔξω, καὶ μηδενὸς χρείαν ἔχητε.	so that you behave decently towards those outside and *so that* you do not lack anything.	behave ← *walk*.
1 Thes 4:13	Οὐ {RP P1904: θέλομεν} [TR: θέλω] δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κεκοιμημένων, ἵνα μὴ λυπῆσθε, καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.	But {RP P1904: we} [TR: I] do not wish you to be ignorant brothers, concerning those *who* have fallen asleep, so that you do not grieve as the rest *do*, who have no hope.	θέλομεν, *we wish*, RP P1904 F1859=12/13 vs. θέλω, *I wish*, TR F1859=1/13 (Scrivener's d). as ← *as also* (otiose καί).
1 Thes 4:14	Εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ.	For if we believe that Jesus died and rose *again*, so also will God bring *back* those *who have* fallen asleep, through Jesus, with him.	bring *back* ← *lead*. fallen asleep, through Jesus: or *fallen asleep in Jesus*, the sense of AV. So AV differs.
1 Thes 4:15	Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ κυρίου, οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας.	For we say this to you by *the* word of *the* Lord, that we who *are* alive – who survive up to the coming of the Lord – will certainly not precede those *who have* fallen asleep,	
1 Thes 4:16	Ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν χριστῷ ἀναστήσονται πρῶτον·	because the Lord himself will descend from heaven on command, at *the* voice of *the* archangel and with *the sound of the* trumpet of God, and the dead in Christ will rise first,	on command: or *by a summons*, or *with exhortation*. AV differs somewhat *(with a shout)*.
1 Thes 4:17	ἔπειτα ἡμεῖς οἱ ζῶντες, οἱ περιλειπόμενοι, ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα· καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσόμεθα.	then we who *are* alive, who survive, will be caught up together with them in clouds to meet the Lord in *the* air, and in this way we will always be with *the* Lord.	in *the* air ← *to the air*. Pregnant use.
1 Thes 4:18	Ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.	So encourage one another with these words.	
1 Thes 5:1	Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρείαν ἔχετε ὑμῖν γράφεσθαι.	Now concerning *the* times and seasons, brothers, you don't need *anything* to be written to you,	
1 Thes 5:2	Αὐτοὶ γὰρ ἀκριβῶς οἴδατε ὅτι ἡ ἡμέρα κυρίου ὡς κλέπτης ἐν νυκτὶ οὕτως ἔρχεται·	for you yourselves know perfectly well that the way the day of *the* Lord comes *is* like a thief in *the* night.	perfectly well ← *accurately*. the way ← *thus*. the day of *the* Lord: see Rev 1:10.
1 Thes 5:3	ὅταν γὰρ λέγωσιν, Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος, ὥσπερ ἡ ὠδὶν τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγωσιν.	For when they say, "Peace and safety", then sudden destruction *will* come upon them, like the birth pains on her *who* is with child, and they will by no means escape.	when ← *whenever*, but also classically sometimes simply *when*. with child ← *having in belly*.
1 Thes 5:4	Ὑμεῖς δέ, ἀδελφοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτης καταλάβῃ·	But you, brothers, are not in darkness, that the day should overtake you like a thief.	

1 Thes 5:5	πάντες ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας· οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους·	You are all sons of light and sons of *the* day. We are not of night or darkness.	
1 Thes 5:6	ἄρα οὖν μὴ καθεύδωμεν ὡς καὶ οἱ λοιποί, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν.	So then, let us not sleep as the rest *do*, but let us be watchful and sober.	
1 Thes 5:7	Οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν· καὶ οἱ μεθυσκόμενοι, νυκτὸς μεθύουσιν.	For those *who* sleep sleep at night, and those *who* become drunk are drunk at night.	
1 Thes 5:8	{RP TR: Ἡμεῖς} [P1904: Ὑμεῖς] δέ, ἡμέρας ὄντες, νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης, καὶ περικεφαλαίαν, ἐλπίδα σωτηρίας.	But {RP TR: let us *who*} [P1904: since you] are of the day {RP TR: - } [P1904: , let us] be sober, having put on a breastplate of faith and love, and a helmet, a hope of salvation,	ἡμεῖς, *we*, RP TR F1859=12/13 vs. ὑμεῖς, *you*, P1904 F1859=1/13 (Scrivener's a).
1 Thes 5:9	Ὅτι οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργήν, ἀλλ' εἰς περιποίησιν σωτηρίας διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ,	because God has not appointed us to wrath, but *to be* an acquisition of salvation through our Lord Jesus Christ,	
1 Thes 5:10	τοῦ ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα, εἴτε {RP-text P1904 TR: γρηγορῶμεν} [RP-marg: γρηγοροῦμεν] εἴτε {RP P1904 TR: καθεύδωμεν} [MISC: καθεύδομεν], ἅμα σὺν αὐτῷ ζήσωμεν.	who died for our sakes, to the intent that whether we are watchful or whether we sleep, we will live together with him.	γρηγορῶμεν, *we are watchful* (non-classical subjunctive), RP-text P1904 TR F1859=8/13 (Scrivener's adefklmn) vs. γρηγοροῦμεν, *we are watchful* (classical indicative), RP-marg F1859=5/13 (Scrivener's bcgho). --- καθεύδωμεν, *we sleep* (non-classical subjunctive), RP P1904 TR F1859=4/13 (Scrivener's aden) vs. καθεύδομεν, *we sleep* (classical indicative), F1859=9/13 (Scrivener's bcfghklmo). A disparity with RP, R=6:9. --- Summary of verbs in ↴
1 Thes 5:11	Διὸ παρακαλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἷς τὸν ἕνα, καθὼς καὶ ποιεῖτε.	So encourage each other and edify one another, as indeed you do.	↳ cited manuscripts: subj twice: P1904 TR aden subj + indic: fklm indic twice: bcgho indic + subj: *none* The subjunctive is perhaps attracted by ἵνα. In combination, the RP-text reading just has the majority here.
1 Thes 5:12	Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν, καὶ προϊσταμένους ὑμῶν ἐν κυρίῳ, καὶ νουθετοῦντας ὑμᾶς,	But we ask you, brothers, to acknowledge those among you *who* toil, and your overseers in *the* Lord and *those who* admonish you,	acknowledge ← *know*.
1 Thes 5:13	καὶ {RP P1904 TR: ἡγεῖσθαι} [MISC: ἡγεῖσθε] αὐτοὺς ὑπὲρ ἐκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν. Εἰρηνεύετε ἐν ἑαυτοῖς.	and {RP P1904 TR: to} [MISC: -] esteem them most exceedingly in love on account of their work. Be at peace among yourselves.	ἡγεῖσθαι, *to esteem*, RP P1904 TR F1859=5/13 (Scrivener's achno) vs. ἡγεῖσθε, *esteem!*, F1859=8/13. A weak disparity with RP, R=7:8.
1 Thes 5:14	Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας.	And we beseech you, brothers, warn those *who are* unruly, comfort the faint-hearted, support the weak, be longsuffering towards all.	faint-hearted ← *faint-souled*.
1 Thes 5:15	Ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδῷ· ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς πάντας.	See *to it* that no-one returns evil for evil to anyone, but always pursue goodness, both to each other and to everyone.	

1 Thes 5:16	Πάντοτε χαίρετε·	Rejoice at all times,	
1 Thes 5:17	ἀδιαλείπτως προσεύχεσθε·	pray continually;	
1 Thes 5:18	ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα θεοῦ ἐν χριστῷ Ἰησοῦ εἰς ὑμᾶς.	give thanks in all *situations*. For that *is the* will of God in Christ Jesus for you.	
1 Thes 5:19	Τὸ πνεῦμα μὴ σβέννυτε·	Do not quench the spirit,	
1 Thes 5:20	προφητείας μὴ ἐξουθενεῖτε·	do not denigrate prophecies,	
1 Thes 5:21	πάντα {RP P1904: δὲ} [TR: -] {RP-text P1904 TR: δοκιμάζετε} [RP-marg: δοκιμάζοντες]· τὸ καλὸν κατέχετε·	{RP-text P1904: but test everything;} [RP-marg: but *through* testing everything,] [TR: test everything;] hold fast to that *which is* good.	δὲ, *but*: present in RP P1904 F1859=9/14 vs. absent in TR F1859=5/14 (Scrivener's b*cfgk). --- δοκιμάζετε, *test!*, RP-text P1904 TR F1859=6/15 (Scrivener's d**ehl*mn) vs. δοκιμάζοντες, *testing*, RP-marg F1859=8/15 vs. another reading, doubtful, F1859=1/15 (Scrivener's ? d*). Nearly a disparity with RP-text, R=8:8.
1 Thes 5:22	ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε.	Avoid any semblance of evil.	any ← *every*.
1 Thes 5:23	Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἁγιάσαι ὑμᾶς ὁλοτελεῖς· καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ τηρηθείη.	And may the God of peace himself sanctify you *to become* complete, and may the whole of your spirit and being and body be kept blameless at the coming of our Lord Jesus Christ.	being ← *soul*.
1 Thes 5:24	Πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.	He *who* calls you *is* faithful, and he will also perform *it*.	
1 Thes 5:25	Ἀδελφοί, προσεύχεσθε περὶ ἡμῶν.	Brothers, pray for us.	
1 Thes 5:26	Ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν φιλήματι ἁγίῳ.	Greet all the brothers with a holy kiss.	
1 Thes 5:27	Ὁρκίζω ὑμᾶς τὸν κύριον, ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσιν τοῖς ἁγίοις ἀδελφοῖς.	I adjure you by the Lord that the epistle be read to all the holy brothers.	
1 Thes 5:28	Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μεθ' ὑμῶν. Ἀμήν.	The grace of our Lord Jesus Christ *be* with you. Amen.	
2 Thes 1:1	Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ ἡμῶν καὶ κυρίῳ Ἰησοῦ χριστῷ·	*From* Paul and Sylvanus and Timothy to the church of *the* Thessalonians in God our father and Lord, Jesus Christ,	church: see Matt 16:18. --- Lord: no article in the Greek. See Rom 1:7, showing why we repunctuate; AV differs.
2 Thes 1:2	χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.	grace to you and peace from God our father and Lord, Jesus Christ.	Lord: no article in the Greek. See Rom 1:7, showing why we repunctuate; AV differs.
2 Thes 1:3	Εὐχαριστεῖν ὀφείλομεν τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη ἑνὸς ἑκάστου πάντων ὑμῶν εἰς ἀλλήλους·	We have a debt to always be giving thanks to God for you, brothers, as is befitting, because your faith is increasing exceedingly, and the love of each one of you all towards one another is growing,	befitting ← *worthy*.

2 Thes 1:4	ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν καυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε·	with the result that we ourselves boast in you, in the churches of God, for your patience and faith in all your persecutions and in the tribulations which you endure,	churches: see Matt 16:18.
2 Thes 1:5	ἔνδειγμα τῆς δικαίας κρίσεως τοῦ θεοῦ, εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ θεοῦ, ὑπὲρ ἧς καὶ πάσχετε·	*which is* evidence of the righteous judgment of God, to the intent that you are considered worthy of the kingdom of God, concerning which you also undergo suffering,	
2 Thes 1:6	εἴπερ δίκαιον παρὰ θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν,	since *it is* a righteous *thing* with God to retribute those *who* inflict affliction on you,	since ← *if indeed*, but here assuming the truth of the protasis. to retribute those *who* inflict affliction on you: or *to retribute tribulation to those who afflict you*, ≈ AV, so AV differs, depending ↴
2 Thes 1:7	καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ,	and *to give* you who *are* afflicted relief with us at the revelation of the Lord Jesus from heaven with his mighty angels,	↳ on whether θλίψιν is taken as cognate accusative of θλίβουσιν or the object of ἀνταποδοῦναι. mighty angels ← *angels of power*, a Hebraic genitive.
2 Thes 1:8	ἐν πυρὶ φλογός, διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσιν θεόν, καὶ τοῖς μὴ ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ κυρίου ἡμῶν Ἰησοῦ {RP-text: - } [RP-marg P1904 TR: χριστοῦ]·	with flaming fire, taking vengeance on those *who do* not know God, and those *who do* not obey the gospel of our Lord Jesus {RP-text: - } [RP-marg P1904 TR: Christ],	χριστοῦ, *(of) Christ*: absent in RP-text F1859=7/13 vs. present in RP-marg P1904 TR F1859=6/13. A weak disparity with RP-text, R=7:8. AV differs textually. flaming fire ← *fire of flame*, a Hebraic genitive.
2 Thes 1:9	οἵτινες δίκην τίσουσιν, ὄλεθρον αἰώνιον ἀπὸ προσώπου τοῦ κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ,	who will pay *the* penalty: age-abiding destruction away from *the* presence of the Lord and from the glory of his might,	
2 Thes 1:10	ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ, καὶ θαυμασθῆναι ἐν πᾶσιν τοῖς {RP P1904: πιστεύσασιν} [TR: πιστεύουσιν] ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς ἐν τῇ ἡμέρᾳ ἐκείνῃ.	when he comes to be glorified among his saints and to be looked at with wonder among all those *who* {RP P1904: *have* believed} [TR: believe] (because our witness to you was believed), on that day.	πιστεύσασιν, *who have believed* (dative), RP P1904 F1859=11/13 vs. πιστεύουσιν, *who believe* (dative), TR F1859=2/13 (Scrivener's af). AV differs textually. saints: see Matt 27:52.
2 Thes 1:11	Εἰς ὃ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ θεὸς ἡμῶν, καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει·	And in view of this we also pray at all times concerning you, that our God may make you worthy of the calling and fulfil every resolve of goodness and work of faith with power,	

2 Thes 1:12	ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ {RP-text: - } [RP-marg P1904 TR: χριστοῦ] ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.	so that the name of our Lord Jesus {RP-text: - } [RP-marg P1904 TR: Christ] may be glorified in you, and you in him, according to the grace of our God and Lord, Jesus Christ.	χριστοῦ, *Christ* (genitive): absent in RP-text F1859=9/13 vs. present in RP-marg P1904 TR F1859=4/13 (Scrivener's bcfh). AV differs textually. in you: or *among you*, but the following ἐν αὐτῷ, balancing the first ἐν, only admits *in* or possibly *by* (one cannot have *among* with the singular *him*). See 2 Cor 13:3, Gal 2:20. Lord *(second occurrence in verse)*: no article in the Greek. See Rom 1:7, showing why we repunctuate; AV differs.
2 Thes 2:1	Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν,	And we ask you, brothers concerning the coming of our Lord Jesus Christ and our gathering up to him,	
2 Thes 2:2	εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοός, μήτε θροεῖσθαι, μήτε διὰ {RP TR: - } [P1904: τοῦ] πνεύματος, μήτε διὰ λόγου, μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ χριστοῦ·	for you not to be quickly shaken from a *sound* mind, nor to be troubled either through {RP TR: a} [P1904: the] spirit or a saying or an epistle supposedly from us, claiming that the day of Christ is *immediately* at hand.	τοῦ, *the*: absent in RP TR F1859=13/13 vs. present in P1904 F1859=0/13. claiming that ← *as if*. *immediately* at hand: ἐνέστηκεν can mean *at hand* or actually *beginning, arising* [LS].
2 Thes 2:3	μή τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον· ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἁμαρτίας, ὁ υἱὸς τῆς ἀπωλείας,	Let no-one deceive you in any way, because *it will not come* until the apostasy has come first and the man of sin is revealed, the son of perdition,	until ← *unless*. has come ← *comes*.
2 Thes 2:4	ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ {RP P1904 S1550 E1624: πάντα} [S1894: πᾶν τὸ] λεγόμενον θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ ὡς θεὸν καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶν θεός.	who *is* opposed and self-exalted against everything called God, or object of worship, so that he sits as God in the sanctuary of God, putting himself forward *as* God.	πάντα, *all (things)*, RP P1904 S1550 E1624 F1859=13/13 vs. πᾶν τὸ, *everything*, S1894 F1859=0/13. putting himself forward *as* ← *exhibiting himself that he is*.
2 Thes 2:5	Οὐ μνημονεύετε ὅτι ἔτι ὢν πρὸς ὑμᾶς, ταῦτα ἔλεγον ὑμῖν;	Do you not remember that when I was still with you, I used to tell you these *things*?	
2 Thes 2:6	Καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ.	And now you know the restraining *factor* in him being revealed in his own time.	
2 Thes 2:7	Τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας· μόνον ὁ κατέχων ἄρτι, ἕως ἐκ μέσου γένηται,	For the mystery of lawlessness is already at work, except that *there is* the *one who is* currently doing the restraining until he emerges from the arena.	emerges ← *becomes, comes*. AV differs *(be taken)*. But the antichrist must emerge, not be removed, before the coming of the Lord. arena ← *midst*.
2 Thes 2:8	καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ κύριος ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ·	And then the lawless *one* will be revealed, whom the Lord will destroy with the breath of his mouth and will annihilate at the manifestation of his coming,	breath: the usual word for *spirit*, but also *wind* in John 3:8. manifestation: AV differs somewhat *(brightness)*.

2 Thes 2:9	οὗ ἐστὶν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασιν ψεύδους,	*him* whose coming is with Satanic energizing, with all *kinds of* power and signs and lying miracles,	with ← *according to*. Satanic ← *Satan's*. lying ← *of falsehood*, so not an adjective concordant with *miracles*, and possibly referring to the power and signs too. These miracles ↴
2 Thes 2:10	καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας ἐν τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς.	and with all *kinds of* unjust deceit among those *who are on the road to* being lost, because they did not receive the love of the truth, *which was* for them to be saved.	↳ are not false in the sense that nothing miraculous really happens; they really do happen but are with a fraudulent aim (of authenticating the *lawless one* as from God). unjust deceit ← *deceit of injustice*, a Hebraic genitive.
2 Thes 2:11	Καὶ διὰ τοῦτο πέμψει αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει·	And for this *reason* God will send them a deluding force so that they believe the lie,	deluding force ← *force of straying*, a Hebraic genitive.
2 Thes 2:12	ἵνα κριθῶσιν πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκήσαντες ἐν τῇ ἀδικίᾳ.	in order that all those *who have* not believed the truth, but taken satisfaction in unrighteousness, may be judged.	
2 Thes 2:13	Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἠγαπημένοι ὑπὸ κυρίου, ὅτι εἵλετο ὑμᾶς ὁ θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος, καὶ πίστει ἀληθείας·	But we have a debt to give thanks to God at all times for you, brothers, loved by *the* Lord, in that God chose you from *the* beginning with a goal of salvation, with sanctification of *the* spirit and *with* faith in *the* truth.	in ← *of*.
2 Thes 2:14	εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ.	And to this he called you through our gospel: to be a glorious acquisition of our Lord Jesus Christ.	And to this ← *To which*, but the *which* is neuter and does not refer to any noun in the vicinity, so it is a generalizing concept. to be ← *to, for*. a glorious acquisition ← *an acquisition of the glory*, a Hebraic genitive.
2 Thes 2:15	Ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε, εἴτε διὰ λόγου, εἴτε δι' ἐπιστολῆς ἡμῶν.	So then, brothers, stand *firm* and hold to the traditions which you have been taught, whether by *spoken* word or by our epistle.	
2 Thes 2:16	Αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς χριστός, καὶ ὁ θεὸς καὶ πατὴρ ἡμῶν ὁ ἀγαπήσας ἡμᾶς, καὶ δοὺς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι,	And may our Lord himself, Jesus Christ, and our God and father who loved us and gave age-abiding encouragement and good hope by grace	
2 Thes 2:17	παρακαλέσαι ὑμῶν τὰς καρδίας, καὶ στηρίξαι ὑμᾶς ἐν παντὶ λόγῳ καὶ ἔργῳ ἀγαθῷ.	encourage your hearts and strengthen you in every good word and deed.	
2 Thes 3:1	Τὸ λοιπόν, προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ καὶ δοξάζηται, καθὼς καὶ πρὸς ὑμᾶς,	Finally, brothers, pray for us, so that the word of the Lord may run *its course* and be glorified, as also with you,	
2 Thes 3:2	καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις.	and that we may be delivered from perverse and wicked men, for not all *have* the faith.	
2 Thes 3:3	Πιστὸς δέ ἐστιν ὁ κύριος, ὃς στηρίξει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ.	But the Lord is faithful, and he will strengthen you and protect *you* from evil.	evil: or *the evil one*.

2 Thes 3:4	Πεποίθαμεν δὲ ἐν κυρίῳ ἐφ' ὑμᾶς, ὅτι ἃ παραγγέλλομεν ὑμῖν, καὶ ποιεῖτε καὶ ποιήσετε.	And we trust in *the* Lord concerning you, that you do, and will do, *the things* that we charge you with.	do, and will do ← *both do and will do*.
2 Thes 3:5	Ὁ δὲ κύριος κατευθύναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ θεοῦ, καὶ εἰς {RP P1904 S1894: τὴν} [S1550 E1624: -] ὑπομονὴν τοῦ χριστοῦ.	Now may the Lord direct your hearts to the love of God and to patience *in waiting* for Christ.	τὴν, *the (patience)*: present in RP P1904 S1894 F1859=13/13 vs. absent in S1550 E1624 F1859=0/13. love of God: presumably an objective genitive (us loving God), rather than subjective (God loving us), which balances the objective genitive below, though either is possible, and there could be a hint of both. patience *in waiting* for Christ ← *patience of Christ*: an ↴
2 Thes 3:6	Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος, καὶ μὴ κατὰ τὴν παράδοσιν ἣν {RP P1904: παρέλαβον} [TR: παρέλαβεν] παρ' ἡμῶν.	And we command you, brothers, in *the* name of our Lord Jesus Christ, that you shun every brother *who* behaves in a disorderly way and not according to the tradition which {RP P1904: they} [TR: he] received from us.	↳ objective genitive (we wait patiently for Christ), rather than subjective (Christ is patient with us), given the context of Christ's coming (2 Thes 2:8). παρέλαβον, *they received*, RP P1904 F1859=13/13 vs. παρέλαβεν, *he received*, TR F1859=0/13. behaves ← *walks round*.
2 Thes 3:7	Αὐτοὶ γὰρ οἴδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς· ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν,	For you yourselves know how it is necessary to imitate us, because we did not behave in a disorderly way among you.	
2 Thes 3:8	οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ, νύκτα καὶ ἡμέραν ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν·	And we did not eat bread from anyone without payment, but we worked night and day with toil and hard work, so as not to be a burden to any of you.	any: singular.
2 Thes 3:9	οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον δῶμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς.	Not that we don't have authority, but so that we make ourselves an example to you, for *you* to imitate us.	
2 Thes 3:10	Καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω.	For indeed, when we were with you, we commanded you this: that if anyone was unwilling to work, that he should not eat either,	
2 Thes 3:11	Ἀκούομεν γάρ τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους.	for we hear that some behave in a disorderly way among you, not doing any work, but fussing around.	behave ← *walk*.
2 Thes 3:12	Τοῖς δὲ τοιούτοις παραγγέλλομεν καὶ παρακαλοῦμεν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν ἑαυτῶν ἄρτον ἐσθίωσιν.	And we command such and exhort *them* through our Lord Jesus Christ, that they work quietly and eat their own bread.	
2 Thes 3:13	Ὑμεῖς δέ, ἀδελφοί, μὴ ἐκκακήσητε καλοποιοῦντες.	But you, brothers, do not lose heart in doing good.	
2 Thes 3:14	Εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε, καὶ μὴ συναναμίγνυσθε αὐτῷ, ἵνα ἐντραπῇ,	And if anyone does not obey our injunction through the epistle, take note of him and do not associate with him, so that he may be ashamed,	injunction ← *word*. of him ← *of this (one)*.

2 Thes 3:15	καὶ μὴ ὡς ἐχθρὸν ἡγεῖσθε, ἀλλὰ νουθετεῖτε ὡς ἀδελφόν.	yet do not consider *him* as an enemy, but admonish *him* as a brother.	
2 Thes 3:16	Αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης δῴη ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ. Ὁ κύριος μετὰ πάντων ὑμῶν.	And may the Lord of peace himself give you peace at all times in every way. The Lord *be* with you all.	
2 Thes 3:17	Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὅ ἐστιν σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτως γράφω.	The greeting of Paul by my own hand, which is a sign in every epistle – I write like this.	All Paul's valedictory greetings, including in Hebrews, have *grace ... (be)*, so authenticating Hebrews. Of the other ↴
2 Thes 3:18	Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.	The grace of our Lord Jesus Christ *be* with you all. Amen.	↳ epistles, only 2 Peter (after mentioning Paul's epistles) has *grace*, but in a different construction.
1 Tim 1:1	Παῦλος ἀπόστολος Ἰησοῦ χριστοῦ κατ' ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν, καὶ κυρίου Ἰησοῦ χριστοῦ τῆς ἐλπίδος ἡμῶν,	*From* Paul, an apostle of Jesus Christ by command of God our saviour and Lord, Jesus Christ our hope,	Lord: no article in the Greek. See Rom 1:7, showing why we repunctuate; AV differs.
1 Tim 1:2	Τιμοθέῳ γνησίῳ τέκνῳ ἐν πίστει· χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ {RP P1904 S1550 E1624: χριστοῦ Ἰησοῦ} [S1894: Ἰησοῦ χριστοῦ] τοῦ κυρίου ἡμῶν.	to Timothy, a genuine child in faith, grace, mercy *and* peace from God our father and {RP P1904 S1550 E1624: Christ Jesus} [S1894: Jesus Christ] our Lord.	χριστοῦ Ἰησοῦ, *Christ + Jesus*, RP P1904 S1550 E1624 F1859=12/13 vs. Ἰησοῦ χριστοῦ, *Jesus + Christ*, S1894 F1859=1/13 (Scrivener's m, which has a rather different context). AV differs textually. genuine: AV differs somewhat *(my own)*.
1 Tim 1:3	Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶν μὴ ἑτεροδιδασκαλεῖν,	*I write* in the vein of *when* I appealed to you to stay on in Ephesus, when I was on my way to Macedonia, in order that you might command some not to teach extraneous doctrines,	extraneous ← *other (of a different kind)*.
1 Tim 1:4	μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ζητήσεις παρέχουσιν μᾶλλον ἢ {RP P1904 S1550: οἰκονομίαν} [E1624 S1894: οἰκοδομίαν] θεοῦ τὴν ἐν πίστει.	nor to heed fables or interminable genealogies, which give rise to disputes rather than {RP P1904 S1550: a dispensation} [E1624 S1894: edification] of God in faith.	οἰκονομίαν, *dispensation*, RP P1904 S1550 F1859=13/13 (incl. c*(tacite)*) vs. οἰκοδομίαν, *building, edification*, E1624 S1894 F1859=0/13. AV differs from us, following E1624. AV differs textually. disputes ← *inquiries*, where participants debate and dispute.
1 Tim 1:5	Τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου·	And the goal of the commandment is love from a pure heart and a clear conscience and unfeigned faith,	clear ← *good*.
1 Tim 1:6	ὧν τινὲς ἀστοχήσαντες ἐξετράπησαν εἰς ματαιολογίαν,	from which *things* some have deviated and have turned away to idle talk,	deviated ← *missed the mark*. turned away: or *been turned away*.
1 Tim 1:7	θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἃ λέγουσιν, μήτε περὶ τίνων διαβεβαιοῦνται.	wanting to be teachers of the law, *but* understanding neither what they say nor *things* pertaining to what they assert.	pertaining to ← *concerning*.
1 Tim 1:8	Οἴδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις αὐτῷ νομίμως χρῆται,	And we know that the law *is* good, if a person uses it legitimately,	

1 Tim 1:9	εἰδὼς τοῦτο, ὅτι δικαίῳ νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσιν καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, {RP-text P1904: πατρολῴαις} [RP-marg TR: πατραλῴαις] καὶ {RP-text P1904: μητρολῴαις} [RP-marg TR: μητραλῴαις], ἀνδροφόνοις,	knowing this, that *the* law has not been instituted for a righteous *person*, but for *the* lawless and unruly, for *the* ungodly and for sinners, for *the* irreverent and profane, for *those who* commit patricide and matricide, for murderers,	πατρολῴαις, *for patricides (1a)*, RP-text P1904 F1859=5/13 vs. πατρολόαις, *for patricides (1b)*, F1859=1/13 vs. πατραλῴαις, *for patricides (2a)*, RP-marg TR F1859=1/13 vs. πατραλοίαις, *for patricides (2b)*, F1859=4/13 vs. two similar, F1859=2/13. --- μητρολῴαις, *for matricides (1a)*, RP-text P1904 F1859=7/13 vs. μητρολόαις, *for matricides (1b)*, F1859=1/13 vs. μητρολοίαις, *for matricides (1c)*, F1859=1/13 vs. two similar, F1859=2/13. A disparity with RP-marg (low count).
1 Tim 1:10	πόρνοις, ἀρσενοκοίταις, ἀνδραποδισταῖς, ψεύσταις, ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ ὑγιαινούσῃ διδασκαλίᾳ ἀντίκειται,	for fornicators, homosexuals, kidnappers, liars, perjurers, and anything else there might be contrary to sound doctrine,	homosexuals ← *(male) liers with male*. --- anything else there might be ← *if there is anything else*. As a conditional clause, it does not have an explicit apodosis.
1 Tim 1:11	κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ, ὃ ἐπιστεύθην ἐγώ.	according to the glorious gospel of the blessed God, with which I have been entrusted.	glorious gospel ← *gospel of the glory*, a Hebraic genitive.
1 Tim 1:12	Καὶ χάριν ἔχω τῷ ἐνδυναμώσαντί με χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ὅτι πιστόν με ἡγήσατο, θέμενος εἰς διακονίαν,	And I am thankful to him *who* empowered me, to Christ Jesus our Lord, in that he considered me faithful and appointed *me* to a ministry,	
1 Tim 1:13	τὸν πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν· {RP: ἀλλὰ} [P1904 TR: ἀλλ'] ἠλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ·	*me*, who was formerly a blasphemer and persecutor and an impudent person, but I received mercy, because I acted in ignorance and unbelief,	ἀλλὰ, *but* (unapocopated), RP F1859=13/13 vs. ἀλλ', *but* (apocopated), P1904 TR F1859=0/13. A case of collusion between P1904 and TR? --- I acted in ignorance and unbelief ← *unknowing I acted in unbelief*.
1 Tim 1:14	ὑπερεπλεόνασεν δὲ ἡ χάρις τοῦ κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν χριστῷ Ἰησοῦ.	and the grace of our Lord superabounded with faith, and love which *is* in Christ Jesus.	which *is*: it is the definite article acting as a relative pronoun which designates a singular antecedent, whence *is*, not *are*.
1 Tim 1:15	Πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ·	The saying *is* faithful and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am *the* foremost.	
1 Tim 1:16	ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα ἐν ἐμοὶ πρώτῳ ἐνδείξηται Ἰησοῦς χριστὸς τὴν πᾶσαν μακροθυμίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον.	But I received mercy on account of this: that in me first Jesus Christ should show all longsuffering, as a model for those *who* will believe in him, *resulting* in age-abiding life.	for ← *of*.
1 Tim 1:17	Τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ σοφῷ θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.	Now to the king of the ages, indefectible, invisible, *the* only wise God, *be* honour and glory throughout the durations of the ages. Amen.	

1 Tim 1:18	Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν,	I commit this command to you, Timothy, *my* child, according to the prophecies which *have* led in your direction, that by *means of* them you should fight the good fight,	led in your direction ← *led forward up to you*.
1 Tim 1:19	ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἥν τινες ἀπωσάμενοι περὶ τὴν πίστιν ἐναυάγησαν·	having faith and a clear conscience, which some have rejected, and they have suffered shipwreck in respect of *their* faith,	clear ← *good*.
1 Tim 1:20	ὧν ἐστὶν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ, ἵνα παιδευθῶσιν μὴ βλασφημεῖν.	among whom are Hymenaeus and Alexander, whom I have delivered to Satan in order that they may be taught not to blaspheme.	among ← *of*.
1 Tim 2:1	Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων·	So I exhort *you* first of all to make pleas, prayers, intercessions, thanks, for all men,	
1 Tim 2:2	ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἥρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.	for kings and all those in high positions, so that we may lead a quiet and calm life in all godliness and solemnity,	in ← *being in*.
1 Tim 2:3	Τοῦτο γὰρ καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν θεοῦ,	for this *is* good and acceptable in the sight of our saviour, God,	
1 Tim 2:4	ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.	who wants all men to be saved and to come to acknowledgment of *the* truth.	
1 Tim 2:5	Εἷς γὰρ θεός, εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων, ἄνθρωπος χριστὸς Ἰησοῦς,	For *there is* one God, and one mediator between God and men, *the* man Christ Jesus,	between ← *of*.
1 Tim 2:6	ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίοις,	who gave himself *as* a ransom for all, the testimony at its own *particular* time,	at its own *particular* time ← *at its own seasons*.
1 Tim 2:7	εἰς ὃ ἐτέθην ἐγὼ κῆρυξ καὶ ἀπόστολος· ἀλήθειαν λέγω ἐν χριστῷ, οὐ ψεύδομαι· διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ.	to which I have been appointed a herald and apostle – I speak the truth in Christ; I am not lying – a teacher of *the* Gentiles in faith and truth.	which: neuter, so it could refer to *ransom*, but it is probably generalizing (compare 2 Thes 2:14).
1 Tim 2:8	Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας, χωρὶς ὀργῆς καὶ διαλογισμοῦ.	So I wish for men everywhere to pray, lifting up holy hands without anger or argument,	or: disjunctive use of καί. argument: AV differs somewhat *(doubting)*.
1 Tim 2:9	Ὡσαύτως καὶ τὰς γυναῖκας ἐν καταστολῇ κοσμίῳ, μετὰ αἰδοῦς καὶ σωφροσύνης, κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν, ἢ χρυσῷ, ἢ μαργαρίταις, ἢ ἱματισμῷ πολυτελεῖ,	and for women similarly to adorn themselves in discreet dress, with modesty and sobriety, not with braids or gold or pearls or extravagant clothes,	similarly ← *similarly also* (otiose καί).
1 Tim 2:10	ἀλλ' ὃ πρέπει γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν, δι' ἔργων ἀγαθῶν.	but – which is fitting for women who profess godliness – with good works.	profess ← *promise*, but in the middle voice also *profess*.
1 Tim 2:11	Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ.	A woman should learn quietly and most submissively,	quietly ← *in quietness*. most submissively ← *in all submission*.
1 Tim 2:12	Γυναικὶ δὲ διδάσκειν οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρός, ἀλλ' εἶναι ἐν ἡσυχίᾳ.	and I do not allow a woman to teach, nor to dominate *her* husband, but to be quiet.	quiet ← *in stillness*.
1 Tim 2:13	Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὔα·	For Adam was formed first, then Eve,	

1 Tim 2:14	καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἀπατηθεῖσα ἐν παραβάσει γέγονεν·	and Adam was not deceived, but the woman was deceived and came to be in transgression,	
1 Tim 2:15	σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἁγιασμῷ μετὰ σωφροσύνης.	but she will be saved throughout childbearing, if they remain in faith and love and sanctification with sobriety.	throughout: or *by means of*. An allusion to **Gen 3:16**.
1 Tim 3:1	Πιστὸς ὁ λόγος· εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ.	The saying *is* faithful: "If anyone aspires to *the position* of an overseer, he desires a good work."	overseer: see Phil 1:1.
1 Tim 3:2	Δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, {RP S1550: νηφάλεον} [P1904 E1624 S1894: νηφάλιον], σώφρονα, κόσμιον, φιλόξενον, διδακτικόν·	An overseer, then, must be unimpeachable, *the* husband of one wife, sober, temperate, well-behaved, hospitable, with aptitude for teaching,	νηφάλεον, *sober (1)*, RP S1550 F1859=4/13 (Scrivener's aefn) vs. νηφάλιον, *sober (2)*, P1904 E1624 S1894 F1859=6/13 (Scrivener's bcghkl) vs. νηφάλειον, *sober (3)*, F1859=1/13 (Scrivener's m) vs. νηφάλαιον, *sober (4)*, F1859=2/13 (Scrivener's do). A disparity with RP, R=5:8. overseer: etymologically *bishop*.
1 Tim 3:3	μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ, ἀλλ' ἐπιεικῆ, ἄμαχον, ἀφιλάργυρον·	not over-fond of wine, not violent, not shamefully greedy of gain, but equitable, peaceable, not a lover of money,	peaceable ← *non-combative*.
1 Tim 3:4	τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος.	taking charge of his own household well, keeping *his* children in subjection most solemnly.	most solemnly ← *with all solemnity*.
1 Tim 3:5	Εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν, πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται;	But if a person does not know how to take charge of his own household, how can he take care of *the* church of God?	can ← *will*, a Hebraism. church: see Matt 16:18.
1 Tim 3:6	Μὴ νεόφυτον, ἵνα μὴ τυφωθεὶς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου.	Not a newcomer, in case his imagination runs away with him and he falls into *the* condemnation of the devil.	his imagination runs away with him ← *he is enveloped in vapour*. condemnation: or *judgment*.
1 Tim 3:7	Δεῖ δὲ αὐτὸν καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα μὴ εἰς ὀνειδισμὸν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου.	And he must also have a good reputation with those outside, so that he does not fall into disrepute or a snare of the devil.	disrepute ← *reproach*. or: disjunctive use of καί.
1 Tim 3:8	Διακόνους ὡσαύτως σεμνούς, μὴ διλόγους, μὴ οἴνῳ πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς,	Likewise, ministers *must be* solemn, not equivocal, not heavy drinkers of wine, not shamefully greedy of gain,	ministers: etymologically *deacons*. heavy drinkers of wine ← *devoted to much wine, intent on much wine*.
1 Tim 3:9	ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει.	keeping the mystery of the faith with a clear conscience.	clear ← *pure*.
1 Tim 3:10	Καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἶτα διακονείτωσαν, ἀνέγκλητοι ὄντες.	And let these be put to the test first, then let them minister, when they are *found to be* irreproachable.	
1 Tim 3:11	Γυναῖκας ὡσαύτως σεμνάς, μὴ διαβόλους, {RP S1550: νηφαλέους} [P1904 E1624 S1894: νηφαλίους], πιστὰς ἐν πᾶσιν.	Similarly, *their* wives *must be* solemn, not slanderous, sober, faithful in everything.	νηφαλέους, *sober (1)*, RP S1550 F1859=5/14 (Scrivener's el*mno) vs. νηφαλίους, *sober (2)*, P1904 E1624 S1894 F1859=6/14 (Scrivener's bcghkl**) vs. νηφαλέας, *sober (3)*, F1859=1/14 (Scrivener's a) vs. νηφαλαίους, *sober (4)*, F1859=2/14 (Scrivener's df). A weak disparity with RP, R=6:8.

1 Tim 3:12	Διάκονοι ἔστωσαν μιᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων.	Ministers must be *the* husbands of one wife, properly in charge of *their* children and their own households.	Ministers: etymologically *Deacons*.
1 Tim 3:13	Οἱ γὰρ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται, καὶ πολλὴν παρρησίαν ἐν πίστει τῇ ἐν χριστῷ Ἰησοῦ.	For those *who* minister well acquire good standing for themselves, and much assurance in faith in Christ Jesus.	minister ← *ministered*. See Matt 23:20.
1 Tim 3:14	Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρός σε τάχιον·	I write these *things* to you hoping to come to you very soon.	very soon ← *more quickly*.
1 Tim 3:15	ἐὰν δὲ βραδύνω, ἵνα εἰδῇς πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία θεοῦ ζῶντος, στύλος καὶ ἑδραίωμα τῆς ἀληθείας.	But if I take a long time, *I have written* in order that you may know how *you* should behave in *the* house of God, which is *the* church of *the* living God. A pillar and base of the truth,	We have punctuated this verse so as to link *a pillar* ... with the next verse. church: see Matt 16:18.
1 Tim 3:16	Καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον· θεὸς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.	and confessedly great, is the mystery of godliness: God was manifested in *the* flesh, justified in *the* spirit, seen by angels, preached among *the* Gentiles, believed on in *the* world *and* taken up in glory.	No textual issue among Scrivener's witnesses. We have examined all manuscripts and 561 indisputably read θεός *God*, and at most 11 read ὅς *he who*. See also our Introduction. For a wider study, see [JWB-RR], pp.425-520. For the evidence regarding codex C, see the facsimile in [FHAS-PI, vol.1, plate X, p.120]. See our textual studies on www.FarAboveAll.com.
1 Tim 4:1	Τὸ δὲ πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονταί τινες τῆς πίστεως, προσέχοντες πνεύμασιν πλάνοις καὶ διδασκαλίαις δαιμονίων,	Now the spirit expressly says that in *the* latter times some will apostatize from the faith and give heed to misleading spirits and teachings of demons,	
1 Tim 4:2	ἐν ὑποκρίσει ψευδολόγων, {RP TR: κεκαυτηριασμένων} [P1904: κεκαυστηριασμένων] τὴν ἰδίαν συνείδησιν,	with *the* hypocrisy of liars whose own consciences *have been* seared,	κεκαυτηριασμένων, *seared (1)*, RP TR F1859=9/13 vs. κεκαυστηριασμένων, *seared (2)*, P1904 F1859=2/13 (Scrivener's mo) vs. other spellings, F1859=2/13 (Scrivener's dh*). whose own consciences *have been* seared ← *seared (in respect of) the own conscience*.
1 Tim 4:3	κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ θεὸς ἔκτισεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσιν τὴν ἀλήθειαν.	forbidding to marry, *ordering* to abstain from foodstuffs which God created to be partaken of with thanks by those *who are* faithful and *have* acknowledged the truth.	
1 Tim 4:4	Ὅτι πᾶν κτίσμα θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον, μετὰ εὐχαριστίας λαμβανόμενον·	For every creature of God *is* good, and *it is* by no means to be rejected if it is received with thanksgiving,	by no means ← *(in respect of) nothing*. if: conditional use of the participle.
1 Tim 4:5	ἁγιάζεται γὰρ διὰ λόγου θεοῦ καὶ ἐντεύξεως.	for it is sanctified through *the* word of God and entreaty.	
1 Tim 4:6	Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς καλὸς ἔσῃ διάκονος Ἰησοῦ χριστοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως, καὶ τῆς καλῆς διδασκαλίας ᾗ παρηκολούθηκας.	If you propose these *things* to the brothers, you will be a good minister of Jesus Christ, nourished by the words of the faith and of good doctrine which you have followed closely.	If: conditional use of the participle.
1 Tim 4:7	Τοὺς δὲ βεβήλους καὶ γραώδεις μύθους παραιτοῦ. Γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν·	But reject profane and old wives' tales and exercise yourself *rather* to godliness.	

1 Tim 4:8	ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος· ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν, {RP TR: ἐπαγγελίαν} [P1904: ἐπαγγελίας] ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.	For physical exercise is beneficial in a minor *matter*, but godliness is beneficial in all *respects*, having *the* {RP TR: promise} [P1904: promises] of present and future life.	ἐπαγγελίαν, *promise*, RP TR F1859=4/12 (Scrivener's acfk) vs. ἐπαγγελίας, *promises*, P1904 F1859=8/12. A disparity with RP, R=5:9.
1 Tim 4:9	Πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος.	The saying *is* faithful and worthy of all acceptance.	"The saying" is presumably what follows, as in 1 Tim 1:15, 1 Tim 3:1, though the previous verse also reads rather like a saying.
1 Tim 4:10	Εἰς τοῦτο γὰρ καὶ κοπιῶμεν καὶ ὀνειδιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ θεῷ ζῶντι, ὅς ἐστιν σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.	For we also toil for this and are reproached, because we have put hope in *the* living God, who is *the* saviour of all men, especially believers.	all men: it does not say fallen angels or their offspring are included, or salvation by works, or salvation outside of Christ, or that all men are saved in a uniform way. Nor does it say "potentially saved". For a possible mechanism for the non-believing part, see 1 Pet 4:6. especially: as in Gal 6:10. believers: or *(the) faithful*.
1 Tim 4:11	Παράγγελλε ταῦτα καὶ δίδασκε.	Command these *things* and teach *them*.	
1 Tim 4:12	Μηδείς σου τῆς νεότητος καταφρονείτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πνεύματι, ἐν πίστει, ἐν ἁγνείᾳ.	Let no-one despise your youth, but become a model for believers, in word, in behaviour, in love, in spirit, in faith, in purity.	for ← *of*.
1 Tim 4:13	Ἕως ἔρχομαι, πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ.	Until I come, pay attention to reading, to encouragement, to teaching.	
1 Tim 4:14	Μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου.	Do not neglect the gracious gift in you, which was given to you through prophecy with laying on of hands of the council of elders.	
1 Tim 4:15	Ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα σου ἡ προκοπὴ φανερὰ ᾖ ἐν πᾶσιν.	Concern yourself with these *things*, be *immersed* in these *things*, so that your progress may be evident among all.	among all: or *in all respects*.
1 Tim 4:16	Ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ. Ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.	Attend to yourself and the teaching. Continue with them, for in doing this you will save both yourself and those *who* hear you.	
1 Tim 5:1	Πρεσβυτέρῳ μὴ ἐπιπλήξῃς, ἀλλὰ παρακάλει ὡς πατέρα· νεωτέρους, ὡς ἀδελφούς·	Do not rebuke an elder, but treat *him* as a father, *and* younger *men* as brothers,	
1 Tim 5:2	πρεσβυτέρας, ὡς μητέρας· νεωτέρας, ὡς ἀδελφάς, ἐν πάσῃ ἁγνείᾳ.	elder women as mothers, younger *women* as sisters, in total purity.	
1 Tim 5:3	Χήρας τίμα τὰς ὄντως χήρας.	Honour widows who really *are* widows.	
1 Tim 5:4	Εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις· τοῦτο γάρ ἐστιν {RP: - } [P1904 TR: καλὸν καὶ] ἀπόδεκτον ἐνώπιον τοῦ θεοῦ.	But if any widow has children or descendants, let them first learn to treat their own house reverently and to return what *is* due to *their* forebears, for that is {RP: - } [P1904 TR: right and] acceptable in the sight of God.	καλὸν καὶ, *good and*: absent in RP F1859=9/12 vs. present in P1904 TR F1859=3/12 (Scrivener's dmo).

1 Tim 5:5	Ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπικεν ἐπὶ τὸν θεόν, καὶ προσμένει ταῖς δεήσεσιν καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας.	But she *who* really *is* a widow and *has been* forsaken has put her hope in God and continues in supplications and prayers night and day,	
1 Tim 5:6	Ἡ δὲ σπαταλῶσα, ζῶσα τέθνηκεν.	whereas she *who* lives lewdly is dead while alive.	is dead ← *has died*, so is in a state of being dead.
1 Tim 5:7	Καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίληπτοι ὦσιν.	Command these *things* too, so that they may be unimpeachable.	
1 Tim 5:8	Εἰ δέ τις τῶν ἰδίων καὶ μάλιστα τῶν οἰκείων οὐ προνοεῖ, τὴν πίστιν ἤρνηται, καὶ ἔστιν ἀπίστου χείρων.	But if anyone does not provide for his own, and especially for those of *his own* household, he has denied the faith and is worse than an unbeliever.	
1 Tim 5:9	Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἑξήκοντα, γεγονυῖα ἑνὸς ἀνδρὸς γυνή,	Do not let a widow less than sixty years *old* be enlisted, *but one who* was a wife of one man,	
1 Tim 5:10	ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενοδόχησεν, εἰ ἁγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν.	reputed for good works, if she has brought up children, if she has been hospitable, if she has washed *the* feet of the saints, if she has helped *the* afflicted, if she has engaged in every good work.	saints: see Matt 27:52.
1 Tim 5:11	Νεωτέρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσιν τοῦ χριστοῦ, γαμεῖν θέλουσιν,	But decline younger widows, for when they turn restive against Christ, they *will* want to marry,	
1 Tim 5:12	ἔχουσαι κρίμα, ὅτι τὴν πρώτην πίστιν ἠθέτησαν.	incurring judgment, because they set aside *their* initial faith,	
1 Tim 5:13	Ἅμα δὲ καὶ ἀργαὶ μανθάνουσιν, περιερχόμεναι τὰς οἰκίας, οὐ μόνον δὲ ἀργαί, ἀλλὰ καὶ φλύαροι καὶ περίεργοι, λαλοῦσαι τὰ μὴ δέοντα.	while at the same time they idly learn, as they go round houses, and not only idly, but also *as* gossipmongers and busybodies, saying *things which* they ought not.	
1 Tim 5:14	Βούλομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν.	So I want the younger women to marry, have children, be mistress of a house, not to give any opportunity to the adversary on account of abuse,	on account of abuse: AV differs *(to speak reproachfully)*, so differing in who is abusive.
1 Tim 5:15	Ἤδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ.	for some have already turned aside after Satan.	
1 Tim 5:16	Εἴ τις πιστὸς ἢ πιστὴ ἔχει χήρας, ἐπαρκείτω αὐταῖς, καὶ μὴ βαρείσθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.	If any *man* or *woman* believer has widows, let him help them, and don't let the church be burdened, so that it *can* help the real widows.	has widows: i.e. under his or her care. church: see Matt 16:18.
1 Tim 5:17	Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ.	Let the elders who *have* taken charge well be considered worthy of double honour, especially those *who* toil in word and teaching,	
1 Tim 5:18	Λέγει γὰρ ἡ γραφή, Βοῦν ἀλοῶντα οὐ φιμώσεις· καί, Ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.	for the scripture says, **"You shall not muzzle *the* ox that threshes"**, and, "The worker *is* worthy of his wages."	**Deut 25:4**. For the second quote, see Matt 10:10.
1 Tim 5:19	Κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων.	Do not accept an accusation against an elder except on *the basis of* two or three witnesses.	
1 Tim 5:20	Τοὺς ἁμαρτάνοντας ἐνώπιον πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν.	Censure sinners in the presence of everyone, in order that others also may have fear.	others ← *the rest*.

1 Tim 5:21	Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ κυρίου Ἰησοῦ χριστοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξῃς χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ {RP P1904: πρόσκλησιν} [TR: πρόσκλισιν].	I solemnly urge *you* before God and Lord, Jesus Christ, and the elect angels, that you should keep these *things* without prejudice, not acting in any *respect* with partiality.	πρόσκλησιν, *partiality (1)*, but more commonly *summons*, RP P1904 F1859=11/13 vs. πρόσκλισιν, *partiality (2)*, TR F1859=2/13 (Scrivener's ch). Lord: no article in the Greek. See Rom 1:7, showing why we repunctuate; AV differs. Note the article with *elect angels*.
1 Tim 5:22	Χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἁμαρτίαις ἀλλοτρίαις· σεαυτὸν ἁγνὸν τήρει.	Don't be hasty laying hands on anyone, and do not share in other people's sins; keep yourself pure.	Don't be hasty laying hands ← *Do not hastily lay hands*. Not a sanction for laying hands without haste.
1 Tim 5:23	Μηκέτι ὑδροπότει, ἀλλ' οἴνῳ ὀλίγῳ χρῶ, διὰ τὸν στόμαχόν σου καὶ τὰς πυκνάς σου ἀσθενείας.	Don't *just* drink water any longer, but use a little wine on account of your stomach and your frequent ailments.	This verse is a dispensational marker, because guaranteed healing (as in James 5:14) and immediate evidential miracles (as in Acts 14:9-10) are not operative in Paul's prison ministry. See also 2 Tim 4:20. But quiet divine intervention is possible, as in Phil 2:25-26.
1 Tim 5:24	Τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί εἰσιν, προάγουσαι εἰς κρίσιν· τισὶν δὲ καὶ ἐπακολουθοῦσιν.	The sins of some men are evident beforehand, preceding *them* to judgment, whereas others *have sins* following *them*.	others ← *others also*.
1 Tim 5:25	Ὡσαύτως καὶ τὰ καλὰ ἔργα πρόδηλά ἐστιν· καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ {RP P1904: δύνανται} [TR: δύναται].	Similarly too, the good works are evident beforehand, whereas the *works that* are otherwise cannot remain hidden.	δύνανται, *they can* (non-classical form for neuter plural subject), RP P1904 F1859=9/13 vs. δύναται, *they can* (classical form), TR F1859=4/13 (Scrivener's egkm). remain hidden ← *lie hidden*.
1 Tim 6:1	Ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς ἰδίους δεσπότας πάσης τιμῆς ἀξίους ἡγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ θεοῦ καὶ ἡ διδασκαλία βλασφημῆται.	Let all who are slaves, under a yoke, consider their own masters worthy of all honour, so that the name of God and the doctrine are not blasphemed.	all ← *as many as*.
1 Tim 6:2	Οἱ δὲ πιστοὺς ἔχοντες δεσπότας μὴ καταφρονείτωσαν, ὅτι ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοί εἰσιν καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι. ¶ Ταῦτα δίδασκε καὶ παρακάλει.	And let those *who* have believing masters not despise *them*, because they are brothers, but let them rather serve *them*, because those *who* are benefited by good work are believers and beloved. ¶ Teach and encourage these *things*.	¶ **Verse division:** in P1904 numbering, 1 Tim 6:3 begins here. are benefited by: referring to the masters. If the persons referred to are the slaves, then the meaning must be *partake of*, which is a common meaning of the verb.
1 Tim 6:3	Εἴ τις ἑτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ὑγιαίνουσιν λόγοις, τοῖς τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ,	If anyone teaches another doctrine and does not adhere to sound words – those of our Lord Jesus Christ – and to the godly doctrine,	
1 Tim 6:4	τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημίαι, ὑπόνοιαι πονηραί,	he has let his imagination run away with him and understands nothing, but *is* delirious concerning inquiries and controversies from which arise envy, strife, blasphemies, malevolent suppositions,	he has let his imagination run away with him ← *he has been enveloped in vapour*, as in 1 Tim 3:6.

1 Tim 6:5	{RP: διαπαρατριβαὶ} [P1904 TR: παραδιατριβαὶ] διεφθαρμένων ἀνθρώπων τὸν νοῦν, καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν. Ἀφίστασο ἀπὸ τῶν τοιούτων.	vain arguments of men corrupt in mind and devoid of the truth, who reckon godliness to be a means of gain. Do not associate with such.	διαπαρατριβαὶ, *violent contention; useless disputation (1)*, RP F1859=10/13 vs. παραδιατριβαὶ, *violent contention; useless disputation (2)*, P1904 TR F1859=1/13 (Scrivener's b) vs. another reading, F1859=2/13 (Scrivener's dl). A case of collusion between P1904 and TR? godliness to be a means of gain: AV differs *(gain is godliness)*. Do not associate with ← *Stand away from*.
1 Tim 6:6	Ἔστιν δὲ πορισμὸς μέγας ἡ εὐσέβεια μετὰ αὐταρκείας·	But godliness with independence is an important means of gain.	with independence: or *with self-sufficiency*. The sense appears to be *without ulterior motives*, *in its own right*.
1 Tim 6:7	οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, δῆλον ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα·	For we brought nothing into the world, *and it is* clear that we cannot take anything out either.	
1 Tim 6:8	ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα τούτοις ἀρκεσθησόμεθα.	Provided we have sustenance and shelter, we shall be satisfied with these.	Provided: conditional use of the participle. shelter: AV differs somewhat, *raiment*, which we take for granted as available in some form, and consider *shelter* a necessity in winter storms.
1 Tim 6:9	Οἱ δὲ βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς, αἵτινες βυθίζουσιν τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν.	But those *who* wish to become rich fall into temptation and a snare and many senseless and harmful desires, which sink men into destruction and ruin.	
1 Tim 6:10	Ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία· ἧς τινὲς ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως, καὶ ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς.	For love of money is a root of all the evils, *a root* which some, by striving for *it*, have strayed from the faith and have pierced themselves all over with many pangs *of pain*.	by striving: gerundial use of the participle.
1 Tim 6:11	Σὺ δέ, ὦ ἄνθρωπε τοῦ θεοῦ, ταῦτα φεῦγε· δίωκε δὲ δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονήν, πραότητα.	But you, O man of God, flee from these *things*, and pursue righteousness, godliness, faith, love, patience, meekness.	
1 Tim 6:12	Ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν {RP: - } [P1904 TR: καὶ] ἐκλήθης, καὶ ὡμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.	Contend *in* the good contest of faith, take hold of age-abiding life, to which you were {RP: - } [P1904 TR: also] called, having also confessed the good confession in the presence of many witnesses.	καὶ, *also*: absent in RP F1859=7/14 (Scrivener's abcefgk) vs. present in P1904 TR F1859=7/14 (Scrivener's dhlmnoz). A weak disparity with RP, R=7:9.
1 Tim 6:13	Παραγγέλλω σοι ἐνώπιον τοῦ θεοῦ τοῦ ζῳοποιοῦντος τὰ πάντα, καὶ χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν,	I command you in the sight of God, who makes everything alive, and Christ Jesus, who testified the good confession before Pontius Pilate,	
1 Tim 6:14	τηρῆσαί σε τὴν ἐντολὴν ἄσπιλον, ἀνεπίληπτον, μέχρι τῆς ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ,	to keep the commandment spotlessly, unimpeachably, until the appearing of our Lord Jesus Christ,	

1 Tim 6:15	ἣν καιροῖς ἰδίοις δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων, καὶ κύριος τῶν κυριευόντων,	which in his own time the blessed and only potentate, the king of those that reign, and Lord of those that rule, will display,	time ← *seasons*.
1 Tim 6:16	ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται· ᾧ τιμὴ καὶ κράτος αἰώνιον. Ἀμήν.	who alone has immortality, dwelling in unapproachable light, whom no-one among men has seen or can see, to whom *be* honour and age-abiding might. Amen.	among ← *of*.
1 Tim 6:17	Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε, μὴ ὑψηλοφρονεῖν, μηδὲ ἠλπικέναι ἐπὶ πλούτου ἀδηλότητι, ἀλλ' ἐν τῷ θεῷ τῷ ζῶντι, τῷ παρέχοντι ἡμῖν {RP P1904: πάντα πλουσίως} [TR: πλουσίως πάντα] εἰς ἀπόλαυσιν·	Command those *who are* rich in the present age not to be haughty, nor to put hope in the uncertainty of wealth, but in the living God, who richly provides us with everything for *our* enjoyment,	πάντα πλουσίως, *everything + richly*, RP P1904 F1859=13/13 vs. πλουσίως πάντα, *richly + everything*, TR F1859=0/13. to put hope ← *to have put hope*.
1 Tim 6:18	ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικούς,	to do good, to be rich in good works, to be generous, willing to share,	generous: an accusative where a dative might be expected, as in Acts 25:27, Heb 2:10. to share: AV differs, to modern ears at least *(to communicate)*.
1 Tim 6:19	ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς αἰωνίου ζωῆς.	treasuring up for themselves a good foundation for the future, in order that they might take hold of age-abiding life.	
1 Tim 6:20	Ὦ Τιμόθεε, τὴν {RP: παραθήκην} [P1904 TR: παρακαταθήκην] φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως·	Timothy, guard the deposit, avoiding profane vain talk and contradictions of science falsely so called,	παραθήκην, *deposit, thing entrusted (1)*, RP F1859=7/13 (Scrivener's acdehmn) vs. παρακαταθήκην, *deposit, thing entrusted (2)*, P1904 TR F1859=6/13 (Scrivener's bfgklo). A weak disparity with RP, R=7:8. science: or *knowledge*. VulgC VulgS have *scientia*, from which perhaps the AV's *science*, which seems so appropriate in our day too.
1 Tim 6:21	ἥν τινες ἐπαγγελλόμενοι περὶ τὴν πίστιν ἠστόχησαν. Ἡ χάρις μετὰ σοῦ. Ἀμήν.	which some, while professing *it*, have deviated concerning the faith. Grace *be* with you. Amen.	professing: see 1 Tim 2:10.
2 Tim 1:1	Παῦλος, ἀπόστολος {RP TR: Ἰησοῦ χριστοῦ} [P1904: χριστοῦ Ἰησοῦ] διὰ θελήματος θεοῦ, κατ' ἐπαγγελίαν ζωῆς τῆς ἐν χριστῷ Ἰησοῦ,	*From* Paul, an apostle of {RP TR: Jesus Christ} [P1904: Christ Jesus] through *the* will of God, according to *the* promise of life which *is* in Christ Jesus,	Ἰησοῦ χριστοῦ, *Jesus + Christ*, RP TR F1859=9/13 vs. χριστοῦ Ἰησοῦ, *Christ + Jesus*, P1904 F1859=4/13 (Scrivener's degn).
2 Tim 1:2	Τιμοθέῳ ἀγαπητῷ τέκνῳ· χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.	to Timothy, beloved child, grace, mercy *and* peace from God *the* father and Christ Jesus our Lord.	Lord: the construction here is not quite parallel to 1 Tim 1:1 (position of ἡμῶν).
2 Tim 1:3	Χάριν ἔχω τῷ θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν ἐν ταῖς δεήσεσίν μου νυκτὸς καὶ ἡμέρας,	I thank God, whom I serve following *my* forebears with a clear conscience when I ceaselessly remember you in my supplications night and day,	following ← *from, since*. clear ← *pure*. remember ← *have remembrance of*.
2 Tim 1:4	ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου τῶν δακρύων, ἵνα χαρᾶς πληρωθῶ,	longing to see you, remembering your tears, so that I may be filled with joy,	remembering: grammatically perfect tense in form, but present in sense (also classically so).

2 Tim 1:5	ὑπόμνησιν λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἥτις ἐνῴκησεν πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι καὶ τῇ μητρί σου {RP P1904 E1624 S1894: Εὐνίκῃ} [S1550: Εὐνείκῃ], πέπεισμαι 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.	Εὐνίκῃ, *Eunice (1)*, RP P1904 E1624 S1894 F1859=5/13 vs. Εὐνείκῃ, *Eunice (2)*, S1550 F1859=7/13 vs. Εὐνήκῃ, *Eunice (3)*, F1859=1/13 (Scrivener's f). A weak disparity with RP, R=7:8.
2 Tim 1:6	Δι' ἣν αἰτίαν ἀναμιμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, ὅ ἐστιν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου.	And for this reason I remind you to rekindle the gracious gift of God which is in you through the laying on of my hands,	
2 Tim 1:7	Οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ.	for God has not given us a spirit of timidity, but of power and love and moderation.	
2 Tim 1:8	Μὴ οὖν ἐπαισχυνθῇς τὸ μαρτύριον τοῦ κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ· ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν θεοῦ,	So do not be ashamed of the testimony about our Lord nor of me his prisoner, but partake of the suffering for the gospel according to *the* power of God,	about ← *of*. We take this as an objective genitive (Paul and Timothy do the testifying), though it could be subjective (the testimony that the Lord gave). As the testimony is not given to the Lord (but to the general public, we presume), it would also be ambiguous to translate by the word *to*.
2 Tim 1:9	τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγίᾳ, οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαν πρόθεσιν καὶ χάριν τὴν δοθεῖσαν ἡμῖν ἐν χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων,	who *has* saved us and called *us* with a holy calling, not according to our works, but according to his own purpose, and grace which *was* given to us in Christ Jesus before *the* durations of *the* ages,	*the* durations of *the* ages ← *age-abiding times*.
2 Tim 1:10	φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ χριστοῦ, καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου,	but *which has* now *been* made manifest through the appearing of our saviour Jesus Christ, who *has* abolished death and brought life and indefectibility to light through the gospel,	indefectibility: AV differs *(immortality)*.
2 Tim 1:11	εἰς ὃ ἐτέθην ἐγὼ κῆρυξ καὶ ἀπόστολος καὶ διδάσκαλος ἐθνῶν.	for *the cause of* which I have been appointed a preacher and apostle and teacher of *the* Gentiles.	preacher ← *herald, proclaimer*.
2 Tim 1:12	Δι' ἣν αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι· οἶδα γὰρ ᾧ πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.	*And* for this reason I suffer these *things* too, but I am not ashamed, for I know in whom I have believed, and I am persuaded that he is able to keep my entrusted deposit up to that day.	am persuaded ← *have been persuaded*.
2 Tim 1:13	Ὑποτύπωσιν ἔχε ὑγιαινόντων λόγων ὧν παρ' ἐμοῦ ἤκουσας, ἐν πίστει καὶ ἀγάπῃ τῇ ἐν χριστῷ Ἰησοῦ.	Hold on to *the* model of sound words which you have heard from me, in faith, and love which *is* in Christ Jesus.	
2 Tim 1:14	Τὴν καλὴν {RP P1904: παραθήκην} [TR: παρακαταθήκην] φύλαξον διὰ πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν.	Guard the good entrusted deposit through *the* holy spirit dwelling in us.	παραθήκην, *thing entrusted, deposit (1)*, RP P1904 F1859=10/13 vs. παρακαταθήκην, *thing entrusted, deposit (2)*, TR F1859=3/13 (Scrivener's bgk). Scrivener's Elzevir text appears to read παραθήκην, since he gives παρακαταθήκην as the variant. Compare 1 Tim 6:20, noting that Scrivener's bgk read παρακαταθήκην there too. AV differs, supplying *unto thee*.

2 Tim 1:15	Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστὶν {RP: Φύγελος} [P1904 TR: Φύγελλος] καὶ Ἑρμογένης.	You know this, that all those in Asia have turned away from me, among whom are Phygellus and Hermogenes.	Φύγελος, *Phygelus*, RP F1859=4/14 (Scrivener's cemn) vs. Φύγελλος, *Phygellus*, P1904 TR F1859=8/14 vs. other spellings, F1859=2/14 (Scrivener's lo*). In our English, we retain the traditional spelling of the name, which also appears to have good manuscript support. A disparity with RP, R=4:10.
2 Tim 1:16	Δῴη ἔλεος ὁ κύριος τῷ Ὀνησιφόρου οἴκῳ· ὅτι πολλάκις με ἀνέψυξεν, καὶ τὴν ἅλυσίν μου οὐκ {RP P1904: ἐπαισχύνθη} [TR: ἐπῃσχύνθη],	May the Lord show mercy to the house of Onesiphorus, because he often refreshed me and was not ashamed of my chain,	ἐπαισχύνθη, *he was ashamed* (non-classical aorist without augment), RP P1904 F1859=6/14 vs. ἐπῃσχύνθη, *he was ashamed* (classical aorist with augment), TR F1859=8/14. A weak disparity with RP, R=7:9. show ← *give*.
2 Tim 1:17	ἀλλὰ γενόμενος ἐν Ῥώμῃ, σπουδαιότερον ἐζήτησέν με καὶ εὗρεν -	but when he arrived in Rome, he sought me very diligently and found *me*.	very diligently ← *quite diligently*, Greek comparative for superlative.
2 Tim 1:18	δῴη αὐτῷ ὁ κύριος εὑρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ - καὶ ὅσα ἐν Ἐφέσῳ διηκόνησεν, βέλτιον σὺ γινώσκεις.	May the Lord let him find mercy from *the* Lord on that day. You also know very well in how many ways he ministered in Ephesus.	very well ← *quite well*, Greek comparative for superlative.
2 Tim 2:1	Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν χριστῷ Ἰησοῦ.	You then, my child, be strengthened in the grace which *is* in Christ Jesus,	
2 Tim 2:2	Καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι.	and commit *the things* which you have heard from me through many witnesses to faithful men who will be competent to teach others too.	competent ← *sufficient*.
2 Tim 2:3	Σὺ οὖν κακοπάθησον ὡς καλὸς στρατιώτης Ἰησοῦ χριστοῦ.	So then, suffer affliction like a good soldier of Jesus Christ.	
2 Tim 2:4	Οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ.	No-one serving as a soldier gets entangled in the affairs of *civilian* life, in order that he may please the *one who* enlisted *him* as a soldier.	
2 Tim 2:5	Ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ.	And if anyone contends, he does not win a crown unless he contends legitimately.	does not win a crown ← *is not crowned*.
2 Tim 2:6	Τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν.	The farmer who labours must *be the* first to partake of the fruits.	
2 Tim 2:7	Νόει ἃ λέγω· δῴη γάρ σοι ὁ κύριος σύνεσιν ἐν πᾶσιν.	Consider *the things* I am saying, and may the Lord give you understanding in all *matters*.	and may ← *for may*.
2 Tim 2:8	Μνημόνευε Ἰησοῦν χριστὸν ἐγηγερμένον ἐκ νεκρῶν, ἐκ σπέρματος {RP P1904: Δαυίδ} [TR: Δαβίδ], κατὰ τὸ εὐαγγέλιόν μου·	Remember that Jesus Christ of *the* seed of David *has been* raised from *the* dead according to my gospel,	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1.
2 Tim 2:9	ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν, ὡς κακοῦργος· ἀλλ' ὁ λόγος τοῦ θεοῦ οὐ δέδεται.	on account of which I suffer affliction, even of bonds like a criminal. But the word of God has not been bound.	

2 Tim 2:10	Διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν τῆς ἐν χριστῷ Ἰησοῦ, μετὰ δόξης αἰωνίου.	Therefore I endure all *things* for the sake of the elect, in order that they also may obtain salvation in Christ Jesus with age-abiding glory.	
2 Tim 2:11	Πιστὸς ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν·	The saying *is* faithful: "For if we have died with *him*, We shall also live with *him*.	have died with *him* ← *jointly died*. live with *him* ← *jointly live*.
2 Tim 2:12	εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν· εἰ ἀρνούμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς·	If we endure, We shall also reign with *him*. If we deny *him*, He too will deny us.	reign with *him* ← *jointly reign*. He ← *That (one), the former*.
2 Tim 2:13	εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει· ἀρνήσασθαι ἑαυτὸν οὐ δύναται.	If we do not believe, He remains faithful; He cannot deny himself."	He ← *That (one), The former*.
2 Tim 2:14	Ταῦτα ὑπομίμνησκε, διαμαρτυρόμενος ἐνώπιον τοῦ κυρίου μὴ λογομαχεῖν εἰς οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων.	Make mention of these *things*, solemnly urging in the presence of the Lord not to dispute about words serving no useful *purpose*, so subverting those listening.	so ← *at*. An expression of result.
2 Tim 2:15	Σπούδασον σεαυτὸν δόκιμον παραστῆσαι τῷ θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.	Be studious to present yourself approved to God, a workman with no cause for shame, rightly dividing the word of truth.	rightly dividing ← *straightly / properly cutting*.
2 Tim 2:16	Τὰς δὲ βεβήλους κενοφωνίας περῖστασο· ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας,	But shun profane empty talk, for it will *serve to* advance ungodliness *even* more,	talk ← *talks*.
2 Tim 2:17	καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἕξει· ὧν ἐστὶν Ὑμέναιος καὶ Φιλητός·	and their words will spread like gangrene, among whom are Hymenaeus and Philetus,	words ← *word, thing said*. spread ← *have feeding ground*. among ← *of*.
2 Tim 2:18	οἵτινες περὶ τὴν ἀλήθειαν ἠστόχησαν, λέγοντες τὴν ἀνάστασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσιν τήν τινων πίστιν.	who have missed the mark concerning the truth, saying that the resurrection has already taken place, and they are overturning the faith of some.	
2 Tim 2:19	Ὁ μέντοι στερεὸς θεμέλιος τοῦ θεοῦ ἕστηκεν, ἔχων τὴν σφραγῖδα ταύτην, Ἔγνω κύριος τοὺς ὄντας αὐτοῦ, καί, Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα {RP P1904: κυρίου} [TR: χριστοῦ].	However, the firm foundation of God stands, having this seal: ***the* Lord knows those *who* are his**. And let everyone who names the name of {RP P1904: *the* Lord} [TR: Christ] avoid iniquity.	κυρίου, *of the Lord*, RP P1904 F1859=11/13 vs. χριστοῦ, *of Christ*, TR F1859=2/13 (Scrivener's ce). AV differs textually. **Num 16:5**. [CB] considers the subsequent sentence possibly to be an allusion to Num 16:26.
2 Tim 2:20	Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμήν, ἃ δὲ εἰς ἀτιμίαν.	But in a great house there are not only gold and silver vessels, but also wooden *ones* and earthenware *ones*, and some *are* for honour and others for use without honour.	*use* without honour ← *dishonour, disgrace*, but more probably *lack of honour* here, i.e. *ordinary use*. AV differs *(dishonour)*.
2 Tim 2:21	Ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμήν, ἡγιασμένον, καὶ εὔχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.	Therefore, if anyone thoroughly cleanses himself from these *things*, he will be a vessel for honour, sanctified and useful to the master, prepared for every good work.	
2 Tim 2:22	Τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε· δίωκε δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην, μετὰ τῶν ἐπικαλουμένων τὸν κύριον ἐκ καθαρᾶς καρδίας.	Flee youthful lusts, but pursue righteousness, faith, love *and* peace with those *who* call on the Lord from a pure heart.	

2 Tim 2:23	Τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννῶσιν μάχας.	But decline foolish and ill-informed inquiries, knowing that they give rise to strifes.	
2 Tim 2:24	Δοῦλον δὲ κυρίου οὐ δεῖ μάχεσθαι, ἀλλ' ἤπιον εἶναι πρὸς πάντας, διδακτικόν, ἀνεξίκακον,	And a servant of *the* Lord must not strive, but he *must* be gentle to all, apt to teach, forbearing,	
2 Tim 2:25	ἐν πρᾳότητι παιδεύοντα τοὺς ἀντιδιατιθεμένους· μήποτε δῷ αὐτοῖς ὁ θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας,	in meekness teaching those *who* offer opposition, for the possibility that God gives them repentance *leading* to acknowledgment of *the* truth,	for the possibility that ← *lest*.
2 Tim 2:26	καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.	and *that* they regain a sober mind from the snare of the devil, having been taken alive by him at his will.	
2 Tim 3:1	Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί.	And know this, that in *the* last days difficult times will set in,	difficult: or *harsh*, or *dangerous*, as in Matt 8:28.
2 Tim 3:2	Ἔσονται γὰρ οἱ ἄνθρωποι φίλαυτοι, φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι,	for men will be selfish, money-loving, braggarts, arrogant, blasphemous, disobedient to parents, ungrateful, unholy,	
2 Tim 3:3	ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι,	lacking natural affection, implacable, slanderous, intemperate, wild, despisers of good,	implacable: AV differs somewhat, *trucebreakers*, but the root meaning is *not entering into a truce*. wild ← *not tame*.
2 Tim 3:4	προδόται, προπετεῖς, τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι,	traitors, reckless, crazed, lovers of pleasure more than lovers of God,	crazed ← *enveloped in vapour*.
2 Tim 3:5	ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἠρνημένοι· καὶ τούτους ἀποτρέπου.	having a form of godliness, but having denied the power of it. From these also turn away.	
2 Tim 3:6	Ἐκ τούτων γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας, καὶ {RP TR: αἰχμαλωτεύοντες} [P1904: αἰχμαλωτίζοντες] {RP P1904: - } [TR: τὰ] γυναικάρια σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις,	For among them are those *who* slip into houses and captivate silly women *who are* loaded with sins and led *along* by various desires,	αἰχμαλωτεύοντες, *taking captive (1)*, RP TR F1859=8/14 vs. αἰχμαλωτίζοντες, *taking captive (2)*, P1904 F1859=6/14. τὰ, *the (silly women)*: absent in RP P1904 F1859=9/13 vs. present in TR F1859=4/13 (Scrivener's adfo). among them ← *out of these*. *who are* loaded ← *having been loaded*, referring ↴
2 Tim 3:7	πάντοτε μανθάνοντα, καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα.	always learning but never able to come to acknowledgment of *the* truth.	↳ to the silly women. See Matt 23:20, though here a perfect participle.
2 Tim 3:8	Ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέστησαν {RP: Μωϋσῇ} [P1904 TR: Μωϋσεῖ], οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν.	And in *the* way in which Jannes and Jambres resisted Moses, so these also are resisting the truth, *being* men of depraved mind, unfit in respect of the faith.	Μωϋσῇ, *Moses*, RP F1859=9/13 vs. Μωϋσεῖ, *Moüses*, P1904 TR F1859=4/13 (Scrivener's clmo). Jannes and Jambres: according to [CB], the magicians of Ex 7:11.
2 Tim 3:9	Ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον· ἡ γὰρ ἄνοια αὐτῶν ἔκδηλος ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο.	But they will not get very far, for their folly will be evident to all, as was that of the above-mentioned.	was ← *became*. the above-mentioned ← *those, the former*, i.e. *Jannes and Jambres*.

2 Tim 3:10	Σὺ δὲ παρηκολούθηκάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ,	But you have closely followed my doctrine, way of life, purpose, faith, longsuffering, love, endurance,	
2 Tim 3:11	τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι {RP TR: ἐγένετο} [P1904: ἐγένοντο] ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις, οἵους διωγμοὺς ὑπήνεγκα· καὶ ἐκ πάντων με ἐρρύσατο ὁ κύριος.	persecutions, sufferings, such as happened to me in Antioch, in Iconium, in Lystra. But I endured such persecutions, and the Lord rescued me from *them* all.	ἐγένετο, *happened* (classical form), RP TR F1859=13/13 vs. ἐγένοντο, *happened* (non-classical form), P1904 F1859=0/13. But I endured such persecutions ← *Which such persecutions I endured*, where the relative adjective, its ↴
2 Tim 3:12	Καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν χριστῷ Ἰησοῦ διωχθήσονται.	Now all who wish to live in a godly way in Christ Jesus will be persecuted,	↳ nature as a qualitative correlative, and the leading accusative all render the literal English rather stilted, though elegant in Greek.
2 Tim 3:13	Πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώμενοι.	and wicked men and cheats will go on *from bad* to worse, leading astray and going astray.	
2 Tim 3:14	Σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, εἰδὼς παρὰ τίνος ἔμαθες,	But you remain in those *things* which you have learned and have been assured of, knowing from whom you learned *them*.	you remain: imperative.
2 Tim 3:15	καὶ ὅτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν διὰ πίστεως τῆς ἐν χριστῷ Ἰησοῦ.	And from childhood you have known the holy scriptures, which *are* able to make you wise in salvation through faith which *is* in Christ Jesus.	childhood ← *babyhood*, classically also even the time in the womb. in: or *for*.
2 Tim 3:16	Πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ·	Every scripture *is* inspired by God, and *is* useful for doctrine, for reproof, for correction, for instruction in righteousness,	
2 Tim 3:17	ἵνα ἄρτιος ᾖ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.	so that the man of God may be competent, fully equipped for every good work.	
2 Tim 4:1	Διαμαρτύρομαι οὖν ἐγὼ ἐνώπιον τοῦ θεοῦ, καὶ τοῦ κυρίου Ἰησοῦ χριστοῦ, τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς, κατὰ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ,	I solemnly implore *you* therefore in the presence of God and the Lord Jesus Christ, who will judge *the* living and *the* dead at his appearing and his kingdom:	the Lord: unlike Rom 1:7 and the applicable verses mentioned there, there is the definite article in Greek preceding *Lord* here (also preceding *God*).
2 Tim 4:2	κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως, ἀκαίρως, ἔλεγξον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ.	preach the word, take your stand in season, out of season; reprove, rebuke, comfort, with all longsuffering and doctrine.	
2 Tim 4:3	Ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαινούσης διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἐπιθυμίας τὰς ἰδίας ἑαυτοῖς ἐπισωρεύσουσιν διδασκάλους, κνηθόμενοι τὴν ἀκοήν·	For *the* time will come when they will not put up with sound doctrine, but they will heap upon themselves teachers according to their own desires, having *their* ears tickled,	ears ← *hearing*. tickled: AV differs somewhat *(itching)*.
2 Tim 4:4	καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται.	and they will turn away from *giving* a hearing to the truth, and they will turn aside to fables.	fables ← *the fables*.
2 Tim 4:5	Σὺ δὲ νῆφε ἐν πᾶσιν, κακοπάθησον, ἔργον ποίησον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον.	But you be sober in all *things*, suffer afflictions, carry out the work of an evangelist, bring your ministry to fulfilment,	
2 Tim 4:6	Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκεν.	for I am already being poured out, and the time of my departure is at hand.	departure ← *freeing up* (from the constraints of this life). The verb occurs in Phil 1:23.

2 Tim 4:7	Τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα·	I have fought the good fight, I have completed *my* course; I have kept the faith.	fought the good fight ← *contended the good contest*.
2 Tim 4:8	λοιπόν, ἀπόκειταί μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής· οὐ μόνον δὲ ἐμοί, ἀλλὰ καὶ πᾶσιν τοῖς ἠγαπηκόσιν τὴν ἐπιφάνειαν αὐτοῦ.	Finally, there is the crown of righteousness laid up for me which the Lord, the righteous judge, will give me on that day. And not only to me, but also to all those *who have* loved his appearing.	Finally: or *Henceforth*. give ← *give as due*.
2 Tim 4:9	Σπούδασον ἐλθεῖν πρός με ταχέως·	Make an effort to come to me quickly.	
2 Tim 4:10	Δημᾶς γάρ με ἐγκατέλιπεν, ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλονίκην· Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν.	For Demas has left me, having loved the present age, and he has gone to Thessalonica; Crescens to Galatia; Titus to Dalmatia.	
2 Tim 4:11	Λουκᾶς ἐστὶν μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ· ἔστιν γάρ μοι εὔχρηστος εἰς διακονίαν.	Only Luke is with me. Take Mark and bring *him* with you, for he is very useful to me for *the* ministry.	
2 Tim 4:12	Τυχικὸν δὲ ἀπέστειλα εἰς Ἔφεσον.	But I have sent Tychicus to Ephesus.	
2 Tim 4:13	Τὸν {RP-text E1624 S1894: φελόνην} [RP-marg P1904 S1550: φαιλόνην] ὃν ἀπέλιπον ἐν Τρῳάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας.	When you come, bring the cloak with you which I left behind in Troas with Carpus, and the books, especially the parchments.	φελόνην, *cloak (1)*, RP-text E1624 S1894 F1859=5/13 (Scrivener's achkl**) vs. φαιλόνην, *cloak (2)*, RP-marg P1904 S1550 F1859=5/13 (Scrivener's begl*o) vs. other spellings, F1859=3/13 (Scrivener's fmn). A weak disparity with RP-text, R=6:7.
2 Tim 4:14	Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι κακὰ ἐνεδείξατο· ἀποδῴη αὐτῷ ὁ κύριος κατὰ τὰ ἔργα αὐτοῦ·	Alexander the coppersmith has done me much harm – may the Lord requite him according to his works.	done ← *shown*.
2 Tim 4:15	ὃν καὶ σὺ φυλάσσου, λίαν γὰρ ἀνθέστηκεν τοῖς ἡμετέροις λόγοις.	And you too be on your guard for him, for he is very much opposed to our words.	is very much opposed to: present time frame from the perfect of a compound of ἵστημι (AV differs, overlooking this).
2 Tim 4:16	Ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδείς μοι συμπαρεγένετο, ἀλλὰ πάντες με ἐγκατέλιπον· μὴ αὐτοῖς λογισθείη.	In my first defence, no-one stood in support of me, but everyone left me. May it not be held against them.	held against ← *reckoned to*.
2 Tim 4:17	Ὁ δὲ κύριός μοι παρέστη, καὶ ἐνεδυνάμωσέν με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ, καὶ ἀκούσῃ πάντα τὰ ἔθνη· καὶ ἐρρύσθην ἐκ στόματος λέοντος.	But the Lord was present with me and strengthened me in order that through me the preaching might be fulfilled, and all the Gentiles might hear. And I was rescued out of *the* mouth of *the* lion.	be fulfilled: AV differs somewhat *(be fully known)*. In 2 Tim 4:5 we translate *bring to fulfilment*.
2 Tim 4:18	Καὶ ῥύσεταί με ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.	And the Lord will deliver me from every evil work and will save *me for entry* into his upper-heavenly kingdom. To him *be* glory throughout the durations of the ages. Amen.	
2 Tim 4:19	Ἄσπασαι Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησιφόρου οἶκον.	Greet Prisca and Aquila and the household of Onesiphorus.	
2 Tim 4:20	Ἔραστος ἔμεινεν ἐν Κορίνθῳ· Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα.	Erastus remained in Corinth, but I left Trophimus ailing in Miletum.	This verse is a dispensational marker, because guaranteed healing (as in James 5:14) and immediate evidential miracles (as in Acts 14:9-10) are ↴

2 Tim 4:21	Σπούδασον πρὸ χειμῶνος ἐλθεῖν. Ἀσπάζεταί σε Εὔβουλος, καὶ Πούδης, καὶ Λῖνος, καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες.	Make an effort to come before winter. Eubulus and Pudens and Linus and Claudia and all the brothers greet you.	↳ not operative in Paul's prison ministry. See also 1 Tim 5:23. But quiet divine intervention is possible, as in Phil 2:25-26.
2 Tim 4:22	Ὁ κύριος Ἰησοῦς χριστὸς μετὰ τοῦ πνεύματός σου. Ἡ χάρις μεθ' ὑμῶν. Ἀμήν.	The Lord Jesus Christ *be* with your spirit. Grace *be* with you. Amen.	
Titus 1:1	Παῦλος, δοῦλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ χριστοῦ, κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν,	*From* Paul, a servant of God, and an apostle of Jesus Christ, according to *the* faith of God's elect and acknowledgment of *the* truth which *is* in accordance with godliness,	
Titus 1:2	ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς θεὸς πρὸ χρόνων αἰωνίων,	in hope of age-abiding life (which God, who *does* not lie, promised before *the* durations of *the* ages	*the* durations of *the* ages ← *age-abiding times*.
Titus 1:3	ἐφανέρωσεν δὲ καιροῖς ἰδίοις τὸν λόγον αὐτοῦ ἐν κηρύγματι ὃ ἐπιστεύθην ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν θεοῦ,	and made his word manifest in his own seasons by *the* preaching *of* that with which I have been entrusted according to *the* commandment of God our saviour),	God our saviour in Titus 1:3, Titus 2:10, Titus 3:4. Christ our saviour in Titus 1:4 Titus 2:13, Titus 3:6.
Titus 1:4	Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν· χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ πατρός, καὶ κυρίου Ἰησοῦ χριστοῦ τοῦ σωτῆρος ἡμῶν.	to Titus, a genuine child in a shared faith, grace, mercy *and* peace from God *the* father and Lord, Jesus Christ our saviour.	in ← *according to*. Lord: no article in the Greek. See Rom 1:7, showing why we repunctuate; AV differs.
Titus 1:5	Τούτου χάριν κατέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃ, καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς ἐγώ σοι διεταξάμην·	I left you in Crete for this reason: so that you might put the remaining *things* in order, and appoint elders in various cities, as I instructed you,	
Titus 1:6	εἴ τίς ἐστιν ἀνέγκλητος, μιᾶς γυναικὸς ἀνήρ, τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα.	*to see* if anyone is unimpeachable, a husband of one wife, having believing children *who are* not culpable of irresponsibility or *are* unruly,	anyone: i.e. *any candidate elder*. irresponsibility ← *wastefulness, extravagance*.
Titus 1:7	Δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς θεοῦ οἰκονόμον· μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ,	because an overseer must be unimpeachable, as a steward of God's, not presumptuous, not irascible, not over-fond of wine, not violent, not shamefully greedy of gain,	overseer: see Phil 1:1.
Titus 1:8	ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ,	but hospitable, loving good, temperate, just, devout, self-controlled,	devout ← *sacred*, but when applied to persons, it can mean *devout*.
Titus 1:9	ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ, καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.	holding fast to the faithful doctrinal word in order that he may be competent to both give encouragement in sound teaching and to refute those *who* contradict *it*.	the faithful doctrinal word ← *doctrine of the faithful word*. competent ← *powerful*.
Titus 1:10	Εἰσὶν γὰρ πολλοὶ καὶ ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ περιτομῆς,	For there are many also *who are* unruly, idle talkers and deluders, especially those of *the* circumcision,	deluders ← *mind-deceivers*. those of *the* circumcision: see John 5:16.
Titus 1:11	οὓς δεῖ ἐπιστομίζειν· οἵτινες ὅλους οἴκους ἀνατρέπουσιν, διδάσκοντες ἃ μὴ δεῖ, αἰσχροῦ κέρδους χάριν.	who need to be silenced, the kind who overturn whole households, teaching *things* which they should not, for the sake of shameful gain.	

Titus 1:12	Εἶπέν τις ἐξ αὐτῶν, ἴδιος αὐτῶν προφήτης, Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.	A certain one of them, a prophet of their own, said, "The Cretans *have* always *been* liars, wicked beasts, idle gluttons."	gluttons ← *stomachs*.
Titus 1:13	Ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. Δι' ἣν αἰτίαν ἔλεγχε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει,	This testimony is true. For this reason censure them sharply, in order that they may be sound in the faith,	
Titus 1:14	μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις, καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφομένων τὴν ἀλήθειαν.	not heeding Judaic fables, or commandments of men *who are* turning away from the truth.	turning away from the truth ← *turning the truth away on themselves* (middle voice, transitive).
Titus 1:15	Πάντα μὲν καθαρὰ τοῖς καθαροῖς· τοῖς δὲ {RP TR: μεμιασμένοις} [P1904: μεμιαμμένοις] καὶ ἀπίστοις οὐδὲν καθαρόν· ἀλλὰ μεμίανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις.	Everything *is* clean to the clean, but to the defiled and unbelievers nothing *is* clean, and *even* both their mind and conscience are defiled.	μεμιασμένοις, *to the defiled* (classical), RP TR F1859=11/13 vs. μεμιαμμένοις, *to the defiled* (non-classical), P1904 F1859=0/13 vs. μεμιαμένοις, *to the defiled* (also classical), F1859=2/13 (Scrivener's df). = are defiled ← *have been defiled*, with emphasis on the current state.
Titus 1:16	Θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.	They profess to know God, but by their works they deny *it*, being abominable and disobedient, and unqualified for any good work.	any ← *every*.
Titus 2:1	Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγιαινούσῃ διδασκαλίᾳ·	But you say what befits sound doctrine,	say: imperative.
Titus 2:2	πρεσβύτας {RP-text: νηφαλέους} [RP-marg P1904 TR: νηφαλίους] εἶναι, σεμνούς, σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ·	that elderly men be sober, solemn, temperate, sound in the faith, in love, in patience.	νηφαλέους, *sober (1)*, RP-text F1859=5/13 (Scivener's aelmn + b*?) vs. νηφαλίους, *sober (2)*, RP-marg P1904 TR F1859=5/13 (Scrivener's b**cghk) vs. νηφαλαίους, *sober (3)*, F1859=3/13 (Scrivener's dfo). Scrivener's b* is excluded as it is doubtful. A weak disparity with RP-text, R=5:7.
Titus 2:3	πρεσβύτιδας ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς, μὴ διαβόλους, μὴ οἴνῳ πολλῷ δεδουλωμένας, καλοδιδασκάλους,	Elderly women *should* likewise *be* reverent in comportment, not slanderous, not addicted to much wine, teachers of what is decent,	
Titus 2:4	ἵνα σωφρονίζωσιν τὰς νέας φιλάνδρους εἶναι, φιλοτέκνους,	so that they impart to young *women* a temperate way *in which* to love their husbands, to love their children,	impart ... a temperate way ← *make temperate*. AV differs somewhat in the function of this verb.
Titus 2:5	σώφρονας, ἁγνάς, οἰκουρούς, ἀγαθάς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημῆται·	*to be* temperate, pure, keepers of the home, good, subject to their own husbands, so that the word of God is not ill-spoken of.	ill-spoken of ← *blasphemed, slandered*.
Titus 2:6	τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν·	Likewise, exhort younger *men* to be temperate,	
Titus 2:7	περὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ἀδιαφθορίαν, σεμνότητα, {RP P1904 S1550 S1894: ἀφθαρσίαν,} [E1624: -]	in all *respects* showing yourself a model of good works, *showing* integrity in teaching, solemnity, {RP P1904 S1550 S1894: incorruptibility,} [E1624: -]	ἀφθαρσίαν, *indefectibility, incorruptibility*: present in RP P1904 S1550 S1894 F1859=13/13 (incl. c*(tacite)*) vs. absent in E1624 F1859=0/13.

Titus 2:8	λόγον ὑγιῆ, ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ, μηδὲν ἔχων περὶ {RP P1904: ἡμῶν} [TR: ὑμῶν] λέγειν φαῦλον.	sound speech, *being* incontrovertible, in order that whoever *is* opposed might be ashamed, having nothing base to say about {RP P1904: us} [TR: you].	ἡμῶν, *us*, RP P1904 F1859=12/13 vs. ὑμῶν, *you*, TR F1859=1/13 (Scrivener's h). AV differs textually. whoever ← *he who*, but followed by a subjunctive, so indeterminate.
Titus 2:9	Δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι, ἐν πᾶσιν εὐαρέστους εἶναι, μὴ ἀντιλέγοντας,	*Exhort* servants to be subject to their own masters, to be pleasing in every *way*, not answering back,	
Titus 2:10	μὴ νοσφιζομένους, ἀλλὰ πίστιν πᾶσαν ἐνδεικνυμένους ἀγαθήν, ἵνα τὴν διδασκαλίαν τοῦ σωτῆρος {RP P1904 E1624 S1894: ἡμῶν} [S1550: ὑμῶν] θεοῦ κοσμῶσιν ἐν πᾶσιν.	not pilfering, but showing all good faith so that they may adorn the teaching of God {RP P1904 E1624 S1894: our} [S1550: your] saviour in all *things*.	ἡμῶν, *our*, RP P1904 E1624 S1894 F1859=13/13 vs. ὑμῶν, *your*, S1550 F1859=0/13.
Titus 2:11	Ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις,	For the grace of God has come into view, which brings salvation to all men,	which brings salvation: an adjective, *"salvationary"*. AV differs, associating *to all men* with *hath appeared*.
Titus 2:12	παιδεύουσα ἡμᾶς ἵνα, ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι,	teaching us that having denied ungodliness and worldly desires we should live temperately and righteously and in a godly way in this present age,	
Titus 2:13	προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ χριστοῦ,	awaiting the blessed hope and appearing of the glory of the great God and saviour of ours, Jesus Christ,	the great God and saviour of ours, Jesus Christ: by a Granville Sharp rule, the non-repetition of the article after the copulative equates *God our saviour* and *Jesus Christ*. See Rom 1:7; AV differs.
Titus 2:14	ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσηται ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.	who gave himself on behalf of us in order that he might redeem us from all lawlessness, and *that* he might purify for himself a special people, zealous of good works.	
Titus 2:15	Ταῦτα λάλει, καὶ παρακάλει, καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς. Μηδείς σου περιφρονείτω.	Speak these *things*, and exhort and censure with all authority. Let no-one be presumptuous about you.	authority ← *commandment*.
Titus 3:1	Ὑπομίμνησκε αὐτοὺς ἀρχαῖς καὶ ἐξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἑτοίμους εἶναι,	Remind them to be subject to rulers and authorities, to obey *them*, to be *ready* for every good work,	rulers and authorities: compare Rom 13:1 (and the note there).
Titus 3:2	μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπιεικεῖς, πᾶσαν ἐνδεικνυμένους πρᾳότητα πρὸς πάντας ἀνθρώπους.	not to slander anyone, to be peaceable, equitable, showing all meekness to all men.	slander ← *blaspheme*, but also *slander*. peaceable ← *non-combative*.
Titus 3:3	Ἦμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοί, μισοῦντες ἀλλήλους.	For we too were once without sense, disobedient, erring, serving various lusts and pleasures, spending *life* in wickedness and envy, detestable, hating one another.	disobedient: or *disbelieving*, which the cognate verb often means.
Titus 3:4	Ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν θεοῦ,	But when the kindness and love for mankind of God our saviour came into view,	came into view ← *was displayed*.

Titus 3:5	οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸν αὐτοῦ ἔλεον ἔσωσεν ἡμᾶς, διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου,	not by works of righteousness which we did, but *it is* by his mercy *that* he saved us, through regenerative washing and renewing by holy spirit,	by works ← *out of works*. by his mercy ← *according to his mercy*. regenerative washing ← *washing of regeneration*, a Hebraic genitive. by holy spirit ← *of holy spirit*.
Titus 3:6	οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως, διὰ Ἰησοῦ χριστοῦ τοῦ σωτῆρος ἡμῶν,	which he poured out on us richly through Jesus Christ our saviour,	
Titus 3:7	ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι, κληρονόμοι γενώμεθα κατ' ἐλπίδα ζωῆς αἰωνίου.	in order that we, having been justified by his grace, should become heirs according to *the* hope of age-abiding life.	his ← *of that (one)*.
Titus 3:8	Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαί σε διαβεβαιοῦσθαι, ἵνα φροντίζωσιν καλῶν ἔργων προΐστασθαι οἱ πεπιστευκότες {RP: - } [P1904 TR: τῷ] θεῷ. Ταῦτά ἐστιν τὰ καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις·	The saying *is* faithful, and I want you to insist on these *things*: that those *who have* believed in God make a point of giving priority to good works. These are the good and beneficial *things* to men.	τῷ, *(in) the (God)*: absent in RP F1859=0/13 vs. present in P1904 TR F1859=13/13. A strong disparity with RP, R=0:15. HF, NA26 agree with RP. Yet Scrivener is correct! We have verified all of Scrivener's manuscripts except the lectionary z: all have τῷ. But ↴
Titus 3:9	μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας νομικὰς περιΐστασο· εἰσὶν γὰρ ἀνωφελεῖς καὶ μάταιοι.	And avoid fatuous inquiries and genealogies and quarrels and legal battles, for they are unprofitable and vain.	↳ we note the absence of τῷ in some manuscripts, e.g. GA 3, 5, 51.
Titus 3:10	Αἱρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ,	After *the* first and second warning, repudiate a heretical man,	
Titus 3:11	εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος, καὶ ἁμαρτάνει, ὢν αὐτοκατάκριτος.	knowing that such *a one* has been subverted and is sinning, being self-condemned.	
Titus 3:12	Ὅταν πέμψω Ἀρτεμᾶν πρός σε ἢ Τυχικόν, σπούδασον ἐλθεῖν πρός με εἰς Νικόπολιν· ἐκεῖ γὰρ κέκρικα παραχειμάσαι.	When I send Artemas or Tychicus to you, make haste to come to me in Nicopolis, for I have decided to spend the winter there.	
Titus 3:13	Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλὼ σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπῃ.	Send Zenas the lawyer and Apollos on *their way* expeditiously, so that nothing may be lacking to them.	
Titus 3:14	Μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προΐστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὦσιν ἄκαρποι.	And let our *people* also learn to give priority to good works to *alleviate* pressing needs, so that they are not unfruitful.	to *alleviate* ← *for*.
Titus 3:15	Ἀσπάζονταί σε οἱ μετ' ἐμοῦ πάντες. Ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. Ἡ χάρις μετὰ πάντων ὑμῶν. Ἀμήν.	All those with me greet you. Greet those *who* love us in *the* faith. Grace *be* to you all. Amen.	
Phmon 1:1	Παῦλος δέσμιος χριστοῦ Ἰησοῦ, καὶ Τιμόθεος ὁ ἀδελφός, Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν,	*From* Paul, a prisoner of Christ Jesus, and Timothy the brother, to Philemon, our beloved and fellow worker,	Christ Jesus: AV differs in word order, *Jesus Christ*.
Phmon 1:2	καὶ Ἀπφίᾳ τῇ ἀγαπητῇ, καὶ Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν, καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ·	and to beloved Apphia and Archippus our fellow soldier, and the church which *is* at your house,	church: see Matt 16:18. Just a house-group.
Phmon 1:3	χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.	grace to you and peace from God our father and Lord, Jesus Christ.	Lord: no article in the Greek. See Rom 1:7, showing why we repunctuate; AV differs.

Phmon 1:4	Εὐχαριστῶ τῷ θεῷ μου, πάντοτε μνείαν σου ποιούμενος ἐπὶ τῶν προσευχῶν μου,	I thank my God, always making mention of you on *the occasions of* my prayers,	Punctuation: one could associate *always* with *I thank my God*.
Phmon 1:5	ἀκούων σου τὴν ἀγάπην, καὶ τὴν πίστιν ἣν ἔχεις πρὸς τὸν κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους,	when I hear of your love and faith which you have for the Lord Jesus and for all the saints,	saints: see Matt 27:52.
Phmon 1:6	ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργὴς γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν {RP P1904: ἡμῖν} [TR: ὑμῖν] εἰς χριστὸν Ἰησοῦν.	*praying* that the fellowship of your faith may be effective in acknowledgment of everything good among {RP P1904: us} [TR: you] in *the cause of* Christ Jesus.	ἡμῖν, *us*, RP P1904 F1859=9/13 vs. ὑμῖν, *you*, TR F1859=4/13 (Scrivener's chmo). AV differs textually. ═══ be ← *become*.
Phmon 1:7	{RP P1904 S1550: Χάριν} [E1624 S1894: Χαρὰν] γὰρ ἔχομεν πολλὴν καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναπέπαυται διὰ σοῦ, ἀδελφέ.	For we have {RP P1904 S1550: much gratitude} [E1624 S1894: great joy] and encouragement at your love, because the inner hearts of the saints have been refreshed through you, brother,	χάριν, *grace; gratitude*, RP P1904 S1550 F1859=11/13 (incl. c*(tacite)*) vs. χαρὰν, *joy*, E1624 S1894 F1859=2/13 (Scrivener's ao). AV differs textually. ═══ inner hearts ← *bowels*. ═══ saints: see Matt 27:52.
Phmon 1:8	Διὸ πολλὴν ἐν χριστῷ παρρησίαν ἔχων ἐπιτάσσειν σοι τὸ ἀνῆκον,	which *is* why, although I have much frankness in Christ in instructing you *about* what *is* fit *and proper*,	which *is* why ← *on account of which*. ═══ although: concessive use of the participle, introducing a contrast between instructing and exhorting.
Phmon 1:9	διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ, τοιοῦτος ὢν ὡς Παῦλος πρεσβύτης, νυνὶ δὲ καὶ δέσμιος Ἰησοῦ χριστοῦ.	yet for love's sake, I exhort *you* – being such as *I am*, Paul *the* aged, and now also *the* prisoner of Jesus Christ –	yet ← *rather*.
Phmon 1:10	Παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς μου, Ὀνήσιμον,	I exhort you concerning my own child, whom I begot in my bonds, Onesimus,	
Phmon 1:11	τόν ποτέ σοι ἄχρηστον, νυνὶ δὲ σοὶ καὶ ἐμοὶ εὔχρηστον, ὃν ἀνέπεμψα·	who *was* at one time useless to you, but *is* now really useful to you and me, whom I have sent back –	really: from the prefix εὐ.
Phmon 1:12	σὺ δὲ αὐτόν, τοῦτ' ἔστιν τὰ ἐμὰ σπλάγχνα, προσλαβοῦ·	now *would* you receive him, that is *to say* my own inner heart,	inner heart ← *bowels*.
Phmon 1:13	ὃν ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ διακονῇ μοι ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου·	whom I would have liked to hold on to for myself, in order that instead of you he might minister to me in the bonds of the gospel,	
Phmon 1:14	χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθόν σου ᾖ, ἀλλὰ κατὰ ἑκούσιον.	but I did not want to do anything without your opinion, so that your good *deed* would not be as *it were* under compulsion, but of free will.	
Phmon 1:15	Τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέχῃς·	For perhaps he absconded for a while for this *reason*: that you should receive him back permanently,	for this *reason*: not a conscious reason in Onesimus's mind, but a reason in God's plan. ═══ permanently ← *(as) age-abiding*.
Phmon 1:16	οὐκέτι ὡς δοῦλον, ἀλλ' ὑπὲρ δοῦλον, ἀδελφὸν ἀγαπητόν, μάλιστα ἐμοί, πόσῳ δὲ μᾶλλον σοὶ καὶ ἐν σαρκὶ καὶ ἐν κυρίῳ.	no longer as a slave, but above a slave, a beloved brother, especially to me, and how much more to you, *with him* both in *the* flesh and in *the* Lord.	
Phmon 1:17	Εἰ οὖν {RP P1904: με} [TR: ἐμὲ] ἔχεις κοινωνόν, προσλαβοῦ αὐτὸν ὡς ἐμέ.	So if you consider me *as* a partner, receive him as *you would* me.	με, *me* (not emphatic), RP P1904 F1859=11/13 vs. ἐμὲ, *me* (emphatic), TR F1859=2/13 (Scrivener's af).

Phmon 1:18	Εἰ δέ τι ἠδίκησέν σε ἢ ὀφείλει, τοῦτο ἐμοὶ ἐλλόγει·	And if he has wronged you *in* any *matter* or owes *you anything*, reckon that to me.	that ← *this*.
Phmon 1:19	ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρί, ἐγὼ ἀποτίσω· ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτόν μοι προσοφείλεις.	I Paul have written with my own hand, "I will repay" – not to mention to you that you are for your part indebted to me for your own self.	for your part ← *also*.
Phmon 1:20	Ναί, ἀδελφέ, ἐγώ σου ὀναίμην ἐν κυρίῳ· ἀνάπαυσόν μου τὰ σπλάγχνα ἐν κυρίῳ.	Yes, brother, let me have the benefit of you *being* in *the* Lord: refresh my inner heart in *the* Lord.	benefit: a play on words as in Greek it is cognate with "Onesimus". inner heart ← *bowels*.
Phmon 1:21	Πεποιθὼς τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ὃ λέγω ποιήσεις.	Trusting in your obedience, I have written to you knowing that you will even do more than what I say.	
Phmon 1:22	Ἅμα δὲ καὶ ἑτοίμαζέ μοι ξενίαν· ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν.	At the same time, also prepare me a guest-room, for I hope that through your prayers I will be granted *release* to you.	you: plural.
Phmon 1:23	{RP TR: Ἀσπάζονταί} [P1904: Ἀσπάζεταί] σε Ἐπαφρᾶς ὁ συναιχμάλωτός μου ἐν χριστῷ Ἰησοῦ,	Epaphras my fellow prisoner in Christ Jesus {RP TR: ¶ ,} [P1904: greets you,]	{RP TR:¶ **Verse division:** our English re-arranges the word order of Phmon 1:23-24 across the Greek verse boundary.} ἀσπάζονται, *(they) greet*, RP TR F1859=12/13 vs. ἀσπάζεται, *(he) greets*, P1904 F1859=1/13 (Scrivener's m).
Phmon 1:24	Μάρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοί μου.	{RP TR: ¶ Marcus, Aristarchus, Demas *and* Luke, my fellow workers, greet you.} [P1904: *as do* Marcus, Aristarchus, Demas *and* Luke, my fellow workers.]	{RP TR: ¶ **Verse division:** see Phmon 1:23.} The apparent textual issue is just an accommodation to the sentence structure of the previous verse.
Phmon 1:25	Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν. Ἀμήν.	The grace of our Lord Jesus Christ *be* with your spirit. Amen.	
Heb 1:1	Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις, ¶ ἐπ' {RP P1904: ἐσχάτου} [TR: ἐσχάτων] τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ,	God, who in time past spoke in many stages and in many ways to the fathers by the prophets, ¶ has spoken {RP P1904: at *the* end of these days} [TR: in these last days] to us by *his* son,	¶ **Verse division:** in AV numbering, Heb 1:2 begins here. ἐσχάτου, *(at the) end (of these days)*, RP P1904 F1859=12/13 (incl. 2 misspelled) vs. ἐσχάτων, *(in these) last (days)*, TR F1859=1/13 (Scrivener's l). The epistle begins, by a near-perfect anagram, *Paul an apostle cryptically* (Παῦλος ἀπόστολος κρυπτῶς). stages ← *portions*. AV differs somewhat *(times)*.
Heb 1:2	ὃν ἔθηκεν κληρονόμον πάντων, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν,	whom he has appointed heir of all *things*, through whom also he made the ages,	he made the ages: so *time* is part of creation as much as *space* and *matter*. All three are linked in general relativity. Compare Heb 11:3.

Heb 1:3	ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς,	who being *the* radiance of *his* glory and *the* impressed image of his essence, and upholding everything by his powerful word, after he had through his own *doing* brought about the cleansing of our sins, sat down at *the* right *hand* of the majesty on high.	his powerful word ← *the word of his power*, a Hebraic genitive. his own *doing* ← *through himself*. on high ← *in high (places, realms)*.
Heb 1:4	τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων, ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα.	And to the extent to which he became better than the angels, he has inherited a more excellent name than them.	to the extent ← *by the amount of difference*. than them: or, if the reader prefers, *than they*.
Heb 1:5	Τίνι γὰρ εἶπέν ποτε τῶν ἀγγέλων, Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε; Καὶ πάλιν, Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;	For to whom of the angels has he said at any time, **"You are my son;** **Today I have begotten you"**? Or again, **"I will be a father to him,** **And he will be a son to me"**?	**Ps 2:7**. Also quoted in Acts 13:33 where the context is Christ's resurrection, not his conception or birth in the flesh. That could be the context here too. **2 Sam 7:14, 1 Chr 17:13**.
Heb 1:6	Ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην λέγει, Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ.	And when again he brings the firstborn into the world, he says, **"And let all *the* angels of God worship him."**	The quote is **as Deut 32:43 in the Septuagint**, but not the Masoretic Hebrew. The Dutch *Statenvertaling* refers this quote (or allusion) to **Ps 97:7** (*Worship him all you "gods"*).
Heb 1:7	Καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει, Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα·	And to the angels he says, **"He *who* makes his angels spirits** **And his servants a fiery flame",**	**Ps 104:4**. fiery flame ← *flame of fire*, a Hebraic genitive.
Heb 1:8	πρὸς δὲ τὸν υἱόν, Ὁ θρόνος σου, ὁ θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος· ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου.	but to the son, **"Your throne, O God, *is* throughout the duration of the age.** ***The* sceptre of your kingdom *is* an upright sceptre.**	**Ps 45:7MT (Ps 45:6AV)**. an upright sceptre ← *a sceptre of uprightness*, a Hebraic genitive.
Heb 1:9	Ἠγάπησας δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέν σε ὁ θεός, ὁ θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.	**You have loved righteousness and hated lawlessness.** **That *is* why God, your God,** **Has anointed you with *the* oil of gladness,** **More than your fellow *men*",**	**Ps 45:8MT (Ps 45:7AV)**. That *is* why ← *On account of this*. More than: or *rather than*.
Heb 1:10	Καί, Σὺ κατ' ἀρχάς, κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σού εἰσιν οἱ οὐρανοί·	and, **"You, at *the* beginning, Lord, founded the earth,** **And the heavens are *the* works of your hands.**	**Ps 102:26MT (Ps 102:25AV)**.
Heb 1:11	αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται,	**They will perish,** **But you remain,** **And they will all become old like a garment,**	**Ps 102:27MT (Ps 102:26AV)**.
Heb 1:12	καὶ ὡσεὶ περιβόλαιον ἑλίξεις αὐτούς, καὶ ἀλλαγήσονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.	**And you will roll them up like a cloak,** **And they will be changed,** **But you are the same,** **And your years will not fail."**	**Isa 34:4, Ps 102:27MT (Ps 102:26AV), Ps 102:28MT (Ps 102:27AV)**.

Heb 1:13	Πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέν ποτε, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;	But to which of the angels has he ever said, **"Sit on my right *hand side*** **Until I make your enemies your footstool"**?	**Ps 110:1**. your footstool ← *a footstool of your feet*.
Heb 1:14	Οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;	Are they not all ministering spirits, sent for service for the sake of those *who are* going to inherit salvation?	sent ← *being sent*, present participle.
Heb 2:1	Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσιν, μήποτε παραρρυῶμεν.	This *is* why we should pay attention *all the* more to the *things* heard: so that we do not at any time drift away.	This *is* why ← *On account of this*. *all the* more ← *more abundantly*. we ... drift away: AV differs *(let them slip)*, not recognizing the root aorist as intransitive [TYAG], p.87.
Heb 2:2	Εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν,	For if the word spoken by angels came to be inviolable, and every transgression and disobedience received legitimate retribution,	inviolable ← *firm, steadfast*.
Heb 2:3	πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας; Ἥτις, ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη,	how shall we escape if we neglect so great a salvation, which started to be spoken *about* by the Lord and was confirmed to us by those *who* heard *it*,	if: conditional use of the participle. neglect ← *neglected*, but see Matt 23:20.
Heb 2:4	συνεπιμαρτυροῦντος τοῦ θεοῦ σημείοις τε καὶ τέρασιν, καὶ ποικίλαις δυνάμεσιν, καὶ πνεύματος ἁγίου μερισμοῖς, κατὰ τὴν αὐτοῦ θέλησιν.	while God bore additional witness with *them* by signs and miracles and various deeds of power and by distributions of holy spirit, according to his will?	
Heb 2:5	Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν.	For he has not made the world which *is* to come, about which we speak, subject to angels,	
Heb 2:6	Διεμαρτύρατο δέ πού τις λέγων, Τί ἐστιν ἄνθρωπος, ὅτι μιμνήσκῃ αὐτοῦ; Ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπτῃ αὐτόν;	but someone solemnly testified in a certain place and said, **"What is man,** **That you should remember him?** **Or *the* son of man,** **That you should watch over him?**	**Ps 8:5MT (Ps 8:4AV), Ps 144:3**. solemnly testified: see Luke 16:28. watch over: or *visit*.
Heb 2:7	Ἠλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους· δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν· {RP P1904: - } [TR: καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου,]	**You made him lower than *the* angels for a short *while*;** **You crowned him with glory and honour,** {RP P1904: - } [TR: **And you appointed him over the works of your hands,**]	καὶ ... χειρῶν σου, *and ... your hands*: absent in RP P1904 F1859=10/13 vs. present in TR F1859=3/13 (Scrivener's bmo). AV differs textually. **Ps 8:6MT (Ps 8:5AV)** {RP P1904: - } [TR: , **Ps 8:7MT (Ps 8:6AV)**]. lower ← *less*. for a short *while*: or *a little* (with *lower*), as AV, so AV differs.
Heb 2:8	πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. Ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ πάντα, οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον. Νῦν δὲ οὔπω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα.	**And you put everything in subjection under his feet."** Now in putting everything in subjection to him, he left him nothing unsubjected to him. But *right* now we do not yet see everything subjected to him.	**Ps 8:7MT (Ps 8:6AV)**.

Heb 2:9	Τὸν δὲ βραχύ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι θεοῦ ὑπὲρ παντὸς γεύσηται θανάτου.	But we do see Jesus, who *had been* made lower than *the* angels for a short *while*, on account of suffering death *now* crowned with glory and honour, in order that by *the* grace of God he might taste death for everyone's sake.	lower ← *less*. for a short *while*: or *a little* (with *lower*), as AV, so AV differs.
Heb 2:10	Ἔπρεπεν γὰρ αὐτῷ, δι' ὃν τὰ πάντα, καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.	For it was fitting for him, for whose sake everything *exists*, and by whom everything *exists*, who led many sons to glory, to bring the institutor of their salvation to perfection through sufferings.	who led: the antecedent is grammatically not the *him* of *fitting for him*, but the consequent understood subject of τελειῶσαι *to bring to perfection*. But perhaps an accusative where a dative might be expected, as in Acts 25:27, 1 Tim 6:17 - 1 Tim 6:18. the institutor: i.e. *himself*.
Heb 2:11	Ὅ τε γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι, ἐξ ἑνὸς πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν,	For he *who* sanctifies and those *who are* sanctified *are* all of one, and for this reason he is not ashamed to call them brothers,	
Heb 2:12	λέγων, Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε.	and he says, **"I will declare your name to my brothers;** **In *the* heart of *the* assembly** **I will sing praises to you."**	**Ps 22:23MT (Ps 22:22AV)**. heart ← *midst*. assembly ← *church* ← *outcalling*. See Matt 16:18.
Heb 2:13	Καὶ πάλιν, Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ. Καὶ πάλιν, Ἰδοὺ ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ θεός.	And again, **"I will be confident in him."** And again, **"Here *am* I** **And the children whom God has given me."**	**2 Sam 22:3, Ps 18:3MT (Ps 18:2AV); Isa 8:18**.
Heb 2:14	Ἐπεὶ οὖν τὰ παιδία κεκοινώνηκεν σαρκὸς καὶ αἵματος, καὶ αὐτὸς παραπλησίως μετέσχεν τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἔστιν τὸν διάβολον,	Now since the children are constituted of flesh and blood, so he likewise partook of the same, in order that through death he might nullify him *who* has the power of death, that is, the devil,	are constituted of ← *have had a share in, have had commonality with*.
Heb 2:15	καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας.	and release them – all those who through fear of death throughout *their* whole life were subject to enslavement.	them ← *these*. all those who ← *as many as*.
Heb 2:16	Οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.	For he did not, of course, take on *kinship with* angels, but took on *the* seed of Abraham.	did not ... take on ... took on: the verbs are in the present tense (vivid present for past).
Heb 2:17	Ὅθεν ὤφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ.	Hence he needed to become like *his* brothers in all *respects* in order to become a merciful and faithful high priest of *things relating* to God, to expiate the sins of the people.	
Heb 2:18	Ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθείς, δύναται τοῖς πειραζομένοις βοηθῆσαι.	For in that he himself has suffered, having been put to the test, he is able to help those undergoing testing.	put to the test: or *tempted*. testing: or *temptation*, ≈ AV, so AV differs.
Heb 3:1	Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν {RP P1904: Ἰησοῦν χριστόν} [TR: χριστὸν Ἰησοῦν],	In view of which, holy brothers, partakers of *the* upper-heavenly calling, consider the apostle and high priest of our confession, {RP P1904: Jesus Christ} [TR: Christ Jesus],	Ἰησοῦν χριστόν, *Jesus* + *Christ*, RP P1904 F1859=13/13 vs. χριστὸν Ἰησοῦν, *Christ* + *Jesus*, TR F1859=0/13. AV differs textually.

Heb 3:2	πιστὸν ὄντα τῷ {RP P1904c TR: ποιήσαντι} [P1904u: ποιήσατιν] αὐτόν, ὡς καὶ {RP P1904: Μωϋσῆς} [TR: Μωσῆς] ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ.	*who* was faithful to him *who* appointed him, as Moses *was* in all his house.	Μωϋσῆς, *Moüses*, RP P1904 F1859=12/13 vs. Μωσῆς, *Moses*, TR F1859=1/13 (Scrivener's d). as ← *as also* (otiose καί).
Heb 3:3	Πλείονος γὰρ δόξης οὗτος παρὰ {RP P1904: Μωϋσῆν} [TR: Μωσῆν] ἠξίωται, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν.	For this *man* has been considered worthy of more glory than Moses, inasmuch as the *one who* constructed *a house* has more honour than the house *itself*.	Μωϋσῆν, *Moüses*, RP P1904 F1859=10/13 vs. Μωσῆν, *Moses*, TR F1859=3/13 (Scrivener's dkm).
Heb 3:4	Πᾶς γὰρ οἶκος κατασκευάζεται ὑπό τινος· ὁ δὲ τὰ πάντα κατασκευάσας θεός.	For every house is constructed by someone, but he *who* constructed everything *is* God.	
Heb 3:5	Καὶ {RP P1904: Μωϋσῆς} [TR: Μωσῆς] μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομένων·	And Moses *was* indeed faithful in all his house as a servant, as a testimony of *things which* would *be* spoken about,	Μωϋσῆς, *Moüses*, RP P1904 F1859=11/14 vs. Μωσῆς, *Moses*, TR F1859=3/14 (Scrivener's ad*m).
Heb 3:6	χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ· οὗ οἶκός ἐσμεν ἡμεῖς, ἐάνπερ τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν κατάσχωμεν.	but Christ *was faithful* as a son over his house, and we are of that house, if, that is to say, we hold fast to the firm confidence and boast of hope to *the* end.	that is to say: from the afformative -περ in ἐάνπερ.
Heb 3:7	Διό, καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,	For that *reason* – as the holy spirit says, **"Today, if you heed his voice,**	**Ps 95:7**. heed ← *hear*.
Heb 3:8	μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ,	**Do not harden your hearts** **As in the provocation,** ***As* on the day of testing in the desert,**	**Ps 95:8**. *As* on ← *According to*.
Heb 3:9	οὗ ἐπείρασάν με οἱ πατέρες ὑμῶν, ἐδοκίμασάν με, καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη.	**Where your fathers put me to the proof** ***And* tested me** **And saw my works for forty years –**	**Ps 95:9, Ps 95:10**.
Heb 3:10	Διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ, καὶ εἶπον, Ἀεὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδούς μου·	**For that *reason* I became angry with that generation,** **And I said,** **'They are always erring in *their* heart,** **And they do not know my ways.'**	**Ps 95:10**.
Heb 3:11	ὡς ὤμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.	**So I swore in my anger,** **'They shall certainly not enter into my rest.' "**	**Ps 95:11**. So: or *As*. They shall certainly not ← *If*, a Hebraism, אִם, as an oath formula: if ... may God do this (harm) to me and add this (harm) to me (compare 2 Sam 3:35).
Heb 3:12	Βλέπετε, ἀδελφοί, μήποτε ἔσται ἔν τινι ὑμῶν καρδία πονηρὰ ἀπιστίας ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζῶντος·	Watch out, brothers, in case there is in any of you an evil heart of unbelief in defecting from *the* living God.	is ← *will be*, future for present subjunctive after μήποτε. any: singular.

Heb 3:13	ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρι οὗ τὸ σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ {RP P1904: ἐξ ὑμῶν τις} [TR: τις ἐξ ὑμῶν] ἀπάτῃ τῆς ἁμαρτίας·	But comfort each other every day as long as it is called "today", in order that not one of you be hardened by sinful deceit.	ἐξ ὑμῶν τις, *of you + anyone*, RP P1904 F1859=12/13 vs. τις ἐξ ὑμῶν, *anyone + of you*, TR F1859=1/13 (Scrivener's m). each other ← *yourselves*, but this is the reflexive pronoun doing duty for the reciprocal pronoun ἀλλήλους. sinful deceit ← *deceit of sin*, a Hebraic genitive.
Heb 3:14	μέτοχοι γὰρ γεγόναμεν τοῦ χριστοῦ, ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν·	For we have become partakers of Christ, if, that is to say, we hold on to the origin of *our* entitlement firmly to *the* end,	that is to say: from the afformative -περ in ἐάνπερ. origin ← *beginning*. Perhaps a reference to Christ, as in John 8:25, Rev 1:8. entitlement: AV differs *(confidence)*. The secular papyri have ↴
Heb 3:15	ἐν τῷ λέγεσθαι, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ.	with it being said, **"Today, if you will heed his voice,** **Do not harden your hearts** **As in the provocation."**	↳ the meaning of *property, valuation of property, declaration of property*, in view of which [MM] proposes *title-deed* for ὑπόστασις in Heb 11:1. **Ps 95:7, Ps 95:8**. heed ← *hear*.
Heb 3:16	{RP-text TR: Τινὲς} [RP-marg P1904: Τίνες] γὰρ ἀκούσαντες παρεπίκραναν, ἀλλ' οὐ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ {RP: Μωϋσέως.} [P1904: Μωϋσέως;] [TR: Μωσέως.]	{RP-text TR: For some on hearing it were provocative, but not all who came out of Egypt under Moses' *leadership were*.} [RP-marg: For who on hearing it were provocative? But not all who came out of Egypt under Moses' *leadership were*.] [P1904: For who on hearing it were provocative? Was it not all who came out of Egypt under Moses' *leadership*?]	τινὲς, *some*, RP-text TR F1859=3/13 (Scrivener's mno) vs. τίνες, *who?*, RP-marg P1904 F1859=1/13 (Scrivener's o) vs. unmarked accent or unclear (we presume), F1859=9/13. Μωϋσέως, *Moüses*, RP P1904 F1859=2/13 (Scrivener's kn) vs. Μωσέως, *Moses*, TR F1859=4/13 (Scrivener's cdem) vs. Μωϋσέος, *Moüses*, RP P1904 F1859=7/13 (Scrivener's abfghlo). A disparity with RP, R=3:8. Various punctuations make either clause a statement or question.
Heb 3:17	Τίσιν δὲ προσώχθισεν τεσσαράκοντα ἔτη; Οὐχὶ τοῖς ἁμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ;	And with whom was he angry for forty years? Was it not with those *who* sinned, whose corpses fell in the desert?	corpses ← *limbs*.
Heb 3:18	Τίσιν δὲ ὤμοσεν μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς ἀπειθήσασιν;	And to whom did he swear that they would not enter into his rest, if not those *who* disbelieved?	
Heb 3:19	Καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν.	And we see that they were unable to enter in on account of disbelief.	
Heb 4:1	Φοβηθῶμεν οὖν μήποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ, δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι.	So let us fear in case, although a promise of going in to his rest remains *open*, any *one* of you should appear to have failed *to obtain it*.	although: concessive use of the participle.

Heb 4:2	Καὶ γάρ ἐσμεν εὐηγγελισμένοι, καθάπερ κἀκεῖνοι· ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ {RP P1904: συγκεκραμένους} [TR: συγκεκραμένος] τῇ πίστει τοῖς ἀκούσασιν.	For indeed, we are *those who have* had the gospel preached to us, as also *are* they. But the word heard did not benefit them {RP P1904: because they were not united} [TR: because it was not united] in faith with those *who had* heeded *it*.	συγκεκραμένους, *(them) not being mixed / united*, RP P1904 F1859=8/13 vs. συγκεκραμένος, *(the word) not being mixed / united*, TR F1859=5/13 (Scrivener's dkl*mn). AV differs textually. == they *(first occurrence in verse)* ← *those*. heard ← *of the hearing*. them ← *those*. because: causal use of the participle. heeded ← *heard*, but the implication is *heard with faith*.
Heb 4:3	Εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἴρηκεν, Ὡς ὤμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου· καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων.	For we *who have* believed are entering into the rest, as he has said, **"As I have sworn in my anger,** **'They shall certainly not enter into my rest' ",** and yet the works were completed after *the* overthrow of *the* world.	**Ps 95:11**. == They shall certainly not: see Heb 3:11. were completed ← *took place*. overthrow: AV differs; see Matt 13:35.
Heb 4:4	Εἴρηκεν γάρ που περὶ τῆς ἑβδόμης οὕτως, Καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ·	For he has spoken in a certain place concerning the seventh *day* as follows: **"And God rested on the seventh day from all his works."**	**Gen 2:2**. == as follows ← *thus*.
Heb 4:5	καὶ ἐν τούτῳ πάλιν, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.	And in this *context* again, **"They shall certainly not enter into my rest."**	**Ps 95:11**. == They shall certainly not: see Heb 3:11.
Heb 4:6	Ἐπεὶ οὖν ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπείθειαν,	Since therefore *the fact* remains that some are entering into it, but those *who* first had the gospel preached to them did not enter *into it*, through disbelief,	
Heb 4:7	πάλιν τινὰ ὁρίζει ἡμέραν, Σήμερον, ἐν {RP P1904: Δαυὶδ} [TR: Δαβὶδ] λέγων, μετὰ τοσοῦτον χρόνον, καθὼς εἴρηται, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν.	he has again appointed a certain day, "today", speaking by *means of* David, after so much time, as has been said, **"Today, if you will heed his voice,** **Do not harden your hearts."**	appointed ← *appoints*. David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. **Ps 95:7, Ps 95:8**. heed ← *hear*.
Heb 4:8	Εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας.	For if Joshua had given them rest, he would not be speaking about another day after these *events*.	Joshua: AV differs *(Jesus)*. The Greek Ἰησοῦς, *Jesus*, is the Hellenization of יְהוֹשֻׁעַ, *Joshua*. See also Acts 7:45.
Heb 4:9	Ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ θεοῦ.	Consequently, there remains a Sabbatical rest to the people of God.	
Heb 4:10	Ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὥσπερ ἀπὸ τῶν ἰδίων ὁ θεός.	For he *who has* entered into his rest has also himself rested from his works, as God *has* from his own.	

Heb 4:11	Σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας.	Let us be eager, therefore, to enter into that rest, in case anyone should fall in the same example of unbelief.	
Heb 4:12	Ζῶν γὰρ ὁ λόγος τοῦ θεοῦ, καὶ ἐνεργής, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας.	For the word of God *is* living and effective and sharper than any double-edged sword and reaches as far as dividing both soul and spirit, both joints and marrow, and *is* discerning of thoughts and intentions of *the* heart.	any ← *every*. soul and spirit: i.e. *what makes a man alive physically and mentally*.
Heb 4:13	Καὶ οὐκ ἔστιν κτίσις ἀφανὴς ἐνώπιον αὐτοῦ· πάντα δὲ γυμνὰ καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ πρὸς ὃν ἡμῖν ὁ λόγος.	For there is nothing created *which is* out of sight before him, but everything *is laid* bare and laid open to his eyes, with whom we must reckon.	nothing created ← *no creation*. AV differs *(neither is there any creature)*. laid open ← *throat-exposed*. we must reckon ← *to us (is) the account* or *word*.
Heb 4:14	Ἔχοντες οὖν ἀρχιερέα μέγαν, διεληλυθότα τοὺς οὐρανούς, Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς ὁμολογίας.	Therefore, seeing we have a great high priest *who has* passed through the heavens, Jesus, the son of God, let us hold fast to *our* confession.	seeing: causal use of the participle.
Heb 4:15	Οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, {RP P1904 S1550: πεπειραμένον} [E1624 S1894: πεπειρασμένον] δὲ κατὰ πάντα καθ' ὁμοιότητα, χωρὶς ἁμαρτίας.	For we do not have a high priest who cannot sympathize with our weaknesses, but *one who has been* tested in all *respects* like *us*, *but* without sin.	πεπειραμένον, *having been tested (1)*, RP P1904 S1550 F1859=12/12 (incl. c*(tacite)*) vs. πεπειρασμένον, *having been tested (2)*, E1624 S1894 F1859=0/12. tested: or *tempted*. like *us* ← *according to likeness*.
Heb 4:16	Προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεον, καὶ χάριν εὕρωμεν εἰς εὔκαιρον βοήθειαν.	So let us approach the throne of grace with confidence, in order that we may receive mercy and find grace as a timely help.	
Heb 5:1	Πᾶς γὰρ ἀρχιερεύς, ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν·	For every high priest taken from among men is appointed for men *concerning matters* pertaining to God, in order to offer both gifts and sacrifices for sins,	
Heb 5:2	μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσιν καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περίκειται ἀσθένειαν·	being able to bear to some degree with those *who are* ignorant and *are* going astray, since he himself is beset by weakness,	to some degree ← *in a measure; moderately*.
Heb 5:3	καὶ διὰ ταύτην ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτως καὶ περὶ ἑαυτοῦ, προσφέρειν ὑπὲρ ἁμαρτιῶν.	and on account of this, *just* as *he needs* to make *offering* for sins on behalf of the people, so also he needs to on behalf of himself.	
Heb 5:4	Καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμήν, ἀλλὰ {RP P1904: - } [TR: ὁ] καλούμενος ὑπὸ τοῦ θεοῦ, καθάπερ καὶ {RP P1904: - } [TR: ὁ] Ἀαρών.	And *it is* not to oneself *that* anyone takes the honour, but {RP P1904: *he is*} [TR: *it is* the *one*] called by God, as Aaron *was* as well.	ὁ, *the (one called)*: absent in RP P1904 F1859=7/12 vs. present in TR F1859=5/12. ὁ, *the (Aaron)*: absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12.
Heb 5:5	Οὕτως καὶ ὁ χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γενηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτόν, Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε.	So also Christ did not glorify himself in becoming a high priest, but *it happened by* him *who* said to him, **"You are my son;** **Today I have begotten you."**	**Ps 2:7**. See also Heb 1:5, Acts 13:33.

Heb 5:6	Καθὼς καὶ ἐν ἑτέρῳ λέγει, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.	As he also says in another *place*, **"You *are* a priest throughout the age According to the order of Melchizedek."**	**Ps 110:4**. Melchizedek also mentioned in **Gen 14:18**. In the NT, the AV spelling is *Melchisedec*, following the Greek.
Heb 5:7	Ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σῴζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας, καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας,	And in the days of his flesh he made supplications and entreaties with loud cries and tears to him *who was* able to save him from death, and he *was* heard because of *his* devoutness,	made ← *offered*. --- he *was* heard: we take the event to refer to Luke 22:42-45 where Christ was delivered from an untimely cup – a deadly attack of some kind – which would have pre-empted and precluded the crucifixion. The apparatus of NA26 quotes Harnack who conjecturally emends the text by making it read *he was not heard*, without any ↴
Heb 5:8	καίπερ ὢν υἱός, ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν,	and although he was a son, he learned obedience through *the things* he suffered,	↳ manuscript support at all, which would destroy this important and interesting explanation of the event, so portraying the Lord as attempting to chicken out of the great work which he willingly came to undertake for our sakes. What kind of an ↴ --- he learned obedience: i.e. *learned what it was like to be obedient in practice.* Christ was certainly not naturally disobedient.
Heb 5:9	καὶ τελειωθεὶς ἐγένετο τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰωνίου·	and when he had come to completion, he became *the* source of age-abiding salvation to all those *who* obey him,	↳ example would that be for us to follow (1 Pet 2:21)? NA26 and Westcott and Hort furthermore discredit Luke 22:43-44 by their double square brackets, which wrecks the whole wonderful account, and the verses are absent or cast doubt upon in the modern versions based on that type of text.
Heb 5:10	προσαγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.	and he *was* designated by God *to be the* high priest according to the order of Melchizedek,	Melchizedek: see Heb 5:6.
Heb 5:11	Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος λέγειν, ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς.	concerning whom we *have* many a word to say, although *it is* hard to get the meaning across, since you have become dull of hearing.	although: concessive use of καί. --- hard to get the meaning across ← *hard to interpret*, i.e. *hard for the hearers to interpret*. AV differs somewhat *(hard to be uttered)*.
Heb 5:12	Καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρείαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ· καὶ γεγόνατε χρείαν ἔχοντες γάλακτος, καὶ οὐ στερεᾶς τροφῆς.	For indeed, although you should be teachers by *this* time, you again need *someone* to teach you what the basics of the starting *point* of the oracles of God *are*, and you have come to need milk, and not solid food.	although: concessive use of the participle.
Heb 5:13	Πᾶς γὰρ ὁ μετέχων γάλακτος ἄπειρος λόγου δικαιοσύνης· νήπιος γάρ ἐστιν.	For everyone who partakes of milk *is* inexperienced in *the* word of righteousness, for he is an infant,	

Heb 5:14	Τελείων δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἕξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.	but solid food is *appropriate* for *those who are* complete, who have senses *which have been* exercised through practice, *leading* to discernment of both good and evil.	
Heb 6:1	Διό, ἀφέντες τὸν τῆς ἀρχῆς τοῦ χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερώμεθα, μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ θεόν,	That *is* why, leaving the instruction on the starting *point* of Christ, let us be brought along to perfection, not again laying a foundation of repentance from dead works, and of faith towards God,	leaving ← *having left*. See Matt 23:20. instruction on ← *word of*. starting *point*: AV differs, to modern ears at least *(principles)*.
Heb 6:2	βαπτισμῶν διδαχῆς, ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν, καὶ κρίματος αἰωνίου.	of *the* doctrine of baptisms and of laying on of hands, of resurrection of *the* dead and of age-abiding judgment.	All the things mentioned are dependent on *a foundation of* (Heb 6:1), and so are all part of the foundational layer from which the exhortation is to move on.
Heb 6:3	Καὶ τοῦτο {RP: ποιήσωμεν} [P1904 TR: ποιήσομεν], ἐάνπερ ἐπιτρέπῃ ὁ θεός.	And {RP: let us do this} [P1904 TR: this we will do], if indeed God allows *it*.	ποιήσωμεν, *let us do*, RP F1859=4/12 (Scrivener's dlno) vs. ποιήσομεν, *we shall do*, P1904 TR F1859=7/12 vs. verse absent, F1859=1/12 (Scrivener's m). A disparity with RP, R=4:9.
Heb 6:4	Ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσαμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου, καὶ μετόχους γενηθέντας πνεύματος ἁγίου,	For *it is* impossible *for* those *who have* once *been* enlightened and *who have* tasted the upper-heavenly gift, and *who have* become partakers of holy spirit,	
Heb 6:5	καὶ καλὸν γευσαμένους θεοῦ ῥῆμα, δυνάμεις τε μέλλοντος αἰῶνος,	and *who have* tasted *the* good word of God and *the* powers of an age to come,	
Heb 6:6	καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ παραδειγματίζοντας.	and *who have* fallen away, to renew *them* to repentance, because they crucify the son of God to themselves again and make an example *of him*.	renew ← *renew again*, but πάλιν is pleonastic, as in Mark 12:5. because: causal use of the participle.
Heb 6:7	Γῆ γὰρ ἡ πιοῦσα τὸν ἐπ' αὐτῆς πολλάκις ἐρχόμενον ὑετόν, καὶ τίκτουσα βοτάνην εὔθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ θεοῦ·	For land which *has* drunk the rain which often falls on *it* and produces plants *which are* useful to those by whom it is farmed shares in blessing from God,	falls ← *comes*. plants ← *grass, a plant,* so *plant life*. it is farmed ← *it is also farmed*. Otiose καί.
Heb 6:8	ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος καὶ κατάρας ἐγγύς, ἧς τὸ τέλος εἰς καῦσιν.	but *land* which produces thorn bushes and thistles *is* rejected and *is* close to a curse, the fate of which *is* burning.	fate ← *end*.
Heb 6:9	Πεπείσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ {RP: κρείσσονα} [P1904 TR: κρείττονα] καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν·	But, beloved, we have been persuaded *of* better *things* concerning you, and *things* following on from salvation, even though we speak this way,	κρείσσονα, *better (things) (1)*, RP F1859=4/13 (Scrivener's bfln) vs. κρείττονα, *better (things) (2)*, P1904 TR F1859=7/13 (Scrivener's a*cdghkm) vs. other spellings, F1859=2/13 (Scrivener's a**o). A disparity with RP, R=4:9. following on from ← *clinging to, following closely*.

Heb 6:10	οὐ γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν, καὶ τοῦ κόπου τῆς ἀγάπης ἧς {RP P1904 S1550 E1624: ἐνεδείξασθε} [S1894: ἐνδείξασθε] εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες.	for God *is* not unrighteous, forgetting your work and toil in the love which you have shown for the sake of his name, having ministered to the saints, and *are still* ministering.	ἐνεδείξασθε, *you showed*, RP P1904 S1550 E1624 F1859=10/12 vs. ἐνδείξασθε, *you showed* (misspelled), or *show!*, S1894 F1859=0/12 vs. other readings, F1859=2/12 (Scrivener's do). in the love ← *of the love*. saints: see Matt 27:52.
Heb 6:11	Ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους·	And we long that each of you should show the same eagerness for the full assurance of *your* hope up to *the* end,	
Heb 6:12	ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας.	so that you do not become slothful, but imitators of those *who* through faith and forbearance inherit the promises.	
Heb 6:13	Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ θεός, ἐπεὶ κατ' οὐδενὸς εἶχεν μείζονος ὀμόσαι, ὤμοσεν καθ' ἑαυτοῦ,	For when God made a promise to Abraham, since he had nothing greater by which to swear, he swore by himself,	
Heb 6:14	λέγων, Ἦ μὴν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε.	and he said, **"I will truly greatly bless you and greatly multiply you."**	**Gen 22:17**. greatly bless ← *blessing I will bless*. greatly multiply ← *multiplying I will multiply*.
Heb 6:15	Καὶ οὕτως μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας.	And in this way after being very patient, he obtained the promise.	
Heb 6:16	Ἄνθρωποι μὲν γὰρ κατὰ τοῦ μείζονος ὀμνύουσιν, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος.	For men swear by something greater, and the oath *is the* end of all controversy for them, as a confirmation.	
Heb 6:17	Ἐν ᾧ περισσότερον βουλόμενος ὁ θεὸς ἐπιδεῖξαι τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἐμεσίτευσεν ὅρκῳ,	And so God, wishing to show the unchangeableness of his will *all the* more forcibly to the heirs of the promise, intervened with an oath,	And so ← *In which (context), by which (reasoning)*. forcibly ← *abundantly*.
Heb 6:18	ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι θεόν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος·	in order that through two unchangeable things, in which *it is* impossible for God to lie, we may have a robust encouragement, we *who have* fled to lay hold of the hope that lies before *us*,	The "two unchangeable things" are God's promise (Heb 6:13) and his oath (Heb 6:13 - 6:17), as noted by [CB].
Heb 6:19	ἣν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν, καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος·	which we have as a safe and firm anchor for *our* life, which also enters into the inside *area* behind the veil,	safe and firm ← *both safe and firm*. life ← *soul*. Compare in Rev 16:3. behind ← *of*.
Heb 6:20	ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδὲκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.	where Jesus went in *as* a forerunner for us, having become a high priest according to the order of Melchizedek throughout the age.	Melchizedek: see Heb 5:6.
Heb 7:1	Οὗτος γὰρ ὁ Μελχισεδέκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ θεοῦ {RP P1904 S1550 S1894: τοῦ} [E1624: -] ὑψίστου, ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ εὐλογήσας αὐτόν,	For this **Melchizedek – king of Salem**, a priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him,	τοῦ, *the*: present in RP P1904 S1550 S1894 F1859=12/12 (incl. c*(tacite)*) vs. absent in E1624 F1859=0/12. **Gen 14:18**. See also Heb 5:6.

Heb 7:2	ᾧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ - πρῶτον μὲν ἑρμηνευόμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὅ ἐστιν βασιλεὺς εἰρήνης·	to whom also Abraham apportioned a tenth *part* of everything, *who is* firstly, by translation, "King of Righteousness", and then also "King of Salem", which means "King of Peace;"	means ← *is*.
Heb 7:3	ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ θεοῦ - μένει ἱερεὺς εἰς τὸ διηνεκές.	without father, without mother, without genealogy, having neither beginning of days, nor end of life, but being like the son of God – remains a priest perpetually.	being like ← *having been made like*. perpetually: or *continuously*, but the former fits the context here. Probably distinct from ἀδιαλείπτως.
Heb 7:4	Θεωρεῖτε δὲ πηλίκος οὗτος, ᾧ καὶ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης.	So you see how great this *man is*, to whom Abraham the patriarch for his part gave a tenth of the finest produce.	for his part ← *also*.
Heb 7:5	Καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τοῦτ' ἔστιν τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος Ἀβραάμ·	And those *who are* of the sons of Levi receive the priesthood, and they have a commandment to tithe the people according to the law, that is their brothers, although they have come from the loins of Abraham,	
Heb 7:6	ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκεν τὸν Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκεν.	but he *who* had no genealogy from them tithed Abraham, and he blessed him *who* had the promises.	tithed ... blessed: perfect tense in Greek, but hardly translatable as such in English. The same applies to many other verbs in this epistle and Revelation, Heb 11:17, Rev 19:3 being notable, but we do not necessarily remark on such cases. This tense accommodation is the reverse of the situation in Matt 2:2.
Heb 7:7	Χωρὶς δὲ πάσης ἀντιλογίας, τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται.	Now without any contradiction, the lesser is blessed by the greater.	any ← *every*. greater ← *better*.
Heb 7:8	Καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν· ἐκεῖ δέ, μαρτυρούμενος ὅτι ζῇ.	And in one case dying men receive tithes, but in the other case *it is one who is* borne witness to that he is living.	in one case ... in the other case ← *here ... there* (contrasting the Levitical and Melchizedekal priesthoods).
Heb 7:9	Καί, ὡς ἔπος εἰπεῖν, διὰ Ἀβραὰμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκάτωται·	And, so to speak, Levi who receives tithes has also been tithed through Abraham,	
Heb 7:10	ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν, ὅτε συνήντησεν αὐτῷ ὁ Μελχισεδέκ.	for he was still in the loins of *his* father when Melchizedek met him.	Melchizedek: see Heb 5:6.
Heb 7:11	Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευϊτικῆς ἱερωσύνης ἦν - ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθέτητο - τίς ἔτι χρεία, κατὰ τὴν τάξιν Μελχισεδὲκ ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι;	Now if perfection were through the Levitical priesthood – for under it the people had been placed under a law – what need *would there* still *be* for another priest to arise according to the order of Melchizedek, and not to be called according to the order of Aaron?	Melchizedek: see Heb 5:6.
Heb 7:12	Μετατιθεμένης γὰρ τῆς ἱερωσύνης, ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται.	Seeing that the priesthood is changing, a change in *the* law is also necessarily taking place.	Seeing that: causal use of the participle, in a genitive absolute construction.
Heb 7:13	Ἐφ' ὃν γὰρ λέγεται ταῦτα, φυλῆς ἑτέρας μετέσχηκεν, ἀφ' ἧς οὐδεὶς προσέσχηκεν τῷ θυσιαστηρίῳ.	For these *things* speak about *him* who belongs to a different tribe, of which no-one has devoted himself to the altar.	

Heb 7:14	Πρόδηλον γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν οὐδὲν περὶ ἱερωσύνης {RP P1904: Μωϋσῆς} [TR: Μωσῆς] ἐλάλησεν.	For *it is* evident that our Lord sprang from Judah, a tribe about which Moses did not say anything concerning priesthood.	Μωϋσῆς, *Moüses*, RP P1904 F1859=12/12 vs. Μωσῆς, *Moses*, TR F1859=0/12.
Heb 7:15	Καὶ περισσότερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισεδὲκ ἀνίσταται ἱερεὺς ἕτερος,	And it is *all the* more abundantly evident if another priest arises, after the likeness of Melchizedek,	Melchizedek: see Heb 5:6.
Heb 7:16	ὃς οὐ κατὰ νόμον ἐντολῆς σαρκικῆς γέγονεν, ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου·	who was not appointed according to a fleshly legal commandment, but according to *the* power of indissoluble life.	was not appointed ← *has not been made, brought about*, as in Heb 7:20, Heb 7:23, but unlike Heb 5:1, Heb 7:28, Heb 8:3 which have a more specific verb for *to appoint*.
Heb 7:17	μαρτυρεῖ γὰρ ὅτι Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.	For he testifies, **"You *are* a priest throughout the age According to the order of Melchizedek."**	**Ps 110:4**. Melchizedek also mentioned in **Gen 14:18**. See also Heb 5:6.
Heb 7:18	Ἀθέτησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς, διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές·	For an annulment of *the* preceding commandment is taking place because of its weakness and unprofitableness.	
Heb 7:19	οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, ἐπεισαγωγὴ δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ θεῷ.	For the law perfected nothing, but the introduction of a better hope *did*, through which we approach God.	
Heb 7:20	Καὶ καθ' ὅσον οὐ χωρὶς ὁρκωμοσίας - ¶ οἱ μὲν γὰρ χωρὶς ὁρκωμοσίας εἰσὶν ἱερεῖς γεγονότες,	Inasmuch as *it is* not without swearing an oath – ¶ for the priests are appointed without *the* swearing of an oath,	**¶ Verse division:** in AV numbering, Heb 7:21 begins here. appointed ← *made, brought about*.
Heb 7:21	ὁ δὲ μετὰ ὁρκωμοσίας, διὰ τοῦ λέγοντος πρὸς αὐτόν, Ὤμοσεν κύριος καὶ οὐ μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ -	but he *was appointed* with *the* swearing of an oath, by saying to him, **"*The* Lord has sworn And will not change his mind, 'You *are* a priest throughout the age According to the order of Melchizedek' "** –	**Ps 110:4**. Melchizedek also mentioned in **Gen 14:18**. See also Heb 5:6. by saying ← *by the (one) saying*.
Heb 7:22	κατὰ τοσοῦτον κρείττονος διαθήκης γέγονεν ἔγγυος Ἰησοῦς.	so Jesus has become *the* security of a better covenant.	so ← *by so much*, the corollary to *inasmuch* (Heb 7:20).
Heb 7:23	Καὶ οἱ μὲν πλείονές εἰσιν γεγονότες ἱερεῖς, διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν·	And additional priests were appointed because they were prevented by death from continuing,	appointed ← *made, brought about*.
Heb 7:24	ὁ δέ, διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα, ἀπαράβατον ἔχει τὴν ἱερωσύνην.	but he, because he remains throughout the age, has an intransmissible priesthood.	intransmissible: AV differs somewhat *(unchangeable)*.
Heb 7:25	Ὅθεν καὶ σῴζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι' αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.	And on this ground he is able also to save those *who* come through him to God completely, as he is always alive to intercede for them.	And on this ground ← *Whence*. as: causal use of the participle.
Heb 7:26	Τοιοῦτος γὰρ ἡμῖν ἔπρεπεν ἀρχιερεύς, ὅσιος, ἄκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος·	For such a high priest was fitting for us: holy, free from wrongdoing, undefiled, separate from sinners and having become higher than the heavens,	

Heb 7:27	ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ, ἑαυτὸν ἀνενέγκας.	who does not need each day, as the high priests *do*, first to offer sacrifices for their own sins, then *for* those of the people, since he did this once and for all when he offered himself.	since ← *for*. once and for all: i.e. *once, and then that has done the job permanently*. (We wish to avoid any misunderstanding of this English idiom.) The definitive sense *and for all* is implied by the strengthening prefix ἐφ-.
Heb 7:28	Ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς, ἔχοντας ἀσθένειαν· ὁ λόγος δὲ τῆς ὁρκωμοσίας τῆς μετὰ τὸν νόμον, υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.	For the law appoints men *as* priests having weakness, but the word of the swearing of an oath which *came* after the law *appoints* a son *who has been* brought to perfection throughout the age.	
Heb 8:1	Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις· τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς,	Now *the* essence of the *things* spoken *of is that* we have a high priest of such a kind, who sat down at *the* right *hand* of the throne of majesty in the heavens,	
Heb 8:2	τῶν ἁγίων λειτουργός, καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ κύριος, καὶ οὐκ ἄνθρωπος·	a minister of the sanctuary and of the true tabernacle, which the Lord pitched and not man.	sanctuary: or *holy things*, or *holy people*. See Eph 1:18, Eph 2:19.
Heb 8:3	πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὃ προσενέγκῃ.	For every high priest is appointed to offer both gifts and sacrifices. Hence *it is* necessary that this *one* also has something to offer.	
Heb 8:4	Εἰ μὲν γὰρ ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεύς, ὄντων τῶν ἱερέων τῶν προσφερόντων κατὰ τὸν νόμον τὰ δῶρα,	For if he were on earth, he would not be a priest, seeing that there are priests who offer gifts according to the law,	seeing that: causal use of the participle.
Heb 8:5	οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων, καθὼς κεχρημάτισται {RP P1904: Μωϋσῆς} [TR: Μωσῆς] μέλλων ἐπιτελεῖν τὴν σκηνήν, Ὅρα, γάρ φησιν, {RP P1904: ποιήσεις} [TR: ποιήσῃς] πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει.	who minister by example and foreshadowing of upper-heavenly *things*, as Moses was oracularly instructed when he was about to take the tabernacle through to completion. For he said, **"{RP P1904: Look, you shall make} [TR: See *that* you make] everything according to the model shown to you on the mountain."**	Μωϋσῆς, *Moüses*, RP P1904 F1859=10/11 vs. Μωσῆς, *Moses*, TR F1859=1/11 (Scrivener's m). ποιήσεις, *you will make*, RP P1904 F1859=11/11 vs. ποιήσῃς, *that you make* (subjunctive), TR F1859=0/11. **Ex 25:9, Ex 25:40, Ex 26:30**. on ← *in*, but also *upon*.
Heb 8:6	Νυνὶ δὲ διαφορωτέρας {RP: τέτυχεν} [P1904 TR: τέτευχεν] λειτουργίας, ὅσῳ καὶ κρείττονός ἐστιν διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.	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.	τέτυχεν, *he has obtained* (non-classical form), RP F1859=0/12 vs. τέτευχεν, *he has obtained* (late classical form), P1904 TR F1859=10/12 (Scrivener's b**cfghklmno) vs. τέτυχηκε(ν), *he has obtained* (classical form), F1859=2/12 (Scrivener's ab*). A strong disparity with RP, R=0:12. We have verified Scrivener's cfhk. inasmuch as ← *by the same amount as*.
Heb 8:7	Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος.	For if that first *one* were faultless, no place would be sought for a second *one*.	

Heb 8:8	Μεμφόμενος γὰρ αὐτοῖς λέγει, Ἰδού, ἡμέραι ἔρχονται, λέγει κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινήν·	For finding fault with those *people*, he says, **" 'Behold, *the* days are coming', says *the* Lord, 'when I will thoroughly bring a new covenant about with the house of Israel and with the house of Judah,**	**Jer 31:31**. those *people* ← *them* (masculine; possibly neuter), but we cannot translate "them", as in English the word would appear to refer to the covenants (feminine in Greek), which would make it look as though the second covenant were faulty.
Heb 8:9	οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαβομένου {RP P1904 S1550 S1894: μου} [E1624: -] τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, κἀγὼ ἠμέλησα αὐτῶν, λέγει κύριος.	**not according to the covenant which I made with their fathers on *the* day when I took them by their hand to lead them out of *the* land of Egypt, since they did not remain in my covenant, and I let them have their way', says *the* Lord.**	μου, *I* (in the genitive): present in RP P1904 S1550 S1894 F1859=11/12 (incl. c*(tacite)* and m** *of a recent hand*) vs. absent in E1624 F1859=1/12 (Scrivener's m*). let them have their way: or *disregarded them*, or *disdained them*. **Jer 31:32**.
Heb 8:10	Ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει κύριος, διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς· καὶ ἔσομαι αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἔσονταί μοι εἰς λαόν.	**'For this *is* the covenant which I will make with the house of Israel, after those days', says *the* Lord: 'I will put my laws in their mind, and I will write them on their hearts, and I will be God to them, and they will be a people to me.**	**Jer 31:33**. I will put: temporal use of the participle, taking its time frame form the main verb (I will write ... on).
Heb 8:11	Καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν {RP P1904: πολίτην} [TR: πλησίον] αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων, Γνῶθι τὸν κύριον· ὅτι πάντες εἰδήσουσίν με, ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν.	**And not a single one of them will *have to* teach his {RP P1904: *fellow* citizen} [TR: neighbour] at all, *nor* a single one of them his brother, saying, «Know the Lord», because all will know me, from *the* least of them to *the* greatest of them,**	πολίτην, *citizen*, RP P1904 F1859=7/11 vs. πλησίον, *neighbour*, TR F1859=4/11 (Scrivener's acfh). **Jer 31:34**. not ... *nor* a single one of them (two occurrences) ← *each ... not*. least ... greatest ← *small ... great*. Positive degree for superlative.
Heb 8:12	Ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.	**because I will be propitious with their wrongdoings, and I will no longer remember their sins and their lawless deeds at all.' "**	**Jer 31:34**.
Heb 8:13	Ἐν τῷ λέγειν, Καινήν, πεπαλαίωκεν τὴν πρώτην. Τὸ δὲ παλαιούμενον καὶ γηράσκον, ἐγγὺς ἀφανισμοῦ.	In saying "new", he has made the first obsolete. Now that *which is* obsolete and ageing *is* on the point of vanishing.	on the point of ← *close to*.

Heb 9:1	Εἶχεν μὲν οὖν καὶ ἡ πρώτη {RP S1894: - } [P1904 S1550 E1624: σκηνὴ] δικαιώματα λατρείας, τό τε ἅγιον κοσμικόν.	The first {RP S1894: *one*} [P1904 S1550 E1624: tabernacle] did indeed have ordinances of *religious* service and the worldly sanctuary.	σκηνὴ, *tent, tabernacle*: absent in RP S1894 F1859=3/12 (Scrivener's hln*) vs. present in P1904 S1550 E1624 F1859=9/12 (incl. n**, a recent hand in the margin). A disparity with RP, R=4:11. {RP S1894: *one*: there is no nearby noun connected with the word *first*, and a forward reference to *tabernacle* (Heb 9:2) is possible, as is *covenant* (Heb 8:10), implicitly resumed by the feminine *new* and *first* in Heb 8:13. But the word *tabernacle* could be in the original text.} sanctuary ← *holy (thing)*, here the neuter singular (though usually plural, as in Heb 8:2, Heb 9:2).
Heb 9:2	Σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη, ἐν ᾗ ἥ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἥτις λέγεται ἅγια.	For the first tabernacle was fitted out in which *there was* the lampstand and the table and the exhibition of the *show*bread, which is called *the* sanctuary.	We establish some terminology here and in the next verse. The plural ἅγια is the *sanctuary*. The polyptoton ἅγια ἁγίων is the *holy of holies*.
Heb 9:3	Μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη ἅγια ἁγίων,	But after the second veil *is the* tabernacle which *is* called *the* holy of holies,	
Heb 9:4	χρυσοῦν ἔχουσα θυμιατήριον, καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος χρυσῆ ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς διαθήκης·	having a golden censer and the ark of the covenant, overlaid on all sides with gold, in which *is* a golden jar containing the manna, and Aaron's rod which budded, and the tablets of the covenant.	
Heb 9:5	ὑπεράνω δὲ αὐτῆς Χερουβὶμ δόξης κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστιν νῦν λέγειν κατὰ μέρος.	And above it *are the* cherubim of glory overshadowing the atonement cover, concerning whom it is not now *possible* to speak particularly.	cherubim ... whom: grammatically neuter, seen by the participle *overshadowing*, though our relative pronoun *whom* represents them as for persons. atonement cover ← *atonement place*.
Heb 9:6	Τούτων δὲ οὕτως κατεσκευασμένων, εἰς μὲν τὴν πρώτην σκηνὴν διὰ παντὸς εἰσίασιν οἱ ἱερεῖς, τὰς λατρείας ἐπιτελοῦντες·	And with these *things* fitted out in this way, the priests continually go into the first tabernacle, carrying out the *religious* services,	go ← *will go*, classically, but present in sense in this passage as are the other finite verbs.
Heb 9:7	εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεύς, οὐ χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων·	but the high priest alone *goes* into the second *tabernacle* once a year, not without blood, which he offers for himself and *for* the sins of ignorance of the people,	
Heb 9:8	τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδόν, ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν·	the holy spirit demonstrating this: that the way of the sanctuary has not yet been made manifest since the first tabernacle is still standing,	since: causal use of the participle.
Heb 9:9	ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ὃν δῶρά τε καὶ θυσίαι προσφέρονται, μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα,	which *is* a figure *pointing* to the present time, in accordance with which gifts and sacrifices are offered *which are* not able to make the officiator perfect as pertaining to *the* conscience,	

Heb 9:10	μόνον ἐπὶ βρώμασιν καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς καὶ δικαιώμασιν σαρκός, μέχρι καιροῦ διορθώσεως ἐπικείμενα.	just *being* based on food and drink and various baptisms and carnal statutes, imposed *on them* until *the* time of reform.	food and drink: plural, so strictly *foodstuffs and beverages*. carnal statutes ← *statutes of flesh*, a Hebraic genitive.
Heb 9:11	Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν, διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς, οὐ χειροποιήτου, τοῦτ' ἔστιν, οὐ ταύτης τῆς κτίσεως,	But *now* Christ has come *as* high priest of good *things* to come, through a greater and more perfect tabernacle, not made with hands, that is *to say*, not of this creation,	more perfect: i.e. *perfect for a higher sphere*. creation: AV differs somewhat *(building)*.
Heb 9:12	οὐδὲ δι' αἵματος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν λύτρωσιν {RP P1904 S1550 S1894: εὑράμενος} [E1624: εὑρόμενος].	and not through *the* blood of goats and calves, but *it is* through his own blood *that* he went into the sanctuary once *and for all*, having made himself an age-abiding redemption.	εὑράμενος, *having found / made himself* (non-classical form), RP P1904 S1550 S1894 F1859=11/12 vs. εὑρόμενος, *having found / made himself* (classical form), E1624 F1859=1/12 (Scrivener's e). once *and for all*: see Heb 7:27. made himself ← *found for himself*, but also *made himself* [LS].
Heb 9:13	Εἰ γὰρ τὸ αἷμα ταύρων καὶ τράγων, καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους, ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα,	For if the blood of bulls and goats, and *the* ashes of a heifer, sprinkled *on* the defiled, sanctify for the purity of the flesh,	Punctuation: our second comma is not as RP. sanctify ← *sanctifies*, agreeing with one of the two singular subjects, *the blood* or *the ashes*.
Heb 9:14	πόσῳ μᾶλλον τὸ αἷμα τοῦ χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ θεῷ, καθαριεῖ τὴν συνείδησιν ὑμῶν ἀπὸ νεκρῶν ἔργων, εἰς τὸ λατρεύειν θεῷ ζῶντι;	how much more will the blood of Christ, who through age-abiding spirit offered himself unblemished to God, purify your conscience from dead works, *for you* to serve *the* living God!	We punctuate as an exclamation; RP P1904 TBS-TR as a question.
Heb 9:15	Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ὅπως, θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας.	And because of this he is *the* mediator of a new covenant, so that, *his* death having taken place as a ransom for the transgressions under the first covenant, those *who have been* called might receive the promise of the age-abiding inheritance.	
Heb 9:16	Ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου.	For where *there is* a covenant, *the* death of the testator must necessarily be announced.	be announced ← *be brought*, i.e. *word be brought*.
Heb 9:17	Διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μήποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος.	For a testament *is* applicable on *the basis of the* deceased, since it is never in force while the testator is alive,	applicable ← *firm*. deceased ← *dead* (plural).
Heb 9:18	Ὅθεν οὐδ' ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται.	on which grounds the first *covenant* was not inaugurated without blood either.	on which grounds ← *whence*.
Heb 9:19	Λαληθείσης γὰρ πάσης ἐντολῆς κατὰ {RP TR: - } [P1904: τὸν] νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τράγων, μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου, αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐρράντισεν,	For when *the* whole *body of* commandments according to {RP TR: *the*} [P1904: the] law under Moses had been stated to all the people, he took the blood of the calves and goats with water and scarlet wool and hyssop, and he sprinkled both the book itself and the whole people,	τὸν, *the*: absent in RP TR F1859=10/12 vs. present in P1904 F1859=2/12 (Scrivener's gk).

Heb 9:20	λέγων, Τοῦτο τὸ αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ θεός.	saying, **"This *is* the blood of the covenant which God commanded you."**	**Ex 24:8**.
Heb 9:21	Καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐρράντισεν.	And he likewise sprinkled the tabernacle and all the equipment for the service with blood.	with blood ← *(rendered) by the blood.*
Heb 9:22	Καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις.	And almost everything is purified by blood according to the law, and without *the* shedding of blood forgiveness does not take place.	
Heb 9:23	Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς, τούτοις καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττοσιν θυσίαις παρὰ ταύτας.	So *it was* necessary that the figures of *things* in the heavens should be purified by these *means*, but the upper-heavenly *things* themselves by better sacrifices than these.	
Heb 9:24	Οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλθεν ὁ χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν·	For Christ did not enter into a sanctuary made with hands, *which is* a prefiguration of the true *one*, but into heaven itself, to be exhibited now in the presence of God for our sakes.	true *one*: i.e. *true sanctuary* (though plural in Greek, as *sanctuary* is plural).
Heb 9:25	οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτόν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ·	And not in order to offer himself repeatedly, as *when* the high priest enters into the sanctuary each year with blood *which is* not his,	
Heb 9:26	ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται.	since *then* he would have had to suffer repeatedly since *the* overthrow of *the* world. But now he has been manifested once for *the* consummation of the ages to annul sin by the sacrifice of himself.	overthrow: AV differs; see Matt 13:35.
Heb 9:27	Καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις·	And *just* as it is the destiny for men to die once, and after this *the* judgment,	
Heb 9:28	οὕτως {RP P1904: καὶ} [TR: -] ὁ χριστός, ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις, εἰς σωτηρίαν.	so {RP P1904: too} [TR: -] Christ, having been offered once in order to take upon himself *the* sins of many, will appear a second *time* without sin to those *who* eagerly await him for salvation.	καὶ, *also*: present in RP P1904 F1859=12/13 vs. absent in TR F1859=1/13 (Scrivener's b). ═══ take upon himself ← *bring up*, but also *take upon himself* [LS].
Heb 10:1	Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς προσφέρουσιν εἰς τὸ διηνεκές, οὐδέποτε {RP: δύνανται} [P1904 TR: δύναται] τοὺς προσερχομένους τελειῶσαι.	For {RP: seeing that the law has a shadow of the good *things* to come, *but* not the image itself of the things, they} [P1904 TR: the law, having a shadow of the good *things* to come, *but* not *being* the image itself of the things,] can never – with the same sacrifices which they offer every year perpetually – perfect those *who* draw near.	δύνανται, *they (the same sacrifices) can (not)*, RP F1859=8/16 (incl. a**) vs. δύναται, *it (the law) can (not)*, P1904 TR F1859=7/16 (incl. b**l**) vs. word absent, F1859=1/16 (Scrivener's k). A weak disparity with RP, R=8:9. AV differs textually. ═══ {RP: seeing that: causal use of the participle.}

Heb 10:2	Ἐπεὶ {RP P1904 S1550 S1894: οὐκ} [E1624: -] ἂν ἐπαύσαντο προσφερόμεναι, διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας, ἅπαξ κεκαθαρμένους;	For in that case, {RP P1904 S1550 S1894: would they not} [E1624: they would have] have stopped being offered, because the ministers would not have *any* consciousness of sins any more, having been purified *that* one time {RP P1904 S1550 S1894: ?} [E1624: .]	οὐκ, *not*: present in RP P1904 S1550 S1894 F1859=11/13 vs. absent in E1624 F1859=2/13 (Scrivener's ac). Given the context, the presence of the negative makes the sentence interrogative.
Heb 10:3	Ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν·	But by those *sacrifices there is* a reminder of sins every year.	those *sacrifices* ← *them*.
Heb 10:4	ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας.	For *it is* impossible for *the* blood of bulls and goats to remove sins,	
Heb 10:5	Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει, Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι·	which *is* why, on coming into the world, he says, **"You did not desire sacrifice and offering,** **But you have prepared a body for me.**	**Ps 40:7MT (Ps 40:6AV)**. which *is* why ← *on account of which*.
Heb 10:6	ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας·	**You did not take pleasure in burnt *offerings* and sin-*offerings*.**	**Ps 40:7MT (Ps 40:6AV)**.
Heb 10:7	τότε εἶπον, Ἰδού, ἥκω - ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ - τοῦ ποιῆσαι, ὁ θεός, τὸ θέλημά σου.	**Then I said,** **'Behold, I have come** **– In *the* scroll of *the* book it stands written concerning me –** **To do your will, O God.' "**	**Ps 40:8MT (Ps 40:7AV)**. scroll: or *chapter*. The Hebrew reads *scroll* (מְגִלָּה).
Heb 10:8	Ἀνώτερον λέγων ὅτι Θυσίαν καὶ προσφορὰν καὶ ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας, οὐδὲ εὐδόκησας - αἵτινες κατὰ τὸν νόμον προσφέρονται -	Having said above, **"You did not desire or take pleasure in sacrifice and offering** **And burnt *offerings* and *offerings* for sin"** – which are offered according to the law –	**Ps 40:7MT (Ps 40:6AV)**. Having said ← *Saying*.
Heb 10:9	τότε εἴρηκεν, Ἰδού, ἥκω τοῦ ποιῆσαι, ὁ θεός, τὸ θέλημά σου. Ἀναιρεῖ τὸ πρῶτον, ἵνα τὸ δεύτερον στήσῃ.	he then said, **"Behold, I have come to do your will,** **O God."** *So* he removes the first in order to establish the second.	**Ps 40:8MT (Ps 40:7AV), Ps 40:9MT (Ps 40:8AV)**.
Heb 10:10	Ἐν ᾧ θελήματι ἡγιασμένοι ἐσμέν, {RP S1550: οἱ} [P1904 E1624 S1894: -] διὰ τῆς προσφορᾶς τοῦ σώματος {RP: - } [P1904 TR: τοῦ] Ἰησοῦ χριστοῦ ἐφάπαξ.	And by this will we have been sanctified {RP S1550: , we *who are so*} [P1904 E1624 S1894: -] through the offering of the body of Jesus Christ once *and for all*.	οἱ, *the, those who (through the offering)*: present in RP S1550 F1859=12/14 (incl. c*(tacite)*) vs. absent in P1904 E1624 S1894 F1859=2/14 (Scrivener's a*k). τοῦ, *the (Jesus Christ)*: absent in RP F1859=13/13 vs. present in P1904 TR F1859=0/13. A case of collusion between P1904 and TR? once *and for all*: see Heb 7:27.
Heb 10:11	Καὶ πᾶς μὲν ἱερεὺς ἕστηκεν καθ' ἡμέραν λειτουργῶν, καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας·	Also, every priest stands every day ministering and repeatedly offering the same sacrifices, which can never remove sins,	

Heb 10:12	αὐτὸς δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκές, ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ,	but he offered one sacrifice for sins and sat down at *the* right *hand* of God uninterruptedly,	Punctuation: we translate as for a comma before εἰς τὸ διηνεκές, *uninterruptedly, continuously*, so associating it with Christ's sitting down. The context is the contrast to priests who could never sit down for long. RP TBS-TR, by placing the comma after εἰς τὸ διηνεκές, associate it with offering one sacrifice for sins, which ↴
Heb 10:13	τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ.	from then on waiting until his enemies are made his footstool.	↳ would require translating εἰς τὸ διηνεκές by e.g. *for perpetuity*, which is possible – compare Heb 7:3. P1904 does not ↴ from then on ← *(with respect to) the rest*. his footstool ← *a footstool of his feet*.
Heb 10:14	Μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους.	For by one offering he has made those *who are being* sanctified perfect perpetually.	↳ use a comma. Agreeing with us are the Bishop's Bible of 1568 and the 1638 edition of the AV, but not the 1611 edition of the AV, so AV differs. See [CB].
Heb 10:15	Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ προειρηκέναι,	And the holy spirit also witnesses to us, for *this is* after saying beforehand,	saying ← *having said*, which would be pleonastic in English following the word "after".
Heb 10:16	Αὕτη ἡ διαθήκη ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας, λέγει κύριος, διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τῶν διανοιῶν αὐτῶν ἐπιγράψω αὐτούς·	**"This *is* the covenant which I will make with them after those days", says *the* Lord: "I will put my laws in their hearts, and I will write them in their minds,**	**Jer 31:33**. I will put: see Heb 8:10.
Heb 10:17	καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.	**and I will no longer remember their sins and their lawless deeds at all."**	**Jer 31:34**.
Heb 10:18	Ὅπου δὲ ἄφεσις τούτων, οὐκέτι προσφορὰ περὶ ἁμαρτίας.	Now where *there is* forgiveness of these, *there is* no longer offering for sin.	
Heb 10:19	Ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι {RP TR: - } [P1904: τοῦ] Ἰησοῦ,	So, brothers, considering we have confidence to enter into the sanctuary by the blood of Jesus,	τοῦ, *the (Jesus)*: absent in RP TR F1859=13/14 vs. present in P1904 F1859=1/14 (Scrivener's z). considering: causal use of the participle. to enter ← *to the entrance*.
Heb 10:20	ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν, διὰ τοῦ καταπετάσματος, τοῦτ' ἔστιν, τῆς σαρκὸς αὐτοῦ,	*through an entrance* which he inaugurated for us *as* a fresh and living way, through the veil, that is, *through* his flesh,	*through an entrance*: the relative pronoun could alternatively theoretically refer back to *confidence*, or forward to *fresh and living way*.
Heb 10:21	καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ θεοῦ,	and *considering we have* a great priest over the house of God,	great priest: not the term used for *high priest*, though the AV translates that way. So AV differs somewhat.
Heb 10:22	προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως, ἐρραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς, καὶ λελουμένοι τὸ σῶμα ὕδατι καθαρῷ·	let us approach with a true heart in full assurance of faith, having been sprinkled *in respect of* the heart from a guilty conscience and washed as regards the body in pure water.	the heart ← *the hearts*. guilty ← *bad*, to accord with English idiom.

Heb 10:23	κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ, πιστὸς γὰρ ὁ ἐπαγγειλάμενος·	Let us hold on to the confession of *our* hope unwaveringly, for he *who* promised *is* faithful.	hope: AV differs, reading *faith*, but none of our editions or Scrivener's manuscripts reads the Greek word for *of faith*, πίστεως, which occurs in the previous verse.
Heb 10:24	καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων,	And let us take notice of one another as a stimulus to love and good works,	
Heb 10:25	μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ παρακαλοῦντες, καὶ τοσούτῳ μᾶλλον, ὅσῳ βλέπετε ἐγγίζουσαν τὴν ἡμέραν.	not abandoning our own episynagogue *gathering*, as *is* the custom of some, but encouraging *each other*, and all the more so as you see the day approaching.	episynagogue *gathering* ← *episynagogue*, an elevated derivative of the word for *synagogue*, appropriate to the addressees of this epistle: the *Hebrews*. all the more ← *by so much more*.
Heb 10:26	Ἑκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία,	For if we deliberately sin after receiving knowledge of the truth, there no longer remains a sacrifice for sins,	if: conditional use of the participle. knowledge: or *acknowledgment*.
Heb 10:27	φοβερὰ δέ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους.	but a certain fearful expectation of judgment and a zealous fire *which is* about to devour those *who are* in opposition.	zealous fire ← *zeal of fire*, a reverse Hebraic genitive, with the nomen regens as the adjective. Compare Eph 6:12, Heb 11:34.
Heb 10:28	Ἀθετήσας τις νόμον {RP-text P1904: Μωϋσέως} [RP-marg TR: Μωσέως] χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν ἀποθνῄσκει·	Anyone *who* lays aside *the* law of Moses on *the testimony of* two or three witnesses dies without mercy.	Μωϋσέως, *Moüses*, RP-text P1904 F1859=5/14 (Scrivener's demno) vs. Μωσέως, *Moses*, RP-marg TR F1859=6/14 (Scrivener's abcgkz) vs. Μωϋσέος, *Moses*, F1859=3/14 (Scrivener's fhl). A weak disparity with RP-text, R=6:7. lays aside ← *has laid aside*.
Heb 10:29	πόσῳ, δοκεῖτε, χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος ἐν ᾧ ἡγιάσθη, καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας;	Of how much worse punishment do you think he *who* tramples on the son of God will be considered worthy, and *who* considers profane the blood of the covenant in which he was sanctified, and *who* insults the spirit of grace?	tramples ← *trampled*. See Matt 23:20. considers ← *considered*. See Matt 23:20. insults ← *insulted*. See Matt 23:20.
Heb 10:30	Οἴδαμεν γὰρ τὸν εἰπόντα, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει κύριος· καὶ πάλιν, κύριος κρινεῖ τὸν λαὸν αὐτοῦ.	For we know him *who has* said, **"Vengeance *is* mine, I will repay"**, says *the* Lord, and again, **"*The* Lord will judge his people."**	**Deut 32:35, Deut 32:36**.
Heb 10:31	Φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας θεοῦ ζῶντος.	*It is* a fearful *matter* to fall into *the* hands of *the* living God.	
Heb 10:32	Ἀναμιμνήσκεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων·	But remember the former days, in which you *were* enlightened and endured a great struggle *full* of sufferings.	
Heb 10:33	τοῦτο μέν, ὀνειδισμοῖς τε καὶ θλίψεσιν θεατριζόμενοι· τοῦτο δέ, κοινωνοὶ τῶν οὕτως ἀναστρεφομένων γενηθέντες.	Sometimes *you were* made a gazing stock with reproaches and afflictions, whereas at other times you made common cause with those *who* had that mode of life.	made common cause with ← *became in common with*. *who* had that mode of life ← *(who) having lived / having conducted themselves thus*, i.e. *(who) endured a struggle and suffered*.

Heb 10:34	Καὶ γὰρ τοῖς δεσμοῖς μου συνεπαθήσατε, καὶ τὴν ἁρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες ἔχειν {RP: - } [P1904 TR: ἐν] ἑαυτοῖς κρείττονα ὕπαρξιν ἐν οὐρανοῖς καὶ μένουσαν.	For indeed you sympathized with my bonds, and you accepted the confiscation of your property with joy, knowing that you have {RP: for} [P1904 TR: among] yourselves better and permanent property in *the* heavens.	ἐν, *in*: absent in RP F1859=9/13 vs. present in P1904 TR F1859=4/13 (Scrivener's degk).
Heb 10:35	Μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν, ἥτις ἔχει μισθαποδοσίαν μεγάλην.	So do not discard your confidence, which has a great reward.	
Heb 10:36	Ὑπομονῆς γὰρ ἔχετε χρείαν, ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες κομίσησθε τὴν ἐπαγγελίαν.	For you need patience, in order that when you have done the will of God, you receive the promise.	
Heb 10:37	Ἔτι γὰρ μικρὸν ὅσον ὅσον, Ὁ ἐρχόμενος ἥξει, καὶ οὐ χρονιεῖ.	For in just a very little *while* **he *who is* to come will come and will not delay**.	**Dan 7:13, Hagg 2:7, Hab 2:3**. *is* to come ← *is coming*.
Heb 10:38	Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται· καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ.	**And the righteous shall live by faith**, but if he draws back, my being shall not be pleased with him.	**Hab 2:4**. being ← *soul*.
Heb 10:39	Ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.	But we are not *ones* to draw back *leading* to loss, but *we are* of faith, *leading* to *the* preservation of *one's* being.	to draw back ← *of drawing back*. loss: see John 3:16. *one's* being ← *soul*.
Heb 11:1	Ἔστιν δὲ πίστις ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων.	Now faith is *the* entitlement to *things* hoped for, *the* conviction of matters not seen.	conviction: i.e. *being convinced* (not *condemnation*). Perhaps here a *claim*.
Heb 11:2	Ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.	For by it the elders were attested to.	it ← *this*.
Heb 11:3	Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι.	By faith we understand that the ages have been arranged by *the* word of God, in *such a way* that the *things* seen did not come about from *things* appearing *automatically*.	arranged: or *rearranged*. On the making of the ages, compare Heb 1:2.
Heb 11:4	Πίστει πλείονα θυσίαν Ἄβελ παρὰ Κάϊν προσήνεγκεν τῷ θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ θεοῦ· καὶ δι' αὐτῆς ἀποθανὼν ἔτι {RP P1904 S1550 E1624: λαλεῖται} [S1894: λαλεῖ].	By faith Abel offered a greater sacrifice to God than Cain, through which he was attested to be righteous, God himself testifying about *his* gifts, and through it, although he has died, {RP P1904 S1550 E1624: he is still adduced} [S1894: he still speaks].	λαλεῖται, *is spoken of*, RP P1904 S1550 E1624 F1859=12/14 vs. λαλεῖ, *speaks*, S1894 F1859=1/14 (Scrivener's a**) vs. another reading, F1859=1/14 (Scrivener's o). AV differs textually, following S1894. himself ... *his*: either, but not both, of these words could come from the one occurrence of αὐτοῦ. AV differs from our choice, not having "himself". although: concessive use of the participle.
Heb 11:5	Πίστει Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ εὑρίσκετο, διότι μετέθηκεν αὐτὸν ὁ θεός· πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ μεμαρτύρηται εὐηρεστηκέναι τῷ θεῷ·	By faith Enoch was translated so as not to see death, and he was not found *anywhere*, because God had translated him. After all, before his translation he had been attested to have pleased God.	
Heb 11:6	χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστῆσαι· πιστεῦσαι γὰρ {RP P1904c TR: δεῖ} [P1904u: δὴ] τὸν προσερχόμενον τῷ θεῷ, ὅτι ἔστιν, καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται.	But without faith, *it is* impossible to please *him*. For he *who* approaches God must believe that he exists and *that* he is a rewarder of those *who* seek him out.	is ← *becomes*.

Heb 11:7	Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατεσκεύασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ· δι' ἧς κατέκρινεν τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.	By faith Noah, having been oracularly warned about *things* not yet seen, took devout heed and prepared an ark for *the* safety of his household, by which he condemned the world and became an heir to righteousness which *is* by faith.	
Heb 11:8	Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον ὃν {RP TR: ἤμελλεν} [P1904: ἔμελλεν] λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται.	By faith Abraham, when he was called, obeyed in going out to the place which he was to receive as an inheritance, and he went out not knowing where he was going.	ἤμελλε(ν), *he was going to (1)*, RP TR F1859=6/13 (Scrivener's dhlmno) vs. ἔμελλε(ν), *he was going to (2)*, P1904 F1859=7/13 (Scrivener's abcefgk). A weak disparity with RP, R=7:8, all the more of a disparity with the weaker manuscripts on the side of RP (hm weak?).
Heb 11:9	Πίστει παρῴκησεν εἰς {RP-text: - } [RP-marg P1904 TR: τὴν] γῆν τῆς ἐπαγγελίας, ὡς ἀλλοτρίαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ, τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς·	By faith he lived as an emigrant in {RP-text: *the*} [RP-marg P1904 TR: the] land of the promise as *in* a foreign *land*, living in tents with Isaac and Jacob, the fellow heirs of the same promise.	τὴν, *the*: absent in RP-text F1859=8/15 vs. present in RP-marg P1904 TR F1859=7/15 (Scrivener's a**b**flmno). A weak disparity with RP-text, R=8:9. living ← *having lived*. See Matt 23:20.
Heb 11:10	ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ θεός.	For he was waiting for the city which has foundations, whose architect and craftsman *is* God.	whose architect and craftsman *is* God ← *of which God is the architect and craftsman*, observing what is strictly subject and complement.
Heb 11:11	Πίστει καὶ αὐτὴ Σάρρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν, καὶ παρὰ καιρὸν ἡλικίας ἔτεκεν, ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγειλάμενον.	By faith Sarah herself also received power to conceive seed, and when past the prime of life she gave birth, because she considered him *who* made the promise faithful,	conceive: classically, the cognate verb is used of sowing seed by throwing it down.
Heb 11:12	Διὸ καὶ ἀφ' ἑνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ {RP P1904: ὡς} [TR: ὡσεὶ] {RP P1904: ἡ} [TR: -] ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης ἡ ἀναρίθμητος.	which *is* also why there were begotten from one – *who was in* these *respects considered* dead – *as many* **as the stars of the sky in abundance and as {RP P1904: the} [TR: *the*] sand of the sea-shore which *is* uncountable.**	ὡς, *as (1)*, RP P1904 F1859=12/13 vs. ὡσεὶ, *as (2)*, TR F1859=1/13 (Scrivener's c). ἡ, *the (sand)*: present in RP P1904 F1859=12/13 vs. absent in TR F1859=1/13 (Scrivener's c). **Gen 15:5, Gen 22:17, Gen 26:4, Ex 32:13**. which *is* also why ← *on account of which also*.
Heb 11:13	Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες, {RP P1904: - } [TR: καὶ πεισθέντες,] καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς.	In faith these all died, not having received the promises, but having seen them from afar, {RP P1904: - } [TR: and having been persuaded *of them*,] and having embraced *them*, and they confessed that **they were foreigners and outsiders on the earth**.	καὶ πεισθέντες, *and having been persuaded*: absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's c). AV differs textually. **Gen 23:4, Ex 2:22, Ps 39:13MT (Ps 39:12AV), 1 Chr 29:15**.
Heb 11:14	Οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσιν.	For those *who* say such *things* make *it* plain that they seek a homeland.	
Heb 11:15	Καὶ εἰ μὲν ἐκείνης ἐμνημόνευον ἀφ' ἧς ἐξῆλθον, εἶχον ἂν καιρὸν ἀνακάμψαι.	And if they had kept thinking back to where they had come out from, they would have had an opportunity to turn back.	kept thinking back: iterative imperfect, overriding the present timeframe of an unreal condition. where ← *that (place) from which*.

Heb 11:16	{RP P1904: Νῦν} [TR: Νυνὶ] δὲ κρείττονος ὀρέγονται, τοῦτ' ἔστιν, ἐπουρανίου· διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεός, θεὸς ἐπικαλεῖσθαι αὐτῶν· ἡτοίμασεν γὰρ αὐτοῖς πόλιν.	But as *it is*, they aspire to a better *homeland*, that is *to say*, an upper-heavenly *one*. For that *reason* God is not ashamed of them to be called their God, for he has prepared a city for them.	νῦν, *now (1)*, RP P1904 F1859=10/13 vs. νυνὶ, *now (2)*, TR F1859=3/13 (Scrivener's deg). as *it is* ← *now*.
Heb 11:17	Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος,	By faith Abraham offered Isaac when he was tested, and having received the promises, he was in the process of offering *his* only-begotten *son*,	offered ← *has offered*, perhaps conveying the notion of *stands as having offered*, but the perfect for the aorist occurs elsewhere in this epistle (e.g. Heb 7:6, Heb 10:9, Heb 11:28). in the process of offering: imperfect tense, with a flavour of the conative imperfect *was trying to offer*, or *was ready to offer*. Abraham had already drawn the knife, **Gen 22:10**.
Heb 11:18	πρὸς ὃν ἐλαλήθη, ὅτι Ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα·	to whom it had been said, **"Your seed will be called in *the line of* Isaac."**	**Gen 21:12**. called: i.e. *acknowledged*.
Heb 11:19	λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ θεός· ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο.	And he had considered that God *was* able even to raise *him* from *the* dead, from where he duly got him back in a symbolic way.	duly ← *also*. back: this comes from the middle voice in ἐκομίσατο.
Heb 11:20	Πίστει περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακὼβ καὶ τὸν Ἠσαῦ.	By faith Isaac blessed Jacob and Esau concerning *things* to come.	
Heb 11:21	Πίστει Ἰακὼβ ἀποθνῄσκων ἕκαστον τῶν υἱῶν Ἰωσὴφ εὐλόγησεν, καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.	By faith Jacob, when dying, blessed each of the sons of Joseph and worshipped *leaning* on the top of his staff.	
Heb 11:22	Πίστει Ἰωσὴφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσεν, καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.	By faith Joseph, when dying, made mention of the exodus of the sons of Israel and gave commandment concerning his bones.	
Heb 11:23	Πίστει {RP P1904: Μωϋσῆς} [TR: Μωσῆς] γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστεῖον τὸ παιδίον· καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως.	By faith when he was born, Moses was hidden for three months by his parents, because they saw that the child *was* good-looking, and they did not fear the king's edict.	Μωϋσῆς, *Moüses*, RP P1904 F1859=13/13 vs. Μωσῆς, *Moses*, TR F1859=0/13. parents ← *fathers*. good-looking ← *town-bred* or *fair*, as in Acts 7:20. AV differs, to modern ears at least *(proper)*.
Heb 11:24	Πίστει {RP P1904: Μωϋσῆς} [TR: Μωσῆς] μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραώ,	By faith Moses, when he had grown up, refused to be called *the* son of Pharaoh's daughter,	Μωϋσῆς, *Moüses*, RP P1904 F1859=13/13 vs. Μωσῆς, *Moses*, TR F1859=0/13. grown up: or *become great*.
Heb 11:25	μᾶλλον ἑλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν·	choosing rather to be ill-treated with the people of God than to have short-lived enjoyment of sin,	choosing ← *having chosen*. See Matt 23:20.
Heb 11:26	μείζονα πλοῦτον ἡγησάμενος τῶν {RP P1904: Αἰγύπτου} [TR: ἐν Αἰγύπτῳ] θησαυρῶν τὸν ὀνειδισμὸν τοῦ χριστοῦ· ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν.	considering the reproach of Christ greater wealth than the treasures {RP P1904: of} [TR: in] Egypt, for he had the reward in view.	Αἰγύπτου, *of Egypt*, RP P1904 F1859=4/13 (Scrivener's efhn) vs. ἐν Αἰγύπτῳ, *in Egypt*, TR F1859=9/13 (incl. Αἰ-, kmo). A disparity with RP, R=5:10. considering ← *having considered*. See Matt 23:20.

Heb 11:27	Πίστει κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον ὡς ὁρῶν ἐκαρτέρησεν.	By faith he left Egypt, not fearing the anger of the king, for he was steadfast in the invisible *one* as if seeing *him*.	fearing ← *having feared*. See Matt 23:20. in the invisible *one* as if seeing *him*: or *as if seeing the invisible (one)*.
Heb 11:28	Πίστει πεποίηκεν τὸ Πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγῃ αὐτῶν.	By faith he kept the Passover and the pouring of blood, so that the destroyer of the firstborn should not touch them.	
Heb 11:29	Πίστει διέβησαν τὴν Ἐρυθρὰν θάλασσαν ὡς διὰ ξηρᾶς· ἧς πεῖραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν.	By faith they crossed the Red Sea as if *crossing* on dry *land*, but when the Egyptians tried it, they were swallowed up.	
Heb 11:30	Πίστει τὰ τείχη Ἰεριχὼ ἔπεσεν, κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας.	By faith the walls of Jericho fell after they had been surrounded for seven days.	
Heb 11:31	Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασιν, δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης.	By faith Rahab the prostitute did not perish with those *who* disbelieved, because she received the spies in peace.	because: causal use of the participle.
Heb 11:32	Καὶ τί ἔτι λέγω; Ἐπιλείψει γάρ με διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ τε καὶ Σαμψὼν καὶ Ἰεφθάε, {RP P1904: Δαυίδ} [TR: Δαβίδ] τε καὶ Σαμουὴλ καὶ τῶν προφητῶν·	And what more *can* I say? For time is insufficient *for* me to go into detail about Gideon, Barak and Samson and Jephthah, David and Samuel and the prophets,	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. is insufficient ← *will fail*. Jephthah: Greek *Iephthaé*.
Heb 11:33	οἳ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων,	who through faith prevailed over kingdoms, practised righteousness, attained promises; stopped up *the* mouths of lions.	stopped up ← *fenced in*.
Heb 11:34	ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων.	They quenched powerful fire, they escaped *the* blade of *the* sword, they were strengthened in weakness, they became strong in battle; they made foreigners' encampments give way.	powerful fire ← *power of fire*. A reverse Hebraic genitive, with the nomen regens as the adjective. Compare Eph 6:12, Heb 10:27. escaped ← *fled*. in weakness ← *from weakness*.
Heb 11:35	Ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν·	Women received their dead *back* by resurrection; others were beaten to death but did not accept deliverance, in order that they might attain to a better resurrection,	by ← *out of*, but instrumental as in Heb 10:38, Matt 1:3, Rev 2:11, Rev 9:2. beaten to death: perhaps not always *to death*, but so [LS].
Heb 11:36	ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πεῖραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς·	whereas others received a trial of jeerings and *lashes of the* whip, even of bonds and imprisonment.	
Heb 11:37	ἐλιθάσθησαν, ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον· περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι -	They were stoned, they were sawn *apart*, they underwent trials, they died in *cases of* murder by *the* sword; they went about in sheepskins, in goatskins, destitute, afflicted, ill-treated –	
Heb 11:38	ὧν οὐκ ἦν ἄξιος ὁ κόσμος - ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς.	of whom the world was not worthy – wandering in desert *places* and mountains and caves and the crevices of the world.	

Heb 11:39	Καὶ οὗτοι πάντες, μαρτυρηθέντες διὰ τῆς πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν,	And these were all attested to through *their* faith, but they did not receive the promise,	
Heb 11:40	τοῦ θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.	God having provided something better for us in order that they should not be brought to perfection without us.	
Heb 12:1	Τοιγαροῦν καὶ ἡμεῖς, τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα,	Consequently, *as regards* us too, having such a great cloud of witnesses surrounding us, let us dispose of every burden and of sin which easily besets *us* and run with patience the race which lies ahead of us,	let us dispose of: cohortative use of the participle. race ← *contest, struggle*.
Heb 12:2	ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὅς, ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς, ὑπέμεινεν σταυρόν, αἰσχύνης καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ {RP P1904: κεκάθικεν} [TR: εκάθισεν].	turning our sights to the originator and finisher of faith, Jesus, who over against the joy which lay ahead of him, endured *the* cross, despising *the* shame, and *who* {RP P1904: has sat down} [TR: sat down] at *the* right *hand* of the throne of God.	κεκάθικεν, *has sat down*, RP P1904 F1859=12/12 (incl. 3 misspelled) vs. εκάθισεν, *sat down*, TR F1859=0/12. turning ← *turning away*. despising ← *having despised*. See Matt 23:20.
Heb 12:3	Ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς αὐτὸν ἀντιλογίαν, ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.	For consider him *who has* endured such opposition towards himself by sinners, so that you do not flag and become faint-hearted.	faint-hearted ← *faint in your souls*.
Heb 12:4	Οὔπω μέχρι αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι·	You have not yet resisted to the point of *shedding your* blood in struggling against sin.	sin: the context of the previous verse suggests *sin of others in their hostility towards you*.
Heb 12:5	καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται, Υἱέ μου, μὴ ὀλιγώρει παιδείας κυρίου, μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος·	And you have completely forgotten the exhortation which treats you as sons, **"My son, do not make light of *the* discipline of *the* Lord, Nor lose heart when you are reproved by him.**	**Prov 3:11**. treats ← *discusses, argues with*.
Heb 12:6	ὃν γὰρ ἀγαπᾷ κύριος παιδεύει· μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.	**For whom *the* Lord loves, He disciplines, And he scourges every son whom he receives."**	**Prov 3:12**, adapted.
Heb 12:7	{RP-text: Εἰς} [RP-marg P1904 TR: Εἰ] παιδείαν ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεός· τίς γάρ ἐστιν υἱὸς ὃν οὐ παιδεύει πατήρ;	{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?	εἰς, *in, for*, RP-text F1859=3/13 (Scrivener's l*mo) vs. εἰ, *if*, RP-marg P1904 TR F1859=10/13 (Scrivener's abcdefghkl**). A strong disparity with RP-text, R=3:12. being disciplined *(2x)* ← *discipline*.
Heb 12:8	Εἰ δὲ χωρίς ἐστε παιδείας, ἧς μέτοχοι γεγόνασιν πάντες, ἄρα νόθοι ἐστὲ καὶ οὐχ υἱοί.	For if you were to be without discipline, of which you have all become partakers, you would then be illegitimate children and not sons.	were to be ← *are*, but this is clearly a hypothetical condition. you would then be ← *you are*. With different accentuation (ἆρα, as in Luke 18:8), this would read *would you not be ...?*
Heb 12:9	Εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἴχομεν παιδευτάς, καὶ {RP P1904 S1550 S1894: ἐνετρεπόμεθα} [E1624: ἐντρεπόμεθα]· οὐ πολλῷ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων, καὶ ζήσομεν;	Then *again*, we had our fathers in the flesh *as* educators, and we {RP P1904 S1550 S1894: respected} [E1624: respect] *them*. Shall we not much more submit to the father of spirits and live?	ἐνετρεπόμεθα, *we were respecting*, RP P1904 S1550 S1894 F1859=12/12 (incl. c*(tacite)*) vs. ἐντρεπόμεθα, *we respect*, E1624 F1859=0/12.

Heb 12:10	Οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαίδευον· ὁ δὲ ἐπὶ τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ.	For they for a few days disciplined *us* according to what seemed right to them, but he for what *is* beneficial for *our* partaking of his holiness.	
Heb 12:11	Πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι, ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης.	Now no discipline seems to be *a matter* of joy at the time, but of grief, but later it yields peaceful fruit of righteousness to those exercised by it.	
Heb 12:12	Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε·	So **straighten up drooping hands and infirm knees**,	**Isa 35:3**. infirm ← *paralysed*.
Heb 12:13	καὶ τροχιὰς ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον.	and make straight paths with your feet, so that a lame *member* is not put out of joint, but rather is healed.	paths ← *wheel tracks* ← *wheels*. The sense might be *make paths straight*. with your feet: AV differs *(for your feet)*. put out of joint: or *turned off course*.
Heb 12:14	Εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ἁγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν κύριον·	Pursue peace with everyone, and sanctification, without which no-one will see the Lord,	
Heb 12:15	ἐπισκοποῦντες μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ θεοῦ· μή τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῇ, καὶ διὰ ταύτης μιανθῶσιν πολλοί·	watching out that no-one *is* missing the grace of God, in order that no root of bitterness grows up and causes disquiet, and many become defiled through it,	it ← *this*.
Heb 12:16	μή τις πόρνος, ἢ βέβηλος, ὡς Ἠσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ.	*and* that *there is* no fornicator, or profane *person* like Esau who for one meal **sold his birthright**.	**Gen 25:33**. birthright ← *birthrights*.
Heb 12:17	Ἴστε γὰρ ὅτι καὶ μετέπειτα, θέλων κληρονομῆσαι τὴν εὐλογίαν, ἀπεδοκιμάσθη· μετανοίας γὰρ τόπον οὐχ εὗρεν, καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν.	For you know that also later on, when he wanted to inherit the blessing, he was rejected, for he found no room for a change of mind, although he sought it earnestly with tears.	wanted to inherit: AV differs, to modern ears at least *(would have inherited)*. rejected ← *rejected as unfit, disqualified*. earnestly: from the intensifying prefix ἐκ in the verb ἐκζητέω.
Heb 12:18	Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ ὄρει, καὶ κεκαυμένῳ πυρί, καὶ γνόφῳ, καὶ σκότῳ, καὶ θυέλλῃ,	For you have not come to *the* tangible mountain *which has been* burnt with fire, and to gloom and darkness and storm,	tangible ← *being touched*. mountain: i.e. *Sinai*.
Heb 12:19	καὶ σάλπιγγος ἤχῳ, καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρῃτήσαντο μὴ προστεθῆναι αὐτοῖς λόγον·	or to *the* sounding of the trumpet and *the* sound of words. And those *who* heard it pleaded that not a word should be *spoken* to them again.	should be *spoken* to them again ← *to be added to them*, a Hebraism (הוֹסִיף, *to add, to do again*).
Heb 12:20	οὐκ ἔφερον γὰρ τὸ διαστελλόμενον, Κἂν θηρίον θίγῃ τοῦ ὄρους, λιθοβοληθήσεται {RP P1904: - } [TR: ἢ βολίδι κατατοξευθήσεται]·	For they *could* not bear what *was* ordered: **"If even a wild animal touches the mountain, it shall be stoned {RP P1904: - } [TR: or struck down with a lance]."**	ἢ βολίδι κατατοξευθήσεται, *or be shot down by a missile*: absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's o). AV differs textually. **Ex 19:13**. The TR reading is in Ex 19:13, but it has minimal NT support. [TR: lance ← *javelin*, suggesting killing from a distance.]

Heb 12:21	καί, οὕτως φοβερὸν ἦν τὸ φανταζόμενον, {RP P1904: Μωϋσῆς} [TR: Μωσῆς] εἶπεν, Ἔκφοβός εἰμι καὶ ἔντρομος.	And the spectacle was so fearful *that* Moses said, "I am terrified and trembling."	Μωϋσῆς, *Moüses*, RP P1904 F1859=13/13 vs. Μωσῆς, *Moses*, TR F1859=0/13. Not a direct OT quote, but Deut 9:19 mentions Moses' fear in a different context.
Heb 12:22	Ἀλλὰ προσεληλύθατε Σιὼν ὄρει, καὶ πόλει θεοῦ ζῶντος, Ἱερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων,	But you have come to Mount Zion and *the* city of *the* living God, *the* upper-heavenly Jerusalem, and myriads of angels,	
Heb 12:23	πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων ἐν οὐρανοῖς ἀπογεγραμμένων, καὶ κριτῇ θεῷ πάντων, καὶ πνεύμασιν δικαίων τετελειωμένων,	to *the* assembly and church of *the* firstborn *who have been* recorded in *the* heavens, and to God *the* judge of everyone, and to *the* spirits of righteous *men* made perfect,	church: see Matt 16:18. firstborn: plural.
Heb 12:24	καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ {RP P1904: κρεῖττον} [TR: κρείττονα] λαλοῦντι παρὰ {RP P1904 S1550 E1624: τὸν} [S1894: τὸ] Ἄβελ.	and to *the* mediator of a new covenant, Jesus, and to sprinkled blood speaking *of something* better than {RP P1904 S1550 E1624: - } [S1894: that of] Abel.	κρεῖττον, *something better*, RP P1904 F1859=13/13 vs. κρείττονα, *better (things)*, TR F1859=0/13. τὸν, *the (Abel)*, RP P1904 S1550 E1624 F1859=11/14 vs. τὸ, *that (of Abel)*, S1894 F1859=3/14 (Scrivener's b**hj). sprinkled blood ← *blood of sprinkling*.
Heb 12:25	Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα. Εἰ γὰρ ἐκεῖνοι οὐκ ἔφυγον, τὸν ἐπὶ {RP: - } [P1904 TR: τῆς] γῆς παραιτησάμενοι χρηματίζοντα, πολλῷ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι·	See that you do not disregard him *who* speaks. For if those *who* disregarded him *who* gave oracular instructions on {RP: - } [P1904 TR: the] earth did not escape, how much more *will this apply to us* if we turn away from him *who instructs* from *the* heavens,	τῆς, *the*: absent in RP F1859=13/13 vs. present in P1904 TR F1859=0/13. A case of collusion between P1904 and TR? escape ← *flee*. if: conditional use of the participle.
Heb 12:26	οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσεν τότε, νῦν δὲ ἐπήγγελται, λέγων, Ἔτι ἅπαξ ἐγὼ σείω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν.	whose voice shook the world at that time, but has now made a promise, saying, **"Yet one more time *will* I shake not only the earth, but also heaven."**	**Hagg 2:6**.
Heb 12:27	Τὸ δέ, Ἔτι ἅπαξ, δηλοῖ τῶν σαλευομένων τὴν μετάθεσιν, ὡς πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα.	And the *phrase* **"Yet one more time"** indicates the removal of the ***things* shaken**, that *is, the things physically* made, in order that the *things* not shaken should remain.	**Hagg 2:6**.
Heb 12:28	Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες, ἔχωμεν χάριν, δι' ἧς {RP: λατρεύομεν} [P1904 TR: λατρεύωμεν] εὐαρέστως τῷ θεῷ μετὰ αἰδοῦς καὶ εὐλαβείας·	So let us have grace, seeing that we are receiving an unshakeable kingdom, {RP: through which we serve God in a pleasing way} [P1904 TR: and let us serve God in a pleasing way through it], with reverence and veneration,	λατρεύομεν, *we serve*, RP F1859=11/13 vs. λατρεύωμεν, *we may serve*, P1904 TR F1859=2/13 (Scrivener's fl). AV differs textually. seeing that: causal use of the participle.
Heb 12:29	καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκον.	for indeed our God *is* a consuming fire.	
Heb 13:1	Ἡ φιλαδελφία μενέτω.	Let brotherly love continue.	
Heb 13:2	Τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε· διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους.	Do not forget hospitality to strangers. For through this some have been host to angels without knowing *it*.	

Heb 13:3	Μιμνήσκεσθε τῶν δεσμίων, ὡς συνδεδεμένοι· τῶν κακουχουμένων, ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.	Remember prisoners as if *you were* fellows-in-bonds, *and* those *who are* ill-treated as if you yourselves were in *their* body.	fellows-in-bonds ← *jointly bound*.
Heb 13:4	Τίμιος ὁ γάμος ἐν πᾶσιν, καὶ ἡ κοίτη ἀμίαντος· πόρνους δὲ καὶ μοιχοὺς κρινεῖ ὁ θεός.	*Let* marriage *be* honourable in every *respect*, and the marriage-bed undefiled, but God will judge fornicators and adulterers.	
Heb 13:5	Ἀφιλάργυρος ὁ τρόπος, ἀρκούμενοι τοῖς παροῦσιν· αὐτὸς γὰρ εἴρηκεν, Οὐ μή σε ἀνῶ, οὐδ' οὐ μή σε {RP: ἐγκαταλείπω} [P1904 TR: ἐγκαταλίπω].	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."**	ἐγκαταλείπω, *leave* (present subjunctive, so imperfective aspect), RP F1859=6/13 (Scrivener's cdfkmo) vs. ἐγκαταλίπω, *leave* (aorist subjunctive, so perfective aspect), P1904 TR F1859=7/13 (Scrivener's abeghjl). A disparity with RP, R=6:9. **Deut 31:6, Josh 1:5**. what you have ← *(things) present*.
Heb 13:6	Ὥστε θαρροῦντας ἡμᾶς λέγειν, Κύριος ἐμοὶ βοηθός, καὶ οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος.	As a result we *can* be of good courage and say, **"*The* Lord *is* my helper, And I shall not be afraid Of what man might do to me."**	**Ps 56:5MT (Ps 56:4AV), Ps 118:6**. might do ← *will do*.
Heb 13:7	Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ θεοῦ· ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς, μιμεῖσθε τὴν πίστιν.	Remember your leaders, who spoke the word of God to you, and in closely examining the outcome of their behaviour, imitate *their* faith.	your leaders: see Rom 13:1. the outcome of their behaviour ← *their outcome of behaviour*.
Heb 13:8	Ἰησοῦς χριστὸς χθὲς καὶ σήμερον ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας.	Jesus Christ, the same yesterday, and today, and throughout the ages.	
Heb 13:9	Διδαχαῖς ποικίλαις καὶ ξέναις μὴ {RP P1904: παραφέρεσθε} [TR: περιφέρεσθε]· καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες.	Do not be diverted by various foreign doctrines. For *it is* good for the heart to be confirmed by grace, not by food, by which those *who have* embraced *such doctrines* have not been benefited.	παραφέρεσθε, *be diverted* (connotation of a different destination), RP P1904 F1859=8/13 vs. περιφέρεσθε, *be diverted* (connotation of a different route), TR F1859=5/13. Compare Jude 1:12. various foreign ← *various and foreign*. embraced ← *walked around (in)*.
Heb 13:10	Ἔχομεν θυσιαστήριον, ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες.	We have an altar from which those *who* serve the tabernacle have no authority to eat.	from ← *out of*.
Heb 13:11	Ὧν γὰρ εἰσφέρεται ζῴων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς.	For the bodies of animals whose blood is brought into the sanctuary by the high priest for *the* sin-*offering* are burnt outside the camp,	the bodies of animals whose blood ... are burnt ← *of which animals the blood ... of these the bodies are burnt* .
Heb 13:12	Διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης ἔπαθεν.	which *is* why Jesus for his part, in order that he might sanctify the people through his own blood, suffered outside the gate.	which *is* why ← *on account of which*. for his part ← *also*.
Heb 13:13	Τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς, τὸν ὀνειδισμὸν αὐτοῦ φέροντες.	So, then, let us go out to him, outside the camp, bearing his reproach.	his reproach: objective genitive (they reproached him).

Heb 13:14	Οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν.	For we do not have a permanent city here, but we keenly seek the *one* which *is* to come.	keenly: this comes from the prefix ἐπι in the verb, which indicates *seeking with longing* or *zeal*.
Heb 13:15	Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως διὰ παντὸς τῷ θεῷ, τοῦτ' ἔστιν, καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ.	So let us offer a sacrifice of praise through him to God continually, that is *to say*, *the* fruit of *our* lips confessing his name.	his name ← *to his name*.
Heb 13:16	Τῆς δὲ εὐποιΐας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ θεός.	But do not forget well-doing and fellowship, for God is pleased with such sacrifices.	
Heb 13:17	Πείθεσθε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπείκετε· αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσοντες· ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν, καὶ μὴ στενάζοντες· ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο.	Obey your leaders and comply *with them*, for they keep watch over your very beings, since they must render an account. *Comply* in order that they may do that with joy, and not sighing, for that *would be* unprofitable to you.	your leaders: see Rom 13:1. very beings ← *souls*. since: causal use of the participle, though the word ὡς also conveys some notion of causality. must ← *will*, a Hebraism.
Heb 13:18	Προσεύχεσθε περὶ ἡμῶν· πεποίθαμεν γὰρ ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσιν καλῶς θέλοντες ἀναστρέφεσθαι.	Pray for us, for we trust that we have a clear conscience, seeing we want to conduct ourselves well in all *circumstances*.	clear ← *good, fine*. seeing: causal use of the participle.
Heb 13:19	Περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.	And I encourage *you* to do this *all the* more, so that I may be restored to you very quickly.	very quickly ← *more quickly, rather quickly*, Greek comparative for superlative.
Heb 13:20	Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν κύριον ἡμῶν Ἰησοῦν,	And may the God of peace, who brought up the great shepherd of the sheep from *the* dead, our Lord Jesus, by *the* blood of an age-abiding covenant,	
Heb 13:21	καταρτίσαι ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ, διὰ Ἰησοῦ χριστοῦ· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.	equip you in every good work for doing his will, when he does in you what *is* pleasing in his sight through Jesus Christ, to whom *be* glory throughout the durations of the ages. Amen.	equip: in some contexts, *mend, adapt*, as in Matt 4:21. Perhaps a hint of readjustment here too. in: or *among*.
Heb 13:22	Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως· καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν.	And I exhort you, brothers, bear with the word of encouragement, for in fact I have written a letter to you rather concisely.	*rather* concisely ← *through short (things)*.
Heb 13:23	Γινώσκετε τὸν ἀδελφὸν Τιμόθεον ἀπολελυμένον, μεθ' οὗ, ἐὰν τάχιον ἔρχηται, ὄψομαι ὑμᾶς.	Be informed that *our* brother Timothy has been released, with whom, if he comes quickly, I will see you.	Be informed ← *Know*. quickly ← *more quickly, quite quickly*.
Heb 13:24	Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν, καὶ πάντας τοὺς ἁγίους. Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.	Greet all your leaders and all the saints. Those from Italy greet you.	saints: see Matt 27:52.
Heb 13:25	Ἡ χάρις μετὰ πάντων ὑμῶν. Ἀμήν.	Grace *be* with you all. Amen.	This is Paul's valedictory greeting, authenticating Paul's authorship. See 2 Thes 3:17-18.
James 1:1	Ἰάκωβος, θεοῦ καὶ κυρίου Ἰησοῦ χριστοῦ δοῦλος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ, χαίρειν.	*From* James, a servant of God and Lord, Jesus Christ, to the twelve tribes in the Diaspora, greetings.	James ← Ἰάκωβος, *Jacob*. Lord: no article in the Greek. See Rom 1:7, showing why we repunctuate; AV differs.
James 1:2	Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε ποικίλοις,	My brothers, consider *it* all joy when you fall into various trials,	

James 1:3	γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν·	knowing that the testing of your faith produces patience,	
James 1:4	ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ἦτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λειπόμενοι.	and let patience have a perfect result, so that you may be perfect and complete, not lacking anything.	perfect result ← *complete work*. anything ← *in anything*.
James 1:5	Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος θεοῦ πᾶσιν ἁπλῶς, καὶ {RP P1904: οὐκ} [TR: μὴ] ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ.	But if anyone among you lacks wisdom, let him ask from God, who gives generously to all, and not begrudgingly, and it will be given to him.	οὐκ, *not* (classical usage), RP P1904 F1859=6/12 (Scrivener's dfhjlm) vs. μὴ, *not* (non-classical usage, common in NT), TR F1859=6/12. Nearly a disparity with RP, R=7:7, the more of a disparity with the weaker manuscripts on the side of RP (hm weak?). generously: classically, *simply, plainly, openly, frankly* [LS]. [MG] gives *without discrimination*, which ↴
James 1:6	Αἰτείτω δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμενος ἔοικεν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ.	And let him ask in faith, not doubting in any *way*, for he *who* doubts is like a wave of *the* sea driven by the wind and tossed about.	↳ is in agreement with usage in the secular papyri, which have an emphatic *whoever*. But the word seems to be defined in this verse as the opposite of ὀνειδίζων, *reproachingly, begrudgingly*. See 2 Cor 9:11 for the noun.
James 1:7	Μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος ὅτι λήψεταί τι παρὰ τοῦ κυρίου.	For let that man not think that he will receive anything from the Lord.	
James 1:8	Ἀνὴρ δίψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.	A man in two minds *is* unstable in all his ways.	
James 1:9	Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ·	And let a lowly brother boast in his high position,	a lowly brother ← *the lowly brother*. See Gen 22:9. high position ← *height*.
James 1:10	ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ· ὅτι ὡς ἄνθος χόρτου παρελεύσεται.	but a rich *one* in his low position, because he will pass away like a herbaceous flower.	low position ← *lowliness*.
James 1:11	Ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι, καὶ ἐξήρανεν τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν, καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.	For the sun rises with burning heat, and it dries up the vegetation and its flower withers, and the comeliness of its appearance is lost. In this way the rich man will also fade in his pursuits.	rises ← *rose*. Similarly *dries up, withers, is lost.* We take these to be gnomic aorists. pursuits ← *journeyings* (through life).
James 1:12	Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν· ὅτι δόκιμος γενόμενος λήψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ κύριος τοῖς ἀγαπῶσιν αὐτόν.	Blessed *is the* man who endures a trial, because if he is approved he will receive the crown of life, which the Lord promised to those *who* love him.	if: conditional use of the participle.
James 1:13	Μηδεὶς πειραζόμενος λεγέτω ὅτι Ἀπὸ {RP P1904: - } [TR: τοῦ] θεοῦ πειράζομαι· ὁ γὰρ θεὸς ἀπείραστός ἐστιν κακῶν, πειράζει δὲ αὐτὸς οὐδένα·	Let no-one *who is being* tempted say, "I am being tempted by God." For God is incapable of being tempted by *things that are* wrong, and he does not tempt anyone,	τοῦ, *the (God)*: absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12. tempted ... tempted ... tempted ... tempt: the same Greek word does duty for *to test* and *to tempt*, so the context must decide.
James 1:14	ἕκαστος δὲ πειράζεται, ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος.	but everyone is tempted when he is drawn away by his own desire and is enticed,	

James 1:15	Εἶτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν· ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον.	then when desire has conceived, it bears sin, and sin, when it has been brought to full maturity, engenders death.	engenders: if the verb is from ἀποκυέω, as in James 1:18, one would expect the accentuation to be ἀποκυεῖ. An accentuation divergence from RP P1904 TBS-TR HF NA26, but not [AnLx].
James 1:16	Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί.	Do not go astray, my beloved brothers.	
James 1:17	Πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον ἄνωθέν ἐστιν, καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔνι παραλλαγή, ἢ τροπῆς ἀποσκίασμα.	Every good *act of* giving and every perfect gift is from above and comes down from the father of lights, with whom there is no variation or shadow of change.	
James 1:18	Βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχήν τινα τῶν αὐτοῦ κτισμάτων.	Having willed *it*, he brought us forth by *the* word of truth, so that we should be a kind of firstfruit of his creatures.	
James 1:19	Ὥστε, ἀδελφοί μου ἀγαπητοί, ἔστω πᾶς ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν·	So, my beloved brothers, let every man be quick to hear, slow to speak, slow to anger,	to anger ← *into anger*. Preposition + noun, unlike the preceding infinitives.
James 1:20	ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐ κατεργάζεται.	for man's anger does not accomplish God's righteousness.	
James 1:21	Διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσείαν κακίας, ἐν πραΰτητι δέξασθε τὸν ἔμφυτον λόγον, τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.	On account of which, set aside all sordidness and remains of wickedness, and accept with meekness the implanted word which *is* able to save your lives.	Punctuation: P1904 does not have any commas in this verse, so it allows for associating *with meekness* with *set aside ...* . set aside: imperatival use of the participle. remains ← *surplus*. lives ← *souls*.
James 1:22	Γίνεσθε δὲ ποιηταὶ λόγου, καὶ μὴ μόνον ἀκροαταί, παραλογιζόμενοι ἑαυτούς.	And become doers of *the* word and not just hearers, deluding yourselves.	
James 1:23	Ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητής, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ·	For if a person is a hearer of *the* word but not a doer, he is like a man *who* takes note in a mirror of the face he is endowed with,	he ← *this (man)*. the face he is endowed with ← *the face of his genesis (origin, lineage)*.
James 1:24	κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν, καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν.	for he takes note of himself and goes off, and immediately forgets what kind *of a person* he is.	takes ... goes off ... forgets ... is: aorist ... perfect ... aorist ... imperfect (gnomic past tenses in Greek).
James 1:25	Ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας, οὗτος οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.	But he *who* surveys *the* completed law of freedom, and *who* stands his ground, such a person is not a forgetful hearer, but a doer of work; blessed he will be when he does *it*.	surveys ... stands ... is: gnomic aorists, as in the previous verse; "surveys" ← *stooped to look into*; "is" ← *having become*. See Matt 23:20. such a person ← *this (man)*. forgetful hearer ← *hearer of forgetfulness*, a Hebraic genitive. he *(second occurrence in verse)* ← *this (man)*.

James 1:26	Εἴ τις δοκεῖ θρῆσκος εἶναι ἐν ὑμῖν, μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ, {RP: ἀλλὰ} [P1904 TR: ἀλλ'] ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία.	If any *man* among you considers *himself* to be religious but cannot bridle his tongue, and he deceives his heart, his religious observance *is in* vain.	ἀλλὰ, *but* (unapocopated), RP F1859=8/12 vs. ἀλλ', *but* (apocopated), P1904 TR F1859=4/12 (Scrivener's achm). We translate *and*, as the adversativity has already been introduced. cannot bridle ← *not bridling*. Participles can express flexible modalities such as this. his ← *of this (man)*.
James 1:27	Θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ {RP: - } [P1904 TR: τῷ] θεῷ καὶ πατρὶ αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.	Pure and undefiled religious observance with God and *the* father is this: to look after orphans and widows in their affliction; to keep oneself untainted by the world.	τῷ, *the (God)*: absent in RP F1859=11/13 vs. present in P1904 TR F1859=2/13 (Scrivener's ae). God and *the* father: or *(the) God and father*, but the Greek is distinct from James 3:9. look after ← *watch over, visit*, but in the context of *helping*, as a Hebraism; compare Ruth 1:6. by ← *from*.
James 2:1	Ἀδελφοί μου, μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ τῆς δόξης.	My brothers, do not hold the faith of our Lord Jesus Christ of glory with partiality.	Lord Jesus Christ of glory: or, by a Hebraic genitive, *glorious Lord Jesus Christ*.
James 2:2	Ἐὰν γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι,	For if a man with golden rings on his fingers in magnificent clothing goes into your synagogue, and a poor man in filthy clothes also goes in,	
James 2:3	καὶ ἐπιβλέψητε ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπράν, καὶ εἴπητε αὐτῷ, Σὺ κάθου ὧδε καλῶς, καὶ τῷ πτωχῷ εἴπητε, Σὺ στῆθι ἐκεῖ, ἤ, Κάθου ὧδε ὑπὸ τὸ ὑποπόδιόν μου·	and you look favourably on the *one* wearing magnificent clothing, and you say to him, “You sit here in a good place”, and you say to the poor *man*, “You stand there”, or, “Sit here under my footstool”,	in a good place ← *well*, perhaps *comfortably*.
James 2:4	καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς, καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;	then do you not make a distinction in your minds, and have you not become judges with evil reasonings?	do you not make a distinction in your minds ← *have you not been partial in yourselves*. with ← *of*.
James 2:5	Ἀκούσατε, ἀδελφοί μου ἀγαπητοί. Οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου {RP P1904: - } [TR: τούτου] πλουσίους ἐν πίστει, καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν;	My beloved brothers, listen. Has not God chosen the poor of {RP P1904: the} [TR: this] world, rich in faith, and heirs to the kingdom which he promised to those *who* love him?	τούτου, *this*: absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12. to ← *of*.
James 2:6	Ὑμεῖς δὲ ἠτιμάσατε τὸν πτωχόν. Οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἕλκουσιν ὑμᾶς εἰς κριτήρια;	But you despised the poor *man*. Do not the rich exercise power over you, and do they not drag you to *the* law courts?	

James 2:7	Οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς;	Do they not blaspheme the good **name which you *are* called after**?	**Amos 9:12** (אֲשֶׁר־נִקְרָא שְׁמִי עֲלֵיהֶם). name which you *are* called after ← *name which (was) called on over you*. [MG] interprets as God giving his name to his people. See also Gen 48:16, Deut 28:10, 2 Sam 12:28, Isa 63:19, Jer 14:9, Amos 9:12, Acts 15:17.
James 2:8	Εἰ μέντοι νόμον τελεῖτε βασιλικόν, κατὰ τὴν γραφήν, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε·	If, however, you keep *the* royal law according to the scripture, **"You shall love your neighbour as yourself"**, you do well.	**Lev 19:18**.
James 2:9	εἰ δὲ προσωποληπτεῖτε, ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.	But if you show partiality, you commit a sin, being convicted under the law as transgressors.	
James 2:10	Ὅστις γὰρ ὅλον τὸν νόμον {RP TR: τηρήσει, πταίσει} [P1904: τηρήσῃ, πταίσῃ] δὲ ἐν ἑνί, γέγονεν πάντων ἔνοχος.	For whoever keeps the whole law but stumbles at one *point* becomes culpable of everything.	τηρήσει, πταίσει, *will keep, (but) will stumble* (classical future indicative), RP TR F1859=12/12 vs. τηρήσῃ, πταίσῃ, *keeps, stumbles* (non-classical subjunctive, as if after ὃς ἄν), P1904 F1859=0/12. becomes ← *has become*.
James 2:11	Ὁ γὰρ εἰπών, Μὴ {RP: μοιχεύσεις} [P1904 TR: μοιχεύσῃς], εἶπεν καί, Μὴ {RP: φονεύσεις} [P1904 TR: φονεύσῃς]· εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δέ, γέγονας 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 you do commit murder, you become culpable of *breaking the* law.	μοιχεύσεις, *(do not) commit adultery* (non-classical future indicative), RP F1859=1/12 (Scrivener's k) vs. μοιχεύσῃς, *(do not) commit adultery* (classical aorist subjunctive), P1904 TR F1859=8/12 vs. other readings, F1859=3/12 (Scrivener's acf). A strong disparity (#1) with RP, R=1:10. φονεύσεις, *(do not) commit murder* (non-classical future indicative), RP F1859=1/12 (Scrivener's k) vs. φονεύσῃς, *(do not) commit murder* (classical aorist subjunctive), P1904 TR F1859=9/12 vs. other readings, F1859=2/12 (Scrivener's ac). A strong disparity (#2) with RP, R=1:11. **Ex 20:13-14, Deut 5:17-18**. become ← *have become*.
James 2:12	Οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε, ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι.	Speak this way, and act this way, as *people who are* going to be judged by *the* law of freedom.	

James 2:13	Ἡ γὰρ κρίσις {RP P1904: ἀνέλεος} [TR: ἀνίλεως] τῷ μὴ ποιήσαντι ἔλεος· {RP P1904: - } [TR: καὶ] κατακαυχᾶται {RP: ἔλεον} [P1904 TR: ἔλεος] κρίσεως.	For judgment on him *who does* not show mercy *is* merciless. {RP P1904: Mercy} [TR: But mercy] overrides judgment.	ἀνέλεος, *merciless (1)*, RP P1904 F1859=7/14 vs. ἀνίλεως, *merciless (2)*, TR F1859=3/14 vs. other readings, F1859=4/14. ἔλεον, *mercy* (non-classical – unique to this verse? – τὸ ἔλεον -ου), RP F1859=8/12 vs. ἔλεος, *mercy* (non-classical τὸ ἔλεος -ους, as in the previous occurrence), P1904 TR F1859=4/12. The classical form is ὁ ἔλεος -ου. καὶ, *and / but*: absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12. overrides ← *boasts down on, vaunts itself over*.
James 2:14	Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν, ἔργα δὲ μὴ ἔχῃ; Μὴ δύναται ἡ πίστις σῶσαι αὐτόν;	My brothers, what *is* the benefit if someone says he has faith, but he does not have works? Can his faith really save him?	
James 2:15	Ἐὰν δὲ ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι ὦσιν τῆς ἐφημέρου τροφῆς,	And if a brother or sister is unclothed, and he lacks daily food,	is ... he lacks ← *are ... they lack*. But in the next verse we accept the plural in our English. In Hebrew two disjoined singular nouns may take a plural verb, e.g. Deut 22:4 and Modern Hebrew.
James 2:16	εἴπῃ δέ τις αὐτοῖς ἐξ ὑμῶν, Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος;	and one of you says to them, "Go off in peace, warm yourselves and feed yourselves", but you do not give them provisions for the body, what *is* the benefit?	
James 2:17	Οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔργα ἔχῃ, νεκρά ἐστιν καθ' ἑαυτήν.	So *is* faith too. If it does not have works, it is in itself dead.	
James 2:18	Ἀλλ' ἐρεῖ τις, Σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω· δεῖξόν μοι τὴν πίστιν σου {RP P1904 S1550 E1624: ἐκ} [S1894: χωρὶς] τῶν ἔργων σου, κἀγὼ δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου.	But someone will say, "You have faith, and I have works." Show me your faith {RP P1904 S1550 E1624: by} [S1894: without] your works, and I will show you by my works my faith.	ἐκ, *out of / by (your works)*, RP P1904 S1550 E1624 F1859=10/12 vs. χωρὶς, *without (your works)*, S1894 F1859=2/12 (Scrivener's am). AV differs textually.
James 2:19	Σὺ πιστεύεις ὅτι ὁ θεὸς εἷς ἐστίν· καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν, καὶ φρίσσουσιν.	You believe that God is one. You do well. *But* the demons also believe *that*, yet they shudder.	
James 2:20	Θέλεις δὲ γνῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστιν;	Now are you willing to know, O vain man, that faith without works is dead?	works ← *the works*, perhaps suggesting that the works are specific to the faith in some way. But see Gen 22:9.
James 2:21	Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον;	Abraham our father – was he not justified by works when he had offered his son Isaac on the altar?	when he had offered: because of Abraham's intention, God counted the offering as having taken place. Compare Heb 11:17.
James 2:22	Βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη;	Do you see that faith was at work with his works, and by his works *his* faith was made complete?	

James 2:23	Καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ φίλος θεοῦ ἐκλήθη.	And the scripture was fulfilled which says, **"And Abraham believed God, and it was imputed to him as righteousness"**, and he was called ***the* friend of God**.	**Gen 15:6, 2 Chr 20:7, Isa 41:8**.
James 2:24	Ὁρᾶτε τοίνυν ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνον.	So then, you see that a man is justified by works and not by faith alone.	
James 2:25	Ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους, καὶ ἑτέρᾳ ὁδῷ ἐκβαλοῦσα;	And likewise, was not Rahab the prostitute justified by works too, lodging the messengers and sending *them* away by a different route?	lodging ... sending ← *having lodged ... having sent*. See Matt 23:20.
James 2:26	Ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστιν, οὕτως καὶ ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστιν.	For as the body without breath is dead, so is faith without works dead.	breath: or *spirit*.
James 3:1	Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μεῖζον κρίμα ληψόμεθα.	My brothers, do not become teachers in large numbers, knowing that *as teachers* we will receive a more severe judgment.	in large numbers ← *many*. more severe ← *greater*. judgment: AV differs *(condemnation)*.
James 3:2	Πολλὰ γὰρ πταίομεν ἅπαντες. Εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνήρ, δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα.	For we all stumble *in* many *respects*. If anyone does not stumble in word, he *is* a perfect man, capable of bridling *his* whole body too.	he ← *this*.
James 3:3	{RP P1904: Ἴδε} [TR: Ἰδού], τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν πρὸς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν.	Look, we place bits in horses' mouths, so that they obey us, and we steer the whole of their body.	ἴδε, *see*, RP P1904 F1859=8/12 vs. ἰδού, *behold*, TR F1859=1/12 (Scrivener's f) vs. another reading, F1859=2/12 (Scrivener's lm) vs. word absent, F1859=1/12 (Scrivener's o).
James 3:4	Ἰδού, καὶ τὰ πλοῖα, τηλικαῦτα ὄντα, καὶ ὑπὸ σκληρῶν ἀνέμων ἐλαυνόμενα, μετάγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου ἂν ἡ ὁρμὴ τοῦ εὐθύνοντος βούληται.	And look at *how* ships too, *which* are so large, and *are* driven by strong winds, are steered by a very small rudder, wherever the helmsman's spur *of the moment* wishes.	spur *of the moment* ← *onset, impulse*.
James 3:5	Οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστίν, καὶ μεγαλαυχεῖ. Ἰδού, ὀλίγον πῦρ ἡλίκην ὕλην ἀνάπτει.	So also the tongue is a small member, but it boasts greatly. See *how* great a forest a little fire sets alight!	
James 3:6	Καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας· οὕτως ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα, καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς γεέννης.	And the tongue *is* a fire, a world of injustice. In this way the tongue is appointed among our members *as* the *one that* defiles the whole body and sets the cycle of nature alight, and *is itself* set alight by Gehenna.	a world ← *the world*. See Gen 22:9. Gehenna: see Matt 5:22.
James 3:7	Πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἑρπετῶν τε καὶ ἐναλίων, δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ·	For every kind of wild animal and bird, and reptile and marine *creature* can be tamed and has been tamed by mankind,	can be ← *is*. mankind ← *human nature / kind*.
James 3:8	τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι· ἀκατάσχετον κακόν, μεστὴ ἰοῦ θανατηφόρου.	but no-one among men can tame the tongue. *It is* uncheckable wickedness, full of deadly venom.	among ← *of*.
James 3:9	Ἐν αὐτῇ εὐλογοῦμεν τὸν θεὸν καὶ πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας·	With it we bless the God and father, yet with it we curse men who *have been* made in *the* likeness of God.	yet: adversative use of καί.

James 3:10	ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. Οὐ χρή, ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι.	From the same mouth come blessing and cursing. My brothers, these *things* should not be this way.	
James 3:11	Μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρύει τὸ γλυκὺ καὶ τὸ πικρόν;	Does a source from the same opening ever gush with fresh and bitter *water*?	ever: expressing the pressure exerted by μήτι for a negative answer to the question. fresh ← *sweet*. This is also Hebrew idiom (Ex 15:25).
James 3:12	Μὴ δύναται, ἀδελφοί μου, συκῆ ἐλαίας ποιῆσαι, ἢ ἄμπελος σῦκα; Οὕτως οὐδεμία πηγὴ ἁλυκὸν καὶ γλυκὺ ποιῆσαι ὕδωρ.	My brothers, can a fig tree possibly produce olives, or a vine figs? In this way no source *can* produce salt and fresh water.	possibly: expressing the pressure exerted by μή for a negative answer to the question. fresh ← *sweet*.
James 3:13	Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; Δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραΰτητι σοφίας.	Who *is* wise and understanding among you? Let him show his works by *his* good behaviour with *the* meekness of wisdom.	
James 3:14	Εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας.	And if you have bitter jealousy and strife in your heart, do not affront or belie the truth.	
James 3:15	Οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη, ἀλλ' ἐπίγειος, ψυχική, δαιμονιώδης.	That *kind of* wisdom does not descend from above, but *is* earthly, natural, demonic.	That ← *This*. natural ← *of the soul, "soulical"*.
James 3:16	Ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα.	For where *there is* jealousy and strife, there *there is* disorder and every *kind of* base deed.	
James 3:17	Ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἁγνή ἐστιν, ἔπειτα εἰρηνική, ἐπιεικής, εὐπειθής, μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ ἀνυπόκριτος.	But wisdom from above is, *in the* first *instance*, pure, then peaceful, equitable, reasonable, full of mercy and good fruit, impartial, and unpretentious.	fruit ← *fruits*. unpretentious ← *not hypocritical*.
James 3:18	Καρπὸς δὲ τῆς δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.	And *the* fruit of righteousness is sown in peace by those *who* make peace.	
James 4:1	Πόθεν πόλεμοι καὶ μάχαι ἐν ὑμῖν; Οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν;	Where *do* battles and fights among you *come* from? *Is it* not from this: from your pleasures that war in your members?	
James 4:2	Ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε, {RP TR: - } [P1904: καὶ] οὐκ ἔχετε {RP P1904: - } [TR: δὲ] διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς·	You have desires, but you don't obtain *them*. You kill and covet, but you cannot attain *them*. You fight and wage war, {RP: *but*} [P1904 TR: but] you do not obtain *them*, because you do not ask.	καὶ, *and*: absent in RP TR F1859=7/14 vs. present in P1904 F1859=7/14 (2 being from a second hand). Nearly a disparity with RP, R=8:8. δὲ, *but*: absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12. You have desires, but you don't obtain *them* ← *You desire, but you do not have*. The use of *have* here ↴
James 4:3	αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε.	You ask, but you do not receive, because you ask wrongly – that you may spend *it* on your pleasures.	↳ 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.

James 4:4	Μοιχοὶ καὶ μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ θεοῦ ἐστίν; Ὃς ἂν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ καθίσταται.	*You* adulterers and adulteresses, do you not know that friendship with the world is hostility to God? So whoever wishes to be a friend of the world sets himself up *as* an enemy of God.	with ← *of*. to ← *of*.
James 4:5	Ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει; Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατῴκησεν ἐν ἡμῖν.	Or do you think that the scripture speaks vacuously? The spirit which dwells in us yearns *with proneness* to envy.	RP punctuates differently to TBS-TR P1904 AV, which read *Or do you think that the scripture vacuously says, "..."* In any case, as [CB] comments, the general testimony of scripture supports the assertion. See **Gen 6:5, Gen 8:21, Jer 17:9, John 2:25**. dwells ← *dwelt*. A gnomic aorist.
James 4:6	Μείζονα δὲ δίδωσιν χάριν· διὸ λέγει, Ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.	But he gives a greater grace. That *is* why he says, **"God opposes *the* arrogant But gives grace to *the* lowly."**	**Prov 3:34**. That *is* why ← *On account of which*.
James 4:7	Ὑποτάγητε οὖν τῷ θεῷ· ἀντίστητε {RP-text: δὲ} [RP-marg P1904 TR: -] τῷ διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν.	So be subject to God {RP-text: and} [RP-marg P1904 TR: ;] oppose the devil, and he will flee from you.	δὲ, *and / but*: present in RP-text F1859=8/12 vs. absent in RP-marg P1904 TR F1859=4/12 (Scrivener's fhjk).
James 4:8	Ἐγγίσατε τῷ θεῷ, καὶ ἐγγιεῖ ὑμῖν· καθαρίσατε χεῖρας, ἁμαρτωλοί, καὶ ἁγνίσατε καρδίας, δίψυχοι.	Approach God, and he will approach you. Cleanse *your* hands, *you* sinners, and purify *your* hearts, *you who are* in two minds.	
James 4:9	Ταλαιπωρήσατε καὶ πενθήσατε καὶ κλαύσατε· ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω, καὶ ἡ χαρὰ εἰς κατήφειαν.	Suffer hardship and mourn and weep. Let your laughter be changed into mourning, and *your* joy to gloom.	
James 4:10	Ταπεινώθητε ἐνώπιον τοῦ κυρίου, καὶ ὑψώσει ὑμᾶς.	Be humbled before the Lord, and he will exalt you.	Be humbled: or *Humble yourselves*, grammatically passive, but possibly reflexive in sense.
James 4:11	Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί. Ὁ καταλαλῶν ἀδελφοῦ, καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ νόμου, καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητὴς νόμου, ἀλλὰ κριτής.	Do not speak ill of each other, brothers. He *who* speaks ill of a brother and judges his brother speaks ill of *the* law and judges *the* law. If you judge *the* law, you are not a doer of *the* law, but a judge.	
James 4:12	Εἷς ἐστὶν ὁ νομοθέτης {RP TR: - } [P1904: καὶ κριτής], ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ {RP P1904: δὲ} [TR: -] τίς εἶ ὃς κρίνεις τὸν ἕτερον;	There is one lawgiver {RP TR: - } [P1904: and judge], who *is* able to save and destroy. {RP P1904: But who} [TR: Who] are you who judge another?	καὶ κριτής, *and judge*: absent in RP TR F1859=5/12 (Scrivener's cdfkl) vs. present in P1904 F1859=7/12 (with a variation in o). A weak disparity with RP, R=6:8. δὲ, *but*: present in RP P1904 F1859=7/12 vs. absent in TR F1859=5/12.

James 4:13	Ἄγε νῦν οἱ λέγοντες, Σήμερον {RP P1904 S1550: καὶ} [E1624 S1894: ἢ] αὔριον {RP S1550: πορευσώμεθα} [P1904 E1624 S1894: πορευσόμεθα] εἰς τήνδε τὴν πόλιν, καὶ {RP S1550: ποιήσωμεν} [P1904 E1624 S1894: ποιήσομεν] ἐκεῖ ἐνιαυτὸν ἕνα, καὶ {RP S1550: ἐμπορευσώμεθα} [P1904 E1624 S1894: ἐμπορευσόμεθα], καὶ {RP S1550: κερδήσωμεν} [P1904 E1624 S1894: κερδήσομεν]·	Come now, you *who* say, "Today {RP P1904 S1550: and} [E1624 S1894: or] tomorrow {RP S1550: let us go} [P1904 E1624 S1894: we will go] to this city, and spend one year there and trade and make a profit",	καὶ, *and*, RP P1904 S1550 F1859=11/12 vs. ἢ, *or*, E1624 S1894 F1859=0/12 vs. word absent, F1859=1/12. --- πορευσώμεθα, *let us go*, RP S1550 F1859=8/13 vs. πορευσόμεθα, *we will go*, P1904 E1624 S1894 F1859=5/13. --- ποιήσωμεν, *let us spend (time)*, RP S1550 F1859=10/12 vs. ποιήσομεν, *we will spend (time)*, P1904 E1624 S1894 F1859=2/12. --- ἐμπορευσώμεθα, *let us trade*, RP S1550 F1859=10/13 vs. ἐμπορευσόμεθα, *we will trade*, P1904 E1624 S1894 F1859=3/13. --- κερδήσωμεν, *let us make a profit*, RP S1550 F1859=10/12 vs. κερδήσομεν, *we will make a profit*, P1904 E1624 S1894 F1859=2/12.
James 4:14	οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον. Ποία γὰρ ἡ ζωὴ ὑμῶν; Ἀτμὶς {RP-text P1904: γὰρ ἔσται} [RP-marg TR: γάρ ἐστιν] ἡ πρὸς ὀλίγον φαινομένη, ἔπειτα δὲ {RP P1904: καὶ} [TR: -] ἀφανιζομένη.	*you* who do not understand what "tomorrow" *means*. What kind of a life *do you have*, then? For it {RP-text P1904: will be} [RP-marg TR: is] a vapour which makes an appearance for a short *time*, but then {RP P1904: in turn} [TR: -] it vanishes.	ἔσται, *will be*, RP-text P1904 F1859=6/12 (incl. d misspelled) vs. ἐστιν, *is*, RP-marg TR F1859=6/12. Nearly a disparity with RP-text, R=7:7. --- καὶ, *also*: present in RP P1904 F1859=8/12 vs. absent in TR F1859=4/12 (Scrivener's achl). --- {RP: in turn ← *also*.}
James 4:15	Ἀντὶ τοῦ λέγειν ὑμᾶς, Ἐὰν ὁ κύριος θελήσῃ, καὶ {RP S1550 E1624: ζήσωμεν} [P1904 S1894: ζήσομεν], καὶ {RP S1550: ποιήσωμεν} [P1904 E1624 S1894: ποιήσομεν] τοῦτο ἢ ἐκεῖνο.	You *say that* instead of saying, "If the Lord wills, {RP S1550 E1624: let us live} [P1904 S1894: we will live] and also do this or that."	ζήσωμεν, *let us live*, RP S1550 E1624 F1859=8/12 vs. ζήσομεν, *we will live*, P1904 S1894 F1859=4/12 (Scrivener's cdkl). AV differs textually. --- ποιήσωμεν, *let us do*, RP S1550 F1859=8/12 vs. ποιήσομεν, *we will do*, P1904 E1624 S1894 F1859=4/12 (Scrivener's cdkl).
James 4:16	Νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν· πᾶσα καύχησις τοιαύτη πονηρά ἐστιν.	But at present you boast in your pretensions. Every such boast is wrong.	
James 4:17	Εἰδότι οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστίν.	So to *him who* knows *how* to do good but *does* not do *it*, to him it is a sin.	
James 5:1	Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις.	Come now, you rich, weep and wail over your hardships which come upon *you*.	wail: imperatival use of the participle.
James 5:2	Ὁ πλοῦτος ὑμῶν σέσηπεν, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν·	Your riches have rotted, and your clothes have become moth-eaten.	
James 5:3	ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται, καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ. Ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις.	Your gold and silver have become corroded, and their tarnish will be a testimony to you, and it will consume your flesh as fire *does*. You treasured *this* up in *the* latter days.	in *the* latter days: AV differs *(for the last days)*. [MG] explains as *implying already here*. Compare James 5:8. James may have written "in the last days", but the prophetic clock has stopped while the current Gentile ↴

James 5:4	Ἰδού, ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν, ὁ ἀπεστερημένος ἀφ' ὑμῶν, κράζει· καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα κυρίου Σαβαὼθ εἰσεληλύθασιν.	Look, the wages of the workers who harvested your farms, *wages* which *have been* withheld by you, shout out, and the cries of the reapers have come to the ears of *the* Lord of hosts.	↳ dispensation of the mystery (Eph 3:9) runs. See also Acts 28:28. The prophetic clock is again ticking in Rev 1:3, Rev 22:10. hosts: or *armies*, which could be of angels.
James 5:5	Ἐτρυφήσατε ἐπὶ τῆς γῆς καὶ ἐσπαταλήσατε· ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς.	You have lived extravagantly on the earth and have behaved wantonly; you have fed your hearts as on *the* day of slaughter.	
James 5:6	Κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον· οὐκ ἀντιτάσσεται ὑμῖν.	You have condemned, you have murdered the innocent; he does not resist you.	the innocent: singular.
James 5:7	Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ κυρίου. Ἰδού, ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' {RP: αὐτόν} [P1904 TR: αὐτῷ], ἕως {RP P1904: - } [TR: ἂν] λάβῃ ὑετὸν πρώϊμον καὶ ὄψιμον.	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.	αὐτόν, *(for) it (1 - accusative)*, RP F1859=6/12 vs. αὐτῷ, *(for) it (2 - dative)*, P1904 TR F1859=6/12. A weak disparity (#1) with RP, R=6:8. ἂν (particle indicating contingency, classical usage): absent in RP P1904 F1859=4/12 (Scrivener's djkl) vs. present in TR F1859=8/12. A disparity (#2) with RP, R=5:9.
James 5:8	Μακροθυμήσατε καὶ ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ κυρίου ἤγγικεν.	So you too be longsuffering, make your hearts resolute, because the coming of the Lord has drawn near.	
James 5:9	Μὴ στενάζετε κατ' ἀλλήλων, ἀδελφοί, ἵνα μὴ {RP P1904: κριθῆτε} [TR: κατακριθῆτε]· ἰδού, {RP P1904 S1894: ὁ} [S1550 E1624: -] κριτὴς πρὸ τῶν θυρῶν ἕστηκεν.	Brothers, do not criticize each other, in order that you should not be {RP P1904: judged} [TR: condemned]. Look, {RP P1904 S1894: the} [S1550 E1624: *the*] judge is standing at the doors.	κριθῆτε, *that you may be judged*, RP P1904 F1859=12/12 vs. κατακριθῆτε, *that you may be condemned*, TR F1859=0/12. AV differs textually. ὁ, *the (judge)*: present in RP P1904 S1894 F1859=12/12 vs. absent in S1550 E1624 F1859=0/12. criticize ← *sigh against*.
James 5:10	Ὑπόδειγμα λάβετε, {RP P1904: ἀδελφοί μου, τῆς κακοπαθείας} [TR: τῆς κακοπαθείας, ἀδελφοί μου], καὶ τῆς μακροθυμίας, τοὺς προφήτας οἳ ἐλάλησαν τῷ ὀνόματι κυρίου.	Take *as* an example of ill-plight and longsuffering, my brothers, the prophets, who spoke in the name of *the* Lord.	ἀδελφοί μου, τῆς κακοπαθείας, *my brothers + of ill-plight*, RP P1904 F1859=12/12 (but ach lack μου) vs. τῆς κακοπαθείας, ἀδελφοί μου, *of ill-plight + my brothers*, TR F1859=0/12.
James 5:11	Ἰδού, μακαρίζομεν τοὺς ὑπομένοντας· τὴν ὑπομονὴν Ἰὼβ ἠκούσατε, καὶ τὸ τέλος κυρίου {RP-text: ἴδετε} [RP-marg P1904 TR: εἴδετε], ὅτι πολύσπλαγχνός ἐστιν {RP: - } [P1904 TR: ὁ κύριος] καὶ οἰκτίρμων.	Look, we deem blessed those *who* endure. You have heard of the patience of Job, and {RP-text: look at} [RP-marg P1904 TR: have seen] *the* Lord's result: that {RP: he} [P1904 TR: the Lord] is of great pity and *is* compassionate.	ἴδετε, *see!*, RP-text F1859=3/12 (Scrivener's jkm) vs. εἴδετε, *you saw*, RP-marg P1904 TR F1859=9/12. A strong disparity with RP-text, R=3:11. AV differs textually. ὁ κύριος, *the Lord*: absent in RP F1859=12/12 vs. present in P1904 TR F1859=0/12. A case of collusion between P1904 and TR? AV differs textually, and with a translational difference *(condemnation)*. result ← *end*.

James 5:12	Πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε, μήτε τὸν οὐρανόν, μήτε τὴν γῆν, μήτε ἄλλον τινὰ ὅρκον· ἤτω δὲ ὑμῶν τὸ ναί, ναί, καὶ τὸ οὔ, οὔ· ἵνα μὴ {RP P1904 S1550: εἰς ὑπόκρισιν} [E1624 S1894: ὑπὸ κρίσιν] πέσητε.	But above all, my brothers, do not swear, either by heaven or by the earth, or any other oath, but let your "yes" be yes and *your* "no" be no, so that you do not fall {RP P1904 S1550: into hypocrisy} [E1624 S1894: under judgment].	εἰς ὑπόκρισιν, *into hypocrisy*, RP P1904 S1550 F1859=12/12 (c*(tacite)*; o misspelled) vs. ὑπὸ κρίσιν, *under judgment*, E1624 S1894 F1859=0/12. AV differs textually.
James 5:13	Κακοπαθεῖ τις ἐν ὑμῖν; Προσευχέσθω. Εὐθυμεῖ τις; Ψαλλέτω.	Is anyone among you suffering affliction? Let him pray. Is anyone of good cheer? Let him sing psalms.	
James 5:14	Ἀσθενεῖ τις ἐν ὑμῖν; Προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ' αὐτόν, ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ κυρίου·	Is anyone among you ill? Let him call for the elders of the church, and let them pray over him, having anointed him with olive oil in the name of the Lord,	church: see Matt 16:18.
James 5:15	καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ κύριος· κἂν ἁμαρτίας ᾖ πεποιηκώς, ἀφεθήσεται αὐτῷ.	and the faithful prayer will save him *who is* ailing, and the Lord will raise him up, and if he has committed sins, it will be forgiven him.	faithful prayer ← *vow of faith*. it: singular, so the act (a singular concept) of committing sins (plural).
James 5:16	Ἐξομολογεῖσθε ἀλλήλοις τὰ παραπτώματα, καὶ εὔχεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῆτε. Πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη.	Confess *your* transgressions to each other, and pray for each other that you may be healed. *The* vigorous entreaty of a righteous *person* is very effective.	
James 5:17	Ἠλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξαι· καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ.	Elijah was a man of feelings like ours, and he prayed earnestly for it not to rain, and it did not rain on the land for three years and six months.	Elijah ← *Elias*. ours ← *us*. The sense is that he had like feelings.
James 5:18	Καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκεν, καὶ ἡ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς.	And he prayed again, and heaven gave rain and the land sprouted its fruit.	
James 5:19	Ἀδελφοί, ἐάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας, καὶ ἐπιστρέψῃ τις αὐτόν,	Brothers, if anyone among you strays from the truth, and someone turns him back,	
James 5:20	γινωσκέτω ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν ἐκ θανάτου, καὶ καλύψει πλῆθος ἁμαρτιῶν.	let him know that he *who* turns a sinner back from *the* error of his way will save a soul from death and cover a multitude of sins.	soul: i.e. *person*. The verse refutes the doctrine of immortality of the soul.
1 Pet 1:1	Πέτρος, ἀπόστολος Ἰησοῦ χριστοῦ, ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας,	*From* Peter, an apostle of Jesus Christ, to *the* elect *who are* outsiders *belonging* to *the* Diaspora of Pontus, Galatia, Cappadocia, Asia and Bithynia,	elect: AV places this in the next verse. outsiders: or *emigrants*. Compare Heb 11:13. *belonging* to ← *of*.
1 Pet 1:2	κατὰ πρόγνωσιν θεοῦ πατρός, ἐν ἁγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.	*elect* according to *the* foreknowledge of God *the* father, in sanctification of *the* spirit, in obedience and sprinkling of *the* blood of Jesus Christ, grace to you, and may peace be plentiful.	in (obedience etc.) ← *into, for*. may peace be plentiful ← *may peace be made plentiful*, reminiscent of **Dan 3:31MT (Dan 4:1AV), Dan 6:26MT (Dan 6:25AV)**.

1 Pet 1:3	Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας {RP P1904 S1550 S1894: ἡμᾶς} [E1624: ὑμᾶς] εἰς ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησοῦ χριστοῦ ἐκ νεκρῶν,	Blessed *be* the God and father of our Lord Jesus Christ, who according to his great mercy bore {RP P1904 S1550 S1894: us} [E1624: you] again into a living hope through *the* resurrection of Jesus Christ from *the* dead,	ἡμᾶς, *us*, RP P1904 S1550 S1894 F1859=11/11 (incl. c*(tacite)*) vs. ὑμᾶς, *you*, E1624 F1859=0/11.
1 Pet 1:4	εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς {RP P1904 S1894: ὑμᾶς} [S1550 E1624: ἡμᾶς],	into an incorruptible and undefiled and unfading inheritance reserved in *the* heavens for {RP P1904 S1894: you} [S1550 E1624: us],	ὑμᾶς, *us*, RP P1904 S1894 F1859=11/12 vs. ἡμᾶς, *you*, S1550 E1624 F1859=1/12 (Scrivener's c).
1 Pet 1:5	τοὺς ἐν δυνάμει θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτηρίαν ἑτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ.	who *are* guarded by *the* power of God through faith, for a salvation *which is* ready to be revealed in *the* latter time.	
1 Pet 1:6	Ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι, εἰ δέον ἐστίν, λυπηθέντες ἐν ποικίλοις πειρασμοῖς,	And in this *inheritance* you rejoice, *although* for a short *time* now, if it is necessary, you grieve with various trials,	And in this *inheritance* ← *In which*. The antecedent of *which* is *inheritance* from verse 4 since a masculine or neuter noun is required (or possibly a generalizing concept). you grieve ← *having grieved*. See Matt 23:20.
1 Pet 1:7	ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολὺ {RP TR: τιμιώτερον} [P1904: τιμότερον] χρυσίου τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζομένου, εὑρεθῇ εἰς ἔπαινον καὶ τιμὴν καὶ {RP: εἰς} [P1904 TR: -] δόξαν ἐν ἀποκαλύψει Ἰησοῦ χριστοῦ·	in order that the tested character of your faith might be found *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,	τιμιώτερον, *more precious* (classical form), RP TR F1859=6/12 vs. τιμότερον, *more precious* (classical form when with πολὺ adjoined), P1904 F1859=6/12 (Scrivener's bdjkmo). Nearly a disparity (#1) with RP, R=7:7. εἰς (preposition denoting apposition): present in RP F1859=3/12 (Scrivener's fgj) vs. absent in P1904 TR F1859=9/12. A strong disparity (#2) with RP, R=3:11. RP AV associate *might be found* with *for praise and honour*. So AV differs punctuationally. if: conditional use of the participle.
1 Pet 1:8	ὃν οὐκ {RP P1904 S1550 E1624: εἰδότες} [S1894: ἰδόντες] ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ ὁρῶντες, πιστεύοντες δέ, ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ,	whom, although you {RP P1904 S1550 E1624: do not know} [S1894: have not seen] *him*, you love, in whom, although you do not see *him* now, you believe and rejoice with inexpressible and glorious joy,	εἰδότες, *knowing*, RP P1904 S1550 E1624 F1859=10/13 vs. ἰδόντες, *having seen*, S1894 F1859=2/13 (Scrivener's jo) vs. another reading, F1859=1/13 (Scrivener's b*). AV differs textually. although: concessive use of the participle. glorious ← *glorified*.
1 Pet 1:9	κομιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν, σωτηρίαν ψυχῶν.	as *you* acquire the goal of your faith, *the* salvation of *your* beings,	beings ← *souls*.
1 Pet 1:10	Περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες·	a salvation about which *the* prophets – who prophesied about grace *destined* for you – inquired and investigated,	

1 Pet 1:11	ἐρευνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα χριστοῦ, προμαρτυρόμενον τὰ εἰς χριστὸν παθήματα, καὶ τὰς μετὰ ταῦτα δόξας.	investigating at what time and under what circumstances the spirit of Christ in them was indicating, as it testified beforehand of the sufferings *destined* for Christ, and the glories after that.	and ← *or*. what circumstances ← *what kind of time*, καιρὸν being translated again because the two Greek interrogatives (τίνα and ποῖον) give rise to relative adjectives in English (*what* and *under what*), which are not sufficiently compatible to qualify the same noun. that ← *these (things)*.
1 Pet 1:12	Οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς, {RP P1904: ὑμῖν} [TR: ἡμῖν] δὲ διηκόνουν αὐτά, ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς ἐν πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.	And to these *prophets* it was revealed that they were ministering not to themselves, but to {RP P1904: you} [TR: us], the *things* which have now been announced to you through those *who* preached the gospel to you by *the* holy spirit, *which was* sent from heaven, *things* into which angels desire to look.	ὑμῖν, *to you*, RP P1904 F1859=8/12 vs. ἡμῖν, *to us*, TR F1859=4/12 (Scrivener's bdlo). AV differs textually. And to these *prophets* ← *To whom*. look ← *peep*.
1 Pet 1:13	Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν, νήφοντες, τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ χριστοῦ·	Therefore, gird up the loins of your mind, be sober, and put hope absolutely in the grace which *is being* brought to you by revelation of Jesus Christ,	gird up ... be sober: imperatival use of the participle. *is being* brought: perhaps standing for *(will be) brought*, i.e. at your resurrection.
1 Pet 1:14	ὡς τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις,	as obedient children, not being conformed to the former desires *you had* in your ignorance,	obedient children ← *children of obedience*, a Hebraic genitive.
1 Pet 1:15	ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε·	but *just* as he *who* called you *is* holy, so you yourselves be holy in every *aspect of* behaviour.	be: or *become*.
1 Pet 1:16	διότι γέγραπται, Ἅγιοι {RP P1904: γίνεσθε} [TR: γένεσθε], ὅτι ἐγὼ ἅγιός εἰμι.	For it stands written: **"Be holy, for I am holy."**	γίνεσθε, *become* (present, so imperfective aspect), RP P1904 F1859=5/13 (Scrivener's b**hjkm) vs. γένεσθε, *become* (aorist, so perfective aspect), TR F1859=6/13 (Scrivener's b*cfglo) vs. another reading, F1859=2/13 (Scrivener's ad). A weak disparity with RP, R=6:7. **Lev 11:44, Lev 11:45, Lev 19:2**.
1 Pet 1:17	Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα κατὰ τὸ ἑκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε·	And if you call on *the* father, who judges impartially according to each *person*'s work, then conduct yourselves with fear in the time of your stay *here*,	
1 Pet 1:18	εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου,	knowing that you were not redeemed by perishable *things*, silver or gold, from your vain comportment *as* handed down from the fathers,	
1 Pet 1:19	ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου χριστοῦ,	but by precious blood as of a lamb without blemish and without spot – of Christ –	
1 Pet 1:20	προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' ἐσχάτων τῶν χρόνων δι' ὑμᾶς,	*who was* appointed beforehand before *the* overthrow of *the* world, but in the latter times made manifest on your account,	appointed beforehand ← *known beforehand*. overthrow: AV differs; see Matt 13:35. the latter times: see James 5:3.

1 Pet 1:21	τοὺς δι' αὐτοῦ πιστεύοντας εἰς θεόν, τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν, καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.	you *who* through him believe in God, who raised him from *the* dead and gave him glory, so that your faith and hope should be in God.	God, who raised him: combine this verse with John 10:18 to infer the Deity of Christ.
1 Pet 1:22	Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας διὰ πνεύματος εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ καθαρᾶς καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς·	Now that you have purified your inner selves by obedience to the truth through *the* spirit *leading* to unfeigned brotherly love, love each other intensely from a pure heart,	inner selves ← *souls*.
1 Pet 1:23	ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς, ἀλλὰ ἀφθάρτου, διὰ λόγου ζῶντος θεοῦ καὶ μένοντος εἰς τὸν αἰῶνα.	having been begotten again, not from perishable seed, but from imperishable, through *the* living word of God, *which* also remains throughout the age.	The words could be grammatically regrouped to give *the word of the living God, who also remains throughout the age*, but the following verses militate against that.
1 Pet 1:24	Διότι, Πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου. Ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν·	For **All flesh *is* as grass,** **And all glory of man *is* like a herbaceous flower.** **The grass dries up,** **And its flower withers,**	**Isa 40:6, Isa 40:7, Isa 40:8**. grass *(2x)*: standing for flowering vegetation, since grass does not have a prominent flower.
1 Pet 1:25	τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα. Τοῦτο δέ ἐστιν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.	**But the word of *the* Lord Remains throughout the age.** And this is the word which *has been* preached to you.	**Isa 40:8**.
1 Pet 2:1	Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας καταλαλιάς,	So put aside all wickedness and all deceit and hypocrisies and envyings and all slanderings,	put aside: imperatival use of the participle.
1 Pet 2:2	ὡς ἀρτιγέννητα βρέφη, τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε {RP TR: - } [P1904: εἰς σωτηρίαν],	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: *on the road* to salvation],	εἰς σωτηρίαν, *on the road to salvation*: absent in RP TR F1859=5/12 (Scrivener's cdfkl) vs. present in P1904 F1859=7/12 (Scrivener's abghjmo). A weak disparity with RP, R=6:8, all the weaker with the weaker manuscripts against the side of RP (hm weak?).
1 Pet 2:3	εἴπερ ἐγεύσασθε ὅτι χρηστὸς ὁ κύριος·	assuming **you have tasted that the Lord *is* kindly *disposed***.	**Ps 34:9MT (Ps 34:8AV)**.
1 Pet 2:4	πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδεδοκιμασμένον, παρὰ δὲ θεῷ ἐκλεκτόν, ἔντιμον,	And come to him, a living stone, rejected by men, but with God select *and* honoured,	honoured: AV differs somewhat, *precious*, which is also possible.
1 Pet 2:5	καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικός, ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους τῷ θεῷ διὰ Ἰησοῦ χριστοῦ.	while you yourselves are built up as living stones, *as* a spiritual house, a holy priesthood, in order to bring spiritual sacrifices acceptable to God through Jesus Christ.	
1 Pet 2:6	{RP P1904: Διότι} [TR: Διὸ καὶ] περιέχει ἐν τῇ γραφῇ, Ἰδού, τίθημι ἐν Σιὼν λίθον ἀκρογωνιαῖον, ἐκλεκτόν, ἔντιμον· καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυνθῇ.	{RP P1904: Therefore} [TR: And therefore] it says in the scripture, **"Behold, I place in Zion a cornerstone,** **Select *and* honoured,** **And he *who* believes in him** **Will certainly not be put to shame."**	διότι, *because*, RP P1904 F1859=11/12 vs. διὸ καὶ, *and therefore*, TR F1859=1/12 (Scrivener's b). **Isa 28:16**. says ← *encompasses, comprises*. honoured: AV differs somewhat, *precious*, which is also possible.

1 Pet 2:7	Ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν· ἀπειθοῦσιν δέ, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας,	So you who believe *have* the honour, but to those *who do* not believe, *the scripture says*, **"*The* stone which the builders rejected** ***Is* what has become *the* keystone",**	**Ps 118:22**. you who believe *have* the honour: AV differs *(unto you ... which believe, he is precious)*. *Is* what ← *This*. keystone ← *head of (the) corner / angle*.
1 Pet 2:8	καί, Λίθος προσκόμματος καὶ πέτρα σκανδάλου· ¶ οἳ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες· εἰς ὃ καὶ ἐτέθησαν.	and, **"A stumbling stone and a rock of offence."** ¶ And they stumble at the word *in* disbelieving, to which they for their part were appointed.	¶ **Verse division:** in P1904 numbering, 1 Pet 2:8 begins here. **Isa 8:14**. *in* disbelieving: AV differs *(being disobedient)*, but better taken as balancing *those who believe*. for their part ← *also*.
1 Pet 2:9	Ὑμεῖς δὲ γένος ἐκλεκτόν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς·	But you *are* an elect race, a royal priesthood, a holy nation, a people *destined to be* a special possession, in order that you should proclaim the virtues of him *who* called you out of darkness into his wondrous light	special possession: AV differs somewhat *(peculiar people)*.
1 Pet 2:10	οἵ ποτε οὐ λαός, νῦν δὲ λαὸς θεοῦ· οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐλεηθέντες.	– you *who were* at one time **not a people**, but *are* now **God's people**, who *were* **not shown mercy**, but ***have*** now ***been* shown mercy**.	**Hos 1:6, Hos 2:1MT (Hos 1:10AV), Hos 2:3MT (Hos 2:1AV)**. (Lo-) ruhamah means *(not) shown mercy*.
1 Pet 2:11	Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους, {RP TR: ἀπέχεσθαι} [P1904: ἀπέχεσθε] τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς·	Beloved, I exhort *you* as foreigners and outsiders {RP TR: to abstain} [P1904: , abstain] from fleshly desires which are at war with the inner self,	ἀπέχεσθαι, *to abstain*, RP TR F1859=9/14 vs. ἀπέχεσθε, *abstain* (imperative), P1904 F1859=5/14 (Scrivener's c**fhj*o). inner self ← *soul*.
1 Pet 2:12	τὴν ἀναστροφὴν ὑμῶν {RP P1904: ἔχοντες καλὴν ἐν τοῖς ἔθνεσιν} [TR: ἐν τοῖς ἔθνεσιν ἔχοντες καλὴν], ἵνα, ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων, ἐποπτεύσαντες, δοξάσωσιν τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.	keeping your conduct good among the Gentiles, so that in *a situation where* they slander you as if *you were* evildoers, they may from observing *your* good works glorify God on *the* day of visitation.	ἔχοντες καλὴν ἐν τοῖς ἔθνεσιν, *keeping good + among the Gentiles*, RP P1904 F1859=10/12 vs. ἐν τοῖς ἔθνεσιν ἔχοντες καλὴν, *among the Gentiles + keeping good*, TR F1859=1/12 (Scrivener's m) vs. another reading, F1859=1/12 (Scrivener's a). keeping ← *having*. observing ← *having observed*. See Matt 23:20.
1 Pet 2:13	Ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον· εἴτε βασιλεῖ, ὡς ὑπερέχοντι·	So be subject to every human institution on account of the Lord, whether to a king, having supremacy,	institution ← *creation*. having supremacy ← *as having supremacy*. See Luke 2:37 (redundant ὡς). On the applicability of this verse, see Rom 13:1 and the note there.

1 Pet 2:14	εἴτε ἡγεμόσιν, ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν {RP: - } [P1904 TR: μὲν] κακοποιῶν, ἔπαινον δὲ ἀγαθοποιῶν.	or whether to leaders, *who are* sent by him for punishment {RP: - } [P1904 TR: -] of evildoers, but *for* praise of welldoers,	μὲν, *on the one hand*: absent in RP F1859=5/12 (Scrivener's dgklm) vs. present in P1904 TR F1859=7/12. We leave the word, where present, untranslated. A disparity with RP, R=5:9. punishment: or *vengeance*.
1 Pet 2:15	Ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ, ἀγαθοποιοῦντας φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν·	for this is the will of God, that welldoers should muzzle the ignorance of foolish men,	this ← *thus*.
1 Pet 2:16	ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς δοῦλοι θεοῦ.	as free *men*, and not as *ones* having freedom *as* a cover for wrongdoing, but as servants of God.	
1 Pet 2:17	Πάντας τιμήσατε. Τὴν ἀδελφότητα {RP: ἀγαπήσατε} [P1904 TR: ἀγαπᾶτε]. Τὸν θεὸν φοβεῖσθε. Τὸν βασιλέα τιμᾶτε.	Honour everyone. Love the brotherhood. Fear God. Honour the king.	ἀγαπήσατε, *love!* (aorist, so perfective aspect), RP F1859=5/12 (Scrivener's ghklm) vs. ἀγαπᾶτε, *love!* (present, so imperfective aspect), P1904 TR F1859=7/12. A disparity with RP, R=5:9.
1 Pet 2:18	Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ τοῖς σκολιοῖς.	Household servants, *be* subject to *your* masters with all fear, not only to the good and fair *ones*, but also to the unfair *ones*.	*be* subject: imperatival use of the participle.
1 Pet 2:19	Τοῦτο γὰρ χάρις, εἰ διὰ συνείδησιν θεοῦ ὑποφέρει τις λύπας, πάσχων ἀδίκως.	For this *is* grace: if anyone bears grievous things, suffering unjustly, on account of a consciousness of God.	
1 Pet 2:20	Ποῖον γὰρ κλέος, εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; Ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ θεῷ.	For what kind of credit *is it* if, when you sin and are knocked about, you endure *it*? But if when you do good and suffer, you endure, *then* this *is* grace in the estimation of God.	grace: AV differs somewhat *(acceptable)*. in the estimation of ← *alongside*.
1 Pet 2:21	Εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ χριστὸς ἔπαθεν ὑπὲρ {RP P1904 S1550 S1894: ἡμῶν} [E1624: ὑμῶν], {RP P1904 E1624: ὑμῖν} [S1550 S1894: ἡμῖν] ὑπολιμπάνων ὑπογραμμόν, ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ·	For you were called to this *end*, seeing that Christ also suffered on {RP P1904 S1550 S1894: our} [E1624: your] behalf leaving {RP P1904 E1624: you} [S1550 S1894: us] an example, that you should follow the footsteps of him	ἡμῶν, *us*, RP P1904 S1550 S1894 F1859=7/12 (Scrivener's adfhjlo) vs. ὑμῶν, *you*, E1624 F1859=5/12 (Scrivener's bcgkm). ὑμῖν, *for you*, RP P1904 E1624 F1859=11/12 vs. ἡμῖν, *for us*, S1550 S1894 F1859=1/12 (Scrivener's d). AV differs textually.
1 Pet 2:22	ὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ·	**Who did not commit sin, Nor was *any* deceit found in his mouth,**	**Isa 53:9**.
1 Pet 2:23	ὃς λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπείλει, παρεδίδου δὲ τῷ κρίνοντι δικαίως·	who, when railed at, did not rail back; when suffering, did not make threats, but committed himself to him *who* judges righteously,	An allusion to **Isa 53:7**. himself: from the middle voice (for reflexive pronoun).
1 Pet 2:24	ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα, ταῖς ἁμαρτίαις ἀπογενόμενοι, τῇ δικαιοσύνῃ ζήσωμεν· οὗ τῷ μώλωπι αὐτοῦ ἰάθητε.	who himself took up our sins in his body on the wood, in order that we, having died to sins, should live to righteousness: **By whose weal you were healed.**	**Isa 53:5**. The verse also alludes to **Isa 53:4**. having died: or *having been removed*, but the contrast is with *should live*. weal: or *welt*, the linear scar or bruise after, e.g., flogging or whipping.

1 Pet 2:25	Ἦτε γὰρ ὡς πρόβατα πλανώμενα· ἀλλ' ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.	**For you were like sheep going astray,** but you have now returned to the shepherd and overseer of your beings.	**Isa 53:6**. beings ← *souls*.
1 Pet 3:1	Ὁμοίως, αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα, καὶ εἴ τινες ἀπειθοῦσιν τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου {RP P1904: κερδηθήσονται} [TR: κερδηθήσωνται],	Likewise, you wives, submit to your own husbands, so that even if some disbelieve the word, they {RP P1904: will} [TR: may] be won over through the conduct of *their* wives without *the* word,	κερδηθήσονται, *will be won over* (non-classical future indicative), RP P1904 F1859=8/13 vs. κερδηθήσωνται, *may be won over* (non-classical future[!] subjunctive), TR F1859=5/13 (Scrivener's ab*gjo). submit: imperatival use of the participle. disbelieve: AV differs *(obey not)*, also possible.
1 Pet 3:2	ἐποπτεύσαντες τὴν ἐν φόβῳ ἁγνὴν ἀναστροφὴν ὑμῶν.	as they observe your reverent conduct in fear.	as they observe ← *having observed*. See Matt 23:20.
1 Pet 3:3	Ὧν ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν, καὶ περιθέσεως χρυσίων, ἢ ἐνδύσεως ἱματίων κόσμος·	And let *your* adorning not be *the* exterior plaiting of hair and putting on of gold or wearing of garments,	
1 Pet 3:4	ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, ἐν τῷ ἀφθάρτῳ τοῦ πραέος καὶ ἡσυχίου πνεύματος, ὅ ἐστιν ἐνώπιον τοῦ θεοῦ πολυτελές.	but the hidden man of the heart, with the indefectibility of the meek and quiet spirit, which is very valuable in God's sight.	which: agreeing with *spirit*, or generalizing the preceding concepts.
1 Pet 3:5	Οὕτως γάρ ποτε καὶ αἱ ἅγιαι γυναῖκες αἱ ἐλπίζουσαι ἐπὶ {RP: - } [P1904 TR: τὸν] θεὸν ἐκόσμουν ἑαυτάς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν·	For in this way in the past also holy women – who put their hope in God – adorned themselves, being subject to their own husbands,	τὸν, *the (God)*: absent in RP F1859=4/12 (Scrivener's bdmo) vs. present in P1904 TR F1859=8/12. A disparity with RP, R=4:10.
1 Pet 3:6	ὡς Σάρρα ὑπήκουσεν τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα, ἧς ἐγενήθητε τέκνα, ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.	*just* as Sarah obeyed Abraham, calling him lord, of whom you are children, *and these women were* doers of good works and did not fear any intimidation.	are ← *became*. doers of good works: we refer ἀγαθοποιοῦσαι to the holy women of 1 Pet 3:5; AV differs, referring them to the daughters of Sarah, which is also possible. intimidation: AV differs somewhat *(amazement)*.
1 Pet 3:7	Οἱ ἄνδρες ὁμοίως, συνοικοῦντες κατὰ γνῶσιν, ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ ἀπονέμοντες τιμήν, ὡς καὶ συγκληρονόμοι χάριτος ζωῆς, εἰς τὸ μὴ {RP P1904: ἐγκόπτεσθαι} [TR: ἐκκόπτεσθαι] τὰς προσευχὰς ὑμῶν.	Husbands likewise, live with *them* in accordance with *your* knowledge, bestowing honour on the weaker feminine vessel, since you *are* also joint heirs to *the* gracious gift of life, so that your prayers may not be {RP P1904: impeded} [TR: cut off].	ἐγκόπτεσθαι, *be impeded*, RP P1904 F1859=4/12 (Scrivener's djkl) vs. ἐκκόπτεσθαι, *be cut out, cut off*, TR F1859=7/12 vs. ἐνκόπτεσθαι, *be impeded* (misspelled), F1859=1/12 (Scrivener's c). A disparity with RP, R=5:8, or a weak disparity, R=6:8 if the misspelling is counted. bestowing ← *as bestowing*. See Luke 2:37 (redundant ὡς).
1 Pet 3:8	Τὸ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὔσπλαγχνοι, φιλόφρονες·	Finally, *be* all of one mind, sympathetic, having brotherly love, compassionate, kindly minded,	

1 Pet 3:9	μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας· τοὐναντίον δὲ εὐλογοῦντες, εἰδότες ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογίαν κληρονομήσητε.	not repaying evil for evil, or abuse for abuse, but rather on the contrary giving blessing, knowing that you were called for this, in order that you may inherit blessing.	
1 Pet 3:10	Ὁ γὰρ θέλων ζωὴν ἀγαπᾶν, καὶ ἰδεῖν ἡμέρας ἀγαθάς, παυσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ, καὶ χείλη αὐτοῦ τοῦ μὴ λαλῆσαι δόλον·	**For let him *who* wishes to love life And see good days Restrain his tongue from evil And his lips from speaking deceit.**	**Ps 34:13MT, Ps 34:14MT (Ps 34:12AV, Ps 34:13AV)**.
1 Pet 3:11	ἐκκλινάτω ἀπὸ κακοῦ, καὶ ποιησάτω ἀγαθόν· ζητησάτω εἰρήνην, καὶ διωξάτω αὐτήν.	**Let him turn away from evil And do good. Let him seek peace And pursue it.**	**Ps 34:15MT (Ps 34:14AV)**.
1 Pet 3:12	Ὅτι {RP P1904: - } [TR: οἱ] ὀφθαλμοὶ κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν· πρόσωπον δὲ κυρίου ἐπὶ ποιοῦντας κακά.	For **{RP P1904: *The*} [TR: The] eyes of *the* Lord *are fixed* on *the* righteous, And his ears *are directed* to their entreaties, But *the* face of *the* Lord *is set* against *Those who* do evil.**	οἱ, *the (eyes)*: absent in RP P1904 F1859=10/12 vs. present in TR F1859=2/12 (Scrivener's cj). **Ps 34:16MT, Ps 34:17MT (Ps 34:15AV, Ps 34:16AV)**.
1 Pet 3:13	Καὶ τίς ὁ κακώσων ὑμᾶς, ἐὰν τοῦ ἀγαθοῦ μιμηταὶ γένησθε;	And who will do you harm, if you become imitators of him *who is* good?	who will ← *who (is) he (who) will*. him *who*: AV differs, reading *that which*, but one normally imitates a *person* rather than a *thing*. An exception in 3 John 1:11.
1 Pet 3:14	Ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι· τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ ταραχθῆτε·	But even if you were to suffer on account of righteousness, *you would be* blessed. **And do not fear their fearsomeness, nor be disturbed**.	**Isa 8:12**. fearsomeness ← *fear their fear*, i.e. *their show of being fearsome*. Subjective genitive, relating to *causing* fear.
1 Pet 3:15	κύριον δὲ τὸν θεὸν ἁγιάσατε ἐν ταῖς καρδίαις ὑμῶν· ἕτοιμοι δὲ ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, μετὰ πραΰτητος καὶ φόβου·	**And sanctify *the* Lord God** in your hearts, *being* always ready to *give* a defence to everyone who asks you for an account of the hope in you, *doing it* with meekness and fear,	**Isa 8:13**.
1 Pet 3:16	συνείδησιν ἔχοντες ἀγαθήν, ἵνα, ἐν ᾧ {RP-text P1904: καταλαλοῦσιν} [RP-marg TR: καταλαλῶσιν] ὑμῶν ὡς κακοποιῶν, καταισχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν χριστῷ ἀναστροφήν.	having a clear conscience so that in *the matter* for which they {RP-text P1904: - } [RP-marg TR: may] vilify you as an evildoer, those *who* treat *you* spitefully *for* your good conduct in Christ might be put to shame.	καταλαλοῦσιν, *they vilify*, RP-text P1904 F1859=4/13 (Scrivener's b**dfh) vs. καταλαλῶσιν, *they may vilify* (subjunctive, perhaps suggesting "whatever", perhaps attracted by ἵνα), RP-marg TR F1859=6/13 vs. other readings, F1859=3/13 (Scrivener's acj). A weak disparity with RP-text, R=5:7.
1 Pet 3:17	Κρεῖττον γὰρ ἀγαθοποιοῦντας, εἰ {RP P1904: θέλοι} [TR: θέλει] τὸ θέλημα τοῦ θεοῦ, πάσχειν, ἢ κακοποιοῦντας.	For *it is* better for welldoers to suffer than evildoers, if the will of God {RP P1904: should *so* wish} [TR: *so* wishes].	θέλοι, *should wish, were to wish* (potential condition), RP P1904 F1859=11/12 vs. θέλει, *wishes*, TR F1859=0/12 vs. word absent, F1859=1/12 (Scrivener's l).

1 Pet 3:18	Ὅτι καὶ χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθεν, δίκαιος ὑπὲρ ἀδίκων, ἵνα {RP: ὑμᾶς} [P1904 TR: ἡμᾶς] προσαγάγῃ τῷ θεῷ, θανατωθεὶς μὲν σαρκί, ζῳοποιηθεὶς δὲ {RP P1904: - } [TR: τῷ] πνεύματι,	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,	ὑμᾶς, *you*, RP F1859=5/12 (Scrivener's abjmo) vs. ἡμᾶς, *us*, P1904 TR F1859=7/12. A disparity with RP, R=5:9. AV differs textually. τῷ, *the (spirit)*: absent in RP P1904 F1859=11/12 vs. present in TR F1859=1/12 (Scrivener's g). *he* having been put to death: the grammatical antecedent of *he* is *Christ*. AV differs, potentially, as the antecedent could be read as *God* or *us*. by: or *in*.
1 Pet 3:19	ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν,	by which he also went and made proclamations to the spirits in prison,	by which: or *in which*, or *while*.
1 Pet 3:20	ἀπειθήσασίν ποτε, ὅτε {RP P1904: ἀπεξεδέχετο} [TR: ἅπαξ ἐξεδέχετο] ἡ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε, κατασκευαζομένης κιβωτοῦ, εἰς ἣν ὀλίγαι, τοῦτ' ἔστιν ὀκτὼ ψυχαί, διεσώθησαν δι' ὕδατος·	*who* at one time were disobedient, when the longsuffering of God waited {RP P1904: - } [TR: once] in *the* days of Noah, while an ark was prepared, in which a few – that is eight people – were saved through water.	ἀπεξεδέχετο, *waited* (the prefixes add intensity), RP P1904 F1859=11/12 vs. ἅπαξ ἐξεδέχετο, *waited once*, TR F1859=0/12 vs. another reading, F1859=1/12 (Scrivener's m). AV differs textually. were disobedient: or *disbelieved* – the warning of the flood was *disbelieved*. people ← *souls*. through water: the water saved Noah and his family from the progeny of the (fallen) spirits of 1 Pet 3:19, i.e. the Nephilim of Gen 6:4. See also Num 13:33.
1 Pet 3:21	{RP P1904 S1550: ὃ} [E1624 S1894: ᾧ] {RP P1904: ἀντίτυπον νῦν καὶ ἡμᾶς} [TR: καὶ ἡμᾶς ἀντίτυπον νῦν] σῴζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν, δι' ἀναστάσεως Ἰησοῦ χριστοῦ,	And {RP P1904 S1550: this *as*} [E1624 S1894: in this] a counterpart also now saves us, *that is*, baptism, not *the* putting away of *the* filth of *the* flesh, but *the* quest for a clear conscience towards God, through *the* resurrection of Jesus Christ,	ὃ, *which*, RP P1904 S1550 F1859=7/12 (Scrivener's acfhjkm) vs. ᾧ, *to which*, E1624 S1894 F1859=5/12 (Scrivener's bdglo). ἀντίτυπον νῦν καὶ ἡμᾶς, *a counterpart now + also us*, RP P1904 F1859=9/12 (Scrivener's bdfghjklo, though bo read ἡμᾶς) vs. καὶ ἡμᾶς ἀντίτυπον νῦν, *also us + a counterpart now*, TR F1859=3/12 (Scrivener's acm, though cm read ἡμᾶς). quest for ← *inquiry of*. AV differs somewhat *(answer of)*.
1 Pet 3:22	ὅς ἐστιν ἐν δεξιᾷ τοῦ θεοῦ, πορευθεὶς εἰς οὐρανόν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.	who is at *the* right *hand* of God, having gone to heaven, while angels and authorities and powers have been made subject to him.	
1 Pet 4:1	Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκί, καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὁπλίσασθε· ὅτι ὁ παθὼν ἐν σαρκί, πέπαυται ἁμαρτίας·	So *with* Christ having suffered on our behalf in *the* flesh, you arm yourselves too with the same mind, for he *who has* suffered in *the* flesh has ceased from sin,	in *(first occurrence in verse)*: ← *to* or *for*, or perhaps *by*.

1 Pet 4:2	εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις, ἀλλὰ θελήματι θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιῶσαι χρόνον.	*resulting* in *him* living the rest of *his* time in *the* flesh no longer in man's desires, but in *the* will of God.	man's ← *men's*, but not particularly gender-specific.
1 Pet 4:3	Ἀρκετὸς γὰρ {RP-text TR: ἡμῖν} [RP-marg P1904: ὑμῖν] ὁ παρεληλυθὼς χρόνος τοῦ βίου τὸ θέλημα τῶν ἐθνῶν κατεργάσασθαι, πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις, καὶ ἀθεμίτοις {RP TR: εἰδωλολατρείαις} [P1904: εἰδωλολατρίαις]·	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,	ἡμῖν, *for us*, RP-text TR F1859=6/12 vs. ὑμῖν, *for you*, RP-marg P1904 F1859=5/12 vs. word absent, F1859=1/12 (Scrivener's d). Nearly a disparity (#1) with RP-text, R=7:6. εἰδωλολατρείαις, *(in) idolatries (1)*, RP TR F1859=2/13 (Scrivener's b*k) vs. εἰδωλολατρίαις, *(in) idolatries (2)*, P1904 F1859=11/13. A strong disparity (#2) with RP, R=3:12. phase ← *time*. forbidden ← *not laid down (by law)*, with ↴
1 Pet 4:4	ἐν ᾧ ξενίζονται, μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦντες·	at which they are surprised when you don't go along with *them* to the same burst of excess, while they blaspheme,	↳ the understanding that things like this which are not sanctioned are disallowed. AV differs somewhat *(abominable)*. go ← *run*.
1 Pet 4:5	οἳ ἀποδώσουσιν λόγον τῷ ἑτοίμως ἔχοντι κρῖναι ζῶντας καὶ νεκρούς.	*they* who will render an account to him *who* is ready to judge *the* living and *the* dead.	
1 Pet 4:6	Εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη, ἵνα κριθῶσιν μὲν κατὰ ἀνθρώπους σαρκί, ζῶσιν δὲ κατὰ θεὸν πνεύματι.	For to this *end* the gospel was also preached to *the* dead: that they might be judged according to men in *the* flesh but live according to God in *the* spirit.	
1 Pet 4:7	Πάντων δὲ τὸ τέλος ἤγγικεν· σωφρονήσατε οὖν καὶ νήψατε εἰς {RP P1904 TR: τὰς} [MISC: -] προσευχάς·	But the end of all *things* has drawn near. So be sober-minded and abstemious for *the benefit of* {RP P1904 TR: *your*} [MISC: -] prayers.	τὰς, *the*: present in RP P1904 TR F1859=7/13 (Scrivener's ab**fghlm) vs. absent in F1859=6/13 (Scrivener's b*cdjko).
1 Pet 4:8	πρὸ πάντων δὲ τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι {RP S1550: - } [P1904 E1624 S1894: ἡ] ἀγάπη καλύψει πλῆθος ἁμαρτιῶν·	And above all have intense love towards one another, because **love will cover a multitude of sins**.	ἡ, *the (love)*: absent in RP S1550 F1859=6/12 (Scrivener's cdjklo) vs. present in P1904 E1624 S1894 F1859=6/12 (Scrivener's abfghm). A weak disparity with RP, R=7:8. **Prov 10:12**. one another: reflexive pronoun for reciprocal.
1 Pet 4:9	φιλόξενοι εἰς ἀλλήλους ἄνευ γογγυσμῶν·	*Be* hospitable to each other without murmurings.	to each other: the classical reciprocal pronoun. Contrast the next verse.
1 Pet 4:10	ἕκαστος καθὼς ἔλαβεν χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος θεοῦ·	*Just* as each has received a gracious gift, *so* serve each other with it, like good stewards of *the* many-facetted grace of God.	serve: imperatival use of the participle. each other: reflexive pronoun for reciprocal pronoun. Contrast the previous verse.

1 Pet 4:11	εἴ τις λαλεῖ, ὡς λόγια θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος {RP P1904: ὡς} [TR: ἧς] χορηγεῖ ὁ θεός· ἵνα ἐν πᾶσιν δοξάζηται ὁ θεὸς διὰ Ἰησοῦ χριστοῦ, ᾧ ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.	If anyone speaks, *let it be* as oracles of God. If anyone ministers, *let it be* as from {RP P1904: strength as} [TR: *the* strength which] God provides, in order that God should be glorified in all *things* through Jesus Christ, who has the glory and the power throughout the durations of the ages. Amen.	ὡς, *as (God provides)*, RP P1904 F1859=7/13 (Scrivener's b*dfjlmo) vs. ἧς, *which (God provides)*, TR F1859=6/13 (Scrivener's ab**cghk). Nearly a disparity with RP, R=8:7.
1 Pet 4:12	Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένῃ, ὡς ξένου ὑμῖν συμβαίνοντος·	Beloved, do not be surprised at the trial by fire in you *which* takes place to test you, as if *something* strange is happening to you,	*trial by* fire ← *burning*. in you: or *among you*.
1 Pet 4:13	ἀλλὰ {RP P1904 S1550 S1894: καθὸ} [E1624: καθὼς] κοινωνεῖτε τοῖς τοῦ χριστοῦ παθήμασιν, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι.	but insofar as you have a share in the sufferings of Christ, rejoice, so that at the revelation of his glory, you in turn may rejoice and be jubilant.	καθὸ, *insofar as (1)*, RP P1904 S1550 S1894 F1859=12/12 (incl. c*(tacite)*) vs. καθὼς, *insofar as (2)*, E1624 F1859=0/12. in turn ← *also*.
1 Pet 4:14	Εἰ ὀνειδίζεσθε ἐν ὀνόματι χριστοῦ, μακάριοι· ὅτι τὸ τῆς δόξης {RP TR: - } [P1904: καὶ δυνάμεως] καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται· κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται.	If you are reproached on account of *the* name of Christ, *you are* blessed, because the spirit of glory {RP TR: - } [P1904: and power] and of God rests on you. From their perspective he is blasphemed, but from your perspective he is glorified.	καὶ δυνάμεως, *and power*: absent in RP TR F1859=8/12 vs. present in P1904 F1859=4/12 (Scrivener's acgk).
1 Pet 4:15	Μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεύς, ἢ κλέπτης, ἢ κακοποιός, ἢ ὡς ἀλλοτριοεπίσκοπος·	But do not let anyone of you suffer as a murderer or thief or evildoer or as a busybody.	But ← *For*.
1 Pet 4:16	εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν θεὸν ἐν τῷ μέρει τούτῳ.	But if *anyone suffers* as a Christian, let him not be ashamed, but let him glorify God in this respect.	
1 Pet 4:17	Ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ θεοῦ εὐαγγελίῳ;	For *it is* time for judgment to begin from the house of God; and if first with us, what *will be* the end of those *who* disbelieve the gospel of God?	with ← *from*. disbelieve: AV differs *(obey not)*. Compare 1 Pet 2:8.
1 Pet 4:18	Καὶ εἰ ὁ δίκαιος μόλις σῴζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται;	And if the righteous *person* is scarcely saved, where will the ungodly and sinful *person* appear?	
1 Pet 4:19	Ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ, ὡς πιστῷ κτίστῃ παρατιθέσθωσαν τὰς ψυχὰς {RP P1904: αὐτῶν} [TR: ἑαυτῶν] ἐν ἀγαθοποιΐᾳ.	So also let those *who* suffer according to God's will commit their {RP P1904: - } [TR: own] lives *to him* in well-doing, as to a faithful creator.	αὐτῶν, *their*, RP P1904 F1859=11/12 vs. ἑαυτῶν, *their own*, TR F1859=1/12 (Scrivener's m). lives ← *souls*.
1 Pet 5:1	Πρεσβυτέρους τοὺς ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός·	I exhort *the* elders among you, *as* a fellow elder and witness to the sufferings of Christ, and also *as* a partaker of the coming glory which *will* be revealed:	
1 Pet 5:2	ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ, ἐπισκοποῦντες μὴ ἀναγκαστῶς, ἀλλ' ἑκουσίως· μηδὲ αἰσχροκερδῶς, ἀλλὰ προθύμως·	tend the flock of God among you, overseeing *it* not under compulsion, but willingly, and not in a way *which is* shamefully greedy of gain, but wholeheartedly,	

1 Pet 5:3	{RP: μηδὲ} [P1904 TR: μηδ'] ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου.	and not lording it over those assigned *to you*, but being models for the flock.	μηδὲ, *and not* (unapocopated), RP F1859=3/12 (Scrivener's ghl) vs. μηδ', *and not* (apocopated), P1904 TR F1859=9/12. A strong disparity with RP, R=3:11. those assigned ← *the allotments*. AV differs somewhat *(heritage)*. for ← *of*.
1 Pet 5:4	Καὶ φανερωθέντος τοῦ ἀρχιποίμενος, κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.	Then when the chief shepherd appears, you will obtain the unfading crown of glory.	appears ← *has appeared*. See Matt 23:20.
1 Pet 5:5	Ὁμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις· πάντες δὲ ἀλλήλοις ὑποτασσόμενοι, τὴν ταπεινοφροσύνην ἐγκομβώσασθε· ὅτι ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.	Similarly *you* younger *ones*, be subject to *the* elders, and, all being subject to each other, gird yourselves with humility, for **God opposes *the* arrogant** **But gives grace to *the* lowly.**	**Prov 3:34**.
1 Pet 5:6	Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ,	So be humbled under the strong hand of God, in order that he might exalt you in due course,	be humbled: see James 4:10.
1 Pet 5:7	πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρρίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.	having cast every concern of yours on him, for he cares about you.	he cares about you ← *it is a care to him about you*.
1 Pet 5:8	Νήψατε, γρηγορήσατε· {RP P1904: - } [TR: ὅτι] ὁ ἀντίδικος ὑμῶν διάβολος, ὡς λέων ὠρυόμενος, περιπατεῖ ζητῶν τίνα καταπίῃ·	Be sober, keep watch {RP P1904: ; } [TR: , because] your adversary *the* devil walks around like a roaring lion, seeking anyone he *can* devour.	ὅτι, *because*: absent in RP P1904 F1859=8/12 vs. present in TR F1859=4/12 (Scrivener's achm). devour ← *swallow up* ← *drink down*.
1 Pet 5:9	ᾧ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.	Resist him, *being* steadfast in the faith, knowing that the same *kinds* of sufferings are inflicted on your brotherhood in the world.	inflicted ← *accomplished*.
1 Pet 5:10	Ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας {RP P1904: ὑμᾶς} [TR: ἡμᾶς] εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν χριστῷ Ἰησοῦ, ὀλίγον παθόντας αὐτὸς {RP TR: καταρτίσαι} [P1904: καταρτίσει] ὑμᾶς, {RP P1904: στηρίξει} [TR: στηρίξαι], {RP P1904: σθενώσει} [TR: σθενώσαι], {RP P1904: θεμελιώσει} [TR: θεμελιώσαι].	And {RP TR: may} [P1904: -] the God of all grace himself – who *has* called {RP P1904: you} [TR: us] into his age-abiding glory in Christ Jesus, {RP TR: - } [P1904: will,] after you have suffered for a little *while* – restore you, and {RP P1904: he will} [TR: may he] fortify, strengthen *and* establish *you*.	ὑμᾶς, *you*, RP P1904 F1859=9/12 vs. ἡμᾶς, *us*, TR F1859=3/12. AV differs textually. καταρτίσαι, *may he restore*, RP TR F1859=11/12 vs. καταρτίσει, *he will restore*, P1904 F1859=1/12. στηρίξει, *he will fortify*, RP P1904 F1859=8/13 vs. στηρίξαι, *may he fortify*, TR F1859=5/13. σθενώσει, *he will strengthen*, RP P1904 F1859=8/13 vs. σθενώσαι, *may he strengthen*, TR F1859=5/13. θεμελιώσει, *he will establish*, RP P1904 F1859=8/13 vs. θεμελιώσαι, *may he establish*, TR F1859=5/13. AV differs textually.
1 Pet 5:11	Αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.	To him *be* glory and power throughout the durations of the ages. Amen.	

1 Pet 5:12	Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ εἰς ἣν ἑστήκατε.	I have written to you in a few *words* via Silvanus, the faithful brother, as I consider *him*, exhorting and testifying that this is *the* true grace of God in which you stand.	to you: or, associating with "faithful brother", *for you*.
1 Pet 5:13	Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτή, καὶ Μάρκος ὁ υἱός μου.	The *Diaspora* in Babylon, jointly elect, greets you, as *does* Mark my son.	*Diaspora*: in structural balance with the elect Diaspora of 1 Pet 1:1. AV differs, supplying *church*. Mark: AV= *Marcus*.
1 Pet 5:14	Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. Εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν χριστῷ Ἰησοῦ. Ἀμήν.	Greet each other with a loving kiss. Peace to all of you who *are* in Christ Jesus. Amen.	loving kiss ← *kiss of love*, a Hebraic genitive.
2 Pet 1:1	{RP P1904 S1550 E1624: Συμεὼν} [S1894: Σίμων] Πέτρος, δοῦλος καὶ ἀπόστολος Ἰησοῦ χριστοῦ, τοῖς ἰσότιμον ἡμῖν λαχοῦσιν πίστιν ἐν δικαιοσύνῃ τοῦ θεοῦ ἡμῶν καὶ σωτῆρος {RP P1904 S1550: - } [E1624 S1894: ἡμῶν] Ἰησοῦ χριστοῦ·	*From* Simon Peter, a servant and apostle of Jesus Christ, to those *who have* obtained equally precious faith to ours in *the* righteousness of our God and {RP P1904 S1550: - } [E1624 S1894: our] saviour, Jesus Christ,	Συμεὼν, *Symeon* (but we translate *Simon*), RP P1904 S1550 E1624 F1859=9/13 vs. Σίμων, *Simon*, S1894 F1859=4/13 (Scrivener's a*clm). ἡμῶν, *our*: absent in RP P1904 S1550 F1859=12/12 (incl. c*(tacite)*) vs. present in E1624 S1894 F1859=0/12. of our God and saviour, Jesus Christ: no article with *saviour* in the Greek. See Rom 1:7, showing why we repunctuate; AV differs.
2 Pet 1:2	χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ θεοῦ, καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν·	grace to you, and peace be plentiful in *the* acknowledgment of God and Jesus our Lord,	peace be plentiful: see 1 Pet 1:2.
2 Pet 1:3	ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης, διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς·	since his divine power has bestowed on us everything pertaining to life and godliness, through acknowledgment of him *who* called us through glory and virtue,	through *(second occurrence in verse)*: perhaps making adverbs, *gloriously and virtuously*, though translating so would conceal *glory and virtue* as the most likely antecedent to ὧν in the next verse. The word διά + genitive makes an adverb in Heb 13:22.
2 Pet 1:4	δι' ὧν τὰ {RP P1904: τίμια ἡμῖν καὶ μέγιστα} [TR: μέγιστα ἡμῖν καὶ τίμια] ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς.	*qualities* through which {RP P1904: precious and very great} [TR: very great and precious] promises have been given to us, in order that through these you might become partakers of divine nature, having fled from the corruption in *the* world, *which is driven* by covetousness.	τίμια ἡμῖν καὶ μέγιστα, *precious + to us + and very great*, RP P1904 F1859=9/12 vs. μέγιστα ἡμῖν καὶ τίμια, *very great + to us + and precious*, TR F1859=0/12 vs. other readings, F1859=3/12 (Scrivener's acm).
2 Pet 1:5	Καὶ αὐτὸ τοῦτο δέ, σπουδὴν πᾶσαν παρεισενέγκαντες, ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετήν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν,	And for this very *reason*, while bringing all zeal to bear, supply virtue in your faith, and in *your* virtue, knowledge,	bringing ← *having brought*. See Matt 23:20.
2 Pet 1:6	ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν,	and in *your* knowledge, self-control, and in *your* self-control, endurance, and in *your* endurance, godliness,	
2 Pet 1:7	ἐν δὲ τῇ εὐσεβείᾳ τὴν {RP P1904 S1550 S1894: φιλαδελφίαν} [E1624: φλιαδελφίαν], ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην.	and in *your* godliness, brotherly affection, and in *your* brotherly affection, love.	φιλαδελφίαν, *brotherly love*, RP P1904 S1550 S1894 F1859=12/12 vs. φλιαδελφίαν, *brotherly love* (misspelled), E1624 F1859=0/12.

2 Pet 1:8	Ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα, οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ ἐπίγνωσιν.	For if these *things* belong to you and abound, they establish *you as* neither inactive nor unfruitful in the acknowledgment of our Lord Jesus Christ.	if: conditional use of the participle.
2 Pet 1:9	ὯΙ γὰρ μὴ πάρεστιν ταῦτα, τυφλός ἐστιν, μυωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν.	For *he* who lacks these *things* is blind, short-sighted, oblivious of the cleansing of his past sins.	*he* who lacks these *things* ← *to whom these (things) are not present*. oblivious ← *having received oblivion*.
2 Pet 1:10	Διὸ μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε·	Therefore, brothers, be eager rather to make your calling and election steadfast. For if you do these *things*, you will certainly never stumble.	if: conditional use of the participle.
2 Pet 1:11	οὕτως γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ χριστοῦ.	For this *is how* the way into the age-abiding kingdom of our Lord and saviour Jesus Christ will be richly supplied to you.	this *is how* ← *thus*.
2 Pet 1:12	Διὸ οὐκ ἀμελήσω {RP P1904: ἀεὶ ὑμᾶς} [TR: ὑμᾶς ἀεὶ] ὑπομιμνήσκειν περὶ τούτων, καίπερ εἰδότας, καὶ ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ.	This *is* why I will not be negligent in always reminding you about these *things*, although you know *them* and *have been* confirmed in the present truth.	ἀεὶ ὑμᾶς, *always + you*, RP P1904 F1859=9/12 vs. ὑμᾶς ἀεὶ, *you + always*, TR F1859=3/12 (Scrivener's ack). This *is* why ← *On account of which*.
2 Pet 1:13	Δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει·	And I consider *it* a righteous *matter*, as long as I am in this tent, to rouse you in reminding *you*,	tent: i.e. *mortal body*.
2 Pet 1:14	εἰδὼς ὅτι ταχινή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ κύριος ἡμῶν Ἰησοῦς χριστὸς ἐδήλωσέν μοι.	knowing that I shall imminently be divesting myself of my tent, as indeed our Lord Jesus Christ has shown me.	I shall imminently be divesting myself of my tent ← *the disposal of my tent is imminent*.
2 Pet 1:15	Σπουδάσω δὲ καὶ ἑκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον τὴν τούτων μνήμην ποιεῖσθαι.	And I will also be eager to always have you making remembrance of these *things* after my departure.	departure ← *exodus*.
2 Pet 1:16	Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος.	For we have not made known to you the power and coming of our Lord Jesus Christ by following sophisticated fables, but *as* having been eye-witnesses of his majesty.	by following ← *having followed*. See Matt 23:20. Gerundial use of the participle. having been ← *having become*. his ← *of that (one)*.
2 Pet 1:17	Λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιᾶσδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδόκησα·	For he received honour and glory from God *the* father when an utterance was delivered to him, such as *is* from magnificent glory, *saying*, "This is my beloved son, with whom I am very pleased",	from ← *by*. The quote ("This is my beloved son ... ") is in the gospels at Matt 3:17, Matt 17:5, Mark 9:7, Luke 9:35.
2 Pet 1:18	καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν, σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ.	and we heard this utterance transmitted from heaven when we were with him on the holy mountain.	on ← *in*, but not as strong as *inside*.

2 Pet 1:19	Καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε προσέχοντες, ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ, καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν·	Yet we have *the* more steadfast prophetic word whereby you do well if you heed *it*, like a lamp shining in a drab place until *the* day dawns and *the* light-bearer rises in your hearts,	more steadfast: because the written word is more durable and complete than Peter's recollection of the events, and it remains first-hand information in our day. if: conditional use of the participle. light-bearer: AV differs somewhat *(day star)*.
2 Pet 1:20	τοῦτο πρῶτον γινώσκοντες, ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται.	knowing this first *of all*, that no prophecy of scripture comes about as a private deed.	as a private deed ← *of a private releasing, of its own discharge* (e.g. of a financial obligation [MM]). Perhaps *by issuing itself*.
2 Pet 1:21	Οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτὲ προφητεία, ἀλλ' ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν {RP P1904 S1894: - } [S1550 E1624: οἱ] ἅγιοι θεοῦ ἄνθρωποι.	For prophecy was never produced by *the* will of man, but *when* {RP P1904 S1894: - } [S1550 E1624: the] holy men of God spoke *as they were* borne along by holy spirit.	οἱ, *the (holy men)*: absent in RP P1904 S1894 F1859=11/12 vs. present in S1550 E1624 F1859=1/12 (Scrivener's a).
2 Pet 2:1	Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἱρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν.	But there were also false prophets among the people, *just* as there will also be false teachers among you, who will surreptitiously introduce destructive heresies, also denying the master who bought them, bringing swift destruction on themselves.	were ← *became, came about*. This is balanced by the ordinary verb *to be* in the next clause. destructive heresies ← *heresies of destruction*, a Hebraic genitive. them: we take this as referring to *the people*, rather than *the false prophets*.
2 Pet 2:2	Καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς {RP P1904: ἀσελγείαις} [TR: ἀπωλείαις], δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται.	And many will follow their {RP P1904: debaucheries} [TR: destructive ways], on account of whom the way of the truth will be blasphemed.	ἀσελγείαις, *licentiousnesses, debaucheries*, RP P1904 F1859=12/12 vs. ἀπωλείαις, *destructivenesses*, TR F1859=0/12. AV differs textually.
2 Pet 2:3	Καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται· οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ {RP P1904: νυστάξει} [TR: νυστάζει].	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 {RP P1904: will} [TR: does] not slumber.	νυστάξει, *will not slumber*, RP P1904 F1859=7/13 (Scrivener's hjklmo) vs. νυστάζει, *does not slumber*, TR F1859=6/13 (Scrivener's abcdfg). Doubting Scrivener's alphabetic sequences, we read ξ in abcefg(?)hjklmo, and ζ in dp(?). greed or *fraudulence*. See 1 Cor 5:10.
2 Pet 2:4	Εἰ γὰρ ὁ θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν {RP P1904: τηρουμένους} [TR: τετηρημένους]·	For if God did not spare angels who sinned but consigned *them* to Tartarus in chains of underworld gloom under guard, and he delivered *them* to judgment,	τηρουμένους, *being guarded / reserved*, RP P1904 F1859=12/13 vs. τετηρημένους, *having been guarded / reserved*, TR F1859=1/13 (Scrivener's b). if: the apodosis to this clause starts in verse 9. This necessitates retaining a long sentence. delivered: AV differs somewhat, associating the word with *into chains*.

2 Pet 2:5	καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, {RP-text P1904: ἀλλὰ} [RP-marg TR: ἀλλ'] ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας·	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 of *the* ungodly,	ἀλλὰ, *but* (unapocopated), RP-text P1904 F1859=3/13 (Scrivener's gjl) vs. ἀλλ', *but* (apocopated), RP-marg TR F1859=10/13 (Scrivener's abcdfhkmno). A disparity with RP-text, R=4:11. Noah *in a company of* eight ← *Noah (as) eighth*. preacher: or *herald*.
2 Pet 2:6	καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας καταστροφῇ κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικώς·	and as he reduced *the* cities of Sodom and Gomorrah to ashes, he condemned *them* with a downfall, making an example for *those who* intend to be ungodly,	downfall ← *overturning*, also used classically and in the secular papyri of *death*. making ← *having set*. See Matt 23:20, though here a perfect participle.
2 Pet 2:7	καὶ δίκαιον Λώτ, καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς, ἐρρύσατο·	and he delivered righteous Lot *who was* worn down by the behaviour of those unprincipled *individuals* in *their* debauchery,	those ← *the*.
2 Pet 2:8	βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος, ἐγκατοικῶν ἐν αὐτοῖς, ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν·	for he *who was* righteous, dwelling among them, at the sight and sound *of them* tortured *his* righteous mind day after day at *their* lawless deeds –	tortured *his* righteous mind ← *tortured a righteous soul*, perhaps meaning *allowed himself to feel the full affront to his moral sense*. The tenor is more active on Lot's part than *was tortured*.
2 Pet 2:9	οἶδεν κύριος εὐσεβεῖς ἐκ {RP P1904 S1550 E1624: πειρασμοῦ} [S1894: πειρασμῶν] ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν·	*if so – then the* Lord knows how to deliver *the* godly from {RP P1904 S1550 E1624: temptation} [S1894: temptations], and to guard *the* unrighteous up to *the* day of judgment to be punished,	πειρασμοῦ, *temptation*, RP P1904 S1550 E1624 F1859=10/13 vs. πειρασμῶν, *temptations*, S1894 F1859=3/13 (Scrivener's ahm). *if so*: resuming from verse 4. to be punished ← *being punished*. Perhaps standing for a classical future participle of purpose. See Matt 20:20.
2 Pet 2:10	μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μιασμοῦ πορευομένους, καὶ κυριότητος καταφρονοῦντας. Τολμηταί, αὐθάδεις, δόξας οὐ τρέμουσιν βλασφημοῦντες·	and especially those walking after *the* flesh with depraved desires, also despising lordship. Daring *they are*, presumptuous, not afraid to blaspheme *those in* glory,	with depraved desires ← *in desire of defilement*. *those in* glory ← *glories, glorifications*. [MG] interprets as *the good angels*. Angels good and fallen are a theme in this chapter, the progeny of the fallen ones being ↴
2 Pet 2:11	ὅπου ἄγγελοι, ἰσχύϊ καὶ δυνάμει μείζονες ὄντες, οὐ φέρουσιν κατ' αὐτῶν παρὰ κυρίῳ βλάσφημον κρίσιν.	where angels, being greater in strength and power, do not pronounce a defamatory judgment against them before *the* Lord.	↳ the Nephilim of Num 13:33 and Gen 6:4 (note Noah in 2 Pet 2:5). Compare Jude 1:6.
2 Pet 2:12	Οὗτοι δέ, ὡς ἄλογα ζῷα φυσικὰ {RP P1904 S1550 S1894: γεγενημένα} [E1624: γεγεννημένα] εἰς ἅλωσιν καὶ φθοράν, ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καταφθαρήσονται,	But these, like unreasoning animals in the order of nature, {RP P1904 S1550 S1894: born} [E1624: begotten] to capture and to corrupt, who blaspheme against those they do not understand, will be utterly destroyed in their *own* corruption,	γεγενημένα, *born*, RP P1904 S1550 S1894 F1859=11/13 vs. γεγεννημένα, *begotten*, E1624 F1859=2/13 (Scrivener's am). in the order of nature ← *natural*, implying being bound to the physical universe, in contrast to the angelic realm proper. to capture and to corrupt ← *for capture and corruption*. We ↴

2 Pet 2:13	κομιούμενοι μισθὸν ἀδικίας, ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν, σπίλοι καὶ μῶμοι, ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν συνευωχούμενοι ὑμῖν,	*who* will receive *the* wages of iniquity in full, since they consider running riot in *the* daytime a pleasure. *They are* stains and blemishes, revelling in their deceits as they feast with you,	ι, interpret this as something active; AV differs *(to be taken and destroyed)*, passive. in full: κομίζομαι can mean *to receive in full*. since: causal use of the participle.
2 Pet 2:14	ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος καὶ ἀκαταπαύστους ἁμαρτίας, δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην {RP P1904: πλεονεξίας} [TR: πλεονεξίαις] ἔχοντες, κατάρας τέκνα·	having eyes full of an adulteress and *being* unceasing in sin, enticing unstable people, having a heart practised in fraud, cursed children;	πλεονεξίας, *greed / fraud* (accusative of respect, or possibly genitive as with verbs of filling), RP P1904 F1859=9/13 vs. πλεονεξίαις, *in greeds*, TR F1859=4/13 (Scrivener's abfj). people ← *souls*. in fraud: or *in covetousness, greed*. See 1 Cor 5:10. cursed children ← *children of a curse*.
2 Pet 2:15	καταλιπόντες {RP P1904: - } [TR: τὴν] εὐθεῖαν ὁδὸν ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βοσόρ, ὃς μισθὸν ἀδικίας ἠγάπησεν,	abandoning {RP P1904: *the*} [TR: the] straight way, they have gone astray, following the way of Balaam the *son* of Beor, who loved *the* wages of iniquity,	τὴν, *the (straight way)*: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. Beor: Greek, *Bosor*, σ transliterating ע.
2 Pet 2:16	ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας· ὑποζύγιον ἄφωνον, ἐν ἀνθρώπου φωνῇ φθεγξάμενον, ἐκώλυσεν τὴν τοῦ προφήτου παραφρονίαν.	and *who* suffered *the* conviction of his own transgression, when a mute beast of burden, speaking with a human voice, thwarted the deranged intention of the prophet.	speaking ← *having spoken*. See Matt 23:20. deranged intention ← *derangement*.
2 Pet 2:17	Οὗτοί εἰσιν πηγαὶ ἄνυδροι, νεφέλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.	These *individuals* are sources without water, clouds driven by a tempest, for whom the underworld gloom of darkness throughout *the* age is reserved.	
2 Pet 2:18	Ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι, δελεάζουσιν ἐν ἐπιθυμίαις σαρκός, {RP P1904 S1550: - } [E1624 S1894: ἐν] ἀσελγείαις, τοὺς ὄντως ἀποφυγόντας τοὺς ἐν πλάνῃ ἀναστρεφομένους,	For they speak bombastically vain *words as* they entice – with lusts of *the* flesh {RP P1904 S1550: *and*} [E1624 S1894: with] debaucheries – those *who* actually had fled from those *who* conduct themselves in error.	ἐν, *in, by, with (debauchery)* (strengthening the dative of instrument): absent in RP P1904 S1550 F1859=9/13 (incl. c*(tacite)*) vs. present in E1624 S1894 F1859=4/13 (Scrivener's adho). bombastically vain *words* ← *immoderate (things) of vanity*.
2 Pet 2:19	ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γάρ τις ἥττηται, τούτῳ καὶ δεδούλωται.	While they promise them freedom, they themselves are servants of corruption. For one is brought into slavery by anyone to whom one yields.	is ← *has been*. anyone ← *this (one)*. yields ← *has yielded* or *has been defeated*.
2 Pet 2:20	Εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου καὶ σωτῆρος Ἰησοῦ χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες ἡττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων.	For if having fled the defilements of the world in acknowledgment of the Lord and saviour Jesus Christ, they again become entangled by these *things* and yield *to them*, their final *state* is then worse than *their* first *one*.	is then ← *has become*.

2 Pet 2:21	Κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης, ἢ ἐπιγνοῦσιν ἐπιστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἁγίας ἐντολῆς.	For it would have been better for them not to have acknowledged the way of righteousness than for them having acknowledged *it* to turn aside from the holy commandment handed down to them.	
2 Pet 2:22	Συμβέβηκεν δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας, Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα, καὶ ὗς λουσαμένη εἰς κύλισμα βορβόρου.	And the *enactment* of the true proverb has happened to them: **a dog *which has* returned to its own vomit**, and a washed sow to wallowing in *the* mud.	**Prov 26:11**.
2 Pet 3:1	Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν,	Beloved, I am writing this second *of my* epistles to you now, in which I am stirring your honest mind with a reminder,	second *of my* epistles ← *second epistle*. We introduce a plural here for the sake of the relative pronoun which follows (αἷς). now ← *already*. which: plural, so referring to both epistles.
2 Pet 3:2	μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων {RP P1904: ὑμῶν} [TR: ἡμῶν] ἐντολῆς τοῦ κυρίου καὶ σωτῆρος·	to remember the words spoken before by the holy prophets, and {RP P1904: your} [TR: our] apostolic command from the Lord and saviour,	ὑμῶν, *your*, RP P1904 F1859=10/13 vs. ἡμῶν, *our*, TR F1859=3/13 (Scrivener's ajk). Objective and subjective genitive respectively. AV differs textually. apostolic ← *of the apostles*. from ← *of*.
2 Pet 3:3	τοῦτο πρῶτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ' {RP TR: ἐσχάτου} [P1904: ἐσχάτων] τῶν ἡμερῶν ἐμπαῖκται, κατὰ τὰς ἰδίας {RP P1904: ἐπιθυμίας αὐτῶν} [TR: αὐτῶν ἐπιθυμίας] πορευόμενοι,	knowing this first *of all*, that in *the* latter days scoffers will come walking after their own desires,	ἐσχάτου, *last* (singular), RP TR F1859=8/13 vs. ἐσχάτων, *last* (plural), P1904 F1859=5/13 (Scrivener's adhkl). ἐπιθυμίας αὐτῶν, *desires + their*, RP P1904 F1859=12/14 vs. αὐτῶν ἐπιθυμίας, *their + desires*, TR F1859=2/14 (Scrivener's am**).
2 Pet 3:4	καὶ λέγοντες, Ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; Ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτίσεως.	and saying, "Where is the promise of his coming? For since the fathers fell asleep, everything has been continuing this way from *the* beginning of creation."	
2 Pet 3:5	Λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι οὐρανοὶ ἦσαν ἔκπαλαι, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα, τῷ τοῦ θεοῦ λόγῳ,	For they willingly ignore *the fact* that *the* heavens have been in existence from long ago, and land *came* out of water and through water, and it holds together by the word of God,	Punctuation: we, with P1904 have changed the word association slightly by moving the comma. Under RP TBS-TR AV punctuation, we would read *and land came out of water, and it holds together through water, by the word of God*. So AV differs.
2 Pet 3:6	δι' ὧν ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο·	by which *means* the world of that time was flooded with water and perished.	by which *means*: the relative pronoun is plural.
2 Pet 3:7	οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ {RP P1904 E1624 S1894: τῷ} [S1550: -] {RP P1904 S1550: αὐτοῦ} [E1624 S1894: αυτῷ] λόγῳ τεθησαυρισμένοι εἰσίν, πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.	But the present heavens and earth, by {RP P1904 S1550: his} [E1624 S1894: the same] word, are kept in store, reserved to fire until *the* day of judgment and destruction of the ungodly men.	τῷ, (definite article, part of the construction for *same*): present in RP P1904 E1624 S1894 F1859=13/13 vs. absent in S1550 F1859=0/13. αὐτοῦ, *his*, RP P1904 F1859=13/14 vs. αυτῷ, *the same*, TR F1859=1/14 (Scrivener's a*). AV differs textually.

2 Pet 3:8	Ἓν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα παρὰ κυρίῳ ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία.	Let not one of you fail to notice this one *fact*, beloved, that one day with *the* Lord *is* as **a thousand years, and a thousand years *are* as one day**.	An allusion to **Ps 90:4**.
2 Pet 3:9	Οὐ βραδύνει ὁ κύριος τῆς ἐπαγγελίας, ὥς τινες {RP TR: βραδυτῆτα} [P1904: βραδύτητα] ἡγοῦνται· ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς, μὴ βουλόμενός τινας ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.	The Lord will not delay with the promise, as some consider delay, but he is longsuffering towards us, not wishing that any should perish, but that all should come to repentance.	βραδυτῆτα, *slowness, delay*, RP TR vs. βραδύτητα, *slowness, delay*, P1904. Scrivener in F1859 does not give accentuation variations. [LS] agrees with RP. Most (all?) other nouns of this type are recessive – (compare εὐθύτητος Heb 1:8, πραότης Gal 5:23). will not delay: re-accenting βραδύνει, *does not delay*, to βραδυνεῖ. An accentuation divergence from RP P1904 TBS-TR. come to: other meanings of this verb are *yield to, make way for, advance to*.
2 Pet 3:10	Ἥξει δὲ ἡ ἡμέρα κυρίου ὡς κλέπτης ἐν νυκτί, ἐν ᾗ {RP TR: οἱ} [P1904: -] οὐρανοὶ ῥοιζηδὸν παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται.	For the day of *the* Lord will come as a thief in *the* night, on which {RP TR: the} [P1904: *the*] 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.	οἱ, *the (heavens)*: present in RP TR F1859=6/13 (Scrivener's bcfgno) vs. absent in P1904 F1859=7/13 (Scrivener's adhjklm). A weak disparity with RP, R=7:8, all the weaker with the weaker manuscripts against the side of RP (hm weak?). the day of *the* Lord: see Rev 1:10.
2 Pet 3:11	Τούτων οὖν πάντων λυομένων, ποταποὺς δεῖ ὑπάρχειν ὑμᾶς ἐν ἁγίαις ἀναστροφαῖς καὶ εὐσεβείαις,	Seeing that all these *things are to be* dissolved, then, what kind of *people* should you be in holy conduct and godliness,	
2 Pet 3:12	προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται, καὶ στοιχεῖα καυσούμενα τήκεται;	awaiting and eagerly seeking the coming of the day of God by *means of* which *the* heavens will be set on fire and dissolved and *the* elements *will* be burnt and melt?	which: the antecedent is *day* (feminine). dissolved ... burnt: these present tense forms obtain a future time reference from the corresponding main verb.
2 Pet 3:13	Καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ.	But we await **new heavens and a new earth**, according to his promise, *places* in which righteousness dwells.	**Isa 65:17, Isa 66:22**. See also Rev 21:1. which: the antecedent is *new heavens and a new earth* (which we bring out by supplying the word *places*).
2 Pet 3:14	Διό, ἀγαπητοί, ταῦτα προσδοκῶντες, σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὑρεθῆναι ἐν εἰρήνῃ.	Therefore, beloved, while waiting for these *things*, be zealous to be found without spot and without blemish by him in peace.	
2 Pet 3:15	Καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἡγεῖσθε, καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν αὐτῷ δοθεῖσαν σοφίαν ἔγραψεν ὑμῖν·	And consider our Lord's longsuffering *as* salvation, as our beloved brother Paul also wrote to you according to the wisdom given to him,	

2 Pet 3:16	ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, λαλῶν ἐν αὐταῖς περὶ τούτων· ἐν οἷς ἔστιν δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν, ὡς καὶ τὰς λοιπὰς γραφάς, πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν.	as indeed in all *his* epistles, in which he speaks about these *matters*, *matters* in which there are some *things that are* difficult to understand which unlearned and unstable *individuals* pervert, as *they* also *do with* other scriptures, to their own destruction.	which: the antecedent is the neuter plural τούτων, so not the feminine *epistles*. We bring this out by supplying the word *matters* again. destruction: or *loss*. In view of the references to fallen angels, we regard the former meaning, *destruction*, as more probable here.
2 Pet 3:17	Ὑμεῖς οὖν, ἀγαπητοί, προγινώσκοντες φυλάσσεσθε, ἵνα μή, τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες, ἐκπέσητε τοῦ ἰδίου στηριγμοῦ.	You, therefore, beloved, knowing *these things* beforehand, be on your guard that you are not led away likewise by the error of the unprincipled, and you fall away from your own steadfast ground.	led away likewise ← *jointly led away* or, [LS], *accommodate oneself to*.
2 Pet 3:18	Αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ χριστοῦ. Αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. Ἀμήν.	But grow in grace and knowledge of our Lord and saviour Jesus Christ. To him *be* glory both now and throughout *the* age-abiding day. Amen.	age-abiding day ← *day of the age*.
1 John 1:1	Ὃ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς.	*That* which was from *the* beginning, *that* which we have heard, *that* which we have seen with our eyes, *that* which we beheld and *which* our hands felt, concerning the word of life	
1 John 1:2	Καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἑωράκαμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον, ἥτις ἦν πρὸς τὸν πατέρα, καὶ ἐφανερώθη ἡμῖν.	– for the life was made manifest, and we have seen and we testify and proclaim the age-abiding life to you which was with the father and was made manifest to us –	for: causal use of καί.
1 John 1:3	Ὃ ἑωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν· καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ·	*that* which we have seen and heard we proclaim to you, so that you too may have fellowship with us. Moreover our fellowship *is* with the father and with his son Jesus Christ.	
1 John 1:4	καὶ ταῦτα γράφομεν ὑμῖν, ἵνα ἡ χαρὰ {RP-text P1904 S1550: ἡμῶν} [RP-marg E1624 S1894: ὑμῶν] ᾖ πεπληρωμένη.	And we write these *things* to you in order that {RP-text P1904 S1550: our} [RP-marg E1624 S1894: your] joy may be complete.	ἡμῶν, *our*, RP-text P1904 S1550 F1859=9/13 vs. ὑμῶν, *your*, RP-marg E1624 S1894 F1859=4/13 (Scrivener's acdj). complete ← *completed, filled*.
1 John 1:5	Καὶ {RP: ἔστιν αὕτη} [P1904 TR: αὕτη ἐστιν] ἡ {RP S1894: ἀγγελία} [P1904 S1550 E1624: ἐπαγγελία] ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστίν, καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.	And this is the {RP S1894: message} [P1904 S1550 E1624: promise] which we have heard from him and report back to you, that God is light, and in him is no darkness at all.	ἔστιν αὕτη, *is + this*, RP F1859=9/13 vs. αὕτη ἐστιν, *this + is*, P1904 TR F1859=4/13 (Scrivener's bdjo). ἀγγελία, *message*, RP S1894 F1859=9/13 vs. ἐπαγγελία, *promise*, P1904 S1550 E1624 F1859=4/13 (Scrivener's abmo).
1 John 1:6	Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν·	If we say that we have fellowship with him but we walk in darkness, we are lying and not reflecting the truth.	reflecting ← *doing, representing* [LS] section A.I.3.
1 John 1:7	ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός ἐστιν ἐν τῷ φωτί, κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ χριστοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.	But if we walk in the light, as he himself is in the light, we have fellowship with each other, and the blood of Jesus Christ his son cleanses us from all sin.	

1 John 1:8	Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν.	If we say that we do not have sin, we deceive ourselves, and the truth is not in us.	deceive ourselves ← *lead ourselves astray*.
1 John 1:9	Ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας, καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας.	If we confess our sins, he is faithful and just in forgiving us *our* sins and in cleansing us from all unrighteousness.	
1 John 1:10	Ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτόν, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.	If we say that we have not sinned, we make him a liar, and his word is not in us.	
1 John 2:1	Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἁμάρτητε. Καὶ ἐάν τις ἁμάρτῃ, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν χριστὸν δίκαιον·	My little children, I write these *things* to you so that you do not sin. But if anyone does sin, we have an advocate with the father, Jesus Christ *the* righteous.	advocate: same as *comforter* in John 14:16, John 14:26, John 15:26, John 16:7.
1 John 2:2	καὶ αὐτὸς ἱλασμός ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν· οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.	And he is a propitiation for our sins, and not only for ours, but also for *those of* the whole world.	
1 John 2:3	Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.	And by this we know that we have come to know him: if we keep his commandments.	
1 John 2:4	Ὁ λέγων, Ἔγνωκα αὐτόν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν·	He *who* says, "I have come to know him", but *who does* not keep his commandments, is a liar, and the truth is not in him.	him ← *this (man)*.
1 John 2:5	ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται. Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμέν·	But *as for* whoever keeps his word, truly the love of God is perfected in him. By this *means* we know that we are in him.	is perfected ← *has been perfected*. him ← *this (man)*.
1 John 2:6	ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει, καθὼς ἐκεῖνος περιεπάτησεν, καὶ αὐτὸς οὕτως περιπατεῖν.	He *who* says that he remains in him has a debt, as he walked, so to walk himself too.	he ← *that (man)*.
1 John 2:7	Ἀδελφοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιάν, ἣν εἴχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιά ἐστιν ὁ λόγος ὃν ἠκούσατε ἀπ' ἀρχῆς.	Brothers, *it is* not a new commandment *which* I am writing to you, but an old commandment which you have had from *the* beginning. The old commandment is the word which you have heard from *the* beginning.	commandment: especially in the next verse, the word seems to mean *order of things*, as commanded by God. In the papyri, also *ordinance* [MM].
1 John 2:8	Πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὅ ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν· ὅτι ἡ σκοτία παράγεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει.	*There* again, I am writing a new commandment to you – *that* which is true in him and in you – that darkness is passing away and *that* the true light is already shining.	
1 John 2:9	Ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι.	He *who* says that he is in the light but hates his brother is still in darkness.	still ← *up to now*.
1 John 2:10	Ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν.	He *who* loves his brother remains in the light, and there is no offensiveness in him.	brother: perhaps in the sense of **Jer 31:34**. See 1 John 2:20, 1 John 2:27.
1 John 2:11	Ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστίν, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς αὐτοῦ.	He *who* hates his brother is in darkness, and he walks in darkness, and he does not know where he is going, because the darkness has blinded his eyes.	

1 John 2:12	Γράφω ὑμῖν, τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.	Little children, I am writing to you because your sins have been forgiven for his name's sake.	
1 John 2:13	Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν. {RP TR: Γράφω} [P1904: Ἔγραψα] ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν πατέρα.	Fathers, I am writing to you because you have come to know him *who is* from *the* beginning. Young men, I am writing to you because you have overcome the evil *one*. Children, {RP TR: I am writing} [P1904: I have written] to you because you have come to know the father.	γράφω, *I write*, RP TR F1859=10/13 vs. ἔγραψα, *I wrote*, P1904 F1859=3/13 (Scrivener's ajo).
1 John 2:14	Ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί ἐστε, καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει, καὶ νενικήκατε τὸν πονηρόν.	Fathers, I have written to you because you have come to know him *who is* from *the* beginning. Young men, I have written to you because you are strong, and the word of God remains in you, and you have overcome the evil *one*.	
1 John 2:15	Μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. Ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ.	Do not love the world or the *things that are* in the world. If anyone loves the world, the love of the father is not in him,	
1 John 2:16	Ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκός, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρός, ἀλλ' ἐκ τοῦ κόσμου ἐστίν.	because everything that *is* in the world – carnal appetite and the longing of the eyes and the pretension of life – is not from the father, but is from the world.	carnal appetite and the longing of the eyes ← *the desire of the flesh and the desire of the eyes*. from *(2x)* ← *out of*, denoting origin. See 1 John 2:29 for some references to ancestral origin.
1 John 2:17	Καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.	And the world is passing away, as *is* desire for it. But he *who* does the will of God remains throughout the age.	desire for it: objective genitive, or, but much less likely, *its desire*, subjective – the world is personified in John 15:19.
1 John 2:18	Παιδία, ἐσχάτη ὥρα ἐστίν· καὶ καθὼς ἠκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν.	Children, it is *the* last hour, and *just* as you have heard that the antichrist is coming, so now many antichrists have come – by which we know that it is *the* last hour.	
1 John 2:19	Ἐξ ἡμῶν ἐξῆλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενήκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν.	They came out of us, but they did not *stem* from us, for if they did *stem* from us, they would have remained with us, but *this happened* so that they should be made manifest: that not all *stem* from us.	did not *stem* from ... did *stem* from ← *were (not) out of*. See 1 John 2:29.
1 John 2:20	Καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα.	But you have an anointing from the holy *one*, and you know all *things*.	you know all *things*: reminiscent of **Jer 31:33**, so connected with the new covenant, which operates on the house of Israel and the house of Judah (Jer 31:31). See also 1 John 2:27.
1 John 2:21	Οὐκ ἔγραψα ὑμῖν, ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν.	I have not written to you because you do not know the truth, but because you do know it, and that no lie stems from the truth.	stems from ← *is out of*. See 1 John 2:29.
1 John 2:22	Τίς ἐστιν ὁ ψεύστης, εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ χριστός; Οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν.	Who is a liar but he *who* denies that Jesus is the Christ? This is an antichrist: one *who* denies the father and the son.	a liar ← *the liar*. See Gen 22:9. an antichrist ← *the antichrist*, apparently generalizing a category, as the article and participle do in verses 4, 6, 9, 10 and 11. But see Gen 22:9.

1 John 2:23	Πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει {RP P1904 S1550 E1624: - } [S1894: · ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει].	No-one who denies the son has the father either. {RP P1904 S1550 E1624: - } [S1894: He *who* confesses the son also has the father.]	ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει, *he who confesses the son also has the father*: absent in RP P1904 S1550 E1624 F1859=11/14 (Scrivener's b*cdfghklmno) vs. present in S1894 F1859=3/14 (Scrivener's ab**j). AV differs textually, but italicized.
1 John 2:24	Ὑμεῖς οὖν ὃ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω. Ἐὰν ἐν ὑμῖν μείνῃ ὃ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε.	*As for* you, therefore, let what you have heard from *the* beginning remain in you. If *that* which you have heard from *the* beginning remains in you, then you will remain in the son and in the father.	then: translating καὶ, introducing the apodosis of a conditional sentence, a Hebraism.
1 John 2:25	Καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.	And this is the promise which he made to us: age-abiding life.	
1 John 2:26	Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς.	I have written these *things* to you concerning those *who* mislead you.	
1 John 2:27	Καὶ ὑμεῖς, τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ ἐν ὑμῖν μένει, καὶ οὐ χρείαν ἔχετε ἵνα τις διδάσκῃ ὑμᾶς· ἀλλ' ὡς τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστιν, καὶ οὐκ ἔστιν ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μενεῖτε ἐν αὐτῷ.	And *as for* you, the anointing which you received from him remains in you, and you have no need for anyone to teach you, but as the same anointing teaches you about all *things*, and is true, and is not a lie, so *just* as it has taught you, you will remain in him.	you have no need for anyone to teach you: another reference to the new covenant, **Jer 31:34**. = in him: or *in it*.
1 John 2:28	Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ· ἵνα ὅταν φανερωθῇ, ἔχωμεν παρρησίαν, καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.	And now, little children, remain in him, so that when he is made manifest we may have confidence and not shrink from him in shame at his coming.	
1 John 2:29	Ἐὰν εἰδῆτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.	If you know that he is righteous, you know that everyone who does what *is* right has been begotten by him.	by ← *out of*, showing the use of ἐκ, ἐξ for genetic and ancestral origin, as in Matt 1:3, Matt 1:5, Matt 1:6, Matt 1:16, Luke 1:5, Luke 1:27, Luke 2:36, Phil 3:5, 1 John 2:29, and, we suggest, John 8:44. From 1 John 3:8, it would appear that the antichrists of 1 John 2:18-19 stem from the devil, as are those spoken to by Christ in John 8:44. Compare the fallen spirits / angels of 1 Pet 3:20, 2 Pet 2:10, 1 John 4:1, Jude 1:6.
1 John 3:1	Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα θεοῦ κληθῶμεν. Διὰ τοῦτο ὁ κόσμος οὐ γινώσκει {RP P1904: ὑμᾶς} [TR: ἡμᾶς], ὅτι οὐκ ἔγνω αὐτόν.	See what great love the father has given us in that we should be called children of God. This *is* why the world does not know {RP P1904: you} [TR: us]: because it did not know him.	ὑμᾶς, *you*, RP P1904 F1859=8/14 (Scrivener's b*fgklmno) vs. ἡμᾶς, *us*, TR F1859=6/14 (Scrivener's ab**cdhj). AV differs textually. = what great: especially in exclamations, ποταπός carries the notion of greatness. Compare Mark 13:1. . This *is* why ← *On account of this*.
1 John 3:2	Ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμέν, καὶ οὔπω ἐφανερώθη τί ἐσόμεθα· οἴδαμεν δὲ ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὀψόμεθα αὐτὸν καθώς ἐστιν.	Beloved, we are now children of God, but it has not yet been made apparent what we shall be. But we do know that when he is made manifest, we shall be like him, because we will see him as he is.	when ← *if*, but *when* also in John 12:32 (*when I am lifted up*). Apparently John's peculiar idiom.

1 John 3:3	Καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἁγνίζει ἑαυτόν, καθὼς ἐκεῖνος ἁγνός ἐστιν.	And everyone who puts this hope in him purifies himself, as he *(the aforementioned)* is pure.	puts ← *has*. This makes it clear that the subsequent pronoun *him* is not reflexive (see note below). him: the reference is to God (previous verse), or Christ (as in verse 5, though not named), as we have the definite pronoun, not the reflexive one. he *(the aforementioned)* ← *that (man), the former*.
1 John 3:4	Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία.	Everyone who commits sin also commits lawlessness – indeed sin is lawlessness.	
1 John 3:5	Καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἡμῶν ἄρῃ· καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστιν.	And you know that he was made manifest in order to take away our sins, and there is no sin in him.	he ← *that (man)*.
1 John 3:6	Πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐχ ἑώρακεν αὐτόν, οὐδὲ ἔγνωκεν αὐτόν.	No-one who remains in him sins. No-one who sins has seen him or has come to know him.	The apparent contradiction to 1 John 1:8 is resolved if we take the new covenant (see Jer 31:31-34, alluded to in this epistle at 1 John 2:20, 1 John 2:27) as a turning point where sinlessness comes in. Also in 1 Pet 1:8 the believers still do not know him, nor do they see him (yet they have faith), which puts them at odds with ↴
1 John 3:7	Τεκνία, μηδεὶς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστιν, καθὼς ἐκεῖνος δίκαιός ἐστιν·	Little children, let no-one lead you astray. He *who* does what *is* right is righteous, as he is righteous.	↳ the present verse. That changes when the new covenant operates on the house of Israel and the house of Judah, which, although described here, is still future. he ← *that (one), the former*.
1 John 3:8	ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. Εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.	He *who* commits sin stems from the devil, because the devil has been sinning from *the* beginning. The son of God was made manifest for this *reason*: to undo the works of the devil.	stems from ← *is out of*. See 1 John 2:29.
1 John 3:9	Πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται.	No-one who *has been* begotten by God commits sin, because his seed remains in him. And he cannot sin, because he has been begotten by God.	by *(2x)* ← *out of*. See 1 John 2:29.
1 John 3:10	Ἐν τούτῳ φανερά ἐστιν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ.	By this *criterion* the children of God and the children of the devil are manifest: everyone who *does* not do *what is* right does not stem from God, including him *who does* not love his brother.	does not stem from ← *is not out of*. See 1 John 2:29.
1 John 3:11	Ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους·	For this is the message which you have heard from *the* beginning, that we should love one another,	
1 John 3:12	οὐ καθὼς Κάϊν ἐκ τοῦ πονηροῦ ἦν, καὶ ἔσφαξεν τὸν ἀδελφὸν αὐτοῦ. Καὶ χάριν τίνος ἔσφαξεν αὐτόν; Ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια.	not as Cain, stemming from the wicked *one*, was, **who killed his brother**. And for what reason did he kill him? Because his works were evil, but those of his brother *were* good.	The event is described in **Gen 4:8**. stemming from ← *out of*. See 1 John 2:29. killed ... kill ← *slaughtered ... slaughter*.
1 John 3:13	Μὴ θαυμάζετε, ἀδελφοί μου, εἰ μισεῖ ὑμᾶς ὁ κόσμος·	Do not be astonished, my brothers, if the world hates you.	

1 John 3:14	ἡμεῖς οἴδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς. Ὁ μὴ ἀγαπῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ.	We know that we have passed from death to life, because we love the brothers. He *who does* not love *his* brother remains in death.	
1 John 3:15	Πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστίν· καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν {RP P1904: ἑαυτῷ} [TR: αὐτῷ] μένουσαν.	Everyone who hates his brother is a murderer, and you know that no murderer has age-abiding life remaining in him.	ἑαυτῷ, *(in) himself*, RP P1904 F1859=11/13 vs. αὐτῷ, *(in) him*, TR F1859=2/13 (Scrivener's cm).
1 John 3:16	Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην {RP P1904 S1550 E1624: - } [S1894: τοῦ θεοῦ], ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθέναι.	By this we have come to know {RP P1904 S1550 E1624: love} [S1894: the love of God]: in that he laid down his life for our sakes. And we have a debt to lay down *our* lives for the sake of *our* brothers.	τοῦ θεοῦ, *of God*: absent in RP P1904 S1550 E1624 F1859=13/13 vs. present in S1894 F1859=0/13. As AV italicizes *of God*, a challenge to S1894, where the words should be absent. he ← *that (one)*. life ... lives ← *soul ... souls*. have a debt ← *owe*.
1 John 3:17	Ὃς δ' ἂν ἔχῃ τὸν βίον τοῦ κόσμου, καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρείαν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ;	And *as for* whoever makes a living in the world and sees his brother in need but shuts off his *feelings of* compassion for him – how *can* the love of God remain in him?	in the world ← *of the world*. for him ← *from him*.
1 John 3:18	Τεκνία μου, μὴ ἀγαπῶμεν λόγῳ μηδὲ {RP P1904: τῇ} [TR: -] γλώσσῃ, ἀλλ' {RP P1904: ἐν} [TR: -] ἔργῳ καὶ ἀληθείᾳ.	My little children, let us not love by *mere* word or by speech, but by deed and truth.	τῇ, *by* (strengthening the dative with *speech*): present in RP P1904 F1859=11/13 vs. absent in TR F1859=2/13 (Scrivener's dn). ἐν, *in, by* (strengthening the dative with *deed*): present in RP P1904 F1859=8/13 vs. absent in TR F1859=5/13 (Scrivener's cdfjn). speech ← *tongue*.
1 John 3:19	Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν,	And this *is* how we know that we stem from the truth, and that we will reassure our hearts in his presence:	this *is* how ← *in this*. stem from ← *are of*. See 1 John 2:29.
1 John 3:20	ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν, καὶ γινώσκει πάντα.	*by the fact* that if *our* heart condemns us, God is greater than our hearts and knows everything.	
1 John 3:21	Ἀγαπητοί, ἐὰν ἡ καρδία ἡμῶν μὴ καταγινώσκῃ ἡμῶν, παρρησίαν ἔχομεν πρὸς τὸν θεόν,	Beloved, if our heart does not condemn us, we have confidence in God,	
1 John 3:22	καὶ ὃ ἐὰν αἰτῶμεν, λαμβάνομεν παρ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν.	and whatever we ask, we receive from him because we keep his commandments and we do *things* pleasing in his sight.	
1 John 3:23	Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολήν {RP P1904: - } [TR: ἡμῖν].	And this is his commandment: that we believe in the name of his son Jesus Christ and love each other as he gave {RP P1904: - } [TR: us] commandment.	ἡμῖν, *to us*: absent in RP P1904 F1859=10/12 vs. present in TR F1859=2/12 (Scrivener's am).

1 John 3:24	Καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ. Καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν.	And he *who* keeps his commandments remains in him, and the latter *remains* in the former. And by this we know that he remains in us: by the spirit which he has given us.	the latter *remains* in the former ← *he in him*.
1 John 4:1	Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ θεοῦ ἐστίν· ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον.	Beloved, do not believe every spirit, but test the spirits *as to* whether they are from God, because many false prophets have gone out into the world.	from ← *out of*. See 1 John 2:29. This verse gives a clear connection between those fallen from a spiritual realm and false prophets. 1 John 3:8 refers to those who stem from the devil. The progeny of fallen spirits more generally are known as the Nephilim (Gen 6:4, Num 13:33).
1 John 4:2	Ἐν τούτῳ {RP: γινώσκεται} [P1904 TR: γινώσκετε] τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστίν·	This *is* how {RP: the spirit of God is known} [P1904 TR: you know the spirit of God]: every spirit which confesses that Jesus Christ has come in *the* flesh is from God,	γινώσκεται, *is known*, RP F1859=10/12 vs. γινώσκετε, *you know,* or *know!*, P1904 TR F1859=2/12 (Scrivener's al). The pronunciation of these two words became the same before or around the tenth century; see the Wikipedia entry on Medieval Greek. This *is* how ← *In this*. from ← *out of*. See 1 John 2:29.
1 John 4:3	καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ {RP: - } [P1904 TR: τὸν] Ἰησοῦν χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ θεοῦ οὐκ ἔστιν· καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.	whereas every spirit which does not confess that Jesus Christ has come in *the* flesh is not from God. And such is the *spirit* of antichrist which you have heard is coming and is already in the world now.	τὸν, *the (Jesus Christ)*: absent in RP F1859=6/12 (Scrivener's bcdghl) vs. present in P1904 TR F1859=6/12 (Scrivener's afjkmo). A weak disparity with RP, R=6:8. from ← *out of*. See 1 John 2:29.
1 John 4:4	Ὑμεῖς ἐκ τοῦ θεοῦ ἐστέ, τεκνία, καὶ νενικήκατε αὐτούς· ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ.	You, little children, stem from God, and you have overcome them, because he *who is* in you is greater than he *who is* in the world.	stem from ← *are out of*. See 1 John 2:29.
1 John 4:5	Αὐτοὶ ἐκ τοῦ κόσμου εἰσίν· διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν, καὶ ὁ κόσμος αὐτῶν ἀκούει.	They are of the world. That *is* why they speak from *the standpoint* of the world, and the world heeds them.	of ← *out of*. See 1 John 2:29. That *is* why ← *On account of this*.
1 John 4:6	Ἡμεῖς ἐκ τοῦ θεοῦ ἐσμέν· ὁ γινώσκων τὸν θεόν, ἀκούει ἡμῶν· ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ, οὐκ ἀκούει ἡμῶν. Ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.	We are of God. He *who* knows God heeds us. *He* who is not of God does not heed us. That *is* how we know the spirit of truth and the spirit of error.	of *(2x)* ← *out of*. See 1 John 2:29. That *is* how ← *Out of this*.
1 John 4:7	Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται, καὶ γινώσκει τὸν θεόν.	Beloved, we love each other, because the love is from God, and everyone who shows love has been begotten by God and knows God.	by ← *out of*. See 1 John 2:29.
1 John 4:8	Ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν· ὅτι ὁ θεὸς ἀγάπη ἐστίν.	He *who does* not show love has not come to know God, for God is love.	
1 John 4:9	Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ.	This *is* how the love of God was made manifest among us: in that God has sent his only-begotten son into the world in order that we should live through him.	This *is* how ← *In this*. among: or *in*.

1 John 4:10	Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν.	This *is* how love is *evident*: not in that we loved God, but that he loved us and sent his son *as* a propitiation for our sins.	This *is* how ← *In this*.
1 John 4:11	Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν.	Beloved, if God loved us like this, we in turn have a debt to love each other.	have a debt ← *owe*.
1 John 4:12	Θεὸν οὐδεὶς πώποτε τεθέαται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν.	No-one has seen God at any time. If we love each other, God remains in us, and his love has been brought to completion in us.	
1 John 4:13	Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν.	This *is* how we know that we remain in him and he in us: in that he has given us *a share* of his spirit.	This *is* how ← *In this*.
1 John 4:14	Καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτῆρα τοῦ κόσμου.	And we have seen and testify that the father has sent the son *as the* saviour of the world.	
1 John 4:15	Ὃς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ θεῷ.	*As for* whoever confesses that Jesus is the son of God, God remains in him, and he in God.	
1 John 4:16	Καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν. Ὁ θεὸς ἀγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ θεῷ μένει, καὶ ὁ θεὸς ἐν αὐτῷ {RP-text: μένει} [RP-marg P1904 TR: -].	And we have come to know and have believed the love which God has among us. God is love, and he *who* remains in love remains in God, and God {RP-text: remains} [RP-marg P1904 TR: -] in him.	μένει, *remains*: present in RP-text F1859=7/13 (Scrivener's b*fgjklm) vs. absent in RP-marg P1904 TR F1859=6/13 (Scrivener's ab**cdho). A weak disparity with RP-text, R=7:8. = among: or *in*.
1 John 4:17	Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστιν, καὶ ἡμεῖς ἐσμὲν ἐν τῷ κόσμῳ τούτῳ.	This *is* how love has been perfected with us: that we may have confidence on the day of judgment, that as he is, so we are in this world.	This *is* how ← *In this*. perfected: or *brought to completion*. From the cognate adjective we get *perfect* in the next verse. he ← *that (man)*.
1 John 4:18	Φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ.	There is no fear in love, but perfect love casts fear out, because fear involves punishment, and he *who* has fear has not been perfected in love.	involves ← *has*.
1 John 4:19	Ἡμεῖς ἀγαπῶμεν αὐτόν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.	We love him because he loved us first.	
1 John 4:20	Ἐάν τις εἴπῃ ὅτι Ἀγαπῶ τὸν θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν {RP TR: αὐτοῦ} [P1904: -] ὃν ἑώρακεν, τὸν θεὸν ὃν οὐχ ἑώρακεν πῶς δύναται ἀγαπᾶν;	If anyone says, "I love God", but he hates his brother, he is a liar. For how can he *who does* not love {RP TR: his} [P1904: *his*] brother, whom he has seen, love God, whom he has not seen?	αὐτοῦ, *his*: present in RP TR F1859=11/12 vs. absent in P1904 F1859=1/12 (Scrivener's m).
1 John 4:21	Καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεόν, ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.	And we have this commandment from him, that he *who* loves God should also love his brother.	
1 John 5:1	Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ χριστός, ἐκ τοῦ θεοῦ γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ.	Everyone who believes that Jesus is the Christ has been begotten by God, and everyone who loves him *who* did the begetting also loves him *who was* begotten by him.	by ← *out of*. See 1 John 2:29. = *was* begotten ← *has been begotten*.

1 John 5:2	Ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν.	This *is* how we know that we love the children of God: *it is* when we love God and we keep his commandments.	This *is* how ← *In this*.
1 John 5:3	Αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν.	For this is the love of God: that we should keep his commandments. And his commandments are not burdensome.	
1 John 5:4	Ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις {RP-text P1904 TR: ἡμῶν} [RP-marg: ὑμῶν].	For everything that *has been* begotten by God overcomes the world. And this is the victory which *has* overcome the world: {RP-text P1904 TR: our} [RP-marg: your] faith.	ἡμῶν, *our*, RP-text P1904 TR F1859=8/12 vs. ὑμῶν, *your*, RP-marg F1859=4/12 (Scrivener's bklo). ═══ by ← *out of*. See 1 John 2:29.
1 John 5:5	Τίς ἐστιν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ;	Who is it who overcomes the world but he *who* believes that Jesus is the son of God?	
1 John 5:6	Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς {RP P1904: - } [TR: ὁ] χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι. Καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια.	This is he *who* came by water and blood, Jesus {RP P1904: - } [TR: the] Christ – not with water alone, but with water and blood. And the spirit is what gives witness, because the spirit is truth.	ὁ, *the (Christ)*: absent in RP P1904 F1859=10/12 vs. present in TR F1859=2/12 (Scrivener's bf).
1 John 5:7	Ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες, {RP: - } [P1904 TR: ἐν τῷ οὐρανῷ, ὁ Πατήρ, ὁ Λόγος καὶ τὸ Ἅγιον Πνεῦμα, καὶ οὗτοι οἱ τρεῖς ἕν εἰσι·]	For there are three that testify {RP: :} [P1904 TR: in heaven: the father, the word and the holy spirit, and these three are one,]	ἐν τῷ οὐρανῷ ... ἕν εἰσι, *in heaven ... are three*: absent in RP VulgS SyrP F1859=12/12 vs. present in P1904 TR VulgC F1859=0/12. AV differs textually.
1 John 5:8	{RP: - } [P1904 TR: καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ,] τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν.	{RP: - } [P1904 TR: and there are three that testify on earth:] the spirit, and the water, and the blood, and these three unite into one.	καὶ τρεῖς ... ἐν τῇ γῇ, *and three ... on earth*: absent in RP VulgS SyrP F1859=12/12 vs. present in P1904 TR VulgC F1859=0/12. AV differs textually. The fact that P1904 TR agree against overwhelming Greek manuscript evidence (not just the manuscripts listed here) against them is indicative of some degree of collusion between, or ↴ ═══ unite into one ← *are into one* (thing, neuter).
1 John 5:9	Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ, ἣν μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ.	If we accept the testimony of men, the testimony of God is greater, for this is the testimony of God which he has given concerning his son.	↳ shared Vulgate tradition of, P1904 and TR. The theoretical grammatical disagreement of μαρτυροῦντες and οἱ τρεῖς with three neuter nouns is present in both RP and TR. ═══ given ← *testified* (also in the next verse). English is averse to a cognate verb and object, Greek tolerates it and Hebrew has an affinity for it.
1 John 5:10	Ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν {RP P1904: αὐτῷ} [TR: ἑαυτῷ]· ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.	He *who* believes in the son of God has the testimony in {RP P1904: him} [TR: himself]. He *who does* not believe God has made him a liar because he has not believed in the testimony which God has given concerning his son.	αὐτῷ, *(in) him*, RP P1904 F1859=6/12 (Scrivener's dfgjkl) vs. ἑαυτῷ, *(in) himself*, TR F1859=6/12 (Scrivener's abchmo). Nearly a disparity with RP, R=7:7.

1 John 5:11	Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν.	And this is the testimony: that God has given us age-abiding life, and this life is in his son.	
1 John 5:12	Ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωήν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει.	He *who* has the son has life. He *who does* not have the son of God does not have life.	
1 John 5:13	Ταῦτα ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ, ἵνα εἰδῆτε ὅτι ζωὴν {RP P1904: αἰώνιον ἔχετε} [TR: ἔχετε αἰώνιον], καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ.	I have written these *things* to you who believe in the name of the son of God in order that you may know that you have age-abiding life, and that you may believe in the name of the son of God.	αἰώνιον ἔχετε, *age-abiding + you have*, RP P1904 F1859=10/12 vs. ἔχετε αἰώνιον, *you have + age-abiding*, TR F1859=2/12 (Scrivener's cm). you: perhaps standing for *you others who do not (yet) believe*.
1 John 5:14	Καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν·	And this is the confidence which we have with him, that if we ask for anything in accordance with his will, he hears us.	
1 John 5:15	καὶ ἐὰν οἴδαμεν ὅτι ἀκούει ἡμῶν, ὃ {RP: ἐὰν} [P1904 TR: ἂν] αἰτώμεθα, οἴδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾐτήκαμεν παρ' αὐτοῦ.	And if we know that he hears us *with respect to* whatever we ask, *then* we know that we have the requests which we have asked for from him.	ἐὰν, *(what)ever* (non-classical form), RP F1859=8/12 vs. ἂν, *(what)ever* (classical form), P1904 TR F1859=4/12 (Scrivener's bjmo).
1 John 5:16	Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσει, καὶ δώσει αὐτῷ ζωὴν τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον. Ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ.	If anyone sees his brother committing a sin *which is* not mortal, he can ask, and he will give him life; *this is* for those *who* commit a sin *which is* not mortal. There is a mortal sin – I do not say that you should ask concerning that.	can ← *will*, a Hebraism.
1 John 5:17	Πᾶσα ἀδικία ἁμαρτία ἐστίν· καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον.	Every unrighteous deed is sin. And there is sin *which is* not mortal.	
1 John 5:18	Οἴδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ οὐχ ἁμαρτάνει· ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ ἑαυτόν, καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ.	We know that no-one who *has been* begotten by God sins, but he *who has been* begotten by God is on his guard and the evil *one* does not touch him.	by *(2x)* ← *out of*. See 1 John 2:29. is on his guard ← *guards himself*.
1 John 5:19	Οἴδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμέν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.	We know we stem from God, and the whole world lies in *the sway of* the evil *one*.	stem from ← *are out of*. See 1 John 2:29.
1 John 5:20	Οἴδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἥκει, καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν· καί ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ χριστῷ. Οὗτός ἐστιν ὁ ἀληθινὸς θεός, καὶ {RP-text P1904: - } [RP-marg TR: ἡ] ζωὴ {RP-text P1904 TR: - } [RP-marg: ἡ] αἰώνιος.	And we know that the son of God has come and has given us a mind so as to know the true *one*. And we are in the true *one*, in his son Jesus Christ. He is the true God and age-abiding life.	ἡ (before ζωὴ), *the (age-abiding life)*: absent in RP-text P1904 F1859=4/12 (Scrivener's bdjo) vs. present in RP-marg TR F1859=8/12 (Scrivener's acfghklm). A disparity (#1) with RP-text, R=5:9. ἡ (before αἰώνιος), *the, which (is)*: absent in RP-text P1904 TR F1859=5/12 (Scrivener's abdjo) vs. present in RP-marg F1859=7/12 (Scrivener's cfghklm). Nearly a disparity (#2) with RP-text, R=7:7. He ← *This (man)*.

1 John 5:21	Τεκνία, φυλάξατε {RP-text: ἑαυτὰ} [RP-marg P1904 TR: ἑαυτοὺς] ἀπὸ τῶν εἰδώλων. Ἀμήν.	Little children, keep yourselves from the idols. Amen.	ἑαυτὰ, *yourselves* (neuter, concordant), RP-text F1859=2/13 (Scrivener's cm) vs. ἑαυτοὺς, *yourselves* (masculine, according to sense), RP-marg P1904 TR F1859=10/13 vs. another reading, F1859=1/13 (Scrivener's a*). A strong disparity with RP-text, R=2:12.
2 John 1:1	Ὁ πρεσβύτερος ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν,	*From* the elder to *the* elect lady and her children, whom I love in truth, and not I alone, but also all *who have* come to know the truth,	lady: [CB] considers this likely to be a proper name, *Kyria*. whom: plural, so including the children.
2 John 1:2	διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα·	on account of the truth, which remains in us and will be with us throughout the age,	
2 John 1:3	ἔσται μεθ' {RP S1550: ἡμῶν} [P1904 E1624 S1894: ὑμῶν] χάρις, ἔλεος, εἰρήνη παρὰ θεοῦ πατρός, καὶ παρὰ κυρίου Ἰησοῦ χριστοῦ τοῦ υἱοῦ τοῦ πατρός, ἐν ἀληθείᾳ καὶ ἀγάπῃ.	grace, mercy *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.	ἡμῶν, *(with) us*, RP S1550 F1859=3/13 (Scrivener's g*kl) vs. ὑμῶν, *(with) you*, P1904 E1624 S1894 F1859=10/13 (Scrivener's abcdfg**hjmo). A strong disparity with RP, R=4:12. AV differs textually.
2 John 1:4	Ἐχάρην λίαν ὅτι εὕρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρός.	I rejoiced greatly at having found *some* of your children walking in *the* truth according to *how* we received a commandment from the father.	
2 John 1:5	Καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν {RP P1904 E1624 S1894: γράφων} [S1550: γράφω] σοι καινήν, ἀλλὰ ἣν εἴχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους.	And now I ask you, lady, not as if I were writing you a new commandment, but the *one* which we have had from *the* beginning, that we should love one another.	γράφων, *writing*, RP P1904 E1624 S1894 F1859=11/13 vs. γράφω, *I write*, S1550 F1859=2/13 (Scrivener's d*c). lady: see 2 John 1:1.
2 John 1:6	Καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ. Αὕτη ἐστὶν ἡ ἐντολή, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῆτε.	And this is love: that we should walk according to his commandments. This is the commandment, as you have heard from *the* beginning, *given* for you to walk in it.	you *(2x)*: plural.
2 John 1:7	Ὅτι πολλοὶ πλάνοι εἰσῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν χριστὸν ἐρχόμενον ἐν σαρκί. Οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος.	For many deceivers have come into the world who *do* not confess that Jesus Christ came in *the* flesh. Any such *person* is a deceiver and an antichrist.	Any such *person* ← *This (one)*. a deceiver and an antichrist ← *the deceiver and the antichrist*. See Gen 22:9.
2 John 1:8	Βλέπετε ἑαυτούς, ἵνα μὴ ἀπολέσωμεν ἃ εἰργασάμεθα, ἀλλὰ μισθὸν πλήρη ἀπολάβωμεν.	Watch out that we do not lose what we have achieved, but that we receive a full reward.	Watch out ← *Watch yourselves*.
2 John 1:9	Πᾶς ὁ παραβαίνων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ χριστοῦ, θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ τοῦ χριστοῦ, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει.	No-one who transgresses and *does* not remain in the teaching of Christ has God. *It is* he *who* remains in the teaching of Christ who has both the father and the son.	who ← *this (one)*.
2 John 1:10	Εἴ τις ἔρχεται πρὸς ὑμᾶς, καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν, καὶ χαίρειν αὐτῷ μὴ λέγετε·	If anyone comes to you and does not bring this teaching, do not receive him into *your* home, and do not bid him welcome.	you: plural.
2 John 1:11	ὁ γὰρ λέγων αὐτῷ χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.	For he *who* bids him welcome partakes of his evil works.	

2 John 1:12	Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ {RP: ἐβουλήθην} [P1904 TR: ἠβουλήθην] διὰ χάρτου καὶ μέλανος· ἀλλὰ ἐλπίζω ἐλθεῖν πρὸς ὑμᾶς, καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν ᾖ 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.	ἐβουλήθην, *I wanted (1)*, RP F1859=7/12 (Scrivener's abghlmo) vs. ἠβουλήθην, *I wanted (2)*, P1904 TR F1859=5/12 (Scrivener's cdfjk). Nearly a disparity with RP, R=7:7. Although: concessive use of the participle. you: plural (and so throughout this verse). face to face ← *mouth to mouth*.
2 John 1:13	Ἀσπάζεταί σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς. Ἀμήν.	The children of your elect sister greet you. Amen.	you: singular.
3 John 1:1	Ὁ πρεσβύτερος Γαΐῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.	*From* the elder to the beloved Gaius, whom I love in truth.	
3 John 1:2	Ἀγαπητέ, περὶ πάντων εὔχομαί σε εὐοδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐοδοῦταί σου ἡ ψυχή.	Beloved, I pray that you may prosper in every *way* and be in *good* health, as your spiritual condition is prospering.	in every *way*: AV differs somewhat, *above all things*, associating this with *I wish*. spiritual condition ← *soul*.
3 John 1:3	Ἐχάρην γὰρ λίαν, ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς.	For I greatly rejoiced when *some* brothers came and testified to your truthfulness – as *to how* you walk in truth.	when *some* brothers came: temporal use of the participle, in a genitive absolute construction.
3 John 1:4	Μειζοτέραν τούτων οὐκ ἔχω χαράν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα.	I have no greater joy than these *things*: to hear that my own children are walking in truth.	
3 John 1:5	Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφοὺς καὶ εἰς τοὺς ξένους,	Beloved, you are acting faithfully *in* everything you undertake for the brothers and for the strangers,	everything ← *whatever*.
3 John 1:6	οἳ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας· οὓς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ θεοῦ.	who testified to your love in the presence of *the* church, and you will do well when you have sent them on *with supplies*, in a way worthy of God.	church: see Matt 16:18. when you have sent them on: temporal use of the participle.
3 John 1:7	Ὑπὲρ γὰρ τοῦ ὀνόματος {RP P1904 S1550: - } [E1624 S1894: αὐτοῦ] ἐξῆλθον μηδὲν λαμβάνοντες ἀπὸ τῶν {RP TR: ἐθνῶν} [P1904: ἐθνικῶν].	For they went out for the sake of {RP P1904 S1550: *his*} [E1624 S1894: his] name, not taking anything from the Gentiles.	αὐτοῦ, *his*: absent in RP P1904 S1550 F1859=8/11 vs. present in E1624 S1894 F1859=3/11 (Scrivener's bgo). ἐθνῶν, *Gentiles*, RP TR F1859=11/11 vs. ἐθνικῶν, *Gentilics*, P1904 F1859=0/11.
3 John 1:8	Ἡμεῖς οὖν ὀφείλομεν ἀπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.	So we should correspondingly receive *people* like these, so that we become fellow workers for the truth.	correspondingly: this comes from the prefix ἀπο- in the verb. *people* like these ← *such*.
3 John 1:9	Ἔγραψα τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρεφὴς οὐκ ἐπιδέχεται ἡμᾶς.	I wrote to the church, but Diotrephes, who loves to be at the forefront over them, does not receive us.	church: see Matt 16:18.

3 John 1:10	Διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ τούτοις, οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς, καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει.	For this *reason*, if I come, I will raise *the matter* of his works which he is doing, as he rants on at us with wicked words. And not being satisfied with that, he does not receive the brothers either, and he prevents those *who are* willing *to come*, and he throws *them* out of the church.	that ← *these*. church: see Matt 16:18.
3 John 1:11	Ἀγαπητέ, μὴ μιμοῦ τὸ κακόν, ἀλλὰ τὸ ἀγαθόν. Ὁ ἀγαθοποιῶν ἐκ τοῦ θεοῦ ἐστίν· ὁ {RP P1904: - } [TR: δὲ] κακοποιῶν οὐχ ἑώρακεν τὸν θεόν.	Beloved, do not imitate what *is* bad, but what *is* good. He *who* does good is from God. {RP P1904: He} [TR: But he] who does evil has not seen God.	δὲ, *but*: absent in RP P1904 F1859=9/12 vs. present in TR F1859=3/12 (Scrivener's ahm). from ← *out of*, denoting origin. See 1 John 2:29.
3 John 1:12	Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων, καὶ ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἴδατε ὅτι ἡ μαρτυρία ἡμῶν ἀληθής ἐστιν.	A testimony has been given to Demetrius by all and by the truth itself, and we too testify, and you know that our testimony is true.	
3 John 1:13	Πολλὰ εἶχον γράφειν, ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου σοι γράψαι·	I had many *things* to write, but I do not wish to write to you with ink and pen.	pen ← *reed*, from which a pen can be cut.
3 John 1:14	ἐλπίζω δὲ εὐθέως ἰδεῖν σε, καὶ στόμα πρὸς στόμα λαλήσομεν. ¶ Εἰρήνη σοι. Ἀσπάζονταί σε οἱ φίλοι. Ἀσπάζου τοὺς φίλους κατ' ὄνομα.	But I hope to see you very shortly so we can speak face to face. ¶ Peace to you. The friends *here* greet you. Greet the friends *there* by name.	¶ **Verse division:** in P1904 E1624 numbering, this verse consists of two verses (3 John 1:14 and 3 John 1:15). can ← *will*, a Hebraism. face to face ← *mouth to mouth*.
Jude 1:1	Ἰούδας Ἰησοῦ χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν θεῷ πατρὶ ἡγιασμένοις, καὶ Ἰησοῦ χριστῷ τετηρημένοις, κλητοῖς·	*From* Jude, a servant of Jesus Christ, and brother of James, to those *who have been* sanctified in God *the* father and have been kept *safe* for Jesus Christ, *and who are* called,	in: perhaps meaning *in relation to*. for: or *by* (the agent of passive being expressed by the plain dative with verbs in the perfect tense).
Jude 1:2	ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.	mercy to you, and peace, and may love be plentiful.	
Jude 1:3	Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς σωτηρίας, ἀνάγκην ἔσχον γράψαι ὑμῖν, παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει.	Beloved, when I was making every effort to write to you about *our* shared salvation, I found *it* necessary to write to you exhorting *you* to strive on behalf of the faith once delivered to the saints.	I found *it* necessary ← *I had constraint*. saints: see Matt 27:52.
Jude 1:4	Παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην {RP TR: θεὸν} [P1904: -] καὶ κύριον ἡμῶν Ἰησοῦν χριστὸν ἀρνούμενοι.	For certain men have crept in surreptitiously, who *have* long *been* consigned to this judgment, *who are* ungodly, *who are* changing the grace of our God into licentiousness, and *who are* denying {RP TR: God} [P1904: -] the only master and Lord of ours, Jesus Christ.	θεὸν, *God*: present in RP TR F1859=9/12 (Scrivener's ab**cfghklm) vs. absent in P1904 F1859=3/12 (Scrivener's b*do). crept in surreptitiously ← *plunged in alongside*. judgment: AV differs, *condemnation*, an interpolation rather than a translation. Lord: no article in the Greek. See Rom 1:7, showing why we repunctuate; AV differs.

Jude 1:5	Ὑπομνῆσαι δὲ ὑμᾶς βούλομαι, εἰδότας ὑμᾶς ἅπαξ τοῦτο, ὅτι ὁ κύριος, λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν.	And I want to remind you, although you know this, that after the Lord had rescued *the* people out of *the* land of Egypt *on a* first *occasion*, on the second *occasion* he destroyed those *who did* not believe.	although: concessive use of the participle. --- *on a* first *occasion* ← *once*. Despite its unusual position, we bring the word ἅπαξ into balance with δεύτερον, *second (time)*. AV differs *(once knew)*. --- *did* not believe ← *had not believed*. Similarly in the next verse. See Matt 23:20; here in a historic sequence.
Jude 1:6	Ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχήν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τετήρηκεν.	And he has put *the* angels who *did* not keep their own dominion, but left their own dwelling place, under guard in perpetual chains in underworld gloom *ready* for *the* judgment of *the* great day.	*the* angels who *did* not keep their own dominion: the progenitors of the Nephilim of Gen 6:4, Num 13:33. --- in ← *under*.
Jude 1:7	Ὡς Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τούτοις τρόπον ἐκπορνεύσασαι, καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας, πρόκειται δεῖγμα, πυρὸς αἰωνίου δίκην ὑπέχουσαι.	*Just* as Sodom and Gomorrah and the towns around them committed fornication in a similar way to these, and they went out after alien flesh, *so* they are set before *us as* an example, as they undergo *the* penalty of age-abiding fire.	
Jude 1:8	Ὁμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μιαίνουσιν, κυριότητα δὲ ἀθετοῦσιν, δόξας δὲ βλασφημοῦσιν.	Yet these also, dreaming, likewise defile *the* flesh and flout dominion and blaspheme *those in* glory.	these: i.e. *those of Jude 1:4*. --- *those in* glory ← *glories, glorifications*. Compare 2 Peter 2:10.
Jude 1:9	Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ {RP-text: Μωϋσέως} [RP-marg P1904 TR: Μωσέως] σώματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλ' εἶπεν, Ἐπιτιμήσαι σοι κύριος.	And when Michael the archangel was contending with the devil and disputing about the body of Moses, he did not dare bring a charge of blasphemy but said, "May *the* Lord rebuke you."	Μωϋσέως, *Moüses*, RP-text F1859=0/10 vs. Μωσέως, *Moses*, RP-marg P1904 TR F1859=9/10 vs. another spelling, F1859=1/10 (Scrivener's d). Questioning Scrivener, we find Μωσέως in abcghklo and Μωϋσέως in ep. A disparity with RP-text, R=2:8 by our observations.
Jude 1:10	Οὗτοι δὲ ὅσα μὲν οὐκ οἴδασιν βλασφημοῦσιν· ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῷα, ἐπίστανται, ἐν τούτοις φθείρονται.	But these speak blasphemously about many *things* which they do not know about, but on the other hand they instinctively understand *things* in the way unreasoning animals *do*, *and* they are wrecked by these *things*.	about many *things* which ← *as many (things) as*.
Jude 1:11	Οὐαὶ αὐτοῖς· ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κόρε ἀπώλοντο.	Woe to them, because they went the way of Cain and abandoned *themselves* in the error of Balaam's remuneration, and they perished by the refractoriness of Korah.	abandoned *themselves* ← *were poured out*. --- Korah: this is the traditional spelling in **Num 16:1**. The AV spelling in this verse is *Core*, reflecting the Greek.

Jude 1:12	Οὗτοί εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευωχούμενοι {RP P1904 S1550 E1624: - } [S1894: ὑμῖν], ἀφόβως ἑαυτοὺς ποιμαίνοντες· νεφέλαι ἄνυδροι, ὑπὸ ἀνέμων {RP P1904: παραφερόμεναι} [TR: περιφερόμεναι]· δένδρα φθινοπωρινά, ἄκαρπα, δὶς ἀποθανόντα, ἐκριζωθέντα·	These are sunken rocks in your love *feasts*, who feast with {RP P1904 S1550 E1624: *you*} [S1894: you], fearlessly attending to themselves, *who are* clouds without water, {RP P1904: carried off course} [TR: carried about] by *the* winds, and *they are* autumnal trees without fruit, doubly dead, uprooted,	ὑμῖν, *you*: absent in RP P1904 S1550 E1624 F1859=10/10 vs. present in S1894 F1859=0/10. παραφερόμεναι, *carried off course*, RP P1904 F1859=9/10 vs. περιφερόμεναι, *carried about*, TR F1859=0/10 vs. another reading, F1859=1/10 (Scrivener's k). Compare Heb 13:9. sunken rocks: AV differs, *spots*, as if from σπίλοι, as in 2 Pet 2:13. fearlessly: this could be associated with *feast with you*. autumnal: AV differs somewhat, *fruit*, ↴
Jude 1:13	κύματα ἄγρια θαλάσσης, ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας· ἀστέρες πλανῆται, οἷς ὁ ζόφος τοῦ σκότους εἰς {RP: - } [P1904 TR: τὸν] αἰῶνα τετήρηται.	wild waves of *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.	↳ extrapolating from *autumn* (ὀπώρα). τὸν, *the (age)*: absent in RP F1859=6/10 (Scrivener's acdfhk) vs. present in P1904 TR F1859=4/10 (Scrivener's bglo). Nearly a disparity with RP, R=6:6.
Jude 1:14	Προεφήτευσεν δὲ καὶ τούτοις ἕβδομος ἀπὸ Ἀδὰμ Ἑνώχ, λέγων, Ἰδού, ἦλθεν κύριος ἐν {RP P1904: ἁγίαις μυριάσιν} [TR: μυριάσιν ἁγίαις] αὐτοῦ,	And moreover Enoch, the seventh from Adam, prophesied to these and said, "Look, *the* Lord **has come with tens of thousands of his holy *ones*,**	ἁγίαις μυριάσιν, *with holy + tens of thousands*, RP P1904 F1859=10/10 vs. μυριάσιν ἁγίαις, *with tens of thousands + holy*, TR F1859=0/10. **Deut 33:2**. has come ← *came*. See Matt 2:2. AV differs somewhat *(cometh)*. A present or future timeframe can hardly be justified grammatically.
Jude 1:15	ποιῆσαι κρίσιν κατὰ πάντων, καὶ {RP P1904: ἐλέγξαι} [TR: ἐξελέγξαι] πάντας τοὺς ἀσεβεῖς αὐτῶν περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.	to execute judgment against all, and to convict all of them who *are* ungodly of all their ungodly deeds which they have committed, and of all the harsh *things* which ungodly sinners have said against him."	ἐλέγξαι, *to accuse; convict (1)*, RP P1904 F1859=9/10 vs. ἐξελέγξαι, *to convict (2)*, TR F1859=1/10 (Scrivener's c). ungodly deeds ← *deeds of ungodliness*, a Hebraic genitive.
Jude 1:16	Οὗτοί εἰσιν γογγυσταί, μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας {RP-text P1904 TR: αὐτῶν} [RP-marg: ἑαυτῶν] πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν.	These *individuals* are murmurers, dissatisfied with their fate, *who* walk according to {RP-text P1904 TR: their} [RP-marg: their own] desires, while their mouth speaks bombastic *words*, showing partiality for the sake of gain.	αὐτῶν, *their*, RP-text P1904 TR F1859=3/10 (Scrivener's bko) vs. ἑαυτῶν, *their own*, RP-marg F1859=7/10 (Scrivener's acdfghl). A weak disparity with RP-text, R=5:7. with their fate: this comes from the word μοῖρα, *fate*, embedded in the verb. showing ← *marvelling, admiring*, perhaps a ↴
Jude 1:17	Ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ·	But *as for you*, beloved, remember the words which *were* spoken beforehand by the apostles of our Lord Jesus Christ,	↳ Hebraism (הִכִּיר פָּנִים), the common element being *strangeness*, but see θαυμάζω in [LS] section II.2.

Jude 1:18	ὅτι ἔλεγον ὑμῖν, ὅτι ἐν ἐσχάτῳ χρόνῳ ἔσονται ἐμπαῖκται, κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν.	how they told you that in *the* latter time there would be scoffers *who would* walk according to their own ungodly desires.	how ← *that*. ungodly desires ← *desires of ungodlinesses*, a Hebraic genitive.
Jude 1:19	Οὗτοί εἰσιν οἱ ἀποδιορίζοντες {RP P1904 S1550: - } [E1624 S1894: ἑαυτοὺς], ψυχικοί, πνεῦμα μὴ ἔχοντες.	These are the *ones* who {RP P1904 S1550: cause divisions} [E1624 S1894: separate themselves], *who are* natural, *who do* not have *any* spirit.	ἑαυτοὺς, *themselves*: absent in RP P1904 S1550 F1859=6/10 vs. present in E1624 S1894 F1859=4/10 (Scrivener's bdgo). AV differs textually. natural ← *of the soul, "soulical"*, as in James 3:15.
Jude 1:20	Ὑμεῖς δέ, ἀγαπητοί, τῇ ἁγιωτάτῃ ὑμῶν πίστει ἐποικοδομοῦντες ἑαυτούς, ἐν πνεύματι ἁγίῳ προσευχόμενοι,	But you, beloved, as you build yourselves up in your most holy faith, praying by holy spirit,	
Jude 1:21	ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ εἰς ζωὴν αἰώνιον.	keep yourselves in *the* love of God as you await the mercy of our Lord Jesus Christ, *culminating* in age-abiding life.	
Jude 1:22	Καὶ οὓς μὲν ἐλεεῖτε διακρινόμενοι·	And have compassion on one group, as *you* make a distinction,	
Jude 1:23	οὓς δὲ ἐν φόβῳ σῴζετε, ἐκ {RP: - } [P1904 TR: τοῦ] πυρὸς ἁρπάζοντες, μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.	and save another group with fear, snatching *them* out of {RP: *the*} [P1904 TR: the] fire, while *you* show revulsion even at the garment polluted by the flesh.	τοῦ, *the (fire)*: absent in RP F1859=6/10 (Scrivener's acghkl) vs. present in P1904 TR F1859=4/10 (Scrivener's bdfo). Nearly a disparity with RP, R=6:6.
Jude 1:24	Τῷ δὲ δυναμένῳ φυλάξαι {RP P1904 S1550: αὐτοὺς} [E1624 S1894: ὑμᾶς] ἀπταίστους, καὶ στῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει,	Now to him *who is* able to keep {RP P1904 S1550: them} [E1624 S1894: you] firm-footed, And to set {RP P1904 S1550: *them*} [E1624 S1894: *you*] without blemish with joy In the presence of his glory,	αὐτοὺς, *them*, RP P1904 S1550 F1859=7/10 (Scrivener's abc*(tacite)*ghlo) vs. ὑμᾶς, *you*, E1624 S1894 F1859=3/10 (Scrivener's dfk). AV differs textually.
Jude 1:25	μόνῳ σοφῷ θεῷ σωτῆρι ἡμῶν, δόξα καὶ μεγαλωσύνη, κράτος καὶ ἐξουσία, καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας. Ἀμήν.	To *the* only *and* wise God our saviour *Be* glory and majesty, Might and authority, Both now and throughout all the ages. Amen.	
Rev 1:1	Ἀποκάλυψις Ἰησοῦ χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ θεὸς δεῖξαι τοῖς δούλοις αὐτοῦ, ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ,	*The* revelation of Jesus Christ, which God gave to him to show his servants *the things* which must quickly come to pass. And he declared *it* by delivering *it* by *means of* his angel to his servant John,	quickly ← *in speed*. Perhaps *shortly*. declared ← *showed by sign*. by delivering ← *having sent*. See Matt 23:20. Gerundial use of the participle. angel: or *messenger*.

Rev 1:2	ὃς ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ χριστοῦ, ὅσα {RP P1904: - } [TR: τε] εἶδεν {RP-text P1904 TR: - } [RP-marg: καὶ ἅτινά εἰσιν καὶ ἅτινα χρὴ γενέσθαι μετὰ ταῦτα].	who testified {RP-text P1904: *that* all the *things* which he saw *were* the word of God and the testimony of Jesus Christ} [TR: *to* the word of God and the testimony of Jesus Christ *and* also *the things* which he saw] [RP-marg: *to* the word of God and the testimony of Jesus Christ, both *the things* which he saw, and *the things* which are, and *the things* which must come to pass after these *things*].	τε, *and (everything he saw)*: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. AV differs textually. καὶ ἅτινά εἰσιν καὶ ἅτινα χρὴ γενέσθαι μετὰ ταῦτα, both the *(things) which are and the (things) which must take place after these (things)*: absent in RP-text P1904 TR F1859=10/13 vs. present in RP-marg F1859=3/13 (Scrivener's hln, with variations among them).
Rev 1:3	Μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς.	Blessed *is* he *who* reads, and those *who* hear, the words of the prophecy, and *who* keep the *things* written in it, for the time *is* near.	the time *is* near: see James 5:3, Rev 22:10.
Rev 1:4	Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ {RP-text P1904: θεοῦ} [RP-marg: -] [TR: τοῦ] ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων {RP-text P1904: ἃ} [RP-marg TR: ἅ ἐστιν] ἐνώπιον τοῦ θρόνου αὐτοῦ·	*From* John to the seven churches in Asia, grace to you and peace from {RP-text P1904: God,} [RP-marg: *the one*] [TR: the *one*] **who is**, and who was, and who *is* to come, and from the seven spirits which {RP-text P1904: *are*} [RP-marg TR: are] before his throne,	θεοῦ, *(from) God*, RP-text P1904 F1859=9/13 vs. word absent, RP-marg F1859=3/13 (Scrivener's hln) vs. τοῦ, *(from) the (one)*, TR F1859=0/13 vs. κυρίου, *(from the) Lord*, F1859=1/13 (Scrivener's c). AV differs textually. ἐστιν, *are* (explicitly): absent in RP-text P1904 F1859=10/13 vs. present in RP-marg TR F1859=3/13 (Scrivener's hln). **Ex 3:14**, an allusion to *I am*. The following words, *and who was, and who is to come* accord with the *I am* of John 8:58 – the one who transcends time. Similarly elsewhere in this book. churches: see Matt 16:18. *is* to come ← *is coming*.
Rev 1:5	καὶ ἀπὸ Ἰησοῦ χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος {RP P1904: - } [TR: ἐκ] τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς. Τῷ {RP-text P1904: ἀγαπῶντι} [RP-marg TR: ἀγαπήσαντι] ἡμᾶς, καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ·	and from Jesus Christ, the faithful witness, the firstborn {RP P1904: - } [TR: out] of the dead and the ruler of the kings of the earth. To him *who* {RP-text P1904: loves} [RP-marg TR: loved] us and washed us from our sins by his blood,	ἐκ, *out (of the dead)*: absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's h). ἀγαπῶντι, *loving*, RP-text P1904 F1859=10/13 vs. ἀγαπήσαντι, *having loved*, RP-marg TR F1859=2/13 (Scrivener's hn) vs. another reading, F1859=1/13 (Scrivener's m).
Rev 1:6	καὶ ἐποίησεν ἡμᾶς {RP P1904: βασιλείαν,} [TR: βασιλεῖς καὶ] ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ· αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.	and *who* made us {RP P1904: *into* a kingdom,} [TR: kings and] **priests to his God and father**, to him *be* glory and might throughout the durations of the ages. Amen.	βασιλείαν, *a kingdom*, RP P1904 F1859=11/13 vs. βασιλεῖς καὶ, *kings and*, TR F1859=2/13 (Scrivener's fn). AV differs textually. **Ex 19:6, Isa 61:6**. to his God and father: AV differs somewhat *(unto God and his Father)*. throughout the durations of the ages ← *throughout the ages of the ages*.
Rev 1:7	Ἰδού, ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμός, καὶ οἵτινες αὐτὸν ἐξεκέντησαν· καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. Ναί, ἀμήν.	Behold, **he is coming with clouds**, and every eye will see him, including ***those* who pierced him**, and all the tribes of the earth **will mourn for him**. Indeed *so*; amen.	**Dan 7:13, Zech 12:10**. clouds ← *the clouds*. See Gen 22:9. for ← *at* ← *on*.

Rev 1:8	Ἐγώ εἰμι τὸ {RP: Ἄλφα} [P1904 TR: Ἀ] καὶ τὸ Ὦ, {RP P1904: - } [TR: ἀρχὴ καὶ τέλος,] λέγει {RP P1904: κύριος ὁ θεός} [TR: ὁ κύριος], ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.	**I am the Alpha and the Omega, {RP P1904: - } [TR: *the* beginning and *the* ending,]** says {RP P1904: *the* Lord God} [TR: the Lord], who is, and who was, and who *is* to come, the Almighty.	Ἄλφα, *Alpha*, RP F1859=11/13 vs. Ἀ, *A* (initial letter only), P1904 TR F1859=2/13 (Scrivener's el). ἀρχὴ καὶ τέλος, *beginning and end*: absent in RP P1904 F1859=11/13 vs. present in TR F1859=2/13 (Scrivener's mn). AV differs textually. κύριος ὁ θεός, *(the) Lord God*, RP P1904 F1859=12/12 vs. ὁ κύριος, *the Lord*, TR F1859=0/12. AV differs textually. **Isa 41:4, Isa 44:6**. I am: referring to **Ex 3:14**. See also Rev 1:4, John 18:5-6. *is* to come ← *is coming*.
Rev 1:9	Ἐγὼ Ἰωάννης, ὁ {RP P1904: - } [TR: καὶ] ἀδελφὸς ὑμῶν καὶ {RP-text: κοινωνὸς} [RP-marg P1904 TR: συγκοινωνὸς] ἐν τῇ θλίψει καὶ {RP P1904: - } [TR: ἐν τῇ] βασιλείᾳ καὶ ὑπομονῇ {RP: ἐν χριστῷ Ἰησοῦ} [P1904: ἐν Ἰησοῦ χριστῷ] [TR: Ἰησοῦ χριστοῦ], ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ, διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ χριστοῦ.	I John, {RP P1904: - } [TR: both] your brother and {RP-text: sharer} [RP-marg P1904 TR: fellow sharer] in the tribulation and {RP P1904: *in the*} [TR: in the] kingdom and *in* patience {RP: in Christ Jesus,} [P1904: in Jesus Christ,] [TR: of Jesus Christ,] arrived on the island called Patmos for *the cause of* the word of God and for *the cause of* the testimony of Jesus Christ.	καὶ, *and (brothers)*: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. κοινωνὸς, *sharer*, RP-text F1859=10/13 vs. συγκοινωνὸς, *fellow sharer*, RP-marg P1904 TR F1859=3/13 (Scrivener's fmn). ἐν τῇ, *in the (kingdom)*: absent in RP P1904 F1859=11/12 vs. present in TR F1859=1/12 (Scrivener's l). χριστῷ Ἰησοῦ, *in Christ + Jesus*, RP F1859=12/13 vs. Ἰησοῦ χριστῷ, *in Jesus + Christ*, P1904 F1859=0/13 vs. Ἰησοῦ χριστοῦ, *of Jesus + Christ*, TR F1859=1/13 (Scrivener's n). AV differs textually. arrived: as in Luke 22:40.
Rev 1:10	Ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ· καὶ ἤκουσα {RP P1904: φωνὴν ὀπίσω μου} [TR: ὀπίσω μου φωνὴν] μεγάλην ὡς σάλπιγγος,	I came to be in *the power of the* spirit on **the day of the Lord**, and I heard a voice behind me, loud like a trumpet,	φωνὴν ὀπίσω μου, *a voice + behind me*, RP P1904 F1859=11/13 vs. ὀπίσω μου φωνὴν, *behind me + a voice*, TR F1859=1/13 (Scrivener's n) vs. φωνὴν ὀπίσω, *a voice + behind*, F1859=1/13 (Scrivener's f). The day of the Lord is referred to in **Isa 13:6, Isa 13:9, Ezek 13:5, Joel 1:15, Joel 2:1, Joel 2:11, Amos 5:18, Amos 5:20, Obad 1:15, Zeph 1:7, Zeph 1:14, Mal 3:23^{MT} (Mal 4:5^{AV}); Also Isa 2:12, Ezek 30:3, Zech 14:1, Zech 14:7**. In NT: Acts 2:20, 1 Thes 5:2; 2 Pet 3:10. See [CHW-AA] part 1, p.190. AV differs in formulation here *(the Lord's day)*, the Greek also being different from the other references. came to be in *the power of the* spirit: or *arrived by (the agency of the) spirit.* γίνομαι = *to arrive* in Luke 22:40.

Rev 1:11	λεγούσης, {RP P1904: - } [TR: Ἐγώ εἰμι τὸ Ἄ καὶ τὸ Ὦ, ὁ πρῶτος καὶ ὁ ἔσχατος, καὶ,] Ὃ βλέπεις γράψον εἰς βιβλίον, καὶ πέμψον ταῖς {RP P1904 S1894: ἑπτὰ} [S1550 E1624: -] ἐκκλησίαις, {RP P1904: - } [TR: ταῖς ἐν Ἀσίᾳ,] εἰς Ἔφεσον, καὶ εἰς Σμύρναν, καὶ εἰς Πέργαμον, καὶ εἰς Θυάτειρα, καὶ εἰς Σάρδεις, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδίκειαν.	and it said, {RP P1904: - } [TR: "**I am the Alpha and the Omega, the first and the last**", and,] "Write what you see in a book and send *it* to the {RP P1904 S1894: seven} [S1550 E1624: -] churches, {RP P1904: - } [TR: which *are* in Asia,] to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."	ἐγώ εἰμι τὸ Ἄ καὶ τὸ Ὦ, ὁ πρῶτος καὶ ὁ ἔσχατος, καὶ, *"I am the Alpha and the Omega, the first and the last", and*: absent in RP P1904 F1859=12/13 vs. present in TR F1859=0/13 vs. another reading similar to TR, F1859=1/13. AV differs textually. ἑπτὰ, *seven (churches)*: present in RP P1904 S1894 F1859=13/13 vs. absent in S1550 E1624 F1859=0/13. ταῖς ἐν Ἀσίᾳ, *which are (in) Asia*: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. AV differs textually. [TR: **Isa 41:4, Isa 44:6**.] [TR: I am: see Rev 1:4, John 18:5-6.] churches: see Matt 16:18. Pergamum: the ancient city in modern-day Turkey [LHG], not the modern *Pergamos* of Cyprus. AV differs *(Pergamos)*.
Rev 1:12	Καὶ {RP-text P1904: ἐκεῖ} [RP-marg TR: -] ἐπέστρεψα βλέπειν τὴν φωνὴν ἥτις {RP P1904: ἐλάλει} [TR: ἐλάλησε] μετ' ἐμοῦ. Καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσᾶς,	And I turned round {RP-text P1904: on the spot} [RP-marg TR: -] to see the voice which {RP P1904: was speaking} [TR: had spoken] to me, and when I turned round, I saw seven golden lampstands,	ἐκεῖ, *there*: present in RP-text P1904 F1859=9/13 vs. absent in RP-marg TR F1859=4/13 (Scrivener's cfmn). ἐλάλει, *was speaking*, RP P1904 F1859=10/13 vs. ἐλάλησε(ν), *spoke*, TR F1859=1/13 (Scrivener's l** l*, counted as one ms., l* being with moveable ν) vs. other readings, perhaps a misspelling of the RP reading, F1859=2/13 (Scrivener's dg). {RP-text P1904: on the spot ← *there*.}
Rev 1:13	καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν ὅμοιον {RP-text P1904 TR: υἱῷ} [RP-marg: υἱὸν] ἀνθρώπου, ἐνδεδυμένον ποδήρη, καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσῆν.	and in *the* middle of the seven lampstands *I saw a figure* **like *the* son of man**, clothed down to the feet and girded round at the chest with a golden girdle.	υἱῷ, *son* (classical dative after "like"), RP-text P1904 TR F1859=7/13 vs. υἱὸν, *son* (accusative, object of εἶδον in previous verse), RP-marg F1859=6/13 (Scrivener's aeghjk). **Dan 7:13**.
Rev 1:14	Ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ {RP-text P1904: ὡς} [RP-marg TR: ὡσεὶ] ἔριον λευκόν, ὡς χιών· καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός·	And his head and *his* hair *were as* white as white wool, like snow, and his eyes *were* like a fiery flame.	ὡς, *as (1)*, RP-text P1904 F1859=11/13 vs. ὡσεὶ, *as (2)*, RP-marg TR F1859=2/13 (Scrivener's hn). *as* white as white wool, like snow: AV differs somewhat *(white like wool, as white as snow)*. fiery flame ← *flame of fire*, a Hebraic genitive.
Rev 1:15	καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεπυρωμένοι· καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν.	And his feet *were* like refined bronze, as if *they had been* refined in a furnace, and his voice *was* like *the* sound of much water.	much water ← *many waters*, a Hebraism.
Rev 1:16	Καὶ ἔχων ἐν τῇ δεξιᾷ {RP-text TR: αὐτοῦ χειρὶ} [RP-marg P1904: χειρὶ αὐτοῦ] ἀστέρας ἑπτά· καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη· καὶ ἡ ὄψις αὐτοῦ, ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.	And he *was* holding seven stars in his right hand, and out of his **mouth a sharp** double-edged **sword** *was* coming, and his appearance *was* as the sun shining with *all* its power.	αὐτοῦ χειρὶ, *his + hand*, RP-text TR F1859=7/13 vs. χειρὶ αὐτοῦ, *hand + his*, RP-marg P1904 F1859=4/13 (Scrivener's cfhm) vs. another reading, F1859=2/13 (Scrivener's gn). **Isa 49:2**. shining ← *shines*.

Rev 1:17	Καὶ ὅτε εἶδον αὐτόν, {RP P1904 TR: ἔπεσα} [MISC: ἔπεσον] πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ {RP-text P1904: ἔθηκεν} [RP-marg TR: ἐπέθηκεν] τὴν δεξιὰν αὐτοῦ {RP-text: - } [RP-marg P1904 TR: χεῖρα] ἐπ' ἐμέ, λέγων {RP P1904: - } [TR: μοι], Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος,	And when I saw him, I fell at his feet as if dead, but he put his right {RP-text: *hand*} [RP-marg P1904 TR: hand] on me and said {RP P1904: - } [TR: to me], "Do not be afraid. **I am the first and the last**,	ἔπεσα, *I fell* (non-classical form), RP P1904 TR F1859=6/13 vs. ἔπεσον, *I fell* (classical form), F1859=7/13. Nearly a disparity with RP, R=8:7. ἔθηκε(ν), *put*, RP-text P1904 F1859=10/14 vs. ἐπέθηκεν, *put* (with *on* compounding the verb), RP-marg TR F1859=4/14 (Scrivener's ghl**n). χεῖρα, *hand* (but implicitly so if absent): absent in RP-text F1859=11/13 vs. present in RP-marg P1904 TR F1859=2/13 (Scrivener's hn). μοι, *to me*: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. **Isa 41:4, Isa 44:6**. I am: see Rev 1:4, John 18:5-6. The direct speech started here ends at Rev 3:22.
Rev 1:18	καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρός, καὶ ἰδού, ζῶν εἰμὶ εἰς τοὺς αἰῶνας τῶν αἰώνων {RP TR: , ἀμήν} [P1904: -]· καὶ ἔχω τὰς {RP-text P1904 TR: κλεῖς} [RP-marg: κλεῖδας] τοῦ {RP P1904: θανάτου καὶ τοῦ Ἅδου} [TR: Ἅδου καὶ τοῦ θανάτου].	and he *who is* alive, although I was dead, and behold, I am alive throughout the durations of the ages, {RP TR: truly,} [P1904: -] and I hold the keys of {RP P1904: death and Hades} [TR: Hades and death].	ἀμήν, *truly*: present in RP TR F1859=13/13 vs. absent in P1904 F1859=0/13. κλεῖς, *keys (1)*, RP-text P1904 TR F1859=9/13 vs. κλεῖδας, *keys (2)*, RP-marg F1859=4/13 (Scrivener's hlmn). θανάτου καὶ τοῦ Ἅδου, *death + and the Hades*, RP P1904 F1859=12/13 (with small variations in the spelling of Hades) vs. Ἅδου καὶ τοῦ θανάτου, *Hades + and the death*, TR F1859=1/13 (Scrivener's n). although: concessive use of καί. throughout the durations of the ages ← *throughout the ages of the ages*. Hades *(2x)*: the place of the dead.
Rev 1:19	Γράψον {RP P1904: οὖν} [TR: -] ἃ εἶδες, καὶ ἅ εἰσιν, καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα·	{RP P1904: Now write} [TR: Write] down *the things* you have seen, and *the things* which are, and *the things* which are going to take place after these *things*.	οὖν, *therefore → now*: present in RP P1904 F1859=12/13 vs. absent in TR F1859=1/13 (Scrivener's j).
Rev 1:20	τὸ μυστήριον τῶν ἑπτὰ ἀστέρων ὧν εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς. Οἱ ἑπτὰ ἀστέρες ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσίν· καὶ αἱ {RP-text P1904: λυχνίαι αἱ ἑπτὰ} [RP-marg TR: ἑπτὰ λυχνίαι] {RP-text P1904: - } [RP-marg TR: ἃς εἶδες] ἑπτὰ ἐκκλησίαι εἰσίν.	*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 {RP-text P1904: - } [RP-marg TR: which you saw] are *the* seven churches.	λυχνίαι αἱ ἑπτὰ, *lamps + the seven*, RP-text P1904 F1859=6/13 vs. ἑπτὰ λυχνίαι, *seven lamps*, RP-marg TR F1859=7/13. A weak disparity (#1) with RP-text, R=7:8. ἃς εἶδες, *which you saw*: absent in RP-text P1904 F1859=7/13 vs. present in RP-marg TR F1859=6/13. Nearly a disparity (#2) with RP-text, R=8:7. AV differs textually. churches *(2x)*: see Matt 16:18.
Rev 2:1	Τῷ ἀγγέλῳ τῆς {RP P1904: ἐν Ἐφέσῳ} [TR: Ἐφεσίνης] ἐκκλησίας γράψον, Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν·	Write to the angel of the {RP P1904: church in Ephesus} [TR: Ephesian church], 'He *who* holds the seven stars in his right *hand*, who walks about in *the* midst of the seven golden lampstands, says this:	ἐν Ἐφέσῳ, *in Ephesus*, RP P1904 F1859=13/13 vs. Ἐφεσίνης, *Ephesian*, TR F1859=0/13. church: see Matt 16:18. this ← *these (things)*.

Rev 2:2	Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον σου, καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνῃ βαστάσαι κακούς, καὶ {RP P1904: ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους εἶναι} [TR: ἐπειράσω τοὺς φάσκοντας εἶναι ἀποστόλους] καὶ οὐκ εἰσίν, καὶ εὗρες αὐτοὺς ψευδεῖς,	I know your works and your toil and your endurance, and how you cannot bear *the* wicked, and *how* you have tested those *who* {RP P1904: say they are} [TR: claim to be] apostles but are not, and *how* you have found them *to be* false,	ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους εἶναι, *you have tested (active) those who say they are apostles*, RP P1904 F1859=13/13 (with 2 minor variations) vs. ἐπειράσω τοὺς φάσκοντας εἶναι ἀποστόλους, *you have tested (middle) those who claim to be apostles*, TR F1859=0/13.
Rev 2:3	καὶ {RP-text P1904: ὑπομονὴν ἔχεις καὶ ἐβάστασας} [RP-marg TR: ἐβάστασας καὶ ὑπομονὴν ἔχεις] {RP P1904: - } [TR: καὶ] διὰ τὸ ὄνομά μου {RP P1904: - } [TR: κεκοπίακας] {RP: καὶ οὐκ ἐκοπίασας} [P1904: καὶ οὐ κεκοπίακας] [TR: καὶ οὐ κέκμηκας].	and *how* you {RP-text P1904: have endurance and have borne up} [RP-marg TR: have borne up, and *how* you have endurance] {RP P1904: on account of my name and have not become weary} [TR: and on account of my name have toiled but not flagged].	ὑπομονὴν ἔχεις καὶ ἐβάστασας, *you have endurance + and have borne up*, RP-text P1904 F1859=10/13 vs. ἐβάστασας καὶ ὑπομονὴν ἔχεις, *you have borne up + and have endurance*, RP-marg TR F1859=3/13 (Scrivener's hln). AV differs textually. --- καὶ, *and (on account of)*: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. --- κεκοπίακας, *you have toiled*: absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's g). AV differs textually. --- καὶ οὐκ ἐκοπίασας, *and you did not become weary*, RP F1859=13/13 vs. καὶ οὐ κεκοπίακας, *and you have not become weary*, P1904 F1859=0/13 vs. καὶ οὐ κέκμηκας, *but have not flagged*, TR F1859=0/13.
Rev 2:4	{RP-text P1904: Ἀλλὰ} [RP-marg TR: Ἀλλ'] ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας.	But I have *something* against you, in that you have forsaken your first love.	ἀλλὰ, *but* (unapocopated), RP-text P1904 F1859=10/13 vs. ἀλλ', *but* (apocopated), RP-marg TR F1859=3/13 (Scrivener's ekn).
Rev 2:5	Μνημόνευε οὖν πόθεν {RP-text P1904: πέπτωκας} [RP-marg TR: ἐκπέπτωκας], καὶ μετανόησον, καὶ τὰ πρῶτα ἔργα ποίησον· εἰ δὲ μή, ἔρχομαί σοι {RP P1904 E1624 S1894: ταχύ} [S1550: τάχει], καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσῃς.	So remember where *it is* you have {RP-text P1904: fallen} [RP-marg TR: fallen aside] from, and repent, and do the former works. Otherwise, I *will* come to you quickly and remove your lampstand from its place, if you do not repent.	πέπτωκας, *you have fallen*, RP-text P1904 F1859=10/13 vs. ἐκπέπτωκας, *you have fallen out*, RP-marg TR F1859=3/13 (Scrivener's hln). --- ταχύ, *quickly (1)*, RP P1904 E1624 S1894 F1859=13/13 vs. τάχει, *quickly (2)*, S1550 F1859=0/13. --- [TR: fallen aside ← *fallen out*.]
Rev 2:6	Ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ κἀγὼ μισῶ.	But you have this *in your favour*, that you hate the works of the Nicolaitanes, which I also hate.’	
Rev 2:7	Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὅ ἐστιν ἐν {RP-text P1904: τῷ παραδείσῳ} [RP-marg TR: μέσῳ τοῦ παραδείσου] τοῦ θεοῦ {RP P1904: μου} [TR: -].	Let him *who* has an ear hear what the spirit says to the churches. I will allow him *who* overcomes to eat from the tree of life, which is in {RP-text P1904: - } [RP-marg TR: the middle of] the paradise of {RP P1904: my} [TR: -] God.	τῷ παραδείσῳ, *(in) the paradise*, RP-text P1904 F1859=10/13 (with 1 minor variation) vs. μέσῳ τοῦ παραδείσου, *(in) the middle of the paradise*, RP-marg TR F1859=3/13 (Scrivener's hmn). *Remark*: Scrivener's *hmn* will often be seen in the minority of Scrivener's manuscripts. AV differs textually. --- μου, *my (God)*: present in RP P1904 F1859=3/13 (Scrivener's fhm) vs. absent in TR F1859=10/13. A disparity with RP, R=4:11. --- churches: see Matt 16:18.

Rev 2:8	Καὶ τῷ ἀγγέλῳ τῆς {RP P1904: ἐν Σμύρνῃ ἐκκλησίας} [TR: ἐκκλησίας Σμυρναίων] γράψον, Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἔζησεν·	And write to the angel of the church {RP P1904: in Smyrna} [TR: of the Smyrnans], '**The first and the last**, who was dead but came to life, says this:	Σμύρνῃ ἐκκλησίας, *church in Smyrna*, RP P1904 F1859=11/13 (with 1 minor variation) vs. ἐκκλησίας Σμυρναίων, *church of (the) Smyrnans*, TR F1859=1/13 (Scrivener's g) vs. another reading, F1859=1/13 (Scrivener's n). **Isa 41:4, Isa 44:6**. church: see Matt 16:18. this ← *these (things)*.
Rev 2:9	Οἶδά σου τὰ ἔργα καὶ τὴν θλίψιν καὶ τὴν πτωχείαν, {RP P1904: ἀλλὰ πλούσιος} [TR: πλούσιος δὲ] εἶ· καὶ τὴν βλασφημίαν {RP-text P1904: ἐκ} [RP-marg TR: -] τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς, καὶ οὐκ εἰσίν, ἀλλὰ συναγωγὴ τοῦ Σατανᾶ.	I know your works and *your* tribulation and *your* poverty (but you are rich), and the blasphemy {RP-text P1904: from} [RP-marg TR: of] those *who* say they are Jews but are not, but *are the* synagogue of Satan.	ἀλλὰ πλούσιος, *but (strongly adversative) rich*, RP P1904 F1859=13/13 vs. πλούσιος δὲ, *but (weakly adversative) rich*, TR F1859=0/13. ἐκ, *out of*: present in RP-text P1904 F1859=11/13 vs. absent in RP-marg TR F1859=2/13 (Scrivener's hn).
Rev 2:10	Μηδὲν φοβοῦ ἃ μέλλεις {RP-text P1904: παθεῖν} [RP-marg TR: πάσχειν]· ἰδοὺ {RP-text P1904: δή} [RP-marg TR: -], μέλλει βαλεῖν {RP P1904: ὁ διάβολος ἐξ ὑμῶν} [TR: ἐξ ὑμῶν ὁ διάβολος] εἰς φυλακήν, ἵνα πειρασθῆτε· καὶ ἕξετε θλίψιν {RP-text TR: ἡμερῶν} [RP-marg P1904: ἡμέρας] δέκα. Γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς.	Do not be afraid of *any of the things* which you are going to suffer. It will transpire that the devil will {RP-text P1904: indeed} [RP-marg TR: -] throw *some* of you in prison, in order that you be put to the test, and you will have tribulation for ten days. Be faithful up to death, and I will give you the crown of life.'	παθεῖν, *to suffer* (aorist, perfective aspect), RP-text P1904 F1859=9/13 vs. πάσχειν, *to suffer* (present, imperfective aspect), RP-marg TR F1859=4/13. δή, *indeed*: present in RP-text P1904 F1859=9/13 vs. absent in RP-marg TR F1859=4/13. ὁ διάβολος ἐξ ὑμῶν, *the devil + (some) of you*, RP P1904 F1859=11/13 vs. ἐξ ὑμῶν ὁ διάβολος, *(some) of you + the devil*, TR F1859=1/13 vs. another word order, F1859=1/13. ἡμερῶν, *days* (non-classical genitive for time how long, classically of time within which), RP-text TR F1859=4/13 vs. ἡμέρας, *days* (classical accusative of time how long), RP-marg P1904 F1859=9/13. A disparity with RP-text, R=5:10. It will transpire that ← *Behold*.
Rev 2:11	Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. Ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.	Let him *who* has an ear hear what the spirit says to the churches. He *who* overcomes will certainly not be harmed by the second death.	churches: see Matt 16:18.
Rev 2:12	Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον, Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν·	And write to the angel of the church in Pergamum, 'He *who* holds the sharp double-edged sword says this:	church: see Matt 16:18. Pergamum: see Rev 1:11. this ← *these (things)*.
Rev 2:13	Οἶδα τὰ ἔργα σου καὶ ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ· καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου {RP: - } [P1904 TR: καὶ] ἐν ταῖς ἡμέραις {RP-text TR: ἐν} [RP-marg P1904: -] αἷς Ἀντίπας ὁ μάρτυς μου, ὁ πιστός, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου {RP P1904: ὁ Σατανᾶς κατοικεῖ} [TR: κατοικεῖ ὁ Σατανᾶς].	I know your works and where you live: where Satan's throne *is*, but you are holding on to my name, and you did not deny my faith {RP: - } [P1904 TR: , *not* even] in the days when Antipas my faithful martyr *was around*, who was killed in your location, where Satan dwells.	καὶ, *even (in the days)*: absent in RP F1859=12/12 vs. present in P1904 TR F1859=0/12. A case of collusion between P1904 and TR? AV differs textually. ἐν, *in (which)* (strengthening the dative) → *when*: present in RP-text TR F1859=4/12 (Scrivener's hlmn) vs. absent in RP-marg P1904 F1859=8/12. A disparity with RP-text, R=5:9. ὁ Σατανᾶς κατοικεῖ, *Satan + dwells*, RP P1904 F1859=12/12 vs. κατοικεῖ ὁ Σατανᾶς, *dwells + Satan*, TR F1859=0/12. in your location ← *alongside you*, French *chez vous*.

Rev 2:14	{RP-text TR: Ἀλλ'} [RP-marg P1904: Ἀλλὰ] ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὃς {RP P1904: ἐδίδαξεν} [TR: ἐδίδασκε] {RP P1904 E1624 S1894: τὸν} [S1550: ἐν τῷ] Βαλὰκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραήλ, {RP-text P1904: καὶ} [RP-marg TR: -] φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι.	But I have a few *things* against you, in that you have *some* there *who* hold to the teaching of **Balaam**, who {RP-text P1904: taught} [RP-marg TR: used to teach] {RP P1904 E1624 S1894: - } [S1550: quoting] **Balak** to put a snare in front of the sons of Israel {RP-text P1904: and *to induce them*} [RP-marg TR: ,] to eat *things* offered to idols and to commit fornication,	ἀλλ', *but* (apocopated), RP-text TR F1859=5/12 vs. ἀλλὰ, *but* (unapocopated), RP-marg P1904 F1859=7/12. A weak disparity with RP-text, R=6:8. ἐδίδαξεν, *taught*, RP P1904 F1859=11/12 vs. ἐδίδασκε(ν), *was teaching*, TR F1859=1/12 (Scrivener's n). τὸν, *the (Balak)*, RP P1904 E1624 S1894 F1859=12/12 vs. ἐν τῷ, *in the (way of Balak)*, S1550 F1859=0/12. καὶ, *and*: present in RP-text P1904 F1859=10/12 vs. absent in RP-marg TR F1859=2/12 (Scrivener's hn). **Num 22-24**.
Rev 2:15	Οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν {RP-text P1904 TR: τῶν} [RP-marg: -] Νικολαϊτῶν {RP P1904: ὁμοίως} [TR: ὃ μισῶ].	*just* as you also have *some who* hold to the teaching of {RP-text P1904 TR: the} [RP-marg: *the*] Nicolaitanes {RP P1904: in a similar way} [TR: which I hate].	τῶν, *of the (Nicolaitans)*: present in RP-text P1904 TR F1859=5/12 (Scrivener's ghjln) vs. absent in RP-marg F1859=7/12. Nearly a disparity with RP-text, R=7:7. ὁμοίως, *likewise*, RP P1904 F1859=12/12 vs. ὃ μισῶ, *which (thing) I hate*, TR F1859=0/12. AV differs textually.
Rev 2:16	Μετανόησον {RP-text P1904: οὖν} [RP-marg TR: -]· εἰ δὲ μή, ἔρχομαί σοι ταχύ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου.	{RP-text P1904: So repent} [RP-marg TR: Repent]. For if *you do*n't, I *will* come to you quickly and will wage war on them with the **sword** of my **mouth**.'	οὖν, *therefore / so*: present in RP-text P1904 F1859=9/12 vs. absent in RP-marg TR F1859=3/12 (Scrivener's fhn). **Isa 49:2**. For ← *But*. wage war on ← *make war with*.
Rev 2:17	Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. Τῷ νικῶντι δώσω αὐτῷ {RP TR: φαγεῖν} [RP2018 P1904: -] {RP-text P1904: - } [RP-marg TR: ἀπὸ] τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον λευκήν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς {RP P1904: οἶδεν} [TR: ἔγνω] εἰ μὴ ὁ λαμβάνων.	Let him *who* has an ear hear what the spirit says to the churches. To him *who* overcomes I will give {RP-text P1904: *some*} [RP-marg TR: some] hidden {RP TR: manna to eat,} [RP2018 P1904: manna,] and I will give him a white pebble, and on the pebble a new name *will be* written which no-one {RP P1904: *will* know} [TR: *will* have known] except him *who* receives *it*.	φαγεῖν, *to eat*: present in RP TR F1859=6/13 (Scrivener's hln, and in another ordering in f*f**m) vs. absent in RP2018 P1904 F1859=7/13. A weak disparity with RP, R=7:8. ἀπὸ, *from (the manna)* → *some*: absent in RP-text P1904 F1859=10/13 vs. present in RP-marg TR F1859=3/13 (Scrivener's hln). οἶδεν, *knows (intuitively)*, RP P1904 F1859=12/12 vs. ἔγνω, *knew (by learning)*, TR F1859=0/12. churches: see Matt 16:18. a white pebble: used for voting in favour of someone.
Rev 2:18	Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον, Τάδε λέγει ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ·	And write to the angel of the church in Thyatira, 'The son of God, who has eyes like a fiery flame, and whose feet *are* like refined bronze, says this:	church: see Matt 16:18. fiery flame ← *flame of fire*, a Hebraic genitive. this ← *these (things)*.
Rev 2:19	Οἶδά σου τὰ ἔργα, καὶ τὴν ἀγάπην καὶ τὴν {RP P1904: πίστιν καὶ τὴν διακονίαν} [TR: διακονίαν καὶ τὴν πίστιν] καὶ τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου, {RP P1904: - } [TR: καὶ] τὰ ἔσχατα πλείονα τῶν πρώτων.	I know your works and love and {RP P1904: faith and ministry} [TR: ministry and faith], and your endurance, and {RP P1904: *that* your latest works *are* greater than the first *ones*} [TR: your works and *that* the latest *are* greater than the first],	πίστιν καὶ τὴν διακονίαν, *faith + and service*, RP P1904 F1859=11/12 vs. διακονίαν καὶ τὴν πίστιν, *service + and faith*, TR F1859=0/12 vs. another reading, F1859=1/12 (Scrivener's g). καὶ, *and (the last)*: absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12.

Rev 2:20	{RP-text TR: Ἀλλ'} [RP-marg P1904: Ἀλλὰ] ἔχω κατὰ σοῦ {RP: - } [P1904 TR: ὀλίγα] ὅτι {RP P1904: ἀφεῖς} [TR: ἐᾷς] τὴν {RP P1904: γυναῖκά σου} [TR: γυναῖκα] {RP P1904: Ἰεζάβελ} [TR: Ἰεζαβήλ], {RP P1904: ἣ λέγει} [TR: τὴν λέγουσαν] ἑαυτὴν προφῆτιν, {RP P1904: καὶ} [TR: -] {RP P1904: διδάσκει} [TR: διδάσκειν] καὶ {RP P1904: πλανᾷ} [TR: πλανᾶσθαι] {RP P1904: τοὺς} [TR: -] ἐμοὺς δούλους πορνεῦσαι καὶ {RP P1904: φαγεῖν εἰδωλόθυτα} [TR: εἰδωλόθυτα φαγεῖν].	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 *who* teaches and leads} [TR: *appointed* to teach and lead] my servants astray *into* fornicating and eating *things* offered to idols.	ἀλλ', *but* (apocopated), RP-text TR F1859=6/12 vs. ἀλλὰ, *but* (unapocopated), RP-marg P1904 F1859 F1859=6/12. Nearly a disparity with RP-text, R=7:7. ὀλίγα, *a few (things)*: absent in RP F1859=11/12 vs. present in P1904 TR F1859=1/12. AV differs textually. ἀφεῖς, *permit*, RP P1904 F1859=11/12 vs. ἐᾷς, *allow*, TR F1859=0/12 vs. another reading, F1859=1/12. σου, *your (wife)*: present in RP P1904 F1859=11/12 vs. absent in TR F1859=1/12. Ἰεζάβελ, *Jezebel (1)*, RP P1904 F1859=12/12 vs. Ἰεζαβήλ, *Jezebel (2)*, TR F1859=0/12. ἣ λέγει, *who says*, RP P1904 F1859=12/12 vs. τὴν λέγουσαν, *the (one) saying*, TR F1859=0/12. καὶ, *(prophetess) and*: present in RP P1904 F1859=12/12 vs. absent in TR F1859=0/12. διδάσκει, *teaches*, RP P1904 F1859=12/12 vs. διδάσκειν, *to teach*, TR F1859=0/12. πλανᾷ, *misleads* (active), RP P1904 F1859=12/12 vs. πλανᾶσθαι, *to mislead* (middle), TR F1859=0/12. τοὺς, *the (+ my servants)*: present in RP P1904 F1859=12/12 vs. absent in TR F1859=0/12. φαγεῖν εἰδωλόθυτα, *to eat + (things) sacrificed to idols*, RP P1904 F1859=12/12 vs. εἰδωλόθυτα φαγεῖν, *(things) sacrificed to idols + to eat*, TR F1859=0/12. **1 Ki 16:31, 2 Ki 9:7**.
Rev 2:21	Καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ, {RP P1904: καὶ οὐ θέλει μετανοῆσαι} [TR: -] ἐκ τῆς πορνείας αὐτῆς {RP P1904: - } [TR: καὶ οὐ μετενόησεν].	And I gave her time to repent {RP P1904: , but she refuses to repent of her fornication} [TR: of her fornication, but she did not repent].	καὶ οὐ θέλει μετανοῆσαι, *but is not willing to repent* (before *of her harlotry*): present in RP P1904 F1859=12/12 vs. absent in TR F1859=0/12. καὶ οὐ μετενόησεν, *but did not repent* (after *of her harlotry*): absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12.
Rev 2:22	Ἰδού, {RP P1904: - } [TR: ἐγὼ] βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων {RP P1904: αὐτῆς} [TR: αὐτῶν].	Watch *out*; I *will* cast her into a bed, along with those *who* commit adultery with her, *who are heading* for great tribulation, if they do not repent of {RP P1904: her} [TR: their] works.	ἐγὼ, *I* (emphatically): absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12. αὐτῆς, *her*, RP P1904 F1859=9/11 vs. αὐτῶν, *their*, TR F1859=2/11 (Scrivener's jn). AV differs textually. Watch *out* ← *Behold*.
Rev 2:23	Καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ καρδίας· καὶ δώσω ὑμῖν ἑκάστῳ κατὰ τὰ ἔργα ὑμῶν.	And I will kill her children with a death *blow*, and all the churches will know that **I am the *one who* searches kidneys and hearts, and I will give each of you *what is appropriate* according to your works**.	**Jer 11:20, Jer 17:10, Jer 20:12, Jer 32:19; 1 Sam 16:7, 1 Chr 28:9, 1 Chr 29:17, Ps 139:13, Ps 62:13^{MT} (Ps 62:12^{AV})**. churches: see Matt 16:18. I am: see Rev 1:4, John 18:5-6. kidneys: i.e. *inward feelings*. See Ps 139:13. your: as the Greek. Strict English grammar mandates *his*.

Rev 2:24	Ὑμῖν δὲ λέγω, {RP P1904: τοῖς} [TR: καὶ] λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι οὐκ ἔχουσιν τὴν διδαχὴν ταύτην, {RP P1904: - } [TR: καὶ] οἵτινες οὐκ ἔγνωσαν τὰ {RP P1904: βαθέα} [TR: βάθη] τοῦ Σατανᾶ, ὡς λέγουσιν, οὐ {RP P1904: βάλλω} [TR: βαλῶ] ἐφ' ὑμᾶς ἄλλο βάρος.	But I say to you {RP P1904: others} [TR: and the others] in Thyatira, *you* who do not hold to this doctrine, {RP P1904: *you* who} [TR: and who] have not known the {RP P1904: deep *things*} [TR: depths] of Satan, as they say – I {RP P1904: am not putting} [TR: will not put] *any* other burden on you.	τοῖς, *the (others)*, RP P1904 F1859=12/13 vs. καὶ, *and (others)*, TR F1859=0/13 vs. word absent, F1859=1/13 (Scrivener's k). καὶ, *and (who)*: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. βαθέα, *deep (things)* (adjective), RP P1904 F1859=11/13 vs. βάθη, *depths* (noun), TR F1859=1/13 (Scrivener's n) vs. another reading, F1859=1/13 (Scrivener's e). βάλλω, *I throw*, RP P1904 F1859=10/13 vs. βαλῶ, *I will throw*, TR F1859=3/13 (Scrivener's fhn). AV differs textually.
Rev 2:25	Πλὴν ὃ ἔχετε κρατήσατε, ἄχρι οὗ ἂν ἥξω.	But hold fast to what you are holding to until I come.	
Rev 2:26	Καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν·	And *as for* him *who* overcomes, and him *who* keeps my works up to *the* end, **I will give him authority over the nations,**	**Ps 2:8**.
Rev 2:27	καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· ὡς τὰ σκεύη τὰ κεραμικά, {RP P1904: συντριβήσεται} [TR: συντρίβεται]· ὡς κἀγὼ εἴληφα παρὰ τοῦ πατρός μου·	**And he will tend them with an iron rod.** **They {RP P1904: will} [TR: *will*] be shattered like clay vessels,** as I for my part have received from my father.	συντριβήσεται, *he → they will be shattered*, RP P1904 F1859=12/13 vs. συντρίβεται, *he → they are shattered*, TR F1859=1/13 (Scrivener's l). **Ps 2:9**. tend ← *shepherd*, and although the meaning in the context is *rule*, we keep the incongruous combination *tend with an iron rod*. Compare the incongruous *wrath of the lamb*, Rev 6:16. for my part ← *also*.
Rev 2:28	καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν.	And I will give him the morning star.'	
Rev 2:29	Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.	Let him *who* has an ear hear what the spirit says to the church**es**.	churches: see Matt 16:18.
Rev 3:1	Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον, Τάδε λέγει ὁ ἔχων τὰ {RP P1904 E1624 S1894: ἑπτὰ} [S1550: -] πνεύματα τοῦ θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι {RP P1904: - } [TR: τὸ] ὄνομα ἔχεις {RP-text P1904 TR: ὅτι} [RP-marg: καὶ] ζῇς, καὶ νεκρὸς εἶ.	And write to the angel of the church in Sardis, 'He *who* has the {RP P1904 E1624 S1894: seven} [S1550: -] spirits of God and the seven stars says this: I know your works, that you have {RP-text P1904 TR: fame for being alive} [RP-marg: fame and are alive], although you are dead.	ἑπτὰ, *seven (spirits)*: present in RP P1904 E1624 S1894 F1859=12/13 vs. absent in S1550 F1859=1/13 (Scrivener's n). τὸ, *the (name)*: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. ὅτι, *that*, RP-text P1904 TR F1859=4/13 (Scrivener's hlmn) vs. καὶ, *and*, RP-marg F1859=9/13. A disparity with RP-text, R=6:9. church: see Matt 16:18. this ← *these (things)*. fame ← {RP P1904: *a name*} [TR: *the name*]. although: concessive use of καί.

Rev 3:2	Γίνου γρηγορῶν, καὶ {RP-text P1904: στήρισον} [RP-marg TR: στήριξον] [RP-marg2: τήρησον] τὰ λοιπὰ ἃ {RP-text: ἔμελλες} [RP-marg P1904: ἔμελλον] [RP-marg2: ἤμελλες] [TR: μελλει] {RP: ἀποβάλλειν} [P1904: ἀποθνήσκειν] [TR: ἀποθανεῖν]· οὐ γὰρ εὕρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ {RP P1904: μου} [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.	στήρισον, *strengthen (1)*, RP-text P1904 F1859=5/15 vs. στήριξον, *strengthen (2)*, RP-marg TR F1859=5/15 vs. τήρησον, *guard*, RP-marg2 F1859=4/15 vs. another reading, F1859=1/15. Nearly a disparity with RP-text, R=6:6. ἔμελλες, *you were about to (1)*, RP-text F1859=7/13 vs. ἔμελλον, *I was / they were about to*, RP-marg P1904 F1859=1/13 vs. ἤμελλες, *you were about to (2)*, RP-marg2 F1859=2/13 vs. μελλει, *they are about to*, TR F1859=1/13 vs. two other readings, F1859=2/13. ἀποβάλλειν, *to cast away*, RP F1859=9/13 vs. ἀποθνήσκειν, *to die* (present, imperfective aspect), P1904 F1859=1/13 vs. ἀποθανεῖν, *to die* (aorist, perfective aspect), TR F1859=2/13 vs. another reading, F1859=1/13. AV differs textually. μου, *my*: present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13.
Rev 3:3	Μνημόνευε οὖν πῶς εἴληφας {RP-text P1904 TR: καὶ ἤκουσας, καὶ τήρει} [RP-marg: -], καὶ μετανόησον. Ἐὰν οὖν μὴ γρηγορήσῃς, ἥξω ἐπί σε ὡς κλέπτης, καὶ οὐ μὴ {RP-text TR: γνῷς} [RP-marg P1904: γνώσῃ] ποίαν ὥραν ἥξω ἐπί σε.	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 ἤκουσας, καὶ τήρει, *and you heard, and keep*: present in RP-text P1904 TR F1859=3/13 (Scrivener's hlm) 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. γνῷς, *you (will not) know* (classical aorist subjunctive), RP-text TR F1859=4/13 (Scrivener's achn) vs. γνώσῃ, *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 3:4	{RP: Ἀλλ' ὀλίγα ἔχεις} [P1904: Ἀλλὰ ἔχεις ὀλίγα] [TR: Ἔχεις ὀλίγα] ὀνόματα {RP P1904: - } [TR: καὶ] ἐν Σάρδεσιν, ἃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν· καὶ περιπατήσουσιν μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί εἰσιν.	{RP P1904: But you} [TR: You] have a few individuals {RP P1904: - } [TR: also] in Sardis who have not defiled their clothes, and *who* will walk with me in white, because they are worthy.	ἀλλ', *but* (apocopated), RP F1859=12/13 vs. ἀλλὰ, *but* (unapocopated), P1904 F1859=1/13 (Scrivener's f) vs. word absent, TR F1859=0/13. ὀλίγα ἔχεις, *a few + you have*, RP F1859=9/13 vs. ἔχεις ὀλίγα, *you have + a few*, P1904 TR F1859=1/13 (Scrivener's n) vs. other readings, F1859=3/13 (Scrivener's cfk). καὶ, *also*: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. individuals ← *names*. white ← *white ones*, referring to clothes.
Rev 3:5	Ὁ νικῶν, {RP TR: οὗτος} [P1904: οὕτως] περιβαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ {RP P1904: ὁμολογήσω} [TR: ἐξομολογήσομαι] τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρός μου, καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ.	{RP TR: *It is* he *who* overcomes who} [P1904: *As for* him *who* overcomes, thus he] will be clothed in white garments, and I will certainly not expunge **his name from the book of life**, and I will vouch for his name before my father and before his angels.'	οὗτος, *this*, RP TR F1859=11/13 vs. οὕτως, *thus*, P1904 F1859=2/13 (Scrivener's ah). ὁμολογήσω, *I will confess* (future active), RP P1904 F1859=12/13 vs. ἐξομολογήσομαι, *I will confess* (with strengthened prefix; deponent future), TR F1859=1/13 (Scrivener's n). **Ps 69:29^{MT} (Ps 69:28^{AV}), Dan 12:1, Ex 32:32**. {RP TR: who ← *this (one)*.}
Rev 3:6	Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.	Let him *who* has an ear hear what the spirit says to the churches.	churches: see Matt 16:18.

Rev 3:7	Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον, Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν {RP P1904: κλεῖν} [TR: κλεῖδα] τοῦ {RP-text P1904: Δαυίδ} [RP-marg: ΔΑΔ] [TR: Δαβίδ], ὁ ἀνοίγων καὶ οὐδεὶς {RP P1904: κλείσει} [TR: κλείει] {RP-text: αὐτήν, εἰ μὴ ὁ ἀνοίγων} [RP-marg P1904: καὶ κλείων] [TR: καὶ κλείει]· καὶ οὐδεὶς {RP P1904: ἀνοίξει} [TR: ἀνοίγει].	And write to the angel of the church in Philadelphia, 'The holy *one*, the true *one*, who holds the key of David, who, **when he {RP-text: opens *it*, no-one can close it, except he *who* opens (and no-one can open *it either*)} [RP-marg P1904: opens, no-one can close, and when he closes, no-one can open] [TR: opens, no-one closes, and he closes, and no-one opens]** – he says this:	κλεῖν, *key (1)*, RP P1904 F1859=10/13 vs. κλεῖδα, *key (2)*, TR F1859=3/13. David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. Here we also have the RP-marg reading ΔΑΔ. κλείσει, *will close*, RP P1904 F1859=11/13 vs. κλείει, *closes*, TR F1859=1/13 vs. another reading, F1859=1/13. αὐτήν, εἰ μὴ ὁ ἀνοίγων, *it, except he who opens*, RP-text F1859=10/13 vs. καὶ κλείων, *and closes* (participle), RP-marg P1904 F1859=2/13 vs. καὶ κλείει, *and closes*, TR, F1859=0/13 vs. another reading, F1859=1/13. AV differs textually. ἀνοίξει, *will open*, RP P1904 F1859=11/13 vs. ἀνοίγει, *opens*, TR F1859=0/13 vs. absent or another reading, F1859=2/13. **Isa 22:22, Job 12:14**. church: see Matt 16:18. {RP P1904: can ← *will*, a Hebraism.} this ← *these (things)*.
Rev 3:8	Οἶδά σου τὰ ἔργα· ἰδού, δέδωκα ἐνώπιόν σου θύραν ἀνεῳγμένην, {RP P1904: ἣν} [TR: καὶ] οὐδεὶς δύναται κλεῖσαι αὐτήν, ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά μου.	I know your works. Look, I have put an open door in front of you, {RP P1904: which no-one can close} [TR: and no-one can close it]. For you have little strength, but you have kept my word, and you have not denied my name.	ἣν, *which*, RP P1904 F1859=12/13 vs. καὶ, *and*, TR F1859=1/13 (Scrivener's k). open ← *opened*.
Rev 3:9	Ἰδού, δίδωμι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ, τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσίν, ἀλλὰ ψεύδονται· ἰδού, ποιήσω αὐτοὺς ἵνα {RP TR: ἥξωσιν} [P1904: ἥξουσιν] καὶ {RP TR: προσκυνήσωσιν} [P1904: προσκυνήσουσιν] ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι {RP-text: - } [RP-marg P1904 TR: ἐγὼ] ἠγάπησά σε.	You will see how I make *some* from the synagogue of Satan, who say they are Jews but are not, but lie – you will see that I will make them come and bow down before your feet and know that I have loved you.	ἥξωσι(ν), *(that) they may come* (classical aorist subjunctive), RP TR F1859=9/13 vs. ἥξουσι(ν), *(that) they will come* (non-classical future indicative), P1904 F1859=3/13 vs. another reading, F1859=1/13. προσκυνήσωσιν, *(that) they may worship / bow down* (classical aorist subjunctive), RP TR F1859=11/13 vs. προσκυνήσουσιν, *(that) they may worship / bow down* (non-classical future indicative), P1904 F1859=2/13. ἐγὼ, *I* (emphatic): absent in RP-text F1859=11/13 vs. present in RP-marg P1904 TR F1859=2/13. You will see how ← *Behold*. you will see that ← *behold*. bow down: the word is also used for *worship*; the context must decide in each case.
Rev 3:10	Ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, κἀγώ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ, τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.	Because you have kept my charge of endurance, I for my part will keep you from the hour of trial which *is* going to come on the whole world, to test those *who* inhabit the earth.	my charge of endurance: AV differs somewhat, reading *the word of my patience*, associating *my* differently, which is also possible. for my part ← *also*.
Rev 3:11	{RP P1904: Ἔρχομαι} [TR: Ἰδού, ἔρχομαι] ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου.	{RP P1904: - } [TR: Behold] I am coming quickly. Hold on to what you hold to, so that no-one should take your crown.	ἰδού, *behold*: absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's n).

Rev 3:12	Ὁ νικῶν, ποιήσω αὐτὸν στύλον ἐν τῷ {RP P1904 S1550 S1894: ναῷ} [E1624: λαῷ] τοῦ θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς καινῆς Ἱερουσαλήμ, {RP P1904 E1624 S1894: ἣ καταβαίνει} [S1550: ἡ καταβαίνουσα] {RP-text P1904 TR: ἐκ} [RP-marg: ἀπὸ] τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου, καὶ τὸ {RP-text P1904 TR: ὄνομά μου} [RP-marg: ὄνομα] τὸ καινόν.	*As for* him *who* overcomes, I will make him a pillar {RP P1904 S1550 S1894: in the sanctuary} [E1624: among the people] of my God, and he will certainly not go out any longer, and I will write the name of my God on him, and the name of the city of my God – the New Jerusalem which descends {RP-text P1904 TR: out of} [RP-marg: from] heaven from my God – and {RP-text P1904 TR: my} [RP-marg: the] new name.'	ναῷ, *(in the) sanctuary*, RP P1904 S1550 S1894 F1859=11/13 vs. λαῷ, *(among the) people*, E1624 F1859=1/13 (Scrivener's k) vs. ὀνόματι, *(in the) name*, F1859=1/13 (Scrivener's g). καταβαίνει, *(which) descends*, RP P1904 E1624 S1894 F1859=12/13 vs. καταβαίνουσα, *(the one) descending*, S1550 F1859=1/13 (Scrivener's n). ἐκ, *out of (heaven)*, RP-text P1904 TR F1859=4/13 (Scrivener's fhjn) vs. ἀπὸ, *from (heaven)*, RP-marg F1859=9/13. A disparity (#1) with RP-text, R=6:9. μου, *my (name)*: present in RP-text P1904 TR F1859=3/13 (Scrivener's hmn) vs. absent in RP-marg F1859=10/13. A disparity (#2) with RP-text, R=5:10.
Rev 3:13	Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.	Let him *who* has an ear hear what the spirit says to the churches.	churches: see Matt 16:18.
Rev 3:14	Καὶ τῷ ἀγγέλῳ τῆς {RP P1904: ἐν Λαοδικείᾳ ἐκκλησίας} [TR: ἐκκλησίας Λαοδικέων] γράψον, Τάδε λέγει ὁ Ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ·	And write to the angel of the church {RP P1904: in Laodicea} [TR: of the Laodiceans], 'The amen, the faithful and true witness, the source of God's creation, says this:	ἐν Λαοδικείᾳ ἐκκλησίας, *the church in Laodicea*, RP P1904 F1859=12/13 vs. ἐκκλησίας Λαοδικέων, *the church of (the) Laodiceans*, TR F1859=0/13 vs. ἐν Λαοδικείᾳ, *in Laodicea*, F1859=1/13 (Scrivener's g). church: see Matt 16:18. this ← *these (things)*.
Rev 3:15	Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός· ὄφελον ψυχρὸς {RP P1904: ἦς} [TR: εἴης] ἢ ζεστός.	I know your works, that you are neither cold nor hot. If only you were cold or hot!	ἦς, *you were* (imperfect indicative), RP P1904 F1859=12/13 vs. εἴης, *you were* (optative), TR F1859=1/13 (Scrivener's n).
Rev 3:16	Οὕτως ὅτι χλιαρὸς εἶ, καὶ {RP: οὐ} [P1904 TR: οὔτε] {RP P1904: ζεστὸς οὔτε ψυχρός} [TR: ψυχρὸς οὔτε ζεστός], μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου.	Because you are lukewarm like this, and neither {RP P1904: hot nor cold} [TR: cold nor hot], I am going to spit you out of my mouth.	οὐ, *not*, RP F1859=12/13 vs. οὔτε, *neither*, P1904 TR F1859=1/13 (Scrivener's n). ζεστὸς οὔτε ψυχρός, *hot + nor cold*, RP P1904 F1859=13/13 vs. ψυχρὸς οὔτε ζεστός, *cold + nor hot*, TR F1859=0/13. spit ← *vomit*.
Rev 3:17	Ὅτι {RP: λέγεις,} [P1904 TR: λέγεις ὅτι] Πλούσιός εἰμι, καὶ πεπλούτηκα, καὶ οὐδενὸς χρείαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ {RP P1904: ὁ} [TR: -] ἐλεεινὸς καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός·	*This is* because you say, «I am rich, and I have become wealthy, and I don't need anything», but you do not know that you are most wretched and {RP: most} [P1904 TR: -] pitiable and poor and blind and naked.	ὅτι, *that* (or introducing direct speech): absent in RP F1859=9/13 vs. present in P1904 TR F1859=4/13 (Scrivener's cgmn). ὁ, *the* → (by a Hebraism) *most (pitiable)*: present in RP P1904 F1859=9/13 vs. absent in TR F1859=4/13 (Scrivener's fghn). {RP P1904: most ← *the*, the definite article with an adjective being a Hebraism for the superlative.}
Rev 3:18	συμβουλεύω σοι ἀγοράσαι {RP: χρυσίον παρ' ἐμοῦ} [P1904 TR: παρ' ἐμοῦ χρυσίον] πεπυρωμένον ἐκ πυρός, ἵνα πλουτήσῃς, καὶ ἱμάτια λευκά, ἵνα περιβάλῃ, καὶ μὴ φανερωθῇ ἡ αἰσχύνη τῆς γυμνότητός σου· καὶ {RP-text P1904: κολλύριον} [RP-marg TR: κολλούριον] {RP-text P1904: ἵνα ἐγχρίσῃ} [RP-marg TR: ἔγχρισον] τοὺς ὀφθαλμούς σου, ἵνα βλέπῃς.	I advise you to buy gold from me, refined by fire, in order to become rich, and white clothes for you to put on, and *so that* the shame of your nakedness should not be made manifest, and {RP-text P1904: eye-salve to apply to your eyes} [RP-marg TR: apply eye-salve to your eyes] in order to see.	χρυσίον παρ' ἐμοῦ, *gold + from me*, RP F1859=9/13 vs. παρ' ἐμοῦ χρυσίον, *from me + gold*, P1904 TR F1859=4/13 (Scrivener's cjmn). κολλύριον, *eye-salve (1)*, RP-text P1904 F1859=7/13 vs. κολλούριον, *eye-salve (2)*, RP-marg TR F1859=4/13 (Scrivener's aghk) vs. another spelling, F1859=2/13 (Scrivener's en). ἵνα ἐγχρίσῃ, *in order that you salve*, RP-text P1904 F1859=9/12 vs. ἔγχρισον, *salve* (imperative), RP-marg TR F1859=1/12 (Scrivener's h) vs. another reading, F1859=2/12 (Scrivener's ln).

Rev 3:19	Ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω καὶ παιδεύω· {RP-text TR: ζήλωσον} [RP-marg P1904: ζήλευε] οὖν καὶ μετανόησον.	*As for* me, all **whom I love, I reprove and chasten**. So be zealous and repent.	ζήλωσον, *be zealous* (aorist of ζηλόω), RP-text TR F1859=4/13 (Scrivener's dhln) vs. ζήλευε, *be zealous* (present of ζηλεύω), RP-marg P1904 F1859=8/13 vs. another reading, F1859=1/13 (Scrivener's c). A disparity with RP-text, R=5:9. **Prov 3:12**, adapted. all ← *as many as*.
Rev 3:20	Ἰδού, ἕστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, {RP P1904: καὶ} [TR: -] εἰσελεύσομαι πρὸς αὐτόν, καὶ δειπνήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ.	Behold, I am standing at the door and knocking. If anyone hears my voice and opens the door, {RP P1904: then} [TR: *then*] I will come in to him and dine with him, and he with me.	καὶ, *and; then* (as a Hebraism): present in RP P1904 F1859=11/13 vs. absent in TR F1859=2/13 (Scrivener's ln).
Rev 3:21	Ὁ νικῶν, δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς κἀγὼ ἐνίκησα, καὶ ἐκάθισα μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ αὐτοῦ.	*As for* him *who* overcomes, I will allow him to sit with me on my throne, as I for my part have overcome and sat with my father on his throne.'	for my part ← *also*.
Rev 3:22	Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.	Let him *who* has an ear hear what the spirit says to the churches."	The direct speech ending here started at Rev 1:17. churches: see Matt 16:18.
Rev 4:1	Μετὰ ταῦτα εἶδον, καὶ ἰδού, θύρα {RP P1904: ἀνεῳγμένη} [TR: ἠνεῳγμένη] ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ, {RP-text P1904: λέγων} [RP-marg TR: λέγουσα], Ἀνάβα ὧδε, καὶ δείξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα.	After these *things* I observed, and there *was* an opened door in heaven, and the first voice I heard *was* like a trumpet speaking with me, saying, "Come up here, and I will show you what must take place after these *things*."	ἀνεῳγμένη, *opened* (double augment), RP P1904 F1859=12/13 vs. ἠνεῳγμένη, *opened* (triple augment), TR F1859=1/13 (Scrivener's c). λέγων, *saying* (masculine, grammatically discordant), RP-text P1904 F1859=10/13 vs. λέγουσα, *saying* (feminine, grammatically concordant), RP-marg TR F1859=2/13 (Scrivener's hn) vs. another reading, F1859=1/13 (Scrivener's l). there *was* ← *behold*.
Rev 4:2	{RP-text P1904 TR: Καὶ εὐθέως} [RP-marg: Εὐθέως] ἐγενόμην ἐν πνεύματι· καὶ ἰδού, θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ {RP-text P1904: τὸν θρόνον} [RP-marg TR: τοῦ θρόνου] καθήμενος,	{RP-text P1904 TR: And} [RP-marg: -] I immediately came to be in *the power of the* spirit, and there *was* a throne standing in heaven, and on the throne *a person was* sitting,	καὶ, *and*: present in RP-text P1904 TR F1859=4/13 vs. absent in RP-marg F1859=9/13. A disparity with RP-text, R=6:9. τὸν θρόνον, *the throne* (accusative, classically, suggesting motion, the act of sitting, though not so here – compare Rev 4:4 *on their heads*), RP-text P1904 F1859=11/13 vs. τοῦ θρόνου, *the throne* (genitive, suggesting rest), RP-marg TR F1859=2/13. came to be in *the power of the* spirit: see Rev 1:10. there *was* ← *behold*. standing ← *lying, placed*.

Rev 4:3	{RP P1904: - } [TR: καὶ ὁ καθήμενος ἦν] ὅμοιος ὁράσει λίθῳ ἰάσπιδι καὶ {RP P1904: σαρδίῳ} [TR: σαρδίνῳ]· καὶ ἶρις κυκλόθεν τοῦ θρόνου {RP-text P1904: ὁμοίως} [RP-marg S1550: ὅμοιος] [RP-marg2 E1624 S1894: ὁμοία] {RP-text P1904: ὅρασις} [RP-marg TR: ὁράσει] {RP-text P1904: σμαραγδίνων} [RP-marg TR: σμαραγδίνῳ].	{RP P1904: resembling} [TR: and the *person* who was sitting resembled] a jasper *gem*stone in appearance, and a carnelian *one*, and around the throne *was* an iridescent sheen like *the* appearance of {RP-text P1904: emeralds} [RP-marg TR: an emerald],	καὶ ὁ καθήμενος ἦν, *and the sitting (one) was*: absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13. σαρδίῳ, *carnelian (1)*, RP P1904 F1859=13/13 vs. σαρδίνῳ, *carnelian (2)*, TR F1859=0/13. ὁμοίως, *like* (adverb), RP-text P1904 F1859=8/13 vs. ὅμοιος, *like* (masculine), RP-marg S1550 F1859=0/13 vs. ὁμοία, *like* (feminine, classical gender of ἶρις), RP-marg2 E1624 S1894 F1859=4/13 vs. another reading, F1859=1/13. A disparity with RP-marg (zero count). ὅρασις, *appearance* (nominative, apposition), RP-text P1904 F1859=7/13 vs. ὁράσει, *appearance* (dative after resembling), RP-marg TR F1859=5/13 vs. another reading, F1859=1/13. σμαραγδίνων, *emeralds*, RP-text P1904 F1859=7/13 (with one misspelled) vs. σμαραγδίνῳ, *an emerald*, RP-marg TR F1859=4/13 vs. other readings, F1859=2/13.
Rev 4:4	{RP P1904 TR: Καὶ κυκλόθεν} [MISC: Κυκλόθεν] τοῦ θρόνου θρόνοι {RP-text P1904: εἴκοσι τέσσαρες} [RP-marg: ΚΔ] [TR: εἴκοσι καὶ τέσσαρες]· καὶ ἐπὶ τοὺς θρόνους {RP P1904: - } [TR: εἶδον] τοὺς {RP-text P1904: εἴκοσι τέσσαρας} [RP-marg: ΚΔ] [TR: εἴκοσι καὶ τέσσαρας] πρεσβυτέρους καθημένους, περιβεβλημένους ἐν ἱματίοις λευκοῖς, καὶ {RP P1904: - } [TR: ἔσχον] ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.	{RP P1904 TR: and around} [MISC: around] the throne *were* twenty-four thrones, and on the thrones {RP P1904: *I saw*} [TR: I saw] the twenty-four elders sitting, clothed in white garments, and {RP P1904: *I saw*} [TR: they had] golden crowns on their heads.	καὶ, *and (around)*: present in RP P1904 TR F1859=5/13 vs. absent in F1859=8/13. A weak disparity with RP, R=7:8. εἴκοσι τέσσαρες, *twenty-four*, RP-text P1904 F1859=6/13 vs. ΚΔ, *24*, RP-marg F1859=3/13 vs. εἴκοσι καὶ τέσσαρες, *twenty and four*, TR F1859=2/13 vs. other spellings, F1859=2/13. εἶδον, *I saw*: absent in RP P1904 F1859=11/13 vs. present in TR F1859=2/13. εἴκοσι τέσσαρας, *twenty-four*, RP-text P1904 F1859=6/13 vs. ΚΔ, *24*, RP-marg F1859=4/13 vs. εἴκοσι καὶ τέσσαρας, *twenty and four*, TR F1859=2/13 vs. another spelling, F1859=1/13. ἔσχον, *they had*: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13.
Rev 4:5	Καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ {RP P1904: φωναὶ καὶ βρονταί} [TR: βρονταὶ καὶ φωναί]. Καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου {RP: αὐτοῦ} [P1904 TR: -], αἵ εἰσιν {RP: - } [P1904 TR: τὰ] ἑπτὰ πνεύματα τοῦ θεοῦ·	And flashes of lightning and {RP P1904: voices and thunderclaps} [TR: thunderclaps and voices] went out from the throne, and *there were* seven lamps of fire burning in front of {RP: his} [P1904 TR: the] throne, which are {RP: *the*} [P1904 TR: the] seven spirits of God,	φωναὶ καὶ βρονταί, *voices + and thunderclaps*, RP P1904 F1859=12/13 vs. βρονταὶ καὶ φωναί, *thunderclaps + and voices*, TR F1859=0/13 vs. another reading, F1859=1/13 (Scrivener's e). αὐτοῦ, *his (throne)*: present in RP F1859=12/13 vs. absent in P1904 TR F1859=1/13 (Scrivener's f). τὰ, *the (seven spirits)*: absent in RP F1859=11/13 vs. present in P1904 TR F1859=2/13 (Scrivener's fn).
Rev 4:6	καὶ ἐνώπιον τοῦ θρόνου {RP P1904: ὡς} [TR: -] θάλασσα ὑαλίνη, ὁμοία κρυστάλλῳ. Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῷα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὄπισθεν.	and in front of the throne *was* {RP P1904: as *it were*} [TR: -] a sea of glass, like crystal, and in *the* proximity of the throne, and around the throne, *were* four living beings full of eyes at the front and at the back.	ὡς, *like*: present in RP P1904 F1859=12/13 vs. absent in TR F1859=1/13 (Scrivener's b). in *the* proximity of ← *in (the) midst of.*

Rev 4:7	Καὶ τὸ ζῷον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῷον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῷον ἔχον {RP-text: - } [RP-marg P1904 TR: τὸ] πρόσωπον {RP-text: - } [RP-marg P1904 TR: ὡς] {RP-text P1904: ἀνθρώπου} [RP-marg TR: ἄνθρωπος], καὶ τὸ τέταρτον {RP-text P1904 TR: ζῷον} [RP-marg: -] ὅμοιον ἀετῷ {RP P1904: πετομένῳ} [TR: πετωμένῳ].	Now the first living being *was* like a lion, and the second living being *was* like a calf, and the third living being had {RP-text: *the* face of a man} [RP-marg TR: a face like a man] [P1904: a face like a man's], and the fourth {RP-text P1904 TR: living being} [RP-marg: -] *was* like a flying eagle.	τὸ, *the (face)*: absent in RP-text F1859=9/12 vs. present in RP-marg P1904 TR F1859=3/12. ὡς, *like, as*: absent in RP-text F1859=9/12 vs. present in RP-marg P1904 TR F1859=3/12. ἀνθρώπου, *of a man*, RP-text P1904 F1859=9/12 vs. ἄνθρωπος, *a man* (nominative, apposition), RP-marg TR F1859=3/12. ζῷον, *living being*: present in RP-text P1904 TR F1859=9/12 vs. absent in RP-marg F1859=3/12. πετομένῳ, *flying (1)*, RP P1904 F1859=8/12 vs. πετωμένῳ, *flying (2)*, TR F1859=3/12 vs. another reading, F1859=1/12. had ← *having*.
Rev 4:8	Καὶ {RP-text P1904: τὰ} [RP-marg TR: -] τέσσαρα ζῷα, ἓν καθ' {RP P1904: ἓν} [TR: ἑαυτὸ] {RP-text TR: - } [RP-marg P1904: αὐτῶν] {RP P1904: ἔχον} [TR: εἶχον] ἀνὰ πτέρυγας ἓξ κυκλόθεν, καὶ ἔσωθεν {RP P1904: γέμουσιν} [TR: γέμοντα] ὀφθαλμῶν, καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτός, {RP P1904: λέγοντες} [TR: λέγοντα], {RP-text P1904 TR: Ἅγιος, ἅγιος, ἅγιος,} [RP-marg: Ἅγιος, ἅγιος, ἅγιος, ἅγιος, ἅγιος, ἅγιος, ἅγιος, ἅγιος, ἅγιος,] κύριος ὁ θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.	And *as for* {RP-text P1904: the} [RP-marg TR: *the*] four living beings, each one {RP-text TR: - } [RP-marg P1904: of them] {RP P1904: had} [TR: had] six wings; around and inside they {RP P1904: were} [TR: *were*] full of eyes, and they did not have a break day and night *from* saying, **{RP-text P1904 TR:** **"Holy, holy, holy,}** **[RP-marg: "Holy, holy, holy, holy, holy, holy, holy, holy, holy,]** **Lord God the Almighty,** Who was, And who is, And who *is* to come."	τὰ, *the (four)*: present in RP-text P1904 F1859=9/13 vs. absent in RP-marg TR F1859=4/13. ἓν, *(one by) one*, RP P1904 F1859=12/12 vs. ἑαυτὸ, *(one by) oneself*, TR F1859=0/12. αὐτῶν, *of them*: absent in RP-text TR F1859=9/13 vs. present in RP-marg P1904 F1859=4/13. ἔχον, *having* (neuter singular particle), RP P1904 F1859=6/13 vs. εἶχον, *they had* (imperfect), TR F1859=1/13 vs. absent or other readings, F1859=6/13. γέμουσιν, *they were full*, RP P1904 F1859=12/12 vs. γέμοντα, *being full*, TR F1859=0/12. λέγοντες, *saying* (masculine), RP P1904 F1859=9/13 vs. λέγοντα, *saying* (neuter), TR F1859=4/13. ἅγιος, *holy*: present 3 times in RP-text P1904 TR F1859=7/13 vs. ἅγιος, *holy*: present 9 times in RP-marg F1859=5/13 vs. ἅγιος, *holy*: present 8 times in F1859=1/13. RP AV punctuation associates *six wings* with *around (each)*. So AV differs. **Isa 6:3**. {RP P1904: had (six wings) ← *having*.} did not have ← *do not have*. *is* to come ← *is coming*.
Rev 4:9	Καὶ ὅταν {RP P1904: δῶσιν} [TR: δώσουσι] τὰ ζῷα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,	And when the living beings give glory and honour and thanks to him *who is* seated on the throne, who lives throughout the durations of the ages,	δῶσιν, *they give* (classical aorist subjunctive), RP P1904 F1859=10/13 vs. δώσουσι, *they will give* (non-classical future), TR F1859=3/13 (Scrivener's fln). English uses the present tense in the context. throughout the durations of the ages ← *throughout the ages of the ages*.

Rev 4:10	πεσοῦνται οἱ {RP-text P1904: εἴκοσι τέσσαρες} [RP-marg: ΚΔ] [TR: εἴκοσι καὶ τέσσαρες] πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ {RP P1904 E1624: προσκυνήσουσιν} [S1550 S1894: προσκυνοῦσιν] τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ {RP P1904 E1624: βαλοῦσιν} [S1550 S1894: βάλλουσιν] τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες,	the twenty-four elders fall before the *one* sitting on the throne, and worship him *who* lives throughout the durations of the ages, and they place their crowns before the throne and say,	εἴκοσι τέσσαρες, *twenty-four*, RP-text P1904 F1859=7/13 vs. ΚΔ, *24*, RP-marg F1859=5/13 vs. εἴκοσι καὶ τέσσαρες, *twenty and four*, TR F1859=1/13. --- προσκυνήσουσι(ν), *will worship*, RP P1904 E1624 F1859=13/14 vs. προσκυνοῦσιν, *worship*, S1550 S1894 F1859=0/14 vs. word absent, F1859=1/14. --- βαλοῦσι(ν), *they will place*, RP P1904 E1624 F1859=11/13 vs. βάλλουσι(ν), *they place*, S1550 S1894 F1859=2/13. = fall ... worship ... place ← *will fall ... will worship ... will place*. --- throughout the durations of the ages ← *throughout the ages of the ages*.
Rev 4:11	Ἄξιος εἶ, {RP P1904: ὁ κύριος} [TR: κύριε] {RP: καὶ ὁ θεὸς ἡμῶν,} [P1904: καὶ θεὸς ἡμῶν,] [TR: -] {RP: ὁ ἅγιος,} [P1904 TR: -] λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν· ὅτι σὺ ἔκτισας {RP-text: - } [RP-marg P1904 TR: τὰ] πάντα, καὶ διὰ τὸ θέλημά σου {RP-text P1904: ἦσαν} [RP-marg TR: εἰσὶν] καὶ ἐκτίσθησαν.	"You are worthy, {RP P1904: O Lord} [TR: *O* Lord] {RP: and holy God of ours} [P1904: and God of ours] [TR: -], To receive glory and honour and power, Because you created everything, And through your will they {RP-text P1904: had existence} [RP-marg TR: have existence] And were created."	ὁ κύριος, *Lord* (Hebraic article and nominative for vocative), RP P1904 F1859=11/13 vs. κύριε, *Lord* (classical vocative), TR F1859=2/13. = καὶ ὁ θεὸς ἡμῶν, *and (holy) God of ours*, RP F1859=10/13 vs. καὶ θεὸς ἡμῶν, *and God of ours*, P1904 F1859=1/13 vs. ὁ θεὸς ἡμῶν, *the God of ours*, F1859=2/13 vs. words absent, TR F1859=0/13. AV differs textually. --- ὁ ἅγιος, *holy*: present in RP F1859=10/13 vs. absent in P1904 TR F1859=2/13 vs. another reading, F1859=1/13. --- τὰ, *the (all / everything)*: absent in RP-text F1859=11/13 vs. present in RP-marg P1904 TR F1859=2/13. --- ἦσαν, *were*, RP-text P1904 F1859=8/13 vs. εἰσὶν, *are*, RP-marg TR F1859=2/13 vs. other readings, F1859=3/13. = {RP-text P1904: had existence ← *were*, but perhaps standing for ἐγένετο, *came into existence*} [RP-marg TR: have existence ← *are*.]
Rev 5:1	Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ {RP P1904: ἔξωθεν} [TR: ὄπισθεν], κατεσφραγισμένον σφραγῖσιν ἑπτά.	And I saw on the right *hand side* of him *who was* sitting on the throne **a book written on the inside and {RP P1904: outside} [TR: the back]**, sealed up with seven seals.	ἔξωθεν, *on the outside*, RP P1904 F1859=12/13 vs. ὄπισθεν, *on the back*, TR F1859=1/13 (Scrivener's f). --- **Ezek 2:9, Ezek 2:10**.
Rev 5:2	Καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα {RP P1904: ἐν} [TR: -] φωνῇ μεγάλῃ, Τίς {RP P1904: ἄξιός ἐστιν} [TR: ἐστιν ἄξιος] ἀνοῖξαι τὸ βιβλίον, καὶ λῦσαι τὰς σφραγῖδας αὐτοῦ;	And I saw a mighty angel proclaiming in a loud voice, "Who is worthy to open the book and break its seals?"	ἐν, *in* (strengthening the dative): present in RP P1904 F1859=11/14 (includes n2) vs. absent in TR F1859=3/14 (Scrivener's hmn). --- ἄξιός ἐστιν, *worthy + is*, RP P1904 F1859=12/14 vs. ἐστιν ἄξιος, *is + worthy*, TR F1859=0/14 vs. ἄξιος, *(is) worthy*, F1859=2/14 (Scrivener's hn2). = mighty ← *strong*. --- break ← *loosen*.

Rev 5:3	Καὶ οὐδεὶς {RP P1904: ἐδύνατο} [TR: ἠδύνατο] ἐν τῷ οὐρανῷ {RP-text: ἄνω} [RP-marg P1904 TR: -], {RP-text P1904: οὔτε} [RP-marg TR: οὐδὲ] ἐπὶ τῆς γῆς, {RP-text P1904: οὔτε} [RP-marg TR: οὐδὲ] ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον, {RP P1904: οὔτε} [TR: οὐδὲ] βλέπειν αὐτό.	But no-one in heaven {RP-text: above} [RP-marg P1904 TR: -] or on the earth or below the earth was able to open the book or to look *inside* it.	ἐδύνατο, *was able (1)*, RP P1904 F1859=9/14 vs. ἠδύνατο, *was able (2)*, TR F1859=5/14 (Scrivener's gflnn2). ἄνω, *above*: present in RP-text F1859=10/13 vs. absent in RP-marg P1904 TR F1859=3/13 (Scrivener's hmn). First two occurrences in verse: οὔτε, *and not*, RP-text P1904 F1859=11/14 vs. οὐδὲ, *and not (even)*, RP-marg TR F1859=3/14 (Scrivener's hln). Third occurrence in verse: οὔτε, *and not*, RP P1904 F1859=10/14 vs. οὐδὲ, *and not (even)*, TR F1859=4/14 (Scrivener's bhnn2).
Rev 5:4	Καὶ ἐγὼ ἔκλαιον {RP P1904: πολύ} [TR: πολλά], ὅτι οὐδεὶς ἄξιος εὑρέθη ἀνοῖξαι {RP P1904: - } [TR: καὶ ἀναγνῶναι] τὸ βιβλίον, οὔτε βλέπειν αὐτό.	And I wept a lot, because no-one was found worthy to open {RP P1904: - } [TR: and read] the book or to look *inside* it.	πολύ, *much* (adverbial neuter singular), RP P1904 F1859=13/14 vs. πολλά, *much* (adverbial neuter plural), TR F1859=0/14 vs. whole verse absent, F1859=1/14 (Scrivener's k). καὶ ἀναγνῶναι, *and read*: absent in RP P1904 F1859=12/14 vs. present in TR F1859=1/14 (Scrivener's h) vs. whole verse absent, F1859=1/14 (Scrivener's k). AV differs textually.
Rev 5:5	Καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι, Μὴ κλαῖε· ἰδού, ἐνίκησεν ὁ λέων ὁ {RP P1904: - } [TR: ὢν] ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα {RP-text P1904: Δαυίδ} [RP-marg: $\overline{\Delta A \Delta}$] [TR: Δαβίδ], {RP-text: ὁ ἀνοίγων} [RP-marg P1904 TR: ἀνοῖξαι] τὸ βιβλίον καὶ {RP P1904: - } [TR: λῦσαι] τὰς ἑπτὰ σφραγῖδας αὐτοῦ.	Then one of the elders said to me, "Do not weep. Behold, **the Lion {RP P1904: - }** [**TR: which is] of the tribe of Judah – the root of David** – has been victorious {RP-text: and *is* opening} [RP-marg P1904 TR: in opening] the book and {RP P1904: - } [TR: breaking] its seven seals."	ὢν, *being*: absent in RP P1904 F1859=14/14 vs. present in TR F1859=0/14. David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. Here we also have the RP-marg reading $\overline{\Delta A \Delta}$, $\overline{DAD}$, an abbreviation for *David*. Scrivener does not give variants here. ὁ ἀνοίγων, *the one opening*, RP-text F1859=10/14 vs. ἀνοῖξαι, *to open*, RP-marg P1904 TR F1859=4/14 (Scrivener's hlnn2). λῦσαι, *to loosen*: absent in RP P1904 F1859=14/14 vs. present in TR F1859=0/14. **Gen 49:9, Isa 11:10** (Jesse being David's father). [TR: breaking ← *loosening*.]
Rev 5:6	Καὶ εἶδον {RP P1904: - } [TR: , καὶ ἰδού,] ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζῴων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἀρνίον ἑστηκὸς ὡς ἐσφαγμένον, ἔχον κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτά, {RP P1904: ἅ} [TR: οἵ] εἰσιν τὰ ἑπτὰ {RP P1904: πνεύματα τοῦ θεοῦ} [TR: τοῦ θεοῦ πνεύματα] {RP P1904: ἀποστελλόμενα} [TR: τὰ ἀπεσταλμένα] εἰς πᾶσαν τὴν γῆν.	{RP P1904: And I saw} [TR: And I looked, and behold,] between the throne, *along* with the four living beings, and the {RP P1904: elders,} [TR: elders *was*] a lamb standing as slain, having seven horns and **seven eyes**, which are the seven spirits of God {RP P1904: *which are being* sent} [TR: which *have been* sent] into the whole earth.	καὶ ἰδού, *and behold*: absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13. ἅ, *which* (agreeing with *horns*), RP P1904 F1859=11/13 vs. οἵ, *which* (agreeing with *eyes*), TR F1859=1/13 vs. another reading, F1859=1/13. πνεύματα τοῦ θεοῦ, *spirits + of God*, RP P1904 F1859=13/13 vs. τοῦ θεοῦ πνεύματα, *of God + spirits*, TR F1859=0/13. ἀποστελλόμενα, *sent*, RP P1904 F1859=11/13 vs. τὰ ἀπεσταλμένα, *the ones having been sent*, TR F1859=0/13 vs. another reading, F1859=1/13 vs. word(s) absent, F1859=1/13. **Zech 3:9, Zech 4:10**. between ... and ← *in (the) midst of ... and in the midst of* (= בֵּין...וּבֵין). as ← *as if*, but ὡς does not necessarily carry the notion of unrealness; see Luke 2:37.

Rev 5:7	Καὶ ἦλθεν, καὶ εἴληφεν {RP P1904: - } [TR: τὸ βιβλίον] ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου.	And he came and took {RP P1904: *it*} [TR: the book] from the right *hand* of him *who was* sitting on the throne,	τὸ βιβλίον, *the book*: absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's l).
Rev 5:8	Καὶ ὅτε ἔλαβεν τὸ βιβλίον, τὰ τέσσαρα ζῷα καὶ οἱ {RP-text P1904 TR: εἴκοσι τέσσαρες} [RP-marg: ΚΔ] πρεσβύτεροι {RP TR: ἔπεσον} [P1904: ἔπεσαν] ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος {RP-text P1904: κιθάραν} [RP-marg TR: κιθάρας], καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἵ εἰσιν {RP-text: - } [RP-marg P1904 TR: αἱ] προσευχαὶ τῶν ἁγίων.	and when he had taken the book, the four living beings and the twenty-four elders fell *down* before the lamb, each having {RP-text P1904: a harp} [RP-marg TR: harps] and golden bowls full of **incense**, which are {RP-text: *the*} [RP-marg P1904 TR: the] **prayers** of the saints.	εἴκοσι τέσσαρες, *twenty-four*, RP-text P1904 TR F1859=6/13 vs. ΚΔ, *24*, RP-marg F1859=7/13. Nearly a disparity with RP-text, R=8:7. ἔπεσον, *they fell* (classical form), RP TR F1859=12/13 vs. ἔπεσαν, *they fell* (post-classical form), P1904 F1859=1/13. κιθάραν, *a harp*, RP-text P1904 F1859=9/13 vs. κιθάρας, *harps*, RP-marg TR F1859=4/13. AV differs textually. αἱ, *the (prayers)*: absent in RP-text F1859=11/13 vs. present in RP-marg P1904 TR F1859=2/13. **Ps 141:2**. saints: see Matt 27:52.
Rev 5:9	Καὶ ᾄδουσιν ᾠδὴν καινήν, λέγοντες, Ἄξιος εἶ λαβεῖν τὸ βιβλίον, καὶ ἀνοῖξαι τὰς σφραγῖδας αὐτοῦ· ὅτι ἐσφάγης, καὶ ἠγόρασας τῷ θεῷ ἡμᾶς ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους,	And they sang a new song, pronouncing, "You are worthy to take the book And open its seals, Because you were slaughtered And you redeemed us to God by your blood, From every tribe and tongue And people and nation.	redeemed ← *bought*.
Rev 5:10	καὶ ἐποίησας {RP P1904: αὐτοὺς} [TR: ἡμᾶς] τῷ θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς, καὶ {RP P1904: βασιλεύσουσιν} [TR: βασιλεύσομεν] ἐπὶ τῆς γῆς.	And **You made {RP P1904: them} [TR: us] kings and priests to our God,** And {RP P1904: they} [TR: we] will reign over the earth."	αὐτοὺς, *them*, RP P1904 F1859=13/13 vs. ἡμᾶς, *us*, TR F1859=0/13. AV differs textually. βασιλεύσουσιν, *they will reign*, RP P1904 F1859=6/13 vs. βασιλεύσομεν, *we will reign*, TR F1859=0/13 vs. βασιλεύουσιν, *they reign*, F1859=7/13. Nearly a disparity with RP, R=7:7. AV differs textually. **Isa 61:6, Ex 19:6**.
Rev 5:11	Καὶ εἶδον, καὶ ἤκουσα {RP P1904: ὡς} [TR: -] φωνὴν ἀγγέλων πολλῶν {RP P1904: κύκλῳ} [TR: κυκλόθεν] τοῦ θρόνου καὶ τῶν ζῴων καὶ τῶν πρεσβυτέρων· {RP P1904 E1624 S1894: καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων,} [S1550: -] καὶ χιλιάδες χιλιάδων,	And I looked, and I heard *the* sound of many angels around the throne, and of the living beings and of the elders, {RP P1904 E1624 S1894: and the number of them was **tens of thousands of tens of thousands**} [S1550: -] and thousands of thousands,	ὡς, *as (sound)*: present in RP P1904 F1859=11/13 vs. absent in TR F1859=2/13 (Scrivener's fn). κύκλῳ, *around*, RP P1904 F1859=12/13 vs. κυκλόθεν, *from around*, TR F1859=0/13 vs. another reading, F1859=1/13 (Scrivener's k). καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων, *and the number of them was myriads of myriads*: present in RP P1904 E1624 S1894 F1859=13/13 vs. absent in S1550 F1859=0/13. {RP P1904 E1624 S1894: **Dan 7:10**.} {RP P1904: *the* sound ← *as a sound (or voice)*, but the word ὡς, *as*, is often redundant; see Luke 2:37.}

Rev 5:12	λέγοντες φωνῇ μεγάλῃ, Ἄξιόν ἐστιν τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ {RP-text P1904: τὸν} [RP-marg TR: -] πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.	saying in a loud voice, "The lamb which *was* slaughtered is worthy To receive power and riches And wisdom and strength And honour and glory and blessing."	τὸν, *the (wealth, riches)*: present in RP-text P1904 F1859=10/13 vs. absent (but retaining πλοῦτον) in RP-marg TR F1859=2/13 (Scrivener's hn) vs. absent (as is πλοῦτον) in F1859=1/13 (Scrivener's g).
Rev 5:13	Καὶ πᾶν κτίσμα {RP-text P1904: ὃ} [RP-marg TR: ὅ ἐστιν] ἐν τῷ οὐρανῷ, καὶ {RP P1904: ἐπὶ τῆς γῆς} [TR: ἐν τῇ γῇ], καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης {RP-text P1904: ἐστίν} [RP-marg TR: ἅ ἐστιν], καὶ τὰ ἐν αὐτοῖς, {RP: πάντας} [P1904 TR: πάντα] ἤκουσα λέγοντας, Τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. {RP: Ἀμήν.} [P1904 TR: -]	And I heard every creature {RP-text P1904: which *is*} [RP-marg TR: which is] in heaven and {RP P1904: on} [TR: in] the earth and below the earth, and {RP-text P1904: *which* is} [RP-marg TR: the *creatures* which are] on the sea, and {RP: the *creatures* in them, all saying,} [P1904 TR: all the *creatures* in them, and they said,] "To him *who* sits on the throne And to the lamb *Be* blessing and honour And glory and power Throughout the durations of the {RP: ages.} [P1904 TR: ages."] {RP: Amen."} [P1904 TR: -]	ἐστιν, *is* (explicitly): absent in RP-text P1904 F1859=10/13 vs. present in RP-marg TR F1859=3/13. All editions have at least one ἐστιν, *is*, so that the word ὅ is the relative pronoun (and not the article). ἐπὶ τῆς γῆς, *on the earth*, RP P1904 F1859=13/13 vs. ἐν τῇ γῇ, *in the world* or *earth*, TR F1859=0/13. ἅ, *which*: absent in RP-text P1904 F1859=11/13 vs. present in RP-marg TR F1859=1/13 vs. another reading, F1859=1/13. πάντας, *all* (masculine, accommodated to sense), RP F1859=8/13 vs. πάντα, *all* (neuter, grammatically concordant), P1904 TR F1859=5/13. The appositional λέγοντας, *saying*, is accommodated to the sense. Nearly a disparity with RP, R=8:7. ἀμήν, *amen*: present in RP F1859=10/13 vs. absent in P1904 TR F1859=3/13.
Rev 5:14	Καὶ τὰ τέσσαρα ζῷα {RP-text: λέγοντα} [RP-marg P1904 TR: ἔλεγον] {RP: τὸ} [P1904 TR: -] Ἀμήν. Καὶ οἱ {RP P1904: - } [TR: εἰκοσιτέσσαρες] πρεσβύτεροι {RP: ἔπεσον} [P1904 TR: ἔπεσαν], καὶ προσεκύνησαν {RP P1904: - } [TR: ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων].	{RP-text: While the four living beings were saying "Amen", the} [RP-marg P1904 TR: And the four living beings said "Amen." And the] {RP P1904: - } [TR: twenty-four] elders fell *down* and worshipped {RP P1904: - } [TR: him *who* lives throughout the durations of the ages].	λέγοντα, *saying*, RP-text F1859=9/13 vs. ἔλεγον, *they said*, RP-marg P1904 TR F1859=3/13 vs. another reading, F1859=1/13. τὸ, *the (amen)*: present in RP F1859=9/13 vs. absent in P1904 TR F1859=4/13. εἰκοσιτέσσαρες, *twenty-four*: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. AV differs textually. ἔπεσον, *they fell* (classical form), RP F1859=10/13 vs. ἔπεσαν, *they fell* (post-classical form), P1904 TR F1859=3/13. ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, *(worshipped) the one who lives in the ages of the ages*: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. AV differs textually. {RP-text: We have punctuated this verse as one sentence, translating the Hebraic καὶ + participle ... καὶ as *while ... (then)*.} {RP: Amen ← *The amen*, but here the article introduces a quote.}

Rev 6:1	Καὶ εἶδον {RP P1904: ὅτι} [TR: ὅτε] ἤνοιξεν τὸ ἀρνίον μίαν ἐκ τῶν {RP P1904: ἑπτὰ} [TR: -] σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζῴων λέγοντος, ὡς {RP P1904: φωνὴ} [TR: φωνῆς] βροντῆς, Ἔρχου {RP-text: καὶ ἴδε} [RP-marg P1904: -] [TR: καὶ βλέπε].	Then I saw {RP P1904: that the lamb had opened} [TR: when the lamb opened] one of the {RP P1904: seven} [TR: -] seals. And I heard one of the four living beings say with a thundering voice, "Come {RP-text TR: and see} [RP-marg P1904: -]."	ὅτι, *that*, RP P1904 F1859=11/13 vs. ὅτε, *when*, TR F1859=2/13 (Scrivener's ln). ἑπτὰ, *seven*: present in RP P1904 F1859=11/13 vs. absent in TR F1859=2/13 (Scrivener's cn). AV differs textually. φωνὴ, *voice* (resumptive nominative), RP P1904 F1859=11/13 vs. φωνῆς, *voice* (appositional genitive), TR F1859=2/13 (Scrivener's ck). καὶ ἴδε, *and see*, RP-text F1859=11/13 vs. words absent, RP-marg P1904 F1859=2/13 (Scrivener's hn) vs. καὶ βλέπε, *and look*, TR F1859=0/13. [TR: with a thundering voice ← *as a voice of thunder*.]
Rev 6:2	Καὶ {RP-text: - } [RP-marg P1904 TR: εἶδον καὶ] ἰδού, ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' {RP P1904: αὐτὸν} [TR: αὐτῷ] ἔχων τόξον· καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθεν νικῶν, καὶ ἵνα νικήσῃ.	And {RP-text: - } [RP-marg P1904 TR: I looked and] there *was* a white horse, and he *who was* sitting on it had a bow, and a crown was given to him, and he went out conquering and to conquer.	εἶδον και, *I looked and*: absent in RP-text F1859=10/13 vs. present in RP-marg P1904 TR F1859=3/13 (Scrivener's hln). AV differs textually. αὐτὸν, *(onto) it* (accusative), RP P1904 F1859=13/13 vs. αὐτῷ, *(on) it* (dative), TR F1859=0/13. there *was* ← *behold*. had ← *having*.
Rev 6:3	Καὶ ὅτε ἤνοιξεν {RP TR: τὴν δευτέραν σφραγῖδα} [P1904: τὴν σφραγῖδα τὴν δευτέραν], ἤκουσα τοῦ δευτέρου ζῴου λέγοντος, Ἔρχου {RP P1904: - } [TR: καὶ βλέπε].	And when he had opened the second seal, I heard the second living being say, "Come {RP P1904: - } [TR: and see]."	τὴν δευτέραν σφραγῖδα, *the second + seal*, RP TR F1859=11/13 vs. τὴν σφραγῖδα τὴν δευτέραν, *the seal + the second*, P1904 F1859=1/13 (Scrivener's m) vs. another reading, F1859=1/13 (Scrivener's e). καὶ βλέπε, *and look* absent in RP P1904 F1859=11/13 vs. present in TR F1859=0/13 vs. καὶ ἴδε, *and see*, F1859=2/13 (Scrivener's bm). AV differs textually.
Rev 6:4	Καὶ ἐξῆλθεν ἄλλος ἵππος {RP-text: πυρός} [RP-marg P1904 TR: πυρρός]· καὶ τῷ καθημένῳ ἐπ' {RP P1904: αὐτὸν} [TR: αὐτῷ] ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην {RP P1904: ἐκ} [TR: ἀπὸ] τῆς γῆς, {RP: - } [P1904 TR: καὶ] ἵνα ἀλλήλους σφάξωσιν· καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.	And another horse went out, {RP-text: a fiery *one*} [RP-marg P1904 TR: a red *one*], and to him *who was* sitting on it was given *authority* to take peace away from the earth {RP: so that they should} [P1904 TR: and to *let* them] slaughter each other. And a large sword was given to him.	πυρός, *of fire*, RP-text F1859=9/14 vs. πυρρός, *red*, RP-marg P1904 TR F1859=5/14. AV differs textually. αὐτὸν, *(onto) it*, RP P1904 F1859=10/13 vs. αὐτῷ, *(on) it*, TR F1859=2/13 vs. another reading, F1859=1/13. ἐκ, *out of*, RP P1904 F1859=12/13 vs. ἀπὸ, *away from*, TR F1859=0/13 vs. word absent, F1859=1/13. καὶ, *and*: absent in RP F1859=12/13 vs. present in P1904 TR F1859=1/13. {RP: fiery ← *of fire*.}

Rev 6:5	Καὶ ὅτε ἤνοιξεν {RP P1904: τὴν σφραγῖδα τὴν τρίτην} [TR: τὴν τρίτην σφραγῖδα], ἤκουσα τοῦ τρίτου ζῴου λέγοντος, Ἔρχου {RP-text: καὶ ἴδε} [RP-marg P1904: -] [TR: καὶ βλέπε]. Καὶ {RP-text: - } [RP-marg P1904 TR: εἶδον καὶ] ἰδού, ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' {RP P1904: αὐτὸν} [TR: αὐτῷ] ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.	And when he had opened the third seal I heard the third living being say, "Come {RP-text TR: and see} [RP-marg P1904: -]." And {RP-text: - } [RP-marg P1904 TR: I looked and] there *was* a black horse, and he *who was* sitting on it had a pair of balances in his hand.	τὴν σφραγῖδα τὴν τρίτην, *the seal + the third*, RP P1904 F1859=12/13 vs. τὴν τρίτην σφραγῖδα, *the third + seal*, TR F1859=0/13 vs. another reading, F1859=1/13. --- καὶ ἴδε, *and see*, RP-text F1859=10/13 vs. words absent, RP-marg P1904 F1859=3/13 vs. καὶ βλέπε, *and look*, TR F1859=0/13. --- εἶδον καὶ, *I looked and*: absent in RP-text F1859=9/13 vs. present in RP-marg P1904 TR F1859=3/13 vs. another reading, F1859=1/13. --- αὐτὸν, *(onto) it* (accusative), RP P1904 F1859=13/13 vs. αὐτῷ, *(on) it* (dative), TR F1859=0/13. --- there *was* ← *behold*. --- had ← *having*.
Rev 6:6	Καὶ ἤκουσα {RP TR: - } [P1904: ὡς] φωνὴν ἐν μέσῳ τῶν τεσσάρων ζῴων λέγουσαν, Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῆς δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσῃς.	And I heard a voice in *the* midst of the four living beings say, "A choenix of wheat for a denary", and, "Three choenixes of barley for a denary", and, "Do not damage the oil and the wine."	ὡς, *as, like*: absent in RP TR F1859=13/13 vs. present in P1904 F1859=0/13. --- We punctuate as three separate statements in direct speech; RP as one statement. --- [P1904: a voice ← *as a voice*. See Rev 5:11.] --- choenix *(2x)*: about a quart or litre. --- denary *(2x)*: a silver coin.
Rev 6:7	Καὶ ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν τετάρτην, ἤκουσα {RP: - } [P1904 TR: φωνὴν] τοῦ τετάρτου ζῴου {RP P1904: λέγοντος} [TR: λέγουσαν], Ἔρχου {RP-text: καὶ ἴδε} [RP-marg P1904: -] [TR: καὶ βλέπε].	And when he had opened the fourth seal I heard {RP: - } [P1904 TR: *the* voice of] the fourth living being say, "Come {RP-text TR: and see} [RP-marg P1904: -]."	φωνὴν, *voice*: absent in RP F1859=11/13 vs. present in P1904 TR F1859=2/13 (Scrivener's hn). --- λέγοντος, *saying* (masculine), RP P1904 F1859=13/13 vs. λέγουσαν, *saying* (feminine), TR F1859=0/13. --- καὶ ἴδε, *and see*, RP-text F1859=10/13 vs. words absent, RP-marg P1904 F1859=3/13 (Scrivener's hln) vs. καὶ βλέπε, *and look*, TR F1859=0/13.
Rev 6:8	Καὶ {RP-text: - } [RP-marg P1904 TR: εἶδον καὶ] ἰδού, ἵππος χλωρός, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα αὐτῷ ὁ Θάνατος, καὶ ὁ Ἅδης {RP P1904: ἠκολούθει} [TR: ἀκολούθει] {RP-text: αὐτῷ} [RP-marg P1904 TR: μετ' αὐτοῦ]. Καὶ ἐδόθη {RP P1904: αὐτῷ} [TR: αὐτοῖς] ἐξουσία {RP P1904: ἐπὶ τὸ τέταρτον τῆς γῆς ἀποκτεῖναι} [TR: ἀποκτεῖναι ἐπὶ τὸ τέταρτον τῆς γῆς] ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.	And {RP-text: - } [RP-marg P1904 TR: I looked and] there *was* a pallid horse, and he *who was* sitting on it *had the* name of Death, and Hades was following {RP-text: - } [RP-marg P1904 TR: with] him. And to {RP P1904: him} [TR: them] was given authority {RP P1904: over a quarter of the earth to kill} [TR: to kill over a quarter of the earth] by the sword and by famine and by death and by the wild beasts of the earth.	εἶδον καὶ, *I looked and*: absent in RP-text F1859=9/13 vs. present in RP-marg P1904 TR F1859=3/13 vs. another reading, F1859=1/13. --- ἠκολούθει, *was following*, RP P1904 F1859=10/13 vs. ἀκολούθει, *follows*, TR F1859=2/13 vs. another reading, F1859=1/13. --- αὐτῷ, *(followed) him / it*, RP-text F1859=10/14 vs. μετ' αὐτοῦ, *(followed) with him / it*, RP-marg P1904 TR F1859=4/14. --- αὐτῷ, *(given) to it / him*, RP P1904 F1859=12/13 vs. αὐτοῖς, *(given) to them*, TR F1859=1/13. AV differs textually. --- ἐπὶ τὸ τέταρτον τῆς γῆς ἀποκτεῖναι, *over a quarter of the earth + to kill*, RP P1904 F1859=13/13 vs. ἀποκτεῖναι ἐπὶ τὸ τέταρτον τῆς γῆς, *to kill + over a quarter of the earth*, TR F1859=0/13. --- there *was* ← *behold*. --- Hades: the place of the dead, here perhaps standing for *the dominion of death*. --- death: probably *plague*, as in *black death*.

Rev 6:9	Καὶ ὅτε ἤνοιξεν τὴν πέμπτην σφραγῖδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ θεοῦ, καὶ διὰ τὴν μαρτυρίαν {RP P1904: τοῦ ἀρνίου} [TR: -] ἣν εἶχον,	And when he had opened the fifth seal, I saw under the altar the lives of those killed on account of the word of God and on account of the testimony {RP P1904: of the lamb} [TR: -] to which they held.	τοῦ ἀρνίου, *of the lamb*: present in RP P1904 F1859=11/13 vs. absent in TR F1859=2/13 (Scrivener's mn). AV differs textually. lives ← *souls*, but the sense is *lives*, as elsewhere, here represented in some way, lost because of their testimony, now hidden, and to be found again. See Matt 16:25, Phil 2:20. See also Col 3:3.
Rev 6:10	καὶ {RP P1904: ἔκραξαν} [TR: ἔκραζον] {RP-text P1904 TR: φωνῇ μεγάλῃ} [RP-marg: φωνὴν μεγάλην], λέγοντες, Ἕως πότε, ὁ δεσπότης, ὁ ἅγιος καὶ {RP: - } [P1904 TR: ὁ] ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν {RP P1904: ἐκ} [TR: ἀπὸ] τῶν κατοικούντων ἐπὶ τῆς γῆς;	And they 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?"	ἔκραξαν, *they shouted*, RP P1904 F1859=11/13 vs. ἔκραζον, *they were shouting*, TR F1859=2/13 (Scrivener's cn). φωνῇ μεγάλῃ, *a loud + voice*, RP-text P1904 TR F1859=5/13 (Scrivener's ehjln) vs. φωνὴν μεγάλην, *a voice + loud*, RP-marg F1859=8/13 (Scrivener's abcdfgkm). A weak disparity with RP-text, R=7:8. ὁ, *the (true)*: absent in RP F1859=9/13 vs. present in P1904 TR F1859=4/13 (Scrivener's dfhm). ἐκ, *out of*, RP P1904 F1859=11/13 vs. ἀπὸ, *from*, TR F1859=2/13 (Scrivener's ln).
Rev 6:11	Καὶ {RP P1904: ἐδόθη} [TR: ἐδόθησαν] {RP-text P1904: αὐτοῖς ἑκάστῳ} [RP-marg: αὐτοῖς] [TR: ἑκάστοις] {RP P1904: στολὴ λευκή} [TR: στολαὶ λευκαὶ], καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον {RP: - } [P1904 TR: μικρόν], ἕως {RP-text P1904: - } [RP-marg TR: οὗ] {RP P1904: πληρώσωσιν} [TR: πληρώσονται] καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν {RP-text: καὶ} [RP-marg P1904 TR: -] οἱ μέλλοντες {RP: ἀποκτένεσθαι} [P1904: ἀποκτέννεσθαι] [TR: ἀποκτείνεσθαι] ὡς καὶ αὐτοί.	And {RP-text P1904: to each of them was given a white robe,} [RP-marg: to them was given a white robe,] [TR: to each were given white robes,] and they were told that they should rest a {RP: - } [P1904 TR: little] while longer until their fellow servants and their brothers should also {RP P1904: fulfil *their course*} [TR: be fulfilled], {RP-text: and those *who*} [RP-marg P1904 TR: who] would be killed, as they for their part *had been*.	ἐδόθη, *was given*, RP P1904 F1859=13/13 vs. ἐδόθησαν, *were given*, TR F1859=0/13. αὐτοῖς ἑκάστῳ, *to each of them*, RP-text P1904 F1859=4/13 vs. αὐτοῖς, *to them*, RP-marg F1859=8/13 vs. ἑκάστοις, *to each*, TR F1859=0/13 vs. another reading, F1859=1/13. A disparity (#1) with RP-text, R=5:8. στολὴ λευκή, *a white robe*, RP P1904 F1859=13/13 vs. στολαὶ λευκαὶ, *white clothes*, TR F1859=0/13. μικρόν, *(a) little (while)*: absent in RP F1859=12/13 vs. present in P1904 TR F1859=1/13. οὗ, *(until) when*: absent in RP-text P1904 F1859=12/13 vs. present in RP-marg TR F1859=1/13. πληρώσωσιν, *they fulfil*, RP P1904 F1859=9/13 vs. πληρώσονται, *they will be fulfilled* (middle in passive sense), TR F1859=0/13 vs. other readings, F1859=4/13. καὶ, *and (those who will be)*: present in RP-text F1859=8/13 vs. absent RP-marg P1904 TR F1859=5/13. Nearly a disparity (#2) with RP-text, R=8:7. ἀποκτένεσθαι, *to be killed (1)*, RP F1859=10/13 vs. ἀποκτέννεσθαι, *to be killed (2)*, P1904 F1859=1/13 vs. ἀποκτείνεσθαι, *to be killed (3)*, TR F1859=2/13. for their part ← *also*.

Rev 6:12	Καὶ εἶδον ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν ἕκτην, καὶ {RP P1904: - } [TR: ἰδού,] σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος {RP P1904: μέλας ἐγένετο} [TR: ἐγένετο μέλας] ὡς σάκκος τρίχινος, καὶ ἡ σελήνη {RP-text P1904: ὅλη} [RP-marg TR: -] ἐγένετο ὡς αἷμα,	And I looked when he had opened the sixth seal, and {RP P1904: - } [TR: behold,] a great *earth*quake took place, and the sun became black like sackcloth *made* from hair, and the {RP-text P1904: whole} [RP-marg TR: -] **moon became like blood**.	ἰδού, *behold*: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. --- μέλας ἐγένετο, *black + became*, RP P1904 F1859=11/13 vs. ἐγένετο μέλας, *became + black*, TR F1859=1/13 (Scrivener's n) vs. another reading, F1859=1/13 (Scrivener's m). --- ὅλη, *whole*: present in RP-text P1904 F1859=11/13 (one misspelled) vs. absent in RP-marg TR F1859=2/13 (Scrivener's hm). --- **Joel 3:4^{MT} (Joel 2:31^{AV}), Joel 4:15^{MT} (Joel 3:15^{AV})**.
Rev 6:13	καὶ οἱ ἀστέρες τοῦ οὐρανοῦ {RP: ἔπεσον} [P1904 TR: ἔπεσαν] εἰς τὴν γῆν, ὡς συκῆ {RP-text: βαλοῦσα} [RP-marg TR: βάλλει] [P1904: βάλλουσα] τοὺς ὀλύνθους αὐτῆς, ὑπὸ {RP P1904: ἀνέμου μεγάλου} [TR: μεγάλου ἀνέμου] σειομένη.	And the stars of the sky fell to the earth, **like a fig tree shedding its winter figs** when shaken by a strong wind,	ἔπεσον, *they fell* (classical form), RP F1859=11/12 vs. ἔπεσαν, *they fell* (non-classical form), P1904 TR F1859=1/12. --- βαλοῦσα, *having shed*, RP-text F1859=8/13 vs. βάλλει, *sheds*, RP-marg TR F1859=0/13 vs. βάλλουσα, *shedding*, P1904 F1859=4/13 vs. another reading, F1859=1/13. --- ἀνέμου μεγάλου, *a wind + great*, RP P1904 F1859=11/13 vs. μεγάλου ἀνέμου, *a great + wind*, TR F1859=2/13. --- **Isa 34:4**. --- the sky: or *heaven*. --- [RP-marg TR: shedding ← *sheds*.]
Rev 6:14	Καὶ {RP P1904: ὁ} [TR: -] οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον {RP-text P1904: ἑλισσόμενον} [RP-marg: ἑλισσόμενος] [TR: εἱλισσόμενον], καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.	and {RP P1904: the} [TR: *the*] **sky was parted asunder, like a rolled up scroll**, and every mountain and island was moved from its place.	ὁ, *the (heaven)*: present in RP P1904 F1859=12/13 vs. absent in TR F1859=1/13. --- ἑλισσόμενον, *being rolled up (1)* (agreeing with *book*), RP-text P1904 F1859=4/13 vs. ἑλισσόμενος, *being rolled up (1)* (agreeing with *heaven*), RP-marg F1859=7/13 vs. εἱλισσόμενον, *being rolled up (2)* (agreeing with *book*), TR F1859=1/13 vs. another reading, F1859=1/13. A weak disparity with RP-text, R=5:7. --- **Isa 34:4**. --- sky: or *heaven*. --- its place ← *their places*.
Rev 6:15	Καὶ οἱ βασιλεῖς τῆς γῆς, καὶ οἱ μεγιστᾶνες, καὶ {RP P1904: οἱ χιλίαρχοι, καὶ οἱ πλούσιοι} [TR: οἱ πλούσιοι, καὶ οἱ χιλίαρχοι], καὶ {RP P1904: οἱ ἰσχυροί} [TR: οἱ δυνατοί], καὶ πᾶς δοῦλος καὶ {RP-text P1904: - } [RP-marg TR: πᾶς] ἐλεύθερος, ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων,	And the kings of the earth and the high-ranking people and {RP P1904: the cohort commanders and the rich} [TR: the rich and the cohort commanders] and {RP P1904: the strong} [TR: the powerful], and every slave and {RP-text P1904: - } [RP-marg TR: every] free *man* hid themselves **in the caves and in the rocks** of the mountains,	οἱ χιλίαρχοι, καὶ οἱ πλούσιοι, *the cohort commanders + and the rich*, RP P1904 F1859=12/12 vs. οἱ πλούσιοι, καὶ οἱ χιλίαρχοι, *the rich + and the cohort commanders*, TR F1859=0/12. --- καὶ οἱ ἰσχυροί, *and the strong*, RP P1904 F1859=12/12 (one with a minor variation) vs. καὶ οἱ δυνατοί, *and the powerful*, TR F1859=0/12. --- πᾶς, *every (free man)*: absent in RP-text P1904 F1859=10/12 vs. present in RP-marg TR F1859=2/12 (Scrivener's hn). --- **Isa 2:19**.

Rev 6:16	καὶ λέγουσιν τοῖς ὄρεσιν καὶ ταῖς πέτραις, {RP TR: Πέσετε} [P1904: Πέσατε] ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ {RP-text P1904 TR: τοῦ θρόνου} [RP-marg: τῷ θρόνῳ], καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου·	and **they said to the mountains and the rocks, "Fall on us, and hide us** from *the* presence of him *who* sits on the throne, and from the wrath of the lamb,	πέσετε, *fall* (classical form), RP TR F1859=10/12 vs. πέσατε, *fall* (non-classical form), P1904 F1859=2/12 (Scrivener's ln). --- τοῦ θρόνου, *(on) the throne (1)*, RP-text P1904 TR F1859=6/13 vs. τῷ θρόνῳ, *(on) the throne (2)*, RP-marg F1859=7/13. Nearly a disparity with RP-text, R=8:7. --- **Hos 10:8**.
Rev 6:17	ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται σταθῆναι;	for the great **day** of his wrath has come, **and who is able to stand *fast*?"**	**Mal 3:2**.
Rev 7:1	Καὶ μετὰ {RP P1904: τοῦτο} [TR: ταῦτα] εἶδον τέσσαρας ἀγγέλους ἑστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς, μήτε ἐπὶ τῆς θαλάσσης, μήτε {RP-text: ἐπί τι} [RP-marg P1904 TR: ἐπὶ πᾶν] δένδρον.	And after {RP P1904: this} [TR: these *things*] I saw four angels standing on the four corners of the earth, holding the four winds of the earth so that no wind should blow on the earth, or blow on the sea, or on {RP-text: any} [RP-marg P1904 TR: any] tree.	τοῦτο, *this*, RP P1904 F1859=10/12 vs. ταῦτα, *these (things)*, TR F1859=2/12 (Scrivener's gn). --- ἐπί τι, *on some → any*, RP-text F1859=10/12 vs. ἐπὶ πᾶν, *on every → any*, RP-marg P1904 TR F1859=2/12 (Scrivener's hn). --- [RP-marg P1904 TR: any ← *every*.]
Rev 7:2	Καὶ εἶδον ἄλλον ἄγγελον {RP P1904 S1894: ἀναβαίνοντα} [S1550 E1624: ἀναβάντα] ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγῖδα θεοῦ ζῶντος· καὶ ἔκραξεν φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις, οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν,	And I saw another angel {RP P1904 S1894: ascending} [S1550 E1624: ascending] from *the* east, holding *the* seal of *the* living God, and he cried out in a loud voice to the four angels to whom *authority* had been given to harm the earth and the sea,	ἀναβαίνοντα, *ascending*, RP P1904 S1894 F1859=12/12 vs. ἀναβάντα, *having ascended*, S1550 E1624 F1859=0/12. --- [S1550 E1624: ascending: or *having ascended*.] --- east ← *rising of the sun*.
Rev 7:3	λέγων, Μὴ ἀδικήσητε τὴν γῆν, μήτε τὴν θάλασσαν, μήτε τὰ δένδρα, ἄχρι οὗ {RP P1904 E1624 S1894: σφραγίσωμεν} [S1550: σφραγίζωμεν] τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.	and he said, "Do not harm the earth, or the sea, or the trees, until we have **sealed** the servants of our God **on their foreheads**."	σφραγίσωμεν, *(until) we seal* (aorist subjunctive, perfective aspect), RP P1904 E1624 S1894 F1859=11/12 vs. σφραγίζωμεν, *(until) we seal* (present subjunctive, imperfective aspect), S1550 F1859=0/12 vs. another reading, F1859=1/12 (Scrivener's c). --- **Ezek 9:4**.
Rev 7:4	Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, {RP: ἑκατὸν καὶ τεσσαράκοντα τέσσαρες χιλιάδες} [P1904: ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες] [TR: ΡΜΔ χιλιάδες], {RP-text: ἐσφραγισμένων} [RP-marg P1904 TR: ἐσφραγισμένοι] ἐκ πάσης φυλῆς υἱῶν Ἰσραήλ.	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.	In the following, we ignore spaces between words. ἑκατὸν καὶ τεσσαράκοντα τέσσαρες χιλιάδες, *one hundred and forty-four thousand*, RP F1859=3/12 vs. ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, *one hundred forty-four thousand*, P1904 F1859=1/12 vs. ΡΜΔ χιλιάδες, *144 thousand*, TR F1859=0/12 vs. ἑκατοντεσσαρακοντα και τέσσαρες χιλιάδες, *one hundred forty and four thousand*, F1859=1/12 vs. ἑκατὸν καὶ τεσσαράκοντα καὶ τέσσαρες χιλιάδες, *one hundred and forty and four thousand*, F1859=1/12 vs. words absent, F1859=5/12 vs. another reading, F1859=1/12. A weak disparity (#1) with RP, R=3:5. --- ἐσφραγισμένων, *of sealed ones*, RP-text F1859=6/12 vs. ἐσφραγισμένοι, *sealed ones*, RP-marg P1904 TR F1859=1/12 vs. words absent, F1859=5/12. Nearly a disparity (#2) with RP-text, R=6:5.

Rev 7:5	Ἐκ φυλῆς Ἰούδα, {RP-text P1904: δώδεκα} [RP-marg TR: ΙΒ̅] χιλιάδες {RP-text: ἐσφραγισμέναι} [RP-marg: -] [RP-marg2 P1904 TR: ἐσφραγισμένοι]· ἐκ φυλῆς {RP: Ῥουβίμ} [P1904 TR: Ῥουβήν], {RP-text P1904: δώδεκα} [RP-marg TR: ΙΒ̅] χιλιάδες {RP P1904: - } [TR: ἐσφραγισμένοι]· ἐκ φυλῆς Γάδ, {RP-text P1904: δώδεκα} [RP-marg TR: ΙΒ̅] χιλιάδες {RP P1904: - } [TR: ἐσφραγισμένοι]·	From *the* tribe of Judah, twelve thousand {RP-text RP-marg2 P1904 TR: sealed} [RP-marg: -]; from *the* tribe of Reuben, twelve thousand {RP P1904: - } [TR: sealed]; from *the* tribe of Gad, twelve thousand {RP P1904: - } [TR: sealed];	Three occurrences: δώδεκα, *twelve (thousand)*, RP-text P1904 F1859=5/12 vs. ΙΒ̅, *12 (thousand)*, RP-marg TR F1859=7/12. A weak disparity (#1) with RP-text, R=6:8. --- ἐσφραγισμέναι, *sealed* (feminine, agreeing with *thousands*), RP-text F1859=6/12 vs. word absent, RP-marg F1859=0/12 vs. ἐσφραγισμένοι, *sealed* (masculine), RP-marg2 P1904 TR F1859=3/12 vs. another reading, F1859=3/12. Nearly a disparity (#2) with RP-text, R=6:5. A disparity (#3) with RP-marg (zero count), though apparently with support after the first occurrence. --- Ῥουβίμ, *Roubim*, RP F1859=0/12 vs. Ῥουβήν, *Rouben (1)*, P1904 TR F1859=0/12 vs. Ῥουβίν, *Rouben (2)*, F1859=7/12 vs. three other spellings, F1859=5/12. 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 vs. another reading, F1859=1/12.
Rev 7:6	ἐκ φυλῆς Ἀσήρ, {RP-text P1904: δώδεκα} [RP-marg TR: ΙΒ̅] χιλιάδες {RP P1904: - } [TR: ἐσφραγισμένοι]· ἐκ φυλῆς Νεφθαλείμ, {RP-text P1904: δώδεκα} [RP-marg TR: ΙΒ̅] χιλιάδες {RP P1904: - } [TR: ἐσφραγισμένοι]· ἐκ φυλῆς Μανασσῆ, {RP-text P1904: δώδεκα} [RP-marg TR: ΙΒ̅] χιλιάδες {RP P1904: - } [TR: ἐσφραγισμένοι]·	from *the* tribe of Asher, twelve thousand {RP P1904: - } [TR: sealed]; from *the* tribe of Naphtali, twelve thousand {RP P1904: - } [TR: sealed]; from *the* tribe of Manasseh, twelve thousand {RP P1904: - } [TR: sealed];	Three times: δώδεκα, *twelve (thousand)*, RP-text P1904 F1859=4/12 (Scrivener's bcef) vs. ΙΒ̅, *12 (thousand)*, RP-marg TR F1859=6/12 vs. word absent once, F1859=2/12 (Scrivener's km). A weak disparity with RP-text, R=5:7. --- Three times: ἐσφραγισμένοι, *sealed*: absent in RP P1904 F1859=11/12 vs. present in TR F1859=1/12 (Scrivener's c).
Rev 7:7	ἐκ φυλῆς Συμεών, {RP-text P1904: δώδεκα} [RP-marg TR: ΙΒ̅] χιλιάδες {RP P1904: - } [TR: ἐσφραγισμένοι]· ἐκ φυλῆς Λευΐ, {RP-text P1904: δώδεκα} [RP-marg TR: ΙΒ̅] χιλιάδες {RP P1904: - } [TR: ἐσφραγισμένοι]· ἐκ φυλῆς {RP S1550 S1894: Ἰσαχάρ} [P1904: Ἰσσαχάρ] [E1624: Ἰσασχάρ], {RP-text P1904: δώδεκα} [RP-marg TR: ΙΒ̅] χιλιάδες {RP P1904: - } [TR: ἐσφραγισμένοι]·	from *the* tribe of Simeon, twelve thousand {RP P1904: - } [TR: sealed]; from *the* tribe of Levi, twelve thousand {RP P1904: - } [TR: sealed]; from *the* tribe of Issachar, twelve thousand {RP P1904: - } [TR: sealed];	Three times: δώδεκα, *twelve (thousand)*, RP-text P1904 F1859=4/12 (Scrivener's bcef) vs. ΙΒ̅, *12 (thousand)*, RP-marg TR F1859=6/12 vs. word absent once, F1859=2/12 (Scrivener's mn). A weak disparity with RP-text, R=5:7. --- Three times: ἐσφραγισμένοι, *sealed*: absent in RP P1904 F1859=11/12 vs. present in TR F1859=1/12 (Scrivener's c). --- Ἰσαχάρ, *Isachar*, RP S1550 S1894 F1859=8/12 vs. Ἰσσαχάρ, *Issachar*, P1904 F1859=4/12 (Scrivener's aekl) vs. Ἰσασχάρ, *Isaschar*, E1624 F1859=0/12. We use the Hebrew spelling Issachar.
Rev 7:8	ἐκ φυλῆς Ζαβουλών, {RP-text P1904: δώδεκα} [RP-marg TR: ΙΒ̅] χιλιάδες {RP P1904: - } [TR: ἐσφραγισμένοι]· ἐκ φυλῆς Ἰωσήφ, {RP-text P1904: δώδεκα} [RP-marg TR: ΙΒ̅] χιλιάδες {RP P1904: - } [TR: ἐσφραγισμένοι]· ἐκ φυλῆς Βενιαμίν, {RP-text P1904: δώδεκα} [RP-marg TR: ΙΒ̅] χιλιάδες {RP-text: ἐσφραγισμέναι} [RP-marg P1904 TR: ἐσφραγισμένοι].	from *the* tribe of Zebulun, twelve thousand {RP P1904: - } [TR: sealed]; from *the* tribe of Joseph, twelve thousand {RP P1904: - } [TR: sealed]; from *the* tribe of Benjamin, twelve thousand sealed.	Three times: δώδεκα, *twelve (thousand)*, RP-text P1904 F1859=4/12 (Scrivener's bcem) vs. ΙΒ̅, *12 (thousand)*, RP-marg TR F1859=7/12 vs. word absent once, F1859=1/12 (Scrivener's f). A disparity with RP-text, R=5:8. --- Twice: ἐσφραγισμένοι, *sealed*: absent in RP P1904 F1859=11/12 vs. present in TR F1859=1/12 (Scrivener's c). --- ἐσφραγισμέναι, *sealed* (feminine), RP-text F1859=8/12 vs. ἐσφραγισμένοι, *sealed* (masculine), RP-marg P1904 TR F1859=4/12 (Scrivener's fhmn). See Rev 7:5.

Rev 7:9	Μετὰ ταῦτα εἶδον, καὶ ἰδού, ὄχλος πολύς, ὃν ἀριθμῆσαι {RP: - } [P1904 TR: αὐτὸν] οὐδεὶς {RP-text P1904: ἐδύνατο} [RP-marg TR: ἠδύνατο], ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, {RP-text P1904: ἑστῶτας} [RP-marg TR: ἑστῶτες] ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, {RP-text P1904: περιβεβλημένους} [RP-marg TR: περιβεβλημένοι] στολὰς λευκάς, καὶ {RP: φοίνικας} [P1904 TR: φοίνικες] ἐν ταῖς χερσὶν αὐτῶν·	After these *things* I looked, and there *was* a large crowd which no-one could count, from every nation and *all* tribes and peoples and languages, standing before the throne and before the lamb, clothed in white garments and *with* palms in their hands.	αὐτὸν, *it* (pleonastically, a Hebraism): absent in RP F1859=11/12 vs. present in P1904 TR F1859=1/12. ἐδύνατο, *could (1)*, RP-text P1904 F1859=7/12 vs. ἠδύνατο, *could (2)*, RP-marg TR F1859=4/12 vs. another reading, F1859=1/12. ἑστῶτας, *standing* (accusative agreeing with ὃν), RP-text P1904 F1859=9/12 vs. ἑστῶτες, *standing* (nominative after ἰδού), RP-marg TR F1859=2/12 vs. another reading, F1859=1/12. περιβεβλημένους, *clothed* (accusative), RP-text P1904 F1859=8/12 vs. περιβεβλημένοι, *clothed* (nominative), RP-marg TR F1859=3/12 vs. another reading, F1859=1/12. Case usage as above. φοίνικας, *palms* (accusative), RP F1859=10/12 vs. φοίνικες, *palms* (nominative), P1904 TR F1859=2/12. there *was* ← *behold*.
Rev 7:10	καὶ {RP P1904: κράζουσιν} [TR: κράζοντες] φωνῇ μεγάλῃ, λέγοντες, Ἡ σωτηρία τῷ {RP P1904 E1624 S1894: θεῷ ἡμῶν τῷ} [S1550: -] καθημένῳ ἐπὶ {RP: τῷ θρόνῳ} [P1904 TR: τοῦ θρόνου], {RP P1904 E1624 S1894: - } [S1550: τοῦ θεοῦ ημῶν] καὶ τῷ ἀρνίῳ.	And they cried out in a loud voice and said, "Salvation {RP P1904 E1624 S1894: to our God} [S1550: to him] *Who* sits on the throne {RP P1904 E1624 S1894: - } [S1550: of our God] And to the lamb."	κράζουσιν, *they shout*, RP P1904 F1859=11/12 vs. κράζοντες, *shouting*, TR F1859=0/12 vs. another reading, F1859=1/12 (Scrivener's m). θεῷ ἡμῶν τῷ, *to our God*: present in RP P1904 E1624 S1894 F1859=11/12 vs. absent in S1550 F1859=0/12 vs. another reading, F1859=1/12 (Scrivener's k). τῷ θρόνῳ, *(at) the throne* (dative), RP F1859=10/12 vs. τοῦ θρόνου, *(on) the throne* (genitive), P1904 TR F1859=2/12 (Scrivener's jl). τοῦ θεοῦ ημῶν, *of our God*: absent in RP P1904 E1624 S1894 F1859=12/12 vs. present in S1550 F1859=0/12.
Rev 7:11	Καὶ πάντες οἱ ἄγγελοι {RP P1904: εἱστήκεισαν} [TR: ἑστήκεσαν] κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζῴων, καὶ {RP TR: ἔπεσον} [P1904: ἔπεσαν] ἐνώπιον τοῦ θρόνου {RP-text P1904 TR: - } [RP-marg: αὐτοῦ] ἐπὶ {RP P1904: τὰ πρόσωπα} [TR: πρόσωπον] αὐτῶν, καὶ προσεκύνησαν τῷ θεῷ,	And all the angels were standing around the throne, and the elders and the four living beings, and they fell before {RP-text P1904 TR: the} [RP-marg: his] throne face down and worshipped God,	εἱστήκεισαν, *they stood (1)*, RP P1904 F1859=12/13 (4 with smooth breathing) vs. ἑστήκεσαν, *they stood (2)*, TR F1859=0/13 vs. another spelling, F1859=1/13 (Scrivener's l**). ἔπεσον, *they fell (1)*, RP TR F1859=12/12 vs. ἔπεσαν, *they fell (2)*, P1904 F1859=0/12. αὐτοῦ, *his*: absent in RP-text P1904 TR F1859=3/12 (Scrivener's ghn) vs. present in RP-marg F1859=9/12. A disparity with RP-text, R=5:9. τὰ πρόσωπα, *(their) faces*, RP P1904 F1859=12/12 vs. πρόσωπον, *(their) face*, TR F1859=0/12.
Rev 7:12	λέγοντες, Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.	and they said, "Amen. Blessing and glory And wisdom and thanksgiving And honour and might and strength *Be* to our God Throughout the durations of the ages. Amen."	

Rev 7:13	Καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέρων, λέγων μοι, Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκάς, τίνες εἰσίν, καὶ πόθεν ἦλθον;	Then one of the elders engaged *me* and said to me, "These who *are* clothed in white garments – who are they, and where have they come from?"	engaged ← *answered*, but here no question asked. Compare Matt 11:25. white garments ← *the white garments*. See Gen 22:9.
Rev 7:14	Καὶ {RP: εἶπον} [P1904 TR: εἴρηκα] αὐτῷ, {RP P1904: Κύριέ μου} [TR: Κύριε], σὺ οἶδας. Καὶ εἶπέν μοι, Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν, καὶ ἐλεύκαναν {RP-text: - } [RP-marg P1904 S1894: αὐτὰς] [S1550 E1624: στολὰς αὐτῶν] ἐν τῷ αἵματι τοῦ ἀρνίου.	And I said to him, {RP P1904: "My lord} [TR: "Lord], you know." Then he said to me, "These are those *who* came out of the great tribulation and washed their garments and whitened {RP-text: *them*} [RP-marg P1904 S1894: them] [S1550 E1624: their garments] in the blood of the lamb.	εἶπον, *I said*, RP F1859=11/12 vs. εἴρηκα, *I have said*, P1904 TR F1859=1/12 (Scrivener's n). μου, *my (Lord)*: present in RP P1904 F1859=12/12 vs. absent in TR F1859=0/12. words below absent, RP-text F1859=10/12 vs. αὐτὰς, *them*, RP-marg P1904 S1894 F1859=1/12 (Scrivener's h) vs. στολὰς αὐτῶν, *their robes*, S1550 E1624 F1859=1/12 (Scrivener's n, but with many other variations).
Rev 7:15	Διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ {RP-text: τῷ θρόνῳ} [RP-marg P1904 TR: τοῦ θρόνου] σκηνώσει ἐπ' αὐτούς.	On account of this they are before the throne of God, and they serve him day and night in his sanctuary, and he *who* sits on the throne will dwell with them.	τῷ θρόνῳ, *(at) the throne*, RP-text F1859=8/12 vs. τοῦ θρόνου, *(on) the throne*, RP-marg P1904 TR F1859=4/12 (Scrivener's ejmn).
Rev 7:16	Οὐ πεινάσουσιν ἔτι, οὐδὲ διψήσουσιν ἔτι, {RP P1904: οὐδ' οὐ} [TR: οὐδὲ] μὴ πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος, οὐδὲ πᾶν καῦμα·	**They will no longer hunger** **Or thirst any longer,** **Nor will the sun*light* fall on them at all,** **Nor any scorching heat,**	οὐδ' οὐ, *nor (1)*, RP P1904 F1859=10/12 vs. οὐδὲ, *nor (2)*, TR F1859=2/12 (Scrivener's fn. We judge from [csntm.org GA69_0206b.jpg] f** to read οὐθε, Scrivener's *δ mutat.*). **Isa 49:10**. any ← *every*.
Rev 7:17	ὅτι τὸ ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου {RP-text P1904: ποιμαίνει} [RP-marg TR: ποιμανεῖ] αὐτούς, καὶ {RP-text: ὁδηγεῖ} [RP-marg P1904 TR: ὁδηγήσει] αὐτοὺς ἐπὶ {RP P1904: ζωῆς} [TR: ζώσας] πηγὰς ὑδάτων, καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον {RP P1904: ἐκ} [TR: ἀπὸ] τῶν ὀφθαλμῶν αὐτῶν.	**For the lamb which *is* in *the* middle of the throne** **{RP-text P1904: Is} [RP-marg TR: Will be] a shepherd to them,** **And he {RP-text: guides} [RP-marg P1904 TR: will guide] them to *the* sources of {RP P1904: waters of life} [TR: living waters],** **And God will wipe away every tear from their eyes."**	ποιμαίνει, *tends*, RP-text P1904 F1859=9/13 vs. ποιμανεῖ, *will tend*, RP-marg TR F1859=4/13 (Scrivener's fh*ln). AV differs textually. ὁδηγεῖ, *guides*, RP-text F1859=10/13 (incl. l misspelled) vs. ὁδηγήσει, *will guide*, RP-marg P1904 TR F1859=3/13 (Scrivener's fh*n). AV differs textually. ζωῆς, *of life*, RP P1904 F1859=12/12 vs. ζώσας, *living*, TR F1859=0/12. ἐκ, *out of*, RP P1904 F1859=9/12 vs. ἀπὸ, *from*, TR F1859=3/12 (Scrivener's fgn). **Isa 49:10, Isa 25:8, Jer 31:9 etc**. in *the* middle of ← *between, among*.
Rev 8:1	Καὶ ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμιώριον.	And when he had opened the seventh seal, it went silent in heaven for about half an hour.	it went silent ← *a silence came about*.
Rev 8:2	Καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους οἳ ἐνώπιον τοῦ θεοῦ ἑστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.	And I saw the seven angels who were standing in God's presence, and they were given seven trumpets.	they were given seven trumpets ← *seven trumpets were given to them*.

Rev 8:3	Καὶ ἄλλος ἄγγελος ἦλθεν, καὶ ἐστάθη ἐπὶ {RP P1904: τοῦ θυσιαστηρίου} [TR: τὸ θυσιαστήριον], ἔχων λιβανωτὸν χρυσοῦν· καὶ ἐδόθη αὐτῷ θυμιάματα πολλά, ἵνα {RP-text TR: δώσῃ} [RP-marg P1904: δώσει] ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου.	And another angel came and stood {RP P1904: at} [TR: on] 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 on the golden altar which *was* before the throne,	τοῦ θυσιαστηρίου, *(on) the altar*, RP P1904 F1859=13/13 vs. τὸ θυσιαστήριον, *(onto) the altar*, TR F1859=0/13. --- δώσῃ, *he should give* (classical aorist subjunctive), RP-text TR F1859=6/13 vs. δώσει, *he shall give* (non-classical future indicative), RP-marg P1904 F1859=5/13 (Scrivener's acjkl) vs. other readings, F1859=2/13 (Scrivener's df). Nearly a disparity with RP-text, R=7:6. --- he was given much incense ← *much incense was given to him*. --- offer ← *give*. --- saints: see Matt 27:52.
Rev 8:4	Καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ θεοῦ.	and the smoke of the **incense** went up with the **prayers** of the saints out of *the* hand of the angel in the presence of God.	**Ps 141:2**. --- saints: see Matt 27:52.
Rev 8:5	Καὶ εἴληφεν ὁ ἄγγελος {RP P1904 E1624: τὸν} [S1550 S1894: τὸ] λιβανωτόν, καὶ ἐγέμισεν {RP P1904 E1624: αὐτὸν} [S1550 S1894: αὐτὸ] ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο {RP-text P1904: βρονταὶ καὶ φωναὶ} [RP-marg TR: φωναὶ καὶ βρονταὶ] καὶ ἀστραπαὶ καὶ σεισμός.	And the angel took the censer and filled it from the fire of the altar and cast *it* to the earth. Then there were {RP-text P1904: thunderclaps and voices} [RP-marg TR: voices and thunderclaps] and lightning flashes and an *earth*quake.	τὸν, *the* (censer, masculine), RP P1904 E1624 F1859=12/13 vs. τὸ, *the* (censer, neuter), S1550 S1894 F1859=1/13 (Scrivener's l). --- αὐτὸν, *it* (the censer, masculine), RP P1904 E1624 F1859=12/13 vs. αὐτὸ, *it* (the censer, neuter), S1550 S1894 F1859=1/13 (Scrivener's l). --- βρονταὶ καὶ φωναὶ, *thunderclaps + and voices*, RP-text P1904 F1859=9/13 vs. φωναὶ καὶ βρονταὶ, *voices + and thunderclaps*, RP-marg TR F1859=3/13 (Scrivener's hjn) vs. another reading, F1859=1/13 (Scrivener's l).
Rev 8:6	Καὶ οἱ ἑπτὰ ἄγγελοι {RP P1904 S1894: οἱ} [S1550 E1624: -] ἔχοντες τὰς ἑπτὰ σάλπιγγας ἡτοίμασαν ἑαυτοὺς ἵνα σαλπίσωσιν.	And the seven angels {RP P1904 S1894: who had} [S1550 E1624: *who* had] the seven trumpets prepared themselves to sound *them*.	οἱ, *the (ones having)*: present in RP P1904 S1894 F1859=13/13 vs. absent in S1550 E1624 F1859=0/13.
Rev 8:7	Καὶ ὁ πρῶτος {RP P1904: - } [TR: ἄγγελος] ἐσάλπισεν, καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα {RP P1904: ἐν} [TR: -] αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· {RP P1904: καὶ τὸ τρίτον τῆς γῆς κατεκάη,} [TR: -] καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη.	Then the first {RP P1904: *one*} [TR: angel] sounded the trumpet, and hail came, and fire mixed with blood, and it was cast to the earth, {RP P1904: and one third of the earth was burned up,} [TR: -] and one third of the trees were burned up, and all green grass was burned up.	ἄγγελος, *angel*: absent in RP P1904 F1859=11/13 vs. present in TR F1859=2/13 (Scrivener's kn). --- ἐν, *in* (strengthening the dative): present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13. --- καὶ τὸ τρίτον τῆς γῆς κατεκάη, *and one third of the earth was burned up*: present in RP P1904 F1859=12/13 (Scrivener not clear about fj, but we have verified f from [csntm.org]) vs. absent in TR F1859=1/13 (Scrivener's m). AV differs textually.
Rev 8:8	Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισεν, καὶ ὡς ὄρος μέγα {RP: - } [P1904 TR: πυρὶ] καιόμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα·	Then the second angel sounded the trumpet, and a kind of large {RP: burning mountain} [P1904 TR: mountain burning with fire] was cast into the sea, and a third of the sea became blood.	πυρὶ, *(in) fire*: absent in RP F1859=11/13 vs. present in P1904 TR F1859=2/13 (Scrivener's mn).
Rev 8:9	καὶ ἀπέθανεν τὸ τρίτον τῶν κτισμάτων {RP: - } [P1904 TR: τῶν] ἐν τῇ θαλάσσῃ, τὰ ἔχοντα ψυχάς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρη.	And one third of the creatures {RP: *which*} [P1904 TR: which] have life in the sea died, and one third of the ships were wrecked.	τῶν, *of the (ones)*: absent in RP F1859=12/13 vs. present in P1904 TR F1859=1/13 (Scrivener's m). --- have life in the sea ← *in the sea having souls*.

Rev 8:10	Καὶ ὁ τρίτος ἄγγελος ἐσάλπισεν, καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καιόμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς {RP P1904: τῶν} [TR: -] ὑδάτων.	Then the third angel sounded the trumpet, and a great star burning like a lamp fell out of the sky, and it fell on one third of the rivers, and on the sources of water.	τῶν, *of the (waters)*: present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13. the sky: or *heaven*. {RP P1904: water ← *the waters*} [TR: water ← *waters*], a Hebraism.
Rev 8:11	Καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται {RP P1904: ὁ} [TR: -] Ἄψινθος· καὶ {RP P1904: ἐγένετο} [TR: γίνεται] τὸ τρίτον {RP P1904 E1624 S1894: τῶν ὑδάτων} [S1550: -] εἰς ἄψινθον, καὶ πολλοὶ {RP P1904: τῶν} [TR: -] ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.	And the name of the star is Wormwood, and one third {RP P1904 E1624 S1894: of the water} [S1550: -] became wormwood *sap*. And many men died from the water, because it had been made bitter.	ὁ, *the (Wormwood)*: present in RP P1904 F1859=10/13 vs. absent in TR F1859=2/13 (Scrivener's fl) vs. whole clause absent, F1859=1/13 (Scrivener's k). ἐγένετο, *became*, RP P1904 F1859=12/13 vs. γίνεται, *becomes*, TR F1859=1/13 (Scrivener's k). τῶν ὑδάτων, *of the waters*: present in RP P1904 E1624 S1894 F1859=13/13 vs. absent in S1550 F1859=0/13. τῶν, *of the (men)*: present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13. is ← *is said*.
Rev 8:12	Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν, καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, {RP-text P1904: καὶ τὸ τρίτον αὐτῆς μὴ φάνῃ ἡ ἡμέρα} [RP-marg TR: καὶ ἡ ἡμέρα μὴ φαίνῃ τὸ τρίτον αὐτῆς], καὶ ἡ νὺξ ὁμοίως.	Then the fourth angel sounded the trumpet, and one third of the sun and one third of the moon and one third of the stars were struck so that one third of them should become dark, and {RP-text P1904: for a third *of the time* the day should not have light} [RP-marg TR: the day should not have light for a third *of the time*], and likewise the night.	καὶ τὸ τρίτον αὐτῆς μὴ φάνῃ ἡ ἡμέρα, *and one third of it + should not shine* (aorist) + *by day*, RP-text P1904 F1859=10/13 (with minor variations) vs. καὶ ἡ ἡμέρα μὴ φαίνῃ τὸ τρίτον αὐτῆς, *and by day + should not shine* (present) + *one third of it*, RP-marg TR F1859=2/13 (Scrivener's hm) vs. another reading, F1859=1/13 (Scrivener's j). have light ← *shine*.
Rev 8:13	Καὶ εἶδον, καὶ ἤκουσα ἑνὸς {RP P1904: ἀετοῦ} [TR: ἀγγέλου] {RP P1904: πετομένου} [TR: πετωμένου] ἐν μεσουρανήματι, λέγοντος φωνῇ μεγάλῃ, Οὐαί, οὐαί, οὐαὶ {RP-text TR: τοῖς κατοικοῦσιν} [RP-marg P1904: τοὺς κατοικοῦντας] ἐπὶ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.	And I looked and heard an {RP P1904: eagle} [TR: angel] flying overhead, saying in a loud voice, "Woe, woe, woe to those *who* dwell on the earth after the remaining soundings of the trumpet of the three angels who *are* going to sound the trumpet."	ἀετοῦ, *eagle*, RP P1904 F1859=11/13 vs. ἀγγέλου, *angel*, TR F1859=2/13 (Scrivener's ln). AV differs textually. πετομένου, *flying (1)*, RP P1904 F1859=13/14 vs. πετωμένου, *flying (2)*, TR F1859=1/14 (Scrivener's l*). τοῖς κατοικοῦσιν, *to those dwelling*, RP-text TR F1859=3/13 (Scrivener's hln) vs. τοὺς κατοικοῦντας, *(alas for) those dwelling* (accusative, perhaps of respect), RP-marg P1904 F1859=10/13. A disparity with RP-text, R=4:11. an ← *one*.
Rev 9:1	Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν, καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεὶς τοῦ φρέατος τῆς ἀβύσσου.	Then the fifth angel sounded the trumpet, and I saw a star *that had* fallen out of the sky to the earth. Then he was given the key to the shaft of the abyss,	the sky: or *heaven*. he was given the key ← *the key was given to him*. shaft of the abyss: AV differs somewhat, *bottomless pit*.

Rev 9:2	Καὶ {RP-text P1904 TR: ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου, καὶ} [RP-marg: -] ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου {RP P1904: καιομένης} [TR: μεγάλης], καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἀὴρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.	and {RP-text P1904 TR: he opened the shaft of the abyss, and} [RP-marg: -] smoke came up out of the shaft, like *the* smoke of a {RP P1904: burning} [TR: large] furnace, and the sun was darkened, as *was* the air, by the smoke of the shaft.	ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου, καὶ, *opened the shaft of the abyss, and*: present in RP-text P1904 TR F1859=4/13 (Scrivener's hlmn) vs. absent in RP-marg F1859=9/13. A disparity with RP-text, R=6:9. καιομένης, *burning*, RP P1904 F1859=12/13 vs. μεγάλης, *large*, TR F1859=1/13 (Scrivener's n). AV differs textually. shaft *(3x)*: AV differs somewhat, *pit*.
Rev 9:3	Καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία, ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς.	Then locusts came out of the smoke to the earth, and they were given authority as the scorpions of the earth have authority,	they were given authority ← *authority was given to them*.
Rev 9:4	Καὶ ἐρρέθη αὐταῖς ἵνα μὴ ἀδικήσωσιν τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν χλωρόν, οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους {RP P1904: - } [TR: μόνους] οἵτινες οὐκ ἔχουσιν τὴν σφραγῖδα τοῦ θεοῦ ἐπὶ τῶν μετώπων αὐτῶν.	but they were told not to harm the grass of the earth or any greenery or any tree, *nothing* {RP P1904: except} [TR: with the sole exception of] the men who do not have **the seal** of God **on their foreheads**.	μόνους, *alone, only*: absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's h). they were told ← *it was said to them*. any *(2x)* ← *every*. [TR: with the sole exception of ← *except alone*.] **Ezek 9:4**.
Rev 9:5	Καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα βασανισθῶσιν μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπον.	But it was not granted to them to kill them, but for them to be tormented for five months. Now their torment *is* like *the* torment of a scorpion when it stings a man,	it was not granted to them to kill ← *it was granted to them not to kill*. stings ← *strikes*.
Rev 9:6	Καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον, καὶ {RP P1904: οὐ μὴ} [TR: οὐχ] εὑρήσουσιν αὐτόν· καὶ ἐπιθυμήσουσιν ἀποθανεῖν, καὶ φεύξεται {RP P1904: ἀπ' αὐτῶν ὁ θάνατος} [TR: ὁ θάνατος ἀπ' αὐτῶν].	and in those days men will seek death, but they will not find it {RP P1904: at all} [TR: -], and they will long to die, but death will escape them.	οὐ μὴ, *certainly not*, RP P1904 F1859=13/13 vs. οὐχ, *not*, TR F1859=0/13. ἀπ' αὐτῶν ὁ θάνατος, *from them + death*, RP P1904 F1859=11/13 vs. ὁ θάνατος ἀπ' αὐτῶν, *death + from them*, TR F1859=1/13 (Scrivener's l) vs. another reading, F1859=1/13 (Scrivener's n). escape ← *flee from*.
Rev 9:7	Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοιμασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι {RP: χρυσοῖ} [P1904: ὅμοιοι χρυσίῳ] [TR: ὅμοιοι χρυσῷ], καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων.	And the appearance of the locusts *was* like horses prepared for war, and on their heads *were* kinds of {RP: golden crowns} [P1904 TR: crowns like gold], and their faces *were* like *the* faces of men,	χρυσοῖ, *golden*, RP F1859=11/13 vs. ὅμοιοι χρυσίῳ, *like gold (1)*, P1904 F1859=0/13 vs. ὅμοιοι χρυσῷ, *like gold (2)*, TR F1859=2/13 (Scrivener's mn). appearance ← *likenesses*.
Rev 9:8	Καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν.	and they had hair like women's hair, and their teeth were like *those* of lions.	
Rev 9:9	Καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς, καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον.	Furthermore they had breast-plates like iron breast-plates, and the sound of their wings *was* like *the* sound of many horse-*drawn* chariots running into battle.	

Rev 9:10	Καὶ ἔχουσιν οὐρὰς ὁμοίας σκορπίοις, καὶ {RP-text P1904: κέντρα. Καὶ ἐν} [RP-marg: κέντρα. Ἐν] [TR: κέντρα ἦν ἐν] ταῖς οὐραῖς αὐτῶν {RP P1904: - } [TR: καὶ] {RP-text P1904: ἐξουσίαν ἔχουσιν} [RP-marg TR: ἡ ἐξουσία αὐτῶν] {RP-text P1904: τοῦ} [RP-marg TR: -] ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε.	And they had tails like scorpions {RP-text P1904: with stings, and in their tails they had authority} [RP-marg: and stings. In their tails *was* their authority] [TR: and there were stings in their tails with their authority] to harm men for five months.	καὶ ἐν, *and in*, RP-text P1904 F1859=10/13 vs. ἐν, *in*, RP-marg F1859=3/13 (Scrivener's lmn) vs. ἦν ἐν, *there were in*, TR F1859=0/13. καὶ, *and (authority)*: absent in RP P1904 F1859=12/13 vs. present in TR F1859=0/13 vs. whole phrase absent, F1859=1/13 (Scrivener's l). ἐξουσίαν ἔχουσιν, *they have authority*, RP-text P1904 F1859=11/13 vs. ἡ ἐξουσία αὐτῶν, *their authority (is)*, RP-marg TR F1859=1/13 (Scrivener's m) vs. words absent, F1859=1/13 (Scrivener's l). τοῦ, *to (harm)* (strengthening the infinitive): present in RP-text P1904 F1859=11/13 vs. absent in RP-marg TR F1859=2/13 (Scrivener's mn). {RP-text P1904 TR: with ← *and*.}
Rev 9:11	{RP: Ἔχουσαι} [P1904: Ἔχουσιν] [TR: Καὶ ἔχουσιν] {RP P1904: βασιλέα ἐπ' αὐτῶν} [S1894: ἐπ' αὐτῶν βασιλέα] [S1550 E1624: ἐφ' αὐτῶν βασιλέα] {RP: - } [P1904 TR: τὸν] ἄγγελον τῆς ἀβύσσου· ὄνομα αὐτῷ Ἑβραϊστὶ {RP: Ἀββαδών} [P1904 TR: Ἀβαδδών], {RP P1904: ἐν δὲ} [TR: καὶ ἐν] τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.	{RP P1904: They had} [TR: And they had] a king over them – {RP: *the*} [P1904 TR: the] angel of the abyss. His name in Hebraic *is* Abbadon, and in Greek he has *the* name Apollyon.	ἔχουσαι, *having*, RP F1859=11/13 vs. ἔχουσιν, *they have*, P1904 F1859=1/13 vs. καὶ ἔχουσιν, *and they have*, TR F1859=1/13. βασιλέα ἐπ' αὐτῶν, *a king + over them*, RP P1904 F1859=9/13 vs. ἐπ' αὐτῶν βασιλέα, *over them + a king*, S1894 F1859=2/13 vs. ἐφ' αὐτῶν βασιλέα, *over themselves a king*, S1550 E1624 F1859=0/13 vs. another reading, F1859=2/13. τὸν, *the (angel)*: absent in RP F1859=10/13 vs. present in P1904 TR F1859=3/13. Ἀββαδών, *Abbadon*, RP F1859=4/13 vs. Ἀβαδδών, *Abaddon*, P1904 TR F1859=1/13 vs. 7 other spellings, F1859=8/13. The AV reads *Abaddon*. ἐν δὲ, *but in*, RP P1904 F1859=13/13 vs. καὶ ἐν, *and in*, TR F1859=0/13.
Rev 9:12	Ἡ οὐαὶ ἡ μία ἀπῆλθεν· ἰδού, {RP: ἔρχεται} [P1904 TR: ἔρχονται] ἔτι δύο οὐαὶ μετὰ ταῦτα.	The first woe has passed. Behold, two more woes are coming after these *things*.	ἔρχεται, *come* (singular, perhaps in the sense of two → a pair), RP F1859=11/13 vs. ἔρχονται, *come* (plural), P1904 TR F1859=2/13 (Scrivener's mn).
Rev 9:13	Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν, καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ,	Then the sixth angel sounded the trumpet, and I heard a voice from the four horns of the golden altar which *is* before God	a voice ← *one voice*.
Rev 9:14	{RP-text TR: λέγουσαν} [RP-marg P1904: λέγοντος] τῷ ἕκτῳ ἀγγέλῳ {RP P1904: ὁ ἔχων} [TR: ὃς εἶχε] τὴν σάλπιγγα, Λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ.	say to the sixth angel who had the trumpet, "Release the four angels who *are* bound at the great river, *the* Euphrates."	λέγουσαν, *saying* (agreeing with *voice*), RP-text TR F1859=4/13 (Scrivener's hlmn) vs. λέγοντος, *saying* (attracted to *altar*), RP-marg P1904 F1859=9/13. A disparity with RP-text, R=5:10. ὁ ἔχων, *he having*, RP P1904 F1859=12/13 vs. ὃς εἶχε, *who had*, TR F1859=0/13 vs. another reading, F1859=1/13 (Scrivener's m).
Rev 9:15	Καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ {RP-text P1904: εἰς τὴν} [RP-marg: τὴν] [TR: -] ἡμέραν καὶ μῆνα καὶ ἐνιαυτόν, ἵνα ἀποκτείνωσιν τὸ τρίτον τῶν ἀνθρώπων.	So the four angels who *had been* prepared for the hour and {RP-text P1904: for the} [RP-marg: the] [TR: -] day and month and year were released, in order that they should kill one third of men.	εἰς τὴν, *for the (day)*, RP-text P1904 F1859=11/13 vs. τὴν, *the (day)*, RP-marg F1859=2/13 (Scrivener's hn) vs. words absent, TR F1859=0/13.

Rev 9:16	Καὶ ὁ ἀριθμὸς {RP P1904: τῶν} [TR: -] στρατευμάτων τοῦ {RP-text P1904: ἵππου} [RP-marg TR: ἱππικοῦ] {RP: - } [P1904 TR: δύο] μυριάδες μυριάδων· {RP P1904: - } [TR: καὶ] ἤκουσα τὸν ἀριθμὸν αὐτῶν.	And the number of {RP P1904: the} [TR: *the*] cavalry troops *was* {RP: hundreds of millions} [P1904 TR: two hundred million]. {RP P1904: - } [TR: And] I heard the number of them.	τῶν, *of the (troops)*: present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13. ἵππου, *of (the) horse → cavalry*, RP-text P1904 F1859=9/13 vs. ἱππικοῦ, *of (the) cavalry*, RP-marg TR F1859=2/13 (Scrivener's cl) vs. other readings, F1859=2/13 (Scrivener's bn). δύο, *two*: absent in RP F1859=11/13 vs. present in P1904 TR F1859=1/13 (Scrivener's n) vs. another reading, F1859=1/13 (Scrivener's c). AV differs textually. καὶ, *and (I heard)*: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. {RP: hundreds of millions ← *tens of thousands of tens of thousands*.}
Rev 9:17	Καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει, καὶ τοὺς καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον.	And this *is* how in the vision I saw the horses and those seated on them: they had fiery and violet and sulphurous breast-plates, and the heads of the horses *were* like *the* heads of lions, and fire and smoke and sulphur came out of their mouths.	this *is* how ← *thus*. they had ← *having*.
Rev 9:18	{RP P1904: Ἀπὸ} [TR: Ὑπὸ] τῶν τριῶν {RP P1904: πληγῶν} [TR: -] τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, {RP-text: ἀπὸ} [RP-marg P1904 TR: ἐκ] τοῦ πυρὸς καὶ {RP P1904: - } [TR: ἐκ] τοῦ καπνοῦ καὶ {RP P1904: - } [TR: ἐκ] τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν.	One third of men were killed by these three {RP P1904: plagues} [TR: -], by the fire and {RP P1904: - } [TR: by] the smoke and {RP P1904: - } [TR: by] the sulphur which came out of their mouths.	ἀπὸ, *(killed) from → by*, RP P1904 F1859=13/13 vs. ὑπὸ, *(killed) by*, TR F1859=0/13. πληγῶν, *plagues*: present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13. AV differs textually. ἀπὸ, *from → by*, RP-text F1859=11/13 vs. ἐκ, *out of → by*, RP-marg P1904 TR F1859=2/13 (Scrivener's hn). Twice: ἐκ, *out of → by*: absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's c).
Rev 9:19	{RP P1904 S1894: Ἡ γὰρ ἐξουσία} [S1550 E1624: Αἱ γὰρ ἐξουσίαι] {RP P1904: τῶν ἵππων} [TR: αὐτῶν] ἐν τῷ στόματι αὐτῶν {RP P1904 S1894: ἐστίν,} [S1550 E1624: εἰσιν] {RP P1904 S1894: καὶ ἐν ταῖς οὐραῖς αὐτῶν} [S1550 E1624: -]· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι {RP-text: ὄφεων} [RP-marg P1904 TR: ὄφεσιν], ἔχουσαι κεφαλάς, καὶ ἐν αὐταῖς ἀδικοῦσιν.	For the {RP P1904 S1894: *instrument of* authority} [S1550 E1624: *instruments of* authority] of {RP P1904: the horses} [TR: them] {RP P1904 S1894: is} [S1550 E1624: are] in their mouth {RP P1904 S1894: and in their tails} [S1550 E1624: -]. For their tails *are* like serpents, having heads, and they do harm with them.	ἡ γὰρ ἐξουσία, *for the authority*, RP P1904 S1894 F1859=13/13 vs. αἱ γὰρ ἐξουσίαι, *for the authorities*, S1550 E1624 F1859=0/13. τῶν ἵππων, *of the horses*, RP P1904 F1859=13/13 vs. αὐτῶν, *of them*, TR F1859=0/13. AV differs textually. ἐστίν, *is*, RP P1904 S1894 F1859=13/13 vs. εἰσιν, *are*, S1550 E1624 F1859=0/13. καὶ ἐν ταῖς οὐραῖς αὐτῶν, *and in their tails*: present in RP P1904 S1894 F1859=13/13 (with minor variations in e and m) vs. absent in S1550 E1624 F1859=0/13. ὄφεων, *serpents* (genitive, the less usual case, but also found classically), RP-text F1859=10/13 vs. ὄφεσιν, *serpents* (dative, the usual case), RP-marg P1904 TR F1859=3/13 (Scrivener's fhn).

Rev 9:20	Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, {RP P1904 S1894: οὐ} [S1550 E1624: οὔτε] μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσωσιν τὰ δαιμόνια, καὶ {RP P1904: τὰ} [TR: -] εἴδωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ {RP-text P1904 TR: καὶ τὰ χαλκᾶ} [RP-marg: -] καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν {RP-text P1904 TR: δύναται} [RP-marg: δύνανται], οὔτε ἀκούειν, οὔτε περιπατεῖν·	But the rest of men, who were not killed by these plagues, did not repent {RP P1904 S1894: - } [S1550 E1624: either] of **the works of their hands**, so as not to worship the demons and {RP P1904: the} [TR: -] **golden and silver** {RP-text P1904 TR: and bronze} [RP-marg: -] and stone and wooden **idols**, **which can neither see nor hear nor walk around**.	οὐ, *(did) not*, RP P1904 S1894 F1859=12/13 vs. οὔτε, *and (did) not*, S1550 E1624 F1859=0/13 vs. another reading, F1859=1/13 (Scrivener's f). As AV reads *yet* (from οὔτε?), we have a challenge to S1894. --- τὰ, *the (idols)*: present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13. --- καὶ τὰ χαλκᾶ, *and the bronze*: present in RP-text P1904 TR F1859=4/13 (Scrivener's fhmn) vs. absent in RP-marg F1859=9/13. A disparity with RP-text, R=6:9. --- δύναται, *can* (classical singular with neuter plural subject), RP-text P1904 TR F1859=10/13 vs. δύνανται, *can* (non-classical plural form), RP-marg F1859=3/13 (Scrivener's lmn). --- **Ps 115:4-5, Ps 115:7, Ps 135:15-16** (and elsewhere).
Rev 9:21	καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν, οὔτε ἐκ τῶν {RP-text P1904 TR: φαρμακειῶν} [RP-marg: φαρμάκων] αὐτῶν, οὔτε ἐκ τῆς πορνείας αὐτῶν, οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.	And they did not repent of their murders, or of their sorceries, or of their fornication, or of their thefts.	φαρμακειῶν, *spells, occultisms, potions (1)*, RP-text P1904 TR F1859=4/13 (Scrivener's ehjn) vs. φαρμάκων, *spells, occultisms, potions (2)*, RP-marg F1859=6/13 vs. phrase absent, F1859=2/13 (Scrivener's dk) vs. another spelling, F1859=1/13 (Scrivener's l). Nearly a disparity with RP-text, R=6:6.
Rev 10:1	Καὶ εἶδον {RP: - } [P1904 TR: ἄλλον] ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ {RP P1904: ἡ} [TR: -] ἶρις ἐπὶ τῆς κεφαλῆς {RP P1904: αὐτοῦ} [TR: -], καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στύλοι πυρός·	Then I saw {RP: a} [P1904 TR: another] mighty angel descending from heaven, clothed in a cloud, with an iridescent sheen on {RP P1904: his} [TR: *his*] head, while his face *was* like the sun, and his legs *were* like pillars of fire.	ἄλλον, *another*: absent in RP F1859=11/13 vs. present in P1904 TR F1859=2/13 (Scrivener's lm). --- ἡ, *the (iridescent sheen)*: present in RP P1904 F1859=10/13 vs. absent in TR F1859=3/13 (Scrivener's kln). --- αὐτοῦ, *his (head)*: present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13. --- legs ← *feet*. Perhaps a Hebraism; רֶגֶל, *regel*, applies from the sole up to at least the knee, but in the AV is only translated *leg* in 1 Sam 17:6. In English the shin area is part of the leg rather than the foot.
Rev 10:2	καὶ {RP-text P1904: ἔχων} [RP-marg TR: εἶχεν] ἐν τῇ χειρὶ αὐτοῦ {RP-text P1904: βιβλίον} [RP-marg: βιβλιδάριον] [TR: βιβλαρίδιον] ἀνεῳγμένον· καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ {RP P1904: τῆς θαλάσσης} [TR: τὴν θάλασσαν], τὸν δὲ εὐώνυμον ἐπὶ {RP P1904: τῆς γῆς} [TR: τὴν γῆν],	And he had in his hand an open book, and he put his right foot on the sea and *his* left *one* on land,	ἔχων, *having*, RP-text P1904 F1859=10/13 vs. εἶχεν, *he had* (imperfect), RP-marg TR F1859=3/13 (Scrivener's hln). --- βιβλίον, *a little book* (single diminutive, not emphatic), RP-text P1904 F1859=9/13 vs. βιβλιδάριον, *a little book* (double diminutive 1), RP-marg F1859=4/13 (Scrivener's fhln) vs. βιβλαρίδιον, *a little book* (double diminutive 2), TR F1859=0/13. --- τῆς θαλάσσης, *(on) the sea*, RP P1904 F1859=13/13 vs. τὴν θάλασσαν, *(onto) the sea*, TR F1859=0/13. --- τῆς γῆς, *(on) the land*, RP P1904 F1859=11/13 vs. τὴν γῆν, *(onto) the land*, TR F1859=2/13 (Scrivener's bd).
Rev 10:3	καὶ ἔκραξεν φωνῇ μεγάλῃ ὥσπερ λέων μυκᾶται· καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς.	and he cried out in a loud voice, as *when* a lion roars. And when he had cried out, the seven thunders uttered their sounds.	uttered their sounds ← *spoke their own voices*.

Rev 10:4	Καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταί {RP P1904: - } [TR: τὰς φωνὰς ἑαυτῶν], ἔμελλον γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ, {RP P1904: λέγουσαν} [TR: λέγουσάν μοι], Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταί, καὶ μὴ {RP P1904: αὐτὰ} [TR: ταῦτα] γράψῃς.	Then when the seven thunders {RP P1904: had spoken} [TR: uttered their sounds], I was about to write {RP P1904: *it*} [TR: *them*] *down*. But I heard a voice from heaven say {RP P1904: - } [TR: to me], "**Seal up *the things*** that the seven thunders uttered, and do not write {RP P1904: them} [TR: these *things*] *down*."	τὰς φωνὰς ἑαυτῶν, *their own voices (1)*: absent in RP P1904 F1859=12/13 vs. present in TR F1859=0/13 (but a similar reading below) vs. τὰς ἑαυτῶν φωνὰς, *their own voices (2)*, F1859=1/13 (Scrivener's m). · μοι, *(say) to me*: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. · αὐτὰ, *them*, RP P1904 F1859=12/13 vs. ταῦτα, *these (things)*, TR F1859=1/13 (Scrivener's h). · **Dan 8:26, Dan 12:4**.
Rev 10:5	Καὶ ὁ ἄγγελος ὃν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς ἦρεν τὴν χεῖρα αὐτοῦ {RP P1904: τὴν δεξιὰν} [TR: -] εἰς τὸν οὐρανόν,	Then the angel whom I saw **standing on the sea** and on the land **raised his {RP P1904: right} [TR: -] hand towards heaven**,	τὴν δεξιὰν, *(the) right (hand one)*: present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13. AV differs textually. · **Dan 12:7**.
Rev 10:6	καὶ ὤμοσεν {RP-text: - } [RP-marg P1904 TR: ἐν] τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος {RP P1904: οὐκέτι ἔσται} [TR: οὐκ ἔσται ἔτι]·	and he swore by him *who* lives throughout the durations of the ages, who created heaven and the *things* in it, and the earth and the *things* in it, and the sea and the *things* in it, that there would no longer be *any* delay,	ἐν, *(swore) by* (strengthening the dative): absent in RP-text F1859=9/13 vs. present in RP-marg P1904 TR F1859=4/13 (Scrivener's chln). · οὐκέτι ἔσται, *no longer + will be*, RP P1904 F1859=13/13 vs. οὐκ ἔσται ἔτι, *not + will be + (any) longer*, TR F1859=0/13. = delay ← *time*, as AV, so AV differs somewhat.
Rev 10:7	{RP P1904: ἀλλ'} [TR: ἀλλὰ] ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ {RP-text P1904: ἐτελέσθη} [RP-marg TR: τελεσθῇ] τὸ μυστήριον τοῦ θεοῦ, ὡς εὐηγγέλισεν {RP P1904: τοὺς δούλους αὐτοῦ τοὺς προφήτας} [TR: τοῖς ἑαυτοῦ δοῦλοις τοῖς προφήταις].	but *that these things would take place* in the days of the sounding of the seventh angel, when he proceeds to sound the trumpet, and the mystery of God {RP-text P1904: has been completed} [RP-marg TR: is completed], as he proclaimed to his servants the prophets.	ἀλλ', *but* (apocopated), RP P1904 F1859=12/13 vs. ἀλλὰ, *but* (unapocopated), TR F1859=1/13 (Scrivener's f). · ἐτελέσθη, *(and) it was (→ has been) completed*, RP-text P1904 F1859=10/13 vs. τελεσθῇ, *(when) it is completed*, RP-marg TR F1859=2/13 (Scrivener's hn) vs. another reading, F1859=1/13 (Scrivener's l). · τοὺς δούλους αὐτοῦ τοὺς προφήτας, *(proclaimed to) his servants the prophets* (accusative), RP P1904 F1859=11/13 (with minor variations in fk) vs. τοῖς ἑαυτοῦ δοῦλοις τοῖς προφήταις, *(proclaimed) to his servants the prophets* (dative), TR F1859=0/13 vs. other readings, F1859=2/13 (Scrivener's jn). = sounding ← *voice; sound*. · proceeds ← *is about to*.
Rev 10:8	Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσα μετ' ἐμοῦ, καὶ λέγουσα, Ὕπαγε, λάβε τὸ {RP P1904: βιβλιδάριον} [TR: βιβλαρίδιον] τὸ {RP P1904: ἀνεῳγμένον} [TR: ἠνεῳγμένον] ἐν τῇ χειρὶ {RP P1904: τοῦ} [TR: -] ἀγγέλου τοῦ ἑστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.	Then the voice which I heard from heaven spoke with me again and said, "Go *and* take the book which *is* open in the hand of {RP P1904: the} [TR: *the*] angel standing on the sea and on land."	βιβλιδάριον, *little book* (double diminutive 1), RP P1904 F1859=11/13 vs. βιβλαρίδιον, *little book* (double diminutive 2), TR F1859=1/13 (Scrivener's g) vs. βιβλίον, *little book* (single diminutive, not emphatic), F1859=1/13 (Scrivener's f). · ἀνεῳγμένον, *opened* (double augment), RP P1904 F1859=11/13 vs. ἠνεῳγμένον, *opened* (triple augment), TR F1859=2/13 (Scrivener's cm). · τοῦ, *(of) the (angel)*: present in RP P1904 F1859=12/13 vs. absent in TR F1859=1/13 (Scrivener's d).

Rev 10:9	Καὶ {RP TR: ἀπῆλθον} [P1904: ἀπῆλθα] πρὸς τὸν ἄγγελον, λέγων αὐτῷ {RP-text P1904: δοῦναί} [RP-marg TR: , Δός] μοι τὸ {RP P1904: βιβλιδάριον} [TR: βιβλαρίδιον]. Καὶ λέγει μοι, Λάβε καὶ κατάφαγε αὐτό· καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.	So I set off to the angel {RP-text P1904: to tell him to give me the book,} [RP-marg TR: *and* I said to him, "Give me the book",] and he said to me, **"Take *it* and consume it,** and it will make your stomach bitter, but **in your mouth it will be as sweet as honey."**	ἀπῆλθον, *I departed* (classical form), RP TR F1859=11/13 vs. ἀπῆλθα, *I departed* (non-classical form), P1904 F1859=1/13 (Scrivener's j) vs. another reading, F1859=1/13 (Scrivener's d). --- δοῦναί, *(telling) him to give (me)*, RP-text P1904 F1859=11/13 vs. δός, *saying to him, "Give (me) ... "*, RP-marg TR F1859=2/13 (Scrivener's hn). --- βιβλιδάριον, *little book* (double diminutive 1), RP P1904 F1859=13/13 vs. βιβλαρίδιον, *little book* (double diminutive 2), TR F1859=0/13. --- **Ezek 3:1, Ezek 3:3**. --- {RP-text P1904: to tell ← *telling*, present participle for classical future participle of purpose.}
Rev 10:10	Καὶ ἔλαβον τὸ {RP-text P1904: βιβλίον} [RP-marg: βιβλιδάριον] [TR: βιβλαρίδιον] ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέφαγον αὐτό, καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι, γλυκύ· καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου.	So I took the book from the hand of the angel and consumed it, and it was as sweet as honey in my mouth, but when I had eaten it, my stomach was made bitter.	βιβλίον, *little book* (single diminutive, not emphatic), RP-text P1904 F1859=9/13 vs. βιβλιδάριον, *little book* (double diminutive 1), RP-marg F1859=4/13 (Scrivener's dfhn) vs. βιβλαρίδιον, *little book* (double diminutive 2), TR F1859=0/13.
Rev 10:11	Καὶ {RP-text P1904: λέγουσίν} [RP-marg TR: λέγει] μοι, Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ {RP: ἐπὶ} [P1904 TR: -] ἔθνεσιν καὶ γλώσσαις καὶ βασιλεῦσιν πολλοῖς.	Then {RP-text P1904: they} [RP-marg TR: he] said to me, "You must prophesy again concerning many peoples and nations and tongues and kings."	λέγουσίν, *they say*, RP-text P1904 F1859=9/13 vs. λέγει, *he says*, RP-marg TR F1859=4/13 (Scrivener's chln). AV differs textually. --- ἐπὶ *(second occurrence in verse)*, *about, concerning*: present in RP F1859=12/13 vs. absent in P1904 TR F1859=1/13 (Scrivener's c).
Rev 11:1	Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, {RP P1904 S1550: - } [E1624 S1894: καὶ ὁ ἄγγελος εἱστήκει,] λέγων, {RP-text TR: Ἔγειραι} [RP-marg P1904: Ἔγειρε], καὶ μέτρησον τὸν ναὸν τοῦ θεοῦ, καὶ τὸ θυσιαστήριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ.	And I was given **a reed** like a staff, {RP P1904 S1550: *and he* said} [E1624 S1894: and the angel was standing and said], "Arise and **measure** the sanctuary of God and the altar and those *who* worship in it,	καὶ ὁ ἄγγελος εἱστήκει, *and the angel was standing*: absent in RP P1904 S1550 F1859=10/13 vs. present in E1624 S1894 F1859=3/13 (Scrivener's fhm). AV differs textually. --- ἔγειραι, *arise* (aorist middle), RP-text TR F1859=7/13 vs. ἔγειρε, *arise* (present active), RP-marg P1904 F1859=6/13. Nearly a disparity with RP-text, R=8:7. --- **Ezek 40-43** (measurements of the temple). --- I was given ← *to me was given*. --- and those: [CB] has *and (record) those*; others, *and (count) those*, by zeugma of μέτρησον.
Rev 11:2	Καὶ τὴν αὐλὴν τὴν {RP P1904 E1624 S1894: ἔξωθεν} [S1550: ἔσωθεν] τοῦ ναοῦ ἔκβαλε {RP-text P1904 TR: ἔξω} [RP-marg: ἔξωθεν], καὶ μὴ αὐτὴν μετρήσῃς, ὅτι ἐδόθη τοῖς ἔθνεσιν· καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσιν μῆνας {RP-text: τεσσαράκοντα καὶ δύο} [RP-marg P1904 TR: τεσσαράκοντα δύο] [RP-marg2: ΜΒ̄].	but omit the courtyard {RP P1904 E1624 S1894: outside} [S1550: inside] the sanctuary, and do not measure it, because it is given to the Gentiles, and they will trample *on* the holy city for **forty-two months**.	ἔξωθεν, *(from) outside*, RP P1904 E1624 S1894 F1859=12/13 (misspelled in f) vs. ἔσωθεν, *(from) inside*, S1550 F1859=1/13 (Scrivener's m). --- ἔξω, *outside → (leave / omit) out*, RP-text P1904 TR F1859=9/13 vs. ἔξωθεν, *from outside → (leave / omit) out*, RP-marg F1859=4/13 (Scrivener's fhmn). --- τεσσαράκοντα καὶ δύο, *forty and two*, RP-text F1859=9/13 vs. τεσσαράκοντα δύο, *forty-two*, RP-marg P1904 TR F1859=2/13 (Scrivener's fm) vs. ΜΒ̄, *42*, RP-marg2 F1859=2/13 (Scrivener's hn). --- **Dan 7:25, Dan 12:7** (*times, time and a half*, i.e. 3½ years = 42 months = 1260 days).

Rev 11:3	Καὶ δώσω τοῖς δυσὶν μάρτυσίν μου, καὶ προφητεύσουσιν ἡμέρας χιλίας διακοσίας ἑξήκοντα περιβεβλημένοι σάκκους.	But I will empower my two witnesses, and they will prophesy for **one thousand two hundred and sixty days**, clothed in sackcloth.	empower ← *give to; permit*. **Dan 7:25, Dan 12:7** (*times, time and a half*, i.e. 3½ years = 42 months = 1260 days).
Rev 11:4	Οὗτοί εἰσιν αἱ δύο ἐλαῖαι, καὶ {RP P1904 S1894: αἱ} [S1550 E1624: -] δύο λυχνίαι αἱ ἐνώπιον τοῦ {RP P1904: κυρίου} [TR: θεοῦ] τῆς γῆς {RP-text P1904 TR: ἑστῶσαι} [RP-marg: ἑστῶτες].	These are {RP P1904 S1894: the} [S1550 E1624: *the*] **two olive trees** and the two lampstands which stand before the {RP P1904: Lord} [TR: God] of the earth.	αἱ, *the (two lampstands)*: present in RP P1904 S1894 F1859=13/13 vs. absent in S1550 E1624 F1859=0/13. κυρίου, *Lord*, RP P1904 F1859=12/13 vs. θεοῦ, *God*, TR F1859=1/13 (Scrivener's n). AV differs textually. ἑστῶσαι, *standing* (feminine, agreeing with *olive trees* and *lampstands*), RP-text P1904 TR F1859=6/13 (Scrivener's eghjln, but gln with smooth breathing) vs. ἑστῶτες, *standing* (masculine, agreeing with *these*), RP-marg F1859=7/13 (dk with smooth breathing). Nearly a disparity with RP-text, R=8:7. **Zech 4:3**.
Rev 11:5	Καὶ εἴ τις αὐτοὺς {RP P1904: θέλει} [TR: θέλῃ] ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν, καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις {RP P1904: θέλει αὐτοὺς} [TR: αὐτοὺς θέλῃ] ἀδικῆσαι, οὕτως δεῖ αὐτὸν ἀποκτανθῆναι.	And if anyone wishes to harm them, fire will come out of their mouth and devour their enemies. So if anyone wishes to harm them, he must be killed in this way.	αὐτοὺς ... θέλει, *wishes ... them (first occurrence in verse)* (present indicative), RP P1904 F1859=12/13 vs. αὐτοὺς ... θέλῃ, *wishes... them* (present subjunctive, non-classical after εἰ), TR F1859=1/13 (Scrivener's l). A word order difference in Scrivener's mfk. θέλει ... αὐτοὺς, *wishes ... them (second occurrence in verse)* (present indicative), RP P1904 F1859=13/13 vs. αὐτοὺς ... θέλῃ, *wishes... them* (present subjunctive, non-classical after εἰ), TR F1859=0/13. will come out ← *comes out*. Similarly *devour* is in the present tense in the Greek.

Rev 11:6	Οὗτοι ἔχουσιν {RP-text: τὸν οὐρανὸν ἐξουσίαν κλεῖσαι} [RP-marg TR: ἐξουσίαν κλεῖσαι τὸν οὐρανόν] [P1904: ἐξουσίαν τὸν οὐρανὸν κλεῖσαι], ἵνα μὴ {RP P1904: ὑετὸς βρέχῃ} [TR: βρέχῃ ὑετὸς] {RP P1904: τὰς ἡμέρας} [TR: ἐν ἡμέραις] {RP P1904: τῆς προφητείας αὐτῶν} [TR: αὐτῶν τῆς προφητείας]· καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων, στρέφειν αὐτὰ εἰς αἷμα, καὶ πατάξαι τὴν γῆν {RP-text: ὁσάκις ἐὰν θελήσωσιν ἐν πάσῃ πληγῇ} [RP-marg P1904: ἐν πάσῃ πληγῇ ὁσάκις ἐὰν θελήσωσιν] [TR: πάσῃ πληγῇ ὁσάκις ἐὰν θελήσωσιν].	These have authority to shut up the sky so that **no rain** falls {RP P1904: for the duration} [TR: in *the* days] of their prophecy, and they have **power over the waters to turn them into blood, and to strike the earth with every *kind of* plague**, as often as they wish.	τὸν οὐρανὸν ἐξουσίαν κλεῖσαι, *heaven + authority to shut*, RP-text F1859=9/13 vs. ἐξουσίαν κλεῖσαι τὸν οὐρανὸν, *authority to shut + heaven*, RP-marg TR F1859=2/13 vs. ἐξουσίαν τὸν οὐρανὸν κλεῖσαι, *authority + heaven + to shut*, P1904 F1859=1/13 vs. another reading, F1859=1/13. ὑετὸς βρέχῃ, *rain + precipitates*, RP P1904 F1859=13/13 vs. βρέχῃ ὑετὸς, *precipitates + rain*, TR F1859=0/13. τὰς ἡμέρας, *for the days*, RP P1904 F1859=13/13 vs. ἐν ἡμέραις, *in (the) days*, TR F1859=0/13. τῆς προφητείας αὐτῶν, *of the prophecy + their*, RP P1904 F1859=12/13 vs. αὐτῶν τῆς προφητείας, *their + of the prophecy*, TR F1859=1/13. ὁσάκις ἐὰν θελήσωσιν ἐν πάσῃ πληγῇ, *as often as they wish + in every plague*, RP-text F1859=8/13 vs. ἐν πάσῃ πληγῇ ὁσάκις ἐὰν θελήσωσιν, *in every plague + as often as they wish*, RP-marg P1904 F1859=0/13 vs. πάσῃ πληγῇ ὁσάκις ἐὰν θελήσωσιν, *(with) every plague + as often as they wish*, TR F1859=3/13 vs. other readings, F1859=2/13. **1 Ki 17:1, Ex 7-12** (plagues of Egypt). {RP P1904: duration ← *days*.} power ← *authority*.
Rev 11:7	Καὶ ὅταν τελέσωσιν τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει {RP P1904: μετ' αὐτῶν πόλεμον} [TR: πόλεμον μετ' αὐτῶν], καὶ νικήσει αὐτούς, καὶ ἀποκτενεῖ αὐτούς.	And when they complete their testimony, the beast who *will* come up out of the abyss **will wage war on them and will overcome them** and will kill them.	μετ' αὐτῶν πόλεμον, *with them + war*, RP P1904 F1859=12/13 vs. πόλεμον μετ' αὐτῶν, *war + with them*, TR F1859=1/13 (Scrivener's k). **Dan 7:21**. *will* come up ← *coming up*. wage war on ← *make war with*.
Rev 11:8	Καὶ {RP-text P1904: τὸ πτῶμα} [RP-marg TR: τὰ πτώματα] αὐτῶν ἐπὶ τῆς πλατείας {RP P1904: τῆς} [TR: -] πόλεως τῆς μεγάλης, ἥτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ κύριος {RP P1904: αὐτῶν} [TR: ἡμῶν] ἐσταυρώθη.	And their {RP-text P1904: corpses} [RP-marg TR: corpses] *will lie* on the street of {RP P1904: the} [TR: *the*] great city which is spiritually called Sodom and Egypt, where indeed {RP P1904: their} [TR: our] Lord was crucified.	τὸ πτῶμα, *the corpse, mortal remains*, RP-text P1904 F1859=10/13 vs. τὰ πτώματα, *the corpses*, RP-marg TR F1859=3/13 (Scrivener's hmn). τῆς, *of the (city)*: present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13. αὐτῶν, *their*, RP P1904 F1859=13/13 vs. ἡμῶν, *our*, TR F1859=0/13. AV differs textually. {RP-text P1904: corpses ← *corpse*.}
Rev 11:9	Καὶ {RP P1904: βλέπουσιν} [TR: βλέψουσιν] ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν {RP-text P1904: τὸ πτῶμα} [RP-marg TR: τὰ πτώματα] αὐτῶν ἡμέρας τρεῖς {RP: - } [P1904 TR: καὶ] ἥμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφήσουσιν τεθῆναι εἰς {RP P1904: μνῆμα} [TR: μνήματα].	And *folk* from the peoples and tribes and tongues and nations {RP P1904: *will*} [TR: will] see their {RP-text P1904: corpses} [RP-marg TR: corpses] for three {RP: *and*} [P1904 TR: and] a half days, and they will not permit their corpses to be put in {RP P1904: a tomb} [TR: tombs].	βλέπουσιν, *they see*, RP P1904 F1859=13/13 vs. βλέψουσιν, *they will see*, TR F1859=0/13. τὸ πτῶμα, *the corpse, mortal remains*, RP-text P1904 F1859=10/13 vs. τὰ πτώματα, *the corpses*, RP-marg TR F1859=3/13 (Scrivener's ghn). καὶ, *(three) and (a half)*: absent in RP F1859=11/13 vs. present in P1904 TR F1859=2/13 (Scrivener's gn). μνῆμα, *a tomb*, RP P1904 F1859=12/13 vs. μνήματα, *tombs*, TR F1859=1/13 (Scrivener's k). {RP-text P1904: corpses ← *corpse*.}

Rev 11:10	Καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς {RP P1904: χαίρουσιν} [TR: χαροῦσιν] ἐπ' αὐτοῖς καὶ εὐφρανθήσονται, καὶ δῶρα {RP-text: δώσουσιν} [RP-marg P1904 TR: πέμψουσιν] ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.	And those *who* dwell on the earth {RP P1904: *will*} [TR: will] rejoice over them, and they will be glad, and they will {RP-text: give} [RP-marg P1904 TR: send] gifts to each other because these two prophets tormented those *who* dwell on the earth."	χαίρουσιν, *they rejoice* (present indicative), RP P1904 F1859=13/13 vs. χαροῦσιν, *will rejoice*, TR F1859=0/13. --- δώσουσιν, *will give*, RP-text F1859=9/13 vs. πέμψουσιν, *will send*, RP-marg P1904 TR F1859=4/13 (Scrivener's ghln, but n reads πέμπουσιν).
Rev 11:11	Καὶ μετὰ {RP-text P1904 TR: τὰς} [RP-marg: -] τρεῖς ἡμέρας καὶ ἥμισυ, πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν {RP P1904: εἰς} [TR: ἐπ'] αὐτούς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας {RP-text TR: ἔπεσεν} [RP-marg P1904: ἐπέπεσεν] ἐπὶ τοὺς θεωροῦντας αὐτούς.	Then after {RP-text P1904 TR: the} [RP-marg: -] three and a half days *the* spirit of life from God entered them, and they stood up on their feet, while a great fear fell on those watching them.	τὰς, *the (three and a half days)*: present in RP-text P1904 TR F1859=11/13 vs. absent in RP-marg F1859=2/13 (Scrivener's hn). --- εἰς, *into* (going with *entered*), RP P1904 F1859=9/14 vs. ἐπ', *onto*, TR F1859=2/14 (Scrivener's hl) vs. ἐν (αὐτοῖς), *in*, F1859=2/14 (Scrivener's gn**) vs. word(s) missing, F1859=1/14 (Scrivener's n**). --- ἔπεσεν, *fell*, RP-text TR F1859=10/13 vs. ἐπέπεσεν, *fell onto* (verb strengthened by prefix), RP-marg P1904 F1859=3/13 (Scrivener's dhl).
Rev 11:12	Καὶ {RP P1904: ἤκουσα} [TR: ἤκουσαν] {RP-text P1904 TR: φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ, λέγουσαν} [RP-marg: φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ, λεγούσης] αὐτοῖς, Ἀνάβητε ὧδε. Καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν.	Then {RP P1904: I heard} [TR: they heard] a loud voice from heaven say to them, "Come up here." And they went up into heaven in a cloud while their enemies watched them.	ἤκουσα, *I heard*, RP P1904 F1859=13/13 vs. ἤκουσαν, *they heard*, TR F1859=0/13. AV differs textually. --- φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ, λέγουσαν, *a loud voice from heaven, saying* (accusative, the usual case for things heard), RP-text P1904 TR F1859=10/13 vs. φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ, λεγούσης, *a loud voice from heaven, saying* (genitive), RP-marg F1859=3/13 (Scrivener's ghn). --- a cloud ← *the cloud*. See Gen 22:9. --- while: temporal use of καί.
Rev 11:13	{RP-text P1904 TR: Καὶ ἐν} [RP-marg: Ἐν] ἐκείνῃ τῇ {RP P1904: ἡμέρᾳ} [TR: ὥρᾳ] ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσεν, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων, χιλιάδες ἑπτά· καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ.	{RP-text P1904: And on that day} [RP-marg: On that day] [TR: And at that hour] a great *earth*quake took place, and a tenth of the city collapsed, and seven thousand people in the population were killed in the *earth*quake, while the remainder became fearful and gave glory to the God of heaven.	καὶ, *and*: present in RP-text P1904 TR F1859=5/13 (Scrivener's ghlmn) vs. absent in RP-marg F1859=8/13. A weak disparity with RP-text, R=7:8. --- ἡμέρᾳ, *day*, RP P1904 F1859=12/13 vs. ὥρᾳ, *hour*, TR F1859=1/13 (Scrivener's g). AV differs textually. --- people in the population ← *names of men*.
Rev 11:14	Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν· {RP P1904 S1550 E1624: - } [S1894: καὶ] {RP P1904: ἡ οὐαὶ ἡ τρίτη, ἰδού,} [TR: ἰδού, ἡ οὐαὶ ἡ τρίτη] ἔρχεται ταχύ.	The second woe departed. {RP P1904: *As for* the third woe, behold, it} [S1550 E1624: Behold, the third woe] [S1894: And behold, the third woe] is coming quickly.	καὶ, *and*: absent in RP P1904 S1550 E1624 F1859=12/13 vs. present in S1894 F1859=1/13 (Scrivener's l). A challenge to S1894, as the AV italicizes *and*. --- ἡ οὐαὶ ἡ τρίτη, ἰδού, *the third woe + behold*, RP P1904 F1859=10/13 vs. ἰδού, ἡ οὐαὶ ἡ τρίτη, *behold + the third woe*, TR F1859=1/13 (Scrivener's g, but second ἡ absent) vs. other readings, F1859=2/13 (Scrivener's ln).

Rev 11:15	Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισεν, καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, λέγουσαι, {RP P1904: Ἐγένετο ἡ βασιλεία} [TR: Ἐγένοντο αἱ βασιλεῖαι] τοῦ κόσμου, τοῦ κυρίου ἡμῶν, καὶ τοῦ χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.	Then the seventh angel sounded the trumpet, and there were loud voices in heaven, and they said, "The {RP P1904: kingdom of the world has} [TR: kingdoms of the world have] become {RP P1904: *the kingdom*} [TR: *the kingdoms*] of our Lord and his Christ, and **he will reign throughout the durations of the ages**."	ἐγένετο ἡ βασιλεία, *the kingdom became*, RP P1904 F1859=12/13 vs. ἐγένοντο αἱ βασιλεῖαι, *the kingdoms became*, TR F1859=1/13 (Scrivener's l). AV differs textually. **Ex 15:18, Ps 146:10**.
Rev 11:16	Καὶ οἱ {RP-text P1904: εἴκοσι τέσσαρες} [RP-marg: ΚΔ] [TR: εἴκοσι καὶ τέσσαρες] πρεσβύτεροι οἱ ἐνώπιον {RP-text P1904: τοῦ θρόνου} [RP-marg TR: -] τοῦ θεοῦ {RP-text TR: καθήμενοι} [RP-marg P1904: οἳ κάθηνται] ἐπὶ τοὺς θρόνους αὐτῶν, {RP: ἔπεσον} [P1904 TR: ἔπεσαν] ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ θεῷ,	Then the twenty-four elders who sit on their thrones before {RP-text P1904: the throne of} [RP-marg TR: -] God fell face down and worshipped God,	εἴκοσι τέσσαρες, *twenty-four*, RP-text P1904 F1859=7/13 vs. ΚΔ, *24*, RP-marg F1859=6/13 vs. εἴκοσι καὶ τέσσαρες, *twenty and four*, TR F1859=0/13. τοῦ θρόνου, *of the throne*: present in RP-text P1904 F1859=9/13 vs. absent in RP-marg TR F1859=4/13 (Scrivener's ghkn). AV differs textually. καθήμενοι, *sitting*, RP-text TR F1859=4/13 (Scrivener's fhln, f containing οἱ) vs. οἳ κάθηνται, *who sit*, RP-marg P1904 F1859=9/13 (incl. g which lacks οἱ). A disparity with RP-text, R=5:10. ἔπεσον, *they fell* (classical form), RP F1859=10/13 vs. ἔπεσαν, *they fell* (non-classical form), P1904 TR F1859=3/13 (Scrivener's djl).
Rev 11:17	λέγοντες, Εὐχαριστοῦμέν σοι, κύριε ὁ θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν {RP: - } [P1904 TR: καὶ ὁ ἐρχόμενος], ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην, καὶ ἐβασίλευσας.	and they said, "We give you thanks, Lord God the Almighty, who is and who was {RP: - } [P1904 TR: and who *is* to come], because you have taken *up* your great power and started to reign.	καὶ ὁ ἐρχόμενος, *and the (one) coming*: absent in RP F1859=10/13 vs. present in P1904 TR F1859=3/13 (Scrivener's ghn). AV differs textually. [P1904 TR: *is* to come ← *is coming*.] started to reign: inceptive aorist.
Rev 11:18	Καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου, καὶ ὁ καιρὸς τῶν {RP TR: νεκρῶν} [P1904: ἐθνῶν] κριθῆναι, καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις καὶ τοῖς ἁγίοις {RP TR: καὶ} [P1904: -] τοῖς φοβουμένοις τὸ ὄνομά σου, τοῖς μικροῖς καὶ τοῖς μεγάλοις, καὶ διαφθεῖραι τοὺς {RP TR: διαφθείροντας} [P1904: διαφθείραντας] τὴν γῆν.	Then the Gentiles became angry, and your wrath came, as *did* the time for the {RP TR: dead} [P1904: Gentiles] to be judged, and to give your servants the prophets and the saints {RP TR: and those *who*} [P1904: who] fear your name, *those* small and great, *their* reward, and to destroy those {RP TR: *who are* destroying} [P1904: *who have* destroyed] the earth."	νεκρῶν, *dead*, RP TR F1859=12/13 vs. ἐθνῶν, *Gentiles*, P1904 F1859=1/13 (Scrivener's k). καὶ, *and*: present in RP TR F1859=12/13 vs. absent in P1904 F1859=1/13 (Scrivener's n). διαφθείροντας, *destroying*, RP TR F1859=10/13 vs. διαφθείραντας, *having destroyed*, or *destroying*, P1904 F1859=3/13 (Scrivener's hlm). saints: see Matt 27:52. small and great ← *the small and the great*, which we take as qualifying the preceding categories rather than introducing a new category of servants.

Rev 11:19	Καὶ {RP-text P1904 TR: ἠνοίγη} [RP-marg: ἠνοίχθη] ὁ ναὸς τοῦ θεοῦ {RP TR: - } [P1904: ὁ] ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης {RP-text: τοῦ κυρίου} [RP-marg TR: αὐτοῦ] [P1904: κυρίου] ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ {RP-text: - } [RP-marg P1904 TR: καὶ σεισμὸς] καὶ χάλαζα μεγάλη.	Then the sanctuary of God, {RP TR: *which*} [P1904: which] *is* in heaven, was opened, and the ark of {RP-text: the Lord's covenant} [RP-marg TR: his covenant] [P1904: *the* Lord's covenant] in his sanctuary appeared, and lightning flashes and voices and thunderclaps {RP-text: - } [RP-marg P1904 TR: and an *earth*quake] and a heavy hailstorm took place,	ἠνοίγη, *was opened (1)*, RP-text P1904 TR F1859=6/13 (Scrivener's fghlmn, gn with rough breathing) vs. ἠνοίχθη, *was opened (2)*, RP-marg F1859=7/13. Nearly a disparity with RP-text, R=8:7. ὁ, *the / which* (going with *in heaven*): absent in RP TR F1859=10/13 vs. present in P1904 F1859=3/13 (Scrivener's fgm). τοῦ κυρίου, *of the Lord*, RP-text F1859=8/13 vs. αὐτοῦ, *his*, RP-marg TR F1859=3/13 (Scrivener's gmn) vs. κυρίου, *of (the) Lord*, P1904 F1859=1/13 (Scrivener's l) vs. τοῦ θεοῦ, *of God*, F1859=1/13 (Scrivener's b). AV differs textually. καὶ σεισμὸς, *and an (earth)quake*: absent in RP-text F1859=10/13 vs. present in RP-marg P1904 TR F1859=3/13 (Scrivener's gmn, but m reading σεισμοί, *earthquakes*). AV differs textually. heavy hailstorm ← *great hail*.
Rev 12:1	Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ, γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα·	and a great sign appeared in the sky, a woman clothed in the sun, while the moon *was* below her feet, and on her head *was* a crown of twelve stars.	
Rev 12:2	καὶ ἐν γαστρὶ ἔχουσα, {RP P1904: ἔκραζεν} [TR: κράζει] ὠδίνουσα, καὶ βασανιζομένη τεκεῖν.	Now she was with child, and she was crying out, being with pains of labour and in the agony of giving birth.	ἔκραζεν, *was shouting*, RP P1904 F1859=10/13 vs. κράζει, *shouts*, TR F1859=3/13 (Scrivener's gjn). in the agony ← *tormented*.
Rev 12:3	Καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδού, δράκων {RP-text: πυρὸς μέγας} [RP-marg: μέγας πυρός] [RP-marg2 TR: μέγας πυρρός] [RP-marg3 P1904: πυρρὸς μέγας], ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ {RP P1904: ἑπτὰ διαδήματα} [TR: διαδήματα ἑπτά].	Then another sign appeared in the sky, and there *was* a large {RP-text RP-marg: fiery} [RP-marg2 RP-marg3 P1904 TR: flame-coloured] **dragon** *which* had seven heads and **ten horns**, with seven diadems on its heads.	πυρὸς μέγας, *of fire + large*, RP-text F1859=9/13 vs. μέγας πυρός, *large + of fire*, RP-marg F1859=3/13 (Scrivener's gmn) vs. μέγας πυρρός, *large fire-coloured / red*, RP-marg2 TR F1859=1/13 (Scrivener's h) vs. πυρρὸς μέγας, *fire-coloured / red + large*, RP-marg3 P1904 F1859=0/13. A disparity with RP-marg2, RP-marg3 (low manuscript counts). ἑπτὰ διαδήματα, *seven + diadems*, RP P1904 F1859=13/13 vs. διαδήματα ἑπτά, *diadems + seven*, TR F1859=0/13. **Dan 7:19-20**. there *was* ← *behold*. *which*: the question arises as to whether to ↴
Rev 12:4	Καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν· καὶ ὁ δράκων ἕστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα, ὅταν τέκῃ, τὸ τέκνον αὐτῆς καταφάγῃ.	And its tail swept one third of the stars of the sky *aside* and cast them *down* to the earth. Then the dragon stood in front of the woman who *was* about to give birth in order to devour her child when she had given birth.	↳ maintain the figure of a dragon in the English pronouns (it, which) or to personify them (he, who). The word for *dragon* is masculine, so we cannot tell whether to think of "the dragon" as "him" or "it". But the sense of a person-like being develops, so that we have Satan in Rev 12:9, referred to by a masculine pronoun in Rev 12:11. We opt for the use of masculine pronouns for the dragon in our English from Rev 12:7 onwards. On pronouns for *the beast*, see Rev 13:1.

Rev 12:5	Καὶ ἔτεκεν υἱὸν ἄρρενα, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ {RP P1904: πρὸς} [TR: -] τὸν θρόνον αὐτοῦ.	And she bore a son, a male, who was destined to **tend all the nations with a rod of iron**. Then her child was carried off to God and {RP P1904: to} [TR: *to*] his throne.	πρὸς, *to (his throne)*: present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13. **Ps 2:9**. tend: or *rule*. See Rev 2:27.
Rev 12:6	Καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει {RP P1904: ἐκεῖ} [TR: -] τόπον ἡτοιμασμένον {RP-text: ὑπὸ} [RP-marg P1904 TR: ἀπὸ] τοῦ θεοῦ, ἵνα ἐκεῖ {RP-text: ἐκτρέφωσιν} [RP-marg P1904 TR: τρέφωσιν] αὐτὴν ἡμέρας χιλίας διακοσίας ἑξήκοντα.	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**.	ἐκεῖ, *there → where*: present in RP P1904 F1859=12/13 vs. absent in TR F1859=1/13 (Scrivener's f). ὑπὸ, *by*, RP-text F1859=10/12 vs. ἀπὸ, *from → by*, RP-marg P1904 TR F1859=2/12 (Scrivener's gh). ἐκτρέφωσιν, *feed* (strengthened by the prefix ἐκ), RP-text F1859=8/13 (incl. ἐκτρέφουσιν k) vs. τρέφωσιν, *feed*, RP-marg P1904 TR F1859=5/13 (Scrivener's efgmn). Nearly a disparity with RP-text, R=8:7. **Dan 7:25, Dan 12:7** (*times, time and a half*, i.e. 3½ years = 42 months = 1260 days). to feed ← *that they should feed*.
Rev 12:7	Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ {RP TR: - } [P1904: τοῦ] {RP P1904: πολεμῆσαι μετὰ} [TR: ἐπολέμησαν κατὰ] τοῦ δράκοντος· καὶ ὁ δράκων ἐπολέμησεν, καὶ οἱ ἄγγελοι αὐτοῦ,	Then war broke out in heaven. Michael and his angels {RP P1904: *were* to fight} [TR: fought] against the dragon, and the dragon fought *them*, as *did* his angels,	τοῦ, *(so as) to* (strengthening the infinitive *to fight*): absent in RP TR F1859=11/13 vs. present in P1904 F1859=2/13 (Scrivener's gh). πολεμῆσαι μετὰ, *to wage war with*, RP P1904 F1859=13/13 vs. ἐπολέμησαν κατὰ, *they waged war against*, TR F1859=0/13. against ← *with*.
Rev 12:8	καὶ οὐκ {RP-text P1904: ἴσχυσεν} [RP-marg TR: ἴσχυσαν], {RP P1904: οὐδὲ} [TR: οὔτε] τόπος εὑρέθη {RP P1904: αὐτῷ} [TR: αὐτῶν] ἔτι ἐν τῷ οὐρανῷ.	but {RP-text P1904: he **did not prevail,**} [RP-marg TR: they **did not prevail,**] **nor was room found for {RP P1904: him} [TR: them]** in heaven any longer.	ἴσχυσεν, *he did (not) prevail*, RP-text P1904 F1859=10/13 vs. ἴσχυσαν, *they did (not) prevail*, RP-marg TR F1859=2/13 (Scrivener's gn) vs. another reading, F1859=1/13 (Scrivener's f). AV differs textually. οὐδὲ, *nor, not even*, RP P1904 F1859=13/13 vs. οὔτε, *and not*, TR F1859=0/13. αὐτῷ, *for him*, RP P1904 F1859=10/13 vs. αὐτῶν, *their*, TR F1859=3/13 (Scrivener's fgn). AV differs textually. **Dan 2:35**.
Rev 12:9	Καὶ ἐβλήθη ὁ δράκων {RP TR: ὁ μέγας, ὁ ὄφις} [P1904: , ὁ ὄφις ὁ μέγας] ὁ ἀρχαῖος, ὁ καλούμενος διάβολος καὶ {RP: - } [P1904 TR: ὁ] Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην· ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν.	And the {RP TR: great dragon, the old serpent} [P1904: dragon, the great old serpent], who *is* called *the* devil and Satan, who leads the whole world astray, was cast *down*. He was cast *down* to the earth, and his angels were cast *down* with him.	ὁ μέγας, ὁ ὄφις, *the great (dragon), the serpent*, RP TR F1859=10/13 vs. ὁ ὄφις ὁ μέγας, *the great serpent*, P1904 F1859=1/13 (Scrivener's g) vs. other readings, F1859=2/13 (Scrivener's cl). ὁ, *the (Satan)*: absent in RP F1859=12/13 vs. present in P1904 TR F1859=1/13 (Scrivener's g).

Rev 12:10	Καὶ ἤκουσα φωνὴν μεγάλην {RP P1904: ἐν τῷ οὐρανῷ, λέγουσαν} [TR: λέγουσαν ἐν τῷ οὐρανῷ], Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ χριστοῦ αὐτοῦ· ὅτι {RP P1904: ἐβλήθη} [TR: κατεβλήθη] ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός.	Then I heard a loud voice {RP P1904: in heaven *which* said} [TR: *which* said in heaven], "Now salvation has come about, as *have* the power and the kingdom of our God and the authority of his Christ, because the accuser of our brothers, who used to accuse them before our God day and night, has been {RP P1904: cast *down*} [TR: cast down]."	ἐν τῷ οὐρανῷ, λέγουσαν, *in heaven + saying*, RP P1904 F1859=12/13 vs. λέγουσαν ἐν τῷ οὐρανῷ, *saying + in heaven*, TR F1859=0/13 vs. another reading, F1859=1/13 (Scrivener's g). ἐβλήθη, *was cast (down)*, RP P1904 F1859=12/13 vs. κατεβλήθη, *was cast down*, TR F1859=1/13 (Scrivener's h). used to accuse ← *accusing, accuser*, present participle, but the main verb is in the past.
Rev 12:11	Καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου, καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.	And they overcame him by virtue of the blood of the lamb and by virtue of the word of their testimony, when they did not love their life, *maintaining that resolve* up to death.	life ← *soul*.
Rev 12:12	Διὰ τοῦτο εὐφραίνεσθε, {RP-text P1904: - } [RP-marg TR: οἱ] οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· Οὐαὶ {RP P1904: - } [TR: τοῖς κατοικοῦσιν] {RP: τῇ γῇ καὶ τῇ θαλάσσῃ} [P1904 TR: τὴν γῆν καὶ τὴν θάλασσαν], ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.	On account of this, "**Be jubilant, {RP-text P1904: *O*} [RP-marg TR: O] heavens**, and you *who* dwell in them. Woe to {RP P1904: - } [TR: those *who* inhabit] the earth and the sea, because the devil has come down to you, harbouring great wrath, knowing that he has little time."	οἱ, *O (heavens)*: absent in RP-text P1904 F1859=9/13 vs. present in RP-marg TR F1859=4/13 (Scrivener's cgmn). τοῖς κατοικοῦσιν, *to those who dwell*: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. τῇ γῇ καὶ τῇ θαλάσσῃ, *in / to the land and the sea* (dative), RP F1859=11/13 vs. τὴν γῆν καὶ τὴν θάλασσαν, *(by) the land and the sea* (accusative, as used in oaths), P1904 TR F1859=2/13 (Scrivener's gn). **Ps 96:11, Isa 49:13, 1 Chr 16:31**. knowing: causal use of the participle, but no causal word needed in English.
Rev 12:13	Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξεν τὴν γυναῖκα ἥτις ἔτεκεν τὸν ἄρρενα.	And when the dragon saw that he had been cast *down* to the earth, he persecuted the woman who had given birth to the male *child*.	
Rev 12:14	Καὶ ἐδόθησαν τῇ γυναικὶ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, {RP P1904: ὅπως τρέφηται} [TR: ὅπου τρέφεται] ἐκεῖ καιρόν, καὶ καιρούς, καὶ ἥμισυ καιροῦ, ἀπὸ προσώπου τοῦ ὄφεως.	But the woman was given a pair of a great eagle's wings, in order to fly into the desert, to her place, {RP P1904: in order to be fed there} [TR: where she was fed] for **a time, and times, and half a time**, away from *the* presence of the serpent.	ὅπως τρέφηται, *in order that she might be fed*, RP P1904 F1859=9/13 vs. ὅπου τρέφεται, *where she is fed*, TR F1859=3/13 (Scrivener's bgn) vs. another reading, F1859=1/13 (Scrivener's f). **Dan 7:25, Dan 12:7** (*times, time and a half*, i.e. 3½ years = 42 months = 1260 days). the woman was given a pair of a great eagle's wings ← *to the woman two wings of the great eagle were given*.
Rev 12:15	Καὶ ἔβαλεν ὁ ὄφις {RP P1904: ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς} [TR: ὀπίσω τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ] ὕδωρ ὡς ποταμόν, ἵνα {RP P1904: αὐτὴν} [TR: ταύτην] ποταμοφόρητον ποιήσῃ.	Then the serpent spewed water like a river out of its mouth, *chasing* after the woman, in order to get her swept away by the river.	ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς, *out of its mouth + after the woman*, RP P1904 F1859=13/13 vs. ὀπίσω τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ, *after the woman + out of its mouth*, TR F1859=0/13. αὐτὴν, *her*, RP P1904 F1859=12/13 vs. ταύτην, *this (woman)*, TR F1859=1/13 (Scrivener's l). spewed ← *cast*.

Rev 12:16	Καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικί, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς, καὶ κατέπιεν τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ.	But the earth helped the woman, and the earth opened its mouth and swallowed the river which the dragon had spewed out of his mouth.	spewed ← *cast*.
Rev 12:17	Καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ θεοῦ καὶ ἐχόντων τὴν μαρτυρίαν {RP P1904: Ἰησοῦ} [TR: τοῦ Ἰησοῦ χριστοῦ].	Then the dragon became angry with the woman and went away to wage war on the remainder of her seed, those *who* keep the commandments of God and *who* have the testimony of {RP P1904: Jesus} [TR: Jesus Christ].	Ἰησοῦ, *Jesus*, RP P1904 F1859=10/13 vs. τοῦ Ἰησοῦ χριστοῦ, *the Jesus Christ*, TR F1859=0/13 vs. other readings, F1859=3/13 (Scrivener's dkl). AV differs textually. wage war on ← *make war with*.
Rev 13:1	Καὶ ἐστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης· ¶ καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον {RP P1904: κέρατα δέκα καὶ κεφαλὰς ἑπτά} [TR: κεφαλὰς ἑπτά καὶ κέρατα δέκα], καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ {RP P1904: ὀνόματα} [TR: ὄνομα] βλασφημίας.	Then I stood on the sand of the sea, ¶ and I saw **a beast** come up out of the sea, having {RP P1904: **ten horns** and seven heads,} [TR: seven heads and **ten horns**,] and on his horns *were* ten diadems, and on his heads {RP P1904: *were*} [TR: *was* a] blasphemous {RP P1904: names.} [TR: name.]	¶ **Verse division:** In S1550 E1624 numbering, Rev 13:1 begins here. κέρατα δέκα καὶ κεφαλὰς ἑπτά, *ten horns + and seven heads*, RP P1904 F1859=13/13 vs. κεφαλὰς ἑπτά καὶ κέρατα δέκα, *seven heads + and ten horns*, TR F1859=0/13. AV differs textually. ὀνόματα, *names*, RP P1904 F1859=11/13 vs. ὄνομα, *a name*, TR F1859=2/13 (Scrivener's gn). **Dan 7:19-20**. his: although the Greek for *the beast* is neuter, this is a grammatical matter, and we ↴
Rev 13:2	Καὶ τὸ θηρίον, ὃ εἶδον, ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς {RP P1904: ἄρκου} [TR: ἄρκτου], καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος· καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ, καὶ τὸν θρόνον αὐτοῦ, καὶ ἐξουσίαν μεγάλην.	Now the beast whom I saw was like a leopard, but his feet were like *those* of a bear, whereas his mouth was like *the* mouth of a lion, and the dragon gave him his power and his throne and great authority.	↳ opt for masculine pronouns in English from the start (notwithstanding his supernatural nature). At Rev 13:8, RP-marg, well supported from our sources, uses a Greek masculine pronoun. Everywhere else in RP, the pronoun for *him*, being genitive or dative, has the same form in the masculine and neuter. ἄρκου, *bear* (non-classical spelling), RP P1904 F1859=9/15 vs. ἄρκτου, *bear* (classical spelling), TR F1859=6/15 (Scrivener's b**eghkm*).
Rev 13:3	Καὶ {RP P1904: - } [TR: εἶδον] μίαν {RP P1904: ἐκ} [TR: -] τῶν κεφαλῶν αὐτοῦ {RP: ὡσεὶ} [P1904 TR: ὡς] ἐσφαγμένην εἰς θάνατον· καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη· καὶ {RP P1904 E1624 S1894: ἐθαύμασεν} [S1550: ἐθαυμάσθη] {RP P1904 E1624 S1894: ὅλη ἡ γῆ} [S1550: ἐν ὅλῃ τῇ γῇ] ὀπίσω τοῦ θηρίου·	And {RP P1904: *I saw*} [TR: I saw] one of his heads apparently fatally struck, but his fatal blow was healed, and {RP P1904 E1624 S1894: the whole earth marvelled at the beast} [S1550: there was astonishment at the beast in the whole world].	εἶδον, *I saw*: absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13. AV differs textually. ἐκ, *out of / of*: present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13. ὡσεὶ, *as if (1)*, RP F1859=10/13 vs. ὡς, *as if (2)*, P1904 TR F1859=3/13. ἐθαύμασεν, *(it) marvelled*, RP P1904 E1624 S1894 F1859=12/13 vs. ἐθαυμάσθη, *he was admired / marvelled at*, S1550 F1859=1/13. ὅλη ἡ γῆ, *the whole world / land (marvelled)*, RP P1904 E1624 S1894 F1859=12/13 vs. ἐν ὅλῃ τῇ γῇ, *in the whole world / land*, S1550 F1859=1/13. apparently fatally struck ← *as if slaughtered into death*. at *(2x)* ← *after*.

Rev 13:4	καὶ προσεκύνησαν {RP P1904: τῷ δράκοντι τῷ δεδωκότι} [TR: τὸν δράκοντα ὃς ἔδωκεν] {RP P1904: τὴν} [TR: -] ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν {RP P1904: τῷ θηρίῳ} [TR: τὸ θηρίον], λέγοντες, Τίς ὅμοιος τῷ θηρίῳ; {RP-text: Καὶ τίς} [RP-marg P1904 TR: Τίς] {RP-text: δυνατὸς} [RP-marg P1904 TR: δύναται] πολεμῆσαι μετ' αὐτοῦ;	And they worshipped the dragon who *had* given {RP P1904: the} [TR: -] authority to the beast, and they 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?"	τῷ δράκοντι τῷ δεδωκότι, *the dragon the (one who) had given* (all dative), RP P1904 F1859=11/13 vs. τὸν δράκοντα ὃς ἔδωκεν, *the dragon* (accusative) *who gave*, TR F1859=0/13 vs. another reading, F1859=1/13 vs. words absent, F1859=1/13. τὴν, *the (authority)*: present in RP P1904 F1859=12/13 vs. absent in TR F1859=0/13 vs. whole phrase absent, F1859=1/13. τῷ θηρίῳ, *the beast* (dative), RP P1904 F1859=13/13 vs. τὸ θηρίον, *the beast* (accusative), TR F1859=0/13. καὶ, *and (who)*: present in RP-text F1859=5/13 vs. absent in RP-marg P1904 TR F1859=8/13. A disparity with RP-text, R=5:10. δυνατὸς, *(is) able*, RP-text F1859=9/13 vs. δύναται, *can*, RP-marg P1904 TR F1859=4/13. go to war against ← *war with*.
Rev 13:5	Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ {RP P1904: βλασφημίαν} [TR: βλασφημίας]· καὶ ἐδόθη αὐτῷ ἐξουσία {RP P1904 E1624: πόλεμον} [S1550 S1894: -] ποιῆσαι μῆνας τεσσαράκοντα δύο.	Also, he was given a mouth speaking presumptuous *things* and {RP P1904: blasphemy,} [TR: blasphemies,] and he was given authority {RP P1904 E1624: to wage war} [S1550 S1894: to act] for **forty-two months**.	βλασφημίαν, *blasphemy*, RP P1904 F1859=8/13 vs. βλασφημίας, *blasphemies*, TR F1859=2/13 (Scrivener's bg) vs. another reading, F1859=2/13 (Scrivener's mn) vs. whole clause absent, F1859=1/13 (Scrivener's c). πόλεμον, *war*: present in RP P1904 E1624 F1859=10/13 vs. absent in S1550 S1894 F1859=2/13 (Scrivener's gn) vs. another reading, F1859=1/13 (Scrivener's f). AV differs textually. **Dan 7:25, Dan 12:7** (*times, time and a half*, i.e. 3½ years = 42 months = 1260 days). he was given a mouth ← *a mouth was given to him*. presumptuous ← *great*. he was given authority ← *authority was given to him*.
Rev 13:6	Καὶ ἤνοιξεν τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ, {RP P1904: - } [TR: καὶ] τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας.	And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle {RP P1904: – } [TR: and] those *who* dwell in heaven.	καὶ, *and*: absent in RP P1904 F1859=10/14 vs. present in TR F1859=4/14 (Scrivener's ab**mn).
Rev 13:7	Καὶ ἐδόθη αὐτῷ {RP: ποιῆσαι πόλεμον} [P1904 TR: πόλεμον ποιῆσαι] μετὰ τῶν ἁγίων, καὶ νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν {RP P1904: καὶ λαὸν} [TR: -] καὶ γλῶσσαν καὶ ἔθνος.	And he was granted **to wage war against the saints and to overcome them**, and he was given authority over every tribe {RP P1904: and people} [TR: -] and tongue and nation.	ποιῆσαι πόλεμον, *to make + war*, RP F1859=11/13 vs. πόλεμον ποιῆσαι, *war + to make*, P1904 TR F1859=2/13 (Scrivener's fm). καὶ λαὸν, *and people*: present in RP P1904 F1859=12/13 vs. absent in TR F1859=1/13 (Scrivener's h). AV differs textually. **Dan 7:21**. he was granted ← *it was given to him*. saints: see Matt 27:52. he was given authority ← *authority was given to him*.

Rev 13:8	Καὶ προσκυνήσουσιν {RP-text TR: αὐτῷ} [RP-marg P1904: αὐτὸν] πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται {RP P1904: τὸ ὄνομα} [TR: τὰ ὀνόματα] ἐν {RP P1904: τῷ βιβλίῳ} [TR: τῇ βίβλῳ] τῆς ζωῆς τοῦ ἀρνίου {RP P1904: τοῦ} [TR: -] ἐσφαγμένου ἀπὸ καταβολῆς κόσμου.	And all those *who* dwell on the earth will worship him, *those* whose {RP P1904: name is} [TR: names are] not **written in the book of life** of the lamb slain since *the* overthrow of *the* world.	αὐτῷ, *him* (dative), RP-text TR F1859=5/13 (Scrivener's eghlm) vs. αὐτὸν, *him* (accusative), RP-marg P1904 F1859=8/13. A disparity with RP-text, R=6:9. τὸ ὄνομα, *the name*, RP P1904 F1859=11/13 vs. τὰ ὀνόματα, *the names*, TR F1859=2/13 (Scrivener's gn). τῷ βιβλίῳ, *the book* (diminutive form but not emphatic), RP P1904 F1859=13/13 vs. τῇ βίβλῳ, *the book*, TR F1859=0/13. τοῦ, *the (one slaughtered)*: present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13. **Ps 69:29^{MT} (Ps 69:28^{AV}), Dan 12:1, Ex 32:32**. overthrow: AV differs; see Matt 13:35.
Rev 13:9	Εἴ τις ἔχει οὖς, ἀκουσάτω.	If anyone has an ear, let him hear.	
Rev 13:10	Εἴ τις {RP-text: ἔχει αἰχμαλωσίαν, ὑπάγει} [RP-marg: εἰς αἰχμαλωσίαν, ὑπάγει] [P1904: εἰς αἰχμαλωσίαν ἀπάγει, εἰς αἰχμαλωσίαν ὑπάγει] [TR: αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει]· εἴ τις ἐν μαχαίρᾳ {RP-text TR: ἀποκτενεῖ} [RP-marg: -] [P1904: ἀποκτέννει], δεῖ αὐτὸν {RP-text P1904 TR: ἐν μαχαίρᾳ} [RP-marg: -] ἀποκτανθῆναι. Ὧδέ 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]. **If anyone {RP-text P1904 TR: kills by *the* sword, he must be killed by *the* sword} [RP-marg: *kills* by *the* sword, he must be killed *by the sword*].** This is the patience and the faith of the saints.	ἔχει αἰχμαλωσίαν, ὑπάγει, *has captivity, he goes away*, RP-text F1859=7/14 vs. εἰς αἰχμαλωσίαν, ὑπάγει, *to captivity, he goes away*, RP-marg F1859=2/14 vs. εἰς αἰχμαλωσίαν ἀπάγει, εἰς αἰχμαλωσίαν ὑπάγει, *leads away to captivity, he goes away to captivity*, P1904 F1859=0/14 vs. αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει, *leads captivity, he goes to captivity*, TR F1859=1/14 vs. four other readings, F1859=4/14. ἀποκτενεῖ, *will kill*, RP-text TR F1859=3/13 vs. word absent, RP-marg F1859=8/13 vs. ἀποκτέννει, *kills*, P1904 F1859=1/13 vs. another reading, F1859=1/13. A disparity (#1) with RP-text, R=4:8. ἐν μαχαίρᾳ, *by (the) sword*: present in RP-text P1904 TR F1859=5/13 vs. absent in RP-marg F1859=8/13. A weak disparity (#2) with RP-text, R=7:8. **Gen 9:6** (allusion). {RP-text: confines to ← *has, encloses*, but also *inhabits*.} This ← *Here*. saints: see Matt 27:52.
Rev 13:11	Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχεν κέρατα {RP P1904 TR: δύο} [MISC: -] ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων.	Then I saw another beast coming up out of the earth, and he had {RP P1904 TR: two} [MISC: -] horns like *those of* a lamb, and he spoke like a dragon,	δύο, *two*: present in RP P1904 TR F1859=6/13 (Scrivener's fghlmn) vs. absent in F1859=7/13. Nearly a disparity with RP, R=8:7.
Rev 13:12	Καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ. Καὶ {RP: ἐποίει} [P1904 TR: ποιεῖ] τὴν γῆν καὶ τοὺς {RP P1904: ἐν αὐτῇ κατοικοῦντας} [TR: κατοικοῦντας ἐν αὐτῇ] ἵνα προσκυνήσωσιν τὸ θηρίον τὸ πρῶτον, οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ.	and he exercised all the authority of the first beast in his presence. And he made the earth and those *who* dwell in it worship the first beast, whose fatal wound had been healed.	ἐποίει, *he was making*, RP F1859=9/13 vs. ποιεῖ, *he makes*, P1904 TR F1859=2/13 (Scrivener's gn) vs. other readings, F1859=2/13 (Scrivener's km). ἐν αὐτῇ κατοικοῦντας, *in it + dwelling*, RP P1904 F1859=12/13 (de with minor variations) vs. κατοικοῦντας ἐν αὐτῇ, *dwelling + in it*, TR F1859=1/13 (Scrivener's f).

Rev 13:13	Καὶ ποιεῖ σημεῖα μεγάλα, {RP-text P1904: καὶ πῦρ ἵνα} [RP-marg TR: ἵνα καὶ πῦρ] {RP-text P1904: ἐκ τοῦ οὐρανοῦ καταβαίνῃ} [RP-marg TR: ποιῇ καταβαίνειν ἐκ τοῦ οὐρανοῦ] {RP-text: ἐπὶ} [RP-marg P1904 TR: εἰς] τὴν γῆν ἐνώπιον τῶν ἀνθρώπων.	Moreover he performed great signs, and he {RP-text P1904: *made*} [RP-marg TR: made] fire come down from the sky onto the earth in the presence of men.	In the notes below, if h* (*rescript*) is legible, it is an additional witness to TR. καὶ πῦρ ἵνα, *and fire + in order that*, RP-text P1904 F1859=10/13 (but f without καὶ) vs. ἵνα καὶ πῦρ, *in order that + also fire*, RP-marg TR F1859=2/13 (Scrivener's gm) vs. another reading, F1859=1/13 (Scrivener's n). ἐκ τοῦ οὐρανοῦ καταβαίνῃ, *out of heaven should descend*, RP-text P1904 F1859=10/13 vs. ποιῇ καταβαίνειν ἐκ τοῦ οὐρανοῦ, *he should make descend from heaven*, RP-marg TR F1859=2/13 (Scrivener's gm) vs. another reading, F1859=1/13 (Scrivener's n). ἐπὶ, *onto*, RP-text F1859=10/13 vs. εἰς, *into → onto*, RP-marg P1904 TR F1859=3/13 (Scrivener's gmn).
Rev 13:14	Καὶ πλανᾷ {RP-text: τοὺς ἐμοὺς} [RP-marg P1904 TR: -] τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα τῷ θηρίῳ {RP TR: ὃ} [P1904: ὃς] {RP P1904: εἶχεν} [TR: ἔχει] {RP-text P1904 TR: τὴν} [RP-marg: -] πληγὴν {RP-text: καὶ ἔζησεν ἀπὸ τῆς μαχαίρας} [RP-marg P1904 TR: τῆς μαχαίρας καὶ ἔζησεν].	And he led those {RP-text: of mine} [RP-marg P1904 TR: -] 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* {RP-text P1904 TR: the} [RP-marg: a] strike {RP-text: but lived after the sword *strike*} [RP-marg P1904 TR: of the sword but lived].	τοὺς ἐμοὺς, *my → of mine*: present in RP-text F1859=8/13 vs. absent in RP-marg P1904 TR F1859=5/13. Nearly a disparity (#1) with RP-text, R=8:7. AV differs textually. ὃ, *which*, RP TR F1859=11/13 (explicitly) vs. ὃς, *who*, P1904 F1859=2/13. εἶχεν, *had*, RP P1904 F1859=10/13 vs. ἔχει, *has*, TR F1859=3/13. τὴν, *the (strike)*: present in RP-text P1904 TR F1859=12/13 vs. absent in RP-marg F1859=1/13. A disparity (#2) with RP-marg (low count). καὶ ἔζησεν ἀπὸ τῆς μαχαίρας, *and lived (having recovered) + from (or: after) the sword*, RP-text F1859=8/13 vs. τῆς μαχαίρας καὶ ἔζησεν, *(stroke) of the sword + and lived*, RP-marg P1904 TR F1859=5/13. Nearly a disparity (#3) with RP-text, R=8:7. led ← *leads*. he was granted ← *were granted to him*. {RP-text: after ← *from*, a Hebraism (מִן), as in Ezek 38:8.}

Rev 13:15	Καὶ ἐδόθη αὐτῷ {RP P1904: πνεῦμα δοῦναι} [TR: δοῦναι πνεῦμα] τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ, ὅσοι {RP P1904: ἐὰν} [TR: ἂν] μὴ προσκυνήσωσιν {RP P1904: τῇ εἰκόνι} [TR: τὴν εἰκόνα] τοῦ θηρίου, {RP: - } [P1904 TR: ἵνα] ἀποκτανθῶσιν.	And he was granted to impart a spirit to the image of the beast so that the image of the beast should both speak and cause any who *did* not worship the image of the beast to be put to death.	πνεῦμα δοῦναι, *spirit + to give*, RP P1904 F1859=10/13 vs. δοῦναι πνεῦμα, *to give + spirit*, TR F1859=3/13. ἐὰν, *(who)ever / any (who)* (non-classical form), RP P1904 F1859=10/13 vs. ἂν, *(who)ever* (classical form), TR F1859=1/13 vs. word absent, F1859=2/13. τῇ εἰκόνι, *the image* (dative), RP P1904 F1859=11/13 vs. τὴν εἰκόνα, *the image* (accusative), TR F1859=2/13. ἵνα, *that (they should die) → to be (put to death)*: absent in RP F1859=10/12 vs. present in P1904 TR F1859=2/12. he was granted ← *it was granted to him*. spirit: AV differs somewhat, *life*. who *did* not worship ← *as many as, if they did not worship*.
Rev 13:16	Καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχούς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα {RP-text: δώσωσιν} [RP-marg: δῶσιν] [P1904: δώσουσιν] [TR: δώσῃ] αὐτοῖς {RP-text: χαράγματα} [RP-marg P1904 TR: χάραγμα] ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ {RP-text: τὸ μέτωπον} [RP-marg P1904 TR: τῶν μετώπων] αὐτῶν,	And he forced everyone, the small and the great, and the rich and the poor, the free and bond-servants, to be given {RP-text: marks} [RP-marg P1904 TR: a mark] on their right hand or on their {RP-text: forehead} [RP-marg P1904 TR: foreheads],	δώσωσιν, *that they should give* (non-classical form of the aorist subjunctive), RP-text F1859=5/12 vs. δῶσιν, *that they should give* (classical aorist subjunctive), RP-marg F1859=3/12 vs. δώσουσιν, *they will give*, P1904 F1859=3/12 vs. δώσῃ, *that he should give* (non-classical form of the aorist subjunctive), TR F1859=1/12. Nearly a disparity (#1) with RP-text, R=5:4. χαράγματα, *marks*, RP-text F1859=8/13 vs. χάραγμα, *a mark*, RP-marg P1904 TR F1859=5/13. Nearly a disparity (#2) with RP-text, R=8:7. τὸ μέτωπον, *(onto) the forehead*, RP-text F1859=10/13 vs. τῶν μετώπων, *(on) the foreheads*, RP-marg P1904 TR F1859=3/13. forced everyone ... to be given ← *made everyone ... that {RP P1904: they} [TR: he] should give them*.
Rev 13:17	καὶ ἵνα μή τις {RP-text: δύναται} [RP-marg P1904 TR: δύνηται] ἀγοράσαι ἢ πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα, {RP P1904: - } [TR: ἢ] τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.	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.	δύναται, *is able* (non-classical indicative), RP-text F1859=5/13 (Scrivener's bcfln) vs. δύνηται, *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*.

Rev 13:18	Ὧδε ἡ σοφία ἐστίν. Ὁ ἔχων {RP P1904: - } [TR: τὸν] νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστίν, {RP-text P1904 TR: καὶ} [RP-marg: -] ὁ ἀριθμὸς αὐτοῦ {RP-text: ἐστὶν} [RP-marg P1904 TR: -] {RP-text: ἑξακόσια ἑξήκοντα ἕξ} [RP-marg P1904 TR: χξς].	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.	τὸν, *the (mind, intelligence, wit)*: absent in RP P1904 F1859=10/13 vs. present in TR F1859=3/13. --- καὶ, *and (the number)*: present in RP-text P1904 TR F1859=3/13 vs. absent in RP-marg F1859=10/13. A disparity (#1) with RP-text, R=5:10. --- ἐστὶν, *(his number) is*: present in RP-text F1859=3/13 vs. absent in RP-marg P1904 TR F1859=10/13. A strong disparity (#2) with RP-text, R=3:12. --- ἑξακόσια ἑξήκοντα ἕξ, *six hundred and sixty-six*, RP-text F1859=3/13 vs. χξς, *666*, RP-marg P1904 TR F1859=2/13 vs. Scrivener's reference, which is unclear to us (χξς', 666, with no overline? compare f at [csntm.org GA69_0210a.jpg]), F1859=6/13 vs. χξσ, *666 intended?*, F1859=1/13 vs. χμς, *646*, F1859=1/13. A strong disparity (#3) with RP-text, R=3:10? = is sharp-witted ← *has intelligence*.
Rev 14:1	Καὶ εἶδον, καὶ ἰδού, {RP-text P1904: τὸ} [RP-marg TR: -] ἀρνίον ἑστηκὸς ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ {RP-text: ἀριθμὸς} [RP-marg P1904 TR: -] {RP-text P1904 TR: ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες} [RP-marg: ΡΜΔ χιλιάδες], ἔχουσαι {RP P1904: τὸ ὄνομα αὐτοῦ καὶ} [TR: -] τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.	Then I looked and there *was* {RP-text P1904: the} [RP-marg TR: *the*] lamb standing on Mount Zion, and with him *were* one hundred and forty-four thousand {RP-text: *in* number} [RP-marg P1904 TR: -] having {RP P1904: his name and} [TR: -] the name of his father written on their foreheads.	τὸ, *the (lamb)*: present in RP-text P1904 F1859=10/12 vs. absent in RP-marg TR F1859=2/12. --- ἀριθμὸς, *number*: present in RP-text F1859=7/12 vs. absent in RP-marg P1904 TR F1859=5/12. Nearly a disparity with RP-text, R=7:7. --- ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, *one hundred and forty-four thousand*, RP-text P1904 TR F1859=6/13 vs. ΡΜΔ χιλιάδες, *144 thousand*, RP-marg F1859=6/13 vs. another reading, for which the RP reading may well be intended, F1859=1/13. --- τὸ ὄνομα αὐτοῦ καὶ, *his name and*: present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13. AV differs textually. = there *was* ← *behold*.
Rev 14:2	Καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ, ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῆς μεγάλης· καὶ {RP P1904: ἡ φωνὴ ἣν} [TR: φωνὴν] ἤκουσα {RP P1904: ὡς} [TR: -] κιθαρῳδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν.	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* like} [TR: I heard a sound of] harpists playing their harps.	ἡ φωνὴ ἣν, *the voice which*, RP P1904 F1859=12/13 vs. φωνὴν, *a voice*, TR F1859=1/13 (Scrivener's n). --- ὡς, *like*: present in RP P1904 F1859=1/13 (Scrivener's n) vs. absent in TR F1859=12/13 (not enumerated, but *rest with Elzev.*). A strong disparity with RP, R=2:13. AV differs textually.
Rev 14:3	Καὶ ᾄδουσιν {RP P1904: - } [TR: ὡς] ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσσάρων ζῴων καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς {RP-text P1904: ἐδύνατο} [RP-marg TR: ἠδύνατο] μαθεῖν τὴν ᾠδήν, εἰ μὴ αἱ {RP-text P1904 TR: ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες} [RP-marg: ΡΜΔ χιλιάδες], οἱ ἠγορασμένοι ἀπὸ τῆς γῆς.	And they sang {RP P1904: a new song} [TR: 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.	ὡς, *like* (with *song*): absent in RP P1904 F1859=11/13 vs. present in TR F1859=2/13 (Scrivener's gn). --- ἐδύνατο, *could (1)*, RP-text P1904 F1859=9/12 vs. ἠδύνατο, *could (2)*, RP-marg TR F1859=3/12 (Scrivener's bgm). --- ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, *one hundred and forty-four thousand*, RP-text P1904 TR F1859=4/13 (Scrivener's bceg) vs. ΡΜΔ χιλιάδες, *144 thousand*, RP-marg F1859=8/13 vs. another reading, F1859=1/13 (Scrivener's l). A weak disparity with RP-text, R=6:8. = [TR: a new song ← *as a new song*. Probably a case of a redundant ὡς; see Luke 2:37.]

Rev 14:4	Οὗτοί εἰσιν οἳ μετὰ γυναικῶν οὐκ ἐμολύνθησαν· παρθένοι γάρ εἰσιν. Οὗτοί εἰσιν οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου {RP-text P1904 TR: ἂν} [RP-marg: ἐὰν] ὑπάγῃ. Οὗτοι {RP: ὑπὸ Ἰησοῦ} [P1904 TR: -] ἠγοράσθησαν ἀπὸ τῶν ἀνθρώπων, ἀπαρχὴ τῷ θεῷ καὶ τῷ ἀρνίῳ.	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.	ἂν, *(where)ever (1)*, RP-text P1904 TR F1859=4/13 (Scrivener's ghmn) vs. ἐὰν, *(where)ever (2)*, RP-marg F1859=9/13. A disparity with RP-text, R=6:9. Almost the same set of Scrivener's manuscripts that are *for* RP below are *against* RP-text here. ὑπὸ Ἰησοῦ, *by Jesus*: present in RP F1859=10/13 vs. absent in P1904 TR F1859=3/13 (Scrivener's gmn). AV differs textually.
Rev 14:5	Καὶ {RP-text: οὐχ εὑρέθη ἐν τῷ στόματι αὐτῶν ψεῦδος} [RP-marg: ἐν τῷ στόματι αὐτῶν οὐχ εὑρέθη ψεῦδος] [P1904: οὐχ εὑρέθη ψεῦδος ἐν τῷ στόματι αὐτῶν] [TR: ἐν τῷ στόματι αὐτῶν οὐχ εὑρέθη δόλος]· ἄμωμοι γάρ εἰσιν {RP P1904: - } [TR: ἐνώπιον τοῦ θρόνου τοῦ θεοῦ].	And **{RP-text P1904: no falsehood was found in their mouth} [RP-marg: in their mouth no falsehood was found] [TR: in their mouth no deceit was found],** for they are without blemish {RP P1904: - } [TR: before the throne of God].	οὐχ εὑρέθη ἐν τῷ στόματι αὐτῶν ψεῦδος, *not was found + in their mouth + falsehood*, RP-text F1859=9/12 vs. ἐν τῷ στόματι αὐτῶν οὐχ εὑρέθη ψεῦδος, *in their mouth + not was found + falsehood*, RP-marg F1859=0/12 vs. οὐχ εὑρέθη ψεῦδος ἐν τῷ στόματι αὐτῶν, *not was found + falsehood + in their mouth*, P1904 F1859=0/12 vs. ἐν τῷ στόματι αὐτῶν οὐχ εὑρέθη δόλος, *in their mouth + not was found + deceit*, TR F1859=0/12 vs. οὐχ εὑρέθη ἐν τῷ στόματι αὐτῶν δόλος, *not was found + in their mouth + deceit*, F1859=3/12. A disparity with RP-marg (zero count). ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, *in the presence of the throne of God*: absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12. AV differs textually. **Zeph 3:13**.
Rev 14:6	Καὶ εἶδον {RP: - } [P1904 TR: ἄλλον] ἄγγελον {RP P1904: πετόμενον} [TR: πετώμενον] ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον, εὐαγγελίσαι {RP TR: - } [P1904: ἐπὶ] τοὺς {RP P1904: καθημένους} [TR: κατοικοῦντας] ἐπὶ τῆς γῆς, καὶ {RP P1904: ἐπὶ} [TR: -] πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν,	Then I saw {RP: an} [P1904 TR: another] angel flying overhead, having an age-abiding gospel to preach to those dwelling on the earth, and to every nation and tribe and tongue and people,	ἄλλον, *another*: absent in RP F1859=10/12 vs. present in P1904 TR F1859=2/12 (Scrivener's gh). πετόμενον, *flying (1)*, RP P1904 F1859=9/11 vs. πετώμενον, *flying (2)*, TR F1859=2/11 (Scrivener's ln). ἐπὶ, *at, to (those dwelling)*: absent in RP TR F1859=12/12 vs. present in P1904 F1859=0/12. καθημένους, *sitting → dwelling* (a Hebraism, יָשַׁב), RP P1904 F1859=9/12 vs. κατοικοῦντας, *dwelling*, TR F1859=2/12 (Scrivener's fn) vs. another reading, F1859=1/12 (Scrivener's j). ἐπὶ, *to (every nation)*: present in RP P1904 F1859=11/12 vs. absent in TR F1859=1/12 (Scrivener's n).
Rev 14:7	{RP P1904: λέγων} [TR: λέγοντα] ἐν φωνῇ μεγάλῃ, Φοβήθητε τὸν {RP-text P1904: κύριον} [RP-marg TR: θεόν], καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε {RP-text: αὐτὸν τὸν ποιήσαντα} [RP-marg P1904 TR: τῷ ποιήσαντι] τὸν οὐρανὸν καὶ τὴν γῆν καὶ {RP P1904 S1894: τὴν} [S1550 E1624: -] θάλασσαν καὶ πηγὰς ὑδάτων.	saying in a loud voice, "Fear {RP-text P1904: the Lord} [RP-marg TR: God] and give him glory, for the hour of his judgment has come. And worship **him {RP-text: who} [RP-marg P1904 TR: *who*] made heaven and earth** and {RP P1904 S1894: the} [S1550 E1624: *the*] sea and *the* sources of water."	λέγων, *saying* (nominative), RP P1904 F1859=12/12 vs. λέγοντα, *saying* (accusative, concordant with the angel of the previous verse), TR F1859=0/12. κύριον, *Lord*, RP-text P1904 F1859=9/12 vs. θεόν, *God*, RP-marg TR F1859=3/12 (Scrivener's ghn). AV differs textually. αὐτὸν τὸν ποιήσαντα, *him who made*, RP-text F1859=9/12 vs. τῷ ποιήσαντι, *the (one) who made*, RP-marg P1904 TR F1859=3/12 (Scrivener's ghl). τὴν, *the (sea)*: present in RP P1904 S1894 F1859=11/12 vs. absent in S1550 E1624 F1859=1/12 (Scrivener's g). **Gen 1:1, Ps 33:6, Ps 124:8**.

Rev 14:8	Καὶ ἄλλος {RP-text P1904: δεύτερος ἄγγελος} [RP-marg: ἄγγελος δεύτερος] [TR: ἄγγελος] ἠκολούθησεν, λέγων, Ἔπεσεν {RP-text: - } [RP-marg P1904 TR: ἔπεσεν] {RP P1904 S1550 S1894: Βαβυλὼν} [E1624: Βαβουλὼν] {RP P1904: - } [TR: ἡ πόλις] ἡ μεγάλη, {RP: - } [P1904: ἡ] [TR: ὅτι] ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν πάντα {RP: τὰ} [P1904 TR: -] ἔθνη.	Then {RP-text P1904: another, a second angel,} [RP-marg: another angel, a second *one*,] [TR: another angel] followed and said, "**Babylon** the great {RP-text: **has fallen**. It} [RP-marg: **has fallen**, it has fallen. It] [P1904: **has fallen**, it has fallen, which] [TR: city **has fallen**, it has fallen, because it] made all {RP: the} [P1904 TR: *the*] nations drink from the wine of the wrath of her fornication."	δεύτερος ἄγγελος, *second + angel*, RP-text P1904 F1859=8/12 vs. ἄγγελος δεύτερος, *angel + second*, RP-marg F1859=2/12 vs. ἄγγελος, *angel*, TR F1859=1/12 vs. δεύτερος, *second*, F1859=1/12. AV differs textually. ἔπεσεν, *fell (second occurrence in verse)*: absent, so with one ἔπεσε(ν), in RP-text F1859=9/12 vs. present in RP-marg P1904 TR F1859=3/12. Βαβυλὼν, *Babylon*, RP P1904 S1550 S1894 F1859=12/12 vs. Βαβουλὼν, *Baboulon (→ Babylon)*, E1624 F1859=0/12. ἡ πόλις, *the city*: absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12. AV differs textually. words below absent, RP F1859=10/11 vs. ἡ, *the (one)*, P1904 F1859=1/11 vs. ὅτι, *because*, TR F1859=0/11. τὰ, *the (nations)*: present in RP F1859=11/12 vs. absent in P1904 TR F1859=1/12. **Isa 21:9, Jer 51:8**.
Rev 14:9	Καὶ {RP P1904: ἄλλος} [TR: -] {RP P1904: ἄγγελος τρίτος} [TR: τρίτος ἄγγελος] ἠκολούθησεν αὐτοῖς, λέγων ἐν φωνῇ μεγάλῃ, Εἴ τις {RP P1904: προσκυνεῖ τὸ θηρίον} [TR: τὸ θηρίον προσκυνεῖ] καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει {RP TR: - } [P1904: τὸ] χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ, ἢ ἐπὶ τὴν χεῖρα αὐτοῦ,	Then {RP P1904: another angel, a third *one*,} [TR: a third angel] followed them and said in a loud voice, "If anyone worships the beast or his image or takes {RP TR: a} [P1904: the] mark on his forehead or on his hand,	ἄλλος, *another*: present in RP P1904 F1859=12/12 vs. absent in TR F1859=0/12. ἄγγελος τρίτος, *an angel + third*, RP P1904 F1859=11/12 vs. τρίτος ἄγγελος, *third + an angel*, TR F1859=0/12 vs. τρίτος, *third*, F1859=1/12 (Scrivener's f). προσκυνεῖ τὸ θηρίον, *worships + the beast*, RP P1904 F1859=10/12 vs. τὸ θηρίον προσκυνεῖ, *the beast (grammatical object) + worships*, TR F1859=0/12 vs. two other readings, F1859=2/12 (Scrivener's fg). τὸ, *the (mark)*: absent in RP TR F1859=10/12 vs. present in P1904 F1859=2/12 (Scrivener's gn). or *(2x)*: disjunctive use of καί, as in Luke 12:38, 2 Cor 13:1.
Rev 14:10	καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ, τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἁγίων ἀγγέλων, καὶ ἐνώπιον τοῦ ἀρνίου·	then he will drink from the wine of the wrath of God, poured undiluted in the cup of his anger, and he will be tormented by fire and sulphur before the holy angels and before the lamb.	poured undiluted ← *mixed unmixed*, but the words take on a broader meaning.
Rev 14:11	καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν {RP P1904: εἰς αἰῶνας αἰώνων ἀναβαίνει} [TR: ἀναβαίνει εἰς αἰῶνας αἰώνων]· καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.	And the **smoke** of their torment **will ascend throughout *the* durations of *the* ages**, and those *who* worship the beast or his image, or anyone who takes the mark of his name, have no rest day or night."	εἰς αἰῶνας αἰώνων ἀναβαίνει, *in ages of ages + ascends*, RP P1904 F1859=12/12 (with minor variations in fgln) vs. ἀναβαίνει εἰς αἰῶνας αἰώνων, *ascends + in ages of ages*, TR F1859=0/12. will ascend ← *ascends*. or *(2x)*: disjunctive use of καί. See Rev 14:9. who ← *if he*. **Isa 34:10**.

Rev 14:12	Ὧδε {RP P1904: ἡ} [TR: -] ὑπομονὴ τῶν ἁγίων ἐστίν· {RP-text P1904: - } [RP-marg TR: ὧδε] οἱ τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ.	This is {RP P1904: the} [TR: *the*] patience of the saints {RP-text P1904: , } [RP-marg TR: ; here *are*] those *who* keep the commandments of God and the faith of Jesus.	ἡ, *the (endurance → patience)*: present in RP P1904 F1859=11/12 vs. absent in TR F1859=1/12 (Scrivener's n). ὧδε, *here*: absent in RP-text P1904 F1859=9/12 vs. present in RP-marg TR F1859=3/12 (Scrivener's hln). This ← *Here*. saints: see Matt 27:52.
Rev 14:13	Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης {RP-text P1904: - } [RP-marg TR: μοι], Γράψον, Μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπ' ἄρτι· {RP-text: λέγει Ναὶ} [RP-marg P1904 TR: Ναί, λέγει] τὸ πνεῦμα, ἵνα ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν· τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.	Then I heard a voice from heaven saying {RP-text P1904: - } [RP-marg TR: to me], "Write, 'Blessed *are* the dead who die in *the* Lord from now *on*.' {RP-text: The spirit says, 'Yes, let} [RP-marg P1904 TR: 'Yes', says the spirit, 'Let] them rest from their toilings, but their works go along with them.' "	μοι, *to me*: absent in RP-text P1904 F1859=10/12 vs. present in RP-marg TR F1859=2/12 (Scrivener's hn). λέγει Ναὶ, *says + "Yes"*, RP-text F1859=9/12 vs. Ναί, λέγει, *"Yes" + says*, RP-marg P1904 TR F1859=2/12 (Scrivener's gn) vs. another reading, F1859=1/12 (Scrivener's k). go along with ← *follow with*.
Rev 14:14	Καὶ εἶδον, καὶ ἰδού, νεφέλη λευκή, καὶ ἐπὶ τὴν νεφέλην {RP: καθήμενον} [P1904 TR: καθήμενος] {RP: ὅμοιον} [P1904 TR: ὅμοιος] υἱῷ ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ.	And I looked, and there *was* a white cloud, and **on the cloud {RP: *I saw someone*} [P1904 TR: *there was someone*] with the appearance of *the* son of man** sitting, having a golden crown on his head, and a sharp sickle in his hand.	καθήμενον, *sitting* (accusative, object of *I saw*), RP F1859=10/14 vs. καθήμενος, *sitting* (nominative, after *behold*), P1904 TR F1859=4/14 (Scrivener's *a*h**jl). ὅμοιον, *like → with the appearance of* (accusative, object of *I saw*), RP F1859=10/14 vs. ὅμοιος, *like* (nominative, after *behold*), P1904 TR F1859=4/14 (Scrivener's h**jlm). **Dan 7:13**. there *was* ← *behold*. sickle: or *scythe*, but for grapes (Rev 14:18), *sickle*.
Rev 14:15	Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κράζων ἐν {RP P1904: φωνῇ μεγάλῃ} [TR: μεγάλῃ φωνῇ] τῷ καθημένῳ ἐπὶ τῆς νεφέλης, Πέμψον τὸ δρέπανόν σου καὶ θέρισον· ὅτι {RP P1904: ἦλθεν} [TR: ἦλθέν σοι] ἡ ὥρα {RP-text: - } [RP-marg P1904 TR: τοῦ] θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς.	And another angel went out of the sanctuary, crying out in a loud voice to the *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."	φωνῇ μεγάλῃ, *a voice + loud*, RP P1904 F1859=13/13 vs. μεγάλῃ φωνῇ, *a loud + voice*, TR F1859=0/13. σοι, *for / of you*: absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's l). AV differs textually. τοῦ, *(of) the (reaping)*: absent in RP-text F1859=8/13 vs. present in RP-marg P1904 TR F1859=5/13 (Scrivener's aeghk). Nearly a disparity with RP-text, R=8:7. **Joel 4:13^{MT} (Joel 3:13^{AV})**. dry: AV differs somewhat *(ripe)*.
Rev 14:16	Καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.	Then he *who was* sitting on the cloud thrust his sickle into the earth and the earth was reaped.	
Rev 14:17	Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ.	Then another angel went out of the sanctuary which *is* in heaven, he too having a sharp sickle.	

Rev 14:18	Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός, καὶ ἐφώνησεν {RP-text P1904 TR: - } [RP-marg: ἐν] κραυγῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὀξύ, λέγων, Πέμψον σου τὸ δρέπανον τὸ ὀξὺ καὶ τρύγησον τοὺς βότρυας {RP P1904 E1624 S1894: τῆς ἀμπέλου} [S1550: -] τῆς γῆς, ὅτι {RP-text TR: ἤκμασαν αἱ σταφυλαὶ} [RP-marg P1904: ἤκμασεν ἡ σταφυλὴ] {RP-text TR: αὐτῆς} [RP-marg P1904: τῆς γῆς].	And another angel went out of the altar, having authority over fire, and he called with a loud shout to the *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."	ἐν, *with (a loud shout)*: absent in RP-text P1904 TR F1859=8/12 vs. present in RP-marg F1859=4/12. τῆς ἀμπέλου, *of the vine*: present in RP P1904 E1624 S1894 F1859=12/12 vs. absent in S1550 F1859=0/12. ἤκμασαν αἱ σταφυλαὶ, *the bunches of grapes ripened*, RP-text TR F1859=3/11 vs. ἤκμασεν ἡ σταφυλὴ, *the bunch of grapes ripened*, RP-marg P1904 F1859=8/11. A disparity (#1) with RP-text, R=5:9. αὐτῆς, *its*, RP-text TR F1859=3/12 vs. τῆς γῆς, *of the earth*, RP-marg P1904 F1859=9/12. A disparity (#2) with RP-text, R=4:10.
Rev 14:19	Καὶ {RP-text P1904 TR: ἔβαλεν} [RP-marg: ἐξέβαλεν] ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησεν τὴν ἄμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ {RP: τὸν μέγαν} [P1904 TR: τὴν μεγάλην].	So the angel {RP-text P1904 TR: thrust} [RP-marg: thrust out] his sickle into the earth and harvested the vine of the earth, and he put *it* in the great wine press of the wrath of God.	ἔβαλεν, *cast → thrust*, RP-text P1904 TR F1859=4/12 (Scrivener's fghn) vs. ἐξέβαλεν, *cast out*, RP-marg F1859=8/12. A weak disparity with RP-text, R=6:8. τὸν μέγαν, *the great* (masculine, as *God* and *wrath*, but accusative, as *vat*, which is feminine, so not strictly in agreement with any, but we take it with *vat*), RP F1859=8/12 vs. τὴν μεγάλην, *the great* (accusative feminine, agrees with *vat*), P1904 TR F1859=4/12 (Scrivener's glmn).
Rev 14:20	Καὶ ἐπατήθη ἡ ληνὸς {RP: ἔξωθεν} [P1904 TR: ἔξω] τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων, ἀπὸ σταδίων {RP-text P1904 TR: χιλίων ἑξακοσίων} [RP-marg: ΑΧ].	**And the wine press was trodden** outside the city, and blood came out of the wine vat up to a horse's bridle *height* over *a radius of* one thousand six hundred stades.	ἔξωθεν, *(from) outside*, RP F1859=11/12 vs. ἔξω, *outside*, P1904 TR F1859=1/12 (Scrivener's n). χιλίων ἑξακοσίων, *one thousand six hundred*, RP-text P1904 TR F1859=8/12 vs. ΑΧ, *1600*, RP-marg F1859=4/12 (Scrivener's dfjn). **Isa 63:3**. one thousand six hundred stades: about 160 miles (260 km.).
Rev 15:1	Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστόν, ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ θεοῦ.	Then I saw another sign in heaven, great and wondrous, seven angels *who* had *the* seven last plagues, because the wrath of God is concluded in them.	them: i.e. *the plagues*, with which the word is grammatically concordant.
Rev 15:2	Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρί, καὶ τοὺς νικῶντας {RP-text P1904 TR: ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος} [RP-marg: ἐκ τῆς εἰκόνος καὶ ἐκ τοῦ θηρίου] αὐτοῦ καὶ {RP P1904: - } [TR: ἐκ τοῦ χαράγματος αὐτοῦ,] ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἑστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας {RP-text TR: - } [RP-marg P1904: τὰς] κιθάρας τοῦ θεοῦ.	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,	ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος, *over the beast + and the image*, RP-text P1904 TR F1859=4/12 (Scrivener's hlmn) vs. ἐκ τῆς εἰκόνος καὶ ἐκ τοῦ θηρίου, *over the image + and the beast*, RP-marg F1859=8/12 (but kl without second ἐκ). A weak disparity (#1) with RP-text, R=6:8. ἐκ τοῦ χαράγματος αὐτοῦ, *and of his mark*: absent in RP P1904 F1859=10/12 vs. present in TR F1859=2/12 (Scrivener's mn). AV differs textually. τὰς, *the (harps)*: absent in RP-text TR F1859=6/12 (Scrivener's cfghkn) vs. present in RP-marg P1904 F1859=6/12 (Scrivener's bdejlm). Nearly a disparity (#2) with RP-text, R=7:7. [TR: the beast on it ← *the beast of it*.]

Rev 15:3	Καὶ ᾄδουσιν τὴν ᾠδὴν {RP P1904: Μωϋσέως} [TR: Μωσέως] {RP P1904 S1894: τοῦ} [S1550 E1624: -] δούλου τοῦ θεοῦ, καὶ τὴν ᾠδὴν τοῦ ἀρνίου, λέγοντες, Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, κύριε ὁ θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν {RP P1904: ἐθνῶν} [TR: ἁγίων].	and they sang **the Song of Moses** {RP P1904 S1894: the} [S1550 E1624: *the*] servant of God, and the song of the lamb, which reads, "**Great and wondrous *are* your works**, *O* Lord God Almighty. **Righteous and true *are* your ways**, O king of the {RP P1904: nations} [TR: saints].	Μωϋσέως, *Moüses*, RP P1904 F1859=5/12 vs. Μωσέως, *Moses*, TR F1859=2/12 vs. another spelling, F1859=4/12 vs. whole phrase absent, F1859=1/12. τοῦ, *of the (servant)*: present in RP P1904 S1894 F1859=2/12 vs. absent in S1550 E1624 F1859=9/12 vs. whole phrase absent, F1859=1/12. A disparity with RP, R=4:10. ἐθνῶν, *of nations*, RP P1904 F1859=11/12 vs. ἁγίων, *of saints*, TR F1859=0/12 vs. another reading, F1859=1/12. AV differs textually. **Deut 32** (Song of Moses); **Ps 86:9-11** (allusion); **Ps 145:17**. which reads ← *saying*. [TR: saints: see Matt 27:52.]
Rev 15:4	Τίς οὐ μὴ φοβηθῇ {RP TR: σε} [P1904: -], κύριε, καὶ {RP-text P1904 TR: δοξάσῃ} [RP-marg: δοξάσει] τὸ ὄνομά σου; Ὅτι μόνος {RP: ἅγιος} [P1904 TR: ὅσιος]· ὅτι {RP-text P1904 TR: πάντα τὰ ἔθνη} [RP-marg: πάντες] ἥξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.	**Who can possibly not fear {RP TR: you}** [**P1904: *you***], *O* Lord, And *not* glorify your name? For *you* alone *are* {RP: holy} [P1904 TR: sacred], For {RP-text P1904 TR: all the nations} [RP-marg: all] will come and worship before you, For your righteous decrees have been made manifest."	σε, *(fear) you*: present in RP TR F1859=11/12 vs. absent in P1904 F1859=1/12 (Scrivener's f, also lacking κύριε). δοξάσῃ, *glorify* (aorist subjunctive, governed by οὐ μὴ), RP-text P1904 TR F1859=9/12 vs. δοξάσει, *will glorify* (future indicative), RP-marg F1859=3/12 (Scrivener's gmn). ἅγιος, *holy*, RP F1859=11/12 vs. ὅσιος, *sacred*, P1904 TR F1859=1/12 (Scrivener's n). πάντα τὰ ἔθνη, *all the nations*, RP-text P1904 TR F1859=3/11 (Scrivener's bhn) vs. πάντες, *everyone*, RP-marg F1859=7/11 vs. another reading, F1859=1/11 (Scrivener's g). A weak disparity with RP-text, R=5:7. **Jer 10:7**.
Rev 15:5	Καὶ μετὰ ταῦτα εἶδον, καὶ {RP P1904: - } [TR: ἰδού,] ἠνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ·	Then after these *things* I looked, and {RP P1904: - } [TR: behold,] the sanctuary of the tabernacle of the testimony was opened in heaven,	ἰδού, *behold*: absent in RP P1904F1859=11/11 vs. present in TR F1859=0/11.
Rev 15:6	καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι {RP P1904: οἱ} [TR: -] ἔχοντες τὰς ἑπτὰ πληγὰς {RP-text P1904 TR: ἐκ τοῦ ναοῦ} [RP-marg: -], {RP P1904: οἳ ἦσαν} [TR: -] ἐνδεδυμένοι λίνον καθαρὸν {RP P1904: - } [TR: καὶ] λαμπρόν, καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσᾶς·	and the seven angels {RP P1904: who} [TR: *who*] had the seven plagues went {RP-text P1904: out of the sanctuary, and they were} [RP-marg: out, and they were] [TR: out of the sanctuary,] clothed in pure {RP P1904: - } [TR: and] bright linen and *were* girded around the breast with golden girdles,	οἱ, *(seven angels) who*: present in RP P1904 F1859=9/12 vs. absent in TR F1859=3/12 (Scrivener's bde). ἐκ τοῦ ναοῦ, *out of the sanctuary*: present in RP-text P1904 TR F1859=6/12 (Scrivener's beghln) vs. absent in RP-marg F1859=6/12 (Scrivener's cdfjkm). οἳ ἦσαν, *who were*: present in RP P1904 F1859=10/12 vs. absent in TR F1859=2/12 (Scrivener's gn). καὶ, *and (shining)*: absent in RP P1904 F1859=11/12 vs. present in TR F1859=0/12 vs. whole phrase absent, F1859=1/12 (Scrivener's b). breast ← *breasts*.

Rev 15:7	καὶ ἓν ἐκ τῶν τεσσάρων ζῴων ἔδωκεν τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσᾶς γεμούσας τοῦ θυμοῦ τοῦ θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων.	and one of the four living beings gave the seven angels seven golden vials, full of the wrath of God, who lives throughout the durations of the ages,	
Rev 15:8	Καὶ ἐγεμίσθη ὁ ναὸς {RP-text TR: - } [RP-marg P1904: ἐκ τοῦ] καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ, καὶ ἐκ τῆς δυνάμεως αὐτοῦ· καὶ οὐδεὶς {RP-text P1904: ἐδύνατο} [RP-marg TR: ἠδύνατο] εἰσελθεῖν εἰς τὸν ναόν, ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἀγγέλων.	**and the sanctuary was filled {RP-text TR: with smoke from}** [**RP-marg P1904: by the smoke of]** **the glory of God** and from his power, and no-one could enter into the sanctuary until the seven plagues of the seven angels were completed.	ἐκ τοῦ, *out of → with (smoke)*: absent in RP-text TR F1859=5/13 (Scrivener's bghln) vs. present in RP-marg P1904 F1859=8/13. A disparity with RP-text, R=6:9. ἐδύνατο, *could (1)*, RP-text P1904 F1859=8/13 vs. ἠδύνατο, *could (2)*, RP-marg TR F1859=5/13 (Scrivener's fghmn). **Ex 40:34, 1 Ki 8:10, Isa 6:4, 2 Chr 5:13**.
Rev 16:1	Καὶ ἤκουσα {RP TR: φωνῆς μεγάλης} [P1904: μεγάλης φωνῆς] {RP-text P1904 TR: ἐκ τοῦ ναοῦ} [RP-marg: -], λεγούσης τοῖς ἑπτὰ ἀγγέλοις, Ὑπάγετε, {RP-text P1904 TR: καὶ} [RP-marg: -] ἐκχέατε τὰς {RP P1904: ἑπτὰ} [TR: -] φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς τὴν γῆν.	Then I heard a loud voice {RP-text P1904 TR: from the sanctuary} [RP-marg: -] saying to the seven angels, "Depart {RP-text P1904 TR: and} [RP-marg: ;] pour out the {RP P1904: seven} [TR: -] vials of the wrath of God on the earth."	φωνῆς μεγάλης, *voice + loud*, RP TR F1859=7/13 (Scrivener's aehklmn) vs. μεγάλης φωνῆς, *loud + voice*, P1904 F1859=6/13. Nearly a disparity (#1) with RP, R=7:6. ἐκ τοῦ ναοῦ, *from the sanctuary*: present in RP-text P1904 TR F1859=4/13 (Scrivener's ghmn) vs. absent in RP-marg F1859=9/13. A disparity (#2) with RP-text, R=6:9. καὶ, *and (pour)*: present in RP-text P1904 TR F1859=10/13 vs. absent in RP-marg F1859=3/13 (Scrivener's hln). ἑπτὰ, *seven*: present in RP P1904 F1859=11/13 (g using the symbol ζ) vs. absent in TR F1859=2/13 (Scrivener's hn). AV differs textually.
Rev 16:2	Καὶ ἀπῆλθεν ὁ πρῶτος, καὶ ἐξέχεεν τὴν φιάλην αὐτοῦ {RP-text P1904: εἰς} [RP-marg TR: ἐπὶ] τὴν γῆν· καὶ ἐγένετο ἕλκος κακὸν καὶ πονηρὸν {RP P1904: ἐπὶ} [TR: εἰς] τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς {RP P1904: προσκυνοῦντας τῇ εἰκόνι αὐτοῦ} [TR: τῇ εἰκόνι αὐτοῦ προσκυνοῦντας].	And the first *one* departed and poured his vial out on the earth. Then a noxious and troublesome **ulcer *plague*** came on those men who had the mark of the beast and those *who* worshipped his image.	εἰς, *onto (the earth)*, RP-text P1904 F1859=10/12 vs. ἐπὶ, *on*, RP-marg TR F1859=2/12 (Scrivener's hn). ἐπὶ, *on (those men)*, RP P1904 F1859=10/12 vs. εἰς, *onto, over*, TR F1859=2/12 (Scrivener's hn). προσκυνοῦντας τῇ εἰκόνι αὐτοῦ, *who had worshipped + his image*, RP P1904 F1859=13/13 (with minor variations in ekln) vs. τῇ εἰκόνι αὐτοῦ προσκυνοῦντας, *his image + who had worshipped*, TR F1859=0/13. **Ex 9:9**.
Rev 16:3	Καὶ ὁ δεύτερος ἄγγελος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ {RP-text P1904 TR: ζῶσα} [RP-marg: -] ἀπέθανεν ἐν τῇ θαλάσσῃ.	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.	ζῶσα, *living*: present in RP-text P1904 TR F1859=3/13 (Scrivener's hln) vs. absent in RP-marg F1859=9/13 vs. another reading, F1859=1/13 (Scrivener's g). A disparity with RP-text, R=5:9. **Ex 7:20**. soul: i.e. *animal life-form*. (The Latin for *soul* is *anima*.) in the sea died ← *died in the sea*.

Rev 16:4	Καὶ ὁ τρίτος {RP-text P1904: - } [RP-marg TR: ἄγγελος] ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ εἰς τὰς πηγὰς τῶν ὑδάτων· καὶ ἐγένετο αἷμα.	Then the third {RP-text P1904: *one*} [RP-marg TR: angel] poured his vial out on the rivers and on the water-sources, and they became blood.	ἄγγελος, *angel*: absent in RP-text P1904 F1859=10/13 vs. present in RP-marg TR F1859=3/13 (Scrivener's hmn). AV differs textually. they became blood ← *it became blood*, or *blood came about*.
Rev 16:5	Καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος, Δίκαιος {RP P1904: - } [TR: , κύριε,] εἶ, ὁ ὢν καὶ ὁ ἦν, {RP P1904: - } [TR: καὶ] {RP-text P1904 TR: ὁ} [RP-marg: -] {RP P1904 S1550 E1624: ὅσιος} [S1894: ἐσόμενος], ὅτι ταῦτα ἔκρινας·	And I heard the angel of the waters say, "You are righteous, {RP P1904: - } [TR: Lord,] You *who* are and who {RP P1904: were,} [TR: were and] {RP-text P1904: you *who are* holy} [RP-marg: *you who are* holy] [S1550 E1624: who *are* holy] [S1894: who *are* to be], Because you have executed judgment *in respect of* these *things*.	κύριε, *Lord*: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. AV differs textually. καὶ, *and (the sacred one)* → *who*: absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's g). ὁ, *the (sacred one)*: present in RP-text P1904 TR F1859=4/13 (Scrivener's bchn) vs. absent in RP-marg F1859=9/13. A disparity with RP-text, R=6:9. ὅσιος, *sacred*, RP P1904 S1550 E1624 F1859=13/13 vs. ἐσόμενος, *who will be (to come)*, S1894 F1859=0/13. AV differs textually.
Rev 16:6	ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς ἔδωκας πιεῖν· {RP P1904: ἄξιοί} [TR: ἄξιοι γάρ] εἰσιν.	Since they have shed *the* blood of saints and prophets, So you have given them blood to drink. {RP P1904: *Of*} [TR: For *of*] *this* they are deserving."	γάρ, *for* (with *deserving*): absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. saints: see Matt 27:52.
Rev 16:7	Καὶ ἤκουσα {RP P1904: - } [TR: ἄλλου ἐκ] τοῦ θυσιαστηρίου λέγοντος, Ναί, κύριε ὁ θεὸς ὁ παντοκράτωρ, ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις σου.	And I heard {RP P1904: - } [TR: another *one* from] the altar say, "Yes, Lord God Almighty, true and righteous *are* your judgments."	ἄλλου ἐκ, *another out of*: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. AV differs textually.
Rev 16:8	Καὶ ὁ τέταρτος {RP-text TR: ἄγγελος} [RP-marg P1904: -] ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι {RP-text P1904: ἐν πυρὶ τοὺς ἀνθρώπους} [RP-marg TR: τοὺς ἀνθρώπους ἐν πυρί].	Then the fourth {RP-text TR: angel} [RP-marg P1904: *one*] poured his vial out on the sun, and he was granted to scorch men with fire,	ἄγγελος, *angel*: present in RP-text TR F1859=5/13 (Scrivener's bchmn) vs. absent in RP-marg P1904 F1859=8/13. A disparity with RP-text, R=6:9. ἐν πυρὶ τοὺς ἀνθρώπους, *with fire + men*, RP-text P1904 F1859=8/12 vs. τοὺς ἀνθρώπους ἐν πυρὶ, *men + with fire*, RP-marg TR F1859=4/12 (Scrivener's fghn). he was granted ← *it was given to him*.
Rev 16:9	Καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα, καὶ ἐβλασφήμησαν {RP P1904: οἱ ἄνθρωποι} [TR: -] τὸ ὄνομα τοῦ θεοῦ τοῦ ἔχοντος ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.	and men were very severely scorched, and {RP P1904: the men} [TR: *they*] blasphemed the name of God, who had authority over these plagues, but they did not repent by giving him glory.	οἱ ἄνθρωποι, *the men*: present in RP P1904 F1859=11/13 vs. absent in TR F1859=2/13 (Scrivener's gn). very severely scorched ← *scorched with great scorching*.
Rev 16:10	Καὶ ὁ πέμπτος {RP-text P1904: - } [RP-marg TR: ἄγγελος] ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη· καὶ {RP-text P1904: ἐμασῶντο} [RP-marg TR: ἐμασσῶντο] τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου,	Then the fifth {RP-text P1904: *one*} [RP-marg TR: angel] poured his vial out on the throne of the beast, at which his kingdom became darkened, and they bit their tongues from the distress,	ἄγγελος, *angel*: absent in RP-text P1904 F1859=10/13 vs. present in RP-marg TR F1859=3/13 (Scrivener's hmn). AV differs textually. ἐμασῶντο, *they were chewing* → *bit* (classical spelling), RP-text P1904 F1859=7/13 vs. ἐμασσῶντο, *they were chewing* (non-classical spelling), RP-marg TR F1859=5/13 (Scrivener's cejmn) vs. another reading, F1859=1/13 (Scrivener's l). bit ← *chewed*.

Rev 16:11	καὶ ἐβλασφήμησαν τὸν θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἑλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.	and they blasphemed the God of heaven because of their distress, and because of their ulcers, but they did not repent of their works.	distress ← *distresses*.
Rev 16:12	Καὶ ὁ ἕκτος {RP-text P1904: - } [RP-marg TR: ἄγγελος] ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν {RP: - } [P1904 TR: τὸν] Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἑτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ {RP-text P1904: ἀνατολῆς} [RP-marg TR: ἀνατολῶν] ἡλίου.	Then the sixth {RP-text P1904: *one*} [RP-marg TR: angel] poured his vial out on the great river, {RP: *the*} [P1904 TR: the] Euphrates, and its water dried up, so that the way of the kings of *the* east should be prepared.	ἄγγελος, *angel*: absent in RP-text P1904 F1859=10/13 vs. present in RP-marg TR F1859=3/13 (Scrivener's hmn). AV differs textually. τὸν, *the (Euphrates)*: absent in RP F1859=8/12 vs. present in P1904 TR F1859=4/12 (Scrivener's fgmn). ἀνατολῆς, *east* (singular form), RP-text P1904 F1859=11/13 vs. ἀνατολῶν, *east* (plural form), RP-marg TR F1859=2/13 (Scrivener's hn). east ← *rising of sun*.
Rev 16:13	Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος, καὶ ἐκ τοῦ στόματος τοῦ θηρίου, καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου, πνεύματα {RP-text: ἀκάθαρτα τρία} [RP-marg P1904 TR: τρία ἀκάθαρτα] {RP P1904: ὡς βάτραχοι} [TR: ὅμοια βατράχοις]·	Then I saw three unclean spirits, like frogs, *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet,	ἀκάθαρτα τρία, *unclean + three*, RP-text F1859=9/13 vs. τρία ἀκάθαρτα, *three + unclean*, RP-marg P1904 TR F1859=4/13 (Scrivener's ghln). ὡς βάτραχοι, *as frogs*, RP P1904 F1859=12/13 vs. ὅμοια βατράχοις, *resembling frogs*, TR F1859=0/13 vs. another reading, F1859=1/13 (Scrivener's j).
Rev 16:14	εἰσὶν γὰρ πνεύματα {RP-text P1904: δαιμονίων} [RP-marg TR: δαιμόνων] ποιοῦντα σημεῖα, {RP P1904 E1624 S1894: ἃ ἐκπορεύεται} [S1550: ἐκπορεύεσθαι] ἐπὶ τοὺς βασιλεῖς {RP P1904: - } [TR: τῆς γῆς καὶ] τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς {RP P1904 S1894: τὸν} [S1550 E1624: -] πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης τοῦ θεοῦ τοῦ παντοκράτορος -	for they are *the* spirits of demons *which* {RP P1904 E1624 S1894: perform signs which go out} [S1550: make signs go out] to the kings {RP P1904: - } [TR: of the earth and] of the whole world, to gather them to {RP P1904 S1894: the} [S1550 E1624: *the*] war of that great day of God the Almighty.	δαιμονίων, *of demons* (diminutive form, usual in NT, probably not significant), RP-text P1904 F1859=11/13 vs. δαιμόνων, *of demons*, RP-marg TR F1859=2/13 (Scrivener's hn). ἃ ἐκπορεύεται, *which go out*, RP P1904 E1624 S1894 F1859=12/13 vs. ἐκπορεύεσθαι, *to go out*, S1550 F1859=1/13 (Scrivener's g). τῆς γῆς καὶ, *of the earth and*: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. AV differs textually. τὸν, *the (war)*: present in RP P1904 S1894 F1859=13/13 vs. absent in S1550 E1624 F1859=0/13.
Rev 16:15	Ἰδού, ἔρχομαι ὡς κλέπτης. Μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ, καὶ βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ -	Behold, I come as a thief. Blessed *is* he *who* watches out and keeps his clothes *on*, so that he does not walk around naked and they see his indecency.	
Rev 16:16	Καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ {RP-text P1904: Ἁρμαγεδών} [RP-marg: Μαγεδών] [TR: Ἁρμαγεδδών].	And he gathered them in the place called in Hebraic {RP-text P1904 TR: Armageddon} [RP-marg: Megiddo].	Ἁρμαγεδών, *Harmagedon*, RP-text P1904 F1859=4/13 (Scrivener's ghlm) vs. Μαγεδών, *Magedon*, RP-marg F1859=7/13 vs. Ἁρμαγεδδών, *Harmageddon*, TR F1859=0/13 vs. other spellings, Μακεδδών, Μαγιδών, *Makeddon, Magidon*, F1859=2/13 (Scrivener's fn respectively). AV and traditional English spelling: Armageddon. Ar- / Har- = *Mount*. The modern name is Megiddo. A weak disparity with RP-text, R=5:7.

Rev 16:17	Καὶ ὁ ἕβδομος {RP-text P1904: - } [RP-marg TR: ἄγγελος] ἐξέχεεν τὴν φιάλην αὐτοῦ {RP-text P1904: ἐπὶ} [RP-marg TR: εἰς] τὸν ἀέρα· καὶ ἐξῆλθεν φωνὴ μεγάλη {RP TR: ἀπὸ} [P1904: ἐκ] τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπὸ τοῦ θρόνου, λέγουσα, Γέγονεν.	Then the seventh {RP-text P1904: *one*} [RP-marg TR: angel] poured his vial out on the air, and a loud voice came {RP TR: from} [P1904: out of] the sanctuary of heaven, from the throne, and it said, "It has taken place."	ἄγγελος, *angel*: absent in RP-text P1904 F1859=10/13 vs. present in RP-marg TR F1859=3/13 (Scrivener's hmn). AV differs textually. ἐπὶ, *on (the air)*, RP-text P1904 F1859=9/13 vs. εἰς, *onto*, RP-marg TR F1859=4/13 (Scrivener's cfhn). ἀπὸ, *from (the sanctuary)*, RP TR F1859=12/13 vs. ἐκ, *out of*, P1904 F1859=1/13 (Scrivener's g).
Rev 16:18	Καὶ ἐγένοντο {RP: ἀστραπαὶ καὶ βρονταὶ καὶ φωναί} [P1904: ἀστραπαὶ καὶ φωναὶ καὶ βρονταί] [TR: φωναὶ καὶ βρονταὶ καὶ ἀστραπαί], καὶ σεισμὸς {RP-text: - } [RP-marg P1904 TR: ἐγένετο] μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς, τηλικοῦτος σεισμός, οὕτως μέγας.	Then {RP: lightning flashes and thunderclaps and sounds} [P1904: lightning flashes and sounds and thunderclaps] [TR: sounds and thunderclaps and lightning flashes] took place, and a great *earth*quake {RP-text: - } [RP-marg P1904 TR: took place] such as had never taken place since when men came into existence on earth, so great *was* such a severe *earth*quake.	ἀστραπαὶ καὶ βρονταὶ καὶ φωναί, *lightning flashes + and thunderclaps + and voices*, RP F1859=11/13 vs. ἀστραπαὶ καὶ φωναὶ καὶ βρονταί, *lightning flashes + and voices + and thunderclaps*, P1904 F1859=2/13 (Scrivener's gn) vs. φωναὶ καὶ βρονταὶ καὶ ἀστραπαί, *voices + and thunderclaps + and lightning flashes*, TR F1859=0/13. AV differs textually. ἐγένετο, *became, was*: absent in RP-text F1859=9/13 vs. present in RP-marg P1904 TR F1859=4/13 (Scrivener's fghn). never ← *not*.
Rev 16:19	Καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν {RP TR: ἔπεσον} [P1904: ἔπεσαν]· καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.	And the great city became *split* into three parts, and the cities of the Gentiles collapsed. Then Babylon the great was remembered before God **by giving it the cup** of the wine of the wrath **of his anger**.	ἔπεσον, *fell* (classical form), RP TR F1859=9/14 vs. ἔπεσαν, *fell* (non-classical form), P1904 F1859=5/14 (Scrivener's dh**jln). **Jer 25:15**.
Rev 16:20	Καὶ πᾶσα νῆσος ἔφυγεν, καὶ ὄρη οὐχ εὑρέθησαν.	And every island fled, and no mountains were *to be* found.	
Rev 16:21	Καὶ χάλαζα μεγάλη, ὡς ταλαντιαία, καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεὸν ἐκ τῆς πληγῆς τῆς χαλάζης· ὅτι μεγάλη ἐστὶν ἡ πληγὴ {RP-text TR: αὐτῆς} [RP-marg P1904: αὕτη] σφόδρα.	And a great hail*storm with stones* weighing about a talent *each* came down from the sky on men. At this the men blasphemed God for the plague of the hail, because {RP-text TR: its impact} [RP-marg P1904: this plague] was very severe.	αὐτῆς, *its (impact / plague)* (feminine), RP-text TR F1859=6/13 (Scrivener's adghkm) vs. αὕτη, *this*, RP-marg P1904 F1859=5/13 (Scrivener's bcjln, but see f below) vs. αὐτῇ, *to it* (but without iota subscript, so barring diacritics, as RP-marg), F1859=1/13 (Scrivener's f) vs. αὐτοῦ, *its* (masculine), F1859=1/13 (Scrivener's e). Nearly a disparity with RP, R=7:6. talent: about 114 pounds (52 kg) [CB]. the sky: or *heaven*. {RP: its impact ← *its plague*.} severe ← *great*.
Rev 17:1	Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησεν μετ' ἐμοῦ, λέγων {RP P1904: - } [TR: μοι], Δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνης τῆς μεγάλης, τῆς καθημένης ἐπὶ {RP TR: τῶν ὑδάτων τῶν} [P1904: ὑδάτων] πολλῶν·	Then one of the seven angels who *had* the seven vials came and spoke with me and said {RP P1904: - } [TR: to me], "*Come* here, I will show you the judgment on the great whore who sits on much water,	μοι, *to me*: absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's n). τῶν ὑδάτων τῶν, *of the waves the (many)*, RP TR F1859=10/13 vs. ὑδάτων, *of waves*, P1904 F1859=3/13 (Scrivener's gmn). judgment on ← *judgment of*, objective genitive. much water ← *the many waters*.

Rev 17:2	μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν {RP P1904: οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς} [TR: ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς οἱ κατοικοῦντες τὴν γῆν].	with whom the kings of the earth committed fornication, while the inhabitants of the earth became drunk with the wine of her fornication."	οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς, *the inhabitants of the earth + with the wine of her fornication*, RP P1904 F1859=13/13 vs. ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς οἱ κατοικοῦντες τὴν γῆν, *with the wine of her fornication + the inhabitants of the earth*, TR F1859=0/13.
Rev 17:3	Καὶ ἀπήνεγκέν με εἰς ἔρημον ἐν πνεύματι· καὶ εἶδον γυναῖκα καθημένην ἐπὶ {RP TR: - } [P1904: τὸ] θηρίον {RP TR: - } [P1904: τὸ] κόκκινον, γέμον {RP-text P1904: ὀνόματα} [RP-marg TR: ὀνομάτων] βλασφημίας, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα.	And he carried me away into *the* desert in *the* spirit, and I saw a woman sitting on {RP TR: a} [P1904: the] scarlet **beast**, *the beast being* full of blasphemous names, having seven heads and **ten horns**.	τὸ, *the (beast)*: absent in RP TR F1859=13/13 vs. present in P1904 F1859=0/13. τὸ, *the (scarlet one)*: absent in RP TR F1859=8/13 vs. present in P1904 F1859=5/13 (Scrivener's abejk). ὀνόματα, *(full of) names* (accusative), RP-text P1904 F1859=9/13 (incl. g with rough breathing) vs. ὀνομάτων, *(full of) names* (genitive), RP-marg TR F1859=4/13 (Scrivener's chmn). **Dan 7:19-20**.
Rev 17:4	Καὶ ἡ γυνὴ {RP P1904 S1894: ἦν} [S1550 E1624: ἡ] περιβεβλημένη {RP-text P1904: πορφυροῦν} [RP-marg: πορφύραν] [TR: πορφύρᾳ] καὶ {RP P1904: κόκκινον} [TR: κοκκίνῳ], {RP: - } [P1904 TR: καὶ] κεχρυσωμένη {RP-text P1904: χρυσίῳ} [RP-marg TR: χρυσῷ] καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα {RP-text P1904: ποτήριον χρυσοῦν} [RP-marg TR: χρυσοῦν ποτήριον] ἐν τῇ χειρὶ αὐτῆς, γέμον βδελυγμάτων καὶ {RP P1904: τὰ ἀκάθαρτα τῆς} [TR: ἀκαθάρτητος] πορνείας {RP-text TR: αὐτῆς} [RP-marg P1904: τῆς γῆς],	Now the woman {RP P1904 S1894: was} [S1550 E1624: who *was*] clothed in purple and scarlet, {RP: - } [P1904 TR: and] gilded with gold and precious *gem*stones and pearls, holding a golden cup in her hand, full of abominations and {RP P1904: the unclean *things*} [TR: *the* uncleanness] of {RP-text TR: her fornication} [RP-marg P1904: the fornication of the earth],	ἦν, *(the woman) was*, RP P1904 S1894 F1859=13/13 vs. ἡ, *(the woman) who (was)*, S1550 E1624 F1859=0/13. πορφυροῦν, *purple*, RP-text P1904 F1859=10/12 vs. πορφύραν, *purple*, RP-marg F1859=2/12 vs. πορφύρᾳ, *in purple*, TR F1859=0/12. κόκκινον, *scarlet*, RP P1904 F1859=13/13 vs. κοκκίνῳ, *in scarlet*, TR F1859=0/13. καὶ, *and (gilded)*: absent in RP F1859=12/13 vs. present in P1904 TR F1859=1/13. χρυσίῳ, *in golden*, RP-text P1904 F1859=10/13 vs. χρυσῷ, *with gold*, RP-marg TR F1859=3/13. ποτήριον χρυσοῦν, *cup + golden*, RP-text P1904 F1859=10/13 vs. χρυσοῦν ποτήριον, *golden + cup*, RP-marg TR F1859=2/13 vs. another reading, F1859=1/13. τὰ ἀκάθαρτα τῆς, *the unclean (things) of the*, RP P1904 F1859=13/13 vs. ἀκαθάρτητος, *of uncleanness*, TR F1859=0/13. AV differs textually. αὐτῆς, *her (fornication)*, RP-text TR F1859=6/14 vs. τῆς γῆς, *of the land*, RP-marg P1904 F1859=8/14. A weak disparity with RP-text, R=7:9. *gem*stones ← *stone*.
Rev 17:5	καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον, Μυστήριον, Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς.	and on her forehead a name *was* written: "Mystery, Babylon the Great, The Mother of the Harlots and the Abominations of the Earth."	

Rev 17:6	Καὶ εἶδον τὴν γυναῖκα μεθύουσαν {RP-text P1904 TR: ἐκ} [RP-marg: -] τοῦ αἵματος τῶν ἁγίων {RP-text: ,} [RP-marg P1904 TR: καὶ] ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. Καὶ ἐθαύμασα, ἰδὼν αὐτήν, θαῦμα μέγα.	And I saw the woman drunk with the blood of the saints {RP-text: ,} [RP-marg P1904 TR: and] with the blood of the witnesses to Jesus, and I marvelled *with* great wonder as I saw her.	ἐκ, *out (of the blood)* → *with*: present in RP-text P1904 TR F1859=5/12 vs. absent in RP-marg F1859=7/12. Nearly a disparity (#1) with RP-text, R=7:7. καὶ, *(saints) and*: absent in RP-text F1859=7/12 vs. present in RP-marg P1904 TR F1859=5/12. Nearly a disparity (#2) with RP-text, R=7:7. We note that almost the same set of ↴ saints: see Matt 27:52. to Jesus: or *of Jesus*. as I saw ← *having seen*. See Matt 23:20.
Rev 17:7	Καὶ εἶπέν μοι ὁ ἄγγελος, Διὰ τί ἐθαύμασας; {RP-text P1904: Ἐγὼ ἐρῶ σοι} [RP-marg TR: Ἐγώ σοι ἐρῶ] τὸ μυστήριον τῆς γυναικός, καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα.	Then the angel said to me, "Why did you marvel? I will tell you the mystery of the woman and of the **beast** who *is* carrying her, who has the seven heads and the **ten horns**.	↳ manuscripts are *against* RP-text over ἐκ above, and *with* RP-text over καὶ. This is a disparity (#3) in itself, militating that one disparity, as a reading, excludes the other. ἐρῶ σοι, *I will say + to you*, RP-text P1904 F1859=10/12 vs. σοι ἐρῶ, *to you + I will say*, RP-marg TR F1859=2/12 (Scrivener's fh). **Dan 7:19-20**.
Rev 17:8	{RP P1904 S1894: Τὸ θηρίον} [S1550 E1624: Θηρίον], ὃ εἶδες, ἦν, καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγειν. Καὶ θαυμάσονται οἱ κατοικοῦντες {RP-text P1904 TR: ἐπὶ τῆς γῆς} [RP-marg: τὴν γῆν], ὧν οὐ γέγραπται {RP-text TR: τὰ ὀνόματα} [RP-marg P1904c: τὸ ὄνομα] [P1904u: τὰ ὄνομα] ἐπὶ {RP-text P1904 TR: τὸ βιβλίον} [RP-marg: τοῦ βιβλίου] τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, {RP P1904: βλεπόντων} [TR: βλέποντες] {RP-text: ὅτι ἦν τὸ θηρίον} [RP-marg P1904: τὸ θηρίον ὅτι ἦν] [TR: τὸ θηρίον ὅ, τι ἦν], καὶ οὐκ ἔστιν, {RP P1904: καὶ παρέσται} [TR: καίπερ ἔστιν].	{RP P1904 S1894: The} [S1550 E1624: *The*] beast whom you saw was, but is not, but is about to ascend out of the abyss and go away to destruction. And those {RP-text P1904 TR: dwelling on} [RP-marg: who inhabit] the earth will marvel, *those* whose {RP-text TR: names have not been} [RP-marg P1904: name has not been] **written in the book of life** since *the* overthrow of *the* world, {RP P1904: when they see} [TR: *who* see] that the beast was, and is not, {RP P1904: but will be present} [TR: although he is].	τὸ, *the (beast)*: present in RP P1904 S1550 E1624 F1859=11/12 vs. absent in S1894 F1859=1/12. ἐπὶ τῆς γῆς, *(dwelling) on the earth*, RP-text P1904 TR F1859=5/12 vs. τὴν γῆν, *(inhabiting) the earth*, RP-marg F1859=7/12. Nearly a disparity (#1) with RP-text, R=7:7. τὰ ὀνόματα, *the names*, RP-text TR F1859=3/12 vs. τὸ ὄνομα, *the name*, RP-marg P1904 F1859=9/12. A disparity (#2) with RP-text, R=4:10. τὸ βιβλίον, *(into) the book*, RP-text P1904 TR F1859=2/12 vs. τοῦ βιβλίου, *(in) the book*, RP-marg F1859=9/12 vs. another reading, F1859=1/12. A disparity (#3) with RP-text, R=4:9. βλεπόντων, *seeing* (agreeing with ὧν), RP P1904 F1859=11/12 vs. βλέποντες, *seeing* (agreeing with κατοικοῦντες), TR F1859=1/12. ὅτι ἦν τὸ θηρίον, *because + was + the beast*, RP-text F1859=10/12 vs. τὸ θηρίον, ὅτι ἦν, *the beast + that / because it was*, RP-marg P1904 F1859=0/12 vs. τὸ θηρίον ὅ, τι ἦν, *the beast + which was*, TR F1859=2/12. A disparity (#4) with RP-marg (zero count). καὶ παρέσται, *and will be present*, RP P1904 F1859=12/12 vs. καίπερ ἔστιν, *although it is*, TR F1859=0/12. AV differs textually. **Ps 69:29^{MT} (Ps 69:28^{AV}); Dan 12:1, Ex 32:32**. overthrow: AV differs; see Matt 13:35.

Rev 17:9	Ὧδε ὁ νοῦς ὁ ἔχων σοφίαν. Αἱ ἑπτὰ κεφαλαὶ {RP: ἑπτὰ ὄρη εἰσίν} [P1904: ὄρη ἑπτά εἰσιν] [TR: ὄρη εἰσὶν ἑπτά], ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν.	Here *is* understanding comprising wisdom: the seven heads are seven mountains, on which the woman sits,	ἑπτὰ ὄρη εἰσίν, *seven + mountains + are*, RP F1859=11/12 vs. ὄρη ἑπτά εἰσιν, *mountains + seven + are*, P1904 F1859=0/12 vs. ὄρη εἰσὶν ἑπτά, *mountains + are + seven*, TR F1859=0/12 vs. another reading, F1859=1/12 (Scrivener's f). understanding comprising ← *a mind which has*.
Rev 17:10	Καὶ βασιλεῖς {RP-text: εἰσιν ἑπτά} [RP-marg P1904 TR: ἑπτά εἰσιν]· οἱ πέντε {RP-text: ἔπεσον} [RP-marg P1904 TR: ἔπεσαν], {RP P1904: - } [TR: καὶ] ὁ εἷς ἔστιν, ὁ ἄλλος οὔπω ἦλθεν· καί, ὅταν ἔλθῃ, ὀλίγον {RP-text: δεῖ αὐτὸν} [RP-marg P1904 TR: αὐτὸν δεῖ] μεῖναι.	and they are seven kings. Five have fallen, {RP P1904: - } [TR: and] one is *in existence*, *and* the other has not yet come. And when he comes, he must remain for a short *time*.	εἰσιν ἑπτά, *are + seven*, RP-text F1859=10/12 vs. ἑπτά εἰσιν, *seven + are*, RP-marg P1904 TR F1859=2/12 (Scrivener's gh). ἔπεσον, *fell* (classical form), RP-text F1859=10/13 vs. ἔπεσαν, *fell* (non-classical form), RP-marg P1904 TR F1859=3/13 (Scrivener's dh*j). καὶ, *and (the one)*: absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12. δεῖ αὐτὸν, *must + he*, RP-text F1859=9/12 vs. αὐτὸν δεῖ, *he + must*, RP-marg P1904 TR F1859=3/12 (Scrivener's fgh).
Rev 17:11	Καὶ τὸ θηρίον ὃ ἦν, καὶ οὐκ ἔστιν, καὶ {RP-text P1904 TR: αὐτὸς} [RP-marg: οὗτος] ὄγδοός ἐστιν, καὶ ἐκ τῶν ἑπτά ἐστιν, καὶ εἰς ἀπώλειαν ὑπάγει.	And the beast who was, but is not, {RP-text P1904 TR: is himself} [RP-marg: this is] both *the* eighth, and *yet* is of the seven, and he *will* go away to destruction.	αὐτὸς, *he*, RP-text P1904 TR F1859=3/12 (Scrivener's cfh) vs. οὗτος, *this one, this man*, RP-marg F1859=9/12. A disparity with RP-text, R=5:9. 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. Despite many finite verbs, it is hard to find a suitable main verb in this sentence. We decide on (ὄγδοός) ἐστιν. There is an interesting change from neuter ὃ to masculine {RP-text P1904 TR: αὐτὸς} [RP-marg: οὗτος] in this verse.
Rev 17:12	Καὶ τὰ δέκα κέρατα, ἃ εἶδες, δέκα βασιλεῖς εἰσίν, οἵτινες βασιλείαν οὔπω ἔλαβον, ἀλλ' ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου.	And the **ten horns** which you saw are ten kings who have not yet received *their* kingdom, but *who will* receive authority as kings with the beast for one hour.	**Dan 7:20**.
Rev 17:13	Οὗτοι μίαν {RP-text: ἔχουσιν γνώμην} [RP-marg P1904 TR: γνώμην ἔχουσιν], καὶ τὴν δύναμιν καὶ {RP-text P1904 TR: τὴν} [RP-marg: -] ἐξουσίαν {RP P1904: αὐτῶν} [TR: ἑαυτῶν] τῷ θηρίῳ {RP P1904: διδόασιν} [TR: διαδιδώσουσιν].	These have one purpose, and they {RP P1904: give} [TR: will hand] their power and authority {RP P1904: - } [TR: over] to the beast.	ἔχουσιν γνώμην, *they have + purpose*, RP-text F1859=9/12 vs. γνώμην ἔχουσιν, *purpose + they have*, RP-marg P1904 TR F1859=2/12 (Scrivener's gh) vs. another reading, F1859=1/12 (Scrivener's k). τὴν, *the (authority)*: present in RP-text P1904 TR F1859=5/11 (Scrivener's behjm) vs. absent in RP-marg F1859=6/11 (Scrivener's acfgkl). Nearly a disparity with RP-text, R=7:6. αὐτῶν, *their*, RP P1904 F1859=12/12 vs. ἑαυτῶν, *their own*, TR F1859=0/12. διδόασιν, *they give*, RP P1904 F1859=11/12 vs. διαδιδώσουσιν, *they will distribute*, TR F1859=0/12 vs. διδώασιν, *they give* (misspelled), F1859=1/12 (Scrivener's l).

Rev 17:14	Οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσιν, καὶ τὸ ἀρνίον νικήσει αὐτούς, ὅτι κύριος κυρίων ἐστὶν καὶ βασιλεὺς βασιλέων, καὶ οἱ μετ' αὐτοῦ, κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.	These will wage war on the lamb, but the lamb will overcome them, because he is *the* Lord of lords and King of kings, and those with him *are* called and elect and faithful."	King of kings: this is a name in Rev 19:16.
Rev 17:15	Καὶ λέγει μοι, Τὰ ὕδατα, ἃ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσίν, καὶ ἔθνη καὶ γλῶσσαι.	And he said to me, "The water which you saw, where the whore sits, is peoples and populations and nations and tongues.	water ← *waters*. A Hebraism. --- populations ← *multitudes, crowds*.
Rev 17:16	Καὶ τὰ δέκα κέρατα, ἃ εἶδες, {RP P1904: καὶ} [TR: ἐπὶ] τὸ θηρίον, οὗτοι μισήσουσιν τὴν πόρνην, καὶ ἠρημωμένην ποιήσουσιν αὐτὴν καὶ γυμνὴν {RP-text: ποιήσουσιν αὐτήν} [RP-marg P1904 TR: -], καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρί.	And *as for* the **ten horns** which you saw {RP P1904: , and} [TR: on] the beast, these will hate the whore and make her desolate and {RP-text: make her} [RP-marg P1904 TR: -] naked, and they will eat her flesh and burn her up with fire.	καὶ, *and*, RP P1904 F1859=12/12 vs. ἐπὶ, *on*, TR F1859=0/12. AV differs textually. --- ποιήσουσιν αὐτήν, *they will make her* (with *naked*): present in RP-text F1859=9/12 vs. absent in RP-marg P1904 TR F1859=3/12 (Scrivener's cgj, cj lacking καὶ γυμνὴν too). --- **Dan 7:20**. --- flesh ← *fleshes*. The plural is poetic classical Greek rather than a Hebraism.
Rev 17:17	Ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι {RP: γνώμην μίαν} [P1904 TR: μίαν γνώμην], καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι {RP-text P1904: τελεσθῶσιν οἱ λόγοι} [RP-marg: τελεσθήσονται οἱ λόγοι] [TR: τελεσθῇ τὰ ῥήματα] τοῦ θεοῦ.	For God has put *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.	γνώμην μίαν, *purpose + one*, RP F1859=10/12 vs. μίαν γνώμην, *one + purpose*, P1904 TR F1859=1/12 (Scrivener's g) vs. another reading, F1859=1/12 (Scrivener's m). --- τελεσθῶσιν οἱ λόγοι, *the words (1) are fulfilled* (aorist subjunctive), RP-text P1904 F1859=11/12 vs. τελεσθήσονται οἱ λόγοι, *the words (1) will be fulfilled* (future indicative), RP-marg F1859=1/12 (Scrivener's h) vs. τελεσθῇ τὰ ῥήματα, *the words (2) are fulfilled* (aorist subjunctive), TR F1859=0/12. A disparity with RP-marg (low count). --- fulfilled ← *completed*. --- There may be a play on words in this ↴
Rev 17:18	Καὶ ἡ γυνή, ἣν εἶδες, ἐστὶν ἡ πόλις ἡ μεγάλη, ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.	And the woman whom you saw is the great city which has a kingdom over the kings of the earth."	↳ verse. The expression ποιῆσαι γνώμην is used in two different senses (apparently): *to carry out a purpose* and, with μίαν, *to make unanimous*.
Rev 18:1	{RP-text P1904: Μετὰ} [RP-marg TR: Καὶ μετὰ] ταῦτα εἶδον {RP P1904 S1894: ἄλλον} [S1550 E1624: -] ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην· καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ.	{RP-text P1904: After} [RP-marg TR: And after] these *things* I saw {RP P1904 S1894: another} [S1550 E1624: an] angel descending from heaven, having great authority, and the earth was lit up by his glory,	καὶ, *and*: absent in RP-text P1904 F1859=9/12 vs. present in RP-marg TR F1859=3/12 (Scrivener's hlm). --- ἄλλον, *another*: present in RP P1904 S1894 F1859=10/12 vs. absent in S1550 E1624 F1859=1/12 (Scrivener's f) vs. present after ἄγγελον in F1859=1/12 (Scrivener's c).

Rev 18:2	Καὶ ἔκραξεν {RP-text: - } [RP-marg P1904 TR: ἐν] {RP P1904: ἰσχυρᾷ} [TR: ἰσχύϊ] φωνῇ {RP P1904: - } [TR: μεγάλῃ], λέγων, Ἔπεσεν {RP-text: - } [RP-marg P1904 TR: ἔπεσεν] Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον {RP TR: δαιμόνων} [P1904: δαιμονίων], καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου, καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένου.	and he cried out {RP P1904: - } [TR: strongly] in a {RP P1904: strong} [TR: loud] voice and said, "**Babylon** the great **has fallen**, {RP-text: - } [RP-marg P1904 TR: it has fallen,] and **it has become an abode of demons, and a prison of every unclean spirit, and a prison of every unclean and detested bird,**	ἐν, *with (strength)*: absent in RP-text F1859=11/12 vs. present in RP-marg P1904 TR F1859=1/12. ἰσχυρᾷ, *a strong*, RP P1904 F1859=9/12 vs. ἰσχύϊ, *strength*, TR F1859=0/12 vs. ἰσχυρὰν, *a strong* (accusative), F1859=3/12. μεγάλη, *loud*: absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12. ἔπεσε(ν), *fell*: absent in RP-text F1859=8/12 vs. present in RP-marg P1904 TR F1859=4/12. δαιμόνων, *of demons (1)*, RP TR F1859=11/12 vs. δαιμονίων, *of demons (2)*, P1904 F1859=1/12. Compare Rev 16:14. **Isa 21:9, Jer 51:8; Isa 13:21, Jer 50:39; Isa 34:11 etc.** Largely alluded to. Not necessarily in the context of Babylon. {RP: strong: ἰσχυρός, not the usual word for loud (μέγας).}
Rev 18:3	Ὅτι ἐκ τοῦ {RP-text P1904 TR: οἴνου τοῦ θυμοῦ} [RP-marg: θυμοῦ τοῦ οἴνου] τῆς πορνείας αὐτῆς {RP: πεπτώκασιν} [P1904: πέπωκαν] [TR: πέπωκεν] πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνους αὐτῆς ἐπλούτησαν.	because all the nations have {RP: fallen because of} [P1904 TR: drunk] {RP-text P1904 TR: the wine of the wrath} [RP-marg: the wrath of the wine] of her fornication. And the kings of the earth have fornicated with her, and the merchants of the earth have become rich from the profitability of her wantonness."	οἴνου τοῦ θυμοῦ, *wine + of wrath*, RP-text P1904 TR F1859=10/12 vs. θυμοῦ τοῦ οἴνου, *wrath + of wine*, RP-marg F1859=2/12. πεπτώκασι(ν), *they have fallen*, RP F1859=6/13 vs. πέπωκαν, *they have drunk* (non-classical form), P1904 F1859=0/13 vs. πέπωκεν, *they have drunk* (classical form for neuter subject), TR F1859=1/13 vs. πεπώκασι(ν), *they have drunk*, F1859=4/13 vs. another reading from *to drink*, F1859=1/13 vs. another reading from *to fall*, F1859=1/13. A weak disparity with RP. AV differs textually. profitability ← *power*, for *wealth* by a Hebraism (חַיִל). wantonness: AV differs somewhat, *delicacies*.
Rev 18:4	Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσαν, {RP-text P1904: Ἔξελθε} [RP-marg TR: Ἐξέλθετε] ἐξ αὐτῆς ὁ λαός μου, ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ {RP: ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε} [P1904: ἵνα ἐκ τῶν πληγῶν αὐτῆς μὴ λάβητε] [TR: ἵνα μὴ λάβητε ἐκ τῶν πληγῶν αὐτῆς]·	Then I heard another voice from heaven say, "My people, **get out of her, so that you don't become party to her sins**, and so you don't receive *any* of her plagues,	ἔξελθε, *go out* (singular), RP-text P1904 F1859=10/12 vs. ἐξέλθετε, *go out* (plural), RP-marg TR F1859=1/12 (Scrivener's h) vs. another reading, perhaps intended as the TR one, F1859=1/12 (Scrivener's g). ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε, *of her plagues + in order that + you do not receive*, RP F1859=12/12 (with some variations in bjkl) vs. ἵνα ἐκ τῶν πληγῶν αὐτῆς μὴ λάβητε, *in order that + of her plagues + you do not receive*, P1904 F1859=0/12 vs. ἵνα μὴ λάβητε ἐκ τῶν πληγῶν αὐτῆς, *in order that + you do not receive + of her plagues*, TR F1859=0/12. **Isa 48:20, Isa 52:11, Jer 51:6**.
Rev 18:5	ὅτι {RP P1904 S1894: ἐκολλήθησαν} [S1550 E1624: ἠκολούθησαν] αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν {RP-text P1904 TR: - } [RP-marg: αὐτῆς] ὁ θεὸς τὰ ἀδικήματα αὐτῆς.	because her sins have {RP P1904 S1894: amassed themselves} [S1550 E1624: followed *along*] up to heaven, and God has remembered {RP-text P1904 TR: - } [RP-marg: her for] her unrighteous deeds.	ἐκολλήθησαν, *joined together*, RP P1904 S1894 F1859=12/12 vs. ἠκολούθησαν, *followed*, S1550 E1624 F1859=0/12. αὐτῆς, *her (for her unrighteous deeds)*: absent in RP-text P1904 TR F1859=4/12 (Scrivener's cfgl) vs. present in RP-marg F1859=7/12 (Scrivener's adehjkm) vs. another reading, F1859=1/12 (Scrivener's b). A weak disparity with RP-text, R=6:7.

Rev 18:6	Ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν {RP-text P1904: - } [RP-marg TR: ὑμῖν], καὶ διπλώσατε αὐτῇ διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ {RP-text P1904 TR: - } [RP-marg: αὐτῆς] ᾧ ἐκέρασεν κεράσατε αὐτῇ διπλοῦν.	Requite her as she for her part requited {RP-text P1904: *others*} [RP-marg TR: you], and pay her back double **according to her works**. In {RP-text P1904 TR: the} [RP-marg: her] cup in which she made a mixture, mix her double.	ὑμῖν, *to you* (with *requited*): absent in RP-text P1904 F1859=9/12 vs. present in RP-marg TR F1859=3/12 (Scrivener's chm). AV differs textually. --- We do not understand Scrivener's entry for κατὰ τὰ ἔργα, which is present in E1624 and Scrivener's ch. A challenge (#1) to F1859. --- αὐτῆς, *her (cup)*: absent in RP-text P1904 TR F1859=3/12 (Scrivener's cgh) vs. present in RP-marg F1859=9/12. A disparity (#2) with RP-text, R=5:9. --- **Ps 62:13^{MT} (Ps 62:12^{AV}), Jer 17:10, Jer 32:19**. --- for her part ← *also*. --- pay her back double ← *double her double*.
Rev 18:7	Ὅσα ἐδόξασεν {RP-text: αὐτὴν} [RP-marg P1904 TR: ἑαυτὴν] καὶ ἐστρηνίασεν, τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος· ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει {RP P1904: ὅτι} [TR: -] Κάθημαι {RP TR: - } [P1904: καθὼς] βασίλισσα, καὶ χήρα οὐκ εἰμί, καὶ πένθος οὐ μὴ ἴδω.	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** {RP TR: *as*} [P1904: as] a queen, and **I am not a widow**, and I will never see mourning.'	αὐτὴν, *her* → *herself*, RP-text F1859=6/12 (Scrivener's abejkl) vs. ἑαυτὴν, *herself* (classically correct), RP-marg P1904 TR F1859=6/12 (Scrivener's cdfghm). A weak disparity (#1) with RP-text, R=6:8. --- ὅτι, *that* (introducing direct speech): present in RP P1904 F1859=11/12 vs. absent in TR F1859=1/12 (Scrivener's 1). --- καθὼς, *(sit) as (1)*, absent in RP TR F1859=6/12 vs. present in P1904 F1859=5/12 (Scrivener's abdek) vs. ὡς, *as (2)*, F1859=1/12 (Scrivener's j). Nearly a disparity (#2) with RP, R=7:6. --- **Isa 47:8**. --- voluptuously: AV differs somewhat, *deliciously*. --- never ← *certainly not*.
Rev 18:8	Διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἥξουσιν αἱ πληγαὶ αὐτῆς, θάνατος {RP-text P1904 TR: καὶ} [RP-marg: -] πένθος καὶ λιμός, καὶ ἐν πυρὶ κατακαυθήσεται, ὅτι ἰσχυρὸς κύριος ὁ θεὸς ὁ {RP P1904: κρίνας} [TR: κρίνων] αὐτήν.	This *is* why her plagues will come in one day, death {RP-text P1904 TR: and} [RP-marg: ,] mourning and famine, and she will be burned up with fire, for mighty *is the* Lord God who {RP P1904: *has* judged} [TR: *is* judging] her.	καὶ, *and (mourning)*: present in RP-text P1904 TR F1859=5/12 (Scrivener's cf[~MJW]ghl) vs. absent in RP-marg F1859=7/12 (Scrivener's abdejkm). Nearly a disparity with RP-text, R=7:7. --- κρίνας, *having judged; judging*, RP P1904 F1859=11/12 (incl. f[MJW]) vs. κρίνων, *judging*, TR F1859=1/12 (Scrivener's c). AV differs textually. --- This *is* why ← *On account of this*.
Rev 18:9	Καὶ {RP P1904: κλαύσουσιν} [TR: κλαύσονται] {RP: - } [P1904 TR: αὐτὴν] καὶ κόψονται ἐπ' {RP: αὐτὴν} [P1904 TR: αὐτῇ] οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς,	And the kings of the earth who committed fornication with her and lived voluptuously will {RP: weep} [P1904 TR: wail over her], and they will mourn for her, when they see the smoke of her being burnt,	κλαύσουσιν, *they will bewail* (non-classical form), RP P1904 F1859=12/12 (incl. f[MJW]) vs. κλαύσονται, *they will bewail* (classical form), TR F1859=0/12. --- αὐτὴν, *(they will bewail) her*: absent in RP F1859=12/12 (incl. f[MJW]) vs. present in P1904 TR F1859=0/12. A case of collusion between P1904 and TR? --- αὐτὴν, *(mourn for) her* (accusative), RP F1859=9/12 vs. αὐτῇ, *(over) her* (dative), P1904 TR F1859=2/12 (Scrivener's gj) vs. phrase absent, F1859=1/12 (Scrivener's f[MJW]). --- voluptuously: AV differs somewhat, *deliciously*. --- being burnt ← *burning*.

Rev 18:10	ἀπὸ μακρόθεν ἑστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαί, οὐαί, ἡ πόλις ἡ μεγάλη Βαβυλών, ἡ πόλις ἡ ἰσχυρά, ὅτι {RP P1904: - } [TR: ἐν] μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις σου.	as they stand at a distance for fear of her torment and say, 'Alas, alas, O great city of Babylon, O mighty city, for your judgment came in one hour.'	ἐν, *in* (strengthening the dative): absent in RP P1904 F1859=12/12 (incl. f[MJW]) vs. present in TR F1859=0/12. your judgment: objective genitive.
Rev 18:11	Καὶ οἱ ἔμποροι τῆς γῆς {RP-text P1904: κλαύσουσιν καὶ πενθήσουσιν} [RP-marg TR: κλαίουσιν καὶ πενθοῦσιν] ἐπ' αὐτῇ, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι·	And the merchants of the earth {RP-text P1904: will} [RP-marg TR: *will*] bewail *her* and mourn for her, for no-one *will* buy their merchandise any more,	κλαύσουσιν καὶ πενθήσουσιν, *will bewail and mourn*, RP-text P1904 F1859=8/12 (incl. f[MJW]) vs. κλαίουσιν καὶ πενθοῦσιν, *bewail and mourn*, RP-marg TR F1859=2/12 (Scrivener's gh) vs. other readings, F1859=2/12 (Scrivener's dj).
Rev 18:12	γόμον χρυσοῦ, καὶ ἀργύρου, καὶ λίθου τιμίου, καὶ μαργαρίτου, καὶ {RP-text P1904: βυσσίνου} [RP-marg TR: βύσσου], καὶ {RP: πορφυροῦ} [P1904 TR: πορφύρας], καὶ σηρικοῦ, καὶ κοκκίνου· καὶ πᾶν ξύλον θύϊνον, καὶ πᾶν σκεῦος ἐλεφάντινον, καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου, καὶ χαλκοῦ, καὶ σιδήρου, καὶ μαρμάρου·	merchandise of gold and silver and precious *gem*stones and pearls, and fine linen and purple and silk and scarlet, and all fragrant cedar wood, and every ivory vessel and every vessel of most precious wood, and of copper and iron and marble,	βυσσίνου, *of fine linen* (substantivized adjective), RP-text P1904 F1859=10/13 (incl. f**) vs. βύσσου, *of fine linen (noun)*, RP-marg TR F1859=1/13 (Scrivener's h) vs. other readings, similar to βυσσίνου, F1859=2/13 (Scrivener's f*k). πορφυροῦ, *of purple* (substantivized adjective), RP F1859=9/12 (incl. f[MJW]) vs. πορφύρας, *of purple* (noun, sc. raiment), P1904 TR F1859=3/12 (Scrivener's glm). Compare Rev 17:4. *gem*stones ... pearls ← *stone ... pearl*. fragrant cedar wood: based on the [LS] entry for θυία; others translate by other plants.
Rev 18:13	καὶ {RP P1904 TR: κινάμωμον} [MISC: κιννάμωμον], {RP TR: - } [P1904: καὶ ἄμωμον,] καὶ θυμιάματα, καὶ μύρον, καὶ λίβανον, καὶ οἶνον, καὶ ἔλαιον, καὶ σεμίδαλιν, καὶ σῖτον, καὶ {RP-text: πρόβατα, καὶ κτήνη} [RP-marg P1904 TR: κτήνη, καὶ πρόβατα]· καὶ ἵππων, καὶ {RP-text: ῥαιδῶν} [RP-marg P1904 TR: ῥεδῶν], καὶ σωμάτων, καὶ ψυχὰς ἀνθρώπων.	and cinnamon {RP TR: - } [P1904: and amomum] and incense and ointment and frankincense, and wine and olive oil, and fine wheat flour and grain, and {RP-text: sheep and cattle,} [RP-marg P1904 TR: cattle and sheep,] and horses and carriages, and slaves and **trafficked people**.	κινάμωμον, *cinnamon (1)*, RP P1904 TR F1859=4/13 vs. κιννάμωμου, *of cinnamon (2)*, F1859=6/13 vs. κινάμωμου, *of cinnamon (1)*, F1859=2/13 vs. κιννάμωμον, *cinnamon (2)*, F1859=1/13. Nearly a disparity (#1) with RP, R=6:6. καὶ ἄμωμον, *and spice*: absent in RP TR F1859=10/12 vs. present in P1904 F1859=2/12. πρόβατα, καὶ κτήνη, *sheep + and cattle*, RP-text F1859=11/13 vs. κτήνη, καὶ πρόβατα, *cattle + and sheep*, RP-marg P1904 TR F1859=2/13. ῥαιδῶν, *carriage (1)*, RP-text F1859=6/11 vs. ῥεδῶν, *carriage (2)*, RP-marg P1904 TR F1859=4/11 vs. another spelling, F1859=1/11. From Latin *raeda*. Nearly a disparity (#2) with RP-text, R=6:6. **Ezek 27:13**. incense ← *incenses*. slaves ← *bodies*. trafficked people ← *souls of men*.

Rev 18:14	Καὶ ἡ ὀπώρα τῆς ἐπιθυμίας τῆς ψυχῆς σου {RP TR: ἀπῆλθεν} [P1904: ἀπώλετο] ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ {RP-text: ἀπώλετο} [RP-marg P1904 TR: ἀπῆλθεν] ἀπὸ σοῦ, καὶ οὐκέτι {RP-text: αὐτὰ οὐ μὴ εὕρῃς} [RP-marg: οὐ μὴ εὑρήσεις αὐτά] [TR: οὐ μὴ εὑρήσῃς αὐτά] [RP-marg2: οὐ μὴ εὕρῃς αὐτά] [P1904: οὐ μὴ αὐτὰ εὑρήσεις].	And the fruit which you longed for {RP TR: has become unavailable to you} [P1904: is lost to you], and all the luxurious and splendid *things* {RP-text: are lost to you} [RP-marg P1904 TR: have become unavailable to you], and you will certainly not find them any more.	First variation: ἀπῆλθεν, *departed*, RP TR F1859=11/12 vs. ἀπώλετο, *perished*, P1904 F1859=0/12 vs. another reading, F1859=1/12. Second variation: ἀπώλετο, *perished* (class. form), RP-text F1859=7/12 vs. ἀπῆλθεν, *departed*, RP-marg P1904 TR F1859=0/12 vs. ἀπώλοντο, *perished* (non-class. form), F1859=4/12 vs. clause absent, F1859=1/12. A case of collusion between P1904 and TR? A disparity (#1) with RP-marg (low count). αὐτὰ οὐ μὴ εὕρῃς, *them + you certainly not will find* (class. aor. subj.), RP-text F1859=6/12 vs. οὐ μὴ εὑρήσεις αὐτά, *certainly not you will find + them* (non-class. fut. indic.), RP-marg F1859=1/12 vs. οὐ μὴ εὑρήσῃς αὐτά, *certainly not you will find + them* (non-class. weak aor. subj.), TR F1859=1/12 vs. οὐ μὴ εὕρῃς αὐτά, *certainly not you will find + them* (class. aor. subj.), RP-marg2 F1859=1/12 vs. οὐ μὴ αὐτὰ εὑρήσεις, *certainly not + them + you will find* (non-class. fut. indic.), P1904 F1859=0/12 vs. other readings, F1859=3/12. A disparity (#2) with RP-marg (low count). A disparity (#3) with RP-marg2 (low count). which you longed for ← *of the desire of your soul*. {RP TR: become unavailable to ← *departed from*.} [P1904: lost to ← *perished from*.]
Rev 18:15	Οἱ ἔμποροι τούτων, οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες,	The merchants in these *things* who became rich from her will stand at a distance for fear of her torment, wailing and mourning,	
Rev 18:16	{RP-text TR: καὶ} [RP-marg P1904: -] λέγοντες, Οὐαί, {RP-text P1904 TR: οὐαί,} [RP-marg: -] ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ {RP P1904 S1550 S1894: κεχρυσωμένη} [E1624: κεχρυσωμένοι] {RP-text: - } [RP-marg P1904 TR: ἐν] {RP-text P1904: χρυσίῳ} [RP-marg TR: χρυσῷ] καὶ λίθῳ τιμίῳ καὶ μαργαρίταις·	{RP-text TR: and they will say} [RP-marg P1904: saying], 'Alas, {RP-text P1904 TR: alas} [RP-marg: -] *for* the great city, clothed in fine linen and purple and scarlet, {RP P1904 S1550 S1894: and gilded} [E1624: *while they are* gilded] in gold and precious *gem*stones and pearls,	καὶ, *and (saying)*: present in RP-text TR F1859=6/12 vs. absent in RP-marg P1904 F1859=6/12. Nearly a disparity (#1) with RP-text, R=7:7. οὐαί, *woe (second occurrence in verse)*: present in RP-text P1904 TR F1859=5/12 vs. absent in RP-marg F1859=7/12. Nearly a disparity (#2) with RP-text, R=7:7. κεχρυσωμένη, *gilded* (agreeing with *city*), RP P1904 S1550 S1894 F1859=11/12 vs. κεχρυσωμένοι, *gilded* (masculine plural, referring to *the merchants*), E1624 F1859=1/12. ἐν, *in (gold)* (strengthening the dative): absent in RP-text F1859=11/12 vs. present in RP-marg P1904 TR F1859=0/12 vs. phrase missing, F1859=1/12. A case of collusion between P1904 and TR? χρυσίῳ, *in gold (1)*, RP-text P1904 F1859=11/12 vs. χρυσῷ, *in gold (2)*, RP-marg TR F1859=0/12 vs. word missing, F1859=1/12. *gem*stones ← *stone*.

Rev 18:17	ὅτι μιᾷ ὥρᾳ ἠρημώθη ὁ τοσοῦτος πλοῦτος. Καὶ πᾶς κυβερνήτης, καὶ πᾶς {RP-text P1904: ὁ ἐπὶ τόπον πλέων} [RP-marg: ὁ ἐπὶ τῶν πλοίων πλέων] [RP-marg2: ἐπὶ τῶν πλοίων πλέων] [TR: ἐπὶ τῶν πλοίων ὁ ὅμιλος], καὶ ναῦται, καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν ἔστησαν,	for in one hour such great wealth was made valueless.' And every helmsman and {RP-text P1904: every passenger} [RP-marg RP-marg2: everyone sailing in boats] [TR: all the crew on *board* boats], and sailors, and whoever has seafaring work, stood at a distance,	ὁ ἐπὶ τόπον πλέων, *one who sails to a place*, RP-text P1904 F1859=10/12 (incl. f) vs. ὁ ἐπὶ τῶν πλοίων πλέων, *one who sails on the boats*, RP-marg F1859=1/12 (Scrivener's h) vs. ἐπὶ τῶν πλοίων πλέων, *on the boats sailing*, RP-marg2 F1859=0/12 vs. ἐπὶ τῶν πλοίων ὁ ὅμιλος, *company on the boats*, TR F1859=0/12 vs. another reading, F1859=1/12 (Scrivener's c). A disparity (#1) with RP-marg (low count). A disparity (#2) with RP-marg2 (low count). AV differs textually. valueless ← *desolate*. every passenger ← *everyone sailing to a place*. has seafaring work ← *works the sea*.
Rev 18:18	καὶ ἔκραζον, {RP P1904: βλέποντες} [TR: ὁρῶντες] τὸν καπνὸν τῆς πυρώσεως αὐτῆς, λέγοντες, Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ;	and they cried out as they saw the smoke of her being burnt, and they said, 'What *city is* comparable to the great city?'	βλέποντες, *seeing (1)*, RP P1904 F1859=12/14 (incl. f[MJW]) vs. ὁρῶντες, *seeing (2)*, TR F1859=2/14 (Scrivener's a*k*). being burnt ← *burning*. What: masculine / feminine, so not the neuter τί, which is why we supply *city*.
Rev 18:19	Καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἔκραζον κλαίοντες καὶ {RP: πενθοῦντες καὶ} [P1904 TR: πενθοῦντες,] λέγοντες, Οὐαί, οὐαί, ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες {RP P1904: τὰ} [TR: -] πλοῖα ἐν τῇ θαλάσσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἠρημώθη.	And they threw dust on their heads and cried out wailing and {RP: mourning and} [P1904 TR: mourning,] saying, 'Alas, alas, *for* the great city by which all those *who* had boats on the sea became rich from her profitability, because she was made desolate in one hour.'	καὶ, *and (saying)*: present in RP F1859=9/12 vs. absent in P1904 TR F1859=3/12 (Scrivener's gm, f[~MJW]). τὰ, *the (boats)*: present in RP P1904 F1859=10/12 (incl. f) vs. absent in TR F1859=2/12 (Scrivener's cm). profitability ← *high value*.
Rev 18:20	Εὐφραίνου ἐπ' {RP P1904: αὐτῇ} [TR: αὐτήν], οὐρανέ, καὶ οἱ ἅγιοι, {RP P1904: καὶ οἱ} [TR: -] ἀπόστολοι, καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.	Rejoice over her, *O* heaven, and you saints {RP P1904: and you} [TR: ,] apostles and you prophets, because God has passed judgment in your favour against her."	αὐτῇ, *(over) her* (dative), RP P1904 F1859=11/12 (incl. d[M]f[MJW]; k preceded by ἐν) vs. αὐτήν, *(over) her* (accusative), TR F1859=1/12 (Scrivener's m). καὶ οἱ, *and the* (but for vocative here) → *and you (apostles)*: present in RP P1904 F1859=12/12 (incl. f[MJW]) vs. absent in TR F1859=0/12. saints: see Matt 27:52. passed judgment in your favour ← *has judged your judgment*. AV differs somewhat, *avenged you*.
Rev 18:21	Καὶ ἦρεν εἷς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν, λέγων, Οὕτως ὁρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὑρεθῇ ἔτι.	Then one strong angel lifted up **a stone like a large millstone and cast *it* into the sea and said, "In this way Babylon** the great city **will be cast *away*** with a heave and will not be found any more at all.	**Jer 51:61-64** (allusion).
Rev 18:22	Καὶ φωνὴ κιθαρῳδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὑρεθῇ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι,	And **no sound of harpists** and musicians and flautists and trumpet-players **will be heard in you any more** at all, and no craftsmen of any craft will be found in you any more at all, **nor will *the* sound of *the* millstone *ever* be heard in you any more**,	**Ezek 26:13, Jer 25:10**. any (craft) ← *every*. *ever*: this sense is conveyed by οὐ μὴ in the context.

Rev 18:23	καὶ φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ ἔτι, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροί σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς· ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη.	and no light of a lamp will shine in you any more at all, and **no sound of a bridegroom and bride will be heard in you any more** at all, because your merchants were the magnates of the earth, for all the nations were led astray by your sorcery.”	**Jer 7:34, Jer 16:9**.
Rev 18:24	Καὶ ἐν αὐτῇ {RP P1904: αἵματα} [TR: αἷμα] προφητῶν καὶ ἁγίων εὑρέθη, καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.	And in her *the* blood of *the* prophets and saints was found, and of all those slaughtered on the earth.	αἵματα, *bloods*, RP P1904 F1859=12/12 (incl. f) vs. αἷμα, *blood*, TR F1859=0/12. saints: see Matt 27:52.
Rev 19:1	{RP-text P1904: Μετὰ} [RP-marg TR: Καὶ μετὰ] ταῦτα ἤκουσα {RP P1904 E1624: ὡς} [S1550 S1894: -] φωνὴν {RP P1904: μεγάλην ὄχλου πολλοῦ} [TR: ὄχλου πολλοῦ μεγάλην] ἐν τῷ οὐρανῷ, {RP P1904: λεγόντων} [TR: λέγοντος], Ἀλληλούϊα· ἡ σωτηρία καὶ {RP: ἡ δύναμις καὶ ἡ δόξα} [P1904: ἡ δόξα καὶ ἡ δύναμις] [TR: ἡ δόξα καὶ ἡ τιμὴ καὶ ἡ δύναμις] {RP P1904: τοῦ θεοῦ} [TR: κυρίῳ τῷ θεῷ] ἡμῶν·	{RP-text P1904: After} [RP-marg TR: And after] these *things* I heard {RP P1904 E1624: a loud sound like a large crowd} [S1550 S1894: a loud sound of a large crowd] in heaven, saying, “Alleluia, Salvation and {RP: power and glory} [P1904: glory and power] [TR: glory and honour and power] {RP P1904: *Are characteristic* of our God} [TR: To *the* Lord our God],	καὶ, *and (after)*: absent in RP-text P1904 F1859=10/11 vs. present in RP-marg TR F1859=1/11. ὡς, *like* (with *sound*): present in RP P1904 E1624 F1859=11/12 vs. absent in S1550 S1894 F1859=1/12. μεγάλην ὄχλου πολλοῦ, *loud (sound) + of a large crowd*, RP P1904 F1859=11/12 vs. ὄχλου πολλοῦ μεγάλην, *of a large crowd + a loud (sound)*, TR F1859=1/12. λεγόντων, *saying* (plural, the sense of *crowd*), RP P1904 F1859=11/12 vs. λέγοντος, *saying* (singular, concordant with *crowd*), TR F1859=0/12 vs. another reading, F1859=1/12. ἡ δύναμις καὶ ἡ δόξα, *the power + and the glory*, RP F1859=11/12 vs. ἡ δόξα καὶ ἡ δύναμις, *the glory + and the power*, P1904 F1859=1/12 vs. ἡ δόξα καὶ ἡ τιμὴ καὶ ἡ δύναμις, *the glory + and the honour + and the power*, TR F1859=0/12. AV differs textually. τοῦ θεοῦ, *of (our) God*, RP P1904 F1859=11/12 vs. κυρίῳ τῷ θεῷ, *to (our) Lord God*, TR F1859=1/12. AV differs textually. {RP P1904 E1624: a loud sound like a large crowd ← *like a loud sound of a large crowd*.} Alleluia ← *Praise Jah (*הַלְלוּ־יָהּ, Ps 104:35 etc.), *praise the Lord*. RP with a rough breathing (halleluia); P1904 TR with a smooth breathing (alleluia, as AV).
Rev 19:2	ὅτι ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν μεγάλην, ἥτις {RP P1904: διέφθειρεν} [TR: έφθειρεν] τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησεν τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ {RP-text P1904: - } [RP-marg TR: τῆς] χειρὸς αὐτῆς.	For his judgments *are* true and righteous, For he has judged the great whore, Who brought the earth to ruin with her fornication, And **he has avenged the blood of his servants** *Which was shed* at her instigation.”	διέφθειρε(ν), *brought to ruin* (intensified by the prefix δι-), RP P1904 F1859=10/12 (incl. f[MJW]) vs. έφθειρεν, *brought to ruin*, TR F1859=2/12 (Scrivener's gm). τῆς, *of the (hand of her) → her (instigation)*: absent in RP-text P1904 F1859=12/12 (incl. f) vs. present in RP-marg TR F1859=0/12. **Deut 32:43**. instigation ← *hand*.

Rev 19:3	Καὶ δεύτερον {RP: εἴρηκεν} [P1904 TR: εἴρηκαν], Ἀλληλούϊα· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων.	And {RP: he} [P1904 TR: they] spoke a second *time*: "Alleluia. And her **smoke *will* ascend throughout the durations of the ages**."	εἴρηκεν, *he has said*, RP F1859=7/11 vs. εἴρηκαν, *they have said* (non-classical form), P1904 TR F1859=1/11 (Scrivener's m) vs. εἰρήκασιν, *they have said* (classical form), F1859=3/11 (Scrivener's bf[MJW]g). AV differs textually. **Isa 34:10**. Alleluia: see Rev 19:1.
Rev 19:4	Καὶ {RP-text E1624: ἔπεσον} [RP-marg P1904 S1550 S1894: ἔπεσαν] οἱ {RP-text: πρεσβύτεροι οἱ εἴκοσι τέσσαρες} [RP-marg: πρεσβύτεροι οἱ ΚΔ] [P1904: εἴκοσι καὶ τέσσαρες πρεσβύτεροι] [TR: πρεσβύτεροι οἱ εἴκοσι καὶ τέσσαρες], καὶ τὰ τέσσαρα ζῷα, καὶ προσεκύνησαν τῷ θεῷ τῷ καθημένῳ ἐπὶ {RP-text TR: τοῦ θρόνου} [RP-marg P1904: τῷ θρόνῳ], λέγοντες, Ἀμήν· Ἀλληλούϊα.	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."	ἔπεσον, *they fell* (classical form), RP-text E1624 F1859=9/11 vs. ἔπεσαν, *they fell* (non-classical form), RP-marg P1904 S1550 S1894 F1859=2/11. πρεσβύτεροι οἱ εἴκοσι τέσσαρες, *elders + the twenty-four*, RP-text F1859=5/12 vs. πρεσβύτεροι οἱ ΚΔ, *elders + the 24*, RP-marg F1859=5/12 vs. εἴκοσι καὶ τέσσαρες πρεσβύτεροι, *twenty and four + elders*, P1904 F1859=0/12 vs. πρεσβύτεροι οἱ εἴκοσι καὶ τέσσαρες, *elders + the twenty and four*, TR F1859=0/12 vs. εἴκοσι τέσσαρες πρεσβύτεροι, *twenty-four + elders*, F1859=2/12. Nearly a disparity (#1) with RP-text, R=5:5. τοῦ θρόνου, *(on) the throne*, RP-text TR F1859=3/12 vs. τῷ θρόνῳ, *(at, on) the throne*, RP-marg P1904 F1859=9/12. A disparity (#2) with RP-text, R=4:10. Alleluia: see Rev 19:1.
Rev 19:5	Καὶ φωνὴ {RP-text P1904: ἀπὸ} [RP-marg TR: ἐκ] τοῦ θρόνου ἐξῆλθεν, λέγουσα, Αἰνεῖτε τὸν θεὸν ἡμῶν πάντες οἱ δοῦλοι αὐτοῦ, καὶ οἱ φοβούμενοι αὐτόν, {RP P1904: - } [TR: καὶ] οἱ μικροὶ καὶ οἱ μεγάλοι.	And a voice went out from the throne and said, "Praise our God all you servants of his, and you *who* fear him, {RP P1904: - } [TR: both] small and great."	ἀπὸ, *from*, RP-text P1904 F1859=8/10 vs. ἐκ, *out of*, RP-marg TR F1859=2/10 (Scrivener's ch). The testimony of f[MJW] is highly inconsistent and is excluded above, though on balance probably supporting ἀπὸ. καὶ, *and*: absent in RP P1904 F1859=9/11 vs. present in TR F1859=2/11 (Scrivener's f[~MJW]m).
Rev 19:6	Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, {RP-text: λέγοντες} [RP-marg P1904 E1624: λεγόντων] [RP-marg2 S1550 S1894: λέγοντας], Ἀλληλούϊα· ὅτι ἐβασίλευσεν κύριος ὁ θεὸς {RP: ἡμῶν} [P1904 TR: -] ὁ παντοκράτωρ.	And I heard a voice as of a great crowd and a voice as of great waters and a voice as of mighty thunderclaps, which said, "Alleluia, for *the* Lord {RP: our} [P1904 TR: -] God, the Almighty, has started to reign.	λέγοντες, *saying* (nom. plural, resuming *the crowd*, according to the sense), RP-text F1859=7/11 vs. λεγόντων, *saying* (gen. plural, agreeing with *thunderclaps* etc.), RP-marg P1904 E1624 F1859=3/11 vs. λέγοντας, *saying* (acc. plural, agreeing with *sounds*), RP-marg2 S1550 S1894 F1859=1/11. ἡμῶν, *our*: present in RP F1859=10/11 vs. absent in P1904 TR F1859=1/11. a voice as of a great crowd ← *a kind of voice of a great crowd*. a voice as of great waters ← *a kind of voice of great waters*. a voice as of mighty thunderclaps ← *a kind of voice of mighty thunderclaps*. started to reign: inceptive aorist.
Rev 19:7	Χαίρωμεν καὶ ἀγαλλιώμεθα, καὶ δῶμεν τὴν δόξαν αὐτῷ· ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν.	Let us rejoice and be glad and give the glory to him, because the marriage *feast* of the lamb has come, and his wife has made herself ready."	

Rev 19:8	Καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον {RP: λαμπρὸν καὶ καθαρόν} [P1904: λαμπρὸν καθαρόν] [TR: καθαρὸν καὶ λαμπρόν]· τὸ γὰρ βύσσινον τὰ {RP P1904: δικαιώματα τῶν ἁγίων ἐστίν} [TR: δικαιώματά ἐστι τῶν ἁγίων].	And she was granted to put on {RP: shining and pure} [P1904: shining *and* pure] [TR: pure and shining] fine linen, for fine linen stands for the righteous observances of the saints.	λαμπρὸν καὶ καθαρόν, *shining + and pure*, RP F1859=8/11 (incl. f, reveals λαμ, but [MJW] give the whole phrase) vs. λαμπρὸν καθαρόν, *shining + pure*, P1904 F1859=2/11 (Scrivener's gl) vs. καθαρὸν καὶ λαμπρόν, *pure + and shining*, TR F1859=1/11 (Scrivener's k). τῶν ἁγίων ἐστί(ν), *of the saints + is*, RP P1904 F1859=11/11 (incl. f, reveals δικαιώματα τῶν, but [MJW] give the whole clause) vs. ἐστι τῶν ἁγίων, *is + of the saints*, TR F1859=0/11. she was granted ← *it was given to her*. stands for ← *is*. saints: see Matt 27:52.
Rev 19:9	Καὶ λέγει μοι, Γράψον, Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι. Καὶ λέγει μοι, Οὗτοι οἱ λόγοι {RP-text P1904: ἀληθινοὶ τοῦ θεοῦ εἰσιν} [RP-marg TR: ἀληθινοί εἰσιν τοῦ θεοῦ].	And he said to me, "Write, 'Blessed *are* those *who have been* invited to the marriage feast of the lamb.' " And he said to me, "These are the true words of God."	τοῦ θεοῦ εἰσιν, *of God + are*, RP-text P1904 F1859=8/11 (incl. f) vs. εἰσιν τοῦ θεοῦ, *are + of God*, RP-marg TR F1859=1/11 (Scrivener's h) vs. another reading, F1859=2/11 (Scrivener's gk). We take οἱ λόγοι as the complement (despite initially appearing otherwise), rather than as subject, which would give *these words of God are true*.
Rev 19:10	Καὶ {RP-text P1904: ἔπεσα} [RP-marg TR: ἔπεσον] ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει μοι, Ὅρα μή· σύνδουλός σου εἰμὶ καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν {RP P1904: - } [TR: τοῦ] Ἰησοῦ· τῷ θεῷ προσκύνησον· ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστὶν τὸ πνεῦμα τῆς προφητείας.	And I 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 *I am one* of your brothers who have the testimony of Jesus. Worship God, for the testimony of Jesus is the spirit of prophecy."	ἔπεσα, *I fell* (non-classical form), RP-text P1904 F1859=5/11 (Scrivener's bh*jlm) vs. ἔπεσον, *I fell* (classical form), RP-marg TR F1859=6/11 (Scrivener's cefgh**k). A weak disparity with RP-text, R=6:7. τοῦ, *the (Jesus)*: absent in RP P1904 F1859=10/10 (incl. f[MJW]) vs. present in TR F1859=0/10.
Rev 19:11	Καὶ εἶδον τὸν οὐρανὸν ἀνεῳγμένον, καὶ ἰδού, ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτόν, καλούμενος πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.	Then I saw heaven opened, and there *was* a white horse, and one *who was* sitting on it, called Faithful and True, and he judges and wages war in righteousness.	We, with AV but not RP P1904 TBS-TR, capitalize *Faithful* and *True*. there *was* ← *behold*. in righteousness: applies to both the judging and the waging war.
Rev 19:12	Οἱ δὲ ὀφθαλμοὶ αὐτοῦ {RP: - } [P1904 TR: ὡς] φλὸξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά· ἔχων {RP P1904: ὀνόματα γεγραμμένα καὶ} [TR: -] ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός,	And his eyes *were* {RP: - } [P1904 TR: like] a fiery flame, and on his head *were* many diadems. He has {RP P1904: names written, including} [TR: -] a name written which no-one knows except himself,	ὡς, *like*: absent in RP F1859=8/10 (incl. f[MJW]) vs. present in P1904 TR F1859=2/10 (Scrivener's gm). ὀνόματα γεγραμμένα καὶ, *names written and*: present in RP P1904 F1859=9/11 (incl. f[MJW]) vs. absent in TR F1859=2/11 (Scrivener's cl). fiery flame ← *flame of fire*, a Hebraic genitive.

Rev 19:13	καὶ περιβεβλημένος ἱμάτιον βεβαμμένον {RP TR: - } [P1904: ἐν] αἵματι· καὶ {RP-text TR: καλεῖται} [RP-marg P1904: κέκληται] τὸ ὄνομα αὐτοῦ, Ὁ λόγος τοῦ θεοῦ.	and **he *was* clothed in a garment dipped in blood**, and his name was The Word of God.	ἐν, *in (blood)*: absent in RP TR F1859=10/11 (incl. f[~MJW]) vs. present in P1904 F1859=1/11 (Scrivener's c). καλεῖται, *is called → name was*, RP-text TR F1859=3/11 (Scrivener's chl) vs. κέκληται, *has been called*, RP-marg P1904 F1859=8/11 (incl. f[MJW]). A disparity with RP-text, R=4:9. We, with AV, but not RP P1904 TBS-TR, capitalize *The Word*. **Isa 63:1**; *juice / blood* on the garments in **Isa 63:3**. {RP-text TR: his name was ← *his name is called*.} [RP-marg P1904: his name was ← *his name has been called*.]
Rev 19:14	Καὶ τὰ στρατεύματα {RP-text P1904 E1624 S1894: τὰ} [RP-marg S1550: -] ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ {RP P1904: ἐπὶ} [TR: ἐφ'] ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν {RP P1904: - } [TR: καὶ] καθαρόν.	And the armies in heaven were following him on white horses, clothed in fine white {RP P1904: - } [TR: and] pure linen.	τὰ, *the (armies)*: present in RP-text P1904 E1624 S1894 F1859=6/11 vs. absent in RP-marg S1550 F1859=5/11 (Scrivener's cf[MJW]jlm). ἐπὶ, *on (horses)* (unapocopated), RP P1904 F1859=8/11 vs. ἐφ', *on* (apocopated), TR F1859=3/11 (Scrivener's f[~MJW]gl). καὶ, *and (pure)*: absent in RP P1904 F1859=8/11 (incl. f[MJW]) vs. present in TR F1859=3/11 (Scrivener's egl). clothed: referring to the *horses*.
Rev 19:15	Καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία {RP: δίστομος ὀξεῖα} [P1904: ὀξεῖα δίστομος] [TR: ὀξεῖα], ἵνα ἐν αὐτῇ {RP: πατάξῃ} [P1904 TR: πατάσσῃ] τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ {RP P1904: - } [TR: καὶ] τῆς ὀργῆς τοῦ θεοῦ τοῦ παντοκράτορος.	And out of his **mouth** came a **sharp** {RP P1904: double-edged} [TR: -] **sword** with which to strike the nations. And he himself will **tend them with an iron rod**, and he himself **treads the wine vat** of the wine **of the wrath** {RP P1904: - } [TR: and] of the anger of God the Almighty.	δίστομος ὀξεῖα, *double-edged + sharp*, RP F1859=11/11 vs. ὀξεῖα δίστομος, *sharp + double-edged*, P1904 F1859=0/11 vs. ὀξεῖα, *sharp*, TR F1859=0/11. AV differs textually. πατάξῃ, *strike* (aorist subjunctive, perfective aspect), RP F1859=8/11 vs. πατάσσῃ, *strike* (present subjunctive, imperfective aspect), P1904 TR F1859=1/11 vs. πατάξει, *will strike* (non-classical future), F1859=2/11. καὶ, *and*: absent in RP P1904 F1859=10/11 vs. present in TR F1859=1/11. **Isa 49:2, Ps 2:9, Isa 63:3**. tend: see Rev 2:27. wine vat of the wine of: AV differs somewhat *(wine press of)*.
Rev 19:16	Καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ {RP P1904 S1894: - } [S1550 E1624: τὸ] ὄνομα γεγραμμένον, Βασιλεὺς βασιλέων καὶ κύριος κυρίων.	And he has on his cloak and on his thigh {RP P1904 S1894: a} [S1550 E1624: the] name written: King of kings and Lord of lords.	τὸ, *the (name)*: absent in RP P1904 S1894 F1859=11/11 (incl. f[MJW]) vs. present in S1550 E1624 F1859=0/11.

Rev 19:17	Καὶ εἶδον {RP-text: - } [RP-marg P1904 TR: ἕνα] ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ· καὶ ἔκραξεν {RP TR: - } [P1904: ἐν] φωνῇ μεγάλῃ, λέγων πᾶσιν τοῖς ὀρνέοις τοῖς {RP P1904: πετομένοις} [TR: πετωμένοις] ἐν μεσουρανήματι, Δεῦτε, {RP P1904: συνάχθητε} [TR: καὶ συνάγεσθε] εἰς {RP-text P1904: τὸ δεῖπνον τὸ μέγα} [RP-marg: τὸν δεῖπνον τὸν μέγαν] [RP-marg2 TR: τὸ δεῖπνον] τοῦ {RP P1904: - } [TR: μεγάλου] θεοῦ,	Then I saw {RP-text: *an*} [RP-marg P1904 TR: 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** {RP P1904: ***and***} [TR: **and**] **congregate at the** {RP-text RP-marg P1904: **great supper** of} [RP-marg2: **the supper** of] [TR: **the supper** of *the* great] God,	ἕνα, *one (angel)*: absent in RP-text F1859=7/11 vs. present in RP-marg P1904 TR F1859=4/11. Nearly a disparity (#1) with RP-text, R=7:6. ἐν, *in (a loud voice)* : absent in RP TR F1859=3/10 vs. present in P1904 F1859=7/10. A disparity (#2) with RP, R=4:8. πετομένοις, *flying (1)*, RP P1904 F1859=7/10 vs. πετωμένοις, *flying (2)*, TR F1859=3/10. συνάχθητε, *be gathered* (aorist, perfective aspect), RP P1904 F1859=11/11 vs. καὶ συνάγεσθε, *be gathered* (present, imperfective aspect), TR F1859=0/11. τὸ δεῖπνον τὸ μέγα, *the great supper* (neuter), RP-text P1904 F1859=3/11 vs. τὸν δεῖπνον τὸν μέγαν, *the great supper* (masculine), RP-marg F1859=3/11 vs. τὸ δεῖπνον, *the supper*, RP-marg2 TR F1859=0/11 vs. τὸν δεῖπνον τὸ μέγα, *the great supper* (masculine and neuter), F1859=4/11 vs. τὸν δεῖπνον τοῦ μέγα, *the great supper* (mixed case), F1859=1/11. Nearly a disparity (#3) with RP-text, R=4:4. A disparity (#4) with RP-marg2 (zero count). AV differs textually. μεγάλου, *great (God)*: absent in RP P1904 F1859=11/11 vs. present in TR F1859=0/11. AV differs textually. **Ezek 39:17** (take with Rev 19:18). [RP-marg P1904 TR: an ← *one*.] on ← *in*.
Rev 19:18	ἵνα φάγητε σάρκας βασιλέων, καὶ σάρκας χιλιάρχων, καὶ σάρκας ἰσχυρῶν, καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν, καὶ σάρκας πάντων, ἐλευθέρων {RP P1904 S1894: τε} [S1550 E1624: -] καὶ δούλων, καὶ μικρῶν {RP-text P1904: τε} [RP-marg TR: -] καὶ μεγάλων.	**to eat *the* flesh** of kings and *the* flesh of cohort commanders and *the* flesh of *the* mighty, and *the* flesh of horses and of those sitting on them, and *the* flesh of all, {RP P1904 S1894: both} [S1550 E1624: -] free and in bond-service, and {RP-text P1904: both} [RP-marg TR: -] small and great."	τε, *both (free and slave)*: present in RP P1904 S1894 F1859=11/11 (incl. f[MJW]) vs. absent in S1550 E1624 F1859=0/11. A challenge to S1894, as AV italicizes *both (first occurrence in verse)*. τε, *both (small and large)*: present in RP-text P1904 F1859=8/11 (incl. f[MJW]) vs. absent in RP-marg TR F1859=3/11 (Scrivener's dgm, d hardly belonging above). **Ezek 39:17** (take with Rev 19.17).
Rev 19:19	Καὶ εἶδον τὸ θηρίον, καὶ τοὺς βασιλεῖς τῆς γῆς, καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι {RP TR: - } [P1904: τὸν] πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου, καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.	And I saw the beast and the kings of the earth and their armies gathered to wage war on him *who was* sitting on the horse, and on his army.	τὸν, *the (war)*: absent in RP TR F1859=6/11 vs. present in P1904 F1859=5/11 (Scrivener's def[MJW]kl). Nearly a disparity with RP, R=7:6.

Rev 19:20	Καὶ ἐπιάσθη τὸ θηρίον, καὶ {RP-text P1904: ὁ μετ' αὐτοῦ} [RP-marg: μετ' αὐτοῦ ὁ] [TR: μετὰ τούτου ὁ] ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησεν τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν {RP-text P1904: - } [RP-marg TR: τῷ] θείῳ·	But the beast was seized, as *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 ὁ, *with him + the*, RP-marg F1859=1/10 (Scrivener's h) vs. μετὰ τούτου ὁ, *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). τῷ, *the (sulphur)*: absent in RP-text P1904 F1859=8/10 (incl. f[MJW]) vs. present in RP-marg TR F1859=2/10 (Scrivener's cm, and *perhaps d*). We exclude d as it is doubtful. **Dan 7:11** (allusion).
Rev 19:21	καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου, τῇ {RP P1904: ἐξελθούσῃ} [TR: ἐκπορευομένῃ] ἐκ τοῦ στόματος αὐτοῦ· καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.	And the rest were killed by the sword of him *who was* sitting on the horse, *the sword* which came out of his mouth. And all the birds were filled with their flesh.	ἐξελθούσῃ, *having come out*, RP P1904 F1859=11/11 (incl. f[MJW]) vs. ἐκπορευομένῃ, *going out*, TR F1859=0/11. filled ← *fed, fattened*.
Rev 20:1	Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν {RP P1904: κλεῖν} [TR: κλεῖδα] τῆς ἀβύσσου, καὶ ἅλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.	Then I saw an angel descending from heaven holding the key to the abyss with a great chain in his hand.	κλεῖν, *key (1)*, RP P1904 F1859=9/11 vs. κλεῖδα, *key (2)*, TR F1859=2/11 (Scrivener's f[~MJW]l). with ← *and*.
Rev 20:2	Καὶ ἐκράτησεν τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, ὅς ἐστιν διάβολος καὶ {RP-text P1904: ὁ} [RP-marg TR: -] Σατανᾶς, {RP: ὁ πλανῶν τὴν οἰκουμένην ὅλην,} [P1904: ὁ πλανῶν τὴν οἰκουμένην,] [TR: -] καὶ ἔδησεν αὐτὸν χίλια ἔτη,	And he took hold of the dragon, the old serpent, who is *the* devil and Satan, {RP: who leads the whole world astray,} [P1904: who leads the world astray,] [TR: -] and he bound him for a thousand years,	ὁ, *the (Satan)*: present in RP-text P1904 F1859=4/11 (Scrivener's chjm) vs. absent in RP-marg TR F1859=7/11 (incl. f[~MJW]). A disparity with RP-text, R=5:8. ὁ πλανῶν τὴν οἰκουμένην ὅλην, *who deceives the whole world*, RP F1859=8/11 (incl. f[MJW]) vs. ὁ πλανῶν τὴν οἰκουμένην, *who deceives the world*, P1904 F1859=1/11 (Scrivener's e) vs. words absent, TR F1859=2/11 (Scrivener's cg). AV differs textually.
Rev 20:3	καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον, καὶ ἔκλεισεν {RP P1904: - } [TR: αὐτὸν] καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ {RP P1904: πλανᾷ} [TR: πλανήσῃ] {RP P1904: ἔτι τὰ ἔθνη} [TR: τὰ ἔθνη ἔτι], ἄχρι τελεσθῇ τὰ χίλια ἔτη· {RP-text TR: καὶ} [RP-marg P1904: -] μετὰ ταῦτα δεῖ {RP-text P1904 TR: αὐτὸν λυθῆναι} [RP-marg: λυθῆναι αὐτὸν] μικρὸν χρόνον.	and he cast him into the abyss and shut {RP P1904: *it*} [TR: him *in*] and sealed *it* above him, so that he should not deceive the nations any more until the thousand years should be completed. {RP-text TR: Then after} [RP-marg P1904: After] these *things* he must be released for a short time.	αὐτὸν, *(shut) him*: absent in RP P1904 F1859=11/11 vs. present in TR F1859=0/11. πλανᾷ, *cause to err* (present subjunctive, imperfective aspect), RP P1904 F1859=10/11 vs. πλανήσῃ, *cause to err* (aorist subjunctive, perfective aspect), TR F1859=1/11. ἔτι τὰ ἔθνη, *(no) more + the nations*, RP P1904 F1859=10/10 vs. τὰ ἔθνη ἔτι, *the nations + (no) more*, TR F1859=0/10. καὶ, *and → then*: present in RP-text TR F1859=4/11 vs. absent in RP-marg P1904 F1859=7/11. A disparity (#1) with RP-text, R=5:8. αὐτὸν λυθῆναι, *he + be released*, RP-text P1904 TR F1859=2/11 vs. λυθῆναι αὐτὸν, *be released + he*, RP-marg F1859=9/11. A disparity (#2) with RP-text, R=4:9.

Rev 20:4	Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτούς, καὶ κρίμα ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ, καὶ διὰ τὸν λόγον τοῦ θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν {RP-text P1904: τὸ θηρίον} [RP-marg TR: τῷ θηρίῳ], {RP-text: οὐδὲ} [RP-marg P1904 TR: οὔτε] {RP P1904 S1550 S1894: τὴν εἰκόνα} [E1624: τῇ εἰκόνι] αὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον {RP-text: - } [RP-marg P1904 TR: αὐτῶν], καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν, καὶ ἐβασίλευσαν μετὰ {RP P1904 E1624: τοῦ} [S1550 S1894: -] χριστοῦ {RP-text S1550 E1624: τὰ} [RP-marg P1904 S1894: -] χίλια ἔτη.	Then I saw thrones, and *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 {RP-text: or} [RP-marg P1904 TR: or] his image, and *who* had not taken the mark on {RP-text: *their*} [RP-marg P1904 TR: their] forehead or on their hand. Then they came to life and reigned with Christ for {RP-text S1550 E1624: the} [RP-marg P1904 S1894: a] thousand years.	τὸ θηρίον, *the beast* (accusative), RP-text P1904 F1859=6/11 vs. τῷ θηρίῳ, *the beast* (dative), RP-marg TR F1859=5/11. Nearly a disparity (#1) with RP-text, R=7:6. --- οὐδὲ, *nor (his image)*, RP-text F1859=4/11 vs. οὔτε, *and not*, RP-marg P1904 TR F1859=7/11. A disparity (#2) with RP-text, R=4:9. --- τὴν εἰκόνα, *the image* (accusative), RP P1904 S1550 S1894 F1859=5/11 vs. τῇ εἰκόνι, *the image* (dative), E1624 F1859=6/11. Nearly a disparity (#3) with RP, R=7:7. --- αὐτῶν, *their (forehead)*: absent in RP-text F1859=10/11 vs. present in RP-marg P1904 TR F1859=1/11. --- τοῦ, *(with) the (Christ)*: present in RP P1904 E1624 F1859=11/11 vs. absent in S1550 S1894 F1859=0/11. --- τὰ, *the (thousand years)*: present in RP-text S1550 E1624 F1859=10/11 vs. absent in RP-marg P1904 S1894 F1859=1/11. --- they were invested with judgment ← *judgment was given to them*. --- lives ← *soul*. See Rev 6:9. --- {RP-text: or ← *or even*, but often without that force in the NT.}
Rev 20:5	{RP P1904: Καὶ οἱ} [TR: Οἱ δὲ] λοιποὶ τῶν νεκρῶν οὐκ {RP P1904: ἔζησαν} [TR: ἀνέζησαν] {RP: ἄχρι} [P1904 TR: ἕως] τελεσθῇ τὰ χίλια ἔτη. Αὕτη ἡ ἀνάστασις ἡ πρώτη.	But the rest of the dead did not {RP P1904: live} [TR: come back to life] {RP P1904: - } [TR: again] until the thousand years were completed. This *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 ἔτη, *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 (rest)*, RP P1904 F1859=3/11 (Scrivener's cgh) vs. οἱ δὲ, *but*, 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. --- ἔζησαν, *live*, RP P1904 F1859=4/11 (Scrivener's cghm) vs. ἀνέζησαν, *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. --- ἄχρι, *until (1)*, RP F1859=4/11 (Scrivener's cghm) vs. ἕως, *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?
Rev 20:6	Μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων {RP P1904: ὁ δεύτερος θάνατος} [TR: ὁ θάνατος ὁ δεύτερος] οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ χριστοῦ, καὶ βασιλεύσουσιν μετ' αὐτοῦ χίλια ἔτη.	Blessed and holy *is* he *who* has part in the first resurrection; the second death has no authority over these, but **they will be priests of God** and of Christ, and they will reign with him for a thousand years.	ὁ δεύτερος θάνατος, *the second + death*, RP P1904 F1859=11/11 (incl. f[JW, also Griesbach, but Mill silent]) vs. ὁ θάνατος ὁ δεύτερος, *the death + the second*, TR F1859=0/11. --- **Ex 19:6. Isa 61:6**.

Rev 20:7	Καὶ {RP-text P1904 TR: ὅταν τελεσθῇ} [RP-marg: μετὰ] τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ,	Then {RP-text P1904 TR: when the thousand years are completed} [RP-marg: after the thousand years], Satan will be released from his prison,	ὅταν τελεσθῇ, *when they were completed*, RP-text P1904 TR F1859=6/11 (incl. f[MW, but not J]) vs. μετὰ, *after*, RP-marg F1859=4/11 (Scrivener's bejl) vs. another reading, F1859=1/11 (Scrivener's k).
Rev 20:8	καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσιν γωνίαις τῆς γῆς, τὸν Γὼγ καὶ τὸν Μαγώγ, συναγαγεῖν αὐτοὺς εἰς {RP P1904: τὸν} [TR: -] πόλεμον· ὧν ὁ ἀριθμὸς {RP-text TR: - } [RP-marg P1904: αὐτῶν] ὡς ἡ ἄμμος τῆς θαλάσσης.	and he will go out to lead astray the nations who *are* in the four corners of the earth, **Gog and Magog**, to gather them to {RP P1904: the} [TR: -] war, whose number *is* as the sand of the sea.	τὸν, *the (war)*: present in RP P1904 F1859=10/11 (incl. f[MJW]) vs. absent in TR F1859=1/11 (Scrivener's c). · αὐτῶν, *their (number) → whose*: absent in RP-text TR F1859=3/11 (Scrivener's chj) vs. present in RP-marg P1904 F1859=8/11 (incl. f[MJW]). A disparity with RP-text, R=4:9. · **Ezek 38:2**.
Rev 20:9	Καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ {RP-text TR: ἐκύκλωσαν} [RP-marg P1904: ἐκύκλευσαν] τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν τὴν ἠγαπημένην· καὶ κατέβη πῦρ {RP P1904: ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ} [TR: ἀπὸ τοῦ θεοῦ ἐκ τοῦ οὐρανοῦ], καὶ κατέφαγεν αὐτούς.	And they went through the breadth of the land, and they 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.	ἐκύκλωσαν, *they surrounded (1)*, RP-text TR F1859=6/11 (Scrivener's cf[~MJW]gjlm) vs. ἐκύκλευσαν, *they surrounded (2)*, RP-marg P1904 F1859=5/11 (Scrivener's bdehk). Nearly a disparity with RP-text, R=7:6. · ἐκ 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 20:10	Καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ {RP TR: - } [P1904: τοῦ] θείου, ὅπου {RP P1904: καὶ} [TR: -] τὸ θηρίον καὶ ὁ ψευδοπροφήτης· καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.	And the devil who led them astray was **cast into** the lake of **fire** and sulphur where {RP P1904: both} [TR: -] the beast and the false prophet *are*, and they will be tormented day and night throughout the durations of the ages.	τοῦ, *of the (sulphur)*: absent in RP TR F1859=8/11 (incl. f[~MJW]) vs. present in P1904 F1859=3/11 (Scrivener's glm). · καὶ, *and, also → both*: present in RP P1904 F1859=11/11 (incl. f[MJW]) vs. absent in TR F1859=0/11. = led ← *leads*. · **Dan 7:11** (allusion).
Rev 20:11	Καὶ εἶδον θρόνον {RP-text P1904: μέγαν λευκόν} [RP-marg TR: λευκὸν μέγαν], καὶ τὸν καθήμενον ἐπ' {RP: αὐτόν} [P1904: αὐτῷ] [TR: αὐτοῦ], οὗ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ τόπος οὐχ εὑρέθη αὐτοῖς.	And I saw a great white throne and him *who* sits on it, from whose presence the earth and heaven fled, and no place was found for them.	μέγαν λευκόν, *great + white*, RP-text P1904 F1859=10/11 (incl. f[MJW]) vs. λευκὸν μέγαν, *white + great*, RP-marg TR F1859=1/11 (Scrivener's c). · αὐτόν, *(onto → on) it* (accusative), RP F1859=10/11 (incl. f[MJW]) vs. αὐτῷ, *(at → on) it* (dative), P1904 F1859=0/11 vs. αὐτοῦ, *(on) it* (genitive), TR F1859=1/11 (Scrivener's g). = heaven: or *the sky*, but *the earth and heaven* appears to be a fixed contrast throughout scripture. See also Rev 20:9.

Rev 20:12	Καὶ εἶδον τοὺς νεκρούς, {RP P1904: τοὺς μεγάλους καὶ τοὺς μικρούς} [TR: μικροὺς καὶ μεγάλους], ἑστῶτας ἐνώπιον τοῦ {RP P1904: θρόνου} [TR: θεοῦ], καὶ βιβλία {RP-text TR: ἠνεῴχθησαν} [RP-marg: ἤνοιξαν] [P1904: ἠνοίχθησαν]· καὶ {RP P1904: ἄλλο βιβλίον} [TR: βιβλίον ἄλλο] {RP TR: ἠνεῴχθη} [P1904: ἠνοίχθη], ὅ ἐστιν τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις, κατὰ τὰ ἔργα αὐτῶν.	And I saw the dead, {RP P1904: the great and the small} [TR: small and great], standing before {RP P1904: the throne} [TR: God], and {RP-text P1904 TR: *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**.	τοὺς μεγάλους καὶ τοὺς μικρούς, *the great + and the small*, RP P1904 F1859=4/10 vs. μικροὺς καὶ μεγάλους, *small + and great*, TR F1859=1/10 vs. words absent (but τοὺς, *the (ones standing)* retained), F1859=5/10. Nearly a disparity (#1) with RP, R=5:5. θρόνου, *throne*, RP P1904 F1859=9/10 vs. θεοῦ, *God*, TR F1859=1/10. AV differs textually. ἠνεῴχθησαν, *they were opened* (triple augment), RP-text TR F1859=3/10 vs. ἤνοιξαν, *they opened*, RP-marg F1859=5/10 vs. ἠνοίχθησαν, *they were opened* (single augment), P1904 F1859=2/10. A weak disparity (#2) with RP-text, R=4:5. ἄλλο βιβλίον, *another + book*, RP P1904 F1859=7/10 vs. βιβλίον ἄλλο, *book + another*, TR F1859=3/10. ἠνεῴχθη, *was opened* (triple augment), RP TR F1859=6/9 vs. ἠνοίχθη, *was opened* (single augment), P1904 F1859=2/9 vs. ἀνεῴχθη, *was opened* (double augment), F1859=1/9. **Ps 69:29^{MT} (Ps 69:28^{AV}), Dan 12:1, Ex 32:32; Ps 62:13^{MT} (Ps 62:12^{AV}), Jer 17:10, Jer 32:19**.
Rev 20:13	Καὶ ἔδωκεν ἡ θάλασσα τοὺς {RP-text P1904: νεκροὺς τοὺς ἐν αὐτῇ} [RP-marg TR: ἐν αὐτῇ νεκρούς], καὶ ὁ Θάνατος καὶ ὁ Ἅδης ἔδωκαν τοὺς {RP-text P1904: νεκροὺς τοὺς ἐν αὐτοῖς} [RP-marg TR: ἐν αὐτοῖς νεκρούς]· καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.	And the sea gave *up* the dead in it, and death and Hades gave *up* the dead in them, and each *one* was judged **according to his works**.	νεκροὺς τοὺς ἐν αὐτῇ, *(the) dead the (ones) + in it*, RP-text P1904 F1859=8/9 vs. ἐν αὐτῇ νεκρούς, *(the) in it + dead*, RP-marg TR F1859=1/9. A disparity with RP-marg (low count). νεκροὺς τοὺς ἐν αὐτοῖς, *(the) dead + the (ones) + in them*, RP-text P1904 F1859=7/9 vs. ἐν αὐτοῖς νεκρούς, *(the) in them + dead*, RP-marg TR F1859=1/9 vs. another reading, F1859=1/9. We, with AV P1904 TBS-TR, but not RP, do not capitalize *death*. But we do, with RP, but not AV P1904 TBS-TR, capitalize *Hades*. **Ps 62:13^{MT} (Ps 62:12^{AV}), Jer 17:10, Jer 32:19**. Hades: the place of the dead. his ← *their*.
Rev 20:14	Καὶ ὁ Θάνατος καὶ ὁ Ἅδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός· {RP P1904: οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν} [TR: οὗτός ἐστιν ὁ δεύτερος θάνατος] {RP: , ἡ λίμνη τοῦ πυρός} [P1904 TR: -].	And death and Hades were **cast into** the lake of **fire**. This is the second death {RP: , the lake of fire} [P1904 TR: -].	The testimony of f[MJW] is inconsistent in this verse and is excluded. οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, *this + the second death + is*, RP P1904 F1859=2/9 vs. οὗτός ἐστιν ὁ δεύτερος θάνατος, *this + is + the second death*, TR F1859=0/9 vs. οὗτος ὁ θάνατος ὁ δεύτερός, *this + the second death*, F1859=1/9 vs. words absent, F1859=3/9 vs. other readings, F1859=3/9. Nearly a disparity (#1) with RP, R=3:3. ἡ λίμνη τοῦ πυρός, *the lake of the fire*: present in RP F1859=5/9 vs. absent in P1904 TR F1859=4/9. A weak disparity (#2) with RP, R=5:6. AV differs textually. **Dan 7:11** (allusion). Hades: the place of the dead.

Rev 20:15	Καὶ εἴ τις οὐχ εὑρέθη ἐν {RP-text: τῷ βιβλίῳ} [RP-marg P1904 TR: τῇ βίβλῳ] τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.	And if anyone was not **found written in the book of life**, he was **cast into** the lake of **fire**.	τῷ βιβλίῳ, *the book* (diminutive form, but not emphatic), RP-text F1859=8/10 (incl. f[MJW]) vs. τῇ βίβλῳ, *the book*, RP-marg P1904 TR F1859=2/10 (Scrivener's hl). **Ps 69:29^{MT} (Ps 69:28^{AV}), Dan 12:1, Ex 32:32; Dan 7:11** (allusions).
Rev 21:1	Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινήν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ {RP-text P1904: ἀπῆλθον} [RP-marg TR: παρῆλθεν], καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι.	Then I saw **a new heaven and a new earth**, for the first heaven and the first earth had passed away, and there was no longer *any* sea.	ἀπῆλθον, *they departed*, RP-text P1904 F1859=7/9 vs. παρῆλθε(ν), *it passed by → passed away*, RP-marg TR F1859=2/9 (Scrivener's lh). **Isa 65:17, Isa 66:22**. See also 2 Pet 3:13. was ← *is*.
Rev 21:2	Καὶ {RP P1904: - } [TR: ἐγὼ Ἰωάννης εἶδον] τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ καινήν, {RP P1904: εἶδον} [TR: -] καταβαίνουσαν {RP-text P1904: ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ} [RP-marg TR: ἀπὸ τοῦ θεοῦ ἐκ τοῦ οὐρανοῦ], ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.	And {RP P1904: I saw} [TR: I John saw] the holy city, New Jerusalem, descending {RP-text P1904: out of heaven from God} [RP-marg TR: from God out of heaven], prepared as a bride adorned for her husband.	ἐγὼ Ἰωάννης εἶδον, *I, John, saw*: absent in RP P1904 F1859=9/9 vs. present in TR F1859=0/9. AV differs textually. εἶδον, *I saw*: present in RP P1904 F1859=9/9 vs. absent in TR F1859=0/9. ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, *out of heaven + from God*, RP-text P1904 F1859=8/9 vs. ἀπὸ τοῦ θεοῦ ἐκ τοῦ οὐρανοῦ, *from God + out of heaven*, RP-marg TR F1859=1/9 (Scrivener's h).
Rev 21:3	Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ, λεγούσης, Ἰδού, ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν, καὶ αὐτοὶ {RP P1904: λαὸς} [TR: λαοὶ] αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ θεὸς {RP-text TR: ἔσται μετ' αὐτῶν} [RP-marg P1904: μετ' αὐτῶν ἔσται] {RP P1904: - } [TR: , θεὸς αὐτῶν]·	And I heard a loud voice from heaven say, "Behold, God's 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]**.	λαὸς, *people*, RP P1904 F1859=9/9 vs. λαοὶ, *peoples*, TR F1859=0/9. ἔσται μετ' αὐτῶν, *(God) will be + with them*, RP-text TR F1859=2/9 (Scrivener's ch) vs. μετ' αὐτῶν ἔσται, *with them + will be*, RP-marg P1904 F1859=7/9. A disparity with RP-text, R=3:8. θεὸς αὐτῶν, *their God*: absent in RP P1904 F1859=5/7 vs. present in TR F1859=2/7 (Scrivener's cj). AV differs textually. **Ezek 43:7, Hos 2:1^{MT} (Hos 1:10^{AV})**. home ← *tent, tabernacle*. dwell ← *dwell in a tent, tabernacle*.
Rev 21:4	καὶ ἐξαλείψει {RP-text: - } [RP-marg: ἀπ' αὐτῶν] [P1904: ἀπ' αὐτῶν ὁ θεὸς] [TR: ὁ θεὸς] πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι· οὔτε πένθος, οὔτε κραυγή, οὔτε πόνος οὐκ ἔσται ἔτι· ὅτι τὰ πρῶτα {RP-text P1904 TR: ἀπῆλθον} [RP-marg: ἀπῆλθεν].	And **{RP-text: he will wipe away} [RP-marg: he will wipe away from them] [P1904: God will wipe away from them] [TR: God will wipe away] every tear from their eyes**, and there will be no more death, nor mourning, nor wailing, nor will there be *any* toil any more, for the former *things will* have passed away."	words below absent, RP-text F1859=3/9 (Scrivener's chl) vs. ἀπ' αὐτῶν, *from them*, RP-marg F1859=4/9 (Scrivener's bejm) vs. ἀπ' αὐτῶν ὁ θεὸς, *God + from them*, P1904 F1859=1/9 (Scrivener's d) vs. ὁ θεὸς, *God*, TR F1859=0/9 vs. ἐξ αὐτῶν, *out of them*, F1859=1/9 (Scrivener's k). A weak disparity (#1) with RP-text, R=3:4. AV differs textually. ἀπῆλθον, *departed* (non-classical form), RP-text P1904 TR F1859=3/8 (Scrivener's hlm) vs. ἀπῆλθε(ν), *departed* (classical form), RP-marg F1859=5/8 (Scrivener's bcejk). Nearly a disparity (#2) with RP-text, R=5:5. **Isa 25:8**.

Rev 21:5	Καὶ εἶπεν ὁ καθήμενος ἐπὶ {RP P1904: τῷ θρόνῳ} [TR: τοῦ θρόνου], Ἰδού, {RP-text: πάντα καινὰ ποιῶ} [RP-marg P1904: καινὰ ποιῶ πάντα] [TR: καινὰ πάντα ποιῶ]. Καὶ λέγει μοι, Γράψον· ὅτι οὗτοι οἱ λόγοι {RP-text TR: ἀληθινοὶ καὶ πιστοί} [RP-marg P1904: πιστοὶ καὶ ἀληθινοὶ] {RP-text P1904 TR: - } [RP-marg: τοῦ θεοῦ] εἰσιν.	And he *who* sat on the throne said, **"Behold, I am making everything afresh."** And he said to me, "Write *it down*, for these words {RP-text P1904 TR: - } [RP-marg: of God] are {RP-text TR: true and faithful} [RP-marg P1904: faithful and true]."	τῷ θρόνῳ, *(at → on) the throne*, RP P1904 F1859=8/9 (incl. m which is preceded by ἐν, *in*) vs. τοῦ θρόνου, *(on) the throne*, TR F1859=1/9. --- πάντα καινὰ ποιῶ, *everything + new + I make*, RP-text F1859=6/9 vs. καινὰ ποιῶ πάντα, *new + I make + everything*, RP-marg P1904 F1859=2/9 vs. καινὰ πάντα ποιῶ, *new + everything + I make*, TR F1859=0/9 vs. πάντα καινὰ ποιήσω, *everything + new + I will make*, F1859=1/9. --- ἀληθινοὶ καὶ πιστοί, *true + and faithful*, RP-text TR F1859=2/9 vs. πιστοὶ καὶ ἀληθινοὶ, *faithful + and true*, RP-marg P1904 F1859=7/9. A disparity (#1) with RP-text, R=3:8. --- τοῦ θεοῦ, *of God*: absent in RP-text P1904 TR F1859=8/9 vs. present in RP-marg F1859=1/9. A disparity (#2) with RP-marg (low count). --- **Isa 43:19**.
Rev 21:6	Καὶ εἶπέν μοι, {RP: Γέγονα} [P1904 TR: Γέγονεν]· {RP-text: - } [RP-marg P1904: ἐγὼ] [TR: ἐγώ εἰμι] τὸ {RP: Ἄλφα} [P1904 TR: Ἄ] καὶ τὸ Ὦ, ἡ ἀρχὴ καὶ τὸ τέλος. Ἐγὼ τῷ διψῶντι δώσω {RP-text P1904 TR: - } [RP-marg: αὐτῷ] ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.	And he said to me, **{RP: "I have become} [P1904: "It has come about. I *am*] [TR: "It has come about. I am] the Alpha and the Omega, the beginning and the end**. I will give **to him *who* is thirsty *drink* from the source of the water** of life, **freely**.	γέγονα, *I have become*, RP F1859=8/9 vs. γέγονεν, *it has taken place*, P1904 TR F1859=1/9. AV differs textually. --- words below absent, RP-text F1859=6/9 vs. ἐγὼ, *I*, RP-marg P1904 F1859=3/9 vs. ἐγώ εἰμι, *I* (emphatically) *am*, TR F1859=0/9. --- Ἄλφα, *Alpha*, RP F1859=6/9 vs. Ἄ, *A* (initial letter only), P1904 TR F1859=3/9. Nearly a disparity (#1) with RP, R=6:5. --- αὐτῷ, *to him*: absent in RP-text P1904 TR F1859=3/9 vs. present in RP-marg F1859=6/9. A weak disparity (#2) with RP-text, R=5:6. --- Punctuation: we ignore the raised dot after Γέγονα of RP AV. So AV differs. A disparity (#3) with RP: the raised dot is appropriate to the marginal reading only. --- **Isa 41:4, Isa 44:6; Isa 55:1**. --- [TR: I am: see Rev 1:4, John 18:5-6.]
Rev 21:7	Ὁ νικῶν {RP-text TR: κληρονομήσει} [RP-marg: δώσω αὐτῷ] [P1904: ἔσται αὐτῷ] {RP P1904: ταῦτα} [TR: πάντα], καὶ ἔσομαι αὐτῷ θεός, καὶ αὐτὸς ἔσται μοι {RP P1904: - } [TR: ὁ] υἱός.	{RP-text: He *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. ἔσται αὐτῷ, *will be his*, P1904 F1859=0/9 vs. κληρονομήση / κληρονομήσῃ, *he may / will inherit*, F1859=1/9 (Scrivener's l, perhaps a misspelling for κληρονομήσει). A disparity with RP-text, R=2:7. --- ταῦτα, *these (things)*, RP P1904 F1859=8/9 vs. πάντα, *all (things)*, TR F1859=1/9 (Scrivener's e). AV differs textually. --- ὁ, *the (son)*: absent in RP P1904 F1859=6/9 vs. present in TR F1859=0/9 vs. (ἐ)μου, *my*, F1859=3/9 (Scrivener's bdk). --- **Zech 8:8**.

Rev 21:8	{RP P1904: Τοῖς δὲ δειλοῖς} [TR: Δειλοῖς δὲ] καὶ ἀπίστοις {RP: καὶ ἁμαρτωλοῖς} [P1904 TR: -] καὶ ἐβδελυγμένοις καὶ φονεῦσιν καὶ πόρνοις καὶ {RP P1904: φαρμάκοις} [TR: φαρμακεῦσι] καὶ εἰδωλολάτραις, καὶ πᾶσιν τοῖς ψευδέσιν, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ {RP TR: - } [P1904: ἐν] πυρὶ καὶ θείῳ, ὅ ἐστιν {RP P1904: ὁ θάνατος ὁ δεύτερος} [TR: δεύτερος θάνατος].	But {RP P1904: the} [TR: *the*] fearful and unbelieving, {RP: and sinners} [P1904 TR: -] and *the* abominated and murderers and fornicators and sorcerers and idolaters and all liars *have* their part in the lake burning with fire and sulphur, which is {RP P1904: the} [TR: *the*] second death."	τοῖς δὲ δειλοῖς, *but for the fearful*, RP P1904 F1859=9/9 vs. δειλοῖς δὲ, *but for fearful*, TR F1859=0/9. καὶ ἁμαρτωλοῖς, *and sinners*: present in RP F1859=9/9 vs. absent in P1904 TR F1859=0/9. A case of collusion between P1904 and TR? AV differs textually. φαρμάκοις, *sorcerers (1)*, RP P1904 F1859=9/9 (bcdehjm P1904 accenting φαρμακοῖς and kl accenting φαρμάκοις) vs. φαρμακεῦσι, *sorcerers (2)*, TR F1859=0/9. Classically, φαρμάκοις ← φάρμακον, *sorcery*, and φαρμακοῖς ← φαρμακός, *sorcerer*. An accentuation divergence from RP, R=2:8. ἐν, *with (fire)*: absent in RP TR F1859=9/9 vs. present in P1904 F1859=0/9. ὁ θάνατος ὁ δεύτερος, *the death + the second*, RP P1904 F1859=9/9 vs. δεύτερος θάνατος, *second + death*, TR F1859=0/9.
Rev 21:9	Καὶ ἦλθεν {RP P1904: - } [TR: πρός με] εἷς {RP: ἐκ} [P1904 TR: -] τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας {RP: - } [P1904 TR: τὰς] γεμούσας {RP P1904 TR: τῶν} [MISC: -] ἑπτὰ πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησεν μετ' ἐμοῦ, λέγων, Δεῦρο, δείξω σοι τὴν {RP: γυναῖκα τὴν νύμφην τοῦ ἀρνίου} [P1904: νύμφην τὴν γυναῖκα τοῦ ἀρνίου] [TR: νύμφην τοῦ ἀρνίου τὴν γυναῖκα].	Then one of the seven angels who had the seven vials full of the seven last plagues came {RP P1904: - } [TR: to me] and spoke with me and said, "Come, I will show you {RP: the wife, the bride of the lamb} [P1904: the bride, the wife of the lamb] [TR: the bride of the lamb, the wife]."	πρός με, *to me*: absent in RP P1904 F1859=9/9 vs. present in TR F1859=0/9. ἐκ, *out of (the seven)*: present in RP F1859=8/9 vs. absent in P1904 TR F1859=1/9. τὰς, *the (ones filled) → full*: absent in RP F1859=7/9 vs. present in P1904 TR F1859=2/9. τῶν, *of the*: present in RP P1904 TR F1859=3/9 vs. absent in F1859=6/9. A weak disparity with RP, R=5:6. γυναῖκα τὴν νύμφην τοῦ ἀρνίου, *(the) wife + the bride + of the lamb*, RP F1859=8/9 vs. νύμφην τὴν γυναῖκα τοῦ ἀρνίου, *(the) bride + the wife + of the lamb*, P1904 F1859=1/9 vs. νύμφην τοῦ ἀρνίου τὴν γυναῖκα, *(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 21:10	Καὶ ἀπήνεγκέν με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέν μοι τὴν πόλιν {RP-text TR: τὴν μεγάλην} [RP-marg P1904: -], τὴν ἁγίαν Ἱερουσαλήμ, καταβαίνουσαν ἐκ τοῦ οὐρανοῦ {RP P1904 TR: ἀπὸ} [MISC: ἐκ] τοῦ θεοῦ,	And he carried me away in *the* spirit to a great high mountain and showed me the {RP-text TR: great} [RP-marg P1904: -] city, the holy Jerusalem, descending out of heaven 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 bdejklm). A disparity (#1) with RP-text, R=3:8. ἀπὸ, *from*, RP P1904 TR F1859=2/9 (Scrivener's hl) vs. ἐκ, *out of*, F1859=6/9 (Scrivener's cdejkm) vs. whole phrase absent, F1859=1/9 (Scrivener's b). A weak disparity (#2) with RP, R=4:6.
Rev 21:11	ἔχουσαν τὴν δόξαν τοῦ θεοῦ· {RP P1904: - } [TR: καὶ] ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι {RP-text P1904 TR: κρυσταλλίζοντι} [RP-marg: κρυσταλίζοντι]·	having the glory of God {RP P1904: . Its} [TR: , and its] brilliance *was* like a most precious *gem*stone, like a jasper gem, as clear as crystal,	καὶ, *and (its brilliance)*: absent in RP P1904 F1859=6/9 vs. present in TR F1859=3/9 (Scrivener's klm). κρυσταλλίζοντι, *being crystal clear (1)*, RP-text P1904 TR F1859=4/9 (Scrivener's bchl) vs. κρυσταλίζοντι, *being crystal clear (2)*, RP-marg F1859=5/9 (Scrivener's dejkm). Nearly a disparity with RP-text, R=6:5.

Rev 21:12	{RP P1904: ἔχουσα} [TR: ἔχουσάν] {RP P1904: - } [TR: τε] τεῖχος μέγα καὶ ὑψηλόν, {RP P1904: ἔχουσα} [TR: ἔχουσαν] πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, ἅ ἐστιν {RP-text P1904: ὀνόματα} [RP-marg TR: -] τῶν δώδεκα φυλῶν {RP-text P1904 TR: τῶν} [RP-marg: -] υἱῶν Ἰσραήλ.	{RP P1904: having} [TR: and having] a great and high wall, having twelve gates, and on the gates twelve angels, with names inscribed which are {RP-text P1904: *the* names} [RP-marg TR: -] of the twelve tribes of {RP-text P1904 TR: the} [RP-marg: *the*] sons of Israel.	ἔχουσα, *having* (nom., breaking with previous verse), RP P1904 F1859=7/9 vs. ἔχουσάν τε, *and having* (acc., concordant with previous verse), TR F1859=1/9 vs. phrase absent, F1859=1/9. τε, *and (a wall)*: absent in RP P1904 F1859=7/8 vs. present in TR F1859=0/8 vs. phrase absent, F1859=1/8. ἔχουσα, *having* (nominative), RP P1904 F1859=7/9 vs. ἔχουσαν, *having* (accusative), TR F1859=2/9. ὀνόματα, *names*: present in RP-text P1904 F1859=8/9 vs. absent in RP-marg TR F1859=1/9. A disparity with RP-marg (low count). τῶν, *of the (sons)*: present in RP-text P1904 TR F1859=5/8 vs. absent in RP-marg F1859=2/8 vs. another reading, F1859=1/8. gates *(2x)* ← *gateways, gate-houses*. Similarly in the rest of Revelation.
Rev 21:13	{RP: Ἀπὸ} [P1904 TR: Ἀπ'] {RP P1904: ἀνατολῶν} [TR: ἀνατολῆς], πυλῶνες τρεῖς· {RP P1904: καὶ} [TR: -] ἀπὸ βορρᾶ, πυλῶνες τρεῖς· {RP P1904: καὶ} [TR: -] ἀπὸ νότου, πυλῶνες τρεῖς· {RP P1904 S1894: καὶ} [S1550 E1624: -] ἀπὸ δυσμῶν, πυλῶνες τρεῖς.	On *the* east, three gates, {RP P1904: and} [TR: -] on *the* north, three gates, {RP P1904: and} [TR: -] on *the* south, three gates, {RP P1904 S1894: and} [S1550 E1624: -] on *the* west, three gates,	ἀπὸ, *from (the east)* (unapocopated), RP F1859=8/8 vs. ἀπ', *from* (apocopated), P1904 TR F1859=0/8. A case of collusion between P1904 and TR? ἀνατολῶν, *the east* (plural), RP P1904 F1859=8/8 vs. ἀνατολῆς, *the east* (singular), TR F1859=0/8. καὶ, *and (from the north)*: present in RP P1904 F1859=8/8 vs. absent in TR F1859=0/8. καὶ, *and (from the south)*: present in RP P1904 F1859=7/8 vs. absent in TR F1859=0/8 vs. whole phrase absent, F1859=1/8. καὶ, *and (from the west)*: present in RP P1904 S1894 F1859=8/8 vs. absent in S1550 E1624 F1859=0/8. The order of the compass directions varies in Scrivener's bck.
Rev 21:14	Καὶ τὸ τεῖχος τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ {RP P1904: ἐπ' αὐτῶν} [TR: ἐν αὐτοῖς] {RP P1904: δώδεκα} [TR: -] ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου.	with the wall of the city having twelve foundations, and {RP P1904: on them} [TR: in them] *are the* {RP P1904: twelve} [TR: -] names of the twelve apostles of the lamb.	ἐπ' αὐτῶν, *on them*, RP P1904 F1859=7/8 vs. ἐν αὐτοῖς, *in them*, TR F1859=0/8 vs. words absent, F1859=1/8 (Scrivener's l). δώδεκα, *twelve (names)*: present in RP P1904 F1859=7/8 vs. absent in TR F1859=1/8 (Scrivener's l). AV differs textually.
Rev 21:15	Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχεν {RP P1904: μέτρον} [TR: -] κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν, καὶ τοὺς πυλῶνας αὐτῆς {RP-text P1904 TR: , καὶ τὸ τεῖχος αὐτῆς} [RP-marg: -].	And he *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: -].	μέτρον, *measure* → *measuring*: present in RP P1904 F1859=7/8 vs. absent in TR F1859=1/8 (Scrivener's k). AV differs textually. καὶ τὸ τεῖχος αὐτῆς, *and its wall*: present in RP-text P1904 TR F1859=1/8 (Scrivener's c) vs. absent in RP-marg F1859=7/8. A disparity with RP-text, R=3:7. **Zech 2:5^{MT} (Zech 2:1^{AV})**. {RP P1904: measuring ← *measure*.}

Rev 21:16	Καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς {RP P1904: - } [TR: τοσοῦτόν ἐστιν] ὅσον {RP: - } [P1904 TR: καὶ] τὸ πλάτος. Καὶ ἐμέτρησεν τὴν πόλιν {RP TR: - } [P1904: ἐν] τῷ καλάμῳ ἐπὶ {RP P1904 E1624: σταδίους} [S1550 S1894: σταδίῶν] {RP-text P1904 TR: δώδεκα} [RP-marg: δεκαδύο] χιλιάδων· {RP-text: δώδεκα} [RP-marg P1904 TR: -] τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστίν.	And the city was laid out square, and the length of it {RP P1904: *is*} [TR: is as much] as the breadth. And he measured the city with the reed as twelve thousand {RP-text: *and* twelve} [RP-marg P1904 TR: -] stades; the length and the breadth and the height of it are equal.	τοσοῦτόν ἐστιν, *is as much*: absent in RP P1904 F1859=8/8 vs. present in TR F1859=0/8. --- καὶ, *also → as (the breadth)*: absent in RP F1859=8/8 vs. present in P1904 TR F1859=0/8. A case of collusion between P1904 and TR? --- ἐν, *with (the reed)*: absent in RP TR F1859=7/8 vs. present in P1904 F1859=1/8. --- σταδίους, *stades* (acc.) RP P1904 E1624 F1859=8/8 vs. σταδίῶν, *stades* (gen.), S1550 S1894 F1859=0/8. --- δώδεκα, *twelve (1)*, RP-text P1904 TR F1859=2/8 vs. δεκαδύο, *twelve (2)*, RP-marg F1859=6/8. A weak disparity (#1) with RP-text, R=4:6. --- δώδεκα *(second occurrence in verse)*, *twelve*: present in RP-text F1859=7/8 vs. absent in RP-marg P1904 TR F1859=1/8. A disparity (#2) with RP-marg (low count). AV differs textually. --- Punctuation: we regard the final δώδεκα, *twelve*, as part of the numeral 12012. RP punctuate disjunctively, separating it. A punctuation divergence (#3) from RP. AV differs textually, omitting δώδεκα. = {RP: 12012} [P1904 TR: 12000] stades: about 1500 miles (2500 km).
Rev 21:17	Καὶ {RP-text P1904 TR: ἐμέτρησεν} [RP-marg: -] τὸ τεῖχος αὐτῆς {RP-text P1904 TR: ἑκατὸν τεσσαράκοντα τεσσάρων} [RP-marg: ΡΜΔ] πηχῶν, μέτρον ἀνθρώπου, ὅ ἐστιν ἀγγέλου.	And {RP-text P1904 TR: he measured its wall *as*} [RP-marg: its wall *was*] one hundred and forty-four cubits, *by* the measure of a man, that is, of an angel.	ἐμέτρησεν, *he measured*: absent in RP-text P1904 TR F1859=6/8 vs. present in RP-marg F1859=2/8 (Scrivener's hl). --- ἑκατὸν τεσσαράκοντα τεσσάρων, *one hundred and forty-four*, RP-text P1904 TR F1859=3/8 (Scrivener's bce) vs. ΡΜΔ, *144*, RP-marg F1859=5/8 (Scrivener's dhjkl). Nearly a disparity with RP-text, R=5:5. = 144 cubits: about 72 yards (66 m.).
Rev 21:18	Καὶ ἦν ἡ ἐνδόμησις τοῦ τείχους αὐτῆς, ἴασπις· καὶ ἡ πόλις χρυσίον καθαρόν, {RP P1904: ὅμοιον} [TR: ὁμοία] {RP-text: ὑέλῳ} [RP-marg P1904 TR: ὑάλῳ] καθαρῷ.	And the construction of its wall was *of* jasper, and the city *was of* pure gold, like pure glass.	ὅμοιον, *like* (agreeing with what follows), RP P1904 F1859=7/8 vs. ὁμοία, *like* (agreeing with what precedes), TR F1859=0/8 vs. another reading, F1859=1/8. --- ὑέλῳ, *glass* (non-classical spelling), RP-text F1859=3/8 vs. ὑάλῳ, *glass* (classical spelling), RP-marg P1904 TR F1859=3/8 vs. ὑέλλῳ, *glass* (non-classical spelling), F1859=2/8. A weak disparity with RP-text, R=3:5.
Rev 21:19	{RP-text P1904: Οἱ} [RP-marg TR: Καὶ οἱ] θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι. Ὁ θεμέλιος ὁ πρῶτος, ἴασπις· ὁ δεύτερος, σάπφειρος· ὁ τρίτος, χαλκηδών· ὁ τέταρτος, σμάραγδος·	{RP-text P1904: The} [RP-marg TR: And the] foundations of the wall of the city *were* adorned with every precious *gem*stone. The first foundation *was* jasper; the second *was* sapphire; the third *was* chalcedony; the fourth *was* emerald;	καὶ, *and*: absent in RP-text P1904 F1859=6/8 vs. present in RP-marg TR F1859=2/8 (Scrivener's hl).

Rev 21:20	ὁ πέμπτος, σαρδόνυξ· ὁ ἕκτος, {RP-text P1904: σάρδιον} [RP-marg TR: σάρδιος]· ὁ ἕβδομος, χρυσόλιθος· ὁ ὄγδοος, βήρυλλος· ὁ {RP P1904 S1550: ἕνατος} [E1624 S1894: ἔννατος], τοπάζιον· ὁ δέκατος, χρυσόπρασος· ὁ ἑνδέκατος, ὑάκινθος· ὁ δωδέκατος, {RP: ἀμέθυσος} [P1904 TR: ἀμέθυστος].	the fifth *was* sardonyx; the sixth *was* carnelian; the seventh *was* chrysolite; the eighth *was* beryl; the ninth *was* topaz; the tenth *was* chrysoprase; the eleventh *was* jacinth; the twelfth *was* amethyst.	σάρδιον, *carnelian (1)*, RP-text P1904 F1859=6/8 vs. σάρδιος, *carnelian (2)*, RP-marg TR F1859=2/8 (Scrivener's hl). ἕνατος, *ninth (1)*, RP P1904 S1550 F1859=5/8 (Scrivener's bdhjl) vs. ἔννατος, *ninth (2)*, E1624 S1894 F1859=3/8 (Scrivener's cek). ἀμέθυσος, *amethyst (1)*, RP F1859=6/8 vs. ἀμέθυστος, *amethyst (2)*, P1904 TR F1859=2/8 (Scrivener's dk).
Rev 21:21	Καὶ οἱ δώδεκα πυλῶνες, δώδεκα μαργαῖται· ἀνὰ εἷς ἕκαστος τῶν πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου· καὶ ἡ πλατεῖα τῆς πόλεως χρυσίον καθαρόν, ὡς {RP: ὕελος} [P1904 TR: ὕαλος] {RP P1904: διαυγής} [TR: διαφανής].	And the twelve gates *were* twelve pearls. Each one of the gates individually was from one pearl. And the street of the city *was* pure gold, like transparent glass.	ὕελος, *glass* (non-classical spelling), RP F1859=5/8 (Scrivener's bdhkl) vs. ὕαλος, *glass* (classical spelling), P1904 TR F1859=1/8 (Scrivener's c) vs. ὕελλος, *glass* (non-classical spelling), F1859=2/8 (Scrivener's ej). Compare Rev 21:18. διαυγής, *transparent (1)*, RP P1904 F1859=8/8 vs. διαφανής, *transparent (2)*, TR F1859=0/8.
Rev 21:22	Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ κύριος ὁ θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστίν, καὶ τὸ ἀρνίον.	And I saw no sanctuary in it, for the Lord God Almighty is its sanctuary, as *is* the lamb.	
Rev 21:23	Καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ ἡλίου, οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν {RP P1904: - } [TR: ἐν] αὐτῇ· ἡ γὰρ δόξα τοῦ θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ ἀρνίον.	**And the city did not need the sun or moon to shine {RP P1904: *on*} [TR: in] it, for the glory of God illuminated it**, and its lamp *is* the lamb.	ἐν, *(to shine) in*: absent in RP P1904 F1859=7/8 (Scrivener's bcdejkl) vs. present in TR F1859=1/8 (Scrivener's h). **Isa 60:19**.
Rev 21:24	Καὶ {RP P1904: περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς} [TR: τὰ ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσιν]· καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν {RP-text: αὐτῷ} [RP-marg P1904 TR: -] {RP-text: δόξαν καὶ τιμὴν} [RP-marg: τὴν δόξαν] [RP-marg2 P1904 TR: τὴν δόξαν καὶ τὴν τιμὴν] {RP-text: τῶν ἐθνῶν} [RP-marg P1904 TR: αὐτῶν] εἰς αὐτήν.	**And the nations** {RP P1904: **will walk through**} [TR: of those *who are* saved **will walk in**] **its light, and the kings of the earth** *will* bring into it {RP-text: to him *the* glory and honour of the nations} [RP-marg: their glory] [RP-marg2 P1904 TR: *their* glory and their honour].	περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς, *the nations will walk through its light*, RP P1904 F1859=8/8 vs. τὰ ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσιν, *the nations of those saved will walk in its light*, TR F1859=0/8. AV differs textually. αὐτῷ, *to him*: present in RP-text F1859=6/8 vs. absent in RP-marg P1904 TR F1859=2/8. δόξαν καὶ τιμὴν, *glory and honour*, RP-text F1859=6/8 vs. τὴν δόξαν, *the glory*, RP-marg F1859=0/8 vs. τὴν δόξαν καὶ τὴν τιμὴν, *the glory and the honour*, RP-marg2 P1904 TR F1859=2/8. A disparity with RP-marg (zero count). τῶν ἐθνῶν, *of the nations*, RP-text F1859=6/8 vs. αὐτῶν, *their*, RP-marg P1904 TR F1859=2/8. AV differs textually. **Isa 60:3**.
Rev 21:25	Καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας - νὺξ γὰρ οὐκ ἔσται ἐκεῖ -	**And its gates will not be closed at all by day** – for there will be no night there –	**Isa 60:11**.
Rev 21:26	καὶ οἴσουσιν τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς {RP-text P1904 TR: αὐτήν} [RP-marg: 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].	ἵνα εἰσέλθωσιν, *in order that they might enter*: absent in RP-text P1904 TR F1859=2/8 (Scrivener's hl) vs. present in RP-marg F1859=6/8. A weak disparity with RP-text, R=4:6.

Rev 21:27	καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν {RP P1904: κοινόν} [TR: κοινοῦν], καὶ {RP-text TR: ποιοῦν} [RP-marg P1904: ὁ ποιῶν] βδέλυγμα καὶ ψεῦδος· εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου.	And nothing {RP P1904: profane} [TR: that profanes] or anyone committing an abomination or lie will enter into it at all, but rather those **written in the book of life** of the lamb.	κοινόν, *profane*, RP P1904 F1859=8/8 vs. κοινοῦν, *profaning*, TR F1859=0/8. ποιοῦν, *committing*, RP-text TR F1859=2/8 (Scrivener's ch) vs. ὁ ποιῶν, *he who commits*, RP-marg P1904 F1859=6/8. A disparity with RP-text, R=3:7. **Ps 69:29^{MT} (Ps 69:28^{AV}), Dan 12:1, Ex 32:32**.
Rev 22:1	Καὶ ἔδειξέν μοι {RP-text: ποταμὸν καθαρὸν} [RP-marg P1904: ποταμὸν] [TR: καθαρὸν ποταμὸν] ὕδατος ζωῆς, λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ θεοῦ ¶ καὶ τοῦ ἀρνίου.	And he showed me *the* {RP-text TR: pure} [RP-marg P1904: -] river of **water** of life, as bright as crystal, **issuing** out of the throne of God ¶ and of the lamb.	**¶ Verse division:** in Scrivener's bcjkl, a new sentence begins here. ποταμὸν καθαρὸν, *a river + pure*, RP-text F1859=3/8 (Scrivener's chl; l misspelled) vs. ποταμὸν, *a river*, RP-marg P1904 F1859=5/8 (Scrivener's bdejk) vs. καθαρὸν ποταμὸν, *a pure + river*, TR F1859=0/8. A disparity with RP-text, R=3:6. **Ezek 47:1, Zech 14:8**.
Rev 22:2	Ἐν μέσῳ τῆς πλατείας αὐτῆς, καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ {RP-text P1904: ἐκεῖθεν} [RP-marg TR: ἐντεῦθεν], ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα {RP P1904: - } [TR: ἕνα] {RP-text: ἕκαστον ἀποδιδοὺς} [RP-marg: ἀποδιδοὺς ἕκαστον] [P1904 TR: ἕκαστον ἀποδιδοῦν] τὸν καρπὸν αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.	In *the* middle of its street, with the river on either side, *was the* tree of life, yielding twelve *kinds of* fruit every {RP P1904: - } [TR: individual] month, {RP: *in*} [P1904 TR: -] each *month* yielding its fruit, whereas the leaves of the tree *were* for *the* healing of the nations.	ἐκεῖθεν, *from there*, RP-text P1904 F1859=7/8 vs. ἐντεῦθεν, *from here*, RP-marg TR F1859=1/8. ἕνα, *one (month)*: absent in RP P1904 F1859=7/8 vs. present in TR F1859=1/8. ἕκαστον ἀποδιδοὺς, *each + giving*, RP-text F1859=1/8 vs. ἀποδιδοὺς ἕκαστον, *giving + each*, RP-marg F1859=3/8 vs. ἕκαστον ἀποδιδοῦν, *each giving*, P1904 TR F1859=1/8 vs. ἀποδιδοῦν ἕκαστον, *giving + each*, F1859=1/8 vs. ἀποδιδοὺς ἕκαστος, *giving + each*, F1859=1/8 vs. ἀποδιδόντα ἕκαστον, *giving + each*, F1859=1/8. A weak disparity with RP-text, R=1:3. on either side ← *from here and {RP-text P1904: there} [RP-marg TR: here]*. We consider it more ↳ [TR: individual ← *one*.]
Rev 22:3	Καὶ πᾶν {RP P1904: κατάθεμα} [TR: κατανάθεμα] οὐκ ἔσται {RP-text P1904 TR: ἔτι} [RP-marg: ἐκεῖ]· καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται· καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ,	And there will not be any curse {RP-text P1904 TR: any more} [RP-marg: there], and the throne of God and of the lamb will be in it, and his servants will serve him.	↳ likely that there is one tree of life with a river on either side (so on an island, but accessible), than that a tree of life was on either side of the river (so two trees), or that one tree spanned the river. κατάθεμα, *curse (1)*, RP P1904 F1859=7/7 vs. κατανάθεμα, *curse (2)*, TR F1859=0/7. ἔτι, *still → (no) longer*, RP-text P1904 TR F1859=5/7 vs. ἐκεῖ, *there*, RP-marg F1859=2/7 (Scrivener's hl). any ← *every*.
Rev 22:4	καὶ ὄψονται τὸ πρόσωπον αὐτοῦ· καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν.	And they will see his face, and his name *will be* on their foreheads.	

Rev 22:5	Καὶ νὺξ οὐκ ἔσται {RP TR: ἐκεῖ} [P1904: ἔτι], καὶ {RP-text TR: χρείαν οὐκ ἔχουσιν} [RP-marg P1904: οὐ χρεία] λύχνου καὶ φωτὸς ἡλίου, ὅτι κύριος ὁ θεὸς {RP P1904: φωτιεῖ} [TR: φωτίζει] αὐτούς· καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.	And there will not be *any* night {RP TR: there} [P1904: any more], and {RP-text TR: they *will* not need} [RP-marg P1904: there *will* not *be any* need of] a lamp or sunlight, because ***the* Lord God {RP P1904: will} [TR: *will*] illuminate them**, and they will reign throughout the durations of the ages.	ἐκεῖ, *there*, RP TR F1859=3/7 (Scrivener's chl) vs. ἔτι, *(not) any longer*, P1904 F1859=0/7 vs. word absent, F1859=4/7 (Scrivener's bdjk). Nearly a disparity (#1) with RP, R=4:4. χρείαν οὐκ ἔχουσιν, *they do not have need of*, RP-text TR F1859=2/7 (Scrivener's ch) vs. οὐ χρεία, *no need*, RP-marg P1904 F1859=5/7 (Scrivener's bdkjl). A disparity (#2) with RP-text, R=3:6. φωτιεῖ, *will shine*, RP P1904 F1859=6/7 vs. φωτίζει, *shines*, TR F1859=1/7 (Scrivener's c). **Isa 60:19**.
Rev 22:6	Καὶ {RP-text P1904: λέγει} [RP-marg TR: εἶπέν] μοι, Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί· καὶ κύριος ὁ θεὸς τῶν {RP P1904: πνευμάτων τῶν} [TR: ἁγίων] προφητῶν ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει.	And he said to me, "These words *are* faithful and true, and *the* Lord God of the {RP P1904: spirits of the} [TR: holy] prophets has sent his angel to show his servants what must happen shortly.	λέγει, *says*, RP-text P1904 F1859=6/7 vs. εἶπεν, *said*, RP-marg TR F1859=1/7 (Scrivener's c). πνευμάτων τῶν, *spirits of the*, RP P1904 F1859=7/7 vs. ἁγίων, *holy*, TR F1859=0/7. AV differs textually. shortly: or *quickly*, but the sense is very probably *shortly*, as the sense of the English *quickly* often is.
Rev 22:7	{RP-text P1904: Καὶ ἰδού} [RP-marg TR: Ἰδού], ἔρχομαι ταχύ. Μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.	{RP-text P1904: And behold} [RP-marg TR: Behold], I am coming quickly. Blessed *is* he *who* keeps the words of the prophecy of this book."	καὶ, *and (behold)*: present in RP-text P1904 F1859=5/7 (Scrivener's bdjkl) vs. absent in RP-marg TR F1859=1/7 (Scrivener's h) vs. whole clause absent, F1859=1/7 (Scrivener's k).
Rev 22:8	{RP-text P1904: Κἀγὼ} [RP-marg TR: Καὶ ἐγὼ] Ἰωάννης ὁ {RP-text P1904: ἀκούων καὶ βλέπων ταῦτα} [RP-marg: βλέπων καὶ ἀκούων ταῦτα] [TR: βλέπων ταῦτα καὶ ἀκούων]. Καὶ ὅτε ἤκουσα καὶ {RP-text P1904 TR: ἔβλεψα} [RP-marg: εἶδον], {RP E1624: ἔπεσον} [P1904 S1550 S1894: ἔπεσα] προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ {RP-text P1904 TR: δεικνύοντός} [RP-marg: δεικνύντος] μοι ταῦτα.	And I John *am* the *one who* {RP-text P1904: heard and saw} [RP-marg TR: saw and heard] these *things*. And when I heard and saw *them*, I fell *down* to worship at the feet of the angel who *was* showing me these *things*.	κἀγὼ, *and I* (crasis), RP-text P1904 F1859=5/7 vs. καὶ ἐγὼ, *and I* (without crasis), RP-marg TR F1859=2/7. ἀκούων καὶ βλέπων ταῦτα, *hearing + and seeing these (things)*, RP-text P1904 F1859=6/7 vs. βλέπων καὶ ἀκούων ταῦτα, *seeing + and hearing these (things)*, RP-marg F1859=1/7 vs. βλέπων ταῦτα καὶ ἀκούων, *seeing + these (things) + and hearing*, TR F1859=0/7. A disparity (#1) with RP-marg (low count). ἔβλεψα, *saw (1)*, RP-text P1904 TR F1859=2/7 vs. εἶδον, *saw (2)*, RP-marg F1859=5/7. A weak disparity (#2) with RP-text, R=4:5. ἔπεσον, *I fell* (classical form), RP E1624 F1859=7/7 vs. ἔπεσα, *I fell* (non-classical form), P1904 S1550 S1894 F1859=0/7. δεικνύοντός, *showing* (non-classical form, from δεικνύω), RP-text P1904 TR F1859=4/7 vs. δεικνύντος, *showing* (classical form, from δείκνυμι), RP-marg F1859=3/7. {RP-text P1904: heard and saw ← *hears and sees*.} [RP-marg TR: saw and heard ← *sees and hears*.]
Rev 22:9	Καὶ λέγει μοι, Ὅρα μή· σύνδουλός {RP P1904: σού} [TR: σου γάρ] εἰμι, καὶ τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου· τῷ θεῷ προσκύνησον.	But he said to me, "Watch out that *you do* not *do that*. {RP P1904: - } [TR: For] I am your fellow servant, and *one* of your brothers the prophets, and those *who* keep the words of this book. Worship God."	γάρ, *for*: absent in RP P1904 F1859=7/7 vs. present in TR F1859=0/7.

Rev 22:10	Καὶ λέγει μοι, Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· {RP-text P1904: ὁ καιρὸς γὰρ} [RP-marg TR: ὅτι ὁ καιρὸς] ἐγγύς ἐστιν.	And he said to me, "**Do not seal up the words of** the prophecy of **this book**, {RP-text P1904: for} [RP-marg TR: because] the time is near.	ὁ καιρὸς γὰρ, *for the time*, RP-text P1904 F1859=6/7 vs. ὅτι ὁ καιρὸς, *because the time*, RP-marg TR F1859=1/7 (Scrivener's h). A disparity with RP-marg (low count). **Dan 8:26, Dan 12:4** (allusions), where the books are sealed, but here in Revelation they are open. the time is near: see James 5:3, Rev 1:3.
Rev 22:11	Ὁ ἀδικῶν ἀδικησάτω ἔτι· καὶ ὁ {RP P1904: ῥυπαρὸς ῥυπαρευθήτω} [TR: ῥυπῶν ῥυπωσάτω] ἔτι· καὶ ὁ δίκαιος {RP P1904c: δικαιοσύνην ποιησάτω} [P1904u: δικαισύνην ποιησάτω] [TR: δικαιωθήτω] ἔτι· καὶ ὁ ἅγιος ἁγιασθήτω ἔτι.	Let him *who* acts unjustly act *all the* more unjustly, and let him *who is* sordid act *all the* more sordidly, and let him *who is* righteous {RP P1904: work *all the* more righteousness} [TR: be justified *all the* more], and let him *who is* holy be *all the* more sanctified.	ῥυπαρὸς ῥυπαρευθήτω, *(he who is) foul, be foul (1)*, RP P1904 F1859=6/7 vs. ῥυπῶν ῥυπωσάτω, *(he who) is foul, be foul (2)*, TR F1859=0/7 vs. clause absent, F1859=1/7 (Scrivener's j). δικαιοσύνην ποιησάτω, *let him do* (aorist imperative) *righteousness*, RP P1904 F1859=6/7 vs. δικαιωθήτω, *let him be justified*, TR F1859=0/7 vs. δικαιοσύνην ποιήτω, *let him do* (present imperative, misspelled) *righteousness*, F1859=1/7 (Scrivener's l). AV differs textually.
Rev 22:12	{RP P1904: Ἰδού} [TR: Καὶ ἰδού], ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον {RP-text P1904: ἔσται αὐτοῦ} [RP-marg TR: αὐτοῦ ἔσται].	{RP P1904: Behold} [TR: And behold], I am coming quickly, and my reward *is* with me, **to give *what is due* to each *one* as his work proves to be**.	καὶ, *and (behold)*: absent in RP P1904 F1859=7/7 vs. present in TR F1859=0/7. ἔσται αὐτοῦ, *will be + his → proves to be*, RP-text P1904 F1859=4/6 (Scrivener's bhjk) vs. αὐτοῦ ἔσται, *his + will be*, RP-marg TR F1859=2/6 (Scrivener's cl). **Ps 62:13^{MT} (Ps 62:12^{AV}), Jer 17:10, Jer 32:19**. to give *what is due*: the whole of this sense is contained in ἀποδοῦναι. proves to be ← *will be*.
Rev 22:13	{RP P1904: Ἐγὼ} [TR: Ἐγώ εἰμι] τὸ {RP-text: Ἄλφα} [RP-marg P1904 TR: Ἀ] καὶ τὸ Ὦ, {RP-text: ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος} [RP-marg TR: ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος] [P1904: ὁ πρῶτος καὶ ὁ ἔσχατος, ἀρχὴ καὶ τέλος].	**{RP P1904: I *am*} [TR: I am] the Alpha and the Omega, {RP-text: the first and the last, the beginning and the end} [RP-marg TR: *the* beginning and *the* end, the first and the last] [P1904: the first and the last, *the* beginning and *the* end]**.	εἰμι, *I am* (emphatic): absent in RP P1904 F1859=4/6 vs. present in TR F1859=2/6. AV differs textually. Ἄλφα, *Alpha*, RP-text F1859=6/7 vs. Ἀ, *A* (initial letter only), RP-marg P1904 TR F1859=1/7. ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος, *the first and the last, the beginning and the end*, RP-text F1859=5/7 vs. ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος, *beginning and end, the first and the last*, RP-marg TR F1859=0/7 vs. ὁ πρῶτος καὶ ὁ ἔσχατος, ἀρχὴ καὶ τέλος, *the first and the last, beginning and end*, P1904 F1859=0/7 vs. ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ἔσχατος, *beginning and end, the first and the last*, F1859=1/7 vs. ἀρχὴ καὶ τέλος, πρῶτος καὶ ἔσχατος, *beginning and end, the first and the last*, F1859=1/7. A disparity with RP-marg (low count). **Isa 41:4, Isa 44:6, Isa 48:12**. [TR: I am: see Rev 1:4, John 18:5-6.]
Rev 22:14	Μακάριοι οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.	Blessed *are* those *who* carry out his commandments, so that the right to the tree of life may be theirs, and that they may enter the city by the gates.	so that the right to the tree of life may be theirs ← *in order that their authority may be over the tree of life*.

Rev 22:15	Ἔξω {RP P1904: - } [TR: δὲ] οἱ κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι, καὶ πᾶς {RP-text: - } [RP-marg P1904 TR: ὁ] φιλῶν καὶ ποιῶν ψεῦδος.	{RP P1904: Outside} [TR: But outside] *are* the dogs and the sorcerers and the fornicators and the murderers and the idolaters and everyone {RP-text: *who*} [RP-marg P1904 TR: who] loves and perpetrates falsehood.”	δὲ, *but*: absent in RP P1904 F1859=5/6 (Scrivener's bchjl +k?) vs. present in TR F1859=1/6 (Scrivener's d, though some doubt). Scrivener's k is excluded, as it is doubtful. ὁ, *the (one who)*: absent in RP-text F1859=5/7 vs. present in RP-marg P1904 TR F1859=2/7 (Scrivener's cl). Nearly a disparity with RP-text, R=5:4.
Rev 22:16	Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. Ἐγώ εἰμι ἡ ῥίζα καὶ τὸ γένος {RP-text P1904: Δαυίδ} [RP-marg: ΔΑΔ] [TR: τοῦ Δαβίδ], ὁ ἀστὴρ ὁ λαμπρὸς {RP P1904: ὁ πρωϊνός} [TR: καὶ ὀρθρινός].	“I Jesus have sent my angel to testify these *things* to you concerning the churches. I am **the root and offspring of David**, the bright morning star.	David: on Δαυίδ vs. Δαβίδ, see Matt 1:1. Here we also have the RP-marg reading ΔΑΔ, *DAD*, an abbreviation for *David*, supported by Scrivener's b. ὁ πρωϊνός, *the morning* (connotations of earliness), RP P1904 F1859=7/7 vs. καὶ ὀρθρινός, *and morning* (connotations of dawn), TR F1859=0/7. The TR of Rev 22:16 - end is said to be a translation from the Vulgate; see Wikipedia on *Textus Receptus*. **Isa 11:10** (Jesse being David's father). churches: see Matt 16:18. I am: see Rev 1:4, John 18:5-6.
Rev 22:17	Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, {RP P1904: Ἔρχου} [TR: Ἐλθέ]. Καὶ ὁ ἀκούων εἰπάτω, {RP P1904: Ἔρχου} [TR: Ἐλθέ]. Καὶ ὁ διψῶν {RP P1904: ἐρχέσθω} [TR: ἐλθέτω]· {RP: - } [P1904 TR: καὶ] ὁ θέλων {RP P1904: λαβέτω} [TR: λαμβανέτω] {RP P1904: - } [TR: τὸ] ὕδωρ ζωῆς δωρεάν.	And the spirit and the bride say, ‘Come.’ And let him *who* hears say, ‘Come.’ And let him *who* is thirsty come; {RP: - } [P1904 TR: and] **let him *who* wishes take {RP P1904: *the*} [TR: the] water** of life **freely**.	ἔρχου *(2x)*, *come* (present, imperfective aspect), RP P1904 F1859=7/7 vs. ἐλθέ, *come* (aorist, perfective aspect), TR F1859=0/7. ἐρχέσθω, *let him come* (present, imperfective aspect), RP P1904 F1859=7/7 vs. ἐλθέτω, *let him come* (aorist, perfective aspect), TR F1859=0/7. καὶ, *and (he who wishes)*: absent in RP F1859=6/7 vs. present in P1904 TR F1859=1/7. λαβέτω, *let him take* (present, imperfective aspect), RP P1904 F1859=7/7 vs. λαμβανέτω, *let him take* (aorist, perfective aspect), TR F1859=0/7. τὸ, *the (water)*: absent in RP P1904 F1859=7/7 vs. present in TR F1859=0/7. **Isa 55:1**.

Rev 22:18	{RP P1904: Μαρτυρῶ ἐγὼ} [TR: Συμμαρτυροῦμαι γὰρ] παντὶ {RP P1904: τῷ} [TR: -] ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου, ἐάν τις {RP P1904: ἐπιθῇ} [TR: ἐπιτιθῇ] {RP: ἐπ' αὐτά} [P1904: ἐπὶ ταῦτα] [TR: πρὸς ταῦτα], {RP-text: ἐπιθήσαι} [RP-marg P1904 TR: ἐπιθήσει] {RP-text P1904 TR: ὁ θεὸς ἐπ' αὐτὸν} [RP-marg: ἐπ' αὐτὸν ὁ θεὸς] τὰς {RP-text P1904 TR: - } [RP-marg: ἑπτὰ] πληγὰς τὰς γεγραμμένας ἐν {RP P1904: τῷ} [TR: -] βιβλίῳ τούτῳ·	{RP P1904: - } [TR: For] I testify to everyone {RP P1904: who} [TR: *who*] hears the words of the prophecy of this book: **if anyone adds to {RP: them} [P1904 TR: these *things*],** {RP-text: may God} [RP-marg P1904 TR: God will] add to him the {RP-text P1904 TR: - } [RP-marg: seven] plagues written in this book,	μαρτυρῶ ἐγὼ, *I* (emphatic) *testify (1)*, RP P1904 F1859=6/7 vs. συμμαρτυροῦμαι γὰρ, *for I (jointly → solemnly) testify*, TR F1859=0/7 vs. μαρτύρομαι ἐγὼ, *I* (emphatic) *testify (2)*, F1859=1/7. τῷ, *to the (hearer)*: present in RP P1904 F1859=5/7 vs. absent in TR F1859=2/7. ἐπιθῇ, *adds* (aorist, perfective aspect), RP P1904 F1859=7/7 vs. ἐπιτιθῇ, *adds* (present, imperfective aspect), TR F1859=0/7. ἐπ' αὐτά, *to* (apocopated) *these (things)*, RP F1859=6/7 vs. ἐπὶ ταῦτα, *to these (things)*, P1904 F1859=0/7 vs. πρὸς ταῦτα, *to these (things)*, TR F1859=0/7 vs. αὐτῷ, *to him / it*, F1859=1/7. ἐπιθήσαι, *should add* (irregular form, perhaps optative), RP-text F1859=5/7 vs. ἐπιθήσει, *will add*, RP-marg P1904 TR F1859=2/7. Nearly a disparity (#1) with RP-text, R=5:4. ὁ θεὸς ἐπ' αὐτὸν, *God (will add) to him*, RP-text P1904 TR F1859=6/7 vs. ἐπ' αὐτὸν ὁ θεὸς, *to him God (will add)*, RP-marg F1859=1/7. A disparity (#2) with RP-marg (low count). ἑπτὰ, *seven*: absent in RP-text P1904 TR F1859=5/7 vs. present in RP-marg F1859=2/7. τῷ, *the → this*: present in RP P1904 F1859=7/7 vs. absent in TR F1859=0/7. **Deut 4:2, Deut 13:1^{MT} (Deut 12:32^{AV}), Deut 13:1, Prov 30:6**.
Rev 22:19	καὶ ἐάν τις {RP P1904: ἀφέλῃ} [TR: ἀφαιρῇ] ἀπὸ τῶν λόγων {RP P1904: τοῦ βιβλίου} [TR: βίβλου] τῆς προφητείας ταύτης, {RP-text: ἀφέλοι} [RP-marg P1904: ἀφελεῖ] [TR: ἀφαιρήσει] ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ {RP P1904: τοῦ ξύλου} [TR: βίβλου] τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας, {RP P1904: - } [TR: καὶ] τῶν γεγραμμένων ἐν {RP P1904: τῷ} [TR: -] βιβλίῳ τούτῳ.	and **if anyone removes *anything* from the words** of {RP P1904: the} [TR: *the*] book of this prophecy, {RP-text: may God} [RP-marg P1904 TR: God will] remove his part from {RP P1904: the tree} [TR: *the* book] of life and from the holy city {RP P1904: –} [TR: and] the *things* written in this book.”	ἀφέλῃ, *takes away* (aorist, perfective aspect), RP P1904 F1859=8/8 vs. ἀφαιρῇ, *takes away* (present, imperfective aspect), TR F1859=0/8. τοῦ βιβλίου, *of the book* (diminutive force not emphatic), RP P1904 F1859=8/9 vs. βίβλου, *of (the) book*, TR F1859=1/9. ἀφέλοι, *may (God) take away* (aorist optative), RP-text F1859=3/9 vs. ἀφελεῖ, *(God) will take away* (first future), RP-marg P1904 F1859=2/9 vs. ἀφαιρήσει, *(God) will take away* (alternative future), TR F1859=1/9 vs. ἀφελῇ, *that (God) take away* (subjunctive, or misspelled future), F1859=2/9 vs. ἀφέλαι, *may (God) take away* (non-classical optative), F1859=1/9. Nearly a disparity with RP-text, R=3:3. AV differs textually. τοῦ ξύλου, *(from) the tree*, RP P1904 VulgS (ligno) F1859=8/9 vs. βίβλου, *(from the) book*, TR VulgC (libro) F1859=1/9. AV differs textually. καὶ, *and*: absent in RP P1904 F1859=7/8 vs. present in TR F1859=1/8. τῷ, *the → this*: present in RP P1904 F1859=7/8 vs. absent in TR F1859=1/8. **Deut 4:2, Deut 13:1^{MT} (Deut 12:32^{AV}), Deut 13:1**.

Rev 22:20	Λέγει ὁ μαρτυρῶν ταῦτα, Ναί, ἔρχομαι ταχύ. Ἀμήν. Ναί, ἔρχου, κύριε Ἰησοῦ {RP-text P1904 TR: - } [RP-marg: χριστέ].	He *who* testifies to these *things* says, "Yes, I am coming quickly." Amen. Yes, come Lord Jesus {RP-text P1904 TR: - } [RP-marg: Christ].	χριστέ, *Christ*: absent in RP-text P1904 TR F1859=4/6 (Scrivener's hjkl) vs. present in RP-marg F1859=2/6 (Scrivener's bc).
Rev 22:21	Ἡ χάρις τοῦ κυρίου {RP P1904: - } [TR: ἡμῶν] Ἰησοῦ χριστοῦ μετὰ πάντων {RP P1904: τῶν ἁγίων} [TR: ὑμῶν]. Ἀμήν.	The grace of {RP P1904: the} [TR: our] Lord Jesus Christ *be* with all {RP P1904: the saints} [TR: of you]. Amen.	ἡμῶν, *our*: absent in RP P1904 F1859=5/6 (Scrivener's bhjkl) vs. present in TR F1859=1/6 (Scrivener's c). AV differs textually. τῶν ἁγίων, *(with) the saints*, RP P1904 F1859=6/6 (Scrivener's bchjkl) vs. ὑμῶν, *(with) you*, TR F1859=0/6. AV differs textually. {RP P1904: saints: see Matt 27:52.}