

The Relationship of \aleph to the Critical Text of the Gospel of John

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Introduction

The grand challenge of New Testament textual criticism—whether one is wishing to advance the discipline or to teach it to initiates—is summarizing an overwhelming amount of evidence accurately and helpfully. Another way to put this: we must learn and then tell to the church the most truthful and charitable and edifying narrative we can about the history of its Greek New Testament text.

Every narrative ever told, including all those in Scripture, is selective. Most details are left out of every story: the number of threads in Abraham's left sleeve; the vegetables that went into Isaac's favorite stew; whether the rock upon which Jacob slept was igneous, metamorphic, or sedimentary. And yet, clearly, narratives that lack most of the details that feasibly could be included can nonetheless be true. They achieve this all-important designation by careful selection of the high points. A false narrative—a false summary of what happened—is one that selects irrelevant data, omits relevant data, or invents false data. A false narrative might spend too much time, for example, on a description of the crimes of a man's parents for the purpose of biasing an audience against that man. A false narrative might fail to mention what provoked that man's violent response on that fateful night in Albuquerque. Or it might ascribe motivations to that man that were simply not within his heart at the time.

The difficulty in telling a true story about the history of the New Testament text is that there are at the same time far too many data points and far too few. We know a great, great deal about what scribes wrote down. We have hundreds of thousands of variants, almost all of them carefully recorded in some way. Leading evangelical New Testament textual critic Peter Gurry suggests a number of about a “half-million nonspelling variants in our Greek manuscripts.”¹ And every one of these variants comes as part of a document with a certain age and provenance—plus corrections, colophons, lacunae, marginal notations, and countless other data points of varying degrees of relevance to the task of recovering the original text of the New Testament. Effectively no one can look at such a vast number of data points. There are far too many.

And there are also far too few. We simply do not know the identities, let alone the biographies, of many of the scribes who copied the New Testament. We generally do not know who commissioned a given manuscript and for what precise purposes. We

¹ Peter J. Gurry, “Myths about Variants : Why Most Variants Are Insignificant and Why Some Can't Be Ignored,” in *Myths and Mistakes in New Testament Textual Criticism*, ed. Elijah Hixson and Peter J. Gurry (Downers Grove, IL: IVP Academic: An Imprint of InterVarsity Press, 2019), 194.

do not know—though sometimes we can guess—what led a given corrector to place a particular reading in the margin.

How does one tell a true story—an edifying, charitable, accurate, faithful story—about the textual history of the New Testament? How does one make certain not to include irrelevant data, omit relevant data, or invent false data in one’s narrative?

Discrediting Sinaiticus

It is my contention in this brief, exploratory paper that one commonly believed story about the history of the New Testament text needs to be checked to see if it omits relevant data or invents false data. That story is that the rediscovery of \aleph and Vaticanus—in this paper I’ll focus on a portion of the former—have led to massively significant changes in our Greek New Testaments. This is, of course, the view of the KJV-Only movement.

Aleph and B [are] the primary sources of the critical text. ... Several scholars have determined that 99 percent of the critical text is comprised of B and Aleph.² Moreover, manuscript B (Vaticanus) occupies the majority of that 99 percent. Hence, these two Alexandrian manuscripts form the essence of the modern critical text.³

KJV defenders have called up the heaviest rhetorical artillery they can muster to discredit Sinaiticus and Vaticanus—especially the former. David Daniels wrote a detailed, 400-page book echoing and expanding the nineteenth-century claims of Constantine Simonides to have produced Sinaiticus not many years before Tischendorf discovered it.⁴ Sorenson and Daniels believe that if they can undermine Christian trust in these source texts, KJV alternatives will be discredited along with them.

Questioning the discrediting of Sinaiticus

One way to question their narrative is to compare the Textus Receptus and any given critical text. Are the differences truly as numerous and as significant as Sorenson and Daniels (and many other KJV defenders) insist? I have done this work with a group of volunteers at KJVParallelBible.org. Another way to question this narrative is to point

² Sorenson cites a personal phone conversation with D. A. Waite. Nonetheless, it is rather unclear what he means: that Sinaiticus matches the NA28 99% of the time, or that among the variants found in the NA28 but not in Scrivener’s TR, 99% of them match Sinaiticus and Vaticanus?

³ David H. Sorenson, *Touch Not the Unclean Thing: The Text Issue and Separation* (Duluth, MN: Northstar Baptist Ministries, 2001), 25.

⁴ David W. Daniels, *Who Faked the “World’s Oldest Bible”? The Evidence Reveals a Much Larger Plot* (Ontario, CA: Chick Publications, 2021).

out that the very same *kinds* of differences that occur between any given critical text and any given TR occur also between TR editions. I have done this work in a previous paper.⁵ I do not believe that the differences between the Nestle–Aland 28 can fairly be described as massively significant, not when nearly all the same kinds of differences—all but Mark 16:9–20 and John 7:53–8:11—exist between TR editions.

Another way to question whether Sorenson and Daniels are telling a true and charitable story is to find out what they truly gain if they eliminate Sinaiticus or Vaticanus (the former will be the focus here) from the foundation of modern editions of the Greek New Testament. One might ask: how much difference does κ make to the NA28 or SBLGNT? How many readings found in these critical editions are adopted because of κ alone? How many readings in κ are actually *rejected* by modern critical texts of the Greek New Testament? How many other ancient manuscripts support the readings that may appear to have been adopted because of κ ? (The more manuscript support there is for a given reading, of course, the bigger the conspiracy has got to be if indeed it reflects a purposeful ancient or medieval alteration.)

All of the energy expended on discrediting κ is worthwhile only if it makes a significant difference to the resulting text. Does it?

Sinaiticus and the SBLGNT

It would be difficult or even impossible to retread the steps taken by all the editors of the NA28, the ECM, the SBLGNT, the THGNT, the NET Bible GNT, and other critical editions of the Greek New Testament. Textual commentaries—such as those by Metzger⁶ and Omanson⁷, and indeed such as the NET Bible notes—might help reconstruct some of their thinking, but there is no consistent, objective way to untangle threads of human motivation to discern what weight was given to κ .

Instead, I propose to ask a much narrower question: Where Scrivener and the SBLGNT have translatable differences in the Gospel of John, how often does the SBLGNT agree with κ ?

⁵ Mark Ward, Which TR? A Critique of Confessional Bibliology, *Detroit Baptist Theological Seminary Journal* 25 (2020): 51–77.

⁶ Bruce Manning Metzger, *A Textual Commentary on the Greek New Testament*, Second Edition (London; New York: United Bible Societies, 1994).

⁷ Roger L. Omanson and Bruce Manning Metzger, *A Textual Guide to the Greek New Testament: An Adaptation of Bruce M. Metzger's Textual Commentary for the Needs of Translators* (Stuttgart: Deutsche Bibelgesellschaft, 2006). See the whole list put together by Elijah Hixson in his “New Testament Textual Commentaries,” July 6, 2020, evangelicaltextualcriticism.blogspot.com/2020/07/new-testament-textual-commentaries.html.

I propose, however, to add one important subjective element back into my calculus—for it just will not do to accomplish this exercise by the mere counting of noses. The weight of each variant needs to be considered. For example, \aleph matches the CT against the TR at John 2:8, opting for “ $\delta\epsilon$ they carried [the jars of wine]” rather than “ $\kappa\alpha\iota$ they carried [the jars of wine].” This surely reflects no difference in meaning, even if the variant can, technically, be reflected by a pedantic translator (“**and** they carried” vs. “**so** they carried”).

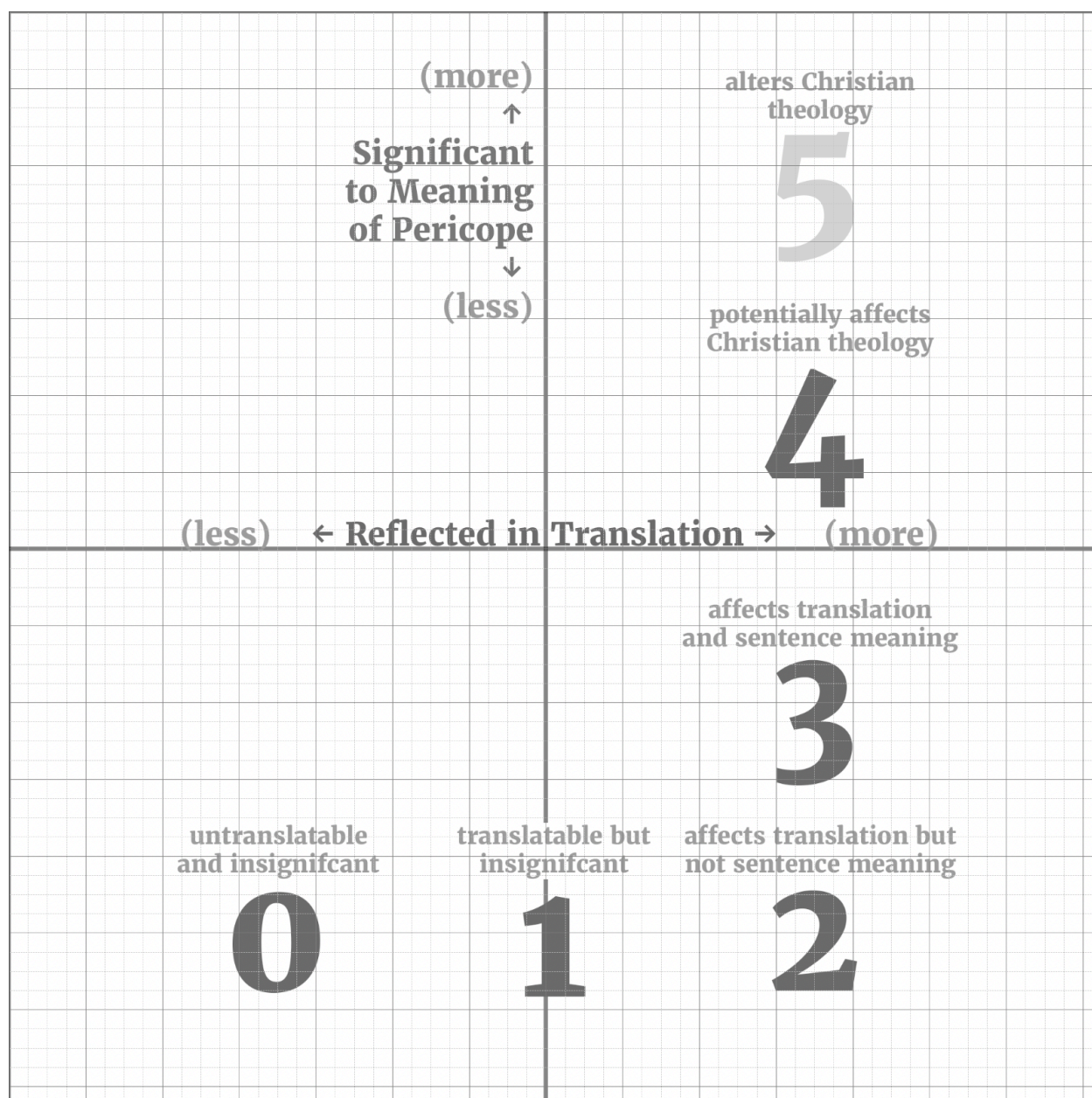
Just as clearly, the variant at John 1:18 is significant: the critical text matches \aleph in reading $\mu\omicron\nu\omicron\gamma\epsilon\nu\eta\varsigma\ \theta\epsilon\omicron\varsigma$ (“only-begotten God”) where the TR tradition reads $\mu\omicron\nu\omicron\gamma\epsilon\nu\eta\varsigma\ \upsilon\iota\omicron\varsigma$ (“only-begotten Son”). And this place of variation has a potential impact on Christian theology.

I propose, therefore, to use a measuring scale that is based on translatability and theological significance—akin to the viability and meaningfulness of which Daniel B. Wallace often speaks.⁸ I will discuss variants using the following rubric.

0	An untranslatable difference is present.
1	A translatable difference is present, but it may not/need not be reflected in translation and makes no difference to sentence meaning.
2	A minor difference is required in (formal) translation, but there is no discernible difference in sentence meaning.
3	A significant difference in sentence meaning is present, though it does not affect the overall meaning of the paragraph/pericope.
4	A significant difference in sentence/paragraph/pericope meaning is present, and it potentially affects Christian theology (even if only by removing or adding a prooftext to the standard list for a given doctrine).
5	A significant difference in meaning is present that substantially affects Christian theology.

Another way to communicate the above information might be to use a 2x2 grid:

⁸ “Only about 1 percent of all textual variants,” Wallace says, “are both meaningful and viable.” J. Ed. Komoszewski, M. James Sawyer, and Daniel B. Wallace, *Reinventing Jesus: How Contemporary Skeptics Miss the Real Jesus and Mislead Popular Culture* (Grand Rapids, MI: Kregel Publications, 2006), 60. This paper replaces “viable” with “translatable” so as to permit a focus on Sinaiticus.



There are by definition no theologically significant, untranslatable textual variants; if they were significant, they would be translatable. There is therefore nothing in the top left quadrant of the graph.⁹ And the “5” in the top right of the graph is faded because it is this writer’s belief that no viable, significant variants exist in the Greek New

⁹ A possible exception is Ἀσά vs. Ἀσάφ in Matthew 1:7–8. One possible explanation for the rather difficult inclusion of “Asaph” instead of King “Asa” in the Matthean genealogy here is indeed orthography. See D. A. Carson, “Matthew,” in *The Expositor’s Bible Commentary: Matthew–Mark* (Revised Edition), ed. Tremper Longman III and David E. Garland, vol. 9 (Grand Rapids, MI: Zondervan, 2010), 94.

Testament manuscript tradition that substantially affect Christian theology. It is not inconsistent with inspiration, however, to acknowledge that level 4 variants exist.¹⁰

Levels

There are 251 verses in John that contain translatable variant units between Scrivener's TR and the SBLGNT. This amounts to 28.5 percent of the 879 total verses, including the *Pericope de Adulterae* and John 5:4 (the only whole-verse variants). Among those 251 verses, there are a total of approximately 320 translatable variant units between those same two texts (taking whole-verse variants as one variant each).

I wish now to work up the scale I have created, from insignificant, untranslatable variants to level 4, asking at each stage: Where Scrivener and the SBLGNT have translatable differences in the John, how often does the SBLGNT agree with \aleph ?

Level 0: An untranslatable difference is present.

I will remind readers that my sample for this paper begins with verses in John that contain translatable differences between the SBLGNT and Scrivener's Textus Receptus. So the number of untranslatable differences between \aleph and Scrivener within the whole book is surely much higher than the statistics in this next chart. I mention what I found here only to set the stage for further levels.

Level 0 Where there are untranslatable differences between Scrivener and the SBLGNT, Sinaiticus (\aleph) matches ...		
CT=36\times SBLGNT (2010)	TR=14\times Scrivener (1881)	Ø=13\times Neither

If the proportions hold true for the rest of the book (and this is unknown), it is a remarkable fact for our purposes here to note that there are many hundreds of

¹⁰ Peter Gurry writes, "It is true that a large majority of our vast number of variants really are trivial for modern Bible readers; but ... the impression that no variants matter for Christian doctrine [is] false. ... Some variants, despite being tucked away in Bible footnotes or commentaries, really do touch on important doctrines and so cannot be ignored by Christians who treasure the Bible as the Word of God." "Myths about Variants: Why Most Variants Are Insignificant and Why Some Can't Be Ignored," in *Myths and Mistakes in New Testament Textual Criticism*, ed. Elijah Hixson and Peter J. Gurry (Downers Grove, IL: IVP Academic, 2019), 192–193.

untranslatable variants from the CT and TR in Sinaiticus, and though they predominantly match the CT, they not infrequently match Scrivener—or neither.

- For example: there are many, many spelling differences among these three texts that do not affect translation.
- There are many word-order differences among the three texts that do not affect translation. “The hour” appears at different places in the Greek clause in John 4:52, but this has no effect on English translation.
- There are also many, many “*plene*” words—especially pronouns that are not strictly needed because context and the verb communicate the same grammatical information. The TR—and it is definitely the TR that has the majority of *plene* forms—has a *plene* $\epsilon\gamma\omega$ in John 1:27 that both Sinaiticus and the CT lack.
- (And note that the numbers in this chart do not include nomina sacra, of which Sinaiticus is replete.)

Level 1: A translatable difference is present, but it may not/need not be reflected in translation and makes no difference to sentence meaning.

Level 1 Where there are translatable differences between Scrivener and the SBLGNT, Sinaiticus (Σ) matches ...		
CT=25× SBLGNT (2010)	TR=3× Scrivener (1881)	∅=2× Neither

Removing Sinaiticus from textual consideration lessens—but, of course, does not necessarily remove—support for 25 translatable but meaningless readings in the SBLGNT.

- Often conjunctions differ meaninglessly: $\delta\epsilon$ appears in one manuscript/text and $\kappa\alpha\iota$ in another, for example, and context shows no clear reason to render $\delta\epsilon$ as an adversative (John 6:2).
- Sometimes a participle that works better as a finite verb in English translation actually appears as a finite verb in a given ms. (John 12:6).

- Sometimes spelling differences, particularly those of proper names, could be reflected in transliteration but, given prevailing translation practices, are unlikely to be translated. It is unclear, for example, whether a translator of Sinaiticus would want to reflect the way that text calls Judas the “son of Simon Karuot” in John 6:71—especially when corrector offered “Iscariot” instead.
- The *οτι* *recitativum* may or may not be translated in any given Bible translation (John 9:11).

but it would also take away some textual support for three TR readings—and there are, of course, places where Sinaiticus supports neither major option.

Level 2: A minor difference is required in (formal) translation, but there is no discernible difference in sentence meaning.

Level 2	Where there are translatable differences between Scrivener and the SBLGNT, Sinaiticus (ⲛ) matches ...		
CT=186× SBLGNT (2010)	TR=53× Scrivener (1881)	∅=12× Neither	

Removing Sinaiticus from textual consideration lessens—but, of course, does not necessarily remove—support for seventeen readings that produce no differences in sentence meaning.

- A sentence-initial *και* may be present in one text and not in another (John 2:4).
- A very frequent difference between the TR family and the critical text family is the naming of pronoun referents, with the former usually (though not always) giving the *plene* reading: “they came to Jesus” (John 3:2, TR) vs. “they came to him” (John 3:2 ⲛ, CT). Or “God giveth not the Spirit by measure” (TR) vs. “he giveth not the Spirit by measure” (John 3:34 ⲛ, CT).
- The *plene* character of the TR is attested in many other examples, such as “he answered and said” (TR) vs. “he answered” (ⲛ, CT). In John, “my Father” (TRs) vs. “the Father” (ⲛ, CT) is a frequent variant.

Level 2 CT matches were the most common category for variants in John. And a large proportion of the variants that fell into that category had to do with function words

(οὐν, δε, και) or pronouns (ημων vs. υμων, αυτω vs. Ιησουν). The TR shows a definite tendency toward such *plene* readings.

But it is worth noting that the second biggest category of variants was level 2 TR matches. This, it would seem, complicates the simplistic narrative of the relationship between Sinaiticus and Scrivener that is commonly told by TR defenders. Why would Sinaiticus contain dozens (hundreds? thousands?) of meaningless but plausible and translatable variants that actually line up with the TR, or with neither the CT nor the TR? I will say more about this in the paper’s conclusion.

Level 3: A significant difference in sentence meaning is present, though it does not affect the overall meaning of the paragraph/pericope.

Level 3	Where there are translatable differences between Scrivener and the SBLGNT, Sinaiticus (κ) matches ...		
CT=17× SBLGNT (2010)	TR=1× Scrivener (1881)	∅=5× Neither	

As we move into level 3, removing Sinaiticus from textual consideration lessens—but, of course, does not necessarily remove—support for seventeen CT variants that make a difference in sentence meaning.

Sinaiticus, for example, matches the TR’s εις against the CT’s εν in Jesus’ “whosoever believeth in him” in John 3:15; but it does not contain the TR’s “should not perish.”

John	KJV1769	SCRIVENER	SBLGNT	KJVCTENT	ALEPH	ALEPH MATCHES
3:15	That whosoever believeth in him should not perish , but have eternal life.	ινα πας ο πιστευων εις αυτον μη αποληται αλλ εχη ζωην αιωνιον	ινα πας ο πιστευων εν αυτω εχη ζωην αιωνιον	That whosoever believeth in him should have eternal life.	ινα πας ο πιστευων εις αυτον εχη ζωην αιωνιον	TR: 1; CT: 3

This may appear initially alarming—until the reader realizes that the “omitted” phrase appears in the next verse. This pattern is not just common among level 3 variants; it defines them. Zoom out from the sentence to the paragraph or pericope, and no difference in meaning is present.

Three more representative examples:

John	KJV1769	SCRIVENER	SBLGNT	KJVTENT	ALEPH	ALEPH MATCHES
4:1	When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,	ως ουν εγνω ο κυριος οτι ηκουσαν οι φαρισαιοι οτι ιησους πλειονας μαθητας ποιει και βαπτιζει η ιωαννης	ως ουν εγνω ο ιησους οτι ηκουσαν οι φαρισαιοι οτι ιησους πλειονας μαθητας ποιει και βαπτιζει η ιωαννης	When therefore Jesus knew how the Pharisees had heard that Jesus made and baptized more disciples than John,	ως ουν εγνω ο ις ο τι ηκουσαν οι φαρισαιοι οτι ις πλειονας μαθητας ποιει και βαπτιζει η ιωαννης	CT: 3

The CT joins Sinaiticus in saying that “**Jesus** knew how the Pharisees had heard” something; the TR says instead that “**the Lord** knew” that something. The referent—the Lord Jesus—is perfectly clear in both texts.¹¹

John	KJV1769	SCRIVENER	SBLGNT	KJVTENT	ALEPH	ALEPH MATCHES
10:38	But if I do, though ye believe not me, believe the works: that ye may know, and believe , that the Father is in me, and I in him .	ει δε ποιω καν εμοι μη πιστευητε τοις εργοις πιστευσατε ινα γνωτε και πιστευσητε οτι εν εμοι ο πατηρ καγω εν αυτω	ει δε ποιω καν εμοι μη πιστευητε τοις εργοις πιστευετε ινα γνωτε και γνωσκητε οτι εν εμοι ο πατηρ καγω εν τω πατρι	But if I do, though ye believe not me, believe the works: that ye may know, and understand , that the Father is in me, and I in the Father .	ει δε ποιω καν εμοι μη πιστευεται τοις εργοις πιστευεται ινα γνωτε και πιστευητε οτι εν εμοι ο πατηρ καγω εν τω πατρι :	TR: 3; CT: 2

The TR joins Sinaiticus in saying that Jesus wishes for his hearers in John 10 to “believe” that the Father is in him, rather than to “understand” this, as the CT reads. But surely no reader of good will could read any text of John and conclude that understanding is more important than belief, or vice versa. This is a distinction without a difference.

John	KJV1769	SCRIVENER	SBLGNT	KJVTENT	ALEPH	ALEPH MATCHES
7:50	Nicodemus saith unto them, (he that came to Jesus by night , being one of them,)	λεγει νικοδημος προς αυτους ο ελθων νυκτος προς αυτον εις ων εξ αυτων	λεγει νικοδημος προς αυτους ο ελθων προς αυτον προτερον εις ων εξ αυτων	Nicodemus saith unto them, (he that came to Jesus before , being one of them,)	ειπεν δε νικοδημος προς αυτους εις ων εξ αυτων	Neither: 3

Neither the TR nor the CT matches Sinaiticus at John 7:50 as the latter does not include a parenthetical reference to Nicodemus coming to Jesus either “by night” (TR) or “before” (CT). This makes a difference in translation and in meaning, but surely John 3:2 is quite clear in Sinaiticus that Nicodemus came by night—and a corrector later inserted what would become the CT phrase.

¹¹ Peter Gurry has suggested that we be willing to call manuscripts “inerrant” for this reason, even if and when they differ: zoom out to the appropriate level, even just to the paraphrase, and two texts can say the same thing with different words.

Level 4: A significant difference in sentence/ paragraph/pericope meaning is present, and it potentially affects Christian theology.

Level 4	Where there are translatable differences between Scrivener and the SBLGNT, Sinaiticus (ⲛ) matches ...		
CT=15× SBLGNT (2010)		TR=1× Scrivener (1881)	
		∅=0× Neither	

Removing Sinaiticus from consideration lessens—but, of course, does not necessarily remove—support for fifteen CT readings that affect the meaning of given sentences, paragraphs, or pericopes. But it also lessens support for one TR reading at level 4.

John	KJV1769	SCRIVENER	SBLGNT	KJVTENT	ALEPH	ALEPH MATCHES
17:21	That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.	ινα παντες εν ωσιν καθως συ πατερ εν εμοι καγω εν σοι ινα και αυτοι εν ημιν εν ωσιν ινα ο κοσμος πιστευση οτι συ με απεστειλας	ινα παντες εν ωσιν καθως συ πατερ εν εμοι καγω εν σοι ινα και αυτοι εν ημιν ωσιν ινα ο κοσμος πιστευη οτι συ με απεστειλας	That they all may be one; as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou hast sent me.	ινα παντες εν, ωσιν καθως συ πατερ εν εμοι . καγω εν σοι ινα κ(αι) αυτοι εν ημιν εν ωσιν ινα ο κοσμος πιστευη οτι συ με απεστειλας	TR: 4

That TR reading is found in John 17:21, where Jesus either prays to the Father that the disciples might be “one in us” (Sinaiticus, TR) or that they might be “in us” (CT). I have made a disputable judgment here in placing this variant in level 4; it could be seen as a level 3. But anytime Trinitarian language is present, exactness of wording is especially important. And Sinaiticus matches the TR here.

At this most significant level of variation, Sinaiticus matches the CT noticeably more often than it does the TR. We will look in a moment at the places of variation that are most significant. But many level 4 variants land in this category only because of that word “potentially.” Permit me to talk briefly through most of these.

- I would argue that there is no significant difference between John the Baptist calling Jesus in John 1:34 “the chosen of God” (Sinaiticus, SBLGNT) or “the Son of God” (Scrivener). He is both, as other passages testify.
- Perhaps our view of the Samaritans impacts theology in John 4:42, however. In this passage, the Samaritans confess that Jesus is “the Christ, the savior of the world” versus merely “the savior of the world.” What does it do to Christian

theology to recognize that, apparently, the Samaritans kept alive the hope of a Messiah?

- Level 4 variants can be rather awkward (for most likely readers of this paper) in both the TR and the CT. If Jesus' statement that he is "not going up to the feast" (John 7:8, Sinaiticus, CT) is problematic, and if calling Jesus the "only begotten God" (John 1:18, Sinaiticus, CT) presents difficulties¹²; so too does Jesus' comment, found in the TR and not in Sinaiticus or the CT, that the Son of Man was at that time "in heaven" (John 3:13)—and so, too, does the presence of John 5:4, in which an angel is said to trouble the waters in order to bring physical healing. Empirically speaking, the passage has been used in systematic theologies during discussions of angelology,¹³ but it could possibly undercut the common cessationist argument that miracles validate and (therefore) accompany major moves forward in redemptive history.
- The most significant level 4 variant is surely John 7:53–8:11, the *Pericope Adulterae*. But it is not significant so much for its theology—unless perhaps bibliology—but for its size. It is one of the only two sections of multiple verses that are present in the TR and not in the CT or Sinaiticus. If the story was originally part of John's Gospel, it can be interpreted to be in harmony with the Bible's teaching about Jesus and about the goodness of the law. And, empirically, this passage, too, is used movingly to speak of Jesus' mercy. How can the value of such a thing be quantified?

Until God provides additional divine revelation beyond Scripture telling us which variants in the manuscript tradition to accept and which to reject, these level 4 variants will produce the most difficulty, the most heat in Christian discussion. They clearly are significant in a way that other variants at lower levels are not. And yet in John, at least, two TR variants provide potential theological difficulties themselves.

Advances and a retreat

My initial dissertation proposal, some moons ago, elicited a negative reaction from some of the faculty at my alma mater. They felt I had already determined the conclusion I was going to reach. I have tried thenceforward to be open to where the

¹² Though orthodox commentators on the critical text have ways to explain it: "Rather than functioning attributively ("the one-of-a-kind God"), μονογενής probably is to be understood as a substantive in its own right as in 1:14 ("the one-of-a-kind Son"), with θεός in apposition." Andreas J. Köstenberger, *John*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2004), 49.

¹³ "[Angels] have cured diseases in a miraculous way, witness the poor of Bethesda, whose healing virtue for all diseases was owing to the agitation of its waters by an angel, John 5:4." John Gill, *A Complete Body of Doctrinal and Practical Divinity: Or A System of Evangelical Truths, Deduced from the Sacred Scriptures*, New Edition., vol. 1 (Tegg & Company, 1839), 382.

truth leads me. And, truth now be known, I did not arrive at quite the destination I anticipated when I began this paper. I hoped to find that removing Sinaiticus from the equation does not yield a very different text than one finds in the TR. I still believe this is true.

Many hours spent comparing three Greek texts of John—Sinaiticus, Scrivener, and SBL—have instead occasioned three minor advances in my own understanding and one minor retreat.

Advance 1: Omission cannot equal denial

First, only if omission equals denial does the narrative of TR defense work. TR defenses use the smoother, *plene* character of the TR to their advantage by implying that the “omission” of a given word or phrase or sentence or verse in the CT can only be explained as a Satanic effort to deny the truth found there.

But if, as this and any similar study on another biblical book will demonstrate, there are places where the TR itself can plausibly be read to “omit” a given doctrinal truth, then omission cannot equal denial. John 1:18 could be mentioned here. Though “the only begotten God” is indeed a potentially troubling reading, it is also just as potentially a strong testimony to the deity of Jesus. If CT/Sinaiticus defenders were to treat this passage with the tools commonly used by TR defenders, the TR text here could easily be said to soft-peddle strong statements of Christ’s deity.¹⁴

Advance 2: Variants must be categorized

Second, I worked very hard to refine the five-level model for variants so that it would helpfully summarize the textual data and allow any biblical scholars who care to use it to perform similar analyses. I have looked at thousands of NT Greek variants; the five-level model I offer is my best effort at categorizing them usefully. Without such categorization, the mass is simply too great. People struggle to tell a narrative that contains a sufficient number of details.

Advance 3: Circles of circular reasoning must be categorized

Third, I believe that belief in a nineteenth-century origin for Sinaiticus is a conspiracy theory within a conspiracy theory, and the best advice I have encountered for reasoning with conspiracy theorists (beyond that of Proverbs 24:5–6) is that of G. K. Chesterton. He suggested that those who reason in a tiny but perfect circle need to be

¹⁴ Paul Himes has pointed out in personal conversation that Jude 5 in the CT has “Jesus” saving the people out of Egypt while the TR has “the Lord” performing this action. The CT conceivably gives more honor to Jesus in this case.

asked to expand the circle. TR defenses satisfy many Christian people, but they effectively always do so by means of appeal to a very narrow range of passages. They never, in my experience, mention that there are countless meaningless differences among Greek manuscripts. But if God through his providential hand in history chose to give us a great deal of textual mint, anise, and cumin, then those details cannot and should not be omitted from the true, edifying, and charitable story we are trying to tell about the history of the Greek New Testament. The level 0 variants mentioned in this paper tend, I believe, to undermine both levels of the TR conspiracy theory: why would Simonides bother to invent hundreds or thousands of plausible but meaningless variants for his forgery? And, up a level, why would Satan do the same—if indeed Sinaiticus reflects an ancient Satanic corruption of God’s perfectly preserved text?

If κ were a forgery, one might expect it to contain relatively few variants—but those would be significant. They would make a difference to Christian doctrine. If the forger of κ were bring extra clever, he or she might introduce lots of meaningless variation of the kind we actually see in the Gospel of John—“and he answered” vs. “and he answered and said,” and the like. But if such a forger were to do this while putting forth the already double-herculean (and quadruple-expensive) effort to produce a massive forgery (one that, remember, including vast tracts of the LXX), he would then have to go to massive further effort to make sure that any meaningless variation he introduced actually matched other variants in the manuscript tradition. He’d have to do the same with the marginalia, especially the corrections. What kind of forger goes to all this effort and expense, only to produce a text that still presents the same overall picture of Jesus and the Christian gospel? What would be the point?

Retreat

Nonetheless, I must mention that as I counted meaningless variant after meaningless variant, it did strike me that only external, not internal, considerations could lead editors of modern critical text editions to adopt so many Sinaiticus (“Alexandrian”) readings at levels 0–3. To default to external criteria is not necessarily wrong, but it is perhaps unwise: insofar as the Greek New Testament is the founding document of the church, the sheep’s needs must be considered.

Conclusion

I return now to my opening point: when you are evaluating competing narratives, one of the most important things you can do is bury yourself inductively in the relevant facts and, when you come up for air, listen to the stories again. Which story rings most true to that data? The more exceptions and oversights pile up for one story, the more likely it is that a competing story is best. This is what happened with the Ptolemaic

and then the Copernican models of the solar system before Kepler told a story that has continued to satisfy its knowledgeable hearers by explaining all the data.

KJV/TR views have set up a structure in which the weight of individual variations does not have to be considered. The “two streams” hypothesis neatly explains all. But after spending not a few hours staring directly at Sinaiticus, with all its very human corrections and marginalia, that story does not ring true. It is guilty mainly of excluding data. It is as if we want God to get on with the story of Jacob at Bethel, but God insists on commenting that the rock upon which Jacob slept was sedimentary but contained several bits of igneous rock mixed in. We have to account for that fact of narrative selection. Likewise, the right and true story of the New Testament will account for all the textual variants God has left us in history.

I wish to close with the assessment of the New Testament provided by a man who spent decades in the data, the man whose name appears on the very edition of the TR that I have used in this paper: F. H. A. Scrivener.

Be the various readings in the New Testament what they may, they do not in any way alter the complexion of the whole book, or lead us to modify a single inference which theologians have gathered from the common text, as it is now extant in our Authorized version. “Even put them into the hands of a knave or fool” —I employ the pointed language of Bentley, in the sequel of a passage I have cited before ... —“and yet with the most sinistrous and absurd choice, he shall not extinguish the light of any one chapter, nor so disguise Christianity, but that every feature of it will still be the same.”

Certain passages, it may be, will no longer be available to establish doctrines whose proof rests secure upon a hundred besides, and this is the very worst that can happen: others, upon whose genuineness suspicion has been rashly thrown, will be cleared and vindicated by the process of exact discussion: some will assume in their new form a vigour and beauty they possessed not before. The main result of all investigations will be a thankful conviction that God’s Providence has kept from harm the treasure of His written word, so far as is needful for the quiet assurance of His Church and people.¹⁵

¹⁵ *Six Lectures on the Text of the New Testament and the Ancient Manuscripts Which Contain It, Chiefly Addressed to Those Who Do Not Read Greek* (Cambridge: Deighton, Bell, and Co., 1875), 118–119.

Table 1

John	KJV1769	SCRIVENER	SBLGNT	KJVCNT	ALEPH	ALEPH MATCHES	NOTES
1:16	And of his fulness have all we received, and grace for grace.	και εκ του πληρωματος αυτου ημεις παντες ελαβομεν και χαριν αντι χαριτος	οτι εκ του πληρωματος αυτου ημεις παντες ελαβομεν και χαριν αντι χαριτος	For of his fulness have all we received, and grace for grace.	οτι εκ του πληρωματος αυτου ημεις παντες ελαβομεν και χα ριν αντι χαριτος `	CT: 2	
1:18	No man hath seen God at any time; the only begotten Son , which is in the bosom of the Father, he hath declared him.	θεον ουδεις εωρακεν πωποτε ο μονογενης υιος ο ων εις τον κολπον του πατρος εκεινος εξηγησατο	θεον ουδεις εωρακεν πωποτε μονογενης θεος ο ων εις τον κολπον του πατρος εκεινος εξηγησατο	No man hath seen God at any time; the only begotten God , which is in the bosom of the Father, he hath declared him.	θῷ ουδεις εωρα κεν πωποτε μο νογενης θς εις το(ν) κολπον του πα τρος εκεινος εξη γησατο `	CT: 4	BY FAR THE MOST SIGNIFICANT variant in John, even more significant than the Pericope Adulterae. Aleph and the CT are difficult, using language the NT nowhere else uses. What is “the only begotten God”? However, this wording is surely interpretable in an orthodox framework. This is the very chapter which most exalts Jesus as God: if “the Word was God,” then it is a short step to referring to him as the “only begotten God”—or “the only God.” Carson takes “God” appositionally: “the unique and beloved one, [himself] God.” D. A. Carson, The Gospel according to John, The Pillar New Testament Commentary (Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans, 1991), 139.
1:26	John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;	απεκριθη αυτοις ο ιωαννης λεγων εγω βαπτιζω εν υδατι μεσος δε υμων εστηκεν ον υμεις ουκ οιδατε	απεκριθη αυτοις ο ιωαννης λεγων εγω βαπτιζω εν υδατι μεσος υμων εστηκεν ον υμεις ουκ οιδατε	John answered them, saying, I baptize with water. There standeth one among you, whom ye know not,	απεκριθη αυτοις ο ιωαννης λεγω(ν) εγω βαπτιζω εν τω υδατι μεσος υμων εστηκε ον υμεις ουκ οιδατε	CT: 2	
1:27	He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.	αυτος εστιν ο οπισω μου ερχομενος ος εμπροσθεν μου γεγονεν ου εγω ουκ ειμι αξιος ινα λυσω αυτου τον ιμαντα του υποδηματος	ο οπισω μου ερχομενος ου ουκ ειμι αξιος ινα λυσω αυτου τον ιμαντα του υποδηματος	The one coming after me, whose shoe's latchet I am not worthy to unloose.	οπισω μου ερχομε νος ου ουκ ειμι α ξιος ινα λυσω αυ του τον ιμαντα του υποδηματος :	CT: 2; CT: 2; CT: 0	
1:28	These things were done in Bethabara beyond Jordan, where John was baptizing.	ταυτα εν βηθαβαρα εγενετο περαν του ιορδανου οπου ην ιωαννης βαπτιζων	ταυτα εν βηθανια εγενετο περαν του ιορδανου οπου ην ο ιωαννης βαπτιζων	These things were done in Bethany beyond Jordan, where John was baptizing.	ταυτα εγενετο εν βηθανια περαν του ιορδανου ποταμου : οπου ην ο ιωαν νης βαπτιζων	CT: 3	
1:29	The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.	τη επαυριον βλεπει ο ιωαννης τον ιησουν ερχομενον προς αυτον και λεγει ιδε ο αμνος του θεου ο αιρων την αμαρτιαν του κοσμου	τη επαυριον βλεπει τον ιησουν ερχομενον προς αυτον και λεγει ιδε ο αμνος του θεου ο αιρων την αμαρτιαν του κοσμου	The next day he seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.	τη επαυριον βλεπι τον ιῴ ερχομενο(ν) προς αυτον και λε γει ιδε ο αμνος του θῷ ο ερων την α μαρτιαν του κοσμου `	CT: 2	
1:34	And I saw, and bare record that this is the Son of God.	καγω εωρακα και μεμαρτυρηκα οτι ουτος εστιν ο υιος του θεου	καγω εωρακα και μεμαρτυρηκα οτι ουτος εστιν ο εκλεκτος του θεου	And I saw, and bare record that this is the chosen of God.	καγω εωρακα και με μαρτυρηκα οτι ου τος εστιν ο εκλεκτος του θῷ :	CT: 4	
1:39	He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.	λεγει αυτοις ερχεσθε και ιδετε ηλθον και ειδον που μενει και παρ αυτω εμειναν την ημεραν εκεινην ωρα δε ην ως δεκατη	λεγει αυτοις ερχεσθε και οψεσθε ηλθαν ουν και ειδαν που μενει και παρ αυτω εμειναν την ημεραν εκεινην ωρα ην ως δεκατη	He saith unto them, Come and you will see. So they came and saw where he dwelt, and abode with him that day. It was about the tenth hour.	λε γει αυτοις ερχεσθε και ιδετε ηλθον ουν και ιδον που μαινει και παρ αυ τω εμιναν την η μεραν εκεινην ωρα ην ως δεκατη :	TR: 2; CT: 2; CT: 2	

John	KJV1769	SCRIVENER	SBLGNT	KJVCTEXT	ALEPH	ALEPH MATCHES	NOTES
1:42	And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona : thou shalt be called Cephas, which is by interpretation, A stone.	και ηγαγεν αυτον προς τον ιησουν εμβλειψας δε αυτω ο υιος ιωνα συ κληθησθη κηφας ο ερμηνευεται πετρος	ηγαγεν αυτον προς τον ιησουν εμβλειψας αυτω ο ιησους ειπεν συ ει σιμων ο υιος ιωαννου συ κληθησθη κηφας ο ερμηνευεται πετρος	He brought him to Jesus. When Jesus beheld him, he said, Thou art Simon the son of John : thou shalt be called Cephas, which is by interpretation, A stone.	ηγαγεν αυτον προς τον ιν̄ εμβλειψας αυτω ο ις̄ ειπεν συ ει σιμων ο υιος ιωαν̄ νου συ κληθησθη κηφας ο ερμηνευεται πετρος `	CT: 2; CT: 2; TR: 2	This difference is definite and translatable, but is there any significance to it? Jesus refers to Peter in Matthew 16:17 as "Σίμων Βαρυωνα," which Carson takes to be a different spelling of "John." The TR is consistent with its ιωνα spelling, using it again in John 21:15, 16, and 17.
1:43	The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.	τη επαυριον ηθελησεν ο ιησους εξελθειν εις την γαλιλαιαν και ευρισκει φιλιππον και λεγει αυτω ακολουθει μοι	τη επαυριον ηθελησεν εξελθειν εις την γαλιλαιαν και ευρισκει φιλιππον και λεγει αυτω ο ιησους ακολουθει μοι	The day following he would go forth into Galilee, and findeth Philip, and Jesus saith unto him, Follow me.	τη επαυριον ηθελησεν εξελθιν εις την γαλιλαιαν και ευρισκει φιλιππο(ν) και λεγει αυτω ις̄ ακολουθι μοι	CT: 2; CT: 2	
1:49	Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.	απεκριθη ναθαναηλ και λεγει αυτω ραββι συ ει ο υιος του θεου συ ει ο βασιλευς του ισραηλ	απεκριθη αυτω ναθαναηλ ραββι συ ει ο υιος του θεου συ βασιλευς ει του ισραηλ	Nathanael answered him, Rabbi, thou art the Son of God; thou art the King of Israel.	απεκριθη ναθαναηλ' και ειπεν ραββει συ ει ο υς̄ του θ̄υ συ ει ο βασιλευς του ιηλ	Neither: 2; TR: 0	
1:51	And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.	και λεγει αυτω αμην αμην λεγω υμιν απ αρτι οψεσθε τον ουρανον ανεωγοςτα και τους αγγελους του θεου αναβαινοντας και καταβαινοντας επι τον υιον του ανθρωπου	και λεγει αυτω αμην αμην λεγω υμιν οψεσθε τον ουρανον ανεωγοςτα και τους αγγελους του θεου αναβαινοντας και καταβαινοντας επι τον υιον του ανθρωπου	And he saith unto him, Verily, verily, I say unto you, Ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.	και λεγει αυτω αμην αμην λεγω υμιν οψεσθαι το(ν) ουρανον ηνεω γοςτα και τους αγ γελους του θ̄υ α ναβαινοντας κ(αι) καταβαινοντας επι τον ῡν του αν θρωπου	CT: 2	
2:4	Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.	λεγει αυτη ο ιησους τι εμοι και σοι γυναι ουπω ηκει η ωρα μου	και λεγει αυτη ο ιησους τι εμοι και σοι γυναι ουπω ηκει η ωρα μου	And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.	λεγει αυτη ο ις̄ τι ε μοι και σοι γυναι ουπω ηκει η ωρα μου	CT: 2	
2:8	And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.	και λεγει αυτοις αντλησατε νυν και φερετε τω αρχιτρικλινω και ηνεγκαν	και λεγει αυτοις αντλησατε νυν και φερετε τω αρχιτρικλινω οι δε ηνεγκαν	And he saith unto them, Draw out now, and bear unto the governor of the feast. So they bare it.	και λεγει αυ τοις αντλησατε νυν και φερετε τω αρχιτρικλινω οι δε ηνεγκαν	CT: 1	
2:10	And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.	και λεγει αυτω πας ανθρωπος πρωτον τον καλον οινον τιθησιν και οταν μεθυσθωσιν τοτε τον ελασσω συ τετηρηκας τον καλον οινον εως αρτι	και λεγει αυτω πας ανθρωπος πρωτον τον καλον οινον τιθησιν και οταν μεθυσθωσιν τον ελασσω συ τετηρηκας τον καλον οινον εως αρτι	And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, that which is worse: but thou hast kept the good wine until now.	και λεγει πας ανθρωπος πρω τον τον καλον οι νον τιθησιν και οταν μεθυσθωσι(ν) τον ελασσω συ δε τετηρηκας τον κα λον οινον εως αρ τι	CT: 2	
2:12	After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.	μετα τουτο κατεβη εις καπερναουμ αυτος και η μητηρ αυτου και οι αδελφοι αυτου και οι μαθηται αυτου και εκει εμειναν ου πολλας ημερας	μετα τουτο κατεβη εις καφαρναουμ αυτος και η μητηρ αυτου και οι αδελφοι και οι μαθηται αυτου και εκει εμειναν ου πολλας ημερας	After this he went down to Capernaum, he, and his mother, and brethren, and his disciples: and they continued there not many days.	μετα τουτο κατε βη εις καφαρναουμ αυτος και η μητηρ αυτου και οι αδελφοι αυτου και εκει εμεναν ου πολ λας ημερας :	CT: 0; TR: 2	
2:17	And his disciples remembered that it was written, The zeal of thine house hath eaten me up.	εμνησθησαν δε οι μαθηται αυτου οτι γεγραμμενον εστιν ο ζηλος του οικου σου κατεφαγεν με	εμνησθησαν οι μαθηται αυτου οτι γεγραμμενον εστιν ο ζηλος του οικου σου καταφαγεται με	His disciples remembered that it was written, The zeal of thine house shall eat me up.	εμνησθησαν οι μαθηται αυτου ο τι γεγραμμενον εστιν ο ζηλος του οικου σου καταφα γεται με	CT: 2; CT: 2	
2:22	When therefore he was risen from the dead, his disciples remembered that he had said this unto them ; and they believed the scripture, and the word which Jesus had said.	οτε ουν ηγερθη εκ νεκρων εμνησθησαν οι μαθηται αυτου οτι τουτο ελεγεν αυτοις και επιστευσαν τη γραφη και τω λογω ω ειπεν ο ιησους	οτε ουν ηγερθη εκ νεκρων εμνησθησαν οι μαθηται αυτου οτι τουτο ελεγεν και επιστευσαν τη γραφη και τω λογω ον ειπεν ο ιησους	When therefore he was risen from the dead, his disciples remembered that he had said this; and they believed the scripture, and the word which Jesus had said.	οτε ουν ηγερθη εκ νεκρων ε μνησθησαν οι μαθηται αυτου ο τι τουτο ελεγεν και επιστευσαν τη γραφη και τω λογω ον ειπεν ο ις̄	CT: 2; CT: 0	

John	KJV1769	SCRIVENER	SBLGNT	KJVTENT	ALEPH	ALEPH MATCHES	NOTES
3:2	The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.	ουτος ηλθεν προς τον ιησουν νυκτος και ειπεν αυτω ραββι οιδαμεν οτι απο θεου εληλυθας διδασκαλος ουδεις γαρ ταυτα τα σημεια δυναται ποιειν α συ ποιεις εαν μη η ο θεος μετ αυτου	ουτος ηλθεν προς αυτον νυκτος και ειπεν αυτω ραββι οιδαμεν οτι απο θεου εληλυθας διδασκαλος ουδεις γαρ δυναται ταυτα τα σημεια ποιειν α συ ποιεις εαν μη η ο θεος μετ αυτου	The same came to him by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.	ουτος ηλθεν νυκτος προς αυτον και ειπεν αυτω ραββει οιδαμεν οτι απο θυ εληλυθας διδασκαλος και ου δις δυναται ταυτα τα σημια ποιειν α συ ποιεις εαν μη η ο θς μετ αυτου `	CT: 2; Neither: 2	
3:13	And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.	και ουδεις αναβηθηκειν εις τον ουρανον ει μη ο εκ του ουρανου καταβας ο υιος του ανθρωπου ο ων εν τω ουρανω	και ουδεις αναβηθηκειν εις τον ουρανον ει μη ο εκ του ουρανου καταβας ο υιος του ανθρωπου	And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man.	και ουδεις αναβηθηκε(ν) εις τον ουρανον . ει μη ο εκ του ουρανου καταβας ο υς του ανθρωπου `	CT: 4	Aleph matches the CT, because “which is in heaven” is not present in either. This is a potentially theologically significant difference. But the more orthodox option is almost certainly in the Aleph/CT reading. What could the TR phrase possibly mean?
3:15	That whosoever believeth in him should not perish, but have eternal life.	ινα πας ο πιστευων εις αυτον μη αποληται αλλ εχη ζωην αιωνιον	ινα πας ο πιστευων εν αυτω εχη ζωην αιωνιον	That whosoever believeth in him should have eternal life.	ινα πας ο πιστευ ων εις αυτον εχη ζωην αιωνιον	TR: 1; CT: 3	Aleph matches the TR for εις but does not contain “should not perish”—a phrase which, of course, appears in the next verse.
3:17	For God sent not his Son into the world to condemn the world; but that the world through him might be saved.	ου γαρ απεστειλεν ο θεος τον υιον αυτου εις τον κοσμον ινα κρινη τον κοσμον αλλ ινα σωθη ο κοσμος δι αυτου	ου γαρ απεστειλεν ο θεος τον υιον εις τον κοσμον ινα κρινη τον κοσμον αλλ ινα σωθη ο κοσμος δι αυτου	For God sent not the Son into the world to condemn the world; but that the world through him might be saved.	ου γαρ απεστειλεν ο θς τον υιον εις τον κοσμον ινα κρινη τον κοσμον αλλ ινα σωθη ο κοσμος δι αυτου	CT: 3	The referent is the same either way.
3:25	Then there arose a question between some of John's disciples and the Jews about purifying.	εγενετο ουν ζητησις εκ των μαθητων ιωαννου μετα ιουδαιων περι καθαρισμου	εγενετο ουν ζητησις εκ των μαθητων ιωαννου μετα ιουδαιου περι καθαρισμου	Then there arose a question between some of John's disciples and a Jew about purifying.	εγενετο δε συνζητησις εκ των μαθητων ιωαννου μετα ιουδαιων περι καθαρισμου	TR: 2	
3:27	John answered and said, A man can receive nothing , except it be given him from heaven.	απεκριθη ιωαννης και ειπεν ου δυναται ανθρωπος λαμβανειν ουδεν εαν μη η δεδομενον αυτω εκ του ουρανου	απεκριθη ιωαννης και ειπεν ου δυναται ανθρωπος λαμβανειν ουδε εν εαν μη η δεδομενον αυτω εκ του ουρανου	John answered and said, A man cannot receive even one thing , except it be given him from heaven.	απεκριθη ιωαννης και ειπεν ου δυναται ανθρωπος λαβιν ουδεν εαν μη η δε δομενον αυτω εκ του ουρανου	TR: 2	
3:32	And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.	και ο εωρακεν και ηκουσεν τουτο μαρτυρει και την μαρτυριαν αυτου ουδεις λαμβανει	ο εωρακεν και ηκουσεν τουτο μαρτυρει και την μαρτυριαν αυτου ουδεις λαμβανει	What he hath seen and heard, that he testifieth; and no man receiveth his testimony.	ον εωρακε και ηκουσε μαρτυρει και την μαρτυριαν αυτου ουδεις λαμβανει	CT: 2	
3:34	For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.	ον γαρ απεστειλεν ο θεος τα ρηματα του θεου λαλει ου γαρ εκ μετρου διδωσιν ο θεος το πνευμα	ον γαρ απεστειλεν ο θεος τα ρηματα του θεου λαλει ου γαρ εκ μετρου διδωσιν το πνευμα	For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure unto him.	ον γαρ απεστειλεν ο θς τα ρηματα του θυ λαλει ου γαρ εκ μετρου διδωσι το πννα	CT: 2	
4:1	When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,	ως ουν εγνω ο κυριος οτι ηκουσαν οι φαρισαιοι οτι ιησους πλειονας μαθητας ποιει και βαπτιζει η ιωαννης	ως ουν εγνω ο ιησους οτι ηκουσαν οι φαρισαιοι οτι ιησους πλειονας μαθητας ποιει και βαπτιζει η ιωαννης	When therefore Jesus knew how the Pharisees had heard that Jesus made and baptized more disciples than John,	ως ουν εγνω ο ις ο τι ηκουσαν οι φαρισαιοι οτι ις πλειονας μαθητας ποιει και βαπτιζει η ιωαννης	CT: 3	
4:16	Jesus saith unto her, Go, call thy husband, and come hither.	λεγει αυτη ο ιησους υπαγε φωνησον τον ανδρα σου και ελθε ενθαδε	λεγει αυτη υπαγε φωνησον τον ανδρα σου και ελθε ενθαδε	He saith unto her, Go, call thy husband, and come hither.	λεγει αυτη ις καλ υ παγε φωνησον τον ανδρα σου και ελθε ενθαδε	TR: 2	
4:17	The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:	απεκριθη η γυνη και ειπεν ουκ εχω ανδρα λεγει αυτη ο ιησους καλως ειπας οτι ανδρα ουκ εχω	απεκριθη η γυνη και ειπεν αυτω ουκ εχω ανδρα λεγει αυτη ο ιησους καλως ειπας οτι ανδρα ουκ εχω	The woman answered and said to him , I have no husband. Jesus said unto her, Thou hast well said, I have no husband:	απεκριθη η γυνη ανδρα ουκ εχω λεγει αυτη ο ις καλως ειπες οτι ανδρα ουκ εχis	TR: 2	

John	KJV1769	SCRIVENER	SBLGNT	KJVTENT	ALEPH	ALEPH MATCHES	NOTES
4:21	Jesus saith unto her, Woman , believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.	λεγει αυτη ο ιησους γυναι πιστευσουν μοι οτι ερχεται ωρα οτε ουτε εν τω ορει τουτου ουτε εν ιεροσολυμοις προσκυνησετε τω πατρι	λεγει αυτη ο ιησους πιστευε μοι γυναι οτι ερχεται ωρα οτε ουτε εν τω ορει τουτου ουτε εν ιεροσολυμοις προσκυνησετε τω πατρι	Jesus saith unto her, Believe me, woman , the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.	λεγει αυτη ο ις πι στευε μοι γυναι ο τι ερχεται ωρα οτε ουτε εν τω ορει του τω ουτε εν ιεροσο λυμοις προσκυνη σεται τω πατρι	CT: 1; CT: 1	
4:30	Then they went out of the city, and came unto him.	εξηλθον ουν εκ της πολεως και ηρχοντο προς αυτον	εξηλθον εκ της πολεως και ηρχοντο προς αυτον	They went out of the city, and came unto him.	εξηλθον ουν εκ της πολεως και ηρχοντο προς αυ τον	TR: 2	
4:36	And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.	και ο θεριζων μισθον λαμβανει και συναγει καρπον εις ζωην αιωνιον ινα και ο σπειρων ομου χαιρη και ο θεριζων	ο θεριζων μισθον λαμβανει και συναγει καρπον εις ζωην αιωνιον ινα ο σπειρων ομου χαιρη και ο θεριζων	He that reapeth receiveth wages, and gathereth fruit unto life eternal: that he that soweth and he that reapeth may rejoice together.	ο θε ριζων μισθον λαμ βανει και συναγι καρπον εις ζωην αιωνιον ινα και ο σπιρων ομου χαιρη και ο θερι ζων	CT: 2; TR: 2	
4:39	And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.	εκ δε της πολεως εκεινης πολλοι επιστευσαν εις αυτον των σαμαρειτων δια του λογον της γυναικος μαρτυρουσης οτι ειπεν μοι παντα οσα εποιησα	εκ δε της πολεως εκεινης πολλοι επιστευσαν εις αυτον των σαμαριτων δια του λογον της γυναικος μαρτυρουσης οτι ειπεν μοι παντα α εποιησα	And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that I did.	εκ δε της πολεως εκινης πολλοι ε πιστευσαν των σαμαριτων δια τον λογον της γυ ναικος μαρτυρου σης οτι ειπε μοι παντα α εποιησα	CT: 0; CT: 2	
4:42	And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ , the Saviour of the world.	τη τε γυναικι ελεγον οτι ουκετι δια την σην λαλιαν πιστευομεν αυτοι γαρ ακηκοαμεν και οιδαμεν οτι ουτος εστιν αληθως ο σωτηρ του κοσμου ο χριστος	τη τε γυναικι ελεγον οτι ουκετι δια την σην λαλιαν πιστευομεν αυτοι γαρ ακηκοαμεν και οιδαμεν οτι ουτος εστιν αληθως ο σωτηρ του κοσμου	And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Saviour of the world.	και ελεγον τη γυ ναικι οτι ουκετι δια την σην μαρτυ ριαν πιστευομε(ν) αυτοι γαρ ακηκοα μεν παρ αυτου και οιδαμεν οτι αλη θως ουτος εστιν ο σῶρ του κοσμου	CT: 4	This could be rated a 5—but only if omission equals denial.
4:43	Now after two days he departed thence, and went into Galilee.	μετα δε τας δυο ημερας εξηλθεν εκειθεν και απηλθεν εις την γαλιλαιαν	μετα δε τας δυο ημερας εξηλθεν εκειθεν εις την γαλιλαιαν	Now after two days he departed thence into Galilee.	μετα δε τας δυο η μερας εξηλθεν εκειθεν εις την γαλιλαιαν	CT: 2	
4:46	So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.	ηλθεν ουν ο ιησους παλιν εις την κανα της γαλιλαιας οπου εποιησεν το υδωρ οινον και ην τις βασιλικος ου ο υιος ησθenei εν καπερναουμ	ηλθεν ουν παλιν εις την κανα της γαλιλαιας οπου εποιησεν το υδωρ οινον και ην τις βασιλικος ου ο υιος ησθenei εν καφαρναουμ	So he came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.	ηλθαν ουν παλι(ν) εις την καναν της γαλιλαιας οπου εποιησαν το υ δωρ’ οινον ην δε τις βασιλικος ου ο υιος ησθenei εν καφαρναουμ	CT: 2	
4:50	Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.	λεγει αυτω ο ιησους πορευου ο υιος σου ζη και επιστευσεν ο ανθρωπος τω λογω ω ειπεν αυτω ιησους και επορευετο	λεγει αυτω ο ιησους πορευου ο υιος σου ζη επιστευσεν ο ανθρωπος τω λογω ον ειπεν αυτω ο ιησους και επορευετο	Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus had spoken unto him, and he went his way.	λεγει αυτω ο ις πο ρευου ο υς σου ζη επιστευσεν ο αν θρωπος τω λογω του ιϋ και επορευε το	CT: 2	
4:51	And as he was now going down, his servants met him, and told him , saying, Thy son liveth.	ηδη δε αυτου καταβαινοντος οι δουλοι αυτου απηντησαν αυτω και απηγγειλαν λεγοντες οτι ο παις σου ζη	ηδη δε αυτου καταβαινοντος οι δουλοι αυτου υπηντησαν αυτω λεγοντες οτι ο παις αυτου ζη	And as he was now going down, his servants met him, saying that his son lived.	ηδη δε αυτου καταβαινοντος οι δουλοι υπηντη σαν αυτω και ηγγ ειλαν οτι ο παις αυτου ζη	CT: 0; TR: 2; CT: 2	Aleph matches the TR—though with a spelling variation—in the second variant; the third is a matter of direct vs. indirect discourse.
4:52	Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.	επηθετο ουν παρ αυτων την ωραν εν η κομψοτερον εσχεν και ειπον αυτω οτι χθες ωραν εβδομην αφηκεν αυτον ο πυρετος	επηθετο ουν την ωραν παρ αυτων εν η κομψοτερον εσχεν ουν αυτω οτι εχθες ωραν εβδομην αφηκεν αυτον ο πυρετος	Then inquired he of them the hour when he began to amend. Then they said unto him, Yesterday at the seventh hour the fever left him.	επηθετο ουν την ωραν πα ρ αυτων εν η κομ ψοτερον εσχεν και ειπον αυτω οτι εχθες ωραν εβδο μην αφηκεν αυτο(ν) ο πυρετος	CT: 0; TR: 0; TR: 0; CT: 2	
4:54	This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.	τουτο παλιν δευτερον σημειον εποιησεν ο ιησους ελθων εκ της ιουδαίας εις την γαλιλαιαν	τουτο δε παλιν δευτερον σημειον εποιησεν ο ιησους ελθων εκ της ιουδαίας εις την γαλιλαιαν	Now this is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.	τουτο παλιν δευτερον εποιησεν σημιο(ν) ο ις ελθων εκ της ιουδαίας εις την γαλιλαιαν :	TR: 1	

John	KJV1769	SCRIVENER	SBLGNT	KJVTENT	ALEPH	ALEPH MATCHES	NOTES
5:3	In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.	εν ταυταις κατεκειτο πληθος πολυ των ασθενουντων τυφλων χωλων ξηρων εκδεχομενων την του υδατος κινήσιν	εν ταυταις κατεκειτο πληθος των ασθενουντων τυφλων χωλων ξηρων	In these lay a multitude of impotent folk, of blind, halt, withered.	εν ταυταις κατεκειτο πληθος των ασθενουντων(ν) τυφλων χωλων ξηρων .	CT: 2	The variant unit that includes 5:4 begins in this verse and is therefore not included in the “score.”
5:4	For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.	αγγελος γαρ κατα καιρον κατεβαινει εν τη κολυμβηθρα και εταρασεν το υδωρ ο ουν πρωτος εμβας μετα την ταραχην του υδατος υγιης εγινετο ω δηποτε κατειχετο νοσηματι	(text not present)	(text not present)		CT: 4	This another place where a potentially significant difference to Christian theology is present—but where the TR is the more troubling and difficult text. Do we have any indication in Scripture that this kind of regular miracle was a feature of God’s work in the world? Cessationists, at least, tend to prefer to relate miracles to times of major advance in the history of redemption. But this passage makes it sound like God had set up a permanent Lourdes in Jerusalem.
5:5	And a certain man was there, which had an infirmity thirty and eight years.	ην δε τις ανθρωπος εκει τριακοντα και οκτω ετη εχων εν τη ασθενεια	ην δε τις ανθρωπος εκει τριακοντα οκτω ετη εχων εν τη ασθενεια αυτου	And a certain man was there, which had his infirmity thirty and eight years.	ην δε τις ανθρωπος τριακοντα και ο κτω ετη εχων ε(ν) τη ασθενια αυτου	CT: 2	
5:10	The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.	ελεγον ουν οι ιουδαιοι τω τεθεραπευμενω σαββατον εστιν ουκ εξεστιν σοι αραι τον κραββατον	ελεγον ουν οι ιουδαιοι τω τεθεραπευμενω σαββατον εστιν και ουκ εξεστιν σοι αραι τον κραβαττον	The Jews therefore said unto him that was cured, It is the sabbath day, and it is not lawful for thee to carry thy bed.	ελεγον ουν οι ιουδαιοι τω τεθεραπευμε νω σαββατον εσ τιν και ουκ εξεστι(ν) σοι αραι τον κρα βακτον σου	CT: 2; Neither: 0	Spelling on the latter variant was corrected by a later hand and matches CT.
5:11	He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.	απεκριθη αυτοις ο ποιησας με υγιη εκεινος μοι ειπεν αρων τον κραββατον σου και περιπατει	ος δε απεκριθη αυτοις ο ποιησας με υγιη εκεινος μοι ειπεν αρων τον κραβαττον σου και περιπατει	But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.	ο δε απεκρινατο αυτοις ο ποιησας με υγι την εκεινος μοι ειπεν αραι τον κραβακτον και περιπατειν	CT: 2; Neither: 0	Spelling on the latter variant was corrected by a later hand and matches CT.
5:12	Then asked they him, What man is that which said unto thee, Take up thy bed , and walk?	ηρωτησαν ουν αυτον τις εστιν ο ανθρωπος ο ειπων σοι αρων τον κραββατον σου και περιπατει	ηρωτησαν ουν αυτον τις εστιν ο ανθρωπος ο ειπων σοι αρων και περιπατει	Then asked they him, What man is that which said unto thee, Take it up , and walk?	ηρωτησαν αυτο(ν) τις εστιν ο ανθρω πος ο ειπων σοι αραι και περιπατι(ν)	Neither: 0; CT: 2	
5:16	And therefore did the Jews persecute Jesus, and sought to slay him , because he had done these things on the sabbath day.	και δια τουτο εδιωκον τον ιησουν οι ιουδαιοι και εζητουν αυτον αποκτειναι οτι ταυτα εποιει εν σαββατω	και δια τουτο εδιωκον οι ιουδαιοι τον ιησουν οτι ταυτα εποιει εν σαββατω	And therefore did the Jews persecute Jesus, because he had done these things on the sabbath day.	και δια τουτο εδιωκον οι ιουδαιοι τον ιν ο τι ταυτα εποιει εν σαββατω :	CT: 0; CT: 3	“And sought to slay him” is not present in Aleph.
5:17	But Jesus answered them, My Father worketh hitherto, and I work.	ο δε ιησους απεκρινατο αυτοις ο πατηρ μου εως αρτι εργαζεται καγω εργαζομαι	ο δε απεκρινατο αυτοις ο πατηρ μου εως αρτι εργαζεται καγω εργαζομαι	But he answered them, My Father worketh hitherto, and I work.	ο δε απεκρινετο αυτοις ο πατηρ’ μου εως αρτι ερ γαζετε καγω εργα ζομαι	CT: 2	
5:27	And hath given him authority to execute judgment also , because he is the Son of man.	και εξουσιαν εδωκεν αυτω και κρισιν ποιειν οτι υιος ανθρωπου εστιν	και εξουσιαν εδωκεν αυτω κρισιν ποιειν οτι υιος ανθρωπου εστιν	And hath given him authority to execute judgment, because he is the Son of man.	και κρισιν εδωκεν αυτω εξουσιαν ποιειν οτι υις αν θρωπου εστιν	Neither: 0; CT: 2	
5:30	I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.	ου δυναμαι εγω ποιειν απ εμαυτου ουδεν καθως ακουω κρινω και η κρισις η εμη δικαια εστιν οτι ου ζητω το θελημα το εμον αλλα το θελημα του πεμφαντος με πατρος	ου δυναμαι εγω ποιειν απ εμαυτου ουδεν καθως ακουω κρινω και η κρισις η εμη δικαια εστιν οτι ου ζητω το θελημα το εμον αλλα το θελημα του πεμφαντος με	I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the one which hath sent me.	ου δυνα μαι ποιειν εγω απ εμαυτου ουδε(ν) καθως ακουω κρι νω η κρισις η εμη δικαια εστιν οτι ου ζητω το θελη μα το εμον αλλα το θελημα του πεμ ψαντος με	CT: 3	This variant might possibly be significant if this verse is lifted from its context. But other verses in the passage—and indeed throughout the book—make it perfectly clear who “the who sent” Jesus is; not least 5:37, which makes this perfectly clear.

John	KJV1769	SCRIVENER	SBLGNT	KJVTENT	ALEPH	ALEPH MATCHES	NOTES
5:37	And the Father himself , which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.	και ο πεμφας με πατηρ αυτος μεμαρτυρηκεν περι εμου ουτε φωνην αυτου ακηκοατε πωποτε ουτε ειδος αυτου εωρακατε	και ο πεμφας με πατηρ εκεινος μεμαρτυρηκεν περι εμου ουτε φωνην αυτου πωποτε ακηκοατε ουτε ειδος αυτου εωρακατε	And the Father, which hath sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.	και ο πεμφας με πατηρ εκεινος μεμαρ τυρηκεν περι εμου ουτε φωνην αυ του πωποτε ακη κοατε ουτε ειδος αυτου εωρακατε	CT: 1	
6:2	And a great multitude followed him, because they saw his miracles which he did on them that were diseased.	και ηκολουθει αυτω οχλος πολλος οτι εωρων αυτου τα σημεια α εποiei επι των ασθενουντων	ηκολουθει δε αυτω οχλος πολλος οτι εθεωρουν τα σημεια α εποiei επι των ασθενουντων	And a great multitude followed him, because they saw the miracles which he did on them that were diseased.	ηκολουθει δε αυ τω πολλος οχλος οτι εωρων τα ση μεια α εποiei περι των ασθενουντων :	CT: 1; TR: 2; CT: 2	
6:7	Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.	απεκριθη αυτω φιλιππος διακοσιων δηναριων αρτοι ουκ αρκουσιν αυτοις ινα εκαστος αυτων βραχυ τι λαβη	απεκριθη αυτω φιλιππος διακοσιων δηναριων αρτοι ουκ αρκουσιν αυτοις ινα εκαστος βραχυ τι λαβη	Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one may take a little.	αποκρινεται ουν ο φιλιππος δια κοσιων δηναρι ων αρτοι ουκ αρ κουσιν ινα εκαστος βραχυ τι λαβη	CT: 2	
6:10	And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.	ειπεν δε ο ιησους ποιησατε τους ανθρωπους αναπεσειν ην δε χορτος πολλος εν τω τοπω ανεπεσον ουν οι ανδρες τον αριθμον ωσει πεντακιςχιλιοι	ειπεν ο ιησους ποιησατε τους ανθρωπους αναπεσειν ην δε χορτος πολλος εν τω τοπω ανεπεσαν ουν οι ανδρες τον αριθμον ως πεντακιςχιλιοι	Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.	ειπεν ο ις ποιησατε τους αν θρωπους αναπε σιν ην δε τοπος πολλος εν τω τοπω ανεπεσαν ουν οι ανδρες τον αριθμον ως τρισχι λιοι	CT: 2	
6:11	And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.	ελαβεν δε τους αρτους ο ιησους και ευχαριστησας διεδωκεν τοις μαθηταις οι δε μαθηται τοις ανακειμενοις ομοιως και εκ των οψαριων οσον ηθελον	ελαβεν ουν τους αρτους ο ιησους και ευχαριστησας διεδωκεν τοις ανακειμενοις ομοιως και εκ των οψαριων οσον ηθελον	Then Jesus took the loaves; and when he had given thanks, he distributed to them that were set down; and likewise of the fishes as much as they would.	ελαβεν δε τους αρτους ο ις και ευ χαριστησεν και εδωκεν τοις ανα κιμενοις ομοι ως και εκ των ο ψαριων οσον ηθε λον	TR: 2; CT: 3	Aleph and the CT omit the middlemen.
6:14	Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.	οι ουν ανθρωποι ιδοντες ο εποiησεν σημειον ο ιησους ελεγον οτι ουτος εστιν αληθως ο προφητης ο ερχομενος εις τον κοσμον	οι ουν ανθρωποι ιδοντες ο εποiησεν σημειον ελεγον οτι ουτος εστιν αληθως ο προφητης ο ερχομενος εις τον κοσμον	Then those men, when they had seen the miracle that he did, said, This is of a truth that prophet that should come into the world.	οι ουν ανθρωποι ιδοντες ο εποi ησεν σημειον ελε γον ουτος εστιν αληθως ο προφη της ο εις τον κοσμο(ν) ερχομενος `	CT: 2	
6:17	And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.	και εμβαντες εις το πλοιον ηρχοντο περαν της θαλασσης εις καπερναουμ και σκοτια ηδη εγεγονει και ουκ εληλυθει προς αυτους ο ιησους	και εμβαντες εις πλοιον ηρχοντο περαν της θαλασσης εις καφαρναουμ και σκοτια ηδη εγεγονει και ουπω εληλυθει προς αυτους ο ιησους	And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not yet come to them.	και εμβαντες εις πλοι ον ερχονται πε ραν της θαλασσης εις καφαρναουμ ` κατελαβεν δε αυ τους η σκοτια και ουπω εληλυθει ις προς αυτους	CT: 1; CT: 0; CT: 3	
6:22	The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered , and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;	τη επαυριον ο οχλος ο εστηκως περαν της θαλασσης ιδων οτι πλοιαριον αλλο ουκ ην εκει ει μη εν εκεινο εις ο ενεβησαν οι μαθηται αυτου και οτι ου συνεισηλθεν τοις μαθηταις αυτου ο ιησους εις το πλοιαριον αλλα μονοι οι μαθηται αυτου απηλθον	τη επαυριον ο οχλος ο εστηκως περαν της θαλασσης ειδον οτι πλοιαριον αλλο ουκ ην εκει ει μη εν και οτι ου συνεισηλθεν τοις μαθηταις αυτου ο ιησους εις το πλοιον αλλα μονοι οι μαθηται αυτου απηλθον	The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save one, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;	τη επαυριον ο οχλος ο εστωs περαν της θαλασσης ειδεν οτι πλοιαριον αλ λο ουκ ην εκει ει μη εν κεινο ει ς ο ενεβησαν οι μαθηται του ιϋ κ(αι) οπου συνεληλυ θι αυτοις ο ις εις το πλοιαν αλλα μο νοι οι μαθηται αυ του	Neither: 0; Neither: 1; Neither: 0	This verse has a clear error in the original hand of Aleph that appears to misspell "not" as "where," making the final portion of the verse nonsensical.
6:24	When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.	οτε ουν ειδεν ο οχλος οτι ιησους ουκ εστιν εκει ουδε οι μαθηται αυτου ενεβησαν και αυτοι εις τα πλοια και ηλθον εις καπερναουμ ζητουντες τον ιησουν	οτε ουν ειδεν ο οχλος οτι ιησους ουκ εστιν εκει ουδε οι μαθηται αυτου ενεβησαν αυτοι εις τα πλοιαρια και ηλθον εις καφαρναουμ ζητουντες τον ιησουν	When the people therefore saw that Jesus was not there, neither his disciples, they took shipping, and came to Capernaum, seeking for Jesus.	και ιδοντες οτι ουκ ην εκει ο ις ουδε οι μαθη ται ανεβησαν εις το πλοιον και ηλθον εις καφαρνα ουμ ζητουντες τον ιϋ	CT: 2; TR: 1; CT: 0	

John	KJV1769	SCRIVENER	SBLGNT	KJVTENT	ALEPH	ALEPH MATCHES	NOTES
6:35	And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.	ειπεν δε αυτοις ο ιησους εγω ειμι ο αρτος της ζωης ο ερχομενος προς με ου μη πειναση και ο πιστευων εις εμε ου μη διψηση πωποτε	ειπεν αυτοις ο ιησους εγω ειμι ο αρτος της ζωης ο ερχομενος προς εμε ου μη πειναση και ο πιστευων εις εμε ου μη διψησει πωποτε	Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.	ειπεν ουν αυτοις ο ις εγω ειμι ο αρτος της ζωης ο ερχομενος προς εμε ου μη πιναση και ο πιστευων εις εμε ου μη διψησει πωποτε	Neither: 2; CT: 0; CT: 0	
6:39	And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.	τουτο δε εστιν το θελημα του πεμφαντος με πατρος ινα παν ο δεδωκεν μοι μη απολεσω εξ αυτού αλλα αναστησω αυτο εν τη εσχατη ημερα	τουτο δε εστιν το θελημα του πεμφαντος με ινα παν ο δεδωκεν μοι μη απολεσω εξ αυτού αλλα αναστησω αυτο τη εσχατη ημερα	And this is the will of him which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.	ινα παν ο δε δωκεν μοι μη α πολεσω εξ αυτού αλλα αναστησω αυτο εν τη εσχατη ημερα	CT: 2	This verse and the next seem to have mixed up phrases in the TR and CT; read both verses and you cannot fail to get the right idea.
6:40	And this is the will of him that sent me , that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.	τουτο δε εστιν το θελημα του πεμφαντος με ινα πας ο θεωρων τον υιον και πιστευων εις αυτον εχη ζωην αιωνιον και αναστησω αυτον εγω τη εσχατη ημερα	τουτο γαρ εστιν το θελημα του πατρος μου ινα πας ο θεωρων τον υιον και πιστευων εις αυτον εχη ζωην αιωνιον και αναστησω αυτον εγω τη εσχατη ημερα	For this is the will of my Father , that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.	τουτο γαρ εστιν το θελημα του πατρος μου ινα πας ο θεωρω(ν) τον υν και πιστευων εις αυτον εχη ζωην αιωνιον και αναστησω αυτον εγω εν τη εσχατη ημερα	CT: 2	This verse and the previous seem to have mixed up phrases in the TR and CT; read both verses and you cannot fail to get the right idea.
6:42	And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?	και ελεγον ουχ ουτος εστιν ιησους ο υιος ιωσηφ ου ημεις οιδαμεν τον πατερα και την μητερα πως ουν λεγει ουτος οτι εκ του ουρανου καταβησκα	και ελεγον ουχ ουτος εστιν ιησους ο υιος ιωσηφ ου ημεις οιδαμεν τον πατερα και την μητερα πως νυν λεγει οτι εκ του ουρανου καταβησκα	And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it that he now saith, I came down from heaven?	και ελεγον ουχ ουτος εστιν ις ο υς ιωσηφ' ου ημεις οιδαμεν και τον πατερα πως ουν ουτος λεγει εγω εκ του ουρανου καταβησκα	TR: 2; TR: 0	
6:43	Jesus therefore answered and said unto them, Murmur not among yourselves.	απεκριθη ουν ο ιησους και ειπεν αυτοις μη γογγυζετε μετ αλληλων	απεκριθη ιησους και ειπεν αυτοις μη γογγυζετε μετ αλληλων	Jesus answered and said unto them, Murmur not among yourselves.	απεκριθη ουν ις αυτους και ειπεν μη γογγυζεται μετ αλληλων	TR: 2; CT: 0	
6:45	It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.	εστιν γεγραμμενον εν τοις προφηταις και εσονται παντες διδακτοι του θεου πας ουν ο ακουσας παρα του πατρος και μαθων ερχεται προς με	εστιν γεγραμμενον εν τοις προφηταις και εσονται παντες διδακτοι θεου πας ο ακουσας παρα του πατρος και μαθων ερχεται προς εμε	It is written in the prophets, And they shall be all taught of God. Every man that hath heard, and hath learned of the Father, cometh unto me.	εστι γεγραμμενο(ν) εν τοις προφηταις και εσονται παντες διδακτοι θυ πας ο ακουσας παρα του πατρος και μαθων ερχεται προς εμε	CT: 0; CT: 2; CT: 0	
6:47	Verily, verily, I say unto you, He that believeth on me hath everlasting life.	αμην αμην λεγω υμιν ο πιστευων εις εμε εχει ζωην αιωνιον	αμην αμην λεγω υμιν ο πιστευων εχει ζωην αιωνιον	Verily, verily, I say unto you, He that believeth hath everlasting life.	αμην αμην λεγω υμιν οτι ο πιστευων εχει ζωην αιωνιον :	CT: 3	This might be potentially theologically significant—except that the "on me" is implied everywhere in this discourse.
6:51	I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.	εγω ειμι ο αρτος ο ζων ο εκ του ουρανου καταβας εαν τις φαγη εκ τουτου του αρτου ζησεται εις τον αιωνα και ο αρτος δε ον εγω δωσω η σαρξ μου εστιν ην εγω δωσω υπερ της του κοσμου ζωης	εγω ειμι ο αρτος ο ζων ο εκ του ουρανου καταβας εαν τις φαγη εκ τουτου του αρτου ζησει εις τον αιωνα και ο αρτος δε ον εγω δωσω η σαρξ μου εστιν υπερ της του κοσμου ζωης	I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give for the life of the world is my flesh.	εγω ειμι ο αρτος ο ζων ο εκ του ουρανου καταβας εαν τις φαγη εκ του εμου αρτου ζησει εις τον αιωνα ο αρτος ον εγω δωσω υπερ της του κοσμου ζωης η σαρξ μου εστιν	CT: 0; CT: 2	
6:58	This is that bread which came down from heaven: not as your fathers did eat manna , and are dead: he that eateth of this bread shall live for ever.	ουτος εστιν ο αρτος ο εκ του ουρανου καταβας ου καθως εφαγον οι πατερες υμων το μαννα και απεθανον ο τρωγων τουτον τον αρτον ζησεται εις τον αιωνα	ουτος εστιν ο αρτος ο εξ ουρανου καταβας ου καθως εφαγον οι πατερες και απεθανον ο τρωγων τουτον τον αρτον ζησει εις τον αιωνα	This is that bread which came down from heaven: not as the fathers did eat, and are dead: he that eateth of this bread shall live for ever.	εστιν ο αρτος ο εκ του ουρανου καταβαινων ου καθως οι πατερες εφαγον και απεθανον ο τρωγων(ν) τουτον τον αρτο(ν) ζησει εις τον αιωνα :	CT: 2; CT: 2; CT: 0	
6:63	It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.	το πνευμα εστιν το ζωοποιουν η σαρξ ουκ ωφελει ουδεν τα ρηματα α εγω λαλω υμιν πνευμα εστιν και ζωη εστιν	το πνευμα εστιν το ζωοποιουν η σαρξ ουκ ωφελει ουδεν τα ρηματα α εγω λελαληκα υμιν πνευμα εστιν και ζωη εστιν	It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you, they are spirit, and they are life.	πνα εστιν το ζωοποιουν η σαρξ ουκ ωφελει ουδεν τα ρηματα α εγω λελαληκα υμιν πνα εστιν και ζωη	CT: 2	

John	KJV1769	SCRIVENER	SBLGNT	KJVTENT	ALEPH	ALEPH MATCHES	NOTES
6:65	And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.	και ελεγεν δια τουτο ειρηκα υμιν οτι ουδεις δυναται ελθειν προς με εαν μη η δεδομενον αυτω εκ του πατρος μου	και ελεγεν δια τουτο ειρηκα υμιν οτι ουδεις δυναται ελθειν προς με εαν μη η δεδομενον αυτω εκ του πατρος	And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of the Father.	και ελεγεν δια του το ειρηκα υμιν ο τι ουδεις δυναται ελθειν προς εμε εαν μη η δεδομε νον εκ του πατρος	CT: 2	
6:68	Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.	απεκριθη ουν αυτω σιμων πετρος κυριε προς τινα απελευσομεθα ρηματα ζωης αιωνιου εχεις	απεκριθη αυτω σιμων πετρος κυριε προς τινα απελευσομεθα ρηματα ζωης αιωνιου εχεις	Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.	απεκριθη αυτω σι μων πετρος κ̅ε̅ προς τινα απελευ σομεθα ρηματα ζωης αιωνιου ε χεις	CT: 2	
6:69	And we believe and are sure that thou art that Christ, the Son of the living God.	και ημεις πεπιστευκαμεν και εγνωκαμεν οτι συ ει ο χριστος ο υιος του θεου του ζωντος	και ημεις πεπιστευκαμεν και εγνωκαμεν οτι συ ει ο αγιος του θεου	And we believe and are sure that thou art that holy one of God.	και ημης πε πιστευκαμεν κ̅(αι)̅ εγνωκαμεν οτι συ ει ο αγιος του θ̅υ̅	CT: 4	This is a potentially significant theological difference. Of course, Sinaiticus contains in Matthew 16:16 the Petrine Christological confession that clearly has been (from the eclecticist's perspective) conflated here in the TR.
6:71	He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.	ελεγεν δε τον ιουδαν σιμωνος ισκαριωτην ουτος γαρ ημελλον αυτον παραδιδοναι εις ων εκ των δωδεκα	ελεγεν δε τον ιουδαν σιμωνος ισκαριωτου ουτος γαρ εμελλον παραδιδοναι αυτον εις εκ των δωδεκα	He spake of Judas Iscariot the son of Simon: for he it was that should betray him, one of the twelve.	ελεγεν δε ιουδα(ν) σιμωνος απο καρωτου ουτος γαρ και εμελλον αυτον παραδιδο ναι εις ων εκ τω(ν) δωδεκα :	Neither: 3; Neither: 0; TR: 2	Aleph has an odd apparent error here, calling Judas the "son of Simon Karuot."
7:8	Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.	υμεις αναβητε εις την εορτην ταυτην εγω ουπω αναβαινω εις την εορτην ταυτην οτι ο καιρος ο εμος ουπω πεπληρωται	υμεις αναβητε εις την εορτην εγω ουκ αναβαινω εις την εορτην ταυτην οτι ο εμος καιρος ουπω πεπληρωται	Go ye up unto the feast: I go not up unto this feast; for my time is not yet full come.	υμεις α ναβηται εις την εορτην ταυτην ` εγω ουκ αναβαι νω εις την εορ την ταυτην οτι εμος καιρος ου πω πεπληρωται `	TR: 2; CT: 4; Neither: 0	The apparent reference to a straightforward Christological lie is indeed potentially difficult.
7:9	When he had said these words unto them , he abode still in Galilee.	ταυτα δε ειπων αυτοις εμεινεν εν τη γαλιλαια	ταυτα δε ειπων αυτος εμεινεν εν τη γαλιλαια	When he had said these words, he abode still in Galilee.	ταυτα ειπων αυ τος εμινεν εν τη γαλιλαια	CT: 2	
7:10	But when his brethren were gone up, then went he also up unto the feast , not openly, but as it were in secret.	ως δε ανεβησαν οι αδελφοι αυτου τοτε και αυτος ανεβη εις την εορτην ου φανερω αλλ ως εν κρυπτω	ως δε ανεβησαν οι αδελφοι αυτου εις την εορτην τοτε και αυτος ανεβη ου φανερω αλλα ως εν κρυπτω	But when his brethren were gone up unto the feast , then went he also up, not openly, but as it were in secret.	ως δε ανεβησαν οι αδελφοι αυτου εις την εορτην τοτε και αυτος ανεβη ου φανερω αλλ εν κρυπτω `	CT: 2; Neither: 3	The "as it were" phrase appears in the TR and CT, but not in Aleph. It's unclear what difference this might make for the overall meaning of the narrative.
7:15	And the Jews marvelled, saying, How knoweth this man letters, having never learned?	και εθαυμαζον οι ιουδαιοι λεγοντες πως ουτος γραμματα οιδεν μη μεμαθηκως	εθαυμαζον ουν οι ιουδαιοι λεγοντες πως ουτος γραμματα οιδεν μη μεμαθηκως	Then the Jews marvelled, saying, How knoweth this man letters, having never learned?	εθαυμαζον ουν οι ιουδαιοι λεγον τες πως ουτος γραμματα οιδεν μη μεμαθηκως	CT: 2	
7:16	Jesus answered them, and said, My doctrine is not mine, but his that sent me.	απεκριθη αυτοις ο ιησους και ειπεν η εμη διδαχη ουκ εστιν εμη αλλα του πεμφαντος με	απεκριθη ουν αυτοις ο ιησους και ειπεν η εμη διδαχη ουκ εστιν εμη αλλα του πεμφαντος με	Then Jesus answered them, and said, My doctrine is not mine, but his that sent me.	απεκριθη ουν αυ τοις ι̅ς̅ και ειπεν η εμη διδαχη ου κ εστιν εμη αλλα του πεμφαντος με `	CT: 2	
7:20	The people answered and said , Thou hast a devil: who goeth about to kill thee?	απεκριθη ο οχλος και ειπεν δαιμονιον εχεις τις σε ζητει αποκτειναι	απεκριθη ο οχλος δαιμονιον εχεις τις σε ζητει αποκτειναι	The people answered, Thou hast a devil: who goeth about to kill thee?	απεκριθη ο οχλος δαιμονιον εχεις τις σε ζητι απο κτιναι :	CT: 2	
7:26	But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?	και ιδε παρρησια λαλει και ουδεν αυτω λεγουσιν μηποτε αληθως εγνωσαν οι αρχοντες οτι ουτος εστιν αληθως ο χριστος	και ιδε παρρησια λαλει και ουδεν αυτω λεγουσιν μηποτε αληθως εγνωσαν οι αρχοντες οτι ουτος εστιν ο χριστος	But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the Christ?	και ι δε παρρησια λαλι και ουδεν αυτω λεγουσιν μη τι α ληθως εγνωσαν οι αρχιερεις οτι ουτος εστιν ο χ̅ς̅	CT: 2	
7:29	But I know him: for I am from him, and he hath sent me.	εγω δε οίδα αυτον οτι παρ αυτου ειμι κακεινος με απεστειλεν	εγω οίδα αυτον οτι παρ αυτου ειμι κακεινος με απεστειλεν	I know him: for I am from him, and he hath sent me.	εγω δε οίδα αυτον οτι παρ αυ τω ειμι κακεινος με απεσταλκεν	TR: 2	
7:31	And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?	πολλοι δε εκ του οχλου επιστευσαν εις αυτον και ελεγον οτι ο χριστος οταν ελθη μη πλειονα σημεια ποιησει τουτων ποιησει ων ουτος εποησεν	εκ του οχλου δε πολλοι επιστευσαν εις αυτον και ελεγον ο χριστος οταν ελθη μη πλειονα σημεια ποιησει ων ουτος εποησεν	And many of the people believed on him, and said, When Christ cometh, will he do more miracles than this man hath done?	πολλοι δε επιστευ σαν εκ του οχλου εις αυτον και ελε γον ο χ̅ς̅ οταν ελ θη μη πλιονα ση μεια ποιησει ω(ν) ουτος ποιει	Neither: 0; CT: 0; CT: 2	

John	KJV1769	SCRIVENER	SBLGNT	KJVTENT	ALEPH	ALEPH MATCHES	NOTES
7:32	The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.	ηκουσαν οι φαρισαιοι του οχλου γογγυζοντος περι αυτου ταυτα και απεστειλαν οι φαρισαιοι και οι αρχιερεις υπηρετας ινα πιασωσιν αυτον	ηκουσαν οι φαρισαιοι του οχλου γογγυζοντος περι αυτου ταυτα και απεστειλαν οι αρχιερεις και οι φαρισαιοι υπηρετας ινα πιασωσιν αυτον	The Pharisees heard that the people murmured such things concerning him; and the chief priests and the Pharisees sent officers to take him.	ηκουσαν δε οι φαρισαιοι του οχλου γογγυζοντος ταυτα περι αυτου και απεστειλαν τους υπηρετας οι αρχιερεις και οι φαρισαιοι ινα πιασωσιν αυτον :	CT: 2	
7:33	Then said Jesus unto them , Yet a little while am I with you, and then I go unto him that sent me.	ειπεν ουν αυτοις ο ιησους ετι μικρον χρονον μεθ υμων ειμι και υπαγω προς τον πεμφαντα με	ειπεν ουν ο ιησους ετι χρονον μικρον μεθ υμων ειμι και υπαγω προς τον πεμφαντα με	Then said Jesus, Yet a little while am I with you, and then I go unto him that sent me.	ειπεν ουν ο ις ετι χρονον μικρον μεθ υμων ειμι και υπαγω προς τον πεμφαντα με	CT: 2; CT: 0	
7:39	(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)	τουτο δε ειπεν περι του πνευματος ου εμελλον λαμβανειν οι πιστευοντες εις αυτον ουπω γαρ ην πνευμα αγιον οτι ο ιησους ουδεπω εδοξασθη	τουτο δε ειπεν περι του πνευματος ου εμελλον λαμβανειν οι πιστευ σαν τες εις αυτον ουπω γαρ ην πνευμα οτι ιησους ουδεπω εδοξασθη	(But this spake he of the Spirit, which they that believe on him should receive: for the Spirit was not yet given; because that Jesus was not yet glorified.)	τουτο δε ελεγεν περι του πνς ου ημελλον λαμβανειν οι πιστευοντες εις αυτον ουπω γαρ ην πνα οτι ις ουπω δεδοξαστο	CT: 2	The referent is perfectly clear either way.
7:40	Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.	πολλοι ουν εκ του οχλου ακουσαντες τον λογον ελεγον ουτος εστιν αληθως ο προφητης	εκ του οχλου ουν ακουσαντες των λογων τουτων ελεγον ουτος εστιν αληθως ο προφητης	The people therefore, when they heard these sayings, said, Of a truth this is the Prophet.	εκ του οχλου ουν ακουσα(ν) τες αυτου των λογων τουτων ελεγο(ν) αληθως ουτος εστιν ο προφητης	CT: 2; CT: 2	
7:46	The officers answered, Never man spake like this man .	απεκριθησαν οι υπηρεται ουδεποτε ουτως ελαλησεν ανθρωπος ως ουτος ο ανθρωπος	απεκριθησαν οι υπηρεται ουδεποτε ελαλησεν ουτως ανθρωπος	The officers answered, Never man spake on this fashion .	οι δε υπηρεται απεκριθησα(ν) ουδεποτε ουτως ανθρωπος ελαλησεν ως ουτος λαλει ο ανθρωπος	Neither: 2; TR: 2	This set of variants is complex; Aleph matches neither the TR nor the CT. But in length it most approximates the TR.
7:50	Nicodemus saith unto them, (he that came to Jesus by night , being one of them,)	λεγει νικοδημος προς αυτους ο ελθων νυκτος προς αυτον εις ων εξ αυτων	λεγει νικοδημος προς αυτους ο ελθων προς αυτον προτερον εις ων εξ αυτων	Nicodemus saith unto them, (he that came to Jesus before , being one of them,)	ειπεν δε νικοδημος προς αυτους εις ων εξ αυτων	Neither: 3	A corrector to Aleph later inserted the missing phrase—and in a form matching that of the CT.
7:51	Doth our law judge any man, before it hear him, and know what he doeth?	μη ο νομος ημων κρινει τον ανθρωπον εαν μη ακουση παρ αυτου προτερον και γνω τι ποιει	μη ο νομος ημων κρινει τον ανθρωπον εαν μη ακουση πρωτον παρ αυτου και γνω τι ποιει	Doth our law judge any man, except it first hear him, and know what he doeth?	μη ο νομος ημω(ν) κρινι τον ανθρωπον εαν μη ακουση πρωτον και γνω τι ποιει	CT: 2	
7:53	And every man went unto his own house.	και επορευθη εκαστος εις τον οικον αυτου	και επορευθη εκαστος εις τον οικον αυτου	And every man went unto his own house.		CT: 4	The famous Pericope de Adulterae is, quite obviously, a significant variant. Does it affect Christian theology? No evangelical who adopts a mainstream view of New Testament textual criticism is likely to say so. Indeed, however, it has been my observation that CT defenders still cite this story, at least informally, much as they (and as I) pray the final phrase of the Lord's Prayer.
8:2	And early in the morning he came again into the temple, and all the people came unto him ; and he sat down, and taught them.	ορθρου δε παλιν παρεγενετο εις το ιερον και πας ο λαος ηρχετο προς αυτον και καθισας εδιδασκεν αυτους	ορθρου δε παλιν παρεγενετο εις το ιερον και πας ο λαος ηρχετο και καθισας εδιδασκεν αυτους	And early in the morning he came again into the temple, and all the people came; and he sat down, and taught them.		CT: 4	There is no mark in the text of Aleph that indicates a missing pericope.
8:4	They say unto him, Master, this woman was taken in adultery, in the very act.	λεγουσιν αυτω διδασκαλε αυτη η γυνη κατειληφθη επαυτοφωρω μοιχευομενη	λεγουσιν αυτω πειραζοντες διδασκαλε αυτη η γυνη κατειληφθη επ αυτοφωρω μοιχευομενη	They say unto him to test him , Master, this woman was taken in adultery, in the very act.		CT: 4	
8:9	And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last : and Jesus was left alone, and the woman standing in the midst.	οι δε ακουσαντες και υπο της συνειδησεως ελεγχομενοι εξηρχοντο εις καθ εις αρξαμενοι απο των πρεσβυτερων εως των εσχατων και κατειλειφθη μονος ο ιησους και η γυνη εν μεσω εστωσα	οι δε ακουσαντες και υπο της συνειδησεως ελεγχομενοι εξηρχοντο εις καθ εις αρξαμενοι απο των πρεσβυτερων και κατειλειφθη μονος ο ιησους και η γυνη εν μεσω ουσα	And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest: and Jesus was left alone, and the woman was in the midst.		CT: 4	

John	KJV1769	SCRIVENER	SBLGNT	KJVTENT	ALEPH	ALEPH MATCHES	NOTES
8:10	When Jesus had lifted up himself, and saw none but the woman , he said unto her, Woman , where are those thine accusers? hath no man condemned thee?	ανακυψας δε ο ιησους και μηδενα θεασαμενος πλην της γυναικος ειπεν αυτη η γυνη που εισιν εκεινοι οι κατηγοροι σου ουδεις σε κατεκρινεν	ανακυψας δε ο ιησους και μηδενα θεασαμενος πλην της γυναικος ειπεν αυτη που εισιν εκεινοι οι κατηγοροι σου ουδεις σε κατεκρινεν	When Jesus had lifted up himself, and he said unto her, Where are those thine accusers? hath no man condemned thee?		CT: 4	
8:11	She said, No man, Lord. And Jesus said unto her , Neither do I condemn thee: go, and sin no more.	η δε ειπεν ουδεις κυριε ειπεν δε αυτη ο ιησους ουδε εγω σε κατακρινω πορευου και μηκετι αμαρτανε	η δε ειπεν ουδεις κυριε ειπεν δε ο ιησους ουδε εγω σε κρινω πορευου και μηκετι αμαρτανε]	She said, No man, Lord. And Jesus said, Neither do I condemn thee: go, and sin no more.]		CT: 4	
8:14	Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.	απεκριθη ιησους και ειπεν αυτοις καν εγω μαρτυρω περι εμαυτου αληθης εστιν η μαρτυρια μου οτι οίδα ποθεν ηλθον και που υπαγω υμεις δε ουκ οιδατε ποθεν ερχομαι και που υπαγω	απεκριθη ιησους και ειπεν αυτοις καν εγω μαρτυρω περι εμαυτου αληθης εστιν η μαρτυρια μου οτι οίδα ποθεν ηλθον και που υπαγω υμεις δε ουκ οιδατε ποθεν ερχομαι η που υπαγω	Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, or whither I go.	ειπεν αυτοις ο ις καν εγω μαρτυρω περι εμαυτου αληθης εστιν η μαρτυρια μου οτι οίδα ποθεν ηλθον και που υπαγω υμεις ουκ οιδαται ποθεν ερχομαι και που υπαγω	TR: 2	
8:20	These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.	ταυτα τα ρηματα ελαλησεν ο ιησους εν τω γαζοφυλακιω διδασκων εν τω ιερω και ουδεις επιασεν αυτον οτι ουπω εληλυθει η ωρα αυτου	ταυτα τα ρηματα ελαλησεν εν τω γαζοφυλακιω διδασκων εν τω ιερω και ουδεις επιασεν αυτον οτι ουπω εληλυθει η ωρα αυτου	These words spake he in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.	ταυτα τα ρηματα ελαλησεν εν τω γαζοφυλακιω και ουδεις επιασε(ν) αυτον οτι ουπω εληλυθει η ωρα αυτου	CT: 2	
8:21	Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.	ειπεν ουν παλιν αυτοις ο ιησους εγω υπαγω και ζητησετε με και εν τη αμαρτια υμων αποθανεισθε οπου εγω υπαγω υμεις ου δυνασθε ελθειν	ειπεν ουν παλιν αυτοις εγω υπαγω και ζητησετε με και εν τη αμαρτια υμων αποθανεισθε οπου εγω υπαγω υμεις ου δυνασθε ελθειν	Then said he again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.	ελεγεν ου αυτοις εγω υπαγω και ζητησετε με και εν τη αμαρτια υμων αποθανεισθαι οπου εγω υπαγω υμεις ου δυνασθαι ελθιν	CT: 2	
8:25	Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.	ελεγον ουν αυτω συ τις ει και ειπεν αυτοις ο ιησους την αρχην ο τι και λαλω υμιν	ελεγον ουν αυτω συ τις ειπεν αυτοις ο ιησους την αρχην ο τι και λαλω υμιν	Then said they unto him, Who art thou? Jesus saith unto them, Even the same that I said unto you from the beginning.	ελεγον αυτω συ τις ειπεν ουν αυτοις ο ις την αρχην ο τι και εν λαλω υμιν	CT: 2	
8:28	Then said Jesus unto them , When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.	ειπεν ουν αυτοις ο ιησους οταν υψωσητε τον υιον του ανθρωπου τοτε γνωσεσθε οτι εγω ειμι και απ εμαυτου ποιω ουδεν αλλα καθως εδιδαξεν με ο πατηρ μου ταυτα λαλω	ειπεν ουν ο ιησους οταν υψωσητε τον υιον του ανθρωπου τοτε γνωσεσθε οτι εγω ειμι και απ εμαυτου ποιω ουδεν αλλα καθως εδιδαξεν με ο πατηρ ταυτα λαλω	Then said Jesus, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as the Father hath taught me, I speak these things.	ειπεν ουν αυτοις ο ις παλιν οταν υψωσητε τον υν του ανθρωπου τοτε γνωσεσθαι οτι εγω ειμι και απ εμαυτου ποιω ουδεν αλλα καθως εδιδαξεν με ο πατηρ ουτως λαλω	TR: 2	
8:29	And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.	και ο πεμφας με μετ εμου εστιν ουκ αφηκεν με μονον ο πατηρ οτι εγω τα αρεστα αυτω ποιω παντοτε	και ο πεμφας με μετ εμου εστιν ουκ αφηκεν με μονον οτι εγω τα αρεστα αυτω ποιω παντοτε	And he that sent me is with me: he hath not left me alone; for I do always those things that please him.	και ο πεμφας με ουκ αφηκε με μονον μετ εμου εστιν οτι εγω τα αρεστα αυτω ποιω παντοτε	CT: 2	
8:38	I speak that which I have seen with my Father: and ye do that which ye have seen with your father.	εγω ο εωρακα παρα τω πατρι μου λαλω και υμεις ουν ο εωρακατε παρα τω πατρι υμων ποιειτε	α εγω εωρακα παρα τω πατρι λαλω και υμεις ουν α ηκουσατε παρα του πατρος ποιειτε	I speak that which I have seen with my Father: and ye do that which ye have heard of your father.	α εγω εωρακα παρα τω πατρι μου λαλω και υμεις ουν α εωρακατε παρα του πατρος υμων ποιειται	CT: 2; TR: 2; CT: 2; TR: 2; CT: 0; TR: 2; Neither: 1	α εγω εωρακα CT: 2 παρα τω πατρι μου TR: 2 λαλω - και υμεις ουν α CT: 2 εωρακατε TR: 2 παρα του πατρος CT: 0 υμων TR: 2 ποιειται Neither: 1
8:41	Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.	υμεις ποιειτε τα εργα του πατρος υμων ειπον ουν αυτω ημεις εκ πορνειας ου γεγεννημεθα ενα πατερα εχομεν τον θεον	υμεις ποιειτε τα εργα του πατρος υμων ειπαν αυτω ημεις εκ πορνειας ου γεγεννημεθα ενα πατερα εχομεν τον θεον	Ye do the deeds of your father. They said to him, We be not born of fornication; we have one Father, even God.	υμεις ποιειται τα εργα του πατρος υμω(ν) ειπαν αυτω ημεις εκ πορνειας ουκ εγεννημεθα ενα πατερα εχομεν τον θν	CT: 2	

John	KJV1769	SCRIVENER	SBLGNT	KJVTENT	ALEPH	ALEPH MATCHES	NOTES
8:46	Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?	τις ἐξ ὑμῶν ἐλεγχει με περι αμαρτίας ἐι δε ἀληθεῖαν λέγω δια τι ὑμεῖς οὐ πιστεύετε μοι	τις ἐξ ὑμῶν ἐλεγχει με περι αμαρτίας ἐι ἀληθεῖαν λέγω δια τι ὑμεῖς οὐ πιστεύετε μοι	Which of you convinceth me of sin? If I say the truth, why do ye not believe me?	τις ἐξ ὑμῶν ἐλεγχει με περι αμαρτίας ἐι ἀληθεῖαν λέγω διατι ὑμεῖς οὐ πιστεύεται μοι	CT: 2	
8:48	Then answered the Jews , and said unto him, Say we not well that thou art a Samaritan, and hast a devil?	ἀπεκρίθησαν οὖν οἱ ἰουδαῖοι καὶ εἶπον αὐτῷ οὐ καλῶς λεγομέν ἡμεῖς οτι σαμαριτῆς ἐῖ συ καὶ δαιμονιον ἔχεις	ἀπεκρίθησαν οἱ ἰουδαῖοι καὶ εἶπαν αὐτῷ οὐ καλῶς λεγομέν ἡμεῖς οτι σαμαριτῆς ἐῖ συ καὶ δαιμονιον ἔχεις	The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a devil?	ἀπεκρίθησαν οἱ ἰουδαῖοι καὶ εἶπα(ν) αὐτῷ οὐ καλῶς λεγομέν ἡμεῖς οτι σαμαριτῆς ἐῖ καὶ δαιμονιον ἔχεις	CT: 2; CT: 0	
8:52	Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.	εἶπον οὖν αὐτῷ οἱ ἰουδαῖοι νυν ἐγνώκαμεν οτι δαιμονιον ἔχεις ἀβρααμ ἀπεθάνεν καὶ οἱ προφῆται καὶ συ λέγεις εαν τις τὸν λόγον μου τηρήσῃ οὐ μὴ γευσῇ θάνατον εἰς τὸν αἰῶνα	εἶπον αὐτῷ οἱ ἰουδαῖοι νυν ἐγνώκαμεν οτι δαιμονιον ἔχεις ἀβρααμ ἀπεθάνεν καὶ οἱ προφῆται καὶ συ λέγεις εαν τις τὸν λόγον μου τηρήσῃ οὐ μὴ γευσῇ θάνατον εἰς τὸν αἰῶνα	The Jews said unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.	εἶπα(ν) αὐτῷ οἱ ἰουδαῖοι νυν ἐγνώκαμε(ν) οτι δαιμονιον ἔχεις ἀβρααμ' ἀπεθάνεν καὶ οἱ προφῆται καὶ συ λέγεις εαν τις το(ν) λόγον μου τηρήσῃ οὐ μὴ γευσῇ εἰς τὸν αἰῶνα	CT: 2	
8:54	Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:	ἀπεκρίθη ἰησοῦς εαν ἐγὼ δοξάσω ἐμαυτὸν ἡ δοξά μου οὐδεν ἐστίν ἐστιν ὁ πατήρ μου ὁ δοξαζὼν με οὐ ὑμεῖς λέγετε οτι θεὸς ὑμῶν ἐστίν	ἀπεκρίθη ἰησοῦς εαν ἐγὼ δοξάσω ἐμαυτὸν ἡ δοξά μου οὐδεν ἐστίν ἐστιν ὁ πατήρ μου ὁ δοξαζὼν με οὐ ὑμεῖς λέγετε οτι θεὸς ἡμῶν ἐστίν	Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, He is our God:	ἀπεκρίθη ὁ ἰς εαν ἐγὼ δοξάσω ἐμαυτὸν ἡ δοξά μου οὐδεν ἐστίν ἐστιν ὁ πατήρ μου ὁ δοξαζὼν με οὐ ὑμεῖς λέγεταί οτι ᾱς ὑμῶν ἐστίν	CT: 1; TR: 2	
8:59	Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.	ἦραν οὖν λίθους ἵνα βαλῶσιν ἐπ' αὐτὸν ἰησοῦς δε ἐκρυβή καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ διελθὼν δια μέσου αὐτῶν καὶ παρηγενοὺς	ἦραν οὖν λίθους ἵνα βαλῶσιν ἐπ' αὐτὸν ἰησοῦς δε ἐκρυβή καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ	Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.	ἦραν οὐ λίθους ἵνα βαλῶσι(ν) ἐπ' αὐτὸν ἰς δε ἐκρυβή καὶ ἐξῆλθε(ν) ἐκ τοῦ ἱεροῦ	CT: 3	Metzger suggests that the TR phrase is drawn mostly from Luke 4:30. Bruce Manning Metzger, United Bible Societies, A Textual Commentary on the Greek New Testament, Second Edition a Companion Volume to the United Bible Societies' Greek New Testament (4th Rev. Ed.) (London; New York: United Bible Societies, 1994), 194.
9:4	I must work the works of him that sent me, while it is day: the night cometh, when no man can work.	ἐμε δεῖ ἐργάζεσθαι τὰ ἐργα τοῦ πέμψαντός με ἕως ἡμέρας ἐστὶν ἐρχεται νύξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι	ἡμας δεῖ ἐργάζεσθαι τὰ ἐργα τοῦ πέμψαντός με ἕως ἡμέρας ἐστὶν ἐρχεται νύξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι	We must work the works of him that sent me, while it is day: the night cometh, when no man can work.	ἡμας δεῖ ἐργάζεσθαι τὰ ἐργα τοῦ πέμψαντος ἡμας ἕως ἡμέρας ἐστὶν ἐρχεται νύξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι	CT: 3	
9:6	When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,	ταῦτα εἰπὼν ἐπτύσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτυσματος καὶ ἐπεχρίσεν τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ	ταῦτα εἰπὼν ἐπτύσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτυσματος καὶ ἐπεχρίσεν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς	When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed his eyes with the clay,	ταῦτα εἰπὼ(ν) ἐπτύσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτυσματος καὶ ἐπεχρίσεν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς	CT: 2	
9:8	The neighbours therefore, and they which before had seen him that he was blind , said, Is not this he that sat and begged?	οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ προτερον οτι τυφλός ἦν ἐλεγον οὐχ οὗτος ἐστὶν ὁ καθημένος καὶ προσαιτῶν	οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ προτερον οτι προσαιτῆς ἦν ἐλεγον οὐχ οὗτος ἐστὶν ὁ καθημένος καὶ προσαιτῶν	The neighbours therefore, and they which before had seen him that he was a beggar , said, Is not this he that sat and begged?	οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ προτερο(ν) οτι προσαιτῆς ἦν ἐλεγον οὐχ οὗτος ἐστὶν ὁ καθημένος καὶ προσαιτω(ν)	CT: 3	Does the relevant phrase refer to a blind man (TR) or a beggar (CT and Aleph).
9:9	Some said, This is he: others said, He is like him: but he said, I am he.	ἄλλοι ἐλεγον οτι οὗτος ἐστὶν ἄλλοι δε οἱ ὅμοιοι αὐτῷ ἐστὶν ἐκείνος ἐλέγεν οτι ἐγὼ εἰμι	ἄλλοι ἐλεγον οτι οὗτος ἐστὶν ἄλλοι ἐλεγον οὐχὶ ἀλλὰ ὁμοῖοι αὐτῷ ἐστὶν ἐκεῖνος ἐλέγεν οτι ἐγὼ εἰμι	Some said, This is he: others said, No, but he is like him: but he said, I am he.	ἄλλοι ἐλεγον οὗτος ἐστὶν ἄλλοι δε ἐλεγον οὐχὶ ἀλλὰ ὁμοῖοι αὐτῷ ἐστὶ(ν) ἐκεῖνος δε ἐλέγε(ν) οτι ἐγὼ εἰμι	CT: 2	This is a rare case when Aleph and the CT are fuller than the TR.
9:11	He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.	ἀπεκρίθη ἐκεῖνος καὶ εἶπεν ἀνθρώπος λεγόμενος ἰησοῦς πηλὸν ἐποίησεν καὶ ἐπεχρίσεν μου τοὺς ὀφθαλμοὺς καὶ εἶπεν μοι υπαγε εἰς τὴν κολυμβήθραν τοῦ σιλωαμ καὶ νίψαι ἀπελθὼν δε καὶ νίψαμενος ἀνεβλεψα	ἀπεκρίθη ἐκεῖνος ὁ ἀνθρώπος ὁ λεγόμενος ἰησοῦς πηλὸν ἐποίησεν καὶ ἐπεχρίσεν μου τοὺς ὀφθαλμοὺς καὶ εἶπεν μοι οτι υπαγε εἰς τὸν σιλωαμ καὶ νίψαι ἀπελθὼν οὖν καὶ νίψαμενος ἀνεβλεψα	He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: then I went and washed, and I received sight.	ἀπεκρίθη ἐκεῖνος ὁ ἀνθρώπος ὁ λεγόμενος ἰς πηλὸν ἐποίησεν καὶ ἐπεχρίσεν μου τοὺς ὀφθαλμοὺς καὶ εἶπεν μοι : οτι υπαγε εἰς τὸν σιλωαμ καὶ νίψαι ἀπελθὼν οὖν καὶ νίψαμενος ἀνεβλεψα	CT: 1; CT: 2; CT: 2	

John	KJV1769	SCRIVENER	SBLGNT	KJVTENT	ALEPH	ALEPH MATCHES	NOTES
9:12	Then said they unto him, Where is he? He said, I know not.	ειπον ουν αυτω που εστιν εκεινος λεγει ουκ οιδα	και ειπαν αυτω που εστιν εκεινος λεγει ουκ οιδα	And they said unto him, Where is he? He said, I know not.	και ειπαν αυτω που εστιν εκεινος λεγει ουκ οιδα	CT: 2; CT: 2	
9:14	And it was the sabbath day when Jesus made the clay, and opened his eyes.	ην δε σαββατον οτε τον πηλον εποισεν ο ιησους και ανεωξεν αυτου τους οφθαλμους	ην δε σαββατον εν η ημερα τον πηλον εποισεν ο ιησους και ανεωξεν αυτου τους οφθαλμους	And it was the sabbath on the day in which Jesus made the clay, and opened his eyes.	ην δε σαββατον εν η ημερα τον πηλον εποισεν ο ις και ανεωξεν αυ του τους οφθαλμους	CT: 2; CT: 2	
9:17	They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.	λεγουσιν τω τυφλω παλιν συ τι λεγεις περι αυτου οτι ηνοιξεν σου τους οφθαλμους ο δε ειπεν οτι προφητης εστιν	λεγουσιν ουν τω τυφλω παλιν τι συ λεγεις περι αυτου οτι ηνεωξεν σου τους οφθαλμους ο δε ειπεν οτι προφητης εστιν	So they say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.	λεγουσιν ουν τω ποτε τυφλω παλιν ουν τι συ λεγεις περι σεαυ του οτι ηνοιξεν σου τους οφθαλμους ο δε ειπεν οτι προ φητης εστιν	CT: 2; Neither: 0; TR: 0	
9:20	His parents answered them and said, We know that this is our son, and that he was born blind:	απεκριθησαν αυτοις οι γονεις αυτου και ειπον οιδαμεν οτι ουτος εστιν ο υιος ημων και οτι τυφλος εγεννηθη	απεκριθησαν ουν οι γονεις αυτου και ειπαν οιδαμεν οτι ουτος εστιν ο υιος ημων και οτι τυφλος εγεννηθη	Then his parents answered and said, We know that this is our son, and that he was born blind:	απεκριθησαν ουν οι γονικ αυτου και ειπαν οιδα μεν οτι ουτος εσ τιν ο υς ημων και οτι τυφλος εγεν νηθη	CT: 2; CT: 2	
9:25	He answered and said , Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.	απεκριθη ουν εκεινος και ειπεν ει αμαρτωλος εστιν ουκ οιδα εν οιδα οτι τυφλος ων αρτι βλεπω	απεκριθη ουν εκεινος ει αμαρτωλος εστιν ουκ οιδα εν οιδα οτι τυφλος ων αρτι βλεπω	He answered, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.	απεκριθη ουν εκεινος ει αμαρτωλος εστι(ν) ουκ οιδα εν δε οι δα οτι τυφλος ων αρτι βλεπω	CT: 2	
9:26	Then said they to him again , What did he to thee? how opened he thine eyes?	ειπον δε αυτω παλιν τι εποισεν σοι πως ηνοιξεν σου τους οφθαλμους	ειπον ουν αυτω τι εποισεν σοι πως ηνοιξεν σου τους οφθαλμους	Then said they to him, What did he to thee? how opened he thine eyes?	ειπα(ν) αυτω τι εποισαν σοι πως ηνυξεν σου τους οφθαλ μους	Neither: 2; CT: 2	
9:28	Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.	ελοιδορησαν ουν αυτον και ειπον συ ει μαθητης εκεινου ημεις δε του μουσεως εσμεν μαθηται	ελοιδορησαν αυτον και ειπον συ μαθητης ει εκεινου ημεις δε του μουσεως εσμεν μαθηται	They reviled him, and said, Thou art his disciple; but we are Moses' disciples.	και ελοι δορησαν αυτον και ειπαν συ μα θητης ει εκινου ημεις δε του μω υσεως εσμεν μα θηται	CT: 2; CT: 0; CT: 0	
9:31	Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.	οιδαμεν δε οτι αμαρτωλων ο θεος ουκ ακουει αλλ εαν τις θεοσεβης η και το θελημα αυτου ποιη τουτου ακουει	οιδαμεν οτι αμαρτωλων ο θεος ουκ ακουει αλλ εαν τις θεοσεβης η και το θελημα αυτου ποιη τουτου ακουει	We know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.	οιδαμεν ο τι αμαρτωλων ο θς ουκ ακουει αλ λ εαν τις θεοσεβη ς η και το θελημα αυτου ποιη τουτου ακουει	CT: 2	
9:35	Jesus heard that they had cast him out; and when he had found him, he said unto him , Dost thou believe on the Son of God ?	ηκουσεν ο ιησους οτι εξεβαλον αυτον εξω και ευρων αυτον ειπεν αυτω συ πιστευεις ει τον υιον του θεου	ηκουσεν ιησους οτι εξεβαλον αυτον εξω και ευρων αυτον ειπεν συ πιστευεις ει τον υιον του ανθρωπου	Jesus heard that they had cast him out; and when he had found him, he said, Dost thou believe on the Son of man ?	και η κουσεν ις οτι εξε βαλον αυτον εξω και ευρων αυτον ειπεν συ πιστευ εις τον υν του ανθρωπου	CT: 0; CT: 2; CT: 4	"Son of Man" and "Son of God" are both used in the Gospels, with little apparent difference in meaning; they are both used in John with little apparent difference in meaning.
9:36	He answered and said, Who is he, Lord, that I might believe on him?	απεκριθη εκεινος και ειπεν τις εστιν κυριε ινα πιστευσω εις αυτον	απεκριθη εκεινος και ειπεν και τις εστιν κυριε ινα πιστευω εις αυτον	He answered and said, And who is he, Lord, that I might believe on him?	απε κριθη εκινος και ειπεν κε τις εστι(ν) ινα πιστευω εις αυ του	TR: 2	
9:37	And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.	ειπεν δε αυτω ο ιησους και εωρακας αυτον και ο λαλων μετα σου εκεινος εστιν	ειπεν αυτω ο ιησους και εωρακας αυτον και ο λαλων μετα σου εκεινος εστιν	Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.	εφη αυτω ο ις και εωρακας αυτο(ν) και ο λαλων με τα σου εκεινος ε στιν	CT: 2	
9:40	And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?	και ηκουσαν εκ των φαρισαιων ταυτα οι οντες μετ αυτου και ειπον αυτω μη και ημεις τυφλοι εσμεν	ηκουσαν εκ των φαρισαιων ταυτα οι μετ αυτου οντες και ειπον αυτω μη και ημεις τυφλοι εσμεν	Some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?	ηκουσαν εκ των φαρισαιων οι μετ αυτου οντες και ειπαν αυτω μη και ημεις τυφλοι εσμεν	CT: 2; CT: 0	
9:41	Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.	ειπεν αυτοις ο ιησους ει τυφλοι ητε ουκ αν ειχετε αμαρτιαν νυν δε λεγετε οτι βλεπομεν η ουν αμαρτια υμων μενει	ειπεν αυτοις ο ιησους ει τυφλοι ητε ουκ αν ειχετε αμαρτιαν νυν δε λεγετε οτι βλεπομεν η αμαρτια υμων μενει	Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; your sin remaineth.	ειπεν αυ τοις ο ις ει τυφλοι ητε ουκ αν ειχετε αμαρτιαν νυν δε λεγετε οτι βλεπο μεν η αμαρτια υ μων μενει :	CT: 2	

John	KJV1769	SCRIVENER	SBLGNT	KJVTENT	ALEPH	ALEPH MATCHES	NOTES
10:4	And when he putteth forth his own sheep , he goeth before them, and the sheep follow him: for they know his voice.	και οταν τα ιδια προβατα εκβαλη εμπροσθεν αυτων πορευεται και τα προβατα αυτω ακολουθει οτι οιδασιν την φωνην αυτου	οταν τα ιδια παντα εκβαλη εμπροσθεν αυτων πορευεται και τα προβατα αυτω ακολουθει οτι οιδασιν την φωνην αυτου	When he putteth forth all his own, he goeth before them, and the sheep follow him: for they know his voice.	οταν τα ιδια εκβαλη εμπροσθεν αυτων πορευεται και τα προβατα αυτω ακολουθι `ο τι οιδασιν την φω νην αυτου	CT: 2; Neither: 3	
10:12	But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them , and scattereth the sheep .	ο μισθωτος δε και ουκ ων ποιμην ου ουκ εισιν τα προβατα ιδια θεωρει τον λυκον ερχομενον και αφησιν τα προβατα και φευγει και ο λυκος αρπαζει αυτα και σκορπιζει τα προβατα	ο μισθωτος και ουκ ων ποιμην ου ουκ εστιν τα προβατα ιδια θεωρει τον λυκον ερχομενον και αφησιν τα προβατα και φευγει και ο λυκος αρπαζει αυτα και σκορπιζει	He that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth and scattereth them .	ο δε μι σθωτος και ουκ ω(ν) ποιμην ου ουκ ε στιν τα προβατα ι δια θεωρι τον λυ κον ερχομενον και αφησιν τα προ βατα και φευγει και ο λυκος αρπα ζει αυτα και σκορ πιζει	TR: 2; CT: 0; CT: 2	
10:13	The hireling fleeth , because he is an hireling, and careth not for the sheep.	ο δε μισθωτος φευγει οτι μισθωτος εστιν και ου μελει αυτω περι των προβατων	οτι μισθωτος εστιν και ου μελει αυτω περι των προβατων	because he is an hireling, and careth not for the sheep.	οτι μισθωτος εστιν και ου μελει αυτω περι των προβατων	CT: 3	
10:14	I am the good shepherd, and know my sheep, and am known of mine .	εγω ειμι ο ποιμην ο καλος και γινωσκω τα εμα και γινωσκομαι υπο των εμων	εγω ειμι ο ποιμην ο καλος και γινωσκω τα εμα και γινωσκουσι με τα εμα	I am the good shepherd, and know my sheep, and mine know me .	εγω ειμι ο ποιμη(ν) ο καλος και γει νωσκω τα εμα `ικ(αι) γεινωσκουσι με τα εμα	CT: 2	
10:19	There was a division therefore again among the Jews for these sayings.	σχισμα ουν παλιν εγενετο εν τοις ιουδαιοις δια τους λογους τουτους	σχισμα παλιν εγενετο εν τοις ιουδαιοις δια τους λογους τουτους	There was a division again among the Jews for these sayings.	σχισμα παλιν εγενετο εν τοις ιουδαιοις δια τους λογους του τους	CT: 2	
10:22	And it was at Jerusalem the feast of the dedication, and it was winter.	εγενετο δε τα εγκαينيا εν τοις ιεροσολυμοις και χειμων ην	εγενετο τοτε τα εγκαينيا εν τοις ιεροσολυμοις χειμων ην	It was then at Jerusalem the feast of the dedication. It was winter,	εγενετο δε τα εν καινια εν ιεροσο λυμοις χειμων η(ν)	TR: 2; CT: 2	
10:26	But ye believe not, because ye are not of my sheep, as I said unto you .	αλλ υμεις ου πιστευετε ου γαρ εστε εκ των προβατων των εμων καθως ειπον υμιν	αλλα υμεις ου πιστευετε οτι ουκ εστε εκ των προβατων των εμων	But ye believe not, because ye are not of my sheep.	αλλα υμεις ου πιστευετε οτι ου κ εσται εκ των προ βατων των εμων(ν)	CT: 0; CT: 3	
10:29	My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.	ο πατηρ μου ος δεδωκεν μοι μειζων παντων εστιν και ουδεις δυναται αρπαζειν εκ της χειρος του πατρος μου	ο πατηρ μου ο δεδωκεν μοι παντων μειζων εστιν και ουδεις δυναται αρπαζειν εκ της χειρος του πατρος	My Father, which gave them me, is greater than all; and no man is able to pluck them out of the Father's hand.	ο πατηρ ο δεδω κεν μοι παντω(ν) μειζων εστιν και ουδης δυναται αρπαζειν εκ της χειρος του πατρος	CT: 1; CT: 0; CT: 2	
10:32	Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?	απεκριθη αυτοις ο ιησους πολλα καλα εργα εδειξα υμιν εκ του πατρος μου δια ποιον αυτων εργον λιθαζετε με	απεκριθη αυτοις ο ιησους πολλα εργα καλα εδειξα υμιν εκ του πατρος δια ποιον αυτων εργον εμε λιθαζετε	Jesus answered them, Many good works have I shewed you from the Father; for which of those works do ye stone me?	απεκριθη αυτοις ο ις πολλα εργα καλα εδιξα υμιν εκ του πατρος δι α ποιον αυτων εργον εμε λιθα ζετε	CT: 0; CT: 2; CT: 0	
10:33	The Jews answered him, saying , For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.	απεκριθησαν αυτω οι ιουδαιοι λεγοντες περι καλου εργου ου λιθαζομεν σε αλλα περι βλασφημιας και οτι συ ανθρωπος ων ποιεις σεαυτον θεον	απεκριθησαν αυτω οι ιουδαιοι περι καλου εργου ου λιθαζομεν σε αλλα περι βλασφημιας και οτι συ ανθρωπος ων ποιεις σεαυτον θεον	The Jews answered him, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.	απεκριθη σαν αυτω οι ιου δαιοι περι καλου εργου ου λιθαζο μεν σε αλλα πε ρι βλασφημιας ο τι συ ανθρωπος ων ποιεις σεαυ τον θν	CT: 2	
10:38	But if I do, though ye believe not me, believe the works: that ye may know, and believe , that the Father is in me, and I in him .	ει δε ποιω καν εμοι μη πιστευητε τοις εργοις πιστευ σατε ινα γνωτε και πιστευσητε οτι εν εμοι ο πατηρ καγω εν αυτω	ει δε ποιω καν εμοι μη πιστευητε τοις εργοις πιστευετε ινα γνωτε και γινωσκητε οτι εν εμοι ο πατηρ καγω εν τω πατρι	But if I do, though ye believe not me, believe the works: that ye may know, and understand , that the Father is in me, and I in the Father .	ει δε ποιω καν εμοι μη πιστευ εται τοις εργοις πι στευεται ινα γνω τε και πιστευητε οτι εν εμοι ο πα τηρ καγω εν τω πατρι :	TR: 3; CT: 2	
11:12	Then said his disciples, Lord, if he sleep, he shall do well.	ειπον ουν οι μαθηται αυτου κυριε ει κεκοιμηται σωθησεται	ειπαν ουν οι μαθηται αυτω κυριε ει κεκοιμηται σωθησεται	Then said the disciples to him , Lord, if he sleep, he shall do well.	ειπαν ουν αυτω οι μαθηται κε ει κεκοιμηται σω θησεται	CT: 2; CT: 2	
11:22	But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.	αλλα και νυν οίδα οτι οσα αν αιτηση τον θεον δωσει σοι ο θεος	και νυν οίδα οτι οσα αν αιτηση τον θεον δωσει σοι ο θεος	And I know, that even now, whatsoever thou wilt ask of God, God will give it thee.	και νυν οίδα οτι οσα εαν αιτησει τον θν δωσει σοι ο θς	CT: 2	

John	KJV1769	SCRIVENER	SBLGNT	KJVTENT	ALEPH	ALEPH MATCHES	NOTES
11:29	As soon as she heard that, she arose quickly, and came unto him.	εκεινη ως ηκουσεν εγειρεται ταχυ και ερχεται προς αυτον	εκεινη δε ως ηκουσεν ηγερθη ταχυ και ηρχετο προς αυτον	And as soon as she heard that, she arose quickly, and came unto him.	εκεινη δε ως ηκουσεν ηγερθη ταχυ και ηρχετο προς αυ τον	CT: 2; CT: 1; CT: 1	Not even the KJV translators always translated the presents as historical presents.
11:30	Now Jesus was not yet come into the town, but was in that place where Martha met him.	ουπω δε εληλυθει ο ιησους εις την κωμην αλλ ην εν τω τοπω ουπου υπηντησεν αυτω η μαρθα	ουπω δε εληλυθει ο ιησους εις την κωμην αλλ ην ετι εν τω τοπω ουπου υπηντησεν αυτω η μαρθα	Now Jesus was not yet come into the town, but was still in that place where Martha met him.	ουπω δε ελη λυθει ο ιζ εις την κωμην αλλ ην ετι εν τω τοπω ουπου υπηντησε(ν) αυτω η μαρθα	CT: 2	
11:31	The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying , She goeth unto the grave to weep there.	οι ουν ιουδαιοι οι οντες μετ αυτης εν τη οικια και παραμυθουμενοι αυτην ιδοντες την μαριαν οτι ταχεως ανεστη και εξηλθεν ηκολουθησαν αυτη λεγοντες οτι υπαγει εις το μνημειον ινα κλαυση εκει	οι ουν ιουδαιοι οι οντες μετ αυτης εν τη οικια και παραμυθουμενοι αυτην ιδοντες την μαριαμ οτι ταχεως ανεστη και εξηλθεν ηκολουθησαν αυτη δοξαντες οτι υπαγει εις το μνημειον ινα κλαυση εκει	The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, supposing she went unto the grave to weep there.	οι ουν ιουδαιοι οι οντες μετ αυτης εν τη οικια και παραμυθουμε νοι αυτην ιδον τεσ την μαριαν ο τι ταχεως ανεστη και εξηλθεν η κολουθησαν αυ τη δοξαντες οτι ιζ υπαγει εις το μνημιον ινα κλαυση εκει	CT: 2	
11:41	Then they took away the stone from the place where the dead was laid . And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.	ηραν ουν τον λιθον ου ην ο τεθνηκως κειμενος ο δε ιησους ηρεν τους οφθαλμους ανω και ειπεν πατερ ευχαριστω σοι οτι ηκουσας μου	ηραν ουν τον λιθον ο δε ιησους ηρεν τους οφθαλμους ανω και ειπεν πατερ ευχαριστω σοι οτι ηκουσας μου	Then they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.	ηραν ουν τον λι θον ` ο δε ιζ ηρεν τους οφθαλμους ανω κ(αι) ειπεν πατερ` ευχα ριστω σοι οτι ηκου σας μου	CT: 3	The referent is, of course, still clear.
11:44	And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.	και εξηλθεν ο τεθνηκως δεδεμενος τους ποδας και τας χειρας κειριας και η οψις αυτου σουδαριω περιεδεδετο λεγει αυτοις ο ιησους λυσατε αυτον και αφετε υπαγειν	εξηλθεν ο τεθνηκως δεδεμενος τους ποδας και τας χειρας κειριας και η οψις αυτου σουδαριω περιεδεδετο λεγει αυτοις ο ιησους λυσατε αυτον και αφετε αυτον υπαγειν	He that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.	και εξηλθεν ο τε θνηκως δεδε μενος τους πο δας και τας χιρας κιριας και η οψις αυτου σουδαριω περιεδεδετο λε γει αυτοις ο ιζ λυ σατε αυτον και α φεται υπαγειν :	TR: 2; CT: 1	
11:45	Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.	πολλοι ουν εκ των ιουδαιων οι ελθοντες προς την μαριαν και θεασαμενοι α εποιησεν ο ιησους επιστευσαν εις αυτον	πολλοι ουν εκ των ιουδαιων οι ελθοντες προς την μαριαμ και θεασαμενοι α εποιησεν επιστευσαν εις αυτον	Then many of the Jews which came to Mary, and had seen the things which he did, believed on him.	πολλοι δε εκ των ιουδαιων οι ελθο(ν) τεσ προς την μα ριαν και θεασα μενοι α εποιησεν ιζ επιστευσαν εις αυ τον	TR: 0; TR: 2	A relatively rare case in which Aleph supports the <i>plene</i> reading against the CT.
11:50	Nor consider that it is expedient for us , that one man should die for the people, and that the whole nation perish not.	ουδε διαλογιζεσθε οτι συμφερει ημιν ινα εις ανθρωπος αποθανη υπερ του λαου και μη ολον το εθνος αποληται	ουδε λογιζεσθε οτι συμφερει ημιν ινα εις ανθρωπος αποθανη υπερ του λαου και μη ολον το εθνος αποληται	Nor consider that it is expedient for you , that one man should die for the people, and that the whole nation perish not.	ουδε λογιζεσθε οτι συμ φερει ινα εις αν θρωπος αποθα νη υπερ του λαου και μη ολον το εθνος αποληται	CT: 0; Neither: 2	
11:53	Then from that day forth they took counsel together for to put him to death.	απ εκεινης ουν της ημερας συμβουλευσαντο ινα αποκτεινωσιν αυτον	απ εκεινης ουν της ημερας εβουλευσαντο ινα αποκτεινωσιν αυτον	Then from that day forth they took counsel for to put him to death.	απ εκεινης ουν της ημερας εβουλευσαντο ι να αποκτινωσιν αυτον :	CT: 1	
11:54	Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.	ιησους ουν ουκ ετι παρρησια περιεπατει εν τοις ιουδαιοις αλλα απηλθεν εκειθεν εις την χωραν εγγυς της ερημου εις εφραιμ λεγομενην πολιν κακει διετριβεν μετα των μαθητων αυτου	ο ουν ιησους ουκετι παρρησια περιεπατει εν τοις ιουδαιοις αλλα απηλθεν εκειθεν εις την χωραν εγγυς της ερημου εις εφραιμ λεγομενην πολιν κακει εμεινεν μετα των μαθητων	Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with the disciples.	ο ουν ιζ ουκετι παρ ρησια περιεπατει εν τοις ιουδαιοις αλλα απηλθεν ε κειθεν εις την χωραν εγγυς της ερημου εις εφρεμ λεγομενην πολι(ν) κακει εμινεν με τα των μαθητω(ν)	CT: 0; CT: 1; CT: 2	
11:57	Now both the chief priests and the Pharisees had given a commandment , that, if any man knew where he were, he should shew it, that they might take him.	δεδωκεισαν δε και οι αρχιερεις και οι φαρισαιοι εντολην ινα εαν τις γνω που εστιν μηνυση οπως πιασωσιν αυτον	δεδωκεισαν δε οι αρχιερεις και οι φαρισαιοι εντολας ινα εαν τις γνω που εστιν μηνυση οπως πιασωσιν αυτον	Now the chief priests and the Pharisees had given orders , that, if any man knew where he were, he should shew it, that they might take him.	δεδωκεισαν δε οι αρχιερις και οι φα ρισαιοι εντολας ινα εαν τις γνω που εστιν μηνυ ση οπως πιασω σιν αυτον :	CT: 2; CT: 2	

John	KJV1769	SCRIVENER	SBLGNT	KJVTENT	ALEPH	ALEPH MATCHES	NOTES
12:1	Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead , whom he raised from the dead.	ο ουν ιησους προ εξ ημερων του πασχα ηλθεν εις βηθανιαν οπου ην λαζαρος ο τεθνηκως ον ηγειρεν εκ νεκρων	ο ουν ιησους προ εξ ημερων του πασχα ηλθεν εις βηθανιαν οπου ην λαζαρος ον ηγειρεν εκ νεκρων ιησους	Then Jesus six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead.	ο ουν ις προ εξ' η μερων του πασχα ' ηλθεν εις βηθανιαν οπου ην λαζαρος ον ηγειρεν ις εκ νεκρων	CT: 2; CT: 2	Another <i>plene</i> reading in Aleph and the CT.
12:4	Then saith one of his disciples, Judas Iscariot, Simon's son , which should betray him,	λεγει ουν εις εκ των μαθητων αυτου ιουδας σιμωνος ισκαριωτης ο μελλων αυτον παραδιδοναι	λεγει δε ιουδας ο ισκαριωτης εις των μαθητων αυτου ο μελλων αυτον παραδιδοναι	But one of his disciples, Judas Iscariot, which should betray him, saith ,	λε γει δε ιουδας ο ισκαριωτης εις εκ τω(ν) μαθητων αυτου ο μελλων αυτον παραδιδοναι	CT: 2; CT: 1; CT: 2	
12:6	This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.	ειπεν δε τουτο ουχ οτι περι των πτωχων εμελεν αυτω αλλα οτι κλεπτης ην και το γλωσσοκομον ειχεν και τα βαλλομενα εβασταζεν	ειπεν δε τουτο ουχ οτι περι των πτωχων εμελεν αυτω αλλ οτι κλεπτης ην και το γλωσσοκομον εχων τα βαλλομενα εβασταζεν	This he said, not that he cared for the poor; but because he was a thief, and having the bag, bare what was put therein.	ειπεν δε του το ουχ οτι περι τω(ν) πτωχων εμελε(ν) αυτω αλλ οτι κλεπτης ην και το γλωσσοκομον εχων τα βαλλομενα εβασταζεν	CT: 1	
12:7	Then said Jesus, Let her alone: against the day of my burying hath she kept this .	ειπεν ουν ο ιησους αφες αυτην εις την ημεραν του ενταφιασμου μου τετηρηκεν αυτο	ειπεν ουν ο ιησους αφες αυτην ινα εις την ημεραν του ενταφιασμου μου τηρηση αυτο	Then said Jesus, Let her alone, that she might keep this against the day of my burying.	ει πεν ουν ο ις αφες αυτην ινα εις τη(ν) ημεραν του εν ταφιασμου μου τηρηση αυτο	CT: 2	
12:13	Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.	ελαβον τα βαια των φοινικων και εξηλθον εις υπαντησιν αυτω και εκραζον ωσαννα ευλογημενος ο ερχομενος εν ονοματι κυριου ο βασιλευς του ισραηλ	ελαβον τα βαια των φοινικων και εξηλθον εις υπαντησιν αυτω και εκκραυγαζον ωσαννα ευλογημενος ο ερχομενος εν ονοματι κυριου και ο βασιλευς του ισραηλ	Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel .	ελαβον τα βαια των φοινικω(ν) και εξηλθον εις υπαντησιν αυτω και εκραυγαζον λεγοντες ωσαννα ευλογημενος ο ερχομενος εν ο νοματι κυ και ο βασιλευς του ιηλ :	CT: 2	
12:22	Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.	ερχεται φιλιππος και λεγει τω ανδρεα και παλιν ανδρεας και φιλιππος λεγουσιν τω ιησου	ερχεται ο φιλιππος και λεγει τω ανδρεα ερχεται ανδρεας και φιλιππος και λεγουσιν τω ιησου	Philip cometh and telleth Andrew; Andrew and Philip come and tell Jesus.	ερχεται φιλιππος και λεγει τω ανδραια και παλιν ερχεται ανδρεας και φιλιππος κ(αι) λεγουσιν τω ιυ	TR: 0; TR: 2; CT: 2; CT: 2	
12:25	He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.	ο φιλων την ψυχην αυτου απολσει αυτην και ο μισων την ψυχην αυτου εν τω κοσμω τουτω εις ζων αιωνιον φυλαξει αυτην	ο φιλων την ψυχην αυτου απολλυει αυτην και ο μισων την ψυχην αυτου εν τω κοσμω τουτω εις ζων αιωνιον φυλαξει αυτην	He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal.	ο φιλων την ψυχην αυτου απολ λυει αυτην και ο μεισων την ψυχην αυτου εν τω κοσμω τουτω εις ζων αιωνιον	CT: 2	
12:34	The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?	απεκριθη αυτω ο οχλος ημεις ηκουσαμεν εκ του νομου οτι ο χριστος μενει εις τον αιωνα και πως συ λεγεις οτι δει υψωθηναι τον υιον του ανθρωπου τις εστιν ουτος ο υιος του ανθρωπου	απεκριθη ουν αυτω ο οχλος ημεις ηκουσαμεν εκ του νομου οτι ο χριστος μενει εις τον αιωνα και πως λεγεις συ οτι δει υψωθηναι τον υιον του ανθρωπου τις εστιν ουτος ο υιος του ανθρωπου	Then the people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?	απεκριθη ουν αυ τω ο οχλος ημεις η κουσαμεν εκ του νομου οτι ο χς με νει εις τον αιωνα ' και πως συ λεγεις ' οτι δει υψωθηναι τον υν του ανθρω που τις εστιν ουτος ο υς του ανθρω που	CT: 2; TR: 0	
12:35	Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.	ειπεν ουν αυτοις ο ιησους ετι μικρον χρονον το φως μεθ υμων εστιν περιπατειτε εως το φως εχετε ινα μη σκοτια υμας καταλαβη και ο περιπατων εν τη σκοτια ουκ οιδεν που υπαγει	ειπεν ουν αυτοις ο ιησους ετι μικρον χρονον το φως εν υμιν εστιν περιπατειτε ως το φως εχετε ινα μη σκοτια υμας καταλαβη και ο περιπατων εν τη σκοτια ουκ οιδεν που υπαγει	Then Jesus said unto them, Yet a little while is the light among you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.	ειπεν ουν αυτοις ο ις ετι μι κρον χρονον το φως εν υμιν εστι(ν) περιπατειτε εως το φως εχετε ινα μη σκοτια υμας κα ταλαβη και ο περι πατων εν τη σκοτια ουκ οιδεν που υπαγει	CT: 1; TR: 0	
12:41	These things said Esaias, when he saw his glory, and spake of him.	ταυτα ειπεν ησαιας οτε ειδεν την δοξαν αυτου και ελαλησεν περι αυτου	ταυτα ειπεν ησαιας οτι ειδεν την δοξαν αυτου και ελαλησεν περι αυτου	These things said Esaias, because he saw his glory, and spake of him.	ταυτα ειπεν ησαιας οτι ειδεν την δοξαν αυτου και ελαλησεν περι αυτου	CT: 2	
12:47	And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.	και εαν τις μου ακουση των ρηματων και μη πιστευση εγω ου κρινω αυτον ου γαρ ηλθον ινα κρινω τον κοσμον αλλ ινα σωσω τον κοσμον	και εαν τις μου ακουση των ρηματων και μη φυλαξη εγω ου κρινω αυτον ου γαρ ηλθον ινα κρινω τον κοσμον αλλ ινα σωσω τον κοσμον	And if any man hear my words, and keep them not, I judge him not: for I came not to judge the world, but to save the world.	και ε αν τις μου ακουση των ρηματων και μη φυλαξη εγω ου κρινω αυτον ου γαρ ηλθον ινα κρινω τον κοσμον αλλ ινα σωσω τω(ν) κοσμον	CT: 3	

John	KJV1769	SCRIVENER	SBLGNT	KJVTENT	ALEPH	ALEPH MATCHES	NOTES
12:49	For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.	οτι εγω εξ εμαυτου ουκ ελαλησα αλλ ο πεμψας με πατηρ αυτος μοι εντολην εδωκεν τι ειπω και τι λαλησω	οτι εγω εξ εμαυτου ουκ ελαλησα αλλ ο πεμψας με πατηρ αυτος μοι εντολην δεδωκεν τι ειπω και τι λαλησω	For I have not spoken of myself; but the Father which sent me, he hath given me a commandment, what I should say, and what I should speak.	οτι εγω ε ξ εμαυτου ουκ ελα λησα αλλ ο πεμ ψας με πατηρ' αυ τος μοι εντολην δεδωκεν τι ειπω και τι λαλησω	CT: 2	
13:1	Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.	προ δε της εορτης του πασχα ειδως ο ιησους οτι εληλυθεν αυτου η ωρα ινα μεταβη εκ του κοσμου τουτου προς τον πατερα αγαπησας τους ιδιους τους εν τω κοσμω εις τελος ηγαπησεν αυτους	προ δε της εορτης του πασχα ειδως ο ιησους οτι ηλθεν αυτου η ωρα ινα μεταβη εκ του κοσμου τουτου προς τον πατερα αγαπησας τους ιδιους τους εν τω κοσμω εις τελος ηγαπησεν αυτους	Now before the feast of the passover, when Jesus knew that his hour had come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.	προ δε της εορτης του πασχα ειδως ο ις οτι ηλθεν αυτου η ωρα ινα μετα βη εκ του κοσμου τουτου προς τον πατερα αγαπησας τους ιουδαιους τους εν τω κοσμω εις τελος ηγαπησεν αυ τους :	CT: 1	
13:2	And supper being ended , the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;	και δειπνου γενομενου του διαβολου ηδη βεβληκotos εις την καρδιαν ιουδα σιμωνος ισκαριωτου ινα αυτον παραδω	και δειπνου γινομενου του διαβολου ηδη βεβληκotos εις την καρδιαν ινα παραδοι αυτον ιουδας σιμωνος ισκαριωτου	And during supper, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;	και διπνου γεινομενου του διαβολου ηδη βε βληκotos εις τη(ν) καρδιαν ινα παρα δοι αυτον ιουδας σιμωνος ισκαρι ωτης :	CT: 2; Neither: 0	
13:3	Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;	ειδως ο ιησους οτι παντα δεδωκεν αυτω ο πατηρ εις τας χειρας και οτι απο θεου εξηλθεν και προς τον θεον υπαγει	ειδως οτι παντα εδωκεν αυτω ο πατηρ εις τας χειρας και οτι απο θεου εξηλθεν και προς τον θεον υπαγει	Knowing that the Father had given all things into his hands, and that he was come from God, and went to God,	ιδως οτι πα(ν) τα εδωκεν αυτω ο πατηρ' εις τας χι ρας και οτι απο θū εξηλθεν και προς τον θñ υπαγει .	CT: 2; CT: 1	
13:6	Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?	ερχεται ουν προς σιμωνα πετρον και λεγει αυτω εκεινος κυριε συ μου νιπτεις τους ποδας	ερχεται ουν προς σιμωνα πετρον λεγει αυτω κυριε συ μου νιπτεις τους ποδας	Then cometh he to Simon Peter. He saith unto him, Lord, dost thou wash my feet?	ερχεται ουν προς σιμω να πετρον και λεγι αυτω συ μου νιπτεις τους ποδας	TR: 2; CT: 1	
13:18	I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.	ου περι παντων υμων λεγω εγω οίδα ους εξελεξαμην αλλ ινα η γραφη πληρωθη ο τρωγων μετ εμου τον αρτον επηρεν επ εμε την περναν αυτου	ου περι παντων υμων λεγω εγω οίδα τινας εξελεξαμην αλλ ινα η γραφη πληρωθη ο τρωγων μου τον αρτον επηρεν επ εμε την περναν αυτου	I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth my bread hath lifted up his heel against me.	ου πε ρι παντων υμω(ν) λεγω εγω γαρ οι δα τινας εξελεξα μην αλλ ινα η γρα φη πληρωθη ο τρω γων μετ εμου το(ν) αρτον επηρκεν επ εμε την πετρ ναν αυτου	CT: 1; TR: 2; TR: 2	
13:19	Now I tell you before it come, that, when it is come to pass , ye may believe that I am he.	απ αρτι λεγω υμιν προ του γενεσθαι ινα οταν γενηται πιστευσητε οτι εγω ειμι	απ αρτι λεγω υμιν προ του γενεσθαι ινα πιστευσητε οταν γενηται οτι εγω ειμι	Now I tell you before it come, that ye may believe, when it is come to pass , that I am he.	απ αρ τι λεγω υμιν προ του γενεσθαι ινα πιστευσηται οτα(ν) γενηται οτι εγω ει μι :	CT: 2	
13:22	Then the disciples looked one on another, doubting of whom he spake.	εβλεπον ουν εις αλληλους οι μαθηται απορουμενοι περι τιнос λεγει	εβλεπον εις αλληλους οι μαθηται απορουμενοι περι τιнос λεγει	The disciples looked one on another, doubting of whom he spake.	εβλεπον οū ουν οι ιουδαιοι εις αλληλους οι μα θηται απορουμε νοι περι τιнос λε γει	TR: 2	
13:23	Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.	ην δε ανακειμενος εις των μαθητων αυτου εν τω κολπω του ιησου ον ηγαπα ο ιησους	ην ανακειμενος εις εκ των μαθητων αυτου εν τω κολπω του ιησου ον ηγαπα ο ιησους	There was leaning on Jesus' bosom one of his disciples, whom Jesus loved.	ην δε ανακειμενος εις εκ των μαθη των αυτου εν τω κολπω του ιū ον ηγαπα ο ις :	TR: 2; CT: 0	
13:25	He then lying on Jesus' breast saith unto him, Lord, who is it?	επιπεσων δε εκεινος επι το στηθος του ιησου λεγει αυτω κυριε τις εστιν	αναπεσων εκεινος ουτως επι το στηθος του ιησου λεγει αυτω κυριε τις εστιν	He leaning thus on Jesus' breast saith unto him, Lord, who is it?	επιπεσων ουν εκεινος επι το στηθος του ιū λεγει αυτω κē τις εστιν	TR: 2	
13:26	Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.	αποκρινεται ο ιησους εκεινος εστιν ω εγω βαψας το ψωμιον επιδωσω και εμβαψας το ψωμιον διδωσιν ιουδα σιμωνος ισκαριωτη	αποκρινεται ο ιησους εκεινος εστιν ω εγω βαψω το ψωμιον και δωσω αυτω βαψας ουν το ψωμιον διδωσιν ιουδα σιμωνος ισκαριωτου	Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. Then , when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.	αποκρινε ται ο ις και λεγει . ε κεινος εστιν ω ε γω βαψας το ψωμι ον επιδωσω βα ψας ουν το ψωμιο(ν) διδωσιν ιουδα σιμωνος ισκαρι ωτου	CT: 2	

John	KJV1769	SCRIVENER	SBLGNT	KJVTENT	ALEPH	ALEPH MATCHES	NOTES
13:36	Simon Peter said unto him, Lord, whither goest thou? Jesus answered him , Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.	λεγει αυτω σιμων πετρος κυριε που υπαγεις απεκριθη αυτω ο ιησους οπου υπαγω ου δυνασαι μοι νυν ακολουθησαι υστερον δε ακολουθησεις μοι	λεγει αυτω σιμων πετρος κυριε που υπαγεις απεκριθη ιησους οπου υπαγω ου δυνασαι μοι νυν ακολουθησαι ακολουθησεις δε υστερον	Simon Peter said unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow me now; but thou shalt follow afterwards.	λεγει αυτω σιμω(ν) πετρος κἔ που υ παγεις απεκριθη αυτω ο ις οπου ε γω υπαγω ου δυ νασαι μοι νυν α κολουθησαι ακο λουθησεις δε υστε ρον	TR: 2; CT: 2	
13:38	Jesus answered him , Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.	απεκριθη αυτω ο ιησους την ψυχην σου υπερ εμου θησεις αμην αμην λεγω σοι ου μη αλεκτωρ φωνησει εως ου απαρνηση με τρις	αποκρινεται ιησους την ψυχην σου υπερ εμου θησεις αμην αμην λεγω σοι ου μη αλεκτωρ φωνηση εως ου αρνηση με τρις	Jesus answered, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.	αποκρινεται ις τη(ν) ψυχην σου υπερ ε μου θησεις αμη(ν) αμην λεγω σοι ου μη αλεκτωρ φω νηση εως ου απαρ νηση με τρις :	CT: 2; TR: 0	
14:2	In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.	εν τη οικια του πατρος μου μοναι πολλαι εισιν ει δε μη ειπον αν υμιν πορευομαι ετοιμασαι τοπον υμιν	εν τη οικια του πατρος μου μοναι πολλαι εισιν ει δε μη ειπον αν υμιν οτι πορευομαι ετοιμασαι τοπον υμιν	In my Father's house are many mansions: if it were not so, I would have told you that I go to prepare a place for you.	εν τη οι κια του πατρος μου μοναι πολλαι εισι(ν) ει δε μη ειπον υ μιν οτι πορευομαι ετοιμασαι το πον υμιν	CT: 1	
14:4	And whither I go ye know, and the way ye know .	και οπου εγω υπαγω οιδατε και την οδον οιδατε	και οπου εγω υπαγω οιδατε την οδον	And ye know the way whither I go .	και οπου εγω υπαγω οιδατε τη(ν) οδον	CT: 2	
14:5	Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?	λεγει αυτω θωμας κυριε ουκ οιδαμεν που υπαγεις και πως δυναμεθα την οδον ειδεναι	λεγει αυτω θωμας κυριε ουκ οιδαμεν που υπαγεις πως δυναμεθα την οδον ειδεναι	Thomas saith unto him, Lord, we know not whither thou goest; how can we know the way?	λεγει αυτω θωμας κἔ ουκ οιδαμεν που υπα γεις και πως την οδον ειδεναι δυ ναμεθα	TR: 2	
14:7	If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.	ει εγνωκειτε με και τον πατερα μου εγνωκειτε αν και απ αρτι γνωσκετε αυτον και εωρακατε αυτον	ει εγνωκειτε με και τον πατερα μου αν ηδειτε απ αρτι γνωσκετε αυτον και εωρακατε αυτον	If ye had known me, ye should have known my Father also: from henceforth ye know him, and have seen him.	ει εγνωκατε εμε και τον πατε ρα μου γνωσε σθαι και απ αρτι γνωσεσθαι αυτον και εωρακαται αυ τον	Neither: 0; TR: 2	
14:9	Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?	λεγει αυτω ο ιησους τοσουτον χρονον μεθ υμων ειμι και ουκ εγνωκας με φιλιππε ο εωρακως εμε εωρακεν τον πατερα και πως συ λεγεις δειξον ημιν τον πατερα	λεγει αυτω ο ιησους τοσουτα χρονω μεθ υμων ειμι και ουκ εγνωκας με φιλιππε ο εωρακως εμε εωρακεν τον πατερα πως συ λεγεις δειξον ημιν τον πατερα	Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; how sayest thou then, Shew us the Father?	λε γει αυτω ο ις τοσου τω χρονω μεθ υ μων ειμι και ου κ εγνωκας με φι λιππε ο εωρακως εμε εωρακεν το(ν) πατερα πως συ λε γις οτι δειξον η μιν τον πατερα	CT: 0; CT: 2	
14:10	Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.	ου πιστευεις οτι εγω εν τω πατρι και ο πατηρ εν εμοι εστιν τα ρηματα α εγω λαλω υμιν απ εμαυτου ου λαλω ο δε πατηρ ο εν εμοι μενων αυτος ποιει τα εργα	ου πιστευεις οτι εγω εν τω πατρι και ο πατηρ εν εμοι εστιν τα ρηματα α εγω λεγω υμιν απ εμαυτου ου λαλω ο δε πατηρ εν εμοι μενων ποιει τα εργα αυτου	Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me doeth his works.	ου πιστευεις οτι εγω εν τω πατρι και ο πατηρ' εν ε μοι εστιν : τα ρηματα α εγω λαλω υμιν απ ε μαυτου ου λαλω ο δε πατηρ' ο εν ε μοι μενων ποι ει τα εργα αυτου	TR: 0; TR: 0; CT: 3	
14:11	Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.	πιστευετε μοι οτι εγω εν τω πατρι και ο πατηρ εν εμοι ει δε μη δια τα εργα αυτα πιστευετε μοι	πιστευετε μοι οτι εγω εν τω πατρι και ο πατηρ εν εμοι ει δε μη δια τα εργα αυτα πιστευετε	Believe me that I am in the Father, and the Father in me: or else believe for the very works' sake.	πι στευεται μοι οτι εγω εν τω πατρι και ο πατηρ εν εμοι ει δε μη τα εργα αυ τα πιστευετε :	CT: 2	
14:12	Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.	αμην αμην λεγω υμιν ο πιστευων εις εμε τα εργα α εγω ποιω κακεινος ποιησει και μειζονα τουτων ποιησει οτι εγω προς τον πατερα μου πορευομαι	αμην αμην λεγω υμιν ο πιστευων εις εμε τα εργα α εγω ποιω κακεινος ποιησει και μειζονα τουτων ποιησει οτι εγω προς τον πατερα πορευομαι	Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.	αμην αμην λεγω υμιν ο πιστευων εις εμε τα εργα α ε γω ποιω κακει νος ποιησει και μειζονα τουτων ποιηρει οτι εγω προς τον πατερα πορευομαι	CT: 2	
14:14	If ye shall ask any thing in my name, I will do it.	εαν τι αιτησητε εν τω ονοματι μου εγω ποιησω	εαν τι αιτησητε με εν τω ονοματι μου εγω ποιησω	If ye shall ask me any thing in my name, I will do it.	εα(ν) τι αιτησητε με εν τω ονοματι μου εγω ποιησω :	CT: 2	

John	KJV1769	SCRIVENER	SBLGNT	KJVTENT	ALEPH	ALEPH MATCHES	NOTES
14:15	If ye love me, keep my commandments.	εαν αγαπατε με τας εντολας τας εμας τηρησατε	εαν αγαπατε με τας εντολας τας εμας τηρησετε	If ye love me, ye shall keep my commandments.	εαν αγαπατε τας εν τολας τας εμας τηρησητε	Neither: 0	This appears to be an unlikely-to-be translated error: Aleph contains a aorist active subjunctive second person plural, a form that makes little sense in context.
14:16	And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;	και εγω ερωτησω τον πατερα και αλλον παρακλητον δωσει υμιν ινα μενη μεθ υμων εις τον αιωνα	καγω ερωτησω τον πατερα και αλλον παρακλητον δωσει υμιν ινα η μεθ υμων εις τον αιωνα	And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever;	καγω τηρησω τον πατε ρα και αλλον παρα κλητον δωσει υ μιν ινα μεθ υμω(ν) η εις τον αιωνα	CT: 0; CT: 2	
14:17	Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.	το πνευμα της αληθειας ο ο κοσμος ου δυναται λαβειν οτι ου θεωρει αυτο ουδε γινωσκει αυτο υμεις δε γινωσκετε αυτο οτι παρ υμιν μενει και εν υμιν εσται	το πνευμα της αληθειας ο ο κοσμος ου δυναται λαβειν οτι ου θεωρει αυτο ουδε γινωσκει υμεις γινωσκετε αυτο οτι παρ υμιν μενει και εν υμιν εσται	Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him. Ye know him; for he dwelleth with you, and shall be in you.	το πῶα της αληθιας ο ο κοσμος ου δυναται λαβειν οτι ου θεωρει αυτο ουδε γινωσκει υμεις γεινωσκετε αυτο ο τι παρ υμιν μενει και εν υμιν εσται	CT: 2	The TR's conjunction, δε, makes for smoother reading.
14:28	Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said , I go unto the Father: for my Father is greater than I.	ηκουσατε οτι εγω ειπον υμιν υπαγω και ερχομαι προς υμας ει ηγαπατε με εχαρητε αν οτι ειπον πορευομαι προς τον πατερα οτι ο πατηρ μου μειζων μου εστιν	ηκουσατε οτι εγω ειπον υμιν υπαγω και ερχομαι προς υμας ει ηγαπατε με εχαρητε αν οτι πορευομαι προς τον πατερα οτι ο πατηρ μειζων μου εστιν	Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I go unto the Father: for the Father is greater than I.	ηκουσατε ο τι εγω ειπον υμιν υπαγω και ερχομαι προς υμας ει ηγαπατε με εχα ρητε αν οτι πορευομαι προς τον πα τερα οτι ο πατηρ μου μειζων μου εστι(ν)	CT: 2; TR: 2	
14:30	Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.	ουκ ετι πολλα λαλησω μεθ υμων ερχεται γαρ ο του κοσμου τουτου αρχων και εν εμοι ουκ εχει ουδεν	ουκετι πολλα λαλησω μεθ υμων ερχεται γαρ ο του κοσμου αρχων και εν εμοι ουκ εχει ουδεν	Hereafter I will not talk much with you: for the prince of the world cometh, and hath nothing in me.	ουκ ε τι πολλα λαλησω μεθ υμων ερχε ται γαρ ο του κοσμου αρχων . και εν εμοι ουκ εχει ουδεν	CT: 2	
15:11	These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.	ταυτα λελαληκα υμιν ινα η χαρα η εμη εν υμιν μεινη και η χαρα υμων πληρωθη	ταυτα λελαληκα υμιν ινα η χαρα η εμη εν υμιν η και η χαρα υμων πληρωθη	These things have I spoken unto you, that my joy might be in you, and that your joy might be full.	ταυτα λελα ληκα υμιν ινα η χαρα η εμη εν υ μιν μεινη και η χαρα υμων πλη ρωθη	TR: 2	
15:14	Ye are my friends, if ye do whatsoever I command you.	υμεις φιλοι μου εστε εαν ποιητε οσα εγω εντελλομαι υμιν	υμεις φιλοι μου εστε εαν ποιητε α εγω εντελλομαι υμιν	Ye are my friends, if ye do what I command you.	υμεις γαρ φιλοι μου εστε εαν ποιηται α εγω εντελλομαι υμιν	CT: 2	
15:26	But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:	οταν δε ελθη ο παρακλητος ον εγω πεμφω υμιν παρα του πατρος το πνευμα της αληθειας ο παρα του πατρος εκπορευεται εκεινος μαρτυρησει περι εμου	οταν ελθη ο παρακλητος ον εγω πεμφω υμιν παρα του πατρος το πνευμα της αληθειας ο παρα του πατρος εκπορευεται εκεινος μαρτυρησει περι εμου	When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:	οταν ελ θη ο παρακλητος ον εγω πεμφω υ μιν παρα του πα τρος το πῶα της α ληθειας ο παρα του πατρος εκπορευε ται εκεινος μαρ τυρησει περι εμου '	CT: 2	
16:3	And these things will they do unto you , because they have not known the Father, nor me.	και ταυτα ποιησουσιν υμιν οτι ουκ εγνωσαν τον πατερα ουδε εμε	και ταυτα ποιησουσιν οτι ουκ εγνωσαν τον πατερα ουδε εμε	And these things will they do, because they have not known the Father, nor me.	και ταυτα ποιησωσιν υμιν οτι ουκ εγνω σαν τον πατερα ου δε εμε	TR: 2	
16:4	But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.	αλλα ταυτα λελαληκα υμιν ινα οταν ελθη η ωρα μνημονευητε αυτων οτι εγω ειπον υμιν ταυτα δε υμιν εξ αρχης ουκ ειπον οτι μεθ υμων ημην	αλλα ταυτα λελαληκα υμιν ινα οταν ελθη η ωρα αυτων μνημονευητε αυτων οτι εγω ειπον υμιν ταυτα δε υμιν εξ αρχης ουκ ειπον οτι μεθ υμων ημην	But these things have I told you, that when their time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.	αλλα ταυτα λελαληκα υμιν ι να αν ελθη η ωρα μνημονευηται αυτων οτι εγω ει πον : ταυτα δε υμι(ν) εξ αρχης ουκ ειπο(ν) οτι μεθ υμων η μην '	CT: 2	
16:10	Of righteousness, because I go to my Father, and ye see me no more;	περι δικαιοσυνης δε οτι προς τον πατερα μου υπαγω και ουκ ετι θεωρειτε με	περι δικαιοσυνης δε οτι προς τον πατερα υπαγω και ουκετι θεωρειτε με	Of righteousness, because I go to the Father, and ye see me no more;	περι δικαιο συνης δε οτι προς τον πατερα υπαγω και ουκετι θεωρει τε με	CT: 2	

John	KJV1769	SCRIVENER	SBLGNT	KJVTENT	ALEPH	ALEPH MATCHES	NOTES
16:15	All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.	παντα οσα εχει ο πατηρ εμα εστιν δια τουτου ειπον οτι εκ του εμου ληφεται και αναγγελει υμιν	παντα οσα εχει ο πατηρ εμα εστιν δια τουτου ειπον οτι εκ του εμου λαμβάνει και αναγγελει υμιν	All things that the Father hath are mine: therefore said I, that he taketh of mine, and shall shew it unto you.	Original: omitted; corrector (ca): παντα οσα εχι ο πῆρ εμα εστιν δια τουτου ειπον υμιν οτι εκ του εμου λαμβανι κ(αι) αναγγελι υμιν	CT: 2	
16:16	A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.	μικρον και ου θεωρειτε με και παλιν μικρον και οψεσθε με οτι εγω υπαγω προς τον πατερα	μικρον και ουκετι θεωρειτε με και παλιν μικρον και οψεσθε με	A little while, and ye shall no longer see me: and again, a little while, and ye shall see me.	μεικρον και ουκε τι θεωρειτε με και παλιν μικρον και οψεσθε με	CT: 2; CT: 4	
16:19	Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?	εγνω ουν ο ιησους οτι ηθελον αυτον ερωταν και ειπεν αυτοις περι τουτου ζητειτε μετ αλληλων οτι ειπον μικρον και ου θεωρειτε με και παλιν μικρον και οψεσθε με	εγνω ιησους οτι ηθελον αυτον ερωταν και ειπεν αυτοις περι τουτου ζητειτε μετ αλληλων οτι ειπον μικρον και ου θεωρειτε με και παλιν μικρον και οψεσθε με	Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?	εγνω ο ις οτι ημελλον αυτο(ν) ερωταν και ειπεν αυτοις περι τουτου ζητειτε μετ αλλη λων οτι ειπον μι κρον και ου θεω ρειτε με και παλι(ν) μικρον και οψε σθε με	CT: 2	
16:20	Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.	αμην αμην λεγω υμιν οτι κλαυσετε και θρηνησετε υμεις ο δε κοσμος χαρησεται υμεις δε λυπηθησεσθε αλλ η λυπη υμων εις χαραν γενησεται	αμην αμην λεγω υμιν οτι κλαυσετε και θρηνησετε υμεις ο δε κοσμος χαρησεται υμεις λυπηθησεσθε αλλ η λυπη υμων εις χαραν γενησεται	Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy.	αμην α μην λεγω υμιν ο τι κλαυσετε και θρη νησητε υμεις ο δε κοσμος χαρησε ται υμεις λυπηθη σεσθαι αλλ' η λυπη υμων εις χαραν γε νησεται `	CT: 2	
16:29	His disciples said unto him , Lo, now speakest thou plainly, and speakest no proverb.	λεγουσιν αυτω οι μαθηται αυτου ιδε νυν παρρησια λαλεις και παροιμιαν ουδεμιαν λεγεις	λεγουσιν οι μαθηται αυτου ιδε νυν εν παρρησια λαλεις και παροιμιαν ουδεμιαν λεγεις	His disciples said, Lo, now speakest thou plainly, and speakest no proverb.	λεγουσιν οι μαθη ται αυτω ιδε νυν εν παρρησια λαλεις και παροιμιαν ου δεμιαν λεγεις	TR: 2	
16:32	Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.	ιδου ερχεται ωρα και νυν εληλυθεν ινα σκορπισθητε εκαστος εις τα ιδια και εμε μονον αφητε και ουκ ειμι μονος οτι ο πατηρ μετ εμου εστιν	ιδου ερχεται ωρα και εληλυθεν ινα σκορπισθητε εκαστος εις τα ιδια καμε μονον αφητε και ουκ ειμι μονος οτι ο πατηρ μετ εμου εστιν	Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.	ιδου ερχεται ωρα και εληλυθε(ν) η ωρα ινα σκορ πισθητε εκαστος εις τα ιδια καμε μονον αφητε ` και ουκ ειμι μο νος οτι ο πατηρ μετ εμου εστιν `	CT: 2; CT: 0	
16:33	These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.	ταυτα λελαληκα υμιν ινα εν εμοι ειρηνην εχητε εν τω κοσμω θλιψιν εξετε αλλα θαρσειτε εγω νενικηκα τον κοσμον	ταυτα λελαληκα υμιν ινα εν εμοι ειρηνην εχητε εν τω κοσμω θλιψιν εχετε αλλα θαρσειτε εγω νενικηκα τον κοσμον	These things I have spoken unto you, that in me ye might have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.	ταυτα λελαληκα υμιν ινα εν εμοι ειρηνην εχηται εν τω κοσμω θλι ψιν εχετε αλλα θαρ σειται εγω νενι κηκα τον κοσμο(ν)	CT: 2	
17:1	These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:	ταυτα ελαλησεν ο ιησους και επηρην τους οφθαλμους αυτου εις τον ουρανον και ειπεν πατερ εληλυθεν η ωρα δοξασον σου τον υιον ινα και ο υιος σου δοξαση σε	ταυτα ελαλησεν ιησους και επαρας τους οφθαλμους αυτου εις τον ουρανον ειπεν πατερ εληλυθεν η ωρα δοξασον σου τον υιον ινα ο υιος δοξαση σε	These words spake Jesus, and, lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee:	ταυτα λελαληκεν ις και επαρας τους οφθαλμους αυ του εις τον ουρα νον ειπεν ` πατερ . εληλυθεν η ωρα δοξασον σου τον υῖ ν ινα ο υς δοξαση σε	CT: 1; CT: 2; CT: 2	
17:4	I have glorified thee on the earth: I have finished the work which thou gavest me to do.	εγω σε εδοξασα επι της γης το εργον ετελειωσα ο δεδωκας μοι ινα ποιησω	εγω σε εδοξασα επι της γης το εργον τελειωσας ο δεδωκας μοι ινα ποιησω	I have glorified thee on the earth, having finished the work which thou gavest me to do.	ε γω σε εδοξασα ε πι της γης το εργο(ν) τελιωσας ο δεδω κας με ινα ποιη σω `	CT: 1	
17:11	And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.	και ουκ ετι ειμι εν τω κοσμω και αυτοι εν τω κοσμω εισιν και εγω προς σε ερχομαι πατερ αγιε τηρησον αυτους εν τω ονοματι σου ους δεδωκας μοι ινα ωσιν εν καθως ημεις	και ουκετι ειμι εν τω κοσμω και αυτοι εν τω κοσμω εισιν καγω προς σε ερχομαι πατερ αγιε τηρησον αυτους εν τω ονοματι σου ω δεδωκας μοι ινα ωσιν εν καθως ημεις	And now I am no more in the world, but they are in the world, and I come to thee. Holy Father, keep them through thine own name, which thou hast given me, that they may be one, as we are.	και ουκετι ειμι εν τω κοσμω και αυ τοι εν τω κοσμω εισιν καγω προς σε ερχομαι πατερ αγιε τηρησον αυτους εν τω ονοματι σου ω δεδωκας μοι ι να ωσιν έν καθως ημεις	CT: 2; CT: 2	

John	KJV1769	SCRIVENER	SBLGNT	KJVTENT	ALEPH	ALEPH MATCHES	NOTES
17:12	While I was with them in the world , I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.	οτε ημην μετ αυτων εν τω κοσμω εγω ετηρουν αυτους εν τω ονοματι σου ους δεδωκας μοι εφυλαξα και ουδεις εξ αυτων απωλετο ει μη ο υιος της απωλειας ινα η γραφη πληρωθη	οτε ημην μετ αυτων εγω ετηρουν αυτους εν τω ονοματι σου ω δεδωκας μοι και εφυλαξα και ουδεις εξ αυτων απωλετο ει μη ο υιος της απωλειας ινα η γραφη πληρωθη	While I was with them, I kept them in thy name, which thou gavest me, and I have kept them , and none of them is lost, but the son of perdition; that the scripture might be fulfilled.	οτε ημην μετ αυτων εγω ετηρουν αυτους εν τω ονοματι κ σου και εφυλασσον και ουδεις εξ αυτω(ν) απωλετο ει μη ο υς της απωλειας ινα η γραφη πληρωθη	CT: 2; Neither: 2; Neither: 3; Neither: 2	
17:17	Sanctify them through thy truth: thy word is truth.	αγιασον αυτους εν τη αληθεια σου ο λογος ο σος αληθεια εστιν	αγιασον αυτους εν τη αληθεια ο λογος ο σος αληθεια εστιν	Sanctify them through the truth: thy word is truth.	αγιασον αυτους εν τη αληθια εστιν	CT: 2	
17:21	That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.	ινα παντες εν ωσιν καθως συ πατερ εν εμοι καγω εν σοι ινα και αυτοι εν ημιν εν ωσιν ινα ο κοσμος πιστευση οτι συ με απεστειλας	ινα παντες εν ωσιν καθως συ πατερ εν εμοι καγω εν σοι ινα και αυτοι εν ημιν ωσιν ινα ο κοσμος πιστευη οτι συ με απεστειλας	That they all may be one; as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou hast sent me.	ινα παντες έν, ωσιν καθως συ πατερ’ εν εμοι . καγω εν σοι ινα κ(αι) αυτοι εν ημιν έν ωσιν ινα ο κοσμος πιστευη οτι συ με απεστιλας	TR: 4	
17:23	I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.	εγω εν αυτοις και συ εν εμοι ινα ωσιν τετελειωμενοι εις εν και ινα γινωσκη ο κοσμος οτι συ με απεστειλας και ηγαπησας αυτους καθως εμε ηγαπησας	εγω εν αυτοις και συ εν εμοι ινα ωσιν τετελειωμενοι εις εν ινα γινωσκη ο κοσμος οτι συ με απεστειλας και ηγαπησας αυτους καθως εμε ηγαπησας	I in them, and thou in me, that they may be made perfect in one; that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.	εγω εν αυτοις και συ εν εμοι ινα ω σιν τετελιωμενοι εις έν και γινωσκη ο κοσμος οτι συ με απεστιλας και η γαπησας αυτους κα θως εμε ηγαπη σας	TR: 2	
18:3	Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.	ο ουν ιουδας λαβων την σπειραν και εκ των αρχιερων και φαρισαιων υπηρετας ερχεται εκει μετα φανων και λαμπαδων και οπλων	ο ουν ιουδας λαβων την σπειραν και εκ των αρχιερων και εκ των φαρισαιων υπηρετας ερχεται εκει μετα φανων και λαμπαδων και οπλων	Judas then, having received a band of men and officers from the chief priests and from the Pharisees, cometh thither with lanterns and torches and weapons.	ο οϋ ιουδας λαβων τη(ν) σπειραν και εκ τω(ν) αρχιερων και εκ των φαρισαιων υπηρετας ερχεται μετα φανων και λαμπαδων και ο πλων :	TR: 2	
18:5	They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.	απεκριθησαν αυτω ιησουν τον ναζωραιον λεγει αυτοις ο ιησους εγω ειμι ειστηκει δε και ιουδας ο παραδιδους αυτον μετ αυτων	απεκριθησαν αυτω ιησουν τον ναζωραιον λεγει αυτοις εγω ειμι ειστηκει δε και ιουδας ο παραδιδους αυτον μετ αυτων	They answered him, Jesus of Nazareth. He saith unto them, I am he. And Judas also, which betrayed him, stood with them.	απεκριθησαν αυτω ιϋν τον ναζω ραιον λεγει αυτοις ις εγω ειμι ιστηκει δε και ιουδας ο πα ραδιδους αυτον μετ αυτων	TR: 2	
18:11	Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?	ειπεν ουν ο ιησους τω πετρω βαλε την μαχαिरαν σου εις την θηκην το ποτηριον ο δεδωκεν μοι ο πατηρ ου μη πιω αυτο	ειπεν ουν ο ιησους τω πετρω βαλε την μαχαिरαν εις την θηκην το ποτηριον ο δεδωκεν μοι ο πατηρ ου μη πιω αυτο	Then said Jesus unto Peter, Put up the sword into the sheath: the cup which my Father hath given me, shall I not drink it?	ειπεν ουν ο ις τω πετρω βαλε την μαχαिरαν εις την θηκην το ποτηρι ον ο δεδωκεν μοι ο πατηρ ου μη πι ω αυτο ’	CT: 2	
18:13	And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.	και απηγαγον αυτον προς ανναν πρωτον την γαρ πενθερος του καιαφα ος ην αρχιερευς του ενιαυτου εκεινου	και ηγαγον προς ανναν πρωτον την γαρ πενθερος του καιαφα ος ην αρχιερευς του ενιαυτου εκεινου	And led him to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.	και ηγαγον προς ανναν πρωτον ´ η(ν) γαρ πενθερος του καιαφα ός ην αρχι ερευς του ενιαυ του εκεινου	CT: 2	An English translator of the critical text (or of Aleph) could very easily add "away" for purposes of smooth translation, little knowing that the TR includes "away." But none I checked did, so this is a CT: 2 instead of a CT: 1.
18:18	And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.	ειστηκεισαν δε οι δουλοι και οι υπηρεται ανθρακιαν πεποηκοτες οτι ψυχος ην και εθερμαινοντο την δε μετ αυτων ο πετρος εστως και θερμαινομενος	ειστηκεισαν δε οι δουλοι και οι υπηρεται ανθρακιαν πεποηκοτες οτι ψυχος ην και εθερμαινοντο την δε και ο πετρος μετ αυτων εστως και θερμαινομενος	And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter also stood with them, and warmed himself.	ιστηκισαν δε και οι δουλοι και οι υπηρεται ανθρα κιαν πεποηκοτες οτι ψυχος ην και εθερμαινοντο ´ η(ν) δε και ο πετρος με τ αυτων εστως και θερμαινομενος	CT: 2	

John	KJV1769	SCRIVENER	SBLGNT	KJVTENT	ALEPH	ALEPH MATCHES	NOTES
18:20	Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.	απεκριθη αυτω ο ιησους εγω παρρησια ελαλησα τω κοσμω εγω παντοτε εδιδαξα εν τη συναγωγη και εν τω ιερω οπου παντοτε οι ιουδαιοι συνερχονται και εν κρυπτω ελαλησα ουδεν	απεκριθη αυτω ιησους εγω παρρησια λελαληκα τω κοσμω εγω παντοτε εδιδαξα εν συναγωγη και εν τω ιερω οπου παντες οι ιουδαιοι συνερχονται και εν κρυπτω ελαλησα ουδεν	Jesus answered him, I have spoken openly to the world; I ever taught in the synagogue, and in the temple, whither all the Jews resort; and in secret have I said nothing.	και απεκριθη ις αυτω εγω παρρησια λε λαληκα τω κοσμω εγω παντοτε εδιδαξα εν συναγωγη και εν τω ιερω οπου παντες οι ιουδαιοι συνερχο(ν)ται και εν κρυπτω ελαλησα ουδεν :	CT: 2; CT: 0; CT: 2	
18:28	Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.	αγουσιν ουν τον ιησουν απο του καιαφα εις το πραιτωριον ην δε πρωια και αυτοι ουκ εισηλθον εις το πραιτωριον ινα μη μιανθωσιν αλλ ινα φαγωσιν το πασχα	αγουσιν ουν τον ιησουν απο του καιαφα εις το πραιτωριον ην δε πρωι και αυτοι ουκ εισηλθον εις το πραιτωριον ινα μη μιανθωσιν αλλα φαγωσιν το πασχα	Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, that they should not be defiled, but eat the passover.	αγουσι(ν) ουν τον ιν απο του καιαφα εις το πραιτωριον : την δε πρωι και αυτοι ουκ εισηλθον εις το πραιτωριον ινα μη μιανθωσιν αλλα φαγωσι(ν) το πασχα `	CT: 1	The TR has the mildly <i>plene</i> reading once again.
18:30	They answered and said unto him, If he were not a malefactor , we would not have delivered him up unto thee.	απεκριθησαν και ειπον αυτω ει μη ην ουτος κακοποιος ουκ αν σοι παρεδωκαμεν αυτον	απεκριθησαν και ειπαν αυτω ει μη ην ουτος κακων ποιων ουκ αν σοι παρεδωκαμεν αυτον	They answered and said unto him, If he were not doing evil , we would not have delivered him up unto thee.	απεκριθησαν και ειπαν αυτω ` ει μη ην ουτος κακων ποιησας ουκ αν σοι παρεδωκει μεν αυτον	CT: 2	Though Aleph doesn't quite match the CT, it's clearly closer than it is to the TR.
18:31	Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:	ειπεν ουν αυτοις ο πιλατος λαβετε αυτον υμεις και κατα τον νομον υμων κρινατε αυτον ειπον ουν αυτω οι ιουδαιοι ημιν ουκ εξεστιν αποκτειναι ουδενα	ειπεν ουν αυτοις ο πιλατος λαβετε αυτον υμεις και κατα τον νομον υμων κρινατε αυτον ειπον αυτω οι ιουδαιοι ημιν ουκ εξεστιν αποκτειναι ουδενα	Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death:	ειπεν ουν αυτοις ο πιλατος λαβετε αυτον υμεις και κατα το(ν) νομον υμων κρινατε ειπον ουν αυτω οι ιουδαιοι ημιν ουκ εξεστι(ν) αποκτειναι ουδε να ι ουδενα	TR: 2	
18:34	Jesus answered him , Sayest thou this thing of thyself, or did others tell it thee of me?	απεκριθη αυτω ο ιησους αφ εαυτου συ τουτο λεγεις η αλλοι σοι ειπον περι εμου	απεκριθη ιησους απο σεαυτου συ τουτο λεγεις η αλλοι ειπον σοι περι εμου	Jesus answered, Sayest thou this thing of thyself, or did others tell it thee of me?	απεκριθη αυτω ο ις απο σε αυτου τουτο ει πας η αλλοι σοι ει πον περι εμου	TR: 2	
18:40	Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.	εκραυγασαν ουν παλιν παντες λεγοντες μη τουτον αλλα τον βαραββαν ην δε ο βαραββας ληστης	εκραυγασαν ουν παλιν λεγοντες μη τουτον αλλα τον βαραββαν ην δε ο βαραββας ληστης	Then cried they again, saying, Not this man, but Barabbas. Now Barabbas was a robber.	εκραυγασα(ν) ουν παλιν λεγοντες μη τουτον αλλα τον βαραββα(ν) ην δε ο βαραββας ληστης	CT: 2	
19:3	And said, Hail, King of the Jews! and they smote him with their hands.	και ελεγον χαιρε ο βασιλευς των ιουδαιων και εδιδου(ν) αυτω ραπισματα	και ηρχοντο προς αυτον και ελεγον χαιρε ο βασιλευς των ιουδαιων και εδιδουσαν αυτω ραπισματα	And they came up to him and said, Hail, King of the Jews! and they smote him with their hands.	και ηρχοντο προς αυτον και ελεγον χαιρε βασιλευ τω(ν) ιουδαιων και εδιδουσαν αυτω ραπισματα :	CT: 2	In this verse it is the CT and Aleph that have the <i>plene</i> form of the text.
19:4	Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.	εξηλθεν ουν παλιν εξω ο πιλατος και λεγει αυτοις ιδε αγω υμιν αυτον εξω ινα γνωτε οτι εν αυτω ουδεμιαν αιτιαν ευρισκω	και εξηλθεν παλιν εξω ο πιλατος και λεγει αυτοις ιδε αγω υμιν αυτον εξω ινα γνωτε οτι ουδεμιαν αιτιαν ευρισκω εν αυτω	And Pilate went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.	εξηλθεν παλιν ο πιλατος εξω και λεγει αυτοις ιδε αγω υμιν αυτο(ν) εξω ινα γνωτε τι αιτιαν ουδεμιαν ευρισκω	Neither: 2	
19:7	The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.	απεκριθησαν αυτω οι ιουδαιοι ημεις νομον εχομεν και κατα τον νομον ημων οφειλει αποθανειν οτι εαυτον υιον του θεου εποιησεν	απεκριθησαν αυτω οι ιουδαιοι ημεις νομον εχομεν και κατα τον νομον οφειλει αποθανειν οτι υιον θεου εαυτον εποιησεν	The Jews answered him, We have a law, and by the law he ought to die, because he made himself the Son of God.	απεκριθησα(ν) οι ιουδαιοι ημεις νομον εχομεν και κατα τον νομο(ν) οφειλει αποθανι(ν) οτι υν θυ εαυτο(ν) εποιησεν :	CT: 2	
19:10	Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?	λεγει ουν αυτω ο πιλατος εμοι ου λαλεις ουκ οιδας οτι εξουσιαν εχω σταυρωσαι σε και εξουσιαν εχω απολυσαι σε	λεγει ουν αυτω ο πιλατος εμοι ου λαλεις ουκ οιδας οτι εξουσιαν εχω απολυσαι σε και εξουσιαν εχω σταυρωσαι σε	Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee?	λεγει αυτω ο πιλατος εμοι ου λαλεις ουκ οιδας οτι εξουσιαν εχω απολυσαι σε και εξουσιαν εχω σταυρωσαι σε	CT: 2	

John	KJV1769	SCRIVENER	SBLGNT	KJVTENT	ALEPH	ALEPH MATCHES	NOTES
19:11	Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.	απεκριθη ο ιησους ουκ ειχες εξουσιαν ουδεμιαν κατ εμου ει μη ην σοι δεδομενον ανωθεν δια τουτο ο παραδιδους με σοι μειζονα αμαρτιαν εχει	απεκριθη αυτω ιησους ουκ ειχες εξουσιαν κατ εμου ουδεμιαν ει μη ην δεδομενον σοι ανωθεν δια τουτο ο παραδους με σοι μειζονα αμαρτιαν εχει	Jesus answered him , Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.	απεκρι θη αυτω ο ις ου κ ειχis εξουσιαν κατ εμου ουδεμι αν ει μη ην δεδο μενον σοι ανωθε(ν) δια τουτο ο παρα δους με σοι μειζο να αμαρτιαν εχει	CT: 2; TR: 0	
19:13	When Pilate therefore heard that saying , he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.	ο ουν πιλατος ακουσας τουτον τον λογον ηγαγεν εξω τον ιησουν και εκαθισεν επι βηματος εις τοπον λεγομενον λιθοστρωτον εβραιστι δε γαββαθα	ο ουν πιλατος ακουσας των λογων τουτων ηγαγεν εξω τον ιησουν και εκαθισεν επι βηματος εις τοπον λεγομενον λιθοστρωτον εβραιστι δε γαββαθα	When Pilate therefore heard these words , he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.	ο ουν πιλατος α κουσας των λογω(ν) τουτων ηγαγεν εξω τον ιν και ε καθισεν επι βη ματος εις τοπον λεγομενον λιθο στρωτον εβραι στι γολγοθα	CT: 2	
19:14	And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!	ην δε παρασκευη του πασχα ωρα δε ωσει εκτη και λεγει τοις ιουδαιοις ιδε ο βασιλευς υμων	ην δε παρασκευη του πασχα ωρα ην ως εκτη και λεγει τοις ιουδαιοις ιδε ο βασιλευς υμων	And it was the preparation of the passover. It was about the sixth hour: and he saith unto the Jews, Behold your King!	ην δε παρασκευη του πασχα ωρα η(ν) ως εκτη και λεγει τοις ιουδαιοις ι δε ο βασιλευς υμω(ν)	CT: 2	
19:15	But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.	οι δε εκραυγασαν αρον αρον σταυρωσον αυτον λεγει αυτοις ο πιλατος τον βασιλεα υμων σταυρωσω απεκριθησαν οι αρχιερεις ουκ εχομεν βασιλεα ει μη καισαρα	εκραυγασαν ουν εκεινοι αρον αρον σταυρωσον αυτον λεγει αυτοις ο πιλατος τον βασιλεα υμων σταυρωσω απεκριθησαν οι αρχιερεις ουκ εχομεν βασιλεα ει μη καισαρα	Then they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.	οι δε ελεγον αρον αρον σταυρωσο(ν) αυτον λεγει αυτοις ο πιλατος τον βασιλεα υμων σταυρωσω απεκριθη σαν οι αρχιερεις ουκ εχομεν βασι λεα ει μη καισαρα `	TR: 2	
19:16	Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away .	τοτε ουν παρεδωκεν αυτον αυτοις ινα σταυρωθη παρελαβον δε τον ιησουν και απηγαγον	τοτε ουν παρεδωκεν αυτον αυτοις ινα σταυρωθη παρελαβον ουν τον ιησουν	Then delivered he him therefore unto them to be crucified. Then they took Jesus.	τοτε ουν παρεδω κεν αυτοις αυτο(ν) ινα σταυρωθη οι δε λαβοντες τον ιν απηγαγον αυ τον	TR: 2; TR: 2	
19:20	This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek , and Latin .	τουτον ουν τον τιτλον πολλοι ανεγνωσαν των ιουδαιων οτι εγγυς ην της πολεως ο τοπος οπου εσταυρωθη ο ιησους και ην γεγραμμενον εβραιστι ελληνιστι ρωμαιστι	τουτον ουν τον τιτλον πολλοι ανεγνωσαν των ιουδαιων οτι εγγυς ην ο τοπος της πολεως οπου εσταυρωθη ο ιησους και ην γεγραμμενον εβραιστι ρωμαιστι ελληνιστι	This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Latin , and Greek .	Original: omitted; corrector (A): τουτον ουν τον τιτλον πολλοι ανεγνωσαν των ιουδαιω(ν) οτι εγγυς ην ο τοπος της πολεως οπου εστ(αυρ)ωθη ο ις κ(αι) ην γεγραμμενον εβραιστι ρωμαιστι ` ελληνιστι `	CT: 2	
19:29	Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.	σκευος ουν εκειτο οξους μεστον οι δε πλησαντες σπογγον οξους και υσσωπω περιθεντες προσηνεγκαν αυτου τω στοματι	σκευος εκειτο οξους μεστον σπογγον ουν μεστον του οξους υσσωπω περιθεντες προσηνεγκαν αυτου τω στοματι	There was set a vessel full of vinegar: so they put a sponge full of vinegar upon hyssop, and put it to his mouth.	σκευος δε εκει το οξους μεστον σπογγον ουν με στον οξους υσσω πω περιθεντες προσηνεγκαν αυ του τω στοματι `	Neither: 2; CT: 2; CT: 2	
19:35	And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.	και ο εωρακως μεμαρτυρηκεν και αληθινη αυτου εστιν η μαρτυρια κακεινος οιδεν οτι αληθη λεγει ινα υμεις πιστευσητε	και ο εωρακως μεμαρτυρηκεν και αληθινη αυτου εστιν η μαρτυρια και εκεινος οιδεν οτι αληθη λεγει ινα και υμεις πιστευητε	And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye also might believe.	και ο εωρακως μεμαρ τυρηκεν και αλη θης αυτου εστιν η μαρτυρια κακει νος οιδεν οτι αλη θη λεγει ινα και υ μισ πιστευητε	CT: 2	
19:38	And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus .	μετα δε ταυτα ηρωτησεν τον πιλατον ο ιωσηφ ο απο αριμαθαιας ων μαθητης του ιησου κεκρυμμενος δε δια τον φοβον των ιουδαιων ινα αρη το σωμα του ιησου και επετρεψεν ο πιλατος ηλθεν ουν και ηρεν το σωμα του ιησου	μετα δε ταυτα ηρωτησεν τον πιλατον ιωσηφ απο αριμαθαιας ων μαθητης του ιησου κεκρυμμενος δε δια τον φοβον των ιουδαιων ινα αρη το σωμα του ιησου και επετρεψεν ο πιλατος ηλθεν ουν και ηρεν το σωμα αυτου	And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took his body.	μετα δε ταυτα ηρω τησεν τον πιλατο(ν) ιωσηφ` ο απο αρι μαθαιας ων μαθη της του ιυ κεκρυμ μενος δε δια τον φοβον των ιουδαι ων ινα αρη το σω μα του ιυ και επε τρεψεν ο πιλατος : ηλθον ουν και η ραν αυτον	Neither: 2	

John	KJV1769	SCRIVENER	SBLGNT	KJVTENT	ALEPH	ALEPH MATCHES	NOTES
19:39	And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.	ηλθεν δε και νικοδημος ο ελθων προς τον ιησουν νυκτος το πρωτον φερων μιγμα σμυρνης και αλοης ωσει λιτρας εκατον	ηλθεν δε και νικοδημος ο ελθων προς αυτον νυκτος το πρωτον φερων μιγμα σμυρνης και αλοης ως λιτρας εκατον	And there came also Nicodemus, which at the first came to him by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.	ηλθεν δε και νικοδημος ο ελθων προς το(ν) ιν νυκτος το πρωτο(ν) εχων ελιγμα σζμυρ νης και αλοης ως λιτρας εκατον :	TR: 2	
20:6	Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,	ερχεται ουν σιμων πετρος ακολουθων αυτω και εισηλθεν εις το μνημειον και θεωρει τα οθονια κειμενα	ερχεται ουν και σιμων πετρος ακολουθων αυτω και εισηλθεν εις το μνημειον και θεωρει τα οθονια κειμενα	Then cometh also Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,	Original: omitted; corrector (ca): ερχεται ουν και σιμω(ν) πετρος ακολουθων αυτω και εισηλθεν εις το μνημιον και θεωρι τα οθονια κειμενα	Neither: 2	
20:14	And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.	και ταυτα ειπουσα εστραφη εις τα οπισω και θεωρει τον ιησουν εστωτα και ουκ ηδει οτι ο ιησους εστιν	ταυτα ειπουσα εστραφη εις τα οπισω και θεωρει τον ιησουν εστωτα και ουκ ηδει οτι ιησους εστιν	When she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.	ταυτα ειπουσα εστρα φη εις τα οπισω κ(αι) θεωρει τον ιν ε στωτα και ουκ ηδει οτι ις εστιν	CT: 2	
20:16	Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.	λεγει αυτη ο ιησους μαρια στραφεισα εκεινη λεγει αυτω ραββουνι ο λεγεται διδασκαλε	λεγει αυτη ιησους μαριαμ στραφεισα εκεινη λεγει αυτω εβραιστι ραββουνι ο λεγεται διδασκαλε	Jesus saith unto her, Mary. She turned herself, and saith unto him in the Hebrew tongue , Rabboni; which is to say, Master.	λεγει αυτη ο ις μαρι αμ στραφεισα δε ε κεινη λεγει αυτω ε βραιστι ραββουνι ο λεγεται διδασκα λε	CT: 2	
20:17	Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.	λεγει αυτη ο ιησους μη μου απτου ουπω γαρ αναβεβηκα προς τον πατερα μου πορευου δε προς τους αδελφους μου και ειπε αυτοις αναβαινω προς τον πατερα μου και πατερα υμων και θεον μου και θεον υμων	λεγει αυτη ιησους μη μου απτου ουπω γαρ αναβεβηκα προς τον πατερα πορευου δε προς τους αδελφους μου και ειπε αυτοις αναβαινω προς τον πατερα μου και πατερα υμων και θεον μου και θεον υμων	Jesus saith unto her, Touch me not; for I am not yet ascended to the Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.	λεγει αυτη ο ις μη μου απτου ου πω γαρ αναβεβη κα προς τον πατε ρα πορευου δε προς τους αδελφους και ειπε αυτοις ιδου αναβαινω προς το(ν) πατερα μου και πα τερα υμων και θν μου και θν υμων	CT: 2	
20:18	Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.	ερχεται μαρια η μαγδαληνη απαγγελλουσα τοις μαθηταις οτι εωρακεν τον κυριον και ταυτα ειπεν αυτη	ερχεται μαριαμ η μαγδαληνη αγγελλουσα τοις μαθηταις οτι εωρακα τον κυριον και ταυτα ειπεν αυτη	Mary Magdalene came and told the disciples, I have seen the Lord, and that he had spoken these things unto her.	ερχεται μαριαμ' η μαγδαληνη αγγελ λουσα τοις μαθηταις οτι εωρακα τον κν και ταυτα ειπεν αυ τη	CT: 2	
20:19	Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.	ουσης ουν οψιας τη ημερα εκεινη τη μια των σαββατων και των θυρων κεκλεισμενων οπου ησαν οι μαθηται συνηγμενοι δια τον φοβον των ιουδαιων ηλθεν ο ιησους και εστη εις το μεσον και λεγει αυτοις ειρηνη υμιν	ουσης ουν οψιας τη ημερα εκεινη τη μια σαββατων και των θυρων κεκλεισμενων οπου ησαν οι μαθηται δια τον φοβον των ιουδαιων ηλθεν ο ιησους και εστη εις το μεσον και λεγει αυτοις ειρηνη υμιν	Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.	ουσης ουν οψι ας τη ημερα εκει νη μια σαββατων και των θυρων κε κλισμενων οπου ησαν οι μαθηται δια τον φοβον τω(ν) ιουδαιων ηλθεν ο ις και εστη εις το μεσον και λεγει ιρη νη υμιν	CT: 2	
20:28	And Thomas answered and said unto him, My Lord and my God.	και απεκριθη ο θωμας και ειπεν αυτω ο κυριος μου και ο θεος μου	απεκριθη θωμας και ειπεν αυτω ο κυριος μου και ο θεος μου	Thomas answered and said unto him, My Lord and my God.	απεκριθη ο θωμας και ειπεν αυτω ` ο κς μου και ο θς μου	CT: 2; TR: 0	
20:29	Jesus saith unto him, Thomas , because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.	λεγει αυτω ο ιησους οτι εωρακας με θωμα πεπιστευκας μακαριοι οι μη ιδοντες και πιστευσαντες	λεγει αυτω ο ιησους οτι εωρακας με πεπιστευκας μακαριοι οι μη ιδοντες και πιστευσαντες	Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.	ειπεν δε αυτω ο ις οτι εωρα κας με και πεπι στευκας μακαριοι οι μη ιδοντες με και πιστευσα(ν) τες `	CT: 2	
20:30	And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:	πολλα μεν ουν και αλλα σημεια εποιησεν ο ιησους ενωπιον των μαθητων αυτου α ουκ εστιν γεγραμμενα εν τω βιβλιω τουτω	πολλα μεν ουν και αλλα σημεια εποιησεν ο ιησους ενωπιον των μαθητων α ουκ εστιν γεγραμμενα εν τω βιβλιω τουτω	And many other signs truly did Jesus in the presence of the disciples, which are not written in this book:	πολλα μεν ουν και αλλα ση μεια εποιησεν ο ις ενωπιον τω(ν) μαθητων αυτου α ουκ εστιν γεγραμ μενα εν τω βιβλι ω τουτω	CT: 2	

John	KJV1769	SCRIVENER	SBLGNT	KJVTENT	ALEPH	ALEPH MATCHES	NOTES
21:3	Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately ; and that night they caught nothing.	λεγει αυτοις σιμων πετρος υπαγω αλιευειν λεγουσιν αυτω ερχομεθα και ημεις συν σοι εξηλθον και ανεβησαν εις το πλοιον ευθυς και εν εκεινη τη νυκτι επιασαν ουδεν	λεγει αυτοις σιμων πετρος υπαγω αλιευειν λεγουσιν αυτω ερχομεθα και ημεις συν σοι εξηλθον και ενεβησαν εις το πλοιον και εν εκεινη τη νυκτι επιασαν ουδεν	Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship; and that night they caught nothing.	λεγει αυτοις σιμων(ν) πετρος υπαγω α λιευειν λεγουσιν αυτω ` ερχομεθα κ(αι) ημεις συν σοι εξηλθ ουν και ενε βησαν εις το πλοι ον και εν εκινη τη νυκτι εκοπιασαν ουδεν	CT: 2	
21:11	Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.	ανεβη σιμων πετρος και ειλκυσεν το δικτυον επι της γης μεστον ιχθυων μεγαλων εκατον πεντηκοντατριων και τοσουτων οντων ουκ εσχισθη το δικτυον	ανεβη ουν σιμων πετρος και ειλκυσεν το δικτυον εις την γην μεστον ιχθυων μεγαλων εκατον πεντηκοντα τριων και τοσουτων οντων ουκ εσχισθη το δικτυον	Then Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.	ενεβη ουν σιμων πετρος και ειλκυ σεν το δικτυον εις την γην μεστο(ν) ιχθυων μεγαλω(ν) εκατον πεντηκο(ν) τατριων και τοσου των οντων ου κ εσχισθη το δι κτυον	CT: 2	
21:13	Jesus then cometh, and taketh bread, and giveth them, and fish likewise.	ερχεται ουν ο ιησους και λαμβανει τον αρτον και διδωσιν αυτοις και το σφαριον ομοιως	ερχεται ο ιησους και λαμβανει τον αρτον και διδωσιν αυτοις και το σφαριον ομοιως	Jesus cometh, and taketh bread, and giveth them, and fish likewise.	ερχε ται ο ις και λαμβα νει τον αρτον και διδωσιν αυτοις κ(αι) το σφαριον ομοι ως :	CT: 2	
21:14	This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.	τουτο ηδη τριτον εφανερωθη ο ιησους τοις μαθηταις αυτου εγερθεις εκ νεκρων	τουτο ηδη τριτον εφανερωθη ο ιησους τοις μαθηταις εγερθεις εκ νεκρων	This is now the third time that Jesus shewed himself to the disciples, after that he was risen from the dead.	τουτο δε ηδη τριτον εφανερω θη ο ις τοις μαθη ταις εγερθεις εκ νεκρων `	CT: 2	
21:15	So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas , lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.	οτε ουν ηριστησαν λεγει τω σιμωνι πετρω ο ιησους σιμων ιωνα αγαπας με πλειον τούτων λεγει αυτω ναι κυριε συ οιδας οτι φιλω σε λεγει αυτω βοσκε τα αρνια μου	οτε ουν ηριστησαν λεγει τω σιμωνι πετρω ο ιησους σιμων ιωαννου αγαπας με πλεον τούτων λεγει αυτω ναι κυριε συ οιδας οτι φιλω σε λεγει αυτω βοσκε τα αρνια μου	So when they had dined, Jesus saith to Simon Peter, Simon, son of John , lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.	οτε ουν ηριστησαν ` λεγει τω σιμωνι πετρω ο ις σιμων αγαπας με πλεον τούτω(ν) λεγει αυτω ναι κ̅ε συ οιδας οτι φιλω σε λεγει αυ τω βοσκε τα αρνι α μου	CT: 2	
21:16	He saith to him again the second time, Simon, son of Jonas , lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.	λεγει αυτω παλιν δευτερον σιμων ιωνα αγαπας με λεγει αυτω ναι κυριε συ οιδας οτι φιλω σε λεγει αυτω ποιμαινε τα προβατα μου	λεγει αυτω παλιν δευτερον σιμων ιωαννου αγαπας με λεγει αυτω ναι κυριε συ οιδας οτι φιλω σε λεγει αυτω ποιμαινε τα προβατα μου	He saith to him again the second time, Simon, son of John , lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.	παλιν λε γει αυτω σιμων ιωαννου αγαπας με : λεγει αυτω κ̅ε συ οιδας οτι φιλω σε λεγει αυ τω ποιμαινε τα προβατα μου	CT: 2	
21:17	He saith unto him the third time, Simon, son of Jonas , lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.	λεγει αυτω το τριτον σιμων ιωνα φιλεις με ελυπηθη ο πετρος οτι ειπεν αυτω το τριτον φιλεις με και ειπεν αυτω κυριε συ παντα οιδας συ γινωσκεις οτι φιλω σε λεγει αυτω ο ιησους βοσκε τα προβατα μου	λεγει αυτω το τριτον σιμων ιωαννου φιλεις με ελυπηθη ο πετρος οτι ειπεν αυτω το τριτον φιλεις με και ειπεν αυτω κυριε παντα συ οιδας συ γινωσκεις οτι φιλω σε λεγει αυτω ο ιησους βοσκε τα προβατα μου	He saith unto him the third time, Simon, son of John , lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.	λε γει αυτω το τριτο(ν) σιμων ιωαννου φιλεις με : ελυπη θη δε ο πετρος ο τι ειπεν αυτω το τριτον και φιλεις με και λεγει αυ τω κ̅ε παντα συ οι δας συ γινωσκεις οτι φιλω σε και λεγει αυτω βοσκε τα προβατα μου	CT: 2	
21:20	Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?	επιστραφεις δε ο πετρος βλεπει τον μαθητην ον ηγαπα ο ιησους ακολουθουντα ος και ανεπεσεν εν τω δειπνω επι το στηθος αυτου και ειπεν κυριε τις εστιν ο παραδιδους σε	επιστραφεις ο πετρος βλεπει τον μαθητην ον ηγαπα ο ιησους ακολουθουντα ος και ανεπεσεν εν τω δειπνω επι το στηθος αυτου και ειπεν κυριε τις εστιν ο παραδιδους σε	Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?	επιστραφεις δε ο πετρος βλεπι το(ν) μαθητην ον ηγα πα ο ις και ανεπε σεν εν τω δειπνω επι το στηθος αυ του και λεγει αυτω κ̅ε τις εστιν ο πα ραδιδους σε	TR: 2	
21:21	Peter seeing him saith to Jesus, Lord, and what shall this man do?	τουτον ιδων ο πετρος λεγει τω ιησου κυριε ουτος δε τι	τουτον ουν ιδων ο πετρος λεγει τω ιησου κυριε ουτος δε τι	Then Peter seeing him saith to Jesus, Lord, and what shall this man do?	τουτο(ν) ουν ιδων ο πετρος ειπεν τω ιϋ ουτος δε τι	CT: 2	

John	KJV1769	SCRIVENER	SBLGNT	KJVCTENT	ALEPH	ALEPH MATCHES	NOTES
21:25	And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.	εστιν δε και αλλα πολλα οσα εποιησεν ο ιησους ατινα εαν γραφηται καθ εν ουδε αυτον οιμαι τον κοσμον χωρησαι τα γραφομενα βιβλια αμην	εστιν δε και αλλα πολλα α εποιησεν ο ιησους ατινα εαν γραφηται καθ εν ουδ αυτον οιμαι τον κοσμον χωρησειν τα γραφομενα βιβλια	And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.	εστιν δε και αλλα πολλα α εποιησεν ο ις ατινα εαν γραφηται καθ εν ου δ αυτον οιμαι τον κοσμον χωρησει(ν) τα γραφομενα βι βλια :	CT: 2	Final "Amen" is a common variant; the TR commonly contains it while the CT commonly lacks it. Aleph lacks it here.