

AN EXAMINATION OF THE 301 OCCURRENCES OF ἄλλ' IN THE MAJORITY TEXT AND HOW THESE ARE REPRESENTED IN THE NESTLE-ALAND TEXT

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23 September 2015 (Jerusalem)

Out of 301 cases where the MT reads ἄλλ' the NA agrees with the MT 215 times, but in place of the other occurrences of MT ἄλλ' it reads ἄλλὰ 80 times, it omits the MT ἄλλ' text 6 times, and adds two of its own.

CASES	MAJORITY TEXT	NESTLE-ALAND TEXT
53	ἄλλα	ἄλλα
80	ἄλλ'	ἄλλα
215	ἄλλ'	ἄλλ'
6	ἄλλ'	omit
2	—	2

There are two cases where NA has added ἄλλα before a word beginning with a vowel.

These are: Mark 02:22

ἄλλα [οἶνον]

This ἄλλα is not in MT

Eph 02:19 ἄλλα [ἔσται]

This ἄλλα is not in MT

OBSERVATION

The shortening from ἄλλὰ to ἄλλ' only occurs where ἄλλὰ is followed by a word beginning with a vowel. The most that one can infer from this study is that where the next word begins with a vowel, this *facilitates* the use of the shorter form of ἄλλα, but does not explain it, because there are 53 cases where the longer form is present in both the MT and the NA texts *at the same place in the text*. These exceptions can be accounted for if the speaker wanted to express emphasis using the contrast that ἄλλὰ automatically carries ('on the contrary'), in which case the longer form is used. We might call this linguistic phenomenon 'specific emphasis.' A faster speed of reading or speaking the text will also favour the shorter form.

INTERPRETATION

Line 1 of the above table shows that the MT used the longer form 53 times, and in every case the NA retained these cases. The same would be true on a vice versa interpretation; that is, that the MT retained the NA form on 53 occasions (see below).

Line 2 shows that the NA text converted the MT shorter form into the longer form 80 times, or vice versa.

Line 3 shows that MT and NA agree on the shorter form 215 times.

Line 4 shows that NA omitted the MT text six times, or else the MT added the shorter form six times.

The significance of Line 1 is that the MT used the longer form on only 53 occasions, yet in every instance the NA followed the MT text. That is one interpretation. The other is that the NA represents the original text, and that the editors of the MT made a selection out of the 133 (= 53 + 80) times that the longer form was used.

FOLLOWING WORD	SEPTUAGINT		MAJORITY TEXT		NESTLE-ALAND	
	ἀλλ' IN LXX	ἀλλὰ IN LXX	ἀλλ' IN MT	ἀλλὰ IN MT	ἀλλ' IN NA	ἀλλὰ IN NA
BEGINS WITH α	5	31	5	31	1	34
BEGINS WITH ε	65	37	121	10	82	52
BEGINS WITH ι	3	3	21	—	20	1
BEGINS WITH ο	29	11	103	4	90	18
BEGINS WITH υ	—	6	16	4	2	18
BEGINS WITH η	148	4	17	4	10	12
BEGINS WITH ω	10	—	20	—	16	4
TOTALS =	260	92	303	53	221	139

The significance of these figures is that the choice to use the short (cumulative total 284x) or the longer (784x) form was determined by the user, and not by any linguistic or phonetic law. The three sources use the longer form and the shorter form. The longer form can be shown to convey a 'specific emphasis' that is unique to its morphology. Thus the LXX has 92 cases, the MT has 53, and the NA has the same 53 plus a further 80 cases.

In NA, thirty-three of the extra 80 cases—when compared to the MT—are focussed in three consecutive books, namely, 1 Corinthians (15x), 2 Corinthians (6x), and Romans (8x). The excessive use of the 'specific emphasis' is understandable if someone reading Paul's arguments feels the need to inject emphasis into his statements.

The Gospels have 20 cases (Mt 1x; Mk 6x; Lk 5x; and Jn 8x). The conclusion is that the longer form has not just a phonetic value but it has a phonemic value as well. Therefore when the Egyptian editor employed it in 1-2 Corinthians and Romans, he has imposed his own interpretation in the form of added emphasis to what Paul wrote in these three letters. The longer form should not be ignored given its phonemic value. But do these 80 extra cases belong to the original writers, or have they been added by the Egyptian editor?

Unless otherwise stated the Nestle-Aland text agrees with the Majority Text in the following table.

REF.	MAJORITY TEXT	NESTLE-ALAND TEXT
1Cor 02:04	ἀλλ' ἐν ἀποδείξει	
1Cor 02:05	ἀλλ' ἐν δυνάμει	
1Cor 02:13	ἀλλ' ἐν διδακτοῖς	
1Cor 03:01	ἀλλ' ὡς σαρκικοῖς	
1Cor 03:02	ἀλλ' οὔτε	
1Cor 03:07	ἀλλ' ὁ αὐξάνων	
1Cor 04:03	ἀλλ' οὐδὲ	
1Cor 04:04	ἀλλ' οὐκ	
1Cor 04:14	ἀλλ' ὡς	
1Cor 04:15	ἀλλ' οὐ πολλοὺς	
1Cor 04:20	ἀλλ' ἐν δυνάμει.	
1Cor 05:08	ἀλλ' ἐν ἀζύμοις	
1Cor 06:12a	ἀλλ' οὐ πάντα	
1Cor 06:12b	ἀλλ' οὐκ ἐγὼ	
1Cor 07:21	ἀλλ' εἰ καὶ	
1Cor 08:06	ἀλλ' ἡμῖν	
1Cor 08:07	Ἄλλ' οὐκ	
1Cor 09:12	Ἄλλ' οὐκ	
1Cor 09:21	ἀλλ' ἔννομος	
1Cor 10:05	Ἄλλ' οὐκ	
1Cor 10:20	Ἄλλ' ὅτι	
1Cor 10:23a	ἀλλ' οὐ πάντα	
1Cor 10:23b	ἀλλ' οὐ πάντα	
1Cor 14:17	ἀλλ' ὁ ἕτερος	
1Cor 15:46	Ἄλλ' οὐ	
1Jn 02:07	ἀλλ' ἐντολήν	
1Jn 02:16	ἀλλ' ἐκ	
1Jn 02:19a	ἀλλ' οὐκ	
1Jn 02:19b	ἀλλ' ἵνα	
1Jn 02:21	ἀλλ' ὅτι	
1Jn 02:27	ἀλλ' ὡς	
1Jn 04:10	ἀλλ' ὅτι	
1Jn 04:18	ἀλλ' ἡ τελεία	
1Jn 05:06	ἀλλ' ἐν τῷ ὕδατι	
1Pt 02:16	ἀλλ' ὡς	
1Pt 02:20	Ἄλλ' εἰ	
1Pt 03:04	ἀλλ' ὁ κρυπτός	
1Pt 03:14	Ἄλλ' εἰ	
1Th 04:07	ἀλλ' ἐν ἀγιασμῶ.	
1Tm 02:10	ἀλλ' ὁ πρέπει	
1Tm 02:12	ἀλλ' εἶναι	

1Tm 06:17	ἀλλ' ἐν τῷ θεῷ
2 Cor 01:09	ἀλλ' ἐπὶ τῷ θεῷ
2 Cor 01:12	ἀλλ' ἐν χάριτι
2 Cor 01:13	ἀλλ' ἢ ἄ
2 Cor 02:17a	ἀλλ' ὡς
2 Cor 02:17b	ἀλλ' ὡς
2 Cor 03:03	ἀλλ' ἐν πλαξίν
2 Cor 03:05	ἀλλ' ἡ ἰκανότης
2 Cor 03:15	Ἄλλ' ἕως
2 Cor 04:08a	ἀλλ' οὐ
2 Cor 04:08b	ἀλλ' οὐκ
2 Cor 04:09a	ἀλλ' οὐκ
2 Cor 04:09b	ἀλλ' οὐκ
2 Cor 04:16a	ἀλλ' εἰ καὶ
2 Cor 04:16b	ἀλλ' ὁ ἔσωθεν
2 Cor 05:04	ἀλλ' ἐπενδύσασθαι,
2 Cor 06:04	ἀλλ' ἐν παντί
2 Cor 07:05	ἀλλ' ἐν παντί
2 Cor 07:06	Ἄλλ' ὁ παρακαλῶν
2 Cor 07:09	ἀλλ' ὅτι
2 Cor 07:12	ἀλλ' ἵνα εἴνεκεν ἵ
2 Cor 07:14	ἀλλ' ὡς
2 Cor 08:07	Ἄλλ' ὡσπερ
2 Cor 08:13	ἀλλ' ἐξ ἰσότητος
2 Cor 11:06a	ἀλλ' οὐ τῆ
2 Cor 11:06b	ἀλλ' ἐν παντί
2 Cor 11:17	ἀλλ' ὡς
2 Cor 13:07	ἀλλ' ἵνα
2Pt 01:16	ἀλλ' ἐπόπται
2Th 03:08	ἀλλ' ἐν κόπῳ
2Th 03:09	ἀλλ' ἵνα ἑαυτοὺς
2Tm 01:12	ἀλλ' οὐκ ἐπαισχύνομαι·
2Tm 03:09	Ἄλλ' οὐ
3Jn 09	ἀλλ' ὁ φιλοπρωτεύων
3Jn 13	ἀλλ' οὐ θέλω
Act 04:17	Ἄλλ' ἵνα
Act 04:32	ἀλλ' ἦν
Act 05:13	ἀλλ' ἐμεγάλυνεν
Act 10:35	ἀλλ' ἐν
Act 13:25	Ἄλλ' ἰδοὺ,
Act 19:02	Ἄλλ' οὐδὲ εἰ
Act 20:24	Ἄλλ' οὐδενός
Col 03:22	ἀλλ' ἐν
Eph 05:15	ἀλλ' ὡς σοφοί
Eph 05:27	ἀλλ' ἵνα ἡ ἁγία
Eph 06:06	ἀλλ' ὡς
Gal 02:03	Ἄλλ' οὐδὲ
Gal 02:14	Ἄλλ' ὅτε
Gal 03:12	ἀλλ' Ὁ ποιήσας
Gal 03:16	ἀλλ' ὡς ἐφ'
Gal 04:23	Ἄλλ' ὁ μὲν

Gal 04:29	Ἄλλ' ὥσπερ
Heb 03:16	ἀλλ' οὐ πάντες
Heb 04:02	ἀλλ' οὐκ ὠφέλησεν
Heb 05:05	ἀλλ' ὁ λαλήσας
Heb 09:24	ἀλλ' εἰς αὐτόν
Heb 10:03	Ἄλλ' ἐν
Jas 02:18	Ἄλλ' ἐρεῖ
Jn 01:08	ἀλλ' ἵνα
Jn 01:13	ἀλλ' ἐκ
Jn 01:31	ἀλλ' ἵνα
Jn 01:33	ἀλλ' ὁ πέμψας
Jn 03:08	ἀλλ' οὐκ
Jn 03:16	ἀλλ' ἔχη
Jn 03:17	ἀλλ' ἵνα
Jn 03:28	ἀλλ' ὅτι
Jn 03:36	ἀλλ' ἡ ὀργή
Jn 04:02	ἀλλ' οἱ μαθηταὶ
Jn 06:26	ἀλλ' ὅτι
Jn 06:32	ἀλλ' ὁ πατήρ
Jn 06:36	Ἄλλ' εἶπον
Jn 06:64	Ἄλλ' εἰσὶν
Jn 07:22	ἀλλ' ἐκ
Jn 07:28	ἀλλ' ἔστιν
Jn 07:44	ἀλλ' οὐδεὶς
Jn 08:12	ἀλλ' ἔξει
Jn 08:16	ἀλλ' ἐγὼ
Jn 08:26	ἀλλ' ὁ πέμψας
Jn 08:42	ἀλλ' ἐκεῖνός
Jn 09:03	ἀλλ' ἵνα
Jn 09:31	ἀλλ' ἐάν
Jn 10:08	ἀλλ' οὐκ
Jn 10:18	ἀλλ' ἐγὼ
Jn 11:04	ἀλλ' ὑπὲρ
Jn 11:30	ἀλλ' ἦν
Jn 11:52	ἀλλ' ἵνα
Jn 12:06	ἀλλ' ὅτι
Jn 12:09	ἀλλ' ἵνα
Jn 12:16	ἀλλ' ὅτε
Jn 12:47	ἀλλ' ἵνα
Jn 12:49	ἀλλ' ὁ πέμψας
Jn 13:10a	ἀλλ' ἔστιν
Jn 13:10b	ἀλλ' οὐχὶ
Jn 13:18	ἀλλ' ἵνα
Jn 14:31	ἀλλ' ἵνα
Jn 15:16	ἀλλ' ἐγὼ
Jn 15:19	ἀλλ' ἐγὼ
Jn 15:25	Ἄλλ' ἵνα
Jn 16:02	ἀλλ' ἔρχεται
Jn 16:06	Ἄλλ' ὅτι
Jn 16:07	Ἄλλ' ἐγὼ
Jn 16:12	ἀλλ' οὐ δύνασθε

Jn 16:13	ἀλλ' ὅσα
Jn 16:20	ἀλλ' ἢ λύπη
Jn 17:15	ἀλλ' ἵνα
Jn 18:28	ἀλλ' ἵνα
Jn 19:21	ἀλλ' ὅτι
Jn 19:34	ἀλλ' εἰς
Jn 21:23	ἀλλ', Ἐάν
Lk 08:16	ἀλλ' ἐπὶ
Lk 08:27	ἀλλ' ἐν
Lk 11:33	ἀλλ' ἐπὶ
Lk 12:51	ἀλλ' ἢ διαμερισμόν
Lk 13:03	ἀλλ' ἐάν
Lk 13:05	ἀλλ' ἐάν
Lk 14:10	Ἄλλ' ὅταν
Lk 14:13	Ἄλλ' ὅταν
Lk 16:30	ἀλλ' ἐάν
Lk 17:08	ἀλλ' οὐχὶ
Lk 18:13	ἀλλ' ἔτυπτεν
Lk 20:21	ἀλλ' ἐπ'
Lk 21:09	ἀλλ' οὐκ
Lk 22:26	ἀλλ' ὁ μείζων
Lk 22:53	Ἄλλ' αὕτη
Lk 23:15	ἀλλ' οὐδὲ
Mk 01:45	ἀλλ' ἔξω
Mk 02:17	ἀλλ' οἱ κακῶς
Mk 04:22	ἀλλ' ἵνα
Mk 07:19	ἀλλ' εἰς
Mk 09:22	ἀλλ' εἶ
Mk 10:27	ἀλλ' οὐ
Mk 10:40	ἀλλ' οἷς
Mk 10:43	ἀλλ' ὅς
Mk 12:14	ἀλλ' ἐπ'
Mk 12:25	ἀλλ' εἰσὶν
Mk 13:07	ἀλλ' οὐπω
Mk 13:11	ἀλλ' ὁ
Mk 14:29	ἀλλ' οὐκ
Mk 14:36	ἀλλ' οὐ
Mk 14:49	ἀλλ' ἵνα
Mt 04:04	ἀλλ' ἐπὶ
Mt 05:15	ἀλλ' ἐπὶ
Mt 05:39	ἀλλ' ὅστις
Mt 07:21	ἀλλ' ὁ ποιῶν
Mt 09:12	ἀλλ' οἱ κακῶς
Mt 16:17	ἀλλ' ὁ πατήρ
Mt 19:11	ἀλλ' οἷς
Mt 20:23	ἀλλ' οἷς
Mt 20:26	ἀλλ' ὅς
Mt 22:30	ἀλλ' ὡς
Mt 24:06	ἀλλ' οὐπω
Mt 26:39	ἀλλ' ὡς
Phl 01:20	ἀλλ' ἐν πάσῃ

Phl 04:06	ἀλλ' ἐν παντί	
Phm 16	ἀλλ' ὑπὲρ δούλον	
Rev 02:14	Ἔλλ' ἔχω	
Rev 09:05	ἀλλ' ἵνα	
Rev 10:07	ἀλλ' ἐν ταῖς ἡμέραις	
Rev 10:09	ἀλλ' ἐν τῷ στόματί	
Rev 20:06	ἀλλ' ἔσονται	
Rom 01:21	ἀλλ' ἐματαιώθησαν	
Rom 02:13	ἀλλ' οἱ ποιηταὶ	
Rom 02:29a	ἀλλ' ὁ ἐν τῷ	
Rom 02:29b	ἀλλ' ἐκ τοῦ θεοῦ	
Rom 04:02	ἀλλ' οὐ πρὸς	
Rom 04:10	ἀλλ' ἐν ἀκροβυστίᾳ·	
Rom 04:20	ἀλλ' ἐνεδυναμώθη	
Rom 05:15	Ἄλλ' οὐχ	
Rom 07:15	ἀλλ' ὁ μισῶ,	
Rom 08:37	Ἄλλ' ἐν τούτοις	
Rom 09:07	ἀλλ' Ἐν	
Rom 09:32	ἀλλ' ὡς	
Rom 10:02	ἀλλ' οὐ	
Rom 10:16	Ἄλλ' οὐ	
Rom 09:11	ἀλλ' ἐκ τοῦ	omitted in NA (v.11b)
Jn 03:15	ἀλλ' ἔχη	omitted in NA
Jn 16:25	ἀλλ' ἔρχεται	omitted in NA
Lk 04:04	ἀλλ' ἐπὶ	omitted in NA
1Jn 05:18	ἀλλ' ὁ γεννηθεὶς	omitted in NA (v.18)
1Cor 03:05	ἀλλ' ἢ διάκονοι	omitted in NA
1Cor 01:17	ἀλλ' εὐαγγελίζεσθαι	ἀλλὰ εὐαγγελίζεσθαι
1Cor 03:06	ἀλλ' ὁ θεὸς ἠϋξάνεν	ἀλλὰ ὁ θεὸς ἠϋξάνεν·
1Cor 06:11	ἀλλ' ἐδικαιώθητε	ἀλλὰ ἐδικαιώθητε ¹
1Cor 07:04a	ἀλλ' ὁ ἀνὴρ·	ἀλλὰ ὁ ἀνὴρ THIS
1Cor 07:04b	ἀλλ' ἡ γυνή	ἀλλὰ ἡ γυνή
1Cor 07:07	ἀλλ' ἕκαστος	ἀλλὰ ἕκαστος
1Cor 07:10	ἀλλ' ὁ κύριος	ἀλλὰ ὁ κύριος
1Cor 09:27	ἀλλ' ὑπωπιάζω	ἀλλὰ ὑπωπιάζω
1Cor 11:17	ἀλλ' εἰς τὸ ἦττον	ἀλλὰ εἰς τὸ ἦσσον
1Cor 12:24	ἀλλ' ὁ θεὸς	ἀλλὰ ὁ θεὸς
1Cor 14:19	ἀλλ' ἐν ἐκκλησίᾳ	ἀλλὰ ἐν ἐκκλησίᾳ
1Cor 14:34	ἀλλ' ὑποτάσσεσθαι	ἀλλὰ ὑποταστέσθωσαν
1Cor 15:10	ἀλλ' ἡ χάρις	ἀλλὰ ἡ χάρις
1Cor 15:35	Ἄλλ' ἐρεῖ	Ἄλλὰ ἐρεῖ
1Cor 15:40	ἀλλ' ἑτέρα	ἀλλὰ ἑτέρα
1Jn 03:18	ἀλλ' ἐν ἔργῳ	ἀλλὰ ἐν ἔργῳ
1Pt 02:25	ἀλλ' ἐπεστράφητε	ἀλλὰ ἐπεστράφητε ²

¹ Here the Egyptian editor has assimilated the MT ἀλλ' to the two previous occurrences of ἀλλὰ that constituted a list of three, closely related elements.

² This case does have a strong element of stress, or emphasis, about it. It all depends on how the reader reads the text.

1Pt 05:02	ἀλλ' ἐκουσίως·	ἀλλὰ ἐκουσίως
1Th 02:07	ἀλλ' ἐγενήθημεν	ἀλλὰ ἐγενήθημεν
1Th 05:09	ἀλλ' εἰς περιποίησιν	ἀλλὰ εἰς περιποίησιν
1Tm 03:03	ἀλλ' ἐπεικῆ,	ἀλλὰ ἐπεικῆ
1Tm 05:23	ἀλλ' οἴνω	ἀλλὰ οἴνω
2 Cor 03:14	ἀλλ' ἐπωρώθη	ἀλλὰ ἐπωρώθη
2 Cor 08:05	ἀλλ' ἑαυτοὺς	ἀλλὰ ἑαυτοὺς
2 Cor 10:18	ἀλλ' ὃν ὁ κύριος	ἀλλὰ ὃν ὁ κύριος
2 Cor 12:14	ἀλλ' οἱ γονεῖς	ἀλλὰ οἱ γονεῖς
2 Cor 12:16	ἀλλ' ὑπάρχων	ἀλλὰ ὑπάρχων
2 Cor 13:08	ἀλλ' ὑπὲρ	ἀλλὰ ὑπὲρ
2Pt 01:21	ἀλλ' ὑπὸ	ἀλλὰ ὑπὸ
2Th 02:12	ἀλλ' εὐδοκῆσαντες	ἀλλὰ εὐδοκῆσαντες
2Tm 02:09	ἀλλ' ὁ λόγος τοῦ	ἀλλὰ ὁ λόγος τοῦ θεοῦ
2Tm 02:24	ἀλλ' ἡπιον	ἀλλὰ ἡπιον
Act 07:39	ἀλλ' ἀπόσαντο	ἀλλὰ ἀπόσαντο
Act 18:21	ἀλλ' ἀπετάξατο	ἀλλὰ ἀποταξάμενος ³
Eph 04:29	ἀλλ' εἴ τις ἀγαθός	ἀλλὰ εἴ τις ἀγαθός
Eph 05:24	Ἄλλ' ὡσπερ	ἀλλὰ ὡς
Eph 05:29	ἀλλ' ἐκτρέφει	ἀλλὰ ἐκτρέφει
Eph 06:04	ἀλλ' ἐκτρέφετε	ἀλλὰ ἐκτρέφετε
Gal 04:07	ἀλλ' υἱός·	ἀλλὰ υἱός·
Gal 04:14	ἀλλ' ὡς ἄγγελον	ἀλλὰ ὡς ἄγγελον
Jas 03:15	ἀλλ' ἐπίγειος	ἀλλὰ ἐπίγειος,
Jn 04:23	Ἄλλ' ἔρχεται	ἀλλὰ ἔρχεται
Jn 05:42	ἀλλ' ἔγνωκα	ἀλλὰ ἔγνωκα
Jn 07:10	ἀλλ' ὡς ἐν	ἀλλὰ ὡς ἐν
Jn 07:49	Ἄλλ' ὁ ὄχλος	ἀλλὰ ὁ ὄχλος
Jn 08:55	ἀλλ' οἶδα	ἀλλὰ οἶδα
Jn 10:26	ἀλλ' ὑμεῖς	ἀλλὰ ὑμεῖς
Jn 12:44	ἀλλ' εἰς	ἀλλὰ εἰς ⁴
Jn 21:08	ἀλλ' ὡς ἀπὸ	ἀλλὰ ὡς ἀπὸ
Jud 09	ἀλλ' εἶπεν	ἀλλὰ εἶπεν·
Lk 05:31	ἀλλ' οἱ κακῶς	ἀλλὰ οἱ κακῶς
Lk 06:27	Ἄλλ' ὁ ὑμῖν	Ἀλλὰ ὑμῖν
Lk 07:07	ἀλλ' εἰπέ λόγῳ	ἀλλὰ εἰπέ λόγῳ,
Lk 11:42	Ἄλλ' οὐαὶ	ἀλλὰ οὐαὶ
Lk 24:06	ἀλλ' ἠγέρθη·	ἀλλὰ ἠγέρθη.
Mk 01:44	ἀλλ' ὑπαγε	ἀλλὰ ὑπαγε
Mk 03:29	ἀλλ' ἔνοχός	ἀλλὰ ἔνοχός
Mk 06:09	ἀλλ' ὑποδεδ...	ἀλλὰ ὑποδεδεμένους
Mk 11:32	Ἄλλ' εἴπωμεν	ἀλλὰ εἴπωμεν·

³ Did the substitution of ἀποταξάμενος in place of ἀπετάξατο permit the Egyptian editor to switch to his preferred use of ἀλλὰ? Or did the postponed place of the accent in ἀποταξάμενος (compared to ἀπετάξατο) have anything to do with the longer form?

⁴ It is possible from this example to argue that the fuller form, ἀλλὰ, was spoken with some emphasis, and that consequently this emphasis resulted in a very slight break between it and the following word (εἰς). The emphasis may account for the fuller form. But see Jn 21:23 (cf. Rom 9:7), where ἀλλ' introduces reported direct speech, which should have been preceded with the lengthened form, ἀλλὰ, if this tentative explanation was correct.

Mk 13:24	Ἄλλ' ἐν	Ἄλλα ἐν
Mk 16:07	Ἄλλ' ὑπάγετε	ἀλλὰ ὑπάγετε
Mt 18:22	ἀλλ' ἕως	ἀλλὰ ἕως
Phl 02:07	ἀλλ' ἑαυτὸν	ἀλλὰ ἑαυτὸν
Phl 02:17	Ἄλλ' εἰ	Ἄλλα εἰ
Phl 04:17	ἀλλ' ἐπιζητῶ	ἀλλὰ ἐπιζητῶ
Rev 02:20	Ἦ Ἄλλ' ἔχω	ἀλλὰ ἔχω
Rev 03:04	Ἄλλ' ὀλίγα ἔχεις	ἀλλὰ ἔχεις ὀλίγα
Rev 17:12	ἀλλ' ἐξουσίαν	ἀλλὰ ἐξουσίαν
Rom 05:14	Ἄλλ' ἐβασίλευσεν	ἀλλὰ ἐβασίλευσεν
Rom 06:14	ἀλλ' ὑπὸ χάριν.	ἀλλὰ ὑπὸ χάριν. ⁵
Rom 06:15	ἀλλ' ὑπὸ χάριν	ἀλλὰ ὑπὸ χάριν
Rom 07:17	ἀλλ' ἡ οἰκοῦσα	ἀλλὰ ἡ οἰκοῦσα
Rom 07:19	ἀλλ' ὃ οὐ θέλω	ἀλλὰ ὃ οὐ θέλω
Rom 07:20	ἀλλ' ἡ οἰκοῦσα	ἀλλὰ ἡ οἰκοῦσα
Rom 08:09	ἀλλ' ἐν πνεύματι,	ἀλλὰ ἐν πνεύματι,
Rom 08:15	ἀλλ' ἐλάβετε	ἀλλὰ ἐλάβετε
Rom 08:26	ἀλλ' αὐτὸ	ἀλλὰ αὐτὸ
Rom 08:32	ἀλλ' ὑπὲρ	ἀλλὰ ὑπὲρ
Rom 11:18	ἀλλ' ἡ ῥίζα σέ.	ἀλλὰ ἡ ῥίζα σέ.
Rom 13:14	Ἄλλ' ἐνδύσασθε	ἀλλὰ ἐνδύσασθε
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⁵ It would appear that the fuller form is being used to introduce emphasis, as in this case.