

Ἡ ΚΑΙΝΈ ΔΙΑΘΗΚΗ

Ἡ Καινὴ Διαθήκη — THE NEW COVENANT IN
MY BLOOD

THE MASTER'S HAND UNVEILED

The Master stands; the veil is lifted.

Ἰωάννου Α

1 JOHN

The First Letter of John

The twenty-third book of the rendering. The letter opens with no name and no greeting — with a witness: what was from the beginning, heard, seen with the eyes, beheld, and handled by hands, concerning the word of life. What stands here is the Greek text as the oldest copies give it, rendered into English word by word:

Elohim is light, and the walking in the light or the darkness; the confession of the Son and the denial that makes the antichrist; the anointing that teaches; love of the brother, set down again and again as the letter's one abiding test; the begetting of Elohim and the keeping of His commands; and at the letter's close, the three who bear witness — the Spirit and the water and the blood — and the letter's own purpose spoken aloud: that its readers may know they have eternal life.

Its Master-word, κύριος, does not stand in this letter at all — not once in its 105 verses, on either of the project's verified shelves — and the letter quotes no Hebrew clause, so the Name YudHeyVavHey prints nowhere in its renderings, and no Elohim (Master) dress is ever needed in them. The letter speaks of Elohim — sixty-two times — of the Father, and of the Son; of a “Master” it never speaks. The census is set out in full on the layout page, so nothing of the Name's handling in this book is hidden. And the one clause later ages set inside its fifth chapter — the heavenly witnesses, “the Father, the Word, and the Holy Spirit” — stands in no Greek copy of the first thousand years; its whole standing, Latin birth and all, is given in the Standing Notes, in full. Nothing in this book prints in tekhelet blue: the letter carries no quoted speech of the Father or of the Son, and the layout page names that call in the open.

To read the book: the English line stands first, large; beneath each verse, in smaller italic type, stands the Greek itself, as the base text gives it — so any reader can weigh the rendering against the words it renders. Bracketed words are helpers the Greek does not carry, set in brackets so they can be seen.

Before the text begins, one page — Before You Read — sets out what can be known of this book: its writer unnamed in its text and its greeting absent, stated plainly; the received standing that joins it to the apostle John, printed as a standing and no further; what it is, from its own purpose sentences; where its readers stand, and the letter's silence about where it was sent from; when; and the oldest copies that carry it, with the letter's reception in the ancient lists — each line resting on the record or on a named witness, and nothing dressed as fact that is only a guess.

BEFORE YOU READ — 1 JOHN

Ἰωάννου Α

What can be known about this book — from the record itself, and from the oldest copies that carry it. What cannot be known is said plainly, and nothing is dressed as fact that is only a guess.

WHO

FACT. This letter names no writer. It opens with no greeting, no “grace to you”, and no name — it opens with its witness: “That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld and our hands handled, concerning the word of life” (1:1, this book’s rendering). The only name the book carries is its copies’ title — Ἰωάννου Α, “Of John, First”. Who the writer was, the letter itself does not say — and this book does not supply what the letter withholds.

FACT. The letter’s own voice is a “we” that stands behind the words from the first line: “we have seen and bear witness and declare to you the eternal life” (1:2, this book’s rendering); “that which we have seen and heard we declare also to you, so that you also may have fellowship with us” (1:3). Twice the “we” steps forward to name its own company’s act: “we

have beheld and bear witness that the Father has sent the Son [as] Savior of the world” (4:14). The writer counts himself among those who heard, saw, and handled — the letter claims that standing, and claims no name.

THE RECEIVED STANDING. The copies and the ancient reception join this letter to John the apostle — the John of the Gospel account, whose own closing witness-sentence (“This is the disciple who bears witness concerning these things, and who wrote these things”, John 21:24) the letter’s opening breathes beside. That joining is a received standing, and it is printed here exactly as that, and no further: the letter’s text gives the witness-claim and withholds the name, the title gives the name, and the ancient lists receive the letter among the acknowledged writings (the standings are laid out under The Oldest Copies below). No ancient testimony about this letter’s writing sits in this project’s record in a form this page can quote, so none is quoted.

WHAT

FACT. A letter by its own statements, though it carries neither address nor greeting: “these things we write” (1:4); “these things I write to you so that you may not sin” (2:1); “I wrote to you” (2:14); “These things I wrote to you concerning those leading you astray” (2:26). The “we” of its opening and the “I” of its body stand

side by side in it, unexplained and unharmonized. Its measure is five chapters — 105 verses in the received numbering.

FACT. Its stated purposes stand in its own words, and they are printed here in them: fellowship and joy — “so that you also may have fellowship with us... so that our joy may be made full” (1:3–4, this book’s rendering); the guarding of its readers — “so that you may not sin” (2:1); and knowledge — “These things I wrote to you who believe in the name of the Son of Elohim, so that you may know that you have eternal life” (5:13, this book’s rendering). Its subjects are named by its own sentences: Elohim is light (1:5); the confession and the denial (2:22–23; 4:2–3; 4:15); the anointing (2:20; 2:27); love of the brother as the letter’s abiding test (3:11–18; 4:7–21); and the three witnesses, the Spirit and the water and the blood (5:6–8).

WHERE

FACT. To whom — the letter gives no names and no place. It addresses its readers in its own forms: “my little children” (2:1; and 2:28; 3:7; 3:18; 4:4; 5:21), “little children” (2:12–14; 2:18), “beloved” (2:7; 3:2; 3:21; 4:1; 4:7; 4:11), “brothers” (3:13). They are a company that had heard the word “from the beginning” (2:7; 2:24), some of whom had gone out from the writer’s company: “They went out from us, but they were not

of us” (2:19, this book’s rendering). Where they are, the letter does not say.

FACT. From where it was written, the letter nowhere says, and no copy supplies it. No place is printed for this letter beyond the letter’s own silence.

WHEN

FACT. No year is given — not in this letter, and nowhere in the writings. Its anchors are standings, not dates: the departure of the deniers has already happened (2:19); “many antichrists have come” already (2:18); and the letter’s own stance toward its hour is stated in its own word: “Little children, it is the last hour” (2:18, this book’s rendering).

FACT. Men commonly place the letter late in the first century, reasoning from the developed denial it answers and from its received joining to the apostle John’s old age. Those placements rest on the letter’s standings read together with later tradition, not on any date the record gives; they are printed here as estimates, and only as estimates.

THE WRITER

FACT. Toward Yehoshua, the writer stands where his first line sets him — among the handlers and hearers of the word of life (1:1), who “have beheld and bear witness that the Father has sent the Son [as] Savior of

the world” (4:14, this book’s rendering); the Son stands in the letter as the Advocate with the Father (2:1), the Propitiatory Covering for our sins (2:2), and the One who “came through water and blood” (5:6). Toward his readers he writes as a father in the faith writes to children — warning, assuring, and returning again and again to the one test he will not move: “that we should love one another” (3:11).

THE OLDEST COPIES THAT CARRY IT

FACT. No copy from the writer’s own hand survives. What survives is a company of ancient copies; the papyrus record of this letter is thin beside its Gospel’s, and this project’s record holds no photographed leaf of it, so this page names only the great copies its record verifies:

Codex Sinaiticus (300s). The great copy that held the whole Bible — the older writings in Greek and the complete New Testament, with two writings of the early assemblies after it. This letter stands in it whole.

Codex Vaticanus (300s). The Vatican’s copy, held in that library for centuries; it holds most of the New Testament. This project’s record names its lost parts — the beginning of Genesis, the end of Hebrews, the letters to Timothy and Titus, and the Book of Revelation — and this letter is not among them: it stands within what survives.

Codex Alexandrinus (400s). Once it held the entire Bible, with two letters of Clement at its end. Some pages are lost — the first twenty-five chapters of Matthew are gone, among others — and this letter stands among what survives of it.

FACT. The reception, as this project's record holds it: Eusebius, sorting the writings in his History of the Assembly (3.25, early 300s), sets the disputed tier at James, Jude, 2 Peter, and the shorter letters of John — this letter is not among the disputed; it stands in the acknowledged company of his sorting. The Syriac Peshitta's New Testament at first held twenty-two books — no 2 Peter, no 2–3 John, no Jude, no Revelation — and this letter stands among the twenty-two. And Athanasius's festal letter of 367 — the first list to name exactly the twenty-seven — carries it among them. Of all the letters that carry John's name, this one's ancient standing was never the argued one; the argument has always gathered at its shorter sisters, and the record says so plainly here.

The sacred names (nomina sacra). In these copies the set-apart names are not written out in full. The scribes keep the first letters and the last, fold the middle away, and draw a line over the word: $\bar{\kappa}\bar{\epsilon}\bar{\iota}$ for Kyrios, $\bar{\theta}\bar{\varsigma}$ for Theos, $\bar{\iota}\bar{\varsigma}$ and $\bar{\iota}\bar{\eta}\bar{\varsigma}$ for Iēsous, $\bar{\chi}\bar{\rho}\bar{\iota}$ for Christos. So the names stand in copy after copy —

shortened, overlined, and set apart from every common word around them.

Everything on this page can be checked against the record and the copies. What the record does not say, this page does not claim.

HOW THIS BOOK IS LAID OUT

THE RENDERING'S NAME. This rendering is called THE MASTER'S HAND UNVEILED — the name given to it on October 14, 2026 — and its motto, given with the name, stands on the title page beneath it: “The Master stands; the veil is lifted.” The Master's hand, unveiled — the veil taken away (2 Corinthians 3) — and the names standing exactly as the copies carry them.

The base text is the SBL Greek New Testament (SBLGNT), weighed throughout against the oldest copies and the published apparatus — Codex Sinaiticus, Codex Vaticanus, and Codex Alexandrinus, the three great copies of the 300s and 400s that carry this letter whole — and cross-compared, before a word was rendered, between the project's two verified shelves of that text, which agree word for word at all 105 verses. The Greek line under each verse is that base text exactly as it stands, fences and all, so the reader can see what the editors weighed.

Names as the Greek gives them: Ἰησοῦς Χριστός is Yehoshua HaMashiach — Yehoshua, the name the Greek Ἰησοῦς carries (it is how the older Greek Writings already carry Joshua's name), HaMashiach, “the Anointed One” — at every one of its standings in the letter (Χριστός eight times; Ἰησοῦς twelve). Κάϊν is Cain. ὁ διάβολος is the Devil; ὁ πονηρός, the evil one; ὁ ἀντίχριστος, the antichrist — a

word that stands in all the writings only in these letters of John.

Of the name YudHeyVavHey. In this letter the question the other volumes answer verse by verse answers itself at the census: κύριος, the Master-word, stands ZERO times in the letter — verified on both of the project’s verified shelves, by the lemma count and by the letter’s own text searched word by word. The letter names Elohim, the Father, and the Son, and never once “the Master”. Nor does any quotation-standing arise: the letter quotes no Hebrew clause. It names Cain (3:12) out of the Genesis record, but carries no clause of that record in quotation; its “from the beginning” sentences (1:1; 2:7; 3:11) are its own. So the Name prints nowhere in the renderings — not withheld by a ruling, but never called for by the text — and the Elohim (Master) dress is never needed in them: the dress stands ready in the rule, and this letter gives it no standing to stand on. Every κύριος-shaped place a reader might expect — the confession sentences, the doxology-shaped close of 5:20, the witness sentences of 5:9–11 — was checked: the Greek carries θεός, πατήρ, and υἱός there, and nothing else. YudHeyVavHey sounds elsewhere in this book only on this page and in the Notes, wherever the verification had to name it. One standing at 5:20 is named here in the open: “This One is the true Elohim and eternal life” follows hard on “His Son Yehoshua HaMashiach”, and the copies do not divide on the words at all; whom the “this One”

gathers — the True One named three times in the verse, or the Son named last — the letter does not point, no pointing is supplied, and the sentence prints exactly as written.

Of Elohim, the Spirit, and the Assembly. Θεός is printed “Elohim” at every one of its sixty-two standings in this letter — “Elohim is light” (1:5), “the love of Elohim” (2:5), “Elohim is love” (4:8; 4:16), “the witness of Elohim” (5:9) among them — without exception. “A word about God” is not a rendering of θεός anywhere here; the English word “God” is the topic of the sentence you are reading, and it stands in this set only there and inside the quoted lines of the received corpus, listed in the Cross-Check note. Πνεῦμα sounds twelve times: the Spirit of Elohim (4:2; 5:6–8), the spirits to be tested (4:1–3; 4:6), the Spirit given (3:24; 4:13); the set prints “the Spirit” where the Greek carries πνεῦμα alone, and “the Holy Spirit” where ἅγιον stands — in this letter ἅγιον never stands beside πνεῦμα, and it never stands beside it here. Ἐκκλησία — the assembly word — stands nowhere in this letter at all: the Greek census counts it zero times. The letter gathers its readers under no body-word; it calls them “my little children” and “beloved”, and the word “Assembly” is used in this book only where the record itself speaks of the gathered company — on the Before You Read page, in the naming of Eusebius’s History of the Assembly. Γραφή likewise stands zero times: the letter never says “the Writing says”; it quotes nothing.

Of the words printed in tekhelet blue. None in the text of this book prints blue, and the call is named here in full. The letter carries no quoted speech of the Father or of the Son — no “He said” stands in it from first to last. Its nearest approach, 1:5 — “this is the message that we have heard from Him and announce to you” — is the writer’s report of the message, not a quotation of His voice, and it prints black, as reports print throughout this set. The two claims the writer sets inside quotation-marks in this rendering — “I have known Him” (2:4) and “I love Elohim” (4:20) — are men’s claims, which the writer weighs and judges; men’s speech prints black. The Father’s witness (5:9–11) is the writer’s telling of it, not its quotation. So the tekhelet of this book is its fixed dress alone — the masthead and motto, the title lines, and the Before You Read page’s Greek title — and the census in the gate reconciles to exactly that.

Of words opened in the Notes. ἱλασμός, the Propitiatory Covering (2:2; 4:10), the sanctuary covering-word whose brother ἱλαστήριον names the Kapporet. χρίσμα, the anointing (2:20; 2:27). παράκλητος, the Advocate (2:1). Κοινωνία, fellowship (1:3; 1:6; 1:7). Μονογενής, only-begotten (4:9), in the set’s standing dress. Μαρτυρία and μαρτυρέω, witness (5:6–11 and through the letter). σπλάγχνα, the inward parts (3:17). ἀλαζονεία, pride (2:16). The letter’s great remaining-word μένω stands twenty-four times; its love-word ἀγάπη eighteen; its know-words οἶδα

and γινώσκω sound through it from the first verse to the last.

The accounting of the text. This letter carries 105 verses in the received numbering, and every one of them stands in this book — none rewritten, none softened: the absolute sentences of 3:6 and 3:9 stand as written; “they went out from us” stands unexplained (2:19); the sin to death stands named and nowhere defined (5:16–17); “the whole world lies in the evil one” stands as written (5:19); and the letter ends, as the oldest copies end it, on the guarding word — “Little children, guard yourselves from the idols” (5:21) — with no Amen after it. Where the copies divide, the rendering follows the base text, the division is named in the Cross-Check, and the most weighed standings are gathered in the Standing Notes with the copies named — our joy or your joy (1:4); the address-seam of 2:13–14; “you all know” or “you know all things” (2:20); the confession clause of 2:23; the heart of 3:19; the three-way divide at 4:3; the object of “we love” (4:19); “cannot love” or “how is he able” (4:20); the filled purpose clause of 5:13; the kept one of 5:18; and, above all in weight, the heavenly witnesses of 5:7–8, the Comma, whose whole standing is given there in full. Nothing is hidden, and nothing is settled that the record leaves open.

Each text page carries, for every verse: the chapter and verse number in gold, the rendering in large black type — black throughout in this book, for the reason the

paragraphs above have named — and beneath it the Greek of the base text in smaller italic type. The Notes at the back open the words; the Cross-Check sets this rendering beside the received one, verse by verse; the Standing Notes gather the divided standings.

CHAPTER 1

ΙΩΑΝΝΟΥ Α

1 That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld and our hands handled, concerning the word of life —

1:1 Ὁ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ λόγου τῆς ζωῆς—

2 and the life was revealed, and we have seen and bear witness and declare to you the eternal life, which was with the Father and was revealed to us —

1:2 καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐωράκαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἣτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν—

3 that which we have seen and heard we declare also to you, so that you also may have fellowship with us; and our fellowship [is] with the Father and with His Son Yehoshua HaMashiach.

1:3 ὃ ἐωράκαμεν καὶ ἀκηκόαμεν ἀπαγγέλλομεν Ἵ καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν· καὶ ἡ κοινωνία

*δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ
Ἰησοῦ Χριστοῦ·*

4 And these things we write, so that our joy may be made full.

*1:4 καὶ ταῦτα γράφομεν ἡμεῖς ἵνα ἡ χαρὰ ἡμῶν ᾗ
πεπληρωμένη.*

5 And this is the message that we have heard from Him and announce to you: that Elohim is light, and darkness in Him is not — none [at all].

*1:5 Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ
ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία ἐν
αὐτῷ οὐκ ἔστιν ὁ οὐδεμία.*

6 If we say that we have fellowship with Him and walk in the darkness, we lie and do not do the truth;

*1:6 ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν
τῷ σκότει περιπατοῦμεν, ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν
ἀλήθειαν·*

7 but if we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Yehoshua, His Son, cleanses us from all sin.

*1:7 ἐὰν ὁ δὲ ἐν τῷ φωτὶ περιπατοῦμεν ὡς αὐτός ἐστιν ἐν τῷ
φωτί, κοινωνίαν ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ
τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.*

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1:8 ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἐαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν¹.

9 If we confess our sins, He is faithful and righteous, so that He may forgive us the sins and cleanse us from all unrighteousness.

1:9 ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας.

10 If we say that we have not sinned, we make Him a liar, and His word is not in us.

1:10 ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

CHAPTER 2

ΙΩΑΝΝΟΥ Α

1 My little children, these things I write to you so that you may not sin. And if anyone sins, we have an Advocate with the Father — Yehoshua HaMashiach [the] Righteous [One];

2:1 *Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μὴ ἀμάρτητε. καὶ ἐάν τις ἀμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν δίκαιον,*

2 and He is the Propitiatory Covering for our sins — and not for ours only, but also for the whole world.

2:2 *καὶ αὐτὸς ἱλασμός ἐστιν περὶ τῶν ἀμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.*

3 And in this we know that we have known Him, if we keep His commands.

2:3 *Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.*

4 The one saying, “I have known Him,” and not keeping His commands, is a liar, and the truth is not in him;

2:4 ὁ λέγων ὅτι Ἐγνώκα αὐτὸν καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν ψεύστης ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν·

5 but whoever keeps His word — truly in him the love of Elohim has been perfected. In this we know that we are in Him.

2:5 ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται. ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμεν·

6 The one saying he remains in Him ought himself also to walk just as that One walked.

2:6 ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει καθὼς ἐκεῖνος περιπάτησεν καὶ ὁ αὐτὸς περιπατεῖν.

7 Beloved, I do not write to you a new command, but an old command, which you had from the beginning. The old command is the word that you heard.

2:7 Ὑπαγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιὰν ἣν εἴχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιὰ ἐστίν ὁ λόγος ὃν ἤκούσατε.

8 Again, I write to you a new command, which is true in Him and in you, because the darkness is passing away and the true light already shines.

2:8 *πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει.*

9 The one saying he is in the light, and hating his brother, is in the darkness until now.

2:9 *ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι.*

10 The one loving his brother remains in the light, and there is no stumbling-block in him.

2:10 *ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν.*

11 But the one hating his brother is in the darkness and walks in the darkness, and does not know where he goes, because the darkness has blinded his eyes.

2:11 *ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστὶν καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς αὐτοῦ.*

12 I write to you, little children, because your sins have been forgiven on account of His name.

2:12 *Γράφω ὑμῖν, τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.*

13 I write to you, fathers, because you have known Him [who is] from the beginning. I write to you, young men, because you have overcome the evil one.

2:13 γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς·
γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν.

14 I wrote to you, little children, because you have known the Father. I wrote to you, fathers, because you have known Him [who is] from the beginning. I wrote to you, young men, because you are strong, and the word of Elohim remains in you, and you have overcome the evil one.

2:14 Ἐγραψα ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν πατέρα·
ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς·
ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί ἐστε καὶ ὁ λόγος τοῦ
θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν.

15 Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him,

2:15 Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. Ἐάν
τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν
αὐτῷ·

16 because all that [is] in the world — the desire of the flesh and the desire of the eyes and the pride of life — is not of the Father, but is of the world.

2:16 ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρός, ἀλλὰ ἐκ τοῦ κόσμου ἐστίν·

17 And the world is passing away, and its desire; but the one doing the will of Elohim remains into the age.

2:17 καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ, ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.

18 Little children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have come — from which we know that it is the last hour.

2:18 Παιδιά, ἐσχάτη ὥρα ἐστίν, καὶ καθὼς ἠκούσατε ὅτι ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν.

19 They went out from us, but they were not of us; for if they had been of us, they would have remained with us — but [they went out] so that they might be revealed, that they are not all of us.

2:19 ἐξ ἡμῶν ἐξηλθαν, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἔξ ἡμῶν ἦσαν, μεμενήκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν.

20 And you have an anointing from the Holy One, and you all know.

2:20 καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου ἡμεῖς οἶδατε πάντες·

21 I did not write to you because you do not know the truth, but because you know it, and because no lie is of the truth.

2:21 οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἶδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἶδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν.

22 Who is the liar, if not the one denying that Yehoshua is HaMashiach? This one is the antichrist — the one denying the Father and the Son.

2:22 τίς ἐστὶν ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἐστὶν ὁ χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν.

23 Everyone denying the Son has neither the Father; the one confessing the Son has the Father also.

2:23 πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει· ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει.

24 As for you — what you heard from the beginning, let it remain in you. If what you heard from the beginning remains in you, you also will remain in the Son and in the Father.

2:24 Ὑμεῖς ὁ ἠκούσατε ἀπ’ ἀρχῆς, ἐν ὑμῖν μενέτω· ἐὰν ἐν ὑμῖν μένῃ ὁ ἀπ’ ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε.

25 And this is the promise that He promised us: eternal life.

2:25 καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.

26 These things I wrote to you concerning those leading you astray.

2:26 Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς.

27 And as for you — the anointing that you received from Him remains in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things — and it is true and is not a lie — and just as it taught you, remain in Him.

2:27 καὶ ὑμεῖς τὸ χρῖσμα ὃ ἐλάβετε ἀπ’ αὐτοῦ ἔμεινεν ἐν ὑμῖν, καὶ οὐ χρειαν ἔχετε ἵνα τις διδάσκῃ ὑμᾶς· ἀλλ’ ὥς τὸ ἑαυτοῦ χρῖσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές

*ἐστὶν καὶ οὐκ ἔστιν ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς,
Ἦμένετε ἐν αὐτῷ.*

28 And now, little children, remain in Him, so that when He is revealed we may have boldness and not be put to shame before Him at His coming.

*2:28 Καὶ νῦν, τέκνῖα, μένετε ἐν αὐτῷ, ἵνα Ἦὰν φανερωθῇ
Ἦσχῶμεν παρρησίαν καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ ἐν τῇ
παρουσίᾳ αὐτοῦ.*

29 If you know that He is righteous, you know that everyone doing righteousness has been begotten of Him.

*2:29 Ἦὰν εἰδῇτε ὅτι δίκαιός ἐστιν, γινώσκετε Ἦὅτι πᾶς ὁ
ποιῶν τὴν δικαιοσύνην ἔξ αὐτοῦ γεγέννηται.*

CHAPTER 3

ΙΩΑΝΝΟΥ Α

1 See what manner of love the Father has given us, that we should be called children of Elohim — and we are. For this reason the world does not know us, because it did not know Him.

3:1 ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ ἵνα τέκνα θεοῦ κληθῶμεν, ἡ καὶ ἐσμέν. διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς ὅτι οὐκ ἔγνω αὐτόν.

2 Beloved, now we are children of Elohim, and it has not yet been revealed what we will be. We know that when He is revealed, we will be like Him, for we will see Him as He is.

3:2 ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμεν, καὶ οὐπω ἐφανερώθη τί ἐσόμεθα. Γοῖδαμεν ὅτι ἐὰν φανερωθῇ ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτὸν καθὼς ἐστίν.

3 And everyone having this hope on Him purifies himself, just as that One is pure.

3:3 καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἀγνίζει ἑαυτὸν καθὼς ἐκεῖνος ἀγνός ἐστίν.

4 Everyone doing sin also does lawlessness, and sin is lawlessness.

3:4 Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία.

5 And you know that that One was revealed to take away the sins, and sin is not in Him.

3:5 καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη ἵνα τὰς ᾠαμαρτίας ἄρῃ, καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστιν.

6 Everyone remaining in Him does not sin; everyone sinning has not seen Him nor known Him.

3:6 πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐχ ἑώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτόν.

7 Little children, let no one lead you astray. The one doing righteousness is righteous, just as that One is righteous;

3:7 ᾠτεκνία, μηδεὶς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστιν, καθὼς ἐκεῖνος δίκαιός ἐστιν·

8 the one doing sin is of the Devil, because the Devil sins from the beginning. For this the Son of Elohim was revealed, that He might loose the works of the Devil.

3:8 ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.

9 Everyone begotten of Elohim does not do sin, because His seed remains in him, and he cannot sin, because he has been begotten of Elohim.

3:9 *πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται.*

10 In this the children of Elohim and the children of the Devil are revealed: everyone not doing righteousness is not of Elohim — and the one not loving his brother.

3:10 *ἐν τούτῳ φανερά ἐστὶν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ.*

11 Because this is the message that you heard from the beginning: that we should love one another —

3:11 *Ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους·*

12 not as Cain, who was of the evil one and slew his brother. And for what cause did he slay him? Because his works were evil, but his brother's righteous.

3:12 οὐ καθὼς Κάϊν ἐκ τοῦ πονηροῦ ἦν καὶ ἔσφαξεν τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια.

13 Do not marvel, brothers, if the world hates you.

3:13 Ὥστε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος.

14 We know that we have passed over out of death into life, because we love the brothers. The one not loving remains in death.

3:14 ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν μένει ἐν τῷ θανάτῳ.

15 Everyone hating his brother is a manslayer, and you know that no manslayer has eternal life remaining in him.

3:15 πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστίν, καὶ οἶδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν.

16 In this we have known love: that that One laid down His life for us; and we ought to lay down [our] lives for the brothers.

3:16 ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς ἑθεῖναι.

17 But whoever has the world's goods and sees his brother having need and shuts his inward parts from him — how does the love of Elohim remain in him?

3:17 ὃς δ' ἂν ἔχῃ τὸν βίον τοῦ κόσμου καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ;

18 Little children, let us not love in word nor with the tongue, but in work and in truth.

3:18 Ὑποκρίματα, μὴ ἀγαπῶμεν λόγῳ μηδὲ τῇ γλώσσῃ ἀλλὰ ἐν ἔργῳ καὶ ἀληθείᾳ.

19 And in this we will know that we are of the truth, and before Him we will persuade our heart,

3:19 Ὑποκρίματα ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὴν καρδίαν ἡμῶν

20 that if our heart condemns us — Elohim is greater than our heart, and He knows all things.

3:20 ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα.

21 Beloved, if our heart does not condemn us, we have boldness toward Elohim,

3:21 ἀγαπητοί, ἐὰν ἡ καρδία ᾗ μὴ καταγινώσκη ἡμῶν, παρρησίαν ἔχομεν πρὸς τὸν θεόν,

22 and whatever we ask, we receive from Him, because we keep His commands and do the things pleasing in His sight.

3:22 καὶ ὁ ἑὰν αἰτῶμεν λαμβάνομεν ἅπ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν.

23 And this is His command: that we believe in the name of His Son Yehoshua HaMashiach and love one another, just as He gave [us] a command.

3:23 καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα ἁπιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν.

24 And the one keeping His commands remains in Him, and He in him. And in this we know that He remains in us: from the Spirit that He gave us.

3:24 καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ· καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν.

CHAPTER 4

ΙΩΑΝΝΟΥ Α

1 Beloved, do not believe every spirit, but test the spirits, whether they are of Elohim, because many false prophets have gone out into the world.

4:1 Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι πολλοὶ ψευδοπροφητὰι ἐξεληλύθασιν εἰς τὸν κόσμον.

2 In this you know the Spirit of Elohim: every spirit that confesses Yehoshua HaMashiach having come in flesh is of Elohim,

4:2 ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστίν,

3 and every spirit that does not confess Yehoshua is not of Elohim. And this is the [spirit] of the antichrist, which you have heard is coming, and now it is already in the world.

4:3 καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ ἐστίν· καὶ τοῦτό ἐστίν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.

4 You are of Elohim, little children, and have overcome them, because greater is He who is in you than he who is in the world.

4:4 ὑμεῖς ἐκ τοῦ θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτούς, ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ·

5 They are of the world; for this reason they speak out of the world, and the world hears them.

4:5 αὐτοὶ ἐκ τοῦ κόσμου εἰσὶν· διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν καὶ ὁ κόσμος αὐτῶν ἀκούει.

6 We are of Elohim. The one knowing Elohim hears us; whoever is not of Elohim does not hear us. From this we know the Spirit of truth and the spirit of error.

4:6 ἡμεῖς ἐκ τοῦ θεοῦ ἐσμεν· ὁ γινώσκων τὸν θεὸν ἀκούει ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

7 Beloved, let us love one another, because love is of Elohim, and everyone loving has been begotten of Elohim and knows Elohim.

4:7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστὶν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται καὶ γινώσκει τὸν θεόν.

8 The one not loving has not known Elohim,
because Elohim is love.

4:8 ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη
ἐστίν.

9 In this the love of Elohim was revealed in us: that
Elohim has sent His only-begotten Son into the
world, so that we might live through Him.

4:9 ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι
τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς τὸν
κόσμον ἵνα ζήσωμεν δι' αὐτοῦ.

10 In this is love: not that we loved Elohim, but that
He loved us and sent His Son [as] the Propitiatory
Covering for our sins.

4:10 ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν
τὸν θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν
τὸν υἱὸν αὐτοῦ ἱλασμόν περὶ τῶν ἁμαρτιῶν ἡμῶν.

11 Beloved, if Elohim so loved us, we also ought to
love one another.

4:11 ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς
ὀφείλομεν ἀλλήλους ἀγαπᾶν.

12 No one has ever beheld Elohim. If we love one
another, Elohim remains in us, and His love has
been perfected in us.

4:12 θεὸν οὐδεὶς πώποτε τεθέαται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ ἔν ἡμῖν τετελειωμένη ἐστίν᾽.

13 In this we know that we remain in Him, and He in us: because He has given us of His Spirit.

4:13 Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν.

14 And we have beheld and bear witness that the Father has sent the Son [as] Savior of the world.

4:14 καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτῆρα τοῦ κόσμου.

15 Whoever confesses that Yehoshua is the Son of Elohim — Elohim remains in him, and he in Elohim.

4:15 ὃς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστίν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ θεῷ.

16 And we have known and have believed the love that Elohim has in us. Elohim is love, and the one remaining in love remains in Elohim, and Elohim remains in him.

4:16 καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν. Ὁ θεὸς ἀγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ μένει καὶ ὁ θεὸς ἐν αὐτῷ ἡμένει.

17 In this, love has been perfected with us, so that we may have boldness in the day of judgment, because just as that One is, so also are we in this world.

4:17 ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστιν καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ.

18 Fear is not in love; but perfect love casts fear outside, because fear has punishment, and the one fearing has not been perfected in love.

4:18 φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει, ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ.

19 We love, because He first loved us.

4:19 ἡμεῖς ἠγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.

20 If anyone says, "I love Elohim," and hates his brother, he is a liar; for the one not loving his brother, whom he has seen, cannot love Elohim, whom he has not seen.

4:20 ἐάν τις εἴπῃ ὅτι Ἀγαπῶ τὸν θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακεν, τὸν θεὸν ὃν οὐχ ἑώρακεν ἢ οὐ δύναται ἀγαπᾶν.

21 And this command we have from Him: that the one loving Elohim should love his brother also.

4:21 καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

CHAPTER 5

ΙΩΑΝΝΟΥ Α

1 Everyone believing that Yehoshua is HaMashiach has been begotten of Elohim, and everyone loving the One who begot loves also the one begotten of Him.

5:1 *Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ἐκ τοῦ θεοῦ γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ Ἐκαὶ τὸν γεγεννημένον ἐξ αὐτοῦ.*

2 In this we know that we love the children of Elohim, when we love Elohim and do His commands;

5:2 *ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν.*

3 for this is the love of Elohim: that we keep His commands. And His commands are not heavy,

5:3 *αὕτη γάρ ἐστὶν ἡ ἀγάπη τοῦ θεοῦ ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν, καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν,*

4 because everything begotten of Elohim overcomes the world. And this is the victory that overcame the world: our faith.

5:4 ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον.
καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις
ἡμῶν·

5 Who is the one overcoming the world, if not the one believing that Yehoshua is the Son of Elohim?

5:5 τίς ἔδε ἐστὶν ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ;

6 This is the One who came through water and blood — Yehoshua HaMashiach; not in the water only, but in the water and in the blood. And the Spirit is the one bearing witness, because the Spirit is the truth.

5:6 Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστός· οὐκ ἐν τῷ ὕδατι μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἔν τῳ αἵματι· καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια.

7 because there are three who bear witness:

5:7 ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες,

8 the Spirit and the water and the blood, and the three are into the one.

5:8 τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

9 If we receive the witness of men, the witness of Elohim is greater; because this is the witness of Elohim: that He has borne witness concerning His Son.

5:9 εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν, ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ ὅτι μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ.

10 The one believing in the Son of Elohim has the witness in himself; the one not believing Elohim has made Him a liar, because he has not believed in the witness that Elohim bore concerning His Son.

5:10 ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.

11 And this is the witness: that Elohim gave us eternal life, and this life is in His Son.

5:11 καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ὁ θεὸς ἡμῖν, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν.

12 The one having the Son has the life; the one not having the Son of Elohim does not have the life.

5:12 ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει.

13 These things I wrote to you who believe in the name of the Son of Elohim, so that you may know that you have eternal life.

5:13 Ταῦτα ἔγραψα ᾧ ὑμῖν ἵνα εἰδῇτε ὅτι ζωὴν ἔχετε αἰώνιον, ᾧ τοῖς πιστεύουσιν ἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ.

14 And this is the boldness that we have toward Him: that if we ask anything according to His will, He hears us.

5:14 καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτόν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ ἀκούει ἡμῶν.

15 And if we know that He hears us — whatever we ask — we know that we have the requests that we have asked of Him.

5:15 καὶ ἐὰν οἶδαμεν ὅτι ἀκούει ἡμῶν ὁ ᾧ ἐὰν αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ᾧ ᾗτήκαμεν ᾧ ἀπ' αὐτοῦ.

16 If anyone sees his brother sinning a sin not to death, he will ask, and He will give him life — to those sinning not to death. There is a sin to death; concerning that one I do not say that he should ask.

5:16 *ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον. ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ.*

17 All unrighteousness is sin, and there is sin not to death.

5:17 *πᾶσα ἀδικία ἁμαρτία ἐστίν, καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον.*

18 We know that everyone begotten of Elohim does not sin; but the One begotten of Elohim keeps him, and the evil one does not touch him.

5:18 *Οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ οὐχ ἁμαρτάνει, ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ αὐτόν, καὶ ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ.*

19 We know that we are of Elohim, and the whole world lies in the evil one.

5:19 *οἶδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.*

20 And we know that the Son of Elohim has come and has given us understanding, so that we may know the True One; and we are in the True One — in His Son Yehoshua HaMashiach. This One is the true Elohim and eternal life.

5:20 οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει, καὶ δέδωκεν
ἡμῖν διάνοιαν ἵνα ᾔγνωσκωμεν τὸν ἀληθινόν· καὶ ἐσμὲν
ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός
ἐστὶν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνιος.

21 Little children, guard yourselves from the idols.

5:21 Τεκνία, φυλάξατε ἑαυτὰ ἀπὸ τῶν εἰδώλων.

NOTES ON WORDS AND NAMES

The notes below are tied to the verse whose number they carry. They open the Greek words from their own face and their standings in the writings; where the manuscripts divide, the note says which copies carry which reading. Nothing here settles what the record leaves open.

1:1 ἀπ’ ἀρχῆς — “from the beginning”: the letter opens where the Gospel account opens (John 1:1, “In [the] beginning”) and where the first writing opens (Genesis 1:1); the tie is on the face of the words, and it is named here as a fact of the texts. ἐψηλάφησαν — “handled”: felt with the hands, taken hold of and examined by touch; the word stands of the risen Yehoshua’s own invitation in the account (Luke 24:39, “Handle Me and see”). περὶ τοῦ λόγου τῆς ζωῆς — “concerning the word of life”: the whole sentence hangs on this phrase, and the sentence itself is not finished until verse 3 — the Greek carries the broken sentence across the verses as the copies give it, and the rendering carries it so.

1:3 κοινωνία — “fellowship”: a sharing-in, a having-in-common; the word stands four times in this chapter (here twice; 1:6; 1:7) and nowhere else in the letter — the letter’s opening measure of itself. Ἰησοῦς Χριστός stands here first in the letter: Yehoshua HaMashiach, as throughout this set — Yehoshua, the name the Greek Ἰησοῦς carries (it is how the older Greek Writings already carry Joshua’s name), HaMashiach, “the Anointed One”.

1:5 ἀγγελία — “the message”: the announced word; it stands in the letter once more, at 3:11, of the word heard from the beginning. ὁ θεὸς φῶς ἐστίν — “Elohim is light”: θεός prints “Elohim” at this, its first standing in the letter — the first of its sixty-two standings here (the census is set out on the layout page). φῶς and σκοτία, light and darkness, run paired through the letter (1:5–2:11) as its first great measure.

2:1 τέκνία μου — “my little children”: the letter’s own address-form for its readers, standing seven times in the letter (2:1; 2:12; 2:28; 3:7; 3:18; 4:4; 5:21), beside παιδία (2:13; 2:14; 2:18) and ἀγαπητοί, “beloved”. παράκλητον — “an Advocate”: one called beside [another] to speak and help; the word stands in the Gospel account of the Ruach whom the Father sends (John 14:16; 14:26; 15:26; 16:7), and here — its only other standing — of the Son with the Father. The set’s dress prints “Advocate” at both companies of standings.

2:2 ἱλασμός — the covering word of the sanctuary family. In the older Greek Writings ἱλασμός carries the כַּפָּרִים, the atonements-coverings, of the Day of Atonement’s service (Leviticus 25:9 in the Greek copies is its standing there: “a trumpet of ἱλασμοῦ”, the Day of Coverings), and its brother-word ἱλαστήριον is the Seventy’s word for the Kapporet — the Covering that lay over the Chest of the Covenant (Exodus 25:17 in the Greek copies; Hebrews 9:5 in this set) — the Hebrew root being kaphar, to cover, the same root that names the Kapporet itself. The word stands in the New Covenant writings only here and at 4:10, both times of the Son. It is printed by its family dress — the Propitiatory

Covering — as this set prints ἱλαστήριον “a propitiatory covering” at Romans 3:25, so the thread to the Dwelling Place stays visible; the corpus’s dress here is the one word “[the] propitiation”.

2:14 παῖδιά — “little children”: younger children, the diminutive of παῖς; at 2:18 and here it stands beside τεκνία (2:12), and the two words are printed alike, as the corpus prints them in its own way (“little children” / “little youths”).
ὁ λόγος τοῦ θεοῦ — “the word of Elohim”: the word that remains in them (μένει, the letter’s great remaining-word, twenty-four standings in this letter).

2:16 ἀλαζονεία τοῦ βίου — “the pride of life”: ἀλαζονεία is the braggart’s lifted show; βίος is life as it is lived and the means of living it (the same βίος stands at 3:17, “the world’s βίος”, its goods). The word ἀλαζονεία stands once more in the writings (James 4:16).

2:18 ἀντίχριστος — “antichrist”: the against-the-Anointed one, anti- standing over against, and in the place of. The word stands in all the writings only in these letters of John: four times in this letter (here twice; 2:22; 4:3) and once in the second letter (2 John 7) — nowhere else. ἐσχάτη ὥρα — “the last hour”: the letter’s own time-word, printed as written.

2:20 χρίσμα — “the anointing”: the smearing itself, from χρίω, to anoint — the word-family of Χριστός, HaMashiach, the Anointed One; the anointing is from τοῦ ἁγίου, “the Holy One”. The word stands three times in the letter (here; 2:27, twice).

2:28 παρουσία — “His coming”: the presence-arrival word, the word of His appearing throughout the writings (Matthew 24:3 is its first standing of the Son). φανερωθῇ — “when He is revealed”: φανερώω, to make visible, is the letter’s appearing-word for the Son (2:28; 3:2) and for the life itself (1:2; 4:9).

3:1 ποταπὴν ἀγάπην — “what manner of love”: ποταπός asks of what kind, from what country, a thing is (Matthew 8:27 is its known standing, “What kind of [man] is this?”). καὶ ἐσμέν — “and we are”: the two words stand within the editors’ fence in the base text (the next note names the standing); the sentence as printed claims the name and the fact together — called children, and children.

3:4 ἀνομία — “lawlessness”: nomos, law, with the negating a- set before it — the without-law state, the word the Seventy use for rebellion against the Torah’s order; the letter defines sin by it in this verse and prints the definition as written, argued nowhere.

3:12 Κάϊν — Cain: the letter names him alone of all the older figures, and names no verse of his record; the standing behind the sentence is the fourth chapter of Genesis — the brother slain (Genesis 4:8), the works weighed (Hebrews 11:4 sets Abel’s offering beside it in this set’s Hebrews volume). No clause of that record is quoted here — the name stands, and the sentence’s own question answers itself. ἔσφαξεν — “slew”: σφάζω, to slaughter, the throat-cutting word of the sacrifices turned to murder; it stands of the Lamb in the Chazon (Revelation 5:6 in this set’s ordering of the writings).

3:16 τὴν ψυχὴν αὐτοῦ ἔθηκεν — “laid down His life”: ψυχή is the life-soul, the nephesh-word’s Greek partner through the older Greek Writings; ἔθηκεν, laid down, set down of His own accord — the Gospel’s shepherd sentence carries the same pair (John 10:11 in this set: “lays down His life for the sheep”).

3:19 γνωσόμεθα — “we will know”: the future stands in the base text (the next note opens the divide). πείσομεν — “we will persuade”: the heart talked over, settled by persuasion; the corpus’s dress is “assure”. τὴν καρδίαν ἡμῶν — “our heart”, singular, stands within the editors’ fence; a great company reads the plural, “our hearts”.

4:1 δοκιμάζετε — “test”: the assayer’s word, metal proved by fire and touchstone (1 Thessalonians 5:21 is its company standing in this set: “test all things”). τὰ πνεύματα — “the spirits”: πνεῦμα stands twelve times in this letter, of the Spirit of Elohim, of spirits true and erring, and of the spirit of the antichrist — the census stands on the layout page, and each standing prints by the letter’s own naming of it.

4:3 The confession’s shape here is shorter than 4:2’s, and the copies divide over it in three ways, gathered in the Standing Notes: the base text confesses τὸν Ἰησοῦν — Yehoshua alone, the clause’s object standing fenced; a great company fills the clause out from 4:2 whole (“Yehoshua HaMashiach having come in flesh”), and the corpus’s line follows that company; and an old company among the Latin copies reads a dividing verb — “every spirit that looses [divides] Yehoshua” (solvit Iesum) — a standing the early Latin writers knew and weighed. Nothing is settled beyond the printing.

4:8 ὁ θεὸς ἀγάπη ἐστίν — “Elohim is love”: the sentence stands twice in the letter (here; 4:16), in the same bare shape — no article before ἀγάπη, the predicate standing first in the Greek of 4:16 — and it prints exactly as written, argued nowhere.

4:9 μονογενῆ — “only-begotten”: the set’s standing dress for the word (METHOD Q2). The divide over it — “only-begotten” from gennaō, to beget, against “one-of-a-kind” from genos, kind — is named in this set’s John volume, at 1:14 and 1:18, and the dress is kept here so the word’s standings read as one cloth (John 1:14; 1:18; 3:16; 3:18; Hebrews 11:17; here). Ἀπέσταλκεν — “has sent”, the perfect: the sending stands accomplished and abiding.

4:12 τεθέαται — “has beheld”: θεάομαι, the beholding word of the letter’s opening (1:1–2, “we beheld”), the seeing that stays and considers; no one, the letter says, has ever so beheld Elohim — the Gospel’s opening sentence carries the same standing (John 1:18 in this set: “No one has ever seen Elohim”).

4:18 κόλασιν — “punishment”: the pruning-and-penalty word; its only other standing in the writings is Matthew 25:46, “eternal punishment”, in this set’s Matthew. Ἡ τελεία ἀγάπη — “perfect love”: τελεία, the completed, brought-to-its-end love, the letter’s τελειόω family standing at its fullest (2:5; 4:12; 4:17; 4:18).

5:3 βαρεῖαι — “heavy”: the weight word; the commands’ weight is the verse’s subject, and the letter denies it. The set’s standing dress of the verse in its study books is “not

grievous”; the rendering prints the word by its face, “not heavy”, and names the dress here so nothing is hidden.

5:6 δι’ ὕδατος καὶ αἵματος — “through water and blood”: the two standings stand here as the letter gives them and are explained no further by the letter — the water of His immersion and the blood of His death stand behind them in the Gospel account’s own narrative (John 19:34 carries the pair out of His side: “blood and water”), and the tie is named as a fact of the texts, nothing more. Τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν — “the Spirit is the one bearing witness”: μαρτυρέω opens the letter’s last movement, the witness-movement of 5:6–11 (μαρτυρία stands six times, μαρτυρέω six).

5:13 The letter’s own purpose sentence — the reason the whole letter gives for its writing, standing where the Gospel account’s purpose sentence stands at its close (John 20:31): that its readers may know they have the life. It prints here exactly as the base text gives it; the filled twin of the sentence, which a later company carries, is named in the note beside it and gathered in the Standing Notes.

5:16 δώσει αὐτῷ ζωὴν — “will give him life”: the giver is not named in the Greek of this clause; the sentence stands in the run of 5:14–15, where the asking is toward Elohim and the hearing is His, and the corpus’s line reads the giver so (“He will give life to him”). The reading is named here; the Greek’s silence is left as it stands. Ἀμαρτία πρὸς θάνατον — “a sin to death”: the letter names the standing twice and defines it no

further; it prints as written, explained nowhere, argued nowhere.

5:18 τηρεῖ αὐτόν — “keeps him”: the keeping-word (τηρέω, the letter’s command-keeping word at 2:3–5 and 3:22–24) turned to guarding. The copies divide over the kept one’s word — αὐτόν, “him”, another, against ἐαυτόν, “himself” — and with it over the sentence’s shape: whether the One begotten of Elohim keeps the begotten brother, or the begotten one keeps himself. The base text prints αὐτόν, and the sentence is read with 5:18’s own first half and with 3:9’s “He who was begotten” standing behind it in the letter’s usage of the Son’s name-shape (ὁ γεννηθείς, the aorist, stands only here, of the Son begotten once, against the letter’s perfect γεγεννημένος of the children). The divided standing is gathered in the Standing Notes; the corpus’s line reads with the base text here.

5:20 ὁ ἀληθινὸς θεός — “the true Elohim”: θεός stands here inside the sentence that has just named “His Son Yehoshua HaMashiach”. The words are not divided among the copies at all — every company reads them. Whom the sentence’s “this One” (οὗτος) gathers — the True One named three times in the verse before it, or the Son named last — the letter does not point, and no pointing is supplied here: the sentence prints exactly as written, and the standing is named, not settled. Διάνοιαν — “understanding”: the mind given, that we may know.

STANDING NOTES — WHERE THE COPIES DIVIDE

At a handful of standings in this letter the copies divide so deeply that a rendering must say openly what it prints, what it does not, and which copies stand where. The divisions are named in the Cross-Check at each verse; they are gathered here so the whole weight of them can be seen at once. The last of them — the heavenly witnesses — outweighs all the rest together, and it is given in full.

1:4 ἡ χαρὰ ἡμῶν — “our joy” — stands in the base text within the editors’ fence, following the oldest copies (Sinaiticus and Vaticanus among them): the joy made full is the writers’ own. A great company reads ἡ χαρὰ ὑμῶν, “your joy”, and the corpus’s line follows that company. Both readings are printed openly: the text prints “our”; the company’s “your” is named here; the sentence’s comfort stands the same in either dress, and nothing is settled beyond the printing.

2:7 The verse’s close: the base text ends at ὃν ἠκούσατε, “which you heard”. A company of copies fills the ending from the verse’s own first half — ἀπ’ ἀρχῆς, “from the beginning” — and the corpus’s line carries the filled close (“the word that you heard from the beginning”). The short text prints; the filled text is named here.

2:13–14 The seam of the addresses. The letter speaks three times to three companies — fathers, young men, little children — twice over, in the present (“I write”, 2:13) and in

the past (“I wrote”, 2:14): five of the six addresses stand in every company, and the sixth — the little-children address of the “I wrote” round — is the seam. In the base text, following the oldest copies, it opens 2:14: “I wrote to you, little children, because you have known the Father.” In the later company it closes 2:13, and the corpus’s lines divide the seam so. No address is lost in either division; the verses carry their clauses in a different order at one seam only, and the seam is named rather than hidden.

2:20 οἶδατε πάντες — “you all know” — stands in the base text within the editors’ fence, following the oldest copies: the anointing’s company all know. A company reads οἶδατε πάντα, “you know all things” — one letter’s difference in the Greek, πάντες against πάντα — and the corpus’s line follows that company (“and have known all things”). The text prints πάντες; πάντα is named here.

2:23 ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει — “the one confessing the Son has the Father also” — stands in the base text within the editors’ marks. A small company of Greek copies, and part of the Latin tradition, does not carry the clause: their verse ends at the denial’s half. The corpus’s line carries the clause. The sentence’s balance is the letter’s own either way; the clause prints, fenced, and its absence elsewhere is named.

3:1 καὶ ἐσμέν — “and we are” — stands in the base text within the editors’ fence, following the oldest copies: “that we should be called children of Elohim — and we are.” A company closes the sentence at the calling, without the being;

the corpus's line follows that company. The two words print, fenced, and the company's shorter close is named here.

3:19 γνωσόμεθα — “we will know” — the future, standing in the base text following the oldest copies; a company reads the present γινώσκομεν, “we know”, and the corpus's line follows it. Beside it, τὴν καρδίαν ἡμῶν — “our heart”, singular — stands within the editors' fence against the company's plural καρδίας, “our hearts”, which the corpus prints. Two small divides in one verse; both are named, and the text prints the oldest copies' shape of both.

4:3 The confession's short form. The base text confesses τὸν Ἰησοῦν — Yehoshua alone — and the name stands within the editors' fence: “every spirit that does not confess Yehoshua is not of Elohim.” A great company fills the clause out from 4:2 whole — “Yehoshua HaMashiach having come in flesh” — and the corpus's line follows that company. And an old company among the Latin copies reads a different verb altogether: omne spiritum qui solvit Iesum, “every spirit that looses [divides] Yehoshua” — a standing the early Latin writers knew, and weighed heavily, for it made the verse anathematize those who dissolve the Son's unity rather than those who deny His coming. Three standings, named with their companies: the short Greek confession prints; the filled confession and the Latin loosing are named here; the standing is left as the copies leave it.

4:19 ἀγαπῶμεν — “we love” — stands in the base text with no object carried: the sentence's love has no named gathering-point but the verse that precedes it. A company of copies

supplies αὐτόν, “Him”, and the corpus’s line reads “we love Him”. A company also sounds the word as a hortation — “let us love” (ἀγαπῶμεν with the long vowel). The objectless text prints; the supplied “Him” and the hortation are named here.

4:20 οὐ δύναται ἀγαπᾶν — “cannot love” — stands in the base text following the oldest copies, a flat statement of inability: the man who has not loved the brother he has seen cannot love the Elohim he has not seen. The corpus’s line reads the standing as a question — “how is he able to love God whom he has not seen?” — following the company that reads πῶς δύναται, “how can he...?”. The statement prints; the question is named here.

5:13 The purpose sentence’s tail. The base text ends the letter’s purpose at “you have eternal life”, the believing named once, at the verse’s own head (“to you who believe in the name of the Son of Elohim”). The later company fills the sentence out with a second purpose — “and that you may believe in the name of the Son of Elohim” — repeating the head at the tail; the corpus’s line follows that company. The oldest copies’ short ending prints; the filled ending is named here. Inside the verse, ἔχετε αἰώνιον and τοῖς πιστεύουσιν both stand within the editors’ fence; neither fence moves the sense.

5:18 τηρεῖ αὐτόν — “keeps him” — stands in the base text: “the One begotten of Elohim keeps him” — the keeping done by the Begotten One for the begotten brother, and the evil one does not touch him. A company of copies — among them old Latin copies and copies the early writers quote — reads

τηρεῖ ἑαυτόν, “keeps himself”: the begotten one guards himself, and the evil one does not touch him. One letter’s breadth divides the two readings (αὐτόν / ἑαυτόν), and the sentence’s whole shape turns on it. The corpus’s line reads with the base text here. Both standings are named; the text prints αὐτόν; the standing is left as the copies leave it.

5:7–8 — THE HEAVENLY WITNESSES (the Comma) What this book prints, in full: “because there are three who bear witness: the Spirit and the water and the blood, and the three are into the one.” What it does not print stands in the received corpus’s line at this seam, inside the corpus’s own double-bracket doubt marks [[]]: “...who are testifying [[in Heaven: the Father, the Word, and the Holy Spirit, and these three are one; and [there] are three who are testifying in the earth]]: the Spirit, and the water, and the blood...” The clause inside the doubt marks — the heavenly witnesses, with their “in the earth” answering half — is the clause men call the Comma Johanneum, and its whole standing is this. (1) THE GREEK COPIES. No Greek copy of the letter’s first thousand years carries the clause: not Sinaiticus, not Vaticanus, not Alexandrinus, not any papyrus or great copy of the early centuries — every one of them reads the short text this book prints, the three earthly witnesses standing alone. The clause enters Greek only in the letter’s second thousand years, and then in a handful of copies only, most of them in their margins or in hands that worked from the Latin. (2) ITS LATIN BIRTH. The clause’s life is Latin. It surfaces first in the Latin of Spain in the age of Priscillian (the later 300s), in the

company of the *Liber Apologeticus*; and in 484 the bishops of Africa, laying their confession of the faith before the Vandal king Hunneric, quote the clause as the letter's own words.

From the Latin copies it passed into the Latin Bible tradition and stood there firmer with every century. Cyprian of Carthage, a century before the clause's first standing (about 250), had written "and the three are one" of the Father, the Son, and the Holy Spirit — the nearest early approach to the clause's words; whether he echoes this verse's "into the one" read of the Godhead, or speaks the same truth in his own words, no copy of his age carries the clause itself, and the approach is named as an approach, not a witness. (3)

ERASMUS AND THE RECEIVED TEXT. Erasmus's first two printed Greek editions (1516; 1519) do not carry the clause, and he was pressed for the omission; he answered that he would print it if a single Greek copy were shown him carrying it. A Greek copy was then produced — the *Codex Montfortianus* (a copy of about 1520, written, as men have long observed, in Erasmus's own century and to all appearance for the purpose) — and his third edition (1522) admitted the clause into the Greek text. From Erasmus's text it passed to Stephanus's editions and to the received Greek text of the centuries after, and from them into the old English Bibles, where generations read it as the letter's own. (4) THE CORPUS'S TREATMENT — the Differ of record. The received corpus of this set prints the clause inside its [] doubt marks: it neither hides the clause nor vouches for it. This rendering follows the Greek copies and does not carry it in the text; the clause stands here instead, in the open, with its history

named — printed nowhere as the letter's words, hidden
nowhere as though it had never been read. The facts stand;
the standing is left as the record leaves it.

CROSS-CHECK AGAINST THE RECEIVED RENDERING

Beside this rendering stands the received corpus — the Literal Standard Version, the set’s received text, quoted here by leave of its public-domain standing — set out so a reader can weigh this book’s dress against it. Its “God” stands as the corpus prints it, inside its own quoted lines; its “Jesus” likewise; and at 5:7–8 its heavenly-witnesses clause stands inside its own [[]] doubt marks, exactly as the corpus prints it — the Standing Notes carry that clause’s whole standing. Where this rendering agrees in sense, the entry reads “Agrees.” Where it differs, the entry begins “Differ —” and names the standing in a line.

1:1 *Received: “That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of Life—”* Agrees. Agrees. The corpus’s line runs word for word beside this one.

1:2 *Received: “and the Life appeared, and we have seen, and testify, and declare to you the continuous Life, which was with the Father, and was revealed to us—”* Differ — τὴν ζωὴν τὴν αἰώνιον prints “the eternal life” (αἰώνιος, the age-word, in this set’s standing dress); the corpus “the continuous Life”. πρὸς τὸν πατέρα — “with the Father”: the πρὸς of face-to-face standing, the Gospel’s own word at John 1:1.

1:3 Received: *“we declare to you that which we have seen and heard, that you also may have fellowship with us, and our fellowship [is] with the Father, and with His Son Jesus Christ;”* Differ — Ἰησοῦ Χριστοῦ prints Yehoshua HaMashiach by the set’s names dress, as at every standing in this letter; the corpus “Jesus Christ”.

1:4 Received: *“and these things we write to you, that your joy may be full.”* Differ — ἡ χαρὰ ἡμῶν, “our joy”, stands in the base text within the editors’ fence, following the oldest copies (Sinaiticus and Vaticanus among them); the corpus’s line reads “your joy”, following the company that reads ὑμῶν. The divided standing is gathered in the Standing Notes.

1:5 Received: *“And this is the message that we have heard from Him, and announce to you, that God is light, and darkness is not in Him at all;”* Differ — θεός prints “Elohim”; the corpus “God”.

1:6 Received: *“if we may say, “We have fellowship with Him,” and may walk in the darkness—we lie, and do not [speak] the truth;”* Differ — οὐ ποιοῦμεν τὴν ἀλήθειαν: “do not do the truth” — the Greek carries ποιέω, to do; the corpus’s line supplies a different word in brackets, “[speak] the truth”.

1:7 Received: *“and if we may walk in the light, as He is in the light—we have fellowship with one another, and the blood of His Son Jesus Christ cleanses us from every sin;”* Differ — the name-order: the base text reads Ἰησοῦ τοῦ υἱοῦ αὐτοῦ, “of Yehoshua, His Son”, the name standing first; the corpus’s line sets the Son first (“the blood of His Son Jesus Christ”).

Καθαρίζει — “cleanses”, present tense, a standing cleansing (the corpus “cleanses” likewise).

1:8 Received: *“if we may say, “We have no sin,” we lead ourselves astray, and the truth is not in us;”* Agrees. Agrees.

1:9 Received: *“if we may confess our sins, He is steadfast and righteous that He may forgive us the sins, and may cleanse us from every unrighteousness;”* Differ — πιστός prints “faithful” (the corpus “steadfast”); the pair πιστός καὶ δίκαιος, faithful and righteous, is the letter’s ground of confession, and both words print by their faces.

1:10 Received: *“if we may say, “We have not sinned,” we make Him a liar, and His word is not in us.”* Agrees. Agrees.

2:1 Received: *“My little children, these things I write to you that you may not sin: and if anyone may sin, we have an Advocate with the Father, Jesus Christ, [the] Righteous One,”*

Differ — Ἰησοῦν Χριστὸν δίκαιον prints Yehoshua HaMashiach [the] Righteous [One]; the corpus “Jesus Christ, [the] Righteous One”.

2:2 Received: *“and He is [the] propitiation for our sins, and not only for ours, but also for the whole world,”* Differ — ἱλασμός prints “the Propitiatory Covering”, by the word’s sanctuary family (the note above); the corpus “[the] propitiation”.

2:3 Received: *“and in this we know that we have known Him, if we may keep His commands;”* Agrees. Agrees.

2:4 Received: *“he who is saying, “I have known Him,” and is not keeping His commands, is a liar, and the truth is not in him;”* Agrees. Agrees. The ὅτι before the quoted claim stands

within the editors' fence in the base text; nothing in the sense turns on it.

2:5 *Received: "and whoever may keep His word, truly the love of God has been perfected in him; in this we know that we are in Him."* Differ — ἡ ἀγάπη τοῦ θεοῦ prints "the love of Elohim"; the corpus "the love of God".

2:6 *Received: "He who is saying he remains in Him, himself ought to also walk according as He walked."* Agrees. Agrees.

2:7 *Received: "Beloved, I do not write a new command to you, but an old command, that you had from the beginning—the old command is the word that you heard from the beginning;"*

Differ — the base text's sentence closes at ὃν ἠκούσατε, "which you heard"; the corpus's line carries "from the beginning" a second time at the close, following the company of copies that fills the ending from the verse's own first half (ἀπ' ἀρχῆς). The divided standing is gathered in the Standing Notes.

2:8 *Received: "again, a new command I write to you, which is true in Him and in you, because the darkness is passing away, and the true light now shines;"* Agrees. Agrees.

2:9 *Received: "he who is saying he is in the light, and is hating his brother, he is in the darkness until now;"* Agrees. Agrees.

2:10 *Received: "he who is loving his brother, he remains in the light, and there is not a stumbling-block in him;"* Agrees.

Agrees. σκάνδαλον — a stumbling-block, a trap's trigger; the letter's only standing of the word.

2:11 Received: *“but he who is hating his brother, he is in the darkness, and he walks in the darkness, and he has not known where he goes, because the darkness blinded his eyes.”* Agrees. Agrees.

2:12 Received: *“I write to you, little children, because sins have been forgiven you through His Name;”* Differ — διὰ τὸ ὄνομα αὐτοῦ: “on account of His name”, διὰ with the accusative — the name is the cause, the ground of the forgiving; the corpus “through His Name”, where “through” wears the shape of a means. Τεκνία again (the corpus “little children” likewise).

2:13 Received: *“I write to you, fathers, because you have known Him who [is] from the beginning; I write to you, young men, because you have overcome the evil [one]; I write to you, little youths, because you have known the Father;”* Differ — the address-boundary: in the base text this verse carries the fathers and the young men only, and the little-children address opens the next verse; the corpus’s line sets a third address (“I write to you, little youths, because you have known the Father”) at this verse’s end, following the company of copies that closes the verse with it. The same five addresses stand in both companies; the seam between the verses falls in a different place. Gathered in the Standing Notes.

2:14 Received: *“I wrote to you, fathers, because you have known Him who [is] from the beginning; I wrote to you, young men, because you are strong, and the word of God remains in you, and you have overcome the evil [one].”* Differ — the boundary, as at 2:13: the corpus’s verse carries the fathers

and the young men only, its little-children address having been set at the close of 2:13. Θεοῦ prints Elohim (the corpus “God”).

2:15 Received: *“Do not love the world, nor the things in the world; if anyone loves the world, the love of the Father is not in him,”* Agrees. Agrees.

2:16 Received: *“because all that [is] in the world—the desire of the flesh, and the desire of the eyes, and the ostentation of [one’s] life—is not of the Father, but of the world,”* Differ — ἀλαζονεία prints “pride” (the corpus “the ostentation of [one’s] life”); the note above names the word’s face.

2:17 Received: *“and the world is passing away, and the desire of it, but he who is doing the will of God, he remains—throughout the age.”* Differ — μένει εἰς τὸν αἰῶνα prints “remains into the age”, this set’s standing dress for the phrase (John 14:16 likewise); the corpus “he remains—throughout the age”.

2:18 Received: *“Little youths, it is the last hour; and even as you heard that the antichrist comes, even now antichrists have become many—whereby we know that it is [the] last hour;”* Differ — παιδία prints “little children” (the corpus “little youths”); the address-words of 2:12–18 are weighed at 2:14’s note.

2:19 Received: *“they went forth out of us, but they were not of us, for if they had been of us, they would have remained with us; but [they went out] so that they might be revealed that they are not all of us.”* Agrees. Agrees. The letter explains the

going-out by the being-of; nothing is added and nothing softened.

2:20 *Received: “And you have an anointing from the Holy One, and have known all things;”* Differ — οἶδατε πάντες, “you all know”, stands in the base text within the editors’ fence, following the oldest copies; a company reads οἶδατε πάντα, “you know all things”, and the corpus’s line follows that company (“and have known all things”). The divided standing is gathered in the Standing Notes.

2:21 *Received: “I did not write to you because you have not known the truth, but because you have known it, and because no lie is of the truth.”* Agrees. Agrees.

2:22 *Received: “Who is the liar, except he who is denying that Jesus is the Christ? This one is the antichrist who is denying the Father and the Son;”* Differ — the names dress: Ἰησοῦς prints Yehoshua and ὁ χριστός HaMashiach; the corpus “Jesus is the Christ”.

2:23 *Received: “everyone who is denying the Son, neither has the Father; he who is confessing the Son has the Father also.”* Agrees. Agrees in sense. The confession half of the verse stands within the editors’ marks in the base text — a small company of copies, and part of the Latin tradition, does not carry it; the corpus’s line carries it. The standing is gathered in the Standing Notes.

2:24 *Received: “You, then, that which you heard from the beginning, let it remain in you; if that which you heard from*

the beginning may remain in you, you also will remain in the Son and in the Father,” Agrees. Agrees.

2:25 *Received: “and this is the promise that He promised us—the continuous life.” Differ — ἡ ζωὴ ἡ αἰώνιος prints “eternal life”, as at 1:2; the corpus “the continuous life”.*

2:26 *Received: “These things I wrote to you concerning those leading you astray,” Agrees. Agrees.*

2:27 *Received: “and you, the anointing that you received from Him, it remains in you, and you have no need that anyone may teach you, but as the same anointing teaches you concerning all, and is true, and is not a lie, and even as was taught you, you will remain in Him.” Differ — the verse’s last word, μένετε, stands within the editors’ fence: it reads either as the statement “you remain in Him” or as the command “remain in Him”; the corpus’s line reads the future, “you will remain in Him”. The command is printed here, answering the verse’s own “just as it taught you”; the standing is named, and left as the copies leave it. Τὸ αὐτοῦ χρίσμα — “His anointing” — likewise stands fenced at the verse’s heart.*

2:28 *Received: “And now, little children, remain in Him, so that when He may have appeared, we may have boldness, and may not be ashamed before Him, at His coming;” Differ — ἐὰν φανερωθῇ prints “when He is revealed” (the corpus “when He may have appeared”); the subjunctive stands in the base text within the editors’ fence (a company reads ὅταν). Παρησία — “boldness”, free-spoken confidence (the corpus “boldness” likewise).*

2:29 Received: *“if you know that He is righteous, know that everyone doing righteousness, has been begotten of Him.”*

Agrees. Agrees. Οἶδατε / γινώσκετε: the verse itself pairs the two know-words — settled knowing and knowing-by-experience — and they print by their faces.

3:1 Received: *“See what love the Father has given to us, that we may be called children of God; because of this the world does not know us, because it did not know Him.”* Differ — καὶ ἐσμέν, “and we are”, stands in the base text within the editors’ fence, following the oldest copies; the corpus’s line does not carry it, closing its sentence at “children of God”. Θεοῦ prints Elohim (the corpus “God”).

3:2 Received: *“Beloved, now, we are children of God, and it was not yet revealed what we will be. We have known that if He may have appeared, we will be like Him, because we will see Him as He is;”* Differ — ἐὰν φανερωθῇ: the appearing-verb’s subject is not expressed in the Greek; it is read here of the Son, as at 2:28 where the same verb stands in His appearing — the corpus’s line reads it so likewise (“if He may have appeared”).

3:3 Received: *“and everyone who is having this hope on Him, purifies himself, even as He is pure.”* Agrees. Agrees.

3:4 Received: *“Everyone who is doing sin, he also does lawlessness, and sin is lawlessness,”* Agrees. Agrees.

3:5 Received: *“and you have known that He appeared that He may take away our sins, and sin is not in Him;”* Differ — τὰς ἁμαρτίας stands in the base text with no possessor named,

“the sins”; the corpus’s line reads “our sins”, following the company that supplies ἡμῶν. Ἄρη — “to take away”, lift and carry off (the corpus “take away” likewise).

3:6 *Received: “everyone who is remaining in Him does not sin; everyone who is sinning, has not seen Him, nor known Him.”*

Agrees. Agrees. The verse stands as written, in its own absolute shape; nothing is added to soften it.

3:7 *Received: “Little children, let no one lead you astray; he who is doing righteousness is righteous, even as He is righteous,”* Agrees. Agrees. Τεκνία stands at the verse’s head within the editors’ fence (a copy company carries παιδία here); the address-word is the letter’s own either way.

3:8 *Received: “he who is doing sin, he is of the Devil, because the Devil sins from the beginning; for this [reason] the Son of God appeared, that He may undo the works of the Devil;”* Differ — λύση prints “loose”: λύω is the loosing word — untie, release, dissolve — this set’s dress of it (Matthew 16:19 is its binding-and-loosing standing); the corpus “undo”. Θεοῦ prints Elohim.

3:9 *Received: “everyone who has been begotten of God, he does not sin, because His seed remains in him, and he is not able to sin, because he has been begotten of God.”* Agrees. Agrees. Σπέρμα — “seed”: the sowing word; whose seed it is, the verse’s own shape gives (αὐτοῦ, His), and it prints as written.

3:10 *Received: “In this are revealed the children of God, and the children of the Devil; everyone who is not doing righteousness, is not of God, and he who is not loving his*

brother,” Agrees. Agrees. The sentence’s second half stands without its own verb, as the Greek gives it.

3:11 *Received: “because this is the message that you heard from the beginning, that we may love one another,” Agrees. Agrees. Ἀγγελία, the message-word of 1:5, returns here.*

3:12 *Received: “not as Cain—he was of the evil one, and he slew his brother. And for [what] reason did he slay him? Because his works were evil, and those of his brother [were] righteous.” Agrees. Agrees. Χάριν τίνος — “for what cause” (the corpus “for [what] reason”).*

3:13 *Received: “Do not wonder, my brothers, if the world hates you;” Differ — ἀδελφοί stands in the base text within the editors’ fence, with no “my” before it; the corpus’s line supplies “my brothers”. Μὴ θαυμάζετε — “do not marvel” (the corpus “do not wonder”).*

3:14 *Received: “we have known that we have passed out of death into life, because we love the brothers; he who is not loving [his] brother remains in death.” Differ — τοὺς ἀδελφούς stands at both halves in the base text, “the brothers”; the corpus’s line supplies “[his] brother” at the second half, following the company that carries τὸν ἀδελφὸν αὐτοῦ there.*

3:15 *Received: “Everyone who is hating his brother is a manslayer, and you have known that no manslayer has continuous life remaining in him;” Differ — ζωὴν αἰώνιον prints “eternal life”, as at 1:2; the corpus “continuous life”. Ἐν αὐτῷ — “in him”, the manslayer — stands fenced in the base text (a company reads ἐν ἑαυτῷ).*

3:16 Received: *“in this we have known love, because He laid down His life for us, and we ought to lay down [our] lives for the brothers;”* Agrees. Agrees. Ὑπὲρ ἡμῶν — “for us”, over-and-on-behalf-of (the corpus “for us” likewise).

3:17 Received: *“and whoever may have the goods of the world, and may view his brother having need, and may shut up his yearnings from him—how does the love of God remain in him?”* Differ — σπλάγχνα prints “inward parts”: the inner organs, the seat of yearning in the body’s own language (this set prints the word by its face; the corpus “yearnings”). Τὸν βίον τοῦ κόσμου — “the world’s goods”, the means-of-living word of 2:16 (the corpus “the goods of the world” likewise).

3:18 Received: *“My little children, may we not love in word nor in tongue, but in work and in truth!”* Differ — the base text’s address is τεκνία alone; the corpus’s line heads the verse “My little children”, supplying μου from the letter’s other standings (2:1; 3:7’s company).

3:19 Received: *“And in this we know that we are of the truth, and before Him we will assure our hearts,”* Differ — γνωσόμεθα, the future “we will know”, stands in the base text following the oldest copies; the corpus’s line prints the present, “we know”, following the company that reads γινώσκομεν. And τὴν καρδίαν, “our heart”, singular and fenced, stands against the company’s plural — the corpus “our hearts”. The divided standings are gathered in the Standing Notes.

3:20 Received: *“because if our heart may condemn—because greater is God than our heart, and He knows all things.”* Differ

— θεός prints Elohim (the corpus “God”). The verse carries no subject-verb of its own at its head: the second ὅτι, “that”, opens the ground of the persuading, and the sentence is printed as it stands.

3:21 *Received: “Beloved, if our heart may not condemn us, we have boldness toward God,”* Agrees. Agrees. Μὴ καταγινώσκη ἡμῶν — “does not condemn us” — stands within the editors’ fence whole (the word-order’s shape varies among the copies).

3:22 *Received: “and whatever we may ask, we receive from Him, because we keep His commands, and we do the things pleasing before Him,”* Agrees. Agrees. Ὅ ἐὰν αἰτῶμεν — “whatever we ask”: the ἐὰν stands fenced (a company reads ἄν); ἀπ’ αὐτοῦ at “from Him” likewise stands fenced in the base text.

3:23 *Received: “and this is His command, that we may believe in the Name of His Son Jesus Christ, and may love one another, even as He gave command to us,”* Differ — the names dress (the corpus “Jesus Christ”). Ἡμῖν, “to us”, at the verse’s end stands within the editors’ fence in the base text.

3:24 *Received: “and he who is keeping His commands, remains in Him, and He in him; and in this we know that He remains in us, from the Spirit that He gave us.”* Agrees. Agrees. Τοῦ πνεύματος — “the Spirit”, with no ἅγιον beside it in the letter at this standing; the set’s dress prints “the Spirit” where the Greek carries πνεῦμα alone (3:24; 4:13; 5:6–8), and “the Holy Spirit” where ἅγιον stands.

4:1 Received: *“Beloved, do not believe every spirit, but prove the spirits, if they are of God, because many false prophets have gone forth into the world.”* Agrees. Agrees. Ψευδοπροφήται — “false prophets”, the pseudo- prophets (the corpus “false prophets” likewise).

4:2 Received: *“In this you know the Spirit of God: every spirit that confesses Jesus Christ having come in the flesh, it is of God,”* Differ — the names dress (the corpus “Jesus Christ having come in the flesh”). Γινώσκετε stands fenced at the verse’s head (a company reads γινώσκεται, “is known”).

4:3 Received: *“and every spirit that does not confess Jesus Christ having come in the flesh, it is not of God; and this is that of the antichrist, which you heard that it comes, and now it is already in the world.”* Differ — the confessed name: the base text carries τὸν Ἰησοῦν alone, within the editors’ fence; the corpus’s line carries the filled confession of 4:2 (“does not confess Jesus Christ having come in the flesh”). The standing is gathered in the Standing Notes.

4:4 Received: *“You are of God, little children, and you have overcome them; because greater is He who [is] in you, than he who is in the world.”* Agrees. Agrees.

4:5 Received: *“They are of the world, because they speak of this from the world, and the world hears them;”* Agrees. Agrees. Ἐκ τοῦ κόσμου λαλοῦσιν — “they speak out of the world”: their speech’s source is its subject (the corpus’s line: “they speak of this from the world”).

4:6 Received: *“we are of God; he who is knowing God hears us; he who is not of God, does not hear us; from this we know the Spirit of truth and the spirit of error.”* Agrees. Agrees. Θεός prints Elohim at all three of the verse’s standings (the corpus “God”). Τὸ πνεῦμα τῆς πλάνης — “the spirit of error”, of wandering (πλάνη, the planets’ word, the wanderers).

4:7 Received: *“Beloved, may we love one another, because love is of God, and everyone loving has been begotten of God, and knows God;”* Agrees. Agrees in sense, in the Elohim dress (the corpus “God” at all three standings). Ἀγάπη stands eighteen times in this letter — its densest standing-ground in the writings.

4:8 Received: *“he who is not loving did not know God, because God is love.”* Agrees. Agrees in sense, in the Elohim dress (the corpus “God is love”).

4:9 Received: *“In this was revealed the love of God in us, because God has sent His only begotten Son into the world, that we may live through Him;”* Differ — Θεός prints Elohim at both standings (the corpus “God has sent His only begotten Son”).

4:10 Received: *“in this is love, not that we loved God, but that He loved us, and sent His Son [as] the propitiation for our sins.”* Differ — ἱλασμόν prints “the Propitiatory Covering”, as at 2:2 (the corpus “[as] the propitiation”). Ἠγαπήκαμεν — “we loved”, the perfect — stands fenced in the base text (a company reads the aorist ἠγαπήσαμεν).

4:11 Received: *“Beloved, if God so loved us, we also ought to love one another;”* Agrees. Agrees, in the Elohim dress.

4:12 Received: *“no one has ever seen God; if we may love one another, God remains in us, and His love is having been perfected in us;”* Agrees. Agrees in sense. Ἐν ἡμῖν τετελειωμένη ἐστὶν — “has been perfected in us” — stands within the editors’ fence as a whole clause (the copies divide over the clause’s shape and place).

4:13 Received: *“in this we know that we remain in Him, and He in us, because of His Spirit He has given us.”* Agrees. Agrees. Ἐκ τοῦ πνεύματος αὐτοῦ — “of His Spirit”, a portion-language the Greek carries and the rendering keeps.

4:14 Received: *“And we have seen and testify that the Father has sent the Son [as] Savior of the world;”* Agrees. Agrees. Σωτήρα — “Savior”: the letter’s only standing of the title (the Gospel account carries it of the Son at John 4:42, in this set’s rendering likewise).

4:15 Received: *“whoever may confess that Jesus is the Son of God, God remains in him, and he in God;”* Differ — the names dress (the corpus “Jesus is the Son of God”). Ὃς ἐὰν ὁμολογήσῃ — “whoever confesses”: ἐὰν stands fenced (a company reads ἄν), and Ἰησοῦς at the confession likewise stands fenced.

4:16 Received: *“and we have known and believed the love that God has in us; God is love, and he who is remaining in love, remains in God, and God in him.”* Agrees. Agrees, in the

Elohim dress. Μένει at the verse's end stands fenced in the base text.

4:17 *Received: "In this, love has been perfected with us, that we may have boldness in the day of judgment, because even as He is, we also are in this world."* Agrees. Agrees. Κρίσεως — "of judgment": the day's name in this letter stands once, here.

4:18 *Received: "There is no fear in love, but perfect love casts out fear, because fear involves punishment, and he who is fearing has not been made perfect in love;"* Agrees. Agrees. "Εξω βάλλει — "casts outside" (the corpus "casts out fear").

4:19 *Received: "we love Him, because He first loved us;"* Differ — ἀγαπῶμεν stands in the base text with no object carried: "we love"; the corpus's line reads "we love Him", following the company of copies that supplies αὐτόν. A company also reads the word as a hortation, "let us love" (ἀγαπῶμεν with the long o). The standing is gathered in the Standing Notes.

4:20 *Received: "if anyone may say, "I love God," and may hate his brother, he is a liar; for he who is not loving his brother whom he has seen, how is he able to love God whom he has not seen?"* Differ — οὐ δύναται ἀγαπᾶν, "cannot love", stands in the base text following the oldest copies; the corpus's line reads the standing as a question — "how is he able to love God..." — following the company that reads πῶς δύναται. The divided standing is gathered in the Standing Notes.

4:21 *Received: "And this [is] the command we have from Him, that he who is loving God, may also love his brother."* Agrees. Agrees, in the Elohim dress.

5:1 Received: *“Everyone who is believing that Jesus is the Christ has been begotten of God, and everyone who is loving Him who begot, also loves him who is begotten of Him.”* Differ — the names dress (the corpus “Jesus is the Christ”). Καὶ τὸν γεγεννημένον — “also the one begotten” — stands fenced at the verse’s end (the καὶ wanting in a small company).

5:2 Received: *“In this we know that we love the children of God, when we may love God and may keep His commands;”* Differ — ποιῶμεν, “do”, stands in the base text; the corpus’s line reads “keep”, following the company that reads τηρῶμεν from the verse that follows (5:3).

5:3 Received: *“for this is the love of God, that we may keep His commands, and His commands are not burdensome;”* Differ — βαρεῖται prints “heavy” (the corpus “burdensome”). Τηρῶμεν — “we keep” — stands here in the base text without fence.

5:4 Received: *“because everyone who is begotten of God overcomes the world, and this is the victory that overcame the world—our faith.”* Agrees. Agrees. Πᾶν τὸ γεγεννημένον — “everything begotten”, the neuter standing of the birth-word (3:9’s πᾶς ὁ γεγεννημένος is the masculine).

5:5 Received: *“Who is he who is overcoming the world, if not he who is believing that Jesus is the Son of God?”* Differ — the names dress (the corpus “Jesus is the Son of God”). Δέ ἐστιν — “is” — stands within the editors’ fence as a pair (the word-order varies among the copies).

5:6 Received: *“This One is He who came through water and blood—Jesus the Christ, not in water only, but in the water and*

the blood; and the Spirit is the [One] testifying, because the Spirit is the truth,” Differ — the names dress (the corpus “Jesus the Christ”). Ἐν τῷ αἵματι at the second pair stands fenced in the base text.

5:7 *Received: “because [there] are three who are testifying [[in Heaven: the Father, the Word, and the Holy Spirit, and these three are one;”* Differ — the corpus’s line carries, inside its double-bracket doubt marks [[]], the heavenly-witnesses clause: “in Heaven: the Father, the Word, and the Holy Spirit, and these three are one”. The Greek of this book carries no such clause — the base text ends the verse at “who bear witness”. The whole standing of the clause — the Comma — is gathered in the Standing Notes, in full.

5:8 *Received: “and [there] are three who are testifying in the earth]]: the Spirit, and the water, and the blood, and the three are into the one.”* Differ — εἰς τὸ ἓν prints “into the one”, as the Greek gives it (the corpus “into the one” likewise). The words “in the earth”, which the corpus’s line carries before the three, stand inside its doubt marks as part of the Comma clause (the Standing Notes carry the whole standing).

5:9 *Received: “If we receive the testimony of men, the testimony of God is greater, because this is the testimony of God that He has testified concerning His Son.”* Agrees. Agrees, in the Elohim dress. Μαρτυρία prints “witness” (the corpus “testimony”) — the attesting word itself, as throughout this set’s John writings.

5:10 *Received: “He who is believing in the Son of God has the testimony in himself; he who is not believing God has made*

Him a liar, because he has not believed in the testimony that God has testified concerning His Son;” Agrees. Agrees, in the Elohim dress. Ἐν αὐτῷ — “in himself” — the reflexive’s spelling stands fenced in the base text (αὐτῷ for ἑαυτῷ).

5:11 *Received: “and this is the testimony, that God gave continuous life to us, and this life is in His Son;”* Differ — ζωὴν αἰώνιον prints “eternal life”, as at 1:2 (the corpus “continuous life”). Ὁ θεὸς ἡμῖν — “Elohim [gave] us” — the words’ order stands fenced in the base text.

5:12 *Received: “he who is having the Son has life; he who is not having the Son of God does not have life.”* Agrees. Agrees, in the Elohim dress.

5:13 *Received: “I wrote these things to you who are believing in the Name of the Son of God, that you may know that you have continuous life, and that you may believe in the Name of the Son of God.”* Differ — two standings divide this verse. Ἔχετε αἰώνιον — “you have eternal life” — stands fenced in the base text, and αἰώνιον prints “eternal” (the corpus “continuous”). And the corpus’s line carries a second purpose clause after it — “and that you may believe in the Name of the Son of God” — following the later company of copies that fills the sentence out; the oldest copies end the purpose at “you have eternal life”, the believing having been named at the verse’s own head. Τοῖς πιστεύουσιν — “to you who believe” — stands fenced in the base text in its place before “in the name”. Gathered in the Standing Notes.

5:14 Received: *“And this is the boldness that we have toward Him, that if we may ask anything according to His will, He hears us,”* Agrees. Agrees.

5:15 Received: *“and if we have known that He hears us, whatever we may ask, we have known that we have the requests that we have requested from Him.”* Agrees. Agrees. Τὰ αἰτήματα — “the requests”, the asked-for things themselves. Ἀπ’ αὐτοῦ at the close stands fenced in the base text.

5:16 Received: *“If anyone may see his brother sinning a sin [that is] not to death, he will ask, and He will give life to him—to those not sinning to death; there is sin to death—I do not say that he may ask concerning it;”* Agrees. Agrees. Ἐρωτήσῃ — “should ask”, the asking of a request between equals (αἰτέω at 5:14–15 is the asking of the lesser from the greater; the letter changes its word here, and the change prints).

5:17 Received: *“all unrighteousness is sin, and there is sin [that is] not to death.”* Agrees. Agrees.

5:18 Received: *“We have known that everyone who has been begotten of God does not sin, but He who was begotten of God keeps him, and the evil one does not touch him;”* Agrees. Agrees with the base text’s standing here (the corpus “He who was begotten of God keeps him”). The reflexive company — ἑαυτόν, “keeps himself” — is named in the Standing Notes.

5:19 Received: *“we have known that we are of God, and the whole world lies [under the power] of the evil [one];”* Differ — ἐν τῷ πονηρῷ stands alone in the Greek, “in the evil one”; the corpus’s line supplies “[under the power] of”, words the

Greek does not carry. Κεῖται — “lies”, lies set down, reclines where it is laid.

5:20 *Received: “but we have known that the Son of God has come, and has given us a mind that we may know Him who is true, and we are in Him who is true, in His Son Jesus Christ; this One is the true God and the continuous Life!”* Differ — διάνοιαν prints “understanding” (the corpus “a mind”); αἰώνιος prints “eternal” (the corpus “the continuous Life!”). Γινώσκωμεν — “we may know” — stands fenced in the base text (a company reads the indicative).

5:21 *Received: “Little children, guard yourselves from idols! Amen.”* Differ — the corpus’s line closes the letter with “Amen”. The oldest copies carry no Amen: the letter ends on its guarding word, φυλάξατε, and the ending prints as the copies give it. Εἰδώλων — “the idols” — stands fenced in the base text at the letter’s last word.

Ἡ ΚΑΙΝῆ ΔΙΑΘῆΚΗ

Ἡ Καὶνὴ Διαθήκη — THE NEW COVENANT IN MY
BLOOD

*“Little children, guard yourselves from the
idols.”*

1 John 5:21

Ἡ Καὶνὴ Διαθήκη — rendered from the Greek, book by book.