

# Ἡ ΚΑΙΝῆ ΔΙΑΘῆΚΗ

Ἡ Καινὴ Διαθήκη — THE NEW COVENANT IN  
MY BLOOD

THE MASTER'S HAND UNVEILED

*The Master stands; the veil is lifted.*

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## Ἰωάννου Β

## 2 JOHN

The Second Letter of John

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The twenty-fourth book of the rendering. The shortest letter in the set — thirteen verses that stood on a single page of the copies — written by a man who names himself only “the elder”, to a woman, or a company, he names only “the elect lady”: her children found walking in truth; the commandment from the beginning restated

— that we may love one another, and that this is love, that we may walk according to His commandments; the deceivers who went out into the world, not confessing Yehoshua HaMashiach coming in flesh; the one remaining test, that everyone who goes ahead and does not remain in the teaching of HaMashiach does not have Elohim; the doorway charge, that the one who does not bring this teaching is not even to be greeted; and a close that counts paper and ink a poor second to mouth-to-mouth speech, with the children of the elect sister sending their greeting.

Its Master-word, κύριος, does not stand in this letter as the oldest copies give it — not once in its thirteen verses, on either of the project’s verified shelves. The κυρία of its greeting is another word — the lady, not the Master — and it stands twice. At the one place where a later company of copies supplies the Master-word — the greeting’s “from the Lord Jesus Christ”, as the received corpus’s line prints it — the base text carries no κυρίου at all, and the whole divided standing is set out on the layout page and in the Standing Notes, nothing hidden. Nor does any quotation-standing arise: the letter quotes no Hebrew clause — it quotes no writing at all — so the Name YudHeyVavHey prints nowhere in its renderings, and the Elohim (Master) dress is never needed in them; θεός stands twice, and prints “Elohim” at both standings.

Nothing in the text 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 named only “the elder”, stated plainly, and the received standing that joins the letter to John printed as a standing and no further; the elect lady’s open question, named in both its readings and settled in neither; what the letter is, from its own sentences; where it is silent about place — the lady’s, the sister’s, and the writer’s alike; when; and the oldest copies that carry it, with the letter’s argued 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 — 2 JOHN

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### Ἰωάννου Β

*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.** The writer names himself once, and only so: “The elder” — ὁ πρεσβύτερος. The letter’s first words are “The elder, to the elect lady and her children” (v. 1, this book’s rendering). No personal name stands anywhere in the letter: not in its greeting, not in its body, not at its close. Πρεσβύτερος is the writings’ word for an older man and for the elders set over the assemblies, and the third letter opens with the same self-name — “The elder to Gaius the beloved” (3 John 1, the received rendering). Who the elder was, this letter itself does not say — and this book does not supply what the letter withholds.

**THE ELECT LADY.** The letter is addressed “to the elect lady and her children”, and it closes, “The children of your elect sister greet you” (v. 13, this book’s rendering). Who the lady is, the letter does not say, and the record’s long handling of the letter holds

two readings, both ancient, and this page settles neither: (1) a woman — an elect lady, addressed in her own person, her children her household (the word *κυρία* can also stand as a woman's own name, Kyria); (2) a gathered assembly under a figure — the lady the company, her children its members, her elect sister a sister assembly elsewhere. The letter speaks to her in the singular (“I ask you, lady”, v. 5) and to the company in the plural (“watch yourselves”, v. 8; “if anyone comes to you”, v. 10), and it gives no word that closes the question. The question is left exactly where the letter leaves it.

**THE RECEIVED STANDING.** The copies' title gives the letter to John — Ἰωάννου Β, “Of John, Second” — and the ancient reception joins it to the same hand as the first letter and the Gospel account: an elder who loves in truth, whose one test is the confession of Yehoshua HaMashiach coming in flesh. That joining is a received standing, and it is printed here exactly as that, and no further: the letter's text gives “the elder” and withholds the name; the title gives the name; and the ancient lists receive the letter — though not without argument, as the standings under The Oldest Copies below lay out. 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 — the shortest of all the letters in the New Covenant writings: thirteen verses, a single page in the copies, standing in its own form with no chapter division. It carries in thirteen verses what its longer sister carries in a hundred and five: the truth that remains (vv. 1–2); the greeting of grace, mercy, and peace (v. 3); joy over children walking in truth (v. 4); the commandment from the beginning, which is love (vv. 5–6); the deceivers gone out into the world (v. 7); the charge to watch, and not lose the work (v. 8); the remaining test (v. 9); the doorway charge over the greeting (vv. 10–11); and the elder’s hope to speak mouth to mouth rather than by paper and ink (v. 12).

**FACT.** Its key sentences stand in its own words: “This is the commandment, just as you heard from the beginning, that you may walk in it” (v. 6, this book’s rendering); “many deceivers went out into the world, who do not confess Yehoshua HaMashiach coming in flesh; this one is the deceiver and the antichrist” (v. 7, this book’s rendering); and the test by which the elder weighs everyone who comes: “Everyone who goes ahead and does not remain in the teaching of HaMashiach does not have Elohim” (v. 9, this book’s rendering).

## **WHERE**

**FACT.** To whom — the elect lady and her children, and the company the letter’s plurals address. Where

they are, the letter does not say: no place is named in it from first to last, and the elect sister of its close is as unplaced as the lady herself.

**FACT.** From where it was written, the letter nowhere says, and no copy supplies it. The elder hopes to come to them — “I hope to come to you” (v. 12, this book’s rendering) — so he is somewhere else; and where, the letter does not say. 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 deceivers have already gone out into the world (v. 7); some of the lady’s children already walk in truth (v. 4); and the elder’s coming is still a hope, not yet a journey made (v. 12).

**FACT.** Men commonly place the letter late in the first century, beside the other writings that carry John’s name, reasoning from the departure 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 elder stands where his one test sets him: the confession is everything — “the teaching of HaMashiach” is the line a man must remain in (v. 9), and the one who does not confess Yehoshua HaMashiach coming in flesh is “the deceiver and the antichrist” (v. 7, this book’s rendering). Toward the lady and her children he writes as an elder writes — rejoicing over what he has found (v. 4), asking rather than commanding anew (“I ask you, lady”, v. 5, this book’s rendering), warning with a plain charge (vv. 8, 10–11), and longing past his own letter to presence itself: “I hope to come to you and speak mouth to mouth” (v. 12, this book’s rendering).

## **THE OLDEST COPIES THAT CARRY IT**

**FACT.** No copy from the writer’s own hand survives. This project’s record holds no papyrus leaf of this letter — its papyrus record stands effectively empty in the project’s verified sources — 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 this letter among the disputed writings — his disputed tier names James, Jude, 2 Peter, and the shorter letters of John, this letter and the third — while its longer sister 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 is not 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 the letters that carry John's name, this one's ancient standing is the argued one: received in the end by the lists that close the question, and argued on the way — 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:  $\bar{\kappa}\bar{\epsilon}$  for Kyrios,  $\bar{\theta}\bar{\varsigma}$  for Theos,  $\bar{\iota}\bar{\varsigma}$  and  $\bar{\iota}\bar{\eta}\bar{\varsigma}$  for Iēsous,  $\bar{\chi}\bar{\varsigma}$  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 13 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 three times: vv. 3, 7, 9; Ἰησοῦς twice: vv. 3, 7). Ὁ πρεσβύτερος is “the elder”, the writer's only name for himself (v. 1). Κυρία is “the lady” (vv. 1, 5) — opened below, for the letter's

whole handling of the Master-word turns on its difference from κύριος. Ὁ ἀντίχριστος is “the antichrist” (v. 7) — a word that stands in all the writings only in these letters of John.

Of the name YudHeyVavHey. In this letter the question answers itself at the census — with one divided standing to name in the open. Κύριος, the Master-word, stands ZERO times in the letter as the base text gives it: verified on both of the project’s verified shelves, by the lemma count and by the letter’s own text searched word by word. What stands instead is κυρία, the lady (vv. 1, 5) — the feminine of the same stem, another word, carrying no Master-standing of its own. The one divided place is the greeting, v. 3: there the base text’s second “from” — “and from Yehoshua HaMashiach” — stands within the editors’ fence and carries no κύριος; a later company of copies fills the phrase out with κυρίου — “and from the Master Yehoshua HaMashiach” — and the received corpus’s line follows that company (“from the Lord Jesus Christ”). Had that company’s text been printed, the rule of this set would dress its κυρίου “Elohim (Master)”, for the standing is the Son’s and no Hebrew clause is being quoted; the dress is named here so that the rule’s working is visible even where the text gives it no standing. But the base text, following the oldest copies, carries no κύριος there or anywhere in the letter, and the Name therefore 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. Nor does any quotation-standing arise: the letter quotes no Hebrew clause; γραφή, “the Writing”, stands zero times; it quotes nothing.

YudHeyVavHey sounds elsewhere in this book only on this page and in the Notes, wherever the verification had to name it.

Of Elohim, the Spirit, and the Assembly. Θεός is printed “Elohim” at both of its standings in this letter — “from Elohim the Father” (v. 3) and “does not have Elohim” (v. 9) — 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 — the Spirit — stands nowhere in this letter at all: the census counts it zero times, and no standing of the Ruach arises to be carried. Ἐκκλησία — the assembly word — likewise stands nowhere in this letter: the Greek census counts it zero times. The letter gathers its readers under no body-word; it addresses them as “the elect lady and her children”, 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.

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 only voices are the elder’s own: his greeting, his joy, his asking, his warning, his charge, his hope. Even the greeting he forbids (vv. 10–11) is a man’s doorway word weighed by a man, and it prints black. So the tekhelet of this book is its fixed dress alone — the masthead and motto, the title lines, the letter’s Greek heading, 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. πρεσβύτερος, the elder (v. 1). κυρία, the lady — and its fence against κύριος, the Master. διδαχή, the teaching (vv. 9, 10). προάγων, going ahead (v. 9). χαίρειν, the greeting-word (vv. 10, 11). κοινωνεῖ, has fellowship (v. 11). χάρτης and μέλαν, paper and ink (v. 12). The letter’s truth-word ἀλήθεια stands five times; its remaining-word μένω three; its walking-word περιπατέω three; its command-word ἐντολή four — the little letter is woven of the first letter’s own threads, and the Notes keep the standings counted.

The accounting of the text. This letter carries 13 verses in the received numbering, and every one of them stands in this book — none rewritten, none softened: the deceiver-and-antichrist sentence stands as written (v. 7); the remaining test stands as written (v. 9); the greeting charge stands whole and unsoftened (vv. 10–11); “mouth to mouth” stands as written (v. 12); and the letter ends, as the

oldest copies end it, at the elect sister (v. 13), 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 companies named — the greeting's two divides (1:3); the fenced clause of the new commandment (1:5); the commandment's order (1:6); went out, or came in (1:7); the we-and-you divide (1:8); goes ahead, or transgressing, and the filled second teaching (1:9); the greeting-word's order (1:11); your joy, or our joy (1:12); and the close (1:13). Nothing is hidden, and nothing is settled that the record leaves open.

*Each text page carries, for every verse: the 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.*

# THE LETTER

## ΙΩΑΝΝΟΥ Β

**1** The elder, to the elect lady and her children,  
whom I love in truth, and not I only, but also all  
who have known the truth,

**1:1** Ὁ πρεσβύτερος ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς,  
οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος ἀλλὰ καὶ  
πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν,

**2** because of the truth that remains in us, and will  
be with us into the age;

**1:2** διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν  
ἔσται εἰς τὸν αἰῶνα·

**3** There will be with us grace, mercy, peace from  
Elohim the Father, and from Yehoshua  
HaMashiach, the Son of the Father, in truth and  
love.

**1:3** ἔσται μεθ' ἡμῶν χάρις ἔλεος εἰρήνη παρὰ θεοῦ  
πατρός, καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρός, ἐν  
ἀληθείᾳ καὶ ἀγάπῃ.

**4** I rejoiced greatly that I have found [some] of your  
children walking in truth, just as we received a  
commandment from the Father.

**1:4** Ἐχάρην λίαν ὅτι εὗρηκα ἐκ τῶν τέκνων σου  
περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν  
παρὰ τοῦ πατρός.

**5** And now I ask you, lady, not as writing to you a new commandment, but the one we had from the beginning, that we may love one another.

**1:5** καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν ῥκαινὴν  
γράφων σοι· ἀλλὰ ἣν εἶχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν  
ἀλλήλους.

**6** And this is love: that we may walk according to His commandments. This is the commandment, just as you heard from the beginning, that you may walk in it.

**1:6** καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς  
ἐντολὰς αὐτοῦ· αὕτη ῥῆ ἐντολὴ ἐστίν·, καθὼς ἠκούσατε  
ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῇτε.

**7** because many deceivers went out into the world, who do not confess Yehoshua HaMashiach coming in flesh; this one is the deceiver and the antichrist.

**1:7** ὅτι πολλοὶ πλάνοι ῥἐξῆλθον εἰς τὸν κόσμον, οἱ μὴ  
ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός  
ἐστὶν ὁ πλάνος καὶ ὁ ἀντίχριστος.

**8** Watch yourselves, that you may not lose the things we worked for, but may receive a full reward.

**1:8** βλέπετε ἑαυτούς, ἵνα μὴ ᾿απολέσητε ᾧ ᾿εἰργασάμεθα, ἀλλὰ μισθὸν πλήρη ᾿απολάβητε.

**9** Everyone who goes ahead and does not remain in the teaching of HaMashiach does not have Elohim; the one who remains in the teaching, this one has both the Father and the Son.

**1:9** πᾶς ὁ ᾿προάγων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ ᾿διδαχῇ, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει.

**10** If anyone comes to you and does not bring this teaching, do not receive him into a house, and do not say to him, “Greetings!”

**1:10** εἴ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν καὶ χαίρειν αὐτῷ μὴ λέγετε·

**11** for the one who says to him, “Greetings!”, has fellowship with his evil works.

**1:11** ὁ ᾿λέγων γὰρ ᾧ αὐτῷ χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

**12** Having many things to write to you, I did not wish [to write] through paper and ink, but I hope to come to you and speak mouth to mouth, that your joy may be made full.

**1:12** Πολλὰ ἔχων ὑμῖν γράφειν οὐκ ἐβουλήθην διὰ χάρτου καὶ μέλανος, ἀλλὰ ἐλπίζω ἵγγενέσθαι πρὸς ὑμᾶς καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν ἡπεπληρωμένη ᾖ.

**13** The children of your elect sister greet you.

**1:13** Ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἑκλεκτῆς.

## 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** πρεσβύτερος — “the elder”: the writer’s only name for himself in the letter; no personal name stands in it anywhere. The word is the writings’ word for an older man and for the elders set over the assemblies (Acts 14:23; 1 Timothy 5:17), and the third letter opens with the same self-name: “The elder, to Gaius the beloved.” κυρία — “lady”: the mistress of a household, the feminine of κύριος; the word stands in all the writings only here — twice, both times of this letter’s lady (here, and in the address at v. 5). It is NOT the Master-word κύριος itself, which stands nowhere in this letter at all (the layout page sets out the census). Ἐκλεκτῇ — “elect”: chosen out, set apart by choice; the set’s standing dress for ἐκλεκτός.

**1:3** ἔσται — “there will be”: the greeting does not wish the gifts down (“may grace be with you”) but states them — grace, mercy, peace WILL BE with us; the future of εἰμί, a promise in a greeting’s clothing. Τοῦ υἱοῦ τοῦ πατρός — “the Son of the Father”: the letter’s own full name for Him; it stands here, and its two halves answer each other at v. 9, “has both the Father and the Son”. The second παρὰ — “and from Yehoshua HaMashiach” — stands within the editors’ fence in

the base text; the company's fuller form of the phrase is weighed in the Standing Notes.

**1:5** ἐρωτῶ — “I ask”: to ask, with the weight of a request laid before another (the corpus dresses it “I implore”). The elder asks the lady; he does not lay the thing down on her as a new command. The words “a new commandment, writing to you” stand within the editors’ fence in the base text: a company of copies reads the verb as the plain statement “I write” and sets “new” after it (γράφω σοι καινήν). The fenced shape prints; the company is named in the Standing Notes.

**1:6** ἠκούσατε — “you heard”: plural. Through the letter the elder moves between the lady in the singular (“I ask you, lady”, v. 5; “your children”, v. 4; “your elect sister”, v. 13) and the whole company in the plural (“you heard” here; “watch yourselves”, v. 8; “comes to you”, v. 10; “to write to you”, v. 12), and he never marks the seam. Both addresses stand in the Greek line for the reader to see.

**1:7** πλάνοι — “deceivers”: those who lead astray, of the word-family of the first letter’s “those leading you astray” (1 John 2:26) and of the name the verse itself ends on, ὁ πλάνος, the deceiver. Ἐρχόμενον ἐν σαρκί — “coming in flesh”: the present participle; the coming is confessed as a standing, present truth. The first letter’s test speaks the same confession with the perfect — “has come in flesh” (1 John 4:2). Both print as written; the two letters are not harmonized into one another. Ἀντίχριστος — “the antichrist”: the against-the-Anointed one; the word stands in all the writings only in

these letters of John — four times in the first letter, and once here.

**1:8** βλέπετε ἑαυτούς — “watch yourselves”: with this verse the charge turns fully to the company (plural). The verse’s three verbs stand each within the editors’ fence in the base text — “that YOU may not lose”, “the things WE worked for”, “that YOU may receive” — and the copies divide over whose hands hold each verb; the whole standing is gathered in the Standing Notes. Μισθὸν πλήρην — “a full reward”: μισθός is the wage-word, the hire for the work — the word of the vineyard account (Matthew 20), where the laborers receive their μισθός.

**1:9** προάγων — “going ahead”: going on in front, out beyond what was received; the word stands within the editors’ fence in the base text. A great company of copies reads παραβαίνων, “transgressing” — stepping across a line — and the corpus’s line follows that company. Διδαχή — “teaching”: the taught word itself, what is handed over as taught; it stands three times in the letter (here twice; v. 10). This verse’s second “the teaching” likewise stands within the editors’ fence: a company fills it out with “of HaMashiach” a second time, as the corpus’s line carries it. Both divided standings are gathered in the Standing Notes.

**1:10** χαίρειν — “Greetings!”: the infinitive of χαίρω, to rejoice, standing as the greeting-word itself — the Greek world’s doorway word of goodwill, the word that heads the letter to the twelve tribes (James 1:1, “Greetings”). The charge forbids even this word to the one who does not bring the teaching. It

is printed as written, without softening. Οἰκίαν — “a house”: the Greek carries no article — no one named house; any house.

**1:11** κοινωνεῖ — “has fellowship”: the fellowship-word of the first letter (κοινωνία, 1 John 1:3, 6, 7) in its verb form — to have in common, to share in a thing with another. In the elder’s weighing, the saying of the greeting is itself the sharing.

**1:12** χάρτου — “paper”: χάρτης, a sheet of papyrus; the word stands in all the writings only here. Μέλανος — “ink”: μέλαν, literally “the black [stuff]”; it stands in the writings three times — of the letter of HaMashiach written not with ink (2 Corinthians 3:3), and at the two letter-closes where an elder weighs ink against presence (here; 3 John 13). Στόμα πρὸς στόμα — “mouth to mouth”: face to face; the elder’s hope stands against his own paper. Γενέσθαι, “to come”, and ὑμῶν, “your”, both stand within the editors’ fence; their companies are named in the Standing Notes.

## STANDING NOTES — WHERE THE COPIES DIVIDE

*At several standings in this little letter the copies divide so 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. A thirteen-verse letter carries ten such standings — fences and divides together — and every one of them stands here.*

**1:3** THE GREETING'S TWO DIVIDES. ἔσται μεθ' ἡμῶν — “there will be with us” — stands in the base text, following the oldest copies: grace, mercy, and peace are stated as with US, the elder's company folded into the gift. A company reads ἔσται μεθ' ὑμῶν, “there will be with you”, and the corpus's line follows that company. Second: the base text's second παρὰ — “and from Yehoshua HaMashiach” — stands within the editors' fence and carries NO κύριος: the phrase names Elohim the Father and, from Him, Yehoshua HaMashiach, the Son of the Father, and no Master-word stands in it. A later company fills the phrase out with κυρίου — παρὰ κυρίου Ἰησοῦ Χριστοῦ, “from the Master Yehoshua HaMashiach” — and the corpus's line follows that company (“from the Lord Jesus Christ”). Had the filled text been printed, this set's rule would dress its κυρίου “Elohim (Master)” — the standing is the Son's, and no Hebrew clause is quoted — so the rule's working is named here even where the printed text gives it nothing to stand on. The unfilled text prints; both divides,

and both companies, stand here in the open; nothing is settled beyond the printing.

**1:5 THE FENCED CLAUSE.** The words *καινήν γράφων σοι* — “a new [commandment], writing to you” — stand within the editors’ fence in the base text, the participle *γράφων*, “writing”, with *καινήν*, “new”, set before it. A company of copies carries the clause in the other shape: the plain verb *γράφω*, “I write”, with “new commandment” set around it in the other order. The sense stands the same in both shapes — the elder disclaims a new commandment either way — and the fenced shape prints, the company’s shape named here.

**1:6 THE COMMANDMENT’S ORDER.** *αὕτη ἡ ἐντολή ἐστίν* — “this is the commandment” — stands within the editors’ fence in the base text. A company orders the same words with the verb set first. No word is added and none is lost in either order; the sentence’s weight — this, and nothing newer, is the commandment — stands the same. The fenced order prints, and the company’s order is named.

**1:7 WENT OUT, OR CAME IN.** *ἐξῆλθον* — “went out” — stands in the base text within the editors’ fence, following the oldest copies: the deceivers WENT OUT into the world. The direction is the first letter’s own word for the departure — “They went out from us” (1 John 2:19). A company reads *εἰσῆλθον*, “came in” — the breadth of one letter divides the two prefixes, *ἐξ-* against *εἰσ-* — and the corpus’s line follows that company: “many deceivers entered into the world.” The going-out prints; the coming-in is named here; the standing is left as the copies leave it.

**1:8** THE WE-AND-YOU DIVIDE. Three verbs, three fences, one verse. The base text prints the mixed company: ἵνα μὴ ἀπολέσητε — “that YOU may not lose”; ἃ εἰργασάμεθα — “the things WE worked for”; ἀλλὰ μισθὸν πλήρη ἀπολάβητε — “but may YOU receive a full reward”. The corpus’s line follows this same mixed company, word for word in the three verbs. The divided companies stand at the single verbs: at the losing and at the receiving, a company reads “we” — ἀπολέσωμεν, “that we may not lose”, and ἀπολάβωμεν, “that we may receive” — folding the elder himself into his own charge; at the working, a company reads “you” — ἃ εἰργάσασθε, “the things you worked for” — laying the work wholly on the lady’s company. Each verb stands within the editors’ fence at its place, because at each place the copies genuinely divide. The mixed text prints; both gathered companies are named; the standing is left as the copies leave it.

**1:9** GOES AHEAD, OR TRANSGRESSING. προάγων — “going ahead” — stands in the base text within the editors’ fence: the man goes on in front, out beyond the teaching he received, and in the going he loses Elohim. A great company reads παραβαίνων — “transgressing”, stepping across a set line — and the corpus’s line follows that company: “everyone who is transgressing, and is not remaining in the teaching of the Christ”. The two words weigh the same man from two sides — motion out beyond, or a line crossed — and the verse’s second half stands the same in both companies. The base

text's word prints; the company's word is named; the standing is left as the copies leave it.

**1:9** THE SECOND TEACHING, BARE OR FILLED. ὁ μένων ἐν τῇ διδασκίᾳ — “the one who remains in the teaching” — the verse's second “teaching” stands bare in the base text, within the editors' fence, its gathering left to the verse's first half (“the teaching of HaMashiach”). A company fills it out in full — ἐν τῇ διδασκίᾳ τοῦ Χριστοῦ, “in the teaching of HaMashiach” a second time — and the corpus's line follows that company. The bare text prints; the filled text is named here.

**1:11** THE GREETING-WORD'S ORDER. ὁ λέγων γάρ — “for the one who says” — stands within the editors' fence in the base text; a company sets the γάρ before the participle — ὁ γὰρ λέγων. The words are the same words, and the sense the same sense; the fence is named so that no divided place in this little letter goes unrecorded.

**1:12** YOUR JOY, OR OUR JOY. ἡ χαρὰ ὑμῶν — “your joy” — stands in the base text within the editors' fence: the joy to be made full is the readers' own. A great company reads ἡ χαρὰ ἡμῶν, “our joy” — the elder folding his joy into theirs, as the first letter's greeting prints it: “that our joy may be made full” (1 John 1:4) — and the corpus's line follows that company. Beside it, γενέσθαι — “to come” — stands fenced within the same verse: a company reads παραγενέσθαι, “to arrive”. “Your” prints, following the base text; “our” is named here; the standing is left as the copies leave it.

**1:13** THE CLOSE. The letter ends at τῆς ἐκλεκτῆς — “of your elect sister” — in the base text and in the oldest copies; its last word itself stands within the editors’ fence. A later company closes the letter as the letters of Paulos close, with “Amen” — and the corpus’s line carries it: “The children of your chosen sister greet you. Amen.” The short close prints; the filled close is named; nothing is hidden.

## 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 1:13 its filled "Amen" stands as the corpus prints it, exactly — the Standing Notes carry that close'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: "The elder to the chosen lady, and to her children, whom I love in truth, and not only I, but also all those having known the truth," Differ — ἐκλεκτῇ prints "elect", the set's standing dress for ἐκλεκτός; the corpus "the chosen lady". Οὐκ ἐγὼ μόνος prints "not I only"; the corpus "not only I" — the same words, in the Greek's own order.*

**1:2** *Received: "because of the truth that is remaining in us, and will be with us throughout the age," Differ — τὴν μένουσαν prints "that remains" (μένω, the remaining-word of these letters — 1 John 2:17 and through that letter); the corpus "that is remaining in us". Εἰς τὸν αἰῶνα prints "into the age", this set's standing dress for the phrase; the corpus "throughout the age".*

**1:3** *Received: “there will be with you grace, mercy, [and] peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.”* Differ — μεθ’ ἡμῶν prints “with us”, following the base text and the oldest copies; the corpus’s line reads “with you”, following the company that reads μεθ’ ὑμῶν. And the second παρὰ carries no κυρίου in the base text — “from Yehoshua HaMashiach”; the corpus’s line reads “from the Lord Jesus Christ”, following the company that fills the phrase out with κυρίου, “of the Master”. Both standings are gathered in the Standing Notes. Θεοῦ prints Elohim (the corpus “God”).

**1:4** *Received: “I rejoiced exceedingly that I have found of your children walking in truth, even as we received a command from the Father;”* Differ — ἐντολὴν prints “a commandment” (ἐντολή, the set’s standing dress); the corpus “a command”. Λίαν prints “greatly”; the corpus “exceedingly”. The partitive ἐκ τῶν τέκνων σου — “of your children”, some out of the company, not the whole of it — carries the bracketed helper [some], per this set’s rule for words the Greek does not say aloud; the corpus carries the bare “of your children”.

**1:5** *Received: “and now I implore you, lady, not as writing to you a new command, but which we had from the beginning, that we may love one another,”* Differ — ἐντολὴν prints “a commandment”; the corpus “a new command”. Ἐρωτῶ prints “I ask”; the corpus “I implore”. Ἦν prints “the one”; the corpus “which”. The fenced clause is gathered in the Standing Notes.

**1:6** *Received: “and this is love, that we may walk according to His commands; this is the command, even as you heard from the beginning, that you may walk in it,”* Differ — ἐντολάς and ἐντολή print “commandments” and “the commandment”; the corpus “His commands” and “the command”. The middle clause, “this is the commandment”, stands within the editors’ fence — a company orders it “the commandment is this”; the fence is gathered in the Standing Notes.

**1:7** *Received: “because many deceivers entered into the world, who are not confessing Jesus Christ coming in flesh; this one is he who is leading astray, and the antichrist.”* Differ — ἐξῆλθον prints “went out”, standing in the base text within the editors’ fence, following the oldest copies; the corpus’s line reads “entered into the world”, following the company that reads εἰσῆλθον, “came in”. Πλάνοι and ὁ πλάνος print “deceivers” and “the deceiver”; the corpus “who are leading astray” and “he who is leading astray”. The standing is gathered in the Standing Notes.

**1:8** *Received: “See to yourselves that you may not lose the things that we worked for, but may receive a full reward;”* Agrees. the mixed company the base text prints — “you” at the losing and at the receiving, “we” at the working — is the company the corpus’s line follows also (“that you may not lose the things that we worked for, but may receive a full reward”). The divided companies — “we” at all three verbs, and “you worked” at the middle — stand within the editors’ fences and are gathered in the Standing Notes.

**1:9** *Received: “everyone who is transgressing, and is not remaining in the teaching of the Christ, does not have God; he who is remaining in the teaching of the Christ, this one has both the Father and the Son;”* Differ — προάγων prints “goes ahead”; the corpus “is transgressing”, following the παραβαίνων company. The second διδαχῇ prints bare, “the teaching”; the corpus fills it, “the teaching of the Christ”. Θεὸν prints Elohim (the corpus “God”); Χριστοῦ, HaMashiach (the corpus “the Christ”). Both standings are gathered in the Standing Notes.

**1:10** *Received: “if anyone comes to you, and does not bear this teaching, do not receive him into the house, and do not say to him, “Greetings!””* Differ — φέρει prints “bring”; the corpus “bear”. Εἰς οἰκίαν prints “into a house” (no article stands in the Greek); the corpus “into the house”.

**1:11** *Received: “For he who is saying to him, “Greetings,” has fellowship with his evil works.”* Agrees. κοινωνεῖ prints “has fellowship”, as the corpus also reads. The verse’s opening words — “the one who says, for” — stand within the editors’ fence in the base text (a company orders them “for, the one who says”); nothing in the sense turns on the order, and the fence is gathered in the Standing Notes.

**1:12** *Received: “Having many things to write to you, I did not intend [it] with paper and ink, but I hope to come to you, and speak mouth to mouth, that our joy may be full.”* Differ — ὑμῶν prints “your joy”, standing in the base text within the editors’ fence; the corpus’s line reads “our joy”, following the company that reads ἡμῶν. Οὐκ ἐβουλήθην prints “I did not

wish”; the corpus “I did not intend”. Γενέσθαι prints “to come” (fenced; a company reads παραγενέσθαι, “to arrive”). The divided standings are gathered in the Standing Notes.

**1:13** *Received: “The children of your chosen sister greet you. Amen.”* Differ — the letter ends here, at “elect”, in the base text and in the oldest copies; the later company fills the close with “Amen”, and the corpus’s line carries it (“greet you. Amen.”). Ἐκλεκτῆς prints “elect”, as at v. 1; the corpus “chosen”. The letter’s last word itself stands within the editors’ fence; the close is gathered in the Standing Notes.

## Ἡ ΚΑΙΝῆ ΔΙΑΘΗΚΗ

Ἡ Καινὴ Διαθήκη — THE NEW COVENANT IN MY  
BLOOD

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*“There will be with us grace, mercy, peace from  
Elohim the Father, and from Yehoshua  
HaMashiach, the Son of the Father, in truth and  
love.”*

**2 John 3**

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*Ἡ Καινὴ Διαθήκη — rendered from the Greek, book by book.*