

# Εἰδῆτε, ἴδητε, οἶδατε, and Scribal Activities in 1 John 2:29a

by

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**I**n 1892, Peter Corssen lamented in a short study on the Cyprian Text that modern textual criticism is built on the recension of fourth century texts.<sup>1</sup> Today Corssen's lamentation does not hold sway because, as William L. Petersen notes, « [t]he question facing textual critics today is not 'How far back *can* we go?' for . . . we can go back to the time of Ignatius, c. 107 CE. Rather, the question is 'How far back do we

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<sup>1</sup> P. CORSSSEN, *Der Cyprianische Text der Acta apostolorum*, Berlin, 1892, p. 24, observes « der destillierte Text, den die Modernen aus einigen griechischen Uncialen gewonnen haben, ist auch nur ein Spiegelbild einer willkürlich fixierten Recension des vierten Jahrhunderts, die mit derselben Notwendigkeit wie jede moderne Recension subjektiv sein musste ».

wish to go?’ ».<sup>2</sup> NT textual criticism has advanced since Corsen’s time. One obvious step in this is that contemporary literature on NT textual criticism no longer employs the traditional term « original text »<sup>3</sup> so as to adopt the newly hypothetical-constructed « initial text »<sup>4</sup> in constructing the earliest recoverable text.<sup>5</sup>

Current literature on textual criticism for the Catholic Epistles, which applies the Coherence-Based Genealogical Method (CBGM),<sup>6</sup> has focused on reconstructing<sup>7</sup> the earliest text to arrive at the most reliable reading of the text.<sup>8</sup> For 1 John 2:29a, particularly, the eighth-revised-1998 Nestle-Aland<sup>27</sup> lists no variants while the 2012 Nestle-Aland<sup>28</sup> cites eleven manu-

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<sup>2</sup> W.L. PETERSEN, « What Text Can New Testament Textual Criticism Ultimately Reach? », in B. ALAND and J. DELOBEL (eds.), *New Testament Textual Criticism, Exegesis and Church History* (CBET 7), Kampen, 1994, p. 151.

<sup>3</sup> M.W. HOLMES, « From ‘Original Text’ to ‘Initial Text’: The Traditional Goal of New Testament Textual Criticism in Temporary Discussion », in B.D. EHRMAN and M.W. HOLMES (eds.), *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*, 2<sup>nd</sup> ed.; Leiden, 2013, p. 637-88.

<sup>4</sup> K. WACHTEL and M.W. HOLMES, *The Textual History of the Greek New Testament: Changing Views in Contemporary Research* (SBLTCS 8), Atlanta, 2011, p. 2, state: « The concept of editing or reconstructing the original is no longer a matter of course ». Abandoning the « original », G. MINK, « Problems of a Highly Contaminated Tradition, the New Testament: Stemmata of Variants as a Source of a Genealogy for Witnesses », in P.v. REENEN, A.d. HOLLANDER, and M.v. MULKEN (eds.), *Studies in Stemmatology II*, Amsterdam, 2004, p. 25, defines: « [t]he initial text is a hypothetical, reconstructed text, as it presumably existed, according to the hypothesis, before the beginning of its copying ». For Mink, « [t]he simplest working hypothesis must be that there are no differences between the original [i.e., authorial] and the initial text », p. 26.

<sup>5</sup> J.K. ELLIOTT, « Recent Trends in the Textual Criticism of the New Testament: A New Millennium, a New Beginning? », *BABELAO* 1 (2012), p. 117-36.

<sup>6</sup> See T. WASSERMAN, « Criteria for Evaluating Readings in New Testament Textual Criticism », in EHRMAN and HOLMES, *Text*, p. 579-612, cf. n. 3.

<sup>7</sup> H. STRUTWOLF, « Scribal Practices and the Transmission of Biblical Texts: New Insights from the Coherence-Based Genealogical Method », in J.S. KLOPPENBORG and J.H. NEWMAN (eds.), *Editing the Bible: Assessing the Task Past and Present* (SBLRBS 69), Atlanta, 2012, 139, states, « [t]he most important task of textual criticism is to reconstruct the original text, or to be more modest: to establish a sound and well-argued hypothesis about the initial text of the transmission of a certain piece of literature that was handed down to posterity via manuscripts ».

<sup>8</sup> E.J. EPP, « Traditional ‘Canon’ of New Testament Textual Criticism: Their Value, Validity, and Viability – Or Lack Thereof », in Wachtel and Holmes, *Textual History*, 127.

scripts for ἴδητε (aorist subjunctive) in place of εἰδῆτε (perfect subjunctive). The 2013 ECM<sup>9</sup> provides seventy-nine manuscripts, plus lacunae, for ἴδητε (compared to fifty-four manuscripts for εἰδῆτε). Besides, several witnesses read οἶδατε (perfect indicative) instead of εἰδῆτε or ἴδητε; ἐάν and δέ appear in some manuscripts but not in others.

The difference between these subjunctives in the protasis (the ἐάν-clause) gives insight into their aspects. Each variant has the potential of affecting the interpretive implications: the variants reflect the scribal activities in the text; they alter the aspectual types of action in the conditional clause. These variants obviously call for various interpretations of v. 29, in that the grammatical and theological distinctions between εἰδῆτε, ἴδητε, and οἶδατε cannot be fully appreciated without a careful examination of the protasis. These distinctions, while subtle, lend significant insight to the *Aktionsarten* perceived through the aspects of the perfect and aorist subjunctives.

Applying the criteria in the so-called reasoned eclecticism,<sup>10</sup> this paper evaluates the different readings of v. 29a in the textual tradition to see whether εἰδῆτε, ἴδητε, or οἶδατε (with or without ἐάν-δέ) is the most reliable.

## 1. External Evidence

The evaluation of external evidence rests on the cluster of manuscripts that support the respective variants and on the manuscripts' geographical areas.<sup>11</sup> Special attention is also given to « the study of coherence and contamination [which] requires full collation of relevant witnesses ». <sup>12</sup> In this regard,

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<sup>9</sup> This fourth-volume ECM contains two of three projected parts (Text and Supplementary Material). I will hereafter cite volume, followed by part and page numbers. For convenience, 1 John 2:29 in ECM 4:1.299 is offered: (a) ἐάν | εἰδῆτε // ἴδητε | ὅτι δικαίος ἐστίν, (b) γινώσκετε (c) ὅτι καὶ (d) πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.

<sup>10</sup> Separately discussed by J.K. ELLIOTT, « Thoroughgoing Eclecticism in New Testament Textual Criticism », p. 745-770; M.W. HOLMES, « Reasoned Eclecticism in New Testament Textual Criticism », p. 771-802; both are in Ehrman and Holmes, *Text* (cf. n. 3).

<sup>11</sup> Cf. E.J. EPP, « Textual Clusters: Their Past and Future in New Testament Textual Criticism », p. 519-77 (cf. n. 3). Also K. ALAND and B. ALAND, *The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism*, trans. E.F. RHODES, 2<sup>nd</sup> ed., Grand Rapids, 1995, p. 72-184.

<sup>12</sup> G. MINK, « Contamination, Coherence, and Coincidence in Textual Transmission: The Coherence-Based Genealogical Method (CBGM) as a

it is imperative to evaluate the evidence for εἰδῆτε, ἴδῃτε, and οἴδατε according to the ECM and CBGM.<sup>13</sup> Compiled from the ECM,<sup>14</sup> the inventories in tables 1abc are drawn to facilitate the lists of all manuscripts that support each variant or indicate doubt about each (with or without ἐάν-δέ).

**Table 1a: Εἰδῆτε, ἴδῃτε, and οἴδατε in 2:29a with more clearly attested MSS<sup>15</sup>**

Readings	Supporting Manuscripts
εἰδῆτε	κ(01) B(03) C(04) 049 6 18 35 81 88 104 206 252 254 319 323 365 378 <u>400</u> *V <u>424Z</u> 429 431 436 459 467 522 630 642 808 915 945 1067 1127 <u>1270</u> * <sup>16</sup> 1292 1409 1448 1501 1505 1523 1611 1678 1735 1739 1799 1837 1838 1842 1852 1881 2138 2200 2298 2492 2541
ἴδῃτε	A(02) 018 020 P <sup>apr</sup> (025) Ψ*(044) 0142 1 5 33V 43 61 69 93 94 180 181 218 307 321 326 330 398 <u>400C</u> <u>424T</u> 442 453 607 614 617 621 623 <u>629</u> 665 720 876 918 996 1175 1241 1243 <u>1270C</u> 1297 1359 1490 1524 1563 1595 1609 1661 1718 1729 1751 1827 1831 1832 1844 1845 1874 1875 2147 2243 2344 2374 2412 2423 2464 2544 2652 2744 2805 2818 K:B Ä L590 L596 L921 L938 L1141 L1281
οἴδατε	468 1890 2186

**Table 1b: Variants for εἰδῆτε, ἴδῃτε, and οἴδατε in 29a with Lacunae and Defects**

Reading	Supporting Manuscripts
Lacunae/defects in the text of ei-	℘ <sup>9</sup> ℘ <sup>74</sup> 048 0245 0296 1836 1846 Pr

Complement and Corrective to Existing Approaches », in WACHTEL and HOLMES, *Textual History*, p. 146.

<sup>13</sup> Cf. M. HOLMES, « The Case for Reasoned Eclecticism », in D.A. BLACK (ed.), *Rethinking New Testament Textual Criticism*, Grand Rapids, 2002, p. 77-100; G. MINK, « Eine umfassende Genealogie der neutestamentlichen Überlieferung », *NTS* 39 (1993), p. 481-99.

<sup>14</sup> ECM 4:1.298-9.

<sup>15</sup> U.C.v. WAHLDE, *The Gospel and Letters of John*, Grand Rapids, 2010, 3:1-2, notes « [t]he critical texts [for 1 John] used as the basis for this analysis are the Nestle<sup>27</sup> and UBS<sup>4</sup> ». Evidently, von Wahlde offers no discussion of variants for v. 29a (pp. 102-3, 111-3). Expectedly, NA<sup>27</sup> lists no variants for ἴδῃτε or οἴδατε. Moreover, the « text-types » have been abandoned (cf. ELLIOTT, « Recent Trends », p. 128-9). Here we use all the manuscripts listed in the ECM to describe the complexity of readings for v. 29a.

<sup>16</sup> The underlining (= or ~) shows overlapping support.

ther εἰδῆτε, ἴδῃτε, or οἶδατε	L60 L156 L1126 L1442
Neither εἰδῆτε or οἶδατε can be determined by the cited witnesses	L:VT K:SV <sup>v</sup> S:PH

**Table 1c: Variants for ἴδῃτε or εἰδῆτε in 29a with εἰάν and with or without δέ**

Reading	Supporting Manuscripts
R 1 (with εἰάν): εἰάν ἴδῃτε ὅτι δίκαιός ἐστιν	Majority texts, except 629f
R 2 (without δέ): εἰάν ἴδῃτε ὅτι δίκαιός ἐστιν	Majority texts, plus L:VT S:PH K:S <sup>mss</sup> BV
R 3 (with δέ): εἰάν δέ εἰδῆτε ὅτι δίκαιός ἐστιν	1292 [K:S <sup>mss</sup> ]
Lacunae/defects in the text for δέ	℘ <sup>y</sup> ℘ <sup>74</sup> 048 0245 0296 1836 1846 Pr L60 L156 L1126 L1442

The witnesses in table 1a are in favor of ἴδῃτε over against εἰδῆτε and οἶδατε.<sup>17</sup> The earliest manuscripts are attributed to  $\aleph$ , A, and B of fourth and fifth centuries. Here οἶδατε receives the least attestation among the witnesses.

Leaving aside οἶδατε and the issue of counting,<sup>18</sup> the overall results for εἰδῆτε and ἴδῃτε indicate an almost even balance in quality and weight.<sup>19</sup> While εἰδῆτε receives strong support from the witnesses of the « very special quality » (01 03), ἴδῃτε is attested by more manuscripts, including 02.<sup>20</sup> The closeness

<sup>17</sup> Aland and Aland have offered helpful presuppositions in evaluating the known manuscripts (*Text*, 317-8).

<sup>18</sup> E.C. COLWELL and E.W. TUNE, « The Quantitative Relationships between MS Text-types », in J.N. BIRDSALL and R.W. THOMSON (eds.), *Biblical and patristic Studies in Memory of Robert Pierce Casey*, Freiburg, 1963, p. 25-32.

<sup>19</sup> ALAND and ALAND, *Text*, p. 159; METZGER and EHRMAN, *Text*, p. 217.

<sup>20</sup> Helpfully reminded by PETERSEN, « What Text », p. 147, that the « earliest [manuscript such as 01 02 03 or 04] is not always best ». Compare 025 with 02. The text can be older than the manuscript; and careful attention must serve as the guiding principle. For METZGER and EHRMAN, *Text*, p. 304, « Not all of these criteria are applicable in every case. The critic must know when it is appropriate to give primary consideration to one type of evidence and not to another ». For EPP, « Traditional 'Canons' », p. 125, « In the final analysis, therefore, the exegete is the arbiter in textual-critical decisions ». For T. DO, « Μόνον or μονῶν? Reading 1 John 2:2c from the *Editio Critica Maior* », *JBL* 133 (2014), p. 610, n. 27, « the point of the entire process of evaluating the initial text is to avoid at all cost the one-sided and/or oversimplified attention to any one manuscript over and against the other(s) ».

in quality and weight between εἰδῆτε and ἴδητε suggests that no preference can be established exclusively from the external evidence.

The issue however will come to more light when we examine the possible omission of ἐάν-δέ. While the majority texts, except 629, attest to ἐάν, some Western texts omit δέ. Manuscript 1292 cites ἐάν with δέ. Since ἐάν is significant in v. 29, it is critical to test each variant in tables 1ab in parallel with ἐάν in table 1c.

### *Manuscripts Supporting οἶδατε*

In the ECM, 468 and 1890 are among those manuscripts « closest to the Byzantine text of the First Letter of John ». <sup>21</sup> Several reasons seem to discredit οἶδατε as being the initial reading. The lack of homogeneity among the manuscripts for the Catholic Epistles in table 1a shows a lack of support from geographical distribution. The CBGM shows that οἶδατε has the shortest genealogy (see appendix 3). The three manuscripts supporting οἶδατε are of much later witnesses; two of these belong to the so-called Koine or Byzantine text, which text critics tend to discard or to consider secondary. <sup>22</sup> We now turn to εἰδῆτε in v. 29a.

### *Manuscripts Supporting εἰδῆτε*

Εἰδῆτε is supported by two first-grade manuscripts (⋈ B). <sup>23</sup> Outside this fact, however, εἰδῆτε suffers some irresolvable difficulties. The genealogical coherence of εἰδῆτε among the supporting manuscripts is rather disintegrated (see appendix 1). The hypothetical archetype text « A » shows nine different potential descendants within the same textual flow diagram (i.e., 01 03 04 35 81 1292 1409 1739 1739 1852 1881 2298), yielding an unbalanced coherence in the textual flow for v. 29a, and leaving 01 03 04 1735 1852 with no descendants. Being the parent of manuscript 1799, moreover, 35 only possesses a fifth rank as the potential descendant of the hypothetical witness « A ».

<sup>21</sup> See Installment 3 of the 2003 ECM 4:2.15.

<sup>22</sup> METZGER and EHRMAN, *Text*, p. 305-6; K. WACHTEL, *Der byzantinische Text der katholischen Briefe: eine Untersuchung zur Entstehung der Koine des Neuen Testaments*, Berlin, 1995, p. 218-22.

<sup>23</sup> METZGER and EHRMAN, *Text*, p. 62, 67; ALAND and ALAND, *Text*, p. 103, 107-9.

Table 1a shows that εἰδῆτε receives fifty-four supporting manuscripts.<sup>24</sup> In comparison to ἴδῃτε (seventy-nine supporting manuscripts), this less attestation to εἰδῆτε is probable due to the dead ends in the textual flow from 01 03 and 04 in the CBGM. Besides, some reservations accompany εἰδῆτε. The fifteenth-century manuscript 400, which support εἰδῆτε, is listed with « \* » and « V ».<sup>25</sup> The symbol « \* » indicates that the manuscript is « always » coordinated with corrections, namely, 400 also reads ἴδῃτε (with symbol « C »). Corrections have been made as a result of a difficult reading that was erased, defaced, or marked for deletion. The symbol « V » indicates that the Greek text was revised using one of the Vulgate editions.<sup>26</sup>

These symbols suggest that some manuscripts supporting εἰδῆτε in v. 29a have undergone multiple layers of successive corrections. We now turn to ἴδῃτε.

### *Manuscripts Supporting ἴδῃτε*

Ἰδῃτε is attested by more manuscripts than those supporting εἰδῆτε. Such a number is vital. Noted among these are 02 33 614 1175 1241 1243 1832 2344 2412 – all of which are considered « primary » authorities for the Catholic Epistles.<sup>27</sup> In addition, the large number of supporting manuscripts corresponds well with the coherence-based genealogy of ἴδῃτε. According to the CBGM, ἴδῃτε has 025 as the potential ancestor; this genealogy continues to 2412, yielding a well-balanced coherence in the textual flow for v. 29a (see appendix 2).<sup>28</sup>

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<sup>24</sup> WASSERMAN, « Criteria », p. 588, notes: « Witnesses are to be weighed rather than counted ». In his 2014 SBL paper, « Historical and Philological Correlations and the CBGM », Wasserman added, « variants are both weighed and counted. But counting comes first ».

<sup>25</sup> See ECM 4:2 for further descriptions.

<sup>26</sup> See ECM 4:2.68 for some examples of the Latin witnesses.

<sup>27</sup> ALAND and ALAND, *Text*, p. 107-37.

<sup>28</sup> In comparison with the parent manuscripts 35 for εἰδῆτε, 025 for ἴδῃτε possesses a first rank as the potential ancestor (compare appendix 1 with 2). While 025 is of ninth-century, Mink's comment is helpful: « As the text of a manuscript can be much older than the manuscript itself, a witness that is preserved in a late manuscript (e.g. 10<sup>th</sup> century) can be a potential ancestor of a witness preserved in an early manuscript (e.g. 5<sup>th</sup> century) » ([http://intf.uni-muenster.de/cbGM2/guide\\_en.html](http://intf.uni-muenster.de/cbGM2/guide_en.html)). This is also the reason why 025 relates genealogically much better with 02 for ἴδῃτε than 35 with 01 03 04 for εἰδῆτε.

We also notice three overlapping manuscripts (400 424 1270) that attest to ἴδητε and εἰδῆτε. In their support for ἴδητε, 400 and 1270 are accompanied by « C », meaning that the text has undergone correction, but not « successively ». In their support for εἰδῆτε, however, these same manuscripts are followed by « \* » and « V », signifying that εἰδῆτε cannot be determined without being coordinated with ἴδητε.<sup>29</sup> In comparison with εἰδῆτε, one may say that the redaction for ἴδητε is less excessive.

### *Manuscripts Reading ἐάν and δέ*

Two things stand out in table 1c. The majority texts read ἐάν, except for 629. Similarly, the majority manuscripts omit δέ, except for 1292 (and **K:S**<sup>mss</sup>). A closer look at tables 1abc affirms that ἴδητε receives support from the majority witnesses.

First, while manuscript 629 omits ἐάν, it is accompanied by « f ». The ECM notes that « the defective form [‘f’] represents a reading which cannot be reconstructed with confidence. . . . [T]he manuscript [629] unequivocally supports the reading indicated, but represents it defectively ».<sup>30</sup> One notices that error has occurred in the transcription of ἐάν, and that εἰ has been introduced.<sup>31</sup> This defect seems to reflect a change due to itacism and/or etacism. Note that 629 supports ἴδητε (see table 1a).

Second, reading 3 citing δέ (table 1c) occurs in 1292 and some Sahidic Coptic (**K:S**<sup>mss</sup>). While 1292 cites εἰδῆτε, it has no further genealogy (see appendix 1).<sup>32</sup>

In short, the external evidence suggests that in comparison with εἰδῆτε and οἶδατε, ἴδητε is the most reliable reading in v. 29a. This conclusion may be grounded on several assessments. Ἰδητε is supported by the majority of texts. While εἰδῆτε occurs in 01 and 03, ἴδητε receives supports from more manuscripts of different geographical distributions.<sup>33</sup> The evaluation

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<sup>29</sup> Similar evaluation is on the symbols « T » against « Z » with regard to 424.

<sup>30</sup> ECM 4:2.3.

<sup>31</sup> ECM 4:2.30.

<sup>32</sup> The Coptic versions do not support εἰδῆτε (see table 1a). The Sahidic versions should be examined in parallel with those of Bohairic, which read ἴδητε.

<sup>33</sup> In his paper, « The Coherence Method and History », at the 2014 Annual Meeting of the Society of Biblical Literature, K. WACHTEL announced that « the CBGM is not the tool to use for dating manuscripts or texts ». This state-



of ἐάν and δέ further confirms the support for ἴδητε. Οἶδατε is the least possible case among the three variants. We may now turn to the internal evidence.

## 2. Internal Evidence

An appeal to internal evidence asks which variant was written by the author and which was therefore produced by the scribes.<sup>34</sup> We will introduce the transcriptional and the intrinsic probabilities in evaluating εἰδητε, ἴδητε, and οἶδατε. These criteria address the issues surrounding the scribes' habits and practice and the author's vocabulary, style, and theology.

### *Transcriptional Probability*

« Transcriptional Probability », Westcott and Hort state, deals with « the consideration of what a copyist is likely to have made him seem to have written ».<sup>35</sup> In any given passage, Aland and Aland call this method « the local principle »,<sup>36</sup> giving due attention to each variant individually before arriving at the overall conclusion. Here the transcription concerns the probabilities that different scribes changed, say, ἴδητε to εἰδητε and οἶδατε; and vice versa.<sup>37</sup> These changes can be intentional or unintentional and introduced for various reasons.<sup>38</sup> The following statistics will help facilitate our evaluation of the scribal tendencies.<sup>39</sup>

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ment echoes PETERSEN's saying, « What Text », p. 147, that the « earliest [manuscript such as 01 or 03] is not always best ».

<sup>34</sup> ELLIOTT, « Recent Trends », p. 130-1; HOLMES, « Reasoned Eclecticism », p. 771, 790-6; METZGER and EHRLMAN, *Text*, p. 313; and J. DELOBEL, « Textual Criticism and Exegesis: Siamese Twins? », in ALAND and DELOBEL, *New Testament Textual Criticism*, p. 102-4.

<sup>35</sup> B.F. WESTCOTT and F.J.A. HORT, *The New Testament in the Original Greek*, New York, 1882, p. 542.

<sup>36</sup> ALAND and ALAND, *Text*, p. 281.

<sup>37</sup> Thus, STRUTWOLF, « Scribal Practices », p. 147, advises that « we [text-critics] have to distinguish between the behavior of individual scribes and the overall tendencies of the textual history in general ».

<sup>38</sup> See METZGER and EHRLMAN, *Text*, p. 250-7.

<sup>39</sup> Statistics are taken from W.F. MOULTON and A.S. GEDEN, *Concordance to the Greek New Testament*, 6<sup>th</sup> ed., London, 2002, p. 738-41. Slightly different counts occur in H. BACHMANN and W.A. SLABY, *Konkordanz zum Novum Testamentum Graece* (based on NA<sup>26</sup>), 3<sup>rd</sup> ed., Berlin, 1987, p. 1319-26. See John 8:56 for an example.

**Table 2a: List of the Verb οἶδα in the NT**

οἶδα (324 Different Verbal Forms)													
Gospels				Ac	Paul	He	Re	Catholic Letters					
Mt	Mk	Lk	Jn	19	103	3	12	J a	1 Pe	2 Pe	Ju	1 Jn	3 Jn
25	23	26	86					4	2	3	2	15	1

**Table 2b: List of the Verbal Forms of οἶδα in the Johannine Writings**

Readings	Gospel	1 John	3 John
οἶδ- (perf. ind. act.)	63 times (1:26; 3:2, 8, 11; 4:22 [2x], 25, 32, 42; 5:32; 6:42; 7:15, 27, 28 [3x], 29; 8:14 [2x], 19, 37, 55 [3x]; 9:12, 20, 21 [2x], 24, 25 [2x], 29 [2x], 30, 31; 10:4, 5; 11:22, 24, 49; 12:35, 50; 13:7, 17, 18; 14:4 [2x], 5 [2x]; 15:15, 21; 16:18, 30 [2x]; 18:21; 19:10, 35; 20:2, 13; 21:15, 16, 17, 24)	13 times (2:11, 20, 21 [2x]; 3:2, 5, 14, 15; 5:15 [2x], 18, 19, 20), and οἶδατε disputed in 2:29a	1 time in v. 12
ἠδει- (plu-perf. ind. act.)	17 times (1:31, 33; 2:9 [2x]; 4:10; 5:13; 6:6, 64; 8:19 [2x]; 11:42; 13:11; 14:7; 18:2; 20:9, 14; 21:4)	None	None
ειδ- (part. perf. act.)	6 times (6:61; 13:1, 3; 18:4; 19:28; 21:12)	None	None
ειδ- (perf. subj. act.)	None	ειδῆτε disputed in 2:29a (and 5:13b)	None
ιδ- (aor. subj. act.)	None	ἴδῃτε disputed in 2:29a (and 5:13b)	None

In table 2a, οἶδα occurs more often within the Johannine corpus. Among the gospels, John employs οἶδα over three times more than Mark (3.74x), Matthew (3.44x), Luke (3.31x), and Acts (4.53x). Averaged to each Pauline letter, John uses οἶδα more than ten times (10.86x; compared to 28.67x and 7.17x more than Heb and Rev). Within the Catholic Epistles, 1 John registers οἶδα more frequently than James (3.75x), 1 Peter (7.5x), 2 Peter (5x), Jude (7.5x), and 3 John (15x).

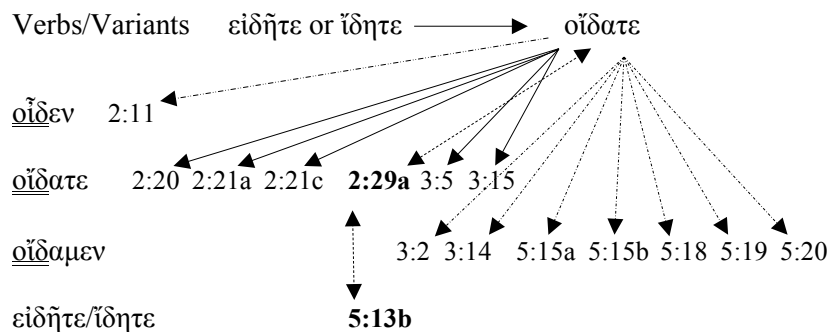
Table 2b displays five different verbal forms of οἶδα. The perfect indicative active occurs 63x in John, 13x in 1 John

(plus v. 29a), and once in 3 John. The pluperfect indicative (17x) and perfect participle (6x) occur in the Gospel, but not in the Epistles. Noticeable is the subjunctive of οἶδα, which appears only twice in 1 John (2:29a; 5:13b). Variants are involved in both incidents, having the same second person plural.<sup>40</sup>

Our analysis starts with the assumption that each of the variants was the initial text. We pose one question to each scribe: what motivates them in changing from the initial text to their standing variant?

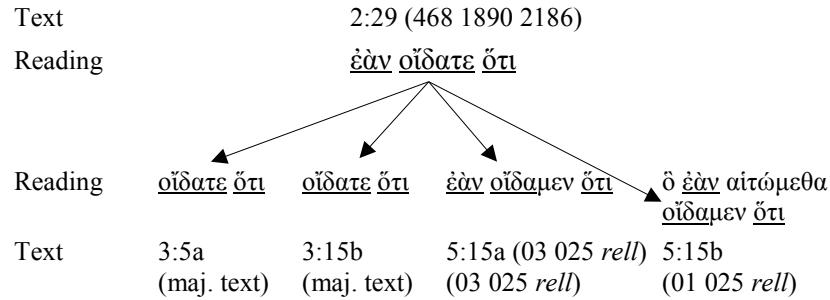
*Transcription from εἰδῆτε or ἴδητε to οἶδατε*

Suppose that either εἰδῆτε or ἴδητε was the initial text, and that οἶδατε was a transcription. Two factors support this supposition. First, οἶδατε may have been transcribed by the scribes of 468 1890 2186 for consistency of person, number, tense, voice, and mood with other οἶδα-occurrences in 1 John. Οἶδατε occurs in 2:21c, 21a, 20 backwardly, and in 3:5, 15 forwardly. Besides οἶδαμεν appears in 3:2, 14; 5:15a, 15b, 18, 19, 20. Second, the scribes may have seen in these places an appeal to harmony of the exact same word. The following diagrams display the transcriptional consistency and harmony of the οἶδ-form within 1 John. For consistency (graph 1), the scribes changed from εἰδῆτε or ἴδητε to οἶδατε in v. 29a (cf. 5:13b); and they wrote οἶδατε in 2:29a for harmony with 3:5a, 15b; 5:15a, 15b (graph 2).



**Graph 1. Error Committed for Consistency of οἶδ-Form within 1 John**

<sup>40</sup> While 2:29a cites three variants (εἰδῆτε, ἴδητε, and οἶδατε), 5:13b sees only two (εἰδῆτε and ἴδητε).



**Graph 2. Error Committed for Harmony of Similar Expressions to ἐὰν οἴδατε ὅτι in 2:29a**

Graphs 1 & 2 show weaknesses in the argument for consistency (οἶδ-form) and harmony of similar expressions to ἐὰν οἴδατε ὅτι 2:29a. The consistency does not speak for the perfect indicative third person singular οἶδεν in 2:11;<sup>41</sup> it also weakens itself when the variants in 5:13b involve only the subjunctives εἰδῆτε and ἴδητε. Plus, the nearest exact word οἴδατε in v. 29a occurs in 2:21 (162 words before) and 3:5 (90 words after). Such a distance between these occurrences softens the argument for consistency. The harmony between 2:29a and 3:5a, 15b (cf. 5:15a, 15b) may have been erroneously committed because the former text looks identical to the latter. If the scribe of οἴδατε saw in v. 29a two variants (εἰδῆτε and ἴδητε), he wanted to eliminate this dilemma and write οἴδατε. A palaeographical examination further suggests that the scribe seems to have changed from εἰδῆτε or ἴδητε to οἴδατε in v. 29a, in order to avoid the disharmony between εἰδῆτε and ἴδητε.<sup>42</sup> The CBGM demonstrates this transcription (appendix 3), in which both 1890 and 2186 have no further genealogy.<sup>43</sup> Overall, a transcription has probably occurred from εἰδῆτε or ἴδητε to οἴδατε.

This having been said, we next consider the transcription from εἰδῆτε to ἴδητε.

<sup>41</sup> ECM indicates that the other variant of 2:11 is εἶδεν, which is the second aorist indicative active of ὁράω.

<sup>42</sup> According to B.M. METZGER, *A Textual Commentary on the Greek New Testament: A Companion Volume to the United Bible Societies' Greek New Testament [Third Edition]*, 1974, p. xxvi-xxvii, the transcriptional probabilities often depend on the considerations of palaeographical details and the habits of the scribes. See also METZGER and EHRMAN, *Text*, p. 302-3.

<sup>43</sup> The local stemmata show οἴδατε deriving from εἰδῆτε (see appendix 4).

*Transcription from εἰδῆτε to ἴδῆτε*

Let us again suppose that εἰδῆτε was the initial text, and that ἴδῆτε was later transcribed. Another look at graph 1 reveals that both εἰδῆτε and ἴδῆτε are variants in 2:29a and 5:13b. These are the only places in 1 John where οἶδα is employed in the subjunctive mood. Unlike 2:29a, however, the variation in 5:13b involves 15 words (from ἵνα to τοῦ θεοῦ) and 29 variants.<sup>44</sup> An examination illustrates that some manuscripts (e.g., 1127 1838) supporting εἰδῆτε in 2:29a now read ἴδῆτε in 5:13b; and vice versa (e.g., 02 33V 69).<sup>45</sup> With only two subjunctives of οἶδα in 2:29a and 5:13b, it is difficult to make a strong argument: there are not enough examples; some manuscripts conversely support the two readings in the two places. We thus look at neighboring words surrounding v. 29a, namely: the use of ἐάν with δέ and the erroneous transcription εἰ.<sup>46</sup>

Bachmann and Slaby register 351 occurrences of ἐάν in the NT.<sup>47</sup> This includes ἐάν, ἐάν μή, and ἐάνπερ: Matthew (65x); Mark (34x), Luke (30x); John (61x); Acts (11x); Pauline letters (94x); Hebrews (9x); James (7x); 1 Peter (1x); 1 John (22x); 3 John (2x); and Revelation (9x). The Moulton-Geden lists 532 times of εἰ: Matthew (58x); Mark (38x); Luke (55x); John (49x); Acts (38x); Pauline letters (224x); Hebrews (16x); James (11x); 1 Peter (16x); 2 Peter (2x); 1 John (7x); 2 John (1x); and Revelation (17x).<sup>48</sup> These statistics reveal that among the Catholic Epistles, 1 John has the highest frequency of ἐάν (per 1,000 words: 10.20x for 1 John compared with 4.00x for James and 0.59x for 1 Peter); but it rarely employs εἰ (per 1,000 words: 3.28x for 1 John compared with 6.3x for James and 9.53 for 1 Peter).<sup>49</sup> Both εἰ and ἐάν are conjunctive particles, signaling a subordinate clause.<sup>50</sup> Here one may safe-

<sup>44</sup> See ECM 4:1.356-7; and visit [http://intf.uni-muenster.de/cbqm2/Coh1\\_4.html](http://intf.uni-muenster.de/cbqm2/Coh1_4.html). Twenty variants show εἰδῆτε while seven read ἴδῆτε, and two omit both.

<sup>45</sup> In ECM 4:1.356-7, see variants « n » and « p » for 1838 1127 and « d » and « k » for 02 33V 69. Cf. table 1a.

<sup>46</sup> See ECM 4:2.30 for the error (εἰ) in v. 29a.

<sup>47</sup> BACHMANN and SLABY, *Konkordanz*, p. 454-62. But actual count may vary slightly.

<sup>48</sup> MOULTON-GEDEN, *Concordance*, p. 262-8.

<sup>49</sup> Statistics come from R. MORGENTHALER, *Statistik des neutestamentlichen Wortschatzes*, Zürich, 1958, p. 164.

<sup>50</sup> G. ABBOTT-SMITH, *A Manual Greek Lexicon of the New Testament*, 3<sup>rd</sup> ed., Edinburgh, 1960, p. 125, 130.

ly say that εἰ is a simple error from « interchanges of vowels »<sup>51</sup> since no manuscript attests this reading.

The difference between εἰ and ἐάν however affects the types of the conditional statements. Attic Greek allows six different conditional sentences with mixed uses.<sup>52</sup> The condition-type of v. 29 is significant here: the protasis consists of ἐάν and a subjunctive (εἰδῆτε/ἴδητε) while the apodosis a present indicative (γινώσκετε).<sup>53</sup> Verse 29 is considered the present general conditional sentence (type 3).<sup>54</sup>

The 29 variants in 5:13b suggest that each scribe had his own preference in the word order.<sup>55</sup> The issue of 2:29a however is different. An examination of table 3 reveals that the construction of ἐάν with perfect subjunctive does not occur in the Johannine writings. This rarity suggests that the Johannine authors are not inclined to employing ἐάν with perfect subjunctive,<sup>56</sup> making a weak possibility for εἰδῆτε in following ἐάν.

<sup>51</sup> ECM 4:2.25, 30.

<sup>52</sup> H. HANSEN and G.M. QUINN, *Greek: An Intensive Course*, 2<sup>nd</sup> rev. ed., New York, 1992, p. 91-98. Compared to 5 types in BDF, §371. It is helpful to list the formula of each type.

<b>Type:</b>	<b>Protasis:</b>	<b>Apodosis:</b>
1. Future more vivid:	ἐάν + subj. (if does)	future ind. (will do)
2. Future less vivid:	εἰ + opt. (if should do)	opt. + ἐάν (would do)
3. Present general:	ἐάν + subj. (if does)	pres. ind. (does)
4. Past general:	εἰ + opt. (if did)	impf. ind. (did)
5. Present contra-factual	εἰ + impf. ind. (were doing)	impf. ind. + ᾶν (would be doing)
6. Past contra-factual	εἰ + aorist ind. (if had done)	aorist ind. + ᾶν (would have done)

<sup>53</sup> Note that none of the εἰ-uses in 1 John (2:19, 22; 3:13; 4:1, 11; 5:5, 9) is employed with subjunctive or optative. Thus, the possibility of a mixed conditional sentence in 1 John is very unlikely.

<sup>54</sup> J.H. MOULTON, *A Grammar of New Testament Greek*, vol. 1, *Prolegomena*, 2<sup>nd</sup> ed., Edinburgh, 1906, p. 240, is partly correct that the optative had disappeared at the dawn of the κοινή. J. KNÜNZ, *De enuntiativis Graecorum finalibus*, Innsbruck, 1913, p. 15–17, argues that the optative in the secondary sequence in classical and Attic Greek has lost its usage in the NT. Optative cases survive in the NT, however. A.T. ROBERTSON, *A Grammar of the Greek New Testament in the Light of Historical Research*, Nashville, 1934, p. 326, notes, « [t]here are only sixty-seven examples of the optative in the N.T. Luke has twenty-eight and Paul thirty-one (not including Eph. 1:17), whereas John, Matthew and James do not use it at all ». Cf. R. KÜHNER and B. GERTH, *Ausführliche Grammatik der griechischen Sprache: Satzlehre*, Hannover, 1898, p. 225-8.

<sup>55</sup> Ἐάν does not occur in 5:13b.

<sup>56</sup> I use « authors » in plural because current Johannine scholarship has become increasingly uneasy with the view of common authorship. See T. DO,

By frequency per 1,000 words, we notice 2.14x for a perfect subjunctive compared to 21.37x for the present subjunctive and 23.51x for the aorist subjunctive. Consequently, a transcription from εἰδῆτε to ἴδῆτε in 2:29a is rather wanting.

**Table 3: List of εἰάν with subjunctive in the Johannine Writings**

Type Text	εἰάν + Subjunctive		
	Present	Aorist	Perfect
John	3:2, 27; 5:19, 31; 6:62, 65; 7:17, 37; 9:31; 11:9, 10; 12:26 [2x]; 13:17, 35; 14:15, 23; 15:4 [2x], 6, 7b, 14; 21:22, 23, 25	3:3, 5, 12; 4:48; 5:43; 6:44, 51, 53; 7:51; 8:16, 24, 31, 36, 51, 52, 54; 9:22; 10:9; 11:40, 48, 57; 12:24 [2x], 32, 47 [2x]; 13:8; 14:3, 14; 15:7a, 10; 16:7 [2x]; 19:12; 20:25	None
1 John	1:7, 9; 2:3, 15; 3:20, 21, 22; 4:12; 5:14, 15b <sup>57</sup>	1:6, 8, 10; 2:1, 24, 28, <u>29a(?)</u> ; 3:2; 4:15, 20; 5:16	None, except <u>2:29a(?)</u>
2 John	None	None	None
3 John	None	5, 10	None

Returning to table 1a, we notice that 1292 supports εἰδῆτε. While 1292 and some Coptic versions (**K:S**<sup>mss</sup>) attest to δέ,<sup>58</sup> the Coptic do not support εἰδῆτε. One may safely say that this reading is weak and probably a transcriptional augment. The CBGM verifies this observation (appendix 1), in which 1292 has no further genealogy.

The following diagrams exhibit some scribal activities and habits.

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*Re-thinking the Death of Jesus: An Exegetical and Theological Study of Hilasmos and Agapē in 1 John 2:1-2; 4:7-10* (CBET 73), Leuven, 2014, p. 12-26; von WAHLDE, *Gospel and Letters of John*, p. 6-7, 49-55; J. ZUMSTEIN, *L'Évangile selon Saint Jean (1-12)*, (CNT 4), Genève, 2014, p. 37-40. Cf. J. PAINTER, *1, 2, and 3 John* (SaPa 18), Collegeville, 2002, p. 18-24.

<sup>57</sup> Except 5:15a where εἰάν is coupled with οἶδαμεν (a perfect indicative active).

<sup>58</sup> See ECM 4:1.298-9; and the discussion of this postpositive conjunction δέ in DO, « Μόνον or μονῶν? », p. 615-6, 619-23.

Text	01 03 <i>rell</i>	02 025 <i>rell</i>
Variants	ἐὰν εἰδῆτε	ἐὰν ἴδητε
Uncial readings	EANEIΔHTE	EANIΔHTE

**Graph 3: Itacism by One Letter – Adding or Dropping *epsilon* (E)**

Text (01 03 <i>rell</i> )	ἐὰν εἰδῆτε	—————	↓
Text (468 1890 2186)			ἐὰν οἶδατε
Text (02 025 <i>rell</i> )	ἐὰν ἴδητε	-----	↑

**Graph 4: Dilemma between εἰδῆτε and ἴδητε, resulting in a New Variant (οἶδατε)**

Text (629f)	-----	↙	ἴδητε	↘
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**Graph 5: Transcriptional Error in Dropping One Entire Word ἐὰν**

Text (1292)	↙	ἐὰν	↘	δε	↙	εἰδῆτε
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**Graph 6: Transcriptional Error by Adding One Entire Word δε**

These graphs demonstrate various transcriptional errors by the scribes of their respective manuscripts. Since « all the vowels are isochronous », <sup>59</sup> the errors may reflect dilemmas between vowels (e.g., graph 3). « In some cases the scribe wanted to eliminate a ‘lectio difficilior’ . . . He may have corrected an apparent *inconsistency* in the text ». <sup>60</sup>

<sup>59</sup> C.C. CARAGOUNIS, *The Development of Greek and the New Testament: Morphology, Syntax, Phonology, and Textual Transmission*, Grand Rapids, 2006, p. 24.

<sup>60</sup> DELOBEL, « Textual Criticism », p. 108. He continues observing, « Whenever an explanation of a particular reading on the level of transcriptional probability presupposes a deliberate change by the scribe, there is a great deal of hypothetical construction involved, because the textual critic has to imagine what the scribe’s intention might have been. However . . . these deliberate changes by scribes are to be distinguished from passages that they ‘corrected’ by guess-work », p. 111.



Let us examine each graph by supposing that ἴδητε is the initial reading. Graph 3 implies that the scribe of εἰδῆτε committed an error by adding an *epsilon*. If the scribe of 01 03 04 copied from a third-century  $\mathfrak{P}^9$  (see table 1b), which cannot be related unequivocally, then he would have to make a decision regarding the *epsilon* in εἰδῆτε. Not only may the visibility between « E » and « EI » preceding –ΔΗΤΕ in the uncials be unclear, but the hearing could be phonetically confusing at best or easily faulty at worst. The scribal activity in graph 3 is best described as a result of an error, which « reflect[s] an unintentional change due to isochronism or itacism (simple error) ». <sup>61</sup> This is true of the interchanges of vowels, the single writing of a double consonant, or the doubling of a single consonant (αι-ε, ε-η, ει-η-υ-ι-οι, and ο-ω). The case in mind lies in the error between ἐάν and εἰ, namely: the latter is a result of faulty hearing. <sup>62</sup> Quite often, « [p]honic confusions resulted in orthographic uncertainty ». <sup>63</sup> Such a confusion may have resulted in the scribe adding the *epsilon* into the text, thus supporting εἰδῆτε (i.e., 01 03 *rell*).

Graph 4 exhibits two options. For one, the scribe of 468 probably saw both εἰδῆτε and ἴδητε, so he decided to write οἶδατε (cf. graphs 1 and 2). For another, the CBGM and local stemmata (appendices 3-4) suggest that the same scribe seems to have copied from the manuscripts supporting εἰδῆτε. <sup>64</sup> He may have seen a similar case in 5:15a, where ἐάν is coupled with οἶδαμεν, so he changed the initial text to οἶδατε in v. 29a.

Regarding graph 5 (cf. table 1c), a « defective form represents a reading which cannot be reconstructed with confidence ». <sup>65</sup> The scribe of 629, which supports ἴδητε, decided to drop ἐάν. He may have experienced an itacism in hearing – an assimilation of ἐ+άν (a two-syllable word) and ἴ+δητε, resulting in an elimination of the entire ἐάν. The CBGM displays this fallacy (appendix 2) where 629 has no further genealogy.

Graph 6 (cf. table 1c) displays a reversion from graph 5. Here the scribe of 1292 added δέ. In copying, he seems to have succumbed to the phonetic confusion from interchanges

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<sup>61</sup> ECM for 1 John (2003 – 1<sup>st</sup> edition), 28\*.

<sup>62</sup> ECM 4:2.25, 30.

<sup>63</sup> ECM for 1 John (2003 – 1<sup>st</sup> edition), 28\*, n. 3.

<sup>64</sup> Thus, the dashes (instead of straight-line) are shown for ἴδητε to οἶδατε in graph 4.

<sup>65</sup> ECM 4:2.3.

of vowels (itacism) and inserted δέ. By so doing, he would not experience what the scribe of 629 did.<sup>66</sup>

The evidence hitherto suggests that the probability for εἰδῆτε to be the initial text becomes increasingly difficult. The lack of the ἐάν + perfect subjunctive construction across the Johannine writings enhances support for ἴδητε in v. 29a.

Having said this, we now consider the transcription from ἴδητε to εἰδῆτε.

*Transcription from ἴδητε to εἰδῆτε*

If the scribe (01 03 *rell*) changed ἴδητε to εἰδῆτε then to οἶδατε (see table 1a), he seems to have done so intentionally.<sup>67</sup> Here the syntactical issues surrounding ἴδητε play an essential role. Because v. 29a is a protasis of a present general conditional sentence, elements such as ἐάν and a verb in the subjunctive mood are crucial. They govern a « specific » type of conditional sentences;<sup>68</sup> they nuance the aspects of the *Aktion-sarten* of the subjunctive mood;<sup>69</sup> and they determine whether or not the action is probable or potential.<sup>70</sup> Ἐάν is vital in the clause, for it can change the structure of v. 29. Thus, if 629 were correct in omitting ἐάν, then v. 29 would no longer be a conditional sentence, but a hortatory or deliberative subjunctive

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<sup>66</sup> The CBGM displays this error (appendix 1) where 1292 has no further genealogy.

<sup>67</sup> Or « unintentionally ». According to D. TROBISCH, *The First Edition of the New Testament*, Oxford, 2000, p. 8-9, difficulty is inherent in establishing any « final edition » of the NT, because « the evidence provided by the extant manuscripts indicates that the history of the New Testament is the history of an edition. . . . The term *final redaction* [or final edition used with regard to anthology] . . . designates editorial elements that serve to combine individual writings into a larger literary unit and are not original components of the collected traditional material ». Similarly MINK, « Contamination », p. 204, notes, « [p]hilological plausibility is the criterion in instances in which the question of the origin of a variant is definitely left open ».

<sup>68</sup> HANSEN and QUINN, *Greek*, p. 91-98.

<sup>69</sup> Different models of the Greek verbal aspects have been charted by C.R. CAMPBELL, *Verbal Aspect, the Indicative Mood, and Narrative: Soundings in the Greek of the New Testament* (SBG 13), New York, 2008, p. 244-5; J.H. MOULTON, *A Grammar of New Testament Greek*, vol. 3, *Syntax*, by N. TURNER, Edinburgh, 1963, p. 95-117; D.B. WALLACE, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament with Scripture, Subject, and Greek Word Indexes*, Grand Rapids, 1996, p. 472-4; 614-5.

<sup>70</sup> BDAG, s.v., ἐάν; and BDF, §31.

introduced by ἴδητε, equivalently: « Let you know that . . . » or « Are you [supposed] to know that . . . ? »<sup>71</sup>

It has been argued that the presence of δέ can make a difference syntactically.<sup>72</sup> In v. 28 the author asks the Johannine members (τεκνία) to abide (μένετε) in Jesus, so that they would not be in shame at his coming. In this context, the transitory, explanatory, or adversative overtone of δέ in v. 29a also affects the meaning of this conditional sentence (see graph 6).<sup>73</sup>

The issue here lies in the *status quo* of ἐάν and/or δέ in the context of vv. 28-29. The fact that all the first-grade codices (01 02 03 *rell*) read ἐάν without δέ (see table 1a and graph 3) suggests that the scribe intentionally dropped ἐάν in 629 (see graph 5), but added δέ in 1292 (see graph 6). In so doing, he seems to have eased out a *lectio difficilior* caused by orthographic confusion between ἴδητε and εἶδητε. Such an alteration, in the scribe's mind, does not change the nature of the subjunctive (ἴδητε or εἶδητε) in v. 29a.

This observation finds support in some scribes' transcriptional activities. Ἐάν occurs 22 times in 1 John (see table 3). On two occasions, the scribe of 629 seems to have altered ἐάν deliberately to ὅταν in 2:28 and to ἄν in 4:15. In the first alteration, he changed it against 01 02 03 *rell*. In the second, he did so against 03 614 1241 1243 2412 – all of which support ἴδητε.<sup>74</sup> In addition, δέ occurs 9 times in 1 John (1:3, 7; 2:2, 11, 17; 3:12; 4:18; 5:5, 20).<sup>75</sup> On two occasions, the scribe of 1292 omitted δέ against 01 02 03 *rell* (cf. 1:3; 5:20); on other occasions he cited δέ, following 01 02 03 *rell* (cf. 1:7; 2:11; 4:18), but against 02 044 048 *rell* (cf. 5:5).<sup>76</sup> These transcriptional activities seem to have been committed intentionally, thus resulting in different errors in v. 29a.

In short, the transcriptional probabilities suggest that εἶδητε is not a reliable reading. The syntactic structure of ἐάν + (present / aorist) subjunctive across the Johannine writings makes

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<sup>71</sup> Here I am stressing the nuances of the subjunctive. For uses of hortatory and deliberative subjunctives as complete sentences, see HANSEN and QUINN, *Greek*, p. 145-6, 311-3.

<sup>72</sup> DO, « Μόνον or μονῶν », p. 618. Cf. BDF, §475; and TURNER, *Syntax*, p. 331-3.

<sup>73</sup> ABBOTT-SMITH, *Manual*, p. 98-99; cf. the « Intrinsic Probability » below.

<sup>74</sup> Cf. ECM 4:1.298, 336.

<sup>75</sup> See table 5 in DO, « Μόνον or μονῶν », p. 620.

<sup>76</sup> Cf. ECM 4:1.266, 269, 281, 341, 347, 364.

most likely that ἴδητε was the actual reading. The attestation of εἰδῆτε in some manuscripts appears to be a deliberate transcription resulting from the scribe's phonetic or orthographic confusion. We next consider the intrinsic probability.

### *Intrinsic Probability*

Intrinsic probability argues for the text actually written by the author. In presuming that v. 29a is a textual unit within 1 John,<sup>77</sup> we will discuss the theological issues surrounding ἔάν with οἶδατε, εἰδῆτε, and ἴδητε by testing the possible translations. Keep in mind the aspects.

**Table 4: Possible Translations of ἔάν with οἰδέναι**

Conditional Readings	Possible Translation <sup>78</sup>	<i>Aktionsarten</i> or Aspects of (non-factual) Time of the Subjunctive
r1: ἔάν οἶδατε ὅτι δίκαιός ἐστιν γινώσκετε	(a) If you <u>know</u> that he is righteous, you realize	Complete / resultative / perfect
r2: ἔάν εἰδῆτε ὅτι δίκαιός ἐστιν γινώσκετε	(b) If you <u>know</u> that he is righteous, you realize	Complete / resultative / perfect
r3: ἔάν ἴδητε ὅτι δίκαιός ἐστιν γινώσκετε	(c) If you <u>perceive</u> that he is righteous, you realize	Undetermined / punctiliar

The main verb γινώσκετε in this conditional statement belongs to the primary sequence of time. The theological nuances of all three translations (a), (b), and (c) in table 4 vary according to the *Aktionsarten* or aspects of the verb in the ἔάν-clause.

### *Reading Using ἔάν with οἶδατε*

Ἐάν occurs only twice with the perfect indicative οἶδ-*stem* (2:29a; 5:15a; cf. table 3 and graphs 1+2). Let us compare 2:29 with 5:15. ECM 4:1 lists (15a) καὶ ἔάν οἶδαμεν ὅτι ἀκούει ἡμῶν (15b) ὃ ἔάν αἰτώμεθα, (15c) οἶδαμεν ὅτι ἔχομεν

<sup>77</sup> Against R. BULTMANN, *Die drei Johannesbriefe* (KrExKNT 14), 7<sup>th</sup> ed., Göttingen, 1967, p. 48-58, who assigns v. 29abc to an ecclesiastical editor and 29d to the author.

<sup>78</sup> Because οἰδέναι is a special verb, I render the translation as follows: οἶδατε and εἰδῆτε are present semantically but perfect morphologically (thus « know »), while ἴδητε is aorist from ὁράω (thus « perceive » or « see »).

τὰ αἰτήματα ἃ ἠτήκαμεν ἀπ' αὐτοῦ.<sup>79</sup> In 15a, the critical apparatus notes that 03 025 *rell* attest to οἴδατε while 01 02 *rell* could not be cited as witnesses.<sup>80</sup> This implies that the scribe of 02, which supports ἴδητε in 2:29a, is uncertain about the author's intention in 5:15a. Looking over to 5:15b, we detect some unusual grammar.<sup>81</sup> The usual conditional statement with relative protasis consists of ὅς, ἥ, or ὅ + ἄν + subjunctive in the protasis and the verb in present indicative in the apodosis. The English equivalent for this type is « whoever does, does ». <sup>82</sup> This grammatical error of ἐάν in 15b seems to have caused the scribe of 02 (03 0142 33 *rell*) to change it to ἄν.<sup>83</sup> Moreover, the particle ἄν occurs 3 other times in 1 John (2:5, 19; 3:17) – in which ἄν is coupled with ὅς followed by the present subjunctive (τηρῆ in 2:5; and ἔχη in 3:17);<sup>84</sup> most importantly, however, there are very little, if not at all, textual problems involved. Consequently, one may say that the author is more consistent grammatically in 5:15 than some scribes (e.g., 01 03) who recorded the text.

With regard to ἐάν οἴδατε in 2:29a, however, it is vital to distinguish this second plural from the first plural in 5:15a (οἴδαμεν). In graph 1, οἴδατε occurs 6 times in 1 John. Outside of v. 29a, the author does not employ οἴδατε following ἐάν. When the perfect indicative is used in this present general conditional sentence, the aspect in reading 1 cannot be rendered smoothly without some qualification. Usually ἐάν is not used with an indicative.<sup>85</sup> This rarity makes οἴδατε less likely to be written by the author.

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<sup>79</sup> 5:15c is not included, because it is not an ἐάν-clause.

<sup>80</sup> ECM 4:1.358-9.

<sup>81</sup> See B.F. WESTCOTT, *The Epistles of St John: The Greek Text with Notes*, London, 1966, p. 190.

<sup>82</sup> See HANSEN and QUINN, *Greek*, p. 176-8.

<sup>83</sup> Ἄν should not be confused as a contraction of ἐάν. Thus, E. MAYSER, *Grammatik der griechischen Papyri aus der Ptolemäerzeit*, vol. 1, *Laut- und Wortlehre*, Berlin, 1923, p. 152, notes: « Die regelmäßige Form der Papyri ist ἐάν. Literarische Texte haben nicht selten das durch Kontraktion entstandene ».

<sup>84</sup> The construction of 2:19 can be categorized as a mixed condition: type 5 in the protasis, but type 6 in the apodosis. The author nonetheless uses ἄν correctly.

<sup>85</sup> This is why 5:15a sees severe textual problems. Against this grammar, DBF, §372.1, notes, « [s]poradically ἐάν appears for εἰ (= ἐπει) with such casual pres. (perf.) indicatives. . . . 1 Jn 5:15 ἐάν οἴδαμεν (S<sup>c</sup> ἴδωμεν is not good; in a similar sense 2:29 ἐάν εἰδῆτε 'just as, as soon as . . . , you also know,' where the transition to the other, here less appropriate, ἐάν-construction is complete) ».

*Reading Using εἰάν with εἰδῆτε*

Grammatically, the employment of εἰδῆτε as a perfect subjunctive is possible in a present general conditional sentence (type 3). But table 3 suggests that the author is not inclined to constructing εἰάν with a perfect subjunctive. The (b) translation of reading 2 with εἰδῆτε would require some grammatical explanation. The interpretive issue is how one renders the translation based on the completed aspect of εἰδῆτε in this protasis.<sup>86</sup> The perfect aspect of the protasis does not seem to fit the theological interpretation of the present indicative in the apodosis.<sup>87</sup> One may argue that οἶδα (« the perf[ect] of the stem εἰδ- [Lat. video], but used as a pres[ent] »<sup>88</sup>) may have influenced the author in using the perfect subjunctive εἰδῆτε. If we stress the perfect aspect of εἰδῆτε, then the act of « having known » would have to be part of the « implied » meaning. This rendering seems odd, however, since « [έ]άν with the sub-

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Note that this 1961 grammar book was prepared before NA<sup>26-27</sup>, which does not list ἴδῆτε as a variant in 2:29a.

<sup>86</sup> Thus, BDF, §318, states: « The *perfective* [*Aktionsarten*] in the perfect stem: a condition or state as the result of a past action is designated ». In recent decades there has been debate on the difference between time and aspect of the Greek verbal expressions. According to TURNER, *Syntax*, p. 59, for example, « essentially the tense in Greek expresses the kind of *action*, not time, which the speaker has in view and the *state* of the subject ». S.E. PORTER, *Verbal Aspect in the Greek of the New Testament, with Reference to Tense and Mood* (SBG 1), New York, 1989, p. 107, argues that « tense forms in Greek are not primary time based (i.e. tense is not grammaticalized in Greek) but that they are aspectually based. . . . The Greek verbal aspects are three: perfective, imperfective, and stative ». Refuting this, however, Caragounis, *Development*, p. 334, asks « if tense forms are non-temporal in reference to why does the Aorist refer to the past in the great majority of uses, and the Present to the present? » « Aspect », he argues, « is extremely important for Greeks, because it plays such a crucial role in their communication, in expressing the shades of meaning that they intend. However . . . a Greek would . . . insist that the verb signals not only aspect, but also time, and that the two are equally pronounced », p. 317. For HANSEN and QUINN, *Greek*, p. 39, « Tense always conveys information about *aspect* and sometimes conveys information about *aspect and time* »; « In fact », for M. ZERWICK, *Biblical Greek* (SPIB 114), trans. J. SMITH, Rome, 1963, §240, « aspect is an essential element of the Greek tenses . . . whereas the time of the actions is expressed in the indicative only, and in the other moods is either lacking or secondary. . . . [Thus time] can be gathered only from the sense of the context ».

<sup>87</sup> E. MAYSER, *Grammatik der griechischen Papyri aus der Ptolemäerzeit*, vol. 2, *Satzlehre*, Berlin, 1926, p. 283, notes: « Im Vordersatz steht der Konj. Perf. (meist periphrastisch), um eine in der Gegenwart vollendete Handlung (Zustand) auszudrücken ».

<sup>88</sup> BDAG, s.v., οἶδα.

junctive denotes that which under certain circumstances is expected from an existing general or concrete standpoint in the present: ‘case of expectation’ and ‘iterative case in the present’». <sup>89</sup> As a result, the aspect of the perfect subjunctive does not seem to make εἰδῆτε the author’s most probable intention.

*Reading Using εἰδῆτε with ἴδητε*

Turner notes that the « aorist stem expresses punctiliar . . . action ». <sup>90</sup> The *Aktionsarten* are essential in the subjunctive. <sup>91</sup> The issue here, as table 4 displays, is how one interprets the aspects of the non-factual time of the subjunctive in v. 29a.

Commenting on the Greek construction (εἰδῆτε . . . γινώσκετε) in 2:29abc, Westcott notes, « [k]nowledge which is absolute (εἰδῆτε) becomes the basis of knowledge which is realized in observation (γινώσκετε) ». <sup>92</sup> It seems that Westcott only refers to the difference in meaning of εἰδῆτε and γινώσκετε, but the perfect subjunctive εἰδῆτε is here less convincing than the perfect indicative οἶδατε. For the indicative is « the mood of factual statements » <sup>93</sup> and « the mood of assertion, or *presentation of certainty* ». <sup>94</sup> Thus, it is not possible to agree entirely with Westcott that the author intends the perfect subjunctive in v. 29a to denote an absolute knowledge. The sense of an unquestionable knowledge seems to occur once at the end of the letter: οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει καὶ δέδωκεν ἡμῖν διάνοιαν, ἵνα γινώσκωμεν τὸν ἀληθινόν, καὶ ἐσμὲν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνιος (1 John 5:20). Here the author employs οἶδαμεν to express his belief in Jesus, the Son

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<sup>89</sup> BDF, §371. This agrees with the present general conditional sentence in HANSEN and QUINN, *Greek*, p. 91-98.

<sup>90</sup> TURNER, *Syntax*, p. 59. Against TURNER, see ZERWICK, HANSEN and QUINN, and CARAGOUNIS (n. 87 above).

<sup>91</sup> See T. DO, « ‘That you may not sin,’ On the Reading of 1 John 2:1b », *ZNW* 102 (2011), p. 86-94.

<sup>92</sup> WESTCOTT, *Epistles*, p. 82. While credit is given to Westcott who alone notes ἴδητε as a variant in 2:29a, he nevertheless offers no comments on this variant.

<sup>93</sup> HANSEN and QUINN, *Greek*, p. 42.

<sup>94</sup> WALLACE, *Grammar*, p. 448.

of God, who has come into the world, and whose coming means eternal life.<sup>95</sup>

When, however, *ἐάν* is constructed with an aorist subjunctive (*ἴδητε*) and followed by an indicative (*γινώσχετε*), we have a present general conditional sentence (v. 29). In conditional sentences, « [t]he subjunctive occurs in the *hypothetical* protasis which is introduced by *ἐάν* »; and when *ἐάν* is constructed with aorist subjunctive, « [t]his represents a definite event as occurring once in the future [not yet completed], and conceived as taking place before the time of the action of the main verb. It is expectation, but not fulfillment as yet ».<sup>96</sup> The *ἐάν-ἴδητε*-clause is a hypothetical statement whose *Aktionsarten* limit the reality of the main clause (*γινώσχετε*).

Scholars have little doubt that *γινώσχετε* in 2:29bcd expresses an actual event, namely: knowing that whoever does righteousness is born of [God].<sup>97</sup> But they are unclear about the aspect of the subjunctive in 29a. Commenting on *ἐάν εἰδῆτε*, for example, John Painter observes that « the conditional form need not imply uncertainty about the first statement [29a] ».<sup>98</sup> Painter's observation is unconvincing, for the grammatical feature of a conditional statement is to hypothesize the action of the verb. So long as the aspect is perceived as conditional, the action is not yet completed until it actually occurs. The fact that God is righteous does not warrant the reality that every Johannine member perceives it as such; thus the *ἐάν* + subjunctive construction is specifically employed here to qualify this perception. Put differently, God's righteousness, while existentially real, is still outside the realm of perception until his is realized as such. Here the aspect of per-

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<sup>95</sup> Here WESTCOTT, *Epistles*, p. 195, is correct in his notes regarding *οἴδαμεν* in 5:20: « There is given to us the power of ever-advancing knowledge and of present divine fellowship. We can wait even as God waits ».

<sup>96</sup> TURNER, *Syntax*, p. 113-114. Also, MAYSER, *Satzlehre*, p. 279, notes that « *ἐάν* mit Konj. Aor. bezeichnet einen in die Zukunft fallenden einmaligen und damit abgeschlossenen Vorgang ».

<sup>97</sup> If one considers *γινώσχετε* as an indicative, the present tense reflects an actual statement. R. SCHNACKENBURG, *Die Johannesbriefe* (HThKNT 13), Freiburg, 1979, p. 167 n. 2, notes: « *Γινώσχετε* ist sicherlich Indikativ. . . Der Einleitungssatz mit *ἐάν* bedingt eine Folgerung, die in einer Erkenntnis besteht. Solche Erkenntnisse werden sonst als Feststellung gegeben ». [God] is in square-brackets because no consensus has been reached on whether *διωκτός ἐστιν* or *αὐτοῦ* in v. 29 refers to God or Jesus. Cf. WESTCOTT, *Epistles*, p. 82; BULTMANN, *Johannesbriefe*, 49; R.E. BROWN, *The Epistles of John* (AB 30), New York, 1982, p. 382-4; von WAHLDE, *Gospel and Letters of John*, p. 103, 112-3.

<sup>98</sup> PAINTER, *1, 2, and 3 John*, p. 213.



ceiving God's righteousness should not be perfected (εἰδῆτε), but punctiliar or undetermined (ἴδητε).<sup>99</sup> Brown's comment is insightful: « The latter construction here [i.e., ἐάν with the subjunctive] is not meant to question the certainty that 'he is just,' but to turn the audience toward self-interrogation ». <sup>100</sup> In this regard, the shades of meaning of how the audience should examine themselves are best denoted if the verb following ἐάν is not the perfect (εἰδῆτε), but aorist (ἴδητε) subjunctive.

In evaluating the theological issues surrounding the construction of ἐάν with ἴδητε in v. 29a, we note that the result is less surprising than it is for the cases of ἐάν with εἰδῆτε or οἶδατε. Grammatically, the construction of ἐάν with a subjunctive is more logical than it would be with an indicative, thus eliminating οἶδατε. Theologically, the choice of ἐάν with an aorist subjunctive is more cogent than it would be with a perfect subjunctive, thus ruling out εἰδῆτε. The collaboration between ἐάν and ἴδητε expresses well the author's theology that the Johannine members are to advance in knowledge (γινώσκετε in apodosis) that whoever does righteousness is borne of [God], *if* (ἐάν) they keep perceiving (ἴδητε in protasis) that he [God] is righteous. To borrow Westcott's word, the Johannine members' « ever-advancing knowledge »<sup>101</sup> is expressed most forcefully in the construction ἐάν ἴδητε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι. The undetermined and punctiliar *Aktionsarten* of an ever-advancing knowledge in the aorist subjunctive would not be brought forth, were εἰδῆτε or οἶδατε employed.

The intrinsic probabilities suggest that following ἐάν, the variant ἴδητε is most likely the earliest recoverable text. While the reading with εἰδῆτε is possible, this perfect subjunctive is not employed at all in other places in the Johannine writings. Despite one possible occasion of ἐάν οἶδατε in 5:15a, the reading with οἶδατε 2:29a is the least probable.

The probabilities (transcriptional and intrinsic) have demonstrated unanimously that ἴδητε is most likely identical with the earliest text.

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<sup>99</sup> Famously stated by the Johannine Jesus to Thomas Didymus: μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες (John 20:29). Both participles are employed in the aorist active. Hence aspects: aorist subjunctive (- - - → - - -); perfect subjunctive (→ | at present | - - -).

<sup>100</sup> BROWN, *Epistles*, p. 382. It is crucial to note that besides Westcott (cf. n. 92 above), no scholar has pointed out the variant ἴδητε in v. 29a until the ECM.

<sup>101</sup> WESTCOTT, *Epistles*, p. 195.

### 3. Conclusion

This study applies two criteria in the reasoned eclecticism (external and internal evidence) and evaluates the variants οἶδατε, εἰδῆτε, and ἴδητε in 1 John 2:29a. It also examines ἐάν and δέ. Careful attention on the variants οἶδατε and ἴδητε, together with ἐάν and δέ, has been overlooked in Johannine studies.<sup>102</sup> The fact that the construction of ἐάν with perfect subjunctive does not occur in the Johannine writings, and that the syntactic structure of ἐάν with aorist/present subjunctive across the Johannine writings makes most likely that ἴδητε was the actual reading of 1 John 2:29a. Considering these criteria, I propose that in v. 29a ἴδητε constitutes the most reliable reading over against its alternatives εἰδῆτε or οἶδατε. This conclusion reflects the progress in the printings of NA<sup>27</sup>, NA<sup>28</sup>, ECM<sup>1</sup>, and ECM<sup>2</sup> for 1 John 2:29a:

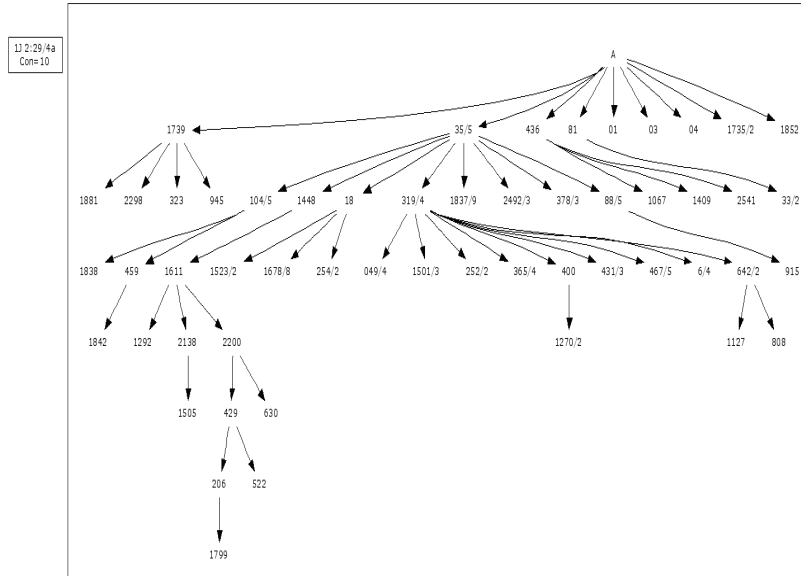
Text:	ἐάν εἰδῆτε ὅτι	•Γ ἐάν εἰδῆτε ὅτι	ἐάν εἰδῆτε ὅτι	ἐάν	<table border="1" style="display: inline-table; vertical-align: middle;"> <tr><td>εἰδῆτε</td></tr> <tr><td>ἴδητε</td></tr> </table>	εἰδῆτε	ἴδητε	ὅτι
εἰδῆτε								
ἴδητε								
Printing:	NA <sup>27</sup> (no variant)	NA <sup>28</sup> (Γ· ἴδητε)	ECM <sup>1</sup> (a) εἰδῆτε (b) ἴδητε (c) οἶδατε	ECM <sup>2</sup> (a) εἰδῆτε (b) ἴδητε (c) οἶδατε				

Evidently, a concerted decision has been made by the Münster INTF editors regarding the increasing significance of ἴδητε. One could only hope that in the next ECM, εἰδῆτε would no longer be an equally weighted variant to ἴδητε. Such hope is now displayed by the CBGM in appendices 1-4 below.

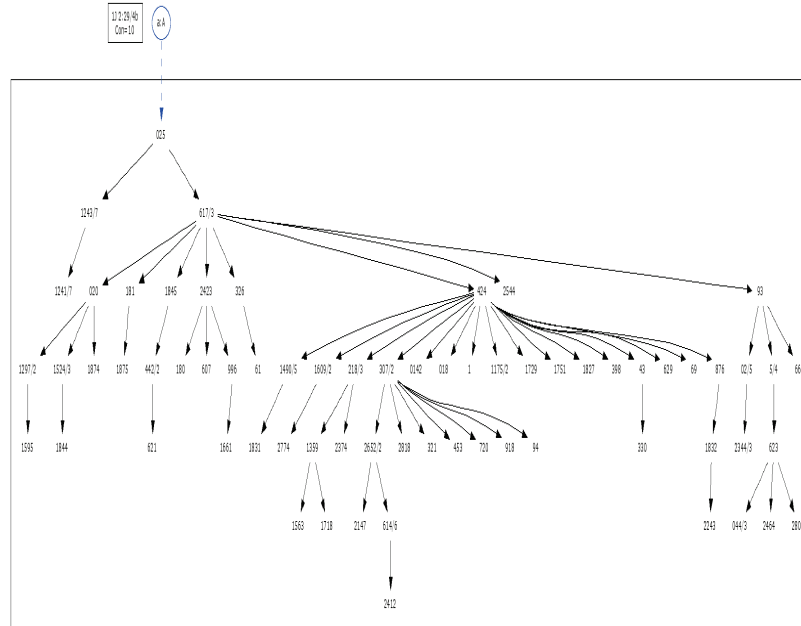
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<sup>102</sup> The earliest evidence this study could gather regarding ἴδητε appears in WESTCOTT, *Epistles* (1883), p. 82-84. Yet, while Westcott listed this variant in the apparatus, he completely neglected the discussion in his annotations – as if ἴδητε were of no significance, let alone οἶδατε. Evident also is the fact that the eighth-revised-1998 NA<sup>27</sup> lists no variants. Scholars have thus neglected this textual problem for over a hundred years.

**Appendix 1: Unbalanced coherence in the textual flow diagram for 2:29/4a showing multiple origins, one of which is Codex 01 without any potential descendants**<sup>103</sup>

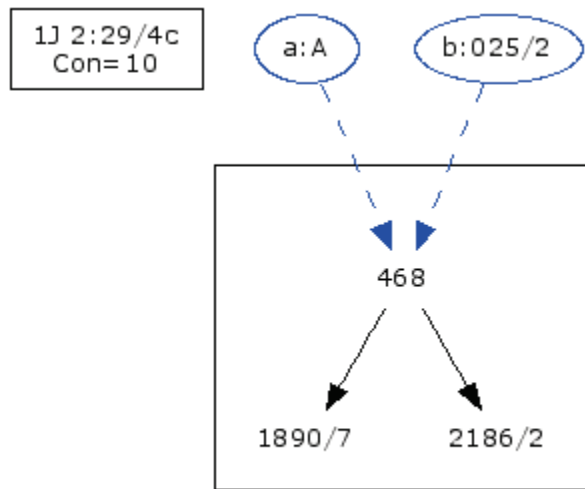


**Appendix 2: Balanced coherence in the textual flow diagram for 2:29/4b showing one potential ancestor (025), regarded as initial text**



<sup>103</sup> These diagrams come from [http://intf.uni-muenster.de/cbqm2/Coh1\\_4.html](http://intf.uni-muenster.de/cbqm2/Coh1_4.html) (accessed May 30, 2015).

**Appendix 3: Unbalanced coherence in the textual flow diagram for 2:29/c showing two potential ancestors**



**Appendix 4: Local stemmata of variants (a) εἰδῆτε, (b) ἴδητε, and (c) οἶδατε**

