

Another Vindication of

1 John 5:7

as found in the

King James Bible

By: David A. Sargent

Someone said: "1 John 5:7 is not in the original manuscripts, and did not show up until the 15th century."

You are using the LIE that you have seen the Original Manuscripts! Wow! Really? And you have PROOF that the verse did not show up until the 15th century? Can you produce PROOF that it was NOT in the original manuscripts? You don't have the original manuscripts; do you? NO!

History shows that certain people had access to the passage:

Cyprian quotes 1 John 5:7 in the year 250 A.D.

"The Lord warns, saying, "He who is not with me scattereth." He who breaks the peace and the concord of Christ, does so in opposition to Christ; he who gathereth elsewhere than in the Church, scatters the Church of Christ. The Lord says, "I and the Father are one;" and again it is written of the Father, and of the Son, and of the Holy Spirit," And these three are one." And does any one believe that this unity which thus comes from the divine strength and coheres in celestial sacraments, can be divided in the Church, and can be separated by the parting asunder of opposing wills? He who does not hold unity does not hold God's law, does not hold the faith of the Father and the Son, does not hold life and salvation."

Priscillian quoted 1 John 5:7 in the year 380 A.D. (Was beheaded in 385 by Emperor Maximus on the charge of heresy). "...as John says 'and there are three which give testimony on earth, the water, the flesh the blood, and these three are in one, and there are three which give testimony in heaven, the Father, the Word, and the Spirit, and these three are one...'"

The Syntactical Etymology of the verse:

The words "spirit", "water", and "blood" in Greek are all neuter. Yet previously the words "bear witness" are masculine participles. The gender cases do NOT match with the missing verse 7. That means the verse was REMOVED very early in the lines of the Bible text base. This would have been removed before the text even arrived in Alexandria, Egypt where it was removed. Origin of Alexandrian was NOT a Trinitarian and did NOT hold to the Deity of the Lord Jesus Christ.

With 1 John 5:7

From Stephanus Textus Receptus 1550

1 John 5:7-8, "ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντές ἐν τῷ οὐρανῷ ὁ λόγος καὶ τὸ ἅγιον πνεῦμα καὶ οὗτοι οἱ τρεῖς ἐν εἰσιν 8 καὶ τρεῖς εἰσιν οἱ μαρτυροῦντές ἐν τῇ γῆ τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ τρεῖς εἰς τὸ ἐν εἰσιν" (My version of this)

1 John 5:7-8, "ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ ὁ πατήρ ὁ λόγος καὶ τὸ ἅγιον πνεῦμα καὶ οὗτοι οἱ τρεῖς ἐν εἰσιν 8 καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσιν" (Bible Gateway)

1 John 5:7									
	Pronounced	Greek	English	Part of Speech	Cases	Gender	Person	Tense	Plurality
3754	hoti	ὅτι	For	Conjunction	Accusative	Neuter			Singular
5140	treis	τρεις	three	Noun	Nominative	Masculine			Plural
1510	eisin	εἰσιν	there are	Verb	Indicative		3rd Person	Present	Plural
3588	hoi	οἱ	-	Definite article	Nominative	Masculine			Plural
3140	marturoentes	μαρτυροῦντες	bearing testimony	Verb	Nominative	Masculine			Plural
1722	en	ἐν	in	Preposition					
3588	to	τῷ	-	Definite article	Dative	Neuter			Singular
3772	ouranō	οὐρανῷ	heaven	Noun	Dative	Masculine			Singular
3588	ho	ὁ	the	Definite article	Nominative	Masculine			Singular
3962	patēr	πατήρ	Father	Noun	Nominative	Masculine			Singular
3588	ho	ὁ		Definite article	Nominative	Masculine			Singular
3056	logos	λόγος	Word	Noun	Nominative	Masculine			
2532	kai	καὶ	and	Conjunction					
3588	to	τῷ	the	Definite article	Accusative	Neuter			Singular
40	Hagion	ἁγίον	Holy	Adjective	Nominative	Neuter			Singular
4151	Pneuma	Πνεῦμα	Spirit	Noun	Nominative	Neuter			Singular
2532	kai	καὶ	and	Conjunction		Neuter			
3778	houtoi	οὗτοι	these	Pronoun	Nominative	Masculine			Plural
3588	hoi	οἱ	-	Definite article	Nominative	Masculine			Plural
5140	treis	τρεις	three	Noun	Nominative	Masculine			Plural
1520	hen	ἓν	one	Noun	Accusative	Neuter			Singular
1526	eisi	εἰσι	are	Verb	Indicative		3rd Person	Present	Plural

Notice that without verse 7 there is no continuity with the masculine participles and therefore is improper for this to be written in this way; and constitutes a removal of the passage in order to keep the verse out of the Bible for doctrinal reasons.

Without 1 John 5:7

Westcott-Hort New Testament 1881

1 John 5:7-8, "ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες 8 τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσιν"

By removing the words they have made a syntactical and etymology blunder. This also shows the level and degree that some would go in order to manipulate the words of God and believers who put their faith in what God said.

This is clearly seen in the passages and in comparing the two families of manuscripts together. The issue has no bearing preferences but on evidential proof and here it is the proof that this verse should stand as it is found in the King's Bible: The King James Bible that is; is without provable error and will remain so forever.

1 John 5:8			Part of Speech	Cases	Gender	Person	Tense	Plurality
2532	kai	καί	and	Conjunction		Neuter		
5140	treis	τρεις	three	Adjective	Nominative	Masculine		Plural
1510	eisin	είσιν	there are	Verb	Indicative		3rd Person	Present
3588	hoi	οἱ	-	Definite article	Nominative	Masculine		Plural
3140	martyroutes	μαρτυροῦντες	bearing testimony	Verb	Nominative	Masculine		Plural
1722	en	εν	in	Preposition				
3588	tā	τη	the	Definite article	Nominative	Neuter		Singular
1093		γη	earth	Noun	Nominative	Neuter		Singular
3588	to	ὁ	the	Definite article	Nominative	Masculine		Singular
4151	Pneuma	Πνεῦμα	Spirit	Noun	Nominative	Neuter		Singular
2532	kai	καί	and	Conjunction		Neuter		
3588	to	τὸ	the	Definite article	Nominative	Neuter		Singular
5204	hydōr	ὑδωρ	water	Noun	Nominative	Neuter		Singular
2532	kai	καί	and	Conjunction		Neuter		
3588	to	τὸ	the	Definite article	Nominative	Neuter		Singular
129	haima	αἷμα	blood	Noun	Nominative	Neuter		Singular
2532	kai	καί	also	Conjunction		Neuter		
3588	hoi	οἱ	these	Definite article	Nominative	Masculine		Plural
5140	treis	τρεις	three	Noun	Nominative	Masculine		Plural
1519	eis	εἰς	in	Preposition		Feminine		
3588	to	τὸ	-	Definite article	Accusative	Neuter		Singular
1520	hen	ἓν	one	Noun	Accusative	Neuter		Singular
1510	eisin	είσιν	are	Verb	Indicative		3rd Person	Present

1 John 5:7

Textus Receptus:

οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω ο πατηρ ο λογος και το αγιον πνευμα και ουτοι οι τρεις εν εισιν
 King James Version: For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

Byzantine / Majority Text:

Westcott / Hort, UBS4:

Tichendorf 8th Edition:

Neste-Aland 26:

New American Standard Version:

Holman Christian Standard Version:

οτι τρεις εισιν οι μαρτυρουντες
 οτι τρεις εισιν οι μαρτυρουντες
 ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες,
 ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες,
 For there are three that testify:
 For there are three that testify:

1 John 5:8

Textus Receptus:

και τρεις εισιν οι μαρτυρουντες εν τη γη το πνευμα και το εν εισιν υδωρ και το αιμα και οι τρεις εις το

King James Version:

And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

Byzantine / Majority Text:

Westcott / Hort, UBS4:

Tichendorf 8th Edition:

Neste-Aland 26:

New American Standard Version:

Holman Christian Standard Version:

το πνευμα και το υδωρ και το αιμα και οι τρεις εις το εν εισιν
 το πνευμα και το υδωρ και το αιμα και οι τρεις εις το εν εισιν
 τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.
 τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.
 the Spirit and the water and the blood; and the three are in agreement.
 the Spirit, the water, and the blood - and these three are in agreement.

Context From the King James Bible:

1 John 5:6-9

6, "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth."

7, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

8, "And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one."

9, "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son."

Notice that in verse 6 there is a triad: water, blood & Jesus Christ.

In verse seven is the Trinity: Father, Word & Holy Ghost; and "...these three are one."

In verse 8 there is another triad: the Spirit, water & blood, and "these three agree in one."

Then in verse 9 there are three witnesses another triad: the witness of men, the witness of God & THIS very passage that is the witness of God which He testified of His Son.

So verse 8 is talking about the witness of verse 6, and the record in heaven of verse 7 and then the witness that men saw in verse 8; it is a three-fold triadic witness with verse 7's triad being the one and only Trinity. Which is also described as such in the words "these three are one."

If the verse is split up then you get a strange reading:

Context From the King James Bible with the passage REMOVED:

1 John 5:6-9

6, "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth."

7, "For there are three that bear record,

8, "the Spirit, and the water, and the blood: and these three agree in one."

9, "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son."

Further, if it was an addition, the scribe most likely would have just written the "The Father, Son, and Holy Ghost" not 'The Word' which is typical of John, who uses the same language in John 1.

1 John 5:7 stood uncontested in English Bibles for 500 years. The first English New Testament, completed by John Wycliffe and his co-laborers in 1380, contained this verse. The Johannine Comma was in the Tyndale New Testament of 1526, the Coverdale of 1535, the Matthew's of 1537, the Great Bible of 1539, the Geneva of 1557, the Bishops of 1568, and the King James Bible of 1611. The first

English Bible of any importance to remove the verse was the Revised Version of 1881 and the first English Bible which had any chance of superseding the KJV to remove 1 John 5:7 was the New International Version of 1973 and this version has still not taken over the sales of the King James Bible. From the time of the British Empire to the present, English has been a prominent world language. It is the international language in these modern times, the language of commerce, aviation, and science. The witness of the English Bible, therefore, has great significance.

Thus we see that the Trinitarian statement of 1 John 5:7 comes down to us by the hands of Bible believers and churches that held the apostolic faith at great cost through the Dark Ages, through the Protestant Reformation, up to our very day. In light of Matthew 28:19-20, this is a strong witness to its apostolic authenticity.

WHY DID ERASMUS ADD THE JOHANNINE COMMA TO HIS 3RD EDITION GREEK NEW TESTAMENT? There are two popular myths regarding Erasmus and 1 John 5:7 that are parroted by modernists, evangelicals, and even fundamentalists today who defend the modern versions against the KJV.

The first myth is that Erasmus promised to insert the verse if a Greek manuscript were produced. This is stated as follows by Bruce Metzger: “Erasmus promised that he would insert the Comma Johanneum, as it is called, in future editions if a single Greek manuscript could be found that contained the passage. At length such a copy was found--or made to order” (Metzger, *The Text of the New Testament*, 1st and 2nd editions).

The second myth is that Erasmus challenged Edward Lee to find a Greek manuscript that included 1 John 5:7. This originated with Erika Rummel in 1986 in her book *Erasmus’ Annotations* and was repeated by James White in 1995 (*The Truth about the KJV-Only Controversy*).

In *A History of the Debate over 1 John 5:7,8*, Michael Maynard records that H.J. de Jonge, the Dean of the Faculty of Theology at Rijksuniversiteit (Leiden, Netherlands), has refuted both myths. de Jonge, a recognized specialist in Erasmian studies, refuted the myth of a promise in 1980, stating that Metzger’s view on Erasmus’ promise “has no foundation in Erasmus’ work. Consequently it is highly improbable that he included the difficult passage because he considered himself bound by any such promise.” He has also refuted the new myth of a challenge (which Rummel devised in reaction to the burial of the promise myth). In a letter of June 13, 1995, to Maynard, de Jonge wrote:

I have checked again Erasmus’ words quoted by Erika Rummel and her comments on them in her book *Erasmus’ Annotations*. This is what Erasmus writes [on] in his *Liber tertius quo respondet ...* Ed. Lei: Erasmus first records that Lee had reproached him with neglect of the MSS. of 1 John because Er. (according to Lee) had consulted only one MS. Erasmus replies that he had certainly not used only one ms., but many copies, first in England, then in Brabant, and finally at Basle. He cannot accept, therefore, Lee’s reproach of negligence and impiety.

‘Is it negligence and impiety, if I did not consult manuscripts which were simply not within my reach? I have at least assembled whatever I could assemble. Let Lee produce a Greek MS. which contains what my edition does not contain and let him show that that manuscript was within my reach. Only then can he reproach me with negligence in sacred matters.’

From this passage you can see that Erasmus does not challenge Lee to produce a manuscript etc. What Erasmus argues is that Lee may only reproach Erasmus with negligence of MSS if he demonstrates that Erasmus could have consulted any MS. in which the Comma Johanneum figured. Erasmus does not at all ask for a MS. containing the Comma Johanneum. He denies Lee the right to call him negligent and impious if the latter does not prove that Erasmus neglected a manuscript to which he had access.

In short, Rummel's interpretation is simply wrong. The passage she quotes has nothing to do with a challenge. Also, she cuts the quotation short, so that the real sense of the passage becomes unrecognizable. She is absolutely not justified in speaking of a challenge in this case or in the case of any other passage on the subject (emphasis in original) (de Jonge, cited from Maynard, p. 383).

In the 3rd edition of *The Text of the New Testament* Bruce Metzger corrected his false assertion about Erasmus as follows: "What is said on p. 101 above about Erasmus' promise to include the Comma Johanneum if one Greek manuscript were found that contained it, and his subsequent suspicion that MS 61 was written expressly to force him to do so, needs to be corrected in the light of the research of H. J. DeJonge, a specialist in Erasmian studies who finds no explicit evidence that supports this frequently made assertion" (Metzger, *The Text of The New Testament*, 3rd edition, p. 291, footnote 2). The problem is that this myth continues to be paraded as truth by modern version defenders.

ESV (agreeing with Nestle-Aland 27):

"6 This is he who came by water and blood—Jesus Christ; not by the water only but by the water and the blood. And the Spirit is the one who testifies, because the Spirit is the truth. 7 For there are three that testify: 8 the Spirit and the water and the blood; and these three agree."

Nestle-Aland 27:

"6 ουτος εστιν ο ελθων δι υδατος και αιματος ιησους χριστος ουκ εν τω υδατι μονον αλλ εν τω υδατι και εν τω αιματι και το πνευμα εστιν το μαρτυρουν οτι το πνευμα εστιν η αληθεια 7 οτι τρεις εισιν οι μαρτυρουντες 8 το πνευμα και το υδωρ και το αιμα και οι τρεις εις το εν εισιν"

Vaticanus (4th c.):

"6 ουτος εστιν ο ελθων δι υδατος και αιματος ις χς ουκ εν τω υδατι μονω αλλ εν τω υδατι και εν τω αιματι και το πνευμα τιν το μαρτυρουν οτι το πνευμα εστιν η αληθεια 7 οτι τρεις εισιν οι μαρτυρουντες 8 το πνευμα και το υδωρ και το αιμα και οι τρεις εις το εν εισιν"

Sinaiticus (4th c.):

"6 ουτος εστιν ο ελθων δια υδατος και αιματος και πνς ις χς ουκ εν τω υδατι μονον αλλ εν τω υδατι και τω αιματι και το πνα εστιν το μαρτυρουν οτι το πνα εστιν η αληθεια 7 οτι οι τρεις εισιν οι μαρτυρουντες 8 το πνα και το υδωρ και το αιμα και οι τρεις εις το εν εισιν"

Alexandrinus (5th c.):

"6 ουτος εστιν ο ελθων δι υδατος και αιματος και πνς ις χς ουκ εν τω υδατι μονον αλλα εν τω υδατι και εν τω πνι και το πνα εστιν το μαρτυρουν οτι το πνα εστιν η αληθεια 7 οτι τρεις εισιν οι μαρτυρουντες 8 το πνα και το υδωρ και το αιμα και οι τρεις εις το εν εισιν"

Isaiah 30:1-3, “Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.”

Acts 6:9, “Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.”

Isaiah 31:1-3, “Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD! Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity. Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.”

Jeremiah 36:23, “And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.”

2 Corinthians 2:17, “For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.”

Here is the strongest case for retaining 1 John 5:7 and is irrefutable evidence not only that the passage must be retained; but that the Godhead is in fact Trinitarian is proven to also be the FACT.

With that I am going to give the reader some obvious implications as to what the verse is really about and with its obvious inclusion in the Scriptures we must also understand the passage with the verse retained with no doubt any longer as to its authenticity.

The methodology of the next study is in Deciphering 1 John 5:7 not only the verse but the implications of the verse and the numeric attributes that this would imply as to the Godhead.

What the writer seeks to convey is that the Godhead is not an impersonal entity far, far way; but a personal God that wants to have fellowship with mankind; and do this without terrifying us by His mightiness, majesty and His infinite, all powerful attributes that are who He is. This is why this being was manifest in the flesh. But not what the modern versions claim. What the King’s Bible claims that God was manifest in the flesh; and that was the Word that was with God and was God; that person was the Lord Jesus Christ that came and loved us so much that he gave up the glories of heaven and became a man so God could deal with men.

This needs to be understood; because much of what follows will seem very analytical and impersonal. However I assure you that the opposite is the truth. When deciphering anything we must be thorough and somewhere analytical; but that does not make it impersonal.

And now I give you The Deciphering of 1 John 5:7

The Deciphering of John 5:7

By: David A. Sargent

1 John 5:7, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

There are THREE and they are listed in the passage.

THESE three are ONE... you can't miss it! You want to add to that or subtract from it, help yourself. I only quoted what it said.

I believe the Godhead to be what this verse SAYS. "...these three are one."

Your ideology can not match what the Bible SAYS. When you missed the mark, you missed it by ∞ . God's nature is infinite. The statement in the verse shows this.

The equivalent math expression is $3 = 1$. Which is an impossibility in YOUR mind. SO, you reject it as any sort of truth.

The word Godhead is also contained in the Bible in THREE places. But you will only POKE your finger in God's eye again with that one.

The Godhead is described as $3 = 1$. I believe that by faith in what God SAID. Never what YOU will say. You have absolutely NOTHING to offer me or anyone else.

This statement $3 = 1$ is NOT $1 \times 1 \times 1 = 1$... that is NOT $3 = 1$. This statement is $1 + 1 + 1 = 1$. You can deny it all you want to. BUT that is what it SAYS!

It seems a bit dramatic on your part that this would get you so MAD and ANGRY with anyone. Why not be quite and learn something? Are you unteachable?

If $3 = 1$ (and it does in the passage)
then $1 = 3$ (almost goes without saying)
then there are 7 possible combinations of these:

To get a grip on this you MUST reckon the Bible is absolutely RIGHT in this first point:

If $3 = 1$
then: $1 = 3$

Then: There are 7 different combinations of this:

1. Father
2. Word
3. Holy Spirit
4. Father & Word
5. Word & Holy Spirit
6. Father & Holy Spirit
7. Father & Word & Holy Spirit

Then: $1 = 3 = 7$
 Then: If this is true, and it is then each $1 = 7$ and all 7 are 1 !
 Then: $3 \times 7 = 21 = 7 = 3 = 1$
 Then $21 \times 7 = 147 = 7 = 3 = 1$
 Then $147 \times 7 = 1029 = 7 = 3 = 1$
 Then $1029 \times 7 = 7203 = 7 = 3 = 1$
 Then $7203 \times 7 = 50421 = 7 = 3 = 1$
 Then $50421 \times 7 = 352947 = 7 = 3 = 1$
 Then $352947 \times 7 = 2470629 = 7 = 3 = 1$
 Then $2470629 \times 7 = 17294403 = 7 = 3 = 1$
 Then $17294403 \times 7 = 121060821 = 7 = 3 = 1$
 Then $121060821 \times 7 = 847425747 = 7 = 3 = 1$
 Then $847425747 \times 7 = 5931980229 = 7 = 3 = 1$
 And so forth and so one till ∞ infinity...

That is the nature of the Godhead.

That is what I believe because the Bible told me what to start with by faith, taking God at His word. So, for whatever it's worth that is the end of the story. I really do not care what your opinion is about it because I am a Bible Believer. IF you can PROVE to me that the Bible does NOT say what it DOES... then you can believe whatever you want.

Another view of this is:						
If	3	=	1			
Then	1	=	3			
So that:	1	=	3 = 7	(See above for the 7)		
Then:	3	X	7 = 21	&	2 + 1 = 3	
And:	21	X	37 = 777	&	7 + 7 + 7 = 21	
And:	2	+	1 = 3			
So that:	1	+	2 = 3			
Then:	1	=	Unity = Union	=	God	= Singular
	2	=	Division = Tried	=	Head	= Plural
	3	=	Divinity = Trinity	=	Godhead	= Singular Plurality

What we may take from this is that with the verse retained as it should be it not only retains the Godhead as Trinitarian but also shows that the Godhead is Infinite as an attribute and that there is NONE like unto the Lord our God.

Next we will look at the nature of the number 7

The Nature of 7

7 is a unique prime number

111 is the binary of the decimal number 7

7 is the only single digit number that cannot be divided into a 360° circle.

PIE (π) is 3.14 Notice π I.E It spells out PIE backwards

$$360 \div 7 = 51.42857143$$

$$\div \frac{3.141592654}{16.37} \quad (\text{rounded})$$

$$1 + 6 = 7$$

$$7 \times 37 = 259$$

$$2 + 5 + 9 = 16$$

$$1 + 6 = 7$$

The μ of a 7 x 7 grid = 175

$$\mu = (\Delta^3 \div 2) + (\Delta \div 2)$$

$$175 = (7^3 \div 2) + (7 \div 2)$$

S	1
I	1
U	1

The S is the start number

The I is the Increment number

The U is the 7th Step number

Changing the S to -777

And changing the I to 37

$$\mu = 777$$

The Center number is 111

111 is the binary of 7

S	-777
I	37
U	1

1							
2	175						
3	175						
4	175						
5	175						
6	175						
7	175						

47	23	6	31	14	39	15
10	42	18	43	26	2	34
22	5	30	13	38	21	46
41	17	49	25	1	33	9
4	29	12	37	20	45	28
16	48	24	7	32	8	40
35	11	36	19	44	27	3

175	175	175	175	175	175	175
175	175	175	175	175	175	175
175	175	175	175	175	175	175
175	175	175	175	175	175	175
175	175	175	175	175	175	175
175	175	175	175	175	175	175
175	175	175	175	175	175	175

1							
2	777						
3	777						
4	777						
5	777						
6	777						
7	777						

925	37	-592	333	-296	629	-259
-444	740	-148	777	148	-740	444
0	-629	296	-333	592	-37	888
703	-185	999	111	-777	407	-481
-666	259	-370	555	-74	851	222
-222	962	74	-555	370	-518	666
481	-407	518	-111	814	185	-703

777	777	777	777	777	777	777
777	777	777	777	777	777	777
777	777	777	777	777	777	777
777	777	777	777	777	777	777
777	777	777	777	777	777	777
777	777	777	777	777	777	777
777	777	777	777	777	777	777

The sum of all the numbers from

$$1 \text{ to } 49 = 1225$$

$$1 + 2 = 3$$

$$2 \times 5 = 7$$

$$7 \times 7 + 1 = 50$$

$$50 \times 40 = 2000$$

$$(7 \times 7 \times 40) + 40 = 2000$$

$$35 + (7 \times 7 \times 40) + 40 = 2035$$

$$\begin{array}{r} - 7 \\ \hline 2028 \end{array}$$

$$1948 + 80 = 2028$$

$$5 + 4 + 3 + 9 = 21$$

$$2 + 1 = 3$$

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	32	33	34	35
36	37	38	39	40	41	42
43	44	45	46	47	48	49

Sum: 1225

-777	-740	-703	-666	-629	-592	-555
-518	-481	-444	-407	-370	-333	-296
-259	-222	-185	-148	-111	-74	-37
0	37	74	111	148	185	222
259	296	333	370	407	444	481
518	555	592	629	666	703	740
777	814	851	888	925	962	999

Sum: 5439

The End

For more information see my web site:



AV1611KJB.ORG