THE FIRST LETTER OF JOHN

Greek–English Interlinear with Koine Phonetics

NA28 Critical Text · Modern English Translation · Reconstructed First-Century Pronunciation

Part of the General Epistles · The New Testament Greek–English Interlinear Series

HOW TO USE THIS EDITION

Each verse appears in three lines:
LINE 1 — ENGLISH (black): Modern English translation from the NA28 critical text.
LINE 2 — GREEK (blue): NA28 text with diacritical marks.
LINE 3 — PHONETICS (grey italic): Reconstructed first-century Koine pronunciation.

PHONETIC KEY: a = 'father' | e = 'bed' | ī/ē = long 'ee' | o = 'hot' | ō = 'oh' | ū = 'moon'
ai = 'aisle' | ei → ī | oi = 'oil' | au → av/af | eu → ev/ef | ou → ū
β = 'v' | δ = 'th' (then) | θ = 'th' (thin) | φ = 'f' | χ = 'ch' (Bach) | ζ = 'z'
CAPITALS mark the stressed syllable. Initial h- = rough breathing.

TRANSLATOR'S PREFACE

The First Letter of John is the longest and theologically richest of the three Johannine letters. It does not name its author, open with a formal salutation, or identify its recipients — making it technically more of a homily or tractate than a letter in the strict epistolary sense. The ancient church attributed it to John the son of Zebedee, one of the Twelve, following the same tradition that attributed the Fourth Gospel to him. Modern scholarship is divided: those who accept Johannine authorship of the Gospel tend to accept it for the letter as well, given the extremely close linguistic and theological parallels (light/darkness, love, truth, the 'world,' eternal life, the Paraclete/Advocate, born of God). The dominant critical view is that the letters and Gospel emerge from a 'Johannine community' and 'Johannine school' — whether or not the apostle John himself wrote them.

The historical occasion of 1 John is a crisis of community division. The letter refers repeatedly to people who 'went out from us but did not really belong to us' (2:19). These secessionists appear to have held a form of proto-Gnostic or Docetic Christology — denying that Jesus Christ had truly come 'in the flesh' (4:2; cf. 2 John 7) and perhaps using a high Christology to justify low ethical standards. The letter responds on two fronts simultaneously: a doctrinal front (right belief about the Incarnation) and an ethical front (right practice expressed in love for the brothers and sisters). The two themes are inseparable in 1 John — genuine knowledge of God is demonstrated by love, and love is grounded in the concrete historical fact of God's love expressed in the flesh of Jesus Christ.

The theological architecture of 1 John is built on three great declarations: 'God is light' (1:5), 'God is love' (4:8, 16), and the implicit declaration that 'God is life' (5:11-12). These function as the three lenses through which the letter reads Christian existence. The 'walking in the light' language (1:7) picks up directly from the Prologue of the Fourth Gospel (John 1:4-9) and frames the ethical life as participation in God's own nature. The love theology of chapter 4 — 'We love because he first loved us' (4:19) — is among the most concentrated theological statements in the NT, tracing all human love back to its divine source in the historical act of the Incarnation and atonement.

Chapter 5's closing verse — 'He is the true God and eternal life' (5:20) — is one of the clearest Trinitarian affirmations in the NT, identifying Jesus Christ explicitly as 'the true God.' The verse has been debated by grammarians since the patristic period, but the grammatical antecedent of 'this one' (οὗτος, houtos) points most naturally to Jesus Christ in the preceding clause. This volume's rendering — 'He is the true God and eternal life' — follows the majority of modern translations and the strongest exegetical argument.

The letter does not contain the Comma Johanneum (1 John 5:7 in the KJV/TR: 'For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one') — that addition has zero early Greek manuscript support and is absent from this volume, as discussed in the Byzantine text analysis document in this series. The NA28 text at 5:7-8 reads simply: 'For there are three that testify: the Spirit and the water and the blood; and the three are in agreement.'

CHAPTER 1: THE WORD OF LIFE; WALKING IN THE LIGHT

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched — this we proclaim concerning the Word of life.

Ὃ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ λόγου τῆς ζωῆς —

HÒ ĪN ap' ar-KHĪÍS, HÒ a-kī-KÓ-a-men, HÒ he-ō-RÁK-a-men tois oph-thal-MOIS hī-MŌN, HÒ e-the-a-SÁM-e-tha ke hai KHĪÍR-es hī-MŌN e-psī-LÁP-hī-san, pe-RÌ tū LÓG-u tīs zō-ĪS —

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[2] the life appeared; we have seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us —

καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἑωράκαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἥτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν —

ke hī zō-ĪÍ e-pha-ne-RŌÍ-thī, ke he-ō-RÁK-a-men ke mar-ty-RŪÍ-men ke a-pan-GÉL-lo-men hy-MĪN tīn zō-ĪN tīn ai-ŌÍN-i-on HĪÍ-tis ĪN pròs ton pa-TÉR-a ke e-pha-ne-RŌÍ-thī hī-MĪN —

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[3] we proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ.

ὃ ἑωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν· καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ.

HÒ he-ō-RÁK-a-men ke a-kī-KÓ-a-men, a-pan-GÉL-lo-men ke hy-MĪN, HÍ-na ke hy-MĪÍS koi-nō-NÍ-an ÉKH-ī-te meth' hī-MŌN: ke hī koi-nō-NÍ-a de hī hī-me-TÉR-a me-TÀ tū pat-RÒS ke me-TÀ tū yi-ŪÍ af-TŪ Yi-ī-SŪÍ Khri-STŪ.

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[5] This is the message we have heard from him and declare to you: God is light; in him there is no darkness at all.

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

Ke ÉS-tin HAF-tī hī an-ge-LÍ-a HĪN a-kī-KÓ-a-men ap' af-TŪ ke a-nan-GÉL-lo-men hy-MĪN, HÓ-ti ho the-ÒS PHŌS ÉS-tin ke sko-TÍ-a en af-TŌÍ ŪK ÉS-tin ū-de-MÍ-a.

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[7] But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.

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

e-ÀN de en tō phō-TÌ pe-ri-pa-TŌÍ-men hōs af-TÓS ÉS-tin en tō phō-TÍ, koi-nō-NÍ-an ÉKH-o-men met' al-LĪÍ-lōn ke to HĪÍ-ma Yi-ī-SŪÍ tū yi-ŪÍ af-TŪ ka-tha-RÍZ-ei hī-MÂS a-PÒ PÁS-īs ha-mar-TÍ-as.

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[8] If we claim to be without sin, we deceive ourselves and the truth is not in us.

ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν.

e-ÀN ĪÍP-ō-men HÓ-ti ha-mar-TÍ-an ŪK ÉKH-o-men, he-af-TŪÍS pla-NŌÍ-men ke hī a-LĪÍ-thei-a ŪK ÉS-tin en hī-MĪN.

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[9] If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.

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

e-ÀN ho-mo-lo-GŌÍ-men tas ha-mar-TÍ-as hī-MŌN, pis-TÓS ÉS-tin ke DÍK-ai-os HÍ-na a-PHĪÍĪ hī-MĪN tas ha-mar-TÍ-as ke ka-tha-RÍZ-ī hī-MÂS a-PÒ PÁS-īs a-di-KÍ-as.

CHAPTER 2: CHRIST OUR ADVOCATE; DO NOT LOVE THE WORLD; ANTICHRISTS

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] My dear children, I write this to you so that you will not sin. But if anybody does sin, we have an advocate with the Father — Jesus Christ, the Righteous One.

Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μὴ ἁμάρτητε. καὶ ἐάν τις ἁμάρτῃ, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον·

Tek-NÍ-a mu, TAŪ-ta GRÁK-phō hy-MĪN HÍ-na mī ha-MÁR-tī-te. ke e-ÁN tis ha-MÁR-tī, pa-RÁK-lī-ton ÉKH-o-men pròs ton pa-TÉR-a, Yi-ī-SŪÍN Khri-STÒN DÍK-ai-on:

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[2] He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.

καὶ αὐτὸς ἱλασμός ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

ke af-TÒS hi-laz-MÓS ÉS-tin pe-RÌ tōn ha-mar-ti-ŌN hī-MŌN, ŪÍ pe-RÌ tōn hī-me-TÉR-ōn de MÓN-on AL-là ke pe-RÌ HÓL-u tū KÓZ-mu.

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[15] Do not love the world or anything in the world. If anyone loves the world, love for the Father is not in them.

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

mī a-ga-PÂ-te ton KÓZ-mon mī-DÈ ta en tō KÓZ-mō. e-ÁN tis a-ga-PÂÍ ton KÓZ-mon, ŪK ÉS-tin hī a-GÁP-ī tū pat-RÒS en af-TŌÍ:

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[17] The world and its desires pass away, but whoever does the will of God lives forever.

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

ke ho KÓZ-mos pa-RÁG-e-tai ke hī e-pi-thy-MÍ-a af-TŪ, ho de poi-ŌN to THÉ-lī-ma tū the-ŪÍ MÉN-ei eis ton ai-ŌN-a.

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[22] Who is the liar? It is whoever denies that Jesus is the Christ. Such a person is the antichrist — denying the Father and the Son.

Τίς ἐστιν ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν.

TÍS ÉS-tin ho PSŪÍST-īs EI mī ho ar-NŪÍ-me-nos HÓ-ti Yi-ī-SŪÍS ŪK ÉS-tin ho Khri-STÓS? HŪÍ-tós ÉS-tin ho an-TÍ-khris-tos, ho ar-NŪÍ-me-nos ton pa-TÉR-a ke ton yi-ÓN.

CHAPTER 3: CHILDREN OF GOD; LOVE IN ACTION

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] See what great love the Father has lavished on us, that we should be called children of God! And that is what we are!

Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατὴρ ἵνα τέκνα θεοῦ κληθῶμεν, καὶ ἐσμέν.

ÍD-e-te po-ta-PĪN a-GÁP-īn DÉD-ō-ken hī-MĪN ho pa-TĪ̂R HÍ-na TÉK-na the-ŪÍ klī-THŌÍ-men, ke ez-MÉN.

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[2] Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when Christ appears, we shall be like him, for we shall see him as he is.

ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμεν, καὶ οὔπω ἐφανερώθη τί ἐσόμεθα. οἴδαμεν ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὀψόμεθα αὐτὸν καθώς ἐστιν.

a-ga-pī-TOÍ, NŪN TÉK-na the-ŪÍ ez-MEN, ke ŪÍ-pō e-pha-ne-RŌÍ-thī TÍ e-SÓM-e-tha. OÍD-a-men HÓ-ti e-ÀN pha-ne-rō-THĪ̂, HÓM-oi-oi af-TŌÍ e-SÓM-e-tha, HÓ-ti op-SÓM-e-tha af-TÒN ka-THŌS ÉS-tin.

[16] This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers and sisters.

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

en TŪÍ-tō eg-NŌÍ-ka-men tīn a-GÁP-īn, HÓ-ti e-KĪÍN-os hy-PÈR hī-MŌN tīn psy-KHĪÍN af-TŪ É-thī-ken: ke hī-MĪÍS o-PHĪÍL-o-men hy-PÈR tōn a-del-PHŌN tas psy-KHÀS THĪÍN-ai.

[18] Dear children, let us not love with words or speech but with actions and in truth.

Τεκνία, μὴ ἀγαπῶμεν λόγῳ μηδὲ τῇ γλώσσῃ ἀλλὰ ἐν ἔργῳ καὶ ἀληθείᾳ.

Tek-NÍ-a, mī a-ga-PŌÍ-men LÓG-ō mī-DÈ tī GLŌS-sī AL-là en ÉR-gō ke a-lī-THĪÍ-a.

CHAPTER 4: TEST THE SPIRITS; GOD IS LOVE

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

[1] Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world.

Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστιν, ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον.

A-ga-pī-TOÍ, mī pan-TÌ PNÉV-ma-ti pis-TÉF-e-te, AL-là do-ki-MÁZ-e-te ta PNÉV-ma-ta EI ek tū the-ŪÍ ÉS-tin, HÓ-ti pol-LOÌ psev-do-pro-PHĪÍ-tai ek-sel-ī-LÝ-tha-sin eis ton KÓZ-mon.

[7] Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God.

Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστιν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται καὶ γινώσκει τὸν θεόν.

A-ga-pī-TOÍ, a-ga-PŌÍ-men al-LĪÍ-lus, HÓ-ti hī a-GÁP-ī ek tū the-ŪÍ ÉS-tin, ke PÂS ho a-ga-PŌN ek tū the-ŪÍ ge-GÉN-nī-tai ke gi-NŌÍS-kei ton the-ÓN.

[8] Whoever does not love does not know God, because God is love.

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

ho mī a-ga-PŌN ŪK ÉG-nō ton the-ÓN, HÓ-ti ho the-ÒS a-GÁP-ī ÉS-tin.

[10] This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins.

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

en TŪÍ-tō ÉS-tin hī a-GÁP-ī, ŪKH HÓ-ti hī-MĪÍS ī-ga-PĪÍ-ka-men ton the-ÓN, all' HÓ-ti af-TÒS ī-GÁP-ī-sen hī-MÂS ke a-PÉS-tei-len ton yi-ÒN af-TŪ hi-laz-MÒN pe-RÌ tōn ha-mar-ti-ŌN hī-MŌN.

[16] And so we know and rely on the love God has for us. God is love. Whoever lives in love lives in God, and God in them.

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

ke hī-MĪÍS eg-NŌÍ-ka-men ke pe-pis-TÉF-ka-men tīn a-GÁP-īn HĪN ÉKH-ei ho the-ÒS en hī-MĪN. ho the-ÒS a-GÁP-ī ÉS-tin, ke ho MÉN-ōn en tī a-GÁP-ī en tō the-Ō MÉN-ei ke ho the-ÒS en af-TŌÍ MÉN-ei.

[18] There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made complete in love.

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

PHÓ-vos ŪK ÉS-tin en tī a-GÁP-ī, all' hī te-LĪÍ-a a-GÁP-ī ÉK-sō BÁL-lei ton PHÓ-von, HÓ-ti ho PHÓ-vos KÓL-a-sin ÉKH-ei: ho de pho-VŪÍ-me-nos ŪÍ te-te-LĪÍ-ō-tai en tī a-GÁP-ī.

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[19] We love because he first loved us.

ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.

hī-MĪÍS a-ga-PŌÍ-men, HÓ-ti af-TÒS PRŌ-tos ī-GÁP-ī-sen hī-MÂS.

CHAPTER 5: FAITH IN THE SON OF GOD; ASSURANCE OF ETERNAL LIFE

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[4] for everyone born of God overcomes the world. This is the victory that has overcome the world, even our faith.

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

HÓ-ti PÂN to ge-gen-nī-MÉN-on ek tū the-ŪÍ ni-KÂÍ ton KÓZ-mon: ke HAF-tī ÉS-tin hī NÍK-ī hī ni-KĪÍ-sa-sa ton KÓZ-mon, hī PÍS-tis hī-MŌN.

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[11] And this is the testimony: God has given us eternal life, and this life is in his Son.

καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστιν.

ke HAF-tī ÉS-tin hī mar-ty-RÍ-a, HÓ-ti zō-ĪN ai-ŌÍN-i-on ÉD-ō-ken hī-MĪN ho the-ÓS, ke HAF-tī hī zō-ĪÍ en tō yi-Ō af-TŪ ÉS-tin.

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[12] Whoever has the Son has life; whoever does not have the Son of God does not have life.

ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωήν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει.

ho ÉKH-ōn ton yi-ÒN ÉKH-ei tīn zō-ĪN: ho mī ÉKH-ōn ton yi-ÒN tū the-ŪÍ tīn zō-ĪN ŪK ÉKH-ei.

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[13] I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life.

Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ.

TAŪ-ta ÉG-rap-sa hy-MĪN HÍ-na ei-DĪÍ-te HÓ-ti zō-ĪN ÉKH-e-te ai-ŌÍN-i-on, tois pis-TÉF-ū-sin eis to Ó-no-ma tū yi-ŪÍ tū the-ŪÍ.

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[20] We know also that the Son of God has come and has given us understanding, so that we may know him who is true. He is the true God and eternal life.

οἴδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἥκει, καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν· οὗτός ἐστιν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνιος.

OÍD-a-men de HÓ-ti ho yi-ÒS tū the-ŪÍ ĪÍK-ei, ke DÉD-ō-ken hī-MĪN di-ÁN-oi-an HÍ-na gi-NŌÍSk-ō-men ton a-lī-thi-NÓN: HŪÍ-tós ÉS-tin ho a-lī-thi-NÒS the-ÒS ke zō-ĪÍ ai-ŌÍN-i-os.