

Ancient Greek Pronunciation

On the very first contact with Ancient Greek, every student should probably feel the need to follow a rigorous system of pronunciation. With the first attempts of practicing conjugations, when trying to remember, writing from memory without consulting the textbook, such sequence as *anthropos - anthropou - anthropo* etc., he will probably ask himself, "How to write *anthropon*? Should I use omega or omicron? There must be both of them, but which one is first? Hmmm... if I knew how to pronounce the two letters so that they be distinct from each other phonetically, I would remember more easily how to employ them correctly..."

Various pronunciation systems are available

The German scholar **J. Reuchlin** (1445-1522) advocated the use of the pronunciation system of the Greek language of his time. The characteristics of this pronunciation system are mainly as follows.

η, ι, υ, οι, υι, ει, ηι	are all pronounced alike:	<i>i</i>
αυ, ευ	are pronounced:	<i>av, ev,</i> or <i>af, ef,</i>
β	is pronounced:	<i>v</i>
The rough spirit is completely neglected.		

This system could only prove itself legitimate for periods much later than the classical period. It contains inexplicable discrepancies between writing and pronunciation.

Erasmus of Rotterdam (1466-1536) brought forward arguments against such a pronunciation system, advocating a pronunciation system *ad litteram*, assigning each alphabet sign a distinct sound. Erasmus was against the modern Greek pronunciation system as applied to ancient Greek, based on the following principles:

- it is illogical to have several signs for the same sound without reasonable etimological motivation;
- texts engraved in stone by common people in ancient times rarely show mistakes that could be attributed to confusions related to pronunciation.
- there are grammar forms that are different from each other by signs which would be pronounced, according to the reuchlinian system, exactly the same way; the vocalic alternance with morphological role would have no sense if, for instance, ει/οι/ι would be pronounced identically, i.e., 'i'. Example: ἔλειπον = *I was leaving*; ἔλιπον = *I left*.
- the way some Greek words were transliterated into Latin is also supporting an *ad litteram* pronunciation system. (Ex: phoenix < φοίνιξ = red; aether < αἰθήρ = air).
- Greek grammarians showed that η compared with ε is as ω compared to ο, i.e., η = ε + ε; ω = ο + ο.

Other systems have been proposed in the meantime; see for example <http://www.biblicalgreek.org/links/pronunciation.php> and <http://www.letsreadgreek.com/Resources/greekntaudio.htm>

What do I choose?

The pronunciation system that I propose here is based on the following simple principles:

1. The phonetic system of modern Greek is employed to the extent that this does not cause important difficulties or confusions.
2. The main 'witness' to appeal when judging the extent of applying the modern Greek phonetics is the accentuation system of ancient Greek.

The way letters and combinations of letters are to be pronounced is described below. In order to understand why some features of modern Greek phonetics are maintained and some other are not, a parallel is made between the two generations of this language – ancient vs. modern.

α

ἄλφα (ancient Greek); άλφα (modern Greek)

Examples: ἀνατομή, ἄτομος, ἁμαρτία (ancient Greek); ανατομία, ἄτομο (modern Greek)

Diphthongs: αι, αυ, α (α not found in modern Greek).

Examples: φαίνω, αίρετικός, αὐγή, αὐριον, παύω, αὐτός, ναυπηγεῖον, αὐστηρός, ῥάδιος (ancient Greek); φαινόμενο, αιρετικός, αυγή, αὐριο, παύω, αυτός, ναυπηγείο, αυστηρός (modern Greek)

β

βῆτα (ancient Greek); βήτα (modern Greek)

Examples: βιολόγος, βάζω (ancient Greek); βιολογία, βάζο (modern Greek)

γ

γάμμα (ancient Greek); γάμα (modern Greek)

Examples: γραμματίζω, γεοῦχος (ancient Greek); γραμματική, γεολογία (modern Greek)

Combinations: γγ, γκ, γχ, γξ

Examples: ἄγγελος, ἄγκιστρον, τυγχάνω, φάραγξ (ancient Greek); αγγλικά, ιδιοσυγκρασία (modern Greek: only two of the four combinations are found and they are pronounced alike)

δ

δέλτα (ancient Greek & modern Greek)

Examples: δελφίς, δράκων (ancient Greek); δελφίни, δράκος (modern Greek)

ε

ἔψιλόν (ancient Greek); έψιλον (modern Greek)

Examples: ἔμβροτος, ἐγώ, ἕτερος (ancient Greek); έμβρουο, εγωιστής (modern Greek)

Diphthongs: ει, ευ

Examples: ζευγίον, νεῦρον, εὔρος, νευρολάλος, πνευμονία, εὐτυχής, εὐθεία, εὐκόλος, εὐθανασία, θεραπευτικός (ancient Greek); ζεύγος, νεύρο, εύρος, νευρολογία, πνευμονία, ευτυχώς, ευθεία, εύκολος, ευθανασία, θεραπευτικός (modern Greek)

ζ

ζῆτα (ancient Greek); ζήτα (modern Greek)

Examples: ζέμα, ζωγράφος (ancient Greek); ζέβρα, ζωλογία (modern Greek)

η

ἦτα (ancient Greek); ήτα (modern Greek)

Examples: ἥρεμος, ἔρημος, ἡδονή (ancient Greek); ηχώ, ήρωας (modern Greek)

Diphthongs: ηυ, η (in ancient Greek only)

Examples: ηυερογέντιστα, ηυλαβήθην, ηυξημένως

θ

θῆτα (ancient Greek); θήτα (modern Greek)

Examples: θέατρον, θεραπεια (ancient Greek); θέμα, θεραπεία (modern Greek)

ι

ιῶτα (ancient Greek); γιώτα (modern Greek)

Examples: ιδιολογία, ἴσος, ἱστορία (ancient Greek); ιδέα, ιστορία (modern Greek)

κ

κάππα (ancient Greek); κάπα (modern Greek)

Examples: κάθοδος, κενός (ancient Greek); καθολικός, κέντρο (modern Greek)

λ

λάμβδα (ancient Greek); λάμδα (modern Greek)

Examples: λαμπάς, λύκος (ancient Greek); λάμπα, λιώνω (modern Greek)

μ

μῦ (ancient Greek); μι (modern Greek)

Examples: μάρσιπος, μαγεία (ancient Greek); Μάρτιος, μαγεία (modern Greek)

The combination μπ is pronounced 'mp' – in modern Greek is pronounced 'b'.

Examples: ἄμπελος, ἐμπορία, ἐμπάθεια (ancient Greek); αμπέλι, εμπορία, εμπειρικός, μπανάνα, μπίρα (modern Greek)

ν

νῦ (ancient Greek); νι (modern Greek)

Examples: ναῦς, ἐννέα (ancient Greek); νάρκισσος, εννιά (modern Greek)

The combination ντ is pronounced 'nt' – in modern Greek is pronounced 'nd'.

Examples: ἄντωνυμία, φαντασία (ancient Greek); αντώνυμο, φαντασία (modern Greek)

Ξ

ξῖ (ancient Greek); ξι (modern Greek)

Examples: ξύλον, ξύλοτομία (ancient Greek); ξένος, ξενοφοβία (modern Greek)

Ο

ὀ μικρόν (ancient Greek); όμικρον (modern Greek)

Examples: ὀρθογράφος, ὄρος, ὄπλον (ancient Greek); ορθόδοξος, ορχήστρα (modern Greek)

Diphthongs: οι, ου

Examples: οἰκομαχία, οἰκονομία, ἐνθουσιασμός, ἀκουστικός (ancient Greek); οικολογία, οικονομία, ενθουσιασμός, ακουστικός (modern Greek)

Π

πῖ (ancient Greek); πι (modern Greek)

Examples: παιδία, παιδαγωγία (ancient Greek); παιδίατρος, παιδαγωγός (modern Greek)

Ρ

ῥῶ (ancient Greek); ρο (modern Greek)

Examples: ῥοιστος, ῥήτωρ, ῥάδιος (ancient Greek); ρήτορας, ράδιο (modern Greek)

The combination ῥῥ is pronounced 'rhr' – not found in modern Greek.

Examples: παρόρησία, ἀρόραγής

Σ, Ϛ

σῖγμα (ancient Greek); σίγμα (modern Greek)

Examples: σοφιστής, σωτηρία (ancient Greek); σοφία, Σεπτέμβριος (modern Greek)

τ

ταῦ (ancient Greek); ταυ (modern Greek)

Examples: τύραννος, τραῦμα (ancient Greek); τύραννος, τραύμα (modern Greek)

υ

ῥυφιλόν (ancient Greek); ύψιλον (modern Greek)

Examples: ῥυμνος, ύγεια, ἄστυ (ancient Greek); ύμνος, υγιεινή (modern Greek)

Diphthong υι is pronounced 'üi' – in modern Greek is pronounced like ι.

Examples: ῥογυια, υίός (ancient Greek)

φ

φῖ (ancient Greek); φι (modern Greek)

Examples: φιλοσοφία, φιλολογία (ancient Greek & modern Greek)

χ

χῖ (ancient Greek); χι (modern Greek)

Examples: χάος, χειρ, ήσυχῆ (ancient Greek); χάος, χέρι (modern Greek)

ψ

ψῖ (ancient Greek); ψι (modern Greek)

Examples: ψυχή, ψυχρός, ἄψευδής (ancient Greek); ψυχίατρος, ψυχολογία (modern Greek)

Ω

ὦ μέγα (ancient Greek); ωμέγα (modern Greek)

Examples: Ὠκεανός, ὠροσκοπεῖον (ancient Greek); ωκεανός, ὠροσκόπιο (modern Greek)

Diphthong ω is pronounced like ω – not found in modern Greek.

Examples: συνωδία, ὠδή, αὐτῶ

Audio Samples

Genesis 1:1-2:3

(Ancient Greek)

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Ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν. ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος, καὶ σκότος ἐπάνω τῆς ἀβύσσου, καὶ πνεῦμα θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος. καὶ εἶπεν ὁ θεὸς Γενηθήτω φῶς. καὶ ἐγένετο φῶς. καὶ εἶδεν ὁ θεὸς τὸ φῶς ὅτι καλόν. καὶ διεχώρισεν ὁ θεὸς ἀνὰ μέσον τοῦ φωτὸς καὶ ἀνὰ μέσον τοῦ σκότους. καὶ ἐκάλεσεν ὁ θεὸς τὸ φῶς ἡμέραν καὶ τὸ σκότος ἐκάλεσεν νύκτα. καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα μία.

Καὶ εἶπεν ὁ θεὸς Γενηθήτω στερέωμα ἐν μέσῳ τοῦ ὕδατος καὶ ἔστω διαχωρίζον ἀνὰ μέσον ὕδατος καὶ ὕδατος. καὶ ἐγένετο οὕτως. καὶ ἐποίησεν ὁ θεὸς τὸ στερέωμα, καὶ διεχώρισεν ὁ θεὸς ἀνὰ μέσον τοῦ ὕδατος, ὃ ἦν ὑποκάτω τοῦ στερεώματος, καὶ ἀνὰ μέσον τοῦ ὕδατος τοῦ ἐπάνω τοῦ στερεώματος. καὶ ἐκάλεσεν ὁ θεὸς τὸ στερέωμα οὐρανόν. καὶ εἶδεν ὁ θεὸς ὅτι καλόν. καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα δευτέρα.

Καὶ εἶπεν ὁ θεὸς Συναχθήτω τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς συναγωγὴν μίαν, καὶ ὀφθήτω ἡ ξηρά. καὶ ἐγένετο οὕτως. καὶ συνήχθη τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς τὰς συναγωγὰς αὐτῶν,

καὶ ὠφθη ἡ ξηρά. καὶ ἐκάλεσεν ὁ θεὸς τὴν ξηρὰν γῆν καὶ τὰ συστήματα τῶν ὑδάτων ἐκάλεσεν θαλάσσας. καὶ εἶδεν ὁ θεὸς ὅτι καλόν. – καὶ εἶπεν ὁ θεὸς Βλαστησάτω ἡ γῆ βοτάνην χόρτου, σπεῖρον σπέρμα κατὰ γένος καὶ καθ’ ὁμοίότητα, καὶ ξύλον κάρπιμον ποιοῦν καρπόν, οὗ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος ἐπὶ τῆς γῆς. καὶ ἐγένετο οὕτως. καὶ ἐξήνεγκεν ἡ γῆ βοτάνην χόρτου, σπεῖρον σπέρμα κατὰ γένος καὶ καθ’ ὁμοίότητα, καὶ ξύλον κάρπιμον ποιοῦν καρπόν, οὗ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ γένος ἐπὶ τῆς γῆς. καὶ εἶδεν ὁ θεὸς ὅτι καλόν. καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα τρίτη.

Καὶ εἶπεν ὁ θεὸς Γενηθήτωσαν φωστῆρες ἐν τῷ στερεώματι τοῦ οὐρανοῦ εἰς φαῦσιν τῆς γῆς τοῦ διαχωρίζειν ἀνὰ μέσον τῆς ἡμέρας καὶ ἀνὰ μέσον τῆς νυκτός καὶ ἔστωσαν εἰς σημεία καὶ εἰς καιροὺς καὶ εἰς ἡμέρας καὶ εἰς ἐνιαυτοὺς καὶ ἔστωσαν εἰς φαῦσιν ἐν τῷ στερεώματι τοῦ οὐρανοῦ ὥστε φαίνειν ἐπὶ τῆς γῆς. καὶ ἐγένετο οὕτως. καὶ ἐποίησεν ὁ θεὸς τοὺς δύο φωστῆρας τοὺς μεγάλους, τὸν φωστῆρα τὸν μέγαν εἰς ἀρχὰς τῆς ἡμέρας καὶ τὸν φωστῆρα τὸν ἐλάσσων εἰς ἀρχὰς τῆς νυκτός, καὶ τοὺς ἀστέρας. καὶ ἔθετο αὐτοὺς ὁ θεὸς ἐν τῷ στερεώματι τοῦ οὐρανοῦ ὥστε φαίνειν ἐπὶ τῆς γῆς καὶ ἄρχειν τῆς ἡμέρας καὶ τῆς νυκτός καὶ διαχωρίζειν ἀνὰ μέσον τοῦ φωτός καὶ ἀνὰ μέσον τοῦ σκοτός. καὶ εἶδεν ὁ θεὸς ὅτι καλόν. καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα τετάρτη.

Καὶ εἶπεν ὁ θεὸς Ἐξαγαγέτω τὰ ὕδατα ἐρπετὰ ψυχῶν ζωσῶν καὶ πετεινὰ πετόμενα ἐπὶ τῆς γῆς κατὰ τὸ στερέωμα τοῦ οὐρανοῦ. καὶ ἐγένετο οὕτως. καὶ ἐποίησεν ὁ θεὸς τὰ κῆτη τὰ μεγάλα καὶ πᾶσαν ψυχὴν ζῶων ἐρπετῶν, ἃ ἐξήγαγεν τὰ ὕδατα κατὰ γένη αὐτῶν, καὶ πᾶν πετεινὸν πτερωτὸν κατὰ γένος. καὶ εἶδεν ὁ θεὸς ὅτι καλά. καὶ ηὐλόγησεν αὐτὰ ὁ θεὸς λέγων Αὐξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε τὰ ὕδατα ἐν ταῖς θαλάσσαις, καὶ τὰ πετεινὰ πληθυνέσθωσαν ἐπὶ τῆς γῆς. καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα πέμπτη.

Καὶ εἶπεν ὁ θεὸς Ἐξαγαγέτω ἡ γῆ ψυχὴν ζῶσαν κατὰ γένος, τετράποδα καὶ ἐρπετὰ καὶ θηρία τῆς γῆς κατὰ γένος. καὶ ἐγένετο οὕτως. καὶ ἐποίησεν ὁ θεὸς τὰ θηρία τῆς γῆς κατὰ γένος καὶ τὰ κτήνη κατὰ γένος καὶ πάντα τὰ ἐρπετὰ τῆς γῆς κατὰ γένος αὐτῶν. καὶ εἶδεν ὁ θεὸς ὅτι καλά. – καὶ εἶπεν ὁ θεὸς Ποιήσωμεν ἄνθρωπον κατ’ εἰκόνα ἡμετέραν καὶ καθ’ ὁμοίωσιν, καὶ ἀρχέτωσαν τῶν ἰχθύων τῆς

θαλάσσης καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ τῶν κτηνῶν καὶ πάσης τῆς γῆς καὶ πάντων τῶν ἑρπετῶν τῶν ἑρπόντων ἐπὶ τῆς γῆς. καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον, κατ' εἰκόνα θεοῦ ἐποίησεν αὐτόν, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς. καὶ ἠύλόγησεν αὐτούς ὁ θεὸς λέγων Ἀύξάνεσθε καὶ πληθύνεσθε καὶ πληρώσατε τὴν γῆν καὶ κατακυριεύσατε αὐτῆς καὶ ἄρχετε τῶν ἰχθύων τῆς θαλάσσης καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ πάντων τῶν κτηνῶν καὶ πάσης τῆς γῆς καὶ πάντων τῶν ἑρπετῶν τῶν ἑρπόντων ἐπὶ τῆς γῆς. καὶ εἶπεν ὁ θεός Ἴδου δέδωκα ὑμῖν πᾶν χόρτον σπόριμον σπείρον σπέρμα, ὃ ἐστὶν ἐπάνω πάσης τῆς γῆς, καὶ πᾶν ξύλον, ὃ ἔχει ἐν ἑαυτῷ καρπὸν σπέρματος σπορίμου – ὑμῖν ἔσται εἰς βρῶσιν – καὶ πᾶσι τοῖς θηρίοις τῆς γῆς καὶ πᾶσι τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ παντὶ ἑρπετῷ τῷ ἑρποντι ἐπὶ τῆς γῆς, ὃ ἔχει ἐν ἑαυτῷ ψυχὴν ζωῆς, πάντα χόρτον χλωρὸν εἰς βρῶσιν. καὶ ἐγένετο οὕτως. καὶ εἶδεν ὁ θεὸς τὰ πάντα, ὅσα ἐποίησεν, καὶ ἰδοὺ καλὰ λίαν. καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα ἕκτη.

Καὶ συνετελέσθησαν ὁ οὐρανὸς καὶ ἡ γῆ καὶ πᾶς ὁ κόσμος αὐτῶν. καὶ συνετέλεσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἕκτῃ τὰ ἔργα αὐτοῦ, ἃ ἐποίησεν, καὶ κατέπαυσεν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ, ὧν ἐποίησεν. καὶ ἠύλόγησεν ὁ θεὸς τὴν ἡμέραν τὴν ἑβδόμην καὶ ἡγίασεν αὐτήν, ὅτι ἐν αὐτῇ κατέπαυσεν ἀπὸ πάντων τῶν ἔργων αὐτοῦ, ὧν ἤρξατο ὁ θεὸς ποιῆσαι.

John 3 :1-16

(Ancient Greek)

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Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων· οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ, Ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ἢ ὁ θεὸς μετ' αὐτοῦ.

ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῆ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.

λέγει πρὸς αὐτὸν [ὁ] Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι γέροντων; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δευτερόν

εἰσελθεῖν καὶ γεννηθῆναι; ἀπεκρίθη Ἰησοῦς, Ἀμήν ἀμήν λέγω σοι, ἂν μή τις γεννηθῆ ἔξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστίν.

μὴ θαυμάσης ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέσθαι; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις; ἀμήν ἀμήν λέγω σοι ὅτι ὁ οἶδαμεν λαλοῦμεν καὶ ὁ ἑωράκαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἂν εἶπω ὑμῖν τὰ ἐπουράνια πιστεύσετε;

καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου. καὶ καθὼς Μωϋσῆς ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχη ζωὴν αἰώνιον.

Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχη ζωὴν αἰώνιον.

1John 1 :1-7

(Modern Greek)

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Εκεῖνο, το οποίον ἦτο ἀπ' ἀρχῆς, το οποίον ἠκούσαμεν, το οποίον εἶδομεν με τοὺς ὀφθαλμοὺς ἡμῶν, το οποίον ἐθεωρήσαμεν καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ Λόγου τῆς ζωῆς· καὶ ἡ ζωὴ ἐφανερώθη, καὶ εἶδομεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν πρὸς ἐσὰς τὴν ζωὴν τὴν αἰώνιον, ἣτις ἦτο παρὰ τῷ Πατρὶ καὶ ἐφανερώθη εἰς ἡμᾶς. ἐκεῖνο, το οποίον εἶδομεν καὶ ἠκούσαμεν, ἀπαγγέλλομεν πρὸς ἐσὰς· διὰ νὰ ἔχητε καὶ σεις κοινωνίαν μεθ' ἡμῶν· καὶ ἡ κοινωνία δε ἡμῶν εἶναι μετὰ τοῦ Πατρὸς καὶ μετὰ τοῦ Υἱοῦ αὐτοῦ Ἰησοῦ

Χριστού. Και τούτα γράφομεν προς εσάς, διά να ήναι πλήρης η χαρά σας.

Και αύτη είναι η επαγγελία, την οποίαν ηκούσαμεν απ' αυτού και αναγγέλλομεν προς εσάς, ότι ο Θεός είναι φως και σκοτία εν αυτώ δεν υπάρχει ουδεμία. Εάν είπωμεν ότι κοινωνίαν έχομεν μετ' αυτού και περιπατώμεν εν τω σκότει, ψευδόμεθα και δεν πράττομεν την αλήθειαν· εάν όμως περιπατώμεν εν τω φωτί, καθώς αυτός είναι εν τω φωτί, έχομεν κοινωνίαν μετ' αλλήλων, και το αίμα του Ιησού Χριστού του Υιού αυτού καθαρίζει ημάς από πάσης αμαρτίας.