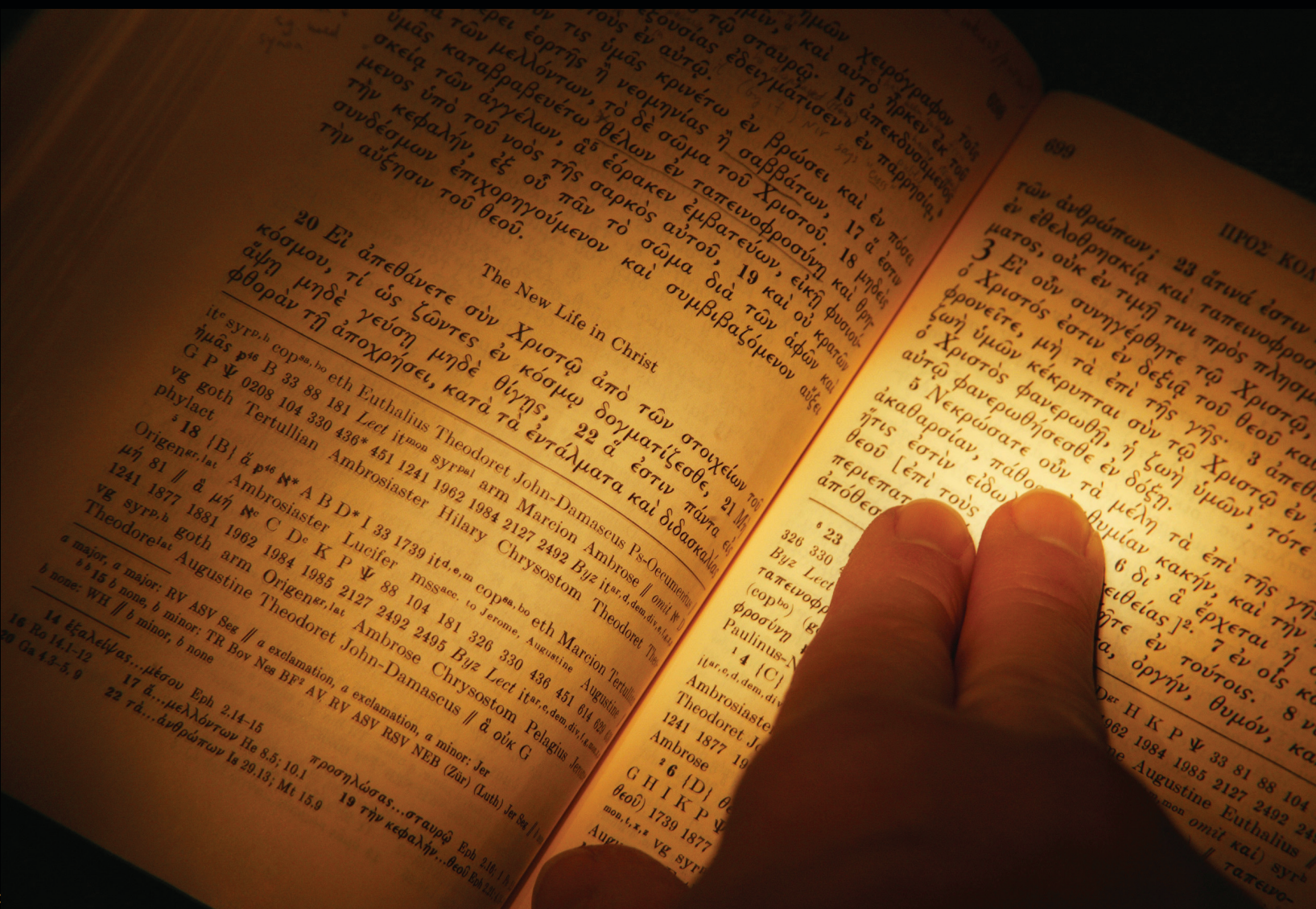


THIRD EDITION

A NEW TESTAMENT GREEK PRIMER



S. M. BAUGH

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P U B L I S H I N G
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Contents

PREFACE	v
INTRODUCTION TO LANGUAGE STUDY.....	vi
1. The Alphabet.....	1
2. First Declension Nouns	7
3. Second Declension Nouns.....	12
4. Present Active and Deponent Verbs	16
5. Imperfect Verbs	21
6. Contract Verbs	25
7. Future Verbs	29
8. First Aorist Verbs.....	33
9. Second Aorist Verbs	38
10. First and Second Declension Adjectives.....	42
11. Third Declension Nouns	47
12. Third Declension Noun Variations	52
13. Prepositions	57
14. Perfect Verbs.....	62
15. Middle and Passive Verbs	67
16. Personal and Reflexive Pronouns	73
17. Various Pronouns	78
18. Liquid Verbs	83
19. Present Participles	87
20. Aorist Participles	94
21. Perfect Participles.....	100
22. Subjunctive Mood Verbs	105
23. Relative Pronouns	111

Contents

24.	Noun Variations.....	116
25.	Imperative Mood Verbs.....	119
26.	Infinitives	125
27.	MI Verbs.....	132
28.	More MI Verbs.....	137
29.	Adjective Variations.....	141
30.	Numbers and Optative Verbs.....	146
PARADIGMS		149
PARSING KEY AND ABBREVIATIONS		165
ANSWER KEY.....		166
GREEK-ENGLISH VOCABULARY		199
VERB LIST		204
GLOSSARY OF TERMS.....		208
SUBJECT INDEX.....		215

Preface

The second edition was originally released with many typographical errors; hopefully they have now been spotted and corrected, with the help of many people including colleagues at other schools and the hardworking students at Westminster Seminary California (WSC). The original edition was written as an attempt to provide an introductory text to Greek that was simple and clear. In particular, it was developed as a text for the intensive five-week Greek class at WSC, which may explain why it does not spend much time on any one subject, since they are covered in more detail in our curriculum as first-year Greek instruction progresses.

I am profoundly grateful that this book has been of some use to students of the Greek New Testament (GNT) at other schools. In its original form, the text was the result of my careful study of scholarly reflection on the teaching of foreign languages for reading knowledge. In particular, this book focuses on teaching and drilling “sub-skills” needed to read longer phrases and sentences in the GNT. Another key feature is that the forms taught here represent patterns that occur in the GNT with substantial frequency in light of comprehensive searches with the GRAMCORD computer concordance. The vocabulary represents roughly 300 of the most common words in the Greek NT. This second edition was a continuation of the original design, along with substantial changes from my own experience of teaching Greek for nearly 30 years and the help of my colleagues, especially Revs. Joel Kim, Charles Telfer, and Joshua Van Ee.

I wish to express my warm appreciation to friends who have taken time out of their own busy schedules to read and comment on earlier drafts of this work. In particular, grateful thanks go in alphabetical order to professors Scott Clark, Dan Doriani, Chuck Hill, Dennis Johnson, Rev. Zach Keele, Al Mawhinney, and Dan McCartney. Both Richard Cunningham and John Terrell provided proofreading help for the second edition. I also extend my warm appreciation to the GRAMCORD Institute for their wonderful computer concordance and to the good folks at P&R, who were a joy to work with. Thanks must go also to the United Bible Societies for permission to use the computerized Nestle-Aland²⁶ Greek text—what a time-saver!

And a special word of thanks goes to the dedicated Greek students at WSC, whom it is my privilege to teach. Thank you, dear friends, for your patience and charity! This book is dedicated to Kathy, Stephanie, Leah, and Isaac (Ps. 127:2–5), and to our Lord (Ps. 127:1).

Sola Christi gratia

Westminster Seminary California
Escondido, California

Introduction to Language Study

Students often enter the study of New Testament Greek with opposite preconceptions. One group approaches it as casually as they would a freshman survey class. “A little attention in class, a little last minute cramming, a little folding of the hands, and all will be well,” saith the sluggard to himself. I have bad, bad news for such students. You will, without any doubt whatsoever, fail in your attempt to learn Greek. In five years you *may* still recognize the Greek alphabet.

The other group is dedicated and eager. These students work and work, hour by hour, day after day for a *whole, long* month, hoping by the end of their 30 days of intense labor to be speed-reading Paul or James. While I personally have much more sympathy for this group, I must equally counsel you that your plan will not yield any genuine Greek proficiency.

The unpleasant fact is, the study of any foreign language, not just ancient Greek, is a time-consuming and tedious process at best. You must *memorize* a wagon load of data, and you must learn concepts that take time and reflection to grasp before you can understand the finer points of Greek. And it is precisely such finer points that you, an interpreter of the New Testament, wish to understand. In my experience, the quest is well worth the trouble. There is nothing like reading the Word of God in its original form. And there are many more insights waiting to be gleaned from the Greek.

In this book, I have worked hard to organize things to make the daunting task that lies before you a little easier. I would like to offer some further tips here that are the result of my own experience and the experience of teachers of other foreign languages. Please take the time to read these strategies. Even if you wish to develop a different strategy, these general principles may help you at the beginning.

Because of the distinctive design of this book, students should pay particular and thorough attention to the exercises in the Practice sections at the end of each chapter and check their answers with the *Answer Key* provided. It is by such practice that the skills for reading and interpreting the Greek New Testament will be honed. Parsing and the knowledge of the basic vocabulary are the essential and fundamental tools for handling that which is sharper than any double-edged dagger.

MEMORY. We memorize things in different ways, and there are different kinds of memory. Short-term memory is that ability to memorize facts temporarily, and is the kind employed for overnight cramming for exams. A week later, the facts have seeped out. Long-term memory is the kind you want. With it you can not only recall a fact but also *use* it and apply it to new situations. You *understand* it. It becomes natural and more intuitive. The obvious example of long-term retention is reading knowledge of the English language. Remember how long it took you to read English?

MEMORIZATION TIPS. Here are proven strategies for memorizing the different items of information that make up the Greek language:

1. “Repetition, Review, and Repetition” are my 3 R’s. You must constantly review a piece of information if you want to transfer it to long-term memory. Precious few are the students who can look at a paradigm once and memorize it. The old Latin maxim expresses this: *repetitio mater studiorum est*, “repetition is the mother of learning.”
2. Work on only a handful of facts at a time. For example, work on five vocabulary words in the morning and another five in the afternoon. Before bed, review all ten. (Telephone companies have found that a set of seven numbers is the optimal amount easily retained by most people. And notice how phone numbers are grouped to aid memory: 333–4444. Use the same technique for Greek.)

3. Work in one half to one hour time blocks; take a break, then return to your study. Three or four straight hours of staring at a paradigm is counterproductive.
4. Work at your peak attention times. After a meal is the worst time, because the digestion process impedes brainwork.
5. Review periodically. Look at flash cards just before showering or brushing the odd tooth; mull over these five or so words, then quiz yourself afterward. I also find that standing in a supermarket line is an excellent time to review a few Greek words or a paradigm. Ten minutes of review now and then throughout the day is the best way to memorize this material.
6. Group vocabulary into related items and memorize them together. For example, given the words: “eye,” “servant,” “work,” “hand,” and “to see”; you can group: “eye,” “see,” and “hand” together and “servant” with “work.” (You could also invent a story to group words: “When the *servant’s eye sees work* he wrings his *hands*.” But make sure this does not become too complicated to help memorization!) Suggested groupings are provided for you when possible.
7. It is easy to learn a Greek vocabulary item if there is a related English cognate. These are provided for you when available. Otherwise make up some sort of association no matter how odd it may be. For example, the Greek word for “bread” is pronounced “**are**-toss.” Memorize it by remembering, “*Bread*-making is an *art* not to be tossed out.” Who cares if it’s silly? It works!
8. Learn Greek words and paradigms by *sounding them out*! Baugh’s Law Number Two says: “If you can’t say it, you can’t memorize it.” How many times have you said, “Oh yes, that fellow’s name is ‘Watzahowitz’ or something.” You can’t remember it because you can’t pronounce it.
9. Use all your senses when memorizing. *Read* the words in the book, *say* them out loud, *write* them out fully. If you wish, you can read them into a recorder and *listen* to them too. (You can buy Greek flash cards, but it aids learning to write out your own—you learn the words as you write them.)
10. For reading Greek, some paradigms must be mastered fully, and others you may merely recognize when encountered. The paradigms are marked for you as “memory” and “recognition” paradigms in the book. “Memory” paradigm means you must be able to write it out from memory; the “recognition” paradigms may be merely recognized and parsed accurately until you have leisure to master them.

Finally, *don’t give up*! Your persistence *will* pay off. It may take some time, but Greek can be mastered by practically anyone. Godspeed.

1

The Alphabet

Ἐν ἀρχῇ ἦν ὁ λόγος
“In the beginning was the Word” (John 1:1).

1.1. The Alphabet

<i>Lower Case</i>	<i>Upper Case</i>	<i>Name</i>	<i>Pronunciation¹</i>	<i>Modern Pronunciation²</i>
α	A	Alpha	a: f ather	a: f ather
β	B	Beta	b: b oy	v: v oice
γ	Γ	Gamma	g: g lad	gh: g ot (yet guttural) y: y et
δ	Δ	Delta	d: d og	th: t hen
ε	E	Epsilon	e: p et	e: p et
ζ	Z	Zeta	dz: f inds (also “z” or “zd”)	z: z ebra
η	H	Eta	ay: l ate	ee: m ee t
θ	Θ	Theta	th: t hing	th: t hing
ι	I	Iota	ee: m ee t i: s it	ee: m ee t
κ	K	Kappa	k: k ite	k: k ite
λ	Λ	Lambda	l: l amb	l: l amb
μ	M	Mu	m: m other	m: m other
ν	N	Nu	n: n ew	n: n ew

¹ This approximates ancient pronunciation used in the scholarly study of ancient Greek. Cf. W. Sidney Allen, *Vox Graeca: A Guide to the Pronunciation of Classical Greek* (Cambridge: Cambridge University Press, 1987).

² This is simplified from actual speech. Cf. David Holton, Peter Mackridge, and Irene Philippaki-Warbuton, *Greek: A Comprehensive Grammar of the Modern Language* (London and New York: Routledge, 1997).

The Alphabet (cont.)

<i>Lower Case</i>	<i>Upper Case</i>	<i>Name</i>	<i>Pronunciation</i>	<i>Modern Pronunciation</i>
ξ	Ξ	Xi	x [=ks]: axe	x [=ks]: axe
ο	Ο	Omicron	aw: offer	o: oar (rounder)
π	Π	Pi	p: pea	p: pea b: boot
ρ	Ρ	Rho	r: row	r: row
σ/ς*	Σ	Sigma	s: sit	s: sit
τ	Τ	Tau	t: towel	t: towel
υ	Υ	Upsilon	oo: hoop	ee: meet
φ	Φ	Phi	ph: phone	ph: phone
χ	Χ	Chi	ch: Scottish loch	ch: Scottish loch h: hue
ψ	Ψ	Psi	ps: hoops	ps: hoops
ω	Ω	Omega	o: note	o: oar (rounder)

*Of the two sigmas, σ is used at the beginning and middle of Greek words (σὺ, μέσος); the ς (“terminal sigma”) is used only at the end of words (θεός, λόγος).

1.2. Diphthongs

<i>Lower Case</i>	<i>Upper Case</i>	<i>Pronunciation</i>	<i>Modern Pronunciation</i>
αι	ΑΙ	ai: aisle	ai: aisle (also αη) (roughly)
αυ	ΑΥ	ow: owl	ow: owl (roughly)
ει	ΕΙ	ay: late (same as η)	ee: meet
ευ	ΕΥ	u: you	ev: ever ef: effort
οι	ΟΙ	oi: boy	ee: meet
ου	ΟΥ	oo: boot (same as <i>upsilon</i>)	oo: boot (roughly)
υι	ΥΙ	we: queen	ee: meet

Diphthongs are two vowels that are pronounced as one sound. Occasionally, a diaeresis mark (¨) is placed over the second vowel of a vowel group signifying that the two vowels are to be pronounced separately. For example, αῖ is “ah-ee” (not “eye”) and αῦ is “ah-oo” (not “ow”). Other double vowels like ηυ or ιε are not diphthongs, so each vowel is voiced. The combination ιη was used to approximate the sound of Aramaic *yod* in words like Ἰησοῦς (*yēa-sūs*), “Jesus.”

1.3. Other Sounds and Forms

When a γ occurs in front of γ, κ, or χ it changes sound to an “n.” For example, ἄγγελος (“angel”) is pronounced: *áng-el-os*.

When an iota (ι) follows the long vowels α, η, and ω in their lower case forms it is written underneath the vowel like so: αῖ, ηῖ, and ωῖ. This is called “iota subscript” (from Latin *subscripta*, “written below”); the iota subscript is not pronounced.

1.4. Breathing Marks

Greek words that start with a vowel or diphthong always have one of two “breathing” marks. A *rough* breathing mark (᾿) means that an “h” sound is added before the word; *smooth* breathing (᾿̃) means no “h” sound. Example words are given below (along with their accents; see §1.6). Breathing marks and accents are written in front of capital letters (e.g., Ἄ, Ἀ, Ἐ, Ἰ). The consonant ρ (*rho*), when it begins a word, is the only consonant that regularly takes a rough breathing mark (ῥ); it is pronounced like “rh” as “**r**hetoric” (from Greek ῥητορική).

Ἅδης / Ἅϊδης	<i>háh-deys</i>	Hades
Ἀδάμ	<i>ah-dáhm</i>	Adam
Αὐγούστος	<i>ow-goóse-toss</i>	Augustus
ἐκκλησία	<i>ek-lay-seé-ah</i>	church
ἥλιος	<i>háy-lee-os</i>	sun (<i>helium</i>)
ῥήτωρ	<i>ráy-tore</i>	speaker
Ῥώμη	<i>rhó-may</i>	Rome

1.5. Vowel Values

Greek vowels have long and short values which were especially important in Greek poetry and for regular changes in certain verb forms. The lengthening is as follows: α → α or η, ε → η, and ο → ω. The vowels α, ι, and υ can be either short or long.

1.6. Accents

The Greek accent system was not used universally until long after the NT era to preserve the old pronunciation of Greek. The accented syllable may have been pronounced slightly *longer* rather than louder or with a varied tonal pitch. There are three accent marks currently in use in our Greek NT editions which signal whether the following word has an accent, whether a vowel is long, whether the word ends a sentence, or other meanings. All three accents are pronounced the same.

Accent	Name	Example
´	acute	ἀγάπη (<i>ah-gáp-ay</i>)
`	grave (as “mauve”)	φωνή (<i>fone-áy</i>)
ˆ	circumflex	καρδιῶν (<i>kar-di-ówn</i>)

Accent placement in a word depends upon a wide range of factors. As a starting point, accents are normally placed only on a word’s last three syllables even if the word is longer. These last three syllables are named: *antepenult* (“before next-to-last”), *penult* (“next-to-last”), and *ultima* (“last”).

An *acute* accent may fall on any of a word’s last three syllables. The *circumflex* may occur on the last two syllables only (penult and ultima), yet only when its syllable is long (with long vowel or diphthong) and on the penult only if the ultima is short. And the *grave* accent occurs only on the ultima (replacing an acute) and signals that the following word has an accent of its own. For example, the word φωνή (“voice”; with the acute) changes to the grave in the phrase: φωνῇ θεοῦ (“voice of God”). Accent marks may change and move within a word’s different forms depending upon the accentuation in the word starting from the *last* syllable (ultima) and moving to the *left*; this is normally caused by the ultima changing from a short to a long vowel.

Here are examples with two Greek nouns from Lessons 2–3:

full word	antepenult	penult	ultima
ἄνθρωπος	ἄν–	θρῶ–	πος
ἀνθρώπων	άν–	θρώ–	πων
καρδία	καρ–	δί–	α
καρδιῶν	καρ–	δι–	ῶν

In general, if the ultima becomes long, the accent cannot go to the antepenult as illustrated above by ἄνθρωπος (“man”; ultima is short; accent on the antepenult) and ἀνθρώπων (“of men”; ultima is long forcing the accent to move right to the penult).

Further rules of Greek accentuation will be provided in the lessons below.³ More importantly, you will be told when accentuation affects the meaning of words. For example: τίς; “who?” and τις, “someone” (Lesson 17).

1.7. Punctuation Marks

Writing in NT times was done with all capital letters, without spaces between words, and without regular punctuation. For example, the beginning of Ephesians looked like this in one ancient papyrus manuscript.⁴



Modern Greek NT editions have changed the orthography of the Greek text to make it more readable for us today. Here is the same part of Ephesians as found in the United Bible Societies (UBS) fourth edition (the name, “Christ Jesus” is abbreviated in the papyrus):

³ Cf. D. A. Carson, *Greek Accents: A Student’s Manual* (Grand Rapids: Baker Academic, 1995).

⁴ This image was cropped from a public domain photograph of the papyrus manuscript, P⁴⁶ (Univ. of Michigan, Inv. 6238). The photograph was kindly made available courtesy of the University of Michigan Library Papyrus Collection: <http://www.lib.umich.edu/pap/> (accessed January 1, 2009).

Παῦλος ἀπόστολος Χρ[ιστο]ῦ Ἰη[σο]ῦ
 “Paul, an apostle of Chr(ist) Je(sus)”

Modern editions also utilize punctuation marks which developed gradually during the sixth through ninth centuries AD. These marks are a period and comma (like English), a semicolon or “high dot” (·), and the Greek question mark (;) which looks like an English semicolon. In addition, modern editors may capitalize proper names, the first letter of direct quotations, and the first letter of words that begin a new paragraph. They usually do not capitalize words that begin a new sentence as in English usage.

1.8. Practice

- A. ALPHABET. Memorize the Greek alphabet (i.e., the “*alpha-beta*”). It is a good strategy to sing it to a popular tune such as the English “Alphabet Song” or to a favorite hymn tune. It may also help to group the letters, say, in groups of five with a pause in the middle:

α β γ δ ε – ζ η θ ι κ – λ μ ν ξ ο – π ρ σ (ς) τ υ – φ χ ψ ω

- B. READING RECOGNITION. Circle the word that matches the key word.

Sample:	λύω	λύσω	λύω	λούω	λόω
Key Word					
1. τό	πό	τύ	τό	πό	πό
2. ό	ό	ό	ό	ό	ύ
3. φῶς	θῶς	φοῦς	φῶς	φῶς	φῶς
4. ἦν	ἦν	ἦν	ἦν	ἦν	ἦν
5. ἀκούει	ἀκούσει	ἀκούει	ἀκούει	ἀκούει	ἀκούει
6. λαμπρός	λαμπρός	λαμπρός	λαμπρός	λαμπρός	λαμπρός
7. γνῶσις	γνῶσις	γνῶσις	γνῶσις	γνῶσις	γνῶσις
8. δένδρον	δένδρου	δέυδρον	δένζρον	δένζρον	δένδρον
9. κλητοί	κλητοί	κληποί	κλητοέ	κλητοέ	κλητοί
10. ξένω	ξένω	ξένω	ξένω	ξένω	ξένω

- C. ACCENTS. Indicate whether the accents on these words is **Possible** or **Not Possible** according to the rules of Greek accents learned above.

1. σοφία	P	NP	6. δικαιοσύνη	P	NP
2. ἀλήθεια	P	NP	7. δικαίωσυνη	P	NP
3. χαρά κυρίου	P	NP	8. κέφαλη	P	NP
4. χαρά κυρίου	P	NP	9. δοῦλος	P	NP
5. ψυχῶν	P	NP	10. δοῦλων	P	NP

D. ACCENTS. Identify the accent (acute, grave, or circumflex) and the accented syllable (antepenult, penult, ultima) on these words which are taken from John 1:1–5 below. Notice that not every word has an accent in Greek.

- | | | | |
|----|---------|-------|-------|
| 1. | ἀρχῇ | _____ | _____ |
| 2. | λόγος | _____ | _____ |
| 3. | θεός | _____ | _____ |
| 4. | οὗτος | _____ | _____ |
| 5. | ἐγένετο | _____ | _____ |

E. READING. Read these passages below aloud. Pay attention to breathing and punctuation marks. Notice the number of words that begin with π in the Hebrews passage, which is intentional.

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. ὃ γέγονεν ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν (John 1:1–5).

Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ. Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλόγησας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ . . . (Eph. 1:1–4).

Πολυμερῶς καὶ πολυτρόπως πάσαι ὁ θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν κληρονόμον πάντων, δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας· ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς, τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα (Heb. 1:1–4).

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