

Introducing Koine Greek by Jared August is the only work on the market written primarily for college undergraduates. It is, by design, understandable, practical, and accessible. August's goal is to provide the student only what he/she needs to know to learn the language. Here is a concise but complete first year grammar organized for maximum efficiency and effect. I highly recommend this great work.

DAVID L. ALLEN

Distinguished Professor of Preaching
Southwestern Baptist Theological Seminary

Comedian Jim Gaffigan compares raising multiple children to drowning ... and someone handing you a baby! So it is with first-year Greek. It is often overwhelming. Students begin with enthusiastic anticipation yet soon find themselves struggling to keep their head above the water, sometimes as early as chapter three! Those that manage to finish often find themselves intimidated instead of helped by the Greek text. Dr. Jared August's *Introducing Koine Greek* succeeds because it keeps first-year Greek accessible. From beginning to end, it is thoroughly confidence building. It does this by concentrating on the essentials, keeping memorization to a minimum, and always using examples from the Bible itself. While an excellent Greek scholar in his own right, Dr. August clearly teaches with the beginning student in mind. He comes alongside as a friend and mentor in the process and sets the student up for ongoing study and success. I cannot recommend his work highly enough.

TODD BOLTON

Professor of Biblical Languages
The Cornerstone Bible College and Seminary

I have often longed for a first-year Greek text that captured a little of the approach I enjoyed in my first exposure to Greek—personally encouraging and clearly communicated. Despite my search, I have always come up empty. When teaching the language, I have been forced to use one text or another and do my best to approximate the methods of my first instructors and tutor. Imagine my joy to read the textbook you hold in your hands. Finally! After all these years Dr. Jared August has captured this methodology and placed it in a textbook. In this volume, Jared August has given us the new standard textbook for first-year Greek students. It will likely enjoy the distinction of excellence for generations to come.

MARK H. BALLARD

President and Professor of Applied Theology
Northeastern Baptist College

Dr. August has written a Greek grammar for undergraduate students that is both practical and accessible. This textbook not only expedites the learning of Koine Greek, but also empowers students to apply the Scriptures to life. A manageable, straightforward resource that is pedagogically written with little complexity and greater intentionality toward the students' retention and understanding of God's revealed Word.

WAYNE T. SLUSSER

Seminary Dean and Professor of New Testament and Greek
Baptist Bible Seminary

Introducing
KOINE
GREEK

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KOINE
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A Grammar & Workbook

Jared M. August



Introducing Koine Greek:
A Grammar and Workbook
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Published by Northeastern Baptist Press
Post Office Box 4600
Bennington, VT 05201

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Cover design by Leason Stiles & Allie August
Hardcover ISBN: 978-1-953331-15-1

To my Greek teachers

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PREFACE

Anyone familiar with Koine Greek knows that there is an overabundance of introductory grammars available. It has been said that there are nearly as many Greek grammars as there are Greek professors.

Still, I believe that this volume is unique for several reasons, the first of which is its intended audience. This book is not written for scholars. Nor is it written for graduate or seminary students (though I do hope they might find it helpful). Rather, it is written primarily for college undergraduates.

Writing as one who teaches undergraduate Greek to biblical studies majors (mostly college sophomores), my passion is to make the language practical, understandable, and perhaps most importantly, accessible. Although there are many excellent Greek grammars available, in my experience most are written at the graduate-level and are unnecessarily rigorous for the average undergrad. This complexity often leaves the student deflated and discouraged, especially when he or she cannot discern what is “most” important and what is “less” important.

My hope is that this text might assist the student in enjoying Greek without becoming overwhelmed, that each chapter might teach what is essential rather than be exhaustive, and that each exercise might build confidence rather than frustration. Toward that end, this text provides only what the student needs to know. All extraneous material has been removed.

This text is ordered intentionally; each of the twenty-nine chapters builds upon the prior. For those who are curious, here are some technical distinctions:

(1) Vocabulary is provided at the beginning, as opposed to the end, of each chapter. These words are then used throughout that chapter, reenforcing the student’s familiarity. A manageable amount (only ten words) is to be memorized for each chapter.

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(2) Charts required to be memorized have been kept to a minimum. In fact, all the required charts in this textbook fit on a single page, “Appendix A: Parsing Guide.”

(3) From the beginning, all Greek examples are from the New Testament; they are neither artificial nor “made up.” Although there is great value in reading the LXX and church fathers, these are outside the scope of most first-year students.

(4) There is no separate workbook, as all examples are provided in the pages of this grammar. An English Bible serves as the answer key.

(5) Recent linguistic developments are assumed throughout. Stanley Porter’s verbal aspect theory is generally followed, though different and more intuitive names are used for the three aspects (incomplete, complete, and state-of-being).

(6) When it comes to verbs, this book does not distinguish between connecting vowels and verbal endings; they are learned together. This minimizes what the student needs to memorize, especially when it comes to verb formulas.

(7) This text follows the trend of most modern grammars (e.g., Decker, Black, Mounce, Merkle & Plummer, Harris, etc.) in reducing rote memory as much as possible.

As for acknowledgements, there are numerous people to whom I am indebted and without whom this text never would have seen the light of day. First of all, I am deeply indebted to—and have therefore dedicated this book to—my own Greek teachers, Richard Glenny, Rodney Decker, Mark Mills, William Arp, and Wayne Slusser. My first exposure to the Greek language came when I was exploring the call to Christian ministry. My pastor at the time, Richard Glenny, offered an introduction to Greek class at our church. It was there that I first fell in love with the language.

Several years later, I found myself enrolled in seminary, again taking first-year Greek. Having not yet published his *Reading Koine Greek* (Baker Academic, 2014), Rodney Decker taught our class from his personal notes. Dr. Decker’s knowledge of the language and passion for ministry were contagious. Here was a true scholar who was concerned not merely with grammar, but with grammar *for a purpose*. You could not leave his class without a greater appreciation for God’s New Covenant revelation. I found the same approach

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with Mark Mills, William Arp, and Wayne Slusser during my graduate and doctoral studies.

I am very thankful to those who offered their expertise in pointing out potential pitfalls and suggested revisions in earlier drafts. In addition to Wayne Slusser and Mark Mills, I am grateful to Tom Cragoe, Ralph Slater, Aaron Contino, and Jim Mancuso, who have each offered incisive and much appreciated suggestions. They are each experts in their fields and I believe their insights have made this text an exponentially better product.

This project would not have been possible were it not for Mark Ballard's commitment to providing the faculty at Northeastern Baptist College with more than ample time for research and writing. Every institution is unique, though I am immensely grateful to the administration of NEBC for the privilege to serve at a school that offers this opportunity.

My wife, Allie, graciously and selflessly provided for me the time to work through this project as it took form. As an educator herself, she provided much wisdom and guidance throughout the process. As my closest friend, she provided the encouragement needed to write it.

My prayer is that by working through this text, you may not merely learn Greek grammar, but that you may know and experience greater fellowship with the God whose Word transforms lives.

Jared M. August
Bennington, Vermont

ABBREVIATIONS

PARSING CATEGORIES

Category	Possible Options	Abbreviation
Person	first, second, third	1 2 3
Number	singular, plural	S P
Form	present, aorist, imperfect, perfect, pluperfect, future	P A I R L F
Voice	active, middle, passive	A M P
Mood	indicative, imperative, subjunctive, optative, infinitive, participle	I M S O N P
Gender	masculine, feminine, neuter	M F N
Case	nominative, genitive, dative, accusative, vocative	N G D A V

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- FNTG** Stanley E. Porter, Jeffrey T. Reed, and Matthew Brook O'Donnell. *Fundamentals of New Testament Greek*. Grand Rapids: Eerdmans, 2010.
- GGBB** Daniel B. Wallace. *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament*. Grand Rapids: Zondervan, 1996.
- IBGG** Dana M. Harris. *An Introduction to Biblical Greek Grammar: Elementary Syntax and Linguistics*. Grand Rapids: Zondervan Academic, 2020.

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- Idioms* Stanley E. Porter. *Idioms of the Greek New Testament*, 2nd ed., *Biblical Languages: Greek 2*. Sheffield: Sheffield Academic Press, 1994.
- RKG* Rodney J. Decker. *Reading Koine Greek: An Introduction and Integrated Workbook*. Grand Rapids: Baker Academic, 2014.

CHAPTER 1

INTRODUCTION TO KOINE GREEK

This chapter provides an overview of Koine Greek, what to expect throughout this textbook, and some helpful study tips.

WHAT IS KOINE GREEK?

1.1. Every language changes over time. Imagine a modern English speaker trying to have a conversation with Shakespeare. Surely something would be misunderstood! The same is true for Greek. Although we can trace the development of the Greek language from around 2000 BC to modern day, the language has certainly changed and evolved.

For the purpose of reading and translating the New Testament, we will limit our study to Koine Greek. The word Koine (κοινή) simply means “common” as in “the common dialect” (κοινή διάλεκτος) of the Alexandrian and later Roman Empires. Koine Greek was the shared language of the known world.

It is true that Koine Greek shares many characteristics of Homeric or Classical Greek of the centuries preceding (e.g., the *Iliad* and *Odyssey*). However, as the common language used for business, trade, and general communication, Koine Greek is grammatically simpler than its predecessors. The chart below provides a general timeline.

Mycenaean Greek	ca. 1300 BC
Homeric / Classical Greek	800 to 300 BC
Koine Greek	300 BC to AD 300
Byzantine Greek	AD 300 to 1400
Modern Greek	1400 to current era

INTRODUCING KOINE GREEK

Just as English varies significantly based on whether one reads a classic novel, a scientific study, or a text message, so does Koine Greek. As you read, for example, Luke, Acts, or Hebrews, you will find more complex “literary” Greek whereas books such as John’s writings and Mark are much simpler.

1.2. In summary, as the title indicates, *Introducing Koine Greek* is intended to offer an introduction to the language in which the New Testament was written. If you work through this text carefully, you will be able to read the twenty-seven New Testament books, as well as various other ancient documents such as the Septuagint (LXX).

WHY STUDY GREEK?

1.3. For those brave enough to begin the process of learning Greek, congratulations! The process of learning the language used by the New Testament authors—although certainly rigorous—pays exponential rewards. In learning Koine Greek you will no longer be bound to secondhand translations nor to the conclusions of commentaries.

Although there are many reasons why one should learn Greek, let us briefly consider six:

(1) *Koine Greek is the language God chose to record his New Covenant revelation.* When you read your English Bible, you are reading a *translation* of the Bible. When you learn to read Greek, you have the ability to read the very words penned by the apostles and “breathed out” by God (2 Timothy 3:16).

(2) *The most important starting point for exegesis is grammar.* In the Sermon on the Mount, Jesus makes clear that the most important points of grammar drive exegesis and even the minute points bear significance (Matthew 5:18). If we cannot figure out what a passage is actually saying, how can we interpret it? Knowing Greek offers a powerful tool to understand God’s message for us.

(3) *Reading Greek slows you down.* When reading in English, it is easy to skim a passage and miss many of the details. Reading in Greek forces you to slow down and translate word by word. This offers great benefit when seeking to grasp the major and minor points of a passage.

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(4) *Knowing Greek helps you identify the author's emphasis.* As will become evident, reading a passage in Greek opens your eyes to nuances that a translation cannot bring out. You will quickly come to appreciate the saying, "That was lost in translation."

(5) *Knowing Greek enables the interpreter to understand the interpretive options of a text and discern between them.* Knowing Greek certainly does not solve all theological debates. In fact, it will likely cause you to see more interpretive options than you had even thought of before! However, it will enable you to read a commentary and recognize what is *not* an option. No longer will you be at the mercy of others. Now you will dig into Scripture all on your own.

(6) *The view from the "summit" is amazing.* When one sets out on a mountain hike, he or she anticipates savoring the view from the top. Although the journey may be long and tiresome, the view is worth it all. Similarly, although learning Greek may be difficult, in the end, it is worth it. If you are teaching or preaching, no longer will you be bound by the conclusions of commentators. You will proclaim the riches of Scripture that you have personally discovered.

TEN TIPS FOR LEARNING GREEK

1.4. If you want to learn Greek—really *learn* it—you will need to establish good study habits and develop an achievable plan. Here are ten tips that every Greek student should keep in mind:

(1) *Remind yourself why you are learning Greek.* This is perhaps the most important tip. A few months into learning Greek, it is easy to get lost in the many paradigms and vocabulary lists, lose sight of your end goal, and give up. *Please don't do this!* I have never seen a committed student regret sticking with it. If you are learning Greek to understand God's Word, articulate his message, and appreciate his gospel, keep this in mind every day. You are learning Greek for a purpose.

(2) *Speak Greek words out loud.* Don't be afraid to read out loud. Although it may sound funny at first, it is very difficult to truly learn Greek without first learning the sounds of Greek. Say the vocabulary words. Say the endings. Practice learning a few phrases in Greek and repeat them to your classmates.

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(3) *Practice writing Greek.* Just like with speaking Greek, writing Greek will greatly assist your comprehension and understanding of the language. You don't just want to *identify* the Greek letters, you want to *know* them. At first, try writing out the alphabet. Eventually, you'll be able to write out verses and passages of Scripture.

(4) *Memorize! Memorize! Memorize!* There is no shortcut here. This textbook has drastically reduced the amount of memory work as compared to others. However, the sections that it says to memorize are absolutely essential. Memorize the vocabulary. Memorize the grammatical rules. Memorize the endings. You will thank yourself later.

(5) *Create mnemonic devices and cognates.* You will find that many Greek words have comparable English cognates. For example, the word *theos* (θεός) is translated God. If you can think of "theology," you should have no trouble memorizing this word. You should also be able to remember *protos* (πρῶτος), which means "first" fairly easily, when you think of a "prototype." Other times you may have to be creative. But remember, the more ridiculous the mnemonic device, the more likely it is that you will actually remember it!

(6) *Learn Greek in community.* Please do not go at it alone! Few things are more difficult than learning a language in solitude. Find a friend and learn the language with them. Not only will this give you accountability and force you to study, but it you will quickly find encouragement and camaraderie as you learn Greek together.

(7) *Think of each exercise as a test.* Take every practice passage and example seriously. If you do, when you come to a quiz or test, you will be surprised at how easy it is. Your goal should be to learn Greek, not to pass a test.

(8) *Remember that there are no shortcuts.* With Greek, it seldom works to try and "cram" for the test. You need to pace yourself and internalize the material. The more time you spend in the language, the better you'll know it. The better you know the language, you better you will be able to read it and thereby understand the words of Scripture.

(9) *Spend time studying every day.* It is far better to spend a half hour each day than three hours in a row on one day studying Greek. The repetition will solidify what you are learning. Remember that Greek is cumulative. It is assumed that everything you learn in chapter five will still matter when you come to chapter fifteen.

INTRODUCTION

(10) *Treat Learning Greek as worship.* The beauty of learning Koine Greek is that from day one, all the examples come from the New Testament. Read these examples devotionally. Take time to consider the spiritual implications of each passage and be sure never to grow numb to the Scriptures. Although writing specifically about Hebrew, George Muller's words about learning a language and worship stand out today:

“I now studied much, about 12 hours a day, chiefly Hebrew ... [and] committed portions of the Hebrew Old Testament to memory; and this I did with prayer, often falling on my knees ... I looked up to the Lord even whilst turning over the leaves of my Hebrew dictionary.”¹

May this example be an encouragement to us all!

WHAT TO EXPECT

1.5. In the pages that follow, the format of the book should be fairly self-explanatory. Here are just a couple brief notes about what to expect:

Vocabulary—Since most chapters have ten vocabulary words for you to memorize, you will learn just under 300 words. Although this is just a small sampling of the words in the New Testament, with the help of a Reader's Greek New Testament, you will be able to work your way through most passages.

Explanation—The key concepts of each chapter are introduced at the beginning. You will often find comparisons with English to assist in explaining the topics and their relevancy.

Practice Activities—Throughout each chapter, there are numerous practice activities. Be sure to work through all of them closely.

Passages from the New Testament—Most chapters end with a passage from the New Testament. Unfamiliar vocabulary and grammatical forms will usually be supplied. Use a lexicon and an English Bible as the answer key.

Review of Concepts—Every chapter will end with several questions regarding the most important aspects of the chapter. If you can answer these questions well, then you are prepared to move to the next chapter.

¹ George Muller, *Autobiography of George Muller* (London: J. Nisbet & Co., 1906), 31.

CHAPTER 2

THE GREEK ALPHABET

This chapter introduces the Greek alphabet and the basics of pronunciation, punctuation, and syllabification.

INTRODUCTION TO THE ALPHABET

2.1. The first step to learning Koine Greek is learning how to read and write the alphabet. Until you memorize the twenty-four letters of the Greek alphabet (one of which has an alternate form), there is little else you can do. Study the lowercase alphabet below:

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

2.2. Originally the Greek language only had one case—what we now know as uppercase. Until the ninth-century AD, all Greek manuscripts were written in uppercase. However, today all modern Greek New Testaments use lowercase letters (with the first letter of proper names and locations in uppercase, similar to English).

The chart below lists the lowercase, uppercase, name, and pronunciation of the letters. You are not required to memorize the uppercase letters now. As you read your New Testament, you will learn them inductively.

INTRODUCING KOINE GREEK

Lowercase	Uppercase	Name	Pronunciation
α	Α	alpha	father
β	Β	beta	book
γ	Γ	gamma	grand
δ	Δ	delta	dog
ε	Ε	epsilon	elephant
ζ	Ζ	zeta	kudzu
η	Η	eta	obey
θ	Θ	theta	thick
ι	Ι	iota	ski
κ	Κ	kappa	kit
λ	Λ	lambda	lamb
μ	Μ	mu	mouse
ν	Ν	nu	note
ξ	Ξ	xi	wax
ο	Ο	omicron	omelet
π	Π	pi	pick
ρ	Ρ	rho	red
σ/ς	Σ	sigma	south
τ	Τ	tau	tall
υ	Υ	upsilon	shoot
φ	Φ	phi	phone
χ	Χ	chi	chemistry
ψ	Ψ	psi	cups
ω	Ω	omega	obey

The Greek letters all sound like the first letter of their name (e.g., α sounds like alpha, δ sounds like *delta*, and μ sounds like *mu*). The only exception is a double gamma (γγ), where the first gamma sounds like a nu (ν) and the second as a gamma (γ) as in “*ng*.” For example, the word ἄγγελος is pronounced *an-ge-los*, not *ag-ge-los*.

VOWELS

2.3. The Greek vowels function in a very similar manner to their English counterparts by connecting consonants together.

The English vowels are: *a e i o u* (and sometimes *y*).

The Greek vowels are: *α ε ι ο υ η ω*

As with English, Greek vowels can either be short or long:

Short: *ε ο*

Long: *η ω*

Short or long: *α ι υ*

You will find that when two short vowels are placed next to each other (e.g., when an ending is added to an adjective, noun, or verb), they will either lengthen or become a diphthong (e.g., $\epsilon + \epsilon = \epsilon\iota$; $\epsilon + \omicron = \omicron\upsilon$; $\omicron + \omicron = \omicron\upsilon$).

DIPHTHONGS AND DIAERESIS

2.4. When certain vowels combine, they are pronounced differently than if they appear separately. This combination of vowels is known as a *diphthong*. This is quite similar to what we find in English. The seven common diphthongs in Greek are:

Diphthong	Pronunciation	Example
αι	<i>aisle</i>	αἶψω
ει	<i>eight</i>	εἰρήνη
οι	<i>oil</i>	οἶκος
αυ	<i>sauerkraut</i>	αὐτός
ου	<i>soup</i>	οὐχί
υι	<i>suite</i>	υἰός
ευ	<i>feud</i>	εὐθής

Occasionally, the iota will appear as a subscript, as in α , η , or ω . This is known as an *improper diphthong*. You will pronounce these diphthongs the same as you would without the iota: α , η , or, ω .

When two vowels are pronounced distinctly, yet would typically be combined to form a diphthong, they are marked with a *diaeresis* (two dots above the second vowel). Many of these words were originally transliterated from a Semitic language. Examples include: Καϊάφας (“Caiaphas”), Βηθσαϊδά (“Bethsaida”), and Κεϊλα (“Keilah”). The *diaeresis* is used to indicate distinct pronunciation even when the vowels would not typically combine to form a diphthong, as in Μωϋσῆς (“Moses”).

SYLLABIFICATION

2.5. *Syllabification* is the process of breaking down a word into its syllables and pronouncing it correctly. Words in Greek are broken into syllables in a manner similar to how they are in English. You will discover that the more often you read aloud, the more naturally you will pronounce Greek words. It is worth considering three helpful hints for syllabification:

- (1) There is always one vowel (or diphthong) per syllable.
- (2) A consonant cannot stand as its own syllable.
- (3) Consecutive vowels that are not a diphthong make separate syllables.

Practice pronouncing and breaking the following words into syllables: ἀμαρτία, ἔργον, ἡμέρα, βασιλεία, θεός, κόσμος, ἄνθρωπος, οὐρανός.

BREATHING MARKS

2.6. You may have noticed that there is no Greek equivalent to the English letter “h.” To indicate this sound, Greek uses *breathing marks*. If a word begins with a vowel (or diphthong), it will appear with a mark above, either a rough breathing mark (ἄ) or a smooth breathing mark (ἀ). You pronounce ἄ as “ah,” and you would pronounce ἀ as “hah.” If the breathing mark appears over a diphthong, it will be located above the second vowel.

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You will also find a rough breathing mark on all words that begin with the letter ρ (as in ῥῆμα). This sound is pronounced *rh*.

Additionally, when a word begins with an iota that is followed by another vowel (as in Ἰησοῦς or Ἰερουσαλήμ), it is pronounced with a “y” sound (as in *Yay-soos* or *Yer-u-sal-aim*).¹

ACCENTS

2.7. The three accents in Koine Greek are:

acute: ᾶ

grave: ὀ

circumflex: ᾧ

Originally, the accents were developed to indicate a change in pitch (acute = high pitch; grave = low pitch; circumflex = high and low pitch in same syllable). A significant number of rules for Greek accents are outside the scope of the first (or second) year Greek student.² For our purposes, you are required to learn two basic rules about accents:

1. Know the names of the three accents (acute, grave, circumflex).
2. When pronouncing a word, stress the syllable with the accent.

PUNCTUATION

2.8. Greek uses the following punctuation marks:

Comma: Same as the English comma (λόγος,)

Period: Same as the English period (λόγον.)

Semicolon/colon: A raised dot (λόγος;)

Question mark: Looks like English semicolon (λόγον;)

¹ This is not the case with words that begin with an iota followed by a consonant, as in ισχύω (I am strong) or ἱμάτιον (garment or cloak).

² The standard introduction to the topic is D. A. Carson, *Greek Accents: A Student's Manual* (Grand Rapids: Baker, 1985). Also, see John J. L. Lee, *Basics of Greek Accents: Eight Lessons with Exercises* (Grand Rapids: Zondervan, 2018).

WRITING THE LETTERS

2.9. One step of learning the alphabet is gaining the ability to handwrite Greek words. Although the aim of this text is to learn to *read* Greek, you must be able to *write* it as well. You will find it significantly easier to read Greek once you are able to write it. Spend some time practicing the alphabet:

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

α

α

PRACTICE READING PASSAGE

2.10. Although you will not yet understand it, practice reading aloud the passage below (1 John 1:1-5). Make sure to identify the letters, breathing marks, and accents.

¹ Ὁ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς ² καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐωράκαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἣτις ἦν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν. ³ ὃ ἐωράκαμεν 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. ⁴ καὶ ταῦτα γράφομεν ἡμεῖς ἵνα ἡ χαρὰ ἡμῶν ἧ πεπληρωμένη. ⁵ καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.

REVIEW OF CONCEPTS

2.11. You should be able to answer the following questions:

Can you reproduce the Greek alphabet, in order?

What are the Greek vowels?

What is a diphthong?

What are the two types of breathing marks?

What are the three types of accents?

How do you divide a word into syllables?