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Preface

When people learn that I am a Greek teacher, one of the more common responses is, “I have always wanted to learn Greek.” (It may not be the most common, but it has happened repeatedly.) I always ask them why they want to learn Greek. To date, only one person has said he really wants to learn the language. What they want is to understand the Bible better, and especially to know what the Greek words behind the English translation mean.

In a perfect world, we would all know Greek and be able to understand the Bible better because we would not rely on translations. But the world is not perfect, and many people are not able to spend the years required to learn Greek properly, even those who have a seminary education.

As I thought about how I might help the situation, I came to the conclusion that if people knew a little about Greek and a lot about how to use the good biblical study tools, they could in fact glean much from the Bible and from other resources that are otherwise beyond their grasp. This includes:

- making sense of the information that Bible software shows
- finding what the Greek words mean
- seeing the author’s flow of thought and his central message
- understanding why translations are different
- reading good commentaries and using other biblical tools that make use of Greek

Several years ago I wrote *The Interlinear for the Rest of Us: The Reverse Interlinear*, which helps people get to the Greek behind the English (and this data is used by some of the Bible software programs), and now I am writing this text to help you learn how to use *IRU* and other such tools.

There are, of course, many dangers in relying on tools rather than fully learning Greek, and I expressed those concerns in the preface to *IRU*. My fear is that people will think they know Greek well enough to come up with their own interpretations without commentary support. However, this is the same concern I have for all my first-year Greek students learning Greek in a traditional manner. Alexander Pope once said, “A little knowledge is a dangerous thing.” But as I indicated in *IRU*, I saw that it is a little bit of arrogance that is dangerous. So I offer this text, trusting that you will recognize the limits of the approach.

GRU is divided into three sections.

- **Foundational Greek** teaches you enough Greek so you can use the Bible study software, understand a Strong’s Bible, and do Greek word studies.
- **Church Greek** teaches you more Greek so you can understand a reverse interlinear and use better reference works, especially commentaries.
- **Functional Greek** teaches you even more Greek so you can be comfortable working with a traditional interlinear and go even deeper into the best commentaries.

The greatest challenge of the book was to find good examples of what I am teaching, especially for the homework assignments. All homework assignments are posted on the online class, www.teknia.com/greekfortherestofus. This allows me to continually update my work. Please keep an eye on the website as I am continually tweaking and upgrading it.



The online course is comprised of three smaller courses that correspond to these three sections of this text. These will help you walk through this textbook. I also am doing a three-part video series that works its way through the textbook. They can be purchased at the online class.

There are, in fact, many helps on the website. Go to the chapter you are currently studying and see what is there. You will find resources such as study notes, summaries, all the vocabulary words (and you can hear me say the words), all the homework exercises, fun things to do, and perhaps most important, a summary of all the grammar (available at the last lecture of Functional Greek).

Of the many people I would like to thank, most goes to my Greek assistant Matt Smith for his many hours of help, to my colleagues Lynn Losie, Doug Stuart, and Daniel Wallace for their help, to my editor Verlyn Verbrugge, and to many students who patiently endured while I changed my mind on how to teach this material. The two Western Seminary classes that helped the most were the D.Min class with Lew Dawson, and the M.Div class of 2012–13 with Paul Alexander, Steve Davis, Mike Dederer, Lucas Howard, Aaron Larson, Nick Marks, Phil Rankin, Joshua Smith, and Katy Shaw. Thanks also to the many laypeople who read the text, and to Robin, my wife, who patiently encouraged me to finish the task well.

I have relied quite heavily on the work of my friend Daniel Wallace and his grammar, *The Basics of New Testament Syntax*. Many of the grammatical categories and examples I use are from his work, and this should prove an easy transition for you to move from *Greek for the Rest of Us* to his work. I would encourage you to do so. If you are especially adventurous, you should use his full grammar, *Greek Grammar Beyond the Basics*.

I will primarily be using Accordance to illustrate Bible software, but you can also use Logos, The Bible Study App (from OliveTree), WORDsearch, BibleGateway.com, and possibly others.

It has been rewarding to teach this book many times in many venues (churches, weekend retreats, seminaries, etc.). As a result, I radically altered the order of the material in the second edition. This allows you to set three different goals; and no matter how far you work into the book, what you learn will help you go deeper in your Bible study.

I am also thankful that Lee Fields has written the Hebrew counterpart, *Hebrew for the Rest of Us*. My old Appendix on Hebrew can still be downloaded from the online class, but I encourage you to study his book.

I trust that you will find this a valuable resource as you work to understand the Word of God better.

Bill Mounce
Washougal, WA

Abbreviations

Bible Versions

ESV	English Standard Version
KJV	King James Version
NASB	New American Standard Bible (1995)
NEB	New English Bible
NET	New English Translation
NIV	New International Version (2011 edition)
NIV (1984)	New International Version (1984 edition)
NIrV	New International Reader's Version
NKJV	New King James Version
NLT	New Living Translation
NRSV	New Revised Standard Version
RSV	Revised Standard Version
TEV	Today's English Version
TNIV	Today's New International Version

Book Abbreviations

BBG	<i>The Basics of Biblical Greek</i> (William Mounce, Zondervan)
BNTS	<i>The Basics of New Testament Syntax</i> (Daniel Wallace, Zondervan)
BDAG	<i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> (3rd ed.; revised and edited by Frederick Danker, University of Chicago)
GGBB	<i>Greek Grammar Beyond the Basics</i> (Daniel Wallace, Zondervan)
IRU	<i>Interlinear for the Rest of Us: A Reverse Interlinear for New Testament Word Studies</i> (William Mounce, Zondervan)
MRINT	<i>Mounce Reverse-Interlinear New Testament</i> (a module for Accordance)

Other Abbreviations

e.g.	for example	i.e.	that is (used for a restatement)
f	one following page	v	verse
ff	more than one following page	vv	verses

What Would It Look Like If You Knew a Little Greek?

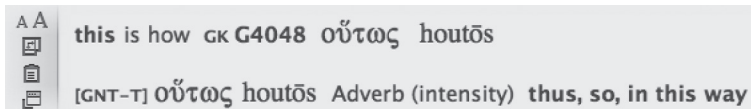
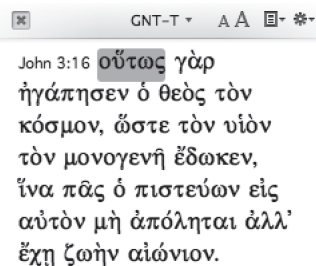
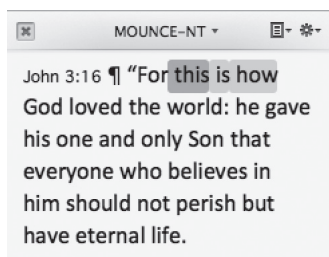
What will you be able to do when you are done working through this text that, perhaps, you cannot do now?

1. *How do I use my software?* Software has progressed so far that now it can be a significant tool in your Bible study. This is a pleasant improvement since I wrote the first edition of *GRU*. You can call up a verse and mouse-over an English word, and the software will show you all sorts of dazzling information. But what does it all mean?

If you check out John 3:16 in the MOUNCE-NT translation, you might see something unusual, not “For God so loved the world” but “For this is how God loved the world” followed with a colon.

You can look over at your Greek text and see what Greek word is being translated, but if you don’t know the Greek alphabet that doesn’t help.

If you look in the Instant Details window (I am using Accordance software), it gives you some



more information about this Greek word. But what does “Adverb (intensity)” mean, and why can the MOUNCE-NT translation treat it so differently than other translations (except the NET)?

If you have a real Greek dictionary, you could double click οὕτως and see a fuller definition of the word, but can you understand it?

By the time you are done with *GRU*, all

οὕτω/οὕτως *adv.* of οὗτος (Hom.+ *gener.* ‘so’); the form οὕτως is most used, before consonants as well as before vowels; the form οὕτω (*En* 98:3 before a vowel; *EpArist* only before consonants) in the *NT* only *Ac* 23:11; *Phil* 3:17; *Hb* 12:21; *Rv* 16:18 *w.* really outstanding attestation and taken into the text by most *edd.*; by others, with *t.r.*, also *Mt* 3:15; 7:17; *Mk* 2:7; *Ac* 13:47; *Ro* 1:15; 6:19 (B-D-F §21; W-S. §5, 28b; *Mlt-H.* 112f; *W-H.* appendix 146f. Also in ins [*s. Nachmanson* 112], pap [*Mayser* 242f; *Crönert* 142] and *LXX* [*Thackeray* p. 136] οὕτως predominates)
1. referring to what precedes, in this manner, thus, so

these mysteries and many more will be made clear!

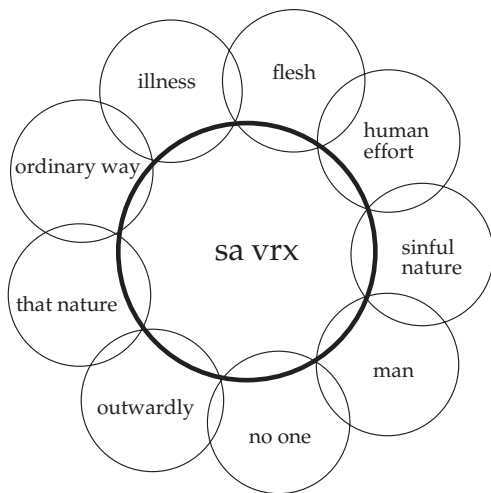
2. *You will discover the meaning of the Greek words that lie behind the English.* This is called doing “word studies.” Without knowing Greek or without learning how to use the study tools, the best you can do is learn what the English word means. But as you will see, words have a range of meanings.

Think through all the ways we use the word “can” and “run.” Words

don't have exact counterparts in different languages. The range of meaning of an English word will almost never be the same as the range of meaning for the Greek word behind the English. We call this the word's "semantic range." So just because an English word can have a certain meaning, it is by no means certain that the Greek behind it has that specific meaning.

A good example of this is the Greek word *σάρξ*, *sarx*. This word can be translated many different ways because English has no exact counterpart to it. In as short a book as Galatians we find *sarx* translated by the NIV (1984, changed in the 2011 edition) as "flesh," "human effort," "illness," "man," "no one," "ordinary way," "outwardly," "sinful nature," and "that nature." All these English words partially overlap in meaning with *sarx*, but none is an exact equivalent.

Another example is in 1 Corinthians 7:1.



The RSV translates, "It is well for a man not to touch a woman." Lots of good youth group talks on dating come out of the word "touch." But guess what? The NIV (1984) translates 1 Corinthians 7:1 as, "It is good for

a man not to marry." Wait a minute! Are we talking about dating or are we talking about marriage? The fact of the matter is that *haptesthai* can mean "to touch," or it can be speaking of marriage or even sexual relations (see the NIV 2011). Translators have to pick one meaning or the other.

There is another example later on in the same chapter. The RSV translates 1 Corinthians 7:36 as,

If any one thinks that he is not behaving properly toward his betrothed, if his passions are strong, and it has to be, let him do as he wishes: let them marry—it is no sin.

Paul has been encouraging people not to marry in order to be more involved in the gospel ministry, but then he says that if that's not your gift, if your passions are strong, then there is nothing wrong with getting married. Go ahead and marry your "betrothed." "Any one" refers to the fiancé. However, when you read the same verse in the NASB it reads,

But if any man thinks that he is acting unbecomingly toward his virgin daughter, if she is past her youth, and if it must be so, let him do what he wishes, he does not sin; let her marry.

The italics in the NASB's translation indicate that it has added a word, but the difference is more than that. The question is, who is the "man"? In the NASB, Paul is thinking of a father/guardian who believes his daughter's fiancé is acting improperly. Either way you look at this verse, it can be confusing.

Another example is John 3:16.

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life (NIV).

What does “so” mean? Most readers think it means “a lot.” That’s about the only way someone would read the English. But did you know that the Greek word behind “so” most likely means, “in this way”? “For God loved the world *in this way*: he gave....” The giving of his Son shows *how* God loved the world, *not how much*. (This is why the footnote in the ESV reads, “Or *For this is how God loved the world.*”)

My favorite example when it comes to translating words is Matthew 26:27, which talks about the Lord’s Supper. The KJV says,

Drink ye all of it.

My dad tells the story of how, when he was younger, he made sure he drank every last little bit of grape juice in the communion cup. He would shake it until every drop was gone; he was going to obey Scripture and drink “all of it.” Only one problem: that’s not what the verse means. The “all” means “all of you,” not “all the liquid.” The RSV translates, “Drink of it, all of you.”

So as we learn about Greek and translations, we’ll see why these types of differences occur, and give you the tools to help you determine what the Greek really means.

3. *You will also learn the basics of exegesis.* “Exegesis” is a fancy word for Bible study. Using a methodology I call “phrasing,” you will learn to divide a biblical story into

smaller, more manageable, units, locate the main thought, and see how the other statements in the passage relate to the main point. You will then lay the passage out visually in a way that helps you see the author’s flow of thought. This is the best way to help you learn what good commentary writers are trying to do.

For example, below is the salutation from Jude. How many main thoughts are there, and how many descriptions of the recipients does the author include?

The salutation breaks down into three sec-

1:1	Jude, a servant of Jesus Christ and a brother of James, To those who have been called, who are loved by God the Father and kept by Jesus Christ:
1:2	Mercy, peace and love be yours in abundance.

tions: author; recipients; greeting. Jude tells us three things about the recipients: they have been called; they are loved by God; they are kept by Jesus.

4. *You will often be able to understand why translations are different.* How many times have you been in a Bible study where the leader is discussing a verse, but your Bible appears to say something considerably different? How can the translations be so different? What does the verse really say? Let me give you a few examples.

Luke 2:14 is one of the better-known verses in the Bible. In the KJV it reads,

Glory to God in the highest, and on earth peace, good will toward men.

Is there anything in this verse that bothers you? It is a statement of blessing, and God's angels say, "peace, good will toward men." Does God's peace extend to all people? "Peace" is a marvelous biblical concept that designates a cessation of hostility between God and us; it's the result of justification (Rom 5:1).

The RSV says,

Glory to God in the highest, and on earth
peace among men with whom he is pleased!

Here, peace isn't extended to all people, but only to those who are the recipients of God's pleasure. Why are the KJV and the RSV different? The answer is that the Greek manuscripts are different at this verse. Some have *eudokias* with the "s" (the Greek sigma), which is followed by the RSV; others have *eudokia*, which is followed by the KJV. The "s" completely changes the meaning. (I will discuss the issue of different Greek manuscripts in chapter 31.)

Another example is Mark 16. If you are reading Mark 16 in the RSV, after the women see that the tomb is empty, the Bible says,

And they went out and fled from the tomb;
for trembling and astonishment had come
upon them; and they said nothing to any one,
for they were afraid.

The gospel ends at verse 8 on a note of fear. But let me tell you a story that is related, although it won't sound like it at first. Have you ever seen those movies they often show in high school sociology class about the snake people of the Appalachians? They handle rattlesnakes as part of their church worship, and they don't die. They also drink poison, and they don't die. Why are these people doing this? Why are my cousins doing this? (They actually are my cousins, by

the way. My family is from Gravelswitch, Kentucky.) "Because the Bible says so," they would respond. If you are reading the KJV, it doesn't stop at verse 8 but goes on to verse 20. Verses 17–18 say,

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Wouldn't you like to know whether these verses truly belong in the Bible or not?

Here is a more subtle example. In 2 Corinthians 1:15 the ESV reads,

Because I was sure of this, I wanted to come to you first, so that you may have a second experience of grace.

Sounds as if Paul is talking about a second work of grace subsequent to conversion. But see how other translations handle the passage.

In this confidence I intended at first to come to you, so that you might twice receive a blessing (NASB).

Because I was sure of this, I wanted to come to you first, so that you might have a double pleasure (RSV).

Because I was confident of this, I wanted to visit you first so that you might benefit twice (NIV).

Since none of the other translations give any suggestion of a second work of grace, it is doubtful that the ESV means to suggest this. (I can say this with full certainty, since I was one of the twelve translators of the ESV.)

So what are we going to do with these differences? First of all, we will work to understand why they are different. Second, we will learn to pull the translations together. So often in Bible study when the translations are different, we seem content to let them say different things. Rather, what we need to do is use the different translations to come together and arrive at a common meaning, a meaning that perhaps has several nuances that the different translations are trying to convey.

5. *The final thing that I am going to help you learn is how to read good commentaries.* Let's say you're going to have a Sunday School lesson on Romans 1:17 and you need the help of a commentary. (A commentary is a book that explains what each verse means.) One of the best commentaries on Romans is by C. E. B. Cranfield, so let's say you pick it up and try to read his discussion of the verse. Here is a small part of his discussion (pp. 95-96).

The other main disagreement concerns the question whether in the phrase δικαιοσύνη θεοῦ in 1.17; 3.21, 22 (cf. 10.3) θεοῦ is to be understood as a subjective genitive or as a genitive of origin, or—to put it differently—whether δικαιοσύνη refers to an activity of God or to a status of man resulting from God's action, righteousness as a gift from God. In support of the view that θεοῦ is a subjective genitive and δικαιοσύνη refers to God's activity, a number of arguments have been advanced: (i) That in 3.5 (θεοῦ δικαιοσύνη) θεοῦ must be a subjective genitive (cf. also 3.25, 26)

Does this make sense? Probably not right now. But by the end of this text you will know what a subjective genitive and a genitive of origin are. You'll know what a genitive is. I want you to know enough about

English and Greek grammar so that you can pick up an excellent commentary and be able to follow the discussion.

Stated in reverse, I don't want you to make silly mistakes that come from misreading commentaries or misapplying Greek grammar. For example, you probably know the passage, "Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all speak in tongues?" (1 Cor 12:29). Have you ever heard anyone claim the answer is "Yes," and insist that a "real" Christian must have spoken in tongues once? I have. But when you get your commentary on 1 Corinthians out, you will read something like this: "Questions preceded by μή expect a negative answer." What does that mean? It means that Greek can indicate whether the person asking the question expects the answer "Yes" or "No." (We do this in English by adding a phrase, like: "All don't speak in tongues, do they?") In 1 Corinthians 12:29, the Greek indicates that Paul's expected answer is, "No."

Limitations

There are limitations to our approach, but they are the same limitations placed on any first-year Greek student. You are at the beginning stages of learning Greek, and my concern is that you will forget that you know only a little. I'm going to give you the ability to sound authoritative by citing Greek words and grammar, and perhaps be completely wrong. I actually put off writing this book for several years because of this concern, but I finally came to the conclusion, as I've said, that it's not a little Greek that proves dangerous. It's a little bit of pride that proves dangerous.

If you don't respect the fact that you are only starting to learn Greek, then these tools can become just another way in which you can be wrong. I know a well-known speaker who was talking about how a Christian should not incur debt. I believe in debt-free living, so don't misunderstand me at this point, but the problem was in how he used Romans 13:8: "Owe no one anything, except to love each other, for the one who loves another has fulfilled the law" (ESV). He claimed something like the following.

Now what's really important in Romans 13:8 is that there are three negations. Unlike in English, where if you have two negations they cancel each other out, in Greek when you have double negations they pile up on each other making the statement stronger. Paul has three negations in Romans 13:8 and he's making the point that it's really a sin ever to go into debt.

But the fact of the matter is that there are no negatives in this verse in the sense this author speaks of negatives. (You will find μή used once in the idiom εἰ μή, *except*, and twice as parts of words meaning *to no one* and *nothing*). In none of these situations do the rules the speaker was citing apply. He is teaching thousands of people, and he's wrong. So I say as a gentle warning: please remember what we're doing and what we're not doing. We're learning to use the tools; we're trying to follow good commentaries; we're trying to understand what words mean. We're not learning enough Greek to make complicated grammatical pronouncements that aren't supported by the commentaries.

I remember when I was in seminary sitting in the balcony of a large and well-known church listening to the preacher say,

"Well, the Greek says this and the Greek says this." And I'm looking at the Greek and I say (I hope to myself), "You're wrong, you're wrong, you're wrong." He didn't really know Greek, but he was using it—it seemed to me—to elevate himself in a position of authority over his people. He should have been more careful, and more humble.

Jehovah's Witnesses are another good example of misusing Greek. They will cite John 1:1—"In the beginning was the Word and the Word was with God and the Word was *a god*"—and argue that there is no word "the" before "God." Jesus is not "the" God but "a" god, a created god. But if they really knew Greek, they wouldn't make such a horrible and obvious mistake, for two reasons. (1) There's technically no such thing as the word "the" in Greek. There is a word, ὁ, that can be translated as "the," but it can also be translated as "my," as "your," or as many other words. There is no exact equivalent for the word "the" in Greek. (2) Grammatically the Greek explicitly states that Jesus is, in our language, "the God" (cf. *GGBB*, pp. 266-269).

One last illustration. Last year I was sitting at my desk grading papers, minding my own business, and I received a phone call from an elderly gentleman. He started talking and was evidently lonely so I listened, and within ten minutes he had accused every translator of being intentionally deceitful, of not knowing what they were doing, of mistranslating God's Word, and God was going to curse them. I said,

Well, Sir, do you know any translators?

No, I've never met any of them.

Well, I know a lot of them, and they are godly men and women who would

never mistranslate anything on purpose, and they know a lot more Greek than you.

Well, they don't translate 2 Peter 3:5 properly. The Greek says God created "die-uh" [his mispronunciation of the Greek] water. The earth is formed *through* water. "Die-uh" means "through" and so in this verse Peter is saying that God created the world "through" water, and everyone is translating it "out of" water.

He was absolutely insistent that *dia* meant "through," and he went through a fifteen-minute discussion in physics. (I didn't have any idea what he was talking about.) When he finally paused for a breath, I said, "First of all, it's pronounced 'dia.' There's a good chance that if you can't pronounce it, then you probably don't know what it means."

(I was a little frustrated.) Then I tried to explain that all words have a range of meaning. *Dia* can mean "through," but it can also mean "out of" or "by," and the translators must make an interpretive decision as to which word they use. (By the way, the ESV did agree on "through," so he should be happy.) I tried to impress on him the fact of how dangerous it was to slander Christian brothers and sisters and to accuse them of intentionally doing things wrong when he didn't know what he was talking about.

So why should you learn a little Greek, if it is possible to make these types of errors? Because the personal rewards of deepening your biblical study are so great that it is worth the effort. Just remember the importance of humility (Phil 2:1-13) and meekness (Matt 5:5), and that while knowledge puffs up, love builds up (1 Cor 8:1).

Online and Video Resources for Learning

Be sure to check out all the free resources for this textbook, especially the online class, at Teknia.com



Greek for the Rest of Us



Foundational Greek

Learn enough Greek to understand a Strong's Bible and related resources like Greek word studies, and better dictionaries and commentaries.



Church Greek

Learn enough Greek to understand a reverse interlinear and better Bible study tools.



Functional Greek

Learn enough Greek to understand a Greek interlinear and advanced Bible study tools.

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GREEK **HEBREW** **FLASHWORKS** **ONLINE CLASSES** **STORE**

Foundational Greek

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- ▷ Conclusion

Welcome to our Foundational Greek class (formerly, the Biblical Greek Primer). In these lectures you will learn enough Greek to be able to:

- understand the information shown to you by a Strong's Bible
- do real Greek word studies, all without memorizing vocabulary and charts
- go deeper in your Bible study by using better dictionaries, encyclopedias, and especially commentaries.

For more information, see our landing page.

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BY THE AUTHOR OF THE BEST SELLING TEXTBOOK, BASICS OF BIBLICAL GREEK

The

Biblical Greek Primer

LEARN ENOUGH GREEK TO UNDERSTAND YOUR STRONG'S BIBLE AND OTHER BIBLE STUDY TOOLS

William D. MOUNCE

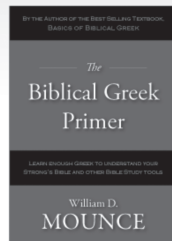
Foundational Greek

In these 9 hours of video lectures and screen casts (formerly, the Biblical Greek Primer), Dr. Mounce will teach you enough Greek so you can go deeper in your Bible Study, but without all the time and memory work required by traditional Greek learning approaches.

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- Do Greek word studies
- Use better commentaries and dictionaries

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