**THE PERSON AND WORK OF CHRIST IN THE GREEK OF ROMANS
PART ONE
(With a brief introduction of Greek Grammar)**

Dr. Gary Staats, Th.D; Ph.D

*Transcribed by Katie Erickson and
Jeffery Gujjarlamudi*

<u>ABOUT THE AUTHOR</u>

Dr. Gary Staats is the Gale and Harriette Ritz professor of Old Testament at Winebrenner Theological Seminary in Findlay, Ohio. He received his Bachelor of Arts degree in Bible at Southeastern Bible College in Birmingham, Alabama, in 1963; his Th.M. in New Testament Greek from Dallas Theological Seminary in 1967; his Th.D. in Biblical Studies from DTS in 1971; and his Master of Arts in Hebrew and Ancient Near Eastern languages at Dropsie College of Hebrew and Cognate Learning in Philadelphia, Pennsylvania, in 1983. He completed his Ph.D. in Hebrew and Near Eastern Languages at New York University in 1989. Dr. Staats has been a professor and pastor for many years, serving at various schools and in numerous pastorates.

<u>ACKNOWLEDGEMENTS</u>

Introduction

The book of Romans is Paul's most systematic exposition of the gospel of God, of the righteousness of God revealed in the good news concerning justification, sanctification, and glorification. He begins in Romans 1:1-17 with what we could call the salutation. This is followed by his desire to come to Rome and visit them and to share the gospel, as well as to have mutual encouragement from them. He is not ashamed of the gospel, for it is the power of God to bring salvation to everyone who believes; to the Jew first and also to the Greek. For in it, God's righteousness is being revealed out of faith into faith. Paul says that as it has been written in Habakkuk, the just shall live by faith.

In 1:18-3:20, the apostle Paul sets the need for justification by faith in Christ. First of all he deals with the guilt of all humankind in chapter 1. Instead of worshipping God, who has revealed himself in his creation so that the unseen things of him, that is his eternal Godhead and deity are being vividly portrayed, and the things that are made. But instead of worshipping him as the Creator, humans have created idolatry and turned to idols with their worship. Not only is idolatry addressed but also immorality and a long list of sins described at the end of chapter 1. So Paul could say the wrath of God in 1:18 is being revealed from heaven against all ungodliness and unrighteousness of men who are suppressing the truth in this way.

But the Jew is also guilty in chapter 2. Instead of following the Torah and the Law, there is a rejection of that in lifestyle. So that while one may boast to be a teacher of babes and to be a guide to the blind, one disobeys the Law and does not live up to what he is teaching. The Jew is guilty as well.

In chapter 3 Paul then does what we might call "pearl stringing," in which he brings together a number of Old Testament texts to show the universality of guilt. He concludes then in 3:19-20 by saying, "We know, then, that whatsoever the Law says it speaks to those who are in the Law; that every mouth might be closed and that all the world might be guilty because from the works of the Law no flesh shall be justified. For the Law only brings a knowledge of sin." Paul has just quoted a number of texts, such as "There is none righteous, no not one." "There are none that understand." There is none that seeks after God. All have turned aside. All, every one, does not do that which is kind. Their mouth is an open tomb. With their tongue they use deception. The poison of venomous serpents is under their lips. Their mouth is full of cursing and bitterness. Their feet are swift to shed blood.

Misery and destruction are in their ways, in the way of peace have they not known and there is no fear of God before their eyes.

In that brief summary, Paul then sees everybody in need of the justifying work of God in Jesus Christ. So in 3:21 through chapter 8 he will address the issues of justification (3:21-5:21), sanctification (6:1-8:17), and glorification (8:18-39).

As we look at the first section from the Greek, in Romans 3:21-26, we will see the great theme of the righteousness of God in justification which is received by faith in Jesus Christ. It is interesting that we could speak of this great work of the Lord throughout Romans by using three verbs to explain our salvation. We can say "we have been saved" from the penalty of sin in justification. "We are being saved" in sanctification from the power of sin. And "we shall be saved" in glorification from the very presence of sin. These three tenses describe the great work of salvation in justification from sin's penalty, in sanctification from sin's power, and in glorification from sin's presence. So we begin with the first – justification from the penalty of sin, seen in God's righteousness performed in Jesus Christ.

Lesson 1: Romans 3: 21

1.1   **Text**

Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ

πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ

τῶν προφητῶν,

1.2   **Vocabulary**

Νυνὶ	Adverb	"now"
δὲ	Conjunction	"but"
χωρὶς	Preposition	"without"
νόμος	Noun	"law"
δικαιοσύνη	Noun	"righteousness"
θεός	Noun	"God"
φανερόω	Verb	"I reveal"
μαρτυρέω	Verb	"I bear witness"
ὑπὸ	Preposition	"by"
προφήτης	Noun	"prophet"

1.3   <u>Grammar</u>

Νυνὶ δὲ

"But now" Notice the δὲ is an adversative use of this conjunction. **Νυνὶ** is an adverb describing the present state of God's righteousness.

χωρὶς νόμου

" without law" **χωρὶς** is a preposition that takes the genitive case. Notice **νόμου** is a second declension noun in the masculine genitive singular case.

δικαιοσύνη θεοῦ πεφανέρωται

"a righteousness of God has been revealed" Notice **δικαιοσύνη** is the noun that means "righteousness." It is in the nominative feminine singular, followed by **θεοῦ** which is in the genitive masculine singular from the noun **θεός**. It is probably a subjective use of the genitive. God is the one that brings about this righteousness and it has been revealed. The verb **πεφανέρωται** is the perfect passive indicative from **φανερόω**, meaning "to manifest." Notice the reduplication in the **πε**. Whenever there is a **φ** instead of having **φεφανέρωται**, the dissimilation in the reduplication is a **π**. This verb is a contract verb from **φανερόω**. Notice then the **ω** shows the contraction of those two vowels **οω** into a long **ω** with the **ται** ending showing that we are looking at a perfect passive form, third masculine singular here. The righteousness of God has been revealed. It is a completed righteousness and the results continue into the present.

μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν

"being witnessed by the law and the prophets" Notice that **μαρτυρουμένη** is a present passive participle nominative feminine singular, going with the same case as **δικαιοσύνη**, from the root **μαρτυρέω**. And so, it is a righteousness of God that is being witnessed too by the law. The law speaks of it, points to it, predicts concerning this righteousness that would be found in Jesus Christ. Notice **ὑπὸ** is a

preposition that takes the genitive case and covers both τοῦ νόμου and τῶν προφητῶν. The righteousness of God is being witnessed by the law. νόμου is a genitive singular masculine noun, going back to νόμος in the nominative singular. τῶν προφητῶν is the article and the noun in the genitive masculine plural form. προφητῶν goes back to προφήτης in the nominative singular, which might look like a feminine noun but in reality it is masculine.

1.4 <u>Translation</u>

"But now, without law, a righteousness of God has been revealed, being witnessed by the law and the prophets."

1.5 <u>Application/Interpretation</u>

Paul draws a sharp contrast between the section from 1:18-3:20 in which the wrath of God is being revealed as Paul explains in those verses, giving the reason for such revelation of God's wrath. Now he draws the contrast of the righteousness of God to offset that wrath. The past wrath of God has been revealed over against the present reality of the righteousness of God.

The word righteousness is somewhat interesting. It can mean God's justice, God's deliverance, or God's actual work of declaring his justice and righteousness. The word has been used in other contexts in all three ways. In one sense, all are involved in this work. We see the justice of God, we are looking at a work of God whereby he carries out his justice on behalf of our sins, and we are looking at the act of deliverance that he affects for us.

The law and the prophets bear witness to this righteousness that is revealed in Jesus Christ who is the one through his death that completes the Father's work, the work of justification, and the work of the victory over our condition. It is only in the death of Christ that this can be seen.

Lesson 2: Romans 3: 22

2.1 **Text**

δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ,

εἰς πάντας τοὺς πιστεύοντας· οὐ γάρ ἐστιν

διαστολή·

2.2 **Vocabulary**

δὲ	Conjunction	"even"
διὰ	Preposition	"through"
πίστις	Noun	"faith"
εἰς	Preposition	"into"
πᾶς	Adjective	"all"
πιστεύω	Verb	"I believe"
οὐ	Negative Particle	"no"
γάρ	Conjunction	"for"
ἐιμί	Verb	"I am"
διαστολή	Noun	"distinction"

2.3   Grammar

δικαιοσύνη δὲ θεοῦ

"Even a righteousness of God" The δὲ here is an emphatic conjunction. "Even" or "indeed" would be an appropriate translation. δικαιοσύνη is a feminine nominative singular noun meaning "righteousness." θεοῦ is a masculine genitive singular noun from θεός meaning "of God."

διὰ πίστεως Ἰησοῦ Χριστου

"through faith in Jesus Christ" Paul is explaining where this righteousness or deliverance of God is found – it is through faith in Jesus Christ. διὰ is a preposition that takes the genitive case. Notice πίστεως is a third declension noun from πίστις. It is a righteousness that has its channel in faith through Jesus Christ. Jesus Christ here is a masculine genitive singular proper name. There is no doubt here in its use in the genitive being an objective genitive. This righteousness of God comes through the channel of faith, located in Jesus Christ. Jesus Christ is the object of one faith, and that enables the righteousness of God to be revealed to that person who exercises such faith.

εἰς πάντας τοὺς πιστεύοντας

"into all who believe" εἰς is a preposition that takes the accusative case, showing direction. Its goal or direction is toward all who put their faith in Christ. Notice πάντας is the accusative masculine plural adjective from πᾶς. τοὺς is the accusative masculine singular article, and πιστεύοντας is a present active participle accusative masculine singular from πιστεύω. So, God's righteousness while it comes through the channel of faith, comes to those directionally who are willing to believe – to all who believe and put their faith in the Lord Jesus.

οὐ γάρ ἐστιν διαστολή

"for there is no distinction" οὐ is the negative particle. γάρ is a conjunction showing cause here, and meaning "for." ἐστιν is the present

adtive indicative third person singular from ἐιμί. διαστολη is a first declension feminine nominative singular noun, meaning "distinction."

2.4 <u>**Translation**</u>

"Even a righteousness of God through faith in Jesus Christ into all who believe, for there is no distinction."

2.5 <u>**Application/Interpretation**</u>

What Paul is saying is that both Jew and Gentile alike need to have their faith rooted in Jesus Christ. There is no distinction, for the righteousness of God comes to both Jew and Gentile alike who are willing to believe that they are able to receive and enter into that righteousness through his deliverance in Jesus Christ. So Jesus Christ is the key and the channel through which God's righteousness is received.

Lesson 3: Romans 3: 23

3.1   **Text**

πάντες γὰρ ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης

τοῦ θεοῦ,

3.2   **Vocabulary**

ἁμαρτάνω	Verb	"I sin"
ὑστερεω	Verb	"I fall short"
δόξα	Noun	"glory"

3.3   **Grammar**

πάντες γὰρ ἥμαρτον

Note the γὰρ introduces again a conjunction with a causal sense. Because all have sinned and fallen short of God's glory, there is the need then of God's righteousness, whether one be Jew or Gentile. πάντες is an adjective nominative masculine plural from the noun πᾶς. We could almost supply the word "people" in translation following πάντες. ἥμαρτον is aorist active indicative third person plural from ἁμαρτάνω. All have disobeyed the law of God and have sinned. We are looking probably at a constantive aorist showing the idea that all are in this state of having sinned.

καὶ ὑστεροῦνται

Notice that καὶ is the conjunction, "and." ὑστεροῦνται is a present middle indicative third person plural from ὑστερεω. This verb can be translated as, "They themselves are constantly falling short."

τῆς δόξης τοῦ θεου

Notice τῆς δόξης is in the genitive case. τῆς is the definite article feminie singular, and δόξης is in the same case but is a noun. τοῦ is another definite article, genitive masculine singular. Θεοῦ again is the word for God, genitive masculine singular here.

3.4 Translation

"For all have sinned and are constantly falling short of the glory of God."

3.5 Application/Interpretation

They are all constantly falling short of the glory of God, or of God's praise in the sense that God does not accept anybody because all are missing the mark and are falling short.

Some years ago I was a recreation director in a park, and in my particular park I had a runner who was the fastest in that park. He entered a race against other parks in a city race in Columbus, Ohio. Even though Ralph was the fastest runner in my park, he did not even qualify for the final heat in the larger race that brought in the other parks. All of us are like that; when it comes to the Lord's standard, we all fall short, even though we may look good in our eyes and in relationship to others around us. We are constantly falling short of God's standard for us.

Lesson 4: Romans 3: 24

4.1   **Text**

δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς

ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ·

4.2   **Vocabulary**

δικαιόω	Verb	"I justify"
δωρεὰν	Adverb	"freely"
χάρις	Noun	"grace"
ἀπολύτρωσις	Noun	"redemption"

4.3   **Grammar**

δικαιούμενοι δωρεὰν

Notice the participle in δικαιούμενοι. We are looking at a present passive participle nominative masculine plural from δικαιόω, a contract verb. The -όω changes to -ού in the contraction in this participial form. The present passive seems to suggest an iterative use of the participle, that there is a constant justifying work going on as each individual comes to faith in Jesus Christ. We are being justified one by one as a result of Christ's work. The idea of justification here is a forensic idea, looking more at a courtroom scene, since the whole book of Romans follows what in the Hebrew Bible is a type of lawsuit. I believe that Paul is following that model as he writes the book of Romans. In the court of law we are all guilty, but now we can be acquitted or pardoned. So this participle is looking at a declaration of being acquitted or pardoned one by one as people come to believe in Jesus Christ. Notice the adverb δωρεὰν shows that this acquittal is free, and we simple translated it as "being justified freely."

τῇ αὐτοῦ χάριτι

τῇ is the dative feminine singular article, indicated by the η with the iota subscript. χάριτι is a third declension noun in the dative case as well from χάρις, meaning "grace." αὐτοῦ is put between the article and the noun which happens frequently in the way in which Greek is written. Sometimes we would expect it after the noun but sometimes it occurs between the article and the noun, as it does here. αὐτοῦ is a genitive masculine singular personal pronoun, so this is grace that belongs to Christ. We are justified freely by means of his grace. The channel whereby this happens is then described.

διὰ τῆς ἀπολυτρώσεως

"Through the redemption which is in Christ Jesus" διὰ is a preposition that takes the genitive case. τῆς is the feminine genitive singular article, and ἀπολυτρώσεως is a noun of the same case. It is a third declension noun from ἀπολύτρωσις. The διὰ shows the channel through which our justification by God's grace was made possible. The word ἀπολυτρώσεως is used of a price paid to affect deliverance. It is interesting that in the first century, a slave would often lay aside a certain amount of money in the temple and once he had accrued a certain amount it would buy his freedom and bring about his deliverance. This word looks at the price that was paid as well as the deliverance that was affected from that price. It was Christ's own blood and sacrifice that provided the price paid and the deliverance to follow.

τῆς ἐν Χριστῷ Ἰησου

τῆς is a relative pronoun use of the article which we would render here "which." Again, it is in the genitive feminine singular case. ἐν is a preposition that takes the dative case. Χριστῷ Ἰησου is also in the dative case, and the ῷ gives it away with the circumflex accent and the iota subscript. Ἰησου is always in that form regardless of case, though here it is the dative case to go with ἐν.

4.4   Translation

"Being justified freely by His grace through the redemption which is in Christ Jesus."

4.5   Application/Interpretation

As we come to Christ, we are individually being justified as we come to faith in Christ. It is freely given, by means of His grace, His unmerited favor, that makes this possible. The channel which secures this for us is the price, the redemption that was paid which is found in Jesus Christ who was the one who paid that price in order to make it possible for us to be acquitted and pardoned.

Lesson 5: Romans 3: 25

5.1 **Text**

ὃν προέθετο ὁ θεὸς ἱλαστήριον διὰ τῆς πίστεως

ἐν τῷ αὐτοῦ αἵματι εἰς ἔνδειξιν τῆς δικαιοσύνης

αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγονότων

ἁμαρτημάτων

5.2 **Vocabulary**

ὅς	Pronoun	"who"
προτίθημι	Verb	"I place"
ἱλαστήριος	Adjective	"place of expiation"
αἷμα	Noun	"blood"
ἔνδειξις	Noun	"demonstration"
πάρεσις	Noun	"passing over"
προγίνομαι	Verb	"be done before"
ἁμάρτημα	Noun	"sin"

5.3   <u>**Grammar**</u>

ὃν προέθετο ὁ θεὸς ἱλαστήριον

"Whom God placed" Notice ὃν is an accusative singular relative pronoun from ὅς. A relative pronoun must agree in gender and number with its antecedent, but not necessarily in case. Here it does not agree in case with the dative Χριστῷ Ἰησου, but it is referring back to Christ. προέθετο is the 2nd aorist middle indicative third person singular from προτίθημι. Notice God Himself placed him, the object being [on], that is Christ, as a place of atonement. This word can mean to place in advance. Before the foundation of the world God the Father had set forth the Son as the place where atonement would be affected. It can also look at a sacrifice that was visible to all, in other words that God placed Him as it were before all to see out in the open as the place of atonement. God, ὁ θεὸς is the subject here, masculine nominative singular. He placed Jesus as a ἱλαστήριον. ἱλαστήριον is a very interesting word; it is the accusative masculine singular from ἱλαστήριος and it goes back to the Septuagint. It is actually a translation in the Septuagint that appeared around 200 B.C. and it looks at the lid that covered the ark in the holy of holies. Every year, the high priest on the Day of Atonement (Yom Kippur) would take the blood of a goat and would sprinkle it seven times on that lid for the sins of the people. When he would do that, God would be satisfied for the sins of the people for another year. Also, when the priest did that, the blood covered the sins and hence removed them for another year. I believe this word carries both meanings and that Paul is intending to reflect on the full way in which God placed Christ as a means of atonement. He becomes our propitiation by the shedding of His blood, and he becomes our expiation for His blood takes away our sins as well.

διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι

"Through faith in his blood." Notice διὰ is a preposition that takes the genitive case, and τῆς πίστεως is a feminine genitive singular article and noun. πίστεως is a third declension noun from πίστις. διὰ again looks at a channel, so here it is through faith that this occurs. ἐν is a preposition that takes the dative case, and τῷ is the dative masculine

singular definite article. αἵματι is a third declension dative masculine singular noun from αἷμα. αὐτοῦ is the genitive masculine singular personal pronoun. This is where the propitiation or the deliverance is made.

εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ

"Resulting in a demonstration of his righteousness" εἰς is a preposition that takes the accusative case and often looks at a goal or a result, with result being the case here. ἔνδειξιν is an accusative noun that means a public showing or a demonstration, from the nominative form ἔνδειξις. δικαιοσύνης and τῆς are the genitive feminine singular noun and article, and along with the pronoun αὐτοῦ means "his righteousness." The blood of Christ demonstrates where God's deliverance is found.

διὰ τὴν πάρεσιν

Here διὰ is a preposition that takes the accusative case. πάρεσιν is a noun that means the passing over. It is a feminine accusative singular noun, with the feminine accusative singular definite article τὴν. It is not that God just arbitrarily passed over the sins of the Israelite people, but this now demonstrates that there was always this price that had to be paid, that Jesus was the lamb slain before the foundation of the world. It was always the reality within the Trinity that He would die, and so God the Father in no way is just passing over but it appeared that way while it was always through the covenant relation between the Father and the Son that sins were dealt with. Now we publicly see what was always reality within the Trinity – an outward demonstration of the righteousness of God on account of that it appeared in the past that He had just passed over sins that had been committed and now we see that that was not the case at all; it was always to be through Christ who now we see having died, becoming that demonstration of God's justice for sins.

τῶν προγεγονότων ἁμαρτημάτων

"Of sins having been committed beforehand." Notice προγεγονότων is from προγίνομαι. It is the perfect participle genitive masculine

plural. Notice the reduplication gives it away as a perfect. ἁμαρτημάτων is a genitive plural noun from ἁμάρτημα.

5.4   <u>Translation</u>

"Whom God placed in advance for all to see, a place of atonement through faith in His blood, resulting in a demonstration of His righteousness on account of the passing over of sins having been committed in the past."

5.5   <u>Application/Interpretation</u>

It is the passing over of sins having been committed in the past. It appeared that the Lord just passed over them until the coming of Christ in the incarnation, but all along there was the plan to deal with sins in place, and that was in the agreement between the Father and the Son of the lamb slain before the foundation of the world. Now we see a demonstration of God's righteousness that had always been covenantally agreed up within the Trinity. God has placed out in the open, that even before all time, Jesus Christ as the place of atonement. Christ is representative of the lid of the Ark of the Covenant in Israel's Day of Atonement. It is through His blood that we experience God's satisfaction and propitiation that is applied to us as well as deliverance of our sins so we may enter His kingdom, brought about by the great sacrifice of Christ.

Lesson 6: Romans 3: 26

6.1 **Text**

ἐν τῇ ἀνοχῇ τοῦ θεοῦ, πρὸς τὴν ἔνδειξιν τῆς

δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι

αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως

Ἰησοῦ.

6.2 **Vocabulary**

ἀνοχή	Noun	"forbearance"
ἔνδειξις	Noun	"demonstration"
δικαιοσύνη	Noun	"righteousness"
νῦν	Adverb	"now"
καιρός	Noun	"time"
εἰμι	Verb	"I am"
δίκαιος	Adjective	"righteous"
δικαιόω	Verb	"I justify"
ἐκ	Preposition	"out of"

6.3 <u>**Grammar**</u>

ἐν τῇ ἀνοχῇ τοῦ θεοῦ

"In the forbearance of God" Notice the ἐν is a preposition that takes the dative case. τῇ is a feminine article followed by ἀνοχῇ, a feminine noun, both in the dative singular case. τοῦ θεοῦ is the genitive singular article and noun for God. This phrase looks back to the previous verse where God placed Christ as atonement to demonstrate His righteousness and deliverance. God allowed the incarnation to wait until Christ took upon human form and became God in the flesh. During that time before the incarnation, which led to the sacrifice of Christ, it appeared that God was in forbearance passing over sins. The reality is that it only appeared that way because Christ was the lamb slain before the foundation of the world, as in Revelation 13. There was always the reality of that eternal covenant between the Father and the Son that alone secured the forgiveness of sins for Israel. The blood of bulls and goats could never ever take away sins; they were only types or shadows pointing to that heavenly reality. But now in time, we have seen what appeared to be the forbearance of God, the reality of the necessary sacrifice placed before all to see. This was a sacrifice already covenanted between the Father and the Son that alone took away sins. Now we see it openly displayed for all to see. So Paul says because of that, His death brought a demonstration of His righteousness in the "now" time.

πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ

"For a demonstration of his righteousness" πρὸς is a preposition that takes the accusative case. τὴν ἔνδειξιν is in the feminine accusative singular case. τῆς δικαιοσύνης is in the feminine genitive singular case, for both the definite article and the noun. αὐτοῦ is the genitive singular personal pronoun translated as "his." We have seen a demonstration of His righteousness, the very righteousness that belongs to God in the sacrifice of Christ.

ἐν τῷ νῦν καιρῷ

"In the now time." ἐν is a preposition that takes the dative case. τῷ is the masculine dative singular definite article. καιρῷ is a dative masculine

singular noun from καιρός meaning "time." νῦν is an adverb meaning "now" to describe the time. It is in the present or the "now" time that we see the righteousness of God clearly demonstrated.

εἰς τὸ εἶναι αὐτὸν δίκαιον

"Unto the being with reference to him righteous" εἰς is a preposition that takes the accusative case, meaning "unto." τὸ εἶναι is an articular use of the infinitive form of εἰμι. This is followed then by the accusative of general reference in αὐτὸν. When we have that accusative of general reference with the infinitive, we translate it "unto to be with reference to him." With the goal that the "he" is speaking, so αὐτὸν becomes the subject of the infinitive phrase τὸ εἶναι. δίκαιον is a masculine singular accusative adjective from δίκαιος meaning "righteous with the result that he might be just."

καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ

"And the one who justifies the one out of faith in Jesus" Note that δικαιοῦντα is the present participle accusative masculine singular from δικαιόω. Again this is a contract verb, which contracts the -οω to οῦντα in this participial form. τὸν here is the masculine singular accusative definite article, and we would supply it with the word "one" in an adjectival way. ἐκ is a preposition that takes the genitive case which shows source. πίστεως is a third declension noun in the genitive case, meaning "faith." The source whereby God is able to acquit or justify is faith in Christ. He is the justifier of the one out of faith in Him. Ἰησοῦ here is the genitive masculine singular noun for Jesus. We might call this an objective use of the genitive. He is justifying the one that has his source in Jesus with faith in Him. Jesus is the object of one's faith.

6.4   <u>Translation</u>

"In the forbearance of God for a demonstration of His righteousness in the now time, so as to be the righteous one who justifies the one out of faith in Jesus."

6.5   <u>Application/Interpretation</u>

As we look at this great text, we see the righteousness of God revealed in the present time. It is a righteousness that has been clearly and openly made manifest, and the results are continuing. Its witness is by the law and the prophets, but they only witness to it and they do not create it. It is a righteousness of God that comes only through faith in Jesus Christ. It will come to all who believe, whether one is Jewish or Gentile. For all have to have it to be justified, for all have sinned and are constantly falling short of the glory of God. Everyone is lacking God's approval and God's standard of righteousness. The Lord is able to constantly be justifying individuals as they come, one by one, to Him. He is able to acquit them, and this is free; it is not costly, and it is not by works. It is free justification by His unmerited favor alone. It happens through that price that was paid through the redemption that is located only in Christ Jesus. It was God the Father who placed Jesus Christ, a sacrifice before all time and publicly. There is probably a double innuendo here as the place of atonement, referencing the lid of the Ark of the Covenant where propitiation and expiation were made. God is satisfied and is able to remove sins through faith in the blood of His Son, in the sacrifice of Jesus Christ.

This has all resulted then in a public demonstration of God's justice, of God's deliverance, and of God's victorious victory for sinners on account of what appeared to be the passing over of sins having been committed in the past in God's apparent forbearance. It was always the sacrifice of Christ alone in that eternal covenant that was affecting forgiveness. Now we see it clearly demonstrated in the present time. We see displayed God's righteousness and justice so that He is just and is the justifier, the one who is able to acquit and pardon the one who has faith rooted in Jesus Christ. How essential it is, therefore, that we have our faith in Jesus Christ to bring us out from under the wrath of God so that in justification we are pardoned from the penalty of our sins.

<u>INTRODUCTION TO THE CHRISTOLOGICAL GREEK GRAMMAR</u>

In this book of Christological Greek Grammar, the Greek text of each verse is stated in full. Then the vocabulary is given followed by a discussion of each word from a full grammatical perspective. This is followed with a Christological emphasis of the text concerning the eternality, deity, work, and incarnation of Jesus Christ.

The purpose of the study is to worship Jesus Christ so that He can be magnified and glorified.

Note: The student should first learn the alphabet followed by the article, the nouns, and the participle from the verb εἰμί.

My <u>Brief Introductory Greek Grammar</u> can be studied as suggested through the text to gain a basic understanding of the Greek text of Romans. For further deductive study one can use J. Gresham Machen, <u>New Testament Greek for Beginners</u> in addition to my inductive Greek notes.

A BRIEF GREEK GRAMMAR

1. **Alphabet**

α	alpha	a
β	beta	b
γ	gamma	g
δ	delta	d
ε	epsilon	e
ζ	zeta	z
η	eta	ē
θ	theta	th
ι	iota	y
κ	kappa	k
λ	lambda	l
μ	mu	m
ν	nu	n
ξ	xi	x
ο	omicron	o
π	pi	p
ρ	rho	r
σ	sigma	s
τ	tau	t
υ	upsilon	u
φ	phi	ph
χ	chi	ch
ψ	psi	ps
ω	omega	ō

2. **Article**

	Singular		
	Masculine	Feminine	Neuter
Nom.	ὁ	ἡ	τό
Gen.	τοῦ	τῆς	τοῦ
Dat.	τῷ	τῇ	τῷ
Acc.	τόν	τήν	τό

	Plural		
Nom.	οἱ	αἱ	τά
Gen.	τῶν	τῶν	τῶν
Dat.	τοῖς	ταῖς	τοῖς
Acc.	τούς	τάς	τά

By learning the article the noun and adjective declensions are easily recognized.

3. **The Cases, Number, Gender**

Nominative - Subject of a sentence
Ex: The word was preached

Genitive - Case of possession
Ex: The Word of God (gen)

Dative - "to or for" case of indirect object
Ex: He spoke the Word to the man

Accusative - Direct object
Ex: He gave the gift to us.

Number - Singular or Plural

Gender - Masculine or Feminine or Neuter

4. <u>Nouns</u>

Masculine - 2nd declension

Singular

Nom.	ὁ	λόγος	-	the word
Gen.	τοῦ	λόγου	-	of the Word
Dat.	τῷ	λόγῳ	-	to or for the word
Acc.	τόν	λόγον	-	the word

Plural

Nom.	οἱ	λόγοι	-	the words
Gen.	τῶν	λόγων	-	of the words
Dat.	τοῖς	λόγοις	-	to or for the words
Acc.	τούς	λόγους	-	the words

Feminine - 1st declension

Singular

Nom.	ἡ	ἀρχή	-	the beginning
Gen.	τῆς	ἀρχῆς	-	of the beginning
Dat.	τῇ	ἀρχῇ	-	to or for the beginning
Acc.	τήν	ἀρχήν	-	the beginning

Plural

Nom.	αἱ	ἀρχαί	-	the beginnings
Gen.	τῶν	ἀρχῶν	-	of the beginnings
Dat.	ταῖς	ἀρχαῖς	-	to or for the beginnings
Acc.	τάς	ἀρχάς	-	the beginnings

Neuter   -   an object a thing

Singular

Nom.	τό	ἱερόν	-	the temple
Gen.	τοῦ	ἱεροῦ	-	of the temple
Dat.	τῷ	ἱερῷ	-	to or for the temple
Acc.	τό	ἱερόν	-	the temple

Plural

Nom.	τά	ἱερά	-	the temples
Gen.	τῶν	ἱερῶν	-	of the temples
Dat.	τοῖς	ἱεροῖς	-	to or for the temples
Acc.	τά	ἱερά	-	the temples

(Notice the nominative & accusative forms have the same ending. Also both

nouns and adjectives will be declined by these endings)

3ʳᵈ Declension Noun (differs from the 1ˢᵗ & 2ⁿᵈ)

Singular

Nom.	χάρις	-	grace
Gen.	χάριτος	-	of grace
Dat.	χάριτι	-	to or for grace
Acc.	χάριτα	-	grace

Plural

Nom.	χάριτες	-	graces
Gen.	χαρίτων	-	of graces
Dat.	χάρισι	-	to or for graces
Acc.	χάριτας	-	graces

5.   <u>**Accents**</u>

      A.   The acute   -   ´ can occur anywhere on the last three syllables

      B.   Circumflex -   ˆ occurs on the last two syllables

      C.   Grave   -   ` occurs on the last syllable

      D.   Ultima   -   the last syllable

      E.   Penult   -   the next to the last syllable

      F.   Antepenult -   the syllable before the penult

When the final syllable has a short vowel the acute accent goes to the antepenult; if final vowel long the accent goes on the penult.

6.   <u>**The Verbs**</u>

Tense   -   Present, Future, past time Imperfect,

                            Aorist, Perfect, Pluperfect

Mood   -   actual(indicative) or possible (subjunctive)

Person   - 1st = I, 2nd = you, and 3rd = he/she/it

Number -   singular or plural

Voice   -   active is subject doing action (I loose), middle is

                            reflexive (I myself loose), passive is subject being acted

                            upon (I am being loosed).

Present Active Indicative
(Present Tense)

Singular			Plural		
λύω	-	I loose	λύομεν	-	we loose
λύεις	-	you (sg.) loose	λύετε	-	you (pl.) loose
λύει	-	he/she loose	λύουσι(ν)	-	they loose

Present Middle/ Passive Indicative

Singular

λύομαι   -   I myself loose/ I am being loosed

λύῃ   -   you yourself loose / you are being loosed

λύεται   -   he himself looses/ he, she, it is being loosed

Plural

λυόμεθα   -   we ourselves loose/ we are being loosed

λύεσθε   -   you yourself loose/ you are being loosed

λύονται   -   they themselves loose/ they are being loosed

Future Active and Middle Indicative

In the future a σ is added after the stem with the same endings as in the present, Ex: λύσω – I will loose, λύσομαι – I will loose for myself.

Imperfect

Views continuous action in the past time. It has a prefix augment ε and imperfect endings. Ex: I was loosing

Imperfect Active Indicative

Singular

ἔλυον   -   I was loosing

ἔλυες   -   you (sg.) were loosing

ἔλυε   -   he was loosing

Plural

ἐλύομεν   -   we were loosing

ἐλύετε   -   you (pl.) were

ἔλυον   -   they were loosing

Imperfect Middle & Passive Indicative

Singular

ἐλυόμην	-	I myself was loosing/I was being loosed
ἐλύῃ	-	you yourself was loosing/ you (sg.) were being loosed
ἐλύετο	-	he himself was loosing/ he/she/it was being loosed

Plural

ἐλυόμεθα	-	we ourselves were loosing/ we were being loosed
ἐλύεσθε	-	you yourself were loosing/ you (pl.) were being loosed
ἐλύοντο	-	they themselves were loosing/ they were being loosed

Aorist

Views completed action (normally in the past) and takes a prefix augment ε on to stem with a suffix σα.

Aorist Active Indicative

Singular

ἔλυσα	-	I loosed
ἔλυσας	-	you (sg.) loosed
ἔλυσε	-	he (she, it) loosed

Plural

ἐλύσαμεν	-	we loosed
ἐλύσατε	-	you (pl.) loosed
ἔλυσαν	-	they loosed

Aorist Middle Indicative

Singular

ἐλυσάμην	-	I loosed for myself
ἐλύσω	-	you (sg.) loosed for yourself
ἐλύσατο	-	he (she, it) loosed for himself

Plural

ἐλυσάμεθα	-	we loosed for ourselves
ἐλύσασθε	-	you (pl.) loosed for yourself
ἐλύσαντο	-	they loosed for themselves

Aorist Passive Indicative

Singular

ἐλύθην	-	I was loosed
ἐλύθης	-	you (sg.) were loosed
ἐλύθη	-	he/she/it was loosed

Plural

ἐλύθημεν	-	we were loosed
ἐλύθητε	-	you (pl.) were loosed
ἐλύθησαν	-	they were loosed

Future Passive Indicative

The aorist indicative passive ending θη is added to the stem λυ as a suffix, plus the σ, Ex: λυθήσομαι – I shall be loosed

Singular

λυθήσομαι	-	I will be loosed
λυθήσῃ	-	you (sg.) will be loosed
λυθήσεται	-	he (she, it) will be loosed

Plural

λυθησόμεθα	-	we will be loosed

λυθήσεσθε   -   you (pl.) will be loosed

λυθήσονται   -   they will be loosed

Perfect

The Perfect normally views completed action in the past with the results continuing into the present. Ex: I have loosed. The perfect takes reduplication in the prefix followed by a κ after the stem.

λέλυκα – I have loosed

Perfect Active Indicative

Singular

λέλυκα   -   I have loosed

λέλυκας   -   you (sg.) have loosed

λέλυκε   -   he (she, it) has loosed

Plural

λελύκαμεν   -   we have loosed

λελύκατε   -   you (pl.) have loosed

λελύκασι   -   they have loosed

Perfect Middle & Passive Indicative

Singular

λέλυμαι   -   I myself have loosed (middle)/
I have been loosed (passive)

λέλυσαι   -   you yourself have loosed/
you (sg.) have been loosed

λέλυται   -   he himself has loosed/
he (she, it) has been loosed

Plural

λελύμεθα   -   we ourselves have loosed/
we have been loosed

λέλυσθε   -   you yourselves have loosed/
you (pl.) have been loosed

λέλυνται   -   they themselves have loosed/
they have been loosed

Pluperfect

The Pluperfect views action completed in the past with results continuing up to a certain point in the past but not into the present.
Ex: I had loosed - ἐλελύκειν

Pluperfect Active Indicative

There is a reduplication plus an augment ἐ in the prefix (ἐλε)
with the κ and ειν suffix.

Singular

ἐλελύκειν   -   I had loosed

ἐλελύκεις   -   you (sg.) had loosed

ἐλελύκει   -   he (she, it) had loosed

Plural

ἐλελύκειμεν   -   we had loosed

ἐλελύκειτε   -   you (pl.) had loosed

ἐλελύκεισαν   -   they had loosed

7. <u>Summary of stems for regular verb</u>

λυ – stem

<u>λύ</u>ω   -   I loose   -   Present has the stem plus ending

<u>λύ</u>σω   -   I will loose   -   Future with σ after stem λυ.

ἔ<u>λυ</u>ον   -   I was loosing   -   Imperfect with ἐ augment prefix and ον suffix after the stem

ἐλυσα	-	I loosed	-	Aorist with augment prefix ἐ plus σα suffix after the stem
ἐλύθην	-	I was loosed	-	Aorist Passive with the prefix ἐ augment and the θην suffix
λυθήσομαι-		I will be loosed	-	Future Indicative Passive with θη suffix; it is the same suffix as aorist passive with a final σ after θη
λέλυκα	-	I have loosed	-	Perfect Active with an augment prefix ἐ reduplication of λ plus a κα suffix after the stem
ἐλελύκειν	-	I had loosed	-	Pluperfect with prefix ἐ plus reduplication and an augment ἐ before the reduplication plus a suffix κειν ending after the stem.

8. <u>Summary of the aktionsart or kind of action</u>

Symbols :   (●) completed,   (➤) continuous action

λύω   -   ➤   I am loosing
                  (Present time)

λύσω   -   ➤   I will loose
                  (Future in time)

ἔλυον   -   ➤   I was loosing (Imperfect)
                  continuous action in past

ἐλυσα   -   ●   I loosed (Aorist)
                  completed action in past
                  time

λέλυκα   -   ●➤ I have loosed (Perfect)
                  completed action in past
                  with results continuing
                  into the present time

ἐλελύκειν -   ●➤ I had loosed (Pluperfect)
                  completed action in the
                  past with results
                  continuing up to a certain
                  time in the past but not
                  up to the present time

P r e s e n t   T i m e

9.   <u>Imperatives</u>

Present Active Imperative
(mood of command)
Singular

λύε   -   loose (you) (sg.)

λυέτω   -   let him loose

Plural
λύετε   -   loose (you) (pl.)

λυέτωσαν -   let them loose

Present Middle/Passive Imperative
Singular

λύου   -   loose yourself or be loosed(sg.)

λυέσθω   -   let him loose himself or let him be loosed

Plural

λυέσθε   -   loose yourself (pl.) or be loosed

λυέσθωσαν-   let them loose themselves or let them be loosed

10.   <u>Infinitives</u>
Infinitives (verbal nouns)

λύειν	-	Present Active Infinitive	-	to loose (continued action)
λύεσθαι	-	Present Middle/Passive Infinitive-		to loose for oneself or to be loosed
λῦσαι	-	Aorist Infinitive Active	-	to loose (completed action)
λύσασθαι -		Aorist Infinitive Middle	-	to loose oneself (completed action)

λυθῆναι - Aorist Infinite Passive - to be loosed

λελυκέναι - Perfect Infinitive Active - to have loosed

λελύσθαι - Perfect Infinitive Middle - to loose for oneself

11.   Participles

Participle (is a verbal adjective)
It is helpful to learn the participle for εἰμί - "to be" – since its forms are
attached to the stems of other words in forming a participle

Present Active Participle
Masculine Singular

Nom.   ὤν   -   being

Gen.   ὄντος

Dat.   ὄντι

Accus.   ὄντα

Masculine Plural

Nom.   ὄντες

Gen.   ὄντων

Dat.   οὖσι(ν)

Accus.   ὄντας

Present Active Participle

(λύων – masc./ λύουσα – fem./ λῦον – neut.)

Singular

Nom.	λύων	-	loosing
Gen.	λύοντος		
Dat.	λύοντι		
Accus.	λύοντα		

Plural

Nom.	λύοντες	
Gen.	λυόντων	
Dat.	λύουσι	
Accus.	λύοντας	

Present Middle/ Passive Participle

Singular

Nom.	λυόμενος	-	loosing for himself/ being loosed
Gen.	λυομένου		
Dat.	λυομένῳ		
Accus.	λυόμενον		

Plural

Nom.	λυόμενοι
Gen.	λυομένων
Dat.	λυομένοις
Accus.	λυομένους

Aorist Active Participle
(λύσας– masc./ λύσασα – fem./ λῦσαν – neut.)

Singular

Nom.	λύσας	-	having loosed (masc.)
Gen.	λύσαντος		
Dat.	λύσαντι		
Accus.	λύσαντα		

Plural

Nom.	λύσαντες
Gen.	λυσάντων
Dat.	λύσασι
Accus.	λύσαντας

Aorist Middle Participle
(λυσάμενος– masc./ λυσαμένη – fem./ λυσάμενον – neut.)

Singular

Nom.   λυσάμενος   -   having loosed for himself

Gen.   λυσαμένου

Dat.   λυσαμένῳ

Accus.   λυσάμενον

Plural

Nom.   λυσάμενοι

Gen.   λυσαμένων

Dat.   λυσαμένοις

Accus.   λυσαμένους

Note the σα after the stem λυ plus the same suffix ending
as in the present participle

Aorist Passive Participle
(λυθείς– masc./ λυθεῖσα – fem./ λυθέν – neut.)

Singular
Nom.   λυθείς   -   having been loosed

Gen.   λυθέντος

Dat.   λυθέντι

Accus.   λυθέντα
Plural

Nom.   λυθέντες

Gen.   λυθέντων

Dat.   λυθεῖσι

Accus.   λυθέντας

Perfect Active Participle
(λελυκώς– masc./ λελυκυῖα – fem./ λελυκός – neut)

Singular

Nom.   λελυκώς   -   having loosed

Gen.   λελυκότος

Dat.   λελυκότι

Accus.   λελυκότα

Plural

Nom.   λελυκότες

Gen.   λελυκότων

Dat.   λελυκόσι

Accus.   λελυκότας

Perfect Middle/Passive Participle
(λελυμένος – masc./ λελυμένη – fem./ λελυμένον – neut.)

Singular

Nom.	λελυμένος	-	having loosed for oneself/ having been loosed
Gen.	λελυμένου		
Dat.	λελυμένῳ		
Accus.	λελυμένον		

Plural

Nom.	λελυμένοι
Gen.	λελυμένων
Dat.	λελυμένοις
Accus.	λελυμένους

Note the accent is on the penult or the next to the last syllable (even with a short final vowel) instead of on the expected antepenult syllable (the 2nd back from the ultima or last syllable).

12.   The Subjunctives

(the mood of probability or possibility)
It is rendered as "may loose" rather than "I am loosing" of the indicate mood indicating a probable or possible action of reality over against that of an actual reality Ex: It is raining (indicative),
It may rain (subjunctive).

Present Active Subjunctive

Singular

λύω   -   I may loose

λύῃς   -   you (sg.) may loose

λύῃ   -   he/she may loose

Plural

λύωμεν   -   we may loose

λύητε   -   you (pl.) may loose

λύωσι(ν)   -   they may loose

Note that in the subjunctive the endings have the longer η ending throughout and the long ω in the 1st and 3rd personal plural instead of the ομεν, or ουσι.

Present Middle/Passive Subjunctive

Singular

λύωμαι   -   I may loose myself/ I may be loosed

λύῃ   -   you may loose yourself/you (sg.) may be loosed

λύηται   -   he may loose himself/ he/she may be loosed

Plural

λυώμεθα   -   we may loose ourselves/we may be loosed

λύησθε   -   you may loose yourselves/you (pl.) may be loosed

λύωνται   -   they may loose themselves/they may be loosed

Note again the long ω and η vowels on the suffix of the stem λυ.

Aorist Active Subjunctive

Singular

λύσω   -   I might loose

λύσῃς   -   you (sg.) might loose

λύσῃ   -   he/she might loose

Plural

λύσωμεν   -   we might loose

λύσητε   -   you (pl.) might loose

λύσωσι(ν) -   they might loose

Note the aorist subjunctive has the same endings as the Present Subjunctive after the σ suffix following the stem λυ which gives it away as an aorist.

13.   **Summary of Nouns**

1).   1st declension (feminine)   -   η or α vowel in the ending. Ex: ἀρχή , ἀρχής , δόξα , δόξης , etc.

2).   2nd declension (masculine)   -   nouns have a **o** vowel in its ending. Ex: λόγος , λόγου ἄνθρωπος , ἀνθρώπου , etc.

3).   3rd declension nouns   -   depart from the 1st and 2nd declension in the genitive and the following cases. Ex: χάρις,

χάριτος, χάριτι, etc.

Note: <u>Learn the article and apply the case ending</u>
<u>to 1st and 2nd declension nouns</u>

14.   **<u>Summary of Verbs/Participles/Subjunctives</u>**

The following chart may be helpful for the tenses:

λύω	Present	basic stem
λύ$\boxed{σ}$ω	Future	$σ$ in suffix
$\boxed{ἔ}$λυ <u>ον</u>	Imperfect	ε in prefix, ον suffix
$\boxed{ἔ}$λυ <u>σα</u>	Aorist Active	ε in prefix, σα suffix
$\boxed{ἐ}$λύ <u>θην</u>	Aorist Passive	ε in prefix, θην suffix
$\boxed{λέ}$λυ <u>κα</u>	Prefect	λέ in prefix, κα suffix
$\boxed{ἐλε}$λύ<u>κειν</u>	Pluperfect	ἐλε in prefix, κειν suffix

Participle

Learn the participle for εἰμί in ὤν, ὄντος etc and apply these ending to the present participle and after the σα suffix in the aorist add ending for ὤν, ὄντος , etc. Ex: λύων, λύοντος, λύσας, λύσαντος, etc.

Subjunctive

The longer ω and η vowels are used. Ex: λύω, λύῃς, λύῃ etc. over against the present λύω, λύεις, λύει.

Principle Parts

Principle parts is the recognition of the verb in the present, future, aorist, aorist passive and perfect stems. Second aorists or perfects are used and differ in root of the stem in the aorist & perfect from the present. Thus learning these forms are essential in translation. These basic principle parts will be presented with each lesson as they occur at the end of the grammar before each lesson.

15. **Personal Pronoun**

Personal Pronouns

	Singular			Plural		
Nom.	ἐγω	-	I	ἡμεῖς	-	we
Gen.	ἐμοῦ	-	of me	ἡμῶν	-	of us
Dat.	ἐμοί	-	to or for	ἡμῖν	-	to, or for us
Acc.	ἐμέ	-	me	ἡμᾶς	-	us

	Singular			Plural		
Nom.	σύ	-	you	ὑμεῖς	-	you
Gen.	σοῦ	-	of you	ὑμῶν	-	of you
Dat.	σοί	-	to or for you	ὑμῖν	-	to,or for you
Acc.	σέ	-	you	ὑμᾶς	-	you

	Singular			Plural		
Nom.	αὐτός	-	he	αὐτοί	-	they
Gen.	αὐτοῦ	-	of him	αὐτῶν	-	of them
Dat.	αὐτῷ	-	to him	αὐτοῖς	-	to them
Acc.	αὐτόν	-	him	αὐτούς	-	them

	Singular			Plural		
Nom.	αὐτή	-	she	αὐταί	-	they
Gen.	αὐτῆς	-	of her	αὐτῶν	-	of them
Dat.	αὐτῇ	-	to her	αὐταῖς	-	to them
Acc.	αὐτήν	-	her	αὐτάς	-	them

	Singular			Plural		
Nom.	αὐτό	-	it	αὐτά	-	they

Gen.	αὐτοῦ	-	of it	αὐτῶν	-	of them
Dat.	αὐτῷ	-	to it	αὐτοῖς	-	to them
Acc.	αὐτό	-	it	αὐτά	-	them

<u>The basic verbs with principal parts in John 1:1-14 are:</u>

(εἰμι, The "to be" verb)

The conjugation in the Present Active Indicative

		Singular			Plural
ἐιμί	-	I am	ἐσμέν	-	we are
εἶ	-	you (sg.) are	ἐστέ	-	you (pl.) are
ἐστί(ν)	-	He/she it is	εἰσί(ν)	-	they are

The conjugation in the Imperfect Active Indicative

		Singular			Plural
ἠμήν	-	I was	ἦμεν	-	we were
ἦς	-	you (sg.) were	ἦτε	-	you (pl.) were
ἦν	-	He/she it is	ἦσαν	-	they were

(γίνομαι - I become)

Present Active	γίνομαι	-	I become
Aorist Active	ἐγενόμην	-	I became
Perfect Active	γέγονα	-	I have become

(καταλαμβάνω - I comprehend)

Present Active	καταλαμβάνω	-	I comprehend
2nd Aorist	κατέλαβον -		I comprehended

(ἀποστέλλω - I send)

Present Active	ἀποστέλλω	-	I send
Aorist Active	ἀπέστειλα	-	I sent
Perfect Active	ἀπέσταλκα	-	I have sent

(ἔρχομαι - I come)

Present Middle	ἔρχομαι	-	I come
2nd Aorist Active	ἦλθον	-	I came
Perfect Active	ἐλήλυθα	-	he has come

(γινώσκω - I know)

Present Active	γινώσκω	-	I know
Future Middle	γνώσομαι	-	I shall know
2nd Aorist Active	ἔγνων	-	I knew
Perfect Active	ἔγνωκα	-	I have known

(κράζω - I cry)

Present Active	κράζω	-	I cry
Aorist Active	ἔκραξα	-	I cried
Perfect Active	κέκραζα	-	I have cried

(λαμβάνω - I receive)

Present Active	λαμβάνω	-	I receive
Future Middle	λήμψομαι	-	I will receive
2nd Aorist Active	ἔλαβον	-	I received
Perfect Active	εἴληφα	-	I have received

(ὁράω - I see)

Present Active	ὁράω	-	I see
Future Middle	ὄψομαι	-	I will see
Aorist Active	εἶδον	-	I saw

Perfect Active   ἑόρακα   -   I have seen

Note: The second aorists or second perfects have a stem change and do not follow the pattern as in the regular verb. Note: λύω, λύσω, ἐλύσα, etc where the same stem λυ remains constant with the adding of prefixes and suffixes whereas in the 2nd aorist forms there is a stem change and imperfect endings are used: λαμβάνω becoming ἐλαβον in 2nd aorist going from λαμβ to λαβ in the stem change or γινώσκω (I know) changing the stem to ἔγνων (I knew) in the 2nd aorist. Some basic principle parts then with stem changes in the 2nd aorist are: λέγω (I say) ⇨ εἶπον in the 2nd aorist (I said). γίνομαι (I become) ⇨ ἐγενόμην (I became) in 2nd Aorist. Note the stem change from γιν to γεν in 2nd aorist. The key to second aorists and perfects is the stem change unlike the regular verb which keeps its stem throughout. By learning 2nd aorist & perfects in principle parts of verbs one can easily begin to recognize the second aorists and perfects by their continued use in the Biblical text.