

Galatians 1:1 .

.	Greek	Strong's	Origin
Paul,	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
an apostle	ἀπόστολος (apostolos)	652: a messenger, one sent on a mission, an apostle	from apostelló
(not [sent] from men	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
through	δι΄ (di)	1223: through, on account of, because of	a prim. preposition
the agency	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of man,	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
but through		1223: through, on account of, because of	a prim. preposition
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
and God	θεοῦ (theou)	2316: God, a god	of uncertain origin
the Father,	πατρός (patros)	3962: a father	a prim. word
who raised	ἐγείραντος (egeirantos)	1453: to waken, to raise up	a prim. verb
Him from the dead),	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)

KJV Lexicon

παυλος **noun - nominative singular masculine**

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

αποστολος **noun - nominative singular masculine**

apostolos ap-os'-tol-os: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

ουκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

απ **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ανθρωπων **noun - genitive plural masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ουδε **adverb**

oude oo-deh': not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

δι **preposition**

dia dee-ah': through (in very wide applications, local, causal, or occasional)

ανθρωπου **noun - genitive singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

αλλα **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

δια **preposition**

dia dee-ah': through (in very wide applications, local, causal, or occasional)

ιησου **noun - genitive singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

πατρος **noun - genitive singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εγειραντος **verb - aorist active participle - genitive singular masculine**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

νεκρων **adjective - genitive plural masculine**

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

Galatians 1:2 .

.	Greek	Strong's	Origin
and all	πάντες (pantes)	3956: all, every	a prim. word
the brethren	ἀδελφοὶ (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
who are with me, To the churches	ἐκκλησίαις (ekklēsiais)	1577: an assembly, a (religious) congregation	from ek and kaleó

of Galatia:	Γαλατίας (galatias)	1053: Galatia, a district in Asia of foreign origin Minor or a larger Roman province including this district as well as others
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και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

εμοι **personal pronoun - first person dative singular**

emoi **em-oy'**: to me -- I, me, mine, my.

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

αδελφοι **noun - nominative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

ταις **definite article - dative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκκλησιαις **noun - dative plural feminine**

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλατιας **noun - genitive singular feminine**

Galatia **gal-at-ee'-ah**: Galatia, a region of Asia -- Galatia.

Galatians 1:3 .

.	Greek	Strong's	Origin
Grace	χάρις (charis)	5485: grace, kindness	a prim. word
to you and peace	εἰρήνη (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
from God	θεοῦ (theou)	2316: God, a god	of uncertain origin
our Father	πατρός (patros)	3962: a father	a prim. word
and the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

KJV Lexicon

χαρις **noun - nominative singular feminine**

charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειρήνη **noun - nominative singular feminine**

eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

απο apo ': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)
θεου noun - genitive singular masculine theos theh'-os : a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).
πατρος noun - genitive singular masculine pater pat-ayr' : a father (literally or figuratively, near or more remote) -- father, parent.
και conjunction kai kahee : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
κυριου noun - genitive singular masculine kurios koo'-ree-os : supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.
ημων personal pronoun - first person genitive plural hemon hay-mone' : of (or from) us -- our (company), us, we.
ιησου noun - genitive singular masculine lesous ee-ay-sooce' : Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.
χριστου noun - genitive singular masculine Christos khris-tos' : anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

Galatians 1:4 .

.	Greek	Strong's	Origin
who gave	δόντος (dontos)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
Himself	ἐαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
for our sins	ἁμαρτιῶν (amartiōn)	266: a sin, failure	from hamartanó
so	ὥτως (opōs)	3704: as, how, that	from hos, and pōs

that He might rescue	ἐξέλθῃται (exelētai)	1807: to take out, to deliver	from ek and haireó
us from this	τοῦ (tou)	3588: the	the def. art.
present	ἐνεστώτος (enestōtos)	1764: to place in, to be at hand, perf. part. to be present	from en and histémi
evil	πονηροῦ (ponērou)	4190: toilsome, bad	from poneó (to toil)
age,	αἰῶνος (aiōnos)	165: a space of time, an age	from a prim. root appar. mean. continued duration
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the will	θέλημα (thelēma)	2307: will	from theló
of our God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and Father,	πατρὸς (patros)	3962: a father	a prim. word

KJV Lexicon

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δόντος **verb - second aorist active participle - genitive singular masculine**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

εαυτον **reflexive pronoun - third person accusative singular masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

των **definite article - genitive plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτιων **noun - genitive plural feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

οπως **adverb**

hopos **hop'-oce**: what(-ever) how, i.e. in the manner that (as adverb or conjunction of coincidence, intentional or actual) -- because, how, (so) that, to, when.

εξεληται **verb - second aorist middle subjunctive - third person singular**

exaireo **ex-ah-ee-reh'-o**: actively, to tear out; middle voice, to select; figuratively, to release -- deliver, pluck out, rescue.

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ενεστωτος **verb - perfect active participle - genitive singular masculine**

enistemi **en-is'-tay-mee**: to place on hand, i.e. (reflexively) impend, (participle) be instant -- come, be at hand, present.

αιωνος **noun - genitive singular masculine**

aion **ah-ee-ohn'**: an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

πονηρου **adjective - genitive singular masculine**

poneros **pon-ay-ros'**: hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

θέλημα noun - accusative singular neuter

thelema thel'-ay-mah: a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

τοῦ definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεοῦ noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πατρός noun - genitive singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

ἡμῶν personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

Galatians 1:5 .

.	Greek	Strong's	Origin
to whom	ὃς (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
[be] the glory	δόξα (doxa)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
forevermore.	αἰῶνας (aiōnas)	165: a space of time, an age	from a prim. root appar. mean. continued duration
Amen.	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen

KJV Lexicon

ὧ **relative pronoun - dative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ἡ **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δοξα **noun - nominative singular feminine**

doxa dox'-ah: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

εἰς **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τοὺς **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αἰώνας **noun - accusative plural masculine**

aion ahee-ohn': an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

τῶν **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αἰώνων **noun - genitive plural masculine**

aion ahee-ohn': an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

ἀμήν **hebrew transliterated word**

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

Galatians 1:6 .

■ .	Greek	Strong's	Origin
I am amazed	Θαυμάζω (thaumazō)	2296: to marvel, wonder	from thauma

that you are so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
quickly	ταχέως (tacheōs)	5030: quickly, hastily	adverb from tachus
deserting	μετατίθεσθε (metatithesthe)	3346a: to transfer, change	from meta and tithēmi
Him who called	καλέσαντος (kalesantos)	2564: to call	a prim. word
you by the grace	χάριτι (chariti)	5485: grace, kindness	a prim. word
of Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chriō
for a different	ἕτερον (eteron)	2087: other	of uncertain origin
gospel;	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizō

KJV Lexicon

θαυμαζω **verb - present active indicative - first person singular**

thaumazo **thou-mad'-zo**: to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οὕτως **adverb**

houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

ταχέως **adverb**

tacheos **takh-eh'-oce**: briefly, i.e. (in time) speedily, or (in manner) rapidly -- hastily, quickly, shortly, soon, suddenly.

μετατιθεσθε **verb - present middle or passive indicative - second person**
metatithemi **met-at-ith'-ay-mee**: to transfer, i.e. (literally) transport, (by implication) exchange, (reflexively) change sides, or (figuratively) pervert -- carry over, change, remove, translate, turn.

απο **apo**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καλεσαντος **verb - aorist active participle - genitive singular masculine**
kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

υμας **personal pronoun - second person accusative plural**
humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

χαριτι **noun - dative singular feminine**
charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

χριστου **noun - genitive singular masculine**
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ετερον **adjective - accusative singular neuter**
heteros **het'-er-os**: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

ευαγγελιον **noun - accusative singular neuter**
euaggelion **yoo-ang-ghel'-ee-on**: a good message, i.e. the gospel -- gospel.

Galatians 1:7 .

■			
.	Greek	Strong's	Origin

which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is [really] not another;	ἄλλο (allo)	243: other, another	a prim. word
only	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
there are some	τινές (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
who are disturbing	ταράσσοντες (tarassontes)	5015: to stir up, to trouble	from a prim. root tarach-
you and want	θέλοντες (thelontes)	2309: to will, wish	a prim. verb
to distort	μεταστρέψαι (metastrepsai)	3344: to turn (about), to pervert	from meta and strephó
the gospel	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizó
of Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

KJV Lexicon

ο relative pronoun - nominative singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

οὐκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

αλλο adjective - nominative singular neuter

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

τινες indefinite pronoun - nominative plural masculine

tis tis: some or any person or object

εισιv verb - present indicative - third person

eisi i-see': they are -- agree, are, be, dure, is, were.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ταρασσοντες verb - present active participle - nominative plural masculine

tarasso tar-as'-so: to stir or agitate (roil water) -- trouble.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θελοντες verb - present active participle - nominative plural masculine

thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

μεταστρεψαι verb - aorist active middle or passive deponent

metastrepho met-as-tref'-o: to turn across, i.e. transmute or (figuratively) corrupt -- pervert, turn.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευαγγελιον noun - accusative singular neuter

euaggelion yoo-ang-ghel'-ee-on: a good message, i.e. the gospel -- gospel.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστου **noun - genitive singular masculine**
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

Galatians 1:8 .

.	Greek	Strong's	Origin
But even	καὶ (kai)	2532: and, even, also	a prim. conjunction
if	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
we, or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
an angel	ἄγγελος (angelos)	32a: a messenger, angel	a prim. word
from heaven,	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
should preach	εὐαγγελίσσεται (euangelisētai)	2097: to announce good news	from eu and aggelos
to you a gospel	εὐηγγελισάμεθα (euēngelisametha)	2097: to announce good news	from eu and aggelos
contrary	παρ' (par)	3844: from beside, by the side of, by, beside	a prim. preposition
to what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we have preached		2097: to announce good news	from eu and aggelos
to you, he is to be accursed!	ἀνάθεμα (anathema)	331: that which is laid up, i.e. a votive offering	from anatithémi

KJV Lexicon

αλλα **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εαν **conditional**

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

ημεις **personal pronoun - first person nominative plural**

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

η **particle**

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

αγγελος **noun - nominative singular masculine**

aggelos ang'-el-os: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

εξ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ουρανου **noun - genitive singular masculine**

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

ευαγγελιζεται **verb - present middle subjunctive - third person singular**

euaggelizo yoo-ang-ghel-id'-zo: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

υμιν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

παρ **preposition**

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

ο **relative pronoun - accusative singular neuter**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ευαγγελισαμεθα **verb - aorist middle indicative - first person**
 euaggelizo **yoo-ang-ghel-id'-zo**: to announce good news (evangelize) especially the gospel --
 declare, bring (declare, show) glad (good) tidings, preach (the gospel).

υμιν **personal pronoun - second person dative plural**
 humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

αναθεμα **noun - nominative singular neuter**
 anathema **an-ath'-em-ah**: a (religious) ban or (concretely) excommunicated (thing or
 person) -- accused, anathema, curse, great.

εστω **verb - present imperative - third person singular**
 esto **es'-to**: be thou; also estosan

Galatians 1:9 .

.	Greek	Strong's	Origin
As we have said before,		4275b: to say before	from pro and eipon, used as2 aor. of prolegó
so	καὶ (kai)	2532: and, even, also	a prim. conjunction
I say	λέγω (legō)	3004: to say	a prim. verb
again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
now,	ἄρτι (arti)	737: just now	of uncertain origin
if	εἴ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
any man	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
is preaching to you a gospel	εὐαγγελίζεται (euangelizetai)	2097: to announce good news	from eu and aggelos
contrary	παρ' (par)	3844: from beside, by the side of, by, beside	a prim. preposition

to what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you received,	παρελάβετε (parelabete)	3880: to receive from	from para and lambanó
he is to be accursed!	ἀνάθεμα (anathema)	331: that which is laid up, i.e. a votive offering	from anatithémi

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ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

προειρηκαμεν **verb - perfect active indicative - first person**

proereo **pro-er-eh'-o**: to say already, predict -- foretell, say (speak, tell) before.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αρτι **adverb**

arti **ar'-tee**: just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.

παλιν **adverb**

palin **pal'-in**: (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again.

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ευαγγελίζεται **verb - present middle indicative - third person singular**
euaggelizo **yoo-ang-ghel-id'-zo**: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

παρ **preposition**
para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

ο **relative pronoun - accusative singular neuter**
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

παρελαβετε **verb - second aorist active indicative - second person**
paralambano **par-al-am-ban'-o**: to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn -- receive, take (unto, with).

αναθεμα **noun - nominative singular neuter**
anathema **an-ath'-em-ah**: a (religious) ban or (concretely) excommunicated (thing or person) -- accused, anathema, curse, great.

εστω **verb - present imperative - third person singular**
esto **es'-to**: be thou; also estosan

Galatians 1:10 .

.	Greek	Strong's	Origin
For am I now	Ἄρτι (arti)	737: just now	of uncertain origin
seeking the favor	πείθω (peithō)	3982: to persuade, to have confidence	a prim. verb
of men,	ἄνθρώπους (anthrōpous)	444: a man, human, mankind	probably from anér and óps (eye, face)
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
of God?	θεὸν (theon)	2316: God, a god	of uncertain origin
Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
am I striving	ζητῶ	2212: to seek	of uncertain origin

	(zētō)		
to please	ἀρεσκειν (areskein)	700: to please	from a prim. root ar- (fit together)
men?	ἀνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)
If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true)
I were still	ἔτι (eti)	2089: still, yet	a prim. adverb
trying to please	ἡρεσκον (ēreskon)	700: to please	from a prim. root ar- (fit together)
men,	ἀνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)
I would not be a bond-servant	δοῦλος (doulos)	1401: a slave	of uncertain derivation
of Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

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αἰτι **adverb**

arti ar'-tee: just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

άνθρωπους **noun - accusative plural masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

πειθω **verb - present active indicative - first person singular**

peitho pi'-tho: to convince (by argument, true or false); by analogy, to pacify or conciliate

(by other fair means); reflexively or passively, to assent (to evidence or authority), to rely
(by inward certainty)

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or
(else), rather, save, than, that, what, yea.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

θεον noun - accusative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God,
god(-ly, -ward).

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or
(else), rather, save, than, that, what, yea.

ζητω verb - present active indicative - first person singular

zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense)
to plot (against life)

ανθρωποις noun - dative plural masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

αρεσκειν verb - present active infinitive

aresko ar-es'-ko: to be agreeable (or by implication, to seek to be so) -- please.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with
other particles)

ετι adverb

eti et'-ee: yet, still (of time or degree) -- after that, also, ever, (any) further, (t-)henceforth
(more), hereafter, (any) longer, (any) more(-one), now, still, yet.

ανθρωποις noun - dative plural masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ηρεσκειν verb - imperfect active indicative - first person singular

aresko ar-es'-ko: to be agreeable (or by implication, to seek to be so) -- please.

χριστου noun - genitive singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

δουλος noun - nominative singular masculine

doulos doo'-los: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

οὐκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἂν particle

an an: denoting a supposition, wish, possibility or uncertainty

ἤμην verb - imperfect indicative - first person singular

emen ay'-mane: I was -- be, was. (Sometimes unexpressed).

Galatians 1:11 .

.	Greek	Strong's	Origin
For I would have you know,	Γνωρίζω (gnōrizō)	1107: to come to know, to make known	from ginóskō
brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
that the gospel	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizō
which was preached	εὐαγγελισθὲν (euangelisthen)	2097: to announce good news	from eu and aggelos
by me is not according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to man.	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)

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γινωρίζω verb - present active indicative - first person singular

gnorizo gno-rid'-zo: to make known; subjectively, to know -- certify, declare, make known, give to understand, do to wit, wot.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμιν personal pronoun - second person dative plural

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

αδελφοι noun - vocative plural masculine

adephos **ad-el-fos'**: a brother near or remote -- brother.

το definite article - accusative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευαγγελιον noun - accusative singular neuter

euaggelion **yoo-ang-ghel'-ee-on**: a good message, i.e. the gospel -- gospel.

το definite article - accusative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευαγγελισθεν verb - aorist passive participle - accusative singular neuter

euaggelizo **yoo-ang-ghel-id'-zo**: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

υπὲρ preposition

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

ἐμου personal pronoun - first person genitive singular

emou **em-oo'**: of me -- me, mine, my.

ὅτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οὐκ particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐστιν verb - present indicative - third person singular

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

κατά preposition

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

ανθρωπον noun - accusative singular masculine

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

Galatians 1:12 .

.	Greek	Strong's	Origin
For I neither	οὐδὲ (oude)	3761: and not, neither	from ou, and de
received	παρέλαβον (parelabon)	3880: to receive from	from para and lambanó
it from man,	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
nor	οὔτε (oute)	3777: and not, neither	from ou, and te
was I taught	ἐδιδάχθην (edidachthēn)	1321: to teach	a redupl. caus. form of daó (to learn)
it, but [I received it] through	δι' (di)	1223: through, on account of, because of	a prim. preposition
a revelation	ἀποκαλύψεως (apokalypseōs)	602: an uncovering	from apokaluptó
of Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

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οὐδε **adverb**

oude oo-deh': not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

γὰρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

εγω **personal pronoun - first person nominative singular**
ego eg-o': I, me.

παρα **preposition**

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

ανθρωπου **noun - genitive singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

παρελαβον **verb - second aorist active indicative - first person singular**

paralambano **par-al-am-ban'-o**: to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn -- receive, take (unto, with).

αυτο **personal pronoun - accusative singular neuter**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ουτε **conjunction**

oute **oo'-teh**: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

εδιδαχθην **verb - aorist passive indicative - first person singular**

didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

δι **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

αποκαλυψεως **noun - genitive singular feminine**

apokalupsis **ap-ok-al'-oop-sis**: disclosure -- appearing, coming, lighten, manifestation, be revealed, revelation.

ιησου **noun - genitive singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

Galatians 1:13 .

■			
.	Greek	Strong's	Origin

For you have heard	ἤκούσατε (ēkousate)	191: to hear, listen	from a prim. word mean. hearing
of my former	ποτε (pote)	4218: once, ever	enclitic particle from the same as posos and te
manner of life	ἀναστροφὴν (anastrophēn)	391: behavior, conduct	from anastrephó
in Judaism,	Ἰουδαϊσμῶ (ioudaismō)	2454: Judaism	from Ioudaizó
how	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
I used to persecute	ἐδιώκον (ediōkon)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
the church	ἐκκλησίαν (ekklēsian)	1577: an assembly, a (religious) congregation	from ek and kaleó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
beyond	καθ’ (kath)	2596: down, against, according to	preposition of uncertain origin
measure	ὑπερβολὴν (uperbolēn)	5236: a throwing beyond, excess, superiority	from huperballó
and tried to destroy	ἐπόρθουν (eporthoun)	4199: to destroy	from perthó (to ravage)
it;			

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ἡκούσατε **verb - aorist active indicative - second person**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εμην possessive pronoun - first person accusative singular feminine

emos em-os': my -- of me, mine (own), my.

αναστροphen noun - accusative singular feminine

anastrophe an-as-trof-ay': behavior -- conversation.

ποτε particle

pote pot-eh': indefinite adverb, at some time, ever -- afore-(any, some-)time(-s), at length (the last), (+ n-)ever, in the old time, in time past, once, when.

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαισμω noun - dative singular masculine

loudaismos ee-oo-dah-is-mos': Judaism, i.e. the Jewish faith and usages -- Jews' religion.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

καθ preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

υπερβολην noun - accusative singular feminine

hyperbole hoop-er-bol-ay': a throwing beyond others, i.e. (figuratively) supereminence; pre-eminently -- abundance, (far more) exceeding, excellency, more excellent, beyond (out of) measure.

εδιωκον verb - imperfect active indicative - first person singular

dioko dee-o'-ko: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκκλησιαν noun - accusative singular feminine

ekklesia ek-klay-see'-ah: a calling out, i.e. (concretely) a popular meeting, especially a

religious congregation--assembly, church.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επορθουν verb - imperfect active indicative - first person singular

porthéo por-theh'-o: to ravage (figuratively) -- destroy, waste.

αυτην personal pronoun - accusative singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Galatians 1:14 .

.	Greek	Strong's	Origin
and I was advancing	προέκοπτον (proekopton)	4298: to cut forward (a way), advance	from pro and koptó
in Judaism	Ἰουδαϊσμῷ (ioudaismō)	2454: Judaism	from Ioudaizó
beyond	ὕπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
many	πολλοὺς (pollous)	4183: much, many	a prim. word
of my contemporaries	συνηλικιώτας (sunēlikiótas)	4915: one of the same age	from sun and hēlikia
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
my countrymen,	γένει (genei)	1085: family, offspring	from ginomai
being	ὑπάρχων	5225: to begin, to be ready or	from hupo and archó

	(uparchōn)	at hand, to be	
more extremely		4053: abundant	from peri
zealous	ζηλωτής (zēlōtēs)	2207: zealous	from zēlóō
for my ancestral	πατρικῶν (patrikōn)	3967: paternal, ancestral	from patér
traditions.	παράδοσεων (paradoseōn)	3862: a handing down or over, a tradition	from paradídōmi

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προεκοπτον verb - imperfect active indicative - first person singular

prokopto prok-op'-to: to drive forward (as if by beating), i.e. (figuratively and intransitively) to advance (in amount, to grow; in time, to be well along) -- increase, proceed, profit, be far spent, wax.

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαισμω noun - dative singular masculine

loudaismos ee-oo-dah-is-mos': Judaism, i.e. the Jewish faith and usages -- Jews' religion.

υπερ preposition

huper hoop-er': over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

πολλους **adjective - accusative plural masculine**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

συνηλικιωτας **noun - accusative plural masculine**

sunelikiotes soon-ay-lik-ee-o'-tace: a co-aged person, i.e. alike in years -- equal.

εν **preposition**

en en: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γενει **noun - dative singular neuter**

genos ghen'-os: kin (abstract or concrete, literal or figurative, individual or collective) -- born, country(-man), diversity, generation, kind(-red), nation, offspring, stock.

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

περισσοτεως **adverb**

perissoteros per-is-sot-er'-oce: more superabundantly -- more abundant(-ly), the more earnest, (more) exceedingly, more frequent, much more, the rather.

ζηλωτης **noun - nominative singular masculine**

zelotes dzay-lo-tace': a zealot -- zealous.

υπαρχων **verb - present active participle - nominative singular masculine**

huparcho hoop-ar'-kho: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρικων **adjective - genitive plural masculine**

patrikos pat-ree-kos': paternal, i.e. ancestral -- of fathers.

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

παραδοσεων **noun - genitive plural feminine**

paradosis par-ad'-os-is: transmission, i.e. (concretely) a precept; specially, the Jewish traditionary law -- ordinance, tradition.

Galatians 1:15 .

.	Greek	Strong's	Origin
But when	ὅτε (ote)	3753: when	from hos, and te
God, who had set me apart	ἀφορίσας (aphorisas)	873: to mark off by boundaries from, i.e. set apart	from apo and horizó
[even] from my mother's	μητρός (mētros)	3384: mother	a prim. word
womb	κοιλίας (koilias)	2836: belly	from koilos (hollow)
and called	καλέσας (kalesas)	2564: to call	a prim. word
me through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
His grace,	χάριτος (charitos)	5485: grace, kindness	a prim. word
was pleased	εὐδόκησεν (eudokēsen)	2106: to think well of, i.e. to be well-pleased	from eu and dokeó

KJV Lexicon

ὅτε **adverb**

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

δέ **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εὐδοκήσεν **verb - aorist active indicative - third person singular**

eudokeo yoo-dok-eh'-o: to think well of, i.e. approve (an act); specially, to approbate (a person or thing) -- think good, (be well) please(-d), be the good (have, take) pleasure, be willing.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αφορισας verb - aorist active participle - nominative singular masculine

aphorizo af-or-id'-zo: to set off by boundary, i.e. (figuratively) limit, exclude, appoint, etc. - divide, separate, sever.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

κοιλιας noun - genitive singular feminine

koilia koy-lee'-ah: a cavity, i.e. (especially) the abdomen; by implication, the matrix; figuratively, the heart -- belly, womb.

μητρος noun - genitive singular feminine

meter may'-tare: a mother (literally or figuratively, immediate or remote) -- mother.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καλεσας verb - aorist active participle - nominative singular masculine

kaleo kal-eh'-o: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαριτος noun - genitive singular feminine

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Galatians 1:16 .

.	Greek	Strong's	Origin
to reveal	ἀποκαλύψαι (apokalupsai)	601: to uncover, reveal	from apo and kaluptó
His Son	υἰὸν (uion)	5207: a son	a prim. word
in me so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that I might preach	εὐαγγελίζωμαι (euangelizōmai)	2097: to announce good news	from eu and aggelos
Him among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the Gentiles,	ἔθνεσιν (ethnesin)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
I did not immediately	εὐθέως (eutheōs)	2112: at once, directly	adverb from euthus
consult	προσανεθέμην (prosanethemēn)	4323: to lay on besides, hence to undertake besides (mid.)	from pros and anatithēmi
with flesh	σαρκὶ (sarki)	4561: flesh	a prim. word
and blood,	αἵματι (aimati)	129: blood	of uncertain origin

KJV Lexicon

αποκαλυψαι **verb - aorist active middle or passive deponent**

apokalupto **ap-ok-al-oop'-to**: to take off the cover, i.e. disclose -- reveal.

τοῦ **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υἱοῦ **noun - accusative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

αὐτοῦ **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

ἐμοὶ **personal pronoun - first person dative singular**

emoi **em-oy'**: to me -- I, me, mine, my.

ἵνα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

εὐαγγελίζωμαι **verb - present middle subjunctive - first person singular**

euaggelizo **yoo-ang-ghel-id'-zo**: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

αὐτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

τοῖς **definite article - dative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐθνέσιν **noun - dative plural neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

εὐθεὺς **adverb**

eutheos **yoo-theh'-oce**: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

οὐ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

προσανεθημην **verb - second aorist middle indicative - first person singular**
prosanatithemi **pros-an-at-ith'-ay-mee**: to lay up in addition, i.e. (middle voice and figuratively) to impart or (by implication) to consult -- in conference add, confer.

σαρκι **noun - dative singular feminine**
sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αιματι **noun - dative singular neuter**
haima **hah'-ee-mah**: blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

Galatians 1:17 .

.	Greek	Strong's	Origin
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
did I go	ἀνῆλθον (anēlthon)	424: to go up	from ana and erchomai
up to Jerusalem	Ἱεροσόλυμα (ierosoluma)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
to those	τοὺς (tous)	3588: the	the def. art.
who were apostles	ἀποστόλους (apostolous)	652: a messenger, one sent on a mission, an apostle	from apostelló
before	πρὸ (pro)	4253: before	a prim. preposition
me; but I went away	ἀπῆλθον (apēlthon)	565: to go away, go after	from apo and erchomai
to Arabia,	Ἀραβίαν (arabian)	688: Arabia, a peninsula of Asia near Africa	of Hebrew origin Arab
and returned	ὑπέστρεψα (upestrepse)	5290: to turn back, return	from hupo and strephó

once more	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
to Damascus.	Δαμασκόν (damaskon)	1154: Damascus, a city of Syria	of Hebrew origin Dammeseq

KJV Lexicon

οὐδε **adverb**

oude oo-deh': not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

ἀνελθον **verb - second aorist active indicative - first person singular**
anerchomai **an-erkh'-om-ahee**: to ascend -- go up.

εἰς **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ἱεροσολυμα **noun - accusative singular feminine**

Hierosoluma hee-er-os-ol'-oo-mah: Hierosolyma (i.e. Jerushalaim), the capitol of Palestine -
- Jerusalem.

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

τοὺς **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προ **preposition**

pro pro: fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or ever. In the comparative, it retains the same significations.

ἐμου **personal pronoun - first person genitive singular**

emou **em-oo'**: of me -- me, mine, my.

ἀποστόλους **noun - accusative plural masculine**

apostolos ap-os'-tol-os: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

αλλα conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

απηλθον verb - second aorist active indicative - first person singular

aperchomai ap-erkh'-om-ahee: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αραβιαν noun - accusative singular feminine

Arabia ar-ab-ee'-ah: Arabia, a region of Asia -- Arabia.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παλιν adverb

palin pal'-in: (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again.

υπεστρεψα verb - aorist active indicative - first person singular

hupostrepho hoop-os-tref'-o: to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

δαμασκον noun - accusative singular feminine

Damaskos dam-as-kos': Damascus, a city of Syria -- Damascus.

Galatians 1:18 .

.	Greek	Strong's	Origin
Then	Ἐπειτα (epeita)	1899: thereafter	from epi and eita
three	ἔτη (etē)	5140: three	a prim. cardinal number
years	τρία (tria)	2094: a year	a prim. word

later	μετὰ (meta)	3326: with, among, after	a prim. preposition
I went	ἀνῆλθον (anēlthon)	424: to go up	from ana and erchomai
up to Jerusalem	Ἱεροσόλυμα (ierosoluma)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
to become acquainted	ἱστορεῖσαι (istorēsai)	2477: to inquire about, visit	from histór (one learned in)
with Cephas,	Κηφᾶν (kēphan)	2786: "a rock," Cephas, a name given to the apostle Peter	of Aramaic origin
and stayed	ἐπέμεινα (epemeina)	1961: to stay on	from epi and menó
with him fifteen	δεκαπέντε (dekapente)	1178b: fifteen	from deka and pente
days.	ἡμέρας (ēmeras)	2250: day	a prim. word

KJV Lexicon

ΕΠΕΙΤΑ **adverb**

epeita **ep'-i-tah**: thereafter -- after that(-ward), then.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

ΕΤΗ **noun - accusative plural neuter**

etos **et'-os**: a year -- year.

τρια **adjective - accusative plural neuter**

treis **trice**: three -- three.

ανηλθον **verb - second aorist active indicative - first person singular**

anerchomai **an-erkh'-om-ahee**: to ascend -- go up.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιεροσολυμα noun - accusative singular feminine

Hierosoluma hee-er-os-ol'-oo-mah: Hierosolyma (i.e. Jerushalaim), the capitol of Palestine -
- Jerusalem.

ιστορησαι verb - aorist active middle or passive deponent

historeo his-tor-eh'-o: to be knowing (learned), i.e. (by implication) to visit for information (interview) -- see.

πετρον noun - accusative singular masculine

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επεμεινα verb - aorist active indicative - first person singular

epimeno ep-ee-men'-o: to stay over, i.e. remain (figuratively, persevere) -- abide (in), continue (in), tarry.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ημερας noun - accusative plural feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

δεκαπεντε numeral (adjective)

dekapente dek-ap-en'-teh: ten and five, i.e. fifteen -- fifteen.

Galatians 1:19 .

■			
.	Greek	Strong's	Origin
But I did not see		3708: to see, perceive, attend to	a prim. verb
any other	ἕτερον (eteron)	2087: other	of uncertain origin
of the apostles	ἀποστόλων (apostolōn)	652: a messenger, one sent on a mission, an apostle	from apostellō

except		1508: if not	from ei and mé
James,	Ἰάκωβον (iakōbon)	2385: James, the name of several Isr.	from the same as Iakób
the Lord's	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
brother.	ἀδελφὸν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

KJV Lexicon

ἕτερον **adjective - accusative singular masculine**

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποστολων **noun - genitive plural masculine**

apostolos ap-os'-tol-os: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

ουκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ειδον **verb - second aorist active indicative - first person singular**

eido i'-do: to see; by implication, (in the perfect tense only) to know

ει **conditional**

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none,

nor, (can-)not, nothing, that not, un(-taken), without.

ιακωβον **noun - accusative singular masculine**

lakobos ee-ak'-o-bos: Jacobus, the name of three Israelites -- James.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφον **noun - accusative singular masculine**

adephos ad-el-fos': a brother near or remote -- brother.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου **noun - genitive singular masculine**

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

Galatians 1:20 .

.	Greek	Strong's	Origin
(Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
in what	ὃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I am writing	γράφω (graphō)	1125: to write	a prim. verb
to you, I assure	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
you before	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
God	θεοῦ (theou)	2316: God, a god	of uncertain origin
that I am not lying.)	ψεύδομαι (pseudomai)	5574: to lie	from a root pseud-

KJV Lexicon

α **relative pronoun - accusative plural neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

γραφω **verb - present active indicative - first person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ιδου **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

ενωπιον **adverb**

enopion **en-o'-pee-on**: in the face of -- before, in the presence (sight) of, to.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ψευδομαι **verb - present middle or passive deponent indicative - first person singular**

pseudomai **psyoo'-dom-ahee**: to utter an untruth or attempt to deceive by falsehood -- falsely, lie.

Galatians 1:21 .

.	Greek	Strong's	Origin
Then	Ἐπειτα (epeita)	1899: thereafter	from epi and eita
I went	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
into the regions	κλίματα (klimata)	2824: a region	from klinó
of Syria	Συρίας (surias)	4947: Syria, a region N. and E. of Pal.	of uncertain origin, perhaps related to Tsor
and Cilicia.	Κιλικίας (kilikias)	2791: Cilicia, a province of Asia Minor	of uncertain origin

KJV Lexicon

ΕΠΕΙΤΑ **adverb**

epeita **ep'-i-tah**: thereafter -- after that(-ward), then.

ἔρχομαι **verb - second aorist active indicative - first person singular**

erchomai **er'-khom-ah-ee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εἰς **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τὰ **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κλίματα **noun - accusative plural neuter**

klima **klee'-mah**: a slope, i.e. (specially) a clime or tract of country -- part, region.

τῆς **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συρίας **noun - genitive singular feminine**

Suria **soo-ree'-ah**: Syria (i.e. Tsyria or Tyre), a region of Asia -- Syria.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κιλικίας **noun - genitive singular feminine**

Kilikia **kil-ik-ee'-ah**: Cilicia, a region of Asia Minor -- Cilicia.

Galatians 1:22 .

.	Greek	Strong's	Origin
I was [still] unknown	ἀγνοούμενος (agnooumenos)	50: to be ignorant, not to know	from alpha (as a neg. prefix) and the same as ginóskó
by sight	προσώπῳ (prosōpō)	4383: the face	from pros and óps (an eye, face)
to the churches	ἐκκλησίαις (ekklēsiais)	1577: an assembly, a (religious) congregation	from ek and kaleó
of Judea		2453: Jewish, a Jew, Judea	from Ioudas
which were in Christ;	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió

KJV Lexicon

ἤμην **verb - imperfect indicative - first person singular**

emen **ay'-mane**: I was -- be, was. (Sometimes unexpressed).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αγνοουμενος **verb - present passive participle - nominative singular masculine**
agnoeo **ag-no-eh'-o**: not to know (through lack of information or intelligence); by implication, to ignore (through disinclination) -- (be) ignorant(-ly), not know, not understand, unknown.

τω **definite article - dative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προσωπω **noun - dative singular neuter**
prosopon **pros'-o-pon**: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

ταις **definite article - dative plural feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκκλησιαις **noun - dative plural feminine**
ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

της **definite article - genitive singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιας **noun - genitive singular feminine**
Ioudaia **ee-oo-dah'-yah**: the Judean land (i.e. Judaea), a region of Palestine -- Judaea.

ταις **definite article - dative plural feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

χριστω **noun - dative singular masculine**
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

Galatians 1:23 .

.	Greek	Strong's	Origin
but only,	μόνον (monon)	3440: merely	adverb from monos
they kept hearing,	ἀκούοντες (akouontes)	191: to hear, listen	from a prim. word mean. hearing

"He who once	ποτε (pote)	4218: once, ever	enclitic particle from the same as posos and te
persecuted	διώκων (diōkōn)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
us is now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
preaching	εὐαγγελίζεται (euangelizetai)	2097: to announce good news	from eu and aggelos
the faith	πίστιν (pistin)	4102: faith, faithfulness	from peithó
which	ἧν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he once	ποτε (pote)	4218: once, ever	enclitic particle from the same as posos and te
tried to destroy."	ἐπόρθει (eporthei)	4199: to destroy	from perthó (to ravage)

KJV Lexicon

μονον **adverb**

monon **mon'-on**: merely -- alone, but, only.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ακουοντες **verb - present active participle - nominative plural masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

ησαν **verb - imperfect indicative - third person**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as

concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διωκων **verb - present active participle - nominative singular masculine**

dioko **dee-o'-ko**: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

ποτε **particle**

pote **pot-eh'**: indefinite adverb, at some time, ever -- afore-(any, some-)time(-s), at length (the last), (+ n-)ever, in the old time, in time past, once, when.

νυν **adverb**

nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

ευαγγελιζεται **verb - present middle indicative - third person singular**

euaggelizo **yoo-ang-ghel-id'-zo**: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστιν **noun - accusative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

ην **relative pronoun - accusative singular feminine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ποτε **particle**

pote **pot-eh'**: indefinite adverb, at some time, ever -- afore-(any, some-)time(-s), at length (the last), (+ n-)ever, in the old time, in time past, once, when.

επορθει **verb - imperfect active indicative - third person singular**

portheo **por-theh'-o**: to ravage (figuratively) -- destroy, waste.

Galatians 1:24 .

■			
.	Greek	Strong's	Origin

And they were glorifying	ἐδόξαζον (edoxazon)	1392: to render or esteem glorious (in a wide application)	from doxa
God	θεόν (theon)	2316: God, a god	of uncertain origin
because	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
of me.			

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐδοξαζον **verb - imperfect active indicative - third person**

doxazo dox-ad'-zo: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

ἐν **preposition**

en en: in, at, (up-)on, by, etc.

ἐμοὶ **personal pronoun - first person dative singular**

emoi em-oy': to me -- I, me, mine, my.

τοῦ **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεόν **noun - accusative singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Galatians 2:1 .

.	Greek	Strong's	Origin
▪			

Then	Ἐπειτα (epeita)	1899: thereafter	from epi and eita
after	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
an interval of fourteen	δεκατεσσάρων (dekatessarōn)	1180: fourteen	from deka and tessares
years	ἑτῶν (etōn)	2094: a year	a prim. word
I went	ἀνέβην (anebēn)	305: to go up, ascend	from ana and the same as basis
up again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
to Jerusalem	Ἱεροσόλυμα (ierosoluma)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
with Barnabas,	βαρναβᾶ (barnaba)	921: Barnabas, an Isr. companion of Paul	probably of Aramaic origin
taking	συμπαράλαβὼν (sumparalabōn)	4838: to take along with	from sun and paralambanó
Titus	Τίτον (titon)	5103: Titus, a Christian	of Latin origin
along		4838: to take along with	from sun and paralambanó
also.	καὶ (kai)	2532: and, even, also	a prim. conjunction

KJV Lexicon

ΕΠΕΙΤΑ **adverb**

epeita **ep'-i-tah**: thereafter -- after that(-ward), then.

ΔΙΑ **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

δεκατεσσαρων **adjective - genitive plural neuter**

dekatessares **dek-at-es'-sar-es**: ten and four, i.e. fourteen -- fourteen.

ετων **noun - genitive plural neuter**

etos **et'-os**: a year -- year.

παλιν **adverb**

palin **pal'-in**: (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again.

ανεβην **verb - second aorist active indicative - first person singular**

anabaino **an-ab-ah'-ee-no**: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιεροσολυμα **noun - accusative singular feminine**

Hierosoluma **hee-er-os-ol'-oo-mah**: Hierosolyma (i.e. Jerushalaim), the capitol of Palestine -
- Jerusalem.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

βαρναβα **noun - genitive singular masculine**

Barnabas **bar-nab'-as**: son of Nabas (i.e. prophecy); Barnabas, an Israelite -- Barnabas.

συμπαράλαβων **verb - second aorist active participle - nominative singular masculine**

sumparalambano **soom-par-al-am-ban'-o**: to take along in company -- take with.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τιτον **noun - accusative singular masculine**

Titos **tee'-tos**: Titus, a Christian -- Titus.

Galatians 2:2 .

.	Greek	Strong's	Origin
It was because	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
of a revelation	ἀποκάλυψιν	602: an uncovering	from apokaluptó

	(apokalupsin)		
that I went	ἀνέβην (anebēn)	305: to go up, ascend	from ana and the same as basis
up; and I submitted	ἀνεθέμην (anethemēn)	394: to set up, set forth	from ana and tithēmi
to them the gospel	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizó
which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I preach	κηρύσσω (kērussō)	2784: to be a herald, proclaim	of uncertain origin
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the Gentiles,	ἔθνεσιν (ethnesin)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
but [I did so] in private	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
to those	τὸ (to)	3588: the	the def. art.
who were of reputation,	δοκοῦσιν (dokousin)	1380: to have an opinion, to seem	from dokos (opinion)
for fear		3381: lest perhaps, whether perhaps	see mé and pós
that I might be running,	τρέχω (trechō)	5143: to run	a prim. verb
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
had run,	ἔδραμον (edramon)	5143: to run	a prim. verb
in vain.	κενὸν (kenon)	2756: empty	a prim. word

KJV Lexicon

ανεβην **verb - second aorist active indicative - first person singular**

anabaino **an-ab-ah'-ee-no**: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

αποκαλυψιν **noun - accusative singular feminine**

apokalupsis **ap-ok-al'-oop-sis**: disclosure -- appearing, coming, lighten, manifestation, be revealed, revelation.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανεθεμην **verb - second aorist middle indicative - first person singular**

anatithemai **an-at-ith'-em-ahee**: to set forth (for oneself), i.e. propound -- communicate, declare.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευαγγελιον **noun - accusative singular neuter**

euaggelion **yoo-ang-ghel'-ee-on**: a good message, i.e. the gospel -- gospel.

ο **relative pronoun - accusative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

κηρυσσω **verb - present active indicative - first person singular**

kerusso **kay-roos'-so**: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τοῖς **definite article - dative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐθνέσιν **noun - dative plural neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

κατ **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

ἰδίαν **adjective - accusative singular feminine**

idios **id'-ee-os**: pertaining to self, i.e. one's own; by implication, private or separate

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τοῖς **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δοκούσιν **verb - present active participle - dative plural masculine**

dokeo **dok-eh'-o**: to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

μηπως **conjunction**

mepos **may'-pos** : lest somehow -- lest (by any means, by some means, haply, perhaps).

εἰς **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

κενόν **adjective - accusative singular masculine**

kenos **ken-os'**: empty -- empty, (in) vain.

τρέχω **verb - present active subjunctive - first person singular**

trecho **trekh'-o**: to run or walk hastily -- have course, run.

ἢ **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ἐδραμον **verb - second aorist active indicative - first person singular**

trecho **trekh'-o**: to run or walk hastily -- have course, run.

Galatians 2:3 .

.	Greek	Strong's	Origin
But not even	οὐδὲ (oude)	3761: and not, neither	from ou, and de
Titus,	Τίτος (titos)	5103: Titus, a Christian	of Latin origin
who	ὁ (o)	3588: the	the def. art.
was with me, though he was a Greek,	Ἕλληνα (ellēn)	1672: a Greek, usually a name for a Gentile	from Hellas
was compelled	ἠναγκάσθη (ēnankasthē)	315: to necessitate, compel	from anagké
to be circumcised.	περιτμηθῆναι (peritmēthēnai)	4059: to cut around, circumcise	from peri and the same as tomos

KJV Lexicon

αλλ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ουδε adverb

oude oo-deh': not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

τιτος noun - nominative singular masculine

Titos tee'-tos: Titus, a Christian -- Titus.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συν preposition

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

εμοι personal pronoun - first person dative singular

emoi **em-oy'**: to me -- I, me, mine, my.

ελλην **noun - nominative singular masculine**

Hellen hel'-lane: a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew -- Gentile, Greek.

ων **verb - present participle - nominative singular masculine**

on oan: being -- be, come, have.

ηναγκασθη **verb - aorist passive indicative - third person singular**

anagkazo an-ang-kad'-zo: to necessitate -- compel, constrain.

περιτεμνηναι **verb - aorist passive middle or passive deponent**

peritemno per-ee-tem'-no: to cut around, i.e. (specially) to circumcise -- circumcise.

Galatians 2:4 .

.	Greek	Strong's	Origin
But [it was] because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the false brethren	ψευδαδέλφους (pseudadelphous)	5569: a false brother	from pseudés and adelphos
secretly brought in, who had sneaked	παρεισάκτους (pareisaktous)	3920: brought in secretly	from pareisagó
in to spy	κατασκοπήσαι (kataskopēsai)	2684: to view closely, spy out	from kata and skopeó (to examine, inspect)
out our liberty	ἐλευθερίαν (eleutherian)	1657: liberty, freedom	from eleutheros
which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
in order	ἵνα	2443: in order that, that, so	a prim. conjunction denoting

	(ina)	that	purpose, definition or result
to bring us into bondage.	καταδουλώσουσιν (katadoulōsousin)	2615: to enslave	from kata and douloó

KJV Lexicon

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

δε **conjunction**

de **deh'**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τους **definite article - accusative plural masculine**

ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρεισακτους **adjective - accusative plural masculine**

pareisaktos **par-ice'-ak-tos**: smuggled in: unawares brought in.

ψευδαδελφους **noun - accusative plural masculine**

pseudadelphos **psyoo-dad'-el-fos**: a spurious brother, i.e. pretended associate -- false brethren.

οιτινες **relative pronoun - nominative plural masculine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

παρεισηλθον **verb - second aorist active indicative - third person**

pareiserchomai **par-ice-er'-khom-ahee**: to come in alongside, i.e. supervene additionally or stealthily -- come in privily, enter.

κατασκοπησαι **verb - aorist active middle or passive deponent**

kataskopeo **kat-as-kop-eh'-o**: to be a sentinel, i.e. to inspect insidiously -- spy out.

την **definite article - accusative singular feminine**

ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελευθεριαν **noun - accusative singular feminine**

eleutheria **el-yoo-ther-ee'-ah**: freedom (legitimate or licentious, chiefly moral or ceremonial) -- liberty.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

ην **relative pronoun - accusative singular feminine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εχομεν **verb - present active indicative - first person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

χριστω **noun - dative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ιησου **noun - dative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

καταδουλωσονται **verb - aorist middle subjunctive - third person**

katadoulōo **kat-ad-oo-lo'-o**: to enslave utterly -- bring into bondage.

Galatians 2:5 .

.	Greek	Strong's	Origin
But we did not yield	ἐἴξαμεν (eixamen)	1502: to yield	a prim. verb
in subjection	ὑποταγῇ (upotagē)	5292: subjection	from hupotassó
to them for even	οὐδὲ (oude)	3761: and not, neither	from ou, and de
an hour,	ὥραν (ōran)	5610: a time or period, an hour	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result

that the truth	ἀλήθεια (alētheia)	225: truth	from aléthés
of the gospel	εὐαγγελίου (euangelíou)	2098: good news	from the same as euaggelizó
would remain	διαμείνη (diameinē)	1265: to remain, continue	from dia and menó
with you.			

KJV Lexicon

οἰς **relative pronoun - dative plural masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

οὐδε **adverb**

oude oo-deh': not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

ωραν **noun - accusative singular feminine**

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

ειξαμεν **verb - aorist active indicative - first person**

eiko i'-ko: to be weak, i.e. yield -- give place.

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υποταγη **noun - dative singular feminine**

hupotage hoop-ot-ag-ay': subordination -- subjection.

ινα **conjunction**

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αληθεια **noun - nominative singular feminine**

aletheia **al-ay'-thi-a**: truth -- true, truly, truth, verity.

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευαγγελιου **noun - genitive singular neuter**

euaggelion **yoo-ang-ghel'-ee-on**: a good message, i.e. the gospel -- gospel.

διαμεινη **verb - aorist active subjunctive - third person singular**

diameno **dee-am-en'-o**: to stay constantly (in being or relation) -- continue, remain.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

Galatians 2:6 .

.	Greek	Strong's	Origin
But from those	τῶν (tōn)	3588: the	the def. art.
who were of high	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
reputation	δοκοῦντων (dokountōn)	1380: to have an opinion, to seem	from dokos (opinion)
(what	ὅποιοι (opoioi)	3697: of what sort	from hos, and poios
they were makes	διαφέρει (diapherei)	1308: to carry through, carry about, to differ, make a difference, surpass	from dia and pheró
no	οὐδέν (ouden)	3762: no one, none	from oude and heis
difference		1308: to carry through, carry about, to differ, make a	from dia and pheró

		difference, surpass	
to me; God	θεός (theos)	2316: God, a god	of uncertain origin
shows	λαμβάνει (lambanei)	2983: to take, receive	from a prim. root lab-
no	οὐ (ou)	3756: not, no	a prim. word
partiality)--	πρόσωπον (prosōpon)	4383: the face	from pros and óps (an eye, face)
well,	γάρ (gar)	1063: for, indeed (a conjunc. used to express cause, explanation, inference or continuation)	a contr. of ge ara (verily then)
those	ὁ (o)	3588: the	the def. art.
who were of reputation	δοκοῦντες (dokountes)	1380: to have an opinion, to seem	from dokos (opinion)
contributed	προσανέθεντο (prosanethento)	4323: to lay on besides, hence to undertake besides (mid.)	from pros and anatithémi
nothing	οὐδὲν (ouden)	3762: no one, none	from oude and heis
to me.			

KJV Lexicon

απο **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δοκουντων verb - present active participle - genitive plural masculine

dokeo dok-eh'-o: to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

ειναι verb - present infinitive

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

τι indefinite pronoun - nominative singular neuter

tis tis: some or any person or object

οποιοι adjective - nominative plural masculine

hopoios hop-oy'-os: of what kind that, i.e. how (as) great (excellent) -- what manner (sort) of, such as whatsoever.

ποτε particle

pote pot-eh': indefinite adverb, at some time, ever -- afore-(any, some-)time(-s), at length (the last), (+ n-)ever, in the old time, in time past, once, when.

ησαν verb - imperfect indicative - third person

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ουδεν adjective - nominative singular neuter

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

μοι personal pronoun - first person dative singular

moi moy: to me -- I, me, mine, my.

διαφερει verb - present active indicative - third person singular

diaphero dee-af-er'-o: to bear through, i.e. (literally) transport; usually to bear apart, i.e. (objectively) to toss about (figuratively, report); subjectively, to differ, or (by implication) surpass

προσωπον noun - accusative singular neuter

prosopon pros'-o-pon: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ανθρωπου noun - genitive singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ου particle - nominative	
ou oo:	no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.
λαμβάνει verb - present active indicative - third person singular	
lambano lam-ban'-o:	to take (in very many applications, literally and figuratively)
εμοι personal pronoun - first person dative singular	
emoi em-oy':	to me -- I, me, mine, my.
γαρ conjunction	
gar gar:	assigning a reason (used in argument, explanation or intensification; often with other particles)
οι definite article - nominative plural masculine	
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
δοκουντες verb - present active participle - nominative plural masculine	
dokeo dok-eh'-o:	to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.
ουδεν adjective - accusative singular neuter	
oudeis oo-dice':	not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.
προσανεθεντο verb - second aorist middle indicative - third person	
prosanatithemi pros-an-at-ith'-ay-mee:	to lay up in addition, i.e. (middle voice and figuratively) to impart or (by implication) to consult -- in conference add, confer.

Galatians 2:7 .

.	Greek	Strong's	Origin
But on the contrary,	τουναντίον (tounantion)	5121: on the contrary	adverb from contr. of ho, and enantion
seeing		3708: to see, perceive, attend to	a prim. verb
that I had been entrusted	πεπίστευμαι (pepisteumai)	4100: to believe, entrust	from pistis
with the gospel	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizó

to the uncircumcised,	ἀκροβυστίας (akrobustias)	203: the prepuce, foreskin, hence uncircumcision	of uncertain origin
just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
[had been] to the circumcised	περιτομῆς (peritomēs)	4061: circumcision	from peritemnó

KJV Lexicon

αλλα **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

τουναντιον **adverb - contracted form**

tounantion too-nan-tee'-on: on the contrary -- contrariwise.

ιδοντες **verb - second aorist active participle - nominative plural masculine**

eido i'-do: to see; by implication, (in the perfect tense only) to know

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

πιστευμαι **verb - perfect passive indicative - first person singular**

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευαγγελιον **noun - accusative singular neuter**

euaggelion yoo-ang-ghel'-ee-on: a good message, i.e. the gospel -- gospel.

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ακροβυστίας noun - genitive singular feminine akrobustia ak-rob-oos-tee'-ah : the prepuce; by implication, an uncircumcised (i.e. gentile, figuratively, unregenerate) state or person -- not circumcised, uncircumcised , uncircumcision.
καθώς adverb kathos kath-ocē' : just (or inasmuch) as, that -- according to, (according, even) as, how, when.
πέτρος noun - nominative singular masculine Petros pet'-ros : as a name, Petrus, an apostle -- Peter, rock.
της definite article - genitive singular feminine ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
περιτομης noun - genitive singular feminine peritome per-it-om-ay' : circumcision (the rite, the condition or the people, literally or figuratively) -- circumcised, circumcision.

Galatians 2:8 .

.	Greek	Strong's	Origin
(for He who effectually	ἐνεργήσας (energēsas)	1754: to be at work, to work, to do	from energēs
worked	ἐνήργησεν (enērgēsen)	1754: to be at work, to work, to do	from energēs
for Peter	Πέτρῳ (petrō)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
in [his] apostleship	ἀποστολὴν (apostolēn)	651: a sending away	from apostellō
to the circumcised	περιτομῆς (peritomēs)	4061: circumcision	from peritemnō
effectually worked		1754: to be at work, to work, to do	from energēs
for me also	καὶ (kai)	2532: and, even, also	a prim. conjunction

to the Gentiles),

ἔθνη
(ethnē)

1484: a race, a nation, pl. the
nations (as distinct from Isr.)

probably from a prim. root

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἐνεργήσας **verb - aorist active participle - nominative singular masculine**

energeo **en-erg-eh'-o**: to be active, efficient -- do, (be) effectual (fervent), be mighty in, shew forth self, work (effectually in).

πέτρῳ **noun - dative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

εἰς **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ἀποστολὴν **noun - accusative singular feminine**

apostole **ap-os-tol-ay'**: commission, i.e. (specially) apostolate -- apostleship.

τῆς **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περιτομῆς **noun - genitive singular feminine**

peritome **per-it-om-ay'**: circumcision (the rite, the condition or the people, literally or figuratively) -- circumcised, circumcision.

ἐνηργήσεν **verb - aorist active indicative - third person singular**

energeo **en-erg-eh'-o**: to be active, efficient -- do, (be) effectual (fervent), be mighty in, shew forth self, work (effectually in).

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εμοι personal pronoun - first person dative singular

emoi em-oy': to me -- I, me, mine, my.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνη noun - accusative plural neuter

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

Galatians 2:9 .

.	Greek	Strong's	Origin
and recognizing	γνόντες (gnontes)	1097: to come to know, recognize, perceive	from a prim. root gnó-
the grace	χάριν (charin)	5485: grace, kindness	a prim. word
that had been given	δοθεῖσαν (dotheisan)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to me, James	Ἰάκωβος (iakōbos)	2385: James, the name of several Isr.	from the same as Iakób
and Cephas	Κηφᾶς (kēphas)	2786: "a rock," Cephas, a name given to the apostle Peter	of Aramaic origin
and John,	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
who were reputed	δοκοῦντες (dokountes)	1380: to have an opinion, to seem	from dokos (opinion)
to be pillars,	στυλοὶ (stuloi)	4769: a pillar	a prim. word
gave	ἔδωκαν (edōkan)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-

to me and Barnabas	βαρναβᾶ (barnaba)	921: Barnabas, an Isr. companion of Paul	probably of Aramaic origin
the right hand	δεξιᾶς (dexias)	1188: the right hand or side	perhaps a prim. word
of fellowship,	κοινωνίας (koinōnias)	2842: fellowship	from koinónos
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that we [might] [go] to the Gentiles	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
and they to the circumcised.	περιτομήν (peritomēn)	4061: circumcision	from peritemnó

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γινοντες verb - second aorist active participle - nominative plural masculine

ginosko ghin-oce'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαριν noun - accusative singular feminine

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δοθειςαν verb - aorist passive participle - accusative singular feminine

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication,

literally or figuratively; greatly modified by the connection)

μοι **personal pronoun - first person dative singular**

moi moy: to me -- I, me, mine, my.

ιακωβος **noun - nominative singular masculine**

Iakobos ee-ak'-o-bos: Jacobus, the name of three Israelites -- James.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κηφας **noun - nominative singular masculine**

Kephas kay-fas': the Rock; Cephas (i.e. Kepha), a surname of Peter -- Cephas.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιωαννης **noun - nominative singular masculine**

Ioannes ee-o-an'-nace: Joannes (i.e. Jochanan), the name of four Israelites -- John.

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δοκουντες **verb - present active participle - nominative plural masculine**

dokeo dok-eh'-o: to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

στυλοι **noun - nominative plural masculine**

stulos stoo'-los: a post (style), i.e. (figuratively) support -- pillar.

ειναι **verb - present infinitive**

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

δεξιας **adjective - accusative plural feminine**

dexios dex-ee-os': the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

εδωκαν **verb - aorist active indicative - third person**

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

εμοι **personal pronoun - first person dative singular**

emoi em-oy': to me -- I, me, mine, my.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βαρναβα noun - dative singular masculine

Barnabas bar-nab'-as: son of Nabas (i.e. prophecy); Barnabas, an Israelite -- Barnabas.

κοινωνιας noun - genitive singular feminine

koinonia koy-nohn-ee'-ah: partnership, i.e. (literally) participation, or (social) intercourse, or (pecuniary) benefaction -- (to) communicate(-ation), communion, (contri-)distribution, fellowship.

ινα conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

ημεις personal pronoun - first person nominative plural

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

[μεν] particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνη noun - accusative plural neuter

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

αυτοι personal pronoun - nominative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περιτομην noun - accusative singular feminine

peritome per-it-om-ay': circumcision (the rite, the condition or the people, literally or figuratively) -- circumcised, circumcision.

Galatians 2:10 .

.	Greek	Strong's	Origin
[They] only	μόνον (monon)	3440: merely	adverb from monos
[asked] us to remember	μνημονεύωμεν (mnēmoneuōmen)	3421: to call to mind, to make mention of	from mnémón (mindful)
the poor--	πτωχῶν (ptōchōn)	4434: (of one who crouches and cowers, hence) beggarly, poor	adjective from ptóssó (to crouch, cower)
the very thing	αὐτό (auto)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
I also	καὶ (kai)	2532: and, even, also	a prim. conjunction
was eager	ἐσπούδασα (espoudasa)	4704: to make haste, hence to give diligence	from spoudé
to do.	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word

KJV Lexicon

μόνον **adverb**

monon **mon'-on**: merely -- alone, but, only.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πτωχων **adjective - genitive plural masculine**

ptochos **pto-khos'**: a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense -- beggar(-ly), poor.

iva **conjunction**

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

μνημονευωμεν verb - present active subjunctive - first person

mnemoneuo mnay-mon-yoo'-o: to exercise memory, i.e. recollect; by implication, to punish; also to rehearse -- make mention; be mindful, remember.

ο relative pronoun - accusative singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εσπουδασα verb - aorist active indicative - first person singular

spoudazo spoo-dad'-zo: to use speed, i.e. to make effort, be prompt or earnest -- do (give) diligence, be diligent (forward), endeavour, labour, study.

αυτο personal pronoun - accusative singular neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τουτο demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ποιησαι verb - aorist active middle or passive deponent

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

Galatians 2:11 .

.	Greek	Strong's	Origin
But when	Ὅτε (ote)	3753: when	from hos, and te
Cephas	Κηφᾶς (kēphas)	2786: "a rock," Cephas, a name given to the apostle Peter	of Aramaic origin
came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
to Antioch,	Ἀντιόχειαν (antiocheian)	490: Antioch, the name of two cities	from Antiochos (Antiochus, the name of a number of Syrian kings)

I opposed	ἀντέστην (antestēn)	436: to set against, i.e. withstand	from anti and histēmi
him to his face,	πρόσωπον (prosōpon)	4383: the face	from pros and óps (an eye, face)
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
he stood condemned.	κατεγνωσμένος (kategnōsmenos)	2607: to blame	from kata and ginóskó

KJV Lexicon

οτε **adverb**

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ηλθεν **verb - second aorist active indicative - third person singular**

erchomai er'-khom-ahēe: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

πετρος **noun - nominative singular masculine**

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αντιοχειαν **noun - accusative singular feminine**

Antiocheia an-tee-okh'-i-ah: Antiochia, a place in Syria -- Antioch.

κατα **preposition**

kata kat-ah': (prepositionally) down (in place or time), in varied relations

προσωπον **noun - accusative singular neuter**

prosopon pros'-o-pon: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

αυτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αντεστην verb - second aorist active indicative - first person singular
anthistemi anth-is'-tay-mee: to stand against, i.e. oppose -- resist, withstand.

οτι conjunction
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

κατεγνωσμενος verb - perfect passive participle - nominative singular masculine
kataginosko kat-ag-in-o'-sko: to note against, i.e. find fault with -- blame, condemn.

ην verb - imperfect indicative - third person singular
en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

Galatians 2:12 .

.	Greek	Strong's	Origin
For prior	πρὸ (pro)	4253: before	a prim. preposition
to the coming	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb
of certain men	τινας (tinas)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
from James,	Ἰακώβου (iakōbou)	2385: James, the name of several Isr.	from the same as Iakób
he used to eat	συνήσθιεν (sunēsthien)	4906: to eat with	from sun and esthió
with the Gentiles;	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
but when	ὅτε (ote)	3753: when	from hos, and te
they came,	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
he [began] to withdraw	ὑπέστελλεν (upestellen)	5288: to draw in, let down, draw back	from hupo and stelló

and hold	ἀφώριζεν (aphōrizen)	873: to mark off by boundaries from, i.e. set apart	from apo and horizó
himself	ἑαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
aloof,		873: to mark off by boundaries from, i.e. set apart	from apo and horizó
fearing	φοβούμενος (phoboumenos)	5399: to put to flight, to terrify, frighten	from phobos
the party of the circumcision.	περιτομῆς (peritomēs)	4061: circumcision	from peritemnó

KJV Lexicon

προ **preposition**

pro pro: fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or ever. In the comparative, it retains the same significations.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γάρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ελθεῖν **verb - second aorist active middle or passive deponent**

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

τινας **indefinite pronoun - accusative plural masculine**

tis tis: some or any person or object

απο **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ιακωβου **noun - genitive singular masculine**

Iakobos ee-ak'-o-bos: Jacobus, the name of three Israelites -- James.

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

των definite article - genitive plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνων noun - genitive plural neuter

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

συνησθιεν verb - imperfect active indicative - third person singular

sunesthio soon-es-thee'-o: to take food in company with -- eat with.

οτε adverb

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ηλθον verb - second aorist active indicative - third person

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

υπεστελλεν verb - imperfect active indicative - third person singular

hupostello hoop-os-tel'-lo: to withhold under (out of sight), i.e. (reflexively) to cower or shrink, (figuratively) to conceal (reserve) -- draw (keep) back, shun, withdraw.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αφωριζεν verb - imperfect active indicative - third person singular

aphorizo af-or-id'-zo: to set off by boundary, i.e. (figuratively) limit, exclude, appoint, etc. -
- divide, separate, sever.

εαυτον reflexive pronoun - third person accusative singular masculine

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

φοβουμενος verb - present middle or passive deponent participle - nominative singular masculine

phobeo fob-eh'-o: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

περιτομῆς **noun - genitive singular feminine**

peritome per-it-om-ay': circumcision (the rite, the condition or the people, literally or figuratively) -- circumcised, circumcision.

Galatians 2:13 .

.	Greek	Strong's	Origin
The rest	λοιποὶ (loipoi)	3062: the rest, the remaining	from leipó
of the Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
joined him in hypocrisy,	συνυπεκρίθησαν (sunupekrithēsan)	4942: to play a part with	from sun and hupokrinomai
with the result	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
that even	καὶ (kai)	2532: and, even, also	a prim. conjunction
Barnabas	βαρναβᾶς (barnabas)	921: Barnabas, an Isr. companion of Paul	probably of Aramaic origin
was carried away	συναπήχθη (sunapēchthē)	4879: to lead away with, fig. to be carried away with (pass.)	from sun and apagó
by their hypocrisy.	ὑποκρίσει (upokrisei)	5272: a reply, answer, playacting, hypocrisy	from hupokrinomai

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συνυπεκριθησαν **verb - aorist passive indicative - third person**
sunupokrinomai soon-oo-pok-rin'-om-ahee: to act hypocritically in concert with -- dissemble with.

αυτω **personal pronoun - dative singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λοιποι **adjective - nominative plural masculine**
loipoy loy-poy': remaining ones -- other, which remain, remnant, residue, rest.

ιουδαιοι **adjective - nominative plural masculine**
loudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ωστε **conjunction**
hoste hocce'-teh: so too, i.e. thus therefore (in various relations of consecution, as follow) - (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βαρναβας **noun - nominative singular masculine**
Barnabas bar-nab'-as: son of Nabas (i.e. prophecy); Barnabas, an Israelite -- Barnabas.

συναπηχθη **verb - aorist passive indicative - third person singular**
sunapago soon-ap-ag'-o: to take off together, i.e. transport with (seduce, passively, yield) - - carry (lead) away with, condescend.

αυτων **personal pronoun - genitive plural masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τη **definite article - dative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υποκρισει **noun - dative singular feminine**
hupokrisis hoop-ok'-ree-sis: acting under a feigned part, i.e. (figuratively) deceit (hypocrisy) -- condemnation, dissimulation, hypocrisy.

Galatians 2:14 .

.	Greek	Strong's	Origin
But when	ὅτε (ote)	3753: when	from hos, and te
I saw		3708: to see, perceive, attend to	a prim. verb
that they were not straightforward	ὀρθοποδοῦσιν (orthopodousin)	3716: to walk straight	from orthos and pous
about	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
the truth	ἀλήθειαν (alētheian)	225: truth	from aléthés
of the gospel,	εὐαγγελίου (euangeliou)	2098: good news	from the same as euaggelizó
I said		3004: to say	a prim. verb
to Cephas	Κηφᾶ (kēpha)	2786: "a rock," Cephas, a name given to the apostle Peter	of Aramaic origin
in the presence	ἔμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
of all,	πάντων (pantōn)	3956: all, every	a prim. word
"If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you, being	ὑπάρχων (uparchōn)	5225: to begin, to be ready or at hand, to be	from hupo and archó
a Jew,	Ἰουδαῖος (ioudaios)	2453: Jewish, a Jew, Judea	from Ioudas
live	ζῆς (zēs)	2198: to live	from prim. roots zé- and zó-

like the Gentiles	ἐθνικῶς (ethnikōs)	1483: as a Gentile	adverb from ethnikos
and not like the Jews,	Ἰουδαϊκῶς (ioudaikōs)	2452: in Jewish fashion	adverb from Ioudaikos
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
[is it that] you compel	ἀναγκάζεις (anankazeis)	315: to necessitate, compel	from anagké
the Gentiles	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
to live like Jews?	ἰουδαῖζειν (ioudaizein)	2450: to Judaize	from Ioudaios

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αλλ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

οτε adverb

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

ειδον verb - second aorist active indicative - first person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ορθοποδουσιν verb - present active indicative - third person

orthopodeo or-thop-od-eh'-o: to be straight-footed, i.e. (figuratively) to go directly forward -- walk uprightly.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αληθειαν **noun - accusative singular feminine**

aletheia **al-ay'-thi-a**: truth -- true, truly, truth, verity.

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευαγγελιου **noun - genitive singular neuter**

euaggelion **yoo-ang-ghel'-ee-on**: a good message, i.e. the gospel -- gospel.

ειπον **verb - second aorist active indicative - first person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πετρω **noun - dative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

εμπροσθεν **preposition**

emprosthen **em'-pros-then**: in front of (in place or time) -- against, at, before, (in presence, sight) of.

παντων **adjective - genitive plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

ιουδαιος **adjective - nominative singular masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

υπαρχων **verb - present active participle - nominative singular masculine**

huparcho **hoop-ar'-kho**: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

εθνικως **adverb**

ethnikos **eth-nee-koce'**: as a Gentile -- after the manner of Gentiles.

ζης **verb - present active indicative - second person singular**
zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουκ **particle - nominative**
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ιουδαιικως **adverb**
Ioudaikos **ee-oo-dah-ee-koce'**: Judaically or in a manner resembling a Judaeen -- as do the Jews.

τι **interrogative pronoun - accusative singular neuter**
tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

τα **definite article - accusative plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνη **noun - accusative plural neuter**
ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

αναγκαζεις **verb - present active indicative - second person singular**
anagkazo **an-ang-kad'-zo**: to necessitate -- compel, constrain.

ιουδαιζειν **verb - present active middle or passive deponent**
Ioudaizo **ee-oo-dah-id'-zo**: to become a Judaeen, i.e. Judaize -- live as the Jews.

Galatians 2:15 .

.	Greek	Strong's	Origin
"We [are] Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
by nature	φύσει (phusei)	5449: nature	from phuó
and not sinners	ἁμαρτωλοί (amartōloi)	268: sinful	from hamartanó

from among	ἐξ (ex)	1537: from, from out of	a prim. preposition denoting origin
the Gentiles;	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root

KJV Lexicon

ἡμεῖς **personal pronoun - first person nominative plural**
hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

φύσει **noun - dative singular feminine**
phusis **foo'-sis**: growth (by germination or expansion), i.e. (by implication) natural production (lineal descent)

ιουδαῖοι **adjective - nominative plural masculine**
Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

καί **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οὐκ **particle - nominative**
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐκ **preposition**
ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ἐθνῶν **noun - genitive plural neuter**
ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

ἁμαρτωλοὶ **adjective - nominative plural masculine**
hamartolos **ham-ar-to-los'**: sinful, i.e. a sinner -- sinful, sinner.

Galatians 2:16 .

■			
.	Greek	Strong's	Origin

nevertheless	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
knowing		3609a: to have seen or perceived, hence to know	perf. of eidon
that a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
is not justified	δικαιοῦται (dikaioutai)	1344: to show to be righteous, declare righteous	from dikaios
by the works	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)
of the Law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
but through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
in Christ	Ἰησοῦ (iēsou)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus,	Χριστοῦ (christou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
we have believed	ἐπιστεύσαμεν (episteusamen)	4100: to believe, entrust	from pistis
in Christ	Χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus,	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that we may be justified	δικαιωθῶμεν (dikaiōthōmen)	1344: to show to be righteous, declare righteous	from dikaios

by faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
in Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
and not by the works	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)
of the Law;	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
since	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
by the works	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)
of the Law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
no	οὐ (ou)	3756: not, no	a prim. word
flesh	σάρξ (sarx)	4561: flesh	a prim. word
will be justified.	δικαιωθήσεται (dikaiōthēsetai)	1344: to show to be righteous, declare righteous	from dikaios

KJV Lexicon

εἶδοτες **verb - perfect active participle - nominative plural masculine**

eido **i'-do:** to see; by implication, (in the perfect tense only) to know

οτι **conjunction**

hoti **hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ου **particle - nominative**

ou **oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δικαιουται **verb - present passive indicative - third person singular**
dikaioo **dik-ah-yo'-o**: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

ανθρωπος **noun - nominative singular masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

εξ **preposition**
ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

εργων **noun - genitive plural neuter**
ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

νομου **noun - genitive singular masculine**
nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

εαν **conditional**
ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

μη **particle - nominative**
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

δια **preposition**
dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

πιστεως **noun - genitive singular feminine**
pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

ιησου **noun - genitive singular masculine**
iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου **noun - genitive singular masculine**
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ημεις **personal pronoun - first person nominative plural**
hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

χριστον noun - accusative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ιησουν noun - accusative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

επιστευσαμεν verb - aorist active indicative - first person

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

ινα conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

δικαιωθωμεν verb - aorist passive subjunctive - first person

dikaioo dik-ah-yo'-o: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

πιστεως noun - genitive singular feminine

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

χριστου noun - genitive singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εξ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

εργων noun - genitive plural neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

νομου **noun - genitive singular masculine**

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

διότι **conjunction**

dioti dee-ot'-ee: on the very account that, or inasmuch as -- because (that), for, therefore.

ου **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δικαιωθῆσεται **verb - future passive indicative - third person singular**

dikaioo dik-ah-yo'-o: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

ἐξ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ἐργων **noun - genitive plural neuter**

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

νομου **noun - genitive singular masculine**

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

πασα **adjective - nominative singular feminine**

pas pas: apparently a primary word; all, any, every, the whole

σαρξ **noun - nominative singular feminine**

sarx sarx: carnal(-ly, + -ly minded), flesh(-ly).

Galatians 2:17 .

.	Greek	Strong's	Origin
"But if,	ἐἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
while seeking	ζητοῦντες (zētountes)	2212: to seek	of uncertain origin
to be justified	δικαιωθῆναι	1344: to show to be righteous,	from dikaios

	(dikaiōthēnai)	declare righteous	
in Christ,	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
we ourselves	αὐτοὶ (autoi)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
have also	καὶ (kai)	2532: and, even, also	a prim. conjunction
been found	εὐρέθημεν (eurethēmen)	2147: to find	a prim. verb
sinners,	ἁμαρτωλοί (amartōloi)	268: sinful	from hamartanó
is Christ	Χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió
then		686: therefore (an illative particle)	a prim. particle
a minister	διάκονος (diakonos)	1249: a servant, minister	of uncertain origin
of sin?	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó
May it never	μὴ (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
be!			

KJV Lexicon

εἰ conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ζητούντες **verb - present active participle - nominative plural masculine**
zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense)
to plot (against life)

δικαιωθῆναι **verb - aorist passive middle or passive deponent**
dikaioo **dik-ah-yo'-o**: to render (i.e. show or regard as) just or innocent -- free, justify(-ier),
be righteous.

ἐν **preposition**
en **en**: in, at, (up-)on, by, etc.

χριστῷ **noun - dative singular masculine**
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

εὗρεθμεν **verb - aorist passive indicative - first person**
heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

καί **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

αὐτοί **personal pronoun - nominative plural masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper
personal pronoun) of the other persons

ἁμαρτωλοί **adjective - nominative plural masculine**
hamartolos **ham-ar-to-los'**: sinful, i.e. a sinner -- sinful, sinner.

ἀρα **particle - interrogative**
ara **ar'-ah**: denoting an interrogation to which a negative answer is presumed -- therefore.

χριστός **noun - nominative singular masculine**
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ἁμαρτίας **noun - genitive singular feminine**
hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

διάκονος **noun - nominative singular masculine**
diakonos **dee-ak'-on-os**: an attendant, i.e. (genitive case) a waiter (at table or in other
menial duties); specially, a Christian teacher and pastor (technically, a deacon or
deaconess) -- deacon, minister, servant.

μη **particle - nominative**
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none,
nor, (can-)not, nothing, that not, un(-taken), without.

γενοίτο **verb - second aorist middle deponent passive deponent - third person singular**
ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into
being), used with great latitude (literal, figurative, intensive, etc.)

Galatians 2:18 .

.	Greek	Strong's	Origin
"For if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
I rebuild	οἰκοδομῶ (oikodomō)	3618: to build a house	from oikodemos
what	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I have [once] destroyed,	κατέλυσα (katelusa)	2647: to destroy, overthrow	from kata and luó
I prove	συνιστάνω (sunistanō)	4921: to commend, establish, stand near, consist	from sun and histēmi
myself	ἐμαυτὸν (emauton)	1683: of myself	gen. reflex. pronoun from emou and autos
to be a transgressor.	παραβάτην (parabatēn)	3848: one who stands beside	from parabainó

KJV Lexicon

εἰ conditional

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

γάρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ὅς relative pronoun - accusative plural neuter

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

κατελυσά **verb - aorist active indicative - first person singular**
kataluo **kat-al-oo'-o**: to loosen down (disintegrate), i.e. (by implication) to demolish;
specially to halt for the night

ταυτά **demonstrative pronoun - accusative plural neuter**
tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such,
that, then, these, they, this, those, thus.

παλιν **adverb**
palin **pal'-in**: (adverbially) anew, i.e. (of place) back, (of time) once more, or
(conjunctionally) furthermore or on the other hand -- again.

οικοδομῶ **verb - present active indicative - first person singular**
oikodomeo **oy-kod-om-eh'-o**: to be a house-builder, i.e. construct or (figuratively) confirm --
(be in) build(-er, -ing, up), edify, embolden.

παραβατην **noun - accusative singular masculine**
parabates **par-ab-at'-ace**: a violator -- breaker, transgress(-or).

εμαυτον **reflexive pronoun - first person accusative singular masculine**
emautou **em-ow-too'**: of myself so likewise the dative case emautoi em-ow-to', and
accusative case emauton em-ow-ton' -- me, mine own (self), myself.

συνιστημι **verb - present active indicative - first person singular**
sunistao **soon-is-tah'-o, :** to set together, i.e. (by implication) to introduce (favorably), or
(figuratively) to exhibit; intransitively, to stand near, or (figuratively) to constitute

Galatians 2:19 .

.	Greek	Strong's	Origin
"For through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the Law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
I died	ἀπέθανον (apethanon)	599: to die	from apo and thnéskó
to the Law,	νόμῳ (nomō)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that I might live	ζήσω (zēsō)	2198: to live	from prim. roots zé- and zó-

to God.

θεῶς
(theō)

2316: God, a god

of uncertain origin

KJV Lexicon

ἐγώ **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

διά **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

νόμου **noun - genitive singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

νόμῳ **noun - dative singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

ἀπεθάνον **verb - second aorist active indicative - first person singular**

apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

ἵνα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

θεῷ **noun - dative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ζήσω **verb - aorist active subjunctive - first person singular**

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

Galatians 2:20 .

.	Greek	Strong's	Origin
"I have been crucified	συνεσταύρωμαι (sunestaurōmai)	4957: to crucify together with	from sun and stauroó
with Christ;	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
and it is no longer	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
I who live,	ζῶ (zō)	2198: to live	from prim. roots zé- and zó-
but Christ	Χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió
lives	ζῇ (zē)	2198: to live	from prim. roots zé- and zó-
in me; and the [life] which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
live	ζῶ (zō)	2198: to live	from prim. roots zé- and zó-
in the flesh	σαρκί (sarki)	4561: flesh	a prim. word
I live	ζῶ (zō)	2198: to live	from prim. roots zé- and zó-
by faith	πίστει (pistei)	4102: faith, faithfulness	from peithó
in the Son	υἱοῦ (uiou)	5207: a son	a prim. word
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
who loved	ἀγαπήσαντος (agapēsantos)	25: to love	of uncertain origin

me and gave	παράδόντος (paradontos)	3860: to hand over, to give or deliver over, to betray	from para and didómi
Himself	ἑαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
up for me.			

KJV Lexicon

χριστω **noun - dative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

συνεσταυρωμαι **verb - perfect passive indicative - first person singular**

sustauroo **soos-tow-ro'-o**: to impale in company with -- crucify with.

ζω **verb - present active indicative - first person singular**

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ουκετι **adverb**

ouketi **ook-et'-ee**: not yet, no longer -- after that (not), (not) any more, henceforth (hereafter) not, no longer (more), not as yet (now), now no more (not), yet (not).

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

ζη **verb - present active indicative - third person singular**

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

εμοι **personal pronoun - first person dative singular**

emoi **em-oy'**: to me -- I, me, mine, my.

χριστος **noun - nominative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ο **relative pronoun - accusative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

νυν **adverb**

nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

ζω **verb - present active indicative - first person singular**

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

σαρκι **noun - dative singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

πιστει **noun - dative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

ζω **verb - present active indicative - first person singular**

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιου **noun - genitive singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπησαντος verb - aorist active participle - genitive singular masculine

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παραδοντος verb - second aorist active participle - genitive singular masculine

paradidomi par-ad-id'-o-mee: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

εαυτον reflexive pronoun - third person accusative singular masculine

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

υπερ preposition

huper hoop-er': over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

εμου personal pronoun - first person genitive singular

emou em-oo': of me -- me, mine, my.

Galatians 2:21 .

.	Greek	Strong's	Origin
"I do not nullify	ἀθετῶ (athetō)	114: to do away with what has been laid down, set aside	from athetos (without position or place); from alpha (as a neg. prefix) and tithémi
the grace	χάριν (charin)	5485: grace, kindness	a prim. word
of God,	θεοῦ	2316: God, a god	of uncertain origin

	(theou)		
for if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
righteousness	δικαιοσύνη (dikaiosunē)	1343: righteousness, justice	from dikaios
[comes] through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the Law,	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
then	ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
Christ	Χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió
died	ἀπέθανεν (apethanen)	599: to die	from apo and thnéskó
needlessly."		1431: a gift	from didómi

KJV Lexicon

οὐκ particle - nominative

οὐ οο: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

αθετω verb - present active indicative - first person singular - contracted form

atheteo ath-et-eh'-o: to set aside, i.e. (by implication) to disesteem, neutralize or violate -- cast off, despise, disannul, frustrate, bring to nought, reject.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαριν noun - accusative singular feminine

charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

νομου **noun - genitive singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

δικαιοσυνη **noun - nominative singular feminine**

dikaiousune **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

αρα **particle**

ara **ar'-ah**: a particle denoting an inference more or less decisive (as follows)

χριστος **noun - nominative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

δωρεαν **adverb**

dorean **do-reh-an'**: gratuitously -- without a cause, freely, for naught, in vain.

απεθανεν **verb - second aorist active indicative - third person singular**

apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

Galatians 3:1 .

.	Greek	Strong's	Origin
You foolish	ἀνόητοι (anoētoi)	453: not understanding	from alpha (as a neg. prefix) and noētos (mental); from noeó

Galatians,	Γαλάται (galatai)	1052: a Galatian	from Galatia
who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
has bewitched	ἐβάσκανεν (ebaskanen)	940: to slander, hence by ext. to bewitch	from baskanos (slandorous)
you, before	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
whose	οἷς (ois)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
eyes	ὀφθαλμούς (ophthalmous)	3788: the eye	from a prim. root op- and an uncertain root
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ	Χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió
was publicly portrayed	προεγράφη (proographē)	4270: to write before	from pro and graphó
[as] crucified?	ἐσταυρωμένος (estaurōmenos)	4717: to fence with stakes, to crucify	from stauros

KJV Lexicon

ω interjection

ο ο: as a sign of the vocative case, O; as a note of exclamation, oh -- O.

ανοητοι adjective - vocative plural masculine

anoetos an-o'-ay-tos: unintelligent; by implication, sensual -- fool(-ish), unwise.

γαλαται noun - vocative plural masculine

Galates gal-at'-ace: a Galatian or inhabitant of Galatia -- Galatian.

τις interrogative pronoun - nominative singular masculine

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

εβασκανεν verb - aorist active indicative - third person singular

baskaino bas-kah'-ee-no: to malign, i.e. (by extension) to fascinate (by false representations) -- bewitch.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αληθεια noun - dative singular feminine

aletheia al-ay'-thi-a: truth -- true, truly, truth, verity.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

πειθεσθαι verb - present passive middle or passive deponent

peitho pi'-tho: to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)

οις relative pronoun - dative plural masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

κατ preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

οφθαλμους noun - accusative plural masculine

ophthalmos of-thal-mos': the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

ιησους noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστος noun - nominative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

προεγραφη verb - second aorist passive indicative - third person singular

prographo prog-raf'-o: to write previously; figuratively, to announce, prescribe -- before ordain, evidently set forth, write (afore, aforetime).

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

υμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

εσταυρωμενος **verb - perfect passive participle - nominative singular masculine**
stauroo **stow-ro'-o**: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

Galatians 3:2 .

.	Greek	Strong's	Origin
This		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is the only thing		3441: alone	a prim. word
I want	θέλω (thelō)	2309: to will, wish	a prim. verb
to find	μαθεῖν (mathein)	3129: to learn	from the root math-
out from you: did you receive	ἐλάβετε (elabete)	2983: to take, receive	from a prim. root lab-
the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
by the works	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)
of the Law,	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
by hearing	ἀκοῆς (akoēs)	189: hearing, the sense of hearing	from akouó
with faith?	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó

KJV Lexicon

ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ΜΟΝΟΝ adverb

monon mon'-on: merely -- alone, but, only.

ΘΕΛΩ verb - present active indicative - first person singular

thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

ΜΑΘΕΙΝ verb - second aorist active middle or passive deponent

manthano man'-than'-o: to learn (in any way) -- learn, understand.

ΑΠΟ preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ΥΜΩΝ personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

ΕΞ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ΕΡΓΩΝ noun - genitive plural neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

ΝΟΜΟΥ noun - genitive singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

ΤΟ definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΝΕΥΜΑ noun - accusative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

ελαβετε verb - second aorist active indicative - second person
lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

η particle
e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

εξ preposition
ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ακοης noun - genitive singular feminine
akoe ak-o-ay': hearing (the act, the sense or the thing heard) -- audience, ear, fame, which ye heard, hearing, preached, report, rumor.

πιστεως noun - genitive singular feminine
pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

Galatians 3:3 .

.	Greek	Strong's	Origin
Are you so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
foolish?	ἀνόητοι (anoētoi)	453: not understanding	from alpha (as a neg. prefix) and noētos (mental); from noeó
Having begun	ἐναρξάμενοι (enarxamenoi)	1728: to begin, to make a beginning	from en and archó
by the Spirit,	πνεύματι (pneumati)	4151: wind, spirit	from pneó
are you now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
being perfected	ἐπιτελεῖσθε (epiteleisthe)	2005: to complete, accomplish	from epi and teleó
by the flesh?	σαρκὶ (sarki)	4561: flesh	a prim. word

KJV Lexicon

οὕτως **adverb**

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

ανοητοι **adjective - nominative plural masculine**

anoetos an-o'-ay-tos: unintelligent; by implication, sensual -- fool(-ish), unwise.

εστε **verb - present indicative - second person**

este es-teh': ye are -- be, have been, belong.

εναρξαμενοι **verb - aorist middle deponent participle - nominative plural masculine**

enarchomai en-ar'-khom-ahee: to commence on -- rule

πνευματι **noun - dative singular neuter**

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

νυν **adverb**

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

σαρκι **noun - dative singular feminine**

sarx sarx: carnal(-ly, + -ly minded), flesh(-ly).

επιτελεισθε **verb - present middle or passive indicative - second person**

epiteleo ep-ee-tel-eh'-o: to fulfill further (or completely), i.e. execute; by implication, to terminate, undergo -- accomplish, do, finish, (make) (perfect), perform(-ance).

Galatians 3:4 .

.	Greek	Strong's	Origin
Did you suffer	ἐπάθετε (epathete)	3958: to suffer, to be acted on	akin to penthos
so many things	τοσαῦτα (tosauta)	5118: so great, so much, pl. so many	from tosos (so much) and houtos,
in vain--	εἰκῇ (eikē)	1500: without cause or reason, vainly	adverb probably akin to hekón
if	εἴ	1487: sometimes used with a command or as an indirect	a prim. particle; if, whether (a cond. part. introducing

	(ei)	question, etc.)	circumstances nec. for a given proposition to be true
indeed	γε (ge)	1065: emphasizes the word to which it is joined	a prim. encl. part.
it was in vain?	εἰκῆ (eikē)	1500: without cause or reason, vainly	adverb probably akin to hekón

KJV Lexicon

ΤΟΣΑΥΤΑ **demonstrative pronoun - accusative plural neuter**

tosoutos tos-oo'-tos: so vast as this, i.e. such (in quantity, amount, number of space) -- as large, so great (long, many, much), these many.

ΠΑΘΕΤΕ **verb - second aorist active indicative - second person**

pascho pas'-kho: to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.

ΕΙΚΗ **adverb**

eike i-kay': idly, i.e. without reason (or effect) -- without a cause, (in) vain(-ly).

ΕΙΓΕ **conditional**

eige i'-gheh: if indeed, seeing that, unless, (with negative) otherwise -- if (so be that, yet).

ΚΑΙ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΙΚΗ **adverb**

eike i-kay': idly, i.e. without reason (or effect) -- without a cause, (in) vain(-ly).

Galatians 3:5 .

.	Greek	Strong's	Origin
So then,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word

does He who provides	ἐπιχορηγῶν (epichorēgōn)	2023: to supply	from epi and chorégeó
you with the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
and works	ἐνεργῶν (energōn)	1754: to be at work, to work, to do	from energés
miracles	δυνάμεις (dunameis)	1411: (miraculous) power, might, strength	from dunamai
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you, do it by the works	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)
of the Law,	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
by hearing	ἀκοῆς (akoēs)	189: hearing, the sense of hearing	from akouó
with faith?	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó

KJV Lexicon

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουv conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ἐπιχορηγῶν verb - present active participle - nominative singular masculine

epichoregeo ep-ee-khor-ayg-eh'-o: to furnish besides, i.e. fully supply, (figuratively) aid or

contribute -- add, minister (nourishment, unto).

υμιν personal pronoun - second person dative plural

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

το definite article - accusative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα noun - accusative singular neuter

pneuma **nyoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ενεργων verb - present active participle - nominative singular masculine

energeo **en-erg-eh'-o**: to be active, efficient -- do, (be) effectual (fervent), be mighty in, shew forth self, work (effectually in).

δυναμεις noun - accusative plural feminine

dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

εν preposition

en **en**: in, at, (up-)on, by, etc.

υμιν personal pronoun - second person dative plural

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

εκ preposition

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

εργων noun - genitive plural neuter

ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

νομου noun - genitive singular masculine

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

η particle

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

εκ preposition

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ακοης **noun - genitive singular feminine**

akoe ak-o-ay': hearing (the act, the sense or the thing heard) -- audience, ear, fame, which ye heard, hearing, preached, report, rumor.

ΠΙΣΤΕΩΣ **noun - genitive singular feminine**

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

Galatians 3:6 .

.	Greek	Strong's	Origin
Even so	Καθὼς (kathōs)	2531a: according as, just as	from kata and hós
Abraham	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
BELIEVED	ἐπίστευσεν (episteusen)	4100: to believe, entrust	from pistis
GOD,	θεῷ (theō)	2316: God, a god	of uncertain origin
AND IT WAS RECKONED	ἐλογίσθη (elogisthē)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
TO HIM AS RIGHTEOUSNESS.	δικαιοσύνην (dikaiosunēn)	1343: righteousness, justice	from dikaios

KJV Lexicon

καθως **adverb**

kathos kath-oce': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

αβρααμ **proper noun**

Abraam ab-rah-am': Abraham, the Hebrew patriarch -- Abraham.

ΕΠΙΣΤΕΥΣΕΝ **verb - aorist active indicative - third person singular**

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω noun - dative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελογισθη verb - aorist passive indicative - third person singular

logizomai log-id'-zom-ahee: to take an inventory, i.e. estimate -- conclude, (ac-)count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

δικαιοσυνην noun - accusative singular feminine

dikaiosune dik-ah-yos-oo'-nay: equity (of character or act); specially (Christian) justification -- righteousness.

Galatians 3:7 .

.	Greek	Strong's	Origin
Therefore,	ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
be sure	γινώσκετε (ginōskete)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that it is those	οἱ (oi)	3588: the	the def. art.
who are of faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
who	οὗτοι	3778: this	probably from a redupl. of ho,,

	(outoi)		used as a demonstrative pronoun
are sons	υἱοί (uioi)	5207: a son	a prim. word
of Abraham.	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham

KJV Lexicon

γινώσκετε **verb - present active indicative - second person**

ginosko ghin-oce'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

ginosko ghin-oce'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

αρα **verb - present active imperative - second person**

ara ar'-ah: a particle denoting an inference more or less decisive (as follows)

οτι **particle**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οι **conjunction**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκ **definite article - nominative plural masculine**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

πιστεως **preposition**

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

ουτοι **noun - genitive singular feminine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εισιν **demonstrative pronoun - nominative plural masculine**

eisi i-see': they are -- agree, are, be, dure, is, were.

υιοι verb - present indicative - third person

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

αβρααμ noun - nominative plural masculine

Abraam ab-rah-am': Abraham, the Hebrew patriarch -- Abraham.

proper noun

Galatians 3:8 .

.	Greek	Strong's	Origin
The Scripture,	γραφή (graphē)	1124: a writing, scripture	from graphó
foreseeing	προιδούσα (proidousa)	4275a: to foresee	from pro and eidon
that God	θεός (theos)	2316: God, a god	of uncertain origin
would justify	δικαιοῖ (dikaioi)	1344: to show to be righteous, declare righteous	from dikaios
the Gentiles	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
by faith,	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
preached the gospel beforehand	προεγγεγέλισατο (proeuēngelisato)	4283: to announce good news beforehand	from pro and euaggelizó
to Abraham,	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
[saying], "ALL	πάντα (panta)	3956: all, every	a prim. word
THE NATIONS	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root

WILL BE
BLESSED

ἐνευλογηθήσονται
(eneulogēthēsontai)

1757: to confer a benefit on, from en and eulogéo
to bless

IN YOU."

KJV Lexicon

προιδουσα **verb - second aorist active participle - nominative singular feminine**
proeido **pro-i'-do**: foresee -- foresee, saw before.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραφη **noun - nominative singular feminine**

graphe **graf-ay'**: a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

πιστεως **noun - genitive singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

δικαιοι **verb - present active indicative - third person singular**

dikaioo **dik-ah-yo'-o**: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνη **noun - accusative plural neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

προεευγγελισατο **verb - aorist middle deponent indicative - third person singular**

proeuaggelizomai **pro-yoo-ang-ghel-id'-zom-ahee**: to announce glad news in advance -- preach before the gospel.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αβρααμ **proper noun**

Abraam **ab-rah-am'**: Abraham, the Hebrew patriarch -- Abraham.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ενευλογηθησονται **verb - future passive indicative - third person**

eneulogeo **en-yoo-log-eh'-o**: to confer a benefit on -- bless.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

παντα **adjective - nominative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

τα **definite article - nominative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνη **noun - nominative plural neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

Galatians 3:9 .

.	Greek	Strong's	Origin
So then	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
those	οἱ (oi)	3588: the	the def. art.
who are of faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
are blessed	εὐλογοῦνται (eulogountai)	2127: to speak well of, praise	from eu and logos
with Abraham,	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
the believer.	πιστῷ (pistō)	4103: faithful, reliable	from peithó

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ὥστε **conjunction**

hoste **hoce'-teh**: so too, i.e. thus therefore (in various relations of consecution, as follow) -
- (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

πίστεως **noun - genitive singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

εὐλογοῦνται **verb - present passive indicative - third person**

eulogeo **yoo-log-eh'-o**: to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper) -- bless, praise.

συν **preposition**

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστω adjective - dative singular masculine

pistos pis-tos': objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

αβρααμ proper noun

Abraam ab-rah-am': Abraham, the Hebrew patriarch -- Abraham.

Galatians 3:10 .

.	Greek	Strong's	Origin
For as many	Ὅσοι (osoi)	3745: how much, how many	from hos,
as are of the works	ἔργων (ergōn)	2041: work	from a prim. verb erdō (to do)
of the Law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemō (to parcel out)
are under	ὑπὸ (upo)	5259: by, under	a prim. preposition
a curse;	κατάραν (kataran)	2671: a curse	from kata and ara
for it is written,	γέγραπται (gegriptai)	1125: to write	a prim. verb
"CURSED	ἐπικατάρατος (epikataratos)	1944: accursed	from epikataraoimai (to invoke curses on)
IS EVERYONE	πᾶς (pas)	3956: all, every	a prim. word
WHO	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
DOES NOT ABIDE	ἐμμένει (emmenei)	1696: to abide in, fig. to be true to, to persevere	from en and menō

BY ALL THINGS	πα̃σιν (pasin)	3956: all, every	a prim. word
WRITTEN	γεγραμμένοις (gegrammenois)	1125: to write	a prim. verb
IN THE BOOK	βιβλίῳ (bibliō)	975: a paper, book	from biblos
OF THE LAW,	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
TO PERFORM	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word
THEM."			

KJV Lexicon

οσοι **correlative pronoun - nominative plural masculine**

hosos **hos'-os**: as (much, great, long, etc.) as

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἐξ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ἐργων **noun - genitive plural neuter**

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

νομου **noun - genitive singular masculine**

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

εἰσιν **verb - present indicative - third person**

eisi i-see': they are -- agree, are, be, dure, is, were.

υπο preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

καταρα noun - accusative singular feminine

katara kat-ar'-ah: imprecation, execration -- curse(-d, ing).

εισιν verb - present indicative - third person

eisi i-see': they are -- agree, are, be, dure, is, were.

γεγραπται verb - perfect passive indicative - third person singular

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

επικαταρατος adjective - nominative singular masculine

epikataratos ep-ee-kat-ar'-at-os: imprecated, i.e. execrable -- accursed.

πας adjective - nominative singular masculine

pas pas: apparently a primary word; all, any, every, the whole

ος relative pronoun - nominative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εμμενει verb - present active indicative - third person singular

emmeno em-men'-o: to stay in the same place, i.e. (figuratively) persevere -- continue.

εν preposition

en en: in, at, (up-)on, by, etc.

πασιν adjective - dative plural neuter

pas pas: apparently a primary word; all, any, every, the whole

τοις definite article - dative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γεγραμμενοις verb - perfect passive participle - dative plural neuter

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

εν preposition en en: in, at, (up-)on, by, etc.	
τω definite article - dative singular neuter ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.	
βιβλιω noun - dative singular neuter biblion bib-lee'-on: a roll -- bill, book, scroll, writing.	
του definite article - genitive singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.	
νομου noun - genitive singular masculine nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.	
του definite article - genitive singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.	
ποιησαι verb - aorist active middle or passive deponent poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)	
αυτα personal pronoun - accusative plural neuter autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons	

Galatians 3:11 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
that no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
is justified	δικαιοῦται (dikaioutai)	1344: to show to be righteous, declare righteous	from dikaios
by the Law	νόμῳ (nomō)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)

before	παρά (para)	3844: from beside, by the side of, by, beside	a prim. preposition
God	θεῶ (theō)	2316: God, a god	of uncertain origin
is evident;	δῆλον (dēlon)	1212: clear, evident	of uncertain origin
for, "THE RIGHTEOUS MAN	δίκαιος (dikaios)	1342: correct, righteous, by impl. innocent	from diké
SHALL LIVE	ζήσεται (zēsetai)	2198: to live	from prim. roots zé- and zó-
BY FAITH."	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó

KJV Lexicon

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εν preposition

en en: in, at, (up-)on, by, etc.

νομω noun - dative singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

ουδεις adjective - nominative singular masculine

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

δικαιουται verb - present passive indicative - third person singular

dikaioo dik-ah-yo'-o: to render (i.e. show or regard as) just or innocent -- free, justify(-ier),

be righteous.

παρα preposition

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω noun - dative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

δελον adjective - nominative singular neuter

delos day'-los: clear -- + bewray, certain, evident, manifest.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δικαιος adjective - nominative singular masculine

dikaio dik'-ah-yos: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

πιστεως noun - genitive singular feminine

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

ζησεται verb - future middle deponent indicative - third person singular

zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

Galatians 3:12 .

.	Greek	Strong's	Origin
However,	ὁ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word

the Law	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
is not of faith;	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
on the contrary,	ἀλλ' (all)	235: otherwise, on the other hand, but	adversative particle from allos
"HE WHO PRACTICES	ποιήσας (poiēsas)	4160: to make, do	a prim. word
THEM SHALL LIVE	ζήσεται (zēsetai)	2198: to live	from prim. roots zé- and zó-
BY THEM."			

KJV Lexicon

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

νομος noun - nominative singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ΠΙΣΤΕΩΣ noun - genitive singular feminine

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

αλλ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποιησας verb - aorist active participle - nominative singular masculine

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

αυτα personal pronoun - accusative plural neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ανθρωπος noun - nominative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ζησεται verb - future middle deponent indicative - third person singular

zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

εν preposition

en en: in, at, (up-)on, by, etc.

αυτοις personal pronoun - dative plural neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Galatians 3:13 .

.	Greek	Strong's	Origin
Christ	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
redeemed	ἐξηγόρασεν (exēgorasen)	1805: to buy up, i.e. ransom, fig. to rescue from loss	from ek and agorazó
us from the curse	κατάρας (kataras)	2671: a curse	from kata and ara
of the Law,	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)

having become	γενόμενος (genomenos)	1096: to come into being, to happen, to become	from a prim. root gen-
a curse	κατάρα (katara)	2671: a curse	from kata and ara
for us -- for it is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
"CURSED	ἐπικατάρατος (epikataratos)	1944: accursed	from epikataaomai (to invoke curses on)
IS EVERYONE	πᾶς (pas)	3956: all, every	a prim. word
WHO HANGS	κρεμάμενος (kremamenos)	2910: to hang	from a prim. root krem-
ON A TREE"--	ξύλου (xulou)	3586: wood	a prim. word

KJV Lexicon

χριστος **noun - nominative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

εξηγορασεν **verb - aorist active indicative - third person singular**

exagorazo **ex-ag-or-ad'-zo**: to buy up, i.e. ransom; figuratively, to rescue from loss (improve opportunity) -- redeem.

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καταρας **noun - genitive singular feminine**

katara **kat-ar'-ah**: imprecation, execration -- curse(-d, ing).

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομου **noun - genitive singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

γενομενος **verb - second aorist middle deponent participle - nominative singular masculine**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

υπερ **preposition**

huper **hoop-er'**: over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

καταρα **noun - nominative singular feminine**

katara **kat-ar'-ah**: imprecation, execration -- curse(-d, ing).

γεγραπται **verb - perfect passive indicative - third person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

επικαταρατος **adjective - nominative singular masculine**

epikataratos **ep-ee-kat-ar'-at-os**: imprecated, i.e. execrable -- accursed.

πας **adjective - nominative singular masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κρεμαμενος **verb - present middle passive - nominative singular masculine**

kremannumi **krem-an'-noo-mee**: to hang -- hang.

ἐπι **epi** preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ξύλου **noun - genitive singular neuter**

xulon xoo'-lon: timber (as fuel or material); by implication, a stick, club or tree or other wooden article or substance -- staff, stocks, tree, wood.

Galatians 3:14 .

.	Greek	Strong's	Origin
in order	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that in Christ	Ἰησοῦ (iēsou)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus	Χριστῷ (christō)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
the blessing	εὐλογία (eulogia)	2129: praise, blessing	from the same as eulogeó
of Abraham	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
might come	γένηται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-
to the Gentiles,	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that we would receive	λάβωμεν (labōmen)	2983: to take, receive	from a prim. root lab-
the promise	ἐπαγγελίαν (epangelian)	1860: a summons, a promise	from epaggellomai
of the Spirit	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó

through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
faith.	πίστεως (pisteōs)	4102: faith, faithfulness	from peithō

KJV Lexicon

ὅτι **conjunction**

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

εἰς **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τὸ **definite article - accusative plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐθνη **noun - accusative plural neuter**

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

ἡ **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εὐλογία **noun - nominative singular feminine**

eulogia yoo-log-ee'-ah: fine speaking, i.e. elegance of language; commendation (eulogy), i.e. (reverentially) adoration; religiously, benediction; by implication, consecration; by extension, benefit or largess

τοῦ **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Ἀβρααμ **proper noun**

Abraam ab-rah-am': Abraham, the Hebrew patriarch -- Abraham.

γενῆται **verb - second aorist middle deponent subjunctive - third person singular**

ginomai ghin'-om-ah-ee: to cause to be (gen-erate), i.e. (reflexively) to become (come into)

being), used with great latitude (literal, figurative, intensive, etc.)

εν preposition

en **en**: in, at, (up-)on, by, etc.

χριστω noun - dative singular masculine

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ιησου noun - dative singular masculine

Iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ινα conjunction

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

την definite article - accusative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επαγγελιαν noun - accusative singular feminine

epaggelia **ep-ang-el-ee'-ah**: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

του definite article - genitive singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματος noun - genitive singular neuter

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

λαβωμεν verb - second aorist active subjunctive - first person

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

δια preposition

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

της definite article - genitive singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστεως noun - genitive singular feminine

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

Galatians 3:15 .

■			
.	Greek	Strong's	Origin

Brethren,	Ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
I speak	λέγω (legō)	3004: to say	a prim. verb
in terms	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
of human	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
relations:	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
even though	ὅμως (omōs)	3676: yet, but yet	adverb from the same as homou
it is [only] a man's		444: a man, human, mankind	probably from anér and óps (eye, face)
covenant,	διαθήκην (diathēkēn)	1242: testament, will, covenant	from diatithēmi
yet		3676: yet, but yet	adverb from the same as homou
when it has been ratified,	κεκυρωμένην (kekurōmenēn)	2964: to make valid	from the same as kurios
no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
sets it aside	ἀθετεῖ (athetei)	114: to do away with what has been laid down, set aside	from athetos (without position or place); from alpha (as a neg. prefix) and tithēmi
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
adds conditions	ἐπιδιατάσσεται (epidiatassetai)	1928: to add provisions	from epi and diatassó
to it.			

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αδελφοι **noun - vocative plural masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

ανθρωπον **noun - accusative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ομως **conjunction**

homos **hom'-oce**: at the same time, i.e. (conjunctionally) notwithstanding, yet still -- and even, nevertheless, though but.

ανθρωπου **noun - genitive singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

κεκυρωμενην **verb - perfect passive participle - accusative singular feminine**

kuroo **koo-ro'-o**: to make authoritative, i.e. ratify -- confirm.

διαθηκην **noun - accusative singular feminine**

diatheke **dee-ath-ay'-kay**: a disposition, i.e. (specially) a contract (especially a devisory will) -- covenant, testament.

ουδεις **adjective - nominative singular masculine**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

αθετει **verb - present active indicative - third person singular**

atheteo **ath-et-eh'-o**: to set aside, i.e. (by implication) to disesteem, neutralize or violate -- cast off, despise, disannul, frustrate, bring to nought, reject.

η **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

επιδιατασσεται **verb - present middle or passive deponent indicative - third person singular**

epidiatassomai **ep-ee-dee-ah-tas'-som-ahee**: to appoint besides, i.e. supplement (as a codicil) -- add to.

Galatians 3:16 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
the promises	ἐπαγγελίαι (epangeliai)	1860: a summons, a promise	from epaggellomai
were spoken	λέγει (legei)	3004: to say	a prim. verb
to Abraham	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
and to his seed.	σπέρματι (spermati)	4690: that which is sown, i.e. seed	from speiró
He does not say,		3004: to say	a prim. verb
"And to seeds,"	σπέρμασιν (spermasin)	4690: that which is sown, i.e. seed	from speiró
as [referring] to many,	πολλῶν (pollōn)	4183: much, many	a prim. word
but [rather] to one,	ένός (enos)	1520: one	a primary number
"And to your seed,"	σπέρματι (spermati)	4690: that which is sown, i.e. seed	from speiró
that is, Christ.	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió

KJV Lexicon

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αβρααμ proper noun

Abraam ab-rah-am': Abraham, the Hebrew patriarch -- Abraham.

ερρηθησαν verb - aorist passive indicative - third person

rheo hreh'-o: to utter, i.e. speak or say -- command, make, say, speak (of).

αι definite article - nominative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επαγγελιαι noun - nominative plural feminine

epaggelia ep-ang-el-ee'-ah: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σπερματι noun - dative singular neuter

sperma sper'-mah: something sown, i.e. seed (including the male sperm); by implication, offspring; specially, a remnant (figuratively, as if kept over for planting) -- issue, seed.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

λεγει verb - present active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τοις definite article - dative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σπερμασιν **noun - dative plural neuter**

sperma sper'-mah: something sown, i.e. seed (including the male sperm); by implication, offspring; specially, a remnant (figuratively, as if kept over for planting) -- issue, seed.

ως **adverb**

hos hoco: which how, i.e. in that manner (very variously used, as follows)

επι **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

πολλων **adjective - genitive plural neuter**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

αλλ **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ως **adverb**

hos hoco: which how, i.e. in that manner (very variously used, as follows)

εφ **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ενος **adjective - genitive singular neuter**

heis hico: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τω **definite article - dative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σπερματι **noun - dative singular neuter**

sperma sper'-mah: something sown, i.e. seed (including the male sperm); by implication, offspring; specially, a remnant (figuratively, as if kept over for planting) -- issue, seed.

σου **personal pronoun - second person genitive singular**

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

ος **relative pronoun - nominative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ΕΣΤΙΝ verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

ΧΡΙΣΤΟΣ noun - nominative singular masculine
Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

Galatians 3:17 .

.	Greek	Strong's	Origin
What I am saying	λέγω (legō)	3004: to say	a prim. verb
is this:		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
the Law,	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
which came	γεγονώς (gegonōs)	1096: to come into being, to happen, to become	from a prim. root gen-
four hundred	τετρακόσια (tetrakosia)	5071: four hundred	pl. cardinal number from tessares and hekaton
and thirty	τριακόντα (triakonta)	5144b: thirty	cardinal number from treis and a modification of deka
years	ἔτη (etē)	2094: a year	a prim. word
later,	μετὰ (meta)	3326: with, among, after	a prim. preposition
does not invalidate	ἀκυροῖ (akuroi)	208: to revoke	from alpha (as a neg. prefix) and kuros (authority)
a covenant	διαθήκην (diathēkēn)	1242: testament, will, covenant	from diatithēmi
previously ratified	προκεκυρωμένην (prokekurōmenēn)	4300: to establish beforehand	from pro and kuroó
by God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
so	εἰς	1519: to or into (indicating	a prim. preposition

	(eis)	the point reached or entered, of place, time, fig. purpose, result)	
as to nullify	καταργῆσαι (katargēsai)	2673: to render inoperative, abolish	from kata and argeó
the promise.	ἐπαγγελίαν (epangelian)	1860: a summons, a promise	from epaggellomai

KJV Lexicon

ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ΔΕ conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΛΕΓΩ verb - present active indicative - first person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ΔΙΑΘΗΚΗΝ noun - accusative singular feminine

diatheke dee-ath-ay'-kay: a disposition, i.e. (specially) a contract (especially a devisory will) -- covenant, testament.

ΠΡΟΚΕΚΥΡΩΜΕΝΗΝ verb - perfect passive participle - accusative singular feminine

prokuroo prok-oo-ro'-o: to ratify previously -- confirm before.

ΥΠΟ preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

ΤΟΥ definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΘΕΟΥ noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

χριστον noun - accusative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

ετη noun - accusative plural neuter

etos et'-os: a year -- year.

τετρακοσια adjective - accusative plural neuter

tetrakosioi tet-rak-os'-ee-oy, : four hundred -- four hundred.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τριακοντα numeral (adjective)

triakonta tree-ak'-on-tah: thirty -- thirty.

γεγονως verb - second perfect active participle - nominative singular masculine

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

νομος noun - nominative singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ακυροι verb - present active indicative - third person singular

akuroo ak-oo-ro'-o: to invalidate -- disannul, make of none effect.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

καταργησαι verb - aorist active middle or passive deponent
katargeo kat-arg-eh'-o: to be (render) entirely idle (useless), literally or figuratively

την definite article - accusative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επαγγελιαν noun - accusative singular feminine
epaggelia ep-ang-el-ee'-ah: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

Galatians 3:18 .

.	Greek	Strong's	Origin
For if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
the inheritance	κληρονομία (klēronomia)	2817: an inheritance	from kléronomos
is based	ἐκ (ek)	1537: from, from out of	a prim. preposition denoting origin
on law,	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
it is no longer	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
based	ἐξ (ex)	1537: from, from out of	a prim. preposition denoting origin
on a promise;	ἐπαγγελίας (epangelias)	1860: a summons, a promise	from epaggellomai
but God	θεός (theos)	2316: God, a god	of uncertain origin
has granted	κεχάρισται (kecharistai)	5483: to show favor, give freely	from charis
it to Abraham	Αβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham

by means	δι'	1223: through, on account of, because of	a prim. preposition
	(di)		
of a promise.	ἐπαγγελίας	1860: a summons, a promise	from epaggellomai
	(epangelias)		

KJV Lexicon

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

νομου noun - genitive singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κληρονομια noun - nominative singular feminine

kleronomia klay-ron-om-ee'-ah: heirship, i.e. (concretely) a patrimony or (genitive case) a possession -- inheritance.

ουκετι adverb

ouketi ook-et'-ee: not yet, no longer -- after that (not), (not) any more, henceforth (hereafter) not, no longer (more), not as yet (now), now no more (not), yet (not).

εξ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

επαγγελιας noun - genitive singular feminine

epaggelia ep-ang-el-ee'-ah: an announcement (for information, assent or pledge; especially

a divine assurance of good) -- message, promise.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αβρααμ proper noun

Abraam ab-rah-am': Abraham, the Hebrew patriarch -- Abraham.

δι preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

επαγγελιας noun - genitive singular feminine

epaggelia ep-ang-el-ee'-ah: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

κεχαρισται verb - perfect middle or passive deponent indicative - third person singular

charizomai khar-id'-zom-ahee: to grant as a favor, i.e. gratuitously, in kindness, pardon or rescue -- deliver, (frankly) forgive, (freely) give, grant.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Galatians 3:19 .

.	Greek	Strong's	Origin
Why	Τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
the Law	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
then?	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
It was added	προσετέθη (prosetethē)	4369: to put to, add	from pros and tithēmi
because	χάριν	5484: in favor of, for the	acc. of charis, used as preposition

	(charin)	pleasure of	
of transgressions,	παράβασεων (parabaseōn)	3847: a going aside, a transgression	from parabainó
having been ordained	διαταγείς (diatageis)	1299: to arrange thoroughly, i.e. to charge, appoint	from dia and tassó
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
angels	ἄγγελων (angelōn)	32a: a messenger, angel	a prim. word
by the agency	χειρὶ (cheiri)	5495: the hand	a prim. word
of a mediator,	μεσίτου (mesitou)	3316: an arbitrator, a mediator	from mesos
until	ἄχρις (achris)	891: until, as far as	a prim. particle, preposition
the seed	σπέρμα (sperma)	4690: that which is sown, i.e. seed	from speiró
would come	ἔλθῃ (elthē)	2064: to come, go	a prim. verb
to whom	ἃν (an)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the promise had been made.	ἐπιγγელται (epēngeltai)	1861: to proclaim, to promise	from epi and aggeló

KJV Lexicon

τι **interrogative pronoun - nominative singular neuter**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ὁ definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νόμος noun - nominative singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

τῶν definite article - genitive plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παράβασεων noun - genitive plural feminine

parabasis par-ab'-as-is: violation -- breaking, transgression.

χαρίν adverb

charin khar'-in: through favor of, i.e. on account of -- be-(for) cause of, for sake of, +...fore, reproachfully.

προσέτεθι verb - aorist passive indicative - third person singular

prostithemi pros-tith'-ay-mee: to place additionally, i.e. lay beside, annex, repeat -- add, again, give more, increase, lay unto, proceed further, speak to any more.

ἄχρις preposition

achri akh'-ree: (through the idea of a terminus); (of time) until or (of place) up to -- as far as, for, in(-to), till, (even, un-)to, until, while.

ὁυ relative pronoun - genitive singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ἐλθῆναι verb - second aorist active subjunctive - third person singular

erchomai er'-khom-ahēe: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σπέρμα noun - nominative singular neuter

sperma sper'-mah: something sown, i.e. seed (including the male sperm); by implication, offspring; specially, a remnant (figuratively, as if kept over for planting) -- issue, seed.

ὧ relative pronoun - dative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that --

one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

επηγγελται **verb - perfect middle or passive deponent indicative - third person singular**
epaggello **ep-ang-el'-lo**: to announce upon (reflexively), i.e. (by implication) to engage to do something, to assert something respecting oneself -- profess, (make) promise.

διαταγεις **verb - second aorist passive participle - nominative singular masculine**
diatasso **dee-at-as'-so**: to arrange thoroughly, i.e. (specially) institute, prescribe, etc. -- appoint, command, give, (set in) order, ordain.

δι **preposition**
dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

αγγελων **noun - genitive plural masculine**
aggelos **ang'-el-os**: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

χειρι **noun - dative singular feminine**
cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

μεσιτου **noun - genitive singular masculine**
mesites **mes-ee'-tace**: a go-between, i.e. (simply) an internunciator, or (by implication) a reconciler (intercessor) -- mediator.

Galatians 3:20 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
a mediator	μεσίτης (mesitēs)	3316: an arbitrator, a mediator	from mesos
is not for one	ἐνὸς (enos)	1520: one	a primary number
[party only]; whereas	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
God	θεὸς (theos)	2316: God, a god	of uncertain origin

is [only] one.

εἷς
(eis)

1520: one

a primary number

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μεσιτης **noun - nominative singular masculine**

mesites **mes-ee'-tace**: a go-between, i.e. (simply) an internunciator, or (by implication) a reconciler (intercessor) -- mediator.

ενος **adjective - genitive singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εις **adjective - nominative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

Galatians 3:21 .

.	Greek	Strong's	Origin
Is the Law	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
contrary	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the promises	ἐπαγγελιῶν (epangeliōn)	1860: a summons, a promise	from epaggellomai
of God?	θεοῦ (theou)	2316: God, a god	of uncertain origin
May it never	μὴ (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
be! For if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
a law	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
had been given	ἐδόθη (edothē)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
which was able	δυνάμενος (dunamenos)	1410: to be able, to have power	a prim. verb
to impart life,	ζωοποιῆσαι (zōopoiēsai)	2227: to make alive	from the same as zóon and poieó
then righteousness	δικαιοσύνη (dikaiosunē)	1343: righteousness, justice	from dikaios
would indeed	ὄντως (ontōs)	3689: really, truly	from the part. of eimi
have been		1510: I exist, I am	a prol. form of a prim. and defective verb

based	ἐν (en)	1537: from, from out of	a prim. preposition denoting origin
on law.	νόμῳ (nomō)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οὐν conjunction

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

νομος noun - nominative singular masculine

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

κατα preposition

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

των definite article - genitive plural feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επαγγελιων noun - genitive plural feminine

epaggelia **ep-ang-el-ee'-ah**: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none,

nor, (can-)not, nothing, that not, un(-taken), without.

γενοίτο verb - second aorist middle deponent passive deponent - third person singular
ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

εἰ conditional
ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

γάρ conjunction
gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

εἶδοθι verb - aorist passive indicative - third person singular
didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

νόμος noun - nominative singular masculine
nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

ὁ definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δυναμεὶς verb - present middle or passive deponent participle - nominative singular masculine
dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

ζωοποιῆσαι verb - aorist active middle or passive deponent
zoopoieo dzo-op-oy-eh'-o: to (re-)vitalize -- make alive, give life, quicken.

οὕτως adverb
ontos on'-toce: really -- certainly, clean, indeed, of a truth, verily.

ἂν particle
an an: denoting a supposition, wish, possibility or uncertainty

ἐκ preposition
ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

νόμου noun - genitive singular masculine
nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

ἔνι verb - imperfect indicative - third person singular
en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use,

was(-t), were.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δικαιοσύνη **noun - nominative singular feminine**

dikaioσune **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

Galatians 3:22 .

.	Greek	Strong's	Origin
But the Scripture	γραφή (graphē)	1124: a writing, scripture	from graphō
has shut	συνέκλεισεν (sunekleisen)	4788: to shut together, i.e. enclose	from sun and kleiō
up everyone	πάντα (panta)	3956: all, every	a prim. word
under	ὑπὸ (upo)	5259: by, under	a prim. preposition
sin,	ἁμαρτίαν (amartian)	266: a sin, failure	from hamartanō
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that the promise	ἐπαγγελία (epangelia)	1860: a summons, a promise	from epaggellomai
by faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithō
in Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chriō
might be given	δοθῇ (dothē)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-

to those	ἡ (ē)	3588: the	the def. art.
who believe.	πιστεύουσιν (pisteuousin)	4100: to believe, entrust	from pistis

KJV Lexicon

αλλα **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

συνεκλεισεν **verb - aorist active indicative - third person singular**

sugkleio soong-kli'-o: to shut together, i.e. include or (figuratively) embrace in a common subjection to -- conclude, inclose, shut up.

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραφη **noun - nominative singular feminine**

graphe graf-ay': a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

τα **definite article - accusative plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παντα **adjective - accusative plural neuter**

pas pas: apparently a primary word; all, any, every, the whole

υπο **preposition**

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

αμαρτιαν **noun - accusative singular feminine**

hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

ινα **conjunction**

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επαγγελια **noun - nominative singular feminine**

epaggelia **ep-ang-el-ee'-ah**: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

πιστεως **noun - genitive singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

ιησου **noun - genitive singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

δοθη **verb - aorist passive subjunctive - third person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστευουσιν **verb - present active participle - dative plural masculine**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

Galatians 3:23 .

.	Greek	Strong's	Origin
But before	Πρὸς (pro)	4253: before	a prim. preposition
faith	πίστιν (pistin)	4102: faith, faithfulness	from peithó
came,	ἔλθειν (elthein)	2064: to come, go	a prim. verb

we were kept in custody	ἐφρουρούμεθα (ephrouroumetha)	5432: to guard	from phrouros (a guard)
under	ὑπὸ (upo)	5259: by, under	a prim. preposition
the law,	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
being shut	συγκλειόμενοι (sunkleiomenoι)	4788: to shut together, i.e. enclose	from sun and kleió
up to the faith	πίστιν (pistin)	4102: faith, faithfulness	from peithó
which was later	μέλλουσιν (mellousan)	3195: to be about to	a prim. verb
to be revealed.	ἀποκαλυφθῆναι (apokaluphthēnai)	601: to uncover, reveal	from apo and kaluptó

KJV Lexicon

προ preposition

pro pro: fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or ever. In the comparative, it retains the same significations.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ελθειν verb - second aorist active middle or passive deponent

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΙΣΤΙΝ noun - accusative singular feminine

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

ΥΠΟ preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

ΝΟΜΟΝ noun - accusative singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

ΕΦΡΟΥΡΟΥΜΕΘΑ verb - imperfect passive indicative - first person

phroureo froo-reh'-o: to be a watcher in advance, i.e. to mount guard as a sentinel (post spies at gates); figuratively, to hem in, protect -- keep (with a garrison).

ΣΥΓΚΕΚΛΕΙΣΜΕΝΟΙ verb - perfect passive participle - nominative plural masculine

sugkleio soong-kli'-o: to shut together, i.e. include or (figuratively) embrace in a common subjection to -- conclude, inclose, shut up.

ΕΙΣ preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ΤΗΝ definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΜΕΛΛΟΥΣΑΝ verb - present active participle - accusative singular feminine

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

ΠΙΣΤΙΝ noun - accusative singular feminine

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

ΑΠΟΚΑΛΥΦΘΗΝΑΙ verb - aorist passive middle or passive deponent

apokalupto ap-ok-al-oop'-to: to take off the cover, i.e. disclose -- reveal.

Galatians 3:24 .

.	Greek	Strong's	Origin
Therefore	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
the Law	νόμος	3551: that which is assigned,	from nemó (to parcel out)

	(nomos)	hence usage, law	
has become	γέγονεν (gegonen)	1096: to come into being, to happen, to become	from a prim. root gen-
our tutor	παιδαγωγός (paidagōgos)	3807: a trainer of boys, i.e. a tutor	from pais and agó
[to lead us] to Christ,	Χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that we may be justified	δικαιωθῶμεν (dikaiōthōmen)	1344: to show to be righteous, declare righteous	from dikaios
by faith.	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó

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ὥστε **conjunction**

hoste hoc'-teh: so too, i.e. thus therefore (in various relations of consecution, as follow) - (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομος **noun - nominative singular masculine**

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

παιδαγωγος **noun - nominative singular masculine**

paidagogos pahee-dag-o-gos': a boy-leader, i.e. a servant whose office it was to take the children to school; (by implication, (figuratively) a tutor (paedagogue) -- instructor, schoolmaster.

ημων **personal pronoun - first person genitive plural**

hemon hay-mone': of (or from) us -- our (company), us, we.

γεγονεν **verb - second perfect active indicative - third person singular**
ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

χριστον **noun - accusative singular masculine**
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ινα **conjunction**
hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

εκ **preposition**
ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

πιστεως **noun - genitive singular feminine**
pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

δικαιωθωμεν **verb - aorist passive subjunctive - first person**
dikaioo **dik-ah-yo'-o**: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

Galatians 3:25 .

.	Greek	Strong's	Origin
But now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
that faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
has come,	ἐλθούσης (elthousēs)	2064: to come, go	a prim. verb
we are no longer	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
under	ὑπὸ (upo)	5259: by, under	a prim. preposition

a tutor.

παιδαγωγόν
(paidagōgon)

3807: a trainer of boys, i.e. a from pais and agó
tutor

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ελθουσης **verb - second aorist active participle - genitive singular feminine**

erchomai **er'-khom-ahēe**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστεως **noun - genitive singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

ουκετι **adverb**

ouketi **ook-et'-ee**: not yet, no longer -- after that (not), (not) any more, henceforth (hereafter) not, no longer (more), not as yet (now), now no more (not), yet (not).

υπο **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

παιδαγωγον **noun - accusative singular masculine**

paidagogos **pahee-dag-o-gos'**: a boy-leader, i.e. a servant whose office it was to take the children to school; (by implication, (figuratively) a tutor (paedagogue) -- instructor, schoolmaster.

εσμεν **verb - present indicative - first person**

esmen **es-men'**: we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

Galatians 3:26 .

.	Greek	Strong's	Origin
For you are all	Πάντες (pantes)	3956: all, every	a prim. word
sons	υἱοὶ (uioi)	5207: a son	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus.	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

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ΠΑΝΤΕΣ **adjective - nominative plural masculine**

pas pas: apparently a primary word; all, any, every, the whole

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ΥΙΟΙ **noun - nominative plural masculine**

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

ΘΕΟΥ **noun - genitive singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ΕΣΤΕ **verb - present indicative - second person**

este es-teh': ye are -- be, have been, belong.

δια preposition dia dee-ah' : through (in very wide applications, local, causal, or occasional)	
της definite article - genitive singular feminine ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.	
πιστεως noun - genitive singular feminine pistis pis'-tis : persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.	
εν preposition en en : in, at, (up-)on, by, etc.	
χριστω noun - dative singular masculine Christos khris-tos' : anointed, i.e. the Messiah, an epithet of Jesus -- Christ.	
ιησου noun - dative singular masculine lesous ee-ay-sooce' : Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.	

Galatians 3:27 .

.	Greek	Strong's	Origin
For all of you who	ὅσοι (osoi)	3745: how much, how many	from hos,
were baptized	ἐβαπτίσθητε (ebaptisthēte)	907: to dip, sink	from baptó
into Christ	Χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
have clothed	ἐνεδύσασθε (enedusasthe)	1746a: to clothe or be clothed with (in the sense of sinking into a garment)	from en and the same as dunó
yourselves with Christ.	Χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió

KJV Lexicon

οσοι **correlative pronoun - nominative plural masculine**

hosos **hos'-os**: as (much, great, long, etc.) as

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

χριστον **noun - accusative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

εβαπτισθητε **verb - aorist passive indicative - second person**

baptizo **bap-tid'-zo**: to immerse, submerge; to makewhelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

χριστον **noun - accusative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ενεδυσασθε **verb - aorist middle indicative - second person**

enduo **en-doo'-o**: to invest with clothing -- array, clothe (with), endue, have (put) on.

Galatians 3:28 .

.	Greek	Strong's	Origin
There	ἐνι (eni)	1762: is in, has place, can be	contr. for third pers. sing. pres. ind. of eneimi
is neither	οὐκ (ouk)	3756: not, no	a prim. word
Jew	Ἰουδαῖος (ioudaios)	2453: Jewish, a Jew, Judea	from Ioudas
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
Greek,	Ἑλλήν (ellēn)	1672: a Greek, usually a name for a Gentile	from Hellas
there	ἐνι (eni)	1762: is in, has place, can be	contr. for third pers. sing. pres. ind. of eneimi

is neither	οὐκ (ouk)	3756: not, no	a prim. word
slave	δοῦλος (doulos)	1401: a slave	of uncertain derivation
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
free man,	ἐλεύθερος (eleutheros)	1658: free, i.e. not a slave or not under restraint	a prim. word
there		1762: is in, has place, can be	contr. for third pers. sing. pres. ind. of eneimi
is neither	οὐκ (ouk)	3756: not, no	a prim. word
male		733b: male	a prim. word
nor	καὶ (kai)	2532: and, even, also	a prim. conjunction
female;	θηλυ (thēlu)	2338: female	from prim. root thé- (to suckle)
for you are all	πάντες (pantes)	3956: all, every	a prim. word
one	εἰς (eis)	1520: one	a primary number
in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus.	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

ου oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

επι verb - present indicative - third person singular
eni en'-ee: impersonally, there is in or among -- be, (there) is.

ιουδαιος adjective - nominative singular masculine
Ioudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ουδε adverb
oude oo-deh': not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

ελλην noun - nominative singular masculine
Hellen hel'-lane: a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew -- Gentile, Greek.

ουκ particle - nominative
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

επι verb - present indicative - third person singular
eni en'-ee: impersonally, there is in or among -- be, (there) is.

δουλος noun - nominative singular masculine
doulos doo'-los: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

ουδε adverb
oude oo-deh': not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

ελευθερος adjective - nominative singular masculine
eleutheros el-yoo'-ther-os: unrestrained (to go at pleasure), i.e. (as a citizen) not a slave (whether freeborn or manumitted), or (genitive case) exempt (from obligation or liability)

ουκ particle - nominative
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

επι verb - present indicative - third person singular
eni en'-ee: impersonally, there is in or among -- be, (there) is.

αρσεν noun - nominative singular neuter
arrhen ar'-hrane or: male (as stronger for lifting) -- male, man.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θηλυ **adjective - nominative singular neuter**
thelus **thay'-loos**: female -- female, woman.

παντες **adjective - nominative plural masculine**
pas **pas**: apparently a primary word; all, any, every, the whole

γαρ **conjunction**
gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

υμεις **personal pronoun - second person nominative plural**
humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

εις **adjective - nominative singular masculine**
heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

εστε **verb - present indicative - second person**
este **es-teh'**: ye are -- be, have been, belong.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

χριστω **noun - dative singular masculine**
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ιησου **noun - dative singular masculine**
lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Galatians 3:29 .

.	Greek	Strong's	Origin
And if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you belong to Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
then	ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
you are Abraham's	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham

descendants,	σπέρμα (sperma)	4690: that which is sown, i.e. seed	from speiró
heirs	κληρονόμοι (klēronomoi)	2818: an heir	from kléros and the same as nomos
according	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
to promise.	ἐπαγγελίαν (epangelian)	1860: a summons, a promise	from epaggellomai

KJV Lexicon

ει conditional

ei **i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε conjunction

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμεις personal pronoun - second person nominative plural

humeis **hoo-mice':** you (as subjective of verb) -- ye (yourselves), you.

χριστου noun - genitive singular masculine

Christos **khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

αρα particle

ara **ar'-ah:** a particle denoting an inference more or less decisive (as follows)

του definite article - genitive singular masculine

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αβρααμ proper noun

Abraam **ab-rah-am':** Abraham, the Hebrew patriarch -- Abraham.

σπερμα noun - nominative singular neuter

sperma **sper'-mah:** something sown, i.e. seed (including the male sperm); by implication, offspring; specially, a remnant (figuratively, as if kept over for planting) -- issue, seed.

εστε verb - present indicative - second person

este **es-teh':** ye are -- be, have been, belong.

και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
κατ preposition kata kat-ah': (prepositionally) down (in place or time), in varied relations
επαγγελιαν noun - accusative singular feminine epaggelia ep-ang-el-ee'-ah: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.
κληρονομοι noun - nominative plural masculine kleronomos klay-ron-om'-os: a sharer by lot, i.e. inheritor; by implication, a possessor -- heir.

Galatians 4:1 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
I say,	λέγω (legō)	3004: to say	a prim. verb
as long	χρόνον (chronon)	5550: time	a prim. word
as the heir	κληρονόμος (klēronomos)	2818: an heir	from kléros and the same as nomos
is a child,	νήπιος (nēpios)	3516: an infant, fig. a simple-minded or immature person	of uncertain origin
he does not differ	διαφέρει (diapherei)	1308: to carry through, carry about, to differ, make a difference, surpass	from dia and pheró
at all		3761: and not, neither	from ou, and de
from a slave	δούλου (doulou)	1401: a slave	of uncertain derivation
although he is owner	κύριος (kurios)	2962: lord, master	from kuros (authority)

of everything,

πάντων
(pantōn)

3956: all, every

a prim. word

KJV Lexicon

λέγω **verb - present active indicative - first person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἐφ **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ὅσων **correlative pronoun - accusative singular masculine**

hosos hos'-os: as (much, great, long, etc.) as

χρονον **noun - accusative singular masculine**

chronos khron'-os: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κληρονομος **noun - nominative singular masculine**

kleronomos klay-ron-om'-os: a sharer by lot, i.e. inheritor; by implication, a possessor -- heir.

νηπιος **adjective - nominative singular masculine**

nepios nay'-pee-os: not speaking, i.e. an infant (minor); figuratively, a simple-minded person, an immature Christian -- babe, child (+ -ish).

ἐστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

οὐδεν **adjective - accusative singular neuter**

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things),

not (any, at all, -thing), nought.

διαφέρει verb - present active indicative - third person singular

diaphero dee-af-er'-o: to bear through, i.e. (literally) transport; usually to bear apart, i.e. (objectively) to toss about (figuratively, report); subjectively, to differ, or (by implication) surpass

δουλου noun - genitive singular masculine

doulos doo'-los: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

κυριος noun - nominative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

παντων adjective - genitive plural masculine

pas pas: apparently a primary word; all, any, every, the whole

ων verb - present participle - nominative singular masculine

on oan: being -- be, come, have.

Galatians 4:2 .

.	Greek	Strong's	Origin
but he is under	ὑπὸ (upo)	5259: by, under	a prim. preposition
guardians	ἐπιτρόπους (epitropous)	2012: an administrator (one having authority)	from epitrepó
and managers	οἰκονόμους (oikonomous)	3623: the manager of a household	from oikos and nemó (to manage)
until	ἄχρι (achri)	891: until, as far as	a prim. particle, preposition
the date set	προθεσμίας (prothesmias)	4287: appointed beforehand	from prothesmios; from pro and thesmios (fixed, settled)
by the father.	πατρός (patros)	3962: a father	a prim. word

KJV Lexicon

αλλα **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

υπο **preposition**

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

επιτροπους **noun - accusative plural masculine**

epitropos ep-it'-rop-os: a commissioner, i.e. domestic manager, guardian -- steward, tutor.

εστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οικονομους **noun - accusative plural masculine**

oikonomos oy-kon-om'-os: a house-distributor (i.e. manager), or overseer, i.e. an employee in that capacity; by extension, a fiscal agent (treasurer); figuratively, a preacher (of the Gospel) -- chamberlain, governor, steward.

αχρι **preposition**

achri akh'-ree: (through the idea of a terminus); (of time) until or (of place) up to -- as far as, for, in(-to), till, (even, un-)to, until, while.

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προθεσμιας **noun - genitive singular feminine**

prothesmios proth-es'-mee-os: fixed beforehand, i.e. a designated day -- time appointed.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρος **noun - genitive singular masculine**

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

Galatians 4:3 .

.	Greek	Strong's	Origin
So	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
we, while	ὅτε (ote)	3753: when	from hos, and te
we were children,	νήπιοι (nēpioi)	3516: an infant, fig. a simple-minded or immature person	of uncertain origin
were held in bondage	δεδουλωμένοι (dedoulōmenoi)	1402: to enslave, bring under subjection	from doulos
under	ὑπὸ (upo)	5259: by, under	a prim. preposition
the elemental things	στοιχεῖα (stoicheia)	4747: one of a row, hence a letter (of the alphabet), by ext. the elements (of knowledge)	from the same as stoicheó
of the world.	κόσμου (kosmou)	2889: order, the world	a prim. word

KJV Lexicon

οὕτως **adverb**

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἡμεῖς **personal pronoun - first person nominative plural**

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

ὅτε **adverb**

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

ημεν **verb - imperfect indicative - first person**

eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

νηπιοι **adjective - nominative plural masculine**

nepios **nay'-pee-os**: not speaking, i.e. an infant (minor); figuratively, a simple-minded person, an immature Christian -- babe, child (+ -ish).

υπο **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στοιχεια **noun - accusative plural neuter**

stoicheion **stoy-khi'-on**: something orderly in arrangement, i.e. (by implication) a serial (basal, fundamental, initial) constituent (literally), proposition (figuratively) -- element, principle, rudiment.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμου **noun - genitive singular masculine**

kosmos **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

ημεν **verb - imperfect indicative - first person**

eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

δεδουλωμενοι **verb - perfect passive participle - nominative plural masculine**

doulouo **doo-lo'-o**: to enslave -- bring into (be under) bondage, given, become (make) servant.

Galatians 4:4 .

.	Greek	Strong's	Origin
But when	ὅτε (ote)	3753: when	from hos, and te

the fullness	πλήρωμα (plērōma)	4138: fullness, a filling up	from pléroó
of the time	χρόνου (chronou)	5550: time	a prim. word
came,	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
God	θεός (theos)	2316: God, a god	of uncertain origin
sent forth	ἐξαπέστειλεν (exapesteilen)	1821: to send forth or away	from ek and apostelló
His Son,	υἶόν (uion)	5207: a son	a prim. word
born	γενόμενον (genomenon)	1096: to come into being, to happen, to become	from a prim. root gen-
of a woman,	γυναῖκος (gunaikos)	1135: a woman	a prim. word
born	γενόμενον (genomenon)	1096: to come into being, to happen, to become	from a prim. root gen-
under	ὑπὸ (upo)	5259: by, under	a prim. preposition
the Law,	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)

KJV Lexicon

οτε **adverb**

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ηλθεν **verb - second aorist active indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

το definite article - nominative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πληρωμα noun - nominative singular neuter

pleroma **play'-ro-mah**: repletion or completion, i.e. (subjectively) what fills (as contents, supplement, copiousness, multitude), or (objectively) what is filled

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χρονου noun - genitive singular masculine

chronos **khron'-os**: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

εξαπτεστειλεν verb - aorist active indicative - third person singular

exapostello **ex-ap-os-tel'-lo**: to send away forth, i.e. (on a mission) to despatch, or (peremptorily) to dismiss -- send (away, forth, out).

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιον noun - accusative singular masculine

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

γενομενον verb - second aorist middle deponent participle - accusative singular masculine

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

εκ preposition

ek **ek**: a primary preposition denoting origin (the point whence action or motion

proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

γυναικος **noun - genitive singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

γενομενον **verb - second aorist middle deponent participle - accusative singular masculine**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

υπο **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

νομον **noun - accusative singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

Galatians 4:5 .

.	Greek	Strong's	Origin
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that He might redeem	ἐξαγοράσῃ (exagorasē)	1805: to buy up, i.e. ransom, fig. to rescue from loss	from ek and agorazó
those	τούς (tous)	3588: the	the def. art.
who were under	ὑπὸ (upo)	5259: by, under	a prim. preposition
the Law,	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
that we might receive	ἀπολάβωμεν (apolabōmen)	618: to receive from, receive as one's due	from apo and lambanó
the adoption as sons.	υἰοθεσίαν (uiothesian)	5206: adoption	probably from a comp. of huios and a derivation of tithémi

KJV Lexicon

ἵνα **conjunction**

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

τοὺς **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ὑπο **preposition**

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

νόμον **noun - accusative singular masculine**

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

ἐξαγοράσῃ **verb - aorist active subjunctive - third person singular**

exagorazo ex-ag-or-ad'-zo: to buy up, i.e. ransom; figuratively, to rescue from loss (improve opportunity) -- redeem.

ἵνα **conjunction**

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

τὴν **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιοθεσίαν **noun - accusative singular feminine**

huiiothesia hwee-oth-es-ee'-ah: the placing as a son, i.e. adoption (figuratively, Christian sonship in respect to God) -- adoption (of children, of sons).

ἀπολαμβάνειν **verb - second aorist active subjunctive - first person**

apolambano ap-ol-am-ban'-o: to receive (specially, in full, or as a host); also to take aside -- receive, take.

Galatians 4:6 .

■			
.	Greek	Strong's	Origin

Because	Ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
you are sons,	υἱοὶ (uioi)	5207: a son	a prim. word
God	θεὸς (theos)	2316: God, a god	of uncertain origin
has sent forth	ἐξαπέστειλεν (exapesteilen)	1821: to send forth or away	from ek and apostelló
the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
of His Son	υἱοῦ (uiou)	5207: a son	a prim. word
into our hearts,	καρδίας (kardias)	2588: heart	a prim. word
crying,	κραῶζον (krazon)	2896: to scream, cry out	from a prim. root krag-
"Abba!"	ἄββα (abba)	5: Abba, father	of Aramaic origin ab
Father!"	πατήρ (patēr)	3962: a father	a prim. word

KJV Lexicon

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εστε verb - present indicative - second person

este es-teh': ye are -- be, have been, belong.

υιοι noun - nominative plural masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

εξαπεστειλεν verb - aorist active indicative - third person singular

exapostello ex-ap-os-tel'-lo: to send away forth, i.e. (on a mission) to despatch, or (peremptorily) to dismiss -- send (away, forth, out).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα noun - accusative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιου noun - genitive singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδιας noun - accusative plural feminine

kardia kar-dee'-ah: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

κραζον verb - present active participle - accusative singular neuter
krazo krad'-zo: to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

αββα proper noun
Abba ab-bah': father as a vocative -- Abba.

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατηρ noun - nominative singular masculine
pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

Galatians 4:7 .

.	Greek	Strong's	Origin
Therefore	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
you are no longer	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
a slave,	δοῦλος (doulos)	1401: a slave	of uncertain derivation
but a son;	υἱὸς (uios)	5207: a son	a prim. word
and if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
a son,	υἱὸς (uios)	5207: a son	a prim. word
then	καὶ (kai)	2532: and, even, also	a prim. conjunction
an heir	κληρονόμος (klēronomos)	2818: an heir	from kléros and the same as nomos
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition

God.

θεοῦ
(theou)

2316: God, a god

of uncertain origin

KJV Lexicon

ὥστε **conjunction**

hoste **hose'-teh**: so too, i.e. thus therefore (in various relations of consecution, as follow) -
- (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

οὐκετι **adverb**

ouketi **ook-et'-ee**: not yet, no longer -- after that (not), (not) any more, henceforth
(hereafter) not, no longer (more), not as yet (now), now no more (not), yet (not).

εἰ **verb - present indicative - second person singular**

ei i: thou art -- art, be.

δουλος **noun - nominative singular masculine**

doulos **doo'-los**: a slave (literal or figurative, involuntary or voluntary; frequently,
therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

ἀλλ **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but
(even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

υἱος **noun - nominative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or
figuratively, kinship -- child, foal, son.

εἰ **conditional**

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υἱος **noun - nominative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or
figuratively, kinship -- child, foal, son.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

κληρονομος **noun - nominative singular masculine**
kleronomos **klay-ron-om'-os**: a sharer by lot, i.e. inheritor; by implication, a possessor -- heir.

θεου **noun - genitive singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

δια **preposition**
dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

χριστου **noun - genitive singular masculine**
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

Galatians 4:8 .

.	Greek	Strong's	Origin
However	Ἀλλὰ (alla)	235: otherwise, on the other hand, but	adversative particle from allos
at that time,	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
when you did not know		3609a: to have seen or perceived, hence to know	perf. of eidon
God,	θεὸν (theon)	2316: God, a god	of uncertain origin
you were slaves	ἐδουλεύσατε (edouleusate)	1398: to be a slave, to serve	from doulos
to those	τοῖς (tois)	3588: the	the def. art.
which by nature	φύσει (phusei)	5449: nature	from phuó
are no	μὴ (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
gods.	θεοῖς (theois)	2316: God, a god	of uncertain origin

KJV Lexicon

αλλα **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

τοτε **adverb**

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

μεν **particle**

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ουκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ειδοτες **verb - perfect active participle - nominative plural masculine**

eido i'-do: to see; by implication, (in the perfect tense only) to know

θεον **noun - accusative singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εδουλευσατε **verb - aorist active indicative - second person**

douleuo dool-yoo'-o: to be a slave to (literal or figurative, involuntary or voluntary) -- be in bondage, (do) serve(-ice).

τοις **definite article - dative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

φυσει **noun - dative singular feminine**

phusis foo'-sis: growth (by germination or expansion), i.e. (by implication) natural production (lineal descent)

ουσιν **verb - present participle - dative plural masculine**

on oan: being -- be, come, have.

θεοις **noun - dative plural masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Galatians 4:9 .

.	Greek	Strong's	Origin
But now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
that you have come to know	γνόντες (gnontes)	1097: to come to know, recognize, perceive	from a prim. root gnó-
God,	θεὸν (theon)	2316: God, a god	of uncertain origin
or	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
rather	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
to be known	γνωσθέντες (gnōsthentes)	1097: to come to know, recognize, perceive	from a prim. root gnó-
by God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
is it that you turn back	ἐπιστρέφετε (epistrephete)	1994: to turn, to return	from epi and strephó
again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
to the weak	ἀσθενῇ (asthenē)	772: without strength, weak	from alpha (as a neg. prefix) and sthenés (strong)
and worthless	πτωχὰ (ptōcha)	4434: (of one who crouches and cowers, hence) beggarly, poor	adjective from ptóssó (to crouch, cower)
elemental things,	στοιχεῖα (stoicheia)	4747: one of a row, hence a letter (of the alphabet), by ext. the elements (of knowledge)	from the same as stoicheó

to which	οἷς (ois)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you desire	θέλετε (thelete)	2309: to will, wish	a prim. verb
to be enslaved	δουλεῖσαι (douleusai)	1398: to be a slave, to serve	from doulos
all over	ἄνωθεν (anōthen)	509: from above	from anó
again?	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word

KJV Lexicon

νυν **adverb**

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

γινοντες **verb - second aorist active participle - nominative plural masculine**

ginosko ghin-oc'e'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

θεον **noun - accusative singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

μαλλον **adverb**

mallon mal'-lon: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

γνωσθεντες **verb - aorist passive participle - nominative plural masculine**

ginosko ghin-oc'e'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

υπο preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

πως adverb - interrogative

pos poce: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

επιστρεφετε verb - present active indicative - second person

epistrepho ep-ee-stref'-o: to revert (literally, figuratively or morally) -- come (go) again, convert, (re-)turn (about, again).

παλιν adverb

palin pal'-in: (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασθενη adjective - accusative plural neuter

asthenes as-then-ace': strengthless (in various applications, literal, figurative and moral) -- more feeble, impotent, sick, without strength, weak(-er, -ness, thing).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πτωχα adjective - accusative plural neuter

ptochos pto-khos': a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense -- beggar(-ly), poor.

στοιχεια noun - accusative plural neuter

stoicheion stoy-khi'-on: something orderly in arrangement, i.e. (by implication) a serial (basal, fundamental, initial) constituent (literally), proposition (figuratively) -- element, principle, rudiment.

οις **relative pronoun - dative plural neuter**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

παλιν **adverb**

palin pal'-in: (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again.

ανωθεν **adverb**

anohen an'-o-then: from above; by analogy, from the first; by implication, anew -- from above, again, from the beginning (very first), the top.

δουλευειν **verb - present active infinitive**

douleuo dool-yoo'-o: to be a slave to (literal or figurative, involuntary or voluntary) -- be in bondage, (do) serve(-ice).

θελετε **verb - present active indicative - second person**

thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

Galatians 4:10 .

.	Greek	Strong's	Origin
You observe	παρατηρεῖσθε (paratēreisthe)	3906: to watch closely, to observe scrupulously	from para and téreo
days	ἡμέρας (ēmeras)	2250: day	a prim. word
and months	μῆνας (mēnas)	3376: a month	a prim. word
and seasons	καιρὸς (kairous)	2540: time, season	a prim. word
and years.	ἐνιαυτοὺς (eniautous)	1763: a cycle of time, a year	of uncertain origin

ἡμέρας **noun - accusative plural feminine**
hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

παρτηρεισθε **verb - present middle indicative - second person**
paratereo **par-at-ay-reh'-o**: to inspect alongside, i.e. note insidiously or scrupulously -- observe, watch.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μήνας **noun - accusative plural masculine**
men **mane**: a month -- month.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καιρους **noun - accusative plural masculine**
kairos **kahee-ros'**: an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ενιαυτους **noun - accusative plural masculine**
eniautos **en-ee-ow-tos'**: a year -- year.

Galatians 4:11 .

.	Greek	Strong's	Origin
I fear	φοβοῦμαι (phoboumai)	5399: to put to flight, to terrify, frighten	from phobos
for you, that perhaps	πῶς (pōs)	4458: at all	an enclitic particle from the same as pōs, see also ei and mé
I have labored	κεκοπίακα (kekopiaka)	2872: to grow weary, toil	from kopos
over	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition

you in vain.

εἰκῇ
(eikē)

1500: without cause or
reason, vainly

adverb probably akin to hekón

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φοβουμαι **verb - present middle or passive deponent indicative - first person singular**
phobeo **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of,
i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

υμας **personal pronoun - second person accusative plural**
humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your
(+ own).

μηπως **conjunction**
mepos **may'-pos** : lest somehow -- lest (by any means, by some means, haply, perhaps).

εικη **adverb**
eike **i-kay'**: idly, i.e. without reason (or effect) -- without a cause, (in) vain(-ly).

κεκοτιακα **verb - perfect active indicative - first person singular**
kopiao **kop-ee-ah'-o**: to feel fatigue; by implication, to work hard -- (bestow) labour, toil,
be wearied.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or
(figuratively) purpose (result, etc.); also in adverbial phrases

υμας **personal pronoun - second person accusative plural**
humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your
(+ own).

Galatians 4:12 .

.	Greek	Strong's	Origin
I beg	δέομαι (deomai)	1189a: to want, entreat	a form of deó
of you, brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

become	Γίνεσθε (ginesthe)	1096: to come into being, to happen, to become	from a prim. root gen-
as I [am], for I also		2532: and, even, also	a prim. conjunction
[have become] as you [are]. You have done	ἡδουκήσατε (ēdikēsate)	91: to do wrong, act wickedly	from adikos
me no	οὐδέν (ouden)	3762: no one, none	from oude and heis
wrong;		91: to do wrong, act wickedly	from adikos

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γινεσθε **verb - present middle or passive deponent imperative - second person**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

καγω **personal pronoun - first person nominative singular - contracted form**

kago **kag-o'**: so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and (or also, even, etc.) I, (to) me

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

αδελφοι **noun - vocative plural masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

δεομαι **verb - present middle or passive deponent indicative - first person singular**
deomai deh'-om-ahee: to beg (as binding oneself), i.e. petition -- beseech, pray (to), make request.

υμων **personal pronoun - second person genitive plural**
humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

ουδεν **adjective - accusative singular neuter**
oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

με **personal pronoun - first person accusative singular**
me meh: me -- I, me, my.

ηδικησατε **verb - aorist active indicative - second person**
adikeo ad-ee-keh'-o: to be unjust, i.e. (actively) do wrong (morally, socially or physically) -- hurt, injure, be an offender, be unjust, (do, suffer, take) wrong.

Galatians 4:13 .

.	Greek	Strong's	Origin
but you know		3609a: to have seen or perceived, hence to know	perf. of eidon
that it was because	δι' (di)	1223: through, on account of, because of	a prim. preposition
of a bodily	σαρκὸς (sarkos)	4561: flesh	a prim. word
illness	ἀσθένειαν (astheneian)	769: weakness, frailty	from asthenés
that I preached the gospel	εὐηγγελισάμην (euēngelisamēn)	2097: to announce good news	from eu and aggelos
to you the first time;		4387: before	cptv. adjective from pro

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οιδατε **verb - perfect active indicative - second person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

δι **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

ασθενειαν **noun - accusative singular feminine**

astheneia **as-then'-i-ah**: feebleness (of mind or body); by implication, malady; morally, frailty -- disease, infirmity, sickness, weakness.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαρκος **noun - genitive singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

ευαγγελισαμην **verb - aorist middle indicative - first person singular**

euaggelizo **yoo-ang-ghel-id'-zo**: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προτερον **adjective - accusative singular neuter**

proteron **prot'-er-on**: previously -- before, (at the) first, former.

Galatians 4:14 .

■			
.	Greek	Strong's	Origin

and that which was a trial	πειρασμὸν (peirasmon)	3986: an experiment, a trial, temptation	from peirazó
to you in my bodily condition	σαρκί (sarki)	4561: flesh	a prim. word
you did not despise	ἐξουθενήσατε (exouthenēsate)	1848: to despise, treat with contempt	from exoudeneó
or	οὐδὲ (oude)	3761: and not, neither	from ou, and de
loathe,	ἐξεπτύσατε (exeptusate)	1609: to spit out, to spurn	from ek and ptuó
but you received	ἐδέξασθε (edexasthe)	1209: to receive	a prim. verb
me as an angel	ἄγγελον (angelon)	32a: a messenger, angel	a prim. word
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
as Christ	Χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
[Himself].			

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καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τοῦ definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πειρασμον noun - accusative singular masculine
peirasmos pi-ras-mos': a putting to proof (by experiment (of good), experience (of evil), solicitation, discipline or provocation); by implication, adversity -- temptation, try.

μου personal pronoun - first person genitive singular
μου moo: of me -- I, me, mine (own), my.

τον definite article - accusative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν preposition
en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαρκι noun - dative singular feminine
sarx sarx: carnal(-ly, + -ly minded), flesh(-ly).

μου personal pronoun - first person genitive singular
μου moo: of me -- I, me, mine (own), my.

ουκ particle - nominative
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εξουθενησατε verb - aorist active indicative - second person
exoutheneo ex-oo-then-eh'-o: contemptible, despise, least esteemed, set at nought.

ουδε adverb
oude oo-deh': not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

εξεπτυσσατε verb - aorist active indicative - second person
ekptuo ek-ptoo'-o: to spit out, i.e. (figuratively) spurn -- reject.

αλλ conjunction
alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ως adverb
hos hoce: which how, i.e. in that manner (very variously used, as follows)

αγγελον noun - accusative singular masculine
aggelos ang'-el-os: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

θεου **noun - genitive singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εδεξασθε **verb - aorist middle deponent indicative - second person**

dechomai dekh'-om-ahee: to receive (in various applications, literally or figuratively) -- accept, receive, take.

με **personal pronoun - first person accusative singular**

me meh: me -- I, me, my.

ως **adverb**

hos hoce: which how, i.e. in that manner (very variously used, as follows)

χριστον **noun - accusative singular masculine**

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ιησουν **noun - accusative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Galatians 4:15 .

.	Greek	Strong's	Origin
Where	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
is that sense of blessing	μακαρισμὸς (makarismos)	3108: a declaration of blessedness	from makarizó
you had? For I bear you witness	μαρτυρῶ (marturō)	3140: to bear witness, testify	from martus
that, if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
possible,	δυνατὸν (dunaton)	1415: strong, mighty, powerful	from dunamai
you would have plucked	ἐξορύξαντες (exoruxantes)	1846: to dig out or up	from ek and orussó

out your eyes	ὀφθαλμοὺς (ophthalmous)	3788: the eye	from a prim. root op- and an uncertain root
and given	ἐδώκατε (edōkate)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
them to me.			

KJV Lexicon

τις **interrogative pronoun - nominative singular masculine**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ην **verb - imperfect indicative - third person singular**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μακαρισμος **noun - nominative singular masculine**

makarismos mak-ar-is-mos': beatification, i.e. attribution of good fortune -- blessedness.

υμων **personal pronoun - second person genitive plural**

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

μαρτυρω **verb - present active indicative - first person singular**

martureo mar-too-reh'-o: to be a witness, i.e. testify

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δυνατον adjective - nominative singular neuter

dunatos doo-nat-os': powerful or capable; neuter possible -- able, could, (that is) mighty (man), possible, power, strong.

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμους noun - accusative plural masculine

ophthalmos of-thal-mos': the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

εξορυξαντες verb - aorist active participle - nominative plural masculine

exorusso ex-or-oos'-so: to dig out, i.e. (by extension) to extract (an eye), remove (roofing) -- break up, pluck out.

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

εδωκατε verb - aorist active indicative - second person

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

μοι personal pronoun - first person dative singular

moi moy: to me -- I, me, mine, my.

Galatians 4:16 .

.	Greek	Strong's	Origin
So	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
have I become	γέγονα (gegona)	1096: to come into being, to happen, to become	from a prim. root gen-

your enemy	ἐχθρὸς (echthros)	2190: hostile	from echthos (hatred)
by telling you the truth?	ἀληθεύων (alētheuōn)	226: to speak the truth	from aléthés

KJV Lexicon

ὥστε **conjunction**

hoste **hoke'-teh**: so too, i.e. thus therefore (in various relations of consecution, as follow) - (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

ἐχθρος **adjective - nominative singular masculine**

echthros **ech-thros'**: hateful (passively, odious, or actively, hostile); usually as a noun, an adversary (especially Satan) -- enemy, foe.

ὑμῶν **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

γεγονα **verb - second perfect active indicative - first person singular**

ginomai **ghin'-om-ahēe**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

αληθευων **verb - present active participle - nominative singular masculine**

aletheuo **al-ayth-yoo'-o**: to be true (in doctrine and profession) -- speak (tell) the truth.

ὑμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

Galatians 4:17 .

.	Greek	Strong's	Origin
They eagerly	ζηλοῦσιν (zēlousin)	2206: to be jealous	from zēlos
seek	ζηλοῦτε (zēloute)	2206: to be jealous	from zēlos

you, not commendably,	καλῶς (kalōs)	2573: well	adverb from kalos
but they wish	θέλουσιν (thelousin)	2309: to will, wish	a prim. verb
to shut	ἐκκλεῖσαι (ekkleisai)	1576: to shut out	from ek and kleió
you out so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you will seek		2206: to be jealous	from zélos
them.			

KJV Lexicon

ζηλουσιν **verb - present active indicative - third person**

zeloo dzay-lo'-o: to have warmth of feeling for or against -- affect, covet (earnestly), (have) desire, (move with) envy, be jealous over, (be) zealous(-ly affect).

υμας **personal pronoun - second person accusative plural**

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ου **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

καλως **adverb**

kalos kal-oce': well (usually morally) -- (in a) good (place), honestly, + recover, (full) well.

αλλα **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ἐκκλεισαι **verb - aorist active middle or passive deponent**

ekkleio ek-kli'-o: to shut out -- exclude.

υμας personal pronoun - second person accusative plural
humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

θελουσιν verb - present active indicative - third person
thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

ινα conjunction
hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

αυτους personal pronoun - accusative plural masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ζηλουτε verb - present active subjunctive - second person
zeloo dzay-lo'-o: to have warmth of feeling for or against -- affect, covet (earnestly), (have) desire, (move with) envy, be jealous over, (be) zealous(-ly affect).

Galatians 4:18 .

.	Greek	Strong's	Origin
But it is good	καλὸν (kalon)	2570: beautiful, good	a prim. word
always	πάντοτε (pantote)	3842: at all times	from pas and tote
to be eagerly sought	ζηλοῦσθαι (zēlousthai)	2206: to be jealous	from zēlos
in a commendable manner,	καλῶ (kalō)	2570: beautiful, good	a prim. word
and not only	μόνον (monon)	3440: merely	adverb from monos
when	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
I am present	παρεῖναι (pareinai)	3918b: to be present, to have come	from para and eimi

with you.

KJV Lexicon

καλον **adjective - nominative singular neuter**

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζηλουσθαι **verb - present passive middle or passive deponent**

zeloo **dzay-lo'-o**: to have warmth of feeling for or against -- affect, covet (earnestly), (have) desire, (move with) envy, be jealous over, (be) zealous(-ly affect).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

καλω **adjective - dative singular neuter**

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

παντοτε **adverb**

pantote **pan'-tot-eh**: every when, i.e. at all times -- alway(-s), ever(-more).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

μονον **adverb**

monon **mon'-on**: merely -- alone, but, only.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρῆναι verb - present infinitive

pareimi par'-i-mee: to be near, i.e. at hand; neuter present participle (singular) time being, or (plural) property -- come, have, be here, + lack, (be here) present.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

Galatians 4:19 .

.	Greek	Strong's	Origin
My children,	τεκνία (teknia)	5043: a child (of either sex)	from tiktó
with whom	οὗς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I am	ὠδίνω (ōdinō)	5605: to have birth pangs, to travail	from ódin
again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
in labor		5605: to have birth pangs, to travail	from ódin
until	μέχρις (mechris)	3360: as far as, until	a prim. word
Christ	Χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió
is formed	μορφωθῇ (morphōthē)	3445: to form	from morphé
in you --			

KJV Lexicon

ΤΕΚΝΙΑ **noun - vocative plural neuter**

teknion **tek-nee'-on**: an infant, i.e. (plural figuratively) darlings (Christian converts) -- little children.;

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

ους **relative pronoun - accusative plural masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

παλιν **adverb**

palin **pal'-in**: (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again.

ωδινω **verb - present active indicative - first person singular**

odino **o-dee'-no**: to experience the pains of parturition -- travail in (birth).

αχρις **preposition**

achri **akh'-ree**: (through the idea of a terminus); (of time) until or (of place) up to -- as far as, for, in(-to), till, (even, un-)to, until, while.

ου **relative pronoun - genitive singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

μορφωθη **verb - aorist passive subjunctive - third person singular**

morphoo **mor-fo'-o**: to fashion (figuratively) -- form.

χριστος **noun - nominative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

Galatians 4:20 .

.	Greek	Strong's	Origin
but I could wish	ἤθελον (ēthelon)	2309: to will, wish	a prim. verb
to be present	παρεῖναι (pareinai)	3918b: to be present, to have come	from para and eimi
with you now	ἄρτι (arti)	737: just now	of uncertain origin
and to change	ἀλλάξαι (allaxai)	236: to change	from allos
my tone,	φώνην (phōnēn)	5456: a voice, sound	probably from phēmi
for I am perplexed	ἀποροῦμαι (aporoumai)	639: to be at a loss, be perplexed	from alpha (as a neg. prefix) and poros (a way, resource)
about	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you.			

KJV Lexicon

ἤθελον **verb - imperfect active indicative - first person singular**

thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παρεῖναι **verb - present infinitive**

pareimi **par'-i-mee**: to be near, i.e. at hand; neuter present participle (singular) time being, or (plural) property -- come, have, be here, + lack, (be here) present.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

αρτι **adverb**

arti **ar'-tee**: just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αλλαξαι **verb - aorist active middle or passive deponent**

allasso **al-las'-so**: to make different -- change.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φωνην **noun - accusative singular feminine**

phone **fo-nay'**: a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

απορουμεν **verb - present middle indicative - first person singular**

aporeo **ap-or-eh'-o**: to have no way out, i.e. be at a loss (mentally) -- (stand in) doubt, be perplexed.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

Galatians 4:21 .

.	Greek	Strong's	Origin
Tell	Λέγετε	3004: to say	a prim. verb

	(legeite)		
me, you who want	θέλοντες (thelontes)	2309: to will, wish	a prim. verb
to be under	ὑπὸ (upo)	5259: by, under	a prim. preposition
law,	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
do you not listen	ἀκούετε (akouete)	191: to hear, listen	from a prim. word mean. hearing
to the law?	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)

KJV Lexicon

λέγετε **verb - present active imperative - second person**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

μοι **personal pronoun - first person dative singular**

moi moy: to me -- I, me, mine, my.

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υπο **preposition**

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

νομον **noun - accusative singular masculine**

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

θελοντες **verb - present active participle - nominative plural masculine**

thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly);

impersonally for the future tense, to be about to; by Hebraism, to delight in

εἶναι verb - present infinitive

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

τοῦ definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νόμον noun - accusative singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

οὐκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἀκούετε verb - present active indicative - second person

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

Galatians 4:22 .

.	Greek	Strong's	Origin
For it is written	γέγραπται (gegraptai)	1125: to write	a prim. verb
that Abraham	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
had	ἔσχεν (eschen)	2192: to have, hold	a prim. verb
two	δύο (duo)	1417: two	a primary number
sons,	υἱοὺς (uious)	5207: a son	a prim. word
one	ἓνα (ena)	1520: one	a primary number
by the bondwoman	παίδίσκης (paidiskēs)	3814: a young girl, maidservant	dim. of pais
and one	ἓνα	1520: one	a primary number

	(ena)		
by the free woman.	ἐλευθέρας (eleutheras)	1658: free, i.e. not a slave or not under restraint	a prim. word

KJV Lexicon

γεγραπται **verb - perfect passive indicative - third person singular**

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

γὰρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ὅτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αβρααμ **proper noun**

Abraam ab-rah-am': Abraham, the Hebrew patriarch -- Abraham.

δύο **numeral (adjective)**

duo doo'-o: two -- both, twain, two.

υἱους **noun - accusative plural masculine**

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

ἔσχεν **verb - second aorist active indicative - third person singular**

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

εἷς **adjective - accusative singular masculine**

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ἐκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παιδίσκης noun - genitive singular feminine paidiske pahee-dis'-kay: a girl, i.e. (specially), a female slave or servant -- bondmaid(-woman), damsel, maid(-en).
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
ενα adjective - accusative singular masculine heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.
εκ preposition ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)
της definite article - genitive singular feminine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ελευθερας adjective - genitive singular feminine eleutheros el-yoo'-ther-os: unrestrained (to go at pleasure), i.e. (as a citizen) not a slave (whether freeborn or manumitted), or (genitive case) exempt (from obligation or liability)

Galatians 4:23 .

.	Greek	Strong's	Origin
But the son by the bondwoman	παιδίσκης (paidiskēs)	3814: a young girl, maidservant	dim. of pais
was born	γεγέννηται (gegennētai)	1080: to beget, to bring forth	from genna (descent, birth)
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the flesh,	σάρκα (sarka)	4561: flesh	a prim. word
and the son by the free woman	ἐλεύθερας (eleutheras)	1658: free, i.e. not a slave or not under restraint	a prim. word
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
the promise.	ἐπαγγελίας (epangelias)	1860: a summons, a promise	from epaggellomai

KJV Lexicon

αλλ **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παιδισκης **noun - genitive singular feminine**

paidiske **pahee-dis'-kay**: a girl, i.e. (specially), a female slave or servant -- bondmaid(-woman), damsel, maid(-en).

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

σαρκα **noun - accusative singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

γεννηται **verb - perfect passive indicative - third person singular**

gennao **ghen-nah'-o**: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελευθερας adjective - genitive singular feminine

eleutheros el-yoo'-ther-os: unrestrained (to go at pleasure), i.e. (as a citizen) not a slave (whether freeborn or manumitted), or (genitive case) exempt (from obligation or liability)

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επαγγελιας noun - genitive singular feminine

epaggelia ep-ang-el-ee'-ah: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

Galatians 4:24 .

.	Greek	Strong's	Origin
This	ἅτινα (atina)	3748: whoever, anyone who	from hos, and tis
is allegorically speaking,	ἀλληγορούμενα (allēgoroumena)	238: to speak allegorically	from allos and agoreuó (to speak in an assembly)
for these	αὐταὶ (autai)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
[women] are two	δύο (duo)	1417: two	a primary number
covenants:	διαθήκαι (diathēkai)	1242: testament, will, covenant	from diatithēmi
one	μία (mia)	1520: one	a primary number
[proceeding] from Mount	ὄρους (orous)	3735: a mountain	a prim. word

Sinai	Σινᾶ (sina)	4614: Sinai, a mountain probably on the Sinai Peninsula	of Hebrew origin Sinay
bearing children	γεννώσα (gennōsa)	1080: to beget, to bring forth	from genna (descent, birth)
who are to be slaves;	δουλείαν (douleian)	1397: slavery	from douleuó
she is Hagar.	Ἀγάρ (agar)	28: Hagar, a concubine of Abraham	of Hebrew origin Hagar

KJV Lexicon

αἱτινα **relative pronoun - nominative plural neuter**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

ἐστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

αλληγορουμενα **verb - present passive participle - nominative plural neuter**

allegoreo **al-lay-gor-eh'-o**: to allegorize -- be an allegory (the Greek word itself).

αυται **demonstrative pronoun - nominative plural feminine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

εἰσιν **verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

δύο **numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

διαθηκαι **noun - nominative plural feminine**

diatheke **dee-ath-ay'-kay**: a disposition, i.e. (specially) a contract (especially a devisory will) -- covenant, testament.

μία **adjective - nominative singular feminine**

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

μεν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ορους noun - genitive singular neuter

oros or'-os: a mountain (as lifting itself above the plain): -hill, mount(-ain).

σινα proper noun

Sina see-nah': Sina (i.e. Sinai), a mountain in Arabia -- Sina.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

δουλειαν noun - accusative singular feminine

douleia doo-li'-ah: slavery (ceremonially or figuratively) -- bondage.

γεννωσα verb - present active participle - nominative singular feminine

gennao ghen-nah'-o: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

ητις relative pronoun - nominative singular feminine

hostis hos'-tis: which some, i.e. any that; also (definite) which same

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

αγαρ proper noun

Agar ag'-ar: Hagar, the concubine of Abraham -- Hagar.

Galatians 4:25 .

.	Greek	Strong's	Origin
Now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
this	τὸ (to)	3588: the	the def. art.
Hagar	Ἄγαρ (agar)	28: Hagar, a concubine of Abraham	of Hebrew origin Hagar

is Mount	ὄρος (oros)	3735: a mountain	a prim. word
Sinai	Σινᾶ (sina)	4614: Sinai, a mountain probably on the Sinai Peninsula	of Hebrew origin Sinay
in Arabia	Ἀραβία (arabia)	688: Arabia, a peninsula of Asia near Africa	of Hebrew origin Arab
and corresponds	συστοιχεῖ (sustoichei)	4960: to stand in the same rank, fig. correspond to	from sun and stoicheó
to the present		3568: now, the present	a prim. particle of pres. time
Jerusalem,	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
for she is in slavery	δουλεύει (douleuei)	1398: to be a slave, to serve	from doulos
with her children.	τέκνων (teknōn)	5043: a child (of either sex)	from tiktó

KJV Lexicon

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γὰρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

αἶψα **proper noun**

Agar **ag'-ar**: Hagar, the concubine of Abraham -- Hagar.

σινᾶ **proper noun**

Sina **see-nah'**: Sina (i.e. Sinai), a mountain in Arabia -- Sina.

ορος **noun - nominative singular neuter**

oros or'-os: a mountain (as lifting itself above the plain): -hill, mount(-ain).

ΕΣΤΙV verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ΕV preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αραβια noun - dative singular feminine

Arabia ar-ab-ee'-ah: Arabia, a region of Asia -- Arabia.

συστοιχει verb - present active indicative - third person singular

sustoicheo soos-toy-kheh'-o: to file together (as soldiers in ranks), i.e. (figuratively) to correspond to -- answer to.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

ιερουσαλημ proper noun

Hierousalem hee-er-oo-sal-ame': Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

δουλευει verb - present active indicative - third person singular

douleuo dool-yoo'-o: to be a slave to (literal or figurative, involuntary or voluntary) -- be in bondage, (do) serve(-ice).

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

των definite article - genitive plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τεκνων noun - genitive plural neuter

teknon tek'-non: a child (as produced) -- child, daughter, son.

αυτης **personal pronoun - genitive singular feminine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Galatians 4:26 .

.	Greek	Strong's	Origin
But the Jerusalem	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
above	ἄνω (anō)	507: up, above	adverb from ana
is free;	ἐλευθέρα (eleuthera)	1658: free, i.e. not a slave or not under restraint	a prim. word
she is our mother.	μήτηρ (mētēr)	3384: mother	a prim. word

KJV Lexicon

η **definite article - nominative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ανω **adverb**
ano an'-o: upward or on the top -- above, brim, high, up.

ιερουσαλημ **proper noun**
Hierousalem hee-er-oo-sal-ame': Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

ελευθερα **adjective - nominative singular feminine**
eleutheros el-yoo'-ther-os: unrestrained (to go at pleasure), i.e. (as a citizen) not a slave (whether freeborn or manumitted), or (genitive case) exempt (from obligation or liability)

ΕΣΤΙΝ **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ΗΤΙΣ **relative pronoun - nominative singular feminine**
hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

ΕΣΤΙΝ **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ΜΗΤΗΡ **noun - nominative singular feminine**
meter **may'-tare**: a mother (literally or figuratively, immediate or remote) -- mother.

ΠΑΝΤΩΝ **adjective - genitive plural masculine**
pas **pas**: apparently a primary word; all, any, every, the whole

ΗΜΩΝ **personal pronoun - first person genitive plural**
hemon **hay-mone'**: of (or from) us -- our (company), us, we.

Galatians 4:27 .

.	Greek	Strong's	Origin
For it is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
"REJOICE,	εὐφράνθητι (euphranthēti)	2165: to cheer, make merry	from eu and phrén
BARREN WOMAN	στεῖρα (steira)	4723: barren	from steiros (barren)
WHO DOES NOT BEAR;	τίκτουςα (tik tousa)	5088: to beget, bring forth	from a prim. root tek-
BREAK FORTH	ῥῆξον (rēxon)	4486: to break apart, by ext. to throw down	prol. verb from a prim. root rég-
AND SHOUT,	βοήσον (boēson)	994: to call out	from boé
YOU WHO ARE NOT IN LABOR;	ὠδίνουσα (ōdinousa)	5605: to have birth pangs, to travail	from ódin
FOR MORE NUMEROUS	πολλὰ (polla)	4183: much, many	a prim. word

ARE THE CHILDREN	τέκνα (tekna)	5043: a child (of either sex)	from tiktó
OF THE DESOLATE	ἐρήμου (erēmou)	2048: solitary, desolate	a prim. word
THAN	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
OF THE ONE WHO HAS	ἐχούσης (echousēs)	2192: to have, hold	a prim. verb
A HUSBAND."	ἄνδρα (andra)	435: a man	a prim. word

KJV Lexicon

γεγραπται **verb - perfect passive indicative - third person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

γὰρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ευφρανθητι **verb - aorist passive imperative - second person singular**

euphraino **yoo-frah'-ee-no**: to put (middle voice or passively, be) in a good frame of mind, i.e. rejoice -- fare, make glad, be (make) merry, rejoice.

στεῖρα **noun - vocative singular feminine**

steiros **sti'-ros**: sterile -- barren.

ἡ **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οὐ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

τικτούσα **verb - present active participle - nominative singular feminine**

tikto **tik'-to**: to produce (from seed, as a mother, a plant, the earth, etc.), literally or

figuratively -- bear, be born, bring forth, be delivered, be in travail.

ρηξον verb - aorist active middle - second person singular

rhegnumi hrayg'-noo-mee: by implication, to convulse (with spasms) figuratively, to give vent to joyful emotions -- break (forth), burst, rend, tear.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βοησον verb - aorist active middle - second person singular

boao bo-ah'-o: to halloo, i.e. shout (for help or in a tumultuous way) -- cry.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ωδινουσα verb - present active participle - nominative singular feminine

odino o-dee'-no: to experience the pains of parturition -- travail in (birth).

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

πολλα adjective - nominative plural neuter

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

τα definite article - nominative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τεκνα noun - nominative plural neuter

teknon tek'-non: a child (as produced) -- child, daughter, son.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερημου adjective - genitive singular feminine

eremos er'-ay-mos: lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.

μαλλον adverb

mallon mal'-lon: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

η **particle**
e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

της **definite article - genitive singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εχουσης **verb - present active participle - genitive singular feminine**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανδρα **noun - accusative singular masculine**
aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

Galatians 4:28 .

.	Greek	Strong's	Origin
And you brethren,	ἀδελφοὶ (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
like	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
Isaac,	Ἰσαὰκ (isaak)	2464: Isaac, the son of Abraham	of Hebrew origin Yitschaq
are children	τέκνα (tekna)	5043: a child (of either sex)	from tikto
of promise.	ἐπαγγελίας (epangelias)	1860: a summons, a promise	from epagellomai

KJV Lexicon

ημεις **personal pronoun - first person nominative plural**

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αδελφοι noun - vocative plural masculine

adelphos ad-el-fos': a brother near or remote -- brother.

κατα preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

ισαακ proper noun

Isaak ee-sah-ak': Isaac (i.e. Jitschak), the son of Abraham -- Isaac.

επαγγελιας noun - genitive singular feminine

epaggelia ep-ang-el-ee'-ah: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

τεκνα noun - nominative plural neuter

teknon tek'-non: a child (as produced) -- child, daughter, son.

εσμεν verb - present indicative - first person

esmen es-men': we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

Galatians 4:29 .

.	Greek	Strong's	Origin
But as at that time	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
he who was born	γεννηθεῖς (gennētheis)	1080: to beget, to bring forth	from genna (descent, birth)
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the flesh	σάρκα (sarka)	4561: flesh	a prim. word
persecuted	ἐδίωκεν (ediōken)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
him [who was born] according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the Spirit,	πνεῦμα	4151: wind, spirit	from pneó

	(pneuma)		
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
it is now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
also.	καὶ (kai)	2532: and, even, also	a prim. conjunction

KJV Lexicon

αλλ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ωσπερ adverb

hosper hoce'-per: just as, i.e. exactly like -- (even, like) as.

τοτε adverb

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατα preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

σαρκα noun - accusative singular feminine

sarx sarx: carnal(-ly, + -ly minded), flesh(-ly).

γεννηθεις verb - aorist passive participle - nominative singular masculine

gennao ghen-nah'-o: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

εδιωκεν verb - imperfect active indicative - third person singular

dioko dee-o'-ko: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατα preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

πνευμα noun - accusative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

ουτως adverb

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

Galatians 4:30 .

.	Greek	Strong's	Origin
But what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
does the Scripture	γραφή (graphē)	1124: a writing, scripture	from graphō
say?	λέγει (legei)	3004: to say	a prim. verb
"CAST	ἐκβαλε (ekbale)	1544b: to expel, to drive, cast or send out	from ek and ballō
OUT THE BONDWOMAN	παιδίσκην (paidiskēn)	3814: a young girl, maidservant	dim. of pais
AND HER SON,	υἱὸν (uion)	5207: a son	a prim. word
FOR THE SON	υἱὸς (uios)	5207: a son	a prim. word
OF THE BONDWOMAN	παιδίσκης (paidiskēs)	3814: a young girl, maidservant	dim. of pais

SHALL NOT BE AN HEIR	κληρονομήσει (klēronomēsei)	2816: to inherit	from kléronomos
WITH THE SON	υἱοῦ (uiou)	5207: a son	a prim. word
OF THE FREE WOMAN."	ἐλευθέρας (eleutheras)	1658: free, i.e. not a slave or not under restraint	a prim. word

KJV Lexicon

αλλα **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

τι **interrogative pronoun - accusative singular neuter**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

λεγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραφη **noun - nominative singular feminine**

graphe graf-ay': a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

εκβαλε **verb - second aorist active middle - second person singular**

ekballo ek-bal'-lo: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παιδισκην **noun - accusative singular feminine**

paidiske pahee-dis'-kay: a girl, i.e. (specially), a female slave or servant -- bondmaid(-woman), damsel, maid(-en).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιον noun - accusative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

αυτης personal pronoun - genitive singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

κληρονομησι verb - aorist active subjunctive - third person singular

kleronomeo klay-ron-om-eh'-o: to be an heir to -- be heir, (obtain by) inherit(-ance).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος noun - nominative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παιδισκης noun - genitive singular feminine

paidiske pahee-dis'-kay: a girl, i.e. (specially), a female slave or servant -- bondmaid(-woman), damsel, maid(-en).

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιου noun - genitive singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελευθερας adjective - genitive singular feminine

eleutheros el-yoo'-ther-os: unrestrained (to go at pleasure), i.e. (as a citizen) not a slave (whether freeborn or manumitted), or (genitive case) exempt (from obligation or liability)

Galatians 4:31 .

.	Greek	Strong's	Origin
So then,	διό (dio)	1352: wherefore, on which account	from dia and hos,
brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
we are not children	τέκνα (tekna)	5043: a child (of either sex)	from tiktó
of a bondwoman,	παιδίσκης (paidiskēs)	3814: a young girl, maidservant	dim. of pais
but of the free woman.	ἐλευθέρας (eleutheras)	1658: free, i.e. not a slave or not under restraint	a prim. word

KJV Lexicon

απα particle

ara ar'-ah: a particle denoting an inference more or less decisive (as follows)

αδελφοι **noun - vocative plural masculine**
adelphos **ad-el-fos'**: a brother near or remote -- brother.

ουκ **particle - nominative**
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εσμεν **verb - present indicative - first person**
esmen **es-men'**: we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

παιδισκης **noun - genitive singular feminine**
paidiske **pahee-dis'-kay**: a girl, i.e. (specially), a female slave or servant -- bondmaid(-woman), damsel, maid(-en).

τεκνα **noun - nominative plural neuter**
teknon **tek'-non**: a child (as produced) -- child, daughter, son.

αλλα **conjunction**
alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

της **definite article - genitive singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελευθερας **adjective - genitive singular feminine**
eleutheros **el-yoo'-ther-os**: unrestrained (to go at pleasure), i.e. (as a citizen) not a slave (whether freeborn or manumitted), or (genitive case) exempt (from obligation or liability)

Galatians 5:1 .

.	Greek	Strong's	Origin
It was for freedom	ἐλευθερία (eleutheria)	1657: liberty, freedom	from eleutheros
that Christ	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
set us free;	ἠλευθέρωσεν (ēleutherōsen)	1659: to make free, fig. to exempt (from liability)	from eleutheros
therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
keep standing firm	στήκετε (stēkete)	4739: to stand, spec. stand firm	from the perf. tense of histēmi

and do not be subject	ἐνέχεσθε (enechesthe)	1758: to hold in or upon, i.e. to ensnare, by impl. to keep a grudge	from en and echó
again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
to a yoke	ζυγῶν (zugō)	2218: a yoke	from zeugnumi (to yoke)
of slavery.	δουλείας (douleias)	1397: slavery	from douleuó

KJV Lexicon

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελευθερια noun - dative singular feminine

eleutheria el-yoo-ther-ee'-ah: freedom (legitimate or licentious, chiefly moral or ceremonial) -- liberty.

ουν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

η relative pronoun - dative singular feminine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

χριστος noun - nominative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ημας personal pronoun - first person accusative plural

hemas hay-mas': us -- our, us, we.

ηλευθερωσεν verb - aorist active indicative - third person singular

eleutheroo el-yoo-ther-o'-o: to liberate, i.e. (figuratively) to exempt (from moral, ceremonial or mortal liability) -- deliver, make free.

στηκετε verb - present active imperative - second person

steko stay'-ko: to be stationary, i.e. (figuratively) to persevere -- stand (fast).

και conjunction	
kai kahee:	and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
μη particle - nominative	
me may:	any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.
παλιν adverb	
palin pal'-in:	(adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again.
ζυγω noun - dative singular masculine	
zugos dzoo-gos':	a coupling, i.e. (figuratively) servitude (a law or obligation); also (literally) the beam of the balance (as connecting the scales) -- pair of balances, yoke.
δουλειας noun - genitive singular feminine	
douleia doo-li'-ah:	slavery (ceremonially or figuratively) -- bondage.
ενεχεσθε verb - present passive imperative - second person	
enecho en-ekh'-o:	to hold in or upon, i.e. ensnare; by implication, to keep a grudge -- entangle with, have a quarrel against, urge.

Galatians 5:2 .

.	Greek	Strong's	Origin
Behold		2396: see! behold!	from eidon, used as an interj.
I, Paul,	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
say	λέγω (legō)	3004: to say	a prim. verb
to you that if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you receive circumcision,	περιτέμνησθε (peritemnēsthe)	4059: to cut around, circumcise	from peri and the same as tomos
Christ	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió

will be of no	οὐδέν (ouden)	3762: no one, none	from oude and heis
benefit	ὠφελήσει (ōphelēsei)	5623: to help, benefit, do good	from ophelos
to you.			

KJV Lexicon

ἰδε **verb - aorist active middle - second person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

περιτεμνησθε **verb - present passive subjunctive - second person**

peritemno **per-ee-tem'-no**: to cut around, i.e. (specially) to circumcise -- circumcise.

χριστος **noun - nominative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

υμας **personal pronoun - second person accusative plural**

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ουδεν adjective - accusative singular neuter

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

ωφελησει verb - future active indicative - third person singular

opheleo o-fel-eh'-o: to be useful, i.e. to benefit -- advantage, better, prevail, profit.

Galatians 5:3 .

.	Greek	Strong's	Origin
And I testify	μαρτύρομαι (marturomai)	3143: to summon as witness, to affirm	from martus
again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
to every	παντὶ (panti)	3956: all, every	a prim. word
man	ἀνθρώπῳ (anthrōpō)	444: a man, human, mankind	probably from anér and óps (eye, face)
who receives circumcision,	περιτεμνομένῳ (peritemnomenō)	4059: to cut around, circumcise	from peri and the same as tomos
that he is under obligation	ὀφειλέτης (opheiletēs)	3781: a debtor	from opheiló
to keep	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word
the whole	ὅλον (olon)	3650: whole, complete	a prim. word
Law.	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)

KJV Lexicon

μαρτυρομαι **verb - present middle or passive deponent indicative - first person singular**

marturomai **mar-too'-rom-ahee**: to be adduced as a witness, i.e. (figuratively) to obtest (in affirmation or exhortation) -- take to record, testify.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παλιν **adverb**

palin **pal'-in**: (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again.

παντι **adjective - dative singular masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ανθρωπω **noun - dative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

περιτεμνομενω **verb - present passive participle - dative singular masculine**

peritemno **per-ee-tem'-no**: to cut around, i.e. (specially) to circumcise -- circumcise.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οφειλετης **noun - nominative singular masculine**

opheiletes **of-i-let'-ace**: an ower, i.e. person indebted; figuratively, a delinquent; morally, a transgressor (against God) -- debtor, which owed, sinner.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ολον **adjective - accusative singular masculine**

holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομον **noun - accusative singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

ποιησαι **verb - aorist active middle or passive deponent**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

Galatians 5:4 .

.	Greek	Strong's	Origin
You have been severed	κατηργήθητε (katērgēthēte)	2673: to render inoperative, abolish	from kata and argeó
from Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
you who	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
are seeking to be justified	δικαιοῦσθε (dikaiousthe)	1344: to show to be righteous, declare righteous	from dikaios
by law;	νόμῳ (nomō)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
you have fallen	ἐξεπέσατε (exepesate)	1601b: to drop away, fig. to lose, become inefficient	from ek and piptó
from grace.	χάριτος (charitos)	5485: grace, kindness	a prim. word

KJV Lexicon

κατηργηθητε **verb - aorist passive indicative - second person**

katargeo **kat-arg-eh'-o**: to be (render) entirely idle (useless), literally or figuratively

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

οιτινες **relative pronoun - nominative plural masculine**

hostis hos'-tis: which some, i.e. any that; also (definite) which same

εν preposition

en en: in, at, (up-)on, by, etc.

νομω noun - dative singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

δικαιουσθε verb - present passive indicative - second person

dikaioo dik-ah-yo'-o: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαριτος noun - genitive singular feminine

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

εξεπεσάτε verb - aorist active indicative - second person

ekpipto ek-pip'-to: to drop away; specially, be driven out of one's course; figuratively, to lose, become inefficient -- be cast, fail, fall (away, off), take none effect.

Galatians 5:5 .

.	Greek	Strong's	Origin
For we through the Spirit,	πνεύματι (pneumati)	4151: wind, spirit	from pneó
by faith,	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
are waiting	ἀπεκδεχόμεθα (apekdechometha)	553: to await eagerly	from apo and ekdechomai
for the hope	ἐλπίδα (elpida)	1680: expectation, hope	from the same as elpizó
of righteousness.	δικαιοσύνης (dikaiosunēs)	1343: righteousness, justice	from dikaios

KJV Lexicon

ημεῖς **personal pronoun - first person nominative plural**

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

πνευματι **noun - dative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

ἐκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

πίστεως **noun - genitive singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

ἐλπίδα **noun - accusative singular feminine**

elpis **el-pece'**: expectation (abstractly or concretely) or confidence -- faith, hope.

δικαιοσύνης **noun - genitive singular feminine**

dikaïosune **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

ἀπεκδεχομεθα **verb - present middle or passive deponent indicative - first person**

apekdechomai **ap-ek-dekh'-om-ah-ee**: to expect fully -- look (wait) foreign

Galatians 5:6 .

.	Greek	Strong's	Origin
For in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
neither	οὔτε (oute)	3777: and not, neither	from ou, and te

circumcision	περιτομή (peritomē)	4061: circumcision	from peritemnó
nor	οὔτε (oute)	3777: and not, neither	from ou, and te
uncircumcision	ἀκροβυστία (akrobustia)	203: the prepuce, foreskin, hence uncircumcision	of uncertain origin
means	ἰσχύει (ischuei)	2480: to be strong, have power	from ischus
anything,	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
but faith	πίστις (pistis)	4102: faith, faithfulness	from peithó
working	ἐνεργουμένη (energoumenē)	1754: to be at work, to work, to do	from energés
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
love.	ἀγάπης (agapēs)	26: love, goodwill	from agapaó

KJV Lexicon

εν **preposition**

en **en:** in, at, (up-)on, by, etc.

γαρ **conjunction**

gar **gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

χριστω **noun - dative singular masculine**

Christos **khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ιησου **noun - dative singular masculine**

iesous **ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ΟΥΤΕ conjunction

oute oo'-teh: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

περιτομή noun - nominative singular feminine

peritome per-it-om-ay': circumcision (the rite, the condition or the people, literally or figuratively) -- circumcised, circumcision.

ΤΙ indefinite pronoun - accusative singular neuter

tis tis: some or any person or object

ΙΣΧΥΕΙ verb - present active indicative - third person singular

ischuo is-khoo'-o: to have (or exercise) force -- be able, avail, can do(-not), could, be good, might, prevail, be of strength, be whole, + much work.

ΟΥΤΕ conjunction

oute oo'-teh: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

ακροβυστία noun - nominative singular feminine

akrobustia ak-rob-oos-tee'-ah: the prepuce; by implication, an uncircumcised (i.e. gentile, figuratively, unregenerate) state or person -- not circumcised, uncircumcised, uncircumcision.

ΑΛΛΑ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ΠΙΣΤΙΣ noun - nominative singular feminine

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

δι preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

αγάπης noun - genitive singular feminine

agape ag-ah'-pay: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

ΕΝΕΡΓΟΥΜΕΝΗ verb - present middle passive - nominative singular feminine

energeo en-erg-eh'-o: to be active, efficient -- do, (be) effectual (fervent), be mighty in, shew forth self, work (effectually in).

Galatians 5:7 .

■			
.	Greek	Strong's	Origin

You were running	ἔτρεχετε (etrechete)	5143: to run	a prim. verb
well;	καλῶς (kalōs)	2573: well	adverb from kalos
who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
hindered	ἐνέκοψεν (enekopsen)	1465: to cut into, i.e. fig. impede, detain	from en and koptó
you from obeying	πείθεσθαι (peithesthai)	3982: to persuade, to have confidence	a prim. verb
the truth?	ἀληθεία (alētheia)	225: truth	from aléthés

KJV Lexicon

ΕΤΡΕΧΕΤΕ **verb - imperfect active indicative - second person**
trecho **trekh'-o**: to run or walk hastily -- have course, run.

καλῶς **adverb**
kalos **kal-oce'**: well (usually morally) -- (in a) good (place), honestly, + recover, (full) well.

τίς **interrogative pronoun - nominative singular masculine**
tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ὑμας **personal pronoun - second person accusative plural**
humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ΕΝΕΚΟΨΕΝ **verb - aorist active indicative - third person singular**
egkopto **eng-kop'-to**: to cut into, i.e. (figuratively) impede, detain -- hinder, be tedious unto.

τη **definite article - dative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

αληθεια noun - dative singular feminine

aletheia al-ay'-thi-a: truth -- true, truly, truth, verity.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

πειθεσθαι verb - present passive middle or passive deponent

peitho pi'-tho: to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)

Galatians 5:8 .

.	Greek	Strong's	Origin
This	ἡ (ē)	3588: the	the def. art.
persuasion	πεισμονή (peismonē)	3988: persuasion	from peithó
[did] not [come] from Him who calls you.	καλοῦντος (kalountos)	2564: to call	a prim. word

KJV Lexicon

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πεισμονη noun - nominative singular feminine

peismone pice-mon-ay': persuadableness, i.e. credulity -- persuasion.

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, +

special, un(-worthy), when, + without, + yet but.

ἐκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

τοῦ definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καλουντος verb - present active participle - genitive singular masculine

kaleo kal-eh'-o: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

Galatians 5:9 .

.	Greek	Strong's	Origin
A little	μικρὰ (mikra)	3398: small, little	a prim. word
leaven	ζύμη (zumē)	2219: leaven	from a prim. root
leavens	ζυμοῖ (zumoi)	2220: to leaven	from zumé
the whole	ὅλον (olon)	3650: whole, complete	a prim. word
lump	φύραμα (phurama)	5445: that which is mixed	from phuraó (to mix)
[of dough].			

KJV Lexicon

μικρα **adjective - nominative singular feminine**

mikros mik-ros': small (in size, quantity, number or (figuratively) dignity) -- least, less, little, small.

ζυμη **noun - nominative singular feminine**

zume dzoo'-may: ferment (as if boiling up) -- leaven.

ολον **adjective - accusative singular neuter**

holos hol'-os: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φουραμα **noun - accusative singular neuter**

phurama foo'-ram-ah: a mass of dough -- lump.

ζυμοι **verb - present active indicative - third person singular**

zumoo dzoo-mo'-o: to cause to ferment -- leaven.

Galatians 5:10 .

.	Greek	Strong's	Origin
I have confidence	πέποιθα (pepoitha)	3982: to persuade, to have confidence	a prim. verb
in you in the Lord	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
that you will adopt	φρονήσετε (phronēsete)	5426: to have understanding, to think	from phrén
no	οὐδὲν (ouden)	3762: no one, none	from oude and heis
other	ἄλλο (allo)	243: other, another	a prim. word
view;		5426: to have understanding, to think	from phrén
but the one who is disturbing	ταράσσω (tarassōn)	5015: to stir up, to trouble	from a prim. root tarach-
you will bear	βαστάσει	941: to take up, carry	of uncertain origin

	(bastasei)		
his judgment,	κρίμα (krima)	2917: a judgment	from krinó
whoever	ὅστις (ostis)	3748: whoever, anyone who	from hos, and tis
he is.			

KJV Lexicon

εγω **personal pronoun - first person nominative singular**
ego **eg-o'**: I, me.

πειθοιθα **verb - second perfect active indicative - first person singular**
peitho **pi'-tho**: to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

υμας **personal pronoun - second person accusative plural**
humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

κυριω **noun - dative singular masculine**
kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

οτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουδεν **adjective - accusative singular neuter**
oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any

(man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

αλλο adjective - accusative singular neuter

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

φρονησετε verb - future active indicative - second person

phroneo fron-eh'-o: to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ταρασσων verb - present active participle - nominative singular masculine

tarasso tar-as'-so: to stir or agitate (roil water) -- trouble.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

βαστασει verb - future active indicative - third person singular

bastazo bas-tad'-zo: to lift, literally or figuratively (endure, declare, sustain, receive, etc.) - bear, carry, take up.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κριμα noun - accusative singular neuter

krima kree'-mah: a decision (the function or the effect, for or against (crime) -- avenge, condemned, condemnation, damnation, go to law, judgment.

οστις relative pronoun - nominative singular masculine

hostis hos'-tis: which some, i.e. any that; also (definite) which same

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

η verb - present subjunctive - third person singular

ο ο: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

Galatians 5:11 .

.	Greek	Strong's	Origin
But I, brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
I still	ἔτι (eti)	2089: still, yet	a prim. adverb
preach	κηρύσσω (kērussō)	2784: to be a herald, proclaim	of uncertain origin
circumcision,	περιτομήν (peritomēn)	4061: circumcision	from peritemnō
why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
am I still	ἔτι (eti)	2089: still, yet	a prim. adverb
persecuted?	διώκομαι (diōkomai)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
Then	ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
the stumbling block	σκάνδαλον (skandalon)	4625: a stick for bait (of a trap), generally a snare, a stumbling block, an offense	of uncertain origin
of the cross	σταυροῦ (staurou)	4716: an upright stake, hence a cross (the Rom. instrument of crucifixion)	from the same as histémi
has been abolished.	κατήργηται (katērgētai)	2673: to render inoperative, abolish	from kata and argeó

KJV Lexicon

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αδελφοι **noun - vocative plural masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

περιτομην **noun - accusative singular feminine**

peritome **per-it-om-ay'**: circumcision (the rite, the condition or the people, literally or figuratively) -- circumcised, circumcision.

ετι **adverb**

eti **et'-ee**: yet, still (of time or degree) -- after that, also, ever, (any) further, (t-)henceforth (more), hereafter, (any) longer, (any) more(-one), now, still, yet.

κηρυσσω **verb - present active indicative - first person singular**

kerusso **kay-roos'-so**: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

τι **interrogative pronoun - accusative singular neuter**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ετι **adverb**

eti **et'-ee**: yet, still (of time or degree) -- after that, also, ever, (any) further, (t-)henceforth (more), hereafter, (any) longer, (any) more(-one), now, still, yet.

διωκομαι **verb - present passive indicative - first person singular**

dioko **dee-o'-ko**: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

αρα **particle**

ara **ar'-ah**: a particle denoting an inference more or less decisive (as follows)

κατηργηται **verb - perfect passive indicative - third person singular**

katargeo **kat-arg-eh'-o**: to be (render) entirely idle (useless), literally or figuratively

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σκανδαλον **noun - nominative singular neuter**

skandalon **skan'-dal-on**: a trap-stick (bent sapling), i.e. snare (figuratively, cause of

displeasure or sin) -- occasion to fall (of stumbling), offence, thing that offends, stumblingblock.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σταυρου **noun - genitive singular masculine**

stauros stow-ros': a stake or post (as set upright), i.e. (specially), a pole or cross; figuratively, exposure to death, i.e. self-denial; by implication, the atonement of Christ -- cross.

Galatians 5:12 .

.	Greek	Strong's	Origin
I wish	Ὀφελον (ophelon)	3785: would that (used to express an unattainable wish)	from opheiló
that those	οἱ (oi)	3588: the	the def. art.
who are troubling	ἀναστατοῦντες (anastatountes)	387: to stir up, unsettle	from anastatos (driven from one's home)
you would even	καὶ (kai)	2532: and, even, also	a prim. conjunction
mutilate	ἀποκόψονται (apokopsontai)	609: to cut off	from apo and koptó
themselves.			

KJV Lexicon

οφελον **interjection**

ophelon **of'-el-on**: I ought (wish), i.e. (interjection) oh that! -- would (to God).

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποκοψονται verb - future middle indicative - third person

apokopto ap-ok-op'-to: to amputate; reflexively (by irony) to mutilate (the privy parts) -- cut off.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αναστατουντες verb - present active participle - nominative plural masculine

anastatoo an-as-tat-o'-o: to drive out of home, i.e. (by implication) to disturb -- trouble, turn upside down, make an uproar.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

Galatians 5:13 .

.	Greek	Strong's	Origin
For you were called	ἐκλήθητε (eklēthēte)	2564: to call	a prim. word
to freedom,	ἐλευθερίᾳ (eleutheria)	1657: liberty, freedom	from eleutheros
brethren;	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
only	μόνον (monon)	3440: merely	adverb from monos
[do] not [turn] your freedom	ἐλευθερίαν (eleutherian)	1657: liberty, freedom	from eleutheros
into an opportunity	ἀφορμὴν (aphormēn)	874: a starting point, i.e. fig. an occasion	from apo and hormaó
for the flesh,	σαρκὶ (sarki)	4561: flesh	a prim. word
but through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
love	ἀγάπης	26: love, goodwill	from agapaó

	(agapēs)		
serve	δουλεύετε (douleuete)	1398: to be a slave, to serve	from doulos
one another.	ἀλλήλοις (allēlois)	240: of one another	a reciporical pronoun

KJV Lexicon

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ελευθερια **noun - dative singular feminine**

eleutheria **el-yoo-ther-ee'-ah**: freedom (legitimate or licentious, chiefly moral or ceremonial) -- liberty.

εκληθητε **verb - aorist passive indicative - second person**

kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

αδελφοι **noun - vocative plural masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

μονον **adverb**

monon **mon'-on**: merely -- alone, but, only.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ελευθεριαν **noun - accusative singular feminine**

eleutheria **el-yoo-ther-ee'-ah**: freedom (legitimate or licentious, chiefly moral or ceremonial) -- liberty.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αφορμην **noun - accusative singular feminine**

aphorme **af-or-may'**: a starting-point, i.e. (figuratively) an opportunity -- occasion.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαρκι **noun - dative singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπης **noun - genitive singular feminine**

agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

δουλευετε **verb - present active imperative - second person**

douleuo **dool-yoo'-o**: to be a slave to (literal or figurative, involuntary or voluntary) -- be in bondage, (do) serve(-ice).

αλληλοις **reciprocal pronoun - dative plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

Galatians 5:14 .

.	Greek	Strong's	Origin
For the whole	πᾶς	3956: all, every	a prim. word

	(pas)		
Law	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
is fulfilled	πεπλήρωται (peplērōtai)	4137: to make full, to complete	from plérés
in one	ἐνὶ (eni)	1520: one	a primary number
word,	λόγῳ (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
in the [statement], "YOU SHALL LOVE	ἀγαπήσεις (agapēseis)	25: to love	of uncertain origin
YOUR NEIGHBOR	πλησίον (plēsion)	4139: near, neighboring	adverb from plēsios; from pelas (near)
AS YOURSELF."	σεαυτόν (seauton)	4572: of (to, for) yourself	refl. pronoun from su and autos

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γάρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

πας adjective - nominative singular masculine

pas **pas**: apparently a primary word; all, any, every, the whole

νομος noun - nominative singular masculine

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

εν preposition

en en: in, at, (up-)on, by, etc.

εις adjective - dative singular masculine

heis hie: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

λογω noun - dative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

πληροῦται verb - present passive indicative - third person singular

pleroo play-ro'-o: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀγαπήσεις verb - future active indicative - second person singular

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλησιον adverb

plesion play-see'-on: (adverbially) close by; as noun, a neighbor, i.e. fellow (as man, countryman, Christian or friend) -- near, neighbour.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

ως adverb

hos hoce: which how, i.e. in that manner (very variously used, as follows)

ἐαυτον reflexive pronoun - third person accusative singular masculine

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

Galatians 5:15 .

.	Greek	Strong's	Origin
But if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you bite	δάκνετε (daknete)	1143: to bite	from a prim. root dak-
and devour	κατεσθίετε (katesthiete)	2719: to eat up	from kata and esthió
one	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
another,	ἀλλήλων (allēlōn)	240: of one another	a reciporical pronoun
take care	βλέπετε (blepete)	991: to look (at)	a prim. verb
that you are not consumed	ἀναλωθῆτε (analōthēte)	355: to expend, consume	from ana and haliskó (to conquer)
by one another.		240: of one another	a reciporical pronoun

KJV Lexicon

εἰ conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἀλλήλους reciprocal pronoun - accusative plural masculine

allelon al-lay'-lone: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

δάκνετε verb - present active indicative - second person

dakno dak'-no: to bite, i.e. (figuratively) thwart -- bite.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατεσθίετε verb - present active indicative - second person
katesthio kat-es-thee'-o: to eat down, i.e. devour -- devour.

βλέπετε verb - present active imperative - second person
blepo blep'-o: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

μη particle - nominative
me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

υπο preposition
hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

αλληλων reciprocal pronoun - genitive plural masculine
allelon al-lay'-lone: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

αναλωθητε verb - aorist passive subjunctive - second person
analisko an-al-is'-ko: to use up, i.e. destroy -- consume.

Galatians 5:16 .

.	Greek	Strong's	Origin
But I say,	Λέγω (legō)	3004: to say	a prim. verb
walk	περιπατεῖτε (peripateite)	4043: to walk	from peri and pateó
by the Spirit,	πνεύματι (pneumati)	4151: wind, spirit	from pneó
and you will not carry	τελέσητε (telesēte)	5055: to bring to an end, complete, fulfill	from telos
out the desire	ἐπιθυμίαν (epithumian)	1939: desire, passionate longing, lust	from epithumeó
of the flesh.	σαρκὸς (sarkos)	4561: flesh	a prim. word

KJV Lexicon

λεγω **verb - present active indicative - first person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πνευματι **noun - dative singular neuter**

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

περιπατετε **verb - present active imperative - second person**

peripateo per-ee-pat-eh'-o: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιθυμιαν **noun - accusative singular feminine**

epithumia ep-ee-thoo-mee'-ah: a longing (especially for what is forbidden) -- concupiscence, desire, lust (after).

σαρκος **noun - genitive singular feminine**

sarx sarx: carnal(-ly, + -ly minded), flesh(-ly).

ου **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

τελεσητε **verb - aorist active subjunctive - second person**

teleo tel-eh'-o: to end, i.e. complete, execute, conclude, discharge (a debt) -- accomplish, make an end, expire, fill up, finish, go over, pay, perform.

Galatians 5:17 .

.	Greek	Strong's	Origin
For the flesh	σὰρξ (sarx)	4561: flesh	a prim. word
sets its desire	ἐπιθυμεῖ (epithumei)	1937: desire, lust after	from epi and thumos
against	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
the Spirit,	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó
and the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
against	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
the flesh;	σάρκος (sarkos)	4561: flesh	a prim. word
for these		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
are in opposition	ἀντίκειται (antikeitai)	480: to lie opposite, i.e. oppose, withstand	from anti and keimai
to one another,	ἀλλήλοις (allēlois)	240: of one another	a reciporical pronoun
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you may not do	ποιῆτε (poiēte)	4160: to make, do	a prim. word
the things that you please.	θέλητε (thelēte)	2309: to will, wish	a prim. verb

KJV Lexicon

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

σαρξ **noun - nominative singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

ἐπιθυμει **verb - present active indicative - third person singular**

epithumeo **ep-ee-thoo-meh'-o**: to set the heart upon, i.e. long for (rightfully or otherwise) -- covet, desire, would fain, lust (after).

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνεύματος **noun - genitive singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πνευμα **noun - nominative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαρκος **noun - genitive singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

ταυτα **demonstrative pronoun - nominative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such,

that, then, these, they, this, those, thus.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αντικειται verb - present middle or passive deponent indicative - third person singular

antikeimai **an-tik'-i-mahee**: to lie opposite, i.e. be adverse (figuratively, repugnant) to -- adversary, be contrary, oppose.

αλληλοις reciprocal pronoun - dative plural neuter

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

ινα conjunction

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

α relative pronoun - accusative plural neuter

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

αν particle

an **an**: denoting a supposition, wish, possibility or uncertainty

θελητε verb - present active subjunctive - second person

thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

ταυτα demonstrative pronoun - accusative plural neuter

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

ποιητε verb - present active subjunctive - second person

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

Galatians 5:18 .

.	Greek	Strong's	Origin
But if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true

you are led	ἄγεσθε (agesthe)	71: to lead, bring, carry	a prim. verb
by the Spirit,	πνεύματι (pneumati)	4151: wind, spirit	from pneó
you are not under	ὑπὸ (upo)	5259: by, under	a prim. preposition
the Law.	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)

KJV Lexicon

εἰ conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πνεύματι noun - dative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

αγεσθε verb - present passive indicative - second person

ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

οὐκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εστε verb - present indicative - second person

este es-teh': ye are -- be, have been, belong.

υπο preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

νομον noun - accusative singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a

principle) -- law.

Galatians 5:19 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
the deeds	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
of the flesh	σαρκός (sarkos)	4561: flesh	a prim. word
are evident,	φανερὰ (phanera)	5318: visible, manifest	from phainó
which	ἅτινα (atina)	3748: whoever, anyone who	from hos, and tis
are: immorality,	πορνεία (porneia)	4202: fornication	from porneuó
impurity,	ἀκαθαρσία (akatharsia)	167: uncleanness	from akathartos
sensuality,	ἀσέλγεια (aselgeia)	766: licentiousness, wantonness	of uncertain origin

KJV Lexicon

φανερα **adjective - nominative plural neuter**

phaneros **fan-er-os'**: shining, i.e. apparent; neuter (as adverb) publicly, externally -- abroad, + appear, known, manifest, open (+ -ly), outward (+ -ly).

δε **conjunction**

de **deh'**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΣΤΙΝ **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

τα **definite article - nominative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εργα **noun - nominative plural neuter**

ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαρκος **noun - genitive singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

ατινα **relative pronoun - nominative plural neuter**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

μοιχεια **noun - nominative singular feminine**

moicheia **moy-khi'-ah**: adultery -- adultery.

πορνεια **noun - nominative singular feminine**

porneia **por-ni'-ah**: harlotry (including adultery and incest); figuratively, idolatry -- fornication.

ακαθαρσια **noun - nominative singular feminine**

akatharsia **ak-ath-ar-see'-ah**: impurity (the quality), physically or morally -- uncleanness.

ασελγεια **noun - nominative singular feminine**

aselgeia **as-elg'-i-a**: licentiousness (sometimes including other vices) -- filthy, lasciviousness, wantonness.

Galatians 5:20 .

.	Greek	Strong's	Origin
idolatry,	εἰδωλολατρία (eidōlolatria)	1495: image worship	from eidōlon and latreia
sorcery,	φαρμακεία (pharmakeia)	5331: the use of medicine, drugs or spells	from pharmakeuó (to administer drugs)
enmities,	ἔχθραι	2189b: enmity	from echthros

	(echthrai)		
strife,	ἔρις (eris)	2054: strife	a prim. word
jealousy,	ζῆλος (zēlos)	2205b: zeal, jealousy	probably from zeó
outbursts of anger,	θυμοί (thumoi)	2372: passion	from the same as thuella
disputes,	ἐριθειαι (eritheiai)	2052: rivalry, hence ambition	from erithos (day-laborer)
dissensions,	διχοστασίαι (dichostasiai)	1370: standing apart, dissension	from dichostateó (to stand apart)
factions,	αἰρέσεις (aireseis)	139: choice, opinion	from haireó

KJV Lexicon

ειδωλολατρεία **noun - nominative singular feminine**
eidololatreia **i-do-lol-at-ri'-ah**: image-worship -- idolatry.

φαρμακεία **noun - nominative singular feminine**
pharmakeia **far-mak-i'-ah**: medication (pharmacy), i.e. (by extension) magic -- sorcery, witchcraft.

εχθραὶ **noun - nominative plural feminine**
echthra **ekh'-thrah**: hostility; by implication, a reason for opposition -- enmity, hatred.

εῖρις **noun - nominative plural feminine**
eris **er'-is**: a quarrel, i.e. (by implication) wrangling -- contention, debate, strife, variance.

ζῆλοι **noun - nominative plural masculine**
zelos **dzay'-los**: heat, i.e. (figuratively) zeal (in a favorable sense, ardor; in an unfavorable one, jealousy, as of a husband (figuratively, of God), or an enemy, malice)

θυμοί **noun - nominative plural masculine**
thumos **thoo-mos'**: passion (as if breathing hard) -- fierceness, indignation, wrath.

ἐριθειαι **noun - nominative plural feminine**

eritheia **er-ith-i'-ah**: intrigue, i.e. (by implication) faction -- contention(-ious), strife.

δichostasias **noun - nominative plural feminine**

dichostsis **dee-khos-tas-ee'-ah**: disunion, i.e. (figuratively) dissension -- division, sedition.

αιρεσεις **noun - nominative plural feminine**

hairesis **hah'-ee-res-is**: a choice, i.e. (specially) a party or (abstractly) disunion -- heresy (which is the Greek word itself), sect.

Galatians 5:21 .

.	Greek	Strong's	Origin
envying,	φθόνοι (phthonoi)	5355: envy	a prim. word
drunkenness,	μέθαι (methai)	3178: drunkenness	a prim. word
carousing,	κῶμοι (kōmoi)	2970: a village festival, revel	from kómé
and things like	ὅμοια (omoia)	3664: like, resembling, the same as	from the same as homou
these,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
of which	ὃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I forewarn	προλέγω (prolegō)	4302: to say beforehand, i.e. to predict	from pro and legó
you, just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as I have forewarned		4275b: to say before	from pro and eipon, used as2 aor. of prolegó
you, that those	τά (ta)	3588: the	the def. art.
who practice	πράσσοντες (prassontes)	4238: to do, practice	a prim. verb
such things	τοιαῦτα	5108: such as this, such	from toios (such, such-like)

	(toiauta)		and houtos,
will not inherit	κληρονομήσουσιν (klēronomēsousin)	2816: to inherit	from kléronomos
the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

φθονοι **noun - nominative plural masculine**

phthonos **fthon'-os**: ill-will (as detraction), i.e. jealousy (spite) -- envy.

φονοι **noun - nominative plural masculine**

phonos **fon'-os**: murder -- murder, + be slain with, slaughter.

μεθαι **noun - nominative plural feminine**

methe **meth'-ay**: an intoxicant, i.e. (by implication) intoxication -- drunkenness.

κωμοι **noun - nominative plural masculine**

komos **ko'-mos**: a carousal (as if letting loose) -- revelling, rioting.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τα **definite article - nominative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ομοια **adjective - nominative plural neuter**

homoios **hom'-oy-os**: similar (in appearance or character) -- like, + manner.

τούτοις **demonstrative pronoun - dative plural neuter**

toutois **too'-toice**: to (for, in, with or by) these (persons or things) -- such, them, there(-in, -with), these, this, those.

α **relative pronoun - accusative plural neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

προλεγω **verb - present active indicative - first person singular**
prolego **prol-eg'-o**: to say beforehand, i.e. predict, forewarn -- foretell, tell before.

υμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

καθως **adverb**
kathos **kath-oc'e'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προειπον **verb - second aorist active indicative - first person singular**
proeipo **pro-ep'-o**: to say already, to predict -- forewarn, say (speak, tell) before.

οτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οι **definite article - nominative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τα **definite article - accusative plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τοιαυτα **demonstrative pronoun - accusative plural neuter**
toioutos **toy-oo'-tos**: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

πρασσοντες **verb - present active participle - nominative plural masculine**
prasso **pras'-so**: to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

βασιλειαν **noun - accusative singular feminine**
basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

θεου **noun - genitive singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ου **particle - nominative**
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

κληρονομήσουσιν **verb - future active indicative - third person**
 kleronomeo **klay-ron-om-eh'-o**: to be an heir to -- be heir, (obtain by) inherit(-ance).

Galatians 5:22 .

.	Greek	Strong's	Origin
But the fruit	καρπὸς (karpos)	2590: fruit	a prim. word
of the Spirit	πνεύματος (pneumatos)	4151: wind, spirit	from pneó
is love,	ἀγάπη (agapē)	26: love, goodwill	from agapaó
joy,	χαρὰ (chara)	5479: joy, delight	from chairó
peace,	εἰρήνη (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
patience,	μακροθυμία (makrothumia)	3115: patience, long-suffering	from makros and thumos
kindness,	χρηστότης (chrēstotēs)	5544: goodness, excellence, uprightness	from chréstos
goodness,	ἀγαθωσύνη (agathōsunē)	19b: goodness	from agathos
faithfulness,	πίστις (pistis)	4102: faith, faithfulness	from peithó

KJV Lexicon

ο **definite article - nominative singular masculine**
 ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

καρπος **noun - nominative singular masculine**

karpos **kar-pos'**: fruit (as plucked), literally or figuratively -- fruit.

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματος **noun - genitive singular neuter**

pneuma **panyoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

αγαπη **noun - nominative singular feminine**

agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

χαρα **noun - nominative singular feminine**

chara **khar-ah'**: cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

ειρηνη **noun - nominative singular feminine**

eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

μακροθυμια **noun - nominative singular feminine**

makrothumia **mak-roth-oo-mee'-ah**: longanimity, i.e. (objectively) forbearance or (subjectively) fortitude -- longsuffering, patience.

χρηστοτης **noun - nominative singular feminine**

chrestotes **khray-stot'-ace**: usefulness, i.e. morally, excellence (in character or demeanor) -- gentleness, good(-ness), kindness.

αγαθωσυνη **noun - nominative singular feminine**

agathosune **ag-ath-o-soo'-nay**: goodness, i.e. virtue or beneficence -- goodness.

πιστις **noun - nominative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

Galatians 5:23 .

■			
.	Greek	Strong's	Origin

gentleness,	πραΰτης (prautēs)	4240: gentleness	from praus
self-control;	ἐγκράτεια (enkrateia)	1466: mastery, self-control	from egkratēs
against	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
such things	τοιούτων (toioutōn)	5108: such as this, such	from toios (such, such-like) and houtos,
there is no	οὐκ (ouk)	3756: not, no	a prim. word
law.	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)

KJV Lexicon

πραότης **noun - nominative singular feminine**

praiotes **prah-ot'-ace**: gentleness, by implication, humility -- meekness.

ἐγκράτεια **noun - nominative singular feminine**

egkrateia **eng-krat'-i-ah**: self-control (especially continence) -- temperance.

κατά **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

τῶν **definite article - genitive plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τοιούτων **demonstrative pronoun - genitive plural neuter**

toioutos **toy-oo'-tos**: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

οὐκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐστὶν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

νομος **noun - nominative singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

Galatians 5:24 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
those	οἱ (oi)	3588: the	the def. art.
who belong to Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
have crucified	ἐσταύρωσαν (estaurōsan)	4717: to fence with stakes, to crucify	from stauros
the flesh	σάρκα (sarka)	4561: flesh	a prim. word
with its passions	παθήμασιν (pathēmasin)	3804: that which befalls one, i.e. a suffering, a passion	from paschó
and desires.	ἐπιθυμίαις (epithumiais)	1939: desire, passionate longing, lust	from epithumeó

KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστου noun - genitive singular masculine

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

την definite article - accusative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαρκα noun - accusative singular feminine

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

εσταυρωσαν verb - aorist active indicative - third person

stauroo **stow-ro'-o**: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

συν preposition

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

τοις definite article - dative plural neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παθημασιν noun - dative plural neuter

pathema **path'-ay-mah**: something undergone, i.e. hardship or pain; subjectively, an emotion or influence -- affection, affliction, motion, suffering.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ταις definite article - dative plural feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επιθυμiais noun - dative plural feminine

epithumia **ep-ee-thoo-mee'-ah**: a longing (especially for what is forbidden) -- concupiscence, desire, lust (after).

Galatians 5:25 .

.	Greek	Strong's	Origin
If	Εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
we live	ζῶμεν (zōmen)	2198: to live	from prim. roots zé- and zó-
by the Spirit,	πνεύματι (pneumati)	4151: wind, spirit	from pneό
let us also	καὶ (kai)	2532: and, even, also	a prim. conjunction
walk	στοιχῶμεν (stoichōmen)	4748: to be in rows, fig. to walk by rule	from stoichos (a row)
by the Spirit.	πνεύματι (pneumati)	4151: wind, spirit	from pneό

KJV Lexicon

εἰ conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ζῶμεν verb - present active indicative - first person

zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

πνεύματι noun - dative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

πνεύματι noun - dative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

στοιχῶμεν verb - present active subjunctive - first person

stoicheo stoy-kheh'-o: to march in (military) rank (keep step), i.e. (figuratively) to conform to virtue and piety -- walk (orderly).

Galatians 5:26 .

.	Greek	Strong's	Origin
Let us not become	γινώμεθα (ginōmetha)	1096: to come into being, to happen, to become	from a prim. root gen-
boastful,	κενόδοξοι (kenodoxoi)	2755: vainglorious	from kenos and doxa
challenging	προκαλούμενοι (prokaloumenoi)	4292: to call forth, challenge	from pro and kaleó
one	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
another,	ἀλλήλοις (allēlois)	240: of one another	a reciporical pronoun
envying	φθονοῦντες (phthonountes)	5354: to envy	from phthonos
one another.		240: of one another	a reciporical pronoun

KJV Lexicon

μη **particle - nominative**

me **may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

γινωμεθα **verb - present middle or passive deponent subjunctive - first person**

ginomai **ghin'-om-ahee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

κενοδοξοι **adjective - nominative plural masculine**

kenodoxos **ken-od'-ox-os:** vainly glorifying, i.e. self-conceited -- desirous of vain-glory.

αλληλους **reciprocal pronoun - accusative plural masculine**

allelon **al-lay'-lone:** one another -- each other, mutual, one another, (the other), (them-,

your-)selves, (selves)

προκαλούμενοι verb - present middle passive - nominative plural masculine
prokaleomai prok-al-eh'-om-ahee: to call forth to oneself (challenge), i.e. (by implication) to irritate -- provoke.

ἀλλήλοις reciprocal pronoun - dative plural masculine
allelon al-lay'-lone: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

φθονούντες verb - present active participle - nominative plural masculine
phthoneo fthon-eh'-o: to be jealous of -- envy.

Galatians 6:1 .

.	Greek	Strong's	Origin
Brethren,	Ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
anyone	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
is caught	προλημφθῇ (prolēmphthē)	4301: to take beforehand	from pro and lambanó
in any	τινι (tini)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
trespass,	παραπτώματι (paraptōmati)	3900: a false step, a trespass	from parapiptó
you who are spiritual,	πνευματικοὶ (pneumatikoi)	4152: spiritual	from pneuma
restore	καταρτίζετε (katartizete)	2675: to complete, prepare	from kata and artizó (to get ready, prepare)
such a one	τοιούτον (toiouton)	5108: such as this, such	from toios (such, such-like) and houtos,

in a spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
of gentleness;	πραΰτητος (prautētos)	4240: gentleness	from praus
[each one] looking	σκοπῶν (skopōn)	4648: to look at, contemplate	from skopos
to yourself,	σεαυτὸν (seauton)	4572: of (to, for) yourself	refl. pronoun from su and autos
so	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
that you too	καὶ (kai)	2532: and, even, also	a prim. conjunction
will not be tempted.	πειρασθῆς (peirasthēs)	3985: to make proof of, to attempt, test, tempt	from peira

KJV Lexicon

αἱ ἀδελφοὶ **noun - vocative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

εἰ **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προληφθῇ **verb - aorist passive subjunctive - third person singular**

prolambano **prol-am-ban'-o**: to take in advance, i.e. (literally) eat before others have an opportunity; (figuratively) to anticipate, surprise -- come beforehand, overtake, take before.

ἄνθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

εν preposition

en en: in, at, (up-)on, by, etc.

τινι indefinite pronoun - dative singular neuter

tis tis: some or any person or object

παράπτωματι noun - dative singular neuter

paraptoma par-ap'-to-mah: a side-slip (lapse or deviation), i.e. (unintentional) error or (wilful) transgression -- fall, fault, offence, sin, trespass.

υμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματικοι adjective - nominative plural masculine

pneumatikos pnyoo-mat-ik-os': non-carnal, i.e. (humanly) ethereal (as opposed to gross), or (daemoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious -- spiritual.

καταρτιζετε verb - present active imperative - second person

katartizo kat-ar-tid'-zo: to complete thoroughly, i.e. repair or adjust -- fit, frame, mend, (make) perfect(-ly join together), prepare, restore.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τοιουτον demonstrative pronoun - accusative singular masculine

toioutos toy-oo'-tos: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

εν preposition

en en: in, at, (up-)on, by, etc.

πνευματι noun - dative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

πραοτης noun - genitive singular feminine

praiotes prah-ot'-ace: gentleness, by implication, humility -- meekness.

σκοπων verb - present active participle - nominative singular masculine

skopeo skop-eh'-o: to take aim at (spy), i.e. (figuratively) regard -- consider, take heed, look at (on), mark.

σεαυτον reflexive pronoun - second person accusative singular masculine

seautou seh-ow-too': respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

πειρασθης verb - aorist passive subjunctive - second person singular

peirazo pi-rad'-zo: to test (objectively), i.e. endeavor, scrutinize, entice, discipline -- assay, examine, go about, prove, tempt(-er), try.

Galatians 6:2 .

.	Greek	Strong's	Origin
Bear	βαστάζετε (bastazete)	941: to take up, carry	of uncertain origin
one another's	Ἀλλήλων (allēlōn)	240: of one another	a reciporical pronoun
burdens,	βάρος (barē)	922: weight	from barus
and thereby	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
fulfill	ἀναπληρώσατε (anaplērōsate)	378: to fill up	from ana and pléroó
the law	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
of Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

KJV Lexicon

αλληλων **reciprocal pronoun - genitive plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βαρη **noun - accusative plural neuter**

baros **bar'-os**: weight; in the New Testament only, figuratively, a load, abundance, authority -- burden(-some), weight.

βασταζετε **verb - present active imperative - second person**

bastazo **bas-tad'-zo**: to lift, literally or figuratively (endure, declare, sustain, receive, etc.) - bear, carry, take up.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουτως **adverb**

houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

αναπληρωσατε **verb - aorist active middle - second person**

anapleroo **an-ap-lay-ro'-o**: to complete; by implication, to occupy, supply; figuratively, to accomplish (by coincidence or obedience) -- fill up, fulfill, occupy, supply.

του **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομον **noun - accusative singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

Galatians 6:3 .

.	Greek	Strong's	Origin
For if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
thinks	δοκεῖ (dokei)	1380: to have an opinion, to seem	from dokos (opinion)
he is something	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
when he is nothing,	μηδέν (mēden)	3367: no one, nothing	from méde and heis
he deceives	φρεναπατᾷ (phrenapata)	5422: to deceive the mind	from phrenapatés
himself.	ἐαυτόν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

KJV Lexicon

εἰ conditional

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

γάρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

δοκεῖ verb - present active indicative - third person singular

dokeo **dok-eh'-o**: to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

τις indefinite pronoun - nominative singular masculine

tis **tis**: some or any person or object

εἶναι verb - present infinitive

einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

τι **indefinite pronoun - nominative singular neuter**

tis **tis**: some or any person or object

μηδεν **adjective - nominative singular neuter**

medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

ων **verb - present participle - nominative singular masculine**

on **oan**: being -- be, come, have.

εαυτον **reflexive pronoun - third person accusative singular masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

φρεναπατα **verb - present active indicative - third person singular**

phrenapatao **fren-ap-at-ah'-o**: to be a mind-misleader, i.e. delude -- deceive.

Galatians 6:4 .

.	Greek	Strong's	Origin
But each one	ἕκαστος (ekastos)	1538: each, every	a prim. word
must examine	δοκιμαζέτω (dokimazetō)	1381a: to test, by impl. to approve	from dokimos
his own	ἑαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
work,	ἔργον (ergon)	2041: work	from a prim. verb erdó (to do)
and then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
he will have	ἔξει (exei)	2192: to have, hold	a prim. verb
[reason for] boasting	καύχημα (kauchēma)	2745: a boast	from kauchaomai
in regard	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition

to himself	ἑαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
alone,	μόνον (monon)	3441: alone	a prim. word
and not in regard	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
to another.	ἕτερον (eteron)	2087: other	of uncertain origin

KJV Lexicon

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εργον **noun - accusative singular neuter**

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

εαυτου **reflexive pronoun - third person genitive singular masculine**

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

δοκιμαζτω **verb - present active imperative - third person singular**

dokimazo dok-im-ad'-zo: to test; by implication, to approve -- allow, discern, examine, like, (ap-)prove, try.

εκάστος **adjective - nominative singular masculine**

hekastos hek'-as-tos: each or every -- any, both, each (one), every (man, one, woman), particularly.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΤΟΤΕ **adverb**

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

ΕΙΣ **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ΕΑΥΤΟΥ **reflexive pronoun - third person accusative singular masculine**

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

ΜΟΝΟΝ **adjective - accusative singular masculine**

monos mon'-os: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

ΤΟ **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΚΑΥΧΗΜΑ **noun - accusative singular neuter**

kauchema kow'-khay-mah: a boast (properly, the object; by implication, the act) in a good or a bad sense -- boasting, (whereof) to glory (of), glorying, rejoice(-ing).

ΕΞΕΙ **verb - future active indicative - third person singular**

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

ΚΑΙ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΟΥΚ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ΕΙΣ **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ΤΟΝ **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΕΤΕΡΟΝ **adjective - accusative singular masculine**

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

Galatians 6:5 .

.	Greek	Strong's	Origin
For each one	ἐκάστος (ekastos)	1538: each, every	a prim. word
will bear	βαστάσει (bastasei)	941: to take up, carry	of uncertain origin
his own	ἰδιον (idion)	2398: one's own, distinct	a prim. word
load.	φορτίον (phortion)	5413: a burden	dim. of phortos (load, cargo); from pheró

KJV Lexicon

ΕΚΑΣΤΟΣ **adjective - nominative singular masculine**

hekastos hek'-as-tos: each or every -- any, both, each (one), every (man, one, woman), particularly.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΙΔΙΟΝ **adjective - accusative singular masculine**

idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

ΦΟΡΤΙΟΝ **noun - accusative singular neuter**

phortion for-tee'-on: an invoice (as part of freight), i.e. (figuratively) a task or service -- burden.

ΒΑΣΤΑΣΕΙ **verb - future active indicative - third person singular**

bastazo bas-tad'-zo: to lift, literally or figuratively (endure, declare, sustain, receive, etc.) -
- bear, carry, take up.

Galatians 6:6 .

.	Greek	Strong's	Origin
The one who is taught	κατηχούμενος (katēchoumenos)	2727: to teach by word of mouth	from kata and écheó
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
is to share	Κοινωνεῖτω (koinōneitō)	2841: to have a share of	from koinónos
all	πᾶσιν (pasin)	3956: all, every	a prim. word
good things	ἀγαθοῖς (agathois)	18: good	of uncertain origin
with the one who teaches	κατηχοῦντι (katēchounti)	2727: to teach by word of mouth	from kata and écheó
[him].			

KJV Lexicon

ΚΟΙΝΩΝΕΙΤΩ **verb - present active imperative - third person singular**

koinoneo **koy-no-neh'-o:** to share with others (objectively or subjectively) -- communicate, distribute, be partaker.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατηχουμενος **verb - present passive participle - nominative singular masculine**

katecheo **kat-ay-kheh'-o:** to sound down into the ears, i.e. (by implication) to indoctrinate (catechize) or (genitive case) to apprise of -- inform, instruct, teach.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον noun - accusative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατηχουντι verb - present active participle - dative singular masculine

katecheo kat-ay-kheh'-o: to sound down into the ears, i.e. (by implication) to indoctrinate (catechize) or (genitive case) to apprise of -- inform, instruct, teach.

εν preposition

en en: in, at, (up-)on, by, etc.

πασιν adjective - dative plural neuter

pas pas: apparently a primary word; all, any, every, the whole

αγαθοις adjective - dative plural neuter

agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

Galatians 6:7 .

.	Greek	Strong's	Origin
Do not be deceived,	πλανᾷσθε (planasthe)	4105: to cause to wander, to wander	from plané
God	θεὸς (theos)	2316: God, a god	of uncertain origin
is not mocked;	μυκτηρίζεται (muktērizetai)	3456: to turn up the nose or sneer at	from muktér (nostril)
for whatever	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
a man	ἄνθρωπος	444: a man, human, mankind	probably from anér and óps (eye,

	(anthrōpos)		face)
sows,	σπείρει (speirē)	4687: to sow (seed)	a prim. verb
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
he will also	καὶ (kai)	2532: and, even, also	a prim. conjunction
reap.	θερίσει (therisei)	2325: to reap	from theros

KJV Lexicon

μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

πλανασθε verb - present passive imperative - second person

planao **plan-ah'-o**: to (properly, cause to) roam (from safety, truth, or virtue) -- go astray, deceive, err, seduce, wander, be out of the way.;

θεος noun - nominative singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ου particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μυκτηριζεται verb - present passive indicative - third person singular

mukterizo **mook-tay-rid'-zo**: to make mouths at, i.e. ridicule -- mock.

ο relative pronoun - accusative singular neuter

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

γαρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

εαν conditional
ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

σπειρη verb - present active subjunctive - third person singular
speiro spi'-ro: to scatter, i.e. sow -- sow(-er), receive seed.

ανθρωπος noun - nominative singular masculine
anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

τουτο demonstrative pronoun - accusative singular neuter
touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θερισει verb - future active indicative - third person singular
therizo ther-id'-zo: to harvest -- reap.

Galatians 6:8 .

.	Greek	Strong's	Origin
For the one who sows	σπείρων (speirōn)	4687: to sow (seed)	a prim. verb
to his own	ἑαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
flesh	σάρκα (sarka)	4561: flesh	a prim. word
will from the flesh	σαρκὸς (sarkos)	4561: flesh	a prim. word
reap	θερίσει (therisei)	2325: to reap	from theros
corruption,	φθοράν (phthoran)	5356: destruction, corruption	from phtheiró
but the one who sows	σπείρων (speirōn)	4687: to sow (seed)	a prim. verb

to the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
will from the Spirit	πνεύματος (pneumatós)	4151: wind, spirit	from pneó
reap	θερίσει (therisei)	2325: to reap	from theros
eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aión
life.	ζωήν (zōēn)	2222: life	from zaó

KJV Lexicon

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σπειρων verb - present active participle - nominative singular masculine

speiro spi'-ro: to scatter, i.e. sow -- sow(-er), receive seed.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαρκα noun - accusative singular feminine

sarx sarx: carnal(-ly, + -ly minded), flesh(-ly).

εαυτου reflexive pronoun - third person genitive singular masculine

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

ἐκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

τῆς definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σάρκος noun - genitive singular feminine

sarx sarx: carnal(-ly, + -ly minded), flesh(-ly).

θερίσει verb - future active indicative - third person singular

therizo ther-id'-zo: to harvest -- reap.

φθοράν noun - accusative singular feminine

phthora fthor-ah': decay, i.e. ruin (spontaneous or inflicted, literally or figuratively) -- corruption, destroy, perish.

ὁ definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

σπειρών verb - present active participle - nominative singular masculine

speiro spi'-ro: to scatter, i.e. sow -- sow(-er), receive seed.

εἰς preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τοῦ definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνεῦμα noun - accusative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

ἐκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

τοῦ definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνεύματος noun - genitive singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

θερίσει **verb - future active indicative - third person singular**
therizo **ther-id'-zo**: to harvest -- reap.

ζωην **noun - accusative singular feminine**
zoe **dzo-ay'**: life -- life(-time).

αιωνιον **adjective - accusative singular feminine**
aionios **ahee-o'-nee-os**: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

Galatians 6:9 .

.	Greek	Strong's	Origin
Let us not lose heart		1457b: to lose heart	from en and kakos
in doing	ποιοῦντες (poiountes)	4160: to make, do	a prim. word
good,	καλὸν (kalon)	2570: beautiful, good	a prim. word
for in due	ἰδίῳ (idiō)	2398: one's own, distinct	a prim. word
time	καιρῷ (kairō)	2540: time, season	a prim. word
we will reap	θερίσομεν (therisomen)	2325: to reap	from theros
if we do not grow weary.	ἐκλυόμενοι (ekluomenoi)	1590: to loose, release, to grow weary	from ek and luó

KJV Lexicon

το **definite article - nominative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

καλον adjective - accusative singular neuter

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

ΠΟΙΟΥΝΤΕΣ verb - present active participle - nominative plural masculine

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ΕΚΚΑΚΩΜΕΝ verb - present active subjunctive - first person

ekkakeo **ek-kak-eh'-o**: to be (bad or) weak, i.e. (by implication) to fail (in heart) -- faint, be weary.

καιρω noun - dative singular masculine

kairos **kahee-ros'**: an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

γαρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ιδιω adjective - dative singular masculine

idios **id'-ee-os**: pertaining to self, i.e. one's own; by implication, private or separate

ΘΕΡΙΣΟΜΕΝ verb - future active indicative - first person

therizo **ther-id'-zo**: to harvest -- reap.

μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εκλυομενοι verb - present passive participle - nominative plural masculine

ekluo **ek-loo'-o**: to relax -- faint.

Galatians 6:10 .

.	Greek	Strong's	Origin
So then,	Ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
while	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,

we have	ἔχωμεν (echōmen)	2192: to have, hold	a prim. verb
opportunity,	καιρὸν (kairon)	2540: time, season	a prim. word
let us do	ἐργαζώμεθα (ergazōmetha)	2038b: to work, labor	from ergon
good	ἀγαθὸν (agathon)	18: good	of uncertain origin
to all people,	πάντας (pantas)	3956: all, every	a prim. word
and especially	μάλιστα (malista)	3122: most	superl. of a prim. adverb mala (very)
to those	τὸ (to)	3588: the	the def. art.
who are of the household	οἰκείους (oikeious)	3609b: in or of the house	from oikos
of the faith.	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó

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αρα **particle**

ara **ar'-ah**: a particle denoting an inference more or less decisive (as follows)

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

καιρον **noun - accusative singular masculine**

kairos **kahee-ros'**: an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

εχομεν verb - present active indicative - first person
echo ekh'-o: (used in certain tenses only) a primary verb; to hold

εργαζομεθα verb - present middle or passive deponent subjunctive - first person
ergazomai er-gad'-zom-ahēe: to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc. -- commit, do, labor for, minister about, trade (by), work.

το definite article - accusative singular neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαθον adjective - accusative singular neuter
agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

προς preposition
pros pros: a preposition of direction; forward to, i.e. toward

παντας adjective - accusative plural masculine
pas pas: apparently a primary word; all, any, every, the whole

μαλιστα adverb
malista mal'-is-tah: (adverbially) most (in the greatest degree) or particularly -- chiefly, most of all, (e-)specially.

δε conjunction
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προς preposition
pros pros: a preposition of direction; forward to, i.e. toward

τους definite article - accusative plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικειους adjective - accusative plural masculine
oikeios oy-ki'-os: domestic, i.e. (as noun), a relative, adherent -- (those) of the (his own) house(-hold).

της definite article - genitive singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστεως noun - genitive singular feminine
pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

Galatians 6:11 .

.	Greek	Strong's	Origin
See		3708: to see, perceive, attend to	a prim. verb
with what large	πηλίκους (pēlikois)	4080: how large? how great?	from the same as hēlikos
letters	γράμμασιν (grammasin)	1121: that which is drawn or written, i.e. a letter	from graphō
I am writing	ἔγραψα (egrapsa)	1125: to write	a prim. verb
to you with my own	ἐμῇ (emē)	1699: my	from the oblique cases of egō, first pers. poss. pronoun
hand.	χειρί (cheiri)	5495: the hand	a prim. word

KJV Lexicon

ἴδετε **verb - second aorist active middle - second person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

πηλικοῖς **adjective - dative plural neuter**

pelikos **pay-lee'-kos**: how much (as an indefinite), i.e. in size or (figuratively) dignity -- how great (large).

ὑμῖν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

γράμμασιν **noun - dative plural neuter**

gramma **gram'-mah**: a writing, i.e. a letter, note, epistle, book, etc.; plural learning -- bill, learning, letter, scripture, writing, written.

ἔγραψα **verb - aorist active indicative - first person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

τῇ **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ἐμῇ **possessive pronoun - first person dative singular feminine**
emos em-os': my -- of me, mine (own), my.

χείρ **noun - dative singular feminine**
cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

Galatians 6:12 .

.	Greek	Strong's	Origin
Those who	ὅσοι (osoi)	3745: how much, how many	from hos,
desire	θέλουσιν (thelousin)	2309: to will, wish	a prim. verb
to make a good showing	εὐπροσωπῆσαι (euprosōpēsai)	2146a: to be of good countenance, i.e. to look well	from a comp. of eu and prosōpon
in the flesh	σαρκὶ (sarki)	4561: flesh	a prim. word
try to compel	ἀναγκάζουσιν (anankazousin)	315: to necessitate, compel	from anagké
you to be circumcised,	περιτέμνεσθαι (peritemnesthai)	4059: to cut around, circumcise	from peri and the same as tomos
simply	μόνον (monon)	3440: merely	adverb from monos
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that they will not be persecuted	διώκονται (diōkōntai)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
for the cross	σταυρῷ (staurō)	4716: an upright stake, hence a cross (the Rom. instrument of crucifixion)	from the same as histémi
of Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

KJV Lexicon

οσοι **correlative pronoun - nominative plural masculine**

hosos **hos'-os:** as (much, great, long, etc.) as

θελουσιν **verb - present active indicative - third person**

thelo **thel'-o:** by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

ευπροσωπησαι **verb - aorist active middle or passive deponent**

euprosopeo **yoo-pros-o-peh'-o:** to be of good countenance, i.e. (figuratively) to make a display -- make a fair show.

εν **preposition**

en **en:** in, at, (up-)on, by, etc.

σαρκι **noun - dative singular feminine**

sarx **sarx:** carnal(-ly, + -ly minded), flesh(-ly).

ουτοι **demonstrative pronoun - nominative plural masculine**

houtos **hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

αναγκαζουσιν **verb - present active indicative - third person**

anagkazo **an-ang-kad'-zo:** to necessitate -- compel, constrain.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

περιτεμεσθαι **verb - present passive middle or passive deponent**

peritemno **per-ee-tem'-no:** to cut around, i.e. (specially) to circumcise -- circumcise.

μονον **adverb**

monon **mon'-on:** merely -- alone, but, only.

ινα **conjunction**

hina **hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

μη **particle - nominative**

me **may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

τω **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σταυρω noun - dative singular masculine

stauros stow-ros': a stake or post (as set upright), i.e. (specially), a pole or cross; figuratively, exposure to death, i.e. self-denial; by implication, the atonement of Christ -- cross.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστου noun - genitive singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

διωκωνται verb - present passive subjunctive - third person

dioko dee-o'-ko: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

Galatians 6:13 .

.	Greek	Strong's	Origin
For those	οἱ (oi)	3588: the	the def. art.
who are circumcised	περιτεμνόμενοι (peritemnomenoi)	4059: to cut around, circumcise	from peri and the same as tomos
do not even	οὐδὲ (oude)	3761: and not, neither	from ou, and de
keep	φυλάσσουσιν (phulassousin)	5442: to guard, watch	from a root phulak-
the Law	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
themselves,	αὐτοὶ (autoi)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
but they desire	θέλουσιν (thelousin)	2309: to will, wish	a prim. verb
to have you circumcised	περιτέμνεσθαι (peritemnesthai)	4059: to cut around, circumcise	from peri and the same as tomos

so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that they may boast	καυχήσονται (kauchēsōntai)	2744: to boast	of uncertain origin
in your flesh.	σαρκὶ (sarki)	4561: flesh	a prim. word

KJV Lexicon

οὐδε **adverb**

oude oo-deh': not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

γὰρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

οἱ **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περιτεμνέμενοι **verb - perfect passive participle - nominative plural masculine**

peritemno per-ee-tem'-no: to cut around, i.e. (specially) to circumcise -- circumcise.

αὐτοὶ **personal pronoun - nominative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

νόμον **noun - accusative singular masculine**

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

φυλάσσουσιν **verb - present active indicative - third person**

phulasso foo-las'-so: to watch, i.e. be on guard (literally of figuratively); by implication, to preserve, obey, avoid -- beware, keep (self), observe, save.

ἀλλὰ **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

θελουσιν	verb - present active indicative - third person
thelo thel'-o:	by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in
υμας	personal pronoun - second person accusative plural
humas hoo-mas':	you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).
περιτεμεσθαι	verb - present passive middle or passive deponent
peritemno per-ee-tem'-no:	to cut around, i.e. (specially) to circumcise -- circumcise.
ινα	conjunction
hina hin'-ah:	in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.
εν	preposition
en en:	in, at, (up-)on, by, etc.
τη	definite article - dative singular feminine
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
υμετερα	possessive pronoun - second person dative plural feminine
humeteros hoo-met'-er-os:	yours, i.e. pertaining to you -- your (own).
σαρκι	noun - dative singular feminine
sarx sarx:	carnal(-ly, + -ly minded), flesh(-ly).
καυχησονται	verb - aorist middle deponent subjunctive - third person
kauchaomai kow-khah'-om-ah-ee:	to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

Galatians 6:14 .

.	Greek	Strong's	Origin
But may it never	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
be that I would boast,	καυχᾶσθαι (kauchasthai)	2744: to boast	of uncertain origin
except		1508: if not	from ei and mé

in the cross	σταυρῶ (staurō)	4716: an upright stake, hence a cross (the Rom. instrument of crucifixion)	from the same as histēmi
of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
which	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the world	κόσμος (kosmos)	2889: order, the world	a prim. word
has been crucified	ἐσταύρωται (estaurōtai)	4717: to fence with stakes, to crucify	from stauros
to me, and I to the world.	κόσμῳ (kosmō)	2889: order, the world	a prim. word

KJV Lexicon

ἐμοὶ **personal pronoun - first person dative singular**
emoi em-oy': to me -- I, me, mine, my.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

γενοίτο **verb - second aorist middle deponent passive deponent - third person singular**
ginomai ghin'-om-ahēe: to cause to be (gen-erate), i.e. (reflexively) to become (come into)

being), used with great latitude (literal, figurative, intensive, etc.)

καυχασθαι verb - present middle or passive deponent infinitive

kauchaomai kow-khah'-om-ahēe: to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σταυρω noun - dative singular masculine

stauros stow-ros': a stake or post (as set upright), i.e. (specially), a pole or cross; figuratively, exposure to death, i.e. self-denial; by implication, the atonement of Christ -- cross.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

ιησου noun - genitive singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου noun - genitive singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

δι preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

ου relative pronoun - genitive singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εμοι **personal pronoun - first person dative singular**
emoi **em-oy'**: to me -- I, me, mine, my.

κοσμος **noun - nominative singular masculine**
kosmos **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

εσταυρωται **verb - perfect passive indicative - third person singular**
stauroo **stow-ro'-o**: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

καγω **personal pronoun - first person nominative singular - contracted form**
kago **kag-o'**: so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and (or also, even, etc.) I, (to) me

τω **definite article - dative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμω **noun - dative singular masculine**
kosmos **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

Galatians 6:15 .

.	Greek	Strong's	Origin
For neither	οὔτε (oute)	3777: and not, neither	from ou, and te
is circumcision	περιτομή (peritomē)	4061: circumcision	from peritemnó
anything,	τί (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
nor	οὔτε (oute)	3777: and not, neither	from ou, and te
uncircumcision,	ἀκροβυστία (akrobustia)	203: the prepuce, foreskin, hence uncircumcision	of uncertain origin
but a new	καινή (kainē)	2537: new, fresh	a prim. word
creation.	κτίσις	2937: creation (the act or the	from ktizó

(ktisis)

product)

KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

χριστω **noun - dative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ιησου **noun - dative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ουτε **conjunction**

oute **oo'-teh**: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

περιτομη **noun - nominative singular feminine**

peritome **per-it-om-ay'**: circumcision (the rite, the condition or the people, literally or figuratively) -- circumcised, circumcision.

τι **indefinite pronoun - accusative singular neuter**

tis **tis**: some or any person or object

ισχυει **verb - present active indicative - third person singular**

ischuo **is-khoo'-o**: to have (or exercise) force -- be able, avail, can do(-not), could, be good, might, prevail, be of strength, be whole, + much work.

ουτε **conjunction**

oute **oo'-teh**: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

ακροβυστια **noun - nominative singular feminine**

akrobustia **ak-rob-oos-tee'-ah**: the prepuce; by implication, an uncircumcised (i.e. gentile, figuratively, unregenerate) state or person -- not circumcised, uncircumcised, uncircumcision.

αλλα **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

καινη adjective - nominative singular feminine

kainos kahee-nos': new (especially in freshness) -- new.

κτισις noun - nominative singular feminine

ktisis ktis'-is: original formation (properly, the act; by implication, the thing, literally or figuratively) -- building, creation, creature, ordinance.

Galatians 6:16 .

.	Greek	Strong's	Origin
And those who	ὅσοι (osoi)	3745: how much, how many	from hos,
will walk	στοιχήσουσιν (stoichēsousin)	4748: to be in rows, fig. to walk by rule	from stoichos (a row)
by this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
rule,	κανόνι (kanoni)	2583: a rule, standard	from kanna (a straight rod)
peace	εἰρήνη (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
and mercy	ἔλεος (eleos)	1656: mercy, pity, compassion	a prim. word
[be] upon them, and upon the Israel	Ἰσραὴλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οσοι correlative pronoun - nominative plural masculine

hosos hos'-os: as (much, great, long, etc.) as

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κανονι noun - dative singular masculine

kanon kan-ohn': a rule (canon), i.e. (figuratively) a standard (of faith and practice); by implication, a boundary, i.e. (figuratively) a sphere (of activity) -- line, rule.

τουτω demonstrative pronoun - dative singular masculine

toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

στοιχησουσιν verb - future active indicative - third person

stoicheo stoy-kheh'-o: to march in (military) rank (keep step), i.e. (figuratively) to conform to virtue and piety -- walk (orderly).

ειρηνη noun - nominative singular feminine

eirene i-ray'-nay: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελεος noun - nominative singular masculine

eleos el'-eh-os: compassion (human or divine, especially active) -- (+ tender) mercy.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at,

on, etc.; of direction (with the accusative case) towards, upon, etc.

τοῦ definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Ἰσραὴλ proper noun

Israel is-rah-ale': Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

τοῦ definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεοῦ noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Galatians 6:17 .

.	Greek	Strong's	Origin
From now		3062: the rest, the remaining	from leipó
on let no one	μηδεὶς (mēdeis)	3367: no one, nothing	from méde and heis
cause	παρεχέτω (parechetō)	3930: to furnish, to present	from para and echó
trouble	κόπους (kopous)	2873: laborious toil	from koptó
for me, for I bear	βαστάζω (bastazō)	941: to take up, carry	of uncertain origin
on my body	σώματι (sōmati)	4983: a body	of uncertain origin
the brand-marks	στίγματα (stigmata)	4742b: a tattoo mark or brand	from stizó (to prick)
of Jesus.	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

KJV Lexicon

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λοιπου **adjective - genitive singular neuter**

loipou **loy-poo'**: remaining time -- from henceforth.

κοπους **noun - accusative plural masculine**

kopos **kop'-os**: a cut, i.e. (by analogy) toil (as reducing the strength), literally or figuratively; by implication, pains -- labour, trouble, weariness.

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

μηδεις **adjective - nominative singular masculine**

medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

παρεχω **verb - present active imperative - third person singular**

parecho **par-ekh'-o**: to hold near, i.e. present, afford, exhibit, furnish occasion -- bring, do, give, keep, minister, offer, shew, + trouble.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στιγματα **noun - accusative plural neuter**

stigma **stig'-mah**: a mark incised or punched (for recognition of ownership), i.e. (figuratively) scar of service -- mark.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ιησου **noun - genitive singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωματι **noun - dative singular neuter**

soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

βασταζω **verb - present active indicative - first person singular**

bastazo **bas-tad'-zo**: to lift, literally or figuratively (endure, declare, sustain, receive, etc.) - bear, carry, take up.

Galatians 6:18 .

.	Greek	Strong's	Origin
The grace	χάρις (charis)	5485: grace, kindness	a prim. word
of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησου (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
be with your spirit,	πνεύματος (pneumatos)	4151: wind, spirit	from pneó
brethren.	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

Amen.

ἀμήν
(amēn)

281: truly

adverb of Hebrew origin amen

KJV Lexicon

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαρις **noun - nominative singular feminine**

charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

ιησου **noun - genitive singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματος **noun - genitive singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

αδελφοι **noun - vocative plural masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.