

Galatians 1

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Text

[Greek](#)

	Παῦλος ἀπόστολος, οὐκ ἀπ’ ἀνθρώπων οὐδέ greek Meaning * Not * Nor * Neither * Not even A combination of the words οὐ (meaning no) and δέ (meaning however or but). The word οὐδέ adds another negative element to a sentence that already has one. οὐδέ can join words, phrases, or whole clauses. It often functions like English Matthew 6:20John 7:5Romans 3:10 greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διά emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διά emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 Christ means "anointed one" The equivalent Hebrew word is Messiah (מָשִׁיחַ)
1	Noun, masculine. greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" greek Masculine noun meaning: * A god or goddess * God greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)

	καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί
	greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” οἱ plugin-autotooltip__default plugin-autotooltip_bigό, ἡ, τό
	greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ οὖν ἐμοὶ πάντες plugin-autotooltip__default plugin-autotooltip_bigπᾶς
	greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 ἀδελφοί, ταῖς plugin-autotooltip__default plugin-autotooltip_bigό, ἡ, τό
2	greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐκκλησίαις τῆς plugin-autotooltip__default plugin-autotooltip_bigό, ἡ, τό
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	χάρις ὑμῖν καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” εἰρήνη ἀπὸ θεοῦ greek Masculine noun meaning:
3	* A god or goddess * God πατὴρ καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, Christ means “anointed one” The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine.

	τοῦ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ δόντος ἐαυτὸν περὶ τῶνplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀμαρτιῶν ἡμῶν ὅπως ἐξέλγεται ἡμᾶς ἐκ τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ αἰῶνος τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐνεστῶτος πονηροῦ κατὰ τὸplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ θέλημα τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ θεοῦplugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” πατὴρὸς ἡμῶν,
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	ὃ plugin-autotooltip__default plugin-autotooltip_bigὃς, ἡ, ὅ greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι (“that,” introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning ἡ plugin-autotooltip__default plugin-autotooltip_bigὅ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ δόξα εἰς τοὺς plugin-autotooltip__default plugin-autotooltip_bigὅ, ἡ, τό
5	greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ αἰῶνας τῶν plugin-autotooltip__default plugin-autotooltip_bigὅ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ αἰώνων· ἀμήν.
6	Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ plugin-autotooltip__default plugin-autotooltip_bigὅ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ καλέσαντος ὑμᾶς ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. χάριτι Χριστοῦ plugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means “anointed one” The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. εἰς ἕτερον εὐαγγέλιον, plugin-autotooltip__default plugin-autotooltip_bigεὐαγγέλιον Means “good news” or “gospel!”

	δplugin-autotooltip__default plugin-autotooltip_bigός, ή, ό greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι (“that,” introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning οὐκ ἔστινplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἄλλο· εἰ μὴ τινὲς εἰσινplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. οἱplugin-autotooltip__default plugin-autotooltip_bigός, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ παράσσοντες ὑμᾶς καίplugin-autotooltip__default plugin-autotooltip_bigκαί
7	greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” θέλοντες μεταστρέψαι τὸplugin-autotooltip__default plugin-autotooltip_bigός, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ εὐαγγέλιονplugin-autotooltip__default plugin-autotooltip_bigεὐαγγέλιον Means “good news” or “gospel” τοῦplugin-autotooltip__default plugin-autotooltip_bigός, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Χριστοῦ.plugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means “anointed one” The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine.

	ἀλλὰ καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐὰν ἡμεῖς ἡ ἄγγελος ἐξ οὐρανοῦplugin-autotooltip__default plugin-autotooltip_bigοὐρανός Meaning: * The sky * Air * Heaven or heavens 278 occurrences in the New Testament.
8	Οὐρανός is used in Scripture to describe the sky and universe (that is, the visible expanse above the earth) as well as the transcendent realm where God is present. For example, in Matthew 6:26Matthew 24:29Matthew 6:9 εὐαγγελίσεται παρ’ ὃplugin-autotooltip__default plugin-autotooltip_bigός, ἡ, ὃ greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι (“that,” introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω.plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g.
9	ὡς προειρήκαμεν, καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ὅρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται παρ’ ὃplugin-autotooltip__default plugin-autotooltip_bigός, ἡ, ὃ greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι (“that,” introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning παρελάβετε, ἀνάθεμα ἔστω.plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g.

	ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ θεόν greek 10 Masculine noun meaning: * A god or goddess * God ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ Christ means “anointed one” The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. δοῦλος οὐκ ἂν ἤμην. greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. Γνωρίζω δὲ
	greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ὁμῖν, ἀδελφοί, τὸ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ εὐαγγέλιον 11 Means “good news” or “gospel” τὸ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ εὐαγγελισθὲν ὑπ’ ἐμοῦ ὅτι οὐκ ἔστιν greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. κατὰ ἄνθρωπον

	οὐδέ greek Meaning * Not * Nor * Neither * Not even A combination of the words οὐ (meaning no) and δέ (meaning however or but). The word οὐδέ adds another negative element to a sentence that already has one. οὐδέ can join words, phrases, or whole clauses. It often functions like English Matthew 6:20John 7:5Romans 3:10 γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
12	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) οὔτε ἐδιδάχθην, ἀλλὰ δι' greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διὰ emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 ἀποκαλύψεως Ἰησοῦ Χριστοῦ. Christ means "anointed one" The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine.

	ἡκούσατε γὰρ τὴνplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐμὴν ἀναστροφὴν ποτε ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. τῷplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Ἰουδαϊσμῷ, ὅτι καθ’ ὑπερβολὴν ἐδίωκον τὴνplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article.
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	καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” προέκοπτον ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. τῷplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἰουδαῖσιν ὑπὲρ πολλοὺς σινηλικιώτας ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν
14	greek Preposition meaning “in”. τῷplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ γένει μου, περισσοτέρως ζηλωτῆς ὑπάρχων τῶνplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πατρικῶν μου παραδόσεων.

	ὅτε plugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. εὐδόκησεν plugin-autotooltip__default plugin-autotooltip_bigὁ , ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” καλέσας plugin-autotooltip__default plugin-autotooltip_bigδιὰ greek <td>15</td> <td> Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διὰ emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 τῇς plugin-autotooltip__default plugin-autotooltip_bigὁ , ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ χάριτος αὐτοῦ plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) </td>	15	Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διὰ emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 τῇς plugin-autotooltip__default plugin-autotooltip_bigὁ , ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ χάριτος αὐτοῦ plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)
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	ἀποκαλύψαι τὸν greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ὸν αὐτοῦ greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐν greek Preposition meaning "in". ἐμοὶ ἵνα εὐαγγελίζωμαι αὐτὸν greek 16 Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐν greek Preposition meaning "in". τοῖς greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" αἵματι,
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	οὐδέ plugin-autotooltip__default plugin-autotooltip_bigοὐδέ greek Meaning * Not * Nor * Neither * Not even A combination of the words οὐ (meaning no) and δέ (meaning however or but). The word οὐδέ adds another negative element to a sentence that already has one. οὐδέ can join words, phrases, or whole clauses. It often functions like English Matthew 6:20John 7:5Romans 3:10 ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς autotooltip__default plugin-autotooltip_bigπρὸς greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s...
17	τοῦς plugin-autotooltip__default plugin-autotooltip_bigο, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πρὸ ἐμοῦ ἀποστόλους, ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν, καὶ autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” πάλιν ὑπέστρεψα εἰς Δαμασκόν.
18	ἔπειτα μετὰ τρία ἔτη ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Κηφᾶν, καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐπέμεινα πρὸς autotooltip__default plugin-autotooltip_bigπρὸς greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρὸς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s...
	αὐτόν plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἡμέρας δεκαπέντε·

	ἔτερον δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. τῶνplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἁποστόλων οὐκ εἶδον, εἰ μή ἰάκωβον τὸνplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek 19Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἀδελφὸν τοῦplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κυρίου.
	ὅplugin-autotooltip__default plugin-autotooltip_bigός, ή, ὅ greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι (“that,” introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. γράφω ὑμῖν, ἰδοὺ ἐνῶπιον τοῦplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό 20greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ θεοῦplugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God ὅτι οὐ ψεύδομαι.

	ἔπειτα ἦλθον εἰς τὰ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κλίματα τῆς greek Meaning: * The The definite article.
21	Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Συρίας καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τῆς greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ Κυλικίας.

ήμην plugin-autotooltip__default plugin-autotooltip_bigειμί

greek

εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”).

It is an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g.

δè plugin-autotooltip__default plugin-autotooltip_bigδέ

greek

δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἀγνοούμενος τῷ

greek

Meaning:

* The

The definite article.

Forms

Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ **προσώπῳ ταῖς** plugin-autotooltip__default plugin-autotooltip_bigό, ἡ, τό

greek

Meaning:

* The

The definite article.

Forms

22 Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐκκλησίαις τῇς

greek

Meaning:

* The

The definite article.

Forms

Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ τοῖς **λουδαίαις ταῖς** plugin-autotooltip__default plugin-autotooltip_bigό, ἡ, τό

greek

Meaning:

* The

The definite article.

Forms

Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ **ἐν** plugin-autotooltip default plugin-autotooltip bigἐν

greek

Preposition meaning "in". Χριστῷ,plugin-autotooltip_default plugin-autotooltip_bigΧριστός

Christ means "anointed one"

The equivalent Hebrew word is Messiah (מָשִׁיחַ)

Noun, masculine.

μόνον δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἀκούοντες ἦσανplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ὅτι ὁplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms 23 Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ διδάσκοντες ἡμᾶς ποτε νῦν εὐαγγελίζεται τὴνplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πίστιν ἣνplugin-autotooltip__default plugin-autotooltip_bigὁς, ἡ, ὁ greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι (“that,” introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning ποτε ἐπὶ ῥοῖ,	καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐδόξαζον ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. ἐμοὶ τὸνplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό 24 greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ θεόν.plugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God
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ESV

1	Paul, an apostle- not from men nor through man, but through Jesus Christ and God the Father, who raised him from the dead-
2	and all the brothers who are with me, To the churches of Galatia:

3	Grace to you and peace from God our Father and the Lord Jesus Christ,
4	who gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father,
5	to whom be the glory forever and ever. Amen.
6	I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel-
7	not that there is another one, but there are some who trouble you and want to distort the gospel of Christ.
8	But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed.
9	As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed.
10	For am I now seeking the approval of man, or of God? Or am I trying to please man? If I were still trying to please man, I would not be a servant of Christ.
11	For I would have you know, brothers, that the gospel that was preached by me is not man's gospel.
12	For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ.
13	For you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it.
14	And I was advancing in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers.
15	But when he who had set me apart before I was born, and who called me by his grace,
16	was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not immediately consult with anyone;
17	nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus.
18	Then after three years I went up to Jerusalem to visit Cephas and remained with him fifteen days.
19	But I saw none of the other apostles except James the Lord's brother.
20	(In what I am writing to you, before God, I do not lie!)
21	Then I went into the regions of Syria and Cilicia.
22	And I was still unknown in person to the churches of Judea that are in Christ.
23	They only were hearing it said, "He who used to persecute us is now preaching the faith he once tried to destroy."
24	And they glorified God because of me.

NIV

1	Paul, an apostle—sent not from men nor by man, but by Jesus Christ and God the Father, who raised him from the dead—
2	and all the brothers with me, To the churches in Galatia:
3	Grace and peace to you from God our Father and the Lord Jesus Christ,
4	who gave himself for our sins to rescue us from the present evil age, according to the will of our God and Father,
5	to whom be glory for ever and ever. Amen.
6	I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel—
7	which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ.

8	But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned!
9	As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!
10	Am I now trying to win the approval of men, or of God? Or am I trying to please men? If I were still trying to please men, I would not be a servant of Christ.
11	I want you to know, brothers, that the gospel I preached is not something that man made up.
12	I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ.
13	For you have heard of my previous way of life in Judaism, how intensely I persecuted the church of God and tried to destroy it.
14	I was advancing in Judaism beyond many Jews of my own age and was extremely zealous for the traditions of my fathers.
15	But when God, who set me apart from birth and called me by his grace, was pleased
16	to reveal his Son in me so that I might preach him among the Gentiles, I did not consult any man,
17	nor did I go up to Jerusalem to see those who were apostles before I was, but I went immediately into Arabia and later returned to Damascus.
18	Then after three years, I went up to Jerusalem to get acquainted with Peter and stayed with him fifteen days.
19	I saw none of the other apostles—only James, the Lord's brother.
20	I assure you before God that what I am writing you is no lie.
21	Later I went to Syria and Cilicia.
22	I was personally unknown to the churches of Judea that are in Christ.
23	They only heard the report: "The man who formerly persecuted us is now preaching the faith he once tried to destroy."
24	And they praised God because of me.

NLT

1	This letter is from Paul, an apostle. I was not appointed by any group of people or any human authority, but by Jesus Christ himself and by God the Father, who raised Jesus from the dead.
2	All the brothers and sisters here join me in sending this letter to the churches of Galatia.
3	May God our Father and the Lord Jesus Christ give you grace and peace.
4	Jesus gave his life for our sins, just as God our Father planned, in order to rescue us from this evil world in which we live.
5	All glory to God forever and ever! Amen.
6	I am shocked that you are turning away so soon from God, who called you to himself through the loving mercy of Christ. You are following a different way that pretends to be the Good News
7	but is not the Good News at all. You are being fooled by those who deliberately twist the truth concerning Christ.
8	Let God's curse fall on anyone, including us or even an angel from heaven, who preaches a different kind of Good News than the one we preached to you.
9	I say again what we have said before: If anyone preaches any other Good News than the one you welcomed, let that person be cursed.
10	Obviously, I'm not trying to win the approval of people, but of God. If pleasing people were my goal, I would not be Christ's servant.
11	Dear brothers and sisters, I want you to understand that the gospel message I preach is not based on mere human reasoning.
12	I received my message from no human source, and no one taught me. Instead, I received it by direct revelation from Jesus Christ.

13	You know what I was like when I followed the Jewish religion- how I violently persecuted God's church. I did my best to destroy it.
14	I was far ahead of my fellow Jews in my zeal for the traditions of my ancestors.
15	But even before I was born, God chose me and called me by his marvelous grace. Then it pleased him
16	to reveal his Son to me so that I would proclaim the Good News about Jesus to the Gentiles. When this happened, I did not rush out to consult with any human being.
17	Nor did I go up to Jerusalem to consult with those who were apostles before I was. Instead, I went away into Arabia, and later I returned to the city of Damascus.
18	Then three years later I went to Jerusalem to get to know Peter, and I stayed with him for fifteen days.
19	The only other apostle I met at that time was James, the Lord's brother.
20	I declare before God that what I am writing to you is not a lie.
21	After that visit I went north into the provinces of Syria and Cilicia.
22	And still the Christians in the churches in Judea didn't know me personally.
23	All they knew was that people were saying, "The one who used to persecute us is now preaching the very faith he tried to destroy!"
24	And they praised God because of me.

KJV

1	Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)
2	And all the brethren which are with me, unto the churches of Galatia:
3	Grace be to you and peace from God the Father, and from our Lord Jesus Christ,
4	Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:
5	To whom be glory for ever and ever. Amen.
6	I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:
7	Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.
8	But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.
9	As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.
10	For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.
11	But I certify you, brethren, that the gospel which was preached of me is not after man.
12	For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.
13	For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:
14	And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.
15	But when it pleased God, who separated me from my mother's womb, and called me by his grace,
16	To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:
17	Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.
18	Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

19	But other of the apostles saw I none, save James the Lord's brother.
20	Now the things which I write unto you, behold, before God, I lie not.
21	Afterwards I came into the regions of Syria and Cilicia;
22	And was unknown by face unto the churches of Judaea which were in Christ:
23	But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.
24	And they glorified God in me.

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