

Galatians 3

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29

Text

Greek

	Ὁ ἀνόητος Γαλάται, τίς ὑμᾶς ἐβάσκανεν, οἷς greek Meaning: * Who * Which * What 1 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 κατ' ὀφθαλμοὺς Ἰησοῦς Χριστός Christ means "anointed one" The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. προεγράφη ἐσταυρωμένος;
	τούτου greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — "this" as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου
2	τὸ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πνεῦμα ἐλάβετε ἡ ἐξ ἀκοῆς πίστεως;
3	οὕτως ἀνόητοί ἐστε; 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. ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελείσθε;
4	τοσαῦτα ἐπάθετε εἰκῇ; εἶγε 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" εἰκῇ.
	ὁ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ οὖν ἐπιχορηγῶν ὑμῖν τὸ
5	οὖν greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πνεῦμα καὶ
	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" ἐνεργῶν δυνάμεις ἐν
	ἐν greek Preposition meaning "in". ὑμῖν ἐξ ἔργων νόμου ἡ ἐξ ἀκοῆς πίστεως;

	καθώς Ἀβραάμ ἐπίστευσεν τῷ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ θεῷ. greek Masculine noun meaning: 6 * A god or goddess * God 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” ἐλογίσθη αὐτῷ. 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) εἰς δικαιοσύνην.
7	γινώσκετε ὅρα ὅτι οἱ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐκ πίστεως, οὗτοι. greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 υἱοί εἰς). 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. Ἀβραάμ.

	πρὸςδοῦσα δὲ 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. ηplugin-autotooltip__default plugin-autotooltip_bigδὲ, 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 γραφὴ ὅτι ἐκ πίστεως δικαιοὶ τὰplugin-autotooltip__default plugin-autotooltip_bigδὲ, 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 ἐθνη ὁplugin-autotooltip__default plugin-autotooltip_bigδὲ, 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 θεὸςplugin-autotooltip__default plugin-autotooltip_bigθεὸς greek 8 Masculine noun meaning: * A god or goddess * God προεγγελάσατο τῷplugin-autotooltip__default plugin-autotooltip_bigδὲ, 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 Ἀβραὰμ ὅτι ἐνευλογηθήσονται ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. σοὶ πάνταplugin-autotooltip__default plugin-autotooltip_bigπάντες greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πάντες 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 τὰplugin-autotooltip__default plugin-autotooltip_bigδὲ, 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 ἐθνη. ὥστε οἱplugin-autotooltip__default plugin-autotooltip_bigδὲ, ἡ, τό greek Meaning: * The The definite article. Forms 9 Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐκ πίστεως εὐλογοῦνται οὖν τῷplugin-autotooltip__default plugin-autotooltip_bigδὲ, 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 πιστὶ Ἀβραάμ.
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	δοσι γὰρ ἐξ ἔργων νόμου εἶσιν plugin-autotooltip__default plugin-autotooltip_bigείμι greek είμι 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 εἰμι is the word for am and ἦν is the word for was, e.g. ὑπὸ κατάραν εἰσίν plugin-autotooltip__default plugin-autotooltip_bigείμι greek είμι 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 εἰμι is the word for am and ἦν is the word for was, e.g. γέγραπται γὰρ ὅτι ἐπικατάρατος πᾶς 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 ὅς plugin-autotooltip__default plugin-autotooltip_bigὅς, 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 οὐκ ἔμμένει πᾶσιν 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 τοῖς 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 γεγραμμένοις ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν 10 greek Preposition meaning “in”. τῷ 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 βιβλίῳ plugin-autotooltip__default plugin-autotooltip_bigβιβλίον Means book, scroll or document. Noun, neuter. Declensions of βιβλίον Case Singular Plural Nominative βιβλίον βιβλία Genitive βιβλίου βιβλίων Dative βιβλίῳ 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 νόμου 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 ποιῶσι plugin-autotooltip__default plugin-autotooltip_bigποιεῖω Meaning: * To do * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms Present tense Person Greek Form αὐτά. 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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	ὅτι δέ 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. έν plugin-autotooltip__default plugin-autotooltip_bigέν greek Preposition meaning “in”. νόμῳ οὐδείς δικαιούται παρὰ τῷ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article.
11	Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ θεῷ plugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God δῆλον, ὅτι ὁ 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 δικαίος ἐκ πίστεως ζήσεται

	Χριστός plugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means “anointed one” The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. ἡμᾶς ἐξηγόρασεν ἐκ τῆς 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 κατάρας 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 νόμου γενόμενος plugin-autotooltip__default plugin-autotooltip_bigγίνομαι greek 13 Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἶμι (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 ὑπὲρ ἡμῶν κατάρτα, ὅτι γέγραπται, ἐπικατάρτος πᾶς 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 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 κρεμώμενος ἐπὶ ξόλου,
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ἵνα εἰς τὰ 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 ἐθνῇ ἡ 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 εὐλογία τοῦ 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 Ἀβραάμ γένηται plugin-autotooltip__default plugin-autotooltip_bigγίνομαι
greek
Meaning
* To Become * To Come into being * Generate * To Happen * Brought to pass
Verb.
Different from εἶμι (which means "to be" - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 ἐν plugin-autotooltip__default plugin-autotooltip_bigέν
greek
Preposition meaning "in". Χριστῷ plugin-autotooltip__default plugin-autotooltip_bigΧριστός
14 Christ means "anointed one"
The equivalent Hebrew word is Messiah (מָשִׁיחַ)
Noun, masculine. Ἰησοῦ, ἵνα τῇ 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 ἐπαγγελίαν τοῦ 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 πνεύματος λάβωμεν διά plugin-autotooltip__default plugin-autotooltip_bigδιά
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 τῇς 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 πίστεως.
15 Ἀδελφοί, κατὰ ἀνθρώπων λέγω· ὁμῶς ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται.

τὸ 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 δέ 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. Ἀβραὰμ ἐπρέθησαν αἱ 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 ἐπαγγελίαι 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" τὸ 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 σπέρματι 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) οὐ λέγει, καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί
greek
Meaning
16 * And * Also * Both * Even * Too * So
Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" τοῖς 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 σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός. plugin-autotooltip__default plugin-autotooltip_bigεἷς
gree
Meaning:
* One * First * One thing * Alone * Individual * One ma * Someone
εἷς is the cardinal number ("one"). Sometimes it functions as a indefinitely pronoun ("someone" or "a certain one"). It agrees in gender, number and case with the noun it modifies. Occurs a little under 350 times in the New Testament.Matthew 8:19John 10:30 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" τὸ 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 σπέρματί σου, ὅς plugin-autotooltip__default plugin-autotooltip_bigὁς, 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 ἐστίν plugin-autotooltip__default plugin-autotooltip_bigεἶμι
greek
εἶμι 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 εἶμι is the word for am and ἦν is the word for was, e.g. Χριστός. plugin-autotooltip__default plugin-autotooltip_bigΧριστός
Christ means "anointed one"
The equivalent Hebrew word is Messiah (מָשִׁיחַ)
Noun, masculine.

	τούτο plugin-autotooltip__default plugin-autotooltip_bigούτος / αὕτη / τοῦτο
	greek
	Meaning:
	* These or this * This one, this person, this thing * They or he or she or it
	Demonstrative pronoun.
	ούτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 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. λέγω- διαθήκην προκεκυρωμένην ὑπὸ τοῦplugin-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 θεοῦplugin-autotooltip__default plugin-autotooltip_bigθεός
	greek
	Masculine noun meaning:
	* A god or goddess * God ὁplugin-autotooltip__default plugin-autotooltip_bigό, ἡ, τό
	greek
	Meaning:
	* The
	The definite article.
17	Forms
	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ μετὰ τετρακόσια 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” τριάκοντα ἔτη γεγονώςplugin-autotooltip__default plugin-autotooltip_bigγίνομαι
	greek
	Meaning
	* To Become * To Come into being * Generate * To Happen * Brought to pass
	Verb.
	Different from εἶμι (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 νόμος οὐκ ἄκυροί, εἰς τὸplugin-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 καταργῆσαι τὴνplugin-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 ἐπαγγελίαν.

ει γὰρ ἐκ νόμου ἦ	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 κληρονομία, οὐκέτι ἐξ ἐπαγγελίας· τῷ	
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 δέ	
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. Ἀβραάμ δι'	
18	plugin-autotooltip__default plugin-autotooltip_bigδιὰ
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 ἐπαγγελίας κεχάρισται ὁ	
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 θεός .	
plugin-autotooltip__default plugin-autotooltip_bigθεός	
greek	
Masculine noun meaning:	
* A god or goddess * God	

	τὸ οὖν plugin-autotooltip__default plugin-autotooltip_bigὸ, ἦ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ νόμος; τῶνplugin-autotooltip__default plugin-autotooltip_bigὸ, ἦ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ παραβάσεων χάριν προσετέθη, ἄχρις οὗplugin-autotooltip__default plugin-autotooltip_bigὸς, ἦ, 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 ἔλθῃ τὸplugin-autotooltip__default plugin-autotooltip_bigὸ, ἦ, τό <td>19</td> <td> greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ σπέρμα ᾧplugin-autotooltip__default plugin-autotooltip_bigὸς, ἦ, 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 ἐπὶγγέλλεται, διαταγὴς δι'plugin-autotooltip__default plugin-autotooltip_bigιδιά 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 ἀγγέλων ἐνplugin-autotooltip__default plugin-autotooltip_bigέν greek Preposition meaning "in". χερὶ μεσότης. </td>	19	greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ σπέρμα ᾧplugin-autotooltip__default plugin-autotooltip_bigὸς, ἦ, 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 ἐπὶγγέλλεται, διαταγὴς δι'plugin-autotooltip__default plugin-autotooltip_bigιδιά 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 ἀγγέλων ἐνplugin-autotooltip__default plugin-autotooltip_bigέν greek Preposition meaning "in". χερὶ μεσότης.
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ὁ	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
greek	
Meaning:	
* The	
The definite article.	
Forms	
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Meaning:	
* The	
The definite article.	
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Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ θεοῦ	plugin-autotooltip__default plugin-autotooltip_bigθεός
greek	
Masculine noun meaning:	
21 * A god or goddess * God μὴ γένοιτο	plugin-autotooltip__default plugin-autotooltip_bigγίνομαι
greek	
Meaning	
* To Become * To Come into being * Generate * To Happen * Brought to pass	
Verb.	
Different from εἶμι (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10 εἰ γὰρ ἐδόθη νόμος ὁ	plugin-autotooltip__default plugin-autotooltip_bigεἶμι
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Meaning:	
* The	
The definite article.	
Forms	
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ δυνάμενος ζῶποιῆσαι, ὅντως ἐκ νόμου ἦν	plugin-autotooltip__default plugin-autotooltip_bigεἶμι
greek	
εἶμι 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 εἶμι is the word for am and ἦν is the word for was, e.g. ἄν ἡ	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 δικαιοσύνη	

	ἀλλὰ συνέκλεισεν ἡ 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 γραφῇ τὰ 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 πάντα plugin-autotooltip__default plugin-autotooltip_bigπάντες greek Meaning * All * Every * The whole Adjective.
22	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 3:23John 3:16Colossians 1:17 ὅπο ἀμαρτίαν ἵνα ἡ 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 ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ plugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means "anointed one" The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. δοθῇ τοῖς 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 πιστεύουσιν.
	πρὸ 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 δέ 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. ἐλθεῖν τὴν plugin-autotooltip__default plugin-autotooltip_big
23	Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πίστιν ὑπὸ νόμον ἐφρουρούμεθα συνκλειόμενοι εἰς τὴν 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 μέλλουσιν ἀποκαλυφθῆναι.

	ὥστε 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 νόμος παιδαγωγός ἡμῶν γέγονενplugin-autotooltip__default plugin-autotooltip_bigγίνομαι
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25	ἐλθούσης δέ plugin-autotooltip__default plugin-autotooltip_bigἐ 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. τῆςplugin-autotooltip__default plugin-autotooltip_big greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πίστεως οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν.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.
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	οὐκ ἔνι Ἰουδαῖος 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 Ἐλλήν, οὐκ ἔνι δοῦλος 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 ἐλεύθερος, οὐκ ἔνι ἄρσεν καὶ greek Meaning * And * Also * Both * Even * Too * So 28 Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" θήλυ· ἅπαντες γὰρ ὑμεῖς εἰς gree Meaning: * One * First * One thing * Alone * Individual * One ma * Someone εἰς is the cardinal number ("one"). Sometimes it functions as a indefinitely pronoun ("someone" or "a certain one"). It agrees in gender, number and case with the noun it modifies. Occurs a little under 350 times in the New Testament.Matthew 8:19John 10:30 ἐστὲ 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. ἐν greek Preposition meaning "in". Χριστῷ Christ means "anointed one" The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. ἡγοῦ.
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ESV

1	O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified.
2	Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith?
3	Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?
4	Did you suffer so many things in vain- if indeed it was in vain?
5	Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith-
6	just as Abraham “believed God, and it was counted to him as righteousness”?
7	Know then that it is those of faith who are the sons of Abraham.
8	And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed.”
9	So then, those who are of faith are blessed along with Abraham, the man of faith.
10	For all who rely on works of the law are under a curse; for it is written, “Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.”

11	Now it is evident that no one is justified before God by the law, for "The righteous shall live by faith."
12	But the law is not of faith, rather "The one who does them shall live by them."
13	Christ redeemed us from the curse of the law by becoming a curse for us- for it is written, "Cursed is everyone who is hanged on a tree"-
14	so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.
15	To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified.
16	Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but referring to one, "And to your offspring," who is Christ.
17	This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void.
18	For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise.
19	Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary.
20	Now an intermediary implies more than one, but God is one.
21	Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law.
22	But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe.
23	Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed.
24	So then, the law was our guardian until Christ came, in order that we might be justified by faith.
25	But now that faith has come, we are no longer under a guardian,
26	for in Christ Jesus you are all sons of God, through faith.
27	For as many of you as were baptized into Christ have put on Christ.
28	There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus.
29	And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

NIV

1	You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified.
2	I would like to learn just one thing from you: Did you receive the Spirit by observing the law, or by believing what you heard?
3	Are you so foolish? After beginning with the Spirit, are you now trying to attain your goal by human effort?
4	Have you suffered so much for nothing—if it really was for nothing?
5	Does God give you his Spirit and work miracles among you because you observe the law, or because you believe what you heard?
6	Consider Abraham: "He believed God, and it was credited to him as righteousness."
7	Understand, then, that those who believe are children of Abraham.
8	The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: "All nations will be blessed through you."
9	So those who have faith are blessed along with Abraham, the man of faith.
10	All who rely on observing the law are under a curse, for it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law."

11	Clearly no one is justified before God by the law, because, "The righteous will live by faith."
12	The law is not based on faith; on the contrary, "The man who does these things will live by them."
13	Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree."
14	He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.
15	Brothers, let me take an example from everyday life. Just as no one can set aside or add to a human covenant that has been duly established, so it is in this case.
16	The promises were spoken to Abraham and to his seed. The Scripture does not say "and to seeds," meaning many people, but "and to your seed," meaning one person, who is Christ.
17	What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise.
18	For if the inheritance depends on the law, then it no longer depends on a promise; but God in his grace gave it to Abraham through a promise.
19	What, then, was the purpose of the law? It was added because of transgressions until the Seed to whom the promise referred had come. The law was put into effect through angels by a mediator.
20	A mediator, however, does not represent just one party; but God is one.
21	Is the law, therefore, opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law.
22	But the Scripture declares that the whole world is a prisoner of sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe.
23	Before this faith came, we were held prisoners by the law, locked up until faith should be revealed.
24	So the law was put in charge to lead us to Christ that we might be justified by faith.
25	Now that faith has come, we are no longer under the supervision of the law.
26	You are all sons of God through faith in Christ Jesus,
27	for all of you who were baptized into Christ have clothed yourselves with Christ.
28	There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.
29	If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

NLT

1	Oh, foolish Galatians! Who has cast an evil spell on you? For the meaning of Jesus Christ's death was made as clear to you as if you had seen a picture of his death on the cross.
2	Let me ask you this one question: Did you receive the Holy Spirit by obeying the law of Moses? Of course not! You received the Spirit because you believed the message you heard about Christ.
3	How foolish can you be? After starting your Christian lives in the Spirit, why are you now trying to become perfect by your own human effort?
4	Have you experienced so much for nothing? Surely it was not in vain, was it?
5	I ask you again, does God give you the Holy Spirit and work miracles among you because you obey the law? Of course not! It is because you believe the message you heard about Christ.
6	In the same way, "Abraham believed God, and God counted him as righteous because of his faith."
7	The real children of Abraham, then, are those who put their faith in God.
8	What's more, the Scriptures looked forward to this time when God would declare the Gentiles to be righteous because of their faith. God proclaimed this good news to Abraham long ago when he said, "All nations will be blessed through you."
9	So all who put their faith in Christ share the same blessing Abraham received because of his faith.

10	But those who depend on the law to make them right with God are under his curse, for the Scriptures say, "Cursed is everyone who does not observe and obey all the commands that are written in God's Book of the Law."
11	So it is clear that no one can be made right with God by trying to keep the law. For the Scriptures say, "It is through faith that a righteous person has life."
12	This way of faith is very different from the way of law, which says, "It is through obeying the law that a person has life."
13	But Christ has rescued us from the curse pronounced by the law. When he was hung on the cross, he took upon himself the curse for our wrongdoing. For it is written in the Scriptures, "Cursed is everyone who is hung on a tree."
14	Through Christ Jesus, God has blessed the Gentiles with the same blessing he promised to Abraham, so that we who are believers might receive the promised Holy Spirit through faith.
15	Dear brothers and sisters, here's an example from everyday life. Just as no one can set aside or amend an irrevocable agreement, so it is in this case.
16	God gave the promises to Abraham and his child. And notice that the Scripture doesn't say "to his children," as if it meant many descendants. Rather, it says "to his child"—and that, of course, means Christ.
17	This is what I am trying to say: The agreement God made with Abraham could not be canceled 430 years later when God gave the law to Moses. God would be breaking his promise.
18	For if the inheritance could be received by keeping the law, then it would not be the result of accepting God's promise. But God graciously gave it to Abraham as a promise.
19	Why, then, was the law given? It was given alongside the promise to show people their sins. But the law was designed to last only until the coming of the child who was promised. God gave his law through angels to Moses, who was the mediator between God and the people.
20	Now a mediator is helpful if more than one party must reach an agreement. But God, who is one, did not use a mediator when he gave his promise to Abraham.
21	Is there a conflict, then, between God's law and God's promises? Absolutely not! If the law could give us new life, we could be made right with God by obeying it.
22	But the Scriptures declare that we are all prisoners of sin, so we receive God's promise of freedom only by believing in Jesus Christ.
23	Before the way of faith in Christ was available to us, we were placed under guard by the law. We were kept in protective custody, so to speak, until the way of faith was revealed.
24	Let me put it another way. The law was our guardian until Christ came; it protected us until we could be made right with God through faith.
25	And now that the way of faith has come, we no longer need the law as our guardian.
26	For you are all children of God through faith in Christ Jesus.
27	And all who have been united with Christ in baptism have put on the character of Christ, like putting on new clothes.
28	There is no longer Jew or Gentile, slave or free, male and female. For you are all one in Christ Jesus.
29	And now that you belong to Christ, you are the true children of Abraham. You are his heirs, and God's promise to Abraham belongs to you.

KJV

1	O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?
2	This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?
3	Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?
4	Have ye suffered so many things in vain? if it be yet in vain.

5	He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?
6	Even as Abraham believed God, and it was accounted to him for righteousness.
7	Know ye therefore that they which are of faith, the same are the children of Abraham.
8	And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.
9	So then they which be of faith are blessed with faithful Abraham.
10	For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.
11	But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.
12	And the law is not of faith: but, The man that doeth them shall live in them.
13	Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:
14	That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.
15	Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.
16	Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.
17	And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.
18	For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.
19	Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.
20	Now a mediator is not a mediator of one, but God is one.
21	Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.
22	But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.
23	But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.
24	Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.
25	But after that faith is come, we are no longer under a schoolmaster.
26	For ye are all the children of God by faith in Christ Jesus.
27	For as many of you as have been baptized into Christ have put on Christ.
28	There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.
29	And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

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