

Galatians 4

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 | 30 | 31 |

Text

Greek

	λέγωδέ,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. ἐφ' ὅσον χρόνον ὁplugin-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 κληρονόμος νηπιός ἐστιν,plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). 1It 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. οὐδὲν διαφέρει δούλου κύριος πάντωνplugin-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 ὧν,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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	ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶνplugin-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. 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” οἰκονόμους ἄχρι τῆςplugin-autotooltip__default plugin-autotooltip_bigὧ, τό greek 2 Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ προθεσμίας τοῦplugin-autotooltip__default plugin-autotooltip_bigὧ, 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 πατρός.
	οὕτως 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” ἡμεῖς, ὅτε ἤμενplugin-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. νῆπιοι, ὑπὸ τὰplugin-autotooltip__default plugin-autotooltip_bigὧ, ἡ, τό greek 3 Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ στοιχεῖα τοῦplugin-autotooltip__default plugin-autotooltip_bigὧ, 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 κόσμου ἡμεθαplugin-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. δεδουλωμένοι.

ὅτε δέ 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. ἡλθεν τὸ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πλήρωμα τοῦ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ χρόνου, ἐξαπέστειλεν ὁ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ θεός greek 4 Masculine noun meaning: * A god or goddess * God τὸν greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ υἱὸν 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) γενόμενον greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἰμί (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 ἐκ γυναικός, γενόμενον greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἰμί (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 ὑπὸ νόμον,
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	ἵνα τοὺς	plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
	greek	
	Meaning:	
	* The	
	The definite article.	
	Forms	
5	Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό	Genitive τοῦ τῆς τοῦ
	Dative τῷ τῇ	
	ὑπὸ νόμον ἐξαγοράση, ἵνα 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	
	υἱοθεσίαν ἀπολάβωμεν.	

	ὅτι 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. έστεplugin-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 είμί is the word for am and ἦν is the word for was, e.g. υἱοί, έξαπέστειλεν ὁplugin-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 θεόςplugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God 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 πνεῦμα τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό 6 greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ υἱοῦ αὐτοῦplugin-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) εἰς τὰςplugin-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 καρδίας ἡμῶν, κραζον· Ἀββᾶ ὁplugin-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 πατήρ.
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	ὥστε οὐκέτι εἶπλugin-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. δοῦλος ἀλλὰ υἱός· εἰ δὲπlugin-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. υἱός, καὶpplugin-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” κληρονόμος διὰpplugin-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 θεοῦ.pplugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God
7	ἀλλὰ τότε μὲν οὐκ εἰδότες θεὸνpplugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God ἐδουλεύσατε τοῖςpplugin-autotooltip__default plugin-autotooltip_bigοἱ, ἡ, τό greek Meaning: * The The definite article.
8	Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ φύσει μὴ οὖσινpplugin-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. θεοῖςpplugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God

	νῦν 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. γνόντες θεόν, plugin-autotooltip__default plugin-autotooltip_big θεός greek Masculine noun meaning: * A god or goddess * God μᾶλλον δὲ plugin-autotooltip__default plugin-autotooltip_big δέ 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. γνωσθέντες ὑπὸ θεοῦ, plugin-autotooltip__default plugin-autotooltip_big θεός greek Masculine noun meaning: * A god or goddess * God πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ plugin-autotooltip__default plugin-autotooltip_big δὲ, 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 ἀσθενῇ καὶ plugin-autotooltip__default plugin-autotooltip_big καί 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” πτωχὰ στοιχεῖα, οἷς plugin-autotooltip__default plugin-autotooltip_big δός, 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 πάλιν ἄνωθεν δουλεῦσαι θέλετε; ἡμέρας παρατηρεῖσθε καὶ plugin-autotooltip__default plugin-autotooltip_big καί
9	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” μήνας καὶ plugin-autotooltip__default plugin-autotooltip_big καί 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” καιροὺς καὶ plugin-autotooltip__default plugin-autotooltip_big καί 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” ἐνιαυτοῦς.
11	φοβοῦμαι ὑμᾶς μήπως εἰκῇ κεκοπίακα εἰς ὑμᾶς. Γίνεσθε plugin-autotooltip__default plugin-autotooltip_big γίνομαι 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 ὡς ἐγώ, ὅτι ἀγαπῶ ὡς ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν. οὐδὲν με ἡδικήσατε.
12	

	οὐδ᾽ δε plugin-autotooltip__default plugin-autotooltip_bigδε greek δε 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. δι τι plugin-autotooltip__default plugin-autotooltip_bigδι 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, δι᾽ emphasizes the means or channel by which something happens,John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 ἀσθένειαν της 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 σαρκὸς εὐηγγελισάμην ὑμῖν 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 πρότερον, καὶ plugin-autotooltip__default plugin-autotooltip_bigκαὶ
13	καὶ plugin-autotooltip__default plugin-autotooltip_bigκαὶ 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” τὸν 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 πειρασμὸν ὑμῶν ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. τῇ 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 σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ 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 ἐξεπτύσατε, ἀλλὰ ὡς ἄγγελον θεοῦ plugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God ἐδόξασθέ με, ὡς Χριστὸν plugin-autotooltip__default plugin-autotooltip_bigΧριστός Christ means “anointed one” The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. Ἰησοῦν.
14	

	ποῦ οὖν ὁ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ μακαρισμός ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατόν τοὺς greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἐδώκατέ μοι.
15	ὥστε ἐχθρὸς ὑμῶν γέγονα greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἰμί (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 ἀληθεύων ὑμῖν;
16	ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς 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) ζηλοῦτε.
17	καλὸν δέ 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. ζηλοῦσθαι ἐν greek Preposition meaning “in”. καλῶ πάντοτε, 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” μὴ μόνον ἐν greek Preposition meaning “in”. τῷ
18	greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ παρεῖναι με πρὸς 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... ὑμᾶς,

	τέκνα μου, οὗς 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 πάλιν ὠδίνω μέχρις οὗ greek Meaning: 19 * 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 μορφωθῇ Χριστός Christ means “anointed one” The equivalent Hebrew word is Messiah (מָשִׁיחַ) Noun, masculine. ἐν greek Preposition meaning “in”. ὑμῖν.
	ἡθελον δεῖ greek δεῖ 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. παρ εἶναι πρὸς 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... ὑμᾶς ἄρτι, καὶ greek 20 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” ἀλλάξει τὴν greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ φωνήν μου, διὰ ἀποροῦμαι ἐν greek Preposition meaning “in”. ὑμῖν.

	Λέγετέ μοι, οἱ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ὑπὸ νόμον θέλοντες εἶναι, greek 21 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. τὸν greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ νόμον οὐκ ἀκούετε;
	γέγραπται γὰρ ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἕνα 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 ἐκ τῆς greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ παιδίσκης καὶ greek 22 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” ἔνα 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 ἐκ τῆς greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐλευθέρως.

	ἄτινά ἐστινplugin-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 είμί is the word for am and ἦν is the word for was, e.g. ἀλληγορούμενα· αὐταιplugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο 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 γάρ εἰσινplugin-autotooltip__default plugin-autotooltip_bigείμι
24	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 είμί is the word for am and ἦν is the word for was, e.g. δύο διαθήκαι, μίαplugin-autotooltip__default plugin-autotooltip_bigείζ 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 μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλίαν γεννώσα, ἥτις ἐστὶνplugin-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 είμί is the word for am and ἦν is the word for was, e.g. Ἄγαρ.

	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 γὰρ Σινᾶ ὄρος ἐστίν 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. ἐν plugin-autotooltip__default plugin-autotooltip_bigέν greek Preposition meaning “in”. τῇ 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 Ἀραβίᾳ· συνοικοῦνται δέ plugin-autotooltip__default plugin-autotooltip_bigδέ 25 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. τῇ 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 νῦν Ἱερουσαλὴμ, δουλεύει γὰρ μετὰ τῶν 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 τέκνων αὐτῆς. 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)

	ήplugin-autotooltip__default plugin-autotooltip_bigό, ή, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ό ή τό Genitive του της του Dative τώ τη δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek
26	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. άνω Ιερουσαλήμ έλευθέρα έστιν,plugin-autotooltip__default plugin-autotooltip_bigείμι greek είμι is the first person singular verb for “to be” (είναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example είμι is the word for am and ήν is the word for was, e.g. ήτις έστινplugin-autotooltip__default plugin-autotooltip_bigείμι greek είμι is the first person singular verb for “to be” (είναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example είμι is the word for am and ήν is the word for was, e.g. μήτηρ ήμών.

	γέγραπται γάρ, εὐφράνθητι, στεῖρα ἢ 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 οὐ τίς/τις plugin-autotooltip__default plugin-autotooltip_bigοὐ τίς/τις 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” plugin-autotooltip__default plugin-autotooltip_bigβόησον, ἢ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ οὐκ ὡδίνουσα· ὅτι πολλὰ τὰ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The 27 The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ τέκνα 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 ἐρήμου μάλλον ἢ 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 ἐχούσης τὸν 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 ἄνδρα. plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek δὲ plugin-autotooltip__default plugin-autotooltip_bigδὲ greek δὲ 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. ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐστέ. plugin-autotooltip__default plugin-autotooltip_bigειμί greek ειμί 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.
28	

	ἀλλ' ὥπερ τότε ὁ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κατὰ σάρκα γεννηθεὶς ἐδίωκεν τὸν autotooltip_bigὁ, ἡ, τό greek
29	Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κατὰ πνεῦμα, οὕτως 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" καὶ.

ἀλλὰ τί λέγει 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 γραφή; ἔκβαλε 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 παιδίσκην καὶ	
plugin-autotooltip__default plugin-autotooltip_bigκαὶ	
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” τὸν	
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 υἱὸν αὐτῆς,	
plugin-autotooltip__default plugin-autotooltip_bigαὐτός	
greek	
Meaning	
* He, she, it * Himself, herself, itself * Same	
30	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 γὰρ μὴ κληρονομήσῃ 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 υἱὸς 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 παιδίσκης μετὰ 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 υἱοῦ 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 ἐλευθέρως.	

	δύο, ἀδελφοί, οὐκ ἔσμεν 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. παιδίσκης τέκνα ἀλλὰ τῆς plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό
31	greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐλευθέρας.

ESV

1	I mean that the heir, as long as he is a child, is no different from a slave, though he is the owner of everything,
2	but he is under guardians and managers until the date set by his father.
3	In the same way we also, when we were children, were enslaved to the elementary principles of the world.
4	But when the fullness of time had come, God sent forth his Son, born of woman, born under the law,
5	to redeem those who were under the law, so that we might receive adoption as sons.
6	And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!"
7	So you are no longer a slave, but a son, and if a son, then an heir through God.
8	Formerly, when you did not know God, you were enslaved to those that by nature are not gods.
9	But now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and worthless elementary principles of the world, whose slaves you want to be once more?
10	You observe days and months and seasons and years!
11	I am afraid I may have labored over you in vain.
12	Brothers, I entreat you, become as I am, for I also have become as you are. You did me no wrong.
13	You know it was because of a bodily ailment that I preached the gospel to you at first,
14	and though my condition was a trial to you, you did not scorn or despise me, but received me as an angel of God, as Christ Jesus.
15	What then has become of the blessing you felt? For I testify to you that, if possible, you would have gouged out your eyes and given them to me.
16	Have I then become your enemy by telling you the truth?
17	They make much of you, but for no good purpose. They want to shut you out, that you may make much of them.
18	It is always good to be made much of for a good purpose, and not only when I am present with you,
19	my little children, for whom I am again in the anguish of childbirth until Christ is formed in you!
20	I wish I could be present with you now and change my tone, for I am perplexed about you.
21	Tell me, you who desire to be under the law, do you not listen to the law?
22	For it is written that Abraham had two sons, one by a slave woman and one by a free woman.
23	But the son of the slave was born according to the flesh, while the son of the free woman was born through promise.
24	Now this may be interpreted allegorically: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar.

25	Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children.
26	But the Jerusalem above is free, and she is our mother.
27	For it is written, "Rejoice, O barren one who does not bear; break forth and cry aloud, you who are not in labor! For the children of the desolate one will be more than those of the one who has a husband."
28	Now you, brothers, like Isaac, are children of promise.
29	But just as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now.
30	But what does the Scripture say? "Cast out the slave woman and her son, for the son of the slave woman shall not inherit with the son of the free woman."
31	So, brothers, we are not children of the slave but of the free woman.

NIV

1	What I am saying is that as long as the heir is a child, he is no different from a slave, although he owns the whole estate.
2	He is subject to guardians and trustees until the time set by his father.
3	So also, when we were children, we were in slavery under the basic principles of the world.
4	But when the time had fully come, God sent his Son, born of a woman, born under law,
5	to redeem those under law, that we might receive the full rights of sons.
6	Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba, Father."
7	So you are no longer a slave, but a son; and since you are a son, God has made you also an heir.
8	Formerly, when you did not know God, you were slaves to those who by nature are not gods.
9	But now that you know God—or rather are known by God—how is it that you are turning back to those weak and miserable principles? Do you wish to be enslaved by them all over again?
10	You are observing special days and months and seasons and years!
11	I fear for you, that somehow I have wasted my efforts on you.
12	I plead with you, brothers, become like me, for I became like you. You have done me no wrong.
13	As you know, it was because of an illness that I first preached the gospel to you.
14	Even though my illness was a trial to you, you did not treat me with contempt or scorn. Instead, you welcomed me as if I were an angel of God, as if I were Christ Jesus himself.
15	What has happened to all your joy? I can testify that, if you could have done so, you would have torn out your eyes and given them to me.
16	Have I now become your enemy by telling you the truth?
17	Those people are zealous to win you over, but for no good. What they want is to alienate you from us, so that you may be zealous for them.
18	It is fine to be zealous, provided the purpose is good, and to be so always and not just when I am with you.
19	My dear children, for whom I am again in the pains of childbirth until Christ is formed in you,
20	how I wish I could be with you now and change my tone, because I am perplexed about you!
21	Tell me, you who want to be under the law, are you not aware of what the law says?
22	For it is written that Abraham had two sons, one by the slave woman and the other by the free woman.
23	His son by the slave woman was born in the ordinary way; but his son by the free woman was born as the result of a promise.
24	These things may be taken figuratively, for the women represent two covenants. One covenant is from Mount Sinai and bears children who are to be slaves: This is Hagar.

25	Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children.
26	But the Jerusalem that is above is free, and she is our mother.
27	For it is written: "Be glad, O barren woman, who bears no children; break forth and cry aloud, you who have no labor pains; because more are the children of the desolate woman than of her who has a husband."
28	Now you, brothers, like Isaac, are children of promise.
29	At that time the son born in the ordinary way persecuted the son born by the power of the Spirit. It is the same now.
30	But what does the Scripture say? "Get rid of the slave woman and her son, for the slave woman's son will never share in the inheritance with the free woman's son."
31	Therefore, brothers, we are not children of the slave woman, but of the free woman.

NLT

1	Think of it this way. If a father dies and leaves an inheritance for his young children, those children are not much better off than slaves until they grow up, even though they actually own everything their father had.
2	They have to obey their guardians until they reach whatever age their father set.
3	And that's the way it was with us before Christ came. We were like children; we were slaves to the basic spiritual principles of this world.
4	But when the right time came, God sent his Son, born of a woman, subject to the law.
5	God sent him to buy freedom for us who were slaves to the law, so that he could adopt us as his very own children.
6	And because we are his children, God has sent the Spirit of his Son into our hearts, prompting us to call out, "Abba, Father."
7	Now you are no longer a slave but God's own child. And since you are his child, God has made you his heir.
8	Before you Gentiles knew God, you were slaves to so-called gods that do not even exist.
9	So now that you know God (or should I say, now that God knows you), why do you want to go back again and become slaves once more to the weak and useless spiritual principles of this world?
10	You are trying to earn favor with God by observing certain days or months or seasons or years.
11	I fear for you. Perhaps all my hard work with you was for nothing.
12	Dear brothers and sisters, I plead with you to live as I do in freedom from these things, for I have become like you Gentiles—free from those laws. You did not mistreat me when I first preached to you.
13	Surely you remember that I was sick when I first brought you the Good News.
14	But even though my condition tempted you to reject me, you did not despise me or turn me away. No, you took me in and cared for me as though I were an angel from God or even Christ Jesus himself.
15	Where is that joyful and grateful spirit you felt then? I am sure you would have taken out your own eyes and given them to me if it had been possible.
16	Have I now become your enemy because I am telling you the truth?
17	Those false teachers are so eager to win your favor, but their intentions are not good. They are trying to shut you off from me so that you will pay attention only to them.
18	If someone is eager to do good things for you, that's all right; but let them do it all the time, not just when I'm with you.
19	Oh, my dear children! I feel as if I'm going through labor pains for you again, and they will continue until Christ is fully developed in your lives.

20	I wish I were with you right now so I could change my tone. But at this distance I don't know how else to help you.
21	Tell me, you who want to live under the law, do you know what the law actually says?
22	The Scriptures say that Abraham had two sons, one from his slave-wife and one from his freeborn wife.
23	The son of the slave-wife was born in a human attempt to bring about the fulfillment of God's promise. But the son of the freeborn wife was born as God's own fulfillment of his promise.
24	These two women serve as an illustration of God's two covenants. The first woman, Hagar, represents Mount Sinai where people received the law that enslaved them.
25	And now Jerusalem is just like Mount Sinai in Arabia, because she and her children live in slavery to the law.
26	But the other woman, Sarah, represents the heavenly Jerusalem. She is the free woman, and she is our mother.
27	As Isaiah said, "Rejoice, O childless woman, you who have never given birth! Break into a joyful shout, you who have never been in labor! For the desolate woman now has more children than the woman who lives with her husband!"
28	And you, dear brothers and sisters, are children of the promise, just like Isaac.
29	But you are now being persecuted by those who want you to keep the law, just as Ishmael, the child born by human effort, persecuted Isaac, the child born by the power of the Spirit.
30	But what do the Scriptures say about that? "Get rid of the slave and her son, for the son of the slave woman will not share the inheritance with the free woman's son."
31	So, dear brothers and sisters, we are not children of the slave woman; we are children of the free woman.

KJV

1	Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;
2	But is under tutors and governors until the time appointed of the father.
3	Even so we, when we were children, were in bondage under the elements of the world:
4	But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,
5	To redeem them that were under the law, that we might receive the adoption of sons.
6	And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
7	Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.
8	Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.
9	But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?
10	Ye observe days, and months, and times, and years.
11	I am afraid of you, lest I have bestowed upon you labour in vain.
12	Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.
13	Ye know how through infirmity of the flesh I preached the gospel unto you at the first.
14	And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.
15	Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.
16	Am I therefore become your enemy, because I tell you the truth?
17	They zealously affect you, but not well; yea, they would exclude you, that ye might affect them.

18	But it is good to be zealously affected always in a good thing, and not only when I am present with you.
19	My little children, of whom I travail in birth again until Christ be formed in you,
20	I desire to be present with you now, and to change my voice; for I stand in doubt of you.
21	Tell me, ye that desire to be under the law, do ye not hear the law?
22	For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.
23	But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.
24	Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.
25	For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.
26	But Jerusalem which is above is free, which is the mother of us all.
27	For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.
28	Now we, brethren, as Isaac was, are the children of promise.
29	But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.
30	Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.
31	So then, brethren, we are not children of the bondwoman, but of the free.

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