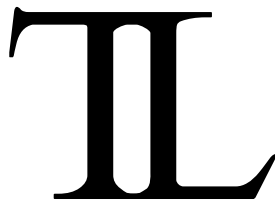


The Epistles to the Galatians, Ephesians, and  
Philippians



The Epistles to the Galatians, Ephesians, and  
Philippians

A Greek Reader



Timothy A. Lee Publishing

The Epistles to the Galatians, Ephesians, and Philippians: A Greek Reader

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The morphological parsing and lemmatization used is made available under a CC-BY-SA License. Tauber, J. K., ed. (2017) MorphGNT: SBLGNT Edition. Version 6.12 [Data set]. <https://github.com/morphgnt/sblgnt> DOI: 10.5281/zenodo.376200

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# Introduction

This is a Greek reader for The Epistles to the Galatians, Ephesians, and Philippians. It is designed as a useful cost-efficient tool for two groups of people. First, for students learning Koine Greek after a year's worth of study this series provides the material to grow in reading ability from the primary texts.<sup>1</sup> Second, this series is designed for pastors, scholars, and curious lay people looking to refresh their Greek, or use it in preparation for their work of study, preaching, and teaching.

The book immerses the reader in the biblical texts in order to build confidence reading Koine Greek as quickly as possible. The transition from translating basic sentences to reading whole passages and books is a steep learning curve that can be discouraging to students. To help bridge this gap, the reader's generous glosses enable the student with only one year's worth of vocabulary to begin reading whole passages. Specifically, all uncommon words that occur 30 times or fewer in the Greek New Testament are glossed as footnotes. This enables the reader to continue reading every passage unhindered. Therefore, the book complements traditional language grammars and is especially ideal for beginner and intermediate students learning to read Koine Greek. However, even advanced readers will appreciate

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<sup>1</sup> Koine Greek is the common term for what has historically and inaccurately been known as Biblical or New Testament Greek. The best term to describe the language of the New Testament is Post-Classical Greek.

the glossing of the rare words, since it saves time reading the text.

These Pauline books are some of the most important books for Pauline and theology, such as the question of law-gospel. This makes it a familiar book for readers and it often forms the basis of classroom study.

## How to use this reader

In order to aid the reader and simplify the reading process, this book contains a collection of useful data around and within the main body of text. Information includes:

- The glossing of uncommon words that the reader might not know or struggle to recall.
- The morphological parsing of difficult forms.
- Proper nouns shaded in grey.

This reader includes basic glosses and morphology when relevant in footnotes. These are divided into two separate levels of footnotes. The primary level contains the glosses of all the rarer words, and if necessary their morphology. The secondary level is only for displaying complex morphology of common words that might be useful for beginner and intermediate readers.

## Glossing

All uncommon words are glossed with English translation possibilities in the primary footnotes. These less frequent words are defined as those that occur 30 times or fewer in the Greek New Testament. It is assumed that after one year's study, a student will know the common words. These 337 distinct lexemes



occur 5,183 times in The Epistles to the Galatians, Ephesians, and Philippians. This accounts for 82.7% of the 6,268 words found in the books.<sup>2</sup> An alphabetical list of these words may be consulted in the glossary found among the appendices of this book.

For example, in John 1:5, we encounter the word *σκοτία*<sup>a</sup>. The word is uncommon, occurring only 17 times in the New Testament. Therefore, it is glossed in the primary footnotes. The lexeme behind the word is in bold type *σκοτία*. It is followed by grammatical data where necessary, in this case ending *ας, ἡ* which refer to the genitival form ending (*ας*) and gender (*ἡ*). After the underlying lexeme, and grammatical data, basic English glosses are supplied followed by the frequency of the lexeme in the New Testament in parentheses. These glosses contain the main translation possibilities for the word. They are consistent throughout the reader, not context specific. This means they are suitable for memorising as the readers works through the book. It also means a reader learns not to depend too heavily upon glosses, given a word can have an unusual, or very specific meaning determined by the context.

The glosses are primarily those of *A Manual Greek Lexicon of the New Testament* by Abbott-Smith.<sup>3</sup> I have lightly updated the language and translations offered. The glosses offer the more common translations of the words, though context is key for meaning. Given these glosses are primarily for the general reader, a dictionary such as BDAG is recommended where exegetical points are under question.<sup>4</sup> These glosses are spelled according to British English.

<sup>2</sup> According to the SBLGNT base text and MorphGNT parsing scheme adopted by this book.

<sup>3</sup> G. Abbott-Smith. *A Manual Greek Lexicon of the New Testament*. T & T Clark: Edinburgh, 1923.

<sup>4</sup> Frederick William Danker, ed. *A Greek-English Lexicon of the New Testament and other Early Christian Literature. Third Edition (BDAG)*. Chicago, IL: The University of Chicago Press, 2000

a *σκοτία, ας, ἡ*. darkness, dark.

The primary footnotes are alphabetical, not numerical. They restart at *a* on every new page and chapter. If a word appears multiple times in a single page, then subsequent occurrences will refer to the first gloss using the same alphabetical footnote mark. For example, σκοτία<sup>a</sup> ... σκοτία<sup>a</sup>.

## Parsing

Difficult word forms are parsed in the footnotes. For uncommon words these are supplied alongside the gloss, for example, τέξεται<sup>b</sup>. This indicates the word τέξεται is the future middle indicative third-person singular of the verb τίκτω. It is glossed because the form may be confusing for beginner students. For common words that contain a difficult form, a secondary set of footnotes are supplied. These footnotes contain no glosses as the reader is expected to know the basic glosses. Instead only the underlying lexeme in the present tense is displayed with the relevant morphological parsing. For example, εὔρέθη<sup>1</sup> is an aorist passive indicative third-person singular verb, from εὔρισκω. Unlike the primary footnotes, these secondary footnotes are listed numerically. This allows the reader who is competent with morphological forms to skip over these words without distraction. These grey italicised footnotes should not be confused with verse numbers (e.g., <sup>1</sup>) which are bold and sans-serif.

## Uncommon Proper Nouns

To aid the reader, all uncommon proper nouns are marked in grey; for example, Ἡλίας. These are the proper nouns that occur 30 times or fewer in the New Testament. Common proper nouns are left in black as it is assumed the reader is familiar with these. For example, Ἰωάννης is not glossed.

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a σκοτία, ας, ἡ. darkness, dark.  
(17)

b τίκτω. to bear, bring forth,  
produce. (18) fut. mid. ind. 3s

---

<sup>1</sup> εὔρισκω aor. pass. ind. 3s

## Verb and noun paradigms

Several paradigms are listed among the appendices to help the reader's recall. These include verbs, nouns, and adjectives. The declension tables, like the spelling adopt British English standards, hence following the traditional order: nominative, (vocative), accusative, genitive, dative, not the German-American order that places the genitive after the noun.

## Sources

The biblical base text for this reader is the SBL Greek New Testament (SBLGNT) edited by Michael W. Holmes which is available under a Creative Commons License.<sup>5</sup> This is a modern critical text. To save space I have removed the critical apparatus. This should not be neglected in study, but is not necessary for the primary use of these books to get people reading large chunks of text as easily as possible.

The morphological parsing and lemmatization used is from the MorphGNT project and made available under a Creative Commons License.<sup>6</sup> I have occasionally changed the parsing, or underlying lexeme. In particular I have relisted several deponent verbs as present. This is based on their use in the present at times in the New Testament, or in the Septuagint.

The glosses are primarily those of *A Manual Greek Lexicon of the New Testament* by Abbott-Smith.<sup>7</sup> As stated, I have lightly updated the language of these and the translations of-

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<sup>5</sup> <https://sblgnt.com/> It is licensed under a Creative Commons Attribution 4.0 International License. This is copyright 2010 by the Society of Biblical Literature and Logos Bible Software.

<sup>6</sup> CC-BY-SA, Tauber, J. K., ed. (2017) MorphGNT: SBLGNT Edition. Version 6.12 [Data set]. <https://github.com/morphgnt/sblgnt> DOI: 10.5281/zenodo.376200.

<sup>7</sup> Abbott-Smith, *Greek Lexicon*.

ferred. When updating glosses I have also consulted John Dodson's *Greek-English Lexicon*.<sup>8</sup>

For the maps, I have consulted Hurlbut's Bible Atlas,<sup>9</sup> and public domain maps of ancient highway systems. Place names in ancient languages and direction of travel arrows were all added after consulting the biblical texts. The map projections are equirectangular which means more details can be displayed on each page, though places such as Asia Minor appear vertically compressed.

## Contact

I appreciate feedback on this reader, such as how it is being used and ways to improve it. If a reader finds an issue with this reader, such as morphological parsing problem, or wishes to suggest an improved gloss, then I would like to know so that I can fix it. For these issues and general feedback, please email: [reader-suggestions@timothyalee.com](mailto:reader-suggestions@timothyalee.com).

## Acknowledgments

This series has been a side project whilst completing my PhD at the University of Cambridge. Thanks go to the following people

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<sup>8</sup> Dodson's lexicon is in the public domain, he used the following public-domain sources:

- Abbott-Smith, G., *A Manual Greek Lexicon of the New Testament*, New York: Charles Scribner's Sons, 1922.
- Berry, George R., *A New Greek-English Lexicon to the New Testament*, New York: Hinds & Noble, 1897.
- Souter, Alexander, *A Pocket Lexicon to the Greek New Testament*, Oxford: Clarendon Press, 1917.
- Strong, J., *Strong's Exhaustive Concordance of the Bible*, 1890.

<sup>9</sup> Jesse Lyman Hurlbut. *Bible Atlas. A Manual of Biblical Geography and History*. Rand, McNally & company: Chicago, IL, 1910.

# ΠΡΟΣ ΓΑΛΑΤΑΣ

**1** Παῦλος ἀπόστολος, οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν, **2** καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας. **3** χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, **4** τοῦ δόντος<sup>1</sup> ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν ὅπως ἐξέληται<sup>a</sup> ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος<sup>b</sup> πονηροῦ κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν, **5** ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

**6** Θαυμάζω ὅτι οὕτως ταχέως<sup>c</sup> μετατίθεσθε<sup>d</sup> ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον, **7** ὃ οὐκ ἔστιν ἄλλο· εἰ μὴ τινές εἰσιν οἱ ταρασσοντες<sup>e</sup> ὑμᾶς καὶ θέλοντες μεταστρέψαι<sup>f</sup> τὸ εὐαγγέλιον τοῦ Χριστοῦ. **8** ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα<sup>g</sup> ἔστω<sup>2</sup>. **9** ὡς προειρήκαμεν<sup>h</sup>, καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε<sup>3</sup>, ἀνάθεμα<sup>g</sup> ἔστω<sup>2</sup>.

**10** Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν<sup>i</sup>; εἰ ἔτι ἀνθρώποις ἠρεσκον<sup>i</sup>, Χριστοῦ δούλος οὐκ ἂν ἦμην.

- 1**
- a **ἐξαιρέω.** to take out, deliver. (8)
- b **ἐνίστημι.** to place in, be present. (7) *pf. act. ptc. gen. ms*
- c **ταχέως.** quickly, hastily. (14)
- d **μετατίθημι.** to transfer to another place. (6) *pres. mid. ind. 2p*

- e **ταράσσω.** to disturb, trouble, stir up. (17)
- f **μεταστρέφω.** to turn about, turn, change. (2) *aor. act. inf.*
- g **ἀνάθεμα, ατος, τό.** curse, accursed, devoted thing. (6)
- h **προλέγω.** to tell beforehand. (15) *pf. act. ind. 1p*
- i **ἀρέσκω.** to please. (17)

- 1**
- <sup>1</sup> **δίδωμι** *aor. act. ptc. gen. ms*
- <sup>2</sup> **εἰμί** *pres. act. impv. 3s*

- <sup>3</sup> **παραλαμβάνω** *aor. act. ind. 2p*

**11** Γνωρίζω<sup>a</sup> γὰρ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον. **12** οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον<sup>l</sup> αὐτό, οὔτε ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως<sup>b</sup> Ἰησοῦ Χριστοῦ.

**13** Ἦκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν<sup>c</sup> ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν<sup>d</sup> ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν<sup>e</sup> αὐτήν, **14** καὶ προέκοπτον<sup>f</sup> ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας<sup>g</sup> ἐν τῷ γένει<sup>h</sup> μου, περισσοτέρως<sup>i</sup> ζηλωτῆς<sup>j</sup> ὑπάρχων τῶν πατρικῶν<sup>k</sup> μου παραδόσεων<sup>l</sup>. **15** ὅτε δὲ εὐδόκησεν<sup>m</sup> ὁ ἀφορίσας<sup>n</sup> με ἐκ κοιλίας<sup>o</sup> μητρός μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ **16** ἀποκαλύψαι<sup>p</sup> τὸν υἱὸν αὐτοῦ ἐν ἐμοὶ ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσαναθέμην<sup>q</sup> σαρκί<sup>2</sup> καὶ αἵματι, **17** οὐδὲ ἀνῆλθον<sup>r</sup> εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλὰ ἀπῆλθον<sup>3</sup> εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.

- 
- |   |  |   |   |
|---|--|---|---|
| a | γνωρίζω. to make known. (24)                                   | j | ζηλωτῆς, οὔ, ὁ. (1) zealot; (2) Zealot. (8)                 |
| b | ἀποκάλυψις, εως, ἡ. revelation, uncovering. (17)               | k | πατρικός, ἡ, ὄν. paternal, ancestral. (1)                   |
| c | ἀναστροφή, ἡς, ἡ. manner of life, behaviour. (13)              | l | παράδοσις, εως, ἡ. tradition; handing down. (13)            |
| d | ὑπερβολή, ἡς, ἡ. surpassing, excess. (8)                       | m | εὐδοκέω. to be well pleased, take pleasure. (21)            |
| e | πορθέω. to destroy, ravage. (3)                                | n | ἀφορίζω. to separate, set apart. (10)                       |
| f | προκόπτω. to go forward, advance. (6)                          | o | κοιλία, ας, ἡ. belly, womb. (23)                            |
| g | συνηλικιώτης, ου, ὁ. one of the same age, an equal in age. (1) | p | ἀποκαλύπτω. to reveal, uncover. (26)                        |
| h | γένος, ους, τό. family, offspring, race. (20)                  | q | προσανατίθηναι. to lay on or offer besides; to consult. (2) |
| i | περισσοτέρως. superabundantly. (12)                            | r | ἀνέρχομαι. to go up. (3) aor. act. ind. 1s                  |
- 

<sup>1</sup> παραλαμβάνω aor. act. ind. 1s <sup>3</sup> ἀπέρχομαι aor. act. ind. 1s

<sup>2</sup> σάρξ dat. fs

18 Ἐπειτα<sup>a</sup> μετὰ ἕτη τρία ἀνήλθον<sup>b</sup> εἰς Ἱεροσόλυμα ἱστορήσαι<sup>c</sup> Κηφᾶν, καὶ ἐπέμεινα<sup>d</sup> πρὸς αὐτὸν ἡμέρας δεκαπέντε<sup>e</sup>. 19 ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου. 20 ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ θεοῦ ὅτι οὐ ψεύδομαι. 21 ἔπειτα<sup>a</sup> ἦλθον εἰς τὰ κλίματα<sup>f</sup> τῆς Συρίας καὶ τῆς Κιλικίας. 22 ἤμην δὲ ἀγνοούμενος<sup>g</sup> τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ, 23 μόνον δὲ ἀκούοντες ἦσαν ὅτι Ὁ διώκων ἡμᾶς ποτε νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρθει<sup>h</sup>, 24 καὶ ἐδόξαζον ἐν ἐμοὶ τὸν θεόν.

2 Ἐπειτα<sup>a</sup> διὰ δεκατεσσάρων<sup>b</sup> ἐτῶν πάλιν ἀνέβην<sup>1</sup> εἰς Ἱεροσόλυμα μετὰ Βαρναβᾶ συμπαραλαβῶν<sup>c</sup> καὶ Τίτον. 2 ἀνέβην<sup>1</sup> δὲ κατὰ ἀποκάλυψιν<sup>d</sup>. καὶ ἀνεθέμην<sup>e</sup> αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς δοκοῦσιν, μὴ πως εἰς κενὸν<sup>f</sup> τρέχω<sup>g</sup> ἢ ἔδραμον<sup>h</sup>. 3 ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἑλλην<sup>i</sup> ὢν, ἠναγκάσθη<sup>j</sup> περιτιμηθῆναι<sup>k</sup>. 4 διὰ δὲ τοὺς παρεισάκτους<sup>l</sup> ψευδαδέλφους<sup>m</sup>, οἵτινες παρεισῆλθον<sup>n</sup>

a ἔπειτα. then, thereupon. (16)

b ἀνέρχομαι. to go up. (3) *aor.*  
*act. ind. 1s*

c ἱστορέω. to get acquainted  
with, visit. (1) *aor. act. inf.*

d ἐπιμένω. to stay on, remain,  
keep on. (15) *aor. act. ind. 1s*

e δεκαπέντε. fifteen. (3)

f κλίμα. ατος, τό. region. (3)

g ἀγνοέω. to be ignorant, not to  
know. (22)

h πορθέω. to destroy, ravage. (3)

2

a ἔπειτα. then, thereupon. (16)

b δεκατέσσαρες, ων. fourteen.  
(5)

c συμπαραλαμβάνω. to take  
along with. (4) *aor. act. ptc.*  
*nom. ms*

d ἀποκάλυψις, εως, ή.

revelation, uncovering. (17)

e ἀνατίθημι. to lay upon, set  
forth. (2)

f κενός, ή, όν. empty, vain. (18)

g τρέχω. to run. (20)

h τρέχω. to run. (20) *aor. act.*  
*ind. 1s*

i Ἑλλην, ηνος, ό. Greek. (25)

j ἀναγκάζω. to force, compel.  
(9)

k περιτέμνω. to circumcise. (17)  
*aor. pass. inf.*

l παρείσακτος, ον. brought in  
secretly. (1) *acc. mp*

m ψευδάδελφος, ου, ό. false  
brother. (2)

n παρεισέρχομαι. to come in,  
enter secretly. (2) *aor. act. ind.*  
*3p*

κατασκοπήσαι<sup>a</sup> τὴν ἐλευθερίαν<sup>b</sup> ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσουσιν<sup>c</sup>— <sup>5</sup> οἷς οὐδὲ πρὸς ὥραν εἴξαμεν<sup>d</sup> τῇ ὑποταγῇ<sup>e</sup>, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ<sup>f</sup> πρὸς ὑμᾶς. <sup>6</sup> ἀπὸ δὲ τῶν δοκούντων εἶναι τι—ὅποιοί<sup>g</sup> ποτε ἦσαν οὐδὲν μοι διαφέρει<sup>h</sup>. πρόσωπον θεὸς ἀνθρώπου οὐ λαμβάνει— ἐμοὶ γὰρ οἱ δοκούντες οὐδὲν προσανέθεντο<sup>i</sup>, <sup>7</sup> ἀλλὰ τὸναντίον<sup>j</sup> ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας<sup>k</sup> καθὼς Πέτρος τῆς περιτομῆς, <sup>8</sup> ὁ γὰρ ἐνεργήσας<sup>l</sup> Πέτρῳ εἰς ἀποστολὴν<sup>m</sup> τῆς περιτομῆς ἐνήργησεν<sup>n</sup> καὶ ἐμοὶ εἰς τὰ ἔθνη, <sup>9</sup> καὶ γνόντες<sup>1</sup> τὴν χάριν τὴν δοθεῖσάν<sup>2</sup> μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκούντες στῦλοι<sup>o</sup> εἶναι, δεξιὰς ἔδωκαν<sup>3</sup> ἐμοὶ καὶ Βαρναβᾶ κοινωνίας<sup>p</sup>, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομὴν. <sup>10</sup> μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν<sup>q</sup>, ὃ καὶ ἐσπούδασα<sup>r</sup> αὐτὸ τοῦτο ποιῆσαι.

a κατασκοπέω. to view closely, inspect, spy out. (1) *aor. act. inf.*

b ἐλευθερία, ας, ἡ. freedom, liberty. (11)

c καταδουλώω. to enslave. (2) *fut. act. ind. 3p*

d εἴκω. to yield. (1) *aor. act. ind. 1p*

e ὑποταγή, ἡς, ἡ. submission. (4)

f διαμένω. to remain, continue. (5) *aor. act. subj. 3s*

g ὅποῖος, οἴα, οἶον. what kind of, what sort of. (5)

h διαφέρω. to carry through, excel. (13)

i προσανατίθημι. to lay on or offer besides; to consult. (2)

j τὸναντίον. on the contrary, contrariwise. (3)

k ἀκροβυστία, ας, ἡ. uncircumcision. (20)

l ἐνεργέω. to be at work in; to operate. (21) *aor. act. ptc. nom. ms*

m ἀποστολή, ἡς, ἡ. apostleship; sending away. (4)

n ἐνεργέω. to be at work in; to operate. (21) *aor. act. ind. 3s*

o στῦλος, ου, ὁ. pillar, column. (4)

p κοινωνία, ας, ἡ. fellowship, partnership. (19)

q μνημονεύω. to remember. (21)

r σπουδάζω. to make haste; be eager. (11)

<sup>1</sup> γινώσκω *aor. act. ptc. nom. mp*

<sup>2</sup> δίδωμι *aor. pass. ptc. acc. fs*

<sup>3</sup> δίδωμι *aor. act. ind. 3p*



**11** Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην<sup>a</sup>, ὅτι κατεγνωσμένος<sup>b</sup> ἦν. **12** πρὸ τοῦ γὰρ ἔλθειν τινὰς ἀπὸ Ἰακώβου μετὰ τῶν ἐθνῶν συνήσθιεν<sup>c</sup>. ὅτε δὲ ἦλθον, ὑπέστειλλεν<sup>d</sup> καὶ ἀφώριζεν<sup>e</sup> ἑαυτόν, φοβούμενος τοὺς ἐκ περιτομῆς. **13** καὶ συννυπεκρίθησαν<sup>f</sup> αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρναβᾶς συναπήχθη<sup>g</sup> αὐτῶν τῇ ὑποκρίσει<sup>h</sup>. **14** ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσιν<sup>i</sup> πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Κηφᾷ ἔμπροσθεν πάντων. Εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς<sup>j</sup> καὶ οὐκ Ἰουδαϊκῶς<sup>k</sup> ζῆς, πῶς τὰ ἔθνη ἀναγκάζεις<sup>l</sup> Ἰουδαΐζειν<sup>m</sup>;

**15** Ἡμεῖς φύσει<sup>n</sup> Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἀμαρτωλοί, **16** εἰδότες δὲ ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεῦσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου, ὅτι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ. **17** εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὐρέθημεν<sup>1</sup> καὶ αὐτοὶ ἀμαρτωλοί, ἄρα<sup>o</sup> Χριστὸς ἀμαρτίας διάκονος<sup>p</sup>; μὴ γένοιτο<sup>2</sup>. **18** εἰ γὰρ ἂ κατέλυσα<sup>q</sup> ταῦτα πάλιν οἰκοδομῶ, παραβάτην<sup>r</sup>

a ἀνθίστημι. to withstand, resist, oppose. (14) *aor. act. ind. 1s*

b καταγινώσκω. to blame, condemn. (3) *pf. pass. ptc. nom. ms*

c συνεσθίω. to eat with. (5)

d ὑποστέλλω. to draw back, withdraw. (4)

e ἀφορίζω. to separate, set apart. (10)

f συννυποκρίνομαι. to dissemble with. (1) *aor. pass. ind. 3p*

g συναπάγω. to lead away with. (3) *aor. pass. ind. 3s*

h ὑπόκρισις, εως, ἡ. hypocrisy. (6)

i ὀρθοποδέω. to walk in a straight course, walk uprightly. (1)

j ἐθνικῶς. in Gentile fashion. (1)

k Ἰουδαϊκῶς. in Jewish fashion. (1)

l ἀναγκάζω. to force, compel. (9)

m Ἰουδαΐζω. to conform to Jewish practice, Judaize. (1)

n φύσις, εως, ἡ. nature. (14)

o ἄρα. particle introducing a question. (3)

p διάκονος, ου, ὁ ἡ. servant. (29)

q καταλύω. to destroy, put down; unloose, lodge. (17) *aor. act. ind. 1s*

r παραβάτης, ου, ὁ. transgressor, one who stands beside. (5)

<sup>1</sup> εὐρίσκω *aor. pass. ind. 1p*

<sup>2</sup> γίνομαι *aor. mid. opt. 3s*

ἐμαυτὸν συνιστάνω<sup>a</sup>. **19** ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον<sup>1</sup> ἵνα θεῷ ζήσω· Χριστῷ συνεσταύρωμαι<sup>b</sup>. **20** ζῶ δὲ οὐκέτι ἐγώ, ζῆ δὲ ἐν ἐμοὶ Χριστός· ὁ δὲ νῦν ζῶ ἐν σαρκί<sup>2</sup>, ἐν πίστει ζῶ τῆ τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδότος<sup>3</sup> ἑαυτὸν ὑπὲρ ἐμοῦ. **21** οὐκ ἀθετῶ<sup>c</sup> τὴν χάριν τοῦ θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεάν<sup>d</sup> ἀπέθανεν<sup>4</sup>.

**3** Ὡ<sup>a</sup> ἀνόητοι<sup>b</sup> Γαλάται, τίς ὑμᾶς ἐβάσκανεν<sup>c</sup>, οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη<sup>d</sup> ἐσταυρωμένος; **2** τοῦτο μόνον θέλω μαθεῖν<sup>e</sup> ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε<sup>f</sup> ἢ ἐξ ἀκοῆς<sup>f</sup> πίστεως; **3** οὕτως ἀνόητοι<sup>b</sup> ἐστε; ἐναρξάμενοι<sup>g</sup> πνεύματι νῦν σαρκί<sup>2</sup> ἐπιτελείσθε<sup>h</sup>; **4** τοσαῦτα<sup>i</sup> ἐπάθετε<sup>3</sup> εἰκῆ<sup>j</sup>; εἰ γε<sup>k</sup> καὶ εἰκῆ<sup>j</sup>. **5** ὁ οὖν ἐπιχορηγῶν<sup>l</sup> ὑμῖν τὸ πνεῦμα καὶ ἐνεργῶν<sup>m</sup> δυνάμεις ἐν ὑμῖν ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς<sup>f</sup> πίστεως; **6** καθὼς Ἀβραὰμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

a **συνιστάω**. to commend. (1)

b **συσταυρώω**. to crucify together with. (5) *pf. pass. ind. 1s*

c **ἀθετέω**. to set aside, disregard. (16)

d **δωρεάν**. freely. (9)

**3**

a **ὦ**. oh! (17)

b **ἀνόητος, ον**. foolish, thoughtless. (6)

c **βασκαίνω**. to bewitch, overpower. (1) *aor. act. ind. 3s*

d **προγράφω**. to write before, proclaim. (4) *aor. pass. ind. 3s*

e **μανθάνω**. to learn, learn by inquiry. (25) *aor. act. inf.*

f **ἀκοή, ἤς, ἦ**. hearing, fame, report. (24)

g **ἐνάρχομαι**. to begin. (2)

h **ἐπιτελέω**. to complete, accomplish, perfect. (10)

i **τοσοῦτος, αὐτή, οὔτον**. so great, so many. (20)

j **εἰκῆ**. in vain, without cause. (6)

k **γε**. indeed, surely. (20)

l **ἐπιχορηγέω**. to supply, provide. (5)

m **ἐνεργέω**. to be at work in; to operate. (21)

<sup>1</sup> **ἀποθνήσκω** *aor. act. ind. 1s*

<sup>2</sup> **σάρξ** *dat. fs*

<sup>3</sup> **παραδίδωμι** *aor. act. ptc. gen. ms*

<sup>4</sup> **ἀποθνήσκω** *aor. act. ind. 3s*

**3**

<sup>1</sup> **λαμβάνω** *aor. act. ind. 2p*

<sup>2</sup> **σάρξ** *dat. fs*

<sup>3</sup> **πάσχω** *aor. act. ind. 2p*

# Maps

These maps show regions and cities mentioned in the New Testament.



Major road



Minor road



City or town



Capital city



Mountain

**Ἰουδαία**

Region



River



Journey