

Foreword

Acknowledgments

I wish to thank many people for the opportunity to examine this epistle in some detail. I am acutely aware that I have merely scratched the surface with this; I have concentrated on the grammatical aspects of the epistle with a view to guiding others through the text. My thanks are due to Bishop Andrew Shergold of the Philippine Independent Catholic Church and to my students, if I may thus apostrophise them, at Thornborough and Milton Keynes.

These notes were originally written to assist my students to read, understand and translate the original text *for themselves*, I hope that they may be of use to others.

Preliminary Remarks

Whilst preparing these notes for the Greek I have not used any English version or, indeed any other translation. My aim has been to understand the Greek text as fully as possible; the only assistance I have permitted myself is that of several different Lexica, and reference to the LXX.

It has been a privilege and, dare I say, a challenge to produce this guide and I hope that it may be of use to others.

The reader will notice that the layout of the Latin Text differs from that in the Greek. The reason for this is that the version of the Vulgate that I have used does not have any punctuation; there are no commas, semi-colons, full stops or question marks. If the text were presented in the usual way it would not be clear where one clause ends and another begins. Consequently, I have adopted the layout used in ‘Biblia Sacra Vulgata’ in which each new *clause or sentence* is placed on a new line. This arrangement made it difficult to place the Greek text alongside the Latin text so the text of the two versions is put in different sections.

With regard to the Latin notes, I have found it necessary to revert to the Greek from time to time, but usually I have referred only to the Latin.

Foreword to the Second Edition

This revision of the first edition was made for the second group of Advanced Greek students to whom I wish to give my thanks for continuing and completing the course. There are several enhancements to the first edition:

- Inclusion of the Syriac translation
- Significantly improved notes for individual words
- Inclusion of the critical notes for the Vulgate
- A note about the book of Jubilees

I hope that these improvements prove to be useful.

Table of Contents

Foreword.....	i
Acknowledgments.....	i
Preliminary Remarks	i
Foreword to the Second Edition	i
Table of Contents	ii
1. Introduction.....	1
1.1 Sources for the Greek text of the epistle	1
1.1.1 <i>Papyri and Manuscripts</i>	1
1.1.2 <i>Other collections of Manuscripts</i>	2
1.2 Sources for the Vulgate text of the epistle	3
1.3 Sources for the Syriac text of the epistle.....	4
1.3.1 <i>Vetus Syra – 3rd/4th century A.D.</i>	4
1.3.2 <i>Peshitta – 4th/5th century A.D.</i>	4
1.3.3 <i>Philoxeniana – A.D. 507/508</i>	6
1.3.4 <i>Harklensis – A.D. 615/616</i>	6
1.4 Outline of the Epistle.....	7
1.5 Bibliography.....	7
1.6 Some manuscript images.....	9
2. Greek Text	11
2.1 Βίβλος Α.....	11
2.2 Βίβλος Β.....	11
2.3 Βίβλος Γ	12
2.4 Βίβλος Δ.....	12
2.5 Βίβλος Ε.....	13
2.6 Βίβλος Ζ.....	14
3. Latin Text	15
3.1 Caput I.....	15
3.2 Caput II.....	16
3.3 Caput III	17
3.4 Caput IV	19
3.5 Caput V	20
3.6 Caput VI.....	21
4. Syriac Text.....	23
4.1 ܐܠܒܠܐ.....	23
4.2 ܐܠܒܠܐ.....	23
4.3 ܐܠܒܠܐ.....	24
4.4 ܐܠܒܠܐ.....	25
4.5 ܐܠܒܠܐ.....	26
4.6 ܐܠܒܠܐ.....	27
5. Notes for the Greek Text	29
5.1 Βίβλος Α.....	29
5.2 Βίβλος Β.....	31
5.3 Βίβλος Γ	35
5.4 Βίβλος Δ.....	38
5.5 Βίβλος Ε.....	41
5.6 Βίβλος Ζ.....	44
6. Notes for the Vulgate	47

6.1	Caput I.....	47
6.2	Caput II.....	49
6.3	Caput III	52
6.4	Caput IV	54
6.5	Caput V	56
6.6	Caput VI.....	58
7.	Notes for the Syriac Text.....	61
7.1	ܐܠܗܐ.....	61
7.2	ܐܠܗܐ.....	61
7.3	ܐܠܗܐ.....	61
7.4	ܐܠܗܐ.....	61
7.5	ܐܠܗܐ.....	63
7.6	ܐܠܗܐ.....	63
8.	Translation.....	65
8.1	Βίβλος Α.....	65
8.2	Βίβλος Β.....	65
8.3	Βίβλος Γ	66
8.4	Βίβλος Δ.....	66
8.5	Βίβλος Ε.....	67
8.6	Βίβλος Ζ	68
9.	Commentary.....	69
9.1	Hapax Legomena.....	69
9.2	Βίβλος Α.....	70
9.3	Βίβλος Β.....	76
9.4	Βίβλος Γ	84
9.5	Βίβλος Δ.....	92
9.6	Βίβλος Ε.....	99
9.7	Βίβλος Ζ	104
10.	Critical Notes.....	109
10.1	Nestlé-Aland.....	109
10.1.1	Βίβλος Α	109
10.1.2	Βίβλος Β.....	110
10.1.3	Βίβλος Γ.....	112
10.1.4	Βίβλος Δ.....	113
10.1.5	Βίβλος Ε.....	115
10.1.6	Βίβλος Ζ	117
10.2	Vulgate.....	119
10.2.1	Caput I	119
10.2.2	Caput II.....	119
10.2.3	Caput III.....	120
10.2.4	Caput IV.....	121
10.2.5	Caput V.....	122
10.2.6	Caput VI.....	122
10.3	Syriac text.....	123
10.3.1	ܐܠܗܐ.....	123
10.3.2	ܐܠܗܐ.....	123
10.3.3	ܐܠܗܐ.....	123
10.3.4	ܐܠܗܐ.....	123
10.3.5	ܐܠܗܐ.....	123
10.3.6	ܐܠܗܐ.....	123

11.	A note about the book of Jubilees.....	125
11.1	Introduction	125
11.1.1	<i>Hebrew</i>	125
11.1.2	<i>Greek</i>	125
11.1.3	<i>Syriac</i>	126
11.1.4	<i>Latin</i>	126
11.1.5	<i>Ethiopic</i>	126
11.2	The References in Galatians	126
11.2.1	<i>Galatians 2:12</i>	126
11.2.2	<i>Galatians 3:8</i>	127
11.2.3	<i>Galatians 3:17</i>	127
11.3	Other references in the New Testament	127
11.3.1	<i>An angel in the milieu of God or of those whom He has sent</i>	127
11.3.2	<i>An angel as a servant</i>	128
11.3.3	<i>An angel announcing God's will</i>	128
11.3.4	<i>Guardian Angel</i>	128
11.3.5	<i>Creation of the Ages</i>	128
11.3.6	<i>Daemonology</i>	128
11.3.7	<i>New Creation</i>	128
11.3.8	<i>Other Places</i>	128
11.4	Selected references to the Chronological table.....	129
12.	Vocabulary Greek – English	131
13.	Vocabulary Greek – Latin.....	141
14.	Vocabulary Greek – Syriac	151
15.	Vocabulary Latin – English	153
17.	Vocabulary Syriac – English.....	163
	Document Control.....	164

H1	Ms New College	XII/XIII	Oxford (Bodleian)	It breaks off at Hebrews 11:27
H3	University Library Cambridge 1700	1169/70	Cambridge	New testament including Hebrews, 1 Clement and the so-called 2 Clement
H4	Ms syr 37	VIII/IX	Jerusalem	A parchment Codex that breaks off at Hebrews 2:5

1.4 Outline of the Epistle

Chapter	Verses	Brief Description
1	1 – 5	Introduction and greetings
	6 – 9	Initial reason for writing
	10 – 17	A brief recap of Paul's conversion and sojourn in Arabia
	18 – 24	Paul's return to Damascus and then to Jerusalem and then to Syria and Cilicia
2	1 – 10	Paul's return to Jerusalem and meeting with the other apostles. Brief description of the message he proclaimed to the Gentiles
	11 – 14	The events at Antioch
	15 – 21	Paul's restatement
3	1 – 14	Returning to the matter in hand and an explanation of Paul's message; which is not really his message but <i>God's</i> message. Galatians is today often called Romans 1.0; the full explanation is given at greater length in Romans, also (nowadays) called Romans 2.0.
	15 – 18	An illustration from human inheritance laws
	19 – 29	An explanation from the history of the Jews and the Law
4	1 – 11	A contrast between the new nature and the old nature
	12 – 20	Paul's personal statement
	21 – 31	An illustration from scripture
5	1 – 12	Freedom in Christ as against circumcision
	13 – 24	Freedom and the works of the flesh and the fruit of the Spirit
6	1 – 10	Relationships with each other
	11 – 18	Final remarks

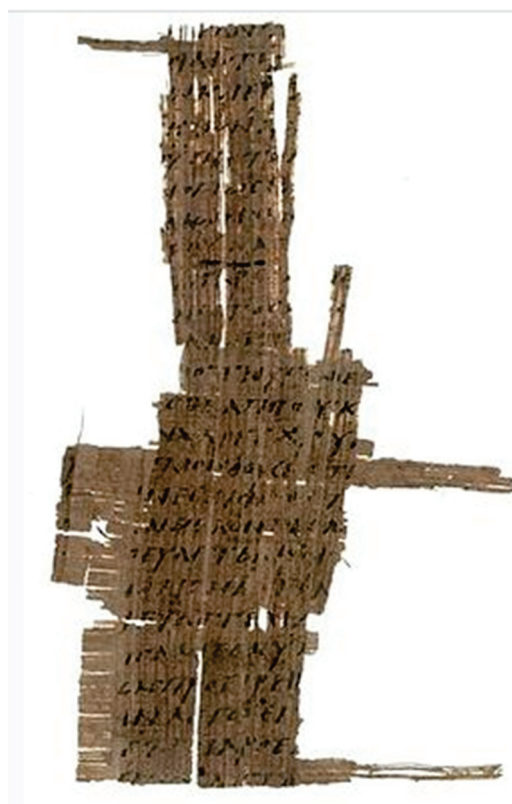
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1.6 Some manuscript images



ⲓ⁵¹ also known as Papyrus Oxyrinchi 2157. It is now at the Bodleian Library in Oxford and it contains Galatians 1:2 – 10, 13, 16 – 20.

2. Greek Text

2.1 Βίβλος Α

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 ἀδελφοὶ ταῖς ἐκκλησίαις τῆς Γαλατίας, ³ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ ⁴ τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέλῃται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος πονηροῦ κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν, ⁵ ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

⁶ Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι [Χριστοῦ] εἰς ἕτερον εὐαγγέλιον, ⁷ ὃ οὐκ ἔστιν ἄλλο, εἰ μὴ τινὲς εἰσιν οἱ ταράσσοντες ὑμᾶς καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. ⁸ ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται [ὑμῖν] παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. ⁹ ὥς προειρήκαμεν καὶ ἄρτι πάλιν λέγω· εἰ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.

¹⁰ Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ ἔτι ἀνθρώποις ἡρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἦμην. ¹¹ Γνωρίζω γὰρ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον. ¹² οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ οὔτε ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ. ¹³ Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν, ¹⁴ καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδόσεων. ¹⁵ Ὅτε δὲ εὐδόκησεν [ὁ θεὸς] ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ ¹⁶ ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι ¹⁷ οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλ' ἀπῆλθον εἰς Ἀραβίαν καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν. ¹⁸ Ἐπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Κηφᾶν καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε, ¹⁹ ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου. ²⁰ Ἄ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ θεοῦ ὅτι οὐ ψεύδομαι. ²¹ Ἐπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας. ²² ἦμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ. ²³ μόνον δὲ ἀκούοντες ᾔσαν ὅτι ὁ διώκων ἡμᾶς ποτε νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρθει, ²⁴ καὶ ἐδόξαζον ἐν ἐμοὶ τὸν θεόν.

2.2 Βίβλος Β

¹ Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρναβᾶ συμπαραλαβὼν καὶ Τίτον. ² ἀνέβην δὲ κατὰ ἀποκάλυψιν· καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς δοκοῦσιν, μὴ πως εἰς κενὸν τρέχω ἢ ἑδραμον. ³ ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, Ἑλλήν ὢν, ἠναγκάσθη περιτμηθῆναι. ⁴ διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπεῖν τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσουσιν, ⁵ οἷς οὐδὲ πρὸς ὥραν εἵξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς. ⁶ Ἀπὸ δὲ τῶν δοκούντων εἶναι τι, ὅποιοι ποτε ἦσαν οὐδὲν μοι διαφέρει· πρόσωπον [ὁ] θεὸς ἀνθρώπου οὐ λαμβάνει – ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανεθέντο, ⁷ ἀλλὰ τὸναντίον ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας καθὼς Πέτρος τῆς περιτομῆς, ⁸ ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη, ⁹ καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στῦλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρναβᾶ κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν. ¹⁰ μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.

¹¹ Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν. ¹² πρὸ τοῦ γὰρ ἔλθεῖν τινὰς ἀπὸ Ἰακώβου μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστελλεν καὶ ἀφώριζεν ἑαυτὸν φοβούμενος τοὺς ἐκ περιτομῆς. ¹³ καὶ συνυπεκρίθησαν αὐτῷ [καὶ] οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρναβᾶς συναπήχθη αὐτῶν τῇ ὑποκρίσει. ¹⁴ ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσιν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Κηφᾷ ἔμπροσθεν πάντων· εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς καὶ οὐχὶ Ἰουδαϊκῶς ζῇς, πῶς τὰ ἔθνη ἀναγκάζεις ἰουδαΐζειν; ¹⁵ Ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί. ¹⁶ εἰδότες [δὲ] ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν

ἐπιστεύσαμεν, 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 καὶ αὐτοὶ ἁμαρτωλοί, ἄρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο. ¹⁸ εἰ γὰρ ἃ κατέλυσα ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἐμαυτὸν συνιστάνω. ¹⁹ ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα θεῷ ζήσω. Χριστῷ συνεσταύρωμαι. ²⁰ ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ. ²¹ Οὐκ ἄθετῶ τὴν χάριν τοῦ θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

2.3 Βίβλος Γ

¹ Ὡ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν, οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐσταυρωμένος; ² τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν· ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως; ³ οὕτως ἀνόητοί ἐστε, ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε; ⁴ τοσαῦτα ἐπάθετε εἰκῇ; εἰ γε καὶ εἰκῇ. ⁵ ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως; ⁶ Καθὼς Ἀβραὰμ **ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην**. ⁷ γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοι υἱοὶ εἰσιν Ἀβραάμ. ⁸ προῖδούσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ θεός, προεηγγελίσατο τῷ Ἀβραάμ ὅτι **ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη**. ⁹ ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ. ¹⁰ Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν, ὑπὸ κατάραν εἰσὶν· γέγραπται γὰρ ὅτι **ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά**. ¹¹ ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιούται παρὰ τῷ θεῷ δῆλον, ὅτι **ὁ δίκαιος ἐκ πίστεως ζήσεται**. ¹² ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' **ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς**. ¹³ Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπται· **ἐπικατάρατος πᾶς ὁ κρεμύμενος ἐπὶ ξύλου**, ¹⁴ ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραάμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως.

¹⁵ Ἀδελφοί, κατὰ ἄνθρωπον λέγω· ὁμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἄθετεῖ ἢ ἐπιδιατάσσεται.

¹⁶ τῷ δὲ Ἀβραάμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ. οὐ λέγει· καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν ἀλλ' ὡς ἐφ' ἐνός· **καὶ τῷ σπέρματί σου**, ὅς ἐστιν Χριστός. ¹⁷ τοῦτο δὲ λέγω· διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονώς νόμος οὐκ ἄκυροί εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. ¹⁸ εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραάμ δι' ἐπαγγελίας κεχάριται ὁ θεός.

¹⁹ Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διαταγεὶς δι' ἀγγέλων ἐν χειρὶ μεσίτου. ²⁰ ὁ δὲ μεσίτης ἐνός οὐκ ἔστιν, ὁ δὲ θεὸς εἷς ἐστιν. ²¹ ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν [τοῦ θεοῦ]; μὴ γένοιτο. εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη. ²² ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν.

²³ Πρὸ τοῦ δὲ ἔλθειν τὴν πίστιν ὑπὸ νόμον ἐφρουρούμεθα συγκλειόμενοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι, ²⁴ ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν. ²⁵ ἐλθούσης δὲ τῆς πίστεως οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν. ²⁶ Πάντες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ. ²⁷ ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. ²⁸ οὐκ ἐν Ἰουδαίῳ οὐδὲ Ἑλλήν, οὐκ ἐν δοῦλῳ οὐδὲ ἐλεύθερῳ, οὐκ ἐν ἄρσεν καὶ θήλῃ· πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ. ²⁹ εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραάμ σπέρμα ἐστέ, κατ' ἐπαγγελίαν κληρονόμοι.

2.4 Βίβλος Δ

¹ Λέγω δέ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου κύριος πάντων ὢν, ² ἀλλ' ὑπὸ ἐπιτρόπους ἐστὶν καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρός. ³ οὕτως καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἡμεθα δεδουλωμένοι. ⁴ ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον, ⁵ ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν. ⁶ Ὅτι δὲ ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν κρᾶζον· **αββα ὁ πατήρ**. ⁷ ὥστε οὐκέτι εἰ δούλος ἀλλ' υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ.

5. Notes for the Greek Text

5.1 Βίβλος Α

1	τοῦ ἐγείραντος – Aorist Participle from ἐγείρω in the Genitive because in apposition to θεοῦ πατρός αὐτὸν – object of ἐγείραντος and referring to Ἰησοῦ Χριστοῦ
2	οἱ here used demonstratively, <i>those</i>. ταῖς ἐκκλησίαις clearly, Paul was writing to <i>several</i> churches in Galatia.
3	
4	τοῦ δόντος – again in apposition to Ἰησοῦ Χριστοῦ ἐαυτὸν – object of τοῦ δόντος ὅπως – alternative word to ἵνα, which is much more frequent in the NT, here introducing a <i>purpose</i> clause indicated by the use of the subjunctive (ἐξέλγεται). Jesus' sacrifice was purely intentional with a clear <i>purpose</i> in view. ἐξέλγεται – 3rd person singular aorist middle subjunctive from ἐξαιρέω, ἐξαιρήσω, ἐξεῖλον, I take out; Middle Voice I take out for myself. See §9.2 verse 4. αἰῶνος – this has various meanings, see Arndt & Gingrich [2, p. 27], here, the present age. See §9.2 verse 4. ἐνεστῶτος – perfect participle from ἐνίστημι, ἐνστησω, ἐνέστην (ἐνέστησα), ἐνεστηκα, I set in, place in. This is the genitive singular and has a <i>present</i> meaning.
5	Omitting the verb εἰμί
6	Θαυμάζω – usually translated as 'I am astonished', which (in English) is in the <i>passive</i> voice. Perhaps a better flavour of this is 'I marvel'. See §9.2 verse 6. μετατίθεσθε – from μετατίθημι I transfer. Present Middle Indicative 2nd person plural. Here, in the Middle, it means 'I desert', 'I go over to another party'. See §9.2 verse 6. καλέσαντος – aorist Participle from καλέω [Χριστοῦ] – see the critical note in § 10.1.1 verse 6
7	μεταστρέψαι – aorist infinitive from μεταστρέφω, I turn, I change. See §9.2 verse 7.
8	ἐὰν ... εὐαγγελίζηται – this is an example of a <i>Future</i> Condition and the apodosis is given as the third person imperative – ἀνάθεμα ἔστω, let him be a cursed thing.
9	ἄρτι – now, also v. 10. ὡς προειρήκαμεν – 1st person plural perfect from προλέγω, προεῖπον. As is often used in English, Paul here reverts to the plural. εἴ ... εὐαγγελίζεται – this is an example of a past or present condition where nothing is <i>assumed</i> as to whether or not the condition has been fulfilled. So we have passed from a <i>Future</i> condition in verse 8 to a <i>Past (or Present)</i> condition in verse 9. The apodosis is still the same, however. παρελάβετε – 3rd person plural aorist from παραλαμβάνω, I receive. See §9.2 verse 9.
10	πείθω – The usual meaning is 'I persuade', but the sense here is to 'win over', 'strive to please'. See §9.2 verse 10. εἰ ... ἤρεσκον, ... οὐκ ἂν ἤμην – An example of a <i>past</i> condition where it is assumed that the condition has NOT been fulfilled; the protasis is in the <i>Indicative</i> the apodosis is also in the <i>Indicative</i> with ἂν.

11	Γνωρίζω – I make known, I reveal. Often translated as ‘I want to know’. Paul is here reminding the Galatians about the origin of the gospel that he preached . See §9.2 verse 11. τὸ εὐαγγελισθὲν ὑπ’ ἐμοῦ – the good news preached by me. εὐαγγελισθὲν is the neuter accusative aorist passive participle of εὐαγγελίζομαι.
12	ἐγὼ – Emphatic! παρέλαβον – 1st person singular aorist from παραλαμβάνω, I receive. See §9.2 verse 9.
13	ἀναστροφὴν – the first meaning is ‘a turning upside down’ and comes from ἀναστρέφω ‘I turn upside down’, but in the passive it means ‘I dwell in a place’; and hence (in the NT) a way of life. See §9.2 verse 13. ὑπερβολήν – excess, beyond measure, extraordinary ἐδίωκον – normally ‘pursued’, but here ‘persecuted’; διώκω is often used as οἱ διώκοντες the prosecutors in a court of law. See §9.2 verse 13. ἐπόρθουν – from πορθέω, I destroy, ravage, plunder. See §9.2 verse 13. For both of these verbs the Imperfect is used, implying (a) that this was done many times and (b) that Paul <i>used</i> to do these things but does not now.
14	προέκοπτον – from προκόπτω ‘I cut away in front’ and hence ‘I forward <i>a work</i>’; the metaphor probably taken from pioneers. Notice the use of the Imperfect again. See §9.2 verse 14. ὑπὲρ πολλοὺς συνηλικιώτας – from συνῆλιξ of like or equal age. The sense here is that Paul was pioneering and forging ahead of his contemporaries. See §9.2 verse 14. ἐν τῷ γένει μου – ‘in my race’, i.e. in my nation. περισσοτέρως – adverb from περισσότερος which is the comparative adjective from περισσός ‘beyond the regular number or size, extraordinary’. ὑπάρχων – present participle from ὑπάρχω, here ‘being’. See §9.2 verse 14. πατρικῶν – See §9.2 verse 14. παραδόσεων genitive plural from παράδοσις, a handing down, tradition.
15	εὐδόκησεν – from εὐδοκέω, I am well pleased. [ὁ θεὸς] – see the critical note in §10.1.1 verse 15 ἀφορίσας – aorist participle from ἀφορίζω I set apart, I separate. Paul is saying that he was set apart from birth. The same terminology is used in Πρὸς Ῥωμαίους 1:1. See §9.2 verse 15. κοιλία – womb
16	ἀποκαλύψαι – aorist infinitive of ἀποκαλύπτω. I reveal disclose, bring to light. In Greek, it is possible to use an Infinitive of purpose (as here) after verbs such as choose or appoint. See §9.2 verse 16. εὐαγγελίζομαι – 1st Person singular Present Subjunctive of εὐαγγελίζομαι – I bring good news, I preach good tidings. <i>Present</i> Subjunctive here to stress the repeated nature of the preaching ἔθνεσιν – heathen, gentiles. See § 9.2, verse 16. προσανεθέμην from προσανατίθεμαι I turn (have recourse) to, I consult. This word only occurs twice in the New Testament and both times are in this epistle. See § 9.2, verse 16.
17	οὐδὲ – nor, continuing the sense of the previous clause ἀνῆλθον – 1st person singular aorist from ἀνέρχομαι, I return, go up κατὰνέρχομαι – I return τοὺς πρὸ ἐμοῦ ἀποστόλους – the apostles before me, i.e. those who were apostles before I was ἀπῆλθον – 1st person singular aorist from ἀπέρχομαι – I depart ὑπέστρεψα – 1st person singular aorist from ὑποστρέφω – I turn around, I turn back, I return

18	ἱστορήσαι – Aorist Infinitive from ἱστορέω – I enquire into <i>a thing</i> . After verbs such as sending or coming and going it is possible to use an Infinitive of Purpose, as here. See § 9.1, verse 18. ἡμέρας δεκαπέντε – accusative of <i>extent</i>
19	εἰ μὴ – unless it was, except
20	τὰ κλίματα – κλίμα is a small geographical division
21	τὰ κλίματα – a region or zone of the earth
22	ἀγνοούμενος – present passive participle of ἀγνοέω , I do not know ἤμην ἀγνοούμενος – a periphrastic tense
23	διώκων – present participle from διώκω , usually, I pursue, but here, ‘persecute’. See §9.2 verse 13. ποτε – enclitic particle (notice the accute accent on ῆν) – at one time ἐπόρθει – Imperfect tense from πορθέω , I devastate, I lay waste. See §9.2 verse 13.
24	ἐδόξαζον – 3 rd person plural from δοξάζω , I praise, honour, magnify

5.2 Βίβλος Β

1	συμπααραλαβὼν – aorist participle from συμπααραλαμβάνω , I take along with. See §9.3 verse 1.
2	ἀνεθέμην – Aorist Middle from ἀνατίθημι I lay a case before, I impart, I relate. See §9.3 verse 2. κηρύσσω – note the use of the present tense here ἔθνεσιν – heathen, gentiles. See § 9.2, verse 16. ἐν – ‘amongst’ makes more sense here κατ’ ἰδίαν – privately δοκοῦσιν –present participle from δοκέω , I think, believe, seem. See also §9.2 verse 2. πως – enclitic particle (notice the acute accent on μή), in some way, in any way. κενὸν – from κενός, -η, -ον , empty. Here used figuratively, without basis, without power τρέχω ἢ ἔδραμον – τρέχω here used figuratively, in the sense of accomplishing something; a similar use occurs at 5:7. See §9.3 verse 2. ἔδραμον – strong aorist (irregular) from τρέχω , I run
3-6	Zerwyck, [30, § 467] describes these verses as ‘obscure’. What follows is an attempt to disentangle the obscurities. See also §9.2.
3	οὐδὲ – not even ὁ – this is almost a relative pronoun in sense ἠναγκάσθη – Aorist passive from ἀναγκάζω , I compel περιτμηθῆναι – Aorist Passive Infinitive from περιτέμνω , I circumcise, a prolativ infinitive
4	παρεισάκτους – from παρείσακτος , introduced from the side. The word (it is really a participle) is derived from παρεισάγω , I lead in from the side. Possibly, ‘infiltrate’ might be appropriate here. See §9.3 verse 4. ψευδαδελφους – false brothers οἵτινες – Classical (Attic) Greek made a distinction between ὅς, ἥ, ὁ and ὅστις, ἥτις, ὅτι , but this distinction has (largely) been lost in Koine. Consequently, ὅς, ἥ, ὁ is really the same as ὅστις, ἥτις, ὅτι . <i>Some</i> patristic writers emulate Attic forms. However, see the notes at the end of this verse. παρεισῆλθον – Aorist from παρεισέρχομαι , I come in from the side κατασκοπῆσαι – Infinitive of purpose from κατασκοπέω , I spy out. See §9.3 verse 4.

	καταδουλώσουσιν – <i>future</i> Indicative from καταδουλόω, I enslave. οἵτινες ... καταδουλώσουσιν This sentence is a different example of a purpose clause; usually ἵνα is followed by the Subjunctive, not the Indicative, but there is a construction which uses the <i>Future</i> Indicative as here. The construction also uses the pronoun ὅστις.
5	πρὸς ὥραν – πρὸς followed by a temporal noun in the accusative generally means ‘at’ or ‘about’. Here the sense is ‘for a moment’; ὥρα <i>can</i> mean any length of time. In English we say ‘at that hour’ meaning ‘at that time’. εἴξαμεν – Aorist from εἴκω, I yield. See §9.3 verse 5. ὑποταγῇ – Dative of (dis)advantage from ὑποταγή, submission διαμείνῃ – Aorist Subjunctive from διαμένω, I remain throughout πρὸς – here, πρὸς, means near, in company with. See §9.3 verse 5.
6	Ἀπὸ δὲ τῶν δοκούντων εἶναί τι – Paul starts this sentence by referring to οἱ δοκούντες, and that they were εἶναί τι, that is the people of repute in Jerusalem were recognised as influential, but then breaks off with a parenthetical statement starting with ὅποιοί and ending with λαμβάνει. ὅποιοί – Nominative plural from ὅποιος, of what kind, introducing an <i>indirect question</i> ποτε – enclitic particle, once, formerly. Note the acute accent on ὅποιοί, indicating that ποτε is the <i>enclitic</i> particle not the interrogative adverb of time (πότε). Arndt & Gingrich [2, p. 695] and Souter [22, p. 212] make this distinction; Liddell & Scott [18, p. 664] does make this distinction but not quite so clearly. διαφέρει – 3rd person singular from διαφέρω, here used impersonally. See §9.3 verse 6. In this parentetical remark Paul appears to be saying that what these people once were is of no importance to him, and further remarks that God does not merely receive or look upon the face of a man. See Arndt & Gingrich the article on λαμβάνω [2, p. 464 §β] πρόσωπον [ὁ] θεὸς ἀνθρώπου – take πρόσωπον with ἀνθρώπου as the <i>object</i> of λαμβάνει, the <i>subject</i> of which is θεὸς οἱ δοκούντες – this is the <i>subject</i> of προσανέθεντο ... προσανέθεντο – Aorist middle from προσανατίθηναι, I turn (have recourse) to. This word has also been used at 1:16, but in a different sense. Here the meaning is add <i>or</i> contribute something (τινά) to someone (τινί). See §9.3 verse 16.
7	τοῦναντίον – crasis for τὸ ἐναντίον, on the opposite, on the contrary πεπίστευμαι – perfect passive, I am <i>entrusted with</i> a thing. See also §9.3 verse 7. ἀκροβυστίας – genitive from ἀκροβυστία, the <i>uncircumcised</i>. See §9.3 verse 7. περιτομῆς – genitive from περιτομή, the <i>circumcised</i> derived from περιτέμνω, I cut around (Lat. circumcido). See §9.3 verse 7.
8	ἐνεργήσας – aorist participle from ἐνεργέω, I am at work, See §9.3 verse 8. Πέτρῳ – dative of advantage, ‘for Peter’ ἀποστολὴν – apostleship, the office of an apostle εἰς ἀποστολὴν τῆς περιτομῆς – object of ἐνεργήσας ἔθνη – heathen, gentiles. See § 9.2, verse 16.
9	δοθεῖσάν – Aorist Passive Participle Feminine Accusative Singular of δίδωμι. The participle is used here because verbs such as knowing and perceiving use a <i>participle</i> in Indirect speech. τὴν δοθεῖσάν μοι – best rendered as a relative clause in English στῦλοι – pillar, here metaphorically, as in Ibsen’s ‘Pillars of the Community’. See §9.3 verse 9.

	δέξιαν ἔδωκαν ἐμοὶ ... κοινωνίας – gave the right hand as a sign of association, fellowship, welcome κοινωνίας – association, fellowship, a close relationship. See §9.3 verse 9. ἵνα ἡμεῖς ... αὐτοὶ δὲ ... – This verbless purpose clause needs a verb in English; ‘minister’ or ‘evangelise’ would be suitable ἔθνη – heathen, gentiles. See § 9.2, verse 16.
10	τῶν πτωχῶν – μνημονεύω takes a genitive, so this is the object The thinking here is that Paul and Barnabas were also urged or commended not to neglect or forget the poor ἵνα – with the subjunctive (as here) ἵνα is used to express purpose, but it can also be used periphrastically as the imperative. μνημονεύομεν – 1st person plural present subjunctive from μνημονεύω, I remember. See §9.3 verse 10. ἐσπούδασα – 1st person singular aorist from σπουδάζω, I am zealous or eager, take pains. See §9.3 verse 10. αὐτὸ τοῦτο – emphasising the thing done, ‘this very thing’, ‘just this’.
11	κατὰ πρόσωπον – literally, ‘according to face’; here, face to face, directly ἀντέστην – Strong Aorist (intransitive) from ἀνθίστημι, I oppose, I take a stand against. See §9.3 verse 11. κατεγνωσμένος ἦν – periphrastic tense from εἰμί and the participle κατεγνωσμένος, which is the perfect passive participle from καταγινώσκω, I condemn, convict. The latter meaning makes more sense here, ‘was convicted (by his own actions)’. See §9.3 verse 11.
12	πρὸ τοῦ γὰρ ἐλθεῖν – temporal use of the articular infinitive, note the use of accusative and infinitive following ἔθνων – heathen, gentiles. See § 9.2, verse 16. συνήσθιεν – 3rd person singular imperfect from συνεσθίω, I eat with ὑπέστελλον – 3rd person singular imperfect from ὑποστέλλω, I withdraw. See §9.3 verse 12. ἀφώριζεν – Imperfect from ἀφορίζω, I separate. Paul uses this word in Romans where he describes himself as κλητὸς ἀπόστολος ἀφορισμένος. The word comes from ἀπό and ορίζω and carries the implication of being separated by a boundary. See §9.2 verse 15. τοὺς ἐκ περιτομῆς – literally, ‘the of the circumcised’; here, best rendered as the ‘circumcised party’. A sort of hybrid use of the definite article, both a definite article and the demonstrative use.
13	συνυπεκρίθησαν – Aorist Passive from συνυποκρίνομαι, I dissemble along with, join in playing a part. See §9.3 verse 13. συναπήχθη – 3rd person singular aorist passive from συναπάγω, I lead away with. See §9.3 verse 13. ὥστε – followed by the Indicative here and not the Accusative and Infinitive, which is the usual construction. Paul is emphasising the <i>result</i>. ὑποκρίσει – playing a part, hypocrisy. See §9.3 verse 13.
14	εἶδον – I saw ὀρθοποδοῦσιν – ὀρθοποδέω, literally, I am man with straight feet, here, ‘I go straight’. See §9.3 verse 14. εἶπον – I said εἰ – introducing a present condition

	ὑπάρχων – present participle from ὑπάρχω the primary meaning of which is ‘exist’, ‘be present’ but it is often (as here) used as an alternative to εἰμί ἔθνικῶς – like the heathen, as opposed to Jewish. See §9.3 verse 14. Ἰουδαϊκῶς – like a Jew, in a Jewish manner ἰουδαΐζειν – present infinitive from ἰουδαΐζω live as a Jew. See §9.3 verse 14.
15	φύσει –natural condition. See §9.3 verse 15. ἔθνῶν – heathen, gentiles. See § 9.2, verse 16.
16	εἰδότες ... νόμου – this is the <i>apodosis</i> εἰδότες – participle from οἶδα, I know δικαιοῦνται – 3rd person singular passive from δικαίω, I justify, I vindicate, the subject is ἄνθρωπος. Paul’s use of this word has influenced later writers. ἄνθρωπος – the word here is used in a general and indefinite sense ἐὰν ... Χριστοῦ – this is the <i>protasis</i>. Although the construction is that of a conditional statement referring to the future, this is not how we would usually express it in English. ἐὰν μὴ – ‘except’ πίστεως Ἰησοῦ Χριστοῦ - this is an example of the ‘objective genitive’; the meaning is not ‘through the faith <i>of</i> Christ’ the meaning is ‘through faith <i>in</i> Christ’, The first of these is called the ‘subjective genitive’ and does not really make sense. This construction also occurs later in the same verse. ἡμεῖς ... ἐπιστεύσαμεν – this is emphatic εἰς Χριστὸν Ἰησοῦν – πιστεύω is often found in this construction rather than the dative ἵνα – introducing a <i>purpose</i> clause δικαιωθῶμεν – Aorist Subjunctive Passive from δικαίω. See §9.3 verse 15. ἔργων νόμου – intriguing phrase here, is this ‘works of the law’ or ‘law of the works’? Since ἐξ takes the genitive, it <i>could</i> be either, but the best interpretation is the first. Also 3:2. ὅτι – because, since δικαιωθήσεται – 3rd person singular future passive from δικαίω. See §9.3 verse 15.
17	εἰ δὲ ... ἁμαρτωλοί – this is the <i>protasis</i> ζητοῦντες – Present participle from ζητέω δικαιωθῆναι – Aorist passive infinitive from δικαίω. See §9.3 verse 15. εὐρέθημεν – 1st person plural aorist passive from εὕρισκω ἄρα – introducing a question, which is the <i>apodosis</i> μὴ γένοιτο – 3rd person singular Aorist Optative from γίνομαι, a wish for the future, ‘may it not be so’, ‘not at all’, or ‘no way’.
18	κατέλυσά – 1st person singular Aorist from καταλύω, I tear down, I demolish παραβάτην – originally the word meant a warrior next to a charioteer, but here (and elsewhere) it means ‘transgressor’. See §9.3 verse 18. συνιστάνω – the original word was συνίστημι, there was a tendency in Koine Greek to change the –μι verbs into –ω verbs. See §9.3 verse 18.
19	ζήσω – 1st person Aorist subjunctive from ζάω I live συνεσταύρωμαι – 1st person singular <i>perfect</i> passive from συσταυρόω, I crucify with
20	ζῆ – Indicative. Some stems in –α contract α into η. These are ζάω (I live), πείνάω (I hunger), διψάω (I thirst), χράομαι (I use) and a few others. See Abbot & Mansfield [1, p 84]. τῇ – referring to πίστει.

	τοῦ ἀγαπήσαντός – agreeing with τοῦ υἱοῦ με – object of ἀγαπήσαντος παραδόντος – aorist participle in apposition to υἱοῦ τοῦ θεοῦ, from παραδίδωμι, I surrender, I hand over. See §9.3 verse 20.
21	ἀθετῶ – 1st person singular from ἀθετέω, I annul, I make of no effect. See §9.3 verse 21. διὰ νόμου δικαιοσύνη – supply ἐστί ἄρα – inferential particle ‘then’ δωρεάν – usually meaning free, without payment; here, ‘in vain’, ‘to no effect’. See §9.3 verse 21.

5.3 Βίβλος Γ

1	ἀνόητοι – foolish, mindless, unthinking τίς – introducing a direct question; observe the accent. ἐβάσκανεν – from βασκαίνω I bewitch. See §9.4 verse 1. οἷς – dative plural relative pronoun dative plural, the antecedent is ὑμᾶς κατ’ ὀφθαλμοῦς – literally, ‘according to (your) eyes’ here, ‘before your very eyes’. Compare κατὰ πρόσωπον in verse 11. προεγράφη – aorist passive from προγράφω, I write beforehand, but here, ‘show forth publicly’. See §9.4 verse 1. ἐσταυρωμένος – <i>perfect</i> passive participle from σταυρώω agreeing with Ἰησοῦς Χριστός
2	μαθεῖν – aorist infinitive from μαθάνω ἔργων νόμου – see note on 2:16 τὸ πνεῦμα – object of ἐλάβετε, here, ‘did you receive’ ἀκοῆς – the basic meaning is ‘hearing’ but here, ‘report’, ‘preaching’, or even ‘instruction’. Also verse 5. See §9.4 verse 2.
3	ἐναρξάμενοι – aorist participle from ἐνάρχομαι, I make a beginning ἐπιτελείσθε – present middle or passive (a meaning from both voices is possible) from ἐπιτελέω I finish, I complete. See §9.4 verse 3.
4	πάθετε – 2nd person plural strong aorist from πάσχω. Usually this verb means ‘I suffer’, but it <i>can</i> be used (as here) in a more favourable sense. Scholars differ on this point; another view is that the meaning is ‘endure’, or ‘undergo’. See §9.4, verse 4. εἰκῇ – adverb, ‘to no purpose’, ‘in vain’ γε – enclitic particle (notice the accent on εἰ), ‘actually’
5	ἐπιχορηγῶν – present participle from ἐπιχορηγέω, I furnish, provide, give, grant, support, here adjectivally (and adverbially, see next), ‘the one who gives (to) you ...’. See §9.4, verse 5. πνεῦμα – direct object of ἐπιχορηγῶν ἐνεργῶν – present participle from ἐνεργέω, I am at work, I work. Understand ὁ from the beginning of the sentence. See §9.3, verse 8. δυνάμεις – accusative plural, object of ἐνεργῶν ἔργων νόμου – see note on 2:16 Notice the question at the end.
6	Καθὼς – just as

	ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην – a quotation from LXX Γένεσις 15:6 ἐλογίσθη – Aorist passive from λογίζομαι, I reckon, count, take into account. See §9.4, verse 6
7	ἄρα – so, then, consequently
8	προϊδοῦσα – Aorist participle from προοράω, I foresee, the ‘subject’ being ἡ γραφή δικαιοῖ – 3 rd person singular from δικαίω, I justify, treat as just. As an aside, this is where a knowledge of accentuation can be helpful, the adjective δίκαιος declined in the plural as δίκαιοι, is spelt the same way but has a different accent. ἔθνη – plural from ἔθνος, nation, people. See also §9.2, verse 16. προενηγγέλισατο – 3 rd person singular Aorist Middle from προεναγγέλλομαι, I proclaim good news in advance. See also §9.4, verse 8. ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη – There are 4 references here, Γένεσις 12:3, Γένεσις 18:18, Πράξεις Ἀποστόλων 3:25 and the Book of Jubilees 18:18. The first three references do not <i>quite</i> agree with each other though they are very close; perhaps Paul had access to a copy of Πράξεις Ἀποστόλων? As regards, this is not in the standard LXX. The only complete version of the Book of Jubilees is in Ethiopic, fragments exist in Greek, Syriac and Latin, apparently. See §11. ἐνευλογηθήσονται – 3 rd person plural future passive from ἐνευλογέω, I bless
9	ὥστε ... ἐλογοῦνται – notice the use of the indicative after ὥστε, emphasising the consequence. Ἀβραάμ – Ἀβραάμ does not decline but it ‘agrees’ with τῷ πιστῷ
10	κατάραν – κατάρα, ἡ, curse. See also §9.4, verse 10. ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά – a very close quotation from Δευτερονόμιον 27:26, other references are Δευτερονόμιον 28:58 and 30:10; see also Πρὸς Γαλάτας 3:5 (this book) ἐπικατάρατος – adjective of two terminations, ἐπικατάρατος, -ον, ‘cursed’ πᾶς ὃς – ‘all who...’ ἐμμένει – 3 rd person singular present from ἐμμένω, I persevere in, stand by τοῖς γεγραμμένοις – Δευτερονόμιον 27:26 has τοῖς λόγοις here, the change may be due to an (unconscious) imitation of a legal formula, which uses ἐμμένω with the dative of the participle, with or without ἐν (Arndt & Gingrich <i>from</i> Bauer page 255) ποιῆσαι – aorist infinitive of ποιεῶ, the implication is the <i>doing</i> or <i>practising</i> of all that is written in the Book of the Law.
11	ὅτι ... δῆλον (ἐστί) – it is clear that οὐδεὶς – no one, subject of next δικαιοῦται – 3 rd person singular present passive of δικαίω, I justify. See §9.3, verse 16. παρὰ τῷ θεῷ – παρὰ with the dative means ‘in the presence of’. See Arndt & Gingrich [3, p. 610] section II 2 b. ὁ δίκαιος ἐκ πίστεως ζήσεται – there are 2 references here, Αμβακουμ 2:4 (no breathing or accent) and Πρὸς Ρωμαίους 1:17 and Πρὸς Ἑβραίους 10:38. The original in the LXX has ‘ἐκ πίστεώς μου’
12	ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς – there are 2 references here, Λευϊτικὸν 18:5 and Πρὸς Ρωμαίους 10:5. None of them <i>quite</i> agree with the original (nor with each other) which is ὁ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτοῖς See also §10.1.3 verse 12.
13	ἐξηγόρασεν – 3 rd person singular aorist from ἐξαγοράζω, I buy back, I redeem, the thing from which one is redeemed is indicated by ἐκ followed by the genitive (κατάρας, see verse 10). See §9.4, verse 13. γενόμενος – becoming, referring to Χριστὸς

	κατάρας, κατάρα – curse. See also §9.4, verse 10 ἐπικατάρατος πᾶς ὁ κρεμᾶμενος ἐπὶ ξύλον – Nestlé-Aland give three references here, Δευτερονόμιον 27:26 and 21:23 and Πράξεις Ἀποστόλων 5:30; none of them quite match each other, but it raises the thought that Paul had a copy or access to one of Πράξεις Ἀποστόλων κρεμᾶμενος – intransitive deponent from κρέμαμαι, the original verb (not in the Greek bible) being κρεμάννυμι, I hang. See §9.4, verse 13. ἐπὶ ξύλον – upon wood, also interpreted ‘upon a tree’. See §9.4, verse 13.
14	ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται – a purpose clause, order for translation: ἵνα ἡ εὐλογία τοῦ Ἀβραὰμ γένηται εἰς τὰ ἔθνη ἔθνη – heathen, gentiles. See § 9.2, verse 16. ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως – another purpose clause, order for translation: ἵνα λάβωμεν τὴν ἐπαγγελίαν τοῦ πνεύματος διὰ τῆς πίστεως λάβωμεν – 1st person plural aorist subjunctive from λαμβάνω
15	Ἀδελφοί – and after such an explanation the tone, it seems to me, becomes softer. ὁμως – although, nevertheless. The use is somewhat peculiar, and the translation ‘likewise’ which is the same as ὁμῶς would seem to be more logical. See §9.4, verse 15. κεκυρωμένην – perfect passive participle agreeing with διαθήκην from κυρώω, I confirm, ratify, validate. Object of ἀθετεῖ and ἐπιδιατάσσεται, see next. Also see §9.4, verse 15. ἀθετεῖ – 3rd person singular from ἀθετέω, I declare invalid, set aside, annul ἐπιδιατάσσεται – 3rd person singular from ἐπιδιατάσσομαι, I add a codicil to a will. See §9.4, verse 15.
16	ἐρρέθησαν – 3rd person plural Aorist Passive from λέγω, αἱ ἐπαγγελίαι is the subject καὶ τῷ σπέρματί σου – there are three references here, Γένεσις 13:15, 17:8 and 24:7 all of which agree with the quotation (17,
17	διαθήκην προκεκυρωμένην – this is the object of οὐκ ἄκυροῖ προκεκυρωμένην – perfect passive participle from προκυρώω, I make valid or ratify previously. See §9.4, verse 17. γεγονῶς – perfect participle from γίνομαι. I happen, become ἄκυροῖ – 3rd person singular present from ἀκυρώω I make void, the subject is νόμος, the object is διαθήκην. Note the accentuation, the adjective, ἄκυρος, -ον is proparoxytone. See §9.4, verse 17. εἰς τό – followed by an infinitive (see next) it is used as a <i>purpose</i> clause καταργῆσαι – Aorist infinitive from καταργέω I make ineffective, powerless. See §9.4, verse 17.
18	κληρονομία – inheritance, in Christian usage, the possession of salvation. See §9.4, verse 18. κεχάρισται – 3rd person singular perfect from χαρίζομαι, I give graciously or as a favour. See §9.4, verse 18
19	παραβάσεων – παράβασις, overstepping, transgression. See §9.4, verse 19. χάριν – the usual meaning of χάρις is ‘grace’, but it does not have this meaning at this point. Another use of χάρις is in the phrase χάριν ἔχω σοι, I thank you (literally, I have grace for you), so the meaning here is ‘thanks to’ or ‘because of’. There are several critical notes on this verse, see §10.1.3. See §9.4, verse 19. προσετέθη – 3rd person singular aorist passive from προστίθημι, I add to, I put to, the subject is νόμος. See §9.4, verse 19. ἄχρις – until. The usual (Attic) form is ἄχρι; this is the Hellenistic form, but in the NT it is used only here, the Attic form being used elsewhere.

	ἔλθῃ – 3rd person singular Aorist subjunctive from ἔρχομαι. The verb is subjunctive because ‘until’ is indefinite ἐπήγγελλται – 3rd person singular perfect middle from ἐπαγγέλλομαι, I promise, I offer. See §9.4, verse 19. διαταγείς – strong aorist participle from διατάσσω, I order, direct, command. See §9.4, verse 19. μεσίτης – mediator, arbiter. See §9.4, verse 19.
20	μεσίτης – mediator, arbiter. See §9.4, verse 19.
21	κατὰ – against ζωοποιῆσαι – Aorist infinitive from ζωοποιέω, I make alive. See §9.4, verse 21. ὄντως – adverb from the participle ὄν, really, in truth
22	συνέκλεισεν – 3rd person singular Aorist from συγκλείω, I close up, imprison. See §9.4, verse 22. δοθῇ – 3rd person singular Aorist Passive Subjunctive from δίδωμι πιστεύουσιν – dative plural present participle from πιστεύω
23	Πρὸ τοῦ δὲ ἐλθεῖν – temporal clause using Accusative (and Infinitive) ἐφρουρούμεθα – 1st person plural passive from φρουρέω, I guard, hold in custody, confine εἰς τὴν ... ἀποκαλυφθῆναι – use of εἰς to indicate the time up to which something continues μέλλουσιν – present participle from μέλλω agreeing with πίστιν. See §9.4, verse 23.
24	ὥστε – ‘so that’, here followed by the indicative (γέγονεν) emphasising the <i>consequence</i>. παιδαγωγὸς – custodian, guide δικαιωθῶμεν – 1st person plural aorist passive subjunctive from δικαιόω, indicating <i>purpose</i>.
25	ἐλθούσης δὲ τῆς πίστεως – genitive absolute
26	
27	
28	ἐνι – ἐνεστί(ν) from ἐνεμί ἄρσεν – nominative neuter gender from ἄρσιν, male θηλυ – nominative neuter gender from θήλιν, θήλεια, θήλυ, feminine See §9.4 verse 28.
29	ἄρα – In the apodosis of a conditional (as here), emphasises the result

5.4 Βίβλος Δ

1	ὅσον χρόνον – for as long, ὅσος here used in the sense of ‘how long’ νήπιος, ὁ – minor, not yet of age δούλου – ὢν – participle from εἰμί, here used <i>concessively</i>, although
2	ἐπιτρόπους – guardians. See §9.5 verse 2. οἰκονόμους – stewards. See §9.5 verse 2. προθεσμίας – appointed time, fixed or limited time. See §9.5 verse 2.
3	οὕτως καὶ ἡμεῖς – and so we ... στοιχεῖα – the elements of learning. The meaning of this word, both here and in 4:9 is much disputed. See §9.5 verse 3.

4	πλήρωμα – ‘fullness’, here, ‘fullness of time’. See §9.5 verse 4. γενόμενον – agreeing with υἰόν ἐξαπέστειλεν – 3rd person singular aorist from ἐξαποστέλλω, I send out, I despatch. See §9.5 verse 4.
5	ἵνα ... ἐξαγοράσῃ – purpose clause. See also §9.4 verse 13. τοὺς – definite article used demonstratively ἵνα ... ἀπολάβωμεν – purpose clause υἰοθωσίαν – strictly speaking, adoption, a legal term. Paul uses this word in a transferred sense. See also §9.5 verse 5.
6	Ὅτι ... – because ... ὁ θεὸς – see the critical note in §10.1.4 verse 6 του υἱοῦ – see the critical note in §10.1.4 verse 6 κρᾶζον – Neuter present participle from κράζω agreeing with πνεῦμα αββα – this is direct from Hebrew, no accent, no breathing
7	εἶ – ‘thou art’. Here Paul has used the singular; almost as though he is speaking to the individual reader.
8	Ἀλλὰ τότε μὲν ... – contrasting with the δέ clause ἐδουλεύσατε – 2nd person plural aorist from δουλεύω, I perform the duties of a slave φύσει – dative from φύσις, natural condition οὔσιν – dative plural participle from εἰμί.
9	νῦν δὲ γνόντες ... – ‘but now’, referring to μὲν in verse 8 γνόντες θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ – another example of Paul writing <i>ex tempore</i> πῶς ἐπιστρέφετε – returning to the point at issue στοιχεῖα – see the notes on §9.5 verse 3. οἷς – to which. The antecedents are ἀσθενῇ καὶ πτωχὰ στοιχεῖα ἄνωθεν – usually this means ‘from above’ but here, again, anew.
10	παρατηρεῖσθε – 2nd person plural present middle from παρατηρέω, I observe scrupulously. See §9.5 verse 10. μήνας – months καιροὺς – seasons
11	πῶς – somehow, in some way, this is an enclitic particle (notice the <i>acute</i> accent on μή). Distinguish from πῶς the interrogative particle meaning <i>how</i>. εἰκῇ – in vain, to no purpose κεκοπίακα – 1st Person Singular Perfect Active from κοπιάω, I work hard for someone. See §9.5 verse 11.
12	Γίνεσθε – 2nd person plural present imperative from γίνομαι, I become δέομαι – I ask, I beg. See §9.5 verse 12
13	
14	πειρασμὸν – usually, a temptation, but this passage can be difficult to interpret ἐξουθενήσατε – 2nd person plural Aorist active from ἐξουθενέω, I reject with contempt. The spelling in the NT varies slightly, Mark has (once only) ἐξουθενέω, which is used in the LXX. See §9.5 verse 14.

	ἐξεπτύσατε – 2 nd person plural Aorist active from ἐκπτύω, I spit out, hence disdain.
15	μακαρισμὸς – blessing, ἐστί omitted ὅτι – introducing Indirect speech. The protasis for conditional sentences in Indirect Speech follows the rule for subordinate clauses; if the ὅτι construction is used (as here), the apodosis follows the rules for ὅτι, viz. the mood and tense of the original speaker is retained. The conditional sentence here is that of a past condition which has not been fulfilled. ἐξορύξαντες – Aorist participle from ἐξορύσσω, I dig out ἐδώκατε – 2nd person plural <i>Weak</i> Aorist from δίδωμι, I give. The usual spelling here would be ἔδοτε or ἔδωτε, but by an analogy with the <i>Weak</i> Aorist forms for the singular (ἔδωκα, ἔδωκας, ἔδωκε), the <i>Strong</i> Aorist forms (ἔδομεν, ἔδοτε, ἔδοσαν) are beginning to disappear. Compare εἶπον, εἶπες, εἶπε etc. with εἶπα, εἶπας, εἶπε. These <i>Weak</i> Aorist forms are described as ‘rare’ in Attic Greek.
16	γέγονα – 1st person singular perfect from γίνομαι ἀληθεύων – present participle from ἀληθεύω, I tell the truth
17	ζηλοῦσιν – from ζηλόω, I am deeply concerned about someone; the subjects are those who are leading the Galatians astray ἐκκλεῖσαι – Aorist infinitive from ἐκκλείω, I shut out, I exclude
18	καλὸν δὲ – understand ἐστί; it is good ... ζηλοῦσθαι, παρεῖναι – these infinitives follow from the impersonal construction of καλὸν δὲ (ἐστί) ἐν τῷ παρεῖναί με – while I am present
19	ὠδίνω – I suffer birth pangs. See §9.5 verse 19. μέχρις – the usual form, even before a vowel, is μέχρι; the NT has three occurrences of μέχρις. μορφωθῇ – 3rd person singular passive subjunctive from μορφόω, I form, I shape. The verb is subjunctive because the clause is indefinite. See §9.5 verse 19.
20	ἄρτι – now, to emphasise the word παρεῖναι, ‘even now’. ἀλλάξαι – aorist infinitive from ἀλλάσσω, I change. See §9.5 verse 20. φωνήν – usually, ‘voice’, but here, ‘tone’. See §9.5 verse 20. ἀποροῦμαι – from ἀπορέω, I am at a loss, I am in doubt, note the use of the middle
21	εἶναι – prolativ infinitive after θέλω
22	ἔσχεν – 3rd person singular aorist from ἔχω παιδίσκης – genitive of παιδίσκη, diminutive from παῖς, a maid, a servant girl. See §9.5 verse 22.
23	γεγέννηται – 3 rd person singular perfect passive from γεννάω, I become the father of or I bear. Refer to the Vocabulary
24	ἀλληγορούμενα – neuter participle from ἀλληγορέω, I speak allegorically. See §9.5 verse 24. γεννώσα – participle from γεννάω agreeing with μίαν
25	συστοιχεῖ – 3 rd person singular present from συστοιχέω, I stand in line. See §9.5 verse 25.
26	
27	εὐφράνθητι – 2nd person singular aorist passive imperative from εὐφραίνω, I gladden. See §9.5 verse 27. στεῖρα – barren, incapable of bearing children τίκτουσα – participle from τίκτω, I bear, give birth to ῥῆξον – 2nd person singular aorist active imperative from ῥήγνυμι, I break loose. See §9.5 verse 27. βόησον – 2nd person singular aorist active imperative from βοάω, I shout

	ὠδίνουσα – participle from ὠδίνω, I suffer birth pangs. See §9.5 verse 19. ἐρήμου – usually, ‘desert’, but here more figuratively, ‘desolate’, ‘deserted’. The whole is a quotation from LXX Ἡσαΐας 54:1 which is: Εὐφράνθητι, στεῖρα ἢ οὐ τίκτουςα, ῥήξον καὶ βόησον, ἢ οὐκ ὠδίνουσα, ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα, εἶπεν γὰρ κύριος. See §9.5 verse 27.
28	
29	τότε – then
30	ἐκβαλε ... τοῦ υἱοῦ – this is a close quotation from Γένεσις 21:10 which is: καὶ εἶπεν τῷ Αβραάμ Ἐκβαλε τὴν παιδίσκην ταύτην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης ταύτης μετὰ τοῦ υἱοῦ μου Ισαακ. There are two differences: The LXX has οὐ γὰρ κληρονομήσει, but the New Testament has οὐ γὰρ μὴ κληρονομήσει The final two words, in the LXX, are μου Ισαακ There are some critical notes on this verse; see §10.1.4. οὐ γὰρ κληρονομήσει is <i>almost</i> an emphatic negative future, but that is usually the Subjunctive used as a Future Indicative with, not, as here, with the Indicative itself.
31	διό – therefore, for this reason

5.5 Βίβλος E

1	στήκετε – present imperative from στήκω, I stand firm. This is a new formation from ἕστηκα (perfect from ἵστημι) and is found first in Καινὴ Διαθήκη. There <i>is</i> an (untrustworthy variant reading) example in the LXX. ζυγῷ – yoke, in Attic Greek this word was used literally as a yoke (for example) for oxen, but in the Καινὴ Διαθήκη, it is used exclusively figuratively. ἐνέχεσθε – 2nd person plural passive present imperative from ἐνέχω. The <i>Active</i> meaning is ‘I have a grudge against (τινί) someone; the <i>Passive</i> meaning (as here) is ‘I am loaded down with (τινί).
2	ἐὰν περιτέμνησθε – Future condition in an indirect statement ὠφελήσει – 3rd person singular future from ὠφελέω, I help, aid, be of benefit to
3	
4	κατηργήθητε – 2nd person plural aorist passive from καταργέω, I am released from association with, estranged from; the main meaning (in the active) is ‘I make ineffective, powerless’. See §9.4 verse 17. ἐξεπέσατε – 2nd person plural aorist active from ἐκπίπτω, I lose. See §9.6 verse 4.
5	ἀπεκδεχόμεθα – 1 st person plural middle from ἀπεκδέχομαι, I await eagerly. See §9.6 verse 5.
6	περιτομή – circumcision. See §9.3 verse 7. ἰσχύει – 3rd person singular present from ἰσχύω, I am strong, powerful ἀκροβυστία – uncircumcision. See §9.3 verse 7. ἐνεργουμένη – middle participle from ἐνεργέω, I am at work, I operate; agrees with περιτομή and ἀκροβυστία used disjunctively
7	ἐνέκωπεν – 3 rd person singular aorist from ἐγκόπτω, I hinder, I thwart. See §9.6 verse 7.

	ἀληθεία μὴ πείθεσθαι – this construction occurs after verbs of ‘preventing’ and uses μή with the infinitive; sometimes the infinitive only is used. πείθεσθαι – present passive infinitive from πείθω, I persuade. See §9.2 verse 10
8	πεισμονή – the definite article is probably best interpreted demonstratively and πεισμονή (persuasion) refers to the previous verse. See §9.6 verse 8. καλοῦντος – participle used adjectivally, ‘the one who calls’ ὁμᾶς – object of καλοῦντος
9	ζύμη – yeast, leaven, cf. ‘enzyme’. See §9.6 verse 9 φύραμα – something which is mixed or kneaded, a lump or batch of dough ζυμοῖ – 3rd person singular present from ζυμώω, I ferment. Notice the accent from the contraction of ζυμό-ει → ζυμοῖ. Ζύμη is paroxytone, ζυμοῖ is perispomenon
10	πέποιθα – 1st person singular perfect from πείθω, I persuade. See §9.2 verse 10 ὁ ... ταρασσών – the one who is disturbing (you); Greek uses a participle where English uses a relative clause βαστάσει – 3rd person singular future from βαστάζω, I carry, I bear κρίμα – judicial verdict, mostly (as here) in an unfavourable sense. See §9.6 verse 10 ὅστις ἐὰν ᾗ – indefinite statement, thus ᾗ, 3rd person singular <i>subjunctive</i> of εἰμί.
11	εἰ περιτομὴν ἔτι κηρύσσω – present condition that is unfulfilled διώκομαι – 1st person singular passive from διώκω, I pursue, here, I persecute. See §9.2 verse 13. ἄρα – inferential particle, in Classical usage (not Koine) never at the beginning of a clause. Consequently, so, then κατήργηται – 3rd person singular aorist passive from καταργέω, I wipe out, I abolish, the subject is σκάνδαλον. See §9.4 verse 17 σκάνδαλον – something which gives offence or causes revulsion. See §9.6 verse 11.
12	Ὅφελον – probably originally derived as a participle from ὀφείλω, I owe, I am indebted to, I am obliged, I ought. here it is a fixed form to introduce an unattainable wish, as the rest of the clause shows. Virtually equivalent to ‘Would that...’ or ‘O if ...’. See §9.6 verse 12. ἀποκόψονται – 3rd person plural future middle from ἀποκόπτω, I cut off ἀναστατοῦντες – present participle from ἀναστατόω, I disturb, trouble, subject of ἀποκόψονται One of the wonderful things about the New Testament is this mixture of the human and divine. One can sense the frustration of Paul as he is writing this.
13	ἐπ’ ἐλευθερίᾳ – the use of the ἐπί with the dative here has a final sense, that is, you were called in order to be free. μόνον μὴ – only not ... ἐλευθερίαν – accusative because the sense is what you (the Galatians) were called to. There is perhaps an implied verb here of which ἐλευθερίαν is the object. The implied verb could be ἔχετε, κτᾶσθε, or δέχεσθε ἀφορμὴν – originally this meant the starting point or base for an expedition, then the resources needed to carry through an undertaking, here it means an occasion, pretext or opportunity for something. The meaning of this that the freedom is not to give the flesh an opportunity, but ... δουλεύετε – the basic meaning is derived from δοῦλος, slave and conveys the notion of service to one another. In this clause (διὰ τῆς ἀγάπης) the emphasis on is loving service. See §9.5 verse 8
14	πεπλήρωται – 3rd person singular perfect passive from πληρόω, I fill or make full, here, the sense of bringing to completion, finish. See §9.6 verse 14

	τῷ – definite article used demonstratively ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν – an exact quotation from Λευϊτικόν 19:18
15	δάκνετε – 2nd person plural from δάκνω, I bite, here used figuratively for ‘offend’. See §9.6 verse 15 κατεσθίετε – 2nd person plural from κατεσθίω, devour, here used figuratively like δάκνω, for ‘tear to pieces’. βλέπετε – here used in a figurative sense, ‘take care’, ‘take heed’ μὴ – in these kinds of constructions, translate μὴ by ‘lest’. ἀναλωθῇτε – 2nd person plural aorist passive from ἀναλίσκω (or ἀναλόω), I consume
16	ἐπιθυμίαν – desire, longing. The word can be used neutrally, in a good sense or (as here) in a bad sense. See §9.6 verse 16 τελέσητε – 2nd person plural aorist subjunctive from τελέω, I carry out, accomplish, perform. This is an aorist subjunctive negated by μὴ to indicate a <i>prohibition</i>
17	ἐπιθυμεῖ – 3rd person singular present from ἐπιθυμέω, I desire, I long for ἀντίκειται – 3rd person singular present from ἀντίκειμαι, I am opposed, I am in opposition to ἵνα μὴ ... ταῦτα ποιῇτε – purpose clause ἃ ἐὰν θέλητε – relative clause containing an indefinite statement, hence subjunctive.
18	εἰ δὲ ... – present condition which is fulfilled, hence indicative
19	ἅτινά – which ἐστίν – ‘agreeing’ with τὰ ἔργα πορνεία – prostitution ἀκαθαρσία – impurity, originally refuse, but here used in a moral sense. See §9.6 verse 19 ἀσέλγεια – licentiousness, debauchery
20	εἰδωλολατρία – idolatry φαρμακεία – sorcery, magic. See §9.6 verse 20. ἔχθραι – enmity, hostility ἔρις – strife, discord, contention ζῆλος – jealousy, envy. This word can also be used in a good sense (Πρὸς Κορινθίους 9:2) θυμοί – anger, wrath, rage. ἐριθεΐαι – strife, contentiousness. The precise meaning of this is a matter of debate. See §9.6 verse 20. διχοστασίαι – dissension. The word (like some others in this list) is plural αἰρέσεις – dissension, a faction. Originally this word meant a sect, party or school.
21	φθόνοι – envy, jealousy μέθαι – drunkenness, dissipation κῶμοι – originally this was a festal procession in honour of Dionysus, latterly only used in a bad sense of excessive feasting, revelry. See §9.6 verse 21. ὅμοια – from ὅμοιος, of like nature, similar. The impression one gets from this list, given the near similarity of some of these terms, is that Paul is writing this list as it occurs to him. πράσσοντες – from πράσσω, in the sense of do, act or accomplish κληρονομήσουσιν – 3rd person plural future from κληρονομέω, I inherit
22	ὁ δὲ καρπὸς τοῦ πνεύματος – observe the contrast with τὰ ἔργα τῆς σαρκός in verse 21

	ἀγάπη – love χαρὰ – joy εἰρήνη – peace μακροθυμία – patience χρηστότης – goodness, kindness ἀγαθωσύνη – generosity πίστις – faith
23	πραΰτης – gentleness, humility, courtesy. §9.6 verse 23. ἐγκράτεια – self-control. §9.6 verse 23 First among all these virtues Paul places ἀγάπη; notice that all of them are abstract nouns, whereas the previous list included adjectives used as nouns and some were in the plural
24	[Ἰησοῦ] – see the critical note in §10.1.5 verse 24 παθήμασιν – dative plural from πάθημα, suffering ἐπιθυμίαις – desires, this word can be used both in a good sense and (as here) a bad sense. See §9.6 verse 16.
25	στοιχῶμεν – 1st person plural present subjunctive (exhortation) from στοιχέω, I am drawn up in line, I agree with. See §9.6 verse 25.
26	μὴ γινώμεθα – exhortation, thus subjunctive κενόδοξοι – conceited, boastful. See §9.6 verse 26. προκαλούμενοι – participle from προκαλέω, I provoke, challenge φθονοῦντες – participle from φθονέω, I envy, I am jealous

5.6 Βίβλος C

1	ἐὰν καὶ προλημθῇ – future condition προλημθῇ – 3rd person singular aorist passive subjunctive from προλαμβάνω, I detect, overtake, surprise. The word is used in two main senses one where the sense of the preposition πρό is present and the second (as here), where this sense has vanished entirely. See §9.7 verse 1. παραπτώματι – false step, transgression, sin. See §9.7 verse 1. πνευματικοὶ – from πνευματικός, -ή, -όν, spirit-filled καταρτίζετε – 2nd person plural present imperative from καταρτίζω, I put in order, I restore πραΰτητος – from πραΰτης, -ητος, gentleness, humility, courtesy, considerateness. §9.6 verse 23. σκοπῶν – participle from σκοπέω, I look out for σὺν – emphatic! πειρασθῆς – 2nd person singular aorist subjunctive from πειράζω, I try, make a trial of, put to the test. See §9.7 verse 1. The construction here arises from a verb of ‘fearing’, which (in this sense) σκοπέω is. The construction is to use the subjunctive with μή. In Attic Greek the mood becomes Optative after an Historic tense; this does not occur (as far as I know) in the New Testament.
2	βάρη – plural from βάρος, τό, burden ἀναπληρώσετε – 2nd person plural future from ἀναπληρόω, I make complete, I fulfil
3	τις – subject of δοκεῖ

	εἶναί τι – ‘to be something (significant)’. Compare 2:6. μηδὲν ὄν – ‘while being nothing’; the participle, ὄν, from εἰμί agrees with τις. The participle is nominative because, although this is part of ‘indirect speech’, using the accusative and infinitive construction, when the subject of the Indirect speech is the same as the subject of the verb introducing Indirect Speech, the case is nominative <i>not</i> accusative. φρεναπατᾶ – 3rd person singular present from φρεναπατάω, I deceive. See §9.7 verse 3.
4	δοκιμαζέτω – 3rd person singular present imperative from δοκιμάζω, I put to the test, I examine (myself). See §9.7 verse 4. καύχημα – boast, object of boasting
5	φορτίον – burden
6	Κοινωνεῖτω – 3rd person singular present imperative from κοινωνέω, I share, I have a share in. See §9.7 verse 6. κατηχούμενος, κατηχοῦντι – participles derived from κατηχέω, I teach, instruct. The word is used solely for instruction in religious matters; other kinds of teaching would use διδάσκω. See §9.7 verse 6.
7	πλανᾶσθε – 2nd person plural present imperative from πλανάω, I wander. See §9.7 verse 7. μυκτηρίζεται – 3rd person singular passive from μυκτηρίζω, originally this meant I turn up the nose at, I treat with contempt. See §9.7 verse 7 ἐὰν σπείρῃ – indefinite clause, subject ἄνθρωπος, object ὁ θερίσει – 3rd person singular from θερίζω, I reap, I harvest
8	φθοράν – ruin, destruction
9	ἐγκακῶμεν – 1st person plural present subjunctive (exhortation) from ἐγκακέω, I become weary, tired ἐκλύομενοι – passive participle from ἐκλύω, I become weary, I give up
10	πρός – usually, πρὸς indicates motion towards, here, ‘friendly to’
11	πηλίκους – from πηλίκος, -η, -ον, how large? usually used in questions, both direct and indirect, in K.Δ. used in exclamations. I do not think the surviving manuscripts actually exhibit this!
12	εὐπροσωπῆσαι – aorist infinitive from εὐπροσωπέω, I make a good showing. See §9.7 verse 12.
13	καυχῆσονται – 3 rd person plural aorist subjunctive from καυχάομαι, I boast. See §9.7 verse 13.
14	Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι – literally, ‘it would not be to me to boast ...’ εἰ μὴ – except, unless ἐσταύρωται – 3rd person singular perfect passive from σταυρόω, I nail to the cross, I crucify
15	κτίσις – creation, creature. See §9.7 verse 15.
16	κανόνι – dative singular from κανών, κανόνας, a rule, standard. See §9.7 verse 16. στοιχήσουσιν – 3rd person plural present from στοιχέω, I draw up in a line, I hold to, I agree with ἔλεος – mercy, compassion, pity
17	κόπους – from κόπος, trouble difficulty παρεχέτω – 3rd person singular present imperative from παρέχω, I give up, offer, present, here, I cause, bring about. See §9.7 verse 17. στίγματα – marks, brands, often a <i>brand</i> put upon a slave; in antiquity, religious tattooing played a great role. See §9.7 verse 17.
18	

6. Notes for the Vulgate

These notes have been prepared using the usual Latin Dictionaries by Lewis & Short but though these are suitable for the Classics (Livy, Vergil, Ovid etc) they are not so useful for the Vulgate and Patristic Literature. I found that many words were not listed in Lewis and Short's 'Elementary Latin Dictionary' and it was necessary to refer to the large version. I have also used 'Dictionary of Ecclesiastical Latin' by Stelten (ISBN 978 15 656 313 11) but it has only 17,000 entries and does not (unlike Liddell & Scott and Arndt & Gingrich) deal with etymologies, quotations from literature and so forth. A work like Lampe's Patristic Greek Lexicon is sorely wanted for Latin Patristics.

6.1 Caput I

1	Patrem – in apposition to Deum qui – who, introducing a relative clause, rather than using a participle in apposition to Deum (θεοῦ) as the Greek has it. Latin needs to use a relative pronoun here because Latin (apart from deponent verbs) has no <i>active</i> past participle. This feature occurs numerous times. suscitavit – 3 rd person singular perfect from suscito, I lift up, raise, elevate mortuis – from the adjective mortuus, derived from the verb morior.
2	qui – in English we would say 'those who'; in Greek there is a demonstrative use of οἱ.
3	semet – alternative form of sui.
4	qui – again introducing a relative clause instead of the Greek participle
5	eriperet – 3 rd person singular present subjunctive from eripio, I tear out, snatch. The Greek, being Middle, a voice which does not exist in Latin (in spite of attempts by poets like Virgil and Ovid), carries the sense of taking out for oneself, i.e. for Christ. This is virtually impossible to express in either Latin or English without using extensive glosses. praesenti – the Greek perfect participle ἐνεστῶτος is here rendered as an adjective, present saeculo – the usual meaning is age, the people of the time, <i>figuratively</i> , the spirit of the age nequam – worthless, vile, bad
6	miror – Greek uses an active verb here (θαυμάζω), Latin, like English, a verb of <i>passive</i> form cito – adverb from citus, quick, swift, rapid transferimini – 2 nd person plural present passive from transfero, I carry across, I bring through in – this preposition
7	nisi – except, unless, 'not if', from εἰ μὴ in the Greek qui vos conturbant – relative clause instead of οἱ ταρασσοντες from the Greek
8	licet – here used in the sense of concession, 'be it that ...', 'granted that ...' 'even if ...' the original is καὶ ἔάν followed by the subjunctive, as in the Vulgate. praeterquam – beyond, besides sit – 3 rd person singular subjunctive of sum used as an imperative
9	praediximus - 1 st person plural perfect from praedico, I say before accepistis – 2 nd person plural perfect from accipio, I receive, accept, get
10	modo – adverb, sometimes, according to Lewis & Short, passing into a conjunction, simply, solely, merely suadeo – persuade, takes a dative quaero – I seek, look for

	si ... placerem Christi servus non essem – an <i>impossible present</i> condition so the <i>imperfect subjunctive</i> is used in both the protasis and apodosis. This reflects the Greek in which a present unfulfilled condition uses the indicative in both the protasis and apodosis.
11	notum ... facio – I make known, the Greek is γνωρίζω evangelium – object of notum facio evangelizatum est a me – a literal version of the Greek
12	neque ... neque – neither ... nor accepi – 1 st person singular perfect from accipio, I receive revelationem – accusative from revelatio, an uncovering, a revealing
13	conversationem – accusative from conversatio, in classical Latin usage, frequent abode in a place, familiar intercourse, here, way of life. aliquando – at one time persequabar – 1 st person singular imperfect from persequor, I pursue, I persecute expugnabam – 1 st person singular imperfect from expugno, I take by assault, storm, capture
14	proficiebam – 1 st person singular imperfect from proficio, I make headway, I make progress. This doesn't quite have the same implications as προέκποτον from the Greek. coetaneos – from coetaneus, of like or equal age. Spelt thus it is not in the big Lewis & Short, but there is an original spelling coetaneus which is. This word is very rare outside the Bible and the Patristics.
15	placuit ei – many Greek manuscripts (Ⲱ A D K L P Ψ 0278 33 81 104 365 630 1175 1241 1739 1881 2464) have ὁ θεός but they are omitted from ⲓⲑ ⁴⁶ , B G ̐ and some other manuscripts. These seem to be omitted from the Vulgate. Furthermore, a similar omission in similar manuscripts occurs with 'et vocavit per gratiam suam' (καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ) in the same verse. It is a source of some debate as to whether ὁ θεός should be regarded as part of the text. segregavit – 3 rd person singular perfect from segrego, I separate, set apart utero – ablative from uterus, womb
16	ut ... ut – in the Greek text the construction is an infinitive of purpose and then ἵνα followed by the subjunctive. revelaret – 3 rd person singular imperfect subjunctive from revelo, I unveil, reveal evangelizarem – 3 rd person singular imperfect subjunctive from evangelizo, I evangelise illum – the gospel in gentibus – best rendered, like the Greek, as amongst ... continuo – adverb from continuus, uninterrupted, continuous, here straightaway, immediately adquievi – 1 st person singular perfect from adquiesco, which has two main meanings, (a) I come to a state of quiet or repose and (b) (figuratively) I come to state of repose in relation to my wishes. This is an interesting slant on the original Greek word προσανατίθημι. What the Latin appears to be saying is that Paul came immediately to a state of repose or acceptance with flesh and blood (carni et sanguini).
17	neque – nor, continuing the previous clause antecessores – he that goes before, i.e. those that were apostles before me iterum - again reversus sum – 1 st person singular perfect from revertor, I turn back, I return

18	veni ... videre – use of the infinitive of purpose is rare in Latin and I suspect this idiom has come directly from Greek where the infinitive ἰστορήσαι has been used. The Vulgate has simply used video here instead of the Greek ἰστορέω, I enquire into a thing Hierosolyma – ad is not needed for place names diebus quindecim – use of the ablative is a little odd here, the Greek simply uses the accusative ἡμέρας indicating the <i>length</i> of time; the ablative indicates the time ‘within which’ or ‘during’. I suppose it <i>could</i> be argued that Paul was staying with Peter <i>during</i> this time, but the expression is little strange.
19	neminem – accusative from nemo, no one.
20	ecce – behold! look! see! coram – preposition with the ablative, in the face of, before, in the presence of quia – because; a translation into English would need to re-order these words mentior – I lie, cheat, deceive
21	partes – accusative plural from pars, which has a variety of uses, here, regions, but we use parts in English in the same way
22	facie – ablative (5 th declension) from facies, face, appearance
23	ignotus – unknown, unrecognised quoniam – since, because qui – he who ... Latin has used a relative clause for a Greek participle evangelizat – 3rd person singular from evangelizo, I preach, proclaim fidem – faith quam – which, introducing a relative clause the antecedent being fidem
24	clarificabant – 3 rd person plural imperfect from clarifico, I make illustrious, famous. The Gloria uses glorifico, I glorify, which would appear to be a better rendition of the Greek δοξάζω.

6.2 Caput II

1	annos quattuordecim – period of time and thus accusative adsumpto Barnaba – ablative absolute from adsumo, I take to myself, I receive Tito – ablative dependent on cum
2	secundum – according to revelationem – revelation contuli – 1st person singular perfect from confero, I deliberate, I talk over seorsum – privately, separately. The lack of punctuation in the Vulgate does not make it clear (as it does in the Greek) that this adverb is emphasised by autem and thus belongs to the next clause. qui videbantur – again Latin uses a relative clause to translate the Greek participle τοῖς δοικοῦσιν. video, in the Passive, can be used like δοκέω in Greek; in this part of the Vulgate, the meaning of video is extended to mean (like the Greek, quo vide), ‘men of influence’. This is also a feature of Cicero. ne – introducing a negative <i>purpose</i> clause forte – accidentally, by chance vacuum – empty, vain currerem aut cucurrissem – imperfect and pluperfect subjunctives after ne

3	compulsus est – 3rd person singular perfect passive from compello, I compel, I oblige. The Vulgate often uses comp- instead of comp-. circumcidi – present passive infinitive of circumcido, I circumcise
4	subintroductos – from subintroduco, I introduce in secret; the participle agrees with falsos fratres subintroierunt – 3rd person plural from subintroeo, I enter in secretly explorare – infinitive from exploro, I explore. This is another ‘infinitive of purpose’, mirroring the Greek. servitatem – servitus, servitude redigerent – 3rd person singular imperfect subjunctive (following ut) from redigo, I drive back
5	ad horam – at that time, at that hour. The construction mirrors the Greek, but this is normal Latin usage. cessimus – 1st person plural perfect from cedo, I yield subiectioni – dative from subiectio, submission permaneant – 3rd person singular present subjunctive from permaneo, I continue, endure; the subject is veritas evangelii apud vos – with you
6	videbantur – this is used in the same sense (from δοκέω in the Greek) as verse 2. esse aliquid – a direct translation of εἶναι τι aliquid quales ... accipit mihi – the lack of punctuation in the Vulgate means that it is not clear (as it is in the Greek) that there is a break between aliquid and quales and between accipit and mihi. fuerint – 3rd person plural perfect subjunctive from sum; subjunctive because this is an <i>indirect question</i>. interest – 3rd person singular from intersum; used impersonally, it concerns, interests, makes a difference videbantur – this is used in the same sense (from δοκέω in the Greek) as verse 2 contulerunt – 3rd person singular perfect from confero, I grant, confer (in the sense of conferring something <i>to or upon</i> someone)
7	e contra – on the contrary vidissent – 3rd person plural perfect subjunctive from video creditum est – 3rd person singular perfect from credo, I believe, entrust praeputii – uncircumcised sicut – even as, just as circumcisionis – genitive from circumcisio, circumcision
8	operatus est – 3rd person singular perfect from operor, I work, I labour at gentes – a masculine plural noun, gentiles, heathen, all non-Jewish peoples
9	cognovissent – 3rd person plural perfect subjunctive from cognosco, I learn, perceive, recognise columnae – pillars societatis – genitive from societas, society, company, fellowship
10	memores – mindful of, remembering essemus – 1st person plural imperfect subjunctive from sum sollicitus – solicitous, anxious, careful, diligent
11	venisset – 3rd person singular perfect subjunctive from venio, I come

	restiti – 1st person singular perfect from resto, I stand firm quia – because reprehensibilis – deserving of rebuke or censure
12	venirent – 3rd person plural imperfect subjunctive from venio, I come, the subject is quidam venissent – 3rd person plural pluperfect subjunctive from venio, the subject refers to quidam subtrahebat – 3rd person singular imperfect from subtraho, I remove or take by stealth segregabat – 3rd person singular perfect subjunctive from segrego, I separate, set aside se – himself, applies to both verbs
13	simulationi – dissimulation, pretence consenserunt – 3rd person singular perfect from consentio, I consent, I agree ita – thus, so, in this way duceretur – 3rd person singular imperfect passive subjunctive from duco, I lead
14	vidissem – 1st person singular pluperfect subjunctive from video, I see quod – here used as a conjunction, that recte – adverb from rectus, right, correct, upright veritatem – from veritas, truth Cephae – dative from Cephas coram – in person, publicly, openly gentiliter – in heathen fashion, like the gentiles quomodo – how, in what way cogis – 2nd person singular from cogo, I compel iudaizare – present infinitive from iudaizo, I judaize, make Jewish
15	peccatores – from peccator, sinner
16	iustificatur - 3rd person singular present passive from iustifico, I justify, account righteous operibus – ablative plural from opus, work credidimus – 1st person plural perfect from credo, I believe propter – because, on account of caro – flesh
17	inveni sumus – 1st person plural perfect passive from invenio, I find, discover, obtain numquid - minister – minister, servant, attendant absit – 3rd person singular present subjunctive from absum, I am absent, I am away
18	destruxi – 1st person singular perfect from destruo, I destroy, ruin aedifico – I build praevaricatorem – transgressor
19	confixus sum – 1st person singular perfect from confingo, I invent, devise
20	dilexit – 3rd person singular perfect from diligo, I love, prize, esteem highly tradidit – 3rd person singular perfect from trado, I betray, hand over, yield
21	abicio - I refuse, throw away, cast off

6.3 Caput III

1	insensati – foolish, senseless fascinavit – 3rd person singular perfect from fascino, I bewitch, enchant proscriptus – 3rd person singular perfect passive from proscribo, I publish, make known publicly crucifixus – this agrees with Iesus Christus
2	Though it is not obvious purely from the Vulgate (since the Vulgate has little in the way of punctuation), this verse is really a question; in the Greek it is presented as <i>two</i> questions accepistis – 2nd person plural perfect from accipio, here, I receive auditu – supine from audio
3	stulti – silly, stupid sic stulti estis – in Greek this is expressed as a question coeperitis – 2nd person plural perfect subjunctive from coepi, I begin carne – flesh, dative from caro consummamini – 2nd person plural present passive from consummo, I consume, finish, end
4	passi estis – 2nd person plural perfect passive from patior, I endure, suffer sine causa – literally, without cause; here, ‘in vain’. After the first sine causa, there is a question mark in Greek.
5	tribuit – 3rd person singular present (the subject is qui) from tribuo, I give bestow operatur – 3rd person singular present from operor, I am at work, I labour virtutes – accusative plural from virtus, virtue, power, excellence ex auditu fidei – there is a question mark in Greek here.
6	sicut - even as, just as reputatum est – 3rd person singular perfect passive from reputo, I esteem, repute, account iustitiam – justice, innocence, righteousness
7	cognoscitis – though it is <i>indicative</i> in form, this is best understood as <i>imperative</i>. qui – a translation of the Greek οἱ hii – not shown in the usual declensions of hic, haec, hoc this is another spelling of hī, the masculine nominative plural
8	providens – present participle from provideo, I provide for, foresee, look ahead scriptura – holy scripture praenuntiavit – 3rd person singular perfect from praenuntio, I show before, announce, foretell benedicentur – 3rd person plural future passive from benedico, I bless, praise. The subject is omnes gentes
9	qui ex fide sunt – a literal version of οἱ ἐκ πίστεως from the Greek fideli – ablative from fidelis, -is, -e, faithful
10	maledicto – curse maledictus omnis qui non permanserit in omnibus quae scripta sunt in libro legis ut faciat ea – a close (but not exact) quotation from Liber Deuteronomii 27:26. Instead of quoting from the Vulgate version of Liber Deuteronomii this has been translated from the Greek quotation of the LXX.
11	quoniam – for, because, since

	apud – in the presence of, among, near, with manifestum est – 3rd person singular perfect passive from manifesto, I reveal, make known, discover iustus ex fide vivit – a close quotation from Abacuc Propheta 2:4. This is a translation from the Greek quoting the LXX.
12	qui fecerit ea vivet in illis – a reference to Liber Levitici 18:5. This is a translation from the Greek quoting the LXX.
13	redemit – 3rd person singular perfect from redimo, I redeem maledictus omnis qui pendet in ligno – a reference to Liber Deuteronomium 21:23; this is really a translation from Greek quotation from the LXX. pendet – 3rd person singular present from pendeo, I hang ligno – wood, tree. This is from the Greek, ξύλου.
14	benedictio – blessing fieret – 3rd person singular imperfect subjunctive passive from facio, I make pollicitationem – promise, offer, pledge Spiritus – genitive of Spiritus, 4th declension accipiamus – 1st person plural present subjunctive from accipio, I accept, receive
15	secundum – according to, in accordance with confirmatum – passive participle from confirmo, I strengthen, confirm, uphold testamentum – covenant, testament, will spernit – 3rd person singular present from sperno, I reject, spurn, despise superordinat – 3rd person singular present from superordino, I add something to
16	promissiones - promises semini – dative from semen, seed quasi – as it were, so to speak
17	quadringentos et triginta – 430 irritam – void, without effect, vain evacuandam – gerund from evacuo, I do away with, empty, make void
18	hereditas – heredity, inheritance repromissione - promise donavit – 3rd person singular perfect from dono, I give, grant, bestow
19	quid igitur lex – understand est transgressionem – transgression, violation posita est – 3rd person singular perfect passive from pono, I place, put donec – until, while, as long as. Usually donec is followed by the indicative when the meaning is purely temporal, but here there is another idea as well, in this case purpose, so the verb, veniret, is <i>subjunctive</i>. veniret – 3rd person singular imperfect subjunctive from venio promiserat – 3rd person singular pluperfect from promitto, I promise ordinata – passive participle from ordino, I arrange, ordain, establish manu – ablative from manus, hand, 4th declension mediatoris – mediator, intermediary
20	unius – genitive from unus

21	adversus – opposite promissa – passive participle from promitto, I promise, assure absit – 3 rd person singular present subjunctive from absum, I am absent, away It is not clear from the way that the Vulgate is expressed, but there is actually a question mark after ‘Dei’ and absit is a translation of a Greek optative being a wish for the future; the present (and perfect) subjunctive in Latin being used for a wish for the future posset – 3 rd person singular imperfect subjunctive from possum. The imperfect subjunctive is used here in an <i>impossible</i> condition. vivificare – present infinitive from vivico, I bring to life vere – truly, in truth esset – 3 rd person singular imperfect subjunctive from sum
22	conclusit – 3 rd person singular perfect from concludo, I shut in, imprison promissio – promise daretur – 3 rd person singular imperfect passive subjunctive from do, I give credentibus – dative plural from credens, believer
23	custodiebamur – 1 st person plural imperfect passive from custodio, I guard, watch, protect revelanda – gerundive with est from revelo, I reveal, make known
24	itaque – therefore, so, accordingly pedagogus – instructor, pedagogue iustificemur – 1 st person plural present subjunctive from iustifico, I justify, I account righteous
25	
26	
27	baptizati estis – 2 nd person plural perfect passive from baptizo, I baptise induistis – 2 nd person plural perfect from induo, I clothe, put on
28	
29	heredes – heirs

6.4 Caput IV

1	quanto tempore – the original Greek used the accusative to express the <i>length</i> of time, but here the <i>ablative</i> is used, which indicates the time <i>within which</i> something happens. heres – heir parvulus – young child differt – 3 rd person singular present from differo, I differ sit – 3 rd person singular present subjunctive from sum
2	tutoribus – watcher, protector, guardian actoribus – petitioner praefinitum – predetermined, prescribed
3	essemus – 1 st person plural imperfect subjunctive from sum parvuli – young children elementis – element, first principle. See §8.4.

	servientes – present participle from servo, I serve
4	plenitudo temporis – a direct translation from the Greek, literally, ‘fullness of time’ muliere – woman, wife
5	redimeret – 3 rd person singular subjunctive from redimo, I redeem reciperemus – 1 st person plural imperfect subjunctive from recipero, I restore, recover, revive
6	corda – heart clamantem – participle from clamo, I shout, proclaim
7	heres – heir
8	ignorantes – participle from ignoro, I am ignorant, do not know natura – nature
9	cognoveritis – 2 nd person plural perfect from cognosco, I learn, perceive, recognise immo – on the contrary cogniti sitis – 2 nd person plural perfect passive subjunctive from cognosco, I learn, perceive, recognise convertimini – 2 nd person plural present passive from converto, I change, convert, alter egena – needy denuo – again, a second time, once more vultis – 2 nd person singular present from volo, I wish
10	menses – month
11	ne ... introducing a <i>negative</i> purpose clause laboraverim – 1 st person singular perfect subjunctive from laboro, I work
12	estote – an unusual conjugation of sum, 2 nd person plural <i>future</i> imperative obsecro – I beseech, implore, entreat laesistis – 2 nd person plural perfect from laedo, I injure
13	infirmiorem – infirmity, sickness evangelizavi – 1 st person singular perfect from evangelizo, a word derived directly from Greek pridem – long ago, long since, formerly
14	temptationem – temptation, trial, test sprevistis – 2 nd person singular perfect from sperno, I despise, reject, scorn respuistis – 2 nd person singular perfect from respuo, I spit upon, despise, reject excepistis – 2 nd person singular perfect from excipio, I take out, accept
15	testimonium – testimony, witness, proof, evidence perhibeo – I report, bear witness, propose fieri – passive infinitive of facio, I do, make eruissetis – 2 nd person singular pluperfect subjunctive from eruo, I pluck out dedissetis – 2 nd person singular pluperfect subjunctive from do The pluperfect subjunctives arise from the conditional clause which (in this case) is an impossible condition.
16	
17	aemulantur – 3 rd person plural present from aemulor, I envy, emulate, rival aemulemini – 2 nd person plural present subjunctive from aemulor, I envy, emulate, rival

18	praesens – at hand, in sight, present
19	formetur – 3 rd person singular present passive subjunctive from formo, I form, fashion, train, guide
20	vellem – 1 st person singular imperfect subjunctive from volo esse ... mutare – infinitives after vellem mutare – present infinitive from muto, I change
21	
22	
23	repromissionem – promise
24	allegoriam – figure, allegory
25	
26	sursum – above, upward
27	erumpe – 2 nd person singular present imperative from erumpo, I break out
28	promissionis – promise
29	persequebatur – 3 rd person singular imperfect from persequor, I pursue, persecute
30	
31	

6.5 Caput V

1	state – imperative from sto, I stand nolite ... contineri – prohibition servitutis – servitude, slavery contineri – passive present infinitive from contineo, I bind together, confine, hold in check
2	circumcidamini – 2 nd person plural present passive from circumcido, I circumcise proderit – 3 rd person singular future from prodeo, I come forth, I come out.
3	testificor – I testify, bear witness debitor – debtor
4	evacuati estis – 2 nd person plural perfect passive from evacuo, I do away with, make empty, make void iustificamini – 2 nd person plural present passive from iustifico, I justify, account righteous excidistis – 2 nd person plural present from excido, I hew, cut down
5	spiritu – spirit iustitiae – justice, innocence, righteousness expectamus – 1 st person singular from expecto, I expect, wait
6	circumcisio – circumcision praeputium – non circumcision
7	inpedivit – 3 rd person singular perfect from impedio, I hinder, impede oboedire – present infinitive from oboedio, I obey
8	
9	modicum – little, small, of moderate size

	fermentum – leaven, yeast massam – lump, mass, bulk corrumpit – 3 rd person singular present from corrumpo, I corrupt
10	conturbat – 3 rd person singular imperfect from conturbo, I disturb, trouble
11	circumcisionem – circumcision patior – I endure, suffer evacuatum – perfect passive participle from evacuo, I do away with, empty scandalum – scandal, stumbling block crucis – cross
12	utinam – would that, O if abscidantur – 3 rd person plural present passive subjunctive from abscido, I cut off
13	detis – 2 nd person plural present subjunctive from do carnis – flesh caritatem – charity, love servite – 2 nd person plural present imperative from servio, I serve invicem – in turn, by turns
14	sermone – speech, discourse impletur – 3 rd person singular present passive from impleo, I fill, accomplish
15	mordetis – 2 nd person plural present from mordeo, I bite comeditis – 2 nd person plural present from comedo, I eat, devour
16	desiderium – desire, lust perficietis – 2 nd person plural present from perficio, I make prefect, finish, perform
17	caro – flesh concupiscit – 3 rd person singular present from concupisco, I am desirous of, covet, long for spiritum – spirit adversantur – 3 rd person singular present from adversor, I resist, oppose faciatis – 2 nd person plural present subjunctive from facio
18	
19	fornicatio – fornication inmunditia – uncleanness, impurity luxuria – dissipation, luxury
20	idolorum – idols servitus – servitude veneficia – witchcraft, magic, sorcery inimicitiae – enmity contentiones – obstinacy, contention, strife aemulationes – rivalry, emulation irae – anger rixae – quarrel, strife dissensiones – dissension, quarrel sectae – sect, faction

21	invidiae – envy, hatred, jealousy homicidia – murder ebrietates – drunkenness, excess comesationes – feasting, revelry consequentur – 3 rd person plural present from consequor, I obtain
22	caritas – charity, love gaudium – joy pax – peace longanimitas – long-suffering, patience bonitas – goodness, kindness benignitas – goodness, kindness
23	fides – faith modestia - modesty continentia – abstinence, restraint, self-denial
24	
25	ambulemus – 1 st person plural present subjunctive from ambulo, I walk
26	efficiamur – 1 st person plural present passive subjunctive from efficio, I make, effect inanis – vain, empty, void gloriae – glory, honour, majesty provocantes – present participle from provoco, I provoke, arouse, stir up

6.6 Caput VI

1	praeoccupatus fuerit – 3 rd person singular perfect passive subjunctive from praeoccupo, I take by surprise, come before, overtake aliquo – someone, something, agrees with delicto, see next delicto – crime, sin, fault spiritalis – spiritual huiusmodi – of this kind, of such kind instruite – 2 nd person plural present imperative from instruo, I draw up, arrange, instruct lenitatis – smooth, mild, easy considerans – present participle from considero, I consider, look, regard, contemplate tempteris – 2 nd person plural present passive subjunctive from tempto, I try, attempt
2	adimplebitis – 2 nd person plural perfect from adimpleo, I full, fulfill
3	existimat – 3 rd person singular present from existimo, I think, reckon, judge aliquid – someone, something seducit – 3 rd person singular present from seduco, lead astray, seduce, deceive
4	probet – 3 rd person singular present subjunctive from proba, I try, test, examine, prove unusquisque – every, everyone semet ipso – this is often spelt as one word, semetipso, a more emphatic form of seipso –a, -um, himself, herself, itself
5	

6	communicet – 3rd person singular present subjunctive from communico, I partake, communicate, share catecizatur – 3rd person singular passive from catecizo (also catechizo) I teach, instruct, usually by question and answer catecizat – 3rd person singular from catecizo
7	errare – infinitive from erro, I make a mistake, err, wander inridetur – 3rd person singular passive from inrideo, I laugh at, also spelt irrideo
8	seminaverit – 3rd person singular future from semino, I sow, produce, beget metet – 3rd person singular future from meto, I mow, reap, gather harvest seminat – 3rd person singular present from semino corruptionem – corruption
9	deficiamus – 1st person plural present subjunctive from deficio, I fail, faint, am wanting metemus – 1st person plural future from meto, I mow
10	operemur – 1st person plural present subjunctive from operor, I work, labour domesticos – domestic fidei – faith
11	qualibus – what manner, what kind, interrogative adjective manu – hand
12	cogunt – 3rd person plural present from cogo, I compel circumcidi – present passive infinitive from circumcido, I circumcise persecutionem – persecution patiantur – 3rd person plural present subjunctive from patior, I suffer, endure
13	circumciduntur – 3rd person plural present passive from circumcido, I circumcise custodiunt – 3rd person plural present from custodio, I guard, watch, protect, preserve glorientur – 3rd person plural present subjunctive from glorior, I glory in
14	absit – 3rd person singular present subjunctive from absum, I am absent, I am away gloriarī – present infinitive from glorior, I glory in
15	valet – 3rd person singular present from valeo, I prevail, am valid, am effective praeputium – uncircumcision
16	fuerint – 3rd person plural perfect subjunctive from sum miserericordia – compassion, mercy
17	molestus sit – 3rd person plural perfect subjunctive from molestor, I molest stigmata – stigma, mark
18	

7. Notes for the Syriac Text

7.1 ܠܟܘܢ

7.2 ܠܟܘܢ

7.3 ܠܟܘܢ

7.4 ܠܟܘܢ

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3	ܠܟܘܢ – so, thus, likewise ܠܟܘܢ – and, also ܠܟܘܢ – we ܠܟܘܢ – when ܠܟܘܢ – babes, infants ܠܟܘܢ – 1st person plural from ܠܟܘܢ, he was ܠܟܘܢ – under ܠܟܘܢܝܗܘܢ – an element, a first principle (from the Greek word στοιχείον) + their ܠܟܘܢܝܗܘܢ – of + the world ܠܟܘܢܝܗܘܢ – shapel parrticipule of ܠܟܘܢܝܗܘܢ, he subjgated ܠܟܘܢܝܗܘܢ – 1st person plural from ܠܟܘܢܝܗܘܢ, he was
4	
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9	ܠܟܘܢ – ܠܟܘܢ – ܠܟܘܢܝܗܘܢ – ܠܟܘܢܝܗܘܢ – ܠܟܘܢܝܗܘܢ – ܠܟܘܢܝܗܘܢ –

- مَع

- اَلْا

- اَلْج

- اَلْجِزْءِ

- اَلْجِزْءِ

- اَلْا

- اَلْا

- اَلْا - an element, a first principle (from the Greek word στοιχεῖον)

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8. Translation

8.1 Βίβλος Α

¹ Paul, an apostle not from men and neither through man, but through Jesus Christ and God the father who raised him from the dead, ² and all the brothers who are with me to the churches in Galatia. ³ Grace to you and peace from God our father and the Lord Jesus Christ ⁴ who gave himself for our sins that he might take us out of this present age of evil according to the will of God and our father, ⁵ to whom be the glory for ever and ever, amen.

⁶ I marvel that you are so quickly deserting from the one who has called you in grace to another gospel, ⁷ which is not another gospel, unless there are some who are troubling you and wish you to turn from the gospel of Christ. ⁸ But even if we or an angel from heaven were to evangelise you against what we proclaimed to you, let him be cursed. ⁹ As we said to you, I now say again: if someone evangelises you against what you have received, let him be cursed.

¹⁰ Am I now aiming to please men or God? If I were pleasing men, I would not be a servant of Christ. ¹¹ I want you to know, brothers, the gospel which was preached by me was not from man; ¹² for I did not receive it from man nor was it taught, but it was through the revelation of Jesus Christ. ¹³ You heard about my way of life as a Jew, that I persecuted the church of God to an uncommon degree and I was destroying it. ¹⁴ I was progressing in Judaism beyond many of my contemporaries of my nation, abounding in zeal for the traditions of my forefathers. ¹⁵ But when it pleased God, who set me apart from my mother's womb, and called me through his grace to reveal his son to me that I might preach the good news to the nations, straightaway I did not consult flesh and blood nor did I go up to Jerusalem, to those who were apostles before me, but departed into Arabia and turned again to Damascus. ¹⁸ Later, after three years, I returned to Jerusalem to visit Peter and I stayed with him fifteen days. ¹⁹ I did not see another of the apostles except James the brother of the Lord. ²⁰ What I am writing to you, note that before God I am not lying.

²¹ Afterwards I came to parts of Syria and Cilicia; I was not known in person to the churches of the Jews which were in Christ. They had only heard that at one time I was a persecutor, but now I was proclaiming the faith I once ravaged. ²⁴ And they glorified God in me.

8.2 Βίβλος Β

¹ After fourteen years I again went up to Jerusalem accompanied by Barnabus and Titus. ² I went according to a revelation; I put before them the gospel which I proclaim to the Gentiles, privately to those who were influential, lest I was working baselessly or had so worked. ³ But not even Titus, who was a Greek, was compelled to be circumcised. ⁴ On account of some false brothers, who had infiltrated to spy out our freedom which we have in Christ Jesus, in order to enslave us, ⁵ we did not yield to them at that time, by submission, in order that the truth of the gospel may stay near you. ⁶ From those who were influential – the sort of people they once were is of no consequence to me, God does not merely consider the face – they contribute anything to me, ⁷ but on the contrary, seeing that I had been entrusted with the gospel for the uncircumcised, as Peter had for the circumcised, ⁸ God was at work in Peter as an apostle for the circumcised as he was working in me for the uncircumcised. ⁹ And knowing the grace that was given to me, James and Peter and John, who seemed to be the most important, welcomed Barnabas and me as fellow workers in order that we might evangelise the uncircumcised, they the circumcised. ¹⁰ Except we were urged to remember the poor, the very thing which I was eager to do.

¹¹ But when Cephas came to Antioch, I confronted him face to face because he was condemned by his own actions. ¹² Before the arrival of some from James he would eat with the Gentiles; when they came he would withdraw and separate himself fearing the party of the circumcised. ¹³ And the rest of the Jews went along with him so that even Barnabas was led away by their hypocrisy. ¹⁴ But when I saw that they were not following the truth of the gospel, I said to Cephas in front of all of them, 'Are you a Jew being like the heathen and not living as a Jew, how are you forcing the Gentiles to live as a Jew?' ¹⁵ We are by nature Jews and not sinners out of the Gentiles. ¹⁶ Knowing that man is not justified from the works of the law except

through the faith of Jesus Christ, and we believe in Christ Jesus in order that we may be justified from the faith of Christ and not from the works of the law because all flesh is not justified from the works of the law'.¹⁷ If while seeking to be justified in Christ we ourselves are found to be sinners, is Christ a servant of sin? Not at all.¹⁸ For if what I tear down I again build up I show myself to be a transgressor.¹⁹ For through the law, I died to the law, that I might live to God. I have been crucified with Christ;²¹ but I no longer live, Christ lives in me. What I now live in the flesh, I live in the faith of the son of God who loves me and gave himself on my behalf.²¹ I am not making the grace of God of no effect; for if righteousness is through the law, Christ died in vain.

8.3 Βίβλος Γ

¹ O foolish Galatians, who bewitched you, to whom Jesus Christ was proclaimed publicly crucified before your very eyes? ² Only one thing I want to learn from you: did you receive the spirit from the works of the law or from hearing the word of faith? ³ Are you so mindless that having started in the spirit you are now ending in the flesh? ⁴ Did you learn such things in vain? If it was actually in vain. ⁵ So did he who grants the spirit to you and works in you with power, was this from the works of the law or from hearing the word of faith?

⁶ As you know, Abraham believed God and it was considered to him as righteousness,⁷ so you know that those who believe through faith are sons of Abraham.⁸ The scripture foretold that those God would justify the Gentiles through faith; it was proclaimed in advance to Abraham that all nations will be blessed in you.⁹ So that those through faith are blessed with faithful Abraham.

¹⁰ Now all those who are under the law are under a curse. For it is written, *cursed is everyone who does not persevere in all that is written in the Book of the Law and does these things.*¹¹ So it is clear that no one is justified in the presence of God because *the just will live through faith.*¹² But the law is not from faith; *the one who does these things will live in them.*¹³ Christ has redeemed us from the curse of the law, becoming a curse on our behalf, because it is written; *cursed are all those who hang upon a tree.*¹⁴ In order that the blessing of Abraham might come to the Gentiles in Christ Jesus and in order that we might receive the promise of the spirit through faith.

¹⁵ Brothers, I am speaking in human terms. Likewise no one annuls a confirmed covenant or adds a codicil to a will.¹⁶ The promises were spoken to Abraham and to his seed. He did not say, 'and to your seeds, as though there were many but as if there were only one: *and to your seed*, which is Christ.¹⁷ So I say this; the covenant which was previously ratified by God, the law which was after four hundred and thirty years, was not made void in order to make the promise powerless.¹⁸ For if the inheritance, came from the law, it no longer come from the promise; but God gave the promise graciously to Abraham.

¹⁹ So what is the law? It was added for the sake of transgressions until the one came to whom the promise was made, commanded through the angels into the hand of the mediator.²⁰ Now the mediator is not of the one, God is one.²¹ So is the Law against the promise of God? Not at all. For if the law was given being able to make alive, justification would really come from the Law;²² but scripture has imprisoned everything under sin, in order that the promise from the faith of Jesus Christ was given to all believers.

²³ Before the coming of faith, we were confined and imprisoned under the Law up to the time of the revelation of the future faith,²⁴ so that the Law became our guide to Christ, that we might be justified.²⁵ But since faith has come, we are no longer under a guide.²⁶ For you are all sons of God through faith in Christ Jesus.²⁷ For as many of you were baptised into Christ, you have put on Christ.²⁸ There is no Jew or Greek, no slave or free, no male or female.²⁹ If you are of Christ, you are the seed of Abraham, inheritors according to the promise.

8.4 Βίβλος Δ

¹ Now I say, for as long as the inheritor is a minor, the master of everything does not differ from a slave,² but he is under guardians and stewards until he reaches his majority.³ Thus we, when we were minors were enslaved by the elements of the world;⁴ but when we came to maturity, God sent his son born of a woman

born under the Law,⁵ that he might redeem those under the law that we might receive adoptions as sons.⁶ And because you are sons, God has sent the spirit of his son into your hearts, crying ‘Abba, father’.⁷ So that you are no longer a slave but a son; and if you are a son, an inheritor through God.

⁸ But at one time not knowing God we were enslaved by nature to those who are not gods.⁹ Now, however, knowing God, or rather being known by God, how did you turn back to the weak and poor elements to which you wish to again to serve?¹⁰ You scrupulously observe days and months and seasons and years.¹¹ I fear lest I have worked hard for you in vain.

¹² Become as I, because I am as you, brothers, I beg you. You have not injured me.¹³ Yiu know that through weakness of the flesh I first proclaimed the gospel to you.¹⁴ You did not reject your trial in the flesh with contempt nor did you disdain them but as a messenger from God you received me, as Christ Jesus.¹⁵ So where is your blessing? For I can testify that if it were possible you would have dug out your eyes and given them to me.¹⁶ So that have I become an enemy telling the truth to you?¹⁷ They are deeply concerned about you but not in a good way; they wish to exclude that you may be deeply concerned for them; it is good always to be concerned for your welfare and not only when I am present with you.¹⁹ My children, I am suffering birth pains for you again until Christ is formed in you.²⁰ Even now I wanted to be with you and to alter my tone because I am at a loss for you.

²¹ Tell me, you who wish to be under the law, do you not understand the law?²² For it is written that Abraham had two sons, one from a servant and one from freedom.²³ But the one from a servant had been born according to the flesh, but the one from freedom through a promise.²⁴ Now this is speaking allegorically; for these are the two covenants, one from Mount Sinai, being born in slavery, which is Agar, and Agar is Mount Sinai in Arabia, and this stands in line to what is now Jerusalem, for it is subjected with all its children.²⁶ But the Jerusalem that is above is free, which is our mother.²⁷ For it is written:

Be glad, you who are barren and do not bear children
Break loose and cry out, you who do not suffer birth pains
Because many are the children of the desolate
More than those who are married.

²⁸ And you, brothers are the children according to the promise of Isaac.²⁹ But just as then the one born of the flesh persecutes the one born of the spirit, so it is now.³⁰ But what does scripture say? ‘throw out the slave and her child, for the son of the slave shall not inherit with the son of freedom’.

8.5 Βίβλος E

Christ freed us for freedom; stand firm therefore and do not again load yourselves with a yoke of slavery.² Behold, I, Paul, say that if you were circumcised, Christ will not help you at all.³ Again, I testify to every circumcised man that he is obliged to observe the whole law.⁴ You are released from Christ, you who are justified in the law, you have lost the grace.⁵ For we, by the spirit, are awaiting eagerly the hope of righteousness from faith.⁶ Since in Christ Jesus neither circumcision nor uncircumcision is effective but faith being at work through love.

⁷ You were running well; who hindered you from believing the truth?⁸ This persuasion does not come from the one who calls you.⁹ A little yeast ferments the whole batch of dough.¹⁰ I have persuaded you in the Lord that you should not take a different view; the one who is disturbing you bears the blame, whoever he is.¹¹ But, I, brothers, if I yet proclaim circumcision, why am I still persecuted? So then the scandal of the cross is abolished.¹² O that those who are troubling you would cut themselves off.

¹³ For you have been called to freedom, brothers; only not freedom for opportunity in the flesh, but freedom for loving service to each other.¹⁴ For all the law is fulfilled in this one word: love your neighbour as your self.¹⁵ If you offend each other and tear each other to pices, take care lest you consume each other.¹⁶ But I say, walk in the spirit and do not carry out the desires of the flesh.¹⁷ For the flesh contends against the spirit and the spirit against the flesh, for these are opposed to each other, in order not to do these things whatever you wish. But if you are led by the spirit, you are not under the law.¹⁹ It is clear what are the works of of the

flesh; they are prostitution, impurity, licentiousness, ²⁰ idolatry, sorcery, enmity, discord, jealousy, anger, strife, dissension, factions, ²¹ envy, drunkenness, revelry and others things like these; which I say before to you, just as I said before, those who do these things will not inherit the kingdom of God. ²² But the fruit of the spirit is love, joy, peace, patience, kindness, generosity, faith ²³ gentleness, self-control; against such as these there is no law. ²⁴ Those who are of Christ have crucified the the flesh with its sufferings and its desires. ²⁵ If we live by the spirit, let us keep in order by the spirit. ²⁶ Let us not become conceited, provoking each other, envying each other.

8.6 Βίβλος C

¹ Brothers, if a man is detected in a crime, you who are spirit filled should restore him in a spirit of gentleness, taking care lest you are tempted. ² Carry each other's burdens and in this way you will fulfil the law of Christ. ³ For if someone seems to be something while being of no account, he ceives himself. ⁴ Let each examine his work, and then he will only have a boast for himself and not for another; ⁵ each man shall carry his own burden.

⁶ Let the one who is instructed share all good things with the teacher of the word. ⁷ Do not wander; God is not to be treated with contempt. Whatever a man sows, this he will reap; ⁸ because the one who sows in the flesh will reap destruction from the flesh; the one who sows in the spirit, will reap eternal life from the spirit.

⁹ Let us not weary in doing excellence, for at the right time we shall reap not becoming weary. ¹⁰ So then as we have the right moment, let us work friendly to all, especially to those members of the faith.

¹¹ See with what large letters I wrote to you with my own hand. ¹² As for those who wish to make a good impression in the flesh, they are forcing you to be circumcised in order only that they do not justify by the cross of Christ. ¹³ Nor do those themselves who are circumcised keep the law, but they want you to be circumcised in order to boast in you flesh. ¹⁴ May it not be for me to boast except in the cross of Christ, through whom the world has been crucified to me and I to the world. ¹⁵ For there is neither circumcision nor uncircumcision but a new creation. ¹⁶ As many as those who hold to this rule, may there be peace and mercy from God upon them and upon Israel.

¹⁷ For the remainder, let no one cause difficulties for me, for I bear in my body the marks of Jesus.

¹⁸ The grace of our Lord Jesus Christ be with your spirits, brothers; amen.

9. Commentary

9.1 Hapax Legomena

Strictly speaking there are no Hapax Legomena in the New Testament; every word is attested at least once outside the New Testament. There are, however, many words which are only used once. The translation given here is the meaning used in this epistle; it should not be inferred that there are no other meanings; other meanings are given in sections 9.2 to 9.7. Note also that this list includes some words that are used more than once, *but only in this epistle*. In the Epistle to the Galatians there are several such examples:

	Translation	Occurrence
συνηλικιώτας	a contemporary	1:14
πατρικῶν	paternal	1:14
		1:16
ἱστορῆσαι	visit	1:18
παρεισάκτους	secretly brought in	2:4
κατασκοπῆσαι	spy out	2:4
εἷξαμεν	to yield	2:5
συνυπεκρίθησαν	join in pretence	2:13
ὀρθοποδοῦσιν	to act rightly	2:14
ἐθνικῶς	like a Gentile	2:14
ἰουδαῖζεν	to live like Jews	2:14
ἐβίσκανεν	to envy	3:1
προεηγγελίσατο	proclaim in advance	3:8
ἐπιδιατάσσεται	to add a codicil	3:15
προκεκυρωμένην	to ratify in advance	3:17
προθεσμίας	appointed day, fixed/limited time	4:2
ἐξεπτύσατε	to disdain	4:14
μορφωθῇ	to form, shape	4:19
ἀλληγορούμενα	speak allegorically	4:24
συστοιχεῖ	to correspond	4:25
πεισμονή	persuasion	5:8
δάκνετε	to bite	5:15
κενόδοξοι	conceited	5:26
προκαλούμενοι	provoke, challenge	5:26
φθονοῦντες	to envy	5:26
φρεναπατᾶ	to deceive	6:3
μυκτηρίζεται	to treat with contempt; to mock	6:7
εὐπροσώπησαι	to make a good showing	6:12
στίγματα	stud	6:17

9.2 Βίβλος Α

1	
2	
3	
4	ἐξέληται. Used 8 times in the New Testament and once in this epistle. Arndt & Gingrich [3, pp. 271 - 272] give the meanings (a) take out, tear out, (b) set free, deliver, rescue, (c) select, choose out. The best meaning here is that of (b); this use is also seen in the New Testament at Πράξεις Ἀποστόλων 7:10, 12:11. It is also used in the LXX at Σοφία Σαλωμῶνος 10:1, Σοφία Σιρὰχ 29:12 and Βαρούχ 4:18, 21. and in the Patristics at Sancti Clementis Epistola ad Corinthios I 39:9, 56:8 (Liber 3002) LSJ [17, p. 581 – 582] gives the meanings (I) (i) take out, (ii) (middle) take out for oneself, (iii) (passive) be discharged, (II) (i) take from a common stock, (ii) (middle) choose for oneself, carry off as booty, have accepted as a gift (iii) (passive) be given as a special honour τινί (ii) take out of <i>a number</i> except (III) (i) remove people from their country, (iii) get rid of, make away with, destroy, annul, bring to nought, (iv) (middle) bedreave (IV) (i) set free, deliver, (ii) bring to an end, accomplish Lampe [13, p. 491] give the following meanings (I) remove, (passive) be removed from, <i>hence</i>, transcend, (II) (middle) set free, deliver αἰῶνος. used 122 times in the New Testament and occurs twice in Galatians at 1:4 and 1:5. Arndt & Gingrich [3, pp. 27 – 28] has a long article and lists the following meanings, I – very long time, eternity (i) of time gone by, the past, (ii) of time to come, which, if it has no end, is also known as eternity, II – a segment of time, (i) the present age, (ii) the age to come, III – the world as a spatial concept, IV – the Aeon as a person. At 1:4 the meaning is that of II i; at 1:5 the meaning is that of I ii. LSJ [17, p. 45] the general meaning is period of existence, with the following more detailed meanings, I – lifetime, life, II – age, generation, posterity, III – one's life, destiny, IV – long space of time, V – space of time clearly defined, VI – Aeon, personified Lampe [13, pp. 55 – 57] has a very long article. The main meaning is age, aeon, eternity. Within that several further meanings are listed, I – lifetime, II – time, III – a long but definite period, age, era, epoch, (i) a thousand years, one of the seven ages of the world, (ii) with the idea of dispensation, IV – period of indefinite duration, V – eternity, VI – with prepositions, for ever, not necessarily confined to things which are eternal, VII – Aeon, a Gnostic usage, VIII – hence totality of aeons <i>or</i> the whole invisible spiritual world, IX – in the plural, name of supernatural beings, both evil and good.
5	
6	Θαυμάζω. Used 43 times in the New Testament and occurs once in this epistle. Arndt & Gingrich [3, p. 352] has a lengthy article and gives the following meanings (I) (intransitively) wonder, marvel, be astonished – this could be in a good sense or a bad sense (II) with prepositions, wonder at something, (III) with ὅτι, wonder, be surprised at, (IV) (transitively) admire, wonder at something, (V) as a deponent, wonder be amazed. The meaning and construction here is that of (III)

LSJ [17, p. 785] gives the meanings (I) wonder, marvel, (II) wonder at *τινά or τι*, (III) admire, show respect (IV) (rarely) wonder at *τινί*, (V) followed prepositions (VI) followed by an interrogative statement

Lampe [13] does not list the word.

μετατίθεσθε. Used 6 times in the New testament and once in this epistle.

Arndt & Gingrich [3, p. 513] gives the following meanings (I) convey to another place, put in another place, (I) change, alter something into something, (III) (middle) change one's mind, desert, turn apostate

The meaning here is that of (III)

LSJ [17, p. 1117] gives the meanings (I) place among, (II) place differently, (i) transpose, (ii) (logic) alter a conclusion to its contrary, (iii) change, alter *a treaty*, (iv) (middle) change what is one's own *or* for oneself, (v) (passive) to be changed, altered

Lampe [13, p. 862] give the following meaning (I) transfer a share, (II) place differently (i) transfer, (ii) translate *persons*, (iii) change, (iv) (middle) change over from

- 7 **ὁ οὐκ ἔστιν ἄλλο** – One of the wonderful things about this letter is the impression it gives of Paul writing his thoughts down as they occur to him. He has just referred to another Gospel and realises straightaway that there *isn't* another gospel.

μεταστρέψαι. Used 3 times in the New Testament and once in this epistle.

Arndt & Gingrich [3, p. 513] gives the meaning change, alter, pervert something into something, often its opposite.

In the LXX see Ψαλμοὶ 77:44, Σοφία Σιράχ 11:31, Ἰωήλ 3:4 (quoted in Πράξεις Ἀποστόλων 2:20)

LSJ [17, p. 1117] gives the meanings (I) (i) turn about, turn round, (passive) turn oneself about turn about, (ii) turn round, retort, (iii) twist *or* turn all ways, (iv) misrepresent change alter, (v) use *one* for *another*, (II) (intransitive) (i) turn another way, changes one's ways, (ii) turn so as to punish *or* revenge, care for regard *τινός*

Lampe [13] does not list this word, but does list (on page 861) μεταστρεπτός, be turned, directed *from one person to another*

8

- 9 **παρελάβετε.** Used 49 times in the New Testament and twice in this epistle at 1:9, and 1:12.

Arndt & Gingrich [3, p. 619] gives the meanings I take (to oneself) take with *or* along with, II take over, receive, (i) receive *τινά* (ii) receive *τί*, III sometimes (see Κατὰ Ἰαώνην 1:11) the emphasis is not on receiving or taking over, as much as that the word implies agreement.

At 1:9 and 1:12 the meaning is that of II (ii), in this case the 'thing' is a mental or spiritual heritage.

LSJ [17, p. 1315] gives the meanings (I)(i) receive from another, especially of persons succeeding to an office, (ii) take upon oneself, undertake, (iii) take in pledge, take by force *or* treachery (iv) received by hearing or report, ascertain, (v) take, receive, use *as a substitute or equivalent* (vi) take up, catch up, (vii) compare, (viii) (passive) to be derived, (II) (i) take to oneself, associate with oneself, (ii) invite, (iii) receive, take over *in succession* (iv) take prisoner

Lampe [13, pp. 1020 – 1021] give the following meaning (I) take, seize, (II) take away, along with one, (III) invite, (IV) accept (V) admit as, (VI) bring in, (VII) take in, include, (VIII) take, interpret as, (IX) express, refer to, (X) take, instance, (XI) quote *from* (XII) perceive, (XIII) receive *in succession*, (XIV) take on, assume

- 10 **πειθω.** Used extensively in the New Testament and 3 times in this epistle at 1:10, 5:7 and 5:10.

Arndt & Gingrich [3, pp. 639 - 640] in a lengthy article gives the following meanings I (i) convince *τινά*, (ii) persuade, appeal to, in both a good sense and a bad sense, (iii) win over, strive to please,

(iv) conciliate, pacify, set at ease, II the (strong) perfect has a present meaning (i) depend on, trust in, put confidence in, (ii) be convinced, sure, certain III (passive) (i) be persuaded, be convinced, come to believe, believe (ii) obey τινί (iii) some passages and can be interpreted either as (i) or (ii), see Πράξεις Ἀποστόλων 5:36, 39 IV perfect passive be convinced, certain.

At 1:10 the meaning could be either I (ii) or I (iii).

At 5:7 the meaning is III (ii).

At 5:10 the meaning is II (i).

LSJ [17, p. 1353 – 1354] gives the meanings (I) (active) (i) prevail upon, persuade, usually by fair means, (ii) bribe, (iii) (of food) tempt, (II) (passive and middle) (i) to be prevailed upon, won over, persuaded, (ii) listen to one, τινί, (iii) believe τινί, (iv) trust, rely τινί (v) after Homer, perfect passive believe, trust τινί

Lampe [13, p. 1055] give the following meaning (I) (transitive) persuade, (II) (intransitive) (i) trust, (ii) be convinced, (iii) be resolved, (iv) (as a believer) be converted

11 **Γνωρίζω.** Used 18 times in the New Testament and once in this epistle.

Arndt & Gingrich [3, p. 163] distinguish two main meanings; I – make known *or* reveal; II – know, like γινώσκω.

The meaning at 1:11 is that of I.

LSJ [17, p. 355] has some other meanings, ‘become acquainted with’, ‘discover’ ‘gain knowledge of’. The second meaning as used in the New Testament occurs in LXX and Plutarch.

Lampe [13, p. 318] gives several quotations for both main meanings from Methodius, Clement of Alexandria, St. John of Damascus and others.

12

13 **ἀναστροφήν.** Used 13 times in the New Testament and once in this epistle but not in the Gospels or Acts.

Arndt & Gingrich distinguish two main usages (I) former way of life, conduct, (II) a holy way of life and conduct. The first usage is most appropriate here.

LSJ [17, p. 122], has a number of different meanings, I – turning upside down, upsetting, overthrow, II – turning back, return, III – grammatical, throwing back the accent, IV – inversion of the natural order (of words) V – Mathematical, conversion of a ratio, VI – dwelling in a place, which leads to VII – mode of life behaviour, VIII – delay, respite, IX – occupation, concern, X – recourse. From these only the seventh usage appears in the New Testament.

Lampe [13, p. 125] has these meanings (one of which overlaps with the New Testament) I – reversal, inversion, II – dwelling, III – mode of life, IV – mode of speech.

The meaning here is that of I.

ἐδίωκον. Used 45 times in the New Testament and 5 times in this epistle at 1:13, 1:23, 4:29, 5:11, 6:12.

Arndt & Gingrich [3, p. 201] give the following meanings: (I) hasten press on, run, (II) persecute, (III) drive away, drive out, (IV) (i) run after, pursue, (ii) pursue, strive for, seek after aspire to τινά In this epistle the meaning is (II) for all occurrences.

LSJ [17, p. 440] gives the meanings (I) pursue, chase, (i) in war *or* hunting, (ii) pursue an object, (iii) pursue an argument, (II) drive or chase away, (III) drive (i) *of the wind*, drive a *ship*, (ii) drive, drive on, (iii) urge, impel, (iv) *of work* urge on, carry forward, (IV) as a law term, prosecute, ὁ διώκων, the prosecutor, ὁ φεύγων, the defendant

Lampe [13, p. 376] give the following meaning (I) pursue, (II) drive out, expel, (III) persecute

ἐπόρθουν. Used 3 times in the New Testament, twice in this epistle and once in Acts. Often used in a military connection in Homer, Herodotus and the Tragedians.

Arndt & Gingrich [3, p. 693] give the meaning pillage, make havoc of, destroy, annihilate τί.

LSJ [17, p. 1449] gives the meanings (I) destroy, ravage, (II) (present and imperfect) endeavour to destroy, (III) (of persons) destroy, ruin

Lampe [13] does not list the word

- 14 **προέκοπτον** – the meaning of προκόπτω is ‘I cut before’; the image given here is that Paul was advancing in his knowledge and practice of Judaism beyond his contemporaries, like an explorer exploring a hitherto unknown land. I think that the Lord used this prior experience in driving Paul forward to explore the hitherto unknown territory of Christianity as well as proclaiming the gospel to non-Jews.

It is used six times in the New Testament and once in this epistle.

Arndt & Gingrich [3, pp. 707 - 708] distinguish two meanings: (I) of time, be advanced, far gone, (II) progress, advance in what is good *or* bad.

LSJ [17, p. 1486] gives the meanings (I) cut forward, (passive) advance, (II) (i) with neuter adjectives οὐδέν make no way at all, πολλά having prepared most of the way, (ii) make improvements, (iii) (philosophically) progress, *moral and intellectual*

Lampe [13, p. 1154] give the following meaning (I) advance, make progress, (i) (transitive) advance, (ii) of moral *or* spiritual progress, (iii) referring to the Sonship of Christ, the heretical view that it was the consequence of human progress denied, (iv) of Christ as man, followed by numerous references, (II) be promoted

συνηλικιώτας. An hapax legomenon. It is not used in the LXX.

Arndt & Gingrich [3, p. 789] give the meaning a person of one’s own age, a contemporary. It is not commonly used.

LSJ [17, p. 1715] gives the meanings later Greek for ἡλικιώτης, equal in age, comrade, quoting this verse

Lampe [13, p. 1327] gives a *very* few quotations.

ὑπάρχων. Used extensively in the New Testament and twice in this epistle at 1:14 and 2:14.

Arndt & Gingrich [3, p. 838] give two main meanings: I exist, be present, be at one’s disposal II in Hellenistic Greek and then Koine, as a widely used substitute for εἶναι.

In this epistle, both occurrences refer to meaning (II).

LSJ [17, p. 1853 – 1854] gives the meanings (I) begin, take the initiative, (i) τινά, (ii) take the initiative in τινός, (iii) take the initiative followed by a participle, (iv) take the initiative τινά, (II) (active) (i) to be the beginning, (ii) already in existence, (iii) exist really, (iv) (simply) be, (v) used with a participle like τυγχάνω, (vi) be the descendant of, (III) like ὑπόκειμαι be laid down, to be taken for granted, (IV) belong to, fall to one, (V) in a neuter plural participle, (i) circumstances, present circumstances (ii) possessions, resources, (VI) impersonally, (i) the fact is *that* ... (ii) it is allowed that, it is possible, (VII) to be subordinate

Lampe [13, p. 1435] give the following meanings (I) exist in the beginning, (II) exist independently, (III) have reality, (IV) live (in sin), (V) come from belong to, (VI) belong to be the function of

πατρικῶν. An hapax legomenon. This is used in the Classics (Thucydides, Sophocles) and Philo and Josephus.

Arndt & Gingrich [3, p. 636] give the meaning derived from *or* handed down from one’s father, paternal.

LSJ [17, p. 1348] gives the meanings (I) derived from one's fathers, hereditary, (II) (i) of *or* belonging to one's fathers, (ii) like a father, paternal

Lampe [13, p. 1052] distinguishes two main meanings: I of one's father, II, with a father, concerning or respecting a father. Lampe, gives quotations from a number of Patristics writers, amongst them, Origen, Clement of Alexandria and John Chrysostom.

- 15 **ἀφορίσας**. Used 10 times in the New Testament, twice in this epistle at 1:15 and 2:12.
Arndt & Gingrich [3, p. 127] give two meanings I separate take away, II set apart, appoint.
At 1:15, the meaning is that of (II) (compare Πρὸς Ῥωμαίους 1:1); at 2:12, the meaning is that of (I)
LSJ [17, p. 292] gives the meanings (I) (i) mark of by boundaries, (ii) determine, define, (iii) separate, distinguish, (iv) bring to an end, finish, (II) (i) banish, separate, (quoting Πράξεις Ἀποστόλων 19:9), set apart *for rejection*, cast out (iii) set apart for some office, appoint, ordain
Lampe [13, p. 279] gives several more meanings: (I) cast out, banish, (II) cut off, (III) excommunicate, (IV) refer, assign to, (V) devote (VI) set apart by itself, (VII) set apart for a special purpose, (VIII) place in a particular class, (IX) put away *in a monastery or prison*

- 16 **ἀποκαλύψαι**. Used 26 times in the New Testament, twice in this epistle at 1:16 and 3:23.
Arndt & Gingrich [3, p. 92] give the following meanings: (I) (i) reveal, disclose, bring to light, (ii) (passive) be revealed, (II) divine revelation of certain supernatural secrets, (III) of the interpretation of prophetic visions, IV in the eschatological sense of the revelation of ceertain persons and circumstances
At 1:16 the meaning is that of (II)
At 3:23 the meaning is that of (IV)

LSJ [17, p. 201] gives the meanings (I) uncover, (II) disclose, reveal, (iii) unmask

Lampe [13, p. 194] give the following meanings (I) uncover, (II) reveal, (III) explain

ἔθνεσιν. Used 161 times in the New Testament and 10 times in this epistle, at 1:16, 2:2, 2:8, 2:9, 2:12, 2:14, 2:15, 3:8 (twice), and 3:14.

Arndt & Gingrich [3, p. 218] gives the following meanings (I) nation, people, (II) heathen, pagans, gentiles; in LXX usually in Greek for foreigners.

The best meaning for all these occurrences is 'gentiles' or 'heathen'

LSJ [17, p. 480] gives the meanings (I) number of people living together, company, body of men, (II) nation, people; later, foreign barbarous nations, as opposed to Greeks, in LXX non-Jews, Gentiles, applied to Gentile Christians

Lampe [13] does not notice the word, but does list ἐθνικός national and ἐθνικῶς in gentile *or* pagan fashion

προσανεθέμην. Almost an hapax legomenon. Used twice in this epistle at 1:16 and 2:6

Arndt & Gingrich [3, p. 92] give the following meanings: (I) (i) add *or* contribute τινί τι (ii) lay before, submit, (II) consult with τινί.

At 1:16 the best meaning is (II)

At 2:6 the best meaning is (I)

The meaning of this particular phrase is obscure until we consider the meaning of the word

προσανατίθημι. The word **προσανατίθημι** was used in Diodorus Siculus in his History in the sense of consulting the divines, prophets (τοῖς μαντέσι); another use occurs in Lucian in his dialogue Iuppiter Tragoedus. The former work I do not possess, but in the latter work the quotation is (this is at the start of the dialogue and Ἑρμῆς is addressing Ζεύς):

ὦ Ζεῦ, τί σύννους κατὰμόνας σαυτῷ λαλεῖς,
ὥχρὸς περιπατῶν, φιλοσόφου τὸ χρῶμ' ἔχων;

ἐμοὶ προσανάθου, λαβέ με σύμβουλον πόνων

μὴ καταφρονήσης οἰκέτου φλυαρίας.

O Zeus, why do you speak lonely deep thoughts to yourself

walking with a pale expression, having the colour of a philosopher?

Take counsel with me, take me as an adviser of troubles

do not despise the fooleries of a menial.

What Paul seems to be saying is that after his conversion on the road to Damascus ‘he did not consult flesh and blood’ but (as the next verse says) went to Arabia. So the meaning could be that he did not discuss this with other men and women, but went to Arabia; the precise reason for the withdrawal to Arabia, is not clear and has been the subject of much debate. My own view, for what it is worth, is that Paul wished to retreat and think and pray through the consequences of this dramatic about turn in his life, but Paul does not say. Other scholars have given other views. The use of *σαρκὶ καὶ αἵματι* rather than *ἀνδράσι* (for example) is interesting; perhaps Paul is making a deliberate contrast between *σάρξ* and *πνεῦμα*.

LSJ [17, p. 1501] gives the meanings (I) (i) offer *or* dedicate besides, (ii) (middle) take an additional burden; but *προσανατίθηναι* τινὶ τι Πρὸς Γαλάτας 2:6 contribute of oneself to another (iii) ascribe, (II) (i) take counsel with one quoting this verse, (ii) refer *a matter for* consideration

Lampe [13] does not list this word.

18 **ἱστορήσαι**. An hapax legomenon.

Arndt & Gingrich [3, p. 383] give two meanings: (I) enquire into a thing, (II) visit for the purpose of coming to know someone *or* something.

The meaning at this point is that of (II). Meaning I is recorded in Herodotus (and in other writers); meaning (II) is recorded in Plutarch (and in other writers)

LSJ [17, p. 842] gives the meanings (I) (i) inquire into *or* about a thing, (ii) examine, observe, (iii) inquire of, ask, (iv) inquire, (II) give an account *of what one has learnt*,

Lampe [13, p. 678] give the following meaning represent, depict

videre Petrum – the Vulgate translation has copied the idiom of the Greek here; there are *some* examples of the infinitive or purpose in Classical Latin (Horace Odes Book 1 has an example) but usually the construction would be to use **ut** (or **ne** if negative) with the subjunctive, or a gerund.

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24 **ἐδόξαζον**. Used many times in the New Testament and once in this epistle. It is used many times in the LXX where is used to translate 14 Hebrew verbs.

Arndt & Gingrich [3, p. 204] gives the meanings (I) praise, honour, magnify, (II) clothe in splendour, glorify

The meaning here is that of (I).

LSJ [18, p. 444] gives the meanings (I) think, imagine, (II) entertain opinions, (III) form, hold an opinion, (IV) (*passive*) be a matter of opinion, (V) magnify, extol, (VI) (*passive*) be distinguished, held in honour

Lampe [14, p. 382] gives the meanings (I) think, form an opinion, (II) glorify, give honour

9.3 Βίβλος B

- 1 **συμπαλαβὼν**. Used 4 times in the New Testament, and once in this epistle.
Arndt & Gingrich [3, p. 127] give the meaning take along (with oneself) *τινά*.
Other uses in the LXX are at Ἰὼβ 1:4 and Μακκαβαίων Γ 1:1.
LSJ [17, p. 1680 – 1681] gives the meanings (I) take along with one, take in as an adjunct or assistant (II) call in for advice, (III) (passive) be invited, (IV) to be incidentally involved
Lampe [13] does not list this word.

- 2 **ἀνέβην δὲ κατὰ ἀποκάλυψιν**. Paul says that he went to Jerusalem *κατὰ ἀποκάλυψιν*, according to a revelation. This indicates that it was not simply a choice made by Paul to visit Jerusalem but a supernatural prompting.
ἀνεθέμην. Used twice in the New Testament, and once in this epistle.
Arndt & Gingrich [3, p. 62] give the meanings: I ascribe, attribute *τινὶ τι*, II (middle) declare, commune, refer; with the idea that the person to whom a thing is referred is asked for his opinion
LSJ [17, p. 123] gives the meanings (I) (i) lay upon, (ii) refer, attribute, (II) (i) set up as votive gift, dedicate *τινὶ τι*, (ii) set up, erect, (iii) set up and leave in a place, (III) put back, (IV) (middle) (i) put upon for oneself, (ii) impart, communicate, (iii) remit, refer, (IV) (middle) (i) place differently, change about, (ii) take back a move *at a game*, retract
Lampe [13, p. 125] give the following meanings (I) (active) (i) refer, attribute, (ii) set up *as objects of worship*, (iii) set up *as a votive gift*, (iv) set apart devote (a) to God, (b) oneself *or* another to God (II) middle (i) set up *a house* for oneself, (ii) set forth, communicate, (iii) take back, revoke, (iv) put back *in time*, delay, postpone
δοκοῦσιν – *δοκέω* is used five times in Πρὸς Γαλάτας at 2:2, 2:6 (twice), 2:9 and 6:3.
Arndt & Gingrich [3, p. 201 – 202] have a long article and give three main meanings with further sub-divisions. (I) – think, believe, suppose, consider, (i) when followed by an infinitive with the subject identical with that of the infinitive (see Κατὰ Ἰωάννην 5:39), (ii) when followed by an infinitive with a nominative (see Πρὸς Κορινθίους Α 3:18), (iii) followed by an accusative and infinitive with a different subject (see Πρὸς Κορινθίους Β 11:16), (iv) followed by ὅτι (see Πρὸς Κορινθίους Β 12:19), (v) used parenthetically (see Κατὰ Λοῦκαν 17:9), (II) – seem, (i) have the appearance of (see Κατὰ Λοῦκαν 10:36) (ii) be influential, be recognised as such, as here, (III) – used impersonally, (i) think, believe (see Κατὰ Μαθθαῖον 17:25), (ii) it seems best to me (see Κατὰ Λοῦκαν 1:3).
2:2 – Meaning II (ii) is best here. Note that *δοκοῦσιν* is the dative plural present participle from *δοκέω*, *not* indicative. *οἱ δοκοῦντες* refers to ‘men of influence’. The meaning seems to be that Paul is consulting with other apostles, not necessarily to obtain their approval, but confirm what he is preaching
2:6 – II (ii) for both occurrences
2:9 – I (ii)
6:3 – I (ii)
LSJ [17, pp. 441 – 442] gives two main meanings: (I) expect, *hence* think suppose, imagine, (II) of an object, seem
Lampe [13, pp. 378 – 379] gives the meanings (I) think, (II) hold an opinion about, (III) seem (IV) seem good (V) be seen, apparent
τρέχω. Used 19 times in the New Testament, and twice in this epistle at 2:2 and 5:7.
Arndt & Gingrich [3, p. 62] give the meanings: I run

	LSJ [17, pp. 1814 – 1815] gives the meanings (I) (i) of men, run, (ii) of things, move quickly (iii) referring to a constellation rising with Libra, (II) (i) run over, (ii) run a course <i>or</i> heat Lampe [13] does not notice the word.
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4	παρεισάκτους. An hapax legomenon. Arndt & Gingrich [3, p. 624] give the meaning secretly brought in, sneaked in. LSJ [17, p. 1333] gives introduced privily and notes (like Arndt & Gingrich) that it is a nickname of Ptolemy XI. Only this verse is quoted in LSJ. Lampe [13, p. 1030] gives the meanings (I) novel (II) brought in surreptitiously; Lampe quotes Gregory of Nyssa for (I) and St. John of Damascus for (II). κατασκοπήσαι. An hapax legomenon. Arndt & Gingrich [3, p. 418] give the meaning lie in wait for, spy out. It is used in the LXX at Βασιλέων Β 10:3, Παραλιπομένων Α 19:3 and twice elsewhere. LSJ [17, p. 912] gives view closely, spy out, reconnoitre, inspect (of a medical examination) Lampe [13, p. 719] gives the meanings (I) spy out, reconnoitre, (II) watch, contemplate subintroierunt explorare – another example where the Vulgate translation has copied the idiom of the Greek; see also §9.2 verse 18
5	εἴξαμεν. An hapax legomenon. Arndt & Gingrich [3, p. 222] gives the meaning yield. It is used in the LXX at Σοφία Σαλωμῶνος 18:25 and Μακκαβαίων Δ 1:6. LSJ [17, p. 485] gives the following meanings: (I) give way, retire, (II) shrink from (III) give way <i>as a mark of honour</i>, (IV) give way to <i>any passion or impulse</i> (V) yield to another in a thing, (VI) retire from (VII) (transitively) retire from τινός, (VIII) yield up, give up, (IX) it is allowable <i>or</i> possible Lampe [13] does not list the word. πρός See Arndt & Gingrich [3, p. 711] III 7.
6	διαφέρει. Used 13 times in the New Testament and twice in this epistle at 2:6 and 4:1. Arndt & Gingrich [3, p. 190] give the meanings (I) (transitively) (i) carry through, (ii) spread <i>of a teaching</i> (iii) drive <i>or</i> carry about, (II) (intransitively) (i) differ, be different from τινός, (ii) differ to one's advantage, be worth more than, superior to τινός, (iii) (impersonally) it makes a difference At 2:6 the meaning is II (iii) At 4:1 the meaning is II (i) LSJ [17, pp. 417 – 418] gives the following meanings: (I) (i) carry from one to another, (ii) of time, go through life, (iii) bear through, bear to the end, (iv) go through with, endure, support (II) (i) carry different ways, <i>passive</i> be drawn apart, disrupted, (ii) spread his fame abroad, (iii) tear asunder, disjoin, give <i>one's vote</i> a different way, (v) defer, reserve <i>for judgment</i> (vi) plunder, (III) (intransitive) (i) differ, to be different from (ii) (impersonally) it makes a difference, (iii) the difference, the odds, (iv) prevail, (vi) quarrel, struggle, (vii) come between, intervenem (viii) belong to τινί, (IV) (middle and passive) be at variance quarrel τινί Lampe [13, pp. 262 – 263] gives the following meanings: (I) differ, (II) make a difference, be of importance, (III) belong to τινί, (IV) (middle) decline, refuse, (V) (transitive) endure
7	πεπίστευμαι. Used 241 times in the New testament and 4 times in this epistle at 2:7, 2:16, 3:6 and 3:22.

Arndt & Gingrich [3, pp. 660 – 662] In an extensive article give the meanings (I) (i) believe (in, εἰς τινα) something, be convinced of something, this is followed by various constructions (a) accusative of the things, (b) ὅτι clauses, (c) accusative and infinitive, (d) dative of the thing, i.e. give credence to, (e) with prepositional expressions (ii) believe τινί, the person to whom one gives credence *or* whom one believes, (iii) believe τινί τι someone with regard to something, (iv) believe and the context supplies the object (v) believe in the sense of, let oneself be influenced κατά τινας, (vi) (passive) be believed, enjoy confidence (II) believe in, trust, a special sense (i) the object is given, (ii) the object is not expressed (iii) a special kind of this faith is the confidence that God *or* Christ is in position to help the suppliant (III) entrust τινί τι

At 2:7 the meaning is (III)

At 2:16 the meaning is (II) (i) (with εἰς)

At 3:6 the meaning is (I) (ii)

At 3:22 the meaning is (II) (ii)

LSJ [17, pp. 1407 – 1408] gives the following meanings: (i) trust, put faith in, rely on, (ii) comply, (iii) believe that, feel confident in a thing, (iv) τινί with infinitive, *to whom* he trusted (v) have faith, (II) entrust τινί τι

Lampe [13, pp. 1082 – 1083] gives the following meanings: (I) trust in, have confidence in, (II) have faith in, believe in, (III) hold a belief, hold the faith, (IV) believe, hold the Christian faith, (V) have faith, (VI) believe in (VII) be faithful to (VIII) believe *a fact*, (IX) be persuaded, (X) be believed, credited, (XI) have confidence to, venture to, (XII) entrust

ἀκροβυστίας. Used 20 times in the New Testament and 3 times in this epistle at 2:7, 5:6 and 6:15.

Arndt & Gingrich [3, p. 33] give the meanings (I) literally, uncircumcised, (II) figuratively, uncircumcision as a state of being, (III) abstract for the concrete heathenism

At 2:7 the meaning is III

At 5:6 and 6:15 the meaning is II

LSJ [17, p. 56] gives the meanings (I) foreskin (II) state of having the foreskin, uncircumcised, (III) the uncircumcised

Lampe [13, p. 66] gives the meanings (I) foreskin (II) state of uncircumcision (III) uncircumcised people

περιτομῆς. Used 35 times in the New Testament and 7 times in this epistle at 2:7, 2:8, 2:9, 2:12, 5:6, 5:11, 6:15.

Arndt & Gingrich [3, pp. 652 – 653] give the meanings (I) circumcision as a religious rite, (II) the state of having been circumcised, (III) *figuratively* of spiritual circumcision, (IV) abstract for concrete (i) literally of the Jews, (ii) figuratively of the Christians

At 2:7, 2:8, 2:9, 2:12 the meaning is (IV) (i)

At 5:6, 6:15 the meaning is (II)

At 5:11 the meaning is (I)

LSJ [17, p. 1390] gives the meanings: (I) circumcision, quoting Γένεσις 17:13 and Πρὸς Ῥωμαίους 2:29 (as a metaphorical usage), (II) section of a machine (III) circular incision

Lampe [13, pp. 1074 – 1076]. In a very long article Lampe gives two meanings, (I) cutting off, (II) circumcision. The second meaning is divided into six sections: (a) practised by various peoples, (b) Jewish, (c) spiritual, (d) Christ's circumcision, (e) Timothy's circumcision, (f) practised by Ebionites and Corinthians

See also §9.4 verse 6.

8	ἐνεργήσας. Used 21 times in the New Testament and 4 times in this epistle at 2:8 (twice), 3:5 and 5:6. Arndt & Gingrich [3, p. 265] give the meanings: (I) intransitively, (i) work, be at work, operate, be effective, (ii) with an impersonal subject ‘went into effect’ (II) transitively, work, produce, effect τινά At 2:8 (both occurrences) the meaning is (I); εἰς introduces the goal of the activity At 3:5 the meaning is (II) At 5:6 the meaning is (I) (ii) LSJ [17, p. 564] gives the meanings (I) (i) be in action <i>or</i> activity, operate, (ii) be efficacious, effective, (passive) be the object of action (II) (i) effect, execute (III) medically of sexual intercourse, a euphemism for βίβειν (See Liber 3021 Oracula Sibyllina 1:37 and notes), (IV) (i) operate <i>in a surgery</i> ὁ ἐνεργῶν, the surgeon, ὁ ἐνεργούμενος, the patient Lampe [13, p.] give the following meanings (I) (intransitive) (i) be in action <i>or</i> operate (i) (with an infinitive) contrive, achieve (iii) (with εἰς) be conducive to, result in, (II) (transitive) (i) effect, contrive, bring to pass, (ii) (with a participle) operations, (iii) (τινά) influence, inspirer, possess, (III) used in certain theological controversies; Trinity, Christology
9	Κηφᾶς – In verses 7 and 8 Paul has referred to Πέτρος, but now he reverts to Κηφᾶς; Κηφᾶς is also used in 1:18. στῦλοι. Used 4 times in the New Testament and once in this epistle. Arndt & Gingrich [3, p. 772] give the meanings: (I) pillar, column, (II) also used symbolically or figuratively. At 2:9 it is used figuratively as intending the leaders of the church. LSJ [17, p. 1657] give the meanings: (I) pillar, (II) pillar of fire, a reference to Ἔξοδος 13:21 and Ἀποκάλυψις Ἰωάννου 10:1, (III) wooden pole, (IV) stile <i>for writing on wax tablets</i> Lampe [13, p. 1265] give the meanings: (I) as home of certain ascetics, (II) symbolising Christ (Clement of Alexandria) (III) referring to Ψαλμὸς 74:3, (IV) as an exegesis on Πρὸς Γιμώθειον A 3:15 (Origen, Epiphanius) (V) in general of the gosepl, (VI) Manichean, (VII) Gnostic in a list of aeons κοινωνίας. Used 19 times in the New Testament and once in this epistle. Arndt & Gingrich [3, pp. 438 – 439] give the meanings: (I) association, communion, fellowship, close relationship, (II) generosity, fellow-feeling, altruism, (III) <i>abstract for concrete</i> sign of fellowship, proof of brotherly love (IV) participation, sharing The meaning here is that of (I). LSJ [17, p. 970] give the meanings: (I) association, communion partnership, (II) of marriage, later of Holy Communion, (III) of sexual intercourse, III caritable contribution, alms Lampe [13, pp. 762 – 764] has a long article with four main headings, (I) communion, (II) act of sharing (III) eucharistic (IV) communication, distribution, imparting
10	μνημονεύωμεν. Used 21 times in the New Testament and once in this epistle. Arndt & Gingrich [3, p. 525] give the meanings: (I) remember, keep in mind (i) with the genitive τινός, (ii) with the accusative τινά, (iii) followed by περί τινος (iv) <i>passive</i> he is remembered, (II) retain in one’s memory The meaning here is that of (I) (i). LSJ [17, p. 970] give the meanings: (I) call to mind remember, think of, <i>with both accusative and genitive</i>, (II) call to another’s mind, mention, say, (III) serve as a recorder, (IV) <i>passive</i> be remembered, had in memory

	Lampe [13, p. 874] give the meaning: make mention in prayer, especially in liturgical prayer. See Epistulae Sanctii Ignatii (Liber 3004) Ἐπιστολὴ πρὸς τοὺς ἐν Μαγνησίᾳ 14:1 ἐσπούδασα. Used 11 times in the Testament and once in this epistle. Arndt & Gingrich [3, p. 763] give the meanings (I) hasten, hurry, (II) be zealous <i>or</i> eager, take pains, make every effort The meaning here is that of (II). LSJ [17, p. 1630] give the meanings: (I) (intransitive) to be bust, eager to do <i>a thing</i>, (II) (transitive) do anything hestily <i>or</i> earnestly, (III) (passive) (a) of persons, to be treated with respect, (b) in LXX (Ἰωβ 22:10, 23:16) trouble, disturb τινά Lampe [13, p. 1250] give the meaning referring to literary works and problems, (I) be studied, (II) be composed.
11	ἀντέστην. Used 12 times in the Testament and once in this epistle. Arndt & Gingrich [3, p. 67] give the meanings (I) oppose τινί, (II) oppose τινί used impersonally, (III) used absolutely, make a stand, stand firm, resist The meaning here is that of (I). LSJ [17, p. 140] give the meanings: (I) (i) set against, (ii) match with, compare, (II) (i) stand against, withstand (ii) <i>of things</i>, turn out unfavourably. Later forms of this verb are ἀνθιστάω, ἀνθιστάνω Lampe [13, p. 137] only lists ἀνθιστάω and gives the meaning withstand κατεγνωσμένος. Used 3 times in the Testament and once in this epistle. Arndt & Gingrich [3, p. 409] give the meanings condemn, convict. Either meaning would work here, but I think ‘convicted’ is better. LSJ [17, p. 885] give ‘self-condemned’. LSJ [17, pp. 886 – 887] (where it is listed as καταγινώσκω) give the meanings (I) (active) form an unfavourable opinion τινός (passive) judged unfavourable, lightly esteemed, (II) lay a charge (τί) against a person (τινός), (III) (i) give a judgement τί) against a person (τινός) (ii) decide a suit Lampe [13] does not notice the word.
12	For this verse, Nestlé-Aland give the following cross-references: Πράξεις Ἀποστόλων 11:3 Jubilees 22:16 – see §11.2.1 Πρὸς Κολοσσαεῖς 4:11 Πρὸς Τίτον 1:10 Πράξεις Ἀποστόλων 11:2 ὕπεστελλεν. Used 4 times in the Testament and once in this epistle. Arndt & Gingrich [3, p. 847] give the meanings (I) (active) draw back, withdraw (II) (middle) (i) draw back in fear, (ii) shrink from, avoid, (iii) keep silent about τὶ in fear The meaning here is that of (I). LSJ [17, pp. 1895 – 1896] give the meanings (I) (i) draw in, contract, (ii) reduce, (iii) draw back for shelter (iv) (intransitive) be reduced in size, be subordinate, (v) draw back, (vi) take away, remove, (vii) belong, to be subjected, (II) (middle) (i) place restrictions on oneself <i>or</i> another, abstain, (ii) avoid, shrink from (iii) shrink before, hold in undue awe, (iv) place restrictions on oneself in speech, refrain from (saying) Lampe [13] does not notice the word.
13	συνυπεκρίθησαν. An hapax legomenon. Arndt & Gingrich [3, p. 847] give the meaning join in pretending or playing a part.

	It is not used in the LXX. LSJ [17, p. 1730] give the meaning accommodate oneself by pretending and quotes this verse Lampe [13, p. 1345] give the meaning play a part along with, join in dissimulation, quoting John Chrysostom's commentary on Galatians.
	συναπήχθη. Used 4 times in the Testament and once in this epistle. Arndt & Gingrich [3, p. 784] give the meaning be led <i>or</i> carried away τινί In the New Testament this word is only used in the passive and figuratively. Note that the verb has TWO prepositions. LSJ [17, pp. 1696] give the meaning (I) (active) (i) lead away with <i>or</i> together, (ii) carry off with, (II) (passive) (i) arrested, (ii) led away likewise (quoting this verse), (iii) as equivalent to συμπεριφέρομαι be carried around together quoting Πρὸς Ῥωμαίους 12:16 Lampe [13, p. 1303] give the meanings (I) (passive) be led away together, (middle) consort with
	ὑποκρίσει. Used 6 times in the Testament and once in this epistle. Arndt & Gingrich [3, p. 845] give the meaning hypocrisy, pretence, outward show. LSJ [17, p. 1886] give the meanings (I) (Ionic) reply, answer, (II) (Attic) (i) playing a part on the stage, (ii) an orator's delivery, (iii) (metaphorically) playing a part, hypocrisy, outward show Lampe [13, p. 1450] give the meanings (I) answer, (II) acting, (III) delivery <i>in reading</i>
14	ὀρθοποδοῦσιν. An hapax legomenon. Arndt & Gingrich [3, p. 580] give the meaning walk straight, upright, <i>figuratively</i>, act rightly, straightforwardly LSJ [17, p. 1249] give the meanings walk straight <i>or</i> uprightly quoting this verse only. Lampe [13, p. 972] give the meaning walk straight <i>or</i> correctly, quoting Basil the Great, Epiphanius, and Cyril of Alexandria
	ἐθνικῶς. An hapax legomenon. Arndt & Gingrich [3, p. 218] give the meaning like the heathen, as opposed to Jewish. LSJ [17, p. 480] give the meaning opposed to Ἰουδαϊκῶς quoting this verse only Lampe [13, p. 407] give the meanings (I) in gentile fashion (from Basil the Great (II) in pagan fashion (from Clement of Alexandria
	ἰουδαῖζειν. An hapax legomenon. Arndt & Gingrich [3, p. 379] give the meaning live as a Jew, according to Jewish customs. There is a reference (negative) to Epistulae Sancti Ignatii (Liber 3004) Ἐπιστολὴ πρὸς τοὺς ἐν Μαγνησίᾳ 10:3 LSJ [17, p. 832] give the meaning side with <i>or</i> imitate the Jews, quoting this verse and LXX Ἐσθῆρ 8:17 Lampe [13, p. 674] give the meanings (I) embrace, practise Judaism, (II) imitate the Jews (i) of Christians who observe the Sabbath, (b) of heretics who deny the divinity of Christ
14 - 17	It is not immediately obvious where the direct speech ends. The direct speech clearly starts in verse 14 with εἰ σὺ Ἰουδαῖος, but the end is not so clear cut. Verse 15 ends with a semi-colon, so that suggests that verse 16 is part of the direct speech. It could be argued that the direct speech ends at the end of chapter 2, certainly the sense of the discussion could lead one to suppose that. On the other hand, verse 17 -21 also have the sense that this was not part of the discussion with Peter, more that Paul is explaining his ideas which he will develop more fully in chapters 3 and 4.
15	φύσει. Used 12 times in the Testament and twice in this epistle at 2:15 and 4:8.

Arndt & Gingrich [3, pp. 869 – 870] give the meanings (I) natural endowment *or* condition, (II) natural characteristics *or* disposition, (III) nature as the regular natural order, (IV) natural being, product of nature, creature

At 2:15 the meaning is (I)

At 4:8 the meaning is (II)

LSJ [17, pp. 1964 - 1965] give the meanings (I) (i) birth, frequently of persons, (ii) growth, (II) ther natural form *or* constitution of a person *or* thing, (ii) outward form *or* appearance, (iii) inn Medicine, constitution, temeprament, (iv) of the mind, nature, character, (III) the regurlar order of nature, (IV) in Philosophy (i) nature as an originating power, (ii) elementary substance, (iii) concrete, the creation, (V) as a concrete term, creature, (VI) kind, sort, species

Lampe [13, pp. 1496 – 1503] an extremely long article is divided into three main sections (I) etymology, (II) general contexts, (III) Trinity

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- 16 **δικαιοῦνται**. Used 38 times in the Testament and eight times in this epistle at 2:16 (three times) , 2:17, 3:8, 3:11, 3:24 and 5:4.

Arndt & Gingrich [3, pp. 197 – 198] give the meanings (I) show justice, do justice to τινά, (II) justify, vindicate, treat as just, (III) Paul, who influenced other writers, uses the word almost exclusively of God's judgement (i) of men, be acquitted, be pronounced and treated as righteous, (ii) of God's activity, (iii) (active) make free *or* pure, (passive) be set free, made pure from sin, (iv) God is proved to be right

All of the occurrences in this epistle refer to meaning (III) (i)

LSJ [17, p. 429] give the meanings (I) set right, proved, tested, (II) hold *or* deem right, claim *or* demand as a right, (III) do a man right *or* justice. There are several quotations from the New Testament of the LXX.

Lampe [13, pp. 370 – 371] a long article gives the meanings (I) set right, correct, (II) deem right, (III) hold, think, (IV) deem to be, pronounce, (V) prove, attest, (VI) show to be right, vindicate, (VII) put in the right, justify. This last section is the longest giving several headings and subheadings quoting numerous patristic writers.

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- 18 **παραβάτην**. Used 5 times in the Testament and once in this epistle.

Arndt & Gingrich [3, p. 612] give the meanings (I) a warrior beside thre charioteer, (II) transgressor, sinner.

LSJ [17, p. 1305] give the meanings (I) one who stands beside, *properly* the warrior *or* combatant who stands beside the charioteer, (II) light armed troops who ran beside the cavalry, (III) transgressor, used with that meaning in Aeschylus Eumenides 553, derived from παραβαίνω (see LSJ [17, p. 1304] one meaning of which is overstep, transgress.

Lampe [13, p. 1008] give the meanings (I) one who steps aside, transgressor, (II) renegade, apostate

συνιστάνω. συνίστημι / συνιστάνω is used 15 times in the New Testament once in this epistle.

As noted in section 5.2 verse 18 there was a tendency for the verbs in =μι to be prlaced by verbs in -ω; this process is virtually complete in modern Greek; I think the only verb left is εἰμαι, I am.

Arndt & Gingrich [3, pp. 790 – 791] give the meanings (I) (transitive) (i) bring together unite, collect, (ii) present, introduce, *or* recommend (iii) demonstrate, show, bring out, (iv) (middle) put together, constitute, establis, prepare τὶ (II) intransitive (i) stand with *or* by, (ii) composed *or* compounded of something, (iii) continue, endure, exist, hold together

The meaning at 2:18 is that of (I) (iii)

LSJ [17, po. 1718 – 1719] give the meanings (A) transitive (I) set together, combine, (II) combine, assciate, unite, (III) put together, organise, frame, contrive, (IV) bring togetheh as friends, introduce *or* recommend, (B) intransitive (I) stand together, form an order of battle, (II) in a hostile sense, be

	joined in battle, (III) of friends, form a league <i>or</i> union, band together (IV) come <i>or</i> be put together (V) be comavt, solid, firm, (VI) to be contracted (VII) like Latin constat, it is well-known (VIII) to be weighed together Lampe [13, pp. 1332 – 1333] gives the meanings (A) (transitive) (I) (i) set together, combine, (ii) (passive) be made <i>or</i> allowed to stand with (II) put together (i) build a city, (ii) frame, constitute (III) bring and keep togther, maintain, (IV) make solid or firm, (V) bring together in opposition oppose (B) (intransitive) (I) stand together, stand with (II) come together, (III) be compact, concentrated
19	ζήσω has the same <i>form</i> in both the Aorist subjunctive and Future indicative, but the presence of the word ἵνα indicates a <i>purpose</i> clause. συνεσταύρωμαι – This is the 1st person singular <i>perfect</i> passive from συσταυρόω, giving the sense of a present state resulting from a past action. It is used 5 times in the New Testament and once in this epistle. Arndt & Gingrich [3, p. 795] give the meanings (I) crucify together with σύν τινι, (II) figuratively of the crucifixion of a person when he becomes a Christian. Arndt & Gingrich remark that the word is only used in the passive ‘in our literature’, but Lampe gives quotations of the active use. LSJ [17, p. 1735] (listed as συσταυρόμαι) give the meaning crucified together with quoting Κατὰ Μάρκον 15:32 and this verse (quoted as 2:20) Lampe [13, pp. 1332 – 1333] gives the meanings (I) take part in crucifying, (II) (passive) be crucified with
20	παραδόντος. Used frequently throughout the New Testament and once in this epistle. Arndt & Gingrich (3, p. pp. 614 – 615] has a long article on this word. Four meanings are given with numerous quotations from the New Testament, the Classics, the LXX, and the Apostolic Fathers. (I) hand over, deliver, entrust (i) a thing (ii) a person, (II) give over, commend, commit. (III) of oral or written tradition, hand down, pass on, relate, teach, (IV) allow, permit. All four of these are used in the New Testament, the meaning most appropriate in this epistle (for all occurrences) is (II (ii)). LSJ [17, p. 1308] gives the following meanings, (I) – give, hand over to another, transmit, or couriers, sentinels, letters, (II) give a city or person into another’s hands, (III) give up to justice, (IV) hand down legends, opinions, by tradition, (V) grant, bestow, permit Lampe [13, p. 1013] in a substantial article gives the following meanings, (I) give, hand over, (II) teach, impart as instruction, (III) transmit, hand on, (IV) deliver, (V) deliver up, give up, (VI) hand over by treachery.
21	ἀθετῶ. Used 13 times in the Testament and twice in this epistle, at 2:21 and 3:15. Arndt & Gingrich [3, p. 21] give the meanings (I) (transitive) (i) declare invalid, nullify, set aside, (ii) reject, not recognise, (II) (intransitive) commit an offence LSJ [17, p. 31] gives the following meanings (I) (i) set at nought a promise <i>or</i> treaty (quoting 3:15), (ii) cancel, rener ineffectual, (iii) deal treacherously with, break faith with (II) (Grammatically) reject as spurious (III) be unsuitable, unfit Lampe [13, p. 45] gives the following meaning (I) disregard, (II) disobey <i>an order</i>, (III) despise <i>God</i>, (IV) put away, divorce (V) reject as untrue, deny, (VI) reject <i>as spurious or uncanonical</i>, (VII) nullify, overthrow (VIII) rebel, break faith, (IX) behave despitefully <i>or</i> rebelliously δωρεάν. Used 8 times in the Testament and once in this epistle. Arndt & Gingrich (3, p. 210] give the meanings (I) as a gift, without payment, gratis, (II) undeservedly, without reason, (III) in vain, to no purpose The meaning here is (III)

LSJ [17, p. 464] under the article δωρεά gives the meaning δωρεάν from the accusative (I) as an adverb, as a gift, freely, (so Herodotus, Polybius and LXX, (II) to no purpose, for nought, quoting this verse.

Lampe [13, p. 395] under the article δωρεά gives the meaning gift, present specifically speaking of God's gifts.

9.4 Βίβλος Γ

1 ἐβάσκανεν. An hapax legomenon.

Arndt & Gingrich (3, p. 137] give the meanings (I) bewitch τινά, (II) enny

The meaning here is (I); Arndt & Gingrich also note that one can ward off bewitchment by spitting three times.

The second meaning can be seen in the LXX at Δευτερονόμιον 28:54 and Σοφία Σιράχ 14:6. See also Epistulae Sanctii Ignatii (Liber 3004) Ἐπιστολή πρὸς τοὺς ἐν Ῥωμαίους 3:1

LSJ [17, p. 310] give the meanings (I) bewitch by the evil eye quoting this verse metaphorically, (II) malign, disparage, (III) envy, grudge

Lampe [13] does not notice this word, but does include related words; βασκανία evil eye, bewitchment, βάσκανος envious, malignant, βασκακσύνη sorcery

προεγράφη. Used 4 times in the Testament and once in this epistle.

Arndt & Gingrich (3, p. 704] give the meanings (I) (i) write beforehand in the same document, (ii) what is written before in previous documents (II) show forth *or* proclaim in public

LSJ [17, p. 1473] give the meanings (I) (i) write before *or* first, write before *or* above, (ii) write as a copy, (II) (i) set forth as a public notice, (ii) give written notice of sale, (iii) like Latin *proscribere* proscribe, (III) write a name at the head of list

Lampe [13, p. 1142] give the meanings (I) set forth, show manifestly, quoting Oracula Sibyllina 8:249, and this verse.

2 ἀκοῆς. Used 23 times in the Testament and twice in this epistle, at 3:2 and 3:5.

Arndt & Gingrich (3, pp. 30 – 31] give the meanings (I) that by which one hears (i) the faculty of hearing, (ii) the act of hearing, listening, (iii) the organ with which one hears, the ear, (II) that which is heard (i) fame, report, rumour, (ii) account, report, preaching

The meaning in both 3:2 and 3:5 is that of (II) (ii)

LSJ [17, p. 51] give the meanings (I) (i) hearing, sound heard, (ii) thing heard, tidings, (II) (i) sense of hearing, (ii) act of hearing, (iii) ear, (III) hearing, listening to, (IV) obedience

Lampe [13] does not notice the word

3 ἐπιτελεῖσθε. Used 9 times in the Testament and once in this epistle.

Arndt & Gingrich (3, pp. 302] give the meanings (I) bring to an end, finish τι begun, (II) complete, accomplish, perform, bring about, (III) fulfill, (IV) lay something upon someone, accomplish something in the case of someone, τινί τι

The meaning here is that of (I); Arndt and Gingrich remark that the verb could be interpreted as either middle or passive.

LSJ [17, p. 665] give the meanings (I) (i) complete, finish, accomplish, (ii) bring to perfection, (II) discharge a religious duty, celebrate, (III) pay in full

	Lampe [13, p. 537] give the meanings (I) complete, fulfill a prophecy (II) perform religious rites, (i) in general, offering a sacrifice, (ii) of Jewish worship, (iii) observe, celebrate <i>a festival (pagan)</i> (iv) hold a service, (v) offer prayer, (vi) celebrate eucharist, (vii) perform reading of liturgical lessons
4	πάθετε. This passage is open to two different interpretations. Paul could be referring to past sufferings of the Galatians, which invites the question (to which there is no clear answer) as to what these might have been. However, <i>πάσχω</i> can also be used in favourable sense but this use is quite rare. Arndt & Gingrich [2, p.632] state that is used only once in a favourable sense and only once in a neutral sense. Liddell & Scott [12, pp. 1346, 1347] list a few more favourable examples from the Classics. On this latter view, a possible interpretation is ‘have you had such amazing experiences’. On the other hand, a more conventional interpretation of <i>πάσχω</i> would be ‘have you endured such things’. Either of these makes sense and it is difficult to decide which is the correct one. πάθετε. Used 42 times in the New Testament and once in this epistle. Arndt & Gingrich [3, pp. 633 – 634] gives the meaning (I) in a favourable sense (only once) at <i>Πρὸς Γαλάτας</i> 3:4, though this favourable sense is disputed, (II) in a neutral sense (only once) at <i>κατὰ Μαθθαῖον</i> 15:17, though the addition of <i>κακῶς</i> gives an unfavourable connotation, (III) in all other places and always in the LXX, suffer, endure, (i) suffer, (ii) endure, undergo <i>τι</i> LSJ [17, p. 958] gives the meanings (I) to have something done to one, suffer, (II) (i) to have something happen to one, come to be in a state (ii) of the influence of passion <i>or</i> feeling, be affected in a certain way, (iii) of things, to be in the same case with (iv) Grammatically, to be subject to certain changes, passive in meaning, (III) (i) frequently with adverbs such as <i>κακῶς</i> but can also be favourable as in <i>εὖ πάσχειν</i> to be well off, (ii) also without adverbs with reference to evil (iii) be ill, suffer (IV) in later Stoic Philosophy, to be acted upon by outward objects, take impressions from them Lampe [14, pp. 1049 – 1050] gives the meanings (I) suffer (i) of martyrs, (ii) of Christ, (iii) of God (a) heretical, (b) denied in generation of Son, (iv) of pagan gods (II) experience, hence, receive, obtain
5	ἐπιχορηγῶν. Used 9 times in the Testament and once in this epistle. Arndt & Gingrich [3, p. 305] gives the meaning (I) furnish <i>or</i> provide (at one’s own expense), (II) give <i>or</i> grant, (III) support The meaning here is that of (II) LSJ [17, p. 673] gives the meanings supply, furnish, quoting <i>Πρὸς Κολοσσαεῖς</i> 2:19, see Liber 2023. Lampe [14, p. 540] gives the meanings supply, furnish, (i) of divine gift of (chastity), (ii) of God’s gifts to men in answer to prayer
6	πιστεύετε. In the New Testament there are two main usages of <i>πιστεύω</i>; one using the dative (as here) and another using (for example) <i>εἰς τὸν θεόν</i>, ‘I believe in God’. In English the sentence ‘I believe God’ carries a different meaning to the sentence ‘I believe in God. The use of the dative in Greek corresponds to the first meaning, the sense of believing or trusting someone. The second meaning contains the idea of believing that God exists or has done something. The Vulgate uses a similar pair of expressions, at this point the Vulgate has ‘<i>credidit Deo</i>’. In <i>Ἰακώβου Ἐπιστολὴ</i> 2:19 there is ‘<i>σὺ πιστεύεις ὅτι εἰς ἐστὶν ὁ θεός· καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουσιν</i>’ which is an example of the first meaning. See also §9.3 verse 7. ἐλογίσθη. Used 40 times in the New Testament and once in this epistle. Arndt & Gingrich [3, pp. 476 – 476] gives the following meanings (I) reckon, calculate (i) count, take into account, (ii) evaluate, estimate, look upon as, consider, (II) think about, consider, ponder, let one’s mind dwell upon, (III) think believe, be of the opinion of

	The meaning at this point is that of (I) it was accounted to him ... LSJ [17, p. 1055] gives the meanings (I) (i) count, reckon, (ii) reckon <i>or</i> calculate <i>that...</i> (iii) set down to one's account, (II) without reference to number (i) take into account calculate, consider, (ii) reckon consider that, (iii) count <i>or</i> reckon upon doing (iv) count upon, (v) conclude by reasoning, infer that, (III) (passive) counted <i>or</i> calculated Lampe [13] does not notice the word
7	
8	For this verse, Nestlé-Aland give the following cross-references: Πρὸς Γαλάτας 2:16 LXX Γένεσις 12:3, 18:18 Πράξεις Ἀποστόλων 3:25 Jubilees 18:16 – see §11.2.2 Πρὸς Ῥωμαίους 4:16 προεγγερίσας. An hapax legomenon. It is not used in Greek writers before the Christian era, though Philo uses it. Arndt & Gingrich (3, p. 705] give the meaning proclaim good news in advance. LSJ [17, p. 1055] gives the meaning bring glad tidings before and quotes this verse. Lampe [13] does not notice the word
9	
10	κατάραν. Used 6 times in the Testament and 3 times in this epistle, at 3:10 and 3:13 (twice) Arndt & Gingrich [3, p. 417] gives the following meaning curse, imprecation; several different uses are adduced, referring to infertile ground Πρὸς Ἑβραίους 6:8 says an infertile time is κατάρας ἐγγύς, almost cursed. In Paul, adherents of the Law are ὑπὸ κατάραν, under a curse. In 3:13 the reference is to Christ, firstly speaking of τῆς κατάρας τοῦ νόμου and then γενόμενος ὑπὲρ ἡμῶν κατάρα LSJ [17, p. 908] gives the meaning curse Lampe [13, pp. 715 – 716] gives the meanings curse, (I) incurred though sin, (II) person <i>or</i> people accursed
11	
12	
13	ἐξηγόρασεν. Used four times in the New Testament, twice in this epistle at 3:13 and 4:5. It is worth noting that the two uses in Galatians use the active voice whereas Ephesians and Colossians use the middle voice. Arndt & Gingrich [3, p. 271] distinguish these two meanings and remark that the active use is quite straightforward but the use of the middle is somewhat more uncertain. There are no critical notes on either Πρὸς Ἐφεσίους 5:16 or Πρὸς Κολοσσαεῖς 4:5 and the Vulgate uses the same word (redimo, I buy back, repurchase, redeem) in both passages in the Active Voice. LSJ [17, p. 580] has three meanings, I – buy from, II – buy up, III – redeem. For the middle LSJ quotes this verse, but also refers to LXX Δανιήλ 2:8 using the active voice which is the only use of this verb in the LXX. Lampe [13, pp. 489 – 490] gives four meanings. I – buy, bribe a person, II – buy back, redeem, III – (middle) buy up time, IV – buy oneself off from. The best sense one can draw from this verse is ‘redeeming the time’, or perhaps ‘seizing the moment’ (cf carpe diem). Since the verb is middle, there is the implication of doing it for oneself or for one's own advantage.

Here are the quotations from LXX and New Testament:

καὶ εἶπεν αὐτοῖς ὁ βασιλεὺς Ἐπ’ ἀληθείας οἶδα ὅτι καιρὸν ὑμεῖς **ἐξαγοράζετε**, καθάπερ ἑώρακατε ὅτι ἀπέστη ἀπ’ ἐμοῦ τὸ πρᾶγμα

LXX Δανιήλ 2:8

respondit rex et ait certo novi quia tempus **redimitis** scientes quod recesserit a me sermo

Vulgate Danihel 2:8

Χριστὸς ἡμᾶς **ἐξηγόρασεν** ἐκ τῆς κατάρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπτα

Πρὸς Γαλάτας 3:13

Christus nos **redemit** de maledicto legis factus pro nobis maledictum quia scriptum est maledictus omnis qui pendet in ligno

Vulgate Ad Galatas 3:13

ἵνα τοὺς ὑπὸ νόμον **ἐξαγοράσῃ**, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν

Πρὸς Γαλάτας 4:5

ut eos qui sub lege erant **redimeret** ut adoptionem filiorum reciperemus

Vulgate Ad Galatas 4:5

ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσιν.

Πρὸς Ἐφεσίους 5:16

redimentes tempus quoniam dies mali sunt

Vulgate Ad Ephesios 5:16

Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω τὸν καιρὸν **ἐξαγοραζόμενοι**

Πρὸς Κολοσσαεῖς 4:5

in sapientia ambulate ad eos qui foris sunt tempus **redimentes**

Ad Colossenses 4:5

It is worth noting that ἐξαγοράζω is consistently translated as ‘redimo’ in the Vulgate, both in the Old and New Testaments.

From the Classics:

καὶ φιλοποιησάμενος παντὶ τρόπῳ τοὺς παροικοῦντας τὸν ποταμὸν **ἐξηγόρασε** παρ’ αὐτῶν τὰ τε μονόξυλα πλοῖα πάντα καὶ τοὺς λέμβους, ὄντας ἱκανοὺς τῷ πλήθει διὰ τὸ ταῖς ἐκ τῆς θαλάττης ἐμπορίαις πολλοὺς χρῆσθαι τῶν παροικούντων τὸν Ῥοδανόν

Polybius Histories 3:42:2

πρὸς δὲ τούτοις ὄρων τὰς συγγενεῖς καὶ συνοίκους τῆς Ῥώμης κῆρας ἐμπρησμοὺς καὶ συνιζήσεις διὰ βάρος καὶ πλῆθος οἰκοδομημάτων, ἐωνεῖτο δούλους ἀρχιτέκτονας καὶ οἰκοδόμους, εἴτ’ ἔχων τούτους ὑπὲρ πεντακοσίους ὄντας, **ἐξηγόραζε** τὰ καιόμενα καὶ γειτνιῶντα τοῖς καιομένοις, διὰ φόβον καὶ ἀδηλότητα τῶν δεσποτῶν ἀπ’ ὀλίγης τιμῆς προῖεμένων, ὥστε τῆς Ῥώμης τὸ πλεῖστον μέρος ὑπ’ αὐτῷ γενέσθαι

Plutarch Crassus 2:4

From the Patristics; Lampe has drawn from several authors; I have limited this selection to those found in Migne’s Patrologiae Graecae.

Εἰ δὲ ὁ τῆς ψυχῆς τῆς ἐμῆς κύριος, μὴ οὖσαν αὐτὴν ὑποστήσας, καὶ δουλωθεῖσαν **ἐξαγοράσας**

Gregorii Nysseni, Contra Eunomium; M.45.676B

ἀλλ’ **ἐξαγοράζει** κόσμον, καὶ μεγάλης τιμῆς, τοῦ ἰδίου γάρ αἵματος.

Gregorii Nazianzeni, Oratio 29.20 M.36.101A

Οὐδὲ γὰρ ἦν ἀληθῶς σάρκα καὶ αἷμα ἐσχηκὼς, δι’ ὧν ἡμᾶς **ἐξηγοράσατο**, εἰ μὴ τὴν ἀρχαίαν πλάσιν τοῦ Ἀδάμ εἰς ἐαυτὸν ἀνεκφαιώσατο.

κρεμόμενος. Used 7 times in the New Testament, once in this epistle.

Arndt & Gingrich [3, p. 450] gives the following meanings (I) (transitive) hang up, (II) (intransitive) hang

The meaning here is the intransitive one.

Arndt & Gingrich also remark that the form of the verb κρεμάννυμι, is not present in the Greek Bible.

LSJ [17, p. 993] give the meanings, (I) hang up, hang, (II) (passive) be hung up suspended, be hanged

Lampe [13] does not notice the word

ξύλον. Used 20 times in the New Testament and once in this epistle.

Arndt & Gingrich [3, p. 549] gives the following meanings: (I) wood, (II) objects made of wood, such as the stocks (Πράξεις Ἀποστόλων 16:24), pole, club, cudgel, gallows i.e. the cross (c) tree.

The use here is that of (II) specifically the cross or the gallows. There are several places in the New Testament showing this usage: Πράξεις Ἀποστόλων 5:30, 13:29, and Πέτρου Ἐπιστολή Α 2:24.

From the Apostolic Fathers: Sancti Barnabae Epistola Catholica 5:13 (Liber 3008), Epistula Polycarpi ad Philippenses (Liber 3005) 8:1.

LSJ [17, p. 1191 – 1192] give the meanings, (I) (i) firewood, timber (ii) (plural) wood-market, (II) (i) piece of wood, log, beam, post, (ii) cudgel, club, (iii) an instrument of punishment, like the stocks, gallows, stake, (iv) bench, table, (III) *of live wood* tree (IV) *or persons* blockhead, (V) *measure of length* about 3 cubits

Lampe [13, pp. 933 – 934] gives the meanings (I) wood (II) of things made in wood, (III) wood, tree

14

15 **κατὰ ἄνθρωπον.** The word is used 550 times in the New Testament with and 14 times in this epistle. In this context the meaning is ‘in a human way’ ‘from a human standpoint’ emphasising the inferiority of man in comparison with God.

ὁμῶς. Used three times in the New Testament once in this epistle.

Arndt & Gingrich [3, p. 549] gives the following meanings, all the same. nevertheless. However this particular passage (like Πρὸς Κορινθίους 14:7) presents a somewhat anomalous usage, and it is thought that ὁμῶς was influenced by ὁμοῦς meaning, ‘equally’ or ‘likewise’. There are no critical notes on this verse.

LSJ [17, p. 1230] give the meaning all the same, nevertheless, with several quotations; this verse is not mentioned.

Lampe [13] does not notice the word, but does include (on page 963) ὁμοῦς meaning ‘like’.

κεκυρωμένην. Used twice in the New Testament once in this epistle.

Arndt & Gingrich [3, p. 461] gives the following meanings (I) confirm, ratify, validate, (II) conclude, decide in favour

The meaning here is that of (I)

Note in verses 15 and 17 the use of κυρώ (15, I confirm, ratify, validate,) προκυρώ (17, I validate beforehand) and ἀκυρώ (17, I make void)

LSJ [17, p. 1014] give the meanings (I) confirm, ratify, (II) decide, (III) decree *or* ordain, (IV) *or arguments or doctrines* confirm, establish

Lampe [13] does not notice the word.

ἐπιδιατάσσεται. An hapax legomenon. It is not used in Greek writers before the Christian era.

	Arndt & Gingrich [3, p. 292] give the meaning add a codicil to a will. LSJ [17, p. 630] give the meaning make additions to a will and quotes only this verse. Lampe [13, p. 522] gives the meanings (I) make further dispositions in, add to a will, (II) think further (III) lay commands upon
16	
17	προκεκυρωμένην. An hapax legomenon. According to Moulton & Geden [22] it is not used in Greek writers before the Christian era, but according to LSJ [17, p.1487] there is an epigram from Rhodes dated 2nd century BC using this word. Arndt & Gingrich [3, p. 708] give the meaning make valid <i>or</i> ratify previously LSJ [17, p. 630] give the meaning be ratified <i>or</i> confirmed before, quoting this verse. Lampe [13, p. 1155] gives the meanings sanction beforehand, quoting Eusebius ἄκυροί. Used three times in the New Testament once in this epistle. Arndt & Gingrich [3, p. 34] give the meaning make void. LSJ [17, p. 630] give the meanings (I) cancel, set aside, (II) set at naught, treat as of no effect, eny the validity of (III) render powerless Lampe [13] does not notice the word, but does include (on page 68) ἄκυρος meaning ‘without authority, powerless’. καταργῆσαι. Used 27 times in the New Testament, and 3 times in this epistle at 3:17, 5:4 and 5:11 Arndt & Gingrich [3, p. 417] give the meanings (I) make ineffective, powerless, (i) used literally as of a tree in Κατὰ Λοῦκαν 3:17, (ii) used figuratively in Paul’s writings, make ineffective, nullify (II) abolish, wipe out, set aside, (III) be realted from an association with someone <i>or</i> something ἀπό τινος At 3:17 the meaning is that of (I) (ii) At 5:4 the meaning is that of (III) At 5:11 the meaning is that of (II) LSJ [17, p. 908] give the meanings (I) leave unemployed <i>or</i> idle, (II) cause to be idle, hinder, (III) make of no effect, (<i>passive</i>) to be abolished, cease, be set free from Lampe [13, p. 716] give the meanings (I) bring to nought, (II) render impotent, (III) render unnecessary, (IV) set at nought (V) mishandle, (VI) <i>passive</i> be set free from, (VII) excommunicate
18	κληρονομία. Used 13 times in the New Testament, once in this epistle and many times in the LXX. Arndt & Gingrich [3, p. 435] give the meaning ‘salvation’ as the inheritance of God’s children. The adjective here, ἄφθαρτον, imperishable, incorruptible, immortal illustrates the temporal nature of human inheritance and the immortal nature of an inheritance from God. LSJ [17, p. 959] gives two meaning (i) inheritance, (ii) property, possession. Lampe [13, p. 757] gives the meanings (I) inheritance, heritage, (II) inherited by saints, (III) specified as heavenly, (IV) of Israel and gentiles as inheritance of God κεχάρισται. Used 23 times in the New Testament, and once in this epistle Arndt & Gingrich [3, pp. 876 – 877] give the meanings (I) give freely or graciously as a favour, (II) remit, pardon, forgive, (III) show oneself to be gracious to someone τινί Arndt & Gingrich propose both (I) and (III) for this passage; (I) is possible if τὴν κληρονομίαν is to be supplied from the context. LSJ [17, p. 1978] list the word as χαρίζω, noting that is usually middle χαρίζομαι and gives the meanings (I) (i) say <i>or</i> do something agreeable, show favour <i>or</i> kindness oblige, gratify (ii) gratify

or indulge (iii) grant favours to a man, (II) (i) give generously *or* cheerfully, (ii) giving freely (iii) give up as a favour

Lampe [13, p. 1514] also lists the word as χαρίζω (I) (active) show favour, (II) (middle, transitive) give, bestow freely, (ii) grant allow, (iii) forgive, (iv) give credit for

19 **παραβάσεων**. Used 23 times in the New Testament, and once in this epistle.

Arndt & Gingrich [3, pp. 611 – 612] give the meanings overstepping, transgression, violation of the law

LSJ [17, p. 1978] gives the meanings (I) (i) going aside, escape, (ii) of the action of walking, (iii) transition, passage, (II) overstepping, quoting this passage, error, illusion (III) parabasis, *part of the Old Comedy in which the chorus comes forward and address the audience*

Lampe [13, p. 1007 – 1008] gives the meanings (I) (i) transgression, *used in general*, (ii) with reference to original sin, (II) betrayal, desertion, *of apostasy*, (III) going bad, (IV) approach, coming forward

χάριν. Used 9 times in this sense in the New Testament, once in this epistle.

Arndt & Gingrich [3, pp. 877] make a distinction between χάριν (properly the accusative of χάρις) and χάρις itself. It can be used as a ‘preposition’ with the genitive almost always *after* the word that it governs. However, the LXX has it mostly before (the usual position); in the New Testament there is only one example Ἰωάννου Ἐπιστολή A 3:12. There are two main meanings both used as the ‘preposition’, I – indicating the goal, II – indicating the reason. Meaning II is the most appropriate here.

Here are some references to the LXX:

Βασιλέων Γ 14:16 (before the noun)	Σοφία Σιραχ 29:9 (after the noun)
Παραλειπομένων Β 7:21 (before the noun)	Σοφία Σιραχ 34:12 (after the noun)
Τωβίτ 2:14 (before the noun)	Σοφία Σιραχ 32:5 (before the noun)
Ιουδίθ 8:19 (after the noun)	Σοφία Σιραχ 34:6 (before the noun)
Παροιμίες 30:7 (after the noun)	Σοφία Σιραχ 38:17 (before the noun)
Σοφία Σαλωμῶνος 18:2 (after the noun)	Μακκαβαίων Α 6:24 (after the noun)
Σοφία Σιραχ 20:23 (before the noun)	Μακκαβαίων Α 12:45 (after the noun)
Σοφία Σιραχ 24:17 (after the noun)	Μακκαβαίων Α 13:4 (after the noun)
Σοφία Σιραχ 27:1 (before the noun)	Μακκαβαίων Α 13:6 (after the noun)
Σοφία Σιραχ 29:7 (before the noun)	Μακκαβαίων Γ 6:36 (after the noun)
Βασιλέων Γ 14:16 (before the noun)	Σοφία Σιραχ 29:9 (after the noun)

LSJ [17, p.1979] lists this as a special usage (bottom of 1st column of p. 1979), I – as an adverb, II – as a preposition it stands *before* its case, but mostly *after*, meaning on account of, III – can also be used with various prepositions.

Lampe [13] does not list χάριν separately.

The Vulgate translates this as ‘*propter transgressiones*’

προσετέθη. Used 19 times in the New Testament, and once in this epistle.

Arndt & Gingrich [3, p. 722] give the following meanings (I) set before τινί someone as a task *or* duty, (II) (middle) (i) display publicly (ii) plan, propose, intend τί

The meaning here is that of (II) (i)

LSJ [17, pp.1527 – 1528] give the following meanings (I) (i) put to, close to, (ii) hand over, deliver to, (iii) give besides *or* also, (II) (i) impose upon, attribute *or* impute to, (III) (i) add, (ii) join, (iii) (*Mathematics*) add (iv) (*Logic*) add some determining word, (v) (*LXX and NT*) continue *or* repeat an

	action, (II) (Middle) (i) side with one, (ii) assent, agree to, consent, (iii) deposit, (iv) (<i>Mathematics</i>) add, (III) (i) associate with oneself, (ii) apply to oneself, Lampe [13, p. 1182] give the following meanings (I) add, <i>ot a doctrinal tradition</i>, (II) attribute, (III) go on proceed to do ἐπιγγέλται. Used 15 times in the New Testament, and once in this epistle. Arndt & Gingrich [3, pp. 280 – 281] give the following meanings (I) promise, offer, (i) of human protection, (ii) of God, promise, (II) profess, lay claim to give oneself out as an expert in τί The meaning here is that of (I) (ii) LSJ [17, p.602] give the following meanings (I) tell, proclaim, proclaim by authority, tell publicly, (II) give orders, command, (III) (law term) denounce and summon, (IV) promise offer, (V) (middle) profess, make profession of, (VI) demand, require Lampe [13, p. 505], listed under ἐπαγγέλλω, give the following meanings (I) announce, proclaim, (II) (middle) promise, put forward, offer, (III) (middle) profess, see also Epistulae Sanctii Ignatii (Liber 3004) Ἐπιστολὴ πρὸς Ἐφεζίους 14:2, (IV) ask, claim διαταγῆς. Used 16 times in the New Testament, and once in this epistle. Arndt & Gingrich [3, p. 189] give the following meanings order, command, τί τινι LSJ [17, p.414] give the following meanings (I) (i) appoint or ordain severally, dispose, make arrangements, (middle) arrange for oneself, classify, (passive) to be appointed, constituted (ii) draw up an army, set in array, (II) (middle) make testamentary dispositions, order by will, bequeath Lampe [13] does not notice the word, but does include (on page 361) διαταγή, command, commandment, order, and διάταξις, regulation μεσίτης. Used 6 times in the New Testament, and twice in this epistle. Arndt & Gingrich [3, pp. 506 – 507] give the following meaning mediator, arbiter. In verse 20 μεσίτης is used of Moses as a mediator between God and his people, in verse 21 the usage is disputed. It probably means that the activity of a mediator implies more than one party and hence <i>may</i> be unsatisfactory because it must result in a compromise. LSJ [17, p.1106] give the following meaning mediator, umpire, arbitrator, quoting this verse; there is a feminine form μεσίτις, μεσίτιδος Lampe [13, p. 846] give the following meanings (I) mediator (i) between God and man, (a) of Christ, (b) of an angel, (c) of the BMV (Beata Maria Virgo) (d) of saints, (e) of clergy, (f) of Moses, (g) figuratively, (ii) umpire of a disputation, (iii) witness of an oath (III) agent <i>or</i> intermediary, (III) one who comes between (i) of John the Baptist, (ii) of the Son, (iii) <i>hence</i> locum tenens, (iv) boundary <tr> <td>20</td><td></td></tr> <tr> <td>21</td><td> ζωοποιῆσαι. Used 11 times in the New Testament, once in this epistle. Arndt & Gingrich [3, p. 435] give the meaning make alive, give life to. (I) <i>literally</i> of God who gives life to all things, (II) I feel new life, is kept alive, see Apostolic Fathers, Epistle of Barnabas 6:17, Shepherd of Hermas 4, (III) of the sprouting of seed Πρὸς Κορινθίους A 15:36 LSJ [18, p. 760] gives the meanings (I) make alive, bring to life, quoting Κατὰ Ἰωάννην 5:21, (II) preserve alive, see LXX Κριταί 21:14 Lampe [13, pp. 597 – 598] gives the meanings, give life to (I) referring to natural life, (II) referring to supernatural life. Numerous writers are quoted, Origen, Gregory of Nyssa, Cyril of Alexandria and John Chrysostom. <tr> <td>22</td><td> συνέκλεισεν. Used 4 times in the New Testament, and twice in this epistle. </td></tr> </td></tr>	20		21	ζωοποιῆσαι. Used 11 times in the New Testament, once in this epistle. Arndt & Gingrich [3, p. 435] give the meaning make alive, give life to. (I) <i>literally</i> of God who gives life to all things, (II) I feel new life, is kept alive, see Apostolic Fathers, Epistle of Barnabas 6:17, Shepherd of Hermas 4, (III) of the sprouting of seed Πρὸς Κορινθίους A 15:36 LSJ [18, p. 760] gives the meanings (I) make alive, bring to life, quoting Κατὰ Ἰωάννην 5:21, (II) preserve alive, see LXX Κριταί 21:14 Lampe [13, pp. 597 – 598] gives the meanings, give life to (I) referring to natural life, (II) referring to supernatural life. Numerous writers are quoted, Origen, Gregory of Nyssa, Cyril of Alexandria and John Chrysostom. <tr> <td>22</td><td> συνέκλεισεν. Used 4 times in the New Testament, and twice in this epistle. </td></tr>	22	συνέκλεισεν. Used 4 times in the New Testament, and twice in this epistle.
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22	συνέκλεισεν. Used 4 times in the New Testament, and twice in this epistle.						

Arndt & Gingrich [3, p. 774] give the following meanings (I) close up, enclose τί, (II) (*figuratively*) confine, imprison.

The meaning here is that of (II)

LSJ [18, p. 1665] gives the meanings (I) (i) shut *or* coop up, hem in, enclose, (ii) generally used of straits *or* difficulties, (iii) set to fight as in the lists (iv) equivalent to a smith; see LXX Βασιλέων Δ 24:14, (II) (i) shut, close, (ii) (intransitive) as in ‘the nights are closing in’, (III) close jointly, (IV) lock *shields*, close up *the ranks*

Lampe [13, p. 1271] gives the meanings, (I) shut up *or* coop up, hem in, enclose, , (II) border, bind, (III) exclude, prevent, (IV) conclude, complete, (V) conclude *by reasoning* (VI) connect closely

23 **μέλλουσιν**. Used 109 times in the New Testament, and once in this epistle.

Arndt & Gingrich [3, pp. 500 - 501] give the following meanings and usages. The basic meaning is ‘I intend’. (I) used with an infinitive following (i) rarely with a *future* infinitive (the classical usage) which denotes a certainty, (ii) with the aorist infinitive (rare in the classics) (a) be on the point of, be about to, (b) be destined, inevitable (iii) with the present infinitive (a) be about to, be on the point of (b) in a weakened sense simply as a periphrasis for the future, (c) denoting an intended action, (d) denoting an action that necessarily follows a divine decree, *is destined, must, will certainly* (II) the participle is in the meaning *future, to come*, as in τὰ μελλόντα, the things to come.

The meaning and usage here is (I) (ii) (b)

LSJ [17, p. 1099] gives the meanings (I) to be destined *or* likely to (II) to be about to *in a purely temporal sense*, (III) to be always going to do without ever doing, hence, delay, put off (IV) used as a participle, ὁ μέλλων χρόνος, the future time, *Grammatically*, ὁ μέλλων the future tense

Lampe [13] does not notice the word, but does include (on page 841) the words μελλησμός, delay, procrastination, μελληστής, procrastinator, μελλητικός, inclined to delay, μελλητικῶς, with hesitation, μελλοβασιλεύς future king

24 **δικαιωθῶμεν**. The usual translation of this is ‘we might be justified’ or something similar. But an alternative version (and this interpretation can be seen in Ψαλμοί 72:13, Πράξεις Ἀποστόλων 13:38 and Πρὸς Ῥωμαίους 6:7 and others) is to say ‘we might be made free or pure’. As against that interpretation the phrase ‘ἐκ πίστεως’ seems a little odd, in terms of grammar; is one freed of faith? But the next verse ‘ὕπὸ παιδαγωγόν ἔσμεν’, does bear out this interpretation. See also §9.3, verse 16.

25

26 Up to this point Paul has been using the 1st person plural, δικαιωθῶμεν, ἔσμεν. But here, and for the remainder of this chapter, Paul uses the 2nd person plural. I think this is meant to leap off the page and Paul is speaking directly to whomever is reading this, or, in the case of a *public* reading, to the auditors.

27

28 The reason for the neuter forms is that Paul is adverting to the idea that the *concept* of male and female does not exist in the next life, like the concept of slave and free, Jew and Greek.

9.5 Βίβλος Δ

1 A noticeable feature of chapters 3 and 4 is the use of legal terms. In this and the next few verses, Paul is drawing a comparison between the life of a man from a child growing to be a man and the development of Christianity from early times to the coming of Christ. This is another illustration of Christ’s claim that he did not come to abolish the Law but to fulfill it.

- 2 **ἐπιτρόπους**. Used 3 times in the New Testament, and once in this epistle.
 Arndt & Gingrich [3, pp. 303] give the following meanings (I) manager, fireman, steward, (II) governor, procurator, (III) guardian
 The meaning here is that of (III).
 LSJ [17, p. 669] gives the meanings (I) one to whom the charge of anything is entrusted, steward, trustee, administrator, (II) equivalent to Latin procurator, (III) executor, (IV) trustee, guardian, quoting this verse
 Lampe [13] does not notice the word, but does include (on page 538) the word ἐπιτροπία, governance
-
- οἰκονόμους**. Used 10 times in the New Testament, and once in this epistle.
 Arndt & Gingrich [3, p. 560] give the following meanings (I) (i) of a manager in a private position, (ii) the city treasurer, (II) figuratively of the administrators of divine things
 The meaning here is that of (I) (i).
 LSJ [17, p. 1204] gives the meanings (I) one who manages a household, steward of an estate, (II) manager, administrator, minister of God see Πρὸς Τίτον 1:7; as feminine, housekeeper, housewife
 Lampe [13, pp. 943 – 944] give the following meanings (I) steward (i) referring to spiritual things, (ii) of a state official, (iii) of an ecclesiastical administrator, (iv) of a monastic official, (II) administrator used metaphorically of God
-
- προθεσμίας**. An hapax legomenon.
 Arndt & Gingrich [3, p. 706] give the following meaning appointed day, fixed or limited time. It is uncertain whether Paul is referring to certain legal measures which gave the father the right to fix the date when the son would come of age.
 LSJ [17, p. 1481] gives the meanings (I) day appointed beforehand, a fixed *or* limited time, (II) fixed *or* appointed time quoting this verse, (III) occasion of delay
 Lampe [13, p. 1149] give the following meanings (I) appointed time, (II) time limit, (III) allotted span *or* life (IV) interval, delay, respite, (V) fore-ordaining, previous appointment
-
- 3 **στοιχεῖα**. Used 7 times in the New Testament and twice in this epistle at 4:3 and 4:9.
 These remarks also apply to verse 9. The meaning of this word in this context (in Πρὸς Ἑβραίους and Πέτρον Ἐπιστολὴ B the meaning is much more straightforward) has been much disputed. The textual tradition for this word is sound; the only variation occurs with ἡμεθα; see §10.1.4 verse 3.
 The word is also used in Πρὸς Κολοσσαεῖς 2:8, 2:20 (with the same meaning as here, see Liber 2023), Πρὸς Ἑβραίους 5:12 and Πέτρον Ἐπιστολὴ B 3:10, 3:12.
 The Vulgate has translated this word as ‘elementum’ and has:
 ita et nos
 cum essemus parvuli sub elementis mundi eramus servientes
 The Syriac has translated this word as ܡܠܚܘܬܐܝܬܐ and has:
 ܡܠܚܘܬܐܝܬܐ ܕܡܠܚܘܬܐܝܬܐ ܕܡܠܚܘܬܐܝܬܐ ܕܡܠܚܘܬܐܝܬܐ ܕܡܠܚܘܬܐܝܬܐ ܕܡܠܚܘܬܐܝܬܐ ܕܡܠܚܘܬܐܝܬܐ ܕܡܠܚܘܬܐܝܬܐ.
 So when we were children we were subjugated under the natural elements of the world.
 The word ܡܠܚܘܬܐܝܬܐ (also used in 4:9) has a strong resemblance to the Greek στοιχεῖον, which is also mentioned in R Payne Smith [25, p. 23], however, the word is also used to denote a verse or a part of a hymn. Sokoloff [28, p. 68] specifically denotes the word as a loan word from the Greek στοιχεῖον
 So both the Vulgate and the Syriac appear to have translated the Greek στοιχεῖον fairly literally.

Arndt & Gingrich [3, pp. 768 – 769] give the following meanings (I) elements of learning, findamental principles, (II) elemental substances, the basic elements from which everything in the natural world was made, (III) the meaning of στοιχεῖα in 4:3 and 4:9 has been much disputed. two main meanings have been proposed (a) as referring to the elementary forms of religion, both Jewish and Gentile, now superseded by the new revelatyion in Christ, (b) as rerring to the *elemental spirits* which the syncretistic (amalgamation of different relions, cultures or shoools of thought; examples are mysticism, occultism, theosophical society, and modern astrology) which the syncretistic religious tendencies of later antiquity associated with the physical elements (IV) heavenly bodies LSJ [17, p. 1647] gives the meanings (I) in a form of sun-dial, the shadow of the gnomon , the length of which in feet indicated the time of day, (II) (i) a simple sound of speech, the first component of the syllable, (ii) in Physics, στοιχεῖα were the components into which matters is ultimately divisible, (iii) the elements of proof, (iv) generally elementary or fundamental principle Lampe [13, p. 1149] give the following meanings (I) ultimate component into which anything is divisible (i) simple sound, (ii) element of matter, (iii) ultimate principle, a feature of the Marcosian heresy; see Ieraeus 1:14 (Migne Patrologiae Graecae Volume VII 596A – 713A, (II) more generally, component part, element, principle, (i) rudiments of education, (ii) heavenly body, (iii) demonic principle *or* power,(iv) sign of the cross

- 4 **πλήρωμα**. Used 17 times in the NewTestament, and once in this epistle.
 Arndt & Gingrich [3, p. 722] give the following meanings (I) that which fills (i) that which fills up, (ii) that which makes somethujng full or complete, (II) that which is full of something, (III) that which is brought to fullness or completion, (i) full number, (ii) sum total, fullness, (IV) fulfilling, fulfilment, (V) the state of being full, fullness of time.
 The meaning here is that of (V)
 LSJ [17, p. 1420] gives the meanings (I) that which fills, complement, (ii) satiety, (iii) *of ships*, full number, (iv) *of number*, sum, (v) piece inserted to fill up, (vi) fullness, full and perfect nature, (vii) reserves *of troops*, (viii) mass, complex, (ix) duties of an office, (x) freight cargo, (II) (i) filling up, completing, (ii) fulfilment
 Lampe [13, pp. 1094 – 1095] give the following meanings (I) (i) that which fills, filling, (ii) totality, sum, (iii) completion *of a number or series*, (iv) completion perfection (v) fulfilment, (vi) satiety, (vii) fully, completely, (viii) complement, crew, (ix) whole body *or* company (II) theologically, plenitude, fulness divine perfection (i) of God, (i) of Son, (iii) of the Trinity, (iv) Gnostic, of totality of aeons

ἐξαπέστειλεν. Used 14 times in the NewTestament, and twice in this epistle, at 4:6 and 6:6.

Arndt & Gingrich [3, p. 273] give the following meanings (I) send out, send away, τινά (i) to remove him from a place, (ii) to have himm fulfill a mission elsewhere, (II) send away

The meaning here is that of (I) (ii)

LSJ [17, p. 586] gives the meanings (I) (i) dispatch, (ii) send forth (iii) send *prisoners* before a tribunal, (II) send away, dismiss, (III) send *a projectile* (IV) discharge *of an engine or projectile*

Lampe [13, p. 493] give the following meanings (I) send, send forth, (II) send away, divorce, (III) (intransitive) proceed from

- 5 **υιοθεσίαν**. Used 5 times in the NewTestament, and once in this epistle.
 Arndt & Gingrich [3, p. 833] give the following meanings (I) of the acceptance of Israel as son of God, (II) of those who turn to christianity and are accepted by God as his sons
 The meaning here is that of (II)
 LSJ [17, p. 1846] gives the meanings adoption as a son quoting this verse

	Lampe [13, p. 1425] give the following meanings (I) adoption as a son, (i) of men in relation to God, (a) restored to former status, (b) as given new status, (ii) not applicable to Son, (II) sonship
6	In this verse Paul uses the second person plural as though addressing many people, all Christians
7	Note that in this verse Paul uses the second person singular, as though addressing each individual Christian.
8	ἐδουλεύσατε. Used 25 times in the New Testament, and four times in this epistle. at 4:8, 4:9, 4:25 and 5:13. Arndt & Gingrich [3, p. 205] give the following meanings (I) of a relationship, be a slave, be subjected (i) literally, of Hagar and Jersuaem in 4:25, (ii) figuratively as in Πρὸς Ῥωμαίους 7:6, (II) of action <i>or</i> conduct, perform the duties of a slave, serve, obey, (i) literally serve, obey, τινί, (ii) especially in the expression δουλεύειν τῷ θεῷ where God is thought of as κύριος and man as δοῦλος, also as element <i>or</i> elemental spirits as in 4:8, 9, (iii) other senses are, of loving service as in 5:13 ἀλλήλοις, serve in the gospel δουλεύειν εἰς τὸ εὐαγγέλιον. At 4:8, 4:9 the meaning is (II) (ii) At 4:25 the meaning is (I) At 5:13 the meaning is (II) (iii) LSJ [17, p.] gives the meanings (I) Lampe [13, p. 384] give the following meanings (I) be a slave of, serve, (II) of service to God and Christ, (III) of service to pagan gods, (IV) of Christian service to others, (V) of service to emperor by officials (VI) devote oneself <i>to virtues</i> (VII) (metaphorically) be a slave of fate and chance, (VIII) be subject to, (IX) be under penitential discipline, (X) follow <i>a text</i> slavishly
9	The statement ‘μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ’ which is almost parenthetical, is almost as though the thought has occurred to Paul, as he is writing the letter; the previous statement ‘γνόντες θεόν’ still stands but it is modified by this new thought.
10	παρατηρεῖσθε. Used 6 times in the New Testament, and once in this epistle. Arndt & Gingrich [3, p. 622] give the following meanings from the basic meaning, watch closely, observe carefully (I) (i) watch someone to see what he does, from the context this could mean watch maliciously, (ii) watch one’s opportunity, (II) watch, guard <i>the gates</i>, (III) observe scrupulously The meaning here is that of (III) LSJ [17, p. 1327] gives the meanings (I) watch closely, (II) take care, (III) observe carefully, (middle, quoting this verse) observe religiously Lampe [13] does not notice the word, but does include (on pages 1026, 1027) the words παρατετηρημένως, carefully, scrupulously and παρατήρησις, investigation, examination
11	κεκοπίακα. Used 6 times in the New Testament, and once in this epistle. Arndt & Gingrich [3, p. 443] give the following meanings (I) become weary, tired, ἔκ τινος from something (II) work hard , toils, strive, struggle The meaning here is that of (II) LSJ [17, p. 978] gives the meanings grow tired, grow weary, quoting Κατὰ Ἰωάννην 4:6 Lampe [13, p. 768] give the following meaning, strive, toil, make haste
12	Γίνεσθε ὡς ἐγώ, Paul begins in this verse. There is, it seems to me, an element of sorrow in this phrase, almost a pleading. He is still addressing the Galatians as ‘brothers’. δέομαι. Used 22 times in the New Testament, and once in this epistle.

	Arndt & Gingrich [3, p. 175] give the following meanings and usages. The basic meaning is ‘I ask’. (I) with an infinitive following, (II) with an accusative of the thing, (III) with direct discourse following, (IV) with ἵνα following The meaning here is that of (III) though ὅτι <i>precedes</i> the verb LSJ [17, p. 978] listed under δέω, gives the meanings (I) be in want <i>or</i> need, require, stand in need of, want τινός (II) beg a thing from a person Lampe [13, p. 768] does not notice the word.
13	
14	This verse can be difficult to interpret. What Paul appears to be alluding to is the trials or troubles that the Galatians experienced when Paul was ill. ἐξουθενήσατε. Used 11 times in the New Testament, and once in this epistle. Arndt & Gingrich [3, pp. 277] give the following meanings (I) despise, disdain τινά someone or τί something, (II) reject with contempt The meaning here is that of (I). The verse is perhaps unclear because there are two ideas: (i) ‘You did not despise me in my physical weakness’, (ii) ‘You did not yield to the temptation to despise me because of my physical weakness’. Meaning (II) may also be applicable here. LSJ [17, p. 598] states that this is the same as ἐξουδενόω (and ἐξουδενέω) and gives the meanings set at naught, quoting LXX Κριταί 9:28 Lampe [13, p. 501] give the following meanings (I) set no value upon, (II) set at naught, despise, (III) disregard ἐξεπτύσατε. An hapax legomenon. Arndt & Gingrich [3, pp. 244] give the following meanings (I) spit out as a sign of disdain, (II) spit out to ward off evil spirits The meaning here is that of (I), but also see §10.1.4 verse 14. LSJ [17, p. 518] gives the meanings (I) spit out, (II) spit at, abominate, quoting this verse Lampe [13] does not notice the word, but does include (on page 437) the word ἐκπτῶσις, spat out
15	ποῦ οὖν ὁ μακαρισμὸς ὑμῶν; The Greek is straightforward to translate but what is Paul’s thinking here? To what blessing is he referring and how does this follow from the previous sentences? ἐξορύξαντες. Used twice in the New Testament, and once in this epistle Arndt & Gingrich [3, pp. 277] give the following meaning I dig out, tear out. Two references are noteworthy here: LXX Βασιλείων Α 11:2 and Κριταί 16:21 LSJ [17, p. 598] gives the meanings (I) dig out <i>the earth</i>, (II) dig out of the ground, (III) gouge out, quoting LXX Κριταί 16:21 Lampe [13, p. 500] give the following meaning, dig out, metaphorically, extract, remove
16	
17	This verse has an interesting construction which is virtually impossible to express in English, though it can be (and is) done in Latin; the type of construction is called <i>chiasmus</i>. The sentence begins with ζηλοῦσιν ὑμᾶς and ends with αὐτοὺς ζηλοῦτε so that the final two words are a mirror image of the first two words. This provides a nice contrast with the subject of the first verb being those who are disturbing the Galatians whereas they become the <i>object</i> of the last verb. The middle part of the sentence, ἐκκλεῖσαι ὑμᾶς θέλουσιν, requires some interpretation. The straightforward translation ‘they wish to exclude you’ invites the question ‘from what are the Galatians being excluded?’ There are two quotations from the ‘Shepherd of Hermas’ both of which have the implication of being shut out, one from the doors of the tower and the other from one’s

	own city. The inference to be drawn from this is that these people who are leading the Galatians astray wish to exclude them from the fellowship of other Christians.
18	
19	ὠδίνω. Used twice in the New Testament, and both occurrences are in this epistle at 4:19 and 4:27 Arndt & Gingrich [3, p. 895] give the following meaning suffer birth pangs, bear amid throes. The word is used 18 times in the LXX; of particular note is Ἡσαΐας 54:1. LSJ [17, p. 2030] gives the meanings (I) i) to have the pains of childbirth, (ii) to be in travail of a child (II) (i) (metaphorically) to be in travail <i>or</i> anguish, worry, fuss, (ii) to be in travail with, (iii) (causal) cause to quiver Lampe [13, p. 1555] give the following meanings (I) (figuratively) be in travail, (II) be in travail of, bring forth, bear, (III) long for, be eager, (IV) contain μορφωθῆ. An Hapax legomenon. Arndt & Gingrich [3, p. 622] give the following meaning to form, to shape, (<i>passive</i>) take on form, shape Here is a quotation from the Oracula Sibyllina 4:179 – 182: ἀλλ' ὅταν ἤδη πάντα τέφρη σποδόεσσα γένηται καὶ πῦρ χοιμήσῃ θεὸς ἄσπετον, ὥσπερ ἀνῆψεν, 180 ὅστέα καὶ σποδιὴν αὐτὸς θεὸς ἔμπαλιν ἀνδρῶν μορφώσει. στήσει δὲ βροτοὺς πάλιν, ὡς πάρος ἦσαν. LSJ [17, p. 1147] gives the meanings (I) give shape <i>or</i> form to, (II) (passive) receive shape <i>or</i> form Lampe [13, p. 885 - 886] give the following meanings (I) give shape <i>or</i> form to, (II) express in substantial form, (III) form, model
20	ἀλλάξαι. Used 6 times in the New Testament, and once in this epistle. Arndt & Gingrich [3, p. 39] give the following meanings (I) change, alter, (II) exchange The meaning here is that of (I) LSJ [17, p. 68] gives the meanings (I) make other than it is, change alter (II) (i) give in exchange, barter, τί τινος, (ii) repay, requite, (iii) leave, quit, (iv) (middle) move one's position, (III) (i) take <i>one thing</i> in exchange for another, (ii) take a new position i.e. go to a place, (IV) (i) have dealings, alternate, (V) (passive) be reconciled Lampe [13] does not notice the word. φωνήν. Used 139 times in the New Testament, and once in this epistle. Arndt & Gingrich [3, pp. 870 – 871] give the following meanings (I) sound, tone, noise <i>the source of which is expressed in the genitive</i>, (II) voice (i) generally, any form of speech with the voice, see for example Κατὰ Μάρκον 1:26, 5:7, 15:34, Κατὰ Λοῦκᾰν 4:33, 8:28, (ii) voice as it varies from one individual to another <i>or</i> from one mood to another, (iii) that which the gives expression to call, cry, outcry (III) language The meaning here is that of (II) (ii) LSJ [17, pp. 1967 – 1968] gives the meanings (I) sound, tone, (i) mostly of human beings speech, voice, utterance, (ii) cry of animals, (iii) any articulate sound, (iv) sounds made by inanimate objects, (v) generally, sound, (II) faculty of speech, discourse, (III) phrase, saying, (IV) report, rumour, (V) loud talk, bragging

	Lampe [13, p. 1503 – 1504] give the following meanings (I) voice, (II) utterance of words, speech, statement (III) saying, precept, (IV) word <i>opposed to</i> ἔργον, (V) term, expression, (VI) language, speech
21	
22	παιδίσκης. Used 13 times in the New Testament, and 5 times in this epistle at 4:22, 4:23, 4:30 (twice) and 4:31. Arndt & Gingrich [3, p. 604] give the following meaning girl, <i>always of the servant class christian literature</i> All of the occurrences in this epistle have the same meaning LSJ [17, p. 1287] gives the meanings (I) diminutive of παῖς, young girl maiden (II) (i) young female, slave, bondmaid, quoting this verse, (ii) prostitute Lampe [13] does not notice the word, but does record (on page 997) παιδιστί in children's language
23	
24	ἀλληγορούμενα. An Hapax legomenon. Arndt & Gingrich [3, p. 39] give the following meaning speak allegorically LSJ [17, p. 69] gives the meanings (I) interpret allegorically, referring to this verse, (II) speak figuratively or metaphorically Lampe [13, p. 74] give the following meanings (I) speak allegorically, use an allegory, (II) interpret, explain allegorically, (III) use allegorical interpretations (IV) be discrepant with
25	συστοιχεῖ. An Hapax legomenon. Arndt & Gingrich [3, p. 795] give the following meaning <i>for soldiers</i> stand in the same line, hence in grammarians and in the tables of the Pythagorean categories correspond; members of the same categories συστοιχοῦσι, while members of opposite categories ἀντιστοιχοῦσι. LSJ [17, p. 1735] gives the meanings (I) stand in the same rank <i>or</i> line, (II) correspond to quoting this verse Lampe [13, p. 1351] give the following meanings (I) rank with, (II) correspond to
26	
27	εὐφράνθητι. Used 14 times in the New Testament, and once in this epistle. Arndt & Gingrich [3, p. 327] give the following meanings (I) (active) gladden, cheer up τινά, (II) (passive) be glad, enjoy oneself, rejoice The meaning here is (II). LSJ [17, p.737] gives the meanings (I) cheer, gladden, (II) (passive) make merry, enjoy oneself Lampe [13] does not notice the word but does have (on page 578) εὐπραντήριον, joy, delight, εὐφραντικῶς, cheerfully, with joy ῥήξον. Used 7 times in the New Testament, and once in this epistle. Arndt & Gingrich [3, p. 735] give the following meanings (I) tear (in pieces) burst τινά <i>or</i> τί, (II) tear <i>or</i> break loose, let loose, break out The meaning here is that of (II) LSJ [17, pp. 1568 – 1569] gives the meanings (I) (i) (middle) break for oneself, get broken, (ii) break <i>a line of battle</i>, (iii) let break loose, (iv) let break loose <i>voice</i> (v) let break loose <i>tears or joy</i>, (II) (passive) (i) break, break asunder, (ii) burst forth, (iii) of ships, be wrecked, (iv) of a stone, be engraved, (III) (intransitive), break or burst forth Lampe [13, p. 1216] give the following meaning (I) break asunder, rend, shatter, referring to demoniacal possession, (II) break away from τινός

ἐρήμου. Used 48 times in the New Testament, and once in this epistle.

Arndt & Gingrich [3, p. 309] give the following meanings (I) (adjective) (i) of a place, abandoned, empty, desolate, (ii) of a person, desolate, deserted, (II) (substantive) desert, wilderness, lonely places

The meaning here is that of (I)(ii)

LSJ [17, p. 687] gives the meanings (I) desolate, lonely, solitary (i) of places, desert, deserted, empty, of persons or animals, friendless, poor (II) (i) reft of, void of, destitute of, (ii) of persons, bereft of, (iii) not in a bad sense, wanting, without (III) (i) an undefended action where one party does not appear, (ii) unclaimed, vacant

Lampe [13, p. 548] give the following meanings (I) destitute, bereft, (II) desert solitude

28

29

30 In the notes two variations have been noted from the 'standard' Septuagint. In the first the (usual) Septuagint reading is **οὐ γὰρ κληρονομῆσει** but the Alexandrinus adds **μὴ** to give **οὐ γὰρ μὴ κληρονομῆσει** which is the quotation Paul uses.

9.6 Βίβλος E

1 **μὴ** πάλιν ζυγῷ δουλείας ἐνέχεσθε. Note the use of the *present* imperative, impossible to render into good English.

ζυγῷ. Used 6 times in the New Testament, and once in this epistle.

Arndt & Gingrich [3, pp. 339 – 340] give the following meanings (I) yoke. In this sense only used figuratively of any burden such as ζυγὸς δουλείας, (II) lever of a balance, then, balance, pair of scales. In this meaning the gender of the noun cannot be determined, but the context implies a neuter.

The meaning here is that of (I)

LSJ [17, p. 757] gives the meanings (I) (i) yoke of a plough *or* carriage, (ii) metaphorically, the yoke of *slavery*, (II) crossbar of the φόρμιγξ, lyre, especially the lyre of Apollo, (III) in the plural, (i) thwarts *or* benches joining the opposite side of a ship, (ii) panels of a door, (IV) beam of the balance, (V) yard-arm at the mast head, (VI) cross-strap of a sandal, (VII) pair of persons, (VIII) rank *or* line of soldiers

Lampe [13, p. 592] give the following meanings (I) yoke, link, (II) balance (III) constellation Libra

ἐνέχεσθε. Used 4 times in the New Testament, and once in this epistle.

Arndt & Gingrich [3, p.] give the following meanings (I) (active) have a grudge against τινί, (II) (passive) be loaded down with τινί

The meaning here is that of (II)

LSJ [17, p. 565] gives the meanings (I) hold or keep fast within, (II) (passive with future and Aorist middle) (i) be held, entangled in τινί, (ii) (metaphorically) be seized *with wonder*, (iii) to be liable *or* subject to (iv) in a good sense, meet *with a message*, (v) (aorist) come to a standstill (III) (intransitive) (i) enter in, pierce, (ii) be urgent against

Lampe [13, p. 474] give the following meanings (I) be at enmity with, attack τινί (II) be bound by the marriage bond

2

3

4	ἐξεπέσατε. Used 10 times in the New Testament, and once in this epistle. Arndt & Gingrich [3, pp. 243 – 244] give the following meanings (I) fall of <i>or</i> from, (II) (nautical) drift off course, run aground, (III) (figuratively) (i) lose, (ii) fail, weaken The meaning here is that of (II) (i) LSJ [17, p. 516] gives the meanings (I) (of seafarers) cast ashore, (II) fall from a thing, be deprived of it, (III) be driven out, (IV) (of limbs) be dislocated, (V) go forth, sally out, (VI) come out, turn out, happen, (VII) escape, (VIII) (of oracles) publish, be known, (IX) depart, (X) (of things) escape one unawares, (XI) degenerate, (XII) (of actors <i>or</i> dramatic pieces) hissed off the stage, (XIII) lose one's self-control, miss the mark, (XIV) (of things) arise from (XV) (of money) cease to be current, (XVI) run to excess (XVII) die Lampe [13, p. 436] give the following meanings (I) (i) fall, of the original fall, (ii) lapse, (iii) be drawn out (iv) fail (v) (of persons) run out (of arguments) (II) be excluded from referring to excommunication
5	ἀπεκδεχόμεθα. Used 8 times in the New Testament, and once in this epistle. Arndt & Gingrich [3, p. 83] give the meaning await eagerly LSJ [17, p. 184] gives the meanings (I) expect anxiously, await eagerly quoting Πρὸς Φιλιππησίους 3:20, (II) (i) misunderstand, misinterpret, (ii) understand a word from the context Lampe [13, p. 181] give the following meanings (I) await eagerly, expect, (II) take as, understand
6	
7	ἐνέκοψεν. Used 5 times in the New Testament, and once in this epistle. Arndt & Gingrich [3, p.] give the following meaning hinder, thwart, prevent; it is also used in the passive as in Επιστολὴ Πέτρου Α 3:7. LSJ [17, p. 473] gives the meanings (I) (i) knock in, (ii) engrave, (iii) incise, (II) oppose, (III) check, hinder, thwart τισί Lampe [13, p. 402] give the following meanings (I) wound, mutilate, (II) check, (III) interrupt, (IV) hinder, check, thwart
8	πεισμονή. An hapax legomenon. It is not used in the LXX. Arndt & Gingrich [3, p. 641] give the following meaning persuasion. Igitur (see Epistulae Sancti Ignatii (Liber 3004) ad Romanos 3:3) LSJ [17, p. 1356] gives the meanings (I) persuasion quoting this verse, (II) confidence Lampe [13, p.] give the following meanings (II) persuasion, (II) conviction, (III) reliability, trustworthiness; also πεισμοσύνη
9	ζύμη. Used 13 times in the New Testament, and once in this epistle. Arndt & Gingrich [3, p. 340] give the following meanings: yeast, leaven; (I) used literally in Κατὰ Μαθθαῖον 13:33 and Κατὰ Λουκᾶν 13:21 and here, (II) used metaphorically of the attitudes of the Pharisees and Herod at Κατὰ Μάρκον 8:15 and of the hypocrisy of the Pharisees and Sadducees at Κατὰ Μαθθαῖον 16:6,11 LSJ [17, p. 757] gives the meanings (I) leaven quoting LXX Ἐξοδος 12:15, (II) (metaphorically) corruption, falsehood quoting Κατὰ Μαθθαῖον 16:6 'etc' Lampe [13, p. 592] give the following meanings, ferment, leaven (metaphorically) (I) of sin (II) of grace
10	κρίμα. Used 27 times in the New Testament, and once in this epistle. Arndt & Gingrich [3, pp. 450 – 451] give the following meanings (I) dispute, lawsuit, (II) decision, decree, (III) judging, judgment, (IV) judicial verdict, (i) in a general sense as at Πρὸς Ῥωμαίους

5:16, (ii) mostly unfavourable as in condemnation (V) of the judgement of a man upon his fellowman, (VI)

The meaning here is that of (IV) (ii).

LSJ [17, p. 995] gives the meanings (I) decision, judgment, quoting LXX Ψαλμοὶ 118:7, Πρὸς Ῥωμαίους 11:33 (i) verdict, (ii) decree, resolution, (iii) legal decision, decision *of arbitrators*, (II) (i) matter for judgment, question, (ii) law-suit judging, judgment, quoting Κατὰ Ἰωάννην 9:39

Lampe [13, p. 777 – 778] give the following meanings (I) judgment, (II) decision, decree, (III) sentence of condemnation, condemnation, (IV) responsibility

- 11 **σκάνδαλον**. Used 15 times in the New Testament, and once in this epistle.

Arndt & Gingrich [3, p. 753] give the following meanings (I) trap, (II) temptation to sin, enticement to apostasy, (III) that which gives offence *or* causes revulsion, that which arouses opposition, an object of anger *or* disapproval, stain

The meaning here is that of (III)

LSJ [17, p. 995] gives the meanings (I) (i) decision, judgement, quoting Πρὸς Ῥωμαίους 11:33 (ii) decree, resolution, (iii) legal decision, especially a sentence *or* condemnation, (II) (i) matter for judgement, question, (ii) law-suit quoting LXX Ἔξοδος 18:22, (III) judging, judgment

Lampe [13, p. 1235] give the following meanings (I) obstacle, obstruction, (II) acrobat, (III) (metaphorically) hindrance, difficulty, (IV) offence, snare, occasion of sin, (V) metonymically of persons, (VI) fall into sin, sinful act

- 12 **ὄφελον**. Used 4 times in the New Testament, and once in this epistle.

Arndt & Gingrich [3, p. 599] remark that this is probably not the 1st person singular strong aorist of ὀφείλω without the augment but is a neuter participle (LSJ [17, p. 1277] agrees) and give the following meaning would that *or* O if, to express an unattainable wish

LSJ [17, p. 1277] gives the meaning for ὄφελον as ‘O if’, ‘would that I were’ and quotes thus verse.

Lampe [13] does not list the word

- 13 **ἀφορμὴν**. Used 7 times in the New Testament, and once in this epistle.

Arndt & Gingrich [3, p. 127] give the following meaning, literally the starting point or base of operations for an expedition, later an occasion, pretext or opportunity for something. Here, the meaning of this clause (μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί) is that the freedom is not to give the flesh an opportunity.

LSJ [17, p. 292] gives the meanings (I) (i) starting point, base of operations, especially in war, (ii) generally, starting point, origin, occasion, pretext, (iii) means with which ones begins a thing, (iv) capital of a banker, (v) (rhetorical) food for argument, material, subject, (vi) aptitude, inclination, (II) Stoic term for repulsion, (III) release of water from a sluice

Lampe [13] does not list the word

- 14 **πεπλήρωται**. Used 86 times in the New Testament, and once in this epistle.

Arndt & Gingrich [3, p. 670 – 672] give the following meanings (I) make full, fill (i) of things, (ii) of persons, (II) of time, fill up, complete, reach its end, (III) bring something to completion, finish, (IV) fulfill, by deeds, prophecy, obligation, promise, a law, (V) complete, finish, bring to an end (VI) complete a number

The meaning here is that of (IV), but also (III) is applicable; also see Aeschylus Agamemnon 313, which is:

ἄλλος παρ’ ἄλλου διαδοχαῖς πληρούμενοι

	LSJ [17, pp. 1419 – 1420] gives the meanings (I) (i) fill full of τινός, (ii) (of food) satiate, gorge, (iii) consecrate, quoting LXX Ἐξοδος 32:29, (II) rarely τινί fill with quoting Πρὸς Ῥωμαίους 1:29, (III) without any modal case, (i) man ships, (ii) impregnate, passive of the female (iii) make full or complete, (iv) fill, (v) render, pay in full, (vi) fulfil, <i>destiny orf prophecy</i>, (vii) (passive) assemble, muster, (viii) fill up <i>a document</i>, (IV) (intransitive) come in full, as in the length of this road comes in full to this number Lampe [13, p. 1093 – 1094] give the following meanings (I) fill (i) with spiritual gifts, (ii) of God, (iii) of Christ, (iv) Trinity, (II) make complete (i) general usage, (ii) set out fully, (iii) of the moon, wax, (iv) fill in, (v) pay in full, (vi) grow up, come of age, (III) fulfil (i) carry out fully, (ii) execute, perform, (iii) fulfil <i>a rule</i> (iv) fulfil <i>a prophecy</i> (IV) (i) fill <i>the hands of a priest so as to consecrate him</i> (ii) bribe
15	δᾱκνετε. An hapax legomenon. Arndt & Gingrich [3, p. 169 – 170] give the following meanings (I) literally, of snakes, (II) figuratively offend, nettle LSJ [17, p. 367] gives the meanings (I) bite, (II) (metaphorically) sting, for example of pungent smoke, (III) (of the mind) bite, sting Lampe [13, p. 331] give the following meanings (i) bite, sting, (ii) stab
16	ἐπιθυμίαν. Used 38 times in the New testament and twice in this epistle at 5:16 and 5:24. Arndt & Gingrich [3, p. 293] give three main meanings, (a) as a neutral term, <i>desire for other things</i> (Κατὰ Μάρκον 4:19) (b) in a good sense, <i>desire for freedom, longing for something</i> Πρὸς Φιλιππησίους 1:23, (c) in a bad sense (this is the predominant meaning) <i>desire for something forbidden, or foolish desires</i>. In this epistle, the word is used in bad sense. LSJ [17, pp. 634 – 635] gives the meanings (I) desire, yearning, appetite, (II) longing after <i>a thing</i>, τινός, (III) object of desire Lampe [14, pp. 524 – 525] has a long article drawn from several writers such as Clement of Alexandria, John Chrysostom, Athanasius and Ireneaus. There main meanings are noted, (a) desire, lust, concupiscence, (b) desire, longing, in a good or indifferent sense, (c) sexual desire
17	
18	
19	ἀκαθαρσία. Used 10 times in the New Testament, and once in this epistle Arndt & Gingrich [3, p. 28 – 29] give the following meanings (I) literally, refuse, of the contents of graves, (II) figuratively, in a moral sense, immorality, viciousness especially of sexual sins The meaning here is that of (II) LSJ [17, p. 46] gives the meanings (I) uncleanness, foulness, dirt, filth, (II) (moral sense) depravity, (III) ceremonial impurity quoting LXX Λευϊτικόν 15:3 Lampe [13] does not notice the word but has (on page 57) ἀκαθάρσιος morally unclean, impure, ἀκάθαρος, unclean, impure
20	φαρμακεία. Used 3 times in the New Testament, and once in this epistle Arndt & Gingrich [3, p.] give the following meaning sorcery, magic. LSJ [17, p. 1917] gives the meanings (I) use of drugs, especially purgatives, (II) poisoning <i>or</i> witchcraft, (III) (mataphorically) remedy Lampe [13] does not notice the word but has (on page 1472) φαρμακεύω, practise sorcery, φάρμακον, remedy, medicine, φαρμακός, wizard ἐπιθεῖαι. Used 7 times in the New Testament, and once in this epistle

	Arndt & Gingrich [3, p. 309] remark that the meaning is a matter of conjecture and that a derivation from ἔρις is not viewed with favour by recent NT scholarship since both ἔρις and ἐριθεῖαι are found in the lists of vices here and at Πρὸς Κορινθίους B 12:20. Arndt & Gingrich then give the following meanings (I) strife, contentiousness, (II) selfish ambition; in the plural disputes <i>or</i> outbreaks of selfishness. Either of these meanings would work here. LSJ [17, p. 688] gives the meanings (I) labour for wages, (II) canvassing for public office, intriguing, (III) selfish or factious ambition, quoting this verse, Ἰακώβου ἐπιστολὴ 3:14 and Πρὸς Φιλιππησίους 1:17 Lampe [13, p. 549] give the following meaning selfish <i>or</i> fractious ambition
21	κῶμοι. Used 3 times in the New Testament, and once in this epistle Arndt & Gingrich [3, p. 461] give the following meanings (I) excessive feasting, revelry, carousing LSJ [17, p. 1018] gives the meanings (I) (i) revel, carousal, merry-making, (ii) band of revellers, (II) the ode sung at one of these festive processions Lampe [13] does not notice the word but has (on page 789), κωμασία procession of gods in Egypt
22	
23	πραΰτης. Used 11 times in the New Testament, all of them in the Epistles and twice in this epistle. Arndt & Gingrich [3, p. 699] give the meanings gentleness, humility, courtesy, considerateness. It also adds ‘meekness’ in the older favourable sense. Arndt & Gingrich also note another spelling, πραότης, which is used in Ignatius and the Shepherd of Hermas. LSJ [17, p. 1459, listed under πρᾶος] gives the meanings (I) (of things) mild, soft, gentle, (ii) (of persons) mild, gentle, meek, (iii) (of actions, feelings) mild, (II) making mild, taming Lampe [13, p. 1128] also lists this as πραότης and give the following meanings (I) mildness, gentleness, (II) divine (III) used in general, (IV) as virtue, (V) especially As a virtue of clergy, (VI) as quality of emperor, (VII) as opposed to vices, θυμός, ὀργή, indolence, (VIII) the effects of πραΰτης ἐγκράτεια. Used 3 times in the New Testament, and once in this epistle. Arndt & Gingrich [3, p. 216] give the following meaning self-control, chastity LSJ [17, p. 473] gives the meanings (I) mastery over oneself, self-control (II) self-control quoting LXX Σοφία Σιρᾶχ 18:30 Lampe [13, p. 402 – 403] give the following meanings (I) temeperance, continence, abstinence, (II) necessity of ἐγκράτεια, (III) in conjunction with other virtues and spiritual activities, (IV) Christian ἐγκράτεια distinguished from pagan (V) practice of ἐγκράτεια, (VI) to be treated as a gift from God, (VII) foundation of virtues, (VIII) as a weapon against attacks of sensuality, (IX) chastity, (X) effects of ἐγκράτεια, (XI) described in dualist heresies, (XII) Lent as a time of ἐγκράτεια, (XIII) περὶ ἐγκράτεια, a title of a work by Clement of Alexandria. The article gives numerous quotations by many writers
24	
25	στοιχῶμεν. Used 5 times in the New Testament, and once in this epistle Arndt & Gingrich [3, p.769] give the following meaning hold to, follow LSJ [17, pp. 1647 – 1648] gives the meanings (I) (i) drawn up in line <i>or</i> row, (ii) correspond, (iii) satisfactory, (II) (i) fit, (ii) (metaphorically) be in line with, walk by, agree with, submit to τινί Lampe [13, p. 1261] give the following meanings (I) (in action), fall into line with, conform to, (II) satisfy, (III) be staisfied, contented, (IV) stipulate

26	κενόδοξοι. An hapax legomenon. Arndt & Gingrich [3, p. 427] give the following meaning conceited, boastful LSJ [17, p. 938] gives the meaning vainglorious, conceited, quoting this verse Lampe [13, p. 742] give the following meanings (I) of a bird, vain, (II) vainglorious προκαλούμενοι. An hapax legomenon. Arndt & Gingrich [3, p. 707] give the following meaning provoke, challenge LSJ [17, p. 1483] gives the meanings (I) call forth, be evoked, (II) (mostly middle) (i) call out to fight, challenge, (ii) invite <i>or</i> summon (iii) (accusative and infinitive) uninvite one to do, invite, admonish, (iv) appeal (III) (i) offer, propose, (ii) (law term) make an offer <i>or</i> challenge (IV) call up <i>or</i> forth Lampe [13] does not list the word φθονοῦντες. An hapax legomenon. Arndt & Gingrich [3, p. 857] give the following meanings (I) envy, jealous τινί, (II) begrudge someone, (III) also dislike someone, be resentful towards someone without the connotation of jealousy or a grudge LSJ [17, pp. 1929 – 1930] gives the meanings (I) (i) bear ill-will <i>or</i> malice, grudge, be envious <i>or</i> jealous (ii) envy τινί, bear a grudge τινί τινός to a person for a thing (iii) resent τινός, (II) (i) refuse from feelings of envy <i>or</i> ill-will or a grudge (ii) grudge, refuse to grant a thing (III) (passive) to be envied <i>or</i> begrudged Lampe [13] does not list the word but does list (on page 1474) φθόνοϋς, envy, ill-will
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9.7 Βίβλος C

1	προλημφθῆ. Used 3 times in the New Testament, and once in this epistle Arndt & Gingrich [3, p.708] give the following meanings (I) where the temporal force of προ- is still felt, (i) προλαμβάνω τι do something before the usual time, anticipate something, (ii) take it upon oneself, undertake <i>in the sense anticipate mentally</i>, (II) in uses where the temporal force of προ- is felt very little, if at all, (i) take, get, (ii) detect, overtake, surprise The meaning here is that of (II) (ii) LSJ [17, p. 1488] gives the meanings (I) (i) take <i>or</i> receive before (ii) take <i>or</i> seize beforehand, (iii) take in preference, (iv) take away <i>or</i> off before, (v) assume in advance (II) be beforehand with (i) get the start of (ii) mental anticipation, (iii) get a start on the way, (iv) anticipate, (v) detect (vi) anticipate the event, prejudge, (vii) come before the time, precede, go before (III) repeat from the origin (IV) (philosophically) form a preconception, prejudge Lampe [13, p. 1155] give the following meanings (I) prefer, take by preference, (II) anticipate, (III) take initiative in, (IV) prevent, forestall, (V) arrive before time, (VI) (passive) be preoccupied, (VII) take for granted, (VIII) precede (IX) used a participle, of time παραπτώματι. Used 19 times in the New Testament, and once in this epistle. Arndt & Gingrich [3, p. 621] give the following meanings (I) transgressions against men, (II) more usually, sins against God The meaning here is that of (II), but it could also be included in (I) LSJ [17, p. 1322] gives the meanings (I) false step, slip, blunder, (II) defeat, (III) transgression, trespass, quoting LXX Ἰεζεκιήλ 14:13, Κατὰ Ματθαῖον 6:14 and this verse, (IV) error in amount of payments
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	Lampe [13, p. 1024] give the following meanings (I) sin of Adam, (II) of sin in general, (III) various kinds of transgression, apostasy, idolatry, (IV) explained in exegesis with several examples πειρασθῆς. Used 38 times in the New Testament, and once in this epistle. Arndt & Gingrich [3, p. 640] give the following meanings (I) try, attempt, (II) try, make a trial of put to the test (i) discover what kind of a person someone is, (ii) in a good sense, God or Christ who put men to the test so that they may prove themselves, (iii) in a bad sense in order to bring out something to be used <i>against</i> the person being tried, (iv) in a bad sense also of an enticement to sin (v) the Bible also speaks of a trial of God by men. The meaning here is that of (II) (iv) LSJ [17, p. 1354] gives the meanings (I) (i) make proof <i>or</i> trial of τινός, (ii) (with infinitive) attempt to do, <i>also</i> attempt to do a thing, (iii) (passive) tried, proved, experienced, (II) try, tempt <i>a person</i>, put to the test quoting Γένεσις 22:1, (ii) in a bad sense, seek to seduce, tempt, (iii) sorely tried, be attacked, be tempted quoting Κατὰ Μαθθαῖον 4:1 Lampe [13, p. 1055] give the following meanings (I) test, put to trial, (II) tempt, seduce <i>to evil</i>, (III) try, afflict, (IV) make an attempt
2	
3	φρεναπατῆ. An hapax legomenon. Arndt & Gingrich [3, p. 865] give the following meaning deceive LSJ [17, p. 1954] gives the meaning deceive, quoting this verse Lampe [13, p. 1489] give the following meaning deceive
4	δοκιμαζέτω. Used 22 times in the New Testament, and once in this epistle. Arndt & Gingrich [3, p. 202] give the following meanings (I) put to the test, examine, (II) with reference to the <i>result</i> of the examination (i) prove by testing, (ii) accept as proved, approved The meaning here is that of (I) LSJ [17, p. 442] gives the meanings (I) (i) assay, test, (ii) of persons, put to the test, make trial of them, (II) (i) approve, sanction, (ii) approve after scrutiny, (passive) approved as fit, (iii) (with infinitive) think fit <i>to do</i> Lampe [13, p. 379] give the following meanings (I) test, (II) approve after testing, (III) decide, resolve
5	
6	Κοινωνεῖτω. Used 8 times in the New Testament, and once in this epistle. Arndt & Gingrich [3, p. 438] give the following meanings (I) share, have a share in, (i) τινός in something, (ii) in something τινί, (II) give <i>or</i> contribute a share, (III) the Codex Bezae κοινώω, partake, The meaning here is that of (II) LSJ [17, pp. 969] gives the meanings (I) (i) have <i>or</i> share in common, take part in a thing with another, τινός τινι, (ii) have a share of, go shares with, have dealings with, (iv) used with prepositions εἰς, περί, (v) commit in common with τινί, (vi) share an opinion, agree, (vii) communicate, join, (viii) form a community, (II) of sexual intercourse Lampe [13, p. 762] give the following meanings (I) take part, be involved, participate in τινί (i) general usage, (ii) Christology (II) τινός (i) receive a share of, partake of, recdeive, partake, (III) assciate, have fellowship with τινί person, (i) in general usage, (ii) sacramentally with Christ, (iii) associate in Christian fellowship with, (iv) administer communion(v) agree, (vi) give alms, (IV) admit to communion τινά, (V) (Trinity) be associated, united, (VI) communicate, receive communion

	κατηχούμενος. Used 8 times in the New Testament, and twice in this epistle at 6:6. Arndt & Gingrich [3, p. 423 – 424] give the following meanings (I) generally of information that comes to one's attention, inform; (passive) informed, learn, (II) teach, instruct, (i) teach <i>τινά</i> someone, (ii) in a specific sense of catechetical instruction by the church. In the New Testament and patristics, the word is usually used of <i>religious</i> instruction. The meaning here is that of (II) LSJ [17, p. 927] gives the meanings (I) (i) sound over <i>or</i> through, (ii) sound amiss, (II) (i) teach by word of mouth, instruct, (ii) (passive) be informed <i>or</i> instructed, quoting <i>Πράξεις Ἀποστόλων</i> 21:21 (iii) instruct or be instructed in the elements of religion, quoting this verse Lampe [13, p. 732 – 733] give the following meanings (I) (passive) ring, echo with, (II) teach instruct, (i) especially in the Christian faith, (ii) also under Law, (iii) evangelise, (iv) catechise, instruct <i>catechumens</i>, (III) as a technical term (i) make receive as catechumen, (ii) used as a past participle, catechumen; the article gives numerous quotations for this from a wide variety of authors,
7	πλανᾷσθε. Used 39 times in the New Testament, and once in this epistle. Arndt & Gingrich [3, p. 665] give the following meanings (I) (active) (i) lead astray, cause to wander <i>τινά</i> (ii) (figuratively) mislead, deceive <i>τινά</i> (II) (passive) go astray, be misled, (i) literally, lost sheep, (ii) as a symbol of men who had strayed, (iii) go astray, be deluded, the active in 6:6 almost has a passive significance The meaning here is that of (II) (iii) LSJ [17, p. 1411] gives the meanings (I) (i) cause to wander, (ii) lead from the subject, (iii) lead astray, mislead, deceive, (II) (passive) (i) wander, stray, (ii) wander in speaking, digress, (iii) having missed <i>τινός</i>, (iv) do a thing irregularly <i>or</i> with variation, be unsettled, (v) be in doubt (vi) (forensic rhetoric) of alternative please, (vii) be misled Lampe [13, p. 1088 – 1089] give the following meanings (I) (transitive) (i) lead astray, (ii) deceive (iii) (passive) go astray, (II) (intransitive) (i) lead in wrong direction, (ii) (middle) (a) wander, (b) go astray in error <i>or sin</i>, (c) be erroneous (d) be false <i>or</i> fictitious, (e) wander in mind, be mad
	μυκτηρίζεται. An hapax legomenon. Arndt & Gingrich [3, p. 529] give the following meaning turn the nose up at, treat with contempt. Here is a quotation from the <i>Oracula Sibyllina</i> 1:171 which illustrates the word: οἱ δὲ μιν εἰσαΐοντες ἐμυκτηρίζον ἕκαστος LSJ [17, p. 1152] gives the meanings (I) turn the nose up at, sneer at, quoting <i>LXX Παροιμῖαι</i> 1:30, (passive) to be mocked, quoting <i>LXX Ἰερεμίας</i> 20:7 (II) bleed at the nose Lampe [13] does not list the word but does list (on page 888) <i>μυκτηρισμός</i>, scorn.
8	
9	
10	
11	This verse almost appears parenthetical, perhaps at this point Paul intended to 'sign off' but further thoughts occurred to him. It does illustrate the sense one has throughout this letter that Paul is writing <i>ex tempore</i> and wanted to get his message to the Galatians as soon as possible; there was no time to waste.
12	εὐπροσώπησαι. An hapax legomenon. Arndt & Gingrich [3, p. 324] give the following meanings (I) LSJ [17, p. 728] gives the meaning make a good show, quoting this verse Lampe [13, p. 574] give the following meanings (I) make a good show, (II) show a glad face, (III) have the face to, presume

13	καυχῆσονται. Used 37 times in the New Testament, and τςίσε in this epistle at 6:13 and 6:14 Arndt & Gingrich [3, pp. 425 - 426] give the following meaning make a good showing before men LSJ [17, p. 932] gives the meaning speak loud, be loud, tongued, boast, vaunt oneself, quoting Πρὸς Κορινθίους Β 9:2 Lampe [13, p. 739] give the following meanings (I) boast of, (II) glory, exult
14	
15	For this verse there is a critical note which shows that many manuscripts, some of great antiquity (though not the oldest, P^{46}) have the words <i>εν γαρ Χριστω Ιησου ουτε</i> replacing <i>ουτε γαρ</i>. The verse does make more sense with this addition, but Nestlé-Aland have rejected this reading, possibly on the grounds of <i>lectio difficilior</i>. However, that may be, Paul is reiterating that circumcision and uncircumcision is not only not important, the new creation has superseded this. κτίσις. Used 19 times in the New Testament, and once in this epistle Arndt & Gingrich [3, p. 455 – 456] give the following meanings (I) creation (i) the act of creation. (ii) that which is created (a) of individual thngs or beings, creature, (b) the sum total of everything created, (II) like (I) (i) the act by which an authoritative <i>or</i> governmental body is created, also the result of such an act, the institution <i>or</i> authority itself The meaning here is that of (I) (ii) (a) LSJ [17, p. 1003] gives the meanings (I) (i) founding, settling, (ii) (loosely) = <i>πρᾶξις</i>, creation, quoting Πρὸς Ῥωμαίους 1:20, (II) created thing, creature quoting LXX Κριταὶ 9:12, Κατὰ Μάρκον 16:15 and Πρὸς Ῥωμαίους 8:19 (III) authority created <i>or</i> ordained quoting Ἐπιστολὴ Πέτρου Α 2:13 Lampe [13, p. 782 – 783] give the following meanings, (I) of an act of creation, (i) literally as in Epistula Barnabae, 15:3, (ii) spiritusl of re-creation by grace, (iii) of the resurrection of the dead, (iv) three creations described quoting Evagrius \onticus epistula 11, (II) of the universe, (i) the whole of creation, (ii) of mankind, (III) creature (i) in general use, (ii) characteristics, referring to defects such as death or disease (iii) referring to Christ referring to the Holy Ghost, (IV) production, (V) activity
16	κανόνι. Used 4 times in the New Testament, and once in this epistle Arndt & Gingrich [3, p. 403] give the following meanings (I) rule, standard (II) sphere of <i>action or influence</i>, province, limits, (III) in the 2nd century AD in the Christian Church κανὼν came to stand for revealed truth. The meaning here is that of (I) LSJ [17, p. 875] gives the meanings (I) straight rod <i>or</i> bar, (i) staves which preserved the shape of the shield, (ii) weaver's rod, (iii) ruddled line <i>used by carpenters or masons</i>, (iv) beam <i>or</i> tongue of the balance, (v) curtain-rod, (vi) reeds of a wind-organ, (vii) bed-post, quoting LXX Ἰουδιθ 13:6, (viii) poles <i>from which the ancilia were suspended when carried</i>, (ix) bars of a window (x) (music) a monochord (xi) cross-bar of a lyre, (II) (metaphorically) (i) rule, standard, (ii) (in art) model, standard, (iii) (grammar) general rule (iv) astronomy, chronology, table of dates (v) limit, boundary, province, sphere of action, (vi) assessment <i>for taxation</i> Lampe [13, p. 701 – 702] give the following meanings (I) rule of faith (i) defined, various quotations are given, (ii) used in general, (iii) derived from scripture, (iv) transmitted by tradition, (v) opposed to heresy; many quotations are given for these (II) canon of scripture, (III) rule of ecclesiastical law, (IV) canon of behaviour, moral standard, (V) in liturgy, order, (VI) in liturgy, hymn, (VII) (ecclesiastical) rank, order, (VIII) logical sequence, (IX) tax, revenue
17	παρεχέτω. Used 16 times in the New Testament, and once in this epistle Arndt & Gingrich [3, p. 626] give the following meanings (I) (active) (i) give up, offer, present, (ii) grant, show, <i>τινί τι</i> something to someone, (iii) cause, bring about <i>τινί τι</i> something for someone

(II) (middle) (i) show oneself to be something, (ii) grant τινί τι something to someone, (iii) get for oneself

The meaning here is that of (I) (iii)

LSJ [17, p. 1338] gives the meanings (I) (active) (i) hand over, furnish, supply, (ii) of natural objects, yield, produce, (II) (i) present or offer *for a purpose*, (ii) give oneself up, submit oneself, (iii) show, exhibit *oneself* (III) allow, grant, (IV) produce a person on demand, (V) (with a predicate added) make *so and so* (VI) (middle) (i) supply from one's own means, (ii) of natural objects, furnish, present, exhibit, (iii) or works, supply, produce, (iv) of incorporeal things, display one's own part, (VII) in law bring forward witnesses *or* proofs, (VIII) produce as one's own, (IX) offer, promise, (X) render *so and so* for *or* towards oneself, (XI) (arithmetic) make up, amount to

Lampe [13] does not list the word.

στίγματα. An hapax legomenon.

Arndt & Gingrich [3, p. 768] remark that not only did the master put a **στίγμα** on his slave but religious tattooing also played a great role in antiquity. Arndt & Gingrich give the following meaning mark, brand.

LSJ [17, p. 1645] gives the meaning tattoo-mark showing that the persons so marked were devoted to the service of the temple; also quoting this verse in metaphorical sense.

Lampe [13, p. 1260 - 1261] give the following meanings (I) referring to the wounds of Christ reproduced in Christians (i) in an exegesis of Πρὸς Γάλατας 6:17:

τὰ στίγματα τοῦ Χριστοῦ, δι' ὧν ἐστὶν ἡμῖν ἡ σωτηρία, τὸ σῶμα βαστάζει. πῶς οὖν τὸ βαστάζον τὰ τῆς σωτηρίας στίγματα, καὶ τὴν τῆς πίστεως ἔχον ζωὴν καὶ τὰ τοῦ Ἰησοῦ στίγματα, ἢ, εἰ ἔστι διὰ τούτου ἡ σωτηρία, σὰρξ ἐστὶν ἡ σωζομένη, from Adamantius dialogus de recta in deum fide, 5:22; this is included in Migne Patrologiae Graecae Volume XI, just after Origen's Contra Celsum, but Lampe lists Adamantius as being of the fourth century,

(ii) referring to martyrs, (iii) referring to Christians in general, (II) referring to the marks of the cross, (III) mark left by sin, (IV) (in the plural) words of censure *or* condemnation

11. A note about the book of Jubilees

Paul quotes from or alludes to the Book of Jubilees twice:

- 2:12 – Jubilees 22:16
- 3:9 – Jubilees 18:18

11.1 Introduction

The Book of Jubilees is a heavily edited retelling of Genesis 1 – Exodus 12. Various dates have been proposed for its composition ranging from the fifth/fourth century BC to the first century AD. The scholar R. H. Charles in 1902 argued for a date between 135 and 96 B.C. and more precisely between 109 and 105 BC, and adduced several arguments for this date. Recent scholarship has doubted this date and now prefer a date between 170 and 150 BC.

It is now agreed that the book was originally composed in Hebrew and subsequently translated into Greek. It has also been suggested that the Hebrew was translated into Syriac, but it is not certain that there was a full Syriac version nor is it certain that the original version from which it was translated was Hebrew rather than Greek. Copies of the Greek version of Jubilees became the source of the Latin and Ethiopic translations.

There are thus five versions of the Book of Jubilees:

- Hebrew
- Greek
- Syriac
- Latin
- Ethiopic

11.1.1 Hebrew

Before the discovery of the Dead Sea Scrolls in 1949 scholars were agreed that the original language was Hebrew but there was no definitive evidence to support this. The question of the original language has now been settled since the discovery of 13 fragments of manuscripts at Qumran; these can all be dated to times very near to the period when the author wrote his book. All of the fragmentary remains are in Hebrew which in turn means that the original language would have been Hebrew. Previous to the discovery of the Dead Sea Scrolls it had been thought that Aramaic was the language of the original.

In total about 37 verses have been discovered and published in Hebrew from 8 chapters; it should be remembered that the verses themselves are often fragmentary.

11.1.2 Greek

That there was once a Greek version of Jubilees is undoubted, but the evidence for the Greek version is limited only to quotations or allusions in Greek authors such as Epiphanius and the Byzantine chronographers Syncellus and Cedrenus.

Several scholars such as Fabricius (18th century) and Röscher (19th century) have made extensive collections of the explicit and possible quotations from or references to Jubilees, which might lead one to suppose that the amount of evidence for the Greek version is fairly large, but appearances are deceptive in this case; there are many allusions to Jubilees but virtually no quotations which would give *textual* information.

It needs to be remembered that Jubilees closely parallels the text of Genesis and the early part of Exodus so the various recensions of the LXX give a very large amount of comparable Greek text.

Vanderkam [28] does not refer to Galatians as a possible source so I can only conclude that these are allusions rather than quotations.

There is insufficient evidence for dating the Greek translation, but there are some indications. It is certain that the Greek version existed before Epiphanius (315 – 403) and there are some further indications that it was in existence before 220 AD.

11.1.3 Syriac

The first published Syriac text that had a direct relevance to the text of Jubilees was a short document which began with ‘The names of the wives of the patriarchs according to the book which among the Hebrews is called ‘Jubilees’’. Because it is so short and uses Greek loan words this provided a rather slender basis for stating that the entire Book of Jubilees had been translated into Syriac. Subsequent research revealed a number of quotations from an anonymous Syriac chronicle that had been found by Ignace Ephrem II Rahmani, the Patriarch of Antioch. In all there were all or parts of 137 verses and these were free of Greek loan words. Like the Greek version, the Syriac consists only of quotations or allusions to Jubilees so it is very likely that there was, at one time, a complete Syriac version of Jubilees. The interesting point about the Syriac version is that it is much closer to the text of Jubilees than the Greek excerpts.

11.1.4 Latin

There once was a Latin translation of Jubilees and one partial copy has survived. It was published in 1861 by A. M. Ceriani and it was from a fifth or sixth century uncial manuscript (Ambrosiana C 73 Inf) which contained about one-third of the text of Jubilees in Latin. The manuscript also contains the only extant copy of part of the Assumption of Moses (or the Testament of Moses). The manuscript is a palimpsest so it is extremely difficult to read but because it was copied 900 years before the earliest Ethiopic manuscript it is a valuable independent reflection of the Greek version.

The literal nature of the translation enables comparisons between it and the Ethiopic manuscripts allow identification of mistakes or special features in one or the other. 25 sections of Jubilees have been deciphered from Ambrosiana C 73 Inf.

11.1.5 Ethiopic

The only version which preserves the whole of the text of Jubilees is Ethiopic. It was probably translated from Greek at an early stage in the development of Ethiopic literature and had canonical status in the Abyssinian church, as can be seen from the numerous manuscripts; many of these manuscripts (numbering 27) include copies of Jubilees and the Octateuch (the Pentateuch, Joshua, Judges and Ruth). The book of Jubilees in Ethiopic first came to the attention of Western scholars in 1844 when H. Ewald published a description of a manuscript of Jubilees which had been brought to Tübingen.

R. H. Charles in his critical edition of the Ethiopic published in 1895, used four manuscripts:

A – Bibliotheque National, Paris, catalogue Edth. 51

B – British Museum, London, catalogue Orient. 485

C – University Library of Tübingen

D – collection of M. d’Abbadie

Since his edition the number of available manuscripts has increased to 27.

The relatively large number of manuscripts makes it possible to group them into ‘families’; this was not possible when only two or four manuscripts were known.

The manuscripts appear to date from the fourteenth or fifteenth centuries onwards.

11.2 The References in Galatians

Nestlé-Aland note two references to the Book of Jubilees; Dillamn [7, p. 420] notes a third reference, Galatians 3:17.

11.2.1 Galatians 2:12

Greek New Testament:

πρὸ τοῦ γὰρ ἔλθεῖν τινὰς ἀπὸ Ἰακώβου μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστελλον καὶ ἀφώριζεν ἑαυτὸν φοβούμενος τοὺς ἐκ περιτομῆς

Jubilees 22:16

Now you my son Jacob, remember what I say and keep the commandments of your father Abraham.

Separate from the nations

and do not eat with them.

Do not act as they do,

and do not become their companion,

for their actions are something that is impure

and all their ways are defiled and something abominable and detestable

Acts of the Apostles 11:3

λέγοντες ὅτι εἰσῆλθες πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας καὶ συνέφαγες αὐτοῖς

11.2.2 Galatians 3:8

Greek New Testament:

προϊδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ θεός, προευηγγελίσατο τῷ Ἀβραάμ
ὅτι ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη·

Jubilees 18:16

All the nations of the earth will be blessed through your descendents because of the fact that you have obeyed my command. I have made known to everyone that you are faithful to me in everything that I have told you. Go in peace.

LXX Genesis 12:3

καὶ εὐλογήσω τοὺς εὐλογοῦντάς σε, καὶ τοὺς καταρωμένους σε καταράσομαι· καὶ ἐνευλογηθήσονται ἐν σοὶ
πᾶσαι αἱ φυλαὶ τῆς γῆς.

LXX Genesis 18:18

Ἀβραάμ δὲ γινόμενος ἔσται εἰς ἔθνος μέγα καὶ πολύ, καὶ ἐνευλογηθήσονται ἐν αὐτῷ πάντα τὰ ἔθνη τῆς γῆς.

11.2.3 Galatians 3:17

Greek New Testament:

τοῦτο δὲ λέγω· διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονώς
νόμος οὐκ ἀκυροῖ εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.

Jubilees 15:1

During the fifth year of the fourth week of this jubilee [1986] — in the third month, in the middle of the month — Abram celebrated the festival of the firstfruits of the wheat harvest.

As between the two sources I have consulted for this there seems to be a slight disagreement; Dillman [7, p. 420] works out that 430 years before was the time of the celebration by Abram of the first fruits of the wheat harvest and gives this date as 1979; Vanderkamm [29, p. 87] gives this date as 1986, which appears to make more sense. Consulting the table in Dillmann [7, pp 239 – 247] this date is shown as 1979, and it does agree in terms of month and day with this passage. Dillmann, however, does say [7, p. 247] that this table has many contradictions and inaccuracies (vielmehr mancherlie Widersprüche und Ungenauigkeiten).

11.3 Other references in the New Testament

Dillman [7, pp. 417 – 422] gives a number of other references.

11.3.1 An angel in the milieu of God or of those whom He has sent

Matthew 16:27, 24:30, 24:31, 24:36, 25:31

Mark 13:26, 13:27

Ephesians 1:21, 3:10

Colossians 1:16, 2:10

1 Thessaloninas 4:16
2 Thessalonians 1:7
Hebrews 1:4, 1:14, 12:22, 12:23
Revelation 1:4, 4:6 – 9, 5:6, 11:7, 11:11

11.3.2 An angel as a servant

Mark 1:13
1 Peter 3:22
Hebrews 1:14

11.3.3 An angel annoucing God's will

Matthew 1:20, 2:13, 19:22,
Luke 1:11
Acts 7:35, 7:38, 7:53
Galatians 3:19
Hebrews 2:2

11.3.4 Guardian Angel

Acts 12:15

11.3.5 Creation of the Ages

Hebrews 1:2, 11:3

11.3.6 Daemonology

Bad angel: Matthew 25:41, 1 Corinthians 11:10, Ephesians 6:10, Colossians 1:16
Unclean spirits: Mark 1:23,34, 39; 3:11, 22; 5:2, 6:7
Belzebub, Devil: Matthew 10:25; 4:1, 5, 8, 11, 13, 39; Mark 4:15; Ephesians 4:27
Satan: Matthew 12:26, Mark 3:23, 26; Acts 5:3; Romans 16:20; 1 Corinthians 7:5, 10:10; Revelation 12:9,

11.3.7 New Creation

Acts 3:21
Galatians 6:15
2 Corinthians 5:17
2 Peter 3:13
Revelation 21:5

11.3.8 Other Places

Mark 13:12
Acts 7:16, 23, 30
1 Corinthians 4:1, 10:21
Galatians 3:17
Ephesians 1:11
1 Timothy 1:4
1 Peter 3:19
2 Peter 2:4, 5
James 2:23

11.4 Selected references to the Chronological table

Dillmann [7, pp. 239 – 247] gives a chronological table as recorded in the Book of Jubilees; here is a list of *some* of the events

Year	Day/Month	Event
8	17/2	Fall of man
8	1/4	Expulsion from Eden
70		Cain was baorn
77		Abel was born
99		Cain murders Abel
130		Seth was born
197		Houses are built, Cain build the city Enoch
587		Methusalah is born
987		Adam dies
1205		Noah marries Emzarah
1207		Shem was bern
1209		Ham was born
1212		Japhet was born
1307		Noah builds the Ark
1308	16/2	Noah goes with all those to be saved in to the Ark
1308	17/2	God shuts the Ark
1308	1/4	The 7 sources of the great deep are stopped and the 7 gates of heaven are closed
1308	1/7	The water begins to go down
1308	1/10	The tops of the mountains are seen
1309	1/1	The earth is visible
1309	17/2	The earth is dry
1569		Noah divides the earth between his three sons
1645		Beginning of the construction of the Tower of Babel
1688		Men are dispersed from the land of Shinar and the building is abandoned
1876		Abram is born
1979	15/3	Abram celebrates the festival of hte First Fruits
2080		Famine in the land; Esau sells his birthright
2450		Future entry of Israel over the Jordan into the land Canaan

12. Vocabulary Greek – English

ἀγαθωσύνη, ἡ	generosity	
ἀγάπη, ἡ	love	
ἄγγελος, ὁ	messenger, v.8, angel	
ἀγνοέω, ἀγνοήσω, ἠγνόησα	I do not know	
ἀδελφός, ὁ	brother	
ἀθετέω, ἀθετήσω, ἠθέτησα	I annul, I make of no effect	
αἵρέσις, ἡ, αἵρέσεως	dissension, a faction	Originally this word meant a sect, party or school
αἰών, αἰῶνος, ὁ		
ἀκαθαρσία, ἡ	impurity	originally refuse
ἄκοῃ, ἡ	the faculty of hearing or the act of hearing	
ἀκούω, ἀκούσω, (ἀκούσασθαι), ἤκουσα	I hear	
ἀκροβυστία, ἡ	the uncircumcised	
ἀκυρόω, ἀκυρώσω, ἠκύρωσα	I make void	
ἀληθεύω, ἀληθεύσω, ἠλήθευσα	I tell the truth	
ἀλλάσσω, ἀλλάξω, ἥλλαξα	I change	cp. ἄλλος, other
ἀλληγορέω, ἀλληγορήσω, ἠλληγόρησα	I speak allegorically	
ἄλλος, -η, -ον	other	
ἁμαρτία, ἡ	sin	
ἀναγκάζω, ἀναγκάσω, ἠνάγκασα	I compel	
ἀνάθεμα, τό, ἀναθέματος	object of a curse	originally, it simply meant ‘a votive offering’, then in the LXX it meant ‘devoted to the divinity’ either consecrated or accursed. The latter meaning is the tendency in the NT.
ἀναλίσκω, ἀναλώσω, ἀνήλωσα	I consume	also ἀναλόω
ἀναπληρόω, ἀναπληρώσω, ἀνεπλήρωσα,	I make complete, I fulfil	
ἀναστατόω, ἀναστατώσω, ἀνεστάτωσα	I disturb, trouble	
ἀναστρέφω, ἀναστρέψω, ἀνέστρεψα	I turn upside down	
ἀναστροφή, ἡ	way of life, conduct, behaviour	
ἀνατίθημι, ἀναθήσω, ἀνέθηκα	I lay a case before, I impart, I relate	
ἀνέρχομαι, ἀναλεύσομαι, ἀνῆλθον	I return, I come up	

ἀνθιστημι, ἀντιστήσω, ἀντέστην (intr), ἀντστησα (tr)	I oppose, I take a stand against	
ἄνθρωπος, ὁ	man	
ἀνόητος, -ον	mindless, foolish	
ἀντίκειμαι, ἀντικείμεμαι	I am opposed	
ἄνωθεν	from above; 4;9, again, anew	
ἀπεκδέχομαι, ἀπεξεδεξάμην	I await eagerly	Note that this has TWO prepositions
ἀπέρχομαι, ἀπελεύσομαι, ἀπῆλθον	I depart	
ἀποκόπτω, ἀποκόψομαι. ἀπέκοψα	I cut off	
ἀπό	from, takes the genitive	
ἀποκαλύπτω, ἀποκαλύψω, ἀπεκάλυψα	I reveal, disclose, bring to light	
ἀποκαλύψις, ἡ ἀποκαλύψεως		
ἀπορέω, ἀπορήσω ἡπόρησα	I am at a loss, I am in doubt	
ἀποστολή, ἡ	apostleship, the office of an apostle	
ἀπόστολος, ὁ	apostle	
ἄρα	so, then, consequently	used as an inferential particle
ἄρεσκω	I please	often used as an impersonal verb
ἄρσεν, ἄρσεν	male	opposite to θῆλυς q.v.
ἄρτι	now	
ἀσέλγεια, ἡ	licentiousness, debauchery	
ἀφορίζω, ἀφορίσω, ἀφώρισα	I separate	Note the preposition ἀπό, ἀφ’
ἀφορμή, ἡ	opportunity, cause	
ἄχρι, ἄχρις	until	
βάρος, τό, βάρους	burden	
βασκαίνω, βασκανῶ, ἐβάσκανα	I bewitch	
βαστάζω, βαστάσω ἐβάστασα	I carry, I bear	A bit more regular than φέρω
βοάω, βοήσω, ἐβόησα	I shout	
γεννάω, γεννήσω, ἐγέννησα	1. become the father of 2. of a woman, I bear	Note the two different usages of this word, <i>both</i> of which are used in 4:23,24.
γνωρίζω, γνωρίσω, ἐγώρισα	I make known, I reveal	Attic future γνωριῶ
δάκνω, δήξομαι, ἔδακον	I bite	also, I offend
δεκαπέντε	fifteen (indeclinable)	
δέομαι	I ask, I beg	
διαμένω, διαμενῶ, διέμεινα	I remain throughout	
διατάσσω, διατάξομαι, διέταξα	I order, direct, command	
διαφέρω, διοίσω, διήνεγκον	I carry through, I drive, carry about	transitive
διαφέρω, διοίσω, διήνεγκον	I differ, I am different	intransitive

διδάσκω, διδάξω, ἐδίδαξα	I teach	
δίδωμι, δώσω, ἔδωκα	I give	
δικαίω, δικαιοῶσω, ἐδικαίωσα	I justify, vindicate, treat as just	
διό	therefore, for this reason	
διχοστασία, ἡ	dissension	
δοκιμάζω, δοκιμάσω ἐδοκίμασα	I put to the test, I examine (myself)	
δόξα, ἡ	glory	
δουλεύω, δουλεύσω, ἐδούλευσα	I perform the duties of a slave	
δωρεάν	free, without payment; also, 'in vain', 'to no effect'	Reasonably frequently seen in Greece today
ἐγείρω, ἐγερῶ, ἤγειρα	I raise	
ἐγκακέω, ἐγκακῆσω, ἐνεκάκησα	I become weary, tired	
ἐγκόπτω, ἐγκόπομαι, ἐνέκοψα	I hinder, I thwart	
ἐγκράτεια, ἡ	self-control	
ἐθνικῶς	like the heathen (adverb)	as opposed to Jewish
ἔθνος, τό, ἔθνους	nation, people	
εἰδωλολατρία, ἡ	idolatry	
εἰκῇ	to no purpose, in vain (adverb)	
εἴκω, εἴξω, εἴξα	I yield	
εἰρήνη, ἡ	peace	
ἐκκλείω, ἐκκλείω ἐξέκλεισα	I shut out, I exclude	
ἐκκλησία, ἡ	church, assembly	
ἐκπίπτω, ἐκεσοῦμαι, ἐξέπεσον	I lose	
ἐκπτύω, ἐκπτύσω, ἐξέπτυσσα	I spit out, hence disdain	
ἔλεος, τό, ἐλέους	mercy, compassion, pity	
ἐμμένω, ἐμμενῶ, ἐνέμεινα	I persevere in, stand by	
ἐνάρχομαι, ἐνάρξομαι, ἐνηρχάμην	I make a beginning	
ἐνείμι, ἐνέσομαι, ἐνήν	I am in (a place)	Can also be used impersonally like ἐξεστί(ν)
ἐνεργέω, ἐνεργήσω, ἐνήργησα	I am at work	
ἐνέχω, ἐνέξω (ἐνσχίσω), ἔνεσχον	I have a grudge against (Active), I am loaded down with (Passive)	takes a dative
ἐνίστημι, ἐνστησω, ἐνέστην (ἐνέστησα), ἐνεστηκα,	I set in, place in	
ἐξαγοράζω, ἐξαγοράσω, ἐξηγόρασα	I buy back, I redeem	
ἐξαιρέω, ἐξαιρήσω, ἐξεῖλον	I take out	
ἐξαποστέλλω, ἐξαποστελλῶ, ἐξαπέστειλα	I send out, I despatch	
ἐξορύσσω, ἐξορύξω, ἐξώρυξα	I dig out	

ἐξουθενέω, ἐξουθενήσω, ἐξουθένησα	I reject with contempt	An alternative spelling is ἐξουθενέω; there does not appear to be an augment in the Aorist
ἐπαγγέλλομαι, ἐπηγγειλάμην	I promise, I offer	No future tense has been recorded
ἐπιδιατάσσομαι	I add a codicil to a will	
ἐπιθυμέω, ἐπιθυμήσω ἐπεθύμησα	I desire, I long for	
ἐπιθυμία, ἡ	desire, longing	
ἐπικατάρατος, -ον,	cursed	
ἐπιστρέφω, ἐπιστρέψω, ἐπέστρεψα	I turn, I turn around	
ἐπιτελέω, ἐπιτελέσω, ἐπετέλεσα	I finish, I complete	
ἐπιτρόπος, ὁ	guardian	
ἐπιχορηγέω, ἐπιχορηγηθήσομαι, ἐπεχορήγησα	I furnish, provide, give, grant, support	
ἐριθεία, ἡ	strife, contentiousness	
ἔρις, ἡ, ἐριδος	strife, discord, contention	
ἕτερος, -α, -ον	other	
εὐαγγελίζομαι	I bring good news, I preach good tidings	
εὐαγγέλιον, τό	gospel	
εὐδοκέω, εὐδοκήσω, ἠϋδόκησα	I am well please	
εὐπροσωπέω, εὐπροσωπήσω, ἠϋπροσώπησα	I make a good showing	
εὐφραίνω, εὐφρανθήσομαι	I gladden	
ἔχθρος, -η, -ον	enmity, hostility	
ζῆλος, ὁ	jealousy, envy	This word can also be used in a good sense (Πρὸς Κορινθίους 9:2)
ζηλώω, ζηλώσω, ἐζήλωσα	I am deeply concerned about someone	
ζητέω, ζητήσω, ἐζήτησα	I seek	
ζύμη, ἡ	yeast	
ζυμώω, ζυμώσω ἐζύμωσα	I ferment	
ζυγόν, τό	yoke	
ζωοποιέω, ζωοποιήσω, ἐζωοποίησα	I make alive	
θαυμάζω, θαυμάσω, ἐθαύμασα	I wonder, I marvel, I am astonished	
θέλημα, τό, θελήματος	will	
θερίζω, θερίσω, ἐθέρισα	I reap, I harvest	
θεός, ὁ	God	
θηλυς, -εια, -υ	female	

θυμός, ὁ	anger, wrath, rage	
ἰουδαῖζω	live as a Jew	
Ἰουδαϊκῶς	like a Jew, in a Jewish manner (adverb)	
ἱστορέω, ἱστορήσω, ἱστόρησα	I enquire into <i>a thing</i>	
ἰσχύω, ἰσχύσω, ἰσχυσα	I am strong, powerful	
καιρός, ὁ	season	
καλέω, καλέσω, ἐκάλεσα	I call	
κανών, ὁ, κανόνος,	a rule, standard	
καταδουλόω, καταδουλώσω, κατεδούλωσα	I enslave	
καταλύω, καταλύσω, κατέλυσα	I tear down, I demolish	
κατάρα, ἡ	curse	
καταργέω	I make ineffective, powerless	
καταρτίζω, καταρτίσω, κατήρτισα	I put in order, I restore	
κατασκοπέω, κατασκοπήσω, κατεσκόπησα	I spy out	
κατεσθίω, καταφάγομαι, κατέφαγον	devour	
κατηγέω, κατηγήσω, κατήχησα	I teach, instruct	Not obvious but there is a preposition here (κατά), hence the position of the augment
καυχάομαι, καυχήσομαι, ἐκαυχησάμην	I boast	
καύχημα, τό, καυχήματος	boast, object of boasting	
κενός, -ή, -όν	empty	
κηρύσσω, κηρύξω, ἐκήρυξα	I announce, proclaim	
κληρονομία ἡ	inheritance, in Christian usage, the possession of salvation	
κλίμα, τό κλίματος	small geographical division <i>or</i> – a region or zone of the earth	
κοιλία, ἡ	womb	
κοινωνέω, κοινωνήσω, ἐκοινώνησα	I share, I have a share in	
κοπιάω, κοπιάσω, ἐκοπίασα	I work hard for someone	
κόπος, ὁ	trouble difficulty	
κρεμάννυμι	I hang	
κρίμα, τό, κρίματος	judicial verdict	
κτίσις, ἡ, κτίσεως	creation, creature	
κύριος, ὁ	lord, master	
κυρώω, κυρώσω, ἐκύρωσα	I confirm, ratify, validate	
κῶμος, ὁ	excessive feasting, revelry	originally this was a festal procession in honour of

		Dionysus, latterly only used in a bad sense of
λογίζομαι, λογισθήσομαι ἐλογισάμην	I reckon, count, take into account	
μακαρισμός, ὁ	blessing	
μακροθυμία, ἡ	patience	
μέθη, ἡ	drunkenness, dissipation	
μέλλω, μελλήσω, ἐμέλλησα	I intend	C. S. Lewis coined the word 'mellontolatry' meaning 'worship of the future'
μεσίτης ὁ, μεσίτου	mediator, arbiter	
μεταστρέφω, μεταστρεψω, μετέστρεψα	I turn, I change	
μετατίθημι, μεταθήσω, μετέθηκα	I transfer	
μήν, ὁ, μήνος	month	
μνημονεύω, μνημονεύσω, ἐμνημόνευσα	I remember	takes a genitive
μορφώω, μορφώσω, ἐμόρφωσα	I form, I shape	
μυκτερίζω	I treat with contempt	originally this meant 'I turn up the nose at'
νεκρός, ὁ	dead	
νήπιος, ὁ	minor, not yet of age	
οἰκονόμος, ὁ	steward	
ὅμως	although, nevertheless	
ὄντως	adverb, really, certainly, in truth	
ὅμοιος, -α, -ον	of like nature, similar	
ὅποιος; -α;, -ον;	of what kind?	
ὀρθοποδέω, ὀρθοποδήσω, ὠρθοπόδησα	I am man with straight feet	
οὕτως	so, in such a way	
ὄφελον	Would that..., O if ...	
παιδαγωγός, ὁ	attendant slave, guide	a παιδαγωγός was <i>not</i> a teacher; he merely guided the boy to and from school
παιδίσκη, ἡ	a maid, a servant girl	diminutive from παῖς
πάλιν	again	
παράβασις, ἡ, παραβάσεως	overstepping, transgression	
παραβάτην	transgressor	originally the word meant a warrior next to a charioteer
παραδίδωμι, παραδώσω, παρέδωκα	I surrender, I hand over.	
παράδοσις, ἡ, παραδόσεως	a handing down, tradition	
παραλαμβάνω	I receive	

παράπτωμα, τό, παραπτώματος	false step, transgression, sin	
παρατηρέω, παρατηρήσω παρετήρησα	I observe scrupulously	
πάρειμι	I am present	
παρεισέρχομαι, παρεισελεύσομαι, παρεισῆλθον	I come in from the side	
παρείσακτος,	introduced from the side	
παρέχω	I give up, offer, present	
πατήρ, ὁ πατρός	father	
πείθω	I persuade, I win over	
πειρασμός, ὁ	temptation, trial	
πεισμονή, ἡ	persuasion	
περιτέμνω, περιτεμῶ, περετεμον	I circumcise	
περιτομή, ἡ	circumcision	
περισσός	beyond the regular number or size, extraordinary	περισσότερος is the comparative adjective, περισσοτέρως is the adverb
περιτομή, ἡ	the <i>circumcised</i>	
πηλίκος, -η, -ον	how large?	
πίστις, ἡ, πίστεως	faith	
πληρόω, πληρώσω ἐπλήρωσα	I fill or make full	
πλήρωμα, τό, πληρόματος	fullness	
πνευματικός, -ή, -όν	spirit-filled	
πονηρός, -ά, -όν	evil	
πορθέω	I devastate, I lay waste	
πορνεία, ἡ	prostitution	
ποτε	once, formerly, at one time	enclitic particle
πραΰτης, ἡ, πραΰτητος	gentleness, humility, courtesy	
προγράφω, προγράψω, προέγραψα	I write beforehand	
προευαγγελίζομαι, προευηγγελισάμην	I proclaim good news in advance.	A future tense has not been recorded
προθεσμία, ἡ	the day when a son reaches his majority	
προκαλέω, προκαλέσω προεκάλεσα	I provoke, challenge	
προκόπτω, προκόψω, προέκοψα	I cut away in front	
προκυρόω, προκυρώσω, προεκύρωσα	I make valid, I ratify previously	
προλαμβάνω, προλήμψομαι προέλαβον	I detect, overtake, surprise.	
προοράω, προόψομαι, προεῖδον	I foresee	

προλέγω, προλέξω, προεῖπον	I say beforehand	
προσανατίθεμαι, προσανεθέμην	I turn (have recourse) to	
προστίθημι, προθήσω, προσέθηκα	I add to, I put to	
πώς	somewhat, to some extent	enclitic particle
ρήγνυμι, ρήξω, ῥ(ρ)ηξα	I break loose	
σκάνδαλον	something which gives offence or causes revulsion	
σκοπέω, σκοπήσω ἐσκόπησα	I look out for	
σπουδάζω, σπουδάσω ἐσπούδασα	I am zealous or eager, take pains	
στεῖρα, ἡ	barren, incapable of bearing children	
στήκω	I stand firm	
στίγμα, τό, στίγματος	marks, brands	often a <i>brand</i> put upon a slave; in antiquity, religious tattooing played a great role
στοιχεῖον, τό	the element(s) of learning	
στοιχέω, στοιχήσω, ἐστοιχήσα	I am drawn up in line, I agree with	
στῦλος, ὁ	pillar	
συγκλείω, συγκλείσω, συνέκλεισα	I close up, imprison	
συμπαλαμβάνω, συμπαραληήγομαι, συμπαρέλαβον	I take along with	
συναπάγω, συναπάξω, συναπήγαγον	I lead away with	
συνεσθίω, συμφάγομαι, συνέφαγον	I eat with	
συνηλικιώτης, ὁ	a person of one's own age	
συνῆλιξ, συνήλικος	of like or equal age	
συνιστάνω	I bring together, I unite	
συννυποκρίνομαι, , συννυπεκρίθην	I dissemble along with, join in playing a part	
συσταυρόω, συσταυρώσω, συνεσταύρωσα	I crucify with	
συστοιχέω, συστοιχήσω συνεστοίχησα	I stand in line	In the sense of order, not necessarily queuing
ταράσσω, ταράξω, ἐτάραξα	I disturb	
ταχέως	quickly	
τίκτω, τέξομαι, ἔτεκον	I bear, give birth to	
τότε	then	
τρέχω, δραμοῦμαι, ἔδραμον	I run	
υἰοθωσία, ἡ	adoption	

ὑπάρχω, ὑπάρξω, ὑπῆρξα	I exist	often used as a synonym for ‘to be’
ὑπερ		
ὑπερβολή, ἡ	excess, extraordinary	
ὑπόκρισις, ἡ. ὑποκρίσεως	playing a part , hypocrisy	
ὑποστέλλω, ὑποστέλω, ὑπέστειλα	I withdraw	
ὑποστρέφω, ὑποσρέψω, ὑπέστρεψα	I turn around, I turn back, I return	
ὑποταγή, ἡ	submission	
φαρμακεία, ἡ	sorcery, magic	
φθονέω, φθονήσω ἐφθόνησα	I envy, I am jealous	
φθόνος, ὁ	envy, jealousy	
φθορά, ἡ	ruin, destruction	
φορτίον, τό	burden	
φρεναπατάω	I deceive	
φρουρέω, φρουρήσω ἐφρούρησα	I guard, hold in custody, confine	
φύσις, ἡ, φύσεως	natural condition	
χαρά, ἡ	joy	
χαρίζομαι, χαρίσομαι, ἐχαρισάμην	I give freely or graciously as a favour	
χάρις, ἡ, χάριτος	grace	
χρηστότης, ἡ, χρηστότητος	goodness, kindness	
ψευδαδελφός, ὁ	false brother	
ὠδίνω	I suffer birth pangs	
ὠφελέω, ὠφελήσω, ὠφέλησα	I help, aid, be of benefit to	

13. Vocabulary Greek – Latin

The Latin translation has been derived entirely from the Vulgate, in other words, the Latin word given here is the word that has been used in the Vulgate as a translation of the Greek.

ἀγαθωσύνη, ἡ	benignitas, benignitatis	
ἀγάπη, ἡ	caritas, caritatis	
ἄγγελος, ὁ	angelus	
ἄγνοέω, ἄγνοήσω, ἡγνόησα	ignosco, ignoscere, ignoui, ignotus	
ἀδελφός, ὁ	frater, fratris	
ἀθετέω, ἀθετήσω, ἡθέτησα	abicio, abicere, abieci, abiectum (2:21), sperno, spernere, spreui, spretum (3:15)	see also ἐξουθενέω
αἵρέσις, ἡ, αἵρέσεως	secta	
αἰών, αἰῶνος, ὁ	saeculo	
ἀκαθαρσία, ἡ	inmunditia	
ἀκοῇ, ἡ	auditu	
ἀκούω, ἀκούσω, (ἀκούσομαι), ἤκουσα	audio, audire, audivi, auditum	
ἀκροβυστία, ἡ	praeputium	
ἀκυρόω, ἀκυρώσω, ἡκύρωσα	evacuo	
ἀληθεύω, ἀληθεύσω, ἡλήθευσα	verum	
ἀλλάσσω, ἀλλάξω, ἥλλαξα	muto, mutare, mutavi, mutatum	
ἀλληγορέω, ἀλληγορήσω ἡλληγόρησα	allegoria	
ἄλλος, -η, -ον	alius, alia, aliud	
ἁμαρτία, ἡ	peccatum	
ἀναγκάζω, ἀναγκάσω, ἡνάγκασα	compello, compellere, compuli, compulsus (2:3); cogo, cogere, cogi, coactum (2:14, 6:12)	
ἀνάθεμα, τό, ἀναθέματος	anathema	
ἀναλίσκω, ἀναλώσω, ἀνήλωσα	consumo, consumere, consumpsi, consumptum	
ἀναπληρόω, ἀναπληρώσω, ἀνεπλήρωσα,	adimpleo, adimplere, adimplevi, adimpletum	
ἀναστατόω, ἀναστατώσω ἀνεστάτωσα	conturbo, conturbare, conturbavi, conturbatum	
ἀναστροφή, ἡ	conversatio, conversationis	
ἀνατίθηναι, ἀναθήσω, ἀνέθηκα	confero, conferre, contuli, conlatum	
ἀνέρχομαι, ἀναλεύσομαι, ἀνήλθον	venio, venire, veni ventum	

ἀνθιστημι, ἀντιστήσω, ἀντέστην (intr), ἀντέστησα (tr)	resto, (restare), restiti, (restatum)	
ἄνθρωπος, ὁ	homo, hominis	
ἀνόητος, -ον	insensatus, -a, -um (3:1), stultus, -a, -um (3:3)	
ἀντίκειμαι, ἀντικείμεμαι	adversor, adversari, adversatum	
ἀπεκδέχομαι, ἀπεξεδεξαμένην	expecto, expectare, expectavi, expectatum	Also spelt 'exspecto', but 'expecto' in the Novum Testamentum.
ἀπέρχομαι, ἀπελεύσομαι, ἀπῆλθον	abeo, abire, abii	
ἀποκόπτω, ἀποκόψομαι ἀπέκοψα	abscindo, absindere, abscidi, abscissum	
ἀπό	a, ab	
ἀποκαλύπτω, ἀποκαλύψω, ἀπεκάλυψα	revelo, revelare, (revelavi), revelatum	
ἀποκαλύψις, ἡ ἀποκαλύψεως	revelatio, revelationis	
ἀπορέω, ἀπορήσω ἠπόρησα	confundo, confundere, confudi, confusum	
ἀποστολή, ἡ		
ἀπόστολος, ὁ	apostolus	
ἄρα	deinde (2:21), ergo (3:7, 3:29, 5:11), dum (6:10)	
ἀρέσκω	placeo, placere, placui, placitum	
ἄρσιν, ἄρσεν	masculus	
ἄρτι	nunc (1:9), enim (1:10), autem (4:20)	
ἀσέλγεια, ἡ	luxuria	
ἀφορίζω, ἀφορίσω, ἀφώρισα	segregro, segregare, segregavit, segregatum	
ἀφορμή, ἡ	occasio, occasionis	
ἄχρι, ἄχρις	donec (3:19), usque ad	
βάρος, τό, βάρους	onus, oneris	
βασκαίνω, βασκανῶ, ἐβάσκανα	fascino, fascinare, fascinavi, (fascinatum)	
βαστάζω, βαστάσω ἐβάστασα	porto, portare, portavi, portatum	
βοάω, βοήσω, ἐβόησα	exclamo, exclamare, exclamavi, exclamatum	
γεννάω, γεννήσω, ἐγέννησα		
γνωρίζω, γνωρίσω, ἐγώρισα	facio notum	
δάκνω, δήξομαι, ἔδακον	mordeo, mordere, momordi, morsum	
δεκαπέντε	quindecim	

δέομαι	obsecro, obsecrare, obsecravi, obsecratum	
διαμένω, διαμενῶ, διέμεινα	permaneo, permanere, permansi, permansum	
διατάσσω, διατάζομαι, διέταξα	ordino, ordinare, ordinavi, ordinatus	
διαφέρω, διοίσω, διήνεγκον	intersum, interesse, interfui (2:6); differo, differre, distuli, dilatatum (4:1)	
διδάσκω, διδάξω, ἐδίδαξα	disco, discere, didici	
δίδωμι, δώσω, ἔδωκα	do, dare, dedi, datum	
δικαίω, δικαιώσω, ἐδικαίωσα	iustifico, iustificare, iustificavi, iustificatum	
διό	itaque	
διχοστασία, ἡ	rixa	
δοκιμάζω, δοκιμάσω ἐδοκίμασα	probo, probare, probavi, probatus	
δόξα, ἡ	gloria	
δουλεύω, δουλεύσω, ἐδούλευσα	servio, servire, servivi, servitum (4:8, 4:9, 5:11) servitus (4:25)	
δωρεὰν	gratis	
ἐγείρω, ἐγερῶ, ἤγειρα	suscito, suscitare, suscitavi, suscitatum	
ἐγκακέω, ἐγκακήσω, ἐνεκάκησα	deficio, deficere, defexit, defectum	
ἐγκόπτω, ἐγκόψομαι, ἐνέκοψα	impedio, impedire, impedivi, impeditum	The Vulgate uses impedio
ἐγκράτεια, ἡ	continentia	
ἐθνικῶς	gentiliter	
ἔθνος, τό, ἔθνους		
εἰδωλολατρία, ἡ	idolorum servitus	
εἰκῇ	sine causa	
εἵκω, εἴξω, εἴξα	cedo, cedere, cessi, cessus	
εἰρήνη, ἡ	pax, pacis	
ἐκκλείω, ἐκκλείω ἐξέκλείσα	excludo, excludere, exclusi, exclusum	
ἐκκλησία, ἡ	ecclesia	
ἐκπίπτω, ἐκεσοῦμαι, ἐξέπεσον	evacuo, evacuare, -, evacuatum	see also καταργέω
ἐκπύω, ἐκπύσω, ἐξέπτυσσα	respuo, respuere, respui	
ἔλεος, τό, ἐλέους	misericordia	
ἐμμένω, ἐμμενῶ, ἐνέμεινα	permaneo, permanere, permansi, permansum	
ἐνάρχομαι, ἐνάρξομαι, ἐνηρχάμην	coepio, coepiere, coepi, coeptum	

ἐνειμί, ἐνέσομαι, ἐνήν	see ἔνι	
ἐνεργέω, ἐνεργήσω, ἐνήργησα		
ἐνέχω, ἐνέξω (ἐνσχέσω), ἔνεσχον		
ἔνι	est	
ἐνίστημι, ἐνστησω, ἐνέστην (ἐνέστησα), ἐνεστηκα,	praesens, praesentis	See the notes
ἐξαγοράζω, ἐξαγοράσω, ἐξηγόρασα	redemo, redimere, redemi, redemptum	
ἐξαιρέω, ἐξαιρήσω, ἐξεῖλον	eripio, eripere, eripui, ereptum	
ἐξαποστέλλω, ἐξαποστελλῶ, ἐξαπέστειλα		
ἐξορύσσω, ἐξορύξω, ἐξώρυξα	eruo, eruere, erui, erutum	
ἐξουθενέω, ἐξουθενήσω, ἐξουθένησα	sperno, spernere, spreui, spretum	see also ἀθετέω
ἐπαγγέλλομαι, ἐπηγγειλάμην	promitto, promittere, promisi, promissum	
ἐπιδιατάσσομαι	superordino, superordinare, superordinavi, superordinatum	
ἐπιθυμέω, ἐπιθυμήσω ἐπεθύμησα	concupisco, concupiscire, concupivi, concupitum	
ἐπιθυμία, ἡ	desiderium (5:16); concupiscentia, (5:24)	
ἐπικατάρατος, -ον,	maledictus, -a, -um	
ἐπιστρέθω, ἐπιστρέψω, ἐπέστρεψα	converto, convertere, converti, conversum	
ἐπιτελέω, ἐπιτελέσω, ἐπετέλεσα	consummo, consummare, consummavi, consummatum	
ἐπιτρόπος, ὁ	tutor, tutoris	
ἐπιχορηγέω, ἐπιχορηγηθήσομαι, ἐπεχορήγησα	tribuo, tribuere, tribui, tributum,	
ἐριθεία, ἡ	ira	
ἔρις, ἡ, ἐριδος	contentio, contentionis	
ἕτερος, -α, -ον	alius, -a, -ud (1:6, 1:19); alter, altera, alterum (6:4)	
ἔτι	adhuc	
εὐαγγελίζομαι	evangelizo, evangelizare, evangelizavi, evangelizatum,	
εὐαγγέλιον, τό	evangelium	
εὐδοκέω, εὐδοκῶ, ἠϋδόκησα	placeo, placere, placui, placitum	
εὐπροσωπέω, εὐπροσωπήσω, ἠϋπροσώπησα	placeo, placere, placui, placitum	
εὐφραίνω, εὐφρανθήσομαι	laeto, laetare, laetavi, laetatum	
ἔχθρος, -η, -ον	inimicus	

ζῆλος, ὁ	aemulatio, aemulationis	
ζηλώω, ζηλώσω, ἐζήλωσα	aemulor, aemulari, aemulatum	
ζητέω, ζητήσω, ἐζήτησα	quaero, quaerere, quaesivi, quaesitum	
ζύμη, ἡ	fermentum	
ζυμώω, ζυμώσω ἐζύμωσα	corrumpo, corrumpere, corrumi, corruptum	
ζυγός, ὁ	iugum	also as ζυγόν, τό
ζωοποιέω, ζωοποιήσω, ἐζωοποίησα		
θαυμάζω, θαυμάσω, ἐθαύμασα	miror, mirari, miratum	
θέλημα, τό, θελήματος	voluntas, voluntatis	
θερίζω, θερίσω, ἐθέρισα	meto, metere, messui, metum	
θεός, ὁ	deus	
θῆλυς, -εια, -υ	femina	
θυμός, ὁ	ira	
ιουδαίζω	iudiaizo, iudaizare	
Ἰουδαϊκῶς	iudaice	
ιστορέω, ιστορήσω, ιστόρησα	video, videre, vidi, visum	see the notes
ισχύω, ισχύσω, ἴχυσα	valeo, valere, valui, valiturus	
καιρός, ὁ	tempus, temporis	
καλέω, καλέσω, ἐκάλεσα	voco, vocare, vocavi, vocatum	
κανών, ὁ, κανόνος,	regula	
καταδουλόω, καταδουλώσω, κατεδούλωσα	redigo, redigere, redegi, redactum	
καταλύω, καταλύσω, κατέλυσα	destruo, destruere, destruxi, destructum	
κατάρα, ἡ	maledictum	
καταργέω, καταργήσω, κατήργησα	evacuo, evacuare, -, evacuatum	see also ἐκπίπτω
καταρτίζω, καταρτίσω κατήρτισα	instruo, instruere, instruxi, instructum	
κατασκοπέω, κατασκοπήσω, κατεσκόπησα	exploro, explorare, exploravi, exploratum	
κατεσθίω, καταφάγομαι, κατέφαγον	comedo, comedere, comedi, comesum (comestum)	
κατηχέω, κατηχήσω, κατήχησα	catechizo, catechizare	also catechisso
καυχάομαι, καυχήσομαι, ἐκαυχισάμην	glorior, gloriari, gloriatum	
καύχημα, τό, καυχήματος	gloria	
κενός, -ή, -όν	vacuus, -a, -um	
κηρύσσω, κηρύξω, ἐκύρυξα	praedico, praedicare	distinguish this from praedico, praedicgre, I foretell.

κληρονομία ἢ	hereditas, hereditatis	
κλίμα, τό κλίματος	pars, partis	
κοιλία, ἡ	uterus	
κοινωνέω, κοινωνήσω ἐκοινώνησα	communico, communicare, communicavi, communicatum	
κοπιάω, κοπιάσω, ἐκοπίασα	laboro, laborare, laboravi, laboratum	
κόπος, ὁ	molestus, -a, -um	
κρεμάννυμι	pendo, pendere, pependi, pensum	
κρίμα, τό, κρίματος	porto, portare, portavi, portatum	
κύριος, ὁ	dominus	
κυρώω, κυρώσω, ἐκύρωσα	confirmo, confirmare, confirmavi, confirmatum	
κῶμος, ὁ	comesatio, comesationis	also spelt comessatio
λογίζομαι, λογισθήσομαι ἐλογισάμην	reputo, reputare, reputavi, reputatum	
μακαρισμός, ὁ	beatitudo, beatitudinis	
μακροθυμία, ἡ	longanimitas, longanimitatis	
μέθη, ἡ	ebrietas, ebrietatis	
μέλλω, μελλήσω, ἐμέλλησα		see notes
μεσίτης ὁ, μεσίτου	mediator, mediatoris	
μεταστρέφω, μεταστρεψω, μετέστρεψα	converto, convertere, converti, conversum	
μετατίθημι, μεταθήσω, μετέθηκα	transfero, transferre, transtuli, translatum	
μήν, ὁ, μήνος	mensis, mensis	
μνημονεύω, μνημονεύσω, ἐμνημόνευσα	memor, memoris	Whereas Greek uses a verb, Latin has used a noun with sum
μορφώω, μορφώσω, ἐμόρφωσα	formo, formare, formavi, formatum	
μυκτηρίζω	irrideo, irredere, irrisi, irrisum	The vulgate has <u>ir</u> rideo
νεκρός, ὁ	mortuus	
νήπιος, ὁ	parvulus	
οἰκονόμος, ὁ	actor, actoris	
ὅμως	tamen	
ὅμοιος, -α, -ον	similis, -e	
ὅντως	vere	
ὅποιος; -α;, -ον;	qualis, -e	
ὀρθοποδέω, ὀρθοποδήσω, ὠρθοπόδησα	recto ambulo, ambulare, ambulavi, ambulatum	
οὕτως	tam (1:6), sic (3:3), ita (4:3, 4:29, 6:2)	
ὄφελον	utinam	

παιδαγωγός, ὁ	pedagogus	also spelt <u>p</u> edagogus
παιδίσκη, ἡ	ancilla	
πάλιν	iterum, rursum (5:3)	
παράβασις, ἡ, παραβάσεως	transgressio, transgressionis	
παραβάτην	praevaricator, praevaricatoris	
παραδίδωμι, παραδώσω, παρέδωκα		
παράδοσις, ἡ, παραδόσεως	traditio, traditionis	
παραλαμβάνω	accipio, accipere, accepi, acceptum	
παράπτωμα, τό, παραπτώματος	delictum	
παρατηρέω, παρατηρήσω παρετήρησα	observo, observare, observavi, observatum	
πάρειμι	praesens, praesentis (4:18), sum esse (4:20)	
παρείσακτος	subintroduco, subintroducere, subintroduxi, subintroductum	
παρεισέρχομαι, παρεισελεύσομαι, παρεισῆλθον	subintroeo, subintroire, subintroivi, subintroitum,	
παρέχω	sum, esse, fui	see notes
πατήρ, ὁ πατρός	pater, patris	
πείθω	suadeo, suadere, suasi, suasum (1:10), oboedio, oboedire (5:7); confido, confidere, confisus (5:10)	
πειρασμός, ὁ	temptatio, temptationis	
πεισμονή, ἡ	persuasio, persuasionis	
περισσός	abundatius	this is the comparative adverb
περιτέμνω, περιτεμῶ, περιέτεμον	circumcido, circumdere, circumcidi, circumcisum	
περιτομή, ἡ	circumcisio, circumcisionis	
πηλίκος, -η, -ον	qualis	
πίστις, ἡ, πίστεως	fides, fidei	
πληρόω, πληρώσω ἐπλήρωσα	impleo, implere, implevi, impletum	
πλήρωμα, τό, πληρόματος	plenitudo, plenitudinis	
πνευματικός, -ή, -όν	spiritalis -e	
πονηρός, -ά, -όν	nequam	
πορθέω	expugno, expugnare, expugnaui, expugnatum	
πορνεία, ἡ	fornicatio, fornicationis	
ποτε	aliquando	
πραΰτης, ἡ, πραΰτητος	modestia	

προγράφω, προγράψω, προέγραψα	proscribo, proscribere, proscripsi, proscriptum	
προευαγγελίζομαι, προευηγγελισάμην		
προθεσμία, ή	praefinitum tempus	
προκαλέω, προκαλέσω προεκάλεσα		
προκόπτω, προκόψω, προέκοψα	proficio, proficere, profeci, profectum	
προκυρόω, προκυρώσω, προεκύρωσα	confirmo, confirmare, confirmavi, confirmatum	see also κυρόω
προλαμβάνω, προλήμψομαι προέλαβον	praeoccupo, praeoccupare, praeoccupavi, praeoccupatum	
προοράω, προόψομαι, προεῖδον	provideo, providere, provisi, provisum	
προλέγω, προλέξω, προεῖπον	praedico, praedicere, praedixi, praedictum	
προσανατίθεμαι, προσανεθέμην	adquiesco, adquiescere, adquevi, adquietum (1:16) confero, cnferre, contuli, collatum (2:6)	adquiesco also spelt acquiesco
προστίθημι, προθήσω, προσέθηκα	pono, ponere, posui, positum	
πώς	quomodo	
ρήγνυμι, ρήξω, ἔρ(ρ)ηξα	erumpo, erumpere, erupi, eruptum	
σάρξ, ή, σαρκός	caro, carnis	
σκάνδαλον	scandalum	
σκοπέω, σκοπήσω ἐσκόπησα	considero, considerare, consideravi, consideratum	
σπουδάζω, σπουδάσω ἐσπούδασα	sollicitus	whereas Greek used a verb here, Latin uses an adjective with sum
στεῖρα, ή	sterilis, -e	
στήκω	sto, stare, steti, statum	
στίγμα, τό, στιγματος	stigma, stigmatis	
στοιχεῖον, τό	elementum	
στοιχέω, στοιχήσω, ἐστοιχήσα	ambulo, ambulare, ambulavi, ambulatam (5:25), sequor, sequi, secutum (6:16)	see also ὀρθοποδέω
στῦλος, ὁ	columna	
συγκλείω, συγκλείσω, συνέκλεισα	concludo, concludere, conclusi, conclusum	
συμπαράλαμβάνω, συμπαράληψομαι, συμπαρέλαβον	assumo, assumere, assumpsi, assumptum	also spelt as adsumo

συναπάγω, συναπάξω, συναπήγαγον	duco, ducere, duxi, ductum	
συνεσθίω, συμφάγομαι, συνέφαγον	edo, esse (edere), edi, esum	
συνηλικιώτης, ό	coetaneus	also spelt as coetaneus
συνήλιξ, συνήλικος	coetaneus, -a, -um	also spelt as coetaneus, -a, -um
συνιστάνω	constituo, constituere, constitui, constitutum	
συνυποκρίνομαι, , συνυπεκρίθην	consentio, consentire, consensi, consentum	
συσταυρόω, συσταυρώσω, συνεσταύρωσα	configi, configere, confixi, confictum	See notes
συστοιχέω, συστοιχήσω συνεστοίχησα	coniungo, coniungere, coniunxi, coniunctum	
ταράσσω, ταράξω, έτάραξα	conturbo, conturbare, conturbavi, conturbatum	See also αναστατόω
ταχέως	cito	
τίκτω, τέξομαι, έτεκον	pario, pariere, peperi, partum	
τότε	tunc (4:8, 4:29); sic (6:4)	
τρέχω, δραμοῦμαι, έδραμον	curro, currere, cuccuri, cursum	
υίοθωσία, ή		
υπάρχω, υπάρξω, υπήρξα	existo, existere, exstiti, exstitum (1:14); sum, esse (2:14)	
υπερ	pro	
υπερβολή, ή	modus	
υπόκρισις, ή. υποκρίσεως	simulatio, simulationis	
υποστέλλω, υποστελῶ, υπέστειλα	subtraho, subtrahere, subtraxi, subtractum	
υποστρέφω, υποσρέψω, υπέστρεψα	revertor, reverti, reversum	
υποταγή, ή	subiectio, subiectionis	
φαρμακεία, ή	veneficia	
φθονέω, φθονήσω έφθόνησα	invideo, invidere, invidi, invisum	
φθόνος, ό	homicidia	
φθορά, ή	corruptio, corruptionis	
φορτίον, τό	onus, oneris	
φρεναπατάω	seduco, seducere, seduxi, seductum	
φρουρέω, φρουρήσω έφρούρησα	custodio, custodire, custodivi, custoditum	
φύσις, ή, φύσεως	natura	
χαρά, ή	gaudium	

χαρίζομαι, χαρίσομαι, ἐχαρισάμην	dono, donare, donavi, donatum	
χάρις, ἡ, χάριτος	gratia	
χρηστότης, ἡ, χρηστότητος	bonitas, bonitatis	
ψευδαδελφος, ὁ	falsus frater	
ὠδίνω	parturio, parturire, parturivi, parturitum	
ὠφελέω, ὠφελήσω, ὠφέλησα	prosum, prodesse, prod fui	

14. Vocabulary Greek – Syriac

15. Vocabulary Latin – English

abicio, abiciere, abieci, abiectum	I refuse, throw away, cast off	
abscido, abscidere, abscidi, abscissum	I cut off	
absum, abesse, afui, afuturum	I am absent, I am away	
accipio, accipere, accipi, acceptum	I receive, accept, get	
actor, actoris	petitioner	
adimpleo, adimplere, adimplevi, adimpletum	I full, fulfill	
adquiesco, adquievi, adquietum	I come to rest or quiet	
adsumo, adsumere, adsumpsi, adsumpro	I take to myself, I receive	also spelt as assumo
adversor, adversari, adversum	I resist, oppose	
adversus	opposite	
aedifico, aedificare, aedicavi, aedificatum	I build	
aemulatio, aemulationis	rivalry, emulation	
aemulor, aemulare, aemuloatum	I envy, emulate, rival	
aliquando	at one time	
aliquis, aliquid	someone, something	
allegoria	figure, allegory	
ambulo, ambulare, ambulavi, ambulatum	I walk	
antecessor, antecessoris	he that goes before	
apud	in the presence of, among, near, with	
baptizo, baptizare, baptizavi, baptizatum	I baptise	
benedico, benedicere, benedixi, benedictum	I bless, praise	
benedictio, benedictionis	blessing	
benignitas, benignitatis	goodness, kindness	
bonitas, bonitatis	goodness, kindness	
caritas, caritatis	charity, love	
caro, carnis	flesh	
catecizo, catecizare, catecizavi, catecizatum	I teach, instruct, usually by question and answer	also catechizo. This is derived from Greek, hence the spelling.
cedo, cedere, cessi, cessum	I yield	
circumcido, circumcidere, circumcidi, circumcisum	I circumcise	
circumcisio, circumcisionis	circumcision	

cito	quickly, swiftly, rapidly	
citus	quick, swift, rapid	
clarifico, clarificare, clarificavi, clarificatum	I make illustrious, famous.	
coepi, coepisse, coeptum	I begin	
coetaneus	of like or equal age	original spelling co<u>a</u>etaneus
cognosco, congoscere, cognovi, cognitum	I learn, perceive, recognise	
cogo, cogere, coegi, coactum	I compel	
columna	pillar	also columnen, columninis
comedo, comedere, comedi, comesum (comestum)	I eat, devour	
comesatio, comesationis	feasting, revelry	also comessatio
communico, communicare, communicavi, communicatum	I partake, communicate, share	
concludo, concludere, conclusi, conclusum	I shut in, imprison	
concupisco, concupiscere, concupivi, concupitum	I am desirous of, covet, long for	
confero, conferre, contuli, collatum	I deliberate, I talk over, I grant, I confer	
confinco, confingere, confixi, confictum	I invent, devise	
confirmo, confirmare confirmavi, confirmatum	I strengthen, confirm, uphold	
consentio, consentire, consensi, consensum	I consent, I agree	
consequor, conseqi, consecutum	I obtain	
considero, considerare, consideravi, consideratum	I consider, look, regard, contemplate	
contentio, contentionis	obstinacy, contention, strife	
continentia	abstinence, restraint, self-denial	
contineo, continere, continui, contentum,	I bind together, confine, hold in check	
continuo	straightaway, immediately	adverb from continuus , uninterrupted, continuous
conturbo, conturbare, conturbavi, conturbatum	I confuse, disturb, disorder	
conversatio, conversationis	way of life	
converto, convertere converti, conversum	I change, convert, alter	
coram	in the face of, before, in the presence of	preposition with the ablative
corda	heart	

corrumpo, corrumpere, corrumptum	I corrupt	
corruptio, corruptionis	corruption	
credens, credentis	believer	
credo, credere, credidi, creditum	I believe, entrust	
crucifigi, crucifigere, crucifixi, crucifixus	I crucify	
crux, crucis	cross	
curro, currere, cucurri, cursum	I run	
custodio, custodire, custodivi, custoditum	I guard, watch, protect	
debitor, debitoris	debtor	
deficio, deficere, defeci, defectum	I fail, faint, am wanting	
delictum	crime, sin, fault	
denuo	again, a second time, once more	
desiderium	desire, lust	
destruo, destruere, destruxi, destructum	I destroy, ruin	
differo, differre, distuli, dilatum	I differ	
diligo, diligere, dilexi, dilectum	I love, prize, esteem highly	
dissensio, dissensionis	dissension, quarrel	
domesticus, -a, -um	domestic	
donec	until, while, as long as	
dono, donare, donavi, donatum	I give, grant, bestow	
ebrietas, ebrietatis	drunkenness, excess	
e contra	on the contrary	
efficio, efficiere, effeci, effectum	I make, effect	
egenus, -a, -um	needy	
elementum	element, first principle	
eripio, eripere, eripui, ereptum	I tear out, snatch	
erro, errare, erravi, erratum	I make a mistake, err, wander	
erumpo, erumpere, erupi, eruptum	I break out	
eruo, eruere, erui, erutum,	I pluck out	
evacuo, evacuare, evacuavi, evacuatum	I do away with, empty, make void	
evangelium	gospel	
evangelizo, evangelizare, evangelizavi, evangelizatum	I evangelise	
excido, excidere, excidi, excisum	I hew, cut down	

excipio, excipere, excepi exceptum	I take out, accept	
existimo, existimare, existimavi, existimatum	I think, reckon, judge	
expecto, expectare, expectavi, expectatum	I expect, wait	
exploro, explorare, exploravi, exploratum	I explore	
expugno, expugnare, expugnaui, expugnatum,	I take by assault, storm, capture	
facies, faciei	face	
fascino, fascinare, fascinavi, fascinatum	I bewitch, enchant	
fermentum	leaven, yeast	
fidelis, -is, -e,	faithful	
fides	faith, trust	
formo, formare, formavi, formatum	I form, fashion, train guide	
fornicatio, fornicationis	fornication	
forte	accidentally, by chance	
gaudium	joy	
gens, gentis	a race, a clan, a house	
gentes	gentiles, heathen, all non-Jewish peoples	a masculine plural noun
gentiliter	in heathen fashion, like the gentiles	
gloria	glory, honour, majesty	
glorior, gloriari, gloriatum	I glory in	
hereditas, hereditatis	heredity, inheritance	
heres, heredis	heir	
homicidium	murder	
hora	hour	
huiusmodi	of this kind, of such kind	
idolum	idols	
ignoro, ignorare, ignoravi, ignoratum	I am ignorant, do not know	
ignotus	unkown, unrecognised	
immo	on the contrary	
impedio, impedire, impediui (impedii), impeditum	I hinder, impede	also spelt as <i>in</i> pedio
impleo, implere, implevi, impletum	I fill, accomplish	

inanis, -is, -e	vain, empty, void	
induo, induere, indui, indutum	I clothe, put on	
infirmitas, infirmitatis	infirmity, sickness	
inimicitia	enmity	
inmunditia	uncleanness, impurity	also <i>immunditia</i>
inrideo, inridere, inrisi, inrisum	I laugh at	also spelt <i>irrideo</i>
insensatus, -a -um	foolish, senseless	
instruo, instruere, instruxi, instructum	I draw up, arrange, instruct	
intersum	be present, attend, be different, differ; <i>impersonally</i> , it concerns, interests, makes a difference	
invenio, invenire, inveni, inventum	I find, discover, obtain	
invidia	envy, hatred, jealousy	
invicem	in turn, by turns	
ira	anger	
irritus, -a -um	void, without effect, vain	
ita	thus, so, in this way	
itaque	therefore, so, accordingly	
iterum	again	
iudaizo, iudaizare	I judaize, make Jewish	
iustifico, iustificare, iustificavi iustificatum	I justify, account righteous	
iustitia, iustitiae	justice, innocence, righteousness	
laedo, laedere, laesi, laesum,	I injure	
lenitas, lenitatis	smooth, mild, easy	
licet	it is lawful, it is allowed	
lignum	wood, tree	
longanimitas, longanimitatis	long-suffering, patience	
luxuria	dissipation, luxury	
maledico, maledicere, maledixi, maledictum	I curse	
maledictum	curse	
manifesto, manifestare, manifestavi, manifestum	I reveal, make known, discover	
manus, manus	hand	
massa	lump, mass, bulk	
mediator, mediatoris	mediator, intermediary	
memor, memoris	mindful of, remembering	
mensis, mensis	month	
mentior, mentiri, mentium	I lie, cheat, deceive	

meto, metere, mesui, messum	I mow, reap, gather harvest	
minister	minister, servant, attendant	
miror, mirari, miratum	I wonder, marvel	
misericordia	compassion, mercy	
modestia	modesty	
modicus, -a, -um	little, small, of moderate size	
molestor, molestari, molestatum	I molest	
mordeo, mordere, momordi, morsum	I bite	
mortuus, mortui	dead	
mulier, mulieris	woman, wife	
muto, mutare, mutavi, mutatum	I change	
natura	nature	
nequam	worthless, vile, bad	
nisi	except, unless	
oboedio, oboedire, oboedivi, oboeditum	I obey	
obsecro, obsecrare, obsecravi, obsecratum	I beseech, implore, entreat	
operor, operari, operatum	I work, I labour at	
opus, operis	work	
ordino, ordinare, ordinavi, ordinatum	I arrange, ordain, establish	
pars, partis	part	
parvulus	young child	
patior, pati, passum	I endure, suffer	
pax, pacis	peace	
peccator, peccatoris	sinner	
pedagogus	instructor, pedagogue	also spelt as paedagogus
pendeo, pendere, pependi, pensum	I hang	
perficio, perficere, perfeci, perfectum	I make perfect, finish, perform	
perhibeo, perhibere, perhibui, perhibitum	I report, bear witness, propose	
permaneo, permanere, permansi, permansum	I continue, endure	
persecutio, persecutionis	persecution	
persequor, persequi, persecutum	I pursue, I persecute	
plenitudo, plenitudinis	fullness, plenitude	
pollicitatio, pollicitationis	promise, offer, pledge	
pono, ponere, posui, positum	I place, put	

praedico, praedicere, praedixi, praedictum	I say before	
praenuntio, praenuntiare, praenuntiavi, praenuntiatum	I show before, announce, foretell	
praeoccupo, praeoccupare, praeoccupavi, praeoccupatum	I take by surprise, come before, overtake	
praeputium	uncircumcised	
praesens, praesentis	at hand, in sight, present	
praeterquam	beyond, besides	
praevaricator, praevaricatoris	transgressor	
probo, probare, probavi, probatum	I try, test, examine, prove	
prodeo, prodere, prodeo prodeo	I come forth, I come out	
proficio, proficere, profeci, profectum	I make headway, I make progress	
promissio, promissionis	promises	
promitto, promittere, promisi, promissum	I promise	
propter	because, on account of	
proscribo, proscribere, proscripsi, proscriptum	I publish, make known publicly	
provideo, providere, providi, provisum	I provide for, foresee, look ahead	
provoco, provocare, provocavi, provocatum	I provoke, arouse, stir up	
quadringenti	Four hundred	This is declinable
quaero, quarere, quaesivi, quaesitum	I seek, look for	
qualis, -is, -e	what manner, what kind, interrogative adjective	
quasi	as it were, so to speak	
quattuordecim	fourteen	
quia	because	
quod	that	a conjunction
quomodo	how, in what way	
quoniam	since, because	
recipero, recipare, recupavi, recuperatum	I restore, recover, revive	
recte	adverb from rectus, q.v.	
rectus, -a -um	right, correct, upright	
redigo, redigere, redegi, redactum	I drive back	
redimo, redimere, redemi, redemptum	I redeem	

reprehensibilis, -is, -e	deserving of rebuke or censure	
repromissio, repromissionis	promise	
reputo, reputare, reputavi, reputatum	I esteem, repute, account	
respuo, respuere, respui	I spit upon, despise, reject	no supine
resto, restare, restiti, restatum	I stand firm	
revelatio, revelationis	revelationem – accusative from revelatio , an	
revelo, revelare, revelavi, revelatum	I unveil, reveal	
revertor, reverti, reversum	I turn back, I return	
rixa	quarrel, strife	
saeculum, saeculi	the age, the people of a time, the spirit of the age	
scandalum	scandal, stumbling block	The word is derived from Greek
secta	sect, faction	
secundum	according to	
seduco, seducere, seduxi, seductum	lead astray, seduce, deceive	
segrego, segregare, segregavi, segregatum	I separate, set aside	
semino, seminare, seminavi, seminatum	I sow, produce, beget	
seipse –a, -um	himself, herself, itself	also as <i>two</i> words: semet ipso
semen, seminis	seed	
semet	himself, herself	alternative form of sui
seorsum	privately, separately	
sermo, sermonis	speech, discourse	
servio, servire, servivi, servitum	I serve, in servitude to	
servitus	servitude	
servitutus, servitutis	servitude	
sicut	even as, just as	
simulatio, simulationis	dissimulation, pretence	
societas, societatis	society, company, fellowship	
sollicitus, -a, -um	solicitous, anxious, careful, diligent	
sperno, spernere, sprevi, spretum	I reject, spurn, despise	
spiritalis, -is, -e	spiritual	also spiritualis, -is, -e
spiritus, spiritus	spirit	
stigma, stigmatis	stigma, mark	the word (and declension) is derived from Greek
stultus, -a –um	silly, stupid	

suadeo, suadere, suasi, suasum	persuade	takes a dative
subiectio, subiectionis	submission	
subintroduco, subintroducere, subintroduxi, subintroductum	I introduce in secret	
subintroeo, subintroire, subintroivi subintroitum	I enter in secretly	
subtraho, subtrahere, subtraxi, subtractum	I remove or take by stealth	
superordino, superordinare, superordinavi, superordinatum	I add something to	
sursum	above, upward	
suscito, suscitare, suscitavi, suscitatum,	I lift up, raise, elevate	
tempto, temptare, temptavi, temptatum	I try, attempt	also <i>tento</i>
testamentum	covenant, testament, will	
testificor, testificari, testificatum	I testify, bear witness	
testimonium	testimony, witness, proof, evidence	
trado, tradere, tradidi, traditum	I betray, hand over, yield	
transfero, transferre, transtuli, translatum	I carry across, I bring through	
transgressio, transgressionis	transgression, violation	
tribuo, tribere tribui, tributum	I give bestow	
triginta	thirty	This is not declinable
tutor, tutoris	watcher, protector, guardian	
unusquisque, unaquaeque unumquidque (unumquodque)	every, everyone	Note that <i>both</i> parts (except the – que) decline
uterus	womb	
utinam	would that, O if	
valeo, valere, valui, valitum	I prevail, am valid, am effective	
veneficia	witchcraft, magic, sorcery	
vere	truly, in truth	
veritas, veritatis	truth	
virtus, virtutis	virtue, power, excellence	
vivifico, vivificare, vivificavi, vivificatum	I bring to life	

17. Vocabulary Syriac – English

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