

A Greek-English Lexicon covering key words from Galatians organized by chapter.

With each entry you'll find the common translation of that Greek word, a connection to English to help you think about words we use today and how they connect to the original Greek, and a theological or doctrinal way of understanding that word. Look for **"Unique to Galatians"** - these are words that Paul used that are only found in this epistle making them particularly worthy of attention. These kinds of words are referred to as "hapax legomena" (Greek for "one time" + "spoken")

Galatians Chapter One

Essential Teaching: Apostolic authority plays a crucial role in the early church and the foundation of Christian doctrine.

Essential Teaching: The Church as the body of Christ is central to Christian community and mission.

Essential Teaching: Grace is foundational to the doctrine of salvation by faith alone, emphasizing that salvation is a gift from God.

Essential Teaching: Peace with God is a result of justification by faith, part of the reconciliation that Christ provides.

Essential Teaching: Deliverance is a key aspect of salvation, signifying Christ rescuing humanity from sin and death.

6. Thaumazō (θαυμάζω) – (v. 6)

Translated as: "amazed" or "astonished" It means to marvel or be surprised.

Word Connection: "Thaumaturgy" refers to the working of miracles, reflecting wonder.

7. Metatithēmi (μετατίθημι) – (v. 6)

Translated as: "deserting" or "turning away" It refers to transferring or changing one's allegiance.

Word Connection: "Meta-" (change) appears in words like "metamorphosis"

8. Anathema (ἀνάθεμα) – (v. 8)

Translated as: "accursed" It means something devoted to destruction or under a curse.

Word Connection: "Anathema" is retained in English to mean something cursed or rejected.

Essential Teaching: Being "anathema" is the strongest form of condemnation in Paul's writings, used here to warn against preaching a false gospel.

9. Apokalypsis (ἀποκάλυψις) – (v. 12)

Translated as: "revelation" It refers to an unveiling or disclosure of something hidden.

Word Connection: "Apocalypse" in English means revelation but has evolved to refer to catastrophic events.

Essential Teaching: Divine revelation is the basis for Paul's gospel, emphasizing that his message comes directly from Christ.

10. Diōkō (διώκω) – (v. 13)

Translated as: "persecuted" It means to pursue with the intent to oppress or harm.

Word Connection: "Persecute" comes from this root, implying chasing with hostile intent.

11. ὑπερπερισσεύω (hyperperisseuō) – (v. 13)

Translated as: "extremely zealous" or "exceedingly"

Word Connection: The prefix "hyper-" suggests something that goes beyond, and "perisseuō" means to overflow or be abundant. Together, they convey a sense of over-zealousness or going beyond ordinary limits.

Essential Teaching: This word highlights Paul's radical transformation. It shows that no matter how deeply one might be entrenched in opposition to the gospel, God's grace is powerful enough to bring transformation and new life in Christ.

Unique to Galatians: Paul uses this term to describe his intense zeal in persecuting the early Christian church before his conversion. It emphasizes his extreme commitment to Judaism at the time.

12. Zēlōtēs (ζηλωτής) – (v. 14)

Translated as: "zealous" It refers to fervent devotion or passion.

Word Connection: "Zeal" in English comes directly from this root, denoting intense enthusiasm.

13. Apollumi (ἀπόλλυμι) – (v. 23)

Translated as: "destroyed" It refers to causing something to perish or be ruined.

Word Connection: While "apollumi" has no direct English descendant, concepts like "perish" or "abolish" connect to its meaning.

14. Pistis (πίστις) – (v. 23)

Translated as: "faith" It refers to trust, belief, or reliance.

Word Connection: "Faith" and related terms like "faithfulness" come from this Greek word.

Essential Teaching: Faith is central to justification and salvation, a core doctrine of the Protestant faith.

Galatians Chapter Two

1. Euangelion (εὐαγγέλιον) – (v. 7)

Translated as: "gospel" It means "good news," particularly about salvation through Christ.

Word Connection: The English word "evangelism" comes from this root, meaning to spread the good news.

Essential Teaching: The gospel is the central message of salvation by grace through faith in Christ

2. Akrobystia (ἀκροβυστία) – (v. 7)

Translated as: "uncircumcised" It refers to those who are not circumcised, often Gentiles.

Word Connection: This term highlights the division between Jews and Gentiles.

3. Peritomē (περιτομή) – (v. 7)

Translated as: "circumcision" It refers to the Jewish practice of circumcision.

Word Connection: "Perimeter" shares the "peri-" prefix, meaning "around"

4. Energeō (ἐνεργέω) – (v. 8)

Translated as: "worked" or "empowered" It refers to active power or effort.

Word Connection: The English word "energy" derives from this root.

5. Koinōnia (κοινωνία) – (v. 9)

Translated as: "fellowship" It refers to partnership or mutual sharing.

Word Connection: "Communion" and "community" are derived from this root.

Essential Teaching: Fellowship among believers reflects the unity of the body of Christ and partnership in the gospel

6. Stēloi (στήλοι) – (v. 9)

Translated as: "pillars" It refers to foundational figures or supports.

Word Connection: "Stela" is a related term referring to stone pillars or monuments.

7. Mnēmoneuō (μνημονεύω) – (v. 10)

Translated as: "remember" It refers to keeping in mind or recalling something.

Word Connection: "Mnemonic" devices are tools used to aid memory, from the same root.

8. Hypokrisis (ὑπόκρισις) – (v. 13)

Translated as: "hypocrisy" It refers to acting in contradiction to one's beliefs.

Word Connection: "Hypocrisy" is a direct English derivative, meaning pretending or acting falsely.

Essential Teaching: Hypocrisy is condemned by Jesus and Paul as a sin of inconsistency between faith and behavior.

9. Orthopodeo (ὀρθοποδέω) – (v. 14)

Translated as: "walk uprightly" It means to walk straight or live consistently with one's beliefs. The verb orthopodeo is a compound word from orthos (ὀρθός), meaning "straight" or "upright," and pous (πούς), meaning "foot." It refers to walking a straight path, either literally or metaphorically, and is used to describe behaving in alignment with the truth or maintaining correct conduct. In Galatians 2:14, Paul uses this term to accuse Peter of not "walking in line" with the truth of the gospel when he withdrew from eating with the Gentiles out of fear of the circumcision party.

Word Connection: English words like "orthopedics" (the branch of medicine dealing with the correction of bone deformities, especially in the feet) and "orthodontics" (concerned with straightening teeth) share the ortho- root meaning "straight" or "correct."

10. Ἰουδαϊκῶς (Ἰουδαϊκῶς) – (v. 14)

Translated as: "like a Jew" It refers to living or acting in accordance with Jewish customs and practices, particularly under the Mosaic Law. In this context, it points to adopting Jewish legalistic practices, especially as a means of gaining favor or acceptance with God.

Word Connection: The English word "Judaizer" comes from this Greek term, referring to those who insist that Gentile Christians must adopt Jewish customs, such as circumcision and dietary laws, in order to be truly righteous.

Essential Teaching: The term "Judaizer" is significant in Paul's argument against forcing Gentile Christians to follow the Mosaic Law. Paul opposes the idea that righteousness or salvation depends on adhering to Jewish customs, affirming that justification is by faith in Christ alone, not by observing the law. This concept is key in the doctrine of justification by faith and the freedom of believers from the works of the law.

11. Hamartōlos (ἁμαρτωλός) – (v. 15)

Translated as: "sinners" It refers to someone who has committed wrongdoing, particularly in opposition to God's law, or those who live outside of covenant with God. In this context, it can refer to both Gentiles (non-Jews) and Jews who do not observe the law perfectly.

Word Connection: The word hamartia (sin) is related, reflecting a failure or missing the mark. The term "sin" in English is derived from the Old English syn, but it aligns with the concept of transgression found in hamartōlos.

Essential Teaching: The concept of sin is central to Christian theology, where all humanity is considered sinful and in need of redemption. Paul contrasts Jewish believers who know the law with Gentile sinners, arguing that both groups are justified by faith in Christ, not by works of the law.

12. Dikaioō (δικαιόω) – (v. 16)

Translated as: "justified" It means to declare someone righteous, especially before God.

Word Connection: "Justification" is a legal term rooted in this concept of being made right with God.

Essential Teaching: Justification by faith is the key doctrine of Protestantism, teaching that believers are made righteous through faith in Christ, not by works of the law.

13. Pistis (πίστις) – (v. 16)

Translated as: "faith" It refers to belief, trust, or reliance on God.

Word Connection: Faith and related concepts like "faithful" come directly from this root.

Essential Teaching: Faith alone is the means by which believers are justified, a central doctrine of salvation.

14. Sarx (σάρξ) – (v. 16)

Translated as: "flesh" It refers to the physical body or human nature, often used metaphorically to represent the sinful, worldly aspect of human life. Paul uses sarx to refer to the part of humanity that is weak and prone to sin, as opposed to the spiritual life led by the Spirit.

Word Connection: The English word "sarcophagus" (a stone coffin) comes from sarx, meaning "flesh" (literally "flesh-eater").

Essential Teaching: Sarx in Pauline theology often signifies the sinful nature that stands in opposition to the Spirit. Justification by faith frees believers from the limitations and sinful tendencies of the flesh, offering life in the Spirit instead.

15. Erga Nomou (ἔργα νόμου) – (v. 16)

Translated as: "works of the law" It refers to the actions required under the Mosaic Law.

Word Connection: "Ergonomics" (the science of work) comes from the same root "erga" (works).

Essential Teaching: Paul contrasts justification by faith with "works of the law," emphasizing that righteousness comes through faith, not by following the law.

16. Zao (ζάω) – (v. 19)

Translated as: "live" It refers to life, both physical and spiritual.

Word Connection: The prefix "zoo-" in English (referring to animals or living beings) comes from this Greek word.

17. Apostasis (ἀποστάσις) – (v. 17)

Translated as: "departed" or "fallen away" It refers to leaving or moving away from something.

Word Connection: "Apostasy" in English refers to abandoning religious beliefs.

18. Parabatēs (παραβάτης) – (v. 18)

Translated as: "transgressor" It refers to someone who violates or steps beyond the boundaries of the law, essentially a lawbreaker. In the context of Paul's argument, a parabatēs is someone who, while seeking to be justified by the law, ends up breaking it by reverting to old legalistic practices after having been justified by faith.

Word Connection: The English word "transgressor" comes from the Latin transgressus, meaning "to step across" or "go beyond," which is conceptually aligned with the Greek parabatēs (to go beyond the law)

Essential Teaching: those who revert to reliance on the law for justification after receiving Christ become transgressors, as they are denying the sufficiency of Christ's work and the grace that comes through faith.

19. Katalyō (καταλύω) – (v. 18)

Translated as: "tear down" It refers to the act of demolishing, destroying, or dismantling something, often used in reference to breaking down a physical structure or metaphorically dismantling an established system. In this context, Paul uses it to describe the tearing down of the law's authority through faith in Christ.

Word Connection: The Greek "katalyō" can be seen in the English word "catalyst" (something that causes change or dissolution). While not a direct descendant, the concept of change and breaking down is similar.

Essential Teaching: to return to legalism after faith in Christ is to reject the new life of grace and rebuild a system that Christ already fulfilled.

20. Synstauroō (συσταυρώω) – (v. 20)

Translated as: "crucified with" It refers to being crucified together with someone, particularly Christ.

Word Connection: The English word "stauros" (meaning "cross") is a rare borrowing from Greek.

21. Charis (χάρις) – (v. 21)

Translated as: "grace" It refers to unmerited favor, often from God.

Word Connection: "Charity" derives from this Greek root, emphasizing acts of goodwill.

Galatians Chapter Three

1. Anoetos (ἀνόητος) – (v. 1)

Translated as: "foolish" It refers to being unwise or lacking understanding.

Word Connection: Related concepts of thinking or perception are reflected in the English term "notion"

2. Baskainō (βασκαίνω) – (v. 1)

Translated as: "bewitched" It means to deceive or lead astray, often with false charm.

Word Connection: While there is no direct English derivative, "bewitch" and "enchant" reflect similar meanings.

3. Pistis (πίστις) – (v. 2)

Translated as: "faith" It refers to trust, belief, or reliance, particularly in God.

Word Connection: The English word "faith" comes directly from this root, also seen in terms like "faithful"

Essential Teaching: Faith is the key to receiving the Holy Spirit and living in the new covenant.

4. Nomos (νόμος) – (v. 2)

Translated as: "law" It refers to the Mosaic Law or a system of rules.

Word Connection: "Nominal" and "economy" derive from this root, relating to legal rules or structure.

Essential Teaching: Paul argues that the law cannot justify or give life; it serves to reveal sin and point to Christ.

5. Eráthete (ἐπάθετε) – (v. 4)

Translated as: "suffer" or "experience" It is the aorist form of paschō (πάσχω), meaning to endure, undergo, or experience something—often hardship or suffering. In Galatians 3:4, Paul uses this term to refer to what the Galatians have gone through, whether persecution, hardship, or spiritual experiences. The translation can be either "suffer" or "experience" based on the context of what they endured for their faith.

Word Connection: The English word "passion" (as in the "Passion of Christ") is connected to the Greek root paschō, indicating suffering or enduring.

Essential Teaching: Paul's rhetorical question to the Galatians highlights the potential futility of their spiritual journey if they abandon the gospel of grace. He asks whether all they have suffered or experienced was for nothing if they now return to legalism.

6. Dikaioō (δικαιώω) – (v. 8)

Translated as: "justified" It means to declare someone righteous or acquitted, particularly in a legal or divine sense.

Word Connection: "Justification" comes directly from this Greek word.

Essential Teaching: Justification by faith is a cornerstone of Protestant theology, emphasizing God's act of declaring sinners righteous through faith in Christ.

7. Graphē (γραφή) – (v. 8)

Translated as: "scripture" It refers to written text, particularly Holy Scripture.

Word Connection: "Graph" (meaning something written) comes from this root.

8. Katara (κατάρρα) – (v. 10)

Translated as: "curse" It refers to divine judgment or condemnation.

Word Connection: "Anathema" and "execration" are related terms, both referring to something cursed.

9. Ekporeuomai (ἐκπορεύομαι) – (v. 12)

Translated as: "proceeds from" or "comes out of" It refers to something originating or coming forth.

Word Connection: "Ek-" (meaning "out of") is found in words like "exit" or "exodus"

10. Exagorazō (ἐξαγοράζω) – (v. 13)

Translated as: "redeem" It means to buy out or ransom, particularly in the context of freeing someone from bondage or slavery.

Word Connection: The English word "redeem" (from Latin "redimere") has a similar meaning of buying back or delivering someone from captivity. From "ek" – out from and "agora" – ancient marketplace, town-center

Essential Teaching: Redemption through Christ's death is central to the doctrine of salvation, emphasizing the believer's freedom from sin and the law.

NOTE: first time "redeemed" appears in the New Testament

11. Erangelia (ἐπαγγελία) – (v. 14)

Translated as: "promise" It refers to a pledge or assurance from God, particularly the promises to Abraham.

Word Connection: Related to "evangelical," which signifies the proclamation of God's promises.

Essential Teaching: The promise of salvation through faith in Christ is central to Paul's teaching, rooted in the Abrahamic covenant.

12. Diathēkē (διαθήκη) – (v. 15)

Translated as: "covenant" It refers to a formal or legal agreement, particularly God's covenant with humanity.

Word Connection: The Greek *diathēkē* and Latin *testamentum* both convey the idea of a binding agreement. In biblical terms, *testamentum* refers to the old and new covenants (Old Testament and New Testament) that describe God's relationship with humanity through law (Old Testament) and grace (New Testament)

Essential Teaching: Paul contrasts the old covenant (law) with the new covenant (promise), showing the superiority of the promise made to Abraham.

13. Kyrioō (κυρόω) – (v. 15)

Translated as: "ratify" or "confirm" It refers to validating or establishing something as legally binding.

Word Connection: "Kyrios" (meaning "lord" or "master") conveys authority, which is reflected in this word.

14. Erga Nomou (ἔργα νόμου) – (v. 16)

Translated as: "works of the law" It refers to the actions required under the Mosaic Law.

Word Connection: "Ergonomics" (the science of work) comes from the same root "erga" (works).

Essential Teaching: Paul contrasts justification by faith with "works of the law," emphasizing that righteousness comes through faith, not by following the law.

15. Sperma (σπέρμα) – (v. 16)

Translated as: "seed" or "offspring" It refers to offspring or descendants, especially in the promises made to Abraham's "seed"

Word Connection: "Sperm" in English comes directly from this Greek word, referring to biological seed.

16. Parabainō (παρβαίνω) – (v. 17)

Translated as: "transgress" or "violate" It refers to stepping over a boundary or breaking a law.

Word Connection: "Transgress" (from the Latin) carries the same meaning as this Greek word.

17. Prokekyrōmenēn (προκεκυρωμένην) – (v. 17)

Translated as: "having been confirmed beforehand" It is a compound verb from pro- (προ), meaning "before," and kyrōō (κυρώω), meaning "to confirm" or "ratify." This word refers to something that was officially confirmed or established in advance. In Galatians 3:17, Paul uses it to emphasize that the promise (or covenant) made by God to Abraham was confirmed by God before the law was given, and therefore, the later law does not annul that promise.

Word Connection: Although prokekyrōmenēn is not directly related to any common English words, the Greek root kyrōō is connected to the idea of confirming or ratifying, similar to the legal term "ratify" in English, which means to confirm or give formal consent.

Essential Teaching: Paul uses this word to argue that the covenant God made with Abraham was established long before the law was given and remains valid. The law, which came afterward, cannot annul the promise of faith and grace established by God.

18. Klēronomos (κληρονόμος) – (v. 18, 29)

Translated as: "heir" It refers to someone entitled to receive an inheritance. From the Greek "kleros"/a lot (portion) + "nomos"/law

Word Connection: "Heir" in English comes from the Latin "hereditarius," reflecting inheritance or legacy.

19. Prostithēmi (προστίθῃμι) – (v. 19)

Translated as: "added" It refers to adding something to what already exists.

Word Connection: The prefix "pros-" (meaning "in addition") is seen in words like "proceed"

20. Mesitēs (μεσίτης) – (v. 19)

Translated as: "mediator" It refers to someone who acts as an intermediary.

Word Connection: The English word "mediator" is directly derived from this term.

21. Synkleio (συγκλείω) – (v. 22)

Translated as: "shut up" or "imprisoned" It refers to being confined or enclosed.

Word Connection: The prefix "syn-" (meaning "together") relates to being confined in a shared condition.

Essential Teaching: The imprisonment under sin demonstrates humanity's universal need for salvation. This word helps Paul emphasize that all are equally in need of redemption and can only be freed through faith in Christ.

Unique to Galatians: This word conveys the idea of being enclosed or imprisoned, used by Paul to explain how the Scriptures have confined everything under sin, leading to the necessity of faith in Christ.

22. Paidagōgos (παιδαγωγός) – (v. 24)

Translated as: "tutor" or "guardian" It refers to a teacher or custodian responsible for guiding a child.

Word Connection: "Pedagogue" in English refers to a teacher or educator, from this root.

Essential Teaching: The law, as a "paidagōgos," served a temporary purpose of guiding and preparing people for faith in Christ. Once faith in Christ comes, believers are no longer under the law's guardianship but are free in Christ.

Unique to Galatians: Paul uses this term to refer to the law as a guardian or tutor, which guided humanity until Christ came. In ancient times, a "paidagōgos" was responsible for overseeing the moral and educational development of children.

23. Endyō (ἐνδύω) – (v. 27)

Translated as: "clothed" or "put on" It means to dress or assume a role or identity, especially putting on Christ.

Word Connection: "Endow" (to be provided with a quality) is connected to this root.

24. Eis (εἰς) – (v. 27)

Translated as: "into" It denotes motion toward or entry into something.

Word Connection: The preposition "eis" relates to direction or movement, found in English words like "initiate"

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Galatians Chapter Four

1. Kleronomos (κληρονόμος) – (v. 1)

Translated as: "heir" It refers to someone who is entitled to receive an inheritance, often in the context of familial or legal rights.

Word Connection: The English word "heir" comes from the Latin "hereditarius," which is conceptually linked to this Greek term for an inheritor.

2. Epitropos (ἐπίτροπος) – (v. 2)

Translated as: "guardian" It refers to someone entrusted with the care and management of another's property or children, particularly before the heir comes of age.

Word Connection: "Epitropos" comes from "epi-" (meaning "upon" or "over") and "tropos" (meaning "turn"), reflecting someone placed in authority. The English word "trustee" carries a similar connotation of responsibility.

3. Oikonomos (οἰκονόμος) – (v. 2)

Translated as: "steward" or "manager" It refers to a person who manages a household or estate on behalf of the owner.

Word Connection: The English word "economy" derives from this root, with "oikos" meaning house and "nomos" meaning law or management.

4. Stoicheia (στοιχεῖα) – (v. 3)

Translated as: "elemental principles" It refers to the basic elements or rudiments, particularly the foundational principles of the world or religious law.

Word Connection: This word is related to "stoichiometry" in science, which refers to the measurement and proportion of basic elements.

Essential Teaching: Paul teaches that living according to these elemental forces is a form of spiritual bondage. The gospel liberates believers from these "stoicheia" and allows them to live as mature children of God in Christ.

Unique to Galatians: Paul uses this word to describe the basic elements or principles of the world, likely referring to both spiritual and worldly forces that enslave humanity before they come to know Christ.

5. Apestalmenon (ἀπεσταλμένον) – (v. 4)

Translated as: "sent" It refers to sending someone out with authority, as God sent His Son, Jesus Christ.

Word Connection: The English word "apostle" derives from "apostello," meaning "one who is sent"

6. Huios (υἱός) – (v. 4)

Translated as: "son" It refers to a male descendant or child, particularly with legal and relational rights as an heir.

Word Connection: The English word "son" shares the concept of relational inheritance in familial terms.

7. Exagorazō (ἐξαγοράζω) – (v. 5)

Translated as: "redeem" It means to buy out or ransom, particularly in the context of freeing someone from bondage or slavery.

Word Connection: The English word "redeem" (from Latin "redimere") has a similar meaning of buying back or delivering someone from captivity.

Essential Teaching: Redemption through Christ's death is central to the doctrine of salvation, emphasizing the believer's freedom from sin and the law.

8. Plērophoria (πληροφορία) – (v. 4)

Translated as: "fullness" It refers to the complete or perfect time, especially in the phrase "the fullness of time" when God's plan was fulfilled.

Word Connection: The word "plērophoria" is related to "plenitude" in English, meaning abundance or completeness.

9. Huiothesia (υιοθεσία) – (v. 5)

Translated as: "adoption as sons" It refers to the legal act of placing someone as a son with full rights and privileges of inheritance.

Word Connection: The prefix "huios" (son) and "thesia" (to place) combine to create this term, similar to the modern concept of legal adoption.

Essential Teaching: Adoption into God's family is a key aspect of salvation, where believers are made heirs of God's promises.

10. Krazō (κράζω) – (v. 6)

Translated as: "cry out" It refers to a loud or passionate shout, often expressing deep emotion or need.

Word Connection: "Crazed" in English, though not directly from this root, reflects intense or loud outbursts, as "krazō" suggests crying out with urgency or emotion.

11. Pneuma (πνεῦμα) – (v. 6)

Translated as: "Spirit" It refers to breath, wind, or spirit, particularly the Holy Spirit in Christian contexts.

Word Connection: The word "pneumonia" (a disease affecting breathing) is related, referring to air or breath, much like "pneuma" relates to spiritual life or wind.

12. Epistrephō (ἐπιστρέφω) – (v. 9)

Translated as: "turn back" It refers to returning or reverting to a previous state, often used for going back to old ways or beliefs.

Word Connection: The English word "revert" carries a similar meaning, with "epi-" meaning back or again, and "strephō" meaning to turn.

13. Douleuō (δουλεύω) – (v. 9)

Translated as: "enslaved" It means to serve as a slave or to be in bondage.

Word Connection: The English word "serve" shares the concept of laboring or submitting, especially as it relates to "douloi" (slaves).

14. ĒkKentēō (ἐκκεντέω) – (v. 15)

Translated as: "pluck out"

Word Connection: "Ek-" means "out of," and "kenteō" means "to prick" or "to pierce" Together, it suggests the action of removing something forcefully, such as plucking out an eye.

Essential Teaching: This word highlights the deep personal connection between Paul and the Galatians. It emphasizes the value of sacrificial love and commitment in the Christian community, especially toward spiritual leaders.

Unique to Galatians: Paul uses this word metaphorically to express the Galatians' deep affection for him, stating that they would have plucked out their own eyes for him, indicating their willingness to sacrifice greatly for his sake.

15. Teknon (τέκνον) – (v. 19)

Translated as: "children" It refers to offspring or descendants, often used in the affectionate sense of a spiritual or physical relationship.

Word Connection: "Technician" and "technical" come from this root, reflecting the creation or product of work, much like children are the "product" of their parents.

16. Morphoō (μορφώω) – (v. 19)

Translated as: "formed" It means to shape or mold, often used metaphorically for spiritual or moral formation.

Word Connection: "Morph" in English, meaning to change form or shape, comes directly from this root.

17. Diathēkē (διαθήκη) – (v. 24)

Translated as: "covenant" It refers to a formal or legal agreement, especially one made between God and His people.

Word Connection: "Testament" (as in Old and New Testament) derives from the Latin translation of "diathēkē," meaning covenant or contract.

18. Eleytheros (ἐλεύθερος) – (v. 26)

Translated as: "free" It refers to being liberated or free from bondage, particularly in a spiritual sense.

Word Connection: "Liberty" and "freedom" in English convey the same concept as "eleytheros," emphasizing freedom from slavery or oppression.

19. Sarkas (σάρκας) – (v. 23)

Translated as: "flesh" It refers to the physical body, often contrasted with the spirit.

Word Connection: "Sarcophagus" (a stone coffin) comes from "sarx," meaning flesh, because such coffins originally consumed flesh.

20. Agorazō (ἀγοράζω) – (v. 30)

Translated as: "buy" or "purchase" It refers to the act of acquiring something by paying a price.

Word Connection: "Agora," meaning market in Greek, is related to this term, reflecting the place where goods are bought or sold.

Galatians Chapter Five

1. Eleutheria (ἐλευθερία) – (v. 1)

Translated as: "freedom" or "liberty" It refers to the state of being free from bondage or oppression, particularly in a spiritual sense.

Word Connection: The English words "liberty" and "freedom" are conceptually related, reflecting the same idea of being liberated from enslavement or constraint.

Essential Teaching: Christian freedom is a key doctrine, where believers are freed from the bondage of sin and the law to live in the Spirit

2. Zygos (ζυγός) – (v. 1)

Translated as: "yoke" It refers to a wooden bar or frame used to join animals for work, symbolically representing oppression or burden.

Word Connection: The term "yoke" is retained in English to convey both literal and metaphorical meanings of being bound or burdened, particularly under the law.

Essential Teaching: The "yoke of slavery" contrasts with freedom in Christ, which releases believers from the oppressive requirements of the law.

3. Peritomē (περιτομή) – (v. 2)

Translated as: "circumcision" It refers to the Jewish practice of removing the foreskin as a sign of the covenant with God.

Word Connection: The prefix "peri-" (meaning "around") in English words like "perimeter" relates to this practice of cutting around, symbolizing the covenant law.

4. Opheilētēs (ὀφειλέτης) – (v. 3)

Translated as: "debtor" or "obligated" It refers to someone who is under obligation to fulfill the law or a requirement.

Word Connection: The English word "obligate" reflects this concept of owing something, especially in a moral or legal sense.

5. Aphekō (ἀπέχω) – (v. 4)

Translated as: "alienated" or "separated" It means to be distanced or cut off from, particularly in relation to Christ.

Word Connection: The word "abstain" (meaning to keep away or separate oneself from something) is related to this idea of being distanced.

6. Pistis (πίστις) – (v. 5)

Translated as: "faith" It refers to belief, trust, or reliance, particularly on God for justification.

Word Connection: The English word "faith" comes directly from this root and is central to Christian theology.

Essential Teaching: Faith is the means by which believers receive righteousness and live in freedom through the Holy Spirit.

7. Pneuma (πνεῦμα) – (v. 5)

Translated as: "Spirit" It refers to the Holy Spirit or breath of life, as well as the spiritual aspect of human existence.

Word Connection: The word "pneumonia," related to breathing and air, derives from this root, highlighting the concept of breath or spirit.

8. Energeō (ἐνεργέω) – (v. 6)

Translated as: "works" or "is effective" It means to be active or to produce an effect, particularly in relation to faith expressed through love.

Word Connection: The English word "energy" comes from this root, denoting the power to produce action or results.

9. Agapē (ἀγάπη) – (v. 6, 19)

Translated as: "love" It refers to selfless, unconditional love, often used to describe God's love for humanity and the love Christians are called to exhibit.

Word Connection: The word "agape" in English retains this meaning of divine, unconditional love.

Essential Teaching: Love is the fulfillment of the law and the greatest expression of Christian faith and freedom.

10. Trekō (τρέχω) – (v. 7)

Translated as: "run" It refers to running a race or making progress, often used metaphorically for one's spiritual journey or growth.

Word Connection: "Track" in English comes from this root, associated with running or a path of movement.

Essential Teaching: The Christian life is likened to a race, and believers are urged to keep running faithfully, not hindered by false teachings.

11. Peismonē (πείσμονή) – (v. 8)

Translated as: "persuasion" It refers to the act of convincing or influencing someone, especially in regard to false teaching or ideas.

Word Connection: The English word "persuade" comes from this root, reflecting the idea of convincing someone to believe or act.

12. Zymē (ζύμη) – (v. 9)

Translated as: "leaven" It refers to yeast, which is used to make dough rise, symbolizing how small influences can permeate and affect the whole.

Word Connection: "Leaven" in English retains this meaning of something that spreads or influences a larger whole, whether for good or bad.

13. Stauroō (σταυρώω) – (v. 11)

Translated as: "crucified" It refers to the act of being put to death on a cross, specifically Christ's crucifixion.

Word Connection: The word "stauros" (meaning "cross") relates to this term. In English, "crucify" derives from the Latin but carries the same connotation.

14. Porneia (πορνεία) – (v. 19)

Translated as: "sexual immorality"

It refers to illicit sexual activity, often encompassing adultery, fornication, and other sexual sins.

Word Connection: The English word "pornography" comes from this root, reflecting the concept of immoral sexual content.

Essential Teaching: Sexual immorality is listed among the "works of the flesh," which stand in direct contrast to the life led by the Spirit.

15. Erga Sarkos (ἔργα σαρκός) – (v. 19)

Translated as: "works of the flesh"

It refers to actions or behaviors driven by sinful desires, contrasted with the works of the Spirit.

Word Connection: "Erga" (works) and "sarx" (flesh) refer to the physical body and its sinful inclinations.

Essential Teaching: The works of the flesh are evident and stand in opposition to the fruit of the Spirit. Believers are called to live by the Spirit, not by the flesh.

16. Philonikia (φιλονεικία) – (v. 20)

Translated as: "strife" or "selfish ambition" It refers to contentiousness or a desire to achieve personal goals at the expense of others.

Word Connection: "Phil-" means "love" and "nika" means "victory," suggesting a love of winning or self-promotion, often at the cost of relationships

17. Phthonos (φθόνος) – (v. 21)

Translated as: "envy"

It refers to jealousy or resentment toward others because of their success or advantages.

Word Connection: The English word "envy" directly stems from the Latin "invidia," but the Greek root captures the same negative feeling of jealousy.

Essential Teaching: Envy is listed as one of the works of the flesh, which lead to destruction and are incompatible with life in the Spirit.

18. Karpos tou Pneumatos (καρπός τοῦ πνεύματος) – (v. 22)

Translated as: "fruit of the Spirit"

It refers to the qualities or virtues produced by the Holy Spirit in the life of a believer.

Word Connection: "Karpos" (fruit) and "pneuma" (Spirit) emphasize the idea of the Spirit producing moral qualities like love, joy, peace, and self-control in the life of a believer.

Essential Teaching: The fruit of the Spirit is the evidence of a life lived in submission to the Holy Spirit, in contrast to the works of the flesh.

19. Chara (χαρά) – (v. 22)

Translated as: "joy" It refers to deep, abiding happiness and delight, particularly as a result of God's grace and presence.

Word Connection: The English word "charity" is distantly related, reflecting generosity and happiness.

Essential Teaching: Joy is a fruit of the Spirit that transcends circumstances, reflecting a heart that finds its satisfaction in God.

20. Eirēnē (εἰρήνη) – (v. 22)

Translated as: "peace" It refers to harmony, tranquility, or well-being, particularly peace with God and others.

Word Connection: The name "Irene" comes from this Greek word, and "serene" in English carries the related meaning of calm or peaceful.

21. Makrothymia (μακροθυμία) – (v. 22)

Translated as: "patience" or "long-suffering" It refers to endurance, especially under suffering or provocation, without complaint.

Word Connection: "Macro-" means long or large, and "thymos" refers to emotion, combining to mean "long patience" or the ability to endure.

22. Chrestotēs (χρηστότης) – (v. 22)

Translated as: "kindness" It refers to moral goodness, integrity, and benevolence toward others.

Word Connection: The concept of "charity" and acts of kindness reflect the meaning of "chrestotēs" in English.

23. Agathōsynē (ἀγαθωσύνη) – (v. 22)

Translated as: "goodness" It refers to moral excellence, virtue, and benevolence toward others.

Word Connection: The Greek word "agathos" means "good," and this term extends that concept to include a righteous and virtuous character. The name "Agatha" is derived from this word. "Agathism" is the belief that all things ultimately lead to good.

Essential Teaching: Goodness is a fruit of the Spirit that reflects moral integrity and a desire to do what is right according to God's will.

24. Pistis (πίστις) – (v. 22)

Translated as: "faithfulness" It refers to loyalty, trustworthiness, and steadfastness, particularly in relationships with God and others.

Word Connection: "Faithfulness" in English derives from this root, indicating reliability or constancy.

Essential Teaching: Faithfulness is a fruit of the Spirit, emphasizing reliability and loyalty in relationships with God and others.

25. Prautēs (πραΰτης) – (v. 23)

Translated as: "gentleness" or "meekness"

It refers to mildness, humility, and strength under control, particularly in interactions with others.

Word Connection: "Prautēs" conveys a softness or calmness, often associated with humility and kindness.

There are no direct connections from Greek to English because this is uniquely Greek word and carries a weight of meanings.

Essential Teaching: Gentleness is a fruit of the Spirit that reflects Christ's own character. It involves humility, patience, and a calm demeanor in difficult situations.

26. Egkrateia (ἐγκράτεια) – (v. 23)

Translated as: "self-control" It refers to mastery over one's desires, impulses, and emotions.

Word Connection: "Crat-" (meaning power or rule) appears in words like "autocrat" (self-ruler), and "egkrateia" similarly means having control over oneself.

Essential Teaching: Self-control is a fruit of the Spirit, showing mastery over one's desires and impulses.

Galatians Chapter Six

1. Paraptōma (παράπτωμα) – (v. 1)

Translated as: "transgression" or "trespass" It refers to a moral lapse or sin, particularly a wrongdoing that causes someone to stumble.

Word Connection: The English word "trespass" is closely related to "paraptōma," referring to stepping beyond or violating a moral boundary.

2. Pneuma (πνεῦμα) – (v. 1)

Translated as: "spirit" It refers to the Holy Spirit or the inner spiritual life of a person.

Word Connection: "Pneuma" is related to words like "pneumonia" (disease affecting the lungs/breath), indicating breath or spirit. In this context, it refers to the spiritual nature of believers.

Essential Teaching: Life in the Spirit is central to Christian ethics, where the believer is guided by the Holy Spirit to live righteously.

3. Prautēs (πραΰτης) – (v. 1)

Translated as: "gentleness" or "meekness" It refers to mildness of character and humility, especially when restoring someone who has fallen into sin.

Word Connection: The English word "gentleness" comes from the Latin "gentilis," but the Greek term reflects a spiritual virtue of humility and kindness.

4. Baros (βάρος) – (v. 2)

Translated as: "burden" It refers to a heavy load or weight, often symbolically representing a difficult responsibility or struggle.

Word Connection: "Barometer," which measures atmospheric pressure, shares this root, with "baros" meaning weight or heaviness.

5. Nomos (νόμος) – (v. 2)

Translated as: "law" It refers to the principles or commandments, particularly God's law or the "law of Christ" in this context, emphasizing love and compassion.

Word Connection: "Nominal" (in name only) and "economy" both derive from this root, relating to rules or structured order.

6. Dokimazō (δοκιμάζω) – (v. 4)

Translated as: "test" or "examine" It means to test, prove, or scrutinize something for authenticity, often in the moral sense of self-examination.

Word Connection: The English word "document" is related, originally meaning something that serves as evidence or proof.

7. Phortion (φορτίον) – (v. 5)

Translated as: "load" It refers to a personal burden or responsibility, often less burdensome than "baros" but still requiring effort.

Word Connection: "Fortify" shares this root, as it refers to strengthening or supporting a load or structure.

8. Koinōneō (κοινωνέω) – (v. 6)

Translated as: "share" It means to participate or have fellowship with someone, particularly in the sharing of good things or spiritual teachings.

Word Connection: The English word "communion" comes from this root, referring to sharing in common, especially in a spiritual context.

9. Muktērizō (μυκτηρίζω) – (v. 7)

Translated as: "mock" or "sneer" It refers to treating something or someone with contempt or disdain, often by ridiculing them.

Word Connection: The concept of "mocking" in English is closely related, implying scorn or ridicule toward someone or something.

10. Speirō (σπείρω) – (v. 7)

Translated as: "sow" It means to plant or scatter seeds, often used metaphorically for actions that lead to future consequences (reaping what is sown).

Word Connection: The English word "sow" (to plant seeds) derives from this Greek term, emphasizing the cause-and-effect nature of actions.

11. Eklyō (ἐκλύω) – (v. 9)

Translated as: "grow weary" or "lose heart" It refers to becoming exhausted or discouraged, particularly in doing good or righteous acts.

Word Connection: While there is no direct descendant, the English word "collapse" carries the idea of physical or mental exhaustion, which aligns with "eklyō"

12. Therismos (θερισμός) – (v. 9)

Translated as: "harvest" It refers to the gathering of crops at the end of the growing season, often symbolizing the result of one's actions.

Word Connection: "Therm-" (heat) is a related prefix, as the harvest typically occurs during warm seasons, symbolizing the fruition of one's labor.

13. Kairon (καιρόν) – (v. 10)

Translated as: "opportunity" or "season" It refers to a specific moment or time that is opportune for action, often signifying God's timing.

Word Connection: The word "opportune" or "season" reflects the idea of taking advantage of a specific time, much like "kairos" indicates in Greek.

14. Sarx (σάρξ) – (v. 12)

Translated as: "flesh" It refers to the physical body or human nature, often symbolizing the sinful or worldly desires that oppose the Spirit.

Word Connection: "Sarcophagus" (a stone coffin) comes from this root, literally meaning "flesh-eater"

15. Stauros (σταυρός) – (v. 14)

Translated as: "cross" It refers to the wooden structure used for crucifixion, symbolizing suffering and death, particularly in reference to Christ's crucifixion.

Word Connection: The English word "crucify" comes from the Latin equivalent of "stauros," reflecting the same concept of suffering on the cross.

Essential Teaching: The cross is the central symbol of the Christian faith, representing Christ's sacrificial death for the salvation of humanity.

16. Καινὲ ktisis (καὶνὴ κτίσις) – (v. 15)

Translated as: "new creation" It refers to the transformed state of believers in Christ, who are renewed and made spiritually new.

Word Connection: The word "creation" in English stems from this root, referring to something newly made or formed.

17. Stigmata (στίγματα) – (v. 17)

Translated as: "marks" It refers to physical or metaphorical marks of suffering or dedication, particularly the marks of Christ borne by Paul.

Word Connection: "Stigma" in English refers to a mark of shame or discredit, but in this context, it means the literal marks of Christ's suffering.