

Spirit of Prophecy Version™

“The testimony of Jesus is the spirit of prophecy.” Revelation 19:10

Translator:
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This work of translation is
DEDICATED TO

- 1) God, the Eternal Father, the Creator and Sustainer of all existence
- 2) The Holy Spirit, the seven Spirits of God who are before his throne,
who continually convict us of sin, righteousness, and the coming Judgment
- 3) Jesus Christ, the Eternal Son of God, the Lord and Savior of all mankind

Without these Three, this work would never have been possible.

GALATIANS 1, 2

SPV

KJV

CHAPTER 1

CHAPTER 1

CHAPTER 1

1 Paul, an apostle (not from men nor by man, but by Jesus Christ and God [the] Father who raised him up from among [the] dead),
 2 and all the brothers with me, to the churches of Galatia:
 3 Grace and peace to you from God [the] Father and our Lord Jesus Christ,
 4 who gave himself up on behalf of our sins, in order that he might rescue us from the present evil age, according to the will of our God and Father,
 5 to whom [be] glory to the ages of the ages. Amen.
 6 I marvel that you are so quickly turning away from him who called you with [the] grace of Christ to a different gospel,
 7 which is not another [gospel], but there are certain [men] who are confusing you and want to change the gospel of Christ.
 8 But even if we or an angel from heaven should proclaim to you a gospel contrary to the gospel which we proclaimed to you, let him be cursed.
 9 As we have said previously, in this manner I now say again: if any [man] proclaims to you a gospel contrary to [that] which you received, let him be cursed.
 10 For am I now trying to win over men or God? Or am I seeking to please men? For if I were still trying to please men, I would not be [the] slave of Christ.
 11 Now I make known to you, brothers, with respect to the gospel which was proclaimed by me, that it¹ is not according to man,
 12 for neither did I receive it from man nor was I taught [it], but through [the] revelation of Jesus Christ.
 13 For you heard, with respect to² my way of life at one time in Judaism, that to an extraordinary degree I had been persecuting the church of God and had been trying to destroy it,
 14 and had been advancing in Judaism more than many of [my] contemporaries among my people, because [I] was more exceedingly a zealot for the traditions of my fathers.
 15 But when God, who had set me apart from [the] womb of my mother and had called [me] through his grace, was well pleased
 16 to reveal his Son to³ me, so that I should proclaim the gospel of him among the gentiles, I did not immediately consult with flesh and blood,
 17 nor did I go up to Jerusalem to the apostles who [were] before me, but I went to Arabia and turned back to Damascus.
 18 Then after three years I went up to Jerusalem to visit Peter, and I remained with him for fifteen days;
 19 but I did not see another of the apostles except James the brother of the Lord.
 20 (Now [with respect to the things] which I am writing to you, I assure you⁴, in the sight of God, that I am not lying.)
 21 Then I went to the regions of Syria and Cilicia.
 22 and I was unknown by face to the churches of Judea which [were] in Christ.
 23 But they were only hearing, "He who was persecuting us at one time is now proclaiming the gospel of the faith which he at one time was trying to destroy."
 24 So they were glorifying God because of⁵ me.

1) or, "that the gospel which was proclaimed by me"

2) or, "of"

3) or, "in"

4) lit, "behold"

5) or, "in"

1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)
 2 And all the brethren which are with me, unto the churches of Galatia:
 3 Grace [be] to you and peace from God the Father, and [from] our Lord Jesus Christ,
 4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:
 5 To whom [be] glory for ever and ever. Amen.
 6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:
 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.
 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.
 9 As we said before, so say I now again, If any [man] preach any other gospel unto you than that ye have received, let him be accursed.
 10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.
 11 But I certify you, brethren, that the gospel which was preached of me is not after man.
 12 For I neither received it of man, neither was I taught [it], but by the revelation of Jesus Christ.
 13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:
 14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.
 15 But when it pleased God, who separated me from my mother's womb, and called [me] by his grace,
 16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:
 17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.
 18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.
 19 But other of the apostles saw I none, save James the Lord's brother.
 20 Now the things which I write unto you, behold, before God, I lie not.
 21 Afterwards I came into the regions of Syria and Cilicia;
 22 And was unknown by face unto the churches of Judaea which were in Christ:
 23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.
 24 And they glorified God in me.

CHAPTER 2

CHAPTER 2

CHAPTER 2

1 Then after fourteen years I went up again¹ to Jerusalem with Barnabas, while taking Titus along with [me] also;
 2 and I went up because of a revelation, and I laid before them the gospel which I proclaim among the gentiles, but privately² before those who were influential, [for fear] that perhaps I might be running, or had run, in vain.
 3 But not even Titus, who [was] with me, although [he] was Greek, was compelled to be circumcised;
 4 and [this matter arose] because of the false brothers secretly brought in, who had slipped in to spy out our freedom which we have in Christ Jesus, in order that they might bring us into slavery,
 5 to whom we did not yield in subjection even for a moment, in order that the truth of the gospel might continually remain with you.

1) or, "back"

2) lit, "by myself"

1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with [me] also.
 2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.
 3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:
 4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:
 5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 But from³ those who seemed to be some[thing] (whatever sort of [men] they were makes no difference to me at all; God does not show partiality to any⁴ man); for those who were influential added⁵ nothing to me;

7 but on the other hand, when [they] saw that I was entrusted with the gospel for the uncircumcision, just as Peter for the circumcision

8 (for he who worked through Peter for [the] apostleship to the circumcision worked also through me for the gentiles),

9 and perceived the grace which had been given to me, James and Cephas and John, who seemed to be pillars, gave me and Barnabas [the] right [hands] of fellowship, that we [should proclaim the gospel] to the gentiles and they to the circumcision,

10 only that we should remember the poor, which, this very [thing], I also was eager to do.

11 But when Peter came to Antioch, I opposed him to [his] face, because he stood condemned.

12 For before some [men] came from James, he would eat with the gentiles; but when they came, he would draw back and would separate himself because [he] feared those [who were] of [the] circumcision.

13 And the rest of [the] Jews also joined him in hypocrisy, with the result that even Barnabas was led away with [them] by their hypocrisy.

14 But when I saw that they were not walking uprightly according to the truth of the gospel, I said to Peter in the presence of all, "If you, although [you] are a Jew, live in a gentile manner and not in a Jewish manner, why do you compel the gentiles to live in a Jewish manner?"

15 We, Jews by nature and not sinners of [the] gentiles,

16 because [we] know that a man is not justified by [the] works of [the] law but through the faith in Jesus Christ, even we believed in Christ Jesus, in order that we might be justified by the faith in Jesus and not by [the] works of [the] law, for no flesh will be justified by [the] works of [the] law.

17 But if, while [we] were seeking to be justified in Christ, even we ourselves were found [to be] sinners, [is] Christ, then, [the] minister of sin? May it never be!

18 For if I build up again those [things] which I destroyed⁶, I prove myself [to be] a transgressor.

19 For through [the] law I died to [the] law, in order that I might live for God.

20 I am crucified with Christ; and I no longer live, but Christ lives in me; and [the life] which I now live in [the] flesh I live by faith which [is] in the Son of God, who loved me and handed himself over on my behalf.

21 I do not nullify the grace of God, for if righteousness [is] through [the] law, then Christ died in vain.

CHAPTER 2
3) or, "[I received nothing] from"
4) lit, "take [the] face of a"
5) or, "contributed"

6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed [to be somewhat] in conference added nothing to me:

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as [the gospel] of the circumcision [was] unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we [should go] unto the heathen, and they unto the circumcision.

10 Only [they would] that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before [them] all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We [who are] Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, [is] therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness [come] by the law, then Christ is dead in vain.

6) lit, "[the things] which I destroyed, these I build up again"

CHAPTER 3

1 O foolish Galatians! Who bewitched you with the result that [you] do not obey the truth, before whose eyes Jesus Christ was publicly portrayed among you [as] crucified¹?

2 I want to learn from you only this: did you receive the Spirit as a result of [the] works of [the] law or as a result of [the] hearing of faith?

3 Are you so foolish? Although² [you] began by [the] Spirit, are you now finishing by [the] flesh?

4 Did you experience so many [things] in vain, if indeed [it was] in vain?

5 Therefore he who gives you the Spirit and produces powerful deeds among you, [does he do it] as a result of [the] works of [the] law or as a result of [the] hearing of faith?

6 Just as Abraham believed God, and it was credited to him as righteousness,

7 know, then, that those [who are] of faith, these are [the] sons of Abraham.

8 And the scripture, because [it] foresaw that God would justify the gentiles as a result of faith, proclaimed the gospel beforehand to Abraham, "All nations will be blessed in³ you."

9 Therefore those [who are] of faith are blessed with Abraham the believer.

CHAPTER 3

1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? if [it be] yet in vain.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, [doeth he it] by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, [saying], In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

1) or, "[as] crucified among you"

2) or, "After"

3) or, "through"

10 For as many as are connected with [the] works of [the] law are under a curse, for it is written, "Cursed [is] every [man] who does not persevere in all those things which are written in the book of the law in order to do them."

11 Now that no one is justified by [the] law in the sight of God [is] clear, because the righteous [man] will live by faith;

12 however, the law is not connected with faith; on the contrary, the man who does them will live by them.

13 Christ redeemed us from the curse of the law by becoming a curse on our behalf (for it is written, "Cursed [is] every man who hangs upon a tree"),

14 so that ⁴in Christ Jesus the blessing of Abraham should come to the gentiles, so that we should receive the promise of the Spirit through faith.

15 Brothers, I speak in the manner of man: the covenant⁵ of man, although [it] is ratified, nevertheless, no one nullifies [it] or adds to [it].

16 Now the promises were spoken to Abraham and to his seed. It does not say, "And to the seeds," as [one who says] about many, but as [one who says] about one, "And to your seed," who is Christ.

17 But I mean this: the law, which was⁶ established after four hundred and thirty years, does not make void a covenant which has been previously ratified by God in Christ, with the result that [it] nullifies the promise.

18 For if the inheritance [is] based on [the] law, [it is] not based on a⁷ promise; but God has graciously given [it] to Abraham through a⁸ promise.

19 Why, then, the law? It was added because⁹ of transgressions, because [it] had been ordered through angels by [the] hand of a mediator, until [the time] when the seed should come, to whom the promise had been made.

20 Now a mediator is not for¹⁰ one, but God is one.

21 [Is] the law, then, against the promises of God? May it never be! For if a law which was able to give life had been given, righteousness would certainly have been¹¹ based on [the] law.

22 But the scripture confined all [things] under sin, so that the promise should be given by [the] faith in Jesus Christ to those who believe.

23 Now before faith came, we were being held in custody under [the] law because [we] were confined until the faith which was to be revealed.

24 Therefore the law has become our guardian until Christ, in order that we might be justified by faith;

25 but after faith came, we are no longer under a guardian.

26 For in Christ Jesus you all are [the] sons of God through faith,

27 for as many of you as were baptized into Christ clothed yourselves in Christ.

28 There is no Jew or Greek, there is no slave or free [man], there is no male and female; for you all are one in Christ Jesus.

29 And if you belong to Christ, then you are [the] seed of Abraham, and heirs according to [the] promise.

CHAPTER 3

4) or, "through"

5) or, "will"

6) or, "has been"

7) or, "[the]"

8) or, "[the]"

9) or, "for the sake"

10) lit., "of"

11) or, "be"

10 For as many as are of the works of the law are under the curse: for it is written, Cursed [is] every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, [it is] evident: for, The just shall live by faith.

12 And the law is not of faith: but, The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed [is] every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though [it be] but a man's covenant, yet [if it be] confirmed, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, [that] the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance [be] of the law, [it is] no more of promise: but God gave [it] to Abraham by promise.

19 Wherefore then [serveth] the law? It was added because of transgressions, till the seed should come to whom the promise was made; [and it was] ordained by angels in the hand of a mediator.

20 Now a mediator is not [a mediator] of one, but God is one.

21 [Is] the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster [to bring us] unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise.

CHAPTER 4

1 Now I say: as long¹ as the heir is a child, he does not differ at all from a slave, although [he] is [the] owner of all [things],

2 but is under guardians and managers until the [day] appointed by the father.

3 In this manner we also, when we were children, were enslaved under the elemental spirits² of the world;

4 but when the fullness of time came, God sent forth his Son, born from a woman, born under [the] law,

5 so that he should redeem those who [were] under [the] law, so that we should receive the adoption as sons.

6 And because you are sons, God sent forth the Spirit of his Son into our hearts, crying out, "Abba! Father!"

7 Therefore you are no longer a slave, but a son; and if [you are] a son, then³ [you are the] heir of God through Christ.

8 But at that time, because [you] did not know God, you served those beings which by nature were not gods;

9 but now, because [you] know God, or rather because [you] are known by God, how [is it that] you turn back to the weak and worthless elemental spirits⁴, which you want to serve once again⁵?

10 You observe days and months⁶ and seasons and years;

CHAPTER 4

1) lit, "for as long time"

2) or, "elementary principles"

3) or, "also"

4) or, "elementary principles"

5) lit, "again again"

6) or, "new moons"

CHAPTER 4

1 Now I say, [That] the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world:

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

GALATIANS 4, 5

SPV

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11 I fear for you, that perhaps I have labored for you in vain.
 12 Brothers, I beg you: become as I [am], because I also [be-came] as you [are]. You did not do wrong to me at all;
 13 but you know that because of a sickness of the flesh I pro-claimed the gospel to you earlier,
 14 and you did not despise or reject disdainfully my tempta-tion⁷ which [was] in my flesh, but you welcomed me as [the] an-gel of God, as Christ Jesus.
 15 What, then, was your blessing? For I bear witness to you that, if [it had been] possible, [you] would have plucked out your eyes [and] given [them] to me.
 16 Therefore have I become your enemy by speaking⁸ the truth to you?
 17 They earnestly desire you, not commendably⁹, but they want to shut you out, in order that you may earnestly desire them;
 18 but to be earnestly desired in a good [thing is] always good, and not only when I am present with you.
 19 My little children, with whom I am again having birth pangs until [the time] when Christ is formed in you
 20 (now I could almost wish to be present with you now and to change my tone, because I am perplexed because of you),
 21 tell me, [you] who want to be under [the] law, you under-stand the law, do you not?
 22 For it is written that Abraham had two sons: one by the slave woman and one by the free [woman].
 23 But the [one] by the slave woman has been begotten ac-cording to [the] flesh, the [other] by the free [woman has been begotten] through the promise,
 24 which are things which are spoken allegorically¹⁰, for these [women] are the two covenants: one, which is Hagar, from Mount Sinai, which gives birth to [children] for slavery.
 25 For the [name], "Hagar," is Mount Sinai in Arabia, and it corresponds to the present Jerusalem, and she is a slave with her children.
 26 But the Jerusalem above is free, which is [the] mother of us all,
 27 for it is written, "Be glad, infertile [woman], [you] who do not give birth; break forth and cry out, [you] who do not have birth pangs, because the children of the desolate [woman are] more numerous than [the children] of the woman who has a husband."
 28 Now we, brothers, just like Isaac, are [the] children of [the] promise.
 29 But just as at that time he who was begotten according to [the] flesh would persecute him [who was begotten] according to [the] Spirit, in this manner also now.
 30 But what does the scripture say? "Drive out the slave woman and her son, for the son of the slave woman will certainly not be an heir with the son of the free [woman]."
 31 Therefore, brothers, we are not [the] children of [the] slave woman but of the free [woman].

CHAPTER 4

7) or, "trial"

8) or, "because I speak"

9) or, "in a good way"

10) or, "spoken alle-gorically"

11 I am afraid of you, lest I have bestowed upon you labour in vain.
 12 Brethren, I beseech you, be as I [am]; for I [am] as ye [are]: ye have not injured me at all.
 13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.
 14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, [even] as Christ Jesus.
 15 Where is then the blessedness ye spake of? for I bear you record, that, if [it had been] possible, ye would have plucked out your own eyes, and have given them to me.
 16 Am I therefore become your enemy, because I tell you the truth?
 17 They zealously affect you, [but] not well; yea, they would exclude you, that ye might affect them.
 18 But [it is] good to be zealously affected always in [a] good [thing], and not only when I am present with you.
 19 My little children, of whom I travail in birth again until Christ be formed in you,
 20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.
 21 Tell me, ye that desire to be under the law, do ye not hear the law?
 22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.
 23 But he [who was] of the bondwoman was born after the flesh; but he of the freewoman [was] by promise.
 24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.
 25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.
 26 But Jerusalem which is above is free, which is the mother of us all.
 27 For it is written, Rejoice, [thou] barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.
 28 Now we, brethren, as Isaac was, are the children of prom-ise.
 29 But as then he that was born after the flesh persecuted him [that was born] after the Spirit, even so [it is] now.
 30 Nevertheless what saith the scripture? Cast out the bond-woman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.
 31 So then, brethren, we are not children of the bondwoman, but of the free.

CHAPTER 5

1 Therefore stand firm in the freedom by which Christ set us free, and do not be subject again to [the] yoke of slavery.
 2 Behold, I, Paul, say to you, if you should allow yourselves to be circumcised, Christ will not benefit you at all.
 3 And I testify again to every man who allows himself to be cir-cumcised, that he is one who is obligated to keep the whole law.
 4 You have been released from Christ, [you] who are trying to be justified by [the] law; you have fallen away from grace.
 5 For through [the] Spirit, by faith, we eagerly wait for [the] hope of righteousness.
 6 For in Christ Jesus neither circumcision nor uncircumcision means any[thing]¹, but faith which works through love.
 7 You were running well; who hindered you with the result that [you] do not obey the truth?
 8 This persuasion [does] not [come] from him who calls² you.
 9 A little leaven leavens the entire dough.
 10 I have confidence in you in [the] Lord that you will think no other [view]; but he who is confusing you will bear the judgment, whoever he is.
 11 Now I, brothers, if I still proclaim circumcision, why am I still persecuted? Then the stumbling block of the cross has ceased.

CHAPTER 5

1) lit., "has meaning with reference to any[thing]"

2) or, "called"

CHAPTER 5

1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.
 2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.
 3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.
 4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.
 5 For we through the Spirit wait for the hope of righteousness by faith.
 6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.
 7 Ye did run well; who did hinder you that ye should not obey the truth?
 8 This persuasion [cometh] not of him that calleth you.
 9 A little leaven leaveneth the whole lump.
 10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.
 11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

GALATIANS 5, 6

SPV

KJV

12 Would that those who are troubling you would also cause themselves to be **castrated**³.
 13 For you were called to freedom, brothers; only do not [use] this freedom as an opportunity for the flesh, but through love serve one another.
 14 For the whole law is fulfilled in one word, in the [commandment], "You shall love your neighbor as yourself."
 15 However, if you bite and devour one another, watch out that you are not consumed by one another.
 16 But I say: walk by means of⁴ [the] Spirit and you will certainly not carry out [the] lust of [the] flesh.
 17 For the flesh desires against the Spirit, and the Spirit [desires] against the flesh, for these are opposed to one another, with the result that whatever you want [to do], these [things] you do not do.
 18 But if you are led by means of [the] Spirit, you are not under [the] law.
 19 Now the works of the flesh are evident, which are adultery, sexual immorality, uncleanness, licentiousness,
 20 idolatry, sorcery, enmities, rivalries, jealousies, outbursts of rage, selfish ambitions, dissensions, factions,
 21 envies, killings, **drunkenness**⁵, excessive feastings, and [things] like these, with reference to which I tell you in advance, just as I also said previously, that those who do such [things] will not inherit [the] kingdom of God.
 22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, **faithfulness**⁶,
 23 considerateness, self-control; against such [things] there is no law.
 24 And those [who] belong to Christ have crucified the flesh with [its] passions and [its] lusts.
 25 If we live by means of [the] Spirit, let us also conform to [the] Spirit.
 26 Let us not become conceited with the result of⁷ provoking one another, with the result of⁸ envying one another.

CHAPTER 5
 3) or, "mutilated"
 4) or, "in"
 5) or, "drinking bouts"
 6) or, "faith"
 7) or, "by"
 8) or, "by"

12 I would they were even cut off which trouble you.
 13 For, brethren, ye have been called unto liberty; only [use] not liberty for an occasion to the flesh, but by love serve one another.
 14 For all the law is fulfilled in one word, [even] in this; Thou shalt love thy neighbour as thyself.
 15 But if ye bite and devour one another, take heed that ye be not consumed one of another.
 16 [This] I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.
 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.
 18 But if ye be led of the Spirit, ye are not under the law.
 19 Now the works of the flesh are manifest, which are [these]; Adultery, fornication, uncleanness, lasciviousness,
 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,
 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told [you] in time past, that they which do such things shall not inherit the kingdom of God.
 22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
 23 Meekness, temperance: against such there is no law.
 24 And they that are Christ's have crucified the flesh with the affections and lusts.
 25 If we live in the Spirit, let us also walk in the Spirit.
 26 Let us not be desirous of vain glory, provoking one another, envying one another.

CHAPTER 6

1 Brothers, even if a man should be caught in some transgression, you who [are] spiritual, restore such a [man] in [the] spirit of considerateness, while [you] look out for yourself that you also are not tempted.
 2 Bear the burdens of one another, and in this manner fulfill the law of Christ.
 3 For if any [man] thinks that [he] is some[thing] when [he] is nothing, he deceives himself.
 4 But let each [man] examine his own deeds, and then he will have reason for boasting in regard to himself alone and not in regard to the other [man],
 5 for each [man] will bear his own load.
 6 And let him who is instructed in the word share all good [things] with him who instructs.
 7 Do not be deceived; God does not allow himself to be mocked. For whatever a man sows, this he will also reap,
 8 because he who sows to his own flesh will reap **destruction**¹ from the flesh, but he who sows to the Spirit will reap eternal life from the Spirit.
 9 And let us not lose heart in doing that which is good, for at [the] proper time we will reap if [we] do not become weary.
 10 As a result, then, while we have opportunity, let us do that which is good to all [men], but especially to the members of the household of faith.
 11 See with what large letters I have written to you with my own hand.
 12 As many as want to make a good showing in [the] flesh, these try to compel you to be circumcised, only in order that they may not be persecuted because of the cross of Christ.
 13 For not even those who allowed themselves to be circumcised observe [the] law themselves, but they want you to be circumcised in order that they may boast in your flesh.
 14 But may it never be to me to boast, except in the cross of our Lord Jesus Christ, through which [the] world is crucified to me, and I to the world.
 15 For in Christ Jesus neither circumcision nor uncircumcision means any[thing]², but a new creation.
 16 And as many as will conform to this rule, peace and mercy [be] upon them and upon the Israel of God.

CHAPTER 6
 1) or, "corruption"
 2) lit, "has meaning with reference to any[thing]"

CHAPTER 6

1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.
 2 Bear ye one another's burdens, and so fulfil the law of Christ.
 3 For if a man think himself to be something, when he is nothing, he deceiveth himself.
 4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.
 5 For every man shall bear his own burden.
 6 Let him that is taught in the word communicate unto him that teacheth in all good things.
 7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.
 8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.
 9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.
 10 As we have therefore opportunity, let us do good unto all [men], especially unto them who are of the household of faith.
 11 Ye see how large a letter I have written unto you with mine own hand.
 12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.
 13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.
 14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.
 15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.
 16 And as many as walk according to this rule, peace [be] on them, and mercy, and upon the Israel of God.

GALATIANS 6

SPV

17 From now on let no one cause trouble for me, for I bear the marks of the Lord Jesus on my body.

18 The grace of our Lord Jesus Christ [be] with your spirit, brothers. Amen.

KJV

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ [be] with your spirit. Amen. <<[Unto the Galatians written from Rome.]>>