**thy neighbour** applies to fellow-Christians; compare one another below.

**15.] one another** has both times the emphasis. Chrysostom says, “He has chosen  
his words with descriptive purpose. For  
he says not only **ye bite,** which is the act,  
of a man enraged, but also **ye devour,**which belongs to one persisting in his  
crime. He that bites gives way to a paroxysm of anger: but he that devours,  
gives example of the fiercest brutality.  
And he is speaking of bites and devourings  
which are not corporeal, but far more  
savage. For he is not so noxious who eats  
human flesh, as he who fixes his bites on  
the soul: for by how much the soul is  
more precious than the body, by so much  
more savage is the wounding it.” The  
literal sense must be kept,—**consumed**  
(by one another),—your spiritual life  
altogether annihilated: “for dissension  
and strife is corruptive both of the defenders and of the aggressors, and eats  
out every thing worse than the moth.”  
Chrysostom.

**16—26.]** *Exhortation to a spiritual life,  
and warning against the works of the  
flesh.*

**16.] But I say** refers to ver.  
13—repeating, and explaining it: ‘What  
I mean, is this.’

**by the Spirit]***The  
Spirit* is not man’s ‘*spiritual part*,’ nor do  
the words mean ‘*after a spiritual manner;*’  
it is (as in ver. 5) **the Holy Spirit of God:**this will be clear on comparing with our  
vv. 16—18, the more expanded parallel  
passage, Rom. vii. 22—viii. 11.

**ye  
shall not fulfil]** i.e. the Spirit and the  
flesh *exclude one another.*

**the flesh]  
the natural man:**—that whole state of  
being in the flesh, out of which spring the  
practices and thoughts of ver. 19.

**17.]** *Substantiation of the preceding,—  
that if ye walk by the Spirit, ye shalt not  
fulfil the lusts of the flesh.*—The second  
**for** gives a reason for the continual *lusting*  
of these two against one another: viz., that  
they are opposites.

**that ye may not]**  
not, as A. V., “*so that ye cannot.*” The  
purpose of this strife is, on the part of the  
Spirit, to keep you from doing the things  
of the flesh, and *vice versa*: your own desires being, in each case, set aside by the  
combatants. See this verse expanded in  
Rom. vii. viii. as above: in vii. 20 we have  
nearly the same words, and the same construction. It is true that the will there  
is alleged only on one side, the better will,  
striving after good: whereas here it must.  
be taken in both senses, for ‘will’ in general, to whichever way inclined. So that  
our verse requires expansion, both in the  
direction of Rom. vii. 15—20,—and in the  
other direction, “for the evil that I desire  
(after the natural man) I do not: but the  
good that I desire not, that I do,”—to  
make it logically complete.

**18.]** By  
this verse, the last assertion respecting the  
flesh and the Spirit is interwoven into the  
general argument, thus (cf. ver. 23): the  
law is made for the flesh, and the works  
of the flesh: the Spirit and flesh *are opposites:* **but if ye are led by** (see Rom.  
ref., “*As many as are led by the Spirit of  
God, they are sons of God*”) **the Spirit,  
ye are not under the law.** This he proceeds to substantiate, by specifying the  
works of the flesh and of the Spirit.

**19—23.]** *substantiate* (see above) *ver.* 18.