**19.] manifest** (emphatic)**, plain to  
all,** not needing, like the more hidden fruits  
of the *Spirit*, to be educed and specified:  
and therefore more clearly amenable to  
law, which takes cognizance of *things open  
and manifest.* The word rendered *wantonness* is defined by the Greek writers as  
meaning ‘readiness for any pleasurable indulgence.’ It does not necessarily include  
“*lasciviousness*.”

**20.]** The word  
rendered **sorcery** may also mean *‘poisoning.’* But the former is preferable, as more  
frequently its sense in the Septuagint and  
New Test., and because Asia was particularly addicted to sorceries (Acts xix. 19).

**jealousy** (in bad sense)—reff.

**wrath] passionate outbreaks.**

**self-seeking]** not *‘strife*,’ as A.V. and commonly, in error: see note on Rom. ii. 8,  
—but unworthy compassings of selfish  
ends.

**divisions** seems to lead to  
**heresies**, or **parties**, composed of those who.  
have *chosen* (such is the derivation of the  
word) their self-willed line and adhere to  
it. **21.] I forewarn you** (now)**, and did  
forewarn you** (when I was with you): the  
**fore-** in both cases pointing on to the great  
day of retribution.

**22.] the fruit**  
not *the works,* **of the Spirit.** The works  
of the flesh are no *fruit*, see Rom. vi. 21.  
These are the only real *fruit* of men: see  
John xv. 1—8: compare also John iii. 20,  
note. They *are*, or are manifested in,  
*works*: but they are much more: whereas  
those others are nothing more, as to any  
abiding result for good.

**love**—at  
the head, as chief—1 Cor. xiii. See Rom.  
xii. 9. We must not seek for a detailed  
logical opposition in the two lists, which  
would be quite alien from the fervid style  
of St. Paul.

**faith**, in the widest  
sense: **faith**, towards God and man: of  
**love** it is said, 1 Cor. xiii. 7, *“it believeth  
all things.”*

**23.] meekness,**—again,  
towards God and man: and **temperance**,—  
the *holding-in* of the lusts and desires.  
This verse (see above on ver. 18) substantiates “*ye are not under the law*”—for if  
you are led by the Spirit, these are its  
fruits in you, and against these the law has  
nothing to say: see 1 Tim. i. 9, 10.

**24.]** *Further confirmation of this last  
result, and transition to the exhortations  
of vv. 25, 26.* **But** (contrast, *the one universal choice* of Christians, in distinction  
from the two catalogues) **they who are  
Jesus Christ’s, crucified** (when they became Christ’s,—at their baptism, see Rom.  
vi. 2: not so well, ‘*have crucified,*’ as  
A. V.) **the flesh with its passions and its  
desires**,—and therefore are entirely severed  
from and dead to the law, which is for the  
fleshly, and those passions and desires—on  
which last he founds,—

**25.] If** (no  
connecting particle—giving more vividness  
to the inference) **WE LIVE** (emphatic—if,