as we saw, having slain the flesh, our life  
depends on the Spirit) **by the Spirit, by  
the Spirit** (emphatic) **let us also walk** (in  
our conduct in life: let our practical walk,  
which is led *by choice* of our own, be in  
harmony with that higher life in which we  
live before God by faith, and in the Spirit).

**26.]** connected with “*let us walk*”  
above, by the *first person*,—and with ch.  
vi. 1, by the *sense*; and so forming a transition to the admonitions which follow.

**Let us not become**—a mild, and  
at the same time a solemn method of  
warning. For while it seems to concede that they were not this as yet, it  
assumes that the process was going on  
which would speedily make them so. ‘*Let  
us not be*,’ of the A. V., misses this.

**vainglorious** would include all worldly  
honour, as not an object for the Christian  
to seek. 1 Cor. i. 31; 2 Cor. x. 17.

“**envying** is the correlative act on the part,  
of the weak, to the **provoking** on the part  
of the strong. The strong vauntingly challenged their weaker brethren: they could  
only reply with *envy*.” Ellicott.—These  
words are addressed to *all* the Galatians:  
—the danger was common to both parties,  
the obedient and disobedient, the orthodox  
and the Judaizers.

**VI. 1—5.]** *Exhortation to forbearance  
and humility.*—**Brethren** (bespeaks their  
attention by a friendly address; marking  
also the opening of a new subject, connected however with the foregoing: see  
above), **if a man be even surprised (surprised** has the emphasis, on account of  
the **even**. This makes it necessary to assign  
a meaning to it which shall justify its emphatic position. The only meaning which  
satisfies the emphasis is that of being  
caught in the fact, before he can escape)  
**in any transgression, do ye, the spiritual ones** (said not in irony, but *bonâ fide*: referring not to the clergy only, but  
to every believer)**, restore such a person**(see especially 1 Cor. v. 5, 11) **in the  
spirit of meekness** (“the word **spirit**  
here seems *immediately* to refer to the  
state of the inward spirit as wrought upon  
hy the Holy Spirit, and *ultimately* to the  
Holy Spirit, as the inworking power. See  
Rom. i. 4, viii. 15; 2 Cor. iv. 13; Eph. i.  
17: in all of which cases the word seems  
to indicate the Holy Spirit.” Ellicott); **looking to thyself** (thus the individual is  
selected from a multitude previously addressed)**, lest thou also be tempted** (on a  
similar occasion).

**2.] one another’s**is in the original prefixed, and emphatic,  
and has not been enough attended to.  
You want to become disciples of that Law  
which imposes heavy burdens on men: if  
you will bear burdens, **bear ONE ANOTHER’S  
burdens, and thus fulfil** (by this act fulfil)  
the law of Christ,—a far higher and better  
law, whose only burden is love. As to the  
**burdens**, the more general the meaning we  
give to the word, the better it will accord  
with the sense of the command. The matter  
mentioned in the last verse led on to this:  
but this grasps far wider, extending to *all*  
the burdens which we can, by help and  
sympathy, bear for one another. There are  
some which we *cannot*: see below.

**fulfil**; literally, **thoroughly fulfil.**

**3.]** The chief hindrance to sympathy with  
the burdens of others, is self-conceit: that