7 12—19. GALATIANS, 855   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 neighbour as thyself. But thyself. 15 But if ye bite and devour   
 if ye bite and devour one one another, take heed that ye be   
 another, take heed that ye not consumed one of another.   
 be not consumed one of I say, > + Walk by the Spirit, and But » Ro   
 another, 6 This I say shall not fulfil the lust of the flesh.   
 then, Watk in the Spirit, 17 For ¢the flesh Iusteth against the +soov mou”   
 and ye shall not fulfil the   
 lust of the flesh. 7 For   
 the flesh lusteth against Spirit, and the Spirit against the ¢}om.+2s. MSS,   
 the Spirit, and the Spirit flesh: for these are contrary the one   
 against the flesh: and| to the other, ‘that ye may not do ?yym-viw   
 these are contrary the one the things that ye would.   
 to the other: so that ye cif ye are led by the Spirit, ye But eZom,v.16   
 cannot do the things that not under the law.   
 ye would, 8 But if ye be works of the flesh are manifest, such Sanne 4   
 led of the Spirit, ye are 19 Now ‘the ae   
 not under the law, 1 Now   
 the works of the flesh are   
   
 thy neighbour applies to fellow-Chris- being in the flesh, out of which spring the   
 tians ; compare one another below. practices and thoughts of ver. 19.   
 15.] one another has both times the em- 17.) Substantiation of the preceding,—   
 phasis. Chrysostom says, “ He has chosen that if ye walk by the Spirit, ye shalt not   
 his words with descriptive purpose. For Fulfil the lusts of the flesh.—The second   
 he says not only ye bite, which is the act, for gives a reason for the continual lusting   
 of a man enraged, but also ye devour, of these two aguinst one another : viz.,   
 which belongs to one persisting in his they are opposites. that ye may not]   
 crime. He that bites gives way to a pa- not, as A. V., “so that ye cannot.” The   
 roxysm of anger: but he that devours, purpose of this strife on the part of the   
 gives example of the fiercest brutality. Spirit, to keep you from doing the things   
 And he is speaking of bites devourings of the flesh, al vice versd: your own de-   
 which are not corporeal, but far more sires being, in each case, set aside by the   
 savage. For he is not so noxious who eats combatants. See this verse expanded in   
 human flesh, as he who fixes his bites on Rom. vii. viii. above: in vii. we have   
 the soul: for by how much the soul is nearly the same words, and the same con-   
 more precious than the body, by so much struction. It is true that the will there   
 more savage is the wounding it.” The is alleged only on one side, the better will,   
 literal sense must be kept,—consumed striving after good: whereas here it must.   
 (by one another),—your spiritual life be taken in both senses, for ‘will’ gene-   
 altogether annihilated: “ for dissension ral, to whichever way inclined. So that   
 and strife is corruptive both of the de- our verse requires expansion, both in the   
 fenders and of the aggressors, and eats direction of Rom. vii. 15—20,—and in the   
 out every thing worse than the moth.” other direction, “for the evil that I desire   
 Chrysostom. (after the natural man) I do not: but the   
 16—26.] Exhortation to a spiritual good that I desire not, that I do,”—to   
 and warning against the works of the inake it logically complete. 18.) By   
 Slesh. 16.] But I say refers to ver. this verse, the last respecting the   
 13—repeating, and explaining it: ‘ What flesh and the Spirit is interwoven into the   
 I mean, is this.’ by the Spirit] The general argument, thus (cf. ver. 23): the   
 Spirit is not man’s ‘ spiritual nor do Jaw is made for the flesh, and the works   
 the words mean ‘ after a manner ;’ of the flesh: the Spirit and flesh are op-   
 it is (as in ver. 5) Holy Spirit of God: posites: but if ye are led by (see Rom.   
 this will be clear on comparing with our ref., As many as are led by the Spirit of   
 vy. 16—18, the more expanded parallel God, they are sons of God”) the Spirit,   
 passage, Rom, vii. 22—viii. 11. ye ye are not under the law. This he pro-   
 shall not fulfil] i.e. the Spirit and the ceeds to substautiate, by specifying the   
 flesh exclude one another. the flesh] works of the flesh of the Spirit.   
 the natural man:—that whole state of 19—23.] substantiate (see above) ver.18.