356 GALATIANS. V. 20—26.   
 AUTHORIZED VERSION REVISED.   
 adultery AS, + fornication, uncleanness, wan-   
 gent ow tonness, °0 idolatry, sorcery, hatreds, AUTHORIZED VERSION.   
 thorities. manifest, which are these ;   
 Adultery, fornication, un-   
 cleanness, lasciviousness,   
 strife, jealousy, wrath, self-seeking, 20 idvlatry, witchcraft, ha-   
 divisions, heresies, 2! envyings, mur- tred, variance, emulations,   
 ders, drunkenness, revellings, and wrath, strife, seditions,   
 such like: of the which I forewarn heresies, ?' envyings, mur-   
 you, as I also forewarned you before, ders, drunkenness, revel-   
 sicorvi:e. that €they which do such things lings, and such like: of   
 "15. Shall not inherit the kingdom of the which I tell you before,   
 nyomnzr2. God. 72 But >the fruit of the Spirit as I have also told you in   
 is love, joy, peace, longsuffering, time past, that they which   
 1Gol.ii 12. \* goodness, faithfulness, do such things shall not   
 3 meekness, temperance: ™against inherit the kingdom of   
 such things there is no law. God. 7? But the fruit of   
 they that are ¢ Jesus Christ’s, ® cru- the Spirit is love, joy,   
 k Rom. xv.14. the flesh together with its peace, longsuffering, gen-   
 11 Cor. 1, passions and lusts, 5 °If we 2 And tleness, goodness, faith,   
 m1 Tim. 28 meekness, temperance:   
 + So all against such there is no   
 oldest law. % And they that are   
 1 Pet. Christ’s have crucified the   
 o Rom. viii, lesh with the affections   
 5. ver. and lusts. \*5 If we live   
   
 19.] manifest (emphatic), plain to works : but they are much more: whereas   
 all, not needing, like more hidden fruits those others are nothing more, as to any   
 of the Spirit, to be educed and specified : abiding result for good. love—at   
 and therefore more clearly amenable to the head, as chief—1 Cor. xiii. See Rom.   
 law, which takes cognizance of things open xii. 9. We must not seek for a detailed   
 and manifest. The word rendered wanton- logical opposition in the two lists, which   
 ness is defined by the Greek writers as would be quite alien from the fervid style   
 ineaning ‘readiness for any pleasurable in- of St. Paul. faith, in the widest   
 dulgence.’ It does not necessarily include sense: faith, towards God and man: of   
 “ lasciviousness.” 20.] The word love it said, 1 Cor. xiii. “it believeth   
 rendered sorcery may also mean ‘ poison- all things.” 23.] meekness,—again,   
 ing? But the former is preferable, more towards God and man: and temperance,—   
 frequently its sense in the Septuagint and the holding-in of the lusts and desires.   
 New Test., and because Asia was particu- This verse (see above on ver. 18) substan-   
 larly addicted to sorceries (Acts xix. 19). tiates “ye are not under the law”—for if   
 jealousy (in bad sense)—reff. you are led by the Spirit, these are its   
 wrath] passionate outbreaks. self- fruits in and against these the law has   
 seeking] not ‘strife,’ A. V. and com- nothing to say: see 1 Tim. i. 9, 10.   
 monly, in error: see note on Rom. ii. 8, 24.) Further confirmation of this last   
 —but unworthy compassings of selfish result, and transition to the exhortations   
 ends. divisions seems to lead to of vv. 25, 26. But (contrast, the one uni-   
 heresies, or composed of those who. versal choice of Christians, in distinction   
 have chosen (such is the derivation of the from the fwo catalogues) they who are   
 word) their self-willed line and adhere to Jesus Christ’s, crucified (when they be-   
 it. 21.) I forewarn you (now), and did came Christ’s,—at their baptisin, see Rom.   
 forewarn you (when I was with you): the vi. 2: not so well, ‘have crucified,’ as   
 fore- in both cases on to the great A. Y.) the flesh with its passions and its   
 day of retribution. 22.) the fruit desires,—and therefore are severed   
 not the works, of the Spirit. The works from and dead to the law, which is for the   
 of the flesh are no fruit, see Rom. vi. 21. fleshly, those passions and desires—on   
 ‘These are the only real of men: see which last he founds,— 25.) If (no   
 John xv. 1—8: compare also John iii. 20, connecting particle—giving more vividness   
 note. They arc, or are manifested in, to the inference) we LivE (emphatic—if,