GALATIANS. 357   
 VI. 1—3.   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 in the Spirit, let us also by the Spirit, by the Spirit let us ~   
 walk in the Spirit. \*° Let also walk. °6? Let us not become pPhitits,   
 us not be desirous of vain vainglorious, provoking one another,   
 glory, provoking one an- envying one another.   
 other, envying one another. VI. ! Brethren, \*if a man even 22om.xi   
 VI. } Brethren, if a man be overtaken in any transgression, }oheik   
 be overtaken in a fault, ye ye which are spiritual restore such »1<er.ji-15.   
 which are spiritual, restore an one in ‘the spirit of meekness ;   
 such an one in the spirit considering thyself, ‘lest thou also   
 of meekness ; considering be tempted. 2¢\*Bear ye one an-   
 thyself, lest thou also be e Rom. 1.   
 tempted. ? Bear ye one other’s burdens, and so fulfil ‘the 2 Thess m.   
 another’s burdens, and so 15. 21   
 fulfil the law of Christ. 2%,   
 8 For if a man think 1 Cor. vii.   
 himself to be something, law of Christ. 3 For if a man “iitex   
 when he is nothing, he de- thinketh himself to be something, i's, Tohn   
 g Rom. xii.8, Cor. 3, ch.ii.   
   
   
 as we saw, having slain the flesh, our life phatic position. The only meaning which   
 depends on the Spirit) by the Spirit, by satisfies the emphasis is that of heing   
 the Spirit (emphatic) let us also walk (in caught in the fact, before he can escape)   
 our conduct in life: let our practical in any transgression, do ye, the spi-   
 which is led by choice of our own, be in ritual ones (said not in irony, but bond   
 harmony with that higher life in which we fide: referring not to the clergy only, but   
 live before God by faith, and in the Spirit). to every believer), restore such a person   
 26.] connected with “let us walk” (see especially 1 Cor. v. 5, 11) in the   
 above, by the first person,—and with ch. spirit of meekmess (“the word spirit   
 vi. 1, by the sense ; and so forming a tran- here seems émmediately to refer to the   
 sition to the admonitions which follow. state of the inward spirit as wrought upon   
 Let us not become—a mild, and hy the Holy Spirit, ultimately to the   
 at the same time a solemn method of Holy Spirit, as the inworking power. See   
 warning. For while it seems to con- Rom. i. 4, viii. 2 Cor. iv. 13; Eph. i.   
 cede that they were not this as yet, it 17: in all of which cases the word seems   
 assumes that the process was going on to indicate the Holy Spirit.” Ellicott) ;   
 which would speedily make them so. ‘ looking to thyself (thus the individual is   
 us not be, of the A. V., misses this. selected from a multitude previously ad-   
 vainglorious would include all worldly dressed), lest thou also be tempted (on a   
 honour, as not an object for the Christian similar occasion). 2.] one another’s   
 toseek. 1 Cor. i. 31; 2 Cor. x. 17. is in the original prefixed, and emphatic,   
 “envying is the correlative on the part, and has not been enough attended\_to.   
 of the weak, to the provoking on the part You want to become disciples of that Law   
 of the strong. The strong vauntingly chal- which imposes heavy burdens on men: if   
 lenged their weaker brethren: they could ‘ou will burdens, bear ONE ANOTHER’S   
 only reply with enzy.” Ellicott.—These ital and thus fulfil (by this fulfil)   
 words are addressed to ald the Galatians : the law of Christ,—a far higher and better   
 —the danger was common to both parties, law, whose only burden is love. As to the   
 the obedient and disobedient, the orthodox burdens, the more general the meaning we   
 and the Judaizers. give to the word, the better it will accord   
 VI.1—5.] Evhortation to forbearance with the sense of the The matter   
 and humility—Brethren (bespeaks their mentioned in the last verse led on to this:   
 attention by a friendly address; marking but this grasps far wider, extending to all   
 also the opening of a new subject, con- the burdens which we can, by help and   
 nected however with the foregoing: see sympathy, bear for one another. There are   
 above), if a man be even surprised (sur- some which we cannot: see below.   
 prised has the emphasis, on account of fulfil; literally, thoroughly fulfil.   
 the even. This makes it necessary to 3.] The chief hindrance to sympathy with   
 a meaning to it which shall justify em- the burdens of others, is that