

The Context of the passage - v 16 take us back to vs  
13 - v 14 + 15, a detour - the works of the flesh = biting &  
devouring one another - some times one work is more  
obvious than another v - 19 - sometimes persecution, sometimes  
envy. At different times in Church, a different problem is  
emphasized.

#### OUTLINE AND EXEGESIS OF GALATIANS 5:16-26

##### The Flesh and the Spirit

- 1- It is the Spirit that fights the flesh - our battle is not w/ the flesh but w/ our will, our choice
- 2- It is the Spirit who induces a X-like character - not our ourselves. our effort is in the area of the will, the choice.
- I. Outline of the Social Teachings of the Passage.

1. The Habitual Conduct of the Christian is to be Regulated by the Spirit of God. (Galatians 5:16-18)

(1) There is an inner struggle between conflicting desires in every Christian. (v. 17)

a. The carnal desires and the influence of the Holy Spirit vie for the control of the Christian's conduct. (v.17c)

(a) To indulge in carnal affections is to oppose the will of the Spirit. (v.17a)

(b) The Spirit influences the Christian against the carnal affections. (v.17b)

b. The Christian must choose to which power he will be obedient. (v.17d)

c. When the Christian permits the Spirit to guide his conduct the struggle between right and wrong ceases. (v.18)

(2) If the Christian's life is submitted to the Spirit of God this in itself will be a permanent safeguard against the invasion of the carnal desires. (v.16)

2. The Habitual Conduct of the Christian is Marked by Freedom from the Activities of the Carnal Mind. (Galatians 5:19-21)

(1) The Christian will not practice sins against himself. (v.19)

a. He will not practice illicit intercourse. (v. 19a)

b. He will not practice moral impurity of any sort. (v.19b)

c. He will not practice wanton violence which shocks public decency. (v. 19c)

(2) The Christian will not practice sins against God. (v.20a)

a. He will not practice devotion to anything to the exclusion of God. (v.20a)

b. He will not practice superstitious dealings with the spirit-world. (v.20a)

- (3) The Christian will not practice sins against society. (vv.20b-21a)
  - a. He will not practice hostility. (v.20b)
  - b. He will not practice strife in temper. (v.20b)
  - c. He will not practice jealousy. (v.20b)
  - d. He will not practice outbursts of rage. (v.20b)
  - e. He will not practice contention. (v.20b)
  - f. He will not practice the taking of sides on selfish grounds. (v.20b)
  - g. He will not practice separation between men. (v.20b)
  - h. He will not practice the depriving another of what he has. (v.21a)
  - i. He will not practice the deliberate sacrificing of human life. (v.21a)
  - j. He will not practice deep drinking. (v.21a)
  - k. He will not practice public carousing. (v.21a)
  - l. He will not practice any other form of carnal activity. (v.21a)
- (4) The Christian denies his acceptance of the Christian life if he practices the carnal works of the flesh. (v.21b)
3. The Conduct of the Christian Will Be Marked By Christ-Like Qualities. (Galatians 5:22-26)
  - (1) The Christian will exhibit Christ-like qualities in his relationship to God. (v.22a)
    - a. He will exhibit love. (v.22a)
    - b. He will exhibit inward rejoicing. (v.22a)
    - c. He will exhibit peace with God. (v.22a)

- (2) The Christian will exhibit Christ-like qualities in his intercourse with his neighbor. (v.22b)
  - a. He will exhibit patient endurance. (v.22a)
  - b. He will exhibit friendliness of disposition. (v.22b)
  - c. He will exhibit active beneficence. (v.22b)
  - d. He will exhibit trustfulness. (22b)
- (3) The Christian will exhibit Christ-like qualities in his personal character. (v.23)
  - a. He will exhibit mild submissiveness. (v.23a)
  - b. He will exhibit self-mastery. (v.23b)
- (4) The Christian will exhibit Christ-like qualities because of his relationship to Christ. (vv.24-26)
  - a. He has put to death the power within him that makes for unrighteous conduct. (v.24)
  - b. His activities are spiritual. (v.25)
  - c. He takes the example of Christ in his attitude toward his fellow man. (v.26)
    - (a) He does not grasp at popular applause and admiration. (v.26a)
    - (b) He does not challenge his neighbor for the sake of victory over him. (v.26b)
    - (c) He does not hate those who occupy places of superiority. (v.26c)

## II. The Exegesis of the Passage.

Vs. 16 "This I say then, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh."

"This I say then, Walk in the Spirit"

- (1) The Holy Spirit itself, in so far as it is conceived as the governing principle in man, the active and animating principle of Christian life.  
(Ellicott)

- (2) Regulate your lives by the rule of the Spirit.  
(Expositor's Greek Testament)
- (3) Live and act in daily conduct according to the rule of the Holy Spirit as He prompts and directs.  
(Edmunds)

"Walk"

- (1) Frequent in a metaphorical sense for habitual conduct.  
Never in Paul in the literal sense. (Vincent)
- (2) A common Hebraism indicating the course of daily life. (Century Bible)
- (3) Hebraistically, in an ethical sense, I conduct my life, I live. (Souter Greek Lexicon)
- (4) "Allow the Spirit to choose your steps." (Beet)

"Spirit"

- (1) The absence of the article directs us to the Holy Spirit in His abstract quality as an inward animating principle. (Beet)
- (2) The expression 'by the Spirit' (the Greek dative without a preposition), points both to the power by means of which the life is to be sustained and also to its character. (Century Bible)
- (3) It is not your own renewed spiritual mind, but the Holy Spirit that is meant. (Edmunds)
- (4) This is a notable example of those words, whose meaning has been so deepened and enriched through Christian influences, that we cannot expect our sources to throw much light on their uses in the New Testament. (Moulton and Milligan)
- (5) In the New Testament  $\piνεμα$  (spiritus) refers nearly always to supernatural influences. From  $\piνεω$ , it has as its early meanings breath and wind, and it is from the former that the characteristic use is derived. (Souter Greek Lexicon)

"and ye shall not fulfil the lusts of the flesh"

- (1) Accomplish, carry out the evil propensities of the carnal mind. It implied the promise of a successful resistance to the carnal principle, if they follow the guidance of the Holy Ghost. (Edmunds)
- (2) Future, not imperative. If the life is maintained in its relation to the Spirit of God, this will of itself be a safeguard against the invasion of the lower desires. (Century Bible)

- (3) Paul enjoins them to govern their conduct by the inward impulses of the Spirit, and emphatically assures them that so doing, they will not yield to the power within them that makes for evil. (Burton)

"fulfil"

- (1) Bring to fulfilment in action. (Vincent)
- (2) It denotes the attainment of a goal or aim. If the Holy Spirit guides our steps, then will tendencies inherent to the constitution of our bodies be prevented from working out their otherwise inevitable results. (Beet)
- (3) Lit. carry out to an end, or into effect. The meaning is, "Your life in its outgoing shall not consist in indulgence of carnal affections. (MacGregor)
- (4) "Ye shall in no wise fulfil--"; a strong form of the future. (Lightfoot)

"lusts"

- (1) Lust is abstractly an affection toward an object, impelling or soliciting towards action that terminates on the object. But commonly in the Scripture the word means "inordinate affection"--affection not regulated by law nor controlled by true love. (MacGregor)
- (2) Eager, passionate desire. (Souter Greek Lexicon)
- (3) All the motions and desires of the merely natural man, all that tends to earth and earthiness. (Ellicott)

"flesh"

- (1) Flesh embraces the whole of manhood as influenced by affections that are depraved because simply worldly, and therefore ungodly. (MacGregor)
- (2) In an ethical sense, characteristic of Paul, applied to part of human nature, generally as ruling instead of being, as it ought to be, in subjection; the two aspects are: a- a general relation is implied between the flesh and sin; b- the flesh is in some sense active in the production of evil, its desires (or lusts) are evil; in the physical nature it is the immediate enemy of the higher life. (Souter Greek Lexicon)

Vs.17. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things ye would."

"For the flesh lusteth against the Spirit, and the Spirit against the flesh"

- (1) 'For' introduces the reason for the triumph over the flesh: the flesh lusteth against the Spirit, but, thank God, the reverse is true. (Cambridge Bible)
- (2) *Spirit fights back - not us*  
For is a confirmatory and the whole sentence is a proof of the statement of verse 16, that walking by the Spirit will not issue in subjection to the flesh.  
(Burton)
- (3) All the various motives which operate on the mind and will to prompt intention and action are comprehended, under one of the two categories, spirit and flesh.  
(Expositor's Greek Testament)

"flesh"

- (1) St. Paul here means the propensity to evil, which makes itself felt through the physical nature of man. (Cambridge Bible)
- (2) In the term flesh are included all other desires of the natural man, not only the appetites and passions which he inherits in common with the animal creation but all the desires that he conceives for the satisfaction of heart and mind. (Expositor's Greek Testament)

"lusteth"

- (1) An old English word for "desires." It is more suitable for the flesh than for the Spirit; yet in this case it is used for both. Here is a conflict of desires; the lower desire of sense meeting the higher desire inspired by the Spirit of God. The result is a deadlock, or rather that the higher desires are frustrated. (Century Bible)
- (2) Desires is a neutral term equally applicable to the good desires of the Spirit and the evil lusts of the flesh. (Expositor's Greek Testament)

"against"

In opposition to the Spirit of God, not the renewed inward mind, but the Holy Ghost Himself, an external power striving to subdue and dispossess the carnal principle, each belonging to the man. (Edmunds)

"and these are contrary the one to the other"

- (1) After the coexistence of the two conflicting forces, spirit and flesh, in the heart of man has been definitely affirmed, it is here added that these two are set (by divine appointment) in mutual antagonism to each other for the express purpose of due control over the human will. (Expositor's Greek Testament)
- (2) The two natures in us thus lie in constant conflict with each other. They are not opposites that as such live far apart, each following what it craves; they lie face to face, in constant clashing. (Lanski)
- (3) The verb means to lie opposite to; hence to oppose, withstand. The sentence these are contrary to the other is not parenthetical. (Vincent)
- (4) Like two combatants placed in the arena for a contest. (Edmunds) ✓
- (5) Are reciprocally in (active) antagonism. There is something which, though very awful, yet is very consoling in the thought that, through the Christian's sore battle, the Battler is God Almighty. (MacGregor)
- (6) Literally, "are adversaries." "For" gives the reason for the activity of the contradictory desires of the flesh and the Spirit. It lies in the fundamental enmity they have to each other. (Cambridge Bible)
- (7) Are lined up in conflict, face to face, a spiritual dual with dative case of personal interest. (Robertson)

"so that ye cannot do the things ye would"

- (1) That is to say, the Spirit and the flesh oppose each other for this purpose, the Spirit that He may hinder your gratifying your carnal propensities, the flesh that it may prevent your doing what under spiritual influence you would gladly do. It implies a mutual hindrance on the part of these two opposing principles. (Edmunds)
- (2) The will of man is the "objective point" aimed at ✓ by the two antagonists in this war. But the will here is not the mere abstract faculty of volition, but concrete, the willer, the man himself regarded as moral agent. And each antagonist strives to prevent him from doing what he would will.. (MacGregor)



(3) va does not express result, but purpose, to the end that,--the purpose of the two contending desires. The intent of each principle in opposing the other is to prevent man's doing what the other principle moves him to do. (Vincent)

(4) The things that ye would, imply that the will sides with the impulses of the Spirit; the Apostle is writing to Christians. (Century Bible)

Vs.18 "But if ye be led of the Spirit, ye are not under the law."

"But if ye be led of the Spirit"

(1) The meaning is lit. actuated by Spirit. But here the literal rendering would fail to bring out the sense. (MacGregor)

(2) If you have Him in your heart to guide you, and if you obey His godly motions. It is the same signification as walk by the Spirit. (Edmunds)

(3) Are led: the present tense, 'are being led' for the continuous course of life. (Century Bible)

(4) Parallel and equal to 'walk by the Spirit,' but making more prominent the intelligent activity of the Spirit. (Beet)

(5) Contrasted state to the struggle described in the preceding verse. When the Spirit becomes truly the leading and guiding principle, then, indeed, the struggle has ceased. (Ellicott)

(6) To be led by the Spirit (dative of the agent) is another way of saying that we are walking with what is spirit save that "spirit" is now pictured as our guide while in verse 16 it was our means. (Lenski)

"ye are not under the law"

(1) The Mosaic law. We might have expected from what precede, under the flesh. But the law and the flesh are in the same category. Circumcision was a requirement of the law, and was a work of the flesh. The ordinances of the law were ordinances of the flesh. (Vincent)

(2) "You have escaped from the dominion of the law." (Lightfoot)

- (3) Law finds no occasion against men who are led by the Spirit, for they themselves check every wrong desire within them, and so fulfil the whole law. (Expositor's Greek Testament)
- (4) Because it finds nothing in you to forbid or condemn. The more obvious conclusion might have seemed, 'Ye are not under the influences of the flesh,' but as the law was confessedly the principle which was ordained against the influences and works of the flesh, the Apostle (in accordance with the general direction of his argument) draws his conclusion relatively rather to the principle, than to the mere state and influences against which that principle was ordained. (Ellicott)
- (5) No longer held in bondage and condemnation under rules of conduct which we have already broken and are unable to obey. This statement is proved in verse 23. (Beet)
- (6) A happy thought of freedom introduced in the midst of the conflict between the two opposing principles. As emancipated by the Holy Spirit, you are free sons of God, not in that state of bondage to which all are subject who are under the Mosaic dispensation (Edmunds)

"Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness."

"Now the works of the flesh are manifest"

- (1) Having declared that persons led by the Spirit are not under the condemnation of the law, he now mentions some of those exhibitions of the opposite principle which remain under that condemnation and exclude from Messiah's kingdom. (Edmunds)
- (2) Works betray and advertise their source. Paul lists the actual works after speaking of "flesh craving" in verse 16. The craving produces these wicked works and others like them. Again the full outgrowth is described, but again it includes everything from the first secret craving to these complete works. Where the flesh is in full control, works like this result. They show publicly what the flesh is. One does not need to speculate in regard to the flesh; look at what is "public," open to the eyes of all. When a Christian gives way to his flesh, he will head for some of these works. (Lenski)

- (3) Would you ascertain whether you are walking in the Spirit? Then apply the plain practical test. Though no systematic classification is to be looked for in the catalogue which follows, yet a partial and unconscious arrangement may perhaps be discerned. The sins here mentioned seem to fall into four classes: (a) Sensual passions, fornication, uncleanness, licentiousness; (b) Unlawful dealings in things spiritual, idolatry, witchcraft; (c) Violations of brotherly love, enmity...murders; (d) Intemperate excesses, drunkenness, revelings. (Lightfoot)
- (4) A catalogue of the works of the flesh. They seem to fall under three heads, (a) sins against flesh, (b) sins against God, (c) sins against society. (Cambridge Bible)
- (5) Though this verse enumerates only evil works of the flesh, it is not thereby suggested that its action is wholly evil; for the flesh has been shown to have its appointed function from God, and to be essential to the human will. (Expositor's Greek Testament)

"works"

- (1) Moral action, deed, hence with adjectives or genitives defining its character. (Souter Greek Lexicon)
- (2) ἔργα is probably to be taken in the active sense, deeds rather than in the passive, products. (International Critical Commentary)

"manifest"

- (1) Notorious, known to all. (Edmunds)
- (2) Conspicuous before the eyes of men. (Beet)
- (3) Open to all to see. In contrast to the ἐπιθυμία of verse 16. Its position is emphatic. (Cambridge Greek Testament)
- (4) φανερὸς signifies "open, evident," so that anyone may see, hence, "well-known." The appeal is to common knowledge. (International Critical Commentary)
- (5) Clear, visible (as opposed to hidden, secret). (Souter Greek Lexicon)

"which are these"

- (1) The opening *ἄτινα* puts the following catalogue of crimes and vices in its true light as samples, produced by way of specimen of the evil effects wrought by excessive indulgence of natural appetites without due control; and not an exhaustive list of the works of the flesh, as the rendering which, in our versions, rather suggests. (Expositor's Greek Testament)
- (2) *ἄτινά ἐστίν* may mean "of which class are" but the evidence is by no means decisive for this meaning in general, and in this passage it is less probable because the idea "with others of the same class" is supposed to be conveyed by the compound form is expressed in the words *καὶ τὰ ὅμοια τούτοις* in verse 21. (International Critical Commentary)
- (3) More correctly to which class belong, implying that the following list is not complete. (Beet)

"adultery"

- (1) To be dropped from text. (Vincent)
- (2) In the authorized version the list begins with adultery, which Jerome stigmatizes as an interpolation perhaps from S. Matthew 15:19. It is unnecessary, as being included in the fornication. (Edmunds)

"fornication" - *fornography*

- (1) Intercourse with harlots. (Beet)
- (2) A special form of impurity. (Lightfoot)
- (3) Scarcely reckoned a sin in heathen opinion. (Eadie)
- (4) The practice of consorting with prostitutes, habitual immorality. (Souter Greek Lexicon)
- (5) *πορνεία*, which is rare in classical Greek, originally meant "prostitution" or "fornication," but came to be applied to unlawful sexual intercourse generally. It was a wider term than adultery, embracing the idea of "barter," "traffic" in sexual vice. (Moulton and Milligan)

"uncleanness"

- (1) Moral impurity. (Robertson)
- (2) Anything inconsistent with personal purity. (Beet)

- (3) "Impurity," including unnatural lusts, so common in Greece and the East. (Eadie)
- (4) In a literal sense the noun occurs in a formula used in agreements for renting houses, which the tenant undertakes to leave in good condition. (Moulton and Milligan)

"lasciviousness"

- (1) Restraint removed, plunging onward like a runaway horse; here associated with sex. (Lenski)
- (2) "Wantonness"--a man may be unclean and hide his sin; he does not become wanton until he shocks public decency. (Lightfoot)
- (3) Outrageous conduct; conduct shocking to public decency; a wanton violence. (Souter Greek Lexicon)
- (4) The translated 'lasciviousness' implies an outrage on public decency. (Cambridge Bible)

Vs.20 "Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,"

"Idolatry"

- (1) Worship of images or false gods, not a species of the former sensualities, though perhaps not without reference to the idol feasts, which were often scenes of revelry and lust. The word was also applied to various sins, as undue devotion to anything to the exclusion of the Highest. (Eadie)
- (2) The connection of immorality with heathen worship readily leads St. Paul to mention idolatry. (Robertson)
- (3) The open recognition of false gods. (Lightfoot)
- (4) Service (worship) of an image. (Souter Greek Lexicon)

"witchcraft"

- (1) *φάρμακεία* from *φάρμακόν*, a drug, the ministering of drugs, but the sorcerers monopolized the word for a while in their magical arts and used it in connection with idolatry. (Robertson)
- (2) The practice of drugging; hence, especially, from the use of mysterious liquids, sorcery, witchcraft, inextricably combined with idolatry. (Souter Greek Lexicon)

- (3) The term, from its association with idolatry, denotes incantation--superstitious dealings with the spirit-world. (Eadie)
- (4) The black art was too commonly associated with malignity and uncleanness. The resort to wizards was expressly condemned in the Old Testament. (Century Bible)

"hatred"

- (1) "Hatreds"--breaches of the law of love, apt to deepen into malignity. (Eadie)
- (2) Enmity, hostility (Souter Greek Lexicon)
- (3) Personal animosities (Robertson)
- (4) A general term denoting feelings of hatred one against another, which display themselves in acts of hostility. (Edmunds)

"variance"

- (1) In such strife, love by which the law is fulfilled, becomes wholly lost, for it springs out of these "hatred" and is nursed by them. (Eadie)
- (2) Strife in temper. (MacGregor)
- (3) Contentions, bickering, and disputing which had grievously prevailed among the Galatians. (Edmunds)

"emulations"

- (1) Jealousy, rivalry (Souter Greek Lexicon)
- (2) Lit. "zeals," like the "zeal" in 4:17,18, but here possessed with a devil. (MacGregor)
- (3) The substantive ζήλος denotes some kind of passionate desire. Whether it was of good or evil tendency depended on the nature of its object and the spirit in which it was pursued: for the same term was used to designate zeal for God or for some noble object, personal passion, or an exclusive spirit of selfish jealousy. (Expositor's Greek Testament)
- (4) Not necessarily, like φθόνος (envy, grudge), in a bad sense, and in fact, with classical writers, it generally used otherwise. But as it is the tendency of Christian teaching to exalt the gentler qualities and to depress their opposites, ζήλος falls in the scale of Christian ethics. (Lightfoot)

"wrath"

- (1) An outburst of passion (Souter Greek Lexicon)
- (2) ἠμολίαι are those explosions of rage that proceed from a vindictive heart and an ungovernable temper. (Eadie)
- (3) "Wraths," a more passionate form of ἔρις (strife). (Cambridge Greek Testament)
- (4) Outbursts of rage, showing to what a length the ill-feeling and exasperation of the adverse parties had proceeded. (Edmunds)

"strife"

- (1) Ambition, rivalry; hence, the seeking of followers and adherents by means of gifts, the seeking of followers. (Souter Greek Testament)
- (2) Not "factions," with the connotation of the vice of the followers of a party, but "ambitions," "rivalries," the vice of a leader of a party created for his own pride. (Cambridge Bible)
- (3) It is dark, selfish, unscrupulous intriguing, that alike sacrifices peace and truth to gain its end. (Eadie)
- (4) Love of contention, a love of disputing or love of contention by words. (Parkhurst Greek Lexicon)

"seditions"

- (1) Divisions (between persons). (Souter Greek Lexicon)
- (2) To cut in two or asunder. If this word be understood in its primary and literal sense it must denote that most horrible punishment of being cut in sunder whilst alive. (Parkhurst Greek Lexicon)
- (3) Literally, standing apart and so dividing from the body. (Edmunds)
- (4) "Division," the decided and violent taking of a side on selfish and unyielding grounds. (Eadie)

"heresies"

- (1) The word seems to denote not only external separation, but internal in aim and purpose, mind and heart. (Cambridge Greek Testament)

- (2) A self-chosen opinion: a religious or philosophical sect. (Souter Greek Lexicon)
- (3) A sect among Christians, in some measure resembling those among the Jews and heathen, a religious party or faction among Christians. (Parkhurst Greek Lexicon)
- (4) In the New Testament it is always associated in meaning with the middle of the verb and usually signifies a body of people holding a chosen set of opinions. (International Critical Commentary)
- (5) A more aggravated form of *ῥιχοστασίαι* (divisions), when the divisions have developed into distinct and organized parties. (Lightfoot)

Vs.21 "Envyings, murders, drunkenness, revellings, and such like of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

"Envyng"

- (1) The desire to deprive another of what he has. (Lightfoot)
- (2) Mere vexation at others' good; a much worse word than jealousy which has good elements. (Beet)

"murders"

- (1) The sudden or the deliberate sacrifice of any human life that stands in the way of self-advancement, or it may be a deed of vengeance. (Eadie)
- (2) Omitted in the R.V. with the best authorities. The sound of 'envyings' and 'murders' in the Greek is almost identical. (Cambridge Bible)

"drunkenness"

Deep drinking (Souter Greek Lexicon)

"revelling"

- (1) "Carousing," such as accompanies drinking and festival processions in honor of the gods. (International Critical Commentary)
- (2) The Comus was properly a procession through the villages in honor of Bacchus, accompanied by songs, games, and sports. It was also a nightwalking of drunken youths and instruments of music. (Edmunds)



- (3) "Carousal," whether private, or, more probably, public revels connected with the worship of the gods, in particular of Bacchus. (Cambridge Greek Testament)
- (4) Used generally of feasts and drinking parties that are protracted till late at night and indulge in revelry. (Wuest)

"and such like"

- (1) Thus preventing his readers from supposing that they might go beyond the list with safety. (Cambridge Greek Testament)
- (2) Added in a consciousness that even the above long list falls short of the infinite variety of sin. (Beet)

"of the which I tell you before, as I have already told you in time past"

- (1) Such a warning belonged to the elementary instruction of converts and may have been given on the first or second visit. (Cambridge Bible)
- (2) Probably on the occasion of his second visit. (Lightfoot)
- (3) That is, when he had been with them; both during his first and second sojourn, he had forewarned them as he now is writing to them. (Eadie)

"that they which do such things"

- (1) Observe, not those who did them once, but those who are doing them still. Those who did them once may have repented; but those who are still doing them cannot have repented; for repentance is the forsaking of sin. (Edmunds)
- (2) The present participle characterizes, "they" whose mark is the practice of such things." (Lenski)
- (3) It is durative in action, thus speaking of the habitual practice of such things, which indicates the character of the individual. (Wuest)

"shall not inherit the kingdom of God."

- (1) They prove by their perseverence in such practices that they are not led by the Spirit; that they are not justified through faith; that they are not children, therefore not heirs of the promise. (Eadie)

*beginning with vs 19*  
 a complex character = fruit-singular = harmonious whole  
 a consistent character = 17  
 a Christlike character = 9 virtues

- (2) The Apostle doubtless means the reign of God which is to be inaugurated on the return of Christ from the heavens and the resurrection from the dead. (International Critical Commentary)
- (3) Meaning primarily both the rule of God and also the realm, the sphere of that rule, it had come to have a specific sense among the Jews as the realization of the Messianic ideal. Among Christians it takes the form and character from the teaching of Jesus Christ, who not only realized the Messianic ideal, but also exalted it as the conception of a spiritual kingdom. (Century Bible)

Vs.22 "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,"

"But the fruit of the Spirit"

(1) The Apostle had before mentioned the works of the flesh; he here speaks of the fruit of the Spirit. This change of terms is significant. The flesh is a rank weed which produces no fruit properly so called. (Lightfoot)

*To know what  
 they produce,  
 look at 19f*

(2) This sentence continues the argument for the mutual contrariety of flesh and spirit begun in verse 19. (International Critical Commentary)

(3) Contrasted with the 'works of the flesh' (verse 19). Those works were of a lower order, made, produced, but not conceived of as the outgrowth of any true life. On the other hand, the Spirit vitalizes, and therefore does not simply do works, but rather develops fruit. Here is the idea of the Christian character growing and ripening. (Century Bible)

"fruit"

(1) The following virtues are introduced as one fruit, for they stand in necessary connection with each other. If one were to perish all would. The group falls into three divisions; (a) that which has to do with God; (b) that which has to do with our fellow man; (c) that which has to do with ourselves. (Cambridge Bible)

*a harmonious  
 character -  
 consistency &  
 character* → (2) The singular fruit as compared with the plural works, is perhaps significant of the fact that the results of the Spirit's indwelling operation are one harmonious whole, while carnality natively tends to mere multitudinousness, distraction, chaos in life's outgoings and impulses. (MacGregor)

Def 8 Fruit - outward expression  
of inward nature

- (3) It is a collective noun, treating these different graces as one grand whole combining to complete the Christian character. (Edmunds)
- (4) Visible outgrowth of the unseen and mysterious vital force of the Holy Spirit. (Beet)
- (5) The choice of fruit here instead of works is due probably to the conception of the Christian experience as the product of a new and divine life implanted in the saint. (Wuest)
- (6) Used with a significant reference to the organic development from their root, the Spirit. (Ellicott)

"is love"

- (1) Love is the foundation. (Lightfoot)
- (2) The root of all other graces,--greater than faith and hope, for "God is love." (Eadie)
- (3) ἀγάπη is the love of intelligent comprehension united with corresponding blessed purpose. (Lenski)
- (4) Named first, in contrast with the impish mockery of it that stood first in the black list; and rightly first on its own account as the fulfilling of the law. (Century Bible)
- (5) Standing at the head as the moving principle of all the rest. (Ellicott)

"joy"

- (1) Joy that has religious basis, grounded in conscious relationship to God. (International Critical Commentary)
- (2) That special gift of the Spirit which ought to be the pervading principle of Christian life. (Ellicott)
- (3) Joy is based on the possession of present good, and here it means that spiritual gladness which acceptance with God and change of heart produce. For it is conscious elevation of character, the cessation of the conflict in its earlier stage, the opening up of a new world and the hope of final perfection and victory. (Eadie)

- (4) This is not fatuous joy, such as the world accepts; it is the enduring joy bubbling up from all the grace of God in our possession. (Lenski)
- (5) Joy as distinguished from the pleasures of the life of sense. (Century Bible)
- (6) An inward rejoicing at the consciousness of reconciliation with God, and the conviction of a participation in the privileges and promises of the Gospel. (Edmunds)

"peace"

- (1) One with another, the result no doubt of peace with God and with one's own conscience. But as the list deals with social virtues, the peace enjoined may be regarded as the contrast to those strifes and quarrels noticed among the deeds of the flesh. (Edmunds)
- (2) In all relations with God, with our fellows, as contrasted with the enmities, etc., in the previous list, and in ourselves as a state of calm. (Century Bible)
- (3) Not so much here in reference to peace with God as peace with one another. (Ellicott)
- (4) "Peace" with God primarily, and peace within them; not simply so, but concord--peace with those around them. (Eadie)

"longsuffering"

- (1) Longsuffering is from makrothumia which speaks of the steadfastness of the soul under provocation. It includes the idea of forebearance and patient endurance of wrong under ill-treatment, without anger or thought of revenge. (Wuest)
- (2) μακροθυμία is passive, patient endurance under injuries inflicted by others. (Lightfoot)
- (3) It enables us to bear injury without at once avenging ourselves. (Eadie)
- (4) Longsuffering, which puts up with exaction or ill-usage without resenting it, being slow to anger, and willing to resign its own pretensions for the sake of peace. (Edmunds)

Put up  
w/ness

"gentleness"

*Attitude.  
Thinking kindly  
towards others.*

- (1) More exactly, 'friendliness of disposition.' (Century Bible)
- (2) "Kindness"--occurs in Paul's writings only. The meaning is kindness--gentleness, affability, the benign heart and the soft answer. "The gentleness of Christ," or a serene, loving, and sympathizing temper. (Eadie)
- (3) A kindly disposition towards one's neighbor and not necessarily taking a practical form. (Lightfoot)
- (4) It delights in offices of mercy, and is exercised most by those who have schooled themselves to bear and forbear. (Edmunds)

"goodness"

*Action  
Doing kindly  
toward others.*

- (1) The word refers to that quality in a man who is ruled by and aims at what is good, namely, the quality of moral worth. (Wuest)
- (2) It is goodness, not as mere quiescent moral excellence, but as goodness doing good to others. (Lenski)
- (3) Active beneficence (Century Bible)

"faith"

- (1) Either 'fidelity,' or 'trustworthiness;' or trustworthiness as opposed to distrust in dealing with others. The heart which is conscious of integrity is ever least prone to entertain suspicion. (Cambridge Bible)
- (2) Not simply faith in God in the theological sense--that being implied, as the Spirit dwells only in those who have faith,--not merely fidelity or good faith, nor veracity; but trust generally, trustfulness towards God and towards man. (Eadie)
- (3) It is a Christian virtue, not saving faith. (Lenski)
- (4) Not merely 'good faith,' but trustfulness, faith in God's promises and mercies and loving trust towards men. (Ellicott)
- (5) Trustfulness in dealing with one another. (Edmunds)

Vs. 23 "Meekness, temperance: against such there is no law."

"meekness"

*Willing to surrender rights for others*  
*opposite of asserting self demanding rights*

(1) A grace of the soul which consists in habitual submission to the dealings of God, arising from a sense of His greatness, and the man's own littleness and sin. (Cambridge Bible)

(2) The meek man bears himself mildly--submissively--in all things, "like a weaned child;" neither arraigns God, nor avenges himself on man. (Eadie)

(3) Absence of self-assertion. (Beet) *Tolerance*

"temperance"

*Self-control & steering wheel*

(1) Self-control-- the holding in of passions and appetites. This virtue guards against all sins of personal excess, and is specially opposed to drunkenness and revellings as works of the flesh. (Eadie)

(2) It fitly brings the list of the fruit of the Spirit to a conclusion. Here we see the victory of the Spirit of God over the lower appetites as promised in verse 16. (Century Bible)

(3) Self-mastery--the Christian, like the ancient athlete, 'exercises self-control in all respects. (Cambridge Bible)

(4) The word refers to the mastery of one's own desire desires and impulses. The context in which it is found will indicate what particular desire or impulse is meant, if a particular one is referred to (Wuest)

"against such there is no law"

*These people don't need rules & regulations to restrict them & make them behave properly*

(1) This mild assertion to the effect that there is no law against such things, has the effect of an emphatic statement that these things fully meet the demands of the law. (Wuest)

(2) Law exists for the purpose of restraint, but in the works of the Spirit, there is nothing to restrain. (Lightfoot)

(3) Consequently those who are led by the Spirit, and bring forth these fruits of the Spirit, are under no thralldom to law, the Mosaic or any other, have nothing to fear from its denunciation, and indeed, no need of its restrictions.. (Beet)

Vs.24 "And they that are Christ's have crucified the flesh with the affections and lusts."

"And they that are Christ's"

- (1) The genitive denotes possession: "of Christ"-- belonging to Christ. (Lenski)
- (2) They belong to Him as bought by Him, delivered by Him, and possess by Him, through His Spirit producing such fruit. (Eadie)
- (3) They stand in special relation to Christ as His servants, disciples, members of His body, etc. (Beet)

"have crucified the flesh"

- (1) Not "have crucified," the aorist referring to an indefinite past time, when the action was done. The action is described and then dismissed. That the effects of the crucifixion still remained is indeed very plain, but the aorist does not say so; it puts it only as a single and separate fact. (Eadie)
- (2) An allusion to Paul's mystical doctrine of union with Christ, according to which his people die, rise, and ascend with him. (Century Bible)
- (3) Crucifixion is a lingering mode of death, and though the reception of Baptism was an overt and initial act by which the deeds of the body were mortified, yet such mortification is continued daily through the whole of the believer's earthly life. It only ceases when he is delivered from the burden of the flesh. (Cambridge Bible)
- (4) The choice of *σταυρώω* in preference to other words signifying "to put to death" suggests that it is the death of Christ on the cross which has impelled us to slay the power within us that makes for unrighteousness. (International Critical Commentary)
- (5) The flesh was crucified once for all when they believed and it remains dead; it has lost its living mastery through a violent and painful death. In and through union with Christ, believers themselves die to the law and escape its penalty; but at the same time the flesh is also crucified, and its supremacy is overthrown. Thus justification and sanctification are alike secured to believers through their union with Christ in His sufferings and death. (Eadie)

"with the affections and lusts"

- (1) The two words are chiefly distinguished as presenting vice on its passive and its active side respectively. (Lightfoot)
- (2) Its passions and appetites. (Cambridge Bible)
- (3) They are the flesh in its activity, and were thus crucified with the flesh. Let them remain so crucified, let them never attain a resurrection, so as to control us again. (Lenski)

Vs.25 "If we live in the Spirit, let us also walk in the Spirit."

"If we live in the Spirit"

- (1) The 'life of the Spirit' of which the Apostle here speaks, is an ideal rather than an actual life; it denotes a state which the Galatians were put in the way of attaining rather than one which they had already attained. (Lightfoot)
- (2) ✓ If we really have spiritual life, let its activities be spiritual too. (Cambridge Bible)
- (3) The live is indicative: it is assumed as a fact that Christians live in the Spirit,--i.e. that He, in the strict evangelical sense of the term, is the spirit of their life. (MacGregor)
- (4) The Spirit is plainly viewed here as having so close a connection with our life that it forms the basis of a solemn injunction, which no one recognizing such a connection would think of gain-saying. (Eadie)

"let us also walk in the Spirit"

- (1) With the higher principles of life within us, let us walk according to His guidance and strength. He gives ability to follow His impulses, for He enjoins no duty for the performance of which He does not implant sufficient grace. Nay, if we walk by the Spirit, it then becomes an impossibility for us to fulfil the lusts of the flesh. (Eadie)
- (2) Let us take the Spirit for the rule to guide our conduct. (Expositor's Greek Testament)
- (3) Let us walk accordingly, exercising or living this life of God in us,--let this be our walk. (MacGregor)



- (4) Another word for walk is used here, meaning "to go in a row," "keep to the line," In this way the outer life should correspond to the inner life. (Century Bible)

Vs.26 "Let us not be desirous of vain glory, provoking one another, envying one another."

"Let us not be desirous of vain glory"

- (1) A walk directed by the Spirit of God will not lead to the display of strife and vain glory. (Cambridge Bible)
- (2) Let us not be catching at popular applause, and admiration for skill in dialectics, and for extent of knowledge. (Edmunds)
- (3) Here is one very pertinent illustration of walking in the Spirit. (MacGregor)
- (4) This vainglory was a departure from their spiritual standard. (Lightfoot)
- (5) The word "vainglorious" does not refer to empty, fictitious glory which the vainglorious persons imagines to be real or genuine glory; the word denotes the praise which men seek without a genuine reason. (Lenski)

"provoking one another"

- (1) Challenging one another. (MacGregor)
- (2) Challenging to combat. (Lightfoot)
- (3) Provoking one another to trials of skill in argument, the object being victory not truth, and an opportunity for triumph by the conqueror over his opponent. (Eadie)

"envying one another"

- (1) The provocations referred to excited responsive envyings; the strong challenged the weak and the weak envied them in turn. (Eadie)
- (2) The vanquished party envying the triumphant and vaunting victor. This too betrayed a desire for vain glory; for it was mortified pride and vanity that occasioned the envy. (Edmunds)
- (3) Vexation at the superiority of others. (Beet)

*or success*

- (4) Not only challenging others to contend for the palm of superiority, but hating them for what superiority they may now have. (MacGregor)

*MacGregor*  
*work*



## Notes on the Flesh

(1) In Gal. 5:13-24, 6:8 flesh appears as an element in man's nature which makes for evil and actively opposes good, so that if it is allowed to dominate life the result is corruption, the forfeiting of eternal life. The flesh is here a force opposed to the Spirit, the divine influence that produces true life. From the flesh comes vices, from the Spirit virtues.

The real enemy of man is sin, a power which exists outside of us and subjugates our personalities, and so "dwells" in us (Rom 7:20). The point at which sin gets its grip on us is the flesh, the material side of our nature.

In passages like Rom. 8:6-8, 12-13, Gal. 5:16-17, 24, it appears as a power able to paralyze our good intentions, tending to evil deeds, incapable of being subject to God's law. The flesh created good by God has become "sinful flesh" (Rom 8:3).  
(Allan-Torch)

(2) The flesh is part of the ego, part of myself, not all of myself, but part, and an essential part so far as the present life is concerned. I cannot escape the flesh.

God intended the flesh to be the instrument of the Spirit, the medium through which the spirit touches all lower creation.

"The spirit indeed is willing, but the flesh is weak." There is a mutually destructive strife in human life, strife between the aspirations of the spirit and the ability of the flesh.

The spirit is willing but the flesh is weak. That is the trouble. Peter wanted to stay awake. I ought to watch but I go to sleep. I ought to win, but I fail.

Gal. 5:17 - There is in the human life antagonism to the purpose of God in the realm of the flesh.

Notes on the Flesh

The moment a man sees the spiritual, and answers it by following Christ, he becomes conscious of conflict with the flesh. The conflict of the child of God with the flesh is the conflict of the subjugation of a recovered empire.

"All flesh is grass." The flesh has on it the stupor of death, and always asks for ease instead of effort, for licence rather than liberty, and the issue is riot instead of realization. All these things are things of death.

(G. Campbell Morgan)

Exegesis of 5:16 ff

Verse 16

(1) - the dative of the rule or direction.

- a strong form of the future.  
(Lightfoot)

(2) Men who regulate their lives by the Spirit will not carry out desires of the flesh. For God has set these two forces in mutual antagonism within our hearts for the express purpose of keeping due check upon the will. So if ye be guided by the Spirit, ye are not subject to law: for the Spirit masters unlawful lusts before they issue in action: and its fruits are so as no law can condemn.

Walk by the Spirit: Regulate your lives by the rule of the Spirit. You will not then fulfill the desire of the flesh. (EGT)

(3) Exhortation to a spiritual life, and warning against the works of the flesh.

refers to v. 13 - repeating, and explaining it - "what I mean, is this.

- the normal dative, of the rule, or manner, after or in which:

- the natural man: that whole state of being in the flesh, out of which spring the practices and thoughts of ver. 19.  
(Alford)

(4) I say then - throw emphasis upon the statement which they introduce. Paul now introduces a statement intended to counteract the erroneous impression held by the Galatians, possibly at the suggestion of the Judaizers. that without the restraining influence of the law,

they would fall into sin.

Instead of an attempted law obedience in their own strength motivated by the terrors of the law, Paul admonishes them to continue to govern their lives by the inward impulses of the Holy Spirit. The type of life and the method of living that life which he here speaks of, Paul had already commended to them in 5:5, "For we through the Spirit wait for the hope of righteousness."

Thus, the secret of victory over sin is found, not in attempted obedience to a law that has been abrogated, but in subjection to a divine Person, the Holy Spirit, who at the moment of salvation takes up permanent residence in the believer for the purpose of ministering to his spiritual needs.

Flesh refers to the totally depraved nature of the person, the power of which is broken when the believer is saved. Therefore, the lusts of the flesh refer to the evil desires, impulses, and passions that are constantly arising from the evil nature as smoke rises from a chimney. The evil nature is not eradicated. Its power over the believer is broken, and he need not obey it. But it is there, constantly attempting to control the believer as it did before salvation wrought its work in his being.

The two negatives give a strong assurance that if the believer depends upon the Spirit to give him both the desire and the power to do the will of God, he will not bring to fulfillment in action, the evil impulses of the fallen nature, but will be able to resist and conquer them.

We must be careful to notice that Paul puts upon the believer, the responsibility of refusing to obey the behests of the evil nature by conducting himself in the power of the Holy Spirit, and under His control. The will of the person has been liberated from the enslavement to sin which it experienced before salvation, and is free now to choose the right and refuse the wrong.

The saint must put himself under the Spirit's control. There must be a cooperation of the saint with the Holy Spirit in His work of sanctifying the life. The Holy Spirit is not a perpetual motion machine which operates automatically in the life

*mission*  
*Trying to regain the throne*

of the Christian. He is a divine Person waiting to be depended upon for His ministry, and expecting the saint to cooperate with Him in it. Thus the choice lies with the believer as to whether he is going to yield to the Holy Spirit or obey the evil nature.  
(Wuest)

(5) At salvation the Spirit of God becomes the new life principle within them, and if they give free play to this inner influence they are safeguarded against the dominance of evil impulses. Freedom is not freedom to do as you like, but freedom to do deeds of love prompted by the Spirit. Thus the life of freedom leads to higher virtues than the Law demands and depends on an impulse the law cannot give.  
(Torch)

(6) Paul emphatically presents to his readers ("I say") the vision of the Christian life. In this the Spirit and the flesh are opposed in inconciliable conflict.  
(Our trouble is we try to reconcile them - make the flesh better. The flesh will never be any good - not rehabilitation - capital punishment v. 24)

Walk by Spirit - shows that this life realizes itself not only in Christ but also in the present historical reality of the believer. He must walk by the Spirit, he must in fellowship with Christ let himself be ruled by the Spirit. The principle of the Spirit does not make human effort unnecessary, but arouses it and equips it to put all its forces into the service of the Spirit. The tense of walk points to a continuing condition.

Shall not fulfil - when taken with the subjunctive aorist or the indicative aorist is the most decisive form of denying a future event.

He who walks by the Spirit will be able to resist the flesh in the end - resist it, that is, in its wicked desire bent on total domination.  
(N.I.C.)

(7) The emphatic note in the new appeal is the Spirit. The place of the Spirit in the Christian life, especially in relation to the flesh, is to be Paul's theme from now till 6:10.

Never satisfy the passions of the flesh. The flesh will assert itself, but its desire will never reach fulfilment.



The Spirit is the supreme energizing and regulative force in their lives.  
(Moffatt)

(8) Love is the guard of Christian freedom. The Holy Spirit is its guide. These principles accomplish what the law could never do.

The Spirit supplies the motive principle, the directing influence of the new life. Ver. 16 is interpreted by v.v. 18 & 25. To "walk in the Spirit" is to be "led by the Spirit"; it is so to "live in the Spirit" that one habitually "moves" (marches: ver. 25) under His direction.

This conception of the indwelling Spirit of God as the actuating power of the Christian's moral life predominates in the rest of the chapter.

vv 19-23:

- 1 - The diametrical opposition of the two forces;
- 2 - The effect of the predominance of one or the other;
- 3 - The mastery over the flesh which belongs to those who are Christ's.

In a word, Christ's Spirit is the absolute antagonist.& the sure vanquisher of our sinful flesh.

On what ground does this bold assurance rest? Because, Paul replies, the Spirit and the flesh are opposites. Each is bent on destroying the ascendancy of the other. Their cravings and tendencies stand opposed at every point. Where the former rules, the latter must succumb.

All history is a battlefield for the struggle between God's Spirit and man's rebellious flesh.

The Spirit has established His rule in the heart; but His supremacy is challenged by the insurrection of the carnal powers. The contest thus revived in the soul of a Christian is internecine; it is that of the kingdom of light and darkness, of the opposite poles of good and evil. It is an incident in the war of human sin against the Holy Spirit of God, which extends over all time and all human life.

This war of Spirit and flesh is first ostensibly declared in the words of Gen. 6:3. This passage indicates the moral reaction of God's Spirit against the world's corruption, and the protest which in the darkest periods of human depravity He has maintained.

(EB)

Exegesis of Gal. 6:1-10

vs. 1

1st Pass Subj - Conditional 3rd Class

προληψθῆ (προλαμβάνω) - catch, capture, overtake (before he can escape) - take eagerly, seize - (Souter)

In Gal 6:1, meaning is not that of detecting a person in the act, but of his being caught by the trespass, thru his being off guard (see 5:21 & contrast the premeditated practice of evil in 5:26.) The modern UK version is (even if a man, thru lack of circumspection, should fall into any sin! (Vine)

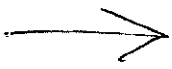
τις - indefinite pronoun = any

παραπτώματι = trespass, a falling away, a slip, a false step - (Souter)

[cf Restre = setting a limb w/ a slip, false step]

καταρτίσετε - fit, join together, compact together, bring to its proper condition (whether for the ~~proper~~ place first time, or after a lapse). (Souter)

to mend, to furnish completely - Gal 6:1 - a dislocated member of the spiritual body. The tense is the continuous present, suggesting the necessity for patience & perseverance in the process (Vine)



Verse 1

ΠΡΑΥΤΗΤΟΣ - meekness, gentleness -

X uses of His own disposition - Matt 11:29 - "Meekness"  
 It consists not in a persons "outward behaviour"  
 only ... Rather it is an inward grace of the  
 soul; & the exercises of it are first & chiefly  
 towards D. It is that temper of spirit in  
 which we accept His dealing w/ us as good,  
 & therefore w/out disputing or resisting.

→ meekness describes a condition of mind & heart,  
 & "gentleness" is appropriate to actions

The meekness manifested by X & followers is  
 the fruit of power -

in our dealings w/ the ignorant & erring,  
 we are to exhibit "a spirit of meekness." -  
 1 Cor 4:21 - (Vine)

ὀκνησάτω - to look at, consider, implying mental  
 consideration (Vine)

11

① - Brothers = a whole argument lies hidden under this one word - The fervor + pathos of this appeal -

overtaken = Surprised - overpowered before one can escape.

Spiritual = Paul had urged them to walk in the spirit - "you who have taken my lesson to heart - their readiness to forgive would be a test of their spirituality of mind. Cf - X's own readiness [note: Paul didn't say "forgive" - two tests included, but "restore" - do something positive to bring him back!"]

Consider = The transition from the plural to the singular gives the charge a direct personal application. "Each of you individually" - (Lightfoot)

② Restore = Present act imperative [a command], word used in matt 4: 31 of mending nets -

Consider = Spiritual exerts need this caution - Satan loves a shining mark. (Robertson)

③ Hurried into error - before he is aware - [not ~~pre~~ premeditated]

Spiritual = Paul leaves it to the readers' own conscience whether or not they answer to

This designation.

Restore = The word is used of reconciling factions; setting bones, mending nets, equipping or preparing, manning a fleet, or supplying an army w/ provisions. The idea of amendment is prominent.

Considering = to look attentively, to fix attention upon a thing w/ interest in it. Consider your own weakness & susceptibility to temptations & restore him in view of that fact. (Vincent)

④ overtaken - The Greek denotes his surprise in the very act, & so lays stress on the reality of his guilt.

Repent = from plural to singular - The treatment of offenders belonged to the Church collectively, but each member needed to examine himself individually, in order that he might fulfil his part w/ due humility & sympathy. (EAT)

⑤ Brethren: Tho he had reproved & admonished them sharply, he still goes them as brethren in the Lord, & addresses them w/ deep affection.  
— He does not exhort those who are

unconscious of bearing 'The fruit of the Spirit'  
to undertake this delicate & difficult task  
of restoring a brother that has been guilty  
of ~~some~~ known sin.

[Note: Perhaps we see few revivals & restorations  
because we ~~do~~ lack qualified persons -  
spiritual people - ]

Weakness - a proud or contentious spirit would  
utterly disqualify one for the service contemplated  
by the Apostle.

— Myself - Even spiritual men are liable to  
be overcome by temptation, a consideration  
of one's own weakness will prevent harsh  
dealings w/ an offending brother.  
(American)

⑥ Trepass is literally a 'falling aside',  
implying perhaps a failure to keep the  
straight line indicated in vs 25 - He is the  
victim of a sudden temptation which produces  
an unexpected lapse. The main suggestion is  
the surprise which the trespass has occasioned.

How is such a case to be dealt w/ in a  
Xian community? Their duty towards an  
erring brother is to set the offender  
right.

2- The case will further demand gentleness, such as naturally reveals itself where the Spirit is truly operative —

Nothing accomplished by mere denunciation or rebuke — his duty is not to attack or condemn, but to see that the fallen brother is set upon his feet & that the ranks of the brother are re-established.

Am 15:1

3. Adds a pertinent warning — each man ought to remember that what has happened to his brother may equally well happen to himself. The tempter does not cease his attacks merely because of the incensing of the Spirit. (Moffatt)

⑦ Paul reminds them how easy it is to be "taken by surprise" & get out of step w/ the Spirit, in some "fall by the side" fault.

overtaken = suddenly & unintentionally slipping out of step w/ the Spirit

what was needed was not harsh condemnation but sympathetic help to get the lapsing member back into step w/ the Spirit.

The Spirit's repairmen are "spiritual," endowed w/ faith & tact to restore the lapsed & prevent further transgressions

Paul warns against overconfidence -  
 Paul knew that the Spirit didn't turn a  
~~man~~ Xian into an automaton who would  
 not make mistakes -

It is important to translate the kai.  
 The man who is living in the Spirit can be  
 expected not to sin; but even if he makes a  
 mistake - restore him.

The obligation to heal those who fall is  
 not alone the work of the ordained minister.

— Here is the acid test of a Xian: what  
 does he do w/ the man who falls?

Brethren = This brethren consciousness  
 means awareness of our common danger. It  
 includes a responsibility for the other man's failure.  
 — many men are where they are because nobody  
 expected them to be better. (Interp Antell)  
 (The mark of a spiritual man.)

(Life is a solo; bear own burden -  
 but also a choir = bear one another's burden)

Choir w/ Church = all needed to make  
 music beautiful = must be teamwork but  
 also can't sing other person's part -

↓ Bear one another's  
 ↓ Bear own  
 or a body = each part helps other but  
 Can't do work of other. (