must be got rid of.

**4.]** *The test  
applied:* emphasis on **work**, which is the  
complex, the whole practical result of his  
life.

**prove]** i. e. **put to the trial.  
and then** (after he has done this) **he will  
have his matter of boasting, that whereof  
to boast** (not without a slight irony,—whatever matter of boasting he finds, after such  
a testing, will be) **in reference to himself  
alone, and not in reference to the other**(or, his neighbour—the man with whom  
he was comparing himself: general in its  
meaning, but particular in each case of  
comparison).

**5.]** And this is the  
more advisable, because in the nature of  
things, **each man’s own load** (of infirmities and imperfections and sins: not of  
‘*responsibility*,’ which is alien from the  
context) **will** (*in ordinary life*: not *‘at  
the last day,’* which is here irrelevant,  
and would surely have been otherwise expressed: the **shall bear** must correspond  
with the command *“bear ye”* above, and  
be a taking up and carrying, not an ultimate bearing the consequences of) **come  
upon himself to bear.**

**burden** here,  
hardly with any allusion to ‘Æsop’s well-known fable,’ but the load imposed on  
each by his own fault. The word in the  
Greek here, is different from that used in  
ver, 2. That signifies rather a burden  
imposed by a grievance, which we can  
lighten for one another: this, as above,  
the load which each accumulates for himself.

**6—10.]** *Exhortation* (in pursuance of  
the command in ver. 2, see below), *to  
liberality towards their teachers, and to  
beneficence in general.*

**6.] But** is used,  
as bringing out a contrast to the individuality of the last verse.

**the word,** in  
its very usual sense of **the Gospel,—the  
word of life.**

**share with** is most  
probably the meaning, and not “*communicate unto*,” as there does not appear to be an instance of the transitive  
use in the New Test. But the two senses  
come nearly to the same: he who shares  
in the necessities of the saints, can only do  
so by making that necessity partly his own,  
i.e. by depriving himself to that extent,  
and communicating to them.

**in all  
good things:***the things of this life* mainly,  
as the context shews. Nor does this meaning produce any break between vv. 5 and  
6, and 6 and 7. From the mention of  
bearing one another’s burdens, he naturally  
passes to one way, and one case, in which  
those burdens may be borne—viz. by relieving the necessities of their ministers;  
and then,

**7.]** Regarding our good  
deeds done for Christ as a seed sown for  
eternity, he warns them not to be deceived:  
in this, as in other seed-times, God’s order  
of things cannot be set at nought: whatever we sow, that same shall we reap.

**God is not mocked:**—though men in their  
own minds mock God, this mocking has no  
objective existence : there is no such thing  
as mocking of God in reality.

**for:**  
i.e. ‘and in this it will be shewn.’

**that** (emphatic, that and nothing else)  
**shall he also** (by the same rule) **reap**, viz.  
eventually, at the great harvest. The final  
judgment is necessarily *now* introduced by  
the similitude (*“the harvest ... is the  
end of the world,”* Matt. xiii. 39), but does  
not any the more belong to the context in  
ver. 5.

**8.] For**—i.e. and this will be  
an example of the universal rule.