GALATIANS. VI.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 i.s. when "he is nothing, he deceiveth ceiveth himself. 4 But let   
 \* But ‘let each man prove every man prove his own   
 “Goris, his own work, and then shall he work, and then shall he   
 have his boasting in regard to him- have rejoicing in himself   
 self alone, and ‘not in regard to alone, and not in another.   
 5 For every man shall bear   
 k See Luke his own burden. § Let him   
 xviii. another. 5 For ‘each man shall that is taught in the word   
 7 bear his own burden. 6 But ™let communicate unto him that   
 him that is taught in the word teacheth in all good things.   
 share with him that teacheth in all 7 Be not deceived; God is   
 7™ Be not deceived ; not mocked: for whatso-   
 5,0 God things. mocked: for ? what- ever a@ man soweth, that   
 soever a man soweth, that shall he shall he also reap. \* For   
 8 For %he that soweth he that soweth to his flesh   
 shall of the flesh reap cor-   
 agobiv.§, also reap.   
 Brov.   
 fies viite7. Rom, viii.13, tii.38,   
 must he got rid of. 4.| The test duality of the last the word, in   
 applied : emphasis on work, which is the its very usual sense of the Gospel,—the   
 complex, the whole practical result of his word of life. share with is most   
 life. prove] i. e. put to the trial. probably the meaning, and not “ com-   
 and then (after he has done this) he will municate unto,’ as there does not ap-   
 have his matter of boasting, that whereof pear to be an instance-of the transitive   
 to boast (not a slight irony,—what- use in the New Test. But the two senses   
 ever matter of boasting he finds, after come nearly to the same: he who shares   
 a testing, will be) reference to himself in the necessities of saints, can only do   
 alone, and not in reference to the other so by making that necessity partly own,   
 (or, his neighbour—the man with whom i.e. by depriving himself to that extent,   
 he was comparing himself: general in its and communicating to them. in all   
 meaning, but particular in each case of good things: the things of this mainly,   
 comparison). 5.] And this is the as the context shews. Nor does this mean-   
 more advisable, because in the nature of ing produce any break between vv. 5 and   
 things, each man’s own load (of infirmi- 6, and 6 and 7. From the mention of   
 ties and imperfections and sins: not of bearing one another’s burdens, he naturally   
 « responsibility, which is alien from the passes to one way, and one case, in which   
 context) will (in ordinary life: not ‘at those burdens may be borne—viz. by re-   
 the last day,’ which is here irrelevant, lieving the necessities of their ministers 5   
 and would surely have been otherwise ex- and then, 7.) Regarding onr good   
 pressed: the shall bear must correspond deeds done for Christ as a seed sown for   
 with the command “bear ye” above, and eternity, he warns them not to be deceived :   
 be a taking up and carrying, not an ulti- in this, as in other seed-times, order   
 mate bearing the consequences of) come of things cannot be set at nought: what-   
 upon himself to bear. burden here, ever we sow, that same shall we reap.   
 hardly with any allusion to ‘ Esop’s well- God is not mocked:—though men in their   
 known fable,’ but the load imposed on own minds mock God, this mocking has no   
 each by his own fault. The word in the objective existence : there is such thing   
 Greek here, is different that used in as mocking of God in reality. for:   
 ver, 2. That signifies rather a burden i.e, ‘and in this it be shewn,   
 imposed by a grievance, which we can that (emphatic, that and nothing else)   
 lighten for one another: this, as above, shall he also (hy the same rule) reap, viz.   
 the load which each accumulates for him- eventually, at the great harvest. The final   
 self. judgment is necessarily introduced by   
 6—10.] Exhortation (in pursuance of the similitude (“the harvest ... is the   
 the command in ver. 2, see helow), to end of the world,” Matt. xiii. but does   
 liberality towards their teachers, and to not any the more belong to the context in   
 beneficence in general. 6. But is used, ver. 5. 8.] For—i.e. and this will   
 as biinging out a contrast to the indivi- an example of the universal rule, he