

CHAPTER 6

INTRODUCTION TO GALATIANS 6

In this chapter the apostle exhorts to the exercise of various things, which greatly become professors of religion, such as meekness towards backsliders, love to the saints, modesty in themselves, and beneficence to others; exposes the hypocrisy and ambition of the false teachers, in order that the Galatians might beware of them, and not be ensnared by them; and gives an account of his own disposition, conduct, and sufferings, as a rule and example to them, and by which they might judge of the difference between him and the false apostles; and concludes the epistle with his apostolical salutation and benediction. Having mentioned the fruits of the spirit in the preceding chapter, he singles out some of them, and a little enlarges upon them; and begins with meekness, as that should be used by spiritual men to fallen believers, which he persuades to, not only because they are brethren, and but men, and have been overtaken in sin unawares; but because, though they themselves are spiritual, yet should consider they are liable to be tempted, (~~☞~~Galatians 6:1). And next he advises to show their love to one another, by bearing each other's burdens, which he enforces by this argument, it being a fulfilling the law of Christ, (~~☞~~Galatians 6:2). And whereas pride and haughtiness lie in the way of such a deportment, he dissuades from a vain opinion of a man's self, that being no other than self-deception, (~~☞~~Galatians 6:3), and observes, that a man will have the best view of himself and see what occasion he has for glorying, when he considers himself simply and nakedly, and not in comparison with others, (~~☞~~Galatians 6:4), and there is good reason why he should do so, seeing every man must give an account of his own actions, be judged according to them, and receive his reward or punishment, (~~☞~~Galatians 6:5). Hence the apostle passes to liberality and beneficence, and first to teachers of the word, to whom such as are taught by them should communicate, and that in good things, and in all good things, (~~☞~~Galatians 6:6). The arguments used to enforce this exhortation are, that to do otherwise is a deception of themselves, and is a mocking of God; and besides, they shall be treated according to their actions, the use or abuse of what God has given them, signified by a proverbial expression,

what a man sows, that shall he reap, (^{<R167>}Galatians 6:7), which is enlarged upon and illustrated, by observing, that he that spends his substance merely on himself, and on carnal pleasures, and to indulge the flesh, the issue of things to him will be ruin, temporal and eternal; but he that lays out his substance on spiritual things, and for spiritual purposes, the issue will be life everlasting, (^{<R168>}Galatians 6:8). Wherefore the apostle renews the exhortation to be bountiful without weariness, seeing there is a reaping time coming, (^{<R169>}Galatians 6:9), and then points out the persons in general to whom good is to be done as opportunity offers, even all men, but especially such as are believers in Christ, are of his family, and particularly stewards there, as ministers of the Gospel are, (^{<R170>}Galatians 6:10). And thus the apostle, having finished what he chiefly intended in this epistle, observes to the Galatians the great regard he had to them, shown in writing to them so long a letter, and that with his own hand, (^{<R171>}Galatians 6:11). And as his chief view was to detect the false apostles, he cannot conclude without taking some further notice of them, which he does by exposing their hypocrisy and ambition; they only made a show of religion outwardly, and obliged others to do that, which they did not choose themselves, namely, to be circumcised; and their ends in all this were, that they might be free from persecution, and have matter of glorying in the proselytes they made, (^{<R172>}Galatians 6:12,13), but the apostle was of a quite different temper and disposition; so far was he from glorying in his own flesh, or others, that his determination was to glory only in Christ, and in his cross, and that for this reason, because the world thereby was crucified to him, and he unto the world, (^{<R174>}Galatians 6:14), as also, because circumcision, which the false teachers obliged to, and gloried in, and likewise uncircumcision, were of no avail in religious, spiritual, and eternal affairs, but a new creature, (^{<R175>}Galatians 6:15), and this is what everyone ought to attend unto as the rule of his walk and conduct, since upon such shall be mercy and peace, as upon the Israel of God, (^{<R176>}Galatians 6:16). And whereas the false apostles boasted of the flesh, and circumcision in it, the apostle opposes thereunto the marks of his sufferings for Christ, which he bore in his body; and therefore with great gravity and authority charges, that no man should give him any further trouble about what had been the subject matter of this epistle, (^{<R177>}Galatians 6:17), and closes it with his usual salutation, expressing his affection for the Galatians, as his brethren, wishing the best of blessings for them, the grace of Christ, and that this might be in their hearts, and with their spirits, (^{<R178>}Galatians 6:18).

Ver. 1. *Brethren, if a man be overtaken in a fault*, etc..] Or “be taken before” in one; not, as Grotius thinks, before this epistle should come to them, which is a very jejune and empty sense of the words; nor before the conversion of the man, because sins before conversion do not come under the notice and cognizance of a church, or are liable to its reproofs and censures; but before the man is aware, through negligence and imprudence, for want of caution and circumspection, and so is carried away, either through the treachery of his own heart, and the power of corruption; or through the temptations of Satan, who goes about, and comes on the back of them, lays snares for them, and attacks them unawares, and takes all advantages of them; or by the ill examples of others, whereby they are drawn aside, and into sin. The apostle has no particular respect by a “fault” to schisms in the church, or to any errors or heresies in doctrine, though the restoration of such in meekness should be endeavoured; but rather to immorality in life and conversation, and indeed to any of the works of the flesh mentioned in the preceding chapter; and especially he means any “fall” of professors, as the word used signifies, into sin, through inadvertency and want of care and watchfulness, in distinction from a wilful, obstinate, and continued course of sinning; and intends not any man in the world, for those that are without, churches and members of churches have nothing to do with in a church way; but any man that is a brother, a church member, that stands in such a relation to them, when he falls into sin, is to be taken notice of by them. And so the Syriac version reads, “any one of you”; as does one of Stephens's copies.

Ye that are spiritual; meaning not such who had greater spiritual gifts than others, their ministers, pastors, and ecclesiastical governors, though these may be so called; and to them it belongs to reprove and rebuke, recover and restore backsliders, which they should do in gentleness and meekness; but the apostle here addresses the brethren in general, the several members of the church, even all but those that were fallen: nor does he mean such as have more spiritual knowledge than others, in opposition to babes; nor regenerate persons, and such as had the Spirit of God, in distinction from carnal men; but such as live and walk in the Spirit, and are strong, and stand by the power and grace of the Spirit of God, as opposed to the weak, and who were fallen through the prevalency of the flesh, and force of temptation; whose duty it is, and on whom it lies, to

restore such an one, that is overtaken and fallen. The allusion is to the setting of bones that are broken, or out of joint, which is done with great

care and tenderness. Professors fallen into sin are like broken and dislocated bones; they are out of their place, and lose both their comfort and usefulness, and are to be restored by gently telling them of their faults, and mildly reproving them for them; and when sensible of them, and troubled for them, by speaking comfortably to them, and by bringing them again, and resettling them in their former place in the church, and restoring them to their former usefulness and good conduct: and which is to be done

in the spirit of meekness: in the exercise of that grace which is a gift and fruit of the Spirit of God; or with a meek and humble spirit, not bearing hard upon them, and treating them in a supercilious and haughty manner, upbraiding them with their faults, aggravating them, and using them roughly, and with sharpness, which in some cases is necessary, but not in this:

considering thyself, lest thou also be tempted: a spiritual man should consider himself as in the body, and as carrying about with him a body of sin, a corrupt and treacherous heart, that is full of deceitful lusts, by which he may be tempted also, and drawn away and enticed; and as being liable to the temptations of Satan, and of being overcome by; them, against which he should watch and pray; and should think with himself what he would choose, and should desire to be done to him in such a case, and do the like to others that are in it. This is a reason enforcing the exhortation; and indeed almost every word in the text carries an argument engaging to it. The relation the saints stand in to one another, as “brethren”, should excite them to seek each other's welfare, and to restore any that are fallen, and to abstain from all roughness and severity. The persons addressed are “spiritual”, and therefore should behave as such as have the fruits of the Spirit, and, among the rest that of meekness; and, since they are strong, should help the weak, and raise up the fallen: the persons recommended to them, as the objects of their pity, care, and concern, are not such who have given up themselves to sin, but are circumvented by it, and “overtaken” in it, suddenly, and at unawares. And besides, are men, frail sinful men, liable to sin, encompassed with infirmities, and exposed to snares and temptations, which are common to human nature, and therefore should be used gently and tenderly: The apostle having given an enumeration in the foregoing chapter, of the works of the flesh, and fruits of the Spirit, directs such as are in the exercise of the latter, how to behave towards those that fall into the commission of any of the former, which may be expected, since there is flesh as well as spirit in the best.

Ver. 2. *Bear ye one another's burdens*, etc..] Which may be understood either of sins, which are heavy burdens to sensible sinners, to all that are partakers of the grace of God; Christ is only able to bear these burdens, so as to remove them and take them away, which he has done by his blood, sacrifice, and satisfaction; saints bear one another's, not by making satisfaction for them, which they are not able to do, nor by conniving at them, and suffering them upon them, which they should not do, but by gently reproving them, by comforting them when overpressed with guilt, by sympathizing with them in their sorrow, by praying to God for to manifest his pardoning grace to them, and by forgiving them themselves, so far as they are faults committed against them: or else the frailties and infirmities of weak saints, which are troublesome, and apt to make uneasy, are meant; and which are to be bore by the strong, by making themselves easy with them, and by accommodating themselves to their weakness, and by abridging themselves of some liberties, which otherwise might be lawfully taken by them; or afflictions may be designed, which are grievous to the flesh, and are bore by others, when they administer help and relief under them, whether in a temporal or spiritual way; and when they condole them, and sympathize with them, bear a part with them, and make others' griefs and sorrows their own:

and so fulfil the law of Christ; which is the law of love to one another, (~~John~~ John 13:34,35) in opposition to the law of Moses, the judaizing Galatians were so fond of, and by which Christ's disciples may be distinguished from those of Moses, or any others. This is a law or doctrine which Christ has clearly taught, and recovered from the false glosses of the Pharisees; it is his new commandment, which he has strengthened and enforced by his own example in dying for his people, and which he, by his Spirit, inscribes upon their hearts. The Jews speak of the law of the Messiah as preferable to any other.

“The law (they say ^{f118}) which a man learns in this world is vanity, in comparison of *j yçm l ç wtrwt* “the law of the Messiah”, or Christ;”

by “fulfilling”, it is meant, doing it, acting in obedience to it, and not a perfect fulfilling it, which cannot be done by sinful creatures.

Ver. 3. *For if a man think himself to be something*, etc..] Of himself; to have anything of himself, to do anything of himself, and of himself to attain to life and salvation:

when he is nothing: of himself; not even as a creature, but owes his being and preservation, and all the mercies of life, to another, even to God; has no grace nor gifts of himself, but what he has received, and can do no good thing, not think a good thought, or perform a good action, of himself, and much less of himself procure eternal life and salvation:

he deceiveth himself: and will find himself sadly mistaken, and wretchedly disappointed another day; or whoever thinks himself to be some famous and excellent person, to be something more, and better than others, of a more excellent nature, and of greater abilities, that he is free from sin, or at least holier than others, and not liable to fall as others, whom he looks upon with disdain and contempt, wanting that charity which the law, and new commandment of Christ, requires, when he is nothing but sin and vanity, he is destitute of the grace of God, he deceives himself and the truth is not in him. This the apostle says to depress pride, and a swelling conceit of themselves, and all uncharitable, rough, and severe usages of others. A saying like this the Jews have ^{f119};

“whoever he is that is something, or thinks in himself that he is **μwl k**, “something”, it would be better for him if he had never been created.”

Ver. 4. *But let every man prove his own work*, etc..] Not concern himself about the actions and works of others; let him review his own heart and actions; let him examine, try, and prove his whole conduct in life by the rule of God's word, when he will find enough at home, without bearing hard upon, and censuring others:

and then shall he have rejoicing in himself alone, and not in another; which is either ironically said, he will then see what reason he has to rejoice and glory in his own works, and vaunt over others, and to boast of his performances, and despise others; so far from it, that he will have reason to be ashamed of himself, and to own and acknowledge his unworthiness and unprofitableness: or if, upon such a review, examination, and probation of his works, it shall appear that he has had his conversation in the world, by the grace of God, in simplicity and godly sincerity, this testimony of his conscience will be his rejoicing; (see ~~4012~~ 2 Corinthians 1:12). He may

rejoice “in himself”, in his own works, as the fruits of grace, but not as the effects of his own power and strength; and may glory and boast of them before men, in vindication of his cause and character, and as evidences of the truth of grace, but not before God, as if they were the matter of his justification and acceptance:

and not in another; that is fallen into sin; making use of his sins and faults to set off himself, and to increase his own praise and condemnation; rejoicing in this, that he is better than others, and is not, as the Pharisee said, as other men are, as wicked as they, or has not fallen into such sins as others have done. He will have occasion to take such a method as this, if his conversation will bear the test; he will have rejoicing in the testimony of his own conscience, and will have no need to compare himself with others; his glorying will be on account of his own actions, and not through a comparison of other men's. This no ways contradicts a man's glorying in God, and rejoicing in Christ Jesus alone, in the business of salvation. It only regards a man's glorying before men, in a modest and humble manner, of what he is enabled to do, by the grace of God, without fetching in the characters of other men that are wicked, or have fallen, to illustrate his own.

Ver. 5. *For every man shall bear his own burden.*] That is, either do his own work, which God has allotted him to do, whether in a more public or private station of life; which, because it is generally troublesome to the flesh, is called a “burden”, and “his own”, being peculiar to himself, and in which no other is concerned; and which he should patiently bear, cheerfully attend to, and constantly and faithfully perform while in this world: or he shall give an account of his own actions, and not another's, to God, in the other world; he shall be judged according to his own works, what they are in themselves, and not by a comparison of other men's, who have been more wicked than he; which will be no rule of judgment with God, nor of any advantage to man. Every wicked man will bear his own burden; that is, the punishment of his own sins, and not another's; so the judgments of God, inflicted on men in this world, are often called **אָמ**, “a burden”; (see ^{צִפְרֵי} Isaiah 13:1 15:1 17:1 19:1 21:1,11) and so may the punishment of the wicked in another world, which will be grievous and intolerable. The saints will be exempt from bearing this burden, because Christ has bore it for them, even all their sins, and all the punishment due unto them; but another burden, if it may be so called, even an exceeding and eternal weight of glory, shall be bore by them; and every man shall receive his own reward,

and not another's; and that according to his own works and labour, and not another's; not indeed for his works, but according to them, the nature of them, according to the grace of God, from whence his works spring, and by which they are performed. This the apostle says to take off men from dwelling upon, and censuring the actions of others, and from making use of them to set off their own, and buoy themselves up with vain hopes, because they are better than others; and also to engage them to attend strictly to their own actions, and consider them simply and absolutely as in themselves, and not as compared with other men's, since they will be accountable for their own actions, and not other men's; and will be judged according to their own works, and not in a comparative view to others.

Ver. 6. *Let him that is taught in the word*, etc..] Instructed in the knowledge of the word, either of the essential Word, the Lord Jesus Christ, of his person, office, and grace; or rather of the written word, particularly the Gospel, which is sometimes called the word, without any additional epithet, which distinguishes it, and directs to the sense of it; and sometimes with such, as the words of truth, the word of faith, the word of righteousness, the word of reconciliation, and the word of this salvation, so called from the nature, use, and subject matter of it. He that is taught in this, is, according to the original word used here, a “catechumen”; and which designs not one that is just beginning to learn the first principles of the oracles of God, but anyone that is instructed in it, as this word is rendered in (~~4:18~~ Romans 2:18) whether more or less, or whether internally or externally: one that is internally taught in and by the word, is one that has been taught to know himself, and his lost state by nature; to know Christ, and salvation by him; to know the truths of the Gospel, and to deny ungodliness, and worldly lusts, and to live soberly, righteously, and godly. It may include everyone that is only outwardly taught, that is but an external hearer; and so the Syriac version renders the clause, **atlm [mçd**, “he that hears the word”: of which there are many sorts, and on whom it is an incumbent duty to

communicate to him that teacheth; who is commissioned, and qualified and sent forth by Christ, and whose office in the church is to teach the word, to preach the Gospel, to instruct men in the truths of it, and teach them their duty also to God and men, such are to be communicated to; that is, such as are under their instructions ought to impart of their worldly substance to them, for their honourable and comfortable support and maintenance; for

since they spend their time, and make use of their talents, gifts, and abilities, for their instruction in spiritual things, it is but reasonable, and no such great matter, that they partake of their carnal things; and especially since it is the will and ordinance of Christ, that they that preach the Gospel should live of it. The apostle adds,

in all good things; which may be either connected with the word “teacheth”, and so be descriptive of the teacher, as the Arabic version reads, “him that teacheth all his good things”; good doctrines, excellent truths, the wholesome words of Christ, which he is intrusted with, has a knowledge and experience of; and who freely and faithfully imparts them, and conceals and keeps back nothing, but declares the whole counsel of God, all that he knows, and that is good and profitable; and carries in it a very strong argument why he should be communicated to: or else with the word “communicate”; and the sense either be, let him be a partaker of, and join with him in everything he says or does that is good, but not in anything that is evil, which is a sense some give into; or rather let him impart of his temporal good things unto him: temporal things are good as they are of God, and in themselves, and when rightly used answer good purposes; all a man's good things are not to be communicated, only a part, according to his ability, and in proportion to others; and yet the communication should be large and liberal, sufficient to support the teacher in an honourable manner, and to supply him with all the necessaries of life, that his mind may be free from secular cares, and he be at leisure to attend to the instructing of others.

Ver. 7. *Be not deceived*, etc..] By false teachers, who, in order to engross all to themselves, dissuaded the Galatians from communicating to their honourable pastors, and faithful ministers of the word; or by themselves, who being of a tenacious and covetous disposition, devised various things to excuse them from performing this their duty to the preachers of the Gospel; as that they had families of their own to maintain, that their circumstances were such that they could give little or nothing this way, and the others, who were of better abilities in life, ought to bear this charge; and with such like things endeavoured to satisfy their consciences in the neglect of their duty: but this was all self-deception, for

God is not mocked; nor will he be; men may deceive themselves, and others, with such excuses and false appearances, yet they cannot deceive God, who knows their hearts as well as their worldly substance, and that

the omission of their duty arises not from want of ability, but from a covetous temper; and who looks upon withholding from his ministers that which is due unto them as mocking of him, and which he will not suffer with impunity:

for whatsoever a man soweth, that shall he also reap; as to kind, quality, and quantity, generally speaking; if he sows wheat he reaps wheat, if he sows barley he reaps barley; no man can expect to reap another sort than what he sows; and if it is good seed he may hope for a good crop; and if he sows bountifully, he shall reap bountifully; but if he sows sparingly, he shall reap sparingly; and if he sows nothing, he can never reap anything. This is a proverbial expression, and may be applied to all actions, good and bad, and the reward and punishment of them, and particularly to acts of beneficence, and the enjoying of the fruits thereof; (See Gill on "~~4006~~2 Corinthians 9:6").

Ver. 8. *For he that soweth to his flesh*, etc..] Not that taking due care of a man's body, seeking the preservation of its health, providing proper food and raiment for himself, and all necessaries for the good and support of his family, is to be called sowing to his flesh, nor is he to be called a carnal sower; but he is such an one that pampers his flesh, gratifies and indulges the lusts of it, who minds the things of the flesh, lives after it, and does the works of it, who spends his substance in a luxurious way upon himself and family; or whose whole bent, and study, and employment, is to increase his worldly riches, to aggrandize himself and posterity, to the neglect of his own soul, the interest of religion, the poor of the church, and ministers of the Gospel:

shall of the flesh reap corruption; shall by such carnal methods procure for himself, in this world, nothing but what is corruptible, as silver and gold be, and such treasure as moth and rust corrupt; such substance as will not endure, but is perishing, and may be by one providence or another taken from him; so that all his care in sowing comes to nothing, and is of no advantage to himself, nor to his posterity; (see ~~3004~~Haggai 1:4-6), and shall fall into the pit of corruption, and be punished with everlasting destruction, and die the second death in the world to come.

But he that soweth to the Spirit; not his own, but the Spirit of God; or that soweth spiritual things, that minds and savours the things of the Spirit, lives in the Spirit, and walks in the Spirit; that lays out his worldly substance in promoting spiritual things, in encouraging the spiritual ministers of the word, in supporting the interest of spiritual religion, in

relieving the poor of Christ's churches, in contributing to the spread of the Gospel, and the administration of the word and ordinances in other places, as well as where he is more immediately concerned:

shall of the Spirit reap life everlasting; in the use of such spiritual means, though not as meritorious, or as causes, he shall attain to, and enjoy eternal happiness in the other world; or of, and by the Spirit of God, by whose grace and strength he sows, and does all the good things he does, by and of him sanctifying him, and making him meet for it, and not of himself, or any works of righteousness done by him, shall he inherit eternal life; which is the pure gift of God through Jesus Christ, and bestowed as a reward of his own grace.

Ver. 9. *And let us not be weary in well doing*, etc..] This may be understood of well doing, or doing good works in general, of every sort; which are such as are done according to the will of God, from a principle of love to him, in faith, and in the name and strength of Christ, and with a view to the glory of God: or else acts of beneficence to Christ's ministers and poor in particular; which are agreeable to the mind of God, and wellpleasing in his sight: and in doing which men should not be weary; nor are they, when their spiritual strength is renewed, and grace is in exercise, though they may meet with many things which tend to discourage and make them weary; such as change in their own circumstances, losses in the world, the multitude of objects, the ungratefulness of some, and unworthiness of others:

for in due time we shall reap; either in this world, sooner or later; in proper time, in God's own time, by enjoying an increase of the fruits of righteousness; for the seed sown shall spring up again; the bread that is cast on the waters will be found after many days; and such as honour the Lord with their substance shall be blessed with plenty of temporal good things, either they or theirs: or else in the other world, or at the end of this; which will be the harvest time, the reaping time, the time of enjoying eternal life:

if we faint not; but continue to the end, persevere constantly in doing acts of beneficence, and patiently wait, as the husbandman does, for the precious fruits of the earth; for there must be a distance of time between sowing and reaping; men must not expect to reap as soon as they sow; and therefore should not be weary of sowing, nor impatient in waiting, though

they do not see as yet the appearance of the fruits thereof; for in their season they will be seen and enjoyed.

Ver. 10. *As we have therefore opportunity*, etc..] Or “ability”, so the phrase is sometimes used^{f120}; as occasion requires, objects offer, as there is ability of well doing, and that continues; while the time of life lasts, which is the time for sowing, or doing good works:

let us do good unto all men; not only to our relations, friends, and acquaintance, but to all men; to them that are strangers to us, of whatsoever nation, Jew or Gentile; and of whatsoever religion or sect, yea, even to our very enemies:

especially unto them who are of the household of faith: the children of God, that belong to his family, are true believers in Christ, hold the doctrine of faith, make a profession of it, and keep it fast; these are more especially to be the objects of Christian beneficence and liberality. The apostle may have sense reference to a practice among the Jews, who took a particular care of the children of good men that were poor;

“there were two chambers in the temple, the one was called the chamber of secrets, and the other the chamber of vessels: into the chamber of secrets, religious men used to put privately, whereby were privately maintained the poor μϋβωϋ γνβ, “of the children of good men”^{f121}.”

The Targumist on (^{248B}Jeremiah 5:3) has a phrase much like to this applied to God, paraphrasing the passage thus; is it not, O Lord, revealed before thee, atwnmyh ydb [l abj wal], “to do good to the servants of faith?”

Ver. 11. *Ye see how large a letter*, etc..] Whether it be read as imperative, “see ye”, observe, take notice; or as indicative, “ye see”, ye do see, or you may see with your own eyes, it is of no great consequence: “how large a letter”, or “with what letters”; which some understand of the largeness of the characters he wrote in; others of the deformity of them, he not writing a good hand, being an Hebrew, and not used to writing Greek; others of the grand and sublime matter which it contained; though neither of these seem to be the apostle's meaning; but he intends the length of the epistle, the prolixity of his writing; and which he mentions, as an instance and expression of his love to them, care of them, and concern for them: inasmuch as he took so much pains to write so long a letter to them, in

order to set things right in their view, and recover them from error: not but that he had sent as long, or longer letters to other churches, as to the Romans, the Corinthians, and Hebrews: but then it is to be observed what follows,

I have written unto you with my own hand. The epistle to the Romans was written by Tertius, though dictated by the apostle, (^{<SIG2>}Romans 16:22) as very likely the others were by Timothy, or some other amanuensis. The apostle only put his name, and wrote his salutation, which was his token, in all his epistles, of the truth and genuineness of them; (^{<SIB7>}2 Thessalonians 3:17), but this was not only dictated by him, but wrote with his hand, which very probably the Galatians knew; and since it was not usual for him to do so, it was the greater proof of his affection for them; that amidst so much work, and such labours as he was employed in, he should sit down and write so long an epistle to them with his own hand, in order to expose the errors of the false teachers, and reclaim them.

Ver. 12. *As many as desire to make a fair show in the flesh,* etc..] By whom are meant the false apostles, who are here described, and their views, aims, and ends, opened and exposed. These were very desirous to carry a good face of things outwardly, of appearing outwardly righteous before men, and to be accounted so by them; and therefore did all they to be seen of them, and gain applause from them. They were such, as the Syriac version renders the words, as desired ^{~wrhbtçnd}, “to glory in the flesh”; their carnal descent and privileges, in their being Hebrews, the seed of Abraham, of the stock of Israel; and in the circumcision of their flesh; or in their external gifts, their natural parts, acquired abilities, learning, eloquence, and the like: moreover, as the Vulgate Latin version reads, “they were willing to please in the flesh”: to please carnal men, Israel after the flesh, in carnal and fleshly things; they sought not to please God or Christ, but men, and so were not the servants of either. They were desirous, as the Arabic version renders the words, “that honour should be done them in” “the flesh”; they sought external glory from men, and to be outwardly and publicly honoured by them; and all their religion was a mere outward show, a piece of pageantry; which lay in the observation of carnal ordinances, such as respected meats and drinks, circumcision in the flesh, and other carnal commandments:

they constrain you to be circumcised; not by using any outward force and violence; but either by their example, which had great influence, as that has

both with respect to the embracing of evil principles, and giving in to bad practices: or by their doctrine; the arguments they made use of to persuade them to it, being formed and managed with great art and subtlety, wrought strongly upon them: or rather by overawing them, with threatenings of hell and damnation; affirming, that unless they were circumcised, they could not be saved: and their end was,

only lest they should suffer persecution for the cross of Christ, or “by the cross of Christ”; meaning either the manner in which persecution might be suffered, as by being reproached, ill used, and suffering death as Christ did; or by bearing the cross of affliction and tribulation Christ has appointed for, and calls his followers to; or else the object for which it is endured, the preaching of the cross, or the Gospel of salvation by a crucified Christ; for this doctrine, and the preaching and professing of it, and living a life answerable to it, always bring persecution with them: and that persecution, which is more especially here regarded, was what came from the Jews, who in general were greatly offended at the preaching of a crucified Christ; and particularly from the professing part among them, who though they believed in Christ, and were not displeased at preaching in his name; yet were greatly affronted at, and highly resented, and as much as in them lay, by reproaches and hard censures, and the like, persecuted those who opposed circumcision, and the ceremonies of the law; and to avoid the ill will, contempt, and persecution of these, the false teachers preached up circumcision, and obliged their people to submit to it.

Ver. 13. *But neither they themselves that are circumcised*, etc..] That is, the pleaders for, and preachers of circumcision, whether they themselves were actually circumcised, or not; it means those that were of the circumcision, on that side of the question, whether heartily or not:

keep the law; of circumcision, as persons may preach up that, which they themselves do not practise; as did the Pharisees, the predecessors of these men; or if they did keep the law, and submit to it, yet this might be done, not out of regard unto it, and zeal for it, but for some other end; as Simon Magus submitted to baptism, and others preached Christ of envy and contention, and not of good will; or if they did do it in obedience to the law, yet this was not keeping the whole law, which circumcision obliged to; and which, unless they did so keep it, would signify nothing; and this no man is capable of keeping perfectly, and consequently no righteousness, life, and salvation, can be had hereby: besides, though these men were so

zealous for the lighter matters of the law, the rites and ceremonies of it, as circumcision, etc.. they disregarded the weightier and more material parts of it, as judgment, mercy, and faith; these they kept not, nor attended to: and many of them lived very dissolute lives and conversations, at least secretly, if not openly; which abundantly proved that they were far from keeping the law; and that their pleading for it, and submitting to some of the rituals of it, were not out of pure love and strict regard to it, but for some other end:

but desire to have you circumcised, that they may glory in your flesh; that is, in the circumcision of it; or, as the Ethiopic version, “in your bodies”. Their view in bringing persons to submit to circumcision was, that they might have occasion to glory among the Jews, and boast to them of the numbers of proselytes they brought, and of the service they did to Judaism, and so increase their fame and glory among them.

Ver. 14. *But God forbid that I should glory*, etc..] The apostle, on the contrary, expresses his aversion to glorying in anything these men did; not in his outward carnal privileges, as a Jew; nor in his moral, civil, and legal righteousness; nor in his gifts and attainments; nor in his labours and success, as of himself; nor in the flesh of others, or in any outward corporeal subjection to any ordinance, legal or evangelical; his glorying and rejoicing were rather in the spirituality, the faith, hope, love, patience, order, and steadfastness of the saints, than in anything in the flesh, either his own or others: and indeed he chose not to glory in any thing,

save in the cross of our Lord Jesus Christ; meaning either the infirmities, reproaches, tribulations, and persecutions, which he endured for the sake of Christ, and the preaching of his Gospel; or the Gospel, the doctrine of the cross of Christ, and salvation by it: or rather a crucified Christ himself, whom he preached; though counted foolishness by some, and was a stumbling to others: he gloried in him, and determined to know, and make known, none but him, in the business of salvation; he gloried in him as crucified, and in his cross; not in the wood of the cross, but in the effects of his crucifixion; in the peace, pardon, righteousness, life, salvation, and eternal glory, which come through the death of the cross; he gloried in Christ as his wisdom, righteousness, sanctification, and redemption:

by whom the world is crucified to me: so that he feared not the worst men, and things in it, any more than he would one that was fastened to a cross, or dead; since Christ, by his crucifixion and death, had overcome the

world, the prince of it, the men and malice of it, the sin that was in it, and had made him more than a conqueror also; his faith in a crucified Christ overcame the world likewise; so that he looked upon it as the Israelites saw the Egyptians, dead on the sea shore; nor did he affect and love, but trampled upon and despised, as crucified persons generally are, those things in it which are the most alluring to the flesh, the lusts of it; the doctrine of grace, of a crucified Christ, taught him to deny the riches, honours, pleasures, profits, and applause of the world; which were to him as dross, in comparison of the knowledge of Christ Jesus his Lord: the ceremonial law also, the elements of the world, were dead unto him, being nailed to the cross of Christ, to be of no further use and service unto men:

and I unto the world; that is, am crucified to the world, as the Syriac and Arabic versions express it; that is, he was despised by the world for the sake of a crucified Christ, as the world was by him, in comparison of him; the world had no affection for him, as he had none for the world; and as the ceremonial law was dead to him, so he was dead to that, through the body of Christ, and had nothing to do with these beggarly elements, nor they with him, which sense is confirmed by the following words.

Ver. 15. *For in Christ Jesus*, etc..] These words are omitted in the Syriac and Ethiopic versions; (see Gill on “⁴⁸¹⁶Galatians 5:6”), (see Gill on “⁴¹⁷⁹1 Corinthians 7:19”), they contain a reason why the apostle gloried in a crucified Christ, and looked upon the world as dead to him, and he to that, in every state of it; particularly as it may design “the worldly sanctuary” of the Jews, and all the rites and ceremonies appertaining to it; and among the rest

circumcision, which availeth not anything; neither as a command, type, or privilege; or in the business of salvation, being abolished by Christ:

nor uncircumcision; being now no bar to the Gospel, Gospel ordinances, or a Gospel church state; or to any of the blessings of the everlasting covenant, which come upon the uncircumcision, as well as the circumcision. But to apply these words to baptism and non-baptism is a wretched perversion, and making a very ill use of them, whereby the minds of men are worked up to an indifference to a Christian institution; for though baptism is of no avail in the business of salvation, yet it cannot be said of it, as of circumcision, that it avails not anything as a command; for it is a standing ordinance of Christ; or as an emblem and sign, for it is significative of the death and burial, and resurrection of Christ; or as a

privilege, for it is of use to lead the faith of God's people to his blood and righteousness for pardon and justification; for he that believes, and is baptized, shall be saved; and it is necessary to church communion: and, on the other hand, it cannot be said that non-baptism avails not; it is a bar to church fellowship; and a neglect of baptism in those who are the proper subjects of it, is resented by Christ, and is a rejecting of the counsel of God against themselves; which was the case of the Pharisees, in the time of John the Baptist:

but a new creature. The phrase is Rabbinical; (See Gill on “~~1~~2 Corinthians 5:17”) by which is meant, not a new creation of a man, as a man, of the members of his body, or of the faculties of his soul; nor of an external reformation, or a walking in newness of life, which is the fruit and effect of this new creation work; but an internal principle of grace, a good work of God begun in the soul, called the hidden man of the heart, the new man, Christ formed in us, of which faith that works by love is a part: this is called a “creature”, and so not of man, but God; for none can create but himself; and in which work man is purely passive, as the heavens and the earth were in their creation: it is “but” a creature, and therefore needs divine support, fresh strength from God, and frequent supplies of grace to maintain and preserve it; nor is it to be trusted in, but the grace which is in Christ, from whence it comes, and by which it is secured. This is a “new” creature, in opposition to the old man; and because it is a principle in man, which never was there before; it consists of a new heart and spirit, of new eyes, ears, hands, and feet, expressive of new principles and actions, of new light, life, love, desires, joys, comforts, and duties: now this is of avail; it is a branch of the new covenant of grace, which God has therein promised to bestow on his people; it is an evidence of interest in Christ, the new and living way to the Father, and eternal life; such are newborn babes, regenerated persons, and have a right and meetness for the kingdom of God; shall possess the new Jerusalem, shall dwell in the new heavens and new earth; they are called by the Lord's new name, the adopted children of God; and have a new song put into their mouths, which none but redeemed and newborn souls can sing; and shall drink the new wine of endless joys and everlasting pleasures with Christ, in his Father's kingdom. These words are said to be taken out of the Apocalypse of Moses, a spurious book, but without any foundation.

Ver. 16. *And as many as walk according to this rule*, etc..] Or canon; meaning not the canon of the Scriptures in general, which is the perfect

rule, and only standard of faith and practice; according to which we are to walk, believe, and act; but either the doctrine of justification by the righteousness of Christ, the subject of this epistle, the truth the apostle had been explaining, vindicating, and confirming; and which to depart from, is going out of the way of truth; and an abiding by it, is walking in it; and is a good rule and standard, by which to distinguish between truth and error; for whatever is contrary to that article of faith cannot be true: or else the rule delivered in the preceding verse, declaring circumcision and uncircumcision to be of no avail in salvation, but a new creature; and to walk according to this rule, is to renounce all trust in, and dependence upon any outward things; to believe alone in Christ, for righteousness and life; to live by faith upon him, and to walk in newness of life, under the influences of his Spirit and grace:

peace be on them, and mercy. This is the apostle's godly wish, unfeigned desire, and hearty prayer for all such persons, be they who they will; Jews or Gentiles, circumcised or uncircumcised: by peace he means, a view of their peace with God, made by the blood of Christ; peace in their own consciences, which passes all understanding, and arises from a comfortable sense of justification by the righteousness of Christ, of pardon by his blood, and atonement by his sacrifice; and which is enjoyed in a way of believing; and also peace with one another, among themselves as brethren, which is a very desirable blessing: in short, it includes all prosperity and happiness, inward and outward, temporal, spiritual, and eternal: and by "mercy", he designs the love and grace of God, to sinful miserable creatures in themselves, which is the spring and fountain of all peace and prosperity; and which is displayed in the covenant of grace, and all the blessings of it; in the mission and incarnation of Christ, and redemption by him; in regeneration, forgiveness of sin, and complete salvation; and intends a fresh discovery, manifestation, and application of the mercy of God to his children; who often stand in need thereof, being distressed with the guilt of sin, or are under desertions or afflictive providences, at which time to have mercy showed them, is exceeding suitable and agreeable: when the apostle wishes these to be "on" them, it signifies that these blessings come from above, as every good gift does; that they descend as a cloud, and rest upon them, and abide with them, refreshing, comforting, and protecting them: he adds,

and upon the Israel of God; which is a further description of the persons, for whom he prays for these blessings; and is not to be understood by way

of distinction from them, but as an amplification of their character; and as pointing out the Israel, by way of emphasis, the Israel, or Israelites indeed, the spiritual Israel, as distinct from Israel according to the flesh; (see ^{<4018>}1 Corinthians 10:18). The “Israel of God”, or as the Arabic version reads it, “Israel the propriety of God”; which he has a right unto, and a claim upon; who are chosen by him, Israel his elect; who are redeemed by him, out of every kindred, tongue, people, and nation; who are called by his grace, and are styled Israel his called; who are justified in his Son, and by his righteousness; and for whose sake he is exalted as a Prince and a Saviour, to give them repentance and remission of sin; and who are, or will be saved by him, with an everlasting salvation; and is a name that includes all God's elect, whether Jews or Gentiles: though it may have a particular respect to such of the Israelites, or Jews, God had foreknown and reserved for himself; and who believed in Christ, and walked as new creatures, without confidence in the flesh. The Jews themselves own, that strangers, or proselytes, shall be called by the name of Israel; so they ^{f122} explain (^{<2346>}Isaiah 44:5), latter part.

Ver. 17. *From henceforth let no man trouble me*, etc..] Having so clearly stated and explained the doctrine of justification, and so largely proved that it is not by works, but by faith, and that circumcision and other rituals of the ceremonial law were not necessary to it, he desires, nay, in an authoritative way he requires, that they give him no further trouble on that head; signifying, that he expected they would be satisfied with what he had wrote, and abide by the truth and obey it, as they had formerly done; that he should hear no more objections from them, or complaints of them: nor need they further inquire his sense of these things; by this they would fully know his faith and practice; as indeed they might also by his suffering persecutions on the account of his faith, and his preaching the Gospel of Christ, and particularly this part of it:

for I bear in my body the marks of the Lord Jesus; by which he means, not the marks in Christ's hands, feet, and side; but the reproachful characters the apostle was stigmatized with; or the real scars in his body, made by beating, scourging, and stoning of him; or his sufferings and persecutions in general, which he endured for the sake of Christ and his Gospel; (see ^{<4113>}2 Corinthians 11:23-28). The allusion is either to servants and soldiers, who, when taken into service, used to have some particular mark put upon them, that they might be known to be such an one's servant, or soldier ^{f123}; as the Hebrew servant, who was willing to serve his master, had his ear bored

through with an awl, (⁽¹²¹⁶⁾Exodus 21:6) so the apostle was known to be a firm and faithful servant, and a good soldier of Christ, by the reproaches and afflictions which he underwent for his sake; or else to those marks which, by way of reproach and punishment, were made upon fugitive servants, or soldiers, that deserted; as the sufferings of the apostle were designed as reproaches to him, and punishments of him, for preaching the Gospel of Christ; but these he gloried in, and bore and carried as trophies and marks of honour. Just as veteran soldiers show the scars and wounds they have received in battle, as tokens of their valour and courage, in facing and fighting the enemy in greatest danger: these he is said to bear “in his body”; not in the bodies of others, he gloried not in their flesh, as the false apostles did; nor in the circumcision of his own flesh, the scar that left there the mark of Moses and of a Jew; but in those things which were marks of his being a disciple of Christ, and not of Moses, and which he bore for his sake; and since therefore it was so easy to discern on which side of the question he was, from his suffering persecution for the cross of Christ; and since he had so many and such great trials and exercises, he, with apostolical gravity and authority, commands them to give him no more trouble, from the time of their reception of the epistle, henceforward.

Ver. 18. *Brethren*, etc.] So he calls them, to testify his affection for them, notwithstanding their infirmity and instability, and the roughness with which he had treated them; and to show his great humility and condescension in owning the relation, and putting them on a level with himself, which the pride of the false teachers would not suffer them to do.

The grace of our Lord Jesus Christ be with your spirit: which is his concluding benediction and usual salutation and token in all his epistles: he wishes that more gifts of grace might be bestowed upon them; that the Gospel of the grace of God might be continued with them; that the love of Christ might be shed abroad in their hearts; that they might receive out of his fulness grace for grace; that there might be an increase of grace in their souls; that it might abound in them, and they grow in the exercise of it: he does not pray that the law of Moses, or the righteousness of works, but that the grace of Christ might be with them; not in the mere notion of it, but in the spiritual experience of it; that it might be in their hearts, and with their spirits, quickening, comforting, and strengthening them; making them more spiritual and evangelical in their frames and duties, and freeing them from a carnal and legal spirit: to all which he sets his

Amen; signifying his desire that so it might be, and his faith that so it would be. The subscription of the letter follows,

unto the Galatians, written from Rome; where perhaps he was then a prisoner; the Arabic version adds, “by Titus and Luke”: who might be sent with it, but the subscriptions of the epistles are not to be depended on.

FOOTNOTES

- Ft1 -- Misn. Menachot, c. 10. sect. 3. & Yoma, c. 1. sect. 5.
- Ft2 -- Nat. Hist. 50:5. c. 32.
- Ft3 -- Zohar in Genesis fol. 72. 3.
- Ft4 -- Nat. Hist. 50:12. c. 21.
- Ft5 -- lb. 50:5. c. 12, 14, 16.
- Ft6 -- De Bello Jud. 50:3. c. 3. sect. 3.
- Ft7 -- Antiqu. 50:14. c. 1. sect. 4. & 50:4. c. 4. sect. 7.
- Ft8 -- De Locis Hebraicis, fol. 92. G.
- Ft9 -- Eccl. Hist. 50:7. c. 5.
- Ft10 -- lb. 50:8. c. 12.
- Ft11 -- Hist. Eccl. Magdeburgh. cent. 4. c. 9. p. 350, 390, 405, 425. cent. 5. c. 2. p. 2. c. 10. p. 552.
- Ft12 -- Advers. Helvidium, Tom. II. fol. 4. M.
- Ft13 -- R. Isaac, Chizzuk Emuna, par. 2. c. 8. p. 469.
- Ft14 -- Euseb. Eccl. Hist. 50:2. c. 23. Hieron. Catalog. Script. Eccl. sect. 3. fol. 89.
- Ft15 -- Antiqu. 50:20. c. 8. sect. 1.
- Ft16 -- Chambers's Cyclopaedia in the word "Climate".
- Ft17 -- L. 7. Polymnia, c. 91. Solinus, c. 51.
- Ft18 -- Canaan, p. 376.
- Ft19 -- L. 2. Euterpe, c. 34.
- Ft20 -- De Locis Hebraicis, fol. 95. M.
- Ft21 -- Misn. Sheviith, c. 9. sect. 2.
- Ft22 -- T. Hieros. Sheviith, fol. 38. 4.
- Ft23 -- Hieron. Catalog. Script. Ecclesiast. sect. 4. fol. 90. A.
- Ft24 -- Irenaeus adv. Haeres. 50:3. c. 1.
- Ft25 -- Hist. Ecclesiastes Magdeburg. cent. 1. 50:2. c. 10. p. 449.

- Ft26 -- Vid. Sol. Ben Melech in Psal. xl 17.
- Ft27 -- Epiphan. contr. Haeres. 50:1. Tom. 2. Haeres. 28.
- Ft28 -- Misn. Beracot, c. 2. sect. 5.
- Ft29 -- T. Bab. Beracot, fol. 28. 2.
- Ft30 -- Ganz Tzemach David, par. 1. fol. 46. 1.
- Ft31 -- Alex. ab Alex. Genial. Dier. 50:2. c. 19. Cormel. Nepos, 50:2. c. 8. Gale's Court of the Gentiles, part 2. book 2, c. 6. sect. 9. & c. 9. sect. 3.
- Ft32 -- Vajikra Rabba, sect. 2. fol. 147. 4.
- Ft33 -- Apud Euseb. Eccl. Hist. 50:1. c. 12.
- Ft34 -- In loc.
- Ft35 -- Mattanot Cehunah in Vajikra Rabba, fol. 164. 3.
- Ft36 -- Harpocratian. Lex. p. 93.
- Ft37 -- Bemidbar Rabba, Parash. 10. fol. 201. 4. Tzeror Hammor, fol. 122. 1.
- Ft38 -- Abarbinel in Pentateuch, fol. 54. 1, 2. Vid. R. Isaac Chizzuk Emuna, par. 1. c. 13. p. 135.
- Ft39 -- Misn. Kiddushin, c 4. sect 14. T. Bab. Yoma, fol. 28. 2.
- Ft40 -- T. Bab. Avoda Zara, fol. 3. 1.
- Ft41 -- Jarchi in loc.
- Ft42 -- Bechai in loc.
- Ft43 -- Aben Ezra in loc.
- Ft44 -- R. Abraham Seba, Tzeror Hammor, fol. 152. 3,
- Ft45 -- Alex. ab Alex. Genial. Dier. 50:3. c. 5.
- Ft46 -- T. Bab. Avoda Zara, fol. 3. 1.
- Ft47 -- Vid. Buxtorf. Lexic. Talmudie. col. 2596.
- Ft48 -- R. Isaac Chizzuk Emuna, par. 2. c. 89. p. 469.
- Ft49 -- Zohar in Exodus fol. 51. 3.
- Ft50 -- T. Bab Ceritot, fol. 11. 1. Bava Metzia, fol. 94. 2. Sanhedrin, fol. 90. 2. Maccot, fol. 12. 1. Vid Halicot Olam, tract 4. c. 3. p. 199.

- Ft51 -- Chizzuk Emuna, par. 1. c. 13. p. 134.
- Ft52 -- Ib. par. 2. c. 90. p. 468.
- Ft53 -- T. Bab. Sanhedrin, fol. 37. 1.
- Ft54 -- Ganz Tzemach David, par. 1. fol. 7. 1.
- Ft55 -- Juchasln, fol. 156. 2.
- Ft56 -- Jarchi in T. Bab. Megilla, fol. 9. 1.
- Ft57 -- Antiqu. 50:2. c. 15. sect. 2.
- Ft58 -- Tzeror Hammor, fol. 152. 3.
- Ft59 -- Targum in ^{<1391>}1 Chronicles 29:11.
- Ft60 -- Tzeror Hammor, fol. 136. 1, 2.
- Ft61 -- Pirke Abot, c. 6. sect. 6.
- Ft62 -- Zohar in Genesis fol. 70. 3. & in Numbers fol. 62. 1.
- Ft63 -- Schindler Lex. Pentaglott. in voce **j wr**, col. 1712.
- Ft64 -- Misn. Yoma, c. 3. sect. 3, 4, 6. Vid. Misn. Tamid, c. 1. sect. 1, 2.
- Ft65 -- Alex. ab Alex. Genial. Dierum, 50:2. c. 14. Aurel. Victor. de orig. Gent. Romans c. 8. Aristophanis Thesmophor, & Bourdin in ib. p. 782.
- Ft66 -- Alex. ab Alex. ib. Aurel. Victor, c. 6.
- Ft67 -- Maimon. Nechalot, c. 1. sect. 1, 2.
- Ft68 -- Misn. Chagiga, c. 1. sect. 1.
- Ft69 -- Sedor Tephillot, fol. 2. 2. Ed. Basil. fol. 4. 1. Ed. Amst. T. Hieros. Beracot, fol. 13. 2.
- Ft70 -- Targum Jon. ben Uzziel in ^{<1394>}Genesis 39:4. & xli 34, 35. & xliii 15. Targum in ^{<1708>}Esther 1:8. & 2. 3.
- Ft71 -- T. Bab. Bava Metzia, fol. 39. 1, 2.
- Ft72 -- Maimon. Hilch. Necabot, c. 10. sect. 6.
- Ft73 -- Bartenora in Misn. Pesachim, c. 8. sect. 1.
- Ft74 -- Hilch. Nechalot, c. 11.
- Ft75 -- Ib. Hilch. Ishot, c. 2. sect. 1, 2.
- Ft76 -- T. Bab. Sanhedrin, fol. 98. 1. Vid. Jarchi & Kinachi in ^{<2412>}Isaiah 60:22.

- Ft77 -- Kimchi in Psal. cviii. 4.
- Ft78 -- In ^{<2006>}Isaiah 9:6.
- Ft79 -- Bereshit Rabba, fol. 2. 4. & 6. 3. Vajikra Rabba, fol. 156. 4. (See Gill on "^{<680>}Romans 8:9").
- Ft80 -- Targum in ^{<406>}2 Chronicles 2:6.
- Ft81 -- De Successionibus ad Leg. Ebr. c. 4. p. 33.
- Ft82 -- T. Bab. Beracot, fol. 16. 2. Vid. Maimon. Hilch. Nechalot, c. 4. sect. 5.
- Ft83 -- T. Hieros. Niddah, fol. 49. 2. Vid. Massech. Semachet, c. 1. sect. 13.
- Ft84 -- Misn. Gittin, c. 4. sect. 4.
- Ft85 -- T. Hieros. Sheviith, fol. 37. 2.
- Ft86 -- Aveda Zara.
- Ft87 -- De Cherubim, p. 108, 109.
- Ft88 -- Pirke Eliezer, c. 41.
- Ft89 -- Castel. Lex. Polyglot. col. 804.
- Ft90 -- Nat. Hist. 50:6. c. 28.
- Ft91 -- De Locis Hebraicis, fol. 96. H.
- Ft92 -- De Fortitudine, p. 741.
- Ft93 -- Koran, c. 7. p. 126.
- Ft94 -- Zohar in Genesis fol. 13. 2. & 16. 2. & 75. 4. & 77. 1. & 78. 2. & 114. 3. & 121. 1. & in Exodus fol. 6. 1. & 92. 2. T. Bab. Taanith, fol. 5. 1. Gloss. in T. Bab. Sanhedrin, fol. 97. 2. Caphtor, fol. 14. 2. & 25. 2. & 65. 1. & 68. 2. & 71. 2. & 118. 2. Raziell, fol. 13. 1. & 27. 1. Tzeror Hammor, fol. 61. 3. & 150. 3. Nishmat Chayim, fol. 26. 2. Kimchi in ^{<3101>}Hosea 11:19.
- Ft95 -- Targum in Cant. 8. 5.
- Ft96 -- Sithre Tora in Zohar in Genesis fol. 55. 2. & Raya Mehimna in Zohar in Leviticus fol. 34. 1.
- Ft97 -- Jarchi in ^{<0209>}Genesis 21:9. Bereshit Rabba, sect. 53. fol. 47. 4.
- Ft98 -- Jarchi & Bereshit Rabba, sect. 53, fol. 47. 4. Pirke Eliezer. c. 30.

- Ft99 -- Baal Hattrim, in loc.
- Ft100 -- Jarchi & Bereshit Rabba, ut supra. (sect. 53, fol. 47. 4.)
- Ft101 -- T. Bab. Beracot, fol. 9. 2.
- Ft102 -- R. Abraham Seba, Tzeror, fol. 21. 3.
- Ft103 -- Pirke Eliezer, c. 30.
- Ft104 -- Maimon. Hilch. Nechalot, c. 1. sect. 7.
- Ft105 -- Ib c. 2. sect. 12.
- Ft106 -- Tzeror Hammor, fol. 152. 1.
- Ft107 -- Misn. Beracot, c. 2. sect. 2. T. Hieros. Beracot, fol. 4. 2.
- Ft108 -- Shemot Rabba, sect. 19. fol. 104. 4.
- Ft109 -- Zohar in Exodus fol. 10. 2.
- Ft110 -- T. Bab. Bava Metzia, fol. 85. 1.
- Ft111 -- T. Bab. Sabbat, fol, 116. 1.
- Ft112 -- T. Bab. Sabbat, fol. 17. 1. Misn. Oholot, c. 16. sect. 1. & Maimon, in Bartenora in ib.
- Ft113 -- T. Bab. Kiddushin, fol. 52. 2. Nazir, fol. 49. 2.
- Ft114 -- ^{<1028>}Exodus 34:28. Vid. Targum Onk. & Jon. in ib.
- Ft115 -- T. Bab. Maccot, fol. 23. 2. & 24. 1. Tzeror Hammor, fol. 151. 1.
- Ft116 -- In Jarchi in ^{<1018>}Leviticus 19:18.
- Ft117 -- Tzeror, Hammor, fol. 15. 3.
- Ft118 -- Midrash Kohelet, fol. 83. 1.
- Ft119 -- Midrash Kohelet, fol. 79. 1.
- Ft120 -- See Hammond on. ^{<1040>}Philippians 4:10.
- Ft121 -- Misn. Shekalim, c. 5. sect. 6.
- Ft122 -- Jarchi & Abarbinel in ^{<2445>}Isaiah 44:5.
- Ft123 -- Vid. Lydium de re militare, 50:1. c. 6.