

THE LESSON OUTLINE.

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The Spirit of the Gospel.

I. A WORKING SPIRIT.

Gone throughout Phrygia, etc. vs. 6-8.
 Woe....if I preach not. 1 Cor 9. 16.
 I am debtor. Rom. 1. 14.

II. A SUBMISSIVE SPIRIT.

Forbidden....Holy Ghost, vs. 6-8.
 Led by the Spirit. Rom. 8. 14.
 Spirit....dwelleth in you. 1 Cor. 3. 16.

III. A SPIRIT OF DIVINE COMMUNION.

A vision appeared. v. 9.
 I will speak....dream. Num. 12. 6.
 The secret of the Lord. Psalm 25. 14.

IV. A SPIRIT OF PROMPTNESS.

Immediately we endeavored. vs. 10, 11.
 I made haste. Psalm 119. 60.
 Do it with thy might. Eccles. 9. 10.

V. A WORSHIPPING SPIRIT.

On the Sabbath....prayer. v. 13.
 As his custom was. Luke 4. 16.
 Not forsaking....assembling. Heb. 10. 25.

VI. A SPIRIT OF TESTIMONY.

Spoke unto the women v. 13.
 Ye are my witnesses. Isa. 43. 10.
 Shall be witnesses. Acts 1. 8.

VII. A SPIRIT OF FAITH.

Heart....Lord opened. v. 14.
 Faith cometh by hearing. Rom. 10. 17.
 With the heart. Rom. 10. 10.

VIII. A SPIRIT OF HOSPITALITY.

Came into my house. v. 15.
 Entertain strangers. Heb. 13. 2.
 Ye took me in. Matt. 25. 35.

EXPLANATORY AND PRACTICAL NOTES.

When we left the story of Paul (May 23, Lesson VIII of the Second Quarter) he was with Barnabas in Jerusalem, making the report to the apostles of their first great missionary tour to the Gentiles. There and then the first great theological perplexity of the Christian Church was settled, involving the terms on which Gentiles could be received into the Church. We venture to guess that the conference at Jerusalem was held in A. D. 51, possibly in A. D. 50. In less than twelve months the second missionary journey was begun, and concerning some important events of this journey we study to-day. Barnabas and Paul differed in judgment concerning their former companion, "John, whose surname was Mark," and "the contention was so sharp between them that they parted asunder one from the other." Paul chose Silas as his companion instead of Barnabas. His evangelistic tour led him to Derbe and Lystra, where he added to his company the youthful Timothy. In every city Paul and Silas delivered the decrees of the council of Jerusalem, and found to their universal joy the churches "established in the faith and increased in numbers daily." The events of this lesson may probably be dated in 52. Paul was about fifty years of age, and had been about sixteen years a Christian.

Verse 6. Now when they had gone throughout Phrygia. A midland district of Asia Minor, not far from Antioch of Pisidia. Its boundaries are undefined. It included two of "the seven churches of Asia," Laodicea and Thyatira, and also the church of Colosse, to which eleven or twelve years later Paul wrote an epistle. **And the region of Galatia.** This phrase has generally been understood to refer to the great table-land northeast of Phrygia, a rough district without trees, peopled by the Galatæ. It had been overrun and settled by Gauls (kindred to the Gaels and Celts of Europe) in the earlier part of the third century before Christ. Their history was turbulent. Twenty-five years before the Christian era the Romans formed the province of Galatia, which included, not only the region inhabited by the Gauls, but Lycaonia also, and parts of Phrygia and Pisidia. Paul has been supposed to have traveled at this time over this province and founded the churches to which afterward he wrote "Galatians." The outline of his journey, as usually given on maps,

took him to the towns of Ancyra and Tavium in the middle of this table-land. Earlier commentators were fond of tracing Celtic traits in the faults scored by Paul in his epistle. But later scholarship has advanced quite another theory, which now bids fair to be generally accepted. He who carefully reads the Epistle to the Galatians must notice (especially in Gal. 4. 13) that Paul seems to have gone to Galatia for the purpose of recovery from a severe illness, and it is argued that he could not have ventured for such a purpose into so barbarous and rough a region as northern Galatia; furthermore, we have no account of the founding of any churches in that locality. The later view is that Paul and his companions came to Perga with the view of evangelizing the next place on their route, and that suddenly the plan was altered and they passed over the Pamphylian lowlands and the Pisidian mountain lands to Antioch. This interprets the phrase "region of Phrygia and Galatia" to include a country more southerly and more healthful than that usually marked off on our maps. The towns of