

North Galatia lay far apart, and there were few Greeks and Jews there. The whole story as told in Acts and alluded to in the epistles seems to favor what is now known as the South Galatian theory. This theory is strongly maintained by the Rev. W. F. Moulton, in an article on this subject. **Were forbidden of the Holy Ghost to preach the word in Asia.** Forbidden, perhaps, by what we now call "Providence;" perhaps by a direct message of the Holy Ghost to the evangelists. "Asia" was a province bordering the Aegean Sea, and included the smaller provinces of Mysia, Lydia, and Caria. The question why the evangelists were forbidden to preach the Gospel in Asia is well answered by Dr. Cowles, "The Lord had many apostles, but one Paul." No other man was so well adapted to introduce the Gospel to the great thought-centers of the age. Philippi, Athens, Corinth, Rome, all lay outside the forbidden circle. Other men could and did very thoroughly spread the Gospel throughout "Asia;" Paul was destined to fill out the great flower of his life in the great European capitals.

**7. After they were come to Mysia.** A province on the Aegean; part of Asia. **Assayed.** Planned, proposed, desired. **To go into Bithynia.** A province of Asia Minor, on the shore of the Black Sea. **But the Spirit suffered them not.** Revised Version, "the Spirit of Jesus." Only one route remained open to Paul—to the seacoast and to Europe. Again we are in doubt as to the method of the prohibition, but its reason, strange as it must at the time have seemed to Paul, soon became clear. The remoteness of Bithynia and the large number of important cities in proconsular Asia would have served to postpone the evangelization of Europe had Paul first visited them.

**8. And they passing by Mysia came down to Troas.** "Passing by" means not remaining or preaching in it. Troas was a Greek town about four miles from the site of ancient Troy. It was the port at which the merchant vessels running between Macedonia and Asia Minor harbored. "They" "came down" to it because it was on the level coast lands, and they had been journeying on the high lands. The harbor of Troas may still be traced.

**9. A vision appeared to Paul in the night.** To an astonishing degree the decisions of Paul's life seem to have been pivoted on visions. From his conversion until he passes from view in almost every emergency he sees a holy vision or hears a holy voice. Professor Ramsay, with a beauty of imagination that reminds one of Professor Plumptre, suggests that the **man of Macedonia** was Luke, "the beloved physician." While this theory is "incapable of either proof or disproof" it throws light on the relationship of these two men, and it is not without some substantial reasons for a basis. **1. The phrase is really "a certain**

man," though neither the Authorized Version nor the Revised Version indicates this—a phrase which would indicate that the man was personally known to Paul. **2. The inference that early commentators drew that a Macedonian would be recognized by his dress is now understood to be in part mistaken.** It is true that generally "each nation had a dress of its own and a distinct type of countenance," but at this time the Macedonians were anxious to be regarded as Greeks and would dress accordingly. So in all probability "the certain man" in the vision was known to Paul as a Macedonian. **3. Notice also the first occurrence of the pronoun "we" in the next verse, the earliest intimation of Luke's presence.** **4. Lastly, there is a strong connection of Luke with Philippi.** These four reasons combine to make us believe that "Paul immediately on coming to Troas came into close companionship with the Macedonian Luke, and that in vision of the night he beheld him beckoning him onward to his own country."—*Ramsay. Prayed him.* The Revised Version, "beseeching him." **Come over into Macedonia, and help us.** The unuttered cry of sorrow-stricken and sin-sick humanity thrills every heart that has been touched by Christ. "It is death to the Church, and death to the Christian, either not to hear this unconscious cry of heathendom and abandoned Christendom, or, having heard it, not to heed it."—*Riddle.* Macedonia at this time had Thessalonica as its capital. This province stretched across the great peninsula north of Greece. In early Greek history it appears as the home of barbarians, later as the seat of the kingdom of Philip. Alexander the Great made it the center of the world's power. It continued influential among the nations of the earth until absorbed by Rome. Later it was the center, or near to it, of the Eastern empire, and later still of the empire of the Turks; it may at this writing be roughly defined as Turkey in Europe.

**10. After he had seen the vision, immediately we endeavored to go.** Notice the change in the pronoun—"he had seen;" "we endeavored." It has been supposed that Paul's severe illness (Gal. 4. 13-15) may have led to his intimacy at this time with the physician Luke. "Immediately" is characteristic; like all men who have made history, Paul acted with the utmost promptitude. "Endeavored to go" points to the efforts they made to secure means of travel, which were not at hand in those ancient days as now. Search for a ship may have consumed days. **Assuredly gathering.** The verb has the sense, says Dr. Farrar, of coming to a conclusion from putting things side by side. Paul watched the intimations of Providence as well as listened to the messages of the Spirit. **The Lord had called us for to preach the gospel unto them.** That is, unto the Macedonians. Paul ascertained first that the Lord had not called him to preach the Gospel at that time in Asia; or in