with him one by birth a Jew, but uncircumcised. There was here no concession  
in doctrine at all, and no reference whatever to the duty of Timotheus himself in  
the matter. In the case of Titus, a *Greek*,  
he dealt otherwise, no such reason existing: Gal. ii. 3.

**4. through the cities**] Iconium, and perhaps Antioch in Pisidia.  
He might at Iconium see the elders of the  
church of Antioch, as he did afterwards  
those of Ephesus at Miletus. If he went  
to Antioch, he might regain his route into  
Phrygia and Galatia by crossing the hills  
east of that city.

**5.**] This general  
notice, like those at ch. ix. 31, xii. 24,  
marks the opening of a new section.

**6—9.**] This very cursory notice of a journey  
in which we have reason to think so much  
happened,—the founding of the Galatian  
and Phrygian churches (see ch. xviii. 23,  
where we find him, on his second visit,  
“*confirming all the disciples*”), the sickness  
of the Apostle, alluded to Gal. iv. 13; the  
working of miracles and imparting of the  
Spirit mentioned Gal. iii. 5; the warmth  
and kindness of feeling shewn to Paul in  
his weakness, Gal. iv. 14–16, seems to  
shew that the narrator was not with him  
during this part of the route; an inference  
which is remarkably confirmed by the  
sudden resumption of circumstantial detail  
with the use of the first person, at ver. 10.

**6. Phrygia**] There were two tracts  
of country called by this name: one near  
the Hellespont, the other called *Phrygia  
major*. It is with the latter that we are  
here concerned, which was the great central space of Asia Minor, yet retaining the  
name of its earliest inhabitants, and on  
account of its being politically subdivided  
among the contiguous provinces, impossible  
to define accurately.—The Apostle’s route  
must remain very uncertain. It is probable that he may have followed the great  
road (according to his usual practice and  
the natural course of a missionary journey)  
from Iconium to Philomelium and perhaps  
as far as Synnada, and thence struck off to  
the N.E. towards Pessinus in Galatia.  
That he visited Colossæ, in the extreme  
S.W. of Phrygia, on this journey, as supposed by some, is very improbable.

**the region of Galatia**] The midland district,  
known as Galatia, or Gallo-græcia, was inhabited by the descendants of those Gauls  
who invaded Greece and Asia in the third  
century B.C., and after various incursions  
and wars, settled and became mixed with the  
Greeks in the centre of Asia Minor. They  
were known as a brave and freedom-loving  
people, fond of war, and either on their  
own or others’ account, almost always in  
arms, and generally as cavalry. Jerome  
says that their speech was like that of  
the Germans in the neighbourhood of  
Treves: and perhaps **the speech of Lycaonia** ch. xiv. 11, spoken of the neighbouring district, may refer to this peculiar dialect. But Greek was extensively  
spoken. They were conquered by the  
consul Cn. Manlius Vulso, 189 B.C., but  
retained their own governors, called as  
before tetrarchs, and afterwards kings (for  
one of whom, Deiotarus, a protégé of  
Pompey’s, Cicero pleaded before Cæsar);  
their last king, Amyntas, passed over from  
Antony to Augustus in the battle of  
Actium. Galatia, after his murder, A.D.  
26, became a Roman province. The principal cities were Aneyra,—which was made  
the metropolis of the province by Augustus,—Tavium, and Pessinus: in all, or some  
of which, the Apostle certainly preached.  
He was detained here on account of sickness (Gal. iv. 13). See further in Introduction to the Epistle to the Galatians,  
§ 2.

**being hindere**d] By some special  
intimation, like that in ch. xiii. 2.

**Asia**] This name, applied at first to the  
district near the river Caÿster in Lydia,  
came to have a meaning more and more  
widely extended, till at last it embraced