

THE LIFE OF PAUL

LESSON IX

THE THIRD MISSIONARY JOURNEY

PART II (Macedonia to Corinth)

1. Paul went first to Macedonia from Ephesus. Where did he go next and how long did he stay there? Acts 20:1-3 **(Acts 20:2-3 - After the uproar had ceased, Paul called the disciples to himself, embraced them, and departed to go to Macedonia. Now when he had gone over that region and encouraged them with many words, he came to Greece and stayed three months. And when the Jews plotted against him as he was about to sail to Syria, he decided to return through Macedonia.)**
2. Why did Paul leave Greece? Who goes with him? Acts 20:3-4 **(Acts 20:3-4 -and stayed three months. And when the Jews plotted against him as he was about to sail to Syria, he decided to return through Macedonia. And Sopater of Berea accompanied him to Asia-- also Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia.) Paul left Greece to go Syria. Probably he was looking towards Jerusalem for the various feasts and to report of his work to those in Antioch, where he began all of his missionary journeys.**
3. How long do you think Paul was in Macedonia before going to Greece? Acts 20:6; I Cor. 16:8 **(Acts 20:6 - But we sailed away from Philippi after the Days of Unleavened Bread, and in five days joined them at Troas, where we stayed seven days.) (1 Cor 16:8 - But I will tarry in Ephesus until Pentecost.) Paul wrote the letter known as I Corinthians from Ephesus and told the Corinthians that he would remain in Ephesus until the Pentecost. Paul went to Macedonia and spent considerable time there since he went from Macedonia to Greece and spent three months in Greece. Paul went from Greece back to Macedonia and on to Troas from Philippi after the days of unleavened bread. Nearly a full year had passed since Paul departed Ephesus to Macedonia. Since he spent three months in Greece, and he had traveled from Macedonia to Greece and back again during that time period, he must have spent approximately eight months in and around Macedonia.**
4. When did Paul write the letter to the Roman church? Rom. 15:24-28 **(Rom 15:24-28 - whenever I journey to Spain, I shall come to you. For I hope to see you on my journey, and to be helped on my way there by you, if first I may enjoy your company for a while. But now I am going to Jerusalem to minister to the saints. For it pleased those from Macedonia and Achaia to make a certain contribution for the poor among the saints who are in Jerusalem. It pleased them indeed, and they are their debtors. For if the Gentiles have been partakers of their spiritual things, their duty is also to minister to them in material things. Therefore, when I have performed this and have sealed to them this fruit, I shall go by way of you to Spain.) Paul was in the process of collecting the funds from the Macedonian and Corinthian churches (II Cor. 8:1-10) during this third missionary journey and is about to go back to Jerusalem. Paul must have written the Romans from Achaia, since he has already been there when he writes his letter. It seems that there was not enough time in his hurried schedule after he departs from Greece for Macedonia (Acts 20:3).**

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5. Where had Paul been besides Macedonia and Achaia, when he wrote the letter to the Roman church? Rom. 15:18-19 (**Rom 15:18-19 - For I will not dare to speak of any of those things which Christ has not accomplished through me, in word and deed, to make the Gentiles obedient--in mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about to Illyricum I have fully preached the gospel of Christ.**) Paul had preached the gospel from Jerusalem all the way to Illyricum.

ILLYRICUM [ih LIHR ih kuhm]-- a Roman province in the Balkan Peninsula, stretching along the east coast of the Adriatic Sea from Italy to Macedonia (see Map 7, B-1). The apostle Paul preached the gospel of Christ "from Jerusalem and round about to Illyricum" <Rom. 15:19>. Dalmatia <2 Tim. 4:10> was one of the two major divisions of Illyricum. Today, this region is known as Yugoslavia and Albania.

6. Was Timothy from Derbe? Acts 20:4; 16:1-2 (**Acts 20:4 - And Sopater of Berea accompanied him to Asia-- also Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia.**) (**Acts 16:1-2 - Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek. He was well spoken of by the brethren who were at Lystra and Iconium.**) It appears that Timothy was from Lystra, which was near Derbe.
7. Did Paul pass through Troas on the way to Macedonia from Ephesus? II Cor. 2:12-13 (**2 Cor 2:12-13 - Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened to me by the Lord, I had no rest in my spirit, because I did not find Titus my brother; but taking my leave of them, I departed for Macedonia.**)
8. Where did Paul find Titus? II Cor. 7:4-16 (**2 Cor 7:5-6 - For indeed, when we came to Macedonia, our flesh had no rest, but we were troubled on every side. Outside were conflicts, inside were fears. Nevertheless God, who comforts the downcast, comforted us by the coming of Titus.**) Probably Paul found Titus in Philippi.
9. When and where had Paul sent Timothy? Acts 19:21-22 (**Acts 19:21-22 - When these things were accomplished, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, "After I have been there, I must also see Rome." So he sent into Macedonia two of those who ministered to him, Timothy and Erastus, but he himself stayed in Asia for a time.) Paul sent Timothy and Erastus to Macedonia while he was on his third missionary journey from Ephesus before he departed for Macedonia.**
10. Did Paul intend for Timothy to go to Corinth? Why? Acts 19:22; I Cor. 4:17; 16:10-11 (**1 Cor 4:17 - For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you of my ways in Christ, as I teach everywhere in every church.) (1 Cor 16:10-11 - Now if Timothy comes, see that he may be with you without fear; for he does the work of the Lord, as I also do. Therefore let no one despise him. But send him on his journey in peace, that he may come to me; for I am waiting for him with the brethren.) Paul sent Timothy to Corinth to instruct them in the ways of the Lord, just as Paul would do if he were there.**
11. When did Paul write II Corinthians? In order to answer this question, first answer the following questions.

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- a) Does Paul visit Corinth the third time before writing II Corinthians? II Cor. 12:14; II Cor. 13:1-2 **(2 Cor 12:14 - Now for the third time I am ready to come to you. And I will not be burdensome to you; for I do not seek yours, but you. For the children ought not to lay up for the parents, but the parents for the children.) (2 Cor 13:1-2 - This will be the third time I am coming to you. "By the mouth of two or three witnesses every word shall be established." I have told you before, and foretell as if I were present the second time, and now being absent I write to those who have sinned before, and to all the rest, that if I come again I will not spare--)** Obviously Paul had not visited Corinth the third time when he was writing them II Corinthians.
- b) When did Paul visit Corinth the first two times? Look at the "Chronological Order of Paul's Life" chart (Acts 18:1). Also look at question 17 of lesson VIII. **Paul visited Corinth the first time during his second missionary journey, which is dated about 52-53 AD (Claudius expels the Jews from Rome in 52 AD). Most likely Paul's second visit would have been from Ephesus during his third missionary journey. He was in Ephesus about 2 1/2 years, which would place this visit around 56-57 AD.**
- c) Where was Paul when he wrote II Corinthians? II Cor. 2:12-13; 7:5-7 **(2 Cor 2:12-13 - Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened to me by the Lord, I had no rest in my spirit, because I did not find Titus my brother; but taking my leave of them, I departed for Macedonia.) (2 Cor 7:5-7 - For indeed, when we came to Macedonia, our flesh had no rest, but we were troubled on every side. Outside were conflicts, inside were fears. Nevertheless God, who comforts the downcast, comforted us by the coming of Titus, and not only by his coming, but also by the consolation with which he was comforted in you, when he told us of your earnest desire, your mourning, your zeal for me, so that I rejoiced even more.)** Paul must have been in Macedonia or close by, probably in Philippi.
12. Since Paul went to Jerusalem after his second missionary journey in 54 AD for the Passover, it is likely that it was still in 54 AD that he started his third missionary journey. He most likely reached Ephesus in the spring of 55 AD. How long was he in Ephesus? What year did he most likely write II Corinthians? Acts 19:8-10 **(Acts 19:8-10 - And he went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of the kingdom of God. But when some were hardened and did not believe, but spoke evil of the Way before the multitude, he departed from them and withdrew the disciples, reasoning daily in the school of Tyrannus. And this continued for two years, so that all who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.)** Paul was in Ephesus a total of two years and three months. This did not give him much time to get to Macedonia, write II Corinthians go to Greece for three months and return to Macedonia by the days of unleavened bread (Acts 20:1-6). This would place the writing in the winter of 58 AD.
13. When did Timothy return to Paul? I Cor. 1:1; II Cor. 1:1 **(1 Cor 1:1 - Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,) (2 Cor 1:1 - Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, To the church of God which is at Corinth, with all the saints who are in all Achaia:)** Since Paul wrote the first letter to the Corinthians from Ephesus, and since Timothy is not included in the greeting of that letter, it

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appears that Timothy had already been sent to Macedonia. The second letter to Corinth was written from Macedonia and Timothy was included in that greeting. Therefore it appears that Paul joined up with Timothy in Macedonia.

14. Paul goes to Macedonia from Ephesus and probably stops at Troas on the way. He then goes on the Achaia, including Corinth and returns back through Macedonia and on to Troas. Had Paul always planned to travel this particular route? Acts 20:1-4; 19:21; I Cor. 16:5-6; II Cor. 1:15-16 (**Acts 19:21 - When these things were accomplished, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, "After I have been there, I must also see Rome."**) (**Acts 20:1-4 - After the uproar had ceased, Paul called the disciples to himself, embraced them, and departed to go to Macedonia. Now when he had gone over that region and encouraged them with many words, he came to Greece and stayed three months. And when the Jews plotted against him as he was about to sail to Syria, he decided to return through Macedonia. And Sopater of Berea accompanied him to Asia-- also Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia.) (1 Cor 16:5-6 - Now I will come to you when I pass through Macedonia {for I am passing through Macedonia}. And it may be that I will remain, or even spend the winter with you, that you may send me on my journey, wherever I go.) (2 Cor 1:15-16 - And in this confidence I intended to come to you before, that you might have a second benefit-- to pass by way of you to Macedonia, to come again from Macedonia to you, and be helped by you on my way to Judea.) Paul changed his plans at the last minute to return again through Macedonia before going to Greece. Paul then went back through Macedonia before returning to Syria and Jerusalem. Part of the change in his plans was due to the sorrow he encountered in Corinth on his second visit. He did not want to put himself or the Corinthians through such an experience again, if he could prevent it.**
15. What was one of Paul's objectives on this particular missionary journey? I Cor. 16:1-5; II Cor. 8:1-9:15; Gal. 2:10 **One of Paul's objectives was to take a contribution from the Gentile churches to the Hebrew Christians in Jerusalem.**
16. Is this the first time Paul was mindful of the poor saints in Jerusalem? What was one of the things that Peter and James had asked Paul to do? Acts 11:27-30; Gal. 2:10 (**Acts 11:27-30 - And in these days prophets came from Jerusalem to Antioch. Then one of them, named Agabus, stood up and showed by the Spirit that there was going to be a great famine throughout all the world, which also happened in the days of Claudius Caesar. Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea. This they also did, and sent it to the elders by the hands of Barnabas and Saul.) (Gal 2:10 - They desired only that we should remember the poor, the very thing which I also was eager to do.) Paul ministered to the saints in Jerusalem during the famine foretold by Agabus.**
17. Paul writes to another church about his objective to take money to the poor saints in Jerusalem. To whom did he write and when did he write? Rom. 15:24-28 (**Rom 15:24-28 - whenever I journey to Spain, I shall come to you. For I hope to see you on my journey, and to be helped on my way there by you, if first I may enjoy your company for a while. But now I am going to Jerusalem to minister to the saints. For it pleased those from Macedonia and Achaia to make a certain contribution for the poor among the saints who are in Jerusalem.** It pleased them indeed, and they are their debtors. For if the Gentiles have been partakers of their spiritual things, their duty is also to minister to them in material things. Therefore, when I

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have performed this and have sealed to them this fruit, I shall go by way of you to Spain.) Paul wrote to the church in Rome while he was concluding his third missionary journey. He had already collected the funds from the churches in Achaia and Macedonia, so he must have been in Cenchrea (Rom. 16:1-2) after picking up the money from the Corinthian church, but before he left for Macedonia on his way back to Jerusalem Acts 20:1-3). This would place the time of the writing about 57-58 AD.

18. Compare the following scriptures:

- a) Rom 8:5 to Gal. 5:22-25 (Rom 8:5 -For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit.) (Gal 5:22-25 - But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. And those who are Christ's have crucified the flesh with its passions and desires. If we live in the Spirit, let us also walk in the Spirit.)
- b) Rom. 8:15 to Gal. 4:6-7 (Rom 8:15 - For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father.") (Gal 4:6-7 - And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!" Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.)
- c) Rom. 7:14-25 to Gal. 5:17 (Rom 7:14-25 - For we know that the law is spiritual, but I am carnal, sold under sin. For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. If, then, I do what I will not to do, I agree with the law that it is good. But now, it is no longer I who do it, but sin that dwells in me. For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find. For the good that I will to do, I do not do; but the evil I will not to do, that I practice. Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me. I find then a law, that evil is present with me, the one who wills to do good. For I delight in the law of God according to the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who will deliver me from this body of death? I thank God-- through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin.) (Gal 5:17 - For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.)
- d) Rom. 1:17 to Gal. 3:11 (Rom 1:17 - For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith.") (Gal 3:11 - But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith.")
- e) Rom. 4 to Gal. 3 (Rom. 4 - Abraham's faithfulness.) (Gal. 3 - Sons of God through Christ and the seed of Abraham.)
- f) Gal. 1:6-9 to II Cor. 11:4 (Gal 1:6-9 - I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel,

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which is not another; but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.) (2 Cor 11:4 - For if he who comes preaches another Jesus whom we have not preached, or if you receive a different spirit which you have not received, or a different gospel which you have not accepted-- you may well put up with it!)

- g) Gal. 2:20 & 6:15 to II Cor. 5:15-17 (**Gal 2:21 - "I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain."**) (2 Cor 5:15-17 and He died for all, that those who live should live no longer for themselves, but for **Him who died for them and rose again.** Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know Him thus no longer. Therefore, **if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.**) (Gal 6:15 - **For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.**)
- h) Gal. 6:7-8 to II Cor. 9:6 (**Gal 6:7-8 - Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.**) (2 Cor 9:6 - **But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.**)
19. Summarize the II Corinthian letter.
- a) Part One: Paul's Explanation of His Ministry (1:1-7:16)
- i) Introduction 1:1-11
- ii) Paul's Explanation of His Change of Plans 1:12-2:13
- a) Paul's Original Plan 1:12-22
- b) Paul's Change of Plans 1:23-2:4
- c) Paul's Appeal to Forgive 2:5-13
- iii) Paul's Philosophy of Ministry 2:14-6:10
- a) Christ Causes Us to Triumph 2:14-17
- b) Changed Lives Prove Ministry 3:1-5
- c) New Covenant Is the Basis of Ministry 3:6-18
- d) Christ Is the Theme of Ministry 4:1-7
- e) Trials Abound in the Ministry 4:8-15
- f) Motivation in the Ministry 4:16-5:21
- g) Giving No Offense in the Ministry 6:1-10
- iv) Paul's Exhortations to the Corinthians 6:11-7:16
- a) Paul's Appeal for Reconciliation 6:11-13

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- b) Paul's Appeal for Separation from Unbelievers 6:14-7:1
 - c) Paul's Meeting with Titus 7:2-7
 - d) Corinthians' Response to Paul's Letter 7:8-16
 - b) Part Two: Paul's Collection for the Saints (8:1-9:15)
 - i) Example of the Macedonians 8:1-6
 - ii) Exhortation to the Corinthians 8:7-9:15
 - iii) Example of Christ 8:7-9
 - iv) Purpose of Giving 8:10-15
 - v) Explanation of the Delegation 8:16-9:5
 - vi) Exhortation to Giving 9:6-15
 - c) Part Three: Paul's Vindication of His Apostleship (10:1-13:14)
 - i) Paul Answers His Accusers 10:1-18
 - a) The Charge of Cowardice is Answered 10:1-2
 - b) The Charge of Walking in the Flesh is Answered 10:3-9
 - c) The Charge of Personal Weakness is Answered 10:10-18
 - ii) Paul Defends His Apostleship 11:1-12:13
 - a) Paul's Declaration of His Apostleship 11:1-15
 - b) Paul's Sufferings Support His Apostleship 11:16-33
 - c) Paul's Revelations Support His Apostleship 12:1-10
 - d) Paul's Signs Support His Apostleship 12:11-13
 - iii) Paul Announces His Forthcoming Visit 12:14-13:10
 - a) Paul's Concern Not to be a Financial Burden 12:14-18
 - b) Paul's Concern Not to Find Them Carnal 12:19-21
 - c) Paul's Warning to Examine Themselves 13:1-10
 - iv) Conclusion 13:11-14
20. Summarize the Roman Letter.
- a) Part One: The Revelation of the Righteousness of God (1:1-8:39)
 - i) Introduction 1:1-17
 - ii) Condemnation: The Need for God's Righteousness 1:18-3:20
 - a) Guilt of the Gentile 1:18-32
 - b) Guilt of the Jew 2:1-3:8
 - c) Conclusion: All Are Guilty before God 3:9-20
 - iii) Justification: God's Righteousness 3:21-5:21
 - a) Description of Righteousness 3:21-31
 - b) Illustration of Righteousness 4:1-25
 - c) Benefits of Righteousness 5:1-11

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- d) Contrast of Righteousness and Condemnation 5:12-21
 - iv) Sanctification: The Demonstration of God's Righteousness 6:1-8:39
 - a) Sanctification and Sin 6:1-23
 - b) Sanctification and the Law 7:1-25
 - c) Sanctification and the Spirit 8:1-39
 - b) Part Two: The Vindication of the Righteousness of God (9:1-11:36)
 - i) Israel's Past: The Election of God 9:1-29
 - a) Paul's Sorrow 9:1-5
 - b) God's Sovereignty 9:6-29
 - ii) Israel's Present: The Rejection of God 9:30-10:21
 - a) Israel Seeks Righteousness by Works 9:30-33
 - b) Israel Rejects Christ 10:1-15
 - c) Israel Rejects the Prophets 10:16-21
 - iii) Israel's Future: The Restoration by God 11:1-36
 - a) Israel's Rejection Is Not Total 11:1-10
 - b) Israel's Rejection Is Not Final 11:11-32
 - c) Israel's Restoration: The Occasion for Glorifying God 11:33-36
 - c) Part Three: The Application of the Righteousness of God (12:1-16:27)
 - i) Righteousness of God Demonstrated in Christian Duties 12:1-13:14
 - a) Responsibilities Toward God 12:1-2
 - b) Responsibilities Toward Society 12:3-21
 - c) Responsibilities Toward Government 13:1-7
 - d) Responsibilities Toward Neighbors 13:8-14
 - ii) Righteousness of God Demonstrated in Christian Liberties 14:1-15:13
 - a) Principles of Christian Liberty 14:1-23
 - b) Practices of Christian Liberty 15:1-13
 - iii) Conclusion 15:14-16:27
 - a) Paul's Purposes for Writing 15:14-21
 - b) Paul's Plans for Traveling 15:22-33
 - c) Paul's Praise and Greetings 16:1-27
21. Summarize the Galatian Letter
- a) The Gospel of Grace Defended 1:1-2:21
 - i) Introduction 1:1-9
 - ii) Gospel of Grace Is Given by Divine Revelation 1:10-24
 - iii) Gospel of Grace Is Approved by Jerusalem Leadership 2:1-10
 - iv) Gospel of Grace Is Vindicated by Rebuking Peter 2:11-21

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- b) The Gospel of Grace Explained 3:1-4:31
 - i) Holy Spirit Is Given by Faith, Not by Works 3:1-5
 - ii) Abraham Was Justified by Faith, Not by Works 3:6-9
 - iii) Justification Is by Faith, Not by the Law 3:10-4:11
 - a) Christ Redeems Us from the Curse of the Law 3:10-14
 - b) Abrahamic Covenant Is Not Voided by the Law 3:15-18
 - c) Law Given to Drive Us to Faith 3:19-22
 - d) Believers Are Free from the Law 3:23-4:11
 - iv) Galatians Receive Blessings by Faith, Not by the Law 4:12-20
 - v) Law and Grace Cannot Co-exist 4:21-31
 - vi) The Gospel of Grace Applied 5:1-6:18
 - a) Position of Liberty: Stand Fast 5:1-12
 - b) Practice of Liberty: Love One Another 5:13-15
 - c) Power for Liberty: Walk in the Spirit 5:16-26
 - (1) Conflict between the Spirit and the Flesh 5:16-18
 - (2) Works of the Flesh 5:19-21
 - (3) Fruit of the Spirit 5:22-26
 - d) Performance in Liberty: Do Good to All Men 6:1-10
 - (1) Bear One Another's Burdens 6:1-5
 - (2) Do Not Be Weary While Doing Good 6:6-10
 - e) Conclusion 6:11-18
 - (1) Motives of the Circumcised 6:11-13
 - (2) Motives of the Apostle Paul 6:14-18
22. When and where do you think Paul wrote the Galatian epistle? **It appears that Paul had been in Galatia at least twice before writing the letter Gal. 4:12-16. This could place the writing anytime after his second missionary journey, since he visited Galatia on both the first and second journeys. The similarity between the letter to the Galatians and both the Roman and II Corinthians letters leads me to believe he wrote it during his third missionary journey and very near the time he wrote the other two letters. This probably places the writing from either Corinth or Macedonia around 57-58 AD.**
23. Why did Paul write to the Galatians? Gal. 1:6 **(Gal 1:6-8 - I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed.) Judaizing teacher from Jerusalem had led the Galatians away from the pure teachings of the Gospel and had prejudiced them against Paul.**
24. Why did Paul write to the Roman church? Rom. 1:8 **(Rom 1:11-13 - For I long to see you, that I may impart to you some spiritual gift, so that you may be established--**

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that is, that I may be encouraged together with you by the mutual faith both of you and me. Now I do not want you to be unaware, brethren, that I often planned to come to you (but was hindered until now), that I might have some fruit among you also, just as among the other Gentiles.)