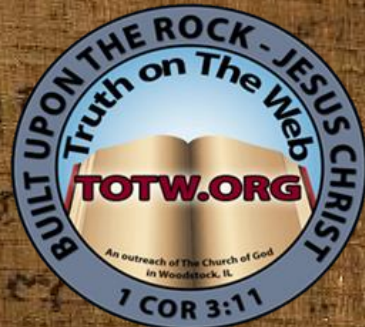


GRASPING GALATIANS

The Gospel of Grace

Chapters 1 & 2



Galatians 1:1-2 **Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father,** who raised Him from the dead;) And all the brethren which are with me, unto the churches of Galatia:

Have you ever found yourself questioning, challenging, or even rejecting any of Paul's statements?

Paul's claim to apostolic authority should cause us to reconsider when our own opinions or "the general consensus of scholarly opinion" would lead us to disagree with him. It appears that the Galatian readers were in danger of turning from Paul's message and hence discrediting his authority. From Paul's time to our day, many have pointed to apparent contradictions and "hard sayings" in his letters and scolded him for his errant teachings. But if Paul has apostolic authority by virtue of his direct commission from the risen Christ, then we may not judge him on the basis of our opinions, for he is the apostolic representative of Christ.

The IVP New Testament Commentary

Galatians 1:1-2 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead;) **And all the brethren which are with me**, unto the churches of Galatia:

Galatians 1:3-5 Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ, Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father: To whom *be* glory for ever and ever. Amen.

our Lord Jesus Christ...gave Himself for our sins...

The mention of the name of Christ sparks a declaration about the work of Christ. In three brief phrases Paul outlines the basic structure of his Christ-centered message. First, Christ *gave himself for our sins*. The sacrificial, self-giving work of Christ on the cross is the final answer to the problem of all our moral failure and guilt. For that reason the victory over sin accomplished by the cross of Christ is the main theme of this letter (2:20-21; 3:1, 13; 4:4; 5:1, 11, 24; 6:12, 14), which rebukes believers for substituting humanistic solutions for the cross of Christ.

IVP

our Lord Jesus Christ...gave Himself for our sins...

He might deliver us from this present evil world...

Second, the purpose of the cross is expressed dramatically: *to rescue us from the present evil age*. Paul had an apocalyptic view of history. The revelation (apocalypse--see 1:12, 16; 3:23) of God in Christ had already intersected and forever changed the nature of human history. The cross of Christ inaugurated God's new created order ("new creation"--6:15) in human history. All who believe in the cross are rescued from *the present evil age* and included in the "new creation." The present age is controlled by destructive, malignant forces, "the basic principles of the world" (4:3, 9). The works of the law do not offer a way of escape. Only the cross of Christ sets the prisoners (3:23) free.

our Lord Jesus Christ...gave Himself for our sins...
that He might deliver us from this present evil world...
according to the will of God and our Father...

Galatians 1:6-9 I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

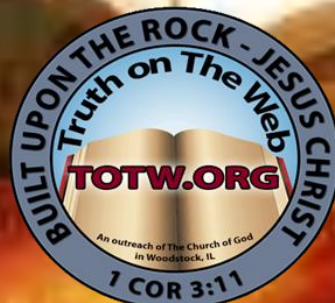
Luke 24:44-47

**...Thus it is written,
and thus it behoved
Christ to suffer, and
to rise from the dead
the third day: And
that repentance and
remission of sins
should be preached
in His name among
all nations...**

**1 Cor 15:1-4 ...that
Christ died for our
sins according to
the Scriptures; And
that He was buried,
and that He rose
again the third day
according to the
Scriptures**

GOSPEL

ACCORDING TO SCRIPTURE



A Different Gospel?

They did not deny the deity of Christ

They did not deny the cross of Christ

They did not deny the resurrection of Christ

The content of this different gospel will become evident as we read the letter. But it is clear already that this gospel was not God-centered. It was drawing people away from God to focus on themselves. Preoccupation with racial identity, religious observance and ceremonial rituals was robbing them of their experience of God's grace expressed in Christ. The irony and tragedy of the situation was that in their pious pursuit of spiritual perfection (3:3) they were actually turning away from God.

The Galatian tragedy is a warning for us that not every quest for spirituality is in reality a quest for God.

When we are enticed by provocative books on spirituality, we must remember that the Galatian Christians were trapped by a message that promised spiritual perfection but turned them away from God.

Galatians 1:10-12 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

At this point Paul turns from his rebuke for desertion to an autobiographical account. By clearly setting forth the story of his own loyalty to the gospel, Paul intensifies his rebuke for disloyalty. In contrast to the Galatian believers who turned from the gospel of Christ to follow Jewish customs, Paul tells how he was converted from Judaism and commissioned by God to preach the gospel of Christ and how he was faithful to his commission. His life stands as an eloquent witness to the truth of the gospel.

His autobiography begins with a thesis statement about the origin of the gospel, recounts his conversion and call, describes his first visit with Peter in Jerusalem and the conference with the apostles in Jerusalem, recalls his conflict with Peter in Antioch, and concludes with a personal affirmation of his commitment to live by the gospel.

IVP

Galatians 1:13-19 **For ye have heard of my conversation in time past in the Jews' religion**, how that beyond measure I persecuted the church of God, and wasted it: **And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.** But when it pleased God, who separated me from my mother's womb, and called *me* by his grace, To reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother.

I was opposed to the church before my conversion
(vv. 13-14)

In my conversion, God Himself revealed His Son in
me; and I did not consult with the church after my
conversion (vv. 15-17)

Galatians 1:20-24 Now the things which I write unto you, behold, before God, I lie not. Afterwards I came into the regions of Syria and Cilicia; And was unknown by face unto the churches of Judaea which were in Christ: But they had heard only, That he which persecuted us in times past **now preacheth the faith which once he destroyed**. And they glorified God in me.

Galatians 2:1-6 **Then fourteen years after I went up again to Jerusalem** with Barnabas, and took Titus with *me* also. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. But neither Titus, who was with me, being a Greek, was compelled to be circumcised: And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed *to be somewhat* in conference added nothing to me:

Circumcision Decision

MuSt We Meet **THE FLINTSTONES**?



Acts 15:1-2 And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

Barnabas, these men from Judea say I have to be circumcised to be saved. Is this true?



*“Certain men which came down from Judaea
taught the **brethren**...”*

Acts 15:1-2 And certain men which came down from Judaea taught the brethren, and said, **Except ye be circumcised after the manner of Moses, ye cannot be saved.**

When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

Leviticus 12:1-3 And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean. And in the eighth day the flesh of his foreskin shall be circumcised.

Exodus 12:48 And when a stranger shall sojourn with thee, and will keep the Passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

Acts 15:1-2 And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, **ye cannot be saved**. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

Salvational Issue?

If God requires the Gentiles to keep the Law of Moses including circumcision, then their disobedience to it would make them reprobate, thus not saved.

In other words, if God requires circumcision for Gentiles, then it is a salvational issue.

Acts 15:1-2 And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

IF it was the long-held doctrine and practice of the apostles to teach the gentile disciples to be circumcised and keep the Law of Moses, then why were they now opposing this view?

Recall that the Apostles had been making disciples of uncircumcised gentiles since Cornelius and friends confessed Christ in Acts 10. It has been *years*. What had Peter required of them? What had Paul and Barnabas been teaching the gentile Christians?

Galatians 2:1-6 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. But neither Titus, who was with me, being a Greek, was compelled to be circumcised: And that because of **false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage**: To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed *to be somewhat* in conference added nothing to me:

Acts 15:3-4 And being brought on their way by the church, they passed through Phenice and Samaria, declaring **the conversion of the Gentiles**: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

Acts 15:5 But there rose up certain of the sect of the Pharisees which believed, saying, That **it was needful to circumcise them, and to command them to keep the law of Moses.**

“Law of Moses”

Joshua 8:31-32 As Moses the servant of the LORD commanded the children of Israel, **as it is written in the book of the law of Moses**, an altar of whole stones, over which no man hath lift up *any* iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings. And **he wrote there upon the stones a copy of the law of Moses**, which he wrote in the presence of the children of Israel.

Joshua 23:6 Be ye therefore very courageous to keep and to **do all that is written in the book of the law of Moses**, that ye turn not aside therefrom *to* the right hand or *to* the left;

1 Kings 2:3 And **keep the charge of the LORD thy God, to walk in His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies, as it is written in the law of Moses,** that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:

Malachi 4:4 Remember ye **the law of Moses** My servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments.

2 Kings 14:6 But the children of the murderers he slew not: according unto that which is **written in the book of the law of Moses, wherein the LORD commanded**, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

Deuteronomy 24:16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

2 Kings 23:25 And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according **to all the law of Moses**; neither after him arose there *any* like him.

2 Chronicles 23:18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt offerings of the LORD, **as it is written in the law of Moses**, with rejoicing and with singing, *as it was ordained* by David.

2 Chronicles 30:16 And they stood in their place after their manner, **according to the law of Moses** the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites.

Ezra 3:2 Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, **as it is written in the law of Moses** the man of God.

Ezra 7:6 This Ezra went up from Babylon; and he *was* **a ready scribe in the law of Moses**, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.

Nehemiah 8:1 And all the people gathered themselves together as one man into the street that *was* before the water gate; and they spake unto Ezra the scribe to bring **the book of the law of Moses**, which the LORD had commanded to Israel.

Luke 2:22-23 And when the days of her purification according to **the law of Moses** were accomplished, they brought him to Jerusalem, to present *him* to the Lord; (As it is written in **the law of the Lord**, Every male that openeth the womb shall be called holy to the Lord;)

Luke 24:44 And He said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in **the law of Moses**, and *in* the prophets, and *in* the psalms, concerning Me.

Acts 28:23 And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of **the law of Moses**, and *out of* the prophets, from morning till evening.

1 Corinthians 9:9 For it is **written in the law of Moses**, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

Acts 15:6-9 And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And **God, which knoweth the hearts, bare them witness, giving them the Holy Spirit, even as He did unto us; And put no difference between us and them, purifying their hearts by faith.**

Acts 15:10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

Acts 15:11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

What Was The Argument?

Now, some argue that this debate centered on what *MAKES* one a Christian -- essentially, they argue that these Judaizers were wrongly teaching that one needs to be circumcised and keep the Law of Moses to *BECOME* a Christian....but the apostles were teaching that one comes to salvation (i.e., becomes a Christian) only through the grace of the Lord Jesus, and then, after this, they must be circumcised and keep the Law of Moses

This is NOT the argument of Acts 15.

- * They are referred to as "the brethren" in Acts 15:1
- * Their "conversion" was declared in Acts 15:3
- * God had given them the Spirit already, as Peter declared in Acts 15:8
- * Their hearts were declared "purified" (by faith) in Acts 15:9
- * They are referred to as "the disciples" in Acts 15:10
- * They are referred to "the brethren" in Acts 15:23

Acts 15:12-18 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they [Paul and Barnabas] had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things. Known unto God are all His works from the beginning of the world.

Acts 15:19-21 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. **For [*Greek* = "*gar*"]** Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day.



1063. yap *gar* a primary particle; properly, **assigning a reason** (used in argument, explanation or intensification; often with other particles).

Acts 15:19-21 "Therefore my judgment is that we don't trouble those from among the Gentiles who turn to God, but that we write to them that they abstain from the pollution of idols, from sexual immorality, from what is strangled, and from blood BECAUSE Moses from generations of old has in every city those who preach him, being read in the synagogues every Sabbath."

Acts 15:22-24 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: And they wrote letters by them after this manner: "The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, 'Ye must be circumcised, and keep the law': to whom we gave no such commandment"

Galatians 2:7-10 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that *we should go* unto the heathen, and they unto the circumcision. Only *they would* that we should remember the poor; the same which I also was forward to do.

Acts 15:22-24 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: And they wrote letters by them after this manner: "The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, 'Ye must be circumcised, and keep the law': to whom we gave no such commandment"

Notice this letter referred to the teaching of the Judaizers as a doctrine which would "trouble" them (as James vocally stated in Acts 15:19) -- even subvert their souls (verse 24).

"... troubled you with words, subverting your souls..."

Note also that the apostles and elders clearly stated that they gave no such commandment that gentile Christians must be circumcised and keep the Law.

"...saying, 'Ye must be circumcised, and keep the law': to whom we gave no such commandment."

Acts 15:25-29 "It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, Men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For **it seemed good to the Holy Spirit**, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well."

Ask yourself:

*Am I siding with the apostles on this disputation,
or with the men from Judea?*

Why would Paul, Barnabas and the Apostles lie to the Gentile believers and say “No, you don't have to do that (circumcision, Law of Moses)” if they actually believed that the Gentiles did need to keep it?

Barnabas, these men from Judea say I have to be circumcised to be saved. Is this true?



When you came to Christ, you were "circumcised," but not by a physical procedure. Christ performed a spiritual circumcision--the cutting away of your sinful nature.

Colossians 2:11

Let no man deceive you, Fred...you are circumcised in Christ!

Acts 15
Rom 2:26
Rom 3:30
Rom 4:8-13
1 Cor 7:18-19
Gal 2:2
Gal 5:11-12



Galatians 5:6–11 For **in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.** Ye did run well; who did hinder you that ye should not obey the truth? This persuasion cometh not of Him that calleth you. A little leaven leaveneth the whole lump. I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. And **I, brethren, if I yet preach circumcision, why do I yet suffer persecution?** then is the offence of the cross ceased

Galatians 6:12–16 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

1 Corinthians 7:17–20 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. **Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing,** but the keeping of the commandments of God. Let every man abide in the same calling wherein he was called.

Romans 4:1-5 What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath *whereof* to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Romans 4:6-10 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, *Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.* ***Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.***

Romans 4:11-14 And **he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised;** that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised. For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

Galatians 2:11-13 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

Galatians 2:14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

Galatians 2:15-17 *We who are Jews* by nature, and not sinners of the Gentiles, Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is therefore Christ the minister of sin?* God forbid.

Galatians 2:18-21 For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

Wherever religion has lost its reality, wherever ritual is more regarded than right living, wherever subscription to a creed is substituted to submission to Christ, wherever loud claims of orthodoxy are accompanied by conduct devoid of charity, wherever deeds of self-righteousness are obscuring the glory of the cross, there this epistle should be made to sound out its clarion call to a new dependence upon justifying grace, to a faith that is shown by works, to a walk that is by the Spirit, to a life inspired by love.

Charles Erdman

Seek His holy will!

**HAPPY SABBATH
DAY!**

KEEP IT HOLY!

**HAPPY SABBATH
DAY!**

**KEEP IT
WHOLLY!**

**HAPPY SABBATH
DAY!**

KEEP IT HOLY!

**HAPPY SABBATH
DAY!**

*Sabbath4CoGs
Chatroom*

**Thy
Word
is
Truth**

John 17:17



Church of God at Woodstock

Truth On The Web Ministries



WWW.TRUTHONTHEWEB.ORG

Eph 6:17 And take..the sword of the spirit, which is the word of God.

THANK YOU!