



NOW THAT

Faith Has Come

A STUDY OF GALATIANS

BETH MOORE & MELISSA MOORE

NOW THAT

Faith
HAS
Come

A STUDY OF GALATIANS

BETH MOORE & MELISSA MOORE

Published by Living Proof Ministries
© 2020 Beth Moore and Melissa Moore

No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying and recording, or by any information storage or retrieval system, except as may be expressly permitted in writing by the publisher. Requests for permission should be addressed in writing to 12131 Malcomson Rd, Houston, TX 77070.

Atlas map © Christian Standard Bible® Copyright © 2017 by Holman Bible Publishers

Layout/Design by Cheryl Casey (Cover photo provided by Anastasia Chepinska unsplash.com)
Editing by Abby Perry

Unless otherwise noted, all Scripture quotations are taken from the Christian Standard Bible®, Copyright © 2017 by Holman Bible Publishers. Used by permission. Christian Standard Bible® and CSB® are federally registered trademarks of Holman Bible Publishers.

Scripture quotations marked (NIV) are taken from the Holy Bible, New International Version®, NIV®, Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.™ Used by permission of Zondervan. All rights reserved worldwide. www.zondervan.com The “NIV” and “New International Version” are trademarks registered in the United States Patent and Trademark Office by Biblica, Inc.™

Scripture quotations marked (CEB) are taken from the COMMON ENGLISH BIBLE. © Copyright 2011 COMMON ENGLISH BIBLE. All rights reserved. Used by permission. (www.CommonEnglishBible.com).

Scripture quotations marked (ESV) are from the ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

Scripture quoted by permission. Quotations designated (NET) are from the NET Bible® copyright ©1996, 2019 by Biblical Studies Press, L.L.C. <http://netbible.com> All rights reserved.

Scripture quotations marked (NKJV) taken from the New King James Version®. Copyright © 1982 by Thomas Nelson. Used by permission. All rights reserved.

Scripture quotations marked (REB) taken from the Revised English Bible, copyright © Cambridge University Press and Oxford University Press 1989. All rights reserved.

Scripture quotations marked (NLT) are taken from the Holy Bible, New Living Translation, copyright ©1996, 2004, 2015 by Tyndale House Foundation. Used by permission of Tyndale House Publishers, a Division of Tyndale House Ministries, Carol Stream, Illinois 60188. All rights reserved.

Scripture quotations marked (NASB) taken from the New American Standard Bible® (NASB), Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission. www.Lockman.org

Scripture marked “The Message” taken from The Message. Copyright © 1993, 1994, 1995, 1996, 2000, 2001, 2002. Used by permission of NavPress Publishing Group.

Section marked “Excerpt” or “Appendix” taken from Eugene H. Peterson, *Eat This Book* © 2006. Wm. B. Eerdmans Publishing Company, Grand Rapids, MI. Reprinted by permission of the publisher; all rights reserved.

Credits and permissions are listed under the tab marked “Credits” and are considered a continuation of the copyright page.

To order additional copies of this resource, order online at bethmoore.org; call 1.888.700.1999; or email at lproof@lproof.org.

ISBN 978-1-7358909-0-6

Printed in the United States of America

26 25 24 23 22 21 20
7 6 5 4 3 2 1

dedication

With tremendous love, deep gratitude and pure respect,
we dedicate this Bible study series to each of our co-laborers:

Cathy Adams
Danielle Belvin
Dana Haddad
Jenn Hamm
Susan Kirby
Kimberly McMahon
Kimberly Meyer
Sabrina Moore
Natalie Mott
Selena Schorcken
Mary Scott
Evangeline Williams
and
Clare Wineman.

We took on the monumental task of publishing
this Bible study series in-house at Living Proof Ministries
and it required every last one of us.

Each set of handprints is on this project
in one way or another.

It was an enormous undertaking for a small ministry.

Now That Faith Has Come: A Study of Galatians
is in your hands by the unfathomable grace
and wonder-working power of God
manifested through a team of women
who just won't quit.

Our special thanks also to Abby Perry,
our world's favorite editor.

With much affection,

Beth and Melissa



Beth Moore



Melissa Moore

INTRODUCTION

We are so pleased to serve you! We have each loved studying Paul's letter to the Galatians and look tremendously forward to walking with you through it. Our participants in several previous studies responded so well to Melissa's supplemental articles that we teamed up and cowrote the six weeks of homework for this series. We divided the study in the following ways so you'll always know which teacher to expect:

BETH: All seven video sessions and days one, three and five in each week of homework

MELISSA: Days two and four in each week of homework

BETH & MELISSA: Midweek podcasts

So, friends, what you've got in front of you is a two-for-one. If you are unfamiliar with Melissa, she brings a wealth to the mix. She holds an M.A. in Biblical Exegesis (Wheaton College Graduate School, 2007), a Th.M. in Biblical Studies (Columbia Theological Seminary, 2010) and an M.A. in Biblical Languages (Houston Baptist University, 2016). Our earnest hope is that having two different teachers, each with her own writing approach and learning style, will be twice the benefit to you. We have taken every moment of preparation seriously, sought God continually and studied as diligently as we could in order, by His enabling power and grace, to offer sound teaching to you that is true to the text. The joy of our ministry lives is to study the Scriptures and to pore over the sacred pages with you. May God take every second you spend in this series and return it to you in deeper, richer love for Jesus and far greater confidence in His glorious gospel. We count it a privilege to serve you.

TABLE OF CONTENTS

WEEK 1: THE GOSPEL ZONE

VIDEO GUIDE	8	DAY 3: A Bondservant to Christ	25
DAY 1: To the Churches of Galatia	11	DAY 4: By His Grace	31
DAY 2: A Distorted Gospel	19	DAY 5: Shared Histories	37

WEEK 2: THE FREEDOM ZONE

VIDEO GUIDE	46	DAY 3: Confrontation	63
DAY 1: When Not to Yield	49	DAY 4: Let the Ruins Be	71
DAY 2: Paul and the Pillars	57	DAY 5: Crucified with Christ	79

WEEK 3: THE PROMISE ZONE

VIDEO GUIDE	88	DAY 3: A Human Illustration	107
DAY 1: Bewitched	91	DAY 4: Faith Has Come	115
DAY 2: Blessed with Abraham	99	DAY 5: All Are One	123

WEEK 4: THE CHILDREN ZONE

VIDEO GUIDE	140	DAY 3: My Little Children	159
DAY 1: Full-grown Freedom	143	DAY 4: The Jerusalem Above is Free	167
DAY 2: Because You Are Sons	151	DAY 5: Children of Promise	175

WEEK 5: THE SPIRIT ZONE

VIDEO GUIDE	182	DAY 3: Serve One Another	197
DAY 1: Stand Firm Then	185	DAY 4: Walk by the Spirit	205
DAY 2: The Offense of the Cross	191	DAY 5: The Fruit of the Spirit	211

WEEK 6: THE CROSS ZONE

VIDEO GUIDE	220	DAY 3: If You Don't Give Up	239
DAY 1: If Someone is Overtaken	223	DAY 4: New Creation	245
DAY 2: The Law of Christ	231	DAY 5: Bearing the Marks	251

WRAP UP

VIDEO GUIDE	260	BIBLIOGRAPHY	264
GALATIANS CROSSWORD	262	LEADER GUIDE	268

Face the
sins.
Taste the
grace.

Galatians will be that kind of straightforward journey.

It is graphic not only in its confrontation, but in its beauty and gospel clarity. Squinting at a list of transgressions as tall as the tower of Babel, we declare, “Jesus gave Himself for these.”

— Beth Moore



z o n e o n e

GOSPEL

GALATIANS 1

For am I now trying to persuade people, or God?
Or am I striving to please people? If I were still trying
to please people, I would not be a servant of Christ.

Galatians 1:10



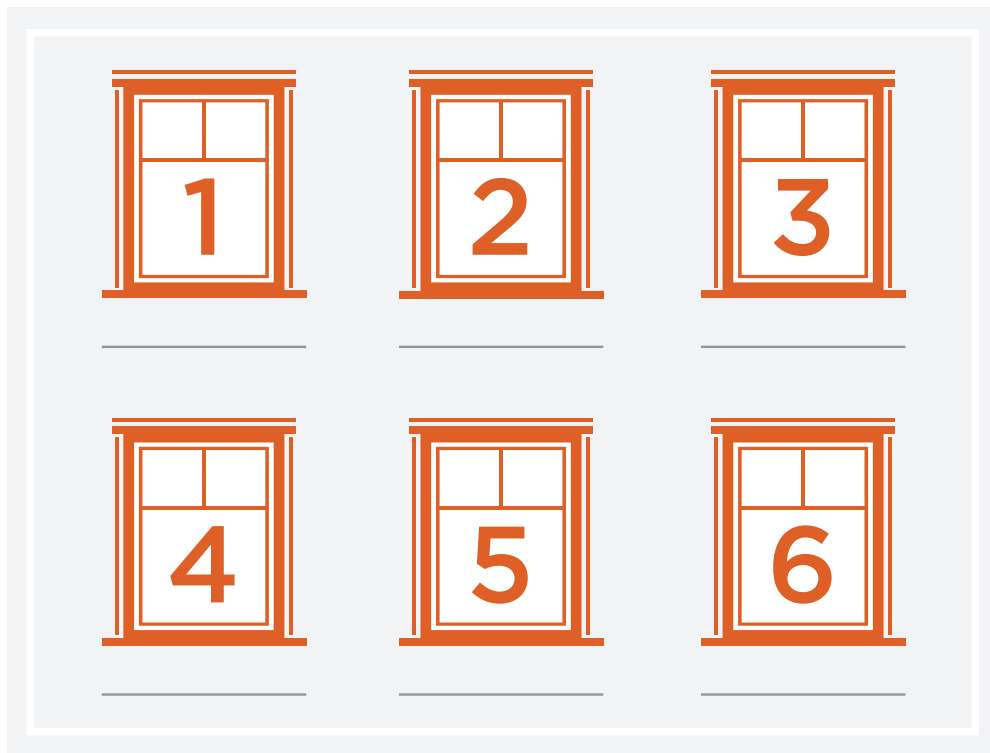
VIDEO GUIDE

THE GOSPEL ZONE

Introduction: Today we embark on a six-week in-depth study of a letter of inestimable impact on the identity-formation and theology of the New Testament church.

This book is the most UNAPOLOGETIC APOLOGETIC of the truth of the gospel in the entirety of Paul's letters.

We'll assign a zone to each chapter based on a principal term found within it:





WEEK ONE

THE GOSPEL ZONE

day one

To the Churches of Galatia

Welcome to a study of Paul's letter to the Galatians. Melissa and I are ecstatic to have you join us. We've talked about this book of the Bible and all we've reaped from it obsessively for over a year. Nothing could make us happier than to have you jump in the conversation with us. You have six chapters of fire in front of you. The fire will warm you at times and may threaten to scorch you at others, but this much I can promise you: if you're willing to engage, Galatians will mark you. It has indelibly marked Melissa and me. Sometimes, the exact same words or concepts in the letter hit us profoundly. Other times, completely different aspects held us captive. This is the glorious way of God. He speaks through Scripture both to Church and child. He will meet you in those pages. You're not in them alone even if you're taking this series by yourself.

If you've studied the letter before, perhaps you'll discover what I have as I've revisited passages of Scripture—a journey of unforeseen impact can happen with Jesus even while traversing the most familiar terrain. The words have been fixed, static and immovable on the pages of Bibles for millennia, but their timing in our lives and our posture toward them can join together to birth a brand new work. The original context, culture and content haven't changed but, by the power of the Holy Spirit, the words—still warm with the breath of God—change us. Let's welcome that change.

After identifying himself as author, what specific claim does Paul make concerning his apostleship in v.1? _____

Paul uses a different phrase in 1 Corinthians 1:1, Ephesians 1:1 and Colossians 1:1 to make a similar point. How does he qualify his apostleship in those three salutations? _____

In short, Paul reminds his readers that he did not call himself nor did any human call him. He was called to be an apostle by God alone. While this certainty of his calling must have caused Paul, conscious of the fact that he would answer directly to God, to feel the weight of immense responsibility, surely it also offered some measure of relief. Paul would face relentless opposition over the course of his ministry. He'd undergo severe trials and intense suffering. But he wouldn't have to wonder if he'd signed himself up for it. He hadn't concocted a calling out of thin air. It had come from the throne of heaven. He was "Paul, an apostle . . ."

Paul is a Greek name meaning "little."¹ The juxtaposition seems especially poignant, "little" Paul crouching low next to the looming term "apostle." Scholar Timothy George expounds on the designation:

As the noun form of the verb *apostellein*, meaning "to send" or "to dispatch," an apostle is literally an envoy or ambassador, one who has been sent in the service of another. In classical Greek the term was actually used of a naval expedition, perhaps deriving from the *apo* prefix, indicating "to send away from," that is, to send off on a long and arduous mission.²

One of a thousand things to appreciate about God is His refusal to pander to the human expectation that He will only pick people who look the part.

The earliest physical description we have of Paul comes from *The Acts of Paul and Thecla*, a second-century apocryphal writing that describes the apostle as "a man of small stature, with a bald head and crooked legs, in a good state of body, with eyebrows meeting and nose somewhat hooked, full of friendliness; for now he appeared like a man, and now he had the face of an angel." Although written many years after his death, these words may well reflect an authentic tradition about Paul's actual likeness.³

¹ Richard N. Longenecker, *Galatians*, Word Biblical Commentary Vol. 41 (Dallas: Thomas Nelson Inc, 1990), 2. Copyright © 1990 by Richard N. Longenecker. Used by permission of Thomas Nelson.

² Timothy George, *Galatians*, New American Commentary Vol. 30 (Nashville: B&H, 1994), 78.

³ George, *Galatians*, 77-78.

Assuming the description is somewhat accurate, have you tended to picture Paul differently? If so, how?

Paul may not have stood particularly tall but he stood unswervingly by his calling as an apostle. As George writes, “[Paul’s] right to bear its name would figure prominently in the Galatian letter”⁴ bringing much that seemed unremarkable about him to a screeching halt.

In the opening to Galatians, Paul bursts out of the gate preaching the resurrection. You’ll see the evidence as you write the remainder of v.1: “by Jesus Christ and God the Father who _____.”

He sprints straight to the utter distinctiveness of the gospel: Christ crucified, dead, buried and raised.

If you’re familiar with Paul’s conversion story (which we will revisit later in the week), you know it’s little wonder that Paul would launch his letter with a reference to Jesus raised from the dead. After all, Paul’s introduction to Jesus differed dramatically from that of the other apostles. He did not encounter a commoner from a small town in Galilee who claimed to be the Messiah. Instead, he ran headlong into a blinding bolt of lightning and had his ears pierced by the thundering voice of the resurrected Christ. Paul’s life was forever changed by the gospel, so he gets right to it in his letter to the Galatians.

Next, Paul assures his recipients that he has company in sending this correspondence that they will quickly find to be confrontational. In several of Paul’s epistles, he mentions fellow senders by name like Sosthenes in his first letter to the Corinthians, Silas and Timothy in his letters to the Thessalonians then Timothy alone in 2 Corinthians, Philipians, Colossians and Philemon.

How does his letter to the Galatians differ? (Gal 1:2)

Who are the addressees? The _____ of Galatia.

What does the plural tell you? _____

⁴ George, *Galatians*, 78.

Paul, an apostle—
not from men or by
man, but by Jesus
Christ and God the
Father who raised
him from the dead.

Galatians 1:1

You and I are accustomed to references to “churches” but this is an early Christian document written somewhere between AD 49 and the early to mid-50s, which makes the use of *ekklesia* noteworthy.

In secular usage the Greek word, *ekklesia*, was usually an informal reference to a political assembly . . . The use of *ekklesia* in early Christian writings seems to show the early Christians finding and using a distinctive vocabulary in contrast to both the synagogue and Gentile religious gatherings.⁵

The intended receivers are, to be sure, a collective of believers from more than one church. But scholars debate exactly which network of churches Paul is addressing. Some scholars argue the letter’s destination was most likely the southern region of Galatia where Paul planted churches during his first missionary journey. Others lean toward the region just further to the north where he traveled on his second and third missionary journeys. The difference has to do with the dating of the letter and, thankfully, not the meaning.

Let’s familiarize ourselves with the overall territory. Glance at the upper right of your map in the back of the workbook and you’ll find the Roman province of Galatia. List the cities named within the province:

Galatia’s populace was a mix of ethnic Galatians who, as descendants of the area’s earliest settlers, considered themselves “true Galatians,” and multiethnic peoples who, over time, had moved into the land or been absorbed into it through redrawn boundaries. Invaders overtook Galatia for several centuries prior to the early New Testament era and many ethnic Galatians left the cities to the occupying forces and moved to the countryside. Then, in 25 B.C. “Rome made Galatia a province of the empire and extended its borders.”⁶

Now, glance at the southwestern border of Galatia on the map. Circle the place-name Phrygia.

During this era, Phrygia was a subregion of Galatia and many of her people were slaves or servants living in cities.⁷ You don’t want to miss historical facts like these because references to “slave and free” are very significant and

⁵ Marion L. Soards and Darrell J. Pursiful, *Galatians*, Smyth & Helwys Bible Commentary Series (Macon, GA: Smyth & Helwys Publishing, 2015), 16.

⁶ “Galatia,” *Holman Illustrated Bible Dictionary* (Nashville: Holman Bible Publishers, 2003).

⁷ “Phrygia,” *Holman Illustrated Bible Dictionary* (Nashville: Holman Bible Publishers, 2003).

multifaceted in Paul's letter to the Galatians. The unclear matter is this: "It is not known whether he visited Phrygian-dominated cities or the true Galatians in the countryside or whether his letter was addressed to the original territory in the north or to the Roman province with its southern additions."⁸

Let's trace Paul's travels within Galatia in the Book of Acts. In doing so, we'll see that the recipients of his circular letter belonged to a network of Gentile congregations within these areas. Scan Acts 13 and 14, keeping an eye out for names of cities. These locales were in southern Galatia and visited by Paul in his first missionary journey. If you write in your Bible, consider writing a "G" in the margin beside the following cities in these references.

Acts 13:14—Pisidian Antioch

Acts 14:1—Iconium

Acts 14:6—Lystra and Derbe

Acts 16:6 and Acts 18:23—These final two verses refer to the region further to the north, which Paul visited during his *second* and *third* missionary journeys.

Return to Galatians 1:3. After identifying himself as author and the churches of Galatia as recipients, Paul greets his readers with a pair of words found in the opening of all 13 of his letters: "Grace to you and peace from God our Father and the Lord Jesus Christ." He sandwiches "mercy" between the pair in 1st and 2nd Timothy, but Paul's prayer-wish for divine grace and peace to be with his recipients is found in every letter he wrote.

Grace was a standard word of salutation in ancient Greek letters and peace, in Jewish letters. Paul combines them with full force for the believer in Christ.

As a matter of fact, "grace and peace" are a succinct summary of the entire Christian message. Grace (*charis*) is closely related to the common Greek word for "hello" (*chaire*). For Paul, grace was virtually synonymous with Jesus Christ since he nowhere conceived of it as an impersonal force or quantity. Grace is God's unmerited goodwill freely given and decisively effective in the saving work of Jesus Christ. Peace (*eirenē*; cf. Heb. *šālôm*), on the other hand, denotes a state of wholeness and freedom that the grace of God brings.⁹

In Paul's pairings, grace always appears first. Though it never lacks relevance to the themes of his letters, grace is the driving force of Galatians' every word. You won't get a mere sprinkling of grace here. Prepare to swim in it for the next six weeks.

⁸ "Galatia," *Holman Illustrated Bible Dictionary* (Nashville: Holman Bible Publishers, 2003).

⁹ George, *Galatians*, 85.

Might the prospect of a fresh grace awakening be welcome to you right now? If so, explain.

We get no further than verse 4 before Paul shares, in short-form, the gospel of Jesus Christ. How does he word it? *[O]ur Lord Jesus Christ who gave himself for our sins to rescue us from this present evil age.*

F. F. Bruce writes, “This is probably the earliest written statement in the NT about the significance of the death of Christ. It relates his death to the supersession of the old age by the new.”¹⁰

To His final exhale on the cross, Christ guarded the unalterable truth that no one took His life from Him. He gave it. Jesus did not give His life for an ideology or a movement, a philosophy or even a doctrine. He gave Himself for our sins. Paul’s use of the plural (*sins*) rather than the singular (*sin*) connects more swiftly to categories than the general concept of missing the mark, so let’s go with it.

Our greeds, lusts, jealousies, rivalries, idolatries. Our selfishness, stubbornness, pettiness, thoughtlessness, arrogance. Our thieveries, adulteries, excesses, abuses, injustices. Our slander, gossip, lying, cheating, our disregard for the poor.

Add a few others:

Face the sins. Taste the grace. Galatians will be that kind of straightforward journey. It is graphic not only in its confrontation, but in its beauty and gospel clarity. Squinting at a list of transgressions as tall as the tower of Babel, we declare, “Jesus gave Himself for these.”

¹⁰ F. F. Bruce, *The Epistle to the Galatians*, The New International Greek Testament Commentary (Grand Rapids, MI: Eerdmans, 1982), 77.

One quick scroll through the news doesn't exactly engender the feeling that we've been delivered from the present evil age. What has been a recent reminder to you of this present evil age?

We've been delivered *from* this present evil age but reminders abound that we have not yet been delivered *out* of it. This world, however, has no claim on us. No dominion over us. Its hopelessness is not ours. Its corruption is not ours. Its darkness is not ours. We're still living abroad in a land of temptations, trials and terrors, but our visas *will* expire.



This world has no claim on us.
No dominion over us. Its hopelessness
is not ours. Its corruption is not ours.
Its darkness is not ours.