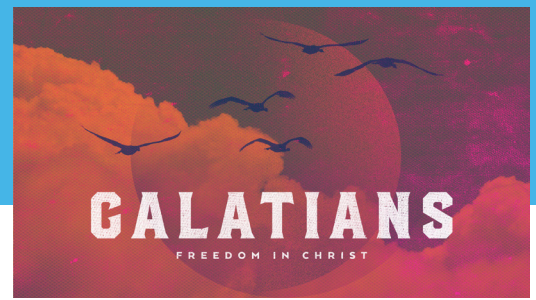


# Discussion Questions

April 19, 2026



## The Lavish Supply of the Spirit - Galatians 3:1-5

In Galatians 3:1-5, Paul pivots from defending the gospel to proving it, and his proof is not a theological argument but the Galatians' own experience of the Holy Spirit. Paul is shocked ("Who has bewitched you?") that a church that began in the Spirit is now trying to finish in the flesh, supplementing grace with law-keeping. For Paul and the early church, having the Spirit was not a bonus round of the Christian life; it was the receipt that justification had happened. The sermon lingered on the Greek word translated "supplies" in verse 5 (chorēgeō), which carried the backstory of a wealthy patron funding an entire theatrical production out of his own pocket, or a husband's lavish provision for his wife. The God Paul describes is not rationing the Spirit; He is funding the whole production of our lives out of His own wealth. The invitation is to stop trying to produce the Christian life by self-effort and start receiving what the Father is still lavishly supplying, present tense.

1. Read Galatians 3:1-5 aloud together. Paul uses the word "bewitched" in verse 1, meaning to be under a spell rather than simply being tricked. Why does that distinction matter, and what does it tell us about the slow "drift" Paul is trying to wake them up from?
2. Paul reduces his whole case to one question: did you receive the Spirit by works of the law, or by believing what you heard? Gordon Fee noted that calling someone a "Spirit-filled Christian" in the early church would be as redundant as saying "Scandinavian Swede." Discuss if Paul wrote this letter to us today, in what ways would his argument, which relies entirely on our experience of the Spirit, still work or not work?
3. Look at verse 3. What does it actually look like in practice to "begin by means of the Spirit" but try to "finish by means of the flesh"? Where do we see this happening most often in our own lives or in the modern church?
4. Look closely at verse 5. Paul shifts from asking about the past ("Did you receive...") to making a statement about the present ("Does God give..."). He also shifts the subject from "you" to "God." How do those two shifts change how we view our daily struggles?
5. The sermon lingered on the Greek word chorēgeō ("supplies"), which described a wealthy patron voluntarily and lavishly funding a theatrical production, or a husband's lavish provision for his wife. How does viewing God as your Chorēgos [Supplier] shift the way you handle your daily stress, burnout, or feelings of inadequacy?
6. We talked about the Scala Sancta, pilgrims climbing stairs on their knees to close a gap that Jesus already closed. Is there a place in your life where you are in some way climbing stairs on your knees, trying to prove yourself to God or earn His grace? Or a place you recognize you used to? What would it look like to stop?
7. Archbishop William Temple said, "When I pray, coincidences happen; when I don't, they don't." Do you genuinely expect the Holy Spirit to move when you pray? The sermon mentioned three groups: long-time Christians for whom the Spirit has become more doctrine than presence, those in a season of silence, and those wounded by unhealthy teaching about the Spirit. Do any of those three resonate with where you are right now? What would it look like practically for you to intentionally cultivate a deeper awareness of God with you by His Spirit this week?

### Optional Closing

How long has it been since you felt loved by God, not evaluated, not measured, just loved? Sit with that question together. Then spend time praying for one another. Instead of jumping straight into requests to "fix" situations, take a minute of silence to simply invite the Holy Spirit, and ask the Father to lavishly supply His Spirit into the heavy things people are carrying, moving your group from a posture of producing to a posture of receiving.

**Galatians 3:1-5 (NIV)**

You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified. I would like to learn just one thing from you: Did you receive the Spirit by the works of the law, or by believing what you heard? Are you so foolish? After beginning by means of the Spirit, are you now trying to finish by means of the flesh? Have you experienced so much in vain—if it really was in vain? So again I ask, does God give you his Spirit and work miracles among you by the works of the law, or by your believing what you heard?

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**What has bewitched you?****Galatians 3:1 (NIV)**

[It was] Before your very eyes Jesus Christ was clearly **portrayed as crucified.**

**Galatians 3:2 (NIV)**

"I would like to learn just one thing from you: Did you receive the Spirit by the works of the law, or by believing what you heard?"

**F.F. Bruce**

"the gift of the Spirit and justification are two sides of the one coin."

**Dr Gordon Fee**

.. "this is the key to understanding the entire early church. For early Christians, to be a Christian simply was to have the Spirit as a living, dynamic experienced reality"

"calling someone a 'Spirit-filled Christian' would be like saying 'Scandinavian Swede.' Totally redundant..." -

**Galatians 3:3 (NIV)**

Are you so foolish? After beginning by means of the Spirit, are you now trying to finish by means of the flesh?

**Justification, being declared righteous, is a one-time verdict.  
Sanctification, becoming more like Christ, is the ongoing journey.  
And both run on the same power, the Spirit. received by faith.**

**Galatians 3:3 (NIV)**

*After beginning by means of the **Spirit**, are you now trying to finish by means of the **flesh**?*

**Galatians 3:4 (ESV)**

*Did you suffer so many things in vain - if indeed it was in vain?*

**Galatians 3:5 (NIV)**

*So again I ask, does God give [Supplies] you his Spirit and work miracles among you by the works of the law, or by your believing what you heard?*

**Supplies His Spirit**

**Greek is chorēgia = The voluntary act of a wealthy patron who funds an entire production out of his own resources, not from obligation, but from abundance.**

**The entire Trinity is present in Paul's argument, declaring that the Son paid the debt, the Spirit arrived as proof, and the Father supplies lavishly. There is nothing left for us to add.**

**Galatians 3:5 (NIV)**

*..does God give [Supplies] you his Spirit and work miracles among you -*

**dúnamis = "works of power"**

**Dr. Gordon Fee**

*"..those who know about the Spirit the most, often trust Him the least..."*

*"We often regulate behavior because we do not trust the Spirit to convict." -*

**Do we actually expect the Holy Spirit to do what we say we believe He does?**

**William Temple - Archbishop of Canterbury**

*"When I pray, coincidences happen; when I don't, they don't." -*

**The God Paul describes is not the God of coincidences, He is the Chorēgos, the one who supplies lavishly and works miracles among us, present tense.**

**When we pray this week, approach God as our loving chorēgos [Supplier]**

**How long has it been since you felt loved by God?**