



Sermon Questions

March 17, 2024 | Scripture: Matt 6:19-24 (Treasure)

Pre-study: 3 things from the sermon. *Note down 3 ideas, illustrations, quotes, or points that made an impression in the sermon.*

- 1.
- 2.
- 3.

Core Questions

1. What challenged or convicted you most in the sermon this week?
2. Verse 21 isolates Jesus' emphasis on the heart when considering wealth, and verse 24 lays out the stark choice Christians must make. Where and why is your heart tempted to love, serve and trust this false God instead of the true God?
3. The imagery of loss and decay contrasted with enduring treasure is rich in this passage. Jesus challenges all sorts of gathering: of wealth, comfort, belongings, and more. Yet for each, he offers a better alternative. Do you believe him?

Inward Grace in Action

4. Envy convinces us that we are not greedy. When we self-righteously condemn others while failing to examine ourselves, we compound our sin. What would it look like to foster a delighted generosity at every stage of life? Have you seen this in action?

Outward Grace in Action

5. We are some of the wealthiest people in God's world, from the most well-off to the most financially challenged in our church family. How is this an opportunity for participation in God's mission?

WORSHIP THROUGHOUT THE WEEK

Reflect on these Scriptures:

- Joshua 7:10-26
- Psalm 49
- Isaiah 58
- Luke 21:1-4
- 2 Cor 8-9
- James 5

Serve: What has the Lord given you excess of, that you could use this week to support a person or ministry?

Pray: That we would steward what God gives us for his glory, and as a church play a role like the Macedonian church in 2 Cor 8.

Reach out if you need assistance:

- Call our church office at 703.821.0800
- Request aid from our Deacons' Fund at deaconsfund@mcleanpres.org

Bonus for reflection: See the next page for some vintage Calvin on self-denial and devotion to God's will.

In seeking either the convenience or the tranquillity of the present life, Scripture calls us to resign ourselves and all our possessions to the Lord's will, and to yield to him the desires of our hearts to be tamed and subjugated. To covet wealth and honors, to strive for authority, to heap up riches, to gather together all those follies which seem to make for magnificence and pomp, our lust is mad, our desire boundless. On the other hand, wonderful is our fear, wonderful our hatred, of poverty, lowly birth, and humble condition! And we are spurred to rid ourselves of them by every means. Hence we can see how uneasy in mind all those persons are who order their lives according to their own plan. We can see how artfully they strive—to the point of weariness—to obtain the goal of their ambition or avarice, while, on the other hand, avoiding poverty and a lowly condition.

In order not to be caught in such snares, godly men must hold to this path. First of all, let them neither desire nor hope for, nor contemplate, any other way of prospering than by the Lord's blessing. Upon this, then, let them safely and confidently throw themselves and rest. For however beautifully the flesh may seem to suffice unto itself, while it either strives by its own effort for honors and riches or relies upon its diligence, or is aided by the favor of men, yet it is certain that all these things are nothing; nor will we benefit at all, either by skill or by labor, except in so far as the Lord prospers them both. On the contrary, however, his blessing alone finds a way, even through all hindrances, to bring all things to a happy and favorable outcome for us; again, though entirely without it, to enable us to obtain some glory and opulence for ourselves (as we daily see impious men amassing great honors and riches),¹³ yet, inasmuch as those upon whom the curse of God rests taste not even the least particle of happiness, without this blessing we shall obtain nothing but what turns to our misfortune.¹

¹ John Calvin, *Institutes of the Christian Religion & 2*, ed. John T. McNeill, trans. Ford Lewis Battles, vol. 1, The Library of Christian Classics (Louisville, KY: Westminster John Knox Press, 2011), 698–699.