



Things to Talk About and Reflect Upon

“Rich Towards God”

Points from Sunday’s Message

Point 1 - The desires we have for wealth aren’t always inherently evil, but we are good at hiding our sin in a cloak of righteousness.

Point 2 - The rich man succeeded in enjoying, but failed in glorifying God.

Point 3 - It’s not about the dollar amount, wealth is a magnifying glass that shows the posture of the heart.

Point 4 - It is not just about money. Wealth includes treasure, but also time and talent.

Key Verse:

“So is he who lays up treasure for himself, and is not rich toward God.”

—Luke 12:21

Discussion Questions:

1. The situation or the solution

The man in the crowd didn’t bring Jesus a problem — he brought Jesus a plan: “Tell my brother to divide the inheritance with me.” He wasn’t asking whether his brother was in the wrong; he was asking Jesus to deliver the outcome he had already decided on.

Pastor Jason asked how often we do exactly that: “Do we approach Him not with our situation, but with our solution?” Where are you currently handing God a four- or five-step plan to approve instead of asking, “Lord, what should I do?” What do you think would actually change if you brought Him the situation first and left the solution open?

Further Reading: Luke 12:13–15; Proverbs 3:5–8; James 4:13–17; Exodus 18:13–26

2. Watch out and be on guard

Jesus gives a double warning — watch out for what is coming at you from the outside, and be on guard for what is happening inside you — and He warns against all greed, which implies there is more than one kind. Jason noted how good we are at draping the right words around the wrong heart: “I’m just being a good steward,” “I’m planning for

the future,” “I’m being wise with my spending.” Why is greed so much easier to hide than most other sins? What is the honest difference between real stewardship and greed wearing stewardship’s clothes — and how would you tell which one you were doing?

Further Reading: Luke 12:15; 1 Timothy 6:6–10, 17–19; Colossians 3:5; Hebrews 13:5

3. Holes in the rail

Jason bought a magnetic socket rail to organize the sockets he already owned — and then found himself making a list of sizes he had never once needed, because there were empty holes in the rail. He tied it to what researchers call the hedonic treadmill: a neighbor buys a new car, and the car in your driveway that was fine yesterday is suddenly junk. The rubber workers in the Amazon were content with their pay until a mail-order catalog showed them everything they did not have. What is your “hole in the rail” right now? Where is the catalog in your life — a feed, a store, a hobby forum, a group of friends — that keeps turning things you never needed into things you can’t stop thinking about? Name one practical limit you could put on it before the group meets again.

Further Reading: Exodus 20:17; Ecclesiastes 5:10–12; Matthew 6:19–21; Philippians 4:10–13

4. A heart that lies to us

Jeremiah 17:9 says the heart is “more deceitful than anything else, and incurable — who can understand it?” Jason put research next to it. In the Lost in the Mall experiment, people who had never been lost as children came away with vivid, emotional memories of it happening. Around three-quarters of Americans remember watching the first plane hit the tower on September 11th — footage that was not broadcast until the 12th. Certainty, he said, is an emotion, not a fact.

If up to forty percent of what we remember about a conflict did not happen the way we remember it, how should that change the way you argue with your spouse, your kids, or a friend? And if our read on our own motives is that unreliable, how do we ever get an honest answer about whether we are being greedy? Who in your life actually has permission to tell you the truth about your money, your time, and your heart — and when did you last let them?

Further Reading: Jeremiah 17:5–10; Psalm 139:23–24; Proverbs 12:15; 1 Corinthians 4:3–5

5. Succeeded in enjoying, failed in glorifying

The rich man’s plan was “take it easy, eat, drink, and enjoy yourself.” Ecclesiastes 5:18–19 uses almost the same words and calls it a gift from God. The difference is not the enjoying — it is whether the barn or the Giver is the reason you can finally relax. Jason called it the moment wealth becomes a functional savior: I don’t have to trust God for

anything, because I have this covered. The man was not condemned for being rich, but for storing it all up for himself.

Where do you go to feel secure when you are anxious — the balance, the plan, the backup plan? Name the specific thing you lean on to feel safe. What would being rich toward God look like with that exact thing this week: a gift, a conversation, a decision you have been putting off, a prayer you have avoided because you would rather handle it yourself?

Further Reading: Luke 12:16–21; Ecclesiastes 5:18–20; Deuteronomy 8:10–18; Proverbs 11:28; Matthew 6:24

6. Treasure, time, and talent

Point four pushes this passage well past the offering plate: our wealth is treasure, but it is also time and talent, and at the end of life we would trade any amount of money for one more year. In the parable of the talents, the servant given two received the same “well done” as the servant given five; only the one who buried what he was given was called wicked. Jason’s version of it: if you are a spectacular plumber, plumb for the glory of God.

Take the three one at a time — am I rich toward God with my treasure? With my time? With my talent? Do I budget my time the way I budget my money? Pick the one you are most likely to bury and name one concrete step for this week. And since each of us answers only for what we were given, what would change if you stopped measuring your giving against what someone with more ought to be doing?

Further Reading: Matthew 25:14–30; Luke 21:1–4; Colossians 3:23–24; 1 Peter 4:10–11; Ephesians 5:15–17

Use these blended questions for deeper personal reflection, prayer, or small group discussion.