

CALVARY CHAPEL OF PHILADELPHIA

**CHILDREN'S MINISTRY**

**2ND GRADE**

**TEACHER'S PACKET**

**SUNDAY MORNING**

Study 20

*The Parable of the Rich Fool*



# The Parable of the Rich Fool

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

These are the books of the Bible we will be memorizing. New books for this month are in bold. If a student can memorize all the books up to this month's books, you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

**Objective** This lesson will teach the students to pursue heavenly, not earthly, treasure using the parable of the rich fool.

## Key Verses

Luke 12:13-21—Main Teaching Passage  
Matthew 6:19-21

## Books to Memorize

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1&2 Samuel, 1&2 King, 1&2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, **Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel**

## Hook

Ask the students what the most important, valuable thing they own is. Why is it so special to them? What would they do if they lost it or it got broken or stolen?

Having nice things is great, but eventually they will be gone. If we care too much about our stuff, we will be disappointed when we lose it. In today's story Jesus will warn us about caring too much about our things and not enough about honoring God.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

# BOOK

Luke 12:13-21 begins with two brothers asking Jesus to settle an argument over their inheritance. Jesus responded that He had not come to solve money disputes and warned them against covetousness, or caring more about money and things than about God or other people. He said that life is about more than how much we have. He then told them a parable to illustrate this point.

This parable is about a rich man who owned a field. His field produced so many crops that his barn did not have enough room to store them all. To solve this problem, the man decided to tear down his barn and build a bigger one. That way, he would be able to store up enough food that he would never have to work or worry again. He could relax, rest, and enjoy the pleasure of his riches. But that very night, God took the man's life from him, calling him a fool for being more concerned with the things he had here and now on this earth than with heavenly riches. Jesus explained that this is the problem with caring more about earthly things than about God.

In Matthew 6:19-21, Jesus told His followers not to make the same mistake. Instead of storing up earthly treasures, which can be stolen or destroyed, Jesus said that we should gather heavenly treasures, which cannot be taken away. He explained that wherever our treasure is, that is where our hearts will be.

# LOOK

It's important to read this parable carefully so that we don't miss what Jesus is trying to say. The point Jesus is making here is not that it's bad to be rich or good to be poor. Instead, he is causing each of us to stop and ask, "What is more important to me, treasure in heaven or treasure on earth?" In other words, do you care more about making money and getting nice things or pleasing and obeying God?

The rich man's problem was that he cared more about the things he had than about pleasing God. He makes big plans to build a bigger barn, store his crops, relax, and enjoy life, but he never considers what he can do for the Lord. Then he died and was unable to enjoy all the things that he worked for. He learned the hard way that it doesn't matter how much money you have. Whether you are homeless or a millionaire, what you have won't matter at the end of your life.

There are two problems with spending our life trying to get worldly things. The first problem is that you can't enjoy those things forever. Every one of us will pass one day from this life into eternity, and none of

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

## LOOK (Continued)

the things you got in this life can come with you. Nobody comes to heaven with the stuff they had on earth. The second problem is that even during our time on earth, the things we have can break or get lost or stolen. If we spend our life chasing after money and things, we are bound to be disappointed when we lose them.

Instead, Jesus tells us to seek heavenly treasure. Heavenly treasure is our reward for living for the Lord and honoring Him with our lives. Unlike earthly treasure, heavenly treasure lasts forever and can't be taken, broken, or lost. As sure as we will be disappointed when we pursue treasure on earth, we will be even more pleased by the rewards God has in store for those who follow Him.

This parable should cause each of us to stop and ask what's most important to us. Are your toys and games what make you happy? Do you care more about having fun and enjoying your things than about obeying God and loving other people? If so, you are storing up treasures on earth and are sure to be disappointed. Instead, loving and obeying Jesus should be what's most important to us. When our aim is to follow Him, we will be storing up heavenly treasures that can never be taken away.

## TOOK

Review the lesson by asking the students to summarize the parable. Ask them what "covetousness" means. Ask why we should store up treasures in heaven rather than on earth.

**Pray:** Thank the Lord for His promise of heavenly treasure to those who follow Him. Ask Him to help us pursue heavenly treasures, not earthly ones.

**Parent Question:** Why is heavenly treasure better than money or things?

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

# FURTHER STUDY

## Commentary on Luke 12:13-21 by David Guzik

B. Attitudes in regard to material possessions.

1. ([Luk 12:13-15](#)) The overall principle regarding material things.

**Then one from the crowd said to Him, “Teacher, tell my brother to divide the inheritance with me.” But He said to him, “Man, who made Me a judge or an arbitrator over you?” And He said to them, “Take heed and beware of covetousness, for one’s life does not consist in the abundance of the things he possesses.”**

a. **Teacher, tell my brother to divide the inheritance with me:** Jesus had just taught on our great value to God and on the importance of standing for Him. In the midst of this teaching, a man interrupted Jesus to ask that He take his side in a financial dispute.

i. According to the law of the day, the elder brother received two-thirds of the inheritance and the younger brother received one-third (Barclay). This man did not ask Jesus to listen to both sides and make a righteous judgment; he asked Jesus to take sides with him against his brother (“**Tell my brother to divide the inheritance**”).

ii. Obviously, Jesus’ previous words about the need for full commitment and God’s care for us didn’t penetrate this man’s heart. He felt he needed to fight for what was his.

iii. “If each of them learned the real meaning of life, and sought as its chief endeavor to be ‘rich toward God,’ the question of possessions would settle itself. The one would be eager to share, while the other would be careless about receiving.” (Morgan)

b. **Man, who made Me a judge or an arbitrator over you?** It wasn’t that Jesus is unconcerned about justice; but He was all too aware that this man’s covetousness would do him more harm than not having his share of the inheritance.

i. We may fight and fight for what is ours by right; and in the end, having it may do us worse than if we had let it go and let God take care of the situation.

ii. Jesus did not feel it was His responsibility to judge every matter and solve every problem. There were some disputes that He refused to become entangled in.

ii. Here is where the deceptive nature of the heart is such a challenge. We often mask our covetousness by claiming we are on a righteous crusade.

c. **Take heed and beware of covetousness:** Jesus used the man’s request to speak to him and the crowd about **covetousness**. Perhaps the man’s passionate request for justice really had a low motive; perhaps he was more animated by **covetousness** than by justice.

i. “Actually *beware* scarcely does justice to the force of *phylassesthe*, which is rather ‘guard yourselves.’” (Morris) The idea is that we all are under attack from covetousness, and we must protect ourselves from it.

ii. "Great possessions are generally accompanied with *pride, idleness, and luxury*; and these are the greatest enemies to salvation." (Clarke)

iii. "To divide property between covetous men is to prepare for future strife. To make men free from covetousness, is to make peace." (Morgan)

d. **One's life does not consist in the abundance of the things he possesses:** This is the overall principle that Jesus will develop in the following teaching on material things. When we live with the attitude that our life *does* consist in what we possess, we live in **covetousness**, and *covetousness is idolatry* ([Colossians 3:5](#)).

i. "Covetous men by gaping after more lose the pleasure of that they possess, as a dog at his master's table swalloweth the whole meat he casteth him without any pleasure, gaping still for the next morsel." (Trapp)

2. ([Luk 12:16-21](#)) The parable of the rich fool.

**Then He spoke a parable to them, saying: "The ground of a certain rich man yielded plentifully. And he thought within himself, saying, 'What shall I do, since I have no room to store my crops?' So he said, 'I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods. And I will say to my soul, "Soul, you have many goods laid up for many years; take your ease; eat, drink, and be merry." But God said to him, 'Fool! This night your soul will be required of you; then whose will those things be which you have provided?' So is he who lays up treasure for himself, and is not rich toward God."**

a. **The ground of a certain rich man yielded plentifully:** The man in Jesus' parable was blessed with fertile ground; we can assume that by adding hard work to the fertile ground, he was a financial success. He was so successful that he had trouble managing his resources (**I have no room to store my crops**).

i. His trouble and anxiety were reflected by the words, "**What shall I do?**" "When we are young we think that to be rich means to be free from anxiety altogether...But *this* rich man was just as full of cares as the beggar without a sixpence in the world." (Morrison)

b. **I will do this:** With a wealth of resources, the man in the parable had his life confidently planned. He would build to better manage his wealth, and then enjoy life to the fullest.

c. **But God said to him, "Fool! This night your soul will be required of you":** In one night, all the man's accomplishments and plans were ruined. He made business plans and life plans, but could not control the day of his death – and all his accomplishments and plans were instantly nothing.

i. The man was a **fool** – not because he was rich, but because he lived without any awareness of and preparation for *eternity*.

ii. **Your soul will be required of you** is the language of *obligation*. This man owed his life, his livelihood, and his wealth to God; but most of all he owed his **soul** to God, and it would be **required** of him. It was obligated to God every day of his life, but would **be required** on the day of his death.

iii. Everyone would think the man in the parable was a great success, but God said he was a **fool**. Eternity proved the man a fool, and his story showed that it isn't only sin to give material things too high a place in your life – it is also stupid.

d. **Whose will those things be which you have provided?** In a sense, **those things** did not belong to God, because the man never surrendered those things to God. They did not belong to the rich fool, because he could not take **those things** with him. Perhaps they only belonged to the Devil.

i. "Poorer than the poorest beggar he had to leave this world." (Geldenhuys)

e. **So is he who lays up treasure for himself:** The rich man in the parable thought it was all for him. He said, **my crops, my barns, my goods, my soul**. Everything was about him, and nothing was about God. It was proved in the end that nothing was his – even his own soul was subject to God. He didn't have any **crops**, any **barns**, any **goods**, and his **soul** was dead.

f. **So is he who lays up treasure for himself, and is not rich toward God:** The man's problem was not in that he had treasure on earth; but that he was not **rich toward God**.

i. We may become **rich toward God** by sacrificial giving to those in need ([Luke 12:33](#), [18:22](#); [1 Timothy 6:17-19](#)). Also, by trusting in Jesus for every necessary thing ([Revelation 3:17-18](#)).

ii. We can't obscure the fact that earthly riches often keep us from going after heavenly riches as we should. Paul wrote: *But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition.* ([1 Timothy 6:9](#)) Most of us are afraid of poverty; we should be afraid of wealth.

iii. John Wesley's taught and lived wisely regarding riches. He said that you should earn as much as you can, save as much as you can, and give as much as you can. He himself lived on £28 British pounds a year and gave the rest away, even when his salary went from £30 to £60 to £90 to £120 over his lifetime.