

Calvary Chapel  Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

2nd Grade

Sunday Morning

Study 19

The Wheat and the Tares

The Wheat and the Tares

The Objective is the key concept for this weeks 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 verse 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 show why God doesn’t always punish sins right away and present the Gospel using the parable of the wheat and the tares.

Key Verses

Matthew 13:24-30, 36-43—Main Teaching Passage

Books to Memorize

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

Hook

Ask the students to think of a time when someone did something unkind to them and got away with it. How did it make them feel? Did they wonder why God allowed it to happen?

In our world today, many times we see people do bad things and go unpunished. Today we are going to study a parable Jesus told that explains why this is.

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

In Matthew 13:24-30, Jesus told a parable about a man who owned a field. This man planted good seeds all over his field so that he could grow wheat. However, that night while he and his servants slept, his enemy came and planted tares (a type of weed that looks like wheat) in the field with the wheat. Once the wheat started to grow up, the tares grew with them and the owner realized what his enemy had done. His servants asked if they should round up the tares and pull them up out of the ground, but the owner said that he didn't want the wheat to be pulled up with the tares. Instead, he told them to wait until harvest time and gather them both. First the tares would be gathered up and thrown in the fire, then the wheat would be tied up and put in the barn.

In verses 36-43, Jesus' disciples asked Him to explain this parable. He told them that He was the owner who planted the seed, the field represented the world, the good seeds were those who follow Jesus, and the tares were the people who reject Him. The enemy who planted the tares represented the devil, the harvest was the end of this world, and the owner's servants were the angels. This parable shows us what will happen when this world comes to an end. Just as the wheat was gathered to the barn, those who followed Jesus during their lives will go to heaven to be with Jesus forever, but those who have rejected Him will be like the tares, destroyed and separated from God forever.

LOOK

Does the world ever feel unfair to you? Has someone ever done something wrong to you and not been punished? People do things that break God's law all the time, from saying unkind things to hurting others. Sometimes they get in trouble for doing these things, but other times they get away with it. When we see this in our world, it seems unfair and can lead us to question why God won't punish people for their sins. Today's parable actually answers that question.

When the servants learned about the tares in the master's field, their answer was simple: pull them up and destroy them. Then the wheat would be able to grow all by itself in the field. The same way, we might see people doing bad things and say, "Why doesn't God just get rid of all of these wicked people and fix everything?" But the master's reply shows us the heart of God. The master refused to pull up the tares so that none of the wheat would get mistaken for tares and uprooted. The same way, God has not removed sinners from the earth so that the righteous are not caught up with them.

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

LOOK (Continued)

One day, God will punish all who do evil. That is what the end of the parable is about. One day, just as the master gathered the wheat into his barn and burned the tares, the Lord will come back to take His followers with Him but punish the wicked. Those who made Jesus their Lord and Savior will live in heaven with Him forever, but those who rejected Him will be separated from God. But for now, God allows both the wicked and righteous to live on the earth together, waiting for the day of harvest.

The fact that Jesus is allowing the wheat and tares to grow together right now is actually good news. This is because before we were saved, all of us were “tares” too. Every one of us was born a sinner, and because of that we all deserve to be separated from God forever. Jesus has not removed the wicked from the earth yet because He wants to give the “tares” as much time as possible to become “wheat.” In fact, if there are students in this class who have not yet asked Jesus to be their Lord and Savior, God has been waiting for you. Even though you have sinned, God offers a chance for you to be forgiven. All you have to do is ask Jesus to forgive your sins and be your Lord and Savior. Then you can spend eternity with God, not separated from Him.

TOOK

Present the Gospel and offer the students an opportunity to respond.

As a class, review the books of the Bible Genesis-Joel.

Review the lesson by asking the students what the different parts of the parable represent. What does it tell us about God?

Pray: Thank the Lord for waiting to punish the wicked so that we can be saved. Praise Him for His patience and mercy.

Parent Question: Why doesn't God punish people every time they sin?

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 Matthew 13:24-30, 36-43 by David Guzik

B. Parables of corruption among the kingdom community.

1. ([Mat 13:24-30](#)) The parable of the wheat and the tares.

Another parable He put forth to them, saying: “The kingdom of heaven is like a man who sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat and went his way. But when the grain had sprouted and produced a crop, then the tares also appeared. So the servants of the owner came and said to him, ‘Sir, did you not sow good seed in your field? How then does it have tares?’ He said to them, ‘An enemy has done this.’ The servants said to him, ‘Do you want us then to go and gather them up?’ But he said, ‘No, lest while you gather up the tares you also uproot the wheat with them. Let both grow together until the harvest, and at the time of harvest I will say to the reapers, “First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn.” ‘ ‘

a. **His enemy came and sowed tares among the wheat:** This parable describes the work of an **enemy** who tried to destroy the work of the **man who sowed good seed in his field**. The enemy’s purpose in sowing **tares among the wheat** was to destroy the wheat. But the wise farmer would not allow the enemy to succeed. Instead, the farmer decided to sort it out at harvest time.

i. We note that this parable *clearly describes corruption among the people of God*. Just as in the previous parable, the wheat represents the people of God. Some corrupting influence is brought, and an influence that may look genuine even as tares may resemble real wheat.

ii. “The *weeds* are probably darnel, a poisonous plant related to wheat and virtually indistinguishable from it until the ears form.” (France)

b. **Lest while you gather up the tares you also uproot the wheat with them:** In the interest of preserving and protecting the wheat, the wise farmer did not separate the **tares** from the **wheat** until the time of harvest.

i. The wise farmer recognized that the ultimate answer to tares among the wheat would only come at the final harvest.

ii. Knowing the explanation of this parable as explained in [Matthew 13:36-43](#), we understand why Jesus said it right after explaining the parable of the sower, especially with the seed that grew up among the thorns. “But one might ask whether the Messiah’s people should immediately separate the crop from the weeds; and this next parable answers the question negatively: there will be a delay in separation until the harvest.” (Carson)

5. ([Mat 13:36-43](#)) Jesus explains the parable of the wheat and the tares.

Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, “Explain to us the parable of the tares of the field.” He answered and said to them: “He who sows the good seed is the Son of Man. The field is the world, the good seeds are the sons of the kingdom, but

the tares are the sons of the wicked one. The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels. Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!"

a. **Explain to us the parable of the tares of the field:** In His explanation, Jesus made it clear what the different figures in the parable represent.

- The **field** represents the **world**.
- The **good seeds** represent God's true people, the **sons of the kingdom**.
- The **tares** represent false believers in the world, **the sons of the wicked one**, who (like tares among wheat) may superficially look like God's true people.

i. In this we see that the parable of the tares changes the figures slightly from the parable of the soils ([Matthew 13:3-9](#); [13:18-23](#)). In the parable of the soils, the seed represented the Word of God; here it represents true believers. The point of the parables is completely different; the parable of the soils shows how men receive and respond to the Word of God, and the parable of the tares of the field shows how God will divide His true people from false believers at the **end of this age**.

ii. "Satan has a shoot of iniquity for every shoot of grace; and, when God revives his work, Satan revives his also." (Clarke)

iii. This parable powerfully teaches that it is *God's* job to divide in judgment. "Magistrates and churches may remove the openly wicked from their society; the outwardly good who are inwardly worthless they must leave; for the judging of hearts is beyond their sphere." (Spurgeon)

iv. "Jesus announced God's kingdom, and this would lead many of his hearers to expect a cataclysmic disruption of society, an immediate and absolute division between the 'sons of light' and the 'sons of darkness' ...It was to this impatience that the parable was primarily directed." (France)

b. **The field is the world:** Significantly, this parable illustrates not necessarily that there will be false believers among true believers in the church (though that is also true to some extent); otherwise Jesus would have explained that the **field is the church**. Yet He carefully said that **the field is the world**.

i. "Of greater importance in the history of the church has been the view that this actually means that the field is the church. The view was largely assumed by the early church fathers, and the tendency to interpret the parable that way was reinforced by the Constantinian settlement. Augustine made the interpretation official struggling against the Donatists...Most Reformers followed the same line." (Carson)

ii. Yet the point is clear, both in the world and in the kingdom community. Ultimately it is not the job of the church to weed out those who appear to be Christians but actually are not; that is God's job at the **end of this age**.

iii. As long as God's people are still in this **world** (the **field**), there will be unbelievers among them; but it should not be because God's people receive unbelievers as if they were believers, ignoring either the belief or conduct of professed believers.

iv. There is additional significance in saying, "**The field is the world**" instead of "The field is Israel." "This brief statement presupposes a mission beyond Israel." (Carson)

c. **The enemy who sowed them is the devil:** Clearly, the enemy plants counterfeits in the world and in the

kingdom community, and this is why merely being a member of the Christian community isn't enough.

d. **The reapers are angels...The Son of Man will send out His angels:** We often don't consider that the **angels** of God have a special role in the judgment of the world. Yet they do, and are worthy of respect because of that role.

i. "This casts special scorn upon the great evil angel. He sows the tares, and tries to destroy the harvest; and, therefore, the good angels are brought in to celebrate his defeat, and to rejoice together with their Lord in the success of the divine husbandry." (Spurgeon)

e. **Will cast them into the furnace of fire...the righteous will shine forth as the sun in the kingdom of their Father:** Jesus used this parable to clearly illustrate the truth that there are two different paths and eternal destinies. A **furnace of fire** represents one destiny and radiant glory (**shine forth as the sun**) the other destiny.

i. "The fate of these ungodly ones will be *fire*, the most terrible of punishments; but this will not annihilate them; for they shall exhibit the surest tokens of a living woe – '*wailing and gnashing of teeth.*'" (Spurgeon)

ii. The wheat comes into God's barn from all over the world, from all ranks of society, from all ages of God's church. The one thing they have in common is that they were sown of the Lord, and from the good seed of His Word.