

BETWEEN THE LESSONS—To-day's Lesson continues the narrative from the point reached in the Lesson for last Sabbath.

GOLDEN TEXT—Where your treasure is, there will your heart be also.—Luke 12 : 34.

Memorize v. 15. **THE LESSON PASSAGE**—Luke 12 : 13-21. Study Luke 12 : 13-34.

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you ?

15 And he said unto them, Take heed, and beware of covetousness : for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully :

17 And he thought within himself, saying, What

Revised Version—1 out of the multitude ; 2 bid my brother divide ; 3 But he ; 4 keep yourselves from all covetousness ; 5 reasoned ; 6 not where ; 7 corn ; 8 Omit and ; 9 foolish one ; 10 is thy soul ; 11 and the things which thou hast prepared, whose shall they be.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—Trusting in riches and trusting in God, Luke 12 : 13-21. T.—Trusting in riches and trusting in God, Luke 12 : 22-34. W.—Vainly we trust in riches, Jer. 17 : 5-11. Th.—Danger of riches, Luke 18 : 18-30. F.—An old man's counsel, 1 Tim. 6 : 12-19. S.—Choosing the best, 1 Kgs. 3 : 5-15. S.—First things first, Matt. 6 : 24-34.

THE LESSON EXPLAINED



A JEWISH JUDGE

I. A COVETOUS REQUEST.—13.

One out of the multitude

(Rev. Ver.).

See v. 1. This man was not a disciple, but wished to make gain for himself through the influence of Jesus. Master; teacher, a title of honor and respect, meaning the same as "rabbi" (see

of the body. Consisteth not, etc. The meaning is, that one cannot sustain his life or win true happiness by his possession. The rich man dies as well as the poor man. Only God can prolong life, and only serving God with one's possession can bring happiness.

II. A WARNING PARABLE.—16, 17. Spake a parable. A parable is literally a "likeness" or "comparison." It may be called "an earthly story with a heavenly meaning." Ground. The soil of Palestine was very fertile, sometimes producing a hundredfold, Matt. 13 : 8. A certain rich man. It is not wrong to be rich, but riches may hinder one from following Jesus (see ch. 18 : 22, 23). Brought forth plentifully. Wheat, barley, spelt, millet, beans and lentils were the chief grains of Palestine. Not where to bestow my fruits (Rev. Ver.). "Fruits" include the products of the field as well as of the orchard. The man speaks of my fruits, as if he did not owe them all to God (see also v. 18).

18, 19. I will pull down ; at once ; he was eager to get at it. My barns ; sheds with flat roofs. But in Palestine grain was and is frequently stored in dry wells, or cisterns, or caves hewn out of the rock, where it will remain good for years. Corn (Rev. Ver.) ; the harvest of a single season. Goods ; the gains of past years. Soul ; the inward, spiritual part of man, which no material things can fully satisfy. Goods . . for many years ; as if he could keep these for a single day without God's protection. Take thine ease. There was no more need for work. Eat, drink. There was plenty for all bodily needs. Be merry ; be jolly, have a good time.

20, 21. But God said ; how we are not told, perhaps through conscience in the hour of death. Thou foolish one (Rev. Ver.) ; foolish, indeed, to have spent all his energy in providing for this life with never a thought for the next. Thy soul (Rev. Ver. Margin, "life") required (Rev. Ver.) ; and not

John 1 : 38). Bid my brother (Rev. Ver.). He does not ask Jesus about the justice of his claim, but boldly asks our Lord to interfere on his side. Divide the inheritance According to Deut. 21 : 17, two thirds of a father's property would go to an elder son and one third to a younger. Jewish rabbis were often asked to settle disputes as to property and the like.

14, 15. Man ; a severe form of address, intended to discourage the applicant. A judge or a divider ; that is a judge who divides property. Jesus would have nothing to do with such matters. Judges in the East are often fond of bribes, and will decide in favor of the one who will pay them most. Said unto them ; to all the people gathered about Him. Beware of covetousness. Covetousness, forbidden in the Tenth Commandment (Ex. 20 : 17) is desiring what belongs to another. Even the desire to use selfishly what is rightfully our own is covetousness. A man's life ; that is, his truest and highest life, not merely the life