**13–15.**

**10.]** See on Matt. xii. 31.

**11, 12.]** {11} See on Matt. x. 19, 20.

**13—21.]** ANSWER TO ONE WHO SOUGHT  
A DIVISION OF HIS INHERITANCE. Peculiar to Luke.

**13.]** The man was  
evidently *not a disciple*, nor preparing  
to be one, but *some hearer in the crowd*,  
whose mind had been working in him  
during our Lord’s last sayings about the  
care of Providence for His friends, and he  
thought this was *just the care his circumstances wanted;* being, as appears,  
oppressed by his brother in the matter of his patrimony.   
Possibly too he had an  
idea that the Messias, or the great Rabbi  
to whom he was listening, was come to set  
all things right;—and with that feeling  
which we all have of the surpassing injustice of *our own* wrongs, broke out with this inopportune request.

**14.] Man**...  
a word of solemn reproof; see Rom. ii.1;   
ix. 20. The **man** also forms a definite subject for you to refer to, .. . ‘*men*,’ i.e.  
mankind in general. This question is expressed   
in almost the very words of the  
Egyptian rejecting the arbitration of  
Moses, Exod. ii. 14;—and may shew us  
the essential difference of the two offices of Moses and Christ.  
  
**15.] them. i.e.** *the multitude.* He saw into the covetousness of the man’s disposition, and made it an instructive warning for His hearers.

**all covetousness]** There is a meaning  
in **all—every kind of covetousness**. *This  
kind*, of which they had an example before  
them, was by no means one of the worst;  
but *all* kinds must be avoided.

**not, because a man hath abundance, doth his  
life** (therefore) **consist in the things which  
he possesseth**. That is, **no man’s life consists   
in what he possesseth**; (“*man shall  
not live by bread alone”)*...**nor by his not  
having abundance, can this be made to   
be the case.** Man’s life is of *God*, not of  
*his goods, however abundant they may be*.  
And this is the lesson conveyed by the  
following parable, and lying at the foundation  
of the still higher lesson conveyed  
in ver. 21.

The word **life** is used in  
the pregnant sense, emphatically **his life**;  
including time and eternity. This is self-  
evident the parable and its application.

**16.]** Our Lord in this parable  
sets before us one arrived at the very  
height of worldly prosperity, and that by  
no unfair means; but, as Augustine says,  
“not by removing landmarks, not by rob-  
bing the poor, not by overreaching the  
simple.” It was *by God’s blessing* that  
he me thus rich, which might have  
been a *real* blessing, if he had known how  
to use it.

**17.]** “The character of a  
mind at ease without being at rest is  
admirably expressed,” Bengel.

I