

We shall look at one of the parables of our Lord in Lk. 12: 16-20. (Reading text. . . .)

I think it is important as we look at this parable that we note that the man who is describe in it is not described as a wicked man. It says he was a certain rich man. I know there are people who think that the less a person possesses the better he is. If he has much money he must necessarily be wicked! But that is not a biblical position. In Is. 53:9 we read that His grave was assigned with the wicked and with a rich man in his death. That was exactly fulfilled by the Lord Jesus Christ who as one who was crucified as a malefactor would naturally have been thrown into an unmarked grave along with the other malefactors, but instead of that He was placed in a rich man's tomb. Of course the modernists cannot believe that God could lead Isa. 700 yrs. in advance to predict such a strange and unusual thing so they insist that the word "rich" must be an error -- it should be "evildoers." "He was assigned a grave with the wicked and with evildoers in His death." I think one of the most remarkable evidences of the wonderful care that the Jewish scribes made with keeping preservation of the Bible is the fact that every single Heb. manuscript of the Bible has the word "a rich man." It's unfortunate the KJV translates it "the rich" because it is singular while the previous word is plural. His grave was (to be) with the wicked but he was with a rich man in His death."

Even these Jews 10 centuries after the time of Christ who must have heard repeatedly told them that Christians held that this had been literally fulfilled in the death of Christ and in His burial. Even they were so anxious to keep the sacred text God had given exactly as it was they preserved what must have sounded to most of them like a rather strange statement. Because "rich" and "wicked" are not in contrast, nor are they synonymns. They get into an entirely different area. A rich man may be a good man. He may be a wonderfully fine, consecrated Christian. Or he may be a very wicked man. The same is true of a poor man.

So this is not in any way this parable of our Lord as an attack upon overt sin and wickedness. This is calling our attention to the folly of giving earthly things too great an importance in our consideration. Any one of us who devotes a considerable part of his time to enjoying the good things that God has provided for us, the good things of which the world is full. We all should devote some of our time (to them.) God wants us to live normal lives. He wants us to live in such a way that we can act efficiently. But if we give more time to these things or even to even good objectives we are trying to accomplish -- we are working to reach a goal and it is a good goal. But is that the main thing in our lives? Rather than doing whatever may be the Lord's will. One of these days the Lord will say to us, Thou fool, this night thy soul shall be required of thee. Then whose

shall be these things which I have provided for you? I know that for young people and in the regard I can class myself as one, it is natural to think as if life will extend on and on.