

# The Parable of the Rich Fool



**LUKE 12:13-21**

**TEXT, EXPOSITION AND PRACTICAL HELPS**

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# THE SON OF MAN'S GREAT JOURNEY TO JERUSALEM: HIS MISSION AND PUBLIC CHALLENGE, [Luke 9:51-13:21](#)

## The Parable of the Rich Fool: The Man of Wealth and What He Should Fear, [Luke 12:13-21](#)

[\(Luke 12:13-21\)](#) **Introduction:** the man of wealth is often self-sufficient, but there are some things he needs to fear.

1. **A request for Jesus to give a judicial decision (v.13-14).**
2. **Fear: life does not consist in things (v.15-19).**
3. **Fear: the soul may be required and demanded tonight (v.20).**
4. **Fear: wealth is not a permanent possession—someone else gets it (v.20-21).**

### 1. [\(Luke 12:13-14\)](#) **Worldliness—Materialism:** there was a request for Jesus to give a judicial decision.

A man was having a dispute with his brother over the inheritance of his father's estate. The law gave *two-thirds to the older son* and *one third* to the **younger son**. The man felt he was not getting his legal share, so he appealed to Jesus for help in getting his share. It was a common practice for Rabbis to settle legal disputes.

#### Note **five things**.

1. The man was in the congregation listening to Jesus preach. There is a strong possibility that the man was even a follower of Jesus. This is seen in that Jesus had apparently paused for a brief rest between sermons, and the man knew Jesus well enough to approach Him about the matter in the midst of a huge crowd.

2. What the man wanted was significant. He wanted material wealth, money, and property. **Note:** he appealed to Jesus for help in getting what had probably been *stolen from him*. More than likely the property was rightfully his anyway. It would have been an act of justice to straighten out the inheritance.

3. Jesus refused rather sternly. He forcefully addressed the man as a stranger: "**Man.**" He treats the man as one who is alien to the Lord and His purpose on earth. Jesus refused to become involved in worldly affairs, in settling property and money disputes.

4. The man exposed a serious flaw in his spiritual life. Jesus had just preached a message on trusting God for the necessities of life, for God cares and will provide. Apparently, the man *had not heard the message*. He was bodily present, but he was too preoccupied with the thoughts of property and money to really hear the Word and receive the message.

**Thought 1.** Listening to the Word being preached does not mean that we "**hear the Word,**" nor that we learn from it. The Word, salvation, and spiritual maturity do not *rub off on a wandering mind or on a worldly life.*

5. The contrast between the mind and attitude of the man and of Jesus is significant. The man's mind was set on the things of the earth and the world, on property and money, wealth and selfishness. The Lord's mind was set on the higher and more noble, on salvation and life, on heaven and eternity. The mission of Jesus was not to give man property, but to give man life, both abundant and eternal. Property is nothing without life.

## **2. (Luke 12:15-19) Fear— Worldliness— Selfishness— Indulgence: fear—life does not consist in things.**

Note **four points.**

1. The charge of Jesus was strong. There was a double warning: "*take heed, beware.*" The warning was to be given close attention. The word "**beware**" (*phulassesthe*) means "to guard oneself from some enemy."
2. The big sin of man is *covetousness* (see [Deeper Study # 1—Luke 12:15](#); [Deeper Study # 2—James 4:1-3](#) for more discussion). This is the big sin of the world—desiring more and more. However, a man's happiness and comfort, soul and body do not depend upon what he has; *many poor people* are happy and comfortable with healthy souls and bodies. Life does not consist in possessions—a beautiful home, the latest clothes, a new car, property, money, wealth.
3. The big "**I**" shows that the covetous man is *aggressively self-centered*. Note how Jesus gets the fact of man's covetousness across. He shares a parable about a man who was also *aggressively self-centered*. In just three short verses describing his thoughts, the rich man in the parable said, "**I**" six times and "**my**" five times. The man's attention was solely upon himself.

Now note the parable.

- a. The man was blessed materially, tremendously blessed, but he did not *thank God* for his blessing.
- b. The man called the fruits of the ground and the possessions he had, "*my fruit*" and "*my goods*" ([Luke 12:17-18](#)).
- c. The man called his soul, "*my soul.*" There is no indication he had given his soul to God.
- d. He became *puffed up*, prideful with what he had done. He began to think of *bigger and bigger, of I and I, of my and my.*

4. The big mistake of man is *selfishness*, self-indulgence, and extravagant living (see [Deeper Study #3—Luke 16:19-21](#)). Note the sole purpose of man is to be at ease, to have plenty to eat and drink, and to enjoy life as he wishes.

**Note several facts about the man in the parable.**

- a. He thought only of self, of living at ease and in comfort, of indulging self and being as extravagant as he wished. He gave no thought to helping others. He forgot that he lived in a needy world that was lost and dying.
- b. He put off living and enjoying life until he got his barns built. The idea is that he was a *workaholic*, who was consumed with the passion to get what he wanted. (How many are just like him when they want something!)
- c. Now note the most shocking point: he only *thought* these things. He never did them; they were only thoughts of his heart.

**"Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the LORD thy God" ([Deut. 8:11-14](#)).**

**"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" ([Proverbs 11:24](#)).**

**"Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard" ([Proverbs 21:13](#)).**

**"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? And he that keepeth thy soul, doth not he know it? And shall not he render to every man according to his works?" ([Proverbs 24:11-12](#)).**

**"He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse" ([Proverbs 28:27](#)).**

**"Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!" ([Isaiah 5:8](#)).**

**"There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt" ([Eccles. 5:13](#)).**

**"And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves?" ([Zech. 7:6](#)).**

"Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven" ([Matthew 19:23](#)).

"For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not" ([Matthew 25:42-43](#)).

"And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful" ([Mark 4:19](#)).

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" ([1 Tim. 6:9](#)).

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" ([1 John 3:17](#)).

### DEEPER STUDY # 1

([Luke 12:15](#)) **Covetousness** (*pleonexia*): a craving, a desire for more. It is greediness, a dissatisfaction with what is enough. It includes the cravings for both material things and fleshly indulgence. It is desiring what belongs to others; snatching at something that belongs to others; a love of having, a cry of *give me, give me* (cp. [2 Peter 2:14](#)).

- a. It is a lust so deep within a man that he finds his happiness in things instead of in God.
- b. It is a covetousness so deep that it desires the power that things bring more than the things themselves.
- c. It is an intense appetite for gain; a passion for the pleasure that things can bring. It goes beyond the pleasure of possessing things for their own sakes.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also" ([Matthew 6:19-21](#)).

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" ([Matthew 6:24](#)).

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" ([Matthew 16:26](#)).

"But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints....For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God" ([Ephes. 5:3, 5](#)).

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience" ([Col. 3:5-6](#)).

"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things" ([Phil. 3:18-19](#)).

"A bishop [minister] then must be blameless....not covetous" ([1 Tim. 3:2-3](#); cp. [Titus 1:7](#)).

"For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" ([1 Tim. 6:7-10](#)).

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy" ([1 Tim. 6:17](#)).

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy" ([2 Tim. 3:2](#)).

"Let your conversation [behavior] be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee" ([Hebrews 13:5](#)).

"Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" ([James 4:2-3](#)).

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days" ([James 5:1-3](#); cp. [James 5:4-6](#)).

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind" ([1 Peter 5:2](#)).

"And through covetousness shall they [false teachers] with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not" ([2 Peter 2:3](#)).

"[False teachers] having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children" ([2 Peter 2:14](#)).

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's" ([Exodus 20:17](#)).

"If I have made gold my hope, or have said to the fine gold, Thou art my confidence; if I rejoiced because mine hand had gotten much....this also were an iniquity to be punished by the judge: for I should have denied the God that is above" ([Job 31:24-25, 28](#)).

"For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the LORD abhorreth" ([Psalm 10:3](#)).

"Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them" ([Psalm 62:10](#)).

"Incline my heart unto thy testimonies, and not to covetousness" ([Psalm 119:36](#)).

"He that is greedy of gain troubleth his own house; but he that hateth gifts shall live" ([Proverbs 15:27](#)).

"The desire of the slothful killeth him; for his hands refuse to labor. He coveteth greedily all the day long: but the righteous giveth and spareth not" ([Proverbs 21:25-26](#)).

"He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want" ([Proverbs 22:16](#)).

"Labor not to be rich: cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings; they fly away as an eagle toward heaven" ([Proverbs 23:4-5](#)).

"For riches are not for ever: and doth the crown endure to every generation?" ([Proverbs 27:24](#)).

"Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession" ([Proverbs 28:10](#)).

"A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent" ([Proverbs 28:20](#)).

"Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me" ([Proverbs 30:8](#)).

"He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity" ([Eccles. 5:10](#)).

"Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them" ([Isaiah 1:23](#)).

"Yea, they [watchmen, false ministers] are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter" ([Isaiah 56:11](#)).

"For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart" ([Isaiah 57:17](#)).

"For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely" ([Jeremiah 6:13](#); cp. [Jeremiah 8:10](#)).

"But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it" ([Jeremiah 22:17](#)).

"O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness" ([Jeremiah 51:13](#)).

"In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten me, saith the Lord GOD" ([Ezekiel 22:12](#)).

"And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness" ([Ezekiel 33:31](#)).

"And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage" ([Micah 2:2](#)).

"The heads thereof judge for reward, and the priests thereof teach for hire and the prophets thereof divine for money: yet will they lean upon the LORD, and say, Is not the LORD among us? none evil can come upon us" ([Micah 3:11](#)).

"That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up" ([Micah 7:3](#)).

"Woe to him that coveteth an evil covetousness to his house, that he may be delivered from the power of evil! Thou hath consulted shame to thy house by cutting off many people, and hast sinned against thy soul" ([Habakkuk 2:9-10](#)).



"Ye have sown much, and bring in little; ye eat, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes" ([Haggai 1:6](#)).

## DEEPER STUDY # 2

([James 4:1-3](#)) **Lust—Desire**: the word is used three times in [James 4:1-3](#). In [James 4:1](#) and [James 4:3](#) the word *hedonon* is used. It means out of your sinful, sensual pleasures. In [James 4:2](#) the word is *epithumeite* which means a yearning passion for ([A.T. Robertson. Word Pictures In The New Testament, Vol. 6, p.49](#)).

Note that desire, lust, a yearning passion for is not always evil. In [James 4:5](#) the Spirit "lusts to envy." In [Luke 22:15](#) Christ desires (yearns) to eat the passover with the apostles. What is it that distinguishes a good desire from an evil desire?

### **At least two major things.**

1. **Motive**: if one desires the necessities of life, his desire is good. The necessities—food, clothing, shelter, love, care—are essential for the fulness of life. When a man seeks God for these things, God provides the necessities.

2. **Greed**: desiring food is good, but if one desires food to "consume it upon [his] lusts," that is, he desires food and food and food, it is wrong passion. It becomes sinful, sensual pleasure. Desiring love is good, but if one desires love to *consume it upon his lusts*, that is, he desires love and love and love, and it is a wrong passion ([1 Thes. 4:5](#)).

## DEEPER STUDY # 3

([Luke 16:19-21](#)) **Sin**: the sin of the rich man would not be a sin in the eyes of most societies. There is no record of a vicious, glaring sin; no record of a vulgar, public sin. He was not cruel—he never ordered Lazarus from his gate nor refused Lazarus the crumbs from his table. He was not a tyrant; not an oppressor of the poor, not a monstrous member of society. Rather, he was socially responsible, an upright citizen, respected and well-liked. No earthly court would ever think of arresting or condemning him. In society's eyes he was honored and highly esteemed. People liked him and spoke well of him.

### **What then was his sin?**

1. The word "sumptuously" (*lamprōs*) means "that he was flamboyant, displaying his wealth in materialistic ways."

2. The "gate" was a large gate indicating that his home was a large house or a mansion.

3. The purple and fine linen shows that he had the latest styles and the ultimate in luxury.

4. The words "every day" show that he feasted every day. His sin was *self-indulgence, comfort, ease, luxury, extravagant living*. He sought the things and pleasures of this world. He was complacent, hoarding and allowing money to lie around making more and more for himself and his estate while needs lay all around him—right at his gate. He neglected and ignored others, most significantly, Lazarus. The needs of a degenerate world concerned him little, if at all. He wanted what others in the world had, plenty for themselves and more. The world acknowledged and honored those who had plenty, and he wanted such recognition and honor for himself. He wanted what others had and he wanted to keep up with them.

**"I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not" ([Matthew 25:43](#)).**

**"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" ([1 John 3:17](#)).**

**"And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful" ([Mark 4:19](#)).**

**"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" ([1 Tim. 6:9](#)).**

**"And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves?" ([Zech. 7:6](#)).**

**"If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother" ([Deut. 15:7](#)).**

### **3. ([Luke 12:20](#)) Death— Fear— Judgment: fear—the soul may be required and demanded tonight.**

#### **Note several things.**

1. It was God who now spoke. It was God who knew the thoughts of the man. It was God who knew the man was to die that very night. The man did not know it, nor did anyone else.

2. The man was to die that night. Everyone has his night (day) to die, and this was his night.

3. The man's "soul" was required. God required and demanded it. His soul was not going to cease existing. It was to exist in another world. Existence was not over for the man. The man's soul was simply to be in another world, in the spiritual dimension of existence.

4. The man was called a "fool" by God. He had lived as a fool, lived entirely for himself. He had refused to think about the truth, about the uncertainty of life. There was a good possibility that he might not live as long as he wished to live.

**"And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" ([Luke 12:39-40](#)).**

**"What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death" ([Romans 6:21](#)).**

**"But that which beareth thorns and briars is rejected, and is nigh unto cursing: whose end is to be burned" ([Hebrews 6:8](#)).**

**"But the end of all things is at hand: be ye therefore sober, and watch unto prayer" ([1 Peter 4:7](#)).**

**"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" ([1 Peter 4:17-18](#)).**

**"These [the wicked] are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever" ([2 Peter 2:17](#)).**

**"Raging waves of the sea, foaming out their own shame; wandering stars, to whom [the wicked] is reserved the blackness of darkness for ever" ([Jude 13](#)).**

**"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" ([Rev. 21:8](#)).**

**"The wicked shall be turned into hell, and all the nations that forget God" ([Psalm 9:17](#)).**

**"For they shall soon be cut down like the grass, and wither as the green herb" ([Psalm 37:2](#)).**

**"For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be" ([Psalm 37:10](#)).**

**"I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found" ([Psalm 37:35-36](#)).**

**"But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee" ([Psalm 55:23](#)).**

"When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever" ([Psalm 92:7](#)).

"The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish" ([Psalm 112:10](#)).

"For the ways of man are before the eyes of the LORD, and he pondereth all his goings. His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. He shall die without instruction; and in the greatness of his folly he shall go astray" ([Proverbs 5:21-23](#)).

"And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us" ([Isaiah 17:14](#)).

"Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live?" ([Ezekiel 18:23](#)).

#### **4. (Luke 12:20-21) Spiritual Dimension— Death— Judgment— Wealth: fear—wealth is not a permanent possession; someone else gets it.**

The man left every penny behind. He took nothing with him. Now note why. This is a point seldom thought about. *He could take nothing with him because the strength, the energy, the power, the life of his body had left.*

**The Bible reveals.....**

- a. that the life of a man's body is his spirit.
- b. that the spirit lives forever.

**Note:** when the spirit left, the man's strength and energy and power were gone. His body had to lie down. Note something else: *his spirit was spiritual*, of another dimension of being. It belonged to another world, another life. Therefore, all *material* possessions had to be left behind.

"For we brought nothing into this world, and it is certain we can carry nothing out" ([1 Tim. 6:7](#)).

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" ([Hebrews 11:24-25](#)).

"Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days" ([James 5:3](#)).

**"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" ([Rev. 3:16-17](#)).**

**"The increase of his house shall depart, and his goods shall flow away in the day of his wrath" ([Job 20:28](#)).**

**"Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them" ([Psalm 39:6](#)).**

**"For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others" ([Psalm 49:10](#)).**

**"Yea, I hated all my labor which I had taken under the sun: because I should leave it unto the man that shall be after me" ([Eccles. 2:18](#)).**

**"For God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit" ([Eccles. 2:26](#)).**

**"As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool" ([Jeremiah 17:11](#)).**

**"Now therefore thus saith the LORD of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes" ([Haggai 1:5-6](#)).**