**have no room where to bestow my fruits]**  
“Thou hast barns—the bosoms of the  
poor, the houses of widows, the mouths of  
infants....these are the barns which  
will last for ever.” Ambrose.

**18.]** “His folly is *fourfold*:—he forgets the  
Giver, (‘*my* fruits, *my* goods,’)—he greedily  
reserves all for *himself*,—he imagines such  
things to be food for his *soul*—he forgets  
*death*, which is every day possible.” Stier.  
A very striking similarity is found in  
Ecclesiasticus xi. 18, 19, “There is that  
waxeth rich by his wariness and pinching,  
and this is the portion of his reward: whereas   
be saith, I have found rest, and now will  
eat continually of my goods: and yet he  
knoweth not what time shall come upon  
him, and that he must leave these things  
to others, and die.” Stier thinks this a  
convincing proof that our Lord did occasionally   
refer to the Apocrypha.

**20.] God said unto him**,—perhaps it is  
meant, by some unmistakeable judgment;  
but more likely, as occurring in a parable,  
the words are to be literally taken. By  
supposing merely a *divine decree* to be  
meant, *without personal communication*,  
as Grotius, Kuinoel, and Trench do, we  
lose the impressive part of the parable,  
where the man’s selfishness and folly is  
brought into immediate contact with the  
solemn truth of his approaching death,  
which certainly our Lord intends us to  
contemplate.

**Thou fool**, opposed to  
his *worldly prudence*;—**this night**, to the  
  
**many years**;—the **soul** in the one case, at  
its ease, eating, drinking, and making  
merry, to the **soul** in the other, demanded,  
rendered up, judged.

**they require thy soul]** Not strictly equivalent to “*Thy soul  
shall be required*,” as A.V.; there are those  
whose business it is, even *the angels*, the  
ministers of the divine purposes: see ch.  
vi. 38 and note. The merely impersonal  
sense may be defended: but this saying  
seems so solemn, as to require something  
more.

**which thou hast provided**; or, **madest ready**; but *not for thyself*.

**21.]** **So**: so, in utter confusion, and  
sudden destitution ef all help and provision  
for eternity.

**for himself**...**toward  
God…]** The meaning of these expressions   
will be brought out thus: He who is  
rich *for himself*, laying up treasure *for  
himself*, is by so much robbing his real  
inward life, his life in and toward God,  
of its resources: he is laying up store for,  
providing for, the *flesh*; but the *spirit*,  
that which God looketh into and searcheth,  
is stripped of all its riches.

These words may also, as remarked on ch. vi. 20,  
shew that St. Luke does not, as supposed  
by some recent critics, use ‘riches’ as  
merely *this world’s wealth*, but with a  
deeper spiritual meaning.

**22—31.]** LESSONS OF TRUST IN GOD.   
In the closest connexion with the preceding;—**Therefore…**since worldly riches  
are of so little real use, &c.: see Matt. vi.  
25–33, and notes.

**24.] the ravens,**