XII. 1—18. ST. LUKE. 873   
   
 be forgiven him: but unto him that " blasphemeth against   
   
 the Holy Ghost it shall not be forgiven. 11% And when "yi.   
 they bring you unto the synagogues, and unto magistrates, oh. axLlé -   
 and powers, take ye no thought how or what thing ye   
 shall answer, or what ye shall say: 12for the Holy Ghost   
 shall teach you in the same hour what ye ought to say.   
 18 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, whe made me a judge or text.   
 a divider over you? 15 And he said unto them, \* Take \*,T=..7,   
 heed, and beware of \* covetousness: ® for a man’s life con-   
 sisteth 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   
 Y thought within himself, saying, What shall I do, because   
 I have no room where to bestow my fruits? 18 And he   
   
   
   
   
 ¥ render, hath blasphemed. V render, at the time itself.   
 W read, all covetousness.   
 X render, for not, because a man hath abundance, doth his life   
 consist in the things which he possesseth.   
 Y render, questioned.   
 18-165. 10.] See on Matt. xii.   
 11, 12.) See on x. 19, 20. all covetonsness] ‘There a meaning   
 18—21.] ANSWER TO ONE WHO SOUGHT in all—every kind of covetousness. This   
 A DIVISION OF HIS INHERITANOK. Pe- kind, of they had an example before   
 culiar to Luke. 18.] The man was them, was by no means one of the worst ;   
 evidently not a disciple, nor preparing but ali kinds must be avoided. not,   
 to be one, but some hearer in the crowd, because a man hath abundance, doth his   
 whose mind had been working in him life (therefore) in the things which   
 during our Lord’s last sayings about the he possesseth. That is, no life oon-   
 care of Providence for friends, he sists what he possesses; (“man shall   
 thought this was just the care his cir- not live Bee ener eee his   
 cumstances ro ratty being, as appears, having can be to   
 ‘is er in the Remelceee mane of God, not of   
 re vatriony, Possibly too he had an is goods, abundant be.   
 idea that the Messias, the great Rabbi And. this is the lesson ureyel Uy the   
 to whom he was listening, come to sct following parable, lying at the   
 all things right with that feeling tion of thé still higher lesson   
 which we have of the surpassing in- in ver. 21: “The word life is used in   
 justice our on wrongs, broke out with the pregnant sense, emphatically life;   
 this in ine request. 14.) Man... including time and eternity. This is self-   
 a word of solemn reproof; see . ti. evident the parable and its applica-   
 ix. 20. The man also forms a definite tion. 16,] Our Lord in this parable   
 ject for you to refer to, . ‘sien,’ i.e. sets before’ one arrived at the very   
 mankind in general. This question is of . of worldly rity, and that by   
 Moses ‘and almost the ‘very them, i.e. no unfair means ; bat, as Augustine says,   
 the multitude. He saw into the ‘covetous- “not by removing landmarks, not by rob-   
 Moses, Exod. ii. 14;—and may shew us bing the », not by overreaching the   
 ‘an itstructive warning for His bearers. simple.” It was Ps blessing that   
 he me thus rich, which might have   
 been a real blessing, he hsd known how   
 to use it. 17.) “The character of a   
 mind at ease without being at rest is   
 admirably expressed,” Bengel. I