874 ST. LUKE. xXIL   
   
 eaid, This will I do: I will pull down my barns, and build   
 greater; and there will I bestow all "my fruits and my   
 Velen. x1. goods,   
 Cor. 38. 19 And I will say to my soul, 'Soul, thou hast   
 jamev-8 8 muck goods laid up for many years; take thine ease, eat,   
 drink, and be merry. 2% But God said unto him, Thou   
 fool, this night ™ > thy soul shall be required of thee: °° then   
 m Job xx.82.   
 ict" Pa. whose shall those things be, which thou hast provided ?   
 ‘Bm xxx! 1. 21 is he that layeth up treasure for himeelf, °and is not   
 Jer, tich toward God. %And he said unto his disciples,   
 o Matt. ii, Therefore I say unto you, ?4 Zeke no thought for your life,   
 p Matt. 25, what ye shall eat; neither for ¢the body, what ye shall   
   
 put on. 23 ee The life is more than ‘meat, and the body is   
 more than 8 raiment, “Consider the ravens: for they   
   
 \* render, my produce and my good things.   
 8 render, many good things.   
 » render, they require thy soul of thee. © vender, and.   
 4 render, Take not anxious thought. ° render, your.   
 ©° read, For the. f render, the meat.   
 & render, the raiment. » better, the ravens, that they.   
   
 have no room where to bestow my fruits] many years ;—the soul in the one case,   
 “Thou hast barns—the bosoms of the its ease, eating, drinking, and making   
 , the houses of widows, the mouths of merry, to the seul in other, demanded,   
 infants .... these are the barns which rendered up, judged. . they require thy   
 will last for ever.” Ambrose. 18.] seal) Not strictly to “ Thy soud   
 “ His folly is fourfold forgets the shall be ired,” as there are those   
 Giver, (‘my fruits, goods,’)— he whose business it is, the angels, the   
 reserves all Aimsel/,—he imagines suc! ministers of the divine purposes: see ch.   
 things to be food for soul—he forgets vi. 88 and note. The merely impersonal   
 death, which is day possible.” Stier. sense may be defended: but this saying   
 A very striking similarity is found in seems 80 solemn, as to juire   
 Ecclesiasticus 18, 19, “ There is that more. which thou provided ;   
 waxeth rich by his wariness pinching, or, madest ready; but sot for thyself.   
 and this is portion his : where- 21.) 80: 0, in utter confusion,   
 as be saith, have rest, now will sudden destitution all help provision   
 eat continually of my goods: and yet he for eternity. for himself... . toward   
 knoweth not what time shall come upon God...) The meaning of these expres-   
 him, and that he must leave these sions wilf brought out thus: He who is   
 to others, and die.” Stier thinks this a rich for himself, laying treasure for   
 convincing proof that our Lord did occa- himself, is by 80 tuck robbing his real   
 sionally refer the Apocrypha. inward life, his in and toward God,   
 90.) God said unto him,—perhaps it is of its he is laying up store   
 meant, by some unmistakeable judgment ; providing for, the ; but the spirit,   
 but more likely, occurring in a parable, that which God looketh and searcheth,   
 the words are to be literally By is stripped of all riches. These   
 supposing merely a divine decree to be words may also, as on ch. vi.   
 meant, without personal communication, shew that St. Luke does not, as   
 as .Grotins, Kuinoel, and Trench do, we by some recent critics, ‘riches’ as   
 lose the impressive part the parable, merely this world’s wealth, but with a   
 where the man’s celfishneas and folly is deeper spiritual   
 brought into immediate contact with the 22—81.] Lessons oF TRUST IN Gop.   
 solemn truth of his approaching death, In the closest connexion with the prece-   
 which certainly our Lord intends us to ding ;—Therefore . . . worldly riches   
 contemplate. Thou fool, opposed to are of little use, &c.: see Matt.   
 his worldly prudence ;—this aigh » to 25— 33, and notes. 24.) the ravens,