the circumstances. A beast tied to the  
manger is confined down as this  
poor woman was.

**16.]** The contrast is  
strongly drawn—between a *dumb animal*,  
and (not merely a human creature, but) a  
*daughter of Abraham*—one of the chosen  
people (I cannot see any necessity for a  
*spiritual daughtership* [Gal. iii. 7] being  
here implied),—between a *few hours*, since  
the last watering, and ‘lo these *eighteen  
years*’ (compare ver. 7, “ *Behold these  
three years*”....).

**17.]** So far am I from thinking a description of this kind  
to be a mere general close, put in by the  
Evangelist, that I would take it as an   
accurate and graphic account of the immediate effect   
of our Lord’s power and irresistible words,   
and the following parables as spoken *immediately thereupon*, shewing  
the people the ultimate conquest which the  
Kingdom of God should obtain over all opposition,   
however strong. On the parables  
themselves, see on Matt. xiii. 31—33.

**18—21.]** These two parables, found in  
Matthew as above, and the former of them  
in Mark iv. 30—32, seem to have been  
again spoken by our Lord at this time, in  
reference to the progress of His Gospel indicated in ver. 17.   
The rendering **thereupon** is important, as pointing out the connexion.

**22—30.]** ANSWER TO THE QUESTION AS TO THE NUMBER WHO SHALL BE  
SAVED. Our Lord repeats, occasion being  
given by a question peculiar to Luke, parts  
of His discourses spoken elsewhere, as referred to below.

**22.]** This notice includes what follows in the cycle of this last  
journey, but disclaims any definiteness of  
place or time for it. But certainly it  
seems to follow in natural order after our  
Lord’s solemn warnings to repentance at  
the beginning of this chapter. The  
enquirer can hardly have been a disciple of  
Jesus (see ver. 28), but most likely a *Jew  
from the multitude*, who had heard his  
discourses, and either from Jewish pride,  
or perhaps out of real desire to learn from  
Him, put this question.

**23.]** On the word rendered **that be saved**, see note,  
Acts ii. 47. Here, the implication of final  
salvation is obvious.

**unto them**, i.e. the multitude. Similar sayings have occurred   
in the Sermon on the Mount, but  
the connexion here is intimate and strict.

**24.]** See on Matt. vii. 18. The description