Gamaliel, &c.

**to eat bread**] The Jews used to give entertainments on the Sabbath, see Neh. viii. 9–12; Tobit ii. 1.  
The practice latterly became **an abuse**,— see quotations from Augustine in my Greek Test.

**2.**] **before him,** not *as a guest*; see ver. 4, and compare ch. vii. 37, **and**  
note on ver. 45. “ He was standing there,”  
says Euthymius, “not daring to **ask** to be  
healed, on account of the Sabbath, and the  
Pharisees; but only shewing himself, that  
our Lord might see him and be moved with pity, and  
so proceed to heal him.” It does not appear, though it is certainly  
possible, that he **was set** there by the pharisees *on purpose.* This was before the meal(ver.7).

**5.**] There is a strict propriety in the comparison: the accident and disease are *analogous.*

**son, or an or**] This reading, which, from the weight  
of ancient testimony in its favour, evidently  
was the original, seemed incompatible with the supposed argument *from the less to the greater :—son* was therefore altered to *ass*  
(as in ch. xiii. 15) or *sheep,* an one of our ancient MSS. has it. But our Lord’s argument is of another and a far deeper kind.  
The stress is on **you:** and the point of comparison is the ownership, consequent tender care, of the object in question. *‘Those who are in your possession and care, whether belonging to your families, or your herds, are cared for, and rescued from pershing: am I, (the possessor of heaven and earth,* —this lies in the background*) to let* mine *perish without care or rescue?’*

There may be in the words the meaning *“son, or even ox;”* but I prefer rendering them simply.

**7-24.**] SAYINGS OF OUR LORD AT THIS SABBATH FEAST.

**7–11.**] It does not appear that the foregoing miracle gave occasion to this saying; so that it is with it. Our Lord, as was His practice, found His instructions on what He saw happening before Him.

As Trench remark, it is probable this was a splendid entertainment, and the guests distinguished persons(ver. 12).

**7.**] chief places, i.e., see Matt. xxiii. 6, the middle place in each couch, which was the most honourable. At a large feast there would be many of these.

**8.**] The whole of this has, besides its plain reference, a *deeper one,* linked into it by the important word *wedding,* carrying with it all that meaning which it always has when *relating* to the *Kingdom of God.* Both senses are obvious, and only one remark needed; —that all that *false* humility, by which men put themselves lowest and dispraise themselves *of set purpose to be placed higher,* is, by the very nature of our Lord’s parable, *excluded:* for that is not bond fide abasing one’s self. The exaltation at the hands of