had been residing long in Capernaum.  
Compare too its introduction here without  
any notification, with its description as  
**a city of Galilee** in ver. 31, and the  
separateness of the two pieces will be  
apparent: see further remarks in the notes below.

Here however is omitted an  
important cycle of our Lord’s sayings and doings,  
both in Galilee and Jerusalem;  
viz. that contained in John i. 29—iv. 54  
included. This will be shewn by comparing Matt. iv. 12, where it is stated that our Lord’s return to Galilee was *after the  
casting of John into prison,* with John  
iii. 24, where, on occasion of the Lord and  
the disciples baptizing in Judæa, it is said,  
John was *not yet cast into prison:* see  
note on Matt. iv. 12.

**a fame**] The report, namely, of His miracles in Capernaum, wrought *in the power of the Spirit,*and possibly of what He had done and taught at Jerusalem at the feast.

**15.**] Olshausen well remarks that this  
verse, containing a general undefined notice of our Lord’s synagogue teaching, quite takes from what follows any chrono-  
logical character. Indeed we find throughout the early part of this Gospel the same fragmentary stamp. Compare ***“on the sabbath days,”*** ver. 31—***“as the people pressed on him,”*** ch. v. 1—***“when he was in a certain city,”*** ch. v. 12—“***on a certain day,***” ch. v.17; viii.22—***“on another sabbath, ”***  
ch. vi. 6—***“in these days,”*** ch. vi. 12, &c.  
&c.

**16.**] **where he had been brought  
up** is expressed by *“in thy country,”* ver.23: see John iv. 44 and note.

**as his custom was** refers to the *whole* of what  
He did—it is not merely that he had been  
in the habit of *attending* the synagogues,  
but of *teaching* in them: see ver. 15. It  
was apparently the first time He had ever  
so taught in the synagogue at Nazareth.

**stood up for to read**] The *rising up*  
was probably to shew His wish to *explain*  
  
the Scripture; for so the word rendered  
*“read”* imports. Ezra is called *a reader* of  
the divine law, Joseph. Antt. xi. 5.1. The  
ordinary **way was,** for the ruler of the  
synagogue to call upon persons of any  
learning or note to read and explain.  
That the demand of the Lord was so  
readily complied with, is sufficiently accounted for by vv. 14, 15. See reff.

**17.**] It is doubtful whether the Rabbinical cycle of Sabbath readings, or lessons from law and prophets, were as yet in use:  
but some regular plan was adopted ; and  
according to that plan, after the reading  
of the law, which always preceded, the  
portion from the prophets came to be read  
(see Acts xiii. 15), which, for that sabbath,  
fell in the prophet Isaiah. The roll containing that book (probably, that alone) was given to the Lord. But it does not  
appear that He **read any part** of the lesson  
for the day; but when He had unrolled  
the scroll, **found** (the fortuitous, i.e. *providential,* finding is the most likely interpretation, not the searching, for and finding)the passage which follows.

No inference can be drawn as to the *time of  
the year* from this narrative: partly on  
account of the uncertainty above mentioned, and partly because it is not quite clear whether the roll contained only Isaiah, or other books also.

**18—20.**]  
The quotation agrees mainly with the  
LXX :—the words to **set at liberty them  
that are bruised** are inserted from the  
LXX of Isa. lviii. 6. The meaning of this  
prophetic citation may be better seen, when  
we remember that it stands in the middle  
of the third great division of the book of  
Isaiah (ch. xlix.—lxvi.), that, viz., which  
comprises the prophecies of the Person,  
office, sufferings, triumph, and Church of  
the Messiah; and thus by implication  
wee the *fulfilment* *of all that went  
before,* in Him who then addressed them.