**18. The Spirit of the Lord**] See Isa.xi. 2; xlii. 1. **deliverance to the  
captives**] See ch. xiii. 12, 16.

**recovering of sight to the blind**] See John ix. 39.  
The Hebrew words thus rendéred by the  
LXX, signify, *‘to those who are bound,  
the opening of prison:’* so that we have  
here the LXX and literal rendering both  
included, and the latter expressed in the  
LXX words of Isa. lviii.6.

**19. the acceptable year of the Lord**] See Levit.  
xxv. 8—17, where in ver. 10 we find that  
liberty was proclaimed to all in the land  
in the year of jubilee. No countenance is  
given by this expression to the extraordinary inference from it of some of the Fathers (Clement of Alexandria, Origen),  
that the Lord’s public ministry lasted  
*only a year, and something over.* Compare John ii. 13; vi. 4; xiii. 1.

**20.sat down**] It was the custom in the synagogues to *stand* while reading the law, *sit down* to explain it. Our Lord on  
other occasions taught *sitting,* e.g. Matt.  
v. 1: Mark iv. 1; xiii. 3. **The minister was** the officer whose duty it was to keep the **sacred books.**

**21.**] **he began to say,**— implying that the following words  
are merely the substance of a more expanded discourse, which our Lord uttered to that effect: see another occasion in  
Matt. xi. 4, 5, where the same truth was declared by a series of gracious acts of mercy.

fulfilled in your ears, viz. by  
My proclaiming it, and My course of ministry.

**22.**] **bare him witness: i.e. bare witness to him (that It was so),**  
The **words of grace** must be the discourse  
of which ver. 21 is a compendium.  
**they said,** viz. the *“all”* mentioned above,  
not merely some of them. While acknowledging the truth of what He said, and  
the power with which He said it, they  
wondered, and were jealous of Him, as  
being the son of Joseph—asking *“ Whence  
hath this man these things?”* see Mark vi.  
2—4. Between this verse and the next,  
the taking offence at Him is implied, for  
that is in a tone of reproof.

**23.**]**heal thyself**—not, *‘raise thyself from thy obscure station,’* but, **exert thy powers of healing in thine own country,** as presently  
interpreted; the Physician being represented as an inhabitant of Nazareth, and **thyself** including His own citizens in it.  
Stier remarks, that the reproach was *repeated under the Cross.* Then, with a  
strictly individual application. On the  
miracles previously wrought in Capernaum, see note on ver, 14. That in John iv,47—53 was one such.

**24.**] See John iv. 44 and note. **And** (or, **but**) **he  
said**] A formula usual with St. Luke; and  
indicating, if I mistake not, the passing to  
a different source of information, or at  
least a break in the record, if from the  
same source.

**25.**] Our Lord brings forward instances where the two greatest  
prophets in Israel were *not directed to act  
in accordance with the proverb,* ‘Physician,