the Synagogue, Luke iv. 28, 29, as sometimes supposed; see notes, ib. ver. 31.

**Capernaum**] This town, on the  
borders of the lake of Gennesareth, was central in situation, and in the most populous and frequented part of Galilee. It besides was the residence of four at least of the Apostles, Andrew and Peter, and  
James and John—and probably of Matthew. “*Kephar Nahum,*” *the village of  
consolation*. So Josephus. It is from  
this time called ‘*His own city,*’ ch. ix. 1,  
see also ch. xvii. 24.

**15.**] This prophecy is spoken with direct reference to  
the days of the Messiah. It is here freely  
rendered from the Hebrew, without any  
regard to the LXX, which is wholly  
different. This, coming so immediately  
after a string of quotations literally from  
the LXX, seems to mark the beginning of  
a new portion of the Gospel, agreeably to  
what was said before.

**the way of the sea**] the country round the coast  
of the lake. All the members of this  
sentence are in apposition with one  
another: thus *beyond Jordan* is not a description of the land before spoken of,  
which was not thus situated, but of a  
different tract. The later meaning of the

phrase, as signifying the tract to the west  
of the Jordan, and which naturally sprung  
during the captivity, is not to be  
thought of in Isaiah, who wrote before  
that event.

**Galilee of the Gentiles**]  
*Galilee superior*, near to Tyre and Sidon,  
which was inhabited by a variety of nations.

**17. began to preach ..**] That  
is, *began His ministry in Galilee*. The  
account of Matthew, being that of an eyewitness, begins where his own experience  
began. It is not correct to suppose, as  
some of the German Commentators have  
done, (De Wette, Strauss,) that this  
preaching of repentance was *of a different  
character from the after-teaching of our  
Lord*: we recognize the same formula,  
though only partly cited, in ch. x.7: Luke  
x. 10, and find our Lord *still preaching  
repentance*, Luke xiii. 3, after repeated  
declarations of His Messiahship.

**18. by the sea of Galilee**] The lake of  
Gennesareth or Tiberias (John vi. 1), called  
in the O.T. “the sea of Chinnereth,”  
Num. xxxiv. 11, or Chinneroth, Josh. xii.  
3. It is of an oval shape, about 13 geographical miles long, and 6 broad: and is  
traversed by the Jordan from N. to S.  
“Its most remarkable feature is its deep depression, being no less than 700 feet  
below the level of the ocean.” See the  
interesting article by Mr. Porter in Smith’s  
Biblical Dictionary.

If we give any  
consideration to the circumstances here  
related, we cannot fail to see that the account in John is admirably calculated to  
complete the narrative. We have there  
furnished to us the reason why these two  
brethren were so ready to arise and follow  
One, whom, if we had this account only,  
we should infer they had never before  
seen. Add to this, that there is every  
probability that one of the other pair of  
brethren, John the son of Zebedee, is  
there described as having gone with Andrew to the dwelling of our Lord. It also  
tends to confirm the chronological view  
here taken, that Philip, the only one  
mentioned expressly by John as *having been called by Jesus*, is *not mentioned here as called*: and that Andrew, and the other  
disciple of John the Baptist, clearly were  
not *called* by Jesus in John i. 35–40, or  
the words “*abode with him that day,*”  
could not have been used: that these two  
*continued* disciples of the Baptist, is not  
probable; but that they were henceforth,