7—18. ST. LUKE. 817   
   
 ‘Galilee; and there went out a fame of him through all :asszw.   
 the region round about. 16 And he taught in their syna-   
 gogues, being glorified of all.   
 16 And he came to   
 \* Nazareth, where he had been brought up: and, as his rmaeus,   
 custom was, 'he went into the synagogue on the sabbath 14g 16   
 day, and stood up for to read. 17 And there was delivered   
   
 unto him the book of the prophet Esaias. And when he   
 had opened the book, he found the place where it was   
 written, 18 ™ The Spirit of the Lord is upon me, because he mtu.u1.1.   
 [\* ath] anointed me to preach the gospel to the poor; he   
   
 ® omit.   
   
 had been residing long in Caperna the Scripture; for so the word rendered   
 Compare too its introduction with “read” imports. Ezra is called reader of   
 any notification, its description as the divine law, Antt. xi. The   
 & city of Galilee in ver. 31, and the ordinary rey was, for the raler of the   
 separateness of the two pieces will be syn: to call upon persons of any   
 opp it: farther remarks in notes Jearning or note to read and explain.   
 ae however is omitted an readily complied with, is sufficiently so   
 important cle of our Lord’s sayings counted for by vv. 14, See reff.   
 both in Galilee anfl Talons 1) It is doubtful the Rabbinical   
 viz. contained in John i. 29—iv. 54 Speen readings, lessons from   
 included. This will be shewn by com- law and prophets, were as yet in   
 paring Matt. iv. where it is stated but some regular plan was adopted ; and   
 our Lord’s return to Galilee after the according to that plan, after the   
 casting of John into | with John of the law, which always preceded, the   
 iii. where, on occasion the Lord and ion from the prophets came to be   
 the disciples in Judsa, it said, ‘see xiii. which, for that sabbath,   
 John was not yet cast into prison: see fell the prophet Isaiah. The roll con-   
 note on Matt. iv. & fame] The ining that book (probably, that alone)   
 report, namely, of His miracles in Caper- was given to the Lord. But it not   
 naum, wroug! at the power of the Spirit, appear that He read part of the lesson   
 fea possibl; what He had done and for the day; but which follows. unrolled   
 ht at Jerusalem at the feast. the scroll, be (the fortuitous, time of   
 ir Olshausen well remarks that this vidential, finding the most likely inter-   
 verse, containing a general undefined no- the year from the searchin, for and find-   
 tice of our Lord’s synagogue teaching, account of the uncertainty above men-   
 quite takes from what follows any chrono- tioned, and partly because it not quite   
 logical character. we find through- clear whether the roll contained onl:   
 out the early of this Gospel the The quotation agrees mainly with the   
 1 stamp. Compare “on the sab- LXX :—the words to set at liberty   
 bath days,” 81—“as the people that are bruised are inserted from the   
 on him,” ch. v. 1—“ when he was in a LXX of Isa. lviii. The meaning of this   
 tain city,” ch. 12—“on a certain prophetic citation be better when   
 cb. v. 17; viii. another sabbath, of the third that it stands in book of   
 ch. vi. 6—“in these days,” ch. vi. de. Isaiah (ch. xlix.—lxvi.), viz., which   
 &e. 16.] where he had been brought comprises the prophecies of the Person,   
 up is expressed by “in thy country,” ver. the Messiah; and thus by implication   
 28: see John iv. 44 and note. as his wee the fulfilment of that   
 custom was refers to the whole of what before, in Him who then addreseed them.   
 He did—it is not that he had been   
 in the habit of attending synagogues,   
 but of teaching in them: see ver. 16. It   
 was apparently the first He had ever   
 so taught in the sy: at Nazareth.   
 stood up for to The up   
 was probably to shew His wish to