818 ST. LUKE. IV.   
   
 hath sent me [® ¢o heal the brokenhearted }, ° preack deliver-   
 ance to the captives, and recovering of sight to the blind,   
 to set at liberty them that are bruised, 19¢¢o preack the   
 acceptable year of the Lord. 2° And he closed the book, and   
 he gave it again to the minister, and sat down. And the   
 eyes of all them that were in the synagogue were fastened   
   
   
 on him. 21 And he began to say unto them, This day is   
 this scripture fulfilled in your ears. 23 And all bare him   
 n Matt x4 witness, and " wondered at the 4 gracious words which pro-   
 osomvia. ceeded out of his mouth. And they said, °Is not this   
 Joseph’s son? %3 And he said unto them, Ye will surely say   
   
 unto me this ® proverb, Physician, heal thyself; whatso-   
 p Matt. 18: ever we have heard done in ’Capernaum, do also here in   
 xi 33. 1thy country. % And he said, Verily I say unto you,   
 q Matt.   
 i er ‘No ‘prophet is accepted in his own country, % But I   
 sum . tell you of a truth, \*many widows were in Israel in the   
   
 D omit, © better here, proclaim.   
 4 render, words of grace. © literdily,   
 try. 23.) bare him witness:   
 18. The Spirit of Lord] See Isa. Hoke witness td him (that It wes co),   
 xi. 2; xhi. 1. deliverance to the The words of grace must be the discourse   
 captives] See ch. 12, 16. reeover- of which ver. is a compendium.   
 ing of sight the blind] See John ix. they said, viz. ‘‘all” mentioned above,   
 The Hebrew words thus rendéred by the not merely some of them. While acknow-   
 LXX, signify, ‘to those who are bound, ledging the trath of what He said, and   
 the opening of prison:’ that we have the er with which He said it, they   
 here words of Isa. lviii.6. 19. the ac- ed, and were jealous of Him, as   
 included, and the latter See Levit. being the son Joseph—asking “ Whence   
 xxv. 8—17, where in ver. 10 we find that hath this man these sea Mark vi.   
 liberty was proclaimed to all the land 2—4. Between this verse and the next,   
 in the year of No countenance is the taking offence at Him is im) Rees   
 en by this expression to the extraor- that is in a tone of reproof.   
 inary inference from it of some of the thyself—not, ‘raise pron   
 Fathers (Clement of Alexandria, Origen), scure station,’ but, exert pled   
 that the Lord’s public ministry lasted healing in thine country, sa prently   
 only a year, and somethiny over. Com- interpreted; the Physician being repre   
 pare John ii. vi. 4; xiii. 20. sented as an inhabitent Nazareth, ‘and.   
 sat down] It was the custom in the thyself including His own citizens in it.   
 Bones to stand while reading the law, Stier remarks, that the reproach was re-   
 sit down to explain it. Our Lord on peated under the Cross. Then, with a   
 other the taught sitting, e.g. strictly Beller application. | On the   
 to say,— implying that the The minis- miracles previously in   
 ter merely officer whose of a it was to see note on ver, 14. That in John iv,   
 panded discourse, which our Lord uttered 47—63 was one such. 24.) See John   
 to that effect: see another occasion in iv. 44 and note, And (or, but) he   
 Matt. xi. 4, where the same truth was said] A formula usual with St. Luke; and   
 by a series of gracious acts of indicating, I mistake not, the to   
 mercy. falfilled your ears, vis. a different source of information, or at   
 My proclaiming it, and course of minis 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 to act   
 $= accordance with the proverb,