22 8ST. MATTHEW. IV. 19—25.   
 were fishers.   
 19 And he saith unto them, Follow me, and   
 I will make you ‘fishers of men. % And they straight-   
 Luke v.10.   
 way left their nets, and followed him. \*! And going on   
 from thence, he saw other two brethren, James the son of   
 Zebedee, and John his brother, in a ship with Zebedee   
 their father, mending their nets; and he called them.   
 3 And they immediately left the ship and their father, and   
   
 eee ahd followed him.   
 Fe Fee 284 And Jesus went about all Galilee, teaching in their   
 tf synagogues, and preaching the ‘gospel of the 'kingdom,   
 i   
   
 but not invariably, attached our Lord. brought, at the return, into the mother   
 I believe that the disciple whom Jesus . land. See Neh. viii. At the Chris-   
 whole of the events in John ii. iv. and tian era there were synagogues in ev   
 v., and on His return Judea with His town, and in some la: towns seve!   
 disciples, having for a time See Acts ix. In Jerusalem,   
 % his business, as Lord was now resi- ing to the Rabbinical there were   
 dent in Capernaum, received, as here re- upwards of 450. (See Acts vi. 9, and   
 lated, this solemn and final call. note.) The people assembled in them on   
 mast remember, that the disciples would sabbath and festival days, in later   
 naturally have up to Jerusalem at times also on second and fifth days of   
 the Passover, Ji ii. 28, without a call each week, for public and the hear.   
 Srom the Lord, and by what they saw ing of portions Scripture. See Luke iv.   
 there would become more firmly attached 16: Acts xiii, 15. The officers of the   
 to him. The circumstance related John synagogues were (1) the ruler the eyna-   
 xxi, that even after they were assured » Luke viii. xiii, Acts xviii.   
 the Besurrection, Apostles returned 8, 17, who had the care of public order,   
 their ocoupation as fishermen, gives and the ent of the service;   
 tional probability the usual of the (2) the Elders, Luke vii. Mark v. 22:   
 of the call when text. 20, to be in Acts xiii. who seem to have formed a   
 resi neighbourhood of ; cf. homes, 1—11, sort of council the presidency the   
 which occarremce was, in my belief, Ruler; (8) the legate angel of the as-   
 ferent from, later than the one sembly, who was the reader prayers, and   
 in our text. See notes also secretary of the syna-   
 33—26.] Hz waxes a Creovrt or gogues ; (4) the minister iv. 20),   
 Gatriwe. (Mark i. 89: Luke iv. 44, or- chapel clerk, whose office to prepare   
 dinarily: but qu.? There is no neces- the books for reading, sweep, open, and   
 sity for this circuit Galilee to shut the e. Besides these,   
 be identical with thoee, if we read appear to have alme-gatherers. The   
 Galilee in the passage in Luke. Our synagogue was fitted up with seats, of   
 Lord made many euch circnite.) which the first row were an object of   
 28, synagogues} These were the places ambition with the scribes (ch. xxiii.   
 of religious assembly among the Jews A pulpit for reader, and a chest,   
 after the return from the Tra- for keeping the sacred books, appear to   
 dition, and the Targums, ascribe a very complete the furniture of the ancient   
 early origin to synagogues: and Deut. synagogue. Punishments, e. g.   
 xxxL 11, and Ps. kxiv. 8, aro cited as were inflicted in the synagogues. (See   
 testimonies of it. But the former pas- ch. x. 17; xxiii. Luke ix. 49: Acts   
 sage does not necessarily it: it xxii. xxvi.11.) The catechizing also   
 is doubtful whether that Psalm was not of children seems to have taken place   
 itself written after captivity. They there, as also disputations on religious   
 are generally supposed to have originated questions.—Our Lord was allowed to read   
 -in Babylon, and thence to have been and teach in the synagogues, although of   
 mean extraction according to the flesh,   
 because of His miracles, His supposed   
 character as the professed leader and   
 teacher of a sect. preach-   
 ing the gospel] For the exact of