

## Luke: 4:40–44

### From Catena Aurea:

40. Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

**THEOPHYLACT.** We must observe the zeal of the multitude, who after the sun had set bring their sick unto Him, not deterred by the lateness of the day; as it is said, Now when the sun was setting, they brought their sick.

**ORIGEN.** It was ordered about sun-set, that is, when the day was gone, that they should bring them out, either because during the day they were employed about other things, or because they thought that it was not lawful to heal on the sabbath. But He healed them, as it follows, But he laid his hands upon every one of them.

**CYRIL OF ALEXANDRIA.** But although as God He was able to drive away diseases by His word, He nevertheless touches them, shewing that His flesh was powerful to apply remedies, since it was the flesh of God; for as fire, when applied to a brazen vessel, imprints on it the effect of its own heat, so the omnipotent Word of God, when He united to Himself in real assumption a living virgin temple, endued with understanding, implanted in it a participation of His own power. May He also touch us, nay rather may we touch Him, that He may deliver us from the infirmities of our souls as well as the assaults of the evil spirit and pride! For it follows, And devils also came out.

**CHRYSOSTOM.** But in what follows, And he rebuking them suffered them not to speak, mark the humility of Christ, who would not let the unclean spirits make Him manifest. For it was not fit that they should usurp the glory of the Apostolical office, nor did it become the mysteries of Christ to be made public by impure tongues.

**THEOPHYLACT.** Because, “praise is not seemly in the mouth of a sinner.” Or, because He did not wish to inflame the envy of the Jews by being praised of all.

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42. And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43. And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44. And he preached in the synagogues of Galilee.

**CHRYSOSTOM.** When he had bestowed sufficient favour upon the people by miracles, it was necessary for Him to depart. For miracles are always thought greater when the worker is gone, since they themselves are then the more heeded, and have in their turn a voice; as it is said, But when it was day, he departed, and went.

**GREEK EXPOSITOR.** (Victor Antiochenus.) He went also into the desert, as Mark says, and prayed; not that he needed prayer, but as an example to us of good works.

**CHRYSOSTOM.** (Hom. 25. in Matt.) The Pharisees indeed, seeing how that the miracles themselves published His fame, were offended at His power. But the people hearing His words, assented and followed; as it is said, And the multitudes sought him, not indeed any of the chief priests, or scribes, but all those who had not been blackened with the dark stain of malice, and preserved their consciences unharmed.

**GREEK EXPOSITOR.** (ut sup.) Now when Mark says that the Apostles came to him, saying, All seek thee, but Luke, that the people came, there is no difference between them, for the people came to Him following in the footsteps of the Apostles. But the Lord rejoiced in being held back, yet bid them let Him go, that others also might partake of His teaching, as the time of His presence would not last long; as it follows, And he said unto them, I must preach the kingdom of God to other cities also, &c. Mark says, Unto this I came, shewing the loftiness of His divine nature, and His voluntary emptying Himself of it. But Luke says, Unto this am I sent, shewing His incarnation, and calling also the decree of the

Father, a sending Him forth; and one simply says, To preach, the other added, the kingdom of God, which is Christ Himself.

**CHRYSOSTOM.** (Hom. 48. in Matt.) Observe also, that He might, by abiding in the same place, have drawn all men over to Himself. He did not however do so, giving us an example to go about and seek those who are perishing, as the shepherd his lost sheep, and as the physician the sick. For by recovering one soul, we may be able to blot out a thousand sins. Hence also it follows, And he was preaching in the synagogues of Galilee. He frequently indeed went to the synagogues, to shew them that He was no deceiver. For if He were constantly to dwell in the desolate places, they would spread abroad that He was concealing Himself.