

Katamares: Acts 13: 36-43.

13:35 *God's Holy One Will Not See Corruption*

THE HOPE OF THOSE IN CHRIST.

SEVERUS OF ANTIOCH: From [the tomb] Christ was raised for us and rose as the true lord of incorruptibility, so that we also, by rising up from our tombs to the anticipated resurrection, may run toward heaven and to the clouds in which he returns in his divine glory. CATENA ON THE ACTS OF THE APOSTLES 13.35-36.2

13:38 *Forgiveness of Sins Proclaimed Through Jesus*

PERSUADED BY THE FORGIVENESS OF SINS.

CHRYSOSTOM: Look what they said to persuade people—"he was crucified." What could be less persuasive than this? That he was buried by those to whom it was promised that he should be the salvation, that he who was buried forgives sins, even more than the law? And he does not say, "from which you would not," but "from which you could not be freed by the law of Moses." "Everyone," that is, whoever he is. For those [ordinances] are of no use, unless some benefit comes from them. This is why he brings in forgiveness later and shows it to be greater, when that which is impossible comes about. "Who are his witnesses," he says, "to the people"—the people that killed him. They would not have been his witnesses had they not been strengthened by a divine power. They would not have borne such witness to bloodthirsty people, the very people who killed him. "Today I have begotten you," he said. It is on this that the rest follows. Why didn't [Paul] adduce some text, through which they would be persuaded that forgiveness of sins is through him? Because this was what he was trying to do: first to show he was risen; when this is acknowledged, the other becomes indisputable. And indeed "by him" is the remission of sins. Moreover, he wanted to make them yearn after this great thing. HOMILIES ON THE ACTS OF THE APOSTLES 29.3

13:39 Everyone Who Believes Is Freed

THE LAW COULD NOT JUSTIFY.

AMMONIUS: It should be noticed that those who believe in Christ are justified and obtain absolution from their sin. In fact, the Law of Moses was not unjust. Rather, it was difficult and able to justify only those who had followed the entire law perfectly. Therefore it was clearly incapable of correcting people because the one who had fallen into a single crime was made guilty of all. Thus the law was not able to justify. And, since the law itself was incapable of justifying anyone, its inability to correct made people incapable of being justified by the precepts of the law. CATENA ON THE ACTS OF THE APOSTLES 13.39.4

13:40 Beware

WHAT IS FOR ISRAEL'S GOOD.

CHRYSOSTOM: And he does not spend a long time on these [ingritudes of the ancestors], taking it for granted that the word is of course believed. But he expands on the punishment and goes after that which they love, showing that the law is being cast out, and he dwells on what is for their good, [telling them] that great shall be the blessings for those who obey and great the evils for those who do not. . . . Paul loved them exceedingly. And notice how he does not dwell on the ingratitude of the fathers but puts before them what they must fear. For Stephen indeed does this with good reason, seeing that he was about to be put to death, and was not teaching them but showing them that the law is even now on the point of being abolished. ⁵ But not so Paul; he only threatens and puts fear in them. HOMILIES ON THE ACTS OF THE APOSTLES 29.⁶

13:42 The People Begged to Hear Paul

PAUL PLANTS THE SEED OF THE WORD.

CHRYSOSTOM: Did you notice Paul's wisdom? Not only did he win admiration at the time, but also put in them a second longing for listening, sowing as it were seeds in his speech and not resolving the issues at hand or following the subject to its conclusion, so as to ready them and accustom them to himself and not to make them flaccid by hurtling everything at their souls at once. He said, "Through this man forgiveness of sins is proclaimed to you," but he did not reveal how. After this point, he puts Paul first. Do

you see their great eagerness? “They followed them,” he says. Why didn’t he baptize them immediately? It was not the proper time; there was need to persuade them so that they might remain steadfast.

HOMILIES ON THE ACTS OF THE APOSTLES 30.2