

Katamares: Acts: 13:44-52.

### **13:45 *Filled with Jealousy***

#### **This Envy Extends the Preaching.**

Chrysostom: Do you see how by their contentious behavior they extended the preaching further and [how the apostles] gave themselves the more to the Gentiles, having made their defense and cleared themselves of indictments from their own people? ... Through their jealousy they brought it about that the apostles spoke out boldly and went to the Gentiles. For this is why he said, "Paul and Barnabas spoke out boldly, saying, 'It was necessary that the word of God should be spoken first to you. Since you thrust it from you and judge yourselves unworthy of eternal life, behold, we turn to the Gentiles.'" They were about to go out to the Gentiles. But notice how the boldness is accompanied with measure. For if Peter defended himself, much more are these in need of a defense, since no one had called them there. <sup>3</sup> And by saying "first," he showed that to those as well it was their duty [to preach], and by saying "necessary," he showed that it was necessary to preach to them as well. "Since you turn away," he does not say, "woe to you" and "you are punished," but "we turn to the Gentiles." The boldness is full of much gentleness. Homilies on the Acts of the Apostles 30.<sup>4</sup>

### **13:46 *Turning to the Gentiles***

#### **God Desires the Salvation of All.**

Ammonius: Therefore God declares that nothing is unworthy of salvation or of entering the kingdom, nor, on the contrary, does he judge that humankind deserves damnation. Rather, we judge ourselves, through our freely committed malice, to be unworthy of eternal life and worthy of eternal damnation. Therefore the judgment is in ourselves as well as the lot of our future state. Catena on the Acts of the Apostles 13.46.<sup>5</sup>

## **13:47 *A Light for the Gentiles***

### **Israel Not Abandoned.**

Chrysostom: "It was necessary," he says, "that the word should be spoken first to you. Since you thrust it from you." Not an affront, but the same thing they had also done in the case of the prophets, "Speak not to us," said they, "with talk." 6 "Since you thrust it from you," he says, not "us." For the affront from you was not against us. To prevent anyone from thinking "you judge yourselves unworthy" was an expression of their piety, [Paul] says first, "you thrust it from you," and then "we turn to the Gentiles." Full of great gentleness are these words. He did not say, "we abandon you," but so that it is possible, he says, that we may turn to here again. And this was not the result of your affront, "for so the Lord has commanded us." Then why have you not done this? There was indeed need that the Gentiles should hear. But the "before you" came about not from us but from you. "For so the Lord has commanded us. 'I have set you to be a light for the Gentiles, that you may bring salvation.' " That is, to be the knowledge to salvation. And not only for the Gentiles but for all who were ordained to eternal life. This is also a proof that it was in accordance with the mind of God that they received the Gentiles. Homilies on the Acts of the Apostles 30.7

## **13:50 *Driven Out of the District***

### **Closing Paradise.**

Ammonius: "Honest rich women," the text says, "and pious," but not faithful. They certainly were Greek-Jewish women. In fact they, being most evil and imitators of the archevil demon and transgressor, endeavor through women to close to men the way of salvation, just as that one closed paradise to men through Eve until the proper time. But the divine Jesus opens it again for those who believe in his name and also allowed them to enter there, the first of whom entered with him as a thief. Catena on the Acts of the Apostles 13.50.2

### **13:51 *Shaking the Dust from Their Feet***

#### **No Hurt to the Disciples.**

Chrysostom: “But they shook off the dust from their feet against them,” he says, “and went to Iconium.” Here they used that terrible sign, which Christ enjoined, “If any do not receive you, shake off the dust from your feet.”<sup>3</sup> But these did not do it lightly but because they were driven away by them. In no way did this hurt the disciples; on the contrary, all the more did they continue in the word, “And the disciples were filled with joy and with the Holy Spirit.” For the suffering of the teacher does not check his boldness but makes the disciple more courageous. Homilies on the Acts of the Apostles 30.<sup>4</sup>

### **13:52 *The Disciples Filled with Joy***