

## **16:40 *They Left the Prison and Visited Lydia***

### **THE APOSTLES' HUMILITY.**

AMMONIUS: How great was their modesty and charity! Paul and Silas would not have put up with leaving, even though they had been dismissed by the magistrates, if they had not been able to go to the poor woman and the others, whom they called brothers, and made themselves their equals. CATENA ON THE ACTS OF THE APOSTLES 16.40.1

### **WORKS OF SUPERNATURAL GRACE.**

CHRYSOSTOM: They departed, not in obedience to the magistrates, but hastening to the work of preaching. For the city had been sufficiently benefited by the miracle. It was necessary that they remain no longer. For the miracle seems greater in the absence of those who worked it; it speaks louder by itself. The faith of the jailer was a voice in itself. What can equal this? He is put in chains and he loosens, though in chains, a twofold bond. He who put him in chains he releases by being in chains. Truly these are works of grace. HOMILIES ON THE ACTS OF THE APOSTLES 36.2

## **17:1 *Thessalonica, Where There Was a Synagogue***

### **ARGE CITIES SOURCES OF INFORMATION.**

CHRYSOSTOM: Again they pass through the small towns and hurry to the biggest, since the word was to flow to nearby cities as from a source. CATENA ON THE ACTS OF THE APOSTLES 17.1.1

### **PAUL'S AFFECTION FOR ISRAEL NOT FORGOTTEN.**

CHRYSOSTOM: "And as was his custom, Paul went into the synagogue of the Jews." Although he had said, "We turn to the Gentiles," <sup>2</sup> he did not abandon these people, for great was his desire toward them. Listen to what he says, "Brothers, my heart's desire and prayer to God for Israel is, that they might be saved," <sup>3</sup> and, "I wished myself accursed from Christ for my brothers." <sup>4</sup> He did this because of the promise and the glory of God and because he did not wish to offend the Gentiles. HOMILIES ON THE ACTS OF THE APOSTLES 37.5

## ***17:2 Arguing from the Scriptures***

### **REFRAINING FROM MIRACLES.**

CHRYSOSTOM: "For three weeks," it says, "he argued with them from the Scriptures." That is, when they were not at work. For this is what Christ, too, did; he often made his argument from the Scriptures and not by miracles. For his listeners were hostile and accused him of being a deceiving sorcerer. For it is natural for him who tries to persuade people by miracles alone to be suspected, but one who persuades by the Scriptures does not arouse this suspicion. Indeed, we often see Paul persuading people by his teaching. In Antioch, for example, "the whole city gathered together" <sup>6</sup> to hear his teaching. This is something so great: it is not a small but an exceedingly great miracle. HOMILIES ON THE ACTS OF THE APOSTLES 37.7

## ***17:3 Christ Suffered and Rose from the Dead***

### ***17:7 Acting Against the Decrees of Caesar***

#### **A KING UNSEEN.**

AMMONIUS: In the same manner, their fathers accused Jesus by saying that he called himself king. The former, however, even though they had a kind of charge that was, on the surface, likely to deceive because the one charged was living, how could these latter hide their lying when they were saying that they, the apostles, were proclaiming Jesus a king, who, according to these accusers, was dead? That is, unless he was alive but was not visible. Concerning such a one, the kings of the earth never had need to fear, unless they should see him when entirely visible. But, as it seems from their proclamation of the truth, they knew that even though he was not visible, he was still truly king, and of his kingdom there shall be no end. CATENA ON THE ACTS OF THE APOSTLES 17.8.4