

Katamares: Acts: 26:19 to 27:8.

## **26:19 *Not Disobedient***

### **A Call to Imitation.**

Ammonius: After Paul announced the faith of those by whom he is judged, near the end of his speech he speaks to the people and to the Gentiles, so that he may convert Agrippa and the Gentiles, who were with him, and all the Jews, who were present. And then he says, “King Agrippa, I was not disobedient to the heavenly vision: just as I believed, so must he, who listens to me, believe me. I do not proclaim what I have heard from others but what I heard and saw from heaven. Through the vision comes the pure view, which is beyond humankind: one, who is in the flesh, is unable to see what is not revealed to bodily eyes.”

Catena on the Acts of the Apostles 26.19–20.2

## **26:22 *Help That Comes from God***

### **Showing Christ.**

Didymus the Blind: Since he wanted to show that Moses knew the passion and resurrection of Christ and that he enlightened the people and the Gentiles, [Paul] made use of the praise addressed to Judah and transferred completely to Christ, which is in part, “Judah is a lion’s whelp; from the prey, my son, you have gone up. He crouches down, he stretches out like a lion’s whelp: who raises him up?” <sup>3</sup> ... And [Christ] is the expectation of the nations: among them death is called sleep, and resurrection is called a rising. After this resurrection, he sent his disciples to “teach all the nations.” <sup>4</sup> Many have thought that other words said by Moses are about the cross: “You will see your life suspended on the tree before your eyes,” <sup>5</sup> but you may also use, “Rejoice nations with his people,” <sup>6</sup> which are reported in Deuteronomy. By proclaiming Christ, Paul has shown the light not only to the nations but also to the people of Israel. Catena on the Acts of the Apostles 26.23.7

## **26:24 Paul, You Are Mad**

## **26:27 Do You Believe the Prophets?**

## **26:29 Except for These Chains**

### **Paul Deprecates the Glory of His Bonds for Their Sake.**

Chrysostom: Notice how his speech is devoid of flattery. “I pray,” [Paul] says, “that this day all might become such as I am—except for these chains.” This man, who glories in his bonds, who displays them as if they were a gold chain, deprecates them for these men. For they were still too weak, and he had spoken rather in condescension. For what is better than those chains, which often appear in his epistles, as in “Paul, a prisoner of Jesus Christ,” <sup>6</sup> and, “On this account I am bound with this chain,” <sup>7</sup> “but the word of God is not bound,” and, “Even to the point of being chained like a criminal.” <sup>8</sup> Not only chains, but even “like a criminal.” The punishment is twofold. For if he were so chained for some good, the matter would carry some consolation. As it is, [Paul] is chained “like a criminal,” and for terrible purposes too. But he takes none of this into consideration. Homilies on the Acts of the Apostles 52. <sup>9</sup>

### **Chains Are a Glory.**

Chrysostom: It was not out of distress or fear that Paul acted thus but from an abundance of wisdom and spiritual understanding. He was addressing a Gentile, an unbeliever who knew nothing of us. Naturally he was unwilling to introduce him by way of disagreeable things. He acted in the present instance in accordance with his own words, “To those outside the law I became as one outside the law.” <sup>10</sup> This is what he meant: “If the Gentile hears of chains and tribulations, he will immediately take flight. He does not know the power of chains. Let him first become a believer, let him taste of the word preached, and then he will, of his own accord even, run toward these chains.” Homilies Concerning the Statues 16.9. <sup>11</sup>

### **Lead People to the Cross Slowly.**

Chrysostom: Indeed, up to this time they have heard false reports of our doctrine and are hostile to the cross. If I should then add chains as well, their hatred becomes greater. This is why I removed these, so as to make that more acceptable. For they consider it disgraceful to be chained, because they have not yet tasted the glory that is with us. We must therefore condescend. For once they learn of the true life, they will also know the beauty of this iron and the distinction that comes from these chains.... In the meantime, one must be content that the listeners are not ashamed of the cross. For this reason he proceeds

methodically, like a guide who is introducing someone to a palace: he does not force him, before he has seen the vestibules and while he is still standing outside, to survey what is within; for unless he enters and observes everything closely, it will not appear marvelous to him. Homilies on 1 Corinthians 33.7.<sup>12</sup>

### ***26:32 If He Had Not Appealed***

#### **Reckoned Among the Transgressors.**

Chrysostom: Look, once again they pass a sentence in his favor. After saying “you are mad,” they release him not only from the death sentence but also from his chains. Indeed, they would have released him altogether had [Paul] not appealed to Caesar. But this happens providentially, likewise his departure in chains. “Even to the point of being chained like a criminal.”<sup>13</sup> For if his Lord “was counted with the lawless ones,”<sup>14</sup> all the more so ought he (Paul) to be. But just as the Lord had nothing in common with the character of those men, neither did Paul. For the wonder is then apparent: although he was mixed up with these men, in no way was he harmed by them. Homilies on the Acts of the Apostles 53.<sup>15</sup>

### ***27:1 Paul and Other Prisoners Delivered to a Centurion***

#### ***27:3 Julius Treated Paul Kindly***

##### **The Spread of the Message.**

Chrysostom: Aristarchus accompanies Paul for a while. He is fittingly and usefully present with the intention of reporting everything concerning him in Macedonia. Catena on the Acts of the Apostles 27.1–3.<sup>3</sup>

#### ***27:4 The Winds Were Against Us***

##### **God Lets Nature Take Its Course.**

Chrysostom: See how God does not alter or change the order of nature but allows him to sail into unfavorable winds. But even so the miracle happens. To ensure that they sail safely, he did not allow them to go out to the open sea; they always sailed along the coast. Homilies on the Acts of the Apostles 53.<sup>4</sup>

## **27:5 To Myra in Lycia**

### **Paul an Example.**

Chrysostom: Again trials, again contrary winds. See how the life of the saints is so composed of all these things: he escaped the court, and they fall into a shipwreck and a storm. Catena on the Acts of the Apostles 27.4–5.5