

The Holy Spirit in Acts

Chapter One Named

- 1 vs 2 - Holy Ghost
2 vs 5 - Baptized with
3 vs 8 - Come upon you

4 vs 16

Chapter Two

- 6 vs 14 - filled - give utterance
7 vs 17 - poured out
8 vs 18 - poured out
9 vs 33 - promise of
10 vs 38 - gift

Chapter Four

- 11 vs 8 - boldness
12 vs 31 - boldness

Chapter Five

- 13 vs 3 - lying to Holy Spirit
14 vs 9 - tempting Spirit
15 vs 32 - witness of

Chapter Six

- 17 vs 3 - full of Holy Spirit - Reasons
18 vs 5 - help by Spirit

Chapter Seven

- 20 vs 55 - full of Holy Spirit
35 vs 51 - reject Holy Spirit

Chapter Eight

- 21 vs 15 - prayer for
22 vs 16 - fallen on

23 vs 17 - receive

24 vs 18 - given

25 vs 19

26 vs 39 - Spirit speaking

27 vs 39 - caught up by

Chapter Nine

28 vs 17 - filled with

29 vs 31 - comfort of

Chapter Ten

- 30 vs 19 - the Spirit speaking
31 vs 38 - Jesus anointed with
32 vs 44 - fell on

Referred to

36 vs 4 - Promise

Chapter Ten, Cont'd

- 33 vs 45 - gift of - poured out on Gentiles
34 vs 47 - received

Chapter Eleven

Chapter Three
37 vs 39
Chapter Ten
38 vs 33 " pre.

- 39 vs 12 - Spirit aids
40 vs 15 - Holy Spirit fell on
41 vs 16 - baptized with Holy Spirit
42 vs 24 - full of

Chapter Thirteen

- 43 - vs 8 - "Holy Spirit said: calling
44 - vs 4 - sent forth by Holy Spirit
45 - vs 9 - Paul - filled with Holy Spirit
46 - vs 52 - filled with

Chapter Fourteen

Chapter Fifteen

- 47 vs 8 - given to Gentiles
48 vs 28 - seemed good to Holy Spirit"

Chapter Sixteen

- 49 - vs 6 - Holy Spirit forbids
50 - vs 7 - Spirit allowed not

Chapter Eighteen

- 51 vs 25 - went in the Spirit

Chapter Nineteen

- 52 vs 9 - Receive

53 vs 2 -

54 vs 1 - she Holy Spirit came upon

Chapter Twenty

- 55 vs 23 - The Holy Spirit witnesseth
56 vs 28 - she Holy Spirit made you aware

Chapter Twenty - One

- 57 vs 4 - speak thru Spirit
58 vs 11 - "this saith the Holy Spirit"

Chapter 28

- 59 vs 25 - spoke the Holy Spirit by
Isaiah

① Womble on Acts 1 - The Ascension

The expression "He was taken up," occurs 4 times in Acts 1-2, 9, 11, 22. He was taken up in his physical body, & he sits in heaven today on the right hand of the Majesty on high in that very body that once hung on Calvary's Cross.

Cross, works commenced

② Ford on oils / -ascension

③ While he was in the act of & attitude of
blessing them, he was parted from them.

joy = their Saviour had entered into his glory, & they were sure of sharing the same when he should return to take them to himself. This manifest demonstration of the triumph of import zeal & strength to his followers.

④ two accounts - the one regards the Ascension
as the end of the earthly life, & the other as the
beginning of the heavenly -

- at end of Luke: record of Redemption work
- at beginning of Acts: record of Witnessing

Luke is a record of a tender farewell;
Acts is a revile to a Marching Army.

— "He was parted from them" — that is the
main fact. — "Carried up ~~to~~ into heaven." — the
medium by which the parting was effected.

→ Proves

The Ascension corresponds w/[↑] & meets the
middle of the Incarnation.

It is the seal of heaven impressed on the
sacrifice of the Cross — an intimate connection
between the Cross & the Ascension. The
zenith of the Ascension is the rebound
from the nadir of the Cross. The lowliness
of the stop measures the loftiness of the
elevation, & the Son of man was glorified
at the moment when he Son of man was
most profoundly abased. Descended
lowest — Ascended highest.

It is also the culmination & the natural
Conclusion of the Resurrection.

Rev. 9:22

¶ Ascension as a Beginning

The place it holds in Acts explains the point
of view from which it is to be regarded.
¶ [Unlike it is the culmination of everything
gone before] - It is (in Acts) the foundation
of everything that the writer has afterwards
to say. It is the basis of the Church. It is
the ground of all the activity which X's
servants put forth.

Acts is the history of the work of X, who
was able to do that work, just because He had
ascended up on high — on Day of Pentecost.

"He, being exalted hath shed forth ... " —
— the work that is done upon earth. He
doeth it all Himself.

Acts 1:11 →

The Cloud was the symbol of the Divine
Presence, which hid hung over the Taber-
nacle — a token to the men gazing, that
He had passed to the right hand of the
majesty on high. ¶ & always with His
wonder of right hand

Thus we have to think of that Ascension as being the groundwork & foundation of all the world-wide & age-long energy which the Risen X is exercising today.

↓
It is the Ascended X who sends the Spirit upon men; opens men's hearts to her; sends forth his messengers — it is the Ascended X who, today, is the energy of all the Church's powers, whiteness of its purity, vitality of its life. He lives, therefore it will never die.

IV The risen Lord is the power by which alone any of us can do anything in His Church. On Right Hand D. Welding the powers of omnipotence — applying the work of the Cross.

V — By the Ascension X begins to prepare a place for us. How could any of us stand in the presence of that eternal light if He were not there?

VI Where X is, I can be. He has taken up our human nature into Glory, & other human natures will therefore find in it a home.

High Priest - Hebrews -

Q/ How do you set your affection on things
as above? — How do you lay up treasures
in Heaven? — By setting them on.

The Ascension explains, makes possible
many Biblical commands.

[otherwise it would be like saying: Love,
set your hearts affection on Kalamazoo, MI -
or Hamburg, Ger. How? never been there
or even ~~seen~~ seen it - Haven't slightest
inclination or desire to love it - But if
a loved one is there — a son in Army sent
there, become intensely interested, look upon
map, etc. — Ill. when Barry sent to Viet Nam.
Become interested, involved — Presence of loved one
makes difference — (is in heaven)
Ill - (Mrs wife going to Germany — Son there.)

Answers necessary to take off
our thoughts, affection, etc
the world, material, temporal.

¶ Predicting His Return - Acts 1:11 - note
the emphatic declaration of identity, "This
same Jesus". Note the use of the simple human
name, "This same Jesus." - will come in
like manner.

- The world has not seen the last of Jesus
X - (Good intro. for sermon on Second Coming)
(M. E. Laren)

⑤ John 6:62; 20:7 -

~~John~~ / the Ascension was an absolute necessity. It
was in the first place necessary that Jesus
should remain visibly w/ his disciples for
some time after his Resurrection - in order that
they might be ~~fully~~ fully & truly convinced that
he was alive, that his legacy to them was
not "dead & inoperative information," but
a living presence.

~~John~~ But it was also equally necessary that
that period should come to an end -
he would have been limited to visible,
personal experiences.

The Ascension is a point of transition

In one sense the Ascension closes a chapter, but in another & even greater sense it begins a new chapter, for the Ascension is the necessary prelude to the events of Pentecost & to the coming of the Holy Spirit. The

Ascension is the necessary conclusion of one part of Jesus ministry & the equally necessary introduction to the next & even greater part of that ministry.

K It is the enthronement of Jesus. Jesus ascended in order to reign. 1 Cor 15:25 - Eph 1:21 - Jesus had to ascend into heaven to begin his universal rule & kingdom & dominion. Viewed from Xth & pm us

There is something in the Ascension infinite preciousness for us also. It is the consistent belief the N.T. that Jesus ascended to make intercession for us.

J Jesus ascended, not to end his work for men, but to continue his work for men, that in this or in any other world he may still carry on his ministry of intercession & mediation for men.

(1) It is the great truth of Christianity that the Christ shares in all the experiences of His Lord. In the Ascension the manhood of Jesus was taken up into the heavenly places, & therefore, our manhood will also be taken up. (Wk's account comes after X's eating in upper room to prove He is real!)

(2) The Ascension is the proof that manhood is destined for heaven & not for the grave, that manhood is destined, not for dissolution but for glory.

(Barclay)

⑥ Why the Ascension?

It was not merely a continuance of existence & life to which he was going. It was an improvement, a progress, an exaltation, an ascent, an enthronement.

→ And it would be a blessing to them
[His ascent, part] was part of His blessing.
Does that seem sad to you?

The Ascension was the complement to the Incarnation.

before sin / What Jesus prayed for (John) was the restoration of the glory before the world was, when he was in the bosom of the Father. Now it was to that glory that Jesus was returning — The — Ascension was the answer to his prayer.

— The Ascension challenges us to enlarge our views of existence:

— It must be hard for us at times not to step in & by force end the evil in the world.

N For our Sakes — if we had remained w/ them in bodily presence it would have tended to take away their moral & spiritual initiative & independence.

N One thing is sure, that Peter & James & John & the rest, after His Ascension, became rapidly far greater men spiritually & every way than they ever showed signs of being while He was yet present w/ them.

N — Now they had in larger measure to think & act for themselves. They could not go for every detail to Him. If the church was ever to grow out of its spiritual swaddling,

Clothes, it was expedient that He should go away.

— "I go to prepare a place for you." It's pretty hard for a man sometimes to find his place in this life. Some men never seem to find their place.

That's the difference between heaven & earth, there is a place prepared for you there.



Zivto: Contradiction? : "Lo, I am w/ you always" — Then Ascended.

Why Ascension? It is that He may be w/ us accessible to us always.

~~It is~~ It is that He might be w/ us always. Everyday I need Him & some moments the need of Him becomes agonizingly great.

Were I to think of Him as somewhere in Jerusalem or Palestine I should feel shut off from Him by the conditions & limitations of time & space. Now that He is empowered at the right hand of D, I can have access to Him always. For heaven is a great deal nearer to us than Jerusalem. I

& it is not less in this world but more since

He ascended into Heaven.

Tragedy: There are many who have not entered far into that reality of X's presence w/ them.

(Vander Meulen)

⑥ The Ascension is not to be reduced to a phase of the Resurrection. It is the counterpart to the downward or coming movement of the Incarnation.

1 - The Ascension was an ~~on~~ Ascension into glory. (1 Tim 3:16; Jn 7:39; Jn 12:16)

The descent was thru the Incarnation & virgin birth; the ascent is a return thru the Cross

Jn 3:3; 6:62; 20:17

2 - The Ascension represents the glory of X as his ~~on~~ session at the right hand of D, the right hand being the place of honor.

3 - Following his session X is glorified in His intercession, in the work of the Spirit on earth, & in the ministry of his followers.

(Ramm)

(8) His Ascension gave early church a new tone in their praying, praise, preaching etc.

- Once it seemed the Father had rejected Him - (On Cross) - now He is received by the Father into glory.

III His Ascension is a pledge of our rapture - Hebrews - "our forerunner has ascended . . . "

- the ministry of Calvary was over & a new ministry under way in heaven.

(Carl F. H. Henry -
Evang. Congr. 1968)

Exegesis of Acts 2:41-47

vs 41 -

ἀποδέξαντες - from ἀποδέχω = I receive, welcome, entertain
(with hospitality) - (Souter)

Receive someone favorably, accept (ASTH)

To accept gladly, to receive without reserve - used lit. & metaphorically, i.e., acts 2:41; 24:3 - "we accept," in the sense of acknowledging, the term being used in a tone of respect.
(δέχω = to receive by deliberate & ready reception of what is offered)

Consisting of ἀπό, from, intensive, & δέχω = expresses it more strongly, signifying to receive heartily - (Vine)

Received the word - what word? - vs 38 - "Repent & be baptized --"

προσετίθησθαι = from προστίθημι = of persons who are added to a group already existing, or who are attached to an individual, to whom they henceforth belong. (ASTH)

Primary meaning = to place beside; to put to, to add - (vines)

① "They" refer to those mentioned in v. 37,

in contrast to the 3,000, fear came upon every person.

Received = used in N.T. of receiving w/ approval - in Classical Grk, of receiving a teacher or his arguments w/ acceptance. (EGT)

② "gladly received" implies that they did it w/out compulsion, & w/ joy; Rejoicing in the privilege of becoming reconciled to G.

Their conversion was instantaneous. The demand on them was to yield themselves at once to G. And their profession was made, & the ordinance which sealed their profession administered w/out delay.

This was the first effusion of the Holy Spirit under the preaching of the gospel; & it shows that such ~~miracles~~
miracles are to be expected in the church, & that the gospel is fitted to work a rapid & mighty change in the hearts of men. (Barnes)

(3) vols. vs 38 - With the call to repentance, a call to baptism is conjoined, & apparently this command occasioned no surprise. The practice of bapt. was familiar to Peter's audience - John the Baptist. As John's converts were required to receive baptism in water as the outward & visible sign of their repentance, so Peter's invited hearers were now required to submit to it. But two new features ^{admitted.} - in name of Jesus & associated w/ gift of Holy Spirit.

Baptism in water continued to be the external sign by which individuals who believed the gospel message, repented of their sins, & acknowledged Jesus as Lord, were publicly incorporated into the spirit-baptized fellowship of the new people of God.

It is against the whole genius of the ~~bible~~ Biblical religion to suppose that the outward rite had any value except in so far as it was accompanied by true repentance within. The idea of an unbaptized Christian is simply not entertained in the N.T.

vs 41 - 3,000 - more in a single day than Jesus had won in 3 yrs ministry. "Greater works shall ye do." (Bruce)

(4) vs 38-41 - Peter's reply to "what must we do?" not limited to vs 38, includes also vs 40 - ~~the~~ How can they get right w/ God? → 1st = Repent - change personal attitude toward Jesus Christ; involves sorrow, but basic idea is to change mind & so to change conduct. Their attitude toward God & life had been wrong. This must now be changed.

2nd They must show their change of attitude & their full acceptance of Jesus as the X & Savior by being baptized in His name - thus in faith acknowledging Jesus as X.

This whole change of attitude is w/ a view of removing their sins. Symbolically baptism shows this, actually it is the blood of Jesus that cleanses from all sin:

Experientially it is by regeneration that sin is put away -

~~Peter~~ Pictorially all this is set forth in baptism as is the death & resurrection of Jesus which Peter had so stressed in his sermon. On the basis of forgiveness of sins thus secured they must openly confess & open faith in Jesus. Not only are they to accept X, but they must also join Christianity. Keep in mind that it is not the mere fact of personal salvation these men are seeking, but

→ the righting of their lives.

3rd item of Peter's ~~other~~ answer looks to these men joining the body of Jesus' witnesses. They were to receive the free gift of the Holy Spirit. The promise of the Spirit, in jail, Isa., contemplated his coming upon all Jehovah's servants. Distinguish between "gift of Spirit" here & "gifts of Spirit" in 1 Cor. 12-14 - There it is special powers conferred by Spirit. Here it is the full giving of the Spirit by God, the gift being the Spirit Himself. (It is the Spirit that constitutes one a member the body of X).

This great function & the function immediately pressing in Acts is empowering for witness. So Peter insists that "as many as the Lord ~~but~~ shall call unto him" shall be witnesses in the power of the Holy Spirit. And this was the way in that early church. It is the only true way in every church.

One other point is so important that "with many other words," Peter testifies to its demand & expects unto it. These men must commit themselves to clean living, must save themselves from the crookedness of their own generation. (Corrie)

notes on vss 36-40 -

vss 36 - True literal translation = more powerful - "Know not God made him both Lord & X, The Jesus whom ye crucified!" Peter's last words were stinging - "whom ~~the~~ ye crucified." He was Lord & X. What did you do? Who did you receive? — "You crucified Him!" - No wonder they were pricked to heart.

- ①. see 1 Peter 3:15 → Peter does not hesitate to command that X be sanctified in our hearts as Lord.

v 36 The stinging effect with which Peter's words fell on the ears of his audience, many of whom joined in the cry, "Crucify Him!" (CMT)

✓ RSV

- ② The attested facts point to one conclusion. ~~The result~~, the contrast is pointed between their treatment of Jesus & God's. He claimed to be the messiah - Sanhedrin rejected claim as blasphemous, & condemned him to death. But God vindicated His claim as true, & brought back from death. His messiahship was acclaimed at His baptism, confirmed by resurrection -

Rom 1:4 - Called not only as messenger as Lord,

Jesus is Lord. (v 21 - to call in name) Lord doesn't mean merely to pray but to ~~call on~~ invoke/reputably, Jesus as Lord - to acknowledge Him, surrender to Him, as Lord.

vss 23, 24 - The sentence which Jesus' human judges passed upon Him & His human executioners carried out has been reversed by a higher court. They put Him to death but God raised Him up - pains, bonds = lit. birth-pangs

vss 33 - The triumph of Jesus attested by testimony of disciples, & O.T. prophecies, by witness of Holy Spirit 5:32 & His (X's) continuing activity (3:16; 4:10)

We who had earlier received the Spirit for the public discharge of His own messianic ministry had now received the same Spirit to impart to His representatives on earth, in order that they might continue the ministry which He began. His present impartation

D Peter's sermon effective: Convinced mind, convicted conscience.
 If Jesus was indeed the appointed Messiah, then no guilt could be greater than of treating Him as He had been treated.

The call to repentance is "Peter's basic & primary demand." - a complete change of heart, a spiritual right-about-turn, essential.

vs 47 = added by Him to the faithful remnant. It is the Lord whose prerogative it is to add new members to His own community. (Bruce)

(2) on the Name = on the confession of that which the Name implies, & into the benefits & blessings which the Name implies. The result of the baptism, preceded by repentance & accompanied by faith in the forgiveness of X, would be, the receiving the gift of the Holy Spirit. (Alford)

(3) Peter's address had been directed to the prof that Jesus was the X, & it was only natural that the acknowledgment of the cogency of that prof should form the ground of admission to the Christian church:
 The ground of the admission to baptism was
The recognition of Jesus as the X.

Holy Ghost, the gift, was a personal & abiding possession. The word is used specially of the gift of Holy Spirit by Luke 4 times in Acts, 8:20, 10:45, 11:17, but by no other -

40 = Peter's words were not simply acting as witness, but also protesting against false allies of those he was addressing. Word signifies persistency in turning from the truth. (Ebst)

Page 5

spirit was further open vindication of the claim that
He was the exalted messiah. The exalting Jesus
is an integral part of the apostolic message - (Bruce)
(If all this is true, what must we do!)

(3) note vs 23, 24 - They used hands of Romans ("with wicked
~~hands~~ hands"), who were outside law of Israel, to destroy
D's messiah. They collaborated with heathen in opposing
D. [This collaboration by heathen needs to be repeated of - also in
vs 40 - may still do this]

Then D came in again to contradict them & raised
Jesus from death, loosing the pang with which death
held him while at the same time it was thrusting
him forth as in birth.

vs 36 - Thus he drives home on these "devout men" that
in Jesus, they have directly, terribly set themselves
squarely in the face of D. He says nothing about future
of his hearers, hell or heaven. Drives home awful fact of
present antagonism between them & D, Jesus is
alive & permanently at D's right hand. It is a
present contradiction that he has set up for them -
The terrible fact for every unbeliefing sinner is that in
Jesus he & D are in conflict. (Carver)

(4) vs 33 - Right hand denotes power & authority

vs 36 - The crime of sinners has a double malignity -

Committed against a kind Saviour whom loved ~~them~~,
& against the God who ~~loves~~ ~~Him~~ (What would you do
if someone called you son whom you love?)

See him for further notes. (Barnes)

Acts 2: 42 ff -

No 2 -

προκαπτεποίητες



(1) continue all the time, persist, either of remaining in a place, or of persisting in a certain course of action; resolutely

(2) verb = attach myself assiduously to - acts 8:13;
10:7
noun = προκαπτέρησις - constant attendance,
persistence, perseverance, constancy
(Souter)

(3) adhere to, persist in.

(4) attach oneself to, wait on, be faithful to someone

(5) be devoted to - (6) hold fast to something - acts 2:42

(7) spend much time in - acts 2:46 (AdM)

(8) To be strong ~~towards~~ towards - (πάσις = towards, used intensively, & καπτεπών, to be strong). to endure in.

Soul ~~over~~ committing care to it - Rom 13:6 -
(Tine)

(9) To persist obstinately in -

Mark 3:9 - "small ship should wait on him;" - keep near at hand - steady persistence - (Vincent)

✓ (5) The growth of the Church not merely in numbers but in the increase of faith & charity

(6) The word ... means attending one, remaining by his side, not leaving or forsaking him. The man had been suddenly saved, suddenly admitted to the Church, exposed to much persecution & trials - (Barnes).

(7) They were energetic in it, applied their strength to its the best meaning.

First verse 42 -

(1) apostolic doctrine - learning what they had to teach.

Fellowship - not merely sentimental but the cultivation of spiritual partnerships, of unity & spirit.

Prayer = included private prayer, but of pray together.
(Carver)

(2) They adhered to their teaching - doctrine in the scripture means mainly teaching. They continued to attend on their instructions. One evidence of all is desire to learn in doctrines & duties of X.

Fellowship = means that they were united to the apostles, & participated w/ them in whatever helped them.

This was one effect of the influence of the Spirit & an evidence of their change. (Barres)

(3) Fellowship = a relation between individuals which involves a common interest & a mutual, active participation in that interest, & in each other.

(4) The Community = one living together as one family, & having things in common - must signify fellowship with the apostles, or fellowship of that society of which the apostles were the chief. (Alford)

(5) Close adherence of believers to the apostles in teaching & fellowship, & breaking of bread etc, expresses their outward acts of worship. - includes the inward fellowship & its outward manifestation (vst 4) - indicates also the special & tangible manifestation of this fellowship in the many contributing to the Philippians. (EWT)

P. 3

(5) The 3. were formed into a distinct community, the apostolic fellowship, constituted on the basis of the apostolic teaching. In due course this apost. teaching took written shape in the N.T. scriptures.

The fellowship of this new community operated in a number of practical ways - 2 mentioned in vs 42 - regular observance of Lord's Supper. Prayers in which they took part together, primary reference is probably to their own appointed seasons for united prayer w/in new community. (Bruce)

(6) They sought to know more & more of the gospel which they had embraced - Fellowship: the community, Oneness of spirit & effort which bound the first Christians to each other. (American)

vs 43 -

Φ φόβος = reverence, respect - a regard & X.
↳ toward men - (R&D)

~~φόβος~~ reverential fear - of God, as a controlling motive of the life - a wholesome dread of displeasing Him. (Vine)

(1) Reverential awe - (Vincent)

(2) great reverence. The multitude had just before derided them - vs 13 - , but so striking & manifest was the power of God in their lives that it silenced them & produced a general reverence & awe - The effect of such a church, working God, produces an unusual seriousness & solemnity in a community even among those who are not converted.

Silences the Sceptics. - every soul = Those who became Christians & those who didn't (Barnes)

(3) The effect of such living was a reverent fear upon all - (Carver)

- ④ The conviction just following Peter's sermon was no momentary panic,⁽⁴⁾
but filled the people w/ a long-lasting sense of awe. (Bruce)
- ⑤ one of characteristics of Luke's two books — one of the results of
miraculous powers is fear. — not inconsistent w/ vs 47 (CST)
- ⑥ dread = reverential astonishment, at the effect produced by the
outpouring of the Holy Spirit — (Alford)

vs 48 a ✓ all emphatic = τάντες first in use. "The ones believing & present
participate —
επὶ τὸ αὐτὸ ~~εἶπον~~ — "upon (corpor) the same."
 'to the same' — in 1 Cor. 11:20 + 14:23, Trans. "into one place."
 (KJV)

- ① The others said by Luke in opening chapters of Luke on the unanimity
of the believers — deeper thought of unity of purpose & devotion —
need here (2:44) of place — "gathered together" (CST)
- ② They met daily in one place, as explained in vs. 46. (American)
 ③ living together w/ a deep sense of their unity in the Messiah — (Bruce)
- in Wk ← (Together — why? — they were all in 1, members of this body, unity in this)
 → added to Him — In art they added today we divide & subtract
& multiply.
- ④ Were united, were joined in the same theory. It does not mean
that they lived in the same house but they were united
in the same community; or engaged in the same theory.
 (Barnes)

44 b "ΑΓΓΑΡΑ — strengthened from μῆν, signifies quite all, the whole, in plural =
all, all things —

ΕΙΧΟΥ — from Εἰχω — TO have in hold, used of mental conception,
to consider, account — Matt 21:26 — (KJV)

KOUVΛ — belonging to several —

- (1) acts 5:4 - shows this (vs 4) was voluntary (Barnes)
- (2) all the believers were united & had all things (emphatically all) common. The tenses are imperfect - (Carver)
- (3) gave up the idea of private property - 45= according to individual need. This pooling of property could be maintained only when their sense of the unity of the Spirit was exceptionally active; as soon as flame began to burn a little lower, the attempt was beset w/ serious difficulties - J- 4:32-5:11 - (Bruce)
- (4) looked upon their possessions not as their own, but held them as subject to the use of the Church as they were needed. These words describe the ~~ad~~ principle or spirit which prompted the act in vs 45. (American)
- (5) no individual property, but one common stock = this was literally the case w/ the ~~st~~ saint Church at Jerusalem - (Aflord)
- (Stand up at Judgment & some y noise = "I gave a \$1 a week")
 ↗ (Saint: "I sold my land.")
- Much of this is outward expression resulting fellowship into 42 -*
- (6) may or/and regarded all as common as to be willing to part w/ it if it was needful to supply the wants of others.
- The love of property is one of the strongest affections men have. There is nothing that will overcome it but X; He can - And one of the first effects of gospel was to loosen the hold of fears on property.
- There can be no doubt that property should now be regarded as so far common as that the wants & needs of poor be supplied by Xians - Matt 26:11

Why did they do it? = (1) Apostle did it = Jesus & the 12
 (2) Nature of salvation = give - (3) Circumstances required it.

✓ That the effect of Sol. was to make men liberal, there can be no doubt. — 2 Cor. 8:19, 9:2; 1 Cor. 16:2; Gal 2:10
✓ Should be ready & willing to part w/ goods to help others.

— not an excuse for laziness. God intended men should work to gain,
then he demands that their gains should be devoted to
His service.

→ Rebuking ^{Rebel} gladly giving Sol. in losing, the bold men have in world —
rebukes those professors of Sol. who give nothing to benefit
either souls or bodies of fellow man. (Barnes)

(2) possessions = derived from; that which is acquired
goods = from; that which belongs to a man for the time being —
all things belong to us — for a time being — ^{and it eternally}
all 3 verbs (v. 25) are imperfect — if you can action done
often & continuously. (E S T) — see "Community Goods"

v. 46 — οὐοθυμαστὸν = w/ one mind, one accord —
εὐαδίδει — full of joy, estatic delight, (εὐαδίασις)
δηλότητε — Simplicity (Santé)

(1) w/ rejoicing — This is one effect of Sol. — far from gloom; diffuses
joy over the mind; & bestows additional joy in the participation
of even our ordinary pleasures. → "not the Omnia," means all
kinds of sustenance — that which nourished them. (not Lord's Supper)

Springency heart = a sincere & pure heart. They were not perplexed
or anxious; nor were they solicitous for the supererogatory
child-like living, or aspiring after the vain objects of the men of
world. — (Barnes)

- (2) - NETEX: The imperf. quotes a customary act,
— exulting, bounding joy. — Luke 1:14, 44 — Heb. 1:9,
Jude 24 ← only time in N.T.
This 'gladness' is full of significance — Connected w/ birth of
John Baptist. L. 1:14
— singleness = derived from a priv. & pedagogic, stony ground =
a smooth soil, free from stones. (EAST)
- (3) ✓ They were full of praise at home & abroad & in all their
domestic as well as public life. —
afflict-wt informed others we know = we blash of someone mention it to us ✓
Such is the picture of the new life in Jesus in the church.
(Carver)
- (4) Day by day, the believers met regularly in the temple for
public worship & public witness.
within the community there was a spirit of rejoicing &
generosity (singleness); (Bruce)
Study word, Temple
- (5) at home = in private ✓
The use of the singular number, & without article shows that the
Custom of meeting in these worship-rooms for united devotions had
become perfectly common & familiar.
- Simplicity of heart, w/ childlike affection toward & one another.
(American.)
- (6) - House to house — better, as Rev., at home, contrasted w/ in the temple. Cf. Col. 4:15; 1 Cor 16:19
Singleness = only here in N.T. — from a not & pedagogic, stony ground —
hence of something simple explain. (Vincent)
- (7) "unworldly simplicity." The idea here is that of an unalloyed
benevolence expressed in act. (Vine)

Part -

(1) Outside, they enjoyed great popular good-will. They ascribed all glory to God, & their numbers were constantly increased. ~~at~~ Lord's invitation to add new members to His own community; it is the joyful duty of the community to welcome to their ranks those whom He has accepted (Bruce)

(2) Praise — favorite of Luke — L. 2:13, 20; 19:37; Acts 3:8, 9. The praise refers not merely to their thanksgiving at meals, but is characteristic of their whole devotional life, both in public & private; & their gift of worship & praise, combined w/ their generosity & their simplicity of life, helped to secure for them the result given in the following words, & an unquenched Leaving in the temple.

Like X, favor w/ God & man —

→ The pure & simple life of the disciples doubtless commended them to the people, & made it easier for them to gain confidence, & so converts — but the growth of the Church, Luke reminds us, was not the work of any human agency or attractiveness —
Lord did it. (EWT)

(3) Empf. — "Kept adding".

↓ Lit. those that were being saved. (Vincent)

(4) Praise — refers to their general manner of conversation (behavior) (Alford) — Praise & thanksgiving in public & private

(5) Favor = approbation

Those who are saved, becoming saved; present tense denotes a process going on.

The expression implies a certainty resulting not so much from the purpose as from human conduct.

"The Lord was adding together day by day those that were being saved." (American)

(6) Doesn't mean they all became Xians, but their humble, sincere & devoted lives won the favor of the great mass of the community, & silenced opposition & evil (?). Nothing so well-fitted to do this as the humble & consistent lives of Xians.

~~not giving glory to self~~
Added - Xian loves to trace all increase of the church to the grace of God.

Saved = expresses the fact that were saved, not should be, but might not be.

It is clear from this expression, that those who become members of the church were those who continued to adorn their profession, or gave proof they were sincere Xians.

✓ also that those who are saved will join themselves to the church & this is everywhere required.

It is one evidence of sal. when willing to face the world, & give self at once to serving X.

The effect of a consistent Xian life will be to command the respect of the world; & - The effect will be continually to increase the number of those who will be saved - daily added, constantly increasing (Barnes)

(7) Favor Xians - to be in favor w/ is to find grace w/. Acts 2:47