*recognized as such by those present*. The idea  
was not derived from profane sources, as  
some would have us believe, but from the  
Scriptures: see Ps xxix. 8; Isa. ii. 19,21; xiii.  
13; Ezek. xxxviii. 19 (especially);  
Joel iii. 16; Hagg. ii. 6.7.  
  
**they were all filled** with a fresh and renewed   
outpouring.

**32–37.]** THE STATE OF THE CHURCH  
AT THIS TIME. This passage forms the  
conclusion of this division of the history,  
and the transition to ch. v.

**32.]**  
“Where faith reigns, it conciliates men’s  
minds so that all will the same thing. For  
hence comes discord, because we are not  
ruled by this divine spirit of Christ.” Calvin.  
On the community of goods, see note at  
ch. ii. 45. We have the view there taken  
strikingly confirmed here by the   
expressions used **No one called** (reckoned) **any  
thing of his goods** (which were still “*his  
goods*,” not alienated) [**to be**] **his own**,  
No one *called* his possessions his own:  
this shews, says Bengel, that he had not  
altogether in reality renounced the   
possession of them.

**33.]** The Apostles were  
the specially appointed witnesses of the  
Resurrection, ch. i. 22: and this their   
testimony they gave *with power*, i.e. with a  
special gift of the Holy Spirit to enforce  
and illustrate, to persuade and dispute on,  
those facts of which their own experience  
(see ver. 20) informed them. That the  
Spirit did not inspire them with unbroken  
uniformity in *matters of fact*, our present  
Gospels, the remnants to us of this very  
testimony, sufficiently witness. Nor was  
this necessary: each man reported what  
he had heard and seen;—and it was in the  
*manner* of delivering this report that the  
great power of the Spirit was shewn. See,  
on the whole subject, Introduction, ch. i.  
§ iii. 5 ff.

**great grace**, i. e. from God:  
this is better than to understand it “*great  
favour*,” i.e. from the people, which would  
hardly be so absolutely designated.

**34.]** **For** gives a proof of God’s grace   
working in them, in that they imparted their  
goods to the poor: see especially 2 Cor. viii.7.

**the things that were sold]** Literally,  
**the things which were being sold**:—the  
process of selling, as regarded the whole  
church, yet going on, though completed in  
individual cases.

**35. at the apostles’  
feet]** This expression is to be literally  
taken. The Apostles probably sat upon a  
raised seat, on the step of which, at their  
feet, the money was laid, in token of   
reverence.

**36.]** Barnabas, in Hebrew  
“*the son of prophecy*,”—and the   
interpretation has been generally made good by  
taking the word rendered by the A.V.  
“*consolation*,” in the sense of *exhortation:*  
see ch. xi. 23.

**a Levite]** The Levites  
might possess land at all times within the  
precincts of the Levitical cities: such was  
the case, for example, in Jer. xxxii. 7. At  
the division of the kingdoms, the priests and  
Levites all resorted to Rehoboam in Judah  
(and Benjamin), 2 Chron. xi. 13; from  
that time probably, but certainly after the  
captivity, when the Mosaic division of the  
land was no longer accurately observed. The  
possession of land by Levites seems to have  
been allowed. The whole subject is   
involved in some uncertainty: compare Levit.