39—45. THE ACTS.   
   
 unto them about three thousand souls. 421 And they con- 1 yer, oh.   
 tinued stedfastly in the apostles’ doctrine and fellowship, + Hit   
 and in breaking of bread, and in prayers.   
 and ™many wonders #8 and signs m™ 13.   
 came upon every soul: 44 And all that believed were \* He xvi   
 were done by the apostles. hiv.   
   
 together, and "had all things common; # and sold their ob. 1v.s9,35.   
   
 l render, and in community.   
 (2) Almost without donbt, this first bap- sion of the whole matter to the notes on   
 tism must have been administered, as that 1 Cor. x. xi,—barcly to render [the]   
 of the first Gentile conv: was (see ch. x. breaking of [the] bread to mean the   
 47, and note), by affesion or sprinkling, breaking of bread in the Eucharist, as now   
 not by immersion. The immersion of 3000 understood, would be to violate historical   
 persons, in a city so sparing gly furnished tinth. The Holy Communion was at first,   
 with water as Jersalem, is equally i and for some time, till abuses put an end   
 ceivable with a procession beyond the walls to the practice, inseparably connected   
 tothe Kedron, or to Siloam, that purpose. with the agape, or love-feusts, of the   
 42—47.] DrscrirtioN o¥ THE LIFE Christians, and unknown as a separate   
 AND NABITS OF THE FIRST BELIEVERS, ordinance. To these agapa, aceompanicd   
 This description anticipates; embracing a as they were at this time by the celebration   
 period extending beyond the next chapter. of the Lord’s supper, the “breaking of   
 ‘This is plain from ver. for the miracle [the] bread” vefers,—from the custom of   
 related in the next chapter was evidently the master of the feast breaking bread in   
 the first which attracted any public atten- asking a blessing; see ch. xxvii. 35, where   
 tion: vv. 44, 45, again, are taken up anew the Eucharist is out of the question.   
 at the end of chap. iv., where we have a in prayers] or, in the prayers:—the ap-   
 very similar description, evidently apy! pointed times of prayer: sce ver. 46. But.   
 ing to the same period. 42. it need notaltogetherexclude prayer among   
 apostles’ doctrine: compare Matt. lai themselves a3 well, provided we do not   
 20. and in community] The living assume any set times or forms of Christian   
 together as one family, and having things worship, which certainly did not exist as   
 in common. It is no objection to this yet. See notes on Rom. xiv. 5; Gal. iv.   
 meaning, that the fact is repeated below, 10. 48.] every soul, designating   
 in ver. 45: for so is the breaking of bread generally the muléitude,—those who were   
 in ver. 46, and the continuing in prayers. not joined to the infant Church, This is.   
 The meaning given in the A. ‘V., “in the evident by the words “all that believed,”   
 Apostles’ fe Uowship,? is not objectionable when the church is again the snbject, ver.   
 in itself, but still I conceive bears no 44, They were filled fear, dread,   
 meaning defensible in construction. See reverential astonishment, at the effect pro-   
 further in my Greck Test. breaking duced by the outpouring of the Spirit. On   
 of bread] or, the breaking of the not of the anticipatory character of the latter   
 luxuries, but simply of subsistence’? And part of the verse, see general remarks   
 Chrysostom, “In mentioning bread bread, at the beginning of this section.   
 that is, a to me dict, signify among them 44.) If it surprise us that so large a   
 all.” But on ver. 46 he recognizes a number should be continually assembled   
 covert allusion Eucharist.—Theinter- together (for such is certainly sense of   
 pretation of the breaking of bread here were together, not that they were joined   
 as the celebration of the Lord's supper has by brotherly love, as Calvin)—we must   
 been, both in ancient and modern times, remember that # large portion of the three   
 the prevalent one. Chrysostom himsclf, in thousand were persons who had come up to   
 another place, interprets it, at all events Jerusalem for the feast, and would by this   
 the whole phrase, of the Holy Communion. time have retured to their homes.   
 And the Romanist interpreters have gone and had all things (in) common] i.e. 20   
 so far as to ground an argument on the individual property, but one common   
 passage for the administration ix one kind stock: see ch. iv. 32. That this was lite-   
 only. But,—referring for a fuller discus- rally the case with the infant church at   
 Jerusaiem, is too plainly asserted in these   
 passages to admit of a doubt. Some have   
 supposed the expressions to indicate   
 a partial community of goods: contrary to