666 THE ACTS. IT. 46, 47.   
   
 ots? possessions and goods, and \*parted them to all men, as   
   
 retake every man had need. ry And they, continuing daily   
 alukesstys with one aceord Vin the temple, and ‘bre: king bread   
 Fen. xx. m from house to house, did eat their meat with gladness   
 and singleness of heart, “7 praising God, and \* having   
 stake i ® favour with all the people.   
 el church daily such as should be And ‘the Lord © added to the   
 it IU. } Now Peter and John P weat up [4 together] "into   
 toh vet   
 ach. 40,   
   
 M yender, at home.   
 2 jiteraily, took their share of food. But the A.V. is better as an English   
 rendering.   
 © read and render, brought together daily more that were in the way   
 of salvation.   
 P render, Were going.   
 4 omit.   
 the express assertion ch. iv. In order, Matt. xxvi. 9. 46. continuing daily   
 however, rightly to understand this com- with ono accord in the temple} Sce Luko   
 munity, wo may remark: (1) Jt is only xxiv. 53. The words need ‘not mean,   
 Sound in the church at Jerusalem. No though they may mean, that they were   
 trace of its existence is discoverable any assembled in Solomon's poreh, as in ch. v.   
 where else: on the contrary, St. Paul 12—but most probably, that they vegu-   
 speaks constantly of the rich and the poor, larly kept the honrs of’ prayer, ch. iii,   
 seo 1 Tim. vi. 17; Gal. ii. 10; 2 Cor. viii. at home] i.e. privutely, as eon.   
 18, 15; ix. 6, 7; 1 Cor, xvi. 2: also St. trasted with their publie frequenting of   
 James, ii, 1—5; iv. 18.—And from tho the temple: not, frou house to house,’ as   
 ‘tive having at first at Jern- A. V.:—the words may bear that meaning   
 lem, we may partly perhaps explain tho (seo Luke viii. but wo have no trace of   
 greut and constant poverty of that chureh, such a practice, ot’ holding the agape, or   
 Rom. xv. 25, 26; 1 Cor 1—3; 2 Cor. love-teusts, snecessively different houses,   
 viii. Iso ch, xi. xxiv. 17.—'The non- —The breaking of bread took place at   
 establishment of this community elsewhere their house of meeting, wherever thut was:   
 may have arisen trom the inconveniences ef. ch. xii, did eat their meat}   
 which were found to attend it in Jer. ive. they partook of food: viz. in these   
 salem: see vi, 1. (2) This community agape, or brenkings of bread. single-   
 of goods was not, even in Jerusalem, en- ness of heart] ‘The word rendered single-   
 foreed hy rule, evident trom ch. v. +b ness originally implies from stones   
 12), but, in free-will, or rocks, and thus simplicity, evenness,   
 heeame perhaps an imierstood custom, still purity. 47.) praising God does not   
 however in the power of any individual not seem only to refer to giving thanks at   
 to comply with, (3) Ht was not (as Grotins their partaking of food, but to their   
 thought) borrowed from the sect of the general manner of conversation, including   
 Essenes, with whom the Apostles, who the reenrrenee of special ejaculations and   
 certainly must have sanctioned this eom- songs of praise by the intluenco of the   
 wnnity, do not appear historieally to have Spirit. more that were in the way of   
 had any connexion. But (4) it is much salvation: compare the Apostle’s com.   
 more probable that it arose from a eon- mand, ver. 40;—those who were being   
 tinuation, and application to the now saved. Nothing is implied by this word,   
 inereased number of diseiples, of the com- to answer one way or the other the ques-   
 munity in which our Lord and His Apos- tion, whether all these were finally saved.   
 tles had lived (see John xii, 6; xiii. 20) It is only asserted, that they were in the   
 before.—The practice probably did not way of salvation when they were added to   
 long continue even at Jerusalem ; see Rom. the Christian assembly. Doubtless, some   
 xv. 26, note. \_45.] possessions probably of them might havo been of the class   
 mean landed property, ch. vy. 1—goods, alluded to Heb. x. 26—29: at least there   
 any other possession; moveables, as dis- is nothing im this word to preelude it.   
 tingnished from land. parted them, i. o. Crap. 111, 1—10.] Hearine or A LAME   
 their price; see a similar way of speaking, MAN BY PETER AT THE GATE OF THE