



"UNLESS I SEE
IN HIS HANDS
THE PRINTS
OF THE NAILS
AND PLACE
MY FINGER
IN THE MARK
OF THE NAILS
AND MY HAND
IN HIS SIDE,
I WILL NOT
BELIEVE"
HE SAID TO THEM.

Handout for week of 4/2/18. 20: 19-31 & Acts 4: 32-35

www.theark1.com

Connie May © 3/2/18

Drawing with permission by Fr. Robert Beck

Link to [Beck](#) (paywall) other [Beck](#)

Stone, Naomi. [A Portal of Grace](#)

Rolheiser, Fr. Ron. [The Empty Tomb](#)

[Monastery Sunday Homilies](#)

[U tube link](#) (Explore other links while there)

[When Doubt Bears Fruit](#)

Acts 4:³²All the believers were one in heart and mind. No one claimed that any of his possessions was his own, but they shared everything they had. ³³With great power the apostles continued to testify to the resurrection of the Lord Jesus, and much grace was upon them all.

³⁴There were no needy persons among them. For from time to time those who owned lands or houses sold them, brought the money from the sales ³⁵and put it at the apostles' feet, and it was distributed to anyone as he had need.

COMMENTARY:

[St. John Chrysostom](#) c. 349 – 407

"[And when they had prayed](#), the place was shaken where they were assembled together." (v. 31.) This was the proof that they were heard, and of His visitation. "And they were all filled with the Holy Ghost." What means, "They were filled?" It means, They were inflamed; and the Gift burned up within them. "And they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul." (v. 32.) Do you see that together with the grace of God they do their part likewise. Just as Peter said above, "Silver and gold have I none"; and again, that "they were all (1)together." (ch. iii. 6.) But in this place, having mentioned that they were heard, the sacred writer proceeds to speak also of them, what virtue they showed. Moreover, he is just about to enter upon the narrative of Sapphira and Ananias, and with a view to show the detestable conduct of that pair, he first discourses of the noble behavior of the rest. Now say, did their love beget their poverty, or the poverty the love? In my opinion, the love begat the poverty, and then the poverty drew tight the cords of love. For observe what he says: "They were all of one heart and of one soul." Behold,(2) heart and soul are what make the "together." "Neither said any of them that aught of the things which he possessed was his own; but they had all things common. And with great power the Apostles rendered their testimony (apedi'doun) of the resurrection." (v. 33.) The phrase betokens them to be as persons put in trust with a deposit: he speaks of it as a debt or obligation: that is, their testimony they with boldness did render, or pay off, to all. "And great grace was upon them all. Neither was there any among them that lacked." (v. 34.) Their feeling was just as if they were under the paternal roof, all for awhile (3) sharing alike. It is not to be said, that though indeed they maintained the rest, yet they did it with the feeling that the means whereof they maintained them were still their own. No, the admirable circumstance is this, that they first alienated their property, and so maintained the rest, on purpose that the maintenance might not come as of their own private means, but as of the common property. "For as many as were possessors of lands or houses sold them, and brought the price of the things that were sold, and laid them down at the Apostles' feet; and distribution was made unto every man according as he had need." (v. 35.) A great mark of honor this that "they laid them at the Apostles' feet. And Joses, who by the Apostles was surnamed Barnabas, ('which is, being interpreted, The son of consolation.')" (v. 36.) I do not think that this is the same with the companion of Matthias; for that person was also called Justus and [Barsabas, but this, Joses and] "Barnabas" ["son of consolation"]. I suppose he also received the name from his virtue, as being qualified and suited for this duty. "A Levite, and of the country of Cyprus by birth." Observe on all occasions how the writer indicates the breaking up of the Law. But how was he also a "Cyprian by birth?" Because they then even removed to other countries, and still were called Levites. "Having land, sold it, and brought the price, and laid it at the Apostles' feet.(4)"