

The Body of Believers Begin to Share Everything

In my last post, we learned that after being freed, **Kefa and Yochanan Attend a Prayer Meeting**. In this post, we pick up with Acts 4:32 to learn that **The Body of Believers Begin to Share Everything**. Although **Kefa** is not mentioned in this passage, I felt it essential to lay a firm foundation for when we next encounter him.

³² All the many believers were one in heart and soul, and no one claimed any of his possessions for himself, but everyone shared everything he had. ³³ With great power, the emissaries continued testifying to the resurrection of the Lord Yeshua, and they were all held in high regard.

Notice how the early community of **Believers** is described: They *were one in heart and soul*. Unity among the people of **God** is critical for the revealing of the visible manifestation of His glory. It is what **Yeshua** prayed for (see John 17:23-23), and it what these first **Believers** demonstrated and what **Sha'ul** insisted on (see Eph. 4:3). When there is disunity, the **Ruach** does not work.

***They were all held in high regard** by the non-believing **Jews**, as at Acts 2:47. Nevertheless, thinking positively of **Believers** is not enough to save unbelievers. Or, saying the same thing in the words of Isra'el's former Prime Minister, Menachem Begin, "There is a great difference between gathering a good impression and taking the correct view."¹*

³⁴ No one among them was poor, since those who owned lands or houses sold them and turned over the proceeds ³⁵ to the emissaries to distribute to each according to his need.

As long as there was complete unanimity of purpose and intention among them, the early **Believers** shared the *proceeds* from their possessions freely *to each according to his need*. They were able to do this not because of their strength, but because great grace was on all of them. Therefore, the generosity was, above all, a work of **God**. Yet, we will learn that trouble is coming.

³⁶ Thus Yosef, whom the emissaries called Bar-Nabba (which means "the Exhorter"), a Levi, and a native of Cyprus, ³⁷ sold a field which belonged to him and brought the money to the emissaries.
~ Acts 4:32-37 (CJB)

***Yosef, whom the emissaries called Bar-Nabba.** The *Exhorter* translates the Greek phrase, which can mean "son of counsel," "son of exhortation," or "son of encouragement." Aramaic *Bar* ("son of") often has the sense, "one who has the quality of." The word *Nabba* is related to the Hebrew root meaning "prophet," and a prophet is one who counsels, comforts, exhorts, and encourages. **Yosef** was always comforting and exhorting his fellow talmidim, so the **emissaries** gave him the nickname. He becomes a prominent figure in Acts 9-15.*

Bar-Nabba's generosity is set in stark contrast to the couple Luke describes next.

In my next post, we will learn that not all **Believers** were willing to share all that they had by looking at **Kefa Confronts Hananyah and Shappirah**.

¹ Jewish New Testament Commentary