of the difficulties of this passage. Ver.  
17 seems to present an instance of this  
fragmentary narrative. The impression  
given by it is that the majority *of the  
eleven* worshipped Him, but some doubted  
(not, *whether they should worship Him;*  
which is absurd, and not implied in the  
word). This however would hardly be  
possible, *after the two appearances at  
Jerusalem* in John xx. We are therefore  
obliged to conclude that *others were present.*  
Whether these others were the ‘500 *brethren at once’* of whom St. Paul speaks 1 Cor.  
xv. 6, or some other disciples, not appear. Olshausen and Stier suppose, from  
the previous announcement of this meeting,  
and the repetition of that announcement by  
the angel, and by our Lord, that it probably  
included *all the disciples* of Jesus ; at least,  
all who would from the nature of the case  
be brought together.

18. came]  
They appear to have first seen Him at a  
distance, probably on the top of the mountain. This whole introduction forbids us  
to suppose that the following words are  
a mere compendium of what was said on  
various occasions. Like the opening of ch. v., it carries with it a direct assertion that what follows, was spoken *then,  
and there*.

**All power is given, &c.]** The words are a reference to the  
prophecy in Daniel, which compare.  
*Given*,—by the Father, in the fulfilment  
of the Eternal Covenant, in the Unity of  
the Holy Spirit. *Now first* is this covenant, in its fulness, proclaimed upon earth.  
The Resurrection was its last seal: the  
Ascension was the *taking possession* of  
the Inheritance. But the Inheritance is  
already won; and the Heir is only remaining on earth for a temporary purpose—the  
assuring His joint-heirs of the verity of His  
possession.

**All power in heaven and  
earth:** see Eph. i. 20–23; Col. ii. 10;  
Heb. i. 6; Rom. xiv. 9; Phil. ii. 9–11;  
1 Pet. iii. 22.

**19.] therefore** is not  
found, or found in varying forms, in many  
of the ancient authorities. It is probably  
a gloss, but an excellent one. It is the  
glorification of the Son by the Father through the Spirit, which is the foundation of the Church of Christ in all the  
world. And when we baptize into the  
Name (i.e. into the fulness of the consequence of the objective covenant, and the  
subjective confession) of Father, Son, and  
Holy Ghost, it is *this* which forms the  
ground and cause of our power to do so—  
that this flesh of man, of which God hath  
made **all the nations**, is *glorified in the  
Person of our Redeemer*, through whom  
we all have access by one Spirit to the  
Father.

**Go....and make disciples]** Demonstrably, this was not understood as spoken to the Apostles *only*, but  
to all the brethren. Thus we read (Acts  
viii. 2, 4), *“they were all scattered  
abroad .... except the Apostles :—they  
that were scattered abroad went every  
where preaching the word.”* There is  
peculiar meaning in **make disciples of.**  
All *power* is given me—go therefore  
and ...*subdue?* Not so: the purpose  
of the Lord is to bring men to the *knowledge of the truth*—to work on and in their  
hearts, and lift them up to be partakers of  
the Divine Nature. And therefore it is not  
*‘subdue,’* but **make disciples of** (see below).

**all the nations** again is closely connected with *“all in earth.”*

**all  
the nations]** including the Jews. It is absurd to imagine that in these words of the  
Lord there is implied a *rejection of the  
Jews*, in direct variance with his commands  
elsewhere, and also with the world-wide  
signification of *“in earth,”* above. Besides, the (temporary) rejection of the Jews  
consists in this, that they are *numbered  
among all the nations*, and not a peculiar  
people any longer: and are become, in the  
providence of God, the subjects of that  
preaching, of which by original title they  
ought to have been the promulgators. We  
find the first preachers of the gospel, so far  
from excepting the Jews, uniformly bearing  
their testimony to them *first*. With  
regard to the difficulty which has been  
raised on these words,—that if they had  
been thus spoken by the Lord, the Apostles would never have had any doubt about