the Father. So that the mystery of His  
name *Emmanuel* (with which, as Stier  
remarks, this Gospel begins and ends)  
is fulfilled—God is *with us*. And—  
**all the (***appointed***) days**—for they are numbered by the Father, though by none but Him.

**unto the end of the world**—  
that time of which they had heard in so  
many parables, and about which they had  
asked, ch. xxiv. 3—literally, **the completion  
of the state of time**. After that, He will  
be no more properly speaking *with us*, but  
we *with Him* (John xvii. 24) where He is.

To understand **with you** only of the  
Apostles and their (?) successors, is to  
destroy the whole force of these most  
weighty words.

The command is to  
*the* UNIVERSAL CHURCH—to be performed,   
in the nature of things, by her  
*ministers* and *teachers*, the manner of  
which is not here prescribed.  
but to be learnt in the unfoldings of Providence recorded in the Acts of the Apostles, who by his special ordinance were the  
founders and first builders of that Church  
—but whose office, *on that very account*,  
*precluded the idea of succession or renewal*.

That St. Matthew does not  
record the fact or manner of *the Ascension*,  
is not to be used as a ground for any presumptions   
regarding the authenticity of  
the records of it which we possess. The  
narrative here is *suddenly brought to a  
termination*: that in John ends with an  
express declaration of its incompleteness.  
What reasons there may have been for the  
omission, either subjective, in the mind of  
the author of the Gospel, or objective, in  
the fragmentary character of the apostolic  
reports which are here put together, it is  
wholly out of our power, in this age of the  
world, to determine. As before remarked,  
the *fact itself* is here and elsewhere in this  
Gospel (see ch. xxii. 44; xxiv.30; xxv. 14,  
31; xxvi. 64) clearly *implied*.