and John xx. 27.

**42.**] This was done farther to convince them of his real corporeity. The omission of the words **and of an honeycomb** in the best MSS. is remarkable : see var. readd. It may possibly  
have arisen from an idea in some transcriber that this meal is the same as that in John xxi. 9. The words could hardly  
have been an interpolation.

**44.**] Certainly, from the form of the beginning  
of this verse, which implies immediate  
sequence, St. Luke, at the time of writing  
his Gospel, was not in possession of records  
of any Galilæan appearances of the Lord,  
nor indeed of any later than this one. That  
he corrects this in Acts i., shews him meantime to have become acquainted with some other sources of information, not however  
perhaps including the Galilæan appearances.

The following discourse apparently contains a summary of many things  
said during the last forty days before the  
ascension ;—they cannot have been said  
*on this evening ;*—for after the command  
in ver. 49, the disciples would not have  
gone away into Galilee. Whether *the  
Evangelist regarded* it as a summary, is  
to me extremely doubtful. Knowing apparently of no Galilæan appearances, he  
seems to relate the command of ver. 49,  
both here and in the Acts, as intended to  
apply to the *whole time* between the Resurrection and the Ascension.

**These are my words** . . . i.e. ‘behold the realization of My words,’ &c.

**which I spake:** see ch. xviii. 31—33; xxii. 37;  
Matt. xxvi. 56 al.; but doubtless He had  
often said things to them on these matters,  
which have not been recorded for us. So  
in John x. 25, we have perhaps a reference   
to a saying not recorded.

This threefold division of the O. T. is the ordinary  
Jewish one, into the Law, Prophets, and  
Hagiographa,—the first containing the  
Pentateuch ;—the second Joshua, Judges,  
the four books of Kings, and the Prophets,  
except Daniel ;—the third the Psalms, and  
all the rest of the canonical books :—  
Daniel, Esther, Ezra, and Nehemiah being  
reckoned as one book, and the Chronicles  
closing the canon.

**47.**] The substance of the preaching of the Gospel literally corresponded to this description —see Acts ii. 38: *“ Repent and be baptized  
every one of you in the name of Jesus  
Christ for the remission of sins,”*—were  
the words of the first sermon preached at  
Jerusalem.

**48. ye**] From what follows,  
Acts i. 22, if these words are to be taken  
in their strict sense, they must have been  
spoken *only to the Apostles;*—they may  
however have been more general, and said  
to all present.

**49.**] This promise is  
explained (Acts i. 5) to be the *baptism  
with the Holy Ghost,*—and the time is  
limited to ‘not many days hence.’

**I send** (the **I** is emphatic)] The procession of the Holy Spirit from the Son is clearly here declared, as well as that from  
the Father. And consequently we find St. Peter, in Acts ii. 33, referring back to these very words, in ascribing the outpouring of the Spirit to the now exalted Saviour. In that verse, the “I” of this  
is filled up by *“ being by the right hand of  
God exalted”*—the proper supplement of  
it here also.

The promise itself is not  
found in the three Gospels, but expressly  
and frequently in John xiv.—xvi.: see  
xiv. 16—26; xv. 26; xvi. 7—1], 13, 14,