The present, **I send,** is not equivalent to a future, but implies that the  
actual work is done, and the state brought  
in, by which that sending is accomplished ;  
—viz. the giving. of the *‘‘all power in  
heaven and earth,”* Matt. xxviii. 18.  
The words *“of Jerusalem”* have probably been interpolated by some who, believing these words to represent the  
Galilæan discourse, placed it here for an  
explanation: or perhaps Acts i. 4 gave  
occasion to it. This command must have  
been (historically) uttered *after the return  
from Galilee:* see above.

**be clothed with**] verb here has its full meaning,  
of *abiding upon and characterizing,* as a  
garment does the person. This, as Stier  
remarks, was the true and complete  
clothing of the nakedness of the Fall.

**50.**] The Ascension appears to be  
related as taking place *after the* above  
*words were spoken*—but there is an uncertainty and want of specification about the narrative, which forbids us to conclude  
that it is intended as following immediately upon them. This, however, can  
only be said as taking the other Gospels  
and Acts i. into account: if we had *none  
but the Gospel of St. Luke,* we should  
certainly say that the Lord ascended  
*after the appearance to the Apostles  
and others, on the evening of the day  
of His resurrection.*

**he led them out,** i. e. probably, from the words *“in  
the city”* just having occurred, outside *Jerusalem:* but the *“out”* might  
only apply to the house in which they  
were: see Matt. xxvi. 75.

**as far as to Bethany**—not quite to the  
village itself, but over the brow of tho  
Mount of Olives, where it descends on  
Bethany: see Acts i. 12. (The synonymousness of these two expressions may  
shew that the same is meant, when, Mark xi. 11, our Lord is said to have gone out at night to *Bethany,* and Luke xxi. 37, *to the  
Mount of Olives.)*

**51.**] **he was parted from them**—not, *‘ He went a little  
distance from them previous to His ascension,’*—as Meyer would interpret it; but the two verbs belong to one and the same  
incident,—**he was parted from them and  
borne up into heaven.** We need not understand, *‘by an angel,’* or *‘by a cloud;’* the *absolute* passive is best.

The tense is *imperfect,* signifying the continuance of *the going up* during the *“worshipping”* of the next verse.

The more particular account of the Ascension is given Acts i. 9—12, where see notes. That account is in perfect accordance with this, but supplementary to it.

**52. they worshipped him**] This had been done before by the women, Matt.  
xxviii. 9, and by the disciples on the  
mountain in Galilee. This however was a  
more solemn act of worship, now paid to  
Him as exalted to God’s right hand.

**53.**] **continually,**—not ‘*all* their  
time ;’—daily, at the hours of prayer: see  
Acts i. 13, 14; iii. 1.

A few words must be appended here in  
vindication of THE CIRCUMSTANCES OF THE ASCENSION. To those who doubt  
*the fact of an Ascension at all,* I have  
nothing to say, standing as I do altogether on different ground from them.

*The Lord Himself foretold* His Ascension, John vi. 62; xx. 17:—it **was**  
immediately after His disappearance from the earth *expressly announced by the Apostles,* Acts ii. 33, 34; v. 31:*—continued to be an article of their preaching and teaching,* 1 Pet. iii. 22; Eph. ii. 6;  
iv. 10; 1 Tim. iii. 16. So *far* should we  
have been assured of it, even had we *not  
possessed* the testimonies of St. Luke here  
and in the Acts :— for the fragment superadded to the Gospel of St. Mark *merely states the fact, not the manner of it.* But,  
to take first the *à priori* view,—*is it probable that our Lord would have left so weighty a fact in His history on earth,  
without witnesses?* And might we not