the Ephesian elders, that the Holy Ghost  
had made them bishops in the Church of  
God. The former construction however  
appears much the best, as expressing not,  
as might at first seem, a mere commonplace,   
but the propriety of the fact,—that  
His last commands were given **in the  
power of** (see John xx. 22) **the Holy  
Ghost.**   
  
**3. by infallible proofs**] See  
Luke xxiv. 31, 39, 43.   
  
**being seen  
of them forty days**] It is hardly possible  
to give in English the exact force of the  
original, which implies that He was   
occasionally seen by them during a period  
of forty days. “He was not always  
with them as before the Resurrection,”  
says Chrysostom: for the “ Evangelist  
does not say He was seen *for forty  
days*, but [*at times*] *during forty days*.”  
This is the only place where the duration   
of the interval between the Resurrection   
and the Ascension is specified.  
  
  
**the things pertaining to the kingdom of God**]   
What things these were, we  
are not told. Certainly, not future events  
in their detail,—as the next portion of the  
narrative shews us. I should rather believe   
them to have concerned the future  
founding and government of the Church :  
though even here the greatest Apostles were  
apparently left to the unfolding of the teaching   
of the Holy Spirit as years went on.  
  
  
**4—14.**] THE LAST DISCOURSES AND  
ASCENSION OF THE LORD. RETURN OF  
THE APOSTLES TO JERUSALEM; RECAPITULATION OF THEIR NAMES.   
  
**4.  
being assembled together with them**] so  
the original word imports, not “*eating  
together with them*,” which marginal reading   
of the A.V. originated in a mistake as  
to the etymology of the word.   
  
**that  
they should not depart from Jerusalem**]  
See Luke xxiv. 49. “They are commanded   
to remain together, because they  
were all to be endowed with one Spirit. If  
they had been dispersed, the unity of the  
Church would have been less manifestly  
known.” Calvin.   
  
The ancient idea,  
that our Lord commanded the Apostles  
to remain at Jerusalem for *twelve years*  
after the Ascension, is sufficiently refuted  
by His own words here, and by the subsequent   
history: compare ch. viii. &c. That,  
in the main, they confined themselves to  
circuits in Palestine for some years, appears  
to be true; but surely would not be in  
compliance with such a command.  
**the promise of the Father**] See note on  
Luke xxiv. 49.   
  
**5.**] The Lord cites  
these words from the mouth of John  
himself, Luke iii. 16 and parallels ;—and  
thus announces to them that, as John’s  
mission was accomplished in baptizing *with  
water*, so now the great end of His own  
mission, the *Baptism with the Holy Ghost*,  
was on the point of being accomplished.  
Calvin remarks, that He speaks of the  
Pentecostal effusion as *being* the Baptism  
with the Holy Ghost, because it was a  
great representation, on the whole Church,  
of the subsequent continued work of   
regeneration on individuals: and was as it  
were a common baptism of the whole  
Church. I may add, also because it was  
the *beginning* of a new period of spiritual  
influence, totally unlike any which had  
preceded. See ch. ii. 17.   
  
**not many  
days hence**] literally, **after these not many  
days**. This expression serves to bind on  
the time which should elapse to the day  
then current; as we say, ‘one of these  
days.’ Bengel observes, that the time was  
not precisely defined, for a trial of their  
faith.   
  
**6.**] This **coming together** does  
not belong to another assembling, different  
from the former; but takes up again the