“*assembling*” of ver. 4.   
  
**Lord, wilt  
thon restore**] literally, **dost thou restore ?**  
The stress of the question is in the words,  
which in the original are prefixed for emphasis,   
**at this time**. That the Kingdom  
was, *in some sense*, and *at some time*, to be  
restored to Israel, was plain; nor does the  
Lord deny this implication (see on ver. 8).  
Their fault was, a too curious enquiry on a  
point reserved among the secrets of God.  
Lightfoot’s idea, that the disciples wondered   
at the Kingdom being about to be  
restored to the ungrateful Jews, *at this  
time*, now that they had crucified Him, &c.,  
would make our Lord's answer irrelevant.—  
See Micah iv. 8.—Meyer would refer **at**,  
or **in this time**, to the interval designated  
by “*not many days hence*,” “ during this  
time ;” “wilt thou, during this time, restore?”   
But this does not seem natural. I  
should rather understand it, **at this present**,  
**period,—now**. The *present* tense, **dost thou  
restore** (see above), is often used in speaking   
with reference to matters of prophecy,  
importing fixed determination. So that  
we must not understand it, “ Art thou  
restoring ?” but “*wilt*,” or “*dost* thou  
restore ?”   
  
**7.**] This is a *general* reproof   
and assertion, spoken with reference  
to *men*, as forbidden to search curiously  
into a point which Omniscience has reserved—the   
times and seasons of the future  
divine dealings. But it is remarkable  
that not “ *God*,” but **the Father** is here  
used; and this cannot fail to remind us  
of that saying (Mark xiii, 32), “But of  
that day or hour knoweth none, no not  
an angel in heaven, (so in our oldest MSS.,)  
*nor even the Son*, **but the Father**.” It  
may be observed however, that the same  
assertion *is not made here*: only the times  
and seasons said to be in the *power* of the  
Almighty Father, Who ordereth all things  
“ *according to the counsel of His will.*”  
The *Knowledge of the Son* is not here in  
question, only *that of the disciples*. It is  
an enquiry intimately connected with the  
interpretation of the two passages, but  
one beyond our power to resolve, how far,  
among the things not yet put under His  
feet, may be this very thing, the *knowledge  
of that day and hour*.—Bengel attempts  
to evade the generality of the assertion  
**It is not for you to know....** “It was  
*not yet* for the Apostles to know these,”  
he says; “but they were afterwards signified  
by the Apocalypse.” But signified  
*to whom?* What individual, or portion of  
the Church, Than ever read plainly these  
*times or seasons* in that mysterious book ?  
—There is truth in Olshausen’s remark,  
that the Apostles were to be less prophets  
of the future, than witnesses of the past ;  
but we must not limit the word **you** to the  
Apostles, nor forget that the knowledge  
of times and seasons has very seldom been  
imparted by prophecy, which generally  
has formed a testimony to this very fact,  
that God has them in His foreknowledge,  
and, while He announces the events, conceals   
for the most part in obscurity the  
*times* .  
  
**times or seasons**] The two do  
not signify the same thing: **times** being  
the wider term, applicable to any kind of  
portion or point of duration, whereas a  
season is always a definite, limited space  
of time, and involves the idea of transitoriness. | “As the best means of  
  
  
**8.**] “As the best means of   
bridling their curiosity, Christ recalls them  
both to God’s promise and to His command.”   
Calvin.   
  
**Howbeit** “marks  
the contrast between that which did belong   
to the disciples and that which did not:  
as also between that which was to happen  
at that time, and that which was reserved  
for the future.” Bengel.   
  
**ye shall  
receive power**] *that* power, *especially*,  
spoken of ch. iv. 33, connected with their  
office of witnessing to the resurrection ;  
but also all other spiritual power. See.  
Luke xxiv. 49.   
  
**ye shall be my witnesses**] So they say of themselves, ch. v.  
32, “*We are His witnesses of these things*.”  
This was the peculiar work of the Apostles.