See on verses 21, 22, and Introduction,  
ch. i. § 3, paragraph 5.   
  
**both in Jerusalem.....**]   
By the extension of their  
testimony, from Jerusalem to Samaria,  
and then indefinitely over the world,  
He reproves, by implication, their carnal   
anticipation of the restoration of the  
Kingdom to *Israel* thus understood. The  
Kingdom was to be one founded on *testimony*,   
and therefore reigning in the convictions   
of men’s hearts; and not confined  
to Judæa, but coextensive with the world.—  
The Apostles understood this command only  
of *Jews* scattered through the world, see  
ch. xi. 19.—De Wette observes, that these  
words contain *the whole plan of the Acts*:  
**Ye shall receive power by the Holy  
Ghost coming upon you**, ch. ii. 1 to end;  
**the witnesses in Jerusalem**, ch. iii. 1—vi.  
7; then the martyrdom of Stephen dispersed   
them *through Judæa*, vi. 8—viii. 3;  
they preach *in Samaria*, viii. 4—40; and,  
from that point, the conversion of the  
Apostle of the *Gentiles*, the vision of  
Peter, the preaching and journeys of Paul.  
In their former mission, Matt. x. 5, 6,  
they had been expressly forbidden from  
preaching either to Samaritans or Gentiles.  
  
  
**9.**] This appears (see Introduction,  
ch. iv. § 4, paragraph 2) to be an account  
of the Ascension furnished to St. Luke  
*subsequently to the publication of his  
Gospel*, more particular in detail than  
that found in *it*. He has not repeated  
here details found there; see Luke xxiv.  
50—52. On the Ascension in general, see  
note on Luke, as above.   
  
**he was  
lifted up**] We may understand this of the  
commencing ascent, when He was first  
lifted from the ground where they were  
standing: the next clause, a **cloud received   
him out of their sight**, describes  
the close of the scene, as far as it was  
visible to the spectators. There was  
a manifest propriety in the last withdrawal   
of the Lord, while ascending,  
not consisting in a *disappearance* of His  
Body, as on former occasions since the  
Resurrection ; for thus might His abiding  
Humanity have been called in question.  
As it was, He went up, past the visible  
boundary of Heaven, the cloud,—*in human  
form*, and so we think of and pray to Him.  
  
  
**10.**] **as he went** (or **was going**) **up**,  
not “*when He had gone up* :” implying  
that the cloud remained visible for some  
time, probably ascending with Him.  
  
  
**two men**] These were evidently *angels*.  
See Luke xxiv. 4: John xx. 12.   
  
**11.**]  
which (not only appeared but) **also said**.  
There is a propriety in the address, **Ye  
men of Galilee**. It served to remind  
them of their origin, their call to be  
His disciples, and the duty of obedience  
to Him resting on them in consequence.  
  
  
**in like manner as**;—to be taken  
literally; as you beheld Him going, so  
shall He be seen coming: in the same  
human form, and in the clouds of heaven,  
Luke xxi. 27. His corporeal identity is  
implied in the words, **this same Jesus**.  
“Notice, it is not said that they who saw  
Him ascending should also see Him come  
again. Between the Ascension and the  
glorious Advent no exent is interposed  
which can be put in comparison with  
either of them: and in consequence these  
two are placed together. It was then with  
reason that the Apostles, before the giving  
of the Apocalypse, looked to the day of  
Christ as very near. And it is agreeable  
to the Majesty of Christ, that He should  
be expected without intermission during  
the whole interval between the Ascension  
and His Advent.” Bengel.   
  
**12.**] In  
so careful a writer (see Luke i. 3), there  
must be some reason why this minute  
specification of distance should be here