inserted, when no such appears in the Gospel.  
And I believe this will be found, by combining   
the hint dropped by Chrysostom,—  
“It seems to me that these things must  
have happened on a Sabbath: for the  
Evangelist would not have thus stated the  
distance . . . except they had had their journey   
limited by its being the Sabbath day,”  
—with the declaration in the Gospel (xxiv.  
50) that he led them out *as far as to  
Bethany*. This latter was (John xi. 18)  
*fifteen stadia* from Jerusalem, which is  
more than twice the Sabbath day’s journey   
(2000 cubits = about six furlongs).  
Now if the Ascension happened on the  
Sabbath, it is very possible that offence  
may have arisen at the statement in the  
Gospel: and that therefore the Evangelist   
gave here the more exact notice,  
that the spot, although forming part of  
the district of Bethany, was yet on that  
part of the Mount of Olives which fell  
within the limits of the Sabbath day’s  
journey. This of course must be a mere  
conjecture; but it will not be impugned  
by the fact of the Ascension being kept by  
the Church in after ages on a Thursday.  
This formed no hindrance to Chrysostom  
in making the above supposition : although  
the festival was certainly observed in his  
time. *Forty days* from the Resurrection  
is an expression which would suit as well  
the Saturday of the seventh week as the  
Thursday.—The distance of the Mount  
of Olives from Jerusalem is stated by  
Josephus at five stadia, in one passage,—at   
six stadia, in another; different  
points being taken as the limit. The  
present church of the Ascension rather  
exceeds the distance of six stadia from the  
city.   
  
**13. when they were come in**]  
viz. ‘into the city.’   
  
**the upper  
chamber**] The idea that this was a chamber   
in *the Temple* has originated in low  
literal-harmonistic views, St. Luke having  
stated (Luke xxiv. 53) that they were  
“*continually in the temple*.” As if such  
an expression could be literally understood,   
or taken to mean more than that  
they were there at all appointed times (see  
ch. iii. 1). It is in the highest degree improbable   
that the disciples would be found  
*assembled* in *any public* place at this time.  
The upper chamber was *perhaps* that in  
which the last Supper had been taken ; *probably*   
that in which they had been since  
then assembled (John xx. 19, 26), but *certainly*   
one in a *private house*. Lightfoot  
shews that it was the practice of the Jews  
to retire into a large chamber under the  
flat roof for purposes of deliberation or  
prayer. Epiphanius relates that “when  
Hadrian came to Jerusalem, he found the  
whole city levelled with the ground, and  
the temple of God trodden down, with the  
exception of a few houses, and the church  
of God, which was but small, where the  
disciples, on their return, after the Saviour  
had been received up from the Mount of  
Olives, went up into the upper chamber.  
For there it was built, that is, in the  
region Zion; which survived the desolation   
. . . . even to the time of Bishop  
Maximus, and the Emperor Constantine:  
like a cottage in a vineyard, as it is  
written.” And Nicephorus says that the  
Empress Helena enclosed in her larger  
church the room where took place the  
descent of the Holy Spirit in the upper  
chamber.   
  
**where they were sojourning**]   
not to be taken, as in A. V. ‘*where  
abode both Peter*,’ &c.; which gives the  
idea that Peter, &c. were *already in the  
chamber*, and the rest *joined them there* :—  
but **on entering the city, they went up  
into the upper chamber, where they**  
(usually) **sojourned** (not ‘*dwelt* :’ they did  
not all dwell in one house; see John xix.  
27, note), **namely, Peter**, &c. — On the  
catalogue of the Apostles, see Matt. x. 2,