43—53. ST. LUKE. 451   
 but tarry ye in the city   
 promise of my Father upon you:   
 [\* of Jerusalem], until ye be tendued with power from   
 on high. 50 And he led them out "as far as to Bethany, » Acte1.12.   
 and he lifted up his hands, and blessed them. 510 And it ont pei.   
   
 came to pass, while he blessed them, he was parted from 0's"   
 them, and carried up into heaven, 5%? And they wor- p Mit xvi.   
 shipped him, and returned to Jerusalem with great joy :   
 58 and were continually 4in the temple, praising and \*4%3"-\*:   
   
 blessing God. [® Amen.]   
 5 omit. t render, clothed.   
 © omitted by several ancient   
 The present, I send, not equiva- parted from them—not, ‘ He went a little   
 lent to a future, but implies that the distance from them previous to His asoen-   
 actual work is and the state brought sion,’—as Meyer would interpret it; but   
 in, by which that is accomplished the two verbs belong to one and the same   
 —viz. the giving. of the ‘‘all in incident,—he was parted from them and   
 heaven and earth,” Matt. xxviii. borne up into heaven. We need not un-   
 The words “of Jerusalem” have proba- derstand, ‘by an angel,’ or ‘by a cloud   
 bly been interpolated by some who, be- the absolute passive is best. The   
 lieving these words to represent the tense is is signifying the cos-   
 Galilean discourse, placed it for an tinwance 9 going «ap during the   
 explanation: or aps Acts i. 4 gave “worshipping” of the next verse.   
 occasion to ‘is command must have The more particular account the Ascen-   
 been (historically) after the return sion is ern Acts i. 9—12, where see   
 JSrom Galilee: sce above. ‘be clothed notes. tt account is in perfect ac-   
 heal tte) verb here its full meaning, cordance with this, but supplementary to   
 of ing upon and characterizing, a it. 52. they worshipped him] Thi   
 garment does the person. This, as Stier had been done before by the women, Matt.   
 remarks, was the true and complete xxviii. 9, and by the disciples an the   
 clothing of the nakedness of the Fall. mountain in Galilee. This however was a   
 50.] The Ascension appears to be more solemn act of worship, now paid to   
 related as taking place after the above Him as exalted to God’s right hand.   
 words were en—but there is an un- 53.) ocontinually,—not ‘all their   
 certainty and want of specification time ;’—daily, at the hours prayer: sce   
 the narrative, forbids us conclude Acts i. 18, 14; iii.   
 that it is intended as following imme- A few words must be appended here in   
 diately upon them. This, however, can vindication of THE CIRCUMSTANCES OF   
 onl be said as taking the other Gospels THE ASCENSION. To those who doubt   
 and Acts i. into if we had sone the fact of an Ascension at all, I have   
 but the Gospel of St. Luke, we should nothing to say, standing as I do alto-   
 certainly say that the Lord ascended gether on different und from them.   
 after the appearance to the Apostles The Lord Himself foretold His   
 and others, on the evening of the day Ascension, John vi. 62; xx. 17:—it was   
 of His resurrection. he led them immediately after His disappearance   
 out, i. e. from the words “in the earth expressly announced by the   
 the city” just having occurred, out- Apostles, Acts ii. 88, 84; v. 81:—con-   
 side Jerusalem: but the “out” might tinued to be an article their preaching   
 only apply to the house in which they and teaching, 1 Pet. iii. cy ii.   
 were: see Matt. xxvi. 76. as iv. 10; 1 Tim. iii. So far should we   
 far as to Bethany—not quite to the have been assured of it, had wo sot   
 village itself, over the brow of tho possessed the testimonies St. Luke here   
 Mount of Olives, where it descends on and in the Acts for the super-   
 Bethany: see Acts i. 12. (The synony- added to the Gospel of St. Mark merely   
 mousness of these two expressions may states the not the manner of it. But,   
 shew that the same is meant, when, Mark to take first 2 priori view,—is it   
 xi. 11, Lord is said have gone out at bable that our Lord would have left so   
 night to Bethany, and Luke xxi. 37, the weighty a fact in His history on earth,   
 Mount of Olives.) 51.] he was without witnesses? And might we not