THE ACTS. il,   
 646   
   
 aMarkxvi.1; Whom he had chosen: $4to whom also he shewed himself   
 Luke xxiv. alive after his passion by many infallible proofs, being   
 xx, seen of them forty days, and speaking of the things per-   
 xxi. taining to the kingdom of God: 4 \*and, being assembled   
 1 Cor. 5. together with them, commanded them that they should   
 e f xxiv. not depart from Jerusalem, but wait for the promise of   
 43, John the Father, ‘which{, ?saith he,] ye have heard of me.   
 \* 5e¢ For John truly baptized with water; "but ye shall be   
 baptized with the Holy Ghost not many days hence.   
 64 When they therefore were come together, they asked of him,   
 saying, ' Lord, wilt thon at this time \* restore again the   
 ch. ii.   
 xi. 15.   
 i Matt. 3,   
 KI i:   
 » not expressed in the original. © render, Because.   
 4 render, They therefore came together and asked him.   
   
 the Ephesian elders, that the Holy Ghost manded to remain together, because they   
 had made them bishops in the Church of were all to be-endowed with one Spirit. If   
 God. The former construction however they had been dispersed, the unity of the   
 appears much the best, as expressing not, Church would have been less manifestly   
 as might at first seem, a mere common- known.” | Calvin. The ancient idea,   
 place, but the propriety of the fact,—that that our Lord commanded the Apostles   
 His last commands were given in the to remain at Jerusalem for ¢evelve years   
 power of (see John xx. 22) the Holy after the Ascension, is sufficiently refuted   
 Ghost. 8. by infallible proofs] See by His own words here, and by the subse-   
 Luke xxiv. 31, 39, 48. being seen quent history: compare ch. viil. That,   
 of them forty days] It is hardly possible in the main, they confined themselves to   
 to give in English the exact foree of the circuits in for some years, appears.   
 original, which implies that He was oc- to be true; but surely would not be in   
 casionally seen by them during a period compliance with such a command.   
 of forty days. “He was not always the promise ef the Father] See note on   
 with them as before the Resurrection,” Luke xxiv. 49. 5.] The Lord cites   
 says Chrysostom: for the “ Evangelist these words from the mouth of John   
 does not say He was seen for forty himself, Luke iii. 16 and parallels ;—and.   
 days, but [at times] during forty days.” thus announces to them that, as John’s   
 This is the only place where the dura- mission was accomplished in baptizing with   
 tion of the interval between the Re- water, so now the great end of His own   
 surrection and the Ascension is specified. mission, the Baptism with the Holy Ghost,   
 the things pertaining to the king- was on the point of being accomplished.   
 dom of God] What things these were, we Calvin remarks, that He speaks of the   
 are not told. Certainly, not future events Pentecostal effusion as being the Baptism   
 in their detail,—as the next portion of the with the Holy Ghost, because it was a   
 narrative shews us. I should rather be- great representation, on the whole Church,   
 lieve them to have concerned the fature of the subsequent continued work of rege-   
 founding and government of the Chureh : neration on individuals: and was as it   
 though even here the greatest Apostles were were a common baptism of the whole   
 apparently left the unfolding of the teach- Church. I may add, also because it was   
 ing of the Holy Spirit as years went on. the beginning of a new period of spiritual   
 4—14.] Tur Last DISCOURSES AND intinence, totally unlike any which had   
 ASCENSION OF THE Lorp. RETURN OF preceded. See ch. ii. 17. not many   
 THE APOSTLES TO JERUSALEM; RECA- days hence] literally, these not many   
 PITULATION OF THEIR NAMES. 4. days. ‘This expression serves to bind on   
 being assembled together with them] so the time which shorld clapse to the day   
 the original word imports, not “eating then current; as we say, ‘one of these   
 together with them,” which marginal read- days.’ Bengel observes, that the time was   
 ing of the ADV. originated in a mistake as not precisely defined, for a trial of their   
 to the etymology of the word. that faith. 6.] This coming together does   
 they should not depart from Jerusalem } not belong to another assembling, different   
 See Luke xxiv. 49. «They are com- from the former; but takes up again the   
 \