9—1]4. THE ACTS. 649   
   
 the mount called ! Olivet, which is ™/rom Jerusalem a   
 sabbath day's journey. And when they were come in,   
 0 they went up \* into an upper room, where abode both ¥ Peter, \* shi 7%   
 and James, and John, and Andrew, Philip, and Thomas, \*1""\*\*\*   
 Bartholomew, and Matthew, James [° the son] of Alphzus,   
 and \*Simon Zelotes, and \* Judas [°the brother] of James. ztukey.s. -   
 14> These all continued with one accord in prayer and sup-?   
   
   
   
 1 literally here, olive yard.   
 ™ render, nigh unto Jerusalem, being a sabbath day’s journey.   
 2 render, they went up into the upper chamber where they were   
 sojourning ; [namely],   
 © not expressed in the original.   
   
 serted, when no such appears in the Gospel. stated (Luke xxiv. 53) that they were   
 And I believe this will be found, by com- “continually in the temple.” As if such   
 Dining the hint dropped by Chrysostom,— an expression could be literally under-   
 “Tt seems to ine that these things must stood, or taken to mean more than that   
 have happened on a Sabbath: for the they were there at all appointed times (see   
 Evangelist would not have thus stated the ch. iii. It is in the highest degree im-   
 distance . xeept they had had their jour- probable that the disciples would be found   
 ney limited by its being the Sabbath day,” assembled in any public place at this time.   
 —with the declaration in the Gospel (xxiv. The upper chamber was perhaps that in   
 50) that he led them out as far as to which the last Supper had been taken ; pro-   
 Bethany. ‘This latter was (John si. 18) bably that in which they had been since   
 Jifteen stadia from Jerusalem, which is then assembled (John xx. 19, 26), but cer-   
 niore than twice the Sabbath day’s jour- tainly one in a private house. Lightfoot   
 ney (2000 eubits = about six furlongs). shews that it was the practice of the Jews   
 Now if the Ascension happened on the to retire into a large chamber under the   
 Sabbath, it is very possible that offence flat roof for purposes of deliberation or   
 may have arisen at the statement in the prayer. Epiphanins relates that ‘when   
 Gospel: and that therefore the Evan- Hadrian came to Jerusalem, he found the   
 ‘gelist gave here the more exact notice, whole city levelled with the ground, and   
 that the spot, although forming part of the temple of God trodden down, with the   
 the district of Bethany, was yet on that exception of a few houses, and the church   
 part of the Mount of Olives which fell of God, which was but small, where the   
 within the limits of the Sabbath day’s disciples, their return, after the Saviour   
 journey. This of course must be a mere had been received up from the Mount of   
 conjecture; but it will not be impugned Olives, went up into the upper chamber.   
 by the fact of the Ascension being kept by For there it was built, that is, in the   
 the Church in after ages on a Thursday. region Zion; which survived the desola-   
 This formed no hindrance to Chrysostoin tion even to the time of Bishop   
 in making the above supposition : although Maximts, and the Emperor Constantine:   
 the festival was certainly observed in his like a cottage in a vineyard, as it is   
 time. Forty days from the Resurrection written.” And Nicephorns says that the   
 is an expression which would suit as well Empress Helena enclosed in her larger   
 the Saturday of the seventh week as the church the room where took place the   
 Thursday.—The distance of the Mount descent of the Holy Spirit in the upper   
 of Olives from Jerusalem is stated by chamber. where they were sojourn-   
 Josephus at five stadia, in one pas- ing] not to be taken, as in A. V. ‘where   
 sage,—at six stadia, in another; different abode both Peter,’ &¢.; which gives the   
 points being taken as the limit. The idea that Peter, &e. were already in the   
 present church of the Ascension rather chamber, aud the rest joined them there :—   
 exceeds the distance of six stadia from the but, on entering the city, they went up   
 city. 13. when they were come in} into the upper chamber, where they   
 viz. ‘into the city.’ the upper (usnally) sojourned (not ‘dwelé :’ they did   
 charaber] The idea that t cham- not all dwell in one house; see John xix.   
 ber in the Temple has ed in low 27, note), namely, Peter, On the   
 literal-harmonistie views, St. having catalogue of the Apostles, see ‘Matt. xe