

scriptures foretold that repentance should be preached in his name (Dan. 9: 24; Acts. 13: 38, 47; 1 John 2: 12). Remission of sins is promised now to every penitent on the ground of Christ's completed work. Among all nations—The universality of the Messiah's atonement was clearly taught in the Old Testament (Gen. 12: 3; Ps. 22: 27; Isa. 49: 6, 22; Jer. 31: 34; Hos. 2: 23; Mic. 4: 2; Mal. 1: 11). In his name—By his authority, and through his merits and mediation. Unto all nations (R. V.).—His atonement is adapted to all men, sufficient for all men, and therefore proclaimed to all men (Rom. 1: 16). Those who refuse to avail themselves of it can plead no excuse. They wilfully reject what is offered freely on the pledged good faith of an infinitely loving and gracious God. Beginning from Jerusalem (R. V.).—This too the scriptures foretold (Isa. 2: 3; 40: 9; Joel 2: 32; 3: 16; Obadiah 21; Zech. 14: 8). Here was the divinely appointed centre of the world's spiritual illumination. Here the facts occurred on which the truth of their message was to rest, and it was necessary to challenge scepticism and silence it forever at the outset. Then preaching salvation to the murderers of Jesus first would be a proof of his forgiving love. Wherever the apostles went they first addressed the Jews in their synagogue and only when rejected by them did they turn to the gentiles (Acts 13: 46). The church commission contained in this verse is given, in the form usually quoted, in Matt. 28: 19 and Mark 16: 15, 16.

48. Ye are witnesses—The primary function of an apostle was to testify to the historic truth of the facts concerning Christ, and interpret these in the light of Old Testament teaching (Acts 1: 21, 22). Refer to John 15: 27; Acts 1: 8-22; 2: 32; 3: 15; 4: 33; 5: 30-32; 1 John 1: 1-3). The witnesses were often called to suffer death rather than deny their testimony, hence the Greek word for "witness," *martyr*, has its special meaning in English, one who is put to death for confessing Christ. These things—That these events thus predicted have taken place. We receive Christ on their testimony. We see him, through their eyes, hear him through their ears, feel him through their hearts. (Lindsay).

49. I send—(Acts 1: 35). "It is I who send." This is a proof-text in the great controversy between the Eastern and Western churches. It clearly proves that the Holy Ghost proceeds from the Son as well as from the Father. Peter points back to these words in explaining the descent of the Holy Spirit on the day of pentecost (Acts 2: 33). The promise of my Father—The Holy Ghost promised in the Old Testament (Isa. 44: 3; Ezek. 36: 26, 27; Joel 2: 28-32; Luke 11: 13). The promises of Christ in regard to the Holy Spirit are found only in John's gospel, (chaps. 14-16). Tarry ye in the city (R. V.).—They waited for ten days. By remaining together they prepared themselves to receive the gift;

they were all at hand when the outpouring came; they were able to make deeper impression on the public mind, and the influence of their teaching was more widely diffused. Endued—Clothed with; The spirit abiding upon and characterizing them, as a garment does the person. (Alford). This was fulfilled at Pentecost (Acts 1: 5, 8; 2: 1-4). Read Rom. 15: 13, 19; 1 Cor. 2: 4; 2 Cor. 12: 19; Phil. 3: 10; 1 Thess. 1: 5.

III. THE REDEEMER CROWNED. 50. He led them out—from Jerusalem. Until they were over against Bethany (R. V.).—The crest of Olivet was the boundary between the "districts" of Bethphage and Bethany. If the reading of our Bibles, "as far as to Bethany," is correct then Jesus led his disciples to the borders of the district on the summit of Olivet (Acts 1: 12). "When on Olivet, I was impressed with the belief that Jesus on this occasion took the upper road, over the top of the mount. It was more private; and the moment the summit was passed, he and his disciples were in absolute solitude. Jerusalem is shut out by the hill, and Bethany is hidden until we reach a rocky spur overhanging the little nook in which it lies embosomed. I saw one spot, as far from Jerusalem as Bethany, very near the village, and yet concealed from view; and I thought that it, in all probability, was the very place on which the Saviour's feet last rested." (Porter).

51. While he blessed them—In some retired spot near the home he loved Jesus raised his hands for a parting benediction and as he blessed them he slowly rose heavenward until a passing cloud received him out of their sight and he sat on the right hand of God (Mark 16: 19; Ps. 110: 1; 1 Pet. 3: 22; Rev. 3: 21, also John 20: 17; Eph. 4: 8; Acts 1: 9-11; 2 Kings 2: 11). Was carried—The tense of the verb implies the continuance of his visible ascension while they worshipped him. "The whole gospel, and all the grandeur of the Christian religion, is reducible to this, namely: 'That we have such an High-priest, who is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us;' that he 'is there set on the right hand of the throne of the Majesty in the heavens, being the Minister of the Sanctuary, and of the true tabernacle, which the Lord pitched, and not man.'" (Quesnel).

52. They worshipped him—A solemn act of adoration as to God (Matt. 28: 9, 17). As they continued to gaze upward after their vanished Lord two angels appeared with the promise of his return (Acts 1: 10, 11). Great joy—This was the crowning proof of his Messiahship, his conquest of death, and his second coming. Read John 14: 28; 16: 20-22. "Yea, with joy! They had seen the hands stretched out to bless them. Wherever they stood and wherever they went, the blessing hands were before their eyes. And wherever