cognizance of causes both civil and criminal, ch. v. 21: here perhaps put for  
any courts of assembly in general. The  
scourging in the synagogues is supposed  
to have been inflicted by order of the  
Tribunal of Three, who judged in them.

**18. and**] literally, **yea; and more-  
over**; assuming what has just been said,  
and passing on to something more.

**governors**—Proconsuls, Proprætors, Procurators, as (Pontius Pilate,) Felix, Festus,  
Gallio, Sergius Paulus.

**kings**, as  
(Herod,) Agrippa. The former verse was  
of *Jewish* persecution; this, of *Gentile*:  
the concluding words shew that the  
scope of both, in the divine purposes, as  
regarded the Apostles, was the same, viz.  
**for a testimony**. The “*testimony*” is in  
both senses—a testimony *to*, and *against*  
them (see ch. viii. 4, note), and refers to  
both sets of persecutors: to *them*, i.e. the  
Jews (not the “*rulers and kings,*” for they  
are in most cases Gentiles themselves), **and  
to the Gentiles**. It was a testimony in the  
best sense to Sergius Paulus, Acts xiii. 7,  
but *against* Felix, Acts xxiv. 25; and this  
double power ever belongs to the word of  
God as preached—it is a “*two-edged  
sword*” Rev. i. 16; ii. 12).

**19. take  
not anxious** (or *distracting*) **thought**] A

spiritual prohibition, answering to the  
literal one in vv. 9, 10. See Exodus iv.  
12.

**20. For it is not ye....**]  
This shews the reference of the  
to a *future* mission of the Apostles, see  
John xv. 26, 27. (1) It is to be observed  
that our Lord never in speaking to His

disciples says *our* Father, but either *my*  
Father (ch. xviii. 10), or *your* Father (as  
here), or both conjoined (John xx. 17);  
never leaving it to be inferred that God is  
in the same sense His Father and our Fa-  
ther. (2) It is also to be observed that  
in the great work of God in the world,  
human individuality sinks down and vanishes, and God alone, His Christ, His  
Spirit, is the worker.

**21.**]  
Spoken perhaps of *official information*  
given against Christians, as there are no  
female relations mentioned. But the  
general idea is also included.

**22. all  
men**] i.e. *all else but yourselves*; not, as  
sometimes interpreted, a strong expression, intended to signify *many*, or *the  
majority of mankind*.

**but he that endureth**] In order to understand these  
words it is necessary to enter into the  
character of our Lord’s prophecies respecting His coming, as having an *immediate  
literal*, and a *distant foreshadowed* fulfilment. Throughout this discourse and the  
great prophecy in ch. xxiv., we find the  
first apostolic period used as a type of the  
whole ages of the Church; and the vengeance on Jerusalem, which historically  
put an end to the old dispensation, and  
was in its place with reference to that  
order of things, the coming of the Son of  
Man, as a type of the final coming of the  
Lord. These two subjects accompany and  
interpenetrate one another in a manner  
wholly inexplicable to those who are unaccustomed to the wide import of Scripture prophecy, which speaks very generally not so much of *events themselves, points of time*,—as of *processions* of events, all  
ranging under one great description.  
Thus in the present case there is certainly  
direct reference to the destruction of Jerusalem; the *end* directly spoken of is that  
event, and the **shall be saved** the preservation provided by the warning afterwards given in ch. xxiv. 15–18. And the  
next verse directly refers to the journeys  
of the Apostles over the actual cities of  
Israel, territorial, or where Jews were  
located. But as certainly do all these  
expressions look onwards to the great final  
coming of the Lord, the *end* of all prophecy; as certainly the **shall be saved**