804 THE ACTS. XXII.   
 2And the high   
 conscience before God until this day.   
 bixinaxxi. priest Ananias commanded them that stood by him "to   
 etnzvi: smite him on the mouth. 3 Then said Paul unto him,   
 God shall smite thee, thou whited wall: for sittest thou to   
 judge me after the law, and \*commandest me to be smitten   
 c Lev. 35, 4 And they that stood by said,   
 Home zxv   
 5. contrary to the law?   
 dch.sxiviz. Revilest thou God’s high priest ? 5Then said Paul, 41   
 wist not, brethren, that ™he was the high priest; for it is   
   
 ™ oy, it.   
   
 (literally, been a citizen before God) in these words ;—see above on the death of   
 will lave its full proper meaning: and Ananias. But I would rather take them   
 the words are no vain-glorious ones, but an as an expression founded on a conviction   
 important assertion of his innoeenee. that God’s just retribution would come on   
 2. Ananias] He was at this time the actual unjust and brutal aets. thou whited   
 high priest (ver. 4). He was the son of wall] Lightfoot’s interpretation, that St.   
 Nebedwus—sueceeded Joseph son of Ca- Paul used this term because Ananias had   
 mydus—and preeeded Ismael, son of Phabi. only the semblance of the high priesthood   
 He was nominated to the offiee by Herod, and had lost the thing itself, is on   
 king of Chaleis, in a.D. 48; and sent to the hypothesis (for it is none other) that   
 Rome by Quadratus, the prefect of Syria, the high priesthood was vacant at this   
 to give an account to the emperor Claudius ; time, and Ananias bad thrust himself into:   
 he appears, however, not to have lost his it. The meaning is as in Matt. xxiii. 27;   
 office, to have resumed it on his return. and in all probability Paul referred in   
 This has been regarded as not eertain,— thonght to our Lord’s saying. sittest   
 and the uncertainty has produced much thon to judge me] This must not be taken   
 confusion in the Pauline chronology. But as favouring the common interpretation of   
 as Wieseler has shewn, there ean be no ver. 5 (see below): for the whole San-   
 reasonable doubt that it was so, especially hedrim were the judges, and sitting to   
 as Ananias came off victorious in the eause judge him according to the law. 4.   
 for which he weut to Rome, viz. a quarrel Hence we see, that not only by the Jews,   
 with the Jewish procurator Cumanus,— but by the tribune, who was present, Ana-   
 who went with him, and was condemned nias was regarded as the veritable high   
 to banishment. He was deposed from his priest. 5.] (1) The ordinary inter-   
 office not long before the departure of pretation of these words since Lightfoot,   
 Felix, but still great power, which he is, that Ananias had usurped the office   
 used violently and lawlessly : he was assas- during a vacancy, and therefore was not   
 sinated by the sicarii (see ch. 38, note) recognized by Paul. They regard his being   
 at last. 8.] It is perfectly allowable sent to Rome as a virtual setting aside   
 (even if the fervid rebuke of Paul be con- from being high priest, and suppose that   
 sidered exempt from blame) to eontrast Jonathan, who was murdered by order of   
 with his conduct and reply that of Him Felix, was appointed high priest in his   
 Who, when similarly smitten, answered absence. But (a) there is no ground what-   
 t and superhuman meekness, ever for believing that his office va+   
 22, 23. Our blessed Saviour is cated. He won the cause for which he   
 to us, in all His words and acts, the went to Rome, and returned to Jerusalem :   
 perfect pattern for all under all circum: it was only when a high priest was de-   
 stances: by aiming at whatever He did in tained as hostage in Rome, that we read   
 each case, we shall do best: but even the of another being appointed in his roon   
 greatest of his Apostles are so far our and (4) which is fatal to the hypothesis,   
 patterns ouly as they Him, which Jonathan himself the high priest was sent   
 certainly in this ease did not. That to Rome with Ananias. Jonathan was   
 Paul thus answered, might go far to excuse called by the title merely as having been   
 a like fervent reply in a Christian or a previously high priest. He succeeded   
 minister of the gospel,—but must never be Caiaphas, and he was not high priest again   
 used to justify it: it may serve for an afterwards, having expressly declined to   
 apology, but never for an example. resume the office. Nor ean any other   
 God shall (is about to, literally) smite Jonathan have been cleyated to it,—for   
 thee] Some have seen a prophetic import Josephus gives, iz every case, the elevation