2--7. THE ACTS. 805   
   
 written, °Thou shalt not speak evil of the ruler of thy © Bxed.zsi.   
 people. © But ® when Paul perceived that the one part were 23, ecles.   
 Sadducees, and the other Pharisees, [° Ze] cried out in the   
 council, [P Jen and] brethren, ‘I am a Pharisee, & the son feb. x¥i.5.   
   
 of 4a Pharisee: of the hope and resurrection of the dead I \*$:%   
 7 And when he had so said, there   
 am called in question. xxviii.   
 arose a dissension between the Pharisees and the Sad-   
   
 2 render, Paul being aware. © omit.   
 P omit: see on ch. i. 16. @ read, Pharisees.   
   
 of a new high priest, and his whole number (as above) have known him at all per-   
 of twenty-eight from Herod the Great to sonally. It is hardly worth while to notice   
 the destruction of Jerusalem agrees with the rendering given by some, ‘I knew not   
 the notices thus given. So that this inter- that there was a high priest? Had any   
 pretation is untenable. (2) Chrysostom such meaning been intended, it would have   
 and most of the ancient commentators sup- been further specified by the construction.   
 posed that Paul, having been long absent, Besides which, it renders Paul’s apology   
 was really unacquainted with the person of irrelevant, by eliminating from it person   
 the high priest. But this can hardly have who is necessarily subject. for it   
 been; and even if it were, the position is written] Implying in this, ‘and the law   
 and official would have pointed out, to is the rule of my life” Even in this we   
 one who had been himself a member of see the consummate skill of St. Paul.   
 the Sanhedrim, the president of the coun- 6.] Surely no defence of Paul for adopting   
 cil. (3) Calvin and others take the words this course is required, but all admiration   
 tronically: ‘I could not be supposed to is due to his skill and presence of mind.   
 know that one who conducted himself so Nor need we hesitate to regard such skill   
 cruelly and illegally, could be the high as the fulfilment of the promise, that in   
 priest’ This surely needs no refutation, such an hour, the Spirit of wisdom should   
 as being altogether out of place and cha- suggest words to the accused, which the   
 raeter. (4) Bengel and others understand accuser should not be able to gainsay. All   
 the words as an acknowledgment of rash prospect of a fair was hopeless : he well   
 and insubordinate language, and render, ‘I knew from fact, and present experience,   
 did not give it a thought,’ <I forgot : and that personal odium would bias his judges,   
 so Dr. Wordsworth. But this is never the and violence prevail over justice: he there-   
 meaning of the word here used in the fore uses, in the cause of Truth, the maxim   
 original ; and were any pregnant or unusual so often perverted to the cause of false-   
 sense intended, the context (as at 1 Thess. hood, “divide, and govern.” In one tenet   
 y. 12) would suggest it. (5) On the whole above all others, did the religion of Jesus   
 then, I believe that the only rendering Christ and the belief of the Pharisees   
 open to us, consistently with the simple coincide: that of the resurrection of the   
 meaning of the words, and the facts of dead. That they looked for this resur-   
 history is, I did not know that it (or he) rection by right of being the seed of Abra-   
 was the high priest: and that it is pro- ham, and denied it to all   
 bable that the solution of his ignorance he looked for it through Jesus whom they   
 lies in the fact of his amperfect sight—he hated, in whom a/Z should be made alive   
 heard the insolent order given, but knew who had died in Adam,—this was nothing   
 not from whom it proceeded. I own that to the present point : the belief common   
 I am not entirely satisfied with this, as —in the truest sense it was the hope of   
 being founded perhaps on too slight pre- Israel—in the truest sense does Paul use   
 mises: but as far as I can see there is no and bring it forward to confound the ad-   
 positive objection to it, which there is to versaries of Christ. At the same time   
 every other. The objection stated by Dr. by this strong assertion of his Pharisaic   
 Wordsworth, “If St. Pan! could not di standing and extrsction, he was further   
 cern that Ananias was high priest, how still vindicating himself from the charge   
 could he see that he sat as his judge ?” against him. So also ch. xxvi. 7.   
 would of course he easily wered by sup- the son of Pharisees] i.e. ‘a Pharisee of   
 posing that Paul, who had himself been a Pharisees, —‘by descent from father,   
 member of the Sanhedrim, may have known grandfather, and upwards, a pure Pharisce.’   
 Ananias by his voice: or indeed may not This meaning not having been appre-   
 Vou. I. 3G