

foretold ; and that God was even now sending Him, the risen and exalted Christ, to bless them by turning them away every one from his iniquities.

Meantime the commandant of the temple, having been apprised of the situation, came upon the scene. This individual was probably the captain of the Levitical guard, an office afterwards filled by Ananus, the son of Ananias, a high priest.⁴ Along with the priests then present, who had just been released from their temple duties, he had most likely been moved to take action by some Sadducees among the crowd, who were "sore troubled" that the Apostles should teach the people, or vulgar crowd, the *Am-ha'arets*, upon whom educated persons like the Sadducees looked down, and much more that they should proclaim in Jesus the resurrection from the dead. Having apprehended them, the temple guardian committed them to ward until the next day ; and so ended for the two intending worshippers their afternoon's adventure—they had left home to go to prayers in the temple, before many hours had passed they found themselves in jail.

How they spent that night in prison—for both a new experience—is not recorded, though it is scarcely a hazardous conjecture that, like Paul and Silas afterwards in Philippi, they prayed and sang hymns to that God "who giveth songs in the night," and of whom it is written that "He looketh down from the height of His sanctuary to hear the groaning of the prisoner, and to loose those that are appointed to death." With the dawning of the morning, it might be between the hours of six and seven, they were placed before an informal meeting of the Sanhedrim. That High Court of Jerusalem then consisted of seventy-one members, chosen from the chief priests and their families, the officiating high priest being president, from the elders, amongst whom were included both priests and laymen, and from the scribes, *i.e.*, professional jurists or experts in law, who mostly adhered to the party of the Pharisees as the priestly members commonly belonged to the Sadducees. On this occasion its composition

⁴ Josephus, *Antiquities*, xx. ; vi. 2 ; *Wars*, ii. 12, 6 ; vi. 5, 3.