it differently: that, all men being persuaded by Him to peaceful lives, they  
would have no one to join them in revolt  
against the Romans; but this seems forced:  
for no coming of the Romans would in that  
ease be provoked.

**our place]** not, *the  
temple* (the *holy* place, Acts vi. 13), but  
**our place,** as in reff.: i.e. our *local habitation,* and our *national existence.* Both  
these literally came to pass.

Whether  
this fear was earnestly expressed, or only  
as a covert for their enmity, does not  
appear. The word **our** is emphatic, detecting the real cause of their anxiety.  
Respecting this man’s pretensions, they  
do not pretend to decide: all they know is  
that if he is to go on thus, THEIR standing  
is gone.

**49—52.]** {49} The counsel is  
given in subtilty, and was intended by  
Caiaphas in the sense of political expediency only. But it pleased God to make him, as High Priest, the special though  
involuntary organ of the Holy Spirit,  
and thus to utter by him a prophecy of  
the death of Christ and its effects. That  
this is the only sense to be given, appears  
from the consideration that the whole of  
verses 51, 52 cannot for a moment be  
supposed to have been in the mind of  
Caiaphas; and to divide it, and suppose  
the latter part to be the addition of the  
Evangelist, is quite unjustifiable.

**high priest that year]** repeated again, ch.  
xviii. 13. He was High Priest during  
the whole Procuratorship of Pontius Pilate,  
eleven years. In the words **that year,**  
there is no intimation conveyed that the  
High Priesthood was changed every year,  
which it *was not:* but we must understand the words as directing attention to ‘*that (remarkable) year,*’ without  
any reference to time past or to come.  
THAT YEAR *of great events* had Caiaphas  
as its High Priest. See on ver. 57.

**Ye know nothing at all]** Probably various  
methods of action had been suggested.

Observe **people** here, the usual term  
for the *chosen people,* and then *nation,*  
when it is regarded as a nation among the  
nations: compare also ver. 52.

**{51} not of himself]** i.e. **not***merely* **of himself,** but under the influence of the Spirit,  
who caused him to utter words, of the full  
meaning of which he had no conception.

**being high priest... he prophesied]**There certainly was a belief, probably  
arising originally from the use of the Urim  
and Thummim, that the High Priest, and  
indeed every priest, had some knowledge  
of dreams and utterance of prophecy.  
Philo the Jew says, “ A true priest is *ipso  
facto* a prophet.” That this belief existed,  
y account for the expression here;  
however does not confirm it in all cases, but asserts the fact that the Spirit  
*in this case* made use of him as High  
Priest, for this purpose. This confirms  
the above view of the words **that year,**here again repeated. See on ver. 49.

**that Jesus was about to die...]** the  
purport (unknown to himself) of his prophecy. And the term **the nation,** is  
guarded from misunderstanding by what  
follows.

**{52} the children of God]** are  
those who are called by the same name in  
ch. i. 12, the “*ordained to eternal life*”  
of Acts xiii. 48 (where see note), among  
all nations; compare ch. x. 16.

**53.]** The *decision*, to put Him to death,  
is *understood*: and from that day they