4353, ST. JOIN. 567   
 our place and nation. 4 And one of them, [™ named]   
 @Caiaphas, being [2 Ae] high priest that [" same] year, \* Sah.   
 feta iv:   
   
 said unto them, Ye know nothing at all, 59 nor con- ve siiie   
 sider that it is expedient for us, that one man should   
 die for the people, and that the whole nation perish   
   
 not. 51 And this spake he not of himself: but being   
 high priest that year, he prophesied that Jesus ° should   
 die for P that nation; and not for P¢haé nation only, °%3,2%:5   
 1 John 2,   
 @but that also he (should gather together in one the \*3.%3%   
 children of God that \* were scattered abroad. 53.8 Then Eph. ii,   
 15, 17.   
 from that day forth they took counsel together for to   
   
 1. not expressed in the original.   
 1 omit: not in the original, which is the same as in ver. 51.   
 © render, was about to die. P render, the.   
 q render, might. ¥ render, are, 8 render, Therefore.   
   
 it differently: that, all men being per- tion to ‘that (remarkable) year,’ without   
 suaded by Him to peaceful lives, they any reference to time past or to come.   
 would have no one to join them in revolt THAT YEAR of great events had Caiaphas   
 against the Romans; but this seems forced: as its High Priest. See on ver. 57.   
 for no coming of the Romans would in that Ye know nothing at all] Probably various   
 ease be provoked. our place] not, the methods of action had been suggested.   
 temple (the holy place, Acts vi. 13), but Observe people here, the usual term   
 our place, as in reff.: i.¢. our local habi- for the chosen people, and then nation,   
 tation, and our national existence. Both when it is regarded as a nation among the   
 these literally to pass. Whether nations: compare also ver. 52.   
 this fear was earnestly expressed, or only not of himself] i.e. not merely of him-   
 as a eovert for their enmity, does not self, but under the influence of the Spirit,   
 appear. ‘The word our is emphatie, de- who caused him to utter words, of the full   
 teeting the real cause of their anxiety. meaning of which he had no conception.   
 Respecting this man’s pretensions, they being high priest... he prophesied]   
 do not pretend to decide: all they know is There certainly was a belief, probably   
 that if he is go on thus, THEIR standing arising originally from the use of the Urim   
 is gone. 49—52.] The counsel is and Thummim, that the High Priest, and   
 given in subtilty, and was intended by indeed every priest, had some knowledge   
 Caiaphas in the sense of political expe- of dreams and utterance of prophecy.   
 diency only. But it pleased God to make Philo the Jew says, “ A true priest is   
 him, as High Priest, the special though facto a prophet.” That this belief existed,   
 involuntary organ of the Holy Spirit, y account for the expression here;   
 and thus to utter by him a prophecy of however does not confirm it in all   
 the death of Christ and its eflects. That :, but asserts the fact that the Spirit   
 this is the only sense to be given, appears in this case made use of him as High   
 from the consideration that the whole of Priest, for this purpose. This confirms   
 verses 51, 52 cannot for a moment be the above view of the words that year,   
 supposed to have been in the mind of here again repeated. See on ver. 49.   
 Caiaphas; and to divide it, and suppose that Jesus was about to die. the   
 the latter part to be the addition of the purport (unknown to himself) of his pro-   
 Evangelist, is quite unjustifiable. phecy. And the term the nation, is   
 high priest that year] repeated again, ch. guarded from misunderstanding by what.   
 xviii. He was High Priest during follows. the children of God] are   
 the whole Procuratorship of Pontius Pilate, those who are called by the same name in   
 eleven years. In the words that year, ch. i. 12, the “ ordained to eternal life”   
 there is no intimation eonveyed that the of Acts xiii. 48 (where see note), among   
 High Priesthood was changed every year, all nations; compare ch. x. 16.   
 which it was not: but we must un- 53.] The decision, to put Him to death,   
 derstand the words as directing atten- is understood: and from that day they