5—12. ST. JOHN. 623   
   
 knowest thou not that I have power to crucify thee, and   
   
 . have power to 8 release thee? 1 Jesus answered, f Thou fen. vit.s0,   
 h couldest have no power at all against me, except it were   
 given thee from above: i therefore he that \* debivered me   
   
 unto thee hath the greater sin. 221 And from thenceforth   
 Pilate sought to release him: but the Jews cried out,   
   
 f read, release. & read, crueify.   
 h +ender, wouldest. i yender, for this cause.   
 yender, delivereth.   
 1 Setter, Upon this. Some ancient authorities have delivered.   
   
   
 ch. xviii. 35, Pilate once recoils from his power is from God (Rom. xiii.1,2). 3) He   
 better conscience into the state-pride of acknowledges that that power extended   
 office. As Lampe remarks, this speech is even over Himself, since all concerning   
 dircetly contrary to his previous expression Him was being done by divine decree (Acts   
 of fear, This very boast was a self-con- iv. 28).” for this cause] viz. because   
 viction of injustice. No just judge has any of what has just been asserted, ‘ Thou   
 such power as this, to punish or to loose wouldest have no power &c.” The   
 (see 2 Cor. xiii. 8); but only patiently to connexion is somewhat difficult. I take it   
 enquire and give sentence according to the to be this: ‘God has given to thee power   
 truth. unto me, emphatic: it perhaps over me ;—not insight into the character   
 being implied, ‘Thou hast, I know, refused which I claim, that of being the Son of   
 to reply to others before.’ That Pilate God—but simply power : that insight be-   
 should put the releasing first, as it stands longed to others, viz. the Sanhedrim, and   
 in the most ancient authorities, seems most their president, whose office was to judge   
 natural, as appealing most to the prisoner: that claim; they have judged against the   
 the power of crucifying follows as the clearest evidence and rejected me, the Son   
 alternative in case the other is rejected. of God; thy sin, that of blindly exercising   
 11.] This last testimony of our Lord thy power, sin though it be, is therefore   
 before Pilate is a witness to the truth: less than theirs, who being God’s own   
 opening in a wonderful manuer the secret people, and with God’s word of prophecy   
 of Pilate’s vaunted power, of His own before them (and the High Priest, with his   
 humble submission, and the sinfuluess of own prophetic word before him,—see ch.   
 His enemies. This saying, observes Meyer, xviii. 14), deliberately gave me over into   
 breathes truth and grace. The great stress thy hand.’ It is important to this, which   
 is on the term from above, on which Gro- I believe to be the only right understand-   
 tius strikingly says, “thence, that is, from ing of the words, to remember that Pilate,   
 whence I am sprung;” so that it furnishes from ver. 6, was making himself simply   
 a remarkable answer to the above. We their tool;—He was the sinful, but at the   
 must not dream of any allusion to Rome, or same time the blind instrument of their   
 the Saxhkedrim, in this question “ Whence deliberate malice. he that delivereth   
 art thow?” as the sources of Pilate’s me unto thee] Beyond question, Caiaphas,   
 power :—the word was not so meant, nor —to whom the initiative on the Jewish side   
 so understood: see ver. 12. The word helonged; by whose authority all was done.   
 it does not refer to power against me, but At the same time the whole Sanhedrim are   
 embraces in itself the whole delegation probably included under the guilt of their   
 from above, power included: and the words chief. In this word sin is an implied   
 “except it were given thee from above,” reference to a higher Judge—nay, that   
 are equivalent to except by appointment Judge Himself speaks. 12.] Upon this:   
 from above. Lampe remarks: “ Our Lord or from this time: but the words in the   
 concedes to Pilate 1) Power. He acknow- original hardly bear so much as this latter   
 ledged the authority of a human court, meaning. See ch. vi. 66, where the same   
 because His the Christian doctrine, that de- correction has been made. Pilate him-   
 stroying human magistrates: nor did He self was deeply struck by these words of   
 dispute the authority of Pilate and the majesty and mildness, and almost sym-   
 Romans over the Jews. 2) He even am- pathy for his own weakness; and he made   
 plites that power, as given from above. a last, and, as this seems to imply, a   
 somewhat longer attempt than before, to