x. 16) **this world**; not springing from,  
arising out of, this world ;—and therefore  
not to be supported by this world’s weapons.   
There is no denial that His Kingdom   
is *over* this world; but that it is to  
be established by this world’s power.

The words not only deny, they affirm: if  
not of this world, then *of another world*.  
They assert this other world before the  
representative of those who boasted of their  
empire, which they called ‘ orbis terrarum,’  
i.e. the globe of the earth. Notice the  
solemn repetition of the words **of this  
world**.   
  
**my servants**] certainly not  
*angels* (as Stier) nor *angels and disciples*  
(as Lampe). This sentence is elliptical,  
and the fact of “*having servants*” is included   
under the supposition introduced,  
that He was a King. ‘If &c.,—I should  
have had servants, and those servants  
would have fought.’   
  
**that I should  
not be delivered to the Jews**] which was  
done by Pilate in ch. xix. 16.   
  
**now is  
my kingdom not from hence**] The word  
now has been absurdly pressed by the  
Romanist interpreters to mean that at  
some time His Kingdom would be **from  
hence**, i. e. of this world: as if its essential  
character could ever be changed. But.  
**now** implies, ‘as the case now stands;’ it  
conveys an ocular demonstration, from the  
fact that no servants of His had contended  
or were contending in his behalf; see similar   
usages of **now**, ch. viii. 40; ix. 41; xv.  
22, 24: Rom. vii. 16, 17.   
  
**37.**] The  
word **thou**, in Pilate’s question, is emphatic  
and sarcastic. “Art THOU, thus captured,  
bound, standing here as a criminal in peril  
of thy life, A KING ?”   
  
**Thou sayest**]  
A formula frequent in the Rabbinical  
writings: and conveying assent to the  
previous enquiry. It seems best, as in  
margin, to punctuate at **it**, and regard **for**,  
or **because**, as the reason for the affirmation   
conveyed in **Thou sayest it**. This  
agrees best with the continued affirmation  
which follows.   
  
**To this end have I  
been born...**] Our Lord here preached  
the Truth of his mission, upholding that  
side of it best calculated to meet the  
doubting philosophic mind of the day, of  
which Pilate was a partaker. He declares  
the unity and outward reality of Truth :—  
and that Truth must come from above, and  
must come through a Person sent by God,  
and that that Person was Himself.  
  
  
“**I**,” is both times emphatic, and majestically   
set (see above) against the preceding  
scornful **thou** of Pilate.   
  
Our Lord implies   
that He was *born* a King, and that  
He was born with a definite purpose. The  
words are a pregnant proof of an Incarnation   
of the Son of God. This great truth  
is further expressed by what follows,—‘ I  
have been born, but not therein commencing   
my being—I am (or, have) come  
into the world.’ Thns certainly are the  
words to be understood, and not of His  
public appearance, nor as synonymous with  
His *having been born*. It is this saying  
which began the *fear* in Pilate, which the  
charge of the Jews, ch. xix. 7, increased.  
  
  
He is come into the world, not  
merely to speak truth, but to bear witness  
**to the Truth**, in its outward reality :—see  
ch. xvii. 17, 19, of which deep saying this  
is the popular exposition for his present  
hearer.   
  
The Lord, besides, sets forth  
here in the depth of these words, the very  
idea of all kinghood. The *King* is the  
representative of the truth: the truth of  
dealing between man and man ;—the truth  
of that power, which in its inmost truth  
belongs to the great and only Potentate,  
the King of Kings.   
  
Again, the Lord,  
the King of manhood and the world, the  
second Adam, came to testify to the *truth*  
of manhood and the world, which sin and  
Satan had concealed. This testimony to  
the Truth is to be the weapon whereby  
His Kingdom will be spread ;— ‘every one  
who is of the truth,’ i.e. here in the most  
general sense, every one who is a true  
dealer with his own heart, who has *an*