29—36. ST. JOHN. 619   
   
 man to death: ®"that the saying of Jesus might be asatesx,19.   
 ch. xii.   
 fulfilled, which he spake, signifying } what death he should \*   
 die. 83m Then Pilate entered into the judgment hall   
 again, and ealled Jesus, and said unto him, Art thou the   
 King of the Jews? Jesus answered him, Sayest thou   
 this thing of thyself, or did others tell it thee °of me?   
 35 Pilate answered, Am I a Jew? Thine own nation and   
 the ehief priests [P Aare] delivered thee unto me: what ortm,yi..s.   
   
   
 hast thou done? 86° Jesus answered, ? My kingdom is P Dan ti 44:   
 not of this world: if my kingdom were of this world, vis   
 Luke xii.   
 1 yender, what manner of death. ch,   
 ™ render, Pilate therefore. D render, palace.   
 © render, for perspicuity, eoncerning me. P omit.   
   
 the most consistent account of the matter. be private. In this case Pilate appears   
 In the Roman provinces generally, the Pro- to have wished to obtain an account   
 pretor or Proconsul condneted judicial from Jesus apart from the clamours of   
 proceedings. But Judea, which belonged the chief priests and the mob.   
 to the province of Syria, was an exception. 34.] On this whole interview, see note on   
 There was there a Procurator with full Luke vv. 3, 4. 1 regard this question,   
 powers, who exercised the right of judicial Sayest thou this thing of thyself... as   
 cognizance. Jerusalem however possessed intended to distinguish the senses of the   
 the privilege of judging all lighter causes word King as applied to Jesus: and of   
 betove the three-and-twenty, and he: course not for the information of Him   
 eauses, with the sole exception of capital who asked it, but to bring out this dis-   
 trials, the great Sanhedrim : so that tinction in Pilate’s mind. If he asked of   
 none but these reserved cases remained for himself, the word could certainly have but   
 the Procurator. Pilate seems to have one meaning, and that one would he   
 judged these eases at his visits during the wrongly applied ;—if from information de-   
 festivals; which would fall conveniently tived from the Jews, this very fact would   
 for the purpose, it being the eustom in open the way to the true meaning in which   
 Jerusalem, to execute great criminals at the He was King of the Jews. Stier and   
 Fea: In other provinces the governors Ebrard think there may be some reference   
 made circuits and held assizes through- in the words of thyself, to a momentary   
 out their jurisdictions. 32.] See Matt. earnestness in Pilate’s own mind,—a suspi-   
 xx. i9, and other places ;—ch. xii. 32, 33. cion that his prisoner was what he was   
 Had the Jews taken Him and jndged Him, charged with being (see ch. xix. 8, 12),   
 He would have been stoned, not crucified. from the mention of which he immediately   
 And this whole section, vv. 283—32, serves (ver. 35) recoils, implies the other side   
 to shew how the divine purpose was accom- of the dilemma. 35.] Pilate at once   
 plished, 33.] This question probably repudiates the idea of his having any share   
 arose out of what Pilate had previously in Jewish expectations, or teking any per-   
 heard, not from any charge to this effect sonal interest in Jewish matters: all his   
 being made between our vy. 31 and 34. information he has derived from the public   
 Had sueh a charge been made, our Lord’s accusation of the people and chief priests.   
 question ver, 34 would be unnatural. Then in the question, What hast Thou   
 Pilate summoned Jesus in, who had been done ?, is implied, ‘There is no definite-   
 as yet outside with the Jews. This was the ness in their charge: let me have thine   
 formal reception of the ease hefore him ;— own account, thy ex-parte statement, that   
 the Roman soldiers must now have formally I may at least know something definite of   
 tuken charge of Jesus, as servants of the the case.” 36.) This answer goes to   
 Roman authorities: having previously, explain the injustice of the charge of “   
 when granted by Pilate to the Chief verting the nation” (Luke xxiii. 2), to   
 Priests. acted as their police. The shew Pilate something of the nature of the   
 judgments of the Romans were always kingdom which Jesus really came to esta-   
 public and in the open air, see ch. 13; blish. My kingdom is not of this   
 — but the enquiries and examinations might world] i.e, not belonging to (ch. viii.