620 ST. JOHN. XVIII. 37—40;   
   
 4 then would my servants fight, that I should not be delivered   
 to the Jews: but now is my kingdom not from hence.   
 ® Pilate therefore said unto him, Art thou a king then?   
   
 answered, \* Thou sayest that Iam a king. To this   
 Jesus   
 end § was I born, and for this cause \* came J into the world,   
 that I "should bear witness unto the truth. Every one   
   
 4 render, my servants would have fought.   
 T or, Thou sayest it: for (or, because) . Iam a king.   
   
 8 render, have I been. t render, am I come.   
 1 render, May.   
   
 x. 16) this world; not springing from, been born...] Our Lord here preached   
 arising out of, this world ;—and therefore the Truth of his mission, upholding that   
 not to be supported by this world’s wea- side of it best calculated to meet the   
 pons. There is no denial that His King- doubting philosophic mind of the day, of   
 dom is over this world; but that it is to which Pilate was a partaker. He declares   
 be established by this world’s power. the unity and outward reality of Truth :—   
 The words not only deny, they affirm: if and that Truth must come from above, and   
 not of this world, then of another world. must come through a Person sent hy God,   
 They assert this other world before the and that that Person was Himself.   
 representative of those who boasted of their “I,” is both times emphatic, and majes-   
 empire, which they called ‘ terrarum,’ tically set above) against the preceding   
 j.e. the globe of the earth. Notice the scornful thou of Pilate. Our Lord in-   
 solemn repetition of the words of this plies that He was born a King, and that   
 world. my servants] certainly not He was born with a definite purpose. The   
 angels (as Stier) nor angels and disciples words are a pregnant proof ot an Incarna-   
 (as Lampe). This sentence is elliptical, tion of the Son of God. This great truth   
 and the fact of “having servants” is in- is further expressed by what follows,—‘ I   
 eluded under the supposition introduced, have been born, but not therein com-   
 that He was a King. ‘If &¢.,—I should mencing my being—I am (or, have) come   
 have had servants, and those servants into the world.’ Thns certainly are the   
 would have fought.’ that I should words to be understood, and not of His   
 not be delivered to the Jews] which was public appearance, nor as synonymous with   
 done by Pilate in ch. xix. 16. now is His having been born. It is this saying   
 my kingdom not from hence] The word which began the fear in Pilate, which the   
 now has been absurdly pressed by the charge of the Jews, ch. xix. 7, increased.   
 Romanist interpreters to mean that at He is come into the world, not   
 some time His Kingdom would be from merely to speak truth, but to bear witness   
 hence, i. e. this world: as if its essential to the Truth, in its outward reality :—see   
 character could ever be changed. But. ch. xvii. 17, 19, which deep saying this   
 now implies, ‘as the case now stands;’ it is the popular exposition for his present   
 conveys an ocular demonstration, from the hearer. The Lord, besides, sets forth   
 fact that no servauts of His had contended here in the depth of these words, the very   
 or were contending in his behalf; see simi- idea of all kinghood. The King is the   
 lar usages of now, ch. viii. ix. 415 representative of the truth: the truth of   
 22, 24: Rom. vii. 16, 37). The dealing between man and man ;—the truth   
 word thou, in Pilate’s is emphatic of that power, which in its inmost truth   
 and sareastic. “Art THoU, thus captured, belongs to the great and only Potentate,   
 bound, standing here as a criminal in peril the King of Kings. Again, the Lord,   
 of thy life, a Kine ?” Thou sayest]} the King of manhood and the world, the   
 A formula frequent in the Rabbinical second Adam, came to testify to the truth   
 writings: and conveying assent to the of manhood and the world, which sin and   
 previous enquiry. It seems best, as in Satan had concealed. This testimony to   
 margin, to punctuate at it, and regard for, the Truth is to be the weapon whereby   
 or because, as the reason for the affirma- His Kingdom will be spread ;—<every one   
 tion conveyed in Thou sayest it. This who is of the truth,’ i.e. in the most   
 agrees best with the continued affirmation general sense, every one who is a true   
 which follows. To this ond have I dealer with his own heart, who has an