

Four Gospels, one governor

WHAT IS TRUTH?

The council condemned Jesus for blasphemy. Before the governor the charge becomes treason: King of the Jews. In three Gospels He answers in two words and then says nothing. *In John He speaks, and Pilate walks out on the Truth.*

	Mark 15:1–5	Matthew 27:1–14	Luke 23:1–12	John 18:28–38
JESUS	Σὺ λέγεις <i>You have said so (15:2)</i> οὐκέτι οὐδέν <i>no further answer (15:5)</i>	Σὺ λέγεις <i>You have said so (27:11)</i> οὐδὲ ἓν ῥῆμα <i>not even one word (27:14)</i>	Σὺ λέγεις <i>You have said so (23:3)</i> οὐδὲν ἀπεκρίνατο <i>to Herod, no answer (23:9)</i>	ἀλήθεια <i>truth</i> “Do you say this of your own accord?” 18:34 “My kingdom is not of this world.” 18:36 He was born “to bear witness to the truth.” 18:37 “Everyone who is of the truth listens to my voice.” 18:37
THE RULER	PILATE MARVELED θαυμάζειν (15:5)	PILATE MARVELED GREATLY θαυμάζειν λίαν (27:14)	HEROD MOCKED contempt and a bright robe (23:11)	Τί ἐστὶν ἀλήθεια; PILATE WALKED OUT without waiting for an answer (18:38)

The Lamb who is silent and the King who speaks are **one Christ**.

I FOUR WITNESSES, ONE KING

ONLY HERE	Five verses. Pilate's question opens with an emphatic “You?” A bound and beaten prisoner looks nothing like a king. 15:2	The death of Judas interrupts the trial. “ <i>I have sinned by betraying innocent blood.</i> ” The priests reply, “ <i>See to it yourself.</i> ” 27:4	Three political charges, the tax charge plainly false (20:25). The first “ <i>I find no guilt in this man.</i> ” A hearing before Herod, who wants a sign.	The leaders stay outside to keep clean for the Passover while the true Passover Lamb stands inside. Pilate goes back and forth between them. 18:28
FULFILLED	Isaiah 52:15 in the Greek: “ <i>many nations shall marvel at him,</i> ” and kings shut their mouths. Pilate's astonishment is Isaiah's word.	The thirty pieces of silver buy the potter's field, as the prophets had said. 27:9–10 · Zech 11:12–13	Psalms 2: the rulers take counsel together against the Lord's Anointed. Herod and Pilate, enemies before, become friends that day. 23:12	A Roman cross, where the law of Moses would have stoned. It fulfills His own word that He would be “ <i>lifted up.</i> ” 18:32 · 12:32–33
PORTRAIT	The suffering servant	The silent witness to innocent blood	The innocent martyr	The King of truth

II TWO MEN, TWO DIRECTIONS

Repentance μετάνοια Peter turned toward Jesus. He remembered His word, met His look and wept. He was restored. LUKE 22:61–62 · JOHN 21	Both knew their sin Peter denied Him three times. Judas betrayed Him once. Each man saw what he had done and grieved over it. MATT 26:75 · 27:3	Remorse μεταμεληθεὶς Judas turned to the priests, who had no absolution to give. He was left alone with his guilt. MATT 27:3–5
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The difference is the direction in which the sinner turns. No sin is too great for Christ to forgive.

III WORDS FROM THE PRAETORIUM

παραδίδωμι

PARADIDŌMI · MATT 27:2

To hand over. Judas hands Him to the priests, and the priests to Pilate. Paul uses the same verb of the Father, who “*gave him up for us all*” (Rom 8:32).

σημεῖον

SĒMEION · LUKE 23:8

A sign. Herod wants a performance, and Jesus will not be made a spectacle.

αἷμα ἄθῳον

HAIMA ATHŌON · MATT 27:4

Innocent blood. The betrayer himself says so before the governor has heard a word.

ἐσθῆτα λαμπράν

ESTHĒTA LAMPTRAN · LUKE 23:11

Bright, splendid clothing. Herod dresses Him as a king to mock Him and tells the truth without meaning it.

αἵτιον

AITION · LUKE 23:4

Guilt, a ground for a charge. Pilate finds none. The Passover lamb must be without blemish (Exod 12:5).

ἐκ τοῦ κόσμου

EK TOY KOSMOU · JOHN 18:36

Of this world, or more exactly from it. The preposition names a source. His kingdom is present in the world, and its authority does not come from the world.

THE SILENCE

He opened not His mouth.

Before Pilate and Herod He lets the accusations stand and bears them, like a sheep that is silent before its shearers (Isa 53:7).

THE SPEECH

He bore witness to the truth.

In John He speaks, and He offers no defense. He tells Pilate what kind of king he is facing (John 18:36–37).

Paul calls it the good confession (1 Tim 6:13). The Creed fixes it in history: *suffered under Pontius Pilate.*

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My kingdom is **not of this world**.