

# The Real Authority behind the Crucifixion

## John 19:7–11

John 19:7–11 (NKJV)

<sup>7</sup> The Jews answered him, “We have a law, and according to our law He ought to die, because He made Himself the Son of God.”

<sup>8</sup> Therefore, when Pilate heard that saying, he was the more afraid, <sup>9</sup> and went again into the Praetorium, and said to Jesus, “Where are You from?” But Jesus gave him no answer.

<sup>10</sup> Then Pilate said to Him, “Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?”

<sup>11</sup> Jesus answered, “You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin.”

<sup>12</sup> From then on Pilate sought to release Him, but the Jews cried out, saying, “If you let this Man go, you are not Caesar’s friend. Whoever makes himself a king speaks against Caesar.”

<sup>13</sup> When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called *The Pavement*, but in

Hebrew, Gabbatha. <sup>14</sup> Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, “Behold your King!”

<sup>15</sup> But they cried out, “Away with *Him*, away with *Him*! Crucify Him!”

Pilate said to them, “Shall I crucify your King?”

The chief priests answered, “We have no king but Caesar!”

<sup>16</sup> Then he delivered Him to them to be crucified. Then they took Jesus and led *Him* away.

## Introduction

John 1:24–29 (NKJV)

<sup>24</sup> Now those who were sent were from the Pharisees. <sup>25</sup> And they asked him, saying, “Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?”

<sup>26</sup> John answered them, saying, “I baptize with water, but there stands One among you whom you do not know. <sup>27</sup> It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose.”

<sup>28</sup> These things were done in Bethabara beyond the Jordan, where John was baptizing.

<sup>29</sup> The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world!

1 Peter 1:18–20 (NKJV)

<sup>18</sup> knowing that you were not redeemed with corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your fathers, <sup>19</sup> but with the precious blood of Christ, as of a lamb without blemish and without spot. <sup>20</sup> He indeed was foreordained before the foundation of the world, but was manifest in these last times for you

Revelation 5:12–13 (NKJV)

<sup>12</sup> saying with a loud voice:

“Worthy is the Lamb who was slain  
To receive power and riches and wisdom,  
And strength and honor and glory and blessing!”

<sup>13</sup> And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying:

“Blessing and honor and glory and power  
*Be* to Him who sits on the throne,  
And to the Lamb, forever and ever!”

#### Revelation 6:16 (NKJV)

<sup>16</sup> and said to the mountains and rocks, “Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb!

#### Revelation 7:9 (NKJV)

<sup>9</sup> After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands,

#### Revelation 7:14 (NKJV)

<sup>14</sup> And I said to him, “Sir, you know.”

So he said to me, “These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb.

#### Revelation 7:17 (NKJV)

<sup>17</sup> for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of

waters. And God will wipe away every tear from their eyes.”

Revelation 12:11 (NKJV)

<sup>11</sup> And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death.

Revelation 13:8 (NKJV)

<sup>8</sup> All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.

Revelation 15:3 (NKJV)

<sup>3</sup> They sing the song of Moses, the servant of God, and the song of the Lamb, saying:

“Great and marvelous *are* Your works,  
Lord God Almighty!  
Just and true *are* Your ways,  
O King of the saints!

Revelation 17:14 (NKJV)

<sup>14</sup> These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and those *who are* with Him *are* called, chosen, and faithful.”

### Revelation 19:7 (NKJV)

<sup>7</sup> Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready.”

### Revelation 21:9 (NKJV)

<sup>9</sup> Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me and talked with me, saying, “Come, I will show you the bride, the Lamb’s wife.”

### Revelation 21:23 (NKJV)

<sup>23</sup> The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb *is* its light.

This is God’s Lamb, provided by him and led by Him to die for God to save you from God.

God brought this Lamb to be slaughtered on this passover. But it was not brought as a substitute for God as if He had sinned.. NO but rather as Satisfaction for God and His Holiness.

This lamb would satisfy the Justice of God against sinners.

This lamb would cool the hot wrath of a Holy God against Sinners.

This Lamb would take sin away to be remembered no more.

Romans 3:25–26 (NKJV)

<sup>25</sup> whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, <sup>26</sup> to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

## Review

**John 18:28–19:6** (NKJV)

<sup>28</sup> Then they led Jesus from Caiaphas to the Praetorium, and it was early morning. But they themselves did not go into the Praetorium, lest they should be defiled, but that they might eat the Passover. <sup>29</sup> Pilate then went out to them and said, “What accusation do you bring against this Man?”

<sup>30</sup> They answered and said to him, “If He were not an evildoer, we would not have delivered Him up to you.”

<sup>31</sup> Then Pilate said to them, “You take Him and judge Him according to your law.”

Therefore the Jews said to him, “It is not lawful for us to put anyone to death,” <sup>32</sup> that the saying of Jesus might be fulfilled which He spoke, signifying by what death He would die.

<sup>33</sup> Then Pilate entered the Praetorium again, called Jesus, and said to Him, “Are You the King of the Jews?”

<sup>34</sup> Jesus answered him, “Are you speaking for yourself about this, or did others tell you this concerning Me?”

<sup>35</sup> Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered You to me. What have You done?”

<sup>36</sup> Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here.”

<sup>37</sup> Pilate therefore said to Him, “Are You a king then?”

Jesus answered, “You say *rightly* that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice.”



<sup>38</sup> Pilate said to Him, “What is truth?” And when he had said this, he went out again to the Jews, and said to them, “I find no fault in Him at all.”

<sup>39</sup> “But you have a custom that I should release someone to you at the Passover. Do you therefore want me to release to you the King of the Jews?”

<sup>40</sup> Then they all cried again, saying, “Not this Man, but Barabbas!” Now Barabbas was a robber.

**19** So then Pilate took Jesus and scourged *Him*.

<sup>2</sup> And the soldiers twisted a crown of thorns and put *it* on His head, and they put on Him a purple robe.

<sup>3</sup> Then they said, “Hail, King of the Jews!” And they struck Him with their hands.

<sup>4</sup> Pilate then went out again, and said to them, “Behold, I am bringing Him out to you, that you may know that I find no fault in Him.”

<sup>5</sup> Then Jesus came out, wearing the crown of thorns and the purple robe. And *Pilate* said to them, “Behold the Man!”

<sup>6</sup> Therefore, when the chief priests and officers saw Him, they cried out, saying, “Crucify *Him*, crucify *Him!*”

Pilate said to them, “You take Him and crucify *Him*, for I find no fault in Him.”

# Lesson

I. The Ominous Panic of Pilate

II. The Oblivious Plight of Pilate

II. The Origin of Power for Pilate

IV. The Ordained Punishment for Pilate

## I. The Ominous Panic of Pilate

**7** The Jews answered him, “We have a law, and according to our law He ought to die, because He made Himself the Son of God.”

**8** Therefore, when Pilate heard that saying, he was the more afraid,

**9** and went again into the

Praetorium, and said to Jesus,  
“Where are You from?”

There is no doubt that He would have heard much about Jesus. He would have heard of the Miracles of Jesus. It was circulating all around of the resurrection of Lazarus.

Not only that, Pilate would be keenly aware fo the Authority and Justice Jesus had when he had cleaned the temple, twice running the corrupt money changers out.

Fort Antonia was adjacent to the Temple and he could have been eyewitness to the massive crowds being gathered there and the Response they had to Jesus.

So it would have rung true to him that maybe this claim to be God was real.

But although Pilate would have known that it was a claim to be the Son of Yahweh, The God of Israel, he would not have filtered it as the one and only God.

Pilate was a Roman and educated and deeply ingrained in the Roman system.

And that system was Polytheistic. There was a panoply of gods, both greek and Roman. It was common for there false gods to have offspring and for them to become men.

## Acts 14:8–18 (NKJV)

<sup>8</sup> And in Lystra a certain man without strength in his feet was sitting, a cripple from his mother's womb, who had never walked. <sup>9</sup> This man heard Paul speaking. Paul, observing him intently and seeing that he had faith to be healed, <sup>10</sup> said with a loud voice, "Stand up straight on your feet!" And he leaped and walked. <sup>11</sup> Now when the people saw what Paul had done, they raised their voices, saying in the Lycaonian *language*, "The gods have come down to us in the likeness of men!" <sup>12</sup> And Barnabas they called Zeus, and Paul, Hermes, because he was the chief speaker. <sup>13</sup> Then the priest of Zeus, whose temple was in front of their city, brought oxen and garlands to the gates, intending to sacrifice with the multitudes.

<sup>14</sup> But when the apostles Barnabas and Paul heard this, they tore their clothes and ran in among the multitude, crying out <sup>15</sup> and saying, "Men, why are you doing these things? We also are men with the same nature as you, and preach to you that you should turn from these useless things to the living God, who made the heaven, the earth, the sea, and all things that are in them, <sup>16</sup> who in bygone generations allowed all nations to walk in their own ways. <sup>17</sup> Nevertheless He did not leave Himself

without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness.”<sup>18</sup> And with these sayings they could scarcely restrain the multitudes from sacrificing to them.

The problem with the Roman and Greek gods, is that they were not friendly. They were vengeful. There were no gods of grace and mercy. All wrath and vengeance.

So the people feared their gods, and it was not a good thing to have a Roman or Greek god visit you.

And add to all of this, a strange dream that his wife had, and right in the middle of the legal proceedings

**Matthew 27:19** (NKJV)

<sup>19</sup> While he was sitting on the judgment seat, his wife sent to him, saying, “Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him.”

Pilate was a very superstitious man and this did not help.

“but to a Graeco-Roman ear, the charge sounded quite different. It had nothing to do with blasphemy, and presented no threat to the Roman Empire; rather, it placed Jesus in an ill-defined

category of ‘divine men’, gifted individuals who were believed to enjoy certain ‘divine’ powers. If Jesus was a ‘son of God’ in this sense, Pilate might well feel a twinge of fear; he had just had Jesus whipped

Carson, D. A. (1991). *The Gospel according to John* (p. 600). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

**8** Therefore, when Pilate heard that saying, he was the more afraid,

**hobeó: to put to flight, to terrify, frighten**

**Original Word:** φοβέομαι

**Part of Speech:** Verb

**Transliteration:** phobeó

**Phonetic Spelling:** (fob-eh'-o)

**Definition:** to put to flight, to terrify, frighten

**Usage:** I fear, dread, reverence, am afraid, terrified.

Cognate: 5399 phobéō – to fear, withdraw (flee) from, avoid. [See 5401](#) (phobos).

**9** and went again into the Praetorium, and said to Jesus, “Where are You from?”

Yet it is clear that Pilate was not asking about His human origin, for he had already sent Christ as a “Galilean” to Herod (Luke 23:6)

we think that Pilate was genuinely puzzled and perplexed. A man altogether unique he clearly perceived Christ to be. But was He *more* than man? The deepening fear of his conscience made him uneasy. Suppose that after all, this One were from Heaven! That such a thought crossed his mind at this stage we fully believe

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1028). Swengel, PA: Bible Truth Depot.

Now would be a good time to understand the necessity to fear the Right and Only God.

The god of human imagination is nothing to fear. But the everlasting and true God is to be Feared, Absolutely

Proverbs 3:5–7 (NKJV)

- 5 Trust in the Lord with all your heart,  
And lean not on your own understanding;
- 6 In all your ways acknowledge Him,  
And He shall direct your paths.

<sup>7</sup> Do not be wise in your own eyes;  
Fear the Lord and depart from evil.

Proverbs 14:27 (NKJV)

<sup>27</sup> The fear of the Lord *is* a fountain of life,  
To turn *one* away from the snares of death.

Proverbs 16:6 (NKJV)

<sup>6</sup> In mercy and truth  
Atonement is provided for iniquity;  
And by the fear of the Lord *one* departs from evil.

Job 1:1 (NKJV)

**1** There was a man in the land of Uz, whose name  
*was* Job; and that man was blameless and upright,  
and one who feared God and shunned evil.

Job 28:28 (NKJV)

<sup>28</sup> And to man He said,  
'Behold, the fear of the Lord, that *is* wisdom,  
And to depart from evil *is* understanding.' "

Ecclesiastes 12:13 (NKJV)

<sup>13</sup> Let us hear the conclusion of the whole matter:  
Fear God and keep His commandments,  
For this is man's all.



Matthew 10:28 (NKJV)

<sup>28</sup> **And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.**

Tragically, Pilate had fear for the wrong gods and that would put him a the predicament of experiencing why it is important to Fear the Right God.

So many fear the wrong thing,  
 The fear what men can do to them,  
 what there boss can do to them.  
 They fear what there circumstances may bring.  
 They fear what the doctor may tell them.  
 They fear what the Covid virus may do  
 But most don't fear what should be feared most.  
 And that is the Soveriegn God of this Creation.

## I. The Ominous Panic of Pilate

## II. The Oblivious Plight of Pilate

<sup>8</sup> Therefore, when Pilate heard that saying, he was the more afraid, <sup>9</sup> and went again into the

Praetorium, and said to Jesus, “Where are You from?” But Jesus gave him no answer.

<sup>10</sup> Then Pilate said to Him, “Are You not speaking to me?”

Immediately we are reminded of

Isaiah 53:7 (NKJV)

<sup>7</sup> He was oppressed and He was afflicted,  
Yet He opened not His mouth;  
He was led as a lamb to the slaughter,  
And as a sheep before its shearers is silent,  
So He opened not His mouth.

**1 Peter 2:22–23** (NKJV)

<sup>22</sup> *“Who committed no sin,  
Nor was deceit found in His mouth”;*

<sup>23</sup> who, when He was reviled, did not revile in return;  
when He suffered, He did not threaten, but  
committed *Himself* to Him who judges righteously;

But fulfilled Prophecy is not all that is happening here

...

This is Judgement.

“We may well believe that Pilate caught at this secret hope that Jesus might tell him something about Himself which would enable him to make a firm stand and deliver Him from the Jews. In this hope, again, the Roman Governor was destined to be disappointed” (Bishop Ryle).

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1028). Swengel, PA: Bible Truth Depot.

“Pilate had forfeited his right to any further revelation about his Prisoner. He had been told plainly the nature of our Lord’s kingdom, and the purpose of our Lord’s coming into the world, and been obliged to confess publicly His innocence. And yet, with all this light and knowledge, he had treated our Lord with flagrant injustice, scourged Him, allowed Him to be treated with the vilest indignities by his soldiers, knowing in his own mind all the time that He was a guiltless person. He had, in short, sinned away his opportunities, forsaken his own mercies, and turned a deaf ear to the cries of his own conscience.

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1029). Swengel, PA: Bible Truth Depot.

“ ‘He gave him no answer.’ Most men, like Pilate, have a day of grace, and an open door put before them. If they refuse to enter in, and choose their own sinful way, the door is often shut, and never opened

again. There is such a thing as a ‘day of visitation,’ when Christ speaks to men. If they will not hear His voice, and open the door of their hearts, they are often let alone, given over to a reprobate mind, and left to reap the fruit of their own sins.

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1030). Swengel, PA: Bible Truth Depot.

He had his opportunity, and did not choose to use it, but preferred to please the Jews at the expense of his conscience, and to do what he knew was wrong. We see the consequence—‘Jesus gave him no answer’ ” (Bishop Ryle).

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1030). Swengel, PA: Bible Truth Depot.

### **Hebrews 6:4–8 (NKJV)**

<sup>4</sup> For *it is* impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, <sup>5</sup> and have tasted the good word of God and the powers of the age to come, <sup>6</sup> if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put *Him* to an open shame.

<sup>7</sup> For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from God;

<sup>8</sup> but if it bears thorns and briers, *it is* rejected and near to being cursed, whose end *is* to be burned.  
Hebrews 6:3 (NKJV)

<sup>3</sup> And this we will do if God permits.

### **Matthew 13:10–16 (NKJV)**

<sup>10</sup> And the disciples came and said to Him, “Why do You speak to them in parables?”

<sup>11</sup> He answered and said to them, “Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given. <sup>12</sup> For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him. <sup>13</sup> Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. <sup>14</sup> And in them the prophecy of Isaiah is fulfilled, which says:

*‘Hearing you will hear and shall not understand,  
And seeing you will see and not perceive;*

<sup>15</sup> For the hearts of this people have grown dull.

*Their ears are hard of hearing,  
And their eyes they have closed,  
Lest they should see with *their* eyes and hear with  
*their* ears,*

Lest they should understand with *their* hearts and  
 turn,  
 So that I should heal them.'

<sup>16</sup> But blessed *are* your eyes for they see, and your  
 ears for they hear;

### **John 12:35–40 (NKJV)**

<sup>35</sup> Then Jesus said to them, “A little while longer  
 the light is with you. Walk while you have the light,  
 lest darkness overtake you; he who walks in  
 darkness does not know where he is going. <sup>36</sup> While  
 you have the light, believe in the light, that you may  
 become sons of light.” These things Jesus spoke,  
 and departed, and was hidden from them.

<sup>37</sup> But although He had done so many signs before  
 them, they did not believe in Him, <sup>38</sup> that the word of  
 Isaiah the prophet might be fulfilled, which he spoke:

*“Lord, who has believed our report?  
 And to whom has the arm of the Lord been  
 revealed?”*

<sup>39</sup> Therefore they could not believe, because Isaiah  
 said again:

<sup>40</sup> *“He has blinded their eyes and hardened their  
 hearts,*

*Lest they should see with their eyes,  
Lest they should understand with their hearts and  
turn,  
So that I should heal them.”*

Pilate didn't know it, but the light had been turned off. It was over. No hope, no grace, no mercy. The opportunity for light was gone.

Darkness would soon over take him. The darkness in his mind would soon be the outer darkness of Hell.

He was witness to the most revelation a man could have,...the very Son of God standing in front of Him and he could not see.

We are in a similar situation today. And I fear for our country, I fear for its people. I fear for the church. We have more information about God and Christ and salvation that at any other point in history other than the time Jesus was physically on this planet. The abundance of Revelation and explanation of the Revelation is astounding.

Yet the Biblical illiteracy is equally astounding and profoundly troubling.

We are accountable for the greater light and with greater light comes greater accountability and with that comes greater Judgment.

In addition to what has been pointed out above, may we not say, that as it had been Divinely appointed Christ *should* suffer for the sins of His people, He declined to say anything which was calculated to *hinder* it! True, Pilate was morally incapable of receiving the truth: to make him a definite answer would simply have been casting pearls before swine, and this the Savior refused to do

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1030). Swengel, PA: Bible Truth Depot.

I. The Ominous Panic of Pilate

II. The Oblivious Plight of Pilate

### III. The Origin of Power for Pilate

**10** Then Pilate said to Him, “Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?”

**11** Jesus answered, “You could have no power at all against Me unless it had been given you from above.



Here the haughty, fierce, and imperious spirit of the Roman was manifested; the authoritative I asserting itself. We doubt not that all the emphasis was thrown upon the personal pronouns—Thou mayest keep silence before the Jews, the soldiers and before Herod; but *me* also? What lack of respect is this! It was the proud authority of an official politician displaying itself. Knowest Thou not in whose presence Thou standest! You are no longer before Annas and Caiaphas—mere figure-heads. I am the Governor of Judea, the representative of Caesar Augustus. “Speakest thou not unto me?”

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1030). Swengel, PA: Bible Truth Depot.

Accustomed to seeing prisoners cringing before him, willing to do anything to obtain his favor, he could not understand our Lord’s silence. He was both perplexed and angered: his official pride was mortified

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1030). Swengel, PA: Bible Truth Depot.

Here was a worm of the earth so puffed up with a sense of his own importance, so obsessed with the idea of his own absolute freewill that he has

the effrontery to say that the Son of the Highest was entirely at *his* disposal!

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1031). Swengel, PA: Bible Truth Depot.

Carefully analyzed his words can only mean—I am above the law: innocent or guilty, I can do with you as I please

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1031). Swengel, PA: Bible Truth Depot.

“This high-handed claim to absolute power is one which ungodly great men are fond of making. It is written of Nebuchadnezzar,

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1031). Swengel, PA: Bible Truth Depot.

Daniel 5:19–21 (NKJV)

<sup>19</sup> And because of the majesty that He gave him, all peoples, nations, and languages trembled and feared before him. Whomever he wished, he executed; whomever he wished, he kept alive; whomever he wished, he set up; and whomever he wished, he put down. <sup>20</sup> But when his heart was lifted up, and his spirit was hardened in pride, he was deposed from his kingly throne, and they took his glory from him. <sup>21</sup> Then he was driven from the sons of men, his heart was made like the beasts, and his dwelling was with the wild donkeys. They fed him

with grass like oxen, and his body was wet with the dew of heaven, till he knew that the Most High God rules in the kingdom of men, and appoints over it whomever He chooses.

**11** Jesus answered, “You could have no power at all against Me unless it had been given you from above.

ἀπεκρίθη Ἰησοῦς **Οὐκ** εἶχες ἐξουσίαν κατ’ ἐμοῦ **οὐδεμίαν** εἰ μὴ **ἦν δεδομένον** σοι ἄνωθεν· διὰ τοῦτο ὁ παραδούς μέ σοι μείζονα ἁμαρτίαν ἔχει.

**exousia: power to act, authority**

**Original Word:** ἐξουσία, ας, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** exousia

**Phonetic Spelling:** (ex-oo-see'-ah)

**Definition:** power to act, authority

**Usage:** (a) power, authority, weight, especially: moral authority, influence, (b) in a quasi-personal sense, derived from later Judaism, of a spiritual power, and hence of an earthly power.

1849 eksousía (from **1537** /ek, "out from," which intensifies **1510** /eimí, "to be, being as a right or

privilege") – authority, conferred power; delegated empowerment ("authorization"), operating in a designated jurisdiction.

In the NT, 1849 /eksousía ("delegated power") refers to the authority God gives to His saints – authorizing them to act to the extent they are guided by faith (His revealed word).

**11** Jesus answered, “You could have no power at all against Me unless it had been given you from above.

ἀπεκρίθη Ἰησοῦς **Οὐκ** εἶχες ἐξουσίαν κατ’ ἐμοῦ **οὐδεμίαν** εἰ μὴ **ἦν δεδομένον** σοι ἄνωθεν· διὰ τοῦτο ὁ παραδούς μέ σοι μείζονα ἁμαρτίαν ἔχει.

## οὐδεμίαν

**oudeis and outheis, oudemia, ouden and outhen: no one, none**

**Original Word:** οὐδείς, οὐδεμία, οὐδέν

**Part of Speech:** Adjective

**Transliteration:** oudeis and outheis, oudemia, ouden and outhen

**Phonetic Spelling:** (oo-dice')

**Definition:** no one, none

**Usage:** no one, none, nothing.

3762 oudeís (from 3756 /ou "no, not" and 1520 /heís, "one") – properly, not one; no one, nothing.

**11** Jesus answered, “You could have no power at all against Me unless it had been given you from above.

ἀπεκρίθη Ἰησοῦς **Οὐκ** εἶχες ἐξουσίαν κατ’ ἐμοῦ **οὐδεμίαν** εἰ μὴ **ἦν δεδομένον** σοι ἄνωθεν· διὰ τοῦτο ὁ παραδούς μέ σοι μείζονα ἁμαρτίαν ἔχει.

**ἦν imp act ind ===eimi**  
**δεδομένον—perf pass part. Nomative Neuter**

not authority only, it is feminine. but the who situation.

Our Lord conceded that Pilate *did* have power: He acknowledged the authority of the human courts. To the very last Christ respected the law, nor did He dispute the power of the Romans over the Jews. But He insisted that Pilate’s power came from above

Pink, A. W. (1923–1945). [Exposition of the Gospel of John](#) (p. 1032). Swengel, PA: Bible Truth Depot.

Thus Christ, first, *denied* that Pilate had the “power” to do with Him as he pleased. Second, He maintained His Father’s honor by insisting that He alone is absolute Sovereign. Even so temperate a writer as Bishop Ryle says on this verse: “Thou talkest of power: thou dost not know that both thou and the Jews are *only tools* in the hands of a higher Being: you are both, unconsciously, *mere instruments* in the hands of God”!

Pink, A. W. (1923–1945). [\*Exposition of the Gospel of John\*](#) (p. 1032). Swengel, PA: Bible Truth Depot.

### Romans 13:1 (NKJV)

**13** Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God.

### Proverbs 8:15–16 (NKJV)

<sup>15</sup> By me kings reign,  
And rulers decree justice.  
<sup>16</sup> By me princes rule, and nobles,  
All the judges of the earth.

### Daniel 2:21 (NKJV)

<sup>21</sup> And He changes the times and the seasons;

He removes kings and raises up kings;  
He gives wisdom to the wise  
And knowledge to those who have understanding.

### Daniel 4:32 (NKJV)

<sup>32</sup> And they shall drive you from men, and your dwelling *shall be* with the beasts of the field. They shall make you eat grass like oxen; and seven times shall pass over you, until you know that the Most High rules in the kingdom of men, and gives it to whomever He chooses.”

### Jeremiah 27:5–8 (NKJV)

<sup>5</sup> ‘I have made the earth, the man and the beast that *are* on the ground, by My great power and by My outstretched arm, and have given it to whom it seemed proper to Me. <sup>6</sup> And now I have given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant; and the beasts of the field I have also given him to serve him. <sup>7</sup> So all nations shall serve him and his son and his son’s son, until the time of his land comes; and then many nations and great kings shall make him serve them. <sup>8</sup> And it shall be, *that* the nation and kingdom which will not serve Nebuchadnezzar the king of Babylon, and which will not put its neck under the yoke of the

king of Babylon, that nation I will punish,' says the Lord, 'with the sword, the famine, and the pestilence, until I have consumed them by his hand.

Acts 4:25–28 (NKJV)

<sup>25</sup> who by the mouth of Your servant David have said:

*'Why did the nations rage,  
And the people plot vain things?*

<sup>26</sup> *The kings of the earth took their stand,  
And the rulers were gathered together  
Against the Lord and against His Christ.'*

<sup>27</sup> "For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together <sup>28</sup> to do whatever Your hand and Your purpose determined before to be done.

I. The Ominous Panic of Pilate

II. The Oblivious Plight of Pilate

II. The Origin of Power for Pilate



## IV. The Ordained Punishment for Pilate

**11** Jesus answered, “You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin.”

Therefore the one who delivered Me to you has the greater sin.

The Sovereignty of God and the Responsibility of man  
as in Luke 22:22,  
Luke 22:22 (NKJV)

**22** And truly the Son of Man goes as it has been determined, but woe to that man by whom He is betrayed!”

shows us that God’s counsels do not abolish the *guilt* of the men who execute them

Pink, A. W. (1923–1945). [Exposition of the Gospel of John](#) (p. 1032). Swengel, PA: Bible Truth Depot.

Acts 2:23 (NKJV)

<sup>23</sup> Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death;

even the worst evil cannot escape the outer boundaries of God's sovereignty—yet God's sovereignty never mitigates the responsibility and guilt of moral agents who operate under divine sovereignty, while their voluntary decisions and their evil rebellion never render God utterly contingent

Carson, D. A. (1991). [\*The Gospel according to John\*](#) (p. 600). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

the greater sin.

Luke 12:47–48 (NKJV)

<sup>47</sup> And that servant who knew his master's will, and did not prepare *himself* or do according to his will, shall be beaten with many *stripes*. <sup>48</sup> But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.

John 15:22 (NKJV)

**22** If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin.

**Matthew 10:14–15 (NKJV)**

**14** And whoever will not receive you nor hear your words, when you depart from that house or city, shake off the dust from your feet. **15** Assuredly, I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city!

**Hebrews 10:29 (NKJV)**

**29** Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?

**James 3:1 (NKJV)**

**3** My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment.

**Revelation 20:11–13 (NKJV)**

<sup>11</sup> Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them.

<sup>12</sup> And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is *the Book of Life*. And the dead were judged according to their works, by the things which were written in the books.

<sup>13</sup> The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works.

