

GLAD TIDINGS

“And we bring you good tidings of the promise made unto the fathers...” (Acts 13:32)

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“Thou hast said...”

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There are some definitive moments in the life of Jesus when He is asked very important questions. These occasions have us as interested observers leaning forward as it were to make sure we hear Jesus’ answer. If we are not careful in our interpretation, we may find ourselves disappointed in how Jesus answered these pertinent questions. For at the definitive moment, when our focus is on Jesus’ words, He answers His inquirers with, “*Thou has said.*”

One might now respond, “Jesus, why do you answer them this way? Are you being evasive and not willing to answer the question directly? Are you thinking, ‘Well, I will not tell them what I really believe, but will just turn the question back on them with, *Thou hast said.*’?”

If we think Jesus is being evasive, and not directly answering the questions, we are mistaken. When Jesus responds with, “Thou has said,” He is saying, “You have *truly* said”, or “You have said it *well*”.

Let us examine three de-

finite moments when Jesus responds to a question in this manner.

On a very sobering occasion - the night when Jesus was betrayed, Jesus said to His disciples, ‘Verily I say unto you, that one of you shall betray me.’ All began to wonder, “Is it I, Lord?”. Jesus then adds, “He that dipped his hand with me in the dish, the same shall betray me.” After Jesus sobering reminder of “woe” to the one who betrays Him, Judas asks, “Is it I, Rabbi?”. We lean forward to hear Jesus say, “*Thou hast said.*” (Matthew 26:25). Jesus is not being evasive, for John informs us that Jesus dipped the sop and gave it to Judas (John 13:26). Jesus is saying to Judas, You have truly said it. You will be the one who betrays me.

Next, Jesus is standing before the high priest and being forced to tell him whether or not Jesus “is the Christ, the Son of God”. Jesus responds, “ ‘*Thou has said.*’ ”. He then adds the sobering prophecy that the high priest would see Jesus sitting at the right hand of Power coming in the clouds with judgment (Matthew 26:64). The high priest then claims

Jesus has blasphemed. Those hearing Jesus know He is claiming to be the Christ, the Son of God because when spitting in His face and hitting Him with the palms of their hands, they say, ‘Prophecy unto us, thou Christ: who is he that struck thee?’ (Matthew 26:68). They certainly did not believe Jesus was being evasive. They knew Jesus had answered the question directly and in the affirmative. They were now putting the self proclaiming Christ to the test.

The final definitive moment is when Pilate asks Jesus, “ ‘Art thou the king of the Jews?’ ”. Jesus again responds with ‘*Thou has said.*’ (Matthew 26:11). John helps us understand that Jesus is telling Pilate plainly that He is the king of the Jews by adding Jesus’ further response: “ ‘...To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth...’ ” (John 18:37). Do not think Jesus is evasive when He responds to questions with ‘Thou hast said’. He is directly affirming, “Thou hast truly said”, or “You said it correctly”.