

Foothills Christian Assembly Sermon June 20, 2021

Luke 22: 63 – 71 “Jesus Committed Himself to Him Who Judges Righteously”

54 Having arrested Him, they led Him and brought Him into the high priest's house. But Peter followed at a distance. 55 Now when they had kindled a fire in the midst of the courtyard and sat down together, Peter sat among them. 56 And a certain servant girl, seeing him as he sat by the fire, looked intently at him and said, "This man was also with Him." 57 But he denied Him, saying, "Woman, I do not know Him." 58 And after a little while another saw him and said, "You also are of them." But Peter said, "Man, I am not!" 59 Then after about an hour had passed, another confidently affirmed, saying, "Surely this fellow also was with Him, for he is a Galilean." 60 But Peter said, "Man, I do not know what you are saying!" Immediately, while he was still speaking, the rooster crowed. 61 And the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had said to him, "Before the rooster crows, you will deny Me three times." 62 So Peter went out and wept bitterly.

63 Now the men who held Jesus mocked Him and beat Him. 64 And having blindfolded Him, they struck Him on the face and asked Him, saying, "Prophecy! Who is the one who struck You?" 65 And many other things they blasphemously spoke against Him.

66 As soon as it was day, the elders of the people, both chief priests and scribes, came together and led Him into their council, saying, 67 "If You are the Christ, tell us." But He said to them, "If I tell you, you will by no means believe. 68 And if I also ask you, you will by no means answer Me or let Me go. 69 Hereafter the Son of Man will sit on the right hand of the power of God." 70 Then they all said, "Are You then the Son of God?" So He said to them, "You rightly say that I am." 71 And they said, "What further testimony do we need? For we have heard it ourselves from His own mouth."

1 Then the whole multitude of them arose and led Him to Pilate. 2 And they began to accuse Him, saying, "We found this fellow perverting the nation, and forbidding to pay taxes to Caesar, saying that He Himself is Christ, a King." 3 Then Pilate asked Him, saying, "Are You the King of the Jews?" He answered him and said, "It is as you say." 4 So Pilate said to the chief priests and the crowd, "I find no fault in this Man. 5 But they were the more fierce, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee to this place."

6 When Pilate heard of Galilee, he asked if the Man were a Galilean. 7 And as soon as he knew that He belonged to Herod's jurisdiction, he sent Him to Herod, who was also in Jerusalem at that time. 8 Now when Herod saw Jesus, he was exceedingly glad; for he had desired for a long time to see Him, because he had heard many things about Him, and he hoped to see some miracle done by Him. 9 Then he questioned Him with many words, but He answered him nothing. 10 And the chief priests and scribes stood and vehemently accused Him. 11 Then Herod, with his men of war, treated Him with contempt and mocked Him, arrayed Him in a gorgeous robe, and sent Him back to Pilate. 12 That very day Pilate and Herod became friends with each other, for previously they had been at enmity with each other.

I. Introduction

- a. Our Lord has no rest on this dark night, the hour of darkness. What did Jesus experience after He ate His Last Supper and was arrested in the Garden on Wednesday evening? What mistreatments did He endure at the hands of the Jewish and Roman leaders before He went to the cross on Thursday morning?

What will we learn from the Jews and the Romans about our own sinful flesh? How did our Lord respond to this string of injustices? As we move through these events, walking beside Christ, watching, mourning, learning, will we grow up in Him, becoming more like Him?

- b. Luke 22: 63 – 71 “Jesus Committed Himself to Him Who Judges Righteously”
 - i. The Setting: Two meetings (night and morning)
 - ii. Jesus mocked and beaten v63-65
 - iii. The morning meeting of the council v66
 - iv. The 1st question/response v67-69
 - v. The 2nd question/response v70
 - vi. The council’s pronouncement v71
 - vii. Questions to know, love and obey God
- II. The Setting: Two meetings (night and morning)
- a. When reading the synoptic Gospels regarding Christ’s questioning by the Jewish leaders, the flow of events can be difficult to discern. In our text today, Luke relates a morning meeting of the council (v66), and the language Luke uses is somewhat similar to the overnight meeting described by Matthew and Mark, so it can appear that Luke has inverted the order of events. But, upon closer study, what emerges is that Matthew and Mark describe the overnight questioning at Caiaphas’ palace, and Luke describes the early morning council meeting. These two meetings have similar questions and outcomes, so they are easy to erroneously conflate into one event. But, the most likely explanation is that two different meetings are being described. Luke 22:63-65 recount the last of the events associated with the overnight meeting, then Luke transitions in v66 into the daytime meeting.
 - i. Bock “There were two meetings, or perhaps two parts to a single meeting: one an evening trial (Matthew and Mark), the other the official declaration of guilt where the key evidence was reviewed (Luke). Standing in favor of this view are the differences already noted between Luke and the other Synoptics, along with the official need for a morning trial at which official condemnation was obtained (m. *Sanh.* 4.1 makes clear that an evening verdict has no weight, so a morning trial would be necessary...)”¹
 - b. Matthew’s description of the overnight meeting at Caiaphas’ palace: (Mt 26)
 - i. 57 And those who had laid hold of Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were assembled. 58 But Peter followed Him at a distance to the high priest's courtyard. And he went in and sat with the servants to see the end. 59 Now the chief priests, the elders, and all the council sought false testimony against Jesus to put Him to death, 60 but found none. Even though many false witnesses came forward, they found none. But at last two false witnesses

¹ Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, pp. 1791–1792). Grand Rapids, MI: Baker Academic.

came forward 61 and said, "This fellow said, 'I am able to destroy the temple of God and to build it in three days.' " 62 And the high priest arose and said to Him, "Do You answer nothing? What is it these men testify against You?" 63 But Jesus kept silent. And the high priest answered and said to Him, "I put You under oath by the living God: Tell us if You are the Christ, the Son of God!" 64 Jesus said to him, "It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven." 65 Then the high priest tore his clothes, saying, "He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy! 66 What do you think?" They answered and said, "He is deserving of death." 67 Then they spat in His face and beat Him; and others struck Him with the palms of their hands, 68 saying, "Prophecy to us, Christ! Who is the one who struck You?"

- c. Mark's description of the overnight meeting at Caiaphas' palace: (Mk 14)
 - i. "53 And they led Jesus away to the high priest; and with him were assembled all the chief priests, the elders, and the scribes. 54 But Peter followed Him at a distance, right into the courtyard of the high priest. And he sat with the servants and warmed himself at the fire. 55 Now the chief priests and all the council sought testimony against Jesus to put Him to death, but found none. 56 For many bore false witness against Him, but their testimonies did not agree. 57 Then some rose up and bore false witness against Him, saying, 58 "We heard Him say, 'I will destroy this temple made with hands, and within three days I will build another made without hands.' " 59 But not even then did their testimony agree. 60 And the high priest stood up in the midst and asked Jesus, saying, "Do You answer nothing? What is it these men testify against You?" 61 But He kept silent and answered nothing. Again the high priest asked Him, saying to Him, "Are You the Christ, the Son of the Blessed?" 62 Jesus said, "I am. And you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven." 63 Then the high priest tore his clothes and said, "What further need do we have of witnesses? 64 You have heard the blasphemy! What do you think?" And they all condemned Him to be deserving of death. 65 Then some began to spit on Him, and to blindfold Him, and to beat Him, and to say to Him, "Prophecy!" And the officers struck Him with the palms of their hands."
- d. So, our Lord has endured an all-night pre-trial practice run before the assembled Jewish leaders. No sleep. Did He eat or drink anything? No friends standing to be examined with Him. Alone before His accusers. And, we can see how the mocking and beating close out this overnight wickedness, and this now links us in with Luke's account in today's text. Luke picks up the story with the mocking and beating. Let's walk along with our Savior, closely observing His holy suffering and response.

III. Jesus mocked and beaten v63-65

- a. 63 Now the men who held Jesus mocked Him and beat Him. 64 And having blindfolded Him, they struck Him on the face and asked Him, "Prophecy! Who is the one who struck You?" 65 And many other things they blasphemously spoke against Him.
- b. These men are likely those who had bound Jesus the night before in the Garden. Now, stirred up by the evil one and bolstered by the council's cries, "He is worthy of death", these men release their sin upon Jesus.
 - i. Bock "Those holding ... Jesus are probably the soldiers, the temple guards of Luke 22:52. Their actions are separated from those of Jesus' examiners in 22:66. Luke describes two facets of their custody: they mock (the main verb) and beat (a participle) Jesus. In this context, the imperfect ...tense is probably ingressive: "They began to mock him" ... With the taunting comes beating."²
- c. Mock
 - i. to play with, trifle with
 - ii. to delude, deceive
- d. Beat
 - i. to flay, skin
 - ii. to beat, thrash, smite
- e. They blindfolded Jesus
 - i. to cover all around, to cover up, cover over
 - ii. Also used in Hebrews 9:4
 - 1. "which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant"
- f. Predicted in OT
 - i. Isaiah 50:6 "I gave My back to those who struck Me, And My cheeks to those who plucked out the beard; I did not hide My face from shame and spitting."
 - ii. Isaiah 53:3-5 "He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. 4 Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. 5 But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed."
- g. The One Who knows all, with all power, Who sees all, submits Himself to the triflings and smittings of these men, even accepting a blindfold. These men desired that Jesus would not see their blows coming. Receiving punches unprepared. Jesus makes Himself defenseless. He settles into His Father's righteous care.

² Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1789). Grand Rapids, MI: Baker Academic.

- h. Also, recall Christ's prophecy about these very events:
 - i. Lk 18:31-33 "Then He took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be accomplished. 32 For He will be delivered to the Gentiles and will be mocked and insulted and spit upon. 33 They will scourge Him and kill Him. And the third day He will rise again."
 - ii. As they mock Christ's prophetic ability, they are actually fulfilling His prior prophecy as they mock Him, insult Him and beat Him. Divine irony.
 - i. 65 "And many other things they blasphemously spoke against Him."
 - i. This episode of humiliation was more extensive, but Luke chooses not to present any more details. These men unleash hell's hatred upon Jesus, with words not worth repeating. Luke makes clear who the real blasphemers are in this story.
 - j. So, as daylight arrives, Jesus is bruised and likely bleeding, harassed and sleepless, now to face the supposedly more formal daytime trial.
 - i. Henry "How our Lord Jesus was *abused* by the servants of the high priest. *The objects*, the rude and barbarous servants, *gathered themselves together against him*. They that *held Jesus*, that had him in custody till the court sat, they *mocked him*, and *smote him* (v. 63), they would not allow him to *repose* himself one minute, though he had had no sleep all night, nor to *compose* himself, though he was hurried to his trial, and no time given him to prepare for it. They made sport with him: this sorrowful night to him shall be a merry night to them; and the blessed Jesus, like Samson, is made the fool in the play. They *hood-winked* him, and then, according to the common play that young people have among them, they *struck him on the face*, and continued to do so till he named the person that smote him (v. 64), intending hereby an affront to his prophetic office, and that knowledge of secret things which he was said to have. We are not told that he said *any thing*, but *bore every thing*; hell was let loose, and he suffered it to do its worst. A greater indignity could not be done to the blessed Jesus, yet this was but one instance of many; *for many other things blasphemously spoke they against him*, v. 65. They that condemned him for a blasphemer were themselves the vilest blasphemers that ever were."³
- IV. The morning meeting of the council v66
- a. 66 As soon as it was day, the elders of the people, both chief priests and scribes, came together and led Him into their council, saying,
 - b. "The elders" - πρεσβυτέριον → presbytérion
 - i. body of elders, presbytery, senate, council
 - ii. of the Jewish elders (Lk 22:66, Acts 22:5)

³ Henry, M. (1994). [*Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1905). Peabody: Hendrickson.

- iii. of the elders of any body (assembly) of Christians (1 Tim 4:14)
 - c. So, this council of elders come together in some kind of formal corporate assembly. It might have been an attempt at a Sanhedrin ruling, or just some attempt to lend some credence to their ruling. Either way, this is a kangaroo court, a mockery of Jewish legal requirements:
 - i. Bock “a. The proceedings take place at the high priest’s home and not in the temple (m. *Sanh.* 11.2). b. Jesus was tried without a defense (m. *Sanh.* 4.1 says that both sides of a case must be heard). c. Jesus was accused of blasphemy without actually blaspheming in the technical sense of the term by pronouncing the divine name (m. *Sanh.* 7.5). d. The verdict came in the space of one day, when two days were required for a capital trial (m. *Sanh.* 4.1). ... f. Contradictory testimony nullifies evidence (m. *Sanh.* 5.2). g. A pronouncement of guilt by the high priest is contrary to the normal order, which should start with the least senior members (m. *Sanh.* 4.2).”⁴
 - ii. While all of these Sanhedrin legal requirements may not have been in place at that time, it’s unlikely all would have been absent. The Jewish leaders are seeking the appearance of legitimacy, not true justice.
- V. The 1st question/response v67-69
- a. 67 "If You are the Christ, tell us." But He said to them, "If I tell you, you will by no means believe. 68 And if I also ask you, you will by no means answer Me or let Me go. 69 Hereafter the Son of Man will sit on the right hand of the power of God."
 - b. The night before, according to Mt and Mark, false witnesses with contradictory testimonies speak up. Luke makes no mention of any witnesses being called during this daytime council. Apparently, the prior evening’s course of events showed to the Jewish leaders that Jesus would simply and quickly condemn Himself with this one question. “If You are the Christ, tell us”
 - i. Bock “In asking if Jesus is the Messiah or Christ (*χριστός, christos*), Luke returns to the key title he focused upon early in his Gospel (2:11, 26; 3:15; 4:41; 9:20; 20:41). Luke will return to this title in his final chapters (23:2, 35, 39; 24:26, 46). The issue of Jesus’ promised regal status is basic to Luke. It is crucial to remember that to call Jesus Messiah is to confess his rule, since the title is a regal one. It is Jesus’ authority as the one sent of God that is in view here.”⁵
 - c. "If I tell you, you will by no means believe. 68 And if I also ask you, you will by no means answer Me or let Me go."
 - i. Jesus openly accuses the council of their predetermined bias and decision against Him. Their hearts and minds are completely set against Him. Neither His rational answers or legitimate questions will move them one bit from their stubborn position against Him and their immovable plan to

⁴ Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1792). Grand Rapids, MI: Baker Academic.

⁵ Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1795). Grand Rapids, MI: Baker Academic.

hold Him and transfer Him to Pilate for the appearance of a legitimate execution. They have determined to leave Jesus before the eyes of the world as condemned both by the Jews and the Romans. Answering them is a waste of time, but Jesus will go on to speak the truth of Himself.

1. Ps 2 "Why do the nations rage, And the people plot a vain thing? 2 The kings of the earth set themselves, And the rulers take counsel together, Against the Lord and against His Anointed, saying, 3 "Let us break Their bonds in pieces And cast away Their cords from us."

d. 69 "Hereafter the Son of Man will sit on the right hand of the power of God."

i. Here, our Lord shows forth the destination for the Messiah. In the midst of His humiliation, Jesus trusts His Father Who judges righteously. Jesus speaks of His Father's faithfulness to resurrect Him and receive Him and enthrone Him, just as predicted by Psalm 2 and 110 and Daniel 7. (Note the Son of Man reference to Himself)

1. Ps 2 "He who sits in the heavens shall laugh; The Lord shall hold them in derision. 5 Then He shall speak to them in His wrath, And distress them in His deep displeasure: 6 "Yet I have set My King On My holy hill of Zion." 7 "I will declare the decree: The Lord has said to Me, 'You are My Son, Today I have begotten You. 8 Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession. 9 You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.'"

2. Ps 110 "The Lord said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool." 2 The Lord shall send the rod of Your strength out of Zion. Rule in the midst of Your enemies!"

3. Daniel 7:13,14 ""I was watching in the night visions, And behold, One like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him. 14 Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, Which shall not pass away, And His kingdom the one Which shall not be destroyed."

a. It's worth noting that in the nighttime questioning (Mt and Mark), Jesus brings Psalm 110 (right hand of power) and Daniel 7 together (coming on the clouds) in His answer:

b. "I am. And you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven."

VI. The 2nd question/response v70

a. 70 Then they all said, "Are You then the Son of God?" So He said to them, "You rightly say that I am."

- b. They need more certainty from Christ's words in order to condemn Him. His prior statement was a theological statement, perhaps not about Himself. Now, they ask Him again directly about His identity, and He answers them.
 - c. "You rightly say that I am." – Jesus here declares Himself to be the Son of God, the Messiah.
- VII. The council's pronouncement v71
 - a. 71 And they said, "What further testimony do we need? For we have heard it ourselves from His own mouth."
 - i. Here the council shows forth its bias, never even considering the possibility that Jesus is telling the truth, just as Jesus had predicted.
 - ii. Henry "It was true, they needed not any further witness to prove that he said he was *the Son of God*, they had it from *his own mouth*; but did they not need proof that he was not so, before they condemned him as a blasphemer for saying that he was so? Had they no apprehension that it was possible he might be so, and then what horrid guilt they should bring upon themselves in putting him to death? No, *they know not, neither will they understand*. They cannot think it possible that he should be the Messiah, though ever so evidently clothed with divine power and grace, if he appear not, as they expect, in worldly pomp and grandeur. Their eyes being blinded with the admiration of that, they rush on in this dangerous prosecution, as the horse into the battle."⁶
- VIII. Questions to know, love and obey God

⁶ Henry, M. (1994). [*Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1905). Peabody: Hendrickson.