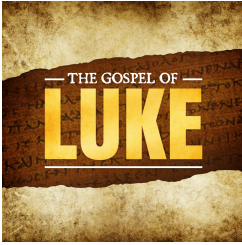


## “Judging the Judge”

*Luke 22:63-71*



**Theme:** Those who reject Christ do so despite truth, not because of truth.

**Introduction:** Except *altering faith fails without a focus on Christ!*

### **I. The Blasphemy of the Son of God – 22:63-65**

#### **A. THEIR ANTAGONISM - v. 63a**

1. Luke does a fast-forward to the end of the nightmare and describes the treatment of Christ following the illegal “night court” hearing that Jesus endured.
  - a. Immediately leaving Gethsemane, they took Jesus to the “Godfather” of the High Priestly syndicate – Annas – cp. *John 18:12-13*.
  - b. When Annas failed to have success with Jesus, He was taken to Caiaphas – the High Priest that year.
  - c. The problem is that in Jewish law, night trials were banned – they had to be conducted in the day when accountability for the judges could be maintained – cp. *Matthew 26:59-66*.
  - d. It was a complete sham – clandestine trials, false witnesses, violation of their equivalent to the 5<sup>th</sup> amendment re: self-incrimination, no opportunity for a defense, and a location outside of the Halls of Justice (which were inside the Temple where the Sanhedrin met).
  - e. Additionally, before the death penalty could be decided upon, there had to be a full day’s separation between verdict and an appeal before it can be certified ... this was NOT done!
2. After their illegal trial, before the 2<sup>nd</sup> trial, the corruption of the Sanhedrin is placed on display – cp. *Matthew 26:67-68*.
3. This is where Luke picks it up – fast-forwarding to this point – *“Now the men who were holding Jesus in custody were mocking Him ...”*

## The Gospel of Luke

4. **“mocking”** [ἐμπαίζω] – literally means **to subject to derision, ridicule, make fun of, mock**<sup>1</sup>
5. This is the very thing that Jesus had predicted – cp. ***Mark 10:34; Luke 18:31-33***.
6. The imperfect Greek tense of this term describes that in the midst of their bitterness, the bile of their hearts continuously oozed out in most despicable and contemptible vitriol.

### **B. THEIR ABUSES – vv. 63b-64**

1. In a continuous fashion to went even further – **“... and beating Him ...”** [δέρω] – originally describes the “flaying of skin” – hitting someone so hard that the skin separates or cuts.
2. Other Gospels describe this as their punching Him – cp. ***Matthew 26:67***.
3. They went even further – **“... and they blindfolded Him and were asking Him, saying, ‘Prophecy, who is the one who hit You?’”**
4. This combined the mockery with the abuses – they became rabble of the basest sort – betraying the dignity that their positions ought to have caused.
5. Among the blows – both verbal and physical was the indignity of spitting in Jesus’ face – cp. ***Mark 14:65***.

### **C. THEIR ASPERSIONS (VILIFICATIONS)– v. 65**

1. They continued to rail against Him, reviling Him without mercy and saying things that blasphemed – **“And they were saying many other things against Him, blaspheming.”**
2. **“blaspheming”** [βλασφημέω] – **to speak in a**

---

<sup>1</sup> William Arndt et al., [\*A Greek-English Lexicon of the New Testament and Other Early Christian Literature\*](#) (Chicago: University of Chicago Press, 2000), 323.

## The Gospel of Luke

***disrespectful way that demeans, denigrates, and maligns.***

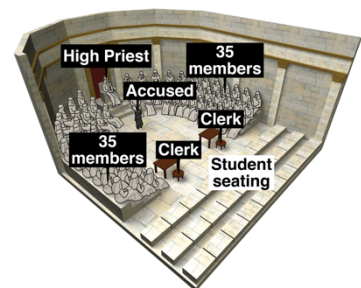
3. While accusing Jesus of blaspheming by correctly identifying Himself as God made flesh to save men from sin as the Messiah, these men reviled Him, accused Him, insulted Him, defamed Him, slandered Him, *“saying many other things against Him, blaspheming.”*
4. Peter declares that Jesus stood with dignity, enduring all of these things with an awareness of the day when He would hold these very men accountable for all of their sins – cp. ***1 Peter 2:23.***

## **II. The Baiting of the Son of God – 22:66-69**

### **A. THE INTIMIDATION OF THE FAÇADE – vv. 66-67a**

1. Everything that had been done with reference to Jesus up to this point had been illegal.
2. Private trials, at night, with false witnesses and no defense, with pressure to “self-incriminate,” and then to brutalize a defendant before legally condemned were all crimes against the Nation of Israel as well as the Lord Jesus Christ.
3. However, in an effort to gain a semblance of legitimacy, they made the trek from Caiaphas’ house to the “Halls of Justice” in the Temple area – known as the **“Chamber of Hewn Stone”** - *“When it was day, the Council of elders of the people assembled, both chief priests and scribes, and they led Him away to their council chamber ...”*

### **The Sanhedrin**



COPYRIGHT 2011 FAITHLIFE / LOGOS BIBLE SOFTWARE

4. This *“council chamber”* would be an edifice like the grandeur

The Gospel of Luke  
of our Supreme Court building in Washington, DC.

5. This would have been very early in the morning before there were crowds of people who could possibly interfere with the intentions of the religious leaders of Israel.
6. They bring Jesus to this prestigious hall to repeat the same things that had already been done during the illegal trials during the night.
7. Once they got Jesus inside, they have one thing they desire for Him to repeat – “... *saying, ‘If you are the Christ, tell us.’*”
8. This should have been the first trial, and then a full day should have separated the first from the 2<sup>nd</sup> trial if the defendant had been found “guilty” during the 1<sup>st</sup> trial.
9. There were 71 members of this allegedly august body of jurors – Luke emphasizes that the whole of them were present ... waiting for the self-incriminating confession of the Lord Jesus – cp. ***1 Timothy 6:12-13***.

**B. THE IMPERTINENCE TOWARD THE FACTS – vv. 67b-69**

1. Of course, the glorious Son of God is not intimidated by the environs of the Sanhedrin!
2. If Jesus had simply answered “yes,” He would have misled them in concluding that He was the Messiah who would lead them in rebellion against Rome – the false understanding that prevailed in Jesus’ day.
3. However, If Jesus had simply answered “no,” it would be a denial of the reality of who He is.
4. So, He conveys that He knows their motives are completely corrupt and as such, they are going to be accountable to Him for their corruption.
5. He states: “*If I tell you, you will not believe*” – an indication of the plethora of data they had already received from Him – His teaching, miracles, authority, power, and wisdom; they

## The Gospel of Luke

have been denying the truth throughout the ministry of Christ – cp. ***John 10:24-25***.

6. They were not interested in justice, only in condemning Him – “... *and if I ask a question, you will not answer.*” – cp. ***Matthew 21:25-27***.
7. There was only one reason they had convened, it was not to seek justice, but rather to murder Him – cp. ***Matthew 27:1***.
8. Finally, Jesus responds to them with a description of what lies before Him – glory – “*But from now on the Son of Man will be seated at the right hand of the power of God.*”
  - a. This represents the privilege bestowed by God to the Son – cp. ***Psalms 110:1***.
  - b. The context of this is the authority that Jesus Christ has to judge the wicked – cp. ***John 5:22-23; Acts 17:31***.
9. While these men – the official judges of God’s people – the highest court in the land – totally misjudged Jesus, making a mockery of justice through numerous miscarriages of justice in due process; we can be assured that Jesus will not misjudge them when they stand before Him accountable for not just these sins, but all sins they ever committed.

### **III. The Banishment of the Son of God – 22:70-71**

#### **A. THE CORROBORATION OF THEIR SUSPICIONS – v. 70**

1. They aren’t satisfied with an indirect assertion of His claims, they desire an actual confession in order to corroborate their suspicions that He is indeed guilty of a capital offense - “*And they all said, ‘Are You the Son of God, then?’*”
2. Remember, they had been through this all during the previous night, but in order for it to be able to be legally entered into the official record of their proceedings, they had to get Jesus to confess in this daytime trial, in their chambers where every word was being recorded.
3. Without obfuscation, equivocation, subtlety, or qualms, and

## The Gospel of Luke

with full awareness of what it would trigger, Jesus declares His identity – *“And He said to them, ‘Yes, I am’”* [ἐγώ εἰμι].

4. The actual words in Greek say: “You all are saying that I, I am” as a form of affirmation – *“I am exactly as you are saying.”*

### **B. THE CONDEMNATION OF THEIR SAVIOR – v. 71**

1. With melodrama, the Sanhedrin erupts in horror and revulsion – *“Then they said, ‘What further need do we have of testimony? For we have heard it ourselves from His own mouth.’”*
2. Such treachery, that had no other testimony!
3. In condemning Jesus – the Son of God – they condemned themselves in fulfillment of their own verdicts – cp. **Matthew 21:38-46**.

### **So What?**

1. **We Jesus Christ is the Son of God.**
2. **The only way to avoid being condemned by Jesus Christ is to bow before Him in repentance, believing Him to be sent from God to save you from your sins.**
3. **Sitting in judgment of Jesus and deciding to dismiss Him as anything less than the perfect, sinless, Son of God is to bring God’s wrath upon yourself. (John 3:18)**
4. **If you have not done so, confess your sin to Jesus and ask Him to cleanse you and save you.**

**Those who reject Jesus Christ do so despite truth, not because of truth.**