

Luke 22:54-71  
When the Judge is on Trial—Jewish Religious Trials

**Introduction:** This takes place between midnight and the first moments of sunrise on April 3, 33 AD.

- 1) **Jesus' prophecy of Peter's weak denial of Him comes true—22:54-62 (cf. 22:34)**
  - Luke omits first stage of Jesus' Jewish trial (Annas) (Jn. 18:12-14, 19-24)
  - a) The second stage of Jesus' Jewish trial provides the setting—22:54-55
    - i) Following, but with self-confidence—22:33  
(1) Peter is trespassing on private property.
    - ii) Following, but at a distance—22:54 <sup>54</sup> *And having arrested Him, they led Him away and brought Him into the house of the high priest (Caiaphas, son-in-law to Annas), and Peter was following at a distance.*  
(1) Perhaps rooted in curiosity or perhaps timidity
    - iii) Following, but mingling with the world (Christ's enemies)—22:55 <sup>55</sup> *Now when they had kindled a fire in the midst of the courtyard and had sat down together, Peter was sitting among them.*
  - b) Denial # 1—22:56-57
    - i) The accusation—22:56 <sup>56</sup> *Then a servant-girl, having seen him sitting in the light (of the fire) and having stared at him, said, "This man was with Him also."*
    - ii) The denial—22:57 <sup>57</sup> *But he denied it, saying, "Woman, I do not know Him!"*
  - c) Denial # 2—22:58
    - i) The accusation—22:58a <sup>58</sup> *And a little later, another, having seen him, was saying, "You (emphatic) also are one of them!"*
    - ii) The denial—22:58b *But Peter said, "Man, I am not!"*
    - iii) Peter is trying to stick close to Jesus while remaining incognito. (Bock)
  - d) Denial # 3—22:59-60 (close to dawn)
    - i) The accusation—22:59 <sup>59</sup> *And after about an hour had passed, another insisted, saying, "Certainly this man also was with Him, for he also is a Galilean."* (his accent betrayed him, Mark 14:70)  
(1) This accuser was a relative of Malchus, whose ear Jesus had restored after Peter cut it off (cf. John 18:26).
    - ii) The denial—22:60 <sup>60</sup> *But Peter said, "Man, I do not know what you are talking about!" And immediately, while he was still speaking, a rooster crowed.*  
(1) Instead of acting like a Rock (Peter), he acts like a spineless jellyfish. (Danker)
  - e) Responses to the denials—22:61-62
    - i) Jesus knows Peter denied Him—22:61a <sup>61</sup> *And having turned, the Lord looked intently at Peter.*
    - ii) Peter knows that Jesus knows—22:61b-62

- (1) Intellectually—*And Peter remembered the word of the Lord* (an OT expression for prophesy), *how He had said to him, “Before a rooster crows, you will deny Me three times.*
  - (2) Emotionally—<sup>62</sup> *And having gone outside, Peter wept bitterly.*
    - (a) He left the crowd of the world he had been mingling with.
  - f) Peter had made a private commitment (cf. 22:33) but failed publicly. So do we at times.
  - g) The disciples do not hold this against Peter, because by Sunday ...
    - i) The angel at the empty tomb sees Peter as one of them (Mark 16:7)
    - ii) Peter runs to the empty tomb with John (Luke 24:12; John 20:1-6)
    - iii) Peter is in the midst of the disciples in closed room (John 20:19-29)
- 2) **Jesus’ prophesy of being mistreated during illegal imprisonment comes true**—22:63-65 (cf. 9:22, 44; 18:32-33)
- a) Illegal physical abuse—22:63-64 <sup>63</sup> *Now the men who were holding Jesus in custody were mocking Him while they were beating Him.*
    - i) He had not been tried or convicted
  - b) Brutal physical abuse—22:64 <sup>64</sup> *And having blindfolded Him, they were punching Him in the face, and were asking Him, saying, “Prophecy! Who is the one who punched You?”*
  - c) Blasphemous verbal abuse and attitude—22:65 <sup>65</sup> *And they were saying many other things against Him, blaspheming.*
  - d) Jesus endures the shame that was due to our sin. (Geneva)
- 3) **Jesus exercises authority over the Sanhedrin**—22:66-71
- This is the third stage of Jesus’ Jewish trials
- a) An attempt to build a façade of legitimacy—22:66 <sup>66</sup> *And as soon as it became day (6:25 AM), the elders of the people, both chief priests and scholars, came together and led Him away to their Sanhedrin,*
  - b) An attempt to get Jesus to incriminate Himself—*saying,*
    - i) A political question: Is Jesus the Messiah?—22:67-69 <sup>67</sup> *“If (1<sup>st</sup> class condition, assumed true for sake of argument, not “since”) **You** (emphatic) are the Messiah, tell us.”*
      - (1) Demonstrates knowledge of their future actions
        - (a) *But He said to them, “If (3<sup>rd</sup> class condition, hypothetical) I tell you<sup>pl</sup>, you<sup>pl</sup> will never [double negative] trust;*
        - (b) <sup>68</sup> *and if (3<sup>rd</sup> class condition, hypothetical) I also ask you<sup>pl</sup>, you<sup>pl</sup> will never [double negative] respond to Me or release Me.*
        - (c) It is useless to answer people whose minds are made up. Neither evidence nor reason will change their minds.
      - (2) Claims the role of Judge—22:69 <sup>69</sup> *But from now on the Son of Man will be seated at the right hand of the power of God.”* (cf. Psalm 110:1)
        - (a) Jesus is claiming equality with God the Father yet remaining distinct from Him. No one sits in heaven but God!

- (3) The Jews will now bring a charge of insurrection to the Romans.
  - ii) A theological question: Is Jesus the Son of God?—22:70-71 <sup>70</sup> *So they all said, “Are **You** (emphatic), then, the Son of God?”*
    - (1) A qualified positive response—22:70b *And He said to them, “**You**<sup>l</sup> (emphatic) say that I am.”*
    - (2) A rhetorical question—22:71 <sup>71</sup> *Then they said, “Why do we need additional testimony? Because we have heard it ourselves from His own mouth.”*
      - (a) The Sanhedrin regarded the answer as convicting Jesus. They saw it as blasphemous to claim such intimacy and shared authority with God, a claim so serious and convicting that no further testimony was needed. (NET)
    - (3) To be the Son of God is to be equal in essence with the Father.
- 4) It is at this point in time that Judas commits suicide (Matt. 27:3-10).
- 5) Things we need to keep in mind:
- a) **The possibility of a disciple failing is real.** 1<sup>st</sup> Cor. 10:12-13, <sup>12</sup> *Therefore let him who thinks he stands take heed lest he fall.* <sup>13</sup> *No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.”*
    - i) **And God’s forgiveness is real.** 1<sup>st</sup> John 1:9 *“If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.”*
    - ii) Remember 22:32! When you have returned, not IF!
    - iii) There is no attempt to cover up Peter’s sin.
  - b) **The truth is deadly.** Jesus chooses to go to the cross by His own words, words that bring His death, even though they are true. (Bock)
    - i) **And it sets the repentant one free.** John 8:31-32 <sup>31</sup> *Then Jesus said to those Jews who believed Him, “If you abide in My word, you are My disciples indeed.* <sup>32</sup> *“And you shall know the truth, and the truth shall make you free.”*