

Daily Bread with Brother Hwa-Chi (Not reviewed by the speaker, for personal use only)

Luke 22:63-71

Brothers and sisters, peace be with you, this is Hwa-Chi. Thank the Lord, it's time to read the bible again. We continue to read Luke chapter 22. Today we read verses 63 to 71.

Earlier, when Peter denied the Lord three times, the event should have happened in the backyard of Annas's house. Afterward, according to the record in the Gospel of John, we know that on that night, they moved Jesus from Annas's house to Caiaphas's house. Caiaphas was the high priest recognized by the Romans at that time.

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

Luke's record is very concise and does not spend too much time describing it. In Caiaphas's house, Jesus was humiliated, insulted, and beaten.

Verse 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,"

At that time, the council had 71 members: 23 were priests, 23 were scribes, 23 were elders of the people, plus the chairman of the meeting and the high priest of that year, making a total of 71. The Jewish council system actually placed great importance on human rights. Whenever there was a major criminal case, a verdict could not be decided at night; therefore, as soon as it was day, they brought Jesus before the council. At the same time, if the council encountered a case involving

the death penalty, it could not be decided within one day. The purpose was to give people some time to reconsider, lest they make an inappropriate decision in haste. At the same time, the legal quorum for a council meeting was 23 people, and when voting, it could not be passed unanimously; if it was passed unanimously, that would indicate that there was fraud involved. We know that among the members of the council at that time were Nicodemus, who had come to see Jesus by night, and also Joseph of Arimathea, who later went with Nicodemus to anoint Jesus' body, so at the very least there were two opposing votes. Among the four Gospels, only the Gospel of Luke very clearly records the scene of Jesus being tried before the council. In fact, the verdict in their hearts had long been decided; it was only that, according to the requirements of their law, they had to make the final conviction in the council.

Verse 67a: "If You are the Christ, tell us."

Their way of questioning was completely the way of questioning in a courtroom, because they had already tried Him during the night. Now, it was to put it into explicit wording and ask Jesus to directly acknowledge that He was the Christ. To the Jews, that meant the Messiah. Because the Messiah in the hearts of the Jews at that time was one who would come to establish an Israelite kingdom on the earth. If Jesus acknowledged that He was the Messiah, they could report this to the Roman authorities and accuse Jesus of wanting to rebel and establish another kingdom. Because although the Romans at that time allowed the Israelites to govern themselves, they did not have the right to sentence a person to death. The death penalty still had to be pronounced by Rome and carried out by Rome. Therefore, they deliberately asked Jesus, "If You are the Christ, tell us."

Verses 67b-68: "But He said to them, 'If I tell you, you will by no means believe. And if I also ask you, you will by no means answer Me or let Me go.'"

Jesus seemed intentionally to bring them back to the conversation between them and Jesus in the temple a few days earlier. They questioned Jesus about where His authority came from. Jesus did not answer, but instead asked them whether the baptism of John was from heaven or from men, and as a result, they did not dare to answer. Therefore, Jesus told them very directly, seemingly in a reproving way: “If I tell you, you will by no means believe. And if I also ask you, you will by no means answer Me.” After this, Jesus personally answered their words.

Verse 69: “Hereafter the Son of Man will sit on the right hand of the power of God.”

This sentence actually continues from near the end of Luke chapter 20, when Jesus personally asked these scribes, chief priests, and Pharisees a very important question: People say that the Christ is the Son of David, but how then does David say in the Psalms, “The LORD said to my Lord, ‘Sit at My right hand, till I make Your enemies Your footstool’”? Since David calls Him “Lord,” how is He then his Son? After Jesus asked this question at that time, He stopped their mouths, and none of them was able to answer.

At this time, Jesus returned again to the question He had raised before, and added that from now on, that is, from the time Jesus was about to be judged, sentenced, and killed, and after His death, on the third day He would rise again. After His resurrection, He would ascend into heaven and sit at the right hand of the powerful God. So, in response to their question, “Are You the Messiah? Are You the Christ?” Jesus answered with a Scripture they all knew: I am the One who will sit at the right hand of the power of God, waiting until God makes the enemies His footstool. Following Jesus’ answer, they immediately raised a second question.

Verse 70: “Then they all said, ‘Are You then the Son of God?’ So He said to them, ‘You rightly say that I am.’”

Because they all clearly understood the verse Jesus quoted. It referred to God speaking to the Son of God, that God the Father would cause God the Son to sit at His right hand, waiting until God made all the enemies the footstool of God the Son. Therefore, when Jesus answered in this way, their natural response was to say, “Then are You the Son of God?” And Jesus said, “You rightly say that I am.” Jesus did not deny it at all.

Verse 71: “And they said, ‘What further testimony do we need? For we have heard it ourselves from His own mouth.’”

Throughout the entire trial before the council, Jesus declared two things: I am the Christ, I am the Messiah—this is the first thing; and second, I am the Son of God. Through the trial before the Jewish council, Jesus publicly declared that He is the Christ and that He is the Son of God. What Jesus declared before the Jewish council is also what every Christian needs to know and experience throughout his whole life.

Therefore, when John wrote the Gospel of John thirty years later, near the end, in John 20:31, John clearly tells us the purpose for which he wrote the Gospel of John: “but these are written that you may believe that Jesus is the Christ, the Son of God,” because throughout the whole process of Jesus being arrested and tried, John was present the whole time, and John also personally heard Jesus’ declaration—that He is the Christ and that He is the Son of God. Therefore, in writing the Gospel of John, John especially wanted every person who believes in Him to truly know that Jesus is the Christ, and to truly believe that Jesus is the Son of God.

And this confession of John was actually exactly the same as the confession Peter made in Caesarea Philippi. That was six months before these things happened. Jesus brought the disciples to the region of Caesarea Philippi, and then asked them, “But who do you say that I am?” At that time, Peter had the revelation of God the Father and immediately said, “You are the Christ, the Son of the living God.” This kind of declaration was based on revelation from the Father, and this kind of declaration touched the depths of Jesus’ heart. Therefore, Jesus immediately said:

You are Peter, and on this rock I will build My church. Jesus is the Anointed One. He is the Messiah, the Christ, the Son of God. This is what each one of us as Christians must spend our whole life experiencing.

Let us pray together: Lord! Your declaration before the Jewish council—that You are the Christ, the Son of God—is the fact we must exalt, and it is also the truth we must experience in our daily living. Help us, in every matter we encounter in life, to fully experience Your identity and Your work. In identity, You are the Son of God; in Your work, You are the Anointed One. You come to meet all our needs. Help us today to bring every difficulty before You. Give us faith, that we may believe You surely will work for us and accomplish the will of God the Father upon us. Help us remove our unbelieving heart, and be able to calmly entrust every matter into Your gracious hands. Bless my living today. I pray in the holy name of Jesus Christ.