

Message Notes

The religious trial

Introduction – “A powerful emotion...”

The Cup – Luke 22:42

What is The Cup? – Mark 10:32-41

The Drinks from The Cup so far

Drink #1 – *the betrayal of a colleague* – Luke 22:48

Drink #2 – *the arrest of the Creator of the Universe* – Luke 22:54

Drink #3 – *“Man, I don’t know you!”* – Luke 22:60

Today’s message:

More Drinks from The Cup:

The religious trial
Luke 22:63-71

Mocked by religious grunts – Luke 22:63-65

The religious trial

The first question – Luke 22:66-67a

The “redirect” of the question – Luke 22:67b-68

The assertion – Luke 22:69

The follow-up question – Luke 22:70a

The double-edged sword of an answer – Luke 22:70b

The jury is in – GUILTY!! – Luke 22:71

Two B. Q.s

1. What significance does the humiliation and trial of Jesus have for our lives?
2. How in the world do we do that?

Philippians 2:5-8

1 Peter 2:21-23

Hebrews 12:1-3

Pulling the Gospel through – an example

Gospel Application – “How will you ‘consider him’ as you face trials of many kinds this week?”

Scripture Passages

(taken from the New International Version)

Luke 22:47-53

⁶³The men who were guarding Jesus began mocking and beating him. ⁶⁴They blindfolded him and demanded, “Prophecy! Who hit you?” ⁶⁵And they said many other insulting things to him. ⁶⁶At daybreak the council of the elders of the people, both the chief priests and the teachers of the law, met together, and Jesus was led before them. ⁶⁷“If you are the Messiah,” they said, “tell us.” Jesus answered, “If I tell you, you will not believe me, ⁶⁸and if I asked you, you would not answer. ⁶⁹But from now on, the Son of Man will be seated at the right hand of the mighty God.” ⁷⁰They all asked, “Are you then the Son of God?” He replied, “You say that I am.” ⁷¹Then they said, “Why do we need any more testimony? We have heard it from his own lips.”

Philippians 2:5-8

⁵Your attitude should be the same as that of Christ Jesus: ⁶Who, being in very nature God, did not consider equality with God something to be grasped, ⁷but made himself nothing, taking the very nature of a servant, being made in human likeness. ⁸And being found in appearance as a man, he humbled himself and became obedient to death – even death on a cross!

1 Peter 2:21-23

²¹To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps. ²²He committed no sin, and no deceit was found in his mouth.” [Isaiah 53:9] ²³When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly.

Hebrews 12:1-3

¹Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. ²Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God. ³Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart.



The Gospel of
LUKE

Setting His Face to Jerusalem
Luke 9:51 to Luke 19:44

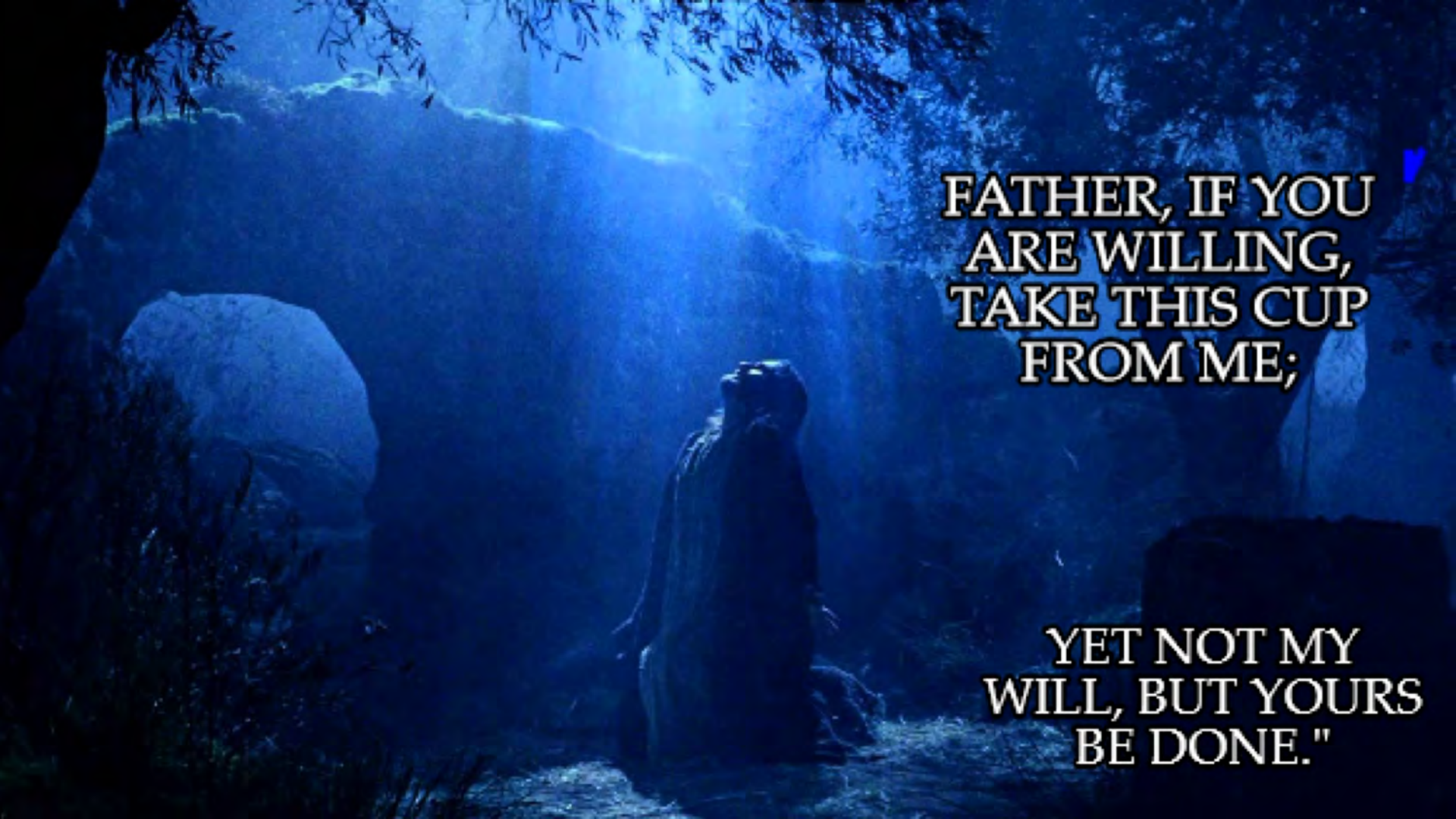
Luke 20:13-15

¹³“Then the owner of the vineyard said, ‘What shall I do? I will send my son, whom I love; perhaps they will respect him.’ ¹⁴“But when the tenants saw him, they talked the matter over. ‘This is the heir,’ they said. ‘Let’s kill him, and the inheritance will be ours.’ ¹⁵So they threw him out of the vineyard and killed him.

Luke 22:42

³⁹ Jesus went out as usual to the Mount of Olives, and his disciples followed him. ⁴⁰On reaching the place, he said to them, “Pray that you will not fall into temptation.” ⁴¹He withdrew about a stone’s throw beyond them, knelt down and prayed, ⁴²“Father, if you are willing, take this cup from me; yet not my will, but yours be done.” ⁴³An angel from heaven appeared to him and strengthened him. ⁴⁴And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.



A person with long hair, wearing a dark, heavy robe, is kneeling on the ground in a forest. They are looking upwards with their hands clasped in prayer. The scene is dimly lit, with light filtering through the trees, creating a serene and contemplative atmosphere. The background shows a large, rounded rock on the left and more trees and foliage on the right.

FATHER, IF YOU
ARE WILLING,
TAKE THIS CUP
FROM ME;

YET NOT MY
WILL, BUT YOURS
BE DONE."

**What is “The Cup” that the Father
is not willing to take away?**



Mark 10:32-41

³²They were on their way up to Jerusalem, with Jesus leading the way, and the disciples were astonished, while those who followed were afraid. Again he took the Twelve aside and told them what was going to happen to him. ³³“We are going up to Jerusalem,” he said, “and the Son of Man will be delivered over to the chief priests and the teachers of the law. They will condemn him to death and will hand him over to the Gentiles, ³⁴who will mock him and spit on him, flog him and kill him. Three days later he will rise.”

Mark 10:32-41

³⁵Then James and John, the sons of Zebedee, came to him.

“Teacher,” they said, “we want you to do for us whatever we ask.”

³⁶“What do you want me to do for you?” he asked.

³⁷They replied, “Let one of us sit at your right and the other at your left in your glory.”

Mark 10:32-41

³⁸“You don’t know what you are asking,” Jesus said. “Can you drink the cup I drink or be baptized with the baptism I am baptized with?”

³⁹“We can,” they answered.

Jesus said to them, “You will drink the cup I drink and be baptized with the baptism I am baptized with, ⁴⁰ but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared.”

⁴¹When the ten heard about this, they became indignant with James and John.

Drink from the Cup #1

The betrayal by a colleague

Luke 22:47-48

⁴⁷While he was still speaking a crowd came up, and the man who was called Judas, one of the Twelve, was leading them. He approached Jesus to kiss him, ⁴⁸but Jesus asked him, “Judas, are you betraying the Son of Man with a kiss?”

Drink from the Cup #2

The arrest of the Creator of the Universe

Luke 22:52-54

⁵²Then Jesus said to the chief priests, the officers of the temple guard, and the elders, who had come for him, “Am I leading a rebellion, that you have come with swords and clubs? ⁵³Every day I was with you in the temple courts, and you did not lay a hand on me. But this is your hour—when darkness reigns.” ⁵⁴Then seizing him, they led him away and took him into the house of the high priest.

Drink from the Cup #3

“I don't even know the guy!!”

Luke 22:60-62

⁶⁰Peter replied, “Man, I don't know what you're talking about!” Just as he was speaking, the rooster crowed. ⁶¹The

Lord turned and looked straight at Peter. Then Peter remembered the word the Lord had spoken to him: “Before the rooster crows today, you will disown me three times.”

⁶²And he went outside and wept bitterly.

The Gospel of
LUKE

The Glory of The Cross
Luke 19:45 to Luke 24:49

Luke 22:63-71

⁶³The men who were guarding Jesus began mocking and beating him. ⁶⁴They blindfolded him and demanded, “Prophecy! Who hit you?” ⁶⁵And they said many other insulting things to him.

Luke 22:63-71

⁶⁶At daybreak the council of the elders of the people, both the chief priests and the teachers of the law, met together, and Jesus was led before them. ⁶⁷“If you are the Messiah,” they said, “tell us.”

Luke 22:63-71

Jesus answered, “If I tell you, you will not believe me,
⁶⁸and if I asked you, you would not answer. ⁶⁹But from
now on, the Son of Man will be seated at the right hand
of the mighty God.”

Luke 22:63-71

⁷⁰They all asked, “Are you then the Son of God?”
He replied, “You say that I am.”

Luke 22:63-71

⁷¹Then they said, “Why do we need any more testimony? We have heard it from his own lips.”

Today's Message:

*“More Drinks from The Cup:
The religious trial”*

Luke 22:63-71

Mocked by religious grunts

Luke 22:63-65

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The religious “trial”

The first question

Luke 22:66-67a

⁶⁶At daybreak the council of the elders of the people, both the chief priests and the teachers of the law, met together, and Jesus was led before them. ⁶⁷“If you are the Messiah,” they said, “tell us.”

The religious “trial”

The “redirect” of the question

Luke 22:67b-68

Jesus answered, “If I tell you, you will not believe me,
⁶⁸and if I asked you, you would not answer. ⁶⁹But from
now on, the Son of Man will be seated at the right hand
of the mighty God.”

The religious “trial”

The assertion

Luke 22:69

Jesus answered, “If I tell you, you will not believe me,
⁶⁸and if I asked you, you would not answer. ⁶⁹But from
now on, the Son of Man will be seated at the right hand
of the mighty God.”

Son of Man was Jesus' awesome title of choice. No one had given the title to him. Sometime in the process of Jesus' coming into his full messianic consciousness, Jesus read of the divine being in Daniel 7:13 — “one like a son of man” — who came on the clouds of heaven, and to whom the Ancient of Days gave “authority, glory and sovereign power” and also “everlasting dominion,” and he said, “This is me!” Jesus began to use *Son of Man* as a substitute for the personal pronoun “I.” The Gospels have eighty-two instances of its use, mostly on the lips of Jesus. *Son of man* encapsulated how Jesus saw himself!

The term beautifully expressed two huge realities of his earthly life: 1) his human mortality, and 2) his heavenly existence.

As to his humanity, that title perfectly expressed the Incarnation and the paradox of his subjection to death. Immediately after Peter's confession that Jesus was "the Christ of God," Jesus said, "The Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and he must be killed and on the third day be raised to life" (Luke 9:22; cf. 9:43b-45). As to his divinity, he was and is the awesome being to whom the Father gives everything. Upon his Ascension, he declared, "All authority in heaven and on earth has been given to me" (Matthew 28:18) — a veritable bookend to the original bequeathal of "authority, glory and sovereign power" to the Son of Man in Daniel 7:14.

~ R. Kent Hughes, *Luke: That You May Know the Truth*, Preaching the Word, p. 357-358.

The religious “trial”

The follow-up question

Luke 22:47-53

⁷⁰They all asked, “Are you then the Son of God?”

This gives rise to their question, “Are you, then, the Son of God?” – which, from the Lukan perspective, is virtually the same question as before. What is again ironic is that the Jerusalem leaders thus correctly infer Jesus’ status, but this leads to their rejection rather than belief. Jesus boldly answers that they have properly assessed his identity, but goes further to draw the Sanhedrin into this same admission. That is, Jesus turns their accusation of him into an unwitting confession!

~ Joel B. Green, *The Gospel of Luke*, The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1997), 796.



The religious “trial”

The double-edged sword of an answer

Luke 22:47-53

⁷⁰They all asked, “Are you then the Son of God?”
He replied, “You say that I am.”

Jesus' second answer is a half-affirmative answer. He does not deny their conclusion, but merely comments, "It is you who say I am" (v. 70). The reason for this formulation is the legal situation in which he finds himself; he is being interrogated and refuses to play into the interrogators' hands... Jesus, in effect, throws the implied accusation back on his interrogators. He stresses that they are actually saying it, even if they do not believe it.



The religious “trial”
The jury is in – GUILTY!

Luke 22:47-53

⁷¹Then they said, “Why do we need any more testimony? We have heard it from his own lips.”

Dramatically clear is that the Sanhedrin now has enough evidence – to embrace Jesus as God’s emissary or to repudiate his claim. Their response authenticates Jesus’ words regarding their eventual unbelief, uttered in v 67b. Had Jesus not just said, “If I tell you, you will not believe”?

~ Joel B. Green, *The Gospel of Luke*, The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1997), 796.



**What significance does the humiliation
and trial of Jesus have for our lives?**

**What significance does the humiliation
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How in the world do we do that?

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Philippians 2:5-8

⁵Your attitude should be the same as that of Christ Jesus:
⁶Who, being in very nature God, did not consider equality
with God something to be grasped, ⁷but made himself
nothing, taking the very nature of a servant, being made in
human likeness. ⁸And being found in appearance as a man,
he humbled himself and became obedient to death — even
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Hebrews 12:1-3

¹Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. ²Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God. ³Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart.

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³Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart.

**What significance does the humiliation
and trial of Jesus have for our lives?**

How in the world do we do that?





From Tim Keller's
How Do You Take Criticism of Your Views?

December 16, 2009 (<https://www.thegospelcoalition.org/article/how-do-you-take-criticism-of-your-views>)

Recently several people have asked me ‘how do you deal with harsh criticism?’ In each case, the inquirer had felt stung by what they felt were unfair attacks on him or her. In this internet age, anyone can have their views censured unfairly by people they don’t know. So what do you do when that happens? Here’s is the gist of the counsel I give people when they ask me about this. For years I’ve been guided by a letter by John Newton that is usually entitled “On Controversy.”

The biggest danger of receiving criticism is not to your reputation, but to your heart. You feel the injustice of it and feel sorry for yourself, and it tempts you to despise not only the critic, but the entire group of people from which they come.

“Those people...” you mutter under your breath. All this can make you prouder over time. Newton writes:

“Whatever...makes us trust in ourselves that we are comparatively wise or good, so as to treat those with contempt who do not subscribe to our doctrines, or follow our party, is a proof and fruit of a self-righteous spirit.” He argues that whenever contempt and superiority accompany our thoughts, it is a sign that “the doctrines of grace” are operating in our life “as mere notions and speculations” with “no salutary influence upon [our] conduct”

So how can you avoid this temptation? First, you should look to see if there is a kernel of truth in even the most exaggerated and unfair broadsides. There is usually such a kernel when the criticism comes from friends, and there is often such truth when the disapproval comes from people who actually know you. So even if the censure is partly or even largely mistaken, look for what you may indeed have done wrong. Perhaps you simply acted or spoke in a way that was not circumspect. Maybe the critic is partly right for the wrong reasons. Nevertheless, identify your own short-comings, repent in your own heart before the Lord for what you can, and let that humble you. It will then be possible to learn from the criticism and stay gracious to the critic even if you have to disagree with what he or she has said.

If the criticism comes from someone who doesn't know you at all (and often this is the case on the internet) it is possible that the criticism is completely unwarranted and profoundly mistaken. I am often pilloried not only for views I do have, but also even more often for views (and motives) that I do not hold at all. When that happens it is even easier to fall into a smugness and perhaps be tempted to laugh at how mistaken your critics are. "Pathetic..." you may be tempted to say. Don't do it. Even if there is not the slightest kernel of truth in what the critic says, you should not mock them in your thoughts. First, remind yourself of examples of your own mistakes, foolishness, and cluelessness in the past, times in which you really got something wrong. Second, pray for the critic, that he or she grows in grace.

Newton talks about it like this:

“If you account [your opponent] a believer, though greatly mistaken in the subject of debate between you, the words of David to Joab concerning Absalom are very applicable: ‘Deal gently with him for my sake.’ The Lord loves him and bears with him; therefore you must not despise him, or treat him harshly. The Lord bears with you likewise, and expects that you should show tenderness to others, from a sense of the much forgiveness you need yourself. In a little while you will meet in heaven; he will then be dearer to you than the nearest friend you have upon earth is to you now. Anticipate that period in your thoughts; and though you may find it necessary to oppose his errors, view him personally as a kindred soul, with whom you are to be happy in Christ forever.”

So whatever you do, do anything you can to avoid feeling smug and superior to the critic. Even if you say to yourself that you are just 'shrugging it off' and that you are not going to respond to the criticism, you can nonetheless conduct a full defense and refutation in the courtroom of your mind, in which you triumphantly prove how awful and despicable your opponents are. But that is a spiritual trap. Newton's remarks about this are very convicting:

“A man may have the heart of a Pharisee, while his head is stored with orthodox notions of the unworthiness of the creature, and the riches of free grace. Yea, I would add, the best of men are not wholly free from this leaven; and therefore are too apt to be pleased with such representations as hold up our adversaries to ridicule, and by consequence flatter our own superior judgments. Controversies, for the most part, are so managed as to indulge rather than to repress his wrong disposition; and therefore, generally speaking, they are productive of little good. They provoke those whom they should convince, and puff up those whom they should edify. I hope your performance will savor of a spirit of true humility, and be a means of promoting it in others.”

Gospel Application

Gospel Application

How will you “consider him” this week
as you face trials of many kinds?