

**190310-1 Luke Series, 22, 47-71, Christ, from the Garden to the Council – Craig Thurman**

Open with reading verses 47-49.

The text today is a continuation of the events which involve our Lord Jesus in the day of preparation, or, as it is otherwise called, the day of Passover. So that there is no confusion, the entire season can be called the Feast of Unleavened Bread. (cf. Ex.12.17; Mt.26.17; Lk.22.1, 7) But to be clear, there is the day of preparation or Passover, and then follows the Feast of Unleavened Bread. (Lev.23.5, 6; Nu.28.16, 17; Lk.23.54; Jn.19.31)

In the previous lesson our Lord Jesus had come to the garden. Once there, according to the gospels of Matthew and Mark, he left eight of the apostles together in one place commanding them to *Sit ye here, while I go and pray yonder*. (Mt.26.36; Mk.14.32) But He took three others with Him a little further (Mt.26.37; Mk.14.33), Peter, James, and John, and said to them,

*Mt 26:38 ... My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.*

Then He left these three and went from them about the distance one would cast a stone, and He begins to pray. After a season of prayer Luke's account reports that an angel came strengthening Him, and that He began to agonize and pray more earnestly.

*Lu 22:44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.*

After this, again the gospels of Matthew and Mark reports that, Christ went to all of the disciples and found them sleeping and woke them. Twice more He will go to pray and return to them only to find them all sleeping. This brings us to the place where we left off in the text of the last lesson.

**47 ¶ And while he yet spake, behold a multitude,**

The gospel of John informs us that Jesus stepped forward to meet them.

*Jn.18.3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.*

*4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?*

*5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.*

*6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.*

*7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.*

*8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:*

*9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.*

***and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.***

*went before, προήρχετο, 3ps. imperf. of προέρχομαι, πρό before + έρχομαι, to come, go.*

*kiss, φιλήσαι, aor. infin. of φιλέω; a verb tss. to love (22), kiss (3).*

The gospel of Matthew explains the reason behind Judas' kiss.

*Mt.26.48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.*

*49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.*

*hold ... fast, κρατήσατε, 2ppl. aor. imper. of κρατέω; KJV, to take, hold, hold on, lay hold on, hold fast, keep, obtain, retain; the noun, κράτος, strength, might, power, dominion.*

47 Ἐτι δὲ αὐτοῦ λαλοῦντος ἰδοῦ, ὄχλος καὶ ὁ λεγόμενος Ἰούδας εἷς τῶν δώδεκα προήρχετο αὐτῶν, καὶ ἤγγισεν τῷ Ἰησοῦ φιλεῖν αὐτόν

**48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?**

Jesus again informing Judas that He is fully aware of His traitorous act. (cf. Jn.13.37)

*Ps 41:9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.*

*Pr 27:6 Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.*

*deceitful, נִצְרָה, v<sup>e</sup>-na[g]-ta-rohth, Niphal (simple passive) part. pl. fem. of צָרָה; in Hiphil, multiplied. (only once each); plentiful.*

48 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ἰούδα φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως

**49 When they which were about him**

Notice how this reads. ‘*When they which were about him ...*’ Why didn’t it read something like, ‘*When the disciples which were about him ...?*’ There have come other disciples to this place that are not of the eleven. At least one has since come to the Lord and the disciples, and another is among the crowd that to arrest the Lord. More about these men as we move through the verses which follow.

***saw what would follow, they said unto him, Lord, shall we smite with the sword?***

*shall we smite, πατάξομεν, 1ppl. fut. ind. of πατάσσω; KJV, tss. to smite (9), strike (1, Mt.26.51).*

49 ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπον αὐτῷ, Κύριε εἰ πατάξομεν ἐν μαχαίρᾳ

**50 And one of them smote the servant of the high priest, and cut off his right ear.**

*Joh 18:10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.*

Peter was one of the two disciples which Jesus knew carried a sword. (cf. Lk.22.38) Peter was impertinent. Peter could be so right at one time, and so wrong at another.

*Ga 4:18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.*

Some of us are like Peter. But let's be honest here. We've all got something that can get us into trouble very quickly, if we aren't diligent to watch against it. Right now this is Peter's moment to receive very serious correction in his life. Zeal needs to be governed by the word of God. Peter's zeal was out of control, as was also his tongue. Perhaps he raised the old excuse, 'Well, I can't do no different.' The truth is, by the chastening of the Lord he was going to learn to do better. Peter is entering into trial like he has never experienced to this time. It is necessary for him to enter into this trial. Without it he would continue to be as he is, and that is not as Christ would have him to be. Frankly, this trial is of his own making. He wouldn't hear the truth.

*1Co 11:31 For if we would judge ourselves, we should not be judged.*

Peter didn't understand how desperately wicked and deceitful the heart is. He's going to learn to be a better hearer of the word after a time of bitter tears. And when we come into great trial, and we will, and I think in the process we will weep some bitter tears before it is finished, but we will be better *hearers* of the word. (Ja.1.22) The Lord through trial makes us willing

to put away the things in our lives that are shameful and harmful. (1Pe.1.6, 7; Re.3.18) We will be conformed to the image of Christ. (Ro.8.29)

‘The dark moments of our life will last only so long as is necessary for God to accomplish His purpose in us.’ *Charles Stanley*

50 καὶ ἐπάταξεν εἷς τις ἐξ αὐτῶν τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφεῖλεν αὐτοῦ τὸ οὖς τὸ δεξιόν

**51 And Jesus answered and said, Suffer ye thus far.**

Allow unto this!

*suffer ye, ἑᾶτα, 2ppl. pres. imper. of ἑάω; KJV tss. to suffer, let alone, to leave, commit.*

*thus, τούτου, and only this once tss. thus; usually tss. this, that, but once thence[forth], there[about].*

*far, ἔως, tss, to, unto, till, until*

By comparing this to Matthew’s account it becomes clear that this imperative of Christ is directed to the disciples, and especially to Peter:

*Mt.26.52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.*

Here the sword must not be raised against those that are in authority. This episode has nothing to do with self defense, defense of others, or defense of property against the unlawful acts that others might commit against us. These which have come to arrest Christ are religious-political and civil leaders of Israel, the *chief priests, captains of the temple, and the elders* (v.52).

*53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?*

*54 But how then shall the scriptures be fulfilled, that thus it must be?*

‘Permit them to go so far as to seize me.’ *Vincent*

***And he touched his ear, and healed him.***

*touched*, ἀψάμενος, nom. sing. masc. part. aor. **mid.** of ἄπτω;

*healed*, ἰάσατο, 3ps. aor. ind. **mid.** of ἰάομαι; KJV, *to heal, make whole.*

‘... the middle calls especially attention to the subject.’ *A Grammar of the Greek New Testament in the Light of Historical Research*, A. T. Robertson, p.804 In this case, the emphasis is upon the subject, the Lord Jesus, *touching* this man’s ear, and *healing* this man from the injury.

51 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ἐἴτε ἕως τούτου καὶ ἀψάμενος τοῦ ὠτίου αὐτοῦ ἰάσατο αὐτόν

***52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief,***

... who had seized that which was yours ... (Jn.18.40, as a Barabbas, a robber)

***with swords and staves?***

52 εἶπεν δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ’ αὐτόν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους Ὡς ἐπὶ ληστήν ἐξεληλύθατε μετὰ μαχαίρων καὶ ξύλων

***53 When I was daily with you in the temple, ye stretched forth no hands against me:***

It is at this place that the gospel of Mark notes the presence of a young man with them. We do not know who he is or when he came to the garden to be with Christ and the eleven.

*Mk.14.49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.*

*50 And they all forsook him, and fled.*

*51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him:*

*52 And he left the linen cloth, and fled from them naked.*

It is commonly reported that this young man was *Mark* because he (John Mark) is the only evangelist which accounts for this person's presence.

***but this is your hour, and the power of darkness.***

authority

The chief priests, captains of the temple, and the elders would all doubtless say that they were all acting according to their own free will. But this is what free will is. It is subject to the authority of the ruler of the prince of the power of the air. They were being governed by the dark, unseen power of wickedness in high places and were completely unaware of it.

*Eph 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power (authority) of the air, the spirit that now worketh in the children of disobedience ...*

*Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers (authorities), against the rulers of the darkness of this world, against spiritual wickedness in high places.*

*1Jo 5:19 ... the whole world lieth in wickedness.*

*Ga 1:4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father ...*

And it won't be man's free will that breaks this power that is over unregenerate man. No! If man will be delivered from the dominion of sin and Satan it will be because of the power of God, and the *bestowal* of His grace!

God had ordained, and was directing and using this power of darkness to move men to accomplish His will. The very word of God that was spoken by the prophets centuries before was being fulfilled, and these men didn't even know it. God had these men here for this very reason.

*Mt.26.56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.*

There are some Christians that imagine according to their carnal reasoning that there is a contest between God and Satan, much like the contestings that we read about in secular literature of the gods of Greece and Rome, how they gods fought against one another. They think that all of this between God and Satan somehow has an unpredictable outcome. 'God is *battling* against Satan for the souls of men.' Such a though manifests blatant ignorance and disregard for the truth revealed in Scripture concerning the absolute sovereignty of God over all things. To God, who created everything that is from nothing, who knows the end from the beginning, there is nothing left to *chance*. There is nothing out of control and beyond the power of God. It is foolishness to think less than this of God, because that is His witness of Himself to us in His word.

53 καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ ἀλλ' αὕτη ὑμῶν ἐστὶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκούτου

**54 ¶ Then took they him, and led him, and brought him into the high priest's house** (αὐλή, hall, v.55).

(Mt.26.3) They brought Jesus to the palace (αὐλή) of the high priest.

**And Peter followed afar off.**

“Following afar off” is nothing but a half-hearted denial.’ *Handfuls on Purpose*, James Smith, vol.2, series 5, p219

At this place we read yet of another disciple that followed along with Peter. (cf. Jn.7.45-52, of **Nicodemus as a possible disciple**; 12.42, *Nevertheless*

*among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue ...).*

*Joh 18:15 And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.*

*16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.*

Peter enters into the sieve of Satan. The chaff of Peter's life is put on display, and Peter is forced to see Himself as he is in light of the Lord Jesus Christ.

54 Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως ὃ δὲ Πέτρος ἠκολούθει μακρόθεν

πῦρ

**55 And when they had kindled a fire in the midst of the hall** (αὐλή, house, v.54), **and were set down together, Peter sat down among them.**

Peter was beneath in the palace (αὐλή). (Mk.14.66)

55 ἀψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συγκαθισάντων αὐτῶν ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν,

**56 But a certain maid beheld him as he sat** πρὸς τὸ φῶς  
**by the fire,** **by the fire,**  
(facing) toward light (of the fire)

This would be the maid which kept the door to the high priest's house.

*Jn.18.17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.*

**and earnestly looked upon him, and said, This man was also with him.**  
stedfastly

*earnestly looked, ἀτενίσασα, nom. sing. fem. part. aor. of ἀτενίζω; KJV, earnestly looked, stedfastly, fastening ... eyes, looked stedfastly beholding.*

56 ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ ἀτενίσασα αὐτῷ εἶπεν Καὶ οὗτος σὺν αὐτῷ ἦν

**57 And he denied him, saying, Woman, I know him not.**

*denied, ἠρνήσατο, 3ps. aor. ind. of ἀρνεόμαι; KJV, to deny (28), to refuse (2).*

57 ὁ δὲ ἠρνήσατο αὐτὸν λέγων, Γύναι, οὐκ οἶδα αὐτὸν

**58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.**

58 καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη Καὶ σὺ ἐξ αὐτῶν εἶ ὁ δὲ Πέτρος εἶπεν, Ἄνθρωπε οὐκ εἰμί

**59 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilaean.**

59 καὶ διαστάσης ὥσει ὥρας μιᾶς ἄλλος τις διῖσχυρίζετο λέγων, Ἐπ ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν καὶ γὰρ Γαλιλαῖός ἐστιν

**60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.**

*Mk.14.71 But he began to curse and to swear, saying, I know not this man of whom ye speak.*

‘God has all things in his hands, he has servants everywhere, and the cock shall crow, by the secret movement of his providence, just when God wills;

and there is, perhaps, as much of divine ordination about the crowing of a cock as about the ascending of an emperor to his throne.' *Spurgeon's Expository Encyclopedia*, vol. 12, p.20

The hairs of the head are all numbered. (Lk.12.7) A sparrow cannot so much as fall to the ground without the Heavenly Father directing it. (Mt.10.29) And the rooster that crowed in this night did so just as the Lord had predestinated for it to do before the foundation of the world.

*Heb 4:13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.*

... be it Judas Iscariot, Matthew, Peter, Thomas, President Trump, Speak of the House Nancy Pelosi, Antichrist, every bird, every beast, every fish, every insect, the dust of the earth, and the stars in glory, you and me, God knows everything about it all, and it all works out His eternal purpose in time. Some instruments shall to be destroyed, and some shall be preserved. But God will receive all of the glory.

60 εἶπεν δὲ ὁ Πέτρος ἄνθρωπε οὐκ οἶδα ὃ λέγεις καὶ παραχρῆμα ἔτι λαλοῦντος αὐτοῦ ἐφώνησεν ὁ ἀλέκτωρ

***61 And the Lord turned, and looked upon Peter.***

This is not to discourage Peter. It was not to destroy Him. It was to show him that He knows the hearts of every man. In the end this would work to establish Peter's faith firmly upon Christ.

*Joh 14:29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.*

***And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.***

*shalt deny*, ἀπαρνῆση, 2ps. fut. **mid.** of ἀπαρνέομαι, ἀπό forth, from, of, since + ἄρνέομαι, to deny;

By reading this word, this Bible, we know that He knows us better than we know ourselves. Trust what the Lord says about the flesh and about the heart.

*Jer 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?*

Two things with regard to the heart. Keep it, preserve it, guard it in the right way; but be guarded against its deceptions.

*Pr 4:23 Keep thy heart with all diligence; for out of it are the issues of life.*

If we will not, then we shall learn our lessons in a hard way.

61 καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι Πρὶν ἀλέκτορα φωνῆσαι ἀπαρνῆση με τρίς

## **62 And Peter went out, and wept bitterly.**

*bitterly*, πικρῶς, adv. of πικρός; both uses of this verb refers to this instance in Peter's life; the noun is tss. as an adjective: *bitter* water and *bitter* envying.

For this to have worked as Peter thought he could do would have resulted in glory for Peter. God will never allow the flesh to glory in His presence.

*1Co 1:29 That no flesh should glory in his presence.*

*30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:*

*31 That, according as it is written, He that glorieth, let him glory in the Lord.*

The saints that truly glory are those which glory in the Lord. They understand that everything about them is because of Him. Only by Him they live and move and have their being. Without Him they can do nothing, but by Him they can do all things that He would have them to do.

Undoubtedly, the next three days for Peter will be the longest, most difficult, most depressing time of his life. But it isn't the end of the matter. There is an end to this trial. There is an end to all trial. It might be necessary to be depressed, hurt, discouraged, and sorrowing. But it is not the end of the matter. For him, the end of this trial is a joy that staggers the mind.

*Lk.24.41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?*

62 καὶ ἐξελθὼν ἔξω ὁ Πέτρος ἔκλαυσεν πικρῶς

**63 ¶ *And the men that held Jesus mocked him, and smote him.***

*smote*, δέροντες, nom. pl. masc. part. pres. act. of δέρω; tss. *to beat* or *smite*.

63 Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν ἐνέπαιζον αὐτῷ δέροντες

**64 *And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?***

Keep in mind that these are religious leaders. They are very cruel. Even if the charges were correct what justification would there be for treating any man like this?

*Is.52.14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:*

64 καὶ περικαλύψαντες αὐτὸν ἔτυπον αὐτοῦ τὸ πρόσωπον, καὶ ἐπηρώτων αὐτὸν, λέγοντες Προφήτευσον τίς ἐστὶν ὁ παίσας σε

**65 And many other things blasphemously spake they against him.**

*Isa 50:6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.*

*Mt 26:67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,*

*68 Saying, Prophecy unto us, thou Christ, Who is he that smote thee?*

65 καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν

**66 And as soon as it was day,**

*Jn.18.28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.*

Spurgeon says that this was about five in the morning. (cf. Spurgeon's Devotional Bible, p.607)

Notice that these have yet to eat the Passover meal. Passover could be eaten through the remainder of the day, up until the evening comes. The begins the Feast of Unleavened Bread.

***the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,***

66 Καὶ ὡς ἐγένετο ἡμέρα συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ ἀρχιερεῖς τε καὶ γραμματεῖς καὶ ἀνήγαγον αὐτόν εἰς τὸ συνέδριον ἑαυτῶν, λέγοντες

**67 Art thou the Christ? tell us.**

It is true that they have set themselves to kill the Lord no matter what He says at this point. But He told them before and they would not believe Him.

*Joh 10:24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.*

*25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.*

*26 But ye believe not, because ye are not of my sheep, as I said unto you.*

The Lord Jesus told them so many times that He was the One that should come. He told them that He was come in His Father's name (Jn.5.43); that He was the Bread of life (Jn.6.35, 41); that He was the Light of the world (Jn.9.12, 13); that He was the Good Shepherd (Jn.10.11, 14); that He came from above (Jn.8.23), and they always rejected what he said. (Jn.5.43; 6.36, 41, 52; 8.13, 25; 10.20) So Christ simply tells them the truth ...

***And he said unto them, If I tell you, ye will not believe:***

67 Εἰ σὺ εἶ ὁ Χριστός εἶπὲ ἡμῖν εἶπεν δὲ αὐτοῖς Ἐὰν ὑμῖν εἴπω οὐ μὴ πιστεύσητε

***68 And if I also ask you, ye will not answer me, nor let me go.***

'The Lord Jesus Christ never attempted to answer these objecters, because He knew they had no desire to understand the truth.'

Like these men in that day, there are those that will not believe anything you say. All they want to do is argue. These men received nothing that Christ said to them, and they will not receive anything that we say. We cannot argue men to faith in Christ. Most assuredly, when the Spirit of God works in the hearts of sinful men He also makes them able and willing to hear.

68 ἐὰν δὲ καὶ ἐρωτήσω οὐ μὴ ἀποκριθῆτε μοι, ἢ ἀπολύσητε

***69 Hereafter shall the Son of man sit on the right hand of the power of God.***

69 ἀπὸ τοῦ νῦν ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς  
δυναμέως τοῦ θεοῦ

**70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am [He] (cf. Jn.8.24, 28; 13.19; 18.6, 8; Re.2.23, ὅτι ἐγώ εἰμι).**

In Matthew (26.64) Jesus says, *Thou hast said*. In Mark (14.62) He says, *I am*.

70 εἶπον δὲ πάντες Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ ὁ δὲ πρὸς αὐτοὺς ἔφη Ὑμεῖς λέγετε ὅτι ἐγώ εἰμι

**71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.**

They charge the Lord Jesus with blasphemy for saying that He is the Son of God.

And we say, Jesus Christ is the Son of God come in human flesh. He came to satisfy the justice of God which was against us for the sins that we committed. Do you know that God sent His only begotten Son into the world to save them that believe? Do you believe that Jesus came for you? Everyone that believes this of Christ has a desire to follow Him. Follow Him in baptism. Follow Him in one of His churches. Follow Him until He comes again from glory.

71 οἱ δὲ εἶπον, Τί ἔτι χρειάν ἔχομεν μαρτυρίας αὐτοῖ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ