

## The Gospel of Matthew

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*“Jesus on Trial”*  
Matthew 26:57-68

### Matthew 26:57-68

And those who had seized Jesus led Him away to Caiaphas, the high priest, where the scribes and the elders were gathered together.

But Peter also was following Him at a distance as far as the courtyard of the high priest, and entered in, and sat down with the officers to see the outcome.

Now the chief priests and the whole Sanhedrin kept trying to obtain false testimony against Jesus, in order that they might put Him to death;

and they did not find any, even though many false witnesses came forward. But later on two came forward, and said, “This man stated, ‘I am able to destroy the temple of God and to rebuild it in three days.’”

And the high priest stood up and said to Him, “Do You make no answer? What is it that these men are testifying against You?”


But Jesus kept silent. And the high priest said to Him, “I adjure you by the living God, that You tell us whether You are the Christ, the Son of God.”

Jesus said to him, “You have said; nevertheless I tell you, hereafter you shall see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven.

Then the high priest tore his robes, saying, “He has blasphemed! What further need do we have of witnesses? Behold, you have now heard the blasphemy; what do you think? They answered and said, “He is deserving of death!”

Then they spat in His face and beat Him with their fists; and others slapped Him, and said, “Prophecy to us, You Christ; who is the one who hit You?”

(Matthew 26:57-68)




## Jesus on Trial

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### Historical Background:

1. *Sanhedrin* – the highest council in Palestine under Roman authority
  - 71 members – priestly aristocracy, scribes, and elders; high priest was the president
  - they did not have the power to execute capital punishment



## Jesus on Trial

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### Historical Background:

2. Jesus’ “trial” before the Sanhedrin
  - not a formal trial but a preliminary hearing to ascertain charges against Jesus
  - the official, legal trial will be before Pilate, the Roman governor



## Jesus on Trial

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### 1. The “not-so-false” charges

- *“I am able to destroy the temple...”*

*Jesus answered and said, “Destroy this temple, and in three days I will raise it up.” The Jews therefore said, “It took forty-six years to build this temple, and you will raise it up in three days?” But He was speaking of the temple of His body.*

(John 2:19-21)



## Jesus on Trial

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### 1. The “not-so-false” charges

- the significance of Jesus’ words
  - His death would bring an end to the physical temple
  - through His resurrection, He becomes the new temple – the place and way of meeting God



## Jesus on Trial

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### 2. Jesus’ Messianic confession

- *“you have said it...”*
  - Jesus affirms He is the Messiah but not merely in the sense that Caiaphas understood
  - His present humiliation will lead to future glory and the place of supreme authority



## Jesus on Trial

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### 2. Jesus’ Messianic confession

- *“you will see...”* – a great reversal
  - from humiliation to unrivaled authority
  - from defendant to supreme Judge and Lord
  - from dishonor to the place of highest honor
  - from death to alive and coming in glory



## Jesus on Trial

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### 3. Jesus’ willing humiliation

- He silently endured such hostility...
  - as our Savior who endured all these things in our place
  - as our example of trusting the Father while suffering unjustly (c.f. 1 Peter 2:18-25)