

The Red-Letter Words of Yeshua ~ Part 169

Passion Week ~ Trial Before the Sanhedrin ~ Part 2

In our last post, we explored **Yeshua's Trial Before the Sanhedrin**. In this post, **Yeshua** returns before the **Sanhedrin** while **Kefa** denies Him a third time and weeps as the rooster crows (see Mattityahu 26:73-75).

The Sanhedrin Condemns Yeshua

⁶⁶ At daybreak, the people's council of elders, including both head cohanim and Torah teachers, met and led him off to their Sanhedrin, ⁶⁷ where they said, "If you are the Mashiach, tell us." He answered, "If I tell you, you won't believe me; ⁶⁸ and if I ask you, you won't answer. ⁶⁹ But from now on, the Son of Man will be sitting at the right hand of HaG'vurah," ⁷⁰ They all said, "Does this mean, then, that you are the Son of God?" And He answered them, "You say I am." ⁷¹ They said, "Why do we need additional testimony? We have heard it ourselves from His own mouth!"¹

¹ Early in the morning, all the head cohanim and elders met to plan how to bring about Yeshua's death.²

In this case, the **People's Council of Elders** refers not to a separate group but the **Sanhedrin** members who met to discuss what to do with **Yeshua**.

You say I am, literally, "You say," with the same import here as the modern English idiom, **"You said it!"** **Yeshua's** meaning here is, **"Yes, I am indeed the Son of God, just as you have asked in your question."** That **Yeshua's** inquirers understood Him is clear from their response in verse 71.

Y'hudah Commits Suicide

³ When Y'hudah, who had betrayed Him, saw that Yeshua had been condemned, he was seized with remorse and returned the thirty silver coins to the head cohanim and elders, ⁴ saying, "I sinned in betraying an innocent man to death." "What is that to us?" they answered. "That's your problem."⁵ Hurling the pieces of silver into the sanctuary, he left; then he went off and hanged himself.

Betraying innocent blood is a heinous offense that results in a divine curse (Deuteronomy 27:25). The reaction of the **head cohanim and elders** shows that they realized that **Yeshua** was innocent.

⁶ The head cohanim took the silver coins and said, "It is prohibited to put this into the Temple treasury because it is blood money." ⁷ So they decided to use it to buy the potter's field as a cemetery for foreigners. ⁸ This is how it came to be called the Field of Blood, a name it still bears.

Verse 8 hints that **Mattityahu** wrote his **Gospel** before the destruction of **Yerushalayim** in 70 CE. That such a burial field could be located and recognized by name decades after the utter destruction of **Yerushalayim** is unlikely.³

⁹ Then what Yirmeyahu the prophet spoke was fulfilled, "And they took the thirty silver coins, which was the price the people of Isra'el had agreed to pay for him, ¹⁰ and used them to buy the potter's field, just as the Lord directed me."⁴

¹ Luke 22:66–71.

² Mattityahu 27:1.

³ Holman Illustrated Bible Commentary.

⁴ Mattityahu 27:3–10.

Mattityahu's appeal to the **Tanakh** blends themes from Zechariah 11:12–13 and Jeremiah 32:6–9. The first text describes **Isra'eli** rejection of its spiritual **Shepherd**, the low estimation they had of Him (worth only 30 pieces of silver, the price of a slave; (Exodus 21:32), and the destruction of **Yerushalayim** by the **Romans**. The second text assures **Isra'el** will be restored after its devastation by the **Babylonians**. The two prophecies do more than foretell the events surrounding **Y'hudah's** actions. By merging these texts, **Mattityahu** showed that **Yerushalayim's** rejection of the **Messiah** would result in its destruction but that **God** would restore the city in due time. ⁵

In our next post, the scene changes from the **Trial Before the Sanhedrin** to the **Trial Before Pilate**.

⁵ Ibid.