

### An Unjust Agreement (Matthew 27:1-2)

- The Jewish authorities know what they have done is unjust; they know they've just held an illegal trial
- As soon as daybreak comes, they a final session to put a veneer of legitimacy on their actions
- V.2 – *And they bound him and led him away and delivered him over to Pilate the governor.*
  - “delivered” = Greek: paradidōmi
- In Matthew's gospel: Judas **delivered** Jesus up to the authorities.  
The Jewish council **delivered** Jesus up to the Romans.  
Pilate **delivered** Jesus up to be crucified.
- Paul uses the same word, paradidōmi, in Romans 8

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## Trials in the Dark

**Matthew 26:57-75; 27:1-2**

### The Mind of Jesus on the Edge of Suffering (John 18:4, 10-11)

- John 18:4 – *Then Jesus, knowing all that would happen to him, came forward...*
- John 18:11 – *So Jesus said to Peter, “Put your sword into its sheath; shall I not drink the cup that the Father has given me?”*
  - The same activity seen from two differing viewpoints: one earthly, one divine
  - *“As for you, you meant evil against me, but God meant it for good to bring it about that many people should be kept alive...”* –Genesis 50:20
  - At the cross, evil will be turned in on itself, it will be emptied of its power, and in the end it will serve to only advance the declared purpose of God

### An Unjust Arraignment (John 18:12-13, 19-24)

- This is high drama... God incarnate has been captured
- Annas, father-in-law of Caiaphas, was high priest a number of years before and still held influence over the people
- This is a sham -- It's inconsistent with Jewish regulations about convening a trial

- Truth has a way arousing animosity
- Are we willing to stand in the face of Annas and boldly say, “What I have said is true, I will not back down”?

### **An Unjust Assembly** (Matthew 26:57-68)

- All three groups comprising the Sanhedrin: chief priests, elders, and the scribes were present... the Jewish version of the Supreme Court
- All of the normal legal procedural rules and laws were thrown out the window
  - The “*power of darkness*” is ruling over these proceedings (Luke 22:53)
- We are left with a sense of irony that these religious men who have dedicated their lives to upholding the law have so easily cast aside their own laws
- Not only did their stories not match up, they actually misquote Jesus, and completely miss the context of what he meant about the temple
- Jesus is accused of threatening the temple -- the dwelling place for God on earth

*The point is that under the terms of the old covenant, the temple was the great meeting-place between a holy God and his sinful people. This was the place of sacrifice, the place of atonement for sin. But this side of the cross, where Jesus by his sacrifice pays for our sin, Jesus himself becomes the great meeting-place between a holy God and his sinful people; thus he becomes the temple... Jesus says, “Destroy this temple, and in three days I will raise it up.” It is in Jesus’ death, in his destruction, and in his resurrection three days later, that Jesus meets our needs and reconciles us to God, becoming the temple, the supreme meeting-place between God and sinners. – D.A. Carson*

- If you ever wanted a defense for Jesus being sinless, this is it
- V. 63 – “*But Jesus remained silent.*” (Isaiah 53:7)
- V. 64 – “*But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.*” (Daniel 7, Psalm 110)
- In the face of the true High Priest, Caiaphas is revealed for what he is, a pretender presiding over an unjust trial
- V. 67-68 – *Then they spit in his face and struck him. And some slapped him, saying, “Prophecy to us, you Christ! Who is it that struck you?”* (Isaiah 50:6)
- Who’s committing blasphemy here? Who’s on trial here? Who’s being judged?

*We all need to lay aside our indignation and bring forth penitence, because we have all hit our dear Savior in the face with our sin. It was because of our sin, mine and yours, that he endured the abuse of these sinners and went willingly to the cross. – C.H. Spurgeon*

### **Peter’s Trials** (Matthew 26:69-75)

- Amid the narrative of Jesus being on trial, Peter is facing his own three trials
  - Matthew is inviting his readers to compare these two different men of God, Jesus and Peter, in how they respond in the face of trials
- The Bible is unabashedly honest about the failures in the lives of the saints
- It is critical for us to stay near to Christ through his Word, through the gathering of the saints in his church, and through prayer