"HE ENDURED INJUSTICE PATIENTLY"

(The Night Jesus was Unjustly Condemned to Death)
Matthew 26:57-75
3-17-2019

INTRODUCTION:

***The King of the universe patiently endured much injustice and mistreatment on a dark Passover night long ago.**

I. **He Endured False <u>ARREST</u>** (v. 57-58)
(His enemies seized Him by force)

II. **He Endured False <u>WITNESS</u>** (v. 59-62)
(His enemies lied about Him)

III. **He Endured Misplaced <u>VERBAL ABUSE</u>** (v. 63-66)
(His enemies accused Him of blasphemy)

IV. **He Endured Undeserved <u>INSULT</u> and <u>INJURY</u>** (v. 67-68)
(His enemies spit in His face, beat Him, and mocked Him)

V. **He Endured the <u>Denial</u> of One He Loved** (v. 69-75)
(His own disciple denied that he knew Him)

CONCLUSION:
He endured *"such contradiction of sinners"*;
what are you willing to endure for Him?

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We are so prone to think too much of ourselves, demand our rights, plot to get even, etc., when treated unjustly.

SEE: Philippians 2:5-8

He who was and is God humbled Himself so low as to allow puny mortals to unjustly condemn Him to death.

"His judgment was taken away" (Acts 8:33; cp. Is. 53:8)

"Matthew 26:57-68 reveals at least five aspects of that illegal and unjust treatment of our Lord: the convening of the Sanhedrin (vv. 57-58), the conspiracy to convict Jesus without evidence (vv. 59-61), the confrontation to induce His self-incrimination (vv. 62-64), the condemnation based on false charges and testimony (vv. 65-66), and the conduct of the court in the physical and verbal abuse of Jesus (vv. 67-68)." (MacArthur, p. 202).

***The King of the universe patiently endured much injustice and mistreatment on a dark Passover night long ago.**

I. He Endured False <u>ARREST</u> (v. 57-58)
(His enemies seized Him by force)

V. 57

Since God's timetable had now come for His Son to be crucified, Jesus for the first time allowed Himself to be grabbed, tied up, and led away.

John records that they not only seized Jesus, they *"<u>bound</u> Him"* (Jn. 18:12).

They tied His hands, like hand cuffs on a criminal.

Before appearing before Caiaphas, they *"led Him to Annas first; for he was father-in-law of Caiaphas, who was high priest that year"* (Jn. 18:13).

"Caiaphas" - On an earlier occasion this same man did not even realize the significance of the words that came out of his mouth when he had actually foretold the impending substitutionary death of Christ (SEE: John 11:45-52; cp. Jn. 18:14).

"Scribes and elders were assembled" - like hungry, salivating wolves, these religious leaders were awake and gathered in a pack in the middle of the night to devour Christ any way they could.

V. 57-58

The whole trial was a sham. "The Sanhedrin was permitted to hold a trial involving capitol punishment only in the <u>Temple</u> and only in <u>public</u>. The <u>private</u> meeting at Caiaphas' <u>house</u> (after midnight) clearly violated both stipulations (MacArthur, p. 204).

V. 58

Even though all the disciples had previously scattered (v. 56), Peter (remembering his promise to go with Christ both to prison and death) followed Christ at a distance to the high priest's palace.

"He went in" - Because John (who humbly doesn't mention himself by name) was *"known to the high priest"* was permitted entrance along with Peter (Jn. 18:15-16).

"<u>Sat with</u> the servants" - Peter sat with the enemies that night and would warm himself at their fire (Mk. 14:54).

II. He Endured False <u>WITNESS</u> (v. 59-62)
(His enemies lied about Him)
V. 59

"The council" = The Sanhedrin (the Jerusalem Sanhedrin was a judicial committee "composed of 70 chief priests, elders, and scribes, with the High Priest making a total of 71" - MacArthur, p. 198).

The Sanhedrin's stated purpose was "to save, not destroy life." Such intentions were not present in the trial of Jesus.

The Law of Moses warned against bearing false witness against someone (Ex. 20:16; Dt. 19:15-21).

In our Law system (as in the Mosaic Law), a person is presumed innocent until proven guilty. Christ, however, was presumed guilty and they were not interested in any evidence to prove otherwise.

"They had already determined that He was guilty, but they wanted to go through the motions of a legal trial" (Wiersbe, p. 98).

V. 59-60

Why do Satanically inspired people today seek to extinguish public awareness of who Jesus is and what He did for the world?

1) They love darkness rather than light (Christ's light is a rebuke to the world's darkness)

2) They are controlled by Satan and do His bidding (Satan seeks to keep people as far away from Jesus as possible)

V. 60

"But found none" - They invited everyone who had any "dirt" on Jesus to come and testify against Him, but no charge would stick.

Either the ones who came didn't have the required two or three witnesses with them to substantiate their allegations (Dt. 17:6, 19:15) or their testimonies contradicted (and didn't agree with) each other (Mk. 14:59).

A valiant effort was made to find Jesus guilty of some sin, some heresy, some failure to keep the Law, some disobedience to government, etc. but they *"found none."*

The best of Israel's liars, con artists, town gossips, etc., could not pin anything on Christ that merited punishment or death.

"Many false witnesses came" **-**Who knows how many liars paraded in and out of Caiaphas' palace?

"Yet found they none" **-** Although the "judge" and "jury" desperately wanted to nail Christ with some felony, they couldn't find even a trace of iniquity in Him.

Christ lived a sinless (impeccable) life!

Jesus bolding asked His enemies: *"Which of you convinceth me of sin?"* (Jn. 8:46).

Paul testified: Christ *"Knew no sin"* (II Cor. 5:21).

The writer of Hebrews testified that Christ, our High Priest, *"...was in all points tempted like as we are, yet without sin"* (Heb. 4:13).

Again the writer of Hebrews states: *"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."* (7:26)

Peter, who intimately knew Christ for 3-1/2 years, said in I Pet. 2:22, *"Who did no sin, neither was guile found in his mouth"*

Not even a demon could find in Jesus the least transgression of God's moral or spiritual law. "His only transgressions had been against the man-made, legalistic, and unscriptural rabbinic traditions." (MacArthur, p. 206)

V. 61

"This [fellow] ***said"*** **-** With disrespect for Jesus, they don't even use His name, but say, "This [one] said."

They misquote Jesus.

> He did not said the words *"I am able to destroy"* nor did He qualify the temple with the words *"of God" "Temple that is made with hands"* (Mk. 14:58). Rather He said, *"Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up."*

They misinterpret what Jesus said.

> When He said this, He was not referring to the physical religious place of worship, but to *"the temple of His body"* (Jn. 2:21).

V. 62

"Answerest thou nothing" - Jesus didn't need to verbally defend Himself; His testimony spoke for itself.

Don't be so quick and concerned to defend yourself; let your life speak for itself. And let God defend you! David said, *"God is my defense"* (Ps. 59:9).

The best Lawyer is God. Psalm 35:1 - *"Plead my cause, O LORD, with them that strive with me: fight against them that fight against me."*

III. He Endured Misplaced <u>VERBAL ABUSE</u> (v. 63-66)
(His enemies accused Him of blasphemy)

V. 63

"But Jesus held His peace" - Is. 53:7 - *"He was oppressed, and he was afflicted, yet He opened not His mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."*

"I adjure thee by the living God" - Caiaphas didn't realize it, but he was standing in front of the "<u>living God</u>"!

"I adjure thee by the living God" - Caiaphas put Jesus under <u>oath</u> (Ex. 20:7; Lev. 19:12; Num. 30:2) to incriminate Him.

Sly Caiaphas knew that Leviticus 24:16 said, *"The one who blasphemes the name of the Lord shall surely be put to death"* If he could succeed in getting Jesus to affirm His own deity with His own mouth, he would steer Jesus into self-incrimination.

"The Christ, the Son of God" - the word "Christ" refers to Jesus' <u>Messiahship</u> (Jn. 4:25-26).

The phrase "Son of God" refers to Jesus' <u>deity</u> (Jn. 5:18).

V. 64

"Thou hast said" - "You said it." "It is as you said." (Jesus responded the same way to Judas - Mt. 26:25). Jesus actually also said a direct *"I am."* (Mk. 14:62).

After Jesus attests to His Messiahship and deity, He gives a future validation to His claim as the Christ.

"Hereafter shall ye see the son of man sitting ont he right hand of power, and coming in the clouds of Heaven"

This scene will be witnessed by all of the unsaved at the Great White Throne Judgment (SEE: Dan. 7:9-14).

Caiaphas was now standing as judge and Jesus as the criminal, but one day the tables will be turned and Jesus will be the Judge and Caiaphas the criminal.

"Ye shall see the Son of Man" - Although Caiaphas the High Priest will one day bow the knee before Christ (Phil. 2:9-10) and will meet Him at the Great White Throne Judgment (Jn. 5:22, Rev. 20:11-15), the ***"ye"*** may also refer to <u>Jews</u> like him, who, in the Last Days when Christ returns for the Rapture and wrath of God, will *"look upon him whom they have pierced, and they shall mourn for him. . ."* (Zech. 12:10).

V. 65

"Rent his clothes" - "An action expressive of grief, obligatory on hearing blasphemy" (Ryrie note).

"Blasphemy" - He accuses Jesus of slandering God by His claim to <u>equality</u> with God (*"sitting on the right hand")*.

V. 66

If Jesus were not the Messiah, He would be guilty of blasphemy, but He was the Messiah -- but they didn't accept that.

IV. He Endured Undeserved <u>INSULT</u> and <u>INJURY</u> (v. 67-68)
(His enemies spit in His face, beat Him, and mocked Him)

V. 67

"Spit in his face" - To express disgust; spitting in one's face is a sign of humiliation and disgrace (Is. 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.")*

"To Jews, the supreme insult was to spit in another's face (SEE: Num. 12:14; Dt. 25:9) (MacArthur, p. 209).

EX: Absalom's tomb is still spit upon to this day because of His treacherous rebellion against his father, David) (MacArthur, p. 209).

"Buffeted him" - They violently abused Him by beating Him with their fists (treating the Son of God like a human punching bag).

"He was bruised for our iniquities" (Is. 53:5).

"<u>Others</u> smote Him" - These were the "servants" of the Temple (Mk. 14:65), with whom Peter had sat (v. 58). It's sadly amazing how people who see others doing something are quick to jump into the fray, like irrational, impulsive vicious animals.

They didn't just want to kill Christ, they wanted to make His last hours on earth as miserable as possible.

What depravity lies in the human heart! What an urge lies in the human heart to strike out against Jesus Christ.

--You are either *"for Christ or against Him"* (Mt. 12:30). You are not neutral toward Him. Which is it?"

The beating Christ received even before His crucifixion was so severe that Isaiah prophesied, *"As many were astonied at thee; his visage was so marred more than any man, and his form more than the sons of men."* (52:14).

"Prophesy unto us" - They had blindfolded Jesus (*"covered his face"* - Mk. 14:65) and now were testing his ability to tell who was doing the punching. It was a mockery of His omniscience and insight.

V. He Endured the <u>Denial</u> of One He Loved (v. 69-75)
(His own disciple denied that he knew Him)

V. 69

"Peter sat without" - He who gave his word to go "*<u>with</u>*" Jesus (v. 35) event o death is now <u>outside</u> (*"without"*) (at a distance).

V. 70-74

With each denial Peter gets more specific and serious:

"I know not what thou sayest" (v. 70)

"I do not know the man" (v. 72)

"Then began he to curse and to swear saying, I know not the man"
(v. 74)

V. 74

When Peter had denied the Lord for the third time, "*the Lord turned and looked upon Peter"* (Lk. 22:61).

Peter and Jesus locked eyes, and this triggered Peter's remembrance of Christ's words about a *"thrice"* denial.

Can you imagine the gripping emotion the Lord felt as He turned to look at Peter as he even swore that he didn't know who Jesus was!

How does the Lord feel in His heart about your life and testimony? Do you bring grief or joy to His heart?

"The look must have penetrated the disciple's very soul, burning deep into his heart and conscience the evil of his sin. Seeing his Lord standing there with His hands bound and His face covered with spit and bruises was more than Peter could bear" (MacArthur, p. 218).

V. 75

"And he went out and wept bitterly" - He wept because he knew the Lord knew what he had done. He, because of fear and intimidation, had lied about his relationship to Christ. The tears, however, reveal that Peter really loved Christ. Therefore, Peter will not be in the list of the doomed whose life was characterized as being *"fearful"* (Rev. 21:8).

Jesus had said: *"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."* (Mt. 10:32, 33).

Peter would be *"converted"* from His fear (Lk. 22:32) and become one of the mightiest preachers for Christ (Acts 4:13).

It is easy for us to criticize Peter for his denial of Christ.

But stop for a minute and compare his situation with yours.

> --He didn't have the baptism of the Spirit (until Pentecost - Acts 2) . . . you have the Spirit
>
> --He had faithfully left all to follow Christ for 3-1/2 years (and would for the rest of his life). . . what have you left for Christ?
>
> --His life was on the line; Golgotha could just as easily have had four crosses on it that afternoon instead of three. . . Have you ever been threatened or beaten for your faith?

CONCLUSION:

He endured *"such contradiction of sinners"*;
what are you willing to endure for Him?

Remember, what they did to your Master, they will do to you (Jn. 15:20 - *"Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also."*)

If He endured such mockery and abuse for you, should you be willing to endure the same for Him? (Heb. 12:3 - *"For consider Him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."*)

Christ was misjudged. "The irony is that all who misjudge Jesus will themselves be rightly judged by Him one day" (MacArthur, p. 210).

Isaiah 53:3 - *"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not."*

Don't hide from Jesus Christ any longer! Come to Him today for salvation!