

Poured Out: The Blood That Divides and Redeems

Matthew 26:57–27:26

Big Idea: The blood of Jesus both judges and saves—it exposes covenant failure and fulfills covenant promise.

Aim: To call the hearer to abandon all attempts at self-atonement and trust the blood poured out for forgiveness.

I. Introduction

- A. Read passage, pray
- B. Review: The Poured-Out Preparation
 1. The woman's act of devotion anticipates the new covenant sacrifice (**Mt. 26:7, 10–12, 26–28**) *From flask to cup*: what she poured out in love, He will pour out in grace.
 2. The Passover meal becomes the New Exodus—His blood inaugurates forgiveness for “many.

II. The Condemned Condemners (Mt.26: 57–68)

- A. Israel's leaders put the true Temple on trial, condemning themselves (26:57–68)
 1. The priestly garments tear; the true High Priest stands silent.
 2. Matthew shows covenant reversal: the builders reject the cornerstone.
 3. Religious privilege cannot substitute for covenant obedience.

B. The Blood and the Curse (**Mt. 27:11–26**)

1. The crowd's cry fulfills covenant judgment; Pilate's verdict fulfills divine justice.
2. The innocent dies; the guilty go free.
3. Will Christ's blood be your condemnation or your cleansing?

III. Two Disciples, Two Covenants (Mt. 26:69–27:10)

- A. Peter repents, remembering the words of Jesus. This is the fruit of the new covenant
- B. Judas shows the failure of the old covenant
 1. The temple can no longer mediate forgiveness; only the blood poured out can.
 2. Sorrow for sin is not enough: true repentance turns outward to Christ, not inward to self.
- C. Peter's repentance and Judas's despair reveal two outcomes of the blood.

IV. The Substitute (Mt. 27:15–26)

- A. Barabbas stands as the visible symbol of substitution.
 1. The guilty is released; the righteous condemned.
 2. The Day of Atonement is complete in Christ.
- B. Freedom for sinners is costly: it required the pouring out of innocent blood.

Conclusion:

- A. The Sanhedrin rejected the covenant;
- B. Judas tried to bear his own guilt;
- C. Peter turned toward grace;
- D. Barabbas went free.

Which are we?

Let His blood be on us—not as curse, but as cleansing; not as guilt, but as grace.

For the blood poured out for many is enough even for us.