

July 1970 - Bill Counts

THE CRUCIFIXION

The ministry of Jesus was around three years, out of his life of about 33 years. And we only have a few hours of those three years in detail. If a few hours of a man's life can be written down briefly in a book, and make an impact which changes the whole world, people will do well to ask themselves what kind of man he was. And think what it would be like to know all about him. The ministry of Jesus came to an end around one of the great feast days of Israel. The three great feast days of Israel are 1: The Passover which took place in the early spring; 2. Pentacost in the later spring, and 3. The Day of Atonement in the fall. Passover was probably the most important of all Jewish feasts. Good Jews would celebrate it by coming to Jerusalem where the sacrifices for the feast were to be offered. In the days when the Jews had the Temple, the sacrifices had to be offered at the Temple in Jerusalem, so they travelled from all over the ancient world to Jerusalem. Jesus came in to Jerusalem on Sunday before the crucifixion, which was on Friday; he carried on a ministry in the city ~~on~~ Monday and Tuesday; and Wednesday, from what we can tell from the gospel accounts, he rested. On Thursday we begin our <sup>h</sup> chronology. He sends Peter and John to offer the Passover sacrifice at the Temple.

THE BAPTIST

The winter of 1969-70 was a most interesting year, one of the first  
 of about 25 years, and we only have a few pages of those times  
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 selves what kind of man he was, and think what it would be  
 like to know all about him. The ministry of Jesus came to  
 an end around one of the last days of Israel. The  
 last great feast days of Israel was the Passover which  
 took place in the early spring. Passover in the past  
 evening, and the day of observance in the fall. Passover  
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 when the Jews had the temple, the sacrifices had to be offered  
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 the ancient world to Jerusalem. Jesus came to Jerusalem  
 on Sunday before the crucifixion, which was on Friday; he  
 stayed on Saturday in the city and on Sunday;  
 and Sunday, from what we can tell from the gospel accounts,  
 he rested. On Monday he began our chronology. He sends  
 Peter and John to offer the Passover sacrifice at the temple.

There were two things in the Passover: The offering of the sacrificial lamb in the afternoon made at the Temple where the people brought <sup>their</sup> ~~six~~ own lamb which the individual killed himself in order to have the blood offered by the priest. Then the lamb was taken home to be cooked and eaten that evening for the Passover meal. Since the festivities began at six in the evening, the ~~for~~ Passover bridged over two days. Peter and John return, and that evening, after six o'clock, Jesus eats the Passover supper with his disciples. On the way to the supper, the disciples were arguing which one was the greatest. At the supper, Jesus rebukes this spirit by washing their feet. This was a common custom in that day to have your feet washed; when you were a guest, the servant in the house would do this. Jesus takes the position of the servant and washes the feet of the disciples. There is the passing of the sop the Judas; he ~~leaves~~ to go to betray Jesus. In the Last Supper, Jesus establishes the new covenant, and the bread and wine are eaten. Then Jesus begins the ~~Supper~~ Upper Room discourse with his disciples; this and the trip to ~~Gethsemane~~ Gethsemane make up the evening. We should recall that he is beginning to operate under a pressure that no human being has ever known, or ever will know. He was coming to the point ~~for~~ which he was destined.

What they were like

Describe Jewish Passover

Jo. 14 + 16 = H.S.

There were things in the Passover: The evening of the  
sacramental bread in the evening made at the table where  
the people brought their own bread with the traditional killed  
lamb in order to have the blood offered by the priest.  
Then the lamb was taken home to be cooked and eaten that  
evening for the Passover meal. Once the festivities began  
at six in the evening, the Passover lasted for two days.  
Jesus and John returned, and the evening, after six o'clock,  
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servant and washes the feet of the disciples. There is the  
passing of the cup and Jesus: he leaves to go to betray  
Jesus. [Jesus last supper, Jesus established the new cov-  
nant, and the bread and wine are eaten.] Then Jesus begins  
the final hour with his disciples; it is the  
and the disciples gathered back up the evening.  
should recall that he is beginning to operate under  
pressure that no man being has ever known, or ever will  
know. He was coming to the point at which he was destined.

That's how it was  
the

Describe Jesus  
Passover  
John 13:1-17

to atone for the sins of the world. This should have been a time when the disciples would comfort him for what was to come, but He comforts them. Here they were quibbling which was to be the greatest, after three years of the greatest instruction men could ever know; they lived around the greatest example they could ever see; they witnessed love beyond what anyone has ever known; and they ~~still~~ are still quibbling which should be the greatest. Yet He did not lose patience; he did not give up; he loved them to the end. He prepared them for his departure and and comforted and strengthened them. They left the Upper Room and began walking from the city of Jerusalem through a valley toward the Mount of Olives to the garden of Gethsemane. In Chapter 22:of Luke , the following events are recorded: When they arrived at the place, Jesus told them to pray so that they would not have temptation; he then left them to pray; being in agony and praying fervently his sweat became like 'drops of blood'; he arose and found the disciples sleeping and again tells them to pray. I have read a book by a French physician called "The Doctor Looks at Cavalry" in which he mentions that what happened to Jesus is a rare medical condition which comes to individuals under terrific emotional strain. The capillaries break and



the blood begins to seep through the skin. The blood streamed down him coming through the skin. This had the effect of leaving the skin in the condition where it would be much more susceptible to pain and bruises he would afterward endure. He is beginning now to go through some of the great emotional and spiritual trials that would be involved in the crucifixion. At this very holy moment, Judas comes and betrays him, ironically, with a kiss, which was the ~~sign~~ sign of love to them. The ~~kiss~~ kiss to them would be like a good warm handshake to us. That was the sign through which he betrayed the Saviour. Jesus is arrested by the Jews. They ~~are~~ had tried to figure out a way to get rid of Jesus; the problem is that they are politicians and they know they can't get in too deep a disfavor with the crowd. Judas has presented them with an opportunity where they can take Jesus and secretly try him and arrange to get rid of him and face the crowds with an accomplished fact instead of taking him in the midst of the Temple in the heat of the day when a riot might result and some might defend him. Now at around one in the morning, the strain is very great on Jesus and he is very tired, and he is now put through a series of six trials which last the rest of the morning till the dawn. The first trial is before Annas, who is the father-in-law of the high

Cup of Wrath of God

the blood begins to flow through the skin. The blood  
attached to the skin during contact with skin. This and the  
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ward adhere. As in beginning now to go through some of the  
great emotions, and physical trials that would be involved  
in the crucifixion. At this very early contact, Jesus came  
and betrays him, treacherously, with a kiss, which was the sign  
again I love to them. The other kiss to them would be like  
a good man handshake to us. That was the sign through which  
he betrayed his neighbor. Jesus is betrayed by his friends.  
They are not to be taken out a way to get rid of Jesus;  
the process is that they are politicians and they know they  
can't get in too deep a situation where they can take Jesus  
presented when an opportunity arose they can take Jesus  
and secretly try to get Jesus to get rid of him and take  
the words with an accomplished fact instead of taking him  
into mind of the people in the heart of the day when a lot  
might result, and some might defend him. Now all around the  
to me wrong, the world is very good on Jesus and he is  
yet, which, and he has not known a series of six weeks  
which last the rest of his ministry till the end. The first  
trial in Peter's name, this is the father-in-law of the high

1. Confession  
2. Denial

priest Caiaphas who was the power behind the throne. Remember that the religious and the political were mixed with the Jews; the high priest was more than a religious figure, he was a very strong political figure. Annas first ~~questions~~ questions Jesus and he is then brought before <sup>2</sup> Caiaphas and the gathering of the Sanhedrin, in a preliminary trial. Thirdly, he is brought before the full <sup>3</sup> Sanhedrin for a fuller trial. The whole trial mechanism was quite illegal by Jewish custom;

1. It was at night, which was illegal;
2. The witness<sup>s</sup> for the trial were brought by the judges, and you can ~~imagine~~ imagine what that would be like in a court of law today;
3. He was asked to incriminate himself; and
4. The <sup>death</sup> sentence was passed immediately. All of these were illegal by Jewish law. The account of the trial is in (Mark 14: verse 53) and following: The chief priests and the Sanhedrin kept trying to obtain testimony against Jesus to put him to death, but could find none. False, inconsistent ~~xxxx~~ testimony was given by many. The high priest asked him if he had anything to say about the testimonies, but he made no answer. Again, the high priest asked ~~if~~ him if he were the Messiah. Jesus says ~~xxxxxxx~~ "I Am," and answers with a quote from (Daniel 7:13) saying that the 'son of man' will be seen sitting at the right hand of power and coming with the clouds of heaven; a prophecy of the messiah. In effect, he ~~was~~ says "You are



my judge today, but in the future, I will be your judge."

As a sign of his anger, Ciaphas tears his clothes and says there is no further need of witnesses; that they have heard the blasphemy, and all condemned him ~~of death~~ to be deserving of death. Actually, this was very logical; either Jesus

was the Messiah or else he was committing blasphemy. By Jewish law, the high priest had every right to crucify Jesus if he were not the Messiah. We need to accept Jesus as he asked to be accepted; he never asked us to accept him as just another good man. He said you either accept me as the Messiah, the one who is to rule the nations, God incarnate, or else cast me out as a blasphemer. Nothing in between.

This is the attitude we should have with Jesus; totally for him or totally against him. The Jews did not have the authority to get rid of Jesus on their own because they were a nation subject to the Romans. So having three trials before the Jews was not enough; he had to be sent to the Romans as well.

But before they did, they began to mistreat him.; they spit on him. He is blindfolded and beaten with their fists and slapped. Jesus is then sent to <sup>4</sup> Pilate, the Roman in authority, as governor in Judea, and he tried to find out the ~~charge~~ charge against

Jesus but cannot really substantiate the claim; this is the fourth trial of Jesus. Pilate then tries to pass the buck to King Herod, the local ~~king~~ ruler in the north, in Galilee, where Jesus carried on his ministry.

by Judas Iscariot, but in the future, I will be your judge."

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 there is no further need of witness; that they have heard  
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 of death. Actually, this was very unjust; either Jesus  
was the Messiah or else he was certainly blasphemy. By  
 Jewish law, the high priest had every right to orally swear  
 this was not the Messiah. He needed no second witness as he  
 dared to be accused; he never would be to accept his  
 just penalty of death. He said you either accept me as the  
 Messiah, or else you are a blasphemer. God incarnate,  
of this sort we call a blasphemer. Nothing in between.  
 This is the attitude of those who have left Jesus; really none  
 who or totally of Israel. The Jews did not have the authority  
 to put him to death until he became they were a nation  
 subject to the Romans. Obeying their laws before the Jews  
 was not enough and he had to be a Jew to the Romans as well.  
 The people they did, they began to mistrust him; they pit  
 on him. He is branded and carried in their hands and  
 aligned. Jesus is made good to <sup>4</sup> the Roman in a  
way, and he tries to find out the nature of a Jew.  
 Jesus but cannot really understand the spirit; this is the  
 fourth trial of Jesus. What is the trial to see the back  
to the trial, the trial the trial in the world, in which,  
 where Jesus carried on his ministry.