

## The Running Oration

Introduction by Robin Calamaio, 2003

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The Rest by Matthew, Mark, Luke, and John, pre100

### Introduction

*The Running Oration* is a *type* of harmony of the Four Gospels (Matthew, Mark, Luke, and John) from the Upper Room through the Ascension. I have wanted to compile this harmony for a long time for a couple of reasons. First, by combining all four gospel accounts, I knew I could get a **fuller picture** of what happened during the last hours of Jesus' mortal life, and the forty days after He rose from the dead. I wanted to be able to read through the whole episode in **one sitting** with all four accounts combined in a flowing manner. But secondly, I felt that if I took the time to lay out each gospel account side by side, some of the apparent differences between them would be reconciled. Things like Peter's denials and the sequences of the cock-crowing. Even the trials and crucifixion accounts, had differences I wanted resolved. This may not be important to you, but if one believes the Word of God is perfect and without error, any seeming contradictions in the record are not a matter to be glossed over. It should surprise no one that the ensuing exercise profited me greatly. Even if no one else profits from my efforts - I did. God has committed Himself to making me like Jesus Christ in thought, word and deed, and I am sure He used this project in that monumental task. Every single question I had in the whole "passion" episode was cleared up (Praise God) - except one. And I'm sure in God's timing, He will also clear up that one.

I did not undertake this project because of a "faith crisis" over the trustworthiness of God's Word. While I believe we do have extremely well preserved copies of God's word, they are still just that - **copies**. When Matthew finished writing his Gospel account, *that document* was absolutely flawless and straight from the mouth of God Almighty. *That* was the God-breathed document - not any ensuing *copies* of it. The same is true of Mark's book (letter), and Luke's and John's. When the ink dried on those accounts, they were absolutely perfect in every way. So also what Paul wrote, and Peter and James and Moses and Isaiah and ... well you get the picture. So, here is the truth of the matter. None of those original documents are in anyone's possession today. They all wore out! Theologically speaking, there are no extant (original) texts. What we have today are copies, and copies of copies. The study of these copies is called Lower Criticism, or Textual Criticism. It is an extremely interesting field and is not to be feared by any Christian. It is an honest examination of the texts we use in compiling the Bible. Did you know that the oldest existing papyri *fragments* only date back to about 200 AD? Jesus had died 165 years before that. And these are tiny little *fragments* of various Bible books (letters). One can only guess how many times removed even these fragments are from the original letter of Paul or John, etc. And we don't even get into substantial New Testament manuscript copies until the Fourth Century AD! Furthermore, consider this. The original New Testament letters were written *to be used!!* They were not stashed in a glass case in a museum. My personal Bible has only been used *by me* for 20+ years and it's all tore up. But if it was in the hands of an entire congregation, it probably wouldn't last 5 years. And do you think those carnal Corinthian believers knew what they had in their hands when Paul's letters were delivered to them? I wonder how those original letters were *physically* handled! Some of those Corinthians surely wanted to crumple them up and throw them away! The point is this. What we have today are

*copies* - even copies of copies of copies - and here is what we find.

As all the various copies and fragments have been “assembled” for comparison studies, it is evident not all copies are identical. These differences are called “variants,” thus creating “variant readings.” Sometimes, just one letter in a word is different. Sometimes, a whole word. Sometimes, a whole phrase. And sometimes, *entire passages* vary from copy to copy (i.e., Mark 16:9-20, or John 7:53 - 8:11, or 1John 5:8). I do not want to alarm you, but there are at least 2,086 fairly significant variations in Greek texts (copies) for the New Testament alone. If other old copies are discovered, that number can only increase. When these copies are compared with one another, certain reasons begin to surface as to *why* they differ. Sometimes copyists made simple errors. These are often quite obvious (like their eye skipped down a line, etc.). But other variant readings are intentional. Some groups who recopied old and wearing texts *were more faithful than others* to the worn out copy. In other words, some copyists took it upon themselves to add (or subtract) things that may not have suited their theology or belief system. Fortunately, copies from other geographical areas often expose this license and we can get back to a more authentic rendering of the original document. But here is my main point. The closer I scrutinize the Word of God, and study these variant readings, *the stronger* my faith becomes. My confidence in the power of God’s Word has not been shaken at any time in any way by *any kind* of study. This study of Textual Criticism has actually strengthened my faith and witness in innumerable ways. A Christian should never fear truth in any arena. Our God is the God of truth. He dwells in any truth that exists, and we, as children of truth, only become stronger as we learn truth. That applies to any field - whether science, math, history - you name it! God is the ultimate author of anything that is true. He created truth and dwells there.

So the bottom line for me is as follows. Any Scriptural “problems” I can’t seem to figure out, I don’t worry too much about. Seeming “contradictions” are not really there. The breakdowns are either in my understanding or, maybe in a few cases, the culprit is a corrupted text. I am happy to wait until Judgement Day to get my answers if they escape me on this side. If I continue seeking the Lord, in due time, all will become clear.

Now, in getting back to the work at hand, the sequence I have in *The Running Oration* I hold somewhat loosely in various places. There may be variables (of which I am currently unaware) that could make for a different order of events. But, overall, I feel quite a lot of confidence in my deductions.

#### **Here are a few principles I followed:**

- 1.** Luke is in **chronological order** and I have not violated that order. (See Luke’s testimony to this effect, Luke 1:1- 4). The only place that Luke violates this is in Luke 3:18-22 on his account of John the Baptist, but this is an obvious exception to the consecutive order of recorded events by Luke.
- 2.** The other writers, I’ve been informed, wrote more by **subject** than by chronological order. This is especially evident in Peter’s denials. So I used Luke’s account as the chronological backbone for *The Running Oration*. But I only violated the chronological order of the other three gospels when they chronologically conflicted with Luke’s account. For examples, read through Peter’s denials and also the rending of the veil in the temple.

I do expect you to examine this oration with a critical eye - but in so doing, don’t miss the forest for the trees. The substance of Jesus’ work in the passion will reverberate for eternity.

It is my hope I have put all the trees together in such a way that you will see the forest as you have never seen it before.

**P.S.** - The only thing I really haven't figured out is Matthew 12:40's prophecy by Jesus that He would be in the heart of the earth three days and three nights. Send me any info you might have about that! But now, *The Running Oration*.

### **Setting the Stage**

Now, before the feast of the Passover, Jesus, knowing that His hour had come that He should depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.<sup>1</sup>

### **The Upper Room**

#### The Upper Room - Scene 1 "Desired with Desire"

Now, when evening had come, He was reclining at table with the twelve disciples.<sup>2</sup> And He said to them, "I have earnestly desired to eat this Passover with you before I suffer; for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God." And having taken a cup, when He had given thanks, He said, "Take this and share it among yourselves; for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes."<sup>3</sup>

#### The Upper Room - Scene 2 "Bread Broken"

And while they were eating, Jesus took bread; and after a blessing, He broke it and gave it to His disciples and said, "Take; eat; this is my body<sup>4</sup> which is given for you. Do this in remembrance of Me."<sup>5</sup>

#### The Upper Room - Scene 3 "First Indicator of Betrayer"

And as they were reclining at table and eating, Jesus said, "Truly I say to you that one of you will betray Me - one who is eating with me."<sup>6</sup> And being deeply grieved they began to say to Him one by one, "Surely not I, Lord?"<sup>7</sup> And He said to them, "It is one of the twelve, the one who dips with Me in the bowl.<sup>8</sup> He who dipped his hand with Me in the bowl is the one who will betray Me. The Son of Man is to go, just as it is written of Him, but woe to that man through whom the Son of Man is betrayed. It would have been good for him if that man had not been born." And Judas, who was betraying Him, answered and said, "Surely it is not I, Rabbi?" He said to him, "You have said."<sup>9</sup>

#### The Upper Room - Scene 4 "Wine Instituted"

In the same way, He took the cup, after they had eaten,<sup>10</sup> and gave thanks and gave it to them saying, "Drink from it, all of you.<sup>11</sup> This cup, which is poured out for you, is the new covenant in My blood<sup>12</sup> which is shed on behalf of many for forgiveness of sins.<sup>13</sup> Do this, as often as you drink it, in remembrance of Me<sup>14</sup> But I say to you, I shall never again drink the fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom.<sup>15</sup>

#### The Upper Room - Scene 5 "Second Indicator of Betrayer"

"But, behold, the hand of the one betraying Me is with Me on the table. For indeed the Son of Man is going as it has been determined, but woe to that man through whom He is

betrayed!” And they began to discuss among themselves which one of them it might be who was going to do this thing.<sup>16</sup>

#### The Upper Room - Scene 6 “Who’s the Greatest? - Feet Washing”

And there arose also a dispute among them as to which one of them was regarded to be greatest.<sup>17</sup> And supper having happened, (the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him) Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God, and was going back to God, rose from supper, and laid aside His garments; and taking a towel, girded Himself about. Then He poured water into the basin, and began to wash the disciples feet and to wipe them with the towel with which He was girded. And so He came to Simon Peter. And Peter said to Him, “Lord, do You wash my feet?” Jesus answered and said to him, “What I do, you do not realize now; but you shall understand hereafter.” Peter said to Him, “Never shall You wash my feet!” Jesus answered him, “If I do not wash you, you have no part with Me.” Simon Peter said to Him, “Lord, not my feet only, but also my hands and my head.” Jesus said to him, “He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you.” For He knew the one who was betraying Him; for this reason He said, “Not all of you are clean.” And so, when He had washed their feet and taken His garments, and reclined at table again, He said to them, “Do you know what I have done to you? You call Me Teacher and Lord, and you are right for (so) I am. If I then, the Lord and the Teacher washed your feet, you also ought to wash one another’s feet. For I gave you an example that you also should do as I did to you. Truly, truly, I say to you, a slave is not greater than his master, neither one who is sent greater than the one who sent him. If you know these things, you are blessed if you do them.<sup>18</sup> The kings of the Gentiles lord it over them; and those who have authority over them are called, ‘Benefactors’. But not so with you; but let him who is the greatest among you become as the youngest, and the leader as the servant. For who is greater, the one who reclines at table, or the one who serves? Is it not the one who reclines at table? But I am among you as the one who serves. And you are those who have stood by Me in My trials; and just as the Father has granted Me a kingdom, I grant you that you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel.<sup>19</sup> I do not speak of all of you. I know the ones I have chosen; but it is that the Scripture may be fulfilled, ‘He who eats My bread has lifted up his heel against Me.’ From now on I am telling you before it comes to pass, so that when it does occur, you may believe that I am. Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me, receives Him who sent Me.<sup>20</sup>

#### The Upper Room - Scene 7 “Third Betrayer Scene”

When Jesus said this, He became troubled in spirit and testified and said, “Truly, truly, I say to you, that one of you will betray Me.” The disciples began looking at one another, at a loss to know of which one He was speaking. There was reclining on Jesus breast one of His disciples whom Jesus loved. Simon Peter therefore gestured to him and said to him, “Tell us who it is of whom He is speaking.” He, leaning back thus on Jesus’ breast, said to Him, “Lord, who is it?” Jesus therefore answered, “That is the one for whom I shall dip the morsel and give it to him.” So when He had dipped the morsel, He took and gave it to Judas, the son of Simon Iscariot. And after the morsel, Satan then entered into him. Jesus therefore said to him, “What you do, do quickly.” Now, no one of those reclining at table knew for what purpose He had said this to him.

For some were supposing, because Judas had the money-box, that Jesus was saying to him, "Buy the things we have need of for the feast," or else, that he should give something to the poor. So, after receiving the morsel, he went out immediately - and it was night. When therefore he had gone out, Jesus said, "Now is the Son of Man glorified and God is glorified in Him; if God is glorified in Him, God will also glorify Him in Himself and will glorify Him immediately. Little children, I am with you a little while longer. You shall seek Me and as I said to the Jews, 'Where I am going, you cannot come,' now I say to you also. A new commandment I give to you, that you love one another even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another."<sup>21</sup>

#### The Upper Room - Scene 8 "First Confrontation with Peter"

Simon Peter said to Him, "Lord, where are You going?" Jesus answered, "Where I go, you cannot follow Me now; but you shall follow later." Peter said to Him, "Lord, why can I not follow You right now? I will lay down my life for You." Jesus answered, "Will you lay down your life for Me? Truly, truly, I say to you, a cock shall not crow, until you deny Me three times.<sup>22</sup> Simon, Simon, behold Satan has demanded permission to sift you like wheat; but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers." And he said to Him, "Lord, with You I am ready to go both to prison and to death!" And He said, "I tell you, Peter, the cock will not crow today until you have denied three times that you know Me."<sup>23</sup>

#### The Upper Room - Scene 9 "New Procedures"

And He said to them, "When I sent you out without purse and bag and sandals, you did not lack anything, did you?" And they said, "No, nothing." And He said to them, "But now, let him who has a purse take it along, likewise, also a bag, and let him who has no sword sell his robe and buy one. For I tell you, that this which is written must be fulfilled in Me, 'And He was classed among criminals,' for that which refers to Me has its fulfillment." And they said, "Lord, look, here are two swords." And He said to them, "It is enough."<sup>24</sup>

#### The Upper Room - Scene 10 "Trinity and Disciples"

"Let not your heart be troubled; you believe in God, believe also in Me. In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, there you may be also. And you know the way where I am going. Thomas said to Him, "Lord, we do not know where You are going; how do we know the way?" Jesus said to him, "I am the way and the truth, and the life; no one comes to the Father, but through Me. If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him." Philip said to Him, "Lord, show us the Father, and it is enough for us." Jesus said to him, "Have I been so long with you and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how do you say, 'Show us the Father'? Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. Believe Me that I am in the Father, and the Father in Me, otherwise believe on account of the works themselves. Truly, truly, I say to you, he who believes in Me, the works that I do shall he do also; and greater works than these shall he do; because I go to the Father. And whatever you ask

in My name, that will I do, that the Father may be glorified in the Son. If you ask Me anything in My name, I will do it. If you love Me, you will keep My commandments. And I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, but you know Him because He abides with you, and will be in you. I will not leave you as orphans; I will come to you. After a little while the world will behold Me no more; but you will behold Me; because I live, you shall live also. In that day you shall know that I am in My Father, and you in Me, and I in you. He who has My commandments and keeps them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will disclose Myself to him.” Judas (not Iscariot) said to Him, “Lord, what then has happened that You are going to disclose Yourself to us, and not to the world?” Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him, and make Our abode with him. He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father’s who sent Me. These things I have spoken to you, while abiding with you. But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you. Peace I leave with you; My peace I give to you; not as the world gives, do I give to you. Let not your heart be troubled, nor let it be fearful. You heard that I said to you, ‘I go away, and I will come to you.’ If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I. And now I have told you before it comes to pass that when it comes to pass, you may believe. I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me; but that the world may know that I love the Father and as the Father gave Me commandment, even so I do. Arise, let us go from here.”<sup>25</sup>

#### The Upper Room - Scene 11 “Singing”

And after singing a hymn, they went out to the Mount of Olives.<sup>26</sup>

### **Mount Of Olives**

#### Mount of Olives - Scene 1 “Second Confrontation with Peter”

Then Jesus said to them, “You will all fall away because of Me this night for it is written, ‘I will strike down the shepherd and the sheep of the flock shall be scattered.’ But after I have been raised I will go before you to Galilee.” But Peter answered and said to Him, “Though all may fall away because of You, I will never fall away!<sup>1</sup> Though all may fall away, yet I will not!” And Jesus said to him, “Truly, I say to you, that you yourself, this very night, before a cock crows twice, shall three times deny Me.” But Peter kept saying insistently, “Even if I have to die with You, I will not deny You!” And all the disciples were saying the same thing too.<sup>2</sup>

#### Mount of Olives - Scene 2 “Growing and Growling”

“I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it, that it may bear more fruit. You are already clean because of the word which I have spoken to you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither can you, unless you abide in Me. I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing. If anyone does not abide in Me, he is thrown away as a branch, and dries up; and they gather them, and cast them into the fire, and

they are burned. If you abide in Me, and My words abide in you, ask whatever you wish and it shall be done for you. By this is My Father glorified, that you bear much fruit, and so prove to be My disciples. Just as the Father has loved Me, I have also loved you; abide in My love. If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments, and abide in His love. These things I have spoken to you, that My joy may be in you, and that your joy may be made full. This is My commandment, that you love one another, just as I have loved you. Greater love has no one than this, that one lay down his life for his friends. You are My friends, if you do what I command you. No longer do I call you slaves; for the slave does not know what his master is doing; but I have called you friends for all things that I have heard from My Father I have made known to you. You did not choose Me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain, that whatever you ask of the Father in My name, He may give to you. This I command you, that you love one another. If the world hates you, you know that it has hated Me before it hated you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you, 'A slave is not greater than his master.' If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also. But all these things they will do to you for My name's sake because they do not know the One who sent Me. If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin. He who hates Me hates My Father also. If I had not done among them the works which no one else did, they would not have sin; but now they have both seen and hated Me and My Father as well. But they have done this in order that the word may be fulfilled that is written in their Law, 'They hated Me without a cause.' When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth, who proceeds from the Father, He will bear witness of Me, and you will bear witness also, because you have been with Me from the beginning.<sup>3</sup>

### Mount of Olives - Scene 3 "Predictions and Parting"

"These things I have spoken to you that you may be kept from stumbling. They will make you outcasts from the synagogue; but an hour is coming for everyone who kills you to think that he is offering service to God. And these things they will do because they have not know the Father or Me. But these things I have spoken to you that when their hour comes, you may remember that I told you of them. And these things I did not say to you at the beginning because I was with you. But now I am going to Him who sent Me; and none of you asks Me, 'Where are You going?' But because I have said these things to you, sorrow has filled your heart. But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper shall not come to you; but if I go I will send Him to you. And He, when He comes, will convict the world concerning sin, and righteousness, and judgment; concerning sin because they do not believe in Me; and concerning righteousness because I go to the Father; and you no longer behold Me; and concerning judgment, because the ruler of this world has been judged. I have many more things to say to you but you cannot bear them now. But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative but whatever He hears, He will speak; and He will disclose to you what is to come. He shall glorify Me for He shall take of Mine and shall disclose it to you. All things that the Father has are Mine; therefore I said, that He takes of Mine, and will disclose it to you. A little while and you will no longer behold Me; and again a little while, and you will see Me." Some of His disciples

therefore said to one another, “What is this thing He is telling us, ‘A little while and you will not behold Me; and again a little while and you will see Me’ and ‘Because I go to the Father?’” And so they were saying, “What is this they He says, ‘A little while?’ We do not know what He is talking about!” Jesus knew that they wished to question Him and He said to them, “Are you deliberating together about this, that I said, ‘A little while and you will not behold Me and again a little while and you will see Me?’ Truly, truly I say to you that you will weep and lament, but the world will rejoice; you will be sorrowful but your sorrow will be turned to joy. Whenever a woman is in travail she has sorrow because her hour has come, but when she gives birth to the child, she remembers the anguish no more for joy that a child has been born into the world. Therefore, you too, now have sorrow but I will see you again, and your heart will rejoice and no one takes your joy away from you. And in that day you will ask Me no question. Truly, truly, I say to you, if you shall ask the Father for anything, He will give it to you in My name. Until now you have asked for nothing in My name; ask, and you will receive, that your joy may be made full. These things I have spoken to you in figurative language, an hour is coming, when I will speak no more to you in figurative language, but will tell you plainly of the Father. In that day you will ask in My name and I do not say to you that I will request the Father on your behalf; for the Father Himself loves you, because you have loved Me, and have believed that I came forth from the Father. I came forth from the Father, and have come into the world; I am leaving the world again, and going to the Father.” His disciples said, “Lo, now You are speaking plainly, and are not using a figure of speech. Now we know that You know all things and have no need for anyone to question You; by this we believe that You came from God.” Jesus answered them, “Do you now believe?” Behold, an hour is coming, and has already come, for you to be scattered, each to his own home, and to leave Me alone; and yet I am not alone because the Father is with Me. These things I have spoken to you, that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.”<sup>4</sup>

#### Mount of Olives - Scene 4 “Praying”

These things Jesus spoke and lifting up His eyes to heaven, He said, “Father, the hour has come, glorify Thy Son, that the Son may glorify Thee, even as Thou gavest Him authority over all mankind, that to all whom Thou hast given Him, He may give eternal life. And this is eternal life that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent. I glorified Thee on the earth having accomplished the work which Thou hast given Me to do. And now glorify Thou Me together with Thyself, Father, with the glory which I ever had with Thee before the world was. I manifested Thy name to the men whom Thou gavest Me out of the world; Thine they were and Thou gavest them to Me and they have kept Thy word. Now they have come to know that everything Thou hast given Me is from Thee for the words which Thou gavest Me, I have given to them and they received them, and truly understood that I came forth from Thee, and they believed that Thou didst send Me. I ask on their behalf; I do not ask on behalf of the world, but of those whom Thou hast given Me; for they are Thine; and all things that are Mine are Thine, and Thine are Mine, and I have been glorified in them. And I am no more in the world; and yet they themselves are in the world, and I come to Thee. Holy Father, keep them in Thy name, the name which Thou hast given Me, that they may be one, even as We are. While I was with them, I was keeping them in Thy name which Thou has given Me; and I guarded them and not one of them perished but the son of perdition, that the Scripture might be fulfilled. But now I come to Thee and these things I speak in the world that they may have My

joy made full in themselves. I have given them Thy word; and the world has hated them because they are not of the world even as I am not of the world. I do not ask Thee to take them out of the world, but to keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth; Thy word is truth. As Thou didst send Me into the world I also have sent them into the world. And for their sakes I sanctify Myself, that they themselves also may be sanctified in truth. I do not ask in behalf of these alone, but for those also who believe in Me through their word; that they may all be one even as Thou, Father, art in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me. And the glory which Thou hast given Me I have given to them that they may be one, just as We are one. I in them, and Thou in Me, that they may be perfected in unity, that the world may know that Thou didst send Me and didst love them, even as Thou didst love Me. Father, I desire that they also whom Thou hast given Me be with Me where I am in order that they may behold My glory, which Thou hast given Me, for Thou didst love Me before the foundation of the world. O righteous Father, although the world has not known Thee, yet I have known Thee; and these have known that Thou didst send Me; and I have made Thy name known to them, and will make it known that the love wherewith Thou didst love Me may be in them, and I in them.”<sup>5</sup>

### **Gethsemane**

#### **Gethsemane - Scene 1 “Fervent Dealings and Faltering Disciples”**

When Jesus had spoken these words, He went forth with His disciples over the ravine of the Kidron, where there was a garden into which He Himself entered and His disciples.<sup>1</sup> And when He was at the place<sup>2</sup> called Gethsemane,<sup>3</sup> He said<sup>4</sup> to His disciples,<sup>5</sup> “Pray that you enter not into temptation.<sup>6</sup> Sit here, while I go over there and pray.” And He took with Him, Peter and the two sons of Zebedee,<sup>7</sup> James and John, and began to be very distressed,<sup>8</sup> and grieved, and troubled. Then He said to them, “My soul is deeply grieved to the point of death; remain here and keep watch with Me.”<sup>9</sup> And He parted from them about a stones cast and He kneeled down,<sup>10</sup> and fell to the ground,<sup>11</sup> and fell on His face,<sup>12</sup> and prayed that if it were possible the hour might pass away from Him. And He said, “Abba, Father! All things are possible for Thee; remove this cup from Me; yet not what I will, but what Thou wilt.<sup>13</sup> My Father, if it is possible,<sup>14</sup> My Father, if You are willing, remove this cup from Me;<sup>15</sup> let this cup pass away from Me! Nevertheless, not as I will, but as Thou wilt.<sup>16</sup> Do not let My will, but Thine, be done.” Now, an angel from heaven appeared to Him, strengthening Him. And being in agony, He was praying very fervently, and His sweat became like drops of blood, falling down upon the ground. And when He rose from prayer, He came to His disciples and found them sleeping from sorrow and He said to them, “Why are you sleeping? Rise up and pray in order that you might not enter into temptation.”<sup>17\*</sup> And He said to Peter, “Simon, are you asleep?<sup>18</sup> So you could not keep watch with Me one hour? Keep watching and praying in order that you might not enter into temptation; for, on one hand, the spirit is eager, but, on the other hand, the flesh is weak.” He went away again a second time and prayed, saying, “My Father, if this cannot pass away unless I drink it, Thy will be done.” And He came back and found them sleeping, for their eyes were heavy,<sup>19</sup> being weighted down and they did not know what to answer Him.<sup>20</sup> And He left them again, and went away and prayed a third time, saying the same words.<sup>21</sup> And He came a third time and said to them, “Keep on sleeping now and take your rest. It is enough.<sup>22</sup> Behold, the hour has drawn near,<sup>23</sup> the hour has come! Behold! The Son of Man is betrayed into the hands of sinners. Arise, let us be going; behold, the one who betrays Me is at hand!”<sup>24</sup>

## Gethsemane - Scene 2 "The Approach and the Arrest"

Now Judas also, who as betraying Him, knew the place; for Jesus had often met there with His disciples.<sup>25</sup> And while He was still speaking, behold Judas came up<sup>26</sup> having received the (Roman) cohort, and officers from the chief priests and the Pharisees<sup>27</sup> and the scribes<sup>28</sup> and the elders of the people - a great multitude<sup>29</sup> - with lanterns and torches, weapons<sup>30</sup> and swords and clubs.<sup>31</sup> Now, he that betrayed Him had given them a sign saying, "Whomever I shall kiss, that is He; take Him and lead Him away safely."<sup>32</sup> Jesus, therefore, knowing all things that were coming upon Him, went forth<sup>33</sup> and immediately (Judas) came to Jesus and said, "Hail, Rabbi"<sup>34</sup> and approached Jesus to kiss Him. But Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?"<sup>35</sup> and he kissed Him.<sup>36</sup> And (Jesus) said to them, "Whom do you seek?" They answered Him, "Jesus, the Nazarene." He said to them, "I am He." And Judas also who was betraying Him was standing with them. When, therefore, He said to them, "I am He," they drew back and fell to the ground. Again, therefore, He asked them, "Whom do you seek?" And they said, "Jesus, the Nazarene." Jesus answered, "I told you that I am He; if, therefore, you seek Me, let these go their way" in order that the word might be fulfilled which He spoke, "Of those whom Thou hast given Me I lost not one."<sup>37</sup> And Jesus said to (Judas), "Friend, do what you have come for." Then they came and laid hands on Jesus and seized Him.<sup>38</sup> And when those who were around Him saw what was going to happen, they said, "Lord, shall we strike with the Sword?"<sup>39</sup> And behold,<sup>40</sup> Simon Peter<sup>41</sup> reached and drew out his sword, and struck the slave of the high priest<sup>42</sup> and cut off his right ear. Now the servant's name was Malchus. Jesus, therefore, said to Peter,<sup>43</sup> "Put your sword back into its place!<sup>44</sup> Put the sword into the sheath;<sup>45</sup> for all those who take up the sword shall perish by the sword!<sup>46</sup> The cup which the Father has given Me, shall I not drink it?<sup>47</sup> Or do you think that I cannot appeal to My Father and He will at once put at My disposal more than twelve legions of angels? How then shall the Scriptures be fulfilled, that it must happen this way?<sup>48</sup> Permit it to be done even as far as this!" And He touched (Malchus') ear and healed him. And Jesus said to the chief priests and officers of the temple and elders who had come against Him, "Have you come out with swords and clubs as against a robber<sup>49</sup> to seize Me?<sup>50</sup> While I was with you daily in the temple you did not lay hands on Me.<sup>51</sup> Every day I was sitting in the temple teaching and you did not seize Me.<sup>52</sup> But this hour and the power of darkness are yours.<sup>53</sup> All this has taken place that the Scriptures of the prophets may be fulfilled!" Then all the disciples left Him and fled.<sup>54</sup> And a certain young man was following Him, wearing nothing but a linen sheet over his naked body; and they seized him. But he left the linen sheet behind, and escaped naked.<sup>55</sup> So the Roman cohort and the commander and the officers of the Jews arrested Jesus and bound Him....<sup>56</sup>

## **The Jewish Trial**

### The Jewish Trial - Scene 1 "Led to Annas"

...and led Him to Annas first; for he was father-in-law of Caiaphas, who was high priest that year. Now Caiaphas was the one who had advised the Jews that it was expedient for one man to die on behalf of the people.<sup>1</sup>

### The Jewish Trial - Scene 2 "Peter's 'Return' and First Denial"

And Simon Peter was following Jesus, and so was another disciple.<sup>2</sup> But Peter was following at a distance.<sup>3</sup> Now that other disciple (John) was known to the high priest, and entered with Jesus into the court of the high priest, but Peter was standing at the door outside.

So, the other disciple, who was known to the high priest, went out and spoke to the door keeper and brought in Peter.<sup>4</sup> And after they (part of the arresting party) had kindled a fire in the middle of the courtyard (Peter) sat down together<sup>5</sup> with the officers to see the outcome.<sup>6</sup> Peter sat in the midst of them<sup>7</sup> and was warming himself at the fire.<sup>8</sup> And as Peter was below in the courtyard, one of the servant girls of the high priest came<sup>9</sup> (who kept the door) and said to Peter, “You are not one of this man’s disciples are you?” He said, “I am not.”<sup>10</sup> And looking steadfastly upon him (she) said,<sup>11</sup> “You, too, were with Jesus, the Galilean!”<sup>12</sup> You, too, were with the Nazarene, Jesus!” But he denied before them all saying, “I neither know, nor understand, what you are talking about.”<sup>13</sup> (She) said, “This man also was with Him.” But he denied it saying, “Woman, I do not know Him.”<sup>14</sup> And he went out onto the porch (and the cock crew).<sup>15\*</sup> Now the slaves and the officers were standing, having made a charcoal fire, for it was cold, and they were warming themselves, and Peter also was with them standing and warming himself.<sup>16</sup>

### The Jewish Trial - Scene 3 “Annas’ Questioning and Struck; Sent to Caiaphas”

The high priest, therefore, questioned Jesus about His disciples, and about His teaching. Jesus answered him, “I have spoken openly to the world. I always taught in the synagogues and in the temple where all the Jews come together, and I spoke nothing in secret. Why do you question Me? Question those who have heard what I spoke to them; behold, these know what I have said.” And when He had said this, one of the officers standing by gave Jesus a blow saying, “Is that the way you answer the high priest?” Jesus answered him, “If I have spoken wrongly, bear witness of the wrong; but if rightly, why do you strike Me?” Annas, therefore, sent Him bound to Caiaphas, the high priest.<sup>17</sup>

### The Jewish Trial - Scene 4 “Peter’s Second Denial”

Now, Simon Peter was standing and warming himself.<sup>18</sup> And the maid saw him and began once more to say to the bystanders, “This is one of them!”<sup>19</sup> And another servant girl saw him and said to those who were there, “This man was with Jesus of Nazareth!”<sup>20</sup> They said therefore to him, “You are not also one of His disciples are you?” He denied and said, “I am not.”<sup>21</sup> And another man said, “You are too one of them.” But Peter said, “Man, I am not!”<sup>22</sup> And again, he denied with an oath, “I do not know the man.”<sup>23</sup>

### The Jewish Trial - Scene 5 “Night Trial; I AM”

Now the chief priests and the whole council (Sanhedrin) kept trying to obtain false testimony against Jesus in order that they might put Him to death; and they did not find it even though many false witnesses came forward.<sup>24</sup> For many were giving false testimony against Him, and yet, their testimony was not consistent.<sup>25</sup> But later on two came forward and said, “This man stated, ‘I am able to destroy the temple of God and to rebuild it in three days.’”<sup>26</sup> And some stood up and began to give false testimony against Him saying, “We heard Him say, ‘I will destroy this temple made with hands and in three days I will build another made without hands.’” And not even in this respect was their testimony consistent. And the high priest arose and came forward and questioned Jesus, saying, “Do You make no answer? What are these testifying against You?”<sup>27</sup> But Jesus kept silent,<sup>28</sup> and made no answer. Again the high priest was questioning Him<sup>29</sup> and said to Him, “I adjure You under oath, against the living God, in order that you might tell us if you are the Christ, the Son of God.<sup>30</sup> Are you the Christ, the Son of the Blessed One?”<sup>31</sup> Jesus said to him, “You have said.<sup>32</sup> I am.<sup>33</sup> Nevertheless, I say to you

all, hereafter you shall see the Son of Man sitting at the right hand of power and coming upon the clouds of heaven.<sup>34</sup> And you shall see the Son of Man sitting at the right hand of power, and coming with the clouds of heaven.<sup>35</sup> Then the high priest tore his garments<sup>36</sup> and his clothes<sup>37</sup> saying, “He blasphemed! What further need do we have of witnesses? Behold, you have now heard the blasphemy!<sup>38</sup> How does it appear to you?<sup>39</sup> What do you think?”<sup>40</sup> And they all condemned Him to be deserving of death,<sup>41</sup> and said, “He is deserving of death!”<sup>42</sup> And some began to spit at Him,<sup>43</sup> in His face,<sup>44</sup> and to blindfold Him, and to beat Him with their fists, and say to Him, “Prophecy!”<sup>45</sup>

#### The Jewish Trial - Scene 6 “Peter’s Third Denial”

And after about an hour had passed (after Peter’s second denial) another man<sup>46</sup> (one of the slaves of the high priest, being a relative of the one whose ear Peter cut off)<sup>47</sup> began to insist saying, “Certainly this man also was with Him for he is a Galilean, too!<sup>48</sup> Did I not see you in the garden with Him?<sup>49</sup> But Peter said, “Man, I do not know what you are talking about.”<sup>50</sup> And the bystanders came up and said to Peter, “Surely you are one of them, for the way you talk gives you away,<sup>51</sup> for you are a Galilean too!” But he began to curse and swear (put himself under a curse), “I do not know this fellow you are talking about!<sup>52</sup> I do not know the man!”<sup>53</sup> And presently, while he was still speaking a cock crowed<sup>54</sup> and immediately, a second time.<sup>55</sup> And the Lord turned and looked at Peter,<sup>56</sup> and Peter remembered how Jesus had made the remark to him, “Before a cock crows twice you will deny Me three times.” And thinking of this, he began to weep<sup>57</sup> and he went out and wept bitterly.<sup>58</sup>

#### The Jewish Trial - Scene 7 “The Officer’s Reception”

And the officers,<sup>59</sup> who were holding Jesus in custody,<sup>60</sup> received Him with blows with rods<sup>61</sup> and were mocking Him and beating Him. They also blindfolded Him, and were asking Him saying,<sup>62</sup> “Prophecy to us You Christ; who is the one who hit You?”<sup>63</sup> And they were saying many other things against Him, blaspheming.<sup>64</sup>

#### The Jewish Trial - Scene 8 “Day Trial and Sent to Pilate”

And when it was day, the Council of Elders (Sanhedrin) of the people assembled, both chief priests and scribes,<sup>65</sup> and they took counsel against Jesus to put Him to death,<sup>66</sup> and they led Him away to their counsel saying, “If you are the Christ, tell us.” But He said to them, “If I tell you, you will not believe; and if I ask you a question, you will not answer. But from now on the Son of Man will be seated at the right hand of the power of God.” And they all said, “Are You the Son of God, then?” And He said to them, “You say, because I am.” And they said, “What further need do we have of testimony? For we have heard it ourselves from His own mouth.” Then the whole body of them arose<sup>67</sup> and they bound Him, and led Him away and delivered Him up to Pilate the governor.<sup>68</sup>

#### The Jewish Trial - Scene 9 “Judas’ Confession and Suicide”

Then when Judas, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders, saying, “I have sinned by betraying innocent blood.” But they said, “What is that to us? You will see to it!” And he threw the pieces of silver into the sanctuary and departed; and he went away and hanged

himself. And the chief priests took the pieces of silver and said, "It is not lawful to put them into the temple treasury, since it is the price of blood." And they counseled together and with the money bought the Potter's Field as a burial place for strangers. For this reason that field has been called the Field of Blood to this day. Then that which was spoken through Jeremiah the prophet was fulfilled, saying, "And they took the thirty pieces of silver, the price of the one whose price had been set by the sons of Israel; and they gave them for the Potter's Field, as the Lord directed me."<sup>69</sup>

### **The Roman Trial**

#### The Roman Trial - Scene 1 "Initial Accusations before Pilate"

They led Jesus therefore from Caiaphas into the Praetorium; and it was early; and they themselves did not enter into the Praetorium in order that they might not be defiled, but might eat the Passover. Pilate therefore went out to them and said, "What accusation do you bring against this man?" They answered and said to him, "If this man were not an evildoer, we would not have delivered Him up to you." Pilate therefore said to them, "Take Him yourselves and judge Him according to your law." The Jews said to him, "We are not permitted to put anyone to death," that the word of Jesus might be fulfilled which He spoke, signifying by what kind of death He was about to die.<sup>1</sup> And they began to accuse Him, saying, "We found this man misleading our nation and forbidding to pay taxes to Caesar, and saying that He Himself is Christ, a King."<sup>2</sup>

#### The Roman Trial - Scene 2 "Jesus Privately before Pilate"

Pilate therefore entered again into the Praetorium and summoned Jesus,<sup>3</sup> and Jesus stood before the governor, and the governor questioned Him saying, "Are you the king of the Jews?" And Jesus said to Him, "You say."<sup>4</sup> And Pilate said to Him, "You are the king of the Jews?" Jesus answered, "Are you saying this on your own initiative or did others tell you about Me?" Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests delivered you up to me; what have you done?" Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting, that I might not be delivered up to the Jews; but as it is, My kingdom is not from here." Pilate therefore said to Him, "So, You are a King?" Jesus answered "You say that I am a King. For this I have been born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears My voice." Pilate said to Him, "What is truth?"<sup>5</sup>

#### The Roman Trial - Scene 3 "You have a custom - 'Ah, a Galilean!'"

And when he had said this, he went out again to the Jews, and said to them, "I find no guilt in Him. But you have a custom, that I should release someone for you at the Passover; do you wish then that I release for you the King of the Jews?" Therefore, they cried out again saying, "Not this man but Barabbas." Now Barabbas was a robber.<sup>6</sup> And while He was being accused by the chief priests and elders, He made no answer. Then Pilate said to Him, "Don't You hear how many things they testify against You?" And He did not answer him with regard to even a single word, so that the governor marveled exceedingly.<sup>7</sup> And the chief priests were accusing Him of many things and Pilate was questioning Him again, saying, "Do you make no answer? See how many charges they bring against You!" But Jesus made no further answer, so that Pilate was astonished.<sup>8</sup> And Pilate said to the chief priests and the multitudes, "I find no

guilt in this man.” But they kept on insisting saying, “He stirs up the people teaching all over Judea, starting from Galilee even as far as this place.” But when Pilate heard it, he asked whether the man was a Galilean and when he learned that He belonged to Herod’s jurisdiction, he sent Him to Herod, who himself also was in Jerusalem at that time.<sup>9</sup>

#### The Roman Trial - Scene 4 “Jesus before Herod”

Now Herod was very glad when he saw Jesus; for he had wanted to see Him for a long time, because he had been hearing about Him and was hoping to see some sign performed by Him. And he questioned Him at some length; but He answered him nothing. And the chief priests and the scribes were standing there, accusing Him vehemently. And Herod, with his soldiers, after treating Him with contempt and mocking Him, dressed Him in a gorgeous robe and sent Him back to Pilate. Now Herod and Pilate became friends with one another that very day; for before they had been at enmity with each other.<sup>10</sup>

#### The Roman Trial - Scene 5 “I’ll Punish and Release”

And Pilate summoned the chief priests and the rulers and the people and said to them, “You brought this man to me as one who incites the people to rebellion, and behold, having examined Him before you, I have found no guilt in this man regarding the charges which you make against Him. No, nor has Herod, for he sent Him back to us; and behold nothing deserving death has been done by Him. I will therefore punish Him and release Him.” But they cried out all together, saying, “Away with this man, and release for us Barabbas!”<sup>11</sup> Now, at the feast the governor was accustomed to release for the multitude any one prisoner whom they wanted. And they were holding at that time a notorious prisoner called Barabbas.<sup>12</sup> He was one who had been thrown in prison for a certain insurrection made in the city, and for murder.<sup>13</sup> And the multitude went up and began asking him to do as he had been accustomed to do for them.<sup>14</sup> And Pilate, wanting to release Jesus, addressed them again,<sup>15</sup> “Whom do you want me to release for you; Barabbas or Jesus who is called Christ?”<sup>16</sup> “Do you want me to release for you the King of the Jews?” For he was aware that the chief priests had delivered Him up because of envy.<sup>17</sup> But the chief priests and the elders persuaded<sup>18</sup> and stirred up the multitudes<sup>19</sup> to ask for Barabbas, and to put Jesus to death. But the governor answered and said to them, “Which of the two do you want me to release for you?” And they said, “Barabbas.” Pilate said to them, “What then shall I do with Jesus who is called Christ?<sup>20</sup> What shall I do to Him whom you call ‘King of the Jews?’”<sup>21</sup> They all said, “Let Him be crucified!” And he said, “Why, what evil has He done?” But they kept shouting all the more saying, “Let Him be crucified!”<sup>22</sup> “Crucify Him!” But Pilate was saying to them, “Why, what evil has He done?” But they shouted I all the more, “Crucify Him!”<sup>23</sup> And they kept on calling out saying, “Crucify, crucify Him!” And he said to them a third time, “Why, what evil has this man done? I have found no guilt demanding death. I will therefore punish Him and release Him!”<sup>24</sup>

#### The Roman Trial - Scene 6 “Where are You From?”

Then Pilate therefore took Jesus and scourged Him. And the soldiers<sup>25</sup> of the governor took Jesus into the Praetorium and gathered the whole Roman cohort around Him. And they stripped Him and put a scarlet robe on Him. And after weaving a crown of thorns, they put it on His head, and a reed in His right hand, and the kneeled down before Him, and mocked Him, saying, “Hail, King of the Jews!” And they spit on Him, and took the reed and were beating

Him on the head,<sup>26</sup> and were giving Him blows in the face. And Pilate came out again, and said to them, “Behold, I am bringing Him out to you, that you may know that I find no guilt in Him.” Jesus therefore, came out wearing the crown of thorns and the purple robe. And Pilate said to them, “Behold, the Man!” When, therefore, the chief priests and the officers saw Him, they cried out saying, “Crucify, crucify!” Pilate said to them “Take Him yourselves, and crucify Him, for I find no guilt in Him!” The Jews answered Him, “We have a law, and by that law He ought to die because He made Himself out to be the Son of God.” When Pilate therefore heard this statement, he was the more afraid; and he entered into the Praetorium again, and said to Jesus, “Where are You from?” But Jesus gave him no answer. Pilate therefore said to Him, “You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?” Jesus answered, “You would have no authority over Me unless it had been given you from above; for this reason he who delivered Me up to you has the greater sin.” As a result of this, Pilate made efforts to release Him, but the Jews cried out, saying, “If you release this Man, you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar.”<sup>27</sup>

#### The Roman Trial - Scene 7 “Judgement Seat”

When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment seat at a place called The Pavement, but in Hebrew, Gabbatha.<sup>28</sup> And while he was sitting on the judgment seat, his wife sent to him saying, “Have nothing to do with that righteous man; for last night I suffered greatly in a dream because of Him.”<sup>29</sup> Now, it was the day of preparation for the Passover; it was about the sixth hour. And he said to the Jews, “Behold, your King:” They therefore cried out, “Away with Him! Away with Him! Crucify Him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.”<sup>30</sup> And they were insistent with loud voices asking that he be crucified. And their voices began to prevail.<sup>31</sup> And when Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he took water and washed his hands in front of the multitude saying, “I am innocent of this Man’s blood; see to that yourselves.” And all the people answered and said, “His blood be on us and on our children!”<sup>32</sup> And wishing to satisfy the multitude,<sup>33</sup> (he) pronounced sentence that their demand should be granted. And he released the man they were asking for who had been thrown in prison for insurrection and murder, but he turned Jesus over to their will.<sup>34</sup>

#### The Roman Trial - Scene 8 “The Soldiers’ Reception”

And after they (the soldiers) had mocked Him, they took the purple off Him and put His garments on Him and they led Him out to crucify Him.<sup>35</sup>

### **Journey To Golgotha**

#### Journey to Golgotha - Scene 1 “The Way There”

They took Jesus, therefore, and He went out bearing His own cross.<sup>1</sup> And as they were coming out,<sup>2</sup> they pressed into service a passerby coming from the country, Simon of Cyrene (the father of Alexander and Rufus),<sup>3</sup> and placed on him the cross to carry behind Jesus. And there were following Him a great multitude of people, and of women who were mourning and lamenting Him. But Jesus, turning to them, said, “Daughters of Jerusalem, stop weeping for Me, but weep for yourselves and for your children. For behold, the days are coming when they will

say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' Then they will begin to say to the mountains 'Fall on us!' and to the hills, 'Cover us!' For if they do these things in the green tree, what will happen in the dry?" And two others also, who were criminals, were being led away to be put to death with Him.<sup>4</sup>

#### Journey to Golgotha - Scene 2 "The Two Wines"

And when they had come to a place called Golgotha, which means Place of a Skull, they gave Him wine to drink mingled with gall; and after tasting it, He was unwilling to drink.<sup>5</sup> And they tried to give Him wine mixed with myrrh, but He did not take it.<sup>6</sup>

### **The Crucifixion**

#### The Crucifixion - Scene 1 "First Saying"

And they crucified Him,<sup>1</sup> and the criminals, one on the right hand and the other on the left. But Jesus was saying, "Father, forgive them; for they do not know what they are doing."<sup>2</sup> And Pilate wrote an inscription also, and put it on the cross. And it was written, "Jesus, the Nazarene, the King of the Jews." Therefore, this inscription many of the Jews read; for the place where Jesus was crucified was near the city, and it was written in Hebrew, Latin, and in Greek. And so the chief priests and the Jews were saying to Pilate, "Do not write, 'The King of the Jews,' but that He said, 'I am King of the Jews.'" Pilate answered, "What I have written, I have written."<sup>3</sup> And it was the third hour when they crucified Him.<sup>4</sup> The soldiers therefore, when they had crucified Jesus took His outer garments and made four parts, a part to every soldier and also the tunic; now, the tunic was seamless, woven in one piece. They said therefore to one another, "Let us not tear it, but cast lots for it, to decide whose it shall be," in order that the Scripture might be fulfilled, "They divided My outer garments among them, and for My clothing they cast lots." Therefore, the soldiers did these things.<sup>5</sup> And sitting down, they began to keep watch over Him there.<sup>6</sup>

#### The Crucifixion - Scene 2 "Second Saying"

But there were standing by the cross of Jesus His mother and His mother's sister, Mary the wife of Cleopas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple whom He loved standing nearby, He said to His mother, "Woman, behold your son!" Then He said to the disciple, "Behold, your mother!" And from that hour the disciple took her into his own household.<sup>7</sup> And the people stood by looking on.<sup>8</sup>

#### The Crucifixion - Scene 3 "Various Mocking: 9AM to Noon"

And those who were passing by were hurling abuse at Him, wagging their heads, and saying, "Ha! You who destroy the temple and rebuild it in three days, save Yourself, and come down from the cross!"<sup>9</sup> If you are the Son of God, come down from the cross!" In the same way, the chief priests, along with the scribes and elders,<sup>10</sup> (even the rulers) were sneering at Him,<sup>11</sup> and mocking Him among themselves<sup>12</sup> saying, "He saved others; let Him save Himself if this is the Christ of God, His Chosen One!"<sup>13</sup> "He saved others; He cannot save Himself! He is the King of Israel; let Him now come down from the cross, and we shall believe in Him!"<sup>14</sup> "Let Christ, the King of Israel, now come down from the cross so that we may see and believe!"<sup>15</sup> "He trusts in God; let Him deliver now if He takes pleasure in Him; for He said, 'I am the Son of God!'" And the robbers also who had been crucified with Him were casting the same insult at

Him.<sup>16</sup> And the soldiers also mocked Him, coming up to Him, offering Him some wine, and saying, “If You are the King of the Jews, save Yourself!”<sup>17</sup>

#### The Crucifixion - Scene 4 “Repentant Thief - Third Saying - Noon to 3PM”

And one of the criminals who was hanged there was blaspheming Him, saying, “Aren’t You the Christ? Save Yourself, and us!” But the other answered, and rebuking him said, “Do you not even fear God since you are under the same sentence of condemnation? And we indeed justly (righteously) for we are receiving back worthy things for what we committed, but this Man has committed nothing that is wrong.” And he was saying, “Jesus, remember me when You come into Your kingdom.” And He said to him, “Truly I say to you, today you shall be with Me in Paradise.” And it was now about the sixth hour, and darkness fell over the whole land until the ninth hour, the sun being obscured.<sup>18</sup>

#### The Crucifixion - Scene 5 “Last Four Sayings - Death - About 3PM”

And at<sup>19</sup> about the ninth hour Jesus Christ cried out with a great voice, saying, “Eli, Eli, Lama Sabachthani?”<sup>20</sup> which is translated, “My God, My God, Why hast Thou forsaken Me?” And when some of the bystanders heard it, they began saying, “Behold, He is calling for Elijah!”<sup>21</sup> This man is calling for Elijah!<sup>22</sup> After this, Jesus, knowing that all things had already been accomplished, in order that the Scripture might be fulfilled, said, “I thirst.”<sup>23</sup> And immediately one of them ran, and taking a sponge, he filled it with sour wine,<sup>24</sup> (a jar full of sour wine was standing there)<sup>25</sup> and put it on a reed<sup>26</sup> of hyssop and brought it up to His mouth<sup>27</sup> and gave Him a drink. The rest said, “Let us see whether Elijah will come and save Him.”<sup>28</sup> Let us see whether Elijah will come to take Him down!<sup>29</sup> When Jesus, therefore, had received the sour wine, He said, “It is finished!”<sup>30</sup> And behold,<sup>31</sup> the veil of the temple was torn in two, in the middle,<sup>32</sup> from the top to the bottom,<sup>33</sup> and crying out with a loud voice, Jesus said, “Father, into Thy hands I commit My Spirit!” And having said this,<sup>34</sup> He bowed His head,<sup>35</sup> and breathed His last,<sup>36</sup> and gave up His Spirit.<sup>37</sup> And when the centurion who was standing right in front of Him, saw the way He breathed His last, he said, “Truly this man was the Son of God!”<sup>38</sup> And the earth shook and the rocks were split, and the tombs were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after His resurrection they entered the holy city and appeared to many.<sup>39</sup> Now, when the centurion saw what had happened, he began glorifying God saying, “Certainly this Man was righteous!”<sup>40</sup> And the centurion and those who were with him keeping guard over Jesus, when they saw the earth quake and the things that were happening, they feared greatly saying, “Truly this was God’s Son!”<sup>41</sup> And all the multitudes who came together for this spectacle when they observed what had happened began to return, beating their breasts. And all His acquaintances were standing at a distance, and the women who accompanied Him from Galilee,<sup>42</sup> (ministering to Him - among whom was Mary Magdalene and Mary the mother of James and Joseph, and the mother of the sons of Zebedee,<sup>43</sup> and Mary, the mother of James the Less and mother of Joses, and Salome, and many other women who had come up with Him to Jerusalem)<sup>44</sup> were seeing these things.<sup>45</sup>

#### The Crucifixion - Scene 6 “Piercing”

The Jews therefore, because it was the day of preparation, so that the bodies should not remain on the cross on the Sabbath (for the Sabbath was a high day), asked Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came, and broke the

legs of the first man, and of the other man who was crucified with Him. But coming to Jesus, when they saw that He was already dead, they did not break His legs; but one of the soldiers pierced His side with a spear, and immediately there came out blood and water. And he who has seen (John) has borne witness, and his witness is true and he knows that he is telling the truth, for the purpose that you also might believe. For these things came to pass in order that the Scripture might be fulfilled, “Not a bone of Him shall be broken.” And again another Scripture says, “They shall look on Him whom they pierced.”<sup>46</sup>

#### The Crucifixion - Scene 7 “Wrapping and Burial”

And after these things,<sup>47</sup> when it was evening, there came a rich man from Arimathea, named Joseph<sup>48</sup> (who was a prominent member of the Council,<sup>49</sup> and a good and righteous man for he had not consented to their plan and action)<sup>50</sup>. He himself had also become a disciple of Jesus, but a secret one for fear of the Jews,<sup>51</sup> and was himself waiting for the kingdom of God; and he gathered up courage and went in before Pilate, and asked for the body of Jesus. And Pilate wondered if He was dead by this time, and summoning the centurion, he questioned him as to whether He was already dead. And ascertaining this from the centurion, he granted the body to Joseph,<sup>52</sup> (and) Pilate ordered it to be given over to him.<sup>53</sup> And (Joseph) bought a linen sheet,<sup>54</sup> and Nicodemus came also, (who had first come to Him by night), bringing a mixture of myrrh and aloes, about a hundred pounds,<sup>55</sup> and (Joseph) took Him down,<sup>56</sup> and they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews.<sup>57</sup> And Joseph took the body and wrapped it in a clean linen<sup>58</sup> (the linen sheet).<sup>59</sup> Now, in the place where He was crucified there was a garden; and in the garden a new tomb in which no one had yet been laid. Therefore, on account of the Jewish day of preparation,<sup>60</sup> (the Sabbath was about to begin)<sup>61</sup> because the tomb was nearby, they laid Jesus there<sup>62</sup> in (Joseph’s) own new tomb, which he had hewn out in the rock; and he rolled a large stone against the entrance of the tomb and went away. And Mary Magdalene was there, and the other Mary,<sup>63</sup> and Mary the mother of Jesus,<sup>64</sup> sitting opposite the grave<sup>65</sup> looking on to see where He was laid.<sup>66</sup> They had followed after and saw the tomb and how His body was laid. And they returned and prepared spices and perfumes. And on the Sabbath they rested according to the commandment.<sup>67</sup>

### **The Sabbath Day**

#### The Sabbath Day - Scene 1 “The ‘Law-keepers’ Set a Seal”

Now on the next day, which is the one after the preparation, the chief priests and the Pharisees gathered together with Pilate, and said, “Sir, we remember that when He was still alive that deceiver said, ‘After three days I am to rise again.’ Therefore, give orders for the grave to be made secure until the third day, lest the disciples come and steal Him away and say to the people, ‘He has risen from the dead,’ and the last deception will be worse than the first.” Pilate said to them, “You have a guard; go, make it as secure as you know how.” And they went and made the grave secure, and along with the guard, they set a seal on the stone.<sup>1</sup>

#### The Sabbath Day - Scene 2 “The ‘Lawbreakers’ Sit in Sorrow”

Now late on the Sabbath, as it began to dawn toward the first day of the week (so it was Saturday at almost sunset), Mary Magdalene and the other Mary came to look at the grave.<sup>2</sup>

## **First Day of the Week**

### First Day of the Week - Scene 1 “Buying Spices (Sat. eve.)”

And when the Sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint Him.<sup>1</sup>

### First Day of the Week - Scene 2 “The Earthquake”

And behold, a severe earthquake occurred, for an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it. And his appearance was like lightning, and his garment as white as snow; and the guards shook for fear of him, and became like dead men.<sup>2</sup>

### First Day of the Week - Scene 3 “Night Visit/Two Angels/First Appearance”

Now, on the first day of the week, Mary Magdalene,<sup>3</sup> (from whom He had cast out seven demons)<sup>4</sup> came early to the tomb, while it was still dark, and saw the stone already taken away from the tomb. So she ran and came to Simon Peter, and to the other disciple whom Jesus loved, and said to them, “They have taken away the Lord out of the tomb, and we do not know where they laid Him.” Peter therefore went forth, and the other disciple, and they were going to the tomb. And the two were running together and the other disciple ran ahead faster than Peter, and came to the tomb first. And stooping and looking in, he saw the linen wrappings lying there; but he did not go in. Simon Peter therefore also came, following him, and entered the tomb; and he beheld the linen wrappings lying there, and the face cloth, which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself. Then entered in therefore the other disciple also, who had first come to the tomb, and he saw and believed, for as yet they did not understand the Scripture, that He must rise again from the dead. So the disciples went away again to their own homes. But Mary was standing outside the tomb weeping; and so, as she wept, she stooped and looked into the tomb; and she beheld two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying. And they said to her, “Woman, why are you weeping?” She said to them, “Because they have taken away my Lord, and I do not know where they have laid Him.” When she had said this, she turned around, and beheld Jesus standing, and did not know that it was Jesus. Jesus said to her, “Woman, why are you weeping? Whom are you seeking?” Supposing Him to be the gardener, she said to Him, “Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away.” Jesus said to her, “Mary!” She turned and said to Him in Hebrew, “Rabboni:” (which means Teacher). Jesus said to her, “Stop clinging to Me; for I have not yet ascended to the Father; but go to My brethren and say to them, ‘I ascend to My Father and your Father, and My God and your God.’” Mary Magdalene came announcing to the disciples,<sup>5</sup> (while they were mourning and weeping)<sup>6\*</sup> “I have seen the Lord!” and that He had said these things to her.<sup>7</sup> And when they heard that He was alive, and had been seen by her, they refused to believe it.<sup>8</sup>

### First Day of the Week - Scene 4 “After Sun Up / Young Man (angel) / Two Angels / Second Appearance”

And very early on the first day of the week, they (a different group of women) came to the tomb when the sun had risen<sup>9</sup> bringing the spices which they had prepared.<sup>10</sup> And they were saying to one another, “Who will roll away the stone for us from the entrance of the tomb?” And looking up, they saw that the stone had been rolled away, for it was exceedingly large,<sup>11</sup> but

when they entered (the tomb), they did not find the body of the Lord Jesus.<sup>12</sup> And entering the tomb, they saw a young man sitting at the right wearing a white robe; and they were amazed.<sup>13</sup> And the angel answered and said to the women, “Do not be afraid.<sup>14</sup> Do not be amazed;<sup>15</sup> for I know that you are looking for Jesus,<sup>16</sup> the Nazarene, who has been crucified. He has risen! He is not here!<sup>17</sup> He has risen just as He said! Come see the place where He was lying!<sup>18</sup> Behold, the place where they laid Him! But go,<sup>19</sup> and quickly depart and tell His disciples that He has risen from the dead, and behold,<sup>20</sup> tell His disciples, and Peter, ‘He is going before you into Galilee; there you will see Him just as He said to you.’<sup>21</sup> Behold, I have told you.”<sup>22</sup> And it happened that while they were perplexed about this, behold, two men suddenly stood near them in dazzling apparel; and as the women were terrified and bowed their faces to the ground, the men said to them, “Why do you seek the living One among the dead? He is not here, but He has risen. Remember how He spoke to you while He was still in Galilee saying, ‘The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.’” And they remembered His words.<sup>23</sup> And they departed quickly from the tomb with fear and great joy,<sup>24</sup> and fled from the tomb, for trembling and astonishment had gripped them; and they said nothing to anyone, for they were afraid<sup>25</sup> and they ran to report it to His disciples. And behold, Jesus met them saying, “Hail!” And they came up and took hold of His feet and worshiped Him. Then Jesus said to them, “Do not be afraid; go and take word to My brethren to leave for Galilee, and there they shall see Me.”<sup>26</sup> And they returned from the tomb and reported all these things to the eleven and to all the rest. Now they were Mary Magdalene, and Joanna, and Mary the mother of James; also the other women with them were telling these things to the apostles. And these words appeared to them as nonsense, and they would not believe them. But Peter arose and ran to the tomb; stooping and looking in, he saw the linen wrappings only; and he went away to his home, marveling at that which had happened.<sup>27</sup>

#### First Day of the Week - Scene 5 “Some Shook Guards”

Now, while they (the women) were on their way, behold, some of the guard came into the city and reported to the chief priests all that had happened. And when they had assembled with the elders and counseled together, they gave a large sum of money to the soldiers and said, “You are to say, ‘His disciples came by night and stole Him away while we were asleep.’ And if this should come to the governor’s ears, we will win him over and keep you out of trouble.” And they took the money and did as they had been instructed and this story was widely spread among the Jews, as is to this day.<sup>28</sup>

#### First Day of the Week - Scene 6 “Two on Way to Emmaus”

And after that, He appeared in a different form to two of them, while they were walking along on their way into the country.<sup>29\*</sup> And behold, two of them were going that very day to a village named Emmaus, which was about seven miles from Jerusalem. And they were conversing with each other about all these things which had taken place. And it came about that while they were conversing and discussing, Jesus Himself approached, and began traveling with them. But their eyes were prevented from recognizing Him. And He said to them, “What are these words that you are exchanging with one another as you are walking?” And they stood still, looking sad. And one of them, named Cleopas, answered and said to Him, “Are You the only one visiting Jerusalem and unaware of the things which have happened here in these days?” And He said to them, “What things?” And they said to Him, “The things about Jesus the Nazarene,

who was a prophet mighty in deed and word in the sight of God and all the people, and how the chief priests and our rulers delivered Him up to the sentence of death, and crucified Him. But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened. But also some women among us amazed us. When they were at the tomb early in the morning, and did not find His body, they came saying that they had also seen a vision of angels, who said that He was alive. And some of those who were with us went to the tomb and found it just exactly as the women also had said; but Him they did not see.” And He said to them, “O foolish men, and slow of heart to believe in all that the prophets have spoken! Was it not necessary for the Christ to suffer these things and to enter into His glory?” And beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures. And they approached the village where they were going, and He acted as though He would go farther. And they urged Him saying, “Stay with us, for it getting toward evening, and the day is now nearly over.” And He went in to stay with them. And it came about that when He had reclined at table with them, He took the bread and blessed it, and breaking it, He began giving it to them. And their eyes were opened and they recognized Him; and He vanished from their sight. And they said to one another, “Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?” And they arose that very hour and returned to Jerusalem, and found gathered together the eleven and those who were with them, saying, “The Lord has really risen, and has appeared to Simon.” And they began to relate their experiences on the road and how He was recognized by them in the breaking of the bread.<sup>30</sup> But they (the disciples) did not believe them either.<sup>31\*</sup>

#### First Day of the Week - Scene 7 “First Appearance to Disciples - Thomas Absent”

And while they were telling these things, He Himself stood in their midst.<sup>32</sup> (It was now evening on the first day of the week, and the doors were shut where the disciples were for fear of the Jews), and (Jesus) said to them, “Peace to you.”<sup>33</sup> But they were startled and frightened and thought that they were seeing a spirit. And He said to them, “Why are you troubled, and why do doubts arise in your heart? See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have.”<sup>34</sup> And when He had said this, He showed them both His hands,<sup>35</sup> and His feet,<sup>36</sup> and His side. The disciples therefore rejoiced when they saw the Lord.<sup>37</sup> And while they still could not believe it for joy and were marveling, He said to them, “Have you anything here to eat?” And they gave Him a piece of broiled fish; and He took it and ate it in their sight.<sup>38</sup> Jesus therefore said to them again, “Peace to you; as the Father has sent Me, I also send you.” And when He had said this, He breathed on them and said to them, “Receive the Holy Spirit. If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained.” But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore were saying to him, “We have seen the Lord!” But He said to them, “Unless I shall see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe.”<sup>39</sup>

### **One Week Later**

#### One Week Later - Scene 1 “Second Appearance to Disciples - Thomas Present”

And after eight days again His disciples were inside,<sup>1</sup> and He appeared to the eleven themselves, as they were reclining at table,<sup>2\*</sup> and Thomas was with them. Jesus came, the doors

having been shut, and stood in their midst, and said, "Peace to you." Then He said to Thomas, "Reach here your finger, and see My hands, and reach here your hand, and put it into My side; and be not unbelieving but believing." Thomas answered and said to Him, "My Lord and My God!" Jesus said to him, "Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed."<sup>3</sup> And He reproached them for their unbelief and hardness of heart because they had not believed those who had seen Him after He had risen.<sup>4\*</sup> Many other signs therefore Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written for the purpose that you may believe that Jesus is the Christ, the Son of God; and that believing, you may have life in His name.<sup>5</sup>

## **In Galilee**

### In Galilee - Scene 1 "At Sea of Tiberius"

After these things,<sup>1</sup> the eleven disciples proceeded to Galilee,<sup>2</sup> and Jesus manifested Himself again to the disciples at the Sea of Tiberius and He manifested Himself in this way. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of His disciples. Simon Peter said to them, "I am going fishing." They said to him, "We will also come with you." They went out and got into the boat; and that night they caught nothing. But when the day was now breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. Jesus therefore said to them, "Children, you do not have any fish, do you?" They answered Him, "No." And He said to them, "Cast the net on the right-hand side of the boat and you will find a catch." They cast therefore and then they were not able to haul it in because of the great number of fish. That disciple therefore whom Jesus loved said to Peter, "It is the Lord!" And so when Simon Peter heard that it was the Lord, he put his outer garment on, (for he was stripped for work) and threw himself into the sea. But the other disciples came in the little boat, for they were not far from the land, but about one hundred yards away, dragging the net full of fish. And so when they got out upon the land, they saw a charcoal fire already laid, and fish placed on it, and bread. Jesus said to them, "Bring some of the fish which you have now caught." Simon Peter went up, and drew the net to land, full of large fish, a hundred and fifty-three; and although there were so many, the net was not torn. Jesus said to them, "Come and have breakfast." None of the disciples ventured to question Him, "Who are You?" knowing that it was the Lord. Jesus came and took the bread and gave them, and the fish likewise. This is now the third time that Jesus was manifested to the disciples after He was raised from the dead. So when they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My lambs." He said to him a second time, "Simon, son of John, do you love Me?" He said to Him, "Yes, Lord, You know that I love You." He said to him, "Shepherd My sheep." He said to him the third time, "Simon, son of John, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" and he said to Him, "Lord, You know all things. You know that I love You." Jesus said to him, "Tend My sheep. Truly, truly, I say to you, when you were younger, you used to gird yourself and walk wherever you wished; but when you grow old, you will stretch out your hands, and someone else will gird you, and bring you where you do not wish to go." Now this He said, signifying by what kind of death he would glorify God. And when He had spoken this, He said to him, "Follow Me!" Peter, turning around, saw the disciple whom Jesus loved following them, the one who also had leaned back on His breast at the supper, and said, "Lord, who is the one

who betrays You?” Peter therefore seeing him said to Jesus, “Lord, and what about this man?” Jesus said to him, “If I want him to remain until I come, what is that to you? You follow Me!” This saying therefore went out among the brethren that that disciple would not die; yet Jesus did not say to him that he would not die, but only “If I want him to remain until I come, what is that to you?” This is the disciple who bears witness of these things, and wrote these things and we know that his witness is true. And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books which were written.<sup>3</sup>

#### In Galilee - Scene 2 “At Mount in Galilee”

(And the eleven disciples proceeded) to the mountain which Jesus had designated. And when they saw Him, they worshiped Him, but some doubted. And Jesus came up and spoke to them saying,<sup>4</sup> “Go into all the world and preach the gospel to all creation.<sup>5\*</sup> All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, even to the end of the age.<sup>6</sup> He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned. And these signs will accompany those who have believed; in My Name they will cast out demons, they will speak with new tongues; they will pick up serpents, and if they drink any deadly poison, it shall not hurt them; they will lay hands on the sick and they will recover.”<sup>7\*</sup>

### **Back in Jerusalem**

#### Back in Jerusalem - Scene 1 “Somewhere in Jerusalem”

And He said to them, “These are My words which I spoke to you, while I was still with you, ‘All things which are written about Me in the Law of Moses and the prophets must be fulfilled.’” Then He opened their minds to understand the Scriptures and He said to them, “Thus it is written that the Christ should suffer and rise again from the dead the third day; and that repentance into forgiveness of sins should be proclaimed in His Name to all the nations, beginning from Jerusalem. You are witnesses of these things. And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high,<sup>1</sup> which you have heard from Me; for John baptized with water, but you shall be baptized with the Holy Spirit after these many days.”<sup>2</sup>

#### Back in Jerusalem - Scene 2 “Ascension”

And He led them out as far as Bethany,<sup>3</sup> and when they had come together (probably at Mt. Olivet) they were asking Him, saying, “Lord, is it at this time You are restoring the kingdom to Israel?” He said to them, “It is not for you to know times or epochs which the Father has fixed by His own authority; but you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.” And after He had said these things,<sup>4</sup> He lifted up His hands and blessed them. And it came about that while He was blessing them, He moved apart from them (and)<sup>5</sup> He was lifted up while they were looking on,<sup>6</sup> and He was carried into heaven,<sup>7</sup> and a cloud received Him out of their sight,<sup>8</sup> and He sat down at the right hand of God.<sup>9\*</sup> And as they were gazing intently into the sky while He was departing, behold, two men in white clothing

stood beside them, and they also said, “Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven.”<sup>10</sup> And they worshiped Him.<sup>11</sup> Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath’s Day journey away,<sup>12</sup> with great joy.<sup>13</sup> And when they had entered Jerusalem, they went up to the upper room, where they were staying; that is, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James. These all with one mind were continually devoting themselves to prayer, along with the women, and Mary the mother of Jesus, and with His brothers;<sup>14</sup> and they were continually in the temple praising God.<sup>15</sup>

### **The Gospel**

Now I make known to you, brethren, the gospel which I preached to you, which also you received in which also you stand, by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, and that He appeared to Cephas, then to the twelve. After that, He appeared over above five hundred brethren at one time, most of whom remain until now, but some have fallen asleep, then He appeared to James, then to all the apostles; and last of all, as it were, to one untimely born, He appeared to me (Paul) also.<sup>16</sup>

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## Text References

### Upper Room

#### Scenes 1-11

1. Jn 13:1
2. Mt 26:20
3. Lk 22:15-18
4. Mt 26:26
5. Lk 22:19
6. Mk 14:18
7. Mt 26:22
8. Mk 14:20
9. Mt 26:23-25
10. Lk 22:20
11. Mt 26:27
12. Lk 22:20
13. Mt 26:28
14. 1Cor 11:25
15. Mt 26:29
16. Lk 22:21-23
17. Lk 22:24
18. Jn 13:2-17
19. Lk 22:25-30
20. Jn 13:18-20
21. Jn 13:21-35
22. Jn 13:36-38
23. Lk 22:31-34
24. Lk 22:35-38
25. Jn 14:1-31
26. Mt 26:30

### The Mount Of Olives

#### Scenes 1- 4

1. Mt 26:31-33
2. Mk 14:29-31
3. Jn 15:1-27
4. Jn 16:1-33
5. Jn 17:1-26

### Gethsemane

### Scenes 1 and 2

1. Jn 18:1
2. Lk 22:40
3. Mt 26:36
4. Lk 22:40
5. Mt 26:36
6. Lk 22:40
7. Mt 26:36-37
8. Mk 14:33
9. Mt 26:37-38
10. Lk 22:41
11. Mk 14:35
12. Mt 26:39
13. Mk 14:35-36
14. Mt 26:39
15. Lk 22:42
16. Mt 26:39
17. Lk 22:42-46 (43-44\*)
18. Mk 14:37
19. Mt 26:40-43
20. Mk 14:40
21. Mt 26:44
22. Mk 14:41
23. Mt 26:45
24. Mk 14:41-42
25. Jn 18:2
26. Mt 26:47
27. Jn 18:3
28. Mk 14:43
29. Mt 26:47
30. Jn 18:3
31. Mt 26:47
32. Mk 14:44
33. Jn 18:4
34. Mt 26:49
35. Lk 22:47-48
36. Mk 14:45
37. Jn 18:4-9
38. Mt 26:50

39. Lk 22:49
40. Mt 26:51
41. Jn 18:10
42. Mt 26:51
43. Jn 18:10-11
44. Mt 26:52
45. Jn 18:11
46. Mt 26:52
47. Jn 18:11
48. Mt 26:53-54

49. Lk 22:51-52
50. Mt 26:55
51. Lk 22:53
52. Mt 26:55
53. Lk 22:53
54. Mt 26:56
55. Mk 14:51-52
56. Jn 18:12

### The Jewish Trial Scenes 1-9

1. Jn 18:13-14
2. Jn 18:15
3. Lk 22:54
4. Jn 18:15-16
5. Lk 22:55
6. Mt 26:58
7. Lk 22:55
8. Mk 14:54
9. Mk 14:66
10. Jn 18:17
11. Lk 22:56
12. Mt 26:69
13. Mk 14:67-68
14. Lk 22:56-57
15. Mk 14:68\*
16. Jn 18:18
17. Jn 18:19-24

18. Jn 18:25  
19. Mk 14:69  
20. Mt 26:71  
21. Jn 18:25  
22. Lk 22:58  
23. Mt 26:72  
24. Mt 26:59-60  
25. Mk 14:56  
26. Mt 26:60-61  
27. Mk 14:57-60  
28. Mt 26:63  
29. Mk 14:61  
30. Mt 26:63  
31. Mk 14:61  
32. Mt 26:64  
33. Mk 14:62  
34. Mt 26:64  
35. Mk 14:62  
36. Mt 26:65  
37. Mk 14:63  
38. Mt 26:65  
39. Mk 14:64  
40. Mt 26:66  
41. Mk 14:64  
42. Mt 26:66  
43. Mk 14:65  
44. Mt 26:67  
45. Mk 14:65  
46. Lk 22:59  
47. Jn 18:26  
48. Lk 22:59  
49. Jn 18:26  
50. Lk 22:60  
51. Mt 26:73  
52. Mk 14:70-71  
53. Mt 26:74  
54. Lk 22:60  
55. Mk 14:72  
56. Lk 22:61  
57. Mk 14:72  
58. Mt 26:75  
59. Mk 14:65  
60. Lk 22:63  
61. Mk 14:65  
62. Lk 22:63-34

63. Mt 26:68  
64. Lk 22:65  
65. Lk 22:66  
66. Mt 27:1  
67. Lk 22:66 - 23:1  
68. Mt 27:2  
69. Mt 27:3-10

#### The Roman Trial Scenes 1 - 8

1. Jn 18:28-32  
2. Lk 23:2  
3. Jn 18:33  
4. Mt 27:11  
5. Jn 18:33-38  
6. Jn 18:38-40  
7. Mt 27:12-14  
8. Mk 15:3-5  
9. Lk 23:4-7  
10. Lk 23:8-12  
11. Lk 23:13-18 (Omit17)  
12. Mt 27:15-16  
13. Lk 23:19  
14. Mk 15:8  
15. Lk 23:20  
16. Mt 27:17  
17. Mk 15:9-10  
18. Mt 27:20  
19. Mk 15:11  
20. Mt 27:20-22  
21. Mk 15:12  
22. Mt 27:22-23  
23. Mk 15:13-14  
24. Lk 23:21-22  
25. Jn 19:1-2  
26. Mt 27:27-30  
27. Jn 19:3-12  
28. Jn 19:13  
29. Mt 27:19  
30. Jn 19:14-15  
31. Lk 23:23  
32. Mt 27:24-25  
33. Mk 15:15  
34. Lk 23:24-25

35. Mk 15:20

#### The Journey To Golgotha Scenes 1 and 2

1. Jn 19:16-17  
2. Mt 27:32  
3. Mk 15:21  
4. Lk 23:26-32  
5. Mt 27:33-34  
6. Mk 15:23

#### The Crucifixion Scenes 1 - 7

1. Mk 15:24  
2. Lk 23:33-34  
3. Jn 19:19-22  
4. Mk 15:25  
5. Jn 19:23-25  
6. Mt 27:36  
7. Jn 19:25-27  
8. Lk 23:35  
9. Mk 15:29-30  
10. Mt 27:40-41  
11. Lk 23:35  
12. Mk 15:31  
13. Lk 23:35  
14. Mt 27:42  
15. Mk 15:32  
16. Mt 27:43-44  
17. Lk 23:36-37  
18. Lk 23:39-45  
19. Mk 15:34  
20. Mt 27:46  
21. Mk 15:34-35  
22. Mt 27:47  
23. Jn 19:28  
24. Mt 27:48  
25. Jn 19:29  
26. Mt 27:48  
27. Jn 19:29  
28. Mt 27:48-49  
29. Mk 15:36  
30. Jn 19:30

31. Mt 27:51  
 32. Lk 23:45  
 33. Mt 27:51  
 34. Lk 23:46  
 35. Jn 19:30  
 36. Lk 23:46  
 37. Jn 19:30  
 38. Mk 15:39  
 39. Mt 27:51-53  
 40. Lk 23:47  
 41. Mt 27:54  
 42. Lk 23:48-49  
 43. Mt 27:55-56  
 44. Mk 15:40-41  
 45. Lk 23:49  
 46. Jn 19:31-37  
 47. Jn 19:38  
 48. Mt 27:57  
 49. Mk 15:43  
 50. Lk 23:51  
 51. Jn 19:38  
 52. Mk 15:43-45  
 53. Mt 27:58  
 54. Mk 15:46  
 55. Jn 19:39  
 56. Mk 15:46  
 57. Jn 19:40  
 58. Mt 27:59  
 59. Mk 15:46  
 60. Jn 19:41-42  
 61. Lk 23:54  
 62. Jn 19:42  
 63. Mt 27:60-61  
 64. Mk 15:47  
 65. Mt 27:61  
 66. Mk 15:47  
 67. Lk 23:55-56

Sabbath Day  
 Scenes 1 and 2

1. Mt 27:62-66  
 2. Mt 28:1

First Day Of

The Week  
 Scenes 1 - 7

1. Mk 16:1  
 2. Mt 28:2-4  
 3. Jn 20:1  
 4. Mk 16:9\*  
 5. Jn 20:1-18  
 6. Mk 16:10\*  
 7. Jn 20:18  
 8. Mk 16:11\*  
 9. Mk 16:2  
 10. Lk 24:1  
 11. Mk 16:3-4  
 12. Lk 24:3  
 13. Mk 16:5  
 14. Mt 28:5  
 15. Mk 16:6  
 16. Mt 28:5  
 17. Mk 16:6  
 18. Mt 28:6  
 19. Mk 16:6-7  
 20. Mt 28:7  
 21. Mk 16:7  
 22. Mt 28:7  
 23. Lk 24:4-8  
 24. Mt 28:8  
 25. Mk 16:8  
 26. Mt 28:9-10  
 27. Lk 24:9-12  
 28. Mt 28:11-15  
 29. Mk 16:12\*  
 30. Lk 24:13-35  
 31. Mk 16:13  
 32. Lk 24:36  
 33. Jn 20:19  
 34. Lk 24:37-39  
 35. Jn 20:20  
 36. Lk 24:40  
 37. Jn 20:20  
 38. Lk 24:41-43  
 39. Jn 20:21-25

One Week Later  
 Scene 1

1. Jn 20:26  
 2. Mk 16:14\*  
 3. Jn 20:26-29  
 4. Mk 16:14\*  
 5. Jn 20:30-31

In Galilee  
 Scenes 1 and 2

1. Jn 21:1  
 2. Mt 28:16  
 3. Jn 21:1-25  
 4. Mt 28:16-18  
 5. Mk 16:15\*  
 6. Mt 28:18-20  
 7. Mk 16:16-18\*

Back in Jerusalem  
 Scenes 1 and 2

1. Lk 24:44-49  
 2. Acts 1:4-5  
 3. Lk 24:50  
 4. Acts 1:6-9  
 5. Lk 24:50-51  
 6. Acts 1:9  
 7. Lk 24:51  
 8. Acts 1:9  
 9. Mk 16:19\*  
 10. Acts 1:10-11  
 11. Lk 24:52  
 12. Acts 1:12  
 13. Lk 24:52  
 14. Acts 1:13-14  
 15. Lk 24:53  
 16. 1 Cor 15:1-8

\* Disputed Text