

# The Book of Jesus

New Amsterdam Music and Publishing

# The Book of Jesus

A Chronological Harmonization of the Gospels  
in Easy-to-Read Narrative Format

By Dennis F. McCorkle

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“Let us wake every morning filled with your love and sing be and happy all of our days; Make our future as happy as our past was sad in those years when you were punishing us. Let your servants see what you can do for them, let their children see your glory. May the sweetness of YHWH be on us and make all we do succeed.” – *Psalm 90:14–17*

This book is dedicated to YHWH, our God and Father,  
to my sons Dennis and David, to Anthony Conti  
and to everyone who searches for the truth

# Table of Contents

## Chapter One

- Word, The [JN 1:1–5]
- Birth of John the Baptist is Foretold, The [LK 1:5–25]
- Birth of Jesus Foretold, The [LK 1:26–38]
- Mary Visits Elizabeth [LK 1:39–56]
- Birth of John the Baptist, The [LK 1:57–80]
- Genealogy of Jesus According to Matthew, The [MT 1:1–17]
- Mary and Joseph [MT 1:18–25]
- Birth of Jesus and the Visit of the Shepherds, The [LK 2:1–21]
- Jesus is Presented at the Temple [LK 2:22–39...]
- Visit of the Wisemen, The [MT 2: 1–12]
- Flight Into Egypt and Return to Nazareth, The [MT 2:13–23; LK 2...39,40]
- Jesus Among the Teachers [LK 2:41–52]

## Chapter Two

- Word, The (continued) [JN 1: 6–18]
- Preaching of John the Baptist, The [MT 3:1–12; MK 1:1–8; LK 3:1–18]
- Genealogy of Jesus According to Luke, The [LK 3:23–38]
- Baptism of Jesus, The [MT 3:13–17; MK 1: 9–11; LK 3:21,22]
- Temptation in the Wilderness, The [MT 4: 1–11; MK 1:12–13; LK 4: 1–13]
- Witness of John the Baptist, The [JN 1:19–34]
- Lamb of God, The [JN 1:35–51]
- Wedding at Cana in Galilee, The [JN 2:1–12]

## Chapter Three

- Money Changers at the Temple, The [JN 2:13–25]
- Nicodemus and Jesus [JN 3:1–21]
- Last Witness of John the Baptist, The [JN 3:22–26]
- Samaritan Woman at the Well, The [JN 4:1–42]
- Nobleman's Son is Cured, The [JN 4:43–54]
- Cure of a Sick Man at the Pool of Bethzatha [JN 5:1–47]
- John the Baptist is Imprisoned [LK 3:19,20]
- Jesus Returns to Galilee [MT 4:12–17; MK 1:14,15; LK 4:14,15]
- Jesus at the Synagogue in Nazareth [LK 4:16–30]

## Chapter Four

- Simon, Andrew, James and John Follow Jesus [MT 4:18–22; MK 1:16–20; LK 5:1–11]
- Man Possessed by a Demon in Capernaum, The [MK 1:21–28; LK 4:31–37]
- Simon's Mother-In-Law is Cured [MT 8:14,15; MK 1:29–31; LK 4:38,39]
- More Cures By Jesus [MT 8:16,17; MK 1:32–34; LK 4:40,41]
- Jesus Leaves Capernaum and Travels Through Galilee [MT 4:23; MK 1:35–39; LK 4:42–44]
- Cure of a Paralyzed Man [MT 9:1–8; MK 2:1–12; LK 5:17–26]

Call of Matthew Levi, The [MT 9:9; MK 2:13,14; LK 5:27,28]  
Eating With Sinners [MT 9:10–13; MK 2:15–17; LK 5:29–32]  
New Wine In Old Wineskins [MT 9:14–17; MK 2:18–22; LK 5:33–39]  
Sabbath Was Made for Man, The [MT 12:1–9...; MK 2:23–28, LK 6:1–5]  
Doing Good on the Sabbath [MT 12...9–14; MK 3:1–6; LK 6:6–11]  
Prophecy of Isaiah, The [MT 12:15–21]  
Crowds Follow Jesus, The [MT 4:24,25; MK 3:7–12]  
Appointment of the Twelve, The [MT 5:1..., 10:2–4; MK 3:13–19; LK 6:12–16]  
Crowds, The [LK 6:17–19]

## **Chapter Five**

Sermon on the Mount, The [MT 5...1–48, 6:1–34, 7:1–29; LK 6:20–49, 7:1...]

## **Chapter Six**

Cure of a Leper, The [MT 8:1–4; MK 1:40–45; LK 5:12–16]  
Centurion's Faith, The [MT 8:5–13; LK 7: ...1–10]  
Widow's Son is Restored to Life, The [LK 7:11–17]  
Question of John the Baptist, The [MT 11:2–15; LK 7:18–30]  
Witness of Jesus and John the Baptist Rejected, The [MT 11:16–19; LK 7:31–35]  
Lake Towns Refuse To Repent, The [MT 11:20–24; LK 10:13–15]  
Woman Who Was a Sinner, The [LK 7:36–50]  
Woman Who Accompanied Jesus, The [LK 8:1–3]  
Concern of Jesus' Relatives, The [MK 3:20–30]  
Brothers and Mother of Jesus, The [MT 12:46–50; MK 3:31–35; LK 8:19–21]  
Parable of the Sower [MT 13:1–23; MK 4:1–20; LK 8:4–15]  
Parable of the Wheat and the Darnel [MT 13:24–30]  
Parable of the Mustard Seed [MT 13:31,32; MK 4:30–32; LK 13:18,19]  
Parable of the Yeast [MT 13:33; LK 13:20,21]  
More Parables of the Kingdom [MT 13:34,35; MK 4:21–29; LK 8:16–18]  
Explanation of the Parable of the Wheat [MT 13:36–43]  
Further Comparisons of the Kingdom [MT 13:44–53...; MK 4:33,34]  
Calming of the Storm, The [MT 8:18–27; MK 4:35–41; LK 8:22–25]

## **Chapter Seven**

Jesus Casts Out Legion [MT 8:28–34; MK 5:1–20; LK 8:26–39]  
Woman Who Touches Jesus' Cloak and The Daughter of Jairus, The [MT 9:18–26; MK 5:21–43; LK 8:40–56]  
Cure of the Two Blind Men [MT 9:27–31]  
Cure of a Mute Possessed By A Demon [MT 9:32–38]  
Jesus Returns To Nazareth [MT 13:...53–58; MK 6:1–6]  
Twelve Are Sent Out, The [MT 10:1, 10:5–16; MK 6:7–11; LK 9:1–5]  
Disciples Instructions, The [MT 10:17–42, 11:1; MK 6:12,13; LK 9:6]  
Herod and Jesus [MT 14:1,2; MK 6:14–16; LK 9:7–9]  
John the Baptist Beheaded [MT 14:3–12; MK 6:17–29]  
First Miracle of the Loaves, The [MT 14:13–21; MK 6:30–44; LK 9:10–17; JN 6:1–15...]  
Jesus Walks on the Water [MT 14:22–33; MK 6:45–52; JN 6:...15–21]

Cures at Gennesaret [MT 14:34–36; MK 6:53–56]  
Discourse in the Capernaum Synagogue, The [JN 6:22–71]

## **Chapter Eight**

Disbelief of Jesus' Brothers, The [JN 7:1–11...]  
Feast of Tabernacles at Jerusalem, The [JN 7:...11–53]  
Woman Accused of Adultery, The [JN 8:1–12]  
Testimony of Jesus, The [JN 8:13–20]  
Unbelieving Jews are Warned, The [JN 8:21–30]  
Children of Abraham, The [JN 8:31–59]  
Blind Man is Cured, The [9:1–41]  
Good Shepherd, The [JN 10:1–21]  
Feast of Dedication, The [JN 10:22–42]

## **Chapter Nine**

Traditions of the Pharisees, The [MT 15:1–9; MK 7:1–13]  
Things That Make a Man Clean [MT 15:10–20; MK 7:14–23]  
Daughter of the Cananite Woman Healed, The [MT 15:21–28; MK 7:24–30]  
Deaf Man is Healed, The [MK 7:31–37]  
Jesus Cures the Crowds Near the Lake [MT 15:29–31]  
Second Miracle of the Loaves, The [MT 15:32–39; MK 8:1–10]  
Pharisees Ask for a Sign, The [MT 16:1–4; MK 8:11–13]  
Yeast of the Pharisees and Sadducees, The [MT 16:5–12; MK 8:14–21]  
Cure of the Blindman from Bethsaida [MK 8:22–26]  
Jesus Acknowledges to be the Christ [MT 16:13–20; MK 8:27–30; LK 9:18–21]  
Carrying Your Own Cross [MT 16:21–28; MK 8:31–38, 9:1 LK 9:22–27]

## **Chapter Ten**

Transfiguration, The [MT 17:1–13; MK 9:2–13; LK 9:28–36]  
Boy with Epilepsy, The [MT 17:14–23; MK 9:14–32; LK 9:37–45]  
Temple Tax Paid by Jesus and Peter, The [MT 17:24–27]  
Who is the Greatest? [MT 18:1–4; MK 9:33–40; LK 9:46–50]  
Leading Others To Sin [MT 18:5–11; MK 9:41–50]  
Parable of the Lost Sheep [MT 18:12–14]  
Correcting Your Brother [MT 18:15–22]  
Parable of the Unforgiving Debtor [MT 18:23–35, 19:1...; LK 10:1...]

## **Chapter Eleven**

Trek to Jerusalem Begins, The [LK 9:51–62]  
Seventy-Two Disciples Are Sent Out, The [LK 10: 1–12, 10:16–20]  
Jesus Rejoices [MT 11:25–30; LK 10:21–24]  
Good Samaritan, The [LK 10:25–37]  
Mary and Martha [LK 10:38–42]  
Persistence in Prayer [LK 11:1–13]  
Blasphemy Against the Holy Spirit [MT 12:22–32; LK 11:14–23]  
A Man is Judged by His Words [MT 12:33–37]

Return of the Unclean Spirit [MT 12:43–45; LK 11:24–26]  
Truly Happy, The [LK 11:27–28]  
Sign of Jonah, The [MT 12:38–42; LK 11:29–32]  
Parable of the Lamp, The [LK 11:33–36]  
Pharisees and the Lawyers Attacked, The [LK 11:37–54]  
Open and Fearless Speech [LK 12:1–12]  
Storing Up Possessions [LK 12:13–21]  
Seek the Kingdom First [LK 12:22–34]  
Faithful and Wise Servant. The LK 12:35–48]  
Discernment of the Times [LK 12:49–59]

## **Chapter Twelve**

Repentance [LK 13:1–5]  
Parable of the Barren Fig Tree [LK 13:6–9]  
Crippled Woman Is Healed, The [LK 13:10–17]  
Who Will Be Saved [LK 13:22–30]  
Healing of the Man with Dropsy [LK 14:1–24]  
Renouncing All That One Has [LK 14:25–35]  
Lost Sheep, The [LK 15:1–10]  
Prodigal Son, The [LK 15:11–32]  
Crafty Manager, The [LK 16:1–15]  
Law Remains, The [LK 16:16,17]  
Lazarus and the Rich Man, [LK 16:19–31]  
Entrapping Others [LK 17:1–3]  
Forgiving Your Brother [LK 17:4]  
Power of Faith, The [LK 17:5,6]  
Being Humble Servants [LK 17:7–10]  
Ten Lepers, The [LK 17:11–19]  
Kingdom Comes Without Notice, The [LK 17:20,21]  
Days of the Son of Man, The [LK 17:22–37]  
Widow and the Judge, The [LK 18:1–8]  
Tax Collector and the Pharisee [LK 18:9–14]

## **Chapter Thirteen**

Question of Divorce, The [MT 19:...1–12; MK 10:...1–12; LK 16:18]  
Jesus and the Children [MT 19:13–15; MK 10:13–16; LK 18:15–17]  
Rich Young Man, The [MT 19:16–22; MK 10:17–22; LK 18:18–23]  
Danger of Riches, The [MT 19:23–26; MK 10:23–27; LK 18:24–27]  
Reward of Those Following Christ [MT 19:27–30; MK 10:28–30; LK 18:28–30]  
Parable of the Vineyard Laborers [MT 19:30–20:1–16; MK 10:31]  
Jesus Clarifies His Death [MT 20:17–19; MK 10:32–34; LK 18:31–34]  
James and John Make Their Request [MT 20:20–28; MK 10:35–45]  
Zacchaeus [LK 19:1–10]  
Parable of the Pounds [LK 19:11–27]  
Bartimaeus, the Blind Man [MT 20:29–34; MK 10:46–52; LK 18:35–43]



## **Chapter Fourteen**

Resurrection of Lazarus, The [JN 11:1–44]  
Leaders Plot to Kill Jesus, The [JN 11:45–57]  
Jesus Is Anointed at Bethany [MT 26:6–13; MK 14:3–9; LK 19:28; JN 12:1–11]  
Jesus Enters Jerusalem [MT 21:1–11; MK 11:1–11; LK 19:29–44; JN 12:12–19]  
Walking in the Light [JN 12:20–36]  
Unbelief of the Jews, The [JN 12:37–50]  
Barren Fig Tree, The [MT 21:18,19; MK 11:12–14]  
Temple Merchants, The [MT 21:12–17; MK 11:15–19; LK 19:45–48]  
Withered Fig Tree, The [MT 21:20–22; MK 11:20–26]

## **Chapter Fifteen**

Authority of Jesus Questioned, The [MT 21:23–27; MK 11:27–33; LK 20:1–8]  
Parable of the Two Sons [MT 21:28–32]  
Parable of the Vineyard [MT 21:33–46, 22:1; MK 12:1–12; LK 20:9–19]  
Parable of the Wedding Feast [MT 22:2–14]  
Paying Taxes [MT 22:15–22; MK 12:13–17; LK 20:20–26]  
Resurrection of the Dead, The [MT 22:23–33; MK 12:18–27; LK 20:27–38]  
Greatest Commandment, The [MT 22:34–40; MK 12:28–34; LK 20:39,40]  
David's Lord [MT 22:41–46; MK 12:35–37; LK 20:41–44]  
Scribes and Pharisees Condemned, The [MT 23:1–12; MK 12:38–40; LK 20:45–47]  
Further Condemnation of the Scribes and Pharisees [MT 23:13–36]  
Message to Herod, The [LK 13:31–33]  
Jerusalem Admonished [MT 23:37–39; LK 13:34,35]  
Widow's Mite, The [MK 12:41–44; LK 21:1–4]

## **Chapter Sixteen**

Destruction of the Temple, The [MT 24:1–3; MK 13:1–4; LK 21:5–7]  
Beginning of the Birthpangs, The [MT 24:4–14; MK 13:5–13; LK 21:8–19]  
Great Tribulation of Jerusalem, The [MT 24:15–22; MK 13:14–20; LK 21:20–24]  
Coming of the Son of Man, The [MT 24:23–31; MK 13:21–27; LK 21:25–28]  
Parable of the Fig Tree, The [MT 24:32–36; MK 13:28–32; LK 21:29–33]  
Remain on the Alert [MT 24:37–44; MK 13:33–37; LK 21:34–36]  
Faithful and Wise Servant, The [MT 24:45–51]  
Parable of the Ten Bridesmaids [MT 25:1–13]  
Parable of the Talents [MT 25:14–30]  
Separating of Mankind, The [MT 25:31–46]

## **Chapter Seventeen**

Conspiracy Against Jesus, The [MT 24:1–5; MK 14:1,2; LK 20:37–22:2]  
Judas Betrays Jesus [MT 26:14–16; MK 14:10,11; LK 22:3–6]  
Preparation For the Passover [MT 26:17–19; MK 14:12–16; LK 22:7–13]  
Last Supper, The [MT 26:26–29; MK 14:22–25; LK 22:14–20; JN 13:1]  
Jesus Washes the Feet of the Disciples [LK 22:24–27; JN 13:2–20]  
Satan Enters Judas [MT 26:20–25; MK 14:17–21; LK 22:21–23; JN 13:21–32]  
Reward Promised To The Disciples [LK 22:28–30]

Farewell Discourses [JN 13:33–14:31]  
True Vine, The [JN 15:1–17]  
Hatred of the World Towards Jesus [JN 15:18–27, 16:1–4...]  
Spirit of Truth to be Sent, The [JN 16:...4–15]  
Jesus Has Conquered the World [JN 16:16–33]  
Prayer of Christ, The [JN 17:1–26]  
Peter's Denial Foretold [MT 26:30–35; MK 14:26–31; LK 22:31–34]  
Preparation for the Arrest [LK 22:35–39]

## **Chapter Eighteen**

Garden of Gethsemane, The [MT 26:36–46; MK 14:32–42; LK 22:39–46; JN 18:1]  
Arrest of Jesus, The [MT 26:47–56; MK 14:43–52; LK 22:47–53; JN 18:2–11]  
Peter's Denial [MT 26:57,58, 26:69–75; MK 14:53–54,14:66–72; LK 22:54–62; JN 18:12–17]  
Jesus Brought Before the Sanhedrin [MT 26:59–68; MK 14:55–65; LK 22:63–23:1...]  
Jesus is Delivered to Pilate [MT 27:1–10; MK 15:1; LK 23:...1]  
Jesus Before Pilate [MT 27:11; LK 23:2–7; JN 18:28–38]  
Jesus Before Herod [LK 23:8–12]  
Jesus Returned To Pilate [MT 27:12–13; MK 15:2–20; LK 23:13–25; JN 18:39–19:16]

## **Chapter Nineteen**

Crucifixion, The [MT 27:32–38; MK 15:21–28; LK 23:26–34, 23:38, JN 19:17–24]  
Jesus and His Mother [JN 19:25–27]  
Jesus is Mocked [MT 27:39–44; MK 15:29–32; LK 23:35–37]  
Repentant Thief, The [LK 23:39–43]  
Death of Jesus, The [MT 27:45–56; MK 15:33–44; LK 23:44–49; JN 19:28–30]  
Jesus is Pierced [JN 19:31–37]  
Burial, The [MT 27:57–61; MK 15:42–47; LK 23:50–56; JN 19:38–42]  
Guard at the Tomb, The [MT 27:62–66]

## **Chapter Twenty**

Empty Tomb, The [MT 28:1–10; MK 16:1–11; LK 24:1–12; JN 20:1–18]  
Leaders Take Precautions, The [MT 28:11–15]  
Jesus Appears To Cleopas [MK 16:12,13; LK 24:13–33...]  
Jesus Appears to the Eleven [MT 28:16–20; MK 16:14–19...; LK 24:...33–53; JN 20:19–31]  
Compassion of Jesus, The [MK 16:...19,20; JN 21:1–25]

## Forward

Jesus Christ, who is he! His life and words have been the source of controversy, debate and study for over 2,000 years. He has been quoted and misquoted by Presidents and dignitaries. Thousands of books have been written about him; explaining him, discrediting him and praising him. Many of the greatest artists of our world have attempted to capture pieces of his life in canvas and stone. Music in all styles has been written about and for him. The life and words of Jesus have impacted the world with such magnitude that all races, cultures and nations; Christian and non-Christian alike, have been affected by them. Whether or not you personally believe or accept the Bible record of his life and its' implications, does not negate the fact that our lives today have all been touched by the events depicted in the accounts of Matthew, Mark, Luke and John.

Many years ago on the advise of a friend, I attempted to read these four books of the Bible with the hope of finding out for myself what truths were and were not contained. The more I read, the more it became evident just how difficult it was to piece together the information covered. Questions were asked in one account and answered in another. The chronology, or time line of events, is not always presented in the same manner in each account. The circumstances leading up to and following a particular event are interwoven between all four books with each account having a necessary piece of the complete picture. In order to help fit these pieces together, this project was started.

In this book, the events set forth in the four Gospels have been harmonized into a single, chronological account. As you read, please keep in mind that this text was never intended to replace or invalidate the accounts preserved in the various Biblical records that have been preserved and translated throughout the years. It is however, one man's interpretation of how the events might have unfolded. In closing, I hope that you read this text with an open mind; deriving your own conclusions as your conscience, faith, and beliefs direct you. My sincere best wishes to you.

Dennis F. McCorkle, b.1947-

## Chapter One

### **Word, The** *NARRATOR.*

In the beginning, was the Word and the Word was with God, and the Word was God. He was with God in the beginning and by means of him; all things came into existence. Not one thing came into existence except by means of him. In him was life; and that life was the light of men. And the Light shines in the darkness; and the darkness could not overpower it.

John 1:1–5

### **Birth of John the Baptist is Foretold, The** *NARRATOR.*

In the days of Herod, king of Judaea, there lived a priest named Zechariah. Zechariah, who was a descendant of Aaron, belonged to the division of Abijah (a section of the priest hood whose duties included serving at the sanctuary of the Lord for a one–week period every six months). His wife, whose name was Elizabeth, was also a descendant of Aaron. Both Zechariah and Elizabeth were righteous before God and carefully followed the commandments and observances of the Lord in their lives. But they never had any children, for Elizabeth was barren and at this time, they were both well along in years.

And it happened that when it was the turn of Zechariah’s division to serve at the sanctuary and he was executing his priestly office before God, that it fell to him by lot to enter the sanctuary of the Lord and burn incense there. Now at the hour of incense there was a large crowd praying outside the Sanctuary. And it occurred that while Zechariah was in the sanctuary to burn incense, an angel appeared to him there, standing on the right side of the altar of incense. When Zechariah saw the angel, he was startled and became overcome with fear.

### *GABRIEL.*

Don’t be afraid Zechariah, your prayer has been heard. Your wife Elizabeth is to bear you a son and you are to name him John. You will have joy and gladness and many will rejoice at his birth, for he will be great in the sight of the Lord. He will not drink any wine or strong drink, for even from his mother’s womb he will be filled with the Holy Spirit. He will cause many of the sons of Israel to turn back to the Lord their God and he will go before Him with the spirit and the power of Elijah to turn the hearts of the fathers towards their children and the disobedient ones back to the wisdom of the just. This will be done to prepare for the Lord a people fit for him.

### *ZECHARIAH.*

How can I be sure of this? I’m an old man and my wife’s old. She’s getting well along in her years.

### *GABRIEL.*

I am Gabriel and stand in the presence of God! I have been sent to speak to you and to bring you this good news. But, because you have not believed my words, which will come true at their appointed time, you will lose your power of speech and not be able to utter a word until the day that all these things are accomplished.

*NARRATOR.*

Meanwhile, the crowds were waiting outside for Zechariah to appear and they began to wonder why he was staying in the sanctuary for so long. Finally he came out, but was unable to speak to them. From his gestures they realized that he had seen a vision and he remained unable to speak. Zechariah remained at the Temple and completed his tour of duty, after which he returned to his own home. Some time later, Elizabeth his wife became pregnant. Going into seclusion, she kept to herself for five months

*ELIZABETH.*

The Lord has done this for me. It has pleased him to take away the humiliation I have had by not being able to have children.

Luke 1:5–25

### **Birth of Jesus Foretold, The**

*NARRATOR.*

In the sixth month [of Elizabeth's pregnancy] the angel Gabriel was sent from God to a virgin named Mary. Now Mary lived in Nazareth, a town in the province of Galilee and was engaged to a man named Joseph, of the house of David. Gabriel went in to her and said:

*GABRIEL.*

Rejoice, so highly favored! The Lord is with you.

*NARRATOR.*

Confused and disturbed by Gabriel's greeting she tried to figure out what this all could mean.

*GABRIEL.*

Don't be frightened Mary, you have found favor with God. You are going to conceive and bear a son whose name you must call Jesus. He will be great and will be called the Son of the Most High. The Lord will give him the throne of David, his ancestor and he will rule over the House of Jacob forever, his kingdom will never end.

*MARY.*

But how can this be, I'm a virgin?

*GABRIEL.*

The Holy Spirit will come upon you and the power of the Most High will cover you with its shadow. Because of this, the child will be holy and be called the Son of God.

Also, be aware of the fact that your relative Elizabeth in her old age, has conceived a son. Elizabeth whom people called barren is now in her sixth month of pregnancy, for with God nothing is impossible.

*MARY.*

I am the handmaid of the Lord, let it happen to me according to your word.

*NARRATOR.*

And the angel left her.

Luke 1:26–38

### **Mary Visits Elizabeth**

*NARRATOR.*

In those days, Mary left Nazareth and went with great haste to a town in the hill country of Judah where Zechariah and Elizabeth lived. Going into Zechariah's house she greeted Elizabeth. Now when Elizabeth heard Mary's greeting, the child in her womb leaped. Filled with Holy Spirit Elizabeth gave a loud cry and said:

*ELIZABETH.*

Blessed are you among women and blessed is the fruit of your womb. Why have I been honored with a visit from the mother of my Lord? For as soon as your greeting reached my ears, the child in my womb leapt for joy. Blessed is she that believed, for all the things that have been spoken to her by the Lord will come true.

*MARY.*

My soul proclaims the greatness of the Lord and my spirit has rejoiced in God my savior because He has looked upon His lowly handmaid. Yes, from this time forward, all generations will call me blessed. For He that is mighty has done great things for me. Holy is His name, and His mercy is on all those who fear Him from generation to generation. He has shown the power of His arm. He has scattered the proud of heart. He has pulled down princes from their thrones and has exalted the lowly. The hungry He has filled with good things and the rich He has sent away empty. He has given hope to His servant Israel in remembrance of His mercy, as He had spoken to our fathers, to Abraham and his descendants forever.

*NARRATOR.*

Mary stayed with Elizabeth for about three months and then returned to her home in Nazareth.

Luke 1:39–56

### **Birth of John the Baptist, The**

*NARRATOR.*

Elizabeth was now full term and when it was her time, she gave birth to a son. When her neighbors and relations heard how the Lord had shown great mercy to her, they rejoiced with her. Now when the baby was eight days old, the neighbors and relatives came to circumcise the child (this was in keeping with the Law in Leviticus requiring that all males be circumcised on the eighth day. Traditionally, on the eighth day the males were also to be given their name). Now the relatives and neighbors were going to call him Zechariah after his father, but Elizabeth spoke up:

*ELIZABETH.*

No, he is to be called John!

*RELATIVES.*

But there's no one in your family named John.

*NARRATOR.*

Making hand signs to Zechariah, they inquired what he wanted the child to be named. Asking for a writing tablet, Zechariah wrote: "His name is John!"

They were all astonished and at that instant, his power of speech returned and he praised God. All their neighbors were filled with awe and said; "What will this child turn out to be?" The whole situation became a topic for discussion throughout the hill country of Judaea. All who heard of it, treasured the events in their hearts. And the hand of the Lord was with him. His father Zechariah, filled with the Holy Spirit spoke:

*ZECHARIAH.*

Blessed be the Lord, the God of Israel, for he has visited and brought redemption for his people. He has raised up a horn of salvation for us in the house of David. Even as he has spoken by the mouth of his holy prophets from ancient times that he would save us from our enemies and from the hand of all who hate us. The mercy that was promised to our ancestors is accomplished. He remembers his holy contract and the oath he swore to our father Abraham that he would grant us deliverance from our enemies and that we would be able to serve him without fear, in holiness and righteousness all the days of our lives.

And you child, shall be called the Prophet of the Most High, for you will go before the face of the Lord to prepare the way for him. To give the knowledge of salvation to his people through the forgiveness of their sins. Through the tender mercy of our God, the dayspring from on high has visited us to give light to those who sit in darkness and in the shadow of death, and to guide our feet in the way of peace.

*NARRATOR.*

And the child grew and became strong in spirit and lived in the wilderness until the day that he openly appeared to Israel.

Luke 1:57-80

### **Genealogy of Jesus According to Matthew, The**

*NARRATOR.*

The genealogy of Jesus Christ, the son of David, the son of Abraham:

Abraham was the father of Isaac,  
Isaac the father of Jacob,  
Jacob the father of Judah and his brothers,  
Judah was the father of Perez and Zerah, Tamar being their mother,  
Perez was the father of Hezron,  
Hezron the father of Ram,  
Ram was the father of Amminadab,  
Amminadab the father of Nahshon,  
Nahshon the father of Salmon,  
Salmon was the father of Boaz, Rahab being his mother,

Boaz was the father of Obed, Ruth being his mother,  
Obed was the father of Jesse; and Jesse was the father of King David.  
David was the father of Solomon, whose mother had been Uriah's wife,  
Solomon was the father of Rehoboam,  
Rehoboam the father of Abijah,  
Abijah the father of Asa,  
Asa was the father of Jehoshaphat,  
Jehoshaphat the father of Joram,  
Joram the father of Azariah,  
Azariah was the father of Jotham,  
Jotham the father of Ahaz,  
Ahaz the father of Hezekiah,  
Hezekiah was the father of Manasseh,  
Manasseh the father of Amon,  
Amon the father of Josiah;  
and Josiah was the father of Jechoniah and his brothers.

About that time, the deportation to Babylon took place.  
After they were carried away into Babylon:  
Jechoniah was the father to Shealtiel,  
Shealtiel the father of Zerubbabel,  
Zerubbabel was the father of Abiud,  
Abiud the father of Eliakim,  
Eliakim the father of Azor,  
Azor was the father of Zadok,  
Zadok the father of Achim,  
Achim the father of Eliud,  
Eliud was the father of Eleazar,  
Eleazar the father of Matthan,  
Matthan the father of Jacob;  
and Jacob was the father of Joseph, the husband of Mary;  
of her was born Jesus who is called Christ.

So the sum of generations from Abraham to David are fourteen; and from David to the carrying away into Babylon are fourteen; and from the carrying away into Babylon to Christ are fourteen.

Matthew 1:1–17

## **Mary and Joseph**

*NARRATOR.*

Now the birth of Jesus Christ occurred in this manner: His mother Mary was engaged to be married to a man named Joseph. But before they came to live together, she was found to be pregnant by the Holy Spirit. Joseph her husband, being a just man and not willing to make her a public example, decided to privately divorce her. But while he was considering this, an angel of the Lord appeared to him in a dream:



*ANGEL.*

Joseph, son of David, do not be afraid to take Mary as your wife, because the child who has been conceived in her is of the Holy Spirit. She will give birth to a son and you must name him Jesus, for he is the one who will save his people from their sins.

*NARRATOR.*

Now all this took place to fulfill the words spoken by the Lord through the prophet Isaiah:

*“Listen! The virgin will conceive and give birth to a son and they will call his name Emmanuel...,”* – Isaiah 7:14 (a name which means, God is with us.)

When Joseph woke from his sleep he did as the angel of the Lord had commanded him and took Mary home as his wife. But he did not have intercourse with her until she had given birth to her firstborn son; and he named him Jesus.

Matthew 1:18–25

### **Birth of Jesus and Visit of the Shepherds, The**

*NARRATOR.*

Now about the time John the Baptist was born; Caesar Augustus, the Roman Emperor, issued a decree for a census of the whole Roman Empire to be taken. This census, which was the first, took place while Quirinius was governor of Syria. Everyone was required to return to his ancestral home to be registered. So Joseph, who was of David’s house and lineage, set out from the town of Nazareth in Galilee and traveled up to Judaea, to the city of David, which is called Bethlehem, in order to be registered together with Mary, his espoused wife, who was with child and well along in her pregnancy. While they were there, the time came for her child to be born, and she gave birth to a son, her first-born. She wrapped him in cloth strips and laid him in a manger, because there was no room for them in the inn.

In the countryside near Bethlehem were shepherds who were living in the fields, keeping watch over their flocks during the night. And it occurred that the angel of the Lord appeared to them and the glory of the Lord shone round them. They were terrified, but the angel said to them:

*ANGEL.*

Don’t be afraid. Listen! I bring you news of great joy, a joy which will be shared by all people. Today in the city of David a savior has been born to you and he is Christ the Lord. And this will be a sign for you: you will find a baby wrapped in swaddling clothes and lying in a manger.

*NARRATOR.*

And suddenly there with the angel was a great throne of the heavenly host, praising God and saying: “Glory to God in the highest heaven, and peace on earth for all men who enjoy his favor.”

Now when the angels had gone from them into heaven, the shepherds said to one another:

*SHEPHERDS.*

Let's go to Bethlehem and see this thing that's happened which the Lord has made known to us.

*NARRATOR.*

So they hurried away and found Mary and Joseph, and the baby lying in the manger. When the shepherds had seen the child they made it known all over what they'd been told by the angel concerning Him. Everyone who heard it were astonished at what the shepherds had to say. As for Mary, she treasured all these things and pondered them over in her heart. And the shepherds went back glorifying and praising God for all they had heard and seen; it was exactly as they had been told by the angel when they were in the fields.

When the eighth day came and the child was to be circumcised, Mary and Joseph gave him the name Jesus, the name the angel had given him before he was conceived in Mary's womb.

Luke 2:1–21

### **Jesus is Presented at the Temple**

*NARRATOR.*

Thirty–three days after Jesus' circumcision, the day came for Mary to be purified as laid down in the Law of Moses. According to that Law in Leviticus, when the period of purification after a woman has had a child was over (in this case, thirty–three days after the circumcision), she was to bring to the priest at the entrance to the Tent of Meeting a lamb, one year old for a holocaust or burnt offering and a young pigeon or turtle dove as a sacrifice for sin. If she could not afford a lamb, she was to bring two turtledoves or two young pigeons to the priest (one for the holocaust and the other for the sacrifice of sin). The young couple not being able to afford a lamb, offered the later. Additionally in accordance with what was written in the Law of the Lord, every first born male was to be dedicated to the Lord. Hence, Mary and Joseph took Jesus up to Jerusalem to present him to the Lord and to observe the rites of purification for her.

Now in Jerusalem there was a man named Simeon. He was an upright and devout man, and looked forward to Israel's comforting and the Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not see death until he had seen the Christ of the Lord. Prompted by the Spirit he came to the Temple. When the parents brought in the child Jesus to do for him what the Law required, he took Jesus into his arms, blessed God and said;

*SIMEON.*

Lord, now you can let your servant die in peace, for just as you promised, I have seen the salvation which you have prepared for all the nations to see. A light to enlighten the Gentiles and the glory of your people Israel.

*NARRATOR.*

As Mary and Joseph stood there wondering at the things that were being said about him, Simeon blessed them and said to Mary his mother:

*SIMEON.*

You see this child: he is destined for the fall and for the rising again of many in Israel, a sign which will be rejected. And a sword will pierce your own soul also, so that the secret thoughts of many may be revealed.

*NARRATOR.*

Also at the Temple was a prophetess, Anna the daughter of Phanuel, of the tribe of Asher and she was quite old. She had been married for seven years from her virginity before becoming a widow. Now eighty-four years old, she never left the Temple and served God night and day with fasting and prayer. Just at that moment she came by and began to praise God and she spoke of the child to all who looked forward to the redemption of Jerusalem.

And Mary and Joseph completed everything that the Law of the Lord required.

Luke 2:22–39...

### **Visit of the Magi, The**

*NARRATOR.*

Now after Jesus had been born in Bethlehem of Judaea in the days of King Herod, some wisemen came from the East to Jerusalem.

*WISEMEN.*

Where is he that is born King of the Jews? We have seen his star in the East and have come to worship him.

*NARRATOR.*

When King Herod heard these things he was deeply troubled and all Jerusalem with him. He called a meeting of the Chief Priests and the Scribes of the people and enquired [demanded] of them where the Christ was to be born.

*CHIEF PRIESTS.*

In Bethlehem in Judaea, for this is what the prophet Micah wrote:

*“And you Bethlehem, in the land of Judah, you are by no means least among the clans of Judah, for out of you will come a Governor who will shepherd my people Israel.” – Micah 5:1*

*NARRATOR.*

Then Herod, when he had privately called the wise men, asked them the time when the star had appeared. When he found out what he wanted to know he sent them to Bethlehem.

*HEROD.*

Go and find the young child and when you have found him, let me know so that I may also go and worship him.

*NARRATOR.*

Having heard what the king had to say, they left for Bethlehem. There in front of them was the star they had seen in the East. The star went before them and stood over the place where

the child was. When they saw the star, they were filled with great joy. Going into the house they saw the young child with his mother Mary. Falling down on their knees they worshipped him. Then, opening their treasure, they presented him gifts of gold, frankincense and myrrh. But being warned of God in a dream, they did not go back to Herod, but returned to their own country by another way.

Matthew 2:1–12

**Flight into Egypt and Return to Nazareth, The**  
**NARRATOR.**

When they'd left, the angel of the Lord appeared to Joseph in a dream.

**ANGEL.**

Get up and take the child and his mother with you and escape into Egypt. Stay there until I tell you, because Herod will search for the child to destroy him.

**NARRATOR.**

So Joseph got up, took the young child and his mother and left for Egypt in the night, where he stayed until Herod's death. This was to fulfill what the Lord had spoken through the prophet Hosea:

*"I called my son out of Egypt."* – Numbers 23:22; Hosea 11:1

Herod was furious when he realized that the wise men had mocked him. In Bethlehem and its surrounding districts he had all the male children killed who were two years old or under, reckoning the time from the information he had carefully extracted from the wise men as to when they had first seen the star. It was then that words of the prophet Jeremiah were fulfilled:

*"In Ramah a voice was heard, wailing, sobbing and great mourning. It was Rachel weeping for her children, refusing to be comforted because they were no more."* – Jeremiah 31:15

**NARRATOR.**

After Herod's death, the angel of the Lord appeared in a dream to Joseph in Egypt.

**ANGEL.**

Get up, take the young child and his mother and go back to the land of Israel, for those who wanted to kill the child are dead.

**NARRATOR.**

So Joseph got up, took the child and his mother and went back to the land of Israel. But when he heard that Herod's son, Archelaus, had succeeded his father as ruler of Judaea, he was afraid to go there. Being warned in a dream not to go to Judaea, they returned to the region of Galilee and settled there in their home town of Nazareth. In this way the words spoken through the prophets were to be fulfilled: *"He will be called a Nazarene."*

Meanwhile, the child grew to maturity and was filled with wisdom and God's favor was with him.

Matthew 2:13–23, Luke 2:...39–40

### **Jesus Among the Teachers**

*NARRATOR.*

Now every year Mary and Joseph used to go to Jerusalem for the feast of Passover. When Jesus was twelve years old, they went up as usual for the feast. When they were on their way home after the feast, the child Jesus stayed behind in Jerusalem, this without his parents knowing it. They assumed that he was with the caravan. It was only after a day's journey that they went to look for him among their relatives and acquaintances. When they couldn't find him they went back to Jerusalem to look for him.

Three days later, they found him in the Temple, sitting among the teachers of Law, listening to them and asking them questions. All those who heard him were astonished at his understanding and answers. When Mary and Joseph found him, they didn't know what to think.

*MARY.*

Son, why have you done this to us? Can't you see how worried your father and I have been looking for you?

*JESUS.*

Why were you looking for me? Didn't you know that I would be about my Father's business?

*NARRATOR.*

But they didn't understand what he meant. He then went back with them and came to Nazareth and lived under their subjection. But Mary stored up all these things in her heart. And Jesus increased in wisdom, stature and in favor with God and man.

Luke 2:41–52

## Chapter Two

### **Word, The (continued)**

*NARRATOR.*

There was a man sent by God and his name was John, the Baptist. This same man came as a witness, a man to bear witness of the Light, so that everyone through him might believe. He was not the light, but was sent to bear witness of the Light. The Word was the true Light that enlightens all men and he was coming into the world. He was in the world that had its existence through him, and the world did not know him. He came to his own people and they did not accept him. But as many as did receive him, to them he gave power to become sons of God. To all who believe on his name, who were born not of blood or will of the flesh or the will of man, but of God. And the Word became flesh and lived among us. And we saw his glory, the glory that is his as the only-begotten Son of the Father, full of grace and truth. John bore witness of him and cried, saying:

*JOHN the BAPTIST.*

This is the one of whom I spoke. He who comes after me, ranks before me, because he existed before me.

*NARRATOR.*

And of his fullness we have, all of us, received grace upon grace. For though the Law was given through Moses, grace and truth have come through Jesus Christ. No man has ever seen God at any time; it is the only-begotten Son, who is in the bosom position of the Father, who has made him known.

John 1:6–18

### **Preaching of John the Baptist, The**

*NARRATOR.*

The beginning of the Good News of Jesus Christ, the Son of God, even as it is written in the book of the Prophet Isaiah:

*“Look I am going to send my messenger before you; and he will prepare your way.” – Isaiah 40:3*

Now in the fifteenth year of Tiberius Caesar’s reign, when Pontius Pilate was governor of Judaea, Herod tetrarch of Galilee, his brother Philip tetrarch of the lands of Ithuraea and of the region of Trachonitis and Lysanias the tetrarch of Abilene, during the time when Annas and Caiaphas were the high-priests; the word of God came to John, the son of Zechariah, in the wilderness. He went through the whole district of Jordan proclaiming a baptism of repentance for the forgiveness of sins, as it is written in the book of the sayings of Isaiah the Prophet. This was the man Isaiah spoke of when he said:

*“The voice of one crying in the wilderness, prepare you the way for the Lord. Make his paths straight. Every valley will be filled in and every mountain and hill brought low, and the crooked will be made straight and the rough roads made smooth. And all flesh will see the salvation of God.” – Isaiah 40:3-5*

And so it was that John the Baptist appeared; preaching in the wilderness of Judaea and saying: "Repent, for the Kingdom of Heaven is close at hand."

This man John wore a garment of camel-hair and a leather belt about his waist. His food was locusts and wild honey. Then Jerusalem, all Judaea and the whole district of Jordan went out to him and they confessed their sins and were baptized in the river Jordan by him. But when John saw a number of Pharisee's and Sadducees coming to his baptism he said to them:

*JOHN the BAPTIST.*

Oh generation of vipers, who has warned you to flee from the wrath that is coming? Therefore bring forth fruits appropriate for repentance and don't say within yourselves; "We have Abraham for our father," because I tell you, God is able to raise up children for Abraham from these stones. Yes, even now, the axe is laid to the roots of the trees, so that any tree which does not produce good fruit will be cut down and thrown into the fire.

*NARRATOR.*

And the people asked him:

*PEOPLE.*

What must we do then?

*JOHN the BAPTIST.*

If anyone has two coats he must give one to the man who has none, and the one with something to eat must do the same.

*NARRATOR.*

There also came tax collectors to be baptized by him.

*TAX COLLECTORS.*

Master, what must we do?

*JOHN the BAPTIST.*

Exact no more than your rate.

*NARRATOR.*

Some soldiers also questioned him.

*SOLDIERS.*

What about us, what must we do?

*JOHN the BAPTIST.*

Do violence to no man, neither accuse anyone falsely, be content with your pay.

*NARRATOR.*

As the people were in expectation of the Messiah, they started asking themselves whether John was the Christ or not. So John declared before them all:

*JOHN the BAPTIST.*

I indeed baptize you with water, but the one who comes after me is more powerful than I am. I am not worthy to kneel down and undo the strap of his sandals or carry them. He will baptize you with the Holy Spirit and with fire. His winnowing-fan is in his hand to purge his threshing floor. He will gather the wheat into his barn and the chaff, he will burn in a fire that will never go out.

*NARRATOR.*

And he preached many other things in his exhortation to the people.

Matthew 3:1–12; Mark 1:1–8; Luke 3:1–18

### **Genealogy of Jesus According to Luke, The**

*NARRATOR.*

When Jesus was about thirty years old he began to teach. As was consensus, he was thought to be the son of Joseph:

the son of Heli,  
the son of Matthat,  
the son of Levi,  
the son of Melchi,  
the son of Jannai,  
the son of Joseph,  
the son of Mattathias,  
the son of Amos,  
the son of Nahum,  
the son of Esli,  
the son of Naggai,  
the son of Maath,  
the son of Mattathias,  
the son of Semein,  
the son of Josech,  
the son of Joda,  
the son of Joanan,  
the son of Rhesa,  
the son of Zerubbabel,  
the son of Shealtiel,  
the son of Neri,  
the son of Melchi,  
the son of Addi,  
the son of Cosam,  
the son of Elmadam,  
the son of Er,  
the son of Joshua,



the son of Eliezer,  
the son of Jorim,  
the son of Matthat,  
the son of Levi,  
the son of Symeon,  
the son of Judah,  
the son of Joseph,  
the son of Jonam,  
the son of Eliakim,  
the son of Melea,  
the son of Menna,  
the son of Mattatha,  
the son of Nathan,  
the son of David,  
the son of Jesse,  
the son of Obed,  
the son of Boaz,  
the son of Sala,  
the son of Nahshon,  
the son of Amminadab,  
the son of Admin,  
the son of Arni,  
the son of Hezron,  
the son of Perez,  
the son of Judah,  
the son of Jacob,  
the son of Isaac,  
the son of Abraham,  
the son of Terah,  
the son of Nahor,  
the son of Serug,  
the son of Reu,  
the son of Peleg,  
the son of Eber,  
the son of Shelah,  
the son of Cainan,  
the son of Arphaxad,  
the son of Shem,  
the son of Noah,  
the son of Lamech,  
the son of Methuselah,  
the son of Enoch,  
the son of Jared,  
the son of Mahalaleel,  
the son of Cainan,  
the son of Enos,

the son of Seth,  
the son of Adam,  
the son of God.

Luke 3:23–38

**Baptism Of Jesus, The**  
*NARRATOR.*

It was at this time that Jesus appeared. He came from Nazareth in Galilee to the Jordan to be baptized there by John. However, John tried to dissuade him.

*JOHN the BAPTIST.*

It is I who need baptism from you and yet, you are coming to me!

*JESUS.*

Leave it like this for now, for it is proper that we should, in this way, fulfill all that righteousness requires.

*NARRATOR.*

At this, John gave in to him. Now when all the people had been baptized and while Jesus after his own baptism had come up from the water and was at prayer, the heavens were suddenly opened and torn apart and John saw the Spirit of God descending in bodily shape like a dove and coming down on Jesus. And a voice spoke from heaven:

*“This is my beloved Son, in whom I am well pleased.”*

Matthew 3:13–17; Mark 1:9–11; Luke 3:21, 22

**Temptation in the Wilderness, The**  
*NARRATOR.*

Immediately after his baptism; Jesus, filled with Holy Spirit; left the Jordan and was driven out into the wilderness by the Spirit to be tempted there by the devil and he was with the wild beasts. For forty days and forty nights he ate nothing and fasted, after which he was very hungry. The tempter then came to him and said:

*SATAN.*

If you are the Son of God, command that these stones be turned into loaves of bread.

*JESUS.*

Scripture says:

*“Man does not live on bread alone, but on every word that proceeds from the mouth of God.” – Deuteronomy 8:3*

*NARRATOR.*

Then the devil led him to the Holy City of Jerusalem and made him stand on the parapet of the Temple.

*SATAN.*

If you are the Son of God, throw yourself down from here, for scripture says:

*“He will give his angels charge concerning you,”* – Psalm 91:11

and again:

*“On their hands they will bear you up lest you dash your foot against a stone.”* –  
Psalm 91:12

*JESUS.*

It has also been said in the scriptures:

*“You must not put the Lord your God to the test.”* – Deuteronomy 6:16

*NARRATOR.*

Next, taking him to a very high mountain, the devil showed him in a moment of time all the kingdoms of the world and their splendor.

*SATAN.*

I will give you all this power and the glory of these kingdoms, for it has been delivered to me and I can give it to anyone I choose. I will give you all these if you fall down at my feet and worship me. Worship me then, and it will all be yours.

*JESUS.*

Be off Satan, for it is written:

*“You must worship the Lord your God and only Him should you serve.”* –  
Deuteronomy 6:13

*NARRATOR.*

Having exhausted all these ways of tempting him, the devil left him for the time being. And the angels appeared and looked after him.

Matthew 4:1–11; Mark 1:12,13; Luke 4:1–13

### **Witness of John the Baptist, The**

*NARRATOR.*

This is the witness of John the Baptist when the Jews sent priests and Levites from Jerusalem asked him, “Who are you?” John answered and denied emphatically:

*JOHN the BAPTIST.*

I am not the Christ!

*PRIEST 1.*

Well then, are you Elijah?

*JOHN the BAPTIST.*

I am not!

*LEVITE 1.*

Are you the Prophet? (ref: Deuteronomy 18:16–22)

*JOHN the BAPTIST.*

No!

*PRIEST 2.*

Who are you, so that we can give an answer to those who sent us?

*LEVITE 2.*

What have you to say about yourself?

*JOHN the BAPTIST.*

As Isaiah the Prophet spoke:

*“I am the voice of one crying in the wilderness, make straight the way of the Lord,” – Isaiah 40:3*

*NARRATOR.*

Now these men had been sent by the Pharisees and questioning him further they asked:

*PRIEST 3.*

Why are you baptizing if you are not the Christ, not Elijah and not the Prophet?

*JOHN the BAPTIST.*

I baptize with water, but in the midst of you there stands one whom you do not know, the one who is coming after me, the one whose sandal strap I am unworthy to undo.

*NARRATOR.*

Now these things took place on the far side of the Jordan where John was baptizing. The next day John saw Jesus coming towards him.

*JOHN the BAPTIST.*

Behold, the Lamb of God that takes away the sin of the world. This is the one of whom I spoke when I said: “After me comes a man who ranks before me, because he existed before me.”

I did not know him myself, yet, it was to reveal him to Israel that I came baptizing with water. I saw the Spirit descending from heaven like a dove and it rested on Him. I didn’t know him, but He that sent me to baptize with water had said to me;

*“The man on whom you see the Spirit descending and remaining on him, this is the one who is going to baptize with the Holy Spirit.”*

And I saw, and bare witness that he is the Son of God.

John 1:19–34

**Lamb of God, The**

*NARRATOR.*

The next day, as John stood there again with two of his disciples, he looked at Jesus as he passed and said:

*JOHN the BAPTIST.*

Behold, the Lamb of God.

*NARRATOR.*

Hearing this, the two disciples followed Jesus. Jesus turning around and seeing them following him said:

*JESUS.*

What do you want?

*DISCIPLES.*

Rabbi, (teacher) where do you live?

*JESUS.*

Come and see.

*NARRATOR.*

So they went and saw where he lived and stayed with him that day for it was about the tenth hour. One of the two who heard John speak and followed Jesus was Andrew, the brother of Simon Peter. Andrew then found his brother Simon and said to him:

*ANDREW.*

We've found the Messiah, the Christ!

*NARRATOR.*

Andrew brought Simon to Jesus. When Jesus saw him he said:

*JESUS.*

You are Simon, the son of John. You are to be called Cephas.

*NARRATOR.*

Cephas, when translated means a stone. The next day Jesus left and went into Galilee. Meeting Philip he said:

*JESUS.*

Follow me.

*NARRATOR.*

Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him:

*PHILIP.*

We have found the one Moses wrote about in the Law, the one of whom the prophets wrote: he is Jesus of Nazareth, the son of Joseph.

*NATHANAEL.*

Nazareth! Can anything good come from that place?

*PHILIP.*

Come and see.

*NARRATOR.*

When Jesus saw Nathanael coming he said of him:

*JESUS.*

There is an Israelite indeed, in whom there is no deceit.

*NATHANAEL.*

How do you know me?

*JESUS.*

Before Philip called you, when you were under the fig tree, I saw you.

*NATHANAEL.*

Rabbi, you are the Son of God, you are the King of Israel.

*JESUS.*

Because I said to you that I saw you under the fig tree, you believe? You will see greater things than this. Hereafter, you will see the heaven opened and the angels of God ascending and descending upon the Son of Man.

John 1:35–51

### **Wedding At Cana In Galilee, The**

*NARRATOR.*

Three days later, there was a wedding at Cana in Galilee. The mother of Jesus was there and both Jesus and his disciples had been invited to the wedding. When they had run out of wine, Jesus' mother said to him:

*MARY.*

They don't have anymore wine.

*JESUS.*

Woman, why are you turning to me, my hour hasn't come yet?

*NARRATOR.*

His mother then said to the servants:

*MARY.*

Do whatever he tells you to do.

*NARRATOR.*

Now there were six stone water jars standing there that were customarily used by the Jews for purification and each could hold twenty or thirty gallons.

*JESUS.*

Fill the jars with water.

*NARRATOR.*

And they filled them up to the brim.

*JESUS.*

Now draw some out and take it to the banquet manager.

*NARRATOR.*

They did this. When the banquet manager tasted the water which had been turned into wine, he called the bridegroom. The banquet manager however did not know where the wine had come from, but the servants who had drawn the water did. And he said to the bridegroom:

*MANAGER.*

As a rule, people generally serve the best wine first. But when everyone has been drinking for a while they bring out the new, unaged wine. You, however, have saved the best wine until now.

*NARRATOR.*

This was the first of the signs given by Jesus at Cana in Galilee. He permitted his glory be seen and his disciples believed in him. After this, he went to Capernaum along with his mother, his brothers and his disciples. However, they only stayed there for a few days.

John 2:1–12

## Chapter Three

### **Money Changers at the Temple, The**

*NARRATOR.*

Just before the Jewish Passover, Jesus went up to Jerusalem. In the Temple he found merchants selling cattle, sheep and pigeons and the money changers sitting at their tables. When he had made a whip of small cords, he drove them all out of the Temple; the sheep and the cattle, scattered the changers' money and overturned their tables. He then said to the merchants who were selling the pigeons:

*JESUS.*

Get these things out of here! Don't turn my Father's house into a store!

*NARRATOR.*

And his disciples remembered that it had been written in the scriptures:

*"The zeal for my Father's house will devour me."* – Psalm 69:9

The Jews stepped in and said:

*JEWS.*

What sign are you going to show us to justify all the things you've done?

*JESUS:*

Destroy this Temple and I will raise it up in three days.

*JEWS.*

It took forty–six years to build this Temple and you're going to raise it in three days?

*NARRATOR.*

But Jesus was speaking of the Temple of his body. When he had risen from the dead, his disciples remembered that he had said this to them and they believed the scripture and the words which Jesus had spoken. While Jesus was in Jerusalem at the Passover, on the feast day, many believed in his name when they saw the signs he gave. But Jesus did not entrust himself to them, because he understood just how men are. He did not need another man to provide him evidence about another person, because he knew what a man had in him.

John 2:13–25

### **Nicodemus and Jesus**

*NARRATOR.*

There was one of the Pharisees by the name of Nicodemus, one of the rulers of the Jews, who came to Jesus by night.

*NICODEMUS.*

Rabbi, we know that you're a teacher who comes from God, because no man could perform the signs that you're doing unless God were with him.



*JESUS.*

I tell you most sincerely, unless a man is born again, he cannot see the Kingdom of God.

*NICODEMUS.*

How can a man be born when he is old? Can he go back into his mother's womb and be born a second time?

*JESUS.*

I tell you most sincerely, unless a man is born through water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of flesh is flesh and that which is born of Spirit is Spirit. Don't be surprised that I am saying to you, "You must be born again." The wind blows wherever it pleases. You hear its' sound, but you cannot tell where it's coming from or where it's going. So is everyone that is born of the Spirit.

*NICODEMUS.*

How can this be possible?

*JESUS.*

Are you not a teacher in Israel and you don't know these things? I tell you most sincerely, we speak about things we know, and testify only to the things we've seen and yet you don't receive our witness. If you don't believe me when I speak to you of earthly things, how are you going to believe me when I speak to you of heavenly things? No man has ascended up to Heaven except the one who came down from Heaven, the Son of Man who is in Heaven. Just as Moses lifted up the bronze serpent in the wilderness, even so the Son of Man must be lifted up in order that anyone who believes in him should not perish, but have everlasting life.

For God loved the world so much, that he gave His only begotten Son. So that anyone who believes in him should not perish, but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through him might be saved. The person who believes on him is not condemned, but the person who doesn't believe is already condemned, because he hasn't believed in the name of the only begotten Son of God.

On these grounds is sentenced pronounced; that although light has come into the world, men loved darkness in preference to the light, because their deeds were evil. For everyone that does evil, hate the light and does not come to the light for fear that his actions will be exposed. But the person who lives by the truth, comes to the light so that his deeds may be plainly seen and that what he does, is done in God.

John 3:1–21

**Last Witness of John the Baptist, The**  
*NARRATOR.*

After this, Jesus and his disciples went into the countryside of Judaea and stayed there with them and baptized. John was also baptizing at Aenon near Salim where there was plenty of water and people came and were baptized. This was before John was thrown into prison. Now

there arose a question about purification between some of John's disciples and the Jews. So they went to John and said:

*JOHN'S DISCIPLES.*

Rabbi, the man who was with you on the far side of the Jordan, the one of whom you bore witness. Look, this same man is baptizing and everyone is going to him.

*JOHN the BAPTIST.*

A man cannot receive anything unless it has been given him from Heaven. You yourselves can attest to the fact that I said; "I am not the Christ, but that I am the one who has been sent before him."

The man who has the bride is the bridegroom. This, my joy, is therefore complete. He must increase, but I must decrease. He who comes from above is above all others. He who is born of the earth is earthly himself and speaks of things of the earth. He that comes from Heaven, is above everything and what he has seen and heard is what he testifies to regardless of whether his testimony is accepted or not. The person who has accepted his testimony has set his seal to the fact that God is truthful. For the one whom God has sent speaks the Words of God and God does not give the Spirit to him by measure. The Father loves the Son and has given all things into his hand. The person who believes on the Son has everlasting life. But anyone who does not believe on the Son will not see life, and the wrath of God remains on him.

John 3:22–36

**Samaritan Woman At The Well, The**  
*NARRATOR.*

When Jesus heard that the Pharisees had found out that he was baptizing more disciples than John; although in fact, Jesus did not personally baptize people, but his disciples; he left Judaea and went back again into Galilee. This meant that he had to go through Samaria. On his way, he came to a city in Samaria called Sychar, near the parcel of land that Jacob had given to his son, Joseph. Jacob's well was there and Jesus, being tired from his journey, sat right down on the well. It was about noon, the sixth hour. A Samaritan woman came to draw water and Jesus said to her:

*JESUS.*

Give me a drink.

*NARRATOR.*

His disciples had gone into the city to buy food. The Samaritan woman said to him:

*SAMARITAN WOMAN.*

How is it that you, being a Jew are asking me, a woman of Samaria, for something to drink? The Jews don't have anything to do with the Samaritans.

*JESUS.*

If you knew the gift of God and who it is who is saying to you, "Give me a drink," you would have asked of him and he would have given you living water.

*SAMARITAN WOMAN.*

Sir, you don't have anything to draw the water with and the well is deep. From where then do you have that living water? Are you greater than our father Jacob, who gave us this well and drank from it himself, and his children and his cattle?

*JESUS.*

Whoever drinks of this water will get thirsty again. But anyone who drinks of the water that I will give him, will never get thirsty again. The water that I shall give him will be a well of water springing up into everlasting life.

*SAMARITAN WOMAN.*

Sir, give me this water so that I will never get thirsty and never have to come here to draw water.

*JESUS.*

Go, call your husband and come back here.

*SAMARITAN WOMAN.*

I don't have a husband.

*JESUS.*

You have spoken correctly when you said, "I don't have a husband."

You have had five husbands and the man you have now is not your husband, in that you spoke the truth.

*SAMARITAN WOMAN.*

Sir, I perceive that you are a prophet. Our fathers worshipped on this mountain and yet, you say that Jerusalem is the place where one ought to worship.

*JESUS.*

Believe me woman, the hour is coming, when you will worship the Father neither in this mountain nor in Jerusalem. You worship what you don't know, for salvation comes from the Jews. But the hour is coming, in fact it is already here, when the true worshippers will worship the Father in Spirit and truth. For the Father looks for that type of person to worship him. God is a Spirit and those who worship him, must worship in Spirit and truth.

*SAMARITAN WOMAN.*

I know that Messiah, who is called Christ, is coming and when he comes, he will tell us everything.

*JESUS.*

I who am speaking to you, I am he.

*NARRATOR.*

At this point his disciples returned and were surprised that he was speaking to the woman. Although none of them asked; “What do you want from her?” or “Why are you talking to her?” The woman then left her water jar and went back into the city and said to the men:

*SAMARITAN WOMAN.*

Come and see a man who told me everything I had done, isn't this the Christ?

*NARRATOR.*

They immediately went out of the city and came to Jesus. Meanwhile, his disciples urged him:

*DISCIPLES.*

Master, have something to eat.

*JESUS.*

I have food to eat that you don't know of.

*NARRATOR.*

The disciples therefore said to one another:

*DISCIPLES.*

Did someone [else] bring [him] something to eat?

*JESUS.*

My food is to do the will of Him that sent me and to finish His work. Don't you have a saying, “There are still four months left before the harvest?”

Look, I'm telling you; lift up your eyes and look on the fields, for they are already white and ready for harvest. Already the reaper is being paid his wages and he is bringing in the grain for eternal life and thus both the person who sows and the person who reaps may rejoice together. For in this, the saying holds true, one sows and another reaps. I sent you to reap something that you had not worked for, other men labored and you are receiving the benefits of their work.

*NARRATOR.*

Many of the Samaritans of that city believed on him as a result of the woman's testimony, “he told me everything I had ever done.” So when the Samaritans were brought to him, they begged him to stay with them a while. He stayed for two days and many more believed because of his own word and they said to the woman:

*PEOPLE.*

Now we believe, not because of what you said, but because we've heard him ourselves and know that this is indeed the Christ, the Savior of the world.

John 4:1–42

**Nobleman's Son Is Cured, The**

*NARRATOR.*

Now after the two days were over, Jesus left there for Galilee. For Jesus himself had declared that a prophet has no honor in his own country. But when he arrived in Galilee, the Galileans received him well, having seen all the things that he had done at Jerusalem at the festival which they also had attended. Jesus went again to Cana in Galilee where he had changed the water into wine. Now there was a court official there whose son was ill at Capernaum and hearing that Jesus had left Judaea and was now in Galilee, he went and asked him if he would come down and cure his son as he was at the point of death.

*JESUS.* [to the man]

Unless you see signs and omens you won't believe?

*OFFICIAL.*

Sir, come down or else my child will die.

*JESUS.*

Go home, your son lives.

*NARRATOR.*

The man believed what Jesus had spoken to him and started on his way home. While he was on his way back to his home the man's servants met him and said:

*SERVANTS.*

You son lives!

*OFFICIAL.*

What time did my son start to recover?

*SERVANTS.*

The fever left him yesterday at the seventh hour.

*NARRATOR.*

The father knew that it was at the same hour that Jesus had said to him, "Your son lives," and he and his whole household believed. This was the second miracle given by Jesus on his return from Judaea to Galilee.

John 4:43–54

### **Cure of a Sick Man at the Pool of Bethzatha, The**

*NARRATOR.*

Some time after this, there was a Jewish festival and Jesus went up to Jerusalem. Now in Jerusalem by the sheep gate there is a pool, which in Hebrew is called Bethzatha. It consisted of five porticos and under these crowds of sick people; blind, lame, and paralyzed waited for the water to move; for the angel of the Lord went down from time to time into the pool and disturbed the water. The first person to step into the pool after the water was disturbed was cured of any disease he may have had. One man there had an illness which had lasted thirty–eight years.

When Jesus saw him lying there and knew that he had been in this condition for a long time he said:

*JESUS.*

Would you like to get well?

*SICK MAN.*

Sir, I don't have anyone to put me into the pool when the water is disturbed. While I am still on my way, someone else always steps in ahead of me.

*JESUS.*

Get up, pick up your sleeping mat and walk.

*NARRATOR.*

Immediately the man was healed. The man picked up his mat and walked away. Now this event took place on the Sabbath. The Jews therefore said to the man who had been cured:

*JEWS.*

It is the Sabbath, you aren't allowed to carry your sleeping-mat.

*SICK MAN.*

But the man that cured me told me, "Pick up your sleeping-mat and walk."

*JEWS.*

Who is the man who said to you, "Pick up your mat and walk?"

*NARRATOR.*

The man who had been healed had no idea who it was, for Jesus had disappeared into the crowd that was there in that place. Afterwards, Jesus found the man in the Temple and said to him:

*JESUS.*

Now that you are well again, sin no more, or something worse may happen to you.

*NARRATOR.*

The man left and told the Jews that it was Jesus who had healed him. Because he had done these things on the Sabbath the Jews persecuted him and sought to kill him. But Jesus answered them:

*JESUS.*

My father goes on working and so do I!

*NARRATOR.*

But this only made the Jews more intent on killing him, not only because he had broken the Sabbath, but because he said that God was his Father, making himself equal with God. To this accusation Jesus replied:

*JESUS.*

I tell you most sincerely, the Son can do nothing of himself but what he sees the Father do. For whatever things the Father does, the Son does also. For the Father loves the Son and shows him all the things that He Himself does and He will show him [the Son] greater works than these so that you will marvel. Just as the Father raises up the dead and gives them life, so the Son gives life to whomever he will. For the Father judges no man, but has entrusted all judgement to the Son, so that all men should honor the Son even as they honor the Father. Anyone who does not honor the Son, honors not the Father who has sent him.

I tell you most sincerely, the hour is coming and is now when the dead will hear the voice of the Son of God and all who hear it will live. For as the Father has life in Himself, so has He given to the Son to have life in himself and has given him authority to execute judgment also, because he is the Son of Man. Do not marvel at this, for the hour is coming in which all that are in the graves will hear his voice and will come forth; they that have done good into the resurrection of life and they that have done evil to the resurrection of condemnation.

I can of my own self do nothing, as I hear, I judge and my judgement is just, because I do not seek my own will, but the will of the Father who has sent me. If I bear witness of myself, my witness is not true. There is another that bears witness of me and I know that the witness which He gives concerning me is true. You sent men to John and he bore witness to the truth, not that I depend on human testimony, but these things I say, so that you might be saved. He was a burning and shining light and you were willing for a season to rejoice in his light. But I have a greater witness than that of John, for the works which the Father has given me to finish, the same works that I do bear witness of me that the Father has sent me.

The Father himself who sent me has borne witness of me. You have never heard His voice at any time, nor seen his shape and you do not have his Word living in you, because you do not believe the one whom He has sent. Search the scriptures, for in them you think you have eternal life. Now these same scriptures testify of me and yet you refuse to come to me so that you might have life. It means nothing to me to have approval from men, but I know you, you don't have the love of God in you.

I have come in my Father's name and you refuse to accept me. If someone else comes in his own name, him you will accept. How can you believe, since you look to one another for approval and do not seek the approval that comes from God only. Do not think that I will accuse you to the Father, there is one that accuses you, even Moses, in whom you trust. For had you believed Moses, you would have believed me, because he wrote of me. If you don't believe his writings, how can you believe my words?

John 5:1–47

### **John the Baptist is Imprisoned**

*NARRATOR.*

But Herod the tetrarch, whom John reprov'd for his relations with his brother's wife Herodias and for all the evils which Herod had committed, added a further crime to all the rest by shutting up John in prison.

### **Jesus Returns to Galilee**

*NARRATOR.*

Now when Jesus heard that John had been put in prison, he left for Galilee. Leaving Nazareth, he went, with the power of the Spirit in Him, and settled in Capernaum, a lake side town on the borders of Zebulun and Naphtali. There he proclaimed the Good News of the Kingdom of God. In this way the prophecy of Isaiah was to be fulfilled:

*“Land of Zebulun! Land of Naphtali! Galilee of the Nations. The people who sat in darkness have seen a great light and those who dwell in the land and shadow of death, a light has sprung up (dawned).” – Isaiah 8:23–9:1*

From that moment on Jesus began his preaching with this message:

*JESUS.*

The time has come, repent and believe the Good News, for the Kingdom of God [Heaven] is close at hand.

*NARRATOR.*

And the word of his fame spread throughout all the surrounding territories. He taught in their synagogues and everyone praised him.

Matthew 4:12–17; Mark 1:14,15; Luke 4:14,15

### **Jesus at the Synagogue in Nazareth**

*NARRATOR.*

He came to Nazareth where he had been brought up and went into the synagogue on the Sabbath Day as was his custom. He stood up to read and they handed him the scroll of the prophet Isaiah. Unrolling the scroll, he turned to the book of Isaiah and read:

*JESUS.*

*“The Spirit of the Lord YHWH has been given to me, for YHWH has anointed me. He has sent me to bring Good News to the poor, to bind up hearts that are broken; to proclaim liberty to captives, Freedom to those on prison; to proclaim a year of favor from YHWH.” – Isaiah 61:1–2*

*NARRATOR.*

He then rolled up the scroll, gave it back to the assistant and sat down. All the eyes in the synagogue fixed on him and he began to speak:

*JESUS.*

This text is being fulfilled today even as you listen.

*NARRATOR.*

All who were there bore him witness and he won the approval of all who heard him. They were astonished by the gracious words that came from his lips.



*PEOPLE.*

Isn't this Joseph's son?

*JESUS.*

You will surely quote this proverb to me: "Physician, heal yourself. Whatever we heard was done in Capernaum, do the same in your own countryside."

I tell you most sincerely, no prophet is ever accepted in his own country. Let me tell you of a truth: There were many widows in Israel in the days of Elijah, when the heaven was shut up for three years and six months. When a great famine raged throughout all the land. But unto none of them was Elijah sent, only to a widow in Zarephath, a town in Sidon, was he sent. Also in the time of Elisha the prophet there were many lepers in Israel, but none of these were cured except Naaman, the Syrian.

*NARRATOR.*

When they heard these things, everyone in the synagogue was enraged. They sprang to their feet and hustled him out of the city and took him to the brow of the hill on which their town was built, intending to throw him headlong off down the cliff. But he slipped through the midst of them and went his way.

Luke 4:16–30

## Chapter Four

### **Simon, Andrew, James, and John Follow Jesus**

*NARRATOR.*

Now as Jesus was walking along the Sea of Galilee, which is also called Lake Gennesaret, he saw Simon, who was called Peter and his brother Andrew casting a net in the lake, for they were fisherman. Later as he was preaching by the lake, the people listening began pressing round him to hear the Word of God. Jesus saw two boats lying at the waters edge, but the fisherman had gone out of them and they were washing their nets. He boarded one of the boats, which was Simon's and asked him to put a little out from the shore. He sat down and taught the crowds from the boat. When he had finished speaking he said to Simon:

*JESUS.*

Put out into deep water and pay out your nets for a catch.

*SIMON.*

Master, we worked hard all night and didn't catch a thing. But if you say so, I will pay out the nets.

*NARRATOR.*

When they had done this, they netted such a huge number of fish that their nets began to tear. So they signaled to their partners in the other boat to come and help them. When they came, they filled the two boats to the point of sinking. When Simon Peter saw this, he fell down at the knees of Jesus and said:

*SIMON.*

Leave me Lord, for I'm a sinful man.

*NARRATOR.*

He and all his companions were completely overcome by the catch they had made. And so were James and John, the sons of Zebedee, who were partners with Simon. But Jesus said to Simon:

*JESUS.*

Don't be afraid, from now on it is men you will catch. Follow me and I will make you fishers of men.

*NARRATOR.*

Then bringing their boats back to shore, they left everything and followed him. Going on a little further from there, Jesus saw James son of Zebedee and his brother John; they too were in their boat mending their nets. Immediately he called them and leaving their father Zebedee in the boat with the hired hands, they went after him.

Matthew 4:18–22; Mark 1:16–20; Luke 5:1–11

### **Man Possessed by a Demon in Capernaum, The**

*NARRATOR.*

They went as far as Capernaum, a town in Galilee. As soon as the Sabbath came, he went to the synagogue and began to teach. His teaching made a deep impression on them, for he taught them as one having authority and not as the Scribes. In their synagogue at that time was a man possessed by an unclean spirit and he cried out in a loud voice:

*MAN.*

Let us alone! What have we to do with you, Jesus of Nazareth? Have you come to destroy us? I know who you are: the Holy One of God.

*NARRATOR.*

But Jesus rebuked him sharply:

*JESUS.*

Be quiet and come out of him!

*NARRATOR.*

And in front of everyone the unclean spirit threw the man down into convulsions and with a loud cry he came out of him without hurting him at all. The people were so astonished that they began asking each other what it all meant.

*PEOPLE.*

What is this, a new teaching? ... He gives orders to unclean spirits and they obey him.

*NARRATOR.*

The report of him rapidly spread everywhere throughout all the surrounding Galilean countryside.

Mark 1:21–28, Luke 4:31–37

### **Simon's Mother-in-Law is Cured**

*NARRATOR.*

On leaving the synagogue, he went immediately with James and John to the house of Simon and Andrew. Now Simon's mother-in-law was suffering from a high fever and had gone to bed. Going into Peter's house they immediately told him about her and asked him to do something for her. He went in and found her in bed with a fever. Leaning over her he rebuked the fever, took her by the hand and helped her up. The fever left her and she immediately got up and began to wait on them.

Matthew 8:14, 15; Mark 1:29–31; Luke 4:38, 39

### **More Cures by Jesus**

*NARRATOR.*

When evening had come, after sunset, they brought all who were suffering from various types of diseases and those possessed with devils. In fact, the whole city was gathered together at the door. He laid his hands on every one of them and cured them. Devils also came out of many people, crying out and saying: "You are the Christ, the Son of God."

But he rebuked them and would not allow them to speak because they knew that he was the Christ. He cast out the spirits with his word and cured all who were sick with various diseases. This was to fulfill the words spoken by Isaiah the prophet when he said:

“He took our sicknesses away and carried our diseases for us.”

Matthew 8:16, 17; Mark 1:32–34; Luke 4:40, 41

### **Jesus Leaves Capernum and Travels Through Galilee**

*NARRATOR.*

In the morning, long before dawn, he got up, left the house and went off to a secluded place and prayed there. Simon and his companions set out in search of him. When they found him they said:

*SIMON.*

Everyone is looking for you.

*JESUS.*

Let's go somewhere else, to the neighboring country towns, so that I can preach there also, because that is why I came.

*NARRATOR.*

The crowds went looking for him and when they caught up with him, they tried to prevent him from leaving them, but he answered:

*JESUS.*

I must proclaim the Good News of the Kingdom of God to the other towns also, because that is what I was sent to do.

*NARRATOR.*

He went throughout the whole territory of Galilee and Judaea; teaching and preaching in their synagogues, proclaiming the Good News of the Kingdom, casting out devils and curing all manner of diseases and sicknesses among the people.

Matthew 4:23, Mark 1:35–39; Luke 4:42–44

### **Cure of a Paralyzed Man**

*NARRATOR.*

When he returned to Capernaum some time later, the word went out that he was back. So many people gathered together that there was no room left even in front of the door and he preached to them.

Now in the audience while he was teaching were Pharisees and doctors of the law who had come from every village in Galilee, Judaea and Jerusalem. He was preaching the word to them when four men appeared carrying a paralyzed man on a bed. The men were trying to bring the man in to lay down in front of him. When they could not find a way of getting him in to Jesus because of the crowd, they went up on to the roof and stripped it over the place where Jesus was. When they had made an opening in the roof, they lowered the man and his stretcher down

through the tiles into the middle of the gathering in front of Jesus. Seeing their faith, Jesus said to the paralytic:

*JESUS.*

Courage, my child. Your sins are forgiven you.

*NARRATOR.*

The Scribes and the Pharisees began to say to themselves, reasoning in their hearts:

*SCRIBES & PHARISEES.*

Who is this man talking blasphemies?... Why does this man talk like this?...This man is blaspheming!...Who can forgive sins but God alone?...

*NARRATOR.*

Jesus, perceiving in his spirit and knowing their thoughts that they were reasoning to themselves in this manner said to them:

*JESUS.*

Why do you reason these things in your hearts and have such wicked thoughts? Which of these is easier to say to the paralytic; “Your sins are forgiven you” or to say “Get up, pick up your stretcher and walk?”

But in order that you may know that the Son of Man has authority on earth to forgive sins: (to the paralytic) I say to you; get up pick up your stretcher and return to your house.

*NARRATOR.*

Immediately he got up before them, picked up what he had been lying on, walked out in front of everyone and went home glorifying God. A feeling of awe came over the crowd when they saw this. They were all astounded and praised God for giving such power to men.

*CROWD.*

We have seen strange things today!...We have never seen anything like this!...

Matthew 9:1–8; Mark 2:1–12; Luke 5:17–26

### **Call of Matthew Levi, The**

*NARRATOR.*

Jesus went out after this and again went to the shore of the lake and all the people came to him and he taught them. As he was walking on, he saw a tax collector, Matthew Levi by name, sitting by the customs house and he said to him:

*JESUS.*

Follow me.

*NARRATOR.*

Leaving everything, he got up and followed him.

Matthew 9:9; Mark 2:13–14; Luke 5:27–28

## **Eating With Sinners**

*NARRATOR.*

Matthew Levi then held a great feast in his own house. And it occurred that a number of tax collectors and sinners came to sit at the table with Jesus and his disciples, for there were many of them among his followers. When the Pharisees and their Scribes saw this they grumbled against his disciples and said to them:

*PHARISEES.*

Why do you and your master eat and drink with tax collectors and sinners?

*NARRATOR.*

When Jesus heard this he said to them:

*JESUS.*

People who are healthy have no need of a physician, but the ones that are sick. Go and learn the meaning of the words, “What I want is mercy not sacrifice.”

Because I didn’t come to call the righteous, but sinners to repentance.

Matthew 9:10–13; Mark 2:15–17; Luke 5:29–32

## **New Wine In Old Wine Skins**

*NARRATOR.*

John’s disciples then came to him and said:

*JOHN’S DISCIPLES.*

Why is it that we and the disciples of the Pharisees are always saying prayers and fasting, but your disciples eat, drink and don’t fast?

*JESUS.*

Can the children of the bridal room mourn and fast while the bridegroom is still with them? As long as they have the bridegroom with them, they can’t fast. But the days will come when the bridegroom will be taken away from them. In those days, then they will fast. No man uses a new, unshrunk piece of cloth to repair an old garment. The patch will shrink and rip the garment even more. The patch, taken from new fabric, will not match the material of the old garment. Nobody puts new wine into old wineskins. If they do, the wine will burst the old wineskins and spill out. The wine will be lost and the wineskins will be ruined.

But new wine must be put into new wineskins and both the wine and their containers will be preserved. A man, when he has tasted an aged wine, does not request new wine for he says; “The old is better.”

Matthew 9:14–17, Mark 2:18–22, Luke 5:33–39

## **Sabbath Was Made For Man, The**

*NARRATOR.*

Now one Sabbath day, Jesus happened to be taking a walk through the cornfields. His disciples were hungry and began to pick ears of corn, rubbing them in their hands and eating them as they walked along. But when some of the Pharisees saw what they were doing, they said to him:

*PHARISEES.*

Look, your disciples are doing something that's forbidden to do on the Sabbath...Why are they doing something on the Sabbath that's not lawful.

*JESUS.*

Haven't you read as much as this; what David in his time of need did when he and his followers were hungry, how he went into the House of God in the days of Abiathar the high priest and took the loaves of offering and ate them and also gave some to the men with him? Loaves which neither he nor his followers were allowed to eat, but which were only the priests. Or haven't you read in the Law that on the Sabbath days the priests in the Temple break the Sabbath and are blameless?

Now here I tell you is someone greater than the Temple and if you had understood the meaning of the words; "What I want is mercy, not sacrifice," you would not have condemned the blameless. The Sabbath was made for man, not man for the Sabbath. So the Son of Man is master even of the Sabbath.

*NARRATOR.*

And Jesus moved on from there.

Matthew 12:1–9..., Mark 2:23–28, Luke 6:1–5

### **Doing Good on the Sabbath**

*NARRATOR.*

On another Sabbath Jesus went into their synagogue and began to teach. There was a man there at that time whose right hand was withered. The Scribes and the Pharisees were watching him to see if he would cure him on the Sabbath day so that they might find something to use against and accuse him. They asked him:

*SCRIBES & PHARISEES.*

Is it against the law to cure a man on the Sabbath day?

*NARRATOR.*

But he knew their thoughts and said to the man with the withered hand:

*JESUS.*

Stand up and come out into the middle.

*NARRATOR.*

He came out and stood there. Jesus then said to them:

*JESUS.*

I will ask you one thing; is it against the law on the Sabbath to do good or to do evil; to save life or to destroy it?

*NARRATOR.*

But they held their peace and said nothing.

*JESUS.*

If anyone of you here had only one sheep and it fell into a ditch on the Sabbath day, wouldn't he get hold of it and lift it out? Now a man is far more important than a sheep, so it follows that it is lawful to do good on the Sabbath day.

*NARRATOR.*

Then grieved to find their hearts so hardened, he looked angrily round at all of them and said to the man:

*JESUS.*

Stretch out your hand.

*NARRATOR.*

He stretched it out and his hand was restored whole, as sound as the other. At this they were furious. The Pharisees went out at once and began to plot with the Herodians against him, discussing the best way of dealing with Jesus and how to destroy him.

Matthew 12:9–14; Mark 3:1–6; Luke 6:6–11

### **Prophecy of Isaiah, The**

*NARRATOR.*

Jesus knew this and he withdrew from the district and great numbers of people followed him. He cured them all, but warned them not to make him known. This was to fulfill the prophecy of Isaiah:

*“Look at my servant whom I have chosen, my beloved, in whom I am well pleased. And he will proclaim the true faith to the nations. He will not brawl or shout, neither will anyone hear his voice in the streets. He will not break the crushed reed, nor put out the smoldering wick till he has led the truth to victory. In his name, the nations will put their hope.”* – Isaiah 42:1-4

Matthew 12:15–21

### **Crowds Follow Jesus, The**

*NARRATOR.*

Jesus withdrew with his disciples to the lake side with a great crowd from Galilee following him. He spoke to his disciples and asked them to have a boat standing by for him in the eventuality that the crowds following him would get out of control and converge on him in mass. For he had cured so many, that all who were afflicted in any way were pressing forward to touch him. And the unclean spirits when they saw him, would fall down before him and shout; “You are the Son of God!” But he strongly warned them that they should not make him known.



His fame had spread throughout Syria. Those who were suffering from various diseases and painful conditions; the possessed, epileptics, the paralyzed, were all brought to him, and he cured them. Great numbers who had heard of all he was doing also came to him from Judaea, Jerusalem, Idumaea, Transjordania, the Decapolis, and the region of Tyre and Sidon.

Matthew 4:24,25, Mark 3:7–12

**Appointment of the Twelve, The**  
*NARRATOR.*

Seeing the crowds, he went out and up into the mountain to pray and spent the whole night in prayer to God. When day came, he summoned his disciples to him and picked out twelve of them and called them apostles. They were to be his companions and would be sent out to preach and would have power to heal sicknesses and to cast out devils.

The first Simon [whom he gave the name Peter] and his brother Andrew; James the son of Zebedee and his brother John, he called them *Boanerges* or *the sons of thunder*; Philip, Bartholomew, Matthew the tax collector, Thomas, James the son of Alphaeus, Simon the Zealot, Thaddaeus [who was also known as Judas the son of James] and Judas Iscariot, the man who became a traitor and was to betray him.

Matthew 5:1...,10:2–4; Mark 3:13–19; Luke 6:12–16

**Crowds, The**  
*NARRATOR.*

He then came down with them and stopped at a large level plain where there was a large gathering of his disciples and a great crowd of people from all parts of Judaea, Jerusalem and from the coastal regions of Tyre and Sidon. They had come to hear him and to be cured of their diseases. And people who were tormented by unclean spirits were also healed. Everyone in the crowd was trying to touch him, for there was power that went out from him that cured them all.

Luke 6: 17–19

## Chapter Five

### **Sermon on the Mount, The**

*NARRATOR.*

When Jesus had seated himself and his disciples had joined him, he lifted up his eyes, fixing them on his disciples and began to speak. Teaching them he said:

*JESUS.*

Happy are you who are poor, for yours' is the Kingdom of God.

Happy are the poor in spirit, for theirs' is the Kingdom of Heaven.

Happy are you that are hungry now, for you will be filled.

Happy are those who hunger and thirst after righteousness, for they will be filled.

Happy are you who weep now, for you will laugh.

Happy are those who mourn now, for they will be comforted.

Happy are the meek, for they will inherit the earth.

Happy are the merciful, for they will obtain mercy.

Happy are the pure in heart, for they will see God.

Happy are the peacemakers, for they will be called the children of God.

Happy are they who are persecuted for righteousness sake, for theirs' is the Kingdom of Heaven.

Happy are you, when men abuse you and persecute you and falsely speak all kinds of evil against you for my sake. Rejoice and be exceedingly glad, for your reward in heaven is great. For in this manner is how they persecuted the prophets before you.

Happy are you when people hate you, stop associating with you, abuse you and denounce your name as evil on account of the Son of Man. Rejoice when that day comes and leap for joy, for then your reward will be great in heaven. For in a similar manner their forefathers treated the prophets.

But woe to you who are rich, for you have received your consolation now.

Woe for you who have your fill now, for you will go hungry.

Woe for you who laugh now, for you will mourn and weep.

Woe for you when the world speaks well of you, for this was the way their forefathers treated the false prophets.

You are the salt of the earth, but if the salt becomes tasteless, what can make it salty again? It is not usable for anything and can only be thrown out to be trampled under foot by men. You are the light of the world. A city that is built on a hilltop cannot be hidden. Neither do men light a candle only to cover it with a measuring basket. They put it on a lamp stand where it can give light for all that are in the house. In the same way, let your light shine before men so that they may see your good works and glorify your Father who is in heaven.

Do not think that I have come to do away with the Law or the prophets, I have not come to abolish but to fulfil. I tell you most sincerely, until heaven and earth disappear, not one dot, not one little stroke shall disappear from the Law until all is fulfilled. Therefore, anyone who breaks one of the least of these commandments and teaches others to do the same will be called the least in the Kingdom of Heaven. But anyone who does keep them and teaches them will be called great in the Kingdom of Heaven. For I tell you, if your righteousness does not go beyond the righteousness of the Scribes and Pharisees, you will by no means enter into the Kingdom of Heaven.

You have heard that it was said by the ancients: “*You are not allowed to murder*” and “anyone who does commit murder must answer for it before the court.” But I say to you, that anyone who is angry with his brother without a cause will answer for it before the court. And anyone who shall say to his brother, *fool*, will have to answer for it before the council [Sanhedrin]. But anyone who says, *you impious fool*, will be in danger of the fires of Gehenna. Therefore, if you are bringing your gift to the altar and there remember that your brother has something against you, leave your gift there before the altar, go your way and resolve the problems with your brother first. Then, come back and present your gift.

Come to an agreement with your opponent quickly while you are still on the way to the court with him or he may at any time hand you over to the judge and the judge hand you over to the bailiff and you will be thrown into prison. I tell you most sincerely, you will by no means get out until you have paid the last penny.

You have heard that it was said by the ancients, “*you are not allowed to commit adultery.*” But I say to you, that anyone who looks at a woman with the intent of having sex with her has already committed adultery with her in his heart. If your right eye should cause you to sin, poke it out and throw it away from you. For it is more profitable that one of your body members be destroyed than to have your whole body thrown into Gehenna. And if your right hand causes you to sin, cut it off and throw it away from you. For it is more profitable for you that one of your body members should be destroyed than to have your whole body thrown into Gehenna.

It has also been said, “that anyone who wants to get rid of his wife can divorce her by merely giving her a letter of dismissal.” But I say to you, that anyone who divorces his wife, except in the case of fornication, causes her to commit adultery and anyone who marries a woman divorced in this manner commits adultery.

Again you have heard that it has been said by the ancients, “you must not break your promises, but must fulfil your promises to the Lord.” But I say to you, do not swear at all, either by heaven for it is God’s throne or by the earth for it is His footstool, or by Jerusalem for it is the city of the great king. Do not swear by your own head either, because you cannot make one hair white or black. But say only this, yes, if you mean yes; no, if you mean no. For anything more than this comes from evil.

You have heard that it has been said, “An eye for an eye and a tooth for a tooth.” But I say to you, offer no resistance to the wicked man. But anyone who hits you on your right cheek, turn to him the other as well. And if any man sues you in court to take away your tunic for surety, let him have your cloak as well. And if anyone orders you to go one mile, go two miles with him. Give to anyone who asks of you and do not ask for your property back from the man who robs you.

Treat others as you would like them to treat you. If you love those who love you, what thanks can you expect? For sinners also love those who love them and if you do good to those who do good to you, what thanks can you have? For even sinners do as much.

And if you lend to those of whom you hope to be repaid, what thanks can you expect? Even sinners lend to sinners to receive back the same amount. If anyone wants to borrow from you, do not turn yourself away. Lend, without the hope of being repaid again and your reward will be great and you will be the children of the Highest. For He is kind to the ungrateful and the wicked. Therefore, be merciful, as your Father is also merciful.

You have heard that it has been said, “You must love your neighbor and hate your enemy.” But I say to you who are listening, love your enemies and do good to them that hate you. Bless them that curse you and pray for them who spitefully use you and persecute you, in order that you may be children of your Father who is in Heaven. For he causes his sun to rise on the evil and on the good and sends rain on the just and on the unjust. For if you love those who love you, what reward do you have? Do not even the tax collectors do as much? You must be perfect, even as your Father who is in Heaven is perfect.

Be careful not to parade your good deeds before men to be seen of them. If you do, you will have no reward from your Father who is in Heaven. Therefore, when you do good deeds, do not sound a trumpet before yourself as the hypocrites do in the synagogues and in the streets that they may get the admiration of men. I tell you, they have their reward. But when you do good deeds, don’t let your left hand know what your right hand is doing in order that your good deeds may be in secret and your Father who sees all that is done in secret will reward you openly.

And when you pray, you must not be as the hypocrites are; for they love to pray standing in the synagogues and on the street corners in order to be seen by men. I tell you, they have their reward. But you, when you pray, go into your private room and when you have shut the door, pray to your Father who is in secret. And your Father who sees all that is done in secret shall reward you openly. When you pray, do not use vain repetitions as the pagans do. For they think

that by using many words they will make themselves heard. Don't be like them! For your Father knows what you need before you ask Him. Use this as an example when you pray;

Our Father who is in Heaven, may your name be held Holy. Your Kingdom come, your will be done, on earth as it is in Heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us. And do not put us to the test, but deliver us from evil. [For yours is the Kingdom and the power and the glory forever. Amen.]

Because if you forgive men their failings, your Heavenly Father will also forgive you. But if you don't forgive men their failings, neither will you Father forgive your failings.

When you fast, do not put on a gloomy appearance as the hypocrites do. For they disfigure their faces to let men know that they are fasting. I tell you most sincerely, they have had their reward. But you, when you fast, put oil on your head and wash your face so that no one will know that you're fasting except your Father who is in secret. And your Father, who sees all that is done in secret, will reward you openly.

Do not store up treasures for yourselves on earth, where moths and [rust] woodworms can destroy them and where thieves can break in and steal. But store up treasures for yourselves in heaven, where neither moth nor woodworms can destroy them and where thieves cannot break in and steal. For where you treasure is, there will your heart be also.

The light of the body is the eye. If therefore your eye is sound, your whole body will be filled with light. But if your eye is diseased, your whole body will be filled with darkness. If then the light that is inside you is darkness, how great that darkness will be.

No one can (serve) slave for two masters. He will either hate the first and love the second or else he will hold to the one and despise the other. You cannot serve God and money. That's why I'm telling you not to worry about your life; what you will eat or what you will drink, nor about your body and what you will wear. Isn't life more than food and the body more than clothing? Observe the birds of the air, they do not sow or reap or gather into barns, yet your Heavenly Father feeds them. Aren't you worth more than they are? Which of you by worrying can add one single cubit to his life span? And why worry about clothing! Consider the lilies of the field, how they grow; they do not work and they don't spin. And yet I say to you, that even Solomon in all his glory was not arrayed like one of these.

Now if that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the oven, will he not much more clothe you, you men of little faith? So don't worry and say, "What are we going to eat or what are we going to drink or how are we to be clothed?"

It is after all these things that the people who don't know God [pagans] strive after. Your Heavenly Father knows that you need all these things. But you, seek first the Kingdom of God and His righteousness and all these things will be added to you. So don't worry about tomorrow, for tomorrow will take care of itself. [for the morrow shall take thought for the things of itself-KJ]. Each day has enough trouble of it's own.

Do not judge and you will not be judged. For with the type of judgment you use to judge, you will be judged. Do not condemn and you will not be condemned; forgive and you will be forgiven.

Give and it will be given you, a full measure, pressed down, shaken together and running over will be poured into your lap. For the same measure that you use to measure out is the same that will be used to measure back to you again.

*NARRATOR.*

He also spoke a parable to them:

*JESUS.*

Can the blind lead the blind? Will they not both fall into a ditch? The disciple is not above his teacher, but every one that is perfect, will be like his teacher. Why do you observe the splinter that's in your brother's eye, and yet don't consider the beam that's in your own eye? How can you say to your brother, "Let me pull the splinter out of your eye," when look, a beam is in your own eye. You hypocrite, remove the beam from your own eye first and then you will see clearly enough to remove the splinter from your brother's eye.

Do not give what is Holy to the dogs, neither throw your pearls in front of pigs or they may trample them under their feet and then turn on you and tear you to pieces.

Ask and it will be given you; seek and you will find, knock and the door will be opened to you. For everyone who asks, receives; the one who seeks, will find; and to the one who knocks, the door will be opened to him.

Is there a man among you who would give his son a stone if he asked for bread; or if he asked for a fish, would you give him a snake? If you then who are evil, know how to give your children what is good, how much more will your Father who is in Heaven give good things to those who ask him. Therefore, anything that you would want men to do to you, you do the same to them; for this is the Law and the Prophets.

You, enter in at the narrow gate; for the gate is wide and the road is broad that leads to destruction and there are many who enter in by that gate. But, because the gate is narrow and the road is narrow which leads to life, there are few who find it.

Beware of false prophets who come to you in sheep's clothing, but underneath, they are ravenous wolves. You will know them by their fruits, for every tree can be identified by the fruit it produces. Do men pick grapes from thorns or figs from thistles? In the same manner, a good tree produces good fruit. But a rotten tree produces diseased fruit. Neither can a rotten tree produce good fruit. Every tree that does not produce good fruit is cut down and thrown into the fire. Therefore, by their fruits you will know them.

A good man out of the good treasures of his heart produces that which is good and an evil man out of the evil treasure of his heart produces that which is evil. For out of the abundance of the heart his mouth speaks.

Why do you call me, “Lord, Lord” and not do the things I say? Not everyone that says to me, “Lord, Lord,” will enter into the Kingdom of Heaven, but he that does the will of my Father who is in Heaven.

Many will say to me in that day, “Lord, Lord, didn’t we prophesy in your name, cast out demons in your name and work many miracles in your name?” Then I will profess to them, “I never knew you, get away from me you workers of iniquity.”

Therefore, everyone who comes to me and hears these words of mine and does them, I will show you what he is like:

I will compare him to a wise man who built a house, dug deep and laid the foundation on a rock. The rain fell, the waters rose, the winds blew and the flooded river beat violently against the house, but could not shake it, for it’s foundation was laid on rock.

And everyone that hears these sayings of mine and does not do them shall be compared to a foolish man who built his house on the sand without a foundation. And the rain fell, the waters rose, the winds blew and the flooded river beat violently against the house and it immediately fell and the damage to that house was great.

*NARRATOR.*

When Jesus had finished these sayings and had come to the end of all he wanted the people to hear, the people were astonished at his instructing, for He taught as one having authority and not as the Scribes.

Matthew 5:...1–48, 6:1–34, 7:1–29; Luke 6:20–49, 7:1...

## Chapter Six

### **Cure of a Leper**

*NARRATOR.*

After he had come down from the mountain, large crowds followed Him. And it occurred that when Jesus was in one of the towns, a man appeared, covered with leprosy. Upon seeing Jesus, he fell on his face and bowed low in front of Him. Pleading on his knees, the leper implored Him:

*LEPER.*

Lord, if you want to, you can heal me.

*JESUS.*

I will, be healed!

*NARRATOR.*

Feeling compassion for him, Jesus stretched out his hand and touched him. The leprosy left him at once and he was healed. Jesus immediately sent him away and ordered him sternly:

*JESUS.*

See that you don't say anything to anyone. But go and show yourself to the priest and make the offering for your healing as Moses commanded as a witness to them.

*NARRATOR.*

But the man went away and started talking freely about it and told the story everywhere. So much so that Jesus could no longer go openly into a city, but had to stay outside in places where no one lived. His reputation spread abroad and people from every quarter would come to him. Large crowds would gather to hear him and to be healed of their sicknesses. He then withdrew into the wilderness where he could be alone and pray.

Matthew 8:1–4; Mark 1:40–45; Luke 5:12–16

### **Centurion's Faith, The**

*NARRATOR.*

Jesus then entered Capernaum. A Centurion there had a servant who was dear to him and this servant was sick and near to death. Having heard about Jesus, he sent some Elders of the Jews to him to entreat him to come and heal his servant. When they came to Jesus, they pleaded earnestly with him.

*ELDERS.*

Lord, my servant (the servant of the Centurion) is lying at home paralyzed and in great pain. He deserves this of you, because he loves our people; in fact he has built a synagogue for us.

*JESUS.*

I will come and heal him.



*NARRATOR.*

So Jesus went with them. Now when he was not very far from the house, the Centurion sent word to Him by some friends.

*FRIENDS.*

Lord, don't trouble yourself; because I'm not worthy to have you enter under my roof, neither did I feel worthy to come to you myself. But just give the word and my servant will be healed. For I am also a man set under authority and have soldiers under me. I say to one man; "Go!" and he goes; to another, "Come here!" and he comes. To my servant, "Do this!" and he does it.

*NARRATOR.*

When Jesus heard these words he was astonished at him and turning to the crowd following Him said:

*JESUS.*

I tell you most sincerely, not even in Israel have I found faith like this anywhere. I tell you that many will come from the East and West and will sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven. But the children of the Kingdom will be turned out into darkness outside where there will be weeping and grinding of teeth.

*NARRATOR.*

And to the Centurion Jesus said:

*JESUS.*

Go back, and because you have believed, so let this be done for you.

*NARRATOR.*

The servant was cured at that moment. And when the messengers got back to the house, they found the servant that had been sick, well again.

Matthew 8:5-13; Luke 7:...1-10

### **Widow's Son is Restored to Life, The**

*NARRATOR.*

Now soon afterwards, he went to a town called Nain, accompanied by his disciples and a great number of people. When he drew near to the gate of the town it happened that a dead man was being carried out, the only son of his mother. She was a widow and many people from the city were with her. When the Lord saw her, he felt compassion for her:

*JESUS.*

Don't cry.

*NARRATOR.*

He then went up and put His hand on the bier and the ones that were bearing the dead man stood still.

*JESUS.*

Young man, I tell you, get up!

*NARRATOR.*

The dead man sat up and began to speak and Jesus gave him to his mother. A fear came over them all and they praised God:

*PEOPLE.*

A great prophet has risen up among us...God has visited His people.

*NARRATOR.*

This opinion of him spread throughout Judaea and all the surrounding countryside.

Luke 7:11–17

### **Question of John the Baptist, The**

*NARRATOR.*

Now when John heard in his prison, from his disciples about all these things and the works that Christ was doing, he summoned two of his disciples and sent them to Jesus. When the men reached Jesus they said:

*JOHN'S DISCIPLES.*

Are you the one who is to come or should we look for another?

*NARRATOR.*

In that same hour, Jesus cured many people of diseases and afflictions and of evil spirits and gave sight to many who were blind. Jesus answered and said to them:

*JESUS.*

Go back and tell again what you have seen and heard; the blind see again and the lame walk; lepers are cleansed, the deaf hear, the dead are raised to life, to the poor the Gospel is preached and happy is the man who is not stumbled by me.

*NARRATOR.*

As the messengers were leaving, Jesus began to talk to the crowd of people about John:

*JESUS.*

What did you go out into the wilderness to see? A reed swaying in the breeze? Then what did you go out to see? A man clothed in soft raiment? Look, the ones who wear soft clothing are in the houses of kings and those who are gorgeously dressed and live luxuriously are found in the courts of kings. So then, what did you go out to see? A prophet! Yes, I tell you, and much more than a prophet. He is the one of whom it is written:

*“Look, I am going to send my messenger before your face and he will prepare the way before you.” – Malachi 3:1*

I tell you most sincerely, of all the children born of women, there has not risen a greater prophet than John the Baptist. Nevertheless, the least in the Kingdom of Heaven is greater than he is. From the days of John the Baptist until now, the Kingdom of Heaven has been subjected to violence and the violent are taking it by force. For all the prophets and the Law prophesied until John and if you will accept it, this is Elijah who was to return. If anyone has ears, let him hear!

*NARRATOR.*

All the people and the tax collectors who heard him, acknowledged God's plan by accepting baptism from John; but the Pharisees and the lawyers rejected the counsel of God by not being baptized by him.

Matthew 11:2–15; Luke 7:18–30

### **Witness of Jesus and John The Baptist Rejected, The** *JESUS.*

What could I compare the men of this generation with? What are they like? They're like children sitting in the marketplace and shouting to each other; "We played the pipes for you and you wouldn't dance; we sang dirges and you wouldn't cry and be mourners."

When John the Baptist came, he didn't eat bread or drink wine yet you say, "He has a demon." The Son of Man came, eating and drinking and you say, "Look, a glutton and a drunkard. A friend of tax collectors and sinners." Yet wisdom is justified by all her children!

Matthew 11:16–19; Luke 7:31–35

### **Lake Towns Refuse to Repent, The** *NARRATOR.*

He then began to reproach the towns in which most of his signs had been worked, because they refused to repent.

*JESUS.*

Alas for you Chorazin, alas for you Bethsaida. For if the miracles (signs) which had been worked in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. But I tell you, that it will be more tolerable and will not go as hard for Tyre and Sidon on the day of Judgement as [it will] for you. And you Capernaum, did you want to be exulted as high as Heaven? You will be thrown down to Hades. For if the signs worked in you had been done in Sodom, it would still be here today. I tell you, that it will be more tolerable for the land of Sodom on the day of Judgement, than for you.

Matthew 11:20–24; Luke 10:13–15

### **Woman Who Was A Sinner, The**

*NARRATOR.*

One of the Pharisees invited Jesus to have a meal with him. When he had entered into the Pharisee's house and sat down to the food which had been prepared, a woman came in from the city. This woman, who was a sinner, heard that Jesus was dining in the Pharisee's house and had brought an alabaster jar of ointment. She waited behind him at his feet weeping. She washed his

feet with her tears and wiped them with her hair and kissed them and anointed them with the ointment. When the Pharisee, who had invited him saw this, he said to himself:

*PHARISEE.*

If this man were a prophet, he would have known who this woman is that's touching him and what kind of woman she is, for she is a sinner.

*JESUS.*

Simon, I have something to say to you.

*SIMON.*

Master, go on.

*JESUS.*

There was once a creditor who had two people who owed him money. The one owed him five hundred denarii and the other one, fifty. When they were unable to pay, he forgave both of them. Tell me therefore, which of them will love him more?

*SIMON.*

I suppose, the one he had forgiven the most.

*JESUS.*

Your conclusion is right.

*NARRATOR.*

Turning to the woman, he said to Simon:

*JESUS.*

Do you see this woman? I came into your house and you didn't give me water for my feet, but she has washed my feet with her tears and wiped them with the hairs of her head. You didn't give me a kiss, but this woman since the time I came in has not ceased to kiss my feet. You didn't anoint my head with oil, but this woman has anointed my feet with ointment. For this reason I tell you her sins, which have been many, are forgiven because she has shown much love. But to the one whom little is forgiven, the same one loves little. Your sins are forgiven.

*NARRATOR.*

Those who were with him at the meal began to say within themselves:

*PEOPLE.*

Who is this man that also forgives sins?

*JESUS.* [To the woman]

Your faith has saved you, go in peace.

Luke 7:36-50

**Woman Who Accompanied Jesus, The**

*NARRATOR.*

Now after this, he went throughout every town and village, preaching and proclaiming the Good News of the Kingdom of God. The twelve were with him along with certain woman who had been healed of evil spirits and diseases, Mary, surnamed Magdalene, from whom seven demons had gone out; Joanna, the wife of Chuza, Herod's steward; Susanna and several others, these provided for him out of their own resources.

Luke 8:1–3

### **Concern of Jesus' Relatives, The**

*NARRATOR.*

He went home again and once more such a large crowd came together that they couldn't even have a meal. When his relatives heard of this they set out to take charge of him, for they had said:

*RELATIVES.*

He's out of his mind!

*NARRATOR.*

Now the Scribes who had come down from Jerusalem were saying; "He has Beelzebub in him and it is by the prince of devils that he casts the devils out." Calling the Scribes to him, he spoke to them in parables:

*JESUS.*

How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand. If a household is divided against itself, that household cannot stand. And if Satan rises up against himself and is divided. He cannot stand, it is the end of him. No one can make his way into a strong man's house and pillage his property unless he has first tied the strong man up. Only then can the man's house be pillaged. I tell you most sincerely, all of men's sins will be forgiven along with whatever blasphemies they might say. But the person who blasphemes against the Holy Spirit will never gain forgiveness and is in danger of eternal damnation.

*NARRATOR.*

He said this because they were saying; "He has an unclean spirit."

Mark 3:20–30

### **Brothers and Mother of Jesus, The**

*NARRATOR.*

While he was still speaking to the people, his mother and brothers came looking for him. On their arrival they were unable to get to him because of the crowd. Standing outside, they sent a message to him asking to see him. One of the people in the crowd that was sitting around him said to Jesus:

*PERSON IN THE CROWD.*

Your mother and brothers are outside and they want to talk to you.

*NARRATOR.*

He looked around at the people who were gathered about him and stretching his hand out towards his disciples he said:

*JESUS.*

Behold, my mother and my brothers. My mother and my brothers are these which hear the word of God and do it. Anyone, who will do the will of my Father who is in heaven, this same one is my brother and my sister and mother.

Matthew 12:46–50; Mark 3:31–35; Luke 8:19–21

### **Parable of the Sower**

*NARRATOR.*

The same day, Jesus left the house and sat by the lakeside and again, he began to teach there. A large crowd was gathering and people from every city were finding their way to Him. But such a great number of people gathered around Him, that he got into a boat that was on the lake and sat there. The whole crowd stood on the shore by the water's edge and he taught them many things in parables. In the course of his teaching he said to them:

*JESUS.*

Listen! A sower went out to sow his seed and it occurred that as he sowed, some seed fell by the side of the path and it was trampled on and the birds of the air came and ate it up. Some seed fell on rocky ground, where there was no depth of earth and not much soil. The seed immediately started to sprout. When the sun came up, the seed was scorched and withered away because it lacked moisture having no root. Some fell among thorns and the thorns sprang up with the seed and choked them and the seed yielded no fruit. But other seeds fell on good soil and did yield fruit that sprang up and increased and brought forth some hundred fold, some sixty fold, some thirty fold.

*NARRATOR.*

When he had said these things he cried:

*JESUS.*

Whoever has ears to hear, let him hear.

*NARRATOR.*

When he was alone, the Twelve along with the others who were about him in his entourage came to him and asked:

*DISCIPLES.*

Why do you speak to them in parables? ...What does this parable mean?

*JESUS.*

Because, it is given to you to know the mysteries of the Kingdom of Heaven, but to them it is not given. The secrets of the Kingdom of God are revealed to you, but to those on the outside all things are shown in parables. That seeing, they may see and not perceive and hearing, they may hear and not understand. Lest at anytime they might be converted and their sins should

be forgiven them. For anyone who has, to him more will be given and he will have more abundance. But from anyone who does not have, even what he has will be taken away. Therefore, I speak to them in parables, because they see without seeing and hear without hearing, neither do they understand. And in them the prophecy of Isaiah is being fulfilled which says:

*“By hearing, you will hear, but will not understand. And seeing, you will see, but will not perceive. For the heart of this nation (people) has grown callous. Their ears are dull of hearing and they have shut their eyes. For fear they should see with their eyes, hear with their ears and understand with their heart and be converted and I should heal them.” – Isaiah 6:9-10*

But happy are your eyes, because they see and your ears, because they hear. I tell you most sincerely, many prophets and holy men desired (longed) to see those things which you see and never saw it; to hear those things which you hear and never heard it.

*NARRATOR.*

He said to them:

*JESUS.*

Don't you understand this parable? How then will you understand any of the parables? You, therefore, hear the parable of the sower. This then, is the explanation of the parable:

The seed is the Word of God, the sower is sowing the Word. Those by the edge of the path where the Word is sown are the ones who hear the Word. When a person has heard the Word of the Kingdom and does not understand it, the wicked one; the devil, Satan, comes immediately and carries off the Word that was sown in his heart, in the eventuality that they should believe and be saved. This is the man who received the seed by the edge of the path.

Similarly, those who receive the seed on rocky ground are people who, when they first hear the Word, immediately receive it with joy, but they have no root in them, they do not last. They believe for a while, but let some trial come or some persecution on account of the Word and they fall away at once and give up.

Then there are people who received the seed among thorns. These have heard the Word, but as they go on way, the worries of this world, the lure (deceitfulness) of riches and pleasures of this life come in and choke the Word and it produces and brings no fruit to maturity, the person becomes unfruitful.

And there are those who have received the seed in rich soil. They are the ones who hear the Word, understand it and accept it. They, which in an honest and good heart, having heard the Word, keep it and bear fruit and produce some a hundredfold, some sixty, some thirty through their perseverance.

Matthew 13:1–23, Mark 4:1–20, Luke 8:4–15

### **Parable of the Wheat and the Darnel**

*NARRATOR.*

He put another parable before them and said:

*JESUS.*

The Kingdom of Heaven may be compared to a man who sowed good seed in his field. But, while everyone slept, his enemy came and sowed false grain; darnel; (a weedy rye grass), among the wheat and made off. When the blade of the wheat sprung up, ripened and brought forth fruit, the darnel appeared also. The servants of the owner went to him and said; “Sir, didn’t you sow good seed in your field? Where did the darnel come from then?” He said to them, “An enemy has done this.” They said to him; “Do you want us to weed it out?” But he said; “No, because while you are weeding out the darnel, you might also uproot the wheat with it. Let them both grow together until the harvest. Then at the time of the harvest I will say to the reapers, ‘First collect the darnel and tie them in bundles to burn them, then gather the wheat into my barn.’ ”

Matthew 13:24–30

### **Parable of the Mustard Seed**

*NARRATOR.*

He put another parable before them:

*JESUS.*

What can we say the Kingdom of God is like or with what comparison shall we compare it? The Kingdom of Heaven is like a mustard seed which a man took and sowed in his field (threw into his garden–LK). The mustard seed, which at the time of its sowing in the soil is the smallest of all the seeds on earth. Yet, once it is sown, it grows into the biggest among the herbs and becomes a tree. It puts forth great branches so that the birds of the air come and shelter in its branches and its shade.

Matthew 13:31,32; Mark 4:30–32; Luke 13:18,19

### **Parable of the Yeast**

*NARRATOR.*

He told them another parable:

*JESUS.*

With what shall I compare the Kingdom of God with? The Kingdom of Heaven is like yeast, which a woman mixed in with three measures of flour until it was leavened throughout.

Matthew 13:33; Luke 13:20,21

### **More Parables of the Kingdom**

*NARRATOR.*

He also said to them:

*JESUS.*

No one, when he has lighted a candle, covers it with a bowl. Is a candle brought in only to be put under a measuring basket or under a bed? No, wouldn’t he surely place the candle in a lamp stand so that the people who come in may see the light. For there is nothing secret which



will not be made known and brought to light. And nothing hidden, that will not be made clear and disclosed.

*NARRATOR.*

He also said to them:

*JESUS.*

Pay serious attention to what you are hearing; because the same measure you use in measuring out will be the same measure used in measuring to you. Take care how you hear; for to those of you who hear, more will be given. For the man who has, to him more will be given and from the man who doesn't have, even what he appears to have will be taken away. If anyone has ears to hear, let him hear.

The Kingdom of God is like a man who throws seed into the ground, night and day, whether he is asleep or awake, the seed is sprouting and growing and he doesn't know how. For the earth brings forth fruit of herself, first the blade, then the ear and after that, then the full corn in the ear. And when the crop is ready, he immediately puts in the sickle, because the harvest has arrived.

*NARRATOR.*

All these things Jesus spoke to the crowds in parables. He would never speak to them except in parables in order that it might be fulfilled which was spoken by the prophet saying:

*"I will open my mouth in parables. I will speak things which have been kept secret since the foundation of the world."* – Psalm 78:2

Matthew 13:34–35; Mark 4:21–29; Luke 8:16–18

### **Explanation of the Parable of the Wheat and the Darnel**

*NARRATOR.*

Jesus then sent the crowds away and went into the house. His disciples came to him and said:

*DISCIPLES.*

Explain to us the meaning of the parable of the darnel in the field.

*NARRATOR.*

He answered and said to them:

*JESUS.*

The sower of the good seed is the Son of Man. The field is the world, the good seed are the children of the Kingdom and the false grain, the darnel, are the children of the evil one. The enemy who sowed them is the devil, the harvest is the end of the age and the reapers are the angels. Just as the darnel is gathered up and burned in the fire, so it will be at the end of the age. The Son of man will send out his angels and they will gather out of his kingdom all the snares that are set (all things that offend–KJ) and those who practice iniquity and throw them into a

blazing furnace where there will be wailing and grinding of teeth. Then the righteous will then shine like the sun in the Kingdom of their Father. Anyone who has ears to hear, let him hear.

Matthew 13:36–43

### **Further Comparisons of the Kingdom**

*NARRATOR.*

Additionally, the Kingdom of Heaven could be compared to a treasure hidden in a field. When a man found it, he hides it again and because of the happiness he has in finding the treasure, he goes off and sells everything he owns and buys the field.

Again, the Kingdom of Heaven could be compared to a merchant looking for fine pearls. The merchant when he had found one pearl of great value, went off and sold everything he owned and brought it.

The Kingdom of Heaven could also be compared to a net that was cast into the sea and netted in its' haul every kind of fish. When the net was full, the fisherman hauled it ashore, sat down and separated the good into baskets and threw the bad away. This is how it will be at the end of the age. The angels will come forth and separate the wicked from among the just and throw them into the blazing furnace where there will be wailing and grinding of teeth. Have you understood all of these things?

*DISCIPLES.*

Yes, Lord.

*JESUS.*

Therefore, every scribe who is instructed about the Kingdom of Heaven could be compared to a man who is a householder who brings out of his storeroom things both new and old.

*NARRATOR.*

With many parables like these he spoke the Word to them, as they were able to hear it. He would however, only speak to them in parables. But when they were alone, he explained (expounded) all things to his disciples. And it occurred, that when Jesus had finished these parables, he left from there.

Matthew 13:44–53...; Mark 4:33–34

### **Calming of the Storm, The**

*NARRATOR.*

With the coming evening that same day and Jesus seeing the great crowds that were all about him, gave orders to leave for the other side (to the east bank of Lake Tiberias).

*JESUS.*

Let's cross over to the other side of the lake.

*NARRATOR.*

One of the Scribes then came up to him:

*SCRIBE.*

Master, I'll follow you wherever you go.

*JESUS.*

The foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay his head.

*NARRATOR.*

Another of his disciples said to him:

*DISCIPLER.*

Lord, let me go and bury my father first.

*NARRATOR.*

When they had sent the crowds away, they took Jesus, just as he was, into the boat. They then put out to sea. There were also other little boats with them. As they sailed, Jesus fell asleep in the stern of the boat with his head on a cushion. Suddenly, a violent wind storm broke over the lake. The squall was so intense that the waves were breaking over and in the boat. They were in trouble! The boat was swamped and to the point of sinking. The disciples went to Jesus and woke him up:

*DISCIPLES.*

Master, master, we're going down! Don't you care that we're sinking? Save us Lord, we're sinking.

*JESUS.*

Why are you so scared, you men of little faith.

*NARRATOR.*

He then stood up and rebuked the winds and said to the sea:

*JESUS.*

Peace, be still.

*NARRATOR.*

The winds subsided and there was a great calm.

*JESUS.*

How is it that you do not have any faith? Where is your faith?

*NARRATOR.*

The men became exceedingly frightened and wondering, said to one another:

*DISCIPLES.*

What kind of a man is this? He orders even the winds and waves and they obey him.

Matthew 8:18–27; Mark 4:35–41; Luke 8:22–25

## Chapter Seven

### **Jesus Casts Out Legion**

*NARRATOR.*

They landed in the country of the Gerasenes (Gadarenes), which is on the other side of the lake opposite Galilee. No sooner had Jesus disembarked from the boat, then a man who had been possessed with demons for a long time came out of the tombs towards him. The man did not wear any clothes; did not live in a house, but in the tombs and was so fierce that no man could pass by that way. All the time, night and day, in the mountains and among the tombs he would howl and cut himself with stones. But when he saw Jesus from a distance he cried out, ran up to him and fell down before his feet in homage. Shouting at the top of his lungs he cried:

*MAN.*

What do you want with us, Jesus, Son of the Most High God? Have you come here to torture us before the time? I beg you, don't torture me...swear by God that you won't torture me!

*NARRATOR.*

For Jesus had ordered the unclean spirit to come out of the man. Many times, the unclean spirit would possess the man and he would have to be restrained with chains and foot shackles. But no man could restrain or tame him; no, not even with chains. He would always snap the chains and break in pieces the bands that bound his feet and the devil would drive him out into the wilderness. Jesus asked him:

*JESUS.*

What is your name?

*MAN.*

My name is Legion, because there are many of us.

*NARRATOR.*

Many demons had gone into the man and they pleaded with Jesus not to send them away, out of the territory or order them to depart into the bottomless pit, the Abyss. Now on the mountainside, some distance away, was a large herd of pigs feeding. The demons pleaded with Jesus:

*MAN.*

If you cast us out, let us go away into the herd of pigs...send us to the pigs so that we can enter into them.

*JESUS.*

Go!

*NARRATOR.*

Jesus, immediately permitted them and the demons came out of the man and entered into the herd of pigs. At that, the whole herd of pigs, which numbered about two-thousand, ran violently down the cliff, into the lake and drowned in the water.

When the men who kept and fed the herd of pigs saw what had happened, they ran off and made for the town. In the town and in the surrounding territory, the men related the events that had occurred and told everything, including what had happened to the man possessed of the demons. The people who heard the story, the whole town, went out to meet Jesus and to see what really happened. When the people came to Jesus, they found the man who had been possessed with the demon and had the Legion, sitting at the feet of Jesus, clothed and in his right mind. They were afraid. The man who had been eyewitnesses of the events told them how the man who had been possessed by the demons came to be healed and what had happened to the pigs. The whole population of the Gadarene territory begged Jesus to leave them and depart from their coasts, because they were overcome with great fear. Jesus returned to the boat and was boarding, when the man who had been possessed by the demon, implored Jesus to permit him to stay with him. Jesus however, would not permit it, but sent him away saying:

*JESUS.*

Go home to your friends and your own house. Show and tell them about all the great things that God (the Lord) in his mercy has done for you.

*NARRATOR.*

The man departed and began to publish throughout the whole town and the Decapolis all that Jesus had done for him and everyone marveled. Jesus left and crossed back to the other side of the lake.

Matthew 8:28–34; Mark 5:1–20; Luke 8:26–39

### **Woman who Touches Jesus' Cloak and The Daughter of Jairus, The**

*NARRATOR.*

When Jesus had crossed in the boat to the other side, the people welcomed his return, for they had all been waiting for him. Many people gathered around him and he stayed by the lake side. Now a man named Jairus, who was an official of the Synagogue, came up and seeing Jesus, fell at his feet and bowing low in front of him, earnestly pleaded with him to come to his house. For Jairus had only one daughter, about twelve years old and she lay dying.

*JAIRUS.*

My little daughter is lying at the point of death. Please, I beg you, come and lay your hands on her so that she can be healed and live.

*NARRATOR.*

Jesus got up and with his disciples and a large crowd of people following him, proceeded to the house of Jairus. But as Jesus went, the multitude pressed in all around, crowding him on all sides. Now there was a certain woman who had been afflicted with a flow of blood for twelve years. She had undergone extensive and painful treatment at the hands of various doctors and had spent all her living and all that she had without any improvement. She could not be cured by any of them, in fact, she was getting worse. She had heard about Jesus and coming in from behind him through the crowds, she went up and touched the hem of his garment. For she had said within herself:

*WOMAN.*

If I could just touch his clothes, I would be healed.

*NARRATOR.*

At once, the source of her bleeding dried up and stopped and she felt within her body that indeed she had been healed of that condition. Immediately, Jesus knowing within himself that power had gone out from him, turned around in the crowd and said:

*JESUS.*

Who touched me...who touched my clothes?

*NARRATOR.*

When everyone denied it, Peter and his companions said:

*PETER/COMPANIONS:*

Master, you see how the crowds are hemming you in and crushing you. How can you say, "Who touched me?"

*JESUS.*

Somebody has touched me, because I felt that power had gone out from me.

*NARRATOR.*

Jesus continued to look around in order to see who had done it. The woman was frightened and was trembling because she knew what had happened in her and saw that she had not escaped notice. Trembling, she came forward and falling down before Jesus and in front of all the people, told him the whole truth and explained the reason she had touched him and how she was immediately healed. Jesus turned back and seeing her said:

*JESUS.*

Daughter, have courage, your faith has made you whole. Go in peace and be free of your disease.

*NARRATOR.*

From that hour, the woman was healed. While he was speaking, some people from Jairus' house arrived and coming up to Jairus said to him:

*PEOPLE.*

Your daughter is dead! Why trouble the Master any further.

*NARRATOR.*

But when Jesus heard what had been said, he answered him and said:

*JESUS.*

Don't be afraid, only have faith and she will be made whole.

*NARRATOR.*

Permitting no one except Peter, James and John, the brother of James to follow him, he came to Jairus' house. Going in and seeing all the commotion; the flute-players, people in unrestrained wailing, weeping and mourning for her, he said to them:

*JESUS.*

Why all the commotion and weeping. Leave and don't weep, for the little girl isn't dead, but sleeping.

*NARRATOR.*

They laughed at him and ridiculed him because they knew she was dead. When Jesus had put them all out, he took the father and mother of the little girl and his own companions into the place where the little girl was. He took her by the hand and calling, said to her:

*JESUS.*

Tal-i-tha-cu-mi (Talitha Kum)

*NARRATOR.*

Which in Aramaic means; "Little child, I tell you to get up." Her spirit returned and she immediately got up and walked, for she was twelve years old. Jesus then told them to give her something to eat. Her parents were overcome with astonishment and he ordered them strictly not to tell anyone or let anyone know about what had happened.

Matthew 9:18-26; Mark 5:21-43; Luke 8:40-56

### **Cure of the Blind Men**

*NARRATOR.*

As Jesus went on his way from there, two blind men followed him shouting:

*BLIND MEN.*

Son of David, take pity on us!

*NARRATOR.*

When Jesus had gone into the house, the blind men came to him and Jesus said to them:

*JESUS.*

Do you believe that I can do this?

*BLIND MEN.*

Yes, Lord.

*NARRATOR.*

He then touched their eyes saying:

*JESUS.*

According to your faith, let it be done for you.

*NARRATOR.*



Their sight returned and Jesus sternly warned them:

*JESUS.*

Take care that no one knows about this?

*NARRATOR.*

But the men, when they had left, talked about him all over the countryside.

Matthew 9:27–31

### **Cure of a Mute Possessed by a Demon**

*NARRATOR.*

As they were leaving, a man who was possessed by a demon and could not speak was brought to him. When the demon was cast out, the man who was dumb spoke and the crowds were amazed.

*PEOPLE.*

Nothing like this has ever been seen in Israel.

*NARRATOR.*

But the Pharisees said:

*PHARISEES.*

He casts out demons through the prince of demons.

*NARRATOR.*

Jesus went about all the towns and villages, teaching in their synagogues, preaching the Good News of the Kingdom and healing all kinds of diseases and sicknesses that were among the people. When he saw the crowds, he was moved with compassion for them because they fainted and were scattered abroad like sheep without a shepherd. He then said to his disciples:

*JESUS.*

The harvest is indeed plentiful, but the laborers are few. Pray therefore, that the Lord of the harvest will send laborers into his harvest.

Matthew 9:32–38

### **Jesus Returns to Nazareth**

*NARRATOR.*

He went out from there and proceeded to his home town [of Nazareth] with his disciples accompanying him. When the Sabbath day had arrived, he began teaching in the synagogue. He taught the people in the synagogue in such a way that most of them, when they heard him said:

*PEOPLE.*

Where did this man get this wisdom from and these miracles...What's this wisdom that's been given him, that even miracles are performed by his hands...Isn't this the carpenter...Isn't this the carpenter's son and his mother, the woman called Mary and his brothers; James, Joseph, Simon and Jude? His sisters also, aren't they all here with us?

*NARRATOR.*

But Jesus said to them:

*JESUS.*

Only in his own country, among his relatives and in his own house is a prophet not honored.

*NARRATOR.*

He did not work many miracles there because of their lack of faith, although he did heal a few sick people by laying his hands on them. He was amazed at their lack of faith and made a tour round the villages and taught.

Matthew 13:...53–58; Mark 6:1–6

### **Twelve Are Sent Out, The**

*NARRATOR.*

He then summoned the twelve to him and began to send them out in pairs, giving them power and authority to cure all kinds of diseases and over demons. These twelve Jesus sent out and instructed them:

*JESUS.*

Do not turn your steps into pagan territory and do not enter any Samaritan city, but rather go to the lost sheep of the House of Israel. As you go, proclaim that the Kingdom of Heaven is at hand. Heal the sick, raise the dead, cleanse the lepers and cast out demons. Freely you have received, freely give.

Don't take anything for your journey except a staff and the sandals you wear. No leather pouch for food, no bread or money; no gold or silver, not even a few coppers for your purses. Don't carry spare sandals, staves or an extra tunic, because the workman is deserving of his keep.

Whatever city or village you go into, ask for someone who is deserving and stay there until you go and leave from that place. Whatever house you go into, stay there and from there, leave. As you enter his house; embrace it and if the house deserves it, let your peace descend upon it. If it does not deserve it, let your peace return to you. If anyone does not listen to what you have to say, as you leave from that house or town, shake the dust from under your feet as a testimony against them. I tell you most sincerely, it will be more tolerable for Sodom and Gomorrah than it will be for that town. Remember, I am sending you out like sheep in the midst of wolves. Therefore, be cunning as serpents and yet as harmless as doves.

Matthew 10:1,5–16; Mark 6:7–11; Luke 9:1–5

### **The Disciples Instructions**

*JESUS.*

Beware of men; for they will hand you over to Sanhedrins and they will scourge you in their synagogues. You will be dragged before governors and kings for my sake to bear witness before them and the pagans. But when they hand you over, don't think about how or what you

will say. For what to say will be given you in that same hour. Because it is not you who will speak, but the Spirit of your Father which speaks in you.

Brother will betray brother to death and the father, his child. Children will rise against their parents and cause them to be put to death. You will be hated by all men on account of my name, but the man who has endured to the end, will be saved. When they persecute you in one town, flee into another. For truly I say to you, you will not have gone the round of the towns of Israel before the Son of Man comes.

The disciple is not superior to his teacher nor the slave to his master. It's enough that the disciple should be like his teacher and the slave his master. If they have called the master of the house, Beelzebub, how much more will they call the members of his household. Therefore, don't be afraid of them. For there's nothing that's covered, that will not be uncovered. Or hidden, that will not be made known. What I say to you in the dark, tell it in the light and what I say to you in a whisper, proclaim it from the house tops. Don't be afraid of those who can kill the body, but cannot kill the soul. Rather fear Him who's able to destroy both the body and the soul in Gehenna. You can buy two sparrows for a penny, can't you? And yet, not one of them will fall to the ground without your Heavenly Father knowing. Why even every hair on your head is numbered. So don't be afraid, you are worth more than many sparrows. Therefore, whoever declares himself for me in the presence of men, I will declare myself for him in the presence of my Father who is in Heaven. But whoever rejects me in the presence of men, that person also will I reject in the presence of my Father who is in Heaven. Do not think that I've come to bring peace to the earth. I came not to bring peace, but a sword. Because I've come to set a man against his father, a daughter against her mother and a daughter-in-law against her mother-in-law. A man's enemies will be those of his own household. The person who has more affection for his father or his mother than for me, isn't worthy of me or if he has more affection for his son or daughter than for me, isn't worthy of me either. And anyone who does not take his cross and follow in my footsteps, is not worthy of me. The person who finds his life will lose it and the person who loses his life for my sake, will find it.

Anyone who welcomes you, welcomes me and welcomes the One who sent me. Any one who welcomes a prophet because he is a prophet, will receive a prophet's reward. Anyone who receives a righteous man because he is a righteous man, will receive a righteous man's reward. And whoever will give a cup of cold water to one of these little ones because he is a disciple, I tell you most sincerely, he will in no way lose his reward.

*NARRATOR.*

When Jesus had finished instructing his Twelve disciples, he departed from there to teach and preach in their towns. The disciples set out and went from village to village proclaiming the Good News and preaching that men should repent. And they cast out many demons, anointed many who were sick with oil and healed them.

Matthew 10:17-42,11:1; Mark 6:12-13; Luke 9:6

**Herod and Jesus**

*NARRATOR.*

At that time, Herod the Tetrarch had heard about the reputation of Jesus and all the things that were being done by him, for by now his name was well known. But Herod was perplexed, because some of the people were saying; “John the Baptist has risen from the dead,” others that Elijah had reappeared saying, “He is Elijah,” and still others that one of the ancient prophets had risen again, “He is a prophet, like the prophets we used to have.” When Herod heard this he said:

*HEROD.*

John, I had his head cut off, so who’s this I’m hearing all these reports about?

*NARRATOR.*

And he said to his servants:

*HEROD.*

This is John the Baptist, he’s risen from the dead, that’s why miraculous powers are at work in him.

*NARRATOR.*

And Herod wanted to see him.

Matthew 14:1,2; Mark 6:14–16; Luke 9:7–9

### **John the Baptist Beheaded**

*NARRATOR.*

Now it was Herod himself who had previously given orders to have John arrested. He had him chained up and put in prison for the sake of his brother Philip’s wife, Herodias, whom he had married. For John had said to Herod, “It is against the Law for you to marry your brother’s wife and have her.” As for Herodias, she was furious with John and would have killed him; but on account of Herod, she couldn’t. Even when he would have put him to death, he feared the crowds, because they believed him to be a prophet. Herod was afraid of John and knew that he was a just and holy man. So he kept a watchful eye out for him and protected him.

However, an opportunity had arisen on Herod’s birthday to have him killed. On the day Herod’s birthday was celebrated, he gave a banquet for the nobles of his court, his high ranking military officers and leading figures in Galilee. During the festivities, the daughter of Herodias came in, danced for all the guests and proceeded to get Herod and all the people that sat with him at dinner aroused. The king then swore with an oath and said to the girl:

*HEROD.*

Ask me to give you anything you want and I’ll give it to you. I’ll give you anything you ask for, up to half of my kingdom.

*NARRATOR.*

She went out and said to her mother:

*GIRL.*

What should I ask for?

*HERODIAS.*

The head of John the Baptist!

*NARRATOR.*

So the girl hurried straight back to the king and made her request as she had been instructed by her mother.

*GIRL.*

I want you to give me the head of John the Baptist, right here and now on a plate!

*NARRATOR.*

The king was deeply distressed, but on account of all the promises that he had made in front of everyone that were sitting with him at dinner, he couldn't back down from fulfilling her request. He then commanded it be given her. The king immediately sent for the executioner and ordered that John's head be brought to her. The executioner went to the prison and beheaded John there and his head was brought back on a platter and given to the girl, who in turn took it to her mother and gave it to her. When John's disciples heard what had happened; they came, took up the body, laid it in a tomb and buried it and went and told Jesus what had happened.

Matthew 14:3–12; Mark 6:17–29

### **First Miracle of the Loaves, The**

*NARRATOR.*

The apostles returned and rejoined Jesus. They gave him an accounting of all their activities, what they had done and what they had taught. Now when Jesus heard the news from John's disciples about his death, he said to his apostles:

*JESUS.*

You must get away to some quiet place by yourselves for a while and rest.

*NARRATOR.*

He said this because there were so many people coming and going that the apostles didn't even have time to eat. So taking them with him, they left in a boat for the other side of the Sea of Galilee, which is also called the Sea of Tiberias, and withdrew into a quiet place belonging to the city of Bethsaida where they could be by themselves. But many people saw them going and knowing him, many guessed where they were heading. When the crowds found out they went after him.

From every town they all hurried on foot to the place and reached it before them. So as he stepped ashore, he saw the great crowd waiting for him there. He was moved with compassion for them, because they were like sheep without a shepherd. He welcomed them and spoke to them about the Kingdom of God. He began to teach them many things and healed those who were sick and need of healing. And a large crowd followed him, impressed by the signs he gave healing those who were diseased. Climbing up the hillside, Jesus sat down there with his disciples, it was shortly before the Jewish feast of Passover. Now when the day began to wear away and it was late afternoon, the Twelve approached Jesus and said:

*DISCIPLES.*

It's getting late and this place is desolate, send the crowds away so that they can go to the neighboring villages and farms to find lodgings and provisions for themselves. They don't have anything to eat.

*JESUS.*

They don't have to go. Give them something to eat.

*DISCIPLES.*

Do you want us to go and buy two hundred denarii worth of bread and give it to them?

*NARRATOR.*

Looking up, Jesus saw the crowds coming towards him and said to Philip:

*JESUS.*

Where can we buy some bread for these people to eat?

*NARRATOR.*

He said this only to test Philip, because Jesus himself knew exactly what he was going to do.

*PHILIP.*

Two hundred denarii worth of bread isn't even enough for them to even have a small piece each.

*JESUS.*

How many loaves do you have? Go and see.

*NARRATOR.*

When they found out, one of his disciples, Andrew; Simon Peter's brother said to him:

*ANDREW.*

There's a small boy here who has five barley loaves and two small fish, but what is that between so many, unless we go ourselves and buy food for these people. We have no more than five loaves and two fish.

*JESUS.*

Bring them to me.

*NARRATOR.*

Now there was plenty of green grass there and instructing his disciples said:

*JESUS.*

Make the people sit down. Have the men sit down in companies of fifty.

*NARRATOR.*

They did what Jesus had instructed them to do and made them all sit down on the grass. The people sat down on the grass in squares of hundreds and fifties, the men alone numbered about five-thousand. Jesus took the five loaves and looking to heaven, gave thanks. He broke the loaves and gave the loaves to his disciples who in turn handed them out to the crowds who were sitting down. He likewise did the same with the fish and divided the two fish among them all, giving out as much as they wanted and everyone ate. When they had all they wanted and were filled, he said to his disciples:

*JESUS.*

Gather up all the pieces that are left over, so that nothing gets wasted.

*NARRATOR.*

So they gathered up all the pieces that were left over after everyone had eaten and filled twelve baskets with the fragments of the five barley loaves and the fish. Those who had eaten numbered about five-thousand men to say nothing of the women and the children. The people, when they had seen this sign Jesus had given said:

*PEOPLE.*

This really is the prophet who is to come into the world.

*NARRATOR.*

Jesus, perceived that they were about to come and take him by force and make him king, immediately compelled his disciples to get into the boat and go ahead of him to Bethsaida, on the other side, while he personally would send the crowds away.

Matthew 14:13–21; Mark 6:30–44; Luke 9:10–17; John 6:1–15...

### **Jesus Walks on the Water**

*NARRATOR.*

The disciples went down to the shore of the lake, got into the boat and went over the lake towards Capernaum. After sending the crowds away, Jesus went off again into the hills by himself to pray. Evening had arrived and he was by himself and had still not rejoined his disciples who were on the lake. The wind was strong, the sea was getting rough and by now, the boat was far in the midst of the lake being tossed about in the heavy sea. He could see that they were worn out from rowing, for the wind was against them. About the fourth watch of the night and after they had rowed three or four miles, Jesus came towards them, walking on the lake. He would have passed by them, but when the disciples saw him coming towards the boat, walking on the lake, they were terrified. Crying out in fear, they said:

*DISCIPLES.*

It is a spirit!

*NARRATOR.*

Immediately, Jesus talked with them and said:

*JESUS.*

Be of good cheer and take courage, it is I. Don't worry or be afraid.

*NARRATOR.*

Peter answered him and said:

*PETER.*

Lord if it's you, tell me to come to you across the water.

*JESUS.*

Come.

*NARRATOR.*

Peter got out of the boat and started walking towards Jesus across the water. But as soon as he felt the force of the wind, he got frightened and began to sink, crying out:

*PETER.*

Lord, save me!

*NARRATOR.*

Jesus immediately stretched out his hand, caught him and said to him:

*JESUS.*

Man of little faith, why did you doubt?

*NARRATOR.*

The men, then willingly received both of them back into the boat. As soon as he boarded the boat, the wind dropped and the boat immediately reached the shore at the place where they had been heading. The men that were in the boat came and bowed down before him and said:

*MEN.*

You are truly the Son of God.

*NARRATOR.*

The men were utterly and completely amazed beyond measure and wondered. Because their heart was hardened, they had not seen the significance of the miracle of the loaves.

Matthew 14:22–33; Mark 6:45–52; John 6:...15–21

### **Cures at Gennesaret**

*NARRATOR.*

When they had made the crossing, they came to land at Gennesaret and tied up there. No sooner had they stepped out of the boat, than the people recognized him. When the local men found out he was there, they ran and spread the news throughout the whole region round about and hurrying through all the countryside, they brought to him all those who were sick. They began to carry all those who were sick on stretchers to wherever they heard he was. Wherever he went; to village or towns or farms, they would lay the sick in the open places and streets, begging him to let them touch even the fringe of his garment. And as many as touched him, were completely healed.



**Discourse in the Capernaum Synagogue, The**  
*NARRATOR.*

The next day after they had landed at Gennesaret, the people who had stayed on the other side of the lake saw that only one boat had been there and that Jesus had not boarded the boat with his disciples, but that his disciples had set off by themselves. However, other boats that had put in from Tiberias landed near the place where the Lord had given thanks and the bread was eaten. When the people saw that neither Jesus nor his disciples were there, they boarded the boats from Tiberias and crossed to Capernaum to look for Jesus. When they found him, on the other side of the lake, they said to him:

*PEOPLE.*

Rabbi, when did you come here?

*JESUS.*

I tell you most sincerely, you're not looking for me because you've seen the signs, but because you ate the bread and were filled. Don't work for food that can't last, but work for the food that endures to eternal life, which the Son of Man will give to you. For on him, God the Father has set his seal.

*PEOPLE.*

What do we have to do to be able to labor in the work of God?

*JESUS.*

This is God's work, that you believe in the One whom he has sent.

*PEOPLE.*

Then what sign will you show us so that we can see it and believe you? What work will you do? Our fathers did eat manna in the wilderness as it is written;

*"He gave them bread from Heaven to eat." – Psalm 78:24*

*JESUS.*

I tell you most sincerely, Moses did not give you bread from heaven, but my Father. It is He who gives you the true bread from Heaven. For the bread of God is the one who comes down from Heaven and gives life to the world.

*PEOPLE.*

Lord, always give us this bread.

*JESUS.*

I am the bread of life, the person who comes to me will never hunger, the person who believes on me will never thirst. But as I have said to you, that you also have seen me, but you still don't believe. Everything that the Father has given me, will come to me, and whoever comes to me, I will in no way turn him away. Because I have come from Heaven, not to do my own

will, but to do the will of the one who sent me. Now the will of the Father who has sent me is that I should lose nothing of all that He has given me, but that I should raise it up again on the Last Day. And this is the will of Him who sent me; that everyone who sees the Son and believes on him may have everlasting life and that I will raise him up on the Last Day.

*NARRATOR.*

Meanwhile, the Jews were complaining to each other about Jesus, because he had said, "I am the bread of life that came down from Heaven."

*JEWS.*

Isn't this Jesus, Joseph's son? We know his father and mother, so how can he say "I came down from Heaven?"

*NARRATOR.*

Jesus said in reply:

*JESUS.*

Stop grumbling among yourselves!. No one can come to me unless he is drawn by the Father who sent me, and I will raise him up at the Last Day. It is written in the prophets:

*"And they will all be taught by God."* – Isaiah 54:13; Jeremiah 31:33

Therefore, every man who has heard and has learned of the Father, comes to me. Not that any man has seen the Father, except the one who is of God, he has seen the Father. I tell you most sincerely, everyone who believes on me has everlasting life. I am the bread of life. Your father's did eat manna in the wilderness and they are dead, but this is the bread that comes down from Heaven, that a man may eat of it and not die. I am the living bread that came down from Heaven. If anyone eats this bread, he will live forever. The bread that I will give is my flesh which I will give for the life of the world.

*NARRATOR.*

The Jews then started arguing among themselves.

*JEWS.*

How can this man give us his flesh to eat?

*JESUS.*

I tell you most sincerely, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life and I will raise him up on the last day. For my flesh is real food and my blood real drink. The person who eats my flesh and drinks my blood lives in me and I in him. As the Living Father has sent me and I draw life from the Father, so whoever eats me, even he will draw life from me. This is the bread which came from Heaven. Not like the bread your ancestors ate and are dead. Anyone who eats of this bread will live forever.

*NARRATOR.*

He said these things in the synagogue as he taught in Capernaum. Many of his disciples when they had heard these things said:

*DISCIPLE.*

What he is saying is intolerable speech, how could anyone accept it?

*NARRATOR.*

Jesus knew in himself that his disciples were complaining about what he had said.

*JESUS.*

Does this stumble you? What if you were to see the Son of Man ascend to where he was before? It is the Spirit that gives life, the flesh offers nothing at all. The words I speak to you are spirit and are life. But there are some of you who don't believe.

*NARRATOR.*

For Jesus knew from the beginning the ones who did not believe and who it was who was going to betray him.

*JESUS.*

This is why I said to you that no one can come to me, unless my Father had given it to him to do so.

*NARRATOR.*

From that point on, many of his disciples left him and no longer walked with him. Jesus then said to the Twelve:

*JESUS.*

Are you going to leave me also?

*NARRATOR.*

Simon Peter replied:

*PETER.*

Lord, who would we go to? You have the words of eternal life. We believe and are sure that you are the Christ, the Son of the living God.

*JESUS.*

Haven't I chosen you Twelve, yet one of you is a slanderer.

*NARRATOR.*

He was speaking of Judas Iscariot, the son of Simon. For he was the one out of the Twelve who was going to betray him.

John 6:22-71

## Chapter Eight

### **Disbelief Of Jesus' Brothers, The**

*NARRATOR.*

After these things, Jesus remained in Galilee. He could not stay in Judaea because the Jews were out to kill him. As the Jewish Feast of Tabernacles was drawing near, his brothers said to him:

*BROTHERS.*

Why don't you leave this place and go into Judaea so that your disciples can see the works that you are doing. Nobody does anything in secret if he's personally interested in being publicly recognized. If you're going to do these things, let the whole world see what you're doing.

*NARRATOR.*

For not even his brothers believed in him.

*JESUS.*

The season for me has not yet arrived and it is not the time. But your time and season are always at hand. The world can't hate you, but it does hate me, because I give the testimony about it, that the things that are done in it are evil. You go up to the festival; but as for me, the season when my time has fully ripened is still to come.

*NARRATOR.*

Having said this to them, his brothers left and went up to the festival while he stayed behind in Galilee. However, when they had departed for the festival, then he also went up to the festival but did so quite discretely, not drawing attention to himself. At the festival, the Jews were on the lookout for him.

John 7:1–11...

### **Feast of Tabernacles at Jerusalem, The**

*JEWS.*

Where is he?

*NARRATOR.*

There was much murmuring among the people concerning him. Some said:

*PEOPLE.*

He's a good man...

*NARRATOR.*

Others said:

*PEOPLE.*

No, he's leading the people astray.

*NARRATOR.*

However, no one spoke openly about him for fear of the Jews. Now when the feast was about half over, Jesus went up into the Temple and taught. The Jews were astonished and said:

*JEWS.*

How can this man read. He's never been taught?

*JESUS.*

My teaching is not mine, but comes from the one who sent me. If anyone is prepared to do His will, he will know of the teaching, whether it originates of God or whether I speak of myself. When a man speaks of himself, he is seeking his own glory (honor). But when he is working for the honor of the one who sent him, then he is sincere and no unrighteousness is in him. Didn't Moses give you the Law? And yet none of you keep the Law? Why are you going around trying to kill me?

*PEOPLE.*

You have a demon, who's going around trying to kill you?

*JESUS.*

I've done one work and you all marvel. Moses ordered you to practice circumcision not because it was Moses', but originated with the patriarchs, and you circumcise a man on the Sabbath Day. If a man is circumcised on the Sabbath Day in order that the law of Moses shouldn't be broken, why are you angry at me, because I made a man whole and complete on the Sabbath Day? Don't judge according to appearances, but let your judgement be according to what is right.

*NARRATOR.*

Then some of the people in Jerusalem said:

*PEOPLE.*

Isn't this the man they want to kill? But look how boldly he speaks out and they don't say anything at all to him. Do the authorities know in fact that this is the very Christ? But we know this man and where he came from. However, when the Christ appears, no one will know where he comes from.

*NARRATOR.*

Then as Jesus taught in the Temple he cried out:

*JESUS.*

Yes, you know me and yes, you know where I came from. Yet, I haven't come of myself, but He that sent me, whom you don't know, is true. But I know Him, because I have come from Him and it was He who sent me.

*NARRATOR.*

They would have arrested him then; but, no one laid a hand on him, because his time had not yet come. And many of the people believed in (on) him.

*PEOPLE.*

When the Christ comes, will he give more signs than this man has done?

*NARRATOR.*

The Pharisees heard what the people were saying about him. So they and the Chief Priests sent the Temple police to arrest him. Jesus said to them:

*JESUS.*

I'm only going to be with you for a little while longer, then I will go back to the one who sent me. You will look for me and will not be able to find me. Where I am, there you cannot come.

*NARRATOR.*

Then the Jews spoke among themselves:

*JEWS.*

Where is he going to go that we won't be able to find him? Is he going to go to the people who are dispersed among the Greeks? What did he mean by saying, "You will look for me and will not find me. Where I am, you cannot come!"

*NARRATOR.*

On the last and greatest day of the feast, Jesus stood and cried out:

*JESUS.*

If any man is thirsty, let him come to me and drink. Whoever believes in me, let him drink. For as the scripture says; "Out of his breast shall flow rivers of living water."

*NARRATOR.*

He was speaking of the Spirit which those who believed in him were to receive. At the time this occurred, the Holy Spirit had not yet been given because Jesus had not yet been glorified. Many of the people who had heard this said:

*PEOPLE.*

For a certainty, this is the Prophet... This is the Christ... Will the Christ be from Galilee?... Doesn't the scripture say that the Christ would be a descendant of David and come from the town of Bethlehem, where David was?

*NARRATOR.*

So there was a division among the people because of him. Some of them would have liked to have him arrested, but no one laid a hand on him. When the Temple police went back to the Chief Priests and Pharisees they were questioned by them:

*PHARISEES/PRIESTS.*

Haven't you brought him?

*POLICE.*

There's never been a man who spoke like him!

*PHARISEES.*

Have you also been deceived? Have any of the authorities or any of the Pharisees believed in him? These people don't know anything about the Law, they're damned!

*NARRATOR.*

One of them, Nicodemus, who had previously gone to Jesus by night, said to them:

*NICODEMUS.*

Does our law judge a man before it hears him and finds out what he is doing?

*PHARISEES.*

Are you from Galilee also? Look into this matter and see for yourself, there are no prophets to come out of Galilee.

*NARRATOR.*

And every man went back to his home.

John 7:...11-53

### **Woman Accused of Adultery, The**

*NARRATOR.*

Jesus, went to the Mount of Olives. Early in the morning, he again went into the Temple and all the people came up to him. He sat down and taught them. The Scribes and the Pharisees brought a woman to him who had been caught committing adultery. They had her put right in the middle of the group he was speaking to and said to him:

*SCRIBES/PHARISEES.*

Master, this woman was caught in the very act of committing adultery. Now in the law, Moses commanded us that a person like this should be stoned. But what do you say?

*NARRATOR.*

They asked him this in order to put him to a test, looking for something they could use against him. Jesus bent down and started writing with his finger on the ground. When they persisted in questioning him, he looked up and said to them:

*JESUS.*

The one among you who is without sin, let him throw the first stone at her.

*NARRATOR.*

He again bent down and wrote on the ground. When they heard what he had said and each one being convicted by his own conscience went out, one by one, beginning with the eldest and leaving until there was no one left except Jesus and the woman who was standing in their midst. When Jesus looked up and saw no one but the woman, he said to her:

*JESUS.*

Woman, where are the ones who are accusing you? Has no one condemned you.

*WOMAN.*

No one, Lord.

*JESUS.*

Neither do I condemn you. Go and sin no more.

*NARRATOR.*

Jesus then spoke again to the people around him:

*JESUS.*

I am the Light of the World, anyone who follows me will not walk in darkness but will have the Light of Life.

John 8:1–12

### **Testimony of Jesus, The**

*NARRATOR.*

The Pharisees upon hearing this said:

*PHARISEES.*

You're testifying on your own behalf, your testimony is not valid!

*JESUS.* [to the Pharisees]

It is true that I testify on my own behalf, nevertheless my testimony is still valid. For I know where I came from and where I am going. But you don't know where I've come from or where I'm going. You judge by human standards, I judge no man. And yet if I judge, my judgement is true, because I am not alone, the Father who sent me is with me. It is also written in your law that the testimony of two witnesses is valid. I am the one that gives testimony of myself and the Father, who sent me, is my witness also.

*PHARISEES.*

Where is your father?

*JESUS.*

You don't know me, nor do you know my Father. If you had known me, you would have known my Father also.

*NARRATOR.*

Jesus spoke these words in the Treasury while he was teaching in the Temple. No one arrested him, because his time had not yet come.

John 8:13–20

### **Unbelieving Jews are Warned, The**

*NARRATOR.*



Jesus again said to them:

*JESUS.*

I am going away, and you will look for me and you will die in your sins. Where I am going, you cannot come.

*JEWS.*

Is he going to kill himself, is that why he said; “Where I’m going you cannot come?”

*JESUS.*

You are from below, I am from above. You are of this world, I am not of this world. That is why I said to you, “you will die in your sins.” Because if you don’t believe that I am he, you will die in your sins!

*JEWS.*

Who are you?

*JESUS.*

Even the same that I told you from the beginning. I have many things to say and condemn about you, but the One who sent me is truthful and I speak to the world those things that I have heard from Him.

*NARRATOR.*

They did not understand that he was speaking to them about the Father.

*JESUS.*

When you have lifted up the Son of Man, then you will know that I am he and that I do nothing of myself, but as the Father has taught me, I speak these things. The One who sent me is with me. The Father hasn’t left me alone, for I always do those things that please Him.

*NARRATOR.*

As he spoke these words, many believed in him.

John 8:21–30

### **Children Of Abraham, The**

*NARRATOR.*

Jesus then said to the Jews who believed in him:

*JESUS.*

If you make your home in my word, then you are indeed my disciples. You will know the truth and the truth will set you free.

*JEWS.*

We are descendants of Abraham and were never slaves of anyone, what do you mean, “you will be made free?”

*JESUS.*

I tell you most sincerely, everyone who commits a sin is a slave of sin. Now a slave is not guaranteed a place in the house forever, but the son's place is always there. So if the son would grant you your freedom, you would indeed be free. I know you are descendants of Abraham, but in spite of that, you want to kill me because my word does not have a place in you. I speak about the things I have seen with my Father and you do the things you have seen with your father.

*JEWS.*

Abraham is our father.

*JESUS.*

If you were Abraham's children, you would do the things Abraham did. But now, you want to kill me, a man who has told you the truth, and this truth I have heard from God. Abraham didn't do this, you do the things your father has done.

*JEWS.*

We weren't born of fornication, we have one father, and that is God!

*JESUS.*

If God were your Father you would love me, because I proceeded from and came from God. Neither did I come because I wanted to, but He sent me. Why don't you understand what I'm saying, is it because you can't even hear my words...you are from your father the devil and the lusts of your father, you will do. He was a murderer from the beginning and did not abide in the truth because there was no truth in him. When he speaks a lie, he speaks of his own, because he is a liar and the father of it and because I tell you the truth, you don't believe me. Which of you convict me of sin? If I speak the truth, why don't you believe me. The person who is of God, hears God's words, you can't hear the words because you are not of God.

*JEWS.*

Are we not correct in saying that you are a Samaritan and possessed by a devil?

*JESUS.*

I am not possessed by a devil! No, I honor my Father and you dishonor me. I don't seek my own glory. There is someone who takes care of that and is the judge of it. I tell you most sincerely, whoever keeps my word will never see death.

*JEWS.*

Now we know you are possessed! Abraham and the prophets are dead and yet you say, "If a man keeps my word, he will never taste death." Are you greater than our father Abraham, who is dead...and the prophets, who are dead? Who are you claiming to be?

*JESUS.*

If I honor myself, my honor is nothing. It is my Father who honors me, the one of whom you say, "He is your God." Yet, you have not known Him. But I know Him! And if I were to say, I don't know Him, I would be a liar just like yourselves. But I do know Him and faithfully keep His word. Your father Abraham rejoiced to see my day and he saw it and was glad.

*JEWS.*

You aren't even fifty years old and you've seen Abraham?

*JESUS.*

I tell you most sincerely, before Abraham was, I am.

*NARRATOR.*

At this, they picked up stones to throw at him, but Jesus hid himself and passed by them, going right through their midst and left the Temple.

John 8:31–59

### **Blind Man is Cured, The**

*NARRATOR.*

As he went along, he saw a man who had been born blind from birth. His disciples asked him:

*DISCIPLES.*

Rabbi, who sinned, this man or his parents?

*JESUS.*

Neither this man nor his parents sinned, but that the works of God might be displayed in him. While it is still day, I must do the works that I was sent by Him to do. The night is coming when no man can work. As long as I am in the world, I am the light of the world.

*NARRATOR.*

After he had spoken, he spat on the ground and made a paste with the spittle. He then smeared the clay on the eyes of the blind man and said; "Go and wash in the pool of Siloam" (a name which means – sent). So the man went off and washed and was able to see. His neighbors and people who had previously seen him and knew he was blind said:

*PEOPLE.*

Isn't this the man who used to sit and beg?... Yes, it's the same man... No, it only looks like him.

*BLIND MAN.*

I am the one who was blind.

*PEOPLE.*

How then did you get your sight?

*BLIND MAN.*

A man named Jesus made clay, smeared it on my eyes and said; "Go to the pool of Siloam and wash." I went, washed and I was given my sight!

*PEOPLE.*

Where is he?

*BLIND MAN.*

I don't know.

*NARRATOR.*

They brought the man who had been blind to the Pharisees. It had been on a Sabbath Day that Jesus made the paste and opened the man's eyes. The Pharisees also asked him how he had received his sight.

*BLIND MAN.*

He put a clay paste on my eyes, I washed and I now can see.

*PHARISEES.*

This man can't be from God, he doesn't keep the Sabbath... How can a man who's a sinner produce signs like this?

*NARRATOR.*

And there was a division among them.

*PHARISEES.*

Since you were the one he gave sight to, what do you have to say?

*BLIND MAN.*

He is a prophet!

*NARRATOR.*

However, the Jews wouldn't believe that the man who now could see had been born blind until they verified that he had been born blind by directly questioning his parents. Calling his parents they asked:

*JEWS.*

Is this your son, whom you say was born blind? How is it that he can see now?

*PARENTS.*

We know this is our son and that he was born blind. The reason he's able to see now, we don't know. He's old enough, ask him, he can speak for himself.

*NARRATOR.*

His parents spoke like this because they feared the Jews. Previously, the Jews agreed that anyone who would acknowledge that Jesus was the Christ would be expelled from the Synagogue. That's why the parents said, "He's old enough, ask him." Again, they called the man who had been blind and said to him:

*JEWS.*

Give God the praise, we know this man is a sinner.

*BLIND MAN.*

Whether he's a sinner or not, I don't know. I do know however that I was blind and now I can see.

*JEWS.*

What did he do to you? How did he open your eyes?

*BLIND MAN.*

I've told you already, but you wouldn't listen. Why do you want to hear what happened again? Do you also want to become his disciples?

*JEWS.* [angrily]

You are his disciple, but we are disciples of Moses. But as for this man, we don't know where he comes from.

*BLIND MAN.*

This is a wonderful [marvelous] thing that's happened, he opened my eyes and you don't know where he comes from? We know that God doesn't listen to sinners. But anyone who worships God and does His will, this person he will listen to. Since the beginning of the world, it has never been heard of, that a man opened the eyes of someone who had been born blind. If this man wasn't from God, he could not do anything.

*JEWS.*

You were completely born in sins and you're teaching us.

*NARRATOR.*

The Jews drove the blind man out. When Jesus heard that they had thrown the man out, he went and found the man and said:

*JESUS.*

Do you believe in the Son of Man?

*BLIND MAN.*

Who is he Lord, so that I might believe in him?

*JESUS.*

You are looking at him and it is he who is speaking to you.

*BLIND MAN.*

Lord, I believe.

*NARRATOR.*

And he worshipped him.

*JESUS.*

It is for judgement that I've come into the world, so that those who cannot see, might see and those with sight, might be made blind.

*NARRATOR.*

Some of the Pharisees who were with him heard these words and said to Jesus:

*PHARISEES.*

Are we also blind?

*JESUS.*

If you were blind, you would have no sin, but because you say, "we see," your sin remains.

John 9:1–41

### **Good Shepherd, The**

*JESUS.*

I tell you most sincerely, anyone who does not enter the sheepfold through the gate, but climbs up some other way is a thief and a robber. The one who enters the sheepfold by the gate is the shepherd of the sheep. To him, the gatekeeper opens the gate. The sheep hear the shepherd's voice and he calls his own sheep by name and leads them out. When he has brought out his own sheep, he goes ahead of them and the sheep follow him because they know his voice. They won't follow a stranger, but will run away from him because they don't recognize the stranger's voice.

*NARRATOR.*

Jesus spoke this parable to them, but they did not understand the meaning of the things he was speaking to them about. So Jesus spoke to them again and said:

*JESUS.*

I tell you most sincerely, I am the gate of the sheepfold. All others who have come before me are thieves and robbers, but the sheep do not hear them. I am the gate, anyone who enters in through me will be saved and will go in and out and find pasture. The thief comes only to steal, to kill and destroy. I have come in order that they might have life and that they might have it more abundantly. I am the good shepherd and the good shepherd lays down his life for his sheep. But the hired man, since he is not the shepherd and the sheep don't belong to him, when he sees the wolf coming, leaves the sheep and runs away. The wolf catches them and scatters the sheep. The hired man runs away because he is a hired man and doesn't care for the sheep.

I am the good shepherd, I know my sheep and my sheep know me. Just as the Father knows me, even so, I know the Father and I lay down my life for the sheep. I have other sheep which are not of this fold, these also I must lead. They will hear my voice and there will be one fold, one shepherd. That is why my Father loves me, because I lay down my life in order that I might take it up again. No man takes it from me, but I lay it down of my own free will. I have the power to lay it down and I have the power to take it up again. This directive I have been given by my Father.

*NARRATOR.*

Again, there arose a division among the Jews on account of the things he had spoken. Many of them said:

*JEW.*

He's possessed with a demon and is mad, why do you listen to him?...These aren't the words of a man possessed by a demon! Can a demon open the eyes of the blind?

John 10:1-21

### **Feast of Dedication, The**

*NARRATOR.*

It was now winter and the Feast of Dedication, Jesus was at the Temple in Jerusalem. As he was walking in the Portico of Solomon, the Jews gathered around him and questioned him:

*JEW.*

How long are you going to keep us in suspense? If you're the Christ, tell us straight out [plainly]!

*JESUS.*

I have told you, but you didn't believe me. The works I do in my Father's name, they bear witness of me. But you don't believe, because you are not of my sheep. I know my sheep, they hear my voice and follow me. I give them everlasting life and they will never perish, neither will anyone pluck them out of my hand. My Father, who gave them to me, is greater than anyone, and no one is able to pluck them out of my Father's hand. The Father and I are one.

*NARRATOR.*

At this, the Jews again picked up stones to stone him.

*JESUS.*

I have shown you many good works from my Father, for which of those works are you stoning me?

*JEW.*

We aren't stoning you for a good work, but for blasphemy. You're only a man and yet, you claim to be God!

*JESUS.*

Isn't it written in your law, "I said, you are gods." If He called the ones to whom the Word of God came, "gods," then the scripture cannot be broken. Yet you say to him, the one whom the Father has sanctified (consecrated) and sent into the world, "You are blaspheming," and this because I said, "I am the Son of God." If I don't do the works of my Father, don't believe me. But if I do, even though you don't believe me; believe in the works; in order that you may know and believe that the Father is in me and I am in Him.

*NARRATOR.*

At that, they again sought to arrest him, but he escaped out of their hands. Jesus left Jerusalem and again went to the far side of the Jordan, where John had first baptized and he stayed there. And many people came to him and said:

*PEOPLE.*

John didn't perform any miracles, but all the things John told us about this man were true.

*NARRATOR.*

Many believed on him there.

John 10:22–42



## Chapter Nine

### **Traditions of the Pharisees, The**

*NARRATOR.*

The Pharisees and some of the Scribes who had come from Jerusalem then came to Jesus and gathered around him. When they saw some of his disciples eating with unclean hands, that is to say without first washing them, they found fault. For the Pharisees and the Jews in general held fast to the tradition of the Elders and would not eat unless they first washed their arms right up to the elbow. Even when they came back from the marketplace, they would not eat anything unless it was washed first. There were many other things that they observed which had been handed down to them concerning the washing of cups, pots and bronze dishes. The Pharisees and the Scribes asked him:

*PHARISEES/SCRIBES.*

Why do your disciples break away from the tradition of the Elders and not follow them? Your disciples eat their food without washing their hands.

*JESUS.*

Why do you also break away from the commandment of God by your tradition? How rightly Isaiah prophesied about you hypocrites! As it is written:

*“This people honors me with their lips, but their heart is far from me. They worship me in vain because they teach the commandments of men as doctrines.” –  
Isaiah 29:13*

You put aside the commandment of God and cling to the tradition of men, such as washing pots, cups and many other things like these things you do. How ingeniously you side step the commandment of God in order to preserve your own tradition. For God said by Moses, “Honor your father and your mother. Anyone who curses his father or his mother must be put to death.” But you say, “If anyone says to his father or mother, anything I have that might have been used to help you is Corban” (i.e., that is an offering, dedicated to God). From that moment on he, is forbidden to do anything for his mother or father, he has gotten rid of his obligation to them. By your tradition that you have handed down, you have made the word of God null and void. And there are many things you do like this.

Matthew 15:1–9; Mark 7:1–13

### **Things That Make a Man Unclean**

*NARRATOR.*

He called the people to him and said:

*JESUS.*

Listen to me everyone of you and understand. There is nothing that can go into a man’s mouth from the outside that will make that person unclean. It is the things that come out of a man’s mouth that make him unclean. If anyone has ears to hear, let him listen!

*NARRATOR.*

When Jesus had left the people and gone back into the house, his disciples came to him and said:

*DISCIPLES.*

Do you know that the Pharisees were offended by what you said?

*JESUS.*

Any plant, which my Father has not planted, will be pulled up its roots. Leave them alone, they're blind leaders leading blind men. If the blind lead the blind, both will fall into a ditch.

*NARRATOR.*

The disciples then questioned him about the parable and Peter asked him:

*PETER.*

Explain this parable to us.

*JESUS.*

Is it still that hard for you to understand now? Don't you comprehend that whatever enters a man's mouth from the outside cannot make a man unclean. It doesn't go into the heart, but into the stomach and then out into the toilet [thus making all food (meats) clean—MK]. But those things that come out of the mouth, come from and out of the heart, they make a man unclean. Because from within, out of the heart of men come evil thoughts, adulteries, fornications, murders, thefts, greed for more things, wickedness, deception, unrestrained immoral behavior, an eye looking for trouble, perjury, blasphemies against God, pride, and foolishness. These are the things that make a man unclean and they come from inside the man. But to eat food with unclean hands, that does not defile a man.

Matthew 15:10–20; Mark 7:14–23

### **Daughter of the Cananite Woman Healed, The**

*NARRATOR.*

Jesus then went from that place and withdrew to the borders of Tyre and Sidon. There he entered a house, but did not want his presence there [in the area] to be known. Nevertheless, his being there could not be hidden. A woman from Canaan who lived in that district had a young daughter who was possessed by a demon. When the woman heard that Jesus was there, she went to him and pleaded to have the demon cast out of her daughter. Coming to Jesus, she cried out:

*WOMAN.*

Sir, Son of David, have mercy on me, my daughter is possessed by a demon and is in great torment.

*NARRATOR.*

But Jesus didn't even say a word. His disciples came and said:

*DISCIPLES.*

Let her have what she's asking for, because she's shouting after us.

*JESUS.*

I have only been sent to the lost sheep of the house of Israel.

*NARRATOR.*

The woman was a Greek and by nationality a Syrophenician. She came to him, fell at his feet and worshipped him saying:

*WOMAN.*

Lord, help me!

*JESUS.*

The children should be fed first. It is not proper to take the children's food and throw it to the dogs of the house.

*WOMAN.*

Yes Lord, what you say is true. Yet even the dogs under their master's table eat the children's scraps that fall from the table.

*JESUS.*

Woman, you have great faith; let it be as you have requested. For saying what you have, go home, the demon has gone out of your daughter.

*NARRATOR.*

From that moment on, her daughter was well again. When the woman arrived at her house she found her daughter lying on the bed and the demon gone.

Matthew 15:21–28; Mark 7:24–30

### **Deaf Man is Healed, The**

*NARRATOR.*

Jesus went from there and left the borders of Tyre and went right through the region of the Decapolis by way of Sidon, heading towards the Sea of Galilee. They brought him a man who had a speech impediment and was deaf. They implored him to put his hand on him. Jesus took the man aside, away from the crowds and put his fingers in his ears and touched his tongue with his spittle. Looking up to heaven he sighed and said to the man: "Ephphatha!" (i.e., be opened). Immediately his ears were opened and the ligament of his tongue was loosened and the man was able to speak clearly. Jesus ordered them not to tell anyone, but the more he insisted, the more widely they published it. Their astonishment was beyond measure and said:

*PEOPLE.*

He has done all things well, he made both the deaf able to hear and the dumb able to speak.

Mark 7:31–37

### **Jesus Cures the Crowds Near the Lake**

*NARRATOR.*

He reached the shores of the Sea of Galilee and went up into the hills. As he sat there, large crowds came to him bringing those who were lame, blind, unable to speak, crippled and many others. They put them down at Jesus' feet and he cured them. The crowds were astonished when they saw those who couldn't speak, speaking; those who were crippled, made whole again; the lame walking and the blind, seeing; and the people praised the God of Israel.

Matthew 15:29–31

**Second Miracle of the Loaves, The**  
*NARRATOR.*

Now the great crowd that had gathered during these days had nothing to eat. Jesus called his disciples to him and said to them:

*JESUS.*

I feel sorry for all these people, they've stayed with me for three days and don't have anything to eat. If I send them away to their homes hungry, they might collapse on the way. Some of them have traveled a great distance.

*DISCIPLES.*

Where can anyone get enough bread to feed all these people, here in this deserted place?

*JESUS.*

How many loaves do you have?

*DISCIPLES.*

Seven and a few small fish.

*NARRATOR.*

He instructed the crowd to sit down on the ground. He took the seven loaves, gave thanks, broke them and gave them to his disciples to distribute and they distributed the bread among the people. The few small fish they had he also blessed and directed the disciples to distribute them also among the people. So all the people ate all they wanted and were filled. And they collected seven baskets of scraps that had been left over and eaten. Now there had been about four-thousand men that had eaten, to say nothing of the women and the children. Jesus sent them away, got into the boat with his disciples and came to the coasts of Magdala, the region of Dalmanutha.

Matthew 15:32–39; Mark 8:1–10

**Pharisees Ask for a Sign, The**  
*NARRATOR.*

And it occurred that the Pharisees and the Sadducees came up to him. They began to question him and put him to a test, asking him to show them a sign from heaven.

*JESUS.*

When it's evening you say, "It will be fair weather, because the sky is red. And in the morning, it will be a bad day today, because the sky is red and overcast." Oh you hypocrites! You can read the face of the sky, but you can't read the signs of the times. (sighing deeply in his

spirit) Why does this generation look for a sign? A wicked and adulterous generation looks for a sign. I tell you most sincerely, there will not be a sign given to this generation except the sign of the prophet Jonah.

*NARRATOR.*

And he left them, boarded the boat again and embarked for the other side.

Matthew 16:1–4; Mark 8:11–13

### **Yeast of the Pharisees and Sadducees, The**

*NARRATOR.*

The disciples, having crossed to the other shore, had forgotten to take any food with them and had only one loaf in the boat with them. Jesus warned them and said:

*JESUS.*

Be on guard against the yeast of the Pharisees and Sadducees and the yeast of Herod.

*NARRATOR.*

The disciples reasoned among themselves and said:

*DISCIPLES.*

It's because we didn't bring any bread.

*JESUS.*

Men of little faith, why are you talking among yourselves about not having any bread. Don't you understand yet, don't you have any perception, are your hearts still hardened? You have eyes, can't you see and you have ears, can't you hear? Don't you understand yet or remember when I broke the five loaves among the five-thousand? How many baskets of scraps did you take up?

*DISCIPLES.*

Twelve.

*JESUS.*

And when I broke the seven loaves among the four-thousand, how many baskets full of scraps did you take up?

*DISCIPLES.*

Seven.

*JESUS.*

How is it that you don't understand that when I spoke to you it was not concerning bread that you eat. What I said was that you should beware of the yeast of the Pharisees and the Sadducees.

*NARRATOR.*

They then understood that he was not warning them to be on guard against the yeast used in making bread, but against the teachings of the Pharisees and Sadducees.

Matthew 16:5–12; Mark 8:14–21

### **Cure of a Blind Man from Bethsaida**

*NARRATOR.*

Jesus came to Bethsaida. There, some people brought a blind man to him and begged him to touch the man. He took the blind man by the hand and led him outside the village. Jesus put his spittle on the man's eyes, put his hands on him and asked if he could see anything. The man looked up and said:

*MAN.*

I can see people, they look like trees, but they're walking around.

*NARRATOR.*

Jesus put his hands on the man's eyes again and his sight was restored. The man saw everyone clearly. He sent the man to his home saying:

*JESUS.*

Don't go into the village and do not tell anyone from the village about what happened.

Mark 8:22–26

### **Jesus Acknowledges to be the Christ**

*NARRATOR.*

Jesus and his disciples left and went into the villages in the area around Caesarea Philippi. In the course of their travels; Jesus, praying by himself in his disciples presence, asked them:

*JESUS.*

Who do the people say the Son of Man is? Who do the people say that I am?

*DISCIPLES.*

Some say that you're John the Baptist... Others Elijah... Some of them say that you're Jeremiah or one of the old prophets come back to life.

*JESUS.*

But who do you say that I am?

*PETER.*

The Christ of God, you are the Christ, the Son of the Living God.

*JESUS.*

Simon, son of Jonah, you are a blessed man. Because flesh and blood did not reveal this to you, but my Father who is in Heaven. And I also say to you, you are Peter and on this rock I will build my church, and the gates of Hades (hell) will not be able to triumph over it. I will give

to you the keys of the Kingdom of Heaven. Whatever you bind on earth, will be bound in Heaven. Whatever you loose on earth, will be loosed in Heaven.

*NARRATOR.*

He then gave his disciples strict orders not to tell anyone anything about this, that he was the Christ.

Matthew 16:13–20; Mark 8:27–30; Luke 9:18–21

### **Carrying Your Own Cross**

*NARRATOR.*

From that time on, Jesus began to reveal to his disciples that he must go into Jerusalem and suffer many things at the hands of the Elders, Chief Priests and Scribes.

*JESUS.*

The Son of Man must suffer many things and be rejected by the Elders, Chief Priests and Scribes. He will be put to death and after three days, be raised again on the third day.

*NARRATOR.*

He spoke these things quite openly. Peter then took Jesus aside and started to present and urge reasons in opposition to what had been said:

*PETER.*

Heaven forbid it Lord! This won't happen to you.

*NARRATOR.*

But when Jesus turned around and saw his disciples, he rebuked Peter and said:

*JESUS.*

Get behind me Satan! You are an offence to me, because you are not entertaining the things that are of God, but those of men.

*NARRATOR.*

Then Jesus called the people and his disciples to him and said:

*JESUS.*

If anyone wants to be my follower, let him renounce himself, take up his cross daily and follow me. For anyone who wants to save his life, will lose it; but anyone who loses his life for my sake and for the sake of the Good News, will find it and the same will save it. What then will a man profit if he gains the whole world and ruins or loses his own life and himself. What would a man give in exchange for his life?

For anyone in this adulterous and sinful generation who is ashamed of me and my words, the Son of Man will be ashamed of him when he will come in his glory and in the glory of the Father with the Holy angels. For the Son of Man will come in the glory of his Father with His angels and will reward each person according to what they have done.

I will tell you a truth and I tell you this most sincerely, that there are some standing here who will not taste of death until they have seen the Kingdom of God, coming with power and the Son of Man coming in his Kingdom.

Matthew 16:21–28; Mark 8:31–38, 9:1; Luke 9:22–27



## Chapter Ten

### **Transfiguration, The**

*NARRATOR.*

Now about a week after Jesus had said these things, he took Peter, James and his brother John apart by themselves and led them up into a high mountain to pray. As he prayed, he underwent a metamorphosis in their presence. The appearance of his face was changed and it shone like the sun. His clothing became as white as light, shining. An intense white as the snow, glistening, whiter than any bleach on earth could make them. Suddenly, there appeared to them two men, Moses and Elijah appearing in glory. They talked with Jesus and spoke of his death which he was to accomplish in Jerusalem. Peter and his companions were heavy with sleep. When they woke up, they saw his glory and the two men that stood with him. And it occurred that as they were leaving him, Peter spoke to Jesus and said:

*PETER.*

Master, Lord, it's wonderful for us to be here. If you want, let us make tents here. One for you, one for Moses, and one for Elijah.

*NARRATOR.*

Jesus didn't know what to say. They were so [very] frightened and Peter just did not understand the meaning of his own words. While Peter was still speaking, a bright cloud came and enveloped them. As they entered the cloud, they were afraid. A voice came from out of the cloud and said:

*"This is my beloved Son in whom I am well pleased. Listen to him."*

When the disciples heard this, they fell on their faces, overcome with fear. After the voice had spoken, Jesus came up and touched them.

*JESUS.*

Stand up and don't be afraid.

*NARRATOR.*

Then suddenly, when they raised their eyes and looked around, they didn't see anyone with them except Jesus and he was alone. As they came down from the mountain, Jesus gave this order:

*JESUS.*

Do not tell anyone about the vision you have seen until after the Son of Man has risen from the dead.

*NARRATOR.*

The disciples kept what Jesus had said among themselves and did not tell anyone any of the things they had seen during those days, . However, among themselves they discussed what "rising from the dead" could mean. They asked him:

*DISCIPLES.*

Why then do the Scribes say that Elijah has to come first?

*JESUS.*

It is true that Elijah comes first to see that everything is once more as it should be. Yet, how is it that the scriptures say that the Son of Man must suffer many things and be treated with contempt? I tell you however, that Elijah has already come and they didn't recognize him but did to him whatever they wanted to, just as it is written of him. The Son of Man will also suffer similarly at their hands. The disciples then understood that he was speaking to them about John the Baptist.

Matthew 17:1–13; Mark 9:2–13; Luke 9:28–36

### **Boy with Epilepsy, The**

*NARRATOR.*

Now the next day, they came down from the mountain. Heading towards his disciples, he saw that a large crowd had gathered around them and that the Scribes were arguing with them. When the crowds saw Jesus, they were struck with amazement and ran up to greet him. When Jesus reached his disciples he asked the Scribes:

*JESUS.*

What are you arguing with them about?

*NARRATOR.*

Suddenly, a man in the crowd cried out:

*MAN.*

Master, I beg you, look at my son, he's my only child!

*NARRATOR.*

The man then came up to Jesus, went down on his knees before him and said:

*MAN.*

Lord, have mercy on my son! He's crazy and suffers greatly. Master, I brought my son to you, there is a spirit of dumbness in him. Whenever the spirit takes hold of him, he will suddenly cry out and be thrown to the ground into convulsions. He foams at the mouth, grinds his teeth and goes rigid. It takes a while for it to leave the boy and when it does, he's exhausted. I brought him to your disciples and begged them to cast it out, but they couldn't cure him.

*JESUS.*

You faithless and perverse generation. How long will I be with you? How long must I put up with you? Bring your son here to me!

*NARRATOR.*

They brought the boy to Jesus. As he was moving towards him, the spirit saw him and immediately threw the boy into convulsions. The demon threw him to the ground and he lay there twisting (writhing) and foaming at the mouth.

*JESUS.*

How long has this been happening to him?

*MAN.*

Since he was a child. Many times it has thrown him into the fire and into the water in order to destroy him. But if you can do anything, take pity on us and help us.

*JESUS.*

If you have faith, all things are possible to the person who has faith.

*NARRATOR.*

Immediately the father of the child cried out and said with tears:

*MAN.*

I have faith! Help me with the little faith I [that] have.

*NARRATOR.*

When Jesus saw that the people were closing in around him, he rebuked the unclean spirit and said to him:

*JESUS.*

Dumb and deaf spirit, I order you, come out of him and never enter him again.

*NARRATOR.*

The spirit cried out, threw the boy into violent convulsions and came out of him. The boy lay there like a corpse and many of them said:

*PEOPLE.*

He's dead!

*NARRATOR.*

But Jesus took him by the hand and helped him up and he was able to stand. From that moment, the boy was cured. Jesus then gave him back to his father. The people were all amazed at the mighty power of God. Later, when he had gone into the house, his disciples came to Jesus privately and said:

*DISCIPLE.*

Why weren't we able to cast it out?

*JESUS.*

Because of your lack of faith. I tell you most sincerely, if you have faith the size of a mustard seed, you could say to this mountain, "move from here to that place over there," and it would move. Nothing will be impossible for you. This kind can only be driven out by prayer and fasting.

*NARRATOR.*

While everyone was in wonderment at all the things Jesus had done, he said to his disciples:

*JESUS.*

Let these words sink down into your ears, the Son of man will be delivered into the hands of men.

*NARRATOR.*

They left that place and made their way through Galilee. Jesus, however did not want anyone to know because he was teaching his disciples. While they were in Galilee, he said to his them:

*JESUS.*

The Son of Man will be delivered and entrusted into the hands of men. They will kill him and after he has been killed, he will rise and be raised to life again.

*NARRATOR.*

However, they did not understand what he was saying and the meaning of what was said was hidden from them. They were afraid to ask him what he meant and a great sadness came over them.

Matthew 17:14–23; Mark 9:14–32; Luke 9:37–45

### **Temple Tax Paid by Jesus and Peter, The**

*NARRATOR.*

When they came to Capernaum, the collectors of the half–shekel Temple tax came to Peter and said:

*COLLECTOR.*

Doesn't your master pay the half–shekel?

*PETER.*

Yes.

*NARRATOR.*

Peter went into the house, but before he could speak, Jesus said:

*JESUS.*

Simon, what do you think? From whom do the kings of the earth take toll or tribute? From their own children or from foreigners?

*PETER.*

From foreigners.

*JESUS.*

If that's the case, then the children are exempt. Nevertheless, in order not to offend these people, go to the lake and cast a hook. Take the first fish you catch and when you have opened it's mouth you will find a shekel. Take it and give it to the collectors for me and [for] you.

Matthew 17:24–27

### **Who is the Greatest?**

*NARRATOR.*

During those days, a reasoning arose among the disciples as to who was the greatest. While in the house at Capernaum, he asked them:

*JESUS.*

What were you arguing about on the road?

*NARRATOR.*

They didn't say a word, because they had been arguing about who was the greatest. The disciples said to Jesus:

*DISCIPLES.*

Who is the greatest in the Kingdom of Heaven?

*NARRATOR.*

He sat down and called the Twelve to him and said:

*JESUS.*

If anyone wants to be first, he must become the last of all and servant to all.

*NARRATOR.*

Perceiving the thoughts of their heart, Jesus called a child to him and sat him by his side in front of them. Taking the child in his arms he said:

*JESUS.*

I tell you most sincerely, unless you turn around and become like little children, you will not enter into the Kingdom of Heaven. And so, anyone who will humble himself like this little child, that one is greatest in the Kingdom of Heaven. Anyone who welcomes one of these little children in my name, welcomes me. Anyone who welcomes me, welcomes the One who sent me, for the one who is the least among all of you, this one is the greatest.

*NARRATOR.*

John spoke up and said:

*JOHN.*

Master, we saw a man casting out demons in your name, but he wasn't one of us so we tried to stop him.

*JESUS.*

Don't stop him. No one who works a miracle in my name is likely to speak evil of me. For anyone who is not against us, is for us and on our side.

Matthew 18:1–4; Mark 9:33–40; Luke 9:46–50

### **Leading Others to Sin**

*JESUS.*

Anyone who gives you a cup of water to drink in my name, because you belong to Christ, I tell you most sincerely, he will not lose his reward. But anyone who would entice one of these little ones, who believe in me, to sin; that person would be better off if a millstone were hung around his neck and he was thrown into the depths of the sea and drowned. Alas for the world because of the snares that are set. Indeed, there must be snares, but woe to the man by whom the snare is set.

And if your hand should cause you to sin, cut it off and throw it away from you! It's better for you to enter into life maimed, than to have two hands and go to Gehenna, into the fire that cannot be put out. Where their worm doesn't die and the fire never goes out.

And if your foot should cause you to sin, cut it off and throw it away from you! It's better for you to enter into life lame, than to have two feet and be thrown into everlasting fire. Where their worm doesn't die and the fire never goes out.

And if your eye should cause you to sin, tear it out and throw it away from you. It is better to enter into life with one eye than to have two eyes and be thrown into the fire of Gehenna. Where their worm doesn't die and the fire never goes out.

For every one will be salted with fire and every sacrifice will be salted with salt. Salt is good, but if the salt has become insipid, how can you season it again? Have salt in yourselves and have peace with one another.

See that you never despise one of these little ones, for I tell you, that in Heaven, their angels do always see the face of my Father, who is in Heaven.

Matthew 18:5–11; Mark 9:41–50

### **Parable of the Lost Sheep**

*JESUS.*

For the Son of Man has come to save those things which were lost. What do you think? If a man had a hundred sheep and one of them had gone astray, doesn't he leave the ninety-nine and go into the mountains and look for the one that had gone astray. I tell you most sincerely, if he should find it, he will rejoice more because of that sheep than for the ninety-nine that did not stray at all. Similarly, it is not the will of your Father who is in Heaven, that one of these little ones should perish.

Matthew 18:12–14

### **Correcting Your Brother**

*JESUS.*

Going further, if your brother trespasses against you, go and tell him what he had done privately, between you and him alone. If he listens to you, you have gained your brother. But if he will not hear you, then take one or two others with you in order that by the mouth of two or three witnesses every word may be established. But if he doesn't listen to them, tell it to the community. If he refuses to listen to them, treat him like a pagan or a tax collector.

I tell you most sincerely, whatever you bind on earth will be considered bound in Heaven, whatever you loose on earth will be considered loosed in Heaven. Once again I tell you most sincerely, that if two of you on earth agree in asking anything at all, it will be done for them by my Father who is in Heaven. Because where two or three are gathered together in my name, I will be there in the midst of them. Peter then went up to him and said:

*PETER.*

Lord, How many times do I have to forgive my brother when he does something wrong against me? As many as seven times?

*JESUS.*

I tell you, not seven times, but seventy times seven.!

Matthew 18:15–22

### **Parable of the Unforgiving Debtor**

*JESUS.*

Therefore, the Kingdom of Heaven could be compared to a certain king who decided to settle his accounts with his servants. When he had begun to tally the accounts of his servants, one of them was brought to him who owed him ten-thousand talents. But on account of the fact that he did not have the means to repay the debt, his master ordered that he was to be sold along with his wife, children and all his possessions.

At this, the servant threw himself down, prostrated himself before him and said; "Master, have patience with me and I will pay you everything that I owe you." The servant's master was moved with compassion, let him go and discharged his debt. However, this servant went out and came upon one of his fellow servants, one who owed him one-hundred denarii. He grabbed him, seized him by his throat and said; "Pay me what you owe me!" His fellow servant fell down at his feet and begged him; "Have patience with me and I'll pay you back everything I owe you." But the other man would not accept his plea and went and had him thrown into prison until he was able to pay back the debt.

When his fellow servants saw what had happened, they were deeply disturbed. Going to their master, they told him everything that had transpired. The master then sent for the man and said to him; "You wicked servant! I cancelled all of the debt of yours because you appealed to me. Shouldn't you also have had compassion on your fellow servant even as I had pity on you?" His master was furious and handed him over to the torturers until he was able to pay back everything that was owed him.

This is also how my Heavenly Father will deal with you if you do not forgive everyone of your brothers their trespasses from your heart.

When He had finished speaking, he left for Galilee.

Matthew 18:23–35, 19:1...; Mark 10:1...



## Chapter Eleven

### **Trek To Jerusalem Begins, The**

*NARRATOR.*

And it occurred, that when the time came due for him to be taken up to Heaven, he resolutely set his face to go to Jerusalem and sent out messengers before him. The messengers left and went into a Samaritan village to make preparations for him. However, the people there would not receive him because he was only passing through on his journey to Jerusalem. When his disciples James and John saw this, they said:

*JAMES/JOHN.*

Lord, do you want us to call down fire from heaven and consume them even as Elijah had done?

*NARRATOR.*

But he turned and rebuked them:

*JESUS.*

You don't know what sort of spirit you are of. For the Son of Man did not come to destroy men's lives, but to save them.

*NARRATOR.*

They then went off to another village. And it occurred that when they were on the road, a man said to him:

*1ST MAN.*

I'll follow you wherever you go.

*JESUS.*

Foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay his head.

*NARRATOR.*

And he said to another:

*JESUS.*

Follow me!

*2ND MAN.*

Lord, permit me first to go and bury my father.

*JESUS.*

Let the dead bury their dead, but you, go and preach the Kingdom of God.

*NARRATOR.*

Another one also said to him:

*3RD MAN.*

Lord, I'll follow you, but first let me say good-bye to the people who are at home in my house.

*JESUS.*

No man, having put his hand to the plough is fit for the Kingdom of God if he looks back.

Luke 9:51–62

### **Seventy-Two Disciples Are Sent Out**

*NARRATOR.*

The Lord then appointed seventy-two others and sent them out, in pairs, ahead of him into all the towns and places he himself was going to visit. He said to them:

*JESUS.*

The harvest is truly great, but the laborers are few. Therefore, entreat the Lord of the harvest to send laborers into His harvest. Now, go your ways, but remember, I am sending you out like lambs among wolves. Do not carry a purse, or haversack, or sandals. Salute no one on the road. And whatever house you enter, let your first words be, "Peace to this house!" If a man of peace lives there, your peace will go and rest on him; if not, it will return to you. Stay in the same house, accepting whatever food and drink they have to offer you, for the laborer deserves his wages. Do not move from house to house. Whenever you go into a town where they make you welcome, eat what is set before you. Cure those in it who are sick, and say to them, "The kingdom of God is very near to you." But whenever you enter a town and they do not make you welcome, go out into its streets and say, "We wipe off the very dust of your city that clings to our feet, and leave it with you. Nevertheless, you can be sure of this: that the Kingdom of God is very near to you." But I say to you, that it will not go as hard with Sodom in that day as with that town. Anyone who listens to you, listens to me; anyone who rejects you, rejects me, and those who reject me, reject the One who sent me.

*NARRATOR.*

The seventy-two returned again back rejoicing.

*SEVENTY-TWO.*

Lord, even the demons submit themselves to us when we use your name.

*JESUS.*

I watched Satan fall like lightning from heaven. Yes, I have given you power to tread serpents and scorpions underfoot and over all the strength of the enemy; nothing shall ever hurt you. Nevertheless, do not rejoice because the spirits are subject to you; rather rejoice that your names are written in Heaven.

Luke 10:1–12, 16–20

### **Jesus Rejoices**

*NARRATOR.*

It was then that Jesus rejoiced in spirit and said:

*JESUS.*

I thank you Father, Lord of heaven and of earth, that you have hidden these things from the learned and the clever and have revealed them to mere children. Yes, Father, for this is what seemed good in your sight. My Father has entrusted everything to me. No man knows who the Son is except the Father. Just as no one knows who the Father is except the Son and those to whom the Son chooses to reveal Him.

*NARRATOR.*

Then turning to his disciples he said to them privately:

*JESUS.*

Happy are the eyes that see the things you are seeing. For I tell you that many prophets and kings wanted to see the things you see, and never saw them; to hear what those things you hear, and have never heard them. Come to me, all of you who labor and are over burdened and I will give you rest. Place my yoke on your shoulders and learn of me. For I am meek and humble in heart and you will find rest for your souls. For my yoke is easy and my burden is light.

Matthew 11:25–30; Luke 10:21–24

**Good Samaritan, The**

*NARRATOR.*

Now a lawyer there stood up and trying to put Jesus to the test said:

*LAWYER.*

Master, what do I have to do to gain eternal life?

*JESUS.*

What is written in the Law? What do you read there?

*LAWYER.*

*“You must love the Lord your God with all your heart and with all your soul and with all your strength and love your neighbor as yourself.”* – Deuteronomy 6:5; Leviticus 19:18

*JESUS.*

You have answered correctly, do this and you will live.

*NARRATOR.*

But the man, anxious to justify himself, said to Jesus:

*LAWYER.*

And who is my neighbor?

*JESUS.*

There was once a man, who, on his way from Jerusalem to Jericho, fell into the hands of robbers. They stripped him of all his clothes, beat him up and made off, leaving him half dead.

Now a Priest happened to be traveling down the same road, but when he saw him, he passed by on the other side. And likewise, a Levite, when he came to that place and saw him, passed by on the other side of the road also.

However, a Samaritan, as he was walking, came to where the man was. When he saw him, he was moved with compassion for him. He went to him, bandaged up his wounds, and poured oil and wine on them. He then lifted him up and set him on his own beast, brought him to an inn and took care of him. The next day as he was leaving, he took out two denarii, handed them to the innkeeper and said to him, "Take care of him, if you spend anymore than what I've given you, I'll reimburse you on my way back." Which one of these three do you think was a neighbor to the man who fell among the robbers?

*LAWYER.*

The man that showed mercy on him.

*JESUS.*

Go and do the same yourself.

Luke 10:25–37

### **Martha and Mary**

*NARRATOR.*

Now it occurred in the course of their journey that he entered a village where a woman named Martha welcomed him into her home. Her sister Mary, sat at Jesus' feet and listened to his words while Martha was busy serving. Martha however, preoccupied with all the serving, came to Jesus and said:

*MARTHA.*

Lord, don't you care that my sister isn't helping me and has left all the serving to me? Please tell her to help me.

*JESUS.*

Martha, Martha, you're anxious and troubled about so many things. Only one thing is needed and Mary has picked the good part and this won't be taken away from her.

Luke 10:38–42

### **Persistence In Prayer**

*NARRATOR.*

Now it happened that Jesus was in a certain place praying. When he finished, one of his disciples said to him:

*DISCIPLE.*

Lord, teach us to pray, just as John taught his disciples.

*JESUS.*

When you pray, say, Our Father, who is in Heaven, may your name be held holy. Your Kingdom come, your will be done, on earth as in Heaven. Give us day by day our daily bread

and forgive us our sins, as we forgive all those who are indebted to us. Do not put us to the test, but deliver us from evil.

Suppose one of you has a friend and you go to him at midnight and say to him, “My friend, lend me three loaves. A friend of mine, who’s on the road, unexpectedly dropped in on me and I don’t have anything to offer him.” The man in the house will then answer and say, “Don’t bother me, my door’s closed and my children are in bed with me. I can’t get up to give it to you.” I tell you, if he doesn’t get up and give it to him because he’s his friend, persistence will be enough to make him get out of bed and give his friend as many [loaves] as he needs.

So I say to you, ask and it will be given you, search and you will find, knock and the door will be opened to you. For everyone who asks, receives; everyone who searches, will find; and everyone who knocks will have the door opened to him. If a son would ask for bread from any of you who is a father, would you give him a stone? Or if he asked for a fish, would you give him a snake? Or if he asked for an egg, would you give him a scorpion? If you then, who are evil, know how to give your children what is good, how much more will your Heavenly Father give the Holy Spirit to those who ask Him.

Luke 11:1–13

### **Blasphemy Against the Holy Spirit**

*NARRATOR.*

And it occurred, that they brought a man to him who was blind and could not speak, and was possessed by a demon. Jesus cast out the demon, which was mute; and it left the man. The man who had been mute was cured and could speak and see. All the people were astounded and amazed and said, “Can this be the son of David?” When the Pharisees heard this they said: “It is only through Beelzebub, the prince of demons, that this man casts out devils.” Others putting him to a test, asked for a sign (miracle) from heaven. But knowing what was in their thoughts, he said to them:

*JESUS.*

Every kingdom divided against itself is heading for ruin, and no town or household can stand when it is divided against itself, it will collapse. This is also true with Satan. Now if Satan casts out Satan, he is divided against himself. So how can his kingdom stand, since you assert that it is through Beelzebub that I cast out devils. Now if it is through Beelzebub, as you say, that I cast out devils; through whom do you your own sons cast them out? Let them be your judges then.

Let me put it this way. How can anyone make his way into a strong man’s house and burglarize his property unless he has first tied up the strong man? Only then can he burglarize his house. As long as the strong man, fully armed, guards his palace; his possessions are secure. But, when someone stronger than he is attacks and defeats him, the stronger [of the two] takes away all the weapons that [were] relied on and divides the spoil. He who is not for me, is against me. And he that does not gather, scatters.

And so I tell you, every one of men’s sins and blasphemies will be forgiven. But the blasphemy against the Spirit will not be forgiven. Anyone who says a word against the Son of

Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven in this world or in the world to come.

Matthew 12:22–32; Luke 11:14–23

### **A Man Is Judged By His Words**

*JESUS.*

Make a tree sound and its fruit will be sound; make a tree rotten and its fruit will be rotten. For the tree can be recognized by its fruit. Brood of vipers; how can you, who are evil, speak good things? For out of the abundance of the heart, the mouth speaks. A good man, out of the good things stored in his heart, brings forth good things and an evil man, out of the bad things stored in his heart, brings forth bad things. So I tell you this, that for every malicious and baseless assertion (unfounded word) men speak, an accounting on the Day of Judgement will be required. For it is by your words that you will be acquitted and it is by your words that you will be condemned.

Matthew 12:33–37

### **Return of the Unclean Spirit**

*JESUS.*

When an unclean spirit goes out of a man, it wanders through waterless country looking for a place to rest. Not finding one it says, “I will return to the house that I came out of.” On arriving, he finds it unoccupied, swept and straightened up. It then goes off and collects and brings seven other spirits more wicked than itself, and they go in and set up house there. The man ends up in a worse state than he was before. That is what will happen to this evil generation.

Matthew 12:43–45; Luke 11:24–26

### **Truly Happy, The**

*NARRATOR.*

While he was speaking, a woman in the crowd raised her voice and said:

*WOMAN.*

Happy is the womb that bore you and the breasts you sucked!

*JESUS.*

Still happier are those who hear the word of God and keep it!

Luke 11:27–28

### **Sign of Jonah, The**

*NARRATOR.*

The crowds got even bigger and some of the Scribes and Pharisees spoke up:

*SCRIBES/PHARISEES.*

Master, we would like to see a sign from you.

*JESUS.*

It is an evil and unfaithful generation that asks for a sign. The only sign it will be given is the sign of the prophet Jonah. For just as Jonah became a sign to the Ninevites, so will the Son

of Man be to this generation. For as Jonah was in the belly of the whale for three days and three nights, so will the Son of Man be in the heart of the earth. On Judgement day, the men of Nineveh will stand up with this generation and condemn it, because when Jonah preached they repented; and there is something greater than Jonah here. On Judgement day, the Queen of the South will rise up with the men of this generation and condemn them. For she came from the ends of the earth to hear the wisdom of Solomon; and there is something greater than Solomon here.

Matthew 12:38–42; Luke 11:29–32

### **Parable of the Lamp, The**

*JESUS.*

No one lights a lamp and puts it in some hidden place or under a measuring cup, but places it in a lamp–stand so that people that come in may see the light. The lamp of the body is the eye. When your eye is clear, your whole body too is filled with light; but when it is diseased your body too will be filled with darkness. See to it then that the light which is inside you is not darkness. If therefore, your whole body is filled with light, with no trace of darkness, the whole will be full of light, as when the bright shining of a candle gives you light.

Luke 11:33–36

### **Pharisees and the Lawyers Attacked, The**

*NARRATOR.*

When he had just finished speaking, a Pharisee invited him to have dinner with him. He went in and sat down at the table to eat. The Pharisee saw this and was surprised that he had not first washed before dinner. The Lord said to him:

*JESUS.*

You Pharisees clean the outside of cup and the plate, while inwardly you are filled with extortion and wickedness. Fools, did not He who made the outside make the inside too? Instead, give alms from what you have and then indeed everything will be clean for you. But alas for you Pharisees! You tithe mint and rue and all sorts of garden herbs and overlook justice and the love of God! You should have practiced these, without leaving the others undone.

Alas for you Pharisees who like taking the front seats of honor in the synagogues and to be greeted with special regard in the markets!

Alas for you, because you are like the unmarked graves that men walk on without knowing that they are there!

*NARRATOR.*

A lawyer then spoke up:

*LAWYER.*

Master, when you speak like this you insult us also.

*JESUS.*

Alas for you also, you lawyers! Because you load on men burdens that are hard to carry, burdens that you yourselves do not move a finger to lift.

Alas for you! You build the tombs of the prophets, the men whom your ancestors killed! You most certainly bear witness that you approve of what your ancestors did. They did the killing, you do the building. The Wisdom of God also said, “I will send them prophets and apostles.” Some of them they will kill and persecute, so that the blood of all the prophets, which has been shed from the foundation of the world, may be required of this generation. From the blood of Abel, to the blood of Zechariah, who was murdered between the altar and the sanctuary. Yes, I tell you, this generation will have to answer for it all.

Alas for you lawyers! For you who have taken away the key of knowledge! You have not gone in yourselves, and those that were entering in, you have hindered.

*NARRATOR.*

As he said these things to them, the Scribes and the Pharisees began a furious attack on him and trying to provoke him on many subjects. Laying in wait for him, trying to catch him on something he said so that they might accuse him.

Luke 11:37–54

### **Open and Fearless Speech**

*NARRATOR.*

Meanwhile, an extremely large number of people had gathered together. So large in fact that they were treading on one another. Speaking to his disciples first he said:

*JESUS.*

Beware of the yeast of the Pharisees, which is hypocrisy. For there is nothing covered that will not be revealed; nothing hidden that will not be made clear. For this reason, whatever you have said in the darkness will be heard in the daylight, and what you have whispered in the ear in private chambers will be proclaimed from the housetops. I tell you my friends, Don't be afraid of those who kill the body and after that can do no more. But I will forewarn you whom you should fear. Fear him who, after he has killed, has the power to cast into Gehenna. Yes, I say to you, fear him! Can you not buy five sparrows for two pennies? And yet, not one is forgotten in God's sight. Why, even the very hairs on your head has been counted. Therefore, do not be afraid. You are more valuable than many sparrows. I tell you, if anyone openly declares himself for me in the presence of men, the Son of Man will declare himself for him in the presence of God's angels. But the man who disowns me in the presence of men will be disowned in the presence of God's angels. Everyone who says a word against the Son of Man will be forgiven, but the man who blasphemes against the Holy Spirit will not be forgiven. When they take you before the synagogues and the magistrates and the authorities, don't worry about how to defend yourself or what to say, because when that time comes, the Holy Spirit will teach you what you ought to say.

Luke 12:1–12

### **Storing Up Possessions**

*NARRATOR.*



A man in the crowd said to him:

*MAN.*

Master, speak to my brother so that he will divide the inheritance with me.

*JESUS.*

Man, who appointed me your judge, or the arbitrator of your claims? Watch, and be on your guard against covetousness of any kind, for a man's life is not made secure in the amount of things he owns. There was once a rich man whose land produced a very good harvest. The man said to himself, "What shall I do? I don't have enough room to store all my crops. This is what I'll do. I'll tear down my barns and build bigger ones, and store all my grain and my goods in them. Then I will say to myself; my soul, you have plenty of good things stored up for many years to come. Take things easy, eat, drink, have a good time." But God said to him, "You fool, tonight your very life will be required of you. All these things you have stored up, who will benefit from them now?" So it is with a man who stores up treasures for himself and does not make himself rich in the sight of God.

Luke 12:13–21

### **Seek the Kingdom First**

*NARRATOR.*

He then said to his disciples:

*JESUS.*

That is why I'm telling you not to worry about your life, what you're to eat, or about your body and the clothes you're going wear. For life means more than food, and the body more than clothing. Think of the ravens. They don't sow or reap; they don't have warehouses or barns; and yet God feeds them. And how much more are you worth than the birds! Can any of you, for all your worrying, add a single step to his life span? If the smallest things, therefore, are outside your control, why worry about the rest?

Consider the lilies and how they grow. They don't have to work or spin, and yet, I assure you that not even Solomon, in all his regalia was clothed like one of these. Now if that is how God clothes the grass, which is in the field today and tomorrow is thrown into the furnace, how much more will he look after you, you men of little faith! Therefore, don't strive after what you'll eat or what you'll drink or be in a worried state of mind. For all these things are the people in the world who don't know God striving after. Your Father well knows that you have need of these things. Instead of this, seek first the Kingdom of God and all these other things will be given you as well. Little flock, don't be afraid, for it has pleased your Father to give you the Kingdom. Sell the things you have and give alms. Provide for yourselves purses that won't wear out, treasure that will not fail you, in Heaven where no thief can reach it and no moth can destroy it. For where your treasure is, there will your heart be also.

Luke 12:22–34

### **Faithful And Wise Servant, The**

*JESUS.*

See that you are dressed for action and have your lamps lit, like men waiting for their master's return from the wedding feast. Be ready to open the door as soon as he comes and knocks. Happy are those servants whom the master finds awake when he comes. I tell you most sincerely, he will put on an apron, sit them down at the table and wait on them. And if it may be in the second watch he comes, or in the third, happy are those servants if he finds them prepared. You may be quite sure of this, that if the householder had known at what hour the burglar would come, he would have watched and not allowed his house to be broken into. You too must therefore be prepared also, for the Son of Man is coming at an hour that you do not expect.

*PETER.*

Lord, do you mean this parable for us, or for everyone?

*JESUS.*

Who is the faithful and wise servant, the one whom his master will put in a position of authority over all his household, the one assigned to give them their allowance of food at the proper time? Happy that servant if upon his master's arrival finds him at this employment. I tell you truly, he will place him over everything he owns. But if that the servant says to himself, "My master won't be returning for a while" and begins to beat the menservants and the maids, eating and drinking and getting drunk. The master of that servant will come on a day he does not expect and at an hour he does not know. The master will cut him off and will give him his portion with the unbelievers. Now that servant knew what his master wanted, but had chosen to do what he himself wanted to do and had not followed his master's wishes. This servant will be beaten with very many strokes of the lash. However, the one who did not know, but did commit things worthy of punishment will receive fewer strokes. For the man to whom much is given, of that man will much be required. When men give much responsibility to a man, of that man will they require all the more.

Luke 12:35–48

### **Discernment Of The Times**

*JESUS.*

I have come to bring fire to the earth, and how I wish it was already blazing. But I have a baptism that I must be baptized with, and it weighs heavy on me until it is over! Do you suppose that I'm here to bring peace on earth? I tell you that I'm not, but rather division. For from this point onward there will five in a household divided: three against two and two against three; the father will be divided against the son, the son against father, the mother against daughter, the daughter against mother, the mother-in-law against daughter-in-law, the daughter-in-law against her mother-in-law.

*NARRATOR.*

And he also said to the people:

*JESUS.*

When you see a cloud rise out of the west you immediately say a shower is coming, and so it does. And when the wind is from the south you say it's going to be hot, and it is. Hypocrites, you know how to interpret the face of the sky and the earth, how is it that you're not able to discern this time? Why not judge for yourselves what's right? When you go to court with

your opponent, try to settle the matter with him while you're on the way there. Otherwise, he may drag you before the judge and the judge hand you over to the bailiff and the bailiff throws you into prison. I tell you, you will not get out from there until you have paid the very last penny.

Luke 12:49-59

## Chapter Twelve

### **Repentance**

*NARRATOR.*

During that time, some people arrived and told Jesus about the Galileans whose blood Pilate had mingled with that of their sacrifices. At this he said to them:

*JESUS.*

Do you suppose that these Galilean who suffered these things were greater sinners than any other Galilean? I tell you they were not! But unless you repent you will all perish as they did. Or those eighteen on whom the tower at Siloam fell and killed them? Do you think that they were greater sinners than all the other people who were living in Jerusalem? I tell you they were not! But unless you repent, you will all perish as they did.

Luke 13:1–5

### **Parable of the Barren Fig Tree**

*JESUS.*

There was once a man who had a fig tree planted in his vineyard. When he came looking for fruit on it he found that the fig tree had produced no fruit. He then went to the man who dressed the vineyard and said, “Look, for the past three years I’ve been coming to this fig tree expecting to find fruit, but it hasn’t produced any. Cut it down, why should it take up space on the ground?” “Sir,” the man replied “let it stay here one more year so that I can dig around it and fertilize it with manure. If the tree bears fruit next year, good. If it doesn’t, then you can cut it down.”

Luke 13:6–9

### **Crippled Woman is Healed, The**

*NARRATOR.*

One Sabbath day he was teaching in one of the synagogues and a woman was there who had a spirit of sickness for eighteen years. The woman was bent double over and was quite unable to stand upright. When Jesus saw her, he called her over to himself and said:

*JESUS.*

Woman, you are freed from your sickness.

*NARRATOR.*

Laying his hands on her, she immediately straightened up and glorified God. The synagogue official was indignant because Jesus had healed her on the Sabbath and said to the people there:

*OFFICIAL.*

There are six days in which men are supposed to work. Come and be healed on one of those days and not on the Sabbath!

*JESUS.*

You hypocrite! Is there one of you that does not untie his ox or his donkey from the manger and take it out for watering? Why shouldn't this woman, a daughter of Abraham, who Satan had bound for eighteen years be released from this bondage on the Sabbath Day?

*NARRATOR.*

When he had said these things, all his adversaries were ashamed, and all the people rejoiced for all the glorious things that were worked by him.

Luke 13:10–17

### **Who Will Be Saved?**

*NARRATOR.*

As he went through the cities and villages and taught, making his way to Jerusalem, someone asked him:

*PERSON.*

Lord, are there only a few who will be saved?

*JESUS.*

Try your best to enter by the narrow gate, because I tell you, many will attempt to enter in, but will not be able to. Once the master of the house has gotten up and locked the door, you may find yourself outside, knocking on the door and saying: "Lord, Lord, open the door for us." But he will answer and say to you: "I don't know where you've come from." You will then find yourself saying: "We used to eat and drink in your company; you taught in our streets." But he will say: "I don't know who you are, get away from here you wicked men!" There will then be weeping and grinding of teeth when you see Abraham, Isaac, Jacob and all the prophets in the Kingdom of God and you yourselves expelled out.

Men will come from the East and from the West and from the North and from the South and will come and take their places in the Kingdom of God. Yes, there are those who are now last that will be first and those who are now first who will be last.

Luke 13:22–30

### **Healing of the Man with Dropsy**

*NARRATOR.*

Now on a Sabbath Day, it occurred that Jesus had gone to the house of one of the leading Pharisees to have a meal; and they watched him closely. In front of him was a man with dropsy. Speaking to the Lawyers and the Pharisees he said:

*JESUS.*

Is it against the Law to heal on the Sabbath Day?

*NARRATOR.*

But they didn't say a word. He took the man, healed him and sent him away.

*JESUS.*

Which one of you, if your son or your donkey falls into a well will not immediately pull him out on the Sabbath Day?

*NARRATOR.*

But again, they could not answer his question. He then proceeded to tell the guests this parable, because he observed the manner in which they picked the places of honor:

*JESUS.*

When someone invites you to a wedding celebration, do not take your seat in the place of honor. It just may be that a more distinguished person than you may have been invited and the person that invited both of you will come up to you and say; "Give this man your seat." And then, to your embarrassment, you will have to go and take the lowest place.

When you are invited, go and take your seat in the lowest place, so that when your host comes, he might say to you; "My friend, move up higher." In that way, everyone with you at the table will see you honored. For everyone who exalts himself will be humbled and everyone who humbles himself will be exalted.

When you give a lunch or dinner, don't call your friends, brothers, relatives or wealthy neighbors, otherwise they might invite you again in order to repay you for your invitation. But when you throw a party, invite the poor, the lame and the blind and you will be blessed. For these cannot repay you, but you will be repaid when the virtuous are resurrected.

*NARRATOR.*

On hearing this, one of those who sat at the dinner table with him said:

*MAN.*

Happy is the person who will eat bread in the Kingdom of God.

*JESUS.*

There was a man who made a great banquet and invited many people. When it was time to eat, he sent his servant to all those who had been invited to say; "Come along, everything is ready now." But each one of them in harmony began to make excuses. The first one said; "I just brought a piece of land and I must go and see it, please convey my apologies and have me excused." Another one said; "I just brought five pair of oxen and I have to go and try them out, please except my apologies and have me excused." Still another one said; "I just got married and therefore I can't come." So that servant returned and reported to his master all that had happened.

The householder, in a rage, said to his servant; "Go out immediately into the streets and alleys of the city and bring here the poor, the lame, crippled and the blind." The servant said; "It has been done as you requested and there is still room." The master then said to his servant; "Go out into the open roads and behind the hedgerows that separate the fields and urge anyone you find to come in, so that my house may be full. For I tell you, that not one of those men who were invited will taste of my dinner."

Luke 14:1-24

## **Renouncing All That One Has**

*NARRATOR.*

Now great crowds accompanied him on his way. Turning to them he said:

*JESUS.*

If anyone comes to me and does not hate his father, mother, wife, children, brothers, sisters, yes also even his own life, cannot be my disciple. And anyone who does not carry his own cross and come after me, cannot be my disciple. For which one of you here, intending to build a tower, would not first sit down and calculate how much it would cost to finish in order to see whether or not you have enough funds to complete the project. Otherwise, you might find that after you had laid the foundation, you didn't have enough money to complete the tower. The people that saw this began to ridicule him and said; "This man started to build and was not able to finish."

Or what king, going to war against another king, would not sit down first and consult with his advisors whether or not he would be able to stand up with his ten-thousand men against the other king with an army of twenty-thousand men. Otherwise, while the other king was still a long way off, he would send ambassadors to sue for peace. So in the same manner, none of you who will not give up all that he has can be my disciple. Salt is a useful thing. But if the salt loses its taste, how can it regain its' flavor. It is neither good for soil or manure, people throw it out. Anyone who has ears to hear, let him hear.

Luke 14:25-35

## **Lost Sheep, The**

*NARRATOR.*

Meanwhile, the tax collectors and the sinners drew near to him in order to hear what he had to say. Complaining, the Pharisees and the Scribes said:

*PHARISEES/SCRIBES.*

This man welcomes sinners and eats with them.

*NARRATOR.*

And he spoke this parable to them:

*JESUS.*

What man among you, if you had a hundred sheep and one of them was missing, would not leave the ninety-nine in the wilderness and go after the one that was lost until he found it? And when he does find it, he would joyfully take it on his shoulders. When he returns home, he would then call all his friends and neighbors together and say to them; "Rejoice with me, for I found my sheep that was lost." In the same way, I tell you there will be more rejoicing in heaven over one sinner that repents than over ninety-nine virtuous men who have no need of repentance.

Or again, what woman with ten pieces of silver (drachma), if she loses one, would not light a lamp, sweep the house and diligently search until she finds it? When she has found it, she calls her friends and neighbors together and says; "Rejoice with me, I have found the drachma

that I had lost.” Likewise, I tell you, there is rejoicing among the angels of God over one sinner who repents.

Luke 15:1–10

### **Prodigal Son, The**

*JESUS.*

There was once a man who had two sons. The youngest son said to his father: “Father, let me have the portion of the estate that I would inherit some day.” So the Father divided the property between the two sons. Not many days later, the youngest son gathered everything he had and traveled to a distant land. When he got there, he proceeded to waste all that he owned in a life of unrestrained excess. When he had expended all his resources, there arose a severe famine in that land and he began to be in need. He then hired himself out to one of the local people and was put to work on the man’s farm slopping the hogs. He would have willingly filled his belly with the husks the pigs were eating, but no one offered him anything. When he finally came to his senses he said, “How many of my father’s hired servants have enough food and even food to spare and here I am, starving to death. I’m going to get out of here and go to my father and say to him, Father, I’ve sinned against Heaven and against you. I’m not worthy to be called you son anymore. Treat me as one of your hired servants.”

So he got up and went to his father. While he was still a long way off, his father saw him and was moved with compassion. Running to him, he hugged him and tenderly kissed him. The son then said to him, “Father, I’ve sinned against Heaven and against you. I’m no longer worthy to be called your son.” But the father said to his servants; “Bring out the best robe and put it on him, put a ring on his finger and sandals on his feet. Bring the fatted calf here and slaughter it. Let’s have a feast and a celebration, because this my son who was dead, has come back to life again. He was lost, but has now been found.”

Now the older son was in the field. As he was on his way back home and got closer to the house, he could hear music and dancing. Calling one of the servants he asked him what was going on. The servant replied, “Your brother has come back. Your father has killed the fatted calf because he got his son back safe and sound.” The oldest son was angry and wouldn’t go in. So his father went out and tried to persuade him to come in, but the older son said to his father, “Look, I’ve worked for you all these years and I never once disobeyed what you wanted me to do and you never gave me even a baby goat so that I could have a little party with my friends. But as soon as he came home, this son who had wasted his entire inheritance living with whores, for him, you killed the fatted calf.”

The father replied, “Son, you are always with me, everything I have is yours. However, it was only right that we should celebrate and be happy, because your younger brother who was dead, has come back to life. He was lost, but has now been found.”

Luke 15:11–32

### **Crafty Manager, The**

*NARRATOR.*

He also said to his disciples:



*JESUS.*

There was a wealthy man who hired a man to oversee and manage his holdings. It was related to the wealthy man that his manager had been wasteful with his property. Calling the man to him he said, "What is this I'm hearing about you? I want a complete accounting of your activities, your services are no longer needed." The manager said to himself, "What am I going to do now, I've just been fired by my employer? I can't do construction work and I'm too ashamed to beg. I know what I'll do to make sure that when I'm dismissed from my position, there will be some to welcome me into their homes."

He then proceeded to contact, one by one, all the people who owed money to his master. To the first creditor he said, "How much do you owe my master?" "One hundred measures of oil" was the reply. The manager said, "Here, take your original note; sit right down and write another one for fifty." To another creditor he said, "And how much do you owe?" "One hundred measures of wheat" was the reply. The manager said, "Here, take your original note and write one for eighty." The master praised the dishonest steward for his astuteness. For the children of this world are more astute in dealing with their own kind than are the children of light.

Is it your intent to make friends for yourselves with money acquired through dishonest practices, so that when you die, they will welcome you into the tents of eternity? The man who is honest in the small matters, is also honest in the large ones; and the man who is dishonest in the little things, is also dishonest in the major ones. If you haven't even been able to handle unrighteous money properly, who will commit to your trust the genuine riches? If you haven't been honest in handling that which belongs to another person, who will give you what is your very own. No servant can be the slave of two masters: for he will either hate the one and love other, or else he will be loyal to the one and despise the other. You cannot serve both God and money.

*NARRATOR.*

The Pharisees, who loved money, heard all these things and ridiculed [laughed at] him.

*JESUS.*

You are the very ones who pass yourselves off as virtuous before men, but God knows your hearts. For the things that are highly esteemed among men are loathsome in the sight of God.

Luke 16:1-15

### **Law Remains, The**

*JESUS.*

Up until the time of John, the Law and the Prophets were your guides. Since then, the Kingdom of God is being preached, and every man is trying to force his way into it. It is easier for heaven and earth to disappear than for one little stroke to drop out of the Law.

Luke 16:16,17

### **Lazarus and the Rich Man**

*JESUS.*

There was a particular wealthy man who used to dress in purple and fine linen and had sumptuous meals every day. At the man's gate, a poor man named Lazarus lay there, covered with sores. As he lay there, he longed for the crumbs that dropped from the wealthy man's table, even the dogs would come up and lick his open wounds. Eventually, the poor man died and was carried away by the angels to the bosom of Abraham.

The rich man also died and was buried. From the grave and in torment, he looked up and saw Abraham a long way off with Lazarus in his bosom. He cried out and said, "Father Abraham, have mercy on me and send Lazarus to dip the tip of his finger in some water and cool my tongue, for I am in agony in this flame." But Abraham replied, "My son, remember that during your lifetime, good things came your way; just as bad things came the way of Lazarus. Now he is being comforted here while you are in agony. But besides all this: there is a great chasm placed between us so that anyone who wanted to cross from here to where you are cannot, neither can anyone cross from where you are to us." The wealthy man replied, "Father, Then I beg you, send Lazarus to my father's house and my five brothers, so that he may warn them, lest they also may come to this place of torment." Abraham said to him, "They have Moses and the prophets, let them listen to them." "No, father Abraham," said the rich man "but if someone went to them from the dead, they will repent." Then Abraham said to him, "If they will not listen to Moses or to the prophets, they will neither listen or be convinced even if someone should rise from the dead."

Luke 16:19–31

### **Entrapping Others**

*JESUS.*

It is inevitable that there will be things that will stumble you and entrap you. But woe to the man who places the snares there and sets out to entrap you. That man would be better off to be thrown into the sea with a millstone hung around his neck, than to have him lead astray a single one of these little ones, so watch yourselves!

Luke 17:1–3

### **Forgiving Your Brother**

*JESUS.* [to his disciples]

If your brother does something wrong against you, tell him what he did to you and how it affected you, if he's sorry, forgive him. And if he wrongs you seven times a day and seven times a day comes back to you and says, "I'm sorry," you must forgive him.

Luke 17:4

### **Power of Faith, The**

*APOSTLES.* [to Jesus]

Increase our faith.

*JESUS.*

If you had faith the size of a mustard seed, you could say to this mulberry tree, "Pluck yourself up by the root and plant yourself in the sea," and it would obey you.

Luke 17:5,6

## **Being Humble Servants**

*JESUS.*

Which one of you who has a servant that was plowing or minding sheep, would eventually say to him when he returned from the fields, “Come and sit down have your meal right now?” Would he not be more likely to say, “Get my dinner ready and set the table; clean yourself up and wait on me until I have finished eating and drinking. After I’m finished, you may eat and drink?” Must he be grateful to the servant for doing what he was told, I think not? So likewise with you: when you have finished all the things that you were directed to do, you should say, “We are merely servants: we have done no more than what we were supposed to do.”

Luke 17:7–10

## **Ten Lepers, The**

*NARRATOR.*

As Jesus was on the way to Jerusalem, he traveled along the border between Samaria and Galilee. As he entered one of the villages, ten lepers came to meet him. Keeping themselves at a distance, they stood there and called to him:

*LEPERS.*

Jesus! Master! Have mercy on us!

*NARRATOR.*

When he saw them he said:

*JESUS.*

Go and show yourselves to the priests.

*NARRATOR.*

Now it occurred that as they went their way, they were cleansed. One of the lepers, a Samaritan, when he found himself cured, turned back and started praising God at the top of his voice. Going to Jesus, the man fell on his face at his feet and thanked him.

*JESUS.*

Weren’t there ten of you that were made clean? The other nine, where are they? It appears that no one has come back to give praise to God, except this foreigner. Stand up and go on your way. Your faith has made you whole.

Luke 17:11–19

## **Kingdom Comes Without Notice, The**

*NARRATOR.*

Now the Pharisees demanded that Jesus tell them when the Kingdom of God was to come, in reply he said:

*JESUS.*

The Kingdom of God comes without being noticed (observation). Neither will anyone be able to say, “Look, here it is, or look, there is!” For you must know that the kingdom of God is among you.

**Days of the Son of Man, The**

*NARRATOR.*

He said to the disciples:

*JESUS.*

A time will come when you will long to see one of the days of the Son of Man and you will not see it. They will say to you, "Look there!" or, "Look here!" Don't go after them or follow them. For just as the lightning when it flashes from one part of the sky also illuminates the other part, so will be the Son of Man when his day arrives. But first he must suffer many things and be rejected by this generation.

For as it was in the days of Noah, so will it also be in the days of the Son of Man. People were eating, they were drinking, marrying wives and being given in marriage, right up until the day that Noah went into the ark, and the Flood came and destroyed them all. It will be the same as it was in Lot's day. People were eating, they were drinking, they brought and sold, they planted and they built. But on the same day that Lot left Sodom, it rained fire and sulfur from heaven and it destroyed them all. It will be the same as this when the day comes for the Son of Man to be revealed.

When that day comes, the person on the housetop, with his possessions in the house, must not come down to collect them, nor must anyone in the fields turn back either. Remember Lot's wife! Anyone who will try to save his life will lose it and anyone who will lose his life will preserve it. I tell you, on that night there will be two in one bed: one will be taken and the other left. Two will be grinding together, the one will be taken and the other left. Two will be in the field, the one will be taken and the other left.

*NARRATOR.*

The disciples interrupted.

*DISCIPLES.*

Where, Lord?

*JESUS.*

Wherever the body is, there will the vultures be gathered together.

Luke 17:22–37

**Widow and the Judge, The**

*NARRATOR.*

He then told them a parable about the need to pray continually and never lose heart.

*JESUS.*

There was in a certain town a judge and this judge neither feared God or respected any man. In that same town there was a widow and she went to him and said, "I want justice from you against my enemy!" For a long time he refused, but at last he said to himself, "Even though I

don't fear God or respect any man, nevertheless, because she has persisted, I will give this woman her just rights. If I don't, she will keep coming and that will wear me out." Did you notice what the unjust judge has to say? Will not God see that justice is realized for his own chosen who cry out to Him day and night, even though he delays in helping them? I promise you, He will see that justice done to them, and done speedily. But when the Son of Man comes, will he find any faith on earth?

Luke 18:1-8

**Tax Collector and the Pharisee, The**  
*NARRATOR.*

He spoke the following parable to some people who trusted in themselves that they were righteous and despised everyone else.

*JESUS.*

Two men went up to the Temple to pray, the one a Pharisee, the other a tax collector. The Pharisee stood there and said this prayer to himself, "I thank you God, that I am not like other men are, extortioners; unjust, adulterers and like this tax collector here. I fast twice a week; I pay tithes on all I get." The tax collector stood some distance away and would not even dare to raise his eyes to heaven; but he beat his breast and said, "God, be merciful to me, a sinner." I tell you that this man, went home again forgiven; the other did not. For everyone who exalts himself will be humbled, but the man who humbles himself will be exalted.'

Luke 18:9-14

## Chapter Thirteen

### **Question of Divorce, The**

*NARRATOR.*

When Jesus had finished what he wanted to say, he departed from Galilee and came to the coasts of Judaea on the far side of the Jordan. And again, large crowds followed him and again, he healed them and taught them, as was his custom. Some Pharisees also came to him and trying to put him to the test said:

*PHARISEES.*

Is it against the Law for a man to divorce his wife for any reason?

*JESUS.*

What does Moses command you?

*PHARISEES.*

Moses allows us to draw up a writ of dismissal and so to divorce.

*JESUS.*

Haven't you read that at the beginning of creation He that made them, made them male and female and that He said; "*This is why a man must leave his father and mother and join himself to his wife and the two will be one flesh*" [Genesis 2:24]. Therefore, they are two no longer, but one body. So then, whatever God has joined together, let no man enter in and separate.

*PHARISEES.*

Then why did Moses command that divorce papers be issued and permit her to be divorced?

*JESUS.*

It was because you were so unteachable that Moses went along with you and permitted you to divorce your wives. But it was not like this from the beginning. I tell you, the man who divorces his wife, and I am not speaking in the case of fornication, and marries another, is guilty of adultery against her. And the man who marries a woman divorced by her husband commits adultery. And if a woman divorces her husband and marries another she is also guilty of adultery.

*NARRATOR.*

Back in the house, his disciples questioned him again about this and said to him:

*DISCIPLES.*

If that is how things are between a man and his wife, it's not a good idea to get married.

*JESUS.*

It's not everyone who can accept what I've said, but only to those whom it's been given. For there are some eunuchs who were born that way from their mother's womb. And there are

some eunuchs made so by men and there are eunuchs who have made themselves eunuchs for the sake of the Kingdom of Heaven. The person who is able to accept this, let him accept it.

Matthew 19:...1-12; Mark 10:...1-12; Luke 16:18

### **Jesus and the Children**

*NARRATOR.*

People were even bringing little children to him so that he would touch them and lay his hands on them, and say a prayer. But when the disciples saw this, they reprimanded them and sent them away. But when Jesus saw this, he was indignant and called the children to him and said to the disciples:

*JESUS.*

Let the little children alone, and don't stop them from coming to me. For it is to such as these that the Kingdom of God belongs. I tell you most sincerely, anyone who does not welcome the Kingdom of God as a little child will never enter it.

*NARRATOR.*

He then laid his hands on them, gave them his blessing and went on his way.

Matthew 19:13-15; Mark 10:13-16; Luke 18:15-17

### **Rich Young Man, The**

*NARRATOR.*

As he set out and was on the road a man, a member of one of the leading families ran up to him, knelt before him and asked this question:

*YOUNG MAN.*

Good Master, what must I do to possess and inherit eternal life?

*JESUS.*

Why do you call me good? There is no one good except one and that one is God alone. But if you desire to enter into life, keep the commandments.

*YOUNG MAN.*

Which?

*JESUS.*

You know the commandments: "*You must not kill; you must not commit adultery; you must not steal; you must not bring false witness, you must not defraud; honor your father and mother; and, you must love your neighbor as yourself.*" – Deuteronomy 5:16-20

*YOUNG MAN.*

I have kept all these from my youth until now. What more do I need to do?

*NARRATOR.*

When Jesus heard this, he looked steadily at him and loved him:

*JESUS.*

There is still one thing you lack. If you wish to be perfect, go and sell everything you own and distribute the money to the poor and you will have treasure in heaven. Then come, and follow me.

*NARRATOR.*

But when the young man heard these words his face fell and he went away filled with sadness, for he was a very wealthy man and had many possessions.

Matthew 19:16–22; Mark 10:17–22; Luke 18:18–23

### **Danger of Riches, The**

*NARRATOR.*

Jesus looked around, looked at the man and then said to his disciples:

*JESUS.*

How hard is it for those who have riches to enter the Kingdom of God. I tell you most sincerely, it will be very hard for a rich man to enter the Kingdom of Heaven.

*NARRATOR.*

The disciples were astounded at these words, but Jesus insisted:

*JESUS.*

My Children, how hard is it for a person who is rich and trusts in his riches to enter the Kingdom of God! I will tell you again, it is easier for a camel to pass through *the eye of a [the] needle* than for a rich man to enter the Kingdom of Heaven.

*NARRATOR.*

They were more astonished than ever.

*DISCIPLES. [To each other]*

In that case, who can be saved then?

*NARRATOR.*

Looking at them he said:

*JESUS.*

For men, this is impossible; but not for God, because everything is possible for God. Things that are impossible for men, are possible for God.

Matthew 19:23–26; Mark 10:23–27; Luke 18:24–27

### **Reward of Those Following Christ, The**

*PETER.*

What about us? We've left everything and have followed you. What are we to have then?

*JESUS.*



I tell you most sincerely, in the regeneration, when everything is made new and the Son of Man sits on his throne of glory, you will also sit on twelve thrones to judge the twelve tribes of Israel. There is no one who has left house; wife, brothers, sisters, father, mother, children or land for the sake of my name, the Kingdom of God and the Gospel that will not be given repayment a hundred times over, houses; brothers, sisters, mothers, children and land—not with out persecutions—now in this present time, and in the world to come, also inherit eternal life.

Matthew 19:27–29; Mark 10:28–30; Luke 18:28–30

### **Parable of the Vineyard Laborers**

*JESUS.*

Many who are first will be last, and the last, first. For the Kingdom of Heaven is like a property owner who went out at daybreak to hire workers for his vineyard. When he had made an agreement with the workers for one denarius a day, he sent them to his vineyard. At around nine o'clock he went out and saw others standing idle in the market place and said to them, "You, go to my vineyard also and I will give you a fair wage." So they went. Around twelve noon and again at around three o'clock he went out and did the same. Then at around five o'clock he went out and found some more men standing around, and said to them, "Why have you been standing idle here all day?" "Because no one's hired us," they answered. He said to them, "You also go into my vineyard."

That evening, the owner of the vineyard said to his paymaster, "Call the workers in and pay them their wages, start with the men who arrived last and end with those who were first." When the men who were hired around five o'clock came forward, they each received one denarius. Now when the men who had been hired first and had been working all day came forward, they expected to receive more, but they also received one denarius each. They took it, but started complaining to owner of the property. "The men who came last?" they said, "only worked one hour, and you've treated them the same as us, even though we had the burden of the day's work and worked all day in the scorching heat." The property owner answered one of them and said, "My friend, I'm not being unjust to you; didn't we agree that you would be paid one denarius? Take what you've earned and go. Don't I have the right to do what ever I want to do with what's mine, or are you jealous, because I am generous?" In this manner the last will be first, and the first, last.

Matthew 19:30–20:1–16; Mark 10:31

### **Jesus Clarifies His Death**

*NARRATOR.*

Now they were on the road on the way up to Jerusalem and Jesus was walking on ahead of them. They were in a daze, and as they followed they were afraid. Jesus again took the twelve aside and began to tell them what was going to happen to him.

*JESUS.*

Now we are going up to Jerusalem, and everything that has been written through the prophets about the Son of Man is to come true. The Son of Man is about to be handed over to the Chief Priests and the Scribes. They will condemn him to death and will hand him over to a people who don't believe in God. They will mock him, mistreat him, spit on him. And when they

have whipped him, they will crucify him and put him to death. After three days he will rise again.

*NARRATOR.*

But they couldn't make any sense of what he said. The meaning of the words he spoke was hidden to them and they had no idea what it meant.

Matthew 20:17–19; Mark 10:32–34; Luke 18:31–34

### **James and John Make Their Request**

*NARRATOR.*

The mother of Zebedee's sons then came to Jesus with her sons to make a request of him and bowed low. James and John said to him:

*JAMES/JOHN.*

Master, we'd like to ask you to do us a favor.

*JESUS.*

What is it that you would you like me to do for you?

*MOTHER.*

Promise that these, my two sons may sit one at your right hand and the other at your left in your kingdom.

*JAMES/JOHN.*

Allow us to sit one at your right hand and the other at your left in your glory.

*JESUS.*

You don't know what you are asking. Are you able to drink the cup that I'm going to drink or be baptized with the baptism with which I must be baptized?

*JAMES/JOHN.*

We're able!

*JESUS.*

The cup that I must drink you will indeed drink, and the baptism with which I must be baptized, you will be baptized. But as for the seats on my right hand and my left, these aren't mine to give; they belong to those whom my Father has prepared them for.

*NARRATOR.*

When the other ten heard this, they began to feel resentment for the two brothers James and John. Jesus called them to him and said to them:

*JESUS.*

You know that among the people who don't believe in God, their so-called rulers lord it over them, and their great men make their authority felt. But this is not how it should be among you. No, anyone who wants to become great among you must become your servant, and anyone

who wants to be first among you must be slave to everyone else. For the Son of Man himself did not come to be served but to serve and to give his life as a ransom for many.

Matthew 20:20–28; Mark 10:35–45

### **Zacchaeus**

*NARRATOR.*

He entered Jericho. He was going through the town when a man whose name was Zacchaeus appeared. Zacchaeus, who was one of the senior tax collectors and a wealthy man wanted to see what kind of man Jesus was, but he was too short and could not see him for the crowd. Running ahead, he climbed a sycamore tree to catch a glimpse of Jesus who was going to pass by that way. When Jesus reached the spot he looked up and said to him:

*JESUS.*

Zacchaeus, hurry up and come down, because I must stay at your house today.

*NARRATOR.*

He hurried down and welcomed him joyfully. When they saw what had happened, they all started complaining.

*PEOPLE.*

He's going to stay at a sinner's house!

*NARRATOR.*

Zacchaeus stood there and said to the Lord:

*ZACCHAEUS.*

Look, sir, I give half of my property to the poor, and if I have cheated anybody I pay him back four times the amount.

*JESUS.* [to Zacchaeus]

Today salvation has come to this house, because this man also is a son of Abraham; for the Son of Man has come to seek out and save what was lost.

Luke 19:1–10

### **Parable Of The Pounds**

*NARRATOR.*

While the people were listening to this he went on to tell a parable. As Jesus was near Jerusalem and they imagined that the Kingdom of God was going to show itself then and there. Because of this he said:

*JESUS.*

There was a man of noble birth who went to a distant country to receive for himself a kingdom and then to return afterwards. The man summoned his ten servants, gave them each one pound and said, "Use this money to do business with until I get back." But the citizens of the country that he was going to be made king of hated the man and sent a messenger to follow him with this word, "We do not want this man to be king over us." Now it occurred that when he

returned, having received his appointment as king, he sent for those servants to whom he had given the money, to find out how much profit each one had made. The first one came in and said, "Sir, your one pound has earned you ten." "Well done, you are a good servant," he replied. "Because you have proved yourself faithful in a very small thing, you now have authority over ten cities." The second one came in and said, "Sir, your one pound has earned you five." To this one he also said, "You now are in charge of five cities."

Another one came and said, "Sir, here is your pound. I put it away safely in a piece of linen because I was afraid of you, for you are an exacting man: you pick up what you have not put down and reap what you have not sown." "You wicked servant!" he said, "From the words out of your own mouth will I condemn you. You know that I am an exacting man, picking up what I have not put down and reaping what I have not sown? Then why didn't you put my money in the bank? On my return I could have drawn it out with interest?" And he said to those standing by, "Take the pound from him and give it to the man who has ten pounds." And they said to him, "But sir, he has ten pounds..." I tell you, to everyone who has, more will be given; but from the man who has not, even what he has will be taken away. Now as for my enemies who did not want me for their king, bring them here and execute them in my presence.

Luke 19:11–27

### **Bartimaeus, The Blind Man**

*NARRATOR.*

As he was leaving Jericho with his disciples and a large crowd; a blind man named Bartimaeus, the son of Timaeus, was sitting at the side of the road begging. When the blind man heard the crowd going past he asked what it was all about. They told him that Jesus the Nazarene was passing by. When he heard that it was Jesus, he began to shout:

*BLIND MAN.*

Lord! Jesus, Son of David, have mercy on me.

*NARRATOR.*

The people in front scolded him and told him to keep quiet, but he shouted all the louder:

*BLIND MAN.*

Lord! Have mercy on me, Son of David.

*NARRATOR.*

Jesus stopped and ordered them to bring the man to him.

*JESUS.*

Call him here.

*NARRATOR.*

So they called the blind man and said:

*DISCIPLES.*

Courage (be of good comfort)! Get up, he wants to see you.

*NARRATOR.*

The blind man threw off his cloak, jumped up and went to Jesus. When he came up Jesus asked him:

*JESUS.*

What do you want me to do for you?

*BLIND MAN.*

Rabbuni, Master, let me be able to see.

*NARRATOR.*

Jesus felt pity for him and touched his eyes.

*JESUS.*

Receive your sight. Go, your faith has saved you.

*NARRATOR.*

Instantly his sight returned and he followed Jesus along the road praising God. All the people who saw it gave praise to God for what had happened.

Matthew 20:29–34; Mark 10:46–52; Luke 18:35–43

## Chapter Fourteen

### **Resurrection of Lazarus, The**

*NARRATOR.*

Now there was a man who was sick named Lazarus from Bethany, the town of Mary and her sister Martha. It was this Mary who had anointed the Lord with ointment and wiped his feet with her hair. It was her brother Lazarus who was sick. The sisters sent word to him and said:

*MESSENGER.*

Lord, the man whom you love is sick.

*NARRATOR.*

When Jesus heard this is said:

*JESUS.*

This sickness will not result in death, but for the glory of God in order that the Son of Man might be glorified by means of it.

*NARRATOR.*

Now Jesus loved Martha and her sister and Lazarus. When Jesus heard the news that Lazarus was ill, he stayed where he was residing for another two days. After the two days, he said to his disciples:

*JESUS.*

Let's go into Judaea again.

*NARRATOR.*

The disciples said to him:

*DISCIPLES.*

Master, the Jews lately have tried to stone you. Why do you want to back go there again?

*JESUS.*

Are there not twelve hours in the day? If a man walks in the day, he will not stumble because he sees the light of this world. But if a man walks in the night, he stumbles because there is no light in him.

*NARRATOR.*

These things he said and afterwards he said to them:

*JESUS.*

Our friend Lazarus is sleeping, but I am going so that I may wake him from his sleep.

*DISCIPLES.*

Lord, if he's asleep, he'll be all right.

*NARRATOR.*

However, Jesus was speaking of his death. But they thought that he had spoken about Lazarus taking a rest in sleep. Jesus then said to them plainly:

*JESUS.*

Lazarus is dead! I am happy for your sakes that I was not there in order for you to believe. Nevertheless, let us go to him.

*NARRATOR.*

Then Thomas, who was called Didymus [the twin] said to his fellow disciples:

*THOMAS.*

Let's also go so that we may die with him. When Jesus came to where Lazarus was, he found out that he had been laid in the grave for four days already. Now Bethany was close to Jerusalem, about two miles. Many of the Jews came to Martha and Mary to console them about their brother. As soon as Martha heard that Jesus was coming, she went out and met him; Mary however, remained in the house. When she came to Jesus she said:

*MARTHA.*

Lord, if you had been here, my brother would not have died. But I know, that even now, whatever you would ask of God, He will give it to you.

*JESUS.*

You brother will rise again.

*MARTHA.*

I know he'll rise again in the resurrection at the last day.

*JESUS.*

I am the resurrection and the life. Whoever believes in me will live, even though he were dead. And anyone who is alive and believes in me will never die. Do you believe this?

*MARTHA.*

Yes Lord, I believe that you are the Christ, the Son of God, the one who was to come into the world.

*NARRATOR.*

After she had said this, she went home and called her sister Mary aside in private and said:

*MARTHA.*

The Master has arrived and he wants to see you.

*NARRATOR.*

As soon as she heard this, she quickly got up and came to him. When Mary arrived at Jesus' location and saw him, she fell down at his feet and said to him:

*MARY.*

Lord, if you had been here, my brother would not have died.

*NARRATOR.*

When Jesus saw her weeping and the Jews; who had accompanied her, weeping also, he groaned in his spirit and was troubled.

*JESUS.*

Where did you lay him?

*JEWS.*

Lord, come and see.

*NARRATOR.*

Jesus wept and the Jews said:

*JEWS.*

Look how much he loved him!

*NARRATOR.*

Some of them said:

*JEWS.*

Couldn't have this man, who opened the eyes of the blind, have prevented this man from dying?

*NARRATOR.*

Jesus groaning in himself again came to the grave. It was a cave and a stone lay over it.

*JESUS.*

Take away the stone.

*NARRATOR.*

Martha, the sister of the dead man said to Jesus:

*MARTHA.*

Lord, by now he will smell, for he has been dead for four days.

*JESUS.*

Didn't I tell you that if you would believe, you would see the Glory of God?

*NARRATOR.*

They then took the stone away from the entrance to the cave where the dead man was laid. Jesus lifted his eyes up and said:



*JESUS.*

Father, I thank you that you have heard me. I know that you always hear me, but on account of the people who are standing here I said it, so that they might believe that you have sent me.

*NARRATOR.*

When he had said this, he cried out with a loud voice:

*JESUS.*

Lazarus, come out!

*NARRATOR.*

The man who was dead came out, bound hand and foot with the grave cloths and his face covered with a napkin. Jesus said to them:

*JESUS.*

Unwrap him and let him go.

John 11:1–44

### **Leaders Plot to Kill Jesus, The**

*NARRATOR.*

At seeing these things, many of the Jews who had come to Mary, believed on him. However, some of them went to the Pharisees and told them about the things Jesus had done. The Chief Priests and the Pharisees gathered together and convened a council.

*PRIESTS.*

What are we going to do, this man has performed many miracles? If we leave him alone, everyone will believe in him. The Romans will then come and take away both our positions and our nation.

*NARRATOR.*

One of them, whose name was Caiaphas, being the High Priest for that year said to them:

*CAIAPHAS.*

You don't know anything at all! Haven't you considered that it is better for our people that one man should die in order that the whole nation not be destroyed.

*NARRATOR.*

He spoke this not of himself, but because he was the High Priest that year. He in fact prophesied that Jesus was going to die for that nation. Not for that nation only, but that he was going to gather together in one the children of God that were scattered abroad. From that day onward, they plotted together for a means to put Jesus to death. Because of this, Jesus did not openly walk among the Jews, but went from there to Ephraim, a village near the desert and stayed there with his disciples. The Jewish Passover was drawing near and many of the people from the surrounding area went up to Jerusalem to purify themselves. Looking out for Jesus they said to one another as they stood about in the Temple:

*PEOPLE.*

What do you think? Will he come to the festival or not?

*NARRATOR.*

The Chief Priests and Pharisees had given their orders: “Anyone who has knowledge concerning the whereabouts of Jesus, must inform them so that they could arrest him.”

John 11:45–57

### **Jesus is Anointed at Bethany**

*NARRATOR.*

Six days before the Passover, Jesus went to Bethany, where Lazarus was, who had died and whom had been raised from the dead. There they gave a dinner for him in the house of Simon the leper. Martha waited on them and Lazarus was among those who sat at the table with him. While they were eating, Mary came in with an alabaster jar of very costly ointment, pure nard. She broke the jar and poured the ointment on Jesus’ head and anointed his feet, wiping them with her hair as he reclined at the table. The house was full of the scent of the ointment. When the disciples and some of the others who were there saw this they said to one another in indignation:

*DISCIPLES.*

For what purpose was this ointment wasted?

*NARRATOR.*

One of his disciples, Judas Iscariot who was Simon’s son and the man who was to betray Jesus spoke up:

*JUDAS.*

This ointment could have been sold for over three hundred denarii. Why wasn’t it sold and the money given to the poor.

*NARRATOR.*

The people then started talking against her. Now Judas had said this, not because he was concerned about the poor, but because he was a thief. He was also in charge of the common fund and used to help himself to the contributions. But Jesus, knowing what was happening said:

*JESUS.*

Let her alone, why are you making problems for her? What she has done for me is indeed a good work! It was for the day of my burial that she kept this scent. You will always have the poor with you and you can be kind to them whenever you want to, but you will not always have me. She has done what was in her power to do. She has come beforehand to anoint my body and prepare it for burial. I tell you most sincerely, wherever this good news is proclaimed throughout the world, what she has done will be told also, in remembrance of her.

*NARRATOR.*

A large number of Jews had heard that he was there and came, not only on account of Jesus but also to see Lazarus whom he had raised from the dead. Because of this, the Chief Priests decided to kill Lazarus as well, since it was on his account that many of the Jews were leaving them and believing in Jesus. When he had said these things he left and went ahead, going up to Jerusalem.

Matthew 26:6–13; Mark 14:3–9; Luke 19:28; John 12:1–11

### **Jesus Enters Jerusalem**

*NARRATOR.*

The next day when they approached Jerusalem, in sight of Bethphage and Bethany, on the Mount of Olives, as it was called; Jesus sent two of his disciples and said to them:

*JESUS.*

Go into to the village facing you and as soon as you enter it you will find the colt of a donkey that no one has ever ridden tied up there. Untie it and bring the colt to me. If anyone says to you, “What are you doing? Why are you untying the colt?” You are to say this; “The master needs him for a while, but he will send the colt back when he is finished.”

*NARRATOR.*

The disciples went off and found everything just as he had told them. They found a colt tied outside a door where the two roads met. As they were untying the colt, some men standing there, of whom one was its’ owner said:

*OWNER.*

What are you doing untying that colt?

*DISCIPLES.*

The master needs it!

*NARRATOR.*

The men let them go and [the disciples] took the colt to Jesus. The disciples threw their garments over the colt’s back and helped Jesus onto it and he sat on the garments. This was to fulfill the prophecy in Zechariah:

*“Rejoice greatly, Oh daughter of Zion. Shout with gladness, Oh daughter of Jerusalem! Look, your King comes to you. He is victorious, he is triumphant. He is humble and riding on a donkey, on a colt, the foal of a donkey.” – Zechariah 9:9*

At first, these things were not understood by his disciples. But after Jesus had been glorified, they remembered that these things had been written about him and that this was in fact how they had received him. As he moved on; many, many people spread their cloaks on the road, others cut down branches off the trees and spread them on the road like a carpet. As he approached the downward slope of the Mount of Olives, the whole group of disciples joyfully began to rejoice and praise God at the top of their voices for all the mighty works they had seen.

*DISCIPLES.*

Blessed be the King who comes in the name of the Lord! Peace in heaven and glory in the highest heavens!

*NARRATOR.*

When the crowds who had come up for the festival heard that Jesus was on his way to Jerusalem, they took branches of palm and went out to meet him. The crowds who went in front of him and the crowds who followed him were all shouting:

*CROWDS.*

Hosanna to the Son of David... Hosanna... Blessings on him who comes in the name of the Lord...Blessed is the Kingdom of our father David...Blessings on the King of Israel who comes in the name of the Lord...Hosanna in the highest heavens! – Psalm 118:26

*NARRATOR.*

Some of the Pharisees who were among the crowd said to him:

*PHARISEES.*

Master, tell your disciples to stop!

*JESUS.*

I tell you, that if they were to keep silent the stones would start to cry out.

*NARRATOR.*

As Jesus approached and was in sight of the city he wept over it and said:

*JESUS.*

If you had only known, only you. If you had even at least realized today, your day, the things that are yours for your peace. But now, they are hidden from your eyes. For the days will come upon you when your enemies will raise fortifications all around you and encircle you and hem you in on every side. They will level you and dash your children inside your walls to the ground and they will not leave one stone standing on another within you. All of this, because you did not know the time of your inspection.

*NARRATOR.*

All who had been with him when he called Lazarus out of his tomb and raised him from the dead gave witness to what had happened and what they had seen. It was also on account of this that the crowds came out to meet him because they had heard that he had given this sign. The Pharisees then said to one another:

*PHARISEES.*

You see, there is nothing you can do! Look, the whole world is running after him!

*NARRATOR.*

When he entered Jerusalem, the whole city was in an uproar.

*PEOPLE.*

Who is this?

*CROWDS.*

This is the prophet Jesus from Nazareth in Galilee.

*NARRATOR.*

Jesus proceeded to the Temple and looked all around at the situation, but as it was now late, he went to Bethany with the twelve.

Matthew 21:1–11; Mark 11:1–11; Luke 19:29–44; John 12:12–19

### **Walking in the Light**

*NARRATOR.*

There were also at the Festival some Greeks who had gone up to Jerusalem to worship. Approaching Philip, who came from Bethsaida in Galilee, they made a request to him:

*GREEKS.*

Sir, we would like to see Jesus.

*NARRATOR.*

Philip then went to tell Andrew and together, Andrew and Philip went to tell Jesus. He replied and said to them:

*JESUS.*

The hour has now arrived for the Son of Man to be glorified. I tell you most sincerely, unless a grain of wheat falls to the ground and dies, it will remain only a single grain. But if it does die, it will yield a rich harvest. Anyone who loves his life will lose it; anyone who hates his life in this world will keep it unto eternal life. If a man serves me, he must follow me. Wherever I am, my servant will be there also. If anyone serves me, my Father will honor him. Now my soul is troubled and what can I say, “Father save me from this hour?” It was for this very reason that I have come to this hour. Father, glorify you name!

*NARRATOR.*

And there came a voice from heaven saying:

*“I have both glorified it and will glorify it again.”*

People who were standing there and who heard this said, “It was a clap of thunder.” Others said, “It was an angel speaking to him.” Jesus replied:

*JESUS.*

It was not for my sake that this voice came, but for yours. Now is the judgment of this world. Now is the prince of this world to be cast out. And I, if I will be lifted up from the earth, I will draw all men to myself.

*NARRATOR.*

By these words he indicated the manner in which he was going to die. The crowds replied:

*CROWDS.*

We have heard out of the Law that Christ will remain forever. So how can you say, “The Son of Man must be lifted up?” Who is this Son of Man?

*JESUS.*

The light will be with you only a little while longer. Walk, while you have the light or the darkness will overtake you. He that walks in the dark does not know where he is going. While you still have the light, believe in the light and you will become sons of light.

*NARRATOR.*

Having said this, Jesus left them and hid himself from them.

John 12:20–36

### **Unbelief of the Jews, The**

*NARRATOR.*

Although he had worked so many miracles (signs) in their presence, they still refused to believe in him. This was to fulfill the words of the prophet Isaiah when he said:

*“Lord, who could believe what we have heard said, and to whom has the arm of the Lord been revealed?” – Isaiah 53:1*

Yes, they were not able to believe because as Isaiah further said:

*“He has blinded their eyes and hardened their heart so that they would not see with their eyes, or understand with their heart and be converted and I should heal them.” – Isaiah 6:9*

These things Isaiah said when he saw his glory and spoke of him. Nevertheless, there were many who did believe in him, even among the chief rulers. But because of the fear of the Pharisees and fear of being expelled from the synagogue, they did not admit to it. For they loved the praise of men more than the praise of God. Jesus cried and said:

*JESUS.*

Whoever believes in me, believes not in me but in the One who sent me. And anyone who sees me, sees Him that sent me. I have come as a light to the world so that anyone who believes in me need not live in the darkness any longer. If any man hears my words and does not believe them, it is not I who will judge him. Because I did not come to judge the world, but to save the world. The person that rejects me and does not receive my words has one that judges him and that one is the word that I have spoken. This will be his judge on the last day. For what I have spoken, I have not spoken of myself. But the Father who sent me, He gave me a commandment; what I should say and what I should speak. And I know that His commandment means everlasting life. I therefore speak even as the Father said to me, so I speak.

John 12:37–50

**Barren Fig Tree, The**  
*NARRATOR.*

The next day, in the early morning, as they were leaving Bethany and were returning to Jerusalem, he felt hungry. On the way, he saw a fig tree in the distance with leaves. He went up to the tree to see if there could be any fruit on it. When he came up to it he found nothing on it but leaves; because it was not yet the season for figs. He said the fig tree:

*JESUS.*

May you never bear fruit again from this time onward, no one will ever eat fruit from you again.

*DISCIPLES.*

His disciples heard him say this and at that instant the fig tree withered.

Matthew 21:18,19; Mark 11:12–14

**Temple Merchants, The**  
*NARRATOR.*

They reached Jerusalem and Jesus went into the Temple of God and began driving out all the merchants who were buying and selling there. He overturned the tables of the money changers and the chairs of those who were selling pigeons. Nor would he allow anyone to carry any equipment through the Temple. And he taught them and said:

*JESUS.*

Is it not written:

*“My house will be called by all the nations the house of prayer.”* – Isaiah 56:7;  
Jeremiah 7:11

But you have turned it into a den of thieves.

*NARRATOR.*

The Scribes and Chief Priests heard this. Every day he would teach in the Temple and they were afraid of him because the people were carried away by the things he taught and hung on his every word. So the Chief Priests and the Scribes, along with the support of the leading citizens, proceeded to find a way to destroy him, but they did not see how they could accomplish it. And the blind and lame came to him in the Temple and he cured them. When the Chief Priests and Scribes saw the wonderful things he was doing and heard the children crying out in the Temple, “Hosanna to the Son of David!” they became indignant and said:

*PRIESTS/SCRIBES.*

Do you hear what they’re saying?

*JESUS.*

Yes, haven’t you ever read, *“that out of the mouths of children and babies at the breasts has your praise been made perfect.”* – Psalm 8:2

*NARRATOR.*

With that he left them and as it was evening he went out of the city to Bethany where he stayed for the night.

Matthew 21:12–17; Mark 11:15–19; Luke 19:45–48

**Withered Fig Tree, The**

*NARRATOR.*

The next morning, as they passed by, the disciples saw the fig tree withered to the roots and were astonished at how quickly it had withered away. Remembering what had happened, Peter said to Jesus:

*PETER.*

Rabbi, look! The fig tree you cursed has withered away.

*JESUS.*

Have faith in God. I tell you most sincerely, if anyone should say to this mountain, “Get up and throw yourself into the sea” and has no doubt in his heart but believes and has faith that the things which have been asked for will occur, he will have whatsoever he has asked for. Therefore I tell you, whatever things you desire and pray for, believe that you have them already and you will have them. And when you stand in prayer, forgive whatever you have against anyone, in order that your Father who is in heaven may forgive your trespasses also.

Matthew 21:20–22; Mark 11:20–26



## Chapter Fifteen

### **Authority of Jesus is Questioned, The**

*NARRATOR.*

They came to Jerusalem again, and as Jesus was walking in the Temple, teaching the people and proclaiming the good news, the Chief Priests and the Scribes came up together along with the Elders of the people and spoke to him as he taught.

*GROUP.*

Tell us, by what authority do you do all these things...who is that gave you this authority?

*JESUS.*

And I, will ask you a question, only one, and if you tell me the answer to it, I will tell you by what authority I do these things. The baptism of John, where did it originate? Was it from heaven, or from man? Give me your answer.

*GROUP.* [Discussing it among themselves]

If we say it is from heaven, he'll say, "Then why didn't you believe him?" And if we dare to say it is from man, we will have the people to contend with and we fear them. They will stone us, for they are convinced that John was a real prophet...We can't tell where it came from.

*JESUS.*

Then neither will I tell you by what authority I do these things.

Matthew 21:23–27; Mark 11:27–33; Luke 20:1–8

### **Parable of the Two Sons**

*JESUS.*

But, what's your opinion on this? A man had two sons. Going to the first son he said, "Son, I want you to go to work today in my vineyard." The son answered and said, "I don't want to go," but after thinking about it, he changed his mind and went to the his father's vineyards. The man then went to his second son and asked him also to work in his vineyards for the day. The second son answered, "Sir, I'll go," but he never went. Which of the two sons did their father's will?

*GROUP.*

The first.

*JESUS.*

I tell you most sincerely, tax collectors and prostitutes are going into the Kingdom of God before you. For John came to you, a pattern of true righteousness, but you didn't believe him. And yet, the tax collectors and prostitutes did believe him. Even after you had seen that, you refused to change your thinking and repent so that you might believe in him.

Matthew 21:28–32

### **Parable of the Vineyard**

*JESUS.*

Here is another parable. There was a man who owned some land and decided to plant a vineyard. He fenced it in, dug out a trough for the winepress and built a tower. He then leased the operation out to some farmers and went away to a far off country. When the time for the harvesting of the fruit drew near, he sent some of his servants to the tenants in order to collect his share of the produce from the vineyard. But the tenants seized his servants, beat them up and sent them away empty-handed.

But he persevered and sent some more of his servants to them; this time they stoned them, wounding them in the head. Treating them shamefully, they sent them away empty-handed.

The owner still persevered and sent a third set of servants, more than the first. This time they killed some of them, beat the rest up and threw them out.

Finally the owner of the vineyard said, “What am I going to do? I know! I’ll send my beloved son. Perhaps they will respect my son.” But when the tenants saw the son, they put their heads together and said, “This is the heir.” They said, “Come on, let’s kill him and take the inheritance that was his for ourselves.” So they seized him, threw him out of the vineyard and killed him.

Now what do you think the owner of the vineyard is going to do to those men when he comes?

*GROUP.*

Well, he’ll put those wicked men to a horrible death and lease the vineyard to other tenants who will deliver the produce to him when the season for the harvesting of the grapes arrives.

*JESUS.*

He will come and destroy those tenants and give the vineyard to others.

*GROUP.*

God forbid!

*JESUS.* [Looking hard at them]

Then what does this text of the scriptures mean:

*“The stone that was rejected by the builders, this same stone became the keystone. Whoever trips on this stone will be broken, but on whomever this stone will fall, it will grind him to powder. This was the Lord’s doing and it is wonderful to see?” – Psalm 118:22–33*

I tell you then, that the kingdom of God will be taken from you and given to a people bringing forth the fruits thereof.

*NARRATOR.*

When they heard this parable, the Chief Priests and the Scribes realized he was speaking about them. Even so, they would have liked to arrest him, but they were afraid of the crowds, who looked on him as a prophet. Jesus again began to speak to them in parables.

Matthew 21:33–46, 22:1; Mark 12:1–12; Luke 20:9–19

### **Parable of the Wedding Feast**

*JESUS.*

The Kingdom of Heaven may be compared to a king who gave a feast for his son's wedding. He sent his servants to call those who had been invited, but they declined the invitation and would not come. Once more he sent some more servants. Tell those who have been invited; "Look, I have prepared my banquet; my oxen and fattened cattle have been slaughtered and everything is ready. Come to the wedding." But they made light of the invitation and went their separate ways. One went off to his farm, another to his business, and the rest seized his servants, maltreated them and killed them.

When the king heard what had happened, he was furious. Dispatching his troops, he destroyed those murderers and burnt their town. He then said to his servants, "The wedding is ready; but those who were invited were not worthy. Go through the streets of the town and invite everyone you can find to the wedding." These servants then went into the streets and gathered together everyone they could find, bad and good alike; and the wedding hall was filled with guests.

When the king came in to look at the guests he noticed one man who was not wearing a wedding garment, and said to him, "My friend, how did you get in here without a wedding garment?" The man was speechless. The king then said to the attendants, "Bind him hand and foot and throw him out into the dark, where there will be weeping and grinding of teeth." For many are called, but few are chosen.

Matthew 22:2–14

### **Paying Taxes**

*NARRATOR.*

At this point, the Scribes and the Pharisees left. The Pharisees went and discussed among themselves how they could use what he said to entrap him. Watching him, they sent their disciples and the Herodians to Jesus and waited for their opportunity. These men, posed as devote men of the Law, were to find something in what he said that they could use as cause that would enable them to hand him over to the jurisdiction and authority of the governor. Going to him, they put this question:

*DISCIPLES of the PHARISEES and the HERODIANS.*

Master, we know you're an honest man. You say and teach what is right. You're not afraid of anyone, because a man's rank means nothing to you; you favor no one, but teach the way of God in truth and in all honesty. What is your opinion? Under God's Law, are we allowed to pay taxes to Caesar or not? Should we pay it or not?

*NARRATOR.*

But Jesus,, aware of their malice and cunning and seeing through their hypocrisy said to them:

*JESUS.*

You hypocrites! Why are you trying to set this trap for me? Show me the money you pay taxes with, hand me a denarius and let me see it!

*NARRATOR.*

They handed him a denarius and he said:

*JESUS.*

Whose head is on this coin and whose name is on it?

*DISCIPLES of the PHARISEES and the HERODIANS.*

Caesar's?

*JESUS.*

Very well then, give back to Caesar what belongs to Caesar and to God what belongs to God.

*NARRATOR.*

As a result, they were unable to find fault with anything he had to say in public. His answer took them by surprise and they were silenced. So the Chief Priests and the Scribes left him alone and went away.

Matthew 22:15–22; Mark 12:13–17; Luke 20:20–26

### **Resurrection of the Dead, The**

*NARRATOR.*

The same day some Sadducees, who deny that there is a resurrection, came to Jesus and put this question to him:

*SADDUCEES.*

Master, Moses wrote to us and said; “If a man who is married dies and leaves his wife without giving her any children, the brother of the deceased man is supposed to marry his sister-in-law in order to raise up children for his brother.” Now we had a matter involving seven brothers. The first; married a wife, died without children, and left his wife to his brother. The second brother married her and he likewise died without having any children. The same thing happened with the third and likewise to the rest of the seven, they married her but left her childless. Finally the woman herself died. Now in the resurrection when they rise again, which one of the seven bothers will be her husband, since they were all married to her at one time or another during her lifetime?

*JESUS.*

Is it because you do not understand the scriptures or the power of God that you're reasoning is so faulty. The children of this world take wives and husbands, but those men and women who are judged worthy of a place in the other world and in the resurrection from the dead

will neither marry nor be given in marriage when they rise from the dead because they can no longer die. They are like the angels in heaven. Being children of the resurrection, they are sons of God.

Now as for the resurrection of the dead, Moses himself wrote that the dead rise again. Haven't you never read in the book of Moses, in the passage about the bush, what God himself said to you. God spoke to him and said: "*I am the God of Abraham, the God of Isaac and the God of Jacob?*" (Exodus 3:6). Now he is God, not of the dead, but of the living. You are therefore making a very serious error; for to Him all men are in fact alive.

*NARRATOR.*

His teaching made a deep impression on all the people who had heard it.

Matthew 22:23–33; Mark 12:18–27; Luke 20:27–38

### **Greatest Commandment, The**

*NARRATOR.*

When the Pharisees heard that he had silenced the Sadducees, they got together. One of them, a Scribe who was a lawyer, having heard them debate with the Sadducees and had observed how well Jesus had answered them, came up to Jesus and in an attempt to disconcert him, put a question to him and said:

*SCRIBE 1.*

Which is the first and greatest of all the commandments?

*JESUS.*

This is the first: "*Hear, Oh Israel, the Lord our God is one Lord! And you must love the Lord your God with all your heart and with all your being and with all your mind and with all your strength*" (Deuteronomy 6:4–5). This is the first and greatest commandment. The second is this: "You must love your neighbor as yourself" (Leviticus 19:18). There is no greater than these. On these two commandments hang the whole Law and the Prophets.

*NARRATOR.*

Some Scribes then spoke up and said:

*SCRIBES.*

Well put, Master!

*SCRIBE 1.*

What you have said is true! Because there is only one God, and there is no other but Him. And to love Him with all your heart, with all your mind, with all your being and with all your strength, and to love your neighbor as yourself, these are far more important than any burnt offerings or sacrifices!

*NARRATOR.*

When Jesus saw how wisely he had spoken, he said:

*JESUS.*

You are not far from the Kingdom of God.

*NARRATOR.*

After that, no one dared question him anymore.

Matthew 22:34–40; Mark 12:28–34; Luke 20:39,40

### **David's Lord**

*NARRATOR.*

While the Pharisees were gathered around, Jesus put this question to them:

*JESUS.*

How can the Scribes maintain that the Christ is the son of David? What is your opinion about the Christ? Whose son is he?

*SCRIBES.*

David's son!

*JESUS.*

Then how is it that David, moved by Spirit, calls him Lord, where David himself says in the Psalms:

*"The Lord said to my Lord: Sit at my right hand and I will put your enemies under your feet." – Psalm 110:1*

If David himself can call him Lord, in what way then can he be his son?'

*NARRATOR.*

Not one could think of anything to say in reply. The great majority of the people heard this with delight and from that day no one dared to ask him any further questions or to question him anymore.

Matthew 22:41–46; Mark 12:35–37; Luke 20:41–44

### **Scribes And Pharisees Condemned, The**

*NARRATOR.*

Jesus, then addressing the people and his disciples:

*JESUS.*

The Scribes and the Pharisees occupy the seat of Moses. You must therefore do what they tell you and listen to what they say; but do not be guided by what they do; since they do not practice what they preach. They tie up heavy burdens and lay them on men's shoulders, but will they lift a finger to move them? Not they!

*NARRATOR.*

While all the people were listening he said to the disciples:

*JESUS.*

Beware of the Scribes, everything they do is done to attract attention; like wearing broader phylacteries, longer tassels and walking about in long robes, like wanting to take the place of honor at banquets and the front seats in the synagogues. They love being greeted with special honor in the market squares and having people call them Rabbi. These are the men who swallow the property of widows, while making a show of lengthy prayers. These, will receive a greater damnation.

You, however, must not allow yourselves to be called Rabbi, since you have only one master, and you are all brothers. You must call no one on earth your father, since you have only one father, and He is in Heaven. Nor must you allow yourselves to be called teachers, for you have only one teacher, the Christ, the greatest among you must be your servant. Anyone who exalts himself will be humbled, and anyone who humbles himself will be exalted.

Matthew 23:1–12; Mark 12:38–40; Luke 20:45–47

### **Further Condemnation of the Scribes And Pharisees**

*JESUS.*

Alas for you, Scribes and Pharisees, you hypocrites!

You shut up the Kingdom of Heaven in men's faces. For not only are you personally not going in, but you prevent those who are on their way in from entering.

Alas for you, Scribes and Pharisees, you hypocrites!

You devour the property of widows even though you make a display with lengthy prayers. Because of this you will receive the greater damnation.

Alas for you, Scribes and Pharisees, you hypocrites!

You will travel over land and sea to convert one person and and once he has been converted, you make him twice the child of Gehenna as you are.

Alas for you, blind guides because you say: "If a man swears by the Temple, it is nothing." But if a man swears by the gold of the Temple, he is bound.

Foolish and blind men! Which is greater, the gold or the Temple that makes the gold sacred? You also say that if a man swears by the alter, it is nothing. But if a man swears by the offering that is on the alter, he is bound.

Foolish and blind men! Which is of greater worth, the offering or the alter that makes the offering sacred. Therefore, when a man swears by the alter, he is swearing by that and by everything on it. And when a man swears by the Temple, he is swearing by that and by the One who dwells in it. And when a man swears by heaven, he is swearing by the throne of God and by the One who is seated there.

Alas for you, Scribes and Pharisees, you hypocrites!

You do pay your tithe for even the most insignificant plants, mint, dill and cumin. But you neglect the weightier matters of the law – justice, mercy, and faith! These you should have

practiced without neglecting the others. You blind guides! You strain out a gnat and swallow a camel.

Alas for you, Scribes and Pharisees, you hypocrites!

You clean the outside of cup and dish, but leave the inside full of extortion and excesses (intemperance). Blind Pharisee! Clean the inside of cup and dish first so that the outside of them may be clean as well.

Alas for you, Scribes and Pharisees, you hypocrites!

You who are like whitewashed tombs that appear beautiful on the outside, but inside are full of dead men's bones and every kind of corruption. In the same way, you outwardly appear to others as righteous men, but inside you are full of hypocrisy and lawlessness.

Alas for you, Scribes and Pharisees, you hypocrites!

You build tombs for the prophets and decorate the sepulchres of holy men. And you say, "If we had lived in the days of our forefathers, we would not have joined them in shedding the blood of the prophets."

Therefore, your own testimony bears witness against you. You are the sons of those who murdered the prophets. Finish off the work you fathers began! Serpents, brood of vipers! How can you escape being condemned to Gehenna. Because of this, I send prophets, wise men and Scribes to you. Some of them you will slaughter and crucify. Some you will scourge in your synagogues and persecute from city to city. And so, you will bring upon yourselves the blood of every holy man that has been shed upon the earth. From the blood of righteous Abel to the blood of Zechariah, the son of Barachiah, whom you murdered between the sanctuary and the alter. I say to you most seriously, all of this will recoil on this generation.

Matthew 23:13–36

### **Message to Herod, The NARRATOR.**

The same day, some Pharisees came to him and said:

*PHARISEES.*

You better get out of here and leave this place, or else Herod will kill you.

*JESUS.*

You may go and tell that fox this message: "Observe, that I cast out devils and perform cures today and tomorrow and on the third day I will attain my end." Nevertheless, I must walk today and tomorrow and the day following for it would not be right for a prophet to die outside of Jerusalem.

Luke 13:31–33

### **Jerusalem Admonished JESUS.**

Oh Jerusalem, Jerusalem! You who have killed the prophets, stoned the ones who were sent to you. How often I have longed to gather your children together, as a hen gathers her brood



under her wings and you refused. So be it! Look, your house is left to you desolate. I promise, you will not see me until the time comes when you will say; “*Blessed is he that comes in the name of the Lord!*” – Psalm 118:26

Matthew 23:37–39; Luke 13:34–35

### **Widows Mite, The**

*NARRATOR.*

He sat down opposite the treasury and as he looked up he saw people putting money (offerings) into the treasury, and many of the rich put in a great deal. He then happened to notice a poverty-stricken widow putting in two small coins, the equivalent of a penny. He called his disciples and said to them:

*JESUS.*

I tell you most sincerely, this poor widow has put in more than any of them who have contributed to the treasury; for these have all contributed money they had left over, but she from the little she had has put in all she possesses, all she had to live on.

Mark 12:41–44; Luke 21:1–4

## Chapter Sixteen

### **Destruction of the Temple, The**

*NARRATOR.*

Jesus [got up] and [started] to leave the Temple with his disciples. Now the disciples had been talking about the Temple, remarking how it was decorated with fine stonework and votive offerings. Coming up to Jesus in an attempt to draw his attention to the Temple buildings, one of his disciples said to him:

*DISCIPLE.*

Look at the size of these stones! Master, look at the size of these buildings!

*JESUS.*

You see all these great buildings? All these things that you are staring at now, the time will come when not a single stone will be left on another, everything will be destroyed!

*NARRATOR.*

[Later] while sitting on the Mount of Olives facing the Temple; Peter, James, John and Andrew came up to Jesus privately and questioned him:

*PETER, JAMES, JOHN and ANDREW.*

Master, tell us; when is this going to happen?...What sign will there be that all this is about to take place and be fulfilled?... What will be the sign of your coming and of the end of the world?

Matthew 24:1–3; Mark 13:1–4; Luke 21:5–7

### **Beginning of the Birthpangs, The**

*NARRATOR.*

Jesus then began to tell them:

*JESUS.*

Be careful that you are not deceived by anyone because many will come using my name saying; “The time is near at hand” and claim, “I am the Christ, I am he.” They will deceive many, refuse to join them! You will hear of wars, revolutions and rumors of wars; do not be alarmed or frightened, these are things that must occur, but the end will not be yet. For nation will fight against nation and kingdom against kingdom. There will be great earthquakes, famines and plagues in one place after another. There will be fearful sights and great signs from heaven. These are only the beginning of the birthpangs. Be on you guard!

But prior to all of this occurring; men will seize you and persecute you. They will hand you over to the Sanhedrin and to the synagogues, where you will be beaten. They will imprison you and hand you over to be tortured and put to death. You will be hated by all the nations and be brought before kings and governors on account of my name and that will be your opportunity to bear witness before them since the Good News must be proclaimed to the nations first.

And when they lead you away to be handed over, do not worry about what you are going to say beforehand. Settle it in your hearts that you are not to prepare your defense in advance. I myself will give you an eloquence and a wisdom that none of your opponents will be able to resist or contradict. Instead, say whatever is given to you when the time comes, because it will not be you speaking, but the Holy Spirit. You will be hated by all the nations on account of my name. Many will then fall away and betray one another and hate one another. You will be betrayed even by parents and brothers, relations and friends and some of you will be put to death.

Brother will betray brother to death and the father his child. Children will rise against their parents and have them put to death. You will be hated by all men on account of my name, but not a hair of your head will be lost. By your endurance, you will win your lives.

Many false prophets will arise and mislead many and with the increase of crime (lawlessness), the love in the majority of people will grow cold, but the man who stands firm to the end will be saved. And the Good News of the Kingdom will be preached to the whole world as a witness to all the nations and then, the end will come.

Matthew 24:4–14; Mark 13:5–13; Luke 21:8–19

### **Great Tribulation of Jerusalem, The** *JESUS.*

When you see Jerusalem surrounded by armies, you must realize that she will soon be laid desolate. And when you see the disastrous abomination of which the prophet Daniel spoke, set up in the Holy place, where it ought not to be (let the reader understand), then those in Judaea must escape to the mountains. Those in the city must leave it and those in the country districts must not take refuge in it. If a man is on the housetop, he must not come down and go into the house to collect any of his belongings. If a man is in the fields, he must not turn back to fetch his jacket, for this is the time of vengeance when all that scripture says must be fulfilled.

Alas for those with child or with babies at the breast when those days come. Pray that you will not have to escape in winter or on a Sabbath. For great misery will descend on the land and wrath on this people. They will fall by the edge of the sword and be led captive into every pagan country. And Jerusalem will be trampled on by the pagans until the age of the pagans is completely over. For in those days, there will be great distress such as, until now, has been equaled since the beginning, when God created the world, there never has been nor ever will be again. And if the time had not been shortened (opt. by the Lord), no one would have survived. But He did shorten that time for the sake of the elect, for those whom He had chosen.

Matthew 24:15–22; Mark 13:14–20; Luke 21:20–24

### **Coming of the Son of Man, The** *JESUS.*

And if anyone says to you then, “look here is the Christ” or “Look, he’s there,” do not believe it!. For false Christs and false prophets will arise and produce great signs and portents enough to even deceive the chosen, if that were possible. You must therefore be on your guard, I have forewarned you of everything. If then they say to you, “look, he is in the desert,” do not go there or “look, he is in some secret location,” do not believe it! For as the lightning, when it strikes in the East illuminates the sky even to the West, so will be the coming of the Son of Man.

Wherever the corpse is, there will the vultures gather together.

Immediately after the distress of those days, there will be signs in the sun and moon and stars. The sun will be darkened, the moon will lose its brightness and from the sky, the stars will fall come falling from heaven. On the earth, the nations will be in distress, bewildered by the roaring of the oceans and its' waves. And men, as a result of anticipating the things that are coming upon the earth will faint out of fear for the powers that are in heaven will be shaken. And then, the sign of the Son of Man will appear in heaven and all the peoples of the earth will beat their breasts and they will see the Son of Man coming in the clouds of heaven with great power and great glory. He will then send his angels, with a loud trumpet, to gather his chosen from the four winds; from one end of heaven to the other, from the ends of the earth to the ends of heaven. When these things begin to take place, lift up your heads and look up because your liberation is near at hand.

Matthew 24:23–31; Mark 13:21–27; Luke 21:25–28

### **Parable of the Fig Tree**

*JESUS.*

Look at the fig tree and indeed all the trees. As soon as their twigs grow tender and you see them bud, and their leaves come out, you know that summer is near. So with you, when you see all these things occurring, know that the Kingdom of God is near and that He is near at the very gates. I tell you most sincerely, before this generation has passed away, all these things will have taken place. Heaven and earth will pass away, but my words will never pass away. But as for the day and hour, no one knows it! Neither the angels of Heaven, nor the Son, no one, but only the Father.

Matthew 24:32–36; Mark 13:28–32; Luke 21:29–33

### **Remain on the Alert**

*JESUS.*

Watch yourselves at all times for fear that your hearts become weighed down with overeating and drinking, drunkenness and the cares of this life and that day arrives without your notice. For like a snare, it will come down on everyone living on the face of the earth. Stay awake, praying constantly that you are strong enough to escape all these things that are going to happen and to stand erect, with confidence before the Son of Man.

Luke 21:34–36

For as it was in the days of Noah, so will the be coming of the Son of Man. In those days before the flood, people were eating and drinking, marrying and being given in marriage right up until the day that Noah entered into the ark. They suspected nothing at all until the flood came and swept them all away. So it will be when the Son of Man comes. At that time, two men will be in the fields; one will be taken and the other left. Two woman will be at the millstone grinding; one will be taken and the other left. Therefore, be on the lookout, because you do not know the hour that your master is coming. But you can be quite sure of this, that if the head of the house had known at what time of the night the thief was going to arrive, he would have stayed awake and would not have permitted anyone to break through the wall of his house. Therefore, you also must be ready, because at an hour that you do not expect, the Son of Man is coming.

Matthew 24:37–44

Be on your guard, watch and pray because you do not know when the time will come. It is like a man taking a journey to a far off land leaving his house and placing his servants in charge, each having his own duties to perform and has instructed the doorkeeper to keep watch. So be on the alert, because you do not know when the master of the house is returning; in the evening, at midnight, when the cock crows or in the morning. He must not find you sleeping if he arrives unexpectedly. And what I say to you, I say to all. Keep on the watch!

Mark 13:33–37

### **Faithful and Wise Servant, The**

*JESUS.*

Who then is a faithful and wise servant, whom his master has put in charge of his household, to give them their food at the proper time. Happy is that servant if his master, when he arrives, finds him at the work he was assigned to do. I tell you most sincerely, he will place that servant over all of his possessions. But if that servant is dishonest and says to himself, “My master is taking his time and won’t be here for a while,” and begins to beat his fellow servants and to eat and drink with drunkards. His master, on a day that he does not expect and at an hour he does not know, will come and cut him off and appoint that servant his portion with the hypocrites, where there will be weeping and grinding of teeth.

Matthew 24:45–51

### **Parable of the Ten Bridesmaids**

*JESUS.*

Then, the Kingdom of Heaven will be like this: Ten bridesmaids took their lamps and went to the bridegroom. Five of them were wise and five of them were foolish. The five that were foolish took only their lamps, but did not bring any extra oil for their lamps. The five that were wise not only carried their lamps, but extra flasks of oil for their lamps. When the bridegroom was late, they all grew drowsy and fell asleep. At midnight, a cry went out: “Look, the bridegroom is coming, go out and meet him!” The bridesmaids got up and trimmed their lamps. The foolish bridesmaids then said to the wise bridesmaids, “Let us have some of your oil, because our lamps have gone out.” But the wise bridesmaids replied and said, “We can’t, there may not be enough for us and for you. You better go to those who sell the oil and buy some for yourselves.” While they were off buying more oil, the bridegroom arrived. Those who were ready went into the wedding hall and the door was shut. Later, the other bridesmaids returned and cried, “Lord, lord, open the door to us.” But he replied, “I tell you most sincerely, I do not know you.” So stay awake, because you do not know either the day or the hour when the Son of Man will come!

Matthew 25:1–13

### **Parable of the Talents**

*JESUS.*

The Kingdom of Heaven could be compared to a man who was travelling to a far off land and summoned his servants and entrusted his property to them. To one he gave five talents, to another two, and another one, each man in proportion to his ability. He then set out on his journey. The man who had received the five talents went out and traded them and made five

more. Likewise, the man who had received the two talents made an additional two. But the man who had received the one talent went out, dug a hole in the ground and buried his master's money.

After a long time had passed, the master of the servants returned and went through his accounts with them. The man who had received five talents came forward with an additional five talents. "Sir, you entrusted me with five talents and look, I have added five more to the ones I had been given." His master then said, "Well done, good and faithful servant! You have proved yourself trustworthy in small matters, I will entrust you with greater. Come, join in your master's joy." Likewise, the man who had received the two talents come forward and said, "Sir, you entrusted me with two talents and look, I have added two more to the ones I had been given." His master then said to him, "Well done, good and faithful servant! You have proved yourself trustworthy in small matters, I will entrust you with greater. Come, join in your master's joy."

Finally, the man who had received the one talent came forward and said, "Sir, because I know that you're a hard man, reaping where you haven't sown and gathering where you haven't scattered, I was afraid. So I went out and buried your talent in the ground. Here, take what you had given me back." His master then said to him in reply, "You wicked and lazy servant! So you knew that I reap where I have not sowed and gather where I have not scattered! You should have taken my money and deposited it with the bankers, so that when I returned, I would have had my money back with interest. Take the talent from him and give it to the man with the ten talents."

For to every one who has, more will be given and he will have an abundance. But from the man who has not, even what he has will be taken away. "Throw this good-for-nothing servant out into the darkness." There, there will be weeping and grinding of teeth.

Matthew 25:14–30

### **Separating of Mankind, The** *JESUS.*

When the Son of man comes in his glory and all the holy angels with him; then, he will sit on the throne of his glory and all the nations will be gathered and brought before him. He will then separate them, one from another, just as a shepherd separates the sheep from the goats. He will place the sheep on his right hand and the goats on his left. Then the King will say to those on his right hand; "Come, blessed of my Father, inherit the kingdom that was prepared for you from the foundation of the world. For I was hungry and you gave me food. I was thirsty and you gave me drink. I was a stranger and you took me in, naked and you clothed me. I was sick and you visited me. I was in prison and came to see me."

The righteous will then reply, "Lord, when did we see you hungry and feed you or thirsty and gave you something to drink? When did we see you as a stranger and took you in or naked and clothed you? Or when did we see you sick or in prison and went to visit you?" The King will reply and say to them, "I tell you most sincerely, in so far as you have done it to the least of these my brothers, you have done it to me." He will then also say to those on his left hand, "Depart from me you cursed into the everlasting fire prepared for the devil and his angels. For I was hungry and you did not feed me. I was thirsty and you gave me nothing to drink. I was a stranger and you did not take me in, naked and you did not clothe me, sick or in prison and you did not

visit me.” They will then answer Him and say, “Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison and did not minister to you?”

He will then answer them and say, “I tell you most sincerely, in so far as you did not do it to one of the least of these, you did not do it to me.” And they will go away into everlasting punishment and the righteous, into eternal life.

Matthew 25:31–46

## Chapter Seventeen

### **Conspiracy Against Jesus, The**

*NARRATOR.*

When Jesus had finished all he wanted to say, he spoke to his disciples saying:

*JESUS.*

As you know, it will be Passover in two days' time and the Son of Man will be betrayed and handed over to be crucified.

*NARRATOR.*

During the daytime Jesus would be in the Temple teaching and from early morning, the people would gather around him in the Temple to listen to him. But the nights, he would spend on the hill called the Mount of Olives.

It was two days before the Feast of Unleavened Bread, called the Passover, and the Chief Priests, Scribes and the Elders of the people assembled in the palace of the high priest, Caiaphas, to make plans to arrest Jesus by some deception and have him put to death, for they feared the people. They said however:

*CHIEF PRIESTS, SCRIBES and ELDERS.*

It must not be during the Passover celebration or there will be a riot among the people, there must be no disturbance among the people.

Matthew 26:1–5; Mark 14:1,2; Luke 21:37–22:2

### **Judas Betrays Jesus**

*NARRATOR.*

Satan then entered into Judas, surnamed Iscariot who was numbered among the twelve. He went to the Chief Priests and the officers of the guard to discuss a scheme for handing Jesus over to them. Approaching the Chief Priests with an offer he said:

*JUDAS.*

What will you give me if I will deliver him to you?

*NARRATOR.*

They were delighted to hear it and agreed to give him a sum of money. Judas accepted and they paid him thirty silver pieces. From that moment on Judas looked for an opportunity and a way of betraying him to them without the people knowing.

Matthew 26:14–16; Mark 14:10,11; Luke 22:3–6

### **Preparation for the Passover**

*NARRATOR.*

Now the first day of the Unleavened Bread came round, the day on which the Passover Lamb had to be sacrificed. The disciples came to Jesus and said:

*DISCIPLES.*



Where do you want us to go and make the preparations for you to eat the Passover?

*NARRATOR.*

So he sent two of his disciples, Peter and John, saying to them:

*JESUS.*

Go and make preparations for us to eat the Passover.

*PETER/JOHN.*

Where do you want us to prepare it?

*JESUS.*

Listen, when you have entered into the city you meet a man carrying a pitcher of water. Follow him into the house and tell the owner of the house which he enters, "The Master says this to you: 'My time is near. It is in your house that I am keeping the Passover with my disciples. Where is the dining room in which I can keep the Passover with them?'" The man will show you a large upper room furnished with couches all prepared. Make the preparations for us there.

*NARRATOR.*

The disciples set out and did what Jesus had told them to do. They went into the city and found everything as he had told them and they prepared the Passover.

Matthew 26:17–19; Mark 14:12–16; Luke 22:7–13

### **Last Supper, The**

*NARRATOR.*

It was before the festival of the Passover and Jesus knew that the hour had come for him to pass from this world to the Father, having loved his own who were in the world and he loved them right unto the end. When the evening came, he arrived with the Twelve. When the hour came, he took his place at the table and the twelve Apostles with him and said:

*JESUS.*

I have longed to eat this Passover with you before I suffer; because I tell you, I will not eat it again until it is fulfilled in the Kingdom of God.

*NARRATOR.*

Then taking a cup, he gave thanks and said:

*JESUS.*

Take this and share it among yourselves. I tell you, I will not drink of the fruit of the vine until the Kingdom of God shall come.

*NARRATOR.*

Now as they were eating, Jesus took some bread and when he had given thanks and said the blessing he broke it and gave it to the disciples saying:

*JESUS.*

Take it and eat, this is my body which will be given for you; do this as a memorial of me.

*NARRATOR.*

He did the same with the cup after supper. He took a cup and when he had returned thanks he gave it to them.

*JESUS.*

Drink all of you from this. For this is my blood, the blood of the New Covenant, which is to be poured out for many for the forgiveness of sins. This cup is the new covenant in my blood which will be poured out for you. But I say to you most sincerely, I will not drink from this fruit of the vine from this point onward until that day when I drink it new with you in the Kingdom of my Father.

*NARRATOR.*

And they all drank from it.

Matthew 26:26–29; Mark 14:22–25; Luke 22:14–20; John 13:1

### **Jesus Washes the Feet of the Disciples**

*NARRATOR.*

A dispute had arise among the Twelve as to which one of them should be considered the greatest. They were at supper and the devil had already put it into the heart of Judas Iscariot, son of Simon, to betray him. Jesus knew that the Father had given everything into his hands and that he had come from God and was returning to God. He got up from the table and removing his outer garment took a towel and wrapped it around his waist. He then poured water into a basin and began to wash the feet of his disciples and to wipe them with the towel he was wearing. He came to Simon Peter, who said to him:

*PETER.*

Lord, are you going to wash my feet?

*JESUS.*

What I am doing now, you don't understand, but you will understand later.

*PETER.*

You will never wash my feet!

*JESUS.*

If I don't wash you, you can have nothing in common with me.

*PETER.*

Lord, wash not only my feet, but also my hands and my head as well!

*JESUS.*

One who has taken a bath needs only to have his feet washed to be clean all over. You are clean, but not all of you are.

*NARRATOR.*

He knew who was going to betray him, that was why he said: “You are not all clean.” When he had washed their feet and put his clothes on again, he went back to the table and sat down.

*JESUS.*

Among the Gentiles it is the kings who rule over them and those who exercise authority over them are called “workers of good.” This must not happen with you. No, he that is greatest among you, let him be as if he were the youngest and he that is leader, let him be as if he were the one who serves. For who is greater, the one who sits at the table or the one who serves? Isn’t it the one who sits at the table? Yet here am I among you as one who serves. Do you understand what I’ve done to you? You call me Master and Lord and you speak correctly, for so I am. If I then, the Lord and Master have washed your feet, you also should wash one another’s feet. I have given you an example so that you should do as I have done to you. I tell you most sincerely, the servant is not greater than his master, neither is a messenger greater than the man who sent him.

If you understand these things, happy are you if you do them. I am not speaking about all of you. I know the ones I have chosen, but what scripture says must be fulfilled: “One who eats bread with me has lifted up his heel against me.” I tell you this now, before it happens, so that when it does happen you may believe that I am He. I tell you most sincerely, whoever welcomes the one I send, welcomes me and he who welcomes, me welcomes the one who sent me.

Luke 22:24–27; John 13:2–20

### **Satan Enters Judas**

*NARRATOR.*

Having said this, Jesus was troubled in spirit and declared:

*JESUS.*

I tell you most sincerely, one of you who eats with me will betray me. The hand of the man who betrays me is with me on the table.

*NARRATOR.*

The disciples looked at one another, wondering which one of them he meant. They were greatly distressed and started asking him one by one:

*DISCIPLE 1.*

Is it me?

*DISCIPLE 2.*

Am I the one?

*JESUS.*

It is one of the twelve, the one who dips his hand with me in the dish, this same one will betray me. The Son of Man indeed is going as it was determined, as the scriptures say he will,

but alas for that man by whom the Son of Man is betrayed. It would have been better for that man if he had never been born.

*NARRATOR.*

Then Judas, who was to betray him, asked:

*JUDAS.*

Rabbi, is it I?

*JESUS.*

You, have said it!

*NARRATOR.*

And they began to ask each other which of them it could be who was to do this thing. Now there was leaning on Jesus' bosom one of the disciples whom he loved. Simon Peter got the attention of this disciple so that he could ask Jesus who it was he was speaking about. Leaning back on Jesus' breast he said:

*JOHN.*

Lord, who is it?

*JESUS.*

It is the one to whom I give the piece of bread that I shall dip in the dish.

*NARRATOR.*

He dipped the piece of bread in the dish and gave it to Judas Iscariot, son of Simon. At that instant, after Judas had taken the bread, Satan entered him. Jesus then said:

*JESUS.*

What you are about to do, do quickly.

*NARRATOR.*

None of the others at the table understood the reason he had said this to him since Judas had charge of the common fund and some of them thought Jesus was telling him, "Buy what we need for the festival or that he should give something to the poor." As soon as Judas had taken the piece of bread he went out and night had fallen. When he had gone Jesus said:

*JESUS.*

Now is the Son of Man glorified and in him God has been glorified. If God has been glorified in him, God will also glorify him in Himself and will glorify him very soon.

Matthew 26:20–25; Mark 14:17–21; Luke 22:21–23; John 13:21–32

### **Reward Promised to the Disciples**

*JESUS.*

You are the men who have faithfully stood by me in all my trials and now I confer a kingdom on you, just as my Father conferred a kingdom on me, that you may eat and drink at my table in my kingdom. And you will sit on thrones to judge the twelve tribes of Israel.

Luke 22:28–30

### **Farewell Discourses**

*JESUS.*

Little children, it is only a little while longer that I am able to be with you. You will look for me and as I told the Jews, where I am going, you cannot come. So now I say to you, a new commandment I am giving you: That you love one another as I have loved you, you also must love one another. By this all men will know that you are my disciples, if you have love for one another.

*NARRATOR.*

Simon Peter said to him:

*PETER.*

Where are you going?

*JESUS.*

Where I am going, you cannot follow me now, but you will follow me later.

*PETER.*

Lord, why can't I follow you now? I will lay down my life for your sake.

*JESUS.*

Will you lay down your life for my sake? I tell you most sincerely, the cock will not crow until you have denied me three times. Do not let your hearts be troubled. You believe in God, believe in me also. In my Father's household are many residences, if it were not so I would have told you. I am going now to prepare a place for you and after I have gone and prepared a place for you, I will come again and receive you unto my self; so that where I am, there you may be also. You know where I am going and you know the way.

*THOMAS.*

Lord, we don't know where you're going, so how can we know the way?

*JESUS.*

I am the way, the truth and the life. No one can come to the Father except through me. If you had known me, you should have known my Father also. From this moment, you know Him and have seen Him.

*PHILIP.*

Lord, show us the Father and then we will be satisfied.

*JESUS.*

Have I been with you all this time Philip, and you still don't know me? He that has seen me, has seen the Father, so why so you say, "Show us the Father?" Do you believe that I am in the Father and the Father is in me? The words I say to you I do not speak as from myself. It is the Father that lives in me, he does the works. Believe me that I am in the Father and the Father is in me, or else believe me on the evidence of the works, if for no other reason. I tell most sincerely, whoever believes in me, the works I do he will do also and greater works than these will he do, because I am going to my Father. Whatever you will ask in my name, that will I do, so that the Father may be glorified in the Son. If you will ask for anything in my name, I will do it.

If you love me, keep my commandments. And I will entreat the Father and he will give you another intercessor to be with you forever, that Spirit of truth whom the world cannot receive because it doesn't see him or know him, but you know him because he lives in you and will be with you. I will not leave you orphans, I will come to you. In a short time the world will no longer see me, but you will see me, because I live and you will live also. In that day you will know that I am in the Father and you in me and I in you. Anyone who has my commandments and keeps them will be one who loves me and anyone who loves me will be loved of my Father and I shall love him and show myself to him.

*NARRATOR.*

Judas, not Judas Iscariot, said to him:

*JUDAS.*

Lord, How is it that you will show yourself to us and not to the world?

*JESUS.*

If a man loves me, he will keep my words and my Father will love him and we will come to Him and make our home with Him. The man who does not love me does not keep my words. The word which you hear is not mine, but the Father's who sent me. I have said these things to you while I am still with you; but the intercessor, which is the Holy Spirit, who the Father will send in my name, he will teach you all things and will bring to remembrance everything I have said to you.

Peace I leave with you, my peace I give to you and I don't give it to you the way the world gives. Don't let your hearts be troubled, neither let it be afraid. You heard me say, I am going away and will come again to you. If you loved me, you would rejoice because I said that I am going to the Father. For my Father is greater than I am. I have told you this now before it happens, so that when it does happen you may believe. From here on I will not talk much with you because the prince of this world is on his way and he has no power over me, but that the world must know that I love the Father and that I am doing exactly what the Father told me to do. Get up, let's go from here.

John 13:33–14:31

**True Vine, The**

*JESUS.*

I am the true vine and my Father is the vinedresser. Every branch in me that does not bear fruit He prunes so that it may bear more fruit. By means of the word I have spoken to you, you

are pruned already. Remain in me as I remain in you. Just as a branch cannot bear fruit all by itself, but must remain part of the vine, neither can you bear fruit unless you remain in me. I am the vine, you are the branches. Whoever remains in me and I in him, this one bears much fruit; for cut off from me you can do nothing. If a man does not remain in me, he is like a branch that has been thrown away and withers. Men gather these branches and throw them into the fire and they are burned up. If you remain in me and my words remain in you, you will ask what you will and it will be done for you.

It is in this way that my Father is glorified, that you should bear much fruit and so prove that you are my disciples. As the Father has loved me, so have I loved you. Remain in my love. If you keep my commandments you will remain in my love, just as I have kept my Father's commandments and remain in His love. I have told you these things so that my joy may remain in you and that your joy may be complete.

This is my commandment: that you love one another as I have loved you. A man can have no greater love than this: that a man lay down his life for his friends. You are my friends, if you do all the things that I command you. From here on, I shall not call you servants, because a servant does not know what his master is doing. But I have called you friends, because all the things that I have heard from my Father I have made known to you. You have not chosen me, but I have chosen you and commissioned you to go and bear fruit, fruit that will last, so that whatever you ask of my Father in my name, He may give you. These things I command you, that you love one another.

John 15:1-17

### **Hatred of the World Towards Jesus**

#### *JESUS.*

If the world hates you, you know that it hated me before it hated you. If you were of the world, the world would love you as its own, but because you are not of the world, but I have chosen you out of the world, therefore the world hates you. Remember the words I said to you: "A servant is not greater than his master." If they have persecuted me, they will also persecute you. If they have kept my word, they will keep yours as well. But they will do all these things to you on account of my name, because they do not know the one who sent me.

If I had not come and spoken to them, they would be blameless; but as it is, they have seen and hated both me and my Father. But all this has happened in order that the word written in their law might be fulfilled: "They hated me for no reason." When the intercessor comes, whom I will send to you from the Father, even the Spirit of Truth which proceeds from the Father, he will testify of me. And you will also bear witness, because you have been with me from the beginning. I have told you all these things so that you will not be shaken. They will expel you from the synagogues, yes the time is coming when anyone who kills you will think that he is doing a service for God. They will do these things to you because they have neither known the Father nor myself. But I have told you all these things, so that when the time comes, you may remember that I had told you of them.

John 15:18-27; 16:1-4...

### **Spirit of Truth to Be Sent, The**

*JESUS.*

I did not tell you these things from the beginning, because I was with you; but now I am going to the one who sent me. None of you have asked me, “Where are you going?” But because I have said these things to you, sorrow has filled your heart. Nevertheless, I tell you the truth; it is for your own good that I am going because unless I go, the Intercessor will not come to you; but if I do go, I will send him to you. And when he comes, he will reprove the world regarding sin and righteousness and judgement.

Regarding sin; because they did not believe in me. Regarding righteousness; because I am going to my Father and you will see me no more. Regarding judgement; because the prince of this world has already been judged. I still have many things to say to you, but you cannot bear them now. However when he, the Spirit of truth has come, he will guide you into all truth. For he will not speak of himself, but will speak only what he has heard and he will show you things to come. He will glorify me, for he will receive from what is mine and will show it to you. All things the Father has are mine; this is why I said; “He will receive from what is mine and will show it to you.”

John 16:...4–15

### **Jesus Has Conquered the World**

*JESUS.*

In a short time you will no longer see me and then in a short time you will see me again, because I am going to the Father.

*NARRATOR.*

Then some of his disciples said to one another:

*DISCIPLES.*

What is this that he is saying to us: “In a short time you will no longer see me and then a short time later you will see me again, because I am going to the Father.” What does he mean when he says: “A short time?” We don’t understand what he’s talking about.

*NARRATOR.*

Jesus knew that they wanted to question him, so he said:

*JESUS.*

Are you asking one another what I meant by saying: “In a short time you will no longer see me, and then a short time later you will see me again.” I tell you most sincerely, you will weep and wail while the world rejoices. You will be sorrowful, but your sorrow will be turned into joy. A woman when she is in labor suffers, because her time has come. But as soon as she has given birth to the child she forgets the anguish in her joy, because a man has been born into the world. So it is with you; you are sad now, but I will see you again and your hearts will rejoice and your joy, no man can take from you. When that day comes, you will not ask me any questions. I tell you most solemnly, anything you ask from the Father in my name, He will give you.



Until now you have not asked for anything in my name. Ask and you will receive so that your joy may be complete. I have been telling you all these things in parables; but the time is coming when I will no longer speak to you in parables but will tell you about the Father in plain words. When that day comes, you will ask in my name and I am not saying that I will entreat the Father for you, because the Father Himself loves you for loving me and believing that I came from God. I came from the Father and have come into the world and now I leave the world and go to the Father.

*DISCIPLES.*

Now you are speaking plainly and not using proverbs. Now we are sure that you know everything and do not have to wait for anyone to question you. Because of this we believe that you have come from God.

*JESUS.*

Do you believe at last! Listen, the hour is coming, in fact it has already come when you will be scattered every man to his own way and you will leave me alone. And yet I am not alone, because the Father is with me. These things I have told you so that in me you might have peace. In the world you will have trouble, but cheer up, I have conquered the world.

John 16:16–33

**Prayer of Christ, The**  
*NARRATOR.*

After saying these things, Jesus lifted up his eyes to heaven and said:

*JESUS.*

Father, the hour has come, glorify your son so that your son may glorify you. As you have given him power over all flesh that he should give eternal life to as many as you have given him. And eternal life is this: that they might know you, the only true God, and Jesus Christ whom you have sent. I have glorified you on earth and have finished the work that you gave me to do.

And now, Oh Father, glorify me with yourself, with the glory I had with you before the world was. I have made your name known to the men you gave me out of the world. They were yours and you gave them to me, and they have kept your word. Now they know that all the things you have given me are indeed from you, for I have given them the words you gave to me. They have received them and have known for a fact that I came from you and they have believed that you did send me. I pray for them; I am not praying for the world, but for those you have given me because they are yours.

All that I have is yours and all that you have is mine, and in them am I glorified. I am not in the world any longer and I am coming to you, but they are in the world. Holy Father, keep through your own name those you have given me, that they may be as one, as we are one. While I was with them in the world, I kept them in your name. Those you have given me, I have kept and none of them are lost, except for the son of destruction, that the scripture might be fulfilled. But now I am coming to you. While I am still in the world I say these things in order that they might have my joy completed in themselves. I have given them your word and the world has

hated them because they are not of the world even as I am not of the world. I am not asking you to take them out of the world, but that you should keep them from the evil one. They are not of the world, even as I am not of the world. Purify them through your truth, your word is truth. As you sent me into the world, I have also sent them into the world and for their sake I purify myself so that they also may be purified through the truth. I am not petitioning only for these, but also for those who will believe on me, through their word. May they all be one.

As you Father are in me and I in you, may they also be one in us so that the world may believe that it was you who has sent me. I have given them the glory which you gave to me, that they may be one even as we are one: I in them and you in me, that they may be made perfect in one, that the world will know that it was you who sent me and have loved them as you have loved me. Father, I also want those you have given me to be with me where I am, so that they may see my glory that you have given me because you loved me before the foundation of the world.

Oh Righteous Father, the world has not known you, but I have known you and these have known that you have sent me. I have made your name known to them and will continue to make it known, that the love with which you have loved me may be in them and I in them.

John 17:1–26

### **Peter's Denial Foretold**

*NARRATOR.*

After a psalm had been sung and he had said all these things, Jesus started to leave with his disciples following. Jesus then said to them:

*JESUS.*

All of you will be caused to stumble because of me this night, for scripture says: "*I will strike the shepherd and the sheep of the flock will be scattered,*" (Zechariah 13:7) but after I have risen again, I will go before you to Galilee.

*NARRATOR.*

At this Peter said:

*PETER.*

Even though all the rest shall be stumbled because of you, I will never be stumbled.

*JESUS.*

Simon, Simon; Satan, you must know, has desired to sift you all like wheat, but I have prayed for you, that your faith may not fail and once you have recovered, strengthen your brothers.

*PETER.*

Lord, I am ready to go with you both to prison and to death!

*JESUS.*

Peter I tell you most sincerely; this day, even this very night before the cock crows twice, you will have denied three times that you even know me.

*NARRATOR.*

But he repeated more earnestly:

*PETER.*

Even if I have to die with you, I will never, in any way, deny that I know you.

*NARRATOR.*

And all the disciples said the same.

Matthew 26:30–35; Mark 14:26–31; Luke 22:31–34

### **Preparation for the Arrest**

*NARRATOR.*

He said to them:

*JESUS.*

When I sent you out without a money bag, food sack or sandals, were you in need of anything?

*DISCIPLES.*

No.

*JESUS.*

But now if you have a money bag, take it; if you have a food sack, do the same; if you don't have a sword, sell your cloak and buy one. For I tell you that this that is written must yet be fulfilled in me: "*He let himself be taken as a criminal*" (Isaiah 53:12). For what scripture said about me is even now reaching its fulfillment.

*DISCIPLES.*

Lord, here are two swords.

*JESUS.*

That's enough.

*NARRATOR.*

And he came out and went his way as usual to the Mount of Olives with his disciples following.

Luke 22:35–39

## Chapter Eighteen

### **Garden Of Gethsemane, The**

*NARRATOR.*

They crossed the Kedron Valley and came to an estate called Gethsemane and there was a garden there. When they reached the place, he went into it with his disciples and said to them:

*JESUS.*

Stay here while I go over there to pray.

*NARRATOR.*

He then took Peter and the two sons of Zebedee, James and John with him. A sudden fear, sadness and great distress came then over him and he said to them:

*JESUS.*

My soul is sorrowful to the point of death, stay here and watch with me. Pray that you aren't put to the test.

*NARRATOR.*

He then withdrew from them a little further, about a stone's throw. He threw himself to the ground and knelt. Falling to his face he prayed that if it were possible, this hour might pass him by.

*JESUS.*

My Father, if it is possible, let this cup pass from me. Abba, Father; everything is possible for you. If you are willing, take this cup away from me. Nevertheless, let not my will but your will be done.

*NARRATOR.*

An angel then appeared to him from heaven to strengthen him. In his anguish he prayed even more earnestly and sweat fell to the ground like great drops of blood. When he got up from prayer he came back to the disciples and found them sleeping from sheer grief.

*JESUS.*

Why are you sleeping! Get up and pray not to be put to the test. Simon, are you asleep? Don't you have the strength to watch with me one hour? Watch and pray in the eventuality that you are put to the test. Indeed the spirit is willing, but the flesh is weak.

*NARRATOR.*

He went away a second time and prayed:

*JESUS.*

My Father, if this cup cannot pass from me except that I drink it, let your will be done.

*NARRATOR.*

He came back once more and found them sleeping for their eyes were very heavy and they could find no answer for him. Leaving them there, he went away and prayed for the third time, saying the same words. He then came back to the disciples a third time and said to them:

*JESUS.*

You can sleep on now and take your rest. It is all over. Look, the hour has come and the Son of Man is to be betrayed into the hands of sinners. Get up and let's be going. Look, the man who betrays me is close at hand.

Matthew 26:36–46; Mark 14:32–42; Luke 22:40–46; John 18:1

### **Arrest Of Jesus, The**

*NARRATOR.*

While he was still speaking, a large number of men appeared, armed with swords and clubs. At the head of them was the man called Judas, one of the twelve. Judas, who had betrayed him, knew the place well since Jesus had often met there with his disciples. Judas brought the cohort to this place together with a detachment of guards all with lanterns, torches and weapons. These had been sent with him by the Chief Priests, Pharisees, Scribes and the Elders of the people. Now Judas, who had betrayed him, had prearranged a signal for them.

*JUDAS ISC.*

The one I kiss, he is the man. Take him into custody and see that he is well guarded when you lead him away.

*NARRATOR.*

As soon as Judas arrived, he went right up to Jesus and said:

*JUDAS ISC.*

Greetings, Rabbi.

*NARRATOR.*

And he kissed him.

*JESUS.*

Judas, are you betraying the Son of Man with a kiss? My friend, why did you come?

*NARRATOR.*

Knowing everything that was going to happen to him, Jesus came forward and said:

*JESUS.*

Who are you looking for?

*COHORT.*

Jesus of Nazareth!

*JESUS.*

I am he.

*NARRATOR.*

Judas, who had betrayed him, also stood with them. As soon as Jesus had said to them, "I am he," they went backward and fell to the ground. He asked them a second time:

*JESUS.*

Who are you looking for?

*COHORT.*

Jesus of Nazareth.

*JESUS.*

I told you that I am he. If I am the one you are looking for, let these others go their own way.

*NARRATOR.*

This was to fulfill the words he had spoken: "Not one of those you have given me have I lost." His followers seeing what was going to happen said:

*DISCIPLES.*

Lord, shall we use our swords?

*NARRATOR.*

The mob came forward, seized Jesus and took him into custody. At that, one of the followers of Jesus who carried a sword, Simon Peter, stretched out his hand, drew his sword and struck one of the High Priest's servant, wounding him by cutting off his right ear. The servant's name was Malchus. But at this, Jesus spoke:

*JESUS.*

Stop it! That will do.

*NARRATOR.*

And touching the man's ear he healed him. Jesus then said to Peter:

*JESUS.*

Put your sword back in its' sheath, for all who draw the sword will die by the sword. Don't you think that I could appeal to my Father and he would promptly send me more than twelve legions of angels to my defense. But then, how would the scriptures be fulfilled that say that this is the way it must be? Am I not to drink the cup that my Father has given me to drink?

*NARRATOR.*

Then Jesus said to the crowds: the Chief Priests, Captains of the Temple guard and Elders who had come for him:

*JESUS.*

Am I a thief that you had to set out to capture me with swords and clubs? When I sat among you teaching in the Temple day after day, you never moved to lay hands on me. But all this was done, in order that the scriptures of the prophets be fulfilled. This is your hour and the reign of darkness.

*NARRATOR.*

Then all the disciples deserted him and ran away. However, there was a young man who followed him who had nothing on but a linen cloth wrapped around his naked body. The mob caught hold of him, but he left the cloth in their hands and ran away naked.

Matthew 26:47–56; Mark 14:43–52; Luke 22:47–53; John 18: 2–11

### **Peter's Denial**

*NARRATOR.*

The cohort, its' Captain and the Jewish guards seized Jesus and bound him. The men who had arrested Jesus led him off to Caiaphas, the High Priest for that year. They took him to the High Priest's house where the Chief Priests, Elders and Scribes were assembled. They took him first to Annas, because Annas was the father-in-law of Caiaphas. Now it was Caiaphas who had suggested to the Jews that it was better that one man die for the people. Simon Peter, with another disciple, followed Jesus at a distance. John (this disciple), who was known to the High Priest, went in with Jesus into the palace of the High Priest, but Peter stayed outside the door. So the other disciple, the one known to the High Priest, went in and spoke to the woman who was keeping the door and brought in Peter. He went into the High Priest's palace and sat down in the courtyard with the servants to see the end of what was going to happen.

Now it was cold and the servants and guards had lit a charcoal fire in the middle of the courtyard and were standing there warming themselves. Peter also stood there and warmed himself with the others. While Peter was down below in the courtyard sitting there by the fire, one of the High Priest's servant girls, the maid on duty at the door, came up and saw Peter warming himself there. She stared at him and said:

*DOOR GIRL.*

Aren't you also one of this man's disciples? You were too with Jesus the Galilean, the man from Nazareth! This man was also with him.

*NARRATOR.*

But he denied it in front of them all.

*SIMON.*

I am not! Woman, I don't even know him. I don't understand what you're talking about!

*NARRATOR.*

And he went out and the cock crowed. Meanwhile, the High Priest interrogated Jesus about his disciples and his teachings.

*JESUS.*

I have spoken openly for all the world to hear. I have always taught in the synagogue and in the Temple where all the Jews meet together; I have said nothing in secret. But why are you asking me? Ask the people that heard me what I said to them.

*NARRATOR.*

When he had spoken in this way, one of the guards standing by struck Jesus with the palm of his hand and said:

*GUARD 1.*

Is that the way to answer the High Priest?

*JESUS.*

If there is something wrong in what I said, point out what is wrong. But if there is no offence in it, why did you hit me?

*NARRATOR.*

Then Annas sent him, still bound, to Caiaphas the High Priest. Simon Peter again was standing by the fire when the servant girl, who stood duty at the door, saw him again and he went out to the gate of the forecourt. The servant girl again started telling the bystanders:

*DOOR GIRL.*

This man was with Jesus of Nazareth. This man is one of them. Aren't you also one of his disciples? You are another of them!

*NARRATOR.*

But Peter again, with an oath, denied it.

*SIMON PETER.*

I am not my friend. I don't know the man.

*NARRATOR.*

About an hour later, the bystanders themselves came up to Peter. One of the High Priest's servants, a relation of the man whose Peter had cut off said:

*RELATIVE.*

Didn't I see you in the garden with him?

*MAN 1.*

This man was certainly with him. You are one of them for sure. You're a Galilean! Your accent gives you away.

*NARRATOR.*

Again Peter denied it and started cursing and swearing.

*SIMON PETER.*

Man, I don't know what you're talking about! I don't know the man you're talking about.



*NARRATOR.*

At that instant while he was still speaking, the cock crowed for the second time. The Lord turned and looked straight at him and Peter remembered what the Lord had said to him. 'Before the cock crows today, you will have disowned me three times. And he burst into tears and went outside and wept bitterly.

Matthew 26:57,58;69–75; Mark 14:53,54;66–72; Luke 22:54–62; John 18:12–27

### **Jesus Brought Before The Sanhedrin**

*NARRATOR.*

When day broke, the Elders of the people, the Chief Priests and the Scribes came together and led Jesus into the Sanhedrin and said to him:

*CHIEF PRIESTS, ELDERS and SCRIBES.*

Are you the Christ? Tell us!

*JESUS.*

If I tell you, you won't believe me. And if I question you, you won't answer me or let me go. The time is coming when the Son of Man will sit on the right hand of the power of God.

*NARRATOR.*

Then they all asked:

*CHIEF PRIESTS, ELDERS and SCRIBES.*

Are you then the Son of God?

*JESUS.*

You say that I am.

*CHIEF PRIESTS, ELDERS and SCRIBES.*

Why do we need any further testimony. We've heard it out of his own mouth.

*NARRATOR.*

Now the Chief Priests and the whole Sanhedrin were looking for testimony that could be used against Jesus in order to have him put to death, but they didn't find any. However, many did give false testimony against him, but their statements conflicted with each other. Finally there came two false witnesses who said:

*WITNESS 1.*

This man said, "I am able to destroy the Temple of God and to rebuild it in three days."

*WITNESS 2.*

We heard him say, "I will destroy this Temple that is made with hands and within three days and I will build another made without hands."

*NARRATOR.*

But their testimony's also conflicted. The High Priest then stood before the whole assembly and said to Jesus:

*HIGH PRIEST.*

Aren't you going to say anything? What is it that these men are testifying against you?

*NARRATOR.*

But Jesus remained silent. Again the High Priest asked him and said:

*HIGH PRIEST.*

I put you on an oath by the Living God to tell us whether you are the Christ, the Son of God, the Son of the Blessed One.

*JESUS.*

You have said it, "I am!" Nevertheless I tell you, the time is coming when you will see the Son of Man sitting on the right hand of the power of God and coming in the clouds of heaven.

*NARRATOR.*

At this the High Priest tore his robes and said:

*HIGH PRIEST.*

He has blasphemed! What do we need any further witnesses now. We have heard it for ourselves from his own lips. There, now we have heard his blasphemy. What is your finding?

*NARRATOR.*

And they all gave their verdict.

*COUNCIL.*

He deserves the death sentence!

*NARRATOR.*

The whole assembly then rose. Some of them began to spit in his face and hit him with their fists. The men who guarded Jesus mocked and beat him. And when they had blindfolded him they slapped him on the face, taunting him saying:

*GUARDS.*

Prophecy to us, you Christ! Which one of us hit you?

*NARRATOR.*

And they spoke many other blasphemous things against him and the servants struck him with the palm of their hands.

Matthew 26:59–68; Mark 14:55–65; Luke 22:63–23:1...

**Jesus is Delivered to Pilate**

*NARRATOR.*

When morning had come, all the Chief Priests had a meeting with the Elders, Scribes and the whole Sanhedrin to deliberate the plan to have Jesus put to death. They had him bound and led him from Caiaphas to deliver him to Pontius Pilate, the Roman governor. Then Judas, who had betrayed him, seeing that Jesus had been condemned, was filled with remorse and brought the thirty silver pieces back to the Chief Priests and Elders.

*JUDAS ISC.*

I have sinned. I have betrayed innocent blood.

*CHIEF PRIESTS and ELDERS.*

What is that to us? That is your concern.

*NARRATOR.*

He threw down the silver pieces in the Sanctuary, left and went and hung himself. The Chief Priests picked up the silver pieces and said:

*CHIEF PRIESTS.*

It is against the law to put this into the treasury; it is blood money.

*NARRATOR.*

So they discussed the matter and bought with the money a certain field where the clay was used by potters. This field, known as Potter's Field, was to be used as a cemetery to bury foreigners in. That is why the field is still called *the field of blood* to this day. The words of the prophet Jeremiah were then fulfilled:

*"And they took the thirty silver pieces, the price at which he was valued by the children of Israel, and they purchased a field from the potters, just as the Lord directed me." – Zechariah 11:12-13*

Matthew 27:1–10; Mark 15:1; Luke 23:...1

## **Jesus Before Pilate**

*NARRATOR.*

Meanwhile, they had brought Jesus from Caiaphas to the Hall of Judgement, called the Praetorium, and Pilate, it was still morning. But the Jews did not go into the Praetorium themselves or else they would be defiled and not be able to eat the Passover. So Pilate came outside to them and said:

*PILATE.*

What charge do you bring against this man?

*JEWS.*

We found this man inciting our people to revolt, forbidding to give the tribute to Caesar and claiming that he himself is Christ, a king. If he weren't a criminal we wouldn't have brought him to you.

*PILATE.*

Take him yourselves and try him by your own law.

*JEWS.*

According to Roman law, we are not allowed to put a man to death by crucifixion.

*NARRATOR.*

This was to fulfill the words Jesus had spoken indicating the way he was going to die. Pilate then went back into the Praetorium and called Jesus to him. As Jesus stood before the governor, Pilate put this question to him:

*PILATE.*

Are you the king of the Jews?

*JESUS.*

Do you ask this of your own accord or have others spoken to you about me?

*PILATE.*

Am I a Jew? It is your own people and the Chief Priests who have handed you over to me. What have you done?

*JESUS.*

My kingdom is not of this world; if my kingdom were of this world my followers would have fought to prevent my being delivered into the hands of the Jews. But as it is, my kingdom is not from here.

*PILATE.*

Are you a king then? Are you the King of the Jews?

*JESUS.*

It is you who have said I am a king. Yes, I am a king. To this end I was born and for this cause I came into the world that I should bear witness to the truth; and all who are on the side of truth hear my voice.

*PILATE.*

What is truth?

*NARRATOR.*

And with that he went out again to Chief Priests and the crowds and said:

*PILATE.*

I find no case against him.

*NARRATOR.*

But they (the Jews) fiercely persisted:

*JEWS.*

He is inflaming the people with his teaching all over Judaea; it has come all the way from Galilee, where he started, down to here.

*NARRATOR.*

When Pilate heard this, he asked if the man were a Galilean and finding that he came under Herod's jurisdiction, he passed him over to Herod who was in Jerusalem at that time. Pilate then had Jesus taken away.

Matthew 27:11; Luke 23:2-7; John 18:28-38

### **Jesus Before Herod**

*NARRATOR.*

Now Herod was delighted to see Jesus as he had been waiting a long time to meet him. He had heard many things about him and hoped to see some miracle performed by Jesus. Herod questioned him at some length, but Jesus remained silent and didn't answer him. Meanwhile, the Chief Priests and the Scribes stood there, hurling accusations at Jesus. Then Herod, together with his guards, treated him with contempt and made fun of him. They put a rich cloak on him and sent him back to Pilate. Although Herod and Pilate had previously been enemies, they were reconciled that same day and became friends.

Luke 23:8-12

### **Jesus Returned To Pilate**

*NARRATOR.*

Pilate then called the Chief Priests and the leading men of the people and said to them:

*PILATE.*

You have brought this man to me as a political agitator, look, I have gone into the matter myself in your presence and have found no case against this man in respect to all the allegations you have brought against him. Neither has Herod, since he sent him back to us. But according to a custom of yours, I am under obligation to release one prisoner at the Passover. Would you like me then to release the King of the Jews. As you can see, the man has not done anything that deserves death. I will then, discipline him and release him.

*NARRATOR.*

And they cried out all to once.

*CROWD.*

Away with him... release Barabbas to us!...not this man, but Barabbas!

*NARRATOR.*

Now Barabbas was a thief and had been thrown in prison for causing a riot in the city and for murder. Pilate, willing to release Jesus, spoke to them but they cried:

*CROWD.*

Crucify him, crucify him!

*PILATE.*

Why, what evil has he done? I have found no reason to have him put to death. I will discipline him and let him go!

*NARRATOR.*

But they kept on shouting at the top of their voices demanding that he should be crucified and the shouts of them and the Chief Priests were growing louder. Pilate then took Jesus and had him flogged. The governor's soldiers took Jesus with them into the inner part of the Palace, called the Praetorium. They called the whole cohort together and gathered around Jesus. They then stripped him and put a purple robe on him. And when they had braided some thorns into a crown, they put it on his head and placed a reed in his right hand. And the soldiers mocked Jesus and came up to him and saluted him saying:

*GUARDS.*

Hail, King of the Jews!

*NARRATOR.*

And they spit on him, slapped him with their hands and took a reed and struck him on the head with it. They also went down on their knees and pretended to worship him. Pilate then went out again and said to them:

*PILATE.*

Look, I'm going to bring him out to you so that you know I don't find any fault in him.

*NARRATOR.*

Jesus then came out wearing the crown of thorns and the purple robe.

*PILATE.*

Look at the man!

*NARRATOR.*

When they saw him, the Chief Priests and the guards shouted:

*CHIEF PRIESTS and GUARDS.*

Crucify him, crucify him!

*PILATE.*

You take him and crucify him. For I can find no fault in him.

*NARRATOR.*

And the Chief Priests and the Elders brought many accusations against him.

*JEWS.*

We have a law and according to that law he ought to die, because he has claimed to be the Son of God.

*NARRATOR.*

When Pilate heard what they were saying, his fears increased. Reentering the Praetorium he said to Jesus:

*PILATE.*

Don't you hear how many charges they have brought against you? Aren't you going to say anything?

*NARRATOR.*

But to Pilate's complete amazement, Jesus didn't say a word.

*PILATE.*

Where do you come from?

*NARRATOR.*

But Jesus made no reply.

*PILATE.*

Are you refusing to speak to me? Don't you know that I have the power to release you and I have the power to crucify you?

*JESUS.*

You could have no power over me, unless it had been given you from above, that is why the one who handed me over to you has the greater guilt.

*NARRATOR.*

From that moment on, Pilate was anxious to set Jesus free, but the Jews shouted:

*JEWS.*

If you set this man free, you are no friend of Caesars'. Anyone who makes himself a king is defying Caesar.

*NARRATOR.*

Hearing these words, Pilate brought Jesus out again and seated himself on the chair of judgement at a place called the Pavement, in Hebrew Gabbatha. Now it was the Passover Preparation day about noon. Pilate then said to the Jews:

*PILATE.*

Here is your king.

*JEWS.*

Take him away...Away with him...Crucify him!

*PILATE.*

Do you want me to crucify your king?

*JEWS.*

We have no king but Caesar!

*NARRATOR.*

Now at the feast it was the governor's practice to release a prisoner for the people, anyone they asked for. He was therefore under obligation to release one man for them. Now there was at that time a notorious prisoner whose name was Barabbas. Barabbas was at this time bound in prison with the rioters who had committed murder during the insurrection. So when the crowd gathered to ask the customary favor, Pilate said to them:

*PILATE.*

Who do you want me to release for you? Barabbas or Jesus who is called Christ? Do you want me to release for you the King of the Jews?

*NARRATOR.*

For Pilate realized that they had delivered Jesus to him out of jealousy. And while he was sitting in the chair of Judgement, his wife sent him a message.

*WIFE.*

Have nothing to do with that righteous man; I have been upset all day by a dream I had about him.

*NARRATOR.*

But the Chief Priests and Elders persuaded the crowd to demand the release of Barabbas for them and to have Jesus executed. So the governor spoke and asked them:

*PILATE.*

Which one of the two do you want me to release for you?

*JEWS.*

Barabbas!

*PILATE.*

But if I do that, what am I going to do with Jesus who is called Christ? What am I to do with the man you call king of the Jews.

*JEWS.*

Let him be crucified!...crucify him!

*PILATE.*

Why? What evil has he done?

*NARRATOR.*

But they shouted all the louder:

*JEWS.*

Let him be crucified...Crucify him!



*NARRATOR.*

Pilate saw that he was making no impression and that in fact a riot was imminent. So he took some water, washed his hands in front of the crowd and said:

*PILATE.*

I am innocent of the blood of this righteous man. It is your concern!

*NARRATOR.*

And all the people answered and said:

*CROWD.*

His blood be on us and on our children.

*NARRATOR.*

Pilate then gave his verdict: their demand was to be granted. So in the end Pilate, anxious to placate the crowd, released the man they asked for, Barabbas, who had been imprisoned for rioting and murder and handed Jesus over to them to deal with as they pleased. He released Barabbas to them, but Jesus, he had flogged and delivered him to them to be crucified. When the guards had finished mocking him, they took off the cloak and dressed him in his own clothes and led him away to be crucified.

Matthew 27:12–31; Mark 15:2–20; Luke 23:13–25; John 18:39–19:16

## Chapter Nineteen

### **Crucifixion, The**

*NARRATOR.*

Carrying his own stake, he went out of the city to a place, called the place of the skull, or as it was called in Hebrew, Golgotha. Now as they were on their way out and leading him away they compelled a passerby, named Simon of Cyrene, the father of Alexander and Rufus, who was coming in from the country and enlisted him to carry his stake. They put the stake on his shoulder and made him carry it behind Jesus. And a large crowd of people followed him that also included women, who mourned and lamented for him. But Jesus turned and said to them:

*JESUS.*

Daughters of Jerusalem, don't weep for me; weep rather for yourselves and for your children. Look, the days are coming when the people will say; "Happy are those who are barren and the womb's that have never borne, the breasts that have never given succor." Then they will say to the mountains, "Fall on us!" and to the hills, "Cover us!" For if men do these things to a green tree, what will happen to a withered [and dry] one.

*NARRATOR.*

Now with him they were also leading two other criminals to be executed. When they reached the place called Calvary, the place of the Skull, they gave him wine to drink mixed with a narcotic, which when he tasted it, refused to drink. Then they crucified him there with the two other criminals, one on his right and the other on his left, with Jesus in the middle. And the scripture was fulfilled which said: "*He was counted among the criminals*" (Isaiah 53:12). And Jesus spoke saying:

*JESUS.*

Father, forgive them, because they don't know what they're doing.

*NARRATOR.*

When the soldiers had finished crucifying him they took and divided his clothing into four parts, one for each soldier and cast lots to decide what each should take. His tunic however was seamless, woven in one piece from top to bottom, so they said to one another:

*SOLDIERS.*

Let's not tear it, instead let's cast lots to decide who's to have it.

*NARRATOR.*

In this way the words of David, the prophet, was fulfilled: "*They divided my clothing among them and cast lots for my tunic*" (Psalm 22:18). It was the third hour when they crucified him. Pilate wrote a notice and had it affixed to the pole above his head. The charge read, "This is Jesus of Nazareth, the King of the Jews." This notice was read by many of the Jews as the place where Jesus was crucified was not far from the city and the writing was in Greek, Latin and Hebrew. So the Chief Priests of the Jews said to Pilate:

*CHIEF PRIESTS.*

You shouldn't have written "The King of the Jews."

*PILATE.*

But this man said: "I am the King of the Jews." What I written, I have written!  
Matthew 27:32–38; Mark 15:21–28; Luke 23:26–34,38; John 19:17–24

### **Jesus and His Mother**

*NARRATOR.*

Near the stake stood Jesus' mother and his mother's sister, the wife of Clopas and Mary of Magdala. Seeing his mother and the disciple he loved standing near her, Jesus said to her:

*JESUS.*

Woman, behold your son!

*NARRATOR.*

Then to the disciple he said:

*JESUS.*

Behold your mother.

*NARRATOR.*

And from that hour, the disciple made a place for her in his own home.

John 19:25–27

### **Jesus is Mocked**

*NARRATOR.*

Now the people that passed by jeered at him, shook their heads and said:

*PEOPLE.*

Aha, you who destroys the Temple and rebuilds it in three days, save yourself...If you're the Son of God, come down from the stake.

*NARRATOR.*

And people stood there watching. Likewise, the Chief Priests, Scribes and Elders stood there and mocked him themselves in the same way:

*CHIEF PRIESTS, SCRIBES and ELDERS.*

He saved others, but he can't save himself...Let him save himself if he is the Christ of God, the Chosen One...Let Christ, the King of Israel come down from the stake now for us to see it and we'll believe in him...If he is the King of Israel, let him come down from the stake and we'll believe him...He trusted in God, let Him deliver him now, if he'll have him, because he said: "I am the Son of God."

*NARRATOR.*

The soldiers also mocked him. They came up, offered him vinegar and said:

*SOLDIERS.*

If you are the King of the Jews, save yourself!

*NARRATOR.*

Even the robbers who were crucified with him taunted him in the same way.

Matthew 27: 39–44; Mark 15:29–32; Luke 23:35–37

### **Repentant Thief, The**

*NARRATOR.*

One of the criminals hanging there also blasphemed him:

*THIEF 1.*

If you are Christ, save yourself and us as well!

*NARRATOR.*

But the other criminal who had been crucified with Jesus, spoke up and rebuked him:

*THIEF 2.*

Don't you fear God, seeing that you got the same sentence as he did, but we deserved it and we're getting the due reward for our actions. But this man has done nothing. Jesus, Lord, remember me when you come into your Kingdom.

*JESUS.*

Indeed, I promise you today, you will be with me in paradise.

Luke 23:39–43

### **Death of Jesus, The**

*NARRATOR.*

It was about the sixth hour and with the sun eclipsed, a darkness came over the whole land until the ninth hour. At the ninth hour Jesus cried out in a loud voice:

*JESUS.*

Eli (Eloi), Eli (Eloi), La–ma Sa–bach–tha–ni?

*NARRATOR.*

This means when interpreted; “*My God, My God, why have you forsaken me?*” (Psalm 31:5). When some of those who were standing there heard this, they said:

*PEOPLE.*

Listen, this man is calling on Elijah.

*NARRATOR.*

After this, Jesus knew that all things were now accomplished and in order to fulfil scripture perfectly he said:

*JESUS.*

*“I’m thirsty.” – Psalm 22:15*

*NARRATOR.*

A jar full of vinegar stood there and one of them ran quickly to get a sponge and dipped it in vinegar. Putting the sponge soaked in vinegar on a hyssop stick, they held it up to his mouth and gave it to him to drink. Then the rest of them said:

*PEOPLE.*

Wait! Let’s see if Elijah will come to take him down and save him.

*NARRATOR.*

After Jesus had taken the vinegar he said:

*JESUS.*

It is finished.

*NARRATOR.*

But Jesus again crying out in a loud voice said:

*JESUS.*

*“Father, into your hands I commit my spirit.” – Psalm 31:5*

*NARRATOR.*

With these words, he breathed his last breath and bowing his head he gave up his spirit. At that, the curtain that secluded the Most Holy in the Temple was torn in two from the top to the bottom, right down the middle. The earth quaked, the rocks split, the tombs opened and the bodies of many Holy men who were sleeping in death rose. These after his resurrection, came out of the tombs, entered the Holy City and appeared to a number of people. Meanwhile, the centurion, who was standing in front, together with the others guarding Jesus, had seen how he cried out and died, the earthquake and all that was taking place, and they were terrified and said:

*GUARDS.*

This man was in truth the Son of God.

*NARRATOR.*

And the centurion gave praise to God and said:

*CENTURION.*

This was for certain a righteous man.

*NARRATOR.*

And when all the people who had gathered for the spectacle saw what had happened, they went home beating their breasts. All of Jesus’ friends stood at a distance. Many woman were there, also watching from a distance. These were the same woman who had followed Jesus from Galilee. Among them were Mary of Magdala, Mary who was the mother of James the younger and Joseph, Salome and the Mother of Zebedee’s sons. These used to follow him and look after

him when he was in Galilee. There were also many other woman there who had come up with him to Jerusalem.

Matthew 27:45–56; Mark 15:33–44; Luke 23:44–49; John 19:28–30

### **Jesus is Pierced**

*NARRATOR.*

It was Preparation Day and in order to prevent the bodies remaining on the stake during the Sabbath, since that Sabbath was a High Day, the Jews requested that Pilate have their legs broken and the bodies taken away. Consequently, the soldiers came and broke the legs of the first man who had been crucified with Jesus and then the other. But when they came to Jesus and saw that he was already dead, they did not brake his legs. One of the soldiers however, pierced his side with a spear and immediately there came out blood and water. This is the evidence of one who saw it and his record is true. He knows that he speaks the truth so that you might believe as well. All this happened in order that the scripture should be fulfilled: *“Not one bone of his will be broken”* – (Exodus 12:46; Psalm 34:20) and again another scripture says: *“They will look upon the one whom they have pierced”* – Zechariah 12:10.

John 19:31–37

### **Burial, The**

*NARRATOR.*

When evening had come, there arrived a rich and prominent member of the Council, an upright and just man named Joseph from the Jewish town of Arimathaea and he also waited for the Kingdom of God. He had not consented to what the Council had planned and carried out. Now Joseph of Arimathaea, who was a disciple of Jesus, though a secret one because he was afraid of the Jews, boldly went to Pilate and begged for the body of Jesus since it was the Preparation, the day before the Sabbath.

Pilate, astonished that Jesus should have died so soon, summoned the centurion and inquired if he was already dead. Having been assured this by the centurion, Pilate gave his permission and ordered it to be handed over and granted the corpse to Joseph. Joseph then came and took Jesus down from the stake.

Nicodemus came as well, the same one who had first come to Jesus by night and he brought a mixture of Myrrh and aloes weighing about a hundred pounds. They then took the body of Jesus and wrapped it with the spices in a clean shroud of linen cloths, following the Jewish burial custom.

Now in the place where he had been crucified there was a garden and in this garden there was a new tomb which had been hewn out of rock in which no one had yet been buried. Since it was the Jews' Preparation day and the Sabbath was imminent and the tomb was near at hand, Joseph laid the body of Jesus in his own new tomb. He then rolled a large stone against the entrance of the tomb and went away.

Meanwhile, the woman who had come from Galilee with Jesus were following behind. Mary of Magdala and the other Mary, the mother of Joseph were sitting opposite the sepulchre, watched and took note of the tomb where he had been laid and of the position of the body. They

then returned and prepared spices and ointments and rested on the Sabbath day according to the commandment.

Matthew 27:57–61; Mark 15:42–47; Luke 23:50–56; John 19:38–42

### **Guard at the Tomb, The**

*NARRATOR.*

Now the next day that followed the Day of Preparation, the Chief Priests and the Pharisees came together and went to Pilate:

*CHIEF PRIESTS and PHARISEES.*

Your Excellency, we recall that this imposter said while he was still alive; “After three days, I will rise again.” Therefore, give the order to have the sepulchre kept secure until the third day, for fear that his disciples should come by night and steal him away and tell the people, “He has risen from the dead.” This last piece of fraud would be worse than what went before.

*PILATE.*

You may have your guard. Go and make it as secure as you can.

*NARRATOR.*

So they went and made the sepulchre, sealing the stone and setting a watch.

Matthew 27:62–66

## Chapter Twenty

### **Empty Tomb, The**

*NARRATOR.*

When the Sabbath was over on the first day of the week, Mary of Magdala, Mary the mother of James, Salome and certain others brought spices to anoint him. And very early in the morning they went to the tomb with the spices they had prepared. The women had been saying to one another:

*WOMAN.*

Who will roll away the stone for us from the entrance of the tomb?

*NARRATOR.*

All at once there was a great earthquake, for the angel of the Lord, descended from heaven; came and rolled back the stone from the entrance of the tomb and sat on it. His face was like lightning and his robe white as snow. The guards were so shaken, so frightened, that they became like dead men. One of the women, Mary of Magdala, arrived at the tomb while it was still dark and seeing that the stone had been rolled back from the tomb, ran and came to Simon Peter and the other disciple, the one Jesus loved and said to them:

*MARY OF MAGDALA.*

They've taken the Lord out of the tomb, and we don't know where they've put him.

*NARRATOR.*

When the other women arrived at the tomb just as the sun was rising, they saw that the stone; which was very big, had already been rolled back away from the tomb. And on entering the tomb, they discovered that the body of the Lord Jesus was not there.

As they stood there not knowing what to think, two men in brilliant clothes suddenly appeared at their side and they were struck with amazement. Terrified, the women bowed their faces to the ground. Now one of them, a young man in a long white robe who was sitting on the right side said to them:

*MAN 1.*

Don't be afraid. You're looking for Jesus of Nazareth, who was crucified.

*MAN 2.*

Why are looking for the living among the dead.

*MAN 1.*

He's not here, he has risen as he said he would. Come and see the place where they laid him.

*MAN 2.*

See, here's the place where they laid him.



*MAN I.*

Remember what he told you when he was still in Galilee; “that the Son of Man had to be handed over into the hands of sinful men and be crucified and rise again on the third day.”

*NARRATOR.*

And they remembered Jesus’ words.

*MAN I.*

Now go quickly, tell his disciples and Peter, “He has risen from the dead and he is going before you to Galilee. It is there you will see him, just as he told you.” Now I have told you.

*NARRATOR.*

Filled with fear, awe and great joy the women came out and quickly ran away from the tomb because they were frightened out of their wits and ran to tell the disciples.

Having risen early in the morning on the first day of the week, he appeared first to Mary of Magdala, out of whom he had cast seven devils. Mary of Magdala, who had returned to the tomb after telling Peter and the other disciple that the tomb was empty, stood outside the tomb weeping. As she wept, she stooped down and looked into the tomb. And she saw two angels in white sitting, the one at the head and the other at the feet, where the body of Jesus had been placed. And they said to her:

*ANGEL.*

Woman, why are you weeping?

*MARY OF MAGDALA.*

Because they’ve taken away my Lord and I don’t know where they’ve laid him.

*NARRATOR.*

When she had said this, she turned back and saw Jesus standing there. But she didn’t know it was Jesus.

*JESUS.*

Woman, why are you weeping? Who are you looking for?

*NARRATOR.*

Mary, supposing him to be the gardener said to him:

*MARY OF MAGDALA.*

Sir, if you have taken him away, tell me where you have put him and I will go and remove him.

*JESUS.*

Mary.

*NARRATOR.*

She turned herself and said to him:

*MARY OF MAGDALA.*

Rabbuni.

*NARRATOR.*

Which is to say, Master.

*JESUS.*

Don't touch me, because I have not ascended to My Father. But go to my brothers and say to them: "I ascend to my Father and your Father and to my God and your God."

*NARRATOR.*

She then went to tell those who had been his companions what had transpired. When she arrived, they were weeping and mourning. She told them that she had seen him and had been with him and that he was alive. But they didn't believe her.

Now as Mary, the mother of James and Salome were on their way back from the tomb to tell the disciples what they had seen and heard: Jesus appeared to them and said:

*JESUS.*

Greetings!

*NARRATOR.*

And the woman came up and falling down before him, clasped his feet and worshipped him.

*JESUS.*

Don't be afraid, go tell my brothers that they should leave for Galilee and they will see me there.

*NARRATOR.*

When the women returned from the tomb they told all these things to the eleven and to all the others. The women were Mary of Magdala, Joanna and Mary the mother of James. The other women with them also told the apostles, but their story seemed pure nonsense and they didn't believe them. Peter and the other disciple, the one Jesus loved, however went running to the tomb. They ran together, but the other disciple, running faster than Peter, reached the tomb first. Bending down and looking in, he saw the linen cloths lying on the ground, but did not go in.

Simon Peter, who was following; came up, bent down, saw the binding cloths but nothing else, went right into the tomb and saw the linen cloths on the ground. He also saw the cloth that had been over his head rolled up in a place by itself and not with the other linen cloths. Then the other disciple, who reached the tomb first, also went in and he saw and believed. For as yet they didn't understand the scripture, "*that he must rise from the dead.*" The disciples then went back home again and Peter wondered in himself what was going to happen.

Matthew 28:1-10; Mark 16:1-11; Luke 24:1-12; John 20:1-18

### **Leaders Take Precautions, The**

*NARRATOR.*

While they were on their way, some of the guards went into the city to tell the Chief Priests all the things that had occurred. They held a meeting with the Elders and after discussing the matter, gave the soldiers a large sum of money saying:

*CHIEF PRIESTS and ELDERS.*

Say that his disciples came during the night and stole him away while we were sleeping. And if the governor should hear about this, we'll talk to him and persuade him so you don't get into trouble.

*NARRATOR.*

So they took the money and carried out their instructions and to this day, this story is commonly reported among the Jews.

Matthew 28:11–15

### **Jesus Appears to Cleopas**

*NARRATOR.*

That very same day two of them were on their way into the country to a village called Emmaus, which was about seven miles from Jerusalem and they talked about all the things that had happened. And it occurred that as they were talking and reasoning together, Jesus himself came up and went with them, but his identity was hidden from their eyes and they didn't recognize him. And he said to them:

*JESUS.*

What are you discussing between yourselves that's making you so sad while you walk?

*NARRATOR.*

One of them, whose name was Cleopas answered him and said:

*CLEOPAS.*

Are you only a stranger in Jerusalem and don't know the things that have happened there these last few days.?

*JESUS.*

What things?

*CLEOPAS and OTHERS.*

The things concerning Jesus of Nazareth who proved to be a great prophet by the things he said and did in the sight of God and all the people. And how the Chief Priests and our leaders handed him over to be sentenced and had him crucified. Our own hope had been that he would set Israel free and besides all of this, today is the third day since these things were done. And this isn't all, some woman from our group who were at the tomb early this morning have astounded us. When they didn't find his body they came back and told us that they had seen a vision of

Angels, which said that he was alive. Some of our friends who were with us also went to the tomb and found it exactly as the woman had said, but they didn't see him.

*JESUS.*

You foolish men! So slow of heart to believe all that the prophets have spoken. Shouldn't have Christ suffered these things and so enter into his glory?

*NARRATOR.*

Then beginning with Moses and all the prophets, he expounded to them about all the things in the scriptures that pertained to him. When they drew near to the village where they were going, he made out as if he was going further, but they pressed him to stay with them saying:

*CLEOPAS and OTHERS.*

Stay with us, for it's getting towards evening and the day is almost over.

*NARRATOR.*

So he went in and stayed with them. And it happened that as he sat at dinner with them, he took bread and blessed it, broke it and gave it to them. And their eyes were opened and they knew him, but he vanished out of their sight. And they said to one another:

*CLEOPAS and OTHERS.*

Didn't our heart burn within us while he talked with us on the road and while he opened the scriptures to us? And they rose up that same hour, returned to Jerusalem to tell the others.

Mark 16:12,13; Luke 24:13-33...

### **Jesus Appears to the Eleven**

*NARRATOR.*

Now it was still the first day of the week in the evening when they arrived in Jerusalem and found the eleven gathered together at dinner with their companions. They told them what had happened, but they didn't believe them either. They said:

*CLEOPAS.*

The Lord has for a fact risen and appeared to Simon.

*NARRATOR.*

They then recounted what had happened on the road and how they had recognized him at the breaking of bread. Now the doors were shut where the disciples were assembled for fear of the Jews. As they were speaking, Jesus himself stood in the midst of them and said:

*JESUS.*

Peace be with you.

*NARRATOR.*

But they were terrified and frightened as they thought they were seeing a spirit. But he said:

*JESUS.*

Why are you troubled and why are these doubts rising in your hearts? Look at my hands and my feet, yes, it is I indeed. Touch me and see for yourselves, a spirit has no flesh and bones, as you can see I have.

*NARRATOR.*

And when he had said these things, he showed his hands and his side to them. Their joy was so great when they saw the Lord that they still couldn't believe it and they stood there dumbfounded. He then said to them:

*JESUS.*

Have you anything to eat?

*NARRATOR.*

They offered him a piece of grilled fish. He took it and ate before their eyes. Jesus reproached their unbelief and hardness of heart because they didn't believe the ones who had seen him after he was risen.

*JESUS.*

These are the words which I had spoken to you while I was yet with you; that all things must be fulfilled that were written in the Law of Moses and in the prophets and in the Psalms concerning me.

*NARRATOR.*

He then opened their understanding so that they might understand the scriptures.

*JESUS.*

For it is written and because it is written it compelled Christ to suffer and to rise from the dead on the third day. And that repentance and forgiveness of sins should be preached in his name among all nations, beginning at Jerusalem. And you are witnesses of these things. Look, I send the promise of my Father upon you. Peace be with you, as my Father has sent me, even so I send you.

*NARRATOR.*

When he had said this he breathed on them and said:

*JESUS.*

Receive the Holy Spirit. For those sins you forgive, they are forgiven and for those whose sins you retain, they are retained. Go out into all the world and preach the Good News to every creature. He that believes and is baptized will be saved, but he that doesn't believe shall be condemned. These are the signs that will be associated with those who believe: They will cast out devils in my name, they will speak with new tongues, they will pick up snakes in their hands and if they drink any deadly poison, it will not hurt them, they will lay their hands on the sick and they will recover.

*NARRATOR.*

And Jesus led them out as far as the outskirts of Bethany. He lifted up his hands and blessed them. Now as he blessed them, he withdrew from them and was carried up to heaven. They worshipped him and then went back to Jerusalem full of joy and they continued in the Temple praising and blessing God. But Thomas called Didymus (the twin) who was one of the twelve was not with them when Jesus came. The other disciples therefore said to him:

*DISCIPLES.*

We have seen the Lord!

*THOMAS.*

Unless I see the holes that the nails made in his hands and can put my finger into the holes they made and thrust my hand into his side, I won't believe it!

*NARRATOR.*

Now eight days after he had been risen, the disciples were in the house again and Thomas was among them. The doors were closed, but Jesus came in and stood among them.

*JESUS.*

Peace be with you.

*NARRATOR.*

Then he said to Thomas:

*JESUS.*

Put your finger here. Look, here are my hands, put your hand out and put it into my side. Doubt no longer, but believe.

*THOMAS.*

My Lord and my God.

*JESUS.*

Thomas, because you have seen me, you have believed. Blessed are those who have not seen and yet believe.

*NARRATOR.*

The eleven disciples set out for Galilee, to the mountain where Jesus had arranged to meet them. When they saw him, they fell down before him, though some hesitated. Jesus came up and spoke to them:

*JESUS.*

All authority had been given to me in heaven and on earth. Go you therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. Teaching them to observe all the things whatsoever I have commanded you and know that I am with you always even to the end of time.

*NARRATOR.*

There were other signs that Jesus worked in the presence of his disciples which are not written in this book. But these are written in order that you might believe that Jesus is the Christ, the Son of God and that in believing you might have life through his name.

Matthew 28:16–20; Mark 16:14–19...; Luke 24:...33–53; John 20:19–31

### **Compassion of Jesus, The**

*NARRATOR.*

After these things Jesus showed himself again to the disciples by the Sea of Galilee and it occurred like this: Simon Peter, Thomas called the Twin, Nathanael from Cana in Galilee, the Sons of Zebedee and two more of his disciples were together. Simon Peter said:

*PETER.*

I'm going fishing.

*OTHERS.*

We'll also go with you.

*NARRATOR.*

They went out and got into the boat, but they didn't catch anything that night. When morning had come, Jesus stood on the shore, but the disciples didn't know that it was Jesus. Jesus then said to them:

*JESUS.*

Friends, have you caught anything?

*OTHERS.*

No.

*JESUS.*

Cast the net out on the starboard side of the boat and you'll find something.

*NARRATOR.*

They dropped the net and caught so many fish that they couldn't haul it in. The disciple whom Jesus loved said to Peter:

*DISCIPLE.*

It's the Lord!

*NARRATOR.*

Now when Peter, who had practically nothing on, heard that it was the Lord, he wrapped his fisherman's coat around him and jumped into the water. The other disciples came on in the boat as they weren't far from land. Being only about a one-hundred yards from shore, they dragged the net and the fish with them. As soon as they came ashore, they saw a charcoal fire with some fish cooking on it and some bread. Jesus then said to them:

*JESUS.*

Bring some of the fish you've just caught.

*NARRATOR.*

Simon Peter went back to the boat and dragged the net ashore full of big fish, one hundred and fifty three of them. And in spite of there being so many, the net was not broken. Jesus said:

*JESUS.*

Come and have some breakfast.

*NARRATOR.*

But none of the disciples asked; "Who are you?"; for they knew that it was the Lord. Jesus then stepped forward, took the bread and gave it to them. He then gave them some fish also. This was the third time that Jesus showed himself to his disciples after he was risen from the dead. When they had finished eating, Jesus said to Simon Peter:

*JESUS.*

Simon, son of John, do you love me?

*PETER.*

Yes Lord, you know that I love you!

*JESUS.*

Feed my lambs. Simon, son of John, do you love me?

*PETER.*

Yes Lord, you know that I love you!!

*JESUS.*

Look after my sheep. Simon, son of John, do you love me?

*NARRATOR.*

Peter was upset that he asked him a third time, "Do you love me?"

*PETER.*

Lord, you know all things. You know that I love you!

*JESUS.*

Feed my sheep. I tell you most solemnly, when you were young, you put on your own belt and walked wherever you wanted to, but when you grow old, you will stretch out your hands and another will put a belt round you and take you where you don't want to go.

*NARRATOR.*

Jesus said this, indicating the kind of death by which Peter would give glory to God. When he had said this, he said to Peter:



*JESUS.*

Follow me.

*NARRATOR.*

Then Peter turned and saw the disciple Jesus loved following them; the one who had leaned on his breast at supper and said; “Lord, who is it that betrays you?” Peter seeing him said to Jesus:

*PETER.*

What about him, Lord?

*JESUS.*

If I want him to stay behind until I come, what does it concern you. You follow me!

*NARRATOR.*

The rumor then went out among the brothers that this disciple would not die. Yet Jesus didn't say to him that he wouldn't die, but “If I want him to stay behind until I come, what does it concern you?” This is the disciple who vouches for these things and wrote these things and we know that his testimony is true. There are also many other things that Jesus did and if they all would have been written down, I suppose that even the world itself could not hold all the books that would have to be written. So then after the Lord had spoken to them, he was received up into heaven and sat on the right hand of God. And they went out and preached everywhere, the Lord working with them and confirming the word by the signs that accompanied it.

Amen.

Mark 16:...19,20; John 21:1–25

## Index

- A Man is Judged by His Words  
[MT 12:33–37]
- Appointment of the Twelve, The  
[MT 5:1..., 10:2–4; MK 3:13–19; LK 6:12–16]
- Arrest of Jesus, The  
[MT 26:47–56; MK 14:43–52; LK 22:47–53; JN 18:2–11]
- Authority of Jesus Questioned, The  
[MT 21:23–27; MK 11:27–33; LK 20:1–8]
- Baptism of Jesus, The  
[MT 3:13–17; MK 1: 9–11; LK 3:21,22]
- Barren Fig Tree, The  
[MT 21:18,19; MK 11:12–14]
- Bartimaeus, the Blind Man  
[MT 20:29–34; MK 10:46–52; LK 18:35–43]
- Beginning of the Birthpangs, The  
[MT 24:4–14; MK 13:5–13; LK 21:8–19]
- Being Humble Servants  
[LK 17:7–10]
- Birth of Jesus and the Visit of the Shepherds, The  
[LK 2:1–21]
- Birth of Jesus Foretold, The  
[LK 1:26–38]
- Birth of John the Baptist is Foretold, The  
[LK 1:5–25]
- Birth of John the Baptist, The  
[LK 1:57–80]
- Blasphemy Against the Holy Spirit  
[MT 12:22–32; LK 11:14–23]
- Blind Man is Cured, The  
[MK 9:1–41]
- Boy with Epilepsy, The  
[MT 17:14–23; MK 9:14–32; LK 9:37–45]
- Brothers and Mother of Jesus, The  
[MT 12:46–50; MK 3:31–35; LK 8:19–21]
- Burial, The  
[MT 27:57–61; MK 15:42–47; LK 23:50–56; JN 19:38–42]
- Call of Matthew Levi, The  
[MT 9:9; MK 2:13,14; LK 5:27,28]
- Calming of the Storm, The  
[MT 8:18–27; MK 4:35–41; LK 8:22–25]
- Carrying Your Own Cross  
[MT 16:21–28; MK 8:31–38, 9:1 LK 9:22–27]
- Centurion's Faith, The  
[MT 8:5–13; LK 7: ...1–10]

Children of Abraham, The  
[JN 8:31–59]

Coming of the Son of Man, The  
[MT 24:23–31; MK 13:21–27; LK 21:25–28]

Compassion of Jesus, The  
[MK 16:...19,20; JN 21:1–25]

Concern of Jesus' Relatives, The  
[MK 3:20–30]

Conspiracy Against Jesus, The  
[MT 24:1–5; MK 14:1,2; LK 20:37– 22:2]

Correcting Your Brother  
[MT 18:15–22]

Crafty Manager, The  
[LK 16:1–15]

Crippled Woman Is Healed, The  
[LK 13:10–17]

Crowds Follow Jesus, The  
[MT 4:24,25; MK 3:7–12]

Crowds, The  
[LK 6:17–19]

Crucifixion, The  
[MT 27:32–38; MK 15:21–28; LK 23:26–34, 23:38, JN 19:17–24]

Cure of a Leper, The  
[MT 8:1–4; MK 1:40–45; LK 5:12–16]

Cure of a Mute Possessed By A Demon  
[MT 9:32–38]

Cure of a Paralyzed Man  
[MT 9:1–8; MK 2:1–12; LK 5:17–26]

Cure of a Sick Man at the Pool of Bethzatha  
[JN 5:1–47]

Cure of the Blindman from Bethsaida  
[MK 8:22–26]

Cure of the Two Blind Men  
[MT 9:27–31]

Cures at Gennesaret  
[MT 14:34–36; MK 6:53–56]

Danger of Riches, The  
[MT 19:23–26; MK 10:23–27; LK 18:24–27]

Daughter of the Cananite Woman Healed, The  
[MT 15:21–28; MK 7:24–30]

David's Lord  
[MT 22:41–46; MK 12:35–37; LK 20:41–44]

Days of the Son of Man, The  
[LK 17:22–37]

Deaf Man is Healed, The  
[MK 7:31–37]

Death of Jesus, The  
[MT 27:45–56; MK 15:33–44; LK 23:44–49; JN 19:28–30]

Destruction of the Temple, The  
[MT 24:1–3; MK 13:1–4; LK 21:5–7]

Disbelief of Jesus’ Brothers, The  
[JN 7:1–11...]

Discernment of the Times  
[LK 12:49–59]

Disciples Instructions, The  
[MT 10:17–42, 11:1; MK 6:12,13; LK 9:6]

Discourse in the Capernaum Synagogue, The  
[JN 6:22–71]

Doing Good on the Sabbath  
[MT 12...9–14; MK 3:1–6; LK 6:6–11]

Eating With Sinners  
[MT 9:10–13; MK 2:15–17; LK 5:29–32]

Empty Tomb, The  
[MT 28:1–10; MK 16:1–11; LK 24:1–12; JN 20:1–18]

Entrapping Others  
[LK 17:1–3]

Explanation of the Parable of the Wheat  
[MT 13:36–43]

Faithful and Wise Servant, The  
[MT 24:45–51]

Faithful and Wise Servant. The  
[LK 12:35–48]

Farewell Discourses  
[JN 13:33–14:31]

Feast of Dedication, The  
[JN 10:22–42]

Feast of Tabernacles at Jerusalem, The  
[JN 7:...11–53]

First Miracle of the Loaves, The  
[MT 14:13–21; MK 6:30–44; LK 9:10–17; JN 6:1–15...]

Flight Into Egypt and Return to Nazareth, The  
[MT 2:13–23; LK 2...39,40]

Forgiving Your Brother  
[LK 17:4]

Further Comparisons of the Kingdom  
[MT 13:44–53...; MK 4:33,34]

Further Condemnation of the Scribes and Pharisees  
[MT 23:13–36]

Garden of Gethsemane, The  
[MT 26:36–46; MK 14:32–42; LK 22:39–46; JN 18:1]

Genealogy of Jesus According to Luke, The  
[LK 3:23–38]

Genealogy of Jesus According to Matthew, The  
[MT 1:1–17]

Good Samaritan, The  
[LK 10:25–37]

Good Shepherd, The  
[JN 10:1–21]

Great Tribulation of Jerusalem, The  
[MT 24:15–22; MK 13:14–20; LK 21:20–24]

Greatest Commandment, The  
[MT 22:34–40; MK 12:28–34; LK 20:39,40]

Guard at the Tomb, The  
[MT 27:62–66]

Hatred of the World Towards Jesus  
[JN 15:18–27, 16:1–4...]

Healing of the Man with Dropsy  
[LK 14:1–24]

Herod and Jesus  
[MT 14:1,2; MK 6:14–16; LK 9:7–9]

James and John Make Their Request  
[MT 20:20–28; MK 10:35–45]

Jerusalem Admonished  
[MT 23:37–39; LK 13:34,35]

Jesus Acknowledges to be the Christ  
[MT 16:13–20; MK 8:27–30; LK 9:18–21]

Jesus Among the Teachers  
[LK 2:41–52]

Jesus and His Mother  
[JN 19:25–27]

Jesus and the Children  
[MT 19:13–15; MK 10:13–16; LK 18:15–17]

Jesus Appears To Cleopas  
[MK 16:12,13; LK 24:13–33...]

Jesus Appears to the Eleven  
[MT 28:16–20; MK 16:14–19...; LK 24:...33–53; JN 20:19–31]

Jesus at the Synagogue in Nazareth  
[LK 4:16–30]

Jesus Before Herod  
[LK 23:8–12]

Jesus Before Pilate  
[MT 27:11; LK 23:2–7; JN 18:28–38]

Jesus Brought Before the Sanhedrin  
[MT 26:59–68; MK 14:55–65; LK 22:63–23:1...]

Jesus Casts Out Legion  
[MT 8:28–34; MK 5:1–20; LK 8:26–39]

Jesus Clarifies His Death  
[MT 20:17–19; MK 10:32–34; LK 18:31–34]

Jesus Cures the Crowds Near the Lake  
[MT 15:29–31]

Jesus Enters Jerusalem  
[MT 21:1–11; MK 11:1–11; LK 19:29–44; JN 12:12–19]

Jesus Has Conquered the World  
[JN 16:16–33]

Jesus Is Anointed at Bethany  
[MT 26:6–13; MK 14:3–9; LK 19:28; JN 12:1–11]

Jesus is Delivered to Pilate  
[MT 27:1–10; MK 15:1; LK 23:...1]

Jesus is Mocked  
[MT 27:39–44; MK 15:29–32; LK 23:35–37]

Jesus is Pierced  
[JN 19:31–37]

Jesus is Presented at the Temple  
[LK 2:22–39...]

Jesus Leaves Capernaum and Travels Through Galilee  
[MT 4:23; MK 1:35–39; LK 4:42–44]

Jesus Rejoices  
[MT 11:25–30; LK 10:21–24]

Jesus Returned To Pilate  
[MT 27:12–13; MK 15:2–20; LK 23:13–25; JN 18:39–19:16]

Jesus Returns to Galilee  
[MT 4:12–17; MK 1:14,15; LK 4:14,15]

Jesus Returns To Nazareth  
[MT 13:...53–58; MK 6:1–6]

Jesus Walks on the Water  
[MT 14:22–33; MK 6:45–52; JN 6:...15–21]

Jesus Washes the Feet of the Disciples  
[LK 22:24–27; JN 13:2–20]

John the Baptist Beheaded  
[MT 14:3–12; MK 6:17–29]

John the Baptist is Imprisoned  
[LK 3:19,20]

Judas Betrays Jesus  
[MT 26:14–16; MK 14:10,11; LK 22:3–6]

Kingdom Comes Without Notice, The  
[LK 17:20,21]

Lake Towns Refuse To Repent, The  
[MT 11:20–24; LK 10:13–15]

Lamb of God, The  
[JN 1:35–51]

Last Supper, The  
[MT 26:26–29; MK 14:22–25; LK 22:14–20; JN 13:1]

Last Witness of John the Baptist, The  
[JN 3:22–26]

Law Remains, The  
[LK 16:16,17]

Lazarus and the Rich Man,  
[LK 16:19–31]

Leaders Plot to Kill Jesus, The  
[JN 11:45–57]

Leaders Take Precautions, The  
[MT 28:11–15]

Leading Others To Sin  
[MT 18:5–11; MK 9:41–50]

Lost Sheep, The  
[LK 15:1–10]

Man Possessed by a Demon in Capernaum, The  
[MK 1:21–28; LK 4:31–37]

Mary and Joseph  
[MT 1:18–25]

Mary and Martha  
[LK 10:38–42]

Mary Visits Elizabeth  
[LK 1:39–56]

Message to Herod, The  
[LK 13:31–33]

Money Changers at the Temple, The  
[JN 2:13–25]

More Cures By Jesus  
[MT 8:16,17; MK 1:32–34; LK 4:40,41]

More Parables of the Kingdom  
[MT 13:34,35; MK 4:21–29; LK 8:16–18]

New Wine In Old Wineskins  
[MT 9:14–17; MK 2:18–22; LK 5:33–39]

Nicodemus and Jesus  
[JN 3:1–21]

Nobleman’s Son is Cured, The  
[JN 4:43–54]

Open and Fearless Speech  
[LK 12:1–12]

Parable of the Barren Fig Tree  
[LK 13:6–9]

Parable of the Fig Tree, The  
[MT 24:32–36; MK 13:28–32; LK 21:29–33]

Parable of the Lamp, The  
[LK 11:33–36]

Parable of the Lost Sheep  
[MT 18:12–14]

Parable of the Mustard Seed  
[MT 13:31,32; MK 4:30–32; LK 13:18,19]

Parable of the Pounds  
[LK 19:11–27]

Parable of the Sower  
[MT 13:1–23; MK 4:1–20; LK 8:4–15]

Parable of the Talents  
[MT 25:14–30]

Parable of the Ten Bridesmaids  
[MT 25:1–13]

Parable of the Two Sons  
[MT 21:28–32]

Parable of the Unforgiving Debtor  
[MT 18:23–35, 19:1...; LK 10:1...]

Parable of the Vineyard  
[MT 21:33–46, 22:1; MK 12:1–12; LK 20:9–19]

Parable of the Vineyard Laborers  
[MT 19:30–20:1–16; MK 10:31]

Parable of the Wedding Feast  
[MT 22:2–14]

Parable of the Wheat and the Darnel  
[MT 13:24–30]

Parable of the Yeast  
[MT 13:33; LK 13:20,21]

Paying Taxes  
[MT 22:15–22; MK 12:13–17; LK 20:20–26]

Persistence in Prayer  
[LK 11:1–13]

Peter's Denial  
[MT 26:57,58, 26:69–75; MK 14:53–54,14:66–72; LK 22:54–62; JN 18:12–17]

Peter's Denial Foretold  
[MT 26:30–35; MK 14:26–31; LK 22:31–34]

Pharisees and the Lawyers Attacked, The  
[LK 11:37–54]

Pharisees Ask for a Sign, The  
[MT 16:1–4; MK 8:11–13]

Power of Faith, The  
[LK 17:5,6]

Prayer of Christ, The  
[JN 17:1–26]

Preaching of John the Baptist, The  
[MT 3:1–12; MK 1:1–8; LK 3:1–18]

Preparation for the Arrest  
[LK 22:35–39]

Preparation For the Passover  
[MT 26:17–19; MK 14:12–16; LK 22:7–13]

Prodigal Son, The  
[LK 15:11–32]



Prophecy of Isaiah, The  
[MT 12:15–21]

Question of Divorce, The  
[MT 19:...1–12; MK 10:...1–12; LK 16:18]

Question of John the Baptist, The  
[MT 11:2–15; LK 7:18–30]

Remain on the Alert  
[MT 24:37–44; MK 13:33–37; LK 21:34–36]

Renouncing All That One Has  
[LK 14:25–35]

Repentance  
[LK 13:1–5]

Repentant Thief, The  
[LK 23:39–43]

Resurrection of Lazarus, The  
[JN 11:1–44]

Resurrection of the Dead, The  
[MT 22:23–33; MK 12:18–27; LK 20:27–38]

Return of the Unclean Spirit  
[MT 12:43–45; LK 11:24–26]

Reward of Those Following Christ  
[MT 19:27–30; MK 10:28–30; LK 18:28–30]

Reward Promised To The Disciples  
[LK 22:28–30]

Rich Young Man, The  
[MT 19:16–22; MK 10:17–22; LK 18:18–23]

Sabbath Was Made for Man, The  
[MT 12:1–9...; MK 2:23–28, LK 6:1–5]

Samaritan Woman at the Well, The  
[JN 4:1–42]

Satan Enters Judas  
[MT 26:20–25, MK 14:17–21, LK 22:21–23, JN 13:21–32]

Scribes and Pharisees Condemned, The  
[MT 23:1–12; MK 12:38–40; LK 20:45–47]

Second Miracle of the Loaves, The  
[MT 15:32–39; MK 8:1–10]

Seek the Kingdom First  
[LK 12:22–34]

Separating of Mankind, The  
[MT 25:31–46]

Sermon on the Mount, The  
[MT 5...1–48, 6:1–34, 7:1–29; LK 6:20–49, 7:1...]

Seventy-Two Disciples Are Sent Out, The  
[LK 10: 1–12, 10:16–20]

Sign of Jonah, The  
[MT 12:38–42; LK 11:29–32]

Simon, Andrew, James and John Follow Jesus  
[MT 4:18–22; MK 1:16–20; LK 5:1–11]

Simon’s Mother–In–Law is Cured  
[MT 8:14,15; MK 1:29–31; LK 4:38,39]

Spirit of Truth to be Sent, The  
[JN 16:...4–15]

Storing Up Possessions  
[LK 12:13–21]

Tax Collector and the Pharisee  
[LK 18:9–14]

Temple Merchants, The  
[MT 21:12–17; MK 11:15–19; LK 19:45–48]

Temple Tax Paid by Jesus and Peter, The  
[MT 17:24–27]

Temptation in the Wilderness, The  
[MT 4: 1–11; MK 1:12–13; LK 4: 1–13]

Ten Lepers, The  
[LK 17:11–19]

Testimony of Jesus, The  
[JN 8:13–20]

Things That Make a Man Clean  
[MT 15:10–20; MK 7:14–23]

Traditions of the Pharisees, The  
[MT 15:1–9; MK 7:1–13]

Transfiguration, The  
[MT 17:1–13; MK 9:2–13; LK 9:28–36]

Trek to Jerusalem Begins, The  
[LK 9:51–62]

True Vine, The  
[JN 15:1–17]

Truly Happy, The  
[LK 11:27–28]

Twelve Are Sent Out, The  
[MT 10:1, 10:5–16; MK 6:7–11; LK 9:1–5]

Unbelief of the Jews, The  
[JN 12:37–50]

Unbelieving Jews are Warned, The  
[JN 8:21–30]

Visit of the Wisemen, The  
[MT 2: 1–12]

Walking in the Light  
[JN 12:20–36]

Wedding at Cana in Galilee, The  
[JN 2:1–12]

Who is the Greatest?  
[MT 18:1–4; MK 9:33–40; LK 9:46–50]

Who Will Be Saved?  
[LK 13:22–30]

Widow and the Judge, The  
[LK 18:1–8]

Widow’s Mite, The  
[MK 12:41–44; LK 21:1–4]

Widow’s Son is Restored to Life, The  
[LK 7:11–17]

Withered Fig Tree, The  
[MT 21:20–22; MK 11:20–26]

Witness of Jesus and John the Baptist Rejected, The  
[MT 11:16–19; LK 7:31–35]

Witness of John the Baptist, The  
[JN 1:19–34]

Woman Accused of Adultery, The  
[JN 8:1–12]

Woman Who Accompanied Jesus, The  
[LK 8:1–3]

Woman Who Touches Jesus’ Cloak and The Daughter of Jairus, The  
[MT 9:18–26; MK 5:21–43; LK 8:40–56]

Woman Who Was a Sinner, The  
[LK 7:36–50]

Word, The  
[JN 1:1–5]

Word, The (continued)  
[JN 1: 6–18]

Yeast of the Pharisees and Sadducees, The  
[MT 16:5–12; MK 8:14–21]

Zacchaeus  
[LK 19:1–10]

## About the Author

Dennis F. McCorkle; a gifted author and composer has written numerous books on Biblical themes including: *The Book of Jesus* and *Unlocking the Secrets of the Kinor*. His extensive musical works extend from compositions for classical and jazz guitar to his recently completed musical entitled *The Kings* about Saul and David.

## Book Description

Jesus Christ, who is he! His life and words have been the source of controversy, debate and study for over two-thousand years. He has been quoted and misquoted by Presidents and dignitaries. Thousands of books have been written about him; explaining him, discrediting him and praising him. Many of the greatest artists have attempted to capture pieces of his life in canvas and stone; music in all styles has been written about and for him. The life and words of Jesus have impacted the world with such magnitude that all religions, races, cultures and nations; Christian and non-Christian alike, have been affected by them.

Whether or not you personally believe or accept the Bible record of his life and its' implications, does not negate the fact that our lives today have all been touched by the events depicted in the accounts of Matthew, Mark, Luke and John. In *The Book of Jesus*, by Dennis F. McCorkle, the events set forth in the Gospels have been harmonized into a single, chronological account presented in an easy-to-read narrative format suitable for personal, group study or theatrical performance; an excellent overview into the life of this man we call Jesus.

## Reviews

“Most people realize that the four Gospels are the biography of Jesus. But what if the entire story was woven together? Dennis F. McCorkle has done an excellent job of putting the Gospels into a single magnificent story, as interesting as any biography you'll ever read.” – Don Hughes, Editor; *JesusJournal.com*

“Dennis F. McCorkle has broken down the parts of the Gospels into smaller sections and written them in a narrative form, with narrator and characters clearly identified. This is an ideal format for a dramatic reading of a text done by several students.” Bible Site Reviews, *Silk.net*

“I am a South African working here in the UK. Just to let you know that I've been blessed by your work. Thank you so much, God bless you all.” – United Kingdom

“Thanks! I've often wished for just such a compilation to help me piece together the various accounts. I enjoy the way that you flowed them together and sought to weave together certain seeming conflicting accounts.” – Montreal, Canada