

Bible Study
Rev. Joel F. Hoyer 2/12/05

Introduction

Actor and director Mel Gibson is known for movies of action, adventure and romance, so for many, this movie on the last 12 hours on the life of Christ came as a surprise. In response to the question: “What made you decide to do a religious film?” Gibson replied:

“I’m doing what I’ve always done: telling stories I think are important in the language I speak best: film. I think most great stories are hero stories. People want to reach out and grab at something higher, and vicariously live through heroism, and lift their spirit that way.

There is no greater hero story than this one — about the greatest love one can have, which is to lay down one’s life for someone. The Passion is the biggest adventure story of all time. I think it’s the biggest love-story of all time; God becoming man and men killing God — if that’s not action, nothing is.”

In this study we’ll consider all the events around the suffering and death of Christ as we view these scenes from the most shockingly realistic movie of the Passion ever made. We’ll also examine the inaccuracies and embellishments in the film as we compare it to the Biblical accounts. This film is rated “R” because of the realistic violence surrounding Christ’s passion and may not be appropriate for young viewers. Parental supervision is strongly advised.

Scene 1

The moon shines down on the Garden of Gethsemane as the 12 hours of the Passion begin. Jesus looks as though he has already been beaten as He prays for the cup to be removed from Him. He returns to find the disciples sleeping (Matthew 26:37-41; Mark 14:32-38; Luke 22:39-46; John 18:1).

Why did Jesus endure all the suffering we witness in the Passion (Isaiah 53:5-6)?

Why is this movie called “The Passion of the Christ” (John 15:13)?
Our word “passion” comes from the Latin “passio,” which means, “to suffer.”

Why was it important to add “700 B.C.” to the Isaiah quote at the beginning of the movie?

Is the full moon here just a director’s touch?

Is the foggy, spooky look to the garden what you had pictured? Is it fitting?

Do you think the intensity of Jesus’ anguish in the garden is overdone (Luke 22:44)?

What is your first impression of the movie using the original languages?

Mel Gibson – “I’m just trying to be as real as possible. There is something kind of startling about watching it in the original languages. The reality comes out and hits you. Full-contact. I know we are only re-creating, but we are doing the best we can to simulate an experience of really being there.”

When Jesus finds Peter, James and John sleeping, the movie puts these words in His mouth: “I don’t want (the others) to see me like this.” Do you think this is something He would say?

Is there anything symbolic to Jesus praying and returning to the disciples three times? The disciples falling asleep three times?

Scene 2

The scene transitions with the full moon now looking down on members of the Sanhedrin paying Judas his 30 pieces of silver. In an interesting touch, Judas drops them and has to scabble for them on the floor (Matthew 26:14-16; Mark 14:10; John 13:2, 27-30).

In this scene Annas and the other members of the Sanhedrin come across as a pretty cruel looking bunch. Do you think this is an unfair portrayal?

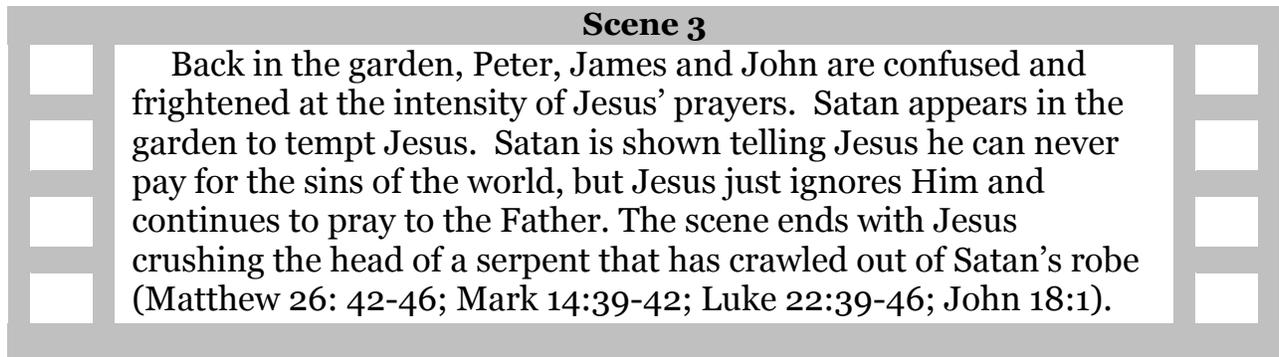
“As for the high priest Ananias ... was a great hoarder up of money ... He also had servants who were very wicked, who joined themselves to the boldest sort of the people, and went to the thrashing-floors, and took away the tithes that belonged to the priests by violence, and did not refrain from beating such as would not give these tithes to them. So the other high priests acted in the like manner, as did those his servants, without any one being able to prohibit them; so that (some of the) priests, that of old were wont to be supported with those tithes, died for want of food...” (Josephus, Antiquities, XX)

The Ananias to whom Josephus refers was in the same family of Annas only a generation later.

When did the Jewish leaders decide to “destroy Jesus” (Mark 11:15-18)? Actually, even earlier (Mark 3:6).

Fulfilled prophecy: Zechariah 11:12-13

Many of the “Jesus movies” portray Judas either as a revolutionary who wanted to force Jesus’ hand, or as a misguided follower who was pushed into betraying him by the circumstances. What is the Biblical picture (Matthew 26:6-16; John 12:4-6; John 13:27-30)?



Although there is no direct mention in the Bible of Satan tempting Jesus in the garden, how is this scene a very logical assumption (Luke 4:13)?

Do you think Gibson got it right in his portrayal of Satan (played by a woman in the movie)? Would you have changed anything?

Gibson on the maggot in Satan’s nose: *“And it’s disturbing, but that whole idea of something wholesome, something beautiful, something like the image of motherhood, or any of these things, and that that the mask is slightly askew so that you can see something very nasty, indeed, underneath the initial facade, which may, of course, be pleasing or wholesome...”*

Not sure which Psalm Jesus is praying here, but it sounds like Psalm 7 or Psalm 55 - quite appropriate under the circumstances... David wrote many of these Psalms as he was fleeing from his enemies. How are Jesus’ and David’s circumstances similar? Different?

In the movie, Satan challenges Jesus at this most vulnerable point: “Who is your father? Who are you?” How would that have been a most fitting temptation (Luke 4:3, 9)?

Jesus crushing the head of the serpent – a not-so-subtle reminder of Genesis 3:15. When did Jesus crush the power of Satan (Hebrews 2:14)?

Scene 4

The soldiers and Judas come to the garden to arrest Jesus. Judas is presented as reluctant to do his identifying act and is pushed forward to kiss Jesus. Jesus freely acknowledges to the temple guard who he is. As the guards begin to surround Jesus, the other disciples start to flee and Peter cuts off a guy's ear. Jesus heals the man and tells Peter to put down the sword. The scene shifts abruptly to the two Marys. Jesus mother wakes up scared and says: "Why is this night different from every other night?" a poignant connection to the Passover celebration. The answer: "Because once we were slaves and now we are slaves no longer." (Matthew 26:47-56; Mark 14: 43-51; Luke 22:47-53; John 18:3-12)

What is missing in this scene after Jesus said, "I am He" (John 18:6)? Why do you suppose Gibson decided not to put in this evident example of Jesus power?

Jesus asks Judas in this scene: "Do you betray the Son of Man with a kiss?" (Lk. 22:48) He also calls Judas "friend." (Mt. 26: 50). Why does He ask this question?

Judas' name has become synonymous with betrayal, but wasn't Judas just doing the will of God?

John Calvin - "But though the lust of men is kindled into a fiercer flame by Satan's fan, still it does not cease to be a furnace; it contains the flame kindled within itself, it receives with avidity the agitation of the fan, so that no excuse is left for wicked men."

The Bible tells us that the de-eared guy is the high priest's servant Malchus (John 18:10). Perhaps he was the first one to come after Jesus and so the first one Peter attacks. The movie portrays him in shock and staying on his knees for the rest of the scene after he is healed. What do you think was the ultimate result of this experience for Malchus?

Does it surprise you that it was Peter who took this violent action (Matthew 16:21-22)?

The Bible doesn't give us any of these little glimpses of Mary until she is at the crucifixion, but she was in town and surely would have had some connection with the political undercurrents regarding her Son. Is this scene helpful for you as you try to get an accurate picture of the Passion?

List some of the ways the Passover celebration and the traditional line "Why is this night different from every other night", are so symbolic of what is going on here?

Scene 5

Jesus is led away and brutally beaten as they go. There is a dramatic scene where Jesus and Judas come face to face, then an odd scene where a beast/man thing roars next to Judas. The temple guard rousts some folks out of bed to get a crowd of temple retainers out to witness the coming (illegal) trial of Jesus (Matthew 26:57-58; Mark 14:53; Luke 22:54; John 18:12).

What do you think about the importance of this scene to the movie? Was the violence over the top here (Luke 22:63-65)?

This is one of the scenes that comes from the visions of Catholic mystic Anne-Catherine Emmerich. *"I saw our Lord fall twice before he reached the bridge, and these falls were caused entirely by the barbarous manner in which the soldiers dragged him; but when they were half over the bridge they gave full vent to their brutal inclinations, and struck Jesus with such violence that they threw him off the bridge into the water."*

Later Jesus is going to look at Peter after his denial's. Here is an interesting contrived look at Judas. What do you think would be in that look?

The Bible says that Satan "entered into Judas" (Luke 23:3). Do you think this clip of the beast thing here represents that idea well?

If Satan was possessing Judas, then how can he be blamed for the betrayal (Luke 11:24-27; 1 John 4:4)?

Jesus often cast out demons. Why didn't he cast out this demon from Judas?

Scene 6

Jesus is dragged into the courtyard of the high priest (as Judas and Peter watch). Mary and Mary Magdelene and John are also in the group. Mary Magdelene tries to get a Roman soldier to stop the illegal proceedings. One of the temple guards smoothes it over. Tells the soldier she's crazy - they're just dealing with someone who broke temple laws (Matthew 26:57-58; Mark 14:54; John 18:13-14).

Here we see in interesting portrait of the relationship between the Roman authority and the Sanhedrin (to whom they have given power to handle religious affairs).

"The high priesthood... was granted to people as a reward for certain deeds by Herod, his successors, and the Romans. ... When Gratus arrived to become governor of Judea in 15 C.E., he was given the authority to appoint high priests, as were the Roman governors following him (18.33-35)." (The Rise and Fall of Jewish Nationalism, Jewish and Christian Ethnicity in Ancient Palestine, Doron Mendels, Doubleday, NY, 1992, Pp. 317, 295)

Do you think it likely that John, who brought Peter into the courtyard, would have managed to bring in both Mary's as well (John 18:15-16)?

Scene 7

As Jesus is dragged through the courtyard there is the first of several merciful flashbacks, here to Jesus at work as a carpenter playfully interacting with Mary. He is full of life and fun. Pilate and his wife (having a troubled dream) are introduced as he hears the news of a Galilean who has been brought before the Pharisees (Matthew 26:57-58; Mark 14:54; John 18:13-14).

Do you think the picture of Jesus as a fun-loving carpenter who enjoyed his life and his work is accurate? If not, how would you have presented it differently?

Do you think our church would want a picture of a laughing, joyful Jesus or a beaten and suffering Savior? Which would you choose? Why?

Is it confusing for you to think of God at work making a table and sitting back enjoying the finished product (Gen. 1:31)?

In this scene Jesus exchanges the first of several looks with his mother Mary. What do you think these looks add to the movie? To your understanding of the Passion of Christ?

Scene 8

A long scene in which Jesus begins to be questioned by the high priests – Annas and Caiaphas. False witnesses are brought forward. Jesus refuses to defend Himself. Finally when asked if he is the Messiah, the Son of the living God, he answers “I am...” They accuse Him of blasphemy (Matthew 26:59-68; Mark 14:55-65; John 18:19-24).

There are actually two trials compressed into one in this scene. John tells us that they brought Jesus before Annas first, and then Caiaphas. But he calls both of them the “high priest.” Is this a contradiction?

Annas had been high priest from 6 – 15 A.D. “Although deposed from that office by the Romans, Annas continued as the wealthy power-behind-the-scenes in the sacerdotal aristocracy at Jerusalem, since five of his own sons, and now his son-in-law Caiaphas, had eventually succeeded to the high priesthood.” (Paul Maier “In the Fullness of Time”)

In this scene we see Judas in the background rubbing his lips against a stone pillar. Do you think that's a reasonable director's touch?

Passion Chronology

Jesus institutes what we now know as the "Lord's Supper"	Thursday evening	Matthew 26:20-29
Jesus prays in the Garden of Gethsemane and is arrested	Thursday evening	Matthew 26:36-56
Jesus is taken before Annas, the former high priest	Thursday night	John 18:13
Jesus goes before Caiaphas and the Sanhedrin	Early Friday morning	Matthew 26:57-68
Peter denies Jesus three times	Early Friday morning	Matthew 26:69-75
Jesus is mocked	Early Friday morning	Luke 22:63-65
The Sanhedrin formally decree death for Jesus	Sunrise Fri. morning	Matthew 27:1
Jesus is led before Pontius Pilate	Friday morning	Matthew 27:2
Judas hangs himself	Friday morning	Matthew 27:3-10
Jesus' first hearing before Pilate	Friday morning	Matthew 27:11-14
Pilate sends Jesus to Herod	Friday morning	Luke 23:6-7
Jesus is silent before Herod and is mocked	Friday morning	Luke 23:8-11
Pilate has Jesus scourged, but the crowd is not satisfied	Friday morning	Matthew 27:17-31
Jesus carries his cross to the site	Fri. before 9 a.m.	Matthew 27:57-61
Simon is forced to help Jesus carry the cross	Fri. before 9 a.m.	Matthew 27:32
Jesus is crucified	Fri. 9 a.m. – 3 p.m.	Matthew 27:33-50
Darkness falls over the earth	Fri. noon – 3 p.m.	Matthew 27:45
Jesus dies and the curtain of the temple is torn in two	Friday 3 p.m.	Matthew 27:51
Jesus is buried	Friday before 6 p.m.	Matthew 27:57-61
Jesus in the tomb	Saturday	Matthew 27:62-65
Jesus rises from the dead	Sun. morning at dawn	Matthew 28:1-15

The high priests and the majority (with some protesting – Nicodemus and Joseph of Arimathea?) of the Sanhedrin are shown here to be ruthless and uncaring. How accurate is this picture (Matthew 12:14 ; Mark 11:18; Mark 14:1; Luke 19:47; John 5:18)?

Scene 9

This scene transitions between the trial before the Sanhedrin and the trial before Pilate. Judas and Peter are both seen here in torment. Peter goes through his series of denials of Jesus. Jesus looks right at him at the last one, as the movie flashes back to Jesus' prediction of this moment. Peter goes out and weeps bitterly (after an encounter with Mary) (Matthew 26:33-35, 69-75; Mark 14:66-72; Luke 22:55-62; John 18:15-18, 25-27).

Why do you think Peter could be so brave at first in the garden, and so cowardly now at this trumped up trial?

Why do you think Jesus told Peter in advance that He was going to fail? Is this different in any way from His identification of Judas at the Passover Meal (John 13:16)?

In John 21:15-17, Jesus gave Peter the opportunity to reverse his denials. What does this reveal about our God? What are the implications for your life?

Peter and at least some of the other disciples were married. How do you think their wives played into the events of the Passion (Matthew 8:14; 1 Corinthians 9:5)?

If you had been at this trial as a believer in Jesus, how do you think you would have reacted? Could you have kept your mouth shut?

Scene 10

Judas returns the 30 pieces of silver, but gets no sympathy from the chief priests. Later two children appear like little Satan's in his eyes, persecuting him. There is another poignant scene with Mary picturing where Jesus is being held in the temple. She bends down and holds her face to the tiles, meanwhile beneath the surface, Jesus is hanging in chains and looks up to her (Matthew 27:3-4).

How are Judas feelings of remorse different from true repentance?

The actual answer of the High priests was: "What is that to us? That's your responsibility." In what ways were they right?

How does this scene continue to reveal the developing character (or lack) of the chief priests?

Later they get all self-righteous and call this "blood money" and use the 30 pieces of silver to buy the "Potter's field" as a burial place for foreigners.

Prophecy fulfillment (Zechariah 11:12-13).

Gibson is a devote Roman Catholic, so it is not a surprise that Mary features so prominently throughout the film. Do you think her role is overblown? Appropriate? Understated?

Simeon predicted that a "sword would pierce" Mary's soul (Luke 2:35). Is there any way you could put yourself in her shoes here?

If you could be anyone in the Passion drama who would it be?

Scene 11

Judas is pursued and abused by a crowd of children with a couple of glimpses of Satan thrown in. There's a grisly picture of a rotting donkey. He uses the rope from the donkey to hang himself (Matthew 27:5; Acts 1:16-20).

Some interesting artistic interpretations here. In one interview, Gibson was asked: "How did you find the balance between staying true to the Scripture and your creative interpretation?" His response was interesting...

“Wow, the Scriptures are the Scriptures—I mean they're unchangeable, although many people try to change them. And I think that my first duty is to be as faithful as possible in telling the story so that it doesn't contradict the Scriptures...”

“Now, so long as it didn't do that, I felt that I had a pretty wide berth for artistic interpretation, and to fill in some of the spaces with logic, with imagination, with various other readings.”

“For example, Judas goes to kill himself and I had him being tormented by children. I made up the children idea and that they were somehow diabolical, so they weren't real children. And that he was on a hillside and he looked at a dead goat, and then he goes and kills himself, hangs himself with a halter. I thought, so where's he going to get the halter? Well wait a minute, it should be a dead donkey with a halter on. I mean there's nothing that said there was a dead donkey there, but why not? It just says he "hung himself with an halter" [Matt. 27:5, Douay].

One of the names of Satan is Beelzebub, taken from one of the false gods of the Ekronites. The name translates “The Lord of the Flies.” Does that help make the decaying donkey thing work for you (2 Kings 1:2)?

We cannot judge whether or not someone who committed suicide had saving faith, but what can we conclude in Judas' case (Acts 1:25)?

If Gibson was solely interested in presenting a gory movie to titillate, as some have accused, then why didn't he present the scene as Acts 1 describes?

What is the real difference between the actions of Peter and Judas? What is the difference between their hearts?

Scene 12

The chief priests and temple guard bring Jesus before Pilate. In the movie, Pilate's wife jumps the gun a little and tells Pilate not to “condemn the Galilean” before he even sees Him. The chief priests lose quite a lot of their arrogance and bluster in front of Pilate as they realize that their religious accusations aren't getting anywhere. They turn political and accuse Jesus of trying to be a King and an insurrectionist. Pilate questions Jesus, announces that he finds no “cause in him,” then sends Him to Herod (Matthew 27:11-14; Mark 15:1-5; Luke 23:1-7; John 18:28-38).

It is a late tradition that gives us the name Claudia Procula for Pilate's wife. “Procula” has somewhat more reliability.

Gibson throws into this scene a dove fluttering above Pilate's courtyard. Jesus seems to gain support from seeing it. A Holy Spirit symbol? How do the Father and the Holy Spirit fit into the Passion of Christ?

What is the “Truth” to which Jesus came to testify (John 14:6)?

How is Pilate's scornful "What is truth?" so reminiscent of our post-modern society today?

How would you answer the question: "What is truth?"

The dream of Pilate's wife is a little out of place in the movie, but pretty accurately describes her role. Where else do you remember God sending dreams to non-Christians to get their attention?

Was this a dream sent from God? If so, to what end?

Scene 13

Jesus is taken to Herod. His palace is presented as one big, opulent, excessive debauch. Herod questions Jesus and asks for a miracle but gets no response and sends Him away. (Luke 23:7-12)

Do you think this portrait of Herod is accurate (Matthew 14:1-11)?

This Herod is Herod Antipas, a Son of the Herod the Great, who tried to do away with Jesus as a baby. Do you think that knowledge might have played into this Herod's seeming eagerness to see Jesus (Luke 9:7-9)?

Why do you think Jesus did not reply to Herod's questions?
Prophecy fulfillment: Isaiah 53.

Why do you think Herod and Pilate became friends after this experience (Luke 13:12)?
In the movie, do they look like the type of guys who would develop a friendship?

History tells us that Herod had been involved in forwarding a letter of protest against Pilate in the case of the golden shields (see below), Pilate seems to be throwing him an olive branch here.

Gibson is often accused of painting too violent a picture of the events of the Passion, but here is a scene that could have been worse (Luke 23:10-11). Why do you think he left out the accusations and brutality against Jesus here?

Scene 14

Pilate and his wife have a conversation about the truth. Pilate reveals that Caesar has warned him twice that there can't be another big insurrection with bloodshed. He can't see any way to avoid it.

Pontius Pilate was appointed to be procurator over part of the imperial province of Syria (Judea) in A.D. 26. He was recalled in A.D. 36. Josephus relates a story of Pilate moving Roman standards (with busts of the emperor) into Jerusalem – causing a five day protest (against graven images...). Philo records another riot when he hung up inscribed shields in the city and was ordered by Tiberius to remove them. Again Josephus says that he dipped into the temple treasury to build an aqueduct and had to disperse the protesting crowd with bloodshed.

Philo, who tells how any suggestion of appeal by the Jews to Tiberius enraged him, sums up their view of Pilate in Agrippa's words, as a man " inflexible, merciless, obstinate."

With this background information in hand, do you think Pilate is portrayed accurately here? He seems in the movie, to be a reasonable man caught up in the politics of his day (Luke 13:1).

Does this scene help you to understand why it is so important to live always with integrity (Proverbs 13:6)?

Scene 15

Jesus is back before Pilate and the angry mob. Pilate declares again that he finds no basis for a charge against Him, but in an attempt to appease the crowd he offers the choice to release the nasty Barabbas or Jesus. The chief priests instigate the crowd to ask for Barabbas and call for Jesus to be crucified. Pilate again attempts to appease the crowd by having Jesus beaten. (Matthew 27:11-26; Mark 15:6-20; John 18:38 – 19:2)

In this scene there is another one of those “looks” exchanged, this time, between Jesus and Caiaphas. What could have been going on in Caiaphas’ mind as he witnessed the demeanor of Jesus under these unjust circumstances (John 11:47-51)?

Looks are also exchanged between Pilate and his wife. Try to imagine yourself in her position. Do you think she might have become a believer after these events (Luke 8:3)?

The name “Barabbas” literally means son (bar) of God (abba). What do you make of this irony?

How do you think you would feel if you were Barabbas and your fate was being discussed in this way?

Do you think this bloodthirsty crowd is the same one that welcomed Jesus into town with Palm branches and shouts of “Hosanna”? If so, how do you explain this schizophrenic switch (Mark 15:11; Luke 23:27)?

John records the longest version of the scene before Pilate. At one point the Jews insisted “We have a law, and according to that law he must die, because he claimed to be the Son of God” (John 19:7). The Bible records “When Pilate heard this, he was even more afraid and he went back inside the palace,” and asked Jesus, “Where do you come from?” (vs. 8&9).

Why do you think Pilate became scared (actually, “even more afraid)?

The Gospels all bring out Jesus’ silence under questioning. Why is this important (Isaiah 53:7)?

Scene 16

This is the brutal scourging scene. Jesus is shown utterly no mercy. The Roman soldiers are shown as sadistic brutes who enjoy this work. He is first beaten with rods and then with the scourge. Even some of the Sanhedrin finally lose their stomach for this and turn their heads. Satan is seen stalking through the crowd. Somehow Mary is allowed in the crowd watching and exchanges more looks with her son. As the beating goes on we see Satan carrying a baby that turns out to be old looking and hairy. The two Marys come in after the scourging and lovingly mop up the blood of Jesus. This scene is horribly brutal and bloody and is probably not appropriate for children under 12 (Matthew 27:26-31; Mark 15:15; Luke 23:22; John 19:1-5).

Can you imagine being one of the actors who portrayed the soldiers in this scene? Could you have maintained their demeanor?

Do you think, as many do, that this scene was overkill (so-to-speak) (Isaiah 50:6, 52:14; Mark 15:15-19; Matthew 27:26-30)?

Many people have said that there is no way a mortal man could have endured this level of torture. And yet we understand that Jesus suffered as a man taking the punishment that man must bear because of sin. How can you reconcile this (2 Corinthians 11:23-25)?

Eusebius, in his “The Church History” describes all manner of tortures done to the Christians in the days of Roman persecution. For instance...

“Blandina was filled with such power that those who tortured her from morning to night grew exhausted and admitted that they were beaten, for they had nothing left to do to her. They were astounded that she was still alive, since her whole body was smashed and lacerated, and they claimed that any one of the tortures was enough to end life, let alone a succession of them augmented. But the blessed woman, like a noble athlete, gained in strength while confessing the faith and found comfort for her sufferings by saying, ‘I am a Christian, and nothing wicked happens among us.’”

What is Satan's baby all about?

Gibson's publicist answered the question like this:

"It's evil distorting what's good. What is more tender and beautiful than a mother and a child? So the Devil takes that and distorts it just a little bit. Instead of a normal mother and child you have an androgynous figure holding a 40-year-old 'baby' with hair on his back. It is weird, it is shocking, it's almost too much—just like turning Jesus over to continue scourging him on his chest is shocking and almost too much, which is the exact moment when this appearance of the Devil and the baby takes place."

In this scene Pilate's wife, Claudia comes and presents Mary with towels. Here, as elsewhere, Gibson was influenced by the work of Anne Catherine Emmerich an early 19th century Westphalian nun who had visions of the events of the Passion. In her book, "Dolourous Passion of Our Lord," she writes:

"[A]fter the flagellation, I saw Claudia Procles, the wife of Pilate, send some large pieces of linen to the Mother of God. I know not whether she thought that Jesus would be set free, and that his Mother would then require linen to dress his wounds, or whether this compassionate lady was aware of the use which would be made of her present. ... I soon after saw Mary and Magdalen approach the pillar where Jesus had been scourged; ... they knelt down on the ground near the pillar, and wiped up the sacred blood with the linen which Claudia Procles had sent."

What do you make of this? Does it give you a new insight into the "precious blood of Jesus"?

What point is Gibson making by this emphasis on the blood of Christ (Leviticus 17:11; Ephesians 2:13)?

What does this bloody scene do to you? For you? How do you respond when you realize that blood was shed for you?

What aspect of Christ's suffering for us might we miss in all this blood and physical pain (Isaiah 53:11)?

Scene 17

The scourging over, the soldiers put the crown of thorns on Jesus' head, hit him on the head with the sticks and bow down to him (Matthew 27:27-30; Mark 15:16-20; John 19:2-3).

What does it say about the character of these men that they went to these extremes? Do you think this was just part of the job, or something else?

Do you think you can describe the transition in WWII between a dutiful German soldier and a participant in the crimes of the Holocaust?

Under what circumstances do you think it might be possible for you to have participated in the kind of brutality shown in this scene?

Scene 18

The women continue to mop up Jesus' blood. Mary has a flashback of the scene where the Pharisees bring before Jesus a woman caught in the act of adultery (her – in the movie). Jesus has convinced them not to stone her and she will be forever grateful (John 8:3-11).

Mary Magdalene is often portrayed as a prostitute and as the woman caught in the act of adultery, but the Bible does not make this connection. What do we know about this Mary (Luke 8:1-3)?

Read the account in John 8:1-11. When Jesus gave the crowd the challenge: “He who is without sin, cast the first stone.” Why do you think the oldest left first?

Who was the only one with the right to cast stones? What stones have you been casting lately that would be better left on the ground?

Did Jesus leave this woman where he found her (v. 11)?

If this woman really was Mary Magdalene does this explain any of her actions (John 19:25; 20:1), the actions of the disciples toward her (Luke 24:11)? Or was her former demon possession enough explanation?

Why was Mary freed from demon possession but not Judas?

What do you make of the fact that Mary was the first person to whom Jesus appeared after his resurrection (John 20:10-18)?

Scene 19

Pilate presents the scourged and beaten Jesus before the crowd. Everyone, even Pilate is shocked at the level of the punishment that has been inflicted. It doesn't take long however for bloodthirsty Caiaphas to lead the crowd to shout “Crucify!” Pilate questions Jesus and clearly wants to let him go, but Caiaphas brings it into the political realm: “If you let this man go, you are no friend of Caesar.” The crowd gets ugly and Pilate tries to shed some guilt by washing his hands before them all. He declares: “I am innocent of this man's blood.” Here, Gibson capitulated to the accusations of anti-Semitism by not including as a subtitle the words shouted by the (Jewish) crowd: “Let His blood be on us and on our children” (Matthew 22:27-31; Mark 15:2-15; Luke 23:13-25; John 19:4-16).

Was there any real way for Pilate to hand Jesus over to be crucified, and yet not take the responsibility for His death? Can you think of any modern day examples where people try to deny their culpability in a similar way?

Can anybody truly be neutral to Jesus (Acts 26:18)?

How is Pilate's dilemma similar to those who might want to watch this movie in a "neutral" way?

Anti-Defamation League director Abraham Foxman stated before the movie's release: "We are deeply concerned that the film, if released in its present form, could fuel the hatred, bigotry and anti-Semitism that many responsible churches have worked hard to repudiate."

Is it anti-Semitic to portray Caiaphas and this crowd of Jewish people as clamoring for Jesus' death?

In hindsight, if Mel Gibson could have dreamed of the phenomenal success of "The Passion of the Christ", do you think he would have kept in the line "Let His blood be on us and on our children?" They still do shout it in the original languages.

On how many levels is that plea true for all of us?

Why do you think the media and the politically correct crowd was so "passionate" about slamming this movie before it came out?

Who is ultimately responsible for the crucifixion of Jesus (Hebrews 9:22, 28; Isaiah 53:6, 10-11. Read also John 16:10)?



"...to be anti-Semitic because of Good Friday would be as ridiculous as hating Italians because Nero once threw Christians to the lions. The only final blunder would be to try to claim that Nero never persecuted Christians, because the records that claim he did must have a hopelessly anti-Italian bias!" (Paul Maier, "In the Fullness of Time")

Scene 20

Jesus begins His journey to Golgatha (the Via Dolorosa). He almost lovingly embraces the cross as He accepts the Father's will. In a semi-delirious state, Jesus flashes back to the crowd's welcoming Him into town with palm branches. The two Mary's are repeatedly shown following along with the crowd. The brutality of the Roman soldiers continues as they show no mercy to Jesus along the way. As she sees Jesus crushed beneath the weight of the cross she flashes back to her mothering of Jesus as a child, and runs to Him as she did then. The respite is brief. Jesus puts His bloody hand to her face and says: "See, Mother, I make all things new." And embraces the cross once again (Matthew 27:31-32; Mark 15:20-21; Luke 23:26-32; John 19:17).

In this scene the two to be crucified with Jesus are forced to bear the crossbeams of their cross. Jesus is given the whole cross to drag. Historians differ on which Jesus actually carried. What do you think? Does it matter (John 19:17)?

Read Matthew 10:38 & 16:24. What might those words have meant to the disciples at the time Jesus said them? What might they have meant as disciples overlooked this scene?

As you read the Gospel accounts, how long does it seem that Jesus actually carried the cross? Given the beating He has taken is it at all surprising that He needed help?

Mary here and elsewhere is respectfully referred to as "Mother." Is this too "Roman Catholic", or does it ring true (John 19:26-27)?

Again, Mary is prominent throughout this scene. She is the only one other than Christ who seems to see Satan stalking along the road. Is this going too far – giving her almost supernatural abilities akin to Christ?

Read the context of the quote of "I make all things new" (Revelation 21:1-7). Is that quote fitting here? Was it on Jesus' mind?

Maybe this is an exercise in futility, but what do you imagine Satan was thinking during this "road of sorrows"?

Scene 21

Pilate is shown looking from his palace as the crowd with Jesus make their way out of the city. Jesus falls yet again and it is obvious he can go no further. Simon is forced to carry the cross for Jesus. The contrast is unbelievable as the clean and strong Simon bears one side of the cross and comes face to face with the bloody and dying Jesus on the other (Matthew 27:32; Mark 15:21; Luke 23:26; John 19:17).

As Simon finally agrees to carry the cross he declares to all: “All right, but remember, I am an innocent man, forced to carry the cross of a condemned man.” Ring any bells (1 Peter 3:18; Isaiah 53:4-5)?

No Jew would willingly touch a cross because he regarded it as accursed. What does that say about the way in which God chose to be sacrificed for us (Galatians 3:13)?

This is a very short scene compared to the others. Any ideas why that might be?

The idea of Simon and Jesus mutually carrying the cross is powerful. Is that the way it was, or is this a director’s touch (Luke 23:26)?

Cyrene was the capital of a district of Libya called Cyrenaica (Acts 2:10). Either he was in town for the Passover, or a Jew who had returned and taken up residence. There was a large population of Jews in Libya and Egypt. Two out of the five districts of the great city of Alexandria in Egypt were Jewish.

Executions typically took place outside the city (Acts 7:58; Hebrews 13:11-12).

Scene 22

Another short scene in which Jesus falls again on the journey. Here we have the Roman Catholic tradition of Veronica who comes out of the crowd to offer Jesus a cup of water and has Jesus wipe his face with her veil. Reproductions of the image supposedly left in the cloth have long been used as “healing relics.” The legend became one of the Roman Catholic Church’s 14 Stations of the Cross. (Matthew 27:32; Mark 15:21; Luke 23:26; John 19:17).

Is this scene, and the whole journey where the soldiers are seen having to beat away an angry mob accurate (Luke 23:27-28)?

Is the cruelty of the soldiers on the way to the crucifixion overdone? What Biblical examples do we have of Roman centurions (Matthew 8:8, 27:54; Acts 10:1-2; 27:43)?

The traditional “Stations of the Cross” in the Roman Catholic tradition are: 1. Jesus is condemned to death; 2. The cross is laid upon him; 3. His first fall; 4. He meets Mary, his mother; 5. Simon of Cyrene is made to bear the cross; 6. His face is wiped by Veronica; 7. His second fall; 8. He meets the women of Jerusalem; 9. His third fall; 10. He is stripped of His garments; 11. He is crucified; 12. Jesus dies on the cross; 13. His body is taken down from the cross; and 14. He is laid in the tomb. Of these, meeting his mother, Veronica wiping his face, and the falls with the cross, are not taken from the Bible.

Scene 23

More brutality from the soldiers and the crowd, to the point where Simon is shown to get fed up and chase off the crowd who have broken in to beat Jesus. Somehow Jesus manages to get up and get back to the cross. Simon and Jesus interlock arms as they continue on their way. (Matthew 27:32; Mark 15:21; Luke 23:26; John 19:17).

According to the Bible, somewhere during this journey, Jesus actually gives a rather long speech to the women who are following along weeping and wailing for Him (Luke 23:27-31). How does this jive with the completely exhausted state in which Gibson presents Jesus in the film?

Try to put yourself in Simon’s sandals here. What thoughts do you think would have been going through your mind?

Since 1969 Arthur Blessitt has been walking around the world carrying a cross. He has traveled 36,651 miles through 303 nations and is listed in the Guinness book of Records as having the “World’s Longest Walk.” (www.blessitt.com) How do you think you would feel trying this in your community?

Scene 24

We get a glimpse of the crucifixion site and the chief priests making their way there. Then, back to the Via Dolorosa and another fall as Jesus and Simon come out of the city. Simon encourages Jesus. “Almost there...Almost done.” (Matthew 27:32; Mark 15:21; Luke 23:26; John 19:17).

In this scene the priests and members of the Sanhedrin are shown getting in on the kill. Is this Biblical (Mark 15:31)?

Can you think of other parallels in history where church leaders were responsible for atrocities (Acts 8:1-3)? Why do you think that happens?

Do you think Jesus needed encouragement from people to go all the way to the cross?

Scene 25

Jesus looks up to Golgotha and we have another merciful flashback to the Sermon on the Mount. Jesus is saying “Love your enemies and pray for those who persecute you.” Again another flashback to Jesus saying: “I am the Good Shepherd...” and “No one takes my life from me, but I lay it down of my own accord” (Matthew 27:32; Mark 15:21; Luke 23:26; John 19:17).

Jesus lived up to his teachings. Do you think you could pray/forgive your persecutors if they took this extreme? If you are to keep this word of Jesus, whom should you be praying for right now?

What is the theological difference between the Sermon on the Mount (Matthew 5) and the crucifixion on the mount?

Scene 26

The journey done, Jesus falls flat on his face. Simon is also exhausted and kneels down to take one last up close look at Jesus before the soldiers chase him off. He is obviously shaken physically, emotionally and spiritually from the experience. Meanwhile, the soldiers continue their brutal treatment of Jesus urging him to walk over and lay down on the cross. An interesting flashback occurs here showing the bread of the Passover meal – His Body? (Matthew 27:32; Mark 15:21; Luke 23:26; John 19:17).

Mark identifies Simon’s sons, Alexander and Rufus whom we then assume held prominent positions in the church (Mark 15:21). Is it any wonder that this experience would have started Simon on the road to faith?

What do you think is the difference between Simon, the repentant thief and the Centurion who became a believer, on the one hand, and Caiaphas, the unrepentant thief and others who saw the same things, but did not take Jesus to be their Lord?

As you view this scene, it is obvious that the actor (Jim Caviezel) who plays Jesus must have endured some pain in this filming, falling and crawling on the rocks. In an interview with Newsweek, Caviezel spoke of some of the things he experienced while filming. This included being accidentally whipped twice, leaving a 14 inch scar on his back. He was struck by lightning, experienced hypothermia while on the cross in the dead of winter in Italy. He also experienced a shoulder separation when the 150 lb. cross dropped on his shoulder. It also took over ten hours to put him into the scourged makeup. After all this he was asked if playing Christ deepened his faith. He responded: *“I love him more than I ever knew possible. I love him more than my wife, my family. There were times when I was up there [on the cross], and I could barely speak. Continual hypothermia is so excruciating. I connected to a place I could have never, ever gone. I don't want people to see me. All I want them to see is Jesus Christ.”*

Scene 27

The horror of Jesus being nailed to the cross continues with various flashbacks – and sayings of Jesus: “There is no greater love than for a man to lay down his life for his friends.” (John 15:13) “I lay down my life for the sheep...No man takes my life from me, but I lay it down of my own accord. I have the power to lay it down and the power to take it up again.” (John 10:17-19) “My children, I will be with you only a little longer. You will look for me, and just as I told the Jews, so I tell you now: Where I am going, you cannot come. A new command I give you: Love one another. As I have loved you, so you must love one another.” (John 13:33-34). “I am the way, the truth and the life, no one comes to the Father except through me.” (John 14:6). “This is my Body, given for you.” This is a very difficult scene to watch and may not be appropriate for children under 12 (Matthew 27:33-35; Mark 15:22-27; Luke 23:33; John 19:18).

Is there anyone for whom you would unquestionably lay down your life? If you had to lay down your life like this?

How does the statement of Jesus “No man takes my life from me...” help to eliminate all charges of Anti-Semitism from this movie?

Liberal theologians are fond of saying: “Jesus never called Himself ‘God.’” How does this saying “I have the power to lay it down and the power to take it up again,” blow up that concept?

“As I have loved you” is subtly different from “as I love you.” Here we see the difference. Can we live up to this command of God? If so, how?

As these flashbacks are strung together, it becomes obvious that Jesus went to great pains to tell his disciples what was coming beforehand. Why do you think it still took them all by surprise?

In this scene, the hands putting the nails on Jesus' hands and holding the hammer are Mel Gibson's hands. Did it take an incredible ego, or an incredible humility for him to put himself into the film at that point? The Dutch painter, Rembrandt, painted himself into a picture of the crucifixion as one of the soldiers helping to raise the cross into place. What did these artists know that we must know?

If you had been the soldier commanded to do this deed, could you have done it? How does it affect you to know that your hands and actions and thoughts did do this deed (Isaiah 53:4-5)?

Critics have argued that victims of crucifixion were tied and not nailed, but recent archaeology has discovered the bones of a crucified man with the nail still anchored in the heel bone. Also Josephus records that at the Fall of Jerusalem in 70 a.d. "the soldiers out of rage and hatred amused themselves by *nailing* their prisoners in different postures."

Scene 28

Jesus is raised up and the cross is dropped in place. We flashback to the Last Supper "This is my blood which is given for you and for many for the forgiveness of sins." One of those crucified with Jesus begins to insult Jesus: "If you are the Son of God, why don't you save yourself?" Caiaphas joins in "You said, you could tear down the temple and rebuild it in three days, and yet you cannot come down from that cross. If he is the Messiah, I say, let him come down from the cross so that we might see and believe." Jesus responds "Father, forgive them, for they know not what they do." That unnatural response sends a ripple of shock through everyone present – particularly the other thief on the cross, who asks, "Lord remember me when you enter your kingdom." Jesus responds: "Amen, I say to you, on this day you shall be with me in paradise." The other thief laughs at this and gets his eye plucked out as a reward (Matthew 27:36-44; Mark 15:25-32; Luke 23:34-43).

Do you think if Jesus would have answered Caiaphas' challenge and come down from the cross, he would have believed and accepted Jesus as Lord?

How did Jesus actually fulfill his promise to tear down the temple and rebuild it in three days (John 2:19-22)?

What would it have meant to you if Jesus had given up at this point and come down from the cross (Hebrews 10:10-14)?

How does the film's inclusion of this powerful word of Christ from the cross: "Father, forgive them..." change the accusations of the film's anti-Semitism?

In the Lord's Prayer we are asked to forgive as God forgives us. Does he really want us to take it to this extent (Matthew 18:23-35)? How would your life change if you did?

What do you think is really the most offensive aspect of this film to the Anti Defamation League and others (1 Corinthians 1:22-25)?

Again, the crow thing came from the visions of Anne-Catherine Emmerich. Does it add anything here?

Scene 29

As the soldiers gamble for Jesus' clothes the clouds move in and it becomes dark. The priests and some of the crowd leave. The soldiers allow Mary and John move in close to Jesus. Mary embraces his feet and comes away with a bloody face. Another word of Jesus from the cross. "I thirst." One of the soldiers holds a sponge up to him, but after wetting his mouth he refuses more. Another Marian insertion here as she says "My son, let me die with you." He responds, "Woman, behold your son." And to John: "Behold, your mother." Then: "My God, my God, why have you forsaken me." And "It is accomplished." He looks up into heaven and sighs "Father, into your hands, I commend my spirit." (Matthew 27:45-50; Mark 15:33-37; Luke 23:44-46; John 19:25-30).

Gibson follows the "Jesus movie template" here and gets to the darkness by a sudden storm. Is that an accurate picture of the way it was (Luke 23:44-45)?

If this darkness and earthquake took place, shouldn't there be some record of it outside of the Bible?

Paul Maier references this in his book "Pontius Pilate": "This phenomenon, evidently, was visible in Rome, Athens, and other Mediterranean cities. According to Tertullian...it was a 'cosmic' or 'world event.' Phlegon, a Greek author from Caria writing a chronology soon after 137 a.d., reported that in the fourth year of the 202nd Olympian (i.e., 33 a.d.) there was 'the greatest eclipse of the sun' and that 'it became night in the sixth hour of the day [i.e., noon] so that stars even appeared in the heavens. There was a great earthquake in Bithynia, and many things were overturned in Nicea.'"

Why/how did God (the Father) forsake God (the Son) (Galatians 3:13; 2 Corinthians 5:21)?

Prophecy fulfillment: Psalm 22:1.

The Bible says that Jesus cried out "Father, into your hands..." "**with a loud voice**" (Luke 23:46). Why do you think Gibson chose to have him say it softly? Why do you think Jesus really said it loudly?

The NIV reads that Jesus said, “It is finished.” Any difference with Gibson’s rendering here, “It is accomplished”? What is accomplished (Hebrews 10:12)?

Scene 30

The crucifixion scene pans out to a very interesting shot from above as though it is God the Father looking on, then it turns into a raindrop (or a tear). As soon as it falls, the wind blows and the earthquake begins. The centurion orders the soldiers to break the legs of those crucified to speed up their death. When they get to Jesus he is already dead, so the spear is shoved into his side, showering the soldier with blood and water. The earthquake is shown to break the temple in two. The priests are suitably horrified. Satan is shown howling in hell. John and the two Mary’s are shown helping to take Jesus’ body down from the cross. Mary cradles his dead body as the scene fades into darkness (Matthew 27:51-56; Mark 15:38-47; Luke 23:47-56; John 19:31-42).

How do you think God the Father felt at this point? Does the tear help to show his feelings accurately?

What huge line did Gibson’s centurion miss in this scene (Matthew 27:54)? It seems exceedingly strange, given Gibson’s stated purpose for this film that he would leave this line out. Why do you think he did?

The breaking of the legs would speed up the process of asphyxiation as the victim would no longer be able to rise up to take a breath.

Prophecy fulfillment: (Ex 12:46; Num 9:12; Ps 34:20; John 19:36).

Is it an accident that the Jews were instructed not to break the bones of the Passover lamb (Exodus 12:46) and now the Lamb of God is also saved from that fate?

How many women were actually at the crucifixion (Mark 15:40-41)?

Where were they standing in relationship to the cross (Mark 15:40)?

Who actually took Jesus Body down from the cross (Luke 23:50, 53)?

In this scene Gibson uses the Roman Catholic tradition of the “Pieta”, the image of Jesus holding out her dead son for us. How much does that hurt the film here? Would you have noticed if you hadn’t followed along carefully in the Bible? Does it matter?

Another glaring absence is the huge temple curtain. We have no Scriptural, nor extra-Biblical record of any damage to the temple structure when the “earth shook” after Jesus death, but we do have the clear statement that the “curtain of the temple was torn in two from top to bottom.” This curtain was 4 inches thick, with a height of 22 yards by 11 yards, and a weight of up to 6 tons. The Talmud says that it took some 300 priests to carry it into place. In the movie, you have to slow the film down to even catch a glimpse of a wispy piece of cloth falling down.

Why is the tearing of the temple curtain a much bigger deal than what we see in the film (Hebrews 10:1-22)? What else is going on in that statement from God, in addition to the winning of forgiveness for us?

If Satan was howling at the moment of Jesus death, was it in glee or in defeat? What did Jesus do before his resurrection that insured that Satan got the right message (1 Peter 3:18-19)?

Scene 31

We witness the resurrection from inside the tomb as the stone is rolled away and the sun streams in. The burial cloths puff down as Jesus body leaves them. A naked, but unbloody Jesus with ghastly holes in his hands rises and begins to walk from the tomb (Matthew 28:1-2; Mark 16:1-6; Luke 24:1-8; John 20:1).

Did Jesus need to have the stone rolled away to get out of the tomb (John 20:19)? What was the primary reason to have it opened?

Even though Jesus left his burial cloths behind, do you think he would have risen and walked out naked (John 20:10-16)?

Some churches put the crucified Christ on their crosses and others keep it empty. What’s the difference? Which do you prefer? Why?

Are you satisfied with the ending? If you were a famous actor/director and had poured 25 million of your own money into making this film, would you have ended it differently? How might you have changed it?

Do you think we put too much emphasis on the crucifixion of Christ rather than the resurrection?

Conclusion

“I’m not a preacher, and I’m not a pastor. But I really feel my career was leading me to make this (movie). The Holy Ghost was working through me on this film, and I was just directing traffic. I hope this film has the power to evangelize...Everyone who worked on this movie was changed. There were agnostics and Muslims on set converting to Christianity.” Mel Gibson

Do you think God the Holy Spirit was working through Mel Gibson on this film?

Many people outside the Church and also inside the Church have criticized this film and Gibson’s motives. What is your overall impression as to it’s impact for Christ (Philippians 1:15-18)?

If you could have added two things to the movie, what would they have been? If you could have taken out two?...

Has this movie changed the way you see/believe in Jesus? In what ways?

Do you think a Gibson directed Easter sequel would be as successful? Why/why not?

Readings from the Passion of the Christ

Scene 1

<p>Matt. 26:37 He took Peter and the two sons of Zebedee along with him, and he began to be sorrowful and troubled. 38 Then he said to them, "My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me."</p> <p>Matt. 26:39 Going a little farther, he fell with his face to the ground and prayed, "My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will."</p> <p>Matt. 26:40 Then he returned to his disciples and found them sleeping. "Could you men not keep watch with me for one hour?" he asked Peter. 41 "Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak."</p>	<p>Mark 14:32 They went to a place called Gethsemane, and Jesus said to his disciples, "Sit here while I pray." 33 He took Peter, James and John along with him, and he began to be deeply distressed and troubled. 34 "My soul is overwhelmed with sorrow to the point of death," he said to them. "Stay here and keep watch."</p> <p>Mark 14:35 Going a little farther, he fell to the ground and prayed that if possible the hour might pass from him. 36 "Abba, Father," he said, "everything is possible for you. Take this cup from me. Yet not what I will, but what you will."</p> <p>Mark 14:37 Then he returned to his disciples and found them sleeping. "Simon," he said to Peter, "are you asleep? Could you not keep watch for one hour? 38 Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak."</p>	<p>Luke 22:39 Jesus went out as usual to the Mount of Olives, and his disciples followed him. 40 On reaching the place, he said to them, "Pray that you will not fall into temptation." 41 He withdrew about a stone's throw beyond them, knelt down and prayed, 42 "Father, if you are willing, take this cup from me; yet not my will, but yours be done." 43 An angel from heaven appeared to him and strengthened him. 44 And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.</p> <p>Luke 22:45 When he rose from prayer and went back to the disciples, he found them asleep, exhausted from sorrow. 46 "Why are you sleeping?" he asked them. "Get up and pray so that you will not fall into temptation."</p>	<p>John 18:1 When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley. On the other side there was an olive grove, and he and his disciples went into it.</p>
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Scene 2

<p>Matt. 26:14 Then one of the Twelve—the one called Judas Iscariot—went to the chief priests 15 and asked, “What are you willing to give me if I hand him over to you?” So they counted out for him thirty silver coins. 16 From then on Judas watched for an opportunity to hand him over.</p>	<p>Mark 14:10 Then Judas Iscariot, one of the Twelve, went to the chief priests to betray Jesus to them.</p>		<p>John 13:2 The evening meal was being served, and the devil had already prompted Judas Iscariot, son of Simon, to betray Jesus. John 13:27 As soon as Judas took the bread, Satan entered into him. “What you are about to do, do quickly,” Jesus told him, 28 but no one at the meal understood why Jesus said this to him. 29 Since Judas had charge of the money, some thought Jesus was telling him to buy what was needed for the Feast, or to give something to the poor. 30 As soon as Judas had taken the bread, he went out. And it was night.</p>
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Scene 3

<p>Matt. 26:42 He went away a second time and prayed, “My Father, if it is not possible for this cup to be taken away unless I drink it, may your will be done.”</p> <p>Matt. 26:43 When he came back, he again found them sleeping, because their eyes were heavy. 44 So he left them and went away once more and prayed the third time, saying the same thing.</p> <p>Matt. 26:45 Then he returned to the disciples and said to them, “Are you still sleeping and resting? Look, the hour is near, and the Son of Man is betrayed into the hands of sinners. 46 Rise, let us go! Here comes my betrayer!”</p>	<p>Mark 14:39 Once more he went away and prayed the same thing. 40 When he came back, he again found them sleeping, because their eyes were heavy. They did not know what to say to him.</p> <p>Mark 14:41 Returning the third time, he said to them, “Are you still sleeping and resting? Enough! The hour has come. Look, the Son of Man is betrayed into the hands of sinners. 42 Rise! Let us go! Here comes my betrayer!”</p>	<p>Luke 22:39 Jesus went out as usual to the Mount of Olives, and his disciples followed him. 40 On reaching the place, he said to them, “Pray that you will not fall into temptation.” 41 He withdrew about a stone’s throw beyond them, knelt down and prayed, 42 “Father, if you are willing, take this cup from me; yet not my will, but yours be done.” 43 An angel from heaven appeared to him and strengthened him. 44 And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.</p> <p>Luke 22:45 When he rose from prayer and went back to the disciples, he found them asleep, exhausted from sorrow. 46 “Why are you sleeping?” he asked them. “Get up and pray so that you will not fall into temptation.”</p>	<p>John 18:1 When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley. On the other side there was an olive grove, and he and his disciples went into it.</p>
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Scene 4

<p>Matt. 26:47 While he was still speaking, Judas, one of the Twelve, arrived. With him was a large crowd armed with swords and clubs, sent from the chief priests and the elders of the people. 48 Now the betrayer had arranged a signal with them: "The one I kiss is the man; arrest him." 49 Going at once to Jesus, Judas said, "Greetings, Rabbi!" and kissed him. 50 Jesus replied, "Friend, do what you came for." Then the men stepped forward, seized Jesus and arrested him. 51 With that, one of Jesus' companions reached for his sword, drew it out and struck the servant of the high priest, cutting off his ear. 52 "Put your sword back in its place," Jesus said to him, "for all who draw the sword will die by the sword. 53 Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels? 54 But how then would the Scriptures be fulfilled that say it must happen in this way?" 5 At that time Jesus said to the crowd, "Am I leading a rebellion, that you have come out with swords and clubs to capture me? Every day I sat in the temple courts teaching, and you did not arrest me. 56 But this has all taken place that the writings of the prophets might be fulfilled." Then all the disciples deserted him and fled.</p>	<p>Mark 14:43 Just as he was speaking, Judas, one of the Twelve, appeared. With him was a crowd armed with swords and clubs, sent from the chief priests, the teachers of the law, and the elders. Mark 14:44 Now the betrayer had arranged a signal with them: "The one I kiss is the man; arrest him and lead him away under guard." 45 Going at once to Jesus, Judas said, "Rabbi!" and kissed him. 46 The men seized Jesus and arrested him. 47 Then one of those standing near drew his sword and struck the servant of the high priest, cutting off his ear. Mark 14:48 "Am I leading a rebellion," said Jesus, "that you have come out with swords and clubs to capture me? 49 Every day I was with you, teaching in the temple courts, and you did not arrest me. But the Scriptures must be fulfilled." 50 Then everyone deserted him and fled. Mark 14:51 A young man, wearing nothing but a linen garment, was following Jesus. When they seized him,</p>	<p>Luke 22:47 While he was still speaking a crowd came up, and the man who was called Judas, one of the Twelve, was leading them. He approached Jesus to kiss him, 48 but Jesus asked him, "Judas, are you betraying the Son of Man with a kiss?" Luke 22:49 When Jesus' followers saw what was going to happen, they said, "Lord, should we strike with our swords?" 50 And one of them struck the servant of the high priest, cutting off his right ear. Luke 22:51 But Jesus answered, "No more of this!" And he touched the man's ear and healed him. Luke 22:52 Then Jesus said to the chief priests, the officers of the temple guard, and the elders, who had come for him, "Am I leading a rebellion, that you have come with swords and clubs? 53 Every day I was with you in the temple courts, and you did not lay a hand on me. But this is your hour—when darkness reigns."</p>	<p>John 18:3 So Judas came to the grove, guiding a detachment of soldiers and some officials from the chief priests and Pharisees. They were carrying torches, lanterns and weapons. John 18:4 Jesus, knowing all that was going to happen to him, went out and asked them, "Who is it you want?" John 18:5 "Jesus of Nazareth," they replied. "I am he," Jesus said. (And Judas the traitor was standing there with them.) 6 When Jesus said, "I am he," they drew back and fell to the ground. John 18:7 Again he asked them, "Who is it you want?" And they said, "Jesus of Nazareth." John 18:8 "I told you that I am he," Jesus answered. "If you are looking for me, then let these men go." 9 This happened so that the words he had spoken would be fulfilled: "I have not lost one of those you gave me." John 18:10 Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear. (The servant's name was Malchus.) John 18:11 Jesus commanded Peter, "Put your sword away! Shall I not drink the cup the Father has given me?" John 18:12 Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound him...</p>
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Scene 5

<p>Matt. 26:57 Those who had arrested Jesus took him to Caiaphas, the high priest, where the teachers of the law and the elders had assembled. 58 But Peter followed him at a distance, right up to the courtyard of the high priest. He entered and sat down with the guards to see the outcome.</p>	<p>Mark 14:53 They took Jesus to the high priest, and all the chief priests, elders and teachers of the law came together.</p>	<p>Luke 22:54 Then seizing him, they led him away and took him into the house of the high priest. Peter followed at a distance.</p>	<p>John 18:12 Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound him...</p>
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Scene 6 & 7

<p>Matt. 26:57 Those who had arrested Jesus took him to Caiaphas, the high priest, where the teachers of the law and the elders had assembled. 58 But Peter followed him at a distance, right up to the courtyard of the high priest. He entered and sat down with the guards to see the outcome.</p>	<p>Mark 14:54 Peter followed him at a distance, right into the courtyard of the high priest. There he sat with the guards and warmed himself at the fire.</p>		<p>John 18:13 and brought him first to Annas, who was the father-in-law of Caiaphas, the high priest that year. 14 Caiaphas was the one who had advised the Jews that it would be good if one man died for the people.</p>
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Scene 8

<p>Matt. 26:59 The chief priests and the whole Sanhedrin were looking for false evidence against Jesus so that they could put him to death. 60 But they did not find any, though many false witnesses came forward. Finally two came forward 61 and declared, "This fellow said, 'I am able to destroy the temple of God and rebuild it in three days.'"</p> <p>Matt. 26:62 Then the high priest stood up and said to Jesus, "Are you not going to answer? What is this testimony that these men are bringing against you?"</p> <p>63 But Jesus remained silent.</p> <p>The high priest said to him, "I charge you under oath by the living God: Tell us if you are the Christ, the Son of God."</p> <p>Matt. 26:64 "Yes, it is as you say," Jesus replied. "But I say to all of you: In the future you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven."</p> <p>Matt. 26:65 Then the high priest tore his clothes and said, "He has spoken blasphemy! Why do we need any more witnesses? Look, now you have heard the blasphemy. 66 What do you think?"</p> <p>"He is worthy of death," they answered.</p> <p>Matt. 26:67 Then they spit in his face and struck him with their fists. Others slapped him 68 and said, "Prophecy to us, Christ. Who hit you?"</p>	<p>Mark 14:55 The chief priests and the whole Sanhedrin were looking for evidence against Jesus so that they could put him to death, but they did not find any. 56 Many testified falsely against him, but their statements did not agree.</p> <p>57 Then some stood up and gave this false testimony against him: 58 "We heard him say, 'I will destroy this man-made temple and in three days will build another, not made by man.'" 59 Yet even then their testimony did not agree.</p> <p>60 Then the high priest stood up before them and asked Jesus, "Are you not going to answer? What is this testimony that these men are bringing against you?" 61 But Jesus remained silent and gave no answer.</p> <p>Again the high priest asked him, "Are you the Christ, the Son of the Blessed One?"</p> <p>62 "I am," said Jesus. "And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven."</p> <p>63 The high priest tore his clothes. "Why do we need any more witnesses?" he asked. 64 "You have heard the blasphemy. What do you think?"</p> <p>They all condemned him as worthy of death. 65 Then some began to spit at him; they blindfolded him, struck him with their fists, and said, "Prophecy!" And the guards took him and beat him.</p>		<p>John 18:19 Meanwhile, the high priest questioned Jesus about his disciples and his teaching.</p> <p>John 18:20 "I have spoken openly to the world," Jesus replied. "I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret. 21 Why question me? Ask those who heard me. Surely they know what I said."</p> <p>John 18:22 When Jesus said this, one of the officials nearby struck him in the face. "Is this the way you answer the high priest?" he demanded.</p> <p>John 18:23 "If I said something wrong," Jesus replied, "testify as to what is wrong. But if I spoke the truth, why did you strike me?" 24 Then Annas sent him, still bound, to Caiaphas the high priest.</p>
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Scene 9

<p>Matt. 26:33 Peter replied, "Even if all fall away on account of you, I never will."</p> <p>34 "I tell you the truth," Jesus answered, "this very night, before the rooster crows, you will disown me three times."</p> <p>35 But Peter declared, "Even if I have to die with you, I will never disown you." And all the other disciples said the same.</p> <p>69 Now Peter was sitting out in the courtyard, and a servant girl came to him. "You also were with Jesus of Galilee," she said.</p> <p>70 But he denied it before them all. "I don't know what you're talking about," he said.</p> <p>71 Then he went out to the gateway, where another girl saw him and said to the people there, "This fellow was with Jesus of Nazareth."</p> <p>72 He denied it again, with an oath: "I don't know the man!"</p> <p>73 After a little while, those standing there went up to Peter and said, "Surely you are one of them, for your accent gives you away."</p> <p>74 Then he began to call down curses on himself and he swore to them, "I don't know the man!" Immediately a rooster crowed. 75 Then Peter remembered the word Jesus had spoken: "Before the rooster crows, you will disown me three times." And he went outside and wept bitterly.</p>	<p>Mark 14:66 While Peter was below in the courtyard, one of the servant girls of the high priest came by. 67 When she saw Peter warming himself, she looked closely at him. "You also were with that Nazarene, Jesus," she said.</p> <p>Mark 14:68 But he denied it. "I don't know or understand what you're talking about," he said, and went out into the entryway.</p> <p>Mark 14:69 When the servant girl saw him there, she said again to those standing around, "This fellow is one of them." 70 Again he denied it. After a little while, those standing near said to Peter, "Surely you are one of them, for you are a Galilean."</p> <p>Mark 14:71 He began to call down curses on himself, and he swore to them, "I don't know this man you're talking about."</p> <p>Mark 14:72 Immediately the rooster crowed the second time. Then Peter remembered the word Jesus had spoken to him: "Before the rooster crows twice you will disown me three times." And he broke down and wept.</p>	<p>Luke 22:55 But when they had kindled a fire in the middle of the courtyard and had sat down together, Peter sat down with them. 56 A servant girl saw him seated there in the firelight. She looked closely at him and said, "This man was with him." Luke 22:57 But he denied it. "Woman, I don't know him," he said.</p> <p>Luke 22:58 A little later someone else saw him and said, "You also are one of them." "Man, I am not!" Peter replied.</p> <p>Luke 22:59 About an hour later another asserted, "Certainly this fellow was with him, for he is a Galilean."</p> <p>Luke 22:60 Peter replied, "Man, I don't know what you're talking about!" Just as he was speaking, the rooster crowed. 61 The Lord turned and looked straight at Peter. Then Peter remembered the word the Lord had spoken to him: "Before the rooster crows today, you will disown me three times." 62 And he went outside and wept bitterly.</p>	<p>John 18:15 Simon Peter and another disciple were following Jesus. Because this disciple was known to the high priest, he went with Jesus into the high priest's courtyard, 16 but Peter had to wait outside at the door. The other disciple, who was known to the high priest, came back, spoke to the girl on duty there and brought Peter in.</p> <p>John 18:17 "You are not one of his disciples, are you?" the girl at the door asked Peter. He replied, "I am not."</p> <p>John 18:18 It was cold, and the servants and officials stood around a fire they had made to keep warm. Peter also was standing with them, warming himself.</p> <p>John 18:25 As Simon Peter stood warming himself, he was asked, "You are not one of his disciples, are you?" He denied it, saying, "I am not."</p> <p>John 18:26 One of the high priest's servants, a relative of the man whose ear Peter had cut off, challenged him, "Didn't I see you with him in the olive grove?" 27 Again Peter denied it, and at that moment a rooster began to crow.</p>
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Scene 10

<p>Matt. 27:3 When Judas, who had betrayed him, saw that Jesus was condemned, he was seized with remorse and returned the thirty silver coins to the chief priests and the elders. 4 “I have sinned,” he said, “for I have betrayed innocent blood.”</p> <p>“What is that to us?” they replied. “That’s your responsibility.”</p>			
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Scene 11

<p>Matt. 27:5 So Judas threw the money into the temple and left. Then he went away and hanged himself.</p> <p>Acts 1:16 and said, “Brothers, the Scripture had to be fulfilled which the Holy Spirit spoke long ago through the mouth of David concerning Judas, who served as guide for those who arrested Jesus—</p> <p>17 he was one of our number and shared in this ministry.”</p>			<p>Acts 1:18 (With the reward he got for his wickedness, Judas bought a field; there he fell headlong, his body burst open and all his intestines spilled out. 19 Everyone in Jerusalem heard about this, so they called that field in their language Akeldama, that is, Field of Blood.)</p> <p>Acts 1:20 “For,” said Peter, “it is written in the book of Psalms, “‘May his place be deserted; let there be no one to dwell in it,’ and, “‘May another take his place of leadership.’”</p>
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Scene 12

<p>Matt. 27:11 Meanwhile Jesus stood before the governor, and the governor asked him, “Are you the king of the Jews?” “Yes, it is as you say,” Jesus replied.</p> <p>Matt. 27:12 When he was accused by the chief priests and the elders, he gave no answer. 13 Then Pilate asked him, “Don’t you hear the testimony they are bringing against you?” 14 But Jesus made no reply, not even to a single charge—to the great amazement of the governor.</p>	<p>Mark 15:1 Very early in the morning, the chief priests, with the elders, the teachers of the law and the whole Sanhedrin, reached a decision. They bound Jesus, led him away and handed him over to Pilate.</p> <p>Mark 15:2 “Are you the king of the Jews?” asked Pilate.</p> <p>“Yes, it is as you say,” Jesus replied.</p> <p>Mark 15:3 The chief priests accused him of many things. 4 So again Pilate asked him, “Aren’t you going to answer? See how many things they are accusing you of.”</p> <p>Mark 15:5 But Jesus still made no reply, and Pilate was amazed.</p>	<p>Luke 23:1 Then the whole assembly rose and led him off to Pilate. 2 And they began to accuse him, saying, “We have found this man subverting our nation. He opposes payment of taxes to Caesar and claims to be Christ, a king.”</p> <p>Luke 23:3 So Pilate asked Jesus, “Are you the king of the Jews?”</p> <p>“Yes, it is as you say,” Jesus replied.</p> <p>Luke 23:4 Then Pilate announced to the chief priests and the crowd, “I find no basis for a charge against this man.”</p> <p>Luke 23:5 But they insisted, “He stirs up the people all over Judea by his teaching. He started in Galilee and has come all the way here.”</p> <p>Luke 23:6 On hearing this, Pilate asked if the man was a Galilean. 7 When he learned that Jesus was under Herod’s jurisdiction, he sent him to Herod, who was also in Jerusalem at that time.</p>	<p>John 18:28 Then the Jews led Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness the Jews did not enter the palace; they wanted to be able to eat the Passover. 29 So Pilate came out to them and asked, “What charges are you bringing against this man?”</p> <p>30 “If he were not a criminal,” they replied, “we would not have handed him over to you.”</p> <p>31 Pilate said, “Take him yourselves and judge him by your own law.”</p> <p>“But we have no right to execute anyone,” the Jews objected. 32 This happened so that the words Jesus had spoken indicating the kind of death he was going to die would be fulfilled.</p> <p>33 Pilate then went back inside the palace, summoned Jesus and asked him, “Are you the king of the Jews?”</p> <p>34 “Is that your own idea,” Jesus asked, “or did others talk to you about me?”</p> <p>35 “Am I a Jew?” Pilate replied. “It was your people and your chief priests who handed you over to me. What is it you have done?”</p>
		<p>John 18:36 Jesus said, “My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place.”</p> <p>37 “You are a king, then!” said Pilate.</p> <p>Jesus answered, “You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me.”</p> <p>38 “What is truth?” Pilate asked. With this he went out again to the Jews and said, “I find no basis for a charge against him.”</p>	

Scene 13

		<p>Luke 23:7 When he learned that Jesus was under Herod’s jurisdiction, he sent him to Herod, who was also in Jerusalem at that time.</p> <p>Luke 23:8 When Herod saw Jesus, he was greatly pleased, because for a long time he had been wanting to see him. From what he had heard about him, he hoped to see him perform some miracle. 9 He plied him with many questions, but Jesus gave him no answer. 10 The chief priests and the teachers of the law were standing there, vehemently accusing him. 11 Then Herod and his soldiers ridiculed and mocked him. Dressing him in an elegant robe, they sent him back to Pilate. 12 That day Herod and Pilate became friends—before this they had been enemies.</p>	
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Scene 14

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Scene 15

<p>Matt. 27:11 Meanwhile Jesus stood before the governor, and the governor asked him, “Are you the king of the Jews?” “Yes, it is as you say,” Jesus replied.</p> <p>Matt. 27:12 When he was accused by the chief priests and the elders, he gave no answer.</p> <p>13 Then Pilate asked him, “Don’t you hear the testimony they are bringing against you?”</p> <p>14 But Jesus made no reply, not even to a single charge—to the great amazement of the governor.</p> <p>Matt. 27:15 Now it was the governor’s custom at the Feast to release a prisoner chosen by the crowd. 16 At that time they had a notorious prisoner, called Barabbas. 17 So when the crowd had gathered, Pilate asked them, “Which one do you want me to release to you: Barabbas, or Jesus who is called Christ?”</p> <p>18 For he knew it was out of envy that they had handed Jesus over to him.</p> <p>Matt. 27:19 While Pilate was sitting on the judge’s seat, his wife sent him this message: “Don’t have anything to do with that innocent man, for I have suffered a great deal today in a dream because of him.”</p> <p>Matt. 27:20 But the chief priests and the elders persuaded the crowd to ask for Barabbas and to have Jesus executed.</p> <p>Matt. 27:21 “Which of the two do you want me to release to you?” asked the governor. “Barabbas,” they answered.</p> <p>Matt. 27:22 “What shall I do, then, with Jesus who is called Christ?” Pilate asked. They all answered, “Crucify him!”</p>	<p>Mark 15:6 Now it was the custom at the Feast to release a prisoner whom the people requested. 7 A man called Barabbas was in prison with the insurrectionists who had committed murder in the uprising. 8 The crowd came up and asked Pilate to do for them what he usually did.</p> <p>Mark 15:9 “Do you want me to release to you the king of the Jews?” asked Pilate, 10 knowing it was out of envy that the chief priests had handed Jesus over to him. 11 But the chief priests stirred up the crowd to have Pilate release Barabbas instead.</p> <p>Mark 15:12 “What shall I do, then, with the one you call the king of the Jews?” Pilate asked them.</p> <p>Mark 15:13 “Crucify him!” they shouted.</p> <p>Mark 15:14 “Why? What crime has he committed?” asked Pilate.</p> <p>But they shouted all the louder, “Crucify him!”</p> <p>Mark 15:15 Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified.</p> <p>Mark 15:16 The soldiers led Jesus away into the palace (that is, the Praetorium) and called together the whole company of soldiers. 17 They put a purple robe on him, then twisted together a crown of thorns and set it on him. 18 And they began to call out to him, “Hail, king of the Jews!” 19 Again and again they struck him on the head with a staff and spit on him. Falling on their knees, they paid homage to him. 20 And when they had mocked him, they took off the purple robe and put his own clothes on him. Then they led him out to crucify him.</p>		<p>John 18:38 “What is truth?” Pilate asked. With this he went out again to the Jews and said, “I find no basis for a charge against him. 39 But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release ‘the king of the Jews?’”</p> <p>John 18:40 They shouted back, “No, not him! Give us Barabbas!” Now Barabbas had taken part in a rebellion.</p> <p>John 19:1 Then Pilate took Jesus and had him flogged. 2 The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe</p>
<p>Matt. 27:23 “Why? What crime has he committed?” asked Pilate. But they shouted all the louder, “Crucify him!”</p> <p>Matt. 27:24 When Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd. “I am innocent of this man’s blood,” he said. “It is your responsibility!”</p> <p>Matt. 27:25 All the people answered, “Let his blood be on us and on our children!”</p> <p>Matt. 27:26 Then he released Barabbas to them. But he had Jesus flogged, and handed him over to be crucified.</p>			

Scene 16

<p>Matt. 27:26 Then he released Barabbas to them. But he had Jesus flogged, and handed him over to be crucified.</p> <p>Matt. 27:27 Then the governor's soldiers took Jesus into the Praetorium and gathered the whole company of soldiers around him. 28 They stripped him and put a scarlet robe on him, 29 and then twisted together a crown of thorns and set it on his head. They put a staff in his right hand and knelt in front of him and mocked him. "Hail, king of the Jews!" they said. 30 They spit on him, and took the staff and struck him on the head again and again. 31 After they had mocked him, they took off the robe and put his own clothes on him. Then they led him away to crucify him.</p>	<p>Mark 15:15 Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified.</p>	<p>Luke 23:22 For the third time he spoke to them: "Why? What crime has this man committed? I have found in him no grounds for the death penalty. Therefore I will have him punished and then release him."</p>	<p>John 19:1 Then Pilate took Jesus and had him flogged. 2 The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe 3 and went up to him again and again, saying, "Hail, king of the Jews!" And they struck him in the face.</p> <p>John 19:4 Once more Pilate came out and said to the Jews, "Look, I am bringing him out to you to let you know that I find no basis for a charge against him." 5 When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, "Here is the man!"</p>
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Scene 17

<p>Matt. 27:27 Then the governor's soldiers took Jesus into the Praetorium and gathered the whole company of soldiers around him. 28 They stripped him and put a scarlet robe on him, 29 and then twisted together a crown of thorns and set it on his head. They put a staff in his right hand and knelt in front of him and mocked him. "Hail, king of the Jews!" they said. 30 They spit on him, and took the staff and struck him on the head again and again.</p>	<p>Mark 15:16 The soldiers led Jesus away into the palace (that is, the Praetorium) and called together the whole company of soldiers. 17 They put a purple robe on him, then twisted together a crown of thorns and set it on him. 18 And they began to call out to him, "Hail, king of the Jews!" 19 Again and again they struck him on the head with a staff and spit on him. Falling on their knees, they paid homage to him.</p>		<p>John 19:2 The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe 3 and went up to him again and again, saying, "Hail, king of the Jews!" And they struck him in the face.</p>
	<p>20 And when they had mocked him, they took off the purple robe and put his own clothes on him. Then they led him out to crucify him.</p>		

Scene 18

		<p>John 8:3 The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group 4 and said to Jesus, “Teacher, this woman was caught in the act of adultery. 5 In the Law Moses commanded us to stone such women. Now what do you say?” 6 They were using this question as a trap, in order to have a basis for accusing him. But Jesus bent down and started to write on the ground with his finger. 7 When they kept on questioning him, he straightened up and said to them, “If any one of you is without sin, let him be the first to throw a stone at her.” 8 Again he stooped down and wrote on the ground.</p> <p>John 8:9 At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. 10 Jesus straightened up and asked her, “Woman, where are they? Has no one condemned you?”</p> <p>John 8:11 “No one, sir,” she said.</p> <p>“Then neither do I condemn you,” Jesus declared. “Go now and leave your life of sin.”</p>
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Scene 19

<p>Matt. 22:27 Finally, the woman died. 28 Now then, at the resurrection, whose wife will she be of the seven, since all of them were married to her?"</p> <p>Matt. 22:29 Jesus replied, "You are in error because you do not know the Scriptures or the power of God. 30 At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven. 31 But about the resurrection of the dead—have you not read what God said to you,</p>	<p>Mark 15:2 "Are you the king of the Jews?" asked Pilate.</p> <p>"Yes, it is as you say," Jesus replied.</p> <p>3 The chief priests accused him of many things. 4 So again Pilate asked him, "Aren't you going to answer? See how many things they are accusing you of."</p> <p>5 But Jesus still made no reply, and Pilate was amazed.</p> <p>6 Now it was the custom at the Feast to release a prisoner whom the people requested. 7 A man called Barabbas was in prison with the insurrectionists who had committed murder in the uprising. 8 The crowd came up and asked Pilate to do for them what he usually did.</p> <p>:9 "Do you want me to release to you the king of the Jews?" asked Pilate,</p> <p>10 knowing it was out of envy that the chief priests had handed Jesus over to him. 11 But the chief priests stirred up the crowd to have Pilate release Barabbas instead.</p> <p>12 "What shall I do, then, with the one you call the king of the Jews?" Pilate asked them.</p> <p>13 "Crucify him!" they shouted.</p> <p>14 "Why? What crime has he committed?" asked Pilate.</p> <p>But they shouted all the louder, "Crucify him!"</p> <p>15 Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified.</p>	<p>Luke 23:13 Pilate called together the chief priests, the rulers and the people,</p> <p>14 and said to them, "You brought me this man as one who was inciting the people to rebellion. I have examined him in your presence and have found no basis for your charges against him. 15 Neither has Herod, for he sent him back to us; as you can see, he has done nothing to deserve death. 16 Therefore, I will punish him and then release him."</p> <p>18 With one voice they cried out, "Away with this man! Release Barabbas to us!" 19 (Barabbas had been thrown into prison for an insurrection in the city, and for murder.)</p> <p>20 Wanting to release Jesus, Pilate appealed to them again. 21 But they kept shouting, "Crucify him! Crucify him!"</p> <p>22 For the third time he spoke to them: "Why? What crime has this man committed? I have found in him no grounds for the death penalty. Therefore I will have him punished and then release him."</p> <p>23 But with loud shouts they insistently demanded that he be crucified, and their shouts prevailed. 24 So Pilate decided to grant their demand. 25 He released the man who had been thrown into prison for insurrection and murder, the one they asked for, and surrendered Jesus to their will.</p>	<p>John 19:4 Once more Pilate came out and said to the Jews, "Look, I am bringing him out to you to let you know that I find no basis for a charge against him." 5 When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, "Here is the man!"</p> <p>6 As soon as the chief priests and their officials saw him, they shouted, "Crucify! Crucify!" But Pilate answered, "You take him and crucify him. As for me, I find no basis for a charge against him."</p> <p>7 The Jews insisted, "We have a law, and according to that law he must die, because he claimed to be the Son of God."</p> <p>8 When Pilate heard this, he was even more afraid, 9 and he went back inside the palace. "Where do you come from?" he asked Jesus, but Jesus gave him no answer. 10 "Do you refuse to speak to me?" Pilate said. "Don't you realize I have power either to free you or to crucify you?"</p> <p>11 Jesus answered, "You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin."</p> <p>12 From then on, Pilate tried to set Jesus free, but the Jews kept shouting, "If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar."</p> <p>13 When Pilate heard this, he brought Jesus out and sat down on the judge's seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). 14 It was the day of Preparation of Passover Week, about the sixth hour.</p> <p>"Here is your king," Pilate said to the Jews.</p> <p>15 But they shouted, "Take him away! Take him away! Crucify him!"</p> <p>"Shall I crucify your king?" Pilate asked.</p> <p>"We have no king but Caesar," the chief priests answered.</p> <p>16 Finally Pilate handed him over to them to be crucified. So the soldiers took charge of Jesus.</p>
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Scene 20

<p>Matt. 27:31 After they had mocked him, they took off the robe and put his own clothes on him. Then they led him away to crucify him.</p> <p>Matt. 27:32 As they were going out, they met a man from Cyrene, named Simon, and they forced him to carry the cross.</p>	<p>Mark 15:20 And when they had mocked him, they took off the purple robe and put his own clothes on him. Then they led him out to crucify him.</p> <p>Mark 15:21 A certain man from Cyrene, Simon, the father of Alexander and Rufus, was passing by on his way in from the country, and they forced him to carry the cross.</p>	<p>Luke 23:26 As they led him away, they seized Simon from Cyrene, who was on his way in from the country, and put the cross on him and made him carry it behind Jesus.</p> <p>27 A large number of people followed him, including women who mourned and wailed for him. 28 Jesus turned and said to them, “Daughters of Jerusalem, do not weep for me; weep for yourselves and for your children. 29 For the time will come when you will say, ‘Blessed are the barren women, the wombs that never bore and the breasts that never nursed!’ 30 Then ““they will say to the mountains, “Fall on us!” and to the hills, “Cover us!” ’ 31 For if men do these things when the tree is green, what will happen when it is dry?”</p> <p>Luke 23:32 Two other men, both criminals, were also led out with him to be executed.</p>	<p>John 19:17 Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha).</p>
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Scene 21 - 26

<p>Matt. 27:32 As they were going out, they met a man from Cyrene, named Simon, and they forced him to carry the cross.</p>	<p>Mark 15:21 A certain man from Cyrene, Simon, the father of Alexander and Rufus, was passing by on his way in from the country, and they forced him to carry the cross.</p>	<p>Luke 23:26 As they led him away, they seized Simon from Cyrene, who was on his way in from the country, and put the cross on him and made him carry it behind Jesus.</p>	<p>John 19:17 Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha).</p>
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Scene 27

<p>Matt. 27:33 They came to a place called Golgotha (which means The Place of the Skull). 34 There they offered Jesus wine to drink, mixed with gall; but after tasting it, he refused to drink it. 35 When they had crucified him, they divided up his clothes by casting lots.</p>	<p>Mark 15:22 They brought Jesus to the place called Golgotha (which means The Place of the Skull). 23 Then they offered him wine mixed with myrrh, but he did not take it. 24 And they crucified him. Dividing up his clothes, they cast lots to see what each would get. Mark 15:25 It was the third hour when they crucified him. 26 The written notice of the charge against him read: THE KING OF THE JEWS. 27 They crucified two robbers with him, one on his right and one on his left.</p>	<p>Luke 23:33 When they came to the place called the Skull, there they crucified him, along with the criminals—one on his right, the other on his left.</p>	<p>John 19:18 Here they crucified him, and with him two others—one on each side and Jesus in the middle.</p>
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Scene 28

<p>Matt. 27:36 And sitting down, they kept watch over him there. 37 Above his head they placed the written charge against him: THIS IS JESUS, THE KING OF THE JEWS. 38 Two robbers were crucified with him, one on his right and one on his left. 39 Those who passed by hurled insults at him, shaking their heads 40 and saying, "You who are going to destroy the temple and build it in three days, save yourself! Come down from the cross, if you are the Son of God!"</p> <p>Matt. 27:41 In the same way the chief priests, the teachers of the law and the elders mocked him. 42 "He saved others," they said, "but he can't save himself! He's the King of Israel! Let him come down now from the cross, and we will believe in him. 43 He trusts in God. Let God rescue him now if he wants him, for he said, 'I am the Son of God.'" 44 In the same way the robbers who were crucified with him also heaped insults on him.</p>	<p>Mark 15:25 It was the third hour when they crucified him. 26 The written notice of the charge against him read: THE KING OF THE JEWS. 27 They crucified two robbers with him, one on his right and one on his left. 29 Those who passed by hurled insults at him, shaking their heads and saying, "So! You who are going to destroy the temple and build it in three days, 30 come down from the cross and save yourself!"</p> <p>Mark 15:31 In the same way the chief priests and the teachers of the law mocked him among themselves. "He saved others," they said, "but he can't save himself! 32 Let this Christ, this King of Israel, come down now from the cross, that we may see and believe." Those crucified with him also heaped insults on him.</p>	<p>Luke 23:34 Jesus said, "Father, forgive them, for they do not know what they are doing." And they divided up his clothes by casting lots.</p> <p>Luke 23:35 The people stood watching, and the rulers even sneered at him. They said, "He saved others; let him save himself if he is the Christ of God, the Chosen One."</p> <p>Luke 23:36 The soldiers also came up and mocked him. They offered him wine vinegar 37 and said, "If you are the king of the Jews, save yourself."</p> <p>Luke 23:38 There was a written notice above him, which read: THIS IS THE KING OF THE JEWS.</p> <p>Luke 23:39 One of the criminals who hung there hurled insults at him: "Aren't you the Christ? Save yourself and us!"</p> <p>Luke 23:40 But the other criminal rebuked him. "Don't you fear God," he said, "since you are under the same sentence? 41 We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong."</p> <p>Luke 23:42 Then he said, "Jesus, remember me when you come into your kingdom."</p> <p>Luke 23:43 Jesus answered him, "I tell you the truth, today you will be with me in paradise."</p>	
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Scene 29

<p>Matt. 27:45 From the sixth hour until the ninth hour darkness came over all the land. 46 About the ninth hour Jesus cried out in a loud voice, “Eloi, Eloi, lama sabachthani?”—which means, “My God, my God, why have you forsaken me?”</p> <p>Matt. 27:47 When some of those standing there heard this, they said, “He’s calling Elijah.”</p> <p>Matt. 27:48 Immediately one of them ran and got a sponge. He filled it with wine vinegar, put it on a stick, and offered it to Jesus to drink. 49 The rest said, “Now leave him alone. Let’s see if Elijah comes to save him.”</p> <p>Matt. 27:50 And when Jesus had cried out again in a loud voice, he gave up his spirit.</p>	<p>Mark 15:33 At the sixth hour darkness came over the whole land until the ninth hour. 34 And at the ninth hour Jesus cried out in a loud voice, “Eloi, Eloi, lama sabachthani?”—which means, “My God, my God, why have you forsaken me?”</p> <p>Mark 15:35 When some of those standing near heard this, they said, “Listen, he’s calling Elijah.”</p> <p>Mark 15:36 One man ran, filled a sponge with wine vinegar, put it on a stick, and offered it to Jesus to drink. “Now leave him alone. Let’s see if Elijah comes to take him down,” he said.</p> <p>Mark 15:37 With a loud cry, Jesus breathed his last.</p>	<p>Luke 23:44 It was now about the sixth hour, and darkness came over the whole land until the ninth hour, 45 for the sun stopped shining. And the curtain of the temple was torn in two. 46 Jesus called out with a loud voice, “Father, into your hands I commit my spirit.” When he had said this, he breathed his last.</p> <p>John 19:25 Near the cross of Jesus stood his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. 26 When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, “Dear woman, here is your son,” 27 and to the disciple, “Here is your mother.” From that time on, this disciple took her into his home.</p>	<p>John 19:28 Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, “I am thirsty.” 29 A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips. 30 When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit.</p>
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Scene 30

<p>Matt. 27:51 At that moment the curtain of the temple was torn in two from top to bottom. The earth shook and the rocks split. 52 The tombs broke open and the bodies of many holy people who had died were raised to life. 53 They came out of the tombs, and after Jesus' resurrection they went into the holy city and appeared to many people. Matt. 27:54 When the centurion and those with him who were guarding Jesus saw the earthquake and all that had happened, they were terrified, and exclaimed, "Surely he was the Son of God!" Matt. 27:55 Many women were there, watching from a distance. They had followed Jesus from Galilee to care for his needs. 56 Among them were Mary Magdalene, Mary the mother of James and James the younger, and the mother of Zebedee's sons.</p>	<p>Mark 15:38 The curtain of the temple was torn in two from top to bottom. 39 And when the centurion, who stood there in front of Jesus, heard his cry and saw how he died, he said, "Surely this man was the Son of God!" Mark 15:40 Some women were watching from a distance. Among them were Mary Magdalene, Mary the mother of James the younger and of James, and Salome. 41 In Galilee these women had followed him and cared for his needs. Many other women who had come up with him to Jerusalem were also there. Mark 15:42 It was Preparation Day (that is, the day before the Sabbath). So as evening approached, 43 Joseph of Arimathea, a prominent member of the Council, who was himself waiting for the kingdom of God, went boldly to Pilate and asked for Jesus' body. 44 Pilate was surprised to hear that he was already dead. Summoning the centurion, he asked him if Jesus had already died. 45 When he learned from the centurion that it was so, he gave the body to Joseph. 46 So Joseph bought some linen cloth, took down the body, wrapped it in the linen, and placed it in a tomb cut out of rock. Then he rolled a stone against the entrance of the tomb. 47 Mary Magdalene and Mary the mother of James saw where he was laid.</p>	<p>Luke 23:47 The centurion, seeing what had happened, praised God and said, "Surely this was a righteous man." 48 When all the people who had gathered to witness this sight saw what took place, they beat their breasts and went away. 49 But all those who knew him, including the women who had followed him from Galilee, stood at a distance, watching these things. Luke 23:50 Now there was a man named Joseph, a member of the Council, a good and upright man, 51 who had not consented to their decision and action. He came from the Judean town of Arimathea and he was waiting for the kingdom of God. 52 Going to Pilate, he asked for Jesus' body. 53 Then he took it down, wrapped it in linen cloth and placed it in a tomb cut in the rock, one in which no one had yet been laid. 54 It was Preparation Day, and the Sabbath was about to begin. Luke 23:55 The women who had come with Jesus from Galilee followed Joseph and saw the tomb and how his body was laid in it. 56 Then they went home and prepared spices and perfumes. But they rested on the Sabbath in obedience to the commandment. 41 At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. 42 Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.</p>	<p>John 19:31 Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jews did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. 32 The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. 33 But when they came to Jesus and found that he was already dead, they did not break his legs. 34 Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water. 35 The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. 36 These things happened so that the scripture would be fulfilled: "Not one of his bones will be broken," 37 and, as another scripture says, "They will look on the one they have pierced." 38 Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jews. With Pilate's permission, he came and took the body away. 39 He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds. 40 Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs.</p>
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Scene 31

<p>Matt. 28:1 After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb.</p> <p>Matt. 28:2 There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it.</p>	<p>Mark 16:1 When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices so that they might go to anoint Jesus' body. 2 Very early on the first day of the week, just after sunrise, they were on their way to the tomb 3 and they asked each other, "Who will roll the stone away from the entrance of the tomb?"</p> <p>Mark 16:4 But when they looked up, they saw that the stone, which was very large, had been rolled away. 5 As they entered the tomb, they saw a young man dressed in a white robe sitting on the right side, and they were alarmed.</p> <p>Mark 16:6 "Don't be alarmed," he said. "You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him.</p>	<p>Luke 24:1 On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb. 2 They found the stone rolled away from the tomb, 3 but when they entered, they did not find the body of the Lord Jesus. 4 While they were wondering about this, suddenly two men in clothes that gleamed like lightning stood beside them. 5 In their fright the women bowed down with their faces to the ground, but the men said to them, "Why do you look for the living among the dead? 6 He is not here; he has risen! Remember how he told you, while he was still with you in Galilee: 7 'The Son of Man must be delivered into the hands of sinful men, be crucified and on the third day be raised again.'" 8 Then they remembered his words.</p>	<p>John 20:1 Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance.</p>
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