

Pentecost

The Musical

By John Wynne

**Music by Nathalie Wynne,
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Pentecost: the Musical

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Dedication

***Pentecost* is dedicated to Mary Jo Wynne, who taught us
how to play and write music;
and to her father, Patrick Thomas Naudet, who first gave
the love of music to her.**

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Cast of Characters:

Male Parts	Scenes	Female Parts	Scenes
John (the elder Apostle)	1, 11	Mary Magdalene	2, 3, 6, 8, 9, 10, 11
Joseph of Arimathea	2	Mary, Mother of James	2, 3, 6, 8, 9, 10, 11
Nicodemus	2	Salome	2, 3, 6, 8, 9, 10, 11
Thomas	3, 6, 8, 9, 10, 11	Angel 1	2
Peter	3, 6, 8, 9, 10, 11	Angel 2	2, 5, 6
James	3, 6, 8, 9, 10, 11	Mary, Mother of Jesus	3, 6, 8, 9, 10, 11
John	3, 6, 8, 9, 10, 11	Joanna	3, 6, 8, 9, 10, 11
Cleopas	3, 7, 8, 9, 10, 11		
Jamal	3, 7, 8, 9, 10, 11		
Marcus	4, 5, 6, 11		
Demetrius	4, 5, 6, 11		
Satan	5, 11		
Beliar, The Demon	5, 11		
Jesus	7, 8		
The Holy Spirit	11		

Scene 1: Introduction: John the Apostle

{Setting: The stage is dark. A choir is heard singing “The Word Eternal.” As the refrain “God so loved the world He gave his Son” is first played, John the Apostle walks onto the apron from stage right (the right side of the stage when facing the audience) as the curtain remains closed and a spot light focuses narrowly on him. John is now an elderly man who walks somewhat slowly, but his face is full of life and love. As he walks to the front of the stage, he gives a welcoming nod and smile to those in the audience, whom he will address as believers or truth seekers living in his day and who have come to study the Word of God. He will walk to center stage where a simple wooden table and small bench or chair are positioned. A simple pitcher and cup sit on the table.}

Song: The Word Eternal

{Sung by the Choir off stage}

*In the beginning, was the Word Eternal.
And it was through the Word, that all things were created.
Then the Word was made Flesh and dwelt among us.
And the Son of Man was lifted for our sins. Hear us!*

*God so loved the world He gave His Son.
So those who believe in Him,
They shall never die.
Jesus is the way, the truth, the life.
No one sees the Father,
But through Jesus Christ.*

*Full of grace and truth, We have seen His glory.
He is the true light that shines in darkness.
Against the light, the darkness shall not prevail.
And all who believe shall be children of God. Hear us!*

*God so loved the world He gave His Son.
So those who believe in Him,
They shall never die.
Jesus is the way, the truth, the life.
No one sees the Father,
But through Jesus Christ, but through Jesus Christ.
Amen.*

John (the elder Apostle): “Welcome everyone!” *{greeting those in the audience}* “May the love of the risen Christ Jesus be with you always. What beautiful songs of worship fill this house thanks to you.”

{As John speaks facing the audience, he uses occasional hand movements and moves about somewhat to include everyone in the discussion, as would a teacher. He is deliberate in his words, but passionate, speaking as one who has Apostolic authority and who was an eyewitness to the events he describes.}

“I am so pleased that you have returned to hear more of my recently completed account of our Savior’s life, death, and Resurrection. As you know, the church has recognized three previous accounts as authoritative: those of Matthew, the Apostle; Mark, the companion of Peter; and Luke, the companion of Paul and the great historian who also wrote the Acts of the Apostles, which documents the earliest days of the church so well.”

“As I am the last of the sacred band of brothers directly called by our Lord to be an Apostle, I have been led by the Holy Spirit to write a fourth account so that I could give supplemental insight into the life and works of our Lord, though I imagine that all the books in the world would not be able to record all that He said and did. But also, my account was written to emphasize the divinity of our Lord. Certainly, the previous Gospels make it quite clear that Jesus was truly God and truly man, but added emphasis of our Lord’s eternal nature is appropriate in these times when we see false teachings emerge within the church, by those who feign loyalty but who, in truth, are ravenous wolves dressed as innocent lambs.”

“These I speak of include various Antichrists who deny that Jesus was the Messiah. As a group, these heretics can be classified in a broad category called Gnostics, who claim all sorts of secret knowledge about ultimate things, though they are ignorant of Apostolic teaching, the Scriptures, and the nature of Christ. I tell you that their inspiration is from none other than the father of lies. Though I sense that these parasites will continue to attack the church during the New Age that lies ahead, we must never allow such deceivers to dilute the truth.”

“Soon, it will be up to you as part of the body of Christ, to help ensure that the gates of hell never triumph against the church. I say this because it appears that I will join the other Apostles in heaven before our Lord returns, and that the future generations will rely, not merely on spoken words and tradition, but also on the faithful transmission of the written accounts that the church has long viewed as inspired. This public revelation will come to a close with my passing, and it will be up to the faithful to carefully preserve the Scriptures for the benefit of those to come, until our Lord returns at the end of time.”

“Now....at our last meeting, we read the account of the Savior’s crucifixion, and you know that I witnessed the Lord give His life for mankind. *{Mood becoming more reflective and somber.}* Even today, when I think of those final hours, I am overwhelmed with grief thinking of the suffering that Jesus of Nazareth willingly endured. But even more devastating at the time, was the feeling that the world had somehow missed its only chance to make things right with the Creator, the One who lived among us and loved even those who put Him to death.”

“Reflecting back on that time from the present, when the necessity of the Lord’s death is now clear, it is difficult to adequately express just how hopeless all appeared right after the crucifixion. For it seemed to us that the forces of darkness had achieved victory. It seemed that love had failed.” *{The curtain begins to open behind John but the stage remains dark other than the spot light on John.}* “But let me recount these times, in part, so that you may realize that when you feel abandoned and without hope, you will know to wait on the Lord and persevere in faith. For just when all seemed to us to have been lost, our

heavenly Father, the Lord Jesus, and the Holy Spirit were, in fact, completing the plan of salvation. Though we could not see it through the darkness of the night and in the presence of death, the supernatural was at work all around us, and our Father sent angels who would help open our eyes to the eternal victory won upon the cross.”

{The spot light fades from John, who quietly exits, the table and chair are removed before the lights come back up.}

Scene 2: The Burial Procession

{Setting: Drawing 1. As the stage lights are brought up slowly, the introduction for “A Debt Repaid” begins. This song has several verses that alternate between a soloist (this can be the angel leading the procession, but giving the starting location near the back of the stage and the turns along the path, it may be better if the soloist is a voice off-stage) and an off-stage angelic choir (if no choir is available, the female angel soloist can be balanced with a male soloist who sings off stage). The soloist’s lyrics are focused on feelings of grief felt by those in the funeral procession of Jesus. The choir verses are focused on the supernatural and what will soon occur, and are more hopeful. At the end of the first three soloist verses, the choir joins in and overlaps ‘a new day’ in verse one, ‘our promised land’ in verse two, and ‘tomorrow’ in verse three with the soloist.

On stage at the start of the scene are two angels. The scene was written assuming the angels will be played by women given the liturgical dancing, and the dominance of male parts in the other scenes. The stage lights are brought up, but not fully because the scene is at twilight. The scene is outdoors but open so that the funeral procession can be seen slowly winding its way to the tomb at the front right of the stage, but not all the way to the apron (see Drawing 2). The procession includes three women who lead, two men carrying the stretcher holding the body of Jesus, Nicodemus, who carries a heavy urn, and Joseph of Arimathea, who holds a lantern. Joseph and Nicodemus are dressed more elaborately than the other two men and women due to their leadership positions. The procession enters from the very back right portion of the stage as the introduction to “A Debt Repaid” ends and the lyrics begin, and will slowly wind its way to the tomb per Drawing 2. At the start of the scene, Angel 1 is kneeling on one knee at center stage, face downward, and one hand is fisted and supports the forehead as the angel slowly shakes its head as if in great sorrow. Angel 2 is standing somewhat behind the kneeling angel and to the right, arms are bent and crossed at the chest, the head is bowed in reverence and sorrow. Angel 2 will lead the procession, though the angels are not seen by the procession members. As the music begins and the introduction plays, the kneeling Angel 1 continues to turn its head back and forth slowly in sorrow, expressing grief at what has occurred. As the introduction is nearly complete, just prior to the lyrics beginning and the procession entering the stage, Angel 1 rises and begins a slow, sorrowful, liturgical dance to the music, as if bringing supernatural comfort to those in the procession about to emerge. At the same time, Angel 2 goes to the procession’s entrance point and extends its arms high and over the women as they enter the stage, as if praying for them as they move along slowly (the angel walks backwards). Angel 1 is freer to move about and performs a liturgical dance, apart from the procession on stage.

As the procession goes from the right to the left back of the stage and is ready to come forward on the stage left (again, all directions are from the perspective of facing the audience on stage), those carrying the body of Jesus tire and put the Lord down for a brief rest (see the “x” in Drawing 2). Angel 1 hurriedly but gracefully comes to the body, kneels and spreads its arms over the body as if to protect the holy body of Jesus from harm. The party then resumes and continues along the procession route slowly, and will eventually place the stretcher in the tomb (the drawings assume that the tomb entrance has an off-stage door that the burial party can go through and rest the body in order to avoid the entrance protruding too far into the stage area). The men go into the tomb while the women stand outside watching and consoling one another in grief. As the men emerge, Angel 1 goes in the tomb. The men roll the stone from the left of the tomb to the front of the tomb opening. The rock would have weighed as much as two tons, and would have been resting at the top of a short trough sloping toward the tomb opening and held in place with a wedge. The wedge is removed and the stone is rolled in place. They complete putting the stone in front of the tomb when the last verse is underway, additional time can be spent in the cave as needed to have the timing work out. As the stone is rolled in front of the tomb entrance, Angel 2 positions itself at the right side (when facing the tomb) of the grave and assumes a guarding position by lifting a sword (that can be placed beforehand out of sight, near the entrance of the tomb), blade pointing up, to chest high level, elbows horizontal to the ground, face staring forward, holding perfectly still (see Drawing 3). The angel will remain in this position for the remainder of this scene and in scenes 4 and 5, invisible to all until the Resurrection. As the song ends, the dialogue begins.}

Song: A Debt Repaid

{Solo verse (sung by a woman), alternating with the choir (or male if no choir is available), notice that the last underlined words of the solo and first underlined words of choir verses overlap and are sung together, except in the last verse.}

Soloist:

*“Though all is dark, and appears forsaken,
Though your life’s been shattered, and a loved one taken.
If you can lean on your faith, find the strength to pray,
Hope will be given, there will come a new day.”*

Choir of Angels:

*“A new day is coming for all who have died.
Soon the doorway to Heaven will be opened up wide. Tetelisti.
Our Savior has redeemed, after Adam’s first sin.
So that those who trust God, will be with Him.”*

Soloist:

*“You ask: Did not just yesterday, He come from her womb?
And so how can it be, we process to His tomb?
How did all go wrong, and evil gain the upper hand?
What will become of us, and of our promised land?”*

Choir of Angels:

*“Our promised land is heaven, the new Jerusalem above.
Where there are no more tears, where all know His love. Tetelisti.
Where the lion and the lamb, are not foes.
Where we praise the Most High, for loving us so.”*

Soloist:

*“So many questions to answer, as you walk all alone,
For just a week ago, you expected a throne.
Soon you will realize, all have gained from this sorrow,
But for now you must grieve, seek the answers tomorrow.”*

Choir of Angels:

*“Tomorrow, tomorrow, when all will be clear.
You will know why our Lord has died and lies here. Tetelisti.
The throne you wanted for His earthly reign,
Waits for Him in heaven, our eternal domain.”*

Soloist:

*“As you cry through this night, that seems void of all love,
May you sense the protection, from the angels above.
Fear not, we also watch, the tomb where He is laid,
Until He is risen, with Adam’s debt repaid.”*

Choir of Angels:

*“Know, we stand by; we will not take flight
Assigned for your safety, on this darkest night. Tetelisti
When all ponder, will He be raised?
Will this destroyed Temple, be rebuilt in three days?”*

Joseph of Arimathea *{To the women}*: “Please, all of us must leave now as night approaches and I fear that some do not want to see Jesus buried. The body will be safe in this tomb, which I had purchased to be my own resting place, but now feel compelled to see it used for Jesus.”

Mary Magdalene: “Joseph, do you not risk being punished by the Romans or Sanhedrin for being a follower of Christ? Do you not fear for your life as we do, since it is no longer a secret that you are a disciple?”

Joseph: “There may be consequences, but perhaps this small act of giving will ease the feeling of remorse that haunts me. For I remained silent during the trial of Jesus, even though I believed that He was the Christ. I thought that someone else would dare speak the truth and that I could remain quiet, and safe, and secure. I thought that surely since Jesus is the Messiah, no man, or power, or army could stop Him

until His kingdom on earth was established. I did not consider that God works through men and that perhaps I was being called to stand for truth. And now I realize, too late to be of value, that Israel has missed its chance. I wonder how things may have been different if I had more courage.”

{Nodding in agreement and reflecting.}

Nicodemus: “Oh, how we dreamt of the kingdom He would establish. If David, a simple Shepherd boy, was blessed with victory in battle, then how much more did we expect to see the Lord Jesus triumph and establish the kingdom of God? How much more did we expect to see Him confront and destroy the enemies of Israel?”

“And if Solomon, our wisest ruler, gained riches beyond measure, if kings sought His counsel, and if he constructed a temple to the Living God such as had never been seen before, then how much more was I confident that Jesus of Nazareth would establish a mighty kingdom to which others would turn for guidance; a kingdom over which the Lord Jesus would reign in wisdom and splendor?”

“But now..... after only three years.....it is over.”

Mary, Mother of James: “But why is it over; how were they able to put our Lord to death?”

Mary Magdalene: “Yes, and what will happen to us now?”

Salome: “Please sir, you are a learned man, can you explain what lies ahead?”

Nicodemus: “My sisters, do not ask us, for we did not see how serious the threat to Jesus was until it was too late. And in all honesty, I must confess to being very confused. I believed Jesus was the Christ, but in the aftermath I see only a few who had faith enough to stand by the cross until the bitter end. Can anyone consider this to be a fulfillment of the Holy Scriptures? Can anyone claim that this is the restoration of Israel? And if the answer is no, how can any of the Scriptures now be fulfilled? Who now can the Almighty send to turn the hearts of Israel?”

Joseph: “Truly, Nicodemus, we killed the Master’s servants, and when the Master sent His own Son, we killed the Son as well. We have rejected the Messiah, the Son of God! Can there be any hope left? Can the wrath of the Almighty God possibly be restrained? I tell you, we are a stiff-necked people who have persecuted many prophets. And now, it seems that we have rejected the Son of God as well. Can there be any future for such a people? Can either Israel or the Gentile now be saved?”

{Long sigh, looking at the women.} “...As you can tell, we have only questions at this point, not answers. As for you, be careful. If our leaders were so quick to put Jesus to death, they will not hesitate to dispose of His followers. They want nothing more than to end the threat to their authority, and they will seek to stamp out the Jesus sect. Go now, you have done all you can here. It is dangerous and you must be on your way. Something has gone terribly wrong, for the events that just unfolded are a tragic departure from Scripture.”

Song: Try Not To Remember

{Joseph begins the song looking slightly downward and raising his hand, extending his thumb on “Adam’s sin” and then other fingers with “the fall from grace” etc. through “born in Bethlehem”, as if counting and reflecting on the prophecies fulfilled by Jesus, as if to reassure himself that his trust was not misplaced.}

Joseph: “Adam’s sin, the fall from grace, promise of a Savior.
From Abram’s seed and Judah’s tribe, born in Bethlehem.”

Nicodemus: “All seemed right, all seemed to fit, the writings of the prophets.
He rode into the City on a donkey as foretold.”

Joseph: “But all went wrong, the plan was foiled, it ended in an unfair trial.
Now He’s gone, the dream has ended, so for your own sake, heed these words!”

All Men:

*“Be on your way and try not to remember,
The One in whom we trusted,
The One for whom we prayed,
For all hope has left our land this day.
Be on your way and try not to remember,
The promises of glory that somehow slipped away.”*

Joseph: “House of David, Spirit filled, Jesus worked great wonders.
He cleansed the Temple, cured the sick, exactly as foretold.”

Nicodemus: “All seemed right, all seemed to fit, the one that we called Jesus.
But did the prophets know of Judas and of Roman rule?”

Joseph: “What went wrong, what can explain, why all of our hopes now are gone?
You must leave now, speak with no one, and for your own good, heed these words!”

All Men {themselves preparing to leave}:

*“Be on your way and try not to remember,
The One in whom we trusted,
The One for whom we prayed,
For all hope has left our land this day.
Be on your way and try not to remember,
The promises of glory that somehow slipped away.”*

{Joseph and the men walk away, leaving back right of the stage, just as they entered. Mary Magdalene begins to weep.}

Mary, Mother of James: “They are right. It is not safe here.”

Salome: “Yes, we must leave.”

Mary Magdalene: “I know, but I cannot carry such grief. I cannot think about my own safety right now, and I do not care about the future of Israel. I can only think of my Lord Jesus and the painful death my Savior endured. Never has there been such an injustice, never a greater mistake! Never has anyone suffered so much. “

“They were not content mocking Him during a trial that was a sham. They were not content spitting upon Him. No, they took an innocent man and struck Him with the Roman whip that has metal barbs on the end of each strand. I tell you it is designed only for one purpose...to impart suffering, to grind up flesh. Is there no end to the evil that man can create? Could Satan himself have thought up a more painful ordeal?”

“But was that the end of it? No, it was but the beginning of the mocking and the pain. They drove thorns into His sacred head and He was forced to carry His cross to the top of the hill, knowing that when He got there, He would be nailed to that cross. His hands would be stretched out and those soldiers would place sharpened spikes on His wrists and feet, and they would pound the spikes through His flesh and pin His arms and feet to that cross. And what was His crime? He taught love and peace. What was His transgression? He spoke truth and called all to repent.”

Mary, Mother of James: “Stop! Mary Magdalene, why do you torture yourself like this? We were all there, we are all in grief. Can any good come from replaying these events over and over in our minds? As if we needed to be reminded of how much our Lord suffered!”

Salome: “She is right. These thoughts will only foster hatred for the Romans and the Jewish leaders. Is this how our Lord would want us to feel?”

Mary Magdalene: “I cannot help it, Salome; for I owe everything to my Savior. I was once hopelessly lost, but somehow He found me. Where I once thought only of the flesh, He taught me to follow a different road. He made me realize that our purpose is to love the Almighty, to worship and honor Him. He taught me that this life lasts but for an instant and with this life, we must prepare for eternity.”

“He uncovered deep truths within me; He filled me with a spirit of love...and hope.”

Salome: “And forgiveness?”

Mary Magdalene: “Yes, but how can one forgive after a loss such as this? How can one hope when the source of all hope is gone? How can one carry on, when the One who sustains has died?”

Mary, Mother of James: “Mary, I too feel a great loss and I don’t know how to carry on. To me, the power of the Lord Jesus lay not in the hope that He would restore greatness to a nation, but that, out of love and grace, He invited sinners to turn from selfishness and to follow Him. And you know that I did this with all my heart. But now that the world has rejected His message and put Him to death, I cannot help but ask: where do we go, now that our dream has died?”

Song: “When Your Dream Has Died”

Mary, Mother of James:

*“Oh where do you go when your dream has died?
Oh where do you turn for hope?
Oh how do you cope with the grief that is felt,
When the One who has saved you is gone? “*

Mary Magdalene:

*“Once, I was lost and led a life
Of sin and self-indulgence.
Living day by day and for the moment
Never caring ‘bout the impact of sin.
But then He called on me to sin no more
And to purify my life.
To treat my body as a temple of God
And to go and serve the Lord.”*

{The last line of the refrain above is sung strongly and powerfully, reflecting the strength and purpose provided to Mary by the Lord, the word “Lord” is sustained as she looks upward, as if she is able to escape the present situation and experience His presence for a moment, but then she returns to awareness of the current situation and continues the song in grief.}

*“But where do you go when your dream has died?
Oh where do you turn for hope?
Oh how do you cope with the grief that is felt,
When the One who has saved you is gone?”*

Mary Magdalene and Mary, Mother of James:

*“His words pierced my soul
Because He spoke the truth
And provided me with hope.
That our Lord is full of mercy and grace,
And eternity may be with Him.
And so I came to trust in all He said,
That He would be with me forever more.
But then they crucified the innocent Christ
And I’m confused and again I cry:”*

All:

*“Oh where do you go when your dream has died?
Oh where do you turn for hope?
Oh how do you cope with the grief that is felt,
When the One who has saved you is gone?”*

Mary Magdalene: “And so is this how it will end? Will we spend the rest of our lives in grief, never feeling the love and hope that we had when our Lord was with us? Do any of us expect that our sorrow will diminish in one year...in five....or ten? I will go insane!”

Mary, Mother of James: “Mary Magdalene, you must listen to me. I do not fully understand this, but a spark of hope remains deep within me.”

Salome: “What do you mean?”

Mary, Mother of James: “It is the hope that somehow, all the tragedy that has happened was according to the will of God. That somehow, all was meant to unfold exactly as it did, even the death of our Lord.”

Salome: “May it never be! What Pharisee have you been listening to?”

Mary, Mother of James: “You know that I do not share the opinions of those leaders, nor am I a scholar. I can only tell you that during Jesus’ trial, once when He carried the timber, and two times when He was on the cross, His eyes met mine. Did this happen to either of you?”

Mary Magdalene and Salome: “Yes...”

Mary, Mother of James: “And what did you see in His face?”

Mary Magdalene: “I saw suffering.”

Mary, Mother of James: “No! Beyond the suffering. What did you see?.....When I looked into His face, I saw a love deeper than I had ever seen. It was as if Jesus was more concerned about my pain than His own. I saw a love even for those who were putting Him to death, and yet it was somehow more than simply a look of love. It was also a look of compassion, of forgiveness, and a look of.... of...”

Salome: “Of resolution?”

Mary, Mother of James: “Yes! Of resolution to see it through. As if something great would come from His suffering. As if He would win a great victory for all His followers and even for those who persecuted Him, if He could endure the trial to the terrible end. Mary Magdalene, did you not see this as well?”

Mary Magdalene: “I did.”

Mary, Mother of James: “Then reach out and hold on to the hope, the compassion, and the resolution that was in the Lord’s face. No matter what may happen to us, never forget the price He paid, and believe that we will one day see Him again and share in His victory. Yes, we mourn the loss of our Lord and the

pain may never ease, but my hope is that we will see Him again some day. That is the spark of hope that we must embrace. If we do not, the grief will surely consume us.”

Salome: “Listen. Someone comes near. Please, we must move on and find the others. Let us go to the upper room. Mary Magdalene, Can you walk?”

Mary Magdalene: “Yes. Let us leave this dark place.”

{The three walk quickly away and “Darkness has Fallen” plays (lyrics are sung by a choir off stage) as the lights fade. The women leave back right, as they came in. The lights are not brought up for the start of Scene 3 until the song has finished such that a mood of darkness and loneliness is created.}

Song: Darkness Has Fallen

{Sung by the Choir}

“Darkness has fallen, love has failed.

Darkness has fallen, love has failed.”

Scene 3: The Upper Room

{Setting: Drawing 4, the upper room. Drawing 4 shows the concept of splitting the stage between the upper room and the tomb area (which is not lit during this scene). The back wall of the upper room is not as far back as the back of the stage, as this will allow the dialogue and action to be near the audience. Also, the right wall (facing the audience) does not extend as far as the left wall of the stage, such that the whole audience can see the upper room and so that the Resurrection (Scene 6) will work as it involves both the upper room and the tomb area. A table is shown in Drawing 4; in Jewish culture, this was probably a table with short legs such that those who dined sat on the floor and used pillows or cushions. The room has limited additional furnishings, a couple of benches, a table with a water pitcher, and a single chair will suffice. The upper room extends to the apron area and the primary dialogue can occur on or near the apron. Several disciples are present including Thomas, Peter, John, James, Cleopas and Jamal. As the lights come up, there is murmured talk in different huddles, worried looks, and an air of confusion. Soon, the sound of persons approaching is heard.}

Thomas: “I hear footsteps. It may be Roman guards. Hide yourselves.”

Peter: “No, Thomas. Wait. Those are not the footsteps of armed soldiers. James, see who it is.”

James *{at the door}*: “Come in quickly. Were you followed?”

Mary, Mother of James: “I don’t know. I don’t think so.”

Mary Magdalene: “Mary, is everyone all right? Is everyone here?”

Mary, Mother of Jesus: “As far as we know, no followers have been taken away. God willing, they will leave us alone.”

Joanna: “Should we disperse and leave Jerusalem?”

Peter: “I think we should wait here for a few days, until things settle down and it is safer for us to travel. Mary Magdalene, was the body buried?”

Mary Magdalene: “Yes, we placed Jesus in a tomb owned by Joseph of Arimathea, and it is now covered with a large stone.”

John: “May God provide a special blessing to you women for the courage you have displayed.”

Salome *{Turning to John}*: “John, on the way back from the tomb, we were speaking of the need to continue in hope that somehow, good will come of these events. Can you offer any hope?”

John: “Hope? I can scarcely speak the word, for it is so very difficult to look ahead. All our plans and dreams are gone, our future is uncertain at best. For three long years we followed Him. Was it all for nothing? Was our hope falsely placed?”

Song: For Three Long Years

John and James:

*“For three long years, we followed Him.
For three long years, we hoped,
That this prophet was the Messiah,
The Savior of Israel.”*

*“We put down our nets and followed Him.
We saw many signs and believed,
That He was the Christ, the Holy One,
To usher in the Kingdom of God.”*

Thomas:

*“And still I suspect He was more than a man,
But I’m fearful and confused.
For how can all that He said would be,
Now ever come to pass?”*

*“And what will happen to our group?
Is our fate to be like His?
To be killed by a hateful mob who cares,
Nothing for truth or love?”*

Peter:

*“So were these three long years a misplaced hope
That Jesus would change the world?
Will He be forgotten or ridiculed for evermore,
Will the Truth now fade away?”*

*“Has Israel now missed its second chance
To walk in harmony with God?
And will we be dismissed as a radical sect,
Who must forever walk alone in fear?”*

Joanna: “And so, Peter, what is the answer? Is there hope?”

Peter: “All I can do is focus on the present, on surviving this night. If I look forward, I tremble with fear, if I look back, I shudder with remorse. For, perhaps if I had not denied Jesus three times, He could have been saved.”

John: “Peter, I know that you feel somehow responsible, but remember that He foretold your failure. If Jesus knew that you would deny Him three times, He must have known that no one would keep Him from the cross, and yet He chose to come to Jerusalem. “

James: “And don’t forget that when you used your sword in the garden, Jesus had harsh words to say. All things point to Him knowing and accepting that He would be turned over to the Romans and put to death. But why?”

Mary, Mother of James: “We were speaking of the same thing on the way here. How it appeared that, even when Jesus was nailed to the cross, He was fulfilling a mission. It was as if Jesus had a purpose that could only be achieved by His death.”

Joanna: “Peter and John, is there room for hope that Jesus will soon rise from the dead?”

James: *{Interjecting himself into the conversation}* “What do you mean?”

Joanna: “Remember when Jesus told the Pharisees that if they destroyed the Temple, He would raise it up again in three days?”

John: “Yes, but what do you make of that?”

Joanna: “Is it possible, that Jesus was speaking of Himself as the Temple? Already, there is talk on the streets that the Pharisees believed Jesus to be referring to Himself, and that Pilate will be asked to place guards at the tomb so that no one can steal the body and then claim that Jesus has risen.”

Thomas: “Guards at the tomb? If the Pharisees can get Pilate to guard the tomb, they can arrange our arrest as well. I tell you we should all flee.”

Peter: “No! We must not travel yet....As for the death and resurrection of Jesus, yes, He spoke of His death on many occasions...of the cup He had to drink, of the sign of Jonah, of the lifting up of the Son of Man. I would protest whenever He spoke of being put to death, only to be rebuked by Him. He did speak of rising again, but what does that mean? The Sadducees tell us there is no resurrection. Others believe that we shall rise at the end of time. He did tell the Pharisees that He would rebuild the temple in three days, but I do not understand all that Jesus spoke, nor do I know how to interpret the Scriptures. When Jesus was alive, I thought I understood only to be corrected by Him many times.”

James: “Amen. Like the parable about the yeast.”

Salome: “What do you mean?”

{John and Thomas smiling sheepishly}

Peter: “No. Please, not now.”

John: “Well... *{Peter rolls his eyes}*...one time, we were with Jesus and a number of Pharisees were near by. Jesus began to explain that they were to be avoided because they were hypocrites, just as He had told us before. Except this time, our Lord talked symbolically, telling us not to consume the yeast that the Pharisees offered, because there was no nourishment in what they had prepared. We were all convinced that Jesus was speaking about real bread and when we promised we would not buy any of the Pharisees’ sandwiches, our Lord looked at us as if to say ‘I can’t believe I actually chose these men.’”

{All smile as if remembering the incident fondly.}

Peter: “You know, I don’t think I ever saw our Lord more disappointed in us than at that one moment....*{long pause and a sudden sorrowful look}*....I miss Him. He has been gone less than a day, but it feels like a lifetime. I miss His teaching spirit, His kindness, His knowledge, His love. How I long to hear His reassuring voice. How I long to hear truth....”

“Is there hope? Yes, there is hope that we will see Jesus in the hereafter. Perhaps, then, all will become clear and we will understand why He seemed to be a willing sacrifice...But I will not build up anyone’s hopes that Jesus will emerge from that grave and walk among us once again. I will not see our own lives put in danger.”

Mary Magdalene: “I suppose it is best not to hope for too much...Following the Sabbath, I will go and lay spices at the tomb.”

Mary, Mother of James: “As will I.”

Salome: “Then there will be three of us.”

Joanna: “You had better add another to your tally, for I am going as well.”

Thomas: “It is too dangerous! You must not go if there is a Roman guard.”

Mary, Mother of Jesus: “You may go. Do not fear the Romans for if they wanted to arrest you, they could easily have done so at the cross.”

Peter: “If you must go, I plead with you to go very early and to stay but a short time. Let us rest now. We will continue to mourn when we rise. May God protect and comfort us all.”

{Lights are turned down.}

Scene 4: The Roman Guard

{Setting: Same as for Scene 2 (Drawing 1). As the lights are brought partially back up, “Prelude: The Roman March” plays. Two Roman soldiers are seen searching for the tomb. Guard #1 is named Marcus. He is essentially an atheist, who has no room for religion. Guard #2 is named Demetrius. He is younger and is searching for truth. He was intrigued by Jesus of Nazareth and is considering whether Jesus could have been the Messiah he heard the Jews speak of often. The scene begins with the angel guarding the tomb as the only figure on stage (the angel stays motionless during the scene and is not seen by the guards). Both guards enter the scene via the front left apron, which they access by walking down the theater aisles, carrying their lances or swords, and a thick strand of dyed rope or ribbon, which will be used for the Roman seal. For comic effect, as they near the stage, Marcus yells at someone in an aisle seat, as if the person is a Hebrew encountered in the search for the tomb. As they come down the aisle, a spotlight shines upon them.}

Marcus: “Out of the way, Hebrew!...I don’t see it anywhere, do you Demetrius?”

Demetrius: “No, Marcus, but let’s keep searching this area since the rest of the guard is looking elsewhere.”

Marcus: *{entering the stage}* “What a cursed land. First darkness in mid-day, then an earthquake, then reports of dead people walking the streets.”

Demetrius: “You know what the people are saying, Marcus....all this has happened because of the death of Jesus. And now we’re supposed to guard His tomb? S-c-a-r-y!”

Marcus: “Nonsense. All that has happened....wait a minute. Is that it over there?...Yes, here it is. Good, we will seal it and then we will have an easy time. Guard the tomb until things quiet down in the city and then this soldier is headed to Rome for a months’ leave. Rome, sweet Rome. I can’t wait.”

Demetrius: “Unless....”

Marcus: “Unless what?”

Demetrius: “Unless, the Nazarene rises from the dead and your services are needed here.”

Marcus: “Demetrius, you are not serious. No one could be revived after being nailed to a Roman cross?It has never happened, never will.”

Demetrius: “I’m not talking about surviving the wounds. I was on duty and I know that Jesus of Nazareth was dead. I’m saying, what if He really is the Messiah the Jews have been waiting for; what if He rises from the dead like He apparently told the Pharisees?”

Marcus: *{sarcastic laugh}* “Ha! My friend, you need a leave more than I do if you think that He could come back to life.”

Demetrius: “Sounds crazy, I know. But never has one endured the cross like Jesus did.”

Marcus: “Why? How long did He last?”

Demetrius: “No, Marcus. I’m talking about what He said and how He looked at those who were watching Him. It was as if we were the ones to be pitied.”

Marcus: “He was crazy I tell you.”

Demetrius: “You can dismiss Him as crazy, but I know that is not true. I heard Him speak many months ago, and His teachings were consistent with how He acted on the cross. No hatred, no jealousy, no greed.”

Marcus: “Sounds like He’d a made a pretty poor Roman soldier don’t it?” *{obnoxious laugh}*

Demetrius: “No, Marcus, really. I tell you there was something different about this one. When Jesus spoke, it struck a chord with me. It was as if He uttered words that were eternal; as if He spoke to the heart of all men seeking truth.”

Marcus: “Truth? You heard Pilate say: ‘What is truth?’ Don’t forget, the only truth we follow, the only King we serve is Caesar. If you want a god to serve, choose Caesar. If he is not a high enough god, choose another, we have one for every country we’ve conquered. Select one of our gods, Demetrius. I tell you, it is the best of both worlds. You satisfy any tendency to worship a higher power, but you can continue to live as you wish. You can pay homage and still avoid any accountability whatsoever; for we have so many gods that everyone knows there cannot possibly be one true god. The absolute last thing you want to do is to worship the Hebrew God, for why would you want anything to do with a God who would interfere with man’s freedom to pursue pleasure? And I feel the same about those who try to force their morality on others.”

Demetrius: “Do not your complaints become complete nonsense if there is a Creator who has written His moral law upon the heart of all men? And if there are moral absolutes, would not have Jesus and His followers displayed love rather than intolerance when they taught us the truth?”

Marcus: “Enough with the word games! Emotion drives my choices in life, not logic and philosophical arguments. You are very good at theorizing but I tell you there is no evidence that such a God exists. And if there is no more evidence of this demanding God compared to the other gods, then to me the choice is clear. A man must live in whatever manner seems right to him and which brings him the most pleasure. That is the foundation of our empire, and that is why I get a tear in my eye just thinking of my Rome sweet Rome.”

Song: Rome Sweet Rome

Marcus:

*“Who’s looking out for your wealth and your pleasure?
Who lets you plunder and store up a treasure?
Where does a man feel a great sense of duty?
For fillin’ his chariot with another man’s booty?”*

*“Rome, sweet, Rome, you will always be
My life, my pleasure, and my identity.
Rome, sweet, Rome, sing out the refrain
Man is the measure of all things.”*

*“Where can you eat ‘till you vomit in the palace?
Go back for more and drink from the chalice?
Live for the moment, no worry about tomorrow,
Seek only pleasure, no time for sorrow.”*

{Marcus saying to Demetrius}: “Sing it brother!” {both sing, but Demetrius is less enthused}:

*“Rome, sweet, Rome, you will always be
My life, my pleasure, and my identity.*

*Rome, sweet, Rome, sing out the refrain
Man is the measure of all things.”*

Demetrius: “*But what of honor, of right, and of truth?*”

Marcus: “*Shoulda’ been weaned when you lost your first tooth.*”

Demetrius: “*What of justice, and of God’s higher law?*”

Marcus: “*That ‘God’ word’s becoming your fatal flaw!*”

{Marcus saying to Demetrius}: “Sing it brother!”

*“Rome, sweet, Rome, you will always be
My life, my pleasure, and my identity.
Rome, sweet, Rome, sing out the refrain
Man is the measure of all things.”*

Demetrius: “*But if I die, and find a God of justice?*”

Marcus: “*No such thing, come on you can trust us.*”

Demetrius: “*No right or wrong, is that what you’re saying?*”

Marcus: “*Now you’ve got it, no use in praying.*”

Marcus: “*One more time!*”

Both soldiers: “*Rome, Sweet, Rome, you will always be
My life, my pleasure, my identity.
Rome, sweet, Rome, sing out the refrain
Man is the measure of all things.”*

{Refrain (music only) is played once as the two face one another, interlock arms at the elbow and dance in a circle as school children would do, reverse directions half way through, then break and both continue to sing one last refrain. On the final words of the song, Marcus goes to one knee and extends his arms outward as if expecting applause:}

*“Rome, sweet, Rome, you will always be
My life, my pleasure, my identity.
Man is the measure of all things,
And that’s just the way it is!”*

Demetrius: “OK, OK. I understand your point of view completely. But why are the things most comforting to you, so disturbing to me? You speak only of the temporary, of things that are not of lasting value. And these gods you speak of, are they nothing but men or idols?”

Marcus: “C a r e f u l.”

Demetrius: “No, truly. How can the worship of such a god fulfill the deepest longings inside us all? I tell you it cannot. But in Jesus, I saw an innocent person who claimed to be the God-man, and He performed signs and wonders that were confirmed even by many Roman soldiers. What I saw in this man is authenticity *{at this, Marcus shakes his head, rolls his eyes and sarcastically mouths the word “authenticity”}*; I sensed a call to holiness. Isn’t that how God, the real God, would want us to act? Wouldn’t the real God call us to give up our selfish ways and honor Him?”

Marcus: *{his voice cracking, as if he is a child having his toys taken away}* “What are you saying? No more plundering? No more gluttony? No more...vomitorium?”

Demetrius: “Yes, I know that really living out His commands would be difficult. But if He were the true God, if He could give us everlasting life, would not serving Him be worth any sacrifice? Would not walking in His ways give us a peace beyond all understanding?”

Marcus: “I’m really starting to worry about you, Demetrius. Speak about peace and truth all you want, but the fact remains that Jesus is dead. If we could see through this rock we would see a stiff, cold body, drained of blood and starting to decay. He is not God! He is dead! And His body is going to stay here, if my Roman lance has anything to say about it!”

Demetrius: “...You’re right, I suppose. It does seem far-fetched to believe that God would ever live along side men and allow Himself to be killed...But tell me...*{turning to the tomb}* if that stone rolls away from the tomb tomorrow...”

Marcus: “Not going to happen...”

Demetrius: “But if it did, would you not fall to your knees and worship? If He does rise, I tell you in all honesty, Marcus, I could not help but believe. Could one ask for any greater evidence? Would not all men come to believe?”

Marcus: “No, and I’ll tell you why. Even if Jesus emerged from that tomb, the world would never hear of it because there would be no one to spread the news. You may have been on duty when Jesus was crucified, but I was there the night He was arrested and His followers abandoned Him. Even the betrayer was one of Jesus’ closest disciples, and the leader denied that He even knew Jesus. Trust me; I have been in battle and I know fear. The fear I saw in the eyes of the followers of Jesus is a fear that stays forever. It cannot be overcome.”

“Now if the disciples of Jesus were not willing to defend Him, could they find the courage to be His messengers if Jesus somehow reappears? Would Jesus trust this sorry bunch of deserters again? I tell you it will not happen. The message has no messengers. Jesus is yesterday’s news. He will be mentioned only as some crazed magician in the footnote of history. We have seen his kind before, so why put your hope in a dead man who demands accountability? Now stop talking about all this before you completely ruin my leave!”

Demetrius: “I guess that our positions represent two different views of the world. One holds that man is the center of all things, the other holds that there is an almighty, loving, and merciful God, whom all can know...{*Pointing*} It seems that a lot depends on whether that stone moves. I think it may be the only real hope for a world that knows only war and hatred.”

Marcus: “I’m not listening {*turning away and looking up in the air for a moment, but then thinking of some additional arguments*}.....Wait, I’ll engage you further, but only to make two more points. First, if Jesus is this all powerful God you speak of, why did He need to die on the cross to save mankind? If He were really all powerful, why could He not just snap His fingers from above and accomplish the deed?”

Demetrius: “Marcus, I do not know.”

Marcus: “Yes, Demetrius, your philosophy fails here because this is where the possibility that Jesus was God breaks down. An all powerful God would not need to come to earth and handle things in person, He could simply will that mankind be forgiven. There would be no need to go through what the Nazarene just suffered.”

Demetrius: “As I said, I have no answer to your riddle. What other point do you wish to make?”

Marcus: “Only this.....You and I should be the last ones to hope that the stone moves, my friend. For if that stone does move, if Jesus really is God, then anyone who played a part in His death is beyond hope before a God of justice. We have made our choice; it is too late to turn back. There you have it! I have nothing more to say.”

{Marcus goes to the tomb and places the Roman seal (the rope) across the stone and secures it (see Drawing 3) as “The Roman March: Reprise” begins to play. He then proudly takes up position guarding the tomb (Guard #1 in Drawing 3). Demetrius looks defeated and disturbed, for he knows the moral guilt that could be assigned to him. After pausing and reflecting while the seal is put in place, he walks slowly to the tomb and stands to the left of the tomb (Drawing 3), but not at full attention as does Marcus. Lights go down and the scene ends.}

Scene 5: Victory is at Hand

{Setting: Drawing 5. The stage is dark. “Satan’s Symphony” begins. During the introduction, the lights come up dimly and as the slow drum beat begins to strike, Satan and the junior demon are positioned at the front, stage left (position 1 in Drawing 5). The soldiers are present but are at ease and still as they are unaware of what is occurring in this scene. As the drum beats, Satan (see Drawing 6 for concept of his black robe that has an extended hood such that no one can see his face) and the demon cautiously advance diagonally from front stage left to back stage right, so as to avoid the tomb and most of the burial procession path. They walk toward the point at which the funeral procession first appeared on

stage (position 2, Drawing 5). The drum beat continuously quickens as they move across the stage. When Satan arrives at position 2, he raises his arms (he holds a staff), the drums stop. At the same instant, Satan suddenly turns his head to the right, as if he has found a trail, and he points toward the path taken by the burial procession. As the drums begin the second sequence, he begins to trace the trail of the burial procession in a hunched over posture and in a pattern somewhat resembling an Indian war dance, though it is somewhat subdued at first. The junior demon follows cautiously. Satan is bent at the waist and knees, arms spread as if he has wings. He moves in a jerky, unnatural pattern. When he reaches the point at which the procession stopped for a brief rest (position 3, Drawing 5), he goes to his knees and feels the ground with his hand and lowers his head as if he is smelling the trail. He rises as the drum beat becomes louder and he resumes the dance in a more pronounced manner, sensing that he is near the final resting place. Satan signals the junior demon to the far stage left (position 4, Drawing 5), where the junior demon sits with his legs bent under himself, rocking back and forth in anticipation of finding the tomb. The third drum beat sequence begins as Satan advances, looking down at the path, his dance becoming more intense with the drum beat. He dances in several small circles along the way (position 5) but again, in a hunched-over, jerky manner, arms extended outward. He comes upon the tomb and suddenly looks up to see the angel guarding the tomb. The angel has whirled the sword (see arrows in Drawing 3) such that the tip is pointing directly at Satan's throat as the song ends (position 6). Satan backs off, staring at the angel and the tomb, pauses, then turns and walks slowly back toward the junior demon (position 7), fully erect. Dialogue begins as the angel resumes its original position with the sword pointing upward, elbows horizontal to its hands.}

Satan: "Beliar, I want you to immediately summon all demons in this region."

Beliar the Demon: "Why, my lord, what have you found?"

Satan: "Do as I say and do it now!"

Beliar: "Yes, my lord."

{The two move toward the center of the apron, Beliar raises a horn strapped around his shoulder. "The Demon's Call" plays and several demons come down the aisle(s). A stick of incense is carried by the lead demon, giving a sulfur smell. The demons settle on the apron kneeling and sitting back on their heels, facing Satan with their back toward the audience. Satan raises his arms and staff to silence the commotion. All demons are silent. }

Satan: "Let my loyal subjects know that on this night, I have confirmed that Jesus of Nazareth is dead and His body has been laid in a nearby tomb. The plan of restoring the hope of man through the establishment of a kingdom has failed. Victory is at hand!" *{All demons erupt in euphoria. Satan raises his hands and staff again, and all become quiet.}* "When long ago you declared with me 'I will not serve', you backed the right horse."

All demons {loudly, in unison}: "I WILL NOT SERVE.....I WILL NOT SERVE.....I WILL NOT SERVE....I WILL NOT SERVE" *{Satan looks to the left and right, nodding with approval during the chant, then raises his arms and staff for silence. The junior demon approaches and goes to one knee addressing Satan.}*

Beliar: “What now my lord, Satan, will we immediately make our presence known among men and demand their allegiance?”

Satan: “No, Beliar. Unfortunately, men were created with an inborn knowledge of what is evil and what is good. Even those who do not know of the Commandments have the eternal law written upon their heart. If we took the direct approach, many would reject our call to embrace evil.”

Beliar: “What, then, my lord?”

Satan: “Look at history. Look to Adam and Eve and to their off-spring. We must appeal to the weakness of men; to their pride, lust, and greed. We must tempt them away from goodness and convince them that serving one’s self is the aim of life. Yes, a life of hedonism is what we want to instill such that they will call good, evil, and call evil, good. We want them to no longer focus on spiritual things. In fact, if they come to deny the supernatural all together, it will surely be in our interests. Yes.... a slow, silent sort of attack will do the most good.¹ By making men captive to their own flesh, we shall gain their souls.”

Beliar: “A delightfully seductive plan, my lord. What else?”

Satan: “We must not only win the battle of the flesh, but of the intellect as well. This is paramount! We must spread falsehood into all domains of learning and destroy the harmony of all truth that points to the Creator. The most important battle will be for control of the domain of philosophy, where man will reason himself into believing that there is no God, or into believing in false gods.”

Beliar: “How will this be done?”

Satan: “Must I spell out everything for you, Beliar? Look around, the ground work has already been laid.”

Beliar: “Where, my lord?” *{He asks as he looks around, expecting to find a physical foundation.}*

Satan: “No, you fool. Look to the Greeks. If we want men to deny God’s existence, we can use the materialistic philosophy of Epicurus: that misguided teacher who argued that the universe is eternal, and that only matter exists. Look to the Roman, Lucretius, who extended the philosophy by speculating how life could have evolved without a Designer...*{From here onward, Satan speaks more deliberately as he is setting forth a detailed strategy}* For sure, the argument for materialistic evolution must be further developed, but I perceive that there is much potential along this line of thought, for in truth, it quietly carries false philosophical arguments into the domain of science. I tell you, this concept is powerful stuff, giving us two corrupted domains from just one idea. Evolution could no doubt convert a multitude of those ignorant of true science to the new gospel, the Devil’s gospel of ‘self’. For if there is no Creator, then man becomes the measure of all things; the dominant worldview moves from theism to humanism.”

Beliar: “But how will we separate science from the acknowledgement of God, when men know of the Creator through the Creation; when evolution cannot carry the burden Lucretius has assigned to it?”

Satan: “It will be quite simple, really. We need only to corrupt the hearts of certain men of science having influence. They will then endorse materialistic evolution, not because it provides an adequate

explanation, but because they want to bolster themselves and their godless worldview, and they will be willing to deceive to do it. *{Slowly}* Once we control their hearts, these ‘authorities’ will change the definition of science from the best explanation of natural phenomena, to the best ‘naturalistic’ explanation of phenomena. This subtle change will mean that no matter how powerful the evidence for a Designer, Intelligent Design will not even be considered as a possibility because it will fall outside the definition of science. Naturalistic explanations win by default, no matter how little the evidence supports evolution.”

Beliar: “How will the faithful react?”

Satan: “It will be interesting to see. Scholars will recognize that all truth is in harmony, and that scientific truth cannot contradict religious truth. But this position can be used to our advantage. If the faithful come to accept deceitful science as valid, their view of Special Creation, the Fall, and all of Scripture could quickly change.

Beliar: “But how will this benefit us? The faithful will simply attribute the evolutionary process to God.”

Satan: “True, some may take the position that God is the force behind evolution, but this is of no concern because, in the future, no discussion of God will be allowed in classrooms, and materialistic evolution will become the only explanation of origins taught to the youth, who will be educated to become atheists. But it will not end in the science classroom, for evolution will be the basis of an entire worldview and will be extended to all domains.”

Beliar: “Give me an example, my lord.”

Satan: “Very well. In the field of law, it will be argued that since mankind and his feelings of morality are the blind product of evolution, the laws that govern behavior cannot be absolute...they must be allowed to change and evolve as well. If legal thought takes this positive direction, then all notions of moral absolutes and the natural law will be destroyed. Even great states united on the declaration that the Creator and Divine Providence exist will be brought to moral and social collapse.”

Beliar: “Yes, but will the faithful really fail to study the scientific evidence? Will they trust but not verify?”

Satan: “Our hope is that those desirous of novelty or who fear being considered ignorant of recent scientific findings will blindly accept that the evidence for evolution is so strong that it deserves theological submission.ⁱⁱ Ignoring pious instruction to weigh and judge with seriousness, the evidence favorable and unfavorable to evolution, the careless will act as if the origin of the human body from pre-existing and living matter were already completely certain, as if there were nothing in divine revelation that demanded the greatest moderation and caution.”ⁱⁱⁱ

Beliar: “What will be the outcome?”

Satan: “Theologians will abandon the sound guideline that when interpreting Scripture, one should not depart from the literal and obvious sense of Scripture, except only where reason makes it untenable or necessity requires.^{iv} Trusting the untrustworthy, many will adopt the false opinion that it matters little what a man thinks about the Creation so long as he has the correct opinion concerning God. In so doing,

they will not consider that an error concerning the Creation ends as false thinking about God.^v Consequently, *Genesis* will be widely viewed as a myth and discarded into the basket of stories that once, in a world of intellectual naïveté, made helpful sense.”^{vi}

Beliar: “So will materialistic evolution become a unifying theme to which all theories, all hypotheses, and all systems must bow?”^{vii}

Satan: “That will be our hope, but I sense that not all will accept the resulting godless worldview. Some will realize that if there is no Creator, then life has no ultimate purpose. This will be difficult for many to accept, so we will allow the concept of a higher being, but it must be an impersonal god who has no moral code. For this philosophy, we will rely on the Greek Stoics, who believed that the whole universe is one divine substance and that all is interconnected; therefore, all men are gods. This is nothing more than deified materialism, but if this system is given a modern, enticing name such as the “New Age”, it will attract many.

Beliar: “So mankind will have a choice, believe that there is no God, or that all is god. Either way, though, they deny the one true God and moral accountability.”

Satan: “Exactly....Now, of course, there will be many variations on these basic themes. In fact, one objective will be to create so many alternative worldviews that massive indifference will arise. Should knowledge of Christ somehow survive, the true faith will be just one option among many, and it will fall into disfavor because of the strict moral code. Eventually, given all the claims and counter claims, even those seeking truth will resemble the Greek Skeptics, who did not believe that truth could be known.”

Beliar: “Very good, all very good. What other domains must be distorted with deception and biased methods?”

Satan: “We must also target history.”

Beliar: “Why my Lord?”

Satan: “Because the ugly fact is that, were the true history of the world preserved, it would clearly point to the interaction of a caring Creator. The intent will be to introduce biased historical methods such that, when those of the later times study the history of Israel and the Scriptures, all will be doubted.”

Beliar: “But how can historical methods be so corrupted?”

Satan: “By introducing the denial of the supernatural into the domain of history, such that any account suggesting the divine is automatically dismissed.” *{Pacing, as a new idea comes to him}* ...“For that matter...this rationalistic approach could be applied in the domain of theology such that, not just *Genesis*, but all of Scripture becomes viewed as a collection of myths by liberal scholars. Of course, such deception will assume a dignified name such as “higher criticism”, but it will be criticism of the most negative sort, and it will all but destroy belief in the Scriptures and in Jesus.”

Beliar: “A lovely plan, my lord. But must we develop these deceitful methods ourselves?”

Satan: “No, no. We will allow the minds of men to take their naturally inventive course. All we need do is to poison their hearts such that their objective is to deny truth. Once we have their hearts, the particular methods in each domain will come to corrupted man easily enough.”

Beliar: “What will be the end result?”

Satan: “As the harmony of truth is destroyed, men will at first gravitate to modern science as the solution to all problems, for once Scripture is discredited, science will seem to be the most reliable source of knowledge. Little will these fools know that this ‘modern’ view of the world will give rise to unprecedented cruelty between nations, in the ultimate game of ‘survival of the fittest’. After many wars, men will realize that even modernism has failed and they will stop the search for truth, for all avenues will seem to have been tried. Having rejected the supernatural and science, the world will sink into the final, beautiful stage of philosophy: postmodernism. This philosophy of meaninglessness will deny that truth exists and will destroy the God-ordained institutions of family, government, and church. The philosophy will call on each person to live only for themselves, to pursue pleasure without moral consequences.

Beliar: “But what if some resist?”

Satan: “Those who try to argue that truth and morals exist will be branded as intolerant, as interfering with the freedom of their fellow man. Emotion will replace logic; those who believe in absolutes will simply be shouted down by the majority. I tell you, entire nations will fall under the spell, for sin is addicting. And we shall emerge the benefactor.”

Beliar: “How long will it take for society to evolve as you predict?”

Satan: “We shall see, Beliar. My guess is that with the Christ out of the way, one or two centuries will suffice.”

Beliar: “There is just one possible complication, my lord, which could foil our plans.”

Satan: “Speak!”

Beliar: “The Christ has been killed, but His disciples remain. What if they explain to others that Jesus really was the Christ? That He was the Messiah?”

Satan: “You fool! How can a band of frightened cowards who saw their leader tortured to death ever regain courage, when any claim about Jesus being the Messiah can be refuted simply by pointing to the grave? Besides.... even if the disciples did come forth, the same mob who turned on the miracle worker would also turn on His followers and have them killed, for they now know how to manipulate Pilate. The w...i...n...d...o...w...is closed!”

Beliar: “Then it is a fool-proof plan.”

Satan: “Indeed it is, Beliar. Indeed it is.”

{The demons turn to one another, murmuring. Satan raises his hands and staff. As all becomes quiet, he speaks to all demons assembled}.

Satan: “And so, my followers, we celebrate through the night and we dance on the grave of the Christ, whom the world has rejected in a beautifully painful and permanent way. When our celebration ends in a few days, we shall council and finalize our plans. Darkness has fallen, my friends, love has failed. Rejoice, victory is at hand!”

{A shout arises from the demons who rise to celebrate as the lights fade. “Satan’s Symphony” resumes. Lights go down and the music fades.}

Scene 6: The Resurrection

{Setting: Drawing 4. The upper room, early on the morning of the Resurrection. It is still dark. The women prepare to go to the tomb. Lights come up dimly.}

Joanna: *{in a whispered voice}*: “Mary...Mary! Wake up it is time to go to the tomb.”

Mary Magdalene: “What time is it, Joanna?”

Joanna: “It is early, before dawn.”

Mary, Mother of James: “I will pack our spices and we will be off. Should we wake the others?”

Salome: “No. They will only discourage us from going.”

{Collect spices and place them in a basket.}

Mary Magdalene: “Let us be on our way.”

Mary, Mother of Jesus *{opening the door}*: “Have courage and know that I will be in prayer for your safe return.”

{The four women (all except Mary, Mother of Jesus) exit the upper room, but do not appear at the scene of the tomb immediately. A dim light shines on the guards. Marcus stands at attention, Demetrius is leaning casually on a rock. In the background, the song: “The Resurrection” begins. The following sequence is all done to the music.}

Marcus: “The earth is shaking! What kind of devilry is this? Call the rest of the guard to assemble!”

Demetrius: “Oh, mercy, it is true! It is true! The stone moves!!”

{As the tomb stone falls away to the right of the tomb (when facing the grave), a great, bright light flashes from within the tomb for a brief moment (coordinate with the music). As this happens, the guards are thrown back and to the ground, knocked out briefly as the angel ascends the tomb stone; a spot light shines on the angel. The guards come to and for the first time see the angel. Marcus is nearest to the front of the stage and stands to run and exit via the back right of the stage, but as he does so, he trips over Demetrius who is now on his knees, repeatedly and rapidly bowing prostrate toward the angel in a panic. Marcus gathers himself again and begins to flee, but turns back and sees Demetrius, then goes back and grabs Demetrius, helps him to his feet clumsily, and they both run off stage, helmets and swords left at the scene. The angel watches them leave, then looks heavenward and shakes his head with comic disapproval of the guards.}

The “Resurrection” music continues. Soon, the four women enter from back right and approach the tomb, shocked to see the stone rolled away. One woman picks up a Roman helmet and mouths “what has happened?” while the others peer inside the tomb. They then notice the angel and bow down, but the

angel shakes its head and motions for the women to rise. He then appears to be speaking and motions to them in conversation as the music continues. The women react with disbelief and then excitement. They bow at the waist and then leave the tomb area, walking very quickly. The light fades from the tomb area as “The Resurrection” ends shortly after the women disappear back stage right. The light is brought back up in the upper room where dialogue begins.}

Peter: “Mary, I worry about the women. I should never have told them they could go to the tomb.”

Mary, Mother of Jesus: “It is still early, Peter. Do not lose hope.”

Thomas: “Yes, I heard them leave and they have scarcely been gone long enough to get there and back, let alone to spend time...Wait, I hear the sound of running. Perhaps the women are being chased.”

Peter: “James, prepare to lock the door after they come in.”

{James opens the door, the women enter with joyous faces. All are yelling, but not in unison.}

All four women: “He’s alive!! He’s alive!! Jesus is alive. It is true!”

James: “Stop yelling and calm down! What are you saying?”

Song: *Jesus is Alive!*

Mary Magdalene:

*“Jesus is alive!
He truly is the Christ.
He’s risen from the grave.
He has vict’ry over death.
We came upon the cave as we had planned,
But the stone was there no more!
An angel appeared and spoke to us,
He explained our fears away.”*

Peter, James, John:

*“How can that be? You know that we buried Him.
His tomb was sealed, there were Roman guards.
And now you stand here and say His body’s gone.
It surely is a trick of the eyes!”*

Women:

*“No! Jesus! Jesus! Jesus is alive!
Jesus! Jesus! Jesus is the Christ!”*

Peter, John:

*“We shall go see for ourselves,
And make sense of it all.
Perhaps they wandered from the path,
How else could one explain?”*

*“We dare not raise our hopes,
We dare not take their word,
Too much is riding on the facts, for us to trust their claim,
That Jesus, Jesus, has risen from the grave.
Jesus, Jesus, has risen from the grave.”*

{Peter and John leave the room hurriedly. Music from “Jesus is Alive” continues to play. John and then Peter emerge from the back right of the stage after several moments and approach the tomb, the angel is not present. Peter goes in while John looks in from the entrance. After some time, an astonished Peter emerges from the tomb and appears to be explaining to John what he has seen inside. John runs back and exits, back stage right, Peter walks slowly away, looking upward, contemplating what has occurred. The curtain closes as the music is completed.}

SCENE 7: Hope Stirs: The Road to Emmaus

{Setting: Similar to Drawing 1 except the tomb is removed, trees and rocks are repositioned to show that this is a new outdoor area, away from the tomb. The song “Hope Stirs: The Road to Emmaus” begins shortly after “Jesus is Alive” ends so that the momentum is maintained. The curtain remains closed as the set is changed. Toward the end of the song, the curtain opens with the lights up, and the scene begins as Cleopas and Jamal emerge from back stage right and head toward the right front stage.}

Cleopas: “Jamal, I must rest. How much longer until we reach Emmaus?”

Jamal: *{Frustrated}* “Anywhere between two hours and three weeks, Cleopas, depending upon how often you insist on resting.”

Cleopas: *{Sitting on a rock, rubbing his feet}* “I only hope that when your youth is gone, you will have a companion who is more understanding than mine.... Jamal, have I ever told you that you remind me of Peter when he was a young man?”

Jamal *{Impressed with himself}*: “Peter? Really?”

Cleopas: “Yes. He had the heart of a lion, but he was OHHHHH so in need of refinement!”

Jamal: “Forgive me, Cleopas, I am both impatient and inconsiderate, as you so often remind me. I just want to arrive in Emmaus where we can sit and think through all that has happened.”

Cleopas: “Yes, these times are confusing. On the one hand, I am still in shock over the death of Jesus, and yet the women tell us that Jesus’ body is gone and that an angel told them our Lord is risen! My heart hopes that this is true, but my mind says it cannot be.”

Jamal: “Don’t forget, this was the account of women; and a woman’s testimony is not even allowed in court. Who can say if they really saw the angels or merely wished it to be so? Besides, does it not strike you as strange that, if our Lord really did rise, He would appear to the women first? Why not appear to those men He called at the beginning of his ministry, *{raising his hand high to represent Peter}* such as Peter, and to other men who willingly followed Him later....Me, for example? *{smiling and raising his other hand to put himself on par with Peter}*”

Cleopas: “Jamal, do you have a scroll and writing tool?”

Jamal: “No, why?”

Cleopas: “Because I want to do you a favor and list your many flaws so that you will better be able to recognize them when they surface every couple of minutes or so. It now appears that in addition to impatience and inconsideration, we must add disrespect for women and arrogance to the list.”

Jamal: “Cleopas, must this conversation be all about me? How will I ever learn to be humble if you keep discussing my many distinguishing character traits?”

{Both men smile and Jamal places his hand on the shoulder of Cleopas and nods his head to avoid a verbal apology.}

Cleopas: “Very well, then, let’s talk of the Lord. Why would it strike you as strange if Jesus would honor the most humble and loyal of his followers before those who lost faith and courage?”

Jamal: “Well, when you phrase it that way, perhaps it would be appropriate to have appeared in the manner reported.”

Cleopas: “I am sure that if the Lord of the universe has indeed risen, He will be most comforted that you now approve of the protocol that has been followed.”

{Jamal smiles as the two begin to walk again, making their way toward the front right apron.}

Jamal: “Cleopas....you asked whether I believe that Jesus of Nazareth is risen. I could believe if I saw that the events in Jerusalem were foretold by the prophets. But the Scriptures speak of the Messiah to be a mighty warrior, who will free His people. Recall that Isaiah says of Him: “The LORD goes forth like a hero, like a warrior he stirs up his ardor; He shouts out his battle cry, against His enemies He shows his might.” In all honesty, can you look at the Scriptures and force the words to fit the life and death of Jesus, the son of a carpenter who was humiliated and put to death by those who rule our land?”

{Just then a third man emerges, it is the risen Jesus, though the two men do not recognize Him.}

Jesus: “Blessings to you, my friends.”

Cleopas: “And to you, fellow traveler. Where is your destination during these troubled times?”

Jesus: “I come from Jerusalem and travel this road to Emmaus, but will go beyond, to the home of my Father, who has been eagerly awaiting my return.”

Cleopas: “We travel only as far as Emmaus, but would welcome your company that far, any way.”

Jesus: “Let us go, then. What are you discussing as you walk along?”

Cleopas: “We have been in a lively discussion about the events that have occurred in Jerusalem.”

Jesus: “What can you tell me about what has happened there?”

Jamal: “Are you the only resident of Jerusalem who does not know the things that went on there these past few days?”

Jesus: “What things?”

{Jamal stops in his tracks, sarcastically letting his jaw drop wide open in disbelief that Jesus could not be aware of what has occurred. Jesus and Cleopas walk on, but Cleopas turns and chides his young friend in a controlled voice.}

Cleopas: “Jamal, do not be rude.”

{Jamal quickly joins the others and speaks to Jesus as the three men stop walking.}

Jamal: “All those things that had to do with Jesus of Nazareth, a prophet powerful in word and deed in the eyes of God and all the people; how our chief priests and leaders delivered Him up to be condemned and crucified Him. We were hoping that He was the one who would set Israel free. Besides all this, today, the third day since these things happened, some women of our group have brought us some astonishing news. They were at the tomb before dawn and failed to find His body, but returned with the tale that they had seen a vision of angels who declared He was alive. Some of our number went to the tomb and found it to be just as the women said; but Him they did not see...We were discussing whether these reports could be true, but how could they be true when the Scriptures are silent in such matters?”

Jesus: “The Scriptures silent? My young friend, what little understanding you have! How slow you are to believe all that the prophets have announced! Did not the Messiah have to undergo all this so as to enter into His glory?”

Jamal: “Uh....well uh.....what do you mean?”

Cleopas: “Please, friend, tell us what you know of such things.”

Jesus: “Very well. First, you are right to look to the Holy Scriptures when considering whether Jesus of Nazareth was the Christ. For the Scriptures are God-breathed and the Almighty God, wishing that none should perish, inspired the sacred writers to record a great many prophecies about the life and death of the

Savior, centuries before He would appear. In part, this was done so that those who seek truth can know the identity of the Savior with absolute certainty.

Now, let us begin with the writings of Moses, who recorded in *Genesis* that, after the fall came the first promise of a future Redeemer. We are told that the arrival of the Redeemer would involve a woman who would give birth to the Savior, whom Satan would despise. Thus, we hear that the Redeemer would become a man, and would be born of a woman. And recall that Isaiah, who prophesied some 700 years ago, wrote that the mother of the Messiah would be a virgin. And you know that Mary, the mother of Jesus, did not know man when she conceived her Son. And recall that after Jesus' birth, He was taken to Egypt to avoid Herod's slaughter, but that Joseph and Mary returned with their Son in fulfillment of the prophecy of Hosea who wrote "Out of Egypt I have called my Son."

Jamal: *{Trying to appear skeptical.}* "Yes, I suppose that one could interpret the Scriptures in such a way that..."

Cleopas: "...such that they describe Mary and the infant Jesus precisely. Go on, please."

Jesus: "The Scriptures provide much detail regarding the ancestry of the Lord. For it was written that the lineage of the Messiah would go through Abraham and Isaac, then through Jacob and the tribe of Judah. The Savior was also foretold to be from the tree of Jesse, and from the line of King David. Did Jesus have such a lineage?"

Cleopas: "Yes, but could another descendent of David have also fulfilled such prophecies?"

Jesus: "It is impossible when considered along side other prophecies fulfilled by Jesus. For even the Lord's place of birth was foretold by Micah who wrote: 'But you, Bethlehem-Ephrathah, though you are small among the clans of Judah, out of you will come for Me One who will be ruler over Israel, whose origins are from old, from ancient times.'

Cleopas: "Yes, I know that passage!"

Jesus: "And think of how the ministry of Jesus was foretold by Isaiah who spoke of one who would precede the Lord by saying: "Prepare the way of the Lord, make straight His paths." And at the baptism of Jesus, recall that He was anointed by the Holy Spirit, and then the Father spoke of His favor on Jesus in fulfillment of the prophecy of Isaiah who wrote "Here is My servant whom I uphold, My chosen one with whom I am pleased, Upon whom I have put my spirit; He shall bring forth justice to the nations." And you know that Jesus' entire ministry fulfilled the Scriptural prophecies foretelling that the Messiah would be a performer of miracles."

Cleopas: "Indeed!"

Jamal: "I do accept that all this could point to Jesus as the Messiah, but what of the treatment by His own people?"

Jesus: "The Psalms, most of which were written by David some ten centuries ago, are especially insightful here. Psalm 118 tells of One who will be rejected by the Jews. This was largely because Jesus

opposed the Pharisees and was even bold enough to cleanse the Temple, as foretold in the book of Malachi. Psalm 41 foretells the manner of our Lord's betrayal as it states: 'Even my friend who had My trust and partook of My bread, has raised his heel against Me.' Jesus made reference to the fulfillment of this prophecy during the last supper. Next, recall Zechariah's prophecy that the price of betrayal would be 30 pieces of silver and that the money would be thrown into the treasury of the house of the Lord. And you have direct knowledge that this was the price paid to Judas who threw the silver into the temple out of despair."

Jamal: "Alright, but what of His crucifixion?"

Jesus: "Psalm 22 describes nearly every detail of the Messiah's humiliating death, including the rejection by His own people, His silence before the accusers, the mockery He would endure, the piercing of His hands and feet even though the Psalms were written centuries before crucifixion was invented, His prayer for those who executed Him, that He thirst as He was put to death, the piercing of His side, the stretching of His joints upon the cross while His bones remained unbroken, burial in the tomb of a rich man, even the gambling for his garments."

Jamal: "Get out! Seriously?"

Jesus: "This Psalm says, in part:

'All who see Me mock Me; they hurl insults, shaking their heads: "He trusts in the LORD; let the LORD rescue Him. Let Him deliver Him, since He delights in Him." ...I am poured out like water, and all My bones are out of joint. My heart has turned to wax; it has melted away within Me. My strength is dried up like a potsherd, and my tongue sticks to the roof of My mouth; you lay Me in the dust of death. Dogs have surrounded Me; a band of evil men has encircled Me, they have pierced My hands and My feet. I can count all My bones; people stare and gloat over Me. They divide My garments among them and cast lots for My clothing.'"

Cleopas: "This is precisely what has just occurred in Jerusalem. How could we have missed this?"

Jesus: "An insightful question, for recall that when Jesus was on the Cross, He spoke the words 'My God, My God, why have you forsaken Me'. This was not some sort of confession that His mission had failed. On the contrary, Jesus was reciting the opening words of Psalm 22 so that all who knew the Scriptures would realize that even through the manner of His death, the Scriptures were being fulfilled."

Cleopas: "I suppose we were looking only for the descriptions we wanted to find in Scriptures about the Messiah. But tell me, what purpose was there for the Messiah to undergo death in this manner?"

Jesus: "Listen again to Isaiah:"

'He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hid their faces He was despised, and we esteemed Him not. Surely He took up our infirmities and carried our sorrows, yet we considered Him stricken by God, smitten by Him, and afflicted. But He was pierced for our transgressions, He was crushed for our iniquities; the punishment that brought us peace was upon Him, and by His wounds we are healed. We all, like

sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on Him the iniquity of us all. He was oppressed and afflicted, yet He did not open his mouth; He was led like a lamb to the slaughter...by oppression and judgment He was taken away. And who can speak of His descendents? For He was cut off from the land of the living; for the transgression of my people He was stricken. He was assigned a grave with the wicked, and with the rich in His death, though He had done no violence, nor was any deceit in His mouth...After the suffering of His soul, He will see the light of life and be satisfied; by His knowledge my righteous servant will justify many, and He will bear their iniquities.”

Cleopas: “My friend, I had never connected this with a prophecy of the Messiah, but as you recite Isaiah, my heart is filled with a burning, for it is plain enough that these words DO describe the reason for our Lord’s suffering.”

Jamal: “Slow down, slow down, I don’t understand.”

Cleopas: “Jamal, all along we have looked for a mighty warrior to defeat our earthly enemies, but what could be greater than victory over our enemies of sin and death? Perhaps the kingdom restored is not of this world but an eternal kingdom over which our Lord will reign. Did not Jesus say exactly this before Pilate? And as Isaiah explains, perhaps it is only through the death of the God-man that the way to heaven could be opened to us after Adam’s sin had closed it.”

Jesus: “You are wise Cleopas. Jamal, you could learn much from your friend.”

Jamal: “Yes, I could learn much, I think, from you both. For the fire of hope does kindle inside when I hear of these things. All you have said would seem to take us up through the events of Jesus’ death. But tell me, and I almost hesitate to ask, do the Scriptures speak of the Messiah rising from the grave?”

Jesus: “Yes, Father in heaven be praised, Psalm 16 speaks of the Messiah rising from the dead, Psalm 68 tells us that the Messiah will ascend into heaven, and Psalm 110 tells us of His seating at the right hand of the Father in glory.”

Jamal: “Then it may be true, the claim of the women, I mean? I knew it to be true, I just knew it!”

{Cleopas looks disapprovingly at Jamal, knowing of Jamal’s earlier doubt}

Cleopas: “Are there more? Prophecies about the Messiah, I mean.”

Jesus: “Cleopas, there are more than 300 prophecies about the Messiah in the Scriptures. Also, in the days ahead, the faithful will come to understand that the Savior’s mission was foreshadowed in the Scriptures through what can be called ‘typology’.”

Jamal: “Typology?”

Jesus: “Yes. The events of the life of Jesus were foreshadowed in the Scriptures through events that occurred during the history of Israel, but that would have an even greater fulfillment in Jesus’ life.”

Cleopas: “Fascinating. Please give us an example.”

Jesus: “Do you recall from *Genesis* the severe trial of Abraham, who was asked to sacrifice his son, only to be stopped at the last moment by an angel?”

Jamal: *{Nodding}* “As a boy, I wondered how any father could be asked to willingly sacrifice his son’s life. I was relieved that God did not allow it in the end.”

Jesus: “Yes, God provided instead, an innocent lamb to be sacrificed in the place of Isaac. Now, think about the Son of Man, sent by the Father to be killed as the innocent lamb so that mankind could be saved. You may think that God was asking too much of Abraham, even though Abraham never actually sacrificed his son. But how much more did God the Father sacrifice when He allowed His only Son to be sacrificed on the cross for all? Jesus was the innocent lamb, provided by the Father so that others may live for eternity. All this was confirmed by John the Baptist, for recall that when he first saw Jesus he proclaimed: ‘Look! There is the Lamb of God who takes away the sin of the world!’?”

Cleopas *{In amazement}*: “Yes. Yes, I see!”

Jesus: “And recall the first Passover in Egypt, when doorways were marked with the blood of the lamb so that the punishment of death would pass over believers, and so that the Jews would be released from bondage. That, too, was a foreshadowing of the mission of Jesus, the Lamb of God, whose blood on the timber has freed believers from the punishment of eternal death and released them from the bondage of sin. For that matter, recall the entire Passover ritual that is repeated every year. Just as it is written in *Exodus* to find a grown lamb without blemish, so was Jesus mature and without sin. Just as we are forbidden in Scripture to break any of the lamb’s bones, so were the bones of Jesus left unbroken on the cross while the legs of the criminals beside Him were broken. Do you see how the life of Jesus was hidden in the Jewish Scriptures? How the old foreshadows the new?”

Jamal: “I feel as if the scales are falling from my eyes.”

Cleopas: “Perhaps some of the pride is falling away as well, Jamal. Look, we approach Emmaus. Friend, stay with us, it is nearly evening. There is so much more we want to learn of Jesus in the Scriptures.”

Jesus: “I am grateful, we will eat together this evening. “

Jamal: “Good, then, it is agreed. Let us go and dine together. But tell me one thing, teacher....How do you know all this stuff!”

Jesus: “You will understand when we break bread together. Let us go, now.”

{“Hope Stirs: The Road to Emmaus Reprise” plays as the curtain closes and Intermission begins}

INTERMISSION

Scene 8: My Lord Reigns

{Setting: Drawing 4, but from here onward, the tomb is not present as the upper room scenes do not involve a return to the tomb, only an outdoor area near the upper room. Intermission ends with the playing of “The Scriptures Revealed” as the lights dim and are soon turned fully down. Scene 8 opens with the disciples (though Thomas is not present) in the upper room, having joyful looks on their faces and making active gestures as all are involved in conversation as the music fades away. After a time, in walk Cleopas and Jamal.}

John: “Cleopas and Jamal, welcome back to Jerusalem! Many of us now believe that the Lord truly has been raised. He has appeared to Simon.”

Cleopas: “Praise God! Though we did not realize until we broke bread with Him, we also had an encounter with the risen Lord...the Messiah... on our way to Emmaus this day. We were so overjoyed that we came back to share these events.”

Mary, Mother of Jesus: “Tell us what happened.”

Cleopas: “On the road to Emmaus, we were discussing the women’s claim that the tomb was empty. We were beginning to discuss whether this could be reconciled with the Scriptures. Then Jesus approached, though we did not recognize Him. The three of us walked on together.”

Jamal: *{Interrupting}* “He began to discuss how the prophecies in Scripture foretold everything that would happen to the Messiah. Being something of a scholar, I immediately recognized....”

Cleopas: “Jamal! ...Here we go again.”

Jamal: “I mean to say, it was not long before...”

Cleopas: “Great googlie mooglie!”

Jamal: “Alright, the naked truth is that He told us how all that had happened in Jerusalem was foretold in the Scriptures, but I was as blind to it as a filthy mole until Jesus explained it. How’s that for full disclosure Cleopas?”

{Cleopas smiles and bows slightly in approval.}

Jamal: “Truly, being a true follower of the risen Christ is not going to be easy... But my point is that the evidence is clear that Jesus fulfilled the Messianic prophecies; there can be no doubt that He is the One. Cleopas, let us explain what we learned.”

{They begin telling what they had learned in murmured tones among themselves. Jesus appears, though He will be symbolized by a light on the far left wall and near the apron (perhaps behind a pillar or partition) so that the audience does not see Jesus directly, as He will disappear and then reappear suddenly before Thomas. All turn and are initially afraid, believing to see a ghost.}

Jesus: “Peace to you..... Why are you disturbed? Look at my hands and my feet; it is really I. Touch me, and see that a ghost does not have flesh and bones as I do. Recall those words I spoke to you when I was still with you: everything written about me in the law of Moses and the prophets and Psalms had to be fulfilled.”

{Those in the room become more reassured. Some kneel before the risen Lord, others come closer to Him with looks of hope and joy.}

Jesus: “To you, I now give an extraordinary blessing and open your understanding to the meaning of the Scriptures....*{All kneel with eyes closed as “The Scriptures Revealed Reprise” plays. After some moments, the look of joy, understanding, and amazement at the insight given becomes apparent on various faces of those in the room. After the song, Jesus continues to talk.}* Thus, you now understand that it was written that the Messiah must suffer and rise from the dead on the third day. In my name, you will preach to all nations repentance and forgiveness of sins. This will begin in Jerusalem and you are to be witnesses. I will send down upon you the promise of my Father, but remain here in the city until you are clothed with power from on high. I go now, but will return.”

{The light symbolizing Jesus goes out to mark His departure. Those in the room rise and there is much excited discussion in groups of two or three until Joanna emerges to say.}

Joanna: “Praise God, praise God, now all of us know that the Lord Jesus is risen, He is the Messiah, and all that has occurred was meant to happen for the benefit of all of mankind.”

Mary, Mother of Jesus: “Yes, Joanna, God so loved the world that He gave His only Son, that whoever believes in Him may not die but may have eternal life. Christ has died, He has now risen, and He will come again. Now all followers can go forth with confidence, for our risen Lord will reign for eternity. Praise be to the one true God!”

Song: My Lord Reigns

{Sung by all and with the choir}

*“My Lord, He lives.
My God, He reigns.”*

*“The king of kings; the Lord of lords.
The Son of God; the Son of Man.
The Great High Priest, the Lamb of God, who died for us.”*

*“Creator Lord; my healing touch.
Redeemer King; for all the world.
The Counselor; the Prince of Peace.
The Way, the Truth; my Shining Light.
Triumphant King; forever more.”*

*“Anointed Christ;
Emmanuel.”*

*“Eternal Word; of grace and truth.
The Bread of Life; who feeds my soul.
The Spring of Hope, You quench my thirst
O Holy Lord, the Promised One.
My God, my King; my Song of Joy
Forever more. Amen!”*

{After the song, there is much rejoicing and discussion. After a time, Thomas enters the upper room.}

Joanna: “Thomas, it is so good to see you. Amazing news! We have seen the Lord, He is truly risen from the grave. He is alive!”

Thomas: “It cannot be. You must have seen a deceiving spirit.”

John: “No, Thomas. We thought that at first, but then our Lord spoke to us saying ‘Peace be with you’ and He told us not to be afraid. Make no mistake, this was the Lord Jesus...He is the Messiah.”

Thomas: “Again, it cannot be! How can it all make sense?”

Peter: “When Jesus first appeared, He explained why He came and was put to death. It was to die in our place, Thomas. Jesus led the perfect life and was the sacrificial lamb for our sins, so that those who follow Him may have eternal life.”

James: “Yes, and He appeared to Cleopas and Jamal as they were walking to Emmaus. He explained how all of this was foretold in the Holy Scriptures. Beginning with Moses, and all the prophets, He interpreted for them every passage of Scripture which referred to Him. A short time ago, the Lord appeared here and opened our eyes to the Scriptures as well. We must have been blind not to have seen it, Thomas. All of Israel must have been blind. Come, we will explain how all that happened was foretold, even His death on the cross and the Resurrection.”

Thomas: “And what will happen now? Will He now set Israel free?”

Peter: “He came not to establish an earthly kingdom...that is what we did not understand...but to make it possible for believers to spend eternity with Him in heaven.”

Mary, Mother of Jesus: “Thomas, He will not be staying with us for long. He will return to heaven. But He has a plan for each of us, and you are to help spread the good news of Salvation!”

James: “Yes, Jesus told us ‘As the Father has sent me, so I send you.’ Don’t you see, His purpose for calling us is becoming clear. His death was not the end, it was but the beginning. We are to lead the church and to give the world the message of salvation.”

Thomas: “No, no! This is too much, I don’t accept it. How can this occur when we are frightened just leaving this room? How can we men establish anything when our women show more courage than we do? You are all dreaming I tell you! I will never believe it without probing the nail-prints in His hands, without putting my finger in the nail-marks and my hand into His side.”

{Jesus appears, but as before, His figure is not seen by the audience since He appears and disappears suddenly. A light shines in the upper room and all turn to face the light. Thomas feels remorse and falls to both knees, facing Jesus.}

Jesus: “Peace be with you. Thomas, take your finger and examine my hands. Put your hand into My side. Do not persist in your unbelief, but believe!”

Thomas: “My Lord and my God!”

Jesus: “Thomas, you became a believer because you saw Me. Blest are they who have not seen and have believed.”

{Jesus disappears and is no longer in the room. Thomas is disturbed by his own lack of faith}

Thomas *{raising up and walking toward the location where Jesus stood, calling out}*: “Forgive me Lord. I am weak and have little faith *{turning to the others}*...My brothers, I am overjoyed that the Lord Jesus has risen from the dead. There is still much I do not understand, but I can no longer deny the truth of everything you have told me. Only...”

John: “What is it, Thomas?”

Thomas: *{Walking to the front of the room, on the apron, followed by John and Peter so that the three of them are somewhat distanced from the others and in a separate conversation (the lights in the back of the room fade somewhat, full lights remain on the three in conversation)}* “I am not worthy to be called one of the Lord’s disciples, for my faith is weak and I do not have the courage to carry on.”

John: “Thomas, is not the Lord forgiving? Does not the Lord provide strength? You know that each of us also doubted until we saw Him with our own eyes.”

Thomas: “What you say is true, John. I know that the Lord forgives, but I look ahead and wonder how I can ever be a worthy servant of our Lord...”

Peter: *{As John nods in agreement}* “Thomas, you are too hard on yourself. We have all failed the Lord, and yet God has not abandoned us.”

Thomas: “Yes, but what about you, my brothers? I know the depths of my failings and I am not strong like you. I cannot bear to let you down and yet I fear it will occur. I look at each of you and wonder how you really see me, as a follower of Christ, as a man of little faith, or even as a hypocrite.”

Peter: *{As John nods in agreement}* “Thomas, if we let our failings prevent us from serving the Lord, then should I not also depart from this group?”

Thomas: *{Becoming more deliberate, John has a look of compassion as Thomas speaks}* “No, Peter, you must not...But, as for me... I cannot help but wonder...”

Song: How Will You Remember?

Thomas:

*“How will you remember?
As a doubting, lukewarm sinner,
Tell me, how will you remember me?”*

*“For though I believed until His death,
I thought you so confused,
When you came and told me that He was alive.”*

*“So I cannot help but wonder,
Do I deserve the name Apostle?
Tell me, how will you remember me?”*

{ During the musical transition between verses, Peter and John lean in toward one another, mouth back and forth as if in a brief conversation, then Peter raises a finger indicating he will answer Thomas’ question through a question of his own in song. }

Peter:

*“How will you remember?
As a frightened careless leader,
Tell me, how will you remember me?”*

*“For though I was the one who led our group,
And proclaimed He was the Christ,
At His hour of need I denied that I knew Him.”*

*“So I cannot help but wonder,
Can I boldly state our message?
Tell me, how will you remember me?”*

{Thomas listens with his arms crossed. When Peter finishes singing, he acts as if he is whispering to John as the music continues. John nods and steps forward to also ask his own question in a song as the next stanza begins. }

John:

*“How will you remember, as the thunder or as a whimper,
Tell me, how will you remember me?
Though James and I were called by Him,
Mighty Sons of Thunder, I have yet to stand up boldly and to be heard.”*

“So I cannot help but wonder,

*Did I fail Him in my service?
Tell me, how will you remember me?"*

Thomas: *{Unfolding his arms as the song ends, nodding, he states}* "...Alright, I understand your point. We have all fallen short of the perfect faith."

James: *{Emerging from behind to join the others as the lights in the whole room are raised again}* "So what, then. Do we all turn our backs on the Lord and decline to serve Him because we are weak? Or do we get down on our knees and pray for the strength to get us through each trial, each day?"

John: "Amen. Did you ever think of why the Lord chose us...uneducated men of no standing? Did you ever wonder why He did not call only royalty and learned men to become His disciples? It is becoming clear that we were called, not because we are mighty, but because we are lowly. Not because we are perfect or strong, but because we are imperfect and weak, and all who know of us will surely realize that any success we may have in spreading the good news is only because of the Holy Spirit working through us."

James: "Yes, because we have been called, the world will understand that our Creator calls every man and woman to accept Jesus as their Redeemer."

Thomas: "My brothers, what you say rings of truth. I thank you for your encouragement, and I hope that you will forgive one who is still growing in the faith."

{Lights go down.}

Scene 9: The Ascension

{Setting: Drawing 4, the upper room. Lights come up. Shortly, a band of men and women disciples including Peter, John, James, Mary, Mother of James, Joanna, Mary, Mother of Jesus, and Mary Magdalene enter the upper room, having just returned from the place where Jesus ascended into heaven. Cleopas, Jamal, and one or two others greet them, curious about what occurred.}

Cleopas: "Friends, welcome back! I wish I could have gone with you to the Mount of Olives, but alas, I am old. Tell me what has occurred."

Joanna: "Jesus spoke to us, saying: 'Beloved. The time has come for Me to depart from this world. I go now to My Father's house where He is eager for My return.'"

Mary, Mother of Jesus: "Truly, it was a bitter sweet moment. For we wanted Jesus to return to heaven, having accomplished all He needed to do here, but all realize how much we have relied on our Lord and how we will miss Him."

Salome: "I said to Him, 'Lord, these days have gone by so quickly. I am happy that you will be seated at the right hand of the Father, but it is hard to say goodbye. We have relied upon you for everything for more than three years. I do not know how we can accomplish all that you ask of us if you are not here.'"

Joanna: "But Jesus reassured us and instructed, 'You are to stay in Jerusalem and wait for the fulfillment of my Father's promise, of which you have heard me speak. John baptized with water, but within a few

days you will be baptized with the Holy Spirit. He will fill you with knowledge and courage. Then, you are to go into the whole world and proclaim the good news to all creation. The man who believes in it and accepts baptism will be saved; the man who refuses to believe will be condemned.”

Mary, Mother of James: “He then ascended upward, into the clouds, to be with the Father. It was an amazing event to witness. We watched until He disappeared, and now have come back to the upper room to wait and pray as Jesus instructed.”

Jamal: “I suppose we will never know this side of heaven, but can you just imagine the sacred celebration as our Lord is seated at the right hand of the Father.”

Mary, Mother of Jesus: “Tell us how you would imagine it, Jamal. It will raise our spirits and do us all good.”

Jamal: *{Looking excited, but then, looking to Cleopas}* “No, I’m sure that what ever I could imagine would not do justice to the real celebration in heaven.”

Cleopas: “Because you acknowledge your limits, you may proceed.”

Jamal: *{His excitement immediately returns}* “Well, I can just imagine all of heaven, waiting in silent anticipation for our Lord. All are centered around a vacant throne on which Jesus will be seated.” *{He moves a chair from the back wall to the front center of the room and then quickly steps to the back of the room again.}* “Suddenly a powerful song of triumph fills all of heaven.”

Joanna: *{She also goes toward the back of the room, grabbing a velvet blanket with tassels that is draped over a bench.}* “Yes, and those who have been freed by the Lord carry the train of His robe as He approaches the throne at the right hand of the Father.”

{Jamal and Joanna carry the blanket on each side, as if it is the train of the robe of the risen Lord. As “The Ascension” begins, they slowly proceed to the throne (chair) and gracefully place the train of Jesus’ robe over the arm of the chair and at the base of the chair. Others gather around the throne and sing “The Ascension” as if a host of angels or believers now in heaven.}

Song: The Ascension

{Sung by the choir and those on stage}

“Hail! Thou art holy, the Lord God most holy, the risen, Holy One.”

*“Holy, Holy, Risen Lord,
Who has returned in victory,
And begins the Church that shall prevail,
Until He returns at the end of time.”*

*“The Lamb of God who takes away,
The sins of the world.
The spotless Lamb who gave His life,
Redeemer of mankind.”*

*“The Mighty One,
The Prince of Peace,
Shall reign forever more.
The Son of God
Is seated on His throne.”*

*“And we’ll worship Him,
For all eternity,
In praise! In wondrous praise!
In glorious praise!”*

*“Forever we shall bow down,
To the Son of God now seated.
Forever we shall praise and worship Him.”*

*“Forever we shall bow down,
To the Son of God now seated.
Forever we shall praise the name of Jesus.
Lord Jesus,
Messiah,
The Mighty, Holy One!”*

Mary, Mother of Jesus: “Oh yes, what a glorious reception is occurring!”

Mary Mother of James: “And not just with the angels. Can you imagine what it must be like for those who preceded us to see the risen Lord in heaven for the first time?”

Salome: “Amen. What a joyous reunion it must be for Adam and Eve, for Moses, and for David.”

Cleopas: “Yes, and can you imagine their testimony of how impossible it must have seemed when they lived, that Adam’s sin could ever be overcome, that the Lord could still love our people after the rebellion in the desert, or that any one could ever fit the many descriptions of the Messiah foretold by David? What would our ancestors say? Let’s imagine how they worship Him in song.”

Song: A Promise Kept

*{A male and female disciple step forward, arm in arm, and sing the role of Adam and Eve.
Cleopas announces: “Adam and Eve”}*

*“Through our first sin,
All were distanced from God,
All barred from heaven and
All fallen from grace.”*

*“Still hope remained,
For a promise was made,*

*Of One who would come and
Restore Sonship with God.”*

*“And now we all know, the promise was kept,
The way to our Sonship restored.
By way of the Cross,
He redeemed what was lost.
Our sin overcome.
There is no greater love than this.
Our sin overcome.
Our sin overcome.”*

Song: The God of Second Chances

{Another disciple steps forth to sing as Cleopas announces: “Moses.”}

*“If the people turned away after the wonders that we saw.
Bread from heaven, the parted sea, tablets written on by God.
Then how could we be worthy, when we abandoned Him,
Should not our God have turned away?”*

*“If we worshiped golden idols, and then bitterly complained,
Though we were freed from bondage and promised a new land.
Then why would He still honor, the promises He made,
And send a Prince to save us all?”*

*“But who’s the God of second chances?
Our Lord, God the Father.
And who can work all things for good?
The Son of God, Lord Jesus.
Forever we will praise Him, and marvel at His work.
Forever we will praise the Son of God.
Forever we will praise His holy name. Forever we will praise the name of Jesus.”*

Song: The God of Second Chances (continued)

{Another disciple prepares to sing as Cleopas announces: “David”}

*“Through the Psalms I wrote, I could conceive of a great One yet to come.
Mighty warrior, a conqueror, who would reign forever more.
But how can One possess all these mighty traits, and still be called a spotless lamb?”*

*“If He came as a sacrifice, to be mocked and to be tried.
If His hands and feet were pierced and His garments won through lots.
Then how could He be our King, and triumph over death, how could all the prophecies be true?”*

*“But who’s the God of all the Scriptures?
Our Lord, God the Father.
And who fulfilled every word?”*

*The Son of God, Lord Jesus.
Forever we will praise Him, and marvel at His work.
Forever we will praise the Son of God.
For ever we will praise His holy name. For ever we will praise the name of Jesus.”*

{The scene ends with much talk, fellowship, and celebration as the lights go down.}

Scene 10: Tongues of Fire

{Setting: Drawing 4, the upper room. Lights come up, the disciples are in the upper room except for Thomas who is seen outside, front stage right.}

Joanna: “Mary, where has Thomas gone?”

Mary, Mother of Jesus: “He has gone outside to be alone. Have you noticed that in the past few days as we’ve prayed for the Spirit, Thomas has begun to doubt himself once more?”

Salome: “John and Peter, why don’t you go and encourage him. It has been many days since the Lord Jesus ascended into heaven, it is difficult to wait upon the Lord.”

Peter: “We will go.”

{They leave the upper room. In a few moments they come back on stage from back right and approach Thomas who is picking up (imaginary) pebbles and tossing them casually toward the audience, deep in thought.}

John: “Thomas?”

Thomas: “John. Peter.”

Peter: “Is everything alright?”

Thomas: “I suppose. I just wanted to be by myself for a time.”

John: “Some of the women said that you seemed very distant.”

Thomas: “I will be fine. It is just that, well, I know the Lord has called us for a mission of evangelism. And I am willing to go, mind you. It’s just that when I think of the suffering Jesus went through, I realize that we may suffer a similar fate. I just wonder if I will have the strength to endure.”

John: “I know, Thomas. How could any of us not doubt our ability to endure, when even our Lord asked that if it be possible, the Father take the cup away?”

Peter: “You speak for all of us, John. I too am fearful, for after the Lord rose, He told me that ‘when you are older you will stretch out your hands, and another will tie you fast and carry you off against your

will.’ I tell you, the old Peter would flee from such a future, but since the Lord has risen, I know that He has a purpose for my life, and I am willing to fulfill my mission if He will give me strength. “

Thomas: “Truly, it is both a great honor to be called to serve the Lord, but also a great burden. Part of me says that one of these days, I will tell the whole world of what the Lord has done, but the other part of me wants that day to be far off, for I do not yet have the courage.”

Song: One of These Days

Thomas:

*“One of these days,
I’ll tell the world of His name.
One of these days,
I’ll preach the Gospel without shame.
One of these days, I’ll walk away from here,
And I’ll tell them of Jesus without any fear.
One of these days, one of these days, one of these days.”*

Thomas {speaking}: “Only...not today.”

John: {putting his hand on the shoulder of Thomas in sympathy}

*“One of these days,
We’ll carry out our mission.
One of these days,
We’ll complete the Great Commission.
One of these days, we’ll leave from under that roof,
And we’ll have the courage to speak the truth.
One of these days, one of these days, one of these days.”*

John {speaking:} “And I pray it will be soon.”

Peter: {giving hope to the other two}

*“And one of these days,
His mighty Spirit will descend.
One of these days,
Our fear and uncertainty will end.
One of these days, we will stand strong,
We’ll proclaim the good news in word and song.
One of these days, one of these days, one of these days.”*

Peter: “And perhaps, it will be this day. Come. Let us return to the upper room. The Lord of heaven has told us to pray until the Spirit comes upon us. We must believe that the Lord God who rose from the grave will also be true to this promise and will give us great courage. Just as He gave us insight into the Scriptures, He will give us strength to carry out our calling.”

{They exit and after a few moments, the three enter the upper room. All others are kneeling in prayer, facing the audience in the middle-front of the upper room, but short of the apron.}

Joanna: “How long must we wait? How long must we pray before the Spirit comes upon us?”

Mary, Mother of Jesus: “Have faith. All things in His time.”

Cleopas: “Yes, it has been many days since our Lord ascended into heaven. But having seen such wonders, we must know that the Spirit will come. We must look upon this as a faith building exercise.”

Jamal {to Cleopas}: “My friend, in this area, it is I who does not keep pace with you, but day by day, I am learning.”

Mary, Mother of James: “Yes, we must learn to accept the Lord’s timing. But still, I can hardly control this yearning, this expectation that something will happen soon.”

Mary Magdalene: “We will pray into the night for the Spirit of God to empower us. We pray for Your Spirit, oh Lord, the Spirit of Truth, so that we may carry Your message to a world in need.”

Mary, Mother of Jesus: “Send us your Spirit as you promised, my Son. We wait upon the Spirit for strength. As I said those many years ago, ‘may it be done according to Your will.’”

John: “Come Holy Spirit, make me bold in action and worthy of the name ‘son of thunder.’”

Peter: “Yes, Lord. Come and make us soldiers of Christ. By the power of the Spirit, mold us into Knights for Truth.”

{Setting: Drawing 7, upper room. A sound of wind is heard, “Knights for Truth” begins and an actor or actress representing the Holy Spirit appears with a candelabra, entering from the back right (see the drawing), passing between the disciples, who are aligned somewhat in rows, kneeling in prayer. As the Holy Spirit passes the disciples, they rise, one by one and come toward the apron in dance-like movements, assembling in a line and clapping with the music. They form a moving line dance in an elongated figure 8 pattern running most of the apron as “Knights for Truth” builds. They continue various traditional Jewish dance movements throughout the song, with selected disciples coming to the front of the apron at various parts of the song, before the lyrics begin, performing more athletic traditional Jewish dance movements. All those present sing “Knights for Truth.”}

Song: Knights for Truth

*“Growing stronger in the Spirit,
Burning with the light of truth,
Casting off all doubts and fears,
Longing to proclaim to all:”*

*“Jesus, He is the Christ, our Savior and our Lord,
The Redeemer of mankind, for those who trust in Him.”*

*“King of kings and Lord of Lords,
From Heaven He came to earth,
True God, true man, He lived without sin,
And died and rose again.
So that those who truly follow Him
Will live with Him forever more.
And now we’re fishers of men
We’re knights for holy truth
Equipped with the armor of God.”*

*“Truth is the belt around our waists,
And justice we wear as our breastplate
Our footgear is the zeal, with which we’ll spread the gospel,
And faith is our shield against attacks.”*

*“The hope of salvation will be our headgear
The word of God is our sword as we proclaim:”*

*“Jesus, He is the Christ, our Savior and our Lord,
The Redeemer of mankind, for those who trust in Him.
Amen. Amen. Amen.”*

Salome: “Praise be to the Lord Jesus!”

Joanna: “Alleluia! Alleluia!”

Mary, Mother of James: “Do you feel the Spirit? It is as if my heart burns with truth, as if my mind has been filled with the will of God!”

Mary, Mother of Jesus: “And Thomas, what do you feel now?”

Thomas: “For the first time since Jesus’ arrest, I feel the strength to do His will. Still, it is not my strength, but His. Truly, we can be born again and filled with the Spirit.”

Joanna: “Amen. Amen. We are new creations in the Lord. Before the Spirit, we knew the truth, but were afraid to proclaim it. Now we have the Spirit and we have the courage and desire to share the news of the risen Christ with the entire world.”

Mary Magdalene: “Isn’t it astonishing, that we could feel this way. To think that just days ago, the Lord Jesus lay dead, all hope seemed gone. But now, we have hope. Christ has achieved total victory for us.”

Mary, Mother of Jesus: “Yes, and we must pray that the fire inside never dies out. Thomas, do you truly feel that you can overcome all doubt when the times get hard? When few welcome the message of salvation, even if it means martyrdom in a distant land?”

Thomas: “I truly do. Praise God.”

Salome: “And Peter, will you persevere in truth before any nation, any court, and any ruler?”

Peter: “With God’s grace, may I not deny Truth, even if it requires the suffering endured by our Lord.”

Salome: “And John, if the Lord has chosen you to be long-suffering, can you stay the course? Can you be the thunder that will be heard for generations to come?”

John: “With the help of the Spirit, may God use my words to lead many to the Cross.”

Cleopas: “And Jamal, what have you come to learn these last days?”

Jamal: “I have learned, dear Cleopas, that I am a prideful man who must become humble before others will see in me the work of our Lord. I have learned that the mark of a truly great man is to sacrifice for others, to testify to the truth. I have learned that we all are called to serve the Lord going forward, and I sense that soon, some will part to carry the plan of salvation to distant lands.”

Joanna: “Yes, what will happen now? I am overjoyed that all nations will learn of Jesus, but at the same time, I feel like a child who is about to see her best friends move far away, possibly to never be seen again.”

Mary, Mother of James: “Once again, it is a bittersweet feeling. We will spread the news to distant lands, but we must realize that some could pay the ultimate price for our Lord.”

Peter: “It will be as you say. We shall now proclaim the message of truth in Jerusalem. Soon, thereafter, some of us will part for distant lands. It is possible that we shall not all be together again until we are in heaven.”

Thomas: “But it will be alright, for even if we are not together in the same place, we will be united in spirit as long as we live. And each of us will be able to endure the parting because we will spend eternity together in heaven with our Lord.”

Mary, Mother of Jesus: “Yes, and when you lie down, alone at night, you will remember these precious times. You will draw strength knowing that your fellow believers are also carrying out their missions, and that souls are being won for eternity.”

Song: The Parting

{Sung by a female or by a female and male in duet}

*“Though some now part, never to be with us again;
Know we’ll reunite, in heaven above.”*

*“May God give you strength, to persevere through the trials.
And may you spread the Good News to far, distant lands.
So that when the race is run, and we meet again above,
We’ll rejoice forever more, that souls came to Him.”*

*“Each night when you rest, know that we raise you in prayer,
That your strength is renewed and that you’ll carry on.
For the world longs for Truth, and it is Truth that we bring,
To lost and darkened souls, that search for the Light.”*

*“And when the end comes, may Jesus grace you with peace
And love, so those filled with evil will know Christ through you.
So while some now may part, never to be with us again,
Know we’ll reunite, in our heaven above.”*

{The lights go down, ending the scene as the last note of “The Parting” plays.}

Scene 11: Pentecost

{Setting: open stage as in Scene 7, but there are several stands trading goods and food, located on the sides and back of the stage. “A Jerusalem Market” begins to play before the curtain opens and the lights come up. The curtain opens to reveal people milling about a public market in Jerusalem, buying and selling goods. As the background music ends, people are talking, bartering. Peter, John, Thomas, and James emerge onto the scene with other disciples, but these four take some wooden crates and stand on them at center stage left and begin speaking to those in the crowd. They face at an angle between stage right and the audience. At the front stage right are Marcus and Demetrius, who are on duty. As the

discourse proceeds, both men become attentive, and even Marcus no longer scoffs because of what happened at the tomb. As they approach the disciples, Demetrius removes his helmet, Marcus leaves his on initially.}

Peter: *{As he begins speaking, more and more come to hear him}* “You who are Jews, indeed, all of you staying in Jerusalem. Listen to what I have to say! Jesus the Nazarene was a man whom God sent to you with miracles, wonders, and signs as His credentials. These God worked through Him in your midst, as you well know. He was delivered up by the plan of God; you even made use of pagans to crucify and kill Him. God freed Him from earth’s bitter pangs, however, and raised Him up again, for it was impossible that death should keep its hold on Him...Let the whole house of Israel know beyond doubt that God has made both Lord and Messiah, this Jesus whom you crucified.”

Man from the crowd: “We all know of Jesus and the wonders performed, it is true. But it is quite another thing to say that He was the Messiah, for others have also worked wonders.”

James: “I understand your doubt, as even some of us were not sure that Jesus was the Messiah when He was put to death. But, since then, our eyes have been opened to the Scriptures. I can tell you that it is undeniable that Jesus fulfilled the prophecies about the Messiah. There will be no other.”

Peter: “James speaks the truth. Brothers, I can speak confidently to you about our father David, a prophet to whom God had sworn that one of his descendents would sit upon his throne. God said that this descendent would not be abandoned to the nether world, nor would His body undergo corruption, thus proclaiming beforehand the Resurrection of the Messiah. This is the Jesus that God has risen up, and we are His witnesses. Exalted at God’s right hand, He first received the promised Holy Spirit from the Father, and then poured the Spirit out on us. This is what you now see and hear. Therefore, let the whole house of Israel know beyond any doubt that God has made both Lord and Messiah this Jesus whom you crucified.”

{Much inaudible discussion among the crowd. Finally, a voice from the crowd emerges.}

Voice from the crowd: “Why do you tell us this? It is too late for us if we have killed the Christ.”

John: “Jesus once told Nicodemus ‘God did not send the Son into the world to condemn the world, but that the world might be saved through Him. Whoever believes in Him avoids condemnation, but whoever does not believe is already condemned for not believing in the name of God’s only Son.’”

Peter: “Yes, God will not hold you to account for any sin if you believe and repent, for Jesus had to become the sacrificial lamb and put to death for the remediation of sin that affects us all.”

Voice from Crowd: “Brothers, what must we do?”

Peter: “You must reform and be baptized, each one of you in the name of Jesus Christ, that your sins may be forgiven; then you will receive the gift of the Holy Spirit. It was to you and your children that the promise was made, and to all those still far off whom the Lord our God calls.”

John: “Yes, We must accept that there is salvation in no other name but Jesus. For He is the Messiah.”

{More discussion among the crowd}

Voice from the Crowd: “You claim that Jesus is raised, but the Pharisees say that His followers took the body.”

Peter: “Friend, first recognize that the claim of the Pharisees is an acknowledgement that the tomb is now empty. On that, Romans, Jews, and followers of Jesus all agree. Next, ask yourself if their explanation is adequate. You know as well as I do, that an entire Roman guard was placed near the tomb, which had the Roman seal. Even if we could have somehow overpowered the guards, why have not the Romans come and arrested us, for the penalty for breaking a Roman seal is death? For that matter, if the guards fell asleep as some claim, do you not realize that they would have been awakened as the mighty stone covering the cave was moved? And if the guards failed to keep us from stealing the body, why have they not been put to death as required by Roman law?”

“The evidence does not end with the guards. Though I am ashamed to admit it, recall that at the trial of Jesus, His followers fled and I denied that I even knew Him three times. But now we stand here and tell you He has risen. Does it not strike you that we would not be so emboldened if Jesus had not, in fact, risen from the dead and appeared to us? And when He rose, it was the women who first went to the grave and realized what had occurred. If we were trying to create a believable story, do you think we would have sent women whose testimony you do not accept in court?”

Voice from the Crowd: “Could someone else have removed the body before you arrived?”

John: “For what reason? Neither the Romans nor those who opposed Jesus would have any incentive to take the body, for it would lead to speculation about a Resurrection. Also, when Peter and I arrived at the tomb, we found the linens and face cloth in which Jesus was wrapped to be neatly folded in the tomb. No grave robber would have taken the time to remove these burial garments and leave them behind. And we know that they did belong to Jesus, for they have clear markings of the wounds Jesus suffered.”

Voice from the Crowd: “Have others besides you seen the risen Jesus?”

James: “His disciples have seen Him on many occasions, before He ascended to heaven. In all, some five hundred will testify that they have seen the risen Lord.”

Peter: “Yes, even those followers who fell into doubt now believe that Jesus was the Christ. Men of Jerusalem, you must ask yourself, why would so many believe in Jesus now? What has happened since His death and why are you even considering that what we say may be true? Why are you not stoning us for proclaiming that Jesus was the Messiah when just days ago, you put Jesus to death for the very same claim? It is plain to see that something dramatic and unexpected has happened. Jesus is risen, and those willing to study the Scriptures will understand that all of this was foretold by the prophets.” *{More discussion among the crowd.}*

Demetrius: “Please, over here.... I am a Roman soldier. I ask you the truth, did Jesus come for both Jew and Gentile?”

John: “Yes, just as Adam’s sin closed the door to heaven for all, the new Adam has opened the way for all once more. That is why men from all nations assembled here today are hearing this good news in their native tongue, and it is why we will now go out to the ends of the earth, proclaiming the risen Lord.”

Peter: “Sir, one of the great prophets of Israel was named Isaiah, and this prophet of long ago wrote of the Lord: ‘I will make you a light to the nations, that my salvation may reach to the ends of the earth.’ Again, he wrote: ‘all the ends of the earth will behold the salvation of our God.’”

Demetrius: “If I understand, you claim that Jesus is the eternal Son of God. But if He is all powerful, then why did He need to come to earth as a man and die for our sins? Could not God have merely snapped His fingers, so to speak, and redeemed mankind?”

Peter: “You are correct, an all powerful God could have erased Adam’s sin any number of ways, which makes your question very profound. And yet, the answer is plain enough for those who reflect on the nature of God.”

Marcus: *{No longer scoffing, but seeking a real answer.}* “What do you mean?”

Peter: “The plan of salvation demonstrated the depth of God’s Holiness and the gravity of sin. It is one thing for God to tell us of His moral standards through the Commandments, it is quite another for God to be so Holy and for sin to be such an offense that, according to God’s own standard, the original sin would be overcome by sending the Son of God to be put to death in our place.”

John: “Also, the plan of salvation chosen by God reveals the depth of His love and mercy for mankind. God not only loved mankind enough to create us in His own image, but when we fell from His grace through our own fault, He had mercy and loved us enough to go through with the plan of salvation that, according to God’s own standard, would be sufficient to repay the debt in full, so that those who believe can live in eternity with Him. Through Jesus, we have seen God’s standard of love and mercy, which all are called to emulate.”

James: “So while we have not seen the Father directly, we have seen the Father through the Son. In the fullness of time, God has communicated to us with increased clarity, the depth of His holiness, His justice, and His love. Yes, those who accept Jesus as the Messiah now see clearly that God is not only great, but God is also good.”

Marcus: *{Astonished}* “You have explained the riddle that I was convinced no man could solve.” *{Turning to Demetrius}* “How could uneducated men have done this if it was not revealed to them?”

{At this, Marcus removes his helmet and looks downward contemplating the answers to his riddle. Demetrius remains engaged.}

Demetrius: “Earlier, you said that Jesus came for the salvation of all men.”

Peter: “Yes, it is true.”

Demetrius *{In guilt and agony says}*: “But how can He forgive me for what I’ve done? I was on duty when He was crucified. I helped kill the God-man and when His side was pierced, the blood and water sprayed upon my uniform. Surely, there can be no hope for me. I have discovered the Truth, but I have found it...no, I have found Him, too late to benefit myself.”

Peter: “My brother, as long as you breathe, there is hope. No matter what your past, no matter what your sins, God will forgive those who repent and trust in Him. Also, realize that it is not the Jewish people or the Roman guards who are ultimately responsible for His death; they were merely those whom were destined to be part of the redemption story. In truth, the guilt for the death of Jesus lies upon us all, for all have sinned, all have fallen short of the glory of God, and all are in need of a Redeemer. I tell you, if you believe and repent, you shall be forgiven and shall have eternal life.”

{At this, Demetrius falls to his knees, weeping silently.}

Marcus *{looking up, amazed at what was just spoken, almost pleading}*: “You cannot mean what you just said! You cannot mean that there is still hope for someone like me! Understand that I have broken every moral law. I have murdered, I have plundered, and I have lived only for myself. You cannot mean that the almighty and just God of the universe could have mercy on me.”

Peter: *{With great confidence}* “Friend, I know who you are, and I tell you with the Apostolic authority given us by the risen Christ Jesus, that not only is God ready to grant forgiveness, but if you were the only one in need of a Redeemer, Jesus would have come to earth, to live and die for you alone. That is the depth of His love, and you will experience this love if you profess your faith, ask for forgiveness, and are baptized in His name.”

Marcus: “But how can I accept this free gift? It is too much. “

Thomas: *{Speaking more gently, but also with authority.}* “I have also struggled with such questions but I now realize that sometimes, we struggle with the concepts of forgiveness and salvation because we tend to think that God is no more merciful or loving than we are. But sir, you are a witness to the fact that Jesus displayed love at a level that is foreign to us all...Others are reluctant to accept Jesus’ gift because if they do accept the atonement, if they do become a follower of Christ, it will mean a changed lifestyle. Sinful habits must be given up, and we must repent for our transgressions. For someone in a position of power or who has lived only for himself, this can be very difficult, but we must become humble enough to confess to God, that which He already knows.”^{viii} *{At this, Marcus falls to one knee, changed and emotional.}*

Marcus: *{Slowly repeating the words that have penetrated his heart}* “We must become humble enough to confess to God, that which He already knows....So the God of the universe somehow still loves me. He longs to embrace even me, if I will remove myself from the throne and bow before Him. What immeasurable love and mercy! He knows my past and yet, He has not abandoned me.”

Demetrius: “Yes, Marcus, God knows what we’ve done, and still, He is waiting to forgive, to welcome us into His family as adopted sons. He has not closed the door.”

Marcus: “I feel so broken, and yet.....so hopeful. Why is this happening? Why is this fearless Roman soldier suddenly crying?”

Peter: “You feel broken because for the first time, you see yourself as you truly stand before God....as a sinner who is in need of a Redeemer. At the same time, you are hopeful because you have acknowledged in your heart that Jesus is the Savior. You cry because you are experiencing the mercy of the one true God, who has come into your heart, and the Truth has set you free.”

Marcus: “Yes, it is as you say.” *{He stands}* “Because of Jesus’ atonement on the Cross and my witness of the Resurrection, I have been changed. The Spirit of Truth has transformed my heart, and I have become an adopted son of the one true God. And now, I realize that to be a faithful son, I must also change my outward self even if I, too, end up paying the ultimate price.” *{With a smile to Demetrius, as the other soldier stands}* “See...I just knew that you were going to ruin my leave.” *{The two embrace, and then sing}*.

Song: My Faithful Son

Marcus: “Because of pride, I sat upon the throne.
The only needs I cared for were my own.
I mocked the name of God,
Never thought it odd,
For, my soul was darkened but now through the Cross I’m healed.”

{placing his arm on the shoulder of Demetrius}

Marcus: “So now we embark upon a journey to live as our Lord.
Though the price could be our own life, taken by the Roman sword
But when the race is run,
And our life here done,
We shall hear our Father say,
‘Well done My faithful son.’”

Demetrius: “For truth I searched, drawn by an inner voice
Now the truthful One tells us there is a choice
Live for heaven or Rome
Only call one home,
Serve only one Master, I choose He who died for me.”

Demetrius: “So now we embark upon a journey to live as our Lord.
Though the price could be our own life, taken by the Roman sword
But when the race is run,
And our life here done,
We shall hear our Father say,
‘Well done My faithful son.’”

Together: “Yes, when the race is run,
And our life on earth is done,
We shall hear our Father say,
‘Well done My faithful son.’”

Peter *{looking to the audience as much as to those on stage}*: Everyone. Please listen. What we have said to these soldiers is true for all here, and for all future generations. And so, I ask all those who hear my voice at this moment to reflect on what the Lord Jesus has done for you. Reflect on the free gift of salvation that is available. Yes, it requires you to repent of your sins and, going forward, to flee from temptation out of love for God. And if you are to avoid being lukewarm, you will have a sincere, repentant heart before the Lord when you fail. But friends, the victory of the cross is there for the asking! Eternal life is there for those who seek to know Jesus and ask Him into their heart. Let this be the day when you make that commitment. Let this be the day when you claim the victory of the cross as your own by asking Jesus to come into your life and to forgive your sins.

{The lights dim except for the front of the stage and the people are motionless. Satan reappears with the junior demon at the front apron.}

Beliar: “What shall we do, my lord, this is getting out of hand. Just today, three thousand have become believers!”

Satan: “I know, Beliar.”

Beliar: “We hadn’t expected that He would rise from the dead. “

Satan: “I know that!”

Beliar: “We didn’t understand the Scriptures because the Holy Spirit was not with us.”

Satan: “I know it, now BE SILENT!”

{Long pause as Satan paces}

Satan: “Very well....So we fell prey to a strategic move that we did not anticipate. But hear me now... this turn of events will make us all the more determined to capture souls. Jesus and the Woman may stomp on our neck, but we will strike at the heel that tries to crush us. We will carry out my plan exactly as I told you the night He died. Certainly, it may take longer, now that we have to contend with a *{yelling}* church! But we will achieve victory soon enough. Yes, we will achieve victory by appealing to the pride, greed, and lust of men. And it will be a battle of the intellect as well as the flesh, and we will battle for each and every soul.”

Beliar: “How long will it take, my lord?”

Satan: *{In a bitter, prophetic tone}* “If we can have three centuries, those in the church will be persecuted so badly that the death of Christ will seem merciful. If that does not bring the church down, then give me

five centuries and there will begin an age of darkness, and we will see if church lands can survive invasion by savage infidels who will have mercy on no institution. Give me ten centuries, and you will see the pride of men divide the church as far as the east is from the west, and this will open the way for fierce armies to conquer in the east. In the west, give me fifteen centuries, and you will see a rebirth of the Greek philosophies I spoke of, and you will see confusion enter into even the church. Soon thereafter, you will see the church divided again and again, even though Jesus prayed that all remain as one, and if it has not already happened, this will at long last cause the church to begin to lose influence in all domains of thought.”

“All this will be but a prelude to the period that shall be called the “Enlightenment.” In this period, belief in the supernatural will be drummed out of intellectual circles. At long last, then, the way will be paved for materialistic evolution to take root and foster wars the world over. When these great wars end, the fall into a postmodern civilization will be unavoidable, and when the existence of truth becomes widely doubted, we shall at last reap our greatest harvest of nations and of souls. Mark my words, when all this has occurred, freedom will be confused with license and in the name of freedom and choice, children will not know their fathers, marriage will lose its meaning, and best of all, women will abort their babies by the millions. I tell you I can taste it! For what could be a greater rebuke of the Most High than to see mothers kill their innocent unborn children, who are created in the very image of God!?! When this occurs on a large scale for a full generation, the west will become so reduced in numbers and weakened in character that, it too, will be ripe for conquest.”

“Yes, this chess match could take more than 20 centuries to play itself out. But it will be then, if I can have at least 20 centuries, that only the most committed of Christians will dare insist on the existence of truth, but they shall be seen by the rest of the world as intolerant and hateful at the very mention of the name Jesus Christ. It is then that the church will be placed in its death throws, and thereafter, it shall be our time to ascend.”

{Satan and the junior demon exit, others remain frozen. John the elder Apostle reappears at the front of the stage. All lights fade except the spot light on John.}

John (the elder Apostle): “My friends, we are many years removed from the pivotal events that ended with Pentecost and the miraculous growth of the church that occurred even though the other Apostles were martyred for proclaiming the truth of the Resurrection. This fact provides further testimony that these Apostles really saw the risen Lord as they claimed, for people do not willingly die for a cause they know to be based on a lie.”

“While these brothers have fallen asleep, the struggle between light and darkness rages on, and so it shall until our Lord returns at the end of time. Let us pray that the faithful may remain strong, and let us especially pray for those in the future church, when Truth shall come under tremendous attack in the war of worldviews. For who are we compared to the saints of the later times, who shall have to contend with Satan unchained, when we can but barely contend with him in our own day, though he remains partially chained?”

“Let me now speak directly to all *{extending his hand, palm facing up, to the audience}* who have so kindly gathered here tonight. I encourage all to reflect on the account you have heard and to truthfully

answer the question: ‘In God’s eyes, which character are you?’ Are you a Marcus at the tomb, one who has rejected God because of pride and the love of a sinful lifestyle? One who has been only too glad to accept the false philosophy and deceptive science that are claimed to justify moral autonomy? Or are you a Demetrius, one who was not raised as a believer, but who is seeking truth? Perhaps you are like Thomas, and have professed belief but nevertheless have fundamental doubts about the claims of Christianity. Or perhaps you are like the other Apostles who needed grace and the power of the Holy Spirit before they could help spread the Gospel...{lengthy pause}“

“...My friends, no matter what your current standing before the Almighty, realize that you are being called to a deeper relationship, and to serve Him in all areas of your life. Understand that soon, each of us will pass from this world, and each will be held accountable for every thought, word, and deed...Are you ready to kneel before the Creator? Have you sought His will and lived an obedient faith? Have you treated your body as a temple of God? Have you loved God with all your heart, mind, and soul? Have you ever witnessed to a nonbeliever about Jesus Christ? My brothers and sisters, these are serious questions involving deep issues that should not be taken lightly, but I can promise that if you diligently seek truth, you shall find it; and if you walk in truth, the truth shall set you free for eternity.”

“So please allow me to now petition heaven for all here tonight, but especially for those who, like Marcus and Demetrius, came not knowing Jesus Christ as their Lord and Savior; or who, like Thomas, came here uncertain about the truth of the faith they profess. I pray that you have been touched by the Spirit this evening and that you will respond by doing one of two things. First, if you now believe that Jesus is the Savior of mankind and want to follow Him, ask Jesus into your life and commit to serve Him with all your heart, mind, body, and soul. Come into the church and be baptized.”

“Second, if you feel the call of the Lord but are reluctant to respond, reflect on whether the obstacle is a matter of the intellect, or of a rebellious heart. If you have doubts about the truthfulness of Christianity, then study the evidence of history and you will soon realize that Peter wrote the truth when he said: “We did not follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.” In other words, if you study the Christian faith, you will soon realize that it is the only faith to be supported by the historical evidence, and from the evidence and sound reasoning in the domains of science, philosophy, and theology.”

“And if you come to accept that the Christian faith alone reflects the harmony of all truth, but are not willing to kneel before the cross, then perhaps pride and a sinful lifestyle are preventing you from bending your knee. If this is the case, then you will have come face to face with the biggest decision you will ever make. For God will respect your free will, He will not force you into submission if you choose to reject Him for a life of sin. You have seen tonight that the Lord is a God of justice, but also that there is no sin He will not forgive if we ask in repentance. Truly, the heavenly Father is like the father of the prodigal son, who each night looked into the distance, hoping to see his wayward child return, ready to celebrate with a glorious feast. If you have been a rebel, if you have turned from the Father but are willing to confess your failures and to begin serving Him with all your heart, then you, too, will have a place at the banquet table. You, too, will be able to sing in triumph for eternity with all the believers and choirs of angels: My Lord Lives, My Lord Reigns. Glory be to the Most High!”

{As “My Lord Reigns” begins, all actors and actresses except Satan and the demons come forward in a chorus formation and sing. As they end the song, the curtain closes and the play ends}.

Song: My Lord Reigns

*“My Lord, He lives.
My God, He reigns.”*

*“The king of kings; the Lord of lords.
The Son of God; the Son of Man.
The Great High Priest, the Lamb of God, who died for us.”*

*“Creator Lord; my healing touch.
Redeemer King; for all the world.
The Counselor; the Prince of Peace.
The Way, the Truth; my Shining Light.
Triumphant King; forever more.”*

*“Anointed Christ;
Emmanuel.”*

*“Eternal Word; of grace and truth.
The Bread of Life; who feeds my soul.
The Spring of Hope, You quench my thirst
O Holy Lord, the Promised One.
My God, my King; my Song of Joy
Forever more. Amen!”*

ENDNOTES

ⁱ Gertrude Himmelfarb, *Darwin and the Darwinian Revolution* (Chicago: Ivan R. Dee, 1996), p. 387; also see p. 175 of *Repairing the Breach*, by John M. Wynne and Stephen A. Wynne, Brown Books, 2008, available through Restoring Truth Ministries, LLC (www.RestoringTruthMinistries.org).

ⁱⁱ Pius XII, Encyclical *Humani Generis* (12 August 1950), paragraph 10; also see p. 628 of *Repairing the Breach*.

ⁱⁱⁱ Pius XII, *Humani Generis*, paragraph 36; also see p. 630 of *Repairing the Breach*.

^{iv} Leo XIII, Encyclical *Providentissimus Deus*, (November, 1893) paragraph 15; also see *Repairing the Breach*, p. 624.

^v *Guide to Thomas Aquinas*, Joseph Pieper, Ignatius Press, San Francisco, 1991, p. 110.

^{vi} Kenneth R. Miller, *Finding Darwin's God* (New York: HarperCollins Publishers, Inc., 1999), p. 56; also see p. 216 of *Repairing the Breach*.

^{vii} Pierre Teilhard de Chardin, *The Phenomenon of Man* (New York: Perennial Library, 1975), p. 219; also see *Repairing the Breach*, p. 501.

^{viii} *Repairing the Breach*, p. 530.