

By Scott Crain

**GENRE:****DRAMA****SYNOPSIS:**

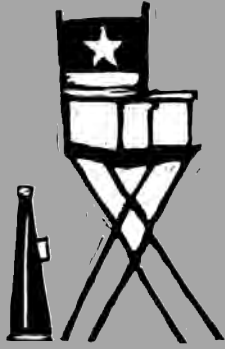
**TWO PRIESTS—ONE THE  
FATHER OF BARABBAS—  
DISCUSS THE CRUCIFIXION  
OF THE MAN CALLED JESUS.**

**TIME:** 5 minutes**CAST BREAKDOWN:** 2M**THEME:** Easter**SCRIPTURE REFERENCE:** Matt. 27:15-26; Luke 5:37-39**CHURCH YEAR SEASON:** Easter**SUGGESTED USE:** Worship Service; Sermon Starter**CHARACTERS:**

CALEB

MORDECAI

**PROPS:** A candle, scrolls, two goblets, a pitcher**COSTUMES:** Biblical attire**SOUND:** Two wireless microphones, if necessary; ringing for Bob's phone**LIGHTING:** General stage**SETTING:** The first century home of a wealthy Pharisee



## DIRECTING *WINESKINS*

Here, as in *Tombs by Mathias, Part 1*, we have biblical characters that didn't really exist. So it's our job to make them exist for the audience as we would any other character in any other sketch. The characters of Caleb and Mordecai help us consider the events surrounding Jesus' death from a completely different angle—that of priests doubting that they've done the right thing, and that of a father grateful to have had a part in the sparing of his own son's life. Your job as director is to help the audience step outside the standard "Pharisees are bad" attitude and see

these characters as real men, doing what they thought was right, and trying to save their own families in the process.

It's important to note that we are not trying to rewrite history here. And we are not trying to save Pharisees from their bad reputation. That's not our job. We are trying to help the audience take a fresh look at a story they've heard so many times it has become commonplace. By asking them to consider the familiar events through unfamiliar eyes, we're helping them get back in touch with what really happened so long ago: Jesus of Nazareth—a very real man, yet also God—was put to death by people who feared him and hated him and thought they were doing what was best for Rome by getting rid of him and setting a murderer free. That's a harsh reality, and we've had thousands of years to gloss it over with bunnies and baskets and colorful eggs. Your job with this script is to take us back to the first-century home of a wealthy, anxious, confused Pharisee.

