

Ben David Three

By Morli

BEN DAVID - Episode 3

FADE IN:

EXT. WOMEN'S COURT JUST OUTSIDE THE TREASURY ROOM, TEMPLE IN JERUSALEM,
~30 A.D. - AROUND 1 P.M.

The amazing height of the temple is seen, followed by the expansive WOMEN'S COURT, followed by the TREASURY ROOM where NATURAL YESHUA is teaching amidst colonnades. Light from the Women's Court falls on Him and ~30 male disciples, including the twelve apostles, who are front-row-center.

All are in period attire--Sabra Jews with leathery complexions and full beards. NATURAL YESHUA's age is ~thirty and He is non-descript in physical appearance, i.e., nothing that would distinguish Him from his apostles.

[Note: NATURAL YESHUA morphs into SUPERNATURAL YESHUA at times. In the supernatural state, His same features now seem strikingly handsome: perfect complexion, dazzling white smile, lustrous hair. Tiny light bursts explode all over His body and spotlessly white robe.]

Suddenly a parade of Pharisees and Scribes is seen entering the Women's Court. At the beginning of the line is the HEAD PHARISEE. At the end of the line is a cluster of these religious males surrounding the smaller figure of a woman. She is obscured from external view. The focus is on this parade of religious elite, severe in their full beards and rich black robes. An aerial shot reveals her in the middle of the cluster—her feminine radiance at a sharp contrast with the unforgiving black.

The crowd in the TREASURY ROOM begins to stir and the apostles close in protectively around NATURAL YESHUA Who walks forward and emerges from the colonnades. The Pharisees line up in the Women's Court in front of Him. NATURAL YESHUA stands looking and, for several moments, all He sees is a wall of black-robed men brandishing large stones; and then from the back, they push THE WOMAN to the forefront. She is a beautiful Sabra Jewish woman with long, loose hair; barefoot, she is wearing only a slip-like white tunic, and a purple head-covering/scarf that she keeps wrapping around her body in a futile attempt to cover her bare shoulders, lower neck, arms, and legs. (Note: her appearance is modest by today's standards, while giving the impression that she was "caught in the act.") Her face and eyes speak volumes—every emotional response imaginable including tears. But she is silent. The Scribes and Pharisees have pushed her to the ground in front of NATURAL YESHUA. She subsequently rises to an erect kneeling position while keeping her head bowed, as she awaits...her execution.

HEAD PHARISEE

(Sneeringly, as others vehemently agree)

(Speaking in Aramaic) Teacher, this woman was seized in the very act of adultery. The Torah of Moshe commands that we must stone such as these. What then do you say?

NATURAL YESHUA

Looks probingly into the eyes and soul of the HEAD PHARISEE, then approaches him in the Women's Court. He stoops down on the pavement at a spot ~equidistant between THE WOMAN and the HEAD PHARISEE.

Then we see SUPERNATURAL YESHUA revealed. No one in the Temple sees the transformation, except for THE WOMEN. A spotlight from heaven envelopes Him as He begins to write in the layer of sand and dust that is on the temple pavement stones. SUPERNATURAL YESHUA writes the name of the man she committed adultery with. We clearly see Hebrew letters in the sand.

THE WOMAN

(Moaning audibly with wide eyes, then softly and musingly within earshot of the HEAD PHARISEE)

(Hebrew) YA'AQOV BEN YOSEF

Three rapid flashbacks (non-verbal with music appropriate for the emotion) then meld into each other.

CUT TO:

EXT. BEAUTIFUL PASTORAL SCENE IN ISRAEL - DAY

A ten-year old boy and girl are walking, talking and joking. The girl wears a brilliant, purple head-covering. He reaches over and takes her hand. She turns to smile at him.

EXT. BEAUTIFUL PASTORAL SCENE IN ISRAEL - DAY

Close up of same couple as teenagers. The young man takes a flower and lovingly reaches within her brilliant, purple head-covering to place the blossom on her ear as she smiles at him.

EXT. BACK STREET IN JERUSALEM - NIGHT

Now fully grown, the couple is locked in an embrace in the darkness. She, wearing the same purple head-covering, smiles at him as she leaves. We realize that it's THE WOMAN who now kneels at NATURAL YESHUA's feet.

EXT. WOMEN'S COURT JUST OUTSIDE THE TREASURY ROOM, TEMPLE IN JERUSALEM, ~30 A.D. - AROUND 1 P.M. SAME DAY AS STONING ATTEMPT

HEAD PHARISEE

(Sneeringly, as others vehemently agree)

(Aramaic) Well? What do you say, Teacher?

NATURAL YESHUA

(Peacefully with a Godly confidence)

(Hebrew) Let the person among you who is without sin be the first to throw a stone at her.

As the Scribes and Pharisees stand there looking totally confused, a long flashback occurs.

INT. SMALL IMPROVISED INQUISITION HALL AT THE TEMPLE IN JERUSALEM - NIGHT

A half dozen of these same Scribes and Pharisees are seated at a long table in an unauthorized, secret gathering whose real agenda is the death of NATURAL YESHUA. One chair at the left end of the table is empty.

HEAD PHARISEE

(Sitting at the center of the table, motions to two TEMPLE GUARDS on periphery of room by door. The TEMPLE GUARDS step forwards out of the shadows, and snap to attention as they await direction.)

(Sneeringly)

(Aramaic) This YESHUA from Nazareth has become a real thorn in our sides. He dares

to insinuate that these new commandments that He keeps spewing forth are coming from God. I say let's expose Him for the false teacher and fake hypocrite that He is. Every man in Jerusalem must be made aware that YESHUA from Nazareth is the farthest possible thing from a righteous Jew.

(Pausing his speech to do an eye-lock sweep) What would happen if we presented this hypocrite of hell with a real case to judge—a case straight out of the Torah. A case that would turn the judge into an executioner! Then we would all get to watch the judge crumble to dust—disobeying the very commandments that God Himself has given us.

To the TEMPLE GUARDS:

Bring in that idiot, YA'AQOV.

An extremely nervous YOSEF BEN YA'AQOV is brought in. His head is bowed in despair when he's not furtively glancing at his surroundings. The TEMPLE GUARDS forcefully position him in front of the Inquisition Panel.

HEAD PHARISEE

(Sneeringly)

(Aramaic) It has come to our attention that you are committing adultery with the wife of Eliezer Ben Amon.

YA'AQOV BEN YOSEF

(He looks up to face the inquisitors, and we realize that it's the man who THE WOMEN embraced in the dark alley)

(Aramaic) No! That's a lie!!

MOSHE BEN SHMUEL steps forward from where he has been hiding in the shadows behind one of the Inquisition Hall pillars. He is a Scribe, but dressed in period "layman's" clothes, not religious black. He takes a seat in the empty chair.

YA'AQOV BEN YOSEF

(In utter disbelief then panic)

(Aramaic) MOSHE!!

MOSHE, what did you tell them?

MOSHE BEN SHMUEL

(With mock compassion)

(Aramaic) My dear cousin, God would not want you to persist in this...*lie*.

YA'AQOV BEN YOSEF

(Blurting out to the Inquisition Panel)

(Aramaic) We have done nothing wrong! She was promised to me from a young child! Then Eliezer's wife died from the betzeket when she was barely in her sixtieth year (may she rest in peace).

[Side Note: The betzeket is edema. Ironically, it was believed that a young woman might be afflicted with betzeket if she committed adultery.]

After grieving for her for perhaps a few moments, Eliezer ran to the father of the woman who was pledged to me--with more money than Solomon himself. A bride price that no man in all of Israel could match! Her father's greed was too strong and he broke his vow to me; but not only me--he broke his vow to God and forced his daughter to marry Eliezer. Now both men have been judged by the Almighty! Her father, may he rest in peace, fell over dead a year later. And Eliezer is himself presently a paralytic at death's door. Just as God returned Michal to her rightful husband, King David, my bride shall be returned to me.

HEAD PHARISEE

(Who has appeared to be listening sympathetically, suddenly turning on YA'AQOV viciously)

(Aramaic) Nevertheless, you are committing adultery with Eliezer Ben Amon's wife are you not?! You and your harlot will be tried, found guilty, and punished according to the Torah. Tell us the commandment, Scribe!

A COURT SCRIBE, who is dressed in period layman's clothes, and has been busily recording the events on the sideline stops, stands to his feet, and recites the Levitical Law from memory while YA'AQOV BEN YOSEF totally falls apart:

COURT SCRIBE

(Hebrew) If a man is found lying with a married woman, then both of them shall die, the man who lay with the woman, and the woman; thus you shall purge the evil from Israel...you shall bring them both out to the gate of that city and you shall stone them to death...thus you shall purge the evil from among you.

YA'AQOV BEN YOSEF

(Begging and groveling)

(Aramaic) I beg the council for mercy! The father broke his vow! In the eyes of God she belongs to me! Please, I am innocent! And I am not the responsible one. Our rabbis ruled long ago that the man is not as much to blame for this type of sin as the woman. Therefore, only the woman is to die by stoning.

HEAD PHARISEE

(Jumps to his feet totally paralyzing YA'AQOV with fear, shrieking louder, hands ready to tear his clothes)

(Aramaic) You dare to presume to tell us
how to interpret God's Law?!!

Collecting himself, inhaling deeply, brushing his sleeves off,
the HEAD PHARISEE sits down.

HEAD PHARISEE

(Sleazily)

(Aramaic) *However*, if you are willing to
demonstrate true repentance for this
despicably sinful act by *cooperating* with
us, this council might be prepared to
extend a small, shred of mercy.

We see hope suddenly engulfing YA'AQOV's face and his body
relaxes with a major sigh of relief. Then he notices MOSHE's
sardonic, half-smiling face and is suddenly shamefully aware of
the cowardly betrayal that he just committed. In a rush, the
shared memories come back to him as the identical flashbacks that
THE WOMAN just had in the Women's Court--but with terribly tragic
music--and with the focus on how lovely and trusting she was. We
see her brilliant smile as a ten year old, then as a teenager
with a flower behind her ear, then looking back and smiling at
him as she leaves after their back street rendezvous. Then a
fourth flashback follows, and this time, he sees *his* face as he
speaks to the WOMAN.

CUT TO:

INT. SECLUDED ROOM IN YA'AQOV'S HOUSE - NIGHT

(Aramaic, in a zealous discussion with THE WOMEN) I would *never*
tell my cousin, MOSHE, about this! Never!! I would never tell
anyone!! I love you and I will do whatever is necessary to
protect you!!

CUT TO:

INT. SMALL IMPROVISED INQUISITION HALL, THE TEMPLE IN JERUSALEM -
NIGHT

YA'AQOV BEN YOSEF

(The previous zealous face morphs into one
of utter despair as tears form in YA'AQOV's
eyes. He slumps and drops his head down, in

total defeat with a barely audible voice as
he essentially speaks to the ground)

(Aramaic) What do I have to do?

CUT TO:

EXT. WOMEN'S COURT JUST OUTSIDE THE TREASURY ROOM, TEMPLE IN
JERUSALEM, ~30 A.D. - AROUND 1 P.M. SAME DAY AS STONING ATTEMPT

SUPERNATURAL YESHUA, still stooping, writes MOSHE BEN SHMUEL's
name below YA'AQOV's in the sand, in full view of both THE WOMAN
and the HEAD PHARISEE.

THE WOMAN

(Moaning and weeping as the realization
that YA'AQOV has betrayed her hits home,
then with resignation in her voice)

(Aramaic) Cousin MOSHE!

Another flashback that starts in slow motion

CUT TO:

INT. SECLUDED ROOM IN YA'AQOV'S HOUSE - AROUND 11 A.M.

The woman is being captured in her slip by the HEAD PHARISEE and
the same bunch of Scribes/Pharisees who are trying to set NATURAL
YESHUA up.

THE WOMAN

(In utter panic and confusion)

(Aramaic) YA'AQOV!! Save me!

Through her eyes, YA'AQOV is seen in slow motion; only outer
cloak removed which he clutches in hand; lurching off the bed and
away from her; pushing his way past her captors; in rapid
retreat-as terribly tragic violin music plays.

We then see the real YA'AQOV back to full motion, running out of
the house and down the street while MOSHE BEN SHMUEL watches from
a concealed location.

CUT TO:

EXT. WOMEN'S COURT JUST OUTSIDE THE TREASURY ROOM, TEMPLE IN
JERUSALEM, ~30 A.D. - AROUND 1 P.M. SAME DAY

THE WOMAN

(Dazed but now somewhat matter-of-factly)

(Aramaic) Of course it would be YA'AQOV's
Cousin MOSHE

The HEAD PHARISEE (with utter disgust in his face) drops his
rock, turns and leaves. Slowly all the others follow suit. It
grows quiet and the woman pulls herself together and looks up at
her surroundings. Then she looks down and sees...the breath of God.

SUPERNATURAL YESHUA is blowing on the names in the sand—a
supernatural breath that will destroy any trace of the sins; as
her eyes follow His to the pavement, the letters in the sand turn
into gold particles and begin to float off the pavement, catching
the sunbeams; then they disperse in the air while THE WOMAN
watches in awe. Next a mighty rushing wind launches the airborne
particles into the blue sky as they disappear forever.

NATURAL YESHUA

(Rising to His feet and looking around for
her accusers)

(Aramaic) Where are they now? Has no man
condemned you?

THE WOMAN

(Now in absolute reverence)

(Aramaic) No man, my LORD.

NATURAL YESHUA

(With infinite love)

(Aramaic) I do not condemn you, either. Go.
From now on do not sin any longer.

SUPERNATURAL YESHUA walks back into the
TREASURY ROOM, followed by the disciples,
as THE WOMAN stares after them. Then some
other women come to help her to her feet,

comfort her, and put a long white robe on
her shoulders that, in a slow-mo moment,
gently envelopes her—head to toe.

BEN DAVID - Episode 2

FADE IN:

INT. SYNAGOGUE IN ANCIENT GALILEE, ISRAEL - DAY

Synagogue is filled with people. Men and boys are clustered up front, by the platform. On the platform is the lectern and tall-backed armchair or "throne." Some men and boys are seated behind the crowd, on long benches at a couple of study tables. The rabbi and elders are sitting in small thrones at the first table, facing the lectern.

The Women's Section (about 30% of total space) is cordoned/roped off in the rear of the synagogue. Women and girls sit on long benches as well, covered with makeshift robes and cushions. Their section is comfortable and decorative.

The synagogue décor is simple, but with some ornate touches—gleaming silver menorahs and gold-laminated door of the scroll chest. The beautifully woven Parochet, partially open, hangs in front of the scroll chest. The main door of the synagogue, as well as the lectern and thrones, are intricately carved. Soft light from small windows and menorahs illuminates the lectern and room, but the lighting is dim in the rear of synagogue, where a woman hides in the shadows.

NATURAL YESHUA is at the lectern with a scroll of Malachi. He is speaking from memory, actually, without looking at the scroll.

NATURAL YESHUA

(Rotely reciting to Leaders

in Chief Seats)

(Hebrew) For, behold, the day is coming that shall burn as an oven; and all the proud, yes, and all that do wickedly, shall be stubble. And the day that comes shall burn them up, says the LORD of Hosts, that it shall leave them neither root, nor branch.

(With animated warmth

to the non-leaders)

(Hebrew) But unto you that fear My Name shall the Sun of righteousness arise

(Lifts up His arms so that His

Tallit Prayer Shawl looks like wings)

with healing in His wings, and you will go
forth and leap like calves released from the
stall.

Natural Yeshua voices trails off and his gaze drifts to the back of the room and a group of women. A CRIPPLED WOMAN sits in the very back of the group totally obscured. She is sitting (sideways versus facing forward) on the end of a bench at the rearmost area of the room.

People in front of Crippled Woman are totally blocking her from Yeshua's view due to her location, and the fact that she is bent over 90 degrees from the hips. When seated, her body is so hunched over that she can't lift her head to look at anyone. In a sideways position, she can painfully rotate her head to see forward.

Natural Yeshua continues to stare in her direction, to the point that people begin to whisper, "What is He looking at?"

Undetected by anyone, SUPERNATURAL YESHUA now stands at lectern in place of Natural Yeshua. We then see His field-of-view (FOV) fast-forwarded. Yeshua's FOV rapidly flies through the crowd, dodging animate and inanimate obstacles, to the back of the room. Suddenly, SUPERNATURAL YESHUA now stands in front of the Crippled Woman. He kneels down and looks at her face, turning His head/FOV upside down because she is hunched over with eyes staring at ground. He sees an utterly defeated face with deep lines and dark circles under the eyes. Instantly, He is back at the lectern as Natural Yeshua.

NATURAL YESHUA

(In Hebrew) I see that there is a Daughter of Abraham in the back. (Pause, as everyone looks around.)

(In Hebrew) Daughter, you are bent over and cannot lift your head.

Closeup of Crippled Woman. She gasps and turns her head on its side, in an attempt to see forward.

The women start buzzing in their section.

BUZZING WOMAN #1

(to BUZZING WOMAN #2)

(In Aramaic) It's Rachel! He is talking about Rachel!

BUZZING WOMAN #2

(to BUZZING WOMAN #1)

(In Aramaic) Who else could it be!

NATURAL YESHUA

(with authority, yet kindness)

(In Hebrew) Daughter, please come to Me.

BUZZING WOMAN #1

(to BUZZING WOMAN #2)

(In Aramaic) What's He saying!? Women can't go
into the Men's Section!

Closeup of Crippled Woman's face. Her eyes grow wide. After a shocked pause, some of the women start encouraging her. Shaking "No" with her shoulder and head, she shrugs them off.

Then she sees a vision in her mind's eye of calves released from the stall, gamboling and leaping.

EXT. JEWISH FARM IN THE HILLS OF ANCIENT GALILEE, ISRAEL - DAY

We initially see anterior view of modest farm. Behind a small, stone farmhouse, the backyard is cluttered with chickens and goats. Stalls for the cows are fenced-in cave-like structures drilled into the hills.

FARMER, a jovial, rotund man in his early fifties, scolds the chickens and goats out of his way, as he moves to the stalls to release cows and their calves. When the fences are opened, two calves break free and begin to run and frolic.

Pan to YOUNG CRIPPLED WOMAN who stands watching calves and laughing joyously with her HUSBAND at her side. YOUNG CRIPPLED WOMAN is a beautiful, curvaceous woman in her late teens, shown before the onset of disease. HUSBAND is a young, handsome, Sabra-like Jew. They stand with arms around each other's waists.

VOICE (V.O.)

(Yeshua's voice distantly replayed
during flashback with her voice
superimposed in musing tone)

(In Hebrew) You will go forth and leap like calves released from the stall.

INT. SYNAGOGUE IN ANCIENT GALILEE, ISRAEL - DAY

NATURAL YESHUA

(In Supernatural Yeshua's

Voice of Many Waters)

(In Hebrew) Daughter, it's time.

Now her eyes couldn't be wider, and tears begin to form. With great exertion and the help of the Buzzing Women, she pushes herself up from the seat. It becomes surprisingly apparent that she is almost bent in half. Her head is looking down and movement is very painful.

Nevertheless, shaking off further help, she uses her cane to slowly move forward toward the Men's Section. As she inches along, she sees three visions. After each vision, she keeps laboriously moving forward, unaided by the incredulous on-lookers (who grow more indignant as she enters Men's Section).

INT. SMALL KITCHEN IN JEWISH HOME IN ANCIENT GALILEE, ISRAEL - DAY

Vision No. 1:

Young Crippled Woman, extremely pregnant, sits on stool at kitchen table while MOTHER prepares meal. MOTHER is fortyish, rotund Sabra-like Jew, exuding love and inner strength, and comfortableness in the kitchen.

YOUNG CRIPPLED WOMAN

(To her mother)

(In Aramaic) When will this difficult pregnancy be over? I feel as if I've been pregnant forever.

MOTHER laughs deeply.

YOUNG CRIPPLED WOMAN

(In Aramaic) Seriously, Mother, when will God end my suffering?

MOTHER

(Suddenly with genuine
sympathy hugs her)

(In Aramaic) When it's time, my daughter, when
it's time.

Pan to walking cane in the corner near her.

Vision No. 2:

Young Crippled Woman in black is weeping on the stool in kitchen. She
sits at table that her mother is preparing food at. They are both age-
progressed ten years.

YOUNG CRIPPLED WOMAN

(to her mother)

(In Aramaic) First my child, then my husband.
Gone! When will God end my suffering?

MOTHER

(with genuine
sympathy hugs her)

(In Aramaic) When it's time, my daughter, when
it's time.

Pan to walking cane in the corner near her.

Vision No. 3:

Young Crippled Woman crossing kitchen with cane, in intermediate stages
of ankylosing spondylitis. She sits down at table that her mother is
preparing food at. They are both age-progressed another ten years.

CRIPPLED WOMAN

(Tired and out of breath)

(In Aramaic) Oy! Such pain! When will God end
my suffering?

MOTHER

(with eyes full of tears, hugs her)

(In Hebrew) When it's time, my daughter, when
it's time.

The Crippled Woman now stands in front of the lectern, bent over and looking at the ground. The men have all moved as far away as possible from her and the aisle she had traveled.

Natural Yeshua looks down at her with eyes overflowing with compassion. Then he looks at the Leaders and sets his face like flint.

SUPERNATURAL YESHUA

(In Supernatural Yeshua's

Voice of Many Waters)

(In Hebrew) Woman, you are set free from this affliction.

The Crippled Woman is now seen in the supernatural (but by Yeshua only). She has a big throbbing, pulsating chain around her neck. It is tied around her abdomen tightly pulling her head down. It isn't obvious what the chain is made of, but it is disgustingly slimy and frightful, eliciting the reflex horror one would feel upon stumbling across a pit full of snakes. The chain is emitting a cacophonous sound of hundreds of shrieks.

Supernatural Yeshua moves off the platform rapidly and lays His hands on her shoulders.

MEN

(Grumbling tones but obviously

not seeing into supernatural)

(In Aramaic) How dare he touch her on the Sabbath? How dare he bring her into our section? Who does he think he is? He can't heal on the Sabbath! It is forbidden!!!

Back to Supernatural Yeshua, power (flashing beams) are coming from His hands into the chain. The chain breaks into a thousand imps which go running in all directions. The Crippled Woman's eyes, viewed from ground up, look very wild; then joy begins to fill her face and tears fill her eyes as she straightens up slowly, tentatively.

She beams at Natural Yeshua incredulously and He beams back.

Suddenly, she realizes that she is fully erect, drops her cane, and swirls around to look at every face, hungrily taking them all in from a standing position. Then she whips around to look at Natural Yeshua.

CRIPPLED WOMAN

(With uncontained joy to Yeshua)

(In Aramaic) I'm straight! I'm tall again!!!
I can see you right side up! You're not upside
down anymore!

As Yeshua laughs with her, the crowd explodes with laughter, shouts and joyful speech, except for Synagogue Leader and Elders who are shaking their fists and getting ready to tear their robes.

The Crippled Woman backs away from Yeshua, raises her arms and looks up to heaven.

CRIPPLED WOMAN

(With strong, emotional voice)

(In Hebrew) I give praise to You, Oh LORD,
Creator of the Universe, for setting your
servant free!

To Yeshua

(In Hebrew) Thank You, Master!

She turns and begins to walk back to Woman's Section. The men are congratulating her, and the women have crowded to edge of Women's Section to welcome her. The Crippled Woman has her hands raised again, looking to heaven.

WOMEN

(In Aramaic) Thank You LORD that Rachel is
healed!

Suddenly the SYNAGOGUE RULER rushes to the platform. He is a patriarchal-looking man with full gray beard and rich, dark robes, except for Tallit, which has fallen to his shoulders. His face is contorted and bright red. Natural Yeshua is opposite him, below, looking straight ahead at the crowd.

SYNAGOGUE RULER

(Shrieks at the Crippled Woman)

(In Aramaic) How dare you?! How dare you come
for a healing on the Sabbath?

The Crippled Woman stops her rearward progression and her eyes grow very wide. Fear grips her. The crowd is instantly quiet. She bows her

head and looks at the ground. Then as if telling herself that she will never look at the ground again, she suddenly jerks herself up to a ramrod straight position and whirls around to confront the Leaders, eyes glaring.

SYNAGOGUE RULER

(Quickly controlling his
emotions with preaching tone)

(In Hebrew) There are six days in which men
should work. Come for a healing then.

All of a sudden, NATURAL YESHUA is seen standing about three feet away from the Crippled Woman's side. She opens her mouth to defend herself.

NATURAL YESHUA

(Interrupting her in
strong teaching voice,
speaking to Leaders)

(In Hebrew) On the Sabbath doesn't each one of
you liberate his donkey or ox when it's tied to
the feeding trough, so that you can lead it to
water?

Reaching up with Tallit draping over arm and shoulder in slow motion,
He points to the Crippled Woman.

NATURAL YESHUA

(Booming voice to Leaders)

(In Hebrew) This woman is a Daughter of Abraham
and the enemy kept her tied up for 18 years!

Yeshua then moves behind the Crippled Woman and extends both arms out to the side. The Tallit looks like wings, covering them both. This makes a dramatic backdrop for the Crippled Woman's face which now looks years younger and striking with dark, Sabra-like features.

The Synagogue Ruler does a double-take, seeing her as a synagogue member for the first time.

BYSTANDER who is Jewish man in Tallit, in the front section of
synagogue, looks back at Jesus and wings.

BYSTANDER

(Speaking softly to himself

in awed tone)

(In Hebrew) Wings! Healing in His Wings!

NATURAL YESHUA

(Looking around with

compassion returning)

(In Aramaic) Shouldn't she be liberated from
her chain on the Sabbath?

The people look at each other for a brief moment.

CROWD

(shouting in unison)

(In Aramaic) Yes!!! She should be set free!!!

VOICE (V.O.)

(Sung repetitiously by

soprano, as violin plays)

(In Hebrew) The sun of righteousness shall rise with healing in His wings. And you will go forth and leap like calves released from the stall.

During V.O., the following happens in slow motion:

The Crippled Woman, with arms extended forward, runs about ten feet into the arms of all the ecstatic women in the Women's Section; the Elders eyes are looking penitent, exchanging glances with each other; the Synagogue Ruler slowly steps off the platform with revenge in his eyes.

Scene ends with close-up of Natural Yeshua smiling at the women, a lightburst catching one of His front teeth.

BEN DAVID - Episode 1

FADE IN:

EXT. COMMUNAL COURTYARD IN ANCIENT KANAH, ISRAEL - DUSK

Glorious, though fading, sunset with emerging stars provides celestial backdrop for wedding feast. SERVANTS are lighting torches and clay lamps. BRIDAL PARTY sits on cushion under silken canopy-like structure outside of one of the homes surrounding courtyard.

Party includes GROOM's FATHER, richly dressed Synagogue Leader, who keeps gregariously filling GROOM's wine cup.

TALKING GUESTS eat, drink and socialize in the courtyard, in front of bridal party.

Further out are DANCING GUESTS and MUSICIANS. Musicians play lyres, tambourines, and reed recorders and sing period Jewish songs.

Dancing guests face each other in two separate, amorphous dance lines—one for men and one for women. People in each line have linked hands or arms and are doing an ancient "step-step-hop" dance. All ages, all skill levels, they dance, as the lines splinter and re-form.

At the end of the line (the side closer to canopy), NATURAL YESHUA is dancing with His disciples, SHIMON KEFA and NATANEL. All three have the appearance and energy of Sabra Jews. Looks-wise they are average with leathery complexions and beards, attired in nondescript, though appropriate, wedding clothes. Natural Yeshua's age is thirty.

[Note: Natural Yeshua morphs into SUPERNATURAL YESHUA at times. In the supernatural state, His same features now seem strikingly handsome: perfect complexion, dazzling white smile, lustrous hair. Tiny light bursts explode all over His body and spotlessly white robe.]

Suddenly, Natural Yeshua splinters off from dance line with disciples, by breaking link. They laugh at Him as He leads them backwards without missing a beat or hop.

SHIMON

(In Aramaic) You are like a mountain deer,
leaping from rock to rock, Yeshua.

NATURAL YESHUA

(With eyes incredibly
full of love)

Laughs loudly and joyously.

The disciples dance in a circle with arms up. Then Yeshua stretches them into a line, with Him and Nathanel at opposite ends. Yeshua is at the end closest to canopy, Nathanel is furthest, and Shimon is in middle. On His cue, the disciples and Yeshua move forward toward Men's Dance Line. KANAH RABBI is on the end of Men's Dance Line, a patriarchal-looking, jolly man who is obviously enjoying himself.

NATANEL

(To Yeshua as he Re-links
with Rabbi)

(In Aramaic) What could be better than a
dancing rabbi?!

KANAH RABBI

(Above the ensuing laughter)

(In Aramaic) What could be better indeed!?

Yeshua's mother, MIRIAM, looking like a female clone of Natural Yeshua (though mid-40-ish, energetically stocky, and a head shorter) suddenly appears on his left and tugs His sleeve.

Smiling broadly, Natural Yeshua breaks link with disciples, puts His arm over Miriam's shoulder and begins to dance her in direction of canopy.

MIRIAM

(half smiling but with
zeal of a Jewish mother)

(In Aramaic) Enough dancing! It is not
allowed between a man and woman! Can you
pull Yourself away for a few moments? We
need to talk.

She points toward the front door of the large home behind Bridal Party. Smiling fully throughout, Yeshua stops dancing, bows slightly and follows her toward the door.

Groom's Father attempts to fill Groom's cup and notices that jug is empty in foreground, as Yeshua and Miriam pass behind Bridal Party. They enter thru door, each touching the Mezuzah, then kissing the fingers that touched it.

INT. LARGE CENTRAL LIVING AREA OF ANCIENT JEWISH HOME - NIGHT

WOMEN HELPERS and SERVANTS are making a good deal of noise, bustling about, and don't appear to be listening.

MIRIAM

(Shrugging shoulders

with upraised palms)

(In Aramaic to Natural Yeshua) They are out of wine!

NOSY WOMAN1 who was purposely listening behind them passes by on her way out the door.

NOSY WOMAN1

(Loudly broadcasting)

(In Aramaic) They are out of wine!

NOSY WOMAN2 passes her going in opposite direction and hears the broadcast.

NOSY WOMAN2

(to Yeshua and Miriam as she passes)

(In Aramaic) Oy! That happened at Yaakov Ben Amon's wedding and it brought a curse on the family!

MIRIAM

(Rolling her eyes)

(In Aramaic) Try to keep a secret around here!

(Lowering her voice,
but with some urgency)

(In Aramaic) They are out of wine.

Yeshua, His eyes glowing with love and laughter, smiles down at her.

YESHUA

(In Aramaic) What do we care, My Good Woman?

Then His eyes take on a more serious tone, and He places His hand under her chin.

YESHUA

(No longer kidding, but gently)

(In Hebrew) My hour has not yet come.

CUT TO:

EXT. PLAIN AT BASE OF MOUNT HERMON - CENTURIES IN FUTURE - DAY

SUPERNATURAL YESHUA stands at base of mountain, a distant figure in white, then suddenly He is seen up close. He lifts His arm shoulder-high and points at the mountain, and wine begins to pour over the rocks and down the mountain.

BOOMING PROPHEPIC

VOICE (V.O.)

(In Hebrew) New wine shall flow from all
the hills and all the mountains in the year
of the LORD.

CUT TO:

INT. LARGE CENTRAL LIVING AREA OF ANCIENT JEWISH HOME - BACK TO
WEDDING DAY - NIGHTTIME

Miriam's concerned face is shown.

MIRIAM

(With insistent respect)

(In Hebrew) I understand that Your hour has not yet come—But what about the Hezekiah song?

CUT TO:

EXT. NAZARETH IN ANCIENT ISRAEL - 19 YEARS IN THE PAST -
BORDERLINE DUSK

YOUNG YESHUA, an 11-year old version of Natural Yeshua, stands next to YOUNGER MIRIAM (less gray hair, less body weight) outside their village home. Young Yeshua watches a group of his friends gleefully running and playing in the town square.

Younger Miriam has her arm on her son's shoulder and she is turning to go into the house with Him.

YOUNG YESHUA

(In Aramaic) Oh please, Mother, can I stay out just 'til the first star appears?

YOUNGER MIRIAM

(shaking her head unsurely)

(In Aramaic) Yeshua My Light, it's getting very late.

YOUNG YESHUA

(With insistent respect)

(In Aramaic) But what about the Hezekiah song?

He takes her hands and begins to dance her around while singing in Hebrew:

YOUNG YESHUA

The One Who created the time
Gave the King and Prophet a sign
A little ahead or a little behind
Is a simple thing for the LORD of Hosts
The One Who created the time.

Young Yeshua drops her hands and begins to clap His hands in the air.

YOUNG YESHUA

(Building with intensity)

God moved the sun
Which moved the shadow
Which fell on the sun dial
Which King Hezekiah
Was watching to see

Young Yeshua imitates Hezekiah, leaning forward with hand shading eyes in peering gesture

YOUNG YESHUA

And King Hezekiah was healed!

Young Yeshua jumps up and down jubilantly.

YOUNGER MIRIAM

(Laughing)

(In Hebrew) OK, OK, but just 'til the first star.

Young Yeshua runs off and she finishes the song. Her face is zoomed in on while she sings, and time switches seamlessly back to WEDDING DAY.

MIRIAM

(singing softly)

A little ahead or a little behind,
Is a simple thing for the LORD of Hosts
The One Who created the time.

Natural Yeshua is smiling down at Miriam.

CHIEF SERVANT runs up to Natural Yeshua and Miriam. He is thirty-ish, energetic young man, bearded, with gold earring.

CHIEF SERVANT

(In Aramaic) They're out of wine!

Miriam looks at Yeshua, Who nods at her, knowingly, silently granting her request.

MIRIAM

(to Chief Servant)

(In Aramaic) Do whatever He tells you.

Miriam then turns and heads toward entry way of home, back to Wedding Feast.

NATURAL YESHUA

(to Chief Servant)

(In Aramaic) Head for the Mikveh.

YOCHANAN, another one of Yeshua's disciples, watches them exit thru a doorway at the back of the room, heading toward Mikveh. We realize that he has been silently observing all this. He is younger than the other disciples, noticeably handsome, more cultivated (like a Joseph among his 11 brothers). He's a Sabra-like Jew in appearance. Yochanan hangs on every word that Natural Yeshua speaks. He follows Yeshua and the Servant, a respectful distance behind them.

INT. SPACIOUS KITCHEN OF ANCIENT JEWISH HOME - NIGHT

Kitchen is scene of panic. The GROOM and GROOM'S FATHER are involved in a heated discussion

GROOM'S FATHER

(Aramaic) I told you not to invite so many people! And such appetites! The biggest sots in Kanah.

GROOM

(Aramaic) Half these people aren't even from Kanah.

(Eyes Natural Yeshua angrily as

He passes)

(Aramaic) Uninvited friends of friends.
Sons of son's sons and cousins five times
removed. Who knew they would show up! Oy!
When the Chief Steward finds out there's no
more wine, he will make a fool of me in
front of all these uninvited guests.

GROOM'S FATHER

(Aramaic) Just tell him to announce that
it's late in the day and the feast is over.

GROOM

(Aramaic) Oy! And bring a curse on us and
this house! We need to send for more wine,
and quickly.

Natural Yeshua and the Chief Servant take the rear exit in back
of kitchen.

EXT. HIGH-WALLED BACK PATIO WITH EXIT DOOR AND, IN THE CENTER,
STEPS LEADING DOWN TO MIKVEH ROOM WITH GRATING FOR CEILING -
NIGHT

Natural Yeshua points to six 30-gallon jars against the wall.

NATURAL YESHUA

(Smiling at Chief Servant)

(Aramaic) Go get your friends and fill
these jars with water from the cistern.

CHIEF SERVANT

(Confused but cooperative)

(Aramaic) Water from the cistern! OK!

Chief Servant returns to kitchen and breezes past Groom who is
still arguing with father, while trying to snag Chief Servant to
go for more wine.

INT. SPACIOUS KITCHEN OF ANCIENT JEWISH HOME - NIGHT

GROOM

(Aramaic) Hey you!

Chief Servant ignores Groom and grabs three more servants.

CHIEF SERVANT

(Shouts to servants)

(Aramaic) Help me fill the Mikveh jars with water! Stop! We need these smaller jars too!

The servants move around kitchen grabbing more jars.

GROOM

(to Chief Servant)

(Aramaic) Hey you! What are you doing?

Chief Servant continues to ignore Groom.

GROOM

(Shrugging his shoulders)

(Aramaic) I guess they're going to get some wine. Such good servants! They anticipate my every thought!

Groom and his father both laugh, and head back to the Wedding Feast with arms around each other.

EXT. HIGH-WALLED BACK PATIO WITH EXIT DOOR AND, IN THE CENTER, STEPS LEADING DOWN TO MIKVEH ROOM WITH GRATING FOR CEILING - NIGHT

Yochanan stands at door surreptitiously peering out, as the silent observer.

With lively background music and fast framed, pairs of servants walk up and pour large quantity of water into one of the 30-gallon jars.

Natural Yeshua stands by jar which is filled first. The surface of water begins to reflect a beautiful, bright light. Then we see SUPERNATURAL YESHUA for the second time. No one on patio

sees the transformation. Supernatural Yeshua is looking up to heaven, smiling. A spotlight from heaven envelopes Him.

Then He morphs back to Natural Yeshua and hands ladle to Chief Servant. Chief Servant dips it into first water jar, looks at contents and does a double-take.

CHIEF SERVANT

(Sipping from ladle and speaking
to himself)

(Aramaic) It's wine!

(Sipping more and exclaiming to
other servants)

(Aramaic) It's wine!!

Yochanan's eyes grow wide and he turns and rushes back into the house. The servants laugh and celebrate and test each jar, proclaiming that every one contains wine.

Miriam comes through door with Yochanan and sees everyone celebrating. She makes eye contact with Natural Yeshua, and they both smile broadly at each other.

Then servants, beginning with Chief Servant who witnessed everything from the start, suddenly get very reverential, and stare intently at a smiling Yeshua.

GROOM comes through door and sees Chief Servant with ladle.

GROOM

(Cheerfully to Chief Servant)

(Aramaic) Oh good! You got the wine! But
don't drink it all before the Chief Steward
has a chance to taste it!

Servants spring into action and start scooping wine into smaller jars. Groom leaves followed by Chief Servant.

Miriam looks at Yeshua, then at Yochanan. Miriam and Yochanan follow Chief Servant out.

Chief Servant takes a smaller jar to CHIEF STEWARD who is sitting next to the Bride Groom's father under canopy. They are bent over having a private discussion. The Chief Steward is middle-aged, well-groomed, and looks like a man who loves to eat and drink. He's articulate and the perfect Master of Ceremonies. He stands when he sees Chief Servant approaching. Miriam and Yochanan silently move up behind, within hearing range of Chief Servant.

CHIEF STEWARD

(With intensity to Chief Servant)

(Aramaic) Where have you been man? I was beginning to think you left town.

CHIEF SERVANT

(Aramaic) We were making the wine, I mean, Miriam's friend was making the wine.

CHIEF STEWARD

(Shaking his head at servant)

(Aramaic) Making the wine? Making the wine? How much of it did you drink after *Miriam's friend* made it? OK, let me have some of this wine that *Miriam's friend* made.

Chief Steward grabs the jug and pours it into his cup. He takes a sip, and tests it like a wine taster. Then he takes several huge swigs.

CHIEF STEWARD

(To Servant with respect

in his voice)

(Aramaic) Miriam's friend made some good wine.

Jumps to his feet, walks over and stands in front of Bride Groom, who is bent over talking to his BRIDE now.

BRIDE is young Jewish woman in early twenties, with striking beauty andchutzpa. She looks up defensively when they are interrupted.

CHIEF STEWARD

(threateningly)

(Aramaic) Yosef, Yosef Ben Elyakim! Perhaps you can explain this to me?

Miriam and Yochanan look at each other apprehensively.

CHIEF STEWARD

(Aramaic) Most people serve the best wine in the beginning. Later, when the guests are past caring, the inferior wine is served. Ah-h-h! But you have kept the best wine until now!

He takes a big swig of it from his cup. Then he takes the jug and begins pouring wine for the Bride and Groom.

CHIEF STEWARD

(Aramaic) Drink, drink, enjoy!

To the Chief Servant

(tongue-in-cheek)

(Aramaic) Get busy! Get some more of this wine that *Miriam's friend* made, and give it to our guests.

Chief Servant exits in front of Groom, and they have a private moment as servant pauses indecisively. Groom looks curiously at Chief Servant, who looks back equally mystified. Chief Servant shrugs his shoulders. Groom shakes his head, then laughs and turns his attention back to Bride.

CHIEF STEWARD

(Calling after Chief Servant)

(Aramaic) But no more wine for you tonight!

Shaking his head, he smiles knowingly at Miriam and "her friend," Yochanan, who have witnessed the servant's supposed strange behavior.

Chief Steward then exits in front of Bride and Groom also, to get back to stewarding.

Yochanan and Miriam look at each other with joy in their eyes, laughing. Then they get serious, realizing the momentousness of what they have just witnessed.

YOCHANAN

(Aramaic) Come Miriam, let's find "your friend."

View zooms out/up from Wedding Feast. Dark shapes of distant houses are silhouetted against night sky. Then one house suddenly starts glowing intensely.

BEN DAVID - Episode 2

FADE IN:

INT. SYNAGOGUE IN ANCIENT GALILEE, ISRAEL - DAY

Synagogue is filled with people. Men and boys are clustered up front, by the platform. On the platform is the lectern and tall-backed armchair or "throne." Some men and boys are seated behind the crowd, on long benches at a couple of study tables. The rabbi and elders are sitting in small thrones at the first table, facing the lectern.

The Women's Section (about 30% of total space) is cordoned/roped off in the rear of the synagogue. Women and girls sit on long benches as well, covered with makeshift robes and cushions. Their section is comfortable and decorative.

The synagogue décor is simple, but with some ornate touches—gleaming silver menorahs and gold-laminated door of the scroll chest. The beautifully woven Parochet, partially open, hangs in front of the scroll chest. The main door of the synagogue, as well as the lectern and thrones, are intricately carved. Soft light from small windows and menorahs illuminates the lectern and room, but the lighting is dim in the rear of synagogue, where a woman hides in the shadows.

NATURAL YESHUA is at the lectern with a scroll of Malachi. He is speaking from memory, actually, without looking at the scroll.

NATURAL YESHUA

(Rotely reciting to Leaders

in Chief Seats)

(Hebrew) For, behold, the day is coming that shall burn as an oven; and all the proud, yes, and all that do wickedly, shall be stubble. And the day that comes shall burn them up, says the LORD of Hosts, that it shall leave them neither root, nor branch.

(With animated warmth

to the non-leaders)

(Hebrew) But unto you that fear My Name shall the Sun of righteousness arise

(Lifts up His arms so that His

Tallit Prayer Shawl looks like wings)

with healing in His wings, and you will go
forth and leap like calves released from the
stall.

Natural Yeshua voices trails off and his gaze drifts to the back of the room and a group of women. A CRIPPLED WOMAN sits in the very back of the group totally obscured. She is sitting (sideways versus facing forward) on the end of a bench at the rearmost area of the room.

People in front of Crippled Woman are totally blocking her from Yeshua's view due to her location, and the fact that she is bent over 90 degrees from the hips. When seated, her body is so hunched over that she can't lift her head to look at anyone. In a sideways position, she can painfully rotate her head to see forward.

Natural Yeshua continues to stare in her direction, to the point that people begin to whisper, "What is He looking at?"

Undetected by anyone, SUPERNATURAL YESHUA now stands at lectern in place of Natural Yeshua. We then see His field-of-view (FOV) fast-forwarded. Yeshua's FOV rapidly flies through the crowd, dodging animate and inanimate obstacles, to the back of the room. Suddenly, SUPERNATURAL YESHUA now stands in front of the Crippled Woman. He kneels down and looks at her face, turning His head/FOV upside down because she is hunched over with eyes staring at ground. He sees an utterly defeated face with deep lines and dark circles under the eyes. Instantly, He is back at the lectern as Natural Yeshua.

NATURAL YESHUA

(In Hebrew) I see that there is a Daughter of Abraham in the back. (Pause, as everyone looks around.)

(In Hebrew) Daughter, you are bent over and cannot lift your head.

Closeup of Crippled Woman. She gasps and turns her head on its side, in an attempt to see forward.

The women start buzzing in their section.

BUZZING WOMAN #1

(to BUZZING WOMAN #2)

(In Aramaic) It's Rachel! He is talking about Rachel!

BUZZING WOMAN #2

(to BUZZING WOMAN #1)

(In Aramaic) Who else could it be!

NATURAL YESHUA

(with authority, yet kindness)

(In Hebrew) Daughter, please come to Me.

BUZZING WOMAN #1

(to BUZZING WOMAN #2)

(In Aramaic) What's He saying!? Women can't go
into the Men's Section!

Closeup of Crippled Woman's face. Her eyes grow wide. After a shocked pause, some of the women start encouraging her. Shaking "No" with her shoulder and head, she shrugs them off.

Then she sees a vision in her mind's eye of calves released from the stall, gamboling and leaping.

EXT. JEWISH FARM IN THE HILLS OF ANCIENT GALILEE, ISRAEL - DAY

We initially see anterior view of modest farm. Behind a small, stone farmhouse, the backyard is cluttered with chickens and goats. Stalls for the cows are fenced-in cave-like structures drilled into the hills.

FARMER, a jovial, rotund man in his early fifties, scolds the chickens and goats out of his way, as he moves to the stalls to release cows and their calves. When the fences are opened, two calves break free and begin to run and frolic.

Pan to YOUNG CRIPPLED WOMAN who stands watching calves and laughing joyously with her HUSBAND at her side. YOUNG CRIPPLED WOMAN is a beautiful, curvaceous woman in her late teens, shown before the onset of disease. HUSBAND is a young, handsome, Sabra-like Jew. They stand with arms around each other's waists.

VOICE (V.O.)

(Yeshua's voice distantly replayed
during flashback with her voice
superimposed in musing tone)

(In Hebrew) You will go forth and leap like calves released from the stall.

INT. SYNAGOGUE IN ANCIENT GALILEE, ISRAEL - DAY

NATURAL YESHUA

(In Supernatural Yeshua's

Voice of Many Waters)

(In Hebrew) Daughter, it's time.

Now her eyes couldn't be wider, and tears begin to form. With great exertion and the help of the Buzzing Women, she pushes herself up from the seat. It becomes surprisingly apparent that she is almost bent in half. Her head is looking down and movement is very painful.

Nevertheless, shaking off further help, she uses her cane to slowly move forward toward the Men's Section. As she inches along, she sees three visions. After each vision, she keeps laboriously moving forward, unaided by the incredulous on-lookers (who grow more indignant as she enters Men's Section).

INT. SMALL KITCHEN IN JEWISH HOME IN ANCIENT GALILEE, ISRAEL - DAY

Vision No. 1:

Young Crippled Woman, extremely pregnant, sits on stool at kitchen table while MOTHER prepares meal. MOTHER is fortyish, rotund Sabra-like Jew, exuding love and inner strength, and comfortableness in the kitchen.

YOUNG CRIPPLED WOMAN

(To her mother)

(In Aramaic) When will this difficult pregnancy be over? I feel as if I've been pregnant forever.

MOTHER laughs deeply.

YOUNG CRIPPLED WOMAN

(In Aramaic) Seriously, Mother, when will God end my suffering?

MOTHER

(Suddenly with genuine
sympathy hugs her)

(In Aramaic) When it's time, my daughter, when
it's time.

Pan to walking cane in the corner near her.

Vision No. 2:

Young Crippled Woman in black is weeping on the stool in kitchen. She
sits at table that her mother is preparing food at. They are both age-
progressed ten years.

YOUNG CRIPPLED WOMAN

(to her mother)

(In Aramaic) First my child, then my husband.
Gone! When will God end my suffering?

MOTHER

(with genuine
sympathy hugs her)

(In Aramaic) When it's time, my daughter, when
it's time.

Pan to walking cane in the corner near her.

Vision No. 3:

Young Crippled Woman crossing kitchen with cane, in intermediate stages
of ankylosing spondylitis. She sits down at table that her mother is
preparing food at. They are both age-progressed another ten years.

CRIPPLED WOMAN

(Tired and out of breath)

(In Aramaic) Oy! Such pain! When will God end
my suffering?

MOTHER

(with eyes full of tears, hugs her)

(In Hebrew) When it's time, my daughter, when
it's time.

The Crippled Woman now stands in front of the lectern, bent over and looking at the ground. The men have all moved as far away as possible from her and the aisle she had traveled.

Natural Yeshua looks down at her with eyes overflowing with compassion. Then he looks at the Leaders and sets his face like flint.

SUPERNATURAL YESHUA

(In Supernatural Yeshua's

Voice of Many Waters)

(In Hebrew) Woman, you are set free from this affliction.

The Crippled Woman is now seen in the supernatural (but by Yeshua only). She has a big throbbing, pulsating chain around her neck. It is tied around her abdomen tightly pulling her head down. It isn't obvious what the chain is made of, but it is disgustingly slimy and frightful, eliciting the reflex horror one would feel upon stumbling across a pit full of snakes. The chain is emitting a cacophonous sound of hundreds of shrieks.

Supernatural Yeshua moves off the platform rapidly and lays His hands on her shoulders.

MEN

(Grumbling tones but obviously

not seeing into supernatural)

(In Aramaic) How dare he touch her on the Sabbath? How dare he bring her into our section? Who does he think he is? He can't heal on the Sabbath! It is forbidden!!!

Back to Supernatural Yeshua, power (flashing beams) are coming from His hands into the chain. The chain breaks into a thousand imps which go running in all directions. The Crippled Woman's eyes, viewed from ground up, look very wild; then joy begins to fill her face and tears fill her eyes as she straightens up slowly, tentatively.

She beams at Natural Yeshua incredulously and He beams back.

Suddenly, she realizes that she is fully erect, drops her cane, and swirls around to look at every face, hungrily taking them all in from a standing position. Then she whips around to look at Natural Yeshua.

CRIPPLED WOMAN

(With uncontained joy to Yeshua)

(In Aramaic) I'm straight! I'm tall again!!!
I can see you right side up! You're not upside
down anymore!

As Yeshua laughs with her, the crowd explodes with laughter, shouts and joyful speech, except for Synagogue Leader and Elders who are shaking their fists and getting ready to tear their robes.

The Crippled Woman backs away from Yeshua, raises her arms and looks up to heaven.

CRIPPLED WOMAN

(With strong, emotional voice)

(In Hebrew) I give praise to You, Oh LORD,
Creator of the Universe, for setting your
servant free!

To Yeshua

(In Hebrew) Thank You, Master!

She turns and begins to walk back to Woman's Section. The men are congratulating her, and the women have crowded to edge of Women's Section to welcome her. The Crippled Woman has her hands raised again, looking to heaven.

WOMEN

(In Aramaic) Thank You LORD that Rachel is
healed!

Suddenly the SYNAGOGUE RULER rushes to the platform. He is a patriarchal-looking man with full gray beard and rich, dark robes, except for Tallit, which has fallen to his shoulders. His face is contorted and bright red. Natural Yeshua is opposite him, below, looking straight ahead at the crowd.

SYNAGOGUE RULER

(Shrieks at the Crippled Woman)

(In Aramaic) How dare you?! How dare you come
for a healing on the Sabbath?

The Crippled Woman stops her rearward progression and her eyes grow very wide. Fear grips her. The crowd is instantly quiet. She bows her

head and looks at the ground. Then as if telling herself that she will never look at the ground again, she suddenly jerks herself up to a ramrod straight position and whirls around to confront the Leaders, eyes glaring.

SYNAGOGUE RULER

(Quickly controlling his
emotions with preaching tone)

(In Hebrew) There are six days in which men
should work. Come for a healing then.

All of a sudden, NATURAL YESHUA is seen standing about three feet away from the Crippled Woman's side. She opens her mouth to defend herself.

NATURAL YESHUA

(Interrupting her in
strong teaching voice,
speaking to Leaders)

(In Hebrew) On the Sabbath doesn't each one of
you liberate his donkey or ox when it's tied to
the feeding trough, so that you can lead it to
water?

Reaching up with Tallit draping over arm and shoulder in slow motion,
He points to the Crippled Woman.

NATURAL YESHUA

(Booming voice to Leaders)

(In Hebrew) This woman is a Daughter of Abraham
and the enemy kept her tied up for 18 years!

Yeshua then moves behind the Crippled Woman and extends both arms out to the side. The Tallit looks like wings, covering them both. This makes a dramatic backdrop for the Crippled Woman's face which now looks years younger and striking with dark, Sabra-like features.

The Synagogue Ruler does a double-take, seeing her as a synagogue member for the first time.

BYSTANDER who is Jewish man in Tallit, in the front section of
synagogue, looks back at Jesus and wings.

BYSTANDER

(Speaking softly to himself

in awed tone)

(In Hebrew) Wings! Healing in His Wings!

NATURAL YESHUA

(Looking around with

compassion returning)

(In Aramaic) Shouldn't she be liberated from
her chain on the Sabbath?

The people look at each other for a brief moment.

CROWD

(shouting in unison)

(In Aramaic) Yes!!! She should be set free!!!

VOICE (V.O.)

(Sung repetitiously by

soprano, as violin plays)

(In Hebrew) The sun of righteousness shall rise with healing in His wings. And you will go forth and leap like calves released from the stall.

During V.O., the following happens in slow motion:

The Crippled Woman, with arms extended forward, runs about ten feet into the arms of all the ecstatic women in the Women's Section; the Elders eyes are looking penitent, exchanging glances with each other; the Synagogue Ruler slowly steps off the platform with revenge in his eyes.

Scene ends with close-up of Natural Yeshua smiling at the women, a lightburst catching one of His front teeth.