

# JOHN 18-19

## PILATE'S PLOT



## TEACH IT TALK SESSION 11

This talk guide is just that: a guide. It's not intended to be a manuscript to read aloud. It's here to give you ideas, structure, and stories to blend with your personal study (Prep It) as you prepare your talk.

The content complements the other Teach It guides, allowing you to give a talk on the same topic students are studying in other settings (such as small groups) without too much overlap.

### 1. Materials (Optional)

- Roll of red tickets: available at any office-supply store
- A pen or pencil for each student
- Video Clip: *The Passion of the Christ*. Here are some suggested counter cues:
  - Chapter 16: 0:52:05, at the whipping post
  - Chapter 26: 1:31:25, the walk to Golgotha
  - Chapter 28: 1:40:57, hoisting of the crossYou can also find clips online from a video-sharing Web site.

### 2. Optional Open

As the students enter the room, hand each a red ticket and a pen or pencil. You'll use these under Taking It Inward.

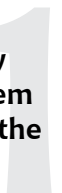
#### PERSONAL STORY

Share a story of a personal sacrifice. It could be your story, a friend's story, or even a story you read about or saw in a movie. Here's an example:

**Have you seen the movie or read the story "Babette's Feast" by Isak Dinesen? It's the story of Babette Hersant, a 19th-century political refugee from Paris who fled on a boat to Denmark with her nephew's help. Babette was a renowned chef at a famous restaurant in Paris, Café Anglais, but because of the French civil war, all her family had been killed, and she had to flee. Her nephew sent her to a quaint fishing village in Denmark to stay with other family members. She couldn't speak Danish, and the family couldn't speak French. But they figured out how to communicate, and Babette earned her room and board by cleaning and cooking humble meals. The only tie Babette had to home was a ticket in the French lottery, a ticket a friend renewed for her every year.**

**The family was part of a religious sect best described as Amish-like. And they had no idea Bablette was a world-class chef. After 12 years, Babette received her first piece of mail. It was a letter from her friend telling her she won the French lottery—10,000 francs! The family was happy for Babette but sad for themselves because they knew she would be leaving.**

**At the same time Babette received the prize, the family was planning a 100-year-anniversary celebration of their forefather's birthday, the founder of the religious sect. Babette asked them a favor—the only thing she asked of them in 12 years—to prepare them a French dinner for the celebration meal.**



Arrangements were made, and soon the ingredients began to arrive: live turtles, live quail, crates of vegetables and fruit, French wine and champagne. When it came time to serve the meal, the celebration included many former members of the religious sect, including a general in the royal French palace. It was a festive, glorious meal. Naturally, the pious family ate with caution and skepticism for fear that the indulgent meal was actually a sin. But they wanted to honor Babette, so they ate. They just wouldn't compliment her so she wouldn't get the wrong idea. But as the meal progressed, and as the family observed the other guests' appreciation, the family members warmed, letting themselves enjoy the meal and the company. The person who most appreciated the meal was the general, commenting that he hadn't eaten like that since dining at the world-class restaurant in Paris, Café Anglais.

After the meal, the family was prepared to say good-bye to Babette, thinking the meal also served as her going-away party. Babette informed them that there was no reason for her to return to Paris, and that the trip would be too expensive. "But what about the lottery winnings?" they asked, to which Babette replied with a bombshell: She had spent all the winnings on the meal.

It's a story of sacrifice. Babette knew the family's pious upbringing would keep them from fully appreciating the meal. But she had grown to love them and wanted to lavish them with as much as she could possibly lavish.

This is how God feels about us. And he made the greatest sacrifice so we would know that. Sometimes we don't act like we get it. But God loves us anyway.

### 3. Digging In

Continue with—

After Jesus was arrested, the Jewish high priest interrogated him. Their exchange was going along fairly civilly, when out of the blue, an official near Jesus struck him in the face. The Bible doesn't tell us what the official hit—Jesus' nose, mouth, eye, or cheek—but I'm guessing that if it was a hard-enough slap to make it into Scripture, it was a pretty good blow. Chances are it even drew blood. And if it did draw blood, well, there you have it—the very moment when the official sacrificial blood of Jesus started to flow. From a bloody lip. Or a bloody nose.

While it's tough to imagine someone as nice as Jesus taking a blow he didn't deserve—just standing there and taking it—there's also something kinda cool about that.

Being a normal kid, Jesus undoubtedly scraped himself growing up—stubbed his toes, skinned his knees, or maybe even had a stupid accident playing in his father's tool shed. Later on, being a carpenter, he probably got a lot of bad splinters and even cut himself a time or two. And each of these times, he may have looked at his own blood and thought, *Not yet*. But now God's big time clock for the ultimate sacrifice had started. This blood would be different. The sacrifice that would bridge the gap once and for all between holy God and sinful man was about to take place.

After the interrogation, Jesus endured the flogging, and the thorns, and the spitting. And throughout all this, the blood that started flowing from the slap on his face kept on flowing. Jesus dragged his cross up the hill. And they nailed—actually nailed!—his hands and feet to a wooden cross. More blood. Much more blood.

#### OPTIONAL MIX-INS

You may want to mention a few points:

*-Jesus' trial was pretty much a legal farce. If you were to do a legal analysis, you'd find that the Jewish leaders broke their own laws of justice several times.*

*-In fact, the Jewish leaders went so far as to tell Pilate that they had no king but Caesar, a far cry from the One to whom they were supposed to have pledged their allegiance.*

*-But Jesus just stood there and took it, like a lamb led to slaughter.*



While Jesus was on the cross, he said this: “It is finished.’ With that, he bowed his head and gave up his spirit” (John 19:30).

Jesus’ final words are telling. He didn’t yell, “I’m outta here!” He didn’t go into a long speech. He didn’t say, “I am finished”—or even “You are finished,” as in, “You losers really blew this one, and you’re gonna pay!” He said that “it” was finished. The “it” he was referring to? Our separation from God? Our paying the penalty for our own sin? Our fear of death because of everything we’ve done? Yep. All of the above. All of that was finished. It was as if Jesus took out a giant rubber stamp and marked the bill for all our sin, “Paid in full!”

Scripture says that you and I were living under a death penalty (Romans 6:23)—owing for our sin a price we could never fully pay. And Jesus paid it—in full.

So why would Jesus make that kind of sacrifice, when all the while we were actively turning our backs on him (Romans 5:8)? 1 John 3:16 gets less press than a lot of people’s favorite verse, John 3:16. But it sums things up fairly well: “This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers.”

“And we ought to lay down our lives for our brothers.” Jesus laid down his life for us so that we can know what love is. We’ve seen love portrayed a thousand different ways on TV, in books, and in movies. But now we know what real love is. Jesus laid down his life for us. That’s love. I want to know a love like that. I want to know a God who loves me that much.

#### 4. Taking It Inward

Call your students’ attention to the red ticket they received as they entered the room, and make sure each has a pen or a pencil.

Explain—

**This ticket represents a drop of blood that came from Jesus—the drop of blood with your name on it. In a minute we’re going to watch a few scenes from the film, *The Passion of the Christ*. (See the suggested counter cues in Materials.)**

Then share—

**As we view these scenes, be aware of the ticket you’re holding. At some point during the video, when you see Jesus shedding his blood, have a private moment to focus on the fact that that blood was for you. Write your name on one side of the ticket. Then write the words *PAID IN FULL* on the other side. That’s what Jesus did for you. You had a debt you could never pay. So Jesus paid it, plain and simple.**

#### 5. Wrapping It Up

*After viewing a few scenes from *The Passion of the Christ*, close with these thoughts:*

**At one point during Jesus’ trial, Pilate asked Jesus if he was the king of the Jews. Jesus answered that his kingdom was not of this world. This leads to the question: Which kingdom do you choose? The kingdom of this world—of choices that bring death? Or the kingdom of sacrificial love—of choices that bring life?**

**Your access into Jesus’ kingdom has been paid. You have the ticket in your hand. All you have to do is accept it—and walk on in.**