



Final Passover and Betrayal

Key Theme

- God's plan of redemption was in place before time.

Key Passages

- Matthew 26:14–30; John 18:1–11;
1 Corinthians 11:23–26

Objectives

Students will be able to:

- Recognize the final Passover—the Lord's Supper—as a remembrance of Jesus's death.
- Describe how Judas's betrayal was part of God's plan.



Lesson Overview



Come On In

Write on the board, "Should we be observing the Passover today?"



Studying God's Word

During His last Passover meal, and just before He was betrayed in the garden, Jesus shared bread and wine with His apostles. The blessing and eating together of this meal pointed to the suffering He was about to endure on the Cross. Jesus commanded them to continue to use bread and wine to remember His sacrifice. Today, we do that with Communion, also called the Lord's Supper. That same evening Jesus was betrayed in the garden by Judas who led the troops to arrest Him. Jesus willingly submitted, knowing it was the Father's plan.

- Study the Prepare to Share section.
- Go Before the Throne.



Activity: Our Passover Lamb

The students will examine several passages that relate the Passover to Jesus.

- Student Guides
- Pencils



Activity: Truth Be Told Review Game (Optional)

The students will review the lesson by playing a board game.

- Truth Be Told Game Board and Answer Key
- Game pieces for each team
- Truth Be Told Question and Number Cards
- Poster putty



Prepare to Share

SCRIPTURAL BACKGROUND

Prepare to teach by preparing your heart. Read the key passages listed above with this background.

Jesus knew why He had come. He was committed to perfect obedience to His Father's will, which included His death on the Cross followed by His Resurrection from the grave. He knew the time had come, and His face was steadfastly set to go to Jerusalem—the place where His life of obedience would dramatically end (Luke 9:51). It was here in Jerusalem where Jesus celebrated the Passover meal—the last meal He would share with His closest friends.

The Jewish Passover was the most honored and sacred times of sacrifice. It was a holiday celebrated by the Jews to remember God's deliverance of the Israelites from slavery out of Egypt. Detailed instructions for this holiday were passed down from the Lord and began at that first Passover. The first Passover recorded preceded the last of God's plagues on Egypt—when the firstborn of every household would be struck down. The sacrificial instructions from God for that first Passover were specific, including which animal to sacrifice, what to do with its blood, how to cook it, what to do with the leftovers, what to wear, why to prepare in haste, and what the shed blood represented (Exodus 12).

God demanded that the Passover sacrifice be an unblemished lamb (Exodus 12:5). The blood of that lamb would be put on the doorframe of the Israelites' homes. That blood would be a sign, and the destroyer would pass over those homes and spare those within (Exodus 12:13). And this was what the Passover holiday would remind the Jews of each year.

The lesson of the Passover was that God's wrath could only be satisfied by the death and shedding of innocent blood—in this case the blood of a lamb. Although this sacrifice was repeated year after year, the blood of the lamb would not ultimately satisfy God's wrath. The Bible tells us these sacrifices were a foreshadowing of the good things to come. They could never perfectly cover the sins of the people—or why would they be made year after year? The Bible tells us that it is impossible for the blood of animals to take away sins (Hebrews 10:1–4). No, these sacrifices pointed to another—the Lord Jesus Christ—who was put to death once for all, that He might bring sinners to God (1 Peter 3:18).

This is the gospel! In this upper room with His disciples, at this last Passover dinner—the Last Supper—Jesus was preparing Himself and His followers for His death. The annual sacrifices of the traditional Passover

celebration would no longer be necessary. For the perfect Lamb of God would soon be slain and bring salvation to those whose names are written in the Lamb's Book of Life (Revelation 3:5, 13:8).

As we consider this memorable meal, we can't help but think of the betrayal that would soon complete God's remarkable plan of redemption—a plan to kill His only Son (John 18:11). God the Father used Judas the betrayer to hand over the Redeemer of the world to death so that sinners could be reconciled back to God and forgiven for all of eternity. This is the plan that God Himself had predestined from before the creation of the world (Acts 2:22–23; Ephesians 1:4–5).

Today, Christians gather around the table of the Lord to remember Jesus's final sacrifice. We eat the bread, and we drink the cup as we proclaim the Lord's death (1 Corinthians 11:26), waiting expectantly for His victorious return (Matthew 24:27; 1 Thessalonians 4:16–17).

HISTORICAL/APOLOGETICS BACKGROUND

The Lord's Supper (also called Communion and the Eucharist) is usually considered one of the two sacraments or ordinances that Jesus gave to His church (the other being baptism). Churches across the world celebrate the Lord's Supper, some quarterly, some monthly, some weekly, and some at every service.

During Jesus's final Passover meal with His disciples, He instituted the Lord's Supper.

And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, "Take, eat; this is My body." Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins" (Matthew 26:26–28).

There are four basic views among Christians on the meaning of our Lord's words. The Roman Catholic Church teaches a view called transubstantiation where the substance, or the essence, of the bread and wine are transformed into the physical body and blood of Christ. In Rome's view the bread and wine actually become the body and blood of Christ, but the appearance to our senses remains like bread and wine. It is also believed that through the Eucharist, the benefits of Christ's death on the cross are being given over and over for the payment of each person's sins. In other words, Christ is being sacrificed anew each time Communion is served.

Most Protestants reject transubstantiation for several reasons. First of all, we must understand that Christ cannot be, nor should He ever be, offered up over and over for the payment of sins. Scripture is very clear that Jesus's sacrifice on the Cross was a one-time offering for sin that never needs to be repeated (Hebrews 7:25–27, 9:28, 10:10–14). Secondly, this belief of transubstantiation attests to the idea that Jesus's body and blood are present on the altar each time someone celebrates the Lord's Supper. We know, in fact, that Jesus is with us on earth through His indwelling Holy Spirit. But Jesus, the Son, in His humanity, is not on earth but in heaven at the right hand of God the Father (Ephesians 1:20; Colossians 3:1). And He will not return to earth until His glorious Second Coming (Hebrews 9:28; Titus 2:13).

The other positions mentioned below are considered orthodox views. Martin Luther taught the idea of consubstantiation. Those holding to this position believe that the fundamental "substance" of the body and blood of Christ are present alongside the substance of the bread and wine, which remain present. In this view, the substance of Christ's body and blood exist "in, with, and under" the substance of regular bread and wine. So Communion becomes fully bread and wine, and fully Christ, just as Christ Himself is fully human and fully God at the same time. Thus, the body and blood of Christ are truly received in the Lord's Supper making it a means of grace for the Christian's sanctification. But the bread and wine don't literally become the body and blood of Jesus.

Most evangelicals hold to a view promoted by Swiss Reformer Ulrich Zwingli, which is called the Symbolic or Memorial view. This view denies the bodily presence of the Lord in the Lord's Supper and instead interprets Jesus's words in a figurative sense. In this view, the Lord's Supper is seen primarily as a commemoration or a heightened remembering of His sacrifice, but there is no presence of Christ in the elements. The Lord's Supper is seen not as a direct experience with the body and blood of Christ but as a memorial service.

Another important and widely held view of the Lord's Supper is the view articulated by French theologian, John Calvin. This view has been called the Real Presence, which is somewhat of an intermediate view between Luther on one side and the Memorial view on the other. Calvin rejected the idea that there is a transformation of substance of the elements, but he also rejected the view that the Lord's Supper is merely a remembrance of a past event using symbols and figurative language. Calvin insisted on the real, though spiritual, presence of the Lord in the elements. He understood the Lord's

Supper to be an actual means of grace through which the Lord imparts His sanctifying grace to the believer who faithfully partakes of it.

Ultimately, the Lord's Supper looks backward to what Jesus accomplished on the Cross, where His body was broken, and His blood was shed to provide eternal redemption. But it also looks forward in anticipation of the future messianic banquet. This expectation is expressed in the Gospels by Christ's words: "Assuredly, I say to you, I will no longer drink of the fruit of the vine until that day when I drink it new in the kingdom of God" (Mark 14:25). In his letter to the Corinthians, Paul expressed this expectation with the phrase, "For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes" (1 Corinthians 11:26).

The Lord's Supper is also to be a time of self-examination. Paul told these Corinthian believers, "But let a man examine himself, and so let him eat of the bread and drink of the cup" (1 Corinthians 11:28). We are not to take Communion lightly, but it should be a time of self-examination, confession of sin, and repentance as we remember Christ's sacrifice on our behalf.

As Christians we solemnly and joyfully partake of the Lord's Supper because it represents the redemption that Christ has already provided. And it represents the eternal hope we have in the joyful journey leading to a happy reunion with the Savior at the celebration of the marriage supper of the Lamb (Revelation 19:9).

See the Online Resource Page for more information on this topic.



BEFORE THE THRONE

Lord Jesus, I want to be like you. Each time I take a close look at the events of your life I am filled with awe. You anticipated the last Passover with your disciples. You weren't living in dread or fear of what was about to happen. You were able to live fully, obediently trusting your Father in every situation. Create in me a heart that is surrendered and ready to accomplish the tasks you have called me to do, whether painful or easy. Please use this lesson to soften the hearts of my students so they, too, would desire to do your will. For those who don't know you as Lord, convict them of the ways they have betrayed you with their sin. Save them, Lord, I pray.

Review

As we come to this third quarter of lessons in the New Testament, we find ourselves at one of the brightest—and darkest—moments of history. Our next several lessons will cover the final evening and the period leading up to the death of Jesus. Then we will get to look at His Resurrection and His final ascension to the right hand of the Father.

Today we will focus on the final meal that Jesus shared with the disciples who had been with Him over the three previous

years. While we are looking at the events of just a few hours, there is a lot of detail in the texts, and we can't cover every aspect in this lesson. One major aspect we will not be covering in our discussion is the washing of the disciples' feet by Jesus described for us by John. I would encourage you to take time this week to read all four of the Gospels' accounts of the night of the Passover meal and think on all that happened there in that upper room.



► Write on the board, "Should we be observing the Passover today?"



Studying God's Word

READ THE WORD

Let's read Matthew 26:14–30 together to hear Matthew's account of the Passover meal. *Have someone read the passage aloud.*

Matthew 26:14–30

EXAMINE THE WORD

Observe the Text

- ? **What did Judas do before the Passover meal?** *Judas arranged to betray Jesus.*
- ? **Who did Judas make arrangements with?** *The chief priests.*
- ? **What amount did they agree to pay him?** *Thirty pieces of silver was the arranged price. Exodus 21:32 describes this as the price to be paid if a slave is killed by an ox. In Zechariah 11:1–13, there is a prophetic announcement that is reflected in Matthew 27:3–10 where Judas's remorse about the betrayal is recounted.*
- ? **How did Jesus direct the disciples when they asked Him about preparing for the Passover feast?** *Jesus sent them to a "certain man" in Jerusalem who would provide them with an upper room where they could prepare the meal.*
- ? **Who was present in the room?** *Jesus and the twelve disciples were the only ones present. Some paintings place other individuals in the room, like Mary Magdalene, but Scripture indicates the presence of no other people.*
- ? **What meal were they eating?** *They were eating the Passover meal together. Verses 7 and 8 make this connection clear.*

- ? **What was the significance of the Passover?** *The Passover was the commemoration of the night that the Israelites ate a meal in preparation for the Exodus from Egypt. On that night, God killed all of the firstborn males in Egypt who were not covered by the blood of a lamb applied over the doorway of each house.*
- ? **Where do we find the first Passover described?** *Exodus 12 gives the instructions. Verses 1–20 describe the original instructions and verses 21–28 recount it for the elders to communicate to the people. Verses 43–51 give further instruction about keeping the feast as an ordinance in the future to remember the Exodus and God’s provision and protection.*
- ? **What does the word “Passover” signify?** *It points to the idea that the destroying angel sent to kill all of the firstborn males in Egypt would “pass over” those houses where the blood of a lamb had been spread on the door frame (Exodus 12:13). The Hebrew word is pesach and the Greek equivalent is pascha. Some Christians still refer to the time around Passover and Easter as the Paschal Season.*
- ? **How did the disciples react when Jesus told them that one of them would betray Him?** *They were perplexed, each asking if it would be them.*
- ? **What did Jesus tell them about His betrayer?** *He said that it would be better for His betrayer had he never been born.*
- ? **How did Jesus identify Judas as His betrayer?** *He had dipped his hand in the bowl with Jesus as they ate, and Jesus directly acknowledged Judas’s question.*
- ? **Should Judas have been surprised that Jesus knew what he was about to do?** *Judas had been present on many occasions when Jesus had revealed what men were thinking, so it was foolish to think that Jesus would not have known what he was planning.*
- ? **As Jesus took the bread at the table, what did He do with it?** *He blessed it and broke it to distribute to the disciples.*
- ? **What did He relate the bread to?** *He said that the bread was His body. In the Passover meal, the bread was to be unleavened (without yeast). Since leaven often represents sin, many commentators suggest that this is the reason unleavened bread is used for the festival.*
- ? **What additional detail do we learn about the symbolism of the bread in 1 Corinthians 11:23–26?** *The bread represents Jesus’s body which was broken for sinners.*
- ? **What did Jesus do with the cup?** *He blessed it (gave thanks), as well.*
- ? **What did Jesus instruct them to do with the cup?** *He told them all to drink from the cup.*
- ? **What was in the cup?** *The cup contained wine (fruit of the vine).*
- ? **What did Jesus say the wine represented?** *He said it represented His blood of the New Covenant.*
- ? **Who was His blood shed for?** *For many.*
- ? **What was the purpose of shedding His blood?** *It was shed for the remission/ forgiveness of sins.*
- ? **Looking back to 1 Corinthians 11:23–26, what other instructions were given about the bread and the cup?** *They were to repeat this ceremony when the*

➤ At this point, you may wish to include an explanation of the frequency and form of Communion in your church or denomination.

members of the church gather together in remembrance of Jesus. This is to be a proclamation of Jesus's death on the Cross for the forgiveness of sins until Jesus returns.

- ? **How long would it be until Jesus celebrated this meal again?** *Not until He was with the disciples in the kingdom of God. Matthew 26:29 gives a parallel construction saying He would not drink of the vine until they were together in "My Father's kingdom."*
- ? **If this was to represent the New Covenant, what was the Old Covenant?** *The Old Covenant was made with Israel in the wilderness and involved all of the services and sacrifices in the Tabernacle (Hebrews 8:9; Jeremiah 31:31–34).*
- ? **What New Testament book details the differences between the Old and New Covenants?** *Hebrews draws out the differences, focusing on how much better Jesus is as the High Priest of the New Covenant. If time allows, read Hebrews 8:6–13. This refers back to Exodus 24:3–8 where blood from sacrifices was sprinkled on the people as a sign of the Old Covenant.*

Discover the Truth

Just as God had given the Israelites the feast of the Passover as a memorial of God's deliverance from their slavery in Egypt and the death of the firstborn, Jesus has given us the ordinance of the Last Supper/ Communion/Lord's Supper as a memorial to the freedom from sin that was made possible through His shed blood on the Cross. Using the bread and wine that was involved in the Passover feast, Jesus offered His disciples two vivid reminders of what was accomplished through His death—His body broken (bread) and His blood shed (wine). While they surely did not understand all that was symbolized in that meal, the lessons would be made clear as they watched Jesus suffer and die the next day taking on God's wrath for sin as He gave His life on the Cross as a sacrifice for many.

➤ You may wish to personalize this section to align with your church's practice of and beliefs about the nature of the Lord's Supper. More information is found in the Prepare to Share section (pp. 2–3).

As the apostles taught other disciples, they also took the bread and wine calling the other Christians to remember how Christ's body was broken in their place and His blood was poured out for their forgiveness. Nearly 2,000 years later, we have the privilege and blessing of gathering around the Communion table to participate in remembering the grace we have received through Jesus's death. And as Paul reminds the Corinthian church, we do so in hope, knowing that Jesus will return (1 Corinthians 11:26).

In the call to observe the Lord's Supper as an ongoing memorial of God's provision of the Lamb who takes away the sin of the world, we hear an echo from the past of the Passover that was to be kept as a memorial throughout the generations of the Israelites who offered a lamb's blood to be protected from God's wrath and be set free from their slavery (Exodus 12:14). But rather than straining to hear the echo from the distant past, we have the distinct privilege of hearing the song in its fullness in Christ. We are partakers of the memorial of the New Covenant established in Christ.





Our Passover Lamb

MATERIALS

- Student Guides
- Pencils

INSTRUCTIONS

There are many clear connections between the Passover and Jesus in the New Testament. For example, Paul tells us that “indeed Christ, our Passover, was sacrificed for us.”

In your Student Guide, you will find the activity entitled Our Passover Lamb. For each of the headings related to Exodus 12, think about the connections to Jesus and the New Covenant and try to identify any passages from Scripture that support your connections. *Have the students work in groups to complete the activity.*

CONNECT TO THE TRUTH

? Now that you have had some time to think about the connections, what did you find? *Discuss the various connections with the students, taking time to read the passages used to support the connections.*

? **Character of the lamb (12:5)** *Just as the Passover lamb was to be a male without blemish, Peter describes Jesus as the “lamb without blemish or spot” whose blood was shed for us (1 Peter 1:19). John the Baptist referred to Jesus as the Lamb of God who takes away the sin of the world (John 1:29, 1:36). Additionally, the Passover lamb lived among the people for a time just as Jesus did.*

? **Application of the blood (12:7)** *The blood was to be a sign placed on the outside of the house to show that those inside trusted God for salvation from the death that was to come to the firstborn male. While there may not be an exact passage that communicates this idea in the New Covenant, we often use the language of being identified by the blood of Christ who is the Lamb slain for us when we talk about our salvation under the New Covenant.*

? **Effect of the blood (12:13)** *Many places in the book of Hebrews make the connection between the sacrificial blood of the Old Covenant (including those offered in the Tabernacle) and the better sacrifice in the blood of Jesus (Hebrews 9:24–25). Just as the blood on the doorposts was a sign for the destroyer to pass over the house and defer judgment, those who are covered by the blood of Christ in the New Covenant will be spared from the final judgment.*

? **Memorial feast (12:14–17)** *Just as the Passover feast was celebrated with certain elements, the Lord’s Supper/Communion is practiced with the elements of bread and wine. Both were intended to be memorials (1 Corinthians 11:24–25) of covenants between God and His people.*

As we think about these connections, we have another example of the unchanging character of God and how He is involved in directing all of history. Christ, our Passover, was sacrificed for us, and we can find great comfort in that fact knowing that God’s judgment will pass by us on the Day of Judgment because we have been covered by the blood of the Lamb.



READ THE WORD

As we were reading earlier, we touched on the fact that Jesus was betrayed by Judas. Let’s turn to John 18:1–11 and read more about that betrayal that followed the supper. *Have someone read the passage aloud.*

John 18:1–11

EXAMINE THE WORD

Observe the Text

- ? **Where did Jesus and the disciples go after supper?** *They went across the Brook Kidron (on the east side of Jerusalem) to a garden.*
- ? **Who was with Jesus?** *He was with the 11 disciples since Judas had left earlier.*
- ? **By what name do we know this garden?** *This is the garden of Gethsemane according to Matthew 26:36.*
- ? **What other notable event does John skip over?** *He skips the description of the prayers Jesus offered while in the garden and the disciples falling asleep (Matthew 26:36–46).*
- ? **How did Judas know where to find Jesus?** *He had been to that place often with Jesus, so he knew where to find Jesus and the other disciples.*
- ? **Who accompanied Judas?** *He brought a “detachment of troops” and “officers” with him.*
- ? **Under what authority were these men sent to arrest Jesus?** *The chief priests had made the arrangements to arrest Jesus, and the “officers” were the armed Temple guards. The “troops” are likely Roman soldiers who would have been in Jerusalem to keep peace during the Passover festival. Since they took Jesus directly to Annas (18:12), the Jewish priests were the authorities behind the arrest, and they took custody of Jesus, but the Romans were cooperating with them.*
- ? **What were the soldiers carrying?** *They had lanterns, torches, and weapons (swords and clubs according to Mark 14:43).*
- ? **What does this indicate about their expectations of resistance?** *They must have thought there was a chance of resistance.*
- ? **How did Jesus react to the approaching soldiers?** *He went to them and asked them whom they were seeking.*
- ? **How many times did He ask them whom they were seeking?** *He asked twice.*
- ? **Why did Jesus ask twice?** *Some commentators suggest that He was ensuring that He alone would be arrested and that the disciples would be left free. This is supported by the explanation of the fulfilled prophecy in verses 8–9. He alone was arrested, and His sheep were scattered (Mark 14:27)*
- ? **How did Jesus respond when they said they were seeking Jesus of Nazareth?** *He said, “I am He.” As discussed in a previous lesson, the “He” is not in the text, but added as a clarifier in English. “He” will be in italics in many Bibles.*
- ? **What happened upon this announcement?** *The soldiers drew back and fell to the ground.*
- ? **Why did they respond this way?** *Though the text is not explicit, Jesus used I AM to identify Himself. He may have spoken it in such a way to demonstrate His power and authority, causing the men to fall back at His words.*

➤ Jesus is God and identified Himself to the soldiers as I AM.

- ? **What additional truth about the nature of His arrest did Jesus reveal in Mark 14:48–49?** *He acknowledged that all of these things had to happen to fulfill what was foretold in the Scriptures.*
- ? **If these things were already prophesied in the Scriptures, what does that reveal about how the arrest came to pass?** *It must have been part of God's plan from the beginning since it was prophesied. Remind the students that God's prophecies are fulfilled according to His plans for and knowledge of the future, not lucky guesses about what might happen.*
- ? **What did Peter proclaim about Jesus's arrest in Acts 2:22–23?** *He stated that Jesus was "delivered by the determined purpose and foreknowledge of God" to be crucified.*
- ? **How did Peter try to interrupt God's plan?** *He drew a sword to stop the arrest, cutting off the ear of one of the guards (Malchus).*
- ? **How did Jesus respond toward Malchus?** *Jesus healed his ear (Luke 22:51).*
- ? **How did Jesus respond toward Peter?** *He told Peter to put his sword away and that He must drink the cup given to Him by His Father.*
- ? **What was the "cup" Jesus referred to?** *Just as He had prayed in the garden to have the cup removed from Him if it were possible, He mentions a cup here. This is a metaphor for the suffering that He would have to "drink" upon the Cross. This metaphor is used often in the Old Testament. Psalm 75:8 gives an example of drinking the cup of God's wrath as does Job 21:20.*

Discover the Truth

As the guards led Jesus off to the series of trials that would follow, He went willingly. Jesus knew what physical horrors faced Him, but His real dread was the wrath of His Father that would be poured out on Him to make atonement for the sins of the world. This was no surprise to Jesus because He knew that God had decreed before time began to send Jesus, God the Son, to be the sacrifice that would provide redemption for mankind from its rebellion (Ephesians 1:3–6).

Just as God had foretold, the Messiah was betrayed by a friend for 30 pieces of silver, handed over to lawless men, and His followers were scattered as He was led off to be tried. But none of this was a mistake or an accident. Jesus Himself acknowledged that this all had to take place to fulfill all that the prophets had written in the Scriptures.

- ? **What attribute of God is demonstrated in bringing about these fulfilled prophecies?** *He must be sovereign over all of history in order to bring about these events with such specificity. He directed these plans to the end that He intended.*



sovereign



Truth Be Told Review Game (Optional)

MATERIALS

- Truth Be Told Game Board
- Truth Be Told Question Cards
- Truth Be Told Question Answer Key
- Truth Be Told Number Cards (or game spinner or dice)
- Buttons or other small items as game pieces for each team
- Poster putty

INSTRUCTIONS

Divide your class into teams. Teams will take turns drawing a Truth Be Told Question Card. Team members will take turns answering the questions. They will quickly determine an answer and give it. If they are correct, they will draw a Truth Be Told Number Card and move that number of spaces on the game board. As play proceeds, follow the directions on the game board. Alternate between teams as long as time permits.

We are going to review now by playing “Truth Be Told.” I’ll put you into teams. Teams will take turns picking a question card and answering the question. If the answer is correct, you will draw a number card and move your game piece that many spaces. All directions on the board must be followed. Return the used cards to the stacks. *Answers to the questions are provided on the Truth Be Told Question Answer Key on the Resource DVD-ROM.*

CONNECT TO THE TRUTH

Good playing everyone! What a time this was for Jesus! The last Passover and then being betrayed by one of His own apostles! Jesus knew His time had come.



Applying God's Word

WHAT YOU HEARD IN THE WORD

As we consider the wisdom of God in arranging all of these events that came to pass in just a few hours, it should humble us and cause our hearts to rise in praise for His mercy and grace given to us in Christ. The next time you have the opportunity to partake in Communion, I hope that you will be reminded of some of the truths that we have learned today. Remember all that the Passover meal meant as symbolized in the broken body and shed blood of the perfect Lamb of God who willingly laid down His life for us. He endured the emotional distress of being betrayed by a man whom He had nurtured for years and the scattering of those who were His closest friends on earth as they fled to avoid arrest. There is more that we will talk about over the next weeks, as well.

In all of this, we cannot forget that Jesus went willingly. This was the plan God had decreed before the foundation of the world. And it was done to redeem rebels—the very people for whom He would bear the wrath of God against sinners. On the Day of Judgment, the Father will be pleased to pass over those who would enter into the household of Christ—a

house were the blood of Jesus stains the doorposts—the spotless Lamb whose death satisfied God’s justice and demonstrated His mercy.

GOD’S WORD IN THE REAL WORLD

- ? **How does the connection between the Passover and the Lord’s Supper help you to better appreciate what Jesus has done on your behalf?** *Discuss various answers including how the connections in the activity can bring a greater appreciation of Christ’s work and could be used for meditation in times of personal devotion.*
- ? **How could you use the parallels between the Passover and the Lord’s Supper to encourage a brother or sister in Christ?** *Discuss various answers, encouraging the students to share the truths they are learning with others at work, school, or other settings as a way to build unity in the body of Christ.*
- ? **As you consider how Jesus approached His arrest, knowing fully what was about to happen, how does this impact the way you think about living your life in service to Him?** *Thinking about His confidence in the plans of God, we should be encouraged to do what God has called us to do despite the possible negative outcomes. When we act in obedience, we can be sure that God is carrying out His plans through us (Ephesians 2:10; Romans 8:28–30). This knowledge of God’s sovereignty should give us boldness as we rely on the Holy Spirit who empowers us to live lives of faithfulness and holiness.*
- ? **As crude as it may sound, some radical skeptics accuse Christians of being cannibals or acting like zombies who eat the flesh of a dead god during Communion. This was also a misunderstanding in the early years of the church leading to a social stigma on Christians. How would you respond to someone who made such claims about you?** *From passages like John 6 and 18, it is not hard to see how some people could come to such a conclusion, but this is where we have the opportunity to share the truth with those who doubt. While some may be too hostile to even listen, we can offer to explain the Lord’s Supper to them as the memorial it is. As Paul instructs the Colossian church, we must be wise about how we speak, answering each person according to the situation (Colossians 4:2–6).*
- ? **The Roman Catholic Church teaches that the Eucharist is much more than a memorial meal shared by Christians, but that the bread and wine actually become the body and blood of Christ that is being offered again as a sacrifice by the priest during each Mass. This view is called *transubstantiation* and is thought to be a necessary practice to remain in a state of grace before God. What errors do you see in this view? How would you use Scripture to help a Roman Catholic see the errors?** *See the Apologetics/Historical Background for more information. First, Christ’s sacrifice happened once and for all (Hebrews 7:25–27, 10:10–14; Romans 6:10) and we are remembering His sacrifice during Communion, not reenacting it. Second, the elements of Communion do not become Jesus’s physical flesh and blood as He is present at the right hand of the Father until His return. Third, we do not maintain a right standing before God by anything we do, but are seen as righteous because of what Jesus has done on our behalf (Ephesians 2:8–10). As we speak to those of other religions, we must remember to do so with meekness and fear, trusting that as we speak the truth of God’s Word, the Holy Spirit will bring conviction and repentance.*





MEMORY VERSE

Matthew 28:18–20 And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen.



GROUP PRAYER TIME

Be sure to pray with your class before you dismiss them.

- Praise God for His sovereign control over all of history, including the arrest of Jesus.
- Thank God for sending His Son to be our Passover Lamb.
- Ask God for grateful hearts to love Him more and share that love with others.