

CALVARY CHAPEL OF PHILADELPHIA

**CHILDREN'S MINISTRY**

**1ST GRADE**

**TEACHER'S PACKET**

**SUNDAY MORNING**

Study 26

*The Last Supper*



# The Last Supper

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

**Objective** This lesson will look at the Last Supper and talk about what communion is and why we celebrate it.

## Key Verses

Luke 22:7-23—Main Teaching Passage

Matthew 26:17-30; Mark 14:12-25 (Parallel Passage)

1 Corinthians 11:23-26

**Memory Verse** - 1 Corinthians 11:26

"For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes."

## Hook

Review last week's memory verse, John 13:14.

Bring in a photo from home or a souvenir from a trip you have been on. Tell the class about it, where you got it, why you have kept it, and what it means to you. Ask for some of them to share about things in their house.

When we want to remember special people and events, we keep things like pictures and souvenirs to remember them. In today's story, Jesus will give us something we can remember Him by.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

# BOOK

Today's story takes place on the same night as the last one, the night when Jesus washed His disciples' feet. However, first Luke 22:7-13 backs us up to the events earlier that day, the day before Christ's crucifixion. Jesus sent Peter and John into town to prepare a room for the Passover feast that night. He told them that they would encounter a man holding a jar of water on his head, and that he would lead them to a guest room where they could celebrate the Passover. When they went into town, Peter and John found everything exactly as Jesus had said.

Then that night, Jesus and the rest of His disciples ate the Passover feast. Jesus told them that He had been eagerly awaiting to eat this meal with them. He then said that He would not eat of this Passover feast again until the coming of the kingdom of God. During the feast, He took the unleavened bread (a flat bread), broke it, gave it to the disciples, and said to them, "This is My body given for you. Do this in remembrance of Me." The same way, He took a cup and said, "This cup that is poured out for you is the new covenant in My blood." Each of the disciples ate the bread and drank from the cup.

At the end of the passage, Jesus told the disciples that one of them was going to betray Him. Each of the disciples then began asking if He was referring to them. In fact, He was talking about Judas. We will spend more time looking at Judas' betrayal next week.

# LOOK

The beginning of this story might appear strange and unrelated. Sure, it's interesting to see how Jesus predicted what would happen with specific accuracy, but it doesn't seem to have any connection to the rest of the story. However, Matthew, Mark, and Luke all record that this event, and it makes an important point: Jesus knew what was about to happen. Just like He knew who the disciples would encounter in the town and how they would get a room for the Passover, Jesus knew what was coming the next day. He knew that He would be arrested, given an unfair trial, beaten, whipped, and crucified. Nothing would take Him by surprise. This means that He knew what He was about to suffer, but He endured it anyway. He knew that it was necessary to suffer in order to save humanity, so He went to the cross.

Knowing that He was about to go to the cross, Jesus left us with a way to remember what He was about to do. When He broke the bread and passed the cup, Jesus began the practice Christians would eventually call communion. Communion is a special meal in which we remember what

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

# LOOK (Continued)

Jesus did for us. In 1 Corinthians 11:26, Paul tells us that in this feast, we proclaim the Lord's death until He comes. When Christians come together, they often imitate this meal that Jesus ate with His disciples. Here at our church, we pass out a piece of a cracker and a small cup of juice. Once everyone has the cracker and the juice, we pray over it and eat it together. When we do this, we remember that Jesus died for us and worship Him for His sacrifice. This act shows the world that we believe that Jesus truly did die for our sins.

In both Luke 22 and 1 Corinthians 11, one of the key words Jesus repeated when He gave out the bread and the cup is "remembrance." Communion is a great time to think about what the Lord did for you and me. Remember how He knew the pain of the cross, yet went anyway. Remember how He died for your sins. Remember how you didn't used to know Jesus, but He saved you. Remember how you used to act before you knew Jesus and how He changed you. Remember all the wonderful things Jesus has done in your life. Even when you aren't taking communion, it is important to remember constantly all that Jesus did for you.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

# TOOK

We can only remember how Jesus saved us if we have actually become believers and trusted in Him. Give students a chance to trust Jesus as their Savior if they never have before.

As a class, memorize 1 Corinthians 11:26.

**Pray:** Thank the Lord for dying on the cross for us. Worship Him for all He has done in the lives of everyone in the class.

**Family Question:** What is communion and why do we celebrate it?

# FURTHER STUDY

## Commentary on Luke 22:7-23 by David Guzik

### 2. ([Luke 22:7-13](#)) Preparations for the Passover.

**Then came the Day of Unleavened Bread, when the Passover lamb must be killed. And He sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat." So they said to Him, "Where do You want us to prepare?" And He said to them, "Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house which he enters. Then you shall say to the master of the house, 'The Teacher says to you, "Where is the guest room where I may eat the Passover with My disciples?"'" Then he will show you a large, furnished upper room; there make ready." So they went and found it just as He had said to them, and they prepared the Passover.**

a. **Then came the Day of Unleavened Bread:** This must have been a very moving commemoration for Jesus. Passover remembers the deliverance of Israel from Egypt, which was the central act of redemption in the Old Testament. Jesus now provided a new center of redemption to be remembered by a new ceremonial meal.

i. "The phrase 'the day of unleavened bread' is a generic description of the week-long feast... It originally celebrated the beginning of harvest, but later was combined with Passover." (Pate)

b. **A man... carrying a pitcher:** This was an unusual sight, because **carrying a pitcher** was typically a woman's work, and generally men carried liquids in animal's skin containers. This would be a distinctive sign to the disciples.

c. **The Teacher says to you:** The scene here implies secrecy, and Jesus had good reason to quietly make arrangements for Passover. He didn't want Judas to betray Him before He could give a final talk to the disciples.

d. **Eat the Passover with My disciples:** The mention of **Passover** brings up complicated issues of the precise calendar chronology of these events. The main complicating issue is that Matthew, Mark, and Luke present this meal Jesus will have with His disciples as the Passover meal — normally eaten with lamb which was sacrificed on the day of Passover with a great ceremony at the temple. Yet John seems to indicate that the meal took place before the Passover ([John 13:1](#)), and that Jesus was actually crucified on the Passover ([John 18:28](#)).

i. "Possibly the best explanation is that there were different calendars in use. Jesus died as the Passover victims were being slain according to the official calendar; but he had held the Passover with his followers the previous evening, according to an unofficial calendar." (Morris)

ii. A similar solution is suggested by Adam Clarke: "It is a common opinion that our Lord ate the Passover some hours before the Jews ate it; for the Jews, according to custom, ate theirs at the *end* of the *fourteenth* day, but Christ ate his the preceding even, which was the beginning of the same sixth day, or Friday; the Jews begin their day at *sunsetting*, we at midnight. Thus Christ ate the Passover on the *same* day with the Jews, but not on the *same* hour."

iii. None of the synoptic gospels mention a lamb at the Passover meal. This may be because they could not obtain one before the official day of Passover. In addition, Jesus may have wanted it this way, to emphasize the idea that *He* was the Passover sacrifice.

### 3. ([Luke 22:14-18](#)) Jesus eats the Passover with His disciples.

**When the hour had come, He sat down, and the twelve apostles with Him. Then He said to them, "With fervent desire I have desired to eat this Passover with you before I suffer; for I say to you, I will**

**no longer eat of it until it is fulfilled in the kingdom of God.” Then He took the cup, and gave thanks, and said, “Take this and divide *it* among yourselves; for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes.”**

a. **With fervent desire I have desired:** This was a passionate moment for Jesus. It wasn't so much that He was saying goodbye to His disciples, as much as now He arrived at the central reason why He came to man: to institute a new covenant with men, based on His own sacrifice. This was not the beginning of the end; it was the beginning of the beginning.

b. **He took the cup:** In the following verses Luke tells us Jesus also *took the cup after supper* ([Luke 22:20](#)). It seems that Jesus took the cup both before and after the bread. According to the customs of a Passover dinner, this was nothing unusual — there were normally four different cups of wine ceremonially sipped during the meal.

c. **I will not drink of the fruit of the vine until the kingdom of God comes:** Jesus has not yet celebrated a Passover in heaven. He is waiting for all His people to be gathered to Him, then there will be a great supper, known as the marriage supper of the Lamb ([Revelation 19:9](#)). This is the fulfillment in the kingdom of God Jesus longs for.

#### 4. ([Luke 22:19-20](#)) Jesus reinterprets Passover, instituting the New Covenant.

**And He took bread, gave thanks and broke *it*, and gave *it* to them, saying, “This is My body which is given for you; do this in remembrance of Me.” Likewise He also *took the cup after supper*, saying, “This cup is the new covenant in My blood, which is shed for you.”**

a. **He took bread, gave thanks and broke *it*, and gave *it* to them:** When the bread was lifted up at Passover, the head of the meal said: “This is the bread of affliction which our fathers ate in the land of Egypt. Let everyone who hungers come and eat; let everyone who is needy come and eat the Passover meal.” Everything eaten at the Passover meal had symbolic meaning. The bitter herbs recalled the bitterness of slavery; the salt water remembered the tears shed under Egypt's oppression. The main course of the meal — a lamb freshly sacrificed for that particular household — did not symbolize anything connected to the agonies of Egypt. It was the sin-bearing sacrifice that allowed the judgment of God to pass over the household that believed.

i. The Passover created a nation; a slave mob was freed from Egypt and became a nation. This new Passover also creates a people; those united in Jesus Christ, remembering and trusting His sacrifice.

b. **This is My body which is given for you... This cup is the new covenant in My blood:** Jesus didn't give the normal explanation of the meaning of each of the foods. He reinterpreted them in Himself, and the focus was no longer on the suffering of Israel in Egypt, but on the sin-bearing suffering of Jesus on their behalf.

i. “The words ‘this is my body’ had no place in the Passover ritual; and as an innovation, they must have had a stunning effect, an effect that would grow with the increased understanding gained after Easter.” (Carson)

ii. This is how we *remember* what Jesus did for us. As we eat the **bread**, we should remember how Jesus was broken, pierced, and beaten with stripes for our redemption. As we drink the **cup**, we should remember that His blood, His life was poured out on Calvary for us.

iii. This is how we *fellowship* with Jesus. Because His redemption has reconciled us to God, we can now sit down to a meal with Jesus, and enjoy each other's company.

c. **This is My body which is given for you... This cup is the new covenant in My blood:** The precise understanding of these words from Jesus have been the source of great theological controversy among Christians.

i. The Roman Catholic Church holds the idea of *transubstantiation*, which teaches that the bread and the wine *actually* become the body and blood of Jesus.

ii. Martin Luther held the idea of *consubstantiation*, which teaches the bread remains bread and the wine remains wine, but by faith they are the same as Jesus' actual body. Luther did not believe in the Roman Catholic

doctrine of transubstantiation, but he did not go far from it.

iii. John Calvin taught that Jesus' presence in the bread and wine is real, but only spiritual, not physical. Zwingli taught that the bread and wine are significant symbols that represent the body and blood of Jesus. When the Swiss Reformers debated the issue with Martin Luther at Marburg, there was a huge contention. Luther insisted on some kind of physical presence because Jesus said, "**this is My body**." He insisted over and over again, writing it on the velvet of the table, *Hoc est corpus meum* — "**this is My body**" in Latin. Zwingli replied, "Jesus also said I am the vine," and "I am the door," but we understand what He was saying. Luther replied, "I don't know, but if Christ told me to eat dung I would do it knowing that it was good for me." Luther was so strong on this because he saw it as an issue of believing Christ's words; and because he thought Zwingli was compromising, he said he was of *another spirit* (*andere geist*).

iv. Scripturally, we can understand that the **bread** and the **cup** are not *mere* symbols, but they are powerful pictures to partake of, to enter into, as we see the Lord's Table as the new Passover.

v. "Let the papists and Lutherans say what they can, here must be two figures acknowledged in these words. The *cup* here is put for the wine in the cup; and the meaning of these words, *this is my blood of the new testament*, must be, this wine is the sign of the new covenant. Why they should not as readily acknowledge a figure in these words, *This is my body*, I cannot understand." (Poole)

vi. "What is certain is that Jesus bids us commemorate, not his birth, nor his life, nor his miracles, but his death." (Carson)

d. **This cup is the new covenant in my blood**: Remarkably, Jesus announced the institution of a **new covenant**. No mere man could ever institute a **new covenant** between God and man, but Jesus is the God-man. He has the authority to establish a **new covenant**, sealed with blood, even as the old covenant was sealed with blood ([Exodus 24:8](#)).

i. The **new covenant** concerns an inner transformation that cleanses us from all sin: *For I will forgive their iniquity, and their sin I will remember no more* ([Jeremiah 31:34](#)). This transformation puts God's Word and will in us: *I will put My law in their minds, and write it on their hearts* ([Jeremiah 31:33](#)). This covenant is all about a new, close relationship with God: *I will be their God, and they shall be My people* ([Jeremiah 31:33](#)).

ii. We can say that the **blood** of Jesus made the **new covenant** possible, and it also made it sure and reliable. It is confirmed with the life of God Himself.

#### 5. ([Luke 22:21-23](#)) Woe to the betrayer.

**"But behold, the hand of My betrayer is with Me on the table. And truly the Son of Man goes as it has been determined, but woe to that man by whom He is betrayed!" Then they began to question among themselves, which of them it was who would do this thing.**

a. **Behold, the hand of My betrayer is with Me on the table**: This would seem to indicate that Judas was *present* when Jesus passed the bread and the cup to His disciples. This is a matter of debate among students of the Bible.

b. **The Son of Man goes as it has been determined**: It was **determined** by prophecy that the Messiah should be betrayed ([Psalm 41:9](#)). Nevertheless, **woe to that man** who actually betrayed the Messiah. Judas could never claim that he helped Jesus by fulfilling prophecy. He was and is fully accountable for his sin before God.

i. "The fact that God overrules the evil that bad people do as he brings his purposes to pass does not make them any the less evil." (Morris)

c. **They began to question among themselves, which of them it was**: Judas kept his secret well, because none of the other disciples seemed to suspect him.