

SABBATH SCHOOL

Preteen Sabbath Instruction Program — Teacher's Outline

Level 5 • Unit 8 • Week 2

NEW TESTAMENT PASSOVER

[Editor's note to teacher: The lessons of Unit 8 contain a great deal of information. You are not expected to present it in its entirety. We chose not to change what the writer had included, but just inform you that you may concentrate on those areas you feel would be helpful to your class without feeling the need to cover all the material.]

OBJECTIVE:

To present the knowledge and understanding of Christ's sacrifice and explain why it was necessary. To show why the Passover is the foundation of the Holy Days and the first step of God's plan of salvation.

ATTENTION GETTER:

Say: In the last lesson you found yourselves whirled 3,400 years back to Egypt in a time machine.

Ask: Who remembers what happened after your time machine landed in Egypt? [Egyptian soldiers seized you and put you to work as slaves making bricks!]

Say: You have been looking for a way to escape back to your time machine and return to the "future." Your opportunity comes when Pharaoh sends word to Moses that all the slaves must take their animals and leave Egypt. At dawn, while the Israelites are demanding that the Egyptians give them gold, silver, jewels and precious gifts, you carefully make your way to the time machine. You press the future button, but instead of hitting 3,400 years on the number pad you hit 1,400 years—2,000 years short!

The machine takes off. In a blur, you see many events go whizzing by. You see the Israelites wandering 40 years in the desert. You zip through hundreds of years when judges and then kings ruled. Finally Assyria and then Babylon invade and conquer Israel and Judah and the Israelites become slaves once again.

The time machine begins to descend and as you look down you can see a walled city built

upon a hill with many beautiful buildings. Unnoticed, the time machine quietly sets down in a wooded area. Warily you look about, as you emerge from the time machine, and make your way to the city. Remembering how the Egyptian soldiers forced you into slavery making bricks, you are careful to avoid the Roman soldiers as you take in the sights and sounds of the city. The bleating of lambs directs your attention to the temple where they will be sacrificed. From the bits of conversation you overhear, you learn they are preparing for the Passover which will begin at sunset.

It seems that there are Roman soldiers everywhere; it is getting late and you are unable to get back to the time machine. You see a kindly looking man as he exits a stable and ask permission to spend the night there. Nestled in fresh hay, you begin thinking about the events of the day. In the time machine, you saw the Israelites go from slavery, to a kingdom of great wealth and back to slavery. Now, centuries later, their descendants seem to be doing okay. The people have freedom to worship God in their temple; they own businesses and property; some are educated and their leaders have a certain measure of influence. Yet they are ruled by Herod who is a puppet king of Rome. Finally you drift off to sleep.

Morning comes and you are awakened by the sound of hurried footsteps. You look up and see the man who allowed you to spend the night with a plate of fruit and bread. "I am sorry that I do not have time to fix you more. They have taken Jesus and unjustly condemned Him to death," the man tells you. Before you can thank him, he hurries off. As you eat, you can hear the noisy commotion of a crowd in the distance. You see a great company of people—many of them weeping and lamenting—and you follow them. On a hill in the distance, you see three men on crosses. You are told that Jesus is the one in the center.

At noon the sky darkens and stays that way for about three hours until Jesus' death and then there is an earthquake. You learn later that Joseph of Arimathaea and Nicodemus took the body of Jesus from the cross. They quickly wrap His body in linen cloth with spices and placed it in a sepulchre because the Days of Unleavened Bread were about to begin.

BIBLE LESSON:

JESUS SETS THE EXAMPLE

Early in the day Nisan or Abib 13, Jesus' disciples asked Him, "Where shall we make preparations for you to eat the Passover?"

"Go into the city," Jesus said to Peter and John, "and a man carrying a jar of water will meet you. Follow him into the house he enters and say to the owner, 'The Master asks: "Where is the guest room, where I may eat the Passover with my disciples?"'" He will show you a large upper room, furnished and ready. Make preparations for the Passover there." Things were just as Jesus had told them. So they prepared the Passover (Mark 14:12-16).

When evening came, Jesus and His disciples arrived, and they were all seated. During the Passover supper, Christ got up from the table and took a towel and wrapped it around His waist. He then

poured water into a basin and began to wash the disciples' feet and to wipe them with the towel. When Christ had finished, He sat down again and said, "Do you understand what I have done to you? You call me Master and Lord and you are correct. Since I, your Lord and Master, have washed your feet, you also ought to wash one another's feet. I have given you an example that you should do to one another as I have done to you. The servant is not greater than his lord. If you know these things, you will be blessed if you do them" (John 13:1-17).

JESUS CHANGES SYMBOLS

Then Jesus said to them, "I have looked forward to eating this Passover meal with you before my suffering begins. For I will not eat it again until what it represents has occurred in the Kingdom of God" (Luke 22:15-16). While they were eating, Jesus took the bread, gave thanks, broke it and gave each of His disciples a piece, saying, "Take and eat; this is my body given for you; do this in remembrance of me" (Luke 22:19).

In the same way, after the supper, He took the cup, saying, "This cup is the new covenant in my blood, which is poured out for you." And after they had sung a hymn, they went to the Mount of Olives.

What are the two new symbols of Passover that Christ used in place of the old symbols?

MEANING OF SYMBOLS

Jesus changed the Passover symbols to unleavened bread and wine. Turn to Matthew 26:26 to find out what the unleavened bread symbolized. What does the unleavened bread symbolize? Unleavened bread symbolizes Christ's body.

Let's read Matthew 26:27-28 to see what the wine symbolized. What does the wine symbolize? The wine symbolizes Christ's blood that is poured out for the forgiveness of sins and the new covenant.

COMPARISON OF NEW TESTAMENT SYMBOLS TO OLD TESTAMENT STORY

Learning by doing is one of the many ways God uses to teach us about His plan of salvation.

In the Old Testament, when God began to teach Israel His Plan of Salvation He told them certain things they were to do so that the death angel would "pass over" them. On the 10th day of the first month, they were to select an unblemished male lamb and sacrifice it at sunset on the 14th day. In the Old Testament, the unblemished male lamb represented Christ, who was sinless. The killing of the lamb symbolized the sacrifice of Christ. This was a foreshadowing of the time when Christ would be sacrificed or crucified. In the New Testament, leavening was symbolic of sin and the unleavened bread represented the perfect sinless body of Christ. Christ broke the unleavened bread, picturing that He would be bruised and beaten for the complete healing of our sufferings that are caused by our sins.

By law, the shedding of blood was necessary for the forgiveness of sin. In the Old Testament, the priesthood sacrificed unblemished animals. This served to teach of the future sacrifice of Jesus Christ when the pouring out of His blood would pay the penalty for everyone's sins. In the New Testament, Christ instituted the use of wine to represent His shed blood. The shedding of His blood represented by wine signifies that Christ has entered into a new covenant or agreement with us. Christ's giving of His life

also makes it possible for us to pray directly to God the Father. Baptized members observe the Passover and follow Christ's command: "Do this in remembrance of Me." Thus we learn by doing.

What is used to represent Christ in the Old Testament? What is used in the New Testament?

What was used in the Old Testament to represent Christ's sacrifice for the forgiveness of our sins? What is used in the New Testament?

WHY DO WE NEED THE PASSOVER?

God has given us spiritual laws that show us the right way to live a happy, abundant life. Whether it is God's law, man's law or rules that are made by your parents, there is always a penalty that has to be paid if the laws or rules are broken. The breaking of God's law is sin and a penalty must be paid.

Romans 6: 23 tells us what the penalty is for breaking any of God's laws.: "For the wages of sin is death." Everyone who has ever lived has sinned by breaking God's law. As you have read before, the shedding of blood was required for the forgiveness of sin. Instead of each person paying with their own lives for their sins, Christ paid the penalty for all of mankind with His life. Only Jesus Christ was great enough to pay for the sins of mankind. His blood was shed so that our sins may be forgiven and we may inherit eternal life.

Without the sacrifice of Christ there would be no need for the other Holy Days. The Passover lays the foundation for the balance of God's plan for the saving of mankind. We are to celebrate the Passover each year to keep us mindful of the great love Christ has for us by paying the penalty for our sins.

So why do we need the Passover? We need the Passover—the sacrifice of Jesus Christ—so that our sins may be forgiven and we may inherit eternal life.

LESSON APPLICATION:

Do: If possible, borrow some of the pans used during Passover for foot washing or use shallow boxes or sheets of paper to represent the pans with imaginary water in them. You will need one for each child. Have two containers (boxes or whatever) to pour the imaginary water into when they are finished. Real towels would be nice but paper towels will do. Simulate the foot washing ceremony that is done during the Passover. Place chairs on each side of the room facing away from each other—one side for the girls and one side for the boys.

Say: The Passover service is a solemn ceremony. There is no fellowshiping like we do on the weekly Sabbath—everyone is quiet. During the Passover, baptized members of God's Church follow the example Christ set by washing someone else's feet. We will go through the motions of the foot washing ceremony using imaginary water. You learn by doing—this will give you a clearer idea of why Christ told His disciples to do as He did. He set the example of the importance of humble service to others.

Do: Have them go through the motions of the foot washing ceremony (taking off the shoe,

putting the foot in the imaginary water and washing it, then drying it and putting the shoe back on). For lack of time, it is not necessary for them to actually take off their shoes, etc. only go through the motions. When they are finished have them take the pans of imaginary water and pour them into the container and return quietly to their seats.

Music:

Teacher's choice from the United Church of God hymnal

MEMORY VERSE:

1 Peter 2:24 "Who Himself bore our sins in His own body on the tree, that we, having died to sins might live for righteousness:—by whose stripes you were healed."

family activity

OBJECTIVE:

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FAMILY TOGETHER TIME:

The lesson for this week presented the knowledge and understanding of the Passover—the first step in God's plan of salvation. Take turns with your son/daughter reading John 13:1-17 and Matthew 26:17-30.

When you read about the foot washing and Christ changing of the symbols of Passover, explain to your child that it is a memorial to the death of Christ, therefore it is a solemn occasion. Tell them about the foot washing, the unleavened bread and the wine and the singing of a hymn at the end of the service.

MEMORY VERSE:

1 Peter 2:24 "Who Himself bore our sins in His own body on the tree, that we, having died to sins might live for righteousness:—by whose stripes you were healed."