

SESSION TEN

This Is My Body

Luke 22:7-20; Mark 14:22-26; Exodus 24:3-8; Psalm 116; John 19:28-30, 36

PART ONE · LEADER PREPARATION GUIDE

Session Overview

Discovery Aim. Participants sit in the upper room on the night John 6 was waiting for, and hear the future tense become present: this is my body, given for you; this is my blood of the covenant, poured out for many. They discover the covenant blood of Sinai behind Jesus' words, weigh the strongest case that "is" means "represents," follow the interrupted Passover from the upper room to the cross, and hear "It is finished" as the completion of a meal.

Catholic Touchstone. By celebrating the Last Supper with his apostles in the course of the Passover meal, Jesus gave the Passover its definitive meaning: his passing over to the Father through death and resurrection, the new Passover, anticipated in the Supper and celebrated in the Eucharist (CCC 1339-1340). Tonight the group watches the anticipation happen.

What You Need to Know

Everything in this study has been driving at tonight. Ten sessions of freight arrive at one table: the priest-king's bread and wine, the lamb that must be eaten, the covenant meal, the todah, the promised feast, and John 6's unpaid promissory note. Trust the freight. Your job tonight is mostly to read very slowly and stay out of the way.

Luke insists on the Passover framing five times in nine verses (22:7-15): the day of Unleavened Bread on which the passover lamb had to be sacrificed, prepare the passover, they prepared the passover, and then Jesus' own heart on the table: "I have earnestly desired to eat this passover with you before I suffer." The Greek doubles the verb, with desire I have desired. Session Three taught the group what a Passover requires: a lamb sacrificed, and then eaten. Keep that sentence loaded and untouched; the group should fire it, not you.

The words of institution should be read at half speed, twice, from Mark 14:22-24 and Luke 22:19-20. What he does: he took bread, and blessed, and broke it, and gave it to them. Silence from you. The most protected plant in this study recurs here, word for word, and your instructions are unchanged: if eyes widen around the table, confirm nothing, smile at nothing, move on. The recognition is scheduled, and it is not scheduled for tonight. What he says: This is my body, given for you. This is my blood of the covenant, poured out for many. Not: this represents. Not: think of me when you eat. Identification, in the first person, over elements at a ritual meal, with sacrifice vocabulary attached.

"Blood of the covenant" is a live discovery to Exodus 24:3-8, and it detonates. At Sinai, Moses read the covenant aloud, the people vowed obedience, and Moses threw the blood of the sacrificed oxen on the

people: "Behold the blood of the covenant which the LORD has made with you in accordance with all these words." Covenant blood was real blood, really applied, binding God and people into one family; a mere reminder seals nothing. When Jesus says the blood of the covenant over the cup, he is quoting Moses at Sinai and claiming to do what Sinai did, better: a new covenant in my blood, Luke says, and Jeremiah 31:31 stands behind the phrase. And "poured out for many" carries Isaiah 53:12, the Servant who poured out his soul to death and bore the sin of many. The vocabulary is sacrificial from end to end.

The steelman tonight, "is means represents," deserves its full strength: (1) Jesus stands bodily at the table holding bread; how can the bread be the body holding it? (2) Aramaic, which Jesus likely spoke, can omit the copula, so the sentence could carry a looser sense. (3) Jesus says I am the door and I am the vine without anyone reaching for a doctrine. (4) Strongest of all: the Passover liturgy, as later tradition records it, talks this way. The Haggadah has the host say over the matzah, this is the bread of affliction which our fathers ate in the land of Egypt (a formula attested in later Jewish tradition; whether it was spoken in Jesus' day is uncertain, so hold it with the same humility as the four cups), and no one thinks the bread on the table is three thousand years old. Jesus, presiding at a Passover, speaks in Passover idiom. Present all four honestly, then press.

The press: take the haggadah point first, because it is the best one, and notice that it proves more than it intends. The Passover formula does not treat the bread as a mere reminder; it identifies this bread with that bread across time, because biblical memorial makes the past present so that every generation eats the exodus. If Jesus speaks in that register, his words are memorial-realism, not decoration, and what he places in the register is not the bread of affliction our fathers ate, but MY body, given FOR YOU, MY blood of the covenant. First person, sacrificial, covenantal: he is not remembering an old rescue, he is instituting a new one. Second, genre: the door and the vine are discourse images that interpret themselves and cost nothing; these words are performative ritual speech over elements at the covenant meal of Israel, the register in which blood of the covenant meant Sinai's real blood. Third, the group already owns John 6: a year before this night, Jesus spent a synagogue full of disciples refusing to soften my flesh is food indeed. The upper room is where that promissory note is paid, and it would be a strange payment that consisted of a figure of speech. Fourth, the earliest written account we possess, 1 Corinthians 11:23-25, written within about twenty-five years, hands on the same words as received tradition, and the churches that received them treated mishandling the meal as a matter of life and death; but that evidence belongs to next week, and tonight it is enough to name its existence.

Then the night's crescendo: the interrupted Passover. The Passover meal, as Jewish tradition later codified it, moves through four cups of wine. The institution words fall over a cup Paul calls the cup of blessing, and then something strange: Jesus vows, "I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God" (Mark 14:25), they sing the hymn, the Hallel, and leave for Gethsemane, where he prays about a cup: let this cup pass. On the cross, John reports with Passover deliberateness: knowing that all was now finished, Jesus said, I thirst; a jar of sour wine stood there; they put a sponge full of the wine on hyssop, hyssop, the Passover branch of Exodus 12:22, and held it to his mouth. When he had received the wine, he said, "It is finished," *tetelestai*, and bowed his head. A reading discussed seriously by Catholic and Jewish scholars alike, and popularized in our own day, sees here the Passover of the upper room completed on Calvary: the vow kept, the final cup received, the meal and the sacrifice revealed as one single act stretching from the table to the cross.

Present it as a proposed reading, hedged and honest, and then let the group weigh what is not hedged at all: the hyssop is in the text, the thirst is in the text, and it is finished follows the wine in the text. And John seals the scene with Session Three's guarded detail: not a bone of him was broken (19:36), fulfilling the Passover rubric of Exodus 12:46. Paul says the rest in five words the group can now hear at full weight: Christ, our paschal lamb, has been sacrificed (1 Corinthians 5:7).

And Psalm 116 pays off. The hymn they sang (Mark 14:26) was, by long Passover custom, almost certainly the Hallel, Psalms 113 to 118, Israel's Passover psalms. Psalm 116 is the todah psalm the study filed in Session Five: I will lift up the cup of salvation and call on the name of the LORD... precious in the sight of the LORD is the death of his saints... I will offer to you the sacrifice of thanksgiving. Jesus would have sung those words minutes after instituting the Eucharist and hours before dying. Let the group read the psalm knowing when he sang it, and let the room be quiet after.

Old Testament Roots and Fulfillment

Thread B closes its long arc tonight, and the group may say so themselves: a priest-king, on Zion, with bread and wine in his hands, under the oath of Psalm 110, a priest for ever. If someone names Melchizedek, receive it with joy; that recognition is ten weeks old and fully earned. The New Testament's own development of it waits for next week.

Thread C resolves: the lamb whose bones must not be broken (Exodus 12:46), filed in Session Three, surfaces at John 19:36 in the evangelist's own citation. The lamb has been chosen, and the Passover logic the group knows insists on what comes next: the lamb must be eaten.

Thread D recurs tonight in total silence: took, blessed, broke, gave. Third and final occurrence comes in two weeks' time, and the recognition belongs, entire and unspoiled, to the group.

Leader-side holds: everything Paul says about eating unworthily, discerning the body, and the meal's dangers (next week); the Emmaus road and everything after the resurrection (final week); the words anamnesis and transubstantiation as topics (next week and leader background respectively; if asked directly tonight about the how, the honest holding line is: the Church confesses the reality tonight and has language for the how, and next week we give the how its own evening).

Voices of the Church

St. Ambrose of Milan

On the Mysteries 9.50-52, 4th century

St. Ambrose returns to this study for a second time, now at the words themselves. The word of Christ, he taught the newly baptized, made heaven and earth out of nothing; shall the word which made what did not exist be unable to change things that exist into what they were not? It is the Lord's own sentence that works here, and before it the elements are not what nature formed but what the blessing consecrated.

St. Hilary of Poitiers

On the Trinity 8.14, 4th century

St. Hilary wrote that concerning the truth of Christ's flesh and blood there is no room left for doubt,

for by the Lord's own declaration and by our faith it is truly flesh and truly blood; and these received make it so that we are in Christ and Christ is in us. He treats the Supper's words not as one text among many but as the Lord's own testimony about his gift, which faith takes at its word.

St. Gregory of Nyssa

Catechetical Oration 37, 4th century

St. Gregory asked how one body could become life for the whole world, and answered: the Word disseminates himself in every believer through the flesh he assumed, mingling himself with our bodies by means of the bread and the cup, so that by union with the immortal, man too might share in incorruption. What we receive at the table, he taught, is the antidote by which death itself is undone in us, one communicant at a time.

Catechism Connection

- **CCC 1339.** Jesus chose the time of Passover to fulfill what he had announced at Capernaum: giving his disciples his Body and his Blood. The upper room is Capernaum's promise kept.
- **CCC 1340.** By celebrating the Last Supper in the course of the Passover meal, Jesus gave the Jewish Passover its definitive meaning: his passing over to his Father by his death and Resurrection, the new Passover, is anticipated in the Supper and celebrated in the Eucharist, which fulfills the Jewish Passover and anticipates the final Passover of the Church in the glory of the kingdom.

Thread Watch

THREAD WATCH · LEADER ONLY

Thread D recurs tonight; your silence is absolute. Took, blessed, broke, gave, at Luke 22:19 and Mark 14:22. Read it slowly, let any widened eyes stay unconfirmed, and move on. The final recurrence and the recognition come in two weeks, and they belong to the group.

Thread C resolves at John 19:36; let the group's Session Three memory fire the connection to Exodus 12:46 before you cite it. Thread B may be named aloud by the group tonight, Melchizedek at last; bless it warmly, and hold the Letter to the Hebrews entirely for next week.

Psalm 116 is the emotional payload of the night. Do not summarize it; have it read aloud, in full knowledge of when he sang it. Silence after is success.

The fourth-cup reading stays hedged as a reading. The hyssop, the thirst, the wine, and it is finished are not hedged; they are in the text. Keep the two registers distinct and the group will trust both.

Hold for next week: anamnesis and the meaning of remembrance, everything in 1 Corinthians 11, the once-for-all question, and every connection between this table and this Sunday's. If the group runs ahead to the Mass, and tonight they will want to, the holding line is joyful: one more week of Scripture first, and then we talk about Sunday for two.

Session Goals

1. Feel the Passover framing Luke insists on, and Jesus' doubled desire for this meal.
2. Hear the words of institution at half speed: identification, covenant, sacrifice, gift.
3. Discover Sinai's blood of the covenant behind the cup, weigh the "is means represents" case at full strength, and press it against genre, Sinai, and John 6.
4. Follow the interrupted Passover from the vow through the Hallel to the hyssop, the wine, and it is finished, and hear Psalm 116 as Jesus sang it.

Time Note · One Hour Forty-Five with a Shared Meal

0:00 to 0:30, Table. Grace before the meal, eat together without hurry, and let the two Win questions surface naturally over food. Do not turn the table into a classroom.

0:30 to 1:20, Build. Fifty unhurried minutes. Bibles open at the table or moved to the living room, whichever your space favors. The Dig Deeper box is part of the flow, not an extra, and the live discovery moments deserve real hunt time.

1:20 to 1:35, Send. Two questions, no answer boxes, room for silence.

1:35 to 1:45, Live It This Week, memory verse, closing prayer.

If the night truly runs long: Compress Question 4 by citing Isaiah 53:12 yourself rather than sending the group to find it. Treat cuts as emergencies, not expectations; at this length the session should breathe on its own.

AT THE TABLE

Unleavened bread on the table tonight, and wine or grape juice, without one word of explanation. Light candles if you have them. This meal should feel like the threshold it is.

PART TWO · DISCUSSION GUIDE

Opening Prayer · Grace Before the Meal

Father, on the night he was betrayed your Son desired with all his heart to eat the Passover with his friends. We are his friends, and we are at table. Bless this meal, and open our ears to the words he said next. Through Christ our Lord. Amen.

Win · At the Table (30 minutes with the meal)

1. What is the most meaningful meal you have ever been part of, not the best food, the most meaningful table? What made it weigh so much?
2. Have you ever heard someone's last words, or last request, or been given something by someone who knew they were saying goodbye? How do you hold words like that?

Leader note: these are dinner conversation, not an agenda item. Ask them while people are still eating, and let the meal take its time.

Build · Opening the Word (50 minutes)

1. Read Luke 22:7-15. How many times does Luke tell you what kind of meal this is, and what does Jesus say about his own heart in verse 15? Given everything Session Three taught about this meal, what has Jesus just chosen as the setting for whatever he is about to do?

ANSWER · SHARE AFTER THE DISCUSSION

Five times in nine verses: the day of Unleavened Bread, the passover lamb had to be sacrificed, prepare the passover, they prepared the passover, eat this passover. Luke will not let the reader miss it. And verse 15 opens Jesus' heart with a Hebrew-style doubling: with desire I have desired to eat this passover with you before I suffer. He has wanted this specific meal, on this specific night, with these specific people, intensely.

And the group knows what a Passover is. A lamb, sacrificed, and then, the rule this study has carried for seven weeks, eaten: the sacrifice is completed at the table or not at all. Jesus has chosen, as the stage for his final night, the one meal in Israel whose whole logic is a sacrifice you must eat. Whatever happens next happens inside that logic. File it and proceed.

2. Read Mark 14:22-24 aloud at half speed, then Luke 22:19-20 the same way. First: what exactly does Jesus do with the bread, action by action? Then: what exactly does he say, over the bread and over the cup? Write his words down verbatim.

Read slowly and let the actions and words be listed with precision. Precision is the whole question.

ANSWER · SHARE AFTER THE DISCUSSION

He took bread, and blessed, and broke it, and gave it to them. Deliberate, ritual, verb by verb, and the evangelists once again narrate it in slow motion. Then the words: This is my body, which is given for you. This is my blood of the covenant, which is poured out for many. Luke adds: Do this in

remembrance of me.

Stay with what the sentences are, grammatically and unavoidably: identifications. Not this represents, not this stands for, not remember me when you eat bread. This IS my body; this IS my blood, spoken in the first person, over elements, at Israel's covenant meal, with given for you and poured out for many attached, the vocabulary of sacrifice. Whether the identification can mean what it says is tonight's work. What it says is not in doubt.

3. Live discovery: "the blood of the covenant" is a quotation. Find Exodus 24:3-8 and reconstruct the scene at Sinai. What was covenant blood, what was done with it, and what did it accomplish? Then weigh: what is Jesus claiming by borrowing Moses' exact words?

Give the hunt full time. The phrase is verbatim; let them feel the quotation click.

ANSWER · SHARE AFTER THE DISCUSSION

At Sinai: Moses reads the covenant, the people vow all that the LORD has spoken we will do, oxen are sacrificed, and Moses throws half the blood on the altar and half on the people themselves, saying, Behold the blood of the covenant which the LORD has made with you in accordance with all these words. Real blood, really applied, binding God and Israel into one bonded family. Covenant blood is not commentary; it effects the covenant. A mere symbol, a sign that effects nothing, seals nothing.

So when Jesus lifts a cup and says the blood of the covenant, he is quoting the founding sentence of Israel's relationship with God and claiming to enact its successor, the new covenant Jeremiah promised (31:31), Luke's wording exactly: the new covenant in my blood. The claim is staggering and precise: what Sinai's blood did between God and Israel, this cup does, better, and permanently. Whatever is in the cup, its job description is Sinai's.

4. Two more phrases carry freight: "poured out for many" and "given for you." Where has this study heard pouring-out-for-many language, and what kind of vocabulary is this? What is Jesus saying is happening at this table, tonight, before Golgotha?

ANSWER · SHARE AFTER THE DISCUSSION

Isaiah 53:12: the Servant poured out his soul to death, and bore the sin of many. Poured out, for many: Jesus is wrapping the Supper in the Suffering Servant's job description. Given for you, poured out for many: this is sacrificial language, offering language, and he speaks it in the present tense over bread and wine while Golgotha is still hours away.

Which means something remarkable about the table itself: Jesus is treating the Supper as already participating in the sacrifice of the cross, the offering begun at the table before it is consummated on the wood. The meal and the death are being welded into one act by his own words. Hold that weld; the rest of the night hangs from it.

5. Now the steelman, at full strength. Here is the best case that "this is my body" means "this represents my body": Jesus stands bodily at the table, so the bread cannot be the body holding it. Aramaic can drop

the word "is," loosening the sentence. Jesus says I am the door and I am the vine and no one builds doctrine on the carpentry. And strongest of all: the Passover liturgy as later tradition records it says over the matzah, "this is the bread of affliction which our fathers ate in Egypt," and nobody thinks the bread is ancient. Jesus is simply speaking Passover idiom. Strengthen this case before anyone answers it.

Build it honestly and let the group add weight. The rebuttal is the next question, not this one.

ANSWER · SHARE AFTER THE DISCUSSION

At full strength the case says: the sentence sits in a genre, ritual Passover speech, that already uses this-is language non-literally, spoken by a teacher famous for vivid figures, in a language that holds its copulas loosely, by a man whose body is visibly occupied standing at the table. On this reading the apostles heard poetry of memorial, exactly as they heard poetry every Passover of their lives, and the tragedy of later centuries is a metaphor mistaken for metaphysics.

Say it fairly and mean it: this reading is held by serious Christians, and its haggadah point in particular is a real observation about a real feature of the Passover as later tradition preserves it. Now press it against everything this study knows.

6. Press the case. Take the haggadah point first and look closer: how does the Passover actually treat the bread of affliction, as dead symbol or as something stronger? Then weigh the genre of these words against the door and the vine, put Sinai's blood back on the scale, and finally bring in what this group spent two weeks watching in Capernaum.

ANSWER · SHARE AFTER THE DISCUSSION

The haggadah point proves more than it wants to. Israel's Passover does not treat the matzah as a souvenir; the whole meal runs on the conviction that the exodus becomes present, that every generation must regard itself as having come out of Egypt itself. This is the bread of affliction is memorial-realism: this bread is joined to that bread because the memorial makes then into now. If Jesus speaks in that register, his words are the opposite of empty symbol, and notice what he sets in the register: not the bread our fathers ate, but MY body, given FOR YOU; MY blood of the covenant. He is not remembering an old rescue. He is instituting a new one, in the first person, with his death attached. The idiom of making-present has been handed its greatest cargo.

The door and the vine cost nothing, offended no one, and interpret themselves in their own discourses; nobody ever performed the door over elements at a covenant meal. These words are performative ritual speech, the register of Sinai, where the blood of the covenant was real and really applied, because covenant blood that only symbolizes seals nothing. And the group has already stood in Capernaum: a year earlier, Jesus emptied a synagogue rather than soften my flesh is food indeed, and left a promise in the future tense, the bread which I shall give. The upper room is that promise's due date. A figure of speech would be a strange way to pay a debt that had already cost him a congregation. The earliest written account we have, Paul's, hands these words on as sacred received tradition within a generation, and what Paul thought mishandling this meal could do to a person, next week will show. The words mean what they say. The rest of the New Testament will spend next week telling us how.

7. Now the strange ending. Read Mark 14:25-26. What does Jesus vow before they leave the table, and what do they sing? Then follow him: Luke 22:42, and finally John 19:28-30. Track the cup, the thirst, the plant the sponge is lifted on, and his last word. What do you see?

This is the night's crescendo; walk it slowly and let the group assemble it. The hyssop should be their catch if possible: what was hyssop last used for in this study?

ANSWER · SHARE AFTER THE DISCUSSION

At the table, a vow: I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God. Then the hymn, and Passover's hymn was by custom the Hallel, Psalms 113 to 118. Then Gethsemane, where he prays about a cup: remove this cup; nevertheless, not my will. Then the cross, where John writes with terrible deliberateness: knowing that all was now finished, Jesus said, I thirst. A jar of sour wine stood there; they put a sponge full of the wine on hyssop, and when he had received the wine he said, It is finished, and bowed his head.

Hyssop: the branch that painted lamb's blood on Israel's doorposts (Exodus 12:22). Scholars note it is an odd, impractical choice for lifting a sponge (the other Gospels mention a reed), which makes John's naming of it unmissable as a Passover signal. A reading weighed seriously by Catholic and Jewish scholars sees the Passover of the upper room deliberately left open at the table, the vow marking the pause, and completed on the cross: the final cup received on Golgotha, the meal and the sacrifice one single act from table to tree. Hold the reading as a reading. But what needs no hedging is the text itself: the thirst, the wine, the hyssop, and it is finished, *tetelestai*, spoken the moment the wine is received. Something was being finished, and John has dressed it head to foot as Passover. He even seals it with a rubric this study filed seven weeks ago: not a bone of him shall be broken, Exodus 12:46, cited at John 19:36 of Jesus dead on the cross. Paul needs five words for the verdict: Christ, our paschal lamb, has been sacrificed (1 Corinthians 5:7). And Session Three's severe sentence now stands waiting at the edge of the scene: it is not enough for the lamb to be slain. The lamb must be eaten.

DIG DEEPER

The Passover meal, as Jewish tradition later codified it in the Mishnah, moves through four cups of wine, and the words of institution fall most naturally over the third, the cup after supper (Luke 22:20), which tradition calls the cup of blessing, the very name Paul uses for the Eucharistic cup (1 Corinthians 10:16). The fourth cup concludes the Hallel and the meal. Mark shows Jesus vowing off the fruit of the vine, singing the hymn, and leaving; read within the four-cup framework, that departure falls before the meal's concluding cup. He then prays about a cup in the garden and receives wine at the moment he declares all finished. The codified four-cup structure postdates Jesus, so hold the framework humbly; but the vow, the hymn, the garden cup, the hyssop, and the wine before *tetelestai* are all in the text, and together they read like a meal deliberately left open and deliberately completed on the cross.

8. One payoff remains, and it is the night's quietest. The hymn they sang walking out (Mark 14:26) was by Passover custom the Hallel, and it includes Psalm 116, the todah psalm this study filed five weeks ago. Read Psalm 116:12-19 aloud, slowly, knowing exactly when he sang it. What was Jesus singing about, minutes after the Supper, hours before the cross?

One voice reading, everyone else listening. Let silence follow. Do not rush to the answer box.

ANSWER · SHARE AFTER THE DISCUSSION

What shall I render to the LORD for all his bounty to me? I will lift up the cup of salvation and call on the name of the LORD... Precious in the sight of the LORD is the death of his saints... I will offer to you the sacrifice of thanksgiving... I will pay my vows to the LORD in the presence of all his people. The cup of salvation. The death of his saints. The sacrifice of thanksgiving, the todah. Jesus of Nazareth sang these sentences on the road to Gethsemane, with the taste of the cup still on his lips and his vow of the final cup freshly made.

Session Five taught this study that the todah is the thanksgiving sacrifice completed by a meal, and that an old tradition says the todah alone will never cease. Tonight the group heard the Supper's own name hiding inside Israel's Passover psalm: the cup of salvation lifted, thanksgiving offered, vows paid before all the people. Eucharist means thanksgiving. He sang the meaning of the meal on the way to pay for it.

Send · Taking It With You (15 minutes)

- 1.** Given for you, poured out for you: Jesus spoke the sacrifice in the second person before he performed it. Where in your life do you most need to hear the words for you this week, and what keeps you from believing them?
- 2.** He earnestly desired to eat that meal with his friends, knowing everything they were about to do. What does it change to know his desire for the table includes you, on your worst information?

No answer boxes here. Ask, wait, and let silence do some of the work.

Live It This Week

- 1.** Pray Psalm 116 once this week, slowly, as his psalm: hear each line in his voice on the road to Gethsemane, and then pray it back as your own todah.
- 2.** Memorize the words of institution from Luke 22:19-20 this week, exactly, the way you would memorize the most important sentence ever said to you. It was.
- 3.** Sometime this week, sit for ten minutes with one question and a notebook: if these words mean what they say, what changes for me on Sunday? Write honestly. Bring nothing; this one is between you and him.

Scripture Memory Verse

"This is my body which is given for you. Do this in remembrance of me."

Luke 22:19

Closing Prayer

Lord Jesus, with desire you desired that meal, and with these words you gave yourself away: my body, given; my blood, poured out. We were at the table tonight. Keep your words sounding in us until we understand what you have done, and what you have given us to do. Amen.

PART THREE · LEADER REFERENCE CARD

Passages in order of use

- Luke 22:7-15 · the Passover framing; with desire I have desired
- Mark 14:22-24 with Luke 22:19-20 · the actions and the words, verbatim
- Exodus 24:3-8 · live discovery: the blood of the covenant at Sinai
- Isaiah 53:12 · poured out for many
- Mark 14:25-26 · the vow and the hymn
- Luke 22:42 · the cup in Gethsemane
- John 19:28-30 · the thirst, the hyssop, it is finished
- John 19:36 with Exodus 12:46 · not a bone broken
- 1 Corinthians 5:7 · Christ our paschal lamb
- Psalm 116:12-19 · the Hallel payoff: the cup of salvation
- Luke 22:19 · memory verse

Leader only · do not distribute or read aloud

- Jeremiah 31:31-34 · the new covenant promised (behind Luke 22:20)
- Exodus 12:22 · hyssop at the first Passover (behind John 19:29)
- 1 Corinthians 10:16 · the cup of blessing (name only tonight; body of it next week)
- 1 Corinthians 11:23-25 · earliest written account (named tonight, walked next week)
- Mishnah Pesachim 10 · the four cups as later codified (Dig Deeper; hedge the dating)
- CCC 1376 · transubstantiation (leader background if asked directly about the how; the topic gets its evening next week)