

Teacher Background & Preparation

Week 44: Jesus Dies for Our Sins

Sunday, November 1, 2026 | For teacher study and preparation only. Not intended to be read aloud to children ages 6 to 10.

Primary Scripture: Matthew 27

Supporting Scripture: Isaiah 53:4-6; Psalm 22; John 10:17-18; Romans 5:6-11; 1 Peter 3:18; Hebrews 10:19-22

Bible timeline: The final hours of Jesus' earthly ministry, His crucifixion, death, and burial in Jerusalem, during the Passover season, approximately AD 30-33.

Central truth: Jesus, the sinless Son of God, willingly died in our place to save us from our sins and bring us back to God.

1. Purpose of this lesson

There are moments in the Bible when we need to slow down and consider what God is showing us. Matthew 27 is one of those moments.

Our children are going to hear about Jesus being arrested, condemned, mocked, beaten, and crucified. They will hear that He died and was placed in a tomb. Some may already know these events well, while others may be hearing about the cross for the first time.

Our responsibility is to help them understand not only what happened, but why it happened.

Jesus was not simply a good man who suffered because people were cruel. He was and is the eternal Son of God, who came into our world to accomplish what none of us could accomplish for ourselves. He came to save sinners.

Matthew tells us what happened at the cross. Other passages, including Isaiah 53, Romans 5, and 1 Peter 3:18, explain why Jesus willingly suffered and died.

The children should leave understanding that sin is serious, God's love is real, and Jesus is the only Savior who can bring us back to God.

We should also remember that children may respond differently to the account of the crucifixion. Some will ask about the pain Jesus experienced. Some may wonder why God allowed His Son to die. Others may quietly wonder whether Jesus could still love them when they have done something wrong.

This lesson should make room for those questions.

We want children to understand the seriousness of the cross without frightening them through graphic descriptions. We want them to understand their need for forgiveness without placing on their shoulders the responsibility for what happened to Jesus.

Most importantly, we want them to discover that Jesus did not remain in the grave. His death was real, and His resurrection is the wonderful truth that makes our hope possible.

2. Book and passage background

Book: The Gospel According to Matthew

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Traditional author: Matthew, also called Levi, a tax collector who became one of Jesus' twelve apostles (Matthew 9:9; 10:3).

Approximate date written: Scholars propose several dates, commonly somewhere between AD 60 and 90. The precise date and direct authorship remain subjects of scholarly discussion. The Gospel itself does not explicitly identify its human author.

Original audience: Matthew places particular emphasis on Jewish Scripture, the promised Messiah, and the kingdom of heaven. His Gospel also makes clear that Jesus' mission reaches people of every nation (Matthew 28:18-20).

Purpose: Matthew presents Jesus as the promised Messiah, the Son of David, the Son of Abraham, and the Son of God who fulfills God's promises and brings salvation.

Matthew begins by connecting Jesus to Abraham and David (Matthew 1:1). Throughout the book, he helps readers recognize how Jesus fulfills what God had revealed through the Old Testament prophets.

By the time we reach chapter 27, we have witnessed Jesus' teachings, miracles, compassion, authority, and repeated predictions of His coming death and resurrection (Matthew 16:21; 17:22-23; 20:17-19).

The cross is not an unexpected interruption in Jesus' mission. It is central to the mission He came to fulfill.

3. Historical and cultural context

Jerusalem during Passover

Jesus was crucified during the Passover season, when the Jewish people remembered how God delivered their ancestors from slavery in Egypt.

In Exodus 12, God instructed the Israelites to sacrifice a lamb and place its blood on their doorframes. The blood marked the households that would be spared during the final plague against Egypt.

For Christians, the Passover provides important background for understanding Jesus' sacrifice. John the Baptist had already identified Jesus as the Lamb of God who takes away the sin of the world (John 1:29). Paul later calls Christ our Passover lamb (1 Corinthians 5:7).

We should explain this connection carefully. The Passover was a real event in Israel's history, and Jesus' death fulfilled God's greater plan of redemption. The comparison rests on Scripture, not on an imaginative connection invented to make the account more interesting.

Roman government and Pontius Pilate

During Jesus' earthly ministry, Judea was under Roman rule. Pontius Pilate was the Roman prefect who governed Judea from approximately AD 26 to 36.

Rome controlled the use of crucifixion as a form of execution, and Pilate authorized Jesus' death.

Matthew 27:11-26 records Pilate questioning Jesus, offering the crowd a choice involving Barabbas, and ultimately ordering Jesus to be crucified.

It is important to teach that Roman authorities carried out the execution and that specific Jewish religious leaders participated in seeking Jesus' condemnation. We must never blame all Jewish people, either then or now, for Jesus' death.

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Jesus Himself was Jewish. His disciples were Jewish. Christianity began within the Jewish world of the first century.

The deeper theological truth is that Jesus died because humanity needs salvation from sin, a need shared by all of us (Romans 3:23).

What crucifixion meant

Crucifixion was a Roman form of execution meant to cause suffering, humiliation, and public disgrace. The condemned person was attached to a wooden structure and left to die.

Teachers should know that crucifixion was a brutal punishment, but children do not need medical descriptions of wounds, blood loss, or prolonged physical suffering.

Matthew gives us enough information to understand that Jesus truly suffered and truly died.

We should not turn the cross into an exercise in describing how much pain a human body could endure. The central truth is not how much physical suffering we can imagine, but what Jesus accomplished through His sacrifice.

Burial customs

Matthew 27:57-61 records that Joseph of Arimathea received Jesus' body, wrapped it in clean linen, and placed it in his own new tomb, which had been cut out of rock.

Rock cut tombs were used in first century Judea, particularly by families who had the resources for them.

Joseph's actions matter because Matthew identifies a person who took responsibility for Jesus' burial and describes a particular tomb. The burial also establishes the setting for the resurrection account in Matthew 28.

4. Immediate biblical context

What happened before Matthew 27?

In Matthew 26, Jesus shared the Passover meal with His disciples and spoke about His body and blood. He told them:

"This is my blood of the covenant, which is poured out for many for the forgiveness of sins." (Matthew 26:28)

Jesus then prayed in Gethsemane, where He submitted Himself to the Father's will. Judas betrayed Him, Jesus was arrested, and the religious authorities examined and condemned Him.

Peter denied knowing Jesus three times, just as Jesus had predicted.

These events remind us that Jesus approached the cross knowing what was coming. Matthew 26:39 shows His genuine human anguish and His obedient surrender to the Father.

What happens in Matthew 27?

Matthew 27:1-10: Judas' remorse and death.

Matthew 27:11-26: Jesus before Pilate and Barabbas released.

Matthew 27:27-31: Roman soldiers mock Jesus.

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Matthew 27:32-44: Jesus is led to Golgotha and crucified.

Matthew 27:45-56: Darkness, Jesus' death, the torn temple curtain, and the centurion's declaration.

Matthew 27:57-61: Jesus is buried by Joseph of Arimathea.

Matthew 27:62-66: The tomb is secured with a seal and a guard.

What happens afterward?

In Matthew 28, the tomb is found empty, and an angel announces that Jesus has risen from the dead.

Jesus appears to His followers and later sends them to make disciples of all nations.

This matters because the crucifixion and resurrection belong together. Without Jesus' death, we would not understand the sacrifice for our sins. Without His resurrection, we would not have the living hope proclaimed in the gospel (1 Corinthians 15:17-20).

5. Key theological truths applied to this lesson

Core Truth 1: Jesus willingly gave His life

Scripture: Matthew 27:26-50; John 10:17-18

The people who condemned Jesus were responsible for their actions. The Roman soldiers who crucified Him were responsible for theirs. Yet the Bible also teaches us that Jesus willingly gave His life in obedience to His Father's saving plan.

In John 10:18, Jesus explains that no one takes His life from Him, but that He lays it down of His own accord.

That does not mean His suffering was pretend or that His death was any less real. Jesus experienced genuine suffering and death. It means He was not helpless before His enemies.

When the soldiers mocked Him, He remained the Son of God. When He hung on the cross, He remained the Son of God.

His power had not disappeared.

Jesus had come to accomplish the Father's will (John 6:38), and He willingly obeyed even when that obedience led to the cross (Philippians 2:8).

Teaching importance: Children should never leave believing that Jesus was defeated by people who were stronger than Him. His death was a willing sacrifice, and His resurrection reveals His victory.

Core Truth 2: Sin separates us from God, and we cannot save ourselves

Scripture: Isaiah 53:5-6; Romans 3:23; Romans 6:23

Sin is not simply making an unfortunate mistake. Sin includes the wrong things we do, say, desire, and choose in rebellion against God's goodness and commands.

Every one of us has sinned (Romans 3:23).

Because God is perfectly holy and just, sin cannot simply be treated as though it does not matter. Yet God is also loving and merciful, and He has provided the way for sinners to be forgiven.

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Isaiah 53:6 teaches that all of us have gone astray and that the Lord laid our iniquity upon His suffering servant.

The New Testament identifies Jesus as the one who bore our sins (1 Peter 2:24).

We cannot undo our guilt by piling up enough good deeds to outweigh the bad ones. Ephesians 2:8-9 teaches that salvation is God's gift of grace, received through faith, not something we earn.

Teaching importance: Children need to understand sin without being crushed by shame. We are all sinners who need God's mercy, and the wonderful news is that God Himself has provided our Savior.

Core Truth 3: Jesus died in our place

Scripture: Isaiah 53:5-6; Romans 5:8; 1 Peter 3:18

This is the theological heart of the lesson.

The Christian and Missionary Alliance teaches that Jesus died as a substitutionary sacrifice. That means the sinless Savior died for guilty sinners, bearing the judgment our sins deserve.

The Alliance Statement of Faith explicitly identifies Christ's death as the sacrifice of the just for the unjust.

Consider how Peter explains the purpose of the cross in 1 Peter 3:18. Christ suffered for sins, the righteous for the unrighteous, to bring us to God.

That final purpose is important.

Jesus did not suffer merely to demonstrate how much He loved us, although the cross certainly reveals His love. He died to deal with our sin and reconcile us to God.

God's justice is not ignored, and His mercy is not withheld. Jesus fulfills God's saving purpose through His sacrifice.

For children, we can explain this simply:

Jesus never sinned, but we have. He willingly took the punishment our sins deserve so that everyone who turns from sin and trusts in Him can be forgiven and brought back to God.

We should be careful with illustrations here. A teacher might compare substitution to someone paying a debt for another person, but no ordinary illustration fully explains Christ's sacrifice. A financial debt is not the same thing as moral guilt before a holy God.

Scripture itself should carry the meaning.

Core Truth 4: The torn curtain shows what Jesus accomplished

Scripture: Matthew 27:50-51; Exodus 26:31-33; Hebrews 9:6-8; Hebrews 10:19-22

Matthew records that when Jesus died, the temple curtain was torn in two from top to bottom.

To understand why this matters, teachers need to know what the curtain represented.

Under the old covenant, the Most Holy Place symbolized God's special presence among His people. Access was restricted, and only the high priest could enter once each year under the conditions God had established (Leviticus 16; Hebrews 9:7).

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The curtain marked that separation.

When Jesus died, the curtain was torn. Hebrews 10:19-22 helps explain the significance of Christ's sacrifice: believers can now approach God through Jesus, our great High Priest.

The torn curtain was not a declaration that God had stopped being holy. It revealed that Jesus had accomplished what the old sacrifices could never accomplish completely.

Through Jesus, forgiven sinners can come before God.

We should not teach that the curtain was torn because people no longer need a Savior or because everyone automatically receives forgiveness. Access to the Father is through Jesus Christ, and salvation is received through faith in Him (John 14:6; Romans 5:1-2).

Teaching importance: The torn curtain gives children a physical event they can picture while learning a profound truth. Jesus has opened the way for us to come to God.

Core Truth 5: The cross reveals the love and holiness of God

Scripture: Romans 3:25-26; Romans 5:8; John 3:16-17

Sometimes the cross is explained as though the Father were angry and Jesus were trying to persuade Him to become loving.

That is not what Scripture teaches.

The Father loved the world and sent His Son (John 3:16). The Son willingly gave Himself (Galatians 2:20). The saving work of Christ was God's gracious plan, not a disagreement between an angry Father and a compassionate Son.

God's holiness explains why sin matters. God's justice explains why sin must be judged. God's love explains why He provided salvation at such great cost.

We must preserve all three truths.

In Romans 3:25-26, Paul teaches that God's saving work through Christ demonstrates His righteousness while providing justification for those who have faith in Jesus.

The cross reveals that God's love is not careless about evil and that His justice does not prevent Him from showing mercy.

6. God revealed as Trinity

The correct teaching is: God is one God in three Persons: Father, Son, and Holy Spirit.

The Father is God. Jesus the Son is God. The Holy Spirit is God. These are three distinct Persons, not three separate gods or three different roles played by one Person.

The current Alliance Statement of Faith explicitly affirms this doctrine.

In this passage, Jesus the Son is the one who dies on the cross. He cries out to the Father in Matthew 27:46.

The Father and Son are not the same Person. The Father did not become the Son, and the Father was not the one crucified.

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Although Matthew 27 does not directly describe the Holy Spirit's role at the cross, Hebrews 9:14 connects Christ's sacrifice with the eternal Spirit.

Teachers should avoid attempting to explain every mystery of the Trinity to children during this lesson.

We can faithfully teach that the Father sent the Son, the Son willingly died for our sins, and the Holy Spirit works in believers to give new life and help them follow Jesus.

One God in three Persons, working in perfect unity.

How should we explain Jesus' cry of abandonment?

In Matthew 27:46, Jesus cries:

"My God, my God, why have you forsaken me?"

These words come from Psalm 22:1.

Jesus' cry must be taken seriously. He was experiencing real suffering, and His words express the terrible depth of His anguish.

At the same time, we must not teach that the Trinity stopped existing, that Jesus stopped being God, or that the Father ceased loving His Son.

Christian theologians have offered different explanations of how to understand the experience of forsakenness and Christ's bearing of divine judgment. Scripture does not give us a complete explanation of what Jesus experienced within the divine relationship.

For children's teaching, we can say that Jesus truly suffered as He bore our sins, that He was fulfilling God's saving plan, and that His Father raised Him from the dead.

We should never describe the Father as hating Jesus.

7. Christian and Missionary Alliance doctrinal alignment

This lesson places particular emphasis on Christ our Savior, the first aspect of the Fourfold Gospel.

The Alliance identifies Jesus as Savior, Sanctifier, Healer, and Coming King. These truths belong together, although their emphasis varies according to the biblical passage.

Christ our Savior: Jesus died for our sins and rose again, making forgiveness and reconciliation with God possible through faith in Him (Romans 5:8–11).

Christ our Sanctifier: Jesus also changes the lives of those He saves. Through the Holy Spirit, believers grow in holiness and learn to live in obedience to God (1 Corinthians 1:30; Galatians 5:22–25).

Christ our Healer: Jesus is compassionate toward human suffering, and believers may pray to Him for healing (James 5:14–16). The cross and resurrection provide the foundation of our final restoration, but this does not mean every physical illness will be healed in this present life.

Christ our Coming King: The crucified and risen Jesus will return in glory. His victory over sin and death gives Christians hope beyond the present world (Acts 1:11; Revelation 21:1–5).

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For November 1, remain focused on Christ our Savior. The other truths belong in the teacher's larger understanding of the gospel.

8. Reliability of Scripture and historical evidence

One of our responsibilities is to help children understand that Jesus' crucifixion is not a legend invented centuries later.

The death of Jesus under Pontius Pilate is strongly supported as a historical event.

Evidence from the New Testament

All four Gospels record Jesus' crucifixion and burial. Paul also describes Jesus' death, burial, and resurrection in 1 Corinthians 15:3-8.

Paul's letters were written within the first century, relatively close to the events they describe. He presents Jesus' death and resurrection as central truths already being proclaimed among the earliest Christians.

We should distinguish between the early Christian testimony preserved in Scripture and independent historical confirmation.

Evidence outside the Bible

Tacitus, Roman historian

Writing in the early second century, Tacitus referred to Christus being executed under Pontius Pilate during the reign of Emperor Tiberius.

His account appears in Annals 15.44, in a discussion of Christians living under Nero.

This is significant because Tacitus was not writing to promote Christianity. His writing independently supports the historical claim that Jesus was executed under Pilate. It does not independently establish every detail of Matthew 27 or the theological meaning of Jesus' death.

Josephus, Jewish historian

Josephus, writing in the first century, also refers to Jesus and His condemnation under Pilate in Antiquities of the Jews, Book 18.

Scholars generally recognize that the passage was altered in some form by later Christian transmission, and they debate its original wording. A historical core referring to Jesus and His execution is widely accepted, although the complete surviving passage should not be treated as unquestionably authentic in every word.

What about the darkness and earthquake?

Matthew 27:45 records darkness over the land from noon until three in the afternoon. Matthew 27:51-54 describes an earthquake and other extraordinary events surrounding Jesus' death.

We teach these events because Matthew records them.

However, we should not claim that historians or modern scientists have conclusively verified the precise darkness or earthquake described in the passage.

The exact nature and geographical extent of the darkness are not established by independent evidence. It is not sound to present an ordinary solar eclipse as the proven explanation for the event during Passover.

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Likewise, archaeological and geological research cannot presently establish that a particular earthquake was the one described in Matthew.

The distinction for teachers: History strongly supports that Jesus was crucified under Pilate. Scripture records the extraordinary signs accompanying His death. These are related but different claims, and we should be honest about the evidence available for each.

Manuscript reliability

Matthew's Gospel is preserved through a large body of ancient New Testament manuscript evidence, including Greek manuscripts, translations, and early Christian quotations.

Textual scholars compare these witnesses to evaluate variations and recover the earliest attainable wording.

Most manuscript differences are minor, though some require careful study. We should not tell children that every manuscript is word for word identical or that there are no textual questions.

We can explain that the Bible has been copied and studied across many centuries and that scholars have substantial evidence for studying its text.

9. Apologetics foundation for the classroom

Children may ask why we should believe that Jesus really died.

A good response begins with Matthew 27 and the testimony of the other Gospels. Jesus was condemned, crucified, and buried. The Roman governor, the soldiers, Joseph of Arimathea, and witnesses at the cross are all part of the biblical account.

Then we can explain that even historians who do not share the Christian faith commonly recognize Jesus' crucifixion as a historical event.

Historical evidence can help confirm the setting and occurrence of Jesus' execution.

But the historical fact that Jesus died is not, by itself, proof of every Christian theological claim about salvation. We understand the saving purpose of His death through God's revelation in Scripture.

That is the distinction we want children to learn.

Faith does not require us to invent evidence. We can examine history with confidence while remaining honest about what it can and cannot tell us.

10. Anticipated questions children may ask

1. Why did Jesus have to die?

Because we have all sinned, and sin separates us from God. Jesus never sinned, but He willingly died for us so that we could be forgiven and brought back to God (Romans 3:23; 1 Peter 3:18).

2. If Jesus is God, why didn't He stop the soldiers?

Jesus had the power to stop what was happening, but He chose to obey the Father and give His life to save us. He was not powerless (Matthew 26:53-54; John 10:18).

3. Did God stop loving Jesus when He was on the cross?

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No. Jesus' suffering was real, but the Father did not stop loving His Son. Jesus was carrying out God's plan to save sinners (John 3:16; John 10:17-18).

4. Does Jesus blame me for what happened to Him?

Jesus died because sin is real and all of us need forgiveness. He did not come so that we would live frightened or overwhelmed with guilt. He came to save us. We can turn to Him, confess our sins, and trust His forgiveness (Romans 5:8; 1 John 1:9).

5. Did Jesus really die, or was He only unconscious?

The Bible tells us that Jesus truly died and that His body was placed in a tomb. The Gospels describe His death and burial, and His crucifixion is also supported by ancient historical sources (Matthew 27:50-61; John 19:33-35).

6. Why did the temple curtain tear?

God was showing something important through Jesus' death. Because of Jesus' sacrifice, people who trust Him can come to God and receive forgiveness. Jesus has opened the way for us (Matthew 27:51; Hebrews 10:19-22).

7. What happened to Jesus after He died?

Joseph of Arimathea placed His body in a tomb. On the third day, Jesus rose from the dead, just as He had said He would (Matthew 27:57-60; Matthew 28:1-10).

8. How can Jesus forgive me?

Jesus died for our sins and rose again. When we turn away from sin and trust in Him, God forgives us and gives us new life. Salvation is His gift, not something we can earn (Ephesians 2:8-9; Romans 10:9-10).

9. Why would God allow people to do something so terrible to Jesus?

The people who harmed Jesus were responsible for their evil choices. Yet God was accomplishing His good plan to save sinners through what happened. Their wrongdoing did not make God lose control (Acts 2:23-24).

11. Common misunderstandings and gentle corrections

Jesus died because He was weak. Jesus willingly laid down His life (John 10:18).

Jesus was punished for His own sins. Jesus was sinless and died for our sins (1 Peter 3:18).

God the Father stopped loving Jesus. The Father and Son acted in unity to accomplish salvation (John 3:16; 10:17-18).

Jesus' death means everyone is automatically saved. Salvation is received through repentance and faith in Jesus (Acts 3:19; Ephesians 2:8-9).

The cross means God will keep bad things from happening to Christians. Jesus calls believers to trust Him through suffering, and our final hope is in His resurrection (John 16:33; 1 Peter 1:3-5).

Jesus died because all Jewish people rejected Him. Specific leaders and Roman authorities participated in His condemnation and execution. All humanity needs His saving work (Acts 4:27-28; Romans 3:23).

Jesus remained dead. God raised Jesus from the dead (Matthew 28:5-6).

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One further point deserves special attention. Matthew 27:52-53 records an unusual event involving the raising of holy people and their appearance after Jesus' resurrection. We should neither omit these verses in teacher study nor invent details about who these people were, how many there were, or what happened to them afterward. Matthew does not answer those questions.

12. Gospel connection

The gospel is not simply the message that Jesus suffered terribly. It is the good news of what Jesus accomplished through His life, death, and resurrection.

God created us and is perfectly holy and good. He made people to know Him and live in fellowship with Him. Yet all of us have sinned, choosing our own way instead of God's way.

Sin has consequences that we cannot remove through our own efforts.

But God did not abandon His saving purpose.

He sent His Son, Jesus Christ, who became truly human while remaining truly God. Jesus lived the perfect, sinless life that none of us has lived. He loved the Father completely and obeyed Him in everything.

On the cross, Jesus willingly bore our sins. He gave His life as the righteous Savior for unrighteous people, so that those who trust in Him may be forgiven and reconciled to God.

Three days later, God raised Jesus from the dead. Jesus is alive, and death does not have the final word.

When people turn from their sins and place their trust in Jesus Christ, God forgives them and gives them new life. The Holy Spirit begins His work in them, helping them grow in faith and obedience.

This is not something earned through good behavior, church attendance, or knowing the correct answers to Bible questions.

It is the gift of God's grace.

The children should hear that Jesus knows our sins, loves us, and is able to save those who come to Him.

13. Teacher heart preparation

Before teaching this lesson, spend some quiet time reading Matthew 27:32-61.

Consider the way people responded to Jesus.

The soldiers mocked Him. Some of those passing by insulted Him. The religious leaders challenged His identity and His power. Yet as the chapter continues, a Roman centurion witnesses the events surrounding Jesus' death and acknowledges that Jesus was the Son of God.

Then Joseph of Arimathea steps forward and cares for Jesus' body.

There is much to consider in those human responses, but the central figure remains Jesus.

He willingly endured the cross for sinners.

As teachers, we know something about sin and failure ourselves. We have all needed God's mercy, and we still depend upon His grace. That should shape the tenderness with which we teach children about the

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crucifixion.

Some children may carry guilt over things they have done. Others may be frightened by the thought of death. Some may already have experienced the loss of someone they love.

We should neither dismiss those concerns nor pretend that faith removes every painful experience.

The cross tells us that God's love reached into a world where suffering, injustice, and death are real. The resurrection tells us that those things will not have the final word for everyone who belongs to Christ.

Keep the lesson reverent, truthful, and appropriate for young children. Invite questions. Allow children to respond without pressure. Never use frightening descriptions of the crucifixion or the threat of punishment to force a profession of faith.

Our role is to faithfully explain the gospel. God is the one who saves.

Prayer for the teacher

Father, thank You for loving us and for sending Your Son, Jesus Christ, to be our Savior. Thank You that He willingly gave His life for our sins and rose again in victory. Help us speak about the cross with truth, wisdom, and tenderness. Give us patience with children who have questions, compassion for those who are hurting, and clarity as we explain Your wonderful gift of salvation. May the children see the greatness of Jesus and understand that they can come to Him in faith. In Jesus' name, amen.

14. Preparation summary

The one truth children should remember: Jesus willingly died for our sins so we could be forgiven and brought back to God.

For the children's Main Lesson, Matthew 27 will guide the journey from Jesus' trial through His crucifixion, death, and burial. The torn curtain will provide an important moment to help children picture what Jesus accomplished. His resurrection will be clearly affirmed as the victory that follows, without replacing next week's more detailed teaching about the meaning of salvation or the November 15 lesson on resurrection eyewitnesses.

The child facing lesson will avoid graphic descriptions, explain unfamiliar words naturally, and develop the account as one continuous read aloud experience. The children will hear that Jesus is not a helpless victim, but the loving Savior who gave Himself for them.

Research references: The official Christian and Missionary Alliance Statement of Faith (cmalliance.org/who-we-are/our-faith-and-mission/statement-of-faith/), the Alliance's Fourfold Gospel explanation (cmalliance.org/who-we-are/our-faith-and-mission/), Tacitus, Annals 15.44, and Matthew 27.