

THE HOLY SUPPER

Mark 14

As an introduction to this lesson review briefly the Palm Sunday account, calling attention to the fact that the Lord came to Jerusalem to die and told His disciples so, but that they did not understand or remember what He said. Note that during the last week of His earthly life He spent the nights at Bethany.

Doctrinal Points

The Holy Supper is a means for us to welcome the Lord into our lives.

Our “upper room,” our ability to think about the Lord and heavenly things, needs to be “furnished and prepared” for Him.

The Holy Supper commemorates our redemption by the Lord from the power of evil.

Notes for Parents

It is a very sad fact that many people never in their whole lives take part in the Lord’s Supper. In Revelation 3:20 the Lord says to us, “Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” A line in an old hymn says, “Oh shame, thrice shame upon us, to keep Him standing there.”

There is no one who at some time in his life has not been told about God. That knowledge is the Lord knocking at the door of his mind. But the Lord never forces His way in. He leaves us free to admit Him or to keep Him out. If we care only for ourselves and our own way, we do not want to let the Lord in. But the Lord is the light of our life, and when we shut Him out, we stumble along through life in the dark, often hurting ourselves and others, sometimes getting what we think we want but never satisfied, never happy for very long at a time, jealous of those who seem to

have more than we have, resentful over any trouble that comes to us, afraid of sickness and old age and death, and always blaming others for our unhappiness and disappointments.

To hear the Lord's voice is to recognize that we should obey His commandments. Then we open the door of our minds and try to learn all we can of what He wants us to do and to be. At first it takes some self-sacrifice, some changing of our habits, but we soon find that we have let in the light with the most welcome guest of all. Our way becomes clear and we find new joy from day to day. The Lord loves each one of us. He wants to give us each all we can receive of His own goodness and truth which are His very life. This is what is pictured by the bread and wine of the Holy Supper, which in our chapter for today the Lord calls His body and blood. If we give up our own way and become His true disciples, we may sit at His table and share in His joy. As the prophet Hosea says: "Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning."

Primary

Even the little ones can understand the story of the last Passover and that what the Lord did then was the beginning of what we call the Lord's Supper or Holy Communion. They should look forward to sharing in it when they are older. The teacher should also tell the children briefly the story of the other events in the chapter, especially of the betrayal and the trial before the high priest.

Do you remember how on Palm Sunday the Lord rode into Jerusalem on an ass and all the people cast palm branches before Him and cried "Hosanna"? This was very near the end of His life on earth. He and His disciples had come to Jerusalem for the feast of the Passover, the most important of the feasts. It was a feast celebrated every year in memory of the time when under Moses the Lord led the people out of Egypt, where they had been slaves.

The preparations for this feast lasted several days and everything had to be done according to the directions the Lord had given Moses. The food was lamb roasted with herbs, and unleavened

bread—that is, bread made without yeast. They drank wine with this feast.

Where did the Lord stay at night during the last week of His life on earth?

The Passover feast was always celebrated on Thursday evening.

Whom did the Lord send into Jerusalem from Bethany to prepare for the feast?

How did He tell them to find the right place?

Where in the house was the room which they used?

While they were eating, what did the Lord tell them one of them would do?

To “betray” means to help an enemy injure someone who considers you his friend.

What did the disciples all immediately begin to ask?

We, too, should be more concerned about our own faults than about those of others.

What did the Lord do with the bread and wine as they were eating?

What did He say the bread and wine were?

When you are older, you will understand what He meant.

This was the beginning of what we call the Holy Supper or the Lord’s Supper or the Holy Communion.

Ever since the time of our story the Christian Church has celebrated this feast in place of the Passover. We celebrate it several times during the year.

Perhaps you have sat with your parents in church when it was being celebrated and watched the minister give them the bread and wine. You will share in this feast, too, when you are old enough to understand what it means and to be confirmed in the church. But you may learn now that it is a very holy feast celebrated in obedience to the Lord’s command in remembrance of our being saved by His life on earth from slavery to the power of evil, a slavery worse than slavery to Egypt.



Junior

The Juniors should be given in outline the whole story of the chapter, but special emphasis should be placed on the connection between the Passover feast and the institution of the Lord’s Supper. If necessary, spend a little time in reviewing the origin of the Passover.

What did the Lord say about little children?

How did He say we must receive the kingdom of God?

What was the rich young man unwilling to do?
What did the Lord say about those who trust in riches?
What did He tell the disciples was about to happen to Him?
Why did they not understand Him?
What did He say we must do in order to be great in heaven?
What did He do for the beggar Bartimaeus?

In our Palm Sunday lesson we learned about the Lord's entry into Jerusalem, about how He drove the money-changers and dove-vendors out of the temple court, and how He taught in the temple.

During that last week where did He go at night?
Who lived there?

Mary was the woman who is mentioned in the first part of our chapter for today (see also John 12:3). John also tells us that it was Judas who complained that the ointment should have been sold. Read John 12:4-6.

Why had the Lord come to Jerusalem?
What did the Passover commemorate?

You perhaps know that Jews today still celebrate the Passover as their greatest feast. And you know that Christians do not celebrate it. From our chapter for today we learn why this is. At the last Passover feast which He ate with His twelve apostles the Lord instituted a new feast to take its place. In the account given in Luke (22:19) it is recorded that the Lord said: "This do in remembrance of me." He called the bread His body and the wine His blood. You will perhaps have to be a little older to understand just what He meant by this, but we can all understand that the Lord, by coming into the world and fighting all the temptations we have to fight and even choosing death rather than doing anything He knew would be wrong, broke the power of evil which was getting control of men and made it possible for us to resist our temptations by His help. He saved us from slavery to the power of hell, a much worse slavery than the slavery to Egypt out of which Moses had led the children of Israel. So the Christian Church at specially appointed times celebrates the Lord's Supper in remembrance of Him.

You know that the Lord's Supper is also called Holy Communion.

To understand this name you might try to think why it is that we all enjoy eating together. We enjoy the food, of course, but it is more than that. While we eat together, we think and talk together—we “commune” with each other. We feel each other’s close friendship and common interest. In the same way, when we eat the Holy Supper, we feel the closer presence of the Lord and the angels. You should look forward to the time when you are old enough to be confirmed and to share in this Holy Communion.

But there is more in our chapter. Once in a while our mealtime is not so happy as it should be. Someone in the family is out of harmony with the rest and, even if his “contrariness” does not come to open words, it disturbs the peace of all.

When the Lord said, “One of you will betray me, one who is eating with me,” what did each of the disciples say?

This is just what each one of us should say to himself when we feel out of harmony with others. We should not place the blame on the others until we have carefully examined ourselves, and often we shall find that we ourselves are to blame.

Where did the Lord go after supper?

The prayer of the Lord at Gethsemane is an example to us when we are facing something which we know will be very hard for us. We all naturally wish that the Lord would not require hard things of us—that there may prove to be some easier ways—but we should keep in mind that the Lord never lets hard things come to us except for our good, and we should be willing to go bravely through any hard task which He sets before us.

Who betrayed the Lord?

How did Judas show the Lord’s enemies whom to seize?

Read verses 51 and 52. This is the only Gospel in which this little incident is mentioned. It is possible that the young man was Mark himself. You remember that Mark’s mother was one of the early Christians in Jerusalem.

Before whom was the Lord tried?

Of what did the high priest say He was guilty? Why?

What did Peter do of which he was afterward ashamed?

We may wonder how Peter could have been so weak, but we do the same thing ourselves every time we are afraid or ashamed to stand up for what we know is right. To be able to speak out for what is right when everyone about you is bent on doing wrong shows the highest kind of courage.

Intermediate

The correspondence of the Lord's Supper and what is actually accomplished through it constitute the lesson of first importance for the Intermediates. They will soon be joining the church and need particularly to feel the value of this step in its relation to the privilege of partaking of Communion.

We recall that when the Lord gave His disciples the instruction concerning the necessity of childlike acceptance of divine truth and when He told them that true greatness is in serving the Lord and the neighbor instead of in riches or in personal prominence, they were on their way to Jerusalem, the last journey the Lord would make on earth. From the Palm Sunday account you will remember that during His last week on earth the Lord at night lodged not in Jerusalem but in the village of Bethany not far away, in the home of His friends Mary and Martha and their brother Lazarus.

The first incident in our chapter for today takes place in Bethany. The Gospel of John (12:3) tells us that the woman who anointed the Lord with the precious ointment was Mary, and that it was Judas who voiced the objection to the act as a waste of money. The lesson which the Lord teaches us in this little story is the same that He teaches in another story about the same Mary in Luke 10:38-42, that there are things more important than material benefits. Love to the Lord and the desire to learn from Him are the most important of all. We should notice that here again the Lord told His disciples—if they had been willing to understand—that He was about to be put to death.

Then we have the story of the last Passover feast which the Lord

ate with His disciples and of the first celebration of the Holy Supper. You remember that on Palm Sunday the Lord sent two of His disciples to find the ass on which He was to ride into Jerusalem. Now He sends two to find the right place for the Passover feast and to prepare for it. The number two, as we learned in our lesson on the loaves and fishes, always means that we want to know the truth not just for its own sake but for the sake of doing it, that is, that our will and our understanding must go together if we are to accomplish anything. The Lord did not let the two find a place of their own choosing: they were to follow a man with a pitcher of water. This means that we must follow the truth which the Lord gives us in His Word. The place that they found was a “large upper room furnished and prepared.” What they were about to do was to share with the Lord a very holy feast. We remember that a house represents our character. The upper room is the part of us which is above the level of merely worldly thoughts. We all have this upper room—the ability to think about the Lord and heavenly things—but we often keep it closed and unused. And sometimes we do not even bother to furnish and prepare it for receiving the Lord—we do not try to supply it with knowledge from the Word and to prepare it by trying to understand what the Lord wants of us.

For the people of the Old Testament the Passover was the greatest feast of the year, commemorating their deliverance from bondage in Egypt so long before. Have you ever wondered why we like to eat together? People of all nations have the same feeling; it is not just a tradition of our own. It isn't just because we all enjoy good food. There is something about sharing the same food that draws people closer together. This is because food and drink for the body correspond to food and drink for the soul—goodness and truth—and both come from the Lord, and to share the same goodness and truth is to be close together in spirit. At the Passover feast the disciples were closer to the Lord than at other times. Although they did not realize it, He was about to complete His work of delivering men from a worse slavery than the slavery in Egypt—from slavery to the power of evil. So at this time He gave

them a new feast which for the Christian Church was to take the place of the Passover. We call this feast the Lord's Supper or the Holy Supper or Holy Communion.

The Lord called the bread and wine His body and blood. Some Christians take this literally and believe that by some mystical change the bread and wine are actually turned into the body and blood of Christ. But we know that material things are not the most important things. The Lord is really love and wisdom, or goodness and truth, and the bread and wine are symbols of this goodness and truth.

You are reaching the age—if you have not already reached it—when you will be confirmed and will join with older people in the Lord's Supper. In Revelation 3:20 the Lord says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." We hear the Lord's voice when we obey His commandments. We open the door to Him when we put away selfish and worldly feelings and thoughts and let His unselfish love come into our hearts. Then, as we take the bread and wine, we should think that the Lord is present with us more closely than He can be in any other way, giving us with the bread and wine all that we need and can use of His goodness and truth. Remember that the Lord is always there and giving and that what we receive depends upon us.

There was one present at the Passover feast who took part in the new sacrament but was not in a state to receive goodness and truth from the Lord. This was Judas, who had already planned to betray Him. Judas represents everyone who pretends to be a follower of the Lord but is really seeking his own advantage. He also represents the selfish and worldly tendencies which are in every one of us, even when we are outwardly worshiping the Lord. If we are truly humble, we are conscious that we have these tendencies. You notice that when the Lord said to the apostles that one of them would betray Him, they did not begin to look suspiciously at each other. Each one began to be sorrowful, and to say, "Is it I?"

The story of the betrayal and of the Lord's trial before the high

priest and of Peter's denial of Him is one you should read carefully, not just wondering how people could have done such things to the Lord long ago, but thinking how each of us to some extent does the same thing today, not being true and brave enough always to speak the truth and to do right.

Basic Correspondences

the upper room = the higher plane of the soul

bread = goodness

wine = spiritual truth



Senior

For this class the emphasis should be laid on the necessity of recognizing our own weakness and need of the Lord, and on what constitutes worthy approach to the Holy Supper, what we should be thinking of as we partake of it, and what the Lord does for us through it. The whole chapter may be taught with these emphases in mind.

In the Gospel of Luke (22:19) we are told that when, at the institution of the Holy Supper, the Lord gave thanks and broke the bread and gave it to the disciples, telling them that it was His body, He added, "This do in remembrance of me." The disciples did not realize—although they had been told—that this would be the last meal they would share with the Lord while He was in the flesh, but the Lord Himself knew it. Read verse 8 of our chapter. He was about to lay down His life for the salvation of mankind. The man who was to betray Him had already made his agreement with the priests, although he was present at the supper with the rest and the Lord shared the bread and wine with him also.

The Passover was celebrated in remembrance of the deliverance of the ancient Hebrews from bondage in Egypt. The Holy Supper is to be celebrated in remembrance of our deliverance from bondage to the hells by means of the Lord's victories over them when He was on earth. We should always have this in mind when we come to the Holy Supper. Judas is in each one of us as the temptation to love self and the world more than the Lord and the neigh-

bor. When the Lord said that one of those present at the table would betray Him, each of the apostles began to ask, “Is it I?” The proper preparation for receiving the Lord’s Supper worthily is honest self-examination. No one can do this for us. Each must do it for himself.

Eating together is the symbol of conjunction. We invite our friends to share a meal with us as a token of our friendship. We also know that when there is one person present at the table who is out of harmony with the rest, the enjoyment of all is lessened. The Lord is present in the Holy Supper whenever it is celebrated just as really as He was present with His disciples at its institution. The bread is His body and the wine His blood, goodness and truth from Him. If we recognize and put away our selfish and worldly feelings and thoughts and come to the Lord’s table in the sincere desire to receive goodness and truth from Him, we shall draw close to Him and our souls will be fed, each according to his need.

In the Gospel of Matthew as well as in that of Mark the account of the institution of the Holy Supper is immediately preceded by the anointing of the Lord while He sat at supper in Bethany. John tells us that it was Mary, the sister of Martha and Lazarus, who anointed Him and that it was Judas who raised the objection that the precious ointment should rather have been sold and the money given to the poor. This is a picture of the contrast between genuine love to the Lord and the attitude of those who place virtue in externals. The Lord taught the true relation of these things in His words to the scribes and Pharisees in Matthew 23:23. We should not neglect the outward good works, but they are not the thing of first importance. The attitude of the heart and mind is the thing which determines whether external good works are genuine or hypocritical.

Study the prayer of the Lord in the Garden of Gethsemane. We should not think that the cup from which He asked to be delivered was the physical suffering on the cross. The Lord never spared His physical body or was concerned about it. The Lord could have saved Himself from the cross. We shall take up this question in our

lesson on the crucifixion. The point to note here is that the spirit of this prayer of the Lord is our example when we are facing possible hardship or sorrow, and that it is in keeping with the petitions of the Lord's Prayer: "Lead us not into temptation," and, "Thy will be done." We should recognize our weakness and pray to be kept out of temptation, but when temptation comes, we should know that it is permitted by the Lord and that He sees that we are strong enough to resist it with His help if we choose, and that we shall profit by the experience.

You may sometimes hear people say that the Lord never claimed to be the Messiah. This is not true. There are several places in the Gospels where He makes the claim clearly. One of them is in verse 62 of our chapter and in verses 63 and 64 we are told that it was this very claim which the high priest made the basis for condemning Him. We need to read the Gospels often and with attention so that we may be sure for ourselves of the recorded facts. People are sometimes very blind to things they do not want to see.

Finally in our chapter there is the story of Peter's denial of the Lord. Read first verses 27 to 31 and then 66 to 72. This incident, too, teaches our own weakness and constant need of guidance and strength from the Lord. Peter was one of the three closest followers of the Lord, one of the four first called to follow Him. Like Reuben, the oldest son of Jacob, he represents faith. How strong is our faith? If, like Peter, we are inclined to boast of our devotion to the Lord—even to ourselves—we shall soon be tested, and we may need to be shown how weak we really are. When we see someone else yield to temptation, we are very apt to feel that we should have been stronger if the same temptation had come to us. But we should remember that each person's temptations are different from those of any other. We never know just when or in what form our own temptations will come, but we should know that we can never meet them in our own strength. We need the Lord's help from day to day. We get this help by keeping close to Him through regular reading of the Word, through prayer, through regular worship, and especially through the Lord's Supper when we go to it in the right spirit.

Adult

A topic for this lesson with the Adults might well be: “How we as members of the church may be betraying the Lord.” Some of the younger and newer members of the class will also need a discussion of the meaning and value of the Holy Supper and of what constitutes proper preparation for approach to it.

We read in AC 5915 that sustenance in the spiritual sense is “nothing else than the influx of good and truth through heaven from the Lord. From this are the angels sustained, and from this is the soul of man (that is, his internal man) sustained. To this sustenance corresponds the sustenance of the external man by food and drink; and therefore, by ‘food’ is signified good, and by ‘drink’ truth. Such also is the correspondence, that when a man is partaking of food, the angels with him are in the idea of good and truth, and wonderful to say with a difference according to the species of the food. Thus when a man in the Holy Supper receives the bread and the wine, the angels with him are in the idea of the good of love and the good of faith . . . for the reason that bread corresponds to the good of love, and wine to the good of faith; and because they correspond, they also signify the same in the Word.”

The New Church recognizes only two sacraments, baptism and the Holy Supper, considering these two to have been specifically instituted and commanded by the Lord Himself. In Luke (22:19) we are told that when the Lord gave the bread to His disciples, He said, “This do in remembrance of me.” As we have seen before, the disciples in spite of all the Lord had told them did not realize that the Lord would actually be put to death. Even Judas, as his later acts indicate, obviously expected the Lord to save Himself as He had so often done before. But the Lord knew what was about to happen. On the previous day in Bethany, as our chapter tells us, when the woman anointed Him with the precious ointment, He told them: “She hath done what she could: she is come aforehand to anoint my body to the burying.” We are told in John 12:4-6 that it was Judas who voiced the objection to Mary’s act on the ground that the precious ointment should have been sold to benefit the poor, “not that he cared for the poor; but because he was

a thief, and had the bag, and bare what was put therein.” And in both Matthew and Mark it is immediately after the Lord’s commendation of Mary that Judas goes to the chief priests with his offer to betray the Lord. Judas, we have seen, represents his nation, which put the all of religion in the externals of worship. Yet Judas was one of the twelve chosen by the Lord Himself, and in TCR 791, in connection with the historical Second Coming, we are told: “After this work was finished the Lord called together His twelve disciples who followed Him in the world; and the next day He sent them all forth throughout the whole spiritual world to preach the Gospel that THE LORD GOD JESUS CHRIST reigns.” Judas, we may infer, was still one of the twelve. In TCR 4 in the same connection it is said, “his twelve disciples, now angels.” Apparently Judas the man had in him the basis of salvation. As a representative character he belongs with the apostles; the externals of worship are an essential part of the complete Christian life. But we must always keep in mind that it is through them, when the emphasis is put on them rather than on the celestial and spiritual things which they represent, that the Lord is betrayed. The first Christian Church betrayed the Lord in this way by adding interpretations and regulations of its own to the simple and beautiful teaching and example of the Lord as given us by Him in the Word of the New Testament. When we compare the elaborate rituals of some churches today with the simple ceremony of the Holy Supper as the Lord first gave it, we realize the danger into which the love of the externals of worship can lead.

We should note in our chapter that a state of humility preceded the institution of the Holy Supper. The Lord told the twelve that one of them would betray Him, and instead of looking at each other with suspicion “they began to be sorrowful, and to say unto Him one by one, ‘Is it I?’” This is the pattern for our own approach to the Holy Supper. “What weaknesses are in me which may be leading me to betray the Lord?” The thirteenth chapter of TCR (nn. 698-752) is devoted to the subject of the Holy Supper. Section VI of this chapter is headed: “Those come to the holy supper

worthily who have faith in the Lord and charity toward the neighbor.” See the excerpt from n. 726 below.

We recall that even James and John had in their minds thoughts of their own power and glory, and this universal tendency in man to wish to place himself first is further impressed upon us by the story of Peter’s denial of the Lord. Peter, we know, represents faith, and Peter was sure that though all others failed, he would remain true. He needed to see and acknowledge his own weakness, and each of us needs the same lesson. Another example of the same weakness is found in verses 51 and 52. This little incident is recorded only in the Gospel of Mark, and commentators with some reason have suggested that the young man may have been Mark himself. We remember that Mark lived in Jerusalem and that his mother was among the most prominent of the early Christians. Tidings of the exodus of the multitude with swords and staves in the direction of the garden where the Lord had gone might well have reached her home and prompted young Mark to leave his bed hastily and follow. The important thought for us, however, is rather that in the correspondence the linen garment represents the possession of truth from the divine—“the fine linen is the righteousness of saints”—and nakedness represents lack of truth. When the enemy laid hold on the young man’s garment, he left the linen cloth and fled from them naked. Although he had received and accepted the Lord’s teaching, his belief was not strong enough to stand in the face of personal danger.

There are other things in this chapter which we need to note especially. One is the prayer of the Lord in Gethsemane. We may be sure that the Lord was not praying to be spared physical suffering. What the suffering on the cross was we shall consider in our next lesson. The form of the prayer, however, is a divine recognition of the weakness of human nature; “For he knoweth our frame; he remembereth that we are dust.” What the Lord is saying to us here is that it is not wrong for us to pray to be delivered from some impending trial or bereavement provided that at the same time we are at heart willing to go through it if the Lord sees that it is for our good.

We all recognize the betrayal of the Lord by Judas with a kiss as picturing the betrayal of the Lord which is involved in professing to be a Christian while inwardly serving self instead of the Lord. One of the strongest arguments men offer against uniting with a church is that so many of its members are obviously sinners.

Finally we should note verses 61-64, because sometimes people say that the Lord never claimed to be the Messiah, when in fact this very claim was made the basis for His condemnation by the high priest. Note that there is nothing in this chapter which has to do with Gentiles—people outside of the church. Its lessons concern those who profess religion, and it shows us our constant need of humility and of the consciousness of our own weakness and selfishness, of not pointing at others but at every point asking sincerely, “Is it I?”

From the Writings of Swedenborg

True Christian Religion, n. 726: “Eternal life and salvation are impossible without conjunction with the Lord. . . . Only those come to the holy supper worthily who are interiorly conjoined with the Lord, and those are interiorly conjoined with Him who are regenerated. . . . There are many who confess the Lord, and who do good to the neighbor; but unless this is done from love to the neighbor and from faith in the Lord, they are not regenerated, for such do good to the neighbor solely for reasons that look to the world and themselves, and not to the neighbor as the neighbor. The works of such are merely natural, and do not have concealed within them anything spiritual; for they confess the Lord with the mouth and lips only, from which their heart is far away. True love to the neighbor, and true faith, are from the Lord alone, and both are given to man when he from his freedom of choice does good to the neighbor naturally, and believes truths rationally, and looks to the Lord, doing these three things because they are commanded in the Word. The Lord then implants charity and faith in the midst of him, and makes both of these spiritual. Thus the Lord conjoins Himself to man, and man conjoins himself to the Lord, for no conjunction is possible unless it is effected reciprocally.”

Suggested Questions on the Lesson

J. What did the Lord say about little children? *of such is kingdom of heaven*

- J. What did the rich young man ask? *what must I do to inherit eternal life?*
- J. What did the Lord tell him to do as the first thing necessary? *obey commandments*
- P. What was the young man not willing to do? *give up his riches*
- J. What did the Lord say about [trust in] riches? *makes it hard to enter heaven*
- P. What did James and John want? *seats of honor*
- J. What did the Lord say true greatness is? *being servant to all*
- J. When the Lord was at supper in Bethany, what did a woman do for Him? *anointed Him*
- J. What did some of the disciples say? *this was wasteful*
- J. What did the Lord tell them? *she has done a beautiful thing*
- P. How did the Lord tell the two disciples to find the house where they should prepare the Passover feast? *follow man with water jar*
- P. Where was the room in the house? *upstairs*
- J. What did the Passover commemorate? *release from Egyptian slavery*
- P. When the Lord told the disciples that one of them would betray Him, what did each one ask? *“Is it I?”*
- P. What did the Lord do with the bread and wine as they were eating? *blessed, gave to disciples*
- P. Of what Christian sacrament was this the beginning? *Holy Supper*
- I. What do the bread and wine represent? *divine goodness and truth*
- J. Where did the Lord go after supper? *Gethsemane*
- J. What was His prayer there? *to “remove cup”*
- J. Who betrayed the Lord? *Judas Iscariot*
- J. How did he betray Him? *with a kiss*
- J. Where was the Lord taken to be tried? *before the high priest*
- S. What accusation did the high priest make against Him? Why? *blasphemy, claimed to be the Christ*
- J. What did Peter do which he had been sure he would not do? *denied the Lord three times*
- S. What do we commemorate in the Holy Supper? *our redemption from power of evil*