

THE LAST WEEK OF THE LORD JESUS ON EARTH

I. The Supper at Bethany

Sunday, 9 Nisán (March 29), A.D. 33

Jn. 12:1-11 cf. 19:31; Mk. 14:3-9; Mt. 26:6-13

Introduction: In this study we will look at what took place each day of the last week The Lord Jesus Christ lived on Earth. It was on the way on His third visit to Jerusalem during the last week of the last year of His life that these events took place. Four months before His death, Jesus returned to the area of **Baythahbahráh** across the Jordan, where he first began His ministry. There He abode for about three months. It was there that Jesus received the message from Mary and **Máhrthah, late on Friday, 30 Adar (March 24) that His friend Láhzahrohs** (Lazarus), with whom He visited and ate at least two times before, was sick. It was Tuesday, 4 Nisán (March 23) when Jesus raised Lazarus from the dead. Then He went to abide five days at **Ehfráh-éem** until Sunday, 9 Nisán (March 30), A.D. 33 when He went to **Baythah-néeah** (Bethany) to eat dinner with Martha, Mary, and **Láhzahrohs**. There are six reasons why it must have taken place on Sunday and not Saturday. Below is an excerpt from **A Chronological Harmony of The Gospels - The Life of Christ** from **THE GOSPELS A Precise Translation** by Dr. Fred Wittman, pp. 35,36.

“LAST WEEK IN THE LIFE OF CHRIST ON EARTH”

“[There are six reasons to substantiate that the dinner at Bethany took place on Sunday, 9 Nisán and not Saturday, 8 Nisán:

- (1) **Ehfráh-éem**, where Jesus was tarrying before Passover (Jn. 11:54), was too far distant (c. 13 miles) for a Sabbath day’s journey (ranges from $\frac{3}{4}$ mile but never more than 2 miles) to Bethany for Jesus to travel to dinner (a cooked meal) on Saturday. (An average day’s travel on foot is 20-30 miles.)
- (2) The Greek word translated ‘supper’ is **δειπνον**. It is a cooked meal, the principal meal eaten in the evening. John stated, “six days before Passover (on Friday, 14 Nisán) . . . they made a dinner for Him there.” Thus the Triumphal Entry had to be on Monday, 10 Nisán, A.D. 33, the day following the dinner at Bethany and two days after the observance of the Sabbath (Jn. 12:1,12).
- (3) The Jews were prohibited from preparing a cooked meal on Saturday. Note that no fire was permitted on the Sabbath (Exodus 16:23; 35:3).
- (4) In order for the supper to be on Saturday, it would be necessary for Scripture to state that it took place seven days before Passover, but It didn’t. Scripture records it was “six days **before** the Passover” (Jn. 12:1).
- (5) Also note that “a large crowd of the Jews” was gathered outside the dwelling of Mary, **Máhrthah**, and **Láhzahrohs** (Jn. 12:9). A large crowd does not gather on the Sabbath, the day of rest, especially in a small town like Bethany.
- (6) Bethany also was too far from Jerusalem for a Sabbath day’s journey. Therefore the dinner at Bethany must have been prepared and eaten in second evening on Sunday, 9 Nisán, which was six days before Passover, which occurred on Friday, 14 Nisán. Thus

the Triumphal Entry had to be on Monday, 10 Nisán, A.D. 33, the day following the dinner at **Baythah-néeah** (Bethany) and one day after the traditional observance of this occasion.]”

Now consider seven facts that are gleaned from the record of three Gospel writers, concerning: The Supper, The Saved, The Sisters, The Cynical Sinner, The The Savior, The Lord Jesus Christ, The Sentiment, and He Spent the Night at **Baythah-néeah** (Bethany).

A. The Supper (Jn. 12:2). *APT*, pp. 35,36)

The Greek noun translated ‘supper’ (AV) is *δειπνον* (deh-ihpnohn) meaning ‘dinner.’ It is a cooked meal, the principal meal eaten in the evening (3:00 P.M. till dark c. 9:00 P.M.). Since it refers to a cooked meal, it could **not** be prepared on Saturday because Jews could **not** light a fire on the Sabbath (Ex. 35:3). It was six days before Passover. Also there was a large crowd of Jews gathered in **Baythah-néeah** (Bethany), a small town. Jesus and His disciples had been recently tarrying in **Ehfráh-éem**, a small town c. twenty-four miles north of **Baythah-néeah** (Bethany). Therefore they would have had to travel more the a Sabbath Day’s journey (3/4 mile to less than two miles) to get there on Saturday.

B. The Saved under The Old Testament (Jn. 12:1,2).

1. **Láhzahrohs** (Lazarus), the resurrected-buried one was leaning back to eat at the table with The Lord Jesus Christ.
 - a. He was chronically infirm and dying on Friday, 30 Adar, A.D. 33, just five days before this day of the Supper (9 Nisán).
 - b. He died and was buried after sun down on 2 Nisán, A.D. 33.
 - c. He was Resurrected from the memorial grave on Tuesday, 4 Nisán (March 24), A.D. 33, dwelling (the building where presently living), and fellowshiping with The Lord Jesus Christ at this supper.
2. Simon the Leper (Mk. 14:3) - the father of Mary, Martha, and **Láhzahrohs**
 - a. Defiled, unclean - an outcast and lepers were not permitted to dwell any longer in the house unless pronounced clean by a priest. The house would become called the dwelling of the son not of the one declared to be a leper. He must dwell alone outside the camp or town or village (Num. 13:45,46)
 - b. Diseased,
 - c. Delivered, cleansed, and restored to his family.

C. The Sisters (Lk. 10:38-42; Jn. 12:2,3).

1. **Máhrthah** served (Jn. 12:2):
 - a. Cumbered with serving (Lk. 10:40),
 - b. Complaining and rebuked on the previous visit to Bethany (vs. 40,41).
 - c. Content to serve now (Jn. 12:2).
2. Mary sacrificed (Lk. 10:41; Jn. 12:2).

She sacrificed to Him by anointing the feet of The Lord Jesus with expensive ointment for His burial and bowed in homage to Him. Note four things about Mary’s act:

 - a. The Better Portion - sitting at Jesus feet and (Lk. 10:42).
 - b. The Precious Ointment - sacrificed (Jn. 12:3) - the cost (v. 5) equal to a hard-working laborers one year’s pay,
 - c. The Anointing - worshipping - toward His burial (v. 7).
 - d. She anticipated His resurrection after death - believed His prophesy that He stated to His disciples 4 times (Mt. 16:21; 17:22,23; 20:18,19; 26:31).

D. The Cynical Sinner, Judas Iscariot (Jn. 12:4-8).

1. Reasoning aloud (v. 5) - the price,
 2. Resentful (v. 6) - over the purse, not the person,
 3. Rebuked (vs. 7,8) - the priority of Mary.
- E. The The Savior, The Lord Jesus Christ** (Jn. 12:2; Mt. 26:12,13).
1. Reclining to eat and fellowshiping (v. 2),
 2. Served and fed (v. 2),
 3. Censuring Judas Iscariot (vs. 6,7 cf. Mt. 26:10,11),
 4. Sagacious (wise) with feeling for Mary (v. 7 cf. Mt. 26:12,13),
 5. Sanctioning (commending) Mary's deed and faith (Mt. 26:12,13).
- F. The Sentiment** (Jn. 12:9-11).
1. The Disciples: became indignant being incited by Judas Iscariot (Mt. 26:8; Mk. 14:4).
 2. The Chief Priests bethink (cause themselves to consider) homicide both to Jesus and to **Láhzahrohs** (Jn. 12:10),
 3. Many Jews Committed Trust (Jn. 12:11).
- G. He Spent the night at Baythah-néeah** (Bethany) (Jn. 12:1,9-12 cf. Lk. 19:29; Mk. 11:1,11,12; Jn. 12:1 APT).
- “[There are five substantiating reasons for concluding that Jesus spent Monday night in **Baythah-néeah** (Bethany):
- (1) Jesus came unto **Baythah-néeah** (Bethany) on Sunday six days before the Passover (Jn. 12:1);
 - (2) Mark also records that, after looking around the Temple, He exited Jerusalem with the twelve unto **Baythah-néeah** (Bethany) (Mk. 11:11);
 - (3) Then early the next morning He exited away from **Baythah-néeah** (Bethany) to return to the Temple (Mk. 11:11,12);
 - (4) Matthew records that He passed the night at **Baythah-néeah** (Bethany) after He cleansed the Temple, healed blind and lame ones, and answered the complaining chief priests and Scribes (Mt. 21:17). Therefore it seems obvious that He also passed the night in Bethany after the dinner that **Máhrthah** served in **Baythah-néeah** (Bethany) the evening before the triumphal entry.
 - (5) Additionally Matthew, Mark, and Luke reported that when Jesus and His disciples drew near unto **Baythfahgáy** (Mt. 21:1) on their way to Jerusalem when Jesus sent two disciples to borrow an ass and her colt. Mark (11:1) and Luke (19:29) both add “and Bethany.” There is a fork in the road at the Mount of Olives where the two roads join. Jesus was traveling toward Jerusalem according to all three Synoptic Gospels. Therefore they must have been traveling from **Baythah-néeah** (Bethany) toward the fork leading off to the village of **Baythfahgáy**, where they were to find the colt] (Wittman, APT *ibid*, pp. 36,37).

Conclusion:

Today we began a study of **The Last Week in The Life of The Lord Jesus Christ on Earth**. We noted that Mary and **Máhrthah** provided The Lord Jesus and His disciples with a cooked dinner on Sunday, 9 Nisán (March 30), A.D. 33, during which Mary sacrificed and anointed His feet with precious expensive ointment to prepare ahead of time for His burial. She alone of all His disciples understood His destiny though He foretold it at least four times and had the privilege of preparing His body for burial. Jesus rebuked the disciples who expressed indignant sentiment at Mary's act of sacrifice.

What is your sentiment toward Mary's act of sacrifice? What is your sentiment toward The Lord Jesus Christ, Who Has died and rose again as He prophesied?

Application:

What will your reaction be toward The Lord Jesus Christ Who is The Only Savior? What will you do to properly acknowledge Him and demonstrate that you worship Him?

Dr. Fred Wittman

For next week: **Read and meditate upon: (Jn. 12:12-19 cf. 12:1; Mt. 21:1-11 cf. Deut. 18:15,18,19; Mk. 11:1-11; Lk. 19:28-40; Ex. 12:3-6; Isa. 53:7) and concerning the sign that was given four times to the leaders of the Jews: (Mt. 12:39,40; Jn. 6:9,13,14,22-30; Mt. 16:1,4; and Lk. 11:14-17,29,30).**