



Grace Fellowship Church  
Pastor/Teacher, Jim Rickard  
Tuesday, January 24, 2023

### Luke Chapter 23

E. Wednesday – Jewish, Thursday- Roman, **Luke 22:54-23:56.**

#### **4. Christ before Pilate, Luke 23:1-5.**

This is the fourth trial that Jesus would endure at the hands of man, the first before Gentiles. This trial is paralleled in **Mat 27:1-2, 11-14; Mark 15:1-5; John 18:28-38.**

Matthew, Mark, and John merge the 4<sup>th</sup> and 6<sup>th</sup> trials of Jesus that were before Pilate, and do not mention the 5<sup>th</sup> trial by Herod. Only Luke wrote about the 5<sup>th</sup> trial, which we will note in our next section.

In addition, only Matthew includes the narrative of Judas' remorse and death, **Mat 27:3-10**, which we will note below.

#### Vs. 1

**Luke 23:1, "Then the whole body of them got up and brought Him before Pilate."**

Matthew notes, **Mat 27:1-2, "Now when morning came, all the chief priests and the elders of the people conferred together against Jesus to put Him to death; <sup>2</sup>and they bound Him, and led Him away and delivered Him to Pilate the governor."**

Mark notes, **Mark 15:1, "Early in the morning the chief priests with the elders and scribes and the whole Council, immediately held a consultation; and binding Jesus, they led Him away and delivered Him to Pilate."**

Matthew and Mark emphasize the unanimity of the whole council of the Sanhedrin coming together to condemn Jesus, so they could put Him to death, THANATOO, "put to death, destroy, etc." They did so by binding Him, DEO, "bind, tie, imprison, etc." and delivering Him, PARADIDOMI, "hand over, deliver up, betray, etc.," to Pilate, who was the govern at that time, HEGEMON, "Prince, governor, procurator, etc."

John notes, **John 18:28, "Then they led Jesus from Caiaphas into the Praetorium, and it was early; and they themselves did not enter into the Praetorium so that they would not be defiled, but might eat the Passover."**

John emphasizes the hypocrisy of the Sanhedrin not wanting to be ritually defiled, MIAINO, "stained, defiled, polluted, soiled, etc.," by entering the Praetorium, so they could eat the Passover, PASCHA, when in fact the true Passover was standing right in front of them; the One they wanted to destroy, **1 Cor 5:7; cf. John 1:29, 36; 6:53; Rev 5:6; 7:17; 22:1-3.**

"**Praetorium**," PARITORION is somewhat transliterated and means, "governor's official residence, palace, or the praetorian guard themselves." It is used here for the Roman Governors palace, as in **John 18:33**. Then, in Matthew and Mark and later in John, it is used for the inner part of the palace in the 6<sup>th</sup> trial of Jesus when and where they scourged Jesus prior to His crucifixion, **Mat 27:27; Mark 15:16; John 19:9**. In **Acts 23:35**, "Herod's Praetorium," probably refers to Herod's palace in Caesarea, which too became the official residence of the Roman Governor. Finally, it is used in **Phil 1:13**, for the Roman soldiers who held Paul prisoner in Rome prior to his trial before the emperor Nero.

Because this was a “gentile home” that had not been cleansed of the presence of leaven (yeast), and inspected, they did not want to enter for fear of being defiled with sin and therefore, unable to eat the meal for the Feast of Unleavened Bread, cf. **Lev 5:3; 22:5**.

Yet, everything they were doing to Jesus was sinful and caused them to be quite defiled, with the result that due to their continued unbelief in Jesus as the Christ, they could not enter into a relationship with God by being able to eat (believe in) the true Passover, Jesus Christ.

**1 Cor 5:7, “Clean out the old leaven so that you may be a new lump, just as you are *in fact* unleavened. For Christ our Passover also has been sacrificed.”**

**John 6:53, “So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves”.”**

**John 1:29, “The next day he saw Jesus coming to him and said, “Behold, the Lamb of God who takes away the sin of the world!””**

**John 1:36, “And he looked at Jesus as He walked, and said, “Behold, the Lamb of God!””**

**Rev 5:6, “And I saw between the throne (with the four living creatures) and the elders a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth.”**

**Rev 7:17, “For the Lamb in the center of the throne will be their shepherd, and will guide them to springs of the water of life; and God will wipe every tear from their eyes.”**

**Rev 22:1, “Then he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb.”**

Remember that these two feasts represented:

1) **The Passover**, a one-day feast, commemorating the last plague against Egypt and the Jews freedom from slavery. It signified the Lord passing over their sins until the perfect sacrifice was made, saving everyone from the slave market of sin, **Lev 23:4ff**. This was fulfilled by Jesus’ death on the Cross, **1 Cor 5:7**.

**1 Cor 5:7, “Clean out the old leaven so that you may be a new lump, just as you are *in fact* unleavened. For Christ our Passover also has been sacrificed.”**

2) **The Feast of Unleavened Bread**, a seven-day feast commemorating the removal of sin. It entailed the removal of sin as depicted by the removal of all leaven (yeast) and the hiding away of the unleavened bread, **Ex 12:14-20; 23:15; 34:18; Lev 23:6-7; Deut 16:3-8**. This was fulfilled by Christ’s burial and time spent in the grave, **1 Cor 5:7-8**.

**Deut 16:3, “You shall not eat leavened bread with it; seven days you shall eat with it unleavened bread, the bread of affliction (for you came out of the land of Egypt in haste), so that you may remember all the days of your life the day when you came out of the land of Egypt.”**

“**Affliction**” is the Hebrew word ONI that means, “affliction, misery, or trouble.” It describes the state of pain caused by affliction, i.e., Christ’s suffering for our sins.

**1 Cor 5:8, “Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.”**