

~PILATE (818)

.. Trial Of Jesus

.. Removal And Death

- Roman governor of Judea during Jesus earthly ministry.
- In the fifteenth year of the reign of Tiberius Caesar, when Pontius **Pilate** was governor of Judea, and Herod was district ruler of Galilee, but Philip his brother was district ruler of the country of Ituraea and Trachonitis, and Lysanias was district ruler of Abilene. (**Luke 3:1**)
- After Herod the Great's son Archelaus was removed from being king over Judea, provincial governors were appointed by the emperor to rule the province, **Pilate** evidently being the fifth of these. Tiberius appointed him in **26 C.E.**, and his rule lasted ten years.
- Little is known of Pontius **Pilate's** personal history. The only period of his life to receive historical notice is his Judean governorship. The one inscription known bearing his name was found in **1961 C.E.** at Caesarea. It also refers to the Tiberieum, a building **Pilate** dedicated in honor of Tiberius.
- As the emperor's representative, the governor exercised full control of the province. He could impose the death sentence, and according to those endorsing the view that the Sanhedrin could pass the death sentence, the governor's ratification had to be obtained by that Jewish court for such sentence by them to be valid.
- Then the High Priest ripped his outer garments, saying; He has blasphemed! What further need do we have of witnesses? See! Now you have heard the blasphemy. (**Matthew 26:65**)
- What is your opinion? They returned answer; He is liable to death. (**Matthew 26:66**)
- Hence **Pilate** said to them; Take him yourselves and judge him according to your Law. The Jews said to him; It is not lawful for us to kill anyone. (**John 18:31**)
- As the official residence of the Roman ruler was at Caesarea.

- And he summoned a certain two of the army officers and said; Get two hundred soldiers ready to march clear to Caesarea, also seventy horsemen and two hundred spearmen, at the third hour of the night. ([Acts of Apostles 23:23](#))
- Also, provide beasts of burden that they may have Paul ride and convey him safely to Felix the governor. ([Acts of Apostles 23:24](#))
- The main body of Roman troops was stationed there, with a smaller force garrisoned at Jerusalem. Customarily, however, the governor resided at Jerusalem during festival seasons, such as at Passover time, and brought up military reinforcements with him. **Pilates** wife was with him in Judea.
- Moreover, while he was sitting on the judgment seat, his wife sent out to him, saying; Have nothing to do with that righteous man, for I suffered a lot today in a dream because of him. ([Matthew 27:19](#))
- This being possible because of an earlier change in Roman governmental policy concerning governor's in dangerous assignments.
- **Pilates** tenure of office was not a peaceful one. According to the Jewish historian Josephus, **Pilate** made a bad start as to his relations with his Jewish subjects.
- He sent Roman soldiers bearing standards with images of the emperor on them into Jerusalem at night. This move provoked great resentment, a delegation of Jews traveled to Caesarea to protest the presence of the standards and call for their removal.
- After five days of discussion, **Pilate** sought to frighten the petitioners with the threat of execution by his soldiers, but their determined refusal to yield caused him to accede to their request. [[Jewish Antiquities, XVIII, 55-59, iii, 1](#)]
- Philo, a Jewish writer of the [First Century C.E.](#) in Alexandria, Egypt, describes a somewhat similar act by **Pilate** evoking protest, this time involving gold shields bearing the names of **Pilate** and Tiberius, which shields **Pilate** placed in his quarters at Jerusalem.
- A Jewish appeal went to the emperor at Rome, and **Pilate** was ordered to remove the shields to Caesarea. [[The Embassy to Gaius, XXXVIII, 299-305](#)]

- Josephus lists yet another disturbance. To construct an aqueduct to bring water into Jerusalem from a distance of about 40 kilometers (25 miles), Pilate used money from the temple treasury at Jerusalem.
- Large crowds clamored against this act when Pilate made a visit to the city. Pilate sent disguised soldiers to mix in with the multitude and, at a signal, to attack them, resulting in Jews being injured and some being killed. [Jewish Antiquities, XVIII, 60-62, iii, 2][The Jewish War, II, 175-177, ix, 4]
- Apparently the project was carried through to completion. This latter conflict is often suggested as the occasion when Pilate mixed the blood of Galileans with their sacrifices, as recorded at;
- At that very season there were certain ones present that reported to him about the Galileans whose blood Pilate had mixed with their sacrifices. (Luke 13:1)
- From this expression it appears that these Galileans were slain right in the temple area.
- There is no way of determining if this incident relates to that described by Josephus or is a separate occasion. However, since the Galileans were subjects of Herod Antipas, the district ruler of Galilee, this slaughter may have been at least a factor contributing to the enmity that existed between Pilate and Herod up until the time of Jesus trial.
- On hearing that, Pilate asked whether the man was a Galilean. (Luke 23:6)
- And, after ascertaining that he was from the jurisdiction of Herod, he sent him on to Herod, who was also himself in Jerusalem in these days. (Luke 23:7)
- When Herod saw Jesus he rejoiced greatly, for over a considerable time he was wanting to see him because of having heard about him, and he was hoping to see some sign performed by him. (Luke 23:8)
- Now he began to question him with a good many words, but he made him no answer. (Luke 23:9)
- However, the chief priests and the scribes kept standing up and

vehemently accusing him. (Luke 23:10)

- Then Herod together with his soldier guards discredited him, and he made fun of him by clothing him with a bright garment and sent him back to **Pilate**. (Luke 23:11)
- Both Herod and **Pilate** now became friends with each other on that very day, for before that they had continued at enmity between themselves. (Luke 23:12)

• Trial Of Jesus

- On **Nisan 14,33 C.E.**, at dawn, Jesus was brought by the Jewish leaders to **Pilate**. As they would not enter the Gentile rulers premises, **Pilate** went out to them and inquired as to the charge against Jesus. The charges were that Jesus was subversive, was advocating nonpayment of taxes, and was saying he was a king, thus rivaling Caesar.
- Told to take Jesus and judge him themselves, his accusers replied that it was not lawful for them to execute anyone. **Pilate** then took Jesus into the palace and questioned him concerning the charges.
- Returning to the accusers, **Pilate** announced that he found no fault in the accused. The accusations continued, and upon learning that Jesus was from Galilee, **Pilate** sent him to Herod Antipas.
- Herod, displeased because Jesus refused to perform some sign, subjected him to mistreatment and ridicule and returned him to **Pilate**.
- The Jewish leaders and the people were again summoned, and **Pilate** renewed his efforts to avoid sentencing an innocent man to death, asking the crowd if they wanted Jesus released in accord with the custom of freeing a prisoner at each Passover festival.
- Instead, the crowd, incited by their religious leaders, clamored for the release of Barabbas, a thief, murderer, and seditionist. Repeated attempts by Pilate to free the accused brought only an increase in the shouting for Jesus impalement.
- Fearing a riot and seeking to placate the crowd, **Pilate** acceded to their wishes, washing his hands with water as though cleansing them from bloodguilt. Sometime prior to this, **Pilates** wife had advised him of her troublesome dream concerning that righteous man.

- Moreover, while he was sitting on the judgment seat, his wife sent out to him, saying; Have nothing to do with that righteous man, for I suffered a lot today in a dream because of him. (Matthew 27:19)
- Pilate** now had Jesus whipped, and the soldiers placed a crown of thorns on Jesus head and dressed him with royal robes. Again **Pilate** appeared before the crowd, renewed his disavowal of finding any guilt in Jesus, and had Jesus come out before them with his robes and crown of thorns.
- At Pilates cry, Look! The man! The leaders of the people renewed their demand for impalement, now revealing for the first time their charge of blasphemy.
- Their reference to Jesus as making himself God's son added to **Pilates** apprehension, and he took Jesus inside for further questioning. Final efforts at releasing him brought the warning by the Jewish opposers that **Pilate** was becoming vulnerable to the charge of opposing Caesar.
- Hearing this threat, **Pilate**, bringing Jesus forth, now seated himself on the judgment seat. Pilates cry, See! Your king! Only revived the clamor for impalement and brought the declaration; We have no king but Caesar. **Pilate** then handed Jesus over to them to be impaled.
- When it had become morning, all the chief priests and the older men of the people held a consultation against Jesus so as to put him to death. (Matthew 27:1)
- And, after binding him, they led him off and handed him over to **Pilate** the governor. (Matthew 27:2)
- Then Judas, who betrayed him, seeing he had been condemned, felt remorse and turned the thirty silver pieces back to the chief priests and older men. (Matthew 27:3)
- Saying; I sinned when I betrayed righteous blood. They said; What is that to us? You must see to that! (Matthew 27:4)
- So he threw the silver pieces into the temple and withdrew, and went off and hanged himself. (Matthew 27:5)

- But the chief priests took the silver pieces and said; It is not lawful to drop them into the sacred treasury, because they are the price of blood. (**Matthew 27:6**)
- After consulting together, they bought with them the potter's field to bury strangers. (**Matthew 27:7**)
- Therefore that field has been called, **Field of Blood**, to this very day. (**Matthew 27:8**)
- Then what was spoken through Jeremiah the prophet was fulfilled, saying; And they took the thirty silver pieces, the price upon the man that was priced, the one on whom some of the sons of Israel set a price. (**Matthew 27:9**)
- And they gave them for the potter's field, according to what Yehowah had commanded me. (**Matthew 27:10**)
- Jesus now stood before the governor, and the governor put the question to him; Are you the king of the Jews? Jesus replied; You yourself say it. (**Matthew 27:11**)
- But, while he was being accused by the chief priests and older men, he made no answer. (**Matthew 27:12**)
- Then **Pilate** said to him; Do you not hear how many things they are testifying against you? (**Matthew 27:13**)
- Yet he did not answer him, no, not a word, so that the governor wondered very much. (**Matthew 27:14**)
- Now from festival to festival it was the custom of the governor to release a prisoner to the crowd, the one they wanted. (**Matthew 27:15**)
- Just at that time they were holding a notorious prisoner called Barabbas. (**Matthew 27:16**)
- Hence when they were gathered together **Pilate** said to them; Which one do you want me to release to you, Barabbas or Jesus the so-called Christ? (**Matthew 27:17**)
- For he was aware that out of envy they had handed him over.

(Matthew 27:18)

- Moreover, while he was sitting on the judgment seat, his wife sent out to him, saying; Have nothing to do with that righteous man, for I suffered a lot today in a dream because of him. **(Matthew 27:19)**
- But the chief priests and the older men persuaded the crowds to ask for Barabbas, but to have Jesus destroyed. **(Matthew 27:20)**
- Now in responding the governor said to them; Which of the two do you want me to release to you? They said; Barabbas. **(Matthew 27:21)**
- **Pilate** said to them; What, then, shall I do with Jesus the so-called Christ? They all said; Let him be impaled! **(Matthew 27:22)**
- He said; Why, what bad thing did he do? Still they kept crying out all the more; Let him be impaled! **(Matthew 27:23)**
- Seeing that it did no good but, rather, an uproar was arising, **Pilate** took water and washed his hands before the crowd, saying; I am innocent of the blood of this man. You yourselves must see to it. **(Matthew 27:24)**
- At that all the people said in answer; His blood come upon us and upon our children. **(Matthew 27:25)**
- Then he released Barabbas to them, but he had Jesus whipped and handed him over to be impaled. **(Matthew 27:26)**
- Then the soldiers of the governor took Jesus into the governor's palace and gathered the whole body of troops together to him. **(Matthew 27:27)**
- And disrobing him, they draped him with a scarlet cloak. **(Matthew 27:28)**
- And they braided a crown out of thorns and put it on his head and a reed in his right hand. And, kneeling before him, they made fun of him, saying; Good day, you King of the Jews! **(Matthew 27:29)**

- And they spit upon him and took the reed and began hitting him upon his head. (**Matthew 27:30**)
- Finally, when they had made fun of him, they took the cloak off and put his outer garments upon him and led him off for impaling. (**Matthew 27:31**)
- And immediately at dawn the chief priests with the older men and the scribes, even the whole Sanhedrin, conducted a consultation, and they bound Jesus and led him off and handed him over to **Pilate**. (**Mark 15:1**)
- So **Pilate** put the question to him; Are you the king of the Jews? In answer to him he said; You yourself say it. (**Mark 15:2**)
- But the chief priests proceeded to accuse him of many things. (**Mark 15:3**)
- Now **Pilate** began questioning him again, saying; Have you no reply to make? See how many charges they are bringing against you. (**Mark 15:4**)
- But Jesus made no further answer, so that **Pilate** began to marvel. (**Mark 15:5**)
- Well, from festival to festival he used to release to them one prisoner, whom they petitioned for. (**Mark 15:6**)
- At the time there was the so-called Barabbas in bonds with the seditionists, who in their sedition had committed murder. (**Mark 15:7**)
- So the crowd came on up and started to make petition according to what he used to do for them. (**Mark 15:8**)
- **Pilate** responded to them, saying; Do you want me to release to you the king of the Jews? (**Mark 15:9**)
- For he was aware that because of envy the chief priests had handed him over. (**Mark 15:10**)
- But the chief priests stirred up the crowd to have him release Barabbas to them, instead. (**Mark 15:11**)

- Again in reply **Pilate** was saying to them; What, then, shall I do with him whom you call the king of the Jews? (**Mark 15:12**)
- Once more they cried out; Impale him! (**Mark 15:13**)
- But **Pilate** went on to say to them; Why, what bad thing did he do? Still they cried out all the more; Impale him! (**Mark 15:14**)
- At that **Pilate**, wishing to satisfy the crowd, released Barabbas to them, and, after having Jesus whipped, he handed him over to be impaled. (**Mark 15:15**)
- So the multitude of them rose, one and all, and led him to **Pilate**. (**Luke 23:1**)
- Then they started to accuse him, saying; This man we found subverting our nation and forbidding the paying of taxes to Caesar and saying he himself is Christ a king. (**Luke 23:2**)
- Now **Pilate** asked him the question; Are you the king of the Jews? In answer to him he said; You yourself are saying it. (**Luke 23:3**)
- Then **Pilate** said to the chief priests and the crowds; I find no crime in this man. (**Luke 23:4**)
- But they began to be insistent, saying; He stirs up the people by teaching throughout all Judea, even starting out from Galilee to here. (**Luke 23:5**)
- On hearing that, **Pilate** asked whether the man was a Galilean. (**Luke 23:6**)
- And, after ascertaining that he was from the jurisdiction of Herod, he sent him on to Herod, who was also himself in Jerusalem in these days. (**Luke 23:7**)
- When Herod saw Jesus he rejoiced greatly, for over a considerable time he was wanting to see him because of having heard about him, and he was hoping to see some sign performed by him. (**Luke 23:8**)
- Now he began to question him with a good many words, but he made him no answer. (**Luke 23:9**)

- However, the chief priests and the scribes kept standing up and vehemently accusing him. (Luke 23:10)
- Then Herod together with his soldier guards discredited him, and he made fun of him by clothing him with a bright garment and sent him back to Pilate. (Luke 23:11)
- Both Herod and Pilate now became friends with each other on that very day, for before that they had continued at enmity between themselves. (Luke 23:12)
- Pilate then called the chief priests and the rulers and the people together. (Luke 23:13)
- And said to them; You brought this man to me as one inciting the people to revolt, and, look! I examined him in front of you but found in this man no ground for the charges you are bringing against him. (Luke 23:14)
- In fact, neither did Herod, for he sent him back to us, and, look! Nothing deserving of death has been committed by him. (Luke 23:15)
- I will therefore chastise him and release him. (Luke 23:16)
- But with their whole multitude they cried out, saying; Take this one away, but release Barabbas to us! (Luke 23:18)
- Which man had been thrown into prison for a certain sedition occurring in the city and for murder. (Luke 23:19)
- Again Pilate called out to them, because he wanted to release Jesus. (Luke 23:20)
- Then they began to yell, saying; Impale! Impale him! (Luke 23:21)
- The third time he said to them; Why, what bad thing did this man do? I found nothing deserving of death in him. I will therefore chastise and release him. (Luke 23:22)
- At this they began to be urgent, with loud voices, demanding that he be impaled, and their voices began to win out. (Luke

23:23)

- So **Pilate** gave sentence for their demand to be met. (**Luke 23:24**)
- He released the man that had been thrown into prison for sedition and murder and whom they were demanding, but he surrendered Jesus to their will. (**Luke 23:25**)
- Then they led Jesus from Caiaphas to the governor's palace. It was now early in the day. But they themselves did not enter into the governor's palace, that they might not get defiled but might eat the Passover. (**John 18:28**)
- Therefore **Pilate** came outside to them and said; What accusation do you bring against this man? (**John 18:29**)
- In answer they said to him; If this man were not a wrongdoer, we would not have delivered him up to you. (**John 18:30**)
- Hence **Pilate** said to them; Take him yourselves and judge him according to your Law. The Jews said to him; It is not lawful for us to kill anyone. (**John 18:31**)
- This, in order, that the word of Jesus might be fulfilled which he said to signify what sort of death he was destined to die. (**John 18:32**)
- So **Pilate** entered into the governor's palace again and called Jesus and said to him; Are you the king of the Jews? (**John 18:33**)
- Jesus answered; Is it of your own originality that you say this, or did others tell you about me? (**John 18:34**)
- **Pilate** answered; I am not a Jew, am I? Your own nation and the chief priests delivered you up to me. What did you do? (**John 18:35**)
- Jesus answered; My kingdom is no part of this world. If my kingdom were part of this world, my attendants would have fought that I should not be delivered up to the Jews. But, as it is, my kingdom is not from this source. (**John 18:36**)
- Therefore **Pilate** said to him; Well, then, are you a king? Jesus

- answered; You yourself are saying that I am a king. For this I have been born, and for this I have come into the world, that I should bear witness to the truth. Everyone that is on the side of the truth listens to my voice. ([John 18:37](#))
- **Pilate** said to him; What is truth? And after saying this, he went out again to the Jews and said to them; I find no fault in him. ([John 18:38](#))
 - Moreover, you have a custom that I should release a man to you at the Passover. Do you, therefore, wish me to release to you the king of the Jews? ([John 18:39](#))
 - Then they shouted again, saying; Not this man, but Barabbas! Now Barabbas was a robber. ([John 18:40](#))
 - At that time, therefore, **Pilate** took Jesus and scourged him. ([John 19:1](#))
 - And the soldiers braided a crown of thorns and put it on his head and arrayed him with a purple outer garment. ([John 19:2](#))
 - And they began coming up to him and saying; Good day, you King of the Jews! Also, they would give him slaps in the face. ([John 19:3](#))
 - And **Pilate** went outside again and said to them; See! I bring him outside to you in order for you to know I find no fault in him. ([John 19:4](#))
 - Accordingly Jesus came outside, wearing the thorny crown and the purple outer garment. And he said to them; Look! The man! ([John 19:5](#))
 - However, when the chief priests and the officers saw him, they shouted, saying; Impale him! Impale him! **Pilate** said to them; Take him yourselves and impale him, for I do not find any fault in him. ([John 19:6](#))
 - The Jews answered him; We have a Law, and according to the Law he ought to die, because he made himself God's son. ([John 19:7](#))
 - When, therefore, **Pilate** heard this saying; he became more

fearful. (John 19:8)

- And he entered into the governor's palace again and said to Jesus; Where are you from? But Jesus gave him no answer. (John 19:9)
- Hence Pilate said to him; Are you not speaking to me? Do you not know I have authority to release you and I have authority to impale you? (John 19:10)
- Jesus answered him; You would have no authority at all against me unless it had been granted to you from above. This is why the man that handed me over to you has greater sin. (John 19:11)
- For this reason Pilate kept on seeking how to release him. But the Jews shouted, saying; If you release this man, you are not a friend of Caesar. Every man making himself a king speaks against Caesar. (John 19:12)
- Therefore Pilate, after hearing these words, brought Jesus outside, and he sat down on a judgment seat in a place called The Stone Pavement, but, in Hebrew, Gabbatha. (John 19:13)
- Now it was preparation of the Passover, it was about the sixth hour. And he said to the Jews; See! your king! (John 19:14)
- However, they shouted; Take him away! Take him away! Impale him! Pilate said to them; Shall I impale your king? The chief priests answered; We have no king but Caesar. (John 19:15)
- At that time, therefore, he handed him over to them to be impaled. Then they took charge of Jesus. (John 19:16)
- Jewish writers, such as Philo, paint Pilate as an inflexible, self-willed man. [The Embassy to Gaius, XXXVIII, 301]. However, it may be that the actions of the Jews themselves were largely responsible for the strong measures the governor had taken against them.
- At any rate the Gospel accounts give some accurate insight into the man's makeup. His approach to matters was typical of the Roman ruler, his speech terse and blunt. Outwardly expressing the skeptical attitude of the cynic, as in saying What is truth? He, nevertheless,

showed fear, likely a superstitious fear, upon hearing that he was dealing with one who claimed to be God's son.

- Though obviously not the condescending type, he displayed the politicians lack of integrity. He was concerned primarily with his position, what his superiors would say if they heard of further disturbances in his province, fearful of appearing to be overly lenient toward those accused of sedition.
- Pilate recognized Jesus innocence and the envy that motivated his accusers. Yet he gave in to the crowd and turned an innocent victim over for them to slaughter rather than risk damage to his political career.
- As part of the superior authorities, **Pilate** exercised power by divine tolerance.
- Let every soul be in subjection to the superior authorities, for there is no authority except by God, the existing authorities stand placed in their relative positions by God. (**Romans 13:1**)
- He bore responsibility for his decision, responsibility that water could not wash away. His wife's dream was evidently of divine origin, even as were the earthquake, the unusual darkness, and the rending of the curtain that took place on that day.
- Moreover, while he was sitting on the judgment seat, his wife sent out to him, saying; Have nothing to do with that righteous man, for I suffered a lot today in a dream because of him. (**Matthew 27:19**)
- From the sixth hour on a darkness fell over all the land, until the ninth hour. (**Matthew 27:45**)
- And, look! The curtain of the sanctuary was rent in two, from top to bottom, and the earth quaked, and the rock-masses were split. (**Matthew 27:51**)
- And the memorial tombs were opened and many bodies of the holy ones that had fallen asleep were raised up. (**Matthew 27:52**)
- And persons, coming out from among the memorial tombs after his being raised up, entered into the holy city, and they became visible to many people. (**Matthew 27:53**)

- But the army officer and those with him watching over Jesus, when they saw the earthquake and the things happening, grew very much afraid, saying; Certainly this was God's Son. (**Matthew 27:54**)
- Well, by now it was about the sixth hour, and yet a darkness fell over all the earth until the ninth hour. (**Luke 23:44**)
- Because the sunlight failed, then the curtain of the sanctuary was rent down the middle. (**Luke 23:45**)
- Her dream should have warned **Pilate** that this was no ordinary trial, no ordinary defendant. Yet, as Jesus said, the one delivering him to **Pilate bore the greater guilt of sin.**
- Hence **Pilate** said to him; Are you not speaking to me? Do you not know I have authority to release you and I have authority to impale you? (**John 19:10**)
- Jesus answered him; You would have no authority at all against me unless it had been granted to you from above. This is why the man that handed me over to you has greater sin. (**John 19:11**)
- Judas, who originally betrayed Jesus, was called the son of destruction.
- When I was with them I used to watch over them on account of your own name which you have given me, and I have kept them, and not one of them is destroyed except the son of destruction, in order, that the scripture might be fulfilled. (**John 17:12**)
- Those Pharisees who were guilty of complicity in the plot against Jesus life were described as subjects for Gehenna.
- Woe to you, scribes and Pharisees, hypocrites! Because you traverse sea and dry land to make one proselyte, and when he becomes one you make him a subject for Gehenna twice as much so as yourselves. (**Matthew 23:15**)
- Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna? (**Matthew 23:33**)

- I know that you are Abraham's offspring, but you are seeking to kill me, because my word makes no progress among you. ([John 8:37](#))
- What things I have seen with my Father I speak, and you, therefore, do the things you have heard from your father. ([John 8:38](#))
- In answer they said to him; Our father is Abraham. Jesus said to them; If you are Abraham's children, do the works of Abraham. ([John 8:39](#))
- But now you are seeking to kill me, a man that has told you the truth that I heard from God. Abraham did not do this. ([John 8:40](#))
- You do the works of your father. They said to him; We were not born from fornication. We have one Father, God. ([John 8:41](#))
- Jesus said to them; If God were your Father, you would love me, for from God I came forth and am here. Neither have I come of my own initiative at all, but that One sent me forth. ([John 8:42](#))
- Why is it you do not know what I am speaking? Because you cannot listen to my word. ([John 8:43](#))
- You are from your father the Devil, and you wish to do the desires of your father. That one was a manslayer when he began, and he did not stand fast in the truth, because truth is not in him. When he speaks the lie, he speaks according to his own disposition, because he is a liar and the father of the lie. ([John 8:44](#))
- And particularly the High Priest, who headed the Sanhedrin, was responsible before God for handing over God's Son to this Gentile ruler for sentencing to death.
- But Jesus kept silent. So the High Priest said to him; By the living God I put you under oath to tell us whether you are the Christ the Son of God! ([Matthew 26:63](#))
- Jesus said to him; You yourself said it. Yet I say to you men, From henceforth you will see the Son of man sitting at the right hand of power and coming on the clouds of heaven. ([Matthew](#)

26:64)

- Then the High Priest ripped his outer garments, saying; He has blasphemed! What further need do we have of witnesses? See! Now you have heard the blasphemy. ([Matthew 26:65](#))
- What is your opinion? They returned answer; He is liable to death. ([Matthew 26:66](#))
- **Pilates** guilt did not equal theirs, yet his act was extremely reprehensible.
- **Pilates** distaste for the promoters of the crime evidently was reflected in the sign he had placed over the impaled Jesus, identifying him as, **the King of the Jews**, as well as his curt refusal to change it, saying; **What I have written I have written**.
- **Pilate** wrote a title also and put it on the torture stake. It was written, Jesus the Nazarene the King of the Jews. ([John 19:19](#))
- Therefore many of the Jews read this title, because the place where Jesus was impaled was near the city, and it was written in Hebrew, in Latin, in Greek. ([John 19:20](#))
- However, the chief priests of the Jews began to say to **Pilate**; Do not write, The King of the Jews, but that he said; I am King of the Jews. ([John 19:21](#))
- **Pilate** answered; What I have written I have written. ([John 19:22](#))
- When Joseph of Arimathea requested the dead body, **Pilate**, after first displaying the thoroughness of a Roman official by making sure Jesus was dead, granted the request.
- There came Joseph of Arimathea, a reputable member of the Council, who also himself was waiting for the kingdom of God. He took courage to go in before **Pilate** and asked for the body of Jesus. ([Mark 15:43](#))
- But **Pilate** wondered whether he was already dead, and, summoning the army officer, he asked him whether he had already died. ([Mark 15:44](#))

- So after making certain from the army officer, he granted the corpse to Joseph. (**Mark 15:45**)
- The concern of the chief priests and Pharisees over the possibility of theft of the body brought the terse reply; You have a guard. Go make it as secure as you know how.
- The next day, which was after the Preparation, the chief priests and the Pharisees gathered together before **Pilate**. (**Matthew 27:62**)
- Saying; Sir, we have called to mind that that impostor said while yet alive; After three days I am to be raised up. (**Matthew 27:63**)
- Therefore command the grave to be made secure until the third day, that his disciples may never come and steal him and say to the people; He was raised up from the dead! And this last imposture will be worse than the first. (**Matthew 27:64**)
- **Pilate** said to them; You have a guard. Go make it as secure as you know how. (**Matthew 27:65**)

•• Removal And Death

- Josephus reports that **Pilate's** later removal from office resulted from complaints lodged by the Samaritans with **Pilate's** immediate superior, the governor of Syria, Vitellius.
- The complaint was about **Pilates** slaughter of a number of Samaritans who were deluded by an impostor into assembling at Mount Gerizim in hopes of uncovering sacred treasures supposedly hidden there by Moses.
- Vitellius ordered **Pilate** to Rome to appear before Tiberius, and he put Marcellus in his place. Tiberius died in **37 C.E.** while **Pilate** was still on his way to Rome. [*Jewish Antiquities*, XVIII, 85-87, iv, 1][XVIII, 88,89, iv, 2]
- History gives no reliable data as to the ultimate results of his trial. The historian Eusebius of the late third and early fourth centuries claims that **Pilate** was obliged to commit suicide during the reign of Tiberius successor Gaius, or Caligula. [*The Ecclesiastical History*, II, VII, 1]