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A Biographical Study of Pilot

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Pilate

CHRONOLOGICAL SUMMARY

- I. Pilate and the teaching of Jesus—“There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish” (Luke 13:1-3).
- II. Pilate and the trials of Jesus
 - A. The first trial (Matt. 27:2, 11-14; Mark 15:1-5; Luke 23:1-5; John 18:28-38)
 1. The charges against Jesus
 - a. The hypocrisy of the Jews—“Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover” (John 18:28).
 - b. The hostility of the Jews—“Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death” (John 18:29-31).
 - (1) They accused Jesus of subverting the nation (Luke 23:2a).
 - (2) They accused Jesus of opposing payment of taxes to Caesar (Luke 23:2b).
 - (3) They accused Jesus of claiming to be the Messiah and King (Luke 23:2c).
 2. The conversation with Jesus
 - a. Pilate learned about the King—“And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly” (Matt. 27:11-14).
 - b. Pilate learned about the kingdom—“Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice” (John 18:36-37).

3. The conclusion concerning Christ—“Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all” (John 18:38).
 4. The consignment of Christ—“When Pilate heard of Galilee, he asked whether the man were a Galilaean” (Luke 23:6).
 5. The coalition through Christ—“And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves” (Luke 23:11-12).
- B. The final trial (Matt. 27:15-26; Mark 15:6-15; Luke 23:13-25; John 18:39—19:1, 4-16)
1. The selection of the murderer
 - a. The observation—“And Pilate, when he had called together the chief priests and the rulers and the people, Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. . . . Pilate therefore, willing to release Jesus, spake again to them” (Luke 23:13-15, 20).
 - b. The outrage—“I will therefore chastise him, and release him” (Luke 23:16).
 - c. The offer—“Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?” (Matt. 27:15-17).
 - d. The objection—“When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him” (Matt. 27:19).
 - e. The orchestration—“But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified” (Matt. 27:20-23).
 - f. The outcome—“When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands

before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children" (Matt. 27:24-25).

2. The scourging of the Messiah

a. Pilate's travesty against Jesus—"And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will" (Luke 23:23-25).

"Then Pilate therefore took Jesus, and scourged him" (John 19:1).

b. Pilate's talk with Jesus

(1) The confusion of the governor—"And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?" (John 19:9-10).

(2) The correction by the Savior—"Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. (John 19:11).

c. Pilate's transferring of Jesus—"Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away" (John 19:16).

III. Pilate and the title of Jesus

A. The placing of the sign—"And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin" (John 19:19-20).

B. The protest against the sign

1. The demand by the priests—"Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews" (John 19:21).

2. The denial by the governor—"Pilate answered, What I have written I have written" (John 19:22).

IV. Pilate and the tomb of Jesus

A. Jesus' foes wanted Pilate to kill the Savior on the cross—"The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with

him. But when they came to Jesus, and saw that he was dead already, they brake not his legs" (John 19:31-33).

B. Jesus' foes wanted Pilate to keep the Savior in the tomb.

1. The reason for their request—"Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first" (Matt. 27:62-64).
2. The response to their request—"Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can" (Matt. 27:65).
3. The results of their request—"So they went, and made the sepulchre sure, sealing the stone, and setting a watch" (Matt. 27:66).

STATISTICS

First mention: Matthew 27:2

Final mention: 1 Timothy 6:13

Meaning of his name: "Pikeman, one armed with a javelin"

Frequency of his name: Referred to 53 times

Biblical books mentioning him: Six books (Matthew, Mark, Luke, John, Acts, 1 Timothy)

Occupation: Governor over Palestine

Important fact about his life: He condemned Jesus to be crucified.