



BIBLE STUDY SERIES

PILATE'S JUDGMENT

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On occasion, I have inserted italics and brackets in Scripture quotations to enhance understanding, not to change the meaning.

May God bless you as you study this fascinating topic!

Larry Wilson

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Foreward

Nothing excites me more than to discover deeper insight from the Scriptures. As I began to focus my study on prophecy, I was amazed how many well-known Bible stories have such profound end time parallels. This is one of ten stories which were originally published in a monthly newsletter during the first ten months of 2002. Here are my reasons for republishing these stories:

First, I hope each booklet will be widely distributed because everyone needs to know that the Bible has never been more relevant and timely than right now! I realize many other Bible stories have end time parallels, but I have chosen these particular stories because they are rich in content. As each story is placed into proper context, it is easier to understand *how* and *why* God's people will be tested during the Great Tribulation.

Second, I want you to have enough background information about the character in each story to feel as though you were there when the story took place. Understanding the tests, struggles, mistakes, and victories experienced by the characters should encourage and prepare us for the days ahead.

Last, I want you to know that faith in God means to submit to His demands and remain loyal to Him in the face of life-threatening adversities. If any concept stands out, I hope it is this: Faith in God is much more than believing there is a God. When people truly love God, their everyday actions will reflect a dedicated commitment to honor

His ways, which are distinctly different from the ways this world honors. A faith-filled Christian often stands in direct opposition to what the world esteems;¹ therefore, honoring God is not always a pleasant experience.

The pressure to conform to the status quo explains, in part, why ancient Israel frequently apostatized.² Tragically, the priests of Israel failed to lead the people to understand that as a nation, they must be vigilant because mankind is inherently rebellious toward God.³

When the draw of our carnal nature is combined with the pressure to conform to the world's ways, serving God becomes a frustrating challenge and requires *patient* faith.⁴ God understands our dilemma. This is why He preserved so many stories of faith in the Bible. Unless we examine and understand the failures and the victories of our forefathers, we will repeat their mistakes.

The Bible is clear; salvation comes through faith in God. Given this sublime truth, I hope you will gain a new appreciation about many aspects of faith as you read these booklets. Faith in God is so much more than intellectual assent to, or agreement with, an idea. Faith in God leads to adventure and fills your heart with peace and joy. True happiness springs from knowing and loving the great "I AM."

Larry Wilson, September 2020

1 Romans 8:7

2 2 Kings 17:15

3 Ezekiel 22:26

4 James 1:3

Pilate's Judgment

Jesus was born about 4 B.C. You may remember that after the wise men announced the birth of Jesus, King Herod ordered that all baby boys under two years of age in Bethlehem be destroyed. Ironically, Herod himself died shortly after issuing this malicious decree.

Augustus Caesar honored Herod's will that his kingdom was to be divided among his three surviving sons. This gave Antipas a quarter of the realm, the territory around Galilee; Philip a quarter of the realm, the area around Trachonitis and later, Iturea; and Archelaus the remaining half of the realm, Judea and Samaria. Each son that governed a quarter of the realm was called a "tetrarch," a ruler of a fourth,¹ and Archelaus was called an "ethnarch," a ruler of a province.

With the passage of time, Augustus did not think Archelaus was fit to be a king, so he removed Archelaus from his throne about ten years later. Archelaus was exiled and the province of Judea became a third-world Roman province that governors ruled. From A.D. 6 to the Jewish revolt in A.D. 66, governors that came from Rome's middle class ruled Judea. The ex-

¹ Luke 3:1

ception to this was the brief reign of Herod Agrippa I (A.D. 41-44).

The foremost duty of a Roman governor was to maintain order and keep the peace according to the provisions of Roman law. Governors typically had a contingency of Roman soldiers at their command and used them when necessary to keep order. Governors were also responsible for imposing and collecting taxes for Caesar, which was no small task given the intense animosity between the occupied territories and the heavy hand of Rome.

Then, as now, people who had political ambitions coveted the office of governor, and yet, with all its trappings, the office was not very glamorous. A Roman governor walked a very fine line. He was trapped between keeping peace in a province who hated to pay taxes, while simultaneously, meeting all of Caesar's demands. If the governor offended the people, it often caused an uprising. When this occurred, Caesar would hear about it and question the governor's ability to keep the peace. If the governor tried to please the people by softening Rome's demands, Caesar would fire him in a heartbeat or put him to death for insubordination. So, to be a governor in Jesus' day may have been a powerful position, but it required delicate political finesse.

Pontius Pilate

History records that Pilate was the fifth governor of Judea. Most governors served two to four years; however, Pilate served as governor of Judea for about eleven years (A.D. 26-36). We have no information about Pilate before he arrived in Judea as governor. If it were not for a few hours with Jesus on one fateful morning, Pilate would have disappeared into the silent hallway of history. Josephus indicates that Pilate's career in Judea ended abruptly when he agitated his subjects one time too many.¹

As the story goes, a messianic figure rose in Samaria and formed a group of enthusiastic followers. Problems became serious when they armed themselves in an attempt to deliver their people from the hands of the Romans and establish God's kingdom. To prove his assumed identity as the Messiah, the messianic figure invited his followers to follow him to the summit of Mount Gerizim, a location the Samaritans considered a holy site.² He claimed that Moses had buried sacred vessels on top of the mountain and he knew where they were. Evidently he believed if the sacred vessels were revealed, it would legitimize his messianic claims. Pilate learned of this development and sent a platoon of Roman soldiers to block their ascent to the summit. This led to a bloody confronta-

¹ Antiquities 18:85-89

² Deuteronomy 11:29

tion and the Romans killed several Samaritans in the melee that followed. The Samaritan Council formally complained to Caesar about Pilate's abusive use of power and Tiberius summoned Pilate to Rome. Pilate left for Rome, but reached the city after Tiberius had died. The new emperor, Gaius, did not send Pilate back to Judea and Pilate suddenly disappeared from the radar screen of history.

Eusebius, a spiritual counselor to Emperor Constantine in the fourth century A.D., supports a legend that Pilate committed suicide during the reign of Gaius. The legend maintains that Pilate committed suicide due to his remorse for what he did to Jesus.¹ History does not reveal if Pilate became a born-again Christian. However, it is interesting that Christian churches in northern Africa years later declared Pilate a saint. In fact, Tertullian claimed that Pilate wrote a letter to Tiberius stating he was a Christian at heart.² I believe that Pilate had a complete change of heart after meeting Jesus, and his actions in the drama you are about to read are quite revealing when put in context.

Even though we do not actually know what happened to Pilate in the end, we do know what happened on Friday morning, April 7, A.D. 30, when a long sequence of events brought an unsuspecting Pilate face

¹ Eusebius Ecclesiastical History 2.7.1

² Apology 21

to face with God. All four gospels record descriptions of this unrehearsed confrontation. This will be the focus of this booklet because there are profound end-time parallels between the events that transpired in Pilate's judgment hall and events that will happen in courtrooms all over the world during the Great Tribulation.

To review Pilate's experience, I have taken excerpts from the gospels and attempted to put them in chronological order. You may note some redundancy since each gospel describes the events with a slightly different standpoint. It is my desire that this study will reveal unknown perspectives about Pilate.

John Begins the Story

“Then the Jewish leaders took Jesus from Caiaphas [the High Priest] to the palace of the Roman governor [Pilate]. By now it was early morning, and to avoid ceremonial uncleanness they did not enter the palace, because they wanted to be able to eat the Passover. So Pilate came out [of his palace] to them and asked, ‘What charges are you bringing against this man?’

“‘If he were not a criminal,’ they replied, ‘we would not have handed him over to you.’

“Pilate said, ‘Take him yourselves and judge him by your own law.’

“‘But we have no right to execute anyone,’ they objected. This [response] took place to fulfill¹ what Jesus had said about the kind of death he was going to die.

“Pilate then went back inside the palace, [he] summoned Jesus and asked him, ‘Are you the king of the Jews?’

“‘Is that your own idea,’ Jesus asked, ‘or did others talk to you about me?’

“‘Am I a Jew [that I should care]?’ Pilate replied. ‘Your own people and chief priests handed you over to me. What is it you have done?’

“Jesus said, ‘My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place.’

“‘[So!] You are a king, then!’ said Pilate.

“Jesus answered, ‘You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me.’

“‘What is truth?’ retorted [a puzzled] Pilate. With this he went out again to the Jews gathered there and said, ‘I find no basis for a charge against him.’”²

¹ Luke 18:31-33

² John 18:28-38

Pilate's fairness is seen in his first report to the Jews. Pilate knew of Jesus' reputation. He had heard of His miracles and in a secular way, he quickly decided that Jesus was not a common criminal or rabble rouser. Pilate did not have a religious heart; therefore, the teachings of Jesus, which infuriated the Jews, did not personally offend him. After listening to Jesus for a few moments, Pilate sensed the Jewish leaders and Jesus were embroiled in a religious squabble "over words" and he really did not want to get involved. Pilate returned to the waiting crowd and *boldly declared Jesus to be innocent.*¹

Luke Says

"But they insisted, 'He stirs up the people all over Judea by his teaching. He started in Galilee and has come all the way here.'

"On hearing this, Pilate asked if the man was a Galilean. When he learned that Jesus was under Herod's jurisdiction [Herod Antipas], he [Pilate conveniently recused himself on this civil matter and] sent him to Herod, who was also in Jerusalem at that time [to observe Passover]."²

Pilate and Herod Antipas had a long history as political enemies and in the quicksand of this situation, Pilate saw a golden opportunity. By sending Jesus to

¹ Luke 23:4

² Luke 23:5-7, insertions mine

Antipas, Pilate flattered the king's ego by showing respect, but Pilate also had a political motive. He was trying to escape further confrontation with his contentious subjects, the Jews.

“When Herod saw Jesus, he was greatly pleased, because for a long time he had been wanting to see him. From what he had heard about him, he hoped to see him perform a sign of some sort. He plied him with many questions, but Jesus gave him no answer. The chief priests and the teachers of the law were standing there, vehemently accusing him. Then Herod and his soldiers ridiculed and mocked him. Dressing him in an elegant robe, they sent him back to Pilate [because Antipas did not want to offend the high priest and because of possible political repercussions, Herod made sure Jesus was Pilate's problem]. That day Herod and Pilate became friends—before this they had been enemies.”¹

Pilate then declared Jesus was innocent a second time.

“[A couple hours later] Pilate called together the chief priests, the rulers and the people, and said to them, ‘You brought me this man as one who was inciting the people to rebellion. I have examined him in your presence and have found no basis for

¹ Luke 23:8-12, insertion mine

your charges against him. Neither has Herod, for he sent him back to us; as you can see, he has done nothing to deserve death. Therefore, [in an effort to please you, how about this?] I will punish him [for stirring up trouble] and then release him.’”¹

Matthew's Version

Matthew says **“Now it was the governor's custom at the [Passover] festival to [gain the favor of the Jews and] release a prisoner chosen by the crowd. At that time they had a well-known prisoner whose name was Jesus Barabbas. So when the crowd had gathered [at his palace], Pilate [sought to set Jesus free through negotiation. So he] asked them, ‘Which one do you want me to release to you: Jesus Barabbas, or Jesus who is called the Messiah?’ For [now] he knew it was out of self-interest that they had handed Jesus over to him.”²**

At this point, Pilate was convinced that Jesus was innocent of all the charges that the Jewish leaders had brought against Him. So, Pilate attempted to reason with them, comparing the worst of society (Barabbas) with the best (Jesus). The hostility directed toward this innocent man amazed Pilate. I believe he sensed there was something supernatural about the intensity of the clamor.

¹ Luke 23:13-16

² Matthew 27:15-18, insertions mine

“While Pilate was sitting on the judge’s seat, his wife sent him this message: ‘Don’t have anything to do with that innocent man, for I have suffered a great deal today in a dream because of him.’

“But the chief priests and the elders persuaded the crowd to ask for Barabbas and to have Jesus executed.

“‘Which of the two do you want me to release to you?’ asked the governor.

“ ‘Barabbas,’ they answered.

“‘What shall I do, then, with Jesus who is called the Messiah?’ Pilate asked.

“They all answered, ‘Crucify him!’

“‘Why? What crime has he committed?’ asked Pilate.

“But they shouted all the louder, ‘Crucify him!’”¹

The note Pilate received from his wife stunned him. After reading her comments, the truth planted in his mind by the Holy Spirit was confirmed. This was no ordinary trial. Jesus *was* the Son of God, the predict-

¹ Matthew 27:19-23

ed Messiah. At that moment, the tables turned. Pilate suddenly found himself on trial.

What should he do with Jesus? Pilate had the power to set Jesus free and he had the power to crucify Him. If Pilate set Jesus free, the mob would go crazy and Caesar would question his ability to govern. If he crucified Jesus, Pilate knew an innocent man, even the Messiah, would be put to death. Pilate had to make a choice! In exasperation, Pilate uttered a sentence that every sinner who comes under the convicting power of the Holy Spirit has had to ask: **“What shall I do, then, with Jesus, who is called the Messiah?”** The mob’s reaction became unreasonable. Pilate raised his voice above the noise of the crowd asking, **“What crime has he committed?”** The response was deafening. Pilate discovered an awful truth: There is no reasoning in rebellion.

“When Pilate saw that he was getting nowhere [and he had no political options left], but that instead an uproar was starting, he took water and washed his hands in front of the crowd. ‘I am innocent of this man’s blood,’ he said. ‘It is your responsibility!’ All the people answered, ‘His blood is on us and on our children!’ Then he released Barabbas to them. But he had Jesus flogged, and [after further discussion with the Jews, Pilate] handed him over to be crucified.”¹

¹ Matthew 27:24-26

When the week began, Pilate had no idea what would occur on Friday morning. Suddenly, God powerfully catapulted Pilate to the forefront of an incredible moment of truth and he, the governor of Judea, like the apostle Peter a few hours earlier, proved to be a coward. Pilate had a lot at stake. In order to keep his prestigious job as governor, he had to demonstrate skills worthy of his appointment. In order to satisfy the protests of angry Jews, he had to offer them something.

Consider the irony of the following actions. On one hand, Pilate was convicted that Jesus was innocent; yet, he sought to deflect his guilt by simply washing his hands of this murderous event. On the other hand, the Jews standing before Pilate believed they had to be ceremonially clean for Passover. To maintain their “cleanliness” they would not allow themselves to enter Pilate’s palace, but their hearts harbored such hatred and malice toward Jesus that they were willing to murder Him. Neither the Jews’ sanctimonious ceremonies nor the water used by Pilate could remove the stain of sin. The sinless blood of Jesus is the only item in the whole universe that can wash away the guilt of sin.

Both Peter and Pilate discovered something about themselves that day. The apostle Peter discovered the cowardice within his own character when he denied

knowing Jesus, just as Pilate discovered his cowardly character when he allowed an innocent man to be put to death. Pilate thought that if he had Jesus flogged, a punishment of indescribable agony, the Jews would relent and their rage would be satisfied – in which case, Pilate could save Jesus from death.

John Continues

“Then Pilate took Jesus and had him flogged. The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe and went up to him again and again, saying, ‘Hail, king of the Jews!’ And they slapped him in the face.”¹

After the blows and the flogging, I am sure Jesus was barely conscious. He had received the harshest treatment possible this side of death.

“Once more Pilate came out and said to the Jews gathered there, ‘Look, I am bringing him out to you to let you know that I find no basis for a charge against him.’ When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, ‘Here is the man!’

“As soon as the chief priests and their officials saw him, they shouted, ‘Crucify! Crucify!’

¹ John 19:1-3

“But Pilate answered, ‘You take him and crucify him. As for me, I find no basis for a charge against him.’

“The Jewish leaders insisted, ‘We have a law, and according to that law he must die, because he claimed to be the Son of God.’

“When Pilate heard this, he was even more afraid, and he went back inside the palace [to speak with Jesus].”¹

Each human heart is capable of feeling the hatred the Jews expressed toward Jesus that morning. It only takes the right circumstances and issues to align. Pilate was trapped in a power play between heaven and hell. I believe each demon who had formerly enjoyed the glories of heaven was present to ensure their Creator was destroyed. Lucifer, the Antichrist himself, was present – using all the influence and power in his arsenal to torture and destroy his holy adversary. A watching universe shuddered to see the depths that sin-full hearts can sink. Pilate knew in his own way that Jesus was the Messiah and when the Jews said, **“He claimed to be the Son of God,”** they ironically confirmed a truth that had previously stirred the heart of the governor. At that moment, Pilate became **“even more afraid.”**

¹ John 19:4-9

During the Great Tribulation, circumstances and issues will align in such a way that everyone on Earth will be forced into a situation like Pilate faced – not to judge Jesus, but to be judged by Jesus. **“For we must all appear before the judgment seat of Christ, so that each of us may receive what is due us for the things done while in the body, whether good or bad.”**¹ The Holy Spirit allowed Pilate to know the truth about Jesus. His wife’s note was not a coincidence, instead, it was a message from heaven. *In desperation Pilate declared Christ’s innocence a third time, yet he could not bring himself to set Jesus free and face the ridicule for doing the right thing.* This is a parallel of how it will be during the Great Tribulation. The will of God will be set before the world in terms that are as bright as the noonday sun; yet, few will have the strength of character to stand and take ridicule for doing His will. No wonder Revelation says, **“But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars—they will be consigned to the fiery lake of burning sulfur. This is the second death.”**² Let us be honest. Each human being is a coward and will not take a stand for truth unless they are infused with Holy Spirit power which can help them stand courageously through trials of faith.

¹ 2 Corinthians 5:10

² Revelation 21:8

“[A troubled Pilate interviewed Jesus again.] ‘Where do you come from?’ he asked Jesus, but Jesus gave him no answer. ‘Do you refuse to speak to me?’ Pilate said. ‘Don’t you realize I have power either to free you or to crucify you?’ Jesus answered, ‘You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin.’”¹

Pilate condemned himself with his own words when he told Jesus he had the power to set Him free. Jesus, knowing that He had come into the world to set us “free,” did not address Pilate’s cowardice. Instead, Jesus condemned Lucifer, who truly was responsible and guilty for handing Jesus over to be killed. When the demons heard these words, I believe they shuddered. The mouth of God declared that He would annihilate Lucifer. Meanwhile, Pilate’s consternation was on a different plane. For the first time, Pilate recognized a fatal flaw in his own character. Pilate knew Jesus was innocent and believed Jesus was the Son of God, the Messiah. He also knew that Jesus was hated *for no other reason than declaring who He was*. Jesus was the King of kings!

“From then on, Pilate tried to set Jesus free, but the Jewish leaders kept shouting, ‘If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar.’”

¹ John 19:9-11, insertion mine

“When Pilate heard this, he brought Jesus out and sat down on the judge’s seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). It was the day of Preparation of the Passover; it was about noon.

“[When the throng became silent, Pilate spoke soberly from a deep spiritual awakening within.] ‘Here is your king,’ Pilate said to the Jews.

“But they shouted, ‘Take him away! Take him away! Crucify him!’

“‘Shall I crucify your king?’ Pilate asked.

“‘We have no king but Caesar,’ the chief priests answered. Finally Pilate handed him over to them to be crucified. So the soldiers took charge of Jesus.”¹

Believing that Jesus was the Son of God was not enough to stop Pilate from acquiescing to the demands of the Jews. Simply knowing the truth will not prevent you from denying the truth. Peter and Pilate represent both sides of this dilemma. Even though Peter was religious and personally knew Jesus, he still denied Him. On the other hand, Pilate was secular, but he knew Jesus was innocent and still sent Him to His death.

In an effort to mitigate his guilt and show some support for Jesus, Pilate did the following: **“Pilate [de-**

¹ John 19:12-16

liberately] had a notice prepared and fastened to the cross. It read: **JESUS OF NAZARETH, THE KING OF THE JEWS.** Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. The chief priests of the Jews protested to Pilate, ‘Do not write “The King of the Jews,” but that this man claimed to be king of the Jews.’

“Pilate answered, ‘What I have written, I have written [and it will remain unchanged because I believe him].’”¹

The Story Continues

“Joseph of Arimathea, a prominent member of the Council, who was himself waiting for the kingdom of God, went boldly to Pilate and asked for Jesus’ body. Pilate was surprised to hear that he was already dead [since death by crucifixion usually took days]. Summoning the centurion, he asked him if Jesus had already died. When he learned from the centurion that it was so, he gave the body to Joseph.”²

“The next day [Saturday], the one after Preparation Day, the chief priests and the Pharisees went to Pilate. ‘Sir,’ they said, ‘we remember that while

1 John 19:19-22, insertions mine

2 Mark 15:43-45, insertion mine

he was still alive that deceiver said, “After three days I will rise again.” So give the order for the tomb to be made secure until the third day. Otherwise, his disciples may come and steal the body and tell the people that he has been raised from the dead. This last deception will be worse than the first.’

“‘Take a guard,’ Pilate answered. ‘Go, make the tomb as secure as you know how.’ So they went and made the tomb secure by putting a seal on the stone and posting the guard.”¹

The Bible does not indicate if Pilate knew about the predicted resurrection of Jesus. Sensing the Jews’ desire to cover their deed and keep the peace, Pilate may have cooperated with them. Even better, if Pilate were aware that a resurrection might be possible, *his* guards could validate the event for him if they were present.

“[On Sunday morning] While the women were on their way [to tell the disciples about the empty tomb], some of the guards went into the city and reported to the chief priests everything that had happened. When the chief priests had met with the elders and devised a plan, they gave the soldiers a large sum of money, telling them, ‘You are to say, “His disciples came during the night and stole him

1 Matthew 27:62-66, insertion mine

away while we were asleep.” If this report gets to [Pilate] the governor, we will satisfy him and keep you out of trouble.’ So the soldiers took the money and did as they were instructed. And this [false] story has been widely circulated among the Jews to this very day.”¹

Pilate awoke on that Friday morning only to discover it was *his* day of judgment. While Pilate sat in the judgment seat, he was actually on trial. Pilate declared Jesus was innocent three times. Still, Pilate had Jesus flogged and crucified rather than take any ridicule from the Jews and a possible reprimand from Caesar. When that day ended, I am sure that Pilate was not the same. You cannot violate your innermost sense of fairness and justice, and still have respect for yourself. Pilate violated “the right” to keep his job. Peter violated “his loyalty” to keep his dignity. Both men lost what they sought to protect.

Conclusion

Given the scant recorded history about Pilate, I offer the following scenario about the end of Pilate’s life. When the guards reported to Pilate their personal experience at the tomb on Sunday morning, inwardly Pilate was overjoyed. Imagine that! Jesus really is the Son of God! When Pilate put the de-

¹ Matthew 28:11-15, insertions mine

tails of Christ's birth, life, and death together, he became a silent believer in Jesus. Six years later, Pilate sent his soldiers to intercept the "messianic figure" from Samaria, he gave orders to destroy the movement because it was an insult to Jesus who, according to reliable sources, had ascended into heaven. The unnecessary brutality of Pilate's soldiers aroused the Samaritan Council who appealed to Tiberius Caesar. He summoned Pilate to Rome for a reprimand. Tiberius died before Pilate arrived in Rome and his successor, Gaius, relieved Pilate of his career.

Pilate eventually settled in northern Africa where he confessed to be a believer in Christ. He found refuge in Alexandria among Christians who had also found refuge from Rome's hatred. This may explain why Coptic and Ethiopian churches considered him a saint. In time, Pilate became ill and impoverished. I am sure he often relived that infamous day and probably never forgave himself for having Jesus flogged and crucified. In a depressed and lonely state of mind, he may have ended his life.

Ironically, when Peter eventually faced his own death on a cross, according to legend he asked to be crucified upside down, since he felt unworthy to die as Christ had died. Evidently, Pilate and Peter both died without being able to forgive themselves of their

cowardice. However, the good news of the gospel is that Jesus forgave them, and because of their faith in Christ as the Lamb of God, I sincerely hope to see them in heaven.

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A detailed illustration of the biblical scene of Pilate's Judgment. Pilate, a Roman official, is seated on a raised platform, wearing a yellow tunic and a red sash, with a red and purple cloak draped over his shoulders. He is gesturing with his right hand towards a man in a green and yellow robe who is kneeling and pointing towards him. To the left, a man in a white robe with his hands behind his back stands looking on. In the background, several men in Roman military attire, including helmets and spears, are visible. The scene is set in a room with stone walls and a large wooden door.

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