

above instruction from GENESIS 3 was given before **Eve** became fruitful, before **Eve** was first called **Eve**, and before **Eve** became a mother. We then read in GENESIS 3:20 her name for the first time: *And Adam called his wife's name Eve; because she was the mother of all living.* We must also make note that **Eve** was very fruitful even though we are not told how many children she and **Adam** did have together. We read this in GENESIS 1:27 *So God created man in his own image, in the image of God created he him; male and female created he them. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.* With this blessing of God potentially **Eve** herself could have had several hundred children!!! One day we will know the answer as to how many children she did have. No wonder ...*she was the mother of all living.*

One final thought concerning **Adam** and **Eve**, and their type in scripture. In GENESIS 5:5 we read: *And all the days that Adam lived were nine hundred and thirty years: and he died.* 1 CORINTHIANS 15:22 also informs us: *For as in Adam all die, even so in Christ shall all be made alive.* We know that apart from translation we will all die. **Adam** died, and so did **Eve**. **Adam** lived nine hundred and thirty years before he died. How long did **Eve** live? We are not told this in scripture are we? I believe the reason we are not told this in scripture is because the Lord wants us to view **Eve** as a type of the Bride of Christ. The Bride of Christ has everlasting life, as do all believers. **Adam** had one wife, **Eve**. The last **Adam**, Jesus Christ will have one wife forever too. There is no end to everlasting life, and the Bride of Christ will be His everlasting wife.

This has been an interesting collection of people Paul has named in this first epistle to **Timothy** that we have studied so far. **Timothy** was mentioned first as Paul addressed him in this letter. The next two, **Hymenaeus** and **Alexander**, were men **Timothy** was familiar with, who had left the truth and were teaching error making shipwreck concerning faith. Paul charged **Timothy** to continue in the faith, and war a good warfare having been warned of those who would oppose him, like **Hymenaeus** and **Alexander**. **Adam** and **Eve** was the next pair Paul wrote **Timothy** about, with the thought taking **Timothy** back to the beginning of how God ordained the place that the man has, the place that the woman has, and their place in relationship with Jesus Christ. **Timothy** was familiar with Paul's teaching found in 1 CORINTHIANS 11:3 *But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.* So when Paul wrote **Timothy** about **Adam** and **Eve**, he was reminding him of the deeper truths concerning Christ and His church that **Timothy** was now sent to be an Apostle unto. Paul was in his own words encouraging **Timothy** to continue to be a good witness in the sight of God as he proceeds forward on his own race course. And his treatment of people must align with Paul's gospel message. Paul adds one more familiar name for **Timothy**'s consideration as he closes his writing him the first epistle of **Timothy**.

(6) Pontius Pilate

The sixth, and last person mentioned by name in 1 TIMOTHY is **Pontius Pilate**. Let's read the context of what Paul wrote **Timothy** concerning **Pontius Pilate**. 1 TIMOTHY 6:12 *Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. 13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; 14 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: 15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; 16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.* The over all point that Paul was emphasizing to **Timothy** here was to always keep the gospel of Paul, which he was commanded to preach and teach, spotlessly and irreproachably until the appearing of

our Lord Jesus Christ. There was no compromise found in Jesus Christ ...*who before Pontius Pilate witnessed a good confession*, ... and **Timothy** was here encouraged to follow Jesus' example.

Why did Paul here bring **Pontius Pilate** to **Timothy's** attention in the first place? **Pontius Pilate** was to **Timothy** an example of Roman authority, and according to scripture the highest Roman official that Jesus ever talked to. **Timothy** and Paul were Church Apostle's sent to teach the gospel message unto those under Roman authority. Both Paul and **Timothy** by this time had been prisoners under Roman authority. But there is an authority much higher than the Roman authority that both Paul and **Timothy** were under, and that Higher Authority is Jesus Himself ...*Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen....* 1 TIMOTHY 6:15 & 16. **Pontius Pilate** had an elevated office as a man, but it paled in comparison to the Superiority of the Authority of Jesus Christ Himself. REVELATION 17:14 in part states this of the Lamb of God: ...*for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.* Here in 1 TIMOTHY 6 Paul was reminding **Timothy** that he too was called, and chosen, and was to be of the high calling mind set to be faithful unto the ministry that he was now called unto. So we find here with the mention of **Pontius Pilate** that Paul was reminding **Timothy** of who the real Authority was; God, and His Son Jesus Christ. Nevertheless **Timothy**, (and us too), are instructed to also pray for those in authority. Paul wrote to **Timothy**: 1 TIMOTHY 2:1 *I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; 2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. 3 For this is good and acceptable in the sight of God our Saviour; 4 Who will have all men to be saved, and to come unto the knowledge of the truth.* Note the purpose of praying for such men: ...*that we may lead a quiet and peaceable life in all godliness and honesty.*

Let's do a little review of **Pontius Pilate**, who is only famous in the first place because of his dealings with Jesus Christ. **Pontius Pilate** was the Roman governor of the province of Judaea at a time when it was administered as an annex of Syria. LUKE 3:1 & 2 explains who was who in that day: *Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 2 Annas and Caiaphas being the high priests...* . History records as governor **Pontius Pilate's** primary functions were military, but as the representative of the empire he was responsible for the collection of imperial taxes, and also had limited judicial functions. Other civil administration lay in the hands of local government: the municipal councils, or ethnic governments such as in the district of Judaea and Jerusalem the Sanhedrin and its president the High Priest. But the power of appointment of the High Priest resided with the Roman ambassador of Syria, or the governor of Judaea in **Pilate's** day. Normally, **Pilate** resided in Caesarea but traveled throughout the province, especially to Jerusalem, in the course of performing his duties. During the Passover **Pontius Pilate**, as governor would have been expected to be in Jerusalem to keep order. He would not ordinarily be visible to the throngs of worshippers because of the Jewish people's deep sensitivity to their status as a Roman province, and their fear of the Roman yoke. In his letter to Tiberius Caesar concerning the trial of Jesus, **Pontius Pilate** wrote: "They could never forgive me for having entered the Holy City with banners that bear the image of the Roman Emperor. And, although, in this instance, I had committed a fatal mistake, yet the sacrilege did not appear less heinous in their eyes." So we get a little glimpse of the prevailing attitudes between the Jews, and the Roman's in Jesus day. As the governor charged with keeping order in Jerusalem during such times as the Passover feast we would assume that **Pontius Pilate** would have a considerable number of soldiers assigned to him, but such was not necessarily the case. History records that equestrians such as **Pontius Pilate** could command legionary forces but only small ones, and so in military situations, he would have to yield to his superior, the ambassador of Syria, who would descend into Palestine with his legions as necessary. As governor of Judaea, **Pilate**

would have small auxiliary forces of locally recruited soldiers stationed regularly in Caesarea and Jerusalem, and temporarily anywhere else that might require a military presence. The total number of soldiers at his disposal would have numbered about 3000, but it seems at the time of the crucifixion of Jesus that **Pontius Pilate** had far less than this number of soldiers at his disposal in Jerusalem, for in his letter to Caesar **Pontius Pilate** also wrote: “A Roman centurion had been insulted. I wrote to the prefect of Syria for a hundred foot soldiers and as many cavalry. He declined. I saw myself alone with a handful of veterans in the midst of a rebellious city, too weak to suppress a disorder and having no other choice left but to tolerate it.” {End of quoting **Pontius Pilate** for now.} Simply put, **Pontius Pilate** found himself greatly outnumbered at the time of Jesus crucifixion.

With this background information we can now better appreciate the story of **Pontius Pilate** and his dealings with Jesus, which are recorded in all the gospel records. We will mainly reference the account found in JOHN 18 and 19, but on your own take the time to also review this same story in MATTHEW 27, MARK 15 and LUKE 23 to fill in the gaps of what is missing in JOHN 18 and 19. After the arrest of Jesus by the Jews we read in JOHN 18:28 *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.* 29 **Pilate** then went out unto them, and said, *What accusation bring ye against this man?* 30 They answered and said unto him, *If he were not a malefactor, we would not have delivered him up unto thee.* 31 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:* 32 *That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.* 33 Then **Pilate** entered into the judgment hall again, and called Jesus, and said unto him, *Art thou the King of the Jews?* 34 Jesus answered him, *Sayest thou this thing of thyself, or did others tell it thee of me?* 35 **Pilate** answered, *Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?* 36 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.* 37 **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.* 38 **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.* 39 *But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?* 40 Then cried they all again, saying, *Not this man, but Barabbas.* Now Barabbas was a robber. 19:1 Then **Pilate** therefore took Jesus, and scourged him. 2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, 3 And said, *Hail, King of the Jews!* and they smote him with their hands. 4 **Pilate** therefore went forth again, and saith unto them, *Behold, I bring him forth to you, that ye may know that I find no fault in him.* 5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And **Pilate** saith unto them, *Behold the man!* 6 When the chief priests therefore and officers saw him, they cried out, saying, *Crucify him, crucify him.* **Pilate** saith unto them, *Take ye him, and crucify him: for I find no fault in him.*

In his letter to Caesar **Pontius Pilate** went into great detail describing this scene, and here again is some of what he wrote that fits in with what was going on here: “...I proceeded to the Halls of justice, followed by the guard, and asked the people in a severe tone what they demanded. “The death of the Nazarene, the king of the Jews.” “Roman justice,” said I, “punishes not such offenses with death.” “Crucify him!” “Crucify him!” belched forth the relentless rabble. The vociferations of the infuriated mob shook the palace to its foundations. There was but one who appeared to be calm in the vast multitude – it was the Nazarene.” This account by **Pontius Pilate** really underlines what Paul wrote Timothy in 1 TIMOTHY 6:13 *I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before **Pontius Pilate** witnessed a good confession;... .* Every thing written in **Pontius Pilate**’s letter to Caesar verifies the fact that Jesus Christ before **Pontius**

Pilate witnessed a good confession. And note here Jesus calm demeanor. Jesus actions along with His words were a testimony and a witness to **Pontius Pilate**, who in the end found no fault at all in Christ Jesus. **Pontius Pilate** added some more here in his letter to Caesar, stating: "After many fruitless attempts to protect Him from the fury of His persecutors, I adopted the measure, which at the moment appeared to me to be the only one that could save His life. I proposed, as it was their custom to deliver a prisoner on such occasions, to release Jesus and let Him go free that he might be the scapegoat, as they called it, but they said, "Jesus must be crucified." And I appealed to them as to the inconsistency of their course as being incompatible with the laws; showing that no criminal judge could pass sentence on a criminal unless he had fasted one whole day and that sentence must have the consent of the Sanhedrin, and the signatures of the president of that court; that no criminal could be executed on the same day his sentence was fixed. And the next day, the day of his execution, the Sanhedrin was required to review the whole proceeding. According to their law a man was stationed at the door of the court with a flag; another, a piece off, on horseback to cry the name of the criminal and his crime, and the name of his witnesses, and to know if anyone can testify anything in his favor. I urged all these pleas, hoping it might awe them into subjection; but they still cried, "Crucify him! Crucify him!" {End of quoting **Pontius Pilate**.}

Now back to the gospel account in JOHN 19:7 *The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. 8 When **Pilate** therefore heard that saying, he was the more afraid; 9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. 10 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? 11 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. 12 And from thenceforth **Pilate** sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. 13 When **Pilate** therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. 14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! 15 But they cried out, Away with him, away with him, crucify him. **Pilate** saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.*

Let's here read a couple of verses from MATTHEW 27 explaining part of the account John left out. MATTHEW 27:24 *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. (The meaning of ...see ye to it... is "see to it yourselves.") 25 Then answered all the people, and said, His blood be on us, and on our children. **Pontius Pilate** in his letter to Caesar made mention of this scene, writing: "I then called for a basin and washed my hands in the presence of the clamorous multitude, thus testifying that in my judgment Jesus of Nazareth had done nothing worthy of death; but in vain; it was His life those wretches thirsted for." {End of quoting **Pontius Pilate** for now.}*

Back to JOHN 19:16 *Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. **Pontius Pilate** continues in his letter to Caesar: "Often in our civil commotions have I witnessed the furious animosities of the multitude, but nothing can be compared to what I witnessed on this occasion. It might have been truly said that on this occasion all the phantoms of the infernal regions had assembled at Jerusalem. The crowd appeared not to walk, but to be borne off and whirled as a vortex, rolling in living waves from the portals of the Pretorium, even unto Mt. Zion, with howling screams, shrieks and vociferations, such as were never heard in the sedition of Pannonia, or the tumults of the forum. By degrees the day darkened like a winter's twilight, such as had been at the death of the great Julius Caesar. It was likewise the ides of March. I, the continued governor of a rebellious province, was leaning against the column of my basilic contemplating athwart a dreary gloom. These fiends of Tartarus dragged to death the innocent*

Nazarene. All around me was deserted. Jerusalem had vomited forth her indwellers through the funeral gate that leads to Gemonica. An air of desolation and sadness enveloped me. My guard had joined the cavalry; and the centurion, to display a shadow of power, was endeavoring to keep order.” {End of quote from **Pontius Pilate**.}

Continuing in JOHN 19:17 *And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: 18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst. 19 And **Pilate** wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. 20 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. 21 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. 22 **Pilate** answered, What I have written I have written.*

What brought us to examine some things concerning **Pontius Pilate** is what is written in 1 TIMOTHY 6:13 *I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before **Pontius Pilate** witnessed a good confession;... .* Obviously what we have read so far concerning what **Pontius Pilate** wrote to Caesar concerning Jesus verifies this fact. All four gospel records in explaining Jesus death say that He “yielded up” or “gave up the ghost.” {Study MATTHEW 27:50; MARK 15:37; LUKE 23:46; and JOHN 19:30.} (Ponder this thought for a moment. Jesus gave Himself for us. Paul writes in GALATIANS 1:3 *Grace be to you and peace from God the Father, and from our Lord Jesus Christ, 4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: 5 To whom be glory for ever and ever. Amen.* GALATIANS 2:20 *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.* 1 TIMOTHY 2:5 *For there is one God, and one mediator between God and men, the man Christ Jesus; 6 Who gave himself a ransom for all, to be testified in due time.* TITUS 2:13 *Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.* Yes on the cross Jesus gave Himself for our sins. Thank you Jesus!) MARK 15:39 adds this bit of information also: *And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.* No doubt this centurion communicated this same information back to **Pontius Pilate** way before **Pilate** ever wrote his letter to Caesar.

Here is some more of what **Pontius Pilate** wrote Caesar: “I was left alone, and my breaking heart admonished me that what was passing that moment appertained rather to the history of the gods than that of men. A loud clamor was heard proceeding from Golgotha, which borne on the winds, seemed to announce an agony such as was never heard by mortal ears. Dark clouds lowered over the pinnacles of the temple and settling over the city covered it with a veil. So dreadful were the signs that men saw both in the heavens and on earth Dionysius exclaimed, “Either the Author of Nature is suffering or the universe is falling apart!” Whilst these appalling scenes of nature were transpiring, there was a dreadful earthquake in lower Egypt, which filled everybody with fear and frightened the superstitious Jews almost to death.” (The record in MATTHEW 27:51 verifies this stating: *And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;... .*) **Pilate** continues: “Toward the first hour of the night I threw my mantle around me and went down into the city toward the gate of Golgotha. The sacrifice was consummated; the crowd was returning home, still agitated it is true, but gloomy, taciturn and desperate; what they had witnessed had stricken them with terror and remorse. I also saw my little Roman cohort pass by mournfully, the standard bearer having veiled his eagle in token of grief; and I overheard some of the Jewish soldiers murmuring strange words which I could not understand. Others were recounting calamities almost similar to those which had so often smitten the Romans led by the will of the gods. Sometimes groups of men and women would halt, then looking back

toward Mt. Calvary, would remain motionless, in expectation of witnessing some new disaster.”

“I returned to the Pretorium, sad and pensive. On ascending the stairs, the steps of which were still stained with the blood of the Nazarene, I perceived an old man in a supplicant posture, and behind him several Romans in tears. He threw himself at my feet and wept most bitterly. It is painful to see an old man weep, and as my heart was already overcharged with grief, we, though strangers, wept together; and in truth it seems as if the tears lay very shallow that day with many whom I perceived in the vast concourse of people. I never saw such a division of feeling, both on the extreme. Those who betrayed and sold Him; those who testified against Him; those who cried, “Crucify him! Crucify him! We will have his blood,” all slunk off like cowardly curs and washed their teeth in vinegar. As I am told that Jesus taught a resurrection and a separation after death, if such should be the fact, I am sure it commenced in this vast crowd. “Father,” said I to him, after gaining control of my feelings, “who are you and what is your request?” “I am Joseph of Arimathaea,” replied he, “and am come to beg of you upon my knees the permission to bury Jesus of Nazareth.” “Your prayer is granted,” said I to him, and at the same time ordered Manlius to take some soldiers with him to superintend the interment lest it should be profaned.” {End of quoting **Pontius Pilate** for now.}

JOHN 19 verifies the above as being true, stating in verse 38 -- *And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. 39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. 40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. 41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. 42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand. MATTHEW 27:62-66 continues the story saying: Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, 63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. 64 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. 65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. 66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.*

The historic record that we have of what **Pontius Pilate** wrote to Caesar explains in great detail what happened next. **Pontius Pilate** continued in his writing to Caesar saying: “A few days afterward the sepulcher was found empty. His disciples published all over the country that Jesus had risen from the dead, as he had foretold. This last report created more excitement than the first. As to its truth I cannot say for certain, but I have made some investigation in the matter, so you can examine for yourself and see if I am in fault, as Herod represents me. Joseph” (of Arimathea) “buried Jesus in his own tomb; whether he contemplated His resurrection, or calculated to cut him another, I cannot tell. The next day after He was buried, one of the priests came to the Pretorium saying they were apprehensive that his disciples intended to steal the body of Jesus and hide it and then make it appear that He had risen from the dead, as he had foretold, and of which they were perfectly convinced. I sent him to the captain of the Royal Guard, Malcus, to tell him to take the Jewish soldiers and place as many around the sepulcher as were needed. Then if anything should happen they could blame themselves and not the Romans. When the great excitement arose about the sepulcher being found empty, I felt a deeper solicitude than ever. I sent for Malcus, who told me he had set his lieutenant, Ben Isham, with 100 soldiers around the sepulcher. He told me that Isham and the soldiers were very much alarmed at what occurred there that morning. I sent for this man Isham, who related to me as near as I can remember the following circumstance: He said that at the beginning of the fourth watch they saw a soft and beautiful light over the sepulcher. He at first

thought that the women had come to embalm the body of Jesus, as was their custom; but he could not see how they could have gotten thru the guards.”

“While these reflections were passing through his mind, behold the whole place was lighted up, and there seemed to be crowds of the dead in their grave clothes. All seemed to be shouting and filled with ecstasy, while all around and about was the most beautiful music he had ever heard, and the place seemed to be full of voices praising God.” Before continuing with **Pontius Pilate’s** account, recall what is written in MATTHEW 27:52 & 53 -- *And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.* **Pilate** continues: “At this time there seemed to be a reeling and swinging of the earth, so that he turned so sick and faint that he could not, stand on his feet. He said the earth seemed to swing from under him and his senses left him so that he knew not what did occur. I asked him what position he was in when he came to himself. He said he was lying on the ground with his face down. I asked if he could not have been mistaken as to the light. Was it not the day that was coming from the East? He said at first he thought of that, but at a stone’s cast it was exceeding dark and then he remembered that it was too early for day. I asked him if his dizziness might not have come from being awakened and sitting up suddenly, as it sometimes has that effect. He said he was not and had not been asleep all night, as the penalty was death for him to sleep on duty. I asked him how long the scene lasted; he did not know, but thought nearly one hour. Then I asked him if he went to the sepulcher after he came to himself? He said no, because he was afraid; that just as soon as relief came they all went to their quarters. I asked him if he had been interrogated by the priests. He said he had. They wanted him to say it was an earthquake, and to say they were all asleep, and offered him money to tell that the disciples came and stole Him. But he saw no disciples. He did not know that the body was gone until he was told so.”

Before continuing on with **Pontius Pilate’s** letter to Caesar, recall here what is recorded in MATTHEW 28. MATTHEW 28:11 *Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. 12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, 13 Saying, Say ye, His disciples came by night, and stole him away while we slept. 14 And if this come to the governor’s ears, we will persuade him, and secure you. 15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.*

So we see that **Pontius Pilate’s** letter to Caesar verifies the facts of scripture. **Pilate** continues in his letter writing: “I asked the private opinion of the priests he had conversed with. He said some of them thought Jesus was no man; that He was not a human being; that he was not the son of Mary; that he was not the same that was said to have been born of the Virgin in Bethlehem; that the same Person had been on earth before with Abraham and Lot, and at many other times and places.”

“It seems to me if the Jewish theory be true, these conclusions would be correct; for it would be in accord with this man’s life, as I know of and as testified by friends and foes, for the elements were no more in his hands than the clay in the hands of the potter. He could convert water into wine. He could change death into life, disease into health; He could calm the seas, still the storms, call up a fish with a piece of silver coin in its mouth.”

“And now I say if He could do all these things, which He did, and many more, as the Jews all testify, and it was doing these things that created their enmity and offence, nor was he charged with violating any law, nor of wronging any individual in person – I am almost ready to say as did Manulas at the cross, “Truly this was the Son of God.” {End of quoting **Pontius Pilate.**} Recall what we read in MARK 15:39 above: *And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.* Apparently according to **Pilate** this centurion’s name was Manulas. MATTHEW 27:54 records the same thing, stating: *Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.*

Only the heart examiner, our Lord and Saviour Jesus Christ, knows if this Roman governor **Pontius Pilate**, ever believed on the Lord Jesus Christ as his personal Saviour. ROMANS 10:9 & 10 says: *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.* Certainly **Pontius Pilate** was given every opportunity to receive Jesus as his Saviour. And the words Paul wrote to **Timothy** in 1 TIMOTHY 6:13 ring true: *...Christ Jesus, who before **Pontius Pilate** witnessed a good confession...* .

(7) Titus

As we continue going through the list of the thirty-four people Paul mentions by name in his final three epistles, we come to the second of these three letters Paul wrote in chronological order, which was TITUS. The epistle of TITUS was probably written in the fall of 67 A.D according to the time table of Conyebare and Howson. There are two geographic facts mentioned in TITUS that gives us clues as to where Paul's travels have taken him, and what time of year he wrote this epistle. In TITUS 1:5 we read: *For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee...* . Here we find that Paul in his recent travels has left his son in the faith, **Titus**, in Crete to set things in order in the churches of the cities of Crete. Then in TITUS 3:12 Paul writes: *...be diligent to come unto me to Nicopolis: for I have determined there to winter.* So we find that Paul encourages **Titus** to once again catch up with him in Nicopolis after he sets in order the things that were lacking in the churches of Crete. These then are the clues that Conyebare and Howson used to determine the approximate date of the epistle written to TITUS.

The epistle of TITUS is very short, forty-six verses in total, and is divided up into three chapters. Similar instructions are written in TITUS to those of 1 TIMOTHY, but Paul was inspired to use fewer words to **Titus** than he wrote to **Timothy**. Perhaps **Titus** was older than **Timothy**, and more established in Paul's gospel, thus he needed to write fewer words in getting his point across. Our focus in this part of our study is to consider some things concerning the people Paul mentions by name in these last three epistles, and in the letter to TITUS, Paul mentions five people by name. The five people mentioned in TITUS are all different than the six mentioned in 1 TIMOTHY. The five people named in TITUS were all living at the time Paul wrote **Titus**, and these were all people that **Titus** knew, and was familiar with, all fellow labourers in spreading Paul's gospel.

The first person mentioned in TITUS, and the seventh in our list of thirty-four is **Titus** himself, addressed in the first sentence Paul wrote in his epistle of TITUS. TITUS 1:1 *Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; 2 In hope of eternal life, which God, that cannot lie, promised before the world began; 3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; 4 To **Titus**, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.* When Paul here writes *...**Titus**, mine own son after the common faith...* the implication is that **Titus** was a convert of Paul's ministry. We have discussed this next point before also, that **Titus** is not mentioned at all in the book of ACTS. The above information causes us to ask two questions: (1) when did **Titus** get saved? And (2) why isn't **Titus** mentioned in the book of ACTS? In answering this second question first we found previously that some scholars think that **Titus** quite possibly could have been a brother of Luke, the author of ACTS. You can do your own detective work on this point, and will find it impossible to prove one way or the other if Luke and **Titus** were indeed brothers. Truly they were brothers in Christ, and both were close followers of our Apostle Paul. Yet, for whatever reason, Luke fails to mention **Titus** by name in the book of ACTS.