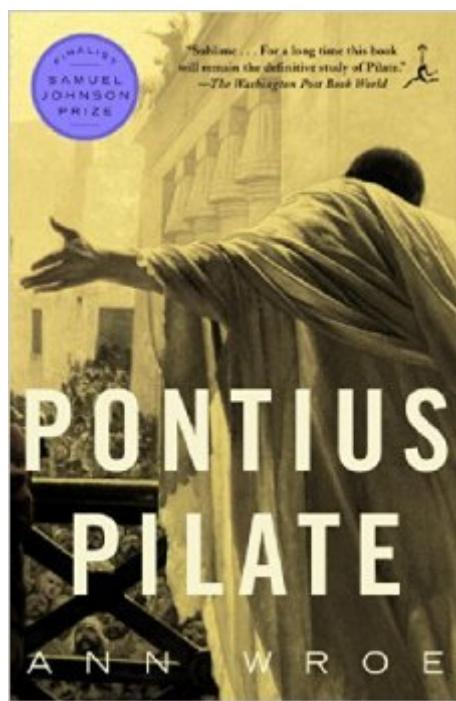


The book was found

Pontius Pilate



Synopsis

The foil to Jesus, the defiant antihero of the Easter story, mocking, skeptical Pilate is a historical figure who haunts our imagination. For some he is a saint, for others the embodiment of human weakness, an archetypal politician willing to sacrifice one man for the sake of stability. In this dazzlingly conceived biography, a finalist for the Samuel Johnson Prize, Ann Wroe brings man and myth to life. Working from classical sources, she plunges us into the world of biblical Judaea under the reign of the erratic and licentious emperor Tiberius and lets us see the trial of Jesus, in all its confusion, from the point of view of his executioner.

Book Information

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Customer Reviews

Ann Wroe's Pontius Pilate begins with the disclaimer that there isn't very much historical information about the former Prefect of Judea, and then goes on for 400+ pages. In fact, this book could be subtitled - "More than you ever wanted to know about who Pilate might have been." Wroe begins by giving us 3 different scenarios about Pilate's birth, with origins in Italy, or Germany, or Spain. Take your pick. Wroe provides three different stories with little guidance as to which is most likely. She then proceeds to tell us what life was like for the young adult when he lived in Rome. It's not about Pilate, per se, but about life in general for someone like Pilate, although we're not sure if it's the peasant Italian pilot, the swashbucking Spaniard, or the brooding German. Apparently it didn't make too much difference. Wroe is a very good writer and she's obviously done her homework. So the

fanciful sections about what life was like is very interesting and informative, but a reader who was drawn by the title "Pontius Pilate" might feel cheated that Wroe's central character is actually missing. Here's some examples... "...we have little more to rely on when we come to his age, or his marriage, or how bright he was. Of his age, we can only be certain that he was not younger than 30 when he went to Judea. That was the minimum age for governors..." (p. 40) "The presence of Procula [his wife] in Judea, if she was there, has often been taken as an indicator of love. In the early years of the empire, wives did not normally accompany their husbands to the provinces." (p. 44) "Ti estim alethia? was what he [Pilate] said, according to John; and if indeed he said it, Greek was very probably the language he used.

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