The Death Sentence of Christ

This is the complete context of Jesus Christ's death sentence, which was found by chance in the town of Amafli, in Italy, in 1509. It was written on red stone in Hebrew, and was carefully preserved in an iron box which was placed in another box of marble.

It was published for the first time in Constantinople in 1851: then, when Jeremiah was Patriarch, he published it in his book of Greek idioms. This document was translated from Greek into other European languages, and now-herewith- into the English language:-

“In the seventeenth year of the government of the invincible monarch, the Caesar and Roman Emperor Tiberius, 201 years after the Olympiads; in the beginning of the five thousandth year after the creation, in the 4147th year according to the Hebrew calendar, and 4037th year, according to the English reckoning, and 784 years since the foundation of Rome, 580 years since the liberation from Egyptian slavery: At the time of the great men of the Roman nation: Lucius, Suetonius, and Marcellinus, and the administrator Hilaretes Palister, at the time of the Governor-General over Judea, Comus Flavius, and at the time of the Governor of Jerusalem, the mighty and great prince Pontius Pilatus, and at the time of the procurator over Galilee, Herodes Anitpater, and at the time of the great Archpriests Ananias and Caiaphas, Aliasus and Mailus, the elder of the Temple Raban, and Amabelus, at the times of great judges in the town town of Jesruslem: Simbinakasas, Pompilius, Rufus, and the municipal commander Joctenus:

“I, Pontius Pilatus, procurator of the Roman Emperor, in the hall of the great princes, do pronounce and confirm the sentence of death on the cross to be inflicted on the man called by the people Jesus Christ, the Nazarene, a
rebels against Moses Laws and against His Majesty the Roman Emperor Tiberius. I decide and order his death by crucifixion, together with others, in the manner applied to those people who are sentenced to death on the cross to be influenced on the man called by the people Jesus Christ, the Nazarene, a rebel against Moses Laws and against His Majesty to the Roman Emperor Tiberius. I decide and order his death by crucifixion, together with others, in the manner applied to those people who are sentenced to death, be they of rich or poor standing, because he continuously caused uproar by his detrimental behavior in Judas; further, he called himself the Son of God, and King of Jerusalem, and threatened the Holy Temple and Jerusalem with destruction; he refused to pay taxes to the Emperor and ventured to enter Jerusalem with leaves of date-palms and a retinue of people, like a king who enters Jerusalem and the Holy Temple.

“I order my first centurion, Conutus Cornelius, to keep him bound in public in the Jerusalem district and to seize what is his: to coat him with a purple cloak and put a crown of thorns upon his head, and to force him to carry the cross of his own shoulders, so that he be an example to others and especially conspirators.

Accordingly I order that Jesus Christ, together with two other brigands from the region of Imborel, now called Andronymos, shall be taken to be crucified before the people on the place chosen for criminals, and called Calvary. He who will be crucified and brought to death, shall remain on the cross as a warning and example for the people and all criminals and robbers. And to head there shall be fixed a table on which his to be written in three languages:
“I order that none of my officials, of whatever rank and standing, shall delay the performance of his duty to the last, and interfere with the execution of Him who has deliberately deserted the Jewish faith, but that every one shall accurately carry out my orders, infallibly given in accordance with the laws and regulations of Rome.

“Witnesses of this sentence were: On the part of the Israelites: Ruan, Daniel, Rambinal, Ioakin, Banikan, Rotin, Itovel, and Perikolan. On the part of the Roman Rulers in the country: Lucius, Sicelius, and Maxiklius. From the High Priests: Ruan, Jodus, and Bukasalis. Chief of the prosecutor’s office for the Hebrews: Butan.

“Jerusalem, 27th March, 4147th year, according to Hebrew reckoning, 4037th year, according to English reckoning, after the creation.”

From the Holy Scriptures report we find the statement, uttered with utmost discretion, that “Pilate gave sentence that it should be as they required.” But from the reports made by Pilate it is possible to perceive his hypocritical cruelty and intolerance. He tried to reconcile lawlessness with righteousness, and evil with truth. He, perhaps, had not wanted to expose himself before Christ’s disciples, and, perhaps, before his wife, who highly sympathized
with Christ, and whose dream was not only an actual prophetic prediction of what would happen to those who took part in the trial, but also to those in our days, who act as the Hebrews who feigned to defend and to protect the Roman rulers, but in reality were only great traitors.

The report of the Bible also tells us of the inscription, and of the inquest made by Ananias and Caiaphas at Herod’s place, and by Pilate in the courts. But we see from the existing document that this justice did not decide the case on its merits. Pilate declared “I find no fault in this man”; with what justification then did he order Jesus to be beaten? What Roman laws had provided that an innocent man should be scourged?

Now, of all accusations brought against Jesus, not a single one could have been proved and documented, for Pilate himself, by using the words: “He is innocent,” and confirming this statement by the washing of his hands, substantiated Jesus innocence. So, by virtue of which Roman law did he order the innocent prisoner to be scourged and crucified? However, truth will break through always and triumph.

We may profit greatly by a study of the proceedings, trial and death-sentence of Jesus Christ, in which the Roman courts themselves committed the greatest wrong. Herein the judges of our days might find a warning not to do the same injustice, nor to be partial, but to judge according to divine right. It is only natural and absolutely advisable that the judges of to-day should read the Holy Books, i.e., the Scriptures of the Old and New Testaments. The secular tribunals should not be competent to resolve purely religious matters, nor to sentence whosoever does not believe what the majority believes, or
what the official religion prescribes. According to what history shows us, the ruling religion has not always had pure truth as a foundation, and in all times it was subject to errors. The Hebrews, for instance, maintained that they had every right of religious liberty. This spiritual blindness led them to their terrible crime, exacting the sentence and murder of Christ, who was the incarnation of right and truth. So great was their blindness that it has obscured their minds to the present day. These catastrophes serve as a terrible warning for all people, but especially for religious leaders and judges.