



NGOKUKAMATHEWU 27:26-31 (IsiZulu)

- ²⁶ Wayesebakhululela uBaraba, kepha wamshaya uJesu, wamnikela ukuba abethelwe esiphambanweni.
- ²⁷ Khona amabutho ombusi ayesemthatha uJesu, amngenisa enqabeni, aqoqela kuye ibutho lonke.
- ²⁸ Amhlabula, amembathisa ingubo ebomvu,
- ²⁹ aluka umqhele wameva, awufaka ekhanda lakhe, nomhlanga esandleni sakhe sokunene, aguqa ngamadolo phambi kwakhe, ambhinqa athi: Bayede, nkosi yabaJuda!
- ³⁰ Amkhafulela ngamathe, athatha umhlanga, amshaya ekhanda lakhe.
- ³¹ Esembhinqile amhlabula ingubo, amembathisa izingubo zakhe, amuke naye ukuyombethela esiphambanweni.

Ibhayibheli Elingcwele, 1977, Bible Society of Southern Africa (BSSA).

MATTHEU 27:26-31 (Sesotho)

- ²⁶ Jwale, a ba lokollela Barabase; haele Jesu, eitse hobane a mo shape, a mo neela hore a thakgiswe.
- ²⁷ Yaba bahlabani ba mmusisi ba isa Jesu kgotla, ba mmokella sehlopha sohle sa bona.
- ²⁸ Ba mo hlobodisa, ba ntoo mo apesa kobo e kgubedu.
- ²⁹ Ba loha mofapahlooho wa meutlwa, ba mo rwesa wona hloohong; ba mo tshwarisa leqala letsohong la hae le letona, mme ba kgumama ka mangwele pela hae, ba mo soma, ba re: Dumela, morena wa Bajuda!
- ³⁰ Ba mo tshwela ka mathe, ba nka leqala, ba mmata hloohong.
- ³¹ Eitse hobane ba mo some jwalo, ba mo hlobodisa kobo eo, ba mo apesa diaparo tsa hae, mme ba ya le yena ho mo thakgisa.

Bibele e Halalelang, 1987, Bible Society of Southern Africa (BSSA).

MATTHEW 27:26-31

- ²⁶ Then he [Pilate] released Barabbas for them; but after having Jesus scourged, he handed Him over to be crucified.
- ²⁷ Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole Roman cohort around Him.
- ²⁸ They stripped Him and put a scarlet robe on Him.
- ²⁹ And after twisting together a crown of thorns, they put it on His head, and a reed in His right hand; and they knelt down before Him and mocked Him, saying, "Hail, King of the Jews!"
- ³⁰ They spat on Him, and took the reed and began to beat Him on the head.
- ³¹ After they had mocked Him, they took the scarlet robe off Him and put His own garments back on Him, and led Him away to crucify Him.

New American Standard Bible, 1995, The Lockman Foundation.

Image attribution: Tenth Station of the Cross, Jesus is Stripped of His Garments,
Church of Holy Cross, Sisak, Croatia © Zatlatic Dreamstime.com



Centre for Theology and Public Issues
Te Pokapū Whakapono me Ngā Take ā-Iwi



A Contextual Bible Study on the Crucifixion of Jesus

Ujamaa Centre

1. Listen to a 'slow' reading of Matthew 27:26-31 in a number of different translations and languages. What have you heard from this slow reading of a well-known story that disturbs you?
2. Who are the characters in this story, and what do we know about each of them?
3. What forms of violence are used against Jesus?
4. Is stripping a man a form of violence? Why do the soldiers strip Jesus?
5. How many times is Jesus stripped? Matthew makes it clear that Jesus was stripped more than once. Re-read the text carefully and identify how many times Jesus is stripped.
6. Is the repeated stripping of Jesus a form of 'sexual abuse'? Discuss in your group what you mean by 'sexual abuse'?
7. Matthew also makes it clear that Jesus was stripped in front of a whole 'cohort' of about 500 soldiers. (The Romans often used sexual violence to humiliate those they conquered and ruled.) What other forms of 'sexual abuse' might have taken place when so many men were involved in the repeated stripping, beating, and humiliation of Jesus?
8. In what situations in your context are men sexually abused by other men?
9. Are there resources in your community and church to address male sexual violence against men?
10. What can we do to address the issue of male sexual violence against men? Devise a specific 'action plan' that you can participate in that will help address the issue of male sexual violence against men?