

MATIUS 27 ayat 26

MATTHEW 27 VS 26

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto Him the whole band of *soldiers* (...these are men of war...borderline thugs and criminals, themselves)

28 And they stripped him, and put on him a scarlet robe (...a royal robe... after all... He was King. He was not a victim; He permitted this abuse and humiliation. That's the Lord of glory).

29 And when they had platted (...when they had pleated or braided... and fashioned)

a crown of thorns (...you know, in Genesis 3... at the beginning of the fall of mankind... when the LORD God promised the Seed of woman one day would crush the Serpent's head...)

yet even, the ground would be cursed... and thorns and thistles would adorn it, and it shall bring forth to thee. And to all those that labor down here, ain't that the truth?

John Tyndale, who first translated the modern English bible... his hand-written copy fell into the sea! Destroyed! Imagine... had he given up. But he wrote it again. Thank God!)

(And here, we read... Jesus is crowned with thorns. Hm?! And what is my complaint?)

they put it upon his head, and a reed in his right hand:

and they bowed the knee... (Can you imagine?)

they bowed the knee before him,

and mocked him (...child's play... deadly child's play),

saying, Hail (...rejoice!),
King of the Jews!

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26 Lalu ia membebaskan Barabas bagi mereka, tetapi Yesus disesahnya lalu diserahkannya untuk disalibkan.

27 Kemudian serdadu-serdadu wali negeri membawa Yesus ke gedung pengadilan, lalu memanggil seluruh *pasukan* berkumpul sekeliling Yesus (...mereka ini adalah orang-orang perang... bisa dikatakan para bajingan dan penjahat itu sendiri)

28 Mereka menanggalkan pakaian-Nya dan mengenakan jubah ungu kepada-Nya (...jubah ungu... karena bagaimanapun juga... ia adalah raja. ia bukanlah korban; ia mengizinkan pelecehan dan penghinaan ini. Itulah Tuhan yang mulia).

29 Mereka menganyam (...mereka melipat-lipat atau menjalin... dan membentuk)

sebuah mahkota duri (... Anda tahu, dalam Kejadian 3... pada awal mula kejatuhan manusia... ketika TUHAN Allah berjanji bahwa keturunan perempuan suatu hari akan meremukkan kepala Ular...)

namun, sekalipun begitu bahkan tanah akan terkutuk... dan semak dan rumput duri akan menghiasinya, dan akan dihasilkannya bagi kita. Dan bagi semua orang yang bekerja keras di dunia bawah sini, bukankah memang demikian adanya?

John Tyndale, yang pertama-tama menerjemahkan Alkitab bahasa Inggris modern... salinan tulisan tangannya jatuh ke laut! Hancur! Bayangkan... seandainya ia menyerah. Tetapi ia menulis lagi. Syukur kepada Allah!)

(Dan di sini, kita membaca... Yesus dimahkotai duri. Hm?! Dan apa keluhan saya?)

dan menaruhnya di atas kepala-Nya, lalu memberikan Dia sebatang buluh di tangan kanan-Nya:

kemudian mereka berlutut... (Anda bisa bayangkan?)

kemudian mereka berlutut di hadapan-Nya,

dan mengolok-olokkan Dia (...permainan anak-anak... permainan anak-anak yang mematikan),

katanya, Salam (...bersukacitalah!),
hai Raja orang Yahudi!

MATIUS 27 ayat 26

MATTHEW 27 VS 26

³⁰ And they spit upon him,
and took the reed,
and smote him on the head.

(These soldiers had quite a demanding morning. So let's hear it again.

*They stripped him... they fashioned a crown of thorns...
and put it on his head...*

they bowed before him... they mocked him... they spit upon him...

*and they took the reed
and smote him on the head.*

They were quite busy, weren't they?

Isaiah 52 says, Behold My Servant... this is the 'Israel' of God, the One 'ruled by God';

He is the wisdom of God...

and to a great height lifted up—in shame, in exultation.
Many are astonished, they're astounded and horrified...
at his visage, his appearance.

The Good News version says, He was so disfigured...they had so abused Him... that *He hardly looked human.*)

Verse ³¹ And after that they had mocked him (...so apparently, the party's over)

they took the robe off from him,
and put his own (...bloodied) raiment on him,
and led him away to crucify him.

(And it's interesting. John does not record the following though Matthew, Mark and Luke do.

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³⁰ Mereka meludahi-Nya,
dan mengambil buluh itu,
dan memukulkannya ke kepala-Nya.

(Serdadu-sedadu ini rupa-rupanya banyak berulah pada pagi hari itu. Jadi mari kita dengar lagi.

*Mereka menanggalkan pakaian-Nya... mereka menganyam sebuah mahkota duri...
dan menaruhnya di atas kepala-Nya...*

Kemudian mereka berlutut di hadapan-Nya... dan mengolok-olokkan Dia... mereka meludahi-Nya,

*dan mengambil buluh itu,
dan memukulkannya ke kepala-Nya.*

Mereka cukup sibuk, bukan?

Yesaya 52 berkata, lihatlah hamba-Ku... inilah 'Israel' milik Allah, Dia yang 'diperintah oleh Allah';

Dia adalah hikmat Allah...

dan diangkat tinggi-tinggi—dalam kehinaan, dalam kegembiraan. *Banyak orang tercengang*, mereka terkejut dan ketakutan... melihat *wajah-Nya*, penampilan-Nya.

Versi Good News (Kabar Baik) mengatakan, Ia begitu buruk rupa... mereka menyiksa-Nya dengan begitu keji... sehingga *Ia tidak tampak seperti manusia.*)

Ayat ³¹ dan sesudah mengolok-olokkan Dia (...jadi rupa-rupanya, pesta sudah usai)

mereka menanggalkan jubah itu dari pada-Nya,
dan mengenakan pula pakaian-Nya (...yang berlumuran darah) **kepada-Nya.**

Kemudian mereka membawa Dia ke luar untuk disalibkan.

(Dan menarik bahwa Yohanes tidak mencatat peristiwa yang berikut, meskipun Matius, Markus, dan Lukas mencatatnya.

MATIUS 27 ayat 26

MATTHEW 27 VS 26

So let's pay attention, right?

It was at this point in the trial... because things had not gone the way they had hoped, that John left to go get the women and bring them to the crucifixion.

This detail was not part of John's experience.)

Verse ³² And as they came out,

they found a man of Cyrene (...a community in Libya, North Africa),

Simon by name: him they compelled to bear his cross.

(And having been viciously brutalized, yet still needing to go the distance through the streets of old Jerusalem, one can only imagine Jesus marshaling all His strength. He had come to serve; not to be served!

Finally, releasing Simon—what words of grace and peace did Jesus speak to him? We can only imagine; oh, to have been there.

And at that right moment, Jesus being in-charge freed this stranger from North Africa to his safety and the safety of his sons...

as He continued alone to the hill called... Golgotha.)

³³ And when they were come unto a place... called Golgotha,

that is to say, a place of a skull,

³⁴ They gave him vinegar (...actually, cheap wine)

to drink mingled with ‘gall’ (...the word is: *chole*. Mark says, mingled with myrrh; so it's definitely something bitter):

and when He had tasted thereof, He would not drink (...why? Well, it's not because He did not drink;

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Jadi, kalau begitu, mari kita perhatikan.

Pada titik persidangan inilah... karena segala sesuatunya tidak berjalan seperti yang mereka harapkan, Yohanes pergi untuk mengajak perempuan-perempuan itu dan membawa mereka ke penyaliban.

Detil peristiwa ini bukan bagian dari pengalaman Yohanes.)

Ayat ³² Ketika mereka berjalan ke luar kota,

mereka berjumpa dengan seorang dari Kirene (...sebuah komunitas di Libya, Afrika Utara),

yang bernama Simon. Orang itu mereka paksa untuk memikul salib Yesus.

(Dan setelah dianiaya dengan kejam, namun masih perlu berjalan melewati jalan-jalan di kota tua Yerusalem, kita hanya bisa membayangkan Yesus sedang mengerahkan segenap kekuatan-Nya. Ia datang untuk melayani; bukan untuk dilayani!

Akhirnya, ia melepaskan salib itu kepada Simon—apa kata-kata yang penuh rahmat dan damai sejahtera yang diucapkan Yesus kepadanya? Kita hanya bisa membayangkan; Oh, andai saja kita ada di sana.

Dan pada saat itu juga, Yesus yang mengendalikan suasana membebaskan orang asing dari Afrika Utara ini sehingga ia dan anak-anaknya beroleh selamat...

sambil ia meneruskan berjalan sendiri ke sebuah bukit yang disebut... Golgota.)

³³ Maka sampailah mereka di suatu tempat... yang bernama Golgota,

artinya: Tempat Tengkorak,

³⁴ Lalu mereka memberi Dia minum anggur (...sebenarnya, anggur murah)

bercampur ‘empedu’ (...kata yang dipakai adalah: *chole*. Markus berkata, bercampur dengan mur; jadi pasti sesuatu yang pahit):

Setelah Ia mengecapnya, Ia tidak mau meminumnya (...mengapa? Bukan karena ia tidak minum *lho*;

MATIUS 27 ayat 26

MATTHEW 27 VS 26

He was called a wine bibber and a glutton.

But NOW... was not the time... even for cheap wine as if He needed a little Band-Aid,
right?

Jesus bore the full weight of sin, of pain... of suffering. And knowing this is why He came... He wanted to remain fully alert as He completed... doing the Father's will).

³⁵ **And they crucified him,**
and parted his garments, casting lots.

(The 2nd half of this verse is not in the old *Sinaiticus* bible; but it is in Psalm 22. So let's read it...)

that it might be fulfilled which was spoken by the prophet,

They parted My garments among them,
and upon My vesture did they cast lots.

³⁶ **And sitting down they watched him there** (...Jesus Christ had become... these soldiers' mid-day entertainment!);

³⁷ **And set up over his head his accusation written** (...His cause and reason for being there, printed for all to see),

THIS IS JESUS, THE KING OF THE JEWS.

³⁸ **Then were there two thieves crucified with him,**

one on the right hand, and another on the left.

³⁹ **And** (...starting with the religious people, the genius church leaders of the day)

they that passed by reviled him (...they were blaspheming him),

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la disebut sebagai peminum anggur dan pelahap.

Tetapi SEKARANG... bukanlah waktunya... bahkan untuk anggur murah sekalipun, seolah-olah la memerlukan sedikit perban, bukan begitu?

Yesus menanggung sepenuhnya beban dosa, kesakitan... penderitaan. Dan karena tahu bahwa inilah alasan la datang... la ingin tetap sadar sepenuhnya sewaktu la mengenapi... kehendak Bapa).

³⁵ **Sesudah menyalibkan Dia**

mereka membagi-bagi pakaian-Nya dengan membuang undi.

(paruh kedua dari ayat ini tidak ada dalam Alkitab tua *Sinaiticus*; tetapi ada dalam Mazmur 22. Jadi mari kita membacanya...)

supaya genaplah apa yang disampaikan oleh nabi,

Mereka membagi-bagi pakaian-Ku di antara mereka,
dan mereka membuang undi atas jubah-Ku.

³⁶ **Lalu mereka duduk di situ menjaga Dia** (...Yesus Kristus sudah menjadi... hiburan bagi serdadu-serdadu ini di siang hari!);

³⁷ **Dan di atas kepala-Nya terpasang tulisan yang menyebut alasan mengapa Ia dihukum** (...penyebab dan alasan mengapa la ada di sana, ditulis untuk dilihat semua orang),

INILAH YESUS, RAJA ORANG YAHUDI.

³⁸ **Bersama dengan Dia disalibkan dua orang penyamun,**

seorang di sebelah kanan dan seorang di sebelah kiri-Nya.

³⁹ **Dan** (...dimulai dengan orang-orang religius, para pemimpin jemaat di masa itu yang katanya jenius)

Orang-orang yang lewat di sana mencerca Dia (...mereka menghujat Dia),

MATIUS 27 ayat 26

MATTHEW 27 VS 26

wagging their heads (...tut-tut-tut-tut! Gosh darn! You know people that say 'Gosh darn' are no different than people that say 'God damn'; except in two areas:

their spiritual pride, their self-righteousness;

and their stupidity, their ignorance! I don't curse; I don't use bad words... but that's what they're thinking... sitting in judgment over another... tut-tut-tut-tut!

You know the last word in Malachi, the last word of the Old Testament in Hebrew is: *cherem*; curse.

It's the Lord dooming! Well... hello?! God damning. It's God cussing! Right?)

(But back to these religious fools...)

Verse 40 And saying,

Thou that destroyest the temple (...it's the drama; it's like a lousy opera),

Thou that destroyest the temple... and buildest *it* in three days,

save Thyself.

If Thou be the Son of God,

come down from the cross.

41 Likewise also the chief priests (...that's Anass and his dumb-ass son-in-law),

with the elders and scribes mocking him (...the Sanhedrin; brilliant scholars; the educated-elite. One comedy act after another),

and they said, 42 He saved others; himself He cannot save?

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dan sambil menggelengkan kepala (...ck ck ck ck! Sialan! (gosh darn!). Anda tahu, orang yang berkata 'sialan' (gosh darn) tidak ada bedanya dengan orang yang berkata 'terkutuk' (God damn); kecuali dalam dua hal:

kesombongan rohani mereka, merasa benar sendiri;

dan kebodohan mereka, ketidaktahanan mereka! Saya tidak menyumpahi; Saya tidak menggunakan kata-kata kotor... tapi itulah yang mereka pikirkan... duduk menghakimi orang lain... ck ck ck ck!

Anda tahu kata terakhir dalam Maleakhi, kata terakhir dalam Perjanjian lama dalam bahasa Ibrani adalah: *cherem*; kutuk.

Tuhanlah yang menghukum! Jadi... Halo?! Allah mengutuk (God damning). Allahlah yang menyumpahi! Bukan begitu?)

(Tetapi kembali kepada orang-orang bodoh yang religius ini...)

Ayat 40 mereka berkata,

Hai Engkau yang mau merubahkan Bait Suci (...mereka berdrama; itu seperti pertunjukan opera yang buruk),

Hai Engkau yang mau merubahkan Bait Suci... dan mau membangunnya kembali dalam tiga hari,

selamatkanlah diri-Mu,

jikalau Engkau Anak Allah,

turunlah dari salib itu.

41 Demikian juga imam-imam kepala (...itu Anass dan menantunya yang tolol)

bersama-sama ahli-ahli Taurat dan tua-tua mengelok-lokkan Dia (...dewan Sanhedrin; cendekiawan-cendekiawan yang katanya brilian; orang-orang berpendidikan istimewa. Satu adegan komedi, disusul adegan lain),

dan mereka berkata, 42 Orang lain Ia selamatkan; tetapi diri-Nya sendiri tidak dapat Ia selamatkan?

MATIUS 27 ayat 26

MATTHEW 27 VS 26

If He be the King of Israel, let him now... come down from the cross... NOW! and ...of course we will believe him.

(And notice how they presumptuously and recklessly step over the line. They foolishly go too far... as their mockery drags the eternal God into their stupidity.)

⁴³ He trusted in God; let HIM deliver him now, if HE... will have him:

for He said, I am the Son of God (...Ha-ha-ha-Ho-ho-ho! Caiaphas, you joker!).

(Psalm 22 says, *For He has not despised the affliction of the afflicted; neither has HE hid His face from him; but when he cried unto Him, HE heard.*

Isaiah reminds us, *All we like sheep have gone astray.*

He also reminds us, *We hid as it were our faces from him*, despising him. But GOD His Father didn't!)

(And since the religious folk started it, we read...)

⁴⁴ The thieves also, which were crucified with him,

'cast the same in his teeth' (...this phrase is really one word: *oneidizo*. Now, they reviled Jesus; they threw their two-bits in!)

(And we read...)

⁴⁵ Now from the sixth hour (...starting around 12-noon... it seems like GOD... just pulled the curtains... because)

there was darkness (...the absence of light... that Wednesday afternoon; I bet it was creepy)

over all the land unto the ninth hour (...3 o'clock).

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Ia Raja Israel? Baiklah Ia turun sekarang... dari salib itu... SEKARANG! dan ... tentu saja kami akan percaya kepada-Nya.

(Dan perhatikan bagaimana mereka dengan lancang dan sembarangan melewati garis batas. Mereka dengan bodoh berbuat terlalu jauh... karena ejekan mereka menyeret Allah yang kekal ke dalam kebodohan mereka.)

⁴³ Ia menaruh harapan-Nya pada Allah; baiklah Allah menyelamatkan Dia, jikalau Allah... berkenan kepada-Nya:

Karena Ia telah berkata: Aku adalah Anak Allah (...Ha-ha-ha-Ho-ho-ho! Kayafas, kamu ngelawak ya!).

(Mazmur 22 berkata, *Sebab Ia tidak memandang hina ataupun merasa jijik kesengsaraan orang yang tertindas, dan IA tidak menyembunyikan wajah-Nya kepada orang itu, dan IA mendengar ketika orang itu berteriak minta tolong kepada-Nya.*

Yesaya mengingatkan kita, *kita sekalian sesat seperti domba.*

Ia juga mengingatkan kita, *kita seolah-olah menutup muka kita terhadap Dia*, merendahkan Dia. Tetapi ALLAH Bapa-Nya tidak!)

(Dan karena orang-orang beragama yang memulainya, kita membaca...)

⁴⁴ Bahkan penyamun-penyamun yang disalibkan bersama-sama dengan Dia

'mencela-Nya demikian juga' (...frasa ini sebenarnya hanya satu kata: *oneidizo*. Sekarang, mereka mencera Yesus. mereka memberikan pendapat mereka yang tak ada artinya!)

(Dan kita membaca...)

⁴⁵ Mulai dari jam keenam (...mulai sekitar pukul 12 siang... sepertinya ALLAH... baru saja menurunkan tirai... karena)

kegelapan (...ketiadaan cahaya... pada Rabu sore itu; saya yakin suasannya menyeramkan)

meliputi seluruh daerah itu sampai jam kesembilan (...pukul 3 sore).