

**LESSON 9** February 20-26 *PELAJARAN 9 20-26 Februari*

**To Serve and to Save Bacaan Melayani dan Menyelamatkan**



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SABBATH AFTERNOON **SABAT PETANG**

**Read for This Week's Study:** *Isaiah 41, [Isa. 42:1-7](#), [Isa. 44:26-45:6](#), [Isa. 49:1-12](#).  
Bacaan Untuk Pelajaran Minggu Ini: *Yesaya 41, Yes. 42:1-7, Yes. 44:26 - 45:6, Yes. 49:1-12.**

**Memory Text:** “Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles” ([Isaiah 42:1, NKJV](#)). **Ayat Hafalan “ ‘Lihat, itu hambaKu yang Kupegang, orang pilihanKu, yang kepadanya Aku berkenan. Aku telah menaruh RohKu ke atasnya, supaya dia menyatakan hukum kepada bangsa-bangsa’ ” (Yesaya 42:1)**

“Many feel that it would be a great privilege to visit the scenes of Christ’s life on earth, to walk where He trod, to look upon the lake beside which He loved to teach, and the hills and valleys on which His eyes so often rested. But we need not go to Nazareth, to Capernaum, or to Bethany, in order to walk in the steps of Jesus. We shall find His footprints beside the sickbed, in the hovels of poverty, in the crowded alleys of the great city, and in every place where there are human hearts in need of consolation. In doing as Jesus did when on earth, we shall walk in His steps.” – Ellen G. White, [The Desire of Ages](#), p. 640. **Ramai orang merasakan bahwa adalah suatu**

kesempatan yang luar biasa dapat mengunjungi tempat-tempat di mana Kristus pernah berada selama hidupNya di bumi ini, berjalan di atas tanah yang pernah dijejaki oleh kakiNya, menikmati pemandangan danau di mana pantainya menjadi tempat Dia mengajar, serta bukit-bukit dan lembah-lembah yang seringkali dilihatNya. Namun, kita tidak perlu pergi ke Nazaret, ke Kapernaum, atau ke Betania, untuk dapat berjalan di atas tapak kaki Yesus. Kita boleh menemukan jejak-jejak kakiNya di sisi tempat tidur orang sakit, di dalam pondok-pondok orang miskin, pada lorong-lorong kota besar yang padat penghuninya, serta di setiap tempat di mana terdapat jiwa manusia yang memerlukan penghiburan. Dalam berbuat seperti yang dilakukan Yesus ketika di dunia ini, kita akan berjalan pada langkah-langkahNya.”—Ellen G. White, *The Desire of Ages*, ms. 640.

Isaiah spoke of a servant of the Lord with a similar mission of mercy: “a bruised reed he will not break, and a dimly burning wick he will not quench; ... to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness” (*Isa. 42:3, 7, NRSV*). Yesaya berbicara tentang seorang hamba Tuhan dengan misi rahmat yang serupa: “Buluh yang patah terkulai tidak akan diputuskannya, dan sumbu yang pudar nyalanya tidak akan dipadamkannya;...untuk membuka mata yang buta, untuk mengeluarkan orang hukuman dari tempat tahanan dan mengeluarkan orang-orang yang duduk dalam gelap dari rumah penjara.” (*Yes. 42:3, 7*).

Let’s take a look at this Servant. Who is He, and what does He accomplish? Mari kita lihat siapa hamba ini. Siapakah Dia, dan apa yang telah diperbuatNya?

*\*Study this lesson to prepare for Sabbath, February 27. \*Kaji pelajaran ini untuk persediaan Sabat, 27 Februari.*

### **Ellen G. White Notes:**

#### **Sabbath Afternoon, February 20**

John [the Baptist] recalled the prophecy concerning the Messiah, “Jehovah hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of Jehovah’s favor, and . . . to comfort all that mourn.” Isaiah 61:1, 2, A.R.V. Jesus of Nazareth was the Promised One. The evidence of

His divinity was seen in His ministry to the needs of suffering humanity. His glory was shown in His condescension to our low estate.

The works of Christ not only declared Him to be the Messiah, but showed in what manner His kingdom was to be established. To John was opened the same truth that had come to Elijah in the desert, when “a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire:” and after the fire, God spoke to the prophet by a still, small voice. 1 Kings 19:11, 12. So Jesus was to do His work, not by the overturning of thrones and kingdoms, not with pomp and outward display, but through speaking to the hearts of men by a life of mercy and self-sacrifice.—**The Ministry of Healing, pp. 35, 36.**

In His life no self-assertion was to be mingled. The homage which the world gives to position, to wealth, and to talent, was to be foreign to the Son of God. None of the means that men employ to win allegiance or to command homage, was the Messiah to use. His utter renunciation of self was foreshadowed in the words:

“He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench.”

In marked contrast to the teachers of His day was the Saviour to conduct Himself among men. In His life no noisy disputation, no ostentatious worship, no act to gain applause, was ever to be witnessed. The Messiah was to be hid in God, and God was to be revealed in the character of His Son. Without a knowledge of God, humanity would be eternally lost. Without divine help, men and women would sink lower and lower. Life and power must be imparted by Him who made the world. Man’s necessities could be met in no other way.—**Prophets and Kings**, pp. 692, 693.

Christ saw the work of the priests and rulers. The very ones who needed help, the afflicted, the distressed, were treated with words of censure and rebuke, and He forbore to speak any word that would break the feeble reed. The dimly burning wick of faith and hope, He would encourage, and not quench. He would feed His flock like a shepherd; He would gather the lambs with His arms, and carry them in His bosom.—**Ellen G. White Comments, in The SDA Bible Commentary, vol. 4, p. 1146.**

## Servant Nation (Isaiah 41) Bangsa Hamba (Yesaya 41)

*In [Isaiah 41:8](#) God speaks of “Israel, my servant,” (NRSV) and in [42:1](#) he introduces “my servant.” Who is this servant? Di Dalam [Yesaya 41:8](#), Tuhan berbicara tentang “Israel, hambaKu,” dan dalam [42:1](#) dia memperkenalkan “hambaKu.” Siapakah hamba ini?*

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Is it Israel/Jacob, the ancestor of the Israelites? The nation of Israel? The Messiah/Christ, identified in the New Testament as Jesus? Adakah yang dimaksudkan ialah Israel/Yakub, nenek moyang bangsa Israel? Atau bangsa Israel? Atau Mesias/Kristus, yang dikenal pasti dalam Perjanjian Baru sebagai Yesus?

There are two kinds of references to servants of God woven through [Isaiah 41-53](#). One servant is named “Israel” or “Jacob,” as in [Isaiah 41:8](#); [Isa. 44:1, 2, 21](#); [Isa. 45:4](#); [Isa. 48:20](#). Because God addresses Israel/Jacob in the present, it is clear he, Jacob, represents the nation descended from him. This is confirmed by the fact that redemption for the Lord’s “servant Jacob” is accomplished at the time when he is to go out from Babylon ([Isa. 48:20](#)). Terdapat dua jenis rujukan untuk hamba Tuhan dalam keseluruhan Yesaya 41-53. Seorang hamba dinamakan “Israel” atau “Yakub,” seperti dalam Yesaya 41:8; Yes. 44:1, 2, 21; Yes. 45:4; Yes. 48:20. Oleh kerana Tuhan berbicara kepada Israel/Yakub masa kini, jelas yang dimaksudkan adalah Yakub, yang melambangkan bangsa dari keturunannya. Ini diperkuatkan oleh kenyataan bahawa penebusan untuk “hamba Israel” Tuhan dilaksanakan pada waktu dia akan keluar dari Babilon (Yes. 48:20).

In other instances, such as [Isaiah 42:1](#), [Isaiah 50:10](#), [Isaiah 52:13](#), [Isaiah 53:11](#), God’s servant is not named. When he is first mentioned in [Isaiah 42:1](#), his identity is not immediately apparent. However, as Isaiah develops his profile in later passages, it becomes clear that he is an individual who restores the tribes of Jacob (Israel) to God ([Isa. 49:5, 6](#)) and dies sacrificially on behalf of sinners ([Isa. 52:13-53:12](#); see also [Isa. 49:5, 6](#)). Therefore he cannot be the same as the nation. So, it is clear that Isaiah speaks of two servants of God. One is corporate (the nation) and the other is individual. Dalam beberapa contoh lain, seperti Yesaya 42:1, Yesaya 50:10, Yesaya 52:13, Yesaya 53:11, hamba Tuhan tidak dinyatakan namanya. Pada

kali pertama dia disebut dalam Yesaya 42:1, pengenalan dirinya tidak dijelaskan. Namun, ketika Yesaya menerangkan profilnya dalam ayat-ayat selanjutnya, menjadi jelas bahwa dia adalah individu yang akan mengembalikan suku-suku Yakub (Israel) kepada Tuhan (Yes. 49: 5, 6) dan akan mati sebagai korban bagi pihak orang-orang berdosa (Yes. 52 : 13-53: 12; lihat juga Yes 49: 5, 6). Oleh itu, dia tentu sekali bukan suatu bangsa. Jadi, jelas bahwa Yesaya berbicara tentang dua hamba Tuhan yang berbeza. Satu daripadanya adalah korporat (bangsa) dan yang satu lagi adalah individu.

***What is the role of the servant nation? Isa. 41:8-20. Apakah peranan hamba bangsa tersebut? Yes. 41:8-20.***

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God assures Israel that the nation is still the servant of the Lord: “I have chosen you and not cast you off” (Isa. 41:9, NRSV). Then God gives to Israel one of the most magnificent promises in the Bible: “Do not fear, for I am with you, do not be afraid, for I am your God; I will strengthen you, I will help you, I will uphold you with my victorious right hand” (Isa. 41:10, NRSV). Here and in the following verses one of the basic roles of Israel is to trust the true God to save them (as King Ahaz did not) rather than to trust in other gods and their images as other nations do (Isa. 41:7, 21-24, 28, 29). Tuhan meyakinkan Israel bahawa bangsa itu masih lagi hamba Tuhan: “ ‘Aku telah memilih engkau dan tidak menolak engkau’ ” (Yes. 41: 9). Kemudian Tuhan memberikan kepada Israel salah satu daripada janji-janji yang paling luar biasa terdapat dalam Alkitab: “Janganlah takut, sebab Aku menyertai engkau, janganlah bimbang, sebab Aku ini Tuhanmu; Aku akan meneguhkan bahkan akan menolong engkau; Aku akan memegang engkau dengan tangan kananKu yang membawa kemenangan” (Yes. 41:10). Di dalam ayat ini dan ayat-ayat selanjutnya, salah satu daripada peranan asas Israel adalah mempercayai Tuhan yang benar untuk menyelamatkan mereka (bukan seperti yang dilakukan oleh Raja Ahas) bukannya mempercayai tuhan-tuhan lain dan patung-patung menyerupai mereka seperti yang dilakukan oleh bangsa lain (Yes. 41:7, 21-24, 28, 29).

**Notice how in Isaiah 41:14 the Lord calls the nation a worm. What point was He making? Look at the whole text to get a better answer. What should this teach us, as well, about our need to depend totally upon the Lord? **Perhatikan bagaimana dalam Yesaya 41:14 Tuhan****

**memanggil bangsa ini sebagai cacing. Apakah tujuannya? Lihat keseluruhan petikan untuk mendapatkan jawaban yang lebih baik. Apa yang diajarkan hal ini kepada kita, dan tentang perlunya kita bergantung sepenuhnya kepada Tuhan?**

**Ellen G. White Books:**

**Sunday, February 21: Servant Nation**

To the prophet [Isaiah] was given a revelation of the beneficent design of God in scattering impenitent Judah among the nations of earth. “My people shall know My name,” the Lord declared; “they shall know in that day that I am He that doth speak.” Isaiah 52:6. And not only were they themselves to learn the lesson of obedience and trust; in their places of exile they were also to impart to others a knowledge of the living God. Many from among the sons of the strangers were to learn to love Him as their Creator and their Redeemer; they were to begin the observance of His holy Sabbath day as a memorial of His creative power; and when He should make “bare His holy arm in the eyes of all the nations,” to deliver His people from captivity, “all the ends of the earth” should see of the salvation of God. Verse 10. Many of these converts from heathenism would wish to unite themselves fully with the Israelites and accompany them on the return journey to Judea. None of these were to say, “The Lord hath utterly separated me from His people” (Isaiah 56:3), for the word of God through His prophet to those who should yield themselves to Him and observe His law was that they should thenceforth be numbered among spiritual Israel—His church on earth.—**Prophets and Kings, pp. 371, 372.**

Christ has made every provision that His church shall be a transformed body, illumined with the Light of the world, possessing the glory of Immanuel. It is His purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. He desires that we shall reveal His own joy in our lives. . . .

[At His second coming] the redeemed from among men will receive their promised inheritance. Thus God’s purpose for Israel will meet with literal fulfillment. That which God purposes, man is powerless to disannul. Even amid the working of evil, God’s purposes have been moving steadily forward to their accomplishment. It was thus with the house of Israel throughout the history of the divided monarchy; it is thus with spiritual Israel today.—**Prophets and Kings, p. 720.**



Christ taught His disciples precious lessons in regard to the necessity of trusting in God. These lessons were designed to encourage the children of God through all ages, and they have come down to our time full of instruction and comfort. . . .

We cannot but look forward to new perplexities in the coming conflict, but we may look on what is past as well as on what is to come, and say, "Hitherto hath the Lord helped us." "As thy days, so shall thy strength be." Deuteronomy 33:25. The trial will not exceed the strength that shall be given us to bear it. . . .

And by and by the gates of heaven will be thrown open to admit God's children, and from the lips of the King of glory the benediction will fall on their ears like richest music, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:34.—**Steps to Christ, pp. 123, 125, 126.**

MONDAY ↑ February 22 SENIN 22 Februari

## **Unnamed Individual Servant (Isa. 42:1-7) Hamba Individu Tidak Bernama (Yes. 42:1-7)**

***What is the role and character of God's unnamed servant, whom God chooses and on whom He puts His Spirit? Isa. 42:1-7. Apakah peranan dan sifat hamba Tuhan yang tidak disebutkan namanya, yang dipilih oleh Tuhan dan tempat untuk Dia meletakkan RohNya? Yes. 42:1-7.***

Choose the best answer or combination of answers: **Pilih jawapan atau gabungan jawapan terbaik:**

1. He provides justice for the nations. **Dia Memberikan keadilan bagi bangsa-bangsa**
  2. He accomplishes his goals quietly and gently, but successfully. **Dia mencapai matlamatnya dengan senyap dan lembut, tetapi dengan jayanya**
  3. He is a teacher. **Dia seorang Guru.**
  4. He serves as a covenant between God and the people. **Dia menjadi perjanjian antara Tuhan dan umat**
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1. He gives light/hope by healing blindness and liberating prisoners. **Dia memberi cahaya/pengharapan dengan menyembuhkan yang buta dan membebaskan para tahanan.**

5. All of the above. Semua jawapan di atas.

**How** does the role and character of this servant compare with that of the “shoot from the stump of Jesse,” on whom the Spirit of the Lord also rests (Isaiah 11)? **Bagaimanakah peranan dan perwatakan hamba ini berbanding dengan peranan “tunas yang akan keluar dari tunggul Isai,” di mana Roh Tuhan juga berdiam (Yesaya 11)?**

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As in Isaiah 42, the Davidic ruler of Isaiah 11 acts in harmony with God, providing justice and deliverance for the oppressed, as well as wisdom and knowledge of God. We found that this “shoot” and “root” of Jesse is the Messiah, the divine child of [Isaiah 9:6, 7](#), who also brings “peace for the throne of David and his kingdom” with “justice and with righteousness” ([Isa. 9:7](#), NRSV). The servant in Isaiah 42 is, obviously, the Messiah. **Seperti dalam Yesaya 42, penguasa Daud dalam Yesaya 11 bertindak selaras dengan Tuhan, memberikan keadilan dan pembebasan bagi orang-orang yang tertindas, serta memiliki kebijaksanaan dan pengetahuan Tuhan. Kita mendapati bahawa “tunas” dan “tunggul” Isai ini adalah Mesias, anak Ilahi dalam Yesaya 9:6, 7, yang juga membawa “damai sejahtera...di atas takhta Daud dan di dalam kerajaannya” dan “dengan keadilan dan kebenaran” (Yes.9:7). Nyatalah bahawa hamba di dalam Yesaya 42 adalah Mesias.**

**How** does the New Testament identify the servant of [Isaiah 42:1-7](#), who provides justice? [Matt. 12:15-21](#). **Bagaimanakah Perjanjian Baru menggambarkan hamba yang disebut dalam Yesaya 42:1-7, hamba yang memberikan keadilan? Mat. 12:15-21.**

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Matthew 12 quotes from Isaiah 42 and applies it to the quiet healing ministry of Jesus, God’s beloved Son, in whom He delights ([Isa. 42:1](#); [Matt. 3:16, 17](#); [Matt. 17:5](#)). It is He whose ministry reestablishes God’s covenant connection with His people ([Isa. 42:6](#), [Dan. 9:27](#)). **Matius 12 memetik dari Yesaya 42 dan menerapkannya pada pelayanan penyembuhan Yesus, Anak yang dikasihi Tuhan, yang diperkenankan olehNya (Yes. 42:1; Mat. 3:16, 17;**



Mat. 17:5). Melalui pelayananNya, perhubungan perjanjian Tuhan dan UmatNya dipulihkan kembali (Yesaya 42: 6, Dan. 9:27).

Jesus and His disciples gained justice for people by delivering them from suffering, ignorance of God, and bondage to evil spirits, caused by Satan's oppression (Luke 10:19). Then Jesus died to ratify the "new covenant" (Matt. 26:28, NKJV) and to gain justice for the world by casting out Satan, the foreigner who had usurped the position of "ruler of this world" (John 12:31-33, NRSV). Yesus dan murid-muridNya memperoleh keadilan bagi orang-orang dengan membebaskan mereka dari penderitaan, kejahatan tentang Tuhan, dan perhambaan kepada roh-roh jahat, yang disebabkan oleh penindasan Syaitan (Lukas 10:19). Kemudian Yesus mati untuk mengesahkan "perjanjian baru" (Mat. 26:28) dan untuk mendapatkan keadilan bagi dunia dengan mengusir Syaitan, orang asing yang telah merampas kedudukan " 'Penguasa dunia ini' " (Yohanes 12:31-33).

**Look at Isaiah 42:1-4, the depiction of Christ. Spend some time dwelling on the life of Jesus. What specific characteristics of His ministry so aptly fulfilled this prophecy? What lessons can we learn about how we should be ministering to others, as well? Lihat Yesaya 42:1-4, gambaran tentang Kristus. Luangkan sedikit waktu untuk merenungkan kehidupan Yesus. Apakah ciri-ciri khas pelayananNya yang menggenapi nubuatan ini begitu tepat? Apakah pelajaran yang boleh kita pelajari tentang bagaimana kita seharusnya melayani orang lain juga?**

**Ellen G. White Notes:**

**Monday, February 22: Unnamed Individual Servant**

When we want a deep problem to study, let us fix our minds on the most marvelous thing that ever took place in earth or heaven—the incarnation of the Son of God. God gave His Son to die for sinful human beings a death of ignominy and shame. He who was Commander in the heavenly courts laid aside His royal robe and kingly crown, and clothing His divinity with humanity, came to this world to stand at the head of the human race as the pattern-man. He humbled Himself to suffer with the race, to be afflicted in all their afflictions. . . .

The Son of God came voluntarily to accomplish the work of atonement. There was no obligatory yoke upon Him; for He was independent and above all law.

The angels, as God's intelligent messengers, were under the yoke of obligation; no personal sacrifice of theirs could atone for fallen man. Christ alone was free from the claims of the law to undertake the redemption of the sinful race. He had power to lay down His life and to take it up again. "Being in the form of God," He "thought it not robbery to be equal with God."—**Ellen G. White Comments, in The SDA Bible Commentary, vol. 7, p. 904.**

As the high priest laid aside his pontifical dress, and officiated in the white linen dress of a common priest, so Christ emptied Himself, and took the form of a servant, and offered sacrifice, Himself the priest, Himself the victim. As the high priest, after performing his service in the holy of holies, came forth to the waiting congregation in his pontifical robes, so Christ will come the second time clothed in glorious garments of the whitest white, "such as no fuller on earth can whiten them." He will come in His own glory, and in the glory of His Father, as King of kings and Lord of lords, and all the angelic host will escort Him on His way.—**Ellen G. White Comments, in The SDA Bible Commentary, vol. 1, pp. 1111, 1112.**

Christ has entered the world as Satan's destroyer, and the Redeemer of the captives bound by his power. He would leave an example in His own victorious life for man to follow and overcome the temptations of Satan. As soon as Christ entered the wilderness of temptation, His visage changed. . . . The weight of the sins of the world was pressing His soul, and His countenance expressed unutterable sorrow, a depth of anguish that fallen man had never realized. He felt the overwhelming tide of woe that deluged the world. He realized the strength of indulged appetite and of unholy passion that controlled the world, which had brought upon man inexpressible suffering. . . .

As man could not, in his human strength, resist the power of Satan's temptations, Jesus volunteered to undertake the work, and bear the burden for man, and overcome the power of appetite in his behalf.—**Selected Messages, book 1, pp. 271, 272.**

## **Persian “Messiah” (Isa. 44:26-45:6) “Mesias” Bangsa Persia (Yes. 44:26 – 45:6)**

***What stunning prediction appears in Isaiah 44:26-45:6? Apakah ramalan menakjubkan yang didapati dalam Yesaya 44: 26 - 45: 6?***

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Isaiah’s ministry lasted from about 745 B.C. to about 685 B.C. After mentioning a conqueror from the east and from the north (Isa. 41:2, 3, 25) and implying that this was to be good news for Jerusalem (Isa. 41:27), Isaiah accurately predicted Cyrus *by name* and described his activities. He did come from north and east of Babylon and conquer it in 539 B.C.; he did serve God by releasing the Jews from their Babylonian exile; and he did authorize the rebuilding of the temple in Jerusalem (*see Ezra 1*). Pelayanan Yesaya berlangsung dalam sekitar tahun 745 SM. sehingga 685 SM. Setelah menyebut seorang penakluk dari timur dan dari utara (Yes. 41:2, 3, 25) dan menyimpulkan bahawa ini adalah berita baik bagi Yerusalem (Yesaya 41:27), Yesaya dengan tepat meramalkan nama penakluk itu sebagai Koresh dan menggambarkan kegiatan-kegiatannya. Koresh sesungguhnya datang dari utara dan timur Babilon dan telah menakluki kota ini pada tahun 539 SM; dia melayani Tuhan dengan membebaskan bangsa Yahudi dari pembuangan Babilon; dan dia mengizinkan pembangunan semula bait suci di Yerusalem (lihat Ezra 1

Put this prediction into perspective. Since there are about one hundred forty-six years from the time of Isaiah’s death to the fall of Babylon, his prophecy was a century and a half ahead of its time. It would be like George Washington predicting that a man named General Dwight Eisenhower would help liberate Europe in 1945! **Letakkan ramalan ini ke dalam perspektif. Oleh kerana ada lebih kurang seratus empat puluh enam tahun dari saat kematian Yesaya hingga kepada kejatuhan Babilon, nubuatannya mendahului setengah abad lebih awal dari waktunya. Ia serupa dengan George Washington meramalkan bahawa seorang lelaki bernama Jeneral Dwight Eisenhower akan membantu membebaskan Eropah pada tahun 1945!**

Because the actions of Cyrus are well attested from a variety of ancient sources, including Babylonian chronicles, his own report in the “Cyrus Cylinder,” and the Bible (2 Chron. 36:22, 23; Ezra 1; Daniel 5; Dan. 6:28; Dan. 10:1), the accuracy of Isaiah’s prophecy is beyond dispute. This

confirms the faith of people who believe that true prophets receive accurate predictions from God, who knows the future far in advance. Oleh kerana tindakan-tindakan Koresh dibuktikan dengan baik melalui pelbagai sumber rujukan kuno, termasuklah sejarah Babilon, laporannya sendiri dalam “Silinder Koresh,” dan Alkitab (2 Tawarikh 36:22, 23; Ezra 1; Daniel 5; Dan. 6:28; Dan.10: 1), ketepatan nubuatan Yesaya tidak dapat dipertikaikan. Ini meneguhkan iman orang-orang yang percaya bahawa nabi yang benar menerima ramalan-ramalan yang tepat dari Tuhan, yang mengetahui masa depan jauh lebih awal.

***Why does God call Cyrus “His anointed” (Isa. 45:1)? Mengapakah Tuhan memanggil Koresh sebagai “orang yang Kuurapi” (Yes. 45:1)?***

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The Hebrew word for “anointed” here is the word from which we get the word *Messiah*. Elsewhere in the Old Testament, this word could refer to an anointed high priest ([Lev. 4:3, 5, 16](#); [Lev. 6:22](#)), an anointed Israelite king ([1 Sam. 16:6](#); [1 Sam. 24:6, 10](#); [2 Sam. 22:51](#)), or the Messiah, a future ideal Davidic king and deliverer ([Ps. 2:2](#); [Dan. 9:25, 26](#)). From Isaiah’s perspective, Cyrus was a future king, sent by God to deliver His people. But he was an unusual messiah, because he was non-Israelite. He would do some things the Messiah would do, such as defeat God’s enemies and release His captive people, but he could not be the same as the Messiah, because he was not descended from David. Kata Ibrani untuk “diurapi” di sini adalah kata dari mana kita mendapatkan kata Mesias. Di tempat lain dalam Perjanjian Lama, kata ini boleh merujuk kepada imam besar yang diurapi (Imamat 4:3, 5, 16; Imamat 6:22), seorang raja Israel yang diurapi (1 Sam. 16:6; 1 Sam. 24:6, 10; 2 Sam. 22:51), atau Mesias, raja dan pembebas dari keturunan Daud yang ideal di masa depan (Mzm. 2: 2; Dan. 9:25, 26). Dari sudut pandangan Yesaya, Koresh adalah raja masa depan itu, yang dikirim oleh Tuhan untuk menyelamatkan umatNya. Namun, dia adalah mesias yang pelik kerana dia bukan berbangsa Israel. Dia akan melakukan beberapa perkara yang akan dilakukan oleh Mesias, seperti mengalahkan musuh-musuh Tuhan dan membebaskan orang-orangNya yang telah ditawan, tetapi dia bukanlah Mesias yang dimaksudkan kerana dia bukan keturunan Daud.

By predicting Cyrus, God proved His unique divinity by demonstrating that He alone knows the future ([Isa. 41:4, 21-23, 26-28](#); [Isa. 44:26](#)). He also

reached out to Cyrus: “I will give you the treasures of darkness and riches hidden in secret places, so that you may know that it is I, the LORD, the God of Israel, who call you by your name” ([Isa. 45:3](#), NRSV). Melalui ramalan tentang Koresh, Tuhan membuktikan keilahianNya yang unik dengan menunjukkan bahwa Dialah satu-satunya yang mengetahui masa depan (Yes. 41: 4, 21-23, 26-28; Yes. 44:26). Dia juga mendekati Koresh: “Aku akan memberikan kepadamu harta benda yang terpendam dan harta kekayaan yang tersembunyi, supaya engkau tahu, bahwa Akulah Tuhan, Tuhan Israel (Isa 45: 3).

**Think about some other Bible prophecies that have come to pass as predicted (such as all the kingdoms of Daniel 2 except the last, Daniel 7, or regarding the time of Christ in [Daniel 9:24-27](#)). What kind of hope do these prophecies offer us as *individuals*? Pikirkan tentang beberapa nubuatan Alkitab lain yang telah terjadi seperti yang diramalkan (seperti semua kerajaan Daniel 2 kecuali yang terakhir, Daniel 7, atau mengenai masa Kristus dalam Daniel 9:24–27). Apakah pengharapan yang ditawarkan oleh nubuatan ini kepada kita sebagai individu-individu?**

### **Ellen G. White Notes:**

#### **Tuesday, February 23: Persian “Messiah”**

The great waymarks of truth, showing us our bearings in prophetic history, are to be carefully guarded, lest they be torn down, and replaced with theories that would bring confusion rather than genuine light. . . .

There have been one and another who in studying their Bibles thought they discovered great light, and new theories, but these have not been correct. The Scripture is all true, but by misapplying the Scripture men arrive at wrong conclusions. We are engaged in a mighty conflict, and it will become more close and determined, as we near the final struggle. We have a sleepless adversary, and he is constantly at work upon human minds that have not had a personal experience in the teachings of the people of God for the past fifty years. . . .

. . . Those who are seeking to understand this message will not be led by the Lord to make an application of the Word that will undermine the foundation and remove the pillars of the faith that has made Seventh-day Adventists what

they are today. The truths that have been unfolding in their order, as we have advanced along the line of prophecy revealed in the Word of God, are truth, sacred, eternal truth today.—**Selected Messages, book 2, pp. 101–103.**

The Lord has resources. His hand is on the machinery. When the time came for His temple to be rebuilt, He moved upon Cyrus as His agent to discern the prophecies concerning Himself, and to grant the Jewish people their liberty. And more, Cyrus furnished them the necessary facilities for rebuilding the temple of the Lord. This work began under Cyrus, and his successor carried on the work begun.—**Ellen G. White Comments, in The SDA Bible Commentary, vol. 4, p. 1175.**

In the unexpected entry of the army of the Persian conqueror into the heart of the Babylonian capital by way of the channel of the river whose waters had been turned aside, and through the inner gates that in careless security had been left open and unprotected, the Jews had abundant evidence of the literal fulfillment of Isaiah's prophecy concerning the sudden overthrow of their oppressors. And this should have been to them an unmistakable sign that God was shaping the affairs of nations in their behalf; for inseparably linked with the prophecy outlining the manner of Babylon's capture and fall were the words:

“Cyrus, he is My shepherd, and shall perform all My pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.” “I have raised him up in righteousness, and I will direct all his ways: he shall build My city, and he shall let go My captives, not for price nor reward, saith the Lord of hosts.” Isaiah 44:28; 45:13.—**Prophets and Kings, p. 552.**

WEDNESDAY <sup>↑</sup> *February 24* RABU 24 Februari

## Hope in Advance **Pengharapan yang Mendahului**

The fact that Isaiah accurately predicted Cyrus by name disturbs people who do not believe that prophets receive predictions from God. To cope, they accept the theory that another prophet, a “second Isaiah,” living in the time of Cyrus, wrote Isaiah 40-66. Thus, the book of Isaiah is “sawn in two,” the same fate traditionally understood to have befallen the prophet himself (*see Heb. 11:37*). **Kenyataan bahawa Yesaya telah meramalkan dengan tepat nama Koresh tidak menyenangkan hati orang-orang yang tidak**



mempercayai bahawa nabi-nabi menerima ramalan dari Tuhan. Untuk mengatasi ketidaksenangan ini, mereka menerima teori bahawa seorang nabi lain, “Yesaya kedua,” yang hidup pada zaman Koresh, telah menulis Yesaya 40-66. Oleh itu, kitab Yesaya “digergaji kepada dua,” sama seperti nasib, difahami secara tradisi, yang telah menimpa nabi itu sendiri (lihat Ibrani 11:37).

There is, however, no historical witness to the existence of a second “Isaiah.” If he did exist, it would be strange for the Bible not to mention him, because his message is profoundly important, and his literary artistry is phenomenal. Not even the oldest Bible manuscript, the Isaiah scroll from Qumran, has any break between Isaiah 39 and 40 that would indicate a transition to the work of a new author. Namun, tidak ada saksi sejarah tentang kewujudan “Yesaya” kedua. Sekiranya dia memang wujud, adalah aneh bagi Alkitab untuk tidak menyebutnya, kerana mesejnya sangat penting, dan kesenian sasteranya sangat luar biasa. Bahkan manuskrip Alkitab yang tertua, gulungan kitab Yesaya dari Qumran, tidak mempunyai jeda antara Yesaya 39 dan 40, yang akan menunjukkan peralihan kepada karya penulis baru.

Isaiah’s basic message is consistent throughout his book: Trust the true God, including His messianic Deliverer, rather than other powers. Scholars rightly emphasize the shift in focus from the Assyrian period in Isaiah 1-39 to the Babylonian period in chapters 40 and following. But we have found that Isaiah 13-14 and 39 already envisage a Babylonian captivity. It is true Isaiah 1-39 emphasizes judgment and Isaiah 40-66 emphasizes consolation. But in the earlier chapters, divine comfort and assurance are abundant also, and later passages, such as [Isaiah 42:18-25](#), [Isaiah 43:22-28](#), and [Isaiah 48:1-11](#), speak of God’s judgments on Judah for forsaking Him. In fact, Isaiah’s predictions of *future* comfort imply suffering in the meantime. Dasar mesej Yesaya konsisten dalam keseluruhan bukunya: Percaya kepada Tuhan yang benar, termasuklah Pembebas mesianikNya, dan bukannya kepada kuasa-kuasa lain. Para cendekiawan dengan tepat menekankan peralihan fokus dari zaman Asyur dalam Yesaya 1-39 kepada zaman Babilon dalam bab 40 dan seterusnya. Namun kita mendapati bahawa Yesaya 13-14 dan 39 sudah pun membayangkan penawanan Babilon. Memang benar Yesaya 1-39 menekankan penghakiman dan Yesaya 40-66 menekankan penghiburan. Namun, dalam bab-bab sebelumnya, terdapat banyak penghiburan dan juga kepastian ilahi, dan petikan-petikan selanjutnya, seperti Yesaya 42:18-25, Yesaya 43: 22-28,

dan Yesaya 48: 1-11, berbicara tentang penghakiman Tuhan terhadap Yehuda kerana meninggalkanNya. Malahan, ramalan Yesaya tentang penghiburan masa hadapan membawa maksud tersirat bahawa akan ada penderitaan sebelum ia terjadi.

*Though the nation did face terrible calamity because of the people's sins, some among them did not give up hope. They clung to God's promises, such as found in [Leviticus 26:40-45](#). Read the verses carefully. Put yourself in the place of those Hebrews who were alive after the nation's defeat by Babylon. What hope could you find in these words? Walaupun bangsa itu menghadapi musibah yang dahsyat kerana dosa-dosa rakyat, beberapa di antara mereka tidak putus harapan. Mereka berpegang teguh pada janji-janji Tuhan, seperti yang terdapat dalam Imamat 26:40-45. Baca ayat-ayat ini dengan teliti. Letakkan diri anda di tempat orang-orang Ibrani yang masih hidup setelah kekalahan bangsa itu kepada Babilon. Apakah pengharapan yang anda dapati dari kata-kata ini?*

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**What spiritual principle do you see at work in those verses in Leviticus? What is the Lord saying to Israel there? How does the same principle work in our own lives? Apakah prinsip kerohanian yang sedang bekerja di dalam ayat-ayat Imamat ini? Apa yang Tuhan mahu katakan kepada Israel? Bagaimanakah prinsip yang sama bekerja dalam kehidupan kita sendiri?**

**Ellen G. White Notes:**

**Wednesday, February 24: Merciful Creator**

How shall a man be just with God? How shall the sinner be made righteous? It is only through Christ that we can be brought into harmony with God, with holiness; but how are we to come to Christ? Many are asking the same question as did the multitude on the Day of Pentecost, when, convicted of sin, they cried out, "What shall we do?" The first word of Peter's answer was, "Repent." Acts 2:37, 38. At another time, shortly after, he said, "Repent, . . . and be converted, that your sins may be blotted out." Acts 3:19.

Repentance includes sorrow for sin and a turning away from it. We shall not renounce sin unless we see its sinfulness; until we turn away from it in heart, there will be no real change in the life.—**Steps to Christ, p. 23.**

The true penitent does not put his past sins from his remembrance. He does not, as soon as he has obtained peace, grow unconcerned in regard to the mistakes he has made. He thinks of those who have been led into evil by his course, and tries in every possible way to lead them back into the true path. The clearer the light that he has entered into, the stronger is his desire to set the feet of others in the right way. He does not gloss over his wayward course, making his wrong a light thing, but lifts the danger signal, that others may take warning. . . .

. . . We should learn that in watchfulness and prayer is the only safety for both young and old. Security does not lie in exalted position and great privileges. One may for many years have enjoyed a genuine Christian experience, but he is still exposed to Satan's attacks. In the battle with inward sin and outward temptation, even the wise and powerful Solomon was vanquished. His failure teaches us that, whatever a man's intellectual qualities may be, and however faithfully he may have served God in the past, he can never with safety trust in his own wisdom and integrity.—**Prophets and Kings, pp. 78, 82.**

I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard. While He extends to all the world His invitation to come to Him and be saved, He commissions His angels to render divine help to every soul that cometh to Him in repentance and contrition, and He comes personally by His Holy Spirit into the midst of His church. . . .

. . . Let this be our language, from hearts that respond to the great goodness and love of God to us as a people and to us individually, "Let Israel hope in the Lord from henceforth and forever." . . . Consider, my brethren and sisters, that the Lord has a people, a chosen people, His church, to be His own, His own fortress, which He holds in a sin-stricken, revolted world; and He intended that no authority should be known in it, no laws be acknowledged by it, but His own.—**Testimonies to Ministers and Gospel Workers, pp. 15, 16.**

## **A Feeling and Suffering Servant (*Isa. 49:1-12*) Hamba yang Merasakan dan Menderita (*Yes. 49:1-12*)**

***Who is God's servant in Isaiah 49:1-12? Siapakah hamba Tuhan dalam Yesaya 49:1-12?***

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God calls and names him before he is born, makes his mouth like a sword, and will be glorified in him. God uses the servant to bring the nation of Israel back to Himself, to be a light of salvation to all the world, to be a covenant, and to release prisoners. There is plenty of overlap between this description and that of Isaiah 42, where we identified the servant as the Messiah. The New Testament finds the servant's attributes in Jesus Christ, in both comings: [Matt. 1:21](#), [John 8:12](#), [John 9:5](#), [John 17:1-5](#), [Rev. 1:16](#), [Rev. 2:16](#), [Rev. 19:15](#). Tuhan memanggil dan menamakan dia sebelum pun dia dilahirkan, menjadikan mulutnya seperti pedang, dan akan dimuliakan di dalam dia. Tuhan menggunakan hamba ini untuk membawa bangsa Israel kembali kepadaNya, untuk menjadi cahaya keselamatan bagi seluruh dunia, menjadi perjanjian, dan untuk membebaskan tahanan. Terdapat banyak pertindihan tentang penerangan ini dengan Yesaya 42, di mana kita dapat mengenal pasti hamba itu sebagai Mesias. Perjanjian Baru menemukan sifat-sifat hamba itu dalam Yesus Kristus, dalam kedua-dua kedatanganNya: Mat. 1:21, Yohanes 8:12, Yohanes 9:5, Yohanes 17:1-5, Wahyu 1:16, Wahyu 2:16, Wahyu 19:15.

***If this servant is the Messiah, why does God call Him "Israel" here (Isa. 49:3)? Jika hamba ini adalah Mesias, mengapakah Tuhan memanggilnya "Israel" di dalam ayat ini (*Yes. 49:3*)?***

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Earlier we found that in this section of Isaiah, God's servant "Israel/Jacob" refers to the nation. But here the name "Israel" (without a parallel reference to "Jacob") clearly applies to the individual servant, who restores the nation to God ([Isa. 49:5](#)). The individual servant has become the ideal embodiment or representative of the nation whose failure has compromised its use of the name "Israel" ([Isa. 48:1](#)). Sebelumnya ini, kita dapati bahawa dalam bahagian buku Yesaya ini, hamba Tuhan "Israel/Yakub" merujuk kepada satu bangsa. Namun, di sini, nama "Israel" (tanpa referensi sejajar

dengan “Yakub”) dengan jelas merujuk kepada seorang hamba secara individu, yang membawa bangsa itu kembali kepada Tuhan (Yes. 49: 5). Hamba individu ini telah menjadi lambang yang ideal atau wakil kepada bangsa di mana kegagalan bangsa ini telah mengkompromikan nama “Israel” (Yes. 48: 1).

***What new element appears here? [Isa. 49:4](#), [7](#). Apakah elemen baru yang didapati di dalam ayat ini? Yes. 49:4, 7.***

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Here is the first intimation of the difficulty involved in the servant’s task. He laments, “I have labored in vain, I have spent my strength for nothing and vanity” ([Isa. 49:4](#), NRSV), an idea echoed in [Daniel 9:26](#): “an anointed one shall be cut off and shall have nothing” (NRSV). But he clings to faith: “Yet surely my cause is with the LORD, and my reward with my God” ([Isa. 49:4](#), NRSV). J. Alec Motyer observes: “Thus, Isaiah foresaw a Servant with a real human nature, tested like we are and proving himself to be the author and perfecter of the way of faith, a real, personal faith that can still say *my God* when nothing any longer seems worthwhile.” – *The Prophecy of Isaiah: An Introduction and Commentary* (Downers Grove, Illinois: InterVarsity Press, 1993), p. 387. Berikut adalah petunjuk pertama mengenai kesulitan yang terkandung dalam tugas hamba itu. Dia meratap, “ ‘Aku telah bersusah-susah dengan percuma, dan telah menghabiskan kekuatanku dengan sia-sia dan tak berguna’ ” (Yes. 49:4), sebuah gagasan yang dipantulkan dalam Daniel 9:26: “ ‘akan disingkirkan seorang yang telah diurapi, padahal tidak ada salahnya apa-apa’ ”. Namun dia berpegang teguh pada iman: “ ‘namun, hakku terjamin pada Tuhan dan upahku pada Tuhanku’ ” (Yes. 49: 4). J. Alec Motyer memerhatikan: “Oleh itu, Yesaya meramalkan seorang Hamba dengan sifat alamiah manusia yang nyata, diuji sama seperti kita dan membuktikan dirinya sebagai pengarang dan penyempurna kepada jalan iman, iman yang nyata dan keimanan peribadi yang masih dapat mengatakan Tuhanku ketika tidak ada apa-apa lagi yang bernilai.”- *The Prophecy of Isaiah: An Introduction and Commentary* (Downers Grove, Illinois: InterVarsity Press, 1993), ms. 387.

[Isaiah 49:7](#) is startling. The servant is “deeply despised, abhorred by the nations, the slave of rulers,” but the Lord says to him: “Kings shall see and stand up, princes, and they shall prostrate themselves, because of the LORD, who is faithful, the Holy One of Israel, who has chosen you” (NRSV).

Yesaya 49:7 bagaimana pun sangat memeranjatkan. Hamba itu “amat dibenci, dihina oleh bangsa-bangsa, hamba kepada penguasa-penguasa ,” tetapi Tuhan berfirman kepadanya: “ ‘Raja-raja akan melihat perbuatanku, lalu bangkit memberi hormat, dan pembesar-pembesar akan sujud menyembah, oleh kerana Tuhan yang setia, oleh kerana Yang Mahakudus, Tuhan Israel, yang memilih engkau.’ ”

**Look back at Christ’s ministry. Right up until the end, didn’t He have reasons for discouragement? Yet, He stayed faithful, despite outward appearances. What is the lesson for us to do the same—despite outward appearances? Lihat kembali kepada pelayanan Kristus. Sehingga ke akhirnya, tidakkah ada sebarang sebab untuk Dia merasa tawar hati? Namun, Dia tetap setia, tanpa menghiraukan penampilan luarannya. Apakah pengajaran bagi kita supaya melakukan perkara yang sama—tidak memperdulikan penampilan luaran?**

### **Ellen G. White Notes:**

Thursday, February 25: A Feeling And Suffering Servant

In the later centuries of Israel’s history prior to the first advent it was generally understood that the coming of the Messiah was referred to in the prophecy, “It is a light thing that Thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth.” Isaiah 49:6. . . .

It was to Christ that the prophetic promise was given: “Thus saith the Lord, the Redeemer of Israel, and His Holy One, to Him whom man despiseth, to Him whom the nation abhorreth, . . . thus saith the Lord, . . . I will preserve Thee, and give Thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that Thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. . . . They shall not hunger nor thirst; neither shall the heat nor sun smite them: for He that hath mercy on them shall lead them, even by the springs of water shall He guide them.” Isaiah 49:7-10.—**Prophets and Kings, pp. 688, 689.**

As the world’s Redeemer, Christ was constantly confronted with apparent failure. He, the messenger of mercy to our world, seemed to do little of the



work He longed to do in uplifting and saving. Satanic influences were constantly working to oppose His way. But He would not be discouraged. . . .

Upon [the promises in God's] word Jesus rested, and He gave Satan no advantage. When the last steps of Christ's humiliation were to be taken, when the deepest sorrow was closing about His soul, He said to His disciples, "The prince of this world cometh, and hath nothing in Me." "The prince of this world is judged." Now shall he be cast out. John 14:30; 16:11; 12:31.—**The Desire of Ages, pp. 678, 679.**

In every trial we have strong consolation. Is not our Saviour touched with the feeling of our infirmities? Has He not been tempted in all points like as we are? And has He not invited us to take every trial and perplexity to Him? Then let us not make ourselves miserable over tomorrow's burdens. Bravely and cheerfully carry the burdens of today. Today's trust and faith we must have. But we are not asked to live more than a day at a time. He who gives strength for today will give strength for tomorrow.

Nothing wounds the soul like the sharp darts of unbelief. When trial comes, as it will, do not worry or complain. Silence in the soul makes more distinct the voice of God. "Then are they glad because they be quiet" (Psalm 107:30). Remember that underneath you are the everlasting arms. "Rest in the Lord, and wait patiently for him" (Psalm 37:7). He is guiding you into a harbor of gracious experience.—**In Heavenly Places, p. 269.**

FRIDAY ↑ February 26 JUMAT 26 Februari

**Further Study:** Read Ellen G. White's description of Jesus' healing and teaching ministry in "At Capernaum," *The Desire of Ages*, pp. 252-261.

**Kajian Tambahan:** Baca penerangan Ellen G. White tentang pelayanan mengajar dan penyembuhan Yesus dalam "At Capernaum," *The Desire of Ages*, ms. 252-261.

"In the work of soul winning, great tact and wisdom are needed. The Savior never suppressed the truth, but He uttered it always in love. In His [dealings] with others, He exercised the greatest tact, and He was always kind and thoughtful. He was never rude, never needlessly spoke a severe word, never gave unnecessary pain to a sensitive soul. He did not censure human weakness. He fearlessly denounced hypocrisy, unbelief, and iniquity,

but tears were in His voice as He uttered His scathing rebukes. He never made truth cruel, but ever manifested a deep tenderness for humanity. Every soul was precious in His sight. He bore Himself with divine dignity; yet He bowed with the tenderest compassion and regard to every member of the family of God. He saw in all, souls whom it was His mission to save.” – Ellen G. White, *Gospel Workers*, p. 117. “Dalam pekerjaan memenangkan jiwa, pengertian dan kebijaksanaan yang tinggi diperlukan. Penyelamat tidak pernah memaksakan kebenaran, tetapi Dia mengucapkannya selalu dalam kasih. Dalam hubungannya dengan orang lain, Dia menunjukkan pertimbangan yang paling besar, dan Dia sentiasa baik dan bertimbang rasa. Dia tidak pernah bersikap kasar, tidak pernah perlu mengucapkan kata-kata yang kasar, tidak pernah menyebabkan kesakitan yang tidak perlu kepada jiwa yang sensitif. Dia tidak mengecam kelemahan manusia. Tanpa takut Dia mengutuk kemunafikan, ketidakpercayaan, dan kejahatan, tetapi air mata mengalir di dalam suaranya ketika Dia mengucapkan teguran yang pedas itu. Dia tidak pernah membuat kebenaran menjadi kejam, tetapi senantiasa memperlihatkan kelembutan yang mendalam bagi umat manusia. Setiap jiwa amat berharga di matanya. Dalam dirinya ada kemuliaan ilahi; namun Dia tunduk penuh belas kasihan dan perhatian yang teramat lembut kepada setiap anggota keluarga Tuhan. Dia melihat di dalam semua, jiwa-jiwa yang menjadi misinya untuk diselamatkan.” - Ellen G. White, *Gospel Workers*, ms. 117.

***Discussion Questions: Pertanyaan-pertanyaan untuk didiskusikan***

- 1. As a class, read over what Ellen G. White wrote above about how Christ ministered to others. Discuss the principles there, and then as a class discuss how well your own church reflects those principles corporately. Sebagai sebuah kelas, baca apa yang ditulis oleh Ellen G. White di atas mengenai bagaimana Kristus melayani orang lain. Bincangkan prinsip-prinsip yang terdapat di sana, dan kemudian sebagai satu kelas, bincangkan sejauh mana gereja anda sendiri mencerminkan prinsip-prinsip itu.**
- 2. Do you know a “bruised reed” or “dimly burning wick” (*Isa. 42:3, NRSV*)? How can you help this person without “breaking” or “quenching” him/her? In what ways can you point such people to the Lord? In a practical sense, what would you tell them to do in order to get healing and help? Adakah anda mengenal sebatang “bambu yang terkulai” atau**

**“sumbu yang pudar nyalanya” (Yes. 42: 3)? Bagaimana anda dapat menolong orang ini tanpa “mematahkan” atau “memadamkan” dia? Dengan cara apa anda dapat menuntun orang-orang seperti itu kepada Tuhan? Secara praktikal, apa yang akan anda beritahu mereka lakukan supaya mendapatkan penyembuhan dan pertolongan?**

- 3. The argument for different authors of Isaiah originated from the premise that people cannot tell the future the way Isaiah did. What is the fundamental problem with this argument, and why must we, as Christians, reject that premise outright? Perdebatan tentang terdapatnya beberapa penulis buku Yesaya yang berbeza berasal dari andaian bahawa orang-orang tidak mengetahui masa depan seperti Yesaya. Apa masalah mendasar dengan andaian ini, dan mengapa kita, sebagai orang Kristian, harus menolak andaian itu secara terang-terangan?**

**Summary:** Deliverance requires a Deliverer. God’s servant nation would be delivered by two deliverers: Cyrus, who would set the captives free from Babylonian exile, and an unnamed Servant, whose identity as the Messiah is progressively revealed. This Servant would restore justice and bring the community of survivors back to God. **Ringkasan: Penyelamatan memerlukan Penyelamat.. Bangsa hamba Tuhan akan dibebaskan oleh dua penyelamat: Koresh, yang akan membebaskan para tawanan dari pembuangan Babilon, dan seorang lagi Hamba yang tidak disebutkan namanya, namun identitinya akan diungkapkan sedikit demi sedikit sebagai Mesias. Hamba ini akan mengembalikan keadilan dan membawa komuniti yang terselamat itu kembali kepada Tuhan.**

### **Ellen G. White Notes:**

**Friday, February 26: For Further Reading**

Lift Him Up, “In the School of Christ,” p. 162;

Testimonies to Ministers and Gospel Workers, “Precious Words of Warning and Promise,” pp. 126, 127.

**In the School of Christ, May 28**

O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea. Isaiah 48:18. {LHU 162.1}

We are to enter the school of Christ, to learn from Him meekness and lowliness. Redemption is that process by which the soul is trained for heaven. This training means a knowledge of Christ. It means emancipation from ideas, habits, and practices that have been gained in the school of the prince of darkness. The soul must be delivered from all that is opposed to loyalty to God. {LHU 162.2}

In the heart of Christ, where reigned perfect harmony with God, there was perfect peace. He was never elated by applause, nor dejected by censure or disappointment. Amid the greatest opposition and the most cruel treatment, He was still of good courage. But many who profess to be His followers have an anxious, troubled heart, because they are afraid to trust themselves with God. They do not make a complete surrender to Him; for they shrink from the consequences that such a surrender may involve. Unless they do make this surrender, they cannot find peace. {LHU 162.3}

It is the love of self that brings unrest. When we are born from above, the same mind will be in us that was in Jesus, the mind that led Him to humble Himself that we might be saved. Then we shall not be seeking the highest place. We shall desire to sit at the feet of Jesus, and learn of Him. We shall understand that the value of our work does not consist in making a show and noise in the world, and in being active and zealous in our own strength. The value of our work is in proportion to the impartation of the Holy Spirit. Trust in God brings holier qualities of mind, so that in patience we may possess our souls. {LHU 162.4}

The yoke is placed upon the oxen to aid them in drawing the load, to lighten the burden. So with the yoke of Christ. When our will is swallowed up in the will of God, and we use His gifts to bless others, we shall find life's burden light. He who walks in the way of God's commandments is walking in company with Christ, and in His love the heart is at rest. When Moses prayed, "Shew me now thy way, that I may know thee," the Lord answered him, "My presence shall go with thee, and I will give thee rest." And through the prophets the message was given, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls" (Exodus 33:13, 14; Jeremiah

6:16). And He says, “O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea” (Isaiah 48:18) (The Desire of Ages, 330, 331). {LHU 162.5} **Lift Him Up, p. 162.**

### **Precious Words of Warning and Promise**

If you will take heed to the words of warning found in the chapters that I am directed to present before you, you will change your attitude, and become children of God. Thus you may save your souls through faith in Jesus Christ. You will receive the counsel given in the fifty-eighth chapter of Isaiah. If you will follow the directions marked out, the promise will be fulfilled: “Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.” {TM 126.3}

Take up your appointed work. The Lord will fulfill the promise on His part. These inspired scriptures would never have been given to you if the Lord had not had confidence that you could do all that He has required. You can heed the invitation, “Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.” {TM 127.1}

You may rise to the heights to which the Holy Spirit calls you. True religion means living the word in your practical life. Your profession is not of any value without the practical doing of the word. “If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me.” This is the condition of discipleship. “Behold My Servant, whom I have chosen; My Beloved, in whom My soul is well pleased: I will put My Spirit upon Him, and He shall show judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear His voice in the streets. A bruised reed shall He not

break, and smoking flax shall He not quench, till He send forth judgment unto victory. And in His name shall the Gentiles trust.” {TM 127.2}

Thank God that a work is being done outside of the church. The church has not been properly educated to work outside of their own people. Many souls out of the church might have been enlightened, and a great deal more light brought into the church, if every church member in every country, who claims to have the advanced light of truth, had worked with heart and soul and voice to win souls to the truth. Altogether too little work is being done by church members for those who need the light, those who are outside of the church of Seventh-day Adventists. The Lord declares: “A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. And in His name shall the Gentiles trust.” Those who cooperate with Jesus Christ will realize that all these promises are fulfilled in their own experience. The Lord has pointed out the duty of every soul. In the judgment no one will have any excuse to present for not doing his duty. {TM 127.3} **Testimonies to Ministers and Gospel Workers, pp. 126, 127.**