

LESSON 10 February 27-March 5
5 Maret

PELAJARAN 10 27 Februari-

Doing *the Unthinkable* Melakukan Hal Yang Tak Terpikirkan



SABBATH AFTERNOON SABAT PETANG

Read for This Week's Study: Isa. 50:4-10, Isa. 52:13-53:12, Isa. 53:3-9, Isa. 53:10-12. **UNTUK PELAJARAN PEKAN INI BACALAH:** Yes. 50: 4-10; 52: 13-53: 12; 53: 3-9; 53: 10-12.

Memory Text: "But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed" (Isaiah 53:5, NKJV). **AYAT HAFALAN:** "Tetapi dia tertikam oleh karena pemberontakan kita, dia diremukkan oleh karena kejahatan kita; ganjaran yang mendatangkan keselamatan bagi kita ditimpakan kepadanya, dan oleh bilur-bilurnya kita menjadi sembuh" (Yesaya 53:5).

Lough Fook, a Chinese Christian, was moved with compassion for those of his compatriots who had become slaves in South American mines. He wanted to give them the hope of the gospel, but how could he have access to them? His solution was to sell himself for a term of five years as a slave. He was transported to Demerara, where he toiled in the mines and told his fellow

workers about Jesus. Lough Fook, seorang Kristen keturunan Tiongkok, tergerak dengan belas kasihan terhadap rekan sebangsanya yang menjadi budak di pertambangan Afrika. Dia ingin membagikan Injil pengharapan kepada mereka, namun bagaimanakah dia dapat memiliki akses masuk dan bertemu dengan mereka? Solusi yang dia ambil adalah menjual dirinya menjadi budak selama lima tahun. Dia dibawa ke Demerara, di mana dia menggali di pertambangan itu dan bercerita kepada rekan sebangsanya tentang Yesus.

Lough Fook died, but not until 200 people were liberated from hopelessness by accepting Jesus as their Savior. Lough Fook akhirnya meninggal dunia, namun 200 orang telah dibebaskan dari keadaan putus asa dengan menerima Yesus sebagai Juruselamat.

Such amazing self-sacrifice for the good of others! What an example! Suatu pengorbanan diri yang luar biasa untuk kebaikan orang lain! Sungguh, teladan yang luar biasa!

By doing the unthinkable, that is, humbly “taking the form of a slave” ([Phil. 2:7](#), NRSV), Jesus, too, had reached the unreachable—you and me and all the world steeped and lost in the abyss of sin. Dengan melakukan hal yang tak terpikirkan, yaitu, dengan rendah hati “mengambil rupa seorang hamba” (Flp. 2: 7), Yesus, juga telah menjangkau yang tak terjangkau—Anda dan saya dan seluruh dunia terjatuh dan tersesat di jurang dosa.

This week we’ll see this incredible event prophesied hundreds of years before it happened. Pekan ini kita akan melihat peristiwa luar biasa yang sudah dinubuatkan ratusan tahun sebelum hal itu terjadi.

Study this week’s lesson to prepare for Sabbath, March 6. Pelajari pelajaran minggu ini untuk perseapan Sabat, 6 Maret

Ellen G. White Notes:

Sabbath Afternoon, February 27

The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of “the mystery which hath been kept in silence through times eternal.” Romans 16:25, R. V. It was an unfolding of the principles that from eternal ages have been the foundation of God’s throne. From the beginning, God and Christ knew of the apostasy of

Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. So great was His love for the world, that He covenanted to give His only-begotten Son, “that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16. . . .

This was a voluntary sacrifice. Jesus might have remained at the Father’s side. He might have retained the glory of heaven, and the homage of the angels. But He chose to give back the scepter into the Father’s hands, and to step down from the throne of the universe, that He might bring light to the benighted, and life to the perishing.—**The Desire of Ages, pp. 22, 23.**

For the first time the child Jesus looked upon the temple. He saw the white-robed priests performing their solemn ministry. He beheld the bleeding victim upon the altar of sacrifice. With the worshipers He bowed in prayer, while the cloud of incense ascended before God. He witnessed the impressive rites of the paschal service. Day by day He saw their meaning more clearly. Every act seemed to be bound up with His own life. New impulses were awakening within Him. Silent and absorbed, He seemed to be studying out a great problem. The mystery of His mission was opening to the Saviour.—**The Desire of Ages, p. 78.**

Paul showed how closely God had linked the sacrificial service with the prophecies relating to the One who was to be “brought as a lamb to the slaughter.” The Messiah was to give His life as “an offering for sin.” Looking down through the centuries to the scenes of the Saviour’s atonement, the prophet Isaiah had testified that the Lamb of God “poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors.” **Isaiah 53:7, 10, 12.**

The Saviour of prophecy was to come, not as a temporal king, to deliver the Jewish nation from earthly oppressors, but as a man among men, to live a life of poverty and humility, and at last to be despised, rejected, and slain. The Saviour foretold in the Old Testament Scriptures was to offer Himself as a sacrifice in behalf of the fallen race, thus fulfilling every requirement of the broken law. In Him the sacrificial types were to meet their antitype, and His death on the cross was to lend significance to the entire Jewish economy.—**The Acts of the Apostles, pp. 227, 228.**

Isaiah's Testing Truth (*Isa. 50:4-10*) *Ujian Kebenaran Yesaya (Yesaya 50: 4-10).*

If Isaiah intended to convey only information, he would lay out all the details regarding the Messiah at once. But in order to teach, persuade, and give his audience an encounter with the Servant of the Lord, he develops a rich fabric of recurring themes in symphonic fashion. He unfolds God's message in steps so that each aspect can be grasped in relation to the rest of the picture. Isaiah is an artist whose canvas is the soul of his listener. *Jika Yesaya bermaksud hanya menyampaikan informasi, dia akan menyampaikan seluruh detail tentang Mesias sekaligus. Namun untuk mengajar, membujuk, dan memberi kesempatan pada para pendengarnya mengalami sebuah pertemuan dengan Hamba Tuhan, dia mengembangkan sebuah mahakarya yang berisi tema yang diulang-ulang dalam bentuk simfoni. Dia membukakan pesan Allah dalam beberapa langkah supaya setiap aspek dapat dijangkau dalam hubungannya dengan gambaran selanjutnya. Yesaya adalah seorang seniman dimana kanvasnya adalah jiwa para pendengarnya.*

Read Isaiah 50:4-10. Summarize what these verses are saying. How do you see Jesus in this passage? Baca Yesaya 50: 4-10. Ringkaskan apa yang dikatakan oleh ayat-ayat ini. Bagaimanakah Anda melihat Yesus di dalam pasal ini?

We found in [Isaiah 49:7](#) that God's servant is despised, abhorred, and "the slave of rulers" (*NRSV*) but that "Kings shall see and stand up, princes, and they shall prostrate themselves" (*NRSV*). Here in Isaiah 50, we learn that the valley is deeper for the gentle teacher whose words sustain the weary ([Isa. 50:4](#)). The path to vindication leads through physical abuse ([Isa. 50:6](#)). *Kita menemukan dalam Yesaya 49: 7 bahwa hamba Allah dihina, dibenci, dan "menjadi hamba para penguasa" tetapi "Raja-raja akan melihat perbuatan Ku, lalu bangkit memberi hormat, dan pembesar-pembesar akan sujud menyembah ." Dan dalam Yesaya 50, kita pelajari bahwa lembah itu sangat dalam bagi guru yang lemah lembut yang kata-katanya menopang yang lelah (*Yes. 50:4*). Jalan kepada pemulihan harus melalui siksaan fisik (*Yes. 50: 6*).*

This abuse sounds bad to those of us in modern Western cultures. But in an ancient Near Eastern culture, honor was a life and death matter for a person and his/her group. If you insulted and mistreated someone like this, you'd better be well protected; if they got half a chance, the victim and/or his clan would surely retaliate. **Siksaan ini kedengarannya sangat buruk bagi mereka yang hidup di budaya Barat yang modern. Namun pada zaman dahulu di dalam budaya Timur Dekat, kehormatan merupakan perkara hidup dan mati bagi seseorang dan kelompoknya. Jika Anda menghina dan menganiaya seseorang seperti ini, Anda sebaiknya dilindungi dengan baik, jika mereka mendapat kesempatan, maka korban atau kelompoknya pasti membalas.**

King David attacked and conquered the country of Ammon (2 Samuel 10:1-12) because its king had merely “seized David’s envoys, shaved off half the beard of each, cut off their garments in the middle at their hips, and sent them away” (2 Sam. 10:4, NRSV). But in Isaiah 50 people strike the servant, painfully pluck out hairs from his beard, and spit at him. What makes these actions an international, intercosmic incident is that the victim is the envoy of the divine King of kings. In fact, by comparing Isaiah 9:6, 7 and Isaiah 11:1-16 with other “servant” passages, we found that the servant *is* the King, the mighty Deliverer! But with all this power and honor, for some unthinkable reason, He does not save Himself! This is so strange that people didn’t believe it. At Jesus’ cross, leaders mocked him: **Raja Daud menyerang dan menaklukkan negara Amon (2 Sam. 10: 1-12) karena rajanya “menangkap pegawai-pegawai Daud itu, disuruhnya mencukur setengah dari janggut mereka dan memotong pakaian mereka pada bagian tengah sampai pantat mereka, kemudian dilepaskan mereka” (2 Sam. 10:4). Tetapi dalam Yesaya 50 orang-orang memukul pelayan itu, dengan susah payah mencabut bulu-bulu dari janggutnya, dan meludahinya. Apa yang menyebabkan tindakan-tindakan ini menjadi insiden interkosmik internasional, ialah karena korbannya adalah utusan dari Raja Ilahi yang merupakan Raja di atas segala raja. Faktanya, dengan membandingkan Yesaya 9:6, 7 dan Yesaya 11: 1-16 dengan pasal lain yang juga membahas tentang “hamba”, kita menemukan bahwa hamba itu adalah Raja, Pembebas Agung! Namun dengan segala kuasa dan kehormatan yang ada, karena alasan yang tak terpikirkan, Dia tidak menyelamatkan diri-Nya! Sangat mengherankan bahwa orang tidak memercayai hal itu. Di bawah salib Yesus, para pemimpin mengolok-olokNya:**

“He saved others; let him save himself if he is the Messiah of God, his chosen one!” ([Luke 23:35](#), NRSV); “Orang lain Ia selamatkan, biarlah sekarang Ia menyelamatkan diri-Nya sendiri, jika Ia adalah Mesias, orang yang dipilih Allah!” (Luk. 23: 35);

“Let him come down from the cross now, and we will believe in him” ([Matt. 27:42](#), NRSV). “Baiklah Ia turun dari salib itu dan kami akan percaya kepada-Nya” (Mat. 27: 42).

Read through [Isaiah 50:4-10](#). Write down the spiritual principles depicted here that should be applied to our own lives. Look at yourself in light of the list you make. In what areas could you do better? If discouraged, then read on for the rest of the week. Baca seluruh Yesaya 50: 4-10. Tuliskan prinsip-prinsip rohani yang digambarkan di sana yang harus diterapkan dalam hidup kita. Perhatikan diri Anda dan bandingkan dengan daftar yang Anda buat. Di bagian manakah Anda dapat tingkatkan? Jika Anda patah semangat, maka bacalah pelajaran selanjutnya.

Ellen G. White Notes:

Sunday, February 28: Isaiah’s Testing Truth

“The Son of man came not to be ministered unto, but to minister.” Matthew 20:28. Not for Himself, but for others, He lived and thought and prayed. From hours spent with God He came forth morning by morning, to bring the light of heaven to men. Daily He received a fresh baptism of the Holy Spirit. In the early hours of the new day the Lord awakened Him from His slumbers, and His soul and His lips were anointed with grace, that He might impart to others. His words were given Him fresh from the heavenly courts, words that He might speak in season to the weary and oppressed. “The Lord God hath given Me,” He said, “the tongue of the learned, that I should know how to speak a word in season to him that is weary: He wakeneth morning by morning, He wakeneth Mine ear to hear as the learned.” Isaiah 50:4.—**Christ’s Object Lessons, p. 139.**

It was to bring the bread of life to His enemies that our Saviour left His home in heaven. Though calumny and persecution were heaped upon Him from the cradle to the grave, they called forth from Him only the expression of forgiving love. Through the prophet Isaiah He says, “I gave My back to the

smilers, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting.” Isaiah 50:6. . . .

. . . The blow that is aimed at him falls upon the Saviour, who surrounds him with His presence. Whatever comes to him comes from Christ. He has no need to resist evil, for Christ is his defense. Nothing can touch him except by our Lord’s permission, and “all things” that are permitted “work together for good to them that love God.” Romans 8:28.—**Thoughts From the Mount of Blessing, p. 71.**

“He saved others; himself he cannot save” (Mark 15:31). It is because Christ would not save Himself that the sinner has any hope of pardon or favor with God. If, in His undertaking to save the sinner, Christ had failed or become discouraged, the last hope of every son and daughter of Adam would have been at an end. The entire life of Christ was one of self-denial and self-sacrifice. . . .

Oh, what soul hunger and longing had Christ to save that which was lost! The body crucified upon the cross did not detract from His divinity, His power of God to save through the human sacrifice, all who would accept His righteousness. In dying upon the cross, He transferred the guilt from the person of the transgressor to that of the divine Substitute through faith in Him as his personal Redeemer.—**This Day With God, p. 236.**

MONDAY [↑] March 1 SENIN 1 Maret

The Suffering Servant Poem (Isa. 52:13-53:12) *Puisi Hamba yang Menderita (Yesaya 52: 13-53: 12).*

Isaiah 52:13-53:12, known as the “Suffering Servant Poem,” confirms Isaiah’s reputation as “the gospel prophet.” In harmony with the excellence of the gospel, the poem towers above other literature. Though breathtakingly short, every phrase is packed with profound meaning that reveals the core of God’s unthinkable quest to save a race steeped and lost in sin. **Yesaya 52: 13-53: 12, dikenal sebagai “Puisi Hamba yang Menderita,” telah meneguhkan reputasi Yesaya sebagai “Nabi Pembawa Injil.” Selaras dengan keunggulan Injil, puisi jauh melampaui literatur lainnya. Meski sangat pendek, setiap frasa padat dengan makna yang mendalam yang**

menyatakan inti dari pencarian Allah yang tak terpikirkan untuk menyelamatkan satu ras yang telah tenggelam dalam dosa.

This is not the “milk” of Isaiah’s word. He has prepared his audience by developing the Messianic theme from the early part of his book. In following the overall course of the Messiah’s life on earth, the prophet started with His conception and birth ([Isa. 7:14](#)), introduced His identity as a divine Davidic king ([Isa. 9:6, 7](#)), elaborated on His work of restoration for Israel ([Isa. 11:1-16](#)) and quiet ministry of liberation from injustice and suffering ([Isa. 42:1-7](#)). Then Isaiah revealed that the Messiah’s grand drama includes the contrast of tragedy before exaltation ([Isa. 49:1-12](#), [Isa. 50:6-10](#)). Now the Suffering Servant Poem plumbs the depths of the tragedy. Ini bukanlah “susu” dari perkataan Yesaya. Dia telah mempersiapkan pendengarnya dengan mengembangkan tema Mesias sejak awal tulisannya. Dalam mengikuti seluruh perjalanan hidup Mesias di dunia, nabi memulai dengan keberadaan-Nya di dalam kandungan serta kelahiran-Nya (Yes. 7:14), memperkenalkan identitas-Nya sebagai raja Ilahi yang berasal dari keturunan Daud (Yes. 9:6, 7), menguraikan pekerjaan-Nya yakni pemulihan bagi Israel (Yes. 11: 1-16) dan dengan pelayanan senyap melakukan pembebasan dari ketidakadilan serta penderitaan (Yes. 42:1-7). Kemudian Yesaya menyatakan bahwa drama akhir dari Mesias termasuk tragedi yang sangat kontras sebelum Ia di tinggikan (Yes. 49: 1-12; 50: 6-10). Sekarang Puisi Hamba yang Menderita menyelami kedalaman tragedi itu.

Go back over those sections listed in the above paragraph. Review what they tell us about the Messiah, Jesus. How do they help prepare us for what’s coming in Isaiah 52 and 53? Or do they simply make what happens in Isaiah 52 and 53 more striking? Pelajari bagian-bagian yang ditulis di atas. Ulangi apa yang disampaikan kepada kita tentang Mesias, Yesus. Bagaimanakah ayat-ayat tersebut menolong kita untuk menghadapi apa yang akan terjadi dalam Yesaya 52 dan 53? Atau apakah hal itu yang menyebabkan apa yang terjadi dalam Yesaya 52 dan 53 lebih menarik perhatian?

[Isaiah 52:13-53:1](#) introduces the poem with a preview containing a stunning contrast: The Servant will prosper and be exalted, but His appearance will be marred beyond recognition. Who can believe it? Yesaya 52: 13-53: 1 memperkenalkan puisi dengan sebuah pendahuluan yang berisi kontras yang menakjubkan: Hamba itu akan berhasil dan ditinggikan, namun

penampilan-Nya akan dipenuhi noda sehingga sulit untuk dikenali. Siapakah yang dapat memercayainya?

[Isaiah 53:2, 3](#) begins a painful descent from the Servant's origin and ordinary appearance to His sorrow and rejection. [Isaiah 53:4-6](#) pauses to explain that His suffering is really our punishment, which He bears to heal us. [Isaiah 53:7-9](#) continues the innocent Servant's descent to the grave.

Yesaya 53: 2, 3 dimulai dengan seorang yang menderita berasal dari keturunan Hamba dengan penampilan sederhana hingga kesedihan dan penolakan yang dialami-Nya. Yesaya 53: 4 6 berhenti untuk menjelaskan bahwa penderitaan-Nya seharusnya merupakan bagian hukuman kita, yang Dia tanggung untuk menyembuhkan kita. Yesaya 53: 7-9 melanjutkan tentang Hamba yang tidak bersalah itu hingga turun ke kubur.

In [Isaiah 53:10-12](#), the Servant ascends to the exalted reward foreseen at the beginning of the poem starting in [Isaiah 52:13](#), with the added insight that His sacrifice to save others is the will of God. Dalam Yesaya 53: 10-12, Hamba itu naik untuk penghargaan yang ditinggikan yang sudah disebutkan pada awal puisi sejak Yesaya 52: 13, dengan tambahan pengertian bahwa pengorbanan-Nya untuk menyelamatkan orang lain merupakan kehendak Allah.

Compare this poem to the "valley" shape of [Philippians 2:5-11](#), where Jesus begins in the form of God but descends by emptying Himself to take on the bondage of human form, humbling Himself down to death, and the lowest of all deaths: death on a cross. Therefore, God highly exalts Him so that everyone should acknowledge Him as Lord (*compare [Isa. 49:7](#)*).

Bandingkan puisi ini dengan bentuk "lembab" dalam Filipi 2: 5-11, di mana Yesus mulai dalam rupa dan gambar Allah namun mengosongkan diri-Nya dan menjelma menjadi manusia, taat hingga mati di kayu salib, kematian yang paling hina: yaitu kematian di salib. Itulah sebabnya, Allah sangat meninggikan Dia supaya setiap orang mengaku bahwa Dia adalah Tuhan (Yes. 49: 7).

Read [Isaiah 52:13-53:12](#). Write down everything the poem says that Jesus has done *for us*. Dwell on what those actions in our behalf mean to us. Baca Yesaya 52: 13-53: 12. Tuliskan apa yang puisi itu sebutkan tentang segala sesuatu yang Yesus telah lakukan bagi kita. Renungkan tindakan-Nya bagi kita dan apa maknanya bagi kita.

Ellen G. White Notes:

Monday, March 1: The Suffering Servant Poem

Christ was not insensible to ignominy and disgrace. He felt it all most bitterly. He felt it as much more deeply and acutely than we can feel suffering, as His nature was more exalted and pure and holy than that of the sinful race for whom He suffered. He was the Majesty of heaven, He was equal with the Father, He was the Commander of the hosts of angels, yet He died for man the death that was, above all others, clothed with ignominy and reproach. O that the haughty hearts of men might realize this! O that they might enter into the meaning of redemption and seek to learn the meekness and lowliness of Jesus!—**That I Might Know Him, p. 339.**

Who can comprehend the love here displayed! The angelic host beheld with wonder and with grief Him who had been the Majesty of heaven, and who had worn the crown of glory, now wearing the crown of thorns, a bleeding victim to the rage of an infuriated mob, fired to insane madness by the wrath of Satan. Behold the patient Sufferer! Upon His head is the thorny crown. His lifeblood flows from every lacerated vein. All this in consequence of sin! Nothing could have induced Christ to leave His honor and majesty in heaven, and come to a sinful world, to be neglected, despised, and rejected by those He came to save, and finally to suffer upon the cross, but eternal, redeeming love, which will ever remain a mystery. . . .

While the nails were being driven through His hands, and the sweat drops of agony were forced from His pores, from the pale, quivering lips of the innocent Sufferer a prayer of pardoning love was breathed for His murderers: “Father, forgive them; for they know not what they do.” All heaven was gazing with profound interest upon the scene. The glorious Redeemer of a lost world was suffering the penalty of man’s transgression of the Father’s law. He was about to ransom His people with His own blood. He was paying the just claims of God’s holy law. This was the means through which an end was to be finally made of sin and Satan, and his host to be vanquished.—**Testimonies for the Church, vol. 2, pp. 207-209.**

The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study. Christ was a real man; He gave proof of His humility in becoming a man. Yet He was God in the flesh. When we approach this subject, we would do well to heed the words spoken by Christ to Moses at the burning

bush, “Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground” (Exodus 3:5). We should come to this study with the humility of a learner, with a contrite heart. And the study of the incarnation of Christ is a fruitful field, which will repay the searcher who digs deep for hidden truth.—Selected Messages, book 1, p. 244.

TUESDAY ↑

March 2 SELASA 2 Maret

Who Has Believed? (*Isa. 52:13-53:12*) *Siapakah yang Percaya? (Yesaya 52: 13-53: 12).*

In [Isaiah 52:13](#) God’s Servant is highly exalted, but without warning, the next verse describes His appearance as so disfigured He cannot be recognized as one of the “sons of men.” The New Testament describes the factors that marred Jesus’ appearance, including scourging, a crown of thorns, crucifixion, but, above all, bearing the sins of the human race. Sin was never intended to be natural for humans; bearing it made the “Son of Man” appear inhuman. *Dalam Yesaya 52: 13 Hamba Allah sangat ditinggikan, namun tanpa aba-aba, ayat itu langsung menyatakan rupa wajah-Nya yang sangat buruk sehingga sulit dikenali sebagai salah satu dari “anak-anak manusia.” Perjanjian Baru menggambarkan faktor-faktor yang merusak penampilan Yesus secara luar, termasuk pencambukan, mahkota duri, penyaliban, namun, di atas segalanya, memikul dosa seisi dunia. Dosa tidak pernah dirancang untuk menjadi sesuatu yang alami bagi manusia, dengan memikul dosa membuat “Anak Manusia” tampak bukan seperti manusia.*

Compare this with the story of Job, who suddenly plummeted from a position of great wealth, honor, and power to a miserable wretch sitting among ashes on the ground and scraping his painful sores with a potsherd (Job 1, 2). The contrast was so great that not even Job’s friends recognized him at first ([Job 2:12](#)). The question is: Why does Job suffer? Why must God’s Messiah suffer? Neither deserve it. Both are innocent. Why, then, the suffering? *Bandingkan dengan kisah Ayub, yang tiba-tiba anjlok dari posisi kaya raya, terhormat, dan berkuasa menjadi orang yang jatuh miskin duduk di atas abu dan menggaruk penyakit barah yang ia derita dengan pecahan beling (Ayb, 1. 2). Perbedaannya sangatlah besar di mana sahabat-sahabat Ayub tidak dapat mengenalinya pada awalnya (Ayb. 2: 12). Pertanyaannya adalah: Mengapa Ayub menderita? Mengapa Allah Mesias harus menderita?*

Keduanya tidak layak menerimanya. Keduanya tidak bersalah atas penderitaan itu. Jika demikian, mengapa ada penderitaan?

Read through the verses for today and write down the places where the theme of the innocent suffering for the guilty appears. What is the essential message there for us? Baca seluruh ayat yang diberikan pada hari ini dan tuliskan tempat tempat di mana terlihat tema orang yang tidak bersalah menderita menggantikan orang yang bersalah. Apakah inti pekabarnya bagi kita di sini?

Look at the questions in [Isaiah 53:1](#). These questions emphasize the challenge of believing the unbelievable (*compare with [John 12:37-41](#)*) and warn us to sit down for the rest of the story. But the questions also imply an appeal. In this context, the parallel between the two questions implies that the Lord's arm/power of salvation (*compare with [Isa. 52:10](#)*) is revealed to those who believe the report. Do you want to experience God's saving power? Then believe the report. **Lihat pertanyaan dalam Yesaya 53: 1. Pertanyaan-pertanyaan ini menekankan tantangan untuk memercayai yang tidak sukar untuk dipercayai (bandingkan dengan Yoh. 12: 37-41) dan mengamarkan kepada kita agar duduk dan menyaksikan kisah itu hingga akhirnya. Namun pertanyaan itu juga berisi imbauan. Dalam konteks ini, paralel antara kedua pertanyaan menunjukkan bahwa kuasa keselamatan yang dari Allah (bandingkan dengan Yes. 52: 10) dinyatakan kepada mereka yang percaya pada pekabaran itu. Apakah Anda ingin mengalami kuasa Allah yang menyelamatkan? Maka percayalah kepada pekabaran Firman Tuhan.**

Look carefully at [Isaiah 53:6](#). What is the specific message there? What is that text saying to you, personally, that should give you hope despite your past sins and failures? Perhatikan dengan saksama dalam Yesaya 53: 6. Apakah pesan khusus yang disampaikan di sana? Apakah yang dikatakan ayat itu kepada Anda secara pribadi, yang dapat memberikan pengharapan kepada Anda tanpa melihat dosa-dosa dan kegagalan Anda di masa lalu?

Ellen G. White Notes:

Tuesday, March 2: Who Has Believed?

It is by suffering that our virtues are tested, and our faith tried. It is in the day of trouble that we feel the preciousness of Jesus. You will be given opportunity to say, “Though he slay me, yet will I trust in him” (Job 13:15). Oh, it is so precious to think that opportunities are afforded us to confess our faith in the face of danger, and amid sorrow, sickness, pain, and death.

With us, everything depends on how we accept the Lord’s terms. As is our spirit, so will be the moral result upon our future life and character. Each individual soul has victories to gain, but he must realize that he cannot have things just as he wants them. We are to observe carefully every lesson Christ has given throughout His life and teaching. He does not destroy; He improves whatever He touches.—**Selected Messages, book 1, pp. 117, 118.**

Do not talk of your lack of faith and your sorrows and sufferings. The tempter delights to hear such words. When talking on gloomy subjects, you are glorifying him. We are not to dwell on the great power of Satan to overcome us. Often we give ourselves into his hands by talking of his power. Let us talk instead of the great power of God to bind up all our interests with His own. Tell of the matchless power of Christ, and speak of His glory. All heaven is interested in our salvation. The angels of God, thousands upon thousands, and ten thousand times ten thousand, are commissioned to minister to those who shall be heirs of salvation. They guard us against evil and press back the powers of darkness that are seeking our destruction. Have we not reason to be thankful every moment, thankful even when there are apparent difficulties in our pathway?—**The Ministry of Healing, pp. 253, 254.**

Our Lord says, . . . Remember that I died for you. When oppressed and persecuted and afflicted for My sake and the gospel’s, remember My love, so great that for you I gave My life. When your duties appear stern and severe, and your burdens too heavy to bear, remember that for your sake I endured the cross, despising the shame. When your heart shrinks from the trying ordeal, remember that your Redeemer liveth to make intercession for you.

These are the things we are never to forget. The love of Jesus, with its constraining power, is to be kept fresh in our memory. . . . There can be no union between our souls and God except through Christ. The union and love between brother and brother must be cemented and rendered eternal by the love of Jesus. And nothing less than the death of Christ could make His love efficacious for us. It is only because of His death that we can look with

joy to His second coming. His sacrifice is the center of our hope. Upon this we must fix our faith.—*The Desire of Ages*, pp. 659, 660.

WEDNESDAY [↑] March 3 RABU 3 Maret

The Unreachable Is Us! (*Isa. 53:3-9*) Yang Tidak Terjangkau adalah Kita! (*Yesaya 53: 3-9*).

Like a vulnerable plant, apparently of no special value, and despised (*Isa. 53:2, 3*)—that’s the depiction we are given here of the Suffering Servant. Isaiah has quickly brought us through innocent youth to the brink of the abyss. Even with the background provided earlier, we are not prepared in the sense that we are resigned to the Servant’s fate. To the contrary! Isaiah has taught us to cherish the Child born to us, the supreme Prince of Peace. Others despise Him, but we *know* who He *really* is. **Seperti tanaman yang sangat mudah layu, tampaknya tidak memiliki nilai khusus, dan terhina (*Yes. 53: 2, 3*)-begitulah gambaran yang diberikan tentang Hamba Yang Menderita. Yesaya telah membawa kepada kita melalui masa muda yang tidak bersalah ke tepi jurang maut. Bahkan dengan latar belakang yang diberikan sebelumnya, kita tidak dipersiapkan betul sehingga kita menarik diri dari masa depan Hamba itu. Sebaliknya! Yesaya mengajarkan agar kita bersukacita karena Anak itu telah lahir bagi kita, Raja Damai. Yang lain menghina Dia, namun kita mengetahui siapa Dia sebenarnya.**

As someone has said: “We have met the enemy and they are us.” The servant is not the first to be despised, rejected, or a man of suffering. King David was all of those when he fled from his son Absalom (*2 Sam. 15:30*). But the suffering borne by this Servant is not His own and does not result from His own sin. Nor does He bear it merely for another individual; “the LORD has laid on him the iniquity of us all” (*Isa. 53:6, NRSV*). **Sebagaimana seseorang pernah berkata: “Kita telah menemukan musuh dan itu adalah kita.” Hamba itu bukan yang pertama diabaikan, ditolak, atau menjadi manusia yang penuh penderitaan. Raja Daud pernah mengalaminya ketika dia melarikan diri dari Absalom putranya (2 Sam. 15: 30). Tetapi penderitaan yang dipikul oleh Hamba ini bukan penderitaan-Nya dan bukan akibat dari dosa-Nya. Tidak juga Dia memikulnya hanya untuk perseorangan**

yang lain; “Kita sekalian sesat seperti domba, masing-masing kita mengambil jalannya sendiri, tetapi TUHAN telah menimpakan kepadanya kejahatan kita sekalian” (Yes 53: 6).

The answer to the question “Why?” is Isaiah’s testing truth: *Because of God’s love, His Messiah would choose to suffer.* But why? Isaiah drives the “golden spike” to complete the unthinkable truth: *He would choose to suffer in order to reach the unreachable, and the unreachable is us!*

Jawaban bagi pertanyaan “Mengapa?” adalah ujian kebenaran dari Yesaya: Karena kasih Allah, Mesias memilih untuk menderita. Tetapi mengapa? Yesaya menggerakkan tambang emas” untuk merampungkan kebenaran yang tak terpikirkan: Dia memilih untuk menderita agar dapat menjangkau yang tidak terjangkau, dan yang tidak terjangkau itu adalah kita!

Those who do not understand regard the Servant as “struck down by God” ([Isa. 53:4](#), NRSV). Just as Job’s friends thought his sin must have caused his suffering, and just as Jesus’ disciples asked Him “who sinned, this man or his parents, that he was born blind?” ([John 9:2](#), NRSV), those who saw Jesus on the cross assumed the worst. Didn’t Moses say that “anyone hung on a tree is under God’s curse” ([Deut. 21:23](#), NRSV; compare [Num. 25:4](#))? Mereka yang tidak mengerti hubungan dengan Hamba yang seperti “dipukul oleh Allah” (Yes. 53: 4). Sama seperti sahabat-sahabat Ayub berpikir bahwa dosanya telah menyebabkan penderitaannya, dan sama seperti murid-murid Yesus bertanya kepada-Nya “siapa yang berdosa, orang ini atau orang tuanya, sehingga ia dilahirkan buta?” (Yoh. 9: 2). mereka yang melihat Yesus di salib beranggapan bahwa inilah yang terburuk. Bukankah Musa berkata bahwa “orang yang digantung terkutuk oleh Allah” (Ul. 21: 23; bandingkan dengan Bil. 25: 4)?

Yet, all this was God’s will ([Isa. 53:10](#)). Why? Because “Christ redeemed us from the curse of the law by becoming a curse for us” ([Gal. 3:13](#), NRSV). Because God “made him to be sin who knew no sin, so that in him we might become the righteousness of God” ([2 Cor. 5:21](#)). Namun, semuanya adalah kehendak Allah (Yes. 53: 10). Mengapa? Karena “Kristus menebus kita dari kutuk hukum Taurat dengan menjadi kutuk karena kita” (Gal. 3: 13). Sebab Allah berkehendak agar “Dia yang tidak mengenal dosa telah dibuat-Nya menjadi dosa karena kita, supaya dalam Dia kita dibenarkan oleh Allah” (2 Kor. 5: 21).

“What a price has been paid for us! Behold the cross, and the Victim uplifted upon it. Look at those hands, pierced with the cruel nails. Look at

His feet, fastened with spikes to the tree. Christ bore our sins in His own body. That suffering, that agony, is the price of your redemption.” – Ellen G. White, *God’s Amazing Grace*, p. 172. “Suatu harga yang mahal telah dibayar untuk kita! Pandanglah pada salib, dan Korban yang ditinggikan pada salib itu. Lihat tangan-Nya, dipakukan oleh paku yang kejam. Lihat kaki-Nya, diikat dengan paku ke salib. Kristus menanggung dosa-dosa kita dalam tubuh-Nya. Penderitaan itu, kesakitan itu adalah harga penebusan Anda.”- Ellen G. White, *God’s Amazing Grace*, hlm. 172.

The weight, the guilt, the punishment for the sins of the whole world—every sin, by every sinner—fell upon Christ at the Cross, at once, as the only means to save us! What does this tell us about how bad sin is, that such a price had to be paid in order to redeem us from it? What does it tell us about God’s love that He would do this for us, even at such a great cost? **Beban berat, rasa bersalah, hukuman atas dosa-dosa seluruh dunia setiap dosa, yang dilakukan oleh setiap orang berdosa ditanggung oleh Kristus di atas salib, sekali untuk selamanya, sebagai satu-satunya cara untuk menyelamatkan kita! Apakah yang dikatakan kepada kita tentang betapa buruknya dosa itu, sehingga harga yang begitu mahal harus dibayar, supaya dapat menebus kita dari dosa? Apakah yang diajarkan kepada kita tentang kasih Allah sehingga Ia rela melakukan hal ini untuk kita, meski harganya sangat mahal?**

Ellen G. White Notes:

Wednesday, March 3: Merciful Creator

A short time before, Jesus had stood like a mighty cedar, withstanding the storm of opposition that spent its fury upon Him. Stubborn wills, and hearts filled with malice and subtlety, had striven in vain to confuse and overpower Him. He stood forth in divine majesty as the Son of God. Now He was like a reed beaten and bent by the angry storm. He had approached the consummation of His work a conqueror, having at each step gained the victory over the powers of darkness. As one already glorified, He had claimed oneness with God. In unfaltering accents He had poured out His songs of praise. He had spoken to His disciples in words of courage and tenderness. Now had come the hour of the power of darkness. Now His voice was heard on the still evening air, not in tones of triumph, but full of human

anguish. . . . “O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done.”—**The Desire of Ages, pp. 689, 690.**

The heart of God yearns over His earthly children with a love stronger than death. In giving up His Son, He has poured out to us all heaven in one gift. The Saviour’s life and death and intercession, the ministry of angels, the pleading of the Spirit, the Father working above and through all, the unceasing interest of heavenly beings,—all are enlisted in behalf of man’s redemption.

Oh, let us contemplate the amazing sacrifice that has been made for us! Let us try to appreciate the labor and energy that Heaven is expending to reclaim the lost, and bring them back to the Father’s house. Motives stronger, and agencies more powerful, could never be brought into operation; the exceeding rewards for right-doing, the enjoyment of heaven, the society of the angels, the communion and love of God and His Son, the elevation and extension of all our powers throughout eternal ages—are these not mighty incentives and encouragements to urge us to give the heart’s loving service to our Creator and Redeemer?—**Steps to Christ, p. 21.**

Christ might, because of our guilt, have moved far from us. But instead of moving farther away from us, He came and dwelt among us, filled with all the fullness of the Godhead, to be one with us, that through His grace we might attain to perfection. By a death of shame and suffering He paid man’s ransom. What self-sacrificing love is this! From the highest excellency He came, His divinity clothed with humanity, descending step by step to the very depths of humiliation. No line can measure the depth of this love. Christ has shown us how much God can love and our Redeemer suffer in order to secure our complete restoration. He desires His children to reveal His character, to exert His influence, that other minds may be drawn into harmony with His mind.—**The Upward Look, p. 191.**

THURSDAY ↑ *March 4* **KAMIS 4 Maret**

A Transforming Reparation Offering (*Isa. 53:10-12*)
Korban Penebusan Salah yang Mengubahkan
(Yesaya 53: 10-12).

What does it mean that the Servant's life is "an offering for sin" ([Isa. 53:10](#), NRSV)? Apakah artinya bahwa kehidupan Hamba menjadi "korban penebus salah," (Yes. 53: 10)?

The Hebrew word refers to a "guilt/reparation offering" ([Lev. 5:14-6:7](#), [Lev. 7:1-7](#)), which could atone for deliberate wrongs against other people ([Lev. 6:2, 3](#)). Such sins were singled out by Isaiah ([Isaiah 1-3](#); [Isa. 10:1, 2](#); [Isaiah 58](#)). Also, the sinner must restore to the wronged person that which was taken, plus a penalty, before offering the sacrifice to receive forgiveness from God ([Lev. 6:4-7](#); compare [Matt. 5:23, 24](#)). In a case of inadvertent misuse of something that belongs to God, the reparation goes to Him ([Lev. 5:16](#)). Kata Ibrani merujuk pada "korban penebus salah" (Im. 5: 14-6: 7; 7: 1-7). yang dapat mendamaikan untuk kesalahan yang disengaja terhadap orang lain (Im. 6: 2, 3). Dosa-dosa seperti itu dibahas secara khusus oleh Yesaya (Yes. 1-3; 10: 1, 2, 58). Juga, orang berdosa itu harus mengembalikan kepada orang yang dirugikan apa yang telah diambil, ditambah denda, sebelum mempersembahkan korban untuk menerima pengampunan dari Allah (Im. 6: 4-7; bandingkan Mat. 5: 23, 24). Dalam sebuah kasus penyalahgunaan milik Allah, ganti rugi itu diberikan kepadanya (Im. 5: 16).

Now we can understand [Isaiah 40:2](#), where God comforts His exiled people by telling them they have paid enough reparation for their sins. Sekarang kita dapat memahami Yesaya 40: 2, di mana Allah menghibur umat Nya yang ada dalam pengasingan dengan mengatakan kepada mereka bahwa mereka telah membayar dengan cukup ganti rugi bagi dosa-dosa mereka.

But following the reparation, there must be a sacrifice. Here it is in [Isaiah 53](#): God's Servant, instead of a ram, is led like a sheep to the slaughter ([Isa. 53:7](#)) on behalf of people who have gone astray ([Isa. 53:6](#)). Namun setelah membayar ganti rugi, harus ada korban. Di dalam Yesaya 53: Hamba Allah, gantinya seekor kambing, diumpamakan seperti anak domba yang dituntun ke pembantaian (Yes. 53: 7) menggantikan orang-orang yang tersesat (Yes. 53: 6).

Although "cut off from the land of the living" ([Isa. 53:8](#), NRSV; compare [Dan. 9:26](#)), completely consumed in the sacrifice that kindles the flame of hope for us, the Servant comes forth from death, the land of no

return, to receive exaltation, see His “offspring,” and prolong His days ([Isa. 53:10-12](#)). Meskipun terputus dari negeri orang-orang hidup” (Yes. 53: 8; bandingkan Dan. 9: 26). dan benar-benar habis sebagai korban yang menghidupkan api harapan bagi kita, Hamba itu kembali dari kematian, dari dunia orang mati, untuk menerima kemuliaan, dan melihat “keturunannya,” dan umurnya akan lanjut (Yes. 53: 10-12).

Look up each of the following verses. How does each one reflect the same basic message as Isaiah 53? Bacalah ayat-ayat berikut. Bagaimanakah setiap ayat merefleksikan pekabaran inti yang ada dalam Yesaya 53?

[Ps. 32:1](#), [2 Mzm. 32: 1, 2](#)

[Rom. 5:8](#) Rm. 5:8

[Gal. 2:16](#) Gal. 2:16

[Phil. 3:9](#) Flp. 3:9

[Heb. 2:9](#) Ibr: 2:9

[1 Pet. 2:24](#) 1 Ptr. 2: 24

If someone were to ask you to summarize in a single paragraph the good news of [Isaiah 52:13-53:12](#), what would you write? Jika seorang meminta Anda untuk menulis dalam satu paragraf kabar baik dalam Yesaya 52: 13-53: 12, apakah yang akan Anda tulis?

Ellen G. White Notes:

Thursday, March 4: A Transforming Reparation Offering

Christ, our Saviour, in whom dwelt absolute perfection, became sin for the fallen race. He did not know sin by the experience of sinning, but He bore the terrible weight of the guilt of the whole world. He became our propitiation, that all who receive Him may become sons of God. The cross was erected to save man. Christ lifted on the cross was the means devised in heaven for awakening in the repenting soul a sense of the sinfulness of sin. By the cross Christ sought to draw all to Himself. He died as the only hope of saving those who, because of sin, were in the gall of bitterness. Through the agency of the Holy Spirit, a new principle of mental and spiritual power was to be brought to man, who, through association with divinity, was to become one with God.

To break down the barriers that Satan had erected between God and man, Christ made a full and complete sacrifice, revealing unexampled self-denial. He revealed to the world the amazing spectacle of God living in human flesh, and sacrificing Himself to save fallen man. What wonderful love!—**The Upward Look, p. 191.**

In all this conflict with the power of evil there was ever before Christ the darkened shadow into which He Himself must enter. Ever before Him was the means by which He must pay the ransom for these souls. . . . When He raised Lazarus from the dead He knew that for that life He must pay the ransom on the cross of Calvary. Every rescue made was to cause Him the deepest humiliation. He was to taste death for every man. . . . Of the suffering multitudes brought to Christ it is said, “He healed them all” (Matthew 12:15). Thus He expressed His love for the children of men. His miracles were part of His mission. . . . He knows how to speak the word “Be whole,” and when He has healed the sufferer He says, “Go and sin no more.”—**That I Might Know Him, p. 48.**

Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the condemnation of the law. The guilt of every descendant of Adam was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. All His life Christ had been publishing to a fallen world the good news of the Father’s mercy and pardoning love. Salvation for the chief of sinners was His theme. But now with the terrible weight of guilt

He bears, He cannot see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt.

Satan with his fierce temptations wrung the heart of Jesus. The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that Their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God.—
The Desire of Ages, p. 753.

FRIDAY ↑ March 5 **JUMAT 5 Maret**

Further Study: “Christ bore our sins in His own body on the tree. ... What must sin be, if no finite being could make atonement? What must its curse be if Deity alone could exhaust it? The cross of Christ testifies to every man that the penalty of sin is death. ... Oh, must there be some strong bewitching power which holds the moral senses, steeling them against the impressions of the Spirit of God?” — Ellen G. White, *Our High Calling*, p. 44.

Pendalaman: “Kristus menanggung dosa kita dalam tubuh-Nya di atas salib Bagaimanakah dosa itu, jika tidak ada oknum terbatas yang dapat membuat pendamaian? Bagaimanakah kutuk dosa itu jika oknum Keallahan saja yang dapat membuangnya? Salib Kristus membuktikan kepada setiap manusia bahwa hukuman dosa ialah maut .. Oh, pastilah ada beberapa kuasa sihir yang kuat memadamkan indra moral, mengeraskan mereka untuk menentang kesan yang ditanamkan oleh Roh Allah?”-Ellen G. White, *Our High Calling*, hlm. 44.

“The law of God's government was to be magnified by the death of God's only-begotten Son. Christ bore the guilt of the sins of the world. Our sufficiency is found only in the incarnation and death of the Son of God. He could suffer, because [He was] sustained by divinity. He could endure, because He was without one taint of disloyalty or sin. Christ triumphed in man's behalf in thus bearing the justice of punishment. He secured eternal

life to men, while He exalted the law, and made it honorable.” – Ellen G. White, *Selected Messages, book 1, p. 302*. “Hukum pemerintahan Allah menjadi lebih nyata oleh kematian Putra tunggal Allah. Kristus menanggung dosa seisi dunia. Kelayakan kita hanya ditemukan dalam inkarnasi dan kematian Anak Allah. Dia dapat menderita, karena [Dia] ditopang oleh Keilahian. Dia dapat bertahan, karena Dia tidak memiliki noda ketidaksetiaan atau noda dosa. Kristus menang menggantikan manusia dengan demikian Ia menanggung hukuman yang adil. Dia menjamin kehidupan yang kekal bagi manusia, sementara Ia meninggikan hukum, dan membuatnya terhormat.”-Ellen G. White, *Selected Messages, buku 1, hlm. 302*.

Discussion Questions: *Pertanyaan-pertanyaan untuk Didiskusikan:*

- 1. Isaiah 53:7-9 descends to the depths of the abyss: the Servant’s death and burial. How many aspects of these verses were fulfilled at the end of Jesus’ life? Matt. 26:57-27:60, Mark 14:53-15:46, Luke 22:54-23:53, John 18:12-19:42.
1. Yesaya 53: 7-9 menunjukkan kepada kita bahwa Hamba itu turun sampai ke dalam jurang maut: yaitu kematian dan penguburan Nya. Berapa banyakkah aspek ayat-ayat ini yang digenapi pada akhir hidup Yesus? Mat. 26: 57-27: 60; Mrk. 14: 53-15: 46; Luk. 22: 54-23: 53; Yoh. 18: 12-19: 42.**
- 2. Look at the last quote above by Ellen G. White about Christ’s death magnifying the law. What does she mean by that? How do we understand His death as proof of the perpetuity of the law? 2. Perhatikan kutipan terakhir dalam pelajaran ini yang ditulis Ellen G. White tentang kematian Kristus yang memperjelas hukum. Apa yang dia maksudkan di sana? Bagaimanakah kita dapat memahami kematian-Nya sebagai bukti dari keabadian hukum?**

Summary: Having told about the birth, identity, and career of God’s Deliverer, Isaiah finally reveals the supreme tragedy that gives us hope: To reach, save, and heal lost people, including us, God’s Servant voluntarily bears our suffering and punishment. Ringkasan: Setelah bercerita tentang kelahiran, identitas, dan kisah pekerjaan Allah Pembebas, Yesaya akhirnya menyatakan tragedi terbesar yang memberi kita harapan: Menjangkau, menyelamatkan, dan menyembuhkan orang yang terhilang, termasuk kita, Hamba Allah dengan ikhlas menanggung penderitaan dan hukuman kita.

Ellen G. White Notes:

Friday, March 6: For Further Reading

In Heavenly Places, “Kind and Courteous Words,” p. 181;

That I Might Know Him, “Despised and Rejected,” p. 66.

Kind and Courteous Words, June 23

The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. Isaiah 50:4. {HP 181.1}

What Christ was in His life on this earth, that every Christian is to be. He is our example, not only in His spotless purity, but in His patience, gentleness, and winsomeness of disposition. He was firm as a rock where truth and duty were concerned, but He was invariably kind and courteous. His life was a perfect illustration of true courtesy.... His presence brought a purer atmosphere into the home, and His life was as leaven working amid the elements of society. Harmless and undefiled, He walked among the thoughtless, the rude, the uncourteous; amid the unjust publicans, the unrighteous Samaritans, the heathen soldiers, the rough peasants, and the mixed multitude. {HP 181.2}

He spoke a word of sympathy here and a word there as He saw men weary and compelled to bear heavy burdens. He shared their burdens and repeated to them the lessons He had learned from nature, of the love, the kindness, the goodness of God. He sought to inspire with hope the most rough and unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them manifest as children of God.... Jesus sat an honored guest at the table of the publicans, by His sympathy and social kindness showing that He recognized the dignity of humanity; and men longed to become worthy of His confidence. Upon their thirsty souls His words fell with blessed, life-giving power. New impulses were awakened, and the possibility of a new life opened to these outcasts of society. {HP 181.3}

The religion of Jesus softens whatever is hard and rough in the temper and smooths off whatever is rugged and sharp in the manners. It is this religion that makes the words gentle and the demeanor winning. Let us learn from

Christ how to combine a high sense of purity and integrity with sunniness of disposition. A kind, courteous Christian is the most powerful argument that can be produced in favor of the gospel.³⁸ {HP 181.4} **In Heavenly Places, p. 181.**

“Despised and Rejected,” March 1

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Isaiah 53:3. {TMK 66.1}

How few have any conception of the anguish which rent the heart of the Son of God during His thirty years of life upon earth. The path from the manger to Calvary was shadowed by sorrow and grief. He was the Man of Sorrows, and endured such heartache as no human language can portray. He could have said in truth, “Behold, and see if there be any sorrow like unto my sorrow” (Lamentations 1:12). His suffering was the deepest anguish of the soul; and what man could have sympathy with the soul anguish of the Son of the infinite God? Hating sin with a perfect hatred, He yet gathered to His soul the sins of the whole world, as He trod the path to Calvary, suffering the penalty of the transgressor. Guiltless, He bore the punishment of the guilty; innocent, yet offering Himself to bear the penalty of the transgression of the law of God. The punishment of the sins of every soul was borne by the Son of the infinite God. The guilt of every sin pressed its weight upon the divine soul of the world’s Redeemer. He who knew no sin became sin for us that we might be made the righteousness of God in Him. In assuming the nature of man, He placed Himself where He was wounded for our transgressions, bruised for our iniquities, that by His stripes we might be healed. {TMK 66.2}

In His humanity Christ was tried with as much greater temptation, with as much more persevering energy than man is tried by the evil one, as His nature was greater than man’s. This is a deep mysterious truth, that Christ is bound to humanity by the most sensitive sympathies. The evil works, the evil thoughts, the evil words of every son and daughter of Adam press upon His divine soul. The sins of men called for retribution upon Himself, for He had become man’s substitute, and took upon Him the sins of the world. He bore the sins of every sinner, for all transgressions were imputed unto

Him.... “How shall we escape, if we neglect so great salvation?” (Hebrews 2:3).1 {TMK 66.3} **That I Might Know Him, p. 66.**