

LESSON 1 *December 26–January 1 1 Pelajaran 1, 2021.*

Crisis of Identity **Krisis Identitas**



SABBATH AFTERNOON **SABAT PETANG**

Read for This Week's Study: *Isa. 1:1-9, Isa. 1:10-17, Isa. 1:18, Isa. 1:19-31, Isa. 5:1-7. UNTUK PELAJARAN PEKAN INI BACALAH: Yes. 1:1-9, Yes. 1:10-17, Yes. 1:18, Yes. 1:19-31, Yes. 5:1-7.*

Memory Text: “ ‘Come now, and let us reason together,’ says the LORD, ‘though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool’ ” (*Isaiah 1:18, NKJV*).

AYAT HAFALAN: "Marilah, baiklah kita berperkara! --firman TUHAN--
Sekalipun dosamu merah seperti kirmizi, akan menjadi putih seperti salju; sekalipun berwarna merah seperti kain kesumba, akan menjadi putih seperti bulu domba." (Yesaya 1:18).

Lost in the land of forgetfulness. If you drive in Ireland along a narrow country lane lined with hedgerows, you may find the way blocked by a herd of cows ambling home after a crunchy meal. Even if no herdsman is with them, they will go to their owner's barn. They will know where, and to whom, they belong. *Hilang di tanah pembuangan.* Jika Anda mengemudi di Irlandia di sepanjang jalan yang sempit dan diapit oleh pohon-pohon pembatas jalan, terkadang Anda akan terhenti oleh sekawanan sapi peliharaan yang hendak pulang ke kandang setelah puas makan sepanjang

hari. Meskipun tidak ada gembala yang menyertai kawanan sapi tersebut, kawanan sapi itu akan kembali ke kandang masing-masing. Mereka tahu di mana tempat mereka, dan milik siapa mereka.

If a small boy in a store gets separated from his mother and yells, “I’ve lost my mommy!” he may not know exactly where he is, or where his mother is, but amid a sea of mothers walking through the store, he will know the one mother who, alone, is his own. Jika seorang anak di pasar terpisah dari ibunya dan berteriak, “Saya kehilangan ibuku!” mungkin dia tidak mengetahui di mana dia berada, atau di mana ibunya berada, namun di antara begitu banyak ibu yang sedang berjalan-jalan di pasar itu, dia akan mengenali ibu satu-satunya, yang merupakan ibunya.

Sad to say, unlike even those Irish cows (much less the little lost boy), the Judeans forgot that they belonged to the Lord, their heavenly Lord, and thus lost their true identity as the covenant people. “I reared children and brought them up, but they have rebelled against me. The ox knows its owner, and the donkey its master’s crib; but Israel does not know, my people do not understand” ([Isa. 1:2, 3](#), NRSV). Sangat disayangkan, tidak seperti kawanan sapi Irlandia itu (lebih mirip dengan anak yang hilang di pasar), mereka yang tinggal di Yudea lupa bahwa mereka adalah milik Tuhan, Tuhan surgawi mereka, sehingga mereka kehilangan identitas sebagai umat pilihan. “Aku membesarkan anak-anak dan mengasuhnya, tetapi mereka memberontak terhadap Aku. Lembu mengenal pemiliknya, dan keledai mengenal palungan yang disediakan tuannya; namun Israel tidak mengenal, umat-Ku tidak memahaminya” (Yes. 1: 2, 3, NRSV).

This week we’ll take a look at God’s work to restore His people to Himself. *Pekan ini kita akan melihat pekerjaan Allah untuk mengembalikan umat-Nya kepada-Nya.

Study this week’s lesson to prepare for Sabbath, January 2.

Ellen G. White Notes: Sabbath Afternoon, December 26

The professed people of God had separated from God, and had lost their wisdom and perverted their understanding. They could not see afar off; for they had forgotten that they had been purged from their old sins. They moved restlessly and uncertainly under darkness, seeking to obliterate from their minds the memory of the freedom, assurance, and happiness of their former estate. They plunged into all kinds of presumptuous, foolhardy

madness, placed themselves in opposition to the providences of God, and deepened the guilt that was already upon them. They listened to the charges of Satan against the divine character, and represented God as devoid of mercy and forgiveness. The prophet writes of them, saying:

*“Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.”—Ellen G. White Comments, in **The SDA Bible Commentary, vol. 4, p. 1137.***

The work of restoration can never be thorough unless the roots of evil are reached. Again and again the shoots have been clipped, while the root of bitterness has been left to spring up and defile many; but the very depth of the hidden evil must be reached, the moral senses must be judged, and judged again, in the light of the divine presence. The daily life will testify whether or not the work is genuine... .

*This is the work before the every soul who has dishonored God, and grieved the heart of Christ, by a denial of truth and righteousness. If the tempted soul endures the trying process, and self does not awake to life to feel hurt and abused under the test, that probing knife reveals that the soul is indeed dead to self, but alive unto God.—Ellen G. White Comments, in **The SDA Bible Commentary, vol. 5, p. 1152.***

*The government of God is not, as Satan would make it appear, founded upon a blind submission, an unreasoning control. It appeals to the intellect and the conscience. “Come now, and let us reason together” is the Creator’s invitation to the beings He has made. **Isaiah 1:18.** God does not force the will of His creatures. He cannot accept an homage that is not willingly and intelligently given. A mere forced submission would prevent all real development of mind or character; it would make man a mere automaton. Such is not the purpose of the Creator. He desires that man, the crowning work of His creative power, shall reach the highest possible development. He sets before us the height of blessing to which He desires to bring us through His grace. He invites us to give ourselves to Him, that He may work His will in us. It remains for us to choose whether we will be set free from the bondage of sin, to share the glorious liberty of the sons of God.—**Steps to Christ, pp. 43, 44.***

Hear, O Heavens! (*Isa. 1:1-9*) *Dengarlah, Hai Langit!* (*Yesaya 1:1-9*).

The book of Isaiah briefly introduces itself by identifying the author (“son of Amoz”), the source of his message (a “vision”), and his topic (Judah and its capital, Jerusalem, during the reign of four kings). The topic also identifies Isaiah’s primary audience as the people of his own country during the time in which he lived. The prophet spoke to them concerning their own condition and destiny. *Kitab Yesaya secara ringkas memperkenalkan dirinya dengan menyatakan penulis kitab tersebut (“anak Amos”), sumber pekabarannya (sebuah “penglihatan”), dan topik pembahasan (Yudea dan ibu kotanya, Yerusalem, selama pemerintahan empat raja). Topik itu juga menjelaskan pendengar utama Yesaya yaitu bangsanya sendiri yang hidup sezaman dengannya. Nabi berbicara kepada mereka sehubungan keadaan mereka dan masa depan mereka.*

By mentioning the kings during whose reigns he was active, Isaiah narrows down the audience and ties the book to the historical, political events of a certain period. This time frame directs us to the accounts of 2 Kings 15-20 and 2 Chronicles 26-32. *Dengan menyebutkan nama-nama raja yang memerintah selama dia aktif, Yesaya mempersempit pendengarnya dan mengaitkan bukunya kepada berbagai peristiwa sejarah dan politik di periode tertentu. Batasan waktu ini mengarahkan kita pada catatan 2 Raja-raja 15-20 dan 2 Tawarikh 26-32.*

Read Isaiah 1:2. What is the essence of the message here? What is the Lord saying? How has this same idea been seen all through sacred history? Could it be said of the Christian church today, as well? Explain your answer. Baca Yesaya 1: 2. Apakah manfaat dari pekabaran ini? Apakah yang Tuhan katakan? Bagaimanakah ide yang sama ini dapat dilihat di seluruh sejarah suci? Dapatkah hal itu dilihat juga di gereja Kristen saat ini? Jelaskan jawaban Anda.

Notice how Isaiah’s message begins with the words “Hear, O heavens, and listen, O earth” (NRSV; compare [Deut. 30:19](#), [Deut. 31:28](#)). The Lord isn’t implying that heaven and earth, themselves, can hear and understand.

Instead, He does it for emphasis. Perhatikan bagaimana pekabaran Yesaya dimulai dengan kalimat “Dengarlah, hai langit, dan perhatikanlah, hai bumi” (bandingkan Ul. 30: 19; 31: 28). Tuhan tidak bermaksud bahwa langit dan bumi, dapat mendengar dan memahami. Gantinya, Ia melakukan itu untuk memberi penekanan.

When an ancient Near Eastern king, such as a Hittite emperor, made a political treaty with a lesser ruler, he invoked his gods as witnesses to emphasize that any violation of the agreement would surely be noticed and punished. However, when the divine King of kings made a covenant with the Israelites in the days of Moses, He did not refer to other gods as witnesses. As the only true God, He called, instead, for the heavens and earth to fulfill this role (*see also Deut. 4:26*). Ketika raja Timur Dekat dahulu kala, seperti kerajaan Het, membuat perjanjian politik dengan pemerintahan yang lebih lemah, maka mereka memaksa dewa-dewa mereka sebagai saksi untuk menekankan bahwa setiap pelanggaran dari perjanjian itu akan segera diketahui dan dihukum. Namun, ketika Raja Ilahi, Raja di atas segala raja membuat sebuah perjanjian dengan bangsa Israel pada zaman Musa, Dia tidak menunjuk dewa-dewa lain sebagai saksi. Sebagai satu-satunya Allah yang benar, sebagai gantinya Dia memanggil langit dan bumi untuk memenuhi peran tersebut (lihat juga Ul. 4: 26).

Read carefully *Isaiah 1:1-9*. Summarize on the lines below what the sins of Judah were. Take special note, also, of the results of those sins. What was Judah guilty of, and what happened because of her guilt? At the same time, what hope is presented in verse 9? Baca Yesaya 1: 1-9. Tulis ringkasannya di atas garis yang ada di bawah tentang dosa-dosa Yehuda. Buat catatan juga, akibat dari dosa-dosa itu. Apa sajakah kesalahan Yehuda, dan apakah akibat kesalahannya? Pada saat yang sama, pengharapan apa yang diberikan di ayat 9?

Ellen G. White: Sunday, December 27: Hear, O Heavens!

It is no light matter to sin against God, to set the perverse will of man in opposition to the will of his Maker. It is for the best interest of men, even in this world, to obey God's commandments. And it is surely for their eternal interest to submit to God, and be at peace with Him... . Of all the creatures that God has made upon the earth, man alone is rebellious. Yet he possesses reasoning powers to understand the claims of the divine law and a conscience to feel the guilt of transgression and the peace and joy of obedience. God made him a free moral

agent, to obey or disobey. The reward of everlasting life—an eternal weight of glory—is promised to those who do God’s will, while the threatenings of His wrath hang over all who defy His law.—*The Sanctified Life*, p. 76.

The history of the past shows an active, working devil. He can no more be idle than harmless. Satan was found in only one tree to endanger the safety of Adam and Eve. He planned to attract the holy pair to that one tree, that they might do the very thing God had said they should not do—eat of the tree of knowledge. There was no danger to them in approaching any other tree. How plausible his speech! He laid hold of the very arguments which he uses today,—flattery, envy, distrust, questioning, and unbelief. If Satan was so cunning at first, what must he be now after gaining an experience of many thousands of years? Yet God and holy angels, and all those who abide in obedience to all the Lord’s expressed will, are wiser than he. The subtlety of Satan will not decrease, but the wisdom given to men through a living connection with the Source of all light and divine knowledge will be proportionate to his arts and wiles.—*Testimonies for the Church*, vol. 5, p. 504.

Behold the world today in open rebellion against God. This is in truth a froward generation, filled with ingratitude, formalism, insincerity, pride, and apostasy. Men neglect the Bible and hate truth. Jesus sees His law rejected, His love despised, His ambassadors treated with indifference. He has spoken by His mercies, but these have been unacknowledged; He has spoken by warnings, but these have been unheeded. The temple courts of the human soul have been turned into places of unholy traffic. Selfishness, envy, pride, malice—all are cherished.

Many do not hesitate to sneer at the word of God. Those who believe that word just as it reads are held up to ridicule. There is a growing contempt for law and order, directly traceable to a violation of the plain commands of Jehovah. Violence and crime are the result of turning aside from the path of obedience. Behold the wretchedness and misery of multitudes who worship at the shrine of idols and who seek in vain for happiness and peace.—*Prophets and Kings*, p. 185.

MONDAY ↑ December 28 Senin, 28 Desember 2020.

Rotten Ritualism (Isa. 1:10-17) Ritual Yang Buruk (Yesaya 1:10-17).

Read Isaiah 1:10. Why do you think he was using the imagery of Sodom and Gomorrah? What point was the Lord making? Baca Yesaya 1: 10. Menurut Anda mengapakah ia menggunakan perumpamaan tentang Sodom dan Gomora? Apakah poin penting yang Tuhan ingin sampaikan?

Read Isaiah 1:11-15. What is the Lord telling the people there? Why did the Lord reject the worship that His people were offering Him? Baca Yesaya 1: 11-15. Apakah yang Tuhan katakan kepada umat manusia yang ada pada saat itu? Mengapakah Tuhan menolak penyembahan yang disampaikan kepadanya?

The same hands that offered sacrifices and were lifted up in prayer were “full of blood”; that is, guilty of violence and oppression of others (Isa. 1:15; Isa. 58:3, 4). By mistreating other members of the covenant community, they were showing contempt for the Protector of all Israelites. Sins against other people were sins against the Lord. Tangan yang sama yang mempersembahkan korban dan yang juga diangkat dalam doa “penuh dengan darah”; itulah, kejahatan kekerasan dan penindasan terhadap orang lain (Yes. 1: 15; 58: 3, 4). Dengan memperlakukan sewenang-wenang anggota-anggota lain yang juga mewarisi perjanjian yang sama, mereka menunjukkan penghinaan terhadap Pelindung Israel. Dosa terhadap orang lain adalah juga dosa menentang Tuhan.

Of course, God Himself had instituted the ritual worship system (Leviticus 1-16) and designated the Jerusalem temple as the appropriate place for it (1 Kings 8:10, 11). But the rituals were intended to function within the context of the covenant God had made with these people. It was God’s covenant with Israel that made it possible for Him to dwell among them at the sanctuary/temple. So, rituals and prayers performed there were valid only if they expressed faithfulness to Him and His covenant. People who offered sacrifices without repenting from unjust actions toward other members of the covenant community were performing ritual lies. Thus, their sacrifices were not only invalid—they were sins! Their ritual actions said they were loyal, but their behavior proved they had broken the covenant. Tentu saja, Allah sendiri telah menetapkan ritual sistem penyembahan (Im. 1-16) dan merancang bait suci Yerusalem sebagai tempat yang layak untuk itu (1 Raj.

8: 10, 11). Namun ritual tersebut dimaksudkan untuk dapat berfungsi dalam konteks perjanjian yang Allah telah buat dengan umat-Nya. Adalah perjanjian Allah dengan Israel yang membuat-Nya dapat tinggal di antara mereka yaitu di bait suci. Jadi, ritual dan doa-doa yang dilakukan di sana hanya berlaku jika mereka menyatakan kesetiaan kepada-Nya dan perjanjian-Nya. Mereka yang mempersembahkan korban tanpa bertobat dari tindakan yang tidak adil terhadap sesama anggota komunitas yang memiliki perjanjian dengan Allah sesungguhnya sedang melakukan kebohongan ritual. Dengan demikian, persembahan mereka bukan hanya tidak layak-tetapi juga merupakan dosa! Ritual yang mereka lakukan menunjukkan bahwa mereka setia, namun perilaku mereka membuktikan bahwa mereka telah merusak perjanjian.

Read [Isaiah 1:16, 17](#). What is the Lord commanding that His people do? How do these verses, in this context, parallel what Jesus said in [Matthew 23:23-28](#)? What message can we find for ourselves today in these texts and in the context in which they are given? Baca Yesaya 1: 16, 17. Apakah yang Tuhan perintahkan untuk dilakukan umat-Nya? Bagaimanakah ayat-ayat ini, dalam konteks ini, sejalan dengan yang Yesus katakan dalam Matius 23: 23-28? Pekabaran apakah yang dapat kita temukan bagi kita sekarang dalam ayat-ayat ini dan dalam konteks di mana ayat itu diberikan?

Ellen G. White Notes: Monday, December 28: Rotten Ritualism

The Jews had become familiar with the offering of blood, and had almost lost sight of the fact that it was sin which made necessary all this shedding of the blood of beasts. They did not discern that it prefigured the blood of God's dear Son, which was to be shed for the life of the world, and that by the offering of sacrifices men were to be directed to a crucified Redeemer... .

... In place of humble repentance of sin, they had multiplied the sacrifice of beasts, as if God could be honored by a heartless service. The priests and rulers had hardened their hearts through selfishness and avarice. The very symbols pointing to the Lamb of God they had made a means of getting gain. Thus in the eyes of the people the sacredness of the sacrificial service had been in a great measure destroyed. The indignation of Jesus was stirred; He knew that His blood, so soon to be shed for the sins of the world, would be as little appreciated by the priests and elders as was the blood of beasts which they kept incessantly flowing.—*The Desire of Ages*, pp. 589, 590.

Confession will not be acceptable to God without sincere repentance and reformation. There must be decided changes in the life; everything offensive to God must be put away. This will be the result of genuine sorrow for sin. The work that we have to do on our part is plainly set before us: “Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.” Isaiah 1:16, 17. “If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.” Ezekiel 33:15. Paul says, speaking of the work of repentance: “Ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.” 2 Corinthians 7:11.

When sin has deadened the moral perceptions, the wrongdoer does not discern the defects of his character nor realize the enormity of the evil he has committed; and unless he yields to the convicting power of the Holy Spirit he remains in partial blindness to his sin. His confessions are not sincere and in earnest. To every acknowledgment of his guilt he adds an apology in excuse of his course, declaring that if it had not been for certain circumstances he would not have done this or that for which he is reproved.—*Steps to Christ*, pp. 39, 40.

TUESDAY ↑ *December 29 Selasa, 29 Desember 2020.*

The Argument of Forgiveness (*Isa. 1:18*) Argumen Pengampunan (*Yesaya 1:18*).

Read Isaiah 1:18. After going over it numerous times, write what you believe the Lord is saying here (read a few verses beyond it to get the whole context). Baca Yesaya 1: 18. Setelah membaca ayat itu beberapa kali, tuliskan apa yang Anda yakini Tuhan sedang katakan dalam ayat itu (baca beberapa ayat selanjutnya untuk mendapatkan konteks yang lengkap).

God has stated powerful evidence that the Judeans, the accused, are guilty of breach of contract (*Isa. 1:2-15*), and He has appealed to them to reform (*Isa. 1:16, 17*). This appeal suggests there is hope. After all, why

urge a criminal deserving execution to change his ways? How could a prisoner on death row “rescue the oppressed, defend the orphan, plead for the widow” (NRSV)? But when God says “Come now, let us argue it out” ([Isa. 1:18](#), NRSV), we can see the Lord still seeking to reason with His people, still seeking to get them to repent and turn from their evil ways, no matter how degenerate they had become. Allah telah memberikan bukti yang kuat bahwa bangsa Yehuda, selaku tertuduh, kedapatan bersalah telah melanggar perjanjian (Yes. 1: 2-15), dan Dia berseru kepada mereka untuk melakukan perubahan (Yes. 1: 16, 17). Seruan ini mengisyaratkan adanya harapan. Selanjutnya, apakah perlunya menyarankan seorang penjahat yang patut mendapat hukuman untuk mengubah cara hidup-nya? Bagaimanakah mungkin seorang tahanan yang menunggu hukuman mati “membebaskan mereka yang tertindas, membela anak-anak yatim, dan memperjuangkan perkara janda-janda?” Namun saat Allah berkata “Marilah, baiklah kita berperkara” (Yes. 1: 18), kita dapat melihat Tuhan masih berupaya berperkara dengan umat-Nya, masih berupaya untuk membuat mereka bertobat dan kembali dari jalannya yang jahat, tidak peduli betapa dalamnya mereka telah jatuh.

The Lord says to them that *Your red sins shall become white*. Why are sins red? Because red is the color of the “blood” (blood guilt) that covers the hands of the people ([Isa. 1:15](#)). White, by contrast, is the color of purity, the absence of blood guilt. Here, God is offering to change them. This is the kind of language King David used when he cried out to God for forgiveness for his sin of taking Bathsheba and destroying her husband (*read [Ps. 51:7, 14](#)*). In [Isaiah 1:18](#), God’s argument is an offer to forgive His people! Tuhan berkata kepada mereka bahwa dosamu yang merah akan menjadi putih. Mengapa dosa berwarna merah? Sebab merah adalah warna “darah” (darah kesalahan) yang melumuri tangan mereka (Yes. 1: 15). Putih, sebaliknya, adalah warna kemurnian, tidak adanya kesalahan yang menyebabkan pertumpahan darah. Di sini, Allah menawarkan untuk mengubah mereka. Ini jugalah jenis bahasa yang Raja Daud gunakan saat dia berseru kepada Allah untuk memohon keampunan atas dosa-dosanya saat mengambil Batsyeba dan membunuh suaminya (baca Mzm. 51: 7, 14). Dalam Yesaya 1: 18, argumen Allah adalah juga sebuah penawaran untuk mengampuni umat-Nya!

How does God’s offer of forgiveness serve as an argument for them to change their ways? Compare [Isaiah 1:18](#) to [Isaiah 44:22](#). Bagaimanakah

pengampunan yang Allah tawarkan dapat berfungsi sebagai satu alasan bagi mereka untuk mengubah cara hidup mereka? Bandingkan Yesaya 1: 18 dengan Yesaya 44: 22.

Now we see the purpose of God's sharp words of warning against His people. They are not to reject His people but to bring them back to Him. His offer of forgiveness is the mighty argument supporting His appeal for the people to purify themselves morally (*Isa. 1:16, 17*). His forgiveness makes it possible for them to be transformed by His power. Here we see the seeds of the "new covenant," prophesied in *Jeremiah 31:31-34*, in which forgiveness is the basis of a new-heart relationship with God. We start off "in the red," owing a debt we can never repay. From the humble position of acknowledging our need for forgiveness, we are ready to accept everything God has to give. *Sekarang kita melihat tujuan dari kata-kata amaran Allah yang ditujukan kepada umat-Nya. Kata-kata itu bukan menyatakan penolakan tetapi untuk membawa mereka kembali kepada-Nya. Penawaran untuk pengampunan dari Allah merupakan alasan yang sangat kuat mendukung panggilan-Nya kepada umat-Nya untuk memurnikan diri mereka secara moral (Yes. 1: 16, 17). Pengampunan-Nya memungkinkan mereka untuk diubah oleh kuasa-Nya. Di sini kita melihat benih dari "perjanjian yang baru," yang dinubuatkan dalam Yeremia 31: 31-34, di mana pengampunan menjadi dasar dari hubungan "hati yang baru" dengan Allah. Kita memulai dari "warna merah," memiliki utang yang kita tidak pernah dapat bayar. Dengan segala kerendahan hati kita mengakui kebutuhan kita akan pengampunan, dan kita siap untuk menerima segala sesuatu yang Allah akan berikan.*

Ellen G. White Notes: Tuesday, December 29: The Argument Of Forgiveness

Whom Christ pardons, He first makes penitent, and it is the office of the Holy Spirit to convince of sin. Those whose hearts have been moved by the convicting Spirit of God see that there is nothing good in themselves. They see that all they have ever done is mingled with self and sin. Like the poor publican, they stand afar off, not daring to lift up so much as their eyes to heaven, and cry, "God, be merciful to me the sinner." Luke 18:13 , R.V.,

margin. And they are blessed. There is forgiveness for the penitent; for Christ is “the Lamb of God, which taketh away the sin of the world.” John 1:29. God’s promise is: “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” Isaiah 1:18.—**Thoughts From the Mount of Blessing, pp. 7, 8.**

The Lord God through Christ holds out His hand all the day long in invitations to the needy. He will receive all. He welcomes all. He rejects none. It is His glory to pardon the chief of sinners. He will take the prey from the mighty, He will deliver the captive, He will pluck the brand from the burning. He will lower the golden chain of His mercy to the greatest depths of human wretchedness and guilt and lift up the debased soul contaminated with sin. But man must will to come, and cooperate in the work of saving his soul by availing himself of opportunities given him of God. The Lord forces no one. The spotless wedding robe of Christ’s righteousness is prepared to clothe the sinner, but if he refuses it he must perish.—**That I May Know Him, p. 235.**

Those who are deceived by Satan look upon God as hard and exacting. They regard Him as watching to denounce and condemn, as unwilling to receive the sinner so long as there is a legal excuse for not helping him. His law they regard as a restriction upon men’s happiness, a burdensome yoke from which they are glad to escape. But he whose eyes have been opened by the love of Christ will behold God as full of compassion. He does not appear as a tyrannical, relentless being, but as a father longing to embrace his repenting son.—**Christ’s Object Lessons, p. 204.**

As the character of the Divine One was manifested to [John], he saw his own deficiency and was humbled by the knowledge. The strength and patience, the power and tenderness, the majesty and meekness, that he beheld in the daily life of the Son of God, filled his soul with admiration and love. Day by day his heart was drawn out toward Christ, until he lost sight of self in love for his Master. His resentful, ambitious temper was yielded to the molding power of Christ. The regenerating influence of the Holy Spirit renewed his heart. The power of the love of Christ wrought a transformation of character. This is the sure result of union with Jesus. When Christ abides in the heart, the whole nature is transformed.—**Steps to Christ, p. 73.**

To Eat or Be Eaten (*Isa. 1:19-31*) Memakan Atau Dimakan (*Yesaya 1:19-31*).

Read [Isaiah 1:19-31](#). What theme appears here that is seen all through the Bible? Baca Yesaya 1: 19-31. Tema apakah yang terlihat di sini yang juga dapat dilihat di keseluruhan Alkitab?

Notice the logical structure in [Isaiah 1:19, 20](#): *If* the people choose to be willing and obedient to God, they will *eat* the good of the land ([Isa. 1:19](#)). By contrast, *if* they refuse His offer of forgiveness and restoration and rebel against Him, they will be *eaten* by the sword ([Isa. 1:20](#)). The choice is theirs. These verses, then, contain a conditional blessing and curse.

Perhatikan struktur logis dalam Yesaya 1: 19, 20: Jika bangsa itu mau dan menurut kepada Allah, mereka akan makan hasil yang baik dari tanah itu (Yes. 1: 19). Sebaliknya, jika mereka menolak pengampunan dan pemulihan yang Ia tawarkan dan memberontak kepada-Nya, mereka akan dimakan oleh pedang (Yes. 1: 20). Pilihan ada pada mereka. Ayat-ayat ini, berisi suatu berkat atau kutuk yang bersyarat.

Isaiah 1 reiterates and applies the words of Moses recorded in [Deuteronomy 30:19, 20](#) at the time when the covenant with the nation of Israel was set up: “I call heaven and earth to witness against you today that I have set before you life and death, blessings and curses” (NRSV). *Yesaya 1 menegaskan kembali dan menerapkan kata-kata Musa yang dicatat dalam Ulangan 30: 19, 20 saat perjanjian dengan bangsa Israel dibuat: “Aku memanggil langit dan bumi menjadi saksi terhadap kamu pada hari ini: kepadamu kuperhadapkan kehidupan dan kematian, berkat dan kutuk.”*

Look at those words from Moses. Notice, there is no middle ground. It is either life or death, blessings or curses. Why do you think there is only one of two choices for us? Why can't there be some sort of compromise? Lihat kata-kata Musa. Perhatikan, tidak ada daerah netral. Apakah hidup atau kematian, berkat atau kutuk. Mengapakah hanya ada satu saja dari dua pilihan yang ada? Mengapakah tidak ada peluang untuk kompromi?

These words of Moses summarize the series of warnings, blessings, and curses that conclude the formation of the covenant in Deuteronomy 27-

30 (*compare Leviticus 26*). Elements of this covenant include (1) the recounting of what God had done for them, (2) conditions/stipulations (commandments) to be observed in order for the covenant to be maintained, (3) reference to witnesses, and (4) blessings and curses to warn people what would happen if they violated the covenant conditions. **Kata-kata Musa ini merupakan rangkuman dari serangkaian amaran, berkat, dan kutuk yang menyimpulkan pembentukan perjanjian dalam Ulangan 27-30 (bandingkan Im. 26). Bagian dari perjanjian ini mencakup (1) menghitung kembali apa saja yang Allah telah lakukan bagi mereka, (2) ketentuan-ketentuan (perintah) yang harus dipelihara agar perjanjian itu dapat tetap terpelihara, (3) referensi untuk saksi-saksi, dan (4) berkat serta kutuk untuk mengamarkan umat apa yang akan terjadi jika mereka melanggar kondisi-kondisi perjanjian itu.**

Scholars have found that these elements appear in the same order in political treaties involving non-Israelite peoples, such as the Hittites. So, for establishing God's covenant with the Israelites, He used a form they would understand and would impress upon them as forcefully as possible the nature and consequences of the mutually binding relationship into which they were choosing to enter. The potential benefits of the covenant were staggering, but if Israel broke their agreement, they would be worse off than ever. **Para ahli Alkitab menemukan bahwa elemen ini terlihat dalam susunan yang sama dengan perjanjian politik yang melibatkan bangsa-bangsa yang bukan Israel, seperti orang Het. Jadi, untuk membuat perjanjian antara Allah dengan bangsa Israel, Dia menggunakan bentuk yang mereka dapat pahami dan yang dapat memberikan kesan yang kuat kepada mereka di mana sifat dan konsekuensinya saling mengikat dan mereka telah memilih untuk masuk dalam perjanjian itu. Potensi keuntungan yang didapat dari perjanjian itu sangat luar biasa, namun Israel melanggar perjanjian itu, bahkan mereka menjadi lebih buruk dari yang sebelumnya.**

In your own Christian walk, how have you experienced the *principle* of blessings and curses as seen above? **Dalam perjalanan Kekristenan Anda, bagaimanakah pengalaman Anda sehubungan dengan prinsip berkat dan kutuk seperti yang terlihat di atas?**

Ellen G. White Notes: Wednesday, December 30: To Eat Or Be Eaten

God speaks to His people in blessings bestowed; and when these are not appreciated, He speaks to them in blessings removed, that they may be led to see their sins, and return to Him with all the heart.—**Patriarchs and Prophets, p. 470.**

We should keep in our thoughts every blessing we receive from God, and when we realize His great love we should be willing to trust everything to the hand that was nailed to the cross for us.

The soul may ascend nearer heaven on the wings of praise. God is worshiped with song and music in the courts above, and as we express our gratitude we are approximating to the worship of the heavenly hosts. “Whoso offereth praise glorifieth” God. Psalm 50:23. Let us with reverent joy come before our Creator, with “thanksgiving, and the voice of melody.” Isaiah 51:3.—**Steps to Christ, p. 104.**

God has given us the power of choice; it is ours to exercise. We cannot change our hearts, we cannot control our thoughts, our impulses, our affections. We cannot make ourselves pure, fit for God’s service. But we can choose to serve God, we can give Him our will; then He will work in us to will and to do according to His good pleasure. Thus our whole nature will be brought under the control of Christ.

Through the right exercise of the will, an entire change may be made in the life. By yielding up the will to Christ, we ally ourselves with divine power. We receive strength from above to hold us steadfast. A pure and noble life, a life of victory over appetite and lust, is possible to everyone who will unite his weak, wavering human will to the omnipotent, unwavering will of God.—**The Ministry of Healing, p. 176.**

Those who have genuine love for God will manifest an earnest desire to know His will and to do it... . The child who loves his parents will show that love by willing obedience; but the selfish, ungrateful child seeks to do as little as possible for his parents, while he at the same time desires to enjoy all the privileges granted to the obedient and faithful.

The same difference is seen among those who profess to be children of God. Many who know that they are the objects of His love and care, and who desire to receive His blessing, take no delight in doing His will. They regard God’s

claims upon them as an unpleasant restraint, His commandments as a grievous yoke. But he who is truly seeking for holiness of heart and life delights in the law of God, and mourns only that he falls so far short of meeting its requirements.—**Reflecting Christ, p. 96.**

THURSDAY ↑ December 31 Kamis, 31 Desember 2020.

Ominous Love Song (Isa. 5:1-7) Lagu Cinta Yang Tidak Menyenangkan (Yesaya 5:1-7).

Read the song in the above verses. What is the meaning of this parable? Bacalah lagu-lagu yang tertulis pada ayat-ayat di atas. Apakah makna perumpamaan ini?

God explains the meaning of the parable only at the end, in verse 7. By using a parable, He helps the people to look at themselves objectively in order to admit their true condition. God effectively used this approach with King David (see [2 Sam. 12:1-13](#)). By calling this a “love-song” (NRSV), God reveals at the outset His motive toward His people. His relationship with them originates from His character, which is love ([1 John 4:8](#)). He expects a response of love in return. But instead of “grapes,” He gets “wild grapes,” which means, in the Hebrew, “stinking things.” **Allah menjelaskan makna perumpamaan ini pada bagian akhir, di ayat 7. Dengan menggunakan perumpamaan, Ia menolong mereka untuk melihat pada diri sendiri secara objektif agar dapat mengakui kondisi mereka yang sebenarnya. Allah secara efektif menggunakan pendekatan ini terhadap Raja Daud (lihat 2 Sam. 12: 1-13). Dengan menyebut perumpamaan ini sebagai “lagu cinta”, Allah menyatakan sejak semula motif yang Ia miliki terhadap umat-Nya. Hubungan-Nya dengan mereka berasal dari karakter-Nya, yaitu kasih (1 Yoh. 4: 8). Dia mengharapkan sambutan kasih sebagai balasan. Namun gantinya “anggur,” Dia mendapat “anggur liar,” yang dalam bahasa Ibrani berarti, “hal-hal yang busuk.”**

What does the Lord mean when He says in [Isaiah 5:4](#), “What more was there to do for my vineyard that I have not done in it?” (NRSV). Apakah yang Tuhan maksudkan saat Dia berkata dalam Yesaya 5: 4, “Apakah lagi yang harus diperbuat untuk kebun anggur-Ku itu, yang belum kuperbuat kepadanya?”

God says in the next verses: “And now I will tell you what I will do to my vineyard. I will remove its hedge, and it shall be devoured; I will break down its wall, and it shall be trampled down. I will make it a waste” ([Isa. 5:5, 6](#), *NRSV*). Allah mengatakan dalam ayat selanjutnya: “Maka sekarang, Aku mau memberitahukan kepadamu apa yang hendak Kulakukan kepada kebun anggur-Ku itu: Aku akan menebang pagar durinya, sehingga kebun itu dimakan habis, dan melanda temboknya, sehingga kebun itu diinjak-injak. Aku akan membuatnya ditumbuhi semak-semak” (Yes. 5: 5, 6).

When we sin, God does not immediately cut us off from Himself by removing His protection and destroying us. He patiently gives us an opportunity to receive forgiveness ([see 2 Pet. 3:9](#)). He does not cut off anyone who responds to Him. He appeals as long as there is hope for a response. He does not immediately take No for an answer, because He knows we are ignorant and deceived by sin. But if He gets nowhere with us, He ultimately acknowledges our choice and lets us remain the way we have chosen to be ([see Rev. 22:11](#)). Ketika kita berdosa, Allah tidak segera memisahkan kita dari diri-Nya dengan menghilangkan perlindungan-Nya dan menghancurkan kita. Dengan sabar Dia memberikan kesempatan kepada kita untuk menerima pengampunan-Nya (lihat 2 Ptr. 3: 9). Dia tidak menyingkirkan siapa pun yang menyambut panggilan-Nya. Dia membujuk selagi masih ada harapan untuk memberikan respons kepada-Nya. Dia tidak segera mengambil kata “Tidak” sebagai jawaban, sebab Dia menyadari bahwa kita sangat bodoh dan mudah diperdaya oleh dosa. Namun jika Ia tidak mendapat respons apa pun dari kita, maka Dia akan mengakui pilihan kita dan membiarkan kita pada jalan yang kita sudah pilih (lihat Why. 22: 11).

If we persistently reject God's appeals through His Spirit, we can eventually pass the point of no return ([Matt. 12:31, 32](#)). Turning away from Christ is dangerous ([Heb. 6:4-6](#)). There is only so much God can do, because He respects our free choice. Jika kita terus-menerus menolak imbauan Allah melalui Roh-Nya, pada akhirnya kita akan melewati titik di mana kita tidak bisa kembali (Mat. 12: 31, 32). Berpaling dari Kristus sangatlah berbahaya (Ibr. 6: 4-6). Hanya itu yang Allah dapat lakukan, sebab Ia menghargai kebebasan memilih yang kita miliki.

Take the concept found in [Isaiah 5:4](#), about “What more could have been done to My vineyard,” (NKJV) and look at that in light of the Cross, where God offered Himself as a sacrifice for our sins, paying with His flesh for our violation of His law. What more could have been done for us than what He did there? How does dwelling on the Cross give us assurance of salvation and motivate us to repent and change our ways? **Dengan mengambil konsep yang didapat dalam Yesaya 5: 4, tentang “Apa lagi yang dapat dilakukan kepada kebun anggur-Ku,” dan lihatlah kalimat itu dalam terang Salib, di mana Allah menawarkan diri-Nya sebagai korban untuk dosa-dosa kita, membayar dengan tubuh-Nya sendiri setiap pelanggaran yang kita buat melawan hukum-hukum-Nya. Apakah lagi yang dapat dilakukan untuk kita selain dari yang Ia telah lakukan di atas kayu salib? Bagaimanakah merenungkan salib Kristus dapat memberikan kepada kita jaminan keselamatan dan memotivasi kita untuk bertobat dan mengubah hidup kita?**

Ellen G. White Notes: Thursday, December 31: Ominous Love Song

God had planted Israel as a goodly vine by the wells of life. He had made His vineyard “in a very fruitful hill.” He had “fenced it, and gathered out the stones thereof, and planted it with the choicest vine.” Isaiah 5:1, 2.

“And He looked that it should bring forth grapes, and it brought forth wild grapes.” Isaiah 5:2. The people of Christ’s day made a greater show of piety than did the Jews of earlier ages, but they were even more destitute of the sweet graces of the Spirit of God. The precious fruits of character ... were not manifest in the Jewish nation.

God in His Son had been seeking fruit, and had found none. Israel was a cumberer of the ground. Its very existence was a curse; for it filled the place in the vineyard that a fruitful tree might fill. It robbed the world of the blessings that God designed to give. The Israelites had misrepresented God among the nations. They were not merely useless, but a decided hindrance. To a great degree their religion was misleading, and wrought ruin instead of salvation.—**Christ’s Object Lessons, pp. 214, 215.**

There is too much self. We want self to die and be hid in Christ Jesus, then we will not talk of discouragement and difficulties and all these small things, but

we will talk of the great plan of redemption and the matchless power of Jesus Christ to come to our world and take upon Him human nature that we through Him might be elevated and have a seat at His right hand. What could be more pleasant than that?

If this is not enough, what more could heaven do for the fallen race than has been done? “What more,” says Christ, “could I do for My sheep than that I have done?” What more? Will He have to let us go? He will unless you change your attitude toward God, for He has done all He could to save us. According to the light that we have received, so is our accountability before God. Walk in the light as He is in the light.—**Lift Him Up, p. 216.**

Of special value to God’s church on earth today—the keepers of His vineyard—are the messages of counsel and admonition given through the prophets who have made plain His eternal purpose in behalf of mankind. In the teachings of the prophets, His love for the lost race and His plan for their salvation are clearly revealed. The story of Israel’s call, of their successes and failures, of their restoration to divine favor, of their rejection of the Master of the vineyard, and of the carrying out of the plan of the ages by a goodly remnant to whom are to be fulfilled all the covenant promises—this has been the theme of God’s messengers to His church throughout the centuries that have passed... .

Let Israel hope in God. The Master of the vineyard is even now gathering from among men of all nations and peoples the precious fruits for which He has long been waiting. Soon He will come unto His own; and in that glad day His eternal purpose for the house of Israel will finally be fulfilled. “He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.” Verse 6.—**Prophets and Kings, p. 22.**

FRIDAY ↑ *January 1 Jumat, 1 Januari 2021.*

Further Thought: In the context of [Isaiah 1:4](#), Ellen White wrote: “The professed people of God had separated from God, and had lost their wisdom and perverted their understanding. They could not see afar off; for they had forgotten that they had been purged from their old sins. They moved restlessly and uncertainly under darkness, seeking to obliterate from their minds the memory of the freedom, assurance, and happiness of their former estate. They plunged into all kinds of presumptuous, foolhardy madness, placed themselves in opposition to the providences of God, and deepened the guilt that was already upon them. They listened to the charges of Satan

against the divine character, and represented God as devoid of mercy and forgiveness.” – *The SDA Bible Commentary, vol. 4, p. 1137.* Dalam konteks Yesaya 1:4, Ellen White menulis: “Mereka yang mengaku umat Allah telah memisahkan diri dari Allah, mereka telah kehilangan hikmat sehingga pemahaman dan pemikiran mereka terbalik. Mereka tidak bisa melihat jauh: Mereka lupa bahwa mereka telah dimurnikan dari dosa - dosa mereka dimasa lalu. Mereka bergerak dengan gelisah tanpa arah yang pasti dalam kegelapan, berusaha melenyapkan dari pikiran mereka ingatan akan kebebasan, jaminan, dan kebahagiaan yang dulu pernah mereka miliki. Mereka mencemplungkan diri ke dalam pelbagai sifat takabur, kegilaan yang bodoh, dan menempatkan diri mereka bertentangan dengan tuntunan Allah, serta memperdalam rasa bersalah yang sudah ada pada mereka. Mereka mendengar tuduhan iblis terhadap karakter Ilahi, dan menganggap Allah sebagai oknum yang tidak mengenal belas kasihan dan pengampunan. “_The SDA Bible Commentary, jld.4, hlm.1137.

Discussion Questions: Pertanyaan - Pertanyaan Untuk Didiskusikan:

- 1. How can you “wash yourselves”? What does that phrase mean? (See *Phil. 2:12, 13.*) *1. Bagaimana Anda dapat “Membasuh diri Anda” Apakah arti dari frasa itu? (Lihat *Fil 2:12 &13*)***
- 2. How did Jesus adapt, expand, and apply the love song of the vineyard? *Matt. 21:33-45, Mark 12:1-12, Luke 20:9-19.* What lessons are in the above story for us as Seventh-day Adventists? *Bagaimanakah Yesus menyesuaikan, memperluas, dan mengaplikasikan lagu cinta kebun anggur? *Mat 21:33-45; Mark 12:1-12; Luk 20:9-19.* Pelajaran apakah yang didapat dari kisah di atas untuk umat GMAHK?***
- 3. What is the relationship between the forgiveness God offers and the transformation He accomplishes in our lives? Which comes first, transformation and then forgiveness, or forgiveness and then transformation? *And why is it important to know which comes first? Apakah hubungan antara pengampunan yang Allah tawarkan dan perubahan yang ia kerjakan dalam hidup kita? Mana yang lebih dahulu, perubahan dulu baru pengampunan, atau pengampunan dulu baru perubahan? Mengapa penting untuk kita mengetahui mana yang dating lebih dahulu?***
- 4. In the quotation above, Ellen G. White says people placed themselves in opposition to “the providences of God.” What**

does that mean? Dalam kutipan di atas, Ellen G White mengatakan bahwa sering manusia menempatkan dirinya berlawanan dengan “Pimpinan Allah” Apa maksudnya?

Summary: When God’s people forget Him and take His blessings for granted, He reminds them they are accountable to their covenant with Him. Mercifully, He points out their condition, warns them about the destructive consequences of abandoning His protection, and urges them to allow Him to heal and cleanse them. **RINGKASAN:** Ketika umat Allah melupakan Dia dan menerima berkat Nya dengan begitu saja, Dia mengingatkan mereka bahwa mereka bertanggung jawab pada perjanjian mereka dengan Nya. Untunglah, Dia menyatakan keadaan mereka, mengamarkan kehancuran mereka akibat dari menghentikan perlindungan Nya, dan mengajak agar mereka mengizinkan Dia menyembuhkan dan membersihkan mereka.

Ellen G. White Notes: Friday, January 1: For Further Reading

In Heavenly Places, “Sure Remedy for Sin,” p. 23;

Sure Remedy for Sin, January 17

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Isaiah 1:18. {HP 23.1}

That which should cause us the deepest joy is the fact that God forgives sin. If we take Him at His word and forsake our sins, He is ready and willing to cleanse us from all unrighteousness. He will give us a pure heart and the abiding presence of His Spirit, for Jesus lives to intercede for us. But ... spiritual things are spiritually discerned. It is a living, active, abiding faith that discerns the will of God, that appropriates the promises, and profits by the truths of His word. It is not because we are righteous, but because we are dependent, faulty, erring, and helpless ourselves, that we must rely upon Christ’s righteousness, and not upon our own.²⁵ {HP 23.2}

When you receive the words of Christ as if they were addressed to you personally, when each applies the truth to himself as if he were the only sinner on the face of the earth for whom Christ died, you will learn to claim by faith the merits of the blood of a crucified and risen Saviour.... {HP 23.3}

Many feel that their faults of character make it impossible for them to meet the standard that Christ has erected, but all that such ones have to do is to humble themselves at every step under the mighty hand of God. Christ does not estimate the man by the amount of work he does, but by the spirit in which the work is performed. {HP 23.4}

When He sees men lifting the burdens, trying to carry them in lowliness of mind, with distrust of self and with reliance upon Him, He adds to their work His perfection and sufficiency, and it is accepted of the Father. We are accepted in the Beloved. The sinner's defects are covered by the perfection and fullness of the Lord our Righteousness. Those who with sincere will, with contrite heart, are putting forth humble efforts to live up to the requirements of God, are looked upon by the Father with pitying, tender love; He regards such as obedient children, and the righteousness of Christ is imputed unto them.²⁵ {HP 23.5}

Testimonies for the Church, "A Call for Reformation," vol. 8, pp. 250, 251.

A Call For Reformation

Unless the church, which is now being leavened with her own backsliding, shall repent and be converted, she will eat of the fruit of her own doing, until she shall abhor herself. When she resists the evil and chooses the good, when she seeks God with all humility and reaches her high calling in Christ, standing on the platform of eternal truth and by faith laying hold upon the attainments prepared for her, she will be healed. She will appear in her God-given simplicity and purity, separate from earthly entanglements, showing that the truth has made her free indeed. Then her members will indeed be the chosen of God, His representatives. {8T 250.3}

The time has come for a thorough reformation to take place. When this reformation begins, the spirit of prayer will actuate every believer and will banish from the church the spirit of discord and strife. Those who have not been living in Christian fellowship will draw close to one another. One member working in right lines will lead other members to unite with him in making intercession for the revelation of the Holy Spirit. There will be no confusion, because all will be in harmony with the mind of the Spirit. The barriers separating believer from believer will be broken down, and God's servants will speak the same things. The Lord will co-operate with His servants. All will pray understandingly the prayer that Christ taught His

servants: “Thy kingdom come. Thy will be done in earth, as it is in heaven.”
Matthew 6:10. {8T 251.1}