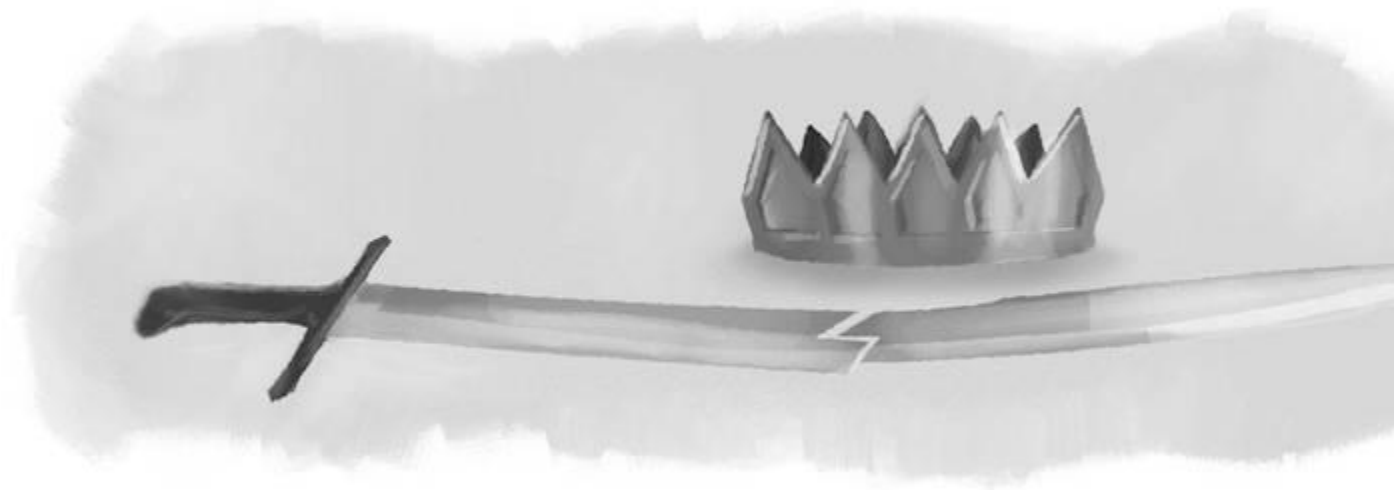


LESSON 2 *January 2-8 -PELAJARAN 2 Januari 2-8*

Crisis of Leadership Krisis Kepemimpinan



SABBATH AFTERNOON **SABAT PETANG**

Read for This Week's Study: *Isa. 6:1-4, Isa. 6:5-7, Isa. 6:8, Isa. 6:9-13. UNTUK PELAJARAN PEKAN INI BACALAH: Yes. 6: 1-4; Yes. 6: 5-7; Yes. 6: 8; Yes. 6: 9-13.*

Memory Text: "In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple" (*Isaiah 6:1, NKJV*). **AYAT HAFALAN:** "Dalam tahun matinya raja Uzia aku melihat Tuhan duduk di atas takhta yang tinggi dan menjulang, dan ujung jubah-Nya memenuhi Bait Suci" (Yesaya 6: 1).

When asked by one of his disciples about the ingredients of good government, Confucius answered: " 'Sufficient food, sufficient weapons, and the confidence of the common people.' **Ketika ditanya oleh salah seorang muridnya tentang unsur-unsur pemerintahan yang baik, Konfucius menjawab: "Cukup makanan, cukup senjata, dan keyakinan rakyat biasa."**

'But,' asked the disciple, 'suppose you had no choice but to dispense with one of those three, which would you forego?' **Tetapi muridnya kembali**

bertanya, "seandainya anda tidak memiliki pilihan kecuali harus membuang satu dari antara tiga unsur tersebut, apakah yang anda buang?"

‘Weapons,’ said Confucius. "Senjata," jawab Konfucius.

His disciple persisted: ‘Suppose you were then forced to dispense with one of the two that are left, which would you forego?’ Muridnya kembali bertanya: "Seandainya anda dipaksa untuk membuang satu dari dua unsur yang tersisa, manakah yang anda buang?"

Replied Confucius, ‘Food. For from of old, hunger has been the lot of all men, but a people that no longer trusts its rulers is lost indeed.’ ” – Edited by Michael P. Green, 1500 Illustrations for Biblical Preaching (Grand Rapids, Mich.: Baker Books, 1989), p. 215. Jawab Konfucius, "Makanan. Sebab dari yang dahulu, kelaparan telah menjadi bagian semua manusia, namun masyarakat yang tidak lagi memercayai pemerintahnya sesungguhnya sudah punah."—Diedit oleh Michael P. Green, 1500 Illustrations for Biblical Preaching (Grand Rapids, Mich.: Baker Books, 1989), hlm. 215.

People do, indeed, want strong, trustworthy leadership. When a soldier was signing up for a second term of duty, the army recruiter asked why he wanted to re-enlist. “I tried civilian life,” he said, “but nobody is in charge out there.” Manusia sesungguhnya, menginginkan pemimpin yang kuat, dan dapat dipercaya. Ketika seorang tentara mendaftar kembali untuk tugas berikutnya, ia ditanya mengapa dia mendaftarkan kembali namanya. Dia berkata “Saya mencoba kehidupan sebagai penduduk sipil, tetapi tidak ada yang bertanggung jawab di sana.”

This week, we will look at Judah’s crisis of leadership and the sad results that followed. Pekan ini, kita akan melihat krisis kepemimpinan dalam kerajaan Yehuda dan akibat yang menyedihkan yang mengikutinya.

*Study this week’s lesson to prepare for Sabbath, January 9. *Pelajari pelajaran pekan ini untuk persiapan Sabat, 9 Januari.*

Ellen G. White Notes:

Sabbath Afternoon, January 2

By their apostasy and rebellion those who should have been standing as light bearers among the nations were inviting the judgments of God. Many of the evils which were hastening the swift destruction of the northern kingdom, and which had recently been denounced in unmistakable terms by Hosea and Amos, were fast corrupting the kingdom of Judah... .

With oppression and wealth came pride and love of display, gross drunkenness, and a spirit of revelry. See **Isaiah 2:11, 12; 3:16, 18-23; Isaiah 5:22, 11, 12**. And in Isaiah's day idolatry itself no longer provoked surprise. See **Isaiah 2:8, 9**. Iniquitous practices had become so prevalent among all classes that the few who remained true to God were often tempted to lose heart and to give way to discouragement and despair. It seemed as if God's purpose for Israel were about to fail and that the rebellious nation was to suffer a fate similar to that of Sodom and Gomorrah.—*Prophets and Kings*, p. 306.

In all His dealings with His creatures God has maintained the principles of righteousness by revealing sin in its true character—by demonstrating that its sure result is misery and death. The unconditional pardon of sin never has been, and never will be. Such pardon would show the abandonment of the principles of righteousness, which are the very foundation of the government of God. It would fill the unfallen universe with consternation. God has faithfully pointed out the results of sin, and if these warnings were not true, how could we be sure that His promises would be fulfilled? That so-called benevolence which would set aside justice, is not benevolence, but weakness... .

There is a God in Israel, with whom is deliverance for all that are oppressed. Righteousness is the habitation of His throne.—*God's Amazing Grace*, p. 73.

Let God's workmen study the sixth chapter of Isaiah, and the first and second chapters of Ezekiel.

To the prophet the wheel within a wheel, the appearances of living creatures connected with them, all seemed intricate and unexplainable. But the hand of Infinite Wisdom is seen among the wheels, and perfect order is the result of its work. Every wheel works in perfect harmony with every other.

I have been shown that human instrumentalities seek after too much power and try to control the work themselves. They leave the Lord God, the Mighty

Worker, too much out of their methods and plans, and do not trust everything to Him in regard to the advancement of the work. No one should fancy that he is able to manage these things which belong to the great I AM. God in His providence is preparing a way so that the work may be done by human agents. Then let every man stand at his post of duty, to act his part for this time, and know that God is his instructor.—*Testimonies to Ministers and Gospel Workers*, pp. 213, 214.

SUNDAY ↑ *January 3* **Minggu, 3 Januari 2021.**

The King Is Dead. Long Live the King! Raja telah Mati. Hidup Raja

Isaiah 6:1 talks about the death of King Uzziah. Read *2 Chronicles 26* and then answer this question: *What is the significance of King Uzziah's death?*
Yesaya 6: 1 berbicara tentang kematian Raja Uzia. Baca 2 Tawarikh 26 dan jawab pertanyaan ini: Apakah makna penting kematian Raja Uzia?

Different perspectives can be given regarding the death of this king.
Pandangan yang berbeda dapat diberikan terkait dengan kematian Raja Uzia.

1. Although Uzziah's reign was long and prosperous, "when he had become strong he grew proud, to his destruction" (*2 Chron. 26:16, NRSV*) and attempted to offer incense in the temple. When the priests rightly stopped him because he was not authorized as a priestly descendant of Aaron (*2 Chron. 26:18*), the king became angry. At this moment, when the king refused reproof, the Lord immediately struck him with leprosy, which he had "to the day of his death, and being leprous lived in a separate house, for he was excluded from the house of the LORD" (*2 Chron. 26:21, NRSV*). How ironic that Isaiah saw a vision of the pure, immortal, divine King in His house/temple in the very year the impure human king died! *1. Meski pemerintahan Uzia cukup panjang dan penuh sejahtera, "setelah ia menjadi kuat, ia menjadi tinggi hati sehingga ia melakukan hal yang merusak" (2 Taw. 26: 16) dan mencoba mempersembahkan dupa dalam bait suci. Ketika*

imam menghentikannya sebab dia tidak memiliki otoritas sebagai seorang imam keturunan Harun (2 Taw. 26: 18), raja menjadi marah. Pada saat itu, ketika raja menolak untuk sadar dan bertobat, Tuhan segera menghukum dia dengan penyakit kusta, yang harus dia derita “sampai pada hari kematiannya, dan sebagai orang yang sakit kusta ia tinggal dalam sebuah rumah pengasingan, karena ia dikucilkan dari rumah Tuhan” (2 Taw. 26: 21). Betapa ironisnya Yesaya mendapat penglihatan tentang Raja Ilahi yang murni dan tidak dapat binasa ada di dalam bait suci-Nya, justru pada tahun di mana seorang raja yang cemar meninggal!

2. There is a striking contrast between Uzziah and Isaiah. Uzziah reached for holiness presumptuously, for the wrong reason (pride), and instead became ritually impure, so that he was cut off from holiness. Isaiah, on the other hand, allowed God’s holiness to reach him. He humbly admitted his weakness and yearned for moral purity, which he received ([Isa. 6:5-7](#), NRSV). Like the tax collector in Jesus’ parable, he went away justified: “for all who exalt themselves will be humbled, but all who humble themselves will be exalted” ([Luke 18:14](#), NRSV).
2. Ada sebuah perbedaan yang mencolok antara Uzia dan Yesaya. Uzia berupaya menjamah perkara yang kudus dengan ceroboh, dengan alasan yang salah (kesombongan), dan justru menjadi tidak kudus secara ritual, dan akhirnya dibuang dari kekudusan. Yesaya, sebaliknya, mengizinkan kekudusan Allah menjangkau dia. Dengan rendah hati ia mengakui kelemahannya dan memohon kemurnian secara moral, yang pada akhirnya dia peroleh (Yes. 6: 5-7). Seperti pemungut cukai dalam perumpamaan Yesus, dia pulang sebagai orang yang dibenarkan: “Sebab barangsiapa meninggikan diri, ia akan direndahkan dan barangsiapa merendahkan diri, ia akan ditinggikan” (Luk. 18: 14).
3. There is a striking similarity between Uzziah's leprous body and the moral condition of his people: “ ... there is no soundness in it, but bruises and sores and bleeding wounds” ([Isa. 1:6](#), NRSV).
3. Ada persamaan antara penyakit kusta yang dialami Uzia dengan kondisi moral bangsanya: “... tidak ada yang sehat, bengkak dan bilur dan luka baru” (Yes. 1: 6).
4. The death of Uzziah in about 740 B.C. marks a major crisis in the leadership of God’s people. The death of any absolute ruler makes his/her country vulnerable during a transition of power. But Judah was in special danger, because Tiglath-Pileser III had ascended the throne of Assyria a few years before, in 745 B.C., and immediately went on the warpath that made his nation an invincible superpower that

threatened the independent existence of all nations in the Near East. In this time of crisis, God encouraged Isaiah by showing the prophet that He was still in control. **4. Kematian Uzia sekitar tahun 740 SM menandakan krisis kepemimpinan di antara umat Allah. Kematian seorang pemerintah yang berkuasa membuat bangsanya menjadi lemah selama masa transisi kekuasaan. Namun Yehuda memiliki bahaya khusus, sebab Tiglat-Pileser III telah menjadi raja Asyur beberapa tahun sebelumnya, yaitu pada tahun 745 SM, dan segera mengambil langkah-langkah yang membuat bangsanya menjadi negara adikuasa yang tidak terkalahkan yang mengancam keberadaan dan kemerdekaan semua bangsa yang ada di wilayah Timur. Pada masa krisis inilah, Allah menguatkan Yesaya dengan memperlihatkan kepadanya bahwa Allah tetap memegang kendali.**

Read carefully 2 Chronicles 26:16. In what ways does each one of us face that potential for the same thing? How can dwelling on the Cross protect us from that pitfall? Baca 2 Tawarikh 26: 16. Dalam cara bagaimanakah masing-masing kita menghadapi potensi yang sama? Bagaimanakah tetap tinggal dalam salib Kristus dapat melindungi kita dari batu sandungan yang sama?

Ellen G. White Notes:

Sunday, January 3: The King Is Dead. Long Live The King!

The long reign of Uzziah in the land of Judah and Benjamin was characterized by a prosperity greater than that of any other ruler since the death of Solomon, nearly two centuries before. For many years the king ruled with discretion. Under the blessing of Heaven his armies regained some of the territory that had been lost in former years. Cities were rebuilt and fortified, and the position of the nation among the surrounding peoples was greatly strengthened. Commerce revived, and the riches of the nations flowed into Jerusalem. Uzziah's name "spread far abroad; for he was marvellously helped, till he was strong." 2 Chronicles 26:15.

This outward prosperity, however, was not accompanied by a corresponding revival of spiritual power. The temple services were continued as in former years, and multitudes assembled to worship the living God; but pride and formality gradually took the place of humility and sincerity. Of Uzziah himself it is written: "When he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God." Verse 16.—Prophets and Kings, pp. 303, 304.

Obedience to the Lord always brings favor, and a faithful discharge of righteous principles will bear the divine credentials; but the Lord is dishonored when those who are placed as stewards of God's flock, sustain and sanction an evil work... .

The case of Uzziah the king reveals how God will punish the sin of presumption... . The Lord has ordained men to certain positions in His church, and He would not have them step out of the places to which He has appointed them. When the Lord gives them a measure of success, they are not to become lifted up, and think themselves qualified to do a work for which they are not fitted, and to which God has not called them.—Ellen G. White Comments, in The SDA Bible Commentary, vol. 3, p. 1132.

The Lord has given abundant evidence of the truthfulness of His promises and threatenings. His people may trust His word. Will they then, in the face of light and evidence, follow a course of their own choosing, independent of God's ordained agencies? Even good men need to be guarded on every hand, lest they shall become so elevated over the blessings God has given them that the applause and praise from worldlings shall be as a stimulus for them to display their great wisdom and acquisitions.

The Lord sees, the Lord knows. He will certainly humble all such aspirations; for He hates pride and selfishness and covetousness. The more prosperous the work may be in itself, the less appropriate is it for men to exalt themselves, as though they were the ones who should be lifted up. Our trust must be in God. He has entrusted men with abilities and capabilities, that they may act a prominent part in His work. Let them take heed how they shall exalt themselves.—This Day With God, p. 193.

MONDAY ↑ *January 4* *Senin, 4 Januari 2021.*

“Holy, Holy, Holy” (Isa. 6:1-4) “Kudus, Kudus, Kudus” (Yesaya 6: 1–4).

Notice what was happening here in the first four verses of Isaiah 6. The king dies during great political turmoil (the Assyrians are on the warpath). For Isaiah, it could have been a fearful time when he was not sure who was in control. **Perhatikan apa yang terjadi pada empat ayat pertama di Yesaya 6. Raja meninggal pada saat terjadi kekacauan politik (saat Asyur menjadi**

negara adikuasa). Bagi Yesaya, hal itu dapat menjadi masa yang menakutkan ketika dia tidak merasa pasti siapa yang memegang kendali.

And then—what happens? While taken in vision, Isaiah gazed upon the blazing glory of God upon His throne, heard the antiphony of shining seraphim (“burning ones”) calling out the words “holy, holy, holy,” felt the resultant seismic shaking of the floor beneath him, and peered through swirling smoke as it filled the temple. It must have been a stunning experience for the prophet. For sure, Isaiah now knew who was in control, despite outward events. **Kemudian apa yang terjadi? Ketika mendapat penglihatan, Yesaya memandang kemuliaan Allah yang duduk di atas takhtanya, ketika ia mendengar puji-pujian dari serafim yang bercahaya (“menyala”) berseru “kudus, kudus, kudus,” ia merasakan getaran seismik² pada lantai tempat ia berpijak, dan mengintip lewat asap yang memenuhi bait suci. Itu merupakan sebuah pengalaman yang menakjubkan bagi nabi itu. Yang pasti, Yesaya sekarang telah mengetahui siapa yang memegang kendali, meski apa pun yang sedang terjadi.**

Where is the Lord in this vision? (See [Isa. 6:1](#).) Why would the Lord make an appearance to Isaiah here, as opposed to anywhere else? See [Exod. 25:8](#); [Exod. 40:34-38](#). Di manakah Tuhan berada ketika penglihatan ini disampaikan? (Lihat [Yes. 6: 1](#)). Mengapakah Tuhan menampakkan diri kepada Yesaya di sini, dibanding dengan di tempat lain? Lihat [Keluaran. 25: 8](#); [40: 34-38](#).

Ezekiel, Daniel, and John were in exile when they received their visions in Ezekiel 1; [Daniel 7:9, 10](#); and Revelation 4, 5. Like Isaiah, they needed special comfort and encouragement that God was still in charge, even though their world was falling apart. (Daniel and Ezekiel were captives in a pagan nation that had destroyed their own, and John had been exiled to a lonely island by a hostile political power.) No doubt, these visions helped give them what they needed to stay faithful, even during a crisis situation. **Yehezkiel, Daniel, dan Yohanes ada di dalam pembuangan saat mereka menerima penglihatan dalam Yehezkiel 1; Daniel 7: 9, 10; dan Wahyu 4, 5. Seperti Yesaya, mereka memerlukan penghiburan dan dorongan bahwa Allah masih memegang kendali, meskipun dunia di sekeliling mereka tampaknya sudah runtuh. (Daniel dan Yehezkiel ditawan di sebuah bangsa kafir yang telah menghancurkan bangsa mereka, dan Yohanes telah dibuang oleh**

pemerintahan yang kejam ke sebuah pulau yang sepi). Tidak diragukan, berbagai penglihatan ini telah menolong mereka agar mereka dapat tetap setia, meskipun dalam situasi krisis.

“As Isaiah beheld this revelation of the glory and majesty of his Lord, he was overwhelmed with a sense of the purity and holiness of God. How sharp the contrast between the matchless perfection of his Creator, and the sinful course of those who, with himself, had long been numbered among the chosen people of Israel and Judah!” – Ellen G. White, *Prophets and Kings*, p. 307. "Ketika Yesaya memandang kenyataan kemuliaan ini dan kebesaran Tuhannya, ia diselubungi dengan suatu perasaan kesucian dan kekudusan Allah. Betapa tajam perbedaan antara kesempurnaan Khaliknya yang tiada taranya, dan jalan berdosa mereka yang bersama dengan dia sendiri, yang telah lama termasuk hitungan di antara umat Israel dan Yehuda yang terpilih!"-Ellen G. White, Alfa dan Omega, jld. 3, hlm. 251, 252.

The transcendent holiness of God, emphasized in Isaiah’s vision, is a basic aspect of his message. God is a holy God, and He demands holiness from His people, a holiness He will give to them if only they will repent, turn from their evil ways, and submit to Him in faith and obedience. Kekudusan Allah yang agung, yang disorot dalam penglihatan Yesaya, adalah aspek dasar pekabarannya. Allah adalah Allah yang kudus, dan Dia menuntut kekudusan dari umat-Nya, kekudusan yang Ia akan berikan kepada mereka jika saja mereka mau bertobat, berbalik dari jalan mereka yang jahat, dan berserah kepada-Nya dalam iman dan penurutan.

All of us have been in discouraging situations, where from outward appearances all seemed lost. And even if you didn’t get a vision of the “glory of the Lord,” as did Isaiah here, recount the ways in which the Lord was able to sustain you and your faith during this crisis. What have you learned from these experiences that you could share with others? Masing-masing kita pernah mengalami situasi yang menakutkan, di mana semua kelihatannya telah hilang lenyap. Meskipun Anda tidak mendapat sebuah penglihatan tentang “kemuliaan Tuhan,” seperti yang diperoleh Yesaya, ingatlah berbagai cara di mana Tuhan telah sanggup memelihara Anda dan imanmu pada masa krisis. Apa yang Anda telah pelajari dari pengalaman ini yang dapat Anda bagikan dengan orang lain?

Ellen G. White Notes:

Monday, January 4: “Holy, Holy, Holy”

[Isaiah’s] task seemed to him almost hopeless. Should he in despair relinquish his mission and leave Israel undisturbed to their idolatry? Were the gods of Nineveh to rule the earth in defiance of the God of heaven?

Such thoughts as these were crowding upon his mind as he stood under the portico of the holy temple. Suddenly the gate and the inner veil of the temple seemed to be uplifted or withdrawn, and he was permitted to gaze within, upon the holy of holies, where even the prophet’s feet might not enter. There rose up before him a vision of Jehovah sitting upon a throne high and lifted up, while His train filled the temple. On each side the throne hovered the seraphim, two wings bearing them up, two veiling their faces in adoration, and two covering their feet. These angel ministers lifted up their voices in solemn invocation, “Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory,” until post and pillar and cedar gate seemed to tremble at the sound, and the house was filled with their praise.—Testimonies for the Church, vol. 5, p. 750.

The temple of God is opened in heaven, and the threshold is flushed with the glory that is for every church that will love God and keep His commandments. We need to study, to meditate, and to pray. Then we shall have spiritual eyesight to discern the inner courts of the celestial temple. We shall catch the themes of song and thanksgiving of the heavenly choir round about the throne. When Zion shall arise and shine, her light will be most penetrating, and precious songs of praise and thanksgiving will be heard in the assembly of the saints. Murmurings, complainings, and lamentations over little disappointments and difficulties will be lost sight of. As we apply the golden eyesalve we shall see the glories beyond. Faith will cut through the hellish shadow of Satan, and we shall see our Advocate offering up the incense of His own merits in our behalf.

Let us take up the praise of God here below. Let us unite with the heavenly company above. Then we shall represent the truth as it is—a power to all who believe.—That I May Know Him, p. 273.

It is not a conclusive evidence that a man is a Christian because he manifests spiritual ecstasy under extraordinary circumstances. Holiness is not rapture: it is an entire surrender of the will to God; it is living by every word that

proceeds from the mouth of God; it is doing the will of our heavenly Father; it is trusting God in trial, in darkness as well as in the light; it is walking by faith and not by sight; it is relying on God with unquestioning confidence, and resting in His love.—The Acts of the Apostles, p. 51.

TUESDAY ↑ January 5 Selasa, 5 Januari 2021.

New Personality (Isa. 6:5-7) *Kepribadian yang Baru (Yesaya 6: 5–7).*

At the sanctuary/temple, only the high priest could approach the presence of God in the Holy of Holies on the Day of Atonement and with a protective smokescreen of incense, or he would die ([Lev. 16:2](#), [12](#), [13](#)). Isaiah saw the Lord, even though he was not the high priest, and he was not burning incense! The temple filled with smoke ([Isa. 6:4](#)), reminding us of the cloud in which God's glory appeared on the Day of Atonement ([Lev. 16:2](#)). Awestruck and thinking he was finished (*compare* [Exod. 33:20](#); [Judg. 6:22](#), [23](#)), Isaiah cried out with an acknowledgment of his sin and the sin of his people ([Isa. 6:5](#)), reminiscent of the high priest's confession on the Day of Atonement ([Lev. 16:21](#)). Di bait suci, hanya imam besar yang dapat menghampiri hadirat Allah di bilik yang Maha Suci pada hari Pendamaian dengan ditutupi kabut asap dari dupa, atau dia akan mati (Im. 16: 2, 12, 13). Yesaya melihat Tuhan, meskipun dia bukan imam besar, dan ia sedang tidak membakar dupa! Bait suci dipenuhi asap dupa (Yes. 6: 4), mengingatkan kita pada awan di mana kemuliaan Allah terlihat pada Hari Pendamaian (Im. 16: 2). Dipenuhi rasa takut dan berpikir bahwa dia pasti binasa (bandingkan Kel. 33: 20; Hak. 6: 22, 23), Yesaya berseru karena ia sadar akan dosanya dan dosa bangsanya (Yes. 6: 5), mengingatkan kita pada pengakuan imam besar pada Hari Pendamaian (Im. 16: 21).

“Standing, as it were, in the full light of the divine presence within the inner sanctuary, he realized that if left to his own imperfection and inefficiency, he would be utterly unable to accomplish the mission to which he had been called.” – Ellen G. White, [Prophets and Kings](#), p. 308. “Berdiri sebagaimana adanya, di dalam terang hadirat Ilahi sepenuhnya di bagian dalam bait suci, ia menyadari bahwa jikalau membiarkan diri tidak sempurna dan tidak efisien, maka ia sama sekali tidak sanggup untuk menyelesaikan tugas di mana ia telah dipanggil.”-Ellen G. White, Alfa dan Omega, jld. 3, hlm. 252.

Why did the seraph use a live, or burning, coal from the altar to cleanse Isaiah's lips? [Isa 6:6](#), [7](#). *Mengapakah Serafim menggunakan, bara yang masih menyala dari mazbah untuk mentahirkan bibir Yesaya? Yes. 6: 6, 7.*

The seraph explained that through touching the prophet's lips his guilt and sin were removed ([Isa. 6:7](#)). The sin is not specified, but it need not be limited to wrong speech, because lips signify not only speech but also the entire person who utters it. Having received moral purification, Isaiah was now able to offer pure praise to God. **Serafim menjelaskan bahwa dengan menyentuh bibir nabi maka kesalahan dan dosanya telah dihapuskan (Yes. 6: 7). Dosa-dosanya tidak dijelaskan, tetapi tidak terbatas pada dosa perkataan yang salah, sebab bibir bukan hanya mewakili kata-kata tetapi juga keseluruhan pribadi yang mengatakannya. Setelah dibersihkan secara moral, Yesaya sekarang telah dimampukan untuk mempersembahkan pujian yang tulus kepada Allah.**

Fire is an agent of purification, because it burns away impurity (see [Num. 31:23](#)). But the seraph used a coal from the special, holy fire of the altar, which God Himself had lighted and which was kept perpetually burning there ([Lev. 6:12](#)). So, the seraph made Isaiah holy, as well as pure. There is more. In worship at the sanctuary, or temple, the main reason for taking a coal from the altar was to light incense. Compare [Leviticus 16:12](#), [13](#), where the high priest is to take a censer full of coals from the altar and use it to light incense. But in Isaiah 6, the seraph applies the coal to Isaiah rather than to incense. Whereas Uzziah wanted to offer incense, Isaiah became like incense! Just as holy fire lights incense to fill God's house with holy fragrance, it lights up the prophet to spread a holy message. It is no accident that in the next verses of Isaiah 6 ([Isa. 6:8 and following](#)) God sends Isaiah out to His people. **Api adalah sarana pemurnian, sebab api dapat membakar kecemaran (lihat Bil. 31: 23). Tetapi Serafim menggunakan sebuah bara api dari tempat khusus, api kudus dari mazbah, Allah sendiri yang menyalakannya dan menjaga agar api itu tetap menyala (Im. 6: 12). Jadi, Serafim membuat Yesaya kudus, dan murni. Lebih lanjut. Dalam penyembahan di bait suci, alasan utama mengambil bara dari mazbah adalah untuk menyalakan dupa. Bandingkan dengan Imamat 16: 12, 13, di mana imam besar akan mengambil pedupaan penuh dengan bara dari mazbah dan menggunakannya untuk menyalakan dupa. Namun dalam Yesaya**

6, Serafim mengenakan bara api kepada Yesaya dan bukan ke dupa. Sementara Uzia ingin mempersembahkan dupa, Yesaya menjadi seperti dupa! Seperti api kudus menyalakan dupa untuk memenuhi rumah Allah dengan keharuman kudus, bara itu menyalakan Nabi Yesaya untuk memberitakan sebuah pekabaran yang kudus. Bukan sebuah kebetulan bahwa di ayat selanjutnya dari Yesaya 6: 8, Allah mengutus Yesaya kepada umat-Nya.

Read prayerfully Isaiah's response (*Isa. 6:5*) to his vision of God. How do we see in it an expression of the basic problem, that of a sinful people existing in a universe created by a "Holy, holy, holy" God? (*Isa. 6:3, NRSV*). Why was Christ on the cross the only possible answer to this problem? What happened at the Cross that solved this problem? **Bacalah sambil berdoa, respons yang disampaikan Yesaya (Yes. 6: 5) terhadap penglihatan tentang Allah. Bagaimanakah kita melihat hal itu sebagai ekspresi masalah yang mendasar, di mana manusia yang berdosa ada di alam semesta yang diciptakan oleh Allah yang "kudus, kudus, kudus"? (Yes. 6: 3). Mengapa Kristus yang tersalib merupakan satu-satunya jawaban yang paling tepat untuk menjawab masalah ini? Apakah yang terjadi di salib yang dapat menyelesaikan masalah ini?**

Ellen G. White Notes:

Tuesday, January 5: New Personality

As the prophet Isaiah beheld the glory of the Lord, he was amazed, and, overwhelmed with a sense of his own weakness and unworthiness, he cried, "Woe is me! ..."

Isaiah had denounced the sin of others; but now he sees himself exposed to the same condemnation he had pronounced upon them. He had been satisfied with a cold, lifeless ceremony in his worship of God. He had not known this until the vision was given him of the Lord. How little now appeared his wisdom and talents as he looked upon the sacredness and majesty of the sanctuary... . His view of himself might be expressed in the language of the apostle Paul, "O wretched man that I am! who shall deliver me from the body of this death?" Romans 7:24... .

“Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.” Isaiah 6:6, 7.—The Faith I Live By, p. 190.

Our Heavenly Father ... has His purpose in the whirlwind and the storm, in the fire and in the flood. The Lord permits calamities to come to His people to save them from greater dangers. He desires everyone to examine his own heart closely and carefully, and then draw near to God, that God may draw near to him. Our life is in the hands of God. He sees dangers threatening us that we cannot see. He is the Giver of all our blessings; the Provider of all our mercies; the Orderer of all our experiences. He sees the perils that we cannot see. He may permit to come upon His people that which fills their hearts with sadness, because He sees that they need to make straight paths for their feet, lest the lame be turned out of the way. He knows our frame, and remembers that we are dust. Even the very hairs of our head are numbered... .

Trials come to us all to lead us to investigate our hearts, to see if they are purified from all that defiles. Constantly the Lord is working for our present and eternal good. Things occur which seem inexplicable, but if we trust in the Lord, and wait patiently for Him, humbling our hearts before Him, He will not permit the enemy to triumph.—The Upward Look, p. 65.

In the warfare, the enemy takes advantage of the weakest points in the defence of those he is attacking. Here he makes his fiercest assaults. The Christian should have no weak points in his defence. He should be barricaded by the support that the Scriptures give to the one who is doing God’s will. The tempted soul will bear away the victory, if he follows the example of Him who met the tempter with the word, “It is written.” He can stand securely in the protection of a “Thus saith the Lord.” ...

The Lord permits His children to fall; and then, if they repent of their wrongdoing, He helps them to stand on vantage ground. As fire purifies gold, so Christ purifies His people by temptation and trial.—This Day With God, p. 259.

WEDNESDAY ↑ January 6 *Rabu, 6 Januari 2021.*

**Royal Commission (Isa. 6:8) Tugas Kerajaan
(Yesaya 6: 8).**

“Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me” (Isa. 6:8). “Lalu aku mendengar suara Tuhan berkata: ‘Siapakah yang akan Ku utus, dan siapakah yang mau pergi untuk Aku?’ Maka sahutku: ‘Ini aku, utuslah aku!’” (Yes. 6: 8).

Having been purified, Isaiah immediately responded to God’s call for a representative whom He could send out on His behalf. In New Testament terms, Isaiah would have been called an apostle; that is, “one who is sent.” Setelah dimurnikan, Yesaya segera merespons panggilan Allah yang mencari seorang utusan yang dapat diutus untuk mewakili-Nya. Dalam istilah Perjanjian Baru, Yesaya dapat juga disebut rasul; yaitu, “orang yang diutus.”

Interestingly enough, the book of Isaiah does not begin, as do some other prophetic books, with the prophet describing his prophetic call (*compare Jer. 1:4-10, Ezekiel 1-3*). In other words, he must have already been called to be a prophet, even before the events of chapter 6. The Bible does show that a divine encounter can encourage a prophet even after the ministry began (*Moses: Exodus 34; Elijah: 1 Kings 19*). In contrast to other examples, too, where God tells people they are to be prophets, in Isaiah 6 the prophet volunteers for a special mission. It appears that chapters 1-5 of Isaiah represent conditions at the time when Isaiah was first called, after which God jump-started his ministry by encouraging him at the temple and reconfirming his commission as God’s prophetic spokesman. Cukup menarik, buku Yesaya tidak dimulai, seperti buku nubuatan yang lain, di mana nabi menggambarkan panggilan kenabiannya (lihat Yer. 1: 4-10; Yeh. 1-3). Dengan kata lain, pastilah dia sudah mendapat panggilan menjadi nabi, bahkan sebelum peristiwa di pasal 6. Alkitab menunjukkan bahwa dengan melihat Allah, itu dapat menyemangati seorang nabi bahkan setelah pelayanan itu sudah dimulai (Musa: Kel. 34; Elia: 1 Raj. 19). Sebaliknya, ketika Allah menyatakan bahwa orang tersebut akan menjadi nabi, dalam Yesaya 6, nabi itu dengan sukarela mau melakukan misi tertentu. Tampaknya bahwa pasal 1-5 dari Yesaya mewakili kondisi pada saat itu ketika Yesaya pertama kali dipanggil, setelah itu Allah memulainya dengan cara menyemangati dia di bait suci dan meneguhkan pengutusannya sebagai juru kabar nubuatan Allah.

God encouraged Isaiah at His temple. Is there evidence elsewhere in the Bible that God’s sanctuary is a place of encouragement? Psalm 73 (see [Ps. 73:17](#)), [Heb. 4:14-16](#), [Heb. 10:19-23](#), Revelation 5. What do these texts tell

us? Allah memberi semangat kepada Yesaya di bait suci. Apakah ada bukti lain dalam Alkitab bahwa bait suci Allah adalah tempat untuk mendapat dorongan/semangat? Mzm. 73: 17; Ibr. 4: 14-16; 10: 19-23; Why. 5. Apakah yang disampaikan ayat-ayat ini kepada kita?

Not only does God's sanctuary throb with awesome power; it's a place where weak and faulty people such as we can find refuge. We can be reassured by knowing that God is working to rescue us through Christ, our High Priest. *Bukan saja tempat suci Allah dipenuhi dengan kuasa yang dahsyat; itu juga merupakan tempat di mana orang yang lemah dan bersalah seperti kita dapat menemukan perlindungan. Kita akan diteguhkan dengan mengetahui bahwa Allah bekerja untuk membebaskan kita melalui Kristus, Imam Besar kita.*

John also saw Christ represented as a sacrificial lamb that had just been slaughtered, its throat slit (*Rev. 5:6*). This was not a pretty sight. The description makes the point that although Christ was raised from the dead and has ascended to heaven, He continually carries the Cross event with Him. He is still lifted up in order to draw all people to Himself at His altar. *Yohanes juga melihat Kristus dilambangkan sebagai Anak Domba korban yang lehernya telah disembelih (Why. 5: 6). Ini bukanlah gambaran yang indah. Penjelasan itu memberi keterangan bahwa meski Kristus dibangkitkan dari kematian dan telah naik ke surga, Dia senantiasa memikul peristiwa penyaliban bersama-Nya. Dia masih ditinggikan agar dapat menarik setiap orang datang kepada-Nya di altar-Nya.*

How have you found encouragement by entering God's heavenly temple, by faith, in prayer? Hebrews 4:16 invites you to approach God's throne boldly to "receive mercy and find grace to help in time of need" (NRSV). If someone were to ask you how you have found grace and mercy in your time of need, how would you respond? Apakah Anda telah menemukan kekuatan dengan masuk ke dalam Bait Suci surgawi Allah, dengan iman dan doa? Ibrani 4: 16 mengajak Anda untuk menghampiri takhta Allah dengan berani agar kita dapat "menerima rahmat dan menemukan kasih karunia untuk mendapat pertolongan kita pada waktunya." Jika seseorang bertanya kepada Anda bagaimana Anda menerima rahmat dan

menemukan kasih karunia pada saat yang Anda butuhkan, bagaimanakah Anda menanggapi?

Ellen G. White:

Wednesday, January 6: Royal Commission

A seraph came to him to fit him for his great mission. A living coal from the altar was laid upon his lips... . And when the voice of God was heard saying, "Whom shall I send, and who will go for us?" Isaiah with holy confidence responded, "Here am I; send me."

What though earthly powers should be arrayed against Judah? What though Isaiah should meet with opposition and resistance in his mission? He had seen the King, the Lord of hosts; he had heard the song of the seraphim, "The whole earth is full of His glory;" and the prophet was nerved for the work before him. The memory of this vision was carried with him throughout his long and arduous mission.—Testimonies for the Church, vol. 5, pp. 750, 751.

With grace in their hearts believers are to work the works of Christ, placing themselves, soul, body, and spirit, on His side, as His human hand, to impart His love to those who are out of the fold. Believers are to associate together in Christian fellowship, regarding one another as brothers and sisters in the Lord. They are to love one another as Christ loved them. They are to be lights for God, shining in the church and in the world, receiving grace for grace as they impart to others. Thus they are constantly kept in spiritual nearness to God. They reflect the image of Christ.—Medical Ministry, p. 316.

Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world. We are to acknowledge His grace as made known through the holy men of old; but that which will be most effectual is the testimony of our own experience. We are witnesses for God as we reveal in ourselves the working of a power that is divine. Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked with our own individuality. These precious acknowledgments to the praise of the glory of His grace, when supported by a Christlike life, have an irresistible power that works for the salvation of souls.

It is for our own benefit to keep every gift of God fresh in our memory. By this means faith is strengthened to claim and to receive more and more. There is greater encouragement for us in the least blessing we ourselves receive from God than in all the accounts we can read of the faith and experience of others. The soul that responds to the grace of God shall be like a watered garden. His health shall spring forth speedily; his light shall rise in obscurity, and the glory of the Lord shall be seen upon him.—The Ministry of Healing, p. 100.

With the trusting faith of a little child, we are to come to our heavenly Father, telling Him of all our needs. He is always ready to pardon and help. The supply of divine wisdom is inexhaustible, and the Lord encourages us to draw largely from it. The longing that we should have for spiritual blessings is described in the words, “As the hart panteth after the water brooks, so panteth my soul after thee, O God.” We need a deeper soul-hunger for the rich gifts that heaven has to bestow.—Sons and Daughters of God, p. 121.

THURSDAY [↑] January 7 *Kamis, 7 Januari 2021.*

Appalling Appeal (Isa. 6:9-13) *Imbauan yang Mengerikan (Yesaya 6: 9–13).*

When God recommissioned Isaiah, why did He give the prophet such a strange message to take to His people (Isa. 6:9, 10)? Saat Allah mengutus kembali Nabi Yesaya, mengapakah Dia memberikan kepada nabi sebuah pekabaran yang aneh untuk disampaikan kepada umat-Nya (Yes. 6: 9, 10)?

Lest we should think that Isaiah heard wrong or that this message is unimportant, Jesus cited this passage to explain why He taught in parables ([Matt. 13:13-15](#)). **Jangan sampai kita berpikir bahwa Yesaya salah mendengar atau pekabaran ini tidak penting, Yesus mengutip ayat ini untuk menjelaskan mengapa Ia berbicara dalam perumpamaan (Mat. 13: 13-15).**

God does not want any to perish ([2 Pet. 3:9](#)), which explains why He sent Isaiah to the people of Judah—and Jesus to the world. God's desire is not to destroy but to save eternally. But while some people respond positively to His appeals, others become firmer in their resistance. Nevertheless, God keeps on appealing to them in order to give them more and more opportunities to repent. Yet, the more they resist, the harder they become.

So, in that sense, what God does to them results in the hardening of their hearts, even though He would rather that these actions soften them. God's love toward us is unchanging; our individual response to His love is the crucial variable. Allah tidak ingin seorang pun binasa (2 Ptr. 3: 9), itulah sebabnya Dia mengutus Yesaya kepada bangsa Yehuda-dan Yesus kepada dunia. Kerinduan Allah bukan untuk menghancurkan tetapi untuk menyelamatkan selamanya. Namun ketika sebagian orang menyambut baik ajakan-Nya, yang lain semakin keras dalam penolakan. Bagaimanapun juga, Allah tetap memanggil mereka untuk memberikan kepada mereka lebih banyak kesempatan untuk bertobat. Akhirnya, semakin mereka menolak, semakin keraslah hatinya. Dalam pengertian itulah, apa yang Allah lakukan kepada mereka menyebabkan hati mereka bertambah keras, meskipun la lebih suka jika seandainya tindakan itu dapat melembutkan hati mereka. Kasih Allah kepada kita tidak berubah; sambutan kita kepada kasih-Nya adalah suatu hal yang sangat penting.

The role of a minister, such as Moses, Isaiah, Jeremiah, Ezekiel, or even Christ, is to keep on appealing, even if people reject the message. God said to Ezekiel: "Whether they hear or refuse to hear (for they are a rebellious house), they shall know that there has been a prophet among them" ([Ezek. 2:5](#), NRSV). God's role and that of His servants is to give people a fair choice, so that they will have adequate warning (*compare* [Ezek. 3:16-21](#)), even if they end up choosing destruction and exile ([Isa. 6:11-13](#)). Peran pelayan, seperti Musa, Yesaya, Yeremia, Yehezkiel, atau bahkan Kristus, tetap menyampaikan imbauan, meskipun manusia menolak pekabarnya. Allah berfirman kepada Yehezkiel: "Dan baik mereka mendengarkan atau tidak-sebab mereka adalah kaum pemberontak-mereka akan mengetahui bahwa seorang nabi ada di tengah-tengah mereka." (Yeh. 2: 5). Peran Allah dan hamba-hamba-Nya ialah untuk memberikan pilihan yang adil, sehingga mereka mendapat amaran yang cukup (baca Yeh. 3: 16-21), bahkan jika mereka akhirnya memilih kehancuran dan pembuangan (Yes. 6: 11-13).

With these ideas in mind, how do we understand God's role in hardening Pharaoh's heart? Dengan ide ini dalam pikiran, bagaimanakah kita dapat memahami peran Allah dalam mengeraskan hati Firaun?

In [Exodus 4:21](#), God says, "but I will harden his heart" (NRSV). This is the first of nine times when God said He would harden Pharaoh's heart. But

there were also nine times when Pharaoh hardened his own heart (*for example, see [Exod. 8:15, 32](#); [Exod. 9:34](#)*). Dalam Keluaran 4: 21, Allah berfirman "Tetapi Aku akan mengeraskan hatinya." Inilah pertama kalinya dari sembilan pernyataan di mana Allah berfirman Dia akan mengeraskan hati Firaun. Tetapi ada juga sembilan kali ayat yang menyebutkan bahwa Firaun mengeraskan hatinya (baca Kel. 8: 15, 32; 9: 34).

Clearly Pharaoh possessed some kind of free will, or he would not have been able to harden his own heart. But the fact that God also hardened Pharaoh's heart indicates that God initiated the circumstances to which Pharaoh reacted when he made his choices, choices to reject the signs God had given him. Had Pharaoh been open to those signs, his heart would have been softened, not hardened, by them. **Jelas bahwa Firaun memiliki kuasa kemauan yang bebas, jika tidak maka dia tidak akan sanggup mengeraskan hatinya. Fakta bahwa Allah juga mengeraskan hati Firaun ini menunjukkan bahwa Allah yang mengondisikan situasi yang membuat Firaun harus bereaksi saat dia membuat pilihannya, yaitu pilihan untuk menolak tanda-tanda mukjizat yang Allah telah berikan. Seandainya Firaun menerima tanda-tanda tersebut, hatinya akan dilembutkan, dan bukan dikeraskan.**

In your own experience with the Lord, have you ever felt a hardening of your heart to the Holy Spirit? Think through what caused it. If you didn't find that concept frightening then (after all, that's part of what having a hard heart is all about), how do you view it now? What is the way of escape? See [1 Cor. 10:13](#). Menurut pengalaman Anda dengan Tuhan, apakah Anda pernah merasakan telah mengeraskan hati terhadap Roh Kudus? Renungkan apakah penyebabnya. Jika Anda tidak merasa bahwa hal itu sangat mengerikan pada saat itu (setelah melewati masa-masa itu), bagaimanakah Anda melihat hal itu sekarang? Apakah jalan keluarnya? Lihat [1 Kor. 10: 13](#).

Ellen G. White Notes:

Thursday, January 7: Appalling Appeal

The unfruitful hearers are specified by our Lord as the skeptical, the superficial, or the secular. These cannot discern the moral glory of the truth or its practical personal application to their own hearts. They lack that faith

which overcomes the world, and as the sure consequence the world overcomes them... .

It is the close connection with God which opens and makes quick and sharp the understanding. Men in Christ's day brought upon themselves that blindness that in seeing they see not and the willful deafness that in hearing they hear not, neither do they understand. Jesus told them that there was no reason for them to be surprised at what He had stated in regard to their unbelief, for Isaiah had predicted the same [Matthew 13:13-15 quoted].—This Day With God, p. 361.

God had declared concerning Pharaoh, "I will harden his heart, that he shall not let the people go." Exodus 4:21. There was no exercise of supernatural power to harden the heart of the king. God gave to Pharaoh the most striking evidence of divine power, but the monarch stubbornly refused to heed the light. Every display of infinite power rejected by him, rendered him the more determined in his rebellion. The seeds of rebellion that he sowed when he rejected the first miracle, produced their harvest. As he continued to venture on in his own course, going from one degree of stubbornness to another, his heart became more and more hardened, until he was called to look upon the cold, dead faces of the first-born.

God speaks to men through His servants, giving cautions and warnings, and rebuking sin. He gives to each an opportunity to correct his errors before they become fixed in the character; but if one refuses to be corrected, divine power does not interpose to counteract the tendency of his own action. He finds it more easy to repeat the same course. He is hardening the heart against the influence of the Holy Spirit. A further rejection of light places him where a far stronger influence will be ineffectual to make an abiding impression.—Patriarchs and Prophets, p. 268.

The long night of gloom is trying; but the morning is deferred in mercy, because if the Master should come, so many would be found unready. God's unwillingness to have His people perish has been the reason for so long delay. But the coming of the morning to the faithful, and of the night to the unfaithful, is right upon us. By waiting and watching, God's people are to manifest their peculiar character, their separation from the world. By our watching position we are to show that we are truly strangers and pilgrims upon the earth. The difference between those who love the world and those who love Christ is so plain as to be unmistakable. While worldlings are all

earnestness and ambition to secure earthly treasure, God's people are not conformed to the world, but show by their earnest, watching, waiting position that they are transformed; that their home is not in this world, but that they are seeking a better country, even a heavenly.—Testimonies for the Church, vol. 2, p. 194.

FRIDAY ↑

January 8 *Jumat, 8 Januari 2021.*

Further Study: “Iniquitous practices had become so prevalent among all classes that the few who remained true to God were often tempted to lose heart and to give way to discouragement and despair. It seemed as if God's purpose for Israel were about to fail and that the rebellious nation was to suffer a fate similar to that of Sodom and Gomorrah. **PENDALAMAN: "Praktik-praktik kejahatan telah menjadi begitu merata di antara segala golongan sehingga beberapa orang yang tetap setia kepada Allah seringkali tergoda menjadi tawar hati dan memberi jalan kepada kekecewaan dan putus asa. Tampaknya seakan-akan rencana Allah bagi Israel akan mengalami kegagalan sehingga dengan demikian bangsa yang memberontak itu harus menderita nasib malang yang sama seperti Sodom dan Gomora.**

In the face of such conditions it is not surprising that when, during the last year of Uzziah's reign, Isaiah was called to bear to Judah God's messages of warning and reproof, he shrank from the responsibility. He well knew that he would encounter obstinate resistance. As he realized his own inability to meet the situation and thought of the stubbornness and unbelief of the people for whom he was to labor, his task seemed hopeless. Should he in despair relinquish his mission and leave Judah undisturbed to their idolatry? Were the gods of Nineveh to rule the earth in defiance of the God of heaven?” — Ellen G. White, *Prophets and Kings*, pp. 306, 307. **"Dalam keadaan yang demikian tidaklah mengherankan bahwa ketika tahun terakhir pemerintahan Uzia, Yesaya dipanggil untuk membawa pekabaran amaran Allah kepada Yehuda dan teguran, ia segan memikul tanggung jawabnya. Ia mengetahui sebaik-baiknya bahwa ia akan menghadapi perlawanan yang tegas. Ketika ia menyadari akan ketidakmampuannya sendiri untuk menghadapi situasi ini dan memikirkan ketegartengkukan serta ketidakpercayaan bangsa itu bagi siapa ia harus bekerja, maka tugasnya tampaknya tidak ada pengharapan. Dalam keputusan haruskah ia melepaskan kewajibannya dan membiarkan Yehuda tidak ditegur dalam penyembahan berhala mereka? Haruskah allah-allah Niniwe memerintah**

bumi bertentangan dengan Allah yang di surga?-Ellen G. White, Alfa dan Omega, jld. 3, hlm. 251.

Discussion Questions: *Pertanyaan untuk Didiskusikan:*

- 1. If a skeptic or an atheist were to challenge you with the question, “How can you show that your God is in charge?” what would you answer? 1. Jika seorang yang ragu atau seorang ateis menantang Anda dengan pertanyaan, “Bagaimana Anda dapat membuktikan bahwa Allahmu yang memegang kendali dunia ini?” apakah jawaban Anda?**
- 2. If God is in charge, why do innocent people suffer? Does Isaiah 1:19, 20 mean that *in the present life* only good things are supposed to happen to God’s faithful people and only bad things happen to those who rebel? Compare with Job 1, 2; Psalm 37; Psalm 73. Can we reconcile our understanding of God’s character with the bad that happens to people? Do we need to? 2. Jika Allah masih memegang kendali, mengapa orang yang baik menderita? Apakah Yesaya 1: 19, 20 berarti bahwa dalam kehidupan saat ini hanya perkara-perkara yang baik saja yang harusnya terjadi kepada umat Allah yang setia dan hanya perkara yang buruk terjadi pada mereka yang memberontak? Bandingkan dengan Ayub 1, 2; Mazmur 37; Mazmur 73. Dapatkah kita membuat suatu pengertian tentang karakter Allah dengan hal-hal buruk yang terjadi kepada manusia? Perlukah kita melakukannya?**
- 3. In Isaiah 6, why are there so many connections to the Day of Atonement? Consider the fact that on this yearly judgment day God purified His people by cleansing sin from loyal ones (Lev. 16:30) and purging out the disloyal (Lev. 23:29, 30). 3. Dalam Yesaya 6, mengapa begitu banyak hubungan dengan peristiwa Hari Pendamaian? Pertimbangkan fakta bahwa hanya pada hari penghakiman tahunan ini Allah memurnikan umat-Nya dengan membersihkan dosa dari mereka yang setia (Im. 16: 30) dan melenyapkan mereka yang tidak setia (Im. 23: 29, 30).**

Summary: At a time of insecurity, when the weakness of human leadership was painfully obvious, Isaiah was given a grand vision of the supreme Leader of the universe. Petrified by inadequacy but purified and empowered by mercy, Isaiah was ready to go forth as God’s ambassador into a hostile world. **RINGKASAN:** Pada saat tidak aman, ketika kelemahan

kepemimpinan manusia tampaknya sangat menyakitkan, Yesaya diberikan penglihatan tentang Pemimpin tertinggi alam semesta. Ketakutan akibat kekurangannya namun disucikan dan diteguhkan oleh rahmat-Nya, Yesaya siap untuk pergi sebagai duta Allah untuk melayani dunia yang memiliki sikap bermusuhan.

Ellen G. White Notes:

Friday, January 8: For Further Reading

God's Amazing Grace, "Guarded by Seraphim," p. 72;

Guarded by Seraphim, March 5

I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Isaiah 6:1. {AG 72.1}

When God was about to send Isaiah with a message to His people, He first permitted the prophet to look in vision into the holy of holies within the sanctuary. Suddenly the gate and the inner veil of the temple seemed to be uplifted or withdrawn, and he was permitted to gaze within, upon the holy of holies, where even the prophet's feet might not enter. There rose before him a vision of Jehovah sitting upon a throne high and lifted up, while the train of His glory filled the temple. Around the throne were seraphim, as guards about the great King, and they reflected the glory that surrounded them. As their songs of praise resounded in deep notes of adoration, the pillars of the gate trembled, as if shaken by an earthquake. With lips unpolluted by sin, these angels poured forth the praises of God. "Holy, holy, holy, is the Lord of hosts," they cried: "the whole earth is full of his glory" (Isaiah 6:3). {AG 72.2}

The seraphim around the throne are so filled with reverential awe as they behold the glory of God, that they do not for an instant look upon themselves with admiration. Their praise is for the Lord of hosts. As they look into the future, when the whole earth shall be filled with His glory, the triumphant song is echoed from one to another in melodious chant, "Holy, holy, holy, is the Lord of hosts." They are fully satisfied to glorify God; abiding in His presence, beneath His smile of approbation, they wish for nothing more.¹¹ {AG 72.3}

The world that Satan has claimed and has ruled over with cruel tyranny, the Son of God has, by one vast achievement, encircled in His love and connected again with

the throne of Jehovah. Cherubim and seraphim, and the unnumbered hosts of all the unfallen worlds, sang anthems of praise to God and the Lamb when this triumph was assured. They rejoiced that the way of salvation had been opened to the fallen race and that the earth would be redeemed from the curse of sin. How much more should those rejoice who are the objects of such amazing love! How can we ever be in doubt and uncertainty, and feel that we are orphans? 12 {AG 72.4}

This Day With God, "Consciousness of Sins Forgiven," p. 261.

Consciousness of Sins Forgiven, September 9

He must increase, but I must decrease. John 3:30. {TDG 261.1}

I feel very sad when I see the want of practical religion in our very midst. Self is largely exhibited and the spirit of Christ is not discerned. We need the divine enlightenment. We want every day to renew our consecration to God. {TDG 261.2}

Why do we not have the consciousness of sins forgiven? It is because we are unbelieving. We are not practicing the teachings of Christ and bringing His virtues into our lives. Should the joy and exaltation and hope imparted by the Lord Jesus Christ be given to many of us, it would administer to self-esteem and pride. When Jesus is abiding in the heart by faith, the lessons which Christ has given us will be practiced. We will have such exalted views of Jesus Christ that self will be abased. Our affections will center in Jesus, our thoughts will be strongly drawn heavenward. Christ will increase, I will decrease. {TDG 261.3}

The mind must be trained to dwell upon heavenly things. Humility will come as the result of discerning the loveliness of Jesus Christ. Dwelling upon Christ's excellencies of character, we shall see the offensive character of sin and will by faith grasp the righteousness of Jesus Christ. We will cultivate the virtues that dwell in Jesus, that we may reflect to others a representation of His character. When we look at the cross of Calvary, we will not exalt self, but keep constantly in view our unworthiness and how much our salvation cost heaven; we will discern Christ's matchless love. {TDG 261.4}

Many allow their minds to dwell upon their unworthiness as though this was a virtue. It is a hindrance to their coming to Jesus in full assurance of faith. They should feel their unworthiness, and because of this—because of their sinfulness—should feel the necessity of coming to the Saviour, who is their worthiness and who will be their righteousness if they repent and humble themselves. Their unworthiness is a self-

evident fact. Jesus Christ's worthiness is a sure thing. Then let every doubting soul take hope and courage, because he has One who is worthy to be his Saviour. His only hope of salvation is to lay hold by faith of a worthiness which he has not but which will be supplied by Jesus Christ our righteousness.—Manuscript 21, September 9, 1889, diary. {TDG 261.5}